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BOMBAY BRANCH
OF THE
ROYAL ASIATIC SOCIETY,
TOWN HALL, BOMBAY.

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AN

ARABIC-ENGLISH LEXICON,

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COMPRISING A VERY LARGE COLLECTION
OF WORDS AND SIGNIFICATIONS OMITTED IN THE KÁMOOS,
WITH SUPPLEMENTS TO ITS ABRIDGED AND DEFECTIVE EXPLANATIONS,
AMPLE GRAMMATICAL AND CRITICAL COMMENTS,
AND EXAMPLES IN PROSE AND VERSE:

COMPOSED BY MEANS OF THE MUNIFICENCE OF THE MOST NOBLE

ALGERNON,

DUKE OF NORTHUMBERLAND, K.G.,

ETC. ETC. ETC.,

AND THE BOUNTY OF

THE BRITISH GOVERNMENT:

BY EDWARD WILLIAM LANE,

CORRESPONDENT OF THE INSTITUTE OF FRANCE, ETC.

IN TWO BOOKS:

THE FIRST CONTAINING ALL THE CLASSICAL WORDS AND SIGNIFICATIONS COMMONLY KNOWN
TO THE LEARNED AMONG THE ARABS:
THE SECOND, THOSE THAT ARE OF RARE OCCURRENCE AND NOT COMMONLY KNOWN.

BOOK I.—PART 3.

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د

The eighth letter of the alphabet: called دَالٌ. It is one of the letters termed مَجْهُورَة [or vocal, i. e. pronounced with the voice, not with the breath only]; and of the letters termed نَطْعِيَّة [pronounced by pressing the tip of the tongue against the upper gums and suddenly withdrawing it], like ط and ت. (TA.) It is substituted, agreeably with general usage, for the ت of the form اِفْتَعَلَ and its variations, when the first radical letter is ز, as in اِزْدَادَ [for اِزْتَادَ]; or ذ, as in اِدَّكَرَ [for اِذْدَكَرَ, originally اِذْتَكَرَ]; or د, as in اِدَّرَأَ [for اِدْدَرَأَ, originally اِدْتَرَأَ]: and sometimes after ج, as in اِجْدَمَعُوا, a dial. var. of اِجْتَمَعُوا: also, sometimes, for the pronominal affix ت after د, as in جَدَدْتُ for جَدَدْتُ; and after ز, as in جُزْدُ for جُزْتُ: it is also substituted for the تَوْنِيث, contr. to analogy: and it occurs substituted for مَرْدِيٌّ for مَرْمِيٌّ, contr. to general usage, as in ط. (MF.) ⟹ [As a nûmeral, it denotes *Four.*]

دأ

R. Q. 1. دَأْدَأَ, inf. n. دَأْدَأَةٌ and دِئْدَاءٌ, *He* (a camel, Ṣ) *ran* (عَدَا) *most vehemently*, (Ṣ, M, K, TA,) *going a pace quicker than that termed* عَنَق [q. v.]: (TA:) or *hastened*, or *sped, and ran*, or *rose in his running*; syn. أَسْرَعَ وَأَحْضَرَ: (K:) accord. to AA, دَأْدَأَةٌ is [a subst., or quasi-inf. n., signifying] *a quick pace* or *manner of going*: and [the inf. n.] دَأْدَأَةٌ is syn. with إِحْضَارٌ: and in the Nawádir [app. of Aboo-'Amr Esh-Sheybánee] it is said that دَوْدَأَ (inf. n. دَوْدَأَةٌ) and دَوْدَوَ (inf. n. دَوْدَاةٌ) and كَوْدَوَ (inf. n. كَوْدَاةٌ) are syn. with عَدَا; and that دَأْدَأَ and دِئْدَاءٌ signify a camel's *proceeding with short steps, at a rate quicker than that of the pace termed* حَفْدٌ [q. v.]: accord. to the Kf, these two words signify the *going a pace quicker than that termed* خَبَبٌ [q. v.], *not so quick as that termed* رَبَعٌ [q. v.]. (TA.) You say, دَأْدَأَتِ النَّاقَةُ *The beast ran a pace quicker than that termed* عَنَق. (M.) And دَأْدَأَ فِى إِثْرِهِ *He followed him, having him near before him.* (M, * K, * TA.) And hence, دَأْدَأَ مِنْهُ *He ran* (أَحْضَرَ) *to escape from him, being followed by him, and being near before him*; as also ↑ تَدَأْدَأَ. (M.) ⟹ *He put* a thing *in motion.*

(M, K.) ⟹ And, contr., *He rendered* a thing, *still*, or *motionless.* (M, K.)

R. Q. 2. تَدَأْدَأَ: see above. ⟹ Also *It* (a stone, TA) *rolled*; or *rolled along* or *down*: (K, TA:) *it* (anything) *rolled*, or *rolled along* or *down, before one*, (M, TA,) *and went away*: IAth says that it may be from تَدَهْدَهَ. (TA.) ⟹ *It became*, or *was put, in motion.* (TA.) ⟹ And, contr., *It became*, or *was rendered, still*, or *motionless.* (TA.)

↑ دَأْدَأَ: see دَأْدَأَ, in three places.

دَأْدَأَةٌ inf. n. of R. Q. 1 [q. v.]. (Ṣ, M, K.) ⟹ Also *The hasty replying of a foolish*, or *stupid, person.* (T, TA.) ⟹ The *sound of the falling* (T, M, K) of stones *in a torrent*, (T,) or of a stone *upon the bed of a torrent*: (M, K:) or the *falling* of stones *in the bed of a torrent.* (Lth, IKtt, O.) ⟹ And The *sound of one's moving*, or *putting in motion*, [or *rocking*,] *a child in the cradle* (K, TA) *in order that it may sleep.* (TA.) ⟹ See also the next paragraph, in two places.

دَأْدَاءٌ (AA, T, Ṣ, M, K) and ↑ دِئْدَاءٌ (AA, Ṣ, M, K) and ↑ دَوْدَوْءٌ (M, K,) all with medd, (TA,) The *last* (*of the days*, T) *of the* [*lunar*] *month*; (AA, T, Ṣ, M, K;) as also ↑ دَأْدَأٌ: (M:) or *the day of doubt*; يَوْمُ الشَّكِّ [generally meaning *the day of which one doubts whether it be the last of Shaabán or the first of Ramadán*; but here app. relating to any month]: (TA:) or ↑ دَأْدَأٌ signifies *the day*, (M,) *or night*, (TA,) *of which one doubts whether it be the last of one month or the first of the next month*: (M, TA:) so says Kr: (M:) or the first word and the second (M, K) and the third (K) signify the *twenty-fifth*, and the *twenty-sixth*, and the *twenty-seventh, night*: (M, K:) or the *twenty-eighth night*, and the *twenty-ninth*: or each of these two is called ↑ دَأْدَأٌ; and the two together, الدَّأْدَئَانِ (Th, M:) or [*each of*] *three nights of the end of the month*; (K, TA;) which are [also] called لَيَالِى الْمَحَاقِ: (TA:) pl. دَآدِئُ, (M, K,) and, by poetic license, دَآدٍ: (M:) or the دَآدِئُ are *three nights of the latter part of the month, before those called* لَيَالِى الْمَحَاقِ: (T, Ṣ:) thus says A 'Obeyd; and IAạr says the like: or they are the *three nights that are after the* مَحَاق; and are so called because the moon hastens therein to become invisible; from the phrase دَأْدَأَةُ الْبَعِيرِ: Aṣ says that three of the nights of the month are called the مَحَاق; and three, the دَآدِئ; and these latter are the *last*; and AHeyth says the like. (T.) ↑ الدِّئْدَاءُ signifies also *The last part of the night.* (Kr, M.) And ↑ دَأْدَأٌ and ↑ دَأْدَاةٌ and دَأْدَاءٌ and ↑ دَأْدَاءَةٌ, (M, K, TA,) of which the first two are the most common, mean *A dark night*: (TA:) or *a very dark night*: (M, K:) because of the concealment of the moon therein. (TA.) ⟹ See also R. Q. 1.

لَيْلَةٌ دَأْدَاءَةٌ: see the next preceding paragraph, near the end.

دَوْدَوْءٌ: see دَأْدَاءٌ.

دِئْدَاءٌ: see دَأْدَاءٌ, in two places.

دأب

1. دَأَبَ, (T, Ṣ, M, &c.,) aor. ـَ, (T, M, A, K,) inf. n. دَأْبٌ (T, Ṣ, M, A, K) and دَأَبٌ (T, M, A, K) and دُؤُوبٌ, (T, Ṣ, M, A, K,) *He strove, laboured, toiled, or exerted himself*; (T, Ṣ, A, K:) and *wearied himself*, or *became wearied*; (Ṣ, A, K:) in his work, (Ṣ, A, K,) or in a thing, (T,) and in a journey or journeying; (T, A:) in which last case, دَأَبَتْ is said of a she-camel, (T,) or of a دَابَّة [or horse or the like]: (A:) or *he held on*, or *continued*, (M, and Bḍ in viii. 54,) in his work, and his way. (Bḍ ibid.) See also 4. Hence, اللَّيْلُ وَالنَّهَارُ يَدْأَبَانِ فِى أَعْقَابِهِمَا [*The night and the day hold on their course in their alternating*]. (A.) ⟹ دَأْبٌ (K) and دُؤُوبٌ (TA) also signify The *act of driving vehemently*; and *i. q.* طَرْدٌ [the *act of driving away, &c.*] (K, TA.)

4. أَدْأَبَ, (T, Ṣ, M, &c.,) inf. n. إِدْآبٌ, (T,) *He made* another, (Ṣ, A, K,) his hired man, and his beast, (A,) *to strive, labour, toil, or exert himself*; (Ṣ, A, K:) *he fatigued*, or *wearied*, (T, Ṣ, A, K,) another, (Ṣ, K,) his hired man, (A,) and his beast: (T, A:) or *he made* another, and anything, *to hold on*, or *continue*: and آدَابَهُ also signifies أَحْوَجَهُ إِلَى الدُّؤُوبِ [*he made him to be in need of striving, &c.*; or *of holding on*, or *continuing*]: (M:) and أَدْبَوْا is used by a rájiz, but not necessarily by poetic license, for أَدْأَبُوا. (IAạr, M.) ⟹ [Hence,] آدَابَ السَّيْرَ [*He pursued the journey laboriously*, or *with energy*; or *he held on, or continued, the journey*]: (Ṣ, M, L, K, in art. مد; and M and L in art. سأد:) and [in like manner] *you say*, دَأْدَأْنَا ↑ سَيْرَنَا [*for*

فِى, or perhaps فِى is omitted by inadvertence]. (TA in art. نحب.)

دَأْبٌ (T, S, M, A, K) and ‡ دَأَبٌ (S, M, K) [both originally inf. ns. of 1: and hence,] ‡ *A custom, manner, habit, or wont:* (A 'Obeyd, T, S, M, K:) *an affair, a business, or a concern:* (Zj, T, S, A, K:) and *a case, state, or condition:* (Zj,* T,* S,* M, A,* K:*) and *a deed, or work.* (A.) You say, هٰذَا دَأْبُكَ ‡ *This is [thy custom, &c.:] thy affair, business, or concern: or thy case, state, or condition:* and *thy deed, or work.* (A.) Zj says that كَدَأْبِ آلِ فِرْعَوْنَ [in the Kur iii. 9 &c.] means, accord. to the lexicologists, ‡ *Like the case of the people of Pharaoh:* but in his opinion, *like the striving, labouring, or toiling, of the people of Pharaoh in their unbelief, and their leaguing together and aiding one another* against Moses. (T.)

دَأْبٌ: see the next preceding paragraph.

دَئِبٌ: see دَئِبٌ.

رَجُلٌ دَؤُوبٌ عَلَى شَىْءٍ *A man who strives, labours, toils, or exerts himself,* and *wearies himself, or who holds on, or continues, with energy, to do a thing.* (M.)

دَائِبٌ (TA, and so in a copy of the S,) and ‡ دَئِبٌ (TA, and so in two copies of the S,) *Striving, labouring, toiling, or exerting himself,* and *wearying himself,* in his work [&c.: or *holding on, or continuing,* therein: see the verb]. (S, TA.) — [Hence,] لَيْلَةٌ دَائِبَةٌ *A hard, fatiguing, or continuous, night-journey.* (M and K in art. عرس.) — And الدَّائِبَانِ ‡ *The night and the day;* (S, A, K:) which [are so called because they] hold on their course (يَدْأَبَانِ) in their alternating. (TA.)

دأل

1 دَأَلَ, aor. ـِ, inf. n. دَأْلٌ (S, M, K) and دَأَلٌ (K [perhaps a mistake for the next, which is well known but not mentioned in the K, but see دَأَّلَ,]) and دَأْلَانٌ (S, M) and دَأَلَى, (M, K,) *He walked, or went, in a weak manner,* (M, K,) *and with haste:* (M:) or *he ran with short steps:* (M, K:) or *he walked, or went, in a brisk, sprightly, manner:* (K:) or *he walked, or went, as though labouring in his gait, by reason of briskness, or sprightliness:* (M:) [or *he went along by little and little, stealthily, lest he should make a sound to be heard:* for] دَأْلٌ is syn. with خَتْلٌ: or, accord. to AZ, it signifies the *walking,* or *going, in a manner resembling that which is termed* خَتْلٌ; and *in the manner of him who is heavily burdened, or overburdened:* and As, in describing the manner in which horses go, explains دَأْلَانٌ as signifying the *walking,* or *going, with short steps, and in an unusual manner, as though heavily burdened, or overburdened.* (S.) [See also دَأَّلَ.] — [Hence, app.,] دَأَلَ لَهُ, aor. as above, inf. n. دَأْلٌ and دَأْلَانٌ, *He deceived, deluded, beguiled, circumvented, or outwitted, him;* syn. خَتَلَهُ: (M, K:) [and ‡ دَاءَلَهُ signifies the same: or *he practised with him mutual deceit, delusion, &c.:* for] مُدَاءَلَةٌ is syn. with مُخَاتَلَةٌ; and sometimes it is *with a quick pace:* (AA, T, K:) you say, دَاءَلَتْهُ وَدَأَلَتْ لَهُ: (AA, T, TA:) and الذِّئْبُ يَدْأَلُ لِلْغَزَالِ يَأْكُلُهُ i. e. يَخْتِلُهُ *[The wolf deceives, &c., the gazelle, or young gazelle, that he may eat him].* (AZ, T, TA.)

3: see the last sentence of the paragraph above.

دَأْلٌ: } see the next paragraph, in four places.
دُؤَلٌ: }

دُؤَلٌ, and sometimes it is pronounced ‡ دُؤُلٌ, *The jackal;* as also ‡ دُؤَلَانٌ and ‡ دُؤَلٌ: and the *wolf:* and *a certain small animal resembling what is called* ابْنُ عِرْسٍ *[the weasel]:* (K accord. to the TA: [accord. to the CK, and app. most MS. copies of the K, ‡ دُؤُلٌ has the last two significations, and not the first signification: but this is inconsistent with what follows the last signification in the K, as it would require us to read that الدُّؤُلُ, instead of الدُّئْبُ, which is well known as the correct form, is the name of the father of a certain tribe:]) دُئِلٌ has the last of these significations: (T, S:) or it signifies *a certain small animal resembling the fox;* and this is well known: and accord. to Kr, ‡ دُؤُلٌ signifies *a certain small animal;* but this is not known: and accord. to him also, ‡ دُؤْلَانٌ, with fet-h to the ؤ, signifies the *wolf;* (M:) as also ‡ دُؤَلَانٌ (TA:) or so ‡ دُؤْلَانٌ and ‡ دُؤَلَانٌ; and also the *jackal.* (Lth in art. دأل.) دُئِلٌ is the only instance of the measure فُعِلٌ (S, K) known to Ahmad Ibn-Yahyà, (S,) i. e. Th: (TA:) but there are several other instances: (MF, TA:) [one of these is زُئِرٌ, or الزُّئِرُ.]

دُؤَلَانٌ and دُؤَلَانٌ: see the next preceding paragraph, in three places.

دُؤُولٌ *A calamity,* or *misfortune:* (S, M, O, K:) pl. دَآئِلُ. (S.) And *Confusion.* (K.) You say, وَقَعَ الْقَوْمُ فِى دُؤُولٍ *The people, or party, fell into confusion in respect of their case or affairs.* (S.)

دُؤُولٌ *[That runs in the manner termed* دَأَلَانٌ, inf. n. of 1,] is [an epithet] from the دَأَلَانُ [i.e. الدَّأَلَانُ], which signifies *a kind of running,* as also ‡ دَأَلَانٌ and ‡ دَائِلٌ [i.e. دَأَلَانٌ and دَآئِلٌ], pls. of دَأْلَانٌ; the latter irreg., like دَآئِلُ pl. of دَؤُولٌ, q. v.]. (Ham p. 458.) [See also دَؤُولٌ.]

دَآئِلُ and دَائِلٌ: see what next precedes.

دأو

1 دَأَا, first pers. دَأَوْتُ, aor. يَدْأَى, inf. n. دَأْوٌ: see 1 in the next art.

دأى

1 دَأَى, and دَأَا, aor. يَدْأَى, (T, M, K,) inf. n. دَأْوٌ, (T, M,) of the former verb, (M,) and دُؤِىٌّ, (T, K,) of the latter, (K,) said of a wolf, (M, K,) [and of a man, as shown below,] *He deceived, deluded, beguiled, circumvented,* or *outwitted, him.* (T, M, K.) You say, دَأَيْتُ لَهُ (S, K,) aor. أَدْأَى لَهُ, inf. n. دُؤِىٌّ, *I deceived, deluded, &c., it,* namely, a thing, (S, K,) or *him,* namely, a man; (so in one of my copies of the S;) and so دَأَوْتُ لَهُ. (S, M.) And الذِّئْبُ يَدْأَى لِلْغَزَالِ *The wolf deceives, deludes, &c., the gazelle,* or *the young gazelle:* (S, M:) or *walks,* or *goes, in the manner of him who deceives, deludes, &c., to the gazelle,* or *the young gazelle.* (T.)

دَأْىٌ and ‡ دَئِىٌّ and ‡ دِئِىٌّ, (M, K,) the last said by IB, on the authority of As, to be pl. of [the n. un.] ‡ دَأِيَةٌ, of the measure فَعُولٌ, [originally دَؤُوىٌ,] (TA,) The *vertebræ of the* كَاهِل [or *withers* (app. of a camel)] *and of the back:* or *the cartilages of the breast:* or *the ribs thereof, where it meets the side:* (M, K:) or ‡ الدَّأَيَاتُ signifies *the ribs of* [i.e. *within*] *the shoulder-blade, three on either side;* (IAar, M, K:) sing. ‡ دَأِيَةٌ: (M:) or ‡ دَأْيَةٌ, (T,) or دَأْىٌ, (S,) signifies *the part of the camel against which lies the* [*piece of wood called*] طَبْلَةُ *of the saddle, and which is* [often] *galled thereby:* (T, S:) or دَأْىٌ is the pl. [or coll. gen. n.] of ‡ دَأْيَةٌ, and signifies the *vertebræ of the withers, in the part between the two shoulder-blades, of the camel, peculiarly;* (Lth, T:) and the pl. [of دَأْيَةٌ] is ‡ دَأَيَاتٌ: (Lth, T, S:) or the دَأَيَات are the *vertebræ of the neck:* or the *vertebræ of the spine:* (AO, T:) or the *two ribs next to the* وَاهِنَتَانِ are called the ‡ دَأَيَاتَانِ. AZ says that the Arabs knew not the term دَأَيَات in relation to the neck, but they knew it in relation to the ribs, as signifying *six [ribs] next to the stabbing-place of the camel, three on either side;* and this is correct: (T:) [and it is said in the L, in art. جنع, that دَأْىٌ signifies the *ribs of the back,* of a man, *which are called the* جَوَانِح, pl. of جَانِحَةٌ, *six in number, three on the right and three on the left:*] the pl. of دَأْىٌ [or rather the quasi-pl. n.] is دُئِىٌّ, like as ضَئِينٌ is of ضَأْنٌ, and مَعِيزٌ or مَعْزٌ is of مَعْىٌ (S,) and, accord. to IB, دُئِىٌّ is a pl. of ‡ دَأِيَةٌ, as mentioned above, meaning the *vertebræ of the neck.* (TA.)

دَأِيَةٌ; and its pls. دَأَيَاتٌ and دُئِىٌّ: see the next preceding paragraph, in seven places. — Hence, (S,) ابْنُ دَأْيَةٍ *The* غُرَاب [or *crow*]: (S, M, K:) so called because it alights upon, and pecks, the دَأْيَة of the camel that has galls, or sores. (M.) — Also *The part,* of a bow, *upon which the arrow lies:* there are two parts of which each is thus called, *next to the part of the stave that is held by the hand, above and below.* (M.) — دَأِيَةٌ [without ء, from the Pers. دَايَهْ,] *A child's nurse; a woman who has the charge of a child, who takes care of him, and rears, or nourishes, him;* (TA in art. حضن;) *i. q.* ظِئْرٌ; both of which words are said by IJ to be chaste Arabic: pl. دَوَايَاتٌ. (M and TA in art. دوى.)

دُؤِىٌّ and دُؤَيَّةٌ: see دَأَى (in the latter part of the paragraph), in art. دوأ.

دُبٌّ and دِبٌّ: see دَبٌّ.

دِبَاىٰ, of the measure فِعَالٌ; and its fem., with ة: see دَآ (in the latter part of the paragraph), in art. دوأ.

دب

1. دَبَّ aor. ـُ, inf. n. دَبِيبٌ (T, S, M, Msb, K, &c.) and دَبٌّ (M, K) and مَدَبٌّ, (S, K.) [and perhaps دَبَبٌ also, q. v.,] *It*, or *he*, (the ant, T, M, and any animal, M, and in like manner a party moving towards the enemy, A, or an army, and a child, Msb,) [*crept; crawled*; or] *went*, or *walked, leisurely*, or *gently*, (T, M, Msb, K,) *without haste*, (T,) عَلَى الْأَرْضِ [*upon the ground*]: (S:) and [simply] *he walked*: (IAạr, T:) *he* (an old man) [*crept along*; or] *walked leisurely, softly, or gently*: (S:) and دَبْدَبَ also, *he walked leisurely, by slow degrees*. (TA.) Hence, أَحْدَبُ دَبَّ مِنْ دَبَّ وَدَرَجَ *The most lying of those who have walked and died, or passed away, or perished*: (T:) i. e., *of the living and the dead*. (T, S, K.) And يَدِبُّ مَعَ الْقُرَادِ [*He creeps about with ticks*]; said of a man who brings a small worn-out skin containing ticks, and ties it to the tail of a camel; in consequence of which, when one of the ticks bites it, the camel runs away, and the other camels run away with it; and thereupon he steals one of them: whence it is said of a thief, or stealer of cattle &c. (TA.) And هُوَ يَدِبُّ بَيْنَنَا بِالْعَقَارِبِ [*He creeps among us with calumnies, or slanders*]. (A, TA.) And دَبَّتْ عَقَارِبُهُ [lit. *His scorpions crept along*]; meaning *his calumnies, or slanders, and mischief*, (M, A, K,) *crept along*; syn. سَرَتْ. (M, K. [See also art. عقرب.]) And the same phrase is also used to signify *His downy hair crept [along his cheeks]*. (MF in art. عقرب.) And دَبَّ قُمَّلُهُ [lit. *His lice crept*]; meaning *he became fat*: said of a man. (Ham. p. 633.) And دَبَّ الْجَدْوَلُ [*The rivulet, or streamlet for irrigation, crept along*]. (A.) And دَبَّ فِيهِ: *It crept in, or into, it, or him*; syn. سَرَى: (M, A, K:) namely, wine, or beverage, (T, M, A, K,) in, or into, the body, (M, K,) or in, or into, a man, (T,) and into a vessel; (M:) and a disease, or malady, (M, A, K,) in, or into, the body, (M, K,) or فِى عُرُوقِهِ [*in his veins*]; (A:) and wear in a garment, or piece of cloth; (M, K:) and the dawn in the darkness of the latter part of the night. (M.) — دِبِّى حَجَلٌ (in the CK حَجَّلَ) is the name of *A certain game of the Arabs*: (K, TA:) the ل is quiescent. (TA.) — دَبَّ used as a noun: see below. — دَبٌّ, [second pers. دَبَبْتَ,] aor. يَدُبُّ, inf. n. دَبَبٌ, *He* (a camel) *was, or became, such as is termed* أَدَبُّ; (IAạr, T, TA:) i. e., *had much hair*, or *much fur* (وَبَر), or *much fur upon the face*. (TA.)

2: see 1, first sentence.

4. أَدْبَبْتُهُ [third pers. أَدَبَّ] *I made him* (namely, a child, S) [*to creep, or crawl*, or] *to go, or walk, leisurely, or gently*. (S, K. [For the correct explanation, حَمَلْتُهُ عَلَى الدَّبِيبِ, Golius seems to have found ادببته على الدَّابَّة.]) — ادبّ البِلَادَ + *He filled the country, or provinces, with justice, so that the inhabitants thereof walked in leisure* (أُهْلَهَا) [whence Golius has supposed دَبَّ to signify "*juste se habuit populus*"] M, K, TA) *by reason of the security and abundance and prosperity that they enjoyed*. (M, TA.)

R. Q. 1. دَبْدَبَ, [inf. n. دَبْدَبَةٌ,] *He* (a man) *raised cries, shouts, noises, or a clamour*. (AA, T.) — And *He beat a drum*. (AA, T.)

دَبٌّ: see دَبَبٌ.

دُبٌّ and شُبٌّ are used as nouns, by the introduction of مِنْ before them, though originally verbs. (S and K * and TA in art. شب.) One says, أَعْيَيْتَنِى مِنْ شُبِّ إِلَى دُبِّ, (M, K,*) by way of imitation [of a verbal phrase], (M,) and مِنْ شُبِّ إِلَى دُبِّ *Thou hast wearied me from the time of thy becoming a youth until thy walking gently*, [or *creeping along*, resting] upon a staff: (M, K,* TA:) a prov.: (M, TA:) said alike to a man and to a woman. (TA in art. شب.) And مِنْ شُبِّ إِلَى دُبِّ فَعَلْتَ كَذَا مِنْ شُبِّ إِلَى دُبِّ *Thou hast done thus from youth until thy walking*, [or *creeping along*, resting] upon the staff. (S.) — دُبٌّ: see دُبَّةٌ, in two places. — Also [The *bear*;] *a certain beast of prey*, (S, M, K,) *well known*; (K:) *a certain foul, or noxious, animal*: (Msb:) a genuine Arabic word: (M:) fem. with ة: pl. [of mult.] دُبَبَةٌ (S, M, Msb, K) and [of pauc.] أَدْؤُبٌ. (M, K.) — [Hence,] الدُّبُّ + *The constellation of the Greater Bear*: and, accord. to some, *that of the Lesser Bear*: the former, for distinction, being called الدُّبُّ الْأَكْبَرُ; and the latter, الدُّبُّ الْأَصْغَرُ. (M, K.)

دُبَّةٌ *A single act* [*of creeping, or crawling, or*] *of going, or walking, leisurely, or gently*: pl. دَبَبَاتٌ. (K.) — *A hill, or heap, or gibbous hill*, syn. كَثِيبٌ, (IAạr, T, S, M, K,) *of sand*: (S, K:) and (in some copies of the K "or") *a tract of red sand*: or *an even tract of sand*: (K:) or, as in some copies of the K, *an even tract of land*: (TA:) and *a place abounding in sand*: (T, L:) pl. as above. (TA.) Hence the prov., وَقَعَ فُلَانٌ فِى دُبَّةٍ مِنَ الرَّمْلِ [lit. *Such a one fell into, or upon, a place abounding in sand*]; meaning, *into difficulty, or misfortune*; for the camel in such a place suffers fatigue. (T.) — *A certain thing for oil, or ointment*; (S;) *a receptacle for seeds* (بِزْر) *and olive-oil*: (M, K:) pl. as above. (Sb, M.) *A kind of bottle, or pot*, (قِنْيَةٌ,) peculiarly *of glass*. (K.) [From the Pers. دبه.] — See also دُبَّةٌ. — And see دُبٌّ, in three places.

دُبَّةٌ *A way, or road*. (S.) — + *A state, or condition*: (M, K:) and ‡ *a way, mode, or manner, of acting &c.*; (IAạr, T, S, M, A, K;) *whether good or evil*: (IAạr, T:) as also دَبٌّ, (M, A, K,) in both these senses: (M:) and + *a natural disposition, temper, quality, or property*. (S.) You say, رَكِبْتُهُ دُبَّتَهُ and دَبَّهُ (M, A) ‡ *I kept to his state, or condition, and his way, mode, or manner, of acting &c.*; and *did as he did*. (M.) And دَعْنِى وَدُبَّتِى + *Leave thou me and my way, mode, or manner, of acting &c.*; and *my natural disposition, &c.* (S.)

دِبَّةٌ *A mode, or manner, [of creeping, or crawling, or] of going, or walking, leisurely, or gently*. (M, K.*) You say, هُوَ خَفِىُّ الدِّبَّةِ [*He has a soft, or stealthy, mode, or manner, of creeping along, &c.*]. (M, K.) And دَبَبْتُ دِبَّةً خَفِيَّةً [*I crept along in a soft, or stealthy, mode, or manner, of creeping*]. (T, S.) — Also *i. q.* دَبِيبٌ [as meaning *Anything that creeps, or crawls, upon the earth*; and used as a coll. gen. n.]. (K.) One says, مَا أَكْثَرَ دِبَّةَ هٰذَا الْبَلَدِ [*How many are the creeping, or crawling, things of this country, or town!*]. (TA.)

دَبِيبٌ *A certain pace, between that termed* نَصٌّ *and that termed* عَنَقٌ: (TA voce نَصٌّ, as on the authority of En-Naḍr:) or this is termed دَبِيبٌ. (TA voce وَسَجٌ, as on the authority of En-Naḍr and Aṣ.) — Also *Down*; syn. زَغَبٌ; (M, K;) and so دَبَبَانٌ, (K,) and دِبَّةٌ: (Kr, M:) or *down* (T, S) of the face, (S,) or *upon the face*; (T;) and so دِبَّةٌ, (K,) of which the pl. [or coll. gen. n.] is دَبٌّ; (M, K;) accord. to Kr, who assigns to it the former meaning, and says that دِبَّةٌ is syn. with زَغَبٌ, not that it is syn. with زَغَبَةٌ: (M:) or دَبِيبٌ signifies *hair upon the face of a woman*: (TA:) or, as also دَبَبَانٌ, *much hair* (M, K) and وَبَر [or *camel's fur*]: (M:) or both these words signify *hair upon the* جَبِينَيْن [or *part above the temple*] *of a woman*. (ʼEyn, TT.) — Also The *young one, when just born, of the [wild] cow*: (K:) or when a [wild] bull is a *year old, and weaned*, he is thus called; and the female, دَبَّةٌ and دِبَانٌ. (TA in art. شب. [But for "دِبَانٌ," I think it evident that we should read "and the pl. is دِبَانٌ," or "دِبَانٌ," like as جَدْعَانٌ and جِدْعَانٌ are pls. of جَدَعٌ. See also شُبُبٌ.])

دَبَّةٌ: see أَدَبُّ.

دَبَبَانٌ: see دَبَبٌ, in two places.

دَبَبٌ [an imperative verbal n.,] a call to a female hyena, signifying دَبِّى [i. e. *Creep along*; or *crawl*; or *go leisurely*]: (Sb, T, K:) like حَذَارِ and نَزَالِ. (Sb, T.)

دَبُوبٌ The *pace*, or *motion*, *of a she-camel that can scarcely walk, by reason of the abundance of her flesh, and only creeps along, or walks slowly*. (T,* TA.)

دَبُوبٌ A she-camel *that can scarcely walk, by reason of the abundance of her flesh, and that only creeps along, or walks slowly*: (S:) pl. دُبُبٌ. (TA.) — + *Fat*; (T, M, K;) as an epithet applied to a she-camel, (T,) or to any thing [or animal]. (M, K.) — + One *who creeps about with calumny, or slander*; as also دَبُّوبٌ: (T, K:*) or the latter signifies + one *who calumniates, or slanders, much, or habitually*; as though he crept about with calumnies, or slanders: (M:) or + one *who brings men and women*

together; (T, M, K;) because he creeps about between them, and hides himself: (T:) *i. q.* جِرَاحَةٌ دَبُوتٌ. (M, in TA, art. دبث.) — †*A wound that flows with blood.* (K.) And †*A thrust*, or *stab, that makes the blood to flow.* (K.) — †A *deep* cave, or cavern. (K.)

دَبِيبٌ inf. n. of دَبَّ [q. v.]. (T, S, M, &c.) See also دَبْدَبٌ. — And see also دَابَّةٌ, and دُبَّةٌ.

دُبَّةٌ and ‡ دَبَّةٌ The *gourd*: (M, K:) or *round gourd*: or *dry gourd*: but this is said by Ibn-Hajar to be a mistake of En-Nawawee; and he asserts it to be *i. q.* يُقْطِينٌ [q. v.]: or it is the *fruit of the* يقطين: (TA:) n. un. of the former with ة. (M, K.) Accord. to F [and ISd] and several others, this is the proper art. of the former word, the ب being considered by them augmentative: accord. to Z and others, its proper art. is دبى: and some also allow its being written and pronounced دُبَّى: this is mentioned by Kz and 'Iyád as a dial. var. of دُبَّاء. (TA.) [See an ex. voce رِسْلٌ, in art. رسو.]

دُبَّى and مَا بِالدَّارِ دُبِّيٌّ and دُبِّيٌّ *There is not in the house any one*: (S, M,* K:) دُبِّيٌّ being from دَبَبْتُ; i. e. مَنْ دَبَّ: and it is not used in any but a negative phrase. (Ks, S.) [See also دِبِّيحٌ and دِبِّيجٌ.]

دُبَّةُ *A locust while smooth and bare, before its wings have grown.* (Mentioned in the TA in this art., but not there said to belong to it. [See art. دبى.]) — [See also دُبَّةٌ, of which it is the n. un.]

دُبَّةٌ An animal *that is weak, and creeps along, or walks slowly*: fem. with ة. (TA from a trad.)

دُبَّةٌ fem. of دُبٌّ. (TA.) — [Also, as a subst., The *musculus*, or *testudo*;] *a machine* (M,* Mgh,* K, TA) *made of skins and wood*, (TA,) *used in war*; (M, Mgh, K, TA;) *men entering into* [or *beneath*] *it*, (Mgh, TA,) *it is propelled to the lower part of a fortress, and they make a breach therein* (M, Mgh, K, TA) *while within the machine*, (M, K, TA,) *which defends them from what is thrown upon them from above*: (TA:) it is also called ضَبُورٌ. (Mgh.)

دَبْدَبٌ The *walk of the long-legged ant*. (M, K.) In the T it is said that ‡ دَبْدَبَةٌ signifies The *long-legged ant* [itself: but this is perhaps a mistranscription]. (TA.)

دَبْدَبَةٌ [inf. n. of R. Q. 1, q. v.] — *Any quick motion, or pace, performed with short steps*: (M:) and *any sound like that of solid hoofs falling upon hard ground*: (M, K:) *a certain kind of sound* [*like the tramp of horses*, as is indicated by an ex.]: (S:) or *cries, shouts, noises, or clamour*: (A:) and دَبَادِبُ [is its pl., and] signifies *a sound like* دُبْ دُبْ; an onomatopœia. (T.) — [*A kind of drum*;] *a thing resembling a* طَبْل: pl. دَبَادِبُ. (Mgh, Msb. [See also دِبْدَابٌ.]) — *Milk such as is termed* رَائِب, *upon which fresh is milked*: or the *thickest of milk*; as also ‡ دِبْدِبٌ. (K.) — See also دِبْدِبٌ.

دِبْدِبَى: see the next preceding paragraph.

دِبْدِبٌ *A drum*; syn. طَبْل. (M, K. [See also دِبْدَبَةٌ.])

دِبَادِبُ *Very clamorous*; (IAar, T, K;) as also جِبَاجِبُ (IAar, T:) or both signify *very evil, or mischievous, and clamorous*. (Az, in TA, art. جبب.) — And A *bulky*, or *corpulent*, man. (K.)

دَابَّةٌ [originally a fem. part. n., for دَابِبَةٌ, from دَبَّ, نَفْسٌ being understood,] (M,) [or the ة is added لِلنَّقْلِ, i. e. for the purpose of transferring the word from the category of epithets to that of substs.,] *Anything that walks* [or *creeps* or *crawls*] *upon the earth*; as also ‡ دَبِيبٌ: (S: see دُبَّةٌ:) *an animal that walks or creeps or crawls* (يَدِبُّ) (S, M, A, K;) *discriminating* and *not discriminating*: (M:) *any animal upon the earth*: (Msb:) it is said in the Kur [xxiv. 44], وَاللّٰهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَاءٍ فَمِنْهُمْ مَنْ يَمْشِي عَلَى بَطْنِهِ وَمِنْهُمْ مَنْ يَمْشِي عَلَى رِجْلَيْنِ وَمِنْهُمْ مَنْ يَمْشِي عَلَى أَرْبَعٍ [*And God hath created every* دابة *of water* (meaning of the seminal fluid); *and of them is he that goeth upon his belly, and of them is he that goeth upon two legs, and of them is he that goeth upon four*]: here, as دابة applies to a rational and an irrational creature, the expression فمنهم is used; for which, if it applied only to an irrational creature, فمنها or فمنهن would be used: moreover, the expression من يمشي is used, though دابة applies originally to *an irrational creature*, [or rather *a beast*, and *a reptile*,] because the different classes of beings are spoken of collectively: (M:) and this passage of the Kur refutes the assertion of him who excludes the bird from the significations of this word: (Msb:) in the last verse but one of ch. xxxv. of the Kur, it is said to relate to mankind and the jinn (or genii) and every rational being; or to have a general signification: (M:) its predominant signification is *a beast that is ridden*: (S, M, A, K:) especially *a beast of the equine kind*; i. e. *a horse, a mule, and an ass*: (Kull:) or particularly a بِرْذَوْن [meaning *hackney*, or *horse for ordinary use* and *for journeying*: (M:) but as particularly applied, when used absolutely, to *a horse* and *a mule*, it is an adventitious conventional term: (Msb:) it is applied to *a male* and *a female*: (M, A, Msb, K:) and is properly an epithet: (M:) pl. دَوَابُّ. (Msb, TA.) The dim. [signifying *Any small animal that walks or creeps or crawls upon the earth, a small beast, a small reptile or creeping thing, a creeping insect, and any insect, and also a mollusk, a shell-fish* (as in an instance cited voce مُحَارَةٌ in art. حور) and *the like*,] is ‡ دُوَيْبَّةٌ (Zj, T, Msb,) in which the ى is quiescent, but pronounced with إِشْمَام [i. e. a slight approximation to the sound of kesr], as it is in every similar case, in a dim. n., when followed by a doubled letter: (Zj, T:) and ‡ دُوَابَّةٌ also has been heard, with the ى changed into ا, anomalously. (Msb; and L in art. هد, on the authority of ISd.) — دَابَّةُ الأَرْضِ [*The Beast of the Earth*] is *an appellation of one of the signs of the time of the resurrection*: (S, M, K:) or *the first of those signs*. (K.) It is said to be a beast sixty cubits in length, or height, with legs, and with fur (وَبَر), and to be diverse in form, resembling a number of different animals. (TA.) It will come forth in Tihámeh, or between Eṣ-Ṣafa and El-Marweh, (M,) or at Mekkeh, from Jebel Eṣ-Ṣafa, which will rend open for its egress, during one of the nights when people are going to Minè; or from the district of Et-Táïf; (K;) or from three places, three several times. (M, K.) It will make, upon the face of the unbeliever, a black mark; and upon the face of the believer, a white mark: the unbeliever's mark will spread until his whole face becomes black; and the believer's, until his whole face becomes white: then they will assemble at the table, and the believer will be known from the unbeliever. (M.) It is also said that it will have with it the rod of Moses and the seal of Solomon: with the former it will strike the believer; and with the latter it will stamp the face of the unbeliever, impressing upon it "This is an unbeliever." (K.) — See also دَأْرَةٌ.

دَيْبُوبٌ: see دَبُوبٌ.

دُوَيْبَّةٌ, دُوَيْبَّةٌ: dims. of دَابَّةٌ, q. v.

أَدْبُّ *Having down* (K, TA) *upon the face*: (TA:) or *having much hair*: (M, K:) and *having much* وَبَر [or *fur*]: (M:) it is applied to a man: (M:) and to a camel, (M, K,) in the second of these senses, (K, TA,) or in the third sense, or as meaning *having much fur upon the face*; (TA;) or *i. q.* أَزَبّ: (M:) and occurs in a trad. written أَدَبّ, (M, K,) to assimilate it in measure to a preceding word, namely, حَوْبَاء: (M:) the fem. is دَبَّاءُ; (S, M, K;) with which ‡ دَبَّةٌ is syn.; (M, K;) signifying a woman *having hair upon her face*: (TA:) or *having much hair upon the* جِبْهَة [*or part above the temple*]. (M, TA.)

مَدَبٌّ and مَدَبٌّ The *track*, or *course*, of a torrent, (S, M, K,*) and of ants: (S, K:) pl. مَدَابُّ. (TA.) One says, of a sword, لَهُ أَثَرٌ كَأَنَّهُ مَدَابُّ الذَّرِّ وَمَدَبُّ النَّمْلِ [*It has diverrified wavy marks like the track of ants and the tracks of little ants*]. (TA.) The subst. is with kesr; and the inf. n., with fet-ḥ; accord. to a rule constantly obtaining, (S,* K,* TA,) except in some anomalous instances, (TA,) when the verb is of the measure فَعَلَ (S, K, TA) or فَعِلَ, (TA,) and its aor. is of the measure يَفْعَلُ. (S, K, TA.) [Here it should be observed that مَجْرًى, given as the explanation of مَدَبٌّ and مَدَبٌّ in the K, is both an inf. n. and a n. of place and of time: but J clearly explains both these words as above; and F seems, in the K, to assign to them both the same signification.]

أَرْضٌ مَدَبَّةٌ *A land abounding with* دَبَبَة [or *bears*]. (T, S, M.*)

مُدَبَّبٌ, like مُعَظَّمٌ, (TA,) or مِدْبَبٌ, (so in a

copy of the T, according to the TT,) an epithet applied to a camel, (T, TA,) signifying الذى يمشى دبادب (TA) [app. دَبَادِبُ, and if so it seems to mean *That walks quickly, with short steps: or that makes a sound with his feet, like* دُبَّ دُبَّ: see دَبْدَبَةٌ: but in the TT it is written دِبَادِبُ; perhaps correctly دَبَّادِبُ, *creeping* and *creeping*].

دبخ

1. دَبَخَ, aor. ـَ [or ـُ, as will be shown below], (L,) inf. n. دَبْخٌ, (L, K,) [not دَبَخٌ and دَبَخَةٌ as in the Lexicons of Golius and Freytag,] *He variegated, decorated, embellished, adorned, or ornamented:* (L, K:*) [and so ↑ دَبَّخَ, inf. n. تَدْبِيخٌ, occurring in the TA in art. نمش; but app. in an intensive sense.] And [hence,] دَبَخَ الأَرْضَ, (A, L, Mṣb,) aor. ـُ (L, A) or ـِ, (Mṣb,) inf. n. as above; (A, L, Mṣb;) and ↑ دَبَّخَهَا [but app. in an intensive sense]; (A;) *It adorned the land with meadows, or gardens:* (A, L:) or *it watered the land, and produced various flowers.* (Mṣb.) It is a Pers. word, arabicized: (L:) or derived from دِبَاخ. (Mṣb.)

2: see above, in two places. [Accord. to Golius, (for III. is inadvertently put in his Lex. for II.,) as on the authority of the Ṣ and K, in neither of which is the verb mentioned, "*Veste* alium *ornavit.*"]

مَا بِالدَّارِ دِبِّيخٌ, (ISk, Ṣ, A,) or فِى الدَّارِ, (K,) ‡ *There is not in the house any one:* (ISk, Ṣ, A, K:) دِبِّيخٌ is not used otherwise than in a negative phrase: IJ derives it from دِبَاخ; because men adorn the earth: (TA:) [Z says,] it is from دَبَخَ, like سِكِّيتٌ from سَكَتَ; because men adorn houses: (A:) Abu-l-'Abbás says that دِبِّيخٌ is more chaste than دِبِّيتٌ: (TA:) [ISk says, or J, for the passage is ambiguous,] A 'Obeyd doubted respecting the خ and the ح; and I asked respecting this word, in the desert, a company of the Arabs thereof, and they said, مَا فِى الدَّارِ دِبِّى, and nothing more; but I have found in the handwriting of Aboo-Mooṣà El-Ḥámid, مَا فِى الدارِ دِبِّيحٌ, with ح, on the authority of Th: (Ṣ:) AM says that the ح in دِبِّيحٌ is substituted for the [latter] ى in دِبِّى, in like manner as they say مُرِّىٌ and مُرِّيحٌ &c. (TA)

دُبَيْخِيخٌ: see the next paragraph, near the end.

دِبَاخٌ, (Ṣ, A, Mgh, Mṣb, K, &c.,) or دِبَاخٌ, (Th,) or both, (IAṣr, A 'Obeyd,) the latter having been sometimes heard, (IAṣr,) or the latter is post-classical, (A 'Obeyd,) or wrong, (AZ,) a word of well-known meaning, (K,) [*Silk brocade;*] *a certain kind of cloth, or garment, made of* إِبْرِيسَم [i.e. *silk, or raw silk*]: (TA:) *a kind of cloth, or garment, of which the warp and woof are both of* ابريسم: and particularly a name for *that which is variegated, decorated, or embellished:* (Mgh, Mṣb:) *a kind of woven stuff, variegated, or diversified, with colours:* (Lb, TA:) [accord. to Golius, as on the authority of the Ṣ and K, in neither of which is the word explained at all, "*vestis serica:* imprimis *picta*, pec. *Attalica, auro intexta:*] derived from دَبَّخَ: (Ks:) or it is a Pers. word, (Kr, Ṣ, A,) arabicized; (Kr, Ṣ, A, Mṣb, K;) so some say, and from it دَبَّخَ is derived; (Mṣb;) originally دِيبَاىْ; (Kr;) [or rather دِيبَاهْ, for the change of the final ه into خ in arabicized words from the Pers. is very common;] or دِيوْ بَاف, i. e. "the weaving of the deevs, or jinn, or genii:" (Shifà el-Ghaleel:) pl. دِبَاخِيخُ and دَبَابِيخُ; (Ṣ, Mṣb, K;) the latter being from the supposed original form of the sing., i. e. دِبَّاخٌ; (Ṣ, Mṣb;) like دَنَانِيرُ [pl. of دِينَارٌ, which is supposed to be originally دِنَّارٌ]: and in like manner is formed the dim. [دُبَيْخِيخٌ and ↑ دُبَيْبِيخٌ]. (Ṣ.) — دَبَابِيخُ القُرْآنِ is a title given by Ibn-Mes'ood to *The chapters of the Kur-án called* الحَوَامِيمُ [*the fortieth and six following chapters*; each of which begins with the letters حم]. (TA.) — See also the paragraph next following, in two places. — Also *A young she-camel; one in the prime of life.* (IAṣr, K.)

دِبَاجَةٌ ‡ [*A proem, an introduction, or a preface,* to a poem or a book; and especially *one that is embellished, or composed in an ornate style*]. لَهُ دِبَاجَةٌ حَسَنَةٌ ‡ [*To this ode is a beautiful proem*] is said of a قصيدة when it is embellished (مُحَبَّرَة) [in its commencement]. (A.) And one says, مَا أَحْسَنَ دِبَاجَاتِ البُحْتُرِىِّ ‡ [*How beautiful are the proems of El-Bohtureé!*]. (A.) — دِبَاجَةُ الوَجْهِ, and دِبَاجُ ↑ الوجه ‡ *Beauty of the skin of the face.* (IAṣr, L.) — And دِبَاجَةُ الوَجْهِ ‡ *The face* [itself]; also ↑ الدِّبَاجُ, and الدِّيبَاجَتَانِ: (Ḥar pp. 15 and 476:) or the last signifies *the two cheeks:* (Ṣ, A, Mṣb:) or *the two sides of the neck, beneath the ears;* syn. اللِّثَتَانِ. (TA.) You say, فُلَانٌ يَصُونُ دِبَاجَتَيْهِ, i. e. ‡ [*Such a one preserves from disgrace*] *his cheeks;* (A;) or دِبَاجَتَهُ *his face:* and يَبْذُلُ دِبَاجَتَهُ [*uses his face for mean service,* by begging]. (Ḥar p. 15. [See also 4 in art. خلق; and 1 (near the end) in the same art.; where similar exs. are given.]) — [Golius, after mentioning the signification of "the two cheeks," adds, as on the authority of the K, in which even the word itself is not mentioned, "et quibusdam quoque *Nates.*"] — دِبَاجَةُ الشَّىْءِ *I. q.* أَثْرُهُ, q. v. (AZ, T in art. اثر.)

دُبَيْخِيخٌ: see دِبَاخٌ, near the end of the paragraph.

مُدَبَّخٌ *Ornamented with* دِبَاخٌ. (K.) You say طَيْلَسَانٌ مُدَبَّخٌ *A* طيلسان [q. v.] *of which the ends, edges, or borders, are so ornamented.* (Mgh, TA.) — أَرْضٌ مُدَبَّجَةٌ ‡ *Land adorned with meadows, or gardens.* (A.) — مُدَبَّجٌ also signifies † *A species of the* هَامّ [or *owl*]. (T, K.) — And † *A species of aquatic bird,* (T, K,) *of ugly appearance, called* أَقْمَرُ مُدَبَّجٌ, *with puffed-out feathers, and ugly head, found in water with the* [*bird called*] نُحَّار. (T.) — And, applied to a man, (TA,) † *Having an ugly head and make* (K, TA) *and face.* (TA.)

دبخ

2. دَبَّخَ, inf. n. تَدْبِيخٌ, (Ṣ, Mṣb, K, &c.,) said of a man, (Ṣ, Mṣb, &c.,) *He stretched out his back, and lowered his head,* (Aṣ, Ṣ, Mṣb,* K,) *so that his head was lower than his posteriors;* (Aṣ, Ṣ, Mṣb;*) as also ↑ انْدبخ; (K;) and so دبّخ [q. v.,] with خ: (Mṣb:) the doing thus in inclining the body in prayer, like as the ass does [when he is mounted], is forbidden in a trad.: (Ṣ, Mṣb:) i. e. *he lowered his head* in inclining his body in prayer *so that it was lower than his back:* (A 'Obeyd, Mṣb:) or *he lowered his head, and raised his posteriors,* in prayer: (TA:) or [simply] *he lowered his head;* (IAṣr, T, TA;) as also دَبَخَ [q. v.]: (T, TA:) or *he did so* in walking: (TA:) or *he bent his back;* (Lḥ, T, Mṣb, TA;) as also دَبَخَ; with which Aṣ says that دَبَّخَ, with ن and ر, is syn.: (Mṣb:) and دَبَخَ ظَهْرَهُ signifies *he* (a man) *bent his back, raising the middle of it as though it were a camel's hump:* erroneously related by Lth with ذ. (T, TA.) — Also *He* (a boy, in play,) *lowered his back in order that another might come running from a distance and mount upon him.* (Aboo-'Adnán, TA.) And one says, دَبِّخْ لِى حَتَّى أَرْكَبَكَ, meaning *Stoop for me in order that I may mount upon thee.* (TA.) — Also, said of an ass having a sore back, *He relaxed his legs, and lowered his back and rump,* by reason of pain, on being mounted. (L.) — And *He was, or became, low, base, abject, or ignominious.* (IAṣr, K.) [And so دَبَّخَ and دَبَّغَ.] — دَبَّخَتِ الكَمْأَةُ [*The truffles pushed up the ground above them,* or] *the ground swelled up from the truffles, without their appearing* (K) *as yet.* (TA.) — دَبَّخَ فِى بَيْتِهِ *He kept in his house, or tent; not going forth.* (K.)

7: see 1, first sentence.

مَا بِالدَّارِ دِبَّخٌ *There is not in the house any one,* (A 'Obeyd, K;) as also دِبَّخٌ [q. v.]; but the former is the more chaste. (TA.)

رَمْلَةٌ مُدَبَّخَةٌ *A gibbous tract of sand:* pl. مَدَابِخُ: (ISh, K:) you say رِمَالٌ مَدَابِخُ. (TA.)

دبخ

2. دَبَّخَ, inf. n. تَدْبِيخٌ, *He* (a man, Ṣ) *made his back round like a dome* (قُبَّة) *and lowered his head;* (Ṣ, K;) as also دَبَخَ [q. v.]; with خ and ح, on the authority of AA and IAṣr. (Ṣ.)

دَبَّاخٌ *A certain game* [app. *that which is described in the first paragraph of art.* دبخ.] (K.)

دبر

1. دَبَرَهُ, aor. ـِ and ـُ, inf. n. دُبُورٌ, *He followed behind his back; he followed his back;* (M, TA;) *he followed him, with respect to place, and also with respect to time, and also,* † *with respect to rank or station.* (TA.) You say, جَآءَ يَدْبُرُهُمْ *He came following them.* (M, TA.) And دَبَرَتْنِى فُلَانٌ *Such a one came after me, behind me,* (T, A,) *or following me nearly.* (A.) And دَبَرَهُ, inf. n. دَبْرٌ, *He succeeded him, and remained after him.* (TA.) And قَبَّحَ اللّٰهُ مَا قَبَلَ مِنْهُ وَمَا دَبَرَ [*May God curse the beginning of it and the end*]. (Ṣ, A.) — See also 4, in four places. — دَبَرَ said of an arrow, (Ṣ, Mṣb,) or السَّهْمُ, (M, A,) aor. ـِ, (Ṣ, M, Mṣb,) inf. n. دُبُورٌ (Ṣ, M, Mṣb, Ḳ) and دَبْرٌ, (M, Ḳ,) *It passed forth from the butt:* (Ṣ, Mṣb:) *or passed beyond the butt,* (M, A, Ḳ,) *and fell behind it.* (M, A.) — دَبَرَ بِهِ — *He, or it, went away with it; took it away; carried it off;* or *caused it to go away, pass away, or cease.* (Ṣ, Ḳ.) — دَبَرَ القَوْمَ, aor. ـِ, (M, TA,) inf. n. دَبَارٌ, (Aṣ, Ṣ, M, Ḳ,) like دَمَارٌ, (Aṣ, Ṣ,) [and دَبَارَةٌ, like دَمَارَةٌ (q. v.), and app. † دَبَرِىٌّ, (see الحَضَرِىّ,) or دَبَرِىٌّ may be a simple subst.,] *The people, or company of men, perished;* (Aṣ,* Ṣ,* M, Ḳ,* TA;) *went away, turning the back, and did not return.* (TA. [And دابر (q. v.) has a similar, or the same, meaning.]) Hence, عَلَيْهِ الدَّبَارُ *Perdition befall him; may he go away, turning the back, and not return.* (M, TA.) — And دَبَرَ ; *He became an old man.* (Ṣ, A, Ḳ.) Hence, as some say, the expression in the Ḳur [lxxiv. 36], وَاللَّيْلِ إِذَا دَبَرَ ; [*And the night when it groweth old*]. (TA. [See also 4.]) — دَبَرَتِ الرِّيحُ, (Ṣ, M, A, Ḳ,) aor. ـِ, inf. n. دُبُورٌ, (M,) *The wind blew in the direction of that wind which is termed* دَبُور [i. e. *west*, &c., which is regarded as the hinder quarter]: (M, A:) or *changed, and came in that direction.* (Ṣ, Ḳ.) [Hence,] دَبَرَتْ لَهُ الرِّيحُ بَعْدَ مَا أَقْبَلَتْ [lit. *The wind became west to him after it had been east:* meaning † his fortune became evil after it had been good]: and دَبَرَ بَعْدَ إِقْبَالٍ [† which means the same]: see دَبُور: and see also 4 in this art., and in art. قبل. (A.) — And دَبَرَ, (Ṣ, Ḳ,) a verb of which the agent is not named, (Ṣ,) *He,* (Ḳ,) a man, (TA,) or *it,* a people, (Ṣ, M,) *was smitten,* or *affected, by the wind called* الدَّبُور. (Ṣ, M, Ḳ.) — دَبَرَ الحَدِيثَ عَنْهُ = قَبَّلَتِ الحَبْلَ وَدَبَرَتْهُ: see 2. — دَبَرٌ, aor. ـُ, inf. n. دَبْرٌ, signifies, accord. to Kr, *He wrote* a writing or letter or book: but none other says so; and the known word is دَبَّرَ. (M.) [The inf. n. is explained in the Ḳ as *syn. with* اكْتِتَاب.] — دَبِرَ, (Ṣ, M, Mgh, Ḳ,) aor. ـَ, (Ḳ,) inf. n. دَبَرٌ, (M, Mgh,) *He* (a horse or the like, M, Ḳ, and a camel, Ṣ, M, Mgh) *had galls,* or *sores, on his back,* (M, Mgh, Ḳ,* TA,) *produced by the saddle and the like;* (Mgh;) as also دَبِلَ. (Ḳ. [But the corresponding passage in the M shows that this is probably a mistake for أَدْبَرَ a syn. of دَبِرَ.])

2. دَبَّرَ, (T, M, A,) or فِى الأَمْرِ, (Ṣ,) inf. n. تَدْبِيرٌ, (T, Ṣ, Ḳ,) *He considered, or forecast, the issues, or results, of the affair, or event, or case;* (TA;) and so دَبَّرَهُ: (Mgh:) or *its end, issue, or result;* (T, M, Ḳ;) as also دَبَرَهُ: (T, M, Mṣb, Ḳ:) or *he looked to what would, or might, be its result:* and هُ فِيهِ تَدْبِيرَ *he thought, or meditated, upon it;* (Ṣ;) [as also دَبَرَهُ:] Akthem Ibn-Seyfee said to his sons, يَا بَنِىَّ لَا تَتَدَبَّرُوا أَعْجَازَ أُمُورٍ قَدْ وَلَّتْ صُدُورُهَا [*O my sons, think not upon the ends of things whereof the beginnings have passed*]: (T: [see عَجُزٌ:]) and in the Ḳur [iv. 84] it is said, أَفَلَا يَتَدَبَّرُونَ القُرْآنَ *Will they, then, not consider* the meanings *of the Ḳur-án, and endeavour to obtain a clear knowledge of* what is in *it?* (Bḍ:) and again, in the Ḳur [xxiii. 70], أَفَلَمْ يَدَّبَّرُوا القَوْلَ *Have they, then, not thought upon,* (TA,) *and endeavoured to understand,* (تَعَقَّلُوهُ, Ḳ,) *what has been said* to them in the Ḳur-án? for تَدَبُّرٌ signifies *the thinking, or meditating, upon* [a thing], *and endeavouring to understand* [it]; syn. تَفَكُّرٌ and تَفَهُّمٌ: (TA:) and دَبَّرَهُ *he looked into it, considered it, examined it, or studied it, repeatedly, in order to know it, or until he knew it.* (Mṣb in art. امل.) دَبَّرَ أَمْرًا, inf. n. as above, signifies [also] *He did, performed, or executed, a thing, or an affair, with thought, or consideration.* (Mṣb.) [And *He devised, planned, or plotted, a thing, against another.* And hence, *He managed, conducted, ordered, or regulated, an affair;* because the doing so requires consideration of the issues, or results, of the affair. You say, دَبَّرَ أُمُورَ البِلَادِ, and, elliptically, دَبَّرَ البِلَادَ, *He managed, conducted, ordered, or regulated, the affairs of the provinces, or country:* and in like manner, the affairs of a house. تَدْبِير is also attributed to irrational animals; as, for ex., to horses; meaning their *conducting* the affair of victory: and to inanimate things; as, for ex., to stars; meaning their *regulating* the alternations of seasons &c.: see Bḍ in lxxix. 5. And دَبَّرَ alone signifies *He acted with consideration of the issues, or results, of affairs, or events, or cases; acted with, or exercised, forecast, or forethought; or acted with policy.*] — دَبَّرَ عَبْدَهُ, (M, Mṣb,) inf. n. as above, (T, Ṣ, Mgh, Mṣb, Ḳ,) *He made his slave to be free after his own death,* (Ṣ, M, Mgh, Mṣb, Ḳ,) *saying to him, Thou art free after my death:* (T, TA:) *he made the emancipation of his slave to depend upon his own death.* (TA.) — دَبَّرَ الحَدِيثَ, (inf. n. as above, Ḳ,) *He related the tradition, narrative, or story, having received it, or heard it, from another person:* (Aṣ, T, Ṣ, Ḳ:*) and هُوَ يُدَبِّرُ حَدِيثَ فُلَانٍ *He relates the tradition, &c., of, or received from, or heard from, such a one:* (Aṣ, Ṣ:) and دَبَّرَ الحَدِيثَ عَنْهُ (M;) or عَنْهُ دَبَّرَ, (Ṣ, Ḳ,) acc. ـَ; (TA:) *He related the tradition, &c., having received it, or heard it, from him,* (Ṣ, M, Ḳ,) *after his death:* (Ṣ, Ḳ:) Sh says that دَبَّرَ الحَدِيثَ is unknown; but so the phrase is related on the authority of A'Obeyd: Aḥmad Ibn-Yaḥyà [i. e. Th] disallows يُدَبِّرُهُ as meaning *he relates it;* and says that it is يُدَبِّرُهُ with ذ, meaning "he knows it, or learns it, well, soundly, or thoroughly;" syn. يُتْقِنُهُ. (T.)

3. دَابَرَ, (Ṣ, A,*) inf. n. مُدَابَرَةٌ, (Ṣ,) [*He turned his back upon him:* see 6. — And hence,] † *He severed himself from him, and avoided him, or shunned him;* (TA:) *became at variance with him;* (A:) *regarded him, or treated him, with enmity, or hostility.* (Ṣ, A, Ḳ.) And دَابَرَ رَحِمَهُ † *He cut, or severed, the ties, or bonds, of his relationship; disunited himself from his relations.* (A.) — دَابَرْتُهَا *I made a slit such as is termed* إِدْبَارَة *in her* (a ewe's or goat's or camel's) *ear.* (Aṣ, Ṣ, Ḳ.) — See also 4.

4. ادبر, (M, Ḳ, and Bḍ in ix. 25,) inf. n. إِدْبَارٌ, (Ṣ, M) and دُبُورٌ, accord. to Kr, but correctly the latter is a simple subst. [or quasi-inf. n.]; (M;) and دَبْرٌ, (IAṣr, Ṣ, Ḳ,) inf. n. دُبُرٌ (TA) and دُبُورٌ; (TḲ;) *He went, turning his back; turned back; went backr; took a backward course; retreated; retired; retrograded; declined;* syn. وَلَّى, (Ṣ, M, Ḳ) and تَأَخَّرَ (IAṣr) and ذَهَبَ إِلَى خَلْفُ (Bḍ ubi suprà, and Ṣ and Ḳ in art. قبل:) *contr. of* أَقْبَلَ. (Ṣ, Bḍ.) And ادبر به [*He went back,* or *backward, with it,* or *him; removed,* or *turned, it,* or *him, backward*]. (Ṣ, Ḳ.) You say, يُدْبِرُ بِالدَّلْوِ إِلَى الحَوْضِ [*He goes back with the bucket to the watering-trough*]: opposed to the phrase يُقْبِلُ بِهَا إِلَى البِئْرِ. (A.) See also دَبِرَ, first sentence. And عَنْهُ ادبر [*He went back, &c., from it, or him*]. (Mṣb.) — [Hence,] † *He feigned himself negligent of, or inattentive to, the want of his friend;* (Ḳ;) as though he turned back from him. (TA.) — [Hence also,] ادبر signifies † *It went backward, to a bad state;* said of the affair, or case, of a people. (M, TA.) You say also, أَمْرُ فُلَانٍ إِلَى إِقْبَالٍ [in the contr. sense] الى إِدْبَارٍ † [*The affair, or case, of such a one is inclining to advance, and to go backward, to a bad state*]. (A.) [إِدْبَار also signifies The *retiring, or declining, of good fortune;* opposed to إِقْبَال: see also 1, in the latter part of the paragraph.] And ادبر القَوْمُ † *The case of the people took a backward course, and there remained none of them.* (TA.) And ادبر النَّهَارُ and دَبَرَ (inf. n. of the latter دُبُور, A) signify the same; (Fr, T, Ṣ, M;) i. e. *The day went, or departed;* (M, A;) and so الصَّيْف *[the summer, or the spring]*: and in like manner one says [in the contr. sense] أَقْبَلَ and قَبَلَ: so says Fr, and he adds, but you say of a man, ادبر الرَّاكِبُ and اقبل الرَّاكِبُ: and Az says] it seems to me that the two forms are applicable in the same manner to men as they are to times. (T.) Some read, in the Ḳur [lxxiv. 36], وَاللَّيْلِ إِذَا دَبَرَ, (T, Ṣ,) which, accord. to some, means *And the night when it cometh after the day;* (T;) or *when it followeth the day:* (Ṣ: [for another rendering, see 1:]) others, (T, Ṣ,) the greater number, (T,) read إِذْ أَدْبَرَ, (T, Ṣ,) meaning *when it retreateth to depart.* (T.) [Hence,] ادبرت الصَّلَاةُ † *The prayer ended.* (Bḍ in l. 39.) And وَإِدْبَارَ السُّجُودِ: and وَأَدْبَارَ السُّجُودِ: see دُبُر. And ادبر † *He died;* (Ḳ;) as also ♦ دابر.

(Lḥ, M, Ḳ. [See also دَبَرُ القَوْمِ, in the first paragraph.]) مَا قَبَلَ and مَا أَقْبَلَ مِنَ الجَبَلِ وَمَا أَدْبَرَ ـــ مِنْهُ وَمَا دَبَرَ signify the same [i. e. *What is in front, of the mountain; and what is behind*]. (JK.) ـــ ادبر also signifies *He made a man to be behind him.* (M.) ـــ And *It*, (the saddle, Ṣ, Ḳ, or a burden, M, TA,) and *he*, (a man, Ṣ, Mgh,) *caused* a camel, (Ṣ, M, Mgh,) or a horse or the like, (Ḳ,) *to have galls, or sores, on the back; galled the back.* (M, Mgh, Ḳ.*) ـــ And *His camel became galled in the back.* (Ṣ, Ḳ.) ـــ See also 1, last signification. ـــ It is also said [app., of a man, as meaning *He slit the ear of a she-camel in a particular manner*, i. e., *when* (T) *the* قَتْلَة [or *twisted slip formed by slitting* (see إِدْبَارَة)] *of the ear of a she-camel*, (T, Ḳ,) *it being slit*, (T, [but for تحرت in the TT and TA, from which this is taken, I read إِذَا بُحِرَتْ, an emendation evidently required,]) *turns towards the back of the neck:* (IAạr, T, TT, Ḳ,* TA:) and أَقْبَلَ is said in like manner when this قتلة is turned towards the face. (IAạr, T, TT, TA. [See also 3.]) ـــ It signifies also عَرَفَ دُبْرَهُ مِنْ قَبِيلِهِ (IAạr,) or عَرَفَ قَبِيلَهُ مِنْ دَبِيرِهِ; (Ḳ:) said of a man. (IAạr. [See دَبِيرٌ.]) ـــ Also *He*, (Ḳ,) a man, (TA,) or *it*, a company of men, (Ṣ, M,) *entered upon* [*a time in which blew*] *the wind called* الدَّبُور. (Ṣ, M, Ḳ.) ـــ And *He journeyed on the day called* دَبَار, i. e. *Wednesday.* (Ḳ, TA.) ـــ And *He became possessed of much property or wealth, or of many camels or the like.* (Mṣb,* Ḳ.)

5: see 2, in nine places. ـــ عَرَفَ الأَمْرَ تَدَبُّرًا means *He knew the thing at the last*, (M, Mgh,) *after it had past.* (Mgh.) Jereer says, (M,)

* وَلَا تَشْعُرُونَ الشَّرَّ حَتَّى يُصِيبَكُمْ *

* وَلَا تَعْرِفُونَ الأَمْرَ إِلَّا تَدَبُّرَا *

[*And ye fear not evil until it befalleth you, and ye know not the thing save at the last, when it has past*]. (M, Mgh.*) [See also 10.] And in like manner, تَدَبَّرَ الغُلَامُ [meaning *He postponed the saying*] is said of one who has sworn after doing a thing. (Mgh.)

6. تدابروا *They turned their backs, one upon another.* (A'Obeyd, T.) ـــ And hence, (A'Obeyd, T,) † *They severed themselves, one from another,* (A'Obeyd, T, Ṣ, M, Ḳ,) *and avoided, or shunned, one another;* (A'Obeyd, T:) *became at variance, one with another;* (A:) *regarded, or treated, one another with enmity, or hostility:* (M, A:) or it is only said of the sons of one father, or ancestor. (M.) ـــ † *They spoke* [*evil*]*, one of another, behind the other's back.* (TA.) ـــ † *They abstained from, or neglected, aiding, or assisting, one another.* (TA in art. اهمل.)

10. استدبرهُ contr. of استقبلهُ. (Ṣ,* Mṣb, Ḳ.*) [As such it signifies *He turned his back towards him*, or *it.*] You say, استدبر القِبْلَةَ *He turned his back towards the kiblch.* (MA.) ـــ [As such also,] *He came behind him.* (TA.) You say, استدبرهُ فرَمَاهُ (A, TA) *He came behind him and cast, or shot, at him.* (TA.) ـــ [As such also, *He saw it behind him: he looked back to it: he saw it, or knew it, afterwards:*] *he saw,* (M, Ḳ,) or *knew,* (TA,) *at the end of it,* namely, ân affair, or a case, *what he did not see,* (M, Ḳ,) or *know,* (TA,) *at the beginning of it:* (M, Ḳ:) [or rather] *he knew it at the end* of an affair, or a case; namely, a thing that he did not know at the beginning of it. (T, A.) You say, اِسْتَدْبَرَ مِنْ أَمْرِهِ مَا لَمْ يَسْتَقْبِلْ *He knew at the end of his affair, or case, what he did not know at the beginning of it.* (A.) And إِنَّ فُلَانًا لَوِ اسْتَقْبَلَ مِنْ أَمْرِهِ مَا اسْتَدْبَرَهُ لَبَدَى لِوَجِيهَةِ أَمْرِهِ *Verily such a one, had he known at the beginning of his affair, or case, what he knew at the end* thereof, *had been directed to the right way of executing his affair.* (T.) [See also 5.] ـــ استدبرهُ عَلَى غَيْرِهِ *He appropriated it to himself exclusively, in preference to others:* (AO, Ḳ:) because he who does so turns his back upon others, and retires from them. (TA.) El-Aṣshà says, describing wine,

* تَمَزَّزْتُهَا غَيْرَ مُسْتَدْبِرٍ * عَلَى الشَّرْبِ أَوْ مُنْتَهِرًا عَائِرَا *

i. e. [*I sipped it*] *not appropriating* [it] *to myself exclusively* [*in preference to the* other *drinkers, nor denying what was known*]. (AO, TA.)

دَبْر *The location, or quarter, that is behind* a thing. (Ḳ. [In the CK, for خَلْف is put خَلَف.]) Hence the saying, (TA,) جَعَلْتُ كَلَامَهُ دَبْرَ أُذُنِي † *I turned away from his speech, and feigned myself deaf to it:* (T, Ṣ:) *I did not listen to his speech, nor care for it, or regard it.* (M, Ḳ.*) TA.) You say also, جَعَلَهُ دَابِرَ أُذُنِهِ ‡ *He turned away from him, avoided him, or shunned him.* (T,* A.) ـــ See also دُبُرِيّ. ـــ Also, [like إِدْبَار, inf. n. of 4,] † *Death.* (Ḳ.) ـــ And † *Constant sleep:* (M, Ḳ:) it is like تَسْبِيح. (M.) ـــ *I. q.* دِبَار; these two words being pls. [or rather coll. gen. ns.] whereof the sings. [or ns. un.] are دَبْرَة and دَبَارَة; which signify *A* مَشَارَة [explained in the TA as meaning a *channel of water*; but it seems to be here used as meaning *a portion of ground separated from the adjacent parts, for sowing or planting, being surrounded by dams, or by ridges of earth, which retain the water for irrigation*, as explained in art. شرر, and as is indicated by its Persian equivalent here following,] *in,* (Ṣ,) or *of,* (Ḳ,) *land that is sown or for sowing;* (Ṣ, Ḳ:) *called in Persian* كَرْدَه: (Ṣ:) and دِبَار signifies *small channels for irrigation between tracts of seed-produce;* (Ḳ:) and its sing. is دَبْرَة: (TA:) [Mr says,] دَبْرَة is *syn. with* مَشَارَة; in Persian كَرْدَه [app. a mistranscription for كُرْد as above]; and the pl. is دَبْر and دِبَار: (Mgh:) [ISd says,] دَبْرَة signifies *a small channel for irrigation between tracts of land sown or for sowing:* or, as some say, *i. q.* مَشَارَة: and the pl. is دِبَار: it is also said that دِبَار signifies *i. q.* كُرْدَة; and its n. un. is دَبَارَة: and دَبَارَات signifies *rivulets that flow through land of seed-produce;* and its sing. is دَبْرَة: but I know not how this is, unless دَبْرَة have دِبَار for its pl., and this have ة added to it, as in فِصَالَة, and so دبارات be a pl. pl., i. e. perfect pl. of دَبَارَة: AHn says that دَبْرَة signifies *a patch of ground that is sown;* [as is also said in the Ḳ;] and the pl. is دِبَار. (M.) ـــ Also *A piece of rugged ground in a* بَحْر [i. e. *sea or large river*], *like an island, which the water overflows [at times] and from which [at times] it recedes.* (M, Ḳ.) ـــ And *A mountain;* (T, Ḳ:) in the Abyssinian language: (TA: [Az says, "I know not whether it be Arabic or not:"]) whence the saying of the King of Abyssinia, (T,* Ḳ,* TA,) مَا أُحِبُّ أَنَّ لِي دَبْرًا ذَهَبًا وَأَنِّي أَدَّيْتُ رِجْلًا مِنْ المُسْلِمِينَ [*I would not that I had a mountain of gold and that I had harmed a man of the Muslims*]: (T, Ḳ:) but [SM says that] this is a confounding of two readings; which are, أَنْ يَكُونَ دَبْرٌ لِي ذَهَبًا and دَبْرًا مِنْ ذَهَبٍ: (TA:) another reading is دُبْرًا مِنْ ذَهَبٍ. (TA in art. دبر.) ـــ See also دَبْر. ـــ Also, (Ṣ, M, Ḳ, &c.,) and دِبْر, (AHn, M, Ḳ,) *A swarm of bees:* and *hornets, or large wasps;* syn. زَنَابِير: (Ṣ, M, Ḳ:) and *the like thereof, having stings in their hinder parts:* (B:) it has no sing., or n. un.: (Aṣ, M:) or the n. un. is دَبْرَة or دِبْرَة: of which the dim. دُبَيْرَة occurs in a trad.: (TA:) pl. [of pauc.] أَدْبُر (Ḳ) and [of mult.] دُبُور: (Aṣ, Ṣ, Ḳ:) and دِبْر, with fet-h to the first letter, signifies *bees;* and has no proper sing. (M.) 'Aṣim Ibn-Thábit El-Anṣáree was called حَمِيُّ الدَّبْرِ [*The protected of hornets, or bees*], because his corpse was protected from his enemies by large hornets, (Ṣ,) or by a swarm of bees. (M, Mgh.*) ـــ دبر الحِمَى also signifies The *young ones of locusts;* (AHn, Ḳ:) and so دِبْر. (AHn, M, Ḳ.)

دُبْر: see دَبْر: and دُبَرِيّ: the latter in two places. ـــ See also 4, first sentence.

دُبُر: see دَبْر, last sentence but two, and last sentence. ـــ Also, (Ṣ, M, Ḳ,) and دِبْر, (M, Ḳ,) *Much property or wealth;* or *many camels or the like;* (Ṣ, M, Ḳ:) *such as cannot be computed, or calculated:* (M:) the sing. [and dual] and pl. are alike: you say [using it as an epithet] أَمْوَالٌ دُبُر and مَالَانِ دُبُر and مَالٌ دُبُر this mode of usage is best known; but sometimes دُبُور is used as its pl.: (Mṣ:) in like manner you say مَالٌ دُثُر: and you say also رَجُلٌ ذُو دُبُرٍ, (Ṣ, TA,) and رجل دبر, [unless this be a mistake for the phrase immediately preceding,] (Fr, TA,) meaning *a man having large possessions in land or houses or other property.* (Fr, Ṣ, TA.)

دُبُر [app. signifies *A tract of the western sky at sunset:* for] the Arabs said, إِذَا رَأَيْتَ الثُّرَيَّا بِدَبْرٍ فَشَمِّرْ وَشُدَّ مَطُوَ وَإِذَا رَأَيْتَ الشِّعْرَى بِعَيْنِ قَمِيدٍ فَجُدَّ فَتًى وَجَمِّلْ جَمَلْ, meaning *When thou seest the Pleiades near to setting with sunset, then* [*is a month which*] *is a time of breeding of* camels, *and* [*a month which is*] *a time of rain: and when thou seest Sirius* [*near to rising*] *with sunset,* [*then is the glory of the generous man, and* the time for *the burden of the full-grown he-camel;* for] then is the most intense degree of cold, when none but the generous and noble and

ingenuous man will patiently persevere in the exercise of hospitality and beneficence, and when the heavy burden is not laid save upon the strong full-grown he-camel, because then the camels become lean and the pasturage is scanty. (M.) ═ Also, and so is أَدْبَارٌ, a pl. [or rather the former is a coll. gen. n.] of ¹دَبَرَةٌ, (Ṣ, M, Ḳ,) which signifies *A gall, or sore, on the back* (M,* Mgh, Ḳ,* TA) of a horse or the like (M, Ḳ, TA) and of a camel, (M, Mgh,) *produced by the saddle and the like;* (Mgh;) and also *on the* حَرْحَرَة [or *callous projection on the breast*] of a camel. (Ṣ and Ḳ in art. حرر.) They used to say, in the Time of Ignorance, إِذَا بَرَأَ الدَّبَرُ وَعَفَا الأَثَرُ, explained as meaning [*When*] *the galls on the back* of the beast or *upon the foot* of the camel [*shall heal, and the footstep, or mark, become obliterated*]. (TA from a trad.) ═ Also inf. n. of دَبِرَ. (M, Mgh.)

دَبِرٌ (M, Ḳ) and ¹أَدْبَرُ (M) A horse or the like, (M, Ḳ,) and a camel, (M,) *having galls, or sores,* (M, Ḳ,) *on his back* (TA) [*produced by the saddle and the like; having his back galled:* see دَبِرَ]: fem. [of the former] دَبِرَةٌ and [of the latter] ¹دَبْرَآءُ: and pl. [of either] دُبْرٌ. (M, TA.) [Hence the prov.,] هَانَ عَلَى الأَمْلَسِ مَا لَاقَى الدَّبِرُ [*What he that had galls on his back experienced was a light matter to him that had a sound back*]: applied to one who has an ill concern for his companion. (Ḳ.) ═ In the phrase رَجُلٌ حَسِرٌ وَدَبِرٌ [app. meaning *A man erring and perishing*], Lḥ says that دَبِرٌ is an imitative sequent to حَسِرٌ: but [ISd says,] I think that حَسِرٌ is a verbal epithet, and that دَبِرٌ is a possessive epithet. (M in art. دمر.) You say also أَحْسَى دَابِرٌ ¹دَامِرٌ: (T in art. تب: [see art. حسر:]) and دَابِرٌ is said to be an imitative sequent to حَاسِرٌ. (TA.)

دُبُرٌ and ¹دُبْرٌ, (the latter a contraction of the former, Mṣb, [and not so commonly used, like as إِبِلٌ is not so commonly used as إِبْلٌ,]) The *back;* syn. ظَهْرٌ: (Ṣ, A, B, Ḳ:) the first signification given in the Ṣ and A and B: pl. أَدْبَارٌ. (TA.) You say, وَلَّى دُبُرَهُ [lit., *He turned his back;* and tropically,] ‡ *he was put to flight.* (A.) And وَلَّاهُ دُبُرَهُ [lit., *He turned his back to him;* and tropically,] the same as the phrase immediately preceding. (Mgh, Mṣb.) It is said in the Ḳur [liv. 45], وَيُوَلُّونَ الدُّبُرَ [*And they shall turn the back,* in flight]: where الدبر is used in a collective sense, agreeably with another passage in the Ḳur [xiv. 44], لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ. (Ṣ, B.) You also say, وَلَّوْا دُبُرَةً ¹ ‡ *They turned back in flight, or being routed.* (A, TA.) ═ The *back, or hinder part, contr. of* قُبُلٌ, (Ṣ, A, Mṣb, Ḳ,) of anything: (Mṣb:) as, for instance, of a shirt. (Ḳur xii. 25, 27, and 28.) You say, وَقَعَ السَّهْمُ بِدُبُرِ الغَرَضِ *The arrow fell behind the butt.* (TA in art. قبل.) ═ The *backside; posteriors; buttocks; rump;* or *podex:* and the *anus:* syn. اسْتٌ. (Ḳ.) [It has the former of these two significations in many instances; and the latter of them in many other instances: in the Ṣ and Ḳ in art. جعر, it is given as a syn. of مِعْرَضٌ, which has the latter signification in the present day. This latter signification may also be intended in the Ṣ, M, A, Mṣb, and Ḳ, by the explanation "*contr. of* قُبُلٌ," as well as the "back, or hinder part," of anything: for قُبُلٌ very often signifies the "anterior pudendum" of a man or woman, and is so explained. The anus is also called حَلْقَةُ الدُّبُرِ and شَرْجُ الدُّبُرِ and حَنَاجِرُ الدُّبُرِ.] Its pl. أَدْبَارٌ is also applied to the *part which comprises the* إِسْت [or *anus*] *and the* حَيَاء [or *vulva*, i. e., *external portion of the female organs of generation*,] of a solid-hoofed animal, and of a cloven-hoofed animal, and of that which has claws, or talons: or, as some say, of a camel, or an animal having feet like those of the camel: and the sing., to the حَيَاء [or *vulva*] alone, of any such animal. (M, TT.) ═ ↑ The *latter,* or *last, part,* (T, Ṣ, M, Mṣb, Ḳ,) of a thing, an affair, or an event, (T, Ṣ, Mṣb,) or of anything: (M, Ḳ:) pl. أَدْبَارٌ (M) [and دُبُرٌ: see دُبُرٌ]. [See also دَابِرٌ.] One says, جِئْتُكَ دُبُرَ الشَّهْرِ, and عَلَى, فِى دُبُرِهِ, and دُبُرَهُ, and أَدْبَارَ الشَّهْرِ, and فِى أَدْبَارِهِ ↑ *I came to thee in the latter, or last, part or parts, of the month.* (M, Ḳ.) And أَدْعُو لَكَ فِى أَدْبَارِ الصَّلَوَاتِ ↑ [*I will petition for thee in the latter, or last, parts, or the conclusions, of the prayers*]. (A.) See also دَبَرِىٌّ. In the Ḳur [l. xxxix.] وَأَدْبَارَ السُّجُودِ signifies ↑ *And in the latter parts, or the ends, of the prayers:* and وَإِدْبَارَ السُّجُودِ [virtually] signifies the same [i. e. *and in the ending of prostration*], and is another reading of the text: Ks and Th adopt the former reading, because every single prostration has its latter part: or, accord. to the T, the meaning is, *and in the two rek'ahs* (الرَّكْعَتَانِ) *after sunset;* as is related on the authority of 'Alee the son of Aboo-Tálib. (TA.) The similar expression in the Ḳur [lii. last verse] وَأَدْبَارَ النُّجُومِ is explained by the lexicologists as signifying ↑ *And during the consecution of the stars, and their taking towards the west, to set:* but [ISd says,] I know not how this is, since يُغْدَ, by which they explain it, is an inf. n., and أَدْبَار is a pl. of a subst.: وَإِدْبَارَ النُّجُومِ, which is another reading of the text, signifies *and during the setting of the stars:* and Ks and Th adopt this latter reading: (M:) or, accord. to the T, both mean *and in the two rek'ahs before daybreak.* (TA.) ═ Also The *hinder part,* (M,) and *angle,* (زَاوِيَة,) of a house or chamber or tent. (M, Ḳ.) ═ عِتْقُ العَبْدِ عَنْ دُبُرٍ (Ṣ, Ḳ) means *The emancipation of the slave after the death of his owner.* (Ṣ, Mgh,* Mṣb.* [See 2.]) ═ [See also دُبُرٌ, of which, and of دَبَرٌ, دَبَرٌ is said in the TA in art. قبل to be a pl.].

دُبْرَةٌ: see دُبُرٌ. ═ Also ↑ *A turn of evil fortune; an unfavourable turn of fortune:* or, *a turn to be vanquished; contr. of* دَوْلَةٌ: (Aṣ, M, Ḳ:) دَوْلَةٌ relates to good; and دُبْرَةٌ, to evil: one says, ↑ جَعَلَ اللّٰهُ عَلَيْهِ الدُّبْرَةَ ↑ [*May God make the turn of evil fortune to be against him*]: (Aṣ, T, M:) this [says ISd] is the best explanation that I have seen of دُبْرَةٌ: (M:) or (so accord. to the M, but in the Ḳ "and") it signifies ↑ the *issue,* or *result,* of a thing or an affair or a case; (M, Ḳ;) as in the saying of Aboo-Jahl to Ibn-Mes'ood, when he [the former] lay prostrate, wounded, لِمَنِ الدُّبْرَةُ ↑ *In whose favour is the issue, or result?* and was answered, "In favour of God and his apostle, O enemy of God:" (T, TA:) also ↑ *defeat in fight;* (Ṣ, A, Mgh, Ḳ;) a subst. from الإِدْبَارُ, as also ²دَبْرَةٌ, (Ṣ,) and ³دَابِرَةٌ: (IAạr, A, Ḳ:) you say, كَانَتِ الدَّبْرَةُ لَهُ, meaning ↑ *His adversary was defeated;* and عَلَيْهِ meaning ↑ *He was himself defeated:* (A:) and لِمَنِ الدَّبْرَةُ, meaning ↑ *Who is the defeater?* and عَلَى مَنِ الدَّبْرَةُ ↑ *Who is the defeated?* the pl. of دَبْرَةٌ in the last sense is دَبَارٌ: (TA:) which also signifies *conflicts and defeats;* (Ḳ;) as in the saying, أَوْقَعَ اللّٰهُ بِهِمُ الدَّبَارَ *God caused, or may God cause, to befall them conflicts and defeats.* (TA.) ═ See also دُبُرٌ, in two places.

دَبْرَةٌ The *direction,* or *point, towards which one turns his back;* contr. of قِبْلَةٌ. (Ṣ, Ḳ.) One says, مَا لَهُ قِبْلَةٌ وَلَا دَبْرَةٌ, meaning ↑ *He has no way of applying himself rightly to his affair.* (Ṣ, Ḳ, TA.) And لَيْسَ لِهٰذَا الأَمْرِ قِبْلَةٌ وَلَا دَبْرَةٌ ↑ *The right way of executing this affair is not known.* (Ṣ, A.) ═ See also ¹إِدْبَارَةٌ. ═ And see دُبُرٌ, near the end.

دُبْرَةٌ: see دَبْرَةٌ: ═ and see also دُبُرٌ.

دُبَرِىٌّ: see 1.

دُبَىٌّ: see the next paragraph, in two places.

دَبَرِىٌّ [*Backward:* and hence, ‡ *late*]. You say, العِلْمُ قَبْلِىٌّ وَلَيْسَ بِالدَّبَرِىِّ ↑ [True *learning is prompt, and is not backward*]: i. e., the man of sound learning answers thee quickly; but the backward says, I must consider it. (Th, T.) And تَبِعْتُ صَاحِبِى دَبَرِيًّا ↑ *I followed my companion,* fearing that he would escape me, after having been with him, and *having fallen back from him.* (M.) And شَرُّ الرَّأْىِ الدَّبَرِىُّ (T, Ṣ, A, Ḳ*) ‡ *The worst opinion, or counsel, is that which occurs [to one] late, when the want [of it] is past:* (T, Ṣ, Ḳ,* TA ‡) i. e., *when the affair is past:* or رَأْىٌ دَبَرِىٌّ signifies *an opinion,* or *a counsel, not deeply looked into;* and in like manner, جَوَابٌ *an answer,* or *a reply.* (M.) And فُلَانٌ لَا يُصَلِّى الصَّلَاةَ إِلَّا دَبَرِيًّا (AZ, Ṣ, M, A, Ḳ) and ¹دُبَرِيًّا (AHeyth, Ḳ,) and the relaters of traditions say ²دُبَىٌّ (Ṣ,) which is said in the Ḳ to be a corruption, but it may have been heard from a good authority, and with respect to the rules of the language is chaste, for, accord. to IAth, دُبَرِىٌّ is a rel. n. irregularly formed from دُبُرٌ, (TA,) ‡ *Such a one performs not prayer save in the last part of its time.* (AZ, Ṣ, Ḳ.*) It is said in

a trad., لَا يَأْتِي الصَّلَاةَ إِلَّا دَبْرِيًّا; and in another, إِلَّا دُبَيْرًا or دُبَيْرًا, accord. to different relations; ‡ *He will not come to prayer save at the last, or late:* and in another, أَتَى الصَّلَاةَ دِبَارًا ‡ *He came to prayer at the latest of the times thereof;* (IAạr, TA;) *or after the time had gone:* (Ṣ) دُبَارٌ being a pl. of دُبُرٌ and دُبُرٌ meaning the *last of the times* of prayer &c. (IAạr, TA.) One says also, جَاءَ فُلَانٌ دَبْرِيًّا ‡ *Such a one came last, or latest.* (A,*TA.) دَبْرِيًّا is in the accus. case as an adv. n. of time [like دُبُرًا and دَبِرًا and دِبَارًا], or as a denotative of state with respect to the agent of the verb. (TA.) In the passage in the Ḳ [where it is said that دَبْرِيَّ signifies *Prayer in the last of its time,* &c.], there is a looseness. (TA.)

دُبْرِيٌّ: see the next preceding paragraph.

الدَّبَرَانُ [*The Hyades: or the five chief stars of the Hyades: or the brightest star among them,* α *of Taurus:*] *five stars of Taurus, said to be his hump;* (Ṣ:) *one of the Mansions of the Moon;* [namely, *the Fourth;*] *a certain star, or asterism, between* الثُّرَيَّا [*or the Pleiades*] *and* الجَوْزَاء [*or Orion*], *also called* التَّابِعُ and الثُّوَيْعُ; (T;) *it follows* الثُّرَيَّا, (T, M,) and therefore is thus named. (T.) [See مَنَازِلُ القَمَرِ, in art. نزل: and see الهِجْدَحُ, in art. جدح.]

دَبْرٌ, (Ṣ, M, Ḳ, [in the M, accord. to the TT, written دَبَارٌ, and it occurs in poetry imperfectly decl., but there is no reason for its being so in prose,]) and ‡ دَبَارٌ, (Ḳ,) *Wednesday; the fourth day of the week;* (Ṣ, Ḳ:) an ancient name thereof: (Ṣ, M,* TA:) or, accord. to the 'Eyn, (Ḳ,) *the night of* [i. e. *preceding the day of*] *Wednesday:* (M, Ḳ:) which latter explanation is preferred by some authorities. (TA.) Wednesday is a day of ill luck: Mujáhid, being asked respecting the day of ill luck, answered, "The Wednesday that does not come round [again, i. e. the last Wednesday,] in the month." (TA.)

دُبَارٌ: see دُبَيْرِيٌّ, in two places. — You say also, فُلَانٌ مَا يَدْرِي قِبَالَ الأَمْرِ مِنْ دُبَارِهِ *Such a one does not know the first part of the affair from the last thereof.* (TA.) And مَا يَعْرِفُ قِبَالًا مِنْ دُبَارٍ: see دُبُرٌ. And مَا أَنْتَ لَهُمْ فِي قِبَالٍ وَلَا دُبَارٍ ‡ *Thou art not one for whom they care.* (TA in art. قبل.) — See also دُبُرٌ: — and دُبَارٌ.

دُبُرٌ, used as a subst. and as an epithet, [of the fem. gender,] so that one says either رِيحُ الدُّبُورِ or رِيحٌ دُبُورٌ, and simply دَبُورٌ, but more commonly used as an epithet, (M,) [*The west wind:* or *a westerly wind:* the west being regarded as the hinder quarter:] the *wind that is opposite to that called* الصَّبَا (Ṣ, L, Mṣb, Ḳ) *and* القَبُولُ, (L,) *blowing from the direction of the place of sunset:* (L, Mṣb:) or the *wind that comes from* [*the direction of*] *the back, or hinder part, of the Kaabeh, going towards the place of sunrise:* (M:) but IAth rejects this explanation: (TA:) or the *wind that comes from the quarter behind a person when he is standing at the ḳiblehٔ:* [but this is a most strange explanation:] or, accord. to IAạr, the *wind that blows from the tract extending from the place where En-Nesr et-Ṭáïr* [or *Aquila*] *sets* [i. e. about W. 10° N. in Central Arabia] *to the place where Suheyl* [or *Canopus*] *rises* [about S. 29° E. in Central Arabia]: (M:) or *that comes from the direction of the south* (الجَنُوب), *going towards the place of sunrise:* (Mṣb:) it is the worst of winds: it is said that it does not fecundate trees, nor raise clouds: (Meyd, TA:) and in a trad. it is said that the tribe of 'Ád was destroyed by it: (T, TA:) it blows only in the hot season, and is very thirsty: (TA voce نَكْبَاءُ:) pl. دُبُرٌ and دَبَائِرُ. (M.) [Hence the saying,] عَصَفَتْ دَبُورُهُ وَسَفَطَتْ عَبُورُهُ [lit. *His west wind, or westerly wind, blew violently, and his Sirius set:* meaning ‡ *his evil fortune prevailed, and his good fortune departed:* for the دبور is the worst of winds, as observed above, and Sirius sets unrorally in the beginning of winter, when provisions become scarce]. (A.) — See also دِبْرٌ, last sentence but two.

دَبِرٌ *A twist which a woman turns backward* (مَا أَدْبَرَتْ ‡ بِهِ), *in twisting it:* (Ṣ, Ḳ:) or *what one turns backward from his chest* [*in rolling it against the front of his body*]: (Yaʼḳoob, Ṣ, A, Ḳ:) and مَا أَقْبَلَ بِهِ signifies "what one turns forward towards his chest:" (Yaʼḳoob, Ṣ, A:) or the former, *what the twister turns backward towards his knee* [*in rolling it against his thigh*; against which, or against the front of the body, the spindle is commonly rolled, except when it is twirled only with the hand while hanging loosely]: and the latter, "what he turns forward towards his flank or waist:" (Aṣ, T:) [whence the saying,] فَبَلْتُ الحَبْلَ مَرَّةً وَدَبَرْتُهُ ‡ أُخْرَى [*I turned the rope, or cord, forward, or toward me, in twisting it, one time, and turned it backward, or from me, another time*]: (TA in art. قبل:) or دَبِرٌ signifies the *twisting of flax and wool:* and قَبِيلٌ, the "twisting of cotton." (Lth, T.) One says, غَزَلَ فَبِيلًا مِنْ دَبِيرِهِ, meaning ‡ *He knew, or distinguished, his obedience from his disobedience;* (Ḳ, TA:) or دَبِيرَهُ مِنْ قَبِيلِهِ *his disobedience from his obedience.* (Aboo-'Amr Esh-Sheybánee, IAạr, T.) And فُلَانٌ مَا يَعْرِفُ قَبِيلًا مِنْ دَبِيرٍ (Ṣ, A) or (TA) ‡ [*Such a one knows not* &c.]: or مَا يَعْرِفُ قَبِيلًا مِنْ دَبِيرِهِ and قَبِيلًا مِنْ دَبَارٍ ‡ *he knows not the one, or she-goat, that is termed* مُقَابَلَةً *from that which is termed* مُدَابَرَةً: or *him who advances towards him from him who goes back from him:* or *the parentage of his mother from that of his father:* (Ḳ in art. قبل:) or *that of his father from that of his mother:* so says IDrd in explaining the former phrase: or *a* قَبِيل *from a* دَبِير: or *a thing when advancing from a thing when going back:* and the pls. of each are قُبُلٌ and دُبُرٌ. (TA in that art.) Accord. to El-Mufaḍḍal, دَبِيرٌ signifies An arrow's *losing in a game of chance* [such as المَيْسِر]; and قَبِيلٌ, its "winning therein." (T, TA.) [See قَبِيلٌ, in art. قبل.] — Also The *upper* [because it is the *hinder*] *part of the ear* of a camel: the lower part is called the قَبِيل. (TA in art. قبل.)

دَبِرَةٌ: } see دَبِرٌ.
دَبِيرَةٌ: }

دَابِرٌ act. part. n. of دَبَرَ, *Following* (Ṣ, Ḳ, TA) *behind the back; following the back; following, with respect to place,* and also *with respect to time,* and also † *with respect to rank or station.* (TA.) [Hence,] دَابِرُ قَوْمٍ *The last that remains of a people or party; he who comes at the end of a people or party;* as also ‡ دَابِرَتُهُمْ; which likewise signifies *those who remain after them:* and ‡ دَابِرَةٌ [so in the TA, but accord. to the T دَابِرٌ, which I think the right reading,] signifies *one who comes after, or follows, another.* (TA.) الدَّلْوُ بَيْنَ قَابِلٍ وَدَابِرٍ *The bucket is between one who advances* with it to the well *and one who goes back, or returns,* with it to the watering-trough. (A.) And جَعَلَهُ دَابِرَ أُذُنِهِ: see دبر. And أَمْسِ الدَّابِرِ and الدَّابِرُ ‡ الغَدِيرُ *Yesterday that is past:* (Ṣ, M, Ḳ:) the epithet being here a corroborative. (Ṣ,* M.) You say, صَارُوا كَأَمْسِ الدَّابِرِ [*They became like yesterday that is past*]. (A.) And هَيْهَاتَ ذَهَبَ كَمَا ذَهَبَ أَمْسِ الدَّابِرِ [*Far distant* is he, or it! *He, or it, hath gone like as hath gone yesterday that is past*]. (Ṣ.) — Also An arrow *that passes forth from the butt,* (Ṣ, Mṣb, Ḳ,) [or *passes beyond it,* (see 1,)] *and falls behind it:* (TA:) you say سَهْمٌ دَابِرٌ, and دَابِرَةٌ, and سَهْمٌ دَابِرَةٌ, and دَوَابِرُ. (Mṣb.) — An arrow *that does not win* [in the game called المَيْسِر]: (Ḳ, TA:) *contr.* of قَابِلٌ. (Ṣ, TA.) — The *last* arrow remaining in the quiver. (A.) — The *last* of anything; (Ibn-Buzurj, T, M, Ḳ:) and so ‡ دَابِرَةٌ: (M:) [see also دبر:] and (accord. to Aṣ and others, TA) the *root, stock, race,* or *the like;* syn. أَصْلٌ. (Ḳ.) One says, قَطَعَ اللّٰهُ دَابِرَهُمْ *May God cut off the last that remain of them.* (Ṣ.) And قَطَعَ اللّٰهُ دَابِرَهُ *May God cut off the last of him,* or *it:* (A:) or *may God extirpate him.* (Aṣ, T.) And in the Ḳur [vi. 45] it is said, فَقُطِعَ دَابِرُ القَوْمِ *And the last of the people were extirpated.* (M, TA.) And in a trad., يُقْطَعُ بِهِ دَابِرُهُمْ *All of them shall be cut off thereby, not one remaining.* (TA.) — See also دِبْرٌ, last sentence. — As an epithet applied to a camel: see عُدَّةٌ.

دَابِرَةٌ: see the next preceding paragraph, in three places. — Also ‡ The *end* of a tract of sand: (Esh-Sheybánee, Ṣ, A,* Ḳ:) pl. دَوَابِرُ. (A.) — Of a solid hoof, The *hinder part:* (T, TA:) or the *part that corresponds to the hinder part of the pastern:* (Ṣ, Ḳ:) or the *part that is next after the hinder part of the pastern:* (M, TA:) pl. as above. (T, TA.) — Of a bird, The *back toe:* it is with this that the hawk strikes: (M, TA:) or *a thing like a toe, in the inner side of the foot, with which the bird strikes:* (Ṣ:) that of a cock is beneath his صِيصِيَة [or spur]; and with it he treads: (M, TA:) pl. as above. (TA.) — See also دُبْرَةٌ. — Also *A mode of* شَغْزَبِيَّة (Ḳ) *for throwing down by a trick* (Ṣ, Ḳ) *in wrestling.* *(Ṣ.)

أَدْبَرُ; and its fem. دَبْرَآءُ: see دَبِرٌ.

إِدْبَارٌ [originally inf. n. of 4]: see the next paragraph, in two places.

إِدْبَارَةٌ *A slit in the ear* [of a ewe or she-goat or she-camel], *which being made, that thing* [*thus made*, meaning *the pendulous strip,*] *is twisted, and turned backward:* if turned forward, it is termed إِقْبَالَةٌ: and the *hanging piece of skin of the ear* is termed إِدْبَارَةٌ [in the former case] and إِقْبَالَةٌ [in the latter case]; as though it were a زَنَمَة [q. v.]; (Aṣ, Ṣ, M,* K;) and, respectively, إِدْبَارٌ and إِقْبَالٌ, and دِبْرَةٌ and قِبْلَةٌ. (TA in art. قبل.) The ewe or she-goat [to which this has been done] is termed مُدْبَرَةٌ [in the former case] and مُقْبَلَةٌ [in the latter]: and you say of yourself [when you have performed the operation, in these two cases respectively], قَابَلْتُهَا وَدَابَرْتُهَا: and the she-camel is termed ذَاتُ إِدْبَارَةٍ and ذَاتُ إِقْبَالَةٍ. (Aṣ, Ṣ, K;) and so is the ewe or she-goat; (Aṣ, T;) and the she-camel, ذَاتُ إِدْبَارٍ and ذَاتُ إِقْبَالٍ. (TA in art. قبل.)

أَدْبَرُ A man *who cuts, or severs, the ties,* or *bonds, of his relationship; who disunites himself from his relations;* (Ṣ, K;) like أَبْتَرُ: (Ṣ:) one *who does not accept what any one says,* (AO, [who mentions أَبْتَرُ therewith as having the former signification,] T, Ṣ, M, K,) *nor regard anything:* (AO, T, Ṣ, M:) one *who will not receive admonition.* (IKtt.) [See أَخَابِيلُ.]

مُدْبِرٌ [*Going, turning his back; turning back;* &c.: see its verb, 4]. You say, مَا لَهُ مِنْ مُقْبِلٍ وَلَا مُدْبِرٍ *They have not one that goes forward nor one that goes back.* (A.) In the phrase in the Kur [ix. 25], ثُمَّ وَلَّيْتُمْ مُدْبِرِينَ [*Then ye turned back retreating*], the last word is a corroborative denotative of state; for with every تَوْلِيَة is إِدْبَار. (M.) See also دَابِرٌ.—نَابٌ مِدْبِرٌ is said to signify †*An aged she-camel whose goodness has gone.* (TA.)—أَرْضٌ مُدْبِرَةٌ [app. مُدْبَرَةٌ] †*A land upon which rain has fallen partially, not generally, or not universally.* (TA in art. قبل. [This explanation is there given as though applying also to ارض مقبلة, app. مُقْبِلَةٌ; but I think that there is an omission, and that the latter phrase has the contr. meaning.])

مُدَبِّرَةٌ i. q. إِدْبَارٌ [inf. n. of 4, q. v.]. (M.)

مُدَبَّرٌ A slave *made to be free after his owner's death;* (Ṣ:) *to whom his owner has said, "Thou art free after my death;" whose emancipation has been made to depend upon his owner's death.* (TA.)

مُدَبِّرٌ [is extensively and variously applied as meaning *One who manages, conducts, orders,* or *regulates,* affairs of any kind, but generally affairs of importance]. مُدَبِّرَاتُ أَمْرًا, in the Kur [lxxix. 5], signifies [accord. to most of the Expositors] *And those angels who are charged with the managing, conducting, ordering,* or *regulating, of affairs.* (TA. [See also Bḍ.])

مَدْبُورٌ, (TA,) and مَدْبُورُونَ, (Ṣ,) A man, (TA,) and people, (Ṣ,) *smitten,* or *affected, by the* [*westerly*] *wind called* الدَّبُور. (Ṣ, TA.)—Also, the former, *Wounded:* (K:) or *galled in the back.* (TA.)—And *Possessing much property* or *wealth,* or *many camels or the like.* (K.)

مُدَابِرٌ applied to a place of abode, *Contr. of* مُقَابِلٌ. (M.) You say, هٰذَا جَارِي مُقَابِلِي and مُدَابِرِي [*This is my neighbour in front of me* and *in rear of me*]. (TA in art. قبل.)—مُدَابِرَةٌ applied to a ewe or she-goat: see إِدْبَارَةٌ: so applied, *Having a portion of the hinder part of her ear cut, and left hanging down, not separated:* and also *when it is separated:* and مُقَابَلَةٌ is applied in like manner to one having a portion of the extremity [or fore part] of the ear so cut: (Aṣ, T:) and the former, applied to a she-camel, *having her ear slit in the part next the back of the neck: or having a piece cut off from that part of her ear:* and in like manner applied to a ewe or she-goat: also an ear *cut,* or *slit, in the hinder part.* (M.) [It seems that a she-camel had her ear thus cut if of generous race. And hence,] نَاقَةٌ مُقَابَلَةٌ مُدَابَرَةٌ †*A she-camel of generous race by sire and dam.* (T, TA.) And فُلَانٌ مُقَابَلٌ وَمُدَابَرٌ †*Such a one is of pure race,* (Ṣ, K,) *or of generous, or noble, race,* (A,) *by both parents:* (Ṣ, A, K:) accord. to Aṣ, (Ṣ,) from الإِقْبَالَةُ and الإِدْبَارَةُ. (Ṣ, K.)

مُدَابِرٌ [act. part. n. of 3, q. v.:] †One *who turns back, or away, from his companion; who avoids,* or *shuns, him.* (Aṣ.)—Also A man *whose arrow does not win* [*in the game called* المَيسِر]: (Ṣ, K:) or one *who is overcome in the game called* المَيسِر: or one *who has been overcome* [*therein*] *time after time, and returns in order that he may overcome:* or, accord. to A 'Obeyd, he *who turns about,* or *shuffles, the arrows in the game called* يَرَاعَة. (TA.) [See an ex. in a verse cited in art. خضب.]

فُلَانٌ مُسْتَدْبِرُ الْمَجْدِ مُسْتَقْبِلُهُ †*Such a one is* [*as though he had behind him and before him honour or dignity or nobility;* meaning that he is] *generous, or noble, in respect of his first and his last acquisition of honour or dignity.* (TA. [But it is there without any syll. signs; and with مستقبل in the place of مُسْتَقْبِلُهُ.])

دبس

4. ادبست الأَرْضُ *The land showed its plants or herbage:* (K:) or *began to show the blackness of its plants or herbage.* (AḤn, M, Ṣ.)

9. ادبسّ, inf. n. ادْبِسَاسٌ, (Ṣ, K:) or دِبَاسٌ; (M;) *He* (a horse, Ṣ, M, K, and a sheep, or goat, M, and a bird, Ṣ) *became black:* (K:) or *brown;* i. e.] *of a colour between black and red;* (Ṣ:) or *black tinged,* or *intermixed, with redness.* (M, TA.) [See دَبْسَةٌ and أَدْبَسُ.]

11: see 9.—ادبأست الأَرْضُ *The blackness of the land became mixed with redness.* (M, TA.)

دِبْسٌ Anything *black.* (Lth, A, K.)—[Hence, app.,] *Much* people; as also دِبْسٌ: (IAṣr, K:) the former is also common to other things; (M,* TA;) so that you say مَالٌ دِبْسٌ, meaning *much property.* (TA.)

دِبْسٌ: see the next paragraph.

دِبْسٌ (Ṣ, M, A, Mgh, Mṣb, K) and ‡ دِبْسٌ (M) and ‡ دِبْسٌ (K) The *expressed juice of fresh ripe dates;* (A, Mgh, Mṣb;) *what flows from fresh ripe dates;* (Ṣ:) the *honey of dates;* [i. e. the *sweet, thick,* or *inspissated, juice thereof;*] (M, K;) the *expressed juice of dates,* (M,) or of *fresh ripe dates not cooked:* (AḤn, M:) *what is called* صَفْرٌ *in the dial. of the people of El-Medeenah:* by some, *what flows,* or *exudes, from raisins and from fresh grapes:* and by some, *what flows from the baskets of dates:* (TA:) [see also دِبْسٌ, in an explanation of which the *inspissated juice* of any fruit is termed it:] دِبْسٌ also the *honey of bees,* عَسَلُ النَّحْلِ: so in the copies of the K and in [some of the copies of] the A; a signification not known; but [AḤn] Ed-Deenawaree mentions the word دَبَاسَاتٌ, and explains it as signifying "domestic bee-hives;" and by this it is seen that the application of دِبْس to what bees eject may be correct: or the true reading may be عَسَلُ النَّحْلِ, with خ, as in some copies of the A; and it may be meant as explaining what precedes, meaning the *expressed juice of the fruit of the palm-tree,* by a kind of trope; though, as such, a useless repetition: but it is said in the O, on the authority of IDrd, that bees' honey is called ‡ دِبْسٌ: (TA:) the vulgar apply the word to [the *inspissated juice of fresh ripe grapes, which resembles thick honey:* and sometimes to] the *honey of raisins.* (MF.)—See also دِبْسٌ.

دِبْسٌ: see دِبْسٌ, in two places.

دَبْسَةٌ *A colour in animals that have hair;* (Mṣb;) [*brownness;*] or *redness tinged,* or *intermixed, with blackness:* (M, Mṣb:) it is in sheep, or goats, and in horses; (M;) [and in birds: see 9:] accord. to Ḥoseyn Ibn-'Abd-Allah El-Iṣbahánee, in his book on strange pigeons, *greenness,* or a *dark,* or an *ashy, dust-colour, in which are redness and blackness.* (TA.) [See also أَدْبَسُ.]

دُبَسٌ *A certain bird,* (Ṣ, K,) *of small size,* (TA,) *of a colour inclining to black, that cooes* (يَقْرُقُرُ): (K, TA:) hence said by some to be the *male of the* يَمَام [or *dove*]: (TA:) or a *species of pigeons:* (M:) or *a pigeon of a colour between black and red:* (Mgh:) or *a species of the* فَوَاخِت [or *collared turtle-doves*]: (Mṣb:) fem. with ة: (Mgh, K:) [pl. دُبَسِيٌّ:] a rel. n. from طَيْرٌ دُبَسٌ: (Ṣ, M, Mṣb, K:*) [see أَدْبَسُ:] or from دِبْس of fresh ripe dates, but made to deviate from the form of the original, like قُهْرِيٌّ and سُهْلِيٌّ: (Ṣ:) or it has the form of a rel. n. without being such. (M, TA.)

دَبَاسَاتٌ *Domestic bee-hives;* خَلَايَا أَهْلِيَّةٌ. (AḤn, M.)

دَبَّاسٌ [*A seller of* دِبْس]. (K in art. صقر.)

دِبُوسٌ, (S, K,) by some written دِبُّوسٌ, which is said to be the correct form, (TA,) *A mace* (K, TA) *of iron or other material:* (TA:) app. an arabicized word, (S, K, TA,) from [the Persian] دبوز (TA) [or دَبُّوس]: pl. دَبَابِيس. (S, K.)

أَدْبَسُ A bird, (S, A, Mṣb,* K,) and a horse, (S, M, A, Mgh,) and a sheep, or goat, (M,) or a goat, (A,) *[brown; or] of a colour between black and red;* (S, A, Mgh, Mṣb, K;) *or of a red colour tinged, or intermixed, with blackness:* (M:) or, accord. to Ḥoseyn Ibn-'Abd-Allah El-Isbahánee, in his book on strange pigeons, *of a green colour, or a dark, or an ashy, dust-colour, in which are redness and blackness:* (TA:) fem. دَبْسَآءُ: (A:) pl. دُبْسٌ. (S, A, Mṣb, K.)

أَرْضٌ هَدْبَسَةٌ *Land beginning to show the blackness of its plants or herbage.* (AḤn, Ṣ.)

دبغ

1. دَبَغَ الإِهَابَ, (S, K,) or الجِلْدَ, (S, Mgh, Mṣb,) aor. ـُ and ـِ (S, Mgh, Mṣb, K) and ـَ, (Mgh, Mṣb, K,) inf. n. دَبْغٌ (S, Mgh, Mṣb, K) and دِبَاغٌ (S, Mgh, K) and دِبَاغَةٌ (S, Mgh, K,) or the last is a subst. sometimes used as an inf. n., (Mṣb,) *He tanned the hide, or skin;* i. e., *prepared it, or made it fit for use, and softened it, or made it pliable, with* قَرَظ [q. v.] *and the like.* (TA.) It is said in a trad., دِبَاغُهَا طُهُورُهَا [*The tanning thereof is the means of purification thereof*]. (Ṣ, TA.) — See also دُبِغَ.

7. اندبغ *It* (a hide, or skin,) *was, or became, tanned;* i. e., *prepared, &c., with* قَرَظ *and the like;* (TA;) *quasi-pass. of* 1. (S, Mṣb, K, TA.) جِلْدُ الخِنْزِيرِ لَا يَنْدَبِغُ *[The skin of the pig will not become tanned* is a prov., said of him whom good advice will not profit. (TA.)

دَبْغٌ: see دِبَاغٌ.

دَبْغَةٌ [in one of my copies of the Ṣ written دَبَغٌ] *A single act of tanning.* (Ṣ,* TA.)

دُبْغَةٌ: see what next follows.

دِبَاغٌ *Tan;* [*tanning-liquor,* or *ooze;*] *that with which one tans,* (S,* Mgh,* Mṣb,* K,* TA,) i. e., *prepares, or makes fit for use, and softens, or makes pliable, a hide, or skin, consisting of* قَرَظ [q. v.] *and the like;* (TA;) as also دِبْغٌ (S, Mṣb, K) and دُبْغَةٌ (S, K) and دِبَاغَةٌ. (AḤn, TA.) One says, الجِلْدُ فِى الدِّبَاغِ *[The skin is in the tan, or tanning-liquor].* (Ṣ.) And نَقَعَهُ فِى الدِّبَاغِ *[He soaked it in the tanning-liquor].* (K in art. منا.) — [Hence,] دِبَاغٌ لِلْمَعِدَةِ [app. *A stomachic*]. (Lth and M and Mṣb voce طَرْخُونٌ, q. v.) — Also an inf. n. of 1. (S, Mgh, K.)

دَبُوغٌ: *Rain that puts the earth into a good state, and softens it,* (يَدْبُغُ الأَرْضَ,) *by its water.* (IDrd, K, TA.)

دَبِيغٌ, applied to a hide, *i. q.* مَدْبُوغٌ [i. e. *Tanned*]. (K.)

دِبَاغَةٌ The *craft of the* دَبَّاغ [*or tanner*]. (Mṣb, K, TA.) — Also an inf. n. of 1. (Ṣ, K,) or a subst. sometimes used as an inf. n. of 1. (Mṣb.) — See also دَبَّاغٌ.

دَبَّاغٌ *A tanner.* (Mṣb,* K,* TA.)

دُبَّاغٌ *Anguria,* or *water-melon;* in Pers. هِنْدُوَانَه (KL.)

مَدْبَغَةٌ and مَدْبُغَةٌ *A place where hides, or skins, are tanned.* (T,* Mṣb,* K,* TA.) [Hence,] one says, هٰذَا البَلَدُ مَدْبَغَةُ الرِّجَالِ [*This country is the place where men are tanned* by the sun]. (TA.) — Also, the former, *Skins put into the* دِبَاغ [*or tanning-liquor*]: (Ṣgh, K:) or *of which the tanning has been commenced:* (Az, TA:) as though made a pl., (Ṣgh, TA,) like مَشْيَخَةٌ as syn. with مَشَايِخُ. (Ṣgh, K.)

أَدَمٌ مَدْبُوغَةٌ [app. *Hides, or skins, much tanned*]. (TA.)

مَدْبُوغٌ: see دَبِيغٌ. — [Hence,] هٰذَا كَلَامٌ غَيْرُ مَدْبُوغٍ *This is speech in which nothing is meant.* (TA.)

دبق

1. دَبِقَ بِهِ, (JK, K,) aor. ـَ, (K,) inf. n. دَبَقٌ, (TA,) [lit. *He, or it, stuck to it:* and hence,] † *he was, or became, attached, addicted, given, or devoted, to it*, (namely, a thing, JK,) *so that he did not quit it.* (JK, K.) — دَبِقَ فِى مَعِيشَتِهِ is explained by Lḥ only as signifying قَنِعَ [app. meaning † *He stuck fast,* or perhaps *he clave to one course, in respect of his means of subsistence*: see also دَبِقَهُ]. (TA.) — دَبَقَهُ *He stuck it, or made it to adhere.* (TA. [See 4.]) — See also what next follows.

2. دَبَّقَهُ, inf. n. تَدْبِيقٌ, (Lth, JK, K,) *He caught it with* دِبْق [*or bird-lime*]; (Lth, K;) namely, a bird: (JK:) and so دَبَقَهُ, aor. ـِ, inf. n. دَبْقٌ. (TA.)

4. ادبقه *He made it to stick, or adhere.* (K. [See also 1.]) You say, ادبقه اللّٰهُ بِهِ † *God made him, or may God make him, to stick to it; or, it to him.* (JK, TA.) — مَا أَدْبَقَهُ † *How great is his attachment, addictedness, or devotedness!* (JK, TA.)

5. تدبّق *It* (a thing) *was,* or *became, sticky, glutinous, viscous, or ropy.* (TA.) — *It* (a bird) *was,* or *became, caught by means of* دِبْق [*or bird-lime*]; (K, TA;) i. e. *it stuck, or adhered.* (TA.) [See also دَبِيقٌ.]

دِبْقٌ (Lth, IDrd, Ṣ, K, &c.) and † دَابُوقٌ (Fr, K) and † دَبُوقَةٌ (K) [*Bird-lime:* and the viscum, or *mistletoe;* and *its berries,* of which bird-lime is mostly prepared: the first of these words has these applications in the present day:] *a kind of glue,* (IDrd, K,) *well known,* (IDrd,) *or a sticky, glutinous, or viscous, thing, like glue,* (Fr, Ṣ, TA,) *with which birds are caught;* (Fr, IDrd, Ṣ, K, TA;) in one dial. called طَبْق: (IDrd:) Lth says, it is *the fruit,* or *produce, of a tree, having in its interior a substance like glue, that sticks to the wing of the bird:* the ḥakeem Dáwood says, [in a passage which is imperfect in the TA,] *it is found upon the tree in like manner as lichen* (الشَّنَّة), *but is a berry, like the chick-pea* (حِمَّص) *in roundness; . . . . the best thereof is the smooth, soft, with much moisture, inclining, in its exterior, to greenness, and it is mostly found upon the oak; when it is cooked with honey and* دِبْس [*or the expressed juice of fresh ripe dates, &c.*], ... *and drawn out into longish strings, and put upon trees, the birds become caught by it.* (TA.)

[دَبِقٌ part. n. of دَبِقَ, *Sticky, glutinous,* or *viscous:* so in modern Arabic.]

دَبُوقَةٌ: see دِبْقٌ. — Also *Anything sticky, glutinous, viscous, or ropy; that draws out with a sticky, glutinous, viscous, or ropy, continuity of parts.* (IDrd, K,* TA.) — And *Human ordure;* (JK, Ṣ, K;) because of its sticky, or ropy, quality. (JK.)

دَبُوقٌ: see دِبْقٌ.

عَيْشٌ مَدْبُوقٌ † [*Means of subsistence*] *not complete.* (TA.)

دبل

1. دَبَلَهُ, (Ṣ, M, K,) aor. ـُ and ـِ, (M, K,) inf. n. دَبْلٌ, (M,) *He collected it together,* (Ṣ, M, K,) *like as one collects together a morsel, or gobbet, or mouthful, of food with his fingers:* (Ṣ:) and † دَبَلَهُ, inf. n. تَدْبِيلٌ, [in like manner] signifies *he collected it together.* (TA.) And دَبَلَ اللُّقْمَةَ, (M, K,) aor. ـُ, inf. n. as above; (M;) and † دَبَّلَهَا, (M, K,) inf. n. تَدْبِيلٌ; (TA;) *He made the morsel, or gobbet, or mouthful, large,* (M, K,) *collecting it together with his fingers:* (M:) or the latter signifies *he made the morsel, or gobbet, or mouthful, large, and swallowed it.* (IAar, TA.) And دَبَلَتِ الشَّىْءَ: inf. n. as above; (TA;) and † دَبَّلَتْهُ (Ṣ;) *I made the thing into lumps, or compact pieces or portions:* (Ṣ,* TA:) and † دَبَّلَ الحِمْصَ, inf. n. تَدْبِيلٌ, *He made the* حمص [generally explained as meaning *dates mixed with clarified butter and the preparation of dried curd called* أَقِط, *kneaded, or rubbed and pressed with the hand until they mingle together and their stones come forth,*] into دُبَلٌ [pl. of دُبْلَةٌ, q. v.]. (T, TA.) — دَبَلَ الأَرْضَ, (T, M, K,) inf. n. دَبْلٌ (Ṣ, M, K) and دُبُولٌ, (M, K,) *He put the land into a right, or proper, state, prepared it, or improved it,* [*or manured it,*] *with dung such as is termed* سِرْجِين, [in the K سِرْقِين,] and *the like,* (T, Ṣ, M, K,) *in order that it might become good:* (T, M:) and so دَمَلَهَا. (T.) — And دَبَلْتُهُ means *I put it into a right, or proper, state; prepared it; or improved it;* namely, anything; as also دَمَلْتُهُ: for instance, a rivulet; i. e. *he cleansed it, and put it into a right, or proper, state.* (Ṣ.) —

دَبَلَهُ, (K,) inf. n. دَبْلٌ, (TA,) also signifies *He struck him consecutive strokes* with a staff, or stick, (K,) and with a whip. (TA.) — دَبَلَتْهُ الدُّبُولُ ✦ *Calamities, or misfortunes, befell him:* or *may calamities, or misfortunes, befall him.* (K.) And دَبَلَتْهُمُ الدُّبَيْلَةُ ✦ *Calamity, or misfortune, befell them:* or *may calamity, &c.* (A 'Obeyd, Ṣ, M:) or *they perished:* or *may they perish.* (T.) And دَبَلَتْهُ الدُّبُولُ, (K, TA, [in the CK, erroneously, الدُّبُولُ,]) دَبَلَتْهُ الدُّبُولُ, (TA,) *Calamity, or misfortune, befell him:* or *may calamity, &c.:* (TA:) or *the bereft woman,* i. e. *his mother, became bereft of him by death:* or *may the bereft woman, &c.* (K, TA.) — مَا لَهُ دَبَلٌ وَلَا دُبَيْلَةٌ ✦, or دَبَلٌ وَلَا دُبَيْلَةٌ, is a form of imprecation: see the latter in art. دبل. (TA.) = دَبَلَ, aor. ـِ, inf. n. دَبْلٌ, *He* (a camel, or other animal,) *became full of fat and flesh.* (TA.)

2: see 1, in four places.

دَبْلٌ *A rivulet, or streamlet:* (T, M, Mgh, K:) pl. دُبُولٌ: (Ṣ, M, Mgh, K:) so called because cleansed, and put into a right, or proper, state [when needing]. (T, Ṣ, M.*) = *Plague, or pestilence;* syn. طَاعُونٌ. (Th, M, K.) = مَا لَهُ دَبَلٌ = دُبَيْلَةٌ: see 1, last sentence but one.

دَبْلٌ *A calamity, or misfortune;* (Ṣ, K:) as also ✦ دُبَيْلَةٌ (Ṣ, M, K,) in which the dim. form denotes enhancement; (Ṣ, TA:) and ✦ دُبُولٌ (K:) pl. of the first دُبُولٌ: (TA:) whence the saying, دَبَلَتْهُ الدُّبُولُ: see 1, latter part. Also The *state of being bereft of a child,* or *of a person beloved, by death.* (IAṣr, M, K.) See دَبِيلٌ, in four places.

دُبَيْلَةٌ: see دَبْلٌ.

دُبَيْلَةٌ *A lump,* or *compact piece* or *portion,* (Lth, T, Ṣ, K,) of a thing, (Ṣ, K,) such as gum, &c., (Ṣ,) or of [the kind of sweetmeat called] نَاطِف, or of حَيْس, [described in the first paragraph of this art.,] or of something kneaded, or the like: (Lth, T:) and *a large morsel* or *gobbet* or *mouthful:* (K:) or *a morsel,* or *gobbet,* or *mouthful,* of butter: pl. دُبَلٌ. (En-Naḍr, T.) — See also دُبَيْلَةٌ. = Also The *hole of the* فَأْس [i. e. *hoe,* or *adz,* or *axe*]: pl. دُبَلٌ and دُبُلٌ. (K.)

دُبَالٌ, (M,) like سَحَابٌ, so in the M, (TA,) or دُبَالٌ, like غُرَابٌ, (K,) [*Dung, such as is called*] بِرْجِين or بِرْقِين (M) or بِرْقِين, (K,) *and the like;* (M, K:) [*used for manuring land;*] as also دَمَالٌ. (TA.)

دُبَالٌ *Ulcers that come forth in the side and penetrate into the inside;* syn. نُقَابَاتٌ; as also دُبَالٌ. (IAṣr, T. [See also دُبَيْلَةٌ.]) — See also دَبَالٌ.

دُبُولٌ: see دَبْلٌ. Hence the saying, دَبَلَتْهُ الدُّبُولُ: see 1, near the end of the paragraph: (TA:) or this saying is from what here follows. (K, TA.) = A woman *bereft of her child by death.* (K.)

دَبُولٌ ✦ دِبْلٌ ✦ دَابِلٌ ✦ دِبْلٌ (T, M, K) and دِبْلٌ ✦ دَابِلٌ ✦ دِبْلٌ (M, K) are intensive expressions (K) meaning *A severe, or heavy, calamity or misfortune:* (K,* TA: [in the CK, دِبْلٌ, which is said in the TA to be incorrect:]) or *a severe,* or *heavy, bereavement.* (T, M, TA.) And one says, sometimes, (M,) دِبْلًا ✦ دَابِلًا ✦ دِبْلًا (Ṣ, M) and دِبْلًا ✦ دَابِلًا ✦ دِبْلًا (M) in the accus. case as an imprecation [meaning May God send upon such a one *a severe, or heavy, calamity or bereavement*]. (M.) Aṣ used to say دِبْلٌ دَابِلٌ meaning "[deep] abasement or ignominy:" (T, TA:) and Aboo-'Amr Ezh-Sheybanee, دِبْلًا دَبِيلًا: (TA:) others pronounced with ذ. (T.)

دُبَيْلَةٌ *A certain malady* (M, Mgh, K) *in the* جَوْف, (M, K,) [i. e.,] *in the belly,* (Mgh,) *being a collection of corrupt matter therein;* (Mgh, TA;) wherefore it is thus called; (TA;) as also دُبَيْلَةٌ (M, K) and ✦ دُبَيْلَةٌ: (K:) accord. to ISh, *an ulcer that penetrates into the belly:* [see also دُبَالٌ:] or *an ulcer that comes forth within the side, and discharges internally; the sufferer from which seldom recovers:* also called ذَاتُ الجَنْبِ (TA in art. جنب:) *a large tumour* (in Pers. وَرَم بُزُرْگ). (KL.) [Abu-l-Ḳásim Ez-Zahráwee describes the modes of cauterizing the دبيلة in order to hasten its coming to maturity. (See "Albucasis de Chirurgia," p. 98, where the word is twice written دبيلة; once, دبعيلة; and once, correctly, دبيلة.) Golius explains دُبَيْلَةٌ and دُبَيْلَةٌ by "vomica, apostema," as on the authority of the Ṣ and KL; in neither of which do I find anything of the kind: nor do I find دُبَيْلَةٌ even mentioned in either of those works.] — See also دُبَيْلٌ. Hence the saying, دَبَلَتْهُمُ الدُّبَيْلَةُ: see 1, in the latter part of the paragraph.

دُبَيْلٌ, and دُبَيْلًا دَابِلًا: دُبَيْلٌ دَابِلٌ: see دَبِيلٌ.

أَرْضٌ مَدْبُولَةٌ *Land put into a right, or proper, state; prepared;* or *improved;* [or *manured;*] *with dung such as is termed* سِرْجِين. (Ṣ.)

دبى and دبو

1. دَبَى, aor. يَدْبِى, inf. n. دَبْىٌ [and app. also دَبِىٌّ, q. v. infrà], *He walked,* or *went, gently,* or *in a leisurely manner.* (TA.)

2. دَبَّى تَدْبِيَةً *q. v.* صَنْعَةً. (K.) You say, دَبِّهْ, meaning صَنْعَهُ [*He made it,* or *wrought it;* &c.]. (TK.)

4. ادبى, said of the [tree, or shrub, called] رِمْث, (Ṣ,) or of the عَرْفَج, (M, K,) or of each of these, (TA,) *It put forth what resembled* [*the young locusts termed*] دَبًى; (M, K;) [i. e.] *what came forth, of its leaves, resembled* دَبًى; (Ṣ;) *and thus became fit to be eaten.* (Ṣ, M.) [See أَبْقَلَ and نَقَّبَ and حَنَطَ; and see also رِمْث and عَرْفَج.]

دَبًى or دَبًا [sometimes written with ى and sometimes with ا] *Locusts before they fly:* (Ṣ:) or *locusts when they* [*first*] *put themselves in motion, and become black, before their wings grow:* in their first state, when they are white, they are termed سِرْوٌ: (AO, T:) or the *smallest of locusts,* and *of ants;* (M, K:) or [*locusts*] *after the state of that which is termed* سِرْوٌ: (M:) [see جَرَادٌ:] n. un. دَبَاةٌ. (Ṣ, M.) — [Hence,] دَبًا دَبِيبَيْن, (M,) or دَبًا دَبِيبًا, and دَبَى دَبِيبَيْن ✦ (IAṣr, T, Mj, K,) and دَبَى دَبِيبًا ✦ دَبَى دَبِيبَانِ (Th, M,) ✦ *He came with,* or *brought, much;* and *what was good:* (M:) *he came with,* or *brought, much property* or *wealth, or many cattle:* (M, K:) ✦ دَبًى is a soft tract in Ed-Dahnà, frequented by locusts, which lay their eggs therein; (M;) it is a spacious place; so that the phrase [جَاءَ بِدَبًى دَبِىٍّ] is as though it meant *he came with,* or *brought, property,* or *wealth,* or *cattle, like the* [*locusts termed*] دبا *of the spacious place called* دبى. (T.) J is in error as to this phrase: (K, TA:) for it is stated in the Ṣ, as on the authority of IAṣr, that one says, جَاءَ فُلَانٌ بِدَبًى دَبِىٍّ, meaning *Such a one came with,* or *brought, property,* or *wealth,* or *cattle, like the* دبا *in abundance:* and thus it is found in his handwriting: and in the Tekmileh it is written, as on the same authority, بِدَبًى دَبِىٍّ. (TA.) Accord. to Abu-l-'Abbás [Th], the [right] phrase is ✦ بِدَبًا دَبِيٍّ: and in one place he says that ✦ دَبِىٌّ [thus (for دَبِيٌّ) in the TT as from the T, but probably a mistranscription for ✦ دَبِئٌ,] signifies *Much property* or *wealth,* or *many cattle:* abd accord. to AA, one says, ✦ جَاءَ فُلَانٌ بِدَبِىٍّ, meaning *Such a one came with,* or *brought, property,* or *wealth, or cattle, like the* دبا. (T.) = Also *A gentle, or leisurely, manner of walking* or *going.* (K. [See 1.])

دَبِىٌّ: see the next preceding paragraph, last sentence but one.

دَبًى: see دَبًى, in five places.

دَبِيَان: see دَبًى.

دَبِّى: see the next paragraph.

دَبَّاةٌ The *gourd:* n. un. with ة: (Ṣ, Mṣb:) it is mentioned in this art. by J and Z [and Fei]: but accord. to Hr and the K, its proper art. is دب [q. v.]: accord. to Az, دبى, for he says that its measure is فَعَّالٌ: (TA:) some allow its being written and pronounced ✦ دَبِّىٌّ. (TA in art. دب.)

أَرْضٌ مَدْبَاةٌ: see what next follows.

أَرْضٌ مَدْبِيَةٌ (Ṣ, M, K) and ✦ مَدْبَاةٌ (Ṣ) *A land abounding with* [*the locusts termed*] دَبًى or دَبَا. (Ṣ, M, K.)

أَرْضٌ مَدْبُوَّةٌ: see what next follows.

أَرْضٌ مَدْبِيَّةٌ (Ṣ, M, K) and ✦ مَدْبُوَّةٌ, (M, K,) the و being substituted for the ى as interchangeable therewith, (M,) *A land of which the herbage has been eaten by* [*the locusts termed*] دَبًى or دَبَا. (Ṣ, M, K.) = Accord. to Z, both signify [also] *A land that produces* دَبَّاة, i. e. *gourds.* (TA in art. دب.)

دث

1. دَثَّ السَّمَاءُ, (IAṣ,) or دَثَّتْ, (TA,) aor. ـُ, inf. n. دَثٌّ, *The sky sent down rain such as is termed*

دَثَّ ; i. e. *weak rain; or the weakest and lightest of rain.* (L, TA.) = وَدَثَّرَ السَّمَآءُ, (L,) or وَدَثْثَرَ, (TA,) aor. ـُ, inf. n. as above, *The sky rained upon them rain such as is termed* دَثّ. (L, TA.) — وَدَثَّتِ الأَرْضُ, inf. n. as above, *The land was watered by rain such as is termed* دَثّ. (L.)

دَثٌّ *Weak rain;* as also ↑ دَثَاثٌ ; (Ṣ, K ;) the latter [in the CK وَثَاث, but it is] with kesr: or *the weakest and lightest of rain;* and the pl. is دَثَاثٌ: or, accord. to IAạr, *i. q.* رَكٌّ (TA:) or رَكٌّ signifies rain exceeding what is termed دَثٌّ. (K in art. ركك.)

سَمَآءٌ دَثَّةٌ *A sky sending down rain such as is termed* دَثّ. (L, TA.)

دَثَاثٌ : see دَثٌّ ; of which it is said to be a syn. and a pl.

أَرْضٌ مَدْثُوثَةٌ *Land watered by rain such as is termed* دَثّ. (L.)

دثر

1. دَثَرَ, (T, Ṣ, M, K, &c.,) aor. ـُ, (M, Mṣb,) inf. n. دُثُورٌ, (T, Ṣ, M, K, &c.,) said of a trace, or mark, of a house; or of what remains, cleaving to the ground, marking the place of a house; (Ṣ, Mṣb, K, TA ;) or of a place of abode, (T, A,) &c. ; (T ;) or of a thing; (M ;) *It became covered with sand and dust blown over it by the wind:* this is the primary signification: (TA :) or *it became effaced,* or *obliterated,* (T, Ṣ, M, A, K, TA,) *by the blowing of the winds over it;* (TA ;) as also ↑ تدثر, (Ṣ,) or ↑ اندثر: (M, K :) and *it became old;* (M, K ;) as also ↑ تدثّر, (M,) or ↑ اندثر. (K.) By one of the poets it is metaphorically said of a man's reputation, meaning ↕ *It became worn out of regard or notice ; became effaced, or obliterated.* (M, TA.) — And, said of a man, ↕ *He became overcome by old age and emaciation.* (T, TA.) — Also, said of a garment, (T, K,) inf. n. as above, (T,) *It became dirty.* (T, K.) — And, said of a sword, (T, A, K,) inf. n. as above, (A,) ↕ *It became sullied from remaining long unfurbished;* (A ;) *it became rusty.* (T, K.) Hence the trad. of El-Ḥasan, حَادِثُوا هٰذِهِ القُلُوبَ بِذِكْرِ اللّٰهِ فَإِنَّهَا سَرِيعَةُ الدُّثُورِ [explained in art. حدث]. (Sh, T, A, TA.) دُثُورٌ attributed to the heart is † The *having the remembrance of God effaced from it:* and attributed to the mind, † The *being quick to forget.* (Sh, T, K.) وَدُثُرُ الشَّجَرِ = (K,) inf. n. as above; (TA ; [in which, by a strange mistake, الرجل is put for الشجر ;]) or ↑ وَدُثْرٌ ; (so in the M, accord. to the TT ;) *The trees put forth their leaves* (M, K, TA) *and their branches.* (M, TA.)

2. دَثَّرَهُ, (A, TA,) inf. n. تَدْثِيرٌ, (TA,) *He covered him* (A, TA) *with a* دِثَار, (A,) or *with something by which he should be rendered warm.* (TA.) It is said that Mohammad, when a revelation came down to him, used to say, دَثِّرُونِى *Cover ye me with something whereby I may become warm. Cover ye me* &c. (TA from a trad.) — دَثَّرَ عَلَى القَتِيلِ *Large masses of stone were compactly put together, one upon another, over the slain person.* (K.) — And دَثَّرَ, (Ṣ,) inf. n. as above, (Ṣ, K,) *It* (a bird) *put to rights, or adjusted, its nest ; put it into a right, or proper, state.* (Ṣ, K.) — See also 1, last sentence.

4. ادثر, (K, TA,) like أَكْثَرَ, (TA,) or ↑ ادّثر, (so in some copies of the K,) *He acquired much wealth.* (K, TA.) [See دَثْرٌ.]

5. تدثّر, (T, Ṣ,) and تدثّر بِدِثَارٍ, (Mṣb, TA,) and ادّثّر, inf. n. اِدِّثَارٌ, (T,) *He wrapped himself with a* دِثَار : (T, Ṣ, Mṣb, TA :) and تدثّر بِالثَّوْبِ *he enveloped himself entirely with the garment.* (M, K.) — [Hence,] هُوَ يَتَدَثَّرُ بِالمَالِ ; *He is abundant in wealth.* (A, TA.) = تدثّر الفَرَسَةَ ; *He* (a stallion) *mounted, or leaped, the she-camel.* (Ṣ, A, K.) — And تدثّر فَرَسَهُ ; *He* (a man) *leaped upon, and rode, his horse:* (T, Ṣ, M, A, L, B : in the K, for فَرَسَهُ, in some copies, is erroneously put قَرِينَهُ ; and in others, قَرِنَهُ, which is also wrong: TA :) or *rode, and wheeled about upon the back of, his horse:* (M :) or *mounted his horse from behind.* (TA.) — Ibn-Muḳbil uses the verb metaphorically in describing rain; saying,

* أَصَابَتْ لَهُ قُفْرَ اليَمَامَةِ بَعْدَمَا *

* تَدَثَّرَهَا مِنْ وَبْلِهِ مَا تَدَثَّرَا *

↕ [*The large mountain-goats of El-Yemámeh listened to it, after there had fallen upon it, of its shower of big drops, what fell*]. (M, TA.)

6 : } see 1 ; each in two places.
7 : }

8 : see 4.

دَثْرٌ ↕ *Much property or wealth ; or many camels or the like:* (T, Ṣ, M, K :) or *much, or many,* of any thing or things: (M :) [the sing. and dual and pl. are alike ; as in the case of its syn. وِبْرٌ or وِبْرٌ :] you say, [using it as an epithet,] مَالٌ دَثْرٌ, (T, Ṣ, K,) and مَالَانِ دَثْرٌ, and أَمْوَالٌ دَثْرٌ : (Ṣ, K :) [but sometimes دَثْرٌ is used as its pl. ; for] you say أَهْلُ دَثْرٍ and دُثُورٍ : (A 'Obeyd, T :) you also say مَالٌ دِثْرٌ : (T :) and the expression عَسْكَرٌ دَثْرٌ, meaning *a numerous army,* occurs thus written: (Ṣ :) an instance is found in a verse of Imra-el-Keys, where it is thus for the sake of the metre. (TA.) — Also *Abundance of herbage, and the like ; or abundant herbage, and the like.* (TA.) — See also دَاثِرٌ.

دِثْرٌ : see دَثْرٌ. = دِثْرُ مَالٍ *A good manager of property, or of camels or the like.* (K.)

دَثَرٌ *Dirt, or filth.* (K.) = See also دَثْرٌ.

دِثَارٌ *Any garment,* (Ṣ, M,* A, Mgh, Mṣb, K,) *such as a* كِسَآء *&c., which a man throws upon himself* (Mgh, Mṣb) *over the* شِعَار [*or garment that is next the body*] : (Ṣ, M, A, Mṣb, K :) or *one with which a person envelopes himself entirely :* (M :) or *a garment which one wears for warmth above the* شعار : (T, TA :) pl. دُثُرٌ. (Mgh.) — It is said in a trad. respecting the Assistants (الأنصار) [of Mohammad], أَنْتُمْ أَشْعَارٌ وَالنَّاسُ الدِّثَارُ, meaning † *Ye are the persons of distinction, and the [other] people are the vulgar.* (TA.) [See also شِعَارٌ.] — أَبْيَتُ أَبِى دِثَارٍ and أَبُو دِثَارٍ *The thin curtain* (كِلَّة) *by which one protects himself from gnats, or musquitoes; the musquito-curtain:* [see an ex. in the first paragraph of art. بعض :], or ابو دثار is an appellation of *the gnat,* or *musquito ;* because it is concealed in the daytime; or because a دِثَار is wanted to protect one from its annoyance. (TA.)

دَثُورٌ : see مُتَدَثِّرٌ. — Applied to a man, ↕ *Obscure ; of no reputation :* (Ṣ, A, K :) ↕ *a great sleeper :* (Ṣ, K :) *slow :* (K :) *heavy; that scarcely moves from his place :* (TA :) *lazy :* (Kr, M :) and in like manner ↑ دِثَارِىّ, *lazy ; quiet ; that does not occupy himself with his affairs.* (A.)

دِثَارِىٌّ : see what next precedes.

دَاثِرٌ, applied to a trace, or mark, of a house ; or to what remains, cleaving to the ground, marking the place of a house ; *Being covered with sand and dust blown over it by the wind ; or being effaced,* or *obliterated, by the blowing of the winds over it.* (A,* Mṣb,* TA.) You say فُلَانٌ جَدُّهُ غَابِرٌ وَرَسْمُهُ دَاثِرٌ ↕ *Such a one's good fortune is at an end, and his vestige is being effaced.* (A.) — *In a state of perdition.* (M, K.) Hence the saying فُلَانٌ خَاسِرٌ دَاثِرٌ [*Such a one is erring, in a state of perdition*] : or it is here an imitative sequent [merely corroborative; for خاسر has also the same signification] : (M, TA :) and some say دَابِرٌ. (M.) — A sword ↕ *sullied by remaining long unpolished ; rusty.* (AZ, T, M,* A, K.) — ↕ *Negligent ; inconsiderate ;* (L, K ;) as also أَدْثَرُ (K) and ↑ دِثْرٌ [written without the syll. signs] : (L :) ↕ one *who does not care for,* or *esteem, finery.* (A.)

أَدْثَرُ : see the last sentence above.

مُتَدَثِّرٌ, (AA, T, K,) [evidently, مُتَدَثِّرٌ, though written in the CK مُتَدَثِّرٌ, see 5, third and fourth sentences,]) applied to a man, (AA, T,) ↑ *I. q.* مَأْبُونٌ (AA, T, K) and مِئْفَرٌ &c. (AA, T.)

مُتَدَثِّرٌ and مُدَثَّرٌ *Wrapped in a* دِثَار ; *wearing a* دِثَار ; (T, M,* A,* Mṣb, TA ;) as also ↑ دَثُورٌ : (IAạr, M :) you say فُلَانٌ دَثُورُ الضُّحَى *Such a one wraps himself with a* دِثَار *and sleeps in the morning after sunrise.* (A.)

دج

1. دَجَّ, aor. ـِ, inf. n. دَجِيجٌ (Ṣ, A,* K) and دَجَّانٌ (Ṣ) and دَجٌّ, (TA,) *He,* (a man, TA,) or it, (a company of people, accord. to ISk not said of a single person, Ṣ, TA,) *crept along ;* i. e. *went, or walked, leisurely, softly, or gently :* (Ṣ, A, K :) or *did so with short steps :* or *came and went.* (TA.) You say, مَرَّ القَوْمُ يَدِجُّونَ عَلَى الأَرْضِ *The company of men passed, going leisurely,* &c., *upon, or over, the ground.* (Ṣ.) — Hence, (TA,) *He trafficked, or exercised the business of a merchant :* (K :) because the merchant travels about at a slow pace. (TA.) — And *He hastened,* or *went quickly.* (TA.) — Also, [aor. ـُ,] inf. n. دُجٌّ, said of a بَيْت [or tent,

or house, or chamber], *It dripped.* (K.) = See also 2. = دَجَّ, [aor., accord. to rule, ـِ,] (As, K,) inf. n. دَجٌّ, (TA,) *He let down a veil, or curtain.* (As, K.)

2. دجّت السَّمَآءُ, [in the CK, erroneously, تَدْجَّجَتْ,] inf. n. تَدْجِيجٌ; (S, K;) and ↑ دُجَّتْ, [aor. ـُ;] (A, TA;) *The sky became clouded.* (S, A, K.)

5. تدجّج فى ثَوْبِهِ, (S, and so in copies of the K,) or ↑ تَدَجْدَجَ, (A, and so in the K accord. to the TA,) *He covered himself with his arms, or weapons:* (A:) or *he attired himself with* (lit. *entered into*) *his arms;* (S, K;) as though he covered himself with them. (S.)

R. Q. 1. دَجْدَجَ *It* (the night, S, and so in some copies of the K) *was, or became, dark;* (S, K;) as also ↑ تَدَجْدَجَ. (K.) = دَجْدَجَتِ الدَّجَاجَةُ بِى مَشْيِهَا *The domestic fowl ran.* (TA.) = دَجْدَجَ بِالدَّجَاجَةِ *He called the cock, or hen,* (S, K,) *by the cry* دَجْ, دَجْ, (K,) or, as in some copies of the K [and in the L] دِجْ دِجْ. (TA.)

R. Q. 2. تَدَجْدَجَ: see 5: — and see also R. Q. 1.

دَجْ, دَجْ, (so in copies of the K,) or دِجْ دِجْ, (so in some copies of the K and in the L,) *A cry by which domestic fowls are called.* (L, K.) [See R. Q. 1.]

دُجٌّ *A chicken:* [or probably *chickens,* as a coll. gen. n. of which ↑ دُجَّةٌ, mentioned in the TA voce دَجَاجٌ, q. v., is the n. un.:] said by some to be a post-classical word. (TA.)

دُجَّةٌ *Intense darkness:* (S, K:) and ↑ دُجٌّ signifies the same; (K;) or *condensation of darkness.* (TA.) = See also دُجٌّ.

دُجْمٌ: see دُجَّةٌ. — Also *Black mountains.* (IAqr, K.) = Also pl. of دَجَاجٌ. (Mgh, Msb.)

دُجَمَانٌ [originally an inf. n.; see 1: afterwards (like غَضَبٌ and عَدْلٌ &c.) used as an epithet;] *A sucking infant, that creeps along after its mother:* fem. with ة. (K.)

دَجَاجٌ and دِجَاجٌ (S, A, Msb) and دُجَاجٌ, (TA,) the first of which is more chaste than the second, (S, A, Msb,* TA,) and the second than the third; (TA;) a coll. gen. n.; (S, TA;) n. un. دَجَاجَةٌ (S, Mgh, K) and دِجَاجَةٌ (S, K) and دُجَاجَةٌ; (K;) applied to the male and the female; (S, K;) *A certain bird,* (TA,) *well known;* (S, Msb, K;) [the *common domestic fowl,* both *cock* and *hen*;] so called because of its [frequent] coming and going: (Towheeh:) pl. دُجُجٌ, (Mgh, Msb,) and sometimes دَجَائِجُ; (Msb;) and pl. of the n. un. دجاجاتٌ; and دَجَاجٌ may be regarded as a broken pl. of دَجَاجَةٌ, its kesreh and ا being considered as the kesreh and ا which make the pl. form, and as being not the kesreh and ا which are in the sing.; or it may be a pl. of دُجَاجَةٌ with the augmentative letter (ا) rejected, as though pl. of دُجَّةٌ. (TA.) — [Hence,] الدَّجَاجَةُ [↑ *The constellation Cygnus;* so called in the present day:] *a certain northern constellation, consisting of nineteen stars in the figure and two without the figure, of which the four stars in a row are called* الفَوَارِسُ, *and lie across the Milky Way.* (Kzw.) — دَجَاجُ الْبَرِّ: see حَمَلٌ. — دَجَاجَةٌ, (accord. to the K,) or دَجَاجٌ, (accord. to the TA, [the latter app. the correct term,]) also signifies ↑ *A family, or household; the persons who dwell with a man, and whose maintenance is incumbent on him.* (K, TA.) — Also the former, *A ball* (كُبَّة) *of spun thread:* (S, K:) or the *[receptacle called]* حُقّ *thereof:* pl. [or rather coll. gen. n., of which it is the n. un.,] دَجَاجٌ. (TA.) — الدَّجَاجَتَانِ ↑ *The two projections,* (TA,) or *projecting bones,* (MF,) *of the breast of a horse, on the right and left of the* زَوْر [q. v.]. (TA, MF.)

دَجُوجٌ: دَجِيجٌ: } see دَجُوجِىٌّ.

دَجَاجَةٌ and دِجَاجَةٌ and دُجَاجَةٌ are explained above, voce دَجَاجٌ.

دَجَاجِىٌّ: see دَجُوجِىٌّ, in two places.

دَجَاجَةٌ دَجُوجَةٌ نَاقَةٌ [*A long-bodied she-camel;* lit.] *a she-camel spreading upon, or over, the ground.* (S, K.)

دَجُوجِىٌّ *Of a clear black colour:* (A'Obeyd, TA voce غُرَابٌ:) or *intensely black;* (S;) as also ↑ أَسْوَدُ دَجُوجِىٌّ and ↑ دَجَاجِىٌّ. (K.) It has the latter signification applied to a he-camel; and دَجُوجِيَّةٌ to a she-camel. (S, TA.) Also simply *Black;* applied to hair; and so ↑ دَجِيجٌ: or the latter has this signification applied to anything; as also ↑ دَجْدَاجٌ: (TA:) which last likewise signifies *dark,* applied to a sea or great river, (K, TA,) because of the blackness of its water. (TA.) You say also دُجُوجِىٌّ ↑ لَيْلٌ *Dark night:* (S, A, K:) or *intensely dark night;* and so ↑ دَجُوجٌ and ↑ دَجَاجِىٌّ: (TA:) and لَيْلَةٌ ↑ دَجُوجَةٌ (S, K) and ↑ دَجْدَاجَةٌ (K) *a dark night:* (S, K:) the pl. of ↑ دَجُوجٌ is دَجَاجِجُ and ↑ دَجَائِجُ; the latter a contraction of the former. (TA.)

دَاجٌ [part. n. of 1]. You say جَمَاعَةٌ دَاجَّةٌ *A party, or company, creeping along;* i. e., *going, or walking, leisurely, softly, or gently:* (ISk, S:) or *doing so with short steps: or coming and going.* (TA.) And أَقْبَلَ الحَاجُّ وَالدَّاجُّ (S,* K,* TA) *The [company of pilgrims to Mekkeh, and of the] letters-out of camels &c., and the servants, or assistants,* (S, K,) *and the like attendants of the pilgrims, came:* (TA:) the two words حَاجٌّ and دَاجٌّ, though sings., are used in the pl. sense: (TA:) or الدَّاجُّ signifies also *the merchants;* (K:) or *the merchants and others who go leisurely,* or *creep along, after the pilgrims.* (TA.) الدَّاجُ has the same meaning in the words of a trad., هُزَالَى الدَّاجِّ وَلَيْسُوا بِالحَاجِّ *[These are the letters-out of camels &c., and they are not the pilgrims]:* (S, K:) said by Ibn-'Omar, of a people whom he saw among the pilgrims, whose appearance he disliked: or it means, accord. to A'Obeyd, *those who are with the pilgrims, such as the hired men, and the camel-drivers, and the servants, and the like;* and Ibn-'Omar meant that these were not pilgrims in the proper sense, but merely persons journeying and creeping along. (TA.) In the words of another trad., مَا تَرَكْتُ حَاجَةً وَلَا دَاجَةً إِلَّا أَتَيْتُ, the word داجة is without teshdeed, and is an imitative sequent to حاجة (S:) [see art. دوج:] but accord. to one relation, it is مَا تَرَكْتُ حَاجَّةً وَلَا دَاجَّةً, meaning, accord. to El-Khattábee, *[I left not a company of] pilgrims* to Mekkeh, *nor those returning.* (TA.) One says also, أَمَا وَحَوَاجِّ بَيْتِ اللّٰهِ وَدَوَاجِّهِ لَأَفْعَلَنَّ كَذَا وَكَذَا [*Nay, by the pilgrims to the House of God, and those who journey thither for mercantile purposes, I will assuredly do such and such things*]. (TA.)

دَيْجُوجٌ *Darkness.* (TA.) — And also used as an epithet: see دَجُوجِىٌّ, in two places.

دَحْدَحٌ: see دَجُوجِىٌّ.

دَحْدَاحٌ; and its fem., with ة: see دَجُوجِىٌّ.

مُدَجَّجٌ and مُدَجَّجٌ A man *completely armed:* (S, K,* TA:) and so A'Obeyd explains ↑ مُدَجْدَجٌ: he is so called because he walks slowly by reason of the weight of his arms; or because he covers himself therewith, from تَدَجَّجَتِ السَّمَآءُ. (TA.) — Also † *The hedgehog;* syn. قُنْفُذٌ: (ISd, K:) or *a large* قُنْفُذٌ: (TA:) app. so called because of its spines. (ISd.)

مِدْجَجٌ A veil, or curtain, *let down.* (As, TA.)

مُدَجْدَجٌ: see مُدَجَّجٌ.

دجر

1. دَجَرَ, (S, K,) aor. ـُ, (K,) inf. n. دَجْرٌ, (S, K,) *He was, or became, brisk, lively, or sprightly, and at the same time exulted, or exulted greatly, and behaved insolently and ungratefully:* (S:) or *he became confounded, or perplexed, and unable to see his right course:* (S, K:) or *he became in a state like that of one who is confounded, or perplexed, and unable to see his right course:* (T:) *he became in a state of confusion and disturbance:* (T, K:) or [so accord. to the TA, but in the K "and,"] *he became intoxicated.* (K, TA.)

دَجِرٌ (TA) and ↑ دَجْرَانُ (S, TA) *Brisk, lively, or sprightly, and at the same time exulting, or exulting greatly, and behaving insolently and ungratefully:* (S, TA:) or, both words, (K,) *in a state of confusion, or perplexity, and unable to see his right course:* (S, K:) *in a state of confusion and disturbance: in a state of intoxication:*

(K:) and the former, *stupid; foolish; possessing little sense; who pursues a wrong course:* (AZ:) pl. (of the former, S) دَجَازَى (S, K) and دَجْرَى. (K.)

دَجْرَانُ: see the next preceding paragraph.

دَيْجُورٌ *Darkness:* (S, A, K:) pl. دَيَاجِيرُ (TA) and دَيَاجِرُ. (A, TA.) You say, خُضْتُ إِلَيْكَ دَيْجُورًا كَأَنَّنِي خُضْتُ بَحْرًا مَسْجُورًا [*I waded to thee through darkness as though I waded through a full sea*]. (A.) And, in a saying of 'Aleo, تَغْرِيدَ ذَوَاتِ المَنْطِقِ فِي دَيَاجِيرِ الأَوْكَارِ [*Like the warbling of singing birds in the dark recesses of the nests*]. (TA.) — It is also used as an epithet: you say لَيْلٌ دَيْجُورٌ *Dark night:* (TA:) and دَيْجُورٌ دَيْجُورَةٌ *a dark night:* (S, A, TA:) and دَيْجُورَةٌ *a dark lasting and still rain.* (AHn.) — Also, applied to dry herbage, *Dark and abundant;* (Sh, K:) because of its blackness: (Sh:) or *abundant and piled up:* (IAth:) or, applied to herbage, *abundant.* (ISh.) — Also, applied to dust, or earth, (TA,) *Of a dusty colour, inclining to black,* (K,) *like the colour of ashes.* (TA.) — Also *Dust,* or *earth,* (Sh, K,) *itself:* (Sh:) pl. دَيَاجِيرُ. TA.)

أَسْوَدُ دَيْجُورِيٌّ [*Of a deep black colour*]. (A.)

دجل

1. دَجَلَ, aor. ـِ, (TK,) inf. n. دَجْلٌ, (T, TA,) *He smeared* a camel *with tar;* (K:) as also ↑ دَجَّلَ: (TA:) or *he smeared* him *over his whole body with tar:* (K:) or دَجْلٌ signifies the *smearing in the part that is mangy,* or *scabby, with tar:* (T, TA:) and ↑ تَدْجِيلٌ [inf. n. of دَجَّلَ,] the *smearing* a camel *over his whole body with tar:* (T, S:) and the putting the tar upon the مَشَاعِر [or armpits, and inner parts of the roots of the thighs or other similar parts, only,] is termed دَسْ. (S.) — *He lied:* [as though meaning *he concealed the truth with falsehood:* for, accord. to the KL, دَجْلٌ signifies the *concealing the truth:* (not, as Golius understood the explanation, its being concealed:)] and *confounded* or *perplexed* [such as heard him]. (K, TA. [In the CK, أَحْرَقَ is erroneously put for أَحْرَقَ.]) — [And app. *He enchanted,* or *fascinated:* for] دَجْلٌ is also syn. with سِحْرٌ. (TA.) — *He compressed; coivit,* or *inivit.* (Aṣ, K.) — *He traversed the regions,* or *tracts, of the earth,* or *land.* (K.) — The primary signification of دَجْلٌ is [app. The act of *covering;* like تَدْجِيلٌ: but it is said to be] the act of *mixing,* or *confusing.* (JM.) — Accord. to Fr, one says, هُوَ يَدْجُلُ بِالدَّلْوِ and يَدْلُجُ بِهَا [*He transfers the bucket from the mouth of the well to the watering-trough,* &c.]: the former verb being formed by transposition. (TA.) — دَجْلٌ also signifies The *having one eye and one eyebrow.* (KL.) [See دَجَّالٌ, last sentence.]

2. دجّل, (TDrd, Msb, K,) inf. n. تَدْجِيلٌ, (K,) *He covered* (TDrd, Msb, K) anything. (TDrd, Msb.) — See also 1, in two places. — *He gilded* [a thing]; (K:) *he washed over* anything *with gold.* (TA.) — *It* (a river overflowing) *covered* the land *with water.* (Mgh.) — دَجِّلْ أَرْضَكَ, inf. n. as above, *He put his land into a right,* or *proper, state, prepared it,* or *improved it, with* [*dung such as is called* دَجَال, i. e.] سِرْجِين. (TA.)

دَجَالٌ [*Dung for manuring land, such as is called*] سِرْجِين. (K.)

دَجَّالٌ: see دَجَّالٌ.

دَجِيلٌ *Tar* [used for smearing mangy camels]; as also ↑ دُجَالَةٌ. (M, K.)

دُجَالَةٌ: see what next precedes.

دَجَّالٌ The *refuse,* or *lowest* or *basest* or *meanest sort,* of mankind, or of people. (K.)

دَجَّالٌ [in its primary application app. signifies A person, or thing, *that covers* anything in any manner; or *that does so much,* or *often.* — And hence,] *A gilder* or *silverer.* (Th, Msb.) — And [hence,] *A liar:* (Msb, TA:) [one *who conceals the truth with falsehood: a falsifier:* and] one *who deceives, deludes, beguiles, circumvents,* or *outwits, much,* or *often; very deceitful,* &c.; or *a great deceiver,* &c.: (JM:) pl. دَجَّالُونَ (Msb, TA) and دَجَاجِلَةٌ. (TA.) Hence, in a trad. relating to Aboo-Bekr's demanding Fátimeh in marriage, قَدْ وَعَدَتْنِي لِعَلِيٍّ وَلَسْتُ بِدَجَّالٍ, meaning [*I have promised her to 'Alee, and I am not*] *a liar.* (TA.) — And *i. q.* ↑ دُجَالَةٌ, (S,) which signifies *A great company of men journeying together,* (S, K, TA,) *covering the ground by their multitude: or a company of men journeying together, carrying goods for traffic.* (TA.) — Also, (thus correctly written, but in [some copies of] the K, and by Sgh, written ↑ دَجَّالٌ, like غُرَابٌ,) *Gold:* or *gold-wash for gilding.* (K, TA.) — And *The diversified wavy marks,* or *streaks,* or *grain,* (فِرِنْد,) *of a sword.* (K.) — الدَّجَّالُ, (S, Msb, K,) i. e. المَسِيحُ الكَذَّابُ [*The False Christ,* or *Antichrist*], (S, K,*) said to be a certain man of the Jews, who is to come forth in the last days of our people, (TA,) is so called from دَجَلَ, because he will cover the earth [with his adherents] (K, TA,) like as the tar covers the body [of the mangy camel]: (TA:) or because of his lying, (K,* TA,) in arrogating to himself godship: (TA:) or because he will traverse most of the regions of the earth: (Abu-l-'Abbás, K,* TA:) or from دَجَلَ, "he covered," (K,) because he will cover mankind with his infidelity; (TA:) or because he will cover the earth with the multitude of his forces; (Msb, TA:) or because he will cover the truth with falsehood: (TA:) or from the same verb signifying "he gilded;" because he will involve men in confusion, or doubt, by falsehood, (K,* TA,) or will deceive them, or will manifest the contrary of what he conceives or conceals: (TA:) or from دَجَّالٌ signifying "gold," or "gold-wash for gilding;" because treasures will follow him wherever he goes: (K,* TA:) or from the same word as signifying the "فِرِنْد of a sword:" or from دَجَّالَةٌ, explained above: or from دَجَالٌ; because he will defile the ground: or from الدَّجَّالُ, (K,) [Accord. to one trad., he will have but one eye and one eyebrow: and hence, app., it is said that] دَجَّالٌ also signifies *Having one eye and one eyebrow.* (KL.)

دَجَّالَةٌ: see the next preceding paragraph.

مُدَجَّلٌ A camel *smeared* [or *smeared all over* (see 1)] with tar. (S.) — And A sword [&c.] *oilt.* (Msb.)

دجن

1. دَجَنَ, aor. ـُ, inf. n. دَجْنٌ and دُجُونٌ, *It* (a day) *was,* or *became, one in which the clouds covered the sky:* (S:) and دَجَنَ, inf. n. دُجُونٌ, signifies the same, accord. to IAạr. (TA. [See also 4.]) — دَجَنَتِ السَّحَابُ *i. q.* ↑ ادجنت [meaning *The clouds rained continually*]: (TA:) [for] ↑ السَّمَاءُ signifies *the sky rained continually:* (S, K:) [or دَجَنَتِ السَّحَابُ and ↑ ادجنت may mean *the clouds covered the sky,* or *the regions of the sky, or the earth:* for] ↑ الدَّجْنُ [is app. the inf. n. of the former verb, and] signifies the clouds' *covering* (S, M, K) *the sky,* (S,) or *the regions of the sky,* (M, K,) *or the earth.* (K.) — دَجَنَ بِالمَكَانِ, (S, Msb, K,) aor. ـِ, (Msb,) inf. n. دُجُونٌ (S, Msb, K) and دَجْنٌ, (Msb,) ↕ *He remained, stayed, dwelt, or abode, in the place;* (S, Msb, K, TA:) *kept to it, or became accustomed to it:* (TA:) and so ↑ ادجن. (S, Msb.) — And hence, (TA,) دَجَنَ said of the pigeon, and the sheep or goat, &c., (K, TA,) as, for instance, the camel, (TA,) ↕ *It kept to the house or tent.* (K, TA.) — And دَجَنَتْ لِلسَّنَاوَةِ ↕ *Shq* (a camel) *was, or became, accustomed to irrigating the land.* (TA.) — And دَجَنَ فِي فِسْقِهِ ↕ *He continued in his transgression,* or *wickedness,* or *unrighteousness.* (TA.) And دَجَنُوا فِي لُؤْمِهِمْ ↕ *They kept to their baseness, or ungenerousness; not abandoning it.* (TA.) And ↑ ادجن ↕ *The rain,* and ↑ ادجنت ↕ الحُمَّى, and المَطَرُ, *The fever, continued* (IAạr, K) *incessantly for some days.* (IAạr, TA.)

3. داجنهُ, (K,) inf. n. مُدَاجَنَةٌ, (S, M, TA,) *He endeavoured to conciliate him; treated him with gentleness,* or *blandishment; soothed, coaxed, wheedled, beguiled,* or *deluded, him;* syn. دَاهَنَهُ: (K:) in the S it is said that مُدَاجَنَةٌ is like مُدَاهَنَةٌ: in the M, that it signifies the *mixing in familiar,* or *social, intercourse,* or *conversing, in a good manner.* (TA.) [Golius assigns to داجن another signification of داهن; namely "He held in contempt;" as on the authority of the KL; in my copy of which it is not mentioned; nor can I find it elsewhere.]

4: see 1, in six places. — ادجن also signifies *It* (a day) *became one of much rain;* and so ↑ ادْجَوْجَنَ: (K:) or the latter has a more intensive meaning, i. e. *it became cloudy with mist*

or *vapour, and dark [with rain]*; and *[simply] it became dark, or obscure.* (TA. [See also 1, first sentence.]) — And دجنوا *They entered into [or upon a time of] much rain.* (AAF, K.)

12. اِدْجَوْجَنَ: see the next preceding paragraph.

دَجْنٌ: see 1, second sentence: and see also دَجْنَةٌ [which has the same, or a similar, signification]. Accord. to Az, it signifies The *shade of the clouds in a day of rain.* (TA.) — Also *Much, or abundant, rain:* (AZ, S, Msb, K:) pl. [of pauc.] أَدْجَانٌ and [of mult.] دُجُونٌ and يَوْمٌ دَجِنٌ and دَجِنَانٌ. (K.) You say يَوْمٌ دَجِنٌ and يَوْمٌ دَجْنَةٌ and يَوْمٌ دُجُنَّةٌ [app. meaning, accord. to the K, *A day of much, or abundant, rain*; but it seems to be indicated in the S that the meaning is *a day of clouds covering the whole sky, full of moisture, and dark, but containing no rain*]: and in like manner one says of the night [app. لَيْلَةٌ دَجِنٌ and لَيْلَةٌ دَجْنَةٌ as well as لَيْلَةٌ دُجُنَّةٌ and لَيْلَةٌ دَجْنَةٌ]: using the latter word both as the complement of a prefixed noun and as an epithet. (AZ, S, K.)

دَجْنَةٌ: see دَجْنٌ.

دُجُنَّةٌ [or دَجْنَةٌ?] *Rain:* so in the phrase يَوْمُ ذُو دُجُنَّةٍ [or دَجْنَةٍ?] *a day of rain*; as also ذُو دُغُنَّةٍ [or دَغْنَةٍ]. (TA.) — See also دُجُنَّةٌ. — Also, (S, K,) in the colours of camels, (S,) The *ugliest kind of blackness.* (S, K.)

دُجُنٌّ: see the next paragraph, in three places.

دُجُنَّةٌ (AZ, S, K) and دَجْنَةٌ and دُجُنٌّ (K) *Clouds covering the whole sky, full of moisture, and dark, but containing no rain*; (AZ, S, K;) pl. دُجُنٌّ [or this is a coll. gen. n. of which دُجُنَّةٌ is the n. un., though said to be syn. with this last, as well as a pl.]: (K:) and *darkness*; syn. ظُلْمَةٌ: or the first of these words (دُجُنَّةٌ) has this last signification; i. e. ظَلْمَةٌ, or ظَلْمَآءُ; [thus in some copies of the K and in the TA; but in other copies of the K ظَلْمَآءُ only;] and is also without teshdeed; (K;) i. e., it is also written دُجُنٌّ, as in the "Book" of Sb: this is explained by Seer [and in the S] as syn. with ظُلْمَةٌ and, accord. to Sb, its pl. [or rather coll. gen. n.] is دُجُنٌّ; but in the S it is said that its pl. is دُجُنٌّ, i. e. like صُرَدٌ, and دُجُنَّاتٌ and دُجُنَّاتٌ: (TA: [but in one copy of the S, I find دُجُنٌّ and دُجُنَّاتٌ; and in another, دُجَنٌ and دُجُنَّاتٌ:]) and دُجُنٌّ is *syn. with* دُجُنٌّ [q. v.]: (K, TA: [in the CK, الدُّجُنّ is erroneously put for الدُّجُنّ; and الدُّجُنّ, which should immediately follow it, is omitted:]) the pl. of دُجُنَّةٌ is دُجُنَّاتٌ. (TA.) — دُجُنَّةٌ also signifies The clouds' *covering the earth, and being heaped, one upon another, and thick.* (K,* TA.) — See also دُجُنٌّ, in two places: and see دُجُنَّةٌ.

دِجِنَّةٌ: see the next preceding paragraph.

دَجُونٌ: see دَاجِنٌ, in two places. — Also †A ewe or she-goat *that does not withhold her udder from the lambs or kids of another.* (TA.)

دَاجِنٌ act. part. n. of 1. Hence,] دَاجِنَةٌ *A rain (مَطَرَةٌ, in two copies of the S) overspreading, or covering, [the earth,] like that which is termed* دِيمَةٌ [i. e. *lasting, or continuous, and still,* &c.]. (AZ, S, K. [Freytag has written the word, as on the authority of the K, دَجْنَةٌ.]) And سَحَابَةٌ دَاجِنَةٌ (S, Msb) and مُدْجِنَةٌ *A cloud raining* (S, Msb) *much, or continually.* (S. [Which of these two meanings is intended in the S is not clearly shown.]) — جَمَلٌ دَاجِنٌ and دَجُونٌ † *A he-camel that irrigates land; or that is used for drawing water upon him for the irrigation of land;* syn. سَانٍ [q. v.]: (K:) *or that is accustomed to the irrigation of land, or to be used for drawing water upon him for that purpose:* (TA:) and مُدْجُونَةٌ applied to a she-camel has this latter signification. (K, TA.) — And دَاجِنٌ (S, Mgh, K) and رَاجِنٌ, and some of the Arabs say دَاجِنَةٌ, (ISk, S,) applied to a sheep or goat (شَاةٌ), (ISk, S, Mgh, K,) and a pigeon, (K,) &c., (ISk, S, K,) as, for instance, a camel, (TA,) † *That keeps to the houses or tents;* (ISk, S, Mgh, K, TA:) *domesticated, or familiar, or tame:* (ISk, S:) the first (داجن) occurs in a trad. as meaning a sheep or goat *home-fed; that is fed by men in their places of abode:* (TA:) pl. دَوَاجِنُ (S, Mgh, Msb, K:) applied to sheep or goats and pigeons and the like *that keep to the houses or tents;* (Msb; [in which it is added that some say دَاجِنَةٌ;]) by El-Karkhee said to be *contr. of* سَائِمَةٌ; (Mgh;) and applied by Lebeed to dogs used for the chase, (S,) in this instance meaning *trained, or taught:* (EM p. 164:) or دَاجِنٌ applied to a dog means *that keeps to the houses or tents;* and so دَجُونٌ. (TA.)

أَدْجَنُ A camel (S) *of the colour termed* دُجْنَةٌ: fem. دَجْنَاءُ. (S, K.)

مُدْجِنَةٌ: see دَاجِنٌ.

لَيْلَةٌ مُدْجِنَانٌ *A dark night.* (K.) — شَاةٌ مُدْجِنَانٌ *[A sheep or goat, or a ewe or she-goat,] that keeps to the lambs or kids, or is familiar with them, and affects them.* (IB, TA.)

مُدْجُونَةٌ: see دَاجِنٌ.

دجو

1. دَجَا, (S, K,) aor. يَدْجُو, (S,) inf. n. دَجْوٌ (S, K) and دُجُوٌّ (K) [and app. دَجًا or دَجِيٌّ, q. v. infrà], *It* (the night) *was, or became, dark;* as also † ادجوجى and † تدجّى (K:) or, accord. to Az, دَجَا, said of the night, is not from the being dark, but signifies *it covered everything:* and hence, he says, the phrase, دَجَا الْإِسْلَامُ, meaning *Since* [the religion of] *El-Islám became strong, and covered everything;* (S:) *or became strong, and spread, and covered everything:* (TA:) and he also said that دَجَا means *It* (the night) *was, or became, still, or calm;* and † تدجّى is said to mean the same. (TA.) — Also *It* (the hair of a she-goat) *was, or became, such that one part thereof overlay another, and it was not loose and sparse.* (K.) — Also, (K,) inf. n. دُجُوٌّ, (TA,) *It* (a garment) *was complete, full, or ample; [such as covered the wearer completely;] or long, reaching to the ground.* (K.) — And, said of a man, *i. q.* جَامَعَ (K, TK) as also دَجَا. (K in art. دحو.) You say, دَجَا *He compressed her.* (IAar, TA.) — دَجَا أَمْرُهُمْ عَلَى ذٰلِكَ means † *Their affair, or case, became in a good, right, or proper, state [upon that* ground, or condition: probably from دَجَا said of the night, as meaning "it was, or became, still, or calm"]. (Aṣ, TA.) — دَجَا لَا دَجَاخَصَّكَ اللّٰهُ [app. *Come hither, may God not protect you;* if, as is probably the case, from دَجَا said of the night, as meaning "it covered everything;"] is said in chiding the domestic fowl. (TA. [See دَجْ in art. دج.])

3. داجى, (K,) inf. n. مُدَاجَاةٌ, (TA,) *He treated* another *with concealment of enmity;* (K and TA in art. دجى;) as though he came to him فِي دُجَيَّةٍ, i. e. in darkness; (TA;) or from أَدْجَيْتُ الْبَيْتَ [q. v. infrà]. (Har p. 333.) — [Hence,] مُدَاجَاةٌ signifies [also] The *treating with gentleness, or blandishment; soothing, coaxing, wheedling, or cajoling; or deceiving, deluding, beguiling, circumventing, or outwitting;* or *striving, endeavouring, or desiring, to do so:* (S, K:) the *treating hypocritically:* (Har ubi supra:) the *coaxing, or wheedling, with comely behaviour or speech, not rendering sincere brotherly affection;* or simply the *treating with comely behaviour:* and the *putting* [one] *off* [in the matter of a right, or due], *as one does by repeated promises.* (TA.) You say, دَاجَيْتُهُ, meaning *I treated him with gentleness, or blandishment; as though with concealment of enmity.* (S.) — Also The *preventing, or forbidding, or refusing, in a manner between that of severity and that of laxness.* (AA, S, K.)

4: see 1, first sentence. — [Hence,] أَدْجَيْتُ الْبَيْتَ *I let down the curtain [of the door] of the chamber.* (Har p. 393.)

5: see 1, first sentence, in two places. — [Hence,] تدجّى السَّحَابُ *The clouds closed together and spread so as to cover the sky.* (AHn.)

12. اِدْجَوْجَى: see 1, first sentence.

دَجَا *The three fingers* [meaning the *thumb and first and second fingers*] *with a mouthful upon* [*or between*] *them.* (K.) And The *mouthful* [*that is taken with the thumb and first and second fingers*]. (TA.) ثَلَاثُ دَجَاةٍ بِصُبْعَيْنِ دَجَاةٌ إِلَى الْغَبَيْنِ وَالنَّسْمَةِ is an enigma of the Arabs of the desert, meaning *Three fingers conveying a mouthful to the belly and the anus.* (TA.) — *A button* (T, M, K) *of a shirt:* (T, K:) pl. دَجَوَاتٌ. (K.) — See also art. دجى.

دُجًى (as written by some) or **دُجَى** (as written by others) *Darkness;* (S:) and so † دُجُنَّةٌ, of which, in this sense, [as well as in others, mentioned in art. دجى,] دُجًى is also the pl., (S, and

ك in art. دجى,) accord. to Ks, as mentioned by IJ, who holds it to be [only] sing.; (Har p. 611;) and so, too, ♦ دَوَاجِيَةٌ, of which the pl. is دَوَاجٍ: (TA:) or دُجًى signifies the *blackness of night, with clouds, so that one sees not star nor moon:* or, as some say, [the *state of the night*] *when it covers everything;* not from the being dark: [see 1, first sentence:] (TA:) and دَيَاجِي ♦ اللَّيْلِ signifies *the darknesses,* or *intense darknesses, of night.* (ṣ, ك.) — You say also لَيْلَةٌ دُجًى *[A dark night,* or *a night that covers everything]:* and لَيَالٍ دُجًى *[dark nights,* &c.]; not pluralizing the latter word, because it is an inf. n. used as an epithet. (TA.) [See also دَاجٍ.]

♦ دِجْوٌ *A like,* or *an equal:* and a *[friend,* or *companion, such as is termed]* جِدْنٌ. (TA.)

دُجْوَةٌ: see دُجًا, above: and see also art. دجى.

دُجْوَاءُ, applied to a she-goat, (ك,) and to a she-camel, (TA,) *Having full, ample,* or *long, hair* or *fur.* (ك, TA.)

دُجًى: see what next follows, in two places.

لَيْلٌ دَاجٍ and ♦ دُجًى *Dark night.* (TA, and ك in art. دجى.) And لَيْلَةٌ دَاجِيَةٌ *A dark night.* (ṣ.) — نِعْمَةٌ دَاجِيَةٌ (ك) and نَعْمَاءُ دَاجِيَةٌ (IAạr, TA) *An ample benefit, boon,* or *blessing.* (IAạr, ك. [Or, if the right reading in the former phrase be نِعْمَةٌ, both phrases may mean *Ample enjoyment* or *good fortune.*]) — إِنَّهُ لَفِي عَيْشٍ دَاجٍ, (ṣ,) or ♦ عَيْشٍ دَاجٍ دَجِيٍّ, (TA,) app. means *Verily he is in an easy* or *a tranquil,* or *a plentiful and pleasant,* or *a soft* or *delicate, state of life.* (ṣ, TA.)

دَاجِيَةٌ [fem. of دَاجٍ, q. v.: —] as a subst.: see دُجًا.

دَيَاجِي اللَّيْلِ: see دُجًا.

دجى

3. داجى, mentioned in this art. in the ك: see art. دجو.

دُجَاةٌ: see art. دجو: — and see also the paragraph here following.

دُجَيَّةٌ: see دُجًا, in art. دجو. — Also The *lurking-place,* or *covert,* (قُشَرَةٌ) *of a hunter:* (ṣ, ك:) pl. دُجَى. (ṣ.) — And *A bee-hive.* (KL.) — Of a bow, (ك, TA,) *A piece of skin* (TA) *of the measure of two fingers, put at the extremity of the thong,* or *strap, by which the bow is suspended,* (ك, TA,) *having a ring in which is the extremity of the thong,* or *strap:* but the word mentioned by IAạr as having this meaning is دُجَاةٌ, when he says that the دُجَة is *at [the distance of] four fingers from the notch of the bow into which enters the ring that is at the end of the string.* (TA.) — And *A sinew with which a bow is covered in the part of the stave that is held by the hand, lest it should break.* (Sgh, TA.) [Golius says, as on the authority of the ṣ, in which I find nothing of the kind, that it signifies *A black patch, with which the extremity of a bow is covered for the sake of ornament.*] — *Red wool:* pl. as above. (TA.) — The *young one of the bee:* pl. as above. (TA.) And [hence,] أُمُّ دُجْيَةٍ *The bee.* (T in art. امر.)

دُجَى: / دَاجٍ: } see art. دجو.

دحر

1. دَحَرَهُ, (ṣ, A, ك,) aor. ـُ, (ك,) inf. n. دَحْرٌ (ṣ, A, ك) and دَحُورٌ, (T, ك,) *He* (God, ṣ) *drove him away; expelled,* or *banished, him: he removed him; put,* or *placed, him at a distance, or away, or far away:* (T, ṣ, A, ك:) *he pushed, thrust,* or *repelled, him,* (ك,) *with roughness,* or *violence, and ignominy.* (TA.) It is said, in a form of prayer, اَللّٰهُمَّ ادْحَرْ عَنَّا الشَّيْطَانَ *O God, drive away from us the devil.* (TA.)

دَحُورٌ: see what next follows.

دَاحِرٌ and ♦ دَحُورٌ *Driving away; expelling,* or *banishing: removing; putting* or *placing at a distance, or away, or far away: pushing, thrusting, or repelling,* (ك,) *[with roughness, or violence, and ignominy:* see the verb.] In the Kur [xxxvii. 8-9], some read وَيُقْذَفُونَ مِنْ كُلِّ جَانِبٍ دُحُورًا, meaning *[And they shall be darted at from every side] with that which driveth away, or expelleth, &c.;* as though it were said بِدَاحِرٍ, or بِمَا يَدْحَرُ: so says Fr; but he does not approve of this reading. (TA.)

أَدْحَرُ *More* [or *most*] *violently and ignominiously repelled.* (TA from a trad., cited voce أَدْخَلُ.)

مَدْحَرَةٌ [said in Har p. 210 to be syn. with the inf. n. دَحُورٌ signifies *A cause,* or *means, of driving away,* &c.].

مَدْحُورٌ *Driven,* or *removed, far away:* so in the Kur vii. 17 and xvii. 19. (ṣ.) And hence, الشَّيْطَانُ مَدْحُورٌ مِنْ رَحْمَةِ اللّٰهِ *The devil is driven away,* or *banished, from the mercy of God.* (A.)

دحرج

Q. 1. دَحْرَجَ, inf. n. دَحْرَجَةٌ and دِحْرَاجٌ, (ṣ, L, ك,) *[He rolled a thing along:* and] *he rolled a thing down.* (L, ك.) — [And *He rounded a thing; made it round:* see the pass. part. n., below.]

Q. 2. تَدَحْرَجَ quasi-pass. of Q. 1; (ṣ, L, ك:) *It* (a thing) *rolled along:* and] *it rolled down.* (L, ك.) — [And *It became round.*]

دُحْرُوجَةٌ The *little ball [of dung] that is rolled along by the* جُعَل [or *species of black beetle called cantharus, and in which it deposits its eggs*]: (ṣ, ك:) pl. دَحَارِيجُ. (ṣ.) — It also signifies ما تدحرج من القدر: [so in the L and TA: but the following verse, cited as an ex. of this signification, suggests that القدر is probably a mistranscription for القُرْد, i. e. "ticks;" to which, in several different stages of growth, the Arabs apply different appellations: (see حِمْنَانٌ:) and this is rendered more probable by the fact that, in the L, د and ر are often written almost exactly alike: if so, the meaning is *A round tick;* or *a tick that has become round:* likened, I suppose, to the little ball of dung above mentioned:] pl. as above: En-Nábighah says,

* أَصْحَتْ يُنَفِّرُهَا الوُلْدَانُ مِنْ سَبَأٍ *

* كَأَنَّهُنَّ تَحَتْ دَبَّيْهَا دَحَارِيجُ *

[app. describing a she-camel, and meaning, *She became so that the children of Seba scared her away, as though they were round ticks* biting her *beneath her two sides].* (L, TA. [This verse is also cited in the M and TA in art. سبأ; but not there explained.])

مُدَحْرَجٌ pass. part. n. of Q. 1 [as meaning *Rolled along:* and *rolled down*]. (TA.) — [And] *Rounded;* or *round;* syn. مُدَوَّرٌ. (ṣ, ك.)

الدَّحْرَجُ [*The roller;* meaning] *the* جُعَل [or *species of black beetle mentioned above,* voce دُحْرُوجَةٌ]. (IAạr, TA.) — هَابُ الشَّعْرِ and مُدَحْرِجُ الغَيْرِ are [*Two*] *days of winter.* (ك in art. هلبم.)

دحض

1. دَحَضَتْ رِجْلُهُ, (ṣ, A, ك,) aor. ـَ, (ṣ,) inf. n. دَحْضٌ (ṣ, A) and دُحُوضٌ, (A, TA,) *His foot slipped.* (ṣ, A, ك.) And دحض said of a man, *He slipped.* (Msb.) — دَحَضَتِ الشَّمْسُ, (ṣ, A, ك,) aor. and inf. ns. as above, (TA,) [*The sun declined* (ṣ, A, ك) *towards the place of setting,* (TA,) عَنْ كَبِدِ السَّمَاءِ or (ṣ) عن بَطْنِ السماء or (A) *[from the meridian];* as though it slipped. (TA.) — دَحَضَتْ حُجَّتُهُ, (ṣ, A, Msb, ك,) aor. ـَ, (Msb,) inf. n. دُحُوضٌ, (ṣ, ك,) or دَحْضٌ, (Msb,) [*His argument, plea, allegation,* or *evidence, was,* or *became, null,* or *void.* (ṣ, A, Msb, ك.) — See also 4, in two places.

4. ادحض, (A, TA,) inf. n. إِدْحَاضٌ, (ṣ,) *He made* (ṣ, A, TA) a man's foot, (A, TA,) and a man, (TA,) *to slip;* (ṣ, A, TA;) as also ♦ دَحَضَ. (TA.) — *It* (rain) *made* a place *slippery.* (TA.) — [*He* (God, ṣ, Msb, or a man, ك) *annulled,* or *rendered null* or *void,* an argument, a plea, an allegation, or an evidence: (ṣ, Msb, ك:) *he rebutted* it; as also ♦ دَحَضَ, inf. n. دَحْضٌ. (TA; but in this instance, only the inf. n. of the latter verb is mentioned.) Thus in the Kur [xviii. 54, and xl. 5], لِيُدْحِضُوا بِهِ الحَقَّ; [*That they may,* or *might, rebut thereby the truth.*] (TA.)

دَحْضٌ A *slippery* place; as also ♦ دَحَضٌ (ṣ, ك) and ♦ دَحُوضٌ (O, ك) and ♦ مَدْحَضٌ (Freytag, from the Deewán of the Hudhalees,) [or مَدْحَضٌ?]: pl. دِحَاضٌ, (ك,) [a pl. of the second,] like as جَبَلٌ is pl. of جِبَالٌ. (TA.) — Also *Water that causes slipping:* pl. أَدْحَاضٌ. (TA.)

دَحَضٌ: / دَحُوضٌ: } see the next preceding paragraph.

دَاحِضٌ [*Slipping*] has for a pl. دُحُضٌ: occur-

ring in a trad., in the phrase دُحُضُ الأَقْدَامِ, meaning † those *having no firmness, or stability, nor determination, or resolution, in affairs.* (TA.) — حُجَّتُهُ دَاحِضَةٌ, in the Ḳur (xlii. 15), means ‡ *Their argument, or plea, or allegation, is null, or void:* or, as IDrd says, on the authority of AO, it means مُدْحُوضَةٌ *[rebutted].* (TA.)

دَحْضٌ [or مَدْحَضٌ?]: see دَحَضٌ.

مَدْحَضَةٌ *A cause of slipping;* syn. مَزَلَّةٌ. (Ḳ.) You say, هٰذِهِ مَدْحَضَةٌ لِلْقَدَمِ *[This is a cause of slipping to the foot].* (A.) And مَدْحَضَةٌ, مَكَانٌ, in a trad. respecting the Ṣirāṭ, means *A place on which the feet will not remain firm.* (TA.)

مِدْحَاضٌ A place *in which one slips much, or often:* pl. مَدَاحِضُ. (TA.)

دحق

1. دَحَقَهُ, aor. ـُ, (Ḳ,) inf. n. دَحْقٌ, (TA,) *He drove him away; removed him; put him away, or far away;* as also ↑ ادحقهُ. (Ḳ.) One says, أَدْحَقَهُ ↑ اللّٰهُ وَأَسْحَقَهُ, (Ṣ, TA.) i. e. *May God remove him;* or *put him away, or far away.* (TA.) — And [hence, app.,] دَحَقَ النَّاسُ, (Ṣ,) or اللّٰهُ, (TA,) † *Men,* (Ṣ,) or *God,* (TA,) *disregarded him, or cared not for him.* (Ṣ, TA.) — دَحَقَتِ الرَّحِمُ بِالنُّطْفَةِ (Ḳ) *The womb rejected the semen; did not admit it.* (Ṣ, Ḳ.) — دَحَقَتْ, aor. ـُ, inf. n. دَحْقٌ and دُحُوقٌ, *She* (a camel, or other animal,) *ejected her womb after bringing forth, and died in consequence:* (TA:) or دَحْقٌ and دِحَاقٌ (each app. as an inf. n., or the latter may be a simple subst.,) signify the *coming forth of the womb* of a she-camel *after* her *giving birth.* (IDrd, Ḳ, TA.) — And دَحَقَتْ بِهِ *She brought him forth.* (Aṣ, Ṣ, Ḳ.) So in the saying, قَبَّحَ اللّٰهُ أُمًّا دَحَقَتْ بِهِ [*May God remove far from good, or prosperity, or success, a mother who brought him forth*]. (Ṣ.) — دَحَقَتْ يَدُهُ عَنْهُ *His arm, or hand, fell short of reaching it,* or *attaining it.* (Lth, Ibn-'Abbád, ISd, Ḳ.*)

4: see above, in two places.

7. اندحقت رَحِمُ النَّاقَةِ *The she-camel's womb came forth from its place.* (Ṣ, Ḳ.)

دَحُوقٌ A she-camel *whose womb comes forth after her giving birth;* (Ṣ, Ḳ;) as also ↑ دَاحِقٌ. (Ḳ.)

دَحِيقٌ *Driven away;* (Ḳ;) *removed; remote; put away, or far away.* (Ṣ, Ḳ.) — A man *removed from good, or prosperity;* and *from others;* as also ↑ مُدْحَقٌ. (TA.) — عَيْنٌ دَحِيقٌ is like مَطْرُوقَةٌ [i. e. *An eye hit, or hurt, with a thing, so that it sheds tears*]. (Ibn-'Abbád, Ḳ, TA. [In the CK, المَطْرُوقَة is erroneously put for المَطْرُوقَة.]) مَنْ عَانَكَ عَيْنُهُ دَحِيقٌ فِيهَا تَرْبٌ سَحِيقٌ وَدَمُهُ تَدْفِيقٌ وَلَحْمُهُ تَمْزِيقٌ [*Whoso smites thee with an evil eye, may his eye be hit, or hurt, so as to shed tears; may there be in it bruised earth; and may his blood be copiously shed; and may his flesh be much lacerated;*] is one of their formulas of incantation. (TA.)

دَحِقٌ: see دَحُوقٌ. Also A woman *ejecting her womb, fat and flesh.* (TA.)

أَدْحَقُ *Further* [or *furthest*] *driven away or removed or put away:* occurring in the following trad.: مَا مِنْ يَوْمٍ إِبْلِيسُ فِيهِ أَدْحَرُ وَلَا أَدْحَقُ مِنْهُ فِي يَوْمِ عَرَفَةَ [*There is not any day in which Iblees is more violently and ignominiously repelled, nor* in which he is *further driven away, than he is in the day of 'Arafeh*]. (TA.)

مُدْحَقٌ: see دَحِيقٌ.

دحل

1. دَحَلَ, (T, Ḳ,) or دَحَلَ فِى الدَّحْلِ, (Ṣ,) aor. ـُ, *He* (a man, T, Ṣ) *entered into the* دَحْل [q. v.]; (T, Ṣ, Ḳ;) as also ↑ ادحل. (Ḳ.) — And دَحَلَ, aor. ـُ, (A 'Obeyd, Ṣ, Ḳ,) inf. n. دَحْلٌ, (TA,) *He* (a man) *was, or became, in the side of the* جَبَلَة [or *tent*]: (A 'Obeyd, Ṣ, Ḳ:) [from دَحْل in the former sense; or] from [the subst.] الدَّحْل: (A 'Obeyd, Ṣ:) the sides [or side] of the جَبَلَة being likened to the hollow [called دَحْل] in the lower part of a valley. (TA.) — Or دَحَلَ signifies [or rather signifies also] *He dug,* or *excavated, in the sides of the well:* (Ḳ:) [or] دَحَلَ البِئْرَ has this meaning. (Ṣ.) — And دَحَلَ, aor. ـُ, (in a copy of the Ḳ erroneously said to be like قَرُبَ, TA,) *He went, or removed, to a distance, or far,* from *me:* (T, O, Ḳ:) *fled from me: concealed himself from me* [as though in a دَحْل]: *fled me:* (Ḳ:) the inf. n., or an inf. n., is دُحُولٌ. (TA.) — دَحِلَ, aor. ـَ, (Ḳ,) inf. n. دَحَلٌ, (Ṣ, TḲ,) *He was, or became, such as is termed* دَحِل, *in all the senses of this word.* (Ḳ.)

3. داحلهُ, (T, Ḳ,) inf. n. مُدَاحَلَةٌ, (TA,) *He strove, or endeavoured, or desired, to deceive, delude, beguile, circumvent, or outwit, him.* (T, Ḳ.) — *He acted with him in a niggardly, a tenacious, or an avaricious, manner;* syn. مَاكَسَهُ. (Ḳ.) [See دَحِل.] — *He concealed from him what he knew, and told him some other thing.* (Sh, Ḳ.) — دِحَالٌ [an inf. n. of the same verb] signifies The act of *refraining, abstaining,* or *holding back;* syn. اِمْتِنَاعٌ; (Aṣ, Ḳ;) as though *striving to deceive, delude, beguile, circumvent, or outwit; and disobeying:* not from دَحْل signifying "a subterranean cavity." (Aṣ, TA.) And The act of *declining on one side.* (TA.)

4: see 1, first sentence.

دَحْلٌ *A hollow,* or *cavity,* or *a deep hollow* or *cavity, in the ground,* and in *the lower parts of valleys, narrow,* and *then widening:* (Aṣ, T, Ṣ, O:) or *a [hollow such as is termed]* قَعْر, *in the ground, curving, or winding, or uneven, resembling a well, narrow at the mouth, and then widening;* or *it may be not widening:* (Ḥam p. 477:) or, as also ↑ دُحْلٌ, *a hole* (نَقْب) *narrow in the mouth and wide in the lower part, so that one may walk therein,* (Ḳ, TA,) *having a bending or the like,* (TA,) *and sometimes producing* سِدْر [or *lote-trees*]: or *a place into which one may enter beneath a* جُرُف [or *water-worn bank*]; or *in the width of the side of a well, in its lower part;* (Ḳ;) and *the like in a watering-place:* all these explanations in the Ḳ are found in the M: (TA:) or each, (accord. to the Ḳ,) or دُحْل, (accord. to the TA,) signifies (or rather signifies also) † *a hole in* [*any of*] *the tents of the Arabs of the desert, made for the purpose of a woman's entering into it when a man enters* [*the tent*]; (M, Ḳ;) so called as being likened to the دَحْل [commonly thus termed]: (TA:) and *a kind of reservoir* (مَصْنَع) *that collects water:* (Ḳ:) Az describes, as seen by him, at El-Khalṣà, in the district of Ed-Dahnà, many a دَحْل, being *a natural subterranean cavity extending in an even manner, and then becoming hollowed out on the right and left, sometimes narrow and sometimes wide, in smooth rock, and leading to an abyss* (جَوْ) *of water, of extent and abundance unknown because of the darkness of the* دحل *beneath the earth, sweet and clear and cold and pleasant to drink because of rain-water that had flowed thither from above, and collected therein:* (TA:) and also signifies *a lateral hollow* (لَحْد) of a grave: (TA in art. تو: [in this sense, perhaps formed by transposition:]) ↑ دَحِيلَةٌ, also, signifies *a hollow, or cavity, in the ground;* like دُحْل; or *like the* دَحْل: (Ibn-'Abbád, TA:) the pl. [of pauc.] of دحل is أَدْحَالٌ (Ṣ, Ḳ) and أَدْحُلٌ (Ḳ) and [of mult.] دُحُولٌ and دِحَالٌ and دُحْلَانٌ. (Ṣ, Ḳ.)

دُحْلٌ: see the next preceding paragraph.

دَحِلٌ *Wicked, deceitful, guileful, artful, crafty,* or *cunning;* (AA, Ṣ;) as also دَحِنٌ: (AA, Ṣ in art. دحن:) or *very crafty and deceitful or guileful:* (AZ, Ṣ,* Ḳ:) or *cunning, ingenious, or clever, and shilful;* as also دَحِنٌ. (TA.) See also دَحُولٌ, last sentence. — One *who diminishes the price, or demands a diminution of the price, or vies in niggardliness, or in acuteness, in a case of selling or buying,* [app. *the latter,*] *in order that he may attain, or so that he attains, the object of his want.* (T, Ḳ, TA.) — *Having much wealth.* (O, Ḳ.) — *Flabby and large and wide in the belly.* (Ḳ,* TA:) *Flat, short, and flabby and prominent, or large and flabby, in the belly.* (Ṣ, Ḳ.)

دَحْلَةٌ *A well.* (ISd, Ḳ.)

دَحْلَةٌ بِئْرٌ *A well narrow in the head* [or *upper part*]. (Ṣgh, Ḳ.)

بِئْرٌ دَحُولٌ *A well hollowed in the sides, the water having eaten its interior:* (Ṣ:) or *a well of which the water, when it has been dug* [and cased], *is found to be beneath the rock on which its casing rests, wherefore it is dug* [*further*] *until its water is fetched out* (Ḳ, TA) *from beneath that rock:* (TA:) and *a well wide in the sides.* (Ḳ.) And حُفْرَةٌ دَحُولٌ *A hollow, or cavity, made deep, not in a straight direction, or not evenly.* (Ḥam p. 477.) — دَحُولٌ also signifies A she-camel *that keeps aside from the other camels, over against them;* (Ḳ,* TA;) like عَنُودٌ. (TA.) — Also *A flatterer:* and *an impostor,* or *a cheat:* and so ↑ دَحِلٌ. (KL.)

دَحِيلَةٌ: see دَحْلٌ, near the end of the paragraph.

دَحَّالٌ One *who hunts*, or *catches game, by making use of the* دَاحُول: so in the verse cited voce دَاحُولٌ. (TA.)

دَاحِلٌ *Very rancorous, malevolent, malicious*, or *spiteful; wont to hide enmity; and violent hatred, in his heart, and to watch for opportunities to indulge it*, or *exercise it*. (Az, TA.)

دَاحُولٌ [an arabicized word from the Pers. دَاحُول] *A thing which the hunter of gazelles sets up [for the purpose of scaring them into his toil or into the neighbourhood of his place of concealment], consisting of pieces of wood*: (Ṣ:) or *a thing which the hunter sets up for [the purpose of scaring] the [wild] asses*, (Ḳ, TA,) and Az adds, *and the gazelles*, (TA,) *consisting of pieces of wood like short spears* (Ḳ, TA) *stuck in the ground, with some pieces of ragged cloth upon their heads; and sometimes set up at night, for [the purpose of scaring] the gazelles, with the addition of a lighted lamp*; (TA:) [whence] Dhu-r-Rummeh says,

وَيَشْرَبْنَ أَجْنًا وَالنُّجُومُ كَأَنَّهَا ... مَصَابِيحُ دُحَّالٍ يُذَكِّي ذُبَالَهَا

[*And they drink water that is altered for the worse in taste and colour, while the stars are like the lamps of the hunter by means of the* داحول *when he makes their wicks to blaze brightly*]: (TA:) the pl. is دَوَاحِيلُ. (Ḳ.)

دحو

1. دَحَا, (Ṣ, Mṣb, Ḳ,) first pers. دَحَوْتُ, (Ṣ,) aor. يَدْحُو, (Mṣb, Ḳ,) inf. n. دَحْوٌ, (Ṣ, Mṣb, Ḳ,) *He spread*; *spread out*, or *forth*; *expanded*; or *extended*; (Ṣ, Mṣb, Ḳ:) a thing; (Ṣ:) and, when said of God, the earth; (Fr, Ṣ, Mṣb, Ḳ:) as also دَحَى, (Mṣb, Ḳ,) first pers. دَحَيْتُ, (Ḳ in art. دحى,) aor. يَدْحِي, inf. n. دَحْيٌ: (Mṣb, and Ḳ in art. دحى:) or *He* (God) *made* the earth *wide*, or *ample*; as explained by an Arab woman of the desert to Sh: (TA:) also, said of an ostrich, (Ṣ, TA,) *he expanded, and made wide*, (TA,) with his foot, or leg, the place where he was about to deposit his eggs: (Ṣ, TA:) and, said of a man, *he spread*, &c., *and made plain, even, or smooth*. (TA in art. دحى.) — Also, said of a man, (Ḳ,) aor. يَدْحُو, inf. n. دَحْوٌ, (TA,) *i. q.* جَامَعَ; (Ḳ;) as also دَجَا; on the authority of IAạr. (TA.) [You say, دَحَاهَا *He compressed her*; like as you say, دَجَاهَا.] — Also *He threw*, or *cast*, and *impelled, propelled*, or *removed from its place*, a stone, with his hand. (TA.) One says also, to him who is playing with walnuts, بَعِّدِ الْمَدَى وَادْحُهُ, meaning [*Make thou the distance far, and*] *throw it*. (Ṣ, TA.) See also مِدْحَاةٌ, in two places. And of a torrent, one says, دَحَا بِالْبَطْحَاءِ *It cast along [the soft earth and pebbles* in its course; or *drove them along*]. (TA.) And of rain, one says, دَحَا الْحَصَى عَنْ وَجْهِ الْأَرْضِ (Ṣ, Mṣb) *It drove the pebbles from the surface of the earth*; (Mṣb;) or *removed them*. (TA.) [See also دَحَى, in the next art.] And الدَّحْوُ بِالْحِجَارَةِ also signifies *The tying, one with another, in throwing stones, and striving to surpass [in doing so]*; as also المُدَاحَاةُ: [inf. n. of دَاحَى]. (TA.) — مَرَّ يَدْحُو, inf. n. دَحْوٌ, said of a horse, *He went along throwing out his fore legs without raising his hoofs much from the ground*. (Ṣ, TA.) — دَحَا البَطْنُ *The belly was*, or *became, large, and hanging down*; (Kr, Ḳ;) and دَحَيِ *it* (the belly) *was*, or *became, wide*, or *distended*: (MF:) or both signify *it* (the belly) *became swollen*, or *inflated*, or *big, and hung down, by reason of fatness or disease*; as also دَاحَ and ادْدَاحَ. (TA in art. دوح.)

3. داحى, inf. n. مُدَاحَاةٌ: see 1.

5. تدحّى *He spread out*, or *extended, himself*; syn. تَبَسَّطَ. (Ḳ in art. دحى.) You say, نَامَ فُلَانٌ تَدَحَّى *Such a one slept, and [extended himself so that he] lay upon a wide space of ground*. (TA in that art.) — And تَدَحَّتِ الإِبِلُ فِى الأَرْضِ *The camels made hollows in the ground where they lay down, it being soft; leaving therein cavities like those of bellies*: thus they do only when they are fat. (El-'Ireefee, TA in art. دحى.)

7: see 1, last sentence.

9. اِدْحَوَى [of the measure اِفْعَلَلَ for اِفْعَلَّ, like اِرْعَوَى] *It* (a thing, TA) *was*, or *became, spread, spread out* or *forth, expanded*, or *extended*. (Ḳ.)

دَاجٍ [act. part. n. of 1]. اَللّٰهُمَّ دَاحِيَ المَدْحُوَّاتِ *O God, the Spreader and Expander of the* [seven] *earths*: (TA:) المَدْحُوَّاتُ [properly] signifies *the things that are spread*, &c.; as also المَدْحِيَّاتُ. (TA in art. دحى.) — المَطَرُ الدَّاحِي *The rain that removes* [or *drives*] *the pebbles from the surface of the earth*. (TA.)

دُحِّيٌّ, (Ṣ, Ḳ,) [originally دُحْوِيٌّ,] of the measure فُعُّولٌ from دَحَوْتُ, but said in the Ṣ to be of that measure from دَحَوْتُ, the dial. var. دَحَيْتُ not being there mentioned,] and إِدْحِيٌّ and دُحْوِيٌّ and أُدْحُوِيٌّ, (Ḳ,) *The place of the laying of eggs*, (Ṣ, Ḳ,) *and of the hatching thereof*, (Ṣ,) of the ostrich, (Ṣ, Ḳ,) *in the sand*; (Ḳ;) because that bird expands it, and makes it wide, with its foot, or leg; for the ostrich has no [nest such as is termed] عُشّ: (Ṣ:) pl. أَدَاحِيُّ (TA in the present art.) and اداحِيُّ [i. e., if not a mistranscription, أَدَاحِيُّ, agreeably with the sing.]: (TA in art. دحى:) and مَدْحِيٌّ [likewise] signifies *the place of the eggs* of the ostrich. (Ṣ.) [Hence,] بِنْتُ أُدْحِيٍّ and الأُدْحِيُّ *A female ostrich*. (TA.) — [Hence also,] الإِدْحِيُّ † *A certain Mansion of the Moon*, (Ḳ, TA,) [namely, *the Twenty-first Mansion*,] *between the* نَعَائِم *and* سَعْد الذَّابِح: [*more commonly*] *called* البُلْدَةُ: likened to the أدحى of the ostrich. (TA.)

أُدْحُوَّةٌ and أُدْحِيَّةٌ: see the next preceding paragraph, in three places: — and for the latter, see also مِدْحَاةٌ, below.

أُدْحِيٌّ: see مَدْحًى.

مِدْحَاةٌ *A wooden thing with which a child is driven along* (يُدْحَى), *and which, passing over the ground, sweeps away everything against which it comes*. (Ḳ, TA.) — Accord. to Sh, *A certain thing with which the people of Mekkeh play*: he says, I heard El-Asadee describe it thus: المِدَاحِيُّ وَالمَسَادِيُّ signify *stones like the [small round cake of bread called]* قُرْصَة, *according to the size of which a hole is dug, and widened a little: then they throw those stones* (يَدْحُونَ بِهَا) *to that hole; and if the stone fall therein, the person wins; but if not, he is overcome*: you say of him, يَدْحُو and يَسْدُو when he throws the stones (إِذَا دَحَاهَا) over the ground to the hole: and the hole is called أُدْحِيٌّ. (TA.) [Accord. to Freytag, on the authority of the Deewán El-Hudhaleeyeen, *A round thing made of lead, by the throwing of which persons contend together*.]

دَاجٍ: see دَاحٍ.

المَدْحَيَّاتُ: see المَدْحُوَّاتُ.

دحى

1. دَحَى, first pers. دَحَيْتُ, aor. يَدْحِي, inf. n. دَحْيٌ: see 1 in art. دحو. — دَحَيْتُ الإِبِلَ, (Ḳ,) inf. n. as above, (TA,) *I drove the camels*; (Ḳ;) as also دَحَوْتُهَا. (TA.)

[4 mentioned by Freytag as on the authority of the Ḳ is a mistake for 5.]

5 (mentioned in this art. in the Ḳ and TA): see art. دحو.

7 (mentioned in this art. by MF): see art. دحو.

دَحْيَةٌ *A single act of* دَحْيٍ, i. e. *spreading*, &c. (Mṣb.) — *A she-ape, or she-monkey*. (Ḳ.)

دِحْيَةٌ *A mode, or manner, of* دَحْيٍ, i. e. *spreading*, &c. (Mṣb.) — *A headman, or chief*, (R, Ḳ, TA,) in an absolute sense, in the dial. of El-Yemen, (R, TA,) and particularly, *of an army, or a military force*. (Ḳ, TA.) AA says that it originally signifies "a lord," or "chief," in Pers.; but seems to be from دَحَا, aor. يَدْحُو, meaning "he spread it, and made it plain or even;" because it is for the headman or chief to do this; the و being changed into ى as it is in صِبْيَةٌ and فِتْيَةٌ; and if so, it belongs to art. دحو. (TA.) [Accord. to Golius, the pl. is دِحَاةٌ; but I think that it is more probably دِحْيٌ.] It is said in a trad. that what is called البَيْتُ المَعْمُورُ [q. v. in art. عمر] is entered every day by seventy thousand companies of angels, every one of these companies having with it a دِحْيَة and consisting of seventy thousand angels. (TA.)

أُدْحِيٌّ and إِدْحِيٌّ: see art. دحو.

أُدْحِيَّةٌ: see أُدْحِيٌّ, in art. دحو, in two places.

مِدْحَاةٌ (mentioned in this art. in the ك): see art. دحو.

المَدْحِيَّاتُ: see داجٍ, in art. دحو.

دخدر

Q. 1. دَخْدَرَ *He gilded* an earring: (ك:) from the noun following. (TA.)

دَخْدَارٌ *A white,* (ك,) or *black,* (ك,) *garment, or piece of cloth,* (ك,) *which is laid up, or preserved [in a chest, or wardrobe,* whence its name]: (ك:) an arabicized word, originally تَخْتْ دَارْ, (ك,) which is Persian, and means ذُو تَخْتٍ, i. e. ذُو سَرِيرٍ. (ك.) [Golius, app. misled by the words تخت دار است اصل كسوة الشتاء in the KL of Ibn-Maṣroof, probably corrupted in the copy of that work used by him, adds to the explanation "pannus albus" &c., as from the work above mentioned, "qui throno Regis Persici quondam insterni solebat: inprimis Darii."] — Also *Gold;* (ك;) because preserved in chests. (TA.)

دخر

1. دَخَرَ, (ك, A, Mṣb, ك,) aor. ـَ; (Mṣb, ك;) and دَخِرَ, aor. ـَ; (ك;) inf. n. of the former, دُخُورٌ, (ك, A, Mṣb, ك,) and (of the latter, TA) دَخَرٌ; (ك, TA; in the CK دُخْرٌ;) *He was, or became, abject, mean, contemptible, or despicable.* (ك, A, Mṣb, ك.)

4. ادخرهُ *He* (God, A, or a man, Mṣb) *rendered him abject, mean, contemptible, or despicable.* (ك, A, Mṣb, ك.)

8. ادّخر: see art. ذخر.

دَاخِرٌ, applied to a man, *Abject, mean, contemptible, or despicable.* (ك, TA.)

مُدْخِرٌ: see art. ذخر.

دخرص

دِخْرِصٌ, and with ذ: see what follows.

دِخْرِيصَةٌ (T, ك, Mgh, Mṣb, ك) and دِخْرِيصٌ (TA voce تِبْرِيزٌ) or دِخْرِصَةٌ and دِخْرِصٌ (AA, TA,) or the last two are sometimes used, (Mgh,) and are dial. vars. of the first, (Mṣb,) [*A gore*] of a shirt, (ك, Mgh, TA,) and of a coat of mail, (TA,) or [any] garment; (Mṣb;) *a piece with which it is widened;* (Mgh;) *that with which the body thereof is joined together to widen it;* (TA;) *i. q.* تِحْرِيضٌ, (ك,) which is a dial. var.; (TA;) arabicized, (Lth, T, Mṣb,) from تِبْرِيز, (Lth, ك voce تخريص,) which is Persian; (Lth;) *called by the Arabs [in their proper language]* بَنِيقَةٌ [q. v.]: (A 'Obeyd, IAar, Mṣb, TA:) or, as some say, Arabic: (Mṣb:) pl. دَخَارِيصُ. (AA, ك, Mgh, Mṣb.)

دخل

1. دَخَلَ, (ك, ك, &c.,) aor. ـُ, (TA,) inf. n. دُخُولٌ (ك, Mṣb, ك) and مَدْخَلٌ, (ك, ك,) *He, or it, entered;* or *went, came, passed,* or *got, in;* *contr. of* خَرَجَ; (ك;) as also ▼ أَدْخَلَ, of the measure اِفْتَعَلَ, and ▼ ادّخل, (ك, ك,) this last occurring in poetry, but not chaste, (ك,) and ▼ تدخّل, (ك,) or this signifies *it* (a thing) *entered by little and little.* (ك, O.) You say, دَخَلْتُ مَدْخَلًا حَسَنًا [like دُخُولًا حَسَنًا *I entered with a good entering.* (ك.) And دَخَلْتُ البَيْتَ (ك) or الدَّارَ, i. e. [*I entered the house,* or] *I became within the house,* and the like, (Mṣb,) correctly meaning إِلَى البَيْتِ [&c., or فِى البَيْتِ &c., i. e. *I entered into the house,* &c.], the prep. being suppressed, and the noun put in the accus. case after the manner of an objective complement: for nouns of place are of two kinds, vague and definite; the vague being such as the six relative locations, خَلْفُ, and قُدَّامُ, and يَمِينٌ, and شِمَالٌ, and فَوْقُ, and تَحْتُ, and the like, such as أَمَامٌ, and وَرَاءٌ, and أَعْلَى, and أَسْفَلُ, and عِنْدَ, and لَدُنْ, and بَعْدُ in the sense of بَعِيدٌ, and قُبَالَةٌ, all which, and similar nouns of place, may become adverbs, because indefinite; for dost thou not see that what is خَلْفَ to thee may be قُدَّامَ to another? but that which is definite, having make, and corporeal substance, and tracts that comprehend it, as a mountain and a valley and a market and a house and a mosque, the noun signifying such a thing cannot become an adverb; for you may not say, قَعَدْتُ الدَّارَ, nor صَلَّيْتُ المَسْجِدَ, nor رِبْتُ الجَبَلَ, nor قُمْتُ الوَادِيَ [the phrases of this kind that occur being instances of the suppression of a prep.]; as دَخَلْتُ البَيْتَ and نَزَلْتُ الوَادِيَ and صَعِدْتُ الجَبَلَ. (ك, O, TA.) You say also, دَخَلْتُ عَلَى زَيْدٍ الدَّارَ, meaning *I entered the house after Zeyd, he being in it.* (Mṣb.) [And simply دَخَلَ عَلَيْهِ *He came in upon him:* and also *he came upon him;* i. e. *invaded him.*] And دَخَلَ بِأَمْرَأَتِهِ, (Mṣb, TA,) and عَلَيْهَا, (MA,) inf. n. دُخُولٌ, (Mgh, Mṣb,) [like دَخَلَ بِأَهْلِهِ, and عَلَيْهَا, (see أَهْلٌ,) i. e. ‡ *He went in to his wife or woman,*] is a metonymical phrase, denoting الجِمَاعُ, (Mṣb, TA,) i. e. الوَطْء, (Mgh, Mṣb, TA,) whether it be such as is allowed by the law or such as is forbidden, (Mgh,) generally such as is lawful. (Mṣb, TA. [See what is said in explanation of the term خَلْوَةٌ in the first paragraph of art. خلو.]) And دَخَلَ بَعْضُهُ فِى بَعْضٍ *i. q.* تَدَاخَلَ [q. v.]. (TA in art. قصر, &c.) [For ex., you say, دَخَلَ بَعْضُ النُّجُومِ فِى بَعْضٍ, عَلَى *[The stars became confused together].* (Mgh and TA in art. شبك: in the former coupled with اِخْتَلَطَتْ.) And دَخَلَ فِيهِمْ *[He entered among them, so as to become a member of their community, confraternity, party, sect, or the like;]* said of a stranger. (ك.) [And دَخَلَ فِى طَاعَتِهِ: see طَاعَةٌ, in art. طوع.] When دَخَلَ is said of income, or revenue, [meaning *It came in, accrued, or was received,*] the aor. is as above, and the inf. n. دَخْلٌ: (Mṣb:) and you say, يَدْخُلُ عَلَى الإِنْسَانِ *[It comes in, or accrues, to the man].* (Mṣb, ك.*) دَخَلَ بِهِ [lit. *He entered with him, or it*]: see 4. — [Hence, دَخَلَ فِيهِ meaning † *It became included, comprehended, or comprised, in it.* And hence,] دَخَلَ فِى دِينِ الإِسْلَامِ †*[He entered within the pale of the religion of El-Islám; he entered the communion of that religion; he entered into, embraced, or became a proselyte to, that religion].* (Mṣb in art. سلم, &c. [See Kur ex. 2.]) And دَخَلَ فِى الأَمْرِ, inf. n. دُخُولٌ, † *He entered upon, began, or commenced, the affair.* (Mṣb.) [And دَخَلَ فِى أُمُورِ غَيْرِهِ, and فِى أُمُورِ غَيْرِهِ, and ▼ تداخل, and ▼ تداخل, † *He entered into, or mixed himself in, another's affair, and another's affairs.*] — [Hence also, دَخَلَ عَلَيْهِ said of night, &c., *It came upon him, or invaded him.* And said of a word, such as a prep. &c., *It was, or became, prefixed to it, or put before it.*] — دَخَلَنِى مِنْهُ seems (from an instance in art. وضع in the ك) to mean † *An evil opinion of him entered my mind;* from دَخَلٌ as signifying "a thing that induces doubt, or suspicion, or evil opinion." — دُخِلَ, (ك, ك,) like عُنِىَ; (ك;) and دَخِلَ, aor. ـَ; inf. n. [of the former] دَخَلٌ and [of the latter] دَخَلٌ; (ك;) † *He had an unsoundness* (دَخَلٌ, ك, ك, i. e. فَسَادٌ, ك) *in his intellect,* (ك, ك,) or *in his body,* (ك,) or *in his grounds of pretension to respect.* (TA in explanation of the former verb.) And دَخِلَ أَمْرُهُ, aor. ـَ, (ك,) inf. n. دَخَلٌ, (TA,) † *His affair, or case, or state, was, or became, intrinsically bad or corrupt or unsound.* (ك.) دَخِلَ الطَّعَامُ *The corn, or food, became eaten by worms or the like.* (JK.) — دَخِلَ عَلَيْهِ † *He was led into a mistake, or an error, respecting a thing, without knowing it, by his having preconceived it.* (Mṣb.)

2. دخّل, inf. n. تَدْخِيلٌ, *He put* dates *into a* دَوْخَلَّة [q. v.]. (TA.) [In the present day, دخّلهُ is used in the first of the senses assigned below to أَدْخَلَهُ; but for this I have not found any classical authority.]

3. مُدَاخَلَةٌ [inf. n. of داخل] signifies The *entering [with another] into a place:* or † *into an affair.* (KL.) You say, داخلهُ فِى أُمُورِهِ †*[He entered with him into, or mixed with him in, his affairs].* (JK, ك.) And دَاخَلَهُمْ [alone † *He entered with them into, or mixed with them in, their affairs: he mixed with them in familiar, or social, intercourse: he conversed with them;* or *was, or became, intimate with them].* (Lḥ, TA in the present art. and in art. خلط. [See 3 in art. خلط.]) And دَاخَلَهُ فَسَادٌ فِى عَقْلٍ أَوْ جِسْمٍ †*[Unsoundness in intellect, or body, infected him, as though commingling with him;* like خَالَطَهُ]. (ك.) دِخَال [also is an inf. n. of داخل]: see 6, in two places. — [See also دِخَالٌ below.]

4. ادخلهُ, inf. n. إِدْخَالٌ and مَدْخَلٌ, (ك, ك,) *He made, or caused, him, or it, to enter; or to go, come, pass, or get, in; he put in, inserted, brought in, or introduced, him, or it;* as also ▼ أَدْخَلَ بِهِ [lit. *he entered with him, or it*], (ك, TA,) inf. n. دُخُولٌ. (TA.) You say, أَدْخَلْتُ

زَيْدًا الدَّارَ, [for فِى الدَّارِ, *I made, or caused, Zeyd to enter the house, or I brought, or introduced, Zeyd into the house,*] inf. n. مُدْخَلٌ. (Msb.) Hence, in the Kur [xvii. 82], رَبِّ أَدْخِلْنِى مُدْخَلَ صِدْقٍ (Ṣ, * TA) *O my Lord, cause me to enter* El-Medeeneh *in a good, or an agreeable, manner:* (Jel: [see also various similar explanations in Bḍ:]) [or مُدْخَل may be here a n. of place, or of time: see, in art. خرج, what is said of the words of the Kur that follow, أَخْرِجْنِى مُخْرَجَ صِدْقٍ.] One says also, أَدْخَلْتُ الخُفَّ فِى رِجْلِى and أَدْخَلْتُ رِجْلِى فِى الخُفِّ and أَدْخَلْتُ القَلَنْسُوَةَ فِى رَأْسِى and رَأْسِى فِى القَلَنْسُوَةِ [for *I put, or inserted, my leg, or foot, into the boot and my head into the cap*]. (Ḥam p. 43.) — Hence the saying, يُدْخِلُ عَلَى قَوْمِهِ مَكْرُوهًا يَلْطَخُهُمْ بِهِ *He brings against his people an abominable, or evil, charge, spersing them with it*]. (Ṣ in art. عر.)

5: see 1, first sentence: and again in the latter alf of the paragraph.

6. تَدَاخَلَ signifies تَدَاخُلَ بَعْضُهُ فِى بَعْضٍ [*One part of it entered into another, or parts of it into others*; meaning *it became intermixed, intermingled, commixed, or commingled; it intermixed; it became confused:* and hence it often means *it became compact, or contracted*]. (TA in art. قصر.) [Hence,] تَدَاخُلُ signifies The *entering* of joints *one into another*; (M;) as also تَدَاخُلٌ (JK, M, Ḳ) and تَدْخِيلٌ (Ḳ:) but this last is not in the M [nor in the JK], and requires consideration: (TA:) [perhaps the joints (مَفَاصِل) here mentioned are those of a coat of mail; for it is said immediately before in the JK that تَدَاخُلٌ in coats of mail signifies *firmness, or compactness, of make.* Hence also,] تَدَاخُلُ اللُّغَاتِ [*The intermixture, or commixture, of dialects*]. (Mz 17th نوع.) And تَدَاخُلُ الأُمُورِ † *The dubiousness and confusedness of affairs*; as also دِخَالُ الأُمُورِ. (TA.) — See also 1, in the latter half of the paragraph. — [It is also trans.] You say, تَدَاخَلَنِى مِنْهُ شَىْءٌ [*Something thereof, or therefrom, crept into me,* i. e., *into my mind*]. (Ṣ, TA. [In the former, this meaning seems to be indicated by what there immediately precedes.]) And تَدَاخَلَنِى مِنْ هٰذَا الأَمْرِ مَضْ † [*Distress and disquietude, or grief, crept into me from, or in consequence of, this thing*]. (A and TA in art. رمض.)

7: see 1, first sentence.

8. ادَّخَلَ: see 1, first sentence. ادّخل عَلَىَّ [app. *He encroached upon me*]. (TA in art. هيض: see 1 in that art.)

10. استدخل *He wished, desired, asked, or begged, to enter.* (Ḳl.) — And *He entered a* خمر [*or covert of trees &c., or some other place of concealment*]: said of one lurking to shoot, or cast, at objects of the chase. (TA.)

دَخْلٌ *Income, or revenue, or profit, that comes in, or accrues, to a man from his immovable property, such as land and houses and palm-trees &c.*, (T, Msb, Ḳ,) *and from his merchandise;* (Msb;) *contr. of* خَرْجٌ; (Ṣ;) as also مَدْخُولٌ [for بِهِ مَدْخُولٌ]: (TA:) the former is originally an inf. n., of which the verb is دَخَلَ, aor. ـُ. (Msb.) You say, دَخْلُهُ أَكْثَرُ مِنْ خَرْجِهِ [*His income is more than his outgoings, or expenditure*]. (Msb.) — See also عُدْمٌ. — *A disease;* (Ḳ;) as also دَخَلٌ: (Ḳ, TA; but not decisively shown to have this meaning in the CḲ:) *a vice, fault, defect, or blemish;* (Ṣ, Ḳ;) and particularly *in one's grounds of pretension to respect,* (Az, TA,) as also, thus restricted, دَخَلٌ: (Ḳ, TA:) and *a thing that induces doubt, or suspicion, or evil opinion;* as also دَخَلٌ [app. in all the senses explained in this sentence: each originally an inf. n.: see دَخِلَ and دَخَلَ]. (Ṣ, Ḳ.) Hence the saying, (Ṣ, TA,) of ʼAthmeh Bint-Maṭrood, (TA,)

* تَرَى الفِتْيَانَ كَالنَّخْلِ * وَمَا يُدْرِيكَ بِالدَّخْلِ *

[*Thou seest the youths, or young men, like palm-trees; but what will acquaint thee with the vice, &c.,* that is, or may be, in them]: (Ṣ, O, TA:) applied in relation to him who is of pleasing aspect, but devoid of good. (O, TA. [See also another reading of this verse voce رُقْدَةٌ.]) — See also دَخَلٌ: — and دَخِلَ.

دُخْلٌ [*A species of millet;*] *i. q.* جَاوَرْسٌ; as also دُخْنٌ. (TA.)

دِخْلٌ: see دُخَلَّةٌ.

دَخَلٌ primarily signifies *A thing that enters into another thing and is not of it.* (Bḍ in xvi. 94.) See دَخْلٌ, in three places. Also *Badness, corruptness, or unsoundness; or a bad, a corrupt, or an unsound, state or quality;* (Ṣ in art. دغل, and Ḳ;) in intellect or in body [&c.]. (Ḳ.) You say, فِى عَقْلِهِ دَخَلٌ [*In his intellect is an unsoundness*]. (Ṣ, Ḳ.) And هٰذَا الأَمْرُ فِيهِ دَخَلٌ and دَخَلٌ [*This affair, or case, in it is an unsoundness*]: both signify the same. (Ṣ.) — *Rottenness* in a palm-tree. (TA.) — *Leanness, or emaciation.* (TA.) — *Perfidiousness, faithlessness, or treachery:* (Ḳ and TA; but not in the CḲ:) *deceit, guile, or circumvention.* (Ṣ, Ḳ.) Hence, in the Kur [xvi. 96], وَلَا تَتَّخِذُوا أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ [*And make ye not your oaths to be a means of*] *deceit, or guile, or circumvention, between you.* (Ṣ, TA. [And in the same sense it is used in verse 94 of the same ch.]) — Also *People, or persons, who assert their relationship to those of whom they are not:* (Ḳ:) in this sense thought ISd to be a quasi-pl. n. [app. of دَخِيلٌ (q. v.), like as شَرِيفٌ is of شَرِفٌ]. (TA.) You say, هُمْ دَخَلٌ فِى بَنِى فُلَانٍ *They are, among the sons of such a one, persons who assert their relationship to them not being of them.* (Ṣ, Ḳ.) [But Freytag asserts, though without naming any authority, evidently taking it from the TḲ, in which I find it, that one says, هُمْ دَخَلٌ لَهُمْ, and also هُوَ; thus applying it to a single person (which is questionable) as well as to a plurality.] — And *Tangled, or luxuriant, or abundant and dense, trees;* (Ḳ;) as also دَغَلٌ. (TA.)

دَخِلٌ *Intrinsically bad or corrupt or unsound:* and دَخَلٌ occurs in the same sense at the end of a verse: this may be a contraction of the former, or it may be for ذُو دَخَلٍ. (TA.)

دَخْلَةٌ *A place in which bees,* (Ḳ,) or *wild bees,* (AA, TA,) *deposit their honey.* (AA, Ḳ, TA.) — See also the next paragraph.

دُخْلَةٌ The *night of the ceremony of conducting a bride to her husband.* (TA.) [In the present day, this night is commonly called لَيْلَةُ الدُّخْلَةِ; vulgarly لَيْلَةُ الدُّخْلَةِ.] — † The *inward,* or *intrinsic, state, or circumstances,* of a man; as also دَاخِلَةٌ (Ṣ:) or, as also دُخْلَةٌ and دَخْلَةٌ and دُخْلَلٌ and دُخْلٌ and دَخِيلٌ and دَخِيلَةٌ and دُخَلٌ and دَاخِلَةٌ and دُخَلَّةٌ and دَخَلَّةٌ and دِخْلٌ, (Ḳ,) or, accord. to Lth, دُخَلٌ, (TA,) and دَخَلٌ and دَخْلٌ and دُخْلٌ † a man's *intention:* his *way of acting,* or his *opinion:* his *whole case* or *circumstances:* his *mind,* or *heart:* and his *secret.* (Ḳ.) You say, هُوَ عَالِمٌ بِدُخْلَتِهِ †*He is acquainted with his inward,* or *intrinsic, state* or *circumstances.* (Ṣ.) And every one of the foregoing fourteen syn. words is prefixed to the word أَمْر, so that you say, عَرَفْتُ دُخْلَةَ أَمْرِهِ &c., meaning † *I knew the whole [of the inward, or intrinsic, circumstances] of his case.* (TA.) فَرَشْتُهُ دُخْلَةَ, فَرَشْتُ لَهُ دُخْلَةَ أَمْرِى, or أَمْرِى, is a post-classical prov., meaning † *I laid open to him the inward, or intrinsic, and true, or real, state of my case.* (Ḥar p. 306.) One says also, هُوَ حَسَنُ الدُّخْلَةِ and ‡ المَدْخَلِ †*He is good in his way of acting in his affairs:* (Ḳ, TA:) and فُلَانٌ حَسَنُ المَدْخَلِ †*Such a one is good, and laudable, in his way of acting, or conduct.* (TA.)

دُخَلَّةٌ: see the next preceding paragraph, in three places: — and see دُخْلَلٌ. — Also *A mixture of colours* in a colour. (T, M, Ḳ.)

دُخْلَلٌ: see دُخَلَّةٌ: — and see also دُخْلَةٌ: — and the paragraph here next following.

دُخْلُلٌ †*A companion, [such as is] a confidant,* and *special friend;* as also دَخِيلٌ (Kl) and دَخِيلَةٌ [app. for صَاحِبٌ دَخِيلَةٌ] (Ḳ* and TA voce وَلِيجَةٌ) and دُخْلَةٌ [app. for صَاحِبُ دُخْلَةٍ]: (L voce وَلِيجَةٌ:) [the pl.] دُخْلُلُونَ signifies *special, or particular,* and *choice, or select, friends:* (Az, TA:) or دُخْلُلٌ signifies, as also دُخْلُلٌ and دَخِيلٌ and مُدَاخِلٌ, *one who enters with another into the affairs of the latter:* (Ḳ, TA:) [i. e.] دَخِيلُ or دُخْلُلَةُ الرَّجُلِ signify *the man's particular, or special, intimate, who enters with him into his affairs.* (Ṣ.) You say, بَيْنَهُمَا دُخْلُلٌ and دُخْلُلَةٌ, meaning †*Between them two is a particular, or special, intimate, who enters with them into their affairs:* so says Lh: but ISd says, I know not what it is: accord. to the T, on the authority of AO, the meaning is, *between them is brotherhood, or fraternization, and love, or affection:* and accord. to ISd and the Ḳ,

دُخْلُلُ and دُخْلُلَةُ [the latter not in the CK nor in my MS. copy of the K] and دَاخِلَةٌ signify *purity of inward love.* (TA.) — دُخْلُولُونَ signifies also *Persons of the lower, or lowest, sort, who enter among a people, or party, of whom they are not:* thus having two contr. meanings. (Az, TA.) — الدُّخَلَّلُ [app. الدُّخْلُلُ] and الدَّاخَلُّ [thus in the TA] and الدَّاخِلُ, accord. to IAạr, all signify *The same as* الدُّخَّالُ الأُذُنِ [an appellation now applied to *the ear-wig*; in the K, art. عقرب, said to be عُقْرُبَانٌ, but not as meaning the عَقْرَب or the male عُقْرُبٌ]: accord. to AZ, it is *the* هِرْنَصَان or هِرْنَصَان [i. e. هِرْنَصَان, *a kind of worm*, the species of which is doubtful]. (TA.) — See also دُخَّالٌ. — And see دُخْلَةٌ.

دُخَلَّلٌ: see the next preceding paragraph, in two places.

دُخْلُلٌ *A portion of flesh* (in some copies of the K *of fat*, TA) *in the midst of flesh.* (JK, Ibn-'Abbád, K.)

دُخَّالٌ: see دُخَالٌ: — and see also دُخْلَةٌ.

دُخَالٌ [an inf. n. of 3, q. v.]. — In watering, (S, K,) it is The *putting in a camel, that has drunk, between two camels that have not drunk,* (K,) or the *bringing back a camel, that has drunk, from the resting-place by the water, to the watering-trough, and putting him in between two thirsty camels,* (S,) *in order that he may drink what, may-be, he has not drunk:* (S, K:) in like manner it is explained in the T, on the authority of Aṣ, who adds that this is done only when the water is scanty: (TA:) or the *putting in a weak or sick camel [that has already drunk] with those that are drinking, and then, after that, with those that are returning to the water, so that he drinks three times:* (Skr:) or the *driving of camels to the watering-trough a second time, in order that they may complete their drinking, after they have already been watered drove by drove:* (JK, TA:) so says Lth; but the approved explanation is that of Aṣ: (TA:) or the *driving of camels to the watering-trough at once, all together;* as also دُخَّالٌ. (JK.) — The *forelocks of a horse;* (K:) because of their entering, one into another; (TA;) as also دُخَّالٌ: (K:) so in the M. (TA.) — See also دُخْلَةٌ.

دَخِيلٌ *A guest.* (M, TA.) Hence the saying of the vulgar, أَنَا دَخِيلُ فُلَانٍ [*I am the guest of such a one;* generally meaning I am under his protection]. (TA.) — See also دُخْلَانٌ, in three places. — [*An adventive abider* among a people.] You say, فُلَانٌ دَخِيلٌ بَيْنَ القَوْمِ *Such a one is a person abiding among the people, not related to them.* (Mṣb.) And هُوَ دَخِيلٌ فِيهِمْ *He is a stranger to them* (M, K) *who has entered,* (M,) *or who enters,* (K,) *among them:* (M, K:) applied also to a female. (TA.) [See دَخَلٌ, which is app. a quasi-pl. n. of دَخِيلٌ in this sense.] — Hence, *A subject of discourse introduced by way of digression, or as having some relation to the class, or category, of the proper subjects treated of, but not included therein.* (Mṣb.) — And *A word that is adventitious, not indigenous, to the language of the Arabs; that is introduced into that language, and does not belong to it.* (K.) There are many such words in the Jemharah of Ibn-Dureyd. (TA.) — And *A horse that is introduced between two other horses in a race for a wager.* (JK, O, TA.) [See مُحَلِّلٌ.] See also دَخِيلِيٌّ. — And see دُخْلَةٌ: — and دَاخِلٌ. — It is also said in the K to be syn. with دَخَّالٌ in a sense explained above: see 6.

دَخِيلَةٌ: see دُخْلَةٌ: — and دُخْلُلٌ.

دُخَيْلَةٌ: see دُخْلَةٌ.

دَخِيلِيٌّ A gazelle [and any animal] *brought up in, or near, the house or tent, and there fed,* syn. رَبِيبٌ, (IAạr, K, TA,) like أُهْلِيٌّ, (TA,) *upon the neck of which are hung cowries.* (IAạr, TA.) And A horse *that is fed only with fodder:* so accord. to Aboo-Naṣr and others: a meaning erroneously assigned in the K to دَخِيلٌ. (TA.) Accord. to Skr, A horse *of a race called* عَتَاقٌ. دَخِيلٍ. (TA.)

دُخَيْنِيَّةٌ [in the CK with ī in the place of the .] *A certain game of the Arabs.* (JK, O, K, TA.)

دُخَّلٌ *Herbage that enters among the stems of trees,* (S, K,) or *among the lower parts of the branches of trees,* (M, TA,) or *among the branches of trees, and cannot be depastured by reason of its tangled state;* also termed عُوْدٌ. (T, TA.) — *The feathers, or portions of feathers, that enter between the* ظُهْرَان and بُطْنَان [here app. meaning *the outermost and innermost portions*]: (K:) they are the best thereof, because the sun does not strike upon them. (TA.) — *A portion, or portions, of flesh, or of muscle, lying within sinews:* (M, K:) or *flesh whereof one portion is intermixed with another:* (TA:) or دُخَّلُ الشَّعْرِ means *flesh that cleaves to the bone;* and such is the best of flesh. (T, TA.) — Applied to a man, (TA,) *Thick, and compact, or contracted, in body;* (K,* TA;) lit., *having one portion thereof inserted into another.* (TA.) — *A certain bird,* (S, K,) *of small size,* (S, TA,) *dust-coloured,* (K, TA,) *that alights upon palm-trees and other trees, and enters among them;* (TA;) *also called* دُخْلُلٌ and دُخَّالٌ: (K:) n. un. دُخَّلَةٌ: ISd says that it is *an intrusive bird, smaller than the sparrow, found in El-Hijáz:* accord. to the T, it is *a kind of small bird, like the sparrow, that has its abode in caves and in dense trees:* AHát says, in "the Book of Birds," that the دُخَّلَة is *a certain bird that is found in caves, and enters houses or tents, and is caught by children: when winter comes, the birds of this kind disperse; and some of them become of a dusky colour, and of a dark and somewhat reddish colour, and gray* (رَمَادِيٌّ); *and some, variegated with blackness and redness, and with whiteness: they are of the size of the lark, but the latter is larger than they are in the head; neither short nor long in the tail; but short in the legs, which are like the legs of the lark:* (TA:) the pl. is دَخَاخِيلُ, (S, M, K,) which is anomalous in respect of the insertion of the ى: (M:) in the T, دخاليل [which is app. a mistranscription]. (TA.) — See also دُخْلَةٌ.

دُخْلَةٌ *Any compact portion of flesh.* (Sgh, K.) — Also n. un. of دُخَّلٌ [q. v.]. (TA.)

دَخَّالٌ *That enters* [into anything] *much, or often; wont to enter.* (TA.) [See دَسَّاسٌ.] — [Hence,] دَخَّالُ الأُذُنِ: see دُخْلُلٌ.

الدُّخَّالُ: see دُخْلُلٌ.

دُخَيْلَى: see دُخْلَةٌ.

دَاخِلٌ [act. part. n. of 1, *Entering,* &c. Hence,] الدَّاخِلُ as meaning دَخَّالُ الأُذُنِ: see دُخْلُلٌ. — It is [also] applied as an epithet to a disease, and to love; [as meaning *Internal,* or *inward;*] and so دَخِيلٌ, in the same sense. (K.) — [Also, as a subst.,] The *interior* of anything; (M, Mṣb, TA;) contr. of خَارِجٌ. (Mṣb.) Sb says that it is not used adverbially unless with a particle; [so that you may not say دَاخِلًا as meaning *Within;* but you say فِي دَاخِلٍ; and in like manner you say إِلَى دَاخِلٍ meaning *In,* or *inwards;* and مِنْ دَاخِلٍ meaning *From within;*] i. e. it is only a subst.; because it has a special signification, like يَدٌ, رِجْلٌ. (TA.) — دَاخِلُ الحَبِّ: see دُخْلُلٌ.

دَاخِلَةُ الإِزَارِ *The part of the* ازار [or *waist-wrapper*] *that is next the body;* (Mgh;) *the extremity of the* ازار *that is next the body,* (S, K,) *next the right side* (K, TA) *of a man when he puts it on; being the inner extremity in that case:* and *the part of the body which is the place thereof;* not of the ازار: IAmb says that, accord. to some, it is a metonymical term for the مَذَاكِير [meaning *the penis with what is around it*]: or, accord. to some, *the hip,* or *haunch:* (TA.) — دَاخِلَةُ الأَرْضِ *The part of the ground that may serve as a place for concealment, and that is low,* or *depressed:* pl. دَوَاخِلُ. (T, K.) One says, مَا فِي أَرْضِهِمْ دَاخِلَةٌ مِنْ خَمِرٍ [*There is not in their land a place for concealment such as a hollow or a covert of trees*]. (TA.) — [In the K and TA in art. جوز, the term دَاخِلَة is applied to *Bad pieces of money intermixed and concealed among good pieces;* as is there indicated in the K, and plainly shown in the TA.] — الدَّوَاخِلُ in the phrase الدَّوَاخِلُ وَالخَوَارِجُ has been explained in art. خرج. (Mṣb. See خَارِجَةٌ.) — See also دُخْلَةٌ, in two places.

دَوْخَلَةٌ and دَوْخَلَةٌ, with and without teshdeed, *A thing* [or *receptacle*] *made of palm-leaves woven together,* (ISk, S, K,) *in which fresh ripe dates are put,* (ISk, S,) or *in which dates are put:* (K:) pl. دَوَاخِيلُ, occurring in poetry, [the ى being app. inserted by poetic license,] (TA,) and دَوَاخِلُ. (K in art. بث.)

مَدْخَلٌ *An entrance,* i. e. *a place of entrance,* or *ingress,* (S, Mṣb,) of a house [or the like; and any *inlet*]. (Mṣb.) — [Hence,] ‡ *A way of act-*

ing. (K, TA: see دُخْلَةٌ, last sentence, in two places.) [And مَدْخَلَ خَيْرٍ † *A means of attaining, or doing, good.*] — [Also *A time of entrance.*]

مُدْخَلٌ is *syn. with* إِدْخَالٌ: and is also the pass. part. n. of أَدْخَلَهُ: (S:) [and a n. of place: and of time:] see 4. — Also † *Base, base-born, or ignoble; of suspected origin or lineage, or adopted, or who claims for his father one who is not:* (K,* TA:) because he is introduced among a people [to whom he is not related]. (TA.)

[مِدْخَلٌ *An instrument by means of which one enters:* mentioned by Golius as meaning *a key;* on the authority of Ibn-Seenà (Avicenna).]

مُدَّخَلًا, in the Kur [ix. 57, accord. to the most usual reading, there meaning *A place into which to enter*], is originally مُدْتَخَلًا. (TA.)

مَدْخُولٌ. — دَخَلَ. — مَدْخُولٌ بِهِ [for مَدْخُولٌ بِهِ عَلَيْهِ]: see بِهَا and عَلَيْهَا; † A wife, or woman, *to whom a man has gone in;* meaning *compressed;* whether with the sanction of the law or not; (Mgh, TA;) but generally the former. (TA.) = † *Having an unsoundness in his intellect,* (S, K,) *or in his body, or in his grounds of pretension to respect.* (TA.) — † *Emaciated.* (S, K.) — Corn, or food, *eaten by worms or the like.* (TA.) — نَخْلَةٌ مَدْخُولَةٌ *A palm-tree rotten* (S, K) *within.* (S.)

مُدَاخَلٌ. دُخْلُلٌ. — مُدَاخِلٌ. نَاقَةٌ مُدَاخِلَةُ الْخَلْقِ *A he-camel compact, and firm, or strong, in make.* (TA.) And رَجُلٌ مُتَدَاخِلُ الْجِسْمِ (K,* TA) *A man compact, or contracted, in body;* lit., *having one portion thereof inserted into another.* (TA.)

مُتَدَخِّلٌ فِى أُمُورٍ One *who puts himself to trouble, or inconvenience, to enter into affairs.* (K.) [One *who intrudes in affairs.*]

مُتَدَاخِلُ الْجِسْمِ: see مُدَاخِلٌ.

دخن

1. دَخَنَتِ النَّارُ, aor. ـُ and ـِ, (S, K,) inf. n. دَخْنٌ and دُخُونٌ, (K,) *The* دُخَان *of the fire rose;* [i. e. *the fire smoked, or sent up smoke;*] as also إِدْخَنَّ, (S, K,) of the measure اِفْعَلَّ; (S;) and أَدْخَنَتْ, and † دَخَّنَتْ; (K;) the last with teshdeed, mentioned by Z. (TA.) — And دَخَنَ الدُّخَانُ, (JK,) and الغُبَارُ (K) and الثَّغُّ, (TA,) inf. n. دُخُونٌ, (K*) *The smoke,* (JK,) and † *the dust,* (K, TA,) *rose;* or *spread,* or *diffused itself.* (JK, K, TA.) — And دَخِنَتِ النَّارُ, (JK, S, Mṣb, K,) with kesr to the خ, (S, Mṣb, K,) aor. ـَ, (JK, Mṣb, K,) inf. n. دَخَنٌ, (Mṣb,) *The smoke* (دُخَان) *of the fire* (JK, S, Mṣb, K) *became vehement,* (JK,) or *became excited,* or *raised,* (S, Mṣb, K,) *in consequence of its having firewood,* (JK, S, Mṣb, K,) *in a fresh, or green, state,* (JK,) *thrown upon it,* (JK, S, Mṣb, K,) *and being thus marred.* (S, Mṣb, K.) — دَخِنَ, aor. ـَ, said of food, (JK, K,) and of flesh-meat, (TA,) inf. n. دَخَنٌ, (JK,) means *It was, or became, infected with smoke* (دُخَان), (K, TA,) *while being roasted or cooked* (TA,) *and acquired its odour,* (K, TA,) *so that this predominated over its flavour:* (TA:) [in this sense] it is said of cooked food *when the cooking-pot is infected with smoke* (إِذَا تَدَخَّنَتِ ↑ القِدْرُ). (S, TA.) — [Hence, as is indicated in the TA, it is said of wine, or beverage, as meaning † *It became altered for the worse in odour.* (See دَخِنٌ.) — Hence also,] † *It was, or became, of a dusky, or dingy, colour, inclining to black,* (K, TA,) *like the colour of iron:* (TA:) you say دَخِنَتِ الدَّابَّةُ, دَخِنَ, ‡ *The plant, and the beast, became of that colour;* (K, TA:) *as though overspread with smoke* (دُخَان); (TA;) as also دَخُنَ, aor. ـُ, inf. n. دُخْنَةٌ. (K.) — [Hence also,] دَخِنَ خُلُقُهُ ‡ *His nature, or disposition, was, or became, bad, corrupt, or wicked.* (K, TA. [See also دَخَنٌ, below.])

2: see 1, first sentence. — دَخَّنَهُ [*He smoked it, or made it smoky*]; namely, flesh-meat. (S in art. شحط.) And دَخَّنَهُ بِالدُّخْنَةِ [*He fumigated it, or him, with what is termed* دُخْنَة, q. v.]; namely, a house, or tent, or chamber, (JK, S, M, Mgh, Mṣb, K,) and a garment, (M,) and another man. (TA.) And دَخَّنُوا عَلَى قَوْمٍ فِى غَارٍ فَقَتَلُوهُمْ *[They smoked a party of men in a cave and so killed them].* (TA.)

4: see 1, first sentence. — أَدْخَنَ الزَّرْعُ; (JK, CK, and so in my MS. copy of the K;) or ↑ اِدْخَنَّ, (so in the K accord. to the TA,) of the measure اِفْعَلَّ; (TA;) † *The seed-produce became hard in the grain,* (JK, K, TA,) *and full therein;* (JK;) *being overspread with a slight dusk iness, or dinginess.* (TA.)

5. تدخّن *i. q.* تَبَخَّرَ [*He fumigated himself*]: (TA in art. بخر:) from الدُّخْنَةُ. (Mgh.) You say, of a man, تدخّن بِالدُّخْنَةِ [*He fumigated himself with what is termed* دُخْنَة, q. v.]; as also ↑ اِدْخَنَّ, of the measure اِفْعَلَّ. (TA.) — See also 1.

8: see 1: — and 5: — and 4.

دُخْنٌ *A well-known kind of grain;* (Mṣb;) *i. q.* جَاوَرْس; (S;) [i. e.] *the grain of the* جاورس (JK, M, K:) or *a certain grain smaller than that, very smooth, cold, dry, and constipating:* (M, K:) [*a species of millet;* the *holcus saccharatus* of Forskål; *sorghum saccharatum* of Delile: and the *holcus spicatus* of Linn.: and the *panicum miliaceum* of Linn.: (Delile's "Flor. Aegypt. Illustr.," no. 164: no. 57: and no. 79:)] n. un. with ة; signifying *a single grain thereof.* (Mṣb.)

دَخَنٌ inf. n. of دَخِنَ [q. v.]. (JK, Mṣb.) — [Hence,] † *The appearance, or appearing,* of conflict and faction, sedition, discord, or the like. (TA.) — Hence also, i. e. from دُخَان النَّار and الطَّبِيخ, (TA,) ‡ *A state of alteration for the worse, of intellect, and of religion, and of the grounds of pretension to respect or honour.* (K, TA.) — Also *i. q.* دُخَانٌ. (S, K.) See this word in two places. — [Hence,] † *A dushiness,* or *dinginess, inclining to blackness;* (S, TA;) as also ↑ دُخْنَةٌ; (JK, S, K;) [*like the colour of smoke,* (see 1, last signification but one,) or] *like the colour of iron:* (TA:) it is in a sheep, (S,) or a horse and similar beasts, or in a garment, (TA,) and in a sword: (S, A, TA:) in this last it means ‡ *a blackness that appears in the broad side, by reason of its great brightness:* (A, TA:) or the *diversified wavy marks, streaks,* or *grain,* (syn. رِفْرِفٌ) of a sword. (K.) — Also ‡ *Rancour, malevolence, malice, or spite.* (JK, K, TA.) — And ‡ *Badness, corruptness, or wickedness, of nature or disposition.* (K, TA.)

دَخِنٌ [applied to food, and to flesh-meat, *Infected with smoke:* see دَخِنَ. — And hence,] applied to wine, or beverage, † *Altered for the worse in odour.* (TA.) — And رَجُلٌ دَخِنُ الْخُلُقِ (Sh, JK, S) ‡ *A man bad, corrupt, or wicked, in respect of nature, or disposition.* (Sh, JK, TA.) [See also دَاخِنٌ.]

دُخْنَةٌ *i. q.* ذَرِيرَةٌ [which generally means *Particles of calamus aromaticus*], (K,) or *the like thereof,* (S,) [i. e.] *incense,* or *a substance for fumigation,* (بَخُور, JK, Mgh, Mṣb,) [*of any kind,* and *particularly*] like ذَرِيرَة, (Mgh, Mṣb,) *with which houses, or tents, or chambers,* (S, Mgh, Mṣb, K,) *or a house, or tent, or chamber,* (JK, M,) *and clothes,* (M,) *are fumigated.* (JK, S, M, Mgh, Mṣb, K.) = See also دُخَن. — [Hence, app.,] أَبُو دُخْنَةَ أَبُو دُخَنَةَ *A certain bird,* (IB, K, TA,) *the colour of which is like that of the* قُبَّرَة [*or lark*]: so says IB: or, as in some MSS., *like the colour termed* الغُبَيْرَة [i. e. *dust-colour*]. (TA.)

دُخْنَانٌ *A species of* عُصْفُور [*or sparrow*]; as also ↑ دُخَنَانٌ. (K,* TA.)

يَوْمٌ دَخْنَانٌ ‡ *A hot, or an intensely hot, day:* (JK, K, TA:) and لَيْلَةٌ دَخْنَانَةٌ ‡ *a night intensely hot,* (JK, TA,) *in which the heat is such as takes away the breath;* (TA;) *as though it were overspread by smoke:* (JK, TA:) or *a dusky, or dingy, night, inclining to blackness.* (S.)

دُخَنَّةٌ: see دُخْنَةٌ.

دُخَانٌ (S, Mṣb, K) and † دُخَّانٌ, (K,) which latter is the form [now] commonly used, (TA,) and ↑ دَخَنٌ, (S, K,) *i. q.* عُثَانٌ [a less usual term, meaning *Smoke*]: (K: [in the S it is said merely that the دُخَان of fire is well known:]) pl. (of the first, S, Mṣb) دَوَاخِنُ, (S, Mṣb, K,) like as عَوَاثِنُ is pl. of عُثَانٌ, (S, Mṣb,) the only other instance of the kind, (Mṣb,) deviating from rule, (S,) and دَوَاخِينُ, [also irreg., and both pls. of mult.,] and أَدْخِنَةٌ [a pl. of pauc.]. (K.) [Hence, the tribes of] Ghanee and Báhileh (غَنِىّ and بَاهِلَة) were called ابْنَا دُخَانٍ [*The two sons of smoke*] (S, K, TA) because they smoked a party of men (دَخَّنُوا عَلَى قَوْمٍ) in a cave and so killed them. (TA.) Hence also, (S,) هُدْنَةٌ عَلَى دَخَنٍ ‡ *A calm* [*or truce*] *for a cause other than recon-*

riliation: (S, K, TA: [in the CK, لَفِيَّة is erroneously put for لِفَّة:]) or †[as a cloak] *upon* [*i. e. concealing*] *inward corruptness*; from دُخِنَتِ النَّارُ explained above; [see 1;] (Mṣb;) [for] IAth says that it likens inward corruptness beneath outward rectitude to the smoke [or smoking] of fresh, or moist, firewood: (TA:) or † *upon latent rancour* or *malevolence:* (S and TA in art. هدن:) but A 'Obeyd, in explaining a trad. in which it occurs, takes it from دُخَانٌ as signifying "a duskiness, or dinginess, inclining to blackness," in the colour of a beast or of a garment; for he says that it means [a case in which] the mutual love of two parties will not become pure, like the duskiness, or dinginess, that is in the colour of a beast. (TA.) — دُخَانٌ is also used by the Arabs for † *Evil*, or *mischief*, when it arises; as in the saying, كَانَ بَيْنَنَا أَمْرٌ دُخَانٌ [*There was between us an affair that had evil*, or *mischief, arising in consequence of it*]. (TA.) — It also means † *Dearth, drought, sterility*, or *unfruitfulness*; and *hunger*: and so it has been said to mean in the Ḳur xliv. 9: for it is said that the hungry [once] saw smoke (دُخَان) between him and the sky: or hunger is thus called because of the dryness of the earth in drought, and the rising of the dust, which is likened to دُخَان [properly so termed]. (TA.) — [In the present day, it is also applied, but generally pronounced دُخَّان, to *Tobacco; nicotiana tabacum* of Linn.]

دُخَّانٌ: see the next preceding paragraph, first and last sentences.

دَاخِنٌ Firewood *producing* دُخَان [or *smoke*]. (TA.) — [Hence,] حُلُقٌ دَاخِنٌ † *A bad, corrupt*, or *wicked, nature* or *disposition*. (TA.) [See also دَخِنٌ.]

دَاخِنَةٌ [*A chimney*;] *a hole*, or *perforation*, [or *hollow channel*,] *in which are pipes of baked clay* (أَبْزِيَات) [*for the passage of smoke*]: (JK:) its pl. is دَوَاخِنُ, (TA,) signifying *holes*, or *apertures*, [or *hollow channels, for the passage of smoke,*] *made over frying-pans and the fire-places of baths &c.*; (K, TA;) called by the vulgar مَدَاخِنُ [pl. of مَدْخَنَةٌ]. (TA.)

أَدْخَنُ, applied to a ram [&c.], (JK, S,) *Of a dusky*, or *dingy, colour, inclining to blackness:* (JK, S, K:) fem. دَخْنَآءُ. (S, K.)

[مَدْخَنٌ *A place of smoke.*]

مَدْخَنَةٌ: see دَاخِنَةٌ.

مِدْخَنَةٌ *A vessel for fumigation*; *i. q.* مِجْمَرَةٌ: (K:) or *differing from the* مِجْمَرَةٌ, (app. in being *made only of baked clay*,) and not disapproved; whereas the مِجْمَرَة is disapproved, because generally of silver: (Mgh in art. جمر:) pl. مَدَاخِنُ. (TA.)

دد

دَدٌ, (S, A, K, [but in some copies of the S and K written دَدٌ, and said in the TA, in art. دند, to be so written by some, though it is there implied that this is of doubtful authority,]) without teshdeed, (A, TA,) like يَدٌ, (MF,) *Diversion, sport, play, or such as is vain*, or *frivolous*; (S, A, K;) as also دَدًا, like قَفًا; and دَدَنٌ, (S, K,) and دَدَدٌ: (Ed-Demámeenee, CK:) but accord. to IB, it should be mentioned in art. دند [in which دَدَنٌ is mentioned again in the S and K], or art. ددد [in which دَدًا is mentioned again together with دَدٌ and دَدَنٌ]. (L.) [The proper place of دَدٌ seems to be art. ددد (like as art. اخو is the proper place in which أَخٌ should be mentioned), as well as of دَدًا; and the proper place of دَدَنٌ, art. دند.] Hence, (A,) مَا أَنَا مِنْ دِدِ وَلَا الدِّدُ مِنِّي [*I have no concern with diversion, &c., nor has diversion, &c., any concern with me*]: a saying [of Mohammad] occurring in a trad. (S, A.) — Also *A space* (حِين) *of time*. (K.)

دَدَدٌ: see above.

دَوْدٌ [meaning *Diverting himself, sporting, playing*, or *doing so in a vain*, or *frivolous, manner*,] occurs [accord. to one reading] in a verse of Et-Tirimmáh [cited in this art. in the K, and in the present work in art. طرب, as an ex. of اِسْتَطْرَبَ]: the poet has annexed to it a third ر because an epithet is not susceptible of variation unless comprising three letters: (K:) or such is the opinion of F; but this requires consideration. (MF.)

دند

دَنٌ (T, S, K) and دَدًا and دَدٌ; (T, K;) all mentioned by El-Aḥmar; (T;) and compared by Aboo-'Aloe, in respect of having the last radical letter sometimes ن and sometimes an infirm letter and sometimes elided, to لَدُنْ and لَدَا and لَدْ; the second like قَفًا and عَصًا, and the third like يَدٌ, (T, TA.) and by some written دَدٌ, with teshdeed; (TA;) [but it is there implied that this is of doubtful authority;]) and the second and third said by some to be formed from the first, by the change of ن into ا and by the elision of ن; (TA:) *Diversion, sport, play, or such as is vain, or frivolous*; (T, S, K:) as also دَنْدٌ, [which should be mentioned in art. ددد,] and دَيْدَانٌ, (IAạr, T, K, [not دَيْدَانٌ as in Freytag's Lex., being followed in the K by the epithet مُصَحَّفَةٌ,]) and دِيدُونٌ, (TA, [app. دِيدُونٌ, of the measure فِيعُولٌ, like قِيقُوزٌ,]) and دِيدَبُونٌ, (IAạr, T, S,) [mentioned also in the S in art. دبن by Sgh and in the K mentioned in art. ددب, and said in the K to be wrongly included by J in the present art. (TA.) دَنْدَنٌ and دَنْدَا are the only words in which the first and second radical letters are the same, without an intervening letter, and both movent. (S.)

دَنْدَانٌ, applied to a sword, *Blunt*; (T, S, K;) *that will not penetrate into the thing struck with it*: (S:) and also *sharp*: thus bearing two contr. significations: (K:) or, accord. to Th, a sword *with which trees are cut*; called by others مُعَضَّدٌ; and this is not necessarily the contr. of a blunt sword. (TA.) — Also, applied to a man, [perhaps from the first of the significations mentioned above,] meaning لَا غَنَاءَ عِنْدَهُ [*Not having*, or *not possessing, what suffices*; or *not profitable to any one*]. (Fr, S, K.)

دَيْدَنٌ (S, K) and دِيدَنٌ (TA on the authority of El-Khuwárezmee and El-Wáḥidee) and دَيْدَانٌ (IJ, S, K) and دِيدُونٌ [app. دَيْدُونٌ] (TA) and دَيْدَبُونٌ (K) *A custom, manner, habit*, or *wont*. (S, K, TA.)

دِيدَنٌ
دَيْدَنٌ
} see what next precedes.

دَيْدَانٌ: see دَنْدَنٌ.

دِيدُونٌ [app. دَيْدُونٌ]: see دَنْدَنٌ: — and دَيْدَنٌ.

دَيْدَبُونٌ: see دَنْدَنٌ.

دَيْدَدَانٌ: see دَيْدَنٌ.

ددو

دَدٌ: see what follows.

دَدًا, (S, K,) like عَصًا (S) or قَفًا, (TA,) and دَدٌ, (S, K,) like عَصًا (S) or يَدٌ, (TA,) and دَدَنٌ, (S, K,) which last is mentioned in art. دند. (S.) *Diversion, sport, play*, or *such as is vain*, or *frivolous*. (S, K.) [See also arts. دد and دند.]

در

1. دَرَّ, (S, Mṣb, K, &c.,) aor. ـُ and ـِ, [the latter anomalous,] inf. n. دَرٌّ (Mṣb, K, TA) and دُرُورٌ, (TA,) *It* (milk) *was*, or *became, copious*, or *abundant*, (Mṣb, K, TA,) *and flowed*, or *streamed*; *it flowed*, or *streamed, copiously*, or *abundantly*; and so † the water of the eye, or tears, and the like, (TA,) &c.; (Mṣb;) as also اِسْتَدَرَّ: (K, TA:) and, said of milk, *it ran*, or *flowed*: and *it collected* [or *became excerned*] *in the udder from the ducts and other parts of the body*. (TA.) — [Hence,] said of sweat, † *It flowed* (K) *like as milk flows*. (TA.) — And of the tax called خَرَاج, † *Its produce became abundant*. (K.) — And [in like manner] one says, لَا دَرَّ دَرُّهُ: see دَرُّ, below. — And [hence,] دَرَّ also signifies † *It was, or became, consecutive*. (K in art. دهدر.) And † *It continued*; as in the phrase, دَرَّ لَهُ الشَّيْءُ † [*The thing continued to him*]. (Sh, TA in art. جرى.) — And, said of a horse, سَيْرٌ, inf. n. دَرِيرٌ (K) and دَرَّةٌ, (TA,) † *He ran vehemently*: or *ran easily* (K, TA) *and without interruption*. (TA.) — And of herbage, (K,) inf. n. دُرٌّ, (TA,) † *It became tangled*, or *luxuriant*, (K, * TA,) *by reason of its abundance*. (TA.) — One says also, of a she-camel, دَرَّتْ, (TA,) and دَرَّتْ بِلَبَنِهَا, (K,) aor. ـُ and ـِ, [the former anomalous,] inf. n. دُرُورٌ and دِرٌّ; (TA;) and † ادَّرَّتْ, alone, (S, K,) and † ادَّرَّتْ بِلَبَنِهَا; (K;) *She yielded her milk*, or *made it to flow, copiously*, or *abundantly*. (K, TA.) And دَرَّ الضَّرْعُ بِاللَّبَنِ, aor. ـُ, (S,) or ـِ, (TA,) inf. n. دُرُورٌ (S,) or دَرٌّ, (TA,) [*The udder abounded with milk*: or *yielded milk copiously*, or *abundantly*:

and دَرَّتِ اللَّبَنَ signifies the same; or *it yielded, or emitted, the milk.*]—And [hence,] دَرَّتْ حَلُوبَةُ المُسْلِمِينَ (S, A,) and تَدِرُّ بِتَحْتَمِرِ المُسْلِمِينَ (TA,) [lit. *The milch-camel of the Muslims yielded milk copiously,*] meaning *the tribute, or taxes, pertaining to the Muslims poured in abundantly.* (S,* A, TA.)—And دَرَّتِ السَّمَآءُ بِالمَطَرِ (K,) aor. ـُ, (S,) inf. n. دَرٌّ and دُرُورٌ, (K,) *The sky poured down rain* (K, TA) *abundantly.* (TA.)—And دَرَّ بِمَا عِنْدَهُ *He produced, or gave forth, what he had.* (A.)—And دَرَّتِ الدُّنْيَا عَلَى أَهْلِهَا *The world was bountiful to its inhabitants.* (A.)—And دَرَّتِ السُّوقُ, (S in art. غر, and K,) inf. n. دِرَّةٌ, (S ubi suprà,) *The market became brisk, its goods selling much;* (S ubi suprà, K, TA;) contr. غَارَّتْ. (S ubi suprà.)—And دَرَّتِ العُرُوقُ *The ducts, or veins, became filled with milk,* (TA,) or *with blood.* (A, TA.)—And دَرَّ العِرْقُ, inf. n. دُرُورٌ, *The vein pulsated uninterruptedly.* (TA.)—And دَرَّ السَّهْمُ, (AḤn, K,) aor. ـُ, (TA,) inf. n. دُرُورٌ, *The arrow turned round well upon the nail* (AḤn, K*) *of the left thumb,* [app. *so as to produce a sound,* (see حَنَانٌ,)] *being turned with the thumb and fore finger of the right hand* [for the purpose of testing its sonorific quality]: the arrow does not thus turn; nor does it produce the kind of sound termed حَنِينٌ, unless in consequence of the hardness of its wood, and its goodly straightness, and its compact make. (AḤn.)—دَرٌّ also signifies *It* (a thing) *was, or became, soft, tender, or supple.* (IAạr, K.)—And *It* (a lamp) *gave light, shone, or shone brightly.* (K.)—And, aor. ـُ, which is extr., (K,) or, as some say, the pret. is originally دَرِرَ, [the sec. pers. being دَرِرْتَ,] and, if so, the aor. is not extr., (MF,) *It* (a man's face) *became goodly after disease.* (K.)

4. أَدَرَّ [*He made* milk *to flow, or to flow copiously, or abundantly:*] *he drew forth* milk. (Msb.) See also 1, in three places.—[Hence,] أَدْرَوْا الخَرَائِجَ *They* (the collectors) *made the produce of the tax called* خَرَائِج *to come in abundantly.* (TA.)—[And أَدَرَّ البَوْلَ *It* (a medicine, &c.,) *caused the urine to flow plentifully; acted as a diuretic;* (see the act. part. n. below;) as also ↑ اِسْتَدَرَّهُ.]—أَدَرَّ أُمَّهُ *He* (a young camel) *sucked, or drew the milk of, his mother.* (TA.) And أَدَرَّهَا *He stroked her* (a camel's) *dugs, to draw her milk: he milked her;* (TA;) as also ↑ اِسْتَدَرَّهَا, referring to a ewe or she-goat: (Msb:) and the latter, *he stroked her dugs with his hand, causing the milk to flow, or to flow copiously:* and the same verb, *he sought, or desired, her milk,* or *the flowing of her milk.* (TA.)—[Hence,] أَدِرُّوا لُقْمَةَ المُسْلِمِينَ ↕ [*Make ye the tribute, or taxes, pertaining to the Muslims to pour in abundantly:* lit., *make ye the milch-camel of the Muslims to yield milk abundantly*]: said by 'Omar to the collector of the taxes. (TA.)—[Hence, also,] one says to a man, when he seeks a thing, and begs for it importunately, أَدِرَّهَا وَإِنْ أَبَتْ, meaning, [lit.,] *Ply her, though she refuse, until she yield her milk abundantly.* (TA.)—And أَدَرَّ اللّٰهُ لَهُ أَعْلَافَ الرِّزْقِ ↕ [*God milked for him the dugs of sustenance;* i. e. *provided for him the means of subsistence*]: and اِسْتَدَرَّ نِعْمَةَ اللّٰهِ بِالشُّكْرِ ↕ [*He drew the favour, or blessing, of God, by thankfulness*]. (A.)—And الرِّيحُ تُدِرُ السَّحَابَ (S, L, K,) and ↑ تَسْتَدِرُّهُ, (S, L,) *The wind draws forth a shower of fine rain from the clouds:* (S, L, K:* in some copies of the last, we find, as the explanation of أَدَرَّتِ الرِّيحُ السَّحَابَ, instead of جَلَبَتْهُ, [agreeably with the above explanation,] جَلَبَتْهُ, with ج: the explanation in the [S and] L is تَسْتَحْلِبُهُ: TA:) and السَّحَابُ ↑ تَسْتَدِرُّ [*We desire, or look for, a shower of rain from the clouds*]. (TA in art. حلب.)—And بَيْنَ عَيْنَيْهِ عِرْقٌ يُدِرُّ الغَضَبَ (said in a trad., TA) ↕ *Between his eyes was a vein which anger caused to flow;* (S;* TA;) *or to fill with blood;* (A;) *or to become thick and full:* (TA:) *or which anger put in motion:* (S:) for (TA) أَدَرَّ الشَّيْءَ signifies *he put the thing in motion.* (K, TA.)—أَدَرَّتِ المِغْزَلَ ↕ *She twisted the spindle vehemently,* (A, K,) *so that it seemed to be still in consequence of its vehement twirling.* (K,* TA.)—And أَدَرَّ السَّهْمَ ↕ *He made the arrow to turn round well upon the nail* (AḤn, K*) *of his left thumb, turning it with the thumb and fore finger of his right hand.* (AḤn. [See 1, latter part.])—And أَدَرَّتْ عَلَيْهِ الضَّرْبَ ↕ *I inflicted upon him an uninterrupted beating.* (A.)

10: see 1, first sentence:—and see دِرَّةٌ.—See also 4, in five places.—اِسْتَدَرَّتْ ↕ *She* (a goat) *desired the ram:* (El-Umawee, S, K:) and one says also اِسْتَدَرَّتْ. (El-Umawee, S. [See art. دلو.])—And اِسْتَدَرَّ ↕ *He spoke, or talked, much.* (TA in art. غلث.)

R. Q. 1. دَرْدَرَ, (inf. n. دَرْدَرَةٌ, TK,) *He* (a child, S) *chewed, or mumbled,* an unripe date (S, K) *with his toothless gums.* (TA.) Hence the saying of a certain Arab, to whom El-Aṣma'ee had come, أَتَيْتَنِي وَأَنَا أُدَرْدِرُ [*Thou camest to me when I was* a child *mumbling with toothless gums:* or it may mean *thou hast come to me when I am* old, *mumbling* &c.: see دُرْدُرٌ]. (TA.)—Also *He* (a man) *lost his teeth, and their sockets became apparent.* (TA.)

R. Q. 2. تَدَرْدَرَ *It* (a thing) *was, or became, in a state of motion or commotion, or it moved about.* (T in art. دل.)—And تَدَرْدَرَتِ اللَّحْمَةُ *The piece of flesh quivered.* (K.) [Hence,] one says of a woman, تَدَرْدَرَ, [for تَتَدَرْدَرَ,] meaning *She quivers in her buttocks, by reason of their largeness, when she walks.* (TA.)

دَرٌّ an inf. n. used as a subst., (Msb,) *Milk;* (S, A, Msb, K;) as also ↑ دِرَّةٌ. (K.) Hence, دَرُّ الضَّرْعِ, and الدَّرُّ alone, *Milch-animals.* (TA.) And أَمْهَاتُ الدَّرِّ *The teats* of a camel or cloven-footed animal. (TA.)—Hence also the saying, لِلّٰهِ دَرُّكَ ↕ *To God be attributed the good that hath proceeded from thee!* or *thy good deed!* (TA:) or *thy deed:* (A:) or *thy gift!* and *what is received from thee!* [and *thy flow of eloquence!* and *the like:* when said to an eloquent speaker or poet, it may be rendered *divinely art thou gifted!*] a man's gift [or the like] was originally thus likened to the milk of a camel; and then this phrase became so common as to be used as expressive of admiration of anything: (Aboo-Bekr, TA:) it was first said by a man who saw another milking camels, and wondered at the abundance of their milk: (ISd, TA:) the thing alluded to therein is attributed to God to indicate that none other could be its author. (TA.) You say also, لِلّٰهِ دَرُّهُ ↕ *To God be attributed his deed!* (S, K:) or *his knowledge!* or *his good!* or *bounty!* or *beneficence!* (Ḥar p. 418:) [&c.:] meaning praise. (S.) Accord. to IAạr, دَرٌّ signifies ↕ *A deed, whether good or evil.* (TA.) Ibn-Aḥmar says, لِلّٰهِ دَرِّي *[To God be attributed what hath brought me to this state!],* wondering at himself. (TA.) One also says, لِلّٰهِ دَرُّكَ مِنْ رَجُلٍ, which is likewise an expression of praise, (S,) meaning ↕ *To God be attributed the goodness, or good action, of thee, as a man!* [i. e., *of such a man as thou!*] (TA.) And لِلّٰهِ دَرُّهُ فَارِسًا ↕ [*To God be attributed his excellence as a horseman!*]. (Msb.) And, in dispraise, (S,) لَا دَرَّ دَرُّهُ ↕ *May his good, or wealth, not be, or become, much, or abundant!* (S, A, TA:) or *may his work not thrive!* (K.) El-Mutanakhkhil says,

* لَا دَرَّ دَرِّي إِنْ أَطَعْتُ نَوَازِلَ *

* قَرْفَ الحَتِيِّ وَعِنْدِيَ البُرُّ مَكْنُوزُ *

[*May my wealth not become abundant, or may my work not thrive, if I feed him among them who is a guest with the rind of* حَتِيّ (q. v.) *when I have wheat stored up*]: this verse is cited by Fr, who also mentions the phrase, دَرَّ دَرُّ فُلَانٍ [*May the wealth of such a one become abundant! or may his work thrive!*]. (TA.)—Also The *soul;* syn. نَفْسٌ. (K.) One says رَجُلٌ سَرِيُّ الدَّرِّ *A man of generous and manly soul.* (TK.) And دَفَعَ اللّٰهُ عَنْ دَرِّهِ *May God defend his soul.* (Lḥ.)

دُرٌّ and دُرَّةٌ (S, Msb, K) and دُرَّاتٌ (K) pls., (S, Msb, K,) or rather the first is a coll. gen. n., and the second and third are pls., (MF,) of ↑ دُرَّةٌ, (S, Msb, K,) which last signifies *A pearl:* (S:) or *a large pearl.* (Msb, K.)

دُرَّةٌ: see دُرٌّ.

دِرَّةٌ: see دُرٌّ.

دُرَّةٌ: see دُرٌّ, first sentence.—Also *Copious,* or *abundant, flowing milk; milk flowing copiously, or abundantly:* (TA:) and *a flow,* or *stream,* or *a flowing* or *streaming, of milk;* (S, K;) and *its abundance or abounding:* (S, Msb, K:) as also ↑ دُرَّةٌ: (L:) or this latter signifies *a single flow, or stream, of milk.* (Msb.) Hence the prov., لَأَ آتِيكَ مَا اخْتَلَفَتِ الدُّرَّةُ وَالجِرَّةُ *I will not come to thee as long as the flow of milk and the cud go* [the former] *downwards and* [the latter] *upwards.* (TA. [See also جِرَّةٌ.])—[Hence also the phrase,] ↑ لِلسَّحَابِ دُرَّةٌ *The clouds*

have a pouring forth: pl. دِرَرٌ. (Ṣ.) En-Nemir Ibn-Towlab says,

* سَلَامُ الإِلٰهِ وَرَحْمَتُهُ وَسَمَاءٌ دِرَرْ *

meaning ذَاتُ دِرَرٍ [i. e. *The peace, or security, &c., of God, and his bounty, and his mercy, and a sky pouring forth showers*]. (Ṣ.) Some say that دِرَرٌ signifies ذَوَاتُ دِرَرٍ [*flowing, or streaming*; or *flowing, or streaming, copiously, or abundantly*]; like as قِيَمًا in the Ḳur vi. 162 signifies قَائِمًا. (TA.) In like manner one says also دِيَمٌ دِرَرٌ [*Lasting and still rains pouring down*]. (TA.) — And لِلسُّوقِ دِرَّةٌ † *The market has a brisk traffic going on in it, its goods selling much.* (AZ, Ṣ.) — And لِلسَّاقِ دِرَّةٌ † *The thigh, or shank,* [of the horse or the like] *has a continuous movement for running*; syn. اِسْتِدْرَارٌ لِلْجَرْيِ. (AZ, Ṣ.) You say also, مَرَّ الفَرَسُ عَلَى دِرَّتِهِ meaning † *The horse passed along without being turned aside by anything.* (TA. [See also مُسْتَدِرٌّ.]) — دِرَّةٌ also signifies ‡ *Blood* [as being likened to milk]. (Ḳ.) A poet cited by Th likens war and the blood thereof to a [raging] she-camel and her دِرَّة. (TA.) — And † *The means of subsistence* [as being likened to milk]. (TA in art. غر. [See an ex. voce غِرَّةٌ.]) — And *A mode, or manner, of flowing, or streaming, of milk.* (Mṣb.) = Also *A certain thing with which one beats, or flogs;* (Kr, Ṣ, A, Ḳ, TA:) i. e. the دِرَّة *of the Sulṭán:* (TA:) *a whip:* (Mṣb:) [app. *a whip for flogging criminals;* as seems to be implied in the TA: I have not found any Arab who can describe it in the present day: it seems to have been *a kind of whip, or scourge, of twisted cords or thongs, used for punishment and in sport, such as is now called* مِرْفَلَة: or *a whip made of a strip, or broad strip,* (see 1 in art. خفق,) *of thick and tough hide, or the like:* it is described by Golius and Freytag (by the latter as from the Ṣ and Ḳ, in neither of which is any such explanation found,) as "*strophium ex fune aliave re contortum, aut nervus taurinus, similive res, quibus percuti solet :*" an Arabic word, well known: (TA:) [or an arabicized word, from the Pers. دُرَّه:] pl. دِرَرٌ. (A, Mṣb.)

دِرَرٌ The *right course* or *direction* of a road: (Ṣ, Ḳ:) its *beaten track:* its *hard and elevated part.* (TA.) You say, نَحْنُ عَلَى دِرَرِ الطَّرِيقِ *We are upon the right course* [&c.] *of the road.* (Ṣ.) And هُمَا عَلَى دِرَرٍ وَاحِدٍ *They two are following one direct course.* (Ṣ.) — دِرَرُ بَيْتٍ *The direction, point, place, or tract, which is in front of, or opposite to, a house.* (Ḳ.) You say, دَارِي بِدِرَرِ دَارِكَ *My house is in front of, or opposite to, thy house.* (TA.) — دِرَرُ الرِّيحِ *The direction, or point, from which the wind blows.* (Ṣ, Ḳ.)

دُرُورٌ: see دَارٌ, in two places.

دِرْبِرٌ A horse (Ṣ, Ḳ) or similar beast (Ḳ, TA) that is *swift:* (Ṣ, Ḳ:) or *swift in running, and compact in make:* (TA:) or *compact and firm in make.* (Ḳ, TA.) [See also دَرَبِّرٌ and مُسْتَدِرٌّ.] = See also دَارٌ.

دَرَّارٌ: see دَارٌ.

دَرَّةٌ فَرَسٌ دَرَّةٌ (TA) or دَرِرَةٌ (A) *A horse, or mare, that runs much.* (A, TA.) [See also دَرِيرٌ and مُسْتَدِرٌّ.] — كَوْكَبٌ دُرِّيٌّ: see the next paragraph.

اَلْفَارِسِيَّةُ الدُّرِّيَّةُ = *The chaste dialect of Persian:* (Mgh:) or *the most chaste dialect thereof:* (TA:) so called in relation to دُرّ, (Mgh, TA,) as the name of a district of Sheeráz, (TA,) or as meaning "a door" or "gate." (Mgh, TA.)

دُرِّيٌّ and كَوْكَبٌ دُرِّيٌّ (Ṣ, A, Ḳ) and دَرِّيٌّ (Ḳ, TA) *A shining, or brightly-shining, star:* (Ḳ:) or *a star that shines, glistens, or gleams, very brightly:* (Ṣ, A:) called دُرِّيٌّ in relation to دُرّ [i. e. pearls, or large pearls], (Fr, Zj, Ṣ, A,) because of its whiteness (Zj, Ṣ, A) and clearness, and beauty: (Zj:) pl. دَرَارِيُّ. (Ṣ.) It is also termed دُرِّيُّ and دِرِّيُّ and دَرِّيُّ. (TA. [See art. درأ.]) — دُرِّيٌّ also signifies The *glistening, or shining,* of a sword: (Ḳ:) a rel. n. from دُرّ; because of its clearness: or likened to the star so termed: it occurs in poetry; but some read دُرِّيٌّ, with ذ [and fet-ḥ]. (TA.)

دِرِّيٌّ: see the next preceding paragraph.

دِرْدِبِينٌ, (Ṣ,) or دِهْدِرِّينٌ, (Ḳ:) see art. دهدر.

دَرْدَرَةٌ *A spindle* (Ḳ, TA) *with which the pastor spins wool, or with which a woman spins cotton or wool;* as also مِدْرَةٌ. (TA.)

دُرْدُرٌ The *part of the gums where the teeth grow:* (TA:) or the *part where the teeth grow of a child:* (Ṣ, Ḳ, TA:) or the *part where the teeth grow both before they grow and after they have fallen out:* (Ḳ, TA:) pl. دَرَادِرُ. (Ṣ.) Hence the prov., أَعْيَيْتِنِي بِأَمْرٍ قَبَّحَ بِدُرْدُرٍ, (Ṣ, Ḳ,) or قَبَّحَ بِدُرْدُرٍ أَرْهَقَكِ, (TA,) i. e. *Thou hast wearied me,* and] didst not accept good advice when thou wast a young woman and *when thy teeth were serrated and sharp in their extremities; then how should I hope for any good in thee* now *when* thou hast grown old, and *the places of the growth of thy teeth have become apparent* by reason of age? (Ḳ,* TA.) In the Ḳ we read ثُمَّ تَقْبَلِي النُّصْحَ لِثَرِ تَقْبَلِي النُّصْحَ شَابَّةً (TA.) but it should be شَابًّا: (TA.) دُرْدُرٌ is also said to signify The *extremity, or tip, of the tongue:* or, as some say, *its root:* but the signification commonly known is that first given above. (TA.)

دَرْدَرَةٌ inf. n. of R. Q. I. (TK.) — Also an onomatopœia meaning The *sound of water rushing along in the beds of valleys.* (TA.)

دَرْدَارٌ *A certain kind of tree,* (T, Ṣ, Ḳ,) *well known;* (T;) also called الثِّخُّ: شَجَرَةُ: [both of these names are now applied to the *elm-tree;* and so both are applied by Golius:] *there come forth from it various* أَقْمَاعٌ [app. *excrescences of the nature of gall-nuts*], *like pomegranates, in which is a humour that becomes* بَقٌّ [i. e. *bugs* or *gnats,* for both are signified by this word]; *and when they burst open, the* بَقّ *come forth: its leaves are eaten, in their fresh state, like herbs, or leguminous plants:* so in the "Minháj ed-Dukkán." (TA.) = Also The *sound of the drum.* (Ḳ.)

دُرْدُورٌ *A whirlpool, in which shipwreck is feared;* (Ṣ;) *a place in the midst of the sea, where the water is in a state of violent commotion,* (T, Ḳ,) *and from which a ship scarcely ever escapes.* (T, TA.)

دَارٌ: see دُرَّةٌ. — Also, (Ṣ, Mṣb, Ḳ,) and دَرُورٌ (Ṣ, A, Mṣb, Ḳ) and دَرَّارٌ (A) and مِدْرَارٌ, (Ṣ,) A shi-camel, (Ṣ, A, Ḳ,) or ewe, or she-goat, (Mṣb,) *abounding with milk; having much milk:* (Ṣ, A, Mṣb, Ḳ:) pl. (of the first, Ṣ, Mṣb) دُرُرٌ; (Ṣ, Mṣb, Ḳ;) and one says also إِبِلٌ دُرُرٌ (a pl. of دَرُورٌ [in the CK and in my MS. copy of the Ḳ دُرُورٌ] and إِبِلٌ دُرُرٌ (also a pl. of دَرُورٌ [in the CK and in my MS. copy of the Ḳ دُرُرٌ]): (Ḳ, accord. to the TA:) and دَرُورٌ applied to an udder signifies the same: (TA:) [and مِدْرَارٌ also app. signifies the same; for you say] سَمَاءٌ مِدْرَارٌ ‡ *A sky pouring down abundance of rain:* (Ṣ, Ḳ:) and سَحَابَةٌ مِدْرَارٌ *a cloud pouring down much rain.* (A, TA.) — رِزْقٌ دَارٌ ‡ *Continual, uninterrupted, sustenance, or means of subsistence.* (TA.) = دَارٌ and دَرِيرٌ A lamp *giving light, shining, or shining brightly.* (Ḳ.)

تَدِرَّةٌ *A copious flowing, or streaming, of milk.* (Ḳ.)

مِدْرَةٌ: see دَارٌ. — مِدْرَةُ لِلْبُولِ, and simply مِدْرَةٌ and مُسْتَدِرَّةٌ, *A diuretic* medicine &c.]. (TA in art. جزر, &c.) And مِدْرَةٌ لِلطَّمْثِ [*Emmenagogue*]. (Ḳ in art. اثر.) — مِدْرَةٌ and مُدْرَةٌ *A woman twirling her spindle vehemently, so that it seems to be still in consequence of its vehement twirling.* (Ḳ,* TA.)

مِدْرَةٌ: see دَرْدَرَةٌ.

مِدْرَارٌ: see دَارٌ, in three places.

مُسْتَدِرٌّ: see مِدْرَةٌ, in two places. — Also ‡ A number of arrows in their flight *resembling the streaming of milk, by reason of the vehemence with which they are impelled;* occurring in a verse of Aboo-Dhu-eyb. (TA.) فَرَسٌ مُسْتَدِرٌّ ‡ [*A horse that runs far without being turned aside by anything*]. (A.) [See دُرَّةٌ, and see also دُرِّيٌّ and دَرِيرٌ.]

درأ

1. دَرَأَهُ, aor. ـَ, (M, Mṣb, Ḳ,) inf. n. دَرْءٌ (Ṣ, M, Mgh, Mṣb, Ḳ) and دَرْأَةٌ; (Ḳ:) and دَرَأَهُ; (M, TA; [or this latter has probably an intensive signification;]) *He pushed it, or thrust it; or pushed it, or thrust it, away, or back; repelled*

it; or averted it; syn. دَفَعَهُ; (S,* M, Mgh,* Msb, K;) namely, a thing. (Msb.) Hence, كَانَ بَيْنَ عُمَرَ وَمُعَاذِ بْنِ عَفْرَاءَ دَرْءٌ *There was, between 'Omar and Mo'ádh Ibn-'Afrá, a contending, and a mutual pushing or thrusting,* &c. (Mgh.) And دَرَأَ عَنْهُمْ *He repelled from them, or defended them;* as also دَرَّأَ, which is formed by substitution from the former, like فَرَائِض from فَرَايِض. (S in art. درء.) And دَرَأَ عَنْهُ الحَدَّ *He averted* (دَفَعَ) *from him the prescribed castigation:* (M, Mgh:) or *he deferred his prescribed castigation:* and in like manner the verb is used in relation to other things. (AZ, T.) It is said in a trad., ادْرَؤُوا الحُدُودَ بِالشُّبُهَاتِ [*Avert ye, or defer ye, the prescribed castigations on account of dubious circumstances*]. (ISk, M, TA.) And ادْرَؤُوا الحُدُودَ مَا اسْتَطَعْتُمْ [*Avert ye, or defer ye, the prescribed castigations as long as ye are able*]. (S, from a trad.) ― See also 5. ― دَرَأَ عَنِ البَعِيرِ الحَقَبَ is explained by Sh as meaning *He pushed back the hind girth of the camel:* but AM says that the correct meaning is, *he spread the hind girth upon the ground, and made the camel to lie down upon it* [in order that he might gird him]. (TA.) [For] دَرَأَ signifies also *He spread, or laid flat,* (K, TA,) a thing upon the ground. (TA.) ― دَرَأَ الشَّيْءَ بِالشَّيْءِ *He supported the thing by the thing; made the thing to be a support to the thing.* (TA.) [Hence,] دَرَأَ الحَائِطَ بِبِنَاءٍ *He conjoined the wall with a structure [so as to support the former by the latter].* (TA.) ― دَرَأَ بِحَجَرٍ *He cast a stone;* like رَدَأَ. (TA.) You say, رَدَأَ بِهِ and دَرَأَ بِهِ *He cast a stone at him.* (M in art. ردأ.) ― دَرَأَ said of a torrent, (K,) inf. n. دَرْءٌ, (TA,) ‡ *It rushed, or poured forth with vehemence;* as also ادرأ. (K.) And دَرَأَ الوَادِي بِالسَّيْلِ ‡ *The valley poured along the torrent.* (TA.) [See also دَرْءٌ, below.] ― دَرِئَ, (K,) inf. n. دَرَءٌ, (TA,) is syn. with طَرَأَ [*He came from a place, or from a distant place, unexpectedly;* &c.]. (K.) And you say, دَرِئَ عَلَيْنَا فُلَانٌ (T, S, K,* TA,) inf. n. دَرَءٌ (S, TA) and دَرْءٌ; (TA;) and ادرأ (S, TA) and تدرأ (TA;) *Such a one came, or came forth, upon us unexpectedly,* (T, S, K,* TA,) *or whence we knew not;* as also طَرَأَ, (T,) and دَرَّ. (IAạr, TA in art. درر.) And دَرَأَ بِهِ الدَّرْءُ, and ادرأ, vulg. اندرى, *He came upon him suddenly with evil, or mischief.* (TA.) ― Hence, i. e. from دَرَأَ signifying "he came, or came forth, unexpectedly," (T, S, TA,) دَرِئَ, inf. n. دَرَءٌ, said of a star, meaning ‡ *It shone, or glistened, intensely,* (S, K, TA,) *intensely,* (S, TA,) *and its light spread:* (TA:) or, as some say, *it rose.* (T.) [Hence also,] دَرِئَتِ النَّارُ ‡ *The fire gave light, shone, was bright,* or *shone brightly.* (Sh, K.) ― دَرِئَ, (T, S, K,) aor. ـَ, (T,) inf. n. دَرَءٌ, (T, S,) *He* (a camel) *had what is termed* دَرْءٌ, (S, K,) i. e. *the plague,* or *pestilence,* عُدَّة, (S, K,) i. e. *the diseases* (طَاعُون) *of camels,* (T,) *and had therewith a tumour in his back,* (S, K,) or *in his نَحْر* [or *breast*]: but in a female, it is *in the udder:* (TA:) or *had a tumour in his نَحْر.* (IAạr, T.) The epithet applied to the male is دَارِئٌ ‡: and so, accord. to ISk, to the female, (T, S,) meaning *Attached by the* عُدَّة *in her* مَرَاق, (T, and so in a copy of the S,) thus, without teshdeed to the ق, signifying *the part, of her throat, which is the place of passage of the water,* (T, TA,) *or in her* مَرَاق [*or thin and soft parts* of the belly], (so in one of my copies of the S,) *so that the protuberance of the* عُدَّة [*or pestilential tumour*] *is apparent:* which protuberance is termed دَرْءٌ. (T, S.)

2: see 1, first sentence.

3. مُدَارَأَةٌ, primarily, (TA.) signifies The act of *opposing;* and *repelling,* or *striving to repel:* (S, TA:) or *treating in an evil, or adverse, manner;* and *opposing:* (A 'Obeyd, TA:) or *the putting one off in the matter of a right or due, by promising to render it time after time;* and *treating in an evil, or adverse,* and *a contrary, manner.* (Mgh in arts. درى and شرى.) One says, دَارَأْتُهُ *I repelled him,* or *strove to repel him.* (T, Msb, K.) And فُلَانٌ لَا يُدَارِئُ وَلَا يُمَارِي (S, TA,) i. e. *Such a one does not act in an evil, or adverse, manner, nor oppose,* [*nor does he wrangle, or dispute obstinately:*] and لَا يُدَارِي, meaning, accord. to Sgh, if for لَا يُدَارِئُ, *does not repel, or strive to repel, him who has a right from his right.* (TA.) ― Accord. to El-Aḥmar, in [the exercise of] good disposition, (T, S,) and in social intercourse, (S,) it is with and without ـ; (T, S;) contr. to the assertion of A 'Obeyd, who says that in this case it is without ـ. (T.) [P says,] دَارَأْتُهُ is syn. with دَارَيْتُهُ and دَافَعْتُهُ and دَارَيْتُهُ [the second of which has a meaning explained above; the first and last meaning *I treated him with gentleness or blandishment, soothed him, coaxed him, or wheedled him;* &c.]; thus bearing two contr. significations: (K:) [or] دَارَأْتُهُ and دَارَيْتُهُ both signify *I was fearful, or cautious, of him; and treated him with gentleness or blandishment, or soothed him, coaxed him, wheedled him, or enjoled him:* (S:) [but Az says,] I say that the verb with ـ means *I was fearful, or cautious, of him,* as says AZ; *or of his evil,* or *mischief:* and دَارَيْتُ signifies "I deceived, deluded, beguiled, circumvented, or outwitted;" as also دَرَيْتُ. (T.)

4. أَدْرَأَتْ بِضَرْعِهَا, (AZ, T, S,) inf. n. إِدْرَاءٌ, (AZ, T,) [as also ادرأت, with ى,] *She* (a camel) *excerned* (أَنْزَلَتْ) *the milk,* (AZ, T, S,) *and relaxed her udder, on the occasion of bringing forth.* (AZ, S.) The epithet applied to the she-camel so doing is مُدْرِئٌ. (AZ, T, S, K.)

5: see 1. ― تدرّأ عَلَيْنَا *He domineered over us.* (S.) And تدرّؤوا عَلَيْهِمْ *They domineered over them,* (K, TA,) *and aided one another against them.* (TA.) ― تدرّؤوا, (M, K, TA,) and ادّرّؤوا ‡ (TA,) *They concealed themselves from a thing in order to beguile it, or circumvent it:* (M, K, TA:) or *they made use of a* ذَرِيعَة [or دَرِيئَة] *for hunting and spearing or thrusting [or shooting objects of the chase]:* (TA:) and ادّرأت ‡ (S,) and ادّرأ, (K,) *I prepared for myself a* دَرِيئَة *for the chase:* (S, K:) and ‡ دَرَأَ ― الدَّرِيئَةَ لِلصَّيْدِ, aor. ـَ, inf. n. دَرْءٌ, *He drove the* دَرِيئَة *to the chase, and concealed himself by it.* (M.)

6. تدارؤوا *They repelled,* or *strove to repel, one another* (M, Msb, K) in contention, or altercation, (M, K,) and the like; and *disagreed.* (M.) إِدَّارَأْتُمْ, تَدَارَأْتُمْ is originally تَدَارَأْتُمْ, (S, K,) the ت being incorporated into the د, (S, TA,) because they have the same place of utterance, (TA,) and the ا being added to commence the word: (S, TA:) the meaning is, *Ye disagreed;* and *repelled,* or *strove to repel, one another.* (S.) فَادَّارَأْتُمْ فِيهَا in the Ḳur ii. 67, means *And ye contended together respecting it;* because those who contend repel one another: or *ye repelled,* or *strove to repel, one another, by each of you casting the slaughter upon his fellow.* (Bḍ.)

7: see 1, in three places. ― The phrase الحُدُودُ تَتَدَرَّئُ بِالشُّبُهَاتِ [*The prescribed castigations shall be, or are to be, averted, or deferred, on account of dubious circumstances,*] is agreeable with analogy, but has not been heard [from the Arabs of classical times]. (Mgh.) ― اندرأ الحَرِيقُ *The fire* [of a burning house &c.] *spread,* (K, TA,) *and gave light, shone, was bright,* or *shone brightly.* (TA.)

8: see 5, in two places.

دَرْءٌ an inf. n. of 1 in senses pointed out above. (S, M, &c.) So of that verb said of a torrent. (TA.) [Hence,] جَاءَ السَّيْلُ دَرْءًا and ‡ دَرْءًا *The torrent rushed, or poured forth with vehemence,* [or *came rushing,* &c.,] *from a place,* (M, K,) *or from a distant place,* (TA,) *unknown:* (M, K, TA:) or the latter signifies *the torrent came from a distant land or tract.* (S.) And جَاءَ الوَادِي دَرْءًا ‡ *The valley flowed with the rain of another valley:* if with its own rain, you say, سَالَ طَرْءًا. (IAạr, M; and the like is said in the TA in the present art. and in art. ظرء:) or سال دَرْءًا means *it flowed with other than its own rain;* and طَرْءًا, "with its own rain." (TA in art. ظرء.) Hence ‡ الدَّرْءُ has been metaphorically used by a rájiz to signify ‡ *The flowing of water from the mouths of camels into their troughs.* (M.) ― *A bending;* (TA:) *a crookedness,* or *curvity;* (S, M, K, TA;) in a cane, or spear-shaft, and the like; (M, K;) or in a staff, and anything that is hard to straighten: (T, TA:) pl. دُرُوءٌ. (M.) One says, أَقَمْتُ دَرْءَ فُلَانٍ ‡ *I rectified the crookedness and opposition, or resistance, of such a one.* (S.) And hence, بِئْرٌ ذَاتُ دَرْءٍ *A well having a part [of its shaft] projecting,* or *protuberant.* (S, O.) And طَرِيقٌ ذُو دُرُوءٍ *A road having furrows,* (M,* K,*) or *abrupt, water-worn, ridges,* (T, S, M,) *and protuberances, and the like.* (T.) ― The *extremity,* or *edge,* of a thing; because it repels therewith. (Ham p. 213.) ― *A portion of a mountain that projects,* or *juts out, from the rest,* (M, K, TA, and Ham

p. 213 in explanation of the pl.,) *unexpectedly:* (TA:) pl. as above. (M.) — See also 1, last sentence. — Also † *Disobedience, and resistance, and hatred, or dislike,* (T, TA,) *and crookedness,* (T,) *and disagreement, on the part of a wife.* (T, TA.)

دَرْءٌ: see دَرْءٌ, in three places.

دَرِيئَةٌ *A ring by aiming at which one learns to pierce or thrust [with the spear]* (Ṣ, M, K) *and to shoot:* (T,* M, K:) said by Aṣ to be with ء: (Ṣ:) and also called وَتِيرَةٌ. (Ṣ in art. وتر.) 'Amr Ibn-Maṣdee-Kerib says,

طَلَبْتُ كَأَنِّي لِلرِّمَاحِ دَرِيئَةٌ ... أُقَاتِلُ عَنْ أَبْنَاءِ جَرْمٍ وَفَرَّتِ

[*I passed the day as though I were a ring for the spears to be aimed at, fighting in defence of the sons of Jarm, when they had fled*]. (T, Ṣ, M. [See also Ḥam p. 75, where it is written دَرِيَّةٌ.]) — Also *A camel,* (T, Ṣ,) *or other thing,* (Ṣ,) or *anything,* (M, K,) *by which one conceals himself* (T, Ṣ, M, K) *from the wild animals,* (T,) *or from the objects of the chase,* (Ṣ,* M, K,) *in order that they may be circumvented,* (T, Ṣ, M, K,) *so that when the man is able to shoot, or cast, he does so:* (T, Ṣ:) like دَرِيعَةٌ: (Ṣ in art. درع:) accord. to AZ, it is with ء, (Ṣ,) because the دَرِيئَة is driven (تُدْرَأُ, i. e. تُدْفَعُ) towards the objects of the chase: (T,* Ṣ:) but IAth says that it is دَرِيَّة, without ء; and that it signifies *an animal by means of which the sportsman conceals himself, leaving it to pasture with the wild animals until they have become familiar with it and so rendered accessible to him, when he shoots,* or *casts, at them:* (TA:) the pl. of دَرِيئَة is دَرَائِئُ and دَرَائِئَ with two hemzehs, each of them extr. [with respect to analogy]. (M, TA.)

دَرِيَ: } دَرِئَ: } see what next follows.

كَوْكَبٌ دُرِّيٌّ, (T, Ṣ, K, &c.,) like جَيْبِيٌّ and سِيبَوَيْهِيٌّ or سِيبَوَيْنِيٌّ, (K,) from دَرْءُ عَلَيْنَا فُلَانٌ; (Ṣ;) and دُرِّيٌّ, (M, K,) the only instance of the measure فُعِّيلٌ except مُرِّيقٌ; (K;) [which latter word has been mistaken by Golius and Freytag for a noun qualified by the epithet دُرِّيٌّ:] but A 'Obeyd says that when it is pronounced with the first letter madmoomeh it is دُرِّيٌّ, without ء, a rel. n. from دُرٌّ, of the measure فُعْلِيٌّ, [and the like is said in the K, though دُرِّيٌّ is also there mentioned as correct,] because there is not [to his knowledge] in the language of the Arabs any word of the measure فُعِّيلٌ; and that he who pronounces it [دُرِّيٌّ] with ء means that it is [originally of the measure] فُعُّولٌ, like سُبُّوحٌ, and that one of its vowels is changed to kesr because it is deemed difficult of pronunciation: and Akh mentions also دُرِّيٌّ, with ء, of the measure فُعِّيلٌ, with fet-h to the first letter, (Ṣ, TA,) on the authority of Kuṭáṭch and AA; (TA;) *A star that shines,* or *glistens,* (Ṣ, K, TA,) *intensely:* (Ṣ:) or *a star that is impelled in its course from the east to the west:* (M:) accord. to IAạr, [*a shooting star;*] *a star that is impelled* (يُدْرَأُ) *against the devil* [*or a devil;* for the Arabs believed, and still believe, that a shooting star is one that is darted against a devil when he attempts to hear by stealth the discourse of the angels in the lowest heaven]: (T, TA:) and said by some to signify *one of the five planets:* (TA in art. در:) pl. دَرَارِيُّ; (T, Ṣ, M:) said by Fr to be applied by the Arabs to the *great stars of which the names are not known.* (Ṣ.)

دَارِئٌ *Coming from a place, or from a distant place, unexpectedly:* (M, TA: but only the pls. of the word in this sense are there mentioned:) *an enemy showing open hostility,* or *coming forth into the field to encounter another in battle:* and *a stranger:* (T:) pl. دُرَّأٌ (T, M, TA) and دَرَّأَى. (M, TA.) People say, نَحْنُ فُقَرَاءُ دُرَّأٌ [*We are poor men, come from a distant place, or strangers*]. (T, TA.) — See also 1, last sentence. — [Hence,] metaphorically used by Ru-bch as meaning *Swollen with anger.* (M, TA.)

اَلشَّيْطَانُ ذُو تُدْرَأَةٍ [*The Satan is possessed of apparatus [of war],* عُدَّة, Ṣ, and so in some copies of the K,) or *might,* عِزّ, so in other copies of the K,) *and power, to repel his enemies:* (Ṣ, M,* K:*) accord. to IAth, ذُو تُدْرَأَةٍ signifies *impetuous, not fearing or dreading;* and so, *having power to repel his enemies:* (TA:) it is used in relation to war and contention. (M.) You say also, هُوَ ذُو تُدْرَأَةٍ and تُدْرَاهُمْ and تُدْرَهُمْ: and تُدْرَأَةٌ and تُدْرَهٌ: (TA in art. دره, q. v.)

تُدْرَأَةٌ: see the next preceding paragraph.

مُدْرَى: see 4.

مِدْرَأٌ *A thing with which one pushes, or thrusts;* or *pushes,* or *thrusts, away,* or *back.* (TA.) [Applied in the present day, pronounced مِدْرَا without ء, to *A boat-pole.*]

نَاقَةٌ مِدْرَأَةٌ *The she-camel of violent spirit.* (TA.)

دراقن

دِرَاقِنٌ and دِرَّاقِنٌ (K, and the latter is mentioned in one of my copies of the Ṣ,) the latter is that which is in common use, (TA,) *The peach;* syn. خَوْخٌ: (AHn, IDrd, K:) and so in a copy of the Ṣ:) and the *apricot;* syn. مِشْمِشٌ: (K:) but this application of the words is not known: (TA:) of the Syrian dial.: (K, and so in a copy of the Ṣ:) IDrd says that the people of Syria call the former fruit دراقن, which is an arabicized Syrian word, or [rather] Greek, [originally *ῥοδάκινον,*] and El-Jawáleekee also mentions it among arabicized words. (TA.)

درب

1. دَرَبَ, (T,* Ṣ, M, A, Mṣb,* K,) aor. ـُ, (Mṣb, K,) inf. n. دُرُوبٌ (T, M, Mṣb, K) and دَرْبٌ, (Ṣ,* M, A, K,) or the latter is a simple subst.; (Mṣb;) and تَدَرَّبَ, (M, A, Mṣb,* K,) and دُرُوبٌ [which is generally regarded as a quadriliteral-radical word (see art. دردب)]; (Ṣ, K:) *He was,* or *became, accustomed,* or *habituated, to it; attached, addicted, given,* or *devoted, to it;* (T, Ṣ, M, Mṣb, K:) and *bold to do it,* or *undertake it:* (Mṣb:) or *he knew it, had knowledge of it,* or *was knowing in it.* (A, TA.) And دَرَبَ عَلَى الصَّيْدِ *He* (a hawk) *was,* or *became, accustomed,* or *habituated,* or *trained, to the chase;* and *bold to practise it.* (A.)

2. دَرَّبَهُ بِهِ (M, Mṣb,* K) and عَلَيْهِ and فِيهِ, (M, K,) inf. n. تَدْرِيبٌ, (K,) *He accustomed,* or *habituated, him to it; made him to become attached, addicted, given,* or *devoted, to it.* (M, Mṣb,* K.) And دَرَّبَ عَلَى الصَّيْدِ, (M,) or دَرَّبَ, (T, Ṣ, A,* K,*) inf. n. as above, (K,) *He accustomed,* or *habituated,* or *trained,* (T, Ṣ, M, A, K,*) a hawk, (T, Ṣ, A,) or an eagle, (K,) or a bird or beast of prey, (M,) *to the chase:* (T, Ṣ, M, A, K:*) and *made it bold to practise it.* (A.) And دَرَّبَتْهُ الشَّدَائِدُ *Difficulties,* or *hardships, exercised him so as to render him strong to endure them,* and *habituated,* or *inured, to them.* (Lḥ, T, Ṣ.) — And دَرَّبَ, (IAạr, T,) inf. n. as above, (IAạr, T, K,) *He was,* or *became, patient in war in the time of flight.* (IAạr, T, K.)

4. ادرب القَوْمُ *The people,* or *party, entered a land of the enemy pertaining to the territory of the* رُوم [or *people of the Greek Empire*]. (Ṣ.) أَدْرَبْنَا occurs in a trad. as meaning *We entered the territory of the Greeks.* (TA.) — ادرب *He beat a drum;* (IAạr, T, TA:) as also دَرْدَبَ and دَيْدَبَ. (TA.)

5. تدرّب quasi-pass. of 2: (Mṣb:) see 1.

دَرْبٌ is not a word of Arabic origin: (Mṣb:) الدَّرْبُ is [the Arabic name of the ancient *Derbe,* near the Cilician Gates, which were the chief mountain-pass, from the direction of the countries occupied by the Arabs, into the territory of the Greek Empire: these "Gates" are mentioned by El-Idreesee as fortified, and guarded by troops who watched the persons going and coming:] *a well-known place in the* رُوم [*or the territory of the Greek Empire*], mentioned by Imra-el-Keys, [as El-Idreesee also says,] in the words,

بَكَى صَاحِبِي لَمَّا رَأَى الدَّرْبَ حَوْلَهُ ...

[*My companion wept when he saw the* دَرْب *around him;* knowing himself to be in the power of the Greeks]. (MF, TA.) [Hence,] *Any place of entrance,* (Kh, T, M, A, Mgh [in my copy of which it is written دَرْب in all its senses], K,) or *a narrow pass,* (Mgh,) *to [the territory of]* الرُّوم: (Kh, T, M, A, Mgh, K:) or *such as is not open at both ends: such as is open at both ends* being called دَرْبٌ: (K:) or *a place of entrance between two mountains:* (Mṣb:) or *a narrow pass in mountains:* and hence it has another meaning well known: (Ṣ:) [i. e.] the *gate of a* سِكَّة [here meaning *street:* misunderstood by Golius, who has consequently explained دَرْب as having, for one of its meanings, "porta

ingressusve palmeti "]; used in this sense by the Arabs because it [i. e. the دَرْب properly so called] is like a gate, or entrance, to that whereto it leads: (Mṣb:) or the *gate of a wide* سِكَّة: (T:) or *a wide gate of a* سِكَّة; and the *largest gate;* (M, K;) both of which explanations mean the same: (M:) and also *a wide* سِكَّة *itself:* so in the phrase, زُقَاقٌ أَوْ دَرْبٌ غَيْرُ نَافِذٍ [*a narrow street or a wide street not being a thoroughfare*]: (Mgh: [in my copy of which, دَرْبٌ is put for دَرْبٌ:]) [but in the present day, and as used by El-Makreezee and others, *a by-street, whether wide or narrow, branching off from a great street, or passing through a* حَارَة *(or quarter), open, or having a gate, at each end:*] pl. دُرُوبٌ (Kḥ, T, M, Mgh, TA) and دِرَابٌ. (Sb, K. [The former pl., the only one commonly known, is not mentioned in the K.]) — Also *A place in which dates are put to dry.* (M, K.)

دَرْبٌ: see the next preceding paragraph.

دَرِبٌ [part. n. of دَرِبَ]. You say, هُوَ دَرِبٌ بِهِ [*He is accustomed, or habituated, to it; attached, addicted, given, or devoted, to it;* and *bold to do it, or undertake it:* and] *he knows it, has knowledge of it, or is knowing in it.* (A, TA.) And some use دَارِبٌ as part. n. of دَرِبَ: (Mṣb:) it signifies *Skilful in his handicraft:* (IAạr, T, Mṣb:) and with ة, *intelligent:* (IAạr, T, K:) and *skilful in her handicraft:* (K:) and [hence] *a female drummer.* (IAạr, T, K.) And عُقَابٌ دَارِبٌ عَلَى الصَّيْدِ (M) or دَارِبٌ (K) means *An eagle accustomed, or habituated, to the chase;* and دَرِبَةٌ بِالصَّيْدِ (K) or دَرِبَةٌ (M) [*An eagle accustomed, or habituated, or trained, to the chase;* and *bold to practise it*].

دُرْبَةٌ *Custom, or habit;* (IAạr, T, Ṣ, M, A, K;) or *habituation;* (T, Mṣb;) and *boldness to engage in, or undertake, war, and any affair:* (IAạr, T, Ṣ, A,* Mṣb,* K:) and دُرَّابَةٌ, (M, TA,) with teshdeed, (TA,) on the authority of IAạr, (M, TA,) but written in the K دُرَابَةٌ, (TA,) signifies the same. (M, K, TA.) One says, مَا زِلْتُ أَعْفُو عَنْ فُلَانٍ حَتَّى اتَّصَّدَهَا دُرْبَةً [*I ceased not to forgive such a one until he took it as a habit*]. (T,* Ṣ.)

دَرْبُوتٌ (Lḥ, M, K [in the CK دَرْبُوبٌ]) and دَرُوبٌ, (K,) the former like تَرْبُوتٌ, in which the [initial] ت is [said to be] a substitute for د, (Lḥ, M,) A he-camel, (M, K,) or such as is termed بَكْرٌ, (Lḥ, M,) and a she-camel, (Lḥ, M, K,) *submissive, or tractable,* (M, K,) *or rendered submissive or tractable:* and a she-camel *that will follow a person if he takes hold of her lip or her eyelash.* (Lḥ, M, K. [But I read بِهُدْبِ عَيْنِهَا, as in the explanation of تَرْبُوتٌ in the TA, instead of بِنَهْبُرِ عَيْنِهَا in the M and CK in this art., and بِنَهْرَتِ عَيْنِهَا in my MS. copy of the K. See also تَرْبُوتٌ.])

دَرُوبٌ: see the next preceding paragraph.

دَرْبَانَةٌ and دُرَابَةٌ: see دُرْبَةٌ.

دَارِبٌ: see دَرِبٌ, in two places.

مُدَرَّبٌ A man, (Ṣ, M,) or an old man, (T,) *tried, or proved, in affairs, and whose qualities have become known;* or *tried, or proved, and strengthened by experience in affairs;* or *experienced, or expert:* or *whose qualities have been tried, or proved:* syn. مُجَرَّبٌ (T, Ṣ, M, A,* K) and مُتَجَدِّلٌ (M, K:) and ↑ مُدَرَّبٌ is syn. with مُجَرَّبٌ: (Ṣ:) or in every word of the measure مُفَعَّلٌ syn. with مُجَرَّبٌ, the medial radical letter may be pronounced with fet-ḥ or with kesr, except مُدَرَّبٌ. (M, K.) — And hence, (M,) One *afflicted with trials or troubles.* (Lḥ, M, K.) — And A camel *well trained, and accustomed to be ridden, and to go through the* [*narrow passes in mountains called*] دُرُوبٌ: fem. with ة. (K.) — المُدَرَّب *The lion.* (Ṣgh, K.)

مُدَرِّبٌ: see the next preceding paragraph.

دربان

دَرْبَانٌ (K) and دِرْبَانٌ and دُرْبَانٌ (Kr, TA) sings. of دَرَابِنَةٌ, (K, TA,) which signifies *Door-keepers, or gate-keepers:* [the sing. is] Persian, [originally دَرْبَان,] arabicized. (Ṣ, K.)

درج

1. دَرَجَ, (Ṣ, Mṣb, K,) aor. ـُ, (Ṣ, Mṣb,) inf. n. دَرْجٌ (Ṣ, Mṣb, K) and دَرَجَانٌ, (K,) said of a man, and of a [lizard of the kind called] ضَبّ, (Ṣ,) *He went on foot; [went step by step; stepped along;] or walked:* (Ṣ, K:) and said of a child, *he walked a little, at his first beginning to walk:* (Mṣb, TA:*) or, said of an old man, and of a child, and of a bird of the kind called قَطًا, aor. as above, inf. n. [دَرْجٌ and] دَرَجٌ and دَرَجَانٌ and دَرَجٌ, *he walked with a weak gait; crept along;* or *went, or walked, leisurely, slowly, softly, or gently.* (TA.) — [Hence,] دَرَجَ قَرْنٌ بَعْدَ قَرْنٍ *Generation after generation passed away.* (A.) And دَرَجَ القَوْمُ *The people passed away, or perished, none of them remaining;* (Ṣ, A, K;) as also ↑ اندرجوا. (Ṣ, K.) And دَرَجَ *He left no progeny, or offspring:* (Aṣ, Ṣ, K:) *he died, and left no progeny, or offspring:* [opposed to أَعْقَبَ:] but you do not say so of every one who has died: (TA:) or it signifies also [simply] *he died:* (Aboo-Tálib, Ṣ, A, Mṣb:) so in the prov., أَطْعَنُ مِنْ دَبَّ وَدَرَجَ (Ṣ, Mṣb) *The most lying of the living and the dead.* (Ṣ.) Or دَرَجَ signifies, (K,) or signifies also, (Ṣ,) *He went his way;* (Ṣ, K;) and so دَرَجَ, [aor. ـُ,] like سَعَ. (K.) لَيْسَ هٰذَا بِعُشِّكِ فَادْرُجِي, i. e. [*This is not thy nest, therefore*] *go thou away,* is a saying occurring in a خُطْبَة of El-Ḥajjáj, addressed to him who applies himself to a thing not of his business to do; or to him who is at ease in an improper time; wherefore he is thus ordered to be diligent and in motion. (TA. [See also art. عش.]) — دَرَجَتْ and ↑ أَدْرَجَتْ *She* (a camel) *went beyond the year [from the day when she was covered] without bringing forth.* (Ṣ, K.) — دَرَجَتِ الرِّيحُ *The wind left marks, or lines,* [*or ripples,*] *upon the sand.* (TA.) — دَرَجَتِ الرِّيحُ بِالحَصَا *The wind passed violently over the pebbles* [app. *so as to make them move along:* see also 10]. (K.) — دَرَجَ, aor. ـُ, *He rose in grade, degree, rank, condition, or station.* (K, TA.) — *He kept to the plain and manifest way* in religion or in speech. (K, TA.) — Also (i. e. دَرَجَ) *He continued to eat the kind of bird called* دُرَّاج. (K.) — دَرَجَ as a trans. v.: see 4, in two places.

2. دَرَّجَهُ, inf. n. تَدْرِيجٌ, *He made him to go on foot; to go step by step; to step along;* or *to walk: he made him* (a child) *to walk a little, at his first beginning to walk:* or *he made him* (an old man and a child) *to walk with a weak gait; to creep along;* or *to go, or walk, leisurely, slowly, softly, or gently:* see 1, first sentence: and see also 10, first sentence.] You say, of a child, يُدَرَّجُ عَلَى الحَالِ [*He is made to walk,* &c., leaning *upon the go-cart*]. (Ṣ, K.) — [Hence,] دَرَّجَهُ, (Ṣ, Mṣb, K,) inf. n. تَدْرِيجٌ, (Mṣb,) *He brought him near,* or *caused him to draw near,* (Ṣ, Mṣb,* K,) *by degrees* (عَلَى التَّدْرِيجِ, Ṣ,) *or by little and little,* (Mṣb,) إِلَى كَذَا *to such a thing,* (Ṣ,) or إِلَى الأَمْرِ *to the thing or affair;* (Mṣb;) as also ↑ استدرجهُ. (Ṣ, Mṣb, K.) — And *He exalted him, or elevated him, from one grade, or station, to another, by degrees* (عَلَى التَّدْرِيجِ); as also ↑ استدرجهُ. (A.) — And hence, ‡ *He accustomed him, or habituated him,* إِلَى كَذَا *to such a thing.* (A.) — [Hence] also, inf. n. as above, ‡ *He fed him,* namely, a sick person, when in a state of convalescence, *by little and little, until he attained by degrees to the full amount of food that he ate before his illness.* (TA.) — دَرَّجَنِي, inf. n. as above, said of corn, or food, and of an affair, *It was beyond, or it baffled, my ability, or power, to attain it, or accomplish it.* (K.) — See also 4. — دَرَّجَ as an intrans. v. signifies *He went on foot,* or *walked,* [&c.,] much. (Ḥar p. 380.) — [It is also said to signify *He imitated the cry of the bird called* دُرَّاج: see De Sacy's "Chrest. Ar." 2nd ed. ii. 39.]

4. ادرج *He* (God) *caused* people *to pass away, or perish.* (TA. [See also 10.]) [Hence,] ادرجهُ بِالسَّيْفِ [*He destroyed him with the sword*]. (K in art. شمر.) — تُدْرِجُ فَرْضَهَا وَتُلْجِمُهُ بِعَقِبَيْهَا said of a she-camel when she makes her saddle with its appertenances to shift backwards [*She makes her fore girth to slip back and to become close to her hind girth*]. (TA.) Accord. to Aboo-Tálib, إِدْرَاج signifies A camel's *becoming lank in the belly, so that his belly-girth shifts back to the hind girth; the load also shifting back.* (TA.) — ادرج الدَّلْوَ *He drew up the bucket gently:* (K:) *drew it up, or out, by little and little.* (Er-Riyáshee, TA.) — ادرج الإِقَامَةَ, and ↑ دَرَجَهَا, aor. ـُ, inf. n. دَرْجٌ; *q. v.* أَرْسَلَهَا [i. e. *He chanted the* إِقَامَة (q. v.); meaning *he chanted it in a quick, or an uninterrupted, manner;* for such is the usual

and prescribed manner of doing so: see 1 in art. حذم: in the present day, دَرَجَ, aor. and inf. n. as above, signifies *he chanted*, or *sang, in a trilling*, or *quavering, manner*; and *uninterruptedly*, or *quickly*]. (Msb.) — [دَرَّجَ] in speaking signifies, in like manner, *The conjoining of words, without pausing*; i. q. وَصَلَ, *as opposed to* وَقَفَ: it occurs in this sense in the Ṣ in art. هل, &c.] — اندرج (inf. n. إِدْرَاجٌ, TA) also signifies *He folded, folded up*, or *rolled up*, (Ṣ, A, Msb, K,) a thing, (TA,) a writing, (Ṣ, A, Msb,) and a garment, or piece of cloth; (Msb;) as also دَرَجَ, (K,) inf. n. تَدْرِيجٌ; (TA;) and ♦ دَرَّجَ, (K,) aor. ـُ, inf. n. دَرْجٌ: (TA:) the first of these verbs is the most chaste: (L:) [it signifies also *he rolled* a thing *like a scroll*; *made it into a roll, or scroll*: and hence, *he made it round like a scroll*; *he rounded it*: (see أَدْمَجَ and مُدَمَّجٌ and مُدَمْدَمٌ and حَرْدٌ, &c.:) and *he wound* a thing upon another thing:] also *he infolded* a thing; *put it in*, or *inserted it*: and *he wrapped, wrapped up*, or *inwrapped*, a thing in another thing. (L.) You say, أَدْرَجَ الكِتَابَ فِى الكِتَابِ *He infolded, enclosed, or inserted, the writing in the* [other] *writing*; or *put it within it*. (A, L.) And ادرج المَيِّتَ فِى الكَفَنِ وَالقَبْرِ *He put the dead man into the grave-clothing and the grave*. (TA.) And أَدْرَجَنِى فِى طَيِّ النِّسْيَانِ ♦ [*He, or it, infolded me in the folding of oblivion*]. (TA in art. طوى.) — [And hence, ♦ *He foisted, or inserted spuriously*, a verse or verses into a poem.] — رَجَعَ عَلَى إِدْرَاجِهِ or أَدْرَجَهُ: دَرَّجَ — أَدْرَجَتْ said of a she-camel: see 1. — ادرج بِالنَّاقَةِ *He bound* دَرْجَةً ♦ (ضَرْعَ) *the she-camel's teats* (K, TA) *with a* ♦ [app. meaning *a piece of rag wrapped about them*]. (TA.)

5. تدرّج *He progressed*, or *advanced, by degrees*, إِلَى شَىْءٍ *to a thing*. (TA.) *He was*, or *became, drawn near*, or *he drew near*, (Ṣ, Msb,) *by degrees* (عَلَى التَّدْرِيجِ, Ṣ), or *by little and little*, (Msb,) إِلَى كَذَا *to such a thing*, (Ṣ,) or إِلَى الأَمْرِ *to the thing* or *affair*. (Msb.) — And ‡ *He became accustomed*, or *habituated*, إِلَى كَذَا *to such a thing*. (A.)

7. اندرجوا: see 1. — اندرج also signifies *It was*, or *became, folded, folded up*, or *rolled up*. (KL.) [And *It was*, or *became, infolded*, or *inwrapped*. — And hence, اندرج فِيهِ ♦ *It was*, or *became, involved, implied*, or *included, in it*. — And تَحْتَ كَذَا اندرج ♦ *It was*, or *became, classed as a subordinate to such a thing*.]

10. استدرجهُ [is *syn. with* دَرَّجَهُ *in the first of the senses assigned to this latter above*. Hence,] Dhu-Rummeh says,

صَرِيفُ الهَجَارِ اسْتَدْرَجَتْهَا الهَجَاوِرُ

meaning [*The creaking of the large sheaves of pulleys*] *which the pivots made to go* [*round*] *slowly* (صَيَّرَتْهَا إِلَى أَنْ تَدَرَّجَ). (TA.) — See also 2, in two places. — [Also] *He caused him to ascend*, and *to descend, by degrees*. (Bḥ in vii. 181.) — And hence, *He* (God) *drew him near to destruction by little and little*: (Bḥ ibid:) *He brought him near to punishment by degrees, by means of respite, and the continuance of health, and the increase of favour*: (Idem in lxviii. 44:) *He* (God) *took him* (a man) *so that he did not reckon upon it; [as though by degrees;] bestowing upon him enjoyments in which he delighted, and on which he placed his reliance, and with which he became familiar so as not to be mindful of death, and then taking him in his most heedless state*: such is said to be the meaning in the Ḳur vii. 181 and lxviii. 44: (TA:) or *He bestowed upon him new favours as often as he committed new wrong actions, and caused him to forget to ask for forgiveness* [*thus leading him by degrees to perdition*]: and [or as some say, TA] *He took him by little and little*; [or *by degrees*;] *not suddenly*: (K:) or اسْتَدْرَجَهُمِ signifies *He took them by little and little*; [*one, or a few, at a time*;] *not* [*all of them together,*] *suddenly*. (L.) And *He*, or *it, called for, demanded*, or *required, his destruction*: from دَرَجَ "he died." (A, TA.) — *It* (another's speech, Aboo-Sa'eed, TA) *disquieted him so as to make him creep along, or go slowly or softly, upon the ground*. (Aboo-Sa'eed, K.) — *He deceived him*, or *beguiled him*, (AHeyth, K, TA,) *so as to induce him to proceed in an affair* from which he had refrained. (AHeyth, TA.) — استدرج النَّاقَةَ *He invited the she-camel's young one to follow after she had cast it forth from her belly*: so accord. to the K: [in the CK, for النَّاقَةَ and وَلَدَهَا, we find النَّاقَةَ وَلَدَهَا:] but accord. to the L and other lexicons, استدرجت النَّاقَةُ وَلَدَهَا, i. e. *the she-camel invited her young one to follow* [*her*] *after she had cast it forth from her belly*. (TA.) — استدرجت الرِّيحُ الحَصَا *The wind* [*blew so violently that it*] *made the pebbles to be as though they were going along of themselves* (K, TA) *upon the surface of the ground, without its raising them in the air*. (TA.) [See also 1.]) — اسْتَدْرَجَ also signifies The *drawing forth* (in Pers. بيرون اوردن) *speech*, "or *words, from the mouth*. (KL.) — And The *rejecting a letter, such as the* و *and* ى *for* بَعْدُ. (Msb in art. وعد.)

دَرْجٌ: see دَرَجٌ, in two places. — Also, and ♦ دَرَجٌ, *A thing in, or upon, which one writes*; (Ṣ, K;) [*a scroll, or long paper, or the like, generally composed of several pieces joined together, which is folded or rolled up*:] and ♦ مُدْرُجٌ, [used as a subst.,] *a writing folded or rolled up*; pl. مَدَارِجُ: (Ḥar p. 254:) and مدرجة [app. ♦ مُدْرَجَةٌ, from أَدْرَجَ "he folded" or "rolled up," with ة added to transfer it from the predicament of part. ns. to that of substs.,] signifies [in like manner] *a paper upon which one writes a* رِسَالَة [or *message*, &c.], *and which one folds, or rolls up*; pl. مَدَارِجُ. (Ḥar p. 246.) — فِى دَرْجِ الكِتَابِ signifies فِى طَيِّهِ [lit. *Within the folding of the writing*; meaning *infolded, or included, in the writing*]; (Ṣ, A, TA;) and فِى بُنْيَتِهِ [which means the same]; (A;) and فِى دَاخِلِهِ [an explicative adjunct, meaning *in the inside of the writing*]. (TA.) You say, أَنْفَذْتُهُ فِى دَرْجِ الكِتَابِ *[I transmitted it in the inside of the writing]*. (Ṣ, TA.) And جَعَلْتُهُ فِى دَرْجِ الكِتَابِ *[Put it in the inside of the writing]*. (A, L, TA.) And فِى دَرْجِ الكِتَابِ كَذَا وَكَذَا *[In the inside of the writing are such and such things*; or *in the writing are* enclosed, or included, or written, or mentioned, *such and such things*; this being commonly meant by the phrase فِى طَيِّ الكِتَابِ كذا وكذا]. (TA.)

دُرْجٌ *A woman's* حِقْفٌ; (Ṣ, K;) i. e. *a small* ♦ *receptacle of the kind called* سَفَط, *in which a woman keeps her perfumes and apparatus, or implements*: (TA:) [accord. to the K, it is a coll. gen. n.; for it is there added, (I think in consequence of a false reading in a trad.,)] the n. un. is with ة: and the pl. [of mult.] is دُرَجٌ and [of pauc.] أَدْرَاجٌ. (K.)

دَرْجٌ *A way, road, or path*; (Ṣ, L, K;) as also ♦ دُرْجٌ: (L:) and ♦ مَدْرَجَةٌ (Ṣ, A) and ♦ مَدْرَجٌ (A, K) signify [*the same*; or] *a way by, or through, which one goes or passes*; *a way which one pursues*; *a course*, or *route*; syn. مَذْهَبٌ (Ṣ) and مَسْلَكٌ (Ṣ, K) and مَمَرٌّ (A;) and particularly the *way along which a boy and the wind &c. go*; as also دَرْجٌ; respecting which last, in relation to the wind, see دَرْجٌ: (L:) or ♦ مَدْرَجٌ signifies *a road*; or *a cross-road*; or *a bending road*; and its pl. is مَدَارِجُ: (Msb:) and ♦ مَدْرَجَةٌ is explained by Er-Rāghib as signifying *a beaten way or road*: and it signifies also the *course* by *which things pass, on a road &c.*: and the *main part* of a road: and *a rugged* [*road such as is termed*] نَبِيَّة, *between mountains*: (TA:) the pl. of دَرْجٌ (Ṣ, L) and of ♦ دُرْجٌ (L) is أَدْرَاجٌ (Ṣ, L) and دُرُوجٌ, which occurs in a prov. cited below: (Meyd:) and the pl. of مَدْرَجَةٌ is ♦ مَدَارِجُ: (Ṣ, TA:) مَدَارِجُ أَكَمَةٍ signifies *the roads that lie across a hill such as is termed* أكمة. (TA.) You say أَدْرَاجَكَ meaning *Go thy way, as thou camest*. (TA from a trad.) And رَجَعَ دَرْجَهُ (TA) and رَجَعَ أَدْرَاجَهُ (Sb, Ṣ, K) and ♦ إِدْرَاجَهُ (K) or عَلَى إِدْرَاجِهِ (IAạr) *He returned by the way by which he had come*. (Ṣ, K, TA.) And رَجَعَ دَرْجَهُ *He returned to the thing, or affair, that he had left*. (TA.) And رَجَعَ عَلَى أَدْرَاجِهِ رَجَعَ دَرْجَهُ الأَوَّلَ *He returned without having been able to accomplish what he desired*. (IAạr.) And أَدْرَاجَهُ اسْتَمَرَّ دَرْجَهُ *[He kept on his way; persevered in his course]*. (TA.) And هُوَ عَلَى دَرْجِ كَذَا *He is on the way of, or to, such a thing*. (TA.) And تَخَذُوا دَارَهُ مَدْرَجَةً ♦ and ♦ مَدْرَجًا *They made his house a way through which to pass*. (A.) And لَهُذَا الأَمْرُ مَدْرَجَةٌ ♦ *This thing, or affair, is a way that leads to*

this. (TA.) And اِمْشِ فِى مَدَارِجِ الحَقِّ ! *Walk thou in the ways of truth.* (TA.) And دَمُهُ أَدْرَاجُ الرِّيَاحِ ! *His blood went for nothing;* [lit., *in the ways of the winds;* meaning] *so that no account was taken of it, and it was not avenged.* (Ṣ, A,* K.) And خَلِّ دَرْجَ الضَّبِّ *Leave thou the way of the* ضب [a species of lizard], (Ṣ, Meyd,) and oppose not thyself to him, (TA,) lest he pass between thy feet, and thou become angry (فَتَشْتَفِعَ): (Ṣ, Meyd:) a prov., applied in the case of demanding security from evil. (Meyd. [See another reading, and explanations thereof, in Ḥar p. 220, or in Freytag's Arab. Prov. i. 437.]) And مَنْ بَرَدَ الفُرَاتَ عَنْ دَرَاجِهِ, أَوْ أَدْرَاجِهِ, accord. to different readings, with two different pls. of دَرْجٌ; i. e. *Who will turn back Euphrates from its course?* a prov. applied to an impossible affair. (Meyd.) And مَنْ بَرَدَّ السَّيْلَ عَلَى أَدْرَاجِهِ *Who will turn back the torrent to its channels?* another prov. so applied. (Meyd.) مَدْرَجُ سُيُولٍ and دَرْجُ سُيُولٍ signify *The way by which a torrent descends in the bendings of valleys.* (TA.) — [Hence, perhaps, as denoting a way, or means,] † *A mediator between two persons for the purpose of effecting a reconciliation.* (K.) — أَنَا دَرْجُ يَدَيْكَ means ! [*I am submissive, or obedient, to thee;*] *I will not disobey thee:* (A, TA:*) and درج used in this sense does not assume a dual nor a pl. form: [therefore] you say also, هُمْ دَرْجُ يَدَيْكَ ! *They are submissive, or obedient, to thee.* (TA.) — دَرَجَ الرَّمْلِ and المَآءِ signify [*The ripples of sand* and *of water;*] *what are seen upon sand, and upon water, when moved by the wind.* (Az and TA in art. حبك.) See دَرْوَجٌ. — See also دَرَجَةٌ, in two places. — And see دَرْجٌ.

دَرْجَةٌ *A thing which is rolled up, and inserted into a she-camel's vulva, and then [taken forth, whereupon] she smells it, and, thinking it to be her young one, inclines to it [and yields her milk]:* (Ṣ:) or, accord. to Aboo-Ziyád El-Kilábee, (Ṣ,) *a thing* (T, Ṣ, K) *consisting of rags,* (T,) *or of tow and rags* (Ṣ, M) *and other things,* (M,) *which is rolled up,* (T, K,) *and stuffed into a she-camel's vulva,* (T, Ṣ, M, K,) *and into her tuel,* (K,) *and bound,* (TA,) *when they desire her to incline to the young one of another,* (T, Ṣ,) *having first bound her nose and her eyes:* (Ṣ:) they leave her thus, (Ṣ, K,) with her eyes and nose bound, (K,) for some days, (Ṣ,) and she in consequence suffers distress like that occasioned by labour: then they loose the bandage [of her vulva] from her, and this thing comes forth from her, (Ṣ, K,) and she thinks it to be a young one; and when she has dropped it, they unbind her eyes, having prepared for her a young camel, which they bring near to her, and she thinks it to be her own young one, and inclines to it: (Ṣ:) or with the thing that comes forth from her they besmear the young one of another she-camel, and she thinks it to be her own young one, and inclines to it: (K:) the thing thus rolled up is called دَرْجَةٌ (T, Ṣ) and جَرْوٌ and وَثِيقَةٌ; (T;) and the thing with which her eyes are bound, عِفَامَةٌ; and that with which her nose is bound, صِفَاعٌ: (Ṣ:) the pl. [of mult.] is دُرُجٌ (Ṣ, TA) and [of pauc.] أَدْرَاجٌ: (TA:) or it signifies [or signifies also] *a piece of rag containing medicine, which is put into a she-camel's vulva when she has a complaint thereof:* pl. دُرُجٌ. (L, K.) — Also † *A piece of rag stuffed with cotton, which a woman in the time of the menses puts into her vulva,* (K, TA,) *to see if there be any remains of the blood:* (MF:) likened to the دَرَجة of a she-camel. (K.) It is said in a trad. of 'Áïsheh, كُنَّ يَبْعَثْنَ بِالدُّرْجَةِ فِيهَا الكُرْسُفُ [*They* (women) *used to send the* دَرَجة, *with cotton therein*]: (IAth, K,* TA:) but accord. to one reading it is دَرْجَة, (IAth, K,) pl. of دُرْجٌ [explained above], meaning "a thing like a small سَفَط, in which a woman puts her light articles and her perfumes:" (IAth:) El-Bájee read دَرَجَة, which seems to be a mistake. (K.) — See also 4, last sentence. — And see what here next follows.

دَرَجَةٌ *A single stair,* or *step, of a series of stairs* or *of a ladder; one of the* دُرُج *of a* سُلَّم: (Mgh:) and hence, by a synecdoche, (Mgh,) *a series of stairs, or a ladder,* (Ṣ, A, Mgh, Mṣb, K, TA,) *constructed of wood or of clay [&c.] against a wall or the like,* (Mgh,) *by which one ascends to the roof of a house;* (TA;) as also دُرْجَةٌ (Ṣ, K) and أُدْرُجَةٌ and دَرْجَةٌ and أُدْرُجَةٌ: (K:) the pl. of the first is دُرُجٌ, (Ṣ,) or [rather] دَرَجَاتٌ [has for its proper pl. دَرَجَاتٌ, and] is n. un. of دُرُجٌ like as قَصَبَةٌ is of قَصَبٌ. (Mṣb.) دُرُجٌ and دَرَجَاتٌ also signify *Stages upwards:* opposed to دَرَكٌ and دَرَكَاتٌ: and hence دَرَجَاتٌ is used in relation to Paradise; and دَرَكَاتٌ, in relation to Hell. (B voce دَرَكٌ, q. v.) — *A degree* in progress and the like: you say دَرَجَةً دَرَجَةً *By degrees; gradually.* (TA.) — ! *A degree, grade, or order, of rank or dignity:* (Ṣ, A, K:*) *degree, grade, rank, condition, or station:* and *exalted, or high, grade* &c.: (TA:) pl. دَرَجَاتٌ. (Ṣ, K, TA.) — [*A degree of a circle:*] *a thirtieth part of a sign of the Zodiac:* (TA:) [pl. دَرَجَاتٌ.] — [*A degree,* i. e. *four minutes, of time:* pl. دَرَجَاتٌ.]

دَرْجَةٌ: see the next preceding paragraph. — Also, (ISk, Ṣ, K,) and دُرَّجَةٌ, (Sb, TA,) *A certain bird,* (ISk, Ṣ, K,) *of which the inside of the wings is black, and the outside thereof dust-coloured; in form like the* قَطَا, *but smaller,* or *more slender:* (ISk, Ṣ:) thought by IDrd to be the same as the دُرَّاج. (TA.) [See also دَرَّاجَةٌ, last sentence.]

دَرْجَةٌ: see دَرَجَةٌ.

رِيحٌ دَرُوجٌ *A wind swift in its course:* (Ṣ, K:) or *not swift nor violent in its course:* (TA:) and in like manner قِدْحٌ *an arrow:* (Ṣ, TA:) or رِيحٌ دَرُوجٌ signifies *a wind of which the latter part leaves marks* (يَدْرُجُ) *so as to produce what resembles [the track made by the trailing of] the tail of a halter upon the sand:* and the place is called دَرْجٌ. (L.)

دَرْجٌ *Great and difficult affairs* or *circumstances.* (K.) You say, وَقَعَ فُلَانٌ فِى دَرْجٍ *Such a one fell into great and difficult affairs or circumstances.* (TA.)

دَرْجَةٌ: see دَرَجَةٌ.

دَرَّاجٌ *One who creeps along* (يَدْرُجُ) *with calumny,* or *slander, among people:* (A:) *one who calumniates, or slanders, much or frequently.* (Lḥ, K.) — الدَّرَّاجُ *The hedge-hog;* syn. القُنْفُذُ: (K:) because he creeps along all the night: an epithet in which the quality of a subst. predominates. (TA.) — أَبُو دُرَّاجٍ *A certain small bird.* (TA.)

دُرَّاجٌ *A certain bird,* (Ṣ, K,) [the *attagen, francolin, heath-cock,* or *rail,*] *resembling the* حُبَارَى, *and of the birds of El-'Irák, marked with black and white spots,* or, accord. to the T, *spotted:* IDrd says, I think it is a post-classical word; and it is *the same as the* دَرَّاجَة and دُرَّجَة: in the Ṣ it is said that the names دُرَّاجٌ and دُرَّاجَةٌ are applied to the *male* and the *female* [respectively] until one says حُبَارَى, which is applied peculiarly to the male. (TA.) [See also De Sacy's "Chrest. Ar." 2nd ed. ii. 39.]

دُرَّيْجٌ, like بُرَيْمٌ, (K,) or دُرَّيْجٌ, (so in the L,) *A thing,* (K,) i. e. *a stringed instrument,* (TA,) *resembling the* طُنْبُور, *with which one plays:* (K, TA:) the like of this is said by ISd. (TA.)

دَرَّاجَةٌ حَالَ [or *kind of go-cart*]; i. e. *the thing upon which a child is made [to lean so as] to step along, or walk slowly, when he [first] walks:* (Aboo-Naṣr, Ṣ, K:) or *the machine on wheels on which an old man and a child [lean so as to] step along, or walk slowly.* (TA.) — Also *A* دُبَابَة [or *musculus, or testudo*], *which is made for the purpose of besieging, beneath which men enter.* (K.) [The first and last of these significations are also assigned by Golius and Freytag to دَرَجَةٌ: but for this I find no authority; although, after the latter of them, Golius indicates the authority of the Ṣ and K; and Freytag, that of the K.]

دَرَّاجَةٌ: see دَرَّاجٌ.

دَارِجٌ [part. n. of 1, q. v.:] A boy *that has begun to walk slowly, and has grown;* (Mgh;) a boy *in the stage next after the period when he has been weaned.* (IAar, TA voce مُطْبِخٌ, q. v.) — Dust (تُرَاب) *caused by the wind to cover the traces, or vestiges, of dwellings, and raised, and passed over violently, thereby.* (K.) — [Also, in the present day, *The trilling, or quavering, or the quick, part* of a piece of music or of a song or chant: see 4. — And *Current,* or *in general use.* And hence الدَّارِج, or الكَلَامُ الدَّارِجُ, or اللِّسَانُ الدَّارِجُ *The modern speech;* i. e. *the modern Arabic.*]

دَارِجَةٌ sing. of دَوَارِجُ, (T, TA,) which signifies

The *legs* of a beast (T, K) and of a man: ISd knew not the sing. (TA.)

دَرْدَجَةٌ: see دَرَجَةٌ.

مَدْرَجٌ: pl. مَدَارِجُ: see دَرَجٌ, in four places.

مُدَرَّجٌ: see دَرَجٌ. — [Also † A verse *foisted*, or *inserted spuriously*, into a poem.]

مُدْرِجٌ A she-camel *that has gone beyond the year* [*from the day when she was covered*] *without bringing forth*. (TA.) — And A she-camel *that makes her fore girth to slip back and to become close to her hind girth*; *contr. of* مُسْنِفٌ; as also † مُدَرَّجٌ; of which the pl. is مَدَارِيجُ. (TA.)

مَدْرَجَةٌ, and its pl. مَدَارِجُ, which is also pl. of مُدَرَّجٌ: see دَرَجٌ, in seven places. — أَرْضٌ مَدْرَجَةٌ *A land in which are birds of the kind called* دُرَّاجٌ. (Ṣ)

مُدَرَّجٌ: see دَرَجٌ.

مِدْرَاجٌ A she-camel *that is accustomed to go beyond the year* [*from the day when she was covered*] *without bringing forth*: (Ṣ:) or *that exceeds the year by some days, three or four or ten; not more*. (TA.) — See also مُدْرِجٌ.

دَرْدَ

1. دَرَدَ, (M, Mgh, L,) aor. ـِ (Ṣ,) inf. n. دَرَدٌ, (Ṣ, M, Mgh, L, K*) *He was, or became, toothless*; (Ṣ, L;) *he lost his teeth*. (M, Mgh, L, K.) It is said in a trad., أُمِرْتُ بِالسِّوَاكِ حَتَّى خِفْتُ أَنْ لَا أَدْرُدَنَّ (Ṣ, Mgh*) *I was commanded to make use of the tooth-stick until I feared*, meaning *I thought, or opined, that I should assuredly become toothless*: for the Arabs use ظَنَّ in the same manner as a verb signifying an oath, and give it the same kind of complement, saying, ظَنَنْتُ لَتَعْبُدَنَّ اللّٰهَ خَيْرٌ مِنْكَ: (Ṣ:) or, accord. to one relation, the words of this trad. are تَرِمَتِ السِّوَاكُ حَتَّى خَشِيتُ أَنْ يَدْرَدَنِي [a mistranscription for يَدْرُدَنِي, from دَرَدَ, i. e. *I kept to the use of the tooth-stick until I feared that it would deprive me of my teeth, or render me toothless*]: (L:) or, accord. to another relation, خَشِيتُ أَنْ أُدْرِدَ † أَسْنَانِي [*I feared that I should make my teeth to fall out*]; but this [verb, Mṭr says,] I have not heard. (Mgh.)

4: see above, in two places.

دَرْدٌ inf. n. of دَرِدَ. (Ṣ,* M, &c.) — And *I. q.* حَرْدٌ [but in what sense is not said: see what next follows]. (M, TA.)

دَرِدٌ, as an epithet applied to a man, *I. q.* حَرِدٌ [but in what sense is not said]. (M, TA.)

دِرْدِرٌ: see دَرْدَرٌ, in two places.

دُرْدِيٌّ The *dregs, faces, lees*, or *sediment*, or *what remains at the bottom*, of olive-oil, (Ṣ, K,) and of other things, (Ṣ,) or of [the beverage called] نَبِيذ, (A,) and of any fluid, such as beverages, or wines, and oils. (L.) — Also *A ferment that is put into, and left in, expressed juice and* [*the beverage called*] نَبِيذ, *in order that it may ferment*. (L.) [See خَمِيرٌ.]

دُرَيْدٌ an abbreviated dim. of دُرْدِيٌّ. (Ṣ, K.)

أَدْرَدُ A *toothless* man; (Ṣ, M, A, Mgh;) as also دَرْدَرٌ, with an augmentative مر: (M:) fem. of the former دَرْدَاءُ: (Ṣ, M:) and pl. دُرْدٌ. (A.) — نَاقَةٌ دَرْدَاءُ, (Ṣ, M, K,) and دِرْدِرٌ, with an augmentative مر, (Ṣ, K,) as in the instance of دِلْقِمٌ syn. with دِلْقَةٌ, and of دِقْعِمٌ syn. with دِقْعَةٌ, (Ṣ,) *A she-camel advanced in years*: (Ṣ, K:) or *having her teeth* [*worn, or consumed,*] *down to the sockets*, (M, K,) *by reason of old age*. (M, TA.) — الدَّرْدَارَةُ the name of *A certain corps, or troop of horse*, (كَتِيبَة, [in some copies of the Ṣ and K كُتَيْبَة,]) *that belonged to the Arabs*. (A 'Obeyd, Ṣ, K, TA.)

دَرَزَ

دَرْزٌ [*A seam*, or *a raised seam*, of a garment or piece of cloth;] the *elevation that is occasioned in a garment or piece of cloth when its two edges are put together in the sewing*; (Mgh;) *one of the* دُرُوز *of a garment or piece of cloth*, (Ṣ, TA,) and *the like*; (TA;) which are well known: (K:) a Persian word, [originally دَرْز,] (Ṣ, TA,) arabicized: (Ṣ, K:) or, accord. to some, the *nap*, or *villous substance*, (وَبَر,) and *lustre*, (بَهْجَة,) of a garment, or piece of cloth. (TA.) — [Hence,] بَنَاتُ الدُّرُوزِ † *Lice*: and *nits*; syn. صِئْبَانٌ. (Ṣ, K, TA.)

دَرَسَ

1. دَرَسَ, aor. ـُ inf. n. دُرُوسٌ, *It* (a trace, or mark, or what is termed رَسْم, Ṣ, A, K, and a house, A, or a thing, M) *became effaced, erased, rased, or obliterated*; (Ṣ, M, A, K;) as also † اِنْدَرَسَ (K, TA,) said of what is termed رسم: (TA:) or *it* (the trace, or mark, of a house; or what remained, cleaving to the ground, marking the place of a house;) *became covered with sand and dust blown over it by the wind*: (TA in art. دثر:) or *it* (an abode, or a place of sojourning,) *became effaced, erased, rased, or obliterated, and its traces, or remains, became concealed, or unseen*: (Mṣb:) and دَرَسَ signifies the same as دَرَسَ in the first of the senses explained above, but in an intensive manner. (M.) — [Hence دَارَسَتِ الآيَاتُ † as explained near the end of this paragraph.] — Hence, also, (Ḥeyth,) دَرَسَ الثَّوْبُ, (AHeyth, Ṣ, A, K,) inf. n. دُرُوسٌ, (Ṣ, TA,) † *The garment, or piece of cloth, became old and worn out*. (AHeyth, Ṣ, A, K.) — And دَرَسَ الكِتَابُ † *The writing, or book, became old*. (Mṣb.) — [Hence, also,] دَرَسَتْ, (Ṣ, M, A, K,) aor. ـُ (M,) inf. n. دُرُوس (Ṣ, M, K) and دَرْس, (M, K,) † *She* (a woman, Ṣ, M, A, K, or, accord. to Lḥ, a girl, M) *menstruated*. (Ṣ, M, A, K.) — دَرَسَتِ الرِّيحُ, (Ṣ, M, K,) or الرِّيَاحُ, (A,) [aor. ـُ] inf. n. دَرْس, (A, TA,) *The wind*, (Ṣ, M, K,) or *winds*, (A,) *effaced, erased, rased*, or *obliterated, it*, (Ṣ, M, A, K,) *by repeatedly passing over it*; (A;) namely, a trace, or mark, [of a house &c.,] or what is termed رَسْم; (Ṣ, K;) and [*erased*, or *rased*,] a house; (A;) or a thing: (M:) and دَرَسَهُ *The people effaced, erased, rased*, or *obliterated, it*. (M.) — Hence, (AHeyth,) دَرَسَ الثَّوْبَ, (AHeyth, K,) aor. ـُ inf. n. دَرْس, (TA,) † *He rendered the garment, or piece of cloth, old and worn-out*. (AHeyth, K.) — دَرَسَ الطَّعَامَ, وَنَحْوَهَا, (M,) or الحِنْطَةَ, (Ṣ, A, Mṣb, K,) aor. ـُ (Mṣb,) aor. ـِ (TA,) inf. n. دَرْس (M, K) and دِرَاس, (Ṣ, A, Mṣb, K,) † *He trod, or thrashed, the wheat*, (Ṣ, M, A, Mṣb, K,) *and the like*: (Mṣb:) [because he who does so passes repeatedly over it:] of the dial. of El-Yemen: (M, TA:) or دِرَاس in the sense here indicated is of the dial. of Syria. (TA.) — دَرَسَ المَرْأَةَ, (A,) or الجَارِيَةَ, (K,) † *He compressed the woman*, (A,) *or the girl*. (K.) — دَرَسَ النَّاقَةَ, (M, A,) aor. ـُ inf. n. دَرْس, (M,) † *He broke, or trained, the she-camel*: (M, A:) [and so, app., † دَارَسَهَا; for it is said that] the primary signification of مُدَارَسَة is *the breaking, or training, or disciplining*, [a beast;] and *returning time after time* (تَعَهُّد) *to a thing*. (TA.) You say also, بَعِيرٌ لَمْ يُدْرَسْ, meaning † *A camel that has not been ridden*. (Ṣ, TA.) — Hence, (M,) [or from دَرَسَتْهُ الرِّيحُ, or from دَرَسَ الثَّوْبُ,] دَرَسَ الكِتَابَ, (Ṣ, M, A, K,) aor. ـُ (M, K) and ـِ, (K,) inf. n. دَرْس and دِرَاسَة (Ṣ, M, K) and دِرَاسَة and دِرَاس, (TA,) † *He read the book*; (M, K;) *as though he opposed it until it became easy for him to remember it*: (M:) or *he read it repeatedly*, [or *studied it*,] in order to remember it: (A:) or *he made it easy to remember, by much reading*: (TA:) or *he read and learned it*: (Bḍ in vi. 105:) and † دَارَسَهُ, inf. n. مُدَارَسَة and دِرَاس, signifies the same: (M:) and so دَرَّسَهُ, and † أَدْرَسَهُ: (K:) or the former of the last two has an intensive signification: the latter of them is mentioned by IJ: (TA:) [but accord. to the M, it is said by IJ that both of these are doubly trans., and have a different signification, which is also indicated in the A as that of the former of them: see 2:] تَدَارَسُوا † الكُتُبَ, and † دَارَسُوا, and † اِدَّارَسُوا, and † تَدَارَسُوا, signify the same as دَرَسُوا [*I read the books, or read them repeatedly, &c.*]: (Ṣ, TA:) and القُرْآنَ † تَدَارَسَ signifies *He read the Kur-án, and returned to it time after time, in order that he might not forget it*. (TA.) You say also, دَرَسْتُ العِلْمَ, aor. ـُ inf. n. دَرْس and دِرَاسَة, † *I read science*. (Mṣb.) It is said in the Kur [vi. 105], accord. to different readings, وَلِيَقُولُوا دَرَسْتَ, and † دَارَسْتَ, † [*And to the end that they may say, Thou hast read*, &c.:] but some say that the former means *Thou hast read the books of the people of the Scriptures*: and the latter, *Thou hast consulted, or conferred, with them*; expl. by ذَاكَرْتَهُمْ: (M:) or the former means *Thou hast learned*: (Abu-l-'Abbás:) and the latter, *Thou hast read, or studied, under the Jews as thy teachers, and they have read, or studied, under thee as their teacher*: (I 'Ab, Mujáhid, K:) and another reading is † دَارَسْتَ;

i. e. دَارَسَ النَّبِىُّ اليَهُودَ [*The prophet hath read, or studied, with the Jews*]: and another, ↓دَارَسَتْ, which may be rendered in two ways: *The Jews have read, or studied, or consulted, or conferred, with* (دَارَسَتْ) *Mohammad*: and *The signs* (آيات) *have vied in length of time* [or *antiquity*] *with those of other scriptures so that every one of them has for the most part become obliterated*: (TA:) and another reading is دَرَسَتْ; and another, دَرَسَتْ; both meaning, *They* (these stories, or histories,) *have become obliterated*: (M:) or *they are things which have long since passed*: (Abu-l-'Abbás:) but the latter of these two verbs has a more intensive signification: and it is also said to signify *They have been dissipated*. (M.) [You also say, دَرَسَ عَلَيْهِ *He read, or studied, under him as his teacher*; like قَرَأَ عَلَيْهِ.]

2. دَرَّسَ غَيْرَهُ [*He made another to read, or to study*, in order to remember; or *to read and learn*: *he taught him to read*, &c.: *he lectured him*]. (A.) And دَرَّسَتْهُ ↓أَدْرَسْتُهُ and ↓إِيَّاهُ الكِتَابَ [*I made him, or taught him, to read the book, or to read it repeatedly, or to study it, or to read and learn it*]. (IJ, M.) — See also دَرَسَ الكِتَابَ.

3. دَارَسَتِ الرِّيَاحُ: see دارس: see 1. — دَارَسَ غَيْرَهُ: see 1. — [*He read, or studied, with another, each of them teaching the other*]. (A.) And دَارَسَتْهُ الكِتَابَ, inf. n. مُدَارَسَةٌ; [*I read, or read repeatedly, or studied, or read and learned, with him the book, each of us teaching the other*]. (A.) And دَارَسَهُمْ *He called to mind with them* a subject of discourse, &c.; or *he conferred with them*; syn. ذَاكَرَهُمْ. (M.) See also 1, latter half, in five places.

4: see 2: — and see دَرَسَ الكِتَابَ.

5. تَدَرَّسْتُ أَدْرَاسًا وَتَشَدَّدْتُ شِمَالًا: [app., *I clad myself in old and worn-out garments, and wrapped myself in shemlehs*]. (A, TA.)

6. تَدَارَسُوا الكِتَابَ حَتَّى حَفِظُوهُ: [*They read the book, or read it repeatedly, or studied it, or read and learned it, together, teaching one another, until they retained it in memory*]. (A.) تَدَارَسَ القُرْآنَ, and تَدَارَسْتُ الكُتُبَ, and ادَّارَسْتُهَا: see دَرَسَ الكِتَابَ.

7: see 1, first signification.

دَرْسٌ *A road, or way, that is unapparent*; (S, K;) as though the traces thereof had become effaced. (TA.) — See also دِرْسٌ. — [*A lecture*: pl. دُرُوسٌ.]

دِرْسٌ The *relic, trace*, or *mark, of a thing that becomes effaced, erased, rased, or obliterated*. (M.) — [*An old and worn-out garment, or piece of cloth*; (S, M, A, K;) [app. an epithet used as a subst.;] as also ↓دَرْسٌ (M) and ↓دَرِيسٌ (S, M, A, K;) ↓which last also signifies *an old and worn-out carpet*; (A;) ↓and as an epithet, signifying *old and worn-out*, is applied to a coat of mail, (M, TA,) and to a sword, and to a مِغْفَر [&c.]: (TA:) pl. [of the first] أَدْرَاسٌ. (M, K.) [and [a pl. of pauc.,] دُرْسَانٌ. (S, M, K.) — [Hence, or, as IF says, from الحَيْض,] أَبُو أَدْرَاسٍ [in some copies of the K أُمُّ أَدْرَاسٍ] [*The pudendum muliebre*. (S, O, K.)

دُرْسَةٌ †*Training*, or *discipline*. (K.)

دُرَيْسٌ: see دِرْسٌ, in three places. — [Also *Dry* بِرْسِيم, or *Alexandrian trefoil*.]

رَبْعٌ دَارِسٌ [*A house of which the remains are becoming effaced, erased, rased, or obliterated*: or *i. q.* رَبْعٌ مَدْرُوسٌ]. (A.) — دَارِسَةُ العِظَامِ, (M, K,) or, accord. to Lh, جَارِيَةٌ دَارِسٌ, (M,) † *A woman*, (M, K,) or *girl*, (Lh, K,) *menstruating*: (Lh, M, K:) pl. دُرُسٌ and دَوَارِسُ. (M.)

أَبُو دِرْيَسٍ †*The penis*. (A, K.)

تَدْرِيسٌ [inf. n. of 2, q. v.] — [Also † *A conventional term or signification used by the* مُدَرِّسُون *or lecturers, tutors, or professors, of colleges*]. (Mgh, in arts. حنف and دين, &c.)

مِدْرَسٌ †*A book, or writing*: (K, TA: but omitted in some copies of the former:) [also, accord. to Golius, *a commentary by which any one is taught*; Hobr. מִדְרָשׁ.] — See also the next paragraph.

مَدْرَسَةٌ †*A place of reading, or study*; (Mṣb;) *in which persons read, or study*; (TA;) [*a college; a collegiate mosque; an academy*;] as also ↓مِدْرَسٌ (TA) and ↓مُدَرَّسٌ; (M, K;) the measure of which last, [as well as that of the next preceding word,] as that of a n. of place, is strange: (ISd, TA:) whence the ↓مُدَرَّس of the Jews; (K;) their *house in which is repeatedly read the Book of the Law revealed to Moses*: (A:) or their *house in which the Book of God is read, or read repeatedly*: (TA:) or their *synagogue*: (Mṣb:) the pl. of مدرسة is مَدَارِسُ; (TA;) and that of مدراس is مَدَارِيسُ. (Mṣb.)

مُدَرَّسَةُ النَّعْرِ †*The road or track* (طريق) [*of camels, or of camels and sheep or goats*]. (A, TA.)

مُدَرَّسٌ †A bed *made plain, even, smooth, or easy to lie upon*. (TA.) — †A man *tried and proved, or tried and strengthened, by use, practice, or experience; expert, or experienced*. (A, TS, K.)

مُدَرِّسٌ †A man *who reads much and repeatedly*. (K, TA.) — Hence, the مُدَرِّس of a مَدْرَسَة [i. e. The *lecturer, tutor, or professor, of a college, a collegiate mosque, or an academy*: from which it is not to be understood that there is but one such person to every college; for generally one college has several مُدَرِّسُون]. (TA.)

مُدَارِسٌ: see مُدَرِّسَةٌ, in two places. — Also †One *who reads, or reads repeatedly, or studies, the books of the Jews*: the measure of the word implies intensiveness. (TA.)

رَبْعٌ مَدْرُوسٌ [*A house of which the remains are effaced, erased, rased, or obliterated*: see also دَارِسٌ]. (A.) — طَرِيقٌ مَدْرُوسٌ †*A road much beaten by passengers, so as to be made easy by them*. (A, TA.)

مُدَارِسٌ †One *who reads, or studies, with another*; syn. مُقَارِئٌ: (K:) or one *who has read books*. (K.)

درع

1. دَرِعَ, aor. ـَ, inf. n. دَرَعٌ, *He* (a horse, and a sheep or goat,) *was black in the head, and white* [*in the other parts*]: or, as some say, *was black in the head and neck*. (Mṣb: [in my copy of which is an evident omission, which I have supplied from أَدْرَعُ:]) [See also دَرِعٌ, below.]

2. دَرَّعَ, inf. n. تَدْرِيعٌ, (S, K,) *He clad* a man *with a* دِرْع, (K,) i. e. *a* دِرْع *for* [*coat of mail*]: (TA:) and a woman *with a* قَمِيص [*or shift*]. (S, K.)

4. ادرع الشَّهْرُ, (K,) inf. n. إِدْرَاعٌ, (TA,) *The month passed its half*. (ISh, K.) ↓إِدْرَاعُهُ also signifies *The blackness of its first part*. (ISh.)

5: see 8, in three places.

8. ادَّرَعَ (a man) *clad himself with a* دِرْع (S, K) *of iron* [i. e. *a coat of mail*]; (K;) as also ↓تدرع. (S, K.) And ادَّرَعَتْ *She* (a woman) *clad herself with a* دِرْع, (S, K,) i. e. *a* قَمِيص [*or shift*]. (S, TA.) — ادَّرِعْ مَدْرَعَةً, and ↓تَدَرَّعْ, and ↓تَدَرَّعْهَا, and ↓تَدَرَّعْهَا, (Kh,) and ↓تدرع alone, (S,) and ↓تَسَدْرَعْ, (S, K,) but this last is of weak authority, (S,) *He clad himself with a* مِدْرَعَة [q. v.]. (S, K.) — ادَّرِعْ فُلَانٌ اللَّيْلَ †*Such a one entered into the darkness of the night, journeying therein*; (K, TA;) like اقْتَمَدَ اللَّيْلَ. (S and L in art. غمد.) Hence the saying, (TA,) ↓شِمْ ذَيْلًا وَادَّرِعْ لَيْلًا †*Use thou prudence, or precaution, or good judgment, and journey all the night*. (S, K.) [See also art. شمر.] — ادَّرَعَ الخَوْفُ †*He made fear as it were his innermost garment*; by closely cleaving to it. (TA.)

Q. Q. 2. تَمَدْرَعَ: see 8, in two places.

دِرْعٌ *A coat of mail*; syn. زَرَدِيَّةٌ: (IAth, Mṣb, TA:) [or *a coat of defence of any kind*; being a term applied in the S and K &c. to a بَيْضَة, i. e. *a coat of defence of skins, or of camel's hide*,] and also, *of plate-armour*: (AO, in his book on the دِرْع and بَيْضَة, cited in the TA voce مِغْفَر:) [but the first is the most general, and proper, meaning] as meaning a دِرْع of iron, it is fem.; (S, Mgh, K;*) or mostly so; (Mṣb;) but sometimes masc.: (K:) AO says that it is masc. and fem.; (S, TA;) and so Lh: (TA:) pl. أَدْرُعٌ and أَدْرَاعٌ and دُرُوعٌ; (S, Mṣb, K;) the first and second, pls. of pauc.; the third, a pl. of mult. (S.) The dim. is ↓دُرَيْعٌ, which is anomalous, (S, Mṣb, K,) for by rule it should be with ī; (S;) or this may be [a regular form] of the dial. of those who make the word masc.; and some say ↓دُرَيْعَةٌ.

(Msb.) — Also *A* woman's قَمِيص [or *shift*] (Ṣ, Msb, K) *a garment, or piece of cloth, in the middle of which a woman cuts an opening for the head to be put through, and to which she puts arms* [or *sleeves*], *and the two openings of which* [*at the two sides*] *she sews up:* (T, TA:) or *a* woman's *garment which is worn above the* قَمِيص: or, accord. to El-Hulwánee, *one of which the opening for the head to pass through extends towards*, or *to, the bosom;* whereas the قَمِيص is one of which the slit is towards, or to, the shoulder-joint; but this [says M[ṭ] I find not in the lexicons: (Mgh:) *a small garment which a young girl wears in her house, or chamber, or tent:* (TA:) as meaning a woman's دِرْع, it is masc., (Lḥ, Ṣ, Mgh, Msb, K,) only; (Lḥ;) or sometimes fem.: (TA:) pl. أَدْرُعٌ. (Ṣ, K.) [See a verse cited voce مِجْوَل.]

دَرَعٌ *Whiteness in the breast of a sheep, or goat, and in its* نَحْر [or *part where it is slaughtered*, but وَنَحْرُهَا, in the K, is probably a mistranscription, for وَنَحْوُهَا, meaning *and the like thereof*, i. e., of the sheep, or goat], *and blackness in the thigh.* (Lḥ, K.) [See also 1; and see دَرْعَةٌ.]

أَدْرَعُ: see لَيْلٌ دَرْعٌ.

دَرْعَةٌ, in a horse, and in a sheep or goat, *Blackness of the head, and whiteness* [*of the other parts*]: or, accord. to some, *blackness of the head and neck:* a subst. from دَرِعَ [q. v.]. (Msb.) — See also أَدْرَعُ, in the middle of the paragraph.

دِرْعِيَّةٌ, applied to an arrow-head or the like, *Penetrating into*, or *piercing through, the coats of mail:* pl. دَرَاعِيُّ. (Ibn-'Abbád, K.)

دِرْيَعٌ and دِرْيَعَةٌ: see دِرْعٌ.

دَرَّاعَةٌ: see مِدْرَعَةٌ, in four places.

دَارِعٌ *Having*, or *possessing, a* دِرْع [or *coat of mail*]: (Mgh:) or a man *having upon him a* دِرْع; (Ṣ, K;) as though having, or possessing, a دِرْع; [being properly a possessive epithet] like لَابِنٌ and تَامِرٌ. (Ṣ)

أَدْرَعُ, applied to a horse, and to a sheep or goat, *Having a black head, the rest being white:* (Ṣ, Mṣb,* K:) or, as some say, *having a black head and neck,* (Mṣb, TA,) *the rest being white:* (TA:) or *having a white head and neck, the rest being black:* (TA:) fem. دَرْعَاءُ. (Ṣ, Mṣb:) pl. دُرْعٌ. (Ṣ:) or دَرْعَاءُ signifies *having what is termed* دَرَعٌ [q. v.]; applied to a sheep or goat, (K,) and to a mare: (TA:) or a sheep or goat *black in the body, and white in the head:* or *black in the neck and head, the rest of her being white:* or, accord. to AZ, a ewe *having a black neck:* or, accord. to Aboo-Sa'eed, sheep or goats *differing in colour:* or, accord. to ISh, *black except in having the neck white:* and *red* [*or brown*], *but having the neck white:* and also, *having the head with the neck white:* accord. to Az, the right explanation is that given by AZ, meaning *having the fore part black;* being likened to the nights termed دُرَعُ; or the latter are likened to the former: and hence, (TA,) — لَيْلَةٌ دَرْعَاءُ † *A night of which the moon rises at the dawn,* (K,) or *at the commencement of the dawn; the rest thereof being black, and dark.* (TA.) And † لَيَالٍ دُرْعٌ (Ṣ, K,) said by AHát to have been heard by him only on the authority of AO, but so accord. to Aṣ and A 'Obeyd and AHeyth, (TA,) and دُرَعٌ (K;) the former contr. to rule, for by rule it should be دُرْعٌ, its sing. being دَرْعَةٌ (A 'Obeyd, Ṣ;) or, accord. to AHeyth, you say ثَلَاثُ دُرْعٌ وَثَلَاثُ طُلْمٌ of † دَرْعَةٌ and طُلْمَةٌ, not of دَرْعَاءُ and طَلْمَاءُ; and Az says that this is correct and regular; but IB says that دَرْعَةٌ has دُرْعٌ for its pl. for the purpose of assimilation to طُلْمٌ in the saying ثَلَاثُ طُلْمٌ وَثَلَاثُ دُرْعٌ, and that no other instance had been heard by him of a word of the measure فَعْلَةٌ having a pl. of the measure فُعْلٌ; (TA;) † *Three nights of the month which follow those called* البِيضُ; (Aṣ, Ṣ, K;*) namely, *the sixteenth and seventeenth and eighteenth nights;* (TA;) because of the blackness of their first parts, and the whiteness of the rest thereof: (Ṣ, K:) there is no difference in what Aṣ and AZ and ISh say respecting them: but some say that they are the *thirteenth and fourteenth and fifteenth;* because part of them is black and part of them white: [this, however, seems to have originated from a misunderstanding of an explanation running thus; *three nights of the month which follow those called* البِيضُ, *which*, meaning the latter, *are the thirteenth* &c.; for the thirteenth and fourteenth and fifteenth are all white:] or, accord. to AO, اللَّيَالِي الدُّرْعُ signifies *the nights of which the fore parts are black and the latter parts white, of the end of the month;* and *those of which the fore parts are white and the latter parts black, of the commencement of the month.* (TA.) — أَدْرَعُ also signifies † One *whose father is free, or an Arab, and whose mother is a slave;* syn. مُهَجَّنٌ; (K;) as also مُعْرَنْدِسٌ. (TA.) And قَوْمٌ دُرْعٌ † *A people, or company of men, of whom half are white and half black.* (TA.)

مِدْرَعٌ: see the following paragraph.

مِدْرَعَةٌ *A certain garment, [a tunic] like that called* دَرَّاعَةٌ, *never of anything but wool,* (Lḥ, K,) [*and having sleeves;* for] mention is made, in a trad., of a مِدْرَعَة narrow in the sleeve; wherefore the wearer, in performing the ablution termed وُضُوء, put forth his arm from beneath the مِدْرَعَة, and so performed that ablution: (TA:) accord. to some, the دَرَّاعَة is *a [garment of the kind called]* جُبَّة, *slit in the fore part;* (TA;) [thus resembling a kind of جُبَّة worn by persons in Northern Africa, reaching to, or below, the knees, and having the two front edges sewed together from the bottom, or nearly so, to about the middle of the breast: it is said in the MA to be *a wide vest* or *shirt; a large* جُبَّة: and the مِدْرَعَة is there said to be *a woollen* دَرَّاعَة; *a woollen tunic:* El-Makreezee (cited by De Sacy in his "Chrest. Arabe," 2nd ed., vol. i., p. 125,) describes the † دَرَّاعَة as a garment worn in Egypt particularly by Wezeers, *slit in the fore part to near the head of the heart, with buttons and loops:* Golius describes it as "*tunica gossipina, fere grossior*;" adding, "estque exterior tum virilis tum muliebris;" as on the authority of J, who says nothing of the kind, and of the Loghat Neṣmet-Allah: and as *epomis, seu amiculum quod humeris injicitur;* on the authority of Ibn-Maqroof: J only says,] the † مِدْرَع and مِدْرَعَة are one; and † دَرَّاعَة is sing. of, or signifies one of what are called, دَرَارِيعُ: (Ṣ:) the pl. of مِدْرَعَة is مَدَارِيعُ. (MA.) — Also The [*appendage called*] صُفَّة [q. v.] *of a* رَحْل [or *camel's saddle*], *when the heads of the* وَاسِطَة [or *fore part* (Az says the وَسَط, accord. to the TA,)] *and the* آخِرَة [or *hinder part*] *appear from* [*above*]. *tit.* (K.)

درق

دَرَقٌ: see what next follows.

دَرَقَةٌ *i. q.* حَجَفَةٌ, (Ṣ, K, TA,) or تُرْسٌ, (Mgh,) [i. e. *A shield,*] *made without wood and without sinews:* (Mgh, TA:) or *made of skins sewed one over another:* (ISd and TA voce حَجَفَةٌ, q. v.:) pl. † دَرَقٌ, (Ṣ, K,) [or rather this is a coll. gen. n.,] and [the pl. is] أَدْرَاقٌ [a pl. of pauc.] and دِرَقَةٌ; (K;) this last mentioned by IDrd, who says, they are *made of the skins of beasts found in the country of the Abyssinians,* (TA,) [as are shields thus called in the present day: they are *made of the skin of the hippopotamus,* and *of other pachydermatous animals;* and sometimes *of the skin of the crocodile; generally oval, with a large protuberance in the middle, behind which is the handle, and between a foot and a half and two feet in length.*] = Also *A* خَوْخَة [here meaning *sluice*] *in a rivulet:* an arabicized word, from [the Persian] دَرِيچَه. (K, TA.) This is what is meant by the saying of the lawyers, that the repairing of the دَرَقَة is incumbent on the owner of the rivulet. (TA.)

دِرَّاقٌ: see what next follows.

دِرْيَاقٌ (Ṣ, K) and دَرْيَاقٌ (El-Hejeree, K) and دِرْيَاقَةٌ and † دَرْيَاقَةٌ (K) and † دِرَّاقٌ, (Fr, TA,) with kesr, like دِرَّاجٌ &c., not دَرَّاقٌ, as it would seem to be from the manner in which it is mentioned in the K, (TA,) [and as it is written in the CK and my MS. copy of the K,] *i. q.* تِرْيَاقٌ [q. v.]. (Ṣ, K.) — Also, (K,) or † دِرْيَاقَةٌ, (TA,) † *Wine;* (K, TA;) as "being likened to تِرْيَاق [properly so called: a meaning also borne by دِرْيَاقَةٌ تِرْيَاق]. (TA.)

دِرْيَاقَةٌ and † دَرْيَاقَةٌ: see the next preceding paragraph, in three places.

دَوْرَقٌ *A certain measure for wine,* or *beverage,* (Ṣ, A, O, L,) *containing the quantity to be drunk* [*at once*]: a Persian word, [originally دَوْرَه or

دُرْدُورٌ, arabicized: (L, TA:) [J says,] I think it to be Persian, arabicized: (Ṣ:) it is thus correctly written; not, as the context of the Ḳ requires it to be in this sense, دُرْدُقٌ. (TA.) — Also *A jar having a loop-shaped handle*, (Ṣ, TA,) *that is lifted, or carried, by the hand:* of the dial. of the people of Mekkeh: pl. دَوَارِقُ. (TA.) [In Egypt, it is applied to *A narrow-necked drinking-bottle, made of a dust-coloured, or grayish, porous earth, for the purpose of cooling the water by evaporation:* several varieties of this kind of bottle are figured in ch. v. of my "Modern Egyptians."]

درك

1. دَرَكَ, from which should be derived دَرَاكٌ and دَرْكٌ, is unused, though its noun دَرَكٌ [i. e. دَرْكٌ or دَرَكٌ, which latter (the more common of the two) see below,] is used. (IB.) [دَرَكَ in Golius's Lex. is evidently a mistranscription for دَارَكَ.]

2. تَدْرِيكٌ *The dropping of rain with close consecutiveness,* (IAạr, Ḳ, TA,) *as though one portion* thereof *overtook another.* (IAạr, TA.) You say, دَرَّكَ المَطَرُ *The rain dropped with close consecutiveness.* (TḲ.) — Also *The hanging a rope upon the neck of a person in coupling him with another.* (AA.)

3. دَارَكَ *The making one part, or portion, of a thing,* (Ḳ, TA,) whatever it be, (TA,) *to follow another uninterruptedly;* (Ḳ, TA:) as also مُدَارَكَةٌ (TA:) both [are inf. ns. of دارك, and] signify the same [i. e. *the continuing, or carrying on,* a thing *uninterruptedly*]: (Ṣ:) مُدَارَكَةٌ is when there are no intervals between things following one another; like مُوَاصَلَةٌ: otherwise it is مُوَاتَرَةٌ. (Ṣ and Ḳ in art. وتر.) You say, of a man, دارك صَوْتَهُ *He continued his voice uninterruptedly.* (Ṣ, TA.) — Also *A horse's overtaking, or coming up with,* wild animals (Ḳ, TA) &c. (TA.) You say, of a horse, دارك الوَحْشَ, inf. n. دِرَاكٌ, *He overtook, or came up with, the wild animals.* (TḲ.) [Thus it is syn. with ادرك.] — In the saying, لَا بَارَكَ اللّٰهُ فِيهِ وَلَا تَارَكَ وَلَا دَارَكَ (Ṣ, Ḳ,* TA,) it is an imitative sequent: (Ḳ, TA:) all these verbs have one and the same meaning. (Ṣ, TA. [See تَارَكَ.])

4. ادرك, (Ṣ, Mṣb, Ḳ, &c.,) inf. n. إِدْرَاكٌ (Ṣ, Mṣb) and مُدْرَكٌ, (Mṣb,) *He,* or *it, attained, reached, overtook,* or *came up with, him,* or *it:* (Ṣ, Ḳ, TA:) or *sought,* or *pursued, and attained, reached,* &c., *him,* or *it:* (Mṣb:) دارك, also, signifies the same, as shown above: and تدارك [of which ادّارك is a variation,] is syn. likewise, [of which ادّارك is a variation,] is syn. with ادرك; (Jel in lxviii. 49, and KL,* and TA;*) and so ادّرك. (TA.) You say, أَدْرَكْتُ الرَّجُلَ and ادّرَكْتُهُ [*I attained, reached, overtook,* or *came up with, the man*]. (IJ, TA.) And مَشَيْتُ حَتَّى أَدْرَكْتُهُ, *I walked,* or *went on foot, until I overtook him,* or *came up with him.* (Ṣ, TA.) And عِشْتُ حَتَّى أَدْرَكْتُ زَمَانَهُ *I lived until I attained,* or *reached, his time.* (Ṣ, TA.) And أَدْرَكْتُ الفَائِتَ [*I attained,* &c., *that which was passing away*]. (Mgh.) And ادركه بِمَكْرُوهٍ [*He overtook him,* or *visited him, with some displeasing,* or *abominable,* or *evil, action*]. (M and Ḳ in art. وتر. See also 6, in the latter half of the paragraph, in two places: and see 10, first sentence.) And أَدْرَكَنِي الجَهْدُ [*Difficulty,* or *distress,* &c., *overtook me, ensued to me,* or *came upon me*]; a phrase similar to بَلَغَنِي البَغْيُ in the Ḳur [iii. 35]: and so أَدْرَكْتُ الجَهْدَ [*I came to experience difficulty,* &c.]; like بَلَغْتُ مِنَ الكِبَرِ عِتِيًّا in the Ḳur [xix. 9]. (Er-Rāghib, TA in art. بلغ.) — [Hence, *He attained, obtained,* or *acquired, it;* and so ادرك بِذِمَّتِهِ, as is shown in the KL; so too ادرك بِهِ, for one says,] ادرك بِدَمِهِ [*He obtained revenge, or retaliation, for his blood*]. (Ṣ in art. وتر.) — [Hence also, *He perceived it; attained a knowledge of it by any of the senses.*] You say, أَدْرَكْتُهُ بِبَصَرِي [*I perceived it by my sight;*] *I saw it.* (Ṣ, TA.) لَا تُدْرِكُهُ الأَبْصَارُ in the Ḳur [vi. 103], means, accord. to some, *The eyes* [*perceive him not*]: accord. to others, *the mental perception comprehendeth not* [*or attaineth not the knowledge of*] *the real nature of his hallowed essence.* (TA.) You say also, ادرك عِلْمِي, meaning *My knowledge comprehended* that such a thing was a fact. (TA.) — [Hence likewise, as an intrans. v., or a trans. v. of which the objective complement is understood,] ادرك also signifies [*He attained a knowledge of the uttermost of a thing;* or] *his knowledge attained the uttermost of a thing.* (TA.) See also 6, in the former half of the paragraph, in two places. — Also *It* (a thing) *attained its proper time:* (Mṣb, Ḳ:) *it attained its final time or state, or its utmost point or degree.* (Ḳ.) [*He* (a boy, and a beast,) *attained his perfect, ripe,* or *mature, state;* and in like manner ادركت is said of a girl: or it is like ادرك as meaning] *he* (a boy) *attained to puberty,* (Ṣ, Mṣb,) or *to the utmost term of youth.* (TA.) *It* (fruit) *attained to ripeness, or maturity; became ripe,* or *mature;* (Ṣ, Mṣb;) *attained its time, and its utmost degree of ripeness or maturity.* (T, TA.) And ادركت القِدْرُ *The cooking-pot attained its proper time* [*for the cooking of its contents*]. (TA.) And ادركت الخَمْرُ [*The wine became mature*]. (Mṣb and Ḳ in art. خمر.) And ادرك مَاءُ الرَّكِيَّةِ دَرَكَ, i. e. *its bottom* (Aboo-'Adnán, TA.) — Also *It passed away and came to an end; came to nought; became exhausted;* or *failed entirely:* (Ṣ, Ḳ:) said in this sense of flour, or meal: (Ṣ:) and thus it has been explained as used in the Ḳur [xxvii. 68], where it is said, [accord. to one reading,] بَلْ أَدْرَكَ عِلْمُهُمْ فِي الآخِرَةِ [*Nay, their knowledge hath entirely failed respecting the world to come*]. (TA. [See also 6.]) Sh mentions this signification as heard by him on no other authority than that of Lth; and Az asserts it to be incorrect: but it has been authorized by more than one of the leading lexicologists, and the language of the Arabs does not forbid it; for it is said of flour, or meal, and in this case can only mean *it came to its end, and entirely failed, or became exhausted;* and fruits, when they are ripe (إِذَا أُدْرِكَتْ) are exposed to coming to nought, and so is everything that has attained to its extreme term; so that the signification of "coming to nought" is one of the necessary adjuncts of the meaning of إِدْرَاكٌ. (TA.) [In like manner,] ادّرك signifies *It* (a thing) *continued uninterruptedly and then came to nought:* (IJ, TA:) and agreeably with this signification is explained the saying in the Ḳur [xxvi. 61], إِنَّا لَمُدْرَكُونَ [*Verily we are coming to nought,* by those who read thus instead of لَمُدْرَكُونَ *being overtaken*]. (TA.) — You say also, ادرك الثَّمَنُ المُشْتَرِيَ, meaning [The payment of] *the price was, or became, obligatory on the purchaser:* this is an ideal reaching, or overtaking. (Mṣb.)

6. تدارَكُوا *i. q.* تلاحَقُوا (Ṣ) [i. e.] *They attained, reached, overtook, or came up with, one another;* as also ادَّارَكُوا, and ادَّرَكُوا; (Sh, TA;) [or] *the last of them attained, reached, overtook, or came up with, the first of them.* (Ṣ, Mṣb, Ḳ, TA.) Hence, in the Ḳur [vii. 36], (Ṣ,) حَتَّى إِذَا ادَّارَكُوا فِيهَا جَمِيعًا [*Until, when they have overtaken one another, or have successively arrived, therein, all together*]: originally تَدَارَكُوا. (Ṣ, Ḳ.*) And تدارك الثَّرْيَانِ [*The two moistures reached each other;* (like اِلْتَقَى الثَّرْيَانِ;) meaning] *the moisture of the rain reached the moisture of the earth.* (Ṣ.) — And [hence] تدارك signifies [*It continued, or was carried on, uninterruptedly; it was closely consecutive in its parts, or portions;*] *one part, or portion, of it, followed,* or *was made to follow, another uninterruptedly;* said of anything. (TA.) You say, تدارك السَّيْرُ [*The course, or pace, or journeying, continued uninterruptedly*]. (Ṣ and TA in art. حفد, &c.) And تداركت الأَخْبَارُ *The tidings followed one another closely.* (TA.) — [Hence, when said of knowledge, meaning, accord. to Fr, *It continued unbroken in its sequence* or *concatenation.*] بَلِ ادَّارَكَ عِلْمُهُمْ فِي الآخِرَةِ (Ḳ, TA,) in the Ḳur [xxvii. 68], (TA,) [virtually] means *Nay, they have no knowledge respecting the world to come:* (Ḳ, TA:) or, as IJ says, *their knowledge is hasty, and slight, and not on a sure footing,* &c.: Az says that AA read بَلْ أَدْرَكَ [of which an explanation has been given above (see 4)]: that I'Ab is related to have read بَلَى ادَّارَكَ [&c., i. e. *Yea, hath their knowledge reached its end* &c.?], as interrogatory, and without teshdeed: and that, accord. to the reading ادارك بل, Fr says that the proper meaning is, [*Nay,*] *hath their knowledge continued unbroken so as to extend to the knowledge of the world to come,* whether it will be or not be? wherefore is added, بَلْ هُمْ فِي شَكٍّ مِنْهَا بَلْ هُمْ مِنْهَا عَمُونَ: he says also that Ubeí read, أَمْ تَدَارَكَ; and that the Arabs substitute بَلْ for أَمْ, and أَمْ for بَلْ, when a passage begins with an interrogation: but this explanation of Fr is not clear; the meaning is [said to be] *their knowledge shall be unbroken and concurrent [respecting the world to come]* when the resurrection shall have become a manifest event, and they shall have found themselves

to be losers; and the truth of that wherewith they have been threatened shall appear to them when their knowledge thereof will not profit them: accord. to Aboo-Mo'ádh the Grammarian, the readings بَلِ ادَّارَكَ and بَلِ ادَّارَأَ &c. and بَلِ ادَّرَكَ &c. mean the same; i. e. *they shall know in the world to come*; like the saying in the Kur [xix. 39], أَسْمِعْ بِهِمْ وَأَبْصِرْ, &c.: and Es-Suddee says of both these readings that the meaning is, *their knowledge shall agree*, or *be in unison, in the world to come*; i. e. they shall know in the world to come that that wherewith they have been threatened is true: or, accord. to Mujáhid, the meaning of بَلِ ادَّارَكَ عِلْمُهُمْ &c. is said to be, *their knowledge concurrent respecting the world to come?* بل being here used in the sense of أَمْ: (TA:) or it may mean *their knowledge hath gone on uninterruptedly until it hath become cut short*; from the phrase تدارك بَنُو فُلَانٍ meaning *The sons of such a one went on uninterruptedly into destruction*. (Bḍ.) ⁂ تدارَكَهُ: see 4, in two places.

It is used in the [primary] sense of أَدْرَكَهُ in the saying in the Kur [lxvii. 49], لَوْ لَا أَنْ تَدَارَكَهُ نِعْمَةٌ مِنْ رَبِّهِ لَنُبِذَ بِالْعَرَاءِ [*Had not favour* (meaning *mercy*, Jel) *from his Lord reached him, or overtaken him, he had certainly been cast upon the bare land*]. (Jel.) ⁂ [Hence, elliptically, *He overtook him, or visited him, with good, or with evil.*] El-Mutanebbee says,

* أَنَا فِي أُمَّةٍ تَدَارَكَهَا اللّٰـ *

* ـهُ غَرِيبٌ كَصَالِحٍ فِي ثَمُودِ *

[*I am among a people* (*may God visit them with favour* and save them from their meanness, or *visit them with destruction* so that I may be safe from them,) *a stranger, like Sáliḥ among Thamood*]: تداركها الله is a prayer for the people, meaning ادركها الله ونجّاهم من لؤمهم [i. e. لُؤْمِهِمْ]: or it may be an imprecation against them, i. e. ادركهم الله بالاهلاك لِإِثْمُجُوِّ منهم: [each meaning as explained above:] and IJ says that because of this verse the poet was named المتنبّي. (W p. 35. The verse there commences with أنا; but أَنَا is required by the metre, and is more approved in every case except the case of a pause.)] It is mostly used in relation to aid, or relief, and benefaction: [so that it signifies *He aided, or relieved, him; he benefited him; he repaired his, or its, condition; he repaired, amended, corrected, or rectified, it:*] whence the saying of a poet,

* تَدَارَكْتَنِي مِنْ عُثْرَةِ الدَّهْرِ فَابْسِلْ *

* بِمَا شِئْتَ مِنْ مَعْرُوفِهِ الْمُتَكَارِمِ *

[*Kásim relieved me, or has relieved me, from the slip of fortune with what he pleased of his relieving, or continuous, beneficence*]. (TA.) [See also, in the first paragraph of art. دق, another example, in a verse of Zuheyr,] which is cited in that art. and the present in the TA: and see the syn. تَلَافَاهُ. Hence,] تَدَارَكْتُ بِمَا فَاتَ *i. q.* استدركته, q. v. (Ṣ, Mṣb, TA.)

8. اِدَّرَأَ: see 4, first and second sentences: — and near the end of the paragraph: — and see also 6, first sentence.

10. استدرك الشَّيْءَ بِالشَّيْءِ [properly] signifies حَاوَلَ إِدْرَاكَهُ بِهِ *endeavoured, to follow up the thing with the thing*]: (Ḳ:) as, for instance, الخَطَأَ بِالصَّوَابِ [*the mistake with what was right*]. (TḲ.) [Hence,] you say, اسْتَدْرَكْتُ مَا فَاتَ [*I repaired, amended, corrected, or rectified, what had passed neglected* by me, or by another; and *I supplied what had so passed, or what had escaped* me, or another, *through inadvertence*]; and تَدَارَكْتُهُ signifies the same [in relation to language and to other things; whereas the former verb is generally restricted to relation to language or to a writer or speaker]. (Ṣ, Mṣb.) You say also, استدرك عَلَيْهِ *He corrected, or rectified, what was wrong, or erroneous, in his saying:* [but more commonly, *he supplied what he had omitted in his saying*; generally meaning, *what he had omitted through inadvertence*: and اسْتَدْرَكْتُهُ عَلَيْهِ *I subjoined it, or appended it, to what he had written, or said, by way of emendation*; or, more commonly, *as a supplement*, i. e., *to supply what had escaped him, or what he had neglected*:] and hence, اَلْمُسْتَدْرَكُ عَلَى الْبُخَارِيِّ [*The Supplement to El-Bukhâree*;] a work supplying omissions of El-Bukhâree; by El-Ḥákim. (TA.) [Thus] اِسْتِدْرَاكٌ signifies The *annulling a presumption, or surmise, originating from what has been before said, [by correcting an error, or errors, or by supplying a defect, or defects,] in a manner resembling the making an exception*. (Kull.) [Hence حَرْفُ اسْتِدْرَاكٍ, meaning *A particle of emendation*, applied to لٰكِنْ, and to لٰكِنَّ.]

دَرْكٌ: see the next paragraph, in eight places.

دَرَكٌ The act of *attaining, reaching, or overtaking*; syn. لَحَاقٌ. (Ḳ, TA; [in the CK, اللِّحَاقُ is erroneously put for اللَّحَاقُ;]) [properly an inf. n. of the unused verb دَرَكَ (q. v.), but, having no used verb, said to be] a noun from اِدْرَاكٌ [with which it is syn.], (TA,) or a noun from أَدْرَكْتُ الشَّيْءَ; as also دَرْكٌ: and hence دَرَكُ الْحَرْفِ [which see in what follows]. (Mṣb.) [Hence,] لَا تَخَافُ دَرَكًا, in the Kur [xx. 80], means *Thou shalt not fear* Pharaoh's *overtaking* thee. (TA.) One says also فَرَسٌ دَرَكٌ الطَّرِيدَةِ, meaning *A horse that overtakes what is hunted*; like as they said فَرَسٌ قَيْدُ الْأَوَابِدِ. (TA.) ⁂ Also The *attainment*, or *acquisition, of an object of want*: and the *seeking the attainment or acquisition thereof*: as in the saying, يَكُرُّ فِيهِ دَرَكٌ [*Be thou early; for therein is attainment*, &c.]: and دَرْكٌ signifies the same. (Lth, TA.) [Hence, perhaps,] يَوْمُ الدَّرَكِ: this was [a day of contest] between El-Ows and El-Khazrej; (Ḳ:) thought to be so by IDrd. (TA.) ⁂ And *i. q.* دَرْكٌ. (Ṣ, Ḳ.) One says, مَا لَحِقَكَ مِنْ دَرَكِ فَعَلَيَّ خَلَاصُهُ *Whatever evil consequence ensue to thee, on me be the compensation thereof*]: in the A, مَا أَدْرَكَهُ مِنْ دَرَكٍ فَعَلَيَّ خَلَاصُهُ مِنْ تَبِعَةٍ i. e. [*Whatever evil consequence ensue to it*, &c.; relating to a thing sold]. (TA.) And hence ضَمَانُ الدَّرَكِ in the case of a claim for indemnification for a fault or a defect or an imperfection in a thing sold [meaning either *Responsibility*, or *indemnification*, (see ضَمَانٌ,) *for evil consequence*]: (TA in the present art.:) or this means [*indemnification for evil consequence in a sale*; i. e., virtually,] *the returning of the price to the purchaser on the occasion of requirement by the thing sold*: the vulgar say incorrectly ضَمَانُ دَرْكٍ, and still more incorrectly ضَمَانُ دَرَكٍ [generally meaning thereby I sell this, or I purchase this, on the condition of *responsibility*, or *indemnification, for any fault or defect or imperfection* that may be found in it]: (TA in art. ضمن:) [and in this manner ضَمَانُ الدَّرَكِ may be correctly rendered; for] دَرَكٌ also signifies *a fault or a defect or an imperfection* [in a thing sold]; for instance, in a slave that is sold. (TA in art. عبد.) [In the KT, الدَّرَكُ is also explained as signifying *The purchaser's taking from the seller a pledge for the price that he has given him, in fear that the thing sold may require it*: but this seems to be an explanation of the case in which the word is used; not of the word itself.] ⁂ Also *A rope*, (M, Ḳ,) or *a piece of rope*, (Ṣ,) *that is tied upon the [lower] extremity of the main rope* (Ṣ, M, Ḳ) *of a well, to the cross pieces of wood of the bucket*, (Ṣ,) *so as to be that which is next the water*, (Ṣ, M, Ḳ,) *in order that the main rope may not rot* (Ṣ, M) *in the drawing of water*: (M:) or *a doubled rope that is tied to the cross pieces of wood of the bucket, and then to the main well-rope*: (Az, TA:) and دَرْكٌ signifies the same. (Ḳ. [But only دَرَكٌ is authorized by the TA in this sense.]) [See also كَرَبٌ.] ⁂ Also, and دَرْكٌ, The *bottom*, or *lowest depth*, (Sḥ, T, Ṣ, M, Ḳ,) of a thing, (T, M, Ḳ,) as of the sea and the like, (T,) or of anything deep, as a well and the like: (Sḥ:) pl. أَدْرَاكٌ, (Ḳ,) a pl. of both, of a form frequent and analogous with respect to the former, but extr. with respect to the latter; and دَرَكَاتٌ also. (TA.) And *A stage of* Hell: (IAạr:) *a stage downwards*: (MA:) or *stages downwards*; like دَرَكَاتٌ: (B:) opposed to دَرَجٌ (MA, B) and دَرَجَاتٌ, (B,) which are upwards: wherefore, (MA, B,) the abodes of Hell, or the stages thereof, are termed دَرَكَاتٌ; (AʼO, Ṣ, MA, Ḳ, B;) [Golius and Freytag give دَرَكَةٌ as its sing. ı. the former as from the Ṣ, and the latter as from the Ḳ, in neither of which it is found;] and those of Paradise, دَرَجَاتٌ. (Ṣ, MA, B.) It is said in the Kur [iv. 144], إِنَّ الْمُنَافِقِينَ فِي الدَّرْكِ الْأَسْفَلِ مِنَ النَّارِ *Verily the hypocrites* shall be *in the lowest stage of the fire* of Hell]: here the Koofees, except two, read فِي الدَّرَكِ. (TA.) ⁂ [Golius gives another signification, "*Pars terræ*," as on the authority of the Ṣ and Ḳ, in neither of which it is found.]

دِرْكَةٌ The *ring of the bow-string*, (Ḳ, TA,) *that*

falls into the notch of the bow. (TA.) — And *A thong that is joined to the string of the bow,* (K,) *of the Arabian bow.* (TA.) — And *A piece that is joined to the girdle when it is too short,* (Lḥ, K,) and in like manner, *to a rope, or cord, when it is too short.* (Lḥ, TA.)

دَرَاكِ an imperative verbal noun, (S,) meaning أَدْرِكْ [*Attain thou, reach thou, overtake thou,* &c.]: (K:) from the unused verb دَرَكَ: (IB:) like تَرَاكِ [from تَرَكَ], meaning اُتْرُكْ. (TA.)

دِرَاكٌ [an inf. n. of 3, used in the sense of the part. n. مُتَدَارِكٌ]. You say, طَعَنَهُ طَعْنًا دِرَاكًا *He thrust him, or pierced him, with an uninterrupted thrusting or piercing:* and شَرِبَ شُرْبًا دِرَاكًا *He drank with an uninterrupted drinking:* and ضَرْبٌ دِرَاكٌ *An uninterrupted beating or striking.* (TA.)

دِرَاكَةٌ: see مِدْرَكٌ.

دَرِيكَةٌ *i. q.* طَرِيدَةٌ [as meaning *An animal that is hunted*]. (S, K.)

دَرَّاكٌ an epithet from أَدْرَكَ, (S, K,) applied to a man, (K,) and signifying كَثِيرُ الإِدْرَاكِ [i. e. One *who attains, reaches, or overtakes,* &c.; *much, or often:* and also *having much, or great, or strong, perception:* as will be seen from what follows]: (S, TA:) and so مُدْرِكٌ [expressly said in the TA to signify كَثِيرُ الادراك, though why it should have this signification as well as that (which it certainly has) of simply *attaining* &c., I cannot see,] and مُدْرِكَةٌ: (K, TA:) the last explained by Lḥ as signifying سَرِيعُ الإِدْرَاكِ [i. e. *quick in attaining,* &c.]. (TA.) Ḳeys Ibn-Rifá'ah says,

وَصَاحِبِ الوِتْرِ لَيْسَ الدَّهْرَ مُدْرِكَهُ ۞ عِنْدِي وَإِنِّي لَمُدْرَاكٌ بِأَوْتَارِ ۞

[*And he who has a claim for blood-revenge is not ever an attainer of it with* (meaning *from*) *me; but verily I am one who often attains blood-revenges*]. (IB.) Seldom does فَعَّالٌ come from أَفْعَلَ; but they sometimes said دَرَّاكٌ [i. e. *Having much, or great, or strong, perception*]; it being [in this instance] a dialectal syn. [of حَسَّاسٌ], or thus for conformity: (S:) it is said to be the only instance of فَعَّالٌ from أَفْعَلَ except جَبَّارٌ and سَرَّاءُ; [and some other instances might be added; but all of them require consideration:] accord. to IB, دَرَّاكٌ is from the unused verb دَرَكَ. (TA.)

مَدْرَكٌ: see مُدْرِكٌ. — لَهُ مَدْرَكٌ [if not a mistranscription for مُدْرِكٌ or مَدْرَكٌ] means *He has a sense in excess;* [app. *a preternatural perception, or a second sight;*] and so دِرَاكَةٌ. (TA.)

مَدْرَكٌ *A place,* and *a time, of* إِدْرَاكٌ [i. e. *attaining, reaching, overtaking,* &c.]. (Msb.) Hence مَدَارِكُ النَّرْعِ (Mgh, Msb;) among which is included investigation of the law by means of reason and comparison; (Mgh;) i. e. *The sources from which are sought the ordinances of the law; where one seeks for guidance by means of texts* [*of the Ḳur-án or the Sunneh*] *and by means of investigation by reason and comparison:* (Msb:) the lawyers make the sing. to be مُدْرَكٌ; (Mgh,* Msb;) but there is no way of resolving this: (Msb:) correctly, by rule, it is مَدْرَكٌ; because the meaning intended is *a place of* إِدْرَاكٌ. (Mgh.) — [Also pass. part. n. of 4. — And hence, *Perceived by means of any of the senses;* like مَحْسُوس: and *perceived by the intellect;* thus opposed to مَحْسُوس.]

مُدْرِكٌ: see دَرَّاكٌ, in two places. — الْقُوَّةُ الْمُدْرِكَةُ, and simply الْمُدْرِكَةُ, as a subst., *The perceptive faculty of the mind.* See also what next follows.]

مُدْرِكَةٌ: see دَرَّاكٌ. — [See also مُدْرِكٌ.] — الْمُدْرِكَاتُ الْخَمْسُ and الْمَدَارِكُ الْخَمْسُ signify *The five senses.* (TA.) [See also مُدْرِكٌ.] — Also The مَجْمَعَة [a word I do not find in any other instance, app. a mistranscription for مَجْمَعَة (which when written with the article differs very little from the former word) i. e. *the place to which the cupping-vessel is applied,* for this is often] *between the two shoulder-blades:* (K:) so says Ibn-'Abbád. (TA.)

مَدَارِكَةٌ A woman (TA) *that will not be satiated with coitus;* (K, TA;) as though her fits of appetency were consecutive. (TA.)

مُتَدَارِكٌ *Uninterrupted; or closely consecutive in its parts, or portions:* differing from مُتَوَاتِرٌ which is applied to a thing in the case of which there are small intervals. (Lḥ.) See also دِرَاكٌ. — Applied to a rhyme, (Lḥ, M, K,) and to a word, (Lḥ, TA,) *Having two movent letters followed by a quiescent letter;* as فَعْ and the like: (Lḥ, TA:) or *having two movent letters between two quiescent letters;* as مُتَفَاعِلُنْ, (M, K,) and مُسْتَفْعِلُنْ, مَفَاعِلُنْ, (M, TA,) and فَعَوْلُنْ فَعَّلَ, (M, K,) i. e. as فَعَلَ when immediately following a quiescent letter, (M, TA,) and فَعَوْلُ, (M, K,) i. e. as فُلَ with a movent letter immediately followed by it: (M, TA:) as though the vowel-sounds overtook one another without an obstacle between the two movent letters. (M, K.) — [الْمُتَدَارَك is also the name of *The sixteenth metre of verse; the measure of which consists of* فَاعِلُنْ *eight times.*]

مُسْتَدْرَكٌ [*A supplement*]: see 10. — [In the TA and some other similar works, it is often used as signifying *Superfluous, or redundant.*]

درن

1. دَرِنَ, aor. ـَ, inf. n. دَرَنٌ; (T,* S,* M, Msb, K;*) and ادرن; (T, M, K;) *It* (a garment, S, M, &c.) *was, or became, dirty, or filthy:* (S, M, Msb, K:) or *was, or became, defiled, polluted, or smeared, with dirt, or filth.* (T, K.) And دَرِنَتْ يَدُهُ بِالشَّيْءِ *His hand was, or became, defiled, polluted, or smeared, with the thing.* (K.)

4. ادرن: see 1. — Also *He rendered a* garment *dirty, or filthy:* (S, K:) or *he defiled, polluted, or smeared,* a garment *with dirt, or filth.* (K.) — أَدْرَنَتِ الإِبِلُ *The camels fed upon what is termed* دِرِين: (M, K:) thus they do in the case of drought, or sterility. (M.)

دَرَنٌ *Dirtiness, or filthiness;* or *dirt, or filth:* (S, M, K:) or *defilement, or pollution, with dirt or filth:* (T, K:) and accord. to the K, الإِدْرَنُ also is syn. with الدَّرَنُ; but ISd says that this is not known. (So in the TA. [In the text of the M, however, as given in the TT, in the place of الدَّرَنُ in this case I find الرَّدَى (for الرَّدْيُ, i. e. *the bad,* &c.); and another passage in the M, respecting a signification of إِدْرَوْنٌ, (which see below,) suggests that the explanation of الإِدْرَوْنُ as meaning الدَّرَنُ may have been taken from this passage in consequence of an oversight.]) مَا كَانَ إِلَّا كَدَرَنٍ يَتَقَى, meaning *It was no otherwise than like dirt in my hand,* which I therefore wiped with the other hand, is a prov. applied in the case of a thing done in haste. (M.) — [Hence,] أُمُّ دَرَنٍ means † *The present world, or the present state of existence.* (Z, K.) — دَرَنٌ is also used as meaning † *Vileness, ignominy,* or *abjectness.* (Ḥar p. 500.)

دَرِنٌ (S, M, Msb, K) and † أَدْرَنُ, (M, TA,) applied to a garment, *Dirty,* or *filthy:* (S, M, Msb, K:) or *defiled, polluted, or smeared, with dirt, or filth.* (K.) — And, so applied, *Old and worn out;* as also † دَرِينٌ. (K.) — [Hence,] يَدَاهُ † دَرِنَاتٌ بِالْخَيْرِ [in the CK مِنَ الْخَيْرِ] *His hands are worn out by beneficence;* meaning, *much used therein:* and † أَيْدِيهِمْ دَرِنَاتٌ [*Their hands are worn out* thereby]: and † هُوَ دَرِنُ الْيَدَيْنِ [*He is worn out in respect of the hands* thereby]. (K, TA.) — دَرِنَةٌ applied to a she-camel means *Mangy, or scabby.* (TA.)

دَرَنَانٌ, like سَحَابٌ, (K,) or † دَرْدَانٌ, (so accord. to the TT as from the M,) The *fox.* (M, K.)

دَرِينٌ: see دَرِنٌ. — Also, (S, M, K,) and † دَرِينَةٌ, (M, K,) *Dry herbage:* (M:) and *whatever is broken in pieces, of* [*plants of the kind termed*] حَشِيش, or *of trees, or of herbs, or leguminous plants,* (M, K,) *of such as are eaten without being cooked, or are slender and succulent or soft or sweet, and such as are hard and thick, or thick and inclining to bitterness, or thick and rough, when old* (M) *and dry:* (M, K:) or دَرِينٌ signifies *what is broken in pieces, of herbage, when it is old* (S, TA) *and withered, or wasted, and black;* (so in a copy of the S;) i. e. *withered, or wasted, herbage; such as is seldom made use of by the camels:* (S, TA:) or *herbage that has become a year old, and then dried up:* (Th, M:) *dry herbage a year old:* (Lḥ, T:) or *dry and old herbage.* (Ham p. 527.) — [Hence,] أُمُّ دَرِينٍ † *Sterile, or unfruitful, land.* (S, K.) A poet says,

تَعَالَ نُسَيِّطْ حَبَّ دَعْدٍ وَنَغْتَدِي ۞ سَوَائِيْنِ وَالمَرْعَى بِأُمِّ دَرِينِ ۞

[*Come thou, let us keep to our love of Daad* (a woman's name), *and we will go forth early in the morning, both alike, though the pasturing be in sterile land*]: he means, we will keep to our

love, though the means of subsistence be strait. (Ṣ.)

دِرْأَنَةٌ: see the next preceding paragraph.

دِرْئِنَةٌ [used in the manner of a proper name] *The foolish; stupid; unsound, or dull, or deficient, in intellect:* (M, A, Ḳ:) thus applied by the people of El-Koofeh: (M, A:) the people of El-Baṣrah say دِغْيَنَةٌ. (A, TA.)

دِرْآنٌ: see دَرَانٌ.

دِرْنٌ: see دَرَنٌ.

إِدْرَوْنٌ, quasi-coordinate to رِجْرَحْلٌ (IJ, M,) *i. q.* آرِيٌّ (M, Ḳ) or آخِيَّةٌ (TA in art. اخو) [*A rope, or loop of a rope, to which a beast is tied:* for further explanations, see آخِيَّةٌ]: and *a manger:* (M, Ḳ:) pl. أَدَارِينُ. (TA in art. اخو.) You say, رَجَعَ الفَرَسُ إِلَى إِدْرَوْنِهِ *The horse returned to his* آرِيّ: (M, TA:) *or to his manger.* (TA.) — *A place of abode; settled place of abode; place of constant residence; dwelling; or home.* (M, Ḳ.) So in the saying, رَجَعَ إِلَى إِدْرَوْنِهِ [*He returned to his place of abode,* &c. See also what next follows.] (M.) — *I. q.* أَصْلٌ [app. as meaning *Origin; or original state or condition:* and this may sometimes be meant by the phrase immediately preceding]: (M, Ḳ:) particularly *such as is bad,* accord. to some, who derive it from الدَّرَنُ: but this is nought, or of no account. (M.) — See also دَرْنٌ. — Accord. to IAạr, one says, فُلَانٌ إِدْرَوْنُ شَرٍّ, meaning *Such a one is evil in the utmost degree.* (T.)

مُدْرِنٌ *Dry* firewood. (M, Ḳ.)

مُدْرِنٌ, applied to a man and to a woman, *Very dirty or filthy:* (IAạr, M, Ḳ:*) pl. مَدَارِينُ. (M.) — And A gazelle *that eats* دِرِين. (Ḳ.)

دره

1. دَرَهَ, (Ṣ, Mṣb, Ḳ,) and دَرِهَ, (Ḳ,) aor. ـَ, (Mṣb, Ḳ,) inf. n. دَرْءٌ, (TA,) *He repelled from them, or defended them;* (Ṣ, Ḳ:) like دَرَأَ, from which it is [said to be] formed by substitution, as دَرْهَمٌ from دَرْقَمٌ (Ṣ:) and so هَرَاقَ from رَاقَ. (Ḥar p. 551: [but for this I find no other authority:]) or *he spoke for them, and repelled from them or defended them.* (Mṣb.) — دَرَهَ عَلَيْهِمْ, aor. as above, (Ḳ,) and so the inf. n., (TA,) or the inf. n. is دَرْءٌ, (JK,) *He came upon them suddenly, or unawares,* (IAạr, Ḳ,) *whence they did not expect him;* like دَرَأَ: (IAạr, TA:) and [simply] *he came upon them.* (JK, Ḳ.) — دَرِهَ also signifies *The being bold, or daring.* (TA.) — دَرَهَهُ; (JK;) so in the handwriting of Ṣgh, but accord. to the Ḳ دَرْهَهُ, inf. n. تَدْرِيهٌ; (TA;) *i. q.* تَنَكَّرَ لَهُ [*He became changed in countenance to him by anger so that he did not know him; or he met him in a morose manner*]. (JK, Ṣgh, Ḳ, TA.) — دَرَهَ عَلَى الِيَائَةِ *It was on the point of amounting to a hundred.* (JK.) [See also 2.] — دَرَهْتُ بِالمَعْزَى *I called the goats to water.* (JK.)

2: see 1. — دَرَّهَ عَلَى كَذَا, inf. n. تَدْرِيهٌ, *It exceeded such a thing.* (Ḳ.) [See also 1, last signification but one.]

5. تَدَرَّهَ *i. q.* تَهَدَّدَ [*He threatened, or frightened*]. (IAạr, TA.)

دِرْيَهٌ *The chief* of a people or party. (JK, Ṣgh, TA.)

دَرَهْرَهَةٌ † *A shining,* or *brightly-shining, star,* (AA, Ḳ, TA,) *that rises from the horizon glistening intensely.* (AA, TA.) — *A woman who overcomes, or subdues, her husband.* (AA, TA.) — سِكِّينٌ دَرَهْرَهَةٌ *A knife with a curved end; called by the vulgar* مِشْمَلٌ. (TA.)

دَارِهَاتُ الدَّهْرِ *The assaults of time or fortune.* (IAạr, Ḳ.) — [Hence also,] *One who intrudes uninvited at feasts; a smell-feast; a sponger.* (JK, Ṣgh.) — And *A messenger.* (JK, Ṣgh.) — Also † *Shining, gleaming, or glistening, much, or intensely.* (MF, TA.)

دَارِهٌ [act. part. n. of 1]. [Hence,] هُوَ ذُو تُدْرِهٍ, *He is one who is wont to come suddenly, or unawares, upon his enemies, whence they know not.* (TA.) And هُوَ ذُو تُدْرِهِمٍ (IAạr, JK, Ḳ, TA, [in the CK, erroneously, تُدْرِهِمٍ,]) and تُدْرِيهِمٍ, (TA,) *He is the repeller from them, or the defender of them,* (IAạr, Ḳ,) فِي الحَرْبِ [*in war or fight*]: (JK:) you may not say هُوَ دَارِهُهُمْ, without ذُو. (TA.) Some say that the ه is a substitute for the ء: but ISd affirms that the two words, with ه and with ء, are dial. vars. (TA.)

مَدْرَهٌ *A noble chief or lord;* (ISd, Ḳ:) so called because he is strong to execute affairs, and ventures upon them suddenly: (ISd, TA:) and *a headman, or chief,* مُقَدَّمٌ, [so in the copies of the Ḳ, but the right reading is probably مُقَيِّمٌ, i. e. *bold,*]) *in respect of tongue, on the occasion of contention, or disputation; and in arm, or hand, on the occasion of fight:* (Ḳ, * TA:) or the *headman and spokesman* of a people, or party: (Ṣ:) or the *spokesman and defender* of a people, or party: (Mṣb:) or مَدْرَهُ قَوْمٍ means *the defender of a people, or party;* (JK, TA;) *the chief, or headman, among them:* (JK:) *or the headman and orator and spokesman and defender of a people, or party:* (TA:) and مَدْرَهُ حَرْبٍ means the same; (JK, TA;) *or the chief by whom evil is repelled, and who orders, or arranges, the affairs of war:* (Ḥam p. 232:) pl. مَدَارِهُ. (Ṣ.)

درهرهة

دَرَهْرَهَةٌ: see the next preceding article.

درهم

Q. 1. دَرْهَمَتْ, said of the خُبَّازَى [or mallow], (Ṣ, TA,) *It became round [in its leaves];* (TA;) *its leaves became like [the silver coins called]* دَرَاهِم. (Ḳ.)

Q. 4. اِدْرَهْمَّ, (Ṣ, Ḳ,) inf. n. اِدْرِهْمَامٌ, (Ṣ,) *He* (a man, TA) *became aged:* (Ḳ, TA:) or *he* (an old man) *tottered* (سَقَطَ) *by reason of age.* (Ṣ, TA.) — اِدْرَهَمَّ بَصَرُهُ *His sight became dim,* or *obscure.* (Ḳ.)

دِرْهَمٌ, (Ṣ, Mgh, Mṣb, Ḳ,) of the measure فِعْلَلٌ, (Mṣb, MF,) of which it has been said that there are only three other instances, but there are many more; (MF;) an arabicized word, (Ṣ, Mṣb,) from the Pers. [دِرَمْ]; (Ṣ;) also pronounced دِرْهَمٌ, (Ṣ, Mṣb, Ḳ,) but this is of rare occurrence; (TA;) and دِرْهَامٌ, (Ṣ, Ḳ,) which is more rare; (TA;) *A certain silver coin;* (Mgh, Mṣb;) like as دِينَارٌ signifies a certain gold coin: (Mgh:) [and the *weight thereof;* i. e. *a drachm,* or *dram:*] *its weight is six* دَوَانِيقَ [or *dániks*]; (Mṣb, and Ḳ in art. مك;) i. e., *the weight of the* دِرْهَمِ إِسْلَامِيّ: but in the Time of Ignorance, some dirhems were light, being *four* دوانيق; and these were called طَبَرِيَّةٌ: and some were heavy, being *eight* دوانيق; and these were called عَبْدِيَّةٌ, or بَغْلِيَّةٌ: and of these two they made two that were equal; so that each درهم was *six* دوانيق: this is said to have been done by 'Omar: or, accord. to another account, some dirhems were of the weight of *twenty carats,* and were called the *weight of ten* [i. e. of ten *dániks*]; and some were of the weight of *ten* [*carats*], and were called the *weight of five;* and some were of the weight of *twelve* [*carats*], and were called the *weight of six:* and they put the three weights together, and called the third part thereof the *weight of seven:* and one of the weights of the درهم before El-Islám was *twelve carats,* which is *six* دوانيق: but the درهم اسلامى is *sixteen carats;* the دانق being a carat and two thirds: (Mṣb:) or dirhems should be *fourteen carats* [i. e. *seven dániks*]; ten being of the weight of seven مَثَاقِيل [or mithḳáls]: in the Time of Ignorance, some were heavy, [equal to] مثاقيل; and some were light, [called] طَبَرِيَّةٌ; and when they were coined in the age of El-Islám, they made of the heavy and the light two dirhems, so that ten became equal to seven مثاقيل: A 'Obeyd says that this was done in the time [of the dynasty] of the sons of Umeiyeh: (El-Karkhee, cited in the Mgh:) [see also De Sacy's "Chrest. Arabe," sec. ed., vol. ii. p. 110 of the Arabic text, and p. 282 of the transl.; where it is further stated, on the authority of Ibn-Khaldoon, that the درهم مغربى was *three* دوانيق; and the درهم بغدادى, *one* دانق; and, as is said in the Mṣb, that 'Omar adopted the mean between the بغدادى and the طبرى, making the درهم to be *six:*] the pl. (of درهم, Ṣ) is دَرَاهِمُ and (of درهام, Ṣ) دَرَاهِيمُ. (Ṣ, Ḳ.) [The former of these pls. is often used as signifying *Money, cash,* or *coin,* in an absolute sense.] The dim. is دُرَيْهِمٌ and دُرَيْهِمَةٌ: the latter held by Sb to be anomalous; for he says that it is as though it were formed from دِرْهَامٌ, though this was not used by them. (TA.) — Hence, as being likened thereto, [i. e., to the coin thus called,] (TA,) دِرْهَمٌ signifies also † *A* حَدِيقَة [app. as meaning *a round piece of land surrounded by a fence or the like, or by elevated land;* for this is one of the significations of حَدِيقَةٌ]. (Ḳ.) [It is said that] this is taken from

the saying of 'Antarah, [describing showers of copious rain,]

* فَتَرَكْنَ كُلَّ حَدِيقَةٍ كَالدِّرْهَمِ *

[*So that they left every ridged-round spot of ground like the* درهم]. (TA.) [But accord. to one reading, he said, كُلَّ قَرَارَةٍ; meaning, as is said in the EM, p. 227, "every round hollow;" and likening such a hollow to the درهم because of its roundness, and the clearness and whiteness of its water.]

دِرْهِم: دِرْهَام: دِرْهِيم: دِرْهِيم: see the next preceding paragraph.

مُدَرْهِم A man *possessing many* دَرَاهِم (AZ, K:) it has no verb: (TA:) you should not say دَرْهَمَ. (AZ, K.)

مُدَرْهِم An old man *tottering* (سَاقِط) *by reason of age.* (S, K.)

دري

1. دَرَى الشَّيْءَ: عَلِمَهُ *He knew the thing;* syn. دَرَيْتُهُ (M;) [and so دَرَى بِالشَّيْءِ: for] you say, دَرَيْتُ بِهِ, (S, Mṣb, K) and دَرَيْتُهُ, (S, K,) aor. أَدْرِي, (Mṣb, K,) inf. n. دَرْيٌ (S, M, Mṣb, K) and دِرْيٌ (Lḥ, M, K) and دِرْيَةٌ (S, M, Mṣb, K) and دَرْيَةٌ, (M,* K,) which last is said by Sb to be not used as an inf. n. of un., but as denoting a state, or condition, (M,) and, accord. to some copies of the S, دِرْيَةٌ, (TA, [so in one of my copies of the S,]) and دِرْيَانٌ and دَرْيَانٌ (S, M, Mṣb, K) and دِرَايَةٌ (S, M, Mṣb, K) and دِرَايَةٌ (M, K) and دُرْيٌ, (TS, K,) *I knew it;* (S, Mṣb, K;) syn. عَلِمْتُهُ (Mṣb, K) or عَلِمْتُ بِهِ: (S:) or it has a more special meaning than عَلِمْتُهُ: it is said to signify *I knew it after doubting:* so says Aboo-'Alee: (TA:) or *I knew it by a sort of artifice, or cunning, or skill;* (K, TA;) or *with painstaking, and artifice or cunning or skill;* (Ḥar p. 24;) and therefore دَرَى is not said of God: (TA:) a rájiz says, (S,* TA,) but this is an instance of the rude speech of the Arabs of the desert, (TA,)

* لَاهُمَّ لَا أَدْرِي وَأَنْتَ الدَّارِي *

[*O God, I know not, but Thou art the knowing*]: (S, TA: [in Ḥar, p. 24, it is cited as commencing with اللّٰهُمَّ, and therefore as a prose-saying, ascribed to Mohammad, and as adduced by some to show that الدَّارِي is allowable as an epithet applied to God:]) or, as some relate it, وَلَا أَدْرِ, (S,) in which the ى is elided in consequence of the frequent usage of the phrase; (S, M;) like the phrases لَمْ أُبَلْ and لَمْ يَكُ; (S;) and like أَقْبَلَ بِضَرُبَةٍ لَا يَالَ [q. v. in art. ايل. (M.) [The saying لَا دَرَيْتَ وَلَا تَلَيْتَ or أَلَيْتَ &c. is explained in the latter part of the first paragraph of art. الو.] One says, مَا أَدْرِي أَيُّ النَّاسِ هُوَ *I know not who of mankind he is*]. (The Lexicons passim.) And IAạr mentions the saying مَا تَدْرِي مَا دِرْيَتُهَا (M,) or دِرْيَتُهَا, (TA,) as meaning *Thou knowest not* [which may also be rendered *she knows not*] *what is her knowledge.* (M, TA.) ―― دَرَى, (T, M, K,) aor. يَدْرِي, (T, S,) inf. n. دَرْيٌ, (T, M, K,) *He deceived, deluded, beguiled, circumvented, or outwitted,* (Isk, T, S, M, K,) a man, (Isk, T,) and an object of the chase; as also ↑ أَدْرَى and ↑ تَدَرَّى: (T, S, M, K:* [أَدْرَاهُ in the CK is a mistake for أَدْرَاهُ:]) *he hid, or concealed, himself, and deceived, deluded, &c.* (S.) A rájiz says,

* كَيْفَ تَرَانِي أَدْرِي وَأَدْرَى ↑ *

* غِرَاتِ جُمْلٍ وَتَدَرَّى ↑ غُرِّي *

(T, S, M) i. e. *How seest thou me winnowing* the dust of the mine *and deceiving Juml* by looking at her *while she is inadvertent,* (T, S,) *she also deceiving me* [by looking at me *while I am inadvertent*]: تَدَرَّى being for تَتَدَرَّى. (S.) See also 3. ―― دَرَى, (K,) aor. يَدْرِي, inf. n. دَرْيٌ, (TA,) *He scratched his head with the* مِدْرَى: (K:) or رَأْسَهُ ↑ دَرَى *he combed his head* with the مِدْرَى. (M: [see Ḥam p. 159, line 11: and see also دَرَّى:]) and ↑ تَدَرَّتْ *she* (a woman, S) *loosed and let down, or loosed and separated, or combed, her hair* (S, K, TA) *with the* مِدْرَاة. (TA.)

2: see above, last sentence. ―― دَرَّيْتُ تُرَابَ الْمَعْدِنِ, inf. n. تَدْرِيَةٌ, *I winnowed the dust of the mine to separate its gold:* a dial. var. of تَذْرِيَةٌ: or perhaps a mistake for the latter.] (Mṣb.)

3. دَارَاهُ, (T, M, Mṣb,) inf. n. مُدَارَاةٌ, (T, S, Mgh, Mṣb,) *He treated him with gentleness, or blandishment; soothed, coaxed, wheedled; or cajoled, him:* (S,* M, Mṣb:) *or deceived, deluded, beguiled, circumvented, or outwitted, him;* or *strove, endeavoured, or desired, to do so:* (T, Mgh:) مُدَارَاةُ النَّاسِ and الْمِدَاهَاةُ both signify الْمِلَايَنَةُ (S in the present art.:) and دَارَأْتُهُ and دَارَيْتُهُ both signify *I was fearful, or cautious, of him; and treated him with gentleness or blandishment, or soothed him, coaxed him, wheedled him, or cajoled him:* (S in art. درأ:) or دَارَأْتُهُ means "I was fearful, or cautious, of him," as says AZ; or "of his evil, or mischief:" and دَارَيْتُ signifies *I deceived, deluded, beguiled, circumvented, or outwitted;* as also ↑ دَرَيْتُ: (T in art. درأ:) and مُدَارَاةٌ also signifies [the *acting with*] *good nature or disposition;* and the *holding familiar intercourse with others.* (T in the present art.) You say also, دَارَاهُ عَنِ الْأَمْرِ, and عَلَيْهِ, *He endeavoured to turn him, or entice him, by blandishment, or by deceitful arts, from the thing,* and *to it;* syn. رَاوَدَهُ. (L in art. رود.) ―― And دَارَى عَنْهُ *He defended him; or spoke, or pleaded, or contended, in defence of him;* like رَاجَرَ عَنْهُ. (TA in art. رجر.)

4. أَدْرَاهُ بِهِ *He made him to know, or have knowledge of, it; acquainted him with it.* (S, M, Mṣb, K.) The reading وَلَا أَدْرَاكُمْ بِهِ, with ء, [in the Ḳur x. 17,] is incorrect: the proper reading is without ء. (S, M.) ―― أَدْرَى دُرِّيَّةً, and ↑ تَدَرَّى, (M, TA,) *He took for himself,* or *prepared, a* دِرِّيَّة. (TA.) [See also تَدَرَّأَ.]

5: see 1, latter part, in two places. ―― and see also 4. ―― تَجَشَّمَ وَتَدَرَّى [as though for يَتَدَرَّأُ] *An army of which one part presses upon another;* like يَتَجَشَّمُنِي. (TA in art. جعب.)

7. اِنْدَرَى: see اِنْدَرَأَ: this is vulgar. (TA in art. درأ.)

8: see 1, latter part, in two places. ―― اِدَّرَوْا مَكَانًا means *They directed their course to, or towards, a place, making an inroad, or incursion, upon an enemy, and going to fight and plunder:* (M, TA:) or *as though they did so.* (S.)

دُرْيَةٌ, accord. to some copies of the S, is an inf. n. of دَرَيْتُهُ meaning عَلِمْتُهُ, like دِرْيَةٌ &c. (TA.)

دُرِّيَّةٌ, accord. to some copies of the S, is an inf. n. of دَرَيْتُهُ meaning عَلِمْتُهُ, like دِرْيَةٌ &c. (TA.) ―― أَتَى هٰذَا الْأَمْرُ مِنْ غَيْرِ دُرِّيَّةٍ means *This thing, or event, came without any act, or deed.* (T, TA.)

دَرِيَّةٌ, without ء, *A beast,* (Aṣ, T, S,) or *a camel,* (Isk, T,) or *a she-camel, or a cow,* (M,) *by means of which one conceals himself from the objects of the chase, or wild animals,* (Aṣ, Isk, T, S, M,) *so deceiving them,* (Isk, T, M,) *shooting, or casting, when he is able to do so:* (Aṣ, Isk, T, S:) or, accord. to AZ, it is with ء, (دَرِيئَةٌ,) because the دَرِيئَة is driven (تُدْرَأُ, i. e. تُدْفَعُ) towards the objects of the chase. (S, M.) ―― Also *A wild animal,* or *wild animals,* (وَحْش,) specially *of such as are objects of the chase.* (M, TA.) ―― And *A thing,* (K,) or *ring,* (Ḥam p. 75,) *by aiming at which one learns to pierce or thrust [with the spear].* (Ḥam, K.) So in a verse cited voce دُرَيْئَةٌ, in art. درأ. (Ḥam ubi suprà.)

دَارِي, as an epithet applied to God: see 1.

مِدْرَاةٌ and ↑ مِدْرَأَةٌ (T, S, M, K) and ↑ مِدْرًى, (T, M, K,) the last with fet-ḥ to the م and with kesr to the ر, (TA, [in the CK, erroneously, مِدْرِيَة,]) *An iron instrument with which the head is scratched,* called [in Pers.] سَرْ خَارَهْ; (T;) *a thing like a large needle, with which the female hair-dresser adjusts, or puts in order, the locks of a woman's hair:* (S;) *a thing with which the head is scratched:* (W p. 125, in explanation of the first:) or *a wooden instrument which a woman puts into her hair:* (TA voce مِشْطَةٌ, in explanation of the second:) and, (T, S,) as being likened to the iron instrument thus called, (T,) *a horn* (T, S, M, K) of a [wild] bull [and of a gazelle], (T, S,) *with which the female hair-dresser sometimes adjusts, or puts in order, the locks of a woman's hair,* (S,) *or with which one scratches his head:* (K:) and, accord. to some copies of the K, *a comb:* (TA:) the pl. is مَدَارٍ, and مَدَارَى, (M, K, TA,) in the latter of which, the alif [written ى] is a substitute for ى [properly so called]. (M, TA.) [Hence,] جَانِبُ الْمِدْرَى, or جَانِبُ الْمِدْرَى, (accord. to different copies of

the §, [or جَأْبَةُ البِدْرِى, or جَأْبَةُ البِدْرِى, see arts. جأب and جوب,]) A gazelle *whose horn is thick*; which shows it to be young. (§.) = [See also مِرْدًى (in art. ردى), last sentence.]

مِدْرَأَةٌ: } see the next preceding paragraph.
مَدْرِيَةٌ: }

دس

1. دَسَّهُ, (§, M, A, &c.,) aor. ـُ, (M, Mṣb,) inf. n. دَسٌّ (M, A, Mgh, Mṣb, K) and دِسِّيسَى, (K,) like عَصَبِيَّى, (TA,) *He hid it, or concealed it*, (Lth, §, A, Mgh, Mṣb, K,) namely, anything, (A, Mgh, Mṣb,) in the earth or dust, (§, Mgh,) or beneath a thing: (A, Mgh:) *he buried it* (A, Mṣb, K) in the earth or dust, (Mṣb,) or beneath a thing: (K:) or *he put it in*, or *inserted it, beneath*: (M:) or, accord. to some, *he put it in, or inserted it, with force; he thrust it in*: (TA:) and دَسَّاهُ and دَسَّهُ, (M, K,*) in the latter of which one of the س is changed into ى because the reduplication is disliked, (M,* TA,) signify the same as دَسَّهُ, (M, K,*) [or, probably, have an intensive signification.] It is said in the Ḳur [xvi. 61], أَمْ يَدُسُّهُ فِى التُّرَابِ *Or whether he shall bury it in the dust*: meaning, his female child, which he buried alive: the pronoun agreeing with the word ما [which precedes in the same verse]. (T, TA.) It is also said in the Ḳur [xci. 9 and 10], قَدْ أَفْلَحَ مَنْ زَكَّاهَا وَقَدْ خَابَ مَنْ دَسَّاهَا, (M, K,*) in which دَسَّاهَا is for دَسَّسَهَا, like تَظَنَّيْتُ for تَظَنَّنْتُ, (K,) because the niggardly conceals his place of sojourning and his property, but the liberal makes his place of sojourning upon an open and elevated spot that he may not be concealed from guests and those who desire to come to him: (Fr, Zj, K:*) or the meaning is, *He is successful who maketh it* (namely his soul) *pure and believing, and he is unsuccessful who introduceth it among the good when he is not of them*: (IAạr, Th, M, K:*) or [*he is successful who maketh it to increase in grace by good works,*] *and he is unsuccessful who maketh it vile and little by evil works*: (M:) or the latter clause means, *and he is unsuccessful who hideth it, and maketh it obscure and of no reputation, by the neglect of almsgiving and of obedience* [*to God in other matters*]: (TA:) or *the soul is unsuccessful that God rendereth obscure* [so I render, here, دَسَّاهَا]. (Fr, K.) = دَسَّ البَعِيرَ, aor. ـُ, inf. n. دَسٌّ, *He anointed the camel with tar, not thoroughly, [but only in the arm-pits, and the inner parts of the roots of the thighs or other similar parts:]* (M:) [for it is said that] دَسُّ البَعِيرِ signifies *the camel was anointed with tar in the parts called the* مَسَاعِر: (§: [see جَعْل:]) or the latter signifies *the camel became swollen in the parts so called*. (M.) Hence the prov., لَيْسَ الهِنُّ بِالدَّسِّ [which see explained in art. هنأ]. (TA in art. هنأ. [In the § and M and TA, in the present art., instead of الهِنُّ, we find الهِنَّاءُ: but the former is the preferable reading.])

2. دَسَّسَهُ and دَسَّاهُ: see دَسَّهُ; each in two places.

7. انْدَسَّ [*He, or it, became hidden, or concealed*, in the earth or dust, or beneath a thing: *he, or it, hid, or concealed, himself, or itself*, in the earth &c.:] *he, or it, became buried: he, or it, buried himself, or itself*: (§, K:) or *it became put in*, or *inserted, or it put in*, or *inserted, itself, beneath*. (M.) — [Hence,] انْدَسَّ فُلَانٌ إِلَى فُلَانٍ بِأَتَانِهِ بِالنَّمَائِمِ [*Such a one came secretly to such a one, bringing him calumnies*]: (TA:) or انْدَسَّ الى فلان means † *he came to such a one with calumnies*. (Ḥam p. 219.)

دَسٌّ *Tar with which the arm-pits, and the inner parts of the roots of the thighs or other similar parts, of camels, are anointed*. (TA.)

دَسِيسٌ The *concealment of guile or artifice*. (§.) = *One whom thou hidest, or concealest,* (مِمَّنْ تَدُسُّهُ) *in order that he may bring thee news, or information*: (M, K:) accord. to some, *similar to* مُتَجَسِّس; (M:) or مُتَجَسِّسٌ; and called by the vulgar دَاسُوسٌ: (TA:) or قَوْمٌ دَسِيسٌ signifies *one whom a people send secretly to bring them news, or information*; (A:) *the spy of a people, who searches for, and then brings, news, or information*; syn. جَاسُوس. (Mṣb.) — And دُسُسٌ [pl. of دَسِيسٌ] *Persons hypocritical in their actions, who enter among the reciters of the Ḳur-án when they are not of them*. (IAạr, K.)

دَسِيسَةٌ [app. The *coming secretly to a person, bringing him calumnies*: in modern Arabic, *a secret machination or the like*]. (TA, where, after the phrase انْدَسَّ فُلَانٌ إِلَى فُلَانٍ بِأَتَانِهِ بِالنَّمَائِمِ, (see 7,) it is added, وَمِنْهَا الدَّسِيسَةُ.)

دَسَّاسٌ *That enters much, or often; wont to enter*; syn. دَخَّالٌ: so in the saying, العِرْقُ دَسَّاسٌ [*The natural disposition is wont to enter* and actuate him in whom it is engendered: generally applied to him who has some fault derived from his mother, or the like; as is said in a marginal note in my copy of the TA: see عِرْق]. (TA.)

دَاسُوسٌ: see دَسِيسٌ.

مَدْسُوسٌ, applied to a camel: part. n. of دَسَّ [q. v.]. (§.)

دست

دَسْتٌ *i. q.* دَشْتٌ, (K,) *A [desert, or such as is termed]* صَحْرَاء: an arabicized word [from the Pers. دَشْت]: (Mṣb, K:) or it is either a dial. var. of دشت or an arabicized word from this latter. (TA.) = *The upper end of a chamber, which is the most honourable place therein*: (A, K, TA:) in this sense an arabicized word [from the Pers. دَسْت]. (K.) — Hence, [*A place, or seat, of honour: a seat of office*: used in these senses in the present day:] used by the later writers to signify *a court, or council*; syn. دِيوَان: and the *court*, or *council*, (مَجْلِس,) *of a wezeer* or *governor*. (TA.) — *A thing against, or upon, which one leans*, or *stays himself*: (Ḥar p. 261:) *a pillow*, or *cushion*. (Id. p. 276.) = *Headship, rule, dominion, government, or superiority*. (MF.) = *A game; a single act of a game or play*: pl. دُسُوتٌ. (TA.) You say, الدَّسْتُ لِى *The game is mine*: and الدَّسْتُ عَلَىَّ *The game is against me*. (Ḥar p. 130.) And تَمَّ عَلَيْهِ الدَّسْتُ [*The game ended, or has ended, against him*]: this is said of one who is overcome: the Arabs in the Time of Ignorance used to say so when a man's arrow [in the game called المَيْسِر] was unsuccessful, and he did not attain his desire. (TA.) [In the contrary case, one says, تَمَّ لَهُ الدَّسْتُ *The game ended, or has ended, in his favour*.] فُلَانٌ حَسَنُ الدَّسْتِ [*Such a one is a good player*] is said of a skilful chess-player. (A.) And a poet says,

تَفُزْنَ فِى أُخْرَى الدُّسُوتِ البَيَادِقُ

[*The pawns become queens in the ends of the games*: تَفُزْنَ being for تَتَفَوَّزْنَ]. (TA.) — [It is also used in the present day to signify *A trick of cards*.] — And *An evasion, a shift, a wile, or an artifice*; or *art, artifice, cunning, ingenuity, or skill*: (MF, and Ḥar p. 130:) and *deceit, delusion, guile, or circumvention*. (Ḥar ibid.) = Also, (TA,) دَسْت مِن الثِّيَاب, (Mṣb, K, TA,) as also دَشْت من الثياب, (TA in art. دشت,) [*A suit, or complete set, of clothes;*] the *clothes which a man wears and which suffice him for his going to and fro in the transaction of his affairs*: pl. as above: (Mṣb:) in this sense, also, an arabicized word [from the Pers. دَسْت]. (K.) El-Ḥareeree has mentioned together instances of this word in three different senses, in the 23rd Maḳámeh, where he says, نَاشُدُكَ اللّٰهَ أَنْتَ الَّذِى أَعَارَهُ الدَّسْتَ فَغَلَّتْ لَا وَالَّذِى أَجْلَسَكَ فِى هٰذَا الدَّسْتِ مَا أَنَا بِصَاحِبِ ذٰلِكَ الدَّسْتِ بَلْ أَنْتَ الَّذِى تَمَّ عَلَيْهِ الدَّسْتُ *I conjure thee by God* [to tell me], *art thou not he who lent him the suit of clothes? And I said, No, by Him who seated thee in this place of honour, I am not the owner of that suit of clothes: but thou art he against whom the game hath ended*. (TA.) — And دَسْت من الورق, (K,) as also دَشْت من الورق, (TA in art. دشت,) [*A quire, or twenty-five sheets folded together, of paper*: still used in this sense: pl. as above:] in this sense, also, an arabicized word [from the Pers. دَسْت]. (K.) — [دَسْتٌ is also used in the present day in a similar, but more extensive, sense; as signifying *A lot, or parcel, of things*: of some things, ten; of others, twelve; &c.] = Also an appellation applied, as mentioned by El-Khafájee in the "Shifá el-Ghaleel," by the common people of Egypt and of other countries of the East, to *A copper cooking-pot*: (MF:) [it is still used in this sense; applied in Egypt to *a copper cooking-pot wide at the bottom, contracted at the mouth, and more contracted a little below the mouth*. And دَسْتُ خَشَب is applied to *A shallow wooden tub*.]

دستبند

الدَّسْتَبَنْد [from the Pers. دَسْتَبَنْد] *A certain*

game of the Magians, which they thus call; *i. q.* الدُّعْكَةُ: (§ and K in art. دعكس:) *they turn round [in a circle,* as though imitating the revolutions of the "host of heaven"*], having taken one another by the hand, [in a manner] like dancing.* (K in that art.) [Hence probably originated the similar performances of certain Muslim darweeshes in celebrating what they term a ذِكْر, described in the works of several travellers, and in my own work on the Modern Egyptians.]

دستور

دُسْتُورٌ, an arabicized word, (K,) [from the Persian دَسْتُور,] by some of the Arabs, [and in the present day generally,] pronounced دِسْتُور, which is not absolutely erroneous, as it is the original form of the word before its being arabicized, (MF,) The *copy*, or *original*, [*of the register*, as will be seen from what follows,] *which is made for the several classes [of the officers and servants of the government], from which their transcription is made,* (expl. by النُّسْخَةُ المَعْمُولَةُ لِلْجَمَاعَاتِ الَّتِى مِنْهَا تَحْرِيرُهَا, K,) *and in which are collected the rules and ordinances of the King*; (TA;) the *register* (دَفْتَر) *in which are collected the rules of the realm*: (Kull p. 186:) pl. دَسَاتِيرُ. (K.) — Hence, ‡ The *great wezeer* (وَزِير) *to whom recourse is had [by the King] with respect to what he may prescribe concerning the circumstances of the people*, because he is the possessor of the register so called: (Mefáteeh el-'Uloom by Ibn-Kemál-Páshà, in TA; and Kull ubi suprà:) the *officer who manages, conducts, orders, or regulates, the affairs of the King*. (TA.) — [Hence also, in the conventional language of astronomy, ‡ *An almanac.*] — Also, vulgarly, *Permission; leave.* (TA.) [For instance, it is used in this sense by a man entering a house, or approaching an apartment, in which he supposes that there may be some woman whom he should not see unveiled, in order that she may veil herself or retire: on such an occasion, he repeats the word دستور several times as he advances.]

دسر

1. دَسَرَهُ, (S, M, A,) aor. ـُ, (S, M,) inf. n. دَسْرٌ, (S, M, K,) *He*, or *it*, *pushed, thrust, drove, impelled, propelled, or repelled, him, or it.* (S, M, A, K.) Ambergris is said (by I 'Ab, S) to be شَىْءٌ يَدْسُرُهُ البَحْرُ *A thing which the sea drives upon the shore.* (TA.) And (S, A) *and casts upon the shore* means دَسَرَتِ السَّفِينَةُ المَآءَ بِصَدْرِهَا (TA,) *or opposed,* (M,) *the water with its prow.* (M, TA.) — *He thrust, pierced, or stabbed, him,* (S, M, A, K,) *vehemently,* (A,) with a spear. (S, A.) — دَسَرَ, (M,) aor. ـُ and ـِ, (M, K, TA,) *He drove in a nail, with force*: (K, * TA:) *he nailed* anything: (M:) *he fastened*, (M,) or *repaired*, (K,) a ship with a *nail*, (M, K,) or *with cord of fibres of the palm-tree*: (M:) or *he fastened* a ship by *uniting its planks in the manner of sewing.* (TA.) دَسْرٌ, (A,) inf. n. as above, (M, K,) ‡ *Inivit feminam*: (M, * A, K: *) you say دَسَرَهَا بِأَيْرِهِ. (TA.)

دَسَّارَةٌ, [fem. of ‡ أَدْسَرُ and] sing. of دُسُرٌ, which (as some say, TA) means Ships *that repel [or oppose] the water with their prows.* (K.)

دِسَارٌ *Cord of the fibres of the palm-tree* (لِيف) *with which the planks of a ship are bound together*: (S, M, A, K:) or (so accord. to the S and M and A, but accord. to Fr and the K "and") *a nail*, (S, M, A, K,) *of a ship*: (M:) pl. دُسُرٌ (S, M, A, K) and دُسُوفٌ: (S, K:) used in one or the other of these two significations in the Kur liv. 13. (S, TA.)

دَوْسَرٌ *A bulky* camel: fem. with ة: (S, K:) a camel (M) *strong and bulky*; (M, K:) as also دَوْسَرِيٌّ (S, * M, K) and ‡ دَوْسَرَانِيٌّ (S, * K) and ‡ دَوْسَرِيَّةٌ (M, K) and ‡ دَوَاسِرِيٌّ (L:) fem. دَوْسَرٌ [like the masc.] and دَوْسَرَةٌ: or دَوْسَرٌ, applied to a she-camel, signifies *large*: (M:) and ‡ دَوْسَرِيٌّ and ‡ دَوْسَرِيَّةٌ a *strong* camel: (Fr, TA:) and ‡ دَوَاسِرِيٌّ *sharp, spirited, or vigorous, and strong.* (TA.) — *A tough, or hardy,* lion, (K, B,) *firm in make.* (B, TA.) — A penis *bulky* (M, K) *and strong.* (M.) — كَتِيبَةٌ دَوْسَرَةٌ, and دَوْسَرَةٌ, *An army, or a troop of horse, or a portion of an army, collected together.* (M.) And دَوْسَرٌ *An army, or a troop of horse, or a portion of an army, belonging to Ibn-Noamán* (S, M, K) *Ibn-El-Mundhir.* (S, K.)

دَوْسَرِيٌّ: see دَوْسَرٌ, in two places.

دَوْسَرَانِيٌّ: see دَوْسَرٌ.

دَوَاسِرِيٌّ: see دَوْسَرٌ, in two places.

دَوَاسِرِيَّةٌ: see دَوْسَرٌ.

أَدْسَرُ: see دَسَّارَةٌ.

مِدْسَرٌ [A man who *thrusts much* with the spear. A signification implied in the S.] — ‡ *Qui multum coit.* (K.)

دسع

1. دَسَعَهُ, aor. ـَ, (S, TA,) inf. n. دَسْعٌ (S, Mgh, K) and دَسِيعَةٌ, (S, TA,) *He impelled it, pushed it, thrust it, or drove it*; and particularly *so as to remove it from its place*; *propelled it, repelled it*; *pushed it, thrust it, or drove it, away, or back.* (S, Mgh, K, TA.) — Hence, (TA,) دَسَعَ (Z, TA) and دَسَعَ البَعِيرُ بِجِرَّتِهِ, (S, Z, L,) aor. ـَ, (TA,) inf. n. دُسُوعٌ, (TA,) *The camel propelled his cud so as to make it pass forth from his inside to his mouth*; (S, TA;) *drew it forth from his stomach and cast it into his mouth.* (Z, L, TA.) And دَسَعَ فُلَانٌ بِقَيْئِهِ *Such a one cast forth his vomit.* (TA.) And دَسَعَ alone, (Mgh, TA,) aor. ـَ, (TA,) inf. n. دَسْعٌ, (K,) *He vomited*: (K, TA:) or *he vomited as much as filled his mouth.* (Mgh.) And دَسَعَ البَحْرُ بِالعَنْبَرِ *The sea collected together the ambergris like foam, or scum, and then cast it aside.* (TA.) — [Hence, also, (as appears from an explanation of دَسِيعَةٌ, q. v. infrà,)] دَسَعَ, aor. ـَ, (S, TA,) inf. n. دَسْعٌ, (K,) ‡ *He gave a large gift.* (S, K, TA.) It is said in a trad., (S, TA,) that God will ask the son of Adam on the day of resurrection, (TA,) أَلَمْ أَجْعَلْكَ تَرْبَعُ وَتَدْسَعُ *Did I not make thee to take the fourth part of the spoil, and to give largely?* (S:) and on his answering "Yes," that God will ask, "Then where is [thy] gratitude for that?" for the doing thus is the act of the chief. (TA.) — And دَسَعَتِ القَصْعَةُ, (Ibn-'Abbád,) inf. n. دَسْعٌ, (Ibn-'Abbád, K,) *I filled the bowl.* (Ibn-'Abbád, K.*) — And دَسَعَ الجُحْرَ, (TA,) inf. n. دَسْعٌ, (K,) *He stopped up the burrow at once* (K, TA) *with a stopper of rag, or some other thing of the size of the burrow.* (TA.)

دَسْعَةٌ [inf. n. of un. of 1.] — *A single act of vomiting.* (Mgh, TA.

دَسِيعَةٌ an inf. n. (S, TA.) دَسِيعَةُ ظُلْمٍ *A wrongful, or tyrannical, pushing, or thrusting, or the like*; for دَسِيعَةٌ مِنْ ظُلْمٍ occurring in a trad. (TA.) — *A gift*: (S:) *a large gift*: (S, K:) because given at once, like as a camel's cud is propelled by him with a single impulse. (TA.) You say of a munificent man, (Az, TA,) هُوَ صَخْمُ الدَّسِيعَةِ (Az, S, TA) *He is a large giver; one who gives much.* (Az, TA.) — *Natural disposition*: (S, K:) or, as some say, *generosity of action*: or, as some say, *make*; or *natural constitution.* (TA.) — The pl. is دَسَائِعُ. (TA.)

دسكر

دَسْكَرَةٌ *A building like a* قَصْر [q. v.], *surrounded by houses, or chambers,* (Lth, Mgh, Msb, K,) *and places of abode for the servants and household,* (TA,) *and pertaining to kings*: (Lth, Mgh, Msb:) Heraclius is related, in trads., to have received the great men of the Greeks in a دَسْكَرَة belonging to him: (TA:) or *a building like a* قَصْر, *in which is surrounded by houses, or chambers, and in which the vitious, or immoral,* (خُطَّار,) *assemble*: (Har p. 140:) or *houses of the foreigners* (أَعَاجِم), *in which are wine and instruments of music or the like*: (K:) thought by Az to be an arabicized word; (Msb;) not genuine Arabic: (TA:) [from the Persian دَسْكَرَه or دَشْكَرَه:] pl. دَسَاكِرُ. (K.) — Also *A Christian's cloister, or cell*; syn. صَوْمَعَةٌ. (AA, K.) — And *A town, or village*; syn. قَرْيَةٌ. (Az, Msb, K.) — And *A plain, or level, land.* (Kz, K.)

دسر

1. دَسِرَ, (S, M, Msb, K,) aor. ـِ, (Msb, K,) inf. n. دَسَرٌ, (Msb, TA,) or دُسُومَةٌ, (Mgh, in which the verb is not mentioned,) *It* (a thing, S, M, Mgh, or food, Msb) *was, or became, greasy; or had in it, or upon it, grease, or greasiness, or dripping of flesh-meat or of fat*; (M, K,* Mgh;) as also ‡ تدسر: (M:) and *it* (a garment, or some other thing,) *was, or became, dirty, or filthy.*

(ك.) — And دَسِرَ, (inf. n. دَسَرٌ, TK,) *He*, or *it*, *was*, or *became*, *of the colour termed* دَسِرَة, i. e., *dust-colour inclining to blackness*. (M, K.) = دَسِر, (Z, K, and so in some copies of the S,) [aor., app., ـَ,] inf. n. دَسَرٌ; (TA;) and دَسِرٌ; (so in some copies of the S;) said of rain, *It moistened* the earth (S, Z, K) *a little*, (K,) *not much*, (S,) or *so as not to reach the moist soil*. (Z, TA.) — And دَسَرَ, aor. ـِ, (K,) inf. n. دَسْرٌ, (TA,) *He smeared* a camel *with tar*. (K.) — Also, (S, M, K,) aor. ـِ, (S, K,*) or ـُ, (M,) inf. n. دَسْر, (S, M,) *He stopped up* (S, M, K) a thing, (M,) such as a wound, (S, M,) and an ear, (S,) and a flask, or bottle; as also ادسر (K;) and شَدَّ رَأْسَهَا signifies دَسَرَ القَارُورَةَ [i. e. *he bound the head of the flask*, or *bottle*: or the right reading, as the context seems to indicate, is سَدَّ رَأْسَهَا i. e. *he stopped up the head of the flask*, or *bottle*]; (M;) and دَسَرَ الجُرْحَ *he put the tent* (الفَتِيل) *into the wound*. (TA.) — And hence, i. e. from دَسَرَ القَارُورَةَ or from دَسَرَ الجُرْحَ, (TA,) ‡ *Inivit* feminam. (Kr, M, K, TA.) And hence also,] one says to the مُسْتَحَاضَة, [see this word,] ادْسِي وَصْلِي ‡ [*Stuff thy vagina* with cotton, to arrest the blood, *and say thy prayers*]. (TA.) — Also, (K,) inf. n. دَسْر, (TA,) *He closed*, or *locked*, a door; syn. أَغْلَقَ. (K.) — Also, (i. e. دَسَرَ, *i. q.* طَمَسَ, [in some copies of the K, and in the TA, طَمَسَ, which signifies the same, i. e. *It became effaced*, or *obliterated*,] said of a relic, trace, mark, or the like. (S, K.)

2 تَدْسِير, (S,) inf. n. of دسّر, (Msb,) signifies The *smearing* (S, Msb) a thing, (S,) or a morsel, or mouthful, (Msb,) [or *seasoning* it, *imbuing* it, or *soaking* it,] *with* دَسَر [i. e. *grease*, or *gravy*, or *dripping*]. (S, Msb.) — دَسَّوْا نُونَتَهُ, (Mgh, K,) said by 'Othmán respecting a beautiful boy, (Mgh,) means *Blacken ye his dimple in the chin*, in order that the evil eye may not have effect upon it. (Mgh, K.*) [Accord. to another explanation, mentioned in the TA, the blackness denoted by this phrase is behind the ear: but this is evidently a mistake.] — See also 1.

4: see 1.

5: see 1. — تدسّوا also signifies *They ate* [*food*] *with* دَسَر [i. e. *grease*, or *gravy*, or *dripping*]. (TA.)

دَسَرَ: see دَسَرَ مِنَ الأَمْرِ. — دَسَرَ مِنَ الأَمْرِ means أَنَا عَلَى دَسَرٍ مِنْ طَرَفِ مِنْهُ [app. *I am beside*, or *out of*, *the case*, or *affair*]. (K.)

دَسَر a word of well-known meaning; (S;) *i. q.* وَدَك; (M, K;) both signifying *Grease*, or *gravy*; i. e. the *dripping that exudes from flesh-meat and from fat*; (Msb in art. ودك;) the وَدَك *of flesh-meat and of fat*: (Mgh: [in the CK, الوَدَك is erroneously put for الوَدَك:]) or, accord. to the T, *anything that has* وَدَك, *of flesh-meat and of fat*: (TA:) and *dirt*, or *filth*: (M, K:) and دَسِر signifies the same as دَسَر, accord. to El-Kurtubee; but El-Weleed El-'Irákee says, I have not seen this on the authority of any other lexicologist. (TA.) You say, بِهِ مِنَ الدَّسَرِ سَلِطَةٌ [app. meaning, if correctly transcribed, *His hand is hard by reason of dirt* adhering to it: in my MS. copy of the K, the last word is written سَطِلَةٌ; a word which I do not find in any sense: in the TK, سطلة: this Freytag thinks to be the right reading, though I know of no such word; and he renders the phrase, "manus ejus propter sordes inhaerentes catinus est;" evidently assuming that فِيهِ سطلة is a disl. var. of فِيهِ سَطْلٌ. (K.) [It seems that you say also, مَا فِيهِ دَسَرٌ meaning † *There is not in him*, or *it*, *any profit*, or *good*: a sense assigned in the TA to the phrase مَا فِيهِ دَسَرٌ; in which I think it evident that the transcriber has written دِبسر by mistake, and forgotten to erase it after adding دسر.] — Also The *bowels*, or *intestines*. (TA.) = Accord. to IAar, it means also كَثِيرُ الذِّكْرِ [*Praising*, or *glorifying*, God, *much*]; a sense in which it is incorrectly said in the K to be دَسِيرٌ, like أَمِيرٌ: (TA:) and hence the trad., of weak authority, لَا يَدْخُلُونَ اللهَ إِلَّا دَسِرًا: (K:) or, accord. to Z, this is from دَسَرَ said of rain: and, as related by Abu-d-Dardà, the words are أَرْضَيْتُمْ إِنْ شَبِعْتُمْ, عَامًا أَلَّا تَذْكُرُونَ اللهَ إِلَّا دَسِرًا, meaning [*Do ye approve*, *if ye be satisfied in your stomachs throughout a year*,] *that ye should not praise*, or *glorify*, *God*, *save a little?* (TA:) or it may denote commendation; so that the meaning of لا يذكرون الله الا دسرا is, that praise, or glorification, is the stuffing of their hearts and of their mouths: and it may denote discommendation; as meaning that they praise, or glorify, little; from تَدْسِيرُ نُونَةِ الصَّبِيِّ (K, TA:) the blackness denoted by this phrase being small in quantity: or, as some say, the meaning is, that they do not praise, or glorify, God for anything but eating, and the grease, or gravy, in their insides. (TA.)

دَسِر A thing *greasy*; or *having in it*, or *upon it*, *grease* or *gravy*, (M, Mgh,) *of flesh-meat* or *of fat*: (Mgh:) [and *dirty*, or *filthy*: pl. دُسُرٌ; like as ذِئْبٌ is pl. of ذِئْبٌ.] You say مَرَقَةٌ دَسِرَةٌ [*Greasy broth*]. (TA.) And ثِيَابٌ دُسُرٌ *Dirty*, or *filthy*, *garments*. (S, TA.) And دَسِرُ الثَّوْبِ, applied to a man, [*Dirty in the garment*: and hence, *going on foot*;] *not riding*; as also دَاسِرُ الثَّوْبِ. (TA.) [Hence also,] † *Defiled by culpable dispositions*. (TA.) A rájiz says,

لَأَهْمُ إِنَّ عَامِرَ بْنَ جَهْبَرِ
أَوْدَرَ حَجًّا فِي ثِيَابٍ دُسُرِ

meaning †[*O God, verily 'Ámir Ibn-Jahm*] *hath imposed upon himself*, (S in art. ودر,) or *hath performed*, (M,) *pilgrimage being defiled by sins*. (S in art. ودر, and M.) — عِمَامَةٌ دَسِرَةٌ signifies *A black turban*; (TA;) as also عمامة دَسْرَاءُ. (Az, Mgh, TA.) And دَسِر occurs in a trad. as meaning † *Strict*, or *pious*, [*though black*, أَسْوَدُ, for this may here mean *a genuine Arab*, as opposed to أَعْجَمُ meaning a foreigner,]) and *religious*. (TA.)

أُمُّ دَسِرَةَ [probably a mistranscription for أُمُّ دَسْرَةَ, lit. "the mother of blackness;"] † *The cooking-pot*. (T in art. ام.) = آخِرُ دَسْرَةَ *i. q.* آخِرُ عَهْدٍ [*The last time*]; like آخِرُ مَشْطُورٍ. (TA in art. خطر. [See مَشْطُورَةٌ, last sentence.])

دُسْرَةٌ *A thing with which a hole in a skin for water or milk is stopped up*. (M, K.) = *Blackness*; (IAar, TA;) [and] so دُسْرِيٌّ: (K:) or *dust-colour inclining to blackness*. (M, K.) Hence the Abyssinian is called أَبُو دُسْرَةَ. (IAar, TA.) See also أُمُّ دُسْرَةَ, above. = Applied to a man, † *Low*, or *ignoble*; *base*; *vile*; *mean*, or *sordid*: (S, TA:) or *bad*, *corrupt*, *base*, or *vile*. (M, K. [Freytag erroneously assigns the meaning "vilis" to أَدْسَرُ.]) One says, مَا أَنْتَ إِلَّا دُسْرَةٌ ‡ *Thou art none other than one in whom is no good*. (TA.)

دِسَارٌ *A stopper*; (M, K;) *a thing with which one stops up the ear*, and *a wound*, and *the like*, and *the head of a flask* or *bottle*, and *the like*. (S.) It is said in a trad. that the Devil has a دِسَار; meaning that he has a stopper by which he prevents one from seeing the truth (M, TA) and from keeping in mind admonition. (TA.)

دَسِير: see دَسَرٌ.

دَاسِر: see the next paragraph.

دَسُورٌ *Darkness*. (M, K.) — See also دُسْرَةٌ. = The *fox*: (K:) [or] the *young one of the fox*: (M:) or, as some say, (M,) the *young one of the fox from the bitch*: (M, K:) and (so in the M, but in the K "or") *of the wolf from the bitch*: (S, M, K:) and the *bear*: (K:) or the *young one of the bear*; (S, M, K;) which is the only meaning allowed by Abu-l-Ghowth. (S.) Also, (K,) or as some say, (M,) The *young one of the bee*. (M, K.) And, accord. to Abu-l-Fet-h, (TA,) whose name was دَسُور, (K,* TA,) the companion of Kuṭrub, *A* [*young ant*, *such as is termed*] دَرَّةٌ: (TA:) or دُسَيْعَةٌ [in the CK erroneously written دَسِيعَة] has this last signification. (S, K, TA.) = Also *A certain plant*, (S, K, KL,) *called in Pers.* بستان افروز [which is said to be a name applied to the *amaranth*, *anemone*, *and the like*]. (KL.) = And [A man] *gentle*, *nice*, or *skilful*, *in work*; *careful*, or *solicitous* [*therein*]; as also دَاسِر. (K.)

دُسَيْعَةٌ: see the next preceding paragraph.

دُسَيْعَاءُ, and its fem. دُسَيْعَاءَةٌ: see دَسِرٌ. = دُسَيْعَاءُ also signifies *A kind of milking-vessel*; *i. q.* عُلْبَةٌ and جَنْبَةٌ and سَمْرَاءُ. (T and TA in art. علب.) = Also [*Black*: see دُسْرَةٌ: or] *of a dust-colour inclining to blackness*: (M, K:) fem. as above. (K.) — [Freytag assigns to it also the significations "Multum pinguis" and "Oleo conspurcatus;" both as on the authority of the K, in which I do not find either of them: also that of "Vilis," as applied to a man; a signification belonging to دُسْرَةٌ.]

دشت

دَشْتٌ *A* [*desert*, or *such as is termed*] صَحْرَاء; (S, K;) as also دَشْتٌ: (Msb and K in art.

دست : a Persian word [arabicized]; or an instance of agreement between the two languages [of Arabia and Persia]. (S.) = دَشْتٌ مِنَ الثِّيَابِ, and مِنَ الوَرَقِ, *i. q.* دَسْتٌ. (TA.)

دع

1. دَعَّهُ, aor. ـِ, (S, Z,) inf. n. دَعٌّ, (S, K,) *He pushed him, thrust him, or drove him, away; he repelled him:* (S:) *or he did so harshly, roughly, or violently.* (A 'Obeyd, K.) Hence, in the Kur [cvii. 2], فَذٰلِكَ الَّذِي يَدُعُّ الْيَتِيمَ *That is he who pusheth, thrusteth, or driveth, away the orphan:* (S:) or, *who doth so harshly, roughly, or violently:* (Bḍ, Jel:) or, *who treateth the orphan with harshness, roughness, or violence; pushing, thrusting, or driving, away; and chiding with rudeness, or coarseness.* (Z, TA.) And in like manner, in the same [lii. 13], يَوْمَ يُدَعُّونَ إِلَى نَارِ جَهَنَّمَ دَعًّا *On the day when they shall be pushed, or thrust, or driven, with harshness, roughness, or violence, to the fire of Hell.* (A 'Obeyd, Bḍ, Jel, TA.) And in a trad. of Esh-Shaabee, كَانُوا لَا يُدَعُّونَ عَنْهُ *They used not to be driven, nor pushed, or repelled, from it.* (TA.)

دعب

1. دَعَبَ, (S, A, Mgh, Mṣb, K,) aor. ـَ, (A, Mgh, Mṣb, K,) inf. n. دَعْبَةٌ (S,* Mgh, MF) and دُعُوبٌ, (MF,) [see the former of these two nn. below,] *He jested, or joked;* (S, A, Mgh, Mṣb, K;) as also دَعِبَ, aor. ـَ: (Mgh, Mṣb:) or *he jested, or joked, with playing, or sporting.* (TA.) — And *i. q.* دَفَعَ [*He impelled, pushed, thrust,* &c.]. (K.) — And *Inivit* [feminam]. (A, K.) — [The last, perhaps, from the same verb signifying *He trod* a road; mentioned by Freytag as used in this sense in the Deewán of the Hudhaleen.]

3. داعبهُ, (A, Mṣb, K,) inf. n. مُدَاعَبَةٌ, (S, A, Mṣb,) *He jested, or joked, with him:* (S, A, Mṣb, K:) [or *he did so, playing, or sporting, with him:* see 1.]

5. تدعّب عَلَيْهِ *He acted, or behaved, presumptuously, or boldly, towards him;* syn. تَدَلَّلَ. (K, TA,) from الدَّلَالُ. (TA.)

6. تداعبوا *They jested, or joked,* [or *they did so, playing, or sporting,*] *one with another.* (A, Mṣb, K.)

دَعِبٌ: see دَاعِبٌ.

دُعْبُوبٌ: see دَعَابَةٌ. — See also دَاعِبٌ: — and دَعْبُوبٌ. — Also *A good, or an excellent, singer.* (K.) — *A youth soft or tender, thin-shinned, or fine-shinned, and plump.* (K.) — The *fruit of a certain plant:* (K:) or (K, TA) the *plant itself, namely,* (TA,) عِنَبُ الثَّعْلَبِ [see art. ثعلب;] (K, TA:) of the dial. of El-Yemen. (TA.)

دُعْبُوبٌ, (K, TA,) applied to a man, (TA,) *Brisk, lively, or sprightly.* (K.) — *Stupid, or foolish;* as also دُعْبُبٌ, (K, TA,) and دُعْبُوبٌ: (TA:) and *stupid, or foolish, and jesting, or joking.* (TA.) — *Weak,* (S, K,) *and an object of ridicule.* (K.) — *Short and ugly and contemptible.* (K,* TA.) = *I. q.* مُسَتَّنٌ, (CK, and so in my MS. copy of the K,) or مُسَتَّنٌ, of the form of the act. part. n., (TA,) [*Effeminate,* &c.] — Applied to a horse, *Tall, or long-bodied;* syn. طَوِيلٌ. (K.) = A road *beaten, or trodden,* (S, K,) *travelled,* (TA,) *and plain, or conspicuous.* (K, TA.) = A *dark* night. (K.) = *Black ants;* as also دُعَابَةٌ. (K.) — *A certain black esculent grain: or the stem, or root,* (أَصْل,) *of a certain herb, or leguminous plant,* (بَقْلَة,) *which is peeled and eaten.* (K.)

دَاعِبٌ: see دُعْبُبَّةٌ.

دَعَابَةٌ *A jesting, or joking;* (S, Mṣb;) *such as is deemed pleasing, or facetious:* (Mṣb:) or *play, or sport;* (A, K;) as also دُعْبُوبٌ: (K:) both of which words are also used as inf. ns.: and the latter is also used as an epithet; [as explained below, voce دَاعِبٌ;] app. in an intensive sense [because originally an inf. n.]. (MF.) And *Speech that causes laughter.* (Ḥar p. 18.) — Also *Stupidity, or foolishness.* (K.) = See also دُعْبُوبٌ.

دُعَّابٌ: / دَعَّابَةٌ: } see the next paragraph.

دَاعِبٌ and دَعِبٌ (A, Mṣb, K) and [in a sense thought by MF to be intensive sense (see دَعَابَةٌ)] دَعَّابٌ (K) and [in an intensive sense] دُعْبُبَّةٌ (S [there coupled with ثَعْلَبٌ, perhaps as an explicative adjunct,]) and [in a sense doubly intensive] دُعَابَةٌ (K) *Jesting, or joking,* (A, Mṣb,) *and saying what is deemed pleasing, or facetious:* (A:) *or playing, or sporting:* (K:) [in the case of the third, app., and of the fourth, *much, or often:* and in the case of the last, *very much, or very often.*] — [Hence,] دَاعِبٌ *Water playing in its course, or running hither and thither:* (A, K:) pl. دَوَاعِبُ. (A.) And رِيحٌ دَاعِبَةٌ *A wind,* (A,) *or violent wind,* (TA,) *that carries away everything; as it were, making sport with it:* pl. رِيَاحٌ دَوَاعِبُ: (A, TA:) and رِيحٌ دُعْبُبَّةٌ signifies the same; (TA;) or [simply] *a violent wind.* (K.)

دُعْبُوبٌ: see دَعْبُوبٌ.

دعج

دَعِجَ, [aor. ـَ,] inf. n. دَعَجٌ, *He* (a man &c.) *was, or became, characterized by what is termed* دَعَجٌ *as explained below.* (TA.) And دَعِجَتِ العَيْنُ *The eye was, or became, [so characterized; or] wide and black; or intensely black and intensely white.* (Mṣb.)

دَعَجٌ, (S, A, Mṣb, K) and دُعْجَةٌ (K) *Blackness: or intense blackness:* (TA:) *or width, with blackness, of the eye:* (Mṣb:) *or intense blackness, with width, of the eye:* (S, K:) *or intense blackness in the eye, with intense whiteness thereof and width thereof:* (A:) *or intense blackness of the black of the eye, with intense whiteness of the white thereof;* (Mṣb,* TA:) but accord. to Az, this is said only by Lth, and is a mistake. (TA.) — Also, the former, *Blueness inclining to whiteness.* (MF.)

دُعْجَةٌ: see the next preceding paragraph.

دَعْجَاءُ *Insanity, or diabolical possession:* (K:) accord. to MF, it is an inf. n. [of which the verb is not mentioned]. (TA.) = Also fem. of the epithet next following. (Mṣb.)

أَدْعَجُ A man *characterized by what is termed* دَعَجٌ *in the eyes:* fem. دَعْجَاءُ: and pl. دُعْجٌ. (Mṣb.) And عَيْنٌ دَعْجَاءُ *An eye so characterized.* (S.) — Also *Black;* (S, K;) as an epithet applied to a man. (S.) — And ↕ A bull, (A,) [i. e.] a wild bull, and a he-goat, (TA,) *characterized by intense blackness* (A) of the horns, (A, TA,) and of the head, and of the legs, (A,) and of the eyes, in the case of the he-goat. (TA.) — شَفَةٌ دَعْجَاءُ and دَعْجَاءُ ↕ لِثَةٌ *[A lip and a gum* app. *of a blue colour inclining to white].* (TA.) — لَيْلٌ أَدْعَجُ ↕ [*A black, or an intensely black, night;*] *a dark, black night.* (A,* TA.) — الدَّعْجَاءُ ↕ *The first of* [*the three nights called*] *the* صُحَارَ; i. e. (S, K, TA) *the twenty-eighth night:* (S, A, K:) the second is called السَّرَارُ; and the third, اللَّيْلَةُ. (S.)

مُدْعَوْجٌ *Affected with insanity, or diabolical possession.* (K.)

دعر

1. دَعِرَ, aor. ـَ, inf. n. دَعَرٌ, *It* (wood) *was bad;* (S;) *it smoked much:* (S, Mṣb:) or *smoked, and did not burn brightly, or blaze.* (K.) — *It* (a [or piece of wood for producing fire]) *failed to produce fire:* (K:) or *became burned at its extremity from frequent use in producing fire, and failed to produce fire.* (TA.) — دَعِرَ, aor. ـِ; and دَعُرَ, aor. ـُ; inf. n. دَعَارَةٌ; *He acted vitiously, or immorally; transgressed the command of God; or committed adultery or fornication:* syn. فَجَرَ وَفَسَقَ [the latter of which appears to be an imitative sequent to the former]: (TA:) and دَعَرَ, inf. n. دَعَرٌ, *he stole, committed adultery or fornication, and did harm to others:* (ISh, TA:) and دَعَرَ *he acted badly, corruptly, or wickedly:* from the same verb in the first of the senses explained above. (Mṣb.) [See also دَعَرٌ, below.]

5. تدعّر *[He became bad, corrupt, or wicked:* from دعارة as syn. with خبث [i. e. خُبْثٌ]. (Ham p. 631.)

دَعَرٌ *Bad, corrupt, or wicked, conduct;* syn. فَسَادٌ, [in the sense of إِفْسَادٌ,] (S, K,) and خُبْثٌ; (S, A, K;) and دَعَارَةٌ (S, A, Mṣb, K) and دَعَارَةٌ and دَعَرَةٌ, or دَعَرَةٌ, (as in different copies of the K,) signify *the same;* syn. خُبْثٌ, (S, A, Mṣb, K,) and إِفْسَادٌ; (Mṣb;) and *vice, or immorality; vitious, or immoral, conduct; transgression of the command of God;* or the com-

mission of adultery or fornication: (ʂ, A, Ḳ:) and *treachery;* and *hypocrisy:* (TA:) and ↑ دَعَارَةٌ also signifies *illnature;* or *excessive perverseness or crossness:* (Mṣb:) and ↑ دَعَارَةٌ, with a sheddeh to the ع, *evilness, or badness,* in the disposition; (Ḳ:) as also ↑ دَعَرٌ. (TA.)

دَعْرٌ (ʂ, Mgh, Mṣb, Ḳ) and ↑ دَعَرٌ (El-Ghanawee, ʂ, Ḳ) *Bad* wood; (ʂ:) *which smokes much:* (ʂ, A, Mgh, Mṣb:) or *which smokes, and does not burn brightly, or blaze:* (Ḳ:) and the former, wood, &c., *that burns, and becomes extinguished before it burns intensely;* (Ḳ:) n. un. with ة: (TA:) *old, wasted, crumbling, and bad,* wood, (Sh, Ḳ,) *which, when put upon the fire, does not burn brightly,* or *blaze;* (Sh:) as also ↑ دَاعِرٌ (Ḳ:) but [SM says,] I do not find any one beside the author of the Ḳ to have mentioned this last word as applied to wood. (TA.) — Also دَعْرٌ, or ↑ دَعَرٌ, A نَدّ [or piece of wood for producing fire] *having its extremity burnt from frequent use in producing fire, and failing to produce fire;* (TA:) as also ↑ أَدْعَرُ: (ʂ:) or this signifies a نَدّ *that does not produce fire.* (Ḳ.)

دَعِرٌ: see دَعْرٌ, in two places: — and see دَاعِرٌ.

دَعِرَةٌ and دَعَرَةٌ: see دَعَرٌ; the second, in two places.

دَعِرَةٌ: see دَاعِرٌ.

دَعَارَةٌ and دِعَارَةٌ and دَعَّارَةٌ: see دَعَرٌ; the first, in two places.

دَاعِرٌ: see دَعْرٌ. — Also A man *who acts badly, corruptly, or wickedly;* (ʂ, A, Mgh, Mṣb:) *who acts vitiously, or immorally; transgresses the command of God;* or *commits adultery or fornication;* (ISh, ʂ, Ḳ:) *and does harm to others:* (ISh:) pl. دُعَّرٌ; which is also explained as signifying men *who intercept, and rob, or slay, travellers on the way:* (TA:) fem. with ة: (AA, ʂ:) also ↑ دَعَرٌ one *in whom is no good:* or *treacherous, and one who attributes to his companions vices or faults;* as also ↑ دَعِرَةٌ [in an intensive sense]. (TA.)

إِبِلٌ دَاعِرِيَّةٌ *Certain camels,* so called in relation to a stallion named دَاعِرٌ, that begot an excellent breed: (ʂ, Ḳ:) or in relation to a tribe named thus. (Ḳ.)

أَدْعَرُ: see دَعِرٌ.

دعك

1. دَعَكَهُ, (ʂ, Ḳ,) aor. ـِ, (Ḳ,) inf. n. دَعْكٌ, (ʂ,) *He rubbed it,* or *rubbed and pressed it,* (ʂ,* Ḳ, TA,) or *did so well,* (KL,) *and softened it;* (TA:) namely, a skin, or hide. (ʂ, Ḳ, TA.) — *He softened its* (i. e. a garment's) *roughness* by wearing it. (Ḳ.) — *He softened him,* (ʂ, Ḳ,) *and subdued him,* or *rendered him submissive;* (TA:) namely, an adversary, or antagonist; (ʂ, Ḳ:) and so مَعَكَهُ, inf. n. مَعْكٌ. (TA.) — دَعَكَهُ فِى التُّرَابِ *He rolled him,* or *turned him over, in the dust.* (Ḳ.) — دَعَكْتُ الرَّجُلَ بِالقَوْلِ *I pained the man by speech.* (IDrd.)

3. مُدَاعَكَةٌ [app. The act of *contending, disputing,* or *litigating, vehemently:* (see مُدَاعِكٌ, below; and see also 6:) accord. to Golius, (who names no authority,) the act of *conflicting,* or *contending;* as though *rubbing against another.* — Also] The *delaying with another, deferring with him,* or *putting him off, by repeated promises.* (Z, TA.) You say, داعك الغَرِيمَ *He delayed,* or *deferred, with the creditor,* or *put him off, promising him payment time after time;* like دَالَكَهُ. (TA in art. دلك.)

6. تداعكوا *They contended, disputed,* or *litigated, one with another, vehemently.* (IDrd, Ḳ.) — Also, (Ḳ,) or تداعكا, said of two men, (ʂ,) *They contended together, smiting one another;* syn. تَبَرْسَمُوا (Ḳ,) or تَبَرْسَمَا (ʂ:) *contended,* or *conflicted;* (IF, TA:) فِى الحَرْبِ [*in war, battle, or fight*]. (IF, ʂ, Ḳ.)

دَعِكٌ *Very pertinacious in contention or the like; very contentious;* or *a great wrangler.* (ʂ,* Ḳ.)

مِدْعَكٌ: see the following paragraph. [For أَلَدّ in the Ḳ, Golius seems to have found in his copy of that Lexicon أَلَدّة; for he has explained مِدْعَكٌ, as on the authority of the Ḳ, by "Instrumentum quo quid defricatur aut levigatur;" a meaning which it may possibly have, as agreeable with analogy, but for which I find no authority.]

خَصْمٌ مُدَاعِكٌ (Ḳ) and ↑ مِدْعَكٌ (IDrd, Ḳ) *An adversary, or antagonist, vehement in contention, dispute, or litigation.* (IDrd, Ḳ, TA.)

دعمر

1. دَعْمَرَهُ, (ʂ, Mgh, Mṣb, Ḳ,) aor. ـُ, (Mṣb, Ḳ,) inf. n. دَعْمَرٌ, (ʂ, Mṣb,) *He supported it, propped it,* or *stayed it;* (Mgh, Mṣb,) or *he set it up;* (Ḳ:) namely, a thing, (ʂ, Ḳ,*) or a wall, (Mgh, Mṣb,) that was leaning; (Mgh, Mṣb, Ḳ:) and the trellis of a grape-vine, and the like. (TA.) — And [hence], inf. n. as above, ↕ *He strengthened him,* and *aided him.* (TA.) — And [hence also,] ↕ *He compressed her* (جَامَعَهَا); namely, a woman: (Ḳ, TA:) or this, (Ḳ,) or دَعْمَسَهَا بِأَيْرِهِ, (TA,) signifies *he thrust* [*his اير*] *into her* (Ḳ, TA) *with an agitating action:* (TA:) *or he inserted it entirely:* (Ḳ, TA:) and دَحْمَسَهَا signifies the same: so says ISh. (TA.)

8. ادَّعْمَرَ عَلَيْهَا, (ʂ,* Mgh, Ḳ,* TA,) originally اِدْتَعْمَرَ, *He supported, propped, or stayed, himself upon it;* (ʂ, Mgh, Ḳ, TA:) i. e., عَلَى عَصًا [*upon a staff,* or *stick*]. (TA.) Hence, اِدْعَمَرَ عَلَى رَاحَتَيْهِ فِى السُّجُودِ [*He supported himself by resting upon the palms of his hands in prostration*]. (Mgh.) — [Hence also,] اِدْعَمَرَ عَلَيْهِ فِى أُمُورِى ↕ [*I stay myself upon him in my affairs*]. (TA.)

دَعْمٌ *Strength:* (TA:) *strength and fatness:* (ʂ, TA:) *fat and flesh.* (TA.) You say, لَا دَعْمَ بِفُلَانٍ *There is no strength nor fatness in such a one.* (ʂ, TA.) And جَارِيَةٌ ذَاتُ دَعْمٍ *A girl,* or *young woman, having fat and flesh.* (TA.) — Also *Much wealth or property.* (TA.)

دَعْمَةٌ: see دِعَامَةٌ, in two places.

دُعْمِىٌّ *A strong thing:* (TA:) *a thing having a strong support or prop or stay.* (Ḳ, TA.) — *A carpenter;* syn. نَجَّارٌ. (Ḳ.) — A horse *having a whiteness in his breast:* or, *in his* لَبَّة [app. as meaning the *pit above the breast*]: and so ↑ أَدْعَمُ: (Ḳ:) accord. to AA, this latter term is applied when there is a whiteness in a horse's breast; (TA:) and its pl. is دُعْمٌ. (TA in art. دغر.) — The *main part* of a road: or the *middle* thereof. (Ḳ.)

دِعَامٌ: see دِعَامَةٌ, in two places.

دِعَامَةٌ *A condition, term, or stipulation.* (Ḳ.)

دِعَامَةٌ (ʂ, Mgh, Mṣb, Ḳ) and ↑ دِعَامٌ and ↑ دِعْمَةٌ (Ḳ) *A support, prop, or stay,* (ʂ, Mgh, Mṣb, Ḳ,) of a house or the like, (ʂ, Ḳ,) or of a leaning wall; (Mgh, Mṣb;) i. e. *a piece of wood used as a support, prop, or stay,* of a house [&c.]: (TA:) and the *wood that is set up for the constructing* [*or supporting*] *of the* عَرِيش [*or trellis of a grape-vine*], *or for the raising of the shoots of a grape-vine:* (AHn, Ḳ:) pl. (of the first and second, TA) دِعَامٌ and (of the last, TA) دِعَمٌ. (Ḳ, TA.) — [Hence,] أَقَامَ فُلَانٌ دَعَائِمَ الإِسْلَامِ † [*Such a one set up the supports of El-Islám*]. (TA.) And هٰذَا مِنْ دَعَائِمِ الأُمُورِ † *This is of the things whereby affairs are held together.* (TA.) — And [hence,] دِعَامَةٌ signifies also ↕ *A lord,* or *chief.* (ʂ, Mṣb, Ḳ, TA.) One says, هُوَ دِعَامَةُ القَوْمِ ↕ *He is the lord,* or *chief, of the people,* (Mṣb, TA,) and *their support, or stay;* (TA:) like as one says, هُوَ دِعَامُهُمْ. (Mṣb.) And هُمْ دَعَائِمُ قَوْمِهِمْ ↕ [*They are the lords, or chiefs, and the supports, or stays, of their people*]. (TA.) 'Omar Ibn-El-Khattáb was called by 'Omar Ibn-'Abd-El-'Azeez دِعَامَةُ الضَّعِيفِ ↕ [*The support, or stay, of the weak*]. (TA.) — Also, (Ḳ,) or [correctly] دِعَامَتَانِ (ʂ, TA) and ↑ دِعْمَتَانِ, (TA,) The *two* [*upright*] *pieces of wood of the pulley* [*that support the cross piece to which the pulley is suspended*]: (ʂ, Ḳ, TA:) such as are made of clay are termed زِرْزُوقَانِ. (ʂ.)

أَدْعَمُ: see دُعْمِىٌّ.

مَدْعُومٌ, applied to a leaning house or the like, that is about to crack, or fall down, *Supported,* or *propped:* differing from مَعْمُودٌ, which is applied to that which presses heavily, such as a roof, meaning "held [up, or supported,] by columns." (TA.)

[مِدْعَمٌ, app., *A means of supporting, propping,* or *staying.* See an ex. voce مِجْمَرٌ.]

مُدْعَمٌ, originally مُدْتَعَمٌ, *A place to which one has recourse for refuge, protection, preservation, concealment, covert, or lodging; a place of refuge; an asylum.* (IAạr, TA.)

دعيص

Q. d. دَعْيَصَ *It* (water) *abounded with* دَعَايِيص [pl. of دُعْيُوص]. (K.)

دُعْيُوصٌ *A certain animalcule* (دُوَيْبَّة), (S, K,) *that dives in water:* (S:) *or a certain black animalcule that swims upon water:* (Mgh:) *or a certain worm* (دُودَة), *that is in pools left by torrents when their water sinks into the earth:* (IDrd, K:) *or a certain worm* (دودة) *having two heads, seen in water when it becomes little in quantity:* (IB:) pl. دَعَايِيصُ and دَعَامِيصُ. (S.) — [Hence, app.,] † *One who enters much into affairs; who is a frequent visitor of kings.* (K.) And hence, الأُطْفَالُ دَعَايِيصُ الجَنَّة, meaning † [*Infants will be*] *roamers in Paradise:* they will not be debarred from any dwelling: (K:) a trad.: but the words occurring in a trad. of Aboo-Hureyreh are صِغَارُكُمْ دَعَامِيصُ الجَنَّة [*Your little children &c.*]. (TA.) — Also *The embryo in the belly of a mare until the fortieth day:* then its make becomes apparent, and it is called دُودَة, until three months old: when it is called سَلِيل. (Kr, TA.)

دُعَيْصٌ [dim. of دُعْصُوص]. — One says, هُوَ دُعَيْصِيصُ هٰذَا الأَمْرِ, meaning *He is acquainted with, or knowing in, this affair.* (S, K.) دُعَيْصِيصُ الرَّمْل was the name of a certain cunning, or knowing, or skilful, man; and hence the saying above mentioned: (S:) he was a black slave, very cunning or knowing or skilful, and an expert guide of the way. (K.) And [hence] one says, أَهْدَى مِن دُعَيْصِيصِ الرَّمْلِ [*More expert in showing the way than Do'eymees-er-Rimal*]. (O, TA.)

دعو

1. دَعَتْ and دَعَتْ signify the same: (Fr, K and TA in art. دعى:) the aor. of the former is يَدْعُو, (TA in that art.,) sec. pers. fem. sing. تَدْعِينَ and تَدْعُونَ and تَدْعَيْنَ, the last with an inclination to the sound of a ḍammeh in the vowel of the ع [so that it is between a kesreh and a ḍammeh], and sec. pers. masc. and fem. pl. تَدْعُونَ: (S, TA:) aor. of the latter verb يَدْعَى: inf. n. دَعَاءٌ. (TA in art. دعى) دَعَاءٌ [generally] signifies [or implies] The act of *seeking, desiring, asking,* or *demanding.* (KT.) — You say, دَعَا اللّٰهَ, (K,) first pers. أَدْعُو, aor. يَدْعُو, (Msb,) inf. n. دَعَاءٌ (Msb, K) and دَعْوَى, (K,) in which latter the alif [written ى] is to denote the fem. gender, [and therefore the word is without tenween,] (TA,) *He prayed to God, supplicated Him,* or *petitioned Him humbly,* (Msb, K, TA,) *desiring to obtain some good that He had to bestow.* (Msb, TA.) And دَعَوْتُ اللّٰهَ لَهُ [*I prayed to God for him*]; and عَلَيْهِ [*against him*]; inf. n. دَعَاءٌ: (S:) [and دَعَوْتُ لَهُ *I prayed for him, or blessed him*; and دَعَوْتُ عَلَيْهِ *I prayed against him, or cursed him*:] and دَعَوْتُ لَهُ بِخَيْرٍ [*I supplicated for him good*]; and دَعَوْتُ عَلَيْهِ بِشَرٍّ [*I imprecated upon him evil*]. (TA.) — دَعَا بِالكِتَابِ *He desired, or required, or requested, that the writing, or book, should be brought.* (TA.) And دَعَا أَنْفَهُ الطِّيبَ *His nose,* perceiving its odour, *desired the perfume.* (TA.) — [Hence,] دَعَا بِهِ, said of anything in the earth, means *It needed it; or required it:* [and so دَعَا إِلَيْهِ: one says of a wall, دَعَا إِلَى إِصْلَاحِهِ *It needed, or required, its being repaired:* (see 10 in art. برر:) and] one says to him whose clothes have become old and worn out, قَدْ دَعَتْ ثِيَابُكَ [*Thy clothes have become such as to need thy putting on others;* or] *thou hast become in need of putting on other clothes.* (Aboo-'Adnán, TA.) [See also 10.] — دَعْوَتُهُ, (S, MA, Mgh, Mṣb,) دَعْوَتُهُ بِهِ, (MA, [and of frequent occurrence,]) inf. n. [دَعْوَةٌ and] دَعْوٌ, (TA, [but the former is more common,]) also signify *I called him, called out to him,* or *summoned him,* (S, MA, Mgh, Mṣb,) syn. نَادَيْتُهُ. (Mgh, Mṣb,) or الدَّعْوَةُ is to the near and النِّدَاءُ to the distant, (Kull p. 184,) *and desired him to come, to come forward,* or *to advance;* (Mṣb;) and اسْتَدْعَيْتُهُ signifies the same, (S, MA,) [i. e.] *I called him to myself.* (MA.) One says, دَعَا المُؤَذِّنُ النَّاسَ إِلَى الصَّلَاةِ [*The muezzin called the people to prayer*]. (Mṣb.) And the saying of En-Nahdee نَدْعُو وَنَدْعُ طُلَّنَا means *We used to call, or invite,* them to *El-Islám* at one time, *and to leave doing so* at another time. (Mgh.) And دَعَوْتُ النَّاسَ, (Mṣb,) inf. n. دَعْوَةٌ and دَعْوَةٌ, (S,) or the latter is a simple subst., (Mṣb,) and مَدْعَاةٌ, (S, [app. there mentioned as an inf. n., agreeably with many other instances,]) means also *I invited people to eat with me,* or *at my abode.* (Mṣb.) — [Hence,] مَا دَعَاكَ إِلَى هٰذَا الأَمْرِ *What drew, led, induced,* or *caused,* and *constrained, or drove, thee to do this thing?* (TA.) And دَعَانَا غَيْثٌ وَقَعَ بِبَلَدٍ قَدْ أَمْرَعَ, i. e. [*Rain that fell in a region which had become abundant in herbage invited us* thither, or] *was the cause of our seeking its herbage.* (TA.) And يَدْعُو مَا بَعْدَهُ, (S, Mgh, K,*) or يَدْعُو مَا وَرَاءَهُ مِنَ اللَّبَنِ, (Nh, TA,) [*It draws, or attracts, what is to come after it, of the milk,*] said of some milk left in the udder. (S, Nh, Mgh, K, TA.) And دَعَا إِلَى الأَمْرِ *He drove him,* or *urged him to go,* [but more commonly meaning *he summoned him,*] *to the prince, or commander.* (K,* TA. [In the TK, الى الأمر *to the thing, or affair.*]) — [Hence likewise,] الدَّعْوَةُ signifies also *The calling to one's aid:* thus, [in the Kur ii. 21,] وَادْعُوا شُهَدَاءَكُمْ, (S, Mṣb, K,) *And call ye to your aid [your helpers].* (TA.) — And دَعَا المَيِّتَ *He called upon the dead, praising him, and saying, Alas for such a one!* or *he wailed for, wept for, or deplored the loss of, the dead, and enumerated his good qualities and actions;* as though he called him. (TA. [See also 5.]) — And دَعَوْتُهُ زَيْدًا and بِزَيْدٍ † *I called him,* i. e. *named him, Zeyd.* (Mṣb, K, TA.) And دَعَوْتُهُ بِابْنِ زَيْدٍ † *I called him,* i. e. *asserted him to be, the son of Zeyd.* (Mṣb.) — دَعَاهُ اللّٰهُ † *God destroyed him:* [as though He called him away:] whence تَدْعُو مَنْ أَدْبَرَ وَتَوَلَّى, in the Kur lxx. 17, [describing the fire of Hell,] † *It shall destroy him who shall have gone back* from the truth *and turned away* from obedience: or this means † *it shall draw, and bring, &c.:* or it refers to the زَبَانِيَة of Hell [i. e. the tormentors of the damned]: (Bḍ:) or it means † *it will do to them hateful deeds.* (Za.) [Also] *God punished him,* or *tormented him.* (TA.) And دَعَاهُ اللّٰهُ بِمَكْرُوهٍ † *God caused an evil, or abominable, event to befall him.* (ISd, Z, K.) — دَعَا فِي الضَّرْعِ † *He left some milk, such as is termed* دَعِيَّة, *in the udder.* (M, K, TA.) Accord. to IAth, دَعِيَّة is an inf. n., like عَافِيَة and عَافِيَة. (TA.)

3. مُدَاعَاةٌ signifies † *The proposing an enigma* or *enigmas* to a person; or *the contending* with another *in doing so;* syn. مُحَاجَاةٌ. (S, K, TA.) You say, دَاعَيْتُهُ † *I proposed to him an enigma* or *enigmas;* &c. (TA.) A poet says,

أَدَاعِيكَ مَا مُسْتَصْحَبَاتُ مَعَ السُّرَى
جِسَانٌ وَمَا آثَارُهَا بِجِسَانِ

[† *I propose to thee an enigma: What are things that are taken as companions in night-journeying, good, and the effects whereof are not good?*]: meaning swords. (Sḥ) — And *The asking a thing* of one *much, so as to weary;* as also دَاعَيْنَا الحَائِطَ عَلَيْهِمْ † *We pulled down, or demolished, the wall upon them, from the sides* [or *foundations*] *thereof.* (K,* TA.) — [Golius assigns other significations to دَاعَى, for which I find no authority: namely, "*Convocavit* ad Deum prophetæ, præco sacer," followed by an accus.: and "*Contendit* contra alium: *Provocavit:* pecul. *rem vindicans sibi vel arrogans.*"]

4. أَدْعَاهُ [so in some copies of the K; in other copies ↓ أَدْعَاهُ; the former of which I regard as the right reading;] *He made him to assert his relationship as a son* [for يَدْعَى, in my copies of the K, I read ↓ يَدَّعِي, syn. with يَعْتَزِي,] *to one who was not his father.* (K.) [SM, who appears to have read ↓ أَدْعَاهُ, says that it is like اسْتَلْحَقَهُ and اسْتَلْحَمَهُ.]

5. تَدَعَّى [inf. n. of تَدَعَّتْ] signifies *The* تَطْوِيب [or *singing,* or *quavering* or *trilling and prolonging of the voice,* or *prolonging and modulating of the voice,*] of a woman wailing for the dead. (TA. [See دَعَا المَيِّتَ, above.])

6. تَدَاعَى signifies *The calling, summoning,* or *convoking, one another.* (Msb.) You say, تَدَاعَوْا لِلْحَرْبِ [*They called, summoned, or convoked, one another for war:* and hence,] † *they prepared themselves for war.* (TA.) And تَدَاعَوْا عَلَى بَنِي فُلَانٍ, (Mṣb, K,) or عَلَيْهِ, (Mṣb, K,) or عَلَى فُلَانٍ, (T, M,) *They collected themselves together,* (K,) *or called one another so that they assembled together,* (M,) *or leagued together, and called one another to mutual aid,* (T, Mṣb,*) *against him,* (Mṣb, K,) *or against the sons of such a one.* (T, M.) And

تَدَاعَى عَلَيْهِ العَدُوُّ مِنْ كُلِّ جَانِبٍ *The enemy advanced against him from every side.* (K,* TA.) — [Hence,] تَدَاعَتِ السَّحَابَةُ بِالبَرْقِ وَالرَّعْدِ *The cloud lightened and thundered from every quarter.* (TA.) And تَدَاعَى مِنْ كُلِّ جَانِبٍ *The cloud lightened and thundered from every quarter.* (TA.) And تَدَاعَى البِنَاءُ, (Mgh, Mṣb,) or البِنَاءُ, (TA,) *The building cracked in its sides,* (Mṣb,) *or became much broken,* (TA,) *and gave notice of falling to ruin:* (Mṣb, TA:) *or cracked in several places, without falling;* and in like manner, تَدَاعَتِ الحِيطَانُ (Mgh,) *the walls cracked in several places, without falling:* (Mgh, K:*) and تَدَاعَتِ الحِيطَانُ لِلْخَرَابِ *the walls fell to ruin by degrees;* syn. تَدَاعَتْ إِلَى الخَرَابِ: (Ṣ:) [but Mṭr says,] تَدَاعَتْ لِلْخَرَابِ is a vulgar phrase; not [genuine] Arabic. (Mgh.) And تداعى said of a sand-hill, *It, being put in motion, or shaken in its lower part, poured down.* (Mṣb.) And [hence,] تَدَاعَتْ إِبِلُ بَنِي فُلَانٍ *The camels of such a one became broken by emaciation.* (TA.) — تَدَاعَوْا بِالْأَلْقَابِ *They called one another by surnames, or nicknames.* (Mṣb.) — التَّدَاعِي also signifies *The trying one another with an enigma or enigmas; or contending, one with another, in proposing an enigma or enigmas;* syn. التَّحَاجِي. (TA in art. حجو.) You say, بَيْنَهُمْ أُحْدُوثَةٌ يَتَدَاعَوْنَ بِهَا *[Between them is an enigma with which they try one another; or by proposing which they contend, one with another].* (Ṣ, K.*) — تَدَاعَوْنَ فَضْلَ الخِطَابِ *They compete, one with another, [as though each one challenged the others,] in discouring of the science of chasteness of speech, and eloquence.* (Ḥar p. 446.) — See also 8, in two places. — [It is also used transitively:] you say, تَدَاعَوُا القَوْمُ *They [together] called the people.* (Mgh in art. نفض. [See 6 in that art.])

7. اندعى *i. q.* أَجَابَ. (K.) Akh heard one or more of the Arabs say, لَوْ دُعُوْنَا لَانْدَعَيْنَا, meaning [i. e. *Had they called us, &c., we had certainly answered, or replied, or assented, or consented*]. (Ṣ.)

8. ادَّعَى *He asserted* a thing *to be his, or to belong to him, or to be due to him,* either truly or falsely: (K,* TA:) *he claimed* a thing; *laid claim to* it; *or demanded it for himself:* and *he desired* a thing; *or wished for* it. (Mṣb.) And ادَّعَوْا الشَّيْءَ, تَدَاعَوْا signify the same [i. e. *They claimed the thing, every one of them, for himself*]. (Mgh.) You say, ادَّعَيْتُ عَلَى فُلَانٍ كَذَا *[I asserted myself to have a claim upon such a one for such a thing; preferred a claim against such a one for such a thing; or claimed of such a one such a thing].* (Ṣ.) And ادَّعَى زَيْدٌ عَلَى عَمْرٍو مَالًا *[Zeyd asserted himself to have a claim upon 'Amr for property; or preferred a claim against 'Amr &c.].* (Mgh.) And ادَّعَيْتَ عَلَيَّ مَا لَمْ أَفْعَلْ *[Thou hast asserted against me, or charged against me, or accused me of, that which I have not done].* (Ṣ and K in art. شرب, and Ṣ in art. اكل.) هٰذَا الَّذِي كُنْتُمْ بِهِ تَدَّعُونَ, in the Kur [lxvii. 27], means *This is that on account of which ye used to assert vain and false things:* or *which ye used to deny,* or *disbelieve:* or, accord. to Fr, the latter verb may here be used in the sense of تَدْعُونَ; and the meaning may be, *this is that which ye desired to hasten, and for which ye prayed* to God in the words of the Kur [viii. 32], "O God, if this be the truth from Thee, then rain Thou upon us stones from Heaven, or bring upon us some [other] painful punishment:" it may be from الدَّعَاءُ: and it may be from الدَّعْوَى: (TA:) [i. e.] it means *this is that which ye used to demand, and desire to hasten;* from الدُّعَاءُ: or *that which ye used to assert,* [namely,] that there will be no raising to life; from الدَّعْوَى. (Bḍ.) And وَلِيُّهُمْ مَا يَدَّعُونَ *And they shall have what they desire, or wish for;* which is referrible to the meaning of الدُّعَاءُ. (TA.) — You say also, ادَّعَى غَيْرَ أَبِيهِ [*He asserted the relationship of father to him of one who was not his father; or claimed as his father one who was not his father*]. (T, Mgh, Mṣb.) And يَدَّعِي إِلَى غَيْرِ أَبِيهِ [*He asserts his relationship as a son, or claims the relationship of a son, to one who is not his father*]. (T, Mṣb. See 4, in three places.) And يَدَّعِيهِ غَيْرُ أَبِيهِ [*One who is not his father asserts him to be his son; or claims him as his son*]. (T, Mṣb.) الِادِّعَاءُ in war signifies *The asserting one's relationship;* syn. الِاعْتِزَاءُ; (Ṣ, TA;) as also ♦ التَّدَّاعِي; (TA:) i. e. the saying "I am such a one the son of such a one." (Ṣ.) And [hence] sometimes it includes the meaning of *Informing, or telling;* and therefore ب may be prefixed to its objective complement; so that one says, فُلَانٌ يَدَّعِي بِالتَّكَرُّمِ فِعَالَهُ, i. e. *Such a one informs of the generosity of his deeds.* (Mṣb.)

10: see 1, near the middle of the paragraph. — [Hence,] استدعى signifies also *It called for, demanded, required,* or *invited,* a thing. See also دَعَا.

دَعْوَةٌ [as an inf. n. of un.] signifies *A single time or act* (Ṣ, Mṣb) *[of prayer* and *of imprecation,* as is indicated in the Ṣ, and also, though less plainly, in the TA]. See دُعَاءٌ. — [Also, as such, *A call.*] You say, هُوَ مِنِّي دَعْوَةَ الرَّجُلِ (K, TA) and لِلْكَلْبِ دَعْوَةَ الرَّجُلِ [i. e. *He, or it, is distant from me the space of the call of the man and of the dog*]. (K, TA.) And نَهْرُ الدَّعْوَةِ عَلَى غَيْرِهِمْ *The call is to them before the others of them:* (K, TA: [يُمَدُّ] in the CK is a mistake for [يُجْدَأُ:]) accord. to the T and the Nh, in the case of gifts, or pay, or salary. (TA.) — The *call to prayer:* whence, in a trad., دَعْوَةُ فِي الحَبَشَةِ [meaning *The office of calling to prayer rests among the Abyssinians*]; (JM, TA;) said by the Prophet in preference of his مُؤَذِّن Bilál. (JM.) — *A call,* or *an invitation, to El-Islám.* (Mgh.) You say, أَدْعُوكَ بِدَعْوَةِ الإِسْلَامِ and ♦ دِعَايَةِ الإِسْلَامِ and ♦ دَاعِيَةِ الإِسْلَامِ, meaning *I call thee,* or *invite thee, by the declaration of the faith whereby the people of false religions are called:* ♦ دَاعِيَةٌ being an inf. n. syn. with دَعْوَةٌ, like عَافِيَةٌ and عَافِيَةٌ: (JM:) ♦ دَعْوَةُ الإِسْلَامِ and ♦ دَاعِيَتُهُ signify the same: and دَعْوَةُ الحَقِّ [in like manner] means *the declaration that there is no deity but God.* (TA.) — *An invitation to food,* (Ṣ, M, Mṣb, K, TA,) *and to beverage;* or, accord. to Lḥ, specially *a repast, feast, or banquet, on the occasion of a wedding or the like:* (TA:) thus pronounced by most of the Arabs, except 'Adee of Er-Rabáb, who pronounce it, in this sense, ♦ دَعْوَةٌ: (A 'Obeyd, Ṣ, M, Mṣb:) it is an inf. n. in this sense, (Ṣ,) or a simple subst.: (Mṣb:) and ♦ دَعْوَةٌ signifies the same; (K;) or, as some say, this, which is given as on the authority of Kṭr, is a mistake: (TA:) and so does ♦ مَدْعَاةٌ [app. an inf. n.]. (Ṣ, Mṣb, K.) You say, كُنَّا فِي دَعْوَةِ فُلَانٍ and ♦ دَعْوَةِ فُلَانٍ and ♦ مَدْعَاتِهِ, meaning [*We were* included in] *the invitation* (دَعْوَة [see 1]) *of such a one to food:* (Ṣ, Mṣb: [but in the latter, نَحْنُ, in the place of كُنَّا:]) [*or we were at the repast, or feast, or banquet, of such a one;* for] you say [also] دَعَاهُ إِلَى الدَّعْوَةِ and ♦ الَى المَدْعَاةِ [*He invited him to the repast, or feast, or banquet:* and in this sense دَعْوَة is commonly used in the present day]. (MA.) — See also ♦ دَعْوَةٌ: — and دَعْوَى. — Also *i. q.* حِلْف. — حَلْف (accord. to different copies of the K) [both in the sense of *Confederation to aid or assist*]: (K, TA:) [whence] one says, دَعْوَةُ فُلَانٍ فِي بَنِي فُلَانٍ [meaning *The confederation of such a one is with the sons of such a one*]. (TA.)

♦ دَعْوَةٌ: see the next preceding paragraph.

♦ دَعْوَةٌ respects relationship, (Ṣ, Mṣb,) like ♦ دَعْوَى or دَعْوَى فِي النَّسَبِ; (Ṣ;) meaning *A claim in respect of relationship;* (K;) [i. e.] *one's claiming as his father a person who is not his father;* (Az, Mgh, Mṣb;) [in other words,] *one's claiming the relationship of a son to a person who is not his father:* or *one's being claimed as a son by a person who is not his father:* (Az, Mṣb:) thus pronounced by most of the Arabs, except 'Adee of Er-Rabáb, who pronounce it, in this sense, ♦ دَعْوَةٌ. (Ṣ, Mṣb.) See also دَعْوَى. — Also *Kindred,* or *relationship,* and *brotherhood:* so in the saying, لِي فِي القَوْمِ دَعْوَةٌ [*I have in,* or *among, the people,* or *company of men, kindred, or relationship,* and *brotherhood*]. (Ks, Mṣb.) — See also دَعْوَةٌ.

دَعْوَى: see دُعَاءٌ, in five places. — Also a subst. from 8; (Ṣ, M, Mgh, Mṣb, TA;) omitted in the K, though better known than the sun; (TA;) and so ♦ دِعَاوَةٌ (M, Mṣb, K) and ♦ دِعَاوَةٌ and ♦ دَعْوَةٌ, (M, K,) accord. to the general pronunciation, (M, TA,) and ♦ دَعْوَةٌ, (M, K,) accord. to the pronunciation of 'Adee of Er-Rabáb, (M, TA,) and ♦ دَاعِيَةٌ; (TA, there said to be syn. with دَعْوَى;) [meaning *An assertion that a thing belongs to one, or is due to one; a claim;* as is indicated in the Ṣ and Mgh and K &c.:] *a demand; a suit;* (Yz, Az, Mṣb;) whether true

or false: (Mgh, K, TA:) the pl. of دَعْوَى is دَعَاوٍ and دَعَاوَى; the former of which is preferable accord. to some, being, as IJ says, the original form; but some say that the latter is preferable: (Msb:) [the latter only is mentioned in the Mgh:] the alif in the sing. [written ى] is a sign of the fem. gender; and therefore the word is without tenween. (Mgh.) Yz mentions the sayings, لِي فِي هٰذَا الْأَمْرِ دَعْوَى *I have, in respect of this thing, [a claim or] a demand*, and دَعَاوٍ عَلَيَّ [*claims or*] *demands*, as written in different copies. (Az, Msb.) And لَوْ أُعْطِيَ النَّاسُ بِدَعَاوِيهِمْ *[If men were given according to their claims*, or *demands,]* occurs in a trad. (Msb.) — See also دَعْوَةٌ.

دَعْوَى is a word used only in negative sentences: (S:) you say, مَا بِالدَّارِ دَعْوَى *There is not in the house any one*: (S, K:*) Ks says that it is from دَعْوَةٌ, and [properly] means لَيْسَ فِيهَا مَنْ يَدَّعِي [*there is not in it one who calls*, &c.]. (S.)

دَعَاةٌ is an inf. n. of 1; (Msb, K;) as also دَعْوَى: (K:) the former is originally دَعَاوٌ: (S:) [both, used as simple substs., signify *A prayer*, or *supplication*, to God:] and the pl. of the former is أَدْعِيَةٌ. (S.) IF says that some of the Arabs, for دَعْوَى, say دَعْوَى, with the fem. alif [written ى]. (Msb, TA.) One says, اَللّٰهُمَّ أَشْرِكْنَا فِي دَعْوَى الْمُسْلِمِينَ, meaning [*O God, make us to share*] *in the prayer* (دُعَاء) *of the Muslims*. (TA.) And hence, in the Kur [x. 10], دَعْوَاهُمْ فِيهَا سُبْحَانَكَ اللّٰهُمَّ [*Their prayer in it shall be* سُبْحَانَكَ اللّٰهُمَّ] (TA.) followed by لِ signifies *An invocation of good, a blessing, or a benediction*: followed by عَلَى, *an imprecation of evil, a curse, or a malediction*.] سُورَةُ الدُّعَاءِ is a title of *The first chapter of the Kur-án*. (Bd.) — [Hence,] دُعَاءٌ signifies also *Adoration, worship, or religious service*. (TA.) — And *i. q.* إِيمَانٌ [i. e. *Belief*; particularly *in God, and in his word and apostles &c.*: *faith*: &c.]: a meaning mentioned by the Expositors of El-Bukháree. (TA.) — [Also *A call*, or *cry*; and so دَعْوَى, as in the Kur vii. 4 (where the latter is explained by Bd as syn. with the former) and xxi. 15.] — And [particularly] *A calling, or crying, for aid or succour*. (TA.)

دَعِيٌّ One *invited to a repast*: pl. دُعَوَاءُ; as in the saying عِنْدَهُ دُعَوَاءُ [*With him, or at his abode, are guests invited to a repast*]. (TA.) — One *who makes a claim in respect of relationship*; (S:) [i. e.] one *who claims as his father a person who is not his father*; (Az, Mgh, Msb;) [in other words,] one *who claims the relationship of a son to a person who is not his father*: or *of a son to a person who is not his father*: or *one who is claimed as a son by a person who is one who is claimed as a son by a person who is not his father*; (Az, Msb;) *an adopted son*: (S, K:) pl. أَدْعِيَاءُ. (S.) which is anomalous; (Bd in xxxiii. 4;) occurring in the Kur [in the verse just referred to], where it is said, وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ (S) *Nor hath He made your adopted sons to be your sons* in reality. (Jel.) — And One *whose origin, or lineage, or parentage, is suspected*; (K, TA;) as also مُدَّعًى: pl. of the former as in the next preceding sentence. (TA.)

دَعْوَةٌ and دَعَاوَةٌ: see دَعْوَى.

دِعَايَةٌ: see دَعْوَةٌ, in two places.

دَعَّاءٌ One *who prays*, or *supplicates* God, or *who calls, &c., much*, or *often*. (TA.)

اَلدَّعْدَعَةُ [an epithet in which the quality of a subst. predominates:] *The* سَبَّابَة [*or fore finger*]; (K;) i. e. *the finger with which one calls* [or *beckons*]. (TA.)

دَاعٍ [*Praying*, or *supplicating* God:] *calling*, or *summoning*: (Mgh:) [*inviting*:] and particularly, [as an epithet in which the quality of a subst. predominates,] *one who calls, or summons, or invites, to obey a right or a wrong religion*: (TA:) pl. دُعَاةٌ (Mgh, Msb, TA) and دَاعُونَ. (Msb, TA.) [Hence,] دَاعِي اللّٰهِ [*God's summoner*, or *inviter*; i. e.] *the prophet*: (K:) and also, (Msb, K,) or simply اَلدَّاعِي, (TA,) *The* مُؤَذِّن [*or summoner to prayer*]. (Msb, K, TA.) [Hence also, دَاعِي الْمَنَايَا *The summoner of death*, lit. *of deaths*; like طَارِقُ النَّعَايَا] — See also the next paragraph, in two places. — Also *A punisher*. (TA.)

دَاعِيَةٌ: see دَعْوَةٌ, in two places: — and see also دَعْوَى. — دَاعِيَةُ اللَّبَنِ *The remainder of the milk*, (K,) or *what is left, of the milk, in the udder*, (S, Mgh,) *that draws*, or *attracts*, (K,) or *in order that it may draw*, or *attract*, (S, Mgh,) *what is to come after it*; (S, Mgh, K;*) as also دَاعِي اللَّبَنِ, occurring in a trad., where it is said, دَعْ دَاعِيَ اللَّبَنِ [*Leave thou the remainder of the milk, in the udder, that is to draw, or attract, what is to come after it*]; (S, Mgh;) i. e. do not exhaust it entirely. (Mgh.) — Hence, دَاعِيَةٌ is metaphorically applied to signify ↕ *A mean*, or *means*; *a cause*; or *a motive*; (Har p. 306;) [as also دَاعٍ, often used in these senses in the present day;] and so, in an intensive sense, مُدْعَاةٌ [properly signifying *a cause of drawing, attracting, or inducing*, &c., originally مَدْعَاةٌ, being a noun of the same class as مَبْعَثَةٌ and مَجْبَنَةٌ]: (Idem p. 86:) [the pl. of the first is دَوَاعٍ.] — Also † The *cry of horsemen in battle*; (K;) as being a call to him who will aid, or succour. (TA.) — دَوَاعِي الصَّدْرِ † *The anxiety* [or rather *anxieties*] *of the bosom*. (Ham p. 509.) — دَوَاعِي الدَّهْرِ † *The vicissitudes of fortune*: (K, TA:) sing. دَاعِيَةٌ. (TA.)

أُدْعُوَّةٌ: see what next follows.

أُدْعِيَّةٌ (S, K) and † أُدْعُوَّةٌ (K) *An enigma; a riddle*; (S, K:*) like أُحْجِيَّةٌ [and أُحْجُوَّةٌ]; and including *such as is in verse*, like that quoted above, in the second paragraph of this article. (S.)

مَدْعَاةٌ: see دَعْوَةٌ, latter part, in three places: — and see also دَاعِيَةٌ: [pl. مَدَاعٍ. — Hence the saying,] لَهُ مَسَاعٍ وَمَدَاعٍ, i. e. † [*He possesses means of attaining honour and elevation, and causes of glorying, or memorable and generous qualities*, especially *in war*. (TA.)

مَدْعُوٌّ [pass. part. n. of 1; as also مُدَّعًى.]

مَدْعًى: see what next precedes: — and see also دَعْوَى, last sentence.

مُدَّعًى *Claimed* property [&c.]: مُدَّعًى بِهِ is nought. (Mgh.) — مُدَّعًى عَلَيْهِ One *upon whom a claim is made* for property [&c.]. (Mgh.) [*A defendant in a law-suit.*]

مُدَّعٍ *Claiming* property [&c.]; *a claimant*. (Mgh.) [*A plaintiff in a law-suit.*]

دعى

1. دَعِيتُ, aor. أَدْعَى, inf. n. دَعَاءٌ: see 1 in art. دعو.

دَعِيٌّ &c.: see art. دعو.

دغر

1. دَغَرَ, aor. ـُ, (K,) inf. n. دَغْرٌ, (S, A, K,) *He pushed, thrust, drove, impelled*, or *repelled*. (S, A, K.) This is the primary signification. (S, A.) — دَغَرَهُ, aor. as above, *He pressed him*, or *squeezed him, until he died*. (K.) — دَغَرَتْ حَلْقَ الصَّبِيِّ, (TK,) aor. ـُ, (K,) inf. n. دَغْرٌ, (S, K,) *She pressed the throat*, or *fauces, of the child*, (K,* TA,) *on account of the pain termed* العُذْرَة, (S,* TA,) and (or that is to say, TA) *raised his uvula with her finger*, (S, K, TA,) *compressing that part on the occasion of the pain's being excited by the blood*. (A 'Obeyd, TA.) So in the trad., عَلَامَ تُعَذِّبْنَ أَوْلَادَكُنَّ بِالدَّغْرِ *Wherefore do ye torment your children by raising the uvula &c.*: (S:) and دَغَرْتُ أَوْلَادَكُنَّ بِالدَّغْرِ لَا تُعَذِّبْنَ *Torment ye not your children by pressing the throat, or fauces, &c.* (A 'Obeyd, TA.) — And دَغَرَتْ, (TK,) aor. and inf. n. as above, (K,) *She fed her child ill*: and *she suckled him without satisfying him*, (K,) *so that he remained hungry, and applied himself to every one he met, and ate and sucked, and would suck the dug of a ewe or goat*: and the like is said of a she-camel with respect to her young one, accord. to Aboo-Sa'eed Es-Sukkaree, who thus explains the latter of the two traditions quoted above; but Az says that the right explanation is that given by A 'Obeyd, as is shown in the traditions [elsewhere]. (TA.) — دَغَرَ الشَّيْءَ بِالشَّيْءِ, (TK,) aor. and inf. n. as above, (K,) *He mixed the thing with the thing*. (K,* TK.) = دَغَرَ عَلَيْهِ, (K,) aor. ـُ, (TA,) inf. n. دَغْرٌ, (K,) and † دَغْرَى, (K, TA,) or the latter is a simple subst., (TA,) *He rushed upon him without consideration*; (K, TA;) *he charged upon him*. (TA.) Hence the saying, دَغْرَى لَا صَفًّى, (S, A, K,*) and † دَغَرَى, and † دَغْرَةً, (K,) and عَغْرًا, (S, K,) like عَغْرَى وَحَلْقَى, (S, K,) and دَغْرًا لَا صَفًّا, (S,) i. e., *Rush ye upon them without*

consideration, and oppose them not in regular ranks: (ʂ,* A,* K,* TA:) or *mix ye among them, &c.* (Kr.) A woman is related to have said to her son, إِذَا رَأَتِ العَيْنُ العَيْنَ فَدَغْرَى ♦ وَلَا صَفَّى طَرْفِي *When the eye sees the eye,* [or when eye meets eye in war,] *then rush thou &c.* (TA.) — دَغَرَنِي البَيْتَ *He entered the house:* (K:) as though he thrust himself in. (TA.)

اِدَّغَرَ: see 8 in art. دغر.

دَغْرٌ (TA) and ♦ دَغْرَةٌ (ʂ, A, K) The *act of snatching a thing unawares; seizing it hastily when its owner is unaware:* (ʂ, A, K:) or the *springing,* or *rushing, upon a commodity, to snatch it unawares:* or the *filling one's hand with a thing and carrying it off.* (TA.) Hence the trad. (ʂ, A) of 'Aïeo, (TA,) ♦ لَا قَطْعَ فِي الدَّغْرَةِ [*There shall be no amputation of the hand for snatching a thing unawares: &c.*]. (ʂ, A, TA.)

دَغْرَةٌ: see the next preceding paragraph, in two places.

دَغْرَى and دَغَرَى and دَغْرَآءُ: see 1; the first, in three places.

مَدْغَرَةٌ *A fierce war, in which the word is* دَغْرَى, (K,) or دَغْرَا. (TA.)

دغص

دَاغِصَةٌ (The *patella,* or *knee-pan;*) the *round bone which moves about in the head of the knee;* (ʂ, K;) or *which turns aside and moves about above the* رَضَف *of the knee* [which are said to be certain bones in the knee, like fingers put together, holding together one another]: (TA:) or the *bone in the inside of the knee, on the right and left of which are the ligaments* (العَصَب) [app. meaning the internal and external lateral ligaments of the knee-joint, between which is the patella]: (IDrd, TA:) or *a bone having at its extremity* فِي طَرَفِهِ [perhaps a mistake for فِي طَرَفَيْهِ *at its two extremities*]) *two ligaments* (عَصَبَتَانِ) [app. the tendon of the extensor muscles of the leg and the ligamentum patellæ]), *at the head of the* بَابِلَة [a bone in the knee-joint]: (TA:) it is a subst., like كَاهِل and غَارِب: (TA:) also [explained as signifying] the *piece,* or *portion, of fat beneath the skin that is above the knee:* or, as some say, the *ligament* (عَصَبة) [*in that part*]. (TA.) — Also *Compact flesh:* pl. دَوَاغِص. (TA.) You say of a man whose flesh is compact, كَأَنَّهُ دَاغِصَةٌ [*As though he were a* داغصة]. (TA.) — Also *Clear, shallow, water:* (IDrd, K:) pl. as above. (K.)

دغفل

دُغْفُلٌ The *young one of an elephant:* (ʂ, K:) or *of a wolf.* (K.) — عَيْشٌ دُغْفُلٌ *An ample,* or *easy, and a plentiful, life;* (As, ʂ, K;) [as also ♦ دُغْفُلِيٌّ.] A poet says,

وَغَارَتْ مِنْهُنَّ عِيشَةٌ دُغْفُلِيَّةٌ ♦
وَلَمْ تَخْشَ يَوْمًا أَنْ يَزُولَ سُرُورُهَا

[*And an ample, or a plentiful, state of life, that was hers; passed away: and she feared not one day that her ease,* or *affluence, would depart*]. (ʂ in art. سر.) — You say also دُغْفُلٌ عَامٌ *A plentiful,* or *fruitful, year:* so says IAạr: and he cites the saying of El-'Ajjáj,

وَإِذْ زَمَانُ النَّاسِ دُغْفُلِيٌّ ♦

[*And when the time of men,* or *of the people, is, was, plentiful,* or *fruitful*]. (ʂ.) — And رِيشٌ دُغْفُلٌ *Abundant feathers* or *plumage.* (K.)

دُغْفُلِيٌّ; and its fem., with ة: see above, in three places.

دغل

1. دَغَلَ فِيهِ, aor. ـُ, (K,) inf. n. دُغْلٌ, (TA,) *He entered it like as enters he who is doing a thing that induces doubt, or suspicion, or evil opinion;* (K, TA:) *like as the hunter enters the lurking-place to circumvent the game:* so in the T and M. (TA.) — دَغَلَ لَهُمُ الشَّرَّ *He sought, or desired, to do to them evil,* or *mischief, when they thought that he desired to do them good.* (T, TA.)

4. ادغل *He* (a man, TA) *disappeared in a* دَغَل [*or place in which one fears being taken unawares*]. (ʂ,* TA.) — ادغل بِهِ *He acted treacherously towards him, and took him unawares.* (K.) — *He slandered him, or calumniated him.* (K.) — ادغل فِي الأَمْرِ *He introduced into the affair what rendered it unsound,* or *corrupt,* (K,) or *what contravened it,* (JK, ʂ, M, O,) *and rendered it unsound, or corrupt.* (ʂ, M, O.) — اوغلت الأَرْضُ *The land became abundant* [*and dense* (as is implied in the ʂ)] *in trees.* (ʂ, TA.)

دَغَلٌ: see دَغَل.

دَغَلٌ *Badness, corruptness,* or *unsoundness;* or *a bad, a corrupt,* or *an unsound, state or quality;* (ʂ, and Mgh in art. دغل;) [in an affair, &c.;] like دَخَلٌ; (ʂ;) and *a thing that induces doubt, or suspicion, or evil opinion;* [in an affair; or] in a man: (Mgh ubi suprà:) or *a cause of badness, corruption,* or *unsoundness,* in an affair. (JK, T, K, TA.) Hence the saying of El-Hasan, اتَّخَذُوا كِتَابَ اللّٰهِ دَغَلًا [*They made the Book of God to be a cause of corruption:* or perhaps *they made the Book of God corrupt;* i. e. *they corrupted it*]. (TA.) — *Confusedness, or entanglement, and abundance, of plants or herbage;* (M, K;) most commonly known in plants of the kind termed حَمْض, when amid غَرِيل [i. e. غُرَيْل, app. here meaning silt, or alluvial deposit, left upon the ground by a torrent]. (M, TA.) — *Tangled, or luxuriant, or abundant and dense, trees;* (ʂ, K;) as also دَغَلٌ. (TA.) — *Any place in which a wile, machination, or plot, is practised;* (JK;) *a place in which one fears being taken unawares:* (K:) and ♦ دَغِيلَةٌ signifies the same as دَغَلٌ [app. meaning such a place as is here described]: (JK, K:) the pl. of the former is أَدْغَالٌ [a pl. of pauc.] and دِغَالٌ. (K.) — Accord. to En-Naḍr, *An elevated [tract of ground such as is termed]* قُفٌّ: and *i. q.* أَكَمَةٌ [*a hill,* or *mound,* &c.]: and *a valley:* and *a level, or smooth, wide, depressed tract of land:* and أَدْغَالُ الأَرْضِ signifies *mountains:* and أَدْغَالُ الأَرْضِ, *[tracts of] land from which water has sunk into the earth, or receded:* and *low,* or *depressed, tracts of land:* and *level,* or *smooth, tracts thereof.* (TA.)

دَغِلٌ, applied to a man, *In whom is a bad, a corrupt,* or *an unsound, quality, and what induces doubt,* or *suspicion,* or *evil opinion;* as also ♦ دَغْلٌ, a contraction of the former. (Mgh in art. دغل.) — Applied to a place, as also ♦ مُدْغِلٌ *i. q.* ذُو دَغَلٍ [app. as meaning *Having tangled,* or *luxuriant,* or *abundant and dense, trees*]: or *obscure,* or *concealed;* (K;) as also ♦ دَاغِلٌ. (TA.)

دَغِيلَةٌ: see دَغَل.

دَغَائِلُ *Calamities,* or *misfortunes:* (A 'Obeyd, JK, T, K:) erroneously written by J دَوَاغِل, (K,) and so by IF in the Mj, (TA,) as on the authority of A 'Obeyd, who said only دَغَاوِل, (K,) and thus it is in a verse of Ṣakhr El-Hudhalee: (TA:) [but in one of my copies of the ʂ it is written دَغَاوِل:] it has no sing.: (K:) or, as El-Bekree says, its sing. is not known: but some say that it is دَغَوْلَة [thus without any syll. signs]. (TA.)

دَاغِلٌ One *who seeks,* or *desires, to do evil,* or *mischief, to his companions, when they think that he desires to do them good.* (T, TA. [See the next paragraph.]) — See also دَغِلٌ.

دَاغِلَةٌ *Concealed rancour, malevolence, malice,* or *spite.* (M, K.) — *Persons who seek to blame one,* or *to find fault with one, and to act treacherously towards one.* (M, K. [See دَاغِلٌ.])

مُدْغِلٌ: see دَغِلٌ.

مَدَاغِلُ The *bottoms,* or *interior parts, of valleys;* (M, K;) and the *level,* or *smooth, tracts thereof, where their trees are numerous.* (M, TA.)

دغمر

1. دَغَرَ, aor. ـُ, (K,) inf. n. دُغْرٌ, (JK, ʂ,) *He,* or *it, broke* the nose, *making the breach to extend into the interior.* (JK, ʂ, K. [So too accord. to the explanation of the inf. n. in the KL; though Golius renders it, and app. دُغْرٌ also, as on the authority of the KL, "*depressit* nasum;" while Freytag follows him in thus rendering only the latter verb; which I do not find in any Lexicon.]) — Also, (M, K,) inf. n. as above, (M, TA,) *He covered* a vessel. (M, K.) — And, said of rain, *It covered,* or *overwhelmed,* and *prevailed over,* or *subdued,* the earth, or land; as also ♦ ادغر. (TA.) — And دَغْمَرَ, (ʂ, K,) aor. ـُ; (K;) and دَغْمَمَ, (ʂ, K,) aor. ـِ; (K;) inf. n. دَغْمَانٌ; (TA;) said of heat, (ʂ, K,) and of cold also, (JK, K,) *It came upon them,*

[properly] *as though it were a thing that covered them;* syn. وَغْمَرَهُ as also ↑ أَوْغَمَرَهُ. (Ṣ, K. [Golius, app. misled by a wrong interpretation which I find in the KL, (mentioned by him as one of his authorities in this case, in addition to the Ṣ and K,) explains these three verbs as meaning "totam corripuit, et deliquio animi affecit:" and Freytag has followed him herein.]) ═ [The inf. n.] وَغْمًا is also used, (K, TA,) in a form of imprecation, (TA,) as an imitative sequent to وَغْبًا [q. v.], and is in like manner followed by سَنْغًا, (K, TA,) or شَنْغًا. (TA.) And one says, فَعَلْتُ ذٰلِكَ عَلَى رَغْمِهِ وَدَغْمِهِ وَشَنْغَمِهِ [meaning *I did that in spite of him;* or *against his will*]. (TA.)

4: see above, in two places. ═ اوغر الفَرَسَ *He put the bit into the mouth of the horse;* (JK, Az, Ṣ, K;) as also اوغر اللِّجَامَ فِى فَمِ الفَرَسِ. (TA.) ═ And hence, (Az, Ṣ, TA,) though some say that the reverse is the case, (TA,) اوغر الحَرْفَ (Az, Ṣ, K) فِى الحَرْفِ, (K,) inf. n. إِوْغَارٌ, (JK, Ṣ,) *He inserted* [*or incorporated*] *the letter into the letter;* (JK, K, TA;) as also ↑ ادَّغَمَهُ, (Ṣ, K,) [which is itself an example of the incorporation of one letter into another, being] originally اوْتَغَمَهُ. (Ṣ, TA.) ═ اوغمه, said of God, *He blackened his face:* (K:) and *i. q.* أَرْغَمَهُ; (K,* TA;) both signify *He disdainfully refused to him, and angered him:* or the former verb has the former of these significations, explained in the K; and the latter verb signifies, with its pronoun, "he angered him." (TA.) ═ اوغمه إِلَى كَذَا *He, or it, caused him to want such a thing;* (AA, TA in art. وغم;) [and] so اوغمه (L in art. جلد;) as also اوغمه. (AA, L in art. جلد voce أَجْلَذَ, and TA in art. وغم.) ═ اوغر فُلَانٌ *Such a one vied, or strove, with the people, or party, in hastening* [*to eat*]*, fearing lest they should be before him, and therefore ate the food without chewing.* (K,* TA.) [And أَوْغَمَ طَعَامَهُ, as explained in the TA in art. وغم, has a similar meaning.]

8: see the next preceding paragraph.

11. ادغامر, inf. n. إِدْغِمْيَارٌ, said of a horse, *He was of a colour inclining to blackness in his face and lips,* [or *in his face and the part next the lips,*] *blacker therein than in the other parts of his body.* (K.)

دَغِرٌ and ↑ دُغْمَةٌ, in a horse, [and in some other animals, (see أَدْغَرُ,)] *A colour inclining to blackness,* (Ṣ, K,) *in the face and the part next the lips,* (Ṣ,) or *in the face and the lips,* (K,) *differing from,* (Ṣ,) or *in the face and the lips,* (K,) *differing from,* (Ṣ,) or *blacker than,* (K,) *the colour of the other parts of the body.* (Ṣ, K.)

دُغْمَةٌ: see what next precedes.

دُغْمَانٌ, with ḍamm, (Ṣ, K,) applied to a man, (Ṣ,) *Black:* (Ṣ, K:) or *black and big.* (K.) ═ Also a pl. of أَدْغَرُ [q. v.]. (TA.)

دَغَامِرُ *A pain in the fauces.* (K.)

دَاغِمِرُ an imitative sequent to رَاغِمِرُ. (K,* TA.)

أَدْغَرُ A horse *of a colour inclining to blackness,* (Ṣ, K,) or *of a black colour,* (Mgh,) *in the face and the part next the lips,* (Ṣ,) or *in the face and the lips,* (K,) or *in the face and the muzzle,* (Mgh,) *differing from,* (Ṣ, Mgh,) or *blacker than,* (K,) *the colour of the other parts of the body;* (Ṣ, Mgh, K:) called in Pers. دِيزَنْج [or rather دِيزَنْجَ, from which دِيزَنْجَ is arabicized]; (AO,* Ṣ, Mgh, K;) *in some instances, without any admixture of* حُضْرَة [here meaning *dark,* or *ashy, dust-colour*]: (AO, TA:) it is also applied as an epithet to a wolf: and the fem. is دَغْمَاءُ: and the pl. is دُغْرٌ: (Ṣ:) the masc. is also applied to a ram, meaning *having any, the least, blackness; especially in the end of the nose and beneath the chin:* and the fem. to a ewe, meaning *black in the end of the nose and in the chin;* (TA:) or, thus applied, *black in the face:* (JK:) and the masc. also signifies *black in the nose:* (JK, K:) in which sense it has for its pl. دُغْمَانٌ: (TA:) accord. to the K [and the JK], دُغْرٌ, a pl. of أَدْغَرُ, signifies *white;* as though it had two contr. meanings; but this is a mistranscription for دُغْرٌ. (TA.) It is said in a prov., الذِّئْبُ أَدْغَرُ [*The wolf is blackish in the face and in the part next the lips, not being so in the other parts;* or rather, *is black in the nose*]: for, whether he lap from a vessel or not, دُغْمَةٌ is a necessary characteristic of the wolf, [all] wolves being دُغْرٌ; and therefore he is sometimes, or often, suspected of having lapped from a vessel when he is [really] hungry: the prov. is applied to him who is regarded with a wish for the like of that which he has not obtained. (Ṣ.) ═ Also One *who snuffles;* i. e., *speaks from* [*i. e. through*] *his nose;* (JK, K, TA;) i. e. *i. q.* أَغَنُّ. (TA.)

وف

1. وَفَّ, (M, Mṣb, K, &c.,) aor. ـِ, (T, M, TA,) or ـُ, (Mṣb, [but this is a deviation from a general rule, and is probably a mistake,]) inf. n. وَفِيفٌ (Lth, T, Ṣ, M, Mṣb) and وَفٌّ (M, TA;) and ↑ اوفّ; (Ibn-'Abbád, M, Mṣb, K;) said of a bird, (Lth, T, Ṣ, &c.,) *It beat its sides* (وَفَّيْهِ, i. e., Mṣb, جَنْبَيْهِ, M, Mṣb) *with its wings:* (M, Mṣb:) this is what is meant by the following explanation: (Mṣb:) *it moved* [or *flapped*] *its wings* (Mṣb, K) *for its flight,* (Mṣb,) *as the pigeon* (K) *and the like:* (TA:) and *it went* [or *flew*] *along a little above the ground:* (Ṣ, K:) or *it moved* [or *flapped*] *its wings, with its feet upon the ground,* (Lth, T, M, K,) *flying, and then rose;* (Lth, T:) and in like manner ↑ وَفْوَفَ and ↑ استدفّ: (K:) [or] and وفّ and ↑ اوفّ signify also *it* (a bird) *went along quickly, with its feet upon the ground, and then raised itself flying.* (Mṣb.) It is said in a trad., لَا يُؤْكَلُ مَا وَفَّ وَلَا يُؤْكَلُ مَا صَفَّ, (K,* TA,) i. e. *What moves* [or *flaps*] *its wings* [*in flying*]*, as the pigeon* (K, TA) *and the like,* (TA,) *may be eaten; but* [*what skims along without flapping,*] *such as vultures* (K, TA) *and hawks and the like,* (TA,) *may not be eaten.* (K,* TA.) [But] وَفَّ, aor. ـِ, said of an eagle, signifies *It approached,* or *was near to, the ground in its flying.* (T.) ═ And ↑ وَفَّ, aor. ـِ, (M, Mṣb,) inf. n. وَفِيفٌ (Ṣ, M, Mṣb, K) and وَفٌّ, (K,) *He,* or *it,* (said of a camel, K, TA, and of a bird, TA, or of a party of men, Mṣb,) *went a gentle pace;* (Ṣ, M, Mṣb, K;) as also ↑ وَفْوَفَ. (IAạr, TA.) Dhu-r-Rummeh uses it metaphorically in relation to الثُّرَيَّان [the asterism of the Hyades, or α of Taurus], describing الثُّرَيَّا [the Pleiades]; saying,

بِيَدٍ عَلَى قَلْبِهَا دَبَرَانُهَا
فَلَا هُوَ مَسْبُوقٌ وَلَا هُوَ يَلْمَحُ

[*Their Debarán goes along gently near after them, so that it is not outstripped, nor does it overtake*]. (M.) [And ↑ تَوَفَّفَ, accord. to ISd, seems to signify nearly the same: for it is immediately added in the M,] in the saying,

إِلَيْكَ أَشْكُو مَشْيَهَا تَوَفَّفَا
مَشْيَ العَجُوزِ تَشْغُلُ الأَثَافِيَا

[app. complaining, to God, of the slowness of his she-camel, as though meaning *To Thee I complain of her pressing on slowly and laboriously, like the gait of the old woman removing the three stones for the support of the cooking-pot*], the poet means تَدَافَقَا. (M. [But I rather think that the meaning here intended is, *going along with an inclining from side to side;* perhaps from وَفٌّ signifying the "side." See also 6 in art. دفو.]) One says also, الجَيْشُ يَفُونَ نَحْوَ العَدُوِّ *The troops go gently, or leisurely, towards the enemy.* (Ṣ.) And وَفَّتْ عَلَيْنَا مِنْ بَنِى فُلَانٍ ↑ وَافَّةٌ [*A company coming gently, or leisurely, of the sons of such a one, so came to us*]. (Ṣ.) And ↑ وَفَّتْ عَلَيْهِمْ وَافَّةٌ مِنَ الأَعْرَابِ *A company of Arabs of the desert journeying leisurely in search of herbage and sustenance* [*so*] *came to them.* (Z, TA.) And هُمْ قَوْمٌ يَفُونَ, inf. n. وَفِيفٌ, *They are a party journeying together not a hard pace.* (AA, T.) And وَفَّ عَلَى وَجْهِ الأَرْضِ (IAạr, T, TA,) inf. n. وَفٌّ, (K, TA,) *He went lightly upon the ground;* (K,* TA;) and وَفَّ signifies the same. (IAạr, T.) And وَفَّفَ also signifies The act of *running.* (T.) ═ Also وَفَوْا, aor. ـِ, [app. *They journeyed to a region of green herbage and waters in consequence of drought:* (see وَافَّةٌ:) and hence,] *they had rain after experiencing drought.* (M.) ═ See also 10, in two places. ═ See also 3. ═ وَفَّ الشَّيْءَ, aor. ـِ, (TK,) inf. n. وَفٌّ, (Ṣgh, K,) *He uprooted the thing;* extirpated it. (Ṣgh, K.)

2. وفّف, inf. n. تَوْفِيفٌ, *He hastened, sped, or went quickly;* (K;) as also ↑ وَفْوَفَ. (IAạr, K.) ═ See also 3, in two places.

3. وَافَّهُ, (T, Ṣ, M, Mṣb, K,) and وَافَّ عَلَيْهِ, (TA,) inf. n. مُوَافَّةٌ and وِفَافٌ; (T, Ṣ, M, Mṣb;) as also وَافَفَ, which is of the dial. of Juheynch, (T, M,) altered from the former, (M,) and ↑ وَافَّهُ, (Mṣb, TA;) and ↑ وَفَّفَهُ, (K,) or عَلَيْهِ ↑ وَفَّفَ, (M, Mṣb, TA,) inf. n. تَوْفِيفٌ; (Mṣb;) as also

وَفَّقَ عليه ; (T, M;) and عَلَيْهِ ♦ وَفَّ, aor. ـِ, (accord. to Mṣb;) [as also عليه وَفَّ ♦ وَفَّقَ] (Mṣb:) namely, a man, (Ṣ,) a captive, (T, Ṣ,) or a wounded man, (M,) *He despatched him*; i. e. *hastened and completed his slaughter*; (T, Ṣ, M, Mṣb, K;) or *wounded him so as to hasten his death*. (Mṣb.)

4. أَوْفَقَ: see 1, first sentence, in two places. أَوْفَقَتِ الْأُمُورُ عَلَيْهِ *The events came upon him consecutively, or uninterruptedly*. (Sgh, K.)

6. تَوَافَقَ الْقَوْمُ *The party, or company of men, bore, or pressed, or crowded, one upon another*. (Aṣ, A 'Obeyd, T, Ṣ, M, K.*) — See also 1.

10. اسْتَوْفَقَ: see 1, first sentence. — Also *It* (a thing, M) *was, or became, prepared*, (AZ, T, M,) *within one's power or reach*, (Ṣ, M, K,) *and easy*; (Ṣ, K;) like اسْتَطَقَ, the ط being substituted for ت; (Ṣ;) [as also اسْتَوْفَقَ;] and so وَفَّقَ ♦, (T, M,) aor. ـِ; (M;) [as also وَفَّقَ.] You say, خُذْ مَا اسْتَوْفَقَ لَكَ, (AZ, T, Ṣ, K,) and ما وَفَّقَ لَكَ ♦, (AZ, T,) *Take thou what is prepared for thee*; (AZ, T;) *what is within thy power or reach, and easy to thee*. (Ṣ, K.) — And *It* (an affair, or a thing,) *was, or became, rightly disposed or arranged; in a right state*; (Ṣ, K;) or *complete*, (Ṣ, Mṣb,) *and in a right state*: (Ṣ:) and اسْتَوْفَقَ signifies the same. (IKtt, IB, TA.) — اسْتَوْفَقَ بِالْمُوسَى ↕ *He shaved his pubes with the razor*, (K,* TA,) *and did so utterly*; occurring in this sense in a trad. (TA.)

R. Q. 1. وَدْفَقَ: see 1, in two places: — and see also 2. — [The inf. n.] وَدْفَدَةٌ signifies [also] *The beating a* دُفّ [or *tambourine*] *hastily* [or *quickly*]. (M, TA.)

دَفٌّ *The side*, syn. جَنْبٌ, (Lth, T, Ṣ, M, Mgh, Mṣb, K,) of anything, (Lth, T, M, Mṣb, K,) for instance, of a bird, (Mṣb,) and of a camel; (Ṣ;) as also دَفَّةٌ: (Lth, T, Mgh, Mṣb:) or the *surface* (صَفْحَة) *of the side*; (M, K;) as also ♦ دَفَّةٌ: (K:) pl. دُفُوفٌ. (T, M, Mṣb.) Hence,

* أَصْبَرُ مِنْ عَوْدٍ بِدَفَّيْهِ جَنْبُ *

[*More enduring than an old camel in whose sides are scabs formed over wounds*: a prov.]. (TA. [See Freytag's Arab. Prov. i. 737.]) And

* وَكَأَنَّنِي تَنْأَى بِجَانِبِ دَفِّهَا أُمٌّ *
* مُوحِشٍ مِنْ هَزِيعِ الْعَشِيِّ مُؤَوِّمِ *

means *And as though she were shrinking from the quarter of her off side*, بِ being here used in the sense of عَنْ, *from a creature that cries for* food *at supper-time*; meaning a cat, *of ugly form and big head*, fearing to be scratched by it: as J says, [in art. وحش,] she shrinks with her off side because the rider's whip is in his right hand: (EM p. 233:) [or the meaning is, *as though she were shrinking with the outside of her off side*; lit., *with the side of her off side*; for, accord. to ISd,] this is an instance of the prefixing of a noun to another identical therewith [in signification]. (M.) [Hence also,] ذَاتُ الْجَنْبِ i. e. *[May God smite him with the pleurisy]*. (TA.) — Also *A bank*; *an acclivity*; *or a part that faces one, above the foot or base*; of sand; and of land or ground: (K:) accord. to Ez-Zejjáj, [the pl.] دُفُوفٌ signifies *banks*; *acclivities*; or *parts that face one, above the foot or base*; of land or ground; (T, TA;) as also دَفَارِفُ, of which the sing. is ♦ دَفْدَفَةٌ: (T, K:) accord. to Z, the دُفُوف of valleys are the *elevated parts of the sides*. (TA.) — See also the next paragraph. — And see دَفَّةٌ.

دُفٌّ and ♦ دَفٌّ, (T, Ṣ, M, Mgh, Mṣb, K,) the former the more approved, (K,) the latter mentioned by A 'Obeyd, (Ṣ,) [and now the more common, *A tambourine*;] *a certain thing with which one beats*, (M, K,) or *with which women beat*, (Ṣ,) or *with which one plays*; (Mgh, Mṣb;) of two kinds; *round*; [such as is figured, under the name of "ṭár" (طار), in chap. xviii. of my work on the Modern Egyptians, *with several pairs of tinkling plates of brass in apertures in the hoop*, and sometimes, as in the kind used by hired wailing-women, *without those tinkling plates*;] and *four-sided*: [the latter seems to be only for amusement; for] it is said that the four-sided is unlawful; but there is no harm in selling the round: (Mgh:) pl. دُفُوفٌ. (M, Mṣb, K.)

دُفَّةٌ: see دَفٌّ, in three places. — [Hence,] دُفَّتَا السَّرْجِ † *[The two side-boards of the horse's saddle;] the two boards that lie against the two sides of the beast*; (Mgh;) or *the two sides* [or *boards*] *of the horse's saddle, that embrace it between them*: [see قَرَبُوسٌ:] and so دُفَّتَا الرَّحْلِ † *the two sides &c. of the camel's saddle*. (M.) And in like manner, (M,) دُفَّتَا الْمُصْحَفِ ↕ *The two sides* [or *boards*] *of the book*; (M, TA;) *the two things that embrace the book between them*; (T, M, Mgh, K,* TA;) *the two faces, that are on the two sides, of the book*. (Mṣb.) One says, حَفِظَ مَا بَيْنَ الدُّفَّتَيْنِ ↕ [*He retained in his memory, or got by heart, what is between the two boards*, meaning *the whole contents, of the book*]. (TA.) دُفَّةُ الطَّبْلِ signifies also † *A board* in a general sense; and so ♦ دَفٌّ. And hence, † *A rider*. And دُفَّةُ الطَّبْلِ † *The thing* [or *piece of skin*] *that is upon the head of the drum*: (so in a copy of the M:) or دُفَّتَا الطَّبْلِ ↕ *the two things*, (T, K,) i. e. *the two pieces of skin*, (TA,) *that are upon the head* [or rather *upon the two extremities*] *of the* [*common cylindrical*] *drum*. (T, K, TA.) One says, ضَرَبَ دُفَّتَيِ الطَّبْلِ ↕ [*He beat the two skins of the drum*]. (TA.)

دُفُوفٌ An eagle *approaching the ground* (Ṣ, K) *in its flight* (Ṣ) *when making a stoop*: (Ṣ, K:) or *flying swiftly*. (Skr, TA.)

دُفُّوفِيٌّ [rel. n. from دُفُوفٌ pl. of دَفٌّ and دُفٌّ; app. meaning *A seller*, or, like مُدَفِّفٌ, *a maker, of tambourines*]. (K: there mentioned as an appellation of a certain man.)

دَفَّافٌ *An owner of tambourines* (دُفُوف). (M, TA.) [And] *A beater of the tambourine* (دُفّ); (MA;) [and] so ♦ مُدَفِّفٌ. (M.) — دَفَّافَةٌ: see دَافٌّ.

دَفْدَفَةٌ: see دَفٌّ, near the end of the paragraph. — [It is also the inf. n. of R. Q. 1, q. v.]

دَافٌّ [originally دَافِفٌ, act. part. n. of دَفَّ, q. v.,] is opposed to صَافٌّ, which signifies "spreading its wings and not moving [or flapping] them" [in its flight]. (M, TA.) A rájiz, (M,) Ru-beh, (T,) [for the sake of rhyme], uses دَافِي for دَافِفَ. (T, M.) جَمَاعَةٌ دَافَّةٌ *A company of men going a gentle pace*: (Mṣb:) and دَافَّةٌ [alone] *a party journeying together not a hard pace*: (AA, T:) *an army going gently, or leisurely, towards the enemy*: (Ṣ, K:*) *a company of men coming from one country or town to another*: (IDrd, M:) *a party going to a great town or city*: (TA:) *a company of journeying leisurely* (يَدِفُّونَ) *in search of herbage and sustenance*: (Z, TA:) *a party of the people of the desert journeying to a region of green herbage and waters in consequence of drought*: and [hence] *a party having rain after experiencing drought*; as also ♦ دَفَّافَةٌ. (M.) See 1, in two places.

مُدَفِّفٌ *A maker of* دُفُوف [or *tambourines*]. (M. [See also دُفُوفِيٌّ.]) — مُدَفَّفُ سَنَامِ *A camel's hump that falls* [or *hangs*] *down upon his sides*. (Ṣ, Sgh, K.)

مُدَفْدِفٌ: see دَفَّافٌ.

1. دَفِئَ, aor. ـَ, (Ṣ, M, Mṣb, K,) inf. n. دَفْءٌ, (Ṣ, Mṣb,* TA,) like طَفْءٌ inf. n. of طَفِئَ, (Mṣb,* TA,) like كَرَاهَةٌ inf. n. of كَرِهَ, (Ṣ,) said of a man, (Ṣ, Mṣb,) *He was, or became, warm, or hot*: (Ṣ, M,* K:*) [generally meaning the former: see دِفْءٌ, below:] or *he experienced* [*warmth, or*] *heat*: (Ḥar p. 235:) or *he wore what rendered him warm, or hot*: (Mṣb:) and دَفِئَ مِنَ الْبَرْدِ [*he wore warm clothing to protect himself from the cold*]: (Mgh:) and تَدَفَّأَ (Ṣ, M, Mgh, K) بِالثَّوْبِ (Ṣ, Mgh,) and ♦ اسْتَدْفَأَ (Ṣ, M, Mgh, K) بِالثَّوْبِ (Ṣ, Mgh,) and ♦ أَدْفَأَ (Ṣ, K) بِالثَّوْبِ, the last of these verbs [originally اِدْتَفَأَ,] of the measure اِفْتَعَلَ, (Ṣ,) [*He warmed himself with the garment*,] are said of him who has clad himself with that which renders him warm, or hot: (Ṣ:) or the meaning [of اسْتَدْفَأَ بِالثَّوْبِ] is *he desired warmth, or heat, by means of the garment*: (Mgh:) and أَدْفَأْتُ and اسْتَدْفَأْتُ occur, for أَدْفَأْتُ and اسْتَدْفَأْتُ, as meaning *I wore what rendered me warm, or hot*. (Lth, T, TA.*) You say also, دَفِئَ الْبَيْتُ [*The tent, or house, or chamber, was, or became, warm, or hot*]. (Mṣb.) And دَفُؤَ, (M, Mṣb, K,) aor. ـُ, (Mṣb, K,) inf. n. دَفَاءَةٌ, (TA,) *It* (a tent, or house, or chamber, ISk, T, and a day, Mṣb, TA) *was, or became, warm, or hot*. (ISk, T, M, Mṣb, K, TA.) [And

in like manner, a garment; as is implied in the S.] And دَفَوْتُ لَيْلَتَنَا *Our night was*, or *became, warm*, or *hot*. (S, O, TA.) ═ دَفَأَ, for دَفَا: see 1 in art. دفو.

3: see 4.

4. ادفأه *It* (a garment, S, Mgh, Mṣb, of wool or the like, Mgh) *rendered him warm*, or *hot*. (S,* Mgh, Mṣb.*) And *He clad him with a garment* (M, K, TA) *of wool &c.* (TA) *that rendered him warm*, or *hot*. (M, K, TA.) ═ [Hence,] ‡ *He gave him a large gift*; (TA;) or *he gave him much*. (K.) ═ ادفأ القَوْمُ *The people*, or *company of men, collected themselves together* [app. *so that they made one another warm*, or *hot*]. (K.) ═ ادفأتِ الإِبِلُ عَلَى مِائَةٍ *The camels exceeded a hundred*. (M.) ═ ادفأه, in the dial. of El-Yemen, as also ▼ دَافَأَهُ, *i. q.* [أَدْفَاهُ and] دَفَاهُ, and ▼ دَفَّأَهُ, [see art. دفو,] *He despatched him*, namely, a wounded man; i. e. *put him to death quickly*. (L.)

5: } see 1.
8: }
10: }

دَفْءٌ: see what next follows.

دِفْءٌ *Warmth*, or *heat*; syn. سُخُونَةٌ (T, S, Mgh) and حَرَارَةٌ; (Mgh;) *contr. of* بَرْدٌ; (Mṣb;) or *contr. of* بُرُودٌ; (M, K;) as also ▼ دَفْءٌ (IKtt, TA) and ▼ دَفَأٌ, (K,) inf. n. of دَفِئَ, (S, TA,) and ▼ دَفَآءٌ, (K,) also inf. n. of دَفِئَ accord. to the S and Sgh, and of دَفُؤَ accord. to Yz: (TA:) pl. أَدْفَاءٌ. (M, K.) ═ *A thing* [or *garment or covering*] *that renders one warm*, or *hot*, (Th, S, M, Mgh, K,) *as wool*, (Th, M, Mgh, K,) *or the like*, (Mgh,) *or of camels' fur*; (Th, M, K;) as also ▼ دِفَاءٌ: (K,* TA:) pl. of the former as above. (S.) You say, مَا عَلَيْهِ دِفْءٌ [*There is not upon him any warm garment or covering, or anything to render him warm*]: but you should not say, ما عليه دِفَاءٌ, (T, S,) because this is an inf. n. (S.) ═ *The shelter* (حَظْر) of a wall [by which one is protected from cold wind]. (T, S, K.) You say, اُقْعُدْ فِى دِفْءِ هٰذَا الحَائِطِ [*Sit thou in the shelter of this wall*]. (T, S.) And ▼ دِفَاءٌ [also] signifies *A shelter, for warmth, from the wind*. (M.) ═ *The young ones*, or *offspring*, (نِتَاج, S, M, Mgh, K,) and *hair*, or *fur*, (M, K,) and *milk*, (S, M, Mgh,) *of camels, and whatever else, of a profitable*, or *useful, nature, is obtained from them*: (S, M,* Mgh, K:*) so called because clothing, with which to warm oneself, is made of camel's hair and wool: (TA:) it occurs in the Kur xvi. 5: (S, TA:) accord. to I'Ab, there meaning the offspring of any beast (دَابَّة). (TA.) ═ Also *A gift*. (K.)

دَفَأٌ: see دِفْءٌ. ═ Also *i. q.* جَنَأٌ [*The having a bending forward of the upper part of the back over the breast*: &c.: see جَنَأٌ, of which جَنَأٌ is the inf. n.]. (M: in some copies of the K أَدْفَأُ, in others, and in the TA جَنَاء. [See أَدْفَأُ, below: and see دَفَا and أَدْفَى in art. دفو.])

دَفِئٌ *Warmly clad*; (S, K;) applied to a man; (S, TA;) fem. with ة: (TA:) and so ▼ دَفْآنُ; (S, TA;) fem. دَفْآنَةٌ; (T, S, M, Mṣb, K;) and pl., of the masc. and fem., دَفْآنٌ; (M, TA:) and so ▼ دَفِيٌّ, accord. to IAạr, who cites, as an ex., the following verse:

بَيِيتُ أَبُو لَيْلَى دَفِيًّا وَضَيْفُهُ * مِنَ القُرِّ يُضْحِي مُسْتَجِنًّا حَصَائِلُهْ *

[*Aboo-Leylà passes the night warmly clad, while his guest, by reason of the cold, becomes deserving of his properties*]: (M, TA:) though it has been asserted that ▼ دَفْآنُ and its fem. are applied peculiarly to human beings; and ▼ دَفِيٌّ, peculiarly to time and place; and دَفِئٌ, to a human being and to time and place: (TA:) [for] this last signifies [also] *warm*, or *hot*: (M:) [and so does each of the two other epithets:] you say يَوْمٌ دَفِئٌ (Mṣb) or ▼ دَفِيٌّ, of the measure فَعِيل, (T, S, O, TA, [though this is said in the Mṣb to be not allowable,]) [*a warm*, or *hot, tent* or *house* or *chamber*,] and in like manner ▼ ثَوْبٌ دَفِيٌّ, [*a warm garment*], (S, M, O, TA,) and ▼ يَوْمٌ دَفِيٌّ, ▼ لَيْلَةٌ دَفِيَّةٌ, ▼ دَفْآنُ (TA from Expositions of the Fṣ) [*a warm*, or *hot, day*], and ▼ دَفْآنَةٌ (T, S, O, TA) and ▼ دَفَآنٌ (TA from the Expositions of the Fṣ) [*a warm*, or *hot, night*], and ▼ دَفِيئَةٌ and ▼ دَفِئَةٌ (K) and ▼ مَدْفَأَةٌ (M, K) *a warm*, or *hot, land*; pl. of the last مَدَافِئُ. (M, TA.)

دَفَآءٌ: see دِفْءٌ.

دَفْآنُ, and its fem. دَفْآنَةٌ: see دَفِئٌ, in four places.

دَفَئَةٌ, (T, S, M, K,) also termed دَفَشَةٌ, (Aṣ, IAạr, S, K,) but this latter is not of established authority, and is not mentioned in the M nor in the O, (TA in art. دفش,) *The rain that falls after the heat has acquired strength*; (M, K in art. دفو, TA;) *when the earth has put* (lit. *vomited*) *forth the* كَمْأَة [or *truffles*, which, accord. to Kzw, are found in Nejd (Central Arabia) at the period of the auroral setting of the Tenth Mansion of the Moon, (which happened, about the commencement of the era of the Flight, in that part, on the 11th of February O. S.,) when the sharpness of winter is broken, and the trees put forth their leaves: see also 1 in art. نتج]: (Lth, IAạr, Th, M:) or *the rain that is after* [*that called*] *the* رَبِيع [q. v.], before, (قَبْل, as in one copy of the S, in another قبل without any syll. signs,) or *in the first part of*, (قُبَيْل, as in the TA,) [*that called*] *the* صَيْف [q. v., and see also نَوْء], *when the* كَمْأَة *disappear entirely from the earth*: (S, O, TA:) AZ says that *the beginning of the* دَفَئَة *is* وُقُوعُ الجَبْهَة [i. e. *the period extends from the auroral setting of the Tenth Mansion of the Moon* (*about the* 11*th of February O. S.* as explained above, when the sun in Arabia has begun to have much power,) *to about the* 9*th of March O. S.*: see مَنَازِلُ القَمَرِ, in art. نزل; and see also another statement voce نَوْء]. (S, TA.) ═ And the term ▼ دَفَئَةٌ [used as a subst., or as an epithet in which the quality of a subst. is predominant, for دَفِيئَةٌ] is applied to The مِيرَة [or *provision of corn &c.*], (AZ, T, S, M, K,) *whatever it be, that is brought* (AZ, T, S) *before*, (قبل, written without any syll. signs in a copy of the S, and قبل in the CK,) or *in the first part of*, (قُبَيْل, as in the M and TA and in a copy of the S and in one of the K, [and this appears to be the right reading,] in a copy of the T قبل) *the* صَيْف [here meaning *spring*]: (AZ, T, S, M, K:) this is the third مِيرَة; [see this word for an explanation of the statement here given;] the first being that called the رُبَعِيَّة [q. v.]; and the second, that called the صَيْفِيَّة [q. v.]: then comes the دفئة; and then, the هَضِيمَة, which comes when the earth becomes burnt [by the sun]. (M.) ═ And in like manner also, (AZ, S,) i. e., by the term دَفِيئَة is also meant, (M,) The نِتَاج [or *offspring*] (AZ, S, M) *of sheep or goats* [*brought forth at that period*, as is implied in the S, or] *in the end of winter*: or, as some say, *at any time*. (M.)

دَفِيئَةٌ: see the next preceding paragraph.

دِفَاءٌ: see دِفْءٌ.

دَفِيٌّ, and its fem. (with ة): see دَفِئٌ, in seven places.

دَفَاءَةٌ: see دِفْءٌ.

أَدْفَأُ; (so in some copies of the K; but accord. to the TA without a final ء, i. e. أَدْفَا, as in other copies of the K;) fem. دَفْآءُ; *Curved* in body. (K. [See also أَدْفَى in art. دفو.])

دَفِيئٌ: see مَدْفَأَةٌ.

إِبِلٌ مُدَفَّأَةٌ (Aṣ, Th, S, M, K) and ▼ مُدَفَّآةٌ (M, K) *Camels having abundance of fur* (Aṣ, Th, S, M, K) *and fat*; (Aṣ, S, K;) *rendered warm by their fur*; (M;) as also ▼ مُدْفِئَةٌ and ▼ مُدَفِّئَةٌ: (K:) or the latter two signify *many camels*; (Aṣ, S, M, O;) because (Aṣ, S, O) *rendering one another warm by their breath*; (Aṣ, S, M, O;) and so, accord. to the L, مُدْفَأَةٌ, without ء. (TA.)

مُدْفِئَةٌ:
مُدَفَّآةٌ:
مُدَفِّئَةٌ:
} see what next precedes.

دفتر

دَفْتَرٌ (S, Mṣb, K, &c.) and دِفْتَرٌ,* (Lḥ, Fr, Mṣb, K,) like دِرْهَمٌ, (TA,) [*A register*;] *a number of leaves put, or joined, together*: (S, M, K:) *or an account-book*; syn. جَرِيدَةُ حِسَابٍ: (Mṣb:) or *a written book*: and it may be met. applied to *a blank book*, like كُرَّاسٌ أَبْيَضُ: (Mgh:) [it is a Persian word, arabicized; though asserted to be] an Arabic word, but, as IDrd says, of unknown derivation; and by some of the Arabs, [namely, the Benoo-Asad, (Fr, TA in art. دفتر,)] pronounced

دُفَيْرَاتٌ: (Msb:) pl. دُفَارَةٌ: (Ṣ, Mgh:) of which the dim. is دُفَيْرَاتٌ. (Mgh.)

دُفَيْرَاتٌ: see above.

دفر

1. دَفِرَ, aor. ـَ, (A, Mgh, Msb, K,) inf. n. دَفَرٌ (A, Mgh, Msb) and دَفَرٌ, (A,) or the latter is a simple subst.; (Mgh, Msb;) and دَفِرٌ; (Msb;) *It*, (a thing, A, Msb,) and *he*, (a man, TA,) *stank:* (A, Mgh, Msb, K:) [see also دَفَرٌ, below:] but some say, of دَفَرٌ, that it is a possessive epithet, having no verb pertaining to it: and accord. to IAạr, دَفِرٌ signifies *he* (a man) *smelt of his art.* (TA.) — دَفِرَ, aor. ـَ, (TK,) inf. n. دَفَرٌ, (K,) or دَفَرٌ, (M,) *It* (food, or wheat, M, K, and flesh-meat, M, TA) *became maggotty.* (M, K, TK.) — Also *He* (a man, TK) *was*, or *became, base, abject, vile*, or *despicable.* (IAạr, K, TK.)

4: see 1, in two places.

دَفَرٌ (T, Ṣ, M, A, Msb, K) and دَفَرٌ, (IAạr, M, A, K,) the former a simple subst., and the latter an inf. n., (Msb,) or both inf. ns., (A,) and دَفِرٌ, (Msb,) *Stink; stench:* (IAạr, T, Ṣ, M, A, Msb, K:) never used to signify a sweet smell: (M:) accord. to Aboo-'Alee El-Ḳálee, دَفَرٌ has the above-mentioned signification; but دَفَرٌ signifies *pungency of odour, whether stinking or sweet:* other authorities, however, assert, accord. to what is transmitted from them, that the word signifying intense pungency of odour, whether sweet or bad, is دَفَرٌ, with ف, and with two fet-ḥahs, whence أَدْفَرُ مُسْك: I. Aạr says that دَفَرٌ signifies *stink*, or *stench*; and دُفْرٌ, *baseness*, or *vileness*; but this is not known on any other authority. (M, L, TA.) — Hence the saying of 'Omar, وَا دُفْرَاهُ, meaning [*Alas, what stench!* i.e.,] *Alas, what an abominable thing!* i.e.] وَا نَتْنَاهُ! (A 'Obeyd, T, Ṣ, M:) or it means *Alas, what baseness*, or *vileness!* (IAạr, T, M.) — Hence also the phrase, دُفْرًا لَهُ, meaning [May God make *stench* to cleave *to him*, or *it!* i. e., *Fy*, or *shame, upon him*, or *it!* i.e.] نَتْنًا لَهُ: (Ṣ, Mgh:) and دُفْرًا دَافِرًا لَهُ يَا بَنِي فُلَانٍ, (T,* Ṣ, M,) meaning [May *foul stench* cleave *to that which such a one doth!* i. e., *Foul shame upon it!* i. e.] نَتْنًا: (Ṣ, M:) but in an intensive sense; (M:) said in declaring a man's case, or affair, to be bad, or abominable. (T, Ṣ.) — Hence, too, الدَّفْرُ, (TA,) and أَمُّ دَفْرٍ, (Ṣ, K,) *Calamity*, or *misfortune.* (Ṣ, K, TA.) — And أُمُّ دَفْرٍ, (T, Ṣ, A, K,) written by Aboo-'Alee El-Ḳálee أُمُّ دَفَرٍ, but this is wrong, (Ṣ,) and أُمُّ دَفْرَةَ, (IAạr,) and دَفَارِ, and أُمُّ دَفَارِ, (M, K,) *The present world;* (T, Ṣ, M, A, K;) because of its calamities, or misfortunes. (TA.)

دَفَرٌ: see the next preceding paragraph, in four places.

دَفِرٌ (M, A, Msb, K) and أَدْفَرُ (M, A, K) *Stinking:* (M, A, Msb, K:) fem. [of the former] دَفِرَةٌ (Ṣ, M, A, K) and [of the latter] دَفْرَاءُ. (M, A, K.) — لَحْمٌ دَفِرٌ *Stinking and maggotty flesh-meat.* (A.) — كَتِيبَةٌ دَفْرَاءُ *An army, or a collected portion thereof, or a troop of horse, having rusty armour or arms:* (K:) or *smelling of the rust of their armour or arms.* (A.)

دَفْرَةٌ: see دَفَرٌ, in two places.

دَفَارِ (indecl., with kesr for its termination, TA) *The female slave* (T, M, K.) Mostly used in vocative expressions. (TA.) One says to a female slave, (T, Ṣ, A, Msb,) reviling her, (Ṣ, Msb,) يَا دَفَارِ meaning *O thou stinking one!* (T, Ṣ, A, Mgh, Msb:) alluding to her intrinsic foulness. (Msb.) — See also دَفَرٌ, last sentence.

دَفْرَاءُ: see دَفِرٌ.

أَدْفَرُ, and its fem. دَفْرَاءُ: see دَفِرٌ, in three places.

دفع

1. دَفَعَهُ, (Ṣ, Msb, K,) aor. ـَ, (K,) inf. n. دَفْعٌ (Msb, K) and دَفَاعٌ (TA) and مَدْفَعٌ, (K,) [*He impelled it, pushed it, thrust it, or drove it*; and particularly, *so as to remove it from its place; he propelled it; he repelled*, or *repulsed, it; he pushed it, thrust it, or drove it, away*, or *back*;] he put it away, or removed it from its place, (Msb, TA,) *by*, or *with, force*, or *strength:* (TA:) or دَفْعٌ signifies the *putting away* or *removing* or *turning back* a thing *before the coming* or *arriving* [of that thing]; like as رَفْعٌ signifies the "putting away or removing or turning back" a thing "after the coming or arriving" thereof. (Kull p. 185.) Hence the saying in the Ḳur [ii. 252, and xxii. 41], وَلَوْلَا دَفْعُ اللّٰهِ النَّاسَ [*And were it not for God's repelling men*]; where some read دِفَاعُ [which means the same, as will be seen in the course of what follows, though bearing also another interpretation, likewise to be seen in what follows]. (TA.) You say, دَفَعْتُ الرَّجُلَ [*I impelled, pushed, &c., the man*]. (Ṣ.) And دَافَعَهُ, inf. n. دِفَاعٌ [and مُدَافَعَةٌ]; and دَفَّعَهُ; (TA;) [both, app., accord. to the TA, signifying the same; but the latter more properly relates to several objects together, or signifies *he impelled it, pushed it, &c., much*, or *vehemently*, or *often*; whereas] مُدَافَعَةٌ (K, TA) and دِفَاع (TA) are [often exactly] *syn. with* دَفْعٌ. (K, TA.) Thus, (TA,) you say, as meaning the same, دَافَعَهُ and دَفَعَ [*He repelled from him*; whence another explanation of these two phrases, which see in what follows]. (Ṣ, TA.) And hence, دَفَعَ اللّٰهُ عَنْكَ المَكْرُوهَ, inf. n. دَفْعٌ, [*May God repel, or avert, from thee what is disliked, or hated, or evil*]: (TA:) and اللّٰهُ عَنْكَ السُّوْءَ, دَافَعَ, inf. n. دِفَاعٌ, [*May God repel, or avert, from thee evil*]. (Ṣ, TA.) And دَفَعْتُ عَنْهُ الأَذَى [*I repelled, or averted, from him what was hurtful, or annoying;* as also دَافَعْتُ]. (Msb, K, TA.) Sb mentions, as a saying of the Arabs, أَدْفِعِ الشَّرَّ وَلَوْ إِصْبَعًا [*Repel thou, or avert thou, evil, or mischief, though but with a finger:* the last word being in the accus. case by reason of the subaudition of the prep. بِ, the meaning being بِإِصْبَعٍ]. (TA.) [See also an ex. voce دَفُوعٌ.] When دَفْعٌ is made trans. by means of عَنْ, [and has a single objective complement, a second objective complement is understood, and in general] it has the meaning of the act of † *Defending;* as in the Ḳur [xxii. 39], إِنَّ اللّٰهَ يُدَافِعُ عَنِ الَّذِينَ آمَنُوا † [*Verily God defendeth those who have believed;* i. e. *repelleth from them* aggression and the like]; (Bṣ;) and دَافِعْ, in the same, (K, TA,) accord. to another reading, signifies the same; (K, TA;) or this latter signifies † *defendeth energetically, with the energy of him who contendeth for superiority in so doing.* (Bṣ.) And دَافَعْتُ عَنْهُ signifies [also] † *I pleaded*, or *contended in arguments, in defence of him.* (Msb.) [Exceptions to the statement cited above from the B will be found in what follows in this paragraph; and another exception, voce مَدْفُوعٌ.] — [In the exs. which follow, the verb is used in senses little differing, essentially, from those assigned to it in the first sentence of this art.] دَفَعْتُ مِنَ الإِنَآءِ, دَفْعَةً [*I poured forth from the vessel a single pouring*]: the last word, which is with teh-ḥ, is an inf. n. [of un.]. (Msb.) دَفَعَتْ لَبَنًا فِي — [*She* (a ewe, or goat, Ṣ, or a camel, Ṣ, K) *infused the first milk into her udder*, i. e., *secreted it therein, a little before bringing forth*]. (Ṣ, K.) And دَفَعَتِ اللَّبَنَ عَلَى رَأْسِ وَلَدِهَا لِتَشْرَبَهُ [*She* (a ewe or goat, or a camel, TA) *secreted the milk in her udder when about to produce her young, by reason of its abundance*]; for the milk becomes abundant in her udder only when she is about to bring forth: the inf. n. [app. the inf. n. of un.] is دَفْعَةٌ. (TA.) And دَفَعَتْ alone, said of a ewe or goat, signifies [*She secreted milk in her udder when about to produce the young;* expl. by أَضْرَعَتْ عَلَى رَأْسِ الوَلَدِ [which see in art. ضرع]. (Ṣ, TA.) Accord. to En-Naḍr, one says دَفَعَتْ بِلَبَنِهَا, بِاللَّبَنِ when her young is in her belly; but when she has brought forth, one does not say دَفَعَتْ. (TA.) — In the saying, غَشِيَتْنَا سَحَابَةٌ فَدَفَعْنَاهَا إِلَى غَيْرِنَا [lit. *A cloud overspread us, and we drove it away to other persons*], meaning † *it departed from us to other persons*, دَفَعْنَاهَا is for دَفَعْنَا عَنَّا, which means دَفَعَتْ عَنَّا [lit. *it was driven away from us*]. (TA.) — دَفَعَهُ بِحُجَّةٍ † [*He refelled him*, or *refuted him, by an argument or the like*]. (MF in art. كفح.) — دَفَعْتُ القَوْلَ † *I rebutted the saying; repelled it by an argument, an allegation, or a proof.* (Msb.) — ادْفَعْ هٰذَا † *Leave thou this, sparing him.* (Aṣ, TA.) [See مَدْفُوعٌ.] — [In several exs. here following, the verb resembles اندفع; نَفَسُهُ, or the like, being understood after it.] — دَفَعَ المَآءُ [*The water poured out, or forth, as though it impelled, or propelled, itself*]: (TA:) [where it is followed by وَانْصَبَّ, as an explicative adjunct:]) and so السَّيْلُ [*the*

torrent]. (ISh.) [See also 6.] And دَفَعَ الوَادِي بِالمَآءِ [*The valley poured forth with water*]. (TA in art. حشك.) — دَفَعَ فِى عَدُوِّهِ † [*He pushed, or pressed, on, or forward, as though he impelled himself, in his running*]. (Ṣ in art. غور; &c.) [See also 7.] — دَفَعَ القَوْمُ † *The people, or company of men, came at once*. (Mṣb.) — دَفَعَ إِلَى المَكَانِ, (TA,) and دَفَعَ إِلَيْهِ, (Mṣb, TA,) in the pass. form, (Mṣb,) ‡ *He reached, or came to, the place*. (Mṣb, TA.) You say also, هٰذَا طَرِيقٌ يُدْفَعُ ‡ إِلَى مَكَانِ كَذَا ‡ *This is a road which reaches to such a place*. (TA.) — دَفَعَ مِنْ عَرَفَاتٍ † *He commenced the journey from 'Arafát, and impelled and removed himself thence, or impelled his she-camel, and urged her to go*. (TA, from a trad.) And دَفَعْتُ عَنِ المَوْضِعِ † *I removed, went, went away, or journeyed, from the place*. (Mṣb.) [See again 7.] — دَفَعَ also signifies † *He returned*. (MF.) — When دَفَعَ is made trans. by means of إِلَى, it [generally, but not always, as has been shown above,] has the meaning of the act of *Giving, or delivering*; as in the Ḳur [iv. 5], فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ *[Then give ye, or deliver ye, to them their property]*. (B.) You say, دَفَعْتُ إِلَى فُلَانٍ شَيْئًا *[I gave, or delivered, to such a one a thing]*. (Ṣ, Ḳ.*) And دَفَعْتُ الوَدِيعَةَ إِلَى صَاحِبِهَا *I restored the deposit to its owner*. (Mṣb.) And دَفَعْتُ لَهُ قِطْعَةً مِنَ المَالِ *[I gave him a part, or portion, of the property]*. (Ṣ in art. زعب; and the like is said in that art. in the Ḳ.) And دَفَعَهُ [alone] *He gave it*; syn. أَعْطَاهُ. (Er-Rághib, MF.)

2: دَفَّعَهُ إِلَى كَذَا — ‡ *He drove him, compelled him, or necessitated him, to do, or to have recourse to, such a thing*. (TA.) — دَفَّعَهُ also signifies *He rendered him abject and contemptible, or poor*; as though deserving to be repelled. (Ibn-Maṣroof, as cited by Golius.) [See the pass. part. n., below.] — دَفَّعَ قَوْسَهُ † *He made his bow even*. (AḤn, TA.)

3: مُدَافَعَةٌ [in its primary acceptation] signifies The *contending, or striving, with another, to push him, or repel him*; or the *pushing, or repelling, another, being pushed, or repelled, by him*; or the *pushing against another*; syn. مُزَاحَمَةٌ. (TA.) [Hence, يُدَافِعُ الأَخْبَثَيْنِ *He is striving to suppress the urine and ordure*: see أَخْبَثُ. And مُدَافَعَةُ العَيْشِ *The striving to retain life*: see 2 in art. زلج. — But it is often used in the same sense as دَفْعٌ: see the verb and its two inf. ns. in seven places in the former half of the first paragraph of this article. — Also † *i.q.* مُطَاوَلَةٌ: (Ṣ, Ḳ, TA:) مُعَاطَلَةٌ: (Ṣ, Ḳ, TA:) in some of the copies of the Ṣ, مُطَاوَلَةٌ. (TA.) You say, دَافَعَهُ بِحَقِّهِ, (Jm, TA,) or عَنْ حَقِّهِ, (Mṣb,) † *I deferred with him, delayed with him, or put him off, in the matter of his right, or due, or put him off, in the matter of his right, or due, by promising time after time to render it to him; by promising time after time to render it to him*; [and so *repelled him, or strove to repel him, from it*;] syn. مَاطَلَهُ. (Jm, Mṣb, TA.) And دافع بِحَاجَتِهِ † *He deferred, delayed, postponed, or put off, his* (another's) *needful affair*. (L in art. دلد.) — دافع الرَّجُلُ أَمْرَ كَذَا — † *The man attached, or devoted, himself to such an affair, and exerted himself, and persisted, or persevered, in it*. (TA.)

5: see 6, and 7.

6: تدافعوا [*They contended, or strove, together, to push, or repel, one another*; or] *they pushed, or repelled, one another*; or *pushed against one another*. (Mṣb.) You say, تدافعوا فى الحَرْبِ *They pushed, thrust, or repelled, one another in war, or battle*. (Ṣ, Ḳ.) — [Hence,] تدافع الكَلَامَانِ † *The two sayings, or sentences, opposed, or contradicted, each other; conflicted; were mutually repugnant*. (Mṣb in art. نقض.) — تدافع السَّيْلُ ‡ *The torrent was impelled, driven, or propelled, in its several parts, or portions, by the impetus of one part, or portion, acting upon another*; and in like manner, [or as signifying *it became impelled, driven, or propelled,*] † اندفع, and [in an intensive sense] † تدفّع. (TA.) [See also دَفَعَ. — السَّيْلُ] تدافع جَرْىُ الفَرَسِ [in like manner signifies † *The running of the horse continued by successive impulses, his force of motion in each part of his course impelling him through the next*]. (TA.) — See also 7. — [It is also trans.] You say, تدافعوا الشَّىْءَ *They repelled the thing, every one of them from himself*. (TA.) And ضَيْفٌ يَتَدَافَعُهُ الحَىُّ [*A guest whom the tribe repel, or repulse, every one of them from himself*]. (IDrd, Ḳ.)

7: اندفع is quasi-pass. of دَفَعَهُ; (Ṣ, Ḳ, TA;) and † تدفّع is quasi-pass. of دفّعهُ: but all three are used in the same sense: see 6. (TA:) [the first, however, primarily signifies *He, or it, became impelled, pushed, thrust, or driven*; and particularly, *so as to be removed from his, or its, place; became propelled; became repelled; became impelled, pushed, thrust, or driven, away, or back, or onwards; became put away, or removed from its place*; as is implied in the Ṣ and Ḳ and TA: whereas the second, properly, has an intensive signification: and the third properly denotes the acting of two or more persons or things, or of several parts or portions of a thing, against, or upon, one another; as is shown by exs. and explanations above: though the second and third are often used in the primary sense of the first.] — [Hence,] اندفع also signifies † *He went away* into the country, or land, *in any manner*: (Lth:) or, said of a horse [&c.], *he* [or *it*] *went quickly or swiftly* (Ṣ, Ḳ, TA) [*as though impelled or propelled; pressed, or pushed, on, or forward; rushed; launched, or broke, forth; it poured forth with vehemence, as though impelled*: see 1, which has a similar meaning, particularly in the phrases دَفَعَ النَّاقَةَ, and السَّيْلُ دَفَعَ فِى عَدْوِهِ, &c.]. — اندفع فِى الحَدِيثِ, (Ṣ, Ḳ, TA,) and فِى الإِنْشَادِ, (TA,) † *He pushed on, or pressed on, in discourse, and in reciting poetry; or entered thereinto; or launched forth, or out, thereinto; or was large, or copious, or profuse, therein; or dilated therein*; or *began it, commenced it, or entered upon it*; syn. أَفَاضَ فِيهِ. (Ḳ, TA.) And اندفع فِى الضَّحِكِ [*He broke forth into laughing*]. (JK in art. بوق.) — اندفع فِى الطَّعَامِ † *He fell to eating of the food*; or *applied himself eagerly to it*.] — اندفع فِى الأَمْرِ ‡ *He acted with penetrating energy, or sharpness, vigorousness, and effectiveness, in the affair*; syn. مَضَى فِيهِ. (A, TA.)

10: اسْتَدْفَعْتُ اللّٰهَ الأَسْوَآءَ ‡ *I asked, or begged, God to repel from me evils*. (Ṣ, Ḳ.)

دَفْعٌ [see 1. Used as a simple subst., it signifies *Impulsion*; or the *act of pushing, thrusting, or driving*; and particularly, *so as to remove a thing from its place; propulsion; repulsion*; &c.].

دَفْعَةٌ *A single impulsion; a push, a thrust, or single act of driving*; and particularly, *so as to remove a thing from its place; a single propulsion; a single repulsion*: (Ṣ,* Mṣb, Ḳ,* TA:) [it is an inf. n. of un. of 1 in all its senses; and thus,] it signifies also *a single act of pouring*: [&c.:] pl. دَفَعَاتٌ. (Mṣb.) You say, دَفَعَهُ دَفْعَةً, i. e. [*He impelled, &c., him; or it,*] *once* [or *with a single impulsion*, &c.]. (TK.) And دَفَعْتُ مِنَ الإِنَآءِ دَفْعَةً, i. e. [*I poured forth from the vessel*] *a single pouring*. (Mṣb.) — [As an inf. n. of un. of 1,] it also signifies † *A coming of the collective body of a people, or party of men, to a place at once*. (TA.) — [Also † *A heat, a single course, or one uninterrmitted act*, of running, or the like.]

دُفْعَةٌ *A quantity that pours forth, or out, at once*, from a skin, or vessel: (Lth, Ḳ:) *a quantity poured forth, or out, at once*, (Mṣb,) [or *with vehemence*, being] syn. with دُفَقَةٌ. (IF, Ṣ, Mṣb, Ḳ, [in the CK with ع in the place of the ق,]) of rain, [i. e. *a shower, fall, or storm*, as meaning the *quantity that falls without intermission*,] (IF, Ṣ, Mṣb, Ḳ,) and [*a gush*] of blood, (IF, Mṣb,) &c.: (IF, Ṣ, Mṣb:) it is also [used as signifying the *tide*] of a valley, (Ḳ in art. طحر,) and [the *tide, or rush,*] of a torrent, (Ṣ and Ḳ in that art.,) and [the *rush, or irruption,*] of a troop of horses or horsemen, (Ṣ and Ḳ in art. دلق, &c.,) and [the *irruption, or invasion,*] of night: (Ṣ and Ḳ in art. طحر:) pl. دُفَعٌ (Mṣb, Ḳ) and دُفَعَاتٌ and دُفَعَاتٌ. (Mṣb.) You say, بَقِىَ فِى الإِنَآءِ دُفْعَةٌ *There remained in the vessel as much as one pours out at once*. (Mṣb.) — Also *A part, or portion, that is given*, of property. (Ṣ in art. زعب.)

دُفَاعٌ, determinate, as a proper name, *The ewe*: (Ibn-'Abbád, Ḳ:) so called because she pushes her thigh this way and that by reason of bulkiness. (Ibn-'Abbád, TA.)

دَفُوعٌ and † مِدْفَعٌ [*That impels, pushes, thrusts, drives, propels, or repels, much, or vehemently*:] both signify the same. (Ṣ, Ḳ.) Hence the saying of a woman, (Ṣ,) an immodest woman, (O,) namely, Sejáh [the false prophetess, or her husband the false prophet Museylimeh, describing the kind of دَكَر which she most approved], (L,) لَا بَكْلٌ قَصِيرٌ مِدْفَعٌ وَلَا طَوِيلٌ دَفُوعٌ. (Ṣ, O, L.) You say also, † رَجُلٌ دَفُوعٌ وَدَفَّاعٌ *A man who impels, propels, repels, or defends, vehemently*. (TA.) And نَاقَةٌ دَفُوعٌ † *A she-camel that kicks* (تَدْفَعُ) *with her hind leg on being milked*. (TA.)

دَفَّاعٌ: see دَفُوعٌ. — Also One *who, when a*

bone happens to be in the part that is next to him, of a bowl, puts it away, or aside, in order that a piece of flesh-meat may become in its place. (El-Jáhiḍ, K.)

دُفَاعٌ The *main portion, that pours down at once*, or *vehemently*, of waves, and of a torrent, (K, TA,) and of a sea: (TA:) or *a great torrent*: (S:) or *abundance* and *vehemence* of water: (L:) or *a great quantity of water* of a torrent: and *a great number* of people. (AA.) You say, جَآءَ دُفَاعٌ مِنَ الرِّجَالِ وَالنِّسَآءِ *There came a great number of men and women crowding one upon another.* (TA.) — Also ‡ *A great thing by which a similar great thing is impelled, propelled, or repelled.* (K,* TA.)

دَافِعٌ [act. part. n. of 1]. It is said in the Kur [lii. 8], مَا لَهُ مِنْ دَافِعٍ *There shall not be any repeller thereof.* (Bḍ.) And in the same [lxx. 2], لَيْسَ لَهُ دَافِعٌ *There shall not be for it any repeller:* (Bḍ:) or *any defender.* (B.) — Applied to a ewe or she-goat, (S,) or to a she-camel, (S, K,) as also دَافِقَةٌ and مِدْفَاعٌ (K,) ‡ *That infuses* (تَدْفَعُ) *the first milk into her udder* [i. e. *secretes it therein*] *a little before bringing forth*; (S, K;) *that infuses the milk into her udder when about to produce her young, by reason of its abundance:* AO says that some make مُدْفِعَة and دَافِع to signify the same, [i. e., to signify as explained above, or nearly so,] saying, هِيَ دَافِعٌ بِوَلَدٍ; and هِيَ دَافِعٌ, alone, if you will, you say. (TA.)

دَافِقَةٌ [fem. of دَافِقٌ, q. v.: and, used as a subst.,] The *lower*, or *lowest, part of any [watercourse such as is called]* مَثْنَاة: pl. دَوَافِقُ: this latter signifying the *lower*, or *lowest, parts of the* مِيث, [pl. of مِيثَاء,] (ISh, K,) *where they pour into the valleys*, (ISh,) or *where the valleys pour thereinto*: (K:) or the pl. signifies the *parts in which the water pours to the* مِيث; *while the* مِيث *pour into the main valley*: (Aṣ:) or the دافقة *is a [water-course such as is called]* تَلْعَة *which pours into another* تلعة, *when it runs down a descending ground, or declivity, from elevated, or rugged and elevated, ground, and you see it going to and fro in places, having spread somewhat, and become round; then it pours into another, lower than it:* every one such is thus called; and the pl. is as above. (Lth.)

مَدْفَع [*A channel of water;*] *one of the* مَدَافِع *of waters, in which the waters run:* (S, K:) [مَدَافِع being its pl.:] the *lower, or lowest, part of a valley, where the torrent pours forth, and its water disperses:* (ISh:) and the [*watercourse, or channel, such as is called*] مِدْنَب *of a* ذَافِعَة [q. v.]; because this latter pours forth therein to another دافعة; (K, TA:) the مدنب being *the channel between the* دَافِعَتَانِ. (TA.)

مِدْفَع: see دَفُوع, in two places. — [Its primary signification is *An instrument for impelling, propelling, or repelling:* and hence it is applied in modern Arabic to *a cannon:* and to *an instrument used by midwives for protruding the fœtus.* — Hence, also, it is used as an intensive epithet: and hence,] رُكْنٌ مِدْفَعٌ *A strong corner.* (TA.)

مُدَفَّع, applied to a camel, ‡ *Held in high estimation by his owner*; (A, K,* TA:) *so that when he comes near to the load, he is sent back:* (A, TA:) one *that is reserved for covering, and not ridden nor laden; of which, when he is brought to be laden, one says,* هٰذَا, i. e. *Leave thou this, sparing him.* (Aṣ.) — Also, (applied to a camel, TA,) † *Held in mean estimation by his owner*; (K,* TA:) *so that when he comes near to the load, he is sent back as despised.* (TA.) Thus it bears two contr. meanings. (K.) — Applied to a man, (A, TA,) ‡ *Poor*, (S, A, TA,) and *abject*, (S,) *whom every one repels from himself*, (A, TA,) or because every one repels him from himself; (S;) used conjointly with مُدَفَّع; i. e., you say, فُلَانٌ مُدَفَّعٌ مُدَفَّعٌ: (A, TA:) a man † *despised, or held in contempt*, (Lth, K,) as also مُتَدَافِعٌ; (Lth;) *who does not show hospitality if he make one his guest, nor give if he be asked to give:* (Lth:) and one † *who is repelled, or repulsed, from his relations* [نَسِيم being used for ذَوِي نَسَبِه]: (Lth, K:) دَفَعَ عَنْ نَسِيمِهِ, like as نَسَبًا is used in the Kur xxv. 56, for ذَوِي نَسَبٍ, as explained by Bḍ:]) (IDrd, K:) and a guest † *whom the tribe repel, or repulse, every one of them from himself, every one turning him away to another.* (IDrd, K.) — أَنَا مُدَفَّعٌ إِلَى أَمْرٍ كَذَا † *I am driven, compelled, or necessitated, to do, or to have recourse to, such a thing.* (TA.)

مِدْفَعٌ: see دَافِعٌ.

هُوَ سَيِّدُ قَوْمِهِ غَيْرُ مُدَافَعٍ † *He is the lord, or chief, of his people, or party, not straitened in his authority, nor thrust from it;* (TA:) *i. q.* غَيْرُ مُزَاحَمٍ. (K.)

الْمُدَافِعُ † *The lion.* (Sgh.)

مُدَفَّع: see مُدَافَع.

قَوْلٌ مُتَدَافِعٌ ‡ [*A saying of which one part opposes, or contradicts, another; a self-contradictory saying*]. (TA.)

دفق

1. دَفَقَهُ, aor. ـُ (S, Msb, K, &c.) and ـِ, (Jm, K,) inf. n. دَفْقٌ, (S, Mgh, Msb,) and by poetic license دَفَقٌ, (TA,) *He poured it forth, or out:* (S, K:) or *he poured it forth, or out, with vehemence:* (Mgh, Msb:) namely, water [&c.]. (S, Mgh, Msb.) And دَفَقَ المَآءَ *The water poured out, or forth:* one should not say دَفَقَ المَآءُ: (S:) or this last, aor. ـِ, inf. n. دُفُوق, signifies *the water poured forth, or out, with vehemence:* but Aṣ disallowed its being used in an intrans. sense: (Msb:) [the forms of the verb commonly used intransitively are 7 and 5:] accord. to Lth, alone, (K,) i. e. in the 'Eyn, (TA,) دَفَقَ المَآءُ, (K, TA,) and الدَّمْعُ, aor. ـِ, (TA,) inf. n. دَفْق and دُفُوق, signify *the water*, (K, TA,) and *the tears*, (TA,) *poured forth, or out, at once:* (K. TA:) but Az disallows this. (TA.) — [Hence,] دَفَقَ اللّٰهُ رُوحَهُ † [*God poured forth his spirit*; i. e.] *God caused him to die:* (K:) or it means *may he die.* (S.) Aṣ says, I alighted at the abode of an Arab woman of the desert, and she said to a daughter of hers, Bring to him the drinking-bowl (العَسّ): and she brought me a drinking-bowl in which was milk, and spilled it; whereupon she said to her دَفَقَتْ مُهْجَتُكِ [*May thy blood, or heart's blood, be poured forth:* or, as appears from a statement above, the right reading is probably دَفَقَتْ. (TA. [See also مُهْجَة.]) — One says also, of a river, or rivulet, and of a valley, دَفَقَ, [app. for دَفَقَ المَآءُ] meaning, *It became full so that the water poured forth, or overflowed, or so that it poured forth the water, from its sides.* (TA.) — And دَفَقَ الكُوزُ *He poured forth,* (JK,) or *scattered,* (K,) *the contents of the mug at once;* (JK, K;) as also دَفَقَهُ. (K.) — The verb is also used transitively and intransitively in relation to a beast: you say, دَفَقَتِ الدَّابَّةُ † *I made the beast to hasten, or go quickly:* — and دَفَقَتِ الدَّابَّةُ † *The beast hastened, or went quickly:* (Msb:) and [in like manner] one says of a quick camel, يَدْفُقُ فِي مَشْيِهِ † [*He hastens, speeds, or presses forward, in his pace, or going*]: and تَدَفَّقَتِ الأُتُنُ † *The wild she-asses hastened, or went quickly.* (TA.) — دَفِقَ, [aor. ـَ,] (TA,) inf. n. دَفَقٌ, (JK, S, TA,) *He* (a camel) *had his teeth standing outwards:* (S, TA:) or *had his elbows far apart from his sides.* (JK. [See also رَفِقَ.])

2. دفّقهُ *He poured it forth, or out, copiously, or abundantly;* namely, water &c. See an ex. of the inf. n. used as a pass. part. n. voce دَحِيق. — [Hence,] دَفَّقَتْ كَفَّاهُ النَّدَى, (S, K,) inf. n. تَدْفِيق, (K,) *His two hands poured forth largess* (S, K) [*copiously, or abundantly,* for] it is with teshdeed to denote muchness. (S.)

4: see 1, in the latter half of the paragraph.

5. تدفّق *i. q.* تَصَبَّبَ (S, K) [meaning (as the former is explained in the KL) *It poured forth or out, or became poured forth or out, copiously, or abundantly;* for it is quasi-pass. of دَفَقَهُ; though تَصَبَّبَ is said to be quasi-pass. of صَبَّهُ like as انْصَبَّ, and though it is said in the TA that تدفّق is quasi-pass. of دَفَقَهُ like اندفق]. — See also 1, latter part, in two places. — [Hence,] هُوَ يَتَدَفَّقُ فِي البَاطِلِ *He hastens to do that which is false, vain, or unprofitable.* (TA.) — And تدفّق حِلْمُهُ ‡ *His forbearance, or clemency, departed.* (TA.)

7. اندفق *i. q.* انصبّ [*It poured forth or out, or became poured forth or out:* see also دُفِّقَ, which, if allowable, is less usual]. (S, K.)

10. استدفق الكُوزُ *The mug had its contents poured forth or out* (انْصَبَّتْ) *at once.* (TA.)

دَفْقَةٌ *A single act of pouring forth or out* [*in*

any manner, or *at once*, (see 1,) or] *with vehemence*: pl. دُفَقَاتٌ. (Mṣb.)

دُفْقَةٌ *A quantity poured forth* or *out* (Mṣb) *at once*, like دُفْعَةٌ, (S and K in art. دفع, q. v.,) [or] *with vehemence*; (Mṣb;) of rain, [i. e. *a shower, fall, or storm*, as meaning the *quantity that falls without intermission*,] (S and Mṣb and K in art. دفع,) and [*a gush*] of blood, (Mṣb in that art.,) &c.: (S and Mṣb in that art.:) pl. دُفَقٌ and دُفَقَاتٌ and دُفَقَاتٌ and دُفْقَاتٌ. (Mṣb.) — [Hence,] جَاءَ الغَوْمُ دُفْقَةً وَاحِدَةً ‡ *The party came at once*, (S, K, * TA,*) or *together*. (Mṣb.)

دَفِقٌ † *Quick, swift, or fleet*; applied to a he-camel; (JK, S, K;) as also ↑ أَدْفَقُ: (JK:) and so, applied to a she-camel, دَفِقَةٌ (JK) and ↑ دِفَاقٌ (JK, S, K,) which is likewise applied to a he-camel, (JK, TA,) and ↑ دَفَاقٌ (K) and ↑ دُفُوقٌ and ↑ دَفَّاقٌ (JK, TA) and ↑ دَيْفَقٌ (JK, K) and ↑ دِفِّيقَى. (TA.) † A camel *going in the manner termed* دِفِّيقَى; as also ↑ دِفَّاقٌ. (K.) † And, applied to a horse, *Fleet, or swift*; as also ↑ دِفِّيقٌ: and so, applied to a mare, دِفِقَةٌ and ↑ دُفُوقٌ and ↑ دِفَاقٌ and ↑ دِفِّيقَى and ↑ دِفِّيقِى. (K.)

دِفِّيقٌ: see what next precedes.

دِفِّيقَى: see دَفِقٌ: and see also what next follows, in two places.

دِفِّيقَى and ↑ دِفِّيقِى ‡ A she-camel *quick, swift, or fleet, and of generous race*: or *that has never brought forth*. (K, TA.) See also, for the former, دِفِّيقَى, in two places. — مَشَى الدِّفِّيقَى, (K,) and ↑ الدِّفَّقَّى, (TA, and so in copies of the S,) the latter on the authority of IAmb, (TA,) said of a man, (S,) † *He walked*, or *went quickly*, or *swiftly*: (S, K:) or *he went with slow steps* (تَمَشِّى), *inclining at one time to one side and at another time to another side*: or *he went with wide steps*, (K, TA,) *and quickly*. (TA.) And يَعْدُو الدِّفِّيقَى † [*He runs quickly*: &c.]. (TA.)

دَفَّاقٌ, applied to a torrent, (S, O, L, K,) *That fills the valley*: (S, O:) or *that fills the two sides of the valley*: (L:) or *swift*. (K.) — See also دَفِقٌ.

دِفَاقٌ: see دَفِقٌ, in three places.

دَفُوقٌ: see دَفِقٌ, in two places.

دَفْدَقَ [*Pouring forth*, or *out*, *copiously*, or *abundantly*: or] *extensive, and copious*, or *abundant*, rain: applied also [in the former sense] to the mouth of a leathern water-bag: and to a river, or rivulet; and so ↑ مُدَفْدِقٌ. (TA.)

دَافِقٌ [act. part. n. of دَفَقَهُ; *Pouring forth* or *out*, &c.]. دَافِقٌ خَيْر [May it be *pouring forth of good*] is said in prognostication on the occasion of the pouring forth of the contents of such a thing as a mug. (Lth, TA.) — مَاءٌ دَافِقٌ means مَصْبُوبٌ [i. e. *Water poured forth* or *out*, &c.]; (IKoot, S, Mṣb, K;) because دَفَقَ is trans. [only] accord. to the generality (K, TA) of the leading lexicologists; (TA;) like سِرٌّ كَاتِمٌ meaning مَكْتُومٌ (IKoot, S, Mṣb,) and عَارِفٌ meaning مَعْرُوفٌ, and عَاصِمٌ meaning مَعْصُومٌ, (IKoot, Mṣb,) after a manner obtaining among the people of El-Hijáz, who change the مَفْعُول into فَاعِل when it is used as an epithet: (Fr, Mṣb, TA:) or it means ذُو دَفْقٍ [*having a pouring forth* or *out*, &c.]; (Mgh, Mṣb, TA;) accord. to Kh and Sb (TA) and Zj; (Mṣb, TA;) and in like manner they say that سِرٌّ كَاتِمٌ means ذُو كِتْمَانٍ: or, accord. to Lth, [i. e.] in the 'Eyn, it means *water pouring forth, or out, at once*: (TA:) it occurs in the Kur lxxxvi. 6; where دَافِق is said by Kh and Sb to signify مُنْدَفِق [i. e. *pouring forth* or *out*]: (Az, TA:) and it [there] means the *sperma genitale*. (JK.)

دَيْفَقٌ: see دِفِّيقٌ.

أَدْفَقُ, and its fem. دَفْقَاءُ: see دِفِّيقٌ. — The former is also applied to a pace, or rate of going, as meaning *Quick*, or *swift*: (S, K:) or, accord. to AO, it means أَقْصَى العَنَقِ [the *utmost of the pace called* العَنَق]. (S, TA. [In my copies of the S, erroneously, العَنَقُ: in the TA without any vowel signs, app. because needless to any but the tyro in Arabic.]) — Also, i. e. the former, A man *bowed*, or *bent*, (IAar, K,) *in his back*, (IAar,) *by age* or *grief*. (IAar, K.) — And *i. q.* أَعْوَجُ [here meaning *Oblique*]: (Aboo-Málik, K:) applied to a هِلَال [or new moon]: (Aboo-Málik:) Aboo-Málik says that the هِلَال thus termed is better, or more auspicious, than that termed حَاقِن, which means "having its two extremities elevated, and its back decumbent:" and AZ says the like: (TA:) [or] دَافِق applied to a هِلَال signifies *erect* (مُسْتَوٍ [which must here mean *nearly, not exactly, erect*,] and *white, not turning sideways upon one of its two extremities*: (K:) [and this also is esteemed more auspicious than that termed حَاقِن, q. v.:] so in the "Nawádir." (TA.) — Also, applied to a camel, (S, K,) and to a mouth, (JK, TA,) *Having the teeth standing out, or forwards*: (JK, S, K:) or, applied to a camel, *having the elbows far apart from the sides*. (K. [See also أَزْفَى.])

مُدْفِقٌ: see دَفَّاقٌ.

دفل

دِفْلٌ: see the following paragraph. — Also *i. q.* قَطِرَانٌ and زِفْتٌ [both app. here meaning *Tar*, or *liquid pitch*]: (K:) or *such as is thick*: mentioned in this art. by IF, and also as written with ذ. (TA.)

دِفْلَى, (T, S, M, K, &c.,) accord. to those who make the alif to be a sign of the fem. gender; and دِفْلَى, accord. to those who make that letter to be one of quasi-coordination; used alike as a sing. and a pl.; (S;) and ↑ دِفْلٍ; (Ibn-'Abbád, K;) [the first of these appellations applied in the present day to The *rose-bay*, or *laurel-bay*; *oleander*, *nerium oleander*, *rhododendron*, or *rhododaphne*: and also to the *common laurel*:] *a certain tree*, (T, M,) or *plant*, (S, K,) *bitter*, (T, S, M, K,) *very bitter*, (TA,) *and poisonous*, (T,) *green, and beautiful in appearance, the blossom of which is beautifully tinged*, (M,) *called in Persian* خَرْزَهْرَه: (K:) *there is a river-kind, and a land-kind: the leaves are like those of the* حَمْقَاء [or *garden-purslane*], *but more slender; and the branches, or twigs, are long, spreading over the ground; at the leaves are thorns; and it grows in waste places: the river-kind grows upon the banks of rivers; its thorns are unconspicuous, or unapparent; its leaves are like those of the* خِلَاف [or *salix Aegyptia*] *and of the almond, broad; and the upper part of its stem is thicker than the lower part thereof*: (TA:) *it is very deadly: its blossom is like the red rose*, (K,) *very rough* (خَشِن جِدًّا [but this I think is a mistranscription for حَسَن جِدًّا *very beautiful*], *and upon it is a kind of tuft like hair*: (TA:) *its fruit is like the* خَرُّوب [q. v.]; (K;) *having an aperient, or a deobstruent, property; and stuffed with a substance like wool*: (TA:) *it is good for the mange, or scab, and the itch* (حِكَّة), *used in the manner of a liniment*, (K,) *and especially the expressed juice of its leaves*; (TA;) *and for pain of the knee and the back*, (K,) *of long duration*, (TA,) *applied in the manner of a poultice, or plaster; and for expelling fleas and the* [*insect called*] أُرَض, *by the sprinkling of a decoction thereof; and the rubbing over with the heart thereof twelve times, after cleansing, is good for removing the* [*malignant leprosy termed*] بَرَص; (K;) *and its leaves put upon hard tumours are very beneficial: but it is a poison:* [*yet*] *sometimes it is mixed with wine and rue, and given to be drunk, and saves from the poisons of venomous reptiles*: the Ra-ees (Ibn-Seenà, or Avicenna,) says that *it is perilous by itself, and its blossom, to men, and to horses and the like, and to dogs, but is beneficial when made into a decoction with rue, and drunk*: (TA:) IAar says that the [*trees termed*] آذ and الأَثْل and حبر [app. a mistranscription for خَبَر, *a species of lote-tree*,] are all called دِفْلَى. (T.) AHn says that the زَنْد made from the دِفْلَى is excellent for producing fire: and hence the prov., اقْدَحْ بِدِفْلَى فِى مَرْخٍ ثُمَّ شُدَّ بَعْدُ أَوْ أَرِخْ [*Endeavour thou to produce fire with wood of the* دفلى *upon wood of the* مرخ: *then tighten afterwards or loosen*]: (M:) said when one incites a bad man against another bad man: (M, Meyd:) or, accord. to IAar, said in relation to a man whom one needs not to press, or importune. (Meyd.)

دفن

1. دَفَنَهُ, (S, M, Mṣb, K,) aor. ـُ, (M, Mṣb, * K,) inf. n. دَفْنٌ, (M, Mṣb, TA,) *He buried it; interred it*; i. e. *hid it, concealed it*, or *covered it*, (M, Mṣb, K, TA,) *in the earth*, or *dust*, (TA,) or *beneath layers*, or *strata, of earth*, or *dust*; (Mṣb;) namely, a thing; (S, Mṣb;) primarily having for its object a dead body: (M:) and

دَفْنَة signifies the same; [but app. in an intensive sense or applying to a number of objects;] (M, TT;) or ↑ أَدْفَنَة, of the measure اِفْتَعْلَة. (K. [So too, accord. to the TA, in the M; but in the text of the M as given in the TT, دَفْنَة.]) One says to a man who is obscure, unnoted, or of no reputation, ↕ دَفَنْتَ نَفْسَكَ فِى حَيَاتِكَ [*Thou hast buried thyself in thy lifetime*]. (TA.) — Hence, (M,) ↑ دَفَنَ سِرَّهُ ; *He hid*, or *concealed*, *his secret*. (M, TA.) And دَفَنْتَ الحَدِيثَ ↑ *I hid* or *concealed*, *the information*, or *news*, &c. (Mṣb.) — [Hence also, دَفَنَ الرَّكِيَّةَ *He filled up*, *stopped up*, or *choked up*, *with earth or dust*, *the well*.] And دَفَنْتُ عُيُونَ المَاءِ *I stopped up the sources of the waters*; syn. عَوَّرْتُهَا. (Sh, TA in art. عور.) — دَفَنَتْ, aor. ـْفِنُ, inf. n. دَفْنٌ, said of a she-camel, *She went her own way*, or *at random*, or *heedlessly*, *without need*: (M:) or it signifies, (M,) or signifies also, (K,) *she was*, or *became*, (M, K,) *usually*, (K,) *in the midst of the other camels when they came to water*: (M, K:) and ↑ أَدْفَنَتْ, (En-Naḍr, T, TA,) of the measure اِفْتَعَلَتْ, (TA,) said of a she-camel, *she was*, or *became*, *such as is termed* ↑ دَفُونٌ; (En-Naḍr, T, TA;) i. e. *she absented*, or *hid*, *herself from the other camels*: or *went her own way*, *at random*, or *heedlessly*, *alone*. (En-Naḍr, T.)

2: see 1, first sentence.

3. مُدَافَنَةُ المَوْتَى: see 6.

5: see 7.

6. مُدَافَنَةُ المَوْتَى signifies التَّدَافُنُ [i. e. *The cooperating in the burying of the dead*]. (TA.) لَا يَكَادُ النَّاسُ يَتَدَافَنُونَ [*The people can hardly*, or *cannot nearly*, *bury one another*] is said in the case of a quick and spreading death. (TA voce دَرِيعٌ.) — [Hence,] تَدَافَنُوا ↕ *They practised concealment*, *one with another*; syn. تَكَاتَمُوا. (Ṣ, K, TA.) It is said in a trad., لَوْ تَكَاشَفْتُمْ لَمَا تَدَافَنْتُمْ ↕ [*If ye revealed*, *one to another* his faults, or his secrets, *ye would not practise concealment*, *one with another*, in any case]; meaning, if the fault, (عَيْب, as in my copies of the Ṣ and in the TA in the present art., or secret or secrets, (عَيْب, as in one of my copies of the Ṣ in art. كشف,) of each one of you were open, or revealed, to each other of you: (Ṣ, TA:) or, accord. to IAth, [*if ye revealed*, *one to another* his secrets, *ye would not bury one another*; for he says that] the meaning is, if each one of you knew what is concealed in the mind of each other of you, the conducting of his funeral, and his burial, would be deemed onerous. (TA in art. كشف.)

7. انْدفن *It was*, or *became*, *buried*, or *interred*; i. e., *hidden*, *concealed*, or *covered*, (Ṣ, M, Mṣb, K, TA,) *in the earth*, or *dust*, (TA,) or *beneath layers*, or *strata of earth*, or *dust*: (Mṣb:) and ↑ أَدْفَنَ, of the measure اِفْتَعَلَ, signifies the same; (Ṣ;) or ↑ تَدَفَّنَ. (M, K.) — Also, said of a portion of a well, (Ṣ,) or of a well [absolutely], and of a watering-trough or tank, and of a watering-place, or spring to which camels came to water, (M, K, TA,) [and] so ↑ أَدْفَنَ, (T,) [*It was*, or *became*, *filled up*, *stopped up*, or *choked up*, *with earth or dust*; (see 1, of which each of these verbs is a quasi-pass.;) or] *it had the dust swept into it by the wind* [*so that it became filled up*, *stopped up*, or *choked up*]. (T, TA.)

8. اِدَّفَنَ, of the measure اِفْتَعَلَ: see 7, in two places. — Also, said of a slave, *He ran away* [given without any addition as one of the explanations in the Ṣ] *before arriving at the city* [or *place*] *in which he was to be sold*: (T, M, K:) this is not a running away (إِبَاق) for which he is to be returned to the seller]: so says Yezeed Ibn-Hároon: but he adds that if he arrive there and run away, he is to be returned for it, though he do not absent himself from that city [or place]: (T:) or *he absented himself*, (T,) or *stole away*, (Ṣ, M, Mgh,) *from his owners* [or *owner*] *for a day or two days*. (T, Ṣ, M, Mgh,) AZ says, (T, Ṣ,) or, (T, M,) as AO says, (T, Ṣ,) *without absenting himself from the city* [or *place in which he was sold*]; (T, Ṣ, M, Mgh:) as though he buried himself in the houses of that city [or place] in fear of punishment for an offence that he had committed: (Mgh:) thus, agreeably with the explanations of AZ and AO, the verb is used by the Arabs: (A 'Obeyd, T:) and the epithet ↑ دَفُونٌ, applied to a slave, means one *who does as is described above*; (K:) or *who is wont to do so*: (T, Ṣ, M, Mgh:) or the verb signifies *he fled from his owner*, or *from hard*, or *severe*, *work*, *but did not go forth from the town*, or *the like*; and the doing so is not a fault [for which he may be returned to the seller], for it is not termed إِبَاق. (Mṣb.) — See also 1, last sentence. — اِدَّفَنَهُ: see 1, first sentence.

دَفْنٌ [originally an inf. n.]: see دَفِينٌ, in four places. — Also, applied to a man, ↕ *Obscure*, *unnoted*, or *of no reputation*; (K, TA;) [and] so ↑ دَفُونٌ. (AZ, T.)

دِفْنٌ: see دَفِينٌ, in four places.

دَفِنٌ: see دَفِينٌ, in two places.

دَفَنِىٌّ *A kind of striped cloths* or *garments*. (Ṣ, K.)

دِفَانٌ: see دَفِينٌ, in two places.

دَفُونٌ applied to a slave: see 8. — Applied to a she-camel, *That is in the midst of the other camels*: (Ṣ:) or *that is usually in the midst of the other camels when they come to water*. (M, K.) — See also 1, last sentence. — Also, (M, K, TA, [in the CK, erroneously, مَدْفُون,]) applied to a camel and to a human being, *That goes his own way*, *at random*, or *heedlessly*, *without need*; and so ↑ مِدْفَانٌ. (M, K.) — See also دِفْنٌ. In like manner one says حَسَبٌ دَفُونٌ ↑ *Obscure grounds of pretension to respect or honour*. (AZ, T.)

دَفِينٌ *i. q.* ↑ مَدْفُونٌ, (Ṣ, M, Mṣb, K,) *Buried*, or *interred*; i. e. *hidden*, *concealed*, or *covered*, (M, Mṣb, K, TA,) *in the earth*, or *dust*, (TA,) or *beneath layers*, or *strata*, *of earth*, or *dust*; (Mṣb;) as also ↑ دِفْنٌ (M, K) and ↑ دَفْنٌ: (TA:) pl. [of the first] دَفَائِنُ (M, K) and of the same also دُفُنٌ; (TA;) and [of the second] أَدْفَانٌ, (M, K,) which is also pl. of the third: (TA:) دَفِينٌ is also applied to a woman, and so is دَفِينَةٌ; (Lḥ, M, K;) and the pl. is دَفَائِنُ, (Lḥ, M,) or دَفَائِنَ, (K,) and دَفَائِنُ. (Lḥ, M, K:) and the pl. دُفُنٌ is also used as a sing., applied to land (أَرْض). (TA. [But in the M it is said that ↑ دُفُنٌ is thus applied as an epithet to land (ارض), and that its pl. is دُفُنٌ.]) — See also دَفِينَةٌ. — Also, applied to a well (رَكِيَّة), *Partly filled up with earth or dust* (اِنْدَفَنَ بَعْضُهَا); as also ↑ دِفَانٌ; pl. دُفُنٌ: (Ṣ:) or *i. q.* ↑ مُنْدَفِنَةٌ, (M, K,) i. e. [*filled up with earth or dust*; or] *having the dust swept into it by the wind* [*so that it is filled up*, *stopped up*, or *choked up*]; (T, TA;) as also ↑ مِدْفَانٌ (M, K) and ↑ دِفْرٌ; (K:) and so ↑ دُفُنٌ, (M, TA,) or ↑ دِفْرٌ, (K,) thus applied, (K, TA,) and applied likewise to a watering-place, or spring to which camels have come to water, (M, K, TA,) and to a watering-trough or tank; (M, K;) as also دِفْرٌ. (TA.) — Also *Flesh-meat in rice*: but this is a vulgar application. (TA.) — دَاءٌ دَفِينٌ (T, Ṣ, M, K) and ↑ دَفْنٌ, (IAar, M, TA,) which is anomalous, app. a possessive epithet, like نَهْرٌ as applied to a man, (M,) in the K, erroneously, ↑ دِفْنٌ, (TA,) ↕ *A latent disease*, *which the constitution has overpowered* [*so as to prevent its becoming apparent*]; it is said in a trad. that the sun causes it to appear: (IAth, TA:) or *a disease that is unknown* (T, Ṣ) *until evil and mischief appear from it*: (T:) or *a disease that appears after being latent*, *and from which evil and mischief* شُرُوعَرْ [in the CK, erroneously, شُرُوعَرْ]) *then appear and spread*: (M, K:) [it is said that] it is seldom, or never, cured. (M.) — دَفَنُ ↑ دِفْنُ and المُرُوءَة ↑ دِفْنُ and دَفِينُ المُرُوءَة, (TA,) or ↑ دَفَنُ المُرُوءَة and دَفْنُ المُرُوءَة, (T,) ↑ *A man without manliness*, or *manly virtue*: so says Aṣ. (T, TA.)

دَفِينَةٌ *A thing buried*: (Th, K:) and hence, (TA,) *a treasure*, or *a buried treasure*: pl. دَفَائِنُ: (M, K, TA:) and ↑ دِفْنٌ also signifies *buried treasure*. (TA in art. ركز.)

دُفَانٌ [irregularly] sing. of دَفَائِن signifying The حَشَب [or *pieces of wood*, by which may be meant *planks*, or *spars*, or *ribs*, *&c.*,] *of a ship*. (AA, TA.)

دَوَافِنُ أَمْرٍ, in the K, erroneously, دَوَافِنَ, (TA,) ↕ *The inward*, or *intrinsic*, *state* or *circumstances of a case* or *an affair*. (K, TA.) — بَقَرَةٌ دَافِنَةٌ الجِلْدِ *A cow*, or *an animal of the ox-kind*, *whose* أَضْرَاس [i. e. *teeth*, or *molar teeth*,] *are ground*, or *worn*, *by reason of extreme age*. (Ṣ, K.)

مَدْفَن [by rule مَدْفِنٌ, but commonly pronounced مَدْفَنٌ,] *A place of burial*: [*a tomb*:] pl. مَدَافِنُ. (TA.)

مِدْفَانٌ: see دَفِينٌ: — and دَفُونٌ. — Also *An old*, *worn-out*, *skin for water or milk*. (Ṣ, K.)

مَدْفُونٌ: see دَفِينٌ.

مُنْدَفِنَةٌ, applied to a well (رَكِيَّة): see دَفِينٌ.

دفو

1. دَفِئَ, [aor. يَدْفَأُ,] inf. n. دَفَأٌ, *He*, or *it*, *was*, or *became*, *such as is termed* أَدْفَى, *in any of the senses of this epithet*. (M.) [See also 4.] ‖ دَفَأَ الجَرِيحَ, (S, K, TA, [in the CK, erroneously, دَفَثَ الجريحَ,]) nor. دَفُؤَ, inf. n. دَفْءٌ; (S, TA:) and ↑ دَافَأَهُ and ↑ أَدْفَأَهُ; (A 'Obeyd, S, K;) *I despatched the wounded man*; i. e. *hastened and completed his slaughter*; or *made his slaughter sure*, or *certain*: (A 'Obeyd, S, K:) and so دَافَأَتْهُ and أَدْفَأَتْهُ (TA) [and دَافَقْتُهُ &c.: see 3 in art. دف. Accord. to Ibn-Abi-l-Hadeed, دَفِئَ, (or rather دَفَأَ,) sometimes pronounced with ء, (دَفَأَ,) signifies *He slew*, in the dial. of Kináneh. (TA.)

3: see 1.

4: see 1. ‖ It is related in a trad. that a captive was brought to the Prophet, (S, TA,) shivering by reason of cold, (TA,) and he said to some persons, أَدْفِئُوا بِهِ فَأَدْفَؤُوهُ, meaning [*Take ye him away and*] *clothe him so as to protect him from the cold*; (S, TA:) for أَدْفَؤُوهُ; because the pronunciation of ء was not of the dial. of Kureysh; but they thought that he meant slaughter; (TA:) and they took him away and slew him: therefore he paid the fine for his blood. (S, TA.) As is said in the K, أَدْفَأَتْ is a dial. var. of أَدْفَأَتْ. (TA.) ‖ دفِئ said of a gazelle, *His horns were*, or *became*, *so long as almost to reach his hinder part*. (T, K.) [See also دَفِئَ.]

6. اِتَّدَافَى *i. q.* اِتَّدَارَكَ [app. in relation to a camel's pace, or manner of going, as meaning *The continuing uninterruptedly*]: (K:) and اِتَّدَاوَلَ [denoting *alternation* of any kind]: (S, K:) [accord. to the TA, this means, here, what next follows; and the same seems to be indicated in the S:] and a camel's *going along with an inclining from side to side* (اَنْ يَسِيرَ سَيْرًا مُتَجَافِيًا): (K:) you say, تَدَافَى البَعِيرُ سَيْرًا مُتَجَافِيًا [*The camel went along with an inclining from side to side*]. (S.) [See also the second of the verses cited in the first paragraph of art. دف: from the explanation of which by ISd, it appears that تَدَافَى is perhaps originally تَدَافَفَ.]

8. اِدَّفَأَتْ a dial. var. of اِدَّفَثَتْ. (Lth, T in art. دفأ.)

10. اِسْتَدْفَأَتْ a dial. var. of اِسْتَدْفَثَتْ. (Lth, T in art. دفأ, and K in the present art.)

دَفَأٌ inf. n. of دَفِئَ [q. v.]. (M.) *A bending*, or *curving*. (T, S.) You say, of a man, فِيهِ دَفَأٌ *In him is a bending*, or *curving*: and this is said of Ed-Dejjál. (T.) [See also دَفَأٌ.] ‖ Also, in a mountain-goat, The *having very long horns, extending towards his tail*. (S.)

دَافِئ, used [for the sake of rhyme] by Ru-beh for دَافِفٌ: see دَافٌّ, in art. دف.

أَدْفَى, applied to a man, (T, S, M, K,) *Humpbacked*: (T, S:) or *who walks with an inclining on one side*: or, as some say, *i. q.* أَجْنَأُ [q. v.]: or *having contracted shoulders*: (M:) or *bending*, or *curving*. (K.) [See also أَدْفَأُ.] Its fem., in all its senses, is دَفْوَاءُ. (M.) ‖ Applied to a camel, *Long in the neck, and protuberant in the back, whose head nearly touches his hump*: (M:) and the fem., applied to a she-camel, (K,) or to an excellent she-camel, (Lth, T, S,) *long in the neck*; (Lth, T, S, K;) *that, when she goes along, almost puts her head upon the back of her hump, and is long in the back*. (Lth, T.) ‖ Applied to a ram, *Whose horn extends towards his ear*: (T:) or, applied to a mountain-goat, (S, M,) and to a domestic goat, (M,) *whose horns are very long, extending towards his ears*; (S;) or *whose horns are so long that they turn down backwards upon his ears*: (M:) and [in like manner] the fem. is applied to a she-goat; (S;) meaning, accord. to AZ, *whose horns turn down to the extremity of each of her* عُلْيَانَانِ [dual of عُلْيَانَةٌ, q. v.]. (T.) ‖ Applied to a bird, *Long in the wing*: (S:) or *long in the wings and tail*: (M:) or *long in the wings, having the ends of the primary feathers even with the end of the tail*. ('Eyn.) And the fem., applied to an eagle (عُقَاب), *Crook-billed*: (K:) or so applied because that bird is crook-billed. (S.) ‖ And the fem., applied to an ear [of a beast], *Approaching the other ear so that the extremities of the two almost touch each other, bending down towards the forehead, not standing erect, but strong*: as some say, applied to the ear of a horse only: or, as Th says, only meaning *inclining*. (M.) ‖ Also, the fem., accord. to A 'Obeyd, *Having wide bones*. (M.) ‖ شَجَرَةٌ دَفْوَاءُ *A great tree*: (S:) or *a great, shady tree*; and it may be, *inclining*: (T:) or *a shady tree, having many branches*: (IAth, TA:) or, as some say, *an inclining tree*: (TA:) occurring in a trad., describing a certain tree that was worshipped. (T, S.)

إِبِلٌ مُدْفَأَةٌ: see مُدْفَأَةٌ, in art. دفأ.

دق

1. دَقَّ, aor. يَدُقُّ, inf. n. دَقٌّ, (S, Msb, K,) *It* (a thing, S) *was*, or *became*, دَقِيق, which means *the contr. of* غَلِيظ; as also ↑ استدقّ: (S, K:) [i. e. *it was*, or *became*, *thin* as meaning *slender*, or *small in diameter or circumference as compared with length*: also *small in all dimensions*; *small in size*; *minute*, or *fine*, either *as a whole*, or *in its component particles*; and sometimes, as said of a garment or the like, *thin*, or *fine*, *as opposed to thick* or *coarse*; like رَقَّ: *contr. of* غَلُظَ: (Msb:) ↑ استدقّ is said of the هِلَال [or moon a little after or before the change], and of other things. (TA.) [See also رِقَّةٌ.] ‖ And [hence], nor. and inf. n. as above, † *He*, or *it*, *was*, or *became*, *little in estimation, paltry, inconsiderable, mean, vile, or contemptible*. (TA.) One says to him who refuses to confer a benefit, دَقَّ بِكَ خُلُقُكَ † [*Thy nature, or natural disposition, hath rendered thee mean*, &c.; the verb being made trans. by بِ, agreeably with a common usage mentioned in p. 141]. (TA.) ‖ Also, [nor. and] inf. n. as above, said of a thing, an affair, or a case, [and of speech, or language,] † *It was*, or *became*, *subtile, nice, abstruse, recondite, or obscure*. (Msb.) And you say, دَقَّ فِى كَلَامِهِ ‖ † [*He was*, or *became*, *subtile, nice, abstruse*, &c., *in his speech*, or *language*]. (TA.) ‖ دَقَّهُ, (S, M, Msb, K,) nor. ـُ, inf. n. دَقٌّ, (M, Msb,) *He broke it*, (M, K, TA,) or *crushed it*, (M,) *in any manner*: (M, TA:) or *he bruised, brayed, or pounded, it*; i. e., *he beat it with a thing so that he broke it, or crushed it*: (M, K:) namely, a thing, (S, M, TA,) such as medicine, &c. (TA.) ‖ [And hence, *He beat it*; namely, a garment or the like; in washing and whitening it. And دَقَّ البَابَ *He knocked at the door* for admission.] ‖ And [hence also, (in the CK, erroneously, "or,") as appears from what follows,] † *He made it apparent*; *showed, exhibited, manifested, or revealed, it*: (K:) so says IAar, citing the following verse of Zuheyr:

تَدَارَكْتُمَا عَبْسًا وَذُبْيَانَ بَعْدَمَا
تَفَانَوْا وَدَقُّوا بَيْنَهُمْ عِطْرَ مَنْشِمِ

(TA:) i. e. *Ye two repaired the condition* of the tribes of *'Abs and Dhubyán* by peace, (تَلَافَيْتُمَا) *after they had shared, one with another, in destruction, and had brayed* [*among themselves*] *the perfume of Menshim* as a sign of their having leagued together against their enemy; i. e., after slaughter had come upon the last of their men, as upon the last of those who perfumed themselves with the perfume of Menshim: for [it is said that] مَنْشِم is the name of a woman who sold perfume in Mekkeh, and a party bought of her some perfume, and leagued together to fight their enemy, making the dipping of their hands in that perfume to be a sign of their league; and they fought until they were slain to the last of them: whence the prov., أَشْأَمُ مِنْ عِطْرِ مَنْشِمٍ: (EM p. 117:) [so that, accord. to this explanation, which is one of many, مَنْشِم is made perfectly decl. for the sake of the rhyme:] or the meaning is, † *after they had manifested enmities and faults*. (TA.) One says also, in cases of enmity, لَأَدُقَّنَّ شُعُوبَكَ, meaning † *I will assuredly manifest thy circumstances*. (TA.) ‖ دَقَّ, inf. n. دَقٌّ and دِقٌّ, *He was seized with the malady termed* دِقّ [i. e. *hectic fever*]. (MA.)

2. دَقَّقَ, (K,) inf. n. تَدْقِيقٌ, (S,) *He bruised, brayed, or pounded, finely*; *he comminuted, or pulverized*; syn. هَشَّمَ. (S, K.) This is the primary signification. (TA.) ‖ And hence, † [*He made a minute examination*. ‖ And *He spoke, or expressed himself*, and] *he proved a question, or a problem, in a subtile, nice, abstruse, recondite, or obscure, manner*. (El-Munáwee, TA.) ‖ See also 4.

3. دَاقَّ صَاحِبَهُ الحِسَابَ, inf. n. مُدَاقَّةٌ, † [*He was minute, observant of small things, nice, or scrupulous, with his companion in the reckoning*; and so دَاقَّهُ فِى الحِسَابِ ‖ †] (JK, K, TA;) *he reckoned with his companion with minuteness*:

(TK:) it signifies an act between two. (TA.) [And ↓ دَاقَهُ فِى الأَمْرِ *He was minute, &c., with him in the affair, or case.*] المُدَاقَّةُ فِى الأَمْرِ signifies التَّمَاكُسُ ↓ تَفَاعُلٌ (Ṣ;) which is an instance of ↓ تَدَاقَّ from الدَّقَّةُ (Ṣgh, K:) you say, ↓ تَدَاقَّا, meaning †*They were minute, &c., each with the other.* (TK.) You say also, ↓ دَاقِّ النَّظَرَ فِى مُعَامَلَاتِهِ [*He examined minutely into his dealings and his expenses*]. (TA in art. دنق.) — And [hence] مُدَاقَّةٌ, metonymically, signifies †*The being niggardly, stingy, or avaricious.* (Az, TA in art. دنق.)

4. ادقّهُ *He made, or rendered, it* (a thing, Ṣ, M) دَقِيق [i. e. *thin, or slender, &c.*]; (Ṣ, M, K;) as also ↓ دقّقهُ. (Ṣ, M.) — And *He gave him a small thing:* (Ṣ, TA:) or *he gave him little:* (Ṣ in art. جل:) or † *he gave him a sheep, or goat;* (M:) or *sheep, or goats.* (K, TA.) You say, اَتَيْتُهُ فَمَا أَدَقَّنِى وَلَا أَجَلَّنِى (Ṣ, M) *I came to him, and he gave me not a small thing, nor gave he me a great thing:* (Ṣ in the present art.:) or *he gave me not little, nor gave he me much:* (Ṣ in art. جل:) or *he gave me not a sheep, or goat, nor gave he me a camel.* (M.) — And ادقّت, said of the eye, *It shed few tears;* opposed to اجلّت; as in the saying of El-Fak'asee cited in art. جل. (§* and TA voce أَهْلٌ, q. v.) — And ادقّ † *He pursued little, paltry, or mean, things.* (TA.)

6: see 3, in two places.

7. اندقّ *It* (a thing, Ṣ, M, TA, such as medicine, &c., TA) *was, or became, broken,* (M, K, TA,) or *crushed,* (M,) *in any manner:* (M, TA:) or *bruised, brayed, or pounded;* i. e. *beaten with a thing so that it was broken, or crushed:* (M, K:*) quasi-pass. of دَقَّهُ. (Ṣ, M, K.)

10: see 1, first sentence, in two places. استدقّ نُحُولُ means *Her thinness increased in thinness.* (Ham p. 33.)

دِقٌّ: see دَقِيق, in nine places. — Hence, حُمَّى الدِّقِّ [*Hectic fever;* so termed in the present day]; that is, from دِقٌّ as signifying the contr. of غِلَظٌ. (Ṣ.) — دِقٌّ in measuring, relating to the thing measured, is The *being broken, crushed, or bruised, in the measure, so as to become close, or compact.* (TA.) — Also † *Niggardliness, stinginess, or avarice;* the *condition of him in whom is little, or no good.* (M, TA.)

دُقَّةٌ *Soft dust swept by the wind* (Ṣ, K) *from the ground:* pl. دُقَقٌ: (Ṣ:) or *dust swept from the ground;* as also ↓ دُقَاقَةٌ: (TA:) or دُقَقُ التُّرَابِ signifies *fine dust;* and دُقَّةٌ is its sing.: (M:) or, accord. to IB, the sing. of دُقَقُ is ↓ دُقٌّ, like as the sing. of جُمَلٌ is جُمْلٌ. (TA.) — Also *Seeds that are used in cooking, for seasoning food,* (IDrd, M, K,) *bruised, or brayed,* (M,) *and what are mixed therewith;* (IDrd;) *such as are termed* قَرْنٌ, *and the like: all such seeds of the cooking-pot* are called دُقَّة by the people of Mekkeh: (IDrd, Ṣgh:) and *salt with such seeds mixed therewith:* (M, K:) this is the application now commonly obtaining: (TA:) or *salt alone:* (M:) or *salt bruised, or brayed:* (Lth, K:) whence the saying, مَا لَهُ دُقَّةٌ *He has not salt.* (Lth, M, K.*) — And [hence,] † *Beauty, or prettiness:* (M, K, TA:) whence the phrase قَلِيلَةُ الدُّقَّةِ (M,) or امْرَأَةٌ لَا دُقَّةَ لَهَا (K,) or مَا لَهَا دُقَّةٌ (TA,) † *A woman who is not beautiful, or pretty;* (M, K;*) *who has not beauty, or prettiness.* (TA.) — Also *A certain ornament* (حَلْيٌ) *of the people of Mekkeh.* (K.) — And The *small, or young,* (حَشْوٌ) *of camels.* (TA.)

دُقَّةٌ inf. n. of the intrans. verb دَقَّ [q. v.]. (Ṣ, Mṣb, K.) [As a simple subst.,] The *state, or condition, or quality, of that which is termed* دِقٌّ [*and* دَقِيق; *properly and tropically:* i. e., it signifies *slenderness, &c.*]: and *smallness, littleness, or the like; [properly and tropically;] contr. of* عِظَم. (K.) — [Hence,] † *Littleness in estimation, paltriness, inconsiderableness, meanness, vileness, or contemptibleness.* (K, TA.) — [And † *Subtileness, niceness, abstruseness, reconditeness, or obscureness.*]

دَقَقَةٌ [pl. of ↓ دَاقٌّ, agreeably with analogy,] Persons *who manifest, or reveal,* the faults, or vices, of the Muslims. (IAṣr, K.)

دَقِيق *What is broken, or crushed; or bruised, brayed, or pounded;* of a thing; as also ↓ دُقَاقَةٌ: (M:) *broken particles* of anything: (JK, K:) and [particularly] *fragments,* or *broken pieces,* of branches; as also ↓ دُقَاق. (K.) — See also مُدْقُوق [with which it is sometimes syn.]: — and see دُقِّىّ.

دِقَاق: see the next preceding paragraph.

دُقُوق *A certain medicine* (JK, M, K) *for the eye,* (JK, K,) *bruised, brayed, or pounded,* (JK, M, K,) *and then sprinkled* (JK, M) *therein.* (JK.)

دَقِيق *contr. of* غَلِيظ (JK,* Ṣ, M,* Mṣb, K) *and* جَلِيل (Mṣb;) as also ↓ دُقَاق and ↓ دِقٌّ (Ṣ, K;) the last *contr. of* جِلٌّ (JK, Ṣ, M:) [i. e. *Slender, or small in diameter or circumference as compared with length:* also *small in all dimensions; small in size; minute, or fine,* either *as a whole, or in its component particles:* and sometimes, as applied to a garment or the like, *thin, or fine, as opposed to thick or coarse;* like دَقِيق; but properly,] دَقِيق differs from دَقِيق; the former signifying the contr. of غَلِيظ [as stated above], and the latter, the contr. of ثَخِين: therefore one says حَسَاءٌ رَقِيقٌ and حَسَاءٌ ثَخِينٌ [" thin soup" and ↓ thick soup"], but not حَسَاءٌ دَقِيقٌ; and one says سَيْفٌ دَقِيقُ الضَّرِيبِ *[a sword thin in the edge, or in the part next the point];* and رُمْحٌ دَقِيقٌ *[a slender spear];* and غُصْنٌ دَقِيقٌ *[a slender branch];* and حَبْلٌ دَقِيقٌ *[a slender rope]:* (IB, TA:) pl. [of mult.] دِقَاق and of pauc.] أَدْقَّةٌ. (Mṣb.) One says, مَا لَهُ دِقٌّ ↓ وَلَا جِلٌّ [*He has neither slender, or small, or fine, nor thick, or great, or coarse*]; i. e. دَقِيقٌ وَلَا جَلِيلٌ. (Ṣ in art. جل.) And أَخَذْتُ ↓ دِقَّهُ وَجِلَّهُ [*I took the slender, &c., thereof, and the thick, &c., thereof*]; like as one says, اخذت قَلِيلَهُ وَكَثِيرَهُ. (Ṣ in the present art.) And it is said in a trad., اَللّٰهُمَّ اغْفِرْ لِى ذَنْبِى كُلَّهُ دِقَّهُ وَجِلَّهُ [*O God, forgive me all my sin, the small thereof and the great thereof.*] (TA.) ↓ شَجَرٌ دِقٌّ means *Shrubs, bushes, or small trees:* (M:) opposed to شَجَرٌ جِلٌّ. (Lth in art. جل, and Mgh in art. بقل.) Accord. to AHn, ↓ دِقٌّ signifies *Plants that are slender and soft to the camels, so that the weak of the camels, and the young, and such as has its teeth worn down to the sockets, and the sick, eat them:* or, as some say, *their small leaves:* (M:) or *slender and long leaves of the* أَرَاك: and *grain trodden out but not winnowed:* pl. أَدْقَاق. (JK.) And ↓ حَلَلٌ دِقٌّ means *Thin, or fine, [garments, or dresses, of the kind called]* حَلَل; opposed to حَلَلٌ جِلٌّ: (Mgh:) or ↓ دِقٌّ signifies the *contr. of* جِلٌّ *as applied to carpets, and to the garments called* أَكْسِيَة [pl. of كِسَاء] *and the like, and to the [cloth called]* جِلْس, *and to the mat and the like.* (TA in art. جل.) — [Hence,] دَقِيق is also applied to a thing, an affair, or a case, as meaning † *Little in estimation, paltry, inconsiderable, mean, vile, or contemptible;* in this case, *contr. of* جَلِيل: (IB, TA:) and means also †*niggardly, stingy, or avaricious;* (M, TA;) *in whom is little, or no, good;* (M, K, TA;) applied to a man: (M:) pl. [of pauc.] أَدِقَّاء and [of mult.] أَدْقَاق and دِقَاق. (TA.) — Also, applied to a thing, an affair, or a case, † *Subtile, nice, abstruse, recondite, or obscure:* (M, K, TA:) [applied likewise to speech; and so ↓ دِقٌّ:] you say, جَادَ بِكَلَامٍ دِقٍّ and دَقِيقٍ †*[He uttered subtile, nice, abstruse, recondite, or obscure, speech].* (TA.) — [The fem.] ↓ دقيقة [used as a subst.] signifies † *Small cattle;* i. e. *sheep or goats;* opposed to جَلِيلَة (JK, K, TA) which signifies camels: (JK, TA:) pl. دَقَائِق. (TA.) You say, مَا لَهُ دَقِيقَةٌ وَلَا جَلِيلَةٌ † *He has neither sheep, or goats, nor camels:* (TA:) or *neither a sheep, or goat, nor a she-camel.* (M.) And كَثُرَ دَقِيقُكَ † *How many are thy sheep, or goats?* (TA.) And هُوَ رَاعِى الدَّقَائِقِ † *He is the pastor of sheep, or goats.* (TA.) And أَعْطَاهُ مِنْ دَقَائِقِ المَالِ [*He gave him of the small cattle*]. (TA.) — Also, [i. e. دَقِيقَة,] as a conventional term of the astronomer, † [*A minute of a circle;*] the *sixtieth* [in the O, and in some copies, app. most, of the K, erroneously, " thirtieth," as remarked by MF and SM and others,] *part of a* دَرَجَة [*or degree of a circle:* pl. دَقَائِق, as above]. (K, TA.) — ↓ [And † *A minute of time;* the *fourth part of a* دَرَجَة (*or degree*) *of time:* pl. as above. — ↓ دَقَائِق is also sing. of دَقِيقَة † *as syn. with* مَدَاقّ, q. v.] — دَقِيق signifies also *Flour,* or *meal,* (Ṣ, M, Mṣb, K, &c.,) of wheat &c.; (Mṣb;)

[thus used as a subst.; as though] in the sense of مَدْقُوقٌ. (Mṣb, TA.) — [Hence, *Farina,*] You say, جَرَى الدَّقِيقُ فِى السُّنْبُلِ [*The farina pervaded the ears of wheat*]. (L in art. قمح.) And حَمَلَ الدَّقِيقَ [*It bore farina*] is said of seed-produce [or corn]. (TA in art. حنق. [See 4 in that art.])

دُقَاقَةٌ: see دُقَّةٌ: and دُقَاقٌ.

دَقُوقَةٌ *Bulls, or cows, and asses, that tread, or thrash, wheat or grain.* (JK, M, K.)

دَقِيقٌ: see دَقِيقٌ, in four places, in the latter part of the paragraph.

دَقِيقِىٌّ (M, L, TA,) or ↑ دَقَّاقٌ, (O, K,) but the latter is disallowed by Sb, (M, L,) *A seller of* دَقِيق, i. e. *flour, or meal.* (M, O, L, K, TA:)

دُقِّىٌّ: see دُقَّةٌ.

دُقَاقٌ One *who breaks* [or *crushes*] *much, in any manner; or who bruises, brays, or pounds, much.* (TA.) — See also دَقِيقِىٌّ.

دُقَاقَةٌ [in the CK, erroneously, دَقَاقَة,] *A thing with which one breaks or crushes, or bruises, brays, or pounds, rice* (Ibn-'Abbád, M, K) *and the like.* (Ibn-'Abbád, K.)

دَقْدَقَةٌ an onomatopœia, (Ṣ, M,) The *sounds of the hoofs of horses or similar beasts,* (JK, Ṣ, M, K, TA,) *with quick reiteration;* like طَقْطَقَةٌ. (Ṣ, TA.) And The *cries, shouts, noises, or clamour,* or the *confusion of cries &c., of men.* (JK, Ibn-'Abbád, K.)

دَقْدَاقٌ *Small gibbous tracts of sand heaped up.* (El-Mufaḍḍal, K.)

دَاقِىٌّ: see دَقِيقٌ.

أَدَقُّ [*More,* and *most,* دَقِيق, i. e. *slender,* &c. See an ex. in a prov. cited voce خَطٌّ].

مَدَقٌّ [*A place of breaking or crushing, or of bruising, braying, or pounding*]. [Hence,] مَدَقُّ الحَوَافِرِ *The place of falling of the hoofs* of horses or the like [upon the ground]. (Ḥam p. 679.)

مُدُقُّ: see what next follows, in two places.

مِدَقٌّ and ↑ مِدَقَّةٌ and ↑ مُدُقٌّ, (Ṣ, M, Mgh, Mṣb, K,) the last extr. (Mṣb, K) with respect to rule, (Mṣb,) one of the instances of an instrumental noun of the measure مِفْعَلٌ, (Ṣ, TA,) like مِنْخَلٌ (Az, TA,) said by Sb to be of this form because it is a subst. like جُلْمُودٌ, (M,) *A thing with which one breaks* (Ṣ,* M, Mgh,* K) *or crushes in any manner,* (M,) *or with which one bruises, or brays, or pounds,* i. e. *beats so as to break or crush,* (Ṣ,* M, Mgh,* K,) *a thing,* (M,) *in a general sense:* (Mgh:) [signifying also] the *thing with which* قُمَاشٌ [or *cloth of any kind*] *&c. are beaten:* (Mṣb:) [also, the first, the *wooden implement called* مِنْدَف, *by means of which, and a bow, cotton is separated and loosened:* and the second, the *implement with which corn is thrashed;* as mentioned by Golius on the authority of El-Meydánee:] but the particular terms for the thing used by the قَصَّار [or whitener of cloth, for beating it, in washing,] are كُدِينَةٌ and مِجَرٌّ and مِهْجَنَةٌ: (Mgh:) Az says that ↑ مُدُقٌّ, with ḍamm to the م [and د], signifies *a stone with which perfume is bruised:* [and in like manner it is said in the Ṣ, in one place, to mean the مَدْوَك *of the seller of perfumes:*] but when it is made an epithet, it is restored to the measure مِفْعَلٌ [so that you say مِدَقٌّ]: (TA:) the pl. is مَدَاقُّ: and the dim. is ↑ مُدَيْقٌّ. (Ṣ, K.) [Hence,] حَافِرٌ مِدَقٌّ *A solid hoof that breaks, crushes, or bruises, things.* (M, TA.) — Also, مِدَقٌّ, † *Strong;* (M, TA;) applied to a man. (TA.)

مِدَقَّةٌ: see the next preceding paragraph.

مُدَقَّقَةٌ, meaning *A kind of food, [a ball of minced meat &c.,* so called in the present day,] is post-classical. (Sgh, K.)

مَدْقُوقٌ *Broken, or crushed, in any manner; or bruised, brayed, or pounded;* i. e. *beaten with a thing so as to be broken, or crushed, thereby;* and so ↑ دُقَاقِىٌّ, as in a verse cited voce وَتْر: and *beaten, as a garment or the like in the process of washing and whitening it:* pass. part. n. of دَقَّهُ. (Mṣb.) — Also *Seized with the malady termed* دِقّ [i. e. *hectic fever*]. (MA.)

مَدَاقُّ [a pl. of which the sing. is not mentioned and app. is not used]. You say, يَتَتَبَّعُونَ مَدَاقَّ الأُمُورِ and دَقَائِقَ الأُمُورِ † *They pursue, or investigate, or they seek successively, time after time, or repeatedly, or in a leisurely manner, gradually, step by step, or one thing after another, to obtain a knowledge of:* the *subtilties, niceties, abstruusities, or obscurities, of things, affairs, or cases.* (TA.) [And † *They pursue, &c., the minutiæ of things, affairs, or cases: or small, or little, things* &c.; for in the phrase تَتَبَّعَ مَدَاقَّ الأُمُورِ (in the Ṣ in art. دف.) مداق الامور signifies, accord. to the Ṣ, *small, or little, things* &c.] And you say, أَسَفَّ إِلَى مَدَاقِّ الكَسْبِ + [*He pursued small means of gain*]. (TA in art. دقع.) And أَسَفَّ إِلَى مَدَاقِّ الأُمُورِ وَأَرْذِلِهَا [lit. † *He pursued small, or little, things, and the meanest, or most ignoble, thereof*]; meaning *he became mean, or ignoble.* (M in art. سف.)

مُدَيْقٌّ: see مِدَقٌّ, near the end of the paragraph.

مُسْتَدَقٌّ The *slender, or thin, part* of anything. (M, TA.) And [hence,] The *fore part* of the ساعِد [or fore arm], *next the wrist.* (M, K.) [And The *lower part* of the سَاق, or shank, *next the ankle.*]

دقر

دُقْرُرٌ and دُقْرُرَةٌ and ↑ دُقْرُورٌ *A kind of short drawers, without legs, covering only that portion of the wearer which decency requires to be concealed;* (TA;) *i. q.* تُبَّانٌ: (Ṣ, K:) also the latter, *trowsers of the ordinary kind;* syn. سَرَاوِيلُ; and so ↑ دُقْرُورٌ and ↑ دُقْرُورَةٌ: pl. دَقَارِيرُ.

دُقْرُورٌ and دُقْرُورَةٌ: see above; and the latter, in what follows.

دُقْرُرَةٌ: see دُقْرُرٌ. — Also, A *short* man: (K:) as though likened to the short drawers above mentioned: (TA:) pl. as above. (K.) — Also *A calamity; a misfortune:* pl. as above. (Ṣ, K.) — And *An abominable lie:* (TA:) *foul language: calumny; slander:* (K:) *forgery of tales.* (TA.) You say فُلَانٌ يَفْتَرِى الدُّقْرُرَ *Such a one forges lies,* (Ṣ,) or *abominable lies,* (TA,) *and foul language.* (Ṣ, TA.) — Also *Contrariety; opposition;* and so ↑ دُقْرُورَةٌ: and *contention, or altercation,* (K, TA,) *that wearies one:* (TA:) pl. as above. (K.) — And *An evil,* or *a bad, habit:* pl. as above. (K.) It is related in a trad. of 'Omar, that he said to his freedman Aslam, who was a Bejáwee slave, أَخَذَتْكَ دُقْرُرَةُ أَهْلِكَ *The evil habit of thy family,* or *people,* which was deviation from the truth, and acting falsely, *hath come upon thee.* (TA.) — Also *A calumniator; a slanderer:* (Ṣ, K:) as though meaning ذُو دُقْرُرَةٍ نَمِيمَةٍ, i. e., ذُو نَمِيمَةٍ: (TA:) pl. as above. (K.)

دقع

1. دَقِعَ, (Ṣ, Mṣb, K,) aor. ـَ, (Mṣb, K,) inf. n. دَقَعٌ, (Mṣb,) *He* (a man, Ṣ) *clave to the dust,* or *earth,* (Ṣ, Mṣb, K,) *by reason of abasement,* or *abjectness;* (Ṣ, Mṣb;) or, as some say, *by reason of poverty: or he clave to the dust, or earth, and became poor;* as also ↑ دقع: or *he clave to the dust, or earth, or some other thing, by reason of anything whatever:* (TA:) and *he became lowly, humble, or submissive, and clave to the dust, or earth.* (Ṣ, TA.) It is said in a trad. [cited voce خَمِصَ,] إِذَا جَمَّشْتُمْ دَقِعْتُمْ *When ye* [women] *are hungry, ye become lowly, humble, or submissive, and cleave to the dust, or earth;* (Ṣ, TA:) or *ye bear poverty ill.* (TA in art. خمص.) — *He was, or became, grieved, unhappy, or disquieted in mind;* as also دَقَعَ, inf. n. دَقْعٌ and دُقُوعٌ; *and lowly, humble, submissive, or abased.* (TA.) — *He was, or became, lowly, humble, or submissive, in seeking, or requesting, an object of want, and desired it vehemently.* (TA.) — *He was, or became, content with mean sustenance.* (K; but only the inf. n., namely دَقْعٌ, of the verb in this sense, is there mentioned.) — [And, as shown above,] *He bore poverty ill.* (Ṣ, K; but only the inf. n., as above, is mentioned in them.) [Thus the verb bears two contr. meanings.] El-Kumeyt says,

* وَلَمْ يَدْقَعُوا عِنْدَ مَا نَابَهُمْ

* لِصَرْفِ زَمَانٍ وَلَمْ يَخْضَلُوا

i. e. *They did not bear poverty ill* [*on the occasion of what befell them by reason of a changing of fortune*], *nor did they bear richness ill:* or, as some say, *they did not cleave to the ground in consequence of poverty and hunger, &c., nor did they become lazy, or indolent, and remiss, in seeking subsistence.* (TA.) — *He* (a young camel) *turned away with disgust from the milk; was averse from it; loathed,* or *nauseated, it;* syn. بَشِمَ عَنِ اللَّبَنِ. (K.) — دَقِعَ, inf. n. دَقَعٌ, [mentioned

above,] also signifies *He pursued small means of gain;* as also ↑ ادقع. (TA.)

4. ادقع: see 1; first and last sentences. — وادقع لَهُ, and إِلَيْهِ, *He acted exorbitantly towards him* in reviling, &c., *[as though he debased himself to him,] not shunning, or preserving himself from, foul speech.* (AZ.) = ادقعهُ, inf. n. إِدْقَاعٌ, *He caused him to cleave to the dust, or earth;* meaning *he abased him, or rendered him abject.* (KL; but only the inf. n. is there mentioned.) And ادقعهُ الفقرُ *Poverty caused him to cleave to the dust, or earth.* (Har p. 33.) [See the act. part. n., below.]

Q. Q. 1. دَنْقَعَ *He* (a man) *was, or became, poor, or needy:* the ن being augmentative. (TA.)

دَقْعٌ [part. n. of دَقَعَ; *Cleaving to the dust, or ground,* &c.:] *grieved, unhappy, or disquieted in mind;* as also ↑ دَاقِعٌ; *and lowly, humble, submissive, or abased:* (TA:) and ↑ مُدْقِعٌ [is syn. with دَقْعٌ as signifying] *cleaving to the dust, or earth, and in a state of poverty:* (TA:) [the pl. of دَقْعٌ is دُقَعٌ; like as وَجْعَى is pl. of وَجِعٌ, and رَأَيْتُ القَوْمَ صُفَعَى دُقَعَى of هَرْمَى. *[I saw the people, or company of men, struck by a thunderbolt, or struck by the enemy as with a thunderbolt,] cleaving to the ground.* (TA.)

الدُّقْعَاءُ: الدُّقْعُمِيرُ: الدُّقَاعُ: الدُّقَاعُ: see أَدْقَعُ.

دُقُوعُ الفَحْلَيْنِ A camel *that throws forth his fore legs, and scrapes the dust, or earth,* (K, TA,) *when he goes the pace, or at the rate, or in the manner, termed* خَبَبٌ. (TA.)

دَاقِعٌ: see دَقِعَ. — *Content with what is mean, or vile;* as also ↑ مِدْقَاعٌ: and both signify one *who cares not for whatever has fallen into food or beverage or any other thing:* or, as some say, *who pursues mean, or vile, things:* (TA:) or the former signifies one *who seeks, or pursues, small means of gain.* (S, TA.)

دَوْقَعَةٌ *Poverty:* and *abasement, or abjectness:* (S, K:) and *calamity.* (TA.) You say, in imprecating, رَمَاهُ اللّٰهُ بِالدَّوْقَعَةِ *[May God afflict him with poverty:* &c.] يَا (S:) رماه الله فِى الدَّوْقَعَةِ *[may God cast him into poverty:* &c.]. (TA.)

دَيْقُوعٌ: see أَدْقَعُ.

أَدْقَعُ *Vehement* hunger; (ISh, K;) as also ↑ دَيْقُوعٌ. (S, K.) — دُرَّةٌ دَقْعَاءُ [fem. of أَدْقَعُ] *Bad [millet];* (IDrd, K:) of the dial. of El-Yemen. (IDrd.) — أَرْضٌ دَقْعَاءُ *Land having in it no plants, or herbage.* (K.) — ↑ الدَّقْعَاءُ [used as a subst.,] (Lḥ, S, Mṣb, K,) and ↑ الدِّقْعِيرُ, (Lḥ, S, K,) in which the م is augmentative, as it is in دِرْدِمٌ syn. with دِرْدِرٌ, (S,) and الأَدْقَعُ and ↑ الدُّقَاعُ, and ↑ الدُّقَاعُ, (Lḥ, K,) *The dust, or earth:* (Lḥ, S, Mṣb, K:) *or the fine dust or earth upon the face of the ground.* (TA.) One says, in imprecating, بِفِيهِ الدَّقْعَاءُ, and الدِّقْعِيرُ, and الأَدْقَعُ, *May the dust, or earth, be in his mouth.* (Lḥ.)

مُدْقِعٌ: see دَقِعَ. — *Fleeing: hastening, or going quickly.* (Ibn-'Abbád, K.) — *Lean, or emaciated, in the utmost degree.* (Ibn-'Abbád, K.) = *Causing to cleave to the dust, or earth:* (S, K:) applied in this sense to poverty. (S.)

مُدَقَّعٌ: see مُدْقِعٌ.

مِدْقَاعٌ: see دَاقِعٌ. — *Vehemently, or excessively, desirous; eager; or covetous:* (K:) pl. مَدَاقِيعُ. (TA.) — إِبِلٌ مَدَاقِيعُ *Camels that eat the herbage until they make it to cleave to the ground by reason of its paucity.* (S.)

دقل

4. ادقل الشَّحْلُ, (inf. n. إِدْقَالٌ, TA,) *The palm-trees produced dates such as are termed* دَقَلٌ: (S, Mṣb, K:) *or the dates of the palm-trees became* دَقَلٌ. (Es-Sarakusṭee, Mṣb.) — ادقلت الشَّاةُ *The sheep, or goat, was, or became, lean, or emaciated, and small in body; despised and little in the eyes of beholders.* (K.)

دَقْلٌ *Weakness of the body* (IAạr, K) of a man. (IAạr, TA.)

دَقَلٌ [*A certain kind of palm-trees;*] *i. q.* حَصْبَاءُ [not as meaning "palm-trees having much fruit," but as an appellation applied by the people of El-Baḥreyn to the palm-trees which others call دَقَلٌ: see art. حصب]: (S, O, TA:) in the K, الحَصْبَاءُ is erroneously put for الحَصْبَاءُ: (TA:) n. un. with ة: (S:) Az says that دَقَلٌ signifies *species* (أَلْوَانٌ, of which the sing. is لَوْنٌ, [but here meaning *varieties,*]) *of palm-trees; and the dates thereof are bad, though the* دَقَلَة *may be abundant in fruit; and some have red dates, and some have black; the body of the dates being small, and the stones being large:* (TA:) accord. to AHn, the term دَقَلٌ is applied to *any palm-trees [of which the varieties are] unknown:* the n. un. دَقَلَةٌ is syn. with حَصْبَةٌ, of which the pl. is حَصْبَاءُ: and what are termed أَوْقَالٌ [pl. of دَقَلٌ] are *the worst of palm-trees, and their dates are the worst of dates.* (O, TA.) — Also [The *fruit of the trees thus called;* described above;] the *worst of dates:* (JK, S, Mṣb, K:) or *a bad kind of dates:* (Mgh:) or *dates of which the kinds are unknown:* (M, K:) accord. to Es-Sarakusṭee, the *fruit of the* دَوْم: n. un. with ة. (Mṣb.) A rájiz says,

لَوْ كُنْتُمُ تَمْرًا لَكُنْتُمْ دَقَلَا
أَوْ كُنْتُمُ مَاءً لَكُنْتُمْ وَشَلَا

[If ye were dates, ye would be dates of the worst kind; and if ye were water, ye would be such as distils scantily, in interrupted drops, from a mountain or rock]. (TA.) — Also The *mast* (سَهْر) *of a ship;* (S, K:) from the same word in the first of the senses explained above; (S:) in Pers., تِيرِ كِشْتِى, (MA, PS,) and سُتُون; (MA:) i. e., (or so دَقَلَة [the n. un.], JK,) *the tall piece of wood of a ship,* (JK, T, M, Mgh,) *fixed in the midst thereof,* (JK, T, M,) *for the sail,* (JK,) i. e., *upon which the sail is extended,* (T,) or [rather] *to which the sail is suspended;* (Mgh:) as also ↑ دَوْقَلٌ. (K.)

دَقَلَةٌ n. un. of دَقَلٌ [which see throughout]. (T, S, &c.) — شَاةٌ دَقَلَةٌ and ↑ دَقِيلَةٌ and ↑ دَقِيلَةٌ and ↑ مُدَقِّلٌ *A sheep, or goat, lean, or emaciated, and small in body; despised and little in the eyes of beholders:* pl., of any but the last, دِقَالٌ: (K:) or, as ISd thinks, the pl. of دَقِيلَةٌ is دَقَائِلُ, unless it be formed by the rejection of the augmentative letter [in the sing.]. (TA.)

دَقَلَةٌ: دَقِيلَةٌ: see the next preceding paragraph.

دَوْقَلٌ: see دَقَلٌ, last sentence.

مُدَقِّلٌ: see دَقَلَةٌ.

دك

1. دَكَّ, aor. ـُ, (S,) inf. n. دَكٌّ, (S, K,) *He broke, or crushed, in any manner; or bruised, brayed, or pounded;* i. e., *beat with a thing so as to break or crush;* i. q. دَقَّ. (S, K.) *He threw down, pulled to pieces, or demolished.* (K.) *He broke* a wall, and a mountain. (Lth, TA.) *He beat* a thing *and broke it so as to lay it even with the ground.* (S.) Hence the saying in the Ḳur [lxix. 14], دُكَّتَا دَكَّةً وَاحِدَةً, (S,) i. e. *And they shall be beaten together with one beating, and the whole shall become fine dust:* or *they shall both be spread with one spreading, so as to become an even ground.* (Bḍ.) [For] دَكَّ الأَرْضَ, (TA,) inf. n. as above, (K, TA,) means *He made even the elevations and depressions of the earth, or ground.* (K, TA.) إِذَا دُكَّتِ الأَرْضُ دَكًّا, in the Ḳur [lxxxix. 22], means *When the earth shall be made level, without hills,* (Ibn-'Arafeh, Bḍ,) *and without mountains:* or it means, *shall become fine dust scattered:* (Bḍ:) or *shall be shaken so that every building thereon shall be demolished and non-existent.* (Jel.) See also دَكٌّ below. — دَكَّ also signifies The *spreading* (كَبْس [for which كَنْس is erroneously put in the CK]) of earth, *and making it even.* (K.) When a roof, or flat house-top, has been spread with earth (كُبِسَ بِالتُّرَابِ), one says, دُكَّ التُّرَابُ عَلَيْهِ [*Earth was spread upon it*]: and دَكَّ التُّرَابَ عَلَى المَيِّتِ, inf. n. دَكٌّ, means *He poured earth upon the corpse.* (AZ, AHn.) — Also The *filling up* a well (K, TA) *with earth;* and so ↑ دَكْدَكَهُ. (TA.) You say, دَكَكْتُ الرَّكِىَّ *I filled up the wells with earth:* (S:) and دَكْدَكَ الرَّكِىَّ *He filled up the wells with earth.* (TA.) — And دَكَّهُ signifies also *He pushed him, or thrust him;* like صَكَّهُ and نَكَّهُ. (As, TA.) — [Hence,] دَكَّ جَارِيَتَهُ *He* (a man) *distressed his young woman, or female slave, by throwing his weight upon her when*

desiring to compress her. (AA, TA. [See also دَكَّ.]) And دَكَّ الدَّابَّةَ بِالسَّيْرِ : *He distressed, or jaded, or fatigued, the beast by journeying.* (TA.) And دَكَّكَهُ الحُمَّى, (S, K,) i. e. دَكَّكَهُ, (AZ, S,) or دَكَّهُ المَرَضُ, (K,) meaning : *Fever, or disease, weakened the man:* (TA:) *or he became sick, or ill.* (K.) — And دَكَّ also signifies The *sending forth* camels *all together.* (Ibn-'Abbád, TA.)

2. دَكَّكَهُ *He mixed it;* namely, colocynth with dates or some other thing. (O, L, K.) You say, دَكِّكُوا لَنَا *Mix ye for us.* (L, O.) [See مُدَكْدَكٌ.]

6. تَدَاكَّ عَلَيْهِ القَوْمُ *The people pressed, or crowded, upon him.* (TA.) It is said in a trad. of 'Alee, ثُمَّ تَدَاكَكْتُمْ عَلَيَّ تَدَاكَّ الإِبِلِ الهِيمِ عَلَى حِيَاضِهَا, i. e. *Then ye pressed [upon me like the pressing of thirsty camels upon their watering-troughs].* (TA.) And one says, تَدَاكَّتْ عَلَيْهِمِ الخَيْلُ *The horses, or horsemen, pressed upon them.* (TA.)

7. اندكّ *It* (a place) *became levelled, its elevations and depressions being made even.* (K.) — *It* (a camel's hump) *became spread upon the animal's sides,* (TA,) *or upon his back.* (IDrd, TA.) — *It* (sand) *became compact.* (TA.)

R. Q. 1. دَكْدَكَ, inf. n. دَكْدَكَةٌ: see 1, in two places. — One says of the stallion-camel when he covers, يُدَكْدِكُ النَّاقَةَ [app. meaning *He distresses the she-camel by his weight:* see دَكَّ جَارِيَتَهُ above]. (Ibn-'Abbád, TA.)

R. Q. 2. تَدَكْدَكَتِ الجِبَالُ *The mountains became* دَكْدَاوَات, i. e. *hills of mould or clay.* (S.)

دَكٌّ An *even,* or a *level,* place; (K;) [and so ↑ أَدَكُّ, as is shown by an explanation of its fem. in this paragraph:] or land, or ground, *broken, and made even:* (S:) you say دَكٌّ أَرْضٌ: (Akh, S:) pl. دُكُوكٌ. (S, K.) Hence, in the Kur [vii. 139 and xviii. 98], جَعَلَهُ دَكًّا, (Akh, S, TA,) i. e. [*He made it,* in the former instance, and *shall make it,* in the latter instance,] *even, or level,* (AZ, Az, Ibn-'Arafeh,) *without any hill:* (Ibn-'Arafeh: [this addition relating to the former instance:]) or *crumbled:* (Ksh,* Bd:) or, accord. to Akh, دَكًّا may be here an inf. n.; as though the meaning were ↑ دَكَّهُ دَكًّا : [see 1:] or it may be elliptical, meaning جَعَلَهُ ذَا دَكٍّ : another reading is ↑ جَعَلَهُ دَكَّاءَ, (S,) meaning in the former instance *a hill rising from the ground like the* دَكَّة : (Ksh:) or meaning جَعَلَهُ أَرْضًا دَكَّاءَ: (S,) i. e. *He made it even, or level, ground;* (Ksh, Bd;) because the word جَبَل [to which دَكَّاء virtually relates] is masc. (S.) — Also, [as a subst.,] *Even, or level, sand;* and so ↑ دَكَّةٌ: pl. دِكَكَةٌ. (K.) [of either, agreeably with analogy,] دِكَكَانٌ. (K.) — And *A* [*mound, or hill, of dust or earth, such as is called*] تَلّ: (K:) or the *like of a* تَلّ: (L:) in some of the copies of the K, الدَّكّ is erroneously put for التَّلّ. (TA.)

دُكٌّ *A low mountain:* (S, K:) or *an elevated, or overlooking, hill of mould, or clay, in which is somewhat of ruggedness:* (Aṣ, TA:) pl. دِكَكَةٌ (Aṣ, S, K:) and دُكُكٌ [app. another, though irregular, pl. of the same,] is said to signify قِبَرَان [i. e. *small isolated mountains, or knolls of mountains, &c., (see* قَارَّة,*)] breaking, or crumbling, down: or disintegrated [hills, or mountains, such as are called]* هِضَاب. (TA.) — [See also دُكَّة, of which it is a pl.] — Also *Strong and bulky.* (Ibn-'Abbád, K.)

دُكَّةٌ *A certain thing,* (S,) [i. e.] *an elevated place,* (Mṣb,) *a flat-topped structure,* (K,) *upon which one sits;* (S, Mṣb, K;) *i. q.* مَسْطَبَةٌ [*a kind of wide bench, of stone or brick &c., generally built against a wall*]: (Mṣb:) pronounced by the vulgar ↑ دِكَّة [and commonly applied by them to *a long seat of wood*]: (TA:) and ↑ دُكَّان signifies the same; (S, Mṣb, K;) but accord. to some, this belongs to art. دكن [q. v.]: (S, Mṣb, TA:) the pl. of the former is دَكَك, like as the pl. of قَصْعَةٌ is قَصَعٌ: (Mṣb:) and the pl. of ↑ دُكَّان is دَكَاكِينُ. (TA.) [For another modern application, see مَحَلٌّ.] — See also دَكٌّ.

دِكَّة: see the next preceding paragraph. — [It is also vulgarly used for بَتَّة, q. v.]

دَكَك The *state of having no hump, or no prominence of the hump,* in a camel. (K.) [See أَدَكّ.]

دُكَك [a pl. of which the sing. is not mentioned] She-camels *having their humps broken, bruised,* or *crushed.* (TA.)

دُكَكَة *A thing* [meaning *food*] *made of* هَبِيد [i. e. *colocynths, or colocynth-seeds,*] *and flour, when flour is scarce.* (Ibn-'Abbád, TA.) [See also مُدَكْدَك.]

دَكِيك, applied to a year, (S, TA,) and a month, (TA,) and a day, (K,) *Complete.* (S, K.)

دَكَّانٌ, fem. of أَدَكّ [q. v.], used as a subst., (TA,) *A hill of mould or clay,* (Aṣ, S, M, K,) *not rugged,* (Aṣ, M, K,) *nor amounting to a mountain:* (TA:) or the pl. signifies *natural* [*mounds, or hills, of dust or earth, such as are called*] تِلَال: (TA:) the pl. is دَكَاكِينُ, (Aṣ, S, M, K,) because it is used as a subst.: (TA:) or it has no sing.: (K:) ISd says, this is what the lexicologists say; but in my opinion the sing. is دُكَّان. (TA.)

دُكَّان: see دَكَّة, in two places: and see also art. دكن.

دَكْدَك and دُكْدُك: see what next follows.

دِكْدِك and دَكْدَك and ↑ دُكْدُك, (Aṣ, S, K,) and ↑ دَكْدَاك, (K) *Sand that is compact, and cleaving to the ground,* (Aṣ, S, K,) *not elevated,* (S,) *or not much elevated:* (Aṣ, TA:) *or sand containing dust or earth, compacted together:* (AḤn, TA:) *or sand pressed, and even, or level:* or *land in which is ruggedness:* (K:) *or a low, or depressed, and even, or level, tract of land:* (TA:) n. un. of the first [and app. of each of the others] with ة: (ISh, T in art. رو:) pl. دَكَادِيك. (S, K.)

أَدَكّ, and its fem. دَكَّاء: see دَكّ. You say also أَكَمَةٌ دَكَّاءُ, meaning *A hill wide* [and app. *flat,* or *nearly so,*] *in its top:* (TA:) or *an expanded hill:* (Mṣb:) pl. دُكَّاوَاتٌ, which is extr. in this case, because دَكَّاء is here an epithet. (TA.) And دُكٌّ, [its regular pl.,] applied to sands, *Even and compact.* (AḤn, M in art. دلف.) — [Hence,] A horse *contracted* [*in make*] *and broad in the back;* (S;) or a horse *broad in the back,* (Ks, A 'Obeyd, Mgh, K, TA,) *and short* (Ks, A 'Obeyd, Mgh, TA) *therein;* (TA;) *of the sort called* بَرْذَوِين; (A 'Obeyd, TA:) pl. دُكٌّ. (S, Mgh, K.) — And the fem. signifies A she-camel *having no hump:* (S, K:) or *whose hump is not prominent,* (K, TA,) *but spreading upon her sides:* (TA:) pl. دُكٌّ and دَكَّاوَاتٌ, (S,) said in the S to be like حُمُر and حُمَّارَوَاتٌ, but one does not say حُمَّارَوَاتٌ, like as one does not say أَحْمَرُونَ: (IB:) and in like manner the masc. is applied to a he-camel: (K:) or دَكَّاءُ [in the sense here explained] has no masc., and therefore it is allowable to say دَكَّاوَاتٌ. (IB.)

مِدَكّ A *strong* man, *that treads the ground vehemently:* (S, TA:) or *strong to work;* (K:) and the fem., with ة, is applied in this latter sense to a female slave. (S, K.) — Also a dial. var. [now vulgarly used] of مِنَكّ [q. v.]. (TA.)

مَدْقُوقٌ مُدَقْدَقٌ *Colocynth eaten with dates or other things.* (K.) [See also دَكْدَكَهُ.]

مَدْكُوكٌ [*Broken, crushed,* or *bruised,* &c.: see its verb, 1]. — أَرْضٌ مَدْكُوكَةٌ *Land having no* أَسْنِمَة [or *elevations* (in the CK, erroneously, أَسْنَاد)], *producing* [*the shrub called*] رِمْث. (AḤn, K.) — مَدْكُوكٌ applied to a horse, *Having no prominence of his* حَجِبَة [or *crest of the hip or haunch*]; (K;) and so مَدْلُوك. (K in art. دلك.) — Applied to a man, *Weakened by fever,* (S,* TA,) or *by disease:* or *sick,* or *ill.* (TA.) — See also what follows.

أَرْضٌ مَدْكُوكَةٌ مَدْقُوقَةٌ *i. q.* مَدْعُوسَةٌ, (K, TA,) meaning *Land in which are many people, and pastors of camels or cattle, so that it is marred thereby, and abounds with the traces and urine of the cattle, and they dislike it, except when it collects them after a cloud [has rained upon it] and they cannot avoid it; as also* ↑ مَدْكُوكَةٌ. (TA.)

Quasi دكر

دِكْر and دُكْر: see دِكْر.

دكن

1. دَكَنَ المَتَاعَ, (Mṣb, K,) aor. ـُ, (K,) inf. n. دَكْنٌ; (TA;) and ↑ دَكَّنَهُ; (K;) *He put the goods, household-goods, or furniture and utensils, one upon another.* (Mṣb, K, TA.) [In the TA, this is said to be tropical: if so, it seems that the proper signification is, *He made the goods,*

&c., *like a* دُكَّانٌ, *or bench upon which one sits:* see 2.] ⟹ دَكَنَ, aor. ـُ, (ʂ, Mṣb, K,) inf. n. دُكُونٌ, (ʂ, Mṣb,) *It* (a thing, TA, or a garment, ʂ, or a horse, Mṣb) *was, or became, of a blackish colour; of a colour inclining to blackness:* (ʂ, K:) or *of a colour inclining to that of dust;* [or *brown*; i. e.] *of a colour between redness and blackness:* (Mṣb, TA:) and ↑ اِدْكَنَّ [originally ادْتَكَنَ] signifies the same as دكن [app. دكن]. (TA.) And دَكِنَ said of a garment, *It became dirty and dust-coloured.* (TA.)

2. دَكَّنَ الدُّكَّانَ *He made* [or *constructed*] *the* دُكَّان. (TA.) ⟹ See also 1.

8: see 1.

دَكَنٌ and دَكِنٌ: see what next follows.

دُكْنَةٌ (ʂ, K) and ↑ دَكَنٌ and ↑ دَكِنٌ [which last is the inf. n. of دَكِنَ] (TA) *A blackish colour; a colour inclining to blackness:* (ʂ, K:) *or a colour inclining to that of dust;* [or *brownness*; i. e.] *a colour between redness and blackness.* (TA.)

دُكَيْنَةٌ [dim. of دُكْنَةٌ fem. of أَدْكَنُ] *A certain small reptile* (دُوَيْبَّة), *of such as are termed* أَحْنَاش. (K.)

دُكَّانٌ *A shop;* [*generally a small chamber, with an open front, along which extends a wide bench of stone or brick;*] syn. حَانُوتٌ: (ʂ, Mṣb, K:) and ↑ دِكَّة [or *kind of wide bench, of stone or brick &c., generally built against a wall*], (Mṣb, TA,) *upon which one sits,* (Mṣb,) [i. e.] *constructed for the purpose of sitting upon it:* (TA:) *and the like of which is built against a leaning palm-tree, to support it:* (Aṣ, AHát, Mṣb:) if used as syn. with حَانُوتٌ, it is masc. and fem.: (Mṣb:) Ez-Nawawee affirms it to be masc.: (TA:) accord. to some, (Mṣb,) a Persian word, [originally دُكَّان,] (ʂ,) arabicized; (ʂ, Mṣb, K:) and if so, the ن is a radical letter: (MF, TA:) IKtt and several others say that the ن is a radical, and that the word is derived from the verb first mentioned above: but Es-Sarákustee says that the ن is augmentative accord. to Sb, and in like manner says Akh; and that the word is from the phrase أَكْمَةٌ دُكَّانَةٌ meaning "an expanded hill:" (Mṣb:) the pl. is دَكَاكِينُ. (ʂ, K.)

أَدْكَنُ A thing, (ʂ, TA,) [or a garment, (see 1,)] or a horse, (Mṣb,) *of a blackish colour; of a colour inclining to blackness:* (ʂ, K:) or *of a colour inclining to that of dust;* [or *brown*; i. e.] *of a colour between redness and blackness:* (Mṣb, TA:) and a garment *dirty and dust-coloured:* (TA:) fem. دَكْنَاءُ; (Mṣb, TA;) applied also to a serpent: pl. دُكْنٌ, applied also to clouds. (TA.) In the following verse, Lebeed applies it as meaning *A wine-skin that has become in good condition in respect of its colour and odour by reason of its oldness;* (ʂ;) or *a blackish,* or *black, wine-skin:* (EM p. 109:)

أُغْلِي السِّبَاءَ بِكُلِّ أَدْكَنَ عَاتِقٍ ... أَوْ جَوْنَةٍ قُدِحَتْ وَفُضَّ خِتَامُهَا

دل

1. دَلَّ, aor. يَدُلُّ, *He,* or *it, directed; directed aright; guided; or caused to take, or follow, a right way or course or direction.* (IAạr, T.) And دَلَّ *He* (a man) *was directed, directed aright, guided,* &c. (IAạr, T.) You say, دَلَّهُ عَلَيْهِ, (ʂ, M, K,) aor. as above, (ʂ, M,) inf. n. دَلٌّ, (M,) or دُلُولَةٌ, (ʂ, K,) and دِلَالَةٌ, (ʂ, M, K,) [but this is afterwards said in the M to be a simple subst., as it is also in the Mṣb, and so is دُلُولَةٌ in the M,] and دَلَالَةٌ, (ʂ, K,) which is of higher authority than دِلَالَةٌ, (ʂ,) and دُلُولَةٌ, (K,) and [perhaps] دِلَّى, [which see below, voce دِلَالَةٌ, (K,) or this is a simple subst., (M,) *He directed him,* or *rightly directed him, or guided him, to it;* (ʂ, M, K;) namely, the way, (ʂ,) or a thing: (M:) or *he showed him it;* namely, the way. (TA.) And دَلَّهُ الطَّرِيقَ [*He directed him to the way;* or *showed him the way*]. (TA.) And دَلَّ الشَّيْءَ, and إِلَيْهِ [or عَلَيْهِ], aor. as above, inf. n. دُلُولَةٌ, [*He indicated the thing,* by a word &c.,] said of a man; as also ↑ ادلّ [i. e. دَلَّ الشَّيْءَ, &c.]. (Mṣb.) You say also, of a word, يَدُلُّ عَلَى كَذَا [*It denotes, or signifies, such a thing*]. (The lexicons passim.) ⟹ Accord. to Sh, you say, دَلَلْتُ بِهٰذَا الطَّرِيقِ, [aor. ـُ,] inf. n. دُلُولَةٌ, i. e. *I knew this way;* and دَلَلْتُ بِهِ, aor. ـُ, inf. n. دِلَالَةٌ: accord. to AZ, you say, ادْلَلْتُ ↑ بِالطَّرِيقِ, inf. n. اِدْلَالٌ, [*I was, or became, directed, or rightly directed, or guided, in the way:*] and [Az says,] I heard an Arab of the desert say to another, أَمَا تَدْلُلُ ↑ عَلَى الطَّرِيقِ [meaning *Wilt thou not be directed, or rightly directed, to the way?*]: (T:) [for] ↑ ادلّ signifies *he was, or became, directed, or rightly directed,* (M, K, TA,) to the way: (TA:) and IAạr cites as an ex., (T,)

* مَا لَكَ يَا أُحَيْمِقُ لَا تَدْلُلُ ↑ *
* وَكَيْفَ يَدْلُلُ أَمْرُؤٌ عَنُولُ *

[*What aileth thee, O stupid, that thou wilt not be rightly directed? but how shall the dull and slack be rightly directed?*]. (T, M, TA: but in the M, يَا لَمْلَانُ; and in the TA, يَا أُعَوَّرُ.) And sometimes ↑ استدلّ is quasi-pass. of دَلَّهُ الطَّرِيقَ [explained above: see 10 below]. (TA.) ⟹ دَلَّ, [sec. pers. دَلَلْتَ,] aor. دَلِلَ, (ʂ, Mṣb, K,) inf. n. دَلٌّ; (ʂ, M, Mṣb, K;) and دَلَّلَ of the class of تَعِبَ, [sec. pers. دَلَلْتَ, aor. دَلَلَ,] (Mṣb, MF, TA,) inf. n. دَلَلٌ; (Mṣb;) and ↑ تدلّل (ʂ, M, Mṣb, K;) *She* (a woman) *behaved in an amorous manner, or used amorous gesture or behaviour, with coquettish boldness, and feigned coyness or opposition;* (ʂ;) *she behaved with boldness* (M, Mṣb, K) *towards her husband,* (M, K,) *and with amorous gesture or behaviour, and coquettishness, feigning opposition:* (M, Mṣb, K:) [and دَلَّلَ also signifies *she talked and jested in a pleasing manner, displaying a pleasant mien or guise:* and in like manner دَلَّ is said of a man with his wife: see دَلٌّ, below. See also 4.] ⟹ دَلَّ also signifies *He gloried in,* or *boasted of, certain properties,* or *peculiar qualities.* (IAạr, T.) ⟹ Also, or, دَلَّ يَدِلُّ, *He favoured with,* or *conferred, a gift.* (IAạr, T.) ⟹ And دَلَّ, [aor., accord. to rule, يَدُلُّ,] *He emboldened:* so in the phrase, مَا دَلَّكَ عَلَيَّ [*What emboldened thee,* or *hath emboldened thee, against me?*]: and in the saying of Keys Ibn-Zoheyr,

* أَظُنُّ الْحِلْمَ دَلَّ عَلَيَّ قَوْمِي *
* وَقَدْ يُسْتَجْهَلُ الرَّجُلُ الْحَلِيمُ *

[*I think that forbearance hath emboldened against me my people: for sometimes the forbearing man is reckoned ignorant*]: (T:) and ↑ دلّل signifies the same. (T and TA in art. دلو.)

2: see what immediately precedes: ⟹ and for a meaning of التَّدْلِيل [inf. n. of دَلَّلَ], see جَدَلَ, in the first paragraph of art. جدل.

4. ادلّ: see 1. ⟹ ادلّ عَلَيْهِ *He acted,* or *behaved, with boldness, or presumptuousness, towards him;* syn. بَسَطَ عَلَيْهِ; (M, K;) as also ↑ تدلّل: (M, Mgh, * K:) and هِيَ تُدِلُّ عَلَيْهِ [and ↑ تَتَدَلَّلُ]

* أَفَاطِمُ مَهْلًا بَعْضَ هٰذَا التَّدَلُّلِ ↑ *
* فَإِنْ كُنْتِ قَدْ أَزْمَعْتِ صَرْمِي فَأَجْمِلِي *

[*O Fátimeh* (فاطمة being a contraction of فَاطِمَةُ) *act thou gently:* relinquish *somewhat of this boldness;* (or, as is said in the EM, p. 15, *of this amorous gesture or behaviour, and coquettish boldness, and feigned coyness or opposition;* see 1;) *and if thou have determined upon cutting me, act with goodness, or moderation.*]. (TA.) ⟹ Also *He confided in his love, and therefore acted presumptuously towards him.* (1Drd, M, K.*) In the copies of the K, أَوْثَقَ is here put in the place of وَثِقَ. (TA.) [And in the CK, وَثِقَ بِحَبِّتِهِ is put for أَوْثَقَ بِحَبِّتِهِ.] Hence, (TA,) one says, أَدَلَّ فَأَمِلَّ [*He acted presumptuously, confiding in another's love, and disgusted*]: (ʂ, M, TA:) a prov. (M, TA.) ⟹ One says also, هُوَ يُدِلُّ بِفُلَانٍ, meaning [simply] *He confides in such a one.* (ʂ.) ⟹ And ادلّ عَلَى أَقْرَانِهِ, (ʂ, M, K,) meaning أَحْدَثَهُمْ مِنْ فَوْقِ [i. e. *He overcame,* or *overpowered, his adversaries*], (M, K,) in war, or battle: (ʂ:) and so الْبَازِي عَلَى صَيْدِهِ [*the hawk, his prey, or quarry*]. (ʂ, M, K.) ⟹ ادلّ said of a wolf, *He became mangy,* or

scabby, and lean, or emaciated, and small in body. (Sgh, K.)

5: see 1, and 4; the latter in three places. تدلّل also signifies *He exalted himself; or was,* or *became, haughty, proud,* or *disdainful:* you say, هُمْ يَتَدَلَّلُونَ عَلَى السُّلْطَانِ [*They exalt themselves against the Sultán; or behave haughtily to him*]. (Ṣ in art. دكل.)

7. اندلّ: see 1, in three places. — Also *It poured out or forth; or was, or became, poured out or forth.* (Sgh, K.)

8. ادَّلَّتْ, first pers. ادْتَلَلْتُ: see 1.

10. استدلّ *He desired,* or *sought, an indication, an evidence, a proof,* or *an argument:* [this is the primary signification: and hence,] *he adduced an indication,* &c.: and *he drew an inference,* or *a deduction:* (KL:) or *he established an indication for the purpose of obtaining a certain knowledge of a thing indicated,* or *for the purpose of affirming a thing indicated:* and sometimes it is quasi-pass. of دَلَّهُ الطَّرِيقَ [explained above, so that it signifies *he was,* or *became, directed,* or *rightly directed,* to the way]. (TA. See 1.) [You say, استدلّ بِشَىْءٍ عَلَى شَىْءٍ *He desired,* or *sought, to be directed,* or *guided, by a thing, to another thing: he adduced,* or *took,* or *regarded, a thing as an indication, an evidence,* or *a proof, of another thing,* or *as an argument in favour of another thing: he inferred, from a thing, another thing: he sought,* or *found,* or *perceived,* or *saw, in a thing, an indication, an evidence,* or *a proof, of another thing,* or *an argument in favour of another thing: he was,* or *became, directed,* or *guided,* or *he directed* or *guided himself, by a thing, to another thing,* or *to the knowledge of another thing.* الدَّلِيلُ مَا يُسْتَدَلُّ بِهِ, occurring in the Ṣ, means *The* دليل *is that whereby one is directed,* or *guided.*]

R. Q. 1. وَدْلَدَلَ, (M,) inf. n. وَدْلَدَلَةٌ and وَدْلَدَالٌ, (M, K,) *He put in motion* or *in a state of commotion,* or *moved about,* (M, K,) a thing suspended, (M,) and his head and limbs in walking, (M, K,) said of a man. (M.) — وَدْلَدَلَ فِى الأَرْضِ *He went away into the country, or in the land.* (T.)

R. Q. 2. تَدَلْدَلَ *It was,* or *became, in a state of motion* or *commotion,* or *it moved about,* (T, Ṣ, K,) *hanging down;* i. e. *it dangled:* (Ṣ, K:) *it hung down loosely.* (M, K.) — [Hence,] تَدَلْدَلُوا بَيْنَ أَمْرَيْنِ فَلَمْ يَسْتَقِيمُوا [*They wavered, vacillated,* or *hung in suspense, between two affairs, and did not pursue a direct course*]. (L, T, K.)

دَلٌّ *Amorous gesture* or *behaviour,* of a woman, *with coquettish boldness, and feigned coyness* or *opposition;* as also ↑ دَلَالٌ: (Ṣ, M:) the former is an inf. n., [see 1,] and ↑ the latter is a simple subst.; (Mṣb;) both signifying a woman's *boldness of behaviour* (M, Mṣb, K) *towards the husband,* (M, K,) *with amorous gesture, and coquettishness, feigning opposition;* (M, Mṣb, K:) as also ↑ دَالَّةٌ, (K,) and ↑ دَلَالَةٌ: (Har p. 567:) or دَلٌّ signifies a woman's *pleasing talk and jesting and mien or guise;* as also ↑ دَلَالٌ: (Sh, T:) and *pleasing talk and jesting* of a man with his wife: (TA in art. سمت:) and also, (K,) accord. to A'Obeyd (T, Ṣ) and Hr, (M,) like هَدْىٌ, (K,) or nearly the same as this word, (T, Ṣ, M,) both signifying *a certain calm* or *placid* or *grave manner of deportment, with pleasingness of mien or guise or aspect,* (T, Ṣ, M, K,) *and of the natural dispositions, &c.,* (T, Ṣ,) of a man: (T, Ṣ, M:) and *boldness* [*or presumptuousness*]; (T in art. دلو;) as also ↑ دَلَالٌ and ↑ دَالَّةٌ: (Mgh, and Har p. 243, and T ubi suprà in explanation of the last:) or this last signifies *a kind of boldness* (IA�its, T, M, K*) *towards a person in whose estimation one holds a high place,* (IAṣr, T,) *or towards a person beloved, or a beloved and loving relation;* (M, K;) and is a subst. from أَدَلَّ; (Ṣ;) syn. with دَلَالٌ; (Har p. 243;) as is also ↑ دِلَّةٌ. (Fr, T.) One says, هِىَ حَسَنَةُ الدَّلِّ, and ↑ الدَّلَالِ [*She is pleasing in respect of her amorous gesture* &c.]. (Ṣ.) — It is also an arabicized word, from the Pers. دِل, signifying The *heart,* or *mind:* (M, K:) sometimes used in the speech of the Arabs, (M,) and applied by them as a proper name (M, K) to a woman: (M:) with fet-h (M, K) and teshdeed (K) because there is no such word in their language as دِلٌّ; wherefore they changed it to دَلٌّ, which has the first of the meanings assigned to it above. (M.)

[دَلَّةٌ, to which Golius assigns a meaning partly belonging to دَنْدَنَةٌ, an inf. n. of دَنْدَنَ, and partly to other words of this art., ("Cantis membrorumve motus seu gestus, extrinsecus gravitatem præ se ferens, profectus tamen ab eo qui amat favetque," as on the authority of the K and KL, I do not find in either of those works.]

دُلَّةٌ *A favour,* or *benefit, conferred,* or *bestowed.* (Fr, T.)

دِلَّةٌ: see دَلٌّ.

دَلَّالٌ: see دَلٌّ, in five places.

دَلِيلٌ *i. q.* ↑ دَالٌّ; (Ṣ, Mṣb, TA;) i. e. [*A director; or*] *a right director* (Mṣb, Kull, TA) *to that which is sought or desired; a guide;* (Kull;) *one who directs, or rightly directs, another;* (M;) [*an indicator;*] and *a discoverer:* (Mṣb:) and *a thing by which one is directed,* or *guided,* (بِهِ مَا يُسْتَدَلُّ, Ṣ, TA,) or *by which one is rightly directed;* (TA;) [*an indication; an evidence; a proof;* and *an argument;*] *a sign set up for the knowledge of a thing indicated;* (whence smoke is called دَلِيلَ عَلَى النَّارِ [*an indication of fire*];) *anything whereby a thing indicated is known, whether relating to an object of sense or to the law* [&c.], *decisive or indecisive:* and ↑ دَلِيلَى is used in the sense of دَلِيلٌ, because a thing is called by the inf. n. of its verb: (Kull:) and so is ↑ دِلِّيلَى, (Ṣ, MF, TA,) though this is asserted in the K to have been said heedlessly by J because this last word is an inf. n.; for the inf. n. is used in the sense of the act. part. n., almost by a general rule, as it is also in the sense of the pass. part. n.: (MF, TA:) the pl. of دَلِيلٌ is أَدِلَّةٌ [generally restricted to rational beings, or always so restricted,] and أَدِلَّاءُ [generally restricted to things by which one is directed &c., but properly a pl. of pauc.,] (M, TA) and, accord. to some, دِلَّانٌ, (Kull,) or this is pl. of ↑ دِلِّيلَةٌ [fem. of دَلِيلٌ], or of ↑ دَلَائِلُ, as is also دَلَائِلَاتٌ. (TA.) يَا دَلِيلَ الْمُتَحَيِّرِينَ means *O guide of those who are perplexed* to that by means of which their perplexity will depart. (Kull.) The saying of a poet,

شَدُّوا الْمَطِىَّ عَلَى دَلِيلِ دَالِبِ

means, as some say, بِدَلِيلٍ [i. e. *They bound the saddles upon the camels for riding, with,* or *by means of, a toiling guide*]: or, accord. to IJ, it may be elliptical, for عَلَى دَلَالَةِ دَلِيلٍ, and is like the phrase سِرْ عَلَى اسْمِ اللّٰهِ; as though he said, مُعْتَمِدِينَ عَلَى دَلِيلٍ دَالِبٍ [*relying upon a toiling guide*]. (M.)

دَلَالَةٌ: see the next paragraph, in four places; and see its pl. in the same: — see also دَلِيلٌ, in two places. — As a conventional term, (TA,) it means A word's *signification,* or *indication of meaning:* (Mṣb, TA:) this is of three kinds: thus إِنْسَانٌ signifies, or indicates, "an animal endowed with reason" بِالْمُطَابَقَةِ, i. e. by complete correspondence; and "an animal" or "a being endowed with reason" بِالتَّضَمُّنِ, i. e. [by partial inclusion, or] partially; and "a being capable of knowledge" بِالْتِزَامٍ, i. e. [necessarily, or] by a necessary idea attached to it in the mind. (TA.)

دَلَالَةٌ a subst. signifying *Direction, right direction,* or *guidance;* (Fr, T, M, Mṣb;) as also ↑ دَرَايَةٌ, (Fr, T, Mṣb,) or the former only accord. to IDrd, (M,) and ↑ دُرْبَةٌ and ↑ دِرْبِيَّةٌ; (M;) or this last is an inf. n. like ↑ دَرَايَةٌ; (K;) or signifies the *skill* of a guide in *direction* or *right direction* or *guidance;* his *well-grounded skill therein.* (Sb, M, K.) A poet says,

إِنِّى امْرُؤٌ بِالطُّرْقِ ذُو دَلَالَاتْ ↑

[*Verily I am a man possessing varied skill in guiding in the roads, or ways*]. (A'Obeyd, Ṣ.) — The *occupation of the* دَلَّال [q. v.]; (M, K;) as also ↑ دَلَالَةٌ: (K:) or, accord. to IDrd, the latter [only] has this meaning. (M.) — The *hire that one gives to the* دَلِيل, or [so in the M, but in the K "and"] *to the* دَلَّال: (M, K:) and so, sometimes, ↑ دَلَالَةٌ. (K.)

دُلُولَةٌ inf. n. of دَلَّ [q. v.]: (Ṣ, Mṣb, K:) or a simple subst.: (M:) see the next preceding paragraph.

دَلِيلَةٌ: see دَلِيلٌ: — and see also what next follows.

دُلَّى *A conspicuous road* or *beaten track.* (IAṣr, K.) In the T, at the end of art. دلى, it is

said that دَلِيلَةٌ signifies *A white road or beaten track*; on the authority of AA. (TA.)

دَلَّالٌ *A broker*; or *one who acts as an intermediary between the seller and the buyer, for effecting the sale*; because he directs the purchaser to the merchandise, and the seller to the price; also called سِمْسَارٌ; (TA in art. سمسر;) *one who brings together the seller and the buyer*. (M, K.)

دِلَّانٌ: see دَلِيلٌ. ―― and see also دِلَّانَةٌ.

دَلْدَلٌ: see دَلْوٌ.

دَلْدَلٌ (T, K) and دُلْدُلٌ (Lḥ, T, K) *A people, or party, wavering, vacillating, or hanging in suspense, between two affairs, and not pursuing a direct course*. (Lḥ, T, K.) You say also, جَاؤُوا دَلْدَلًا, meaning *They came wavering; not inclining to these nor to those*. (ISk, T, Ṣ.) ―― دُلْدُلٌ also signifies *A case, or an affair, of great magnitude or moment, difficult, or formidable*. (K.) You say, وَقَعَ القَوْمُ فِى الدُّلْدُلِ [*The people, or party, fell into that which was a case of great magnitude &c.*]. (TA.) [See also a similar phrase in the next paragraph.] ―― Also, (Ṣ, M, K,) and دُلْدُولٌ, (K,) The قُنْفُذ [or *hedge-hog*]: (IAạr, T, K:) or *a species of* قنفذ *having long prickles*: (M:) or *a large* قنفذ: (Ṣ, K:) or the *male* قنفذ: (MF:) or *an animal like the* قنفذ; (M, K;) it is *a certain beast that shakes, and shoots forth prickles like arrows: the difference between it and the* قنفذ *is like that between* قُنْفُذَة *and* جُرْذَان, *and the ox-kind and buffaloes, and Arabian camels and those called* بَخَاتِىّ: (M:) or *a certain large thing, larger than the* قنفذ, *having long prickles*. (Lḥ, T.) ―― Also, the former, without the article ال, (M, TA,) incorrectly written in the K with that article, (TA,) the name of *A certain mule*, (M, K, TA,) *of a colour in which whiteness predominated over blackness*, (TA,) *belonging to the Prophet*. (M, K, TA.)

دُلْدُالٌ [*Motion, or commotion, or a moving about*, of a thing suspended, and of the head and limbs in walking;] a subst. from دُلْدُلَ in the first of the senses assigned to this verb above: (M, K:) *agitation, convulsion, tumult, or disturbance*. (Ṣ, K.) [Hence,] one says, وَقَعَ القَوْمُ فِى دُلْدَالٍ *The people, or party, fell into an unsound, a corrupt, or a disordered, and an unsteady, or a fluctuating, state of affairs*. (Lḥ, T. [See a similar phrase in the next preceding paragraph.]) ―― See also another signification in the next preceding paragraph.

دُلْدُولٌ: see دُلْدُلٌ.

دَلِيلٌ: see دَالٌّ.

دَالَّةٌ: see دَلٌّ, in two places.

دَلَّالٌ: see دَلٌّ.

أَدَلُّ *Very bountiful or beneficent*. (IAạr, T.)

اِسْتِدْلَالِىٌّ [*Inferential, illative, or deductive*, knowledge;] a term opposed to ضَرُورِىٌّ as meaning [intuitive, immediate, or axiomatic, or] such as originates without thought, or reflection, and intellectual examination of an evidence or a proof. (Kull p. 232.)

مُدِلٌّ [*Acting, or behaving, with boldness, or presumptuousness*: &c.: see its verb (4).] *Trusting in himself, and in his weapons and apparatus*. (Ḥam p. 383.) مُدِلٌّ بِالشَّجَاعَةِ [*Presuming by reason of courage*: or] *bold, daring, or brave*. (T.)

فُلَانَةُ مُدَلِّلَةُ فُلَانٍ, meaning *Such a female is the foster-child of such a man*, is a phrase of the people of Baghdád, not of the [classical-] language of the Arabs. (Ṣgh, TA.)

مُدَلِّلٌ One *who accuses of a crime, an offence, or an injurious action, wrongfully*. (IAạr, T.)

مَدْلُولٌ [pass. part. n. of دَلَّ; *Directed, directed aright, or guided*: and *indicated, denoted, or signified*. Hence,] مَدْلُولُ لَفْظٍ *The indicated meaning, or signification, of a word*: pl. مَدْلُولَاتٌ. ―― Also] *Emboldened*. (T.)

دلب

دُلْبٌ *A kind of tree*; (Ṣ, and so in some copies of the K;) the *tree called the* عُيْظَم [or عُيْظَام, (T,) or the عُيْظَان [probably a mistranscription for عُيْظَام]: (M:) or the صِنَّار or صِنَّار [i. e. the *plane-tree*]; (T, M, K, accord. to different copies; in some copies of the K explained as the صنار;) in other copies, as a kind of tree, and the صنار; (T;) *which is most like to it* [referring to the عيظم]; (T;) or *which is most likely*; (M;) *a kind of great tree*, (Mgh,) *having neither blossom nor fruit, the leaves of which are serrated* (M, Mgh) *and wide, resembling those of the vine*, (M,) *called in Persian* صِنَّار [or *rather* چِنَّار]: (Mgh:) in the [Kitáb en-] Nebát, [or Book of Plants, of AḤn,] the *[tree called]* صنار, which is a Persian word that has become current in the language of the Arabs: *it grows large and wide*: and *some say that it is called the* عُيْظَام: (TT:) accord. to Ibn-El-Kutbee, it is *a great, well-known, tree, the leaves of which resemble those of the* جَوْز [or *palma Christi*], *except in being smaller, and are bitter in taste, and astringent; having small blossoms*: (TA:) [see also De Sacy's "Abdallatif," p. 80: and his "Chrest. Arabe," sec. ed., p. 394 (173 of the Arabic text) and the notes thereon: the word is a coll. gen. n.:] n. un. with ة. (Ṣ, M, K.) The نَاقُوس [pl. of نَاقُوسٌ, answering to the Christians the purpose of church-bells,] are made of the wood of this tree: whence the saying, هُوَ مِنْ أَهْلِ الدَّرْبَةِ بِمُعَالَجَةِ الدُّلْبَةِ [*He is of the people who are accustomed to ply the wood of the plane-tree*], meaning he is a Christian. (A.) ―― الدُّلْبَة, [or, as in a copy of the T, accord. to the TT, الدُّلْب,] *A certain race of the blacks*, (T, K,) *of Es-Sind*: [said to be] formed by transposition from الدُّبَيْلَة. (T.)

دُلْبَةٌ n. un. of دُلْبٌ [q. v.]. (Ṣ, M, K.) ―― And *Blackness*, (IAạr, T, K,) *like* لُعْسَةٌ [q. v.]. (TA.)

دُلْبٌ *A coal that will not become extinguished*. (K.)

دُولَابٌ, (Ṣ,) or دُولَابٌ, (A, Mgh,) or each of these, (M, Msb, K,) of which the latter is the more chaste, (Msb,) an arabicized word, (Ṣ, M, A, Msb, K,) from the Persian [دُولَابْ dól-áb]; (Ṣ, M, Msb;) but some say it is Arabic; (Msb;) [*A kind of water-wheel*;] *a machine that is turned by a horse or the like*; (Mgh, Msb:) *a thing formed like the* نَاعُورَة, *with which water is drawn*, (M, A, K,) *for irrigating land* [ṣḥ.]: (A:) or, more correctly, the *same as the* نَاعُورَة; *vulgarly called* سَاقِيَة: (TA:) [it mainly consists of a vertical wheel, which raises the water in earthern pots, these being attached to cords, and forming a continuous series; a second vertical wheel, fixed to the same axis as the former, with cogs; and a large, horizontal, cogged wheel, which, being turned by a pair of bulls or cows or by a single beast, puts and keeps in motion the two other wheels and the pots:] pl. دَوَالِيبُ (Ṣ, M, A;) for which دَوَالِى occurs in poetry: (M:) [or rather this (occurring at the end of a verse, and with the article ال,) is pl. of دَالِيَةٌ.] ―― It has also other meanings, not mentioned in the K. (TA.) [Nor are they mentioned in the TA. Among other meanings used in the present day, are the following. ―― *A machine:* particularly *any machine with a rotatory motion.* ―― *A cupboard.* ―― And *A machination; an artifice; a trick*; or *a fraud*.]

أَرْضٌ مَدْلَبَةٌ *A land containing*, (Ṣ,) or *abounding with*, (K,) *the kind of trees called* دُلْب. (Ṣ, K.)

دلج

1. دَلَجَ, (Ṣ, L, K,) aor. ـِ (Ṣ, L) and ـُ, (L,) inf. n. دُلُوجٌ, *He transferred the bucket from the mouth of the well to the watering-trough, to empty it therein*: (Ṣ, K:) or *he took the bucket, when it came forth, and went with it whithersoever he pleased*. (TA.) One says also, هُوَ يَدْلُجُ بِيَا and بِالدَّلْوِ: the latter verb being formed by transposition. (Fr, TA in art. دجل.) ―― And *He transferred the milk, when the camels had been milked, to the [large bowels called]* جِفَان. (K.) ―― [See a remark of IF at the end of art. دلك.]

4. ادلج, (inf. n. إِدْلَاجٌ, Msb, TA,) *He journeyed from the beginning of the night*: and اِدَّلَجَ *he journeyed from the latter part of the night*: (Th, Ṣ, K:) or the former signifies *he journeyed all the night*: and the latter, *he journeyed in the latter part of the night*: (A, Msb, TA:) or the former, *he journeyed in the night, at any hour from the beginning to the end thereof*: (Th, from Aboo-Saleymán El-Aṛáboee:) or, accord. to El-Fárisee, both these verbs are syn., and each bears the first and second of the significations given above: IDrst contends against the assertions of those who make a difference between them, and affirms them to be syn., and to signify *he journeyed in the night, at any time, in the beginning or middle or end thereof*:

therefore, he says, their signification is restricted, in several examples, by the context; and hence, he adds, the appellation مُدْلِجٌ given to a hedgehog: (TA:) [agreeably with this explanation,] 'Alee says,

* اِصْبِرْ عَلَى السَّيْرِ وَالْإِدْلَاجِ فِى السَّحَرِ

[*Endure thou with patience travelling, and journeying in the night, in the period a little before daybreak*]. (MF.) [See another ex. voce أَصْبَحَ.]

8: see 4, in three places.

دُلْجٌ: / دُلْجٌ: / دُلْجَةٌ: } see the next paragraph.

دُلْجَةٌ and دُلْجَةٌ and دَلْجٌ, (Ṣ, K,) all substs., (Ṣ,) *A journeying from the beginning of the night:* (Ṣ, K:) and the first and second *a journeying from the latter part of the night:* (Ṣ:) or thus the first: (A:) and the second, (ISd, A,) or the first and second, (TA,) *a journeying all the night:* (ISd, A, TA:) and the second, also, *a journeying a little before daybreak:* (ISd, TA:) or the first and second (TA) and third (IDrst, TA) *a journeying in the night;* and this seems to be the meaning intended in the trad., عَلَيْكُمْ بِالدُّلْجَةِ فَإِنَّ الْأَرْضَ تُطْوَى بِاللَّيْلِ [*Keep ye to journeying in the night, for the earth is to be traversed by night*]: (TA:) [and دُلَيْجٌ occurs in the L in the sense of دُلْجَةٌ &c.:] the pl. of the first is دُلُجٌ. (Ham p. 521.) One says also, اَلدُّلْجَةَ قَبْلَ الْبُلْجَةِ [Keep to the *journeying in the night*, &c., *before the breaking of the dawn*]. (A.) [See another ex. voce بُلْجَةٌ.] — Also, the same three words, and دُلْجَةٌ and دُلْجٌ, *An hour*, or *a time*, or *a short portion*, (بَاغَةٌ,) *of the latter part of the night:* (ISd, TA:) or دُلْجٌ signifies *the whole of the night, from the beginning to the end.* (Th, from Aboo-Suleymán El-Agrábee.)

دَلْجَةٌ: / دُلْجٌ: } see the next preceding paragraph.

دَالِجٌ *One who takes the bucket and goes with it from the mouth of the well to the watering-trough, to empty it therein.* (Ṣ, K.) — And *One who transfers the milk, when the camels have been milked, to the [large bowls called]* جِفَان. (K.)

دَوْلَجٌ (Ṣ, K) and مَدْلَجَةٌ (K) A wild animal's, (Ṣ, K,) or gazelle's, (TA,) *covert*, or *hiding-place, among trees:* (Ṣ, K, TA:) the former word like تَوْلَجٌ: (Ṣ:) the ل in دولج is held by Sb to be a substitute for ت, and the ت is a substitute for ل. (TA.) — Also, the former, *A hole*, or *den*, of a wild animal; or *a subterranean excavation* or *habitation;* syn. سَرَبٌ. (Ṣ, K.) — And *A closet; a small chamber within a large chamber.* (TA.)

مَدْلَجٌ and مَدْلَجَةٌ *The space between the well and the watering-trough.* (Ṣ, A, K.)

دلس

1. دَلَسَ, inf. n. دَلْسٌ: see the next paragraph, in three places.

2. دلّس, (M, A, Mṣb,) inf. n. تَدْلِيسٌ, (Ṣ, M, Mgh, Mṣb, K,) *He concealed*, or *hid*, a thing; *he did not make it known;* as also دَلَسَ. (TA.) — *He concealed a fault*, or *defect, in an article of merchandize, from the purchaser*, (Ṣ, Mgh, Mṣb, K,) in selling; (Ṣ, Mṣb;) as also دَلَسَ, aor. ـِ, inf. n. دَلْسٌ; but the former is the more common: (Mṣb:) and *he did not show a fault*, or *defect;* without restriction to a case of selling. (TA.) You say, دَلَّسَ عَلَى الرَّجُلِ فِى الْبَيْعِ, (M, A,) and دَلَسَ لَهُ فِى الْبَيْعِ, (A,) *He concealed, disguised*, or *cloaked, from the man the fault*, or *defect, of the thing sold;* (A;) *he did not show the fault*, or *defect, to the man in selling.* (M.) And دَلَّسَ فِى الْبَيْعِ وَفِى غَيْرِهِ *He did not show his fault*, or *defect, in selling, and in other cases.* (M.) And دَلَّسَ عَلَيْهِ *He concealed, disguised*, or *cloaked, from him his fault*, or *defect.* (A.) And Az heard an Arab of the desert say, لَيْسَ فِى الْأَمْرِ دَلْسٌ وَلَا دَلَسٌ *There is not in the affair treachery nor deceit:* (Mṣb:) or لَا فِى فِيهِ دَلَسٌ وَلَا دَلْسٌ *I have not, with respect to it, treachery nor deceit;* (K,* TA;) referring to a thing, or an affair, in which he was accused, or suspected, of evil. (L, TA.) [In the CK, instead of دَلْسٌ, we find دَلَسٌ.] — Hence تَدْلِيسٌ in the ascription of a tradition to its relater or relaters; which is, [One's *relating a tradition as from the earliest sheykh when perhaps he has not seen him, but only heard it from one inferior to him, or from one who had heard it from him, and the like;* (K:) or *when he has seen him, but has heard what he ascribes to him from another, inferior to him;* (Az, TA:) which has been done by several persons in whom confidence is placed: (K:) or one's *not mentioning, in his tradition, him from whom he heard it, but mentioning the highest authority, inducing the opinion that he had heard it from him.* (A.)

3. دالس, (M,) inf. n. مُدَالَسَةٌ (Ṣ, M) and دِلَاسٌ, (M,) *He endeavoured to deceive, beguile, or circumvent; or acted deceitfully with another.* (Ṣ, M.) You say, فُلَانٌ لَا يُدَالِسُكَ *Such a one will not endeavour to deceive thee, or act deceitfully with thee, and conceal from thee the thing, as though he came to thee in the dark.* (Ṣ.) [See also دَلَّسَ.] And فُلَانٌ لَا يُدَالِسُ وَلَا يُوَالِسُ *Such a one will not endeavour to deceive, beguile, or circumvent; or will not act deceitfully with another; nor will he act perfidiously:* (M, L:) or *will not act wrongfully, nor treacherously,* (K, TA,) *nor practise artifice or fraud.* (TA.)

5: see 2, first signification: ـــ and see also 7, in two places.

7. اندلس *It* (a thing) *was*, or *became, concealed*, or *hidden;* as also تَدَلَّسَ: (TA:) and the latter, *he* (a man, TK) *concealed*, or *hid, himself;* (TK;) syn. تَكَمَّنَ. (K.)

دَلَسٌ The *dark;* or *darkness;* (Ṣ, M, A, K;) as also دُلْسَةٌ: (A, Mṣb, K:) and the *confusedness of the darkness*, or *of the beginning of night;* expl. by اِخْتِلَاطُ الظَّلَامِ. (A, K.) You say, أَتَانَا دَلَسَ الظَّلَامِ *He came to us in the confusedness of the darkness, or of the beginning of night.* (TA.) And خَرَجَ فِى أَدْلَسِ وَأَغْلَسِ [*He went forth in the confusedness of the darkness, or of the beginning of night, and in the darkness of the last part of the night*]. (A, TA.)

دُلْسَةٌ: see دَلَسٌ. — Hence, *Deceit, guile*, or *circumvention.* (IF, Mṣb.)

دلس

1. دَلَسَ, aor. ـِ, (TK,) inf. n. دَلِيسٌ, (M, K, TK,) *It* (a thing, TK) *shone*, or *glistened.* (M, K, TK.) — دَلَصَتِ الدِّرْعُ, (Ṣ, K, TA,) with fet-ḥ, (Ṣ,) or دَلَصَتْ, (so in a copy of the M,) aor. ـِ, (Ṣ,) inf. n. دَلَاصَةٌ, (Ṣ, M, K,) with which دَلَسَ is syn., (TA,) [the former a reg. inf. n. of دَلَصَتْ, and the latter of دَلَصَتْ, which is the form given in the TK, and is perhaps a dial. var.,] *The coat of mail was, or became, soft,* (Ṣ, M, K,) *and smooth,* (M, K,) *and shining*, or *glistening.* (Ṣ, M, K.) — دَلِصَتِ الثَّابُ, aor. ـِ, *The aged she-camel lost her teeth* (K, TA) *by reason of extreme age;* (TA;) as also دَرِصَتْ and دَلِقَتْ. (TA.)

2. دلّس, (Ṣ, M, A,) inf. n. تَدْلِيصٌ, (Ṣ, K,) *He made* a thing *to shine*, or *glisten:* (M:) *he*, or *it, made soft;* (so in some copies of the K, and so accord. to the TA;) for التَّلْيِينُ [some of] the copies of the K is a mistake for التَّلْيِينُ: (TA:) *he made* a coat of mail *soft, and shining*, or *glistening:* (Ṣ:) *it* (a torrent) *made* stone, or rock, *smooth:* (Ṣ,* M, A, K:*) and *he gilded* a thing, *so that it shone*, or *glistened.* (A, TA.*) [Hence,] دلّصت جَبِينَهَا *She* (a woman) *plucked out the hair upon the sides of her forehead [and so rendered it smooth* or *glisteping].* (M, TA.) [See also Q. Q. 1.] — *Coiait circa vulvam;* membro in vulvam non immisso: (A,e) vel *extra vulvam:* (K:) the action which it denotes is termed تَدْلِيصٌ as well as تَدْلِيسٌ. (A.)

7. انداس *It fell*, or *dropped:* (Ṣ, K:) or *went*

forth quickly; as also ↑ انملص: (Lth:) or *went forth, and fell, or dropped:* (Mᶜ) or *went forth quickly, or slipped out by reason of its smoothness,* (انملص,) *and fell, or dropped:* (A:) مِنْ يَدِى [*from my hand*]; (Ṣ, A, Ḳ:) or مِنَ الشَّىْءِ (Lth) or عَنِ الشَّىْءِ [*from the thing*]: (M:) IF says that the د is app. a substitute for م. (TA.)

Q. Q. 1. دَلْمَصَ مَتَاعَهُ, and ↑ دَمْلَصَهُ, *He adorned, or decorated, and made to shine, or glisten, his household-goods, or utensils and furniture.* (M.) [But some hold the م to be a radical letter. See also 2, above.]

Q. Q. 2. تَدَلْمَصَ *It* (the head) *became bald in the fore part.* (Ḳ. in art. دلمص.)

دَلِصٌ: see دَلِّاصٍ, in three places.

دَلِّاصٌ *Shining, or glistening;* as also ↑ دَلِيصٌ (A,) and ↑ دُلَامِصٌ (Ṣ and M in this art., and Ḳ in art. دلمص,) with an augmentative م, (Ṣ,) of the measure فُعَالِلٌ, accord. to Sb, but فَعَالِلٌ accord. to others, (M,) [see an ex. in a verse cited voce حُمَيْصَةٌ,] and ↑ دُلَيِّصٌ (Ṣ, M, Ḳ,) which is a contraction of that next preceding, (Ṣ, M,) and in like manner ↑ دُمَالِصٌ, and ↑ دُمَلِّصٌ, (Ṣ in this art., and Ḳ in art. دملص,) which last two are formed by transposition from the two next preceding: (TA in art. دملص:) or, as also ↑ دُلَيِّصٌ (Ṣ, M, Ḳ, TA) and ↑ دَلِصٌ and ↑ دُلَّاصٌ, (M, TA,) *shining, or glistening, and smooth;* (M;) or *soft, and shining, or glistening,* (Ṣ, Ḳ, TA,) *and smooth.* (TA.) You say, دِرْعٌ دِلَاصٌ (Ṣ, M, A, Ḳ) and ↑ دُلَامِصٌ (A) *A coat of mail smooth,* (M, A, Ḳ,) *soft,* (Ṣ, M, A, Ḳ,) *and shining, or glistening:* (Ṣ, M, A:) pl. دُلُصٌ, (Ṣ, M, A, Ḳ,) like the sing., (Ṣ,) and دُلَّصٌ. (Lth, M, A.) And ↑ ذَهَبٌ دُلَامِصٌ *Glittering gold.* (Ḳ.) And ↑ امْرَأَةٌ دُلَيِّصَةٌ *A shining, or glistening woman.* (TA.) And ↑ رَأْسٌ دُلَيِّصٌ *A head bald in the fore part.* (Ḳ.) And ↑ دُلَصٌ, (El-Mobeet, and so in some copies of the Ḳ,) or ↑ دُلَيِّصٌ, (as in other copies of the Ḳ,) and ↑ أَدْلَصُ, applied to a man, signify *i. q.* أَزَلُّ; (Ḳ;) i. e., *Hairless and glistening in body:* (TḲ:) fem. of the last, دَلْصَاءُ. (Ḳ.)

دُلَامِصٌ, also, applied to a man, signifies *Very smooth:* (TA:) and applied to a she-camel, and to land (أَرْض), *smooth:* (Ḳ:) but it is not applied to a he-camel. (Ibn-'Abbád.) And ↑ دُلَصٌ and دَلَصَةٌ, applied to land, signify *Even, or level:* pl. دُلُصٌ. (Ḳ.)

دَلِيصٌ: see دَلِّاصٍ, in three places. — Also *The water, or lustre,* (مَاء,) *of gold:* (Ḳ:) or, as some say, *glistening, or glittering, gold.* (TA.)

دُلَّاصٌ: see دَلِّاصٍ, in two places.

دُلْوَصٌ *That wabbles, or moves to and fro;* (Ṣ;) or *moves about;* (Ḳ;) as, for instance, a sinew does when chewed by an old woman. (Ṣ.)

دُلَيْصٌ: دُلَيْمِصٌ: دُمَيْلِصٌ: دُمَالِصٌ: } see دَلِّاصٍ, in several places.

أَدْلَصُ; fem. دَلْصَاءُ: see دَلِّاصٍ, near the end of the paragraph. — Applied to an ass, *To which new hair has grown;* as also ↑ أَدْلَصُ. (Ibn-'Abbád, Ḳ.) — And the fem., applied to an aged she-camel, *Whose teeth have fallen out* (Ḳ, TA) *by reason of extreme age;* (TA;) as also دَرْصَاءُ and دِلَقَاءُ. (TA.)

أُدْلِصَ: see the next preceding paragraph.

صَخْرَةٌ مُدْلَصَّةٌ *A rock made smooth* (A, TA) by torrents. (A.)

دلع

1. دَلَعَ لِسَانَهُ, (Lth, Ṣ, Ḳ,) aor. ـَ, (Ḳ,) inf. n. دَلْعٌ, (Lth, Ḳ,*) *He* (a man, Ṣ, [and a dog,] and a tired wolf, TA) *lolled, lolled out, put forth, or protruded, his tongue;* (Lth, Ṣ, Ḳ;) as also ↑ ادلعهُ; (Lth, IAạr, Ṣ, Ḳ;) but the latter is of rare occurrence, though chaste. (Lth.) — And دَلَعَ لِسَانَهُ, (Lth, Ṣ, Ḳ,) the verb being intrans. as well as trans., (Ṣ,) aor. ـَ and ـُ, (Ḳ,) inf. n. دُلُوعٌ, (Lth, Ḳ,) like as رَجَعَ has رُجُوعٌ for its inf. n. when intrans., but رَجْعٌ when trans., (Lth,) *His tongue lolled, or protruded;* (Lth, Ṣ, Ḳ;) as also ↑ اندلع (Ṣ, Ḳ;) and ↑ ادْلَعَّ, [originally ادْلَعَلَّ,] of the measure افْعَلَلَّ: (Ibn-'Abbád, Ḳ:) [said of a man,] *his tongue protruded from the mouth, and hung down upon the hair between the lower lip and the chin, like the tongue of the dog;* (TA;) and [in like manner,] ↑ اندلع, *it protruded and hung down,* by reason of much grief, or distress of mind, affecting the breath, or respiration, or by reason of thirst, *like that of the dog.* (TA.)

4: see 1.

7: see 1, in two places. — [Hence,] اندلع بَطْنُهُ † *His belly became prominent, or protuberant:* (Ṣ:) *or became large and flabby:* (Ḳ:) said of a man: (Ṣ:) or, accord. to Naṣeer, as related by Aboo-Turáb, the verb has the latter signification said of the belly of a woman; as also اندلق. (TA.) — And اندلع السَّيْفُ مِنْ غِمْدِهِ † *The sword became drawn, or it slipped out, from its scabbard;* (Ḳ, TA;) as also اندلق. (TA.)

8. ادْلَعَّ: see 1.

أَدْلَعُ *Stupid in the utmost degree;* (El-Hujeymee, Ḳ;) *who ceases not to loll out his tongue.* (El-Hujeymee, TA.) — أَمْرٌ دَالِعٌ † *An affair in the way to the attainment of which there is nothing intervening as an obstacle;* expl. by لَيْسَ دُونَهُ شَىْءٌ. (Ḳ.)

فَرَسٌ أَدْلَعُ *A horse that lolls out his tongue in running.* (Ibn-'Abbád.)

دلف

1. دَلَفَ, (T, Ṣ, M, Ḳ,) aor. ـِ, (T, M, Ḳ,) inf. n. دَلْفٌ (T, Ṣ, M, Ḳ) and دَلَفٌ (T, M, Ḳ) and دُلُوفٌ (Ḳ) and دَلَفَانٌ (M, Ḳ) and دُلُوفَانٌ, (M, TA,) *He walked, or went, gently, or leisurely:* (Ṣ, M:) said of an old man, (Aṣ, T, Ṣ, Ḳ,) *he walked, or went,* (Aṣ, T, Ṣ, M, Ḳ,) *with short steps,* (Ṣ, M,) or *in the manner of him who is shackled,* (Ḳ,) as some say, (M,) *at a rate above that which is termed* دَبِيب, (Aṣ, T, M, Ḳ,) *like as does the army, or body of troops, to the* [*other*] *army, or body of troops.* (Aṣ, T.) You say, دَلَفَتِ الكَتِيبَةُ إِلَى الكَتِيبَةِ فِى الحَرْبِ (T, Ṣ,* M, Ḳ*) meaning *The army, or body of troops, went gently, or leisurely, to the* [*other*] *army, or body of troops, in war:* (M:) or *advanced, or went forward;* syn. تَقَدَّمَتْ: (Ṣ, Ḳ:) [for] دَلَفَ (T, M) accord. to A 'Obeyd, or دَلَّفَ accord. to AA, (T,) signifies the act of *advancing, or going forward;* syn. تَقَدُّمٌ: (T, M:) and one says دَلْفَاهُمْ, (Ṣ, Ḳ,) or دَلْفَانَا لَهُمْ, (M, and so in one place in the TA,) meaning [as is implied in the Ṣ and Ḳ] *we advanced to them;* syn. تَقَدَّمْنَا: (M:) and دَلَفَ إِلَيْهِ *he drew near to him, or it.* (TA.) دَلَفْتُ also signifies مَشَيْتُ [i. e. *I walked;* or *went on foot,* whether *quickly or slowly*]: (Ḥam p. 678:) and [in like manner,] ↑ تدلّف إِلَيْهِ signifies مَشَى [*he walked,* &c., *to him, or it*]: (O, TA:) or this latter signifies تَمَشَّى [said in the TA, in art. مشى, to be syn. with مَشَى; but it rather signifies *he walked with slow steps to him, or it*]; *and approached, or drew near:* (Ṣ, Ḳ:) but A 'Obeyd says that تَزَلَّفَ is more common. (M.) — Hence, the saying of a poet,

* دَلَفْتُ إِلَى صَمِيمِكَ بِالقَوَافِى *

meaning † *I have wounded thy heart with rhymes.* (Ḥam ubi suprà.) — [The verb seems to bear two contr. significations; for it is said that] دَلَفَ لِلْتَزَامِى means *He hastened to take me by the hand and embrace me.* (Ḥar p. 368.) — دَلَفَ بِحِمْلِهِ, aor. ـِ, inf. n. دَلِيفٌ, *He* (one carrying a thing) *was heavily burdened, or overburdened, by his load* [*so that he went slowly*]. (M.) — You say of a she-camel, تَدَلَّفَ بِحِمْلِهَا, meaning* *She rises* [app. *with difficulty* (see دَالِفٌ)] *with her load.* (T,* Ibn-'Abbád, Ḳ.) — And دَلَفَ المَالُ, aor. ـِ, inf. n. دَلِيفٌ, *The camels, or cattle, clave to the ground by reason of emaciation.* (M, TA.)

4. ادلفهُ *It* (old age) *made him to walk, or go, gently, or leisurely; with short steps;* [or *in the manner of him who is shackled;* (see 1;)] *at a rate above that which is termed* دَبِيب. (IAạr, M.) — ادلف لَهُ القَوْلَ *i. q.* أَضْمَرَ لَهُ, (Ibn-'Abbád, Ḳ,*) *He spoke to him in a rough, harsh, coarse, rude, uncivil, or ungentle, manner.* (TḲ.)

5: see 1.

7. اندلف عَلَيَّ i. q. انْصَبَّ [app. as meaning *It poured out, or forth, upon me*]. (Ibn-'Abbád, K.)

دَلْفٌ *Courageous; brave; strong-hearted.* (AA, T, K.)

دَلْفٌ A she-camel (Ibn-'Abbád, K) *that rises* [*app. with difficulty* (see دَالِفٌ)] *with her load.* (T, Ibn-'Abbád, K.) — It is also a pl. of دَالِفٌ (K:) and of دَلُوفٌ. (TA.)

دُلْفِينٌ [The *dolphin*;] *a certain fish,* (T,) or *beast,* (S, K, [app. thus termed because it is a mammal,]) *of the sea,* (T, S, K,) *that saves him who is drowning;* (S, K;) *also called* دُحَسٌ; *and abounding in the Sea of Dimyát* [or *Damietta*]. (TA.) — الدُّلْفِينُ †[*The constellation Delphinus*;] *one of the northern constellations, which comprises ten stars, and follows* النَّسْرُ الطَّائِرُ [α *and* β *and* γ *of Aquila*]: *the bright star on its tail is called* ذَنَبُ الدُّلْفِينِ. (Kzw.)

دَلُوفٌ ‡ A *fat* camel, *that walks, or goes, gently, or leisurely, or with short steps, or in the manner of him who is shackled, by reason of his fatness:* pl. دُلُفٌ, with two dammehs. (TA.) — And ‡ A palm-tree (نَخْلَةٌ) *having much fruit.* (TA.) — Also † A *swift* eagle: (IAar, M, K:) pl. دُلُفٌ [perhaps a contraction of دَلُوفٌ, an analogous form of pl.]. (K.) [Thus it betrs two contr. significations.]

دَالِفٌ An old man *that walks, or goes, gently, or leisurely, or with short steps, or in the manner of him who is shackled:* (TA:) *walking with a heavy load, with short steps;* (S, K;) like دَالِجٌ (S:) pl. دُلُفٌ (S, K) and دُلُفٌ (K) and دُلَّفٌ. (S:) and دُلَّفٌ (TA:) and دَوَالِفُ [as pl. of دَالِفَةٌ] is applied to old women. (TA.) — † *Old, and rendered lowly, humble, or submissive, by age.* (M.) — ‡ An arrow *that hits a thing in the way to the butt, or object of aim, and then glances off from the place thereof.* (S, K, TA.)

مُتَدَلِّفٌ: see what follows.

مُتَدَلِّفٌ and ‡ مُتَدَلِّفٌ A lion *walking at his ease,* (K, TA,) *without haste, and with short steps, because of his presumptuousness, and lack of fear.* (TA.)

دلق

1. دَلَقَ as an intrans. verb: see 7, in three places. — دَلَقَهُ, (S, K,) aor. ـُ, (TA,) inf. n. دَلْقٌ, (S,) *He made it* (a sword) *to slip forth* from its scabbard: (S:) or *he drew it forth, or made it to come forth;* namely, a sword, from its scabbard: (K:) and [in like manner] ‡ ادلقهُ *he drew it forth, or made it to come forth;* (K:) namely, a sword, &c.; (TA:) as also ‡ استدلقهُ (K) and استدلقهُ. (TA.) Hence, in a trad. of 'Aïsheh, جِئْتُ وَقَدْ أَدْلَقَنِي ‡ البَطْرُ *I came, the rain having drawn me forth, or having made me to come forth.* (TA.) And ‡ الحَشَرَاتِ البَطْرُ يَسْتَدْلِقُ *The rain draws forth the reptiles, or small creeping things, or makes them to come forth,* from their holes; as also يَسْتَدْلِقُهَا. (TA.) — You say also, جَاءَ وَقَدْ دَلَقَ لِجَامَهُ [as to the letter and the meaning like جَاءَ وَقَدْ لَفَظَ لِجَامَهُ] i. e. † *He came harassed, or distressed, by thirst and fatigue.* (TA.) — And دَلَقُوا عَلَيْهِمُ الغَارَةَ *They scattered, or poured forth, upon them the horsemen making a sudden attack and engaging in conflict, or the horsemen urging their horses.* (TA.) — And دَلَقَ بِهِمْ, inf. n. as above, *He opened his door vehemently.* (TA.) — دَلَقَتِ النَّابُ *The aged she-camel lost her teeth by reason of extreme age;* like دَلِصَتْ. (TA in art. دلص.)

4: see 1, in two places.

5: see the next paragraph.

7. اندلق *It* (a sword) *came forth* (S, Mṣb, K) from its scabbard (Mṣb) *without being drawn:* (S, Mṣb, K:) or *became loose, and so came forth, and came forth quickly:* (TA:) and in like manner, *its scabbard became slit,* (S,) or *it slit its scabbard,* (K,) *so that it came forth from it:* (S, K:) or *it fell* from its scabbard, *and came forth, without being drawn;* (Ḥar p. 386;) and so ‡ دَلَقَ, inf. n. دُلُوقٌ (TA, and Ḥar ubi suprà) and دَلَقٌ: (TA:) which also signifies *it* (a thing) *came forth, or issued, from its place of egress quickly:* (TA:) and [in like manner] the former verb signifies *it* (a thing) *came forth, or issued, from its place:* (A 'Obeyd, K:) *it* (anything) *came forth, or issued, or fell out.* (S.) You say, طَعَنَهُ فَانْدَلَقَتْ أَقْتَابُ بَطْنِهِ *He pierced him, and the intestines of his belly came forth.* (S.) And اندلقت الخَيْلُ (S, TA) *The horses, or horsemen, came forth, or issued, and hastened:* (TA:) and دَلَقَتِ ‡ الخَيْلُ *The horses, or horsemen, came forth, or issued, consecutively, or uninterruptedly.* (TA.) — *It* (a torrent) *came suddenly, or unawares,* عَلَى قَوْمٍ *upon a people, or party:* (S:) *or rushed, or became impelled, or poured forth as though impelled,* (K, TA,) عَلَيْهِمْ *upon them;* (TA:) as also ‡ تدلّق: (K:) *or came, or advanced:* (Mṣb:) and [in like manner] دَلَقَ ‡ عَلَيْهِمْ. (JK.) — *He preceded:* (S:) *or went before and away.* (TA.) You say, انْدَلَقَ مِنْ بَيْنِ أَصْحَابِهِ *He went before and away from among his companions.* (TA.) — *It was, or became, flabby and prominent;* said of a belly; (TA in the present art. :) or, accord. to Naṣeer, said of the belly of a woman, like اندلع, meaning *it became large and flabby.* (TA in art. دلع.) — *It* (a door) *shut again* (انْصَفَقَ) *when opened; would not remain open.* (TA.)

10: see 1, in two places.

دَلَقٌ, a Persian word (S, Mṣb) arabicized, (S, Mṣb, K,) originally دَلَهْ; (Mṣb, K:) [*A species of weasel;* accord. to some, app., the *common weasel;*] *a certain small beast* (دُوَيْبَّة, S, Mṣb, K) *like the* سَمُّور [or *sable*], (K,) *or like the cat, having a long back,* [*of the coats of which are made fur garments:* some say that it is the [*animal called*] ابْنُ مِقْرَض [q. v.; and this is agreeable with the description of Kzw, who says that it is "*a certain wild animal, an enemy to pigeons, likened to the cat, which, when it enters a pigeon-house, leaves not in it anything, and abundant in Egypt;*" a description altogether applicable to the *common weasel,* now generally called اِبْن عِرْس: some say that *it resembles the* نِمْس [or *ichneumon*]: some, that it is the *Greek ichneumon* (نِمْس رُومِيّ): (Mṣb in the present art.:) accord. to IF, the [*common*] نِمْس. (Mṣb in art. نمس.) — [Also, from the same Persian original, in post-classical times, but variously pronounced by moderns, دَلَقٌ and ‡ دِلَقٌ and ‡ دُلَقٌ and (now generally by the vulgar) دُلُقٌ; the third being perhaps a contraction of the first, like as سُعْدٌ is of سُعُدٌ, or, as also the fourth, of the second, like as كُتْفٌ and كُتُفٌ are contractions of كُتُفٌ;] *A certain kind of garment;* first probably applied *to one made of the fur of the animal so called:* then applied *to a kind of garment formerly worn by the kádees and other 'ulamà and the khateebs of mosques,* (see De Sacy's Chrest. Ar., 2nd ed., vol. ii. pp. 267—269,) *and by other persons of religious orders:* and lastly, *to a kind of patched garment worn by many devotees, reputed saints, and darweeshes; also called* مُرَقَّعَة (q. v.) *and* خِرْقَة. It occurs in a piece of post-classical poetry, quoted in p. 45 of the Arabic text of the vol. of the Chrest. above referred to, necessarily with the ل quiescent; probably by poetic license, or in conformity with the common vulgar pronunciation.]

دِلَقٌ: see دُلُوقٌ: — and see also دَلَقٌ.

دُلَقَةٌ: see دُلُوقٌ, in four places.

دِلْقِمٌ: see what next follows, in three places.

دُلُوقٌ A sword *that comes forth easily from its scabbard;* as also ‡ دَالِقٌ (S, K) and ‡ دَلِقٌ (IDrd, K) and ‡ دُلَقَةٌ: (K:) [which last is strange, and requires consideration; being fem., whereas سَيْف (a sword) is masc.:] all, applied to a sword, signify *that comes forth from its scabbard without being drawn;* and that which does so is the best of swords. (TA.) [For the pl., see what follows.] — دُلُقٌ and دُلُوقٌ (S, K) and دُلَقٌ (TA,) and دُلَّقٌ and ‡ دُلَّقَةٌ and ‡ مُتَدَلِّقَةٌ (S,) [*Horsemen making a sudden attack and engaging in conflict, or horsemen urging their horses,* and simply *horsemen, or horses, rushing vehemently:* (S, K, TA:) دُلُقٌ is pl. of دُلُوقٌ and of ‡ دَالِقٌ having the same signification. (TA.) — Also, and ‡ دُلَقَةٌ and ‡ دِلْقِمٌ, with an augmentative ر, (S, K,) like as one says دُعَّاءٌ and دُعْمِمٌ, and دُرْدُرٌ and دِرْدِرٌ, (S,) and ‡ دِلْقِمَرٌ, (TA,) A she-camel *having her teeth broken by old age* (S, K) *so that she spirts out water [after drinking].* (S, TA.) A poet, cited by Yaʻḳoob, says,

* شَارِفٌ دَلَقَةٌ ‡ لَا سِنَّ لَهَا

* تَحْمِلُ الأُثْمَادَ مِنْ عَهْدِ إِرَمْ

[*Old and decrepit, having her teeth broken by old age so that water falls from her mouth when she drinks, having no tooth left, carrying burdens from the time of Irem,* i. e. Aram the son of Shem the son of Noah]: and ‡ شَارِفٌ دَلَقَةٌ occurs in a

trad. as meaning *having the teeth broken so that water falls from her mouth when she drinks:* (TA:) [but] AZ says that one applies to the she-camel, after what is termed بُزُول, the epithet شَارِف; then, مُوزِم; then, لَطِيط; then, جَحْمَرِش; then, جُحَيْمَة; and then, دِلْقِم, when *having her teeth (أَضْرَاس) fallen out by reason of extreme old age.* (Ṣ, TA.) [See also art. دلقم.]

دَالِق: see دَلُوق, in two places. — Also *Preceding; going before.* (TA.)

دَالُوق: see مُنْدَلِقَة.

دلقم

دِلْقِم A she-camel (Ṣ, Ḳ, &c.) *whose teeth are consumed by old age;* (Ṣ;) *aged, and having broken teeth;* (Ḳ;) *having her teeth broken by old age,* (Ṣ and Ḳ in art. دلق,) *so that she spirts out water [after drinking];* (Ṣ in that art.;) like دَلُوق and دَلَقَمَة: (Ṣ and Ḳ in that art.:) and also written دِلْقَم. (TA in that art.:) or *whose teeth are broken, and whose saliva flows:* (Aṣ, TA in the present art.:) or *having her teeth (أَضْرَاس) fallen out by reason of extreme old age:* (Ṣ in art. دلق:) and by some applied to the male: the م, accord. to J and some others of the learned, is augmentative: or it may be from الدَّقْر, which means "the breaking of the teeth;" and the ل may be augmentative. (TA.) [See also دَلُوق.] — Also † *An old woman.* (M, Ḳ.)

دلك

1. دَلَكَهُ, (Ṣ, Mṣb, Ḳ,) aor. ـُ, inf. n. دَلْك, (Ṣ, Mṣb,) *He rubbed it, or rubbed it and pressed it,* (M, Mṣb, Ḳ,) with his hand: (Ṣ, M, Mṣb, Ḳ:) [or *he did so well:* or *he pressed it, or squeezed it, and rubbed it:* for] دَلْك signifies the act of *rubbing,* or *rubbing and pressing, well:* (KL:) or the act of *pressing,* or *squeezing, and rubbing:* (Ḥam p. 798:) [and in like manner, دَلَكَهُ, inf. n. تَدْلِيك, signifies in the present day *he rubbed it,* or *rubbed it and pressed it;* and particularly, a person's body and limbs, in the bath: its proper meaning, however, is, *he rubbed it,* or *rubbed it and pressed it, much* or *well:* Golius explains it as signifying *he rubbed it much* or *well* on the authority of the KL; but it is not in my copy of that work.] You say, دَلَكَ الثَّوْبَ *He rubbed,* or *rubbed and pressed, the garment,* or *piece of cloth,* to wash it. (TA.) And دَلَكَتِ السُّنْبُلُ حَتَّى انْفَرَكَ قِشْرُهُ عَنْ حَبِّهِ *I rubbed the ears of corn until their husks rubbed off from their grain];* (TA;) and دَلَّكَهُ [signifies the same]. (Ḳ in art. رهو, &c.) And دَلَكَ عَيْنَيْهِ [*He rubbed his eyes*]: i. e., a man looking at the setting sun. (Z, TA.) And دَلَكَتِ المَرْأَةُ العَجِينَ [*The woman kneaded the dough*]. (TA.) And دَلَكْتُ النَّعْلَ بِالأَرْضِ *I wiped the sandal with* [meaning upon] *the ground.* (Mṣb.) — [Hence,] دَلَكَهُ الدَّهْرُ ; *Time, of fortune, disciplined him well, tried, or proved, him, rendered him expert, or experienced, or firm* or *sound in judgment, and taught him.* (Ḳ,* TA.) And دَلَكَتْهُ الأَسْفَارُ ; *Journeyings inured him to them;* namely, a camel. (TA.) And دَلَكَ بِالأَسْفَارِ, said of a camel, (A, O, L, Ḳ,) ; *He was inured by journeyings, and habituated thereto:* (A, L:) or *he was fatigued,* or *jaded, by journeyings;* like [دُلَّ and] كُدَّ. (O, TA.) — [Hence also,] دَلَكَتِ الأَرْضُ †[*The produce, or herbage, of the land was eaten, or consumed.* (IAạr, TA.) — See also 3. — دَلَكَتِ الشَّمْسُ, (Ṣ, Mgh, Mṣb, Ḳ, &c.,) aor. ـُ, (Mṣb,) inf. n. دُلُوك, (Ṣ, Mgh, &c.,) ; *The sun set;* (Ṣ, Mgh, Mṣb, Ḳ, &c.:) accord. to Z, because he who looks at it rubs (يَدْلُكُ) his eyes, so that it is as though it were the rubber; (TA;) and in like manner, النُّجُومُ *the stars:* (Mṣb:) or *became yellow,* (Ḳ, TA,) *and inclined to setting:* (TA:) or *declined* (Ḳ,* TA) *so that the beholder almost required, when looking at it, to contract the rays from his eyes with the palm of his hand:* (TA:) or *declined after midday:* (Ibn-'Omar, TA:) or it signifies (or signifies also, Mṣb) *the sun declined from the meridian,* or *midheaven,* (I'Ab, Fr, Zj, Az, Ṣ,* Mgh,* Mṣb, Ḳ, &c.,) *at noon;* (I'Ab, Fr, Zj, Az;) and in like manner, النُّجُومُ *the stars.* (Mṣb.) Az says that, in his opinion, the words of the Ḳur [xvii. 80] أَقِمِ ٱلصَّلَوٰةَ لِدُلُوكِ ٱلشَّمْسِ (TA) mean *Perform thou prayer from the declining of the sun at noon:* so that the command expressed by these words with what follows them includes the five prayers: (Mgh,* TA:) for by the دلوك are included the first prayer [of noon] and that of the عَصْر; and by the غَسَق of night, the two prayers [of sunset and nightfall] of which each is called عِشَآء; and by the قُرْآن of the فَجْر, the prayer of daybreak: if you make the دلوك to be the *setting,* the command is restricted to three prayers: in the language of the Arabs, دُلُوك is said to be syn. with زَوَال; and therefore the sun is said to be when it is declining at noon and when it is setting. (TA.) [Respecting the phrase دَلَكَتْ بَرَاجِ &c., see بَرَاجِ, accord. to different readings, occurring at the end of a verse, see بَرَاجِ, and see also دَاحِيَة in art. روح.] It is said in [one of the works entitled] the "Nawádir el-Aṣrár," that دَلَكَتِ الشَّمْسُ signifies *The sun became high;* like عَلَتْ and دَمَكَتْ and اعْتَلَتْ. (TA.)

2: see 1, first sentence. — Accord. to AA, دَلَّكَ, inf. n. تَدْلِيك, signifies غَذَّاهُ [*He fed, nourished,* or *reared, her* (if relating to a woman or female), or *them* (if relating to irrational creatures)]. (TA.)

3. دَالَكَهُ, (Ṣ, Ḳ,) inf. n. مُدَالَكَة, (TA,) *He delayed,* or *deferred, with him,* or *put him off,* (namely, his creditor, Ṣ, TA,) *promising him payment time after time;* (Ṣ, Ḳ, TA;) as also دَاعَكَهُ. (TA.) El-Ḥasan (El-Baṣree, TA) was asked, أَيُدَالِكُ الرَّجُلُ امْرَأَتَهُ [*May the man delay, or defer, with his wife?*], meaning, in the matter of the dowry; and he answered, "Yes, if he be in a state of bankruptcy," or "poor." (A 'Obeyd, Ṣ, TA.) And you say likewise, دَالَكَ الرَّجُلُ حَقَّهُ ? *He deferred,* or *put off, by repeated promises, giving the man his right,* or *due.* (TA.) — The inf. n. also signifies The *vying in patience:* or, as some say, the *importuning, pressing hard, or urging, in demanding the giving,* or *payment, of a due* or *debt.* (TA.)

5. تدلّك *He rubbed,* or *rubbed and pressed, his body in washing himself:* (Ṣ:) or *he rubbed,* or *rubbed and pressed, himself well* in the hot bath. (MA.) And تدلّك به *He rubbed himself over* (تَمَلَّقَ) *with it;* i. e., with دَلُوك [q. v.]. (Ḳ, TA.)

8: see 1, third sentence.

دَلَك The *time of the setting of the sun:* or *of its declining from the meridian:* one says, أَتَيْتُكَ عِنْدَ الدَّلَكِ, meaning *I came to thee in the evening,* or *afternoon.* (TA.) — Also *A looseness,* or *laxness, in the knees* of a camel. (Ṣgh, Ḳ.)

دُلَكَة *A certain little beast* or *animal* or *creeping thing* or *an insect* (دُوَيْبَّة): (Ḳ:) mentioned by IDrd: but he says "I am not certain of it." (TA.)

دَلُوك *A thing with which one rubs himself over,* (Ḳ, TA,) *in washing himself;* (TA;) meaning *perfume,* or *some other thing,* (Ṣ, TA,) *of what are termed* فُسُولَات, *such as [meal of] lentils, and kali,* or *potash,* (TA,) *with which one is rubbed.* (Ṣ, TA.*) Also applied to [The depilatory called] نُورَة [q. v.]; because the body is rubbed with it in the hot bath. (A, TA.) And The *foot-stone* [or *foot-rasp*] *that is used for rubbing in the hot bath.* (MA.)

دَلِيك *Dust which the wind carries away* [as though it were rubbed from the ground). (Ṣ, Ḳ.) — *A certain food, prepared of butter and dates,* [app. *kneaded,* or *mashed, together,*] (Ṣ, Ḳ,) *like* ثَرِيد [q. v.]: I think [says J] that it is what is called in Persian جَنْكَال خُشْت [or جَنْكَال جِشْت ?]: (Ṣ, TA:) accord. to Z, تَمْرٌ دَلِيك signifies مَرِيس [i. e. *dates macerated, and mashed with the hand,* or *moistened, and rubbed and pressed with the fingers till soft, in water* or *in milk*]. (TA.) [See also دُلَيْكَة.] — A man (Ḳ, TA) *rendered firm, or sound, in judgment, by experience;* (TA;) one *who has exercised himself diligently in the management of affairs,* (Ḳ, TA,) *and known them:* (TA:) pl. دُلُك, (Ḳ,) which is explained by IAạr as signifying *intelligent* men. (TA.) — *A certain plant:* (Ḳ:) n. un. with ة. (TA.) — And The [ship, or] *fruit of the [wild] red rose, that comes after it,* [i. e. *after the flower,*] (Ḳ, TA,) *becoming red, like wheat, and ripening,* (TA,) *and becoming sweet, like the fresh ripe date; called in Syria* صَرْمُ الدِّيك: (Ḳ, TA:) n. un. with ة: (TA:) or [the *fruit of*] *the mountain-rose* (الوَرْدُ الجَبَلِيّ) [a name now given to the *wild rose,* or *sweet brier*], *like wheat* (بُرّ [in the CK بُسْر]) *in size and redness, and like the fresh ripe date in sweetness: in El-Yemen it is sent from one to another as a present:* (Ḳ, TA:) Az says, so I have heard from an Arab of the desert, of the people of El-Yemen; and it grows with us [app. meaning in El-'Irák] so as to form thickets. (TA.)

دُلْكَةٌ *What is drawn from the udder before the first* فِيقَة [or *milk that collects in the udder between two milkings*], (K,) *and before the second* فيقة *collects.* (TA.)

دَلِيكَةٌ *i. q.* حَيْسٌ [which is generally described as *Dates mixed with clarified butter and the preparation of dried curd called* أَقِط, *kneaded, or rubbed and pressed with the hand until they mingle together, whereupon their stones come forth*]. (A, TA.) [See also دَلِيك.]

دَلَّاكٌ *One who rubs, or rubs and presses, the body in the hot bath.* (TA.)

دُؤْلُوكٌ *A case, or an affair, of great magnitude, or gravity, or moment:* pl. دَآلِيكُ. (Ibn-'Abbád, K.) You say, تَرَكْتُهُمْ فِى دُؤْلُوكٍ *I left them in, or engaged in, a case, or an affair, of great magnitude, &c.].* (TA.) — See also what next follows.

الدَّوْلَكَةُ *The act of urging, or pressing forward, and striving,* (تَعَفُّرٌ,) *in gait, or pace,* (Ibn-'Abbád, K,) *and parting the legs widely* (تَحَيُّك) [*therein*]; (Ibn-'Abbád, TA;) as also دَلْدَكَةٌ. (Ibn-'Abbád, K.) A poet uses the phrase يَمْشِى الدَّوْلَكَةَ [*Walking, or going, with urging, &c.*]. (TA.) [See also دَوَالِيكُ, in art. دول.]

مُدْلِكٌ (so in the TA, but probably it should be مِدْلَكٌ, agreeably with analogy,) *Much given to delaying, or deferring, with a creditor, or putting him off, in the matter of a debt, by promising payment time after time.* (Fr, TA.)

مَدْلُوكٌ [*Rubbed, or rubbed and pressed,* with the hand: &c.: see its verb, 1: — and] *polished.* (TA.) — [Hence,] applied to a horse, *i. q.* مَدْكُوكٌ; (K, TA;) i. e. † *Having no prominence of his* حَجَبَة: (TA:) or so مَدْلُوكُ الحَجَبَةِ: (S:) and [so] مَدْلُوكُ الحَرْقَفَة. (TA.) — Applied to a camel, it means دَلِيكٌ بِالأَسْفَارِ, (K,) i. e. † *Inured by journeyings, and habituated thereto:* (A, L:) or *fatigued, or jaded, by journeyings:* (O, TA:) or *having a looseness, or laxness, in his knees.* (Sgh, K.) — أُرْضٌ مَدْلُوكَةٌ † *Land [of which the produce, or herbage, is] eaten, or consumed.* (IAar, TA.)

مُدَالِكٌ Any one *who delays, defers, or puts off, by repeated promises.* (TA.) — One *who does not hold himself above a lon, or an ignoble, action.* (Fr, TA.)

IF says, in the "Makáyees," [but the remark does not universally hold good,] that every word commencing with ب and ل denotes motion, coming and going, and removal from place to place. (TA.)

دلر

1. دَلَرَ, (M, K,) aor. ـُ, (K,) inf. n. دَلْرٌ, (M,) *He, or it, was, or became, intensely black, and smooth;* or *it, was, or became, black;* (M, K;) said of a man and a lion (M, TA) and an ass (TA) and a mountain and a rock; (M, TA;) and also دَلْدَرَ: (K:) or the latter, inf. n. دِلْدِمَارٌ, *he, or it, was, or became, black;* said of a man and an ass &c.]. (S. [Golius erroneously assigns this signification to دَلْدَرَ, as on the authority of the S.]) And دَلْدَمَ اللَّيْلُ [so in the TA and in my MS. copy of the K, but in the CK دَلْدَمَ,] *i. q.* دَلْدَرَ [i. e. *The night was, or became, black; or intensely dark*]; (K;) the ـ being a substitute for ـ. (TA.) — دَلِرَتْ شَفَاهُهُ, inf. n. دَلَرٌ, *His lips were, or became, flaccid and pendulous.* (K,* TA. [Golius assigns this signification also to دَلْدَرَ, but without indicating any authority.]) [See also دَلَرٌ below.]

9: see 1. [Also mistaken by Golius for دلامر.]

11: see 1, in two places.

Q. Q. 4. اِدْلَأَمَّ: see 1.

دَلَرٌ *A certain thing resembling the serpent, found in El-Hijáz:* (K:) or *resembling what is termed the* طُبُوع; *not a serpent:* (TA:) or it signifies, (TA,) or thus دَلَرٌ, (so in the T accord. to the TT,) *the young one of a serpent:* and the pl. is اِدْلَامٌ. (T, TA.) Hence the prov., هُوَ أَشَدُّ مِنَ الدَّلَرِ [*He is more distressing than the* دلر]: (K:) and one says also, هُوَ أَشَدُّ مِنَ الدَّلَرِ فِى الشَّفَة, meaning [*He is more distressing*] *than flaccidity and pendulousness in the lip.* (This, as well as the former saying, being mentioned in the TA, as from the K.)

دُلَرٌ The *elephant;* (K;) because of his blackness. (TA.) — See also دَلَرٌ.

دُلْدُلٌ *Intense blackness, with smoothness;* like جُعْدُدٌ in the colours of beasts or horses and the like [&c.: see 1]. (TA in art. جعد.)

دِلْدِمٌ *Blackness.* (Seer, M, K.) — And the same, (K,) or دِلْدِمَارٌ, (M, accord. to the TT, in two places,) *Black:* (M, K:) mentioned by Sb. (M.) [See also اِدْلَأَمَّ.]

دِلْدِمَارٌ: see what next precedes.

دَلَرٌ The *blacks, or negroes.* (T, TA. [But الدَّيْلَمُ is more commonly known as the name of a certain people to be mentioned in what follows.]) — The *Abyssinian,* i. e. *black, ant:* (M:) or, as some say, (M,) *a place where ants and ticks collect, at the places where the camels stand when they come to drink at the watering-troughs, and where they lie down at the watering-places:* (S, M, K:) [or] *ants* [themselves]; (T, TA;) and *ticks;* both said by Z to be so called because they are enemies to the camels [from a signification of the same word to be mentioned below]: (TA:) or *numerous ants.* (Har p. 586.) — † *An army;* likened to ants in respect of its numerousness: (TA:) or *a numerous army.* (T.) — † *An assembly, or assemblage,* (S, M, K,) or *a numerous assembly or assemblage,* (TA,) of men, (S, TA,) and of things of any kind. (M, TA.) — *Camels* [collectively]. (TA.) — † *Enemies:* (ISk, T, S, M, K:) and *an enemy:* pl. دَلَرِيَّةٌ: so called because the people named الدَّيْلَمُ are notorious for evil and enmity: (Z, TA:) because the دَيْلَمُ are enemies to the Arabs: (M:) they are *a certain people,* (T, S, M, K,) *well known;* (M, K:) [*inhabitants of a mountainous tract, a part of the ancient Media, on the south of the Caspian Sea;*] *called by Kr the* تُرْك [or *Turks*]; (M;) but accord. to the opinion commonly held by the genealogists, (TA,) *they are said to be of the descendants of Dabbeh Ibn-Udd, whom some of the kings of the 'Ajam* [or *Persians*] *placed in those mountains* [*which their posterity inhabit*], *and who there multiplied:* (T, TA:) or الدَّيْلَمُ is a *surname of the Benoo-Dabbeh,* (S,* K,) because of their blackness, (K,) or because they, or the generality of them, are دُلَر [pl. of أَدْلَرُ]. (S.) — [Hence, perhaps,] دَيْلَمٌ also signifies † *A calamity,* or *misfortune.* (S, K.) — Also The *male of the* دُرَّاج [i. e. *attagen, francolin, heath-cock, or rail*]. (Kṭr, Kr, S, M, K.) — And *A species of* [*the bird called*] the قَطَا: or the *male thereof* [like دُلَمٌ]. (K.) — Also The *tree called* سَلَم, (T, K,) *which grows in the mountains.* (T.)

أَدْلَرُ, applied to a man (S, M, K) and an ass (S) and a lion (M, K) and a horse (TA) and a mountain (M, K) and a rock, (M,) *Black:* (S: [see also دَلَامِرُ:]) or *intensely black, and smooth:* (M, K:) or, as some say, (so in the M, but accord. to the K "and,") *i. q.* آدَمُ [q. v.]: (M, K:) or, applied to a man, *tall and black;* and in like manner applied to a mountain, but as meaning, *with smoothness, and not intensely black, in its rock:* or, accord. to IAar, *i. q.* أَدْهَمُ [q. v.]: (T:) pl. دُلْرٌ. (S, TA,) which is also applied to mules as meaning *black.* (TA.) — Also *A black serpent.* (T.) — And *i. q.* أُرَنْدَجٌ [*Black leather, or a black skin or hide*]. (Sh, T, K.) So, accord. to Sh, in the saying of 'Antarah,

وَلَقَدْ هَمَمْتُ بِغَارَةٍ فِى لَيْلَةٍ
سَوْدَاءَ حَالِكَةٍ كَلَوْنِ الأَدْلَرِ

[*And verily I purposed a hostile incursion in a night intensely black, like the colour of black leather*]. (T.) — [Hence,] by way of comparison, one says لَيْلٌ أَدْلَرُ [meaning † *Black, or intensely dark, night*]. (TA.) — الدُّلَيْمَةُ [fem. of الأَدْلَرُ] † *The thirtieth night* (K, TA) *of the [lunar] month:* because of its blackness. (TA.)

دلمس

دَلْمَصَ: and تَدَلْمَصَ: and دُلِمِصَ, and دُلَامِصٌ: see art. دلص.

دله

1. دَلَهَ, aor. ـِ, (TK,) inf. n. دَلَهٌ (JK, K, TK) and دُلُوهٌ, (K, TK,) *He* (a man, TK) *became bereft of his heart, or mind, or reason,* in consequence of anxiety and the like; (JK, K,* TK;) *as when a man's mind is confounded, or perplexed, so that he cannot see his right course,* (يدله, [app. for يُدْلِهُ,]) in consequence of excessive love of a woman, or from some other cause; (TA;) or *like as is the woman for her child* (كَمَا تُدْلِهُ [الْمَرْأَةُ عَلَى وَلَدِهَا *when she has lost it:* (JK:) and دَلِهَ, also, (JK,) inf. n. دَلَهٌ; (JK, S;) and

تدلّه ↑ (K:) signify *he became bereft of his heart, or mind, or reason,* (JK, S,* K,) in consequence of anxiety, (JK,) or love, or desire, (S,) or excessive love of a woman: (K:) [or] دله, aor. ـِ, (S, K,) inf. n. دَلَهٌ; (TA:) and ↑ تدلّه; (TA:) *he became confounded, or perplexed, and unable to see his right course,* (S, K, TA,) in consequence of love, (S,) or excessive love of a woman, and anxiety: (TA:) or the former of these two verbs signifies *he became insane, or bereft of reason,* in consequence of excessive love of a woman, or from grief: (K:) and ↑ دَلَّهَ, *he* (a man) *was caused to become confounded, or perplexed, and unable to see his right course.* (TA.) — دَلِهَ, aor. ـَ, (M, K,) inf. n. دَلَهٌ, (M, TA,) or دَلَهٌ, (TK,) *He became free from care, or thought; or became diverted* [عَنْ شَىْءٍ *from a thing*] *so as to be free from care* [respecting it]. (M, K.) And عَنْ وَلَدِهَا, and دَلِهَتْ عَنْ إِلْفِهَا, (so in three copies of the S,) or دَلِهَتْ, (thus in one of my copies of the S,) aor. ـَ, inf. n. دَلَهٌ, *She* (a camel) *scarcely ever, or never, yearned towards her mate, or fellow, and her young one.* (AZ, S.)

2. دَلَّهَهُ, inf. n. تَدْلِيهٌ, (S, K,) said of love, (S,) or of excessive love of a woman, (K,) and of anxiety, (TA,) *It bereft him of his heart, or mind, or reason:* (K:) *or caused him to become confounded, or perplexed, and unable to see his right course.* (S, TA.) See also 1, in four places.

5: see 1, in two places.

ذَهَبَ دَمُهُ دَلًا *His blood went for nothing; as a thing of no account, unretaliated, and uncompensated by a mulct.* (S, K.)

دَلُوهٌ A she-camel *that scarcely ever, or never, yearns towards her mate, or fellow, or her young one:* so says AZ in the "Book of Camels." (S.)

دَالِهٌ and دَالِهَةٌ, (K,) each applied to a man, (TA,) [but the latter is of a form denoting intensiveness of signification,] *Weak-minded.* (K.)

مُدَلَّهٌ *Bereft of his heart, or mind, or reason,* in consequence of anxiety [&c.]: (JK:) or *heedless in heart, bereft of reason,* in consequence of excessive love of a woman, and the like: or one *who will not keep, or retain, in his mind, or memory,* (لَا يَحْفَظُ,) *what he does or what is done to him:* (K:) and one *going to and fro in confusion, or perplexity, not knowing his right course.* (TA.)

دلهم

Q. 4. اِدْلَهَمَّ *It* (the night) *was, or became, black;* (TA:) *or intensely dark:* (Mgh:) and اِدْلَأَمَّ signifies the same; (K and TA in art. دلم;) the ء being a substitute for ه. (TA in that art.) And *It* (darkness) *was, or became, dense or thick.* (K.) See the next paragraph. — Also *He* (a man) *was, or became, aged;* and so اِدْلَهَمَّ. (K in art. دلهم.)

دَلْهَمٌ *Dark.* (K.) You say لَيْلٌ دَلْهَمٌ *Dark night:* (TA:) and ↑ لَيْلَةٌ مُدَلْهِمَّةٌ *A dark night.* (S, TA.) — And *Deprived of his reason by love:* (K:) a signification which shows the م to be augmentative; for it is from الدَّلَهُ: or, accord. to IKtt and others, the ل in ↑ ادلهمّ is augmentative; for, they say, it is from الدُّهْمَةُ: either opinion is allowable. (TA.) — Also The *wolf.* (K.) — And The *male of* [*the bird called*] القَطَا [like دَيْدَهُونٌ]. (K.)

دَلْهَمٌ A man who is *penetrating, sharp, vigorous, and effective.* (K.) — And *A lion.* (K.)

مُدْلَهِمٌّ *Densely black,* (TA.) And أَسْوَدُ مُدْلَهِمٌّ *Intensely black.* (Lḥ, K.) See also دَلْهَمٌ. — فَلَاةٌ مُدْلَهِمَّةٌ [*A desert, or waterless desert,*] *in which are no signs of the way.* (TA.)

دلو

1. دَلَا الدَّلْوَ, (Mgh, K, [in the CK, دَلَاهَا is erroneously put for دَلَاهَا بِالدَّلْوِ,]) [and دَلَا بِالدَّلْوِ,] first pers. دَلَوْتُ الدَّلْوَ, (T, S, Msb,) and دَلَوْتُ بِالدَّلْوِ, (Msb,) aor., first pers., أَدْلُو, inf. n. دَلْوٌ; (T;) and ادلى الدَّلْوَ ↑ (Mgh; [the only authority that I find for the latter verb in the sense here explained;]) *He pulled the* دَلْو [*or bucket*] *up, or out,* (T, S, Mgh, Msb,) *from the well,* (T, Mgh,) *full:* (T, Mgh:) *or he pulled the* دلو *to make it come forth.* (K.) Hence, i. e. from ادلى الدلو as explained above, the saying, in a trad., if it be correct, وَرَدُوا مَاءً فَسَأَلُوا أَهْلَهُ أَنْ يَدْلُوهُمْ ↑ عَنِ المَاءِ *[They came to water, and they asked its owners to draw for them from the water];* for يَدْلُوهُمْ, or يُدْلُوا دَلْوَهُمْ. (Mgh.) And أَدْلُو حَاجَتِى, from دَلَوْتُ الدَّلْوَ explained above, means ↑ *I seek, or demand, the accomplishment of my want:* (Ham p. 500:) or دَلَا حَاجَتَهُ means ↑ *He sought, or demanded, the object of his want.* (TA.) And دَلَوْتُ بِفُلَانٍ إِلَيْكَ, (S, TA,) inf. n. as above, (TA,) ↑ *I begged, or beg, such a one to make intercession for me to thee.* (S, TA.) — [Hence also,] دَلَا ↑ *He drove, or urged on:* (IAạr, T:) *or did so gently;* for دَلْوٌ [the inf. n.] means the *driving, or urging on, gently.* (M.) You say, دَلَوْتُ النَّاقَةَ (S, K,) aor. أَدْلُو, (TA,) inf. n. دَلْوٌ, (S, TA,) ↑ *I made the she-camel to go gently, or leisurely.* (S, K, TA.) — And دَلَوْتُهُ and ↑ دَالَيْتُهُ ↑ *I was gentle with him;* namely, a man; (S, K, TA;) *treated him with gentleness or blandishment, soothed him, coaxed him, or wheedled him;* (S, TA; and K in art. دلى [in which, as is said in the TK, دَاوَيْتُهُ is erroneously put, in some copies, for دَالَيْتُهُ];) *endeavoured to conciliate him.* (TA.) — See also 4, in three places.

2. تَدْلِيَةٌ [inf. n. of دلّى] signifies The *lowering* a thing; like ↑ إِدْلَاءٌ [inf. n. of 4]. (Bḍ in vii. 21.) You say, دَلَّى الشَّىْءَ فِى مَهْوَاةٍ *He let down the thing, made it to hang down, or let it fall, into a pit or the like.* (T,* M, TA.) And دَلَّاهُ مِنْ سَطْحٍ بِحَبْلٍ *He let him, or it, down from a house-top by means of a rope.* (Mgh.) And دَلَّى رِجْلَيْهِ مِنَ السَّرِيرِ [*He hung down his legs from the couch*]; and ادلى occurs in the same sense. (Mgh.) It is said in a trad., دُلِّىَ عَلَىَّ جِرَابٌ مِنْ شَحْمٍ مِنْ بَعْضِ حُصُونِ خَيْبَرَ, meaning [*A bag, or provision-bag, of fat*] *was let down, or let fall, upon me* [*from one of the forts of Kheyber*]. (Mgh.) See also 4. — And دَلَّى الشَّىْءَ *He made, or brought, or drew, the thing near* to another thing (مِنْ غَيْرِهِ); like إِدْلَاءٌ. (Har p. 173.) — دَلَّاهُ بِغُرُورٍ ↑ *He caused him to fall into that which he desired* [*to bring about*] *by exposing him to perdition, or destruction, or loss, without his knowledge;* from إِدْلَاءٌ ↑ الدَّلْوِ. (S.) [In the Kur vii. 21,] فَدَلَّاهُمَا بِغُرُورٍ means ↑ *And he caused them to fall* (فدلّاهما) into disobedience *by deceiving, or beguiling,* them: so says Aboo-Is-hák [Zj]: or ↑ *he excited their cupidity* [*with deceit, or guile*]; originating from the case of a thirsty man's being let down (يُدَلَّى) into a well in order that he may satisfy his thirst from its water, and his not finding water in it, so that he is let down into it with deceit, or guile: or it means *he emboldened them* to eat of the tree *with deceit, or guile;* originally دَلَّاهُمَا. (T.)

3. دَالَيْتُهُ: see 1.

4. أَدْلَيْتُ, [in the CK, erroneously, دَلَوْتُ,] and ↑ دَلَوْتُ; (K;) or أَدْلَيْتُ الدَّلْوَ, (T, S, M, Mgh, Msb, K,) inf. n. إِدْلَاءٌ; (T, Msb;) and الدَّلْوَ ↑ دَلَوْتُ, (S, Msb;) and الدَّلْوَ, (and app. بِالدَّلْوِ,) aor. أَدْلُو, (inf. n. دَلْوٌ;) (T, Msb;) *I let down the* دَلْو [*or bucket*] (T, S, M, Mgh, Msb, K) *into the well,* (T, S, Mgh, K,) *to fill it,* (T,) *or to draw water with it.* (M, Msb.) أَدْلِى دَلْوَكَ فِى الدَّلَاءِ [*Let down thy bucket with the* other *buckets*] is a prov. used in urging [a person] to strive, or labour, for gain; (TA;) originating from a company's assembling at a well, and letting down their buckets in order that every one of them may take his share of the water, or what is easily procurable by him thereof: meaning, use means to acquire, like as do others. (Har p. 167.) See also 2, in four places. — Hence, (Mgh,) ادلى بِحُجَّتِهِ ↑ *He adduced his plea, or the like,* (T, S, M, Mgh, K,) *correctly, or validly;* (T;) or *he defended himself by adducing it or urging it:* (S:) or *he established his plea, or the like, and so obtained his claim or demand or suit.* (Msb.) And in like manner you say, ادلى بِحَقِّهِ ↑ [*He urged, or established, his right or due*]. (TA.) — And ادلى بِمَالِهِ ↑ *He gave,* (دَفَعَ, M, K, TA,) *or presented, or offered,* (رَفَعَ, S, TA,) *his property,* (S, M, K, TA,) إِلَيْهِ [*to him*], (M,) or الى الحَاكِمِ [*to the judge*]. (S.) Hence, in the Kur [ii. 184], وَتُدْلُوا بِهَا إِلَى الحُكَّامِ, (S, K,) i. e. ↑ [And do not] *give it, or offer it, as a bribe to the judges:* (S,* TA:) or *and do not endeavour to conciliate with it the judges* in order that they may cut off for you what is the right of others: (T:) or *and do not throw it to the judges to be decided by them,* (Mgh, Bḍ, Jel,) or *as a bribe.* (Jel.) And in a letter of 'Omar, فَتُدْلُوا إِذًا إِلَيْكَ *And understand thou*

when an application is made to thee by litigants for the decision of a cause. (Mgh.) — And ادلى برجيه ‡ *He sought to bring himself near, to approach, or to gain access,* إِلَى غَيْرِهِ *to another,] by means of his relationship:* (Ṣ, K, TA:) and *he pleaded, or made intercession, thereby.* (TA.) وَقَدْ دَلَوْنَا ‡ بِهِ إِلَيْكَ, in a prayer for rain, of 'Omar, referring to El-'Abbás, i. e., accord. to the "Ghareebeyn," † *And we have sought to approach, or to gain access, to Thee by him,* app. means that they sought to obtain the mercy and aid of God [by means of his intercession], like as one seeks to get at, or obtain, the water by means of the دَلْو [or bucket]. (M.) One says also, أَدْلَى إِلَى المَيِّتِ بِالبَنُوَّةِ وَنَحْوِهَا † *He was united to the dead by sonship, and the like;* from إِدْلَاءُ الدَّلْوِ. (Mṣb.) And فُلَانٌ يُدْلِي إِلَى المَيِّتِ بِذَكَرٍ † *Such a one is united with the dead by a male.* (Mgh.) — ادلى فيه means † *He said of him what was evil, or foul.* (M, K.) — And ادلى said of a horse &c., *He put forth his yard, for the purpose of staling or covering;* (M, K;) as also ♦ دَلَى said of an ass, as is also the former verb. (M.) — See also 1, first and second sentences.

5. تدلّى *It was let down or lowered; it hung down, or dangled; it was let down;* (T, * M, Mgh;) into, and over, a pit or the like; (M;) *it hung* (K) from (مِنْ) a tree; (Ṣ, K;) *it hung down as a fruit* [from a tree]. (Bḍ in iii. 8.) [Hence,] تدلّى عَلَيْنَا مِنْ أَرْضِ كَذَا *[He, or it, came down, or descended, upon us from such a land].* (TA.) And تدلّى بِالشَّرِّ *He descended upon one with evil, or mischief.* (TA.) — Also *He drew near, or approached:* (K in art. دلى:) or *he drew near, or approached, [from above, or] after being high.* (IAạr, T.) Accord. to Fr, ثُمَّ دَنَا فَتَدَلَّى [in the Ḳur liii. 8] means ثُمَّ تَدَلَّى فَدَنَا (T,) i. e. *Then he* (Gabriel) *hung down* from the highest region of the sky, *and so drew near* to the Apostle: showing that he took him up without becoming separated from his place: or the meaning of the phrase, as it stands, is, *then he drew near* to the Prophet, *and he clung* to him: (Bḍ:) but accord. to Zj, it means *then he drew near, and drew nearer;* and is like the phrase دَنَا فَلَانٌ مِنِّي وَقَرُبَ. (T. [See also another explanation in what follows.]) — And *He was, or became, lowly, humble, or submissive;* or *he lowered, humbled,* or *abased, himself.* (IAạr, T; and K in art. دلى.) — In the saying of a poet,

* كَأَنَّ رَاكِبَهَا غُصْنٌ بِمُرْوَحَةٍ *

* إِذَا تَدَلَّتْ بِهِ أَوْ شَارِبٌ ثَمِلُ *

تدلّت may be quasi-pass. of دَلَّاهُ, inf. n. دَلْوٌ, signifying "he drove, or urged on, gently:" or it may be for تَدَلَّلَتْ: [so that the meaning may be, *As though her rider were a branch of a tree in a place over which the wind was blowing, when she became urged on gently with him, or an intoxicated drinker:* or, *when she emboldened herself with him,* &c.:] (M:) [for] تَدَلَّى is also *syn. with* تَدَلَّلَ: (Ṣ, K:) and [J says that] this is its meaning in the saying in the Ḳur [otherwise explained above] ثُمَّ دَنَا فَتَدَلَّى: being like يَتَمَطَّطُ in the Ḳur [lxv. 33], i. e. يَتَمَطَّطُ. (Ṣ.)

12. اِدْلَوْلَى, of the measure اِفْعَوْعَلَ, *He hastened, made haste, sped, or went quickly;* (Ṣ;) [like اذلولى.]

دَلْوٌ: see what next follows.

دَلْوٌ [*A bucket,* generally *of leather;*] *a certain thing with which one draws water;* (Ṣ, TA;) *a vessel with which one draws water from a well;* (KL;) *well known;* (T, K;) in Pers. دول [i. e. دُول, pronounced "dól"]: (MA:) masc. and fem.; (M;) sometimes masc.; (K;) mostly fem., (M, Mṣb,) and thus accord. to the more approved usage: (M:) pl. (of pauc., T, Ṣ, Mṣb) أَدْلٍ, (T, Ṣ, M, Mṣb, K,) of the measure أَفْعُلٌ, (originally أَدْوُلٌ,) (Ṣ,) and (of mult., T, * Ṣ, Mṣb) دِلَاءٌ (T, Ṣ, M, Mṣb, K) and دُلِيٌّ, (Ṣ, M, Mṣb, K,) which is of the measure فُعُولٌ (Ṣ, Mṣb) originally, (Mṣb,) and دِلًى (T, M, K, omitted in the CK) and دُلًى, omitted here by the author of the K but mentioned by him in art. نحو, (TA,) and ♦ دَلَا; (K; [there said to be like عَلًى; but correctly دَلًى;]) or دَلًا is *syn.* with دَلْوٌ, and its sing. [or n. un.] is ♦ دَلَاةٌ; (Ṣ, M;) like as that of فَلْوٌ is فَلَاةٌ; (M;) [for] دَلَاةٌ is *syn. with* دَلْوٌ: (T:) or دَلَاةٌ signifies, (K,) or signifies also, (M,) *a small* دَلْوٌ. (M, K. [But in the M, in one place, it seems to be stated that, accord. to some, دَلَاةٌ and دَلًا signify the same, in a pl. sense: for, after the pls. of دَلْوٌ, it is added, وَهِيَ الدَّلَاةُ وَالدَّلَا. I think, however, that he who first said this meant thereby that الدَّلَاةُ and الدَّلَا signify, respectively, the same as الدِّلَاءُ and الدُّلِيُّ &c.]) [Hence the saying, اتْبَعِ الدَّلْوَ بِرِشَائِهَا: see 4 in art. تبع.] As masc., it has for its dim. ♦ دُلَيٌّ: as fem., ♦ دُوَيْلَةٌ. (Mṣb.) See also دُلَيَّةٌ. — And hence, (M,) الدَّلْوُ ‡ [*The sign of Aquarius;*] *one of the signs of the Zodiac.* (Ṣ, M, K.) — And † *The hopper of a mill.* (Golius on the authority of Meyd.) — And † *A certain mark made with a hot iron upon camels;* (Ṣ, K;) app. in the form of a دَلْو [properly so called]. (TA.) — And † *Calamity, misfortune, or mischief.* (Ṣ, K.) So in the saying, جَاءَ فُلَانٌ بِالدَّلْوِ † *[Such a one brought calamity,* &c.]. (Ṣ.)

دَلَاةٌ: see the next preceding paragraph. — [Hence,] † *A share, or portion:* so in the saying of a rájiz,

* آلَيْتُ لَا أُعْطِي غُلَامًا أَبَدَا *

* وَلَاتَهُ إِنِّي أُحِبُّ الأُسْوَدَا *

meaning [*I have sworn,* or, emphatically, *I swear, I will not give a boy, ever,*] *his share, or portion,* of love, or affection: [*verily I love El-Aswad:*] El-Aswad was the name of his son. (Ṣ, TA.)

دُلَيَّةٌ: } دُلَيَّةٌ: } see دَلْوٌ, of which they are dims.

دَالٍ *Pulling up, or out,* a دَلْو [or bucket] from a well: (T:) and occurring in poetry in the sense of مُدْلٍ [meaning *letting down* a دَلْو into a well]: (Ṣ:) pl. دَلَاةٌ. (TA.)

دَالِيَةٌ *A* [*water-wheel, or machine for irrigating land, such as is called*] مُنْجُنُون, (Ṣ, M, K,) *that is turned by an ox or a cow:* (Ṣ:) and [*such as is called*] نَاعُورَة: (K:) or the نَاعُورَة is turned by water: (Ṣ:) and *a thing made of palm-leaves* (M, K) *and pieces of wood, with which water is drawn [for irrigating land] by means of ropes, or cords,* (M,) [app. *held and drawn at one end by a man, and at the other end] tied to a tall palm-trunk:* (M, K:) it is *a bucket* (دَلْو), and *the like, with pieces of wood made in the form of a cross,* [i. e. *with two pieces of wood placed across and so tied together,*] *the two arms of which are bound to the top* [or *rim*] *of the bucket; then one end of a rope is tied to it, and the other end to a palm-trunk standing at the head of the well; and one irrigates [land] with it* [app. *by drawing and swinging it up by means of another, or of the same, rope*]: the word is of the measure فَاعِلَة in the sense of the measure مَفْعُولَة [because it is pulled up]: the pl. is دَوَالٍ: El-Fárábee deviates from others, by explaining it as meaning a مُنْجُنُون; and J follows him: (Mṣb:) [a similar apparatus for irrigating land is used in the northern parts of Egypt, called قَطُوفَة and ♦ دَلْو: it consists of *a bowl-shaped bucket, with four cords attached to its rim: two men, each holding two of the cords, throw up the water by means of it into a trough or trench:* accord. to Mṭr,] the دَالِيَة is *a tall palm-trunk set in the manner of the machine with which rice is beaten [to remove the husks], having at its head a large bowl, with which water is drawn [for irrigating land].* (Mgh.) — Also *Land that is irrigated by means of the* دَلْو [or *bucket*] *or the [machine called]* مُنْجُنُون [mentioned above]. (M, K.) — And the pl., دَوَالٍ, *Unripe dates hung, and eaten when they become ripe.* (T, K.) *Hung fruit.* (Bḍ in iii. 8. [But perhaps الثِّمَار is there a mistranscription for الثُّمَّار.]) — Also (i. e. the pl.) *Black grapes, but not intensely black,* (AḤn, M, K,) *the bunches of which are the largest of all bunches, appearing like goats hung [upon the vines]: the berries thereof are coarse, breaking in the mouth, and round; and are dried.* (AḤn, M.) [See also دَوَالِيٌّ, in art. دول.] — [The sing. also signifies *A grape-vine* itself: and *a shoot* of a grape-vine: pl. as above.]

دلى

1. دَلِيَ, (IAạr, T, K,) aor. ـِ, inf. n. دَلًى, (TK,) *He was, or became, confounded, or perplexed, and unable to see his right course.* (IAạr, T, K.)

3 and 5, mentioned in this art. in the K: see art. دلو.

دمى

1. دَمَّ, (Ṣ, M, Mṣb, K, &c.,) aor. ـِ, (Ṣ, M, Mṣb,) inf. n. دَمٌّ, (T, M, Mṣb,) *He smeared, or*

did over, (Ṣ, M, Mṣb, Ḳ,) a thing, (Ṣ, M, Ḳ,*) or the face, (Mṣb,) *with any kind of dye* [*or the like*]: (Ṣ, Mṣb:) and a house, or chamber, *with* [*plaster of*] *gypsum*, (T, M, Ḳ,) or *with mud or clay*, (T,) and *with* [*a wash of*] *quick lime*: (TA:) and a ship *with tar*: (M, Ḳ:) and an eye, externally, (Lth, T, Ḳ,) or a pained eye, externally, (M,) *with a* دِمَار, (Lth, T, M, Ḳ,) i. e. any *medicinal liniment*, (Lth, T,) *such as aloes, and saffron*; (TA;) as also ↑ دِمَّار: (Kr, M, Ḳ:) [or this latter, probably, has an intensive signification: see also R. Q. 1:] and دَمَّثَ, aor. and inf. n. as above, said of a woman, *she smeared* the parts around her eye *with aloes or saffron*: (M:) or دَمَّثَتِ العَيْنَ *she applied a collyrium to the eye*; or *smeared it with a* دِمَار. (Mṣb.) You say also, دَمَّرَ القِدْرَ, aor. and inf. n. as above, *He smeared*, or *did over*, *the* [*stone*] *cooking-pot with blood or spleen*, [*or with liver*, (see دِمْيَر,)] *after repairing it*: (Lḥ, M:) and دَمَّثَ *it* (the [stone] cooking-pot) *was smeared*, *or done over*, *with blood or spleen* [*or liver*], *after it had been repaired*: (T:) or *was plastered with mud or clay*, *and with gypsum*. (TA.) And دَمَّرَ الصَّدْعَ, aor. and inf. n. as above, *He smeared over the crack* with blood and burnt hair mixed together; as also ↑ دَمَّمَهُ. (M.) — [Hence,] دَمَّرَ بِالشَّعِيرِ, said of a camel &c., ↑ *He was*, or *became*, *loaded* [*or overspread*] *with fat*; syn. أَوْقَرَ. (So accord. to different copies of the Ṣ.) And دَمَّرَ [alone], inf. n. as above, ↕ *He* (a camel) *had much fat and flesh*, *so that one could not feel in him the prominence of a bone*. (T, TA.) And دَمَّرَ وَجْهَهُ حُسْنًا ↑ *His face was* [*flushed*,] *as though it were overspread*, *with beauty*. (M.) — [Hence also,] بِئْرٌ دُمَّثَتْ عُيُونًا [so I find it written, but I think it should be دُمِّثَتْ,] meaning ↕ *What did she bring forth? or what has she brought forth? a male or a female?* and دُمِّثَتْ فُلَانَةُ بِغُلَامٍ [the verb (here written without any vowel-sign) being app. دُمِّثَتْ, meaning دُمِّثَتْ عُيُونَاهَا, because offspring, and especially boys, are among the things by which the eye is said to be refreshed, as it is by the application of a دِمَّار,] ↕ *Such a woman brought forth a boy*. (TA.) — دَمَّرَ الأَرْضَ, (M, Ḳ,) aor. and inf. n. as above, (M,) *He made the earth*, or *ground*, *even*, (M, Ḳ,) as is done after turning it over for sowing. (M.) And دَمَّرَ جُحْرَهُ, said of the Jerboa, (T, Ṣ, M, Ḳ,) aor. and inf. n. as above, (T,) *It stopped up the mouth of its hole with its* نَسِيشَة [*or earth which it had extracted*]: (T:) or *it filled up its hole with earth*: (Ṣ:) or *it covered over its hole and made it even*. (M, Ḳ.) And دَمَّرَ الكَمْأَةَ *He made the earth*, or *dust*, *even over the truffles*. (Ḳ.) And دَمَّثْتُ عَلَى الشَّيْءِ *I covered over the thing*; (T, TA;) as also دَمَمْتُ الشَّيْءَ: (Ḥam p. 461: [see also R. Q. 1:]) and in like manner, دَمَّثَتْ عَلَيْهِ القَبْرَ [*I covered up the grave over him*]: and ↑ دَمْدَمْتُ عَلَى الشَّيْءِ *I buried the thing*, *making the ground even over it*. (T, TA.*) — دَمَّرَ رَأْسَهُ, (Ḳ,) or دَمَّرَ, (T, M,) aor. and inf. n. as above, (M,) ↑ *He broke his head*: (M, Ḳ:) or *he struck*, or *beat*, *and broke*, *his head*: (T:) or it signifies, accord. to Lḥ, (M,) or signifies also, (Ḳ,) *he struck*, or *beat*, *his head*, (M, Ḳ,) *whether he broke it or not*. (M.) And دَمَّرَ ظَهْرَهُ, aor. and inf. n. as above, ↕ *He struck*, or *beat*, *his back* with a brick, (M, TA,) and with a staff or stick, or with a stone: a tropical meaning, as is said in the A. (TA.) — دَمْدَمَ, (Lḥ, T, M, Ḳ,) aor. as above, (Lḥ, T, M,) and so the inf. n., (M,) ↑ *He crushed them* (عَلَيْهِمْ), *and destroyed them*; (Lḥ, T, M, Ḳ:) as also ↑ دَمْدَمَهُمْ and عَلَيْهِمْ: (M, Ḳ:) or this last (دمدم عليهم) signifies *He* (God) *destroyed them*: and ↑ دَمْدَمْتُ الشَّيْءَ *I made the thing to cleave to the ground*, *and scattered it*, *or broke it*, *destroying it*. (Ṣ.) ↑ فَدَمْدَمَ عَلَيْهِمْ رَبُّهُمْ (M, TA,) in the Ḳur [xci. 14], (TA,) means *And their Lord crushed them* (عَلَيْهِمْ), *and destroyed them*: (M, TA:) or *made punishment to fall*, or *come*, *upon them in common*, or *universally*: expl. by أَطْبَقَ عَلَيْهِمْ العَذَابَ: (Zj, T, Bḍ, Jel, TA:) or *made the earth to quake with them*: (Fr, T, TA:) or *was angry with them*: (IAmb, T:) or *spoke to them in anger*: (TA:) for [the inf. n.] دَمْدَمَةٌ signifies *the being angry*: (M, Ḳ:) and the *speaking so as to disquiet*, or *agitate*, *a man*: (T, TA:) and دَمْدَمَ عَلَيْهِ *he spoke to him in anger*. (M, Ḳ.) You say also, دَمَّرَ فُلَانًا, meaning *He* (a man, IAạr, T) *punished such a one fully*, or *completely*; (IAạr, T, Ḳ;) as also ↑ دَمْدَمَ: (TA:) [or perhaps دَمْدَمَ عَلَيْهِ for Az says, in another place, at the close of this art.,] IAạr says that دَمْدَمَ signifies *he punished fully*, or *completely*; or *inflicted a full*, or *complete*, *punishment*. (T.) — دَمَّرَ الحَجَرَ, (Ḳ,) nor. and inf. n. as above, (TA,) said of a stallion horse, *He leaped the mare*. (Ḳ.) — دَمَّرَ, (M, Ḳ,) aor. and inf. n. as above, (M,) also signifies *He hastened*; syn. أَسْرَعَ [app. in a trans. sense; for otherwise, accord. to rule, the aor. should be يَدْمُرُ, with kesr]. (M, Ḳ, TA. In the Ḳ, [erroneously,] أَسْرَعَ.) — دَمَّرَ; (T, Mṣb;) sec. pers. دَمَّمْتَ, (Ṣ, M, Mṣb, Ḳ,) aor. ـِ (Ks, Lḥ, T, Ṣ, M, Mṣb, Ḳ) and ـُ; (Ṣ, M, Ḳ;) and دَمَمْتَ, (M, Mṣb, Ḳ,) aor. ـُ; (AZ, T, Mṣb;) and دَمَمْتَ, (T, M, Mṣb, Ḳ,) aor. ـِ; (T, Mṣb;) inf. n. (of the last, TA, or of all, M) دَمَامَةٌ; (Ṣ, M, Ḳ;) the last of these verbs mentioned by IKtt on the authority of Kḥ; (TA;) and [said to be] the only instance of its kind, among reduplicative verbs, (T, Mṣb, TA,) except نَبَمْتُ and شَرَرْتُ (Mṣb, TA) and فَكَكْتُ, mentioned in the Ḳ, and عَزَزْتُ الشَّاةَ, mentioned by IKh; (TA;) *He* (a man, T, Ṣ, Mṣb) *was*, or *became*, *such as is termed* دِمِّيرٌ [q. v.]: (Ks, Lḥ, T, Ṣ, Mṣb:) or *he did evil*; syn. أَثِمَ. (M, Ḳ. [See also 4.])

2: see 1, in two places.

4. ادمر *He did what was bad*, *evil*, *abominable*, or *foul*; syn. أَقْبَحَ (Lḥ, T, Ḳ) and أَثِمَ: (Lḥ, T: [see also 1, last sentence: in the Ḳ, also, and in the M, the sec. pers., أَدْمَمْتَ, is explained as meaning أَقْبَحْتَ الفِعْلَ, which is a pleonasm for أَقْبَحْتَ:]) or *he had a child*, or *offspring*, *borne to him such as is termed* دِمِّير (Ḳ, TA) or قَبِيحٌ دَمِيرٌ (so in the CḲ) *in make*. (TA.)

R. Q. 1. دَمْدَمَ, [inf. n. دَمْدَمَةٌ,] *He smeared*, or *did over*, a thing *much*, or *exceedingly*, or *with energy*: and *he so covered over* a thing. (Ḥam p. 461. [But the context there indicates that the verb in these two senses should be correctly written دمّر.]) — See also 1, near the middle of the paragraph, and in five places after that.

دَمْ: see دِمَام: — and دَامَّةٌ. — Also a dial. var. of دَمٌ [i. e. *Blood*: see art. دمو or دمى]: (Ḳ:) but ignored by Ks. (T, TA.)

دِمْ: see دِمِّير.

دَمَّةٌ: see دَامَّةٌ. — Also *A way*, *course*, *mode*, or *manner*, *of acting or conduct or the like*. (Ṣ, Ḳ.) — And *A certain game*. (Ṣ, Ḳ.)

دِمَّةٌ The *lodging-place*, or *nightly lodging-place*, (مَرْبِض,) [for which Golius appears to have read مَرْبِض,] of sheep or goats; (M, Ḳ, TA;) as though [originating] from its being befouled with urine and dung: occurring in a trad., in which it is said that there is no harm in praying in a دِمَّة of sheep or goats: (M, TA:) but some read, in this instance, دِمْنَة: and some say that دِمَّة is originally دِمْنَة. (TA.) — *A piece of* بَعْر [i. e. *camels'*, *sheep's*, *goats'*, or *similar*, *dung*]: (Ṣ, Ḳ: [in the CḲ, البَقَرة is erroneously put for البَعْرة:]) so called because of its despicableness. (TA.) — *A louse*; (Mṣb, Ḳ;) or a *small louse*: (M, TA:) or (so in the M, but in the Mṣb and Ḳ "and") *an ant*; (M, Ḳ;) because of its smallness; (TA;) or a *small ant*. (Mṣb.) — And hence, app., (M, TA,) ↑ *A short and contemptible* man. (M, Ḳ. [See also دِمِّير.]) — And *A cat*. (Ḳ.)

دِمَّر *Blood*, or *biestings*, *with which the crevices of stone cooking-pots are stopped up* (تُسَدّ: in the TT and CḲ, تُشَدّ). (IAạr, M, Ḳ, TA.)

دَمِيمَة: } see دَامَّةٌ.
دَمِيمَاء: }

دِمَام (T, Ṣ, M, Mṣb, Ḳ) and ↑ دَمٌ (M, Ḳ) *A thing* (Ṣ, M, Mṣb, Ḳ) *of any kind* (Ṣ, TA) *with which one smears*, or *does over*, (Ṣ, M, Mṣb, Ḳ,) *the face* [*&c.*]: (Mṣb:) said by some to be the *red pigment with which women redden their faces*: (Mṣb:) and particularly, [i. e. both these words,] (Ḳ,) or the former, (Ṣ,) *a medicinal liniment with which one smears the forehead of a child* (Ṣ, Ḳ) *and the exterior of his eyes*: (Ṣ:) or the former word, *a medicament with which the forehead of a child is smeared*, *called* حِضَاض or حُضَاض: and as some say, [the *pigment called*] نُؤُور: (TA:) and a *collyrium*, or *liniment*, *that is applied to the eye*: (Mṣb:) or *any medicament with which the exterior of the eye is smeared*; (Lth, T;) *such as aloes*, and *saffron*: (TA:) and *i. q.* بُصَارَة, which is applied to the gums. (T.) نُؤُور بِدِمَامِ, said of the feathers of an arrow, means

They were stuck fast with glue: (M, TA:) or *they were besmeared with blood.* (Ṣ in art. عصر) — Also, [i. e. both words,] (Ḳ,) or the former word, (T,) † *Clouds in which is no water;* (Ḳ, TA;) as being likened to the liniment so called. (TA)

دَمِيمٌ, applied to a قِدْر [or cooking-pot], (Ṣ, M, Ḳ,) or a بُرْمَة [meaning one of stone, see دمم,] (T,) *Smeared, or done over, with spleen* (T, Ṣ, M, Ḳ) or *liver* (M, Ḳ) or *blood* [or *bicstings*], (T, M, Ḳ,) *after being repaired;* (T, Ḳ:) as also مَدْمُومَةٌ (T, Lḥ, M, Ḳ) and ↑ دُمَّةٌ, with ḍamm, [app. pl. of دَمِيمٌ,] signifies cooking-pots (قُدُورٌ) *so] smeared.* (IAạr, TA.) — Also, (Ṣ, M, Ḳ,) applied to a man, (M, Mṣb,) *Foul,* or *ugly;* syn. قَبِيحٌ: (Ṣ, M:) or *contemptible:* (M, Ḳ ṙ) or *foul,* or *ugly,* (قَبِيحٌ) *in aspect, and small in body:* (Mṣb:) *not pleasing to the eyes:* (TA in art. بشع:) دَمِيمٌ relates to the stature; and دَمِيمٌ, to the dispositions: (IAạr, T:) app. from دُمَّةٌ signifying "a louse" and "a small ant:" (Mṣb:) [see also دُمَّةٌ:] fem. with ة: pl. دِمَامٌ and دَمَائِمُ; the former masc. (M, Mṣb, Ḳ) and fem., (M, Ḳ,) and the latter fem. (M, Mṣb, Ḳ.)

دُمًا [or دُمًى], and دُمَّانٌ, or دُمَّانٌ: see دَامَّانٌ.

دَمَّارٌ *One who repairs cooking-pots by cementing them.* (Golius from Meyd. See I.)

دَامَّانٌ and ↑ دُمَّانٌ and ↑ دُمَّةٌ (T, Ṣ, Ḳ) The *hole that is stopped up by the jerboa with the earth that it has extracted;* (T, TA;*) and so ↑ دُمًا [more properly written دُمًى], or ↑ دُمَّانٌ, each with ḍamm, (TA,) or ↑ دُمَّةٌ: (T, accord. to the TT:) or *one of the holes of the jerboa;* (Ṣ, Ḳ;) like رَاهِطَةٌ [q. v.]: (Ṣ:) [and so, app., ↑ دُمَّةٌ, accord. to the KL; there explained as signifying سوراخ موش دشتی;] and also, (Ḳ,) or the first and second, (M,) the *earth which the jerboa collects and extracts from its hole, and with which it stops up the entrance thereof;* (M, Ḳ:) or the *earth with which it stops up one of its holes:* (M:) and ↑ دَمَّانَةٌ also signifies the دَامَّانُ *of the jerboa:* (IAạr, Ḳ:) the pl. (of دَامَّانٌ, Ṣ) is دَوَامُّ. (Ṣ, Ḳ.)

دَيْمُومٌ and دَيْمُومَةٌ *A wide* [*desert such as is termed*] فَلَاة; (M, Ḳ, TA;) *in which journeying continues long* [for it is regarded by some as derived from دَوَامٌ, of which دَيْمُومَةٌ is also an inf. n.,]) *by reason of its far-extending:* (TA:) or *a* [*desert such as is termed*] مَفَازَة *in which is no water:* (Ṣ:) or *a level tract of land in which are no signs of the way, nor any road, nor water, nor any one to cheer by his presence:* pl. دَيَامِيمُ: which is explained as signifying *smooth deserts of which the extremities are far apart:* and أَرْض دَيْمُومَةٌ signifies *a land that is disapproved, disliked,* or *abominable.* (T in art. دور, and TA.)

مِدَمَّةٌ *A wooden implement with teeth, with which the earth, or ground, is made even,* (M, Ḳ,) *after it has been turned over for sowing.* (M.)

كُرٌّ مُدَمْدَمٌ (Ṣ, Ḳ*) [*A well*] *cased with stones or burnt bricks;* syn. مَطْوِىٌّ. (Ṣ, Ḳ.)

مُدَمْدَمٌ [*Smeared, or done over, with any kind of dye &c.*: fem. with ة]: see دَمِيمٌ. — [Hence,] *Red.* (Ṣ.) — And † *Fat in the utmost degree;* (M, Ḳ;) *full of fat;* (Ṣ, M, Ḳ;) as though smeared therewith: (M:) applied to a camel &c.; (Ṣ;) or to a human being, and an ass, and a bull, and a sheep or goat, and any beast. (TA.) [Accord. to the KL, it signifies also *Heavily laden:* but the right explanation is probably *laden with fat:* see دَمْدِمٌ بِالشَّحْمِ, in the first paragraph of this art.]

دمث

1. دَمُثَ, (Ṣ, M, A, &c.,) aor. ـُ, (Ṣ, A, Mṣb, Ḳ,) inf. n. دَمَاثَةٌ, (Ṣ, M, Mgh, Mṣb,) sometimes contracted into دَمُثَ, (Mṣb,) *It* (a place, A, Mgh, Mṣb, Ḳ, or other thing, A, Ḳ) *was,* or *became, soft and even:* (M, A, Mgh, Mṣb, Ḳ:) or *it* (a place) *was,* or *became, soft and sandy.* (Ṣ.) — And دَمِثَ, (Mṣb,) [i. e. دَمُثَ, or دَمَثَ as above,] inf. n. دَمَاثَةٌ (Ṣ, M, A, Mgh, Mṣb, Ḳ) and دُمُوثَةٌ (M, TA) and دَمُثَ, (A,) or دَمِثَ, (Mgh,) [*He* (a man) *was,* or *became, easy in nature,* or *disposition.* (Ṣ, M, A, Mgh, Mṣb, Ḳ.)

2 دَمَّثَهُ, (T, M, A, Mṣb,) inf. n. تَدْمِيثٌ, (Ṣ, Ḳ,) *He made it even,* (T, A,) or *soft,* (Ṣ, Ḳ,) or *soft and even;* (Mṣb;) namely, a place, (T, A, Mṣb,) or a bed, or place on which to lie: (Ṣ:) and (A) *he macerated it,* namely, a thing, *and mashed it,* (M, A,) with his hand, (A,) *in order that it might become soft.* (M, A.) [Hence,]

دَمِّثْ لِجَنْبِكَ قَبْلَ اللَّيْلِ مَضْطَجَعًا

(T,) or مَضْجَعًا, (A,) [lit. *Make soft and even for thy side a bed, or place on which to lie, before night, or before sleeping;*] a prov., meaning † *prepare for an event before its happening.* (T,* A.) [Hence also,] دَمَّثَ مَجْلِسَهُ مِنَ النَّارِ, i. e. [*Whoso lieth against me, verily*] *he will make even,* meaning *will prepare, his sitting-place in the fire* [*of Hell*]; a saying of Mohammad. (Mgh.) — [And hence,] دَمَّثَ الحَدِيثَ, (T, A,) inf. n. as above, (Ḳ,) † *He mentioned* (T, A, Ḳ) *the beginning of* (T, A) *the tradition,* or *story.* (T, A, Ḳ.) You say, دَمِّثْ لِى ذٰلِكَ الحَدِيثَ حَتَّى أَطْعَنَ فِى خَوْضِهِ † *Mention thou to me the beginning of that tradition, or story, in order that I may know the manner thereof* (T, A) *and how I should enter upon it* [*so that I may push on in it*]. (A.)

4. مَا كَانَ أَدْمَثَ فُلَانًا وَأَلْيَنَهُ † *How easy in nature, or disposition, was such a one!* [*and how gentle was he!*]. (Ṣ, TA.)

دَمْثٌ: see دَمِثٌ, in two places.

دَمَثٌ: see the next paragraph, in three places.

دَمِثٌ *Even, or soft;* applied to a valley, and to anything: (T:) or a place *soft and even;* (Mgh, TA;) as also ↑ دَمِيثٌ, (A,) and ↑ دَمْثٌ, or ↑ دَمَثٌ; the last also explained as a subst., meaning *an even,* or *a soft, tract of land;* app. an inf. n. used as a subst.: (Mgh:) or دَمِثٌ [in one copy of the Ṣ erroneously written دَمِثٌ, and in another دَمْثٌ,] signifies a *soft and sandy* place; and its pl. is دِمَاثٌ: (Ṣ:) or a place *soft to the tread;* as also ↑ دَمَثٌ: and so this last applied to a tract of sand (رَمْلَة); as though it were an inf. n. used as an epithet [here meaning an epithet; wherefore it is used alike as masc. and fem. and sing. and dual and pl.]: and [for this reason] ↑ دَمَثٌ signifies also *plain,* or *soft, tracts of land;* pl. [of pauc.] أَدْمَاثٌ and [of mult.] دِمَاثٌ: (M:) or دِمَاثٌ has this last meaning; and its sing. is ↑ دِمَثَةٌ [with ة added to transfer the word from the category of epithets to that of substantives]; and دِمَاث consist of sands and of what are not sands: دِمَاثِىٌّ likewise is applied to *what is* [or *are*] *even and soft;* and its sing. is ↑ دِمَثِىَّةٌ (like as خَرِبَةٌ is sing. of خَرَائِبُ): (T: [but for دِمَثِىَّةٌ, in this last instance, I find ↑ دَمِيثَةٌ: if this be right, the pl. is agreeable with analogy; but if دِمَثِىَّةٌ be the sing., the pl. is anomalous:]) and دَمَثٌ is applied to sand, as meaning *not cohering.* (TA.) It is said in a trad., مَالِ إِلَى دِمَثٍ فَمَالَ فِيهِ (Mgh,) or ↑ دَمِيثٍ, (A, Mgh,) accord. to different readings, i. e. [*He turned to*] *a soft and even place* [*and made water upon it*]. (Mgh.) And you say, نَزَلْنَا بِأَرْضٍ مَيْثَةٍ دَمْثَةٍ [*We alighted, or alighted and abode, in a tract of land even, or soft, or soft and even*]. (A.) — Hence, (T,) † A man *easy in nature,* or *disposition,* (T, M, TA,) *and generous;* (T;) as also ↑ دَمِيثٌ: (TA:) and in the same sense ↑ دَمِيثَةٌ is applied to a woman; (T;) or دَمْثَةٌ; (TA;) she being likened to land so termed, because such is the best, or most productive, of land. (T, TA.) And دَمِثُ الأَخْلَاقِ † A man *easy in natural dispositions.* (A.)

دَمْثَةٌ, as a subst.: see دَمِثٌ, (of which, also, it is the fem.,) in two places.

دَمْثَةُ أَرْضٍ: see دَمِثٌ.

دَمِيثٌ: see دَمِثٌ, in two places.

دَمِيثَةٌ, as a subst., and as fem. of دَمِيثٌ: see دَمِثٌ, in two places.

أُدْمُوثٌ The *place of the* مَلَّة [*or hot ashes*] (Ṣ, L, Ḳ) *when bread has been baked there.* (Ṣ, L.)

دمج

1. دَمَجَ, [aor., accord. to a rule of the Ḳ, ـُ,] inf. n. دَمْجٌ; (Ṣ, A, Ḳ;) and ↑ اندمج (Ṣ, A, Mṣb, Ḳ) and ↑ ادَّمَجَ, as also ↑ إِدْمَجَ; (Ṣ, Ḳ;) *It* (a thing,

ṢA) *entered, and became firm,* فِى شَىْءٍ *in a thing:* (Ṣ, Ḳ:) *or it became firm and consolidated:* (A:) *or it entered, and became concealed,* in a thing: (A'Obeyd, Ṣ, Mṣb:) and the first and second, *he* (a wild animal) *entered* into his covert among trees: (A, TA:) and in like manner, the first, a man into his house or tent; as also ↑ دَمِجَ. (L.) — [Hence,] ↑ دَمَجَ بَعْضُهُ فِى بَعْضٍ [*It became intricate*]; said of darkness. (A, TA.) — And دَمَجَ أَمْرُهُمْ ↑ *Their affair, or case, was, or became, right, just, or sound, and consistent.* (A, TA.) — And دَمَجَتِ الرِّيحُ, (M, Ḳ,) aor. ـِ, inf. n. as above, (TA,) *The hare went quickly, with short steps:* (M, Ḳ:*) and in like manner دَمَجَ is said of a camel. (M.) ═ See also 4.

2: see 1.

3. دامجهُ, (A, L,) inf. n. مُدَامَجَةٌ, (L,) ↑ *He agreed with him,* [and *he aided him,* (see 6,)] عَلَيْهِ [*against him, or respecting it, or to do it*]. (L, A.) — And ↑ [*He soothed, coaxed, wheedled, or cajoled, him, as though concealing enmity:* for its inf. n.] مُدَامَجَةٌ is like مُدَاجَاةٌ. (Ṣ.)

4. ادمج *He wrapped* a thing *in a garment,* or *piece of cloth.* (Ṣ, Ḳ. [Said in the TA to be tropical: but for this there is no reason that I can see.]) — *He rolled up tightly* a طُومَار [or scroll]; syn. شَدَّ إِدْرَاجَهُ. (A, TA.) — *He twisted:* or *he twisted well* a rope: or *he twisted it firmly, making it slender.* (TA.) And ادمجت, said of a female comber and dresser of hair, (A, L,) *She rolled,* or *made round,* (أَدْرَجَتْ,) *and made smooth,* the locks of a woman's hair: (A:) or *she plaited* such locks; as also ↑ دَمَجَتْ, inf. n. دَمْجٌ. (L.) — ↑ *He,* or *it, made* a horse *lean, lank,* or *light of flesh, or slender,* or *lank in the belly.* (TA.) ↑ أَدْمَجَ [as inf. n. of أَدْمَجَ, not of أَدْرَجَ,] signifies ↑ The *being slender in the waist,* or *middle.* (KL.) [See also 7.] — ادمج كَلَامَهُ ↑ *He disposed his words in a closely-connected order:* (A:) or *he made his speech vague.* (Mṣb.)

5. تدمّج فِى ثِيَابِهِ ↑ *He wrapped himself in his clothes,* in consequence of his feeling the cold. (A.)

6. تدامجوا ↑ *They agreed together:* (A:) [*they conspired together:*] *they leagued together,* (A,) *and aided one another.* (Ṣ, A, Ḳ.*) You say, تدامجوا عَلَيْهِ ↑ *They aided one another,* (Ṣ,) or *leagued together, and aided one another,* (A, TA,) *against him.* (Ṣ, A, TA.)

7. اندمج: see 1. — Also, said of a horse, ↑ *He was, or became, lean, lank, or light of flesh, or slender, or lank in the belly.* (A, TA.)

8. ادْمَجَّ: see 1.

دَمْجٌ *A plaited, or braided, lock of hair.* (L, Ḳ.*)

دَمْجٌ *A* [*friend, or companion, such as is termed*] خِدْن; and *an equal.* (Ḳ.)

صُلْحٌ دَمَاجٌ (Ṣ, A, Ḳ) and ↑ دِمَاجٌ (A, Ḳ) ↑ *A peace, or reconciliation, that is secret, or concealed:* (Ḳ, TA:) or *as though secret, or concealed;* from مُدَامَجَةٌ [inf. n. of 3]: (Ṣ:) or *firmly established:* (A, Ḳ:) or *complete, and firmly established:* (Az, Ṣ:) or *that is not made with any malicious intention.* (AA.) And أَمْرٌ دَمَاجٌ ↑ *A right,* or *just, affair* or *case.* (TA.) The saying of a poet, cited by IAar,

يُحَاوِلْنَ صَرْمًا أَوْ دَمَاجًا عَلَى الخَنَى

[which may app. be correctly rendered *Do they* (referring to women) *seek to affect a severing of the tie of union, or a confirming thereof notwithstanding the calamities of fortune?*] is explained as meaning, they make a show of union outwardly sound but inwardly unsound; from أَدْمَجَ الحَبْلَ signifying "he twisted firmly the rope." (TA.)

دَمَاجٌ: see the next preceding paragraph.

دُمْجٌ inf. n. of 1. (Ṣ, A, Ḳ.) — Also *Smoothness;* or the *being smooth:* in this sense extr., inasmuch as it [is an inf. n. that] has no unaugmented triliteral-radical verb belonging to it. (L.)

دَمْجٌ: see مُدْمَجٌ.

دُمْجٌ دَامِجٌ ↑ *Dark night:* (Ṣ, Ḳ,* TA:) or *night of intricate darkness.* (A.)

مُدْمَجٌ, applied to a man, ↑ *Well knit together,* like a rope firmly twisted; as also ↑ مُدَمَّجٌ: and in like manner, مُدْمَجَاتُ الخَلْقِ, applied to women, ↑ *of a frame well knit together;* and so ↑ دُمَّجٌ, of which ISd found no singular. (L.) And accord. to Lth, ↑ مُدَمَّجٌ, applied to the back, and to a limb, or member, means ↑ [*Well compacted, or rounded, and smooth;*] *as though made round and smooth* (أُدْرِجَتْ وَمُلِسَتْ) as when the female comber and dresser of hair plaits the locks of a woman's hair: (TA:) [or this may be a mistranscription for مُدْمَجٌ; for it is said that] مُدْمَجٌ signifies *round and smooth;* syn. مُدْمَلَجٌ; (Ḳ:) مُدْرَجٌ مَعَ مَلَاسَتِهِ: (Ṣ:) and, applied to a back, *made smooth.* (L.) — Also ↑ *An arrow that is used in the game called* المَيْسِر. (Ṣ, Ḳ.) El-Ḥárith Ibn-Hillizeh says,

أَلْفَيْتَنَا لِلضَّيْفِ خَيْرَ عِمَارَةٍ
إِلَّا يَكُنْ لَبَنٌ فَعَطْفُ الدُّمَّجِ

[*Thou hast found us to be, for the guest, the best tribe: if there is not any milk, then is the shuffling of the gaming arrow*]: meaning, if there is not any milk, we shuffle the gaming arrow for [the purpose of deciding who shall supply] the camel to be slaughtered, and we slaughter it for the guest. (Ṣ.)

مُدَمَّجٌ: see the next preceding paragraph.

مِدْمَاجَةٌ *A turban;* syn. عِمَامَةٌ; (AHeyth, Ḳ;) a rare instance of the addition of ة to the measure مِفْعَالٌ: or it seems to be an epithet applied to a turban, meaning *firmly wound.* (AHeyth.)

مُنْدَمِجٌ: see مُدْمَجٌ. — Also *Round,* or *rounded;* as an epithet applied to a نَصْل [i. e. the head of an arrow or of a spear &c.] (Ṣ.)

دمر

1. دَمَرَ, aor. ـُ, (T, M, A, Mṣb, &c.,) inf. n. دَمْرٌ (T, M, MF, TA) and دَمَارٌ (MF, TA) and دُمُورٌ (MF,) or دَمَارٌ is a simple subst., (Mṣb,) and دُمُورٌ is an inf. n. of دَمَرَ in a trans. sense, (TA,) *It* (a people, T, M, A, or a thing, Mṣb) *perished:* (T, M, A, Mṣb, TA:) or *perished utterly.* (TA.) ═ See also 2. — دَمَرَ عَلَيْهِمْ, (Ṣ,* M, A, Ḳ,) aor. ـُ, (Ṣ, M,) inf. n. دُمُورٌ (Ṣ, M, A, Ḳ) and دَمْرٌ, (M,) *He intruded upon them; went, or came, in to them without permission:* (Ṣ,* M, A, Ḳ:*) or *intruded upon them in an evil manner.* (Ḳ.) It is said in a trad., مَنْ سَبَقَ طَرْفُهُ اسْتِئْذَانَهُ فَقَدْ دَمَرَ *He whose look precedes his asking permission* [does that which is as bad as the act of him who] *enters without permission.* (Ṣ,* TA.) And it is said, إِذَا دَخَلْتَ الدُّورَ إِيَّاكَ وَالدُّمُورَ *When thou enterest houses,* [meaning, desirest to enter them,] *beware of entering without permission.* (A.)

2. دَمَّرَهُ, (Ṣ, Mṣb,) and دَمَّرَهُمْ, (T, M, A,) and دَمَّرَ عَلَيْهِ, and عَلَيْهِمْ, (M, A,) inf. n. تَدْمِيرٌ; (T, Ṣ, M, Ḳ;) and ↑ دَمْدَمَ, (M, TA,) inf. n. دَمْدَمَةٌ, (Ḳ, TA,) and, accord. to the Ḳ, دَمَارٌ [which is omitted in the CḲ] and دَمَارَةٌ, but this is wrong, (MF, TA,) for the second and third of these three inf. ns., (TA,) or all of them, (MF,) are of دَمَرَ in the intrans. sense explained above; (MF, TA;) *He* (God, M, TA) *destroyed,* (Ṣ, M, Mgh, Mṣb, Ḳ,*) or *destroyed utterly,* (A, TA,) *him,* or *it,* or *them.* (Ṣ, M, A, Mgh, Mṣb, TA.) And دَمَّرَ السَّيْلُ المَكَانَ *The torrent destroyed the place.* (TA from a trad.) ═ دَمَرٌ, (TḲ,) inf. n. as above, (Ṣ, Ḳ,) *He* (a sportsman) *fumigated his* قُتْرَة [or *lurking-place*] *with fur,* or *soft hair,* [*of camels,*] *in order that the wild animals might not perceive his smell.* (Ṣ, Ḳ.) [See also the act. part. n., below.]

3. دامر اللَّيْلَ ↑ *He passed the night sleepless:* (A:) or *he endured, or braved, the difficulty, or trouble, of the night, and passed it sleepless.* (Ḳ.)

دَمْرٌ: see دَامِرٌ, in two places.

دَمْرَاءُ A ewe, or she-goat, *having little milk.* (Ḳ.) — And One *short in make.* (TA.) — Applied to a woman, and to others, [i. e. applied also to a company of people, جَمَاعَةٌ, (TḲ,)] *Wont to intrude upon others; to go, or come, in to them without permission.* (Ḳ,* TA.)

دَمَارٌ, (Ṣ, A, Mṣb,) a simple subst., (Mṣb,) and ↑ دَمَارَةٌ (MF, TA) and ↑ دُمُورٌ, (MF, [but see 1,]) *Perdition:* (Ṣ, A, Mṣb, &c.:) or *utter perdition.* (TA.) You say, حَلَّ بِهِمُ الدَّمَارُ *Perdition* [or

utter perdition] befell them. (A.) And مَا رَأَيْتُ مِنْ خَسَارَتِهِ وَدَمَارَتِهِ ودَبَارَتِهِ [What sawest thou of his error and his perdition and his state of destruction?]. (T.)

دُمُورٌ: see the next preceding paragraph.

دَمَارَةٌ: see دَمَارٌ, in two places.

دُمَارِيٌّ: see تَدْمُرِيٌّ.

دَامِرٌ A man in a state of perdition, in whom is no good. (M.) And رَجُلٌ خَاسِرٌ دَامِرٌ (Yaʼkoob, T, M, A) and خَسِرٌ وَدَمِرٌ (Lḥ, T, M) [A man erring and perishing]: Lḥ says that دَمِرٌ in the latter phrase is an imitative sequent to خَسِرٌ: but [ISd says,] I think that خَسِرٌ is a verbal epithet, and دَمِرٌ a possessive epithet. (M.) [See also art. خسر.]

دَامِرِيٌّ: see تَدْمُرِيٌّ.

دَيْمَرِيٌّ A sharp and pertinacious man. (K.) [And so دَيْمَرِيٌّ, q. v.]

دَمْرِيٌّ, applied to a man, Ignoble, or mean. (M.) — بَيْضٌ دَمْرِيٌّ (T, S, M) and دُمَارِيٌّ and دُمَارِيٌّ (M) A jerboa that is small and short: (S:) or of vile make, (T, M,) with broken nails, (M,) and tough flesh: (T, TA:) or the kind called مَاعِز of jerboas, (T, M,) short and small, without nails to its legs, and not quickly overtaken: it is smaller than the شَفَارِيّ: (M:) this latter is the فَأْر thereof, and is characterized by its having a nail in the middle of its leg, in the place of the spur of the cock. (T.) — Hence, (TA,) أُذُنٌ تَدْمُرِيَّةٌ † A small ear. (K.) = Any one: so in the saying, مَا فِي الدَّارِ تَدْمُرِيٌّ (Fr, T, K*) and تُدْمُرِيٌّ (K) and دَامِرِيٌّ (A, TA) [There is not in the house any one]; like تَامُرِيٌّ &c. (TA.) One says also of a beautiful woman, مَا رَأَيْتُ تَدْمُرِيًّا أَحْسَنَ مِنْهَا, (K, TA,) i. e. [I have not seen] any one [more beautiful than she]. (TA.) = تَدْمُرِيَّةٌ an appellation of Certain dogs, not such as are called سَلُوقِيَّةٌ nor such as are called كُرْدِيَّةٌ. (M.)

مُدَمِّرٌ A sportsman who fumigates his قُتْرَة [or lurking-place] with fur, or soft hair, (M, A,) of camels, (M,) in order that the wild animals may not perceive his smell. (M, A.) — And hence, or because he rushes upon the game unperceived, and [as it were] without permission, † A skilful, or skilled, sportsman. (A.)

دمع

دَمَعَ, aor. ـَ, (S, Msb, K,) inf. n. دَمْعٌ (S, Msb) and دَمَعَانٌ and دُمُوعٌ; (TA;) and دَمِعَ, (AO, S, Msb, K,) aor. ـَ, (Msb, K,) inf. n. دَمَعٌ; (AO, S, Msb, TA; [in one copy of the S, دَمْعٌ, which is a mistake;]) or only دَمَعَ, with fet-ḥ to the م; (AZ, Ks;) The eye shed tears. (S, Msb, K.) — دَمَعَ الجُرْحُ † The wound flowed [with blood]. (TA.) And دَمَعَتِ الشَّجَّةُ † The wound on the head flowed with blood; its blood ran. (Msb.) — دَمَعَتِ الجَفْنَةُ † The bowl flowed [or overflowed] with its grease, or gravy. (TA.) And دَمْعٌ also signifies † The flowing from the strainer of the dyer. (TA.) — Aboo-'Adnán says, I asked El-'Oḳeylee respecting this verse:

* وَالشَّمْسُ تَدْمَعُ عَيْنَاهَا وَمَنْخِرُهَا *

* وَفَتْ يَخْرُجْنَ مِنْ بِيدٍ إِلَى بِيدِ *

[app. meaning † And the sun was shedding its fierce rays and its gossamer when they were going forth from deserts to deserts]: and he said, I think [that the poet means] it was the ظَهِيرَة [or midday of summer when the heat was vehement], when what is called لُعَابُ الشَّمْسِ [and مُخَاطُ الشَّمْسِ, which latter is here the more appropriate term,] was flowing [in the air]: and El-Ghanawee says, when the beasts thirst, their eyes shed tears, and their nostrils flow. (TA.) = See also 4.

2. تَدْمِيعٌ Vehement flowing of tears from the eye. (KL.)

4. ادمعهُ, (IAar,) inf. n. إِدْمَاعٌ, (K,) † He filled it, [app. so as to make it overflow,] (IAar, K,) namely a bowl, (IAar,) or a vessel; (K;) as also دَمَّعَهُ [if this be not a mistranscription for the former]. (TA.)

5. تدمّع [He shed tears; or wept]. (Occurring in a version of the Gospel of St. John, xi. 35: but perhaps post-classical.)

10. هُوَ يَسْتَدْمِعُ [app. He draws forth tears]. (TA.)

دَمْعٌ Tears; the water, or fluid, of the eye; (S, Msb, K;) whether from grief or joy: (K:) originally an inf. n.: (Msb:) [but having a pl., both of mult. and of pauc.: for] the pl. [of mult.] is دُمُوعٌ (K) and [of pauc.] أَدْمُعٌ: (TA:) and دَمْعَةٌ [is the n. un., signifying] a single drop thereof; [i. e. a tear:] (S, K:) if from joy, it is cool; or if from grief, hot. (TA.) — دَمْعُ دَاوُدَ [David's tears;] a certain well known medicine: (Sgh, K:) [perhaps the fruits of a species of coix, namely coix lachryma, now called دَمْعُ أَيُّوبَ, or Job's tears, which are hard and stony, and are said to be strengthening and diuretic.] — بَكَتِ السَّمَآءُ وَدَمْعُ السَّحَابِ سَالَ [The sky wept, and the tears of the clouds flowed]. (TA.) — دَمْعَةُ شَرْبِ الكَرْمِ [He drank the tear of the vine]; i. e., wine. (A, TA.) — دُمُوعُ الجَفْنَةِ [The tears, meaning] the grease, or gravy, of the bowl. (TA.)

دَمْعٌ masc. of دَمْعَةٌ A woman quick to shed tears: (S, K:) or quick to weep, abounding with tears; (L;) as also دَمِعٌ, without ة; (Lḥ, L;) of which latter, which is applied also to a man, the pl. is دَمْعَانُ, applied to men, and دَمْعَى, applied to men and to women, and دَمَائِعُ, applied to women. (L.) [See also دُمُوعٌ.]

دُمُوعٌ A mark made with a hot iron in the part where the tears run, (El-Aḥmar, S, K, TA,) of a camel; (El-Aḥmar;) said by Aboo-'Aleę, in the "Tedhkireh," to be a small line. (TA.)

دَمْعَةٌ: see دَمْعٌ, in two places.

قَدَحٌ دَمْعَانُ † A bowl that is full so as to overflow (L, K,* TA) from its sides. (L, TA.)

دُمَاعٌ Water of the eye arising from disease or old age; not tears: (S:) or, as some say, the traces of tears upon the face: thus in the handwriting of Aboo-Zekereeyà, in the margin of a copy of the S. (TA.) — دُمَاعُ الكَرْمِ, (S, A,) or دُمَّاعُ الكَرْمِ, like رُمَّانٌ, (K,) and thus written by Sgh, with teshdeed, (TA,) † What flows from the grape-vine in the days of the [season called] رَبِيع. (S, A, K,* TA.)

دِمَاغٌ A mark made with a hot iron upon the فِي المَنَاظِرِ) مَنَاظِر) [app. a mistake for فِي النَّاظِرِ, meaning upon the place of the vein at the edge of the nose, commencing from the inner angle of the eye,] running down to the nostril, (K, TA,) so says ISh, (TA,) or to the nostrils: (CK:) sometimes there are two such marks. (TA.)

عَيْنٌ دَمُوعٌ An eye that sheds many tears: or quick to shed tears: and عَيْنٌ دَمَّاعَةٌ [has the former signification]. (TA.) [See also دَمِعٌ.] — تُرْبٌ دَمُوعٌ † Earth, or soil, from which water exudes: (TA:) and تُرْبٌ دَمَّاعٌ, and دَامِعٌ, † earth, or soil, that exudes moisture; (K;) or that seems as though it exuded moisture, or almost did so. (TA.)

دَمِعٌ: see دَمِعٌ.

دَمَّاعٌ; and its fem., with ة: see دَمُوعٌ, in two places. — يَوْمٌ دَمَّاعٌ † A day in which is [fine rain such as is called] رَذَاذ. (K, TA.)

دَمَّاعٌ: see دَمُوعٌ.

دَامِعٌ [act. part. n. of دَمَعَ. You say,] عَيْنٌ دَامِعَةٌ An eye shedding tears; an eye of which the tears are flowing: (Msb:) pl. دَوَامِعُ. (TA.) — شَجَّةٌ دَامِعَةٌ † A wound on the head from which blood flows (A, IAth, Mgh, TA) in small quantity, (A, TA,) or in drops, (IAth, TA,) like tears; (IAth, Mgh, TA;) ranking after that termed دَامِيَةٌ: (S, Mgh, K:) A 'Obeyd says, (S,) the دامية is that which bleeds without a flowing of blood from it; (S, Mgh;) and when the blood flows from it, it is termed دامعة, with the unpointed ع: (S:) yet the author of the K says, in art. دمع, [as on the authority of A 'Obeyd,] that the دامعة is before the دامية; and charges J with error in saying the contrary. (TA.) [See also شَجَّةٌ.] — جَفْنَةٌ دَامِعَةٌ † A bowl flowing [or overflowing] with its grease, or gravy. (TA.) — تُرْبٌ دَامِعٌ: see دَمُوعٌ.

مَدْمَعٌ The channel of the tears; or part where

the tears run: (TA:) or *the place where the tears collect in the sides of the eye:* pl. مَدَامِعُ, which comprises *the inner and the outer angles of the eyes:* (Az, TA:) or the pl. signifies the *inner angles,* (الْمَآقِى,) which are *the extremities of the eye* [or *eyes*]. (Ṣ.) — The pl. also signifies † *Waters which drop, or drip, from the side of a mountain.* (Aboo-'Adnán.) And it may also signify *Flowings of tears.* (Ham p. 551.)

مَدْمُوعٌ A camel *marked with the mark called* دَمْعٌ. (Ḳ.)

دمغ

1. دَمَغَهُ, (Ṣ, Mgh, Mṣb, Ḳ,) aor. ـَ (IDrd, Mṣb, Ḳ) and ـِ, (IDrd, Ḳ,) inf. n. دَمْغٌ (Ṣ, Mṣb,) *He broke his head so that the wound reached the* دِمَاغ [or *brain*]: (Ṣ, Ḳ:) or *he broke the bone of his* دِمَاغ: (Mṣb:) or *he struck it,* namely, a person's head, *so that the stroke reached to the* دِمَاغ: (Mgh:) and *he struck his* دِمَاغ, (Ḳ, TA,) *and broke the interior of the skull, next the* دِمَاغ. (TA.) And دَمَغَتْهُ الشَّمْسُ *The sun pained his* دِمَاغ. (IDrd, Ḳ.) — Also, inf. n. as above, † *He overcame, or subdued, and abased, him,* or *it:* like as the truth does falsehood: and hence فَيَدْمَغُهُ in the Ḳur [xxi. 18], meaning † *so that it may overcome it, or prevail over it, and abolish it:* or, accord. to Az, *so that it may do away with it, in such a manner as to render it despicable,* or *ignominious.* (TA.) And دَمْغَة ♦ signifies † *He overcame him, or prevailed over him, much, so as to subdue him, or abase him.* (TA.) — [Hence, app.,] دُمِغَتِ الأَرْضُ † [*The produce of*] *the land was eaten.* (IAạr, TA.) — And دَمَغَهُمْ بِمُطْنِفَةِ الرَّقَبِ † *He slaughtered for them a lean sheep* or *goat:* (Ḳ:) so says Lḥ, except that he does not explain the verb, which is thus explained by Ibn-'Abbád and Z: (TA:) or, as some say, *a fat sheep* or *goat.* (Ḳ.) — دمغت حَوِيَّتَهَا, [the verb written in the L and TA without teshdeed, so that it is app. دَمَغَتْ, but it may be ♦ دَمَّغَتْ,] *She* (a woman) *made,* or *put,* a دَامِغَة [q. v.] *to her* حَوِيَّة [or *stuffed thing whereon she rode upon her camel*]. (ISh, L, TA.)

2. دمّغ, inf. n. تَدْمِيغٌ, † *He made a* ثَرِيدَة [or mess of crumbled, or broken, bread,] *soft* with grease, or gravy. (Ibn-'Abbád, A, Ḳ.) — See also 1, in two places.

الدِّمَاغُ a word of which the signification is well known; (Ṣ, Mṣb;) [*The brain;*] *the marrow of the head;* (Ḳ:) or *the stuffing of the head:* (TA:) or [app. a mistake for "and" (*what is termed*)] اُمّ الدِّمَاغ or اُمّ الرَّأْس or [in one copy of the Ḳ "and"] اُمّ الدِّمَاغ is *a thin skin, like a pouch, in which it is contained:* (Ḳ:) [these three terms, اُمّ الدِّمَاغ and اُمّ الرَّأْس and اُمّ الهَامِ, appear all to signify *the meninx;* (see اُمّ;) but the first and second of them seem to have been mistaken by the author or transcribers of the Ḳ for different explanations of الدِّمَاغ:] the pl. [of pauc.] is أَدْمِغَةٌ (Ṣ, Mṣb, Ḳ) and [of mult.] دُمُغٌ. (TA.)

دَمِيغٌ and ♦ مَدْمُوغٌ *Having his head broken so that the wound reaches the* دِمَاغ [or *brain*]: (IDrd, Ḳ:) the former is likewise applied to a woman: and the pl., applied to men and to women, is دُمَّغٌ. (IDrd, TA.) — Also, both words, † *Stupid; foolish;* or *unsound,* or *dull,* or *deficient, in intellect:* ♦ مَدْمُومٌ is incorrectly used by the vulgar in this sense; (Ḳ, TA;) as though meaning *overcome, so as to be subdued,* or *abased, by the devil:* it is said in the "Námoos" that this last word may be correct as having an intensive signification; but it may admit of such a signification, and yet may be incorrect, not heard from persons of chaste speech. (TA.)

دَامِغَة *A wound in the head, reaching the* دِمَاغ [or *brain*]; (Ṣ, Mgh, Mṣb, Ḳ;) *with which there is no living:* (Mṣb:) it is the *last* [*in degree*] *of* [*the wounds termed*] شِجَاج [pl. of شَجَّة]; these being ten, as follows: [1] قَاشِرَة, also called حَارِصَة (Ṣ, Ḳ, TA) and حَرْصَة, or, as some think, the حَارِصَة or حرصة is different from the قَاشِرَة: (TA:) [2] بَاضِعَة: [3] دَامِيَة: [4] مُتَلَاحِمَة: [5] سِمْحَاق: [6] مُوضِحَة: [7] هَاشِمَة: [8] مُنَقِّلَة: [9] آمَّة, (Ṣ, Ḳ, TA,) also termed مَأْمُومَة: (TA:) [10] دَامِغَة: (Ṣ, Ḳ, TA:) and A 'Obeyd adds دَامِعَة, with the unpointed ع, after دَامِيَة; (Ṣ:) or, accord. to F, who pronounces J to have erred in saying thus, before دامية: but J is right in this case. (TA.) [See شَجَّة دَامِغَة, voce دَامِع. Several other terms are mentioned in the TA; but these, which will be found in their proper arts., appear to be all syn. with some that are mentioned above. See also شَجَّة.] — Also *A spadix* (طَلْعَة) *that comes forth from amid the broken portions of the* قَلْب [or *heart of the palm-tree*], *long and hard, and, if left, mars the palm-tree;* (Ṣ, Ḳ,* TA;) *wherefore, when its existence is known, it is detached.* (TA.) — And *An iron above the* مُؤَخَّرَة [or *hinder part*] *of the* [*camel's saddle called*] رَحْل; (Az, Ḳ;) also called غَاشِيَة: (TA:) or *an iron with which the back of the* رَحْل *is fastened:* (JK:) the pl. is دَوَامِغُ: ISh says that the دوامغ are *above the middle of the heads,* or *upper extremities, of the* [*curved pieces of wood called*] حَنَاذِيذ [pl. of حِنْذُوذ]; *and sometimes they are of wood, firmly bound;* and *i. q.* حَذَارِيف, pl. of حَذْرُوف [q. v.]: [but] Az says that *when the* دامغة *is of iron, it is placed across,* or *athwart, above the two extremities of the* حِنْذُوذ, *and nailed with two nails, the* حذاريف *being fastened upon the heads of the cross-pieces, in order that it, or they, may not become disconnected.* (TA.) [What it is, I am unable further to explain. It is perhaps thus called because so placed that a person is liable to have his head wounded by it.] — And *A piece of wood placed across between two poles, upon which is hung the skin for water or milk.* (JK, Ibn-'Abbád, Ḳ.)

دَامُوغٌ One *that wounds so as to reach the* دِمَاغ [or *brain*]; and *that breaks the head* or *the like.* (Ibn-'Abbád, Ḳ.) And حَجَرٌ دَامُوغَةٌ *A stone that does so much,* or *vehemently:* the ة denoting intensiveness of signification. (Ibn-'Abbád, Ḳ.)

مَدْمَغٌ: / مَدْمُوغٌ: } see دَمِيغٌ.

دمل

1. دَمَلَ الأَرْضَ, (T, Ṣ, M, Mgh, Mṣb, Ḳ,) aor. ـُ, (T, M, Mṣb,) inf. n. دَمْلٌ and دَمَلَانٌ, (M, Ḳ,) *He put the land into a right,* or *proper, state:* (M, Ḳ:) or *he did so with* دَمَال, (Ṣ, M, Mgh, Mṣb,* Ḳ,*) i. e., [*he manured it with*] سِرْجِين (Ṣ) or سِرْقِين, (M, Mṣb, Ḳ,) or سَمَاد; (Mgh;) or دُمَالَة ♦ has this latter signification; (M:) and so دِبَالَة. (T in art. دبل.) — And [hence,] دَمَلَ الشَّيْءَ, (Ṣ in art. دبل, and Mṣb,) aor. ـُ, inf. n. دَمْلٌ, (Mṣb,) † *He put the thing into a right,* or *proper, state; prepared it,* or *improved it;* (Ṣ in art. دبل, and Mṣb;) as also دَبَلَهُ. (Ṣ in that art.) And دَمَلَ بَيْنَ القَوْمِ, (Ṣ, M, Ḳ,*) aor. ـُ, (M,) inf. n. دَمْلٌ, (TA,) † *He made peace, effected a reconciliation, or adjusted a difference, between the people;* (Ṣ, M, Ḳ, TA;) as also دَوْمَلَ. (Ibn-'Abbád, Ḳ.) — دَمَلَ الجُرْحَ (T, M, Ḳ,*) aor. ـُ, (M,) † *It* (a remedy) *healed the wound:* (T,* M, Ḳ:*) and ♦ اندملهُ has a similar meaning; for] دُمَالٌ signifies the *healing* a wound; and *causing it to skin over.* (KL.) = دَمِلَ: see 7.

3. داملهُ, (T, M, Ḳ,) inf. n. مُدَامَلَةٌ, (Ṣ,) † *He treated him with gentleness,* or *blandishment; soothed, coaxed, wheedled,* or *cajoled, him;* (T, M, Ḳ;) *in order to effect a reconciliation between himself and him:* (T, M,* TA:) مُدَامَلَةٌ is similar to مُدَاجَاةٌ. (Ṣ.) Abu-l-Ḥasan says,

* شُبِّئْتُ مِنَ الإِخْوَانِ مَنْ لَسْتُ زَائِلًا
* أُدَامِلُهُ دَمْلَ السَّفَاءِ المُخَرَّقِ

[† *I hated, of the brethren, him whom I was not ceasing to treat gently, with the gentle treatment of the water-skin,* or *milk-skin, having in it many holes,* or *rents*]: (T, M:) thus using an inf. n. with a verb to which it does not properly belong. (M.) And one says, دَامِلِ القَوْمَ, (so in a copy of the Ṣ,) or أَدْمِلِ القَوْمَ ♦, (so in two other copies of the Ṣ, [but only the former agrees with the context,]) meaning اُطْوِهِمْ عَلَى مَا فِيهِ [i. e. † *Treat thou the people with gentleness, notwithstanding what* fault, or the like, *there may be in them:* see a phrase similar to this explanation voce بَذَلَ]. (Ṣ, TA.)

4: see 1, in two places: — and see also 3.

5. تدمّلت الأَرْضُ *The land was,* or *became, put into a right,* or *proper, state,* with دَمَال, i. e. سِرْقِين. (M, Ḳ.)

6. تداملوا † *They made peace,* or *became reconciled, one with another.* (M, Ḳ, TA.)

7. اندمل † *It* (a wound, T, Ṣ, M, Mgh,* Mṣb)

healed; or *became in a healing state*; (M, K;) as also ↑ دَمِلَ, (M, K,) aor. ـَ: (K:) or *became healed*, (Mgh,) or *nearly healed*, (T, S, Mgh,) as also ↑ ادَّمَّلَ, originally ادْتَمَلَ, (AA, TA,) *and in a healthy state*: (T, Mgh:) from دَمَلَ الأَرْضَ: (Mgh:) or *gradually recovered*. (Msb.) And † *He became nearly recovered* from (مِنْ) his disease, (T, M,*) and from a wound, (T,) and from his pain. (M.)

8. ادَّمَلَ: see 7.

Q. Q. 1. دَوْمَلَ بَيْنَ القَوْمِ: see 1.

دَمْلٌ *Gentle treatment*. (M, K.) See also 3.

دَمَلٌ: see دَمْلٌ.

دِمَالٌ [*Dung, such as is called*] سِرْجِين (S) or سِرْقِين, (T, M, K,) and *the like*; (T;) [*used for manuring land*;] as also دِبَالٌ: (M in art. دبل:) or *compost of dung and ashes, or of dust, or earth, and dung*: (Mgh:) and *camels' or similar dung, and dust, or earth, trodden by the beasts*. (M, K.) — [Hence,] † *A means [of kindling]* of war; like as دمال [signifying dung] is a means of kindling of fire. (S, TA.) — *Rotten dates*: (Aṣ, T, S:) or *rotten, black, old dates*: (M, K: [in the CK, التَّمْر is erroneously put for التَّمْر:]) and such are called تَمْرٌ دِمَالٌ. (M.) — *Refuse that the sea rejects*, (Lth, T, M,* K,) *consisting of dead creatures therein*, (Lth, T,) *and the like*, (ʼEyn, TT,) *such as [the shells, or shell-fish, called]* أَصْدَاف, مَنَاقِيف, (Lth, T, TA,) or صَدَف, مَنَاقِف, (M,) and نَبَّاح. (Lth, T, M, TA. [The last word is erroneously written in one place, in the TT, نَبَّاح, and in another place, in the same, سُبَّاح.]) — *An unsoundness, or infection, in the spadix of the palm-tree*, (M, Mgh, K,) *so that it becomes black*, (M, K,) *before it attains to maturity*, (M, Mgh, K,) *or before it is fecundated*: (IDrd:) also termed دَمَالٌ, (q. v.,] (Mgh, TA,) from دِمْنٌ meaning سِرْقِين. (Mgh.)

دُمَّلٌ (T, S, M, Msb, K) and ↑ دُمَلٌ (S, M, K) *A kind of purulent pustule, or imposthume*; (T, S;) *i. q.* خُرَّاج; (M, K;) *well known*: (Msb:) [said to be] an appellation applied as ominating good, (M, O,) like مَفَازَة applied to a place of destruction; (O;) or because it tends to healing: (T:) said by IF to be Arabic: (Msb:) by Aṣ said to be used in Arabic: (T:) [app. of Pers. origin:] in Pers. دُنْبُل, and دُنْبَلَان: (MA:) [now vulgarly pronounced دُمَّل and دِمِّل: and applied to *any pimple or pustule*, and to *a boil*: see جِنْ:] the pl. (of دُمَّلٌ, T, S) is دَمَامِيلُ, (T, S, M, K,) which is anomalous, (M,) or دَمَامِلُ [agreeably with analogy]. (Msb.)

دَمَّالٌ *One who manures land with* [دِمَال, i. e.] سِرْقِين. (M.)

دُمَّيْلَى The دَأْمَاء [q. v.] of the jerboa. (Ibn-ʼAbbád, TA.) [See also دُمَّيْلَى.]

دملج

Q. 1. دَمْلَجَ, (JM, TA,) inf. n. دَمْلَجَةٌ and دِمْلَاجٌ, (K, TA,) *He made, or wrought*, a thing, (K, JM, TA,) as, for instance, a bracelet, (TA,) *evenly or equably, or justly or properly*, (K, JM, TA,) *and well*. (JM, TA.) [And *He made a thing round and smooth*; like دَمْلَقَهُ: see the pass. part. n., below.] It is said in a trad., دَمْلَجَ اللّٰهُ لُؤْلُؤَتَهُ [*God has made his pearls round and smooth*]. (TA.) Accord. to Lḥ, دُمْلُجُ جِسْمِهِ signifies *His body was, or became, rounded, or compacted*, (رَطُبَ,) *so that his, or its, flesh was firm, or hard*. (TA.)

دَمْلَجٌ and دُمْلُجٌ: see the next paragraph, in three places.

دُمْلُوجٌ (S, Mgh, K) and ↑ دُمْلُجٌ (S, K) and ↑ دُمْلَجٌ (K) *An armlet; a bracelet for the arm*; syn. مِعْضَدٌ; (S, Mgh, K;) i. e. the *ornament* thus called: (Mgh, TA:) pl. of the first دَمَالِيجُ and (S;) [and of the second and third دَمَالِجُ]. You say, أَلْقَى عَلَيَّ دَمَالِيجَهُ [*He put* (lit. *cast*) *upon me his armlets*]. (S.) — Also the first and ↑ second *A smooth stone*. (TA.) — And [the pl.] دَمَالِيجُ *Hard lands*: (K:) so in the L and the Tekmileh. (TA.)

مُدَمْلَجٌ *i. q.* مُمَرْمَرٌ أَمْلَسُ [*Round*, as though rolled like a scroll, *and smooth*]: (S, K:) and a stone, and a solid hoof, *smooth and round*; as also مُدَمْلَقٌ. (S in art. دملق.) A rájiz says, (S, TA,) namely, El-ʼAjjáj, (so in a copy of the S,)

* كَأَنَّ مِنْهَا القَصَبَ المُدَمْلَجَا *

* سُوقَ مِنَ البَرْدِيِّ مَا تَعَوَّجَا *

[app. describing a certain animal, or animals, and meaning *As though her, or their, round and smooth leg-bones were stalks of the papyrus, not crooked*]. (S, TA.)

دملص

دُمْلُصٌ: and دَمْلِصٌ: and دَمَالِصٌ: see art. دلص.

دملق

Q. 1. دَمْلَقَهُ *He made it smooth and even*: [or *smooth and round*:] like دَمْلَجَهُ and دَمْلَكَهُ. (TA.) And دُمْلِقَ *It was made smooth and round*: or *smooth like the hand, and*, accord. to some, *hard*. (TA.)

دَمْلَقٌ and دُمْلُقٌ: see مُدَمْلَقٌ.

دُمْلُوقٌ: see مُدَمْلَقٌ, in two places. — Also *A sort of truffle*, (AḤn, TA,) *smaller than the* فَرْجُوم, (JK, AḤn, K, TA,) *the shortest thereof* (AḤn, TA) *found in sands and meadows*; (JK, AḤn, K, TA;) *it is good*, (AḤn, TA,) *and seldom becomes black* (JK, AḤn, TA) *while fresh*; (JK;) *and it is the sort of which the head is like a* مِظَلَّة [q. v.]: (AḤn, TA:) pl. دَمَالِيقُ. (JK.)

مُدَمْلَقٌ: see مُدَمْلَقٌ. — Also An old man *bald in the fore part of his head*. (TA.) And دَمَالِقُ التَّأْبِ *Having the head shaven*. (En-Naḍr, K.) — Also, applied to a woman's vulva, *Wide*, (Ibn-ʼAbbád, K,) *and*, some add, *large*. (TA.)

مُدَمْلَقٌ, applied to a stone, (JK, S, K,) and to a solid hoof, like مُدَمْلَكٌ and مُدَمْلَجٌ, (S,) and دُمَالِقٌ (JK, K) and ↑ دُمَلِقٌ (K) and ↑ دُمْلُقٌ (JK, TA) and ↑ دُمْلُوقٌ, (JK, K,) *Smooth and round*: (S, K:) or *very round*: (JK:) or, accord. to Aboo-Kheyreh, ↑ دُمْلُوقٌ signifies a stone *smooth like the hand*, and, some add, *hard*: the pl. [of دُمَالِقٌ and دُمَلِقٌ and دُمْلُقٌ is دَمَالِقُ and [that of دُمْلُوقٌ is] دَمَالِيقُ. (TA.)

دملك

Q. 1. دَمْلَكَهُ *He made it smooth and round*: (S:) or *smooth and even*: like دَمْلَقَهُ. (TA in art. دملق.)

Q. 2. تَدَمْلَكَ *It was, or became, smooth and round*: (S, TA:) [or *smooth and even*: see above.] Said of a girl's breast, *It became round and prominent*: (Lth, K:) one should not say تَدَلْمَكَ. (Lth, TA.)

دُمْلُوكٌ: see what follows.

مُدَمْلَكٌ *Smooth and round*; applied to a solid hoof; like مُدَمْلَقٌ and مُدَمْلَجٌ; and as applied to an iron head of an arrow or of a spear &c.: (S:) and so ↑ دُمْلُوكٌ applied to a stone: (M, K:) or the latter, thus applied, signifies [simply] *round*: (S:) and the former, *smooth and even*; or *made smooth and even*; syn. مُحَلَّقٌ [in the CK مُحَلَّقٌ]; applied to a stone, and to an arrow: (M, K:) and *i. q.* مَفْتُولٌ مَعْصُوبٌ [app. as meaning *compact, or firm, in make*; *as though twisted*]. (K.)

دمن

1. دَمَنَ الأَرْضَ, (S, K,) aor. ـُ, (TK,) inf. n. دَمْنٌ, (TA,) *i. q.* دَمَّنَهَا; (S, K;) i. e. *He put the land into a right or proper state, prepared it, or improved it*, [or *manured it*,] *with* دِمَنٌ, i. e. *dung such as is termed* سِرْقِين. (TA.) — دَمِنَ, (S, M, K,) aor. ـَ, (K,) inf. n. دَمَنٌ, (KL,) ‡ *He bore rancour, malevolence, malice, or spite*, (S, M, K, TA,) *of long continuance*, (M, K, TA,) دَمِنَتْ قُلُوبُهُمْ عَلَيْهِ *against him*: (S, M, TA:) and دَمِنَتْ ‡ *Their hearts bore rancour, malevolence, malice, or spite*, (S, TA,) *of long continuance*. (TA.) [Perhaps from دَمِنَتِ النَّخْلَةُ said in the TK to signify *The palm-tree became rotten and black*: see دَمَنٌ, below.] — The inf. n. دَمَنٌ also signifies The *being lasting, continual, or permanent*. (KL.) [And اندمن app. signifies *It was, or became, of long continuance*: see a usage of its part. n. مُنْدَمِنٌ voce مُنْدَمِنٌ.]

2. دَمَّنَ, (M, K,) inf. n. تَدْمِينٌ, (K,) *The cattle dunged* (M, K*) *and staled* (M) *in, or upon, the place*. (M, K.) And دَمَّنَ الشَّاءُ المَآءَ *The sheep, or goats, dunged in the water.*

الْمَوْضِعُ, دِمَنُ القَوْمِ الدَّارُ (S, TA.) (M,) *The people, or party, blackened [by the dung of their cattle, or by their cooking,]* (S, M,) *the house, or abode,* (S,) *or the place.* (M.) دِمَنُ فُلَانٍ فِنَاءُ فُلَانٍ, (T,) or بَابُهُ, (K,) ‡ *Such a one came, and kept, or clave, to the court, or yard, of such a one,* (T, TA,*) or [simply] *kept, or clave, to his door.* (K. [Freytag assigns this signification (which he renders "*semper stetit ad alicujus portam*") to دُمِّنَ followed by an accus. case, as on the authority of the K.]) ═ And دَمَنَهُ, (Kr, M, K,) inf. n. as above, (K,) *He granted him, or conceded to him, indulgence, or facilitation.* (Kr, M, K.)

4. ادمنه, (T, S, M, Mṣb, K,) inf. n. إِدْمَانٌ, (Mṣb,) *He did it continually, or perpetually:* (S, K:) *he kept, or clave, to it* (T, M, Mṣb, TA) *without desisting from it, or without quitting it,* (M,) *constantly, perseveringly, or assiduously,* (Mṣb,) *or inseparably;* (TA;) namely, drinking, (T,) and wine, (T, M,) &c. (M.)

5. تدمّن app. signifies *It* (water, or a place,) *had dung of sheep or goats, or of camels, fallen into it, or upon it:* see its part. n. مُتَدَمَّنٌ, below.]

[7: see 1, last sentence.]

دَمْنٌ: see دَمَانٌ.

دِمْنٌ [*Dung, such as is called*] سِرْقِين, (T, M, K,) or سِرْجِين, (Mṣb,) *that has become compacted,* (T, M, Mṣb, K,) *and formed a cake upon the ground:* (T:) and *camels', sheep's, goats', or similar, dung:* syn. بَعْرٌ: (S, M, K:) also, (T,) or ‡ دِمْنَةٌ, of which the former word is the pl. [or rather coll. gen. n.], (TA,) [*dung of the kind called*] بَعْرٌ, *and mud, or clay, that have become mixed together, at a watering-trough or tank,* (T, TA,) *and compacted, or caked:* (T:) *and remains of water in a watering-trough or tank.* (TA.) See also دِمْنَةٌ, in three places. ═ فُلَانٌ دِمْنُ مَالٍ is a phrase like إِرْزَةُ مَالٍ, (S, TA,) and means ‡ *Such a one is a manager, or tender, of cattle, or camels &c.,* (K, TA,) *who keeps to them inseparably.* (TA.)

دِمْنَةٌ: see the next preceding paragraph. Also *A trace,* (M,) *or traces,* (K,) of a house or an abode: (M, K:*) and the *traces of men [in a place where they have sojourned];* and *a place which they have blackened;* (S, M, Mṣb, K, TA:) *where they have left marks of the dung of cattle; a patch of ground which the people who have occupied it have blackened, and where their cattle have staled and dunged:* (TA:) [*a black, or dark, patch of compacted dung and urine of cattle:*] *a place near to a house or an abode:* (M, K:) *a place in which [dung such as is called* سِرْقِين *has become compacted, or caked:* (M, TA:) and *a piece of* نِبْل [i. e. سِرْقِين]: (TA:) pl. دِمَنٌ (S, M, K) and ‡ دُمُنٌ, (M, Mṣb, K,) or [rather] the latter is a [coll.] gen. n.: (M:) [accord. to Az,] ‡ دِمَنٌ signifies *what men have blackened [where they have sojourned, consisting] of the traces of* بَعْر *&c.;* and is a gen. n., and also pl. of دِمْنَةٌ. (T.) It is said in a trad., إِيَّاكُمْ وَخَضْرَاءَ الدِّمَنِ, meaning ‡ *Avoid ye the beautiful woman that is of bad origin:* she is thus likened to the herbage that grows in the دِمَن that appears to be in a flourishing condition, but is unwholesome as food, and of stinking origin. (M. [See also خُضَارٌ: and see عُشْبَةُ الدَّارِ, in art. عشب.]) ═ Also ‡ *Rancour, malevolence, malice, or spite,* (T, S, M, Mṣb, K, TA,) *of long continuance* (‡ مُتَدَمِّنٌ M, or قَدِيمٌ K, and ثَابِتٌ TA) *in the bosom:* it is said that it is not thus termed unless of long continuance: (M, TA:) pl. دِمَنٌ (T, K) and [coll. gen. n.] ‡ دِمْنٌ. (Mṣb, K.)

دَمَانٌ [*Dung such as is called*] سِرْجِين (M) or سِرْقِين (K, TA) *with which land is manured;* (TA;) [as also دَمَالٌ and دَبَالٌ.] ═ And *Ashes.* (M, K.) ═ Also, (Aṣ, Sh, T, S, M, IAth, K,) or ‡ دُمَانٌ, with ḍamm, like other words significant of diseases and the like, as in the "Ghareeb" of El-Khaṭṭábee, or, accord. to the "Towsheeh," both of these, and ‡ دَمَانٌ, (TA,) and ‡ دُمْنٌ, (M, K,) and ‡ أُدَمَانٌ, (Ibn-Ábi-z-Zinád, T, IKtt, K,) *Rottenness and blackness of a palm-tree:* (M, K:) or the *state of a palm-tree* إِذَا أَسْفَتْ, as Aṣ says, (T, S,) [and the like is said in the M, إِذَا أَنْ تَسِفَ السَّخْلَةُ,] but Sh says, correctly, إِذَا أَسْفَتْ [*when it splits*], (T,) *in consequence of rottenness and blackness:* (T, S, M:) or, accord. to IAth, *corruptness and rottenness of fruits* (التمر [perhaps a mistranscription for الثمر i. e. *dates*]) *before their coming to maturity;* as also دَمَالٌ (TA:) or دَمَانٌ and دَمَالٌ both signify *an unsoundness, or infection, in the spadix of the palm-tree,* (Mgh and TA in art. دمل,) *so that it becomes black,* (TA ib.,) *before it attains to maturity,* (Mgh and TA ib.,) *or before it is fecundated.* (TA ib.) ═ Also دَمَانٌ, (M, K,) or in this sense it is correctly ‡ دَمَّانٌ, (TA,) *One who manures land with [the dung called]* سِرْقِين. (M, K,* TA.) ═ [Golius adds the signification of "Tormentum, supplicium," as from the KL, in my copy of which the only explanation given is عفونتى كه بدرخت خرما رسد "a rottenness that infects a palm-tree:" he seems to have found in his copy of that work عفونتى, either alone, or followed by some words imperfectly written.]

دُمَانٌ and دِمَانٌ: see the next preceding paragraph.

دَمَّانٌ: see دَمَانٌ.

دُمُّونٌ *Bad, foul, or unseemly.* (K.)

دُمَّيْنَةٌ The [*hole called*] دَأْيَةُ *of a jerboa:* (K:) because of its continuance therein. (TA.)

أُدَمَانٌ *A certain tree of the [kind called]* جَنْبَة. (K. [Golius read مِنَ الجَنَّة i. e. "of Paradise," for الجَنْبَة.]) ═ Also, accord. to the K, *A certain canker, disease, or bane, of palm-trees:* but this is ‡ أُدَمَانٌ. (TA.)

أُدَمَانٌ: see what next precedes, and دَمَانٌ.

هٰذَا مَدْمَنُهُمْ [thus in the TA: app. either مَدْمَنُهُمْ, and if so meaning *This is their place of continuance,* or مَدْمَنُهُمْ, meaning *the place where their cattle dung and stale*].

رَجُلٌ مُدْمِنُ الخَمْرِ, (S,) or مُدْمِنُ الخَمْرِ, (T,) *A man who is a continual drinker of wine;* (S;) *an incessant drinker of wine:* (T, TA:) likened in a trad. to an idolater. (TA.)

مُتَدَمَّنٌ A place *in which,* or *upon which, cattle have dunged and staled.* (K,* TA.) And *water into which the dung of sheep or goats, or of camels, has fallen.* (S.)

مُتَدَمِّنٌ: see دِمْنَةٌ, last sentence.

(دمى or دمو)

1. دَمِيَ, (T, S, M, MA, Mṣb, K,) [held by some to be originally دَمِوَ,] like رَضِيَ, (S, K,) which is from الرِّضْوَانُ, being thus [with ى] because of the kesreh, (S,) [but most hold the last radical to be ى,] and دَمِيَ, (TA as from the Mṣb, [but not in my copy of the latter work,]) sor. يَدْمَى, inf. n. دَمًا and دَمًى (T, S, M, MA, Mṣb, K) and دُمِيٌّ, (S, MA, [but in the Mṣb it seems to be indicated that it is دَمِيَ,]) said of a thing, (S,) or of a wound, (Mṣb,) and دَمِيَتْ said of the arm or hand, (T,) *It bled; blood issued from it:* (Mṣb:) [and] *it was, or became, bloody;* i. e., *smeared,* or *defiled, with blood.* (MA.)

2. دَمَّيْتُهُ, (S, M, K,) inf. n. تَدْمِيَةٌ, (S,) i. q. ‡ أَدْمَيْتُهُ. (S, M, K.) i. e. [*I made him to bleed;*] *I struck him, or smote him, so that blood issued from him:* (S:) [and *I made him bloody;* for] دَمَّاهُ signifies [also] *he smeared him, or defiled him, or made him to be smeared or defiled, with blood.* (MA.) Hence the prov., وُلْدُكِ مَنْ دَمَّى عَقِيبَكِ, (M, TA,) *Thy son is he who made thy two heels to be smeared with blood;* (TA in art. ولد:) i. e., whom thou thyself broughtest forth; (K and TA in that art.;) he is thy son really; not he whom thou hast taken from another, and adopted. (TA in that art.) ═ دَمَّى المَاشِيَةَ *It* (pasture, or herbage,) *fattened the cattle so as to make them like what are termed* دُمًى [pl. of دُمْيَةٌ]. (M.) ═ دَمَّيْتُ لَهُ, inf. n. as above, ‡ *I made a way easy to him.* (K, TA.) ═ ‡ *I made, or brought,* [a thing] *near to him.* (K.) You say, دَمَّى لَهُ فِي كَذَا وَكَذَا ‡ *He made, or brought, near to him* [some object of desire *in such and such cases*]. (Th, M.) ═ ‡ *I appeared to him.* (K.) One says, خُذْ مَا دَمَّى لَكَ ‡ *Take thou what has appeared to thee.* (Th, M.)

4: see 2.

10. استدمى *He* (a man) *stooped his head, blood dropping from it;* (M;) as also اِسْتَدْمَمَ, formed by transposition from استدمى. (Kr, TA in art. دوم.) ═ استدمى غَرِيمَهُ ‡ *He acted gently with his debtor;* as also اِسْتَدْمَمَهُ: (Fr, M and K in art. دوم:) judged [by ISd] to be formed by transposition from the latter. (M in that art.) ═

استدمى مودّته *He looked*, or *watched*, or *waited, for his love, or affection*: [formed by transposition] from اِسْتَدَامَ. (M in art. دوم.)

دَمٌ [*Blood*;] *one of the* [*four*] أَخْلَاط [or *humours*], (M,) well known: (T, M, K:) accord. to some, (Msb,) it is originally دَمْوٌ: (S, Msb:) or it is originally دَمْىٌ; (Zj, Mbr, S, M, Msb, K;) thus in the correct copies of the K; (TA; [in some copies دَمِىٌ, and in the CK دَمَىٌ;]) though deviating from other words of the same form in respect of its pl. [which see below]; (Mbr, S;) as is shown by its dual, (Zj, M,) which is دَمَيَانِ, (T, S, M, Msb, K,) whereby [also] the letter gone from it is shown to be ى; (Mbr, S;) but it has also for its dual دَمَوَانِ; (T, M, Msb, K;) and some of the Arabs say دَمَوَانِ; (S, M;) in which last, however, [accord. to ISd,] the و is substituted for ى, though generally و is changed into ى: (M:) and this original form is used by a poet, [namely, Hoseyn Ibn-El-Homám, accord. to one of my copies of the S,] in his saying,

فَلَسْنَا عَلَى الْأَعْقَابِ تَدْمَى كُلُومُنَا ۞
وَلَكِنْ عَلَى أَقْدَامِنَا يَقْطُرُ الدَّمَى ۞

[*And we have not our wounds bleeding upon the heels; but upon our feet the blood drops*]: (S:) or it is originally دَمِىٌ; (Sb, T, S, M, Msb;) as is shown by its pls., (Sb, S,) which are دِمَاءٌ (Sb, T, S, M, K) and دُمِىٌّ, (Sb, S, M, K,) also pronounced دُمِيٌّ; (TA;) like as ظَبْىٌ and ظُبِىٌّ have for their pls. ظِبَاءٌ and ظُبِىٌّ and ظِلَاءٌ and ظُلِىٌّ; and فُؤُولٌ for if it were like قَفًا and عَصًا, it would not have such pls. (Sb, S.) دَمٌ is ignored by Ks; but is used by poetic license; (M;) or it is a dial. var. of دَمٌ. (K in art. دمم.) دَمٌ has a more special signification than دَمٌ, the two words being like بَيَاضَةٌ and بَيَاضٌ; (S;) [i. e.] it signifies *A portion of blood*: (T, M, K:) or it is a dial. var. of دَمٌ, (M, K,) accord. to IJ. (M.) The dim. of دَمٌ is دُمَىٌّ. (S.) [Hence,] ۞ رَجُلٌ ذُو دَمٍ *A man seeking to obtain, or prosecuting for, [the revenge of] blood.* (TA.) دَمُ فُلَانٍ فِى ثَوْبِ فُلَانٍ is a saying of the Arabs, meaning † *Such a one is the slayer of such a one.* (Ham p. 632.) اَلدَّمُ الدَّمُ وَالْهَدْمُ الْهَدْمُ, or وَالْهَدْمَ الْهَدْمَ, is a saying of the Arabs, meaning *If thy blood be sought, my blood shall be sought; and if thy blood go for nought, my blood shall go for nought*: or, accord. to the latter reading, as is said in the Nh, *and where thou shalt be buried, I will be buried*: or *thine abode shall be mine abode*. (JM in art. هدم, q. v.) See also an ex. voce دُمْيَةٌ. — دَمُ الْأَخَوَيْنِ [*The red, resinous, inspissated juice called dragon's blood;*] *what is called* الْعَنْدَمُ (S;) *i. q.* الْقَاطِرُ الْمَكِّىُّ (K voce مُقٌّ;) *now called* قَطِرَ مَكَّةَ; *or a species thereof*; (TA;) [vulgarly دَمُ الْغَزَالِ; and also called دَمُ الثَّعْبَانِ;] *what is called in Pers.* خُونِ سِيَاوُشَان (K.) — دَمُ الْغَزَالَيْنِ *A certain herb, or leguminous plant, having a beautiful blossom*: (M, K:) accord. to Lth, دُمَيَّةُ الْغَزَالَيْنِ is the name of *a certain herb, or leguminous plant, having a blossom*. (T.) — بَنَاتُ دَمٍ *A certain plant*, (M, K,) *well known*; (K;) *a certain red plant*. (T in art. بنى.) — دَمُ الْبَقِّ = *The cat*: (M, K:) mentioned by En-Nadr in "The Book of Wild Animals." (M.)

دَمَةٌ: see the next preceding paragraph.

دَمِىٌّ, said to be the original form of الدَّمُ: see دَمٌ.

دَمٍ *Bleeding; having blood issuing from it*; (S, Msb:) [and] *bloody*; i. e. *smeared, or defiled, with blood*: and ۞ دَامٍ signifies the same [in both senses]. (MA.)

دُمْيَةٌ *An image*, or *effigy*, (S, M, Mgh, K,) *of ivory* and *the like*, (S,) or *of marble*, (M, K,) *variegated, decorated, embellished, or coloured*, (M, Mgh, K,) *in which is redness like blood*: (Mgh:) or *an image*, or *effigy, in a general sense*: (Kr, M, K:) accord. to Abu-l-'Alà, because originally painted with red, as though from الدَّمُ: and any beautiful female is likened thereto, because adorned: (TA:) metonymically applied to *a woman*: (IAar, T:) or *anything that is deemed beautiful in respect of whiteness*: (TA:) and *an idol*: (Lth, S, K:) said in the R to be so called because of the shedding of blood at the place thereof for the purpose of propitiation; but MF says that this derivation requires consideration: more probably because it is decorated: (TA:) pl. دُمًى. (S, Mgh, K.) Accord. to MF, it is also pronounced ۞ دُمِيَّةٌ. (TA.) One says, أَحْسَنُ مِنَ الدُّمْيَةِ *More beautiful than the image of ivory*. (Har p. 611.) And لَا وَالدُّمَى is an oath of the Pagan Arabs, meaning *No, by the idols*: or, as some relate, it is ۞ لَا وَالدِّمَاءِ meaning *No, by the blood* of what is sacrificed upon the stones set up to be worshipped: so in the Nh. (TA.) — The pl., دُمًى, also signifies *Garments upon which are pictures* or *effigies*. (S.) — See also دَمٌ, last sentence but two.

دُمِيَّةٌ: see the next preceding paragraph.

دِمْيَاةٌ, as in the Tekmilch; in the K, erroneously, دَامِيَةٌ, (TA,) *Good*, or *good fortune*, and *prosperity*. (K, TA.)

دَمِىٌّ [*Of, or relating to, blood*;] rel. n. from دَمٌ; as also ۞ دَمَوِىٌّ. (S.) — [In the phrase حَذِ مَا دَمِىَ لَكَ, in Freytag's Lex., دَمِىَ is a mistake for دَمَّى: see 2, last sentence.]

دُمَىٌّ dim. of دَمٌ, q. v. (S.)

دَمَوِىٌّ: see دَمِىٌّ.

الدَّمَوِيَّةُ, meaning *Heetic fever* (حُمَّى الدَّقِّ) is a vulgar word of the dial. of Egypt. (TA.)

دَامٍ: see دَمٍ. [And see the next paragraph.] — دَامِى الشَّفَةِ (M, K,) applied to a man, (M,) (lit. *Having a bleeding lip*,) means † *poor*. (M, K, TA.) — شَجَرَةٌ دَامِيَةٌ † *A beautiful tree*. (TA.)

دَامِيَةٌ, (S, K,) or دَمِيَةٌ, (T, M, Msb,) شَجَّةٌ دَامِيَةٌ *A wound in the head that bleeds but does not flow with blood* (T, S, M, Msb, K) *as yet*: (M:) such as flows with blood is termed دَامِعَةٌ. (T, Msb.) [See شَجَّةٌ.]

دَمْيَاءُ: see دِمْيَاةٌ.

مُدَمًّى *Red*; applied to a garment, or piece of cloth: (M:) or anything *in the colour of which is blackness and redness*: (T:) [*of a dark red colour, like blood*:] or anything *intensely red*: (S:) applied in this last sense [particularly] to a horse &c.; (S, K:) or, applied to a horse, *of a sorrel colour* (أَشْقَرُ) *intensely red, like the colour of blood*: (T:) or, so applied, *of an intense sorrel colour*: (M:) and كُمَيْتٌ مُدَمًّى *of an intensely red bay colour*: (S, TA:) or *of an intense red colour like that of blood*: (TA:) or *intensely red in the back* [and] *as far as the thin and soft parts of the belly*: and أَشْقَرُ مُدَمًّى *of which the sorrel colour is overspread, in its upper portion, with a yellowness like the colour of the yellow* [or *gilded*] *bay*: (A 'Obeyd, T:) and لَوْنٌ مُدَمًّى *a colour in which is blackness*. (M.) سَهْمٌ مُدَمًّى *An arrow upon which is the redness of blood* (S, K) *that has adhered to it so that it inclines to blackness*: a man, when he shot at the enemy with an arrow, and hit, and the enemy then shot it at him with blood upon it, used to put it in his quiver, auguring good from it: or, as some say, it means *an arrow which the archers shoot by turns, one at another*; an explanation reducible to that before mentioned: (S:) or *an arrow which one shoots at his enemy and the latter then shoots at the former*: (M:) or *an arrow shot once*. (T.)

مُسْتَدِمٌ *Having blood dropping from the nose, while stooping the head*. (Aṣ, S, K.) — † *One who draws forth his debt from his debtor with gentleness*. (Aṣ, S, K.)

دن

1. دَنَّ: see R. Q. 1, in four places. — وَدَنَنَ is mentioned by Golius and Freytag (by the former as from the S) as though it were the verb of which وَدَنَ (q. v.) is the inf. n.; but I find no authority for it: and if دَنَنَ have a verb, it should, accord. to rule, be دَنَّ, aor. يَدَنُّ.]

2: see R. Q. 1.

4. ادّنّ, (T, K,) inf. n. إِدْنَانٌ, (T, TA,) *He* (a man, T, TA) *remained, stayed, abode, or dwelt*, (T, K, TA,) [as though set in the ground like a بِالْيَنْكَانِ,] *in the place*; like أَبَنَّ: (T, TA:) on the authority of Aboo-Turáb, (T,) or Ibn-El-Farraj. (TA.)

R. Q. 1. دَنْدَنَ *It buzzed*, or *made a buzzing sound*; syn. صَوَّتَ, and طَنَّ, (K,) and طَنْطَنَ, (Sh, T, TA;) as also ۞ دَنَّ, and ۞ دَنَّنَ; said of the fly, (K,) [and of the bee, and of the hornet, and the like; for] دَنْدَنَةٌ [inf. n. of دَنْدَنَ] (Lth, T, M, K) and دَنِينٌ [inf. n. of ۞ دَنَّ] (Lth, T, M) and ۞ دِنْدِينٌ [a simple subst.] (M) signify

the *buzzing* (صَوْت, Lth, T, M, Ḳ) of the fly, (M, Ḳ,) or the bee, (Lth, T,) and the hornet, (Lth, T, M, Ḳ,) and the like. (M.) — And [hence,] *He* (a man) *spoke in a low, gentle, or soft, tone, so that his speech was not understood;* (A 'Obeyd, Ḳ, TA:) [as also ↑ دَنْدَنَ; and دَنْدَنَ] [inf. n. of the former] (A 'Obeyd, T, Ṣ, M, Ḳ) and دَنِينٌ [inf. n. of ↑ دَنَّ] and ↑ دِنْدِنٌ (M, Ḳ) signify *the speaking in a low, gentle, or soft, tone,* (A 'Obeyd, T, Ṣ,) or *in the manner termed* هَيْنَمَة, (M, Ḳ,) *so that the speech is not understood:* (A 'Obeyd, T, Ṣ, M:) or دَنْدَنَةٌ signifies [merely] the *speaking in a low, or faint, tone:* (M:) accord. to IAth, it is *a little above what is termed* هَيْنَمَة. (TA.) A poet says,

نَدُنُّ مِثْلَ دَنْدَنَةِ الذُّبَابِ

[*We buzz in our speech like the buzzing of the fly*]. (Sh, T.) And it is said in a trad., حَوْلَهَا نُدَنْدِنُ, (Ṣ,) or حَوْلَهَا (M, JM, TA,) which is thus explained: the Prophet asked an Arab of the desert, "What dost thou say in the تَشَهُّد?" [see this word, which means the repetition of a form of words at the close of the ordinary prayers:] and he answered, "I ask of God Paradise, and seek protection of Him from the fire [of Hell]: but as to thy دَنْدَنَة and the دَنْدَنَة of Mo'ádh, I do not approve it:" and the Prophet said, حَوْلَهَا نُدَنْدِنُ; (M, JM;*) i. e. [*We speak with a low, or faint, voice*] *about those two things,* namely, the seeking Paradise and the praying for protection from the fire [of Hell]; and *on account of them:* (JM:) accord. to some, it is from دَنْدَنَ حَوْلَ المَآءِ [hence it may mean *we utter our prayer respecting them with a low, or faint, sound, as though we were buzzing round about them like flies;* seeking to enter the one, and to keep outside the other:] Aṣ says that it may be from the signification of the sound [of buzzing], or from that of going round about: (TA:) or, accord. to one relation, the Prophet said, عَنْهَا نُدَنْدِنُ [*From a consideration of them we utter our prayer with a low, or faint, voice;*] i. e. our دَنْدَنَة arises from them; and is because of them: and hence, (JM,) دَنْدَنَ means also *He went round about,* JM) *went to and fro in one place.* (JM, TA.)

دَنٌّ *A wine-jar:* (MA:) *a* [*jar of the kind called*] حُبّ: (Ṣ:) or [*a jar*] *in form like a* حُبّ: (Mṣb:) *or a large* رَاقُود [*or earthen jar, smeared inside with pitch, long in the lower part*], (M, Ḳ,) *in form like the* حُبّ, (M,) *but taller;* (M;) in the Ḳ, *or taller than the* حُبّ;) *uniform in make,* [*tapering to the bottom,*] *having at the lower end what resembles the* قُوسُن [*or tapering top*] *of a helmet:* (M:) *or smaller than the* حُبّ, *having a pointed lower extremity,* [so I render عُصْعُص, (agreeably with the TK.) regarding it as a dial. var., or perhaps a mistranscription, of عُصْعُص, which properly signifies the "os coccygis,"] (M, Ḳ,) *so that* (M) *it will not sit* [*upright*] *without one's digging a hole for it:* (M, Ḳ:) IDrd says that it is a genuine Arabic word: (M:) pl. [of mult.] دِنَانٌ (T, Ṣ, M, Mṣb) [and دَنَنَةٌ and (of pauc.) أَدْنُنٌ and أَدُنٌّ, as appears from the following saying of IAar, quoted by Az:] one says دَنٌّ and أُدُنٌّ and أُدُنْنٌ and دَنَانٌ and دَنَنَةٌ. (T.) [See an ex. in a verse of El-Aṣlah cited voce بِرْصَام.]

دَنَنٌ *A bending, or curving, in the back* [*so that it resembles a* دَنّ: see أُدُنٌّ]: (M, Ḳ:) and *a nearness* [*to the ground*] *in the neck and breast,* (M, Ḳ,) *and a stooping,* (M,) *and lowness, therein,* (M, Ḳ,) *by original natural constitution:* it is in a man, (M,) and in a horse or the like, and any quadruped: (M, Ḳ:) or *shortness, and lowness, or depression, of the neck:* (R, TA:) or, in a horse, *shortness of the fore legs:* or, accord. to Aṣ, in any quadruped, *nearness of the breast to the ground;* which is one of the worst of faults: (Ṣ:) or, accord. to AZ, in a camel, *a leaning forward, with shortness of the fore legs:* and, accord. to AHeyth, in a horse or similar beast, *shortness of the fore legs, and a consequent nearness of the neck to the ground.* (T.)

دَنَّة *A certain insect resembling an ant:* (Ḳ:) so called because of its shortness. (TA.)

دَنِّيَّة The [*kind of cap called*] قَلَنْسُوَة, of a Ḳádee; likened to a دَنّ; (Ḳ;) *a* قلنسوة *worn by Ḳádees,* as though so called in relation to the دَنّ, because *high and round:* (Ḥar p. 109:) accord. to Eth-Thereáleby, originally دَنَنِيَّة; *a* قلنسوة *pointed at the extremity,* [in my original الأطراف is erroneously put for الطَّرَف,] *worn by Ḳádees and great men:* not a genuine Arabic word, but of the dial. of El-'Irák. (TA.)

دِنْدِنٌ syn. with دَنْدَنَةٌ: see R. Q. 1, in two places. — Also *Herbage* (Ṣ, M, Ḳ) and *trees,* (M, Ḳ,) or *dry herbage,* (Aṣ, T,) *become black,* (Aṣ, T, Ṣ, Ḳ,) or *roasted and black,* (M,) *by reason of oldness:* (Aṣ, T, Ṣ:) or *what is broken in pieces of* [*the species of barley-grass called*] رِبِعِىّ, *when it has become black and old:* or the *stems* (أُصُول) *of old and wasted trees:* (M:) accord. to Lth, the *stems* (اصول) *of trees:* but the right explanation is that given above on the authority of Aṣ. (T.)

دَنَادِن The دَلَادِل [*or lower parts, that are next the ground,*] of garments. (Ḳ.)

أُدُنٌّ One *whose back resembles the* دَنّ; (IAar, T;) [i. e.] *having a bending, or curving, in the back;* (Ṣ, M, Ḳ:) applied to a man; (Ṣ;) *hump-backed:* (Fr, TA in art. حجر:) and *having the neck and breast near* [*to the ground*], (M, Ḳ,) *and stooping,* (M,) *and low,* (M, Ḳ,) *by original natural constitution:* applied to a man, (M,) and to a horse or the like, and any quadruped: (M, Ḳ:) or, applied to a horse, *short in the fore legs:* (Ṣ:) or, applied to a camel, *leaning forward, with shortness of the fore legs:* (AZ, T:) or, applied to a horse or the like, *short in the fore legs, and consequently having his neck near to the ground:* (AHeyth, T:) Aṣ said that no أُدُنّ ever outstripped except that of the Benoo-Yarbooa: (M:) fem. أُدُنَّة. (M, Ḳ.) [See also دُنْدُن.] — Also, applied to a house, or chamber, or tent, (بَيْت, [for which Golius appears to have read دَنِيّ,]) *Low,* or *depressed,* [app. *in its roof*] (Ṣ, Ḳ.)

دنأ

1. دَنَأَ, aor. ـَ; and دَنُؤَ, aor. ـُ; inf. n. دَنَآءَةٌ (AZ, Lḥ, T, Ṣ, M, Mṣb, Ḳ,) of the former verb, and of the latter also, (AZ, Lḥ, T, M,) and دُنُوءٌ, of the former, (Fr, T,) or of the latter, (AZ, T,) and [of the latter] دُنُوءَةٌ; (Ṣ, Ḳ;) *He* (a man) *was, or became, low, ignoble, or mean, in his actions;* and *cared not for what he did, nor for what was said to him:* (ISk and T in explanation of the former verb, and Ṣ in explanation of both verbs:) or the former verb, (AZ, T,) or each, (Lḥ, T, M, Ḳ,) *he was, or became, bad, corrupt, or foul, in respect of the belly and the genital member* [i. e. *in respect of appetite for food and for sexual enjoyment*]; *not caring for what he did, nor for what was said to him:* (AZ, Lḥ, T, M, Ḳ:) and the former verb, (Ṣ,) or each, (M, Ḳ,) [accord. to some,] *he was, or became, such as is termed* خَسِيس, i. e. خَسِيسٌ [app. as meaning *contemptible*]; (Ṣ, M, Ḳ;) like دَنَا, aor. يَدْنُو, inf. n. دَنَاوَةٌ; (Mṣb;) *and destitute of good:* (Ṣ:) but some make a distinction between the verbs with ء and the verb without ء; saying that the meaning "he was, or became, خسيس" is that of دَنِئَ, without ء; (T, Mṣb;) and the truth is, that the verbs with ء have the meanings assigned to them by AZ and Lḥ; (T;) or signify *he was, or became, low, ignoble, or mean:* (Mṣb:) or these two verbs also signify, (Ḳ,) or signify as some say, (M,) *he was one in whom was little or no good; contemned or contemptible, mean, paltry, or of no weight or worth.* (M, Ḳ.) = دَنِئَ, (M, Ḳ,) aor. ـَ, (Ḳ,) inf. n. دَنَأٌ, (Ṣ, M,) *He was, or became, hump-backed.* (Ṣ, M, Ḳ.*)

4. ادنأ *He committed an action such as is termed* دَنِيء. (M, Ḳ.*)

5. تدنّأ *He, or it, incited him to* دَنَآءَة [i. e. *low, ignoble, or mean, conduct;* &c.: see دَنَأ and دُنُوء, of which دَنَآءَة is an inf. n.]. (Ḳ.)

دَنِيء (AZ, Lḥ, T, Ṣ, M, Mṣb, Ḳ) and ↑ دَانِئ, (Lḥ, T, Ṣ,* M, Ḳ,) applied to a man, *Low, ignoble, or mean, in his actions; not caring for what he does, nor for what is said to him:* (Ṣ:) or *bad, corrupt, or foul, in respect of the belly and the genital member* [i. e. *in respect of appetite for food and for sexual enjoyment*]; *not caring for what he does, nor for what is said to him:* (AZ, Lḥ, T, M, Ḳ:) and [accord. to some,] *i. q.* خَسِيس [app. as meaning *contemptible*]; (Ṣ, M, Ḳ;) like دَنِئ, without ء; (Mṣb;) *and destitute of good:* (Ṣ:) but some make a distinction between دَنِيء and دَنِئ; saying that the latter means خسيس; (T, Mṣb;) and the former, as explained by AZ and Lḥ; and this is the truth; (T;) or that دَنِيء means لَئِيم [i. e. *low, ignoble, or mean,* as *contr. of* كَرِيم]: (Mṣb:) دَنِئ is also applied to an action: (M, Ḳ:* [see 4:]) and signifies likewise, (Ḳ,) or as some say, and so دَانِئ, (M,) one *in whom is little or no good;*

contemned or contemptible, mean, paltry, or of no weight or worth: (M, K:) the pl. of دَنِيٌّ is دُنَاةٌ, (AZ, T, M,) or دُنَآءٌ, (Lb, T, TA,) or دُنَآءَةٌ, (K, TA,) like أَشْرَافٌ pl. of شَرِيفٌ, (TA,) and دُنَاةٌ, (K,) which is anomalous, (TA,) or دُنَاةٌ. (M.)

دَنَاءَةٌ *A low, or base, quality, property, natural disposition, habit, practice, or action;* syn. نَقِيصَةٌ; (S, K:) or *such as is blamed;* also pronounced دَنَاءَةٌ. (TA in art. دنو, q. v.)

دَانِيَةٌ: see دَنِيٌّ, in two places.

أَدْنَأُ [*More, and most, low, ignoble, or mean, in his actions;* &c.]. You say, هُوَ أَدْنَأُ مِنْهُ [*He is more low,* &c., *than he*]. (Zj, T.) Fr says that أَدْنَى in the Kur ii. 58 is [for أَدْنَأُ] derived from دَنَاءَةٌ: accord. to one reading, it is أَدْنَأُ. (TA.) — Applied to a man, (M,) *Hump-backed:* (S, M, K:*) fem. دَنْآءُ. (K,* TA.)

دنر

2. دَنَّرَ, (T, M, K,) inf. n. تَدْنِيرٌ; (K;) and تدنر (A;) ↕ *It* (a man's face) *glistened* (T, M, A, K) like a دِينَار. (TA.) — دَنَّرَ *He* (a man, TA) *had many* دَنَانِير [pl. of دِينَار]. (K.) — See also the pass. part. n., below.

5: see 2.

تَدَنْيُرٌ: see the next paragraph.

دِينَارٌ, an arabicized word, (M, K,) from the Persian [دِينَار], (M,) or from دِينْ آر, meaning "the law brought it" [into being or circulation]: (Er-Rághib:) some say, (TA,) its original is دِينَّارٌ; one of its نs being changed into ى, (S, Msb, K,) to render it more easy to be pronounced, (Msb,) or that it may not be confounded with inf. ns., such as حِدَّادٌ; (S, K;) and hence its pl. is دَنَانِير (M, Msb,) and its dim. دُنَيْنِيرٌ: (M:) this is the opinion generally obtaining: others say that it is of the measure فِعَّالٌ but this opinion is contradicted by the absence of the ى in [the second syllable of] the pl.; for were it so, its pl. would be like دَنَايِمِس, pl. of دِينَامِس (Msb:) [it is the name of *A certain gold coin;*] *its weight is seventy-one barley-corns and a half, nearly, reckoning the* دَانِق *as eight grains of wheat and two fifths; but if it be said that the* دانق *is eight grains of wheat, then the* دينار *is sixty-eight grains of wheat and four sevenths: it is the same as the* مِثْقَال. (Msb.)

شَرَابٌ دِينَارِىٌّ *A kind of wine or beverage,* so called in relation to Ibn-Deenár el-Hakeem, or because like the دينار in its nature. (TA.)

مُدَنَّرٌ, applied to a دِينَار, (M, K,) and to gold, (TA,) *Coined.* (M, K, TA.) — Also *A man having many* دَنَانِير [pl. of دِينَار]. (M, K.) — Also ↕ *A horse having specks, or small spots, exceeding what are termed* بُرَشٌ: (AO, T, S, M, K:) or *having black and white spots like* دَنَانِير: (Mgh:) *or having a spotting* (تَدْنِير) *of black intermixed with whiteness predominating over blackness:* (TA:) and *of a white colour predominating over blackness, with a round blackness intermixed with the former colour upon his back and rump* (Mz) *or of a white hue intermixed with red,* (أُصْبُه,) *marked with round black spots.* (A.) — Also ↕ A garment, or piece of cloth, *with marks, or figures, like* دَنَانِير. (A.)

دنس

1. دَنِسَ, aor. ـَ, inf. n. دَنَسٌ (S, A, K) and دَنَاسَةٌ, (K,) *It* (a garment, S, A, K) *was, or became, dirty, filthy, foul, sullied, defiled, or polluted;* (S, M, A, K;) as also ↕ تدنس: (S, M, A:) and in like manner ↕ said of a man's honour, (K, TA,) and ↕ of his disposition. (TA.)

2. دَنَّسَهُ, (S, M, A, K,) inf. n. تَدْنِيسٌ, (S, K,) *He,* or *it, made it* (namely a garment, S, A, K) *dirty, filthy, or foul; sullied, defiled, or polluted, it.* (S, M, A, K.) And in like manner, دَنَّسَ عِرْضَهُ ↕ [*He sullied his honour;*] *he did to him that which disgraced him.* (A, K.) And دَنَّسَهُ سَوْءُ خُلُقِهِ ↕ [*The evilness of his disposition sullied his honour*]. (A, TA.)

5: see 1.

دَنَسٌ *Dirt; filth; soil, or pollution:* (S, M, A, K:) pl. أَدْنَاسٌ. (M.) [Hence,] هُوَ يَتَصَوَّنُ مِنَ الْأَدْنَاسِ ↕ [*He preserves his honour from pollutions*], and مِنَ الْمَدَانِسِ ↕ [*from causes of pollution,* مَدَانِس being pl. of مَدْنَسَةٌ, a noun of the same kind as مَسْجَدَةٌ and مَجْدَلَةٌ]. (A, TA.)

دَنِسٌ *Dirty, filthy, foul, sullied, defiled, or polluted:* (M, K:) [pl. أَدْنَاسٌ, agreeably with analogy, and دُنُسَةٌ, contr. to analogy; but the latter is perhaps post-classical.] You say, قَوْمٌ أَدْنَاسٌ and ↕ مَدَانِيسُ [*A people dirty, filthy,* &c.; both in a proper and in a tropical sense]. (K.) And هُوَ دَنِسُ الْمُرُوءَةِ and الثِّيَابِ and الْجَيْبِ and الْأَرْدَانِ ↕ [*He is foul in character, conduct, or the like*]. (A.)

مَدْنَسَةٌ; and its pl. مَدَانِسُ: see دَنَسٌ.

دَنِسٌ: see مَدَانِسُ.

دنف

1. دَنِفَ, (S, M, Mgh, Msb, K,) aor. ـِ, (Msb, K,) inf. n. دَنَفٌ; (M, Msb;) and ↕ ادنف; (S, M, Mgh, Msb, K;) or, accord. to Sb, one does not say دَنِفَ, though they sometimes said دَنِفَ, for he regarded this as a possessive epithet; (M;) said of a sick man, (S, Mgh, K,) *He had a constant, or chronic, disease:* (Msb:) [see دَنِفٌ, below:]) or *he was, or became, heavy,* (S, Mgh, K, TA,) *by reason of disease,* (Mgh, TA,) *and near to death,* (Mgh,) *or at the point of death:* (TA:) or *he became emaciated by disease so as to be at the point of death.* (M.) — And [hence,] دَنِفَتِ الشَّمْسُ, and ↕ ادنفت, ↕ *The sun was near to setting, and became yellow.* (S, K, TA.) — And دَنِفَ الْأَمْرُ ↕ *The thing, or event, was, or became, near* (K, TA) *to passing.* (TA.)

4. ادنف: see 1, in two places. — ادنفهُ, said of a disease, (S, Mgh, Msb, K,) *It rendered him constantly, or chronically, ill; or clave to him constantly:* (Msb:) or *it rendered him heavy* [*so that he was near to death, or at the point of death:* see 1]: (S, Mgh, K:) or, said of God, *He caused him to become emaciated by disease so as to be at the point of death.* (M.) Thus the verb is trans. as well as intrans. (S, Msb.) — And أَدْنَفْتُ الْأَمْرَ ↕ *I caused the thing, or event, to be near, or brought it near,* (K, TA,) *to passing.* (TA.)

دَنَفٌ *A constant, or chronic, disease;* (S, M, K:) *such as infects, or pervades, the person or the inside:* or, as some say, *any disease, whatever it be.* (M.) — Also, (S, M, K,) and ↕ دَنِفٌ, (S, M, Msb, K,) the latter held by Sb to be a possessive epithet, as he disallowed the verb دَنِفَ, (M,) A man *having a constant, or chronic, disease;* (S, M, Msb, K:) *such as infects, or pervades, his person or his inside:* or, accord. to some, *having any disease:* or *emaciated by disease so as to be at the point of death:* and ↕ مُدْنَفٌ and ↕ مُدْنِفٌ signify the same: (M:) or these two signify *rendered heavy by disease* [*so as to be near to death, or at the point of death:* see 1]: (S, Mgh, K:) [and Freytag* adds ↕ دَانِفٌ, explained as meaning "interitui obnoxius," as from the Ham; in which I only find (p. 624) authority for دَنَفٌ, signifying *being at the point of death or destruction:*] دَنَفٌ is used alike as masc. and fem. (S, M, K) and sing. (Fr, T, S, M, K) and dual (S, M) and pl., (Fr, T, S, M, K,) as though it were an inf. n. used as an epithet: (M:) but if you say ↕ دَنِفٌ, you vary it for the fem. and dual and pl., (T,* S, M, K,) saying امْرَأَةٌ دَنِفَةٌ, (S, M,) &c., (S,) i. e., saying also رَجُلَانِ دَنِفَانِ, (TA,) and قَوْمٌ أَدْنَافٌ, (M,) or رِجَالٌ أَدْنَافٌ: (TA:) and sometimes دَنَفٌ has a dual form and a pl.; (K;) [i. e.] one may say إِخْوَتُكَ أَدْنَافٌ وَأَحْوَالُكَ دَنَفَانِ. (Fr, T.) — Applied to the sun, it means: *Near to setting,* (M, TA,) *and* (TA) *becoming yellow.* (T, TA.) So in the saying (of El-'Ajjáj, T, TA),

وَالشَّمْسُ قَدْ كَادَتْ تَكُونُ دَنَفَا

↕ [*And the sun had almost become near to setting, and to turning yellow*]. (T, M, TA.) [See Q. 2 in art. رحلف.]

دَنِفٌ: see دَنَفٌ, in two places.

دَانِفٌ: / مُدْنَفٌ: / مُدْنِفٌ: } see دَنَفٌ.

دنق

1. دَنَقَ, aor. ـُ and ـِ, inf. n. دُنُوقٌ, *He pursued small, little, or minute, things.* (JK, Ibn-'Abbád,

Z, K. [See also 2.]) [Two other significations assigned to دَنَّقَ in the CK and in the Lexicons of Golius and Freytag belong to دَنَّقَ.]

2. دَنَّقَ, (S, Mgh, TA,) inf. n. تَدْنِيقٌ (Mgh, K,) *He went to the utmost point* [*in his dealings* &c.]: (S, K, TA:) *he was minute, observant of small things, nice, or scrupulous:* (Mgh:) *he examined minutely into his dealings and expenses.* (So accord. to an explanation of the act. part. n. in the TA.) Hence the saying, لَا تُدَنِّقُوا فَيُدَنِّقَ عَلَيْكُمْ [*Go not ye to the utmost point* against others, *for in that case the utmost point may be gone to against you*]. (S, TA.) And the saying of El-Hasan, (Mgh, TA,) لَعَنَ اللّٰهُ الدَّانِقَ وَمَنْ وَلِيَ مَنْ دَنَّقَ, (TA,) or وَمَنْ دَنَّقَ بِهِ, (Mgh,) [*May God curse the* دانق *and him who has been minute,* &c., *in his dealings, or and him who has been minute,* &c., *therewith*;] as though he meant to forbid the considering and examining a paltry or contemptible thing: (TA:) or, as some relate it, لَعَنَ اللّٰهُ أَحْدَثَ الدَّانِقَ وَأَوَّلَ مَنْ دَنَّقَ [*and the first who innovated the* دانق], meaning El-Hajjáj. (Mgh.) — [Hence,] تَدْنِيقٌ, metonymically, signifies ↕ *The being niggardly, stingy, or avaricious.* (Az, TA.) — Also *The continuing to look at a thing;* (S, K;) as also تَرْنِيقٌ: [or rather each has this signification elliptically; for] you say, دَنَّقَ and رَنَّقَ [meaning *He continued looking at it*]. (S.) [See رَنَّقَ.] And in like manner, *The looking weakly.* (S, TA.) And دَنَّقَ بَصَرَهُ *He looked hard,* and *sharply, or intently.* (JK.) — Also ↕ *The approaching* of the sun *to setting.* (S, K, TA.) You say, دَنَّقَتِ الشَّمْسُ ↕ *The sun became near to setting.* (JK, TA. [See also دَنَقَتْ.]) — And دَنَّقَ ↕ *He* (a man) *died:* (JK, TA:) or ↕ *he was near to dying;* inf. n. as above. (TA.) — And دَنَّقَتْ ضَبْعُهُ, (JK, K, TA, [accord. to the CK دَنَقَتْ, which is wrong,]) inf. n. تَدْنِيقٌ, (S, TA,) ↕ *His eye sank, or became depressed, in his head:* (JK, S, K, TA:) or, accord. to Az, the more correct explanation is, *the ball, or globe, of his eye became prominent, and apparent.* (TA.) — And دَنَّقَ وَجْهَهُ, (Lth, K, TA, [in the CK, erroneously, دَنَّقَ,]) inf. n. تَدْنِيقٌ, (Lth, TA,) *His face exhibited emaciation, arising from fatigue or disease.* (Lth, K, TA.)

دُنُوْقٌ [a pl. of which the sing. is not mentioned] Persons *niggardly, or parsimonious, in expenditure, towards their households* (IAar, K, TA) *and themselves.* (IAar, TA.)

دَنِيقٌ One *who alights by himself,* (TA,) *and eats by himself in the daytime, and in the moonlight by night, lest the guest should see him:* (K, TA:) mentioned by IAar, on the authority of Abu-l-Mekárim: and so دَيِّقٌ and صَوْصٌ. (TA.)

دَانِقٌ: see the next paragraph.

دَانِقٌ *Foolish; stupid; having little, or no, intellect, or understanding:* (K:) and so دَانِكٌ. (TA.) — ↕ *A thief.* (JK, Ibn-'Abbád, K, TA.) — *Emaciated and falling down, or emaciated and tottering;* expl. by مَهْزُولٌ سَاقِطٌ: (AA, S, K:) or *falling down, or tottering,* (سَاقِطٌ,) *by reason of emaciation:* (JK:) applied to a man (AA, K) and to a she-camel. (K.) — *Having a constant, or chronic, disease, and oppressed thereby so as to be at the point of death.* (AA, TA.) — Also, and ↑ دَانِقٌ, (JK, S, Mgh, Msb, K,) the former, accord. to some, the more chaste, arabicized [from the Pers. دَانَك or دَانَك], (Msb,) and ↑ دَانَاقٌ, (JK, S, K,) like as they said دِرْهَم and دِرْهَام, (S,) [but دَانَاق seems to have been disallowed by Sb, either as unused or as post-classical,] The *sixth part of a dirhem* (or *drachm*); (S, Msb, K;) [i. e.] *two carats;* (Mgh;) [i. e.] *two grains of the* خَرُّوب [*or carob*], *with the ancient Greeks,* for the dirhem with them was twelve grains of the خرنوب; but the دانق of the Muslims is *two grains of the* خرنوب *and two thirds of a grain of the* خرنوب, for the dirhem of the Muslims is sixteen grains of the خرنوب: (Msb:) and the *sixth part of the deenár:* (TA: [but this I find nowhere else: see دِينَارٌ: and see also رُطْلٌ:]) the pl. of دانق is دَوَانِقُ and دَوَانِيقُ; (Mgh, TA;) the former is said by Az to be pl. of دَانِقٌ; and the latter, of دَانِقٌ; and it is said that every pl. of the measure مَفْعَلٌ or فَوْعَلٌ may be lengthened with ى, so that one may say فَوَاعِيل and مَفَاعِيل, (Msb:) or, accord. to Sb, دَوَانِيقُ is pl. of ↑ دَانَاقٌ, though this be not in their speech. (TA.) [Also *A small silver coin, the sixth part of the coin called* دِرْهَم.] The dim. is ↑ دُوَيْنِيقٌ. (TA.)

دَانَاقٌ: see the next preceding paragraph, in two places.

دَوَانِقِيٌّ [rel. n. from دَوَانِقُ pl. of دَانِقٌ, (El-Mekeen, "Hist. Sarac." p. 104,) or دَوَانِيقِيٌّ [rel. n. from دَوَانِيقُ pl. of دَانَاقٌ, (TA,) [*Of, or belonging or relating to, dániks:* and hence,] a surname of the 'Abbásee Khaleefeh Aboo-Jaafar El-Mansoor; (El-Mekeen, TA;) because of his extreme niggardliness. (El-Mekeen.)

دُوَيْنِيقٌ: see دَانِقٌ, last sentence.

مُدَنِّقٌ One *who examines minutely into his dealings and expenses:* used in this sense by the people of El-'Irák. (TA.) — عَيْنٌ مُدَنِّقَةٌ *An eye of which the ball, or globe, is prominent, and apparent:* so accord. to AZ; and Az holds this to be the correct explanation, rather than *an eye sunk,* or *depressed, in the head.* (TA.)

دنو

1. دَنَا, (T, M, Mgh, Msb, K, &c.,) first pers. دَنَوْتُ, (T, S,) aor. يَدْنُو, (T, Msb,) inf. n. دُنُوٌّ (T, S, M, Msb, K) and دَنَاوَةٌ, (M, K,) *He,* or *it, was, or became, near; drew near, or approached;* (T, M, Mgh, Msb, K;) as also ↑ ادنى; (IAar, T, K;) and ↑ دَنِيَ, inf. n. تَدْنِيَةٌ; (IAar, T;) and ↑ دَانَى, inf. n. مُدَانَاةٌ; (KL, but only the inf. n. is there mentioned;) and ↑ ادَّانَى, inf. n. ادِّنَاءٌ: (TA:) it is either *in person,* or *substance,* or *in respect of predicament,* and *in place,* and *in time:* (El-Harílee, TA:) you say, دَنَا مِنْهُ, (M, Mgh, Msb,) and دَنَوْتُ مِنْهُ, (T, S,) and إِلَيْهِ, (M, Msb,) and لَهُ, (TA,) and عَلَيْهِ occurs in a verse of Sá'ideh as meaning مِنْهُ, (M,) *He,* or *it,* and *I, was, or became, near,* &c., *to him,* or *it:* (T, M, Mgh, Msb:) [and in like manner you use the other verbs mentioned above, except ↑ دانى, which is immediately trans.: or دَنَا مِنْهُ with دَنَاوَةٌ for its inf. n. means, or means also, *He was near to him in respect of kindred; was related to him:* for] دَنَاوَةٌ is *syn. with* قَرَابَةٌ (S, M, K) and قُرْبَى (M, K:) you say, دَنَاوَةٌ meaning بَيْنَهُمَا قَرَابَةٌ [i. e. *Between them two is relationship*]; (S;) and مَا تَزْدَادُ مِنَّا إِلَّا قُرْبًا وَدَنَاوَةً [*Thou increasest not save in nearness and relationship to us*]. (ISk, T, S.) A rájiz says,

* مَالِي أَرَاهُ وَالِهًا قَدْ دُنِّيَ لَهْ *

meaning دُنِّيَ لَهُ [i. e. *What hath happened to me that I see him walking gently or with short steps, or rendered lowly by age, having been approached by death?*]: it is from دُنُوٌّ, but the ى is changed into ي because of the kesreh before it, and then the ن is made quiescent: and there are similar instances of contraction of verbs: but [ISd says,] I know not دُنِّيَ except in this instance; and Aṣ used to say of the poem in which this occurs, This rejez is not ancient: it is app. of Khalaf El-Aḥmar or some other of the Muwelleds. (M.) One says also, دَنَتِ الشَّمْسُ لِلْغُرُوبِ and ↑ أَدْنَتْ [*The sun was, or became, near to setting*]. (M.) — دَنِيَ, (T, M, K, TA, [in the CK, مَاكَانَ دَنِيًّا وَلَقَدْ دَنَا مَاكَانَ دَنِيًّا وَلَقَدْ is erroneously put for دَنِيَ,]) like رَضِيَ, (TA,) aor. يَدْنَى, (T,) inf. n. دَنًى; (T, M, K;) and دَنَايَةٌ, (K, TK, TA,) or دَنَاءَةٌ; (M, accord. to the TT; and so in the CK; [app. a mistranscription occasioned by a misunderstanding of what here follows;]) the ى [in دَنِيَ] being substituted for ى because of the nearness of the kesreh; all on the authority of Lh; (M;) and دَنُؤَ, aor. يَدْنُؤُ, without ء, inf. n. دَنَاءَةٌ, with ء, (ISk, T,) and دُنُؤٌ (T;) or دَنُؤَ, aor. يَدْنُؤُ, inf. n. دَنَاءَةٌ; *i. q.* دَنِيَ and دَنُؤَ; (Msb;) [i. e.] *He* (a man, T, M) *was,* or *became, such as is termed* ↑ دَنِيٌّ; (T, M, Msb, K;) and ↑ دَنِيءٌ; (Msb;) meaning *weak; contemptible* (خَسِيس); *not profitable to any one; who falls short in everything upon which he enters:* (T: [like مَدَنٍ:]) or *low, ignoble,* or *mean;* (سَاقِط;) *weak;* (M, K;) *such as, when night affords him covert, will not quit his place, by reason of weakness:* (M:) or *low, ignoble,* or *mean,* (رَتِيم,) *in his actions,* or *conduct; bad, evil, or foul;* accord. to the explanation of دَنِيَ by Es-Sarakustee: but some distinguish between ↑ دَنِيٌّ and دَنِيءٌ; making the former to signify "low, ignoble, or mean;" (رَتِيم;) and the latter, خَسِيس [app. as meaning *contemptible*]. (Msb, and so the latter is explained in the Mgh.)

2: see 1: — and 4. — It is said in a trad., سَمُّوا وَسَمِّيَا وَدَنُّوا, i. e. [*Pronounce ye the name of God, (i. e. say, In the name of God,*) and *invoke a blessing* upon him at whose abode or table ye eat, (see art. سمت,) and] *make your words to be near together* in praising God. (M.) And in another trad., إِذَا أَكَلْتُمْ فَسَمُّوا اللّٰهَ وَدَنُّوا, i. e. [*When ye eat, pronounce the name of God, and*] *eat of that which is near you:* (M:) or إِذَا أَكَلْتُمْ فَدَنُّوا, i. e. [*When ye eat,*] *eat of that which is next you.* (Ṣ) — دَنَّى, (T, M,) inf. n. تَدْنِيَةٌ, (T,) also signifies *He* (a man) *sought after mean, paltry, or contemptible, things.* (Lḥ, T, M.) And دَنَّى فِى الْأُمُورِ *He pursued small matters,* and *mean, paltry, or contemptible:* (T, Ṣ, TA:) in the Ḳ, erroneously, and *great.* (TA.) — Also *He was, or became, weak;* syn. ضَعُفَ. (Ṣ and TA in art. دون.)

3. دانى, inf. n. مُدَانَاةٌ: see 1, in two places. You say also, دَانَيْتُ الْأَمْرَ *I was, or became, near to [doing, or experiencing,] the affair, or event.* (M.) — دَانَيْتُ الْقَيْدَ لِلْبَعِيرِ *I made the shackles,* or *hobbles, strait, or contracted, to the camel.* (M, Ḳ.) And دَانَى الْقَيْدُ قَيْنَى الْبَعِيرِ (M, TA) *The shackles, or hobbles, straitened, or contracted, [the two parts of the camel that were the places thereof.]* (TA.) Dhu-r-Rummeh says,

* دَانَى لَهُ الْقَيْدُ فِى دَيْمُومَةٍ قَذَفٍ *
* قَيْنَيْهِ وَانْحَسَرَتْ عَنْهُ الْأَنَاعِيرُ *

[*The shackles, or hobbles, straitened to him, in a far-extending, wide desert, the two parts of him that were the places thereof, and enjoyments became removed from him.*] (M.) And you say also, دَانَيْتُ بَيْنَ الْأَمْرَيْنِ *I made the two affairs, or events, to be nearly uninterrupted;* syn. قَارَنْتُ: (T, Ṣ, Mṣb:) or *I made the two affairs, or events, to be connected;* syn. جَمَعْتُ. (M.)

4. ادناهُ *He made him,* or *it, to be, or become, near; to draw near, or to approach; he drew near, or brought near, him, or it;* (Ṣ, M, Mgh, Ḳ;) as also ♦ دَنَّاهُ, (M, Ḳ,) inf. n. تَدْنِيَةٌ. (Ḳ.) — [Hence,] أَدْنَتْ ثَوْبَهَا عَلَيْهَا *She* (a woman) *let down her garment upon her, and covered,* or *veiled, herself with it.* (Mgh.) And أَدْنَيْتُ السِّتْرَ *I let down the veil, or curtain, [for the purpose of concealment.]* (Mṣb.) It is said in the Ḳur [xxxiii. 59], يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ [*They shall let down upon them a portion of their outer wrapping-garments*]; (Mgh;) meaning *they shall let down a portion of their outer wrapping-garments over their faces,* when they go forth for their needful purposes, except one eye. (Jel.) — ادنى also intrans.: see 1, in two places. — [Hence,] أَدْنَتْ, said of a she-camel, (Ṣ, TA,) and of a woman, (TA,) *She was, or became, near to bringing forth.* (Ṣ, TA.) And أَدْنَتْ عَلَى رَأْسِ الْوَلَدِ أَضْرَعَتْ عَلَى رَأْسِ الْوَلَدِ [a phrase similar to الْوَلَدَ q. v.]. (Occurring in a verse cited in the TA in art. ضرع.) — And ادنى *He lived a strait life,* (IAqr, T, Ḳ,) *after easiness and plenty.* (IAqr, T.)

5. تدنّى *He* (a man, Ṣ) *drew near, or approached, by little and little.* (Ṣ, Ḳ.)

6. تَدَانَوْا *They drew near, or approached, one to another.* (Ṣ, Ḳ.) — [Hence,] تدانى *It* (a thing) *drew together, or contracted; or became drawn together or contracted.* (M* and L in art. قلص.) And تَدَانَتْ إِبِلُ الرَّجُلِ *The camels of the man became few and weak.* (M.)

8. ادّنى, inf. n. اِدِّنَاءٌ: see 1.

10. استدناهُ *He sought, desired, or demanded, of him, nearness, or approach;* (M, Ḳ, TA;) *he sought, or desired, to make him draw near, or approach:* and *he drew him near, or caused him to approach.* (MA. [See also 4.])

دَنًا inf. n. of دَنِىَ, q. v. (T, M, Ḳ.) — أَدْنَى دَنًا: see ادنى.

هُوَ ابْنُ عَمِّ دِنْيَةٍ and دِنْيَةٍ and دِنْيَةٍ ♦ دُنْيَةٍ mean [*He is a son of a paternal uncle*] *closely related;* syn. نَسَبٌ [q. v.]: when you pronounce the ب with ḍamm, you do not make the word perfectly decl.: when you pronounce it with kesr, you make it either perfectly or imperfectly decl.: but when you prefix عَمّ to a determinate noun, دِنْيَة may not be in the gen. case: for instance, you say, هُوَ ابْنُ عَمِّهِ دِنْيَةً, i. e. [*He is the son of his paternal uncle*] *closely related;* as also ♦ دُنْيَةً; because دِنْيَة, being indeterminate, cannot be an epithet applied to that which is determinate: (Ṣ:) and [in like manner] you say, هُوَ ابْنُ عَمِّى, or ابن خَالَتِى, or ابن عَمَّتِى, or ابن خَالِى, or ابن أُخْتِى, or ابن أُخَى, (M, Ḳ,) all mentioned by Lḥ, the last two as on the authority of Aboo-Sufyán, but all except the first and second as unknown to Ks and to Aṣ, (M,) followed by دِنْيَة and دِنْيَة and دِنْيَة and ♦ دُنْيَة, (M, Ḳ, TA,) the last two without تنويين, (TA; [and so written in the M; but in the CK and my MS. copy of the Ḳ, in the place of these two is put دُنْيَا, which is disallowed by J ;]) meaning [*He is the son of my paternal uncle, and the son of my maternal uncle, &c.,*] *closely related:* (M, Ḳ:) and هُوَ عَمُّهُ دِنْيَةً and ♦ دِنْيَا and دِنْيَا and دِنْيَا and دِنْيَا [*He is his paternal uncle closely related*]: (Ks, T:) Lḥ says that the و is changed into ى in ♦ دُنْيَةٌ and دِنْيَا because of the nearness of the kesreh and the weakness of the intervening letter, as is the case in قِنْيَةٌ and عِلْيَةٌ: but it seems that these words are originally ♦ دُنْوَى, i. e., *by a relationship,* or *uterine relationship, nearer to me than others;* and that the change of the letter is made only to show that the ى is that of the fem. of أَدْنَى. (M.) You say also, ♦ هُمْ رَهْطُهُ دُنْيَةً *They are his people, and his tribe, closely related.* (Ṣ and TA in art. رهط.)

دُنْيَةٌ: see the next preceding paragraph, in five places.

دُنْيَا fem. of أَدْنَى [q. v.].

دُنْيَةٌ: } see what next follows.
دُنَيْوَةٌ: }

دُنْيَاوِىٌّ [*Of, or relating to, the present world, or state of existence; worldly:*] a rel. n. from الدُّنْيَا; (T, Ṣ;) as also ♦ دُنَيْوِىٌّ and ♦ دُنْيِىٌّ. (Ṣ.)

دَنِىٌّ *q. v.* قَرِيبٌ [as meaning *Near, in person, or substance, or in respect of predicament,* and *in place,* and *in time:* (see 1, first sentence:) and see also دَانٍ: and *a relation*]: (T, Ṣ:) and *a friend; or a sincere, or secret, or particular, friend;* syn. حَلِيفٌ. (T.) It has these significations (of حلفان and قريب) in the prov. كُلُّ دَنِىٍّ دُونَهُ دَنِىٌّ [app. meaning *There is a relation, or a friend, nearer than every* other *relation, or friend;* like another prov., namely, دُونَ كُلِّ قُرَيْبَى قُرَيْبٌ, for the meaning and application of which see art. قرب: Freytag renders it, "Quod attinet ad quemlibet propinquum (amicum), præter eum est propinquus:" (Arab. Prov. ii. 357:) and he adds, "Proverbii sensus esse videtur: Quilibet propinquus seu amicus unicus non est; sed præter eum est alius"]: (T, Meyd:) so says AZ. (Meyd.) — See also أَدْنَى. — As an epithet applied to a man, signifying *Weak; contemptible;* &c.: see 1, near the end of the paragraph: [but J says that] as meaning دُونٌ, it is [دِنِىٌّ, with ـ: (Ṣ:) the pl. is أَدْنِيَةٌ. (T, M.) [In the CK, by a mistranscription mentioned above (voce قَنِىٌّ), دَنِىٌّ is made to signify the same.]

دَنَاءَةٌ *A low, or base, quality, property, natural disposition, habit, practice, or action;* syn. نَقِيصَةٌ: (Mgh;) or *such as is blamed;* originally دَنَاوَةٌ: (TA:) pl. دَنَايَا. (Har p. 327.) Hence the saying of Ibn-Háritheh, لَأَنَا الدَّنِيَّةَ لَا الْمَنِيَّةَ, meaning I choose *death rather than,* or *not, disgrace.* (Har ubi suprà.)

دَانٍ [*Being, or becoming, near; drawing near, or approaching:* and hence, *near;* like دَنِىٌّ:] act. part. n. of دَنَا مِنْهُ. (Mṣb.)

أَدْنَى *Nearer,* and *nearest;* opposed to أَقْصَى: (TA:) fem. دُنْيَا; (M, TA;) in which the [radical] و is changed into ى, as in عُلْيَا and قُصْيَا: (ISd. TA voce يَقْوَى:) [the pl. of the masc. is أَدْنَوْنَ and أَدْنَيْنَ; the latter in the accus. and gen.: أَدْنَوْنَ: and] the pl. of the fem., دُنَيَّ, (Ṣ, Ḳ, TA,) like كُبَرُ pl. of كُبْرَى and صُغَرُ pl. of صُغْرَى: (Ṣ, TA:) said by some to be extr. and strange [in respect of usage]; and El-Mutanebbee has been blamed for using it; (MF, TA;) but in the case referred to he has used الدُّنَى, [not as a pl.,] suppressing the ى by poetic license. (TA.) [Hence,] غَلَبَتِ الرُّومُ فِى أَدْنَى, in the Ḳur xxx. 1 and 2, *The Greeks have been overcome in the nearer,* or *nearest, part of the land.* (Bḍ, Jel.) And الْجَمْرَةُ الدُّنْيَا [*The nearest heap of pebbles;*] *the heap of pebbles nearest to Minè.* (TA. [See art. جمر.]) And

السَّمَآءُ الدُّنْيَا [*The nearest heaven*; i. e. *the lowest*;] *the heaven that is the nearest to us*: (T, TA:) also called سَمَآءُ الدُّنْيَا [which means *the heaven of the present world*; as will be seen from what follows]. (TA.) See also exs. of the fem. in the paragraph commencing with the words هُوَ ابْنُ عَمِّ دُنْيٍ, in four places. — Also *Former*, and *first*; and *fore*, and *foremost*; opposed to آخِر. (TA.) [Hence,] تَقْبِيلُهُ أُذُنَ دُنْيٍ ✦ (S, K, TA) and ✦ أُذُنَ دُنًا, (K, TA, [in the CK, erroneously, ادنى دُنْيٍ and ادنى دُنًى,]) i. e. *I met him the first thing*. (S, K.) — [And أُذُنَ الفَمِ *The fore, or foremost, part of the mouth*.] And الدُّنْيَا [for الحَيَاةُ الدُّنْيَا, and الدَّارُ الدُّنْيَا, *The former dwelling, or abode, and life*; i. e. *the present world, and life, or state of existence*]; *contr. of* الآخِرَةُ: (M, K:) [or] it is so called because of its nearness: (T, S:) [and may be rendered *the sublunary abode*, &c.: and *the inferior abode*, &c. It also signifies *The enjoyments, blessings, or good, of the present world, or life; worldly blessings or prosperity*, &c.] And sometimes it is with tenween, (K, TA,) when used indeterminately: (TA:) [thus,] IAar mentions the saying مَا لَهُ دُنْيًا وَلَا آخِرَةً [as meaning *He has none of the enjoyments, or blessings, of the present world, nor* in prospect *any enjoyments, or blessings, of the world to come*]; with tenween. (M, TA.) And you say, بَاعَ دُنْيَاهُ بِآخِرَتِهِ [*He purchased his enjoyments of the present world at the expense of his enjoyments of the world to come*]. (Z, TA in art. جمع.) And ابْنُ الدُّنْيَا means *The rich man*. (Msb in art. بنى.) — Also *More*, and *most*, *apt*, *fit*, or *proper*: thus in the Ḳur [xxxiii. 59], in the phrase ذٰلِكَ أَدْنَى أَنْ يُعْرَفْنَ [*That will be more, or most, apt, fit, or proper, that they may be known*]; (Ksh, Mgh;) i. e., that they may be known to be free women, as distinguished from female slaves, who did not cover their faces. (Jel.) — Also *Less* [*in number or quantity* &c.], and *least* [*therein*]; opposed to وَلَا أَدْنَى مِنْ ذٰلِكَ وَلَا أَكْثَرَ. (TA.) أَكْثَرَ, in the Ḳur [lviii. 8], means *Nor less in number than that, nor more in number*. (Bḍ.) And وَلَنُذِيقَنَّهُمْ مِنَ العَذَابِ الأَدْنَى دُونَ العَذَابِ الأَكْبَرِ, in the Ḳur [xxxii. 21, lit. *And we assuredly make them to taste of the smaller punishment besides the greater punishment*], means, accord. to Zj, whatever punishment is inflicted in the present world and the punishment of the world to come. (M.) — Also *Worse*, [or *inferior* in quality,] and *worst*; or *more*, and *most*, *low*, *ignoble*, *base*, *vile*, *mean*, or *weak*; opposed to خَيْر. (TA.) It is said in the Ḳur [ii. 58], أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَى بِالَّذِي هُوَ خَيْرٌ [*Will ye take in exchange that which is worse, or inferior, for that which is better?* or], accord. to Zj, meaning *that which is less in value* [*for that which is better*]? ادنى being thus, without ء: Fr says that it is here from الدَّنَآءَة: and Zuheyr El-Ḳurḳubee [for (accord. to some) El-Furḳubee] read أَدْنَأُ. (T.)

مَدْنِيَة and مُدْنِيَة, applied to a she-camel, (M, K,) and to a woman, (M,) *Near to bringing forth*. (M, K.)

مُدْنٍ, applied to a man, *Weak*; (S, TA;) *contemptible* (حَسِيس); *not profitable to any one*; *who falls short in everything upon which he enters*; [like دُنِيٌّ;] (TA;) or *falling short of accomplishing that which it behooves him to do*: (AHeyth, T:) also, for the sake of rhyme, [by poetic license,] written مَدْنَ. (T.)

دهـ

R. Q. 1. دَهْدَهَ, (JK, S, K,) inf. n. دَهْدَهَةٌ, (JK,) *He rolled* a stone *down*; (S, * K, * TA;) as also دَهْدَى, (S, K,) inf. n. دَهْدًى and دِهْدَاءٌ: (S:) or *he cast* stones, or a thing, *from a higher to a lower place*. (JK.) — And *He turned over* a thing, *one part upon another*; (K;) as also دَهْدَى. (TA.) — And *He collected together* camels to drive them. (JK.)

R. Q. 2. تَدَهْدَهَ, said of a stone, (S, K,) &c., (S,) *It rolled down*; (S, * K, * TA;) as also قَدْهَدَى. (S, K.) — And hence, *He*, or *it*, was *quick*. (Ḥar p. 108.)

إِلَّا دُهْ فَلَا دُهْ, (JK, and so in some copies of the K,) or إِلَّا دِهْ فَلَا دِهْ, (As, IAar, S, TA, and so in copies of the K,) a saying of the Arabs, meaning *If this thing be not now, it will not be after the present time*: (As, S, K:) As says, I know not its origin, but I think it to be Pers., and to mean, *if thou strike not him*, or *it, now, thou wilt not strike him, or it, ever*: (S:) accord. to IAar, it is said to a man when he is at the point of accomplishing his want in respect of a creditor of his, or in respect of his blood-revenge, or in respect of paying honour to a friend of his; (TA;) and means *if thou seize not the opportunity now, thou wilt never meet with it*: (K, TA:) accord. to Lth, (TA,) it means, *if thou avenge not his blood, or if thou slay him not in blood-revenge, now, thou wilt never do so*. (JK, TA.) Accord. to As, one says also, إِلَّا دِهْ فَلَا دِهْ, meaning *I will not accept either of the two actions proposed*. (TA.) As says that this saying shows دِهْ to be Pers., and to mean The act of *striking*: you say to a man, ✦ دِهْ, meaning *Strike thou*: and he says, I have seen it written with kesr in the book of AZ. (TA.) ✦ دِهْ in Pers. means *Give thou*: and metonymically, the act of *striking*. (TA.)

دُهْ دُهْ *A cry by which camels are chidden*; (IAar, TA;) *a cry by which camels are called to their young ones*. (K in art. دوه.) = دُهْ دُرَيْنِ, or دُهْ دُرَيْنِ: see art. دهدر.

دِهْ: see دُهْ, last two sentences.

دَهْدَهَةٌ *A hundred camels*, and *more*; (JK, K;) as also دَهْدَهَانٌ and ✦ دَهْدَهَانٌ: (K:) or ✦ the second of these three words signifies *many camels*. (JK, S.)

دَهْدَهَانٌ: see what next precedes, in two places: and what next follows.

دَهْدَاهٌ *Small*, or *young, camels*: (JK, S, K:) pl. دَهَادِهُ. (S, * K.) A rájiz says,

* قَدْ رَوِيَتْ إِلَّا دَهَيْدِهِينَا ✦ * فُنَيْصَاتٍ وَأُنَيْسِرِينَا

[*They had satisfied their thirst, except some small, or young, camels; little young she-camels and little young he-camels*]: as though he formed from دَهْدَاهٌ the pl. دَهَادِهُ; and from this, the dim. دُهَيْدِهٌ; and from this, the pl. دُهَيْدِهِينَ [in the nom. case دُهَيْدِهُونَ]: (S, TA:*) and in like manner, أُنَيْسِرٌ as pl. of أُنَيْسِرِينَ, dim. of أُنْسُرٌ, pl. of نَسْرٌ. (S.) [Accord. to a passage imperfectly written in the TA, it seems to signify also *Many small, or young, camels*; and so, as there written, دهدان, app. for ✦ دَهْدَهَانٌ.] — One says also, مَا أَدْرِي أَيُّ الدَّهْدَاءِ هُوَ, (TA,) or الدَّهْدَرَانِ, and الدَّهْدَارَانِ, the last on the authority of Ks, meaning *I know not what one of men he is*. (S, TA.)

دَهْدُوهٌ, (K, [accord. to the TA دَهْدُوهٌ, but this is a mistake,]) or دَهْدَوْهَةٌ, (IB,) The *thing which the* جُعَل [*or species of black beetle called cantharus*] *rolls*, (IB, K, TA,) *consisting of dung which it collects*, (IB, TA,) *in a round form*: (TA:) and so دَهْدُوَةٌ and دَهْدِيَةٌ, [the last of these, for alleviation of the utterance,] also without teshdeed. (IAar, K.)

دَهْدَهَانٌ: see دَهْدَهَةٌ.

دَهْدَيْهِنَ: see دَهْدَاهٌ.

دهدر

دَهْدَرٌ a noun signifying *What is false*, or *vain*; *a lie*; syn. بَاطِلٌ: and كَذِبٌ and دَهْدُرِيٌّ: as also دَهْدَرِيٌّ, (K,) its dual, (TA,) or دَهْدُرَيْنِ or دَهْدُرَانِ: (S, TA:) دَهْدَرَيْنِ (as in different copies of the S:) whence دَهْدَرِيٌّ and ✦ دَهْدَرِيَّةٌ are epithets applied to a *liar*; or *a great or habitual liar*: and accord. to AZ, the Arabs used to say, دَهْدَرَانِ لَا يُغْنِيَانِ عَنْكَ شَيْئًا [*Lies will not avail thee aught*]: and دَهْدَرٌ signifies the same as دَهْدَرٌ. (TA.) — دَهْدَرِيٌّ is also a noun, (K,) i. e. a verbal noun, (TA,) signifying *He was*, or *has become, unoccupied*, or *without work*; syn. بَطَلَ; (K;) like سَرُعَ for سَرَعَ, and هَيُؤَ for هَيَّأَ. (TA.) Hence the prov., دَهْدَرِيٌّ سَعْدُ القَيْنِ, (As, K,) without the conjunction وَ [after the first word], and دَهْدَرِينَ being written as one word, (TA,) meaning *Saad the blacksmith became*, or *has become, unoccupied*, or *without work*; not being employed because of the people's being diverted from other things by drought (As, K) and distress. (TA.) Some say سَاعِدُ القَيْنِ: and Aboo-'Obeydeh Maamar Ibn-El-Muthennà relates it thus: دَهْدَرِينَ سَعْدَ القَيْنِ, with سعد in the accus. case, and says that دَهْدَرِينَ is governed in the accus. case by a verb understood; apparently meaning that it is a noun signifying البَاطِلُ, dual of دَهْدَرٌ, not a verbal noun, as though the prov. meant *Cast ye away what is false, or vain, and Saad the blacksmith*: but what he says is not correct. (TA.) Or a certain blacksmith asserted his name to be Saad

for some time, and then his lying became manifest; so this was said to him; meaning, *Thou hast added falsehood to falsehood, O Saad the blacksmith.* (K.) It is also related separately; (K;) and so J and others relate it; saying دِهْ دِينْ (TA:) [in one copy of the Ṣ, I find it written دِهْ دِينِنْ; in another, دِهْ دِينِنْ;] دِهْ being an imperative from الدَّهْ; its final radical letter being transposed to the place of the medial, so that it becomes دِهْ, and the ه being then rejected because of the two quiescent letters, (K,) so that it becomes دِهْ, like as is done in the case of قُلْ: (TA:) and دِينِنْ being from دِنْ, "it was consecutive;" (K;) by the dual form being meant repetition, as in the case of تَسْمَعُ &c.: (TA:) so that the meaning is *Be thou very lying* (K) *and cunning,* (TA,) *O Saad* (K) *the blacksmith:* (TA:) and this explanation, says IB, is good, except inasmuch as that the د in دِينِنْ thus derived should be with *fet-ḥ*; or, he adds, it may be with ḍamm to assimilate it to the د in دِهْ [like as القَيِّن is terminated with kesr to assimilate it to دِهْ]. (TA.) Or the origin of the saying was this: Saad the blacksmith was a Persian, who went about the districts of El-Yemen, working for the people; and when he became without work in a district, he used to say, in Persian, دِهْ بَدْرُودْ; [so in a copy of the Ṣ; and this, or دِهْ بَدْرُودْ, is the correct reading: in another copy of the Ṣ, دِهْ بُدْرُودْ: and in the copies of the K, دِهْ بَدْرُودْ:] (Ṣ, K:*) meaning, [*O town, or village,*] *farewell:* to acquaint them that he was going forth on the morrow: (K:) or meaning I am going forth to-morrow: (Ṣ:) in order that he might be employed: and they arabicized the expression, and made him the subject of a prov. with respect to lying; and said, When ye hear of the blacksmith's departure at night, he is assuredly coming in the morning. (Ṣ, K.) Some say that the prov. is elliptical, for بَطَلَ قَوْلُ سَعْدِ الحَ [*False is the saying of Saad* &c.]. (TA:) [This is mentioned in the Ṣ in art. دد.]

دَهْدَرِيَّةٌ: see above, first sentence.

* * *

دهدى

Q. 1. دَهْدَى, inf. n. دَهْدَاةٌ: see R. Q. 1 in art. دو.

Q. 2. تَدَهْدَى: see R. Q. 2 in art. دو.

دَهْدَاةٌ: see دَهْدَاءٌ, in art. دو.

دَهْدَوَةٌ [app. originally دَهْدَوِيَةٌ, like as قَوَّةٌ is held by some to be originally قَوِيَةٌ,] and دَهْدَيَةٌ [likewise originally دَهْدَوِيَةٌ, and the latter also without teshdeed [for alleviation of the utterance]: see دَهْدَوَ, in art. دو.

* * *

دهر

1. دَهَرَهُ أَمْرٌ, دَهَرَ بِهِ أَمْرٌ and دَهَرَهُ, (JK, A, Ṣ,) nor. ـُ, (Ṣ, TA,) nor. ـِ, (K,) *An event befell them* (Ṣ, A) *from fate, or fortune:* (A:) or *an evil event befell them.* (JK, Ṣ.) In a trad. respecting the death of Aboo-Ṭálib occur these words [as said by him]: لَوْ لَا أَنَّ قُرَيْشًا تَقُولُ دَهَرَهُ الجَزَعُ لَفَعَلْتُ [*Were it not that* the tribe of *Kureysh would say, Impatience hath befallen him,* (or, perhaps, *constrained him,* from دَهْرٌ signifying "fate," or *overcome him,* see what follows,) *I would do* it]. (TA.) دَهَرَهُ, (Bḍ in xlv. 23,) inf. n. دَهْرٌ, (K,) *He overcame, conquered, subdued, overpowered, or mastered, him; gained the mastery, prevailed, or predominated, over him; or surpassed him.* (Bḍ ubi suprà, B,* K.)

3. عَامَلَهُ مُدَاهَرَةً and دَاهَرَهُ مُدَاهَرَةً is like مُتَاهَرَةً [i. e. it means *He made an engagement, or a contract, or bargain, with him to work, or the like, for a long period, or for a constancy;* like as مُتَاهَرَةً means "for a month"]. (K.) And in like manner one says, اِسْتَأْجَرَهُ مُدَاهَرَةً and دَاهَرَهُ [*He hired him for a long period, or for a constancy*]. (Lḥ, TA.)

Q. Q. 1. دَهْوَرَهُ, (Ṣ, K,) inf. n. دَهْوَرَةٌ, (TA,) *He collected it together, and threw it into a deep place.* (Ṣ, K.) — *He pushed it,* namely, a wall, *so that it fell.* (K.) — دهور اللُّقْمَةَ *He made the mouthful large,* (Ṣ, A,) *or round,* (Aṯ,) *and gulped them down.* (Az, A.)

Q. Q. 2. تَدَهْوَرَ *It* (sand) *poured down, and for the most part fell.* (Mṣb.) — And hence, *He,* or *it, fell down, from a higher to a lower place.* (Mṣb.) — And *It* (the night) *for the most part went:* (Mṣb:) or *departed, or retreated.* (K, TA.)

دَهْرٌ (T, Ṣ, M, K, &c.) and دَهْرٌ, (M, K,) the latter either a dial. var., agreeably with the opinion of the Baṣrees in cases of this kind, and therefore such cases are limited by the authority of hearsay, or it is so written and pronounced because of the guttural letter, and so is accordant to a universal rule, agreeably with the opinion of the Koofees, (ISd,) *Time, from the beginning of the world to its end;* (Esh-Shâfi'ee, Az, Mṣb, Er-Rághib;) as also حِينٌ: (Esh-Shâfi'ee, Az:) this is the primary signification: (Er-Rághib:) and *any long period of time;* (Z, Mgh, K, Er-Rághib;) thus differing from زَمَانٌ, which will be explained below: (Er-Rághib:) and *a portion of the longest period of time:* (Az:) or دَهْرٌ signifies, (Ṣ, A,) or signifies also, (Az, Mṣb,) *time;* or *a time;* or *a space,* or *period, of time;* syn. زَمَانٌ, (Sh, Az, Ṣ, A, Mgh, Mṣb,) *whether long or short:* (Mṣb:) or this is the proper signification of زَمَانٌ, but not of دَهْرٌ: (Er-Rághib:) and ‡ *a division of the year:* and ‡ *a less period:* (Az, Mṣb:) Az says, I have heard more than one of the Arabs say, أَقَمْنَا عَلَى مَاءٍ كَذَا دَهْرًا [*We stayed at such a water a long time, or a time*]; and هٰذَا المَرْعَى يَكْفِينَا دَهْرًا [*This pasture-land will suffice us a long time, or a time*]; but one does not say that الدَّهْرُ is four times, or four seasons, because its application to ‡ *a short period of time* is tropical, and an extension of its proper signification: (Mṣb:) or it signifies *i. q.* أَبَدٌ [meaning *a long unlimited time; or an extended indivisible space of time; or duration without end; time without end*]; (Ṣ, Mṣb;) it *differs from* زَمَانٌ *in having no end:* (Khálid Ibn-Yezeed:) or *a prolonged, or lengthened, term;* syn. أَبَدٌ مَمْدُودٌ: (K, in some copies of which, in the place of ابد, we find أَمَدٌ:) and ‡ the *period, or duration, of life; an age:* (Kull p. 183:) the *present state of existence:* (Mṣb:) and † *a thousand years:* (K:) pl. [of pauc.] أَدْهُرٌ (K) and [of mult.] دُهُورٌ. (Ṣ, A, K.) both said to be pls. of دَهْرٌ, and no other pls. are known as those of دَهْرٌ; the form أَدْهُرٌ not having been heard. (TA.) — You say دَهْرٌ مَضَى عَلَيْهِ دَهْرٌ and دُهُورٌ [*A long time and long times,* or *an age* and *ages,* &c., *passed over him,* or *it*]. (A.) — And كَانَ ذٰلِكَ دَهْرَ الدَّاهِرِ *That was in the time of* God's *creation of the stars;* meaning, *in the beginning of time; in ancient time.* (A.) — [And فِي أَوَّلِ الدَّهْرِ *In the beginning of time.* — And يَبْقَى الدَّهْرَ *It remains for ever.* — And لَا آتِيهِ الدَّهْرَ *I will not come to him, ever.* See also دَاهِرٌ.] — And صَامَ الدَّهْرَ [*He fasted ever,* or *always*]. (TA in art. اول, &c. [See a trad. cited voce أَلَّ, in that art.]) — [Hence, because, in one sense, time brings to pass events, good and evil,] الدَّهْرُ was applied by the Arabs to *Fortune;* or *fate:* and they used to blame and revile it: and as the doing so was virtually blaming and reviling God, since events are really brought to pass by Him, Mohammad forbade their doing thus. (Az, Mgh, TA, &c.) It is said in a trad., لَا تَسُبُّوا الدَّهْرَ, فَإِنَّ الدَّهْرَ هُوَ اللّٰهُ (Ṣ, Mgh, TA, &c.), or, accord. to one reading, فَإِنَّ اللّٰهَ هُوَ الدَّهْرُ (Az, Mgh, TA, &c.,) in which some explain الدهر in the first proposition as having a different meaning from that which it has in the second, whereas others assign to it the same meaning in both cases: (TA:) the meaning of the trad. is, *Revile ye not* [*fortune,* or] *the Efficient of fortune; for the Efficient of fortune is God:* (Az, Ṣ, TA, &c.:) or, accord. to the second reading, *for God is the Efficient of fortune.* (TA.) Hence, (TA,) some reckon الدَّهْرُ as *one of the names of God:* (K, &c.:) but some disallow this: and some say that it is allowable if meant to signify, as rendered above, *the Efficient of fortune.* (TA, &c.) — زَوْجُ دَهْرٍ *A husband prepared for the accidents on calamities of fortune.* (Ṣ in art. بور. [See بَوْرٌ.]) — دَهْرٌ also signifies *An evil event* or *accident; a misfortune; a calamity.* (K.) See also دَهَارِيرُ. [And see 1.] — Also ‡ *A purpose; an intention:* (Ṣ, K:) *a desire:* (TA:) the *scope,* or *end that one has in view.* (K, TA.) You say, مَا دَهْرِي بِكَذَا, (Ṣ, TA,) and مَا دَهْرِي كَذَا, (TA,) *My purpose,* or *intention,* (Ṣ, TA,) and *my desire,* and *my scope, or the end that I have in view,* (TA,) *is not such a thing.* (Ṣ, TA.) — Also ‡ *A custom,* or *habit,* (Ṣ, K,) *that is constant, or permanent,* (Kull p. 183,) or *that lasts throughout life.* (TA.) You say, مَا دَأْبُ بِدَهْرِي ‡ *That is not my custom, or habit,* (Ṣ,) *that lasts throughout my life:* (TA:) and مَا دَهْرِي بِكَذَا ‡ *My habit throughout life is not so.* (TA.)

دَهْرٌ: see دَهْرٌ.

دَهْرِىٌّ (S, A, Mṣb, K) and ♦ دُهْرِىٌّ (K) One *who deviates from the truth, and introduces into it that which does not belong to it*, syn. مُلْحِدٌ; (S, A:) *who asserts that the duration of the present world is from eternity*, (A, Mṣb,) or *that it is everlasting*, (K,) *and does not believe in the resurrection*, (Mṣb,) or *in the world to come*. (TA.) — And the latter, (S, A, Mṣb, K,) or the former, (IAmb,) An *old*, or *aged*, man. (IAmb, S, A, Mṣb, K.) Th says that both are rel. ns. from الدَّهْر, though the latter is contr. to rule, [as is also remarked in the Mṣb,] like سَنَوِىٌّ from الأَرْضُ السَّهْلَةُ. (S.) — Some say also that the latter signifies An *acute*, or *ingenious*, or *expert*, man. (TA.)

دَهْرِىٌّ: see the next preceding paragraph.

دَهْرُوْرٌ: دَهْرُوْرٌ: دَهْرِيْرٌ: see دَهَارِيْرُ.

دَهْرٌ: see دَاهِرٌ.

دَهَارِيْرُ, a pl. without a sing.; (K, TA;) or its sing. is ♦ دَهْرٌ, like as the sing. of مَذَاكِيرُ is ذَكَرٌ, and that of مَشَابِهُ, شَبَهٌ; or its sing. is ♦ دَهْرُورٌ or ♦ دَهْرُارٌ, [in the TA written by mistake دهرات,] or ♦ دَهْرِيرٌ; (TA;) *Misfortunes*; *calamities*: as in the phrase وَقَعَ فِى الدَّهَارِيرِ *He fell into misfortunes*, or *calamities*. (A, TA.) — Also *Severe*, or *calamitous*. (S.) It is said in a trad. of Satyeh,

فَإِنَّ ذَا الدَّهْرِ أَطْوَارًا دَهَارِيرُ

[*For verily this age is at times calamitous*]. (TA.) دَهْرٌ دَهَارِيرُ *A severe*, or *calamitous*, *age*, is a phrase like لَيْلَةٌ لَيْلَاءُ, and نَهَارٌ أَنْهَرُ, &c.: (S:) [see also دَاهِرٌ:] and it also signifies a *time of two states, adverse and prosperous*: (TA:) and دَهْرٌ دَهَارِيرُ *various*, or *varying*, *times*: (K:) or *long times*. (A.) [See دَاهِرٌ.] — Also دَهَارِيرُ [or rather, as IbrD says, دَهْرُ الدَّهَارِيرِ, for this has the signification immediately following,] *The beginning of time past*: and [absolutely] *preceding*, or *past*, *time*. (K, TA.) You say كَانَ زَيْدٌ فِى دَهْرِ الدَّهَارِيرِ [*That was in the beginning of past time*: or *in the time of by-gone ages*]. (TA.)

دَهْرٌ دَاهِرٌ (S, K) and دَهْرٌ دَهِيرٌ (K) are phrases in which the epithet has an intensive effect, [meaning *A long*, or *an endless*, *period*, or *course*, *of time*,] (K,) like أَبَدٌ أَبِيدٌ (S, TA) and أَبَدٌ آبِدٌ: (TA:) or *a severe*, or *calamitous*, *age*. (TA.) [See also دَهَارِيرُ.] — لَا آتِيكَ دَهْرَ الدَّاهِرِينَ *I will not come to thee, ever*: (S, K:) similar to the phrase أَبَدَ الآبِدِينَ. (TA.)

غُبْرُ مَدْهُورِينَ بِهِمْ, and مَدْهُورُونَ, *They are afflicted with an evil event*. (K.)

دهش

1. دَهِشَ, (S, A, Mṣb, K,) aor. ـَ, (S, Mṣb, K,) inf. n. دَهَشٌ; (S, Mṣb;) and دَهِشَ, (S, A, K,) which is said to be formed by transposition from دَشِهَ, but Az denies this, and says that دَهِشَ is the superior form; (TA;) *He became confounded*, or *perplexed*, *and unable to see his right course*: (S, K:) or *he became bereft of his reason or intellect* (Mṣb, K) *in consequence of shame*, or *of fear*, (Mṣb,) or *of heedlessness*, or *diversion by some occupation*, or *of fear*, or *grief*, or *intense grief*, (K,) or *of fright*, and *the like*: (TA:) and ♦ دَهَّشَ, inf. n. تَدْهِيشٌ, signifies the same: (K, TA:) or this last is trans., like ذهش. (TK.) — دَهَشَهُ: see 4.

2: see 1: — and 4.

4. أدهشه *He*, (God, S, TA, or a man, Mṣb, K,) or *it*, (shame, A, TA, and an affair, TA,) *confounded*, or *perplexed*, *him*, *so that he was unable to see his right course*: (S, K:) or *bereft him of his reason or intellect*; (Mṣb, K;) as also ♦ دَهَّشَهُ, aor. ـِ, inf. n. دُهَّشٌ; but some disallow this; (Mṣb;) and ♦ دَهَشَهُ. (TK.)

دَهِشٌ (A, K) and ♦ مُدْهُوشٌ (S, A, Mṣb, K) and ♦ دَهْشَانُ [whether with or without tenween is not indicated] (TA) *Confounded*, or *perplexed*, *and unable to see his right course*: (S, K:) or *bereft of his reason or intellect* (Mṣb, K) *in consequence of shame*, or *of fear*, (Mṣb,) or *of heedlessness*, or *diversion by some occupation*, or *of fear*, or *grief*, or *intense grief*, (K,) or *of fright*, and *the like*. (TA.)

أَصَابَتْهُ دَهْشَةٌ [*A fit of confusion*, or *perplexity*, *so that he was unable to see his right course*, or *a fit of alienation of mind in consequence of shame or fear*, &c., *befell him*]. (A, TA.)

دَهْشَانُ: مُدْهُوشٌ: see دَهِشٌ.

دهقن

Q. 1. دَهْقَنَ: see the next paragraph. — دَهْقَنُوهُ, (inf. n. دَهْقَنَةٌ, TK,) *They made him a* دِهْقَانٌ. (K.) El-'Aljáj says,

دَهْقَنَ بِالتَّاجِ رَبَّاتُ الْحُوَيْرِ

[*He was made a* دهقان *by* receiving the تاج (meaning either *crown* or *turban*) *and by being decked with bracelets*]. (TA.) — دَهْقَنَ الطَّعَامَ, (A 'Obeyd, TA,) inf. n. دَهْقَنَةٌ, (K,) with which دَهْمَقَةٌ is syn., (Aṣ, TA,) *He made the food soft*, or *delicate*: (Aṣ, A 'Obeyd, TA:) because softness, or delicacy, of food is from الدَّهْقَنَة [as meaning التَّدَهْقُن]. (Aṣ, TA.)

Q. 2. تَدَهْقَنَ *He was*, or *became*, *a* دِهْقَانٌ: (S, K, Mgh, TA:) or *he had*, or *possessed*, *much wealth*; as also ♦ دَهْقَنَ [app. in both of these senses]: (Mṣb:) derived from دِهْقَانٌ. (Mgh.) — Also *He affected*, or *feigned*, or *made a show of*, *sharpness* or *quickness of intellect*, *cleverness*, *ingeniousness*, *skilfulness*, *knowledge*, or *intelligence*; syn. تَنَيَّسَ. (TA.)

دَهْقَنَةٌ [inf. n. of Q. 1: and signifying The *state*, or *condition*, *of a* دِهْقَانٌ;] a subst. from دِهْقَانٌ (JK, K;) derived from the latter word. (Mgh.) You say, لَهُ دَهْقَنَةٌ بِمَوْضِعِ كَذَا *He has a state*, or *condition*, *which is that of a* دِهْقَانٌ *in such a place*. (S.)

دِهْقَانٌ, (S, Mgh, Mṣb, K, &c.,) also written دَهْقَانٌ, (JK, Mṣb, K,) in [some of] the copies of the S written دَهْقَانٌ and دَهْقَانٌ, with kesr and fet-h, [thus written in one of my copies of the S,] and said by AO [as there cited] to be like قِرْطَاسٌ, which is written with each of the three vowels, (TA,) an arabicized word, (S, Mṣb, K,) from the Pers. [دِه "a town or village" and خَان "a prince or lord"]; (TA;) if derived from تَدَهْقَنَ, (Kh, Sb, S,) i. e. if the ن be regarded as radical, perfectly decl. [and written as above]; (Kh, Sb, S:) but if derived from الدَّهْش, imperfectly decl. [and written دِهْقَانٌ &c.], because of the measure فِعْلَانٌ; (S:) [but this statement relates especially to the measure فَعْلَانٌ, with fet-h to the ف; except in the case of a proper name; and an epithet of this measure, moreover, that forms its fem. by the addition of ة, as دهقان does, is perfectly decl.; and it should be observed also, that,] accord. to IJ, دهقان is of the measure فعلال, from تَدَهْقَنَ; and there is no instance, in the language, of the measure تَفَعْلُنَ; (Ḥar p. 102;) it signifies The *headman*, or *chief*, *of a village or town*: (Es-Sem'ánee, Mṣb, TA: [agreeably with the Pers. original:]) or the *proprietor thereof*, *in Khurásán and El-'Irák*: (Es-Sem'ánee, TA:) or, as used by the Arabs, *a great man of the unbelievers of the 'Ajam* [or *Persians*]: but they disdained this appellation: (Mgh:) Lth says that it is a nickname, or name of reproach: (TA:) it became predominantly applied to *such of them as was of the people of the districts of cultivated land and of villages or towns*: and then to *any-one possessing much land or other immoveable property*: (Mgh:) [it signifies generally *a dweller*, or *one having a fixed abode*, *in a district of cultivated land*, or *in a village or town of such a district*; *a rustic*; *a husbandman*:] or it signifies *a chief*, *headman*, or *person in authority*, *over the husbandmen*, or *peasants*, *of the 'Ajam* [or *Persians*]: and the *headman of a province*: (K:) and *a possessor of land or other immoveable property*: (Mṣb:) and *a merchant*: (Mṣb, K:) and *one who manages affairs firmly*, or *strongly*, *with sharpness*: (K:) the fem. is with ة: (JK, Mgh, K:) and the pl. is دَهَاقِينُ (Mṣb, K) and دَهَاقِنَةٌ. (K.) [See a verse cited voce جَدَا in art. جدو. The same verse, but with قَرْيَتِى (my village or town) in the place of قَرْيَةٍ, is also cited in the TA in the present art.]

دهليز

دِهْلِيزٌ [*An entrance-passage of a house*; *an entrance-hall*; *a vestibule*;] *what is between the [outer] door or gate and the house*; (S, K:) the *place of entrance to a house*: (Mṣb:) a Persian word, (S, Mṣb,) originally دَرْ-اىِ-ج, and دالِيز, and, as some say, دَلِيج, (Lth,) arabicized: (Lth, S, Mṣb:) [also, in modern Arabic, *an ante-*

chamber: and the *anterior apartment of a large tent or pavilion:* accord. to the MA, *a large tent:* accord. to some copies of the Ḳ, *i. q.* جُنَّةٌ: accord. to some, جَنِيَّةٌ, which reading is preferred by the author of the TK, who explains دهليز from the "Burhán," as meaning "absurd words:" accord. to some, جَنِيَّةٌ, which I think the right reading, meaning *a bowed,* or *curved, structure:* Golius seems to have found another reading in the Ḳ, namely, جَنَّةٌ:] pl. دَهَالِيزُ (S, Mṣb, Ḳ.) — [Hence,] أَبْنَآءُ الدَّهَالِيزِ † *Foundlings,* (Ḳ,* TA,) *whose fathers are unknown.* (TA.) [They are so called because they are generally abandoned at the entrances of mosques or private houses, whence they are usually taken by persons who adopt them.]

دهر

1. دَهَمَهُ, (S, Mṣb) and دَهَّمَهُ, (Mṣb,) aor. -, (S, Mṣb,) inf. n. دَهْمٌ, (TA,) *It* (an event, S, Mṣb) *came upon them,* or *happened to them, suddenly, unexpectedly, without their being aware of it,* or *without any previous cause; surprised them; took them by surprise,* or *unawares:* (Mṣb:) or دَهَمَكَ and دَهَّمَكَ, aor. -, *it* (anything) *came upon thee so as to overwhelm thee, or cover thee, or as a thing that overwhelmed thee, or covered thee.* (Th, Ḳ.) And دَهَمَهُمُ الخَيْلُ [*The horsemen came upon them suddenly,* &c.]: and AO says that دَهَّمَهُمْ is a dial. var. thereof. (S.) See also دَهْمٌ, below.

2. دَهَّمَتِ النَّارُ القِدْرَ, inf. n. تَدْهِيمٌ, *The fire blackened the cooking-pot.* (ISh, Ḳ.)

4. ادهمهُ *It* (an action done to him, Th, TA) *displeased, grieved,* or *vexed, him,* (Th, Ḳ,) *and angered him.* (Th, TA.)

5. [تدهّم is said by Golius, as on the authority of the Ḳ, to be *syn. with* تدأّم (meaning تدأّم); but app. on no other ground than that of his finding it there said that المُتَدَهِّم is syn. with المُتَدَأِّم.]

9. ادهامّ, inf. n. ادهِمَامٌ, *He* (a horse) *became* ادهامّ, (S, Ḳ,) i. e. *black.* (S,* Ḳ,* TA.) And ادهامّ, inf. n. ادهِيمَامٌ, *It* (a thing) *was,* or *became, black.* (S, Ḳ.) [Hence,] ادهامّ † *The seed-produce [became of a dark green colour, or] was overspread with blackness, by reason of abundance of moisture,* or *irrigation.* (JK, TA.) And in like manner, ادهامّت † الرَّوْضَةُ and ادهمّت † *[The meadow became of a dark green colour,* &c.]. (JK.) And ادهامّت † الخُضْرَةُ *The greenness became intense [so as to appear blackish,* or *so as to appear black when viewed from a distance].* (TA.)

11. ادهامّ: see the next preceding paragraph, in four places.

دَهْمٌ *A malicious,* or *mischievous,* or *grievous, act, by which one takes others unawares,* or *by surprise.* (TA from a trad.) — Also, (S, TA,) or † دُهْمٌ, (JK, and so in one place in the TA,) *A numerous company:* (Lth, JK, TA:) or *a multitude:* pl. دُهُومٌ. (S.) A rájiz says,

جِئْنَا بِمِصْرٍ يَدْهَمُ † الدُّهُومَا

مِصْرٍ كَأَنَّ فَوْقَهُ النُّجُومَا

[*We came with a numerous company that would overwhelm the* other *numerous companies; a great army, as though the stars were above it.*] (S, TA.) [See also دَهْدَمٌ, voce أَدْهَمُ.] And one says, أَيُّ دُهْمٍ † آللهِ هُوَ, مَا أَدْرِي أَيُّ الدُّهْمِ † هُوَ, and أَيُّ دَهْمٍ آللهِ هو, أَيِّ الدَّهْمِ هو, (JK, Ḳ, TA,) or هو الدَّهْمِ هو, (so in the CK and in my MS. copy of the Ḳ,) i. e. *I know not what one of the creation, or of mankind, he is, and what one of the creatures of God he is.* (Ḳ,* TA.)

دُهْمٌ: see the next preceding paragraph, in three places. — Also pl. of أَدْهَمُ [q. v.]. (TA.)

دُهْمَةٌ *Blackness:* (JK, S, Mṣb, Ḳ:) and *a deep ash-colour [without any tinge of white:* see أَدْهَمُ]. (ISd, TA.) — Also *A brown ewe* (نَعْجَةٌ حَمْرَآءُ); [see also دَهْمَةٌ, voce أَدْهَمُ:] and sing. of دُهْمٌ signifying *a certain sort* [or *breed*] *of sheep* or *goats.* (JK. [But I do not find either of these two significations in any other lexicon.])

الدُّهْمَانُ *The night:* opposed to الوَضَّاحُ meaning "the day." (L in art. وضح.) [Hence,] دُهْمَانُ *The prayer of nightfall:* opposed to بَكْرُ الوَضَّاحِ meaning "the prayer of morning." (L and Ḳ in that art: but in the CK and in a MS. copy of the Ḳ, instead of دُهْمَانَ we find دُهْمَان.)

دُهَامٌ: see أَدْهَمُ: — and see دُهَامِيَّةٌ.

الدُّهْمُرُ *Calamity,* or *misfortune;* (JK, S, Ḳ;) as also أُمُّ الدُّهْمُرِ; (S, Ḳ;) and † الدُّهْمُرَةُ, (JK, S,) dim. of الدُّهْمُرَةُ [fem. of الدُّهْمُرُ], so called because of its darkness: (S, TA:) or الدُّهْمُرَةُ signifies *black, dark, trial* or *conflict and faction* or *sedition* or *the like;* and the dim. form is used to denote enhancement: (Sh, TA:) and † الدُّهْمُرَةُ signifies *black, dark, calamity* or *misfortune:* (TA:) calamity, or misfortune, is termed الدُّهْمُرُ because of its darkness: (TA:) or, originally, (S,) this was the name of the she-camel of 'Amr Ibn-Ez-Zebbán Edh-Dhuhlee, who was slain, with his brothers, and their heads were put upon her, (S, Ḳ, TA,) in sacks hung upon her neck, and she returned to Ez-Zebbán: (TA:) whence the saying, أَثْقَلُ مِنْ جَمَلِ الدُّهْمُرِ [*Heavier than the burden of Ed-Duheym*]: (S:) and أَثْأَمُ مِنَ الدُّهْمُرِ [*More unlucky than Ed-Duheym*]: (S, Ḳ, TA:) or, as some say, seven brothers were slain in a warring and plundering expedition, and were put upon Ed-Duheym; and hence the name became proverbial as applied to any calamity or misfortune. (TA.) — دُهْمُرٌ also signifies *Foolish,* or *stupid.* (Ḳ.)

إِبِلٌ دُهَامِيَّةٌ *Certain camels:* so called in relation to الدُّهْمَانُ, the name of a certain stallion-camel. (TA.)

الدُّهْمَآءُ: see الدُّهْمُرُ.

أَدْهَمُ *Black;* (JK, S,* Mgh, Mṣb,* Ḳ:) as also دُهَامٌ: (Ḳ:) the former is applied in this sense to a horse, (S,* Mgh, Mṣb,* TA,) and to a camel, &c.: (TA:) or, applied to a camel, *of a deep ash-colour without any tinge of white;* (Aṣ, S, Mṣb, Ḳ;) when of a deeper hue, so as to be very black, he is termed جَوْنٌ: (S:) or, as some say, applied to a camel, *like* أَصْفَرُ, [in this case meaning *black with some intermixture of yellow,*] *but less black:* (TA:) fem. دَهْمَآءُ; which, when applied to a sheep (S, M, Mṣb, Ḳ) or goat, (S, Mṣb,) means *of a pure* or *an unmixed brown colour* (خَالِصَةُ الحُمْرَةِ): (S, M, Mṣb, Ḳ:) pl. دُهْمٌ. (TA.) The Arabs say, مُلُوكُ الخَيْلِ دُهْمُهَا [*The kings of horses are the black thereof*]. (TA.) And فَرَسٌ أَدْهَمُ بَهِيمٌ *A black horse in which is no intermixture of colours.* (TA.) And لَا آتِيكَ مَا حَنَّتِ الدَّهْمَآءُ [*I will not come to thee as long as she* (among the camels) *that is of a deep ash-colour without any tinge of white reiterates her yearning cry after her young one;* meaning, *ever*]. (Lḥ, TA.) And حَدِيقَةٌ دَهْمَآءُ *Black ashes.* (TA.) — وَمَادٌ أَدْهَمُ and † مُدْهَامَّةٌ: [*A walled garden*] *green inclining to black.* (Ḳ.) Hence, (Ḳ,) † مُدْهَامَّتَانِ, (S, Ḳ,) in the Ḳur [lv. 64], (S, TA,) [*Two gardens* (جَنَّتَانِ)] *of which the greenness inclines to blackness;* for every green plant, when its abundance and its moisture, or irrigation, are complete, inclines to blackness: (Zj, TA:) or *black by reason of intense greenness arising from abundant moisture,* or *irrigation;* and everything that is green (أَخْضَرُ) the Arabs term أَسْوَدُ. (S, TA.) — رَبْعٌ أَدْهَمُ [*A place of alighting or abode*] *recently occupied by the tribe;* [because blackened by their fires &c.:] pl. أَرْبُعٌ دُهْمٌ. (TA.) And أَدْهَمُ أَثَرٌ *A new,* or *recent, mark, trace,* or *vestige:* (Aṣ, Ḳ:) and أَغْبَرُ means one that is "old, becoming effaced:" (Aṣ, TA:) and the former means also *old, becoming effaced;* (Ḳ:) as some explain it; (TA;) thus having two contr. significations. (Ḳ.) And وَطْأَةٌ دَهْمَآءُ *A new,* or *recent, footstep,* or *footprint:* and غَبْرَآءُ means "becoming effaced:" or the former means one that is *becoming effaced,* because it has become obscure to him who seeks it; (JK;) or an *old footstep,* or *footprint:* and حَمْرَآءُ means one that is "new, or recent." (S.) [See also أَغْبَرُ.] — الدَّهْمَآءُ also signifies † *The cooking-pot:* (JK, S, A, Ḳ:) or *the black cooking-pot:* (ISh, TA:) and *the old cooking-pot.* (Ḳ. [But it is implied in the TA that this last meaning is a mistake, occasioned by an omission; and that, instead of القِدْرُ وَالقَدِيمَةُ, (in the CK القِدْرُ القَدِيمَةُ,) we should read, القِدْرُ وَالوَطْأَةُ الدَّهْمَآءُ القَدِيمَةُ, explained above. Accord. to Golius, on the authority of a gloss in the KL, أَبُو الأَدْهَمِ signifies *The great cooking-pot in which a whole sheep is cooked at once.*]) — And *The twenty-ninth night of the* [*lunar*] *month:* (JK, Ḳ:) because of its blackness. (TA.) And

[the pl.] الدُّهْمُ *Three nights of the [lunar] month [during which is the change of the moon]*: (K:) because they are black. (TA.) — See also الدُّهْمُور. — [Used as a subst.,] أُدْهُم signifies also *A shackle* or *fetter*, or *a pair of shackles* or *fetters*; syn. قَيْد: (S, K:) because of the blackness thereof: accord. to AA, *of wood*: (TA:) or *a heavy shackle* or *fetter* or *pair of shackles* or *fetters*: (JK:) pl. أَدَاهِم: (JK, S, K:) it has this form of pl., which is proper to substs., because the quality of a subst. is predominant in it. (TA.) — And [the fem.] دُهَيْمَة signifies † *A multitude*, or *large number*: (K:) and † *a company* of men; (Ks, S, K:*) and *multitude* thereof: (Ks, TA:) or † *the generality, the common mass*, or *the main part* [thereof]: (Z, TA:) or † *the commonalty*, or *common people*. (Mbr, Har p. 671.) [See also دُهْمُر.] — Also, دُهَيْمَة, *The aspect, appearance, mien, guise, or garb, of a man*. (JK, S,* K.) — And الدُّهَيْمَة *A certain herb, or tree, green, and broad in the leaves*; (JK;) *or a certain broad herb*, (K,) *having leaves and twigs, resembling the* قَرْنُوَة; (TA;) *with which one tans*. (JK, K.)

مُدَاهَنَة: see the next preceding paragraph, in two places.

مُدَهَّم *A catamite*; *i. q.* مَأْبُون and مِثْفَر and مِثْفَار (AA, TA in the present art. and in art. دثر) and مُتَدَأِّم. (K, TA.)

دهن

1. دَهَنَهُ, (S, Mgh, Msb, K, &c.,) aor. ـُ, (S, Msb,) inf. n. دَهْن (MA, Msb, K, KL) and دَهَنَة, (K,) *He anointed it* (MA, Mgh, Msb,* KL) *with* دُهْن, (Mgh, Msb,) i. e., (Msb,) *with oil* (MA, Msb, KL) *&c.*; (Msb:) [*oiled it; or greased it*;] namely, his head, (MA, Mgh,) or his mustache, (Mgh,) or his hair, &c.: (Msb:) or *he moistened* it; namely, his head, &c.: (K:) and ↑ دَهَّنَهُ, inf. n. تَدْهِين signifies the same [but app. in an intensive sense, or as applying to many objects]: (TA:) and ↑ أَدْهَنَ [inf. n. of ↑ أَدْهَنَ] is like تَدْهِين. (AHeyth, TA.) — [Hence,] دَهَنَ الأَرْضَ, said of rain, (S, K,) † *It moistened the ground slightly*, or *a little*: (S, TA:) or *it moistened the surface of the ground*. (K.) — And [hence also,] دَهَنَهُ بِالعَصَا (S, K*) † *I struck him* (S, K, TA) *gently* (TA) *with the staff*, or *stick*; (S, K, TA;) like as one says, مَسَحَهُ بِالعَصَا and بِالسَّيْف. (TA.) And دَهَنَهُ بِالعَصَا دَهَنَات † *I struck him [gently] with the staff or stick [some gentle strokes:* دَهَنَات being pl. of دَهْنَة, which is the inf. n. of un.]. (So in a copy of the S.) — [Hence, likewise,] دَهَنَ signifies also *He* (a man, TA) *played the hypocrite*. (K, TA.) And you say, دَهَنَ فُلَانًا, aor. ـُ, inf. n. دُهْن, meaning *He acted with such a one hypocritically*. (TK. [See also 3.]) — دَهْدَنَ, (K, and so in more than three copies of the S,) and دَهْنَدَ, aor. ـُ; (K, and so in some copies of the S in lieu of دَهْدَنَ;) and دَهْنَسَ, aor. ـُ; (AZ, K:) inf. n. of the first] دَهْدَنَة (S, K) and [of the second or third or of both] دَهْنَان (K:) † *She* (a camel) *had little milk*. (AZ, S, K, TA.) [See دَهِين.] — And دَهَنَ, inf. n. دَهْن, [or, as appears to be probable from what follows and from general analogy, دَهْنَان,] said of a man, † *He was, or became, weak*: and also, *foolish*, or *stupid*: and [app. *soft, flaccid*, or *flabby*; for] دَهْن signifies the *being soft, flaccid*, or *flabby*; or *softness, flaccidity*, or *flabbiness*. (JK.) [See دَهِين.]

2: see 1, first sentence.

3. مُدَاهَنَة and ↑ إِدْهَان signify the same; (S, Msb, K:) i. e. † *The endeavouring to conciliate*; syn. مُصَانَعَة: (S, TA:) or *the making peace* with another; or *becoming reconciled* with another: (Msb:) or *the pretending the contrary of, or what is different from, that which one conceals in his mind*: (K:) and the former signifies also the *acting with dishonesty, or dissimulation*: or ↑ the latter has this signification; and the former signifies the *striving to outwit, deceive, beguile*, or *circumvent*; syn. مُوَارَبَة: (TA:) or دَهَنْتُ signifies *I hid, concealed*, or *covered*; syn. وَارَيْتُ [accord. to four copies of the S; but probably this is a mistranscription for وَارَبْتُ, meaning *I strove to outwit, deceive, beguile*, or *circumvent*, as is indicated in the TA]; and ↑ أَدْهَنْتُ signifies *I acted with dishonesty*, or *dissimulation*: (S:) or ↑ إِدْهَان is [originally] like تَدْهِين [as has been stated above]: but is used as denoting the act of *treating with gentleness* or *blandishment, soothing, coaxing, wheedling, beguiling*, or *deluding*; and *abstaining from restraint* or *prohibition*: (AHeyth, TA:) or it originally signified the *anointing* such a thing as a hide *with some oil* or *the like*: and as such a thing is rendered soft to the sense [of feeling], it was used tropically, or metaphorically, to denote ideal softness, absolutely: hence, the *treating with gentleness* or *blandishment, soothing, coaxing, wheedling, beguiling*, or *deluding*, was termed مُدَاهَنَة: then this tropical signification became commonly known, and conventionally regarded as proper: and then the word مداهنة or ↑ ادهان, or rather each of these words,] was tropically used as signifying the *holding* a thing *in light*, or *little*, or *mean, estimation*, or *in contempt*: so in the Ḥafeth. (MF, TA.) It is said in the Ḳur [lxviii. 9], ↑ وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ † *They wish that thou wouldst endeavour to conciliate* [them], *and in that case they will endeavour to conciliate* [thee]: (S, TA:*) or *that thou wouldst be soft, pliant, or gentle, in thy religion, and in that case they will be soft, pliant, or gentle*: (TA:) or *that thou wouldst be soft, pliant, or gentle*, to them, *and in that case they will be so* to thee: (Jel:) or, accord. to Fr, *that thou wouldst be an unbeliever, and they will be unbelievers*. (TA.)

4. ادهن, inf. n. إِدْهَان: see 1, first sentence: and see 3, in six places. [See also its act. part. n., below.] — الإِدْهَان is also *syn. with* الإِنْقَاء, which, accord. to IAmb, is the primary signification: in the copies of the K erroneously written الإِنْقَاء. (TA.) One says, لَا تُدْهِنْ عَلَيْهِ, meaning لَا تُبْقِ عَلَيْهِ [*Show not thou mercy to him; or pity not him; or pardon not him*]. (IAmb, TA.) And مَا أَدْهَنْتَ إِلَّا عَلَى نَفْسِكَ, i. e. مَا أَبْقَيْتَ [*Thou didst not show, or hast not shown, mercy, save to thyself*]. (Lḥ, TA.) — One says also, أَدْهَنْتُ فِى أَمْرِهِ, meaning *I fell short in his affair*, or *case*. (JK.) — And أَدْهَنَ *He* (a camel) *was affected with the vertigo termed* دُهَن. (JK.)

5: see what next follows.

8. دَّهَّنَ, of the measure اِفْتَعَلَ, *He anointed himself with* دُهْن, (S, Mgh, Msb, K,*) i. e. *oil, &c.*; (Msb;) [*oiled, or greased, himself*;] as also ↑ ادهن. (S.)

Q. Q. 2. تَمَدْهَنَ *He* (a man) *took a* مُدْهُن [q. v.]. (S.)

دُهْن: see دُهْنَة. — دُهْن عَيْش, *Bad and scanty* [*means of subsistence*]. (JK.)

دُهْن *Oil*, (MA, Msb, KL,) *&c.*, (Msb,) [i. e. *grease of any kind*,] or دُهْن [i. e. *oil*] *of sesame &c.*, (Mgh,) *with which one anoints*, (Mgh, Msb,) [*or greases*,] *or moistens*, (K,) *the head or mustache*, (Mgh,) *or the hair &c.*, (Msb,) *or the head &c.*: (K:) it is well known: (S:) and ↑ دُهْنَة signifies *a portion thereof*: (K:) [or this latter, being the n. un., signifies *a particular oil or kind of oil*; like as the former does when it is prefixed to another noun:] you say دُهْن البَان (S and Mgh and Msb in art. بون) and دُهْنَة بَان (TA in the present art. from a poet) [both meaning *oil of ben*]: the pl. (of دُهْن, S, Msb, and Bḍ in lv. 37) is دِهَان (S, Msb, K, and Bḍ ubi supra) and أَدْهَان; (K:) [the latter a pl. of pauc.; both pls. signifying *kinds of oil &c.*;] and ↑ الدِّهَان signifies *that with which one anoints*; (Bḍ ubi supra;) or it has this signification also: (TA:) you say, دَهَنْتُهُ بِالدِّهَانِ [meaning *I anointed him with oils* or *with ointment*]: (S, in which this is mentioned as an ex. of the pl. of دُهْن:) and hence the prov. كَالدِّهَانِ عَلَى الوَبَر *Like [ointment or] that with which one anoints [upon fur, or soft hair]*. (TA.) [See also دِهَان below.] — Also † *Weak rain*: (AZ, S:) or *rain such as moistens the surface of the ground*; (J, K;) and so ↑ دُهْن: (K:) pl. دِهَان. (AZ, S, K.) — And *A vertigo* (دُوَار) *that affects the camel*. (JK.)

دُهْن *A kind of tree with which beasts of prey are killed*, (JK, K,) *and by means of which they are taken*: (JK:) it is *a noxious tree, like the* وَدْلَى [q. v.]: (TA:) n. un. with ـَة. (K.) — And *Such as is large, of trees*. (JK.)

دَهِين *Oily*, or *greasy*. (KL.) You say also ↑ رَجُل مُدْهُن, meaning † *A man having oily*, or *greasy, hair*. (TA.) [See also دَهْدَهِين.]

دَهْنَة: pl. دَهَنَات: see 1.

دَهْنَة: see دُهْن. — Also *Odour*: so in the saying هُوَ طَيِّبُ الدَّهْنَة *He, or it, is sweet in respect of odour*. (K. [Erroneously written and explained by Golius in his Lexicon.])

دَهْنَة *A [desert such as is termed]* فَلَاة: (K:)

or *a place of sands*: (JK:) or *a place all sand*: (TA:) [or *a desert of reddish sand*. Hence,] with the article ٱلْ, *A certain place* [or *desert tract*] *belonging to Temeem, in Nejd*, (Ṣ, K, TA,) *extending to the distance of three days' journey, in which is no water*; (TA;) as also ٱلدَّهْنَى (Ṣ, K;) this latter occurring in poetry. (TA.) [The same appellation is also applied to *The great desert of which the central part lies towards the S. E. of Nejd*.] ⟹ Also *A certain red herb*, (K,) *having broad leaves, used for tanning*. (TA.)

[دُهْنِيَّةٌ *An oily quality*.]

دِهَانٌ *A red hide*. (Ṣ, K. [See also دِهَانٌ.]) Hence, in the Ḳur [lv. 37], فَكَانَتْ وَرْدَةً كَالدِّهَانِ, i. e. *And shall become red*, (Ṣ,) *or of a rose-colour*, (Zj, L in art. ورد,) *or of a red colour inclining to yellow*, (L in that art.,) *like the red hide*: (Ṣ, Bḍ, Jel:) *or like the hide that is of a pure red colour*: (TA:) *or like that* [*oil*] *with which one anoints*; see دُهْنٌ: or it is pl. of دُهْنٌ: (Bḍ:) [thus] it means, accord. to Aboo-Is-ḥáḳ [Zj], *and shall become* [*red*, &c., and] of various colours, by reason of the very great terror, *like* diverse *oils*: or, accord. to Er-Rághib, *like the dregs of oil, or of olive-oil*; for this is another signification of الدِّهَان. (TA.) ⟹ Also *A slippery place*. (JK, K.) And *A smooth road*: or *long and smooth*. (TA.)

دَهِينٌ [*Anointed with oil, &c.*; *i. q.* مَدْهُونٌ ✝ and مُدَهْدَنٌ]. You say لِحْيَةٌ دَهِينٌ (K) and دَهِينَةٌ (TA) and ✝ دَاهِنٌ, (K,) [the last, properly, a possessive epithet,] meaning مُدَهْدَنَةٌ [i. e. *A beard anointed with oil, &c.*]. (K, TA.) ⟹ And A hide *intensely red*. (JK. [See also دِهَانٌ.]) ⟹ Also, applied to a she-camel, (JK, Ṣ, K,) ‡ *Having little milk*: (Ṣ, K:) or *having very little milk*; (JK;) *not yielding a drop of milk* (JK, TA) *when her dug is squeezed*: (JK:) accord. to Er-Rághib, having the meaning of an act. part. n., i. e. *that yields as much as that with which one may anoint himself*: or, as some say, having the meaning of a pass. part. n., because she is anointed [or as though she were anointed] with the milk, by reason of its scantiness; and this is the more probable, because it has not the affix ة: pl. دُهْنٌ. (TA.) ⟹ And, applied to a stallion, ✝ *That does not impregnate at all*: as though because of the paucity of his seminal fluid. (TA.) ⟹ And *Weak*; applied to a man, and to a thing: one says, أَتَيْتَ بِأَمْرٍ دَهِينٍ *[Thou didst, or saidst, or thou hast done, or said, a weak thing]*: and Ibn-Hirámeh says,

لِيَشْتَرِعُوا تُرَاثَ بَنِي تُمَيِّمٍ ... لَقَدْ ظَلُّوا بِنَا ظَنًّا دَهِينَا

[*In order that they might wrest the inheritance of the sons of Temeem, verily they have opined of us a weak opining*]. (TA.)

دَهَّانٌ *A seller of oil*: (MA, TA:) and *a maker of oil*. (MA.) [In the present day, it is applied to *A painter of houses &c.*]

دَاهِنٌ: see دَهِينٌ.

مُدْهُنٌ A camel *affected with the vertigo termed* دُوَارٌ. (JK.)

مُدْهُنٌ, with ḍamm, (Ṣ, Mṣb, K, &c.,) only, (Ṣ,) to the م and ه, (Mṣb, TA,) extr. in form, (Fr, TA,) for by rule it should be مُدْهَنٌ, (Mṣb,) or it was مُدْهَنٌ originally, (Lth, TA,) The *utensil* (آلة) *for* دُهْنٌ [*or oil, &c.*]: (K, TA:) i. e. (TA) the *thing* [or pot or vase] *in which* دُهْنٌ *is put*; (T, Mṣb, TA;) *a flask*, or *phial*, (قَارُورَة,) *for* دُهْنٌ: (Ṣ, K:) [and ✝ مُدْهُنَةٌ, occurring in this art. and in art. وقب in the TA, signifies the same:] pl. مَدَاهِنُ. (Ṣ.) ⟹ And ‡ *A place*, (M, K, TA,) or *a small hollow or cavity, in a mountain*, (Ṣ, TA,) *in which water remains and collects, or collects and stagnates*: (Ṣ, M, K, TA:) or *any place excavated by a torrent*: (K:) or *water oozing out in stone*. (TA.)

مُدْهِنٌ [act. part. n. of أَدْهَنَ, q. v.]. ⟹ أَفَبِهٰذَا ٱلْحَدِيثِ أَنْتُمْ مُدْهِنُونَ, in the Ḳur [lvi. 80], means *Do ye then reject this announcement?* or *disbelieve* &c.? (TA:) or *hold in light, or little, or mean, estimation*, (Bḍ, Jel,) *and reject*, &c.? (Jel.)

مَدْهَنَةٌ *A place where oil is made*; *an oil-mill*. (MA.)

مُدَهْدَنٌ: see مَدْهُونٌ.

قَوْمٌ مُدْهَدِنُونَ ‡ *A people, or company of men, upon whom are* [*visible*] *the traces of ease and plenty, welfare, or well-being*. (Ṣ, K, TA.)

أَرْضٌ مُدْهَوْنَةٌ: see دَهِينٌ. ⟹ [Hence,] ‡ *Land moistened slightly, or a little, by rain*: (Ṣ, TA:) or *having its surface moistened by rain*. (TA.)

مُدْهَنٌ: see دَهِينٌ.

دهى and دهو

1. دَهَى, aor. يَدْهَى, (JK, K,) inf. n. دَهْيٌ and دَهَاءٌ and دَهَايَةٌ (K;) and دَهِيَ, aor. as above, inf. n. دَهًى (JK;) and دَهًا, (JK, TA,) aor. يَدْهُو (JK,) or يَدْهَى [or يَدْهِي], (TA,) inf. n. دَهَاءٌ (JK, TA) and دَهَايَةٌ; (JK;) and دَهُوَ, aor. يَدْهُو, (JK,) [inf. n. app. دَهَاءَةٌ;] *He possessed cunning*; i. e. *intelligence, or sagacity*; or *intelligence mixed with craft and forecast*; and *excellence of judgment*; (K, TA;) *he was*, or *became, such as is termed* دَاهٍ and دَهِيٌّ and دَوٍ. (JK.) [See دَهَاءٌ, below.] ⟹ دَهَوْتُهُ, (JK, TA,) inf. n. دَهْوٌ and دَهْيَةٌ, (JK,) third pers. دَهَاهُ, inf. n. دَهْيٌ; (TA;) *I treated him with cunning*, &c. (JK, and TA in explanation of the former.) [Both signify also *I outwitted, deceived, deluded, beguiled, or circumvented, him*.] And دُهِيَتْ means *I was turned, or kept, from a thing, or an affair, by deceit, or guile*. (JK, TA.) ⟹ Also دَهَاهُ, inf. n. دَهْيٌ, *He attributed, or imputed, to him cunning*, &c.; expl. by نَسَبَهُ إِلَى الدَّهَاءِ [an inverted phrase]: or *he attributed, or imputed, to him a vice, or fault, or the like; blamed him, censured him, found fault with him, or detracted from his reputation*: or *he smote him with a* دَاهِيَة, i. e. *great, formidable, grievous, or distressing, thing or event or accident or action*: and ✝ دَهَّاهُ signifies the same: (K:) thus in the K, with teshdeed: but in the M and Tekmileh it is said that دَهَّيْتُهُ and دَهْوَتُهُ signify *I attributed, or imputed, to him cunning* (الدَّهَاء); without mention of تَدْهِيَةٌ [inf. n. of دَهَّى]. (TA.) ⟹ You say also دَهَاهُ الْأَمْرُ, aor. يَدْهَى, *The thing, or event, befell him*: (Mṣb:) and دَهَتْهُ دَاهِيَةٌ [*a calamity befell him*]. (Ṣ.) And مَا دَهَاكَ *What befell, or hath befallen, thee?* (Ṣ.)

2: see above.

3. دَاهَاهُ, (inf. n. مُدَاهَاةٌ, M in art. ورب, and K in art. ورب, &c.,) *He strove, or endeavoured, to outwit, deceive, delude, beguile, or circumvent, him*; syn. وَارَبَهُ, (Ṣ in art. ورب,) and وَارَبَهُ, (K in art. ورب,) and نَاكَرَهُ. (TA in art. نكر.) ⟹ And دَاهَى بِدَاهِيَةٍ, inf. n. as above, *He smote people with a calamity*. (TA.)

4. ادهاهُ *He found him to be such as is termed* دَاهٍ [i. e. *cunning*, &c.], (IDrd, TA,) or دَاهِيَة [which signifies the same in an intensive sense]. (JK.) ⟹ [ادهى preceded by مَا is also used as a verb of wonder.] A poet says,

أَبَا خَالِدٍ مَا كَانَ أَدْهَى مُصِيبَةً ... أَصَابَتْ مَعَدًّا يَوْمَ أَصْبَحْتَ ثَاوِيَا

Aboo-Khálid, how great was the calamity that befell Ma'add on the day when thou diedst [*or wast slain*]! (Ḥam p. 440.)

5. تدهّى [*He acted cunningly*;] *he did as do the* دُهَاة [*or cunning, &c., pl. of* دَاهٍ]. (ISd, K.)

6. تداهى [*He affected, or pretended, to possess* دَهَاء; i. e., *to be cunning*, &c.]. (IAar, K in art. خزر: see 1 and 2 in that art.)

دِهْ: see دَاهٍ, in two places. ⟹ إِلَّا دِهْ فَلَا دِهْ: see art. ده.

دَهْوٌ: see دَهَاءٌ.

دَهْيٌ: see دَهَاءٌ. ⟹ Also *A large* [*bucket such as is called*] ضَرْب. (AA, TA.)

دَهْوَاءُ: see the next paragraph.

دَهْيَاءُ: see دَاهِيَةٌ. ⟹ It is also used as a corroborative: (ISk, Ṣ:) you say دَاهِيَةٌ دَهْيَاءُ (ISk, JK, Ṣ, Mṣb) and ✝ دَهْوَاءُ (ISk, JK, Ṣ, Mṣb, K) and ✝ دَهْيَاءُ, (JK, K,) meaning *A severe, grievous, or distressing, calamity or misfortune*: (JK:) or *a very severe or grievous or distressing* [*calamity*]. (K.)

دَهْيَةٌ: see what next precedes.

دَهَاءٌ (in which the ء is converted from ى, not from و, Ṣ) and ✝ دَهًى (JK, Ṣ, K) and ✝ دَهْوٌ (JK, TA) [are all inf. ns., and] are syn., (JK, Ṣ, K, TA,) signifying *Cunning*; i. e. *intelligence, or sagacity*; or *intelligence mixed with craft and forecast*; (TA in art. احد;) *i. q.* بُرْزٌ, (K,) and نُكْرٌ: (Ṣ, K:) and *excellence of judgment*. (Ṣ, K.)

[It is said in the S, app. with reference to دَهَاءٌ, that the dual is دَهْيَاوَانِ: but this is the regular dual of دَهْيَآءُ; like حَمْرَاوَانِ, dual of حَمْرَآءُ.]

دَهِىٌ: see what next follows, in three places.

دَهٍ and دَهٍ (JK, K) and ↑ دَهِىٌ, part. ns. of دَهِيَ and دَهُوَ and دَهُىَ [respectively], (JK,) and ↑ دَاهِيَةٌ, applied to a man, *Cunning;* i. e. *possessing intelligence, or sagacity; or intelligence mixed with craft and forecast:* and *excellent in judgment:* (S, K:) *i. q.* مُنْكَرٌ [as syn. with نَكِرٌ]: (TA, and JK in explanation of دَاهِيَةٌ:) *knowing,* or *skilful, in affairs:* (TA:) or ↑ دَهِىٌ signifies [simply] *intelligent:* (AA, K:) and ↑ دَاهِيَةٌ is [an intensive epithet, signifying *very cunning;* i. e. *possessing much intelligence,* &c.;] from دَهَاءٌ explained above: or [it means *one who is as though he were calamity, or misfortune, personified;*] from الدَّاهِيَةُ in the sense commonly known [which see below]: (TA in art. احد:) the pl. (of دَاهٍ, JK, TA) is دُهَاةٌ, and (of ↑ دَهٍ, JK, TA) دَهُونَ, (JK, K, TA,) and of ↑ دَهِىٌ, أَدْهِيَآءُ (JK, M, TA) and دَهَوِيَّةٌ, in the K, erroneously, أَدْهِيَةٌ and دَهَوِيَّةٌ. (TA.) — [Hence,] الدَّاهِى *The lion.* (K.)

دَاهِيَةٌ *A calamity, a misfortune, an evil accident;* (JK, Mṣb;) *a great, formidable, grievous, or distressing, thing or event or accident or action;* (S, K;) and ↑ دَهْيَآءُ signifies the same: (JK, TA:[a]) [the dim. of the former,] دُوَيْهِيَةٌ, generally means *a great calamity* &c.; being an instance of what is termed تَصْغِيرُ تَعْظِيمٍ:] the pl. of دَاهِيَةٌ is دَوَاهٍ (Mṣb, TA:) and دَوَاهِى الدَّهْرِ means *the great, formidable, grievous, or distressing, events of fortune that befall men.* (S, TA.) — See also دَاهٍ, in two places.

دُوَيْهِيَةٌ: see the next preceding paragraph.

أَدْهَى [*More,* and *most, cunning,* &c. Hence,] أَدْهَى مِنْ قَيْسِ بْنِ زُهَيْرٍ [*More intelligent,* or *sagacious, than* Keys *the son of* Zuheyr]: a prov. (Meyd.)

مَدْهُوٌّ and مَدْهِيٌّ pass. part. ns.; (JK, TA;) *Treated with cunning,* &c. (TA in explanation of the former.)

دو

2. دوّى *He took his way in the* دَوّ [q. v.]. (M, K.) And دوّى فى الأرض *He went away into the country,* or *in the land.* (T.) Ru-beh uses the phrase بِهَا دوّى as signifying *He passed by them;* meaning, *by* them, a male [wild] ass and his she-asses. (T.) And it is said of the دَوِّيَّة that it is thus called لِأَنَّهَا تُدَوِّى بِمَنْ صَارَ فِيهَا, i. e. *Because it makes away with those who are in it.* (T.) — See also art. دوى.

دَوٌ and ↑ دَوِّيَّةٌ (T, S, M, K, the latter [erroneously] written in the CK دَوَيَّة) *A desert,* or *waterless desert;* syn. مَفَازَةٌ, (S, M,) or فَلَاةٌ; (K;) as also ↑ دَوِّىٌّ (S) and ↑ دَاوِيَةٌ, (S, M, K,) in which the first و, which is quiescent, [in دَوِّيَّة,] is changed into ا because of the fet-ḥah before it, though this instance is not to be copied as a model, (S,) and ↑ دَاوِيَةٌ: (M, K:) or دَوٌ signifies *a wide* فَلَاة: (M:) or *a level land;* likened by Dhu-r-Rummeh to the hand of the purchaser, meaning when he strikes his hand upon that of another in token of the ratification of a bargain: and ↑ دَوِّيَّةٌ, *a land of which the extremities are far apart, level, and spacious;* said to be so called because of the sound termed دَوِىٌّ that is heard in it; [and if so, these two words (the latter of which is also mentioned in art. دوى) belong to one and the same art.;] or because it makes away with those who are in it; [see 2, above;] and ↑ دَاوِيَةٌ and ↑ دَاوِيَةٌ signify the same: (T:) it is also said that دَوٌ is [in origin] a Pers. word; as though he who traversed the دَوّ said to his companion دَوْ دَوْ, meaning "Hasten: Hasten:" (TA:) or, as some say, a certain region, four nights' journey in extent, like a shield, vacant, traversed by means of the stars, in which one feared losing his way, on the way from El-Baṣrah to Mekkeh, was named الدَّوّ for this reason, from the Persians' hastening one another while crossing it by saying دَوْ دَوْ. (T.) — [Hence,] بَنَاتُ الدَّوِّ † *The wild asses.* (T in art. بنى.)

دَوِىٌّ [a rel. n. from دَوٌ;] *One inhabiting a* دَوّ. (S.) [Hence the saying,] مَا بِهَا دَوِىٌّ, (S, K, TA, [in the CK, erroneously, دَوِى,]) and ↑ دُوِىٌّ, (Sgh, K, TA, [in the CK, erroneously, دُوِى,]) and ↑ دُوِّىٌّ, as in the M, or ↑ دَوِّىٌّ, as in the K, (TA,) i. e. [*There is not in it* (meaning بِالدَّارِ *in the house*)] *any one* (S, M, K,) *of those who inhabit the* دَوّ: like as one says مَا بِهَا طُوَرِىٌّ, and دُورِىٌّ. (S.) — See دَوٌ, with which it is also syn. (S.)

دَوِىٌّ and دُوِىٌّ or دُوِّىٌّ and دَوِّىٌّ: see the next preceding paragraph.

دَوِيَّةٌ: see دَوٌ, in two places.

دَاوِيَةٌ and دَاوِيَّةٌ: see دَوٌ, in four places.

دَوْدَاةٌ: see art. دود.

دوا

1. دَآ, (AZ, T, S, M, Mṣb, K, [mentioned in the T in art. دوى,]) second pers. دُؤْتَ, (S, K,) aor. يَدُوءُ, inf. n. دَآءٌ (S, M, Mṣb, K) and دُؤُوٌّ; (Lth, T, K;) and ↑ أَدَآ (AZ, T, S, M, K) and أَدُوَ, (M, K,) this last from IAar, (M,) or from AZ, (TA,) *He,* (a man, S, M, Mṣb, K,) and *it,* (a limb, or member, Mṣb,) *was,* or *became, diseased, disordered,* or *distempered; he was,* or *became, sick,* or *ill;* (AZ, T, S, M, Mṣb, K;) *he was,* or *became, attacked by a disease,* or *disorder,* &c., *in his inside:* (T, TA:) and دَوِىَ, aor. يَدْوَى, inf. n. أُدَآءٌ † جُؤْفُهُ [*his belly,* or *chest, was,* or *became, diseased,* &c.]. (TA.)

4. أَدْآَ and أَدْوَآَ: see above, in two places. — You say also to a man when you suspect him, أَدْآَتْ, inf. n. إِدْآءٌ; and أَدْوَأْتَ, inf. n. إِدْوَآءٌ; [i. e. † *Thou hast done a thing that has made thee an object of suspicion; or thou hast become an object of suspicion.*] (T, S, M, K.) — أَدْآَهُ, أَدْوَآَهُ *He* [or *it*] *affected him with a disease,* or *disorder,* &c.; (S, K:) [or *caused him to be diseased,* &c.:] thus the verb is trans. as well as intrans. (S.) — And ادواه † *He suspected him; thought evil of him;* as also أَدْوَاهُ [without ا]. (AZ, TA in art. دوى.)

دَآءٌ *A disease, disorder, distemper, sickness, illness,* or *malady;* syn. مَرَضٌ, (Lth, T, S, M, Mṣb, K,) or عِلَّةٌ; (Mgḥ;) *external* or *internal:* (Lth, T:) [it is both *physical* and *moral:*] signifying also *a vice, defect, fault,* or *blemish; external* or *internal:* so that one says, دَآءُ الشُّحِّ أَشَدُّ الأَدْوَآءِ [*The vice of avarice is the most grievous of vices*]: (Lth, T, TA:) for the pl. is أَدْوَآءٌ, (S, M, Mṣb, K,) the only instance of a sing. memdood having a pl. memdood: (IKh, TA:) hence also, † أَىُّ دَآءٍ أَدْوَأُ مِنَ البُخْلِ (Mgḥ,) or أَدْوَى, but IAth says that the correct word is أَدْوَأُ, (TA,) i. e. [*What vice is more grievous,* (Mgḥ,) or *worse,* (TA,) *than niggardliness?*] occurring in a trad.: and the saying of a woman, كُلُّ دَآءٍ لَهُ دَآءٌ, meaning *Every vice* that is in men *is in him:* (Lth, T, TA:) and مَيْتَةُ الدِّئَابِ One *whose evilness is dead,* (K and TA in art. دأب,) *so that he is not cognizant of it;* (TA in that art.;) said of a person when he does not bear malice towards him who does evil to him. (Lth, T, and TA in the present art.) دَآءُ الفِيلِ: see art. فيل. دَآءُ الذِّئْبِ الثَّعْلَبُ: see art. ثعلب. دَآءُ الأَسَدِ [*The disease of the wolf*] means † *hunger.* (Th, M, K. [See also art. رأب.]) دَآءُ الحِمَى [*The disease of the lion*] means الحمى [app. الحُمَّى, i. e. † *fever*]. (AM, TA.) دَآءُ الظَّبْيِ, (S, TA,) or دَآءُ ظَبْيٍ, (M, TA,) [*The disease of the gazelle,* or *of a gazelle,*] accord. to AA, (M, TA,) means † *health, or soundness, and brishness, or sprightliness;* (TA:) or *no disease;* like as [it is said that] there is no disease in the gazelle: (S, M:) or, accord. to El-Umawee, بِهَا دَآءُ ظَبْيٍ means that when he desires to leap, he pauses a little and then leaps: but A'Obeyd prefers the former explanation. (M.) دَآءُ المُلُوكِ [*The disease of kings*] means † *the enjoyment of plenty and pleasure and softness or delicacy.* (TA.) دَآءُ الكِرَامِ [*The disease of the generous*], † *debt and poverty.* (TA.) دَآءُ الضَّرَائِرِ [*The disease of fellow-wives*], † *constant evil.* (TA.) دَآءُ البَطْنِ [*The disease of the belly*], † *trial, or dissension, or the like,* (الفِتْنَة,) *in which one cannot find the right way to act.* (TA.) — دَآءٌ as an epithet, (Lth, Sh, T, M, and so in some copies of the K,) or ↑ دَآءٌ, (S, and so in other copies of the K,) applied to a man, *Diseased,*

disordered, distempered, sick, or ill; or having a disease, disorder, &c.: (Lth, Sb, T, Ṣ, M, Ḳ:) the former is [originally an inf. n., and therefore is] also applied to a woman; (A, TA;) or it is [originally] فَعِيلٌ of the measure فَعِلٌ, and the fem. is دَاذِئَةٌ, (Lth, T, M, TA,) which is also mentioned in the A as applied to a woman, as well as ذَاءٌ; (TA;) and the dual is ذَاءَانِ; and the pl. أَذْوَاءٌ: (Lth, Sb, Sh, T, TA:) and ↑ مُدِيٌّ signifies the same; (Ṣ, Ḳ:) fem. with ة: and so ↑ دَوِيٌّ; [as though originally دَوِيٌ, دَوِيٌ, of the measure فَعِلٌ, فَيِّلٌ, like جَيِّدٌ and سَيِّدٌ;] fem. with ة: (Ḳ:) or, accord. to the O, دَوِيَّةٌ, of the measure فَعِلَةٌ, applied to a man; and دَوِيَّةٌ, of the measure فَعِيلَةٌ, applied to a woman: or, accord. to the T, دُوَيًّا, of the measure فُعَيْلٌ, applied to a man; and دُوَيْبَةٌ, of the measure فُعَيْلَةٌ, applied to a woman. (TA.) The saying, in a trad., وَإِلَّا فَمِينُهُ أَنَّهُ مَا بَاعَكَ وَلَا ذَاءَ means [*And otherwise, his oath shall be, that he did not sell to thee*] *a girl having a disease, or vice, or the like*: and similar to this is the saying, رُدَّ الذَّاءَ بِدَائِهِ *That which had a vice, or the like, was returned because of the vice, &c., thereof.* (Mgh.)

ذَاءٌ: / ذَيِّئٌ: / أَذْوَأُ: / مُدِيٌّ: } see the next preceding paragraph.

دوج

1. دَاجَ, (IAạr, Ḳ,) aor. يَدُوجُ, (IAạr,) inf. n. دَوْجٌ, *He* (a man, IAạr) *served, or did service.* (IAạr, Ḳ.)

دَاجَةٌ [as pl. of دَائِجٌ, agreeably with analogy,] *The followers of an army.* (Ḳ.) — Also *A small want*: (Ḳ:) or *a want* [absolutely]; *i. q.* حَاجَةٌ, as some say: (TA:) or it is an imitative sequent to حَاجَةٌ. (Ḳ, and Ṣ in art. دج. [See دَاجَ in that art.]) It is said in a trad., مَا تَرَكْتُ مِنْ حَاجَةٍ وَلَا دَاجَةٍ [*I left not any act of disobedience to which I was enticed.* (TA voce حَاجَةٌ.)

دوح

1. دَاحَتِ الشَّجَرَةُ, (Ḳ,) aor. تَدُوحُ; (TA;) and ↑ أَدْوَحَتْ; (A, TA;) *The tree became great.* (A, Ḳ.) — دَاحَ بَطْنُهُ, (Ḳ,) and ↑ انْدَاحَ, (A, Ḳ,) and ↑ دَوِحَ, (TA,) or ↑ تَدَوَّحَ (so in a copy of the A,) *His belly became swollen, or inflated,* (A,) *or big, and hung down,* (Ḳ,) *by reason of fatness or disease*: (A, TA:) and so دَمَا and اندحى. (TA.) And دَاحَتْ سُرَّتُهُ [*Their navels became swollen, and hung down*]. (TA.)

2. دَوَّحَ, inf. n. تَدْوِيحٌ, *He dispersed, or scattered* his property; (L, Ḳ;) as also دَوَّحَ. (L.) ═ See also 1.

4: and 5: and 7: see 1.

دَاحٌ *Variegated, decorated, or embellished, work,* [or *gewgaws,*] *which one waves about to children, and with which one sooths, pacifies, or quiets, them*: (Ṣ, Ḳ:) [a coll. gen. n.: n. un. with ة, meaning *a piece of such work, or a gewgaw*:] whence, (Ḳ,) one says, ↑ الدُّنْيَا دَاحَةٌ *The world is a gewgaw, or gaudy toy.* (Ṣ, Ḳ.) [And hence,] ↑ دَاحَةُ [as a proper name] means † *The world, or present state of existence*: so said Aboo-Hamzeh the Ṣoofee, in explanation of the saying,

• لَوْلَا حُبَيِّي دَاحَهُ • كَانَ الْمَوْتُ لِي رَاحَهُ •

[*Were it not for my loving the world, death would be to me ease*]: and AA confirmed this. (T, TA.) — And *A kind of variegated, or figured, cloth or garment.* (A, Ḳ.) [In this sense also it is a coll. gen. n.: n. un. with ة.] You say, فُلَانٌ يَلْبَسُ الدَّلَحَ *Such a one wears variegated, or figured, garments.* (A, TA.) And ↑ جَاءَ وَعَلَيْهِ دَاحَةٌ [*He came having upon him a variegated, or figured, garment*]. (A, TA.) — *A bracelet consisting of several distinct portions like the strands of a rope, twisted together.* (Ḳ.) — *Lines, or streaks, upon a bull &c.* (Ḳ.) — The *species of perfume called* خَلُوق. (Ḳ.)

دَوْحٌ: see دَوْحَةٌ. — Also *A very large tent of* [*goats'*] *hair.* (IAạr, TA. [See also دَوْحَةٌ.])

دَاحَةٌ: see دَاحٌ, in four places.

دَوْحَةٌ *A great tree,* (Ṣ, Ṿ, Mṣb, Ḳ,) *with spreading branches,* (TA,) *of whatever kind it be*: (Ṣ, Mṣb:) pl. دَوْحٌ, (Ṣ, Mṣb, Ḳ,) [or rather this is the coll. gen. n. of the n. un. دَوْحَةٌ,] like as تَمْرٌ is of تَمْرَةٌ; (Mṣb;) and أَدْوَاحٌ is pl. of دَوْحٌ: (TA:) and ↑ شَجَرَةٌ دَائِحَةٌ signifies the same; (A,* Ḳ;) and the pl. is دَوَائِحُ; (A, Ḳ;) or دَوَائِحُ signifies *great trees*, one of which is called دَوْحَةٌ, and its sing., though it be not used, seems to be دَائِحَةٌ. (AḤn, TA.) One says, فُلَانٌ مِنْ دَوْحَةِ الْكَرَمِ ! [*Such a one is of a great generous stock*]. (A, TA.) — Also *A great* [*tent of the kind called*] مِظَلَّة. (TA. [See also دَوْحٌ.])

دَوَّاحٌ *Very tall*: so in a trad. in which it is said, كَمْ مِنْ عَذْقٍ دَوَّاحٍ فِي الْجَنَّةِ [*How many a very tall palm-tree is there in Paradise!*]. (TA.)

دَوْحَدَةٌ: see شَجَرَةٌ دَائِحَةٌ.

بَطْنٌ مُنْدَاحٌ *A prominent, round belly*: or *a wide belly, low by reason of fatness.* (TA.)

دوخ

1. دَاخَ, (Ṣ, A, L, Ḳ,) aor. يَدُوخُ, (Ṣ,) inf. n. دَوْخٌ, (L,) *He* (a man, Ṣ, A) *was, or became, submissive, or abject,* (Ṣ, A, L, Ḳ,) *and lowly, or humble.* (A, L.) — [Also *It* (a man's head) *was, or became, giddy, or vertiginous*: used in this sense in the present day, and probably in ancient times: see 2.] ═ As a trans. verb: see 2.

2. دَوَّخَ, (Ṣ, Ḳ,) inf. n. تَدْوِيخٌ, (TA,) *He subdued* a country, *and obtained dominion over its inhabitants*; as also ↑ داخ, (Ṣ, Ḳ,) aor. and inf. n. as above; (TA;) and دَيَّخَ, (Ḳ,) inf. n. تَدْيِيخٌ (TA:) and *he subdued, or subjugated,* a people. (L.) And, (Ṣ, A, Ḳ,) as also دَيَّخَ, (Aṣ, Ṣ,) and ↑ ادخ, (L,) *He rendered* (a man, Ṣ, L, or people, A) *submissive, or abject,* (Ṣ, A, L, Ḳ,) *and lowly, or humble*: (A:) and in like manner a camel. (L.) ═ *He trod* a land *much*: (A:) *or he traversed* a country *until he knew it and became acquainted with its roads.* (L.) ═ *It* (heat) *weakened* a man. (A, TA.) ═ † *It* (pain) *made* a man's head *giddy, or vertiginous.* (L.)

4: see 2.

لَيْلٌ دَائِخٌ *A dark night.* (Ḳ.)

دود

1. دَادَ, (Ṣ, M, Mṣb, Ḳ,) like خَافَ, (Mṣb,) [sec. pers. دُدْتَ,] aor. يَدُودُ, (Ṣ, M, Mṣb, Ḳ:) and دَادَ, like قَالَ, [sec. pers. دُدْتَ,] aor. يَدُودُ, (Mṣb:) inf. n. دَوْدٌ; (M, L, Ḳ; [in my copy of the Mṣb دَادَ, which, I doubt not, is a mistranscription;]) and ↑ ادادَ, (T, Ṣ, M, A, Mṣb, Ḳ,) inf. n. إِدَادَةٌ; (Mṣb;) and ↑ دَوَّدَ, (T, Ṣ, M, A, Mṣb, Ḳ,) inf. n. تَدْوِيدٌ; (Mṣb;) and دِيدَ; (M, L, and so in some copies of the Ḳ; [see its part. n. مَدْوُدٌ, voce دَائِدٌ, below;]) in other copies of the Ḳ دُدَّ [which is app. a mistranscription];) *It* (corn, or food, طَعَام,) *had in it* دُود (M, A, L, Mṣb, Ḳ) or سُوس (Ṣ, L) [i. e. *worms, grubs, or maggots*]; and *became eaten thereby.* (L.) [*I* أَعْزِمُ عَلَيْكَ أَيَّتُهَا الْجُرَحُ أَنْ لَا تَزِيدَ وَلَا تُدِيدَ ↑ *conjure thee, O wound, that thou increase not nor breed worms,*] is a form of conjuration used by the Arabs. (A.)

2. دَوَّدَ: see above. ═ Also *He played with the* دَوْدَاة [or *seesaw*]. (Ḳ.)

4: ادادَ: see 1, in two places.

دُودٌ a word of well-known signification, [*Worms, grubs, maggots, and the like*; including *mollusca*; as a coll. gen. n.: and, as a simple gen. n., the *worm, grub, maggot,* &c.:] pl. of دُودَةٌ (or rather, as already said, and as is implied in several of the lexicons, دُودٌ is a coll. gen. n.; therefore دُودَةٌ is the n. un. thereof]: and the pl. of دُودٌ is دِيدَانٌ. (T, Ṣ, L, Mṣb. [In the Ḳ, دِيدَانٌ is said to be pl. of دُودَةٌ: and in the L, as from the T, دُودَانٌ is said to be another pl. of دُودٌ: this, however, I regard as a mistake; for I do not find it in the T; but I there find added, after دِيدَانٌ, "and دُودَانٌ is a tribe of Benoo-Asad."]) *I* says that the dim. is ↑ دُوَيْدٌ, and that by rule it should be دُوَيْدَةٌ: but this is a mistake [unless it be meant that دُوَيْدَةٌ is the regular dim. of دُودَةٌ]: it is regularly دُوَيْدٌ, like as قُمَيْحٌ and قُمَيْحٌ are

regular dims. of قُمَّةٌ and قُمْمٌ, which are pls. [or rather coll. gen. ns.] of تُمَّرَةٌ and قُمَّحَةٌ. (IB.)

دُوَرَةٌ [n. un. of دُوَرٌ, q. v. — Also] The *fœtus in the belly of a mare from the fortieth day, when its make becomes apparent, until the end of the third month.* (Kr, TA voce دُمَّوص, q. v.)

دَوْرَاةٌ *A seesaw;* syn. أَرْجُوحَةٌ: (K in this art., and T and S in art. دور:) and the *mark made by children upon the dust, or earth, like a path, or track, when they play* [upon the seesaw], *doing thus with their feet, moving forwards and backwards:* (S in art. دور:) or the *mark of the* أرجوحة: (M and K in that art.:) or the *sound of the* أرجوحة: (TA in the present art.:) and *cries, shouts, noises, or clamour;* or *a confusion,* or *mixture, of cries, shouts,* &c.: (K in this art.:) دَوْرَاةٌ is [said by ISd to belong to art. دور, and to be] originally دَوْدَوَةٌ: (M in art. دور:) the pl. is دَوَارٍ, (T and S* and M in that art.,) explained by Aṣ as signifying the *marks of the* أَرَاجِيح [or *seesaws*] *of children;* (TA in the present art.:) and دَوَادِي occurs in a verse, in the gen. case, (S and M in art. دور,) by poetic license. (M in that art.)

دُوَيْدَةٌ [app. *A worm-like animal*]. (TA in art. دخ.)

دُوَيْدٌ: see دُودٌ.

دَائِرٌ and مُدِيرٌ and مُدَوِّرٌ (Mṣb) and مُدَوْدِرٌ (L) [the last from دِيدَ, confirming my opinion that دِيدَ in some copies of the K is a mistranscription,] Corn, or food, طَعَامٌ, *having in it* دُود [or *worms,* &c.]; (L, Mṣb;) and *becoming eaten thereby.* (L.)

مُدَوْدٍ: / مُدِيدٌ: / مُدَوْدِرٌ: } see what next precedes.

دور

1. دَارَ, aor. يَدُورُ, inf. n. دَوْرٌ and دَوَرَانٌ (S, M, A, Mṣb, K) and دُوُورٌ (M) and مَدَارٌ; (Lth, T;) and ↑ استدار; (M, A, Mṣb, K:) and ↑ ادار; (M:) *He, or it, went, moved, or turned, round; circled; revolved; returned to the place from which he, or it, began to move.* (TA.) — You say, دَارُوا ↑ وَاسْتَدَارُوا *They went round it:* (A:) and دار حَوْلَ البَيْتِ and ↑ استدار *He went round the house* [or *Kaabeh*]. (Mṣb.) Z and others dislike the phrase دار بِالبَيْتِ, [which seems to have been used in the same sense as دار حَوْلَهُ,] preferring the phrase طَافَ بِالبَيْتِ, because of the phrase دار بِالدُّوَارِ, signifying *He went round about in the circuit called* الدُّوَار, *round the idol called by the same name.* (TA.) [به ↑ استدار mostly signifies *It encircled,* or *surrounded,* or *encompassed,* it.] — [You say also, دار بَيْنَهُمْ *It* (a thing, as, for instance, a wine-cup) *went round,* or *circulated, among them.* And] دار الفَلَكُ فِي مَدَارِهِ [*The firmament,* or *celestial orb* or *sphere, revolved upon its axis*]: (A:) دَوَرَانٌ signifies *the consecutive incessant motions of the several parts of the firmament.* (Mṣb.) — Hence the saying دَارَتِ المَسْأَلَةُ [inf. n. دَوْرٌ,] *The question formed a circle; one of its propositions depending for proof upon another following it, and perhaps this upon another, and so on, and the latter or last depending upon the admission of the first.* (Mṣb.) [And in like manner, دار, inf. n. دَوْرٌ, signifies *He reasoned in a circle.*] — It is said in a trad., إِنَّ الزَّمَانَ قَدِ اسْتَدَارَ ↑ كَهَيْئَتِهِ يَوْمَ خَلَقَ اللّٰهُ السَّمٰوَاتِ وَالْأَرْضَ [*Verily time hath come round to the like of the state in which it was on the day of God's creating the heavens and the earth:* this was said by Mohammad after he had forbidden the practice of intercalating a lunar month, by which the Arabs had long imperfectly adjusted their lunar year to the solar.] (TA.) And one says, دَارَتِ الأَيَّامُ [*The days came round in their turns*]. (S and Mṣb and K in art. دول.) And يَوْمٌ لَا يَدُورُ فِي شَهْرِهِ [*A day of the week that does not come round again in its month:* as the last Wednesday, &c.]. (Mujáhid, TA voce دُبَارٌ [q. v.].) [And دار is said of an event, as meaning *It came about.* See an ex. in a verse cited in art. لاذ.] — دار بِهِ *It went round with him; as the ground and the sea do [apparently] with a person sick by reason of vertigo, or giddiness in the head.* (L in art. ميد. [See also 4.]) — One says also, استدار ↑ بِهَا فِي قَلْبِي *He comprehended* [as though he encircled] *what was in my heart.* (A.) — And فُلَانٌ يَدُورُ عَلَى أَرْبَعِ نِسْوَةٍ ↑ *Such a one has within the circuit of his rule and care four wives, or women.* (A.) And فُلَانٌ يَدُورُ حَوْلَ فُلَانَةَ وَبَحْيَثُهَا ↑ [*Such a man has within his power and care such a female, and toys, dallies, wantons, or holds amorous converse, with her*]. (A and TA in art. حوض.) And أَنَا أَدُورُ حَوْلَ ذٰلِكَ الأَمْرِ ↑ [*I have within my compass, or power, and care, that thing or affair*]. (S and A in art. حوض.) — See also 4, in four places.

2. دوّر, (K,) inf. n. تَدْوِيرٌ, (S,) *He made it* مُدَوَّر [i. e. *round,* meaning both *circular* and *spherical*]; (S, K;) as also ↑ ادارهُ. (TA.) — See also 4, in two places. — [One says also, دوّر الرَّأْسَ فِي الفِكْرِ ↑ وَادَارَهَا *He turned about, or revolved, thoughts, or ideas, or opinions, in his mind, respecting an affair:* like as one says, قَلَّبَ الفِكْرَ فِي أَمْرٍ.]

3. داورهُ, inf. n. مُدَاوَرَةٌ and دِوَارٌ, *He went round about with him;* syn. دَارَ مَعَهُ. (M, K.) — [And hence, ↑ *He circumvented him.*] Aboo-Dhu-eyb says,

حَتَّى أُتِيحَ لَهُ يَوْمًا بِمَرْقَبَةٍ
دُو مِرَّةٍ بِدِوَارِ الصَّيْدِ وَجَّاسِ

[*Until there was prepared for him, one day, in a watching-place, an intelligent person, acquainted with the circumvention of game*]: وجّاس is here made trans. by means of ب because it means the same as عَالِمٌ بِهِ in the phrase عَالِمٌ بِهِ بِالصَّيْدِ. (M.) [Or the meaning of the latter hemistich is, *a person possessing skill in circumventing game, attentive to their motions and sounds.*] — داورهُ also signifies ↑ *He endeavoured to induce him to turn, or incline, or decline;* or *he endeavoured to turn him by deceit, or guile;* عَنِ الأَمْرِ *from the thing;* and عَلَيْهِ *to it;* syn. رَاوَضَهُ. (M, K.) It is said in the trad. respecting the night-journey [of Mohammad to Jerusalem, and his ascension thence into Heaven], that Moses said to Mohammad, لَقَدْ دَاوَرْتُ بَنِي إِسْرَائِيلَ عَلَى أَدْنَى مِنْ هٰذَا فَضَعُفُوا [↑ *Verily I endeavoured to induce the children of Israel to incline to less than this, and they were unable*]: or, accord. to one relation, he said دَاوَدْتُ. (TA.) See also 4. — دَاوَرَ الأُمُورَ ↑ *He sought to find the modes, or manners, of doing, or performing, affairs, or the affairs:* (A:) المُدَاوَرَةُ is like المُعَالَجَةُ [signifying *the labouring, taking pains, applying one's self vigorously, exerting one's self, striving, or struggling, to do, execute, or perform, or to effect, or accomplish, or to manage, or treat, a thing; &c.*]. (S, K.) Suḥeym Ibn-Wetheel says,

أَحُو خَمْسِينَ مُجْتَمِعٌ أَشُدِّي
وَنَجَّذَنِي مُدَاوَرَةُ الشُّؤُونِ

[*Fifty years of age, my manly vigour full, and vigorous application to the management of affairs has tried and strengthened me*]. (S.)

4. ادارهُ, (S, M, A, K,) and ↑ دوّرهُ, (M, A, K,) and به ↑ دارَ, (M, TA,) and به ↑ دوّر, (S, K,) and به ↑ ادارَ, and به ↑ استدارَ, (M, K,) *He, or it, made,* or *caused, him, or it, to go, move, or turn, round; to circle; to revolve; to return to the place from which he, or it, began to move.* (TA.) You say, أَدَارَ العِمَامَةَ عَلَى رَأْسِهِ *He wound the turban round upon his head.* (A.) And ادار الزَّعْفَرَانَ فِي المَاءِ [*He stirred round the saffron in the water,* in dissolving it]. (A and TA in art. دوم.) And

دَارَتْ ↑ بِهِ دَوَائِرُ الزَّمَانِ

[*The revolutions of fortune, or time, made him to turn round* from one state, or condition, to another]. (A.) And به ↑ دبّر, and بِهِ ↑ أَدْبَرَ, (S, A, K,) and ↑ دبّر عَلَيْهِ, (K,) [the first and second lit. signifying *He was made to turn round;* by which, as by the third also, is meant] *he became affected by a vertigo, or giddiness in the head.* (S,* A,* K.* [See also 1.]) — ادارهُ عَلَى الأَمْرِ ↑ *He endeavoured [to turn him to the thing,* i. e.] *to induce him to do the thing:* and ادارهُ عَنْهُ ↑ *he endeavoured [to turn him from it,* i. e.] *to induce him to leave, or relinquish, it;* (T, A;) or *i. q.* رَاوَضَهُ; as also ↑ داوَرَهُ, q. v. (M, K.) — إِدَارَةٌ [the inf. n.] also signifies *The giving and taking, from hand to hand, without delay:* and agreeably with this explanation is rendered the phrase in the Kur [ii. 282], تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ [*Ready merchandise, which ye give and take among yourselves, from hand to hand, without delay;* i. e., not on credit]. (TA.) — See also 1: — and 2, in two places.

5. تدوّر المكان *He took the place as a house, or an abode.* (A.) [The ي in this verb takes the place of و, as in دَيْر and أَيْمَة &c.]

10. استدار [*It had, or assumed, a round, or circular, form; it coiled itself, or became coiled; it wound, or wound round;*] *it was, or became, round.* (KL.) You say, استدار القمر [*The moon became round, or full:* see also the act. part. n., below]. (A.) And نَشَرَتْ ثَوْبًا كَالْعِصَابَةِ عَلَى اسْتَدَارَةِ رَأْسِهَا [*She wound a piece of cloth like the fillet upon the round of her head*, leaving the crown uncovered]. (Mgh and L and Mṣb voce مِعْجَر.) — See also 1, in six places. — And see 4.

دَارٌ, [originally دَوَرٌ, as will be seen below, *A house; a mansion*; and especially *a house of a large size, comprising a court; or a house comprising several sets of apartments and a court*; (see بَيْتٌ;)] *a place of abode which comprises a building, or buildings, and a court, or space in which is no building:* (T, M, K:) as also ٭ دَارَةٌ: (M, K:) or the latter is a more special term; (S:) meaning any *particular house*; the former being a generic term: (MF:) accord. to IJ, it is from دَارَ, aor. يَدُورُ: because of the many movements of the people in it: (M:) it is of the fem. gender: (S, Mṣb:) and sometimes masc.; (S, K:) as in the Kur xvi. 32, as meaning مَثْوًى, or مَوْضِع, (S,) or as being a gen. n.: (MF:) pl. (of pauc.) أَدْوُرٌ (S) and أَدْوُرَةٌ (S, Mṣb, K) and أُدُرٌ, (Abu-l-Ḥasan, AAF, Mṣb, K,) formed by transposition, (Mṣb,) [for أَدْوُرٌ,] and أَدْوَارٌ (T, K) and أَدْيَارٌ (T) and أَدْوِرَةٌ, (T, K,) and (of mult., S) دِيَارٌ, (S, Mṣb, K,) like as جَبَلٌ is pl. of جِبَالٌ, (S,) and دِيَارَةٌ (M, K) and دُورٌ, (T, S, M, Mṣb,) like as أَسَدٌ is pl. of أُسُدٌ, (S,) and دِيرَانٌ (T, M, K) and دُورَانٌ (T, K) and دِيَرٌ and دِيرَةٌ, (T,) and [quasi-pl. n.] ٭ دَارَاتٌ, and [pl. pl.] دِيَارَاتٌ [pl. of دِيَار] and دَوَرَاتٌ [pl. of دَوْر], (M, K,) and [pl. of ٭ دَارَاتٌ. (T.) The dim. is ٭ دُوَيْرَةٌ. (Ḥar p. 161.) [Hence, دَارُ الضَّرْب *The mint*: &c.] — Also *Any place in which a people have alighted and taken up their abode; an abode; a dwelling.* (T, Mgh.) Hence the present world is called دَارُ الفَنَاءِ [*The abode of perishableness*; or *the perishable abode*]: and the world to come, دَارُ البَقَاءِ [*The abode of everlastingness*; or *the everlasting abode*]: and دَارُ القَرَارِ [*The abode of stability*; or *the stable abode*]: and دَارُ السَّلَامِ [*The abode of peace, or of freedom from evil*]. (T.) [And hence, دَارُ الحَرْبِ: see حَرْبٌ.] [Hence, also,] دَارٌ is applied to *A burial-ground.* (Nh from a trad.) — [And hence,] اسْتَأْذِنْ عَلَى رَبِّي فِي دَارِهِ *Ask thou permission for me to go in to my Lord] in his Paradise.* (TA from a trad. respecting intercession.) — And دَارُ عَذَابِكُمْ, الفَاسِقِينَ, in the Kur [vii. 142, *I will show you the abode of the transgressors*], meaning *Egypt*: or, accord. to Mujáhid, *the abode to which the transgressors shall go in the world to come.* (TA.) — [Hence, also,] دَارٌ signifies *i. q.* بَلَدٌ [*A country, or district: or a city, town, or village*]. (Mgh, K.) — And, with the art. ال, [*El-Medeeneh;*] *the City of the Prophet.* (K.) — And hence, (TA,) دَارٌ also signifies ↑ *A tribe*; syn. قَبِيلَةٌ: (A, K:) for دَارٍ أَهْلُ دَارٍ: (TA:) as also ٭ دَارَةٌ: (K:) pl. of the former, دُورٌ. (A, Mṣb.) You say, مَرَّتْ بِنَا دَارُ بَنِي فُلَانٍ ↑ *The tribe of the sons of such a one passed by us.* (A.) And in the same sense دار is used in a trad. in which it is said that there remained no دار among which (فِيهَا) a mosque had not been built. (TA.) — Mfr states that it is said to signify also *A year*; syn. حَوْلٌ; and if this be correct, which he does not hold to be the case, it is from الدَّوَرَانُ, like as حَوْلٌ is from الحَوَلَانُ: or, as some say, *i. q.* دَهْرٌ [as meaning *a long time, or the like*]. (Ḥar p. 350.) — And الدَّارُ is the name of *A certain idol.* (Mṣb, K.) — [دار and دير are explained by Freytag as meaning "Medulla liquida in ossibus" are mistakes for دَأْر and دَيْر.]

دَوْر an inf. n. of دَارَ. (S, M, &c.) — [Hence, The *circumference* of a circle: see تَكْسِير.] — And *A turn, or twist*, of a turban, (T,) and of a rope, or any other thing: (T:) pl. أَدْوَارٌ. (A.)

دِيَر, originally with و; (T, S;) or originally thus, with ي, (M, [and so accord. to the place in which it is mentioned in the ﻙ and Mṣb and K,]) as appears from the occurrence of the ي in its pl. and in the derivative دَيَّار, for if the ي were in this case interchangeable with و it would occur in other derivatives; (M;) [or this is not a valid reason, for دَيَّار is held by J to be originally دَوَّار, i.e. of the measure فَيْعَال; and ISd himself seems in one place to express the same opinion; in like manner as دَيُّور is held by the latter to be originally دَوُّور; and تَدَيَّر is evidently altered from تَدَوَّر:] *A convent, or monastery,* (دَيْر) *of Christians:* (M, K:) and also the صَوْمَعَة [i. e. *cloister, or cell,*] of a monk: (A:) the pl. is أَدْيَار (S, M, K) and دُيُورَة. (Mṣb.) — [Hence,] رَأْسُ الدَّيْرِ [lit. *The head of the convent or monastery*] is an appellation given to ↕ Any one who has become *the head, or chief, of his companions.* (IAạr, S, A, K.)

دَارَةٌ: see دَائِرَةٌ, in two places. [Hence,] دَارَةُ القَمَرِ *The halo* (هَالَة) *of the moon*; (S, A, Mṣb,* K;) as also ٭ دَوَّارَةٌ (K * and TA in art. حلق:) pl. دَارَاتٌ. (Mṣb.) Dim. ٭ دُوَيْرَةٌ. (Ḥar p. 609.) One says, فُلَانٌ وَجْهُهُ مِثْلُ دَارَةِ القَمَرِ [*Such a one's face is like the halo of the moon*]. (TA.) And لَا تَخْرُجْ عَنْ دَائِرَةِ الإِسْلَامِ حَتَّى يَخْرُجَ القَمَرُ مِنْ دَارَتِهِ [*Go not thou forth from the circle of El-Islám until the moon go forth from its halo*]. (A.) — Also *A round space of sand*; (K;) as also دُوَيْرَة, incorrectly written in the K ٭ دِيرَة (TA) [and in some copies دُوَيْرَة]; and ٭ تَدْوِرَة: pl. of the first دَارَات and دُور (K:) and pl. [or rather coll. gen. n.] of the second ٭ دُوَيْر: (TA:) or دَارَة signifies, accord. to Aṣ, *a round tract of sand with a vacancy in the middle*; as also ٭ دُوَرَة, or, as others say, ٭ دُوَرَة, and ٭ دَوْرَاة and ٭ دُوَيْرَة; *and sometimes people sit and drink there.* (T.) — And *Any wide space of land among mountains*: (K:) it is *reckoned among productive low lands*: (AḤn:) or *a plain, or soft, tract of land encompassed by mountains*: (A:) or *a wide and plain space of land so encompassed*: (Aṣ:) or *i. q.* بُهْرَة, except that this is always plain, or soft, whereas a دارة may be *rugged* and *plain*, or *soft*: (Aboo-Faḳ'as, Kr:) or *any clear and open space among sands.* (TA.) — And *Any place that is surrounded and confined by a thing.* (T, Aṣ.) — See also دَارٌ, in three places. — دَوَّارَةٌ, determinate, (M, K,) and imperfectly decl., (M,) *Calamity, or misfortune.* (Kr, M, K.)

دُوَيْرَة: see دَارَةٌ: — and see also دَائِرَةٌ.

دُوَيْرَة } see دَارَةٌ.
دِيرَة }

دَارِيّ A man (A) *who keeps to his house;* (M, K:) *who does not quit it,* (M, A,) *nor seek sustenance;* (M:) as also ٭ دَارِيَّةٌ. (K.) — And hence, (S,) ↑ *A possessor of the blessings, comforts, or conveniences, of life:* (S, K:) pl. دَارِيُّونَ. (S.) — Also *A camel, or sheep or goat, that remains at the house, not going to pasture:* fem. with ة: (A:) or a camel *that remains behind in the place where the others lie down;* (M, K:) and so a sheep or goat. (M.) — See also دَيَّار. — *A sailor that has the charge of the sail.* (M, K.) — *A seller of perfumes:* so called in relation to Dáreen, (S, A, K,) a port of El-Baḥreyn, in which was a market whereto musk used to be brought from India. (S, K.) It is said in a trad., مَثَلُ الجَلِيسِ الصَّالِحِ مَثَلُ الدَّارِيِّ: إِنْ لَمْ يُحْذِكَ مِنْ عِطْرِهِ عَلِقَكَ مِنْ رِيحِهِ [*The similitude of the righteous companion who sits and converses with one is that of the seller of perfumes: if he give not to thee of his perfume, somewhat of his sweet odour clings to thee*]. (S.)

دُورِيّ: see دَيْر.

دَارِيَّة: see دَارِيّ.

دِيرَانِيّ (anomalous [as a rel. n. from دَيْر], M) and ٭ دَيَّارٌ *The master,* (صَاحِب, S, M, K,) *or an inhabitant,* (T, A,) *of a* دَيْر [i. e. *convent, or monastery*]. (T, S, M, A, K.)

دَوَّار: see the next paragraph, in three places.

دُوَّار *A vertigo, or giddiness in the head;* (S,* A,* K;) as also ٭ دَوَّار. (M, K.) — Also, and ٭ دَوَّار, (S,) or الدُّوَّار and ٭ الدَّوَّار, (T, M, K,) and (but less commonly, TA) ٭ الدُّوَّار and ٭ الدَّوَّار, (M, K,) *A certain idol,* (T, S, M, K,) *which the Arabs set up, and around it they made a space,* (T,) *round which they turned, or circled* (T, M:) and the same name they applied to *the space above mentioned:* (T, M:) *it is said that they thus compassed it certain weeks, like as people compass the Kaabeh:* (MF:) *or certain stones around which they circled, in imitation of people compassing the Kaabeh.* (IAmb.) Imra-el-Keys says,

عَذَارَى دُوَارٍ فِي مُلَاءٍ مُذَيَّلِ

[*Virgins* making the circuit *of Duwár, in*

long-skirted garments of the kind called مُلَآء]: (S:) likening a herd of [wild] cows to damsels thus occupied and attired, alluding to the length of their tails. (TA.) ↑ الدُّوَّار and ↑ الدُّوَّار also signify *The Kaabeh*. (Kr, M, K.) And ↑ دُوَّار (Th, M, [not ↑ دُوَّارة, as is implied in the K,]) *A circling tract* (مُسْتَدَار) *of sand, around which go the wild animals:* (Th, M, K:) a poet says,

بِدَوَّارِ نَبْيٍ ذِي عَرَارٍ وَحَلَّبِ

[*In the sandy tract around a pool of water left by a torrent, containing plants of the kinds called 'arár and ḥullab*]. (Th, M.)

دُوَيْرَة: see دَار and دَارة, of each of which it is the dim.

دَيْر: see دَارة.

دَيْرَة: see دَارة, in two places: ═ and see also دَائِرَة.

دَوَّار [*Turning round, circling, or revolving,*] applied to the firmament, or celestial orb. (A.) ═ Applied likewise to time, or fortune; (M, K:) as also ↑ دَوَّارِيّ, (S, M, A, K,) which is said to be a rel. n., but is not so accord. to AAF, though having the form thereof, like حَرَسِيّ, (M,) the ى being a corroborative: (Msb voce وَحْشِيّ:) thus in the saying,

وَالدَّهْرُ بِالْإِنْسَانِ دَوَّارِيُّ ↑

(S, M,* A,* K,*) occurring in a poem of El-Aʼlà, (S,) and دَوَّار, (M, K,) i. e. *And time, or fortune, turns man about from one state, or condition, to another:* (S, M,* A, K:*) *or turns him about much.* (Msb in art. وحش.) ═ See also دُوَار, in two places.

دُوَّار: see دُوَار, in three places.

دِيَّار, مَا بِالدَّار دِيَّار, (S, M, A, K,) originally دَيْوَار, of the measure فَيْعَال, (S,) and ↑ دُورِيّ, (S, M, K,) and ↑ دَيُّور, (M, K,) in which a و is changed into ى, (M,) دَيْوَر being originally دَيْوَور,] and ↑ دَارِيّ, *There is not in the house any one:* (S, M, K:) the broken pl. of دَيَّار and دَيُّور is دَوَايِير; the و being unchanged because of its distance from the end of the word. (M.) ISd says, in the عويص, that Yaʼkoob has erred in asserting دِيَّار to be used only in negative phrases; for Dhu-r-Rummeh uses it in an affirmative phrase. (MF.) ═ See also دَيْرَانِيّ.

دَيُّور: see the next preceding paragraph.

دَوَّارَة: see دَارة, in two places: ═ and see also دُوَارَة, in two places: ═ and دَائِرَة. ═ Also [or perhaps ↑ دُوَّارَة] *The pieces of wood which the water turns so as to make the mill turn with their turning.* (Mgh.) ═ And *A pair of compasses.* (T, K,* TA.)

دُوَّارَة and ↑ دُوَّارَة, of the head, *A round part or portion.* (M, K.) ═ And of the belly, *What winds, or what has, or assumes, a coiled, or circular, form,* (مَا تَحْوِى, [so in the M and L, in the K مَا يَحْوِى, which is evidently a mistake,]) *of the guts, or intestines, of a sheep or goat.* (M, L, K.*) ═ Accord. to IAạr, (T,) ↑ دُوَّارَة and دُوَارَة are applied to *Anything* [*round*] *that does not move nor turn round:* and دُوَّارَة and دُوَارَة and فُوَّارَة and فُوَارَة to *a thing that moves and turns round.* (T, K, TA.) ═ See also دَوَّارَة.

دُوَارِيّ: see دُوَّار, in two places.

دَائِرَة, in which the ة is added for the purpose of transferring the word from the category of epithets to that of substs., and as a sign of the fem. gender, (ʼInáyeh,) The *circuit, compass, ambit, or circumference,* of a thing; (T, K, TA;) as in the phrases دَائِرَة الْحَافِر *the circuit of, or what surrounds, the solid hoof,* (TA,) *or the circuit of hair around the solid hoof,* (T,) and دَائِرَة الْوَجْه *the circuit of the face, or the parts around the face;* (TA;) and دَائِرَة signifies the same: (K:) pl. of the former دَوَائِر; and of the latter دَارَات. (TA.) [Hence one says, هٰذَا أَوْسَعُ دَائِرَةً مِنْ ذَاكَ, meaning † *This is wider in compass, or more comprehensive, than that.* See also 10, third sentence.] ═ *A ring:* (M, K:) or *the like thereof; a circle:* and *a round thing:* as also ↑ دَارَة; pl. as above. (T.) See an ex. voce دَارَة. ═ *The circular, or spiral, curl of hair upon the crown of a man's head:* (T, M, K:) or *the place of the* ذُؤَابَة. (IAạr, M, K.) Hence the prov., مَا أَقْشَعَرَّتْ لَهُ دَائِرَتِي [*The circular, or spiral, curl of hair upon the crown of my head did not stand erect on account of him*]: said of him who threatens thee with a thing but does not harm thee. (M.) ═ [What is called, in a horse, *A feather; or portion of the hair naturally curled or frizzled, in a spiral manner or otherwise*]: pl. دَوَائِر. (T, S, Msb.) In a horse are eighteen دوائر, (AO, T, S,) which are distinguished by different names, as الرُّقْعَة and الدَّائِرَة and النَّاجِس and القَالِح and اللَّطَاة and التَّاجِس [&c.]. (AO, T.) ═ The *round thing* [or *depression*] (T) *that is beneath the nose,* (T, K,) *which is likewise called* دَوَّارَة; (T;) as also ↑ دُوَّارَة (T, K,) and ↑ دُوَّرَة. (T.) [But the دَائِرَة in the middle of the upper lip is The *small protuberance* termed جُشْمَة, q. v.] ═ *A turn of fortune:* (AO:) and especially *an evil calamity; a misfortune; a calamity;* (A,* TA;) as also ↑ دُوَّارَة: (TA:) *defeat; rout:* (S, K:) *slaughter: death:* (TA:) pl. as above. (A, Msb, &c.) You say, دَارَتْ عَلَيْهِمُ الدَّوَائِر *Calamities befell them.* (M.) And hence, دَائِرَةُ السَّوْء [and السَّوْء, in the Ḳur ix. 99 and xlviii. 6,] (S, Msb) *Calamity which befalls and destroys.* (Msb. [See also art. سوأ.]) ═ Also *A piece of wood which is stuck in the ground in the middle of a heap of wheat in the place where it is trodden, around which the bulls or cows turn.* (TA.)

دَوَّارَة: see دَارة. ═ Also *i. q.* مَجْلِس [*A sitting-place,* &c.]. (Seer, M.)

دَوَر an inf. n. of دَارَ. (Lth, T.) ═ And also, as a proper subst., (T,) The *axis* of the firmament, or celestial orb, [&c.] (T, A.) ═ [And hence, † *The point upon which a question, or the like, turns.* Pl. دَوَارَات.]

دُوَار: see مُدَوَّر. ═ and see what next follows.

مُدَوَّار: ↑ بِهِ وَهُوَ مُدَوَّرٌ بِهِ [*He is affected by a vertigo, or giddiness in the head:* see 4]. (A.)

مُدَوَّارَة *A skin made round, and sewed,* (S, K,) *in the form of a bucket,* (S,) *with which one draws water.* (S, K.) A rájiz says,

لَا يَسْتَقِي فِي النَّزْحِ الْمَضْفُوفِ
إِلَّا مُدَوَّارَاتُ الْغُرُوبِ الْجُوفِ

[*Nothing will draw water in a well of which most of the water has been exhausted, to which many press to draw, except the kind of buckets made of a round piece of skin, of ample capacity*]: i. e. one cannot draw water from a small quantity but with wide and shallow buckets: but some say that مدارات should be مَدَارَاة from الْمُدَارَاة, and reading بِمُدَارَاةِ الدِّلَآء; holding it to be for فِى الْأُمُور; and reading لَا يُسْتَقَى. (S, TA.) ═ Also *A garment of the kind called* إِزَار *figured* (K, TA) *with sundry circles:* pl. مُدَوَّرَات. (TA.)

مُدَوَّرَة, thus preserving its original form, (K,) not having the و changed into ا, (TA,) [in the CK, erroneously, مُدَوِّرَة,] She-camels *which the pastor goes round about and milks.* (K.)

مُدَوَّر and ↑ مُدَارّ [*Made round,* meaning both *circular* and *spherical; rounded;* and simply *round:* the former word is the more common: of the latter, see an ex. in a verse cited voce بَذٌّ: and see also مُسْتَدِير].

مُسْتَدَار [a noun of place and of time from اِسْتَدَارَ, agreeably with a general rule]: see دُوَار.

مُسْتَدِير [*Having, or assuming, a round, or circular, form; round, or circular:* see also مُدَوَّر. You say قَمَرٌ مُسْتَدِيرٌ مُسْتَدِيرٌ [*A round, or full, shining moon*]. (A. [Accord. to TA, the latter epithet is added as an explicative of the former; but this I think an evident mistake.])

دوس

1. دَاسَ, aor. يَدُوسُ, (S, M, Msb,) inf. n. دَوْس (S, M, A, Mgh, K) and دِيَاس (M, A, K) and دِيَاسَة, (A, K,) *He trod, trod upon, or trampled upon,* (M, A, Mgh, Msb, K,) a thing, (S, M, Mgh,) or the ground, (Msb,) *vehemently,* (Mgh, Msb,) with the foot. (S, Mgh, Msb, K.) You say, دَاسُوهُ بِأَقْدَامِهِمْ [*They trod, or trampled, upon him, or it, with their feet*]. (A.) And الْخَيْلُ تَدُوسُ الْقَتْلَى بِالْحَوَافِرِ [*The horses trample upon the slain with the hoofs*]. (A.) ═ دَاسَ, الطَّعَامَ, (S, A,) or الْحِنْطَةَ, (Msb,) or الْحَبَّ, (M,) aor. يَدُوسُ, (S, Msb,) inf. n. دِيَاسَة, (S, A, Mgh,) or دَوْس and دِيَاس, but some say that دَوْس is not of the language of the Arabs, and some say that it is tropical, as though from دَاسَ in the

sense explained above, (Mṣb,) or the professors of practical religion use it in the place of دِيَاسَة by a kind of license, relying upon the understanding of the hearer or reader, or do so erroneously, (Mgh,) *He trod, or thrashed,* (M, Mgh, Mṣb,) *the wheat,* (Mgh, Mṣb,) *or grain,* (M,) either *by the feet of beasts, or by repeatedly drawing over it the* مِدْوَس [q. v. infrà] *until it became* تِبْن [or *cut straw*]; (Mgh;) as also ↑ أَدَاسَهُ. (M.) You say, دَاسُوهُ دَوْسَ الحَصِيدِ *[They trod, or trampled, upon him, or it, with the treading of reaped corn].* (A.) — دَاسَهُ, (IAṣr, TA,) inf. n. دَوْسٌ, (IAṣr, A, Ḳ,) *He abased him.* (IAṣr, A, Ḳ.) — نَزَلَ العَدُوُّ بِبَنِي فُلَانٍ فَجَاسُوا خِلَالَ دِيَارِهِمْ وَدَاسُوهُمْ *The enemy [came upon and] slew the sons of such a one, and went through the midst of their dwellings, and made havoc among them.* (TA.) — دَاسَهَا, (A, TA,) inf. n. دَوْسٌ, (A, Ḳ,) ‡ *Inivit eam;* scil., feminam: (A:) *vehementer inivit eam:* (A, Ḳ: [in the former, this signification is given as proper, though that immediately preceding is said to be tropical: in the TA, the latter is said to be tropical:]) *concendit et vehementer inivit eam.* (TA.) — دَاسَهُ, (Ṣ, M, A, Mṣb,) inf. n. دَوْسٌ, (Mṣb, Ḳ,) or دِيَاسٌ, (Aṣ, A, Mgh,) ‡ *He polished it;* namely, a sword, (Ṣ, M, A, Mgh, Mṣb, Ḳ,) and the like, (Ḳ,) or some other thing. (Mṣb.) — Hence, دَوْسٌ also signifies ‡ The *framing, and dressing up, of deceit, guile, or circumvention:* (Aṣ, A, TA:) [agreeably with which explanation the verb, دَاسَ, is probably used, though not mentioned in the A nor in the TA:] or simply, the act of *deceiving, beguiling, circumventing, and practising artifice.* (TA.) You say, أَحْدَثُوا فِي الدَّوْسِ ‡ *We set about the framing, and dressing up, of deceit, guile, or circumvention:* (A:) or *we set about deceiving,* &c. (TA.)

4: see دَاسَ, in the paragraph above.

7. انداس *It* (wheat [or grain]) *was, or became, trodden, or thrashed.* (Ṣ,* TA.) [See 1.]

دِيسٌ: see the next paragraph.

دَوَّاسٌ The *lion* (Ḳ, TA) *that tramples upon his prey.* (TA.) — A *courageous* man; (Ḳ:) and any one *that tramples upon his opponents,* or *adversaries:* (TA:) and [in like manner] دِيسٌ, originally دِوِّسٌ, a *courageous and strong* man, *that tramples upon every one who alights with him to fight:* pl. of the latter, دِيسَةٌ. (AZ, TA.) — ‡ Every one *skilful* (Ḳ, TA) *in his art;* because he abases (يَدُوس) every one who contends with him. (TA.)

دَاسٌ [act. part. n. of دَاسَ; *Treading,* &c.]. — دَاسَةٌ [the fem.] (A) and [its pl.] دَوَاسٍ (M, A, TA) The *bulls,* or *cows, that tread,* or *thrash, wheat,* or *grain.* (M, A, TA.) — أَثَرُ الخَيْلِ دَوَاسِ *The horses,* or *horses with their riders, came to them following one another.* (Ṣ, Ḳ.) = Also *i. q.* أَنْدَرٌ [*A place in which wheat or grain is trodden out;* like مَدَاسَة: or *reaped wheat collected together;* or *wheat collected together in the place where it is trodden out*]; (Ḳ;) so accord. to Hishám: or, as some say, he *that treads, or thrashes, wheat, and bruises it, in order that the grain may come forth from it.* (TA.) — دَوَّاسٌ [pl. of دَائِسٌ, like as بَزَّلٌ is pl. of بَازِلٌ] ‡ *Polishers* of swords or the like; syn. صَقَّالَةٌ. (IAṣr, Ḳ, TA. [In the CK, and in a MS. copy of the Ḳ, صَقَّلَهُ, which is evidently a mistake.])

مِدْوَسٌ, (Ḳ,) but by rule it should be مِدْوَاسٌ, (Mṣb,) and so, accord. to En-Náwawee, it is also written, as though meaning "an instrument for treading," (MF,) originally مِدْوَسٌ, (TA in art. مدس,) *A certain thing that is worn on the foot* (Mṣb, Ḳ) *by a man;* (Mṣb;) [*a shoe, or sandal, or a pair of shoes or sandals, of any kind;* accord. to present usage: or, accord. to Golius, *a kind of high-heeled shoe or sandal, generally used by peasants, and fastened with thongs or with a button or the like:*] pl. أَمْدِسَةٌ [which is a pl. of pauc., and the only pl. mentioned]. (Mṣb.)

مِدْوَسٌ The *thing* [or *machine, a kind of drag,*] *with which wheat is thrashed,* (Ṣ, M, Mgh, L, Ḳ,) *by its being drawn over it* (Mgh, L) *repeatedly; called also* جُرْجُر (Mgh) [*and* زُوزِج, q. v.]; and so ↑ مِدْوَاسٌ. (Ḳ.) — ‡ *A polishing-instrument;* (Ṣ, Ḳ;) *an instrument with which swords &c. are polished;* (Mṣb;) *a piece of wood upon which is a* مِسَنّ [or *polishing-stone*], *with which the sword is polished:* (M:) pl. مَدَاوِسُ. (Ṣ.)

طَرِيقٌ مَدُوسٌ [*A trodden road:* or] *a road much trodden;* (TA;) as also ↑ مِدْوَسٌ. (A, TA.)

مَدُوسٌ: see what next precedes.

مَدَاسَةٌ *A place in which wheat* [or *grain*] *is trodden, or thrashed.* (Ṣ, Ḳ.) [See also دَائِسٌ.]

مِدْوَسٌ: see مِدْوَسٌ.

دوف

1. دَافَهُ, (T, M, Mṣb,) first pers. دُفْتُهُ, (Ṣ, Ḳ,) aor. يَدُوفُهُ, (T, Mṣb,) inf. n. دَوْفٌ; (T, M, Mṣb, Ḳ;) and ↑ أَدَافَهُ, (M, TA,) inf. n. إِدَافَةٌ; (TA;) *He mixed it;* (M, Ḳ;) generally meaning medicine, and perfume: (M:) and (Ḳ) *he moistened* it, (Ṣ, Mṣb, Ḳ,) namely, medicine, &c., (Ṣ,) *with water &c.,* (Ṣ, Mṣb,) or *with water and the like:* (Ḳ:) or دافه فِي المَاءِ [*he steeped it in water*], namely, perfume, &c.: (T:) and دَافَهُ, aor. يَدِيفُهُ, inf. n. دِيفٌ, is a dial. var. thereof: (Mṣb:) and فَاوَهُ, aor. يُفَاوِهُ signifies the same. (Aṣ, TA.) [Also, app., *He bruised, brayed,* or *pounded, it;* or *powdered,* or *pulverized, it;* namely, musk: see مِدْوَسٌ, below.]

4: see the preceding paragraph.

دَوْفَانُ *Incubus,* or *nightmare;* syn. حَبَابُوسٌ. (Ibn-'Abbád, Ḳ.)

دَائِفٌ act. part. n. of 1. (T, TA.) — And, applied to musk, *i. q.* مَدُوفٌ. q. v. (TA.)

مَدُوفٌ (T, Ṣ, M, Mṣb, Ḳ) and مَدْوُوفٌ (Ṣ, M, Mṣb, Ḳ,) the latter of the dial. of Temeem, (M,) and [said to be] the only instance of the kind, (Ṣ, Mṣb, Ḳ,) i. e., of a pass. part. n. of a triliteral-radical verb with a medial و, (Ṣ, Mṣb,* TA,) except مَصُونٌ (Ṣ, Mṣb, Ḳ) as a variation of مَصْوُنٌ, (Ṣ, Mṣb,) though Mbr asserts it to be agreeable with a rule obtaining in all similar cases, which none [other] of the leading authorities allows, (Mṣb,) and مَدُوفٌ and مَصُونٌ are the usual forms, (Ṣ, TA,) *Mixed:* (M, Mṣb:) or *moistened:* or *bruised, brayed, or pounded;* or *powdered,* or *pulverized:* (Ṣ, Ḳ:) applied to perfume, (T,) or to musk: (Ṣ, M, Ḳ:) as also ↑ دَائِفٌ. (TA.)

دوك

1. دَاكَهُ, aor. يَدُوكُ, inf. n. دَوْكٌ and مَدَاكٌ, *He bruised, brayed, or pounded, it;* (Ṣ, Ḳ;) and *did so finely,* or *pulverized it;* (TA;) namely, perfume, (Ṣ, TA,) &c. (TA.) Also, inf. n. دَوْكٌ, *He bruised it, and ground it, like as does a camel a thing with his breast [when lying upon the ground].* (Z, TA.) — And دَاكَبَا, (AA, Ḳ,) aor. يَدُوكُ, inf. n. دَوْكٌ, (AA,) *He compressed her;* namely, a woman; (AA, Ḳ;) and so بَاكَبَا. (AA.) And *He leaped her;* namely, a stallion, the mare: (TA:) and in like manner said of an ass. (IDrd, TA.) — And داكه, (IDrd, Ḳ,) aor. as above, inf. n. دَوْكٌ, (IDrd,) *He plunged him* (a man) *in water* or *dust.* (IDrd, Ḳ.) — And *i. q.* أَسَرَهُ [*He made him captive;* &c.]. (TA.) = دَاكَ القَوْمُ *The people, or party, fell into a state of confusion* (Ḳ, TA) *in respect of their case, or affair, and went round about [in perplexity].* (TA.) بَاتَ القَوْمُ يَدُوكُونَ (Ṣ,) or النَّاسُ, occurring in a trad., (TA,) inf. n. دَوْكٌ, (Ṣ, TA,) means *The people passed the night in confusion, and in going round about [in perplexity]:* (Ṣ:) or in a *state of confusion, and commotion, or disturbance, and disagreement.* (TA.) — And *The people, or party, became diseased,* or *sick.* (Abu-r-Rabeeʼ El-Bekráwee, Aboo-Turáb, Ḳ.)

6. تداوكوا *They straitened one another* (Ṣ, Ḳ) *in war, or battle,* (Ṣ,) *or in evil, or mischief,* (Ṣ, Ḳ,) and *in contention, or altercation.* (Ḳ.)

دَوْكٌ *A species of mother-of-pearl-shell, or oyster-shell.* (IDrd, TA.)

مَدَاكٌ: see دُوكٌ.

دُوكَةٌ and ↑ دُوكَةٌ *Evil,* or *mischief;* and *contention, or altercation;* (Ṣ, Ḳ, TA;) and *a confused state of affairs:* pl. of the former دُوَكٌ and دِيَكٌ, and of the latter دُوَكٌ. (TA.) One says, وَقَعُوا فِي دُوكَةٍ and ↑ دُوكَةٍ [*They fell into evil,* &c.]. (Ṣ, Ḳ.) And Rú-beh says,

فَرُبَّمَا نَجَيْتُ مِنْ تِلْكَ الدُّوكَةِ ↑

[*And seldom, or often, I escaped from those evils,* &c.] (TA.)

دُوخَةٌ; and its pl. دُوَخٌ: see the next preceding paragraph, in three places. — Also *Disease*, or *sickness*. (Aboo-Turáb, TA.)

مَدَالَة *i. q.* صَلَادَةٌ, (K,) i. e., (TA,) *A stone upon which perfume is bruised, brayed*, or *pounded*; (S, TA;) as also ↑ دُوَلٌ (TA) and ↑ مِدْوَلٌ: (K:) or this last signifies *a stone with which perfume is bruised, brayed*, or *pounded*: (S, TA:) F's making this word and the first to signify the same requires consideration. (TA.)

مِدْوَلٌ: see the next preceding paragraph.

دول

1. دَالَ *i. q.* دَارَ. (TA.) You say, دالت الأَيَّامُ (S, Msb, K,) aor. تَدُولُ, (Msb,) inf. n. دَوْلٌ, (KL,) meaning دَارَتْ; (S, Msb, K;) [i. e.] *The days came round* [*in their turns*]. (KL.) — دَوْلٌ also signifies *The changing of time, or fortune, from one state, or condition, to another*; (K;) and so دَوْلَةٌ. (TA.) [Hence,] one says, دالت لَهُ الدَّوْلَةُ [*The turn of fortune was, or became, in his favour*; or] *good fortune came to him*: and دالت عَلَيْهِ الدَّوْلَةُ [*The turn of fortune was, or became, against him*; or] *good fortune departed from him*. (MA.) — [Golius assigns to دال, with دَوْلَةٌ for its inf. n., as on the authority of the S and KL, two significations app. from two meanings of دَوْلَةٌ, one of which he seems to have misunderstood, and to neither of which do I find any corresponding verb: they are "Obivit alter alterum in bello:" and "superior evasit." There are many inf. ns. that have no corresponding verbs.] — دال, aor. يَدُولُ, (T, K,) inf. n. دَوْلٌ and دَالَةٌ, (K,) or دَوْلَةٌ, (T,) *He became notorious* [either *in a bad or in a good sense*]; expl. by صَارَ شُهْرَةً, (IAạr, T, K,) i. e. مَشْهُورًا. (TK.) — دال, aor. يَدُولُ, *The garment, or piece of cloth, was, or became, old, and worn out*. (AZ, S.) [Hence,] جَعَلَ وُدَّهُ يَدُولُ: [*His love, or affection, was beginning to become, or at the point of becoming, worn out*. (AZ, S, TA.) — See also 7.

2. دوّل *He wrote a* د. (TA.)

3. داول, [inf. n. مُدَاوَلَةٌ,] *He made to come round* [*by turns, or to be by turns*]: hence the saying in the Ḳur [iii. 134], وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ *And those days, we make them to come round* [*by turns*] *to men*: (S, * K, * TA:) or this means, *we dispense them by turns to men*; (Bḍ, Jel;) to these one time, and to these another; (Bḍ;) or one day to one party, and one day to another. (Jel.) You say, دَاوَلَتِ الشَّيْءَ بَيْنَهُمْ فَتَدَاوَلُوهُ [*I dispensed the thing among them by turns, and they had, or received, or took, it by turns*]. (Bḍ on the passage of the Ḳur quoted above.) مُدَاوَلَةٌ also signifies *The giving a turn of fortune, or good fortune*. (KL. [See what next follows.])

4. أَدَالَهُ, (M, K,) inf. n. إِدَالَةٌ, (T, TA,) [signifying *He gave him a turn of good fortune, or a turn to prevail over another in war*, &c.,] is from الدَّوْلَةُ. (T, M, K, TA. [See what next precedes.]) Hence, [in the ḲK from الدَّوْلَة,] the saying, أَدَالَنَا اللّٰهُ مِنْ عَدُوِّنَا [*God gave us, or may God give us, a turn to prevail over our enemy*]. (S, K.) And أَدَالَكَ اللّٰهُ مِنْ عَدُوِّكَ and عَلَى عَدُوِّكَ, i. e. جَعَلَ لَكَ عَلَيْهِ دَوْلَةً [*May God appoint thee, or give thee, a turn to prevail over thine enemy*]. (Ham p. 547.) And ادال اللّٰهُ زَيْدًا مِنْ عَمْرٍو [*God gave to Zeyd a turn to have the superiority over 'Amr*;] i. e. God took away the turn of good fortune, or the good fortune, (الدولة,) from 'Amr, and gave it to Zeyd. (Ḥar p. 118.) Hence, also, (TA,) El-Ḥajjáj said, إِنَّ الْأَرْضَ سَتُدَالُ مِنَّا كَمَا أُدِلْنَا مِنْهَا [*Verily the earth will be given a turn to prevail over us, like as we have been given a turn to prevail over it*]; (Lth, T, TA;) meaning that it will consume us, like as we have consumed [of] it. (T, TA.) And [hence] إِدَالَةٌ signifies غَلَبَةٌ [or *Victory*]. (S, K:) or [rather], as some say, it signifies نُصْرَةٌ [i. e. *aid against an enemy*]: (Ḥar ubi suprà:) you say, اَللّٰهُمَّ أَدِلْنِي عَلَى فُلَانٍ *O God, aid me against such a one*. (S, and Ḥar ubi suprà. [In the former, وَانْصُرْنِي عَلَيْهِ, as an explicative adjunct: in the latter, اى نَصْرِنى عليه, for اَنْصُرْنِي.])

6. تَدَاوَلُوهُ *They took it, or had it, by turns*. (S, Msb, K. See 3.) You say, تَدَاوَلْنَا الْأَمْرَ *We took* [or *did*] *the affair by turns*. (M.) And تَدَاوَلْنَا الْعَمَلَ وَالْأَمْرَ بَيْنَنَا *We did the work, and the thing, or affair, by turns, among us*. (T.) And تَدَاوَلُوا الْبَاطِلَ *They took it by turns to say, or to do, that which was false, wrong, vain, futile, or the like*; syn. تَبَطَّلُوا بَيْنَهُمْ. (Az and K in art. بطل.) And تَدَاوَلَتْهُ الْأَيْدِي *The hands took it by turns*. (S.) And تَدَاوَلَتِ الرِّيَاحُ رَسْمَ الدَّارِ *The winds blew by turns upon, or over, the remains that marked the site of the house [so as to efface them]; one time from the south, and another time from the north, and another time from the east, and another time from the west*. (Az, TA in art. عور.) And, of a thing, you say, يَتَدَاوَلُ (T) or يَتَدَاوَلُ بِهِ (S) [meaning *It is taken, or done, by turns*]. And تَدَاوَلَتِ الْأَرْضُ بِالرَّعْيِ [*The land was pastured on by turns*]. (S and K in art. وظب.) تَدَاوَلُوهُ also signifies *They made frequent use of it*; i. e., *used it time after time, or turn after turn*; namely, a word or phrase: but perhaps in this sense it is post-classical: see an ex. in De Sacy's "Chrest. Arabe," sec. ed., p. 141 of the Arabic text.] And تَدَاوَلَتِ الْأُمَّةُ *The things alternated*; or *succeeded one another by turns, one taking the place of another*: (L in art. نسخ:) and [in like manner] الْأَزْمِنَةُ [*the times*]. (Msb and K in that art.) [See also 6 in art. دفو.]

7. انْدَالَ الْقَوْمُ *The people, or party, removed, or shifted, from one place to another*. (S.) — انْدَالَ مَا فِي بَطْنِهِ *What was in his belly*, (M, K,) of intestines or peritonæum, (M,) *came forth*, (M, K,) in consequence of its being pierced. (M.) — And انْدَالَ *It* (the belly) *became wide, and near, or approaching, to the ground*. (M, K.) Also (K) *It* (the belly) *was*, or *became, flaccid, flabby, or pendulous*; (S, O, K;) and so ↑ دَالَ. (K.) — And *It* (a thing) *dangled*, or *moved to and fro*; and *hung*. (M, K.)

دَالٌ *One of the letters of the alphabet*, (د,) *the place of utterance of which is near to that of* تْ: masc. and fem.; so that you say حَسَنٌ دَالٌ and حَسَنَةٌ [*a beautiful* د]: the pl. is أَدْوَالٌ if masc., and دَالَاتٌ [if fem.; the latter the more common]. (TA.) — Also *A fat woman*. (Kh, TA.) — See also دَالَّةٌ.

دَوْلٌ an inf. n. of دَالَ in senses explained above. (K, KL.) — Also *i. q.* دَلْوٌ [*A bucket*]: (K:) [an arabicized word from the Pers. دَوْلْ: or] formed from دَلْوٌ by transposition. (TA.)

دَوَلٌ, as an epithet applied to نَبْلٌ [or arrows] *i. q.* ↑ مُتَدَاوَلٌ. (IAạr, M, K.*) So in the saying,

يَلُوذُ بِالصَّوْمِ مِنَ النَّبْلِ الدَّوَلْ

[app. relating to a wild animal, and meaning *He seeks*, or *takes, refuge in the copious rain from the arrows received in turns* by one after another of the herd]. (IAạr, M.) — See also دَوْلَةٌ.

دَالَةٌ *i. q.* شُهْرَةٌ [*Notoriousness*, &c.]: pl. [or rather coll. gen. n.] ↑ دَوَالٌ. (IAạr, T, K.) — [Accord. to the K, it is also an inf. n.: see 1.]

دَوْلَةٌ *A turn, mutation, change, or vicissitude, of time, or fortune*, (K, TA,) *from an unfortunate and evil, to a good and happy, state or condition*; (TA;) [i. e.,] *relating to good*; as دَبْرَةٌ, on the contrary, relates to evil: (Aṣ, T and M in art. دبر:) [therefore meaning *a turn of good fortune*; *a favourable turn of fortune*: or] *good fortune* [absolutely]: (KL:) *a happy state or condition, that befides a man*: (MF:) [also] *a turn* which comes to one or which one takes [in an absolute sense]; syn. نَوْبَةٌ. (K in art. نوب:) and [particularly] (K) *a turn* (عُقْبَةٌ) [*to share*] in wealth, and [*to prevail*] in war; as also ↑ دُوَلَةٌ: ('Eesà Ibn-'Omar,* T,* S,* M, K:*) or each is a subst. [in an absolute sense, app. as meaning *a turn of taking*, or *having*, a thing,] from تَدَاوَلُوا الشَّيْءَ signifying "they took, or had, the thing by turns:" (Msb:) or ↑ دُوَلَةٌ is in wealth; and دَوْلَةٌ is in war; (Aboo-'Amr Ibn-El-'Alà, T, S, M, Msb, K;) this latter being when one of two armies defeats the other and then is defeated; (Fr, T;) or when one party is given a turn to prevail (دُوَل) over the other: one says, كَانَتْ لَنَا عَلَيْهِمُ الدَّوْلَةُ فِي الْحَرْبِ فَمُ رجعت الدَّوْلَةُ عَلَى هٰؤُلَاءِ [*The turn to prevail against these returned*]; as though meaning الهَزْمَةُ: so says Fr: but ↑ دُوَلَةٌ, he says, is in religions and institutions that are altered and changed with time: (T:) accord. to Zj, (T,) or Aboo-'Obeyd, (so in two copies of the S,) ↑ دُوَلَةٌ signifies *a thing that is taken by turns*; and دَوْلَةٌ, the *act* [*of taking by turns*]; (T, S;) and *a transition from one state, or condition, to another*: (T: [in this last sense, app. an inf. n.: see 1, third sentence:]) you say, صَارَ الفَيْءُ دُوَلَةً بَيْنَهُمْ, meaning [*The* فيء

(or *spoil, &c.,*) *became*] *a thing taken by turns among them*: (Ṣ:) and the saying, in the Kur [ix. 7], كَيْ لَا يَكُونَ دُولَةً ۢ بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ, means *That it may not be a thing taken by turns* [*among the rich of you*]: (T:) or دُولَةٌ relates to the present life or world; and ۢ دُولَةٌ, to that which is to come: (M, K:) and it is said that the former of these two words signifies *prevalence, predominance, mastery, or victory*; and ۢ the latter, the *transition of wealth, blessing, or good, from one people, or party, to another*: (TA:) the pl. (of دُولَةٌ, Msb) is دُوَلٌ, (Ṣ, M, Msb, K,) like as قَصْعَةٌ is pl. of قِصَعٌ, (Msb,) and (of ۢ دُولَةٌ, T, Ṣ, Msb), دُوَلٌ, (T, Ṣ, M, Msb, K) and ۢ دُوَلٌ (M, K) and دُوَلَاتٌ, (Ṣ, TA,) and ۢ دُوَلٌ (M, K) is [a quasi-pl. n.] of both, because, as IJ says, دُولَةٌ is regarded as though it were originally دُوَلَةٌ. (M.) — [In post-classical works, it signifies also *A dynasty*: and *a state, an empire, or a monarchy*.] ⇒ Also The حَوْصَلَة [or *stomach* of a bird; its *triple stomach*: or only its *first stomach*; the *crop*, or *craw*]: because of its اِنْدِبَال [or flaccidity]. (Ibn-'Abbád, K.) And The قَانِصَة [which may here mean the same as the حَوْصَلَة, for this is one of the meanings assigned to it, and this explanation of دولة is not given by Ibn-'Abbád: or it may here mean the *intestines*, of a bird, *into which the food passes from the stomach*: or the *gizzard*]. (K.) — And The شُقْشُقَة [or *faucial bag* of the he-camel]. (Ibn-'Abbád, K.) — And *A thing like a* مَزَادَة [or *leathern water-bag*] *with a narrow mouth*. (Ibn-'Abbád, K.) — And The *side* of the belly. (K.) [But] accord. to Ibn-'Abbád, مَا أَعْظَمَ دُوَلَتَهُ بِطْنَه means *How large is his navel!* (TA.)

ۢ دُولَةٌ: see the next preceding paragraph, in nine places: — and see also what next follows, in two places.

دُوَلَةٌ (T, Ṣ, K) and ۢ دُوَلَةٌ (Ibn-'Abbád, TA) [and ۢ دُولَةٌ, as appears from what follows]; as also ثُوَلَةٌ (T, Ṣ) [and ثَوَلَةٌ and ثُوَلَةٌ and ثُوَلَةٌ]; *A calamity, or misfortune*: (T, Ibn-'Abbád, Ṣ, K:) pl. دُوَلَاتٌ (Ṣ) and دُوَلَاتٌ. (Ibn-'Abbád, TA.)

You say, جَاءَ بِدُوَلَاتِهِ (Ṣ) [and ۢ بِدُوَلَاتِهِ and ۢ بِدُوَلَاتِهِ (Ibn-'Abbad, TA) and ۢ بِدُوَلَاتِهِ, as also بِثُوَلَاتِهِ, (Aboo-Málik, K,) *He, or it, came with, or brought, or brought to pass, his, or its, calamities, or misfortunes*: (Ibn-'Abbád, Ṣ, K.*)

جَاءَ بِدُوَلَتِهِ and ۢ جَاءَ بِدُوَلَتِهِ: see دُوَلَةٌ.

دُوَيْلٌ A plant *that is a year old*, (Ṣ, M, K,) *and dry*: (M, K:) or *two years old*, (AZ, K,) *and worthless*: (AZ, TA:) or especially *what is dry* of the [plants called] نَصِيّ and سَبَط: (M, K,* TA:) or any plant *broken and black*. (TA.)

دُوَالِيٌّ *A sort of grapes of Et-Táif*, (M, K,) *black inclining to redness*. (M.) [See also دُوَالٍ, in art. دلو.]

دُوَالَيْكَ *i. q.* مُدَاوَلَةً, [in the CK, erroneously, مُتَدَاوَلَةً,] used in an imperative sense [with its verb and the objective complement thereof understood before it, and thus meaning دَاوِلِ الفِعْلَ *Make thou the action to come round, or to be, by turns*]: (M, K:) or it may be rendered as meaning that the thing happened in this manner [i. e. *the action being made to come round, or to be, by turns*]: (Sb, M:) or it means تَدَاوُلًا بَعْدَ تَدَاوُلٍ [i. e. a taking, or doing, (a thing) by turn after (another's) doing so, and may be rendered virtually in the same manner as above, i. e. *let the action be done by turns*: or *the action being done by turns*]: (Ṣ, O, K:) [in the PṢ, تَدَاوُلًا بَعْدَ تَدَاوُلٍ, which better explains the two manners in which it is said to be used:]) IAạr says that it is an invariable expression, like حَجَارَيْكَ and هَذَارَيْكَ; and is from the phrase تَدَاوَلُوا الْأَمْرَ بَيْنَهُمْ, and دَوَّلُوهُ, *They took the affair between them* by turns. (T, TA.) 'Abd-Beni-l-Ḥus-ḥás says,

إِذَا شُقَّ بُرْدٌ شُقَّ بِالْبُرْدِ مِثْلُهُ ۞
دَوَالَيْكَ حَتَّى لَيْسَ لِلْبُرْدِ لَابِسُ ۞

[*When a burd* (a kind of garment) *is rent, the like thereof is rent with the burd, the action being done by turns, so that there is no wearer of the burd*; it having been rent so as to fall off]: (Ṣ:) the poet is speaking of a man's rending the clothing of a woman to see her person, and her rending his also. (T, TA. [This verse is related with several variations: see another reading of it voce هَذَارَيْكَ, in art. هذ; with another explanation of it.]) — Ibn-Buzurj says, (T,) sometimes the article ال is prefixed to it, so that one says الدَّوَالَيْكَ, (T,) meaning One's *walking with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side*, (T,) or one's *urging*, or ✻*pressing forward, and striving*, (أَنْ يَتَحَفَّزَ, [in the CK, erroneously, ان يتحفز,]) *in his gait, or pace*, (K,) *when he moves about his shoulder-joints, and parts his legs widely, in walking*. (T, K,* TA. In the copies of the K, جمال [or جادك] is erroneously put for حَالِكَ, the reading in the T, TA. [The author of the TK follows the reading جمال, and has fallen into several other evident mistakes in explaining this expression; which is itself, in my opinion, when with the article ال, a mistake for الدَّوَالِيكَ, mentioned in art. دلك.]) A poet uses the phrase يَمْشِي الدَّوَالَيْكَ as meaning *Walking*, or *going, in the manner explained above*: (Ibn-Buzurj, T and TA in the present art.:) or يَمْشِي الدَّوَالِيكَ. (TA in art. دلك.)

مُتَدَاوَلٌ: see دَوَلٌ. — [الكَلَامُ المُتَدَاوَلُ signifies, in modern Arabic, *The language commonly used*.]

دولاب

دُولَابٌ, or دُولَابٌ: see art. دلب.

دوم

1. دَامَ, aor. يَدُومُ and يَدَامُ, (Ṣ, M, Msb, K,) the sec. pers. of the pret. when the aor. is يَدُومُ being دُمْتَ; and when the aor. is يَدَامُ, دَمْتَ; (M;) and accord. to Kr, (M,) you say also دَمِتَ, aor. تَدْوَمُ, which is extr., (M, K,) and not of valid authority, held by the lexicologists [in general] to be anomalous like مِتَّ having for its aor. تَمُوتُ, and فَضِلَ of which the aor. is يَفْضُلُ, and حَضِرَ of which the aor. is يَحْضُرُ, and said by Aboo-Bekr to be a compound of the pret. of which the aor. is تَدَامُ with the aor. of which the pret. is دُمْتَ; (M;) inf. n. دَوْمٌ and دَوَامٌ [which is the most common form] and دَيُومَةٌ [originally دَيْوُومَةٌ, like قَيُّومَةٌ originally قَيْوُومَةٌ, &c.]; (Ṣ, M, Msb, K;) *i. q.* ثَبَتَ [as meaning *It* (a thing, Ṣ, M, Msb) *continued, lasted, endured, or remained*]: (Msb, TK:) and *it became extended, or prolonged*; syn. امْتَدَّ: (TK:) and [*it continued, lasted, endured, or remained, long*;] *its time was, or became, long*: (TA:) and *i. q.* بَقِيَ [as syn. with ثَبَتَ (explained above) and as meaning *it continued, lasted, or existed, incessantly; always, endlessly, or for ever; it was, or became, permanent, perpetual, or everlasting*]: (Msb in art. بقي:) and ✻استدام signifies the same as دام [in all of these senses]: (TA:) [but Mṭr says,] استدام الشَّغْرَ [*The journey continued, or continued long*,] is not of established authority. (Mgh.) [Hence, دَامَ مُلْكُهُ *May his dominion be of long continuance*.] And ✻دام عَلَى الأَمْرِ (MA:) and ✻دوام, and ✻دوامة, as shown by a usage of the act. part. n. in art. دمن in the Ṣ, &c.,] (Ṣ,* MA,) inf. n. مُدَامَةٌ; (Ṣ;) *He kept continually, or constantly, to the thing, or affair*. (Ṣ, MA.) مَا دَامَ means *Continuance*; because ما is a conjunct noun to دام; and it is not used otherwise than adverbially, like as inf. ns. are used adverbially: you say, لَأَجْلِسَنَّ مَا دُمْتَ قَائِمًا, i. e., ✻دَوَامَ قِيَامِكَ [*I will not sit during the continuance of thy standing*]; (Ṣ, TA;) [or *as long as thou standest*; or *while thou standest*; for] ما denotes *time*; and قُمْ مَا دَامَ زَيْدٌ قَائِمًا means ✻مُدَّةَ قِيَامِ زَيْدٍ [i. e. *Stand thou during the period of Zeyd's standing*]. (Ibn-Keysán, TA.) [And ✻عَلَى الدَّوَامِ means *Continually, or constantly*, like دَائِمًا.] — Said of rain, it means *It fell, or descended, consecutively, continuously, or constantly*. (Msb.) Some say, (M,) دَامَتِ السَّمَاءُ, aor. تَدِيمُ, inf. n. دَيْمٌ, (M, K,) which, if correct, should be included in art. ديم, (M,) meaning *The shy rained continually*; as also ✻دَوَّمَتْ and دَيَّمَتْ, (M, K,) in which last the و is changed into ي as it is in دِيمَةٌ, (M,) and ✻ادامت: (K:) or *rained such rain as is termed* دِيمَةٌ (M in art. ديم; and so ✻تَدْيِيمٌ, inf. n. دَيْدِيمٌ; (Ṣ in art. ديم; and ✻ادامت. (Z, TA.) [See also دَوْدِيمٌ, below.] IAạr cites the following verse, (M, TA,) by Jahm Ibn-Shibl, (TA in this art.,) or Ibn-Sebel, (TA in art. سبل, in which, also, the verse is cited,) in praise of a horse, as is said in "the Book of Plants" of Ed-Deenáwaree, and in

"the Book of Horses" of Ibn-El-Kelbee, not, as J asserts it to be, in praise of a munificent man, (TA,)

* هُوَ الجَوَادُ بْنُ الجَوَادِ بْنِ سَبَلْ *

* إِنْ دَيْمُوا ♦ جَادُوا وَإِنْ جَادُوا وَبَلْ *

[*He is the fleet, the son of the fleet, the son of Sebel* (a famous mare): *if they are unremitting in their running*, (the masc. pl. being here used, though relating to horses, in like manner as it is used in the Ḳur xli. 20,) *he is fleet; and if they are fleet, he is vehement in his running*]: or, as some relate it, إِنْ دَوَّمُوا, (M, TA. [It should be observed that the three verbs in this verse, and the word سبل, also relate to rain.]) — ‡ *It* (a thing, T) *was, or became, still, or motionless*; said of water (T, S,* Mṣb, K,* TA) left in a pool by a torrent, and of the boiling of a cooking-pot; (Mṣb;) and said, in this sense, of the sea: (M:) and *it stopped, or stood still*. (T, TA.) — † *He was, or became, tired, or fatigued*: (T, TA:) [app. because he who is so stops to rest.] — † *It* (a thing) *went round, revolved, or circled*: (T, TA:) [app. because that which does so keeps near to one place.] دَوَمَانٌ [an inf. n. of دَامَ, like as حَوَمَانٌ is of حَامَ,] signifies † The *circling* of a bird (K, TA) *around water*. (TA. [But in my MS. copy of the K, and in the CK, in the place of دَوَمَانٌ I find الدَّوْمَانُ. See also 2.]) [Hence,] دِيرَ بِهِ ‡ *He was taken, or affected, with a vertigo, or giddiness in the head*; as also أُدِيرَ بِهِ (M, TA,) and ♦ اُسْتُدِيرَ بِهِ [app., in like manner, followed by بِهِ]. (Z, TA.) — دَامَتِ الدَّلْوُ, (K,) inf. n. دَوْمٌ, (TA,) † *The bucket became full*: (K:) in this meaning, regard is had to the stagnant water [in the bucket]. (TA.)

2. دَوَّمَتِ السَّمَآءُ, and دَيَّمَتْ: and دَيَّمُوا said of horses: see 1, in the latter half of the paragraph, in three places. — دَوَّمَتِ الكِلَابُ *The dogs went far*: (Akh, IAạr, M, K:) or *continued their course*. (IAạr, M.) Dhu-r-Rummeh says, (describing a wild bull, T, TA,)

* حَتَّى إِذَا دَوَّمْتَ فِي الأَرْضِ رَاجَعَهُ *

* كِبْرٌ وَنَوْ شَآءَ نَجَّى نَفْسَهُ الهَرَبُ *

[*Until, when they went far in the land, pride returned to him: but, had he pleased, flight had saved his blood*: J, however, assigns to the verb in this instance another signification, as will be seen below]. (M, TA.) — دَوِمَ said of a bird, (T, M, K,) inf. n. دَوَمٌ, (T, S,) ‡ *It circled* (Lth, T, S, M, K, TA) *in the sky*, (Lth, T, M, K,) as also ♦ تَدَاوَمَ, (KL,) [or ♦ تَدَوَّمَ, (see مُتَدَوِّمَاتٌ,)] *to rise high towards the sky*; (S;) as also ♦ اِسْتَدَامَ: (M, K:) or *circled in the sky*, (M,) or *flew*, (T,* K,) *without moving its wings*; (T, M, K;) like the kite and the aquiline vulture: (T, TA:) or *put itself into a state of commotion in its flying*. (TA. [See also 1, near the end of the paragraph.]) Dhu-r-Rummeh makes التَّدْوِيمُ to be on the earth, or ground, in the verse cited above in this paragraph; [as though the meaning were, † *Until, when they went round &c.*;] As disallows this, and asserts that one says only دَوَّى فِي الأَرْضِ and دَوَّمَ فِي السَّمَآءِ; but some affirm that التَّدْوِيمُ فِي الأَرْضِ is correct; and say that hence is derived ♦ الدُّوَّامَةُ, meaning "the round thing [or top] which the boy throws, and makes to revolve, or spin, upon the ground, by means of a string;" though others say that this is so called from the phrase دَوَّمْتُ القِدْرَ [explained below], because, by reason of the quickness of its revolving, or spinning, it seems as though it were at rest: and تَدْوِيمٌ is like تَدْوِيرٌ: some, however, say that تَدْوِيمُ الكَلْبِ signifies *the dog's going far in flight*: (S:) AHeyth says that, accord. to As, التَّدْوِيمُ is only the act of a bird in the sky: (T, TA:) AAF says that, accord. to some, التَّدْوِيمُ is in the sky, and التَّهْوِيمُ is on the earth, or ground; but accord. to others, the reverse is the case; and this, he says, is the truth in his opinion. (M, TA. [See also دَوِّى in art. دوى.]) — You say also, دَوَّمَتِ الشَّمْسُ, (M, K,) or دَوَّمَتِ الشَّمْسُ فِي السَّمَآءِ, (T,) or دَارَتْ فِي السَّمَآءِ, or فِي كَبِدِ السَّمَآءِ, (S,) i. e. [or دارت في كبد السماء, lit.] ‡ *The sun spun in the sky, or in the middle of the sky*; meaning, *was as though it were spinning*]; (T, M, K:) or *was as though it were motionless* [&c.]: (T, S:) and hence is [said to be] derived the word ♦ دُوَّامَةٌ applied to the boy's revolving, or spinning, thing. (T.) Dhu-r-Rummeh says, (describing the [insect called] جُنْدُب, [generally said to be a species of locust,] TA in art. رمض,)

* مُعَوِّرًا رَمَضَ الرَّضْرَاضِ يَرْكُضُهُ *

* وَالشَّمْسُ حَيْرَى لَهَا فِي الجَوِّ تَدْوِيمُ *

(T,* S, TA) i. e. *Venturing upon the [vehement] heat of the pebbles*, [meaning *the vehemently-hot pebbles*,] *striking them with its foot*, for so the جندب does, (TA,) † *when the sun is* [*apparently*] *stationary* in the summer midday, [as though perplexed in its course,] as though *having a spinning* [*in the region between heaven and earth*]: (T, TA:) or *as though it were motionless*. (S.) — And one says, دَوَّمَتْ عَيْنُهُ † [*His eye rolled*; i. e.] *the black of his eye revolved as though it were in the whirl of a spindle*. (IAạr, M, K.) — دَوَّمَ is also trans.) You say, دَوَّمَ الدُّوَّامَةَ, (M, K,) inf. n. تَدْوِيمٌ, (TA,) † *He made the* دوامة [*or top*] *to revolve, or spin* [so as to seem to be at rest, as has been shown above]: (M, K:) or *he played with the* دوامة. (TA.) — And دَوَّمَتِ الخَمْرُ شَارِبَهَا † *The wine intoxicated its drinker so as to make him turn round about*. (As, S, TA.) — And دَوَّمُوا † *They wound the turbans around their heads*. (TA.) — And دَوَّمَ المَرْقَةَ † *He put much grease into the broth so that it swam round upon it*. (M, K.) — التَّدْوِيمُ [or app. تَدْوِيرٌ] also signifies † *The mumbling the tongue, and rolling it about in the mouth, in order that the saliva may not dry up*: so says Fr. (S, TA.) — [Hence, app., as the context seems to indicate,] Dhu-r-Rummeh says, describing a camel braying in his شِقْشِقَة [or faucial bag],

* دَوَّمَ فِيهَا وَزَّهُ وَأَزْغَدَا *

[as though meaning † *He made his braying to roll, or rumble, in it, and threatened*]. (Fr, S, TA.) — And دَوَّمَ signifies ‡ *He moistened* a thing. (S, M, K.) Ibn-Aḥmar says,

* وَقَدْ يُدَوِّمُ رِيقَ الطَّامِعِ الأَمَلُ *

(S, M;) i. e. † [*And hope sometimes, or often,*] *moistens the saliva* [*of the eager*]: (S:) he is praising En-Noṣmán Ibn-Besheer, and means that his hope moistens his saliva in his mouth by making his eulogy to continue. (IB.) — ‡ *He mixed, or moistened, or steeped,* (رَاْفَ,) saffron, (Lth, T, S, M, K, TA,) *and stirred it round in doing so*: (Lth, T, TA:) *he dissolved* saffron *in water, and stirred it round therein*. (A, TA.) — دَوَّمَ القِدْرَ, and ♦ ادامها, (S, M, K,) *He stilled the boiling of the cooking-pot by means of some* [*cold*] *water*: (S:) *or he sprinkled cold water upon* [*the contents of*] *the cooking-pot to still its boiling*: (M, K:) or the former, (K,) or both, (M,) *he allayed the boiling of the cooking-pot by means of something*, (M, K,) *and stilled it*: (M:) and the latter signifies *he left the cooking-pot upon the* أَثَافِي [*or three stones that supported it*], *after it had been emptied*, (Lḥ, M, K,) *not putting it down nor kindling a fire beneath it*. (Lḥ, M.)

3. داوم الأَمْرَ عَلَى الأَكْثَرِ, and داوم الأَمْرَ, see 1. — See also 10.

4. ادامهُ, (inf. n. إِدَامَةٌ, TA,) trans. of دَامَ; (S, M,* Mṣb, K;*) [i. e.] *i. q.* جَعَلَهُ دَائِمًا [*He made it to continue, last, endure, or remain: to be extended, or prolonged: to continue, last, endure, or remain, long*: and *to continue, last, or exist, incessantly, always, endlessly, or for ever; to be permanent, perpetual, or everlasting*]: (TK:) *he did it continually, or perpetually*: (MA:) *he hall it continually, or perpetually*. (MA, KL.) [Accord. to Golius, followed in this case by Freytag, ادام signifies *Perennitate donavit*; a signification app. given by Golius as on the authority of the KL; but not in my copy of that work.] — ادام القِدْرَ: see 2, last sentence. — ادام الدَّلْوَ, and ♦ الإِدَامَةُ also signifies تَمْتِيرُ السَّهْمِ عَلَى الإِبْهَامِ (i. e. *The trying the sonorific quality of the arrow by turning it round upon the thumb*: or, as explained in this art. in the TK, *the making the arrow to produce a sharp sound upon the thumb*: or rather this or the former is the meaning of ♦ إِدَامَةُ السَّهْمِ; for, as is said in the TK, ادام السَّهْمَ signifies نقره على الابهام (i. e. نَقَرَهُ)). (T, K.) — ادامت السَّمَآءُ: see 1, in the latter half of the paragraph, in two places. — أُدِيرَ بِهِ: see 1, last sentence but one.

5: see 2: — and see also 10.

6: see 2: — and see also 4.

10. استدام: see 1. — And see also 2. — And اُسْتُدِيرَ: see 1, last sentence but one. — As a trans. v., (T,) *i. q.* اِنْتَظَرَ, (Sh, T, TA,) as also ♦ تَدَوَّمَ, (K, [or this may perhaps be used only without an objective complement expressed,]) and تَرَقَّبَ, (T,) or رَقَبَ, (Sh, TA:) you say, اِسْتَدِمْ هٰذَا, meaning انْتَظِرْ and ارْقُبْهُ [or † *Look thou for, expect, await, wait for, or watch for, such a*

thing.] (T.) [When no objective complement is expressed, it seems to mean † *He paused, and acted with deliberation, or in a patient or leisurely manner, or he waited in expectation*; app. from the same verb as syn. with دَوْمَان; and thus, like one who hovers about a thing: see حَوْمَ; and see also اِنْتَظَرَ.] And اِسْتَدَامَ *He acted with moderation, gently, deliberately, or leisurely, in it*; (Ṣ, M, Ḳ, TA;) namely, an affair, or a case: (Ṣ:) or *he sought, desired, asked, or demanded, its continuance, or long continuance, or endless continuance*: and so ▼ دَاوَمَ (M, Ḳ, TA) in both of these senses: (Ḳ, TA:) or *he asked him to render a* thing *continual* &c.: (Mgh, Mṣb, TA:) and also † *he acted gently and deliberately in it*; namely, an affair, or a case: (Mṣb:) and † *he acted gently with him*; (Fr, T in art. دبر, M, Mṣb, Ḳ:) i. e., another person, (Mṣb,) or his creditor; as also اِسْتَدْمَاهُ, (Fr, T, M, Ḳ,) which we judge to be formed from the former by transposition, because we do not find it [in this sense] to have any inf. n. (M.) A poet says, (T, Ṣ, Mṣb,) namely, Keys Ibn-Zuheyr, (Ṣ,)

* فَلَا تَعْجَلْ بِأَمْرِكَ وَاسْتَدِمْهُ *

* فَمَا صَلَّى عَصَاكَ كَمُسْتَدِيرِ ▼ *

(T, Ṣ, Mṣb,) i. e. † *Therefore hasten not in thine affair, but act with moderation, gently, deliberately, or leisurely, therein*; *for no one has straitened thy staff by turning it round over the fire*, (T,) meaning, no one has managed thine affair soundly, *like one who acts with moderation*, &c. (T, Mṣb.) And another says, (Ṣ,) namely, Mejnoon, (TA,)

* وَإِنِّي عَلَى لَيْلَى لَزَارٍ وَإِنَّنِي *

* عَلَى ذَاكَ فِيمَا بَيْنَنَا أَسْتَدِيمُهَا *

meaning † [*And verily I am blaming Leylà; and verily, notwithstanding that,*] *I look for her aiding me by good conduct* [*in the matter that is between us*]. (Ṣ.) You say also, أَسْتَدِيمُ اللّٰهَ نِعْمَتَكَ *I seek, or desire, or ask, of God the continuance, or long continuance, or endless continuance, of thy favour, or the like.* (Mgh, TA.*) And أَسْتَدِيمُ اللّٰهَ عَزْلَكَ *I ask God to continue, or continue long*, &c., *thy might, or power*, &c. (Mṣb.) The phrase اِسْتَدَامَ لَبْسَ الثَّوْبِ, meaning [*He continued long the wearing of the garment*, or] *he did not hasten to pull off the garment*, may be from the saying اِسْتَدَمْتُ عَاقِبَةَ الْأَمْرِ, meaning *I looked, or watched, or waited, for the end, or issue, or result, of the affair, or case.* (Mṣb.) ⟹ Also *He* (a man) *stooped his head, blood dropping from it*: formed by transposition from اِسْتَدْمَى. (Ḳr, TA.)

دَائِمٌ for دَائِرٌ: see the latter word.

دَوْمٌ an inf. n. of 1 [q. v.]. (Ṣ, M, Mṣb, Ḳ.) — [Hence,] مَا زَالَتِ السَّمَآءُ دَوْمًا دَوْمًا *The sky ceased not to rain* [*in the manner of the rain termed* دِيَمَة]; and so ▼ دَيْمًا دَيْمًا; (M, Ḳ; [in the CḲ, erroneously, دَيْمًا دَيْمًا;]) in which the ى is interchangeable with the و; (M;) mentioned by AḤn, on the authority of Fr. (TA.) — See also دَائِمٌ, in two places. ⟹ Also [The *cucifera Thebaica*; (Delile, "Floræ Ægypt. Illustr.," no. 941;) or *Theban Palm*; so called because abundant in the Thebaïs; *a species of fan-palm*; by some called the *gingerbread-tree*, because its fruit resembles gingerbread: accord. to Forskål, (under the heading of "Flora Arabiæ Felicis," in his "Flora Ægypt. Arab.," p. cxxvi.,) *Borassus flabelliformis*; a name applied (after him) by Sonnini to the Theban palm; but now generally used by botanists to designate another species of fan-palm:] the *tree of the* مُقْل; (Ṣ, M, Mṣb, Ḳ:) *a well-known kind of tree, of which the fruit is* [*called*] *the* مُقْل: (TA:) n. un. with ة: AḤn says that the دَوْمَة [*is a tree that*] *becomes thick and tall, and has* [*leaves of the kind termed*] خُوص *like the* خوص *of the date-palm, and racemes like the racemes of a date-palm.* (M, TA.) Accord. to Aboo-Ziyàd El-Aġràbee, (AḤn, M,) The تِيْن [which properly signifies the *fruit of the* سِدْر, but here app. means, as it does in the present day, the *tree called* سِدْر, *a species of lote-tree*, called by Linn. *rhamnus spina Christi*, and by Forskål *rhamnus nabeca*,] is also thus called, (AḤn, M, Ḳ,) by some of the Arabs: accord. to 'Omárah, *great* [*trees of the kind termed*] سِدْر: (AḤn, M:) and, (M, Ḳ,) accord. to IAạr, (M,) *big trees of any kind.* (M, Ḳ.) [See also دَوْمَة, below.]

دَيْمٌ, whence the saying مَا زَالَتِ السَّمَآءُ دَيْمًا دَيْمًا: see دَوْمٌ.

دِيمٌ: see دِيمَة.

دَوْمَةٌ n. un. of دَوْمٌ. (M, TA.) [Also, app., as in the present day, and as appears from what follows, *A single fruit of the tree called* دَوْم.] — And † *A testicle*; (Ḳ;) as being likened to the fruit of the دَوْم. (TA.) — [Golius also explains it, as on the authority of the Ḳ, as meaning "Ebriosa mulier;" and Freytag, as meaning "mulier vinum vendens:" both are wrong: it is mentioned in the Ḳ as the name of a woman who sold wine.]

دِيمَة *A lasting, or continuous, and still rain*: (Aṣ, M, and TA voce ضَرْب, q. v.:) or *rain in which is neither thunder nor lightning; the least of which is the third of a day or the third of a night; and the most thereof, of any period*: (AZ, Ṣ in art. دبر:) or *rain that continues some days*: (Mṣb:) or *rain that continues long and is still, without thunder and lightning*: (Ḳ,* TA:) or *rain that continues five days, or six*, (M, Ḳ,) or *seven*, (Ḳ,) or *a day and a night*, (T in art. دبر, M, Ḳ,) or *more*; (T, TA;) or *the least whereof is a third of a day or of a night; and the most thereof, of any period*: (Ḳ, TA:) pl. دِيَم, (Ṣ, M, Ḳ,) the و being changed [into ى] in the pl. because it is changed in the sing., (M,) and دِيَمٌ. (Abu-l-'Omeythil, T, Ḳ,) and [coll. gen. n.] ▼ دِيمَة. (Sh, T, TA.) [See also مَدَامٌ.] — Hence other things are thus termed by way of comparison. (Ṣ.) It is said in a trad. (Ṣ, M) of 'Áïsheh, (M,) كَانَ عَمَلُهُ دِيمَةً † *His work was incessant* [*but moderate, or not excessive*]; (Mṣb;) referring to Mohammad; (T, Ṣ, M, Mṣb;) on her being asked if he preferred some days to others: (T:) she likened it to the rain termed دِيمَة in respect of continuance and moderation. (T, M.) And it is related of Hudheyfeh that he said, mentioning فِتَن [i. e. trials, or probations, or conflicts and factions, &c.], إِنَّهَا لَتَجِيئُكُمْ دِيَمًا † [*Verily they are coming to you*] *filling the earth, or land, [and] with continuance.* (T.)

دَامَةٌ (in the CḲ [erroneously] دُؤَامَة) The *sea*, or *a great river*; syn. بَحْر: (M, Ḳ:) because of the continuance of its water: (M:) originally دَوَمَة: if the latter, the change of the و into ا is anomalous. (TA.)

اَلدُّوَمَانَة: see l, near the end of the paragraph.

دُيُّومَة and دُيُّومَة, held by Aboo-'Alee to be from اَلدُّوَام, and therefore to belong to the present art.: (TA:) see art. دم. ⟹ The latter is also an inf. n. of دَامَ [q. v.]. (Ṣ, M, Mṣb, Ḳ.)

دُوَارٌ † *A vertigo, or giddiness in the head*; *i.q.* دُوَار. (Ṣ,* M,* Ḳ, TA. [In the CḲ, دُوَاة is erroneously put for دُوَار.]) You say, أَخَذَهُ دُوَارٌ † [*A vertigo took him, or attached him*]. (Ṣ.) And بِهِ دُوَارٌ † [*He has a vertigo*]. (Aṣ, TA.)

دُوَّارٌ: see what next follows.

دُوَّامَةٌ † The فَلْكَة [or *round thing*, i. e. *top*,] *which the boy throws, and makes to revolve, or spin, upon the ground, by means of a string*: (Ṣ, M,* Ḳ:*) the derivation of the word has been explained above: see 2, in two places: (T, Ṣ:) pl. [or rather coll. gen. n.] دُوَّام. (M, Ḳ.) ⟹ دُوَّامَةُ الْبَحْرِ † [*The whirlpool of the sea*; so in the present day;] *the middle of the sea, upon which the waves circle* (تَدُومُ [i. e. تَدُوخُ]). (TA.)

دَائِمٌ [*Continuing, lasting, enduring, or remaining: being extended or prolonged*: (see 1, first sentence:)] *continuing, lasting, enduring, or remaining, long*: (TA:) [and *continuing, lasting, or existing, incessantly, always, endlessly, or for ever*; *permanent, perpetual, or everlasting*: (see, again, 1, first sentence:)] and ▼ دَوْم signifies the same as دَائِم, (Ṣ, M, Ḳ,) applied to shade; (Ṣ, M;) being an inf. n. used as an epithet: (M:) and ▼ دَيُّوم, also, (M, Ḳ,) [of the measure فَيْعُول, originally دَيْوُوم,] like قَيُّوم, (M,) signifies the same as دَائِم [app. in the last of the senses explained above; being of a form proper to intensive epithets]: (M, Ḳ:) Lakeet Ibn-Zurárah says,

* شَتَّانَ هٰذَا وَالْعِنَاقَ وَالنَّوْمَ *

* وَالشَّرْبَ الْبَارِدَ وَالظِّلَّ الدَّوْمَ *

[*Different, or widely different, are this and embracing and sleeping and the cool drinking-place and the continual shade*]. (IB, TA.) And the Jews are related, in a trad. of 'Áïsheh, to have said [to the Muslims], عَلَيْكُمُ السَّامُ الدَّائِمُ, meaning اَلْمَوْتُ الدَّائِمُ, [i. e. May *everlasting death* come *upon you*; saying اَلسَّامُ in the place of اَلسَّلَامُ, and] suppressing the ى [or rather the hemzeh] because of [their desire to assimilate الدائم

to] السَّامِ. (TA.) [Hence دَائِمًا meaning *Continually*: and *always, or for ever*.] — Also †*Still*, or *motionless*; said, in this sense, of water; (Ṣ, M, Mgh, Mṣb, Ḳ, TA;) and so ♦ دَوْمٌ. (M, TA.) — It is also said of that which is in motion, [as signifying †*Going round, revolving, or circling*, (see 1,)] as well as of that which is still, or motionless; thus having two contr. meanings: so says Aboo-Bekr. (TA.) — [Hence,] ♦ مَرَقَةٌ دَائِمَةٌ †[*Broth into which is put much grease so that this swims round upon it*]: which is extr., because the و in this instance should by rule be changed into a hemzeh. (M. [The meaning is there indicated by the mention of this phrase immediately after دَوْمَ المَرَقَةِ, q. v.])

مَرَقَةٌ دَائِمَةٌ: see the next preceding paragraph.

دَيُّومٌ: see دَائِمٌ, first sentence.

أَدْوَمُ [*More*, and *most*, *continual*, *lasting*, &c.] You say, هُوَ أَدْوَمُ مِنْ كَذَا [*It is more continual*, or *lasting*, &c., *than such a thing*]: from الدَّوَامُ. (IJ, M.)

مُدَامٌ *Continual*, or *lasting*, *rain*. (IJ, M, Ḳ.) [See also دِيمَةٌ, above.] — And *Wine*; as also ♦ مُدَامَةٌ: (T, Ṣ, M, Ḳ:) so called because it is made to continue for a time (T, M) in the دَنّ, (T,) or in its receptacle, (M,) until it becomes still after fermenting: (T:) or because, by reason of its abundance, it does not become exhausted: (Sh, T:) or because of its oldness: (AO, T:) or because it is the only beverage of which the drinking can be long continued: (M, Ḳ:) or because the drinking thereof is continued for days, to the exclusion of other beverages. (A, TA.)

مُدَامَةٌ: see what next precedes.

مِدْوَمٌ and ♦ مِدْوَامٌ *A stick*, or *piece of wood*, (M, Ḳ,) or *some other thing*, (M,) *with which one stills the boiling of the cooking-pot*. (Lḥ, M, Ḳ.)

بِأَرْضٍ مَدِيمَةٌ (Yz, Ṣ, M, Ḳ, TA, [in the CK, erroneously, مُدِيمَةٌ,]) and ♦ مُدَيْمَةٌ, (M, TA,) *Land upon which have fallen rains such as are termed* دِيمَةٌ [pl. of دِيمَةٌ]. (Yz,* Ṣ,* M, Ḳ,* TA.)

مُدِيرٌ i.q. رَاعِفٌ (Ṣ, Ḳ) [*Having blood flowing from his nose*: or, accord. to the PṢ and TK as meaning *having a continual bleeding of the nose*].

مَدِيمَةٌ: see أَرْضٌ مَدِيمَةٌ.

مِدْوَمٌ: see مِدْوَمٌ.

مُتَدَوِّمَاتٌ, applied to birds, means *Going round*, or *circling*, over a thing: and this is meant by ♦ مُتَدَاوِمَاتٌ, which is used for the former word, in the saying [of a rájiz], describing horses,

كَالطَّيْرِ تَبْغِي مُتَدَاوِمَاتِهَا

i.e. *Like birds when thou lookest at*, or *watchest*, *those of them that are going round*, or *circling*, over a thing: (Ṣ, TA:*) or مُتَدَوِّمَات signifies *waiting*, or *watching*. (TA.)

مُتَدَاوِمَاتٌ: see what next precedes.

مُسْتَدِيمٌ: see 10. Accord. to Sb, (TA,) it signifies †*Exceeding the usual bounds in an affair*; *striving*, or *labouring*, *therein*; or *taking pains*, or *extraordinary pains*, *therein*. (T, TA.)

دون

1. دَانَ, aor. يَدُونُ, inf. n. دُونٌ; and ♦ أَدِينَ (Ṣ, Ḳ,) with ḍammeh, (Ḳ,) inf. n. إِدَانَةٌ; (Ṣ;) *He*, or *it*, *was*, or *became*, *such as is termed* دُونٌ; (Ṣ, Ḳ;) [i. e.] *low*, *base*, *vile*, &c.: or *weak*: (Ḳ:) mentioned by Er-Rághib on the authority of Ibn-Ḳutaibeh: (TA:) so say some: but accord. to others, دُونٌ has no verb. (Ṣ, TA.) نَرْ يَدُنُ, (as in my copies of the Ṣ,) لَرْ يَدُنُ, (as in the TA,) at the end of a verse of 'Adee, as some relate it, [perhaps the only authority for these two verbs,] is accord. to others لَرْ يَدُنَّ, from دَنِّي meaning "he, or it, was, or became, weak." (Ṣ, Ḳ.)

2. دوّن الدِّيوَانَ, (inf. n. تَدْوِينٌ, TA,) *He wrote, composed, or drew up, the register* [&c.]. (Ṣ,* Mṣb, Ḳ, TA.*) And دوّن الدَّوَاوِينَ *He instituted, appointed, or arranged, the registers for the prefects, or administrators,* (Mgh, Mṣb,) *and the Ḳádees,* (Mgh,) *or others:* (Mṣb:) said of 'Omar; who is related to have been the first that did this, (Mgh, Mṣb,) among the Arabs. (Mṣb.) And دوّن الكُتُبَ *He collected the writings.* (Mgh.) [And دوّن شِعْرَ فُلَانٍ *He collected the poetry of such a one.*] And تَدْوِينٌ signifies also The *writing* [a person's name &c.] *in a* دِيوَان [*or register*]. (KL.) You say, دَوَّنَهُ *He wrote it* [*in a register*]. (MA.) [And *He registered him.*]

4. أَدْيَنَ, inf. n. إِدَانَةٌ: see 1. — مَا أَدْوَنَهُ [as meaning *How low, base, vile, &c., is he, or it!*] is [asserted to be] a phrase not used, (Aṣ, T, Ḳ, TA,) because [it is said that] دُونٌ has no verb. (Aṣ, T, TA.)

5. تدوّن *He was, or became, in a state of complete richness, wealth, or competence.* (IAạr, T, Ḳ.) [See also تَدَوَّنَ. Perhaps both are correct, as dial. vars.]

دُونٌ *Low, base, vile, mean, paltry, inconsiderable, or contemptible*; (Fr, T, Ṣ, M,* Mṣb, Ḳ;) applied to a man &c.: (T, Mṣb:) and *inferior*, i. e. *lower, baser, viler, &c., in grounds of pretension to respect or honour* [*or in any approvable quality*]: (Lḥ, T:) and *such as falls short* [of a thing]; used in this sense as a prefixed noun: (Ḥam p. 686:) [see below what is said of its usage as a prefixed noun by Lth and by Sb: and used as an epithet, *scanty*, or *deficient*; applied to anything:] and *of a middling sort*; *between good and bad*; applied to a man and to a commodity: (M:) and also *high*, or *eminent*, *in rank or condition*; *noble*, or *honourable*: (T, Ḳ:) thus it bears two contr. significations (Ḳ) [and significations intermediate between those two]. A poet says,

إِذَا مَا عَلَا المَرْءُ رَامَ العَلَاءَ ۞
وَيَقْنَعُ بِالدُّونِ مَنْ كَانَ دُونَا ۞

[*When the man is high* in rank, or nobility, *he seeks highness: and he who is low is content with that which is low*]. (Ṣ.) Accord. to the most common usage, (Mṣb,) or accord. to what is asserted to be the most common usage, (Lḥ, M,) one says رَجُلٌ مِنْ دُونٍ (T, M, Mṣb, Ḳ) and شَيْءٌ مِنْ دُونٍ (M, Mṣb) *A man who is* [*of a kind that is*] *low, base*, &c., and *a thing that is* [*of a kind that is*] *low, base*, &c.: (Mṣb:) but sometimes they said رَجُلٌ دُونٌ and شَيْءٌ دُونٌ, without مِنْ; (M, Mṣb;) and ثَوْبٌ دُونٌ *a bad* [*or an inferior*] *garment*, or *piece of cloth*: (M:) or one should not say رَجُلٌ دُونٌ; (T, Ḳ;) for the Arabs did not use this phrase. (T.) Accord. to Lth, one says, هٰذَا دُونَ ذَاكَ [*This is the inferior of that*], when meaning to denote by it low estimation, using the nom. case: (T:) [but this is uncommon, if allowable:] Sb says that دُونَ is not used in the nom. case as a prefixed noun: as to the saying in the Ḳur [lxxii. 11], an instance similar to which occurs also in vii. 167], مِنَّا الصَّالِحُونَ وَمِنَّا دُونَ ذٰلِكَ, the meaning is, وَمِنَّا قَوْمٌ دُونَ ذٰلِكَ [i. e. *Of us are the righteous, and of us are a party below that* party *in rank or estimation*]; (M, TA;) or, as another says, دون is here in the accus. case but in the place of a noun in the nom. case because it is generally used as an adv. n. (TA.) — As an adv. n., دُونَ signifies *Below*, contr. of فَوْقَ (Ṣ, Ḳ;) *as denoting a falling short of the* [*right or approved*] *limit*; (Ṣ;) or *denoting low*, or *mean*, *estimation or condition*; (Lḥ, T, M;) or *a condition lower, baser, viler*, &c., *than that of another*, *in grounds of pretension to respect or honour* [*or in any approvable quality*]; (Lḥ, T;) [and hence, *inferior to, beneath, under*, or *short of*, another *in rank, height, size*, &c.;] and *less than* another, and *more deficient than* another: (Fr, T:) and also *above*; *i. q.* فَوْقَ; (T, Ḳ;) *in highness*, or *eminence, of rank or condition*, or *in nobility*; (T;) [and hence, *exceeding* another, and *more than* another:] thus bearing two contr. significations. (Ḳ.) You say, زَيْدٌ دُونَكَ meaning *Zeyd is* [*below thee*, or] *in a condition lower, baser, viler, &c., than thine, in grounds of pretension to respect or honour* [&c.]: and when one says, "Verily such a one is high, or eminent, in rank or condition," or "is noble," another replies, وَدُونَ ذٰلِكَ meaning *And above that.* (T.) — Also *Beneath, below in situation, or under*; syn. تَحْتَ. (T, TA.) Using it in this sense, you say, دُونَ قَدَمِكَ خَدُّ عَدُوِّكَ [*May the cheek of thine enemy be beneath thy foot*]: (T, TA:) and جَلَسَ دُونَهُ [*He sat below him*]. (TA.) — Also *Before in respect of place*, or *in front*: and [the contr., namely,] *behind*, or *beyond*. (T, M, Ḳ.) [You may say, using it in the former sense, جَلَسَ دُونَهُ *He sat before him*, or *in front of him*: (see Ḥam p. 86:) and, using it in the latter sense,] you say, هٰذَا أَمِيرٌ عَلَى مَا دُونَ جَيْحُونَ *This* [man] *is governor*, or *prince*, *over what is beyond* [the river] *Jeyhoon*. (TA.) — And *i. q.* قَبْلُ [generally signifying *Before in respect of time*; but as some say, *in respect of place* also, which may perhaps be here meant]: (T:) and [the contr., namely,] *i. q.* بَعْدُ [generally meaning *after in respect of time*; but as

some say, *in respect of place* also, which may perhaps be here meant]. (Fr, T, TA.) — It signifies also *Nearer than* another thing: (Ṣ, Mṣb, Ḳ:) so in the phrase هٰذَا دُونَ ذٰلِكَ [*This is nearer than that*]; (Ṣ, Mṣb;) or هٰذَا دُونَهُ [*this is nearer than he, or it*]. (Ḳ.) [Hence,] one says also, أَدْنُ دُونَكَ meaning *Draw thou near in the space that is between me and thee:* (AHeyth, T:) [or *approach thou nearer to me:*] or *draw thou near* [or *nearer*] *to me.* (IAạr, T, M, Ḳ.) And يَزِيدُ يَغُضُّ الطَّرْفَ دُونِي, a saying of a poet, means *Yezeed lowers the eye towards a spot between me and him.* (AHeyth, T.) [خَشَعَتْ دُونَهُ الأَبْصَارُ, also, has a similar meaning: see 1 in art. خشع. So, too, has the phrase, حَاوَلَتْ طَرْفَهُ دُونِي: see 3 in art. حول. And hence,] one says, دُونَ الثَّهْرِ جَمَاعَةٌ [*In the way of, or to, the river, or on this side of the river, or nearer than the river, is a company of men; or*] *before thy reaching the river* [there is to be found, or encountered, *a company of men*]. (Ḳ.) And دُونَ قَتْلِ الأَسَدِ أَهْوَالٌ [*In the way of, or to, the slaying of the lion,* or] *before thine attaining to the slaying of the lion, terrors* [are to be encountered]. (T, TA.) [And دُونَهُ خَرْطُ القَتَادِ: see I in art. خرط.] And حَالَ دُونَ الشَّيْءِ [*It intervened as an obstacle in the way to the thing;* or] *it prevented from attaining the thing.* (W p. 71.) [And لَيْسَ دُونَهُ شَيْءٌ *There is nothing intervening as an obstacle in the way of, or to, him, or it.*] And [hence,] دُونَ مَالِهِ, and نَفْسِهِ, and أَخِيهِ, and جَارِهِ, *He was slain in defence of his property,* and *of himself,* and *of his brother,* and *of his neighbour.* (Occurring in a trad. commencing with the words الغَرِيقُ شَهِيدٌ, in the "Jámi' eṣ-Ṣagheer," and thus explained in the margin of a copy of that work.) [And نَبَحَ دُونَهُ is a modern phrase meaning † *He defended him as though by barking in the way to him.*] — [Hence,] also *i. q.* عَنْ [as meaning *Against*; denoting defence by means of intervention: see an ex. in a verse cited voce تَحَمَّلَ]. (Fr, T, TA.) — And *i. q.* عِنْدَ [meaning *At, near, nigh, by, or near by; with,* or *present with*; &c.]. (Fr, T, Ibn-Es-Seed.) Accord. to Ez-Zowzanee, it has this meaning in the saying of Imra-el-Keys, [describing a horse,]

* فَأَلْحَقَنَا بِالهَادِيَاتِ وَدُونَهُ *

* جَوَاحِرُهَا فِي صَرَّةٍ لَمْ تُزَيَّلِ *

(TA, but only the former hemistich is there given,) i. e. *And he made us to overtake the foremost of* the wild animals, *while near to him were those that lagged behind, in a herd, not dispersed.* (EM p. 48.) — And *i. q.* غَيْرَ [as meaning *Other than, beside,* or *besides, exclusively of,* or *not* as used before a substantive or an adjective]. (Ḳ.) Hence, in the Ḳur [xxi. 82], وَبَعْمَلُونَ عَمَلًا دُونَ ذٰلِكَ [*And who should do work other than, or beside, that*]. (Fr, TA.) And in the same [iv. 51 and 110], وَيَغْفِرُ مَا دُونَ ذٰلِكَ *But He will forgive what is other than that:* or, as some say, *what is less than that.* (Er-Rághib, TA.) And so, it is said, in the trad., لَيْسَ فِيمَا دُونَ خَمْسِ أَوَاقٍ صَدَقَةٌ [*There is no poor-rate* to be exacted *in the case of what is other than,* or *not,* or, rather *less than, five ounces*]. (Ḳ.) So, too, it is said to mean in the trad., أَجَازَ الخُلْعَ دُونَ عِقَاصِ رَأْسِهَا [*He allowed the divorcing a wife for a gift,* or *compensation, other than the* عِقَاص (q. v.) *of her head:* in the CḲ, in which الخُلْعَ is erroneously put for الخُلْع, this is given as an ex. of دُونَ in the sense of سِوَى, which is syn. with غَيْر]: or the meaning is, *for anything, even for the* عقاص *of her head.* (Ḳ, TA.) — It is also used (M, Ḳ, TA) as a subst. (M, TA) with مِنْ prefixed to it, [very often in this case, in the Ḳur and elsewhere, as meaning غَيْر, and sometimes in other senses explained above,] and likewise with بِ (M, Ḳ, TA,) though rarely. (Ḳ.) One says, هٰذَا دُونَكَ and هٰذَا مِنْ دُونَكَ [*This is below thee, or above thee:* &c.]. (M, TA.) And it is said in the Ḳur [xxviii. 23], وَوَجَدَ مِنْ دُونِهِمُ امْرَأَتَيْنِ (M, TA) *And he found in a place below them two women:* (Bḍ:) or *beside them, or exclusively of them.* (Jel.) One says also, هٰذَا لِي دُونَ لَكَ or مِنْ دُونِكَ [meaning *This belongs to me exclusively of thee*]; i. e. *thou hast no right nor share [with me] in this.* (Kull p. 186.) The phrase فِيهِمْ مَنْ لَيْسَ بِدُونِهِ [app. as meaning *Among whom was such as was not below him* in respect of knowledge of poetry] is used by Akh in his book on rhymes. (M, TA.) — It also denotes a command, (T, Ḳ,) and an incitement (Fr, T, Ṣ, Ḳ) to do a thing. (Ṣ.) Using it in the former sense, you say, دُونَكَ الدِّرْهَمَ [meaning *Take thou the dirhem;* (T;) or دُونَكَ الشَّيْءَ, and دُونَكَ بِالشَّيْءِ, meaning *Take thou the thing:* (M:) and using it in the latter sense, you say, دُونَكَهُ, (Ṣ, Ḳ, TA,) meaning *Keep thou, cleave thou, cling thou, or hold thou fast, to him; and take care of him:* (TA:) or دُونَكَ زَيْدًا *Keep thou, &c., to Zeyd, taking care of him.* (T.) Temeem [meaning a party of the tribe so named] said to El-Ḥajjáj, when he had slain, i. e. crucified, Ṣáliḥ Ibn-'Abd-Er-Raḥmán, "Permit us to bury Ṣáliḥ:" and he replied, دُونَكُمُوهُ [*Take ye him*]. (Ṣ, TA.) — And it also denotes a threat. (T, Ḳ.) So in the sayings دُونَكَ صِرَاعِي [*Beware thou of wrestling with me*] and دُونَكَ فَتَمَرَّسْ بِي [*Beware thou, and then set thyself against me to do evil* if thou canst]. (T, TA.) — It is said that no verb is derived from it: (T, Ṣ, M, Mṣb:) but some assert that دَانَ and أَدْيَنَ [mentioned in the first paragraph of this art.] are derived from it. (Ṣ.) — The dim. of دُونَ is دُوَيْنَ: (Ḥam p. 404:) and دُوَيْنَةَ occurs as a dim. in a verse of a post-classical poet; but, [ISd says,] of what word I know not, unless they said دُونَةَ [for دُونَ]. (M.)

دُونَةَ
دُوَيْنَ
دُوَيْنَةَ
} see the next preceding sentence.

دَيْوَانٌ: see the next paragraph.

دِيوَانٌ, an arabicized word, (AO, M, Mṣb, &c.,) from the Pers. [دِيوَان]; (AO, M, &c.;) [though some hold it to be of Arabic origin:] J says, (TA,) it is originally دِوَانٌ, but ى is substituted for one of the وٰ; as is shown by its pl., (Ṣ, Mṣb,) which is دَوَاوِينُ; (Ṣ, M, Mṣb, Ḳ;) for if the ى were radical, they would say دَيَاوِينُ (Ṣ;) but accord. to IDrd and IJ, (IB, TA,) it has this latter pl. also: (M, IB, Ḳ, TA:) Sb says that the و in دِيوَان, though after ى, is not changed into ى, as it is in سَيِّد, because the ى in the former word is not inherent; that word being of the measure فِعَّالٌ, from دَوَّنْتُ; (M;) [i. e.] it is from دَوَّنَ الكُتُبَ meaning "he collected the writings;" as is shown by their saying † دُوَيْوِينُ, (M,) which is the dim.: (Mṣb:) ISk says that دِيوَان is with kesr only [to the د]; (M;) but one says † دَيْوَانٌ also, (Ḳ,) which is mentioned by Ks, as post-classical, and by Sb; like بَيْطَرٌ (M:) the meaning is *A* دُفْتَر [*or register*]: (Shifà el-Ghaleel, TA:) *or a collection of written leaves or papers* [*forming a book, generally for registration*]: (ISk, M, Mgh,* Ḳ:) *or a register of accounts; an account-book:* (Mṣb:) and *a register of soldiers and pensioners* [*and others*]: (IAth, Ḳ:) the first who instituted, or appointed, or arranged, such a book, (Mgh, Mṣb, Ḳ,) among the Arabs, (Mṣb,) for the prefects, or administrators, (Mgh, Mṣb,) and the Ḳádees, (Mgh,) is said to have been 'Omar: (Mgh, Mṣb, Ḳ:*) accord. to El-Máwardee, it is *a register of what concerns the rights, or dues, of the state, relating to the acts of the government, and the finances, and the military and other administrators thereof:* (TA:) then *any book* was thus called: and especially the *poetry of some particular poet;* so that this meaning became [conventionally regarded as] a proper signification thereof; (Shifà el-Ghaleel, TA;) i. e. *a collection of poetry* [of a particular poet]. (TA.) [Hence,] one says, فُلَانٌ مِنْ أَهْلِ الدِّيوَانِ, meaning *Such a one is of those whose names are written in the register.* (Mgh.) [Also *Such a one is of the keepers of the register;* or, *is of the registrars.* (And sometimes it has another meaning, which see below.) And hence the saying] الشِّعْرُ دِيوَانُ العَرَبِ † [*Poetry is the register of the Arabs*]: because they used to refer to it on their differing in opinion respecting genealogies and wars or fights and the appointing of stipends or allowances from the government-treasury, like as the people of the دِيوَان [properly so called] refer to their دِيوَان in a case that is doubtful to them; or because it was the depository of their sciences, and the preserver of their rules of discipline, and the mine of their histories. (Ḥar p. 263.) — Afterwards, also, it was applied to signify *An account,* or *a reckoning.* (Mṣb, TA.) — And *Writers* [*of accounts or reckonings*]. (TA.) — And *A place of account or reckoning,* (Mṣb, TA,) and *of writers* [*of accounts or reckonings*]. (TA.) — [Also *A council, court, or tribunal:* see دَسْت. Hence دِيوَانُ أَهْلِ الدِّيوَانِ sometimes means *The people of the council, court, or tribunal.* — And also, in the present day, *A long seat, formed of a mattress laid against the side of a room, upon the floor or upon a raised structure or frame, with cushions to lean against; or two or more of such mattresses &c. similarly placed.*]

دِيوَانِىٌّ *Of, or belonging to, a* دِيوَان. (TA.)

دُوَيْوِينٌ dim. of دِيوَانٌ, q. v. (M,* Msb.)

أَدْوَنُ is used by IJ in the phrase هٰذَا أَقَلُّ الْأَمْرَيْنِ وَأَدْوَنُهُمَا [*That is the lesser of the two affairs, or cases, and the lower, baser, &c., of them*]: but [ISd says that] this is strange, because [he held that], like أَحْنَكُ, it has no verb belonging to it. (M.)

دوى

1. دَوِيَ, (S, M, Msb, K,) aor. ـَوْيَ, (Msb,) inf. n. دَوًى, *He was, or became, diseased, disordered, distempered, sick, or ill:* (S, M, Msb, K:) and *he was, or became, affected with consumption, or ulceration of the lungs.* (M.) — [Hence,] دَوِيَ صَدْرُهُ † *His bosom was, or became, affected with rancour, malevolence, malice, or spite.* (S.)

2. دوّى, (T, S, M, K,) inf. n. تَدْوِيَةٌ, (T, S, K,) *He, or it, made a sound;* or *what is termed* دَوِىّ; (T, M;) [i. e., *a confused and continued sound;* such as the *rustling*, or *murmuring*, of the wind; and the *rustling* of a bird; and the *humming*, or *buzzing*, of bees; and the *rumbling* of thunder; or the *distant sound* of rain and of thunder;] accord. to some, particularly said of thunder [as meaning *it made a rumbling sound*]; (M;) or *it* (a cloud) *thundered:* (KL:) and *he* (a stallion-camel) *brayed so as to make a* [*rumbling*] *sound such as is termed* دَوِىّ *to be heard.* (T, S, K.) ‖ [Also,] said of a bird, *It circled in the air without moving its wings:* (Msb:) or, accord. to Aṣ, one says of a dog, دَوَّى فِى الْأَرْضِ [*he went round upon the ground*]; like as one says of a bird, دَوَّمَ فِى السَّمَآءِ, meaning "it circled in its flight, rising:" he says that التَّدْوِيمَ is not upon the ground, nor التَّدْوِيَةَ in the sky; and he finds fault with the first of the verses of Dhu-r-Rummeh cited in the second paragraph of art. دوم: but some say that the two verbs are dial. vars., both meaning *he went round about.* (S. [See also دَوَّمَ, in two places.]) — See also 2 in art. دو.

دوم, in two places.]) — See also 2 in art. دو.

Also, (T, S, M, K,) inf. n. as above, (S, K,) said of milk, (T, S, M, K,) and the like, (K,) and of broth, (T, S, M,) *It was, or became, overspread with the thin skin termed* دَوَايَةٌ. (T, S, M, K.) And, said of water, *It was, or became, overspread with what was raised and scattered by the wind,* (M, K,) *resembling what is termed* دَوَايَةٌ. (M.) — And [hence,] دَوَّتِ الْأَرْضُ † *The land became overspread with various herbage;* as though it were the دَوَايَةُ of milk. (T.) — دَوَّيْتُهُ, (inf. n. as above, TA,) *I gave him the* دَوَايَةُ *of milk,* (M, K,) or *of broth, to eat it.* (M.) — And دوى *He sold* [and app. *made* also (see مُدَوٍّ)] *what is called* دَوَاة. (TA.)

3. دَاوَيْتُهُ (T, S, M, Msb, K,) inf. n. مُدَاوَاةٌ (T, S, Msb) and دِوَاءٌ, (T, S,) the latter allowable, (T,) *I treated him medically, curatively, or therapeutically;* (S, K:) *I cured him* مِنْ مَرَضِهِ *of his disease*]; (T:) بِالدَّوَاءِ [*with the remedy*]: (M, K:) and *I tended him carefully, or treated him;* syn. عَايَنْتُهُ (K, TA; [in the CK, erroneously, عَايَثْتُهُ;]) namely, الْمَرِيضَ [*the sick person*]. (M,* TA.) You say, هُوَ يُدْوِى وَيُدَاوِى: see 4. And, of a person, (T,) or thing, (S,) دُووِىَ, without idghám, to distinguish between the measures فُعِلَ and فُعِّلَ; (T, S;) meaning [*He or*] *it was treated medically,* &c.: (S:) and دُووِىَ بِأَدْوِيَةٍ (غُوِنِىَ) *with remedies,* such as oils and the like. (M.) — And داوى, inf. n. دِوَآءٌ, with kesr to the د, *He fattened his horse, and fed him with fodder that showed its effect upon him:* (T:) or دَاوَيْتُ الْفَرَسَ *I tended the horse well;* or *took good care of him.* (M.) [See also دَوَّاءٌ.]

4. ادواء *i. q.* أَمْرَضَهُ [which signifies *He rendered him diseased, disordered, distempered, sick,* or *ill:* and also *he found him to be so*]. (S, K.) You say, هُوَ يُدْوِى وَيُدَاوِى † [*He renders, or finds one to be, diseased,* &c., *and treats medically,* &c., *or cures*]. (S.) — And † *He suspected him; thought evil of him;* a dial. var. of أَدْوَأَهُ. (AZ, TA.) — And ادوى *He became a companion to a sick person.* (K.)

6. تداوى بِدُوَّاجٍ, (Msb,) or بِالشَّىْءِ, (S,) *He treated himself medically, curatively, or therapeutically,* [*or he cured himself, with a remedy, or*] *with the thing.* (S.)

8. ادْوَيْتُ *I ate the thin skin, termed* دَوَايَةٌ, *upon milk* [*or broth*]: (S:) or ادْوَى الدَّوَايَةَ *He took and ate the* دواية. (M, K.)

دَوًى *Disease, disorder, distemper, sickness, illness, or malady:* (S, M, K:) and *consumption, or ulceration of the lungs:* (M:) or *internal disease in the chest;* whereas دَآءٌ signifies such as is external or internal. (Lth, T.) [Being properly an inf. n., it is app. used alike as sing. and pl. in all its senses: or it may, when signifying as explained above, have for its pl. أَدْوَاءٌ, which is pl. of دَآءٌ.] — See also دَوٍ, below, in three places. — Also *Foolish; stupid;* or *unsound, dull,* or *deficient, in intellect;* (S, M, K:) applied to a man. (S.) — And (so applied, TA) *Cleaving to his place;* (M, K:) *not quitting it.* (M.) — See also دَوَاة.

دَوٍ and † دَوِىٌّ (applied to a man, S) *Diseased, disordered, distempered, sick,* or *ill:* (T, M, K:) or *whose* جَوْف [i. e. *chest,* or *belly,*] *is in a bad,* or *corrupt, state, by reason of a disease:* (S:) the former word has a dual form and a pl., [which is دَوَيَانِ and a fem., (M,) which is دَوِيَةٌ: (S:) but † دَوِىٌّ is used alike as masc. and fem. and sing. (S, M) and dual (M) and pl., (S, M,) being originally an inf. n. (S.) A poet uses † the latter as meaning *disordered,* or *ill, by reason of intense drowsiness.* (M.) — [Hence,] one says, إِنَّهُ لَدَوِى الصَّدْرِ [meaning † *Verily he is one whose bosom is affected with rancour, malevolence, malice,* or *spite:* see 1, second sentence]: and a poet says,

وَعَيْنَكَ تُبْدِى أَنَّ صَدْرَكَ لِى دَوِىُّ

[† *And thine eye shows that thy bosom is affected with rancour towards me*]. (Lth, T.) — أَرْضٌ دَوِيَةٌ *A land in which are diseases:* (Aṣ, T, S:) *a land that is unsuitable* [*for unhealthy*]; as also † دَوِيَّةٌ and † دُوَيَّةٌ. (M, K.)

دَوَاة [vulgarly دَوَايَة, *An ink-bottle;* and, more commonly, *an inkhorn;* i. e. *a portable case with receptacles for ink and the instruments of writing, so formed as to be stuck in the girdle;* the most usual kind is figured in my work on the Modern Egyptians, ch. ix.;] *a certain thing,* (S, M, Msb, K,) *well known,* (M, K,) *from which one* [*takes the ink and instruments with which he*] *writes:* (S, Msb:) pl. دَوًى, (S, M, K,) [or rather this is a coll. gen. n.,] and دَوَاوٍ, (T, S, M, K,) which is pl. of دَوًى, (S, TA,) as also دَوِىٌّ, (M, K,) and دَوَيَاتٌ, (S, Msb,) which is applied to a number from three to ten [inclusive]. (S.) — Also The *rind,* or *skin, of the colocynth,* and *of the grape,* and *of the melon;* and so دَوَاءٌ. (K.)

دَوَاءٌ (T, S, M, Msb, K) and † دِوَاءٌ (S, M, K, said in the Msb to be a subst. from دَاوَيْتُهُ) and † دُوَاءٌ, (M, K,) the last on the authority of El-Hejeree, and the first that which is commonly known, (TA,) *A medicine; a remedy:* (T, M, Msb, K:) pl. أَدْوِيَةٌ. (T, S.) The following verse is related as presenting an ex. of the second of these dial. vars.:

يَعْقُوبُونَ مَحْسُورٌ وَهٰذَا دِوَاؤُهُ †

عَلَىَّ بِإِذْنِ مَشْىٌ إِلَى الْبَيْتِ وَاجِبُ

[*They say,* "He is *affected with the remains of intoxication;*" *and this is his remedy: on me, if the case be so, walking to the House of God is incumbent*]: meaning that they said, "Flogging, and chastisement, is his دَوَاء:" but he says, "On me is incumbent a pilgrimage walking if I have drunk it:" but it is said [by some] that دَوَاءٌ is only an inf. n. of داوَيْتُهُ, like دِوَاءٌ. (S.) — دَوَاءٌ also signifies *Food.* (M, TA.) — And The *means by which a horse is treated, consisting in what are termed* تَضْمِير *and* حَضْر [explained in the second paragraph of art. ضمر and the first of art. حنز]: and the *means by which a young woman, or female slave, is treated in order that she may become fat:* and also applied to *milk;* because they used to effect the تضمير of horses by the drinking of milk, and to treat therewith the young woman, or female slave: and it is likewise called قَفْيَةٌ; because she has it given to her in preference, like as the guest has, and the child. (S, TA.)

دُوَاءٌ: see the next preceding paragraph.

دِوَاءٌ: see دَوَاءٌ, in two places.

دُوِىٌّ *A sound:* (M:) or *a confused and continued sound* (حَفِيف); as [the *rustling*, or *murmuring*, of the wind; and the *rustling*] of a bird; and [the *humming*, or *buzzing*,] of bees: (S, K:) and the *distant sound* of rain and of thunder: (T:) or, as some say, particularly the [*rumbling*] *sound* of thunder: (M:) [and *a ringing in the*

ears; as in the saying] خَلَّا بَطْنِي مِنَ الطَّعَامِ حَتَّى سَمِعْتُ دَوِيًّا لِيَسَامِعِي [*My belly became empty of food so that I heard a ringing in my ears*]. (T.) ⟹ [It is also an epithet; whence] دَوِيٌّ: (T.) ⟹ أَرْضٌ دَوِيَّةٌ: see دوى, last sentence.

دُوِيٌّ [an epithet; whence] أَرْضٌ دُوِيَّةٌ: see دوى, last sentence.

دُوَايَةٌ *A thin skin,* (Ṣ, M,) *a substance that resembles the pellicle of the egg,* (Lḥ, M, Ḳ,) *that overspreads the surface* of milk (Lḥ, Ṣ, M, Ḳ) and of broth (Ṣ, M) and of [the kind of pottage called] هَرِيسَة (Lḥ, M, Ḳ) and the like (Ḳ) *when the wind blows upon it;* (Lḥ, M, Ḳ;) as also دِوَايَةٌ. (Ṣ, M, Ḳ.) ⟹ And in, or upon, the teeth, *A greenness.* (M, Ḳ.)

دِوَايَةٌ: see the next preceding paragraph.

دَوَائِيٌّ and دَوَوِيٌّ (MA) and داوى (TA [app. دَاوِيٌّ]) The *bearer of the* دَوَاة. (MA, TA.) [In recent times, the Pers. word دِوِيدَار, or دَوَادَار, has generally been used instead, as the appellation of a certain office-bearer in several Eastern courts, having different functions in different instances.]

دَوَوِيٌّ: see what next precedes: ⟹ and see also art. دو.

دُوِيٌّ
دُوِيٌّ
دُوِيٌّ
دُوِيٌّ
دُوِيَّةٌ
} see art. دو.

دَاوٍ *Much,* or *abundant,* food; as also مُدَوٍّ. (M, Ḳ. [The latter word erroneously written in the CK مُدْوٍ.]) ⟹ Milk *having upon it what is termed* دُوَايَة, *like the pellicle of the egg:* (Ḳ, TA:) and water *overspread with a slight coat [of particles blown upon it by the wind];* as also مُدَوٍّ. (T.) And مَرَقَةٌ دَاوِيَةٌ and مُدَوِّيَةٌ *A mess of broth having much grease [floating upon its surface].* (M.)

دَايَةٌ, mentioned in this art. in the M and TA: see art. دأى.

دَوَائِيٌّ: see دَوَايِيٌّ.

دَوَايِيٌّ and دَاوِيَةٌ: see art. دو.

مُدَوٍّ, applied to clouds (سَحَاب, Ṣ, Ḳ), *Thundering:* (Ḳ:) or *vehemently,* or *loudly, thundering,* and *in a state of commotion.* (Ṣ.) ⟹ See also دَاوٍ, in three places. ⟹ [Hence,] أَرْضٌ مُدَوِّيَةٌ † *Land overspread with various herbage;* as though it were the دُوَايَة of milk: or *having abundant herbage of which nothing has been eaten.* (T.) ⟹ And أَمْرٌ مُدَوٍّ † *An affair that is* [*as though it were*] *covered:* (Ḳ:) or *an affair of which one knows not what is behind it; as though it were covered and concealed by a* دُوَايَة. (M.) ⟹ Also The *maker,* or *manufacturer, of the* دَوَاة. (TA: but there written مُدَوِّي.)

دِيبُوذٌ *A garment, or piece of cloth, having a double woof;* expl. by ثَوْبٌ ذُو نِيرَيْنِ: pl. دَيَابِيذُ. (Ḳ:) or دَيَابُوذٌ has this signification; expl. by ثَوْبٌ ذُو نِيرَيْنِ; [in form] as though [an irreg.] pl. of دِيبُوذ, of the measure فِعْلُولٌ: (Ṣ, L:) an arabicized word, from the Persian دُو بُوذ [or دُو بُود]: (A 'Obeyd, Ṣ, L, Ḳ:*) sometimes arabicized with an unpointed د [for its final letter]. (Ṣ, L, Ḳ.) [See نِير.]

دَيَابُوذٌ: see above, in two places.

ديث

1. دَاثَ, aor. يَدِيثُ, inf. n. دَيْثٌ, *It* (a thing) *was, or became, soft,* or *supple;* and *easy:* whence the term دَيُّوثٌ. (Msb.) ⟹ [And hence,] داث, aor. as above, inf. n. دِيَاثَةٌ, † *He was, or became, [a wittol, or tame cuckold;* or] *without jealousy, and regardless of shame:* so in the Nawádir of Aboo-'Aloe Zekereeyà Ibn-Hároon Ibn-Zekereeyà El-Hejereo: (TA:) and دَيَّثَ signifies † *the acting the part, or performing the office, [of a* دَيُّوث, *or wittol;* or] *of a pimp to one's own wife.* (T, Ḳ.)

2. دَيَّثَهُ, [inf. n. تَدْيِيثٌ,] *He softened, or supplied, it;* and *made it easy.* (Msb.) You say also, دَيَّثْتُهُ الْمَطَارِقُ *The instruments called* مطارق *softened, or suppled, it;* namely, a thing. (M.) ⟹ ‡ *He made it* (a road) *even, smooth, or easy to walk or ride upon.* (M, TA.) ⟹ † *He smoothed it;* namely, an affair. (M.) ⟹ † *He broke,* or *trained, him,* namely, a camel, *in some measure [so as to subdue his refractoriness].* (M.) ⟹ And in like manner, [*He prepared it in some measure;* namely,] a skin in the tan, or tanning-liquid: and a spear in the ثِقَاف [or straitening-instrument]. (M.) ⟹ † *He subdued him;* or *rendered him submissive,* (Ṣ, M, Ḳ,) *and gentle;* namely, a man. (M.) دُيِّثَ بِالصَّغَارِ occurs in a trad. as meaning † ذُلِّلَ [i.e. *He was subdued,* or *rendered submissive, by abasement,* or *by tyranny, oppression,* or *injury*]. (TA.) ⟹ And † *It* (time, or fortune,) *tried him,* or *proved him, and rendered him experienced, and submissive.* (M.)

5: see 1.

دِيَاثَةٌ † The *act,* or *conduct, of the* دَيُّوث [or *wittol,* &c.]. (Msb.) [See also دَاثَ, of which, in the sense assigned to it in the second sentence in this art., it is said to be the inf. n.] ⟹ It is also said to signify *A distortion in the tongue:* so in the Nh: or, as some say, the word in this sense is دِيَاثَةٌ. (TA.)

دَيُّوثٌ, (written by some دَيُّوث, without teshdeed, which is strange, TA,) a word of well-known meaning, (Ḳ,) † [*A wittol,* or *tame cuckold;*] *one to whose wife another man comes with his [the husband's] knowledge:* (Th, M:) or *one to whose wife other men go in so that he sees them;* as though he had softened, or suppled, [or tamed,] himself to endure this: (M:) or *one who is not jealous of him who goes in to his wife:* (Mgh:) or *a pimp to his own wife:* (T:) or *one who is not jealous of his wife:* (T, Mṣb:) or *i. q.* قُلْدُغٌ: i. e. *one who has no jealousy:* (Ṣ:) or *a submissive, compliant, man, without jealousy:* (A:) said to be an arabicized word from the Syriac: or from دَيُّوثٌ as an epithet applied to a camel, explained below; and if so, tropical: (TA:) or from دَاثَ [q. v.]. (Mṣb.)

مُدَيَّثٌ † A camel *broken,* or *trained, so that his refractoriness is subdued:* (T:) or ‡ *broken,* or *trained, but not thoroughly.* (A.) ⟹ ‡ A road *beaten,* or *trodden,* (Ṣ, A, TA,) *and made even, or easy to walk or ride upon:* (Ṣ, TA:) or *that has been travelled until it has become plain, or conspicuous.* (T, TA.)

ديخ

2. دَيَّخَ, inf. n. تَدْيِيخٌ: see 2 in art. دوخ, in two places.

دير

2. دَيَّرَ: see 1 in art. دور.

دَيْرٌ
دَيْرَانٌ
} see دَوْرٌ.

دير

5. تَدَيَّرَ:
دَيْرٌ
دَيْرَانِيٌّ
دَيْرٌ
دَيْرَةٌ
دَيْرِيٌّ
دُيُورٌ
} see art. دور.

ديص

1. دَاصَ, aor. يَدِيصُ, (Ṣ, M, A, Ḳ,) inf. n. دَيْصَانٌ (Ṣ, M, Ḳ) and دِيصٌ, (M,) *He,* or *it, declined; turned aside,* or *from the right course* or *direction;* syn. زَاغَ, (M, Ḳ, TA,) in the copies of the Ṣ, [and in the CK, and in a copy of the A,] رَاغَ, with رَاز [instead of زاى], (TA,) and حَادَ: (Ṣ, A, Ḳ:) *he deviated* from the road. (M, TA.) ⟹ *He* (a man, M) *fled* (M, Ḳ) *from war,* or *battle.* (Ḳ.) ⟹ *It* (anything) *moved about beneath one's hand.* (M, Ḳ.) You say, دَاصَتِ السَّلْعَةُ, (Ṣ, A,) or الغُدَّةُ, (Ṣ, M, Ḳ,) which is the same, (Ṣ,) inf. ns. as above, (M,) *The ganglion wabbled,* or *moved to and fro,* or *went and came,* (Ṣ, A, Ḳ,) *being put in motion by the hand,* (Ṣ,) *or beneath the hand of him who put it in motion,* (Ḳ,) *or beneath the skin:* (A:) or *slipped about* (تَزَلَّقَت) *between the skin and the flesh.* (M.) And in like manner you say, دَاصَتِ السَّمَكَةُ فِي الْمَاءِ [*The fish glided about, to and fro, in the water*]. (A.) ⟹ Also, (Ḳ,) inf. n. دَيْصٌ, (Ibn-'Abbád,) *He was,* or *became, brisk, lively,* or *sprightly:* (Ibn-'Abbád, Ḳ:) said of a groom. (Ibn-'Abbád.) ⟹ And *He* (a man, TA) *was,* or *became, low,* or *vile, after highness of rank* or *condition.* (Ḳ.)

7. انداص *It* (a thing) *slipped out* (انْسَلَّ) from the hand. (Ṣ, M, Ḳ.) انداص عَلَيْنَا بِشَرٍّ — (Ṣ, M, Ḳ*) *He came upon us suddenly*, or *unawares, with evil*, or *mischief*; syn. هَجَمَ, (M,) فَاجَأَ. (Ḳ.)

دَيْصٌ, (so in the TA,) or دَاصَةٌ, (so in a copy of the M,) The *motion of flight*. (M, TA.) [See also 1, and see دَايِصٌ.]

دَاصَةٌ: see دَيْصٌ. — Also pl. of دَايِصٌ [q. v.]. (Ṣ, Ḳ.)

دِيَوْصٌ, [so in the TA, but probably دِيَوْصٌ, like its syn. دِدَوْصٌ] with kesr, *That moves about*. (Ibn-'Abbád, TA.)

دَيَّاصٌ A man *over whom one cannot get power*: (Ṣ, Ḳ:) or *strong in the muscles*: (M:) or a man *whom one cannot seize because of the strength of his muscles*: (Aṣ, TA:) or a *fat* man: (Ḳ:) so it is said; and if it be correct, it is because, when he is seized, he slips away from the hand by reason of his abundance of flesh: (IF:) and with ة, a *fat* woman: (TA:) or a woman *bulky*, (A,) or *fleshy*, (AA, Ḳ, TA,) *and short*, (AA, A, Ḳ, TA,) *and that quivers*, or *quakes [by reason of her abundance of flesh]*: (AA, A, TA:) or a *fleshy* woman: and a *short* woman. (CḲ.)

دَائِصٌ *A thief*: pl. دَاصَةٌ. (Ṣ, Ḳ.) — *One who comes and goes*. (IB, TA.) — *One who follows the magistrates, and goes round about a thing*. (Ibn-'Abbád, Ḳ.) — The pl., mentioned above, also signifies *Men who flee from war*, or *battle*: or *who put themselves in motion for flight*. (TA.) — And The *lowest* or *basest* or *meanest sort of mankind*, or *of people*; because of their being much-in commotion: (Ḳr, M:) one of such is termed دَائِصٌ. (M.)

مَدَاصٌ *A diving-place*, or *plunging-place*, *in water*: (El-Moheet, Ḳ:) *a place in which fish go to and fro*. (A.)

مَدِيصٌ [app. *A place where a person*, or *thing*, *declines*; *or turns aside*, *or from the right course or direction*: a meaning which seems to be indicated in the Ṣ and TA]. A rájiz says,

إِنَّ الْجَوَادَ قَدْ رَأَى وَبِيصَهَا ... فَانْثَنَا رَاصَتْ يَدِصْ مَدِيصَهَا

[*Verily the courser has seen its glistening; and wheresoever it turns aside, he turns aside at its place of turning aside*]. (Ṣ, TA.)

إِنَّهُ لَيُدَايِصُ بِالشَّرِّ (Ṣ, Ḳ) *Verily he is one who comes suddenly*, or *unawares*, [upon others] *with evil*, or *mischief*; *one who is wont to make* [others] *fall* [so I here render وَقُوعٌ] *therein*. (Ḳ.)

دبص

1. دَبَصَهُ, aor. يَدْبِصُهُ, inf. n. دَبْصٌ: see 1 in art. دوص.

دبك

دِكْ a cry used in chiding domestic cocks. (Ḳ.)

دِيكٌ a word of well-known meaning, (Ṣ, Ḳ,) The *domestic cock*; i. e. the *male of the* دَجَاج: (Mṣb, TA:) pl. (of mult. TA) دِيَكَةٌ and دُيُوكٌ (Ṣ, Mṣb, Ḳ) and (of pauc. TA) أَدْيُكٌ. (Ḳ.) Sometimes it is employed as meaning دَجَاجَةٌ, (Ḳ,) [which is a n. un., applied to the male and to the female,] and is therefore made [grammatically] fem., (TA,) [though still applying to the male, agreeably with a common license in the case of a masc. noun that has a fem. syn., and vice versâ,] as in the saying,

وَرَقَّتِ الدِّيكُ بِصَوْتٍ رَقَّا

[*And the cock muted with a sound, with* vehement *muting*]; (Ḳ:) because the دِيك is also a دَجَاجَة: so says ISd. (TA.) — دِيكُ الجِنِّ [*The cock of the jinn, or genii*;] *a certain little creeping thing*, or *insect*, (دُوَيْبَّة,) *found in gardens*. (Ḳzw.) And the surname of the poet 'Abd-Es-Selám. (Ḳ.) — *Solicitously affectionate; compassionate*: (Ḳ:) or *solicitously affectionate; affectionate to offspring*; applied to a man, in the dial. of El-Yemen; so accord. to El-Muárrij; who says that hence the دِيك [or domestic cock] is thus called. (TA.) — † The [*season called*] رَبِيع [here meaning *spring*]; as though so called because of the various colours of its plants, or herbage, (Ḳ, TA,) and thus likened to the دِيك [or domestic cock]. (TA.) — *One*, and *all, of the three stones on which the cooking-pot is placed*: used alike as sing. and pl. (El-Muárrij, Ḳ.) — The *protuberant bone behind the ear of the horse*: (Ḳ:) † Kh explains it as meaning *a certain bone behind the ear*; not particularizing a horse nor any other animal. (IB.)

[دِيكَةٌ is said by Golius, as on the authority of the Ḳ, in which it is not found, to be sometimes used as signifying *A domestic hen*.]

أَرْضٌ مَدْيَكَةٌ and مَدَاكَةٌ and أَرْضٌ مَدَاكَةٌ and مَدْيَكَةٌ *A land abounding with* دِيك [or *domestic cocks*]. (Ḳ.)

أَرْضٌ مَدِيكَةٌ: see what next precedes.

دبر

1. دَامَتِ السَّمَآءُ, aor. تَدِيمُ, inf. n. دَيْمٌ: see 1 in art. دوم.

2. دَيَّمَتِ السَّمَآءُ: and دَيَّمُوا said of horses: see 1 in art. دوم, in the latter half of the paragraph, in three places.

مَا زَالَتِ السَّمَآءُ دَيْمًا دَيْمًا: see دَوْمٌ, in art. دوم.

دِيمٌ: see دِيمَةٌ.

دِيمَةٌ: see art. دوم.

دُيُومٌ and دُيُومَةٌ: see arts. دم and دوم.

دُيُومٌ: see دَائِمٌ, in art. دوم.

أَرْضٌ مَدِيمَةٌ and مَدْيَمَةٌ: see art. دوم.

دين

1. دَانَ, (IAqr, Ṣ, Ḳ, TA,) aor. يَدِينُ, (IAqr, M, Ḳ, TA,) [inf. n. دِينٌ, (which see below,) in this and most of the other senses, or the inf. n. is دَيْنٌ, and دِينٌ is a simple subst.,] *He was*, or *became*, *obedient*; *he obeyed*: (IAqr, Ṣ, M, Ḳ, TA:) this is the primary signification: or, as some say, the primary signification is the following; namely, *he was*, or *became*, *abased and subjugated*: (IAqr,* Ḳ,* TA:) or *he was*, or *became*, *abased and enslaved and obedient*. (Ṣ.) You say, دَانَ لَهُ, (Ṣ,) and دَنْتُ لَهُ, and دَنْتُهُ, (M, TA,) *He*, and *I*, *was*, or *became*, *obedient to him* [&c.], or *obeyed him* [&c.]. (Ṣ, M; TA.) And دِنْتُهُ (M, Ḳ,) aor. أَدِينُهُ, (Ḳ,) *I served him, did service for him, or ministered to him, and acted well to him*. (M, Ḳ.) — [Hence,] *He became* [*a servant of God*, or] *a Muslim*. (TḲ.) You say, دَانَ بِالْإِسْلَامِ, inf. n. دِينٌ, with kesr, [and دِيَانَةٌ,] *He became*, or *made himself, a servant of God by* [*following the religion of*] *El-Islám*; [i. e. *he followed El-Islám as his religion*;] and so تَدَيَّنَ. (Mṣb.) And دَانَ بِكَذَا, (Ṣ,) and دِنْتُ, (M, Ḳ,) inf. n. دِيَانَةٌ; [and دِينٌ]; and تَدَيَّنَ بِهِ, [and تَدَيَّنْتُ بِهِ] *He*, and *I*, *followed such a thing as his*, and *my*, *religion*; (Ṣ, TA:) from دِينٌ as signifying "obedience." (Ṣ.) And دَانَ بِدِينِهِمْ *He followed them in their religion; agreed with them*, or *was of one mind or opinion with them*, *upon*, or *respecting*, *their religion*; *took*, or *adopted*, *their religion as his*. (TA.) And the trad. of 'Alee, صُحُفُ الْعُلَمَآءِ دِينُ يَدَّانُ بِهِ اللّٰهُ [*The love of the learned is a* kind *of religion with which God is served*]. (TA.) In the phrase وَلَا يَدِينُونَ دِينَ الْحَقِّ [*Nor follow the religion of the truth*, or *the true religion*], in the Ḳur ix. 29, El-Islám is meant. (Jel.) — Also *He was*, or *became*, *disobedient*; *he disobeyed*: and *he was*, or *became*, *mighty*, *potent*, *powerful*, or *strong*; or *high*, or *elevated*, *in rank*, *condition*, or *state*; *noble*, *honourable*, *glorious*, or *illustrious*. (IAqr, T, Ḳ.) Thus it bears significations contr. to those mentioned in the first part of this paragraph. (MF.) — Also, (Ṣ, M, Mṣb, Ḳ,) first pers. دَنْتُ, (T, Mṣb,) aor. as above, (T, Ṣ, Mṣb,) inf. n. دَيْنٌ, (Ṣ, Mṣb,) from الْمُدَايَنَةُ (Mṣb, [see 3,]) *i. q.* أَخَذَ الدَّيْنَ, (IḲt, M, Mṣb, Ḳ,) or [rather] أَخَذَ دَيْنًا, (T,) [*He took*, or *received*, *a loan*, or *the like*; *he borrowed*: or *he took*, or *received*, or *bought*, *upon credit*; which is the meaning generally obtaining: and دَايَنَ and أَدَانَ and استدان and تدين signify [in like manner] أَخَذَ دَيْنًا: (Ḳ:) or the first, i. e. دان, signifies *he sought*, or *demanded*, *a loan*, or *the like*; (ISk, Ṣ, Mgh, Mṣb;) as also دَايَنَ and استدان: (Ṣ, Mgh:) and *he became indebted*, *in debt*, or *under the obligation of a debt*: (Ṣ:) and أَخَذَ بِدَيْنٍ and أَدَانَ and استدان signify [*he took*, or *received*, *by incurring a debt*; i. e. *he took*, or *received*, or *bought*, *upon credit*; like أَخَذَ دَيْنًا]; (M;) or the first and last of these three signify أَخَذَ الدَّيْنَ, أَقْتَرَضَ [which means the same]: but أَدَانَ signifies *he gave*, or *granted*, *what is termed* دَيْن [meaning *a loan*, or

the like: or he gave, or granted, or sold, a thing upon credit]: (TA:) accord. to Ibn-Sheybánee, this last verb signifies *he became entitled to a debt from others* [or *from another*]: Lth says that it (أَدَانَ) signifies *he was, or became, such as is termed* مُسْتَدِينٌ; [i. e. it is *syn.* with اِسْتَدَانَ, as it is said to be in the M and K;] but [Az says,] this, which has been mentioned on the authority of some one or more by Sh, is in my opinion a mistake; أَدَانَ means *he sold upon credit*; or *became entitled to a debt from others* [or *from another*]; (T, TA;) or *he sold to persons upon a limited credit, or for payment at an appointed period, so that he became entitled to a debt from them*: (Ṣ:) and accord. to Sh, أَدَانَ signifies *he became much in debt*. (T, TA.) El-Aḥmar cites the following verse of El-'Ojeyr Es-Saloolee:

* تَدِينُ وَيَقْضِي اللّٰهُ عَنَّا وَقَدْ نَرَى *
* مَصَارِعَ قَوْمٍ لَا يَدِينُونَ ضُيَّعِ *

[*We incur debt, and God pays for us; and sometimes, or often, we see the places of overthrow of a people, who incur not debt, in a state of perdition*]: in the Ṣ [and the T] ضُيَّعًا; but correctly as above; for the whole of the قَصِيدَة is مَصْفُوفَة. (IB, TA.) And it is said in a trad., دَانَ مَعْرُوفًا (Ṣ, K,) or, as some relate it, دَانَ, (K,) *He bought upon credit, or borrowed, or sought or demanded a loan, of whomsoever he could, addressing himself to such as came in his way*: (Ṣ, TA:) or both mean *he bought upon credit avoiding payment: or he contracted a debt with every one who presented himself to him*: (K, TA: [see also other explanations voce مَعْرُوف:]) أَدَانَ signifies *he bought upon credit*: (K:) or [thus and also] *the contr.*, i. e. *he sold upon credit*. (T, K.) — It is also trans.; and so is أَدَانَ. (Msb.) You say, دِينَتُهُ, (M, Mgh, K, [in the CK دِينَةً is here put for دِينَتُهُ,]) inf. n. دَيْنٌ; (TA:) and أَدَنْتُهُ (M, Mgh, K,) inf. n. إِدَانَةٌ; (TA:) *I gave him, or granted him, to a certain period, what is termed* دَيْن [meaning *the loan, or the like; I lent to him*: or *I gave him, or granted him, credit*; or *sold to him, upon credit*]: (M, K, TA:) *so that he owed a debt*: (TA:) and *i. q.* أَقْرَضْتُهُ [*I gave him, or granted him, a loan, or the like*]; (M,* Mgh,* K:) as also أَدَنْتُهُ: (Mgh:) or دِنْتُهُ has this last meaning: (A 'Obeyd, Ṣ, M:) and أَدَنْتُهُ signifies *I sought, or demanded, of him a loan, or the like*; syn. اسْتَقْرَضْتُ مِنْهُ; as also اسْتَدَنْتُهُ: (M:) or دِنْتُهُ has each of the last two meanings: (A 'Obeyd, T, Msb:) and signifies also *I received from him a loan, or the like*. (K.) And one says, أَدِنْنِي دَرَاهِمَ عَشَرَةً meaning *Lend thou to me ten dirhems*. (Ṣ, TA.) — دَانَهُ, (Ṣ,) first pers. دِنْتُهُ, (M, Mgh, K,) inf. n. دِينٌ (Ṣ, M, K,) and دَيْنٌ, (M, K,) or the latter is the inf. n. and the former is a simple subst., (M,) also signifies *He repaid, requited, compensated, or recompensed, him*, (Ṣ, M, Msb, K,) *before for his deeds* and so دَايَنَهُ, inf. n. مُدَايَنَةٌ and دِيَانٌ. (M.) And دِنْتُهُمْ *We did to them like as they did to us*. (Ham p. 10.) One says, كَمَا تَدِينُ تُدَانُ (T, Ṣ, M,) a prov., (M,) meaning *Like as thou repayest, or requitest, &c., thou shalt be repaid, or requited, &c.*; (Ṣ, M;) i. e. *according to thy deed thou shalt be repaid, or requited, &c.*: (Ṣ:) or, as some say, *like as thou doest, it shall be done to thee*: (M:) or *like as thou doest thou shalt be given, and repaid, &c.* (T.) And it is said in a trad., اَللّٰهُمَّ دِنْهُمْ كَمَا يَدِينُونَنَا, meaning *O God, repay them, or requite them, &c., with [the like of] that which they do to us*. (TA.) — اللّٰهُ تَدِينُ مِنَ الْحَمْرَاءِ بِالْقَرْنَاءِ, a trad. of Selmán, means *God will assuredly retaliate [for her that is hornless upon her that is horned]*. (TA.) — And one says, مَنْ دَانَ نَفْسَهُ رَاحَ *He who reckons with himself* [*gains*]. (Ham p. 10. [Or the verb may here have the meaning next following.]) — Also, دَانَهُ, *He abased him*, (T, Ṣ, K,) and *enslaved him*. (T, Ṣ.) Hence, (T,) it is said in a trad., اَلْكَيِّسُ مَنْ دَانَ نَفْسَهُ وَعَمِلَ لِمَا بَعْدَ الْمَوْتِ (Ṣ, T,) i. e. [*The intelligent is*] *he who abases, and enslaves, himself [and works for that which shall be after death]*: or, as some say, *who reckons with himself*: (T:) or, accord. to some, *who overcomes himself*. (TA.) And دَانَهُ, (K,) first pers. دِنْتُهُ, (T,) signifies *He made him to do that which he disliked*. (AZ, T, K.) And دِينَ *He was made to do that which he disliked*. (T.) — And دِنْتُهُ inf. n. دِينٌ, *I ruled, governed, or managed, him, or it*. (M, TA.) And *I possessed it; owned it; or exercised, or had, authority over it*. (Sh, Ṣ, K, TA.) — دَانَ, (IAạr, T, Ṣ,) aor. يَدِينُ, (K,) [inf. n., app., دِينٌ, which see below,] signifies also *He became accustomed or habituated, or he accustomed or habituated himself, to good or to evil*: (IAạr, T, K:) and, accord. to Lth, (T,) دِينَ signifies *he was accustomed or habituated*: (T, M:) or, as some say, دِينَ signifying "custom," or "habit," has no verb. (M.) — And *He* (a man, IAạr, T) *was, or became, smitten, or affected, by a disease*. (IAạr, T, K.)

2. دَيَّنَهُ, (Ṣ, Mgh, Msb, K,) inf. n. تَدْيِينٌ, (Ṣ, K,) *He left him to his religion*; (Ṣ, Mgh, Msb, K;) *left him and his religion, not opposing him in that which he held allowable in his belief*. (Msb.) — *He believed him*: so in the saying, دَيَّنَهُ فِي الْقَضَاءِ [*He believed him in respect of the judgment, or judicial decision*], (T, M, Mgh,*) *or in respect of what was between him and God*]: (T, M:) but this is a conventional signification used by the professors. (Mgh.) — دَيَّنْتُ الْحَالِفَ (T, TA) *I confirmed the swearer* (فَيَّمَنْتُهُ [so in the TA, but in the T يَمَّنْتُهُ, app. for يَمَّنْتُهُ, *I held him, or pronounced him, to be clear, or quit,* if not a mistranscription for فَيَّمَنْتُهُ,]) *in that which he swore*. (T, TA.) — See also 1, in the latter half of the paragraph. — دَيَّنَهُ اللّٰهُ *I made him ruler, governor, or manager of the affairs, of the people, or company of men*. (M.) And دَيَّنَهُ الشَّيْءَ, (T,* TA,) inf. n. as above, (TA,) *He made him to possess the thing; to own it; or to exercise, or have, authority over it*. (T,* TA.) El-Hotei-ah says, (T, Ṣ, M,) addressing his mother, (T,)

* لَقَدْ دِنْتِ أَمْرَ بَنِيكِ حَتَّى *
* تَرَكْتُهُمُ أَدَقَّ مِنَ الطَّحِينِ *

(T, Ṣ, M,) meaning مُلِّكْتِ [i. e. *Verily thou hast been made to have the ordering of the affairs of thy sons until thou hast rendered them finer than flour*]. (T, Ṣ.) And hence the saying, يُدَيِّنُ الرَّجُلَ أَمْرَهُ i. e. يُمَلِّكُهُ [*The man shall be made to have the ordering of his affair, or affairs, or case*]. (Sh, T.)

3. دَايَنَهُ, (Ṣ, M, A, K,) inf. n. مُدَايَنَةٌ and دِيَانٌ, (TA,) *I dealt, or bought and sold, with him upon credit*; (A, TA:) *I dealt, or sold and bought, with him, giving upon credit and taking upon credit*: (Ṣ, TA:) or *I lent to him; or I gave him, or granted him, a loan, or the like; and he did so to me*: (M, K:) or *I dealt with him upon credit, giving or taking*. (Ksh* and Bḍ in ii. 282.) — See also 1, in the latter half of the paragraph. — Each of the inf. ns. mentioned above is also syn. with مُحَاكَمَةٌ [*The summoning another to the judge, and litigating with him*: &c.]. (TA.)

4. اِدَانٌ, inf. n. إِدَانَةٌ; as an intrans. v.: see 1, in the former half of the paragraph, in three places. — As a trans. v.: see 1, in the latter half of the paragraph, in four places. — [The following significations, namely, "Subegit," and "Pensavit," assigned to this verb by Golius as on the authority of the KL, and "Voluit sibi esse servum," and "Servum *fecit*," followed by an accus., assigned to it by him as on the authority of the Ṣ, I do not find in either of those works.]

5. تَدَيَّنَ: see 1, in the former half of the paragraph, in three places.

6. تَدَايَنُوا *They sold and bought, one with another, upon credit*; and in like manner تَعَايَنُوا is said of two persons: (Ṣ:) or *they took, or received, or bought, upon credit* [app. *one of another*]: and اِدَّايَنُوا [which is a variation of the former]. (M.) إِذَا تَدَايَنْتُمْ بِدَيْنٍ, in the Ḳur ii. 282, means *When ye deal, one with another*, (Ksh, Bḍ, Jel, Msb,) *upon credit, giving or taking*, (Ksh,* Bḍ,) or *by prepayment*, (Jel, Msb,) or *lending or the like*, (Jel,) &c. (Msb.)

8. اِدَّانَ, originally اِوْتَانَ: see 1, in six places.

10. اِسْتَدَانَ, as an intrans. v.: see 1, in the former half of the paragraph, in three places. — اِسْتَدَانَهُ *He sought, or demanded, of him what is termed* دَيْن [meaning *a debt*]: and also *i. q.* اِسْتَقْرَضَ مِنْهُ (M.) See 1, in the latter half of the paragraph.

دَيْن [Is an inf. n. of 1: — and is also a simple subst., and] properly signifies [*A debt*: such as] *the price of a thing sold [which the purchaser is under an obligation to pay]*; and *a dowry [which one engages to pay]*: and *a loan, or the like*; syn. قَرْض: (Msb:) or it is [*a debt*] *such as has an appointed time of falling due*: what

has not such an appointed time is [properly, but not always,] termed قَرْضٌ: (K:) and ♦ دِينَةٌ signifies the same as دَيْنٌ (T, M, K) in the sense above explained: (K:) a valid دَيْن (دَيْنٌ صَحِيحٌ) is *such as does not become annulled save by payment, or by one's being declared clear, or quit:* compensation in the case of a contract which a slave makes with his owner to pay him a certain sum as the price of himself and on the payment thereof to be free is not a valid دَيْن, because it may become annulled without payment, and without his being declared clear, or quit; that is, by the slave's being unable to pay it: (KT:) in the language of the law, but not in the proper language, دَيْن is also applied to †*[a debt incurred by] a thing taken unjustly, injuriously, or by violence;* as being likened to a دَيْن properly so called: (Mṣb:) and it signifies also *anything that is not present:* [app. meaning *anything to be paid, or done, at a future time:*] (M, K:) the pl. [of pauc.] is أَدْيُنٌ (Lḥ, M, K) and [of mult.] دُيُونٌ (Ṣ, M, K) [and in the CK دِينٌ is added and دِينَةٌ, with kesr; but this is a mistranscription for دِنْتُهُ, as syn. with أَدَنْتُهُ, which follows it, connected therewith by وَ]: the pl. of ♦ دِينَةٌ is دِينٌ. (TA.) You say, مَا أَكْثَرَ دَيْنَهُ and ♦ دِينَتَهُ [*How great in amount is his debt!*]; both meaning the same. (AZ, T.) And ♦ جِئْتُ لِطَلَبِ الدِّينَةِ i. e. الدَّيْنِ [*I came for the demanding of the debt*]. (AZ, T.) And عَلَيْهِ دَيْنٌ [*On him lies a debt*; i. e. *he owes a debt*]: and لَهُ دَيْنٌ [*To him is due a debt*; i. e. *he has a debt owed to him*]. (Ṣ, TA.) And اشْتَرَى بِالدَّيْنِ [*He bought upon credit*]: (K:) and أَخَذَ الدَّيْنَ دَيْنًا [signifies the same; or *he took, or received, upon credit:* or *he took, or received, a loan, or the like; he borrowed*]: (T, K:) and أَخَذَ بِدَيْنٍ [likewise signifies the same; or *he took, or received, by incurring a debt*]. (K.) And بَاعَ بِالدَّيْنِ [*He sold upon credit*]: (K:) and بَعْتُهُ بِدَيْنٍ (TA) or ♦ بِدِينَةٍ (Ṣ) [*I sold to him upon credit*]: and أَعْطَيْتُهُ الدَّيْنَ [signifies the same; or *I gave him, or granted him, credit:* or *I gave him, or granted him, the loan, or the like*]. (M, K, TA.) — [Hence,] † *Death;* (K, TA:) because it is a دَيْن [or debt] which every one must pay when [the angel who is] the demander of its payment comes. (TA.) And hence the prov., † زَمَانُ اللّٰهُ بِدَيْنِهِ [*May God smite him with his death*]. (TA.) — Thaalebeh Ibn-'Obeyd says, describing palm-trees,

* تَضَمَّنَ حَاجَاتِ العِيَالِ وَضَيْفِهِمْ *
* وَمِنْهَا تَضَمَّنَ مِنْ دُيُونِهِمْ تَقْضِ *

[*They comprise the wants of the household and of their guest; and whatever they comprise of their debts, they pay*]; by the دُيُون meaning what is obtained of their fruit that is gathered. (M, TA.)

دِينٌ [is an inf. n. of 1: and is also used as a simple subst., signifying] *Obedience;* (T, Ṣ, M, K:) as also ♦ دِينَةٌ: (K: [in the M it is said, without any restriction, that دِينَةٌ is like دِينٌ:]) this is its primary meaning: and its pl. is أَدْيَانٌ: or, as some say, its primary meaning is that next following: (TA:) *a state of abasement,* (M, K, TA,) and *submissiveness.* (TA.) الدِّينُ لِلّٰهِ means *Obedience to, and the service of, God.* (T, K.*) And the saying, in the Kur [iv. 124], دِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلّٰهِ means [*And who is better*] *in obedience* [*than he who resigns himself to God?*] (Er-Rághib, TA.) In like manner, also, in the same [ii. 257], لَا إِكْرَاهَ فِي الدِّينِ means [*There shall be no compulsion*] *in obedience.* (Er-Rághib, TA.) — *A religion:* (K, and in one of my copies of the Ṣ:) pl. as above: (Ṣ:) so termed as implying obedience, and submission to the law: [for ex.,] it is said in the Kur [iii. 17], إِنَّ الدِّينَ عِنْدَ اللّٰهِ الْإِسْلَامُ [*Verily the only true religion in the sight of God is El-Islám*]. (TA.) الدِّينُ is a name for *That whereby one serves God.* (Ṣ,* K.) [It is applied to *Religion, in the widest sense of this term, practical and doctrinal:* thus comprehending الإِيمَانُ, which means "religious belief."] And it [particularly] signifies [*The religion of*] *El-Islám.* (M, K.) And *The religious law of God; consisting of such ordinances as those of fasting and prayer and pilgrimage and the giving of the poor-rate, and the other acts of piety, or of obedience to God, or of duty to Him and to men;* syn. الشَّرِيعَةُ. (TA.) And *The belief in the unity of God.* (K.) And *Piety, or pious fear, and abstinence from unlawful things;* syn. الوَرَعُ. (Ṣ, K.) — Also *A particular law; a statute; or an ordinance;* syn. حُكْمٌ (K, and Jel in xii. 76) and قَضَاءٌ [which signifies the same as حُكْمٌ]. (Katádeh, T, K.) It is said in the Kur [xii. 76], مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ المَلِكِ, meaning *He* (Joseph) *was not to take his brother* as a slave for the theft *according to the law of the king* of Egypt; i. e., فِي حُكْمِ (Jel,) وَفِي قَضَائِهِ (Katádeh, T;) for his punishment according to him was beating, and a fine of twice the value of the thing stolen; not enslavement: (Jel:) or, accord. to El-Umawee, the meaning is, *in the dominion of the King.* (T.) — [*A system of usages, or rites and ceremonies &c., inherited from a series of ancestors.*] It is said in a trad., of the Prophet, كَانَ عَلَى دِينِ قَوْمِهِ, meaning *He used to conform with the old usages obtaining among his people, inherited from Abraham and Ishmael, in respect of their pilgrimage and their marriage-customs* (IAth, K, TA) *and their inheritances* (IAth, TA) *and their modes of buying and selling and their ways of acting,* (IAth, K, TA,) *and other ordinances of the faith* [*&c.*]; (IAth, TA;) but as to the belief in the unity of God, they had altered it; and the Prophet held no other belief than it: (IAth, K, TA:) or, as some say, the meaning here is, *their dispositions, in respect of generosity and courage;* from دِينٌ in the sense next following. (TA.) — *Custom, or habit;* (AZ, T, Ṣ, M, K:) as also ♦ دِينَةٌ: (M,* TA:) and *business* (Ṣ, TA:) pl., as above, أَدْيَانٌ. (M, TA.) This, also, has been said to be the primary signification. (TA.) One says, مَا زَالَ ذٰلِكَ دِينِي *That has not ceased to be my custom, or habit.* (T, TA.) — *A way, course, mode, or manner, of acting, or conduct, or the like.* (K.) — *I. q.* تَدْبِيرٌ [app. as meaning *Management, conduct, or regulation, of affairs*]. (K.) — *State, condition, or case.* (Ṣ, M, K.) ISh says, I asked an Arab of the desert respecting a thing, and he said to me, لَوْ لَقِيتَنِي عَلَى دِينٍ غَيْرِ هٰذِهِ لَأَخْبَرْتُكَ [*Hadst thou found me in a state other than this, I had informed thee*]. (Ṣ, M.) — *A property, such as is an unknown cause of a known effect;* syn. مَخِيضَةٌ. (KL. [The significations of "Via" and "Signum" and "Opera," mentioned by Golius as from the KL, I do not find in my copy of that work.]) — *Disobedience.* (Ṣ, K.) [Thus it bears a signification the contr. of that first mentioned in this paragraph.] — *Repayment, requital, compensation, or recompense:* (Ṣ, M, K:) or, as some say, such as is proportioned to the deed of him who is its object. (TA.) Hence, مَالِكِ يَوْمِ الدِّينِ, i. e. [*The King*] *of the day of requital,* in the Kur [i. 3]: (M, T, TA:) or the meaning in this instance is the next but one of those here following. (T, TA.) — *Retaliation, by slaying for slaying, or wounding for wounding, or mutilating for mutilating.* (TA.) — *A reckoning.* (T, Ṣ, M, K.) [See the sentence next but one above.] Hence, in the Kur [ix. 36], ذٰلِكَ الدِّينُ القَيِّمُ [is said to mean] *That is the right, correct, or true, reckoning.* (T, TA.) — *Compulsion against the will:* (K:) *subdual, subjection, or subjugation; ascendency: sovereign, or ruling, power; or power of dominion:* (Ṣ, K:) *mastership, or ownership; or the exercise, or possession, of authority.* (K, TA.) — *A disease:* (Lḥ, IAar, Ṣ, K:) or, accord. to El-Mufaḍḍal, any [such disease]. (IAar, T.) — [It is said to signify also] *A constant, or a gentle, rain;* as also ♦ دِينَةٌ: (K:) accord. to the book of Lth, [by which is meant the 'Eyn,] (T,) *rain that has been constantly,* (T,) or *usually,* (K,) *recurring in a place:* (T, K:) but this is a mistake of Lth, or of some one who has added it in his book: a verse of Et-Tirimmáh, there cited as an ex., ends with وَدِينِ, which is in that instance syn. with مَوْدُونٍ, meaning "moistened;" the و being the primal radical, not the conjunction و; and دِين as meaning any kind of rain being unknown. (T, TA.) — See also دَائِنٌ.

دِينَةٌ, (so in the TT, as from the T,) or ♦ دِينَةٌ, with kesr, (so in the TA,) *A cause of death.* (T, TA.)

دَيْنَةٌ: see دَيْنٌ, in five places: — and دِينٌ, in three places: — and دِينَةٌ.

دَيِّنٌ *Religious;* or one *who makes himself a servant of God;* (Ṣ, Mṣb;) as also ♦ مُتَدَيِّنٌ. (Ṣ.)

دَيَّانٌ *A requiter,* (Ṣ, M, K,) *who neglects not any deed, but requites it, with good and with evil;* (K, TA;) in this sense, with the article ال, applied as an epithet to God: (S, M, TA:) *a subduer;* (T, K;) applied to a man in this sense; (T;) and also, in the same sense, with the article

ال, to God: (TA:) *a judge, a ruler, or governor;* (T, K;) in these senses, likewise, applied to a man; and, with the article ال, to God: (T:) *a manager, a conducter, or an orderer,* (S, M, K,) *of affairs* of another. (S.)

دَائِنٌ *A debtor;* (S, M, Mṣb, K;) as also ♦ مَدِينٌ and ♦ مَدْيُونٌ, (S, M, Mṣb, K,) this last of the dial. of Temeem, (M,) and ♦ مَدَانٌ (M, K) and ♦ مُدَّانٌ: (K:) or all of these, (M, K,) or ♦ مَدْيُونٌ, (S, TA,) one *much in debt:* (S, M, K, TA:) and ♦ مُدَّانٌ, *constantly in debt.* (Sh, T:) and دَائِنٌ signifies one *who takes,* or *receives, a loan,* or *the like; who borrows;* or *who takes,* or *receives,* or *buys, upon credit:* (Sh, T, Mṣb:) and also one *who repays a debt:* (Sh, T, TA:) thus bearing two contr. meanings: (TA:) or also one *who gives,* or *grants, credit;* or *sells upon credit:* (Mṣb:) pl. دَائِنُونَ, with which ♦ دِينٌ is syn. [as a quasi-pl. n.], as in the saying of a poet,

* وَكَانَ النَّاسُ إِلَّا نَحْنُ دِينَا *

[*And the people, except us, were debtors*]. (S.)

مُدَانٌ: see the next preceding paragraph.

مَدِينٌ: see دَائِنٌ. ═ [Also *Repaid, requited, compensated,* or *recompensed:* and *reckoned with.*] أَئِنَّا لَمَدِينُونَ, in the Kur [xxxvii. 51], means *Shall we indeed be requited,* and *reckoned with?* (S, TA.) [See also what follows, in two places.] ═ *Possessed; owned; had,* or *held, under authority:* (TA:) [and hence,] *a slave;* fem. with ة: (S, M, K:) [or] so called because abased by work. (K.) غَيْرُ مَدِينِينَ, in the Kur [lvi. 85], accord. to Zj, means *Not held under authority:* but Fr says, I have also heard [it explained as meaning] *not requited* [for your deeds]. (T.) [And it is said that] أَئِنَّا لَمَدِينُونَ [mentioned above] means أَئِنَّا لَمَمْلُوكُونَ [i.e. *Shall we indeed be held in possession,* or *under authority,* as servants of God?]. (M.)

مَدِينَةٌ *A city;* syn. مِصْرٌ: (S, K:) so called because had, or held, in possession, or under authority. (S,* TA.) [See also art. مدن.] ═ أَنَا ابْنُ مَدِينَتِهَا means *I am he who is acquainted with it;* (IAạr, T,* M,* K;) like ابن بَجْدَتِهَا [q.v.]. (IAạr, T.)

مُدَّانٌ: see دَائِنٌ, in two places.

مِدْيَانٌ, applied to a man, (S, M, K,) and also to a woman, (M, K,) without ة, (M,) One *who gives,* or *grants, loans,* or *the like,* (Sh, T, M, K,) *to men,* (M,) *much,* or *often:* (Sh, T, K:) and also, (Sh, T, K,) if you will, (Sh, T,) one *who seeks,* or *demands, loans,* or *the like, much,* or *often:* (Sh, T, K:) thus bearing two contr. significations: (K:) or one *whose custom it is to take,* or *receive, by incurring debt, or to buy upon credit;* and, *to seek,* or *demand, loans,* or *the like:* (S:) or it is an intensive epithet, signifying one *having* [*many*] *debts:* (IAth, TA:) pl. مَدَايِينُ, (M, K,) masc. and fem. (TA.)

مَدْيُونٌ: see دَائِنٌ, in two places.

مُتَدَيِّنٌ: see دَيِّنٌ.

The ninth letter of the alphabet; called ذَالٌ: it is one of the letters termed مَجْهُورَة [or vocal, i. e. pronounced with the voice, and not with the breath only]: and of the letters termed لِثَوِيَّة [or gingival], which are ث and ذ and ظ; wherefore it is substituted for ث in تَلَعْثَمَ for تَلَعْذَمَ; and it is said to be substituted for the unpointed د in فَتَرُدَّ بِهِمْ, [as some read] in the Kur [viii. 59, for فَشَرِّدْ بِهِمْ]. (TA.) ⟹ [As a numeral, it denotes *Seven hundred.*]

ذا

ذَا is said by Aboo-'Alee to be originally ذَيَ; the ى, though quiescent, being changed into ا: (M:) or it is originally ذَوَى or ذَيِىَ; the final radical letter being elided: some say that the original medial radical letter is ى because it has been heard to be pronounced with imáleh [and so it is now pronounced in Egypt]; but others say that it is و, and this is the more agreeable with analogy. (Msb.) It is a noun of indication, [properly meaning *This*, but sometimes, when repeated, better rendered *that*,] relating to an object of the masc. gender, (Ṣ, M, Ḳ,) such as is near: (I'Aḳ p. 36:) or it relates to what is distant [accord. to some, and therefore should always be rendered *that*]; and هٰذَا, [which see in what follows,] to what is near: (Ḳ in art. هـ: [but the former is generally held to relate to what is near, like the latter:]) or it is a noun denoting anything indicated that is seen by the speaker and the person addressed: the noun in it is ذ, or ذ alone: and it is a noun of which the signification is vague and unknown until it is explained by what follows it, as when you say ذَا الرَّجُلُ [*This man*], and ذَا الفَرَسُ [*This horse*]: and the nom. and accus. and gen. are all alike: (T:) the fem. is ذِى (T, Ṣ, M, Ḳ, but omitted in the CḲ) and ذِهْ, (Ṣ, M, Ḳ, but omitted in the CḲ,) the latter used in the case of a pause, (Ṣ,) with a quiescent ه, which is a substitute for the ى, not a sign of the fem. gender, (Ṣ, M,) as it is in طَلْحَه and حَجْرَه, in which it is changed into ة when followed by a conjunctive alif, for in this case the ه in ذِه remains unchanged [but is mieksoorah, as it is also in other cases of connexion with a following word]; and one says also ذِهِى; (M;) and تَا: (Ṣ and Ḳ &c. in art. تا:) for the dual you say ذَانِ and تَانِ; (M;) ذَانِ is the dual form of ذَا (T, Ṣ) [and تَانِ is that of تَا used in the place of ذِى]; i. e., you indicate the masc. dual by ذَانِ in the nom. case, and ذَيْنِ in the accus. and gen.; and the fem. dual you indicate by تَانِ in the nom. case, and تَيْنِ in the accus. and gen.: (I'Aḳ p. 36:) the pl. is أُولَٰاءِ [or أُلَٰاءِ] (T, Ṣ, and I'Aḳ ib.) in the dial. of the people of El-Ḥijáz, (I'Aḳ,) and أُولَى [or أُلَى] (T, I'Aḳ) in the dial. of Temeem; each both masc. and fem. (I'Aḳ ib. [See art. الى.]) You say, ذَا أَخُوكَ [*This is thy brother*]: and ذِى أُخْتُكَ [*This is thy sister*]: (T:) and لَا آتِيكَ فِى ذِى السَّنَةِ [*I will not come to thee in this year*]; like as you say فِى هٰذِهِ السَّنَةِ and فِى هٰذِى السَّنَةِ; not فِى ذَا السَّنَةِ, because ذا is always masc. (Aṣ, T.) And you say, ذَانِ أَخَوَاكَ [*These two are thy two brothers*]: and تَانِ أُخْتَاكَ [*These two are thy two sisters*]. (T.) And أُولَٰاءِ إِخْوَتُكَ [*These are thy brothers*]: and أُولَٰاءِ أَخَوَاتُكَ [*These are thy sisters*]: thus making no difference between the masc. and the fem. in the pl. (T.) ⟹ The هَا that is used to give notice, to a person addressed, of something about to be said to him, is prefixed to ذَا [and to ذِى &c.], (T, Ṣ, M, Ḳ,) and is a particle without any meaning but inception: (T:) thus you say هٰذَا, (T, Ṣ, M,) and some say هٰذَا, adding another ا; (Ks, T;) fem. هٰذِى, (T, Ṣ, M,) and [more commonly] هٰذِهْ in the case of a pause, (M,) and هٰذِهِ in other cases, (T, Ṣ,) and هَاتَا, and some say هٰذَاتِ, but this is unusual and disapproved: (T:) dual هٰذَانِ for the masc., and هَاتَانِ for the fem.; (T;) said by IJ to be not properly duals, but nouns formed to denote duals; (M;) and many of the Arabs say هٰذَانِّ; (T;) some, also, make هٰذَانِ indecl., like the sing. ذَا, reading [in the Ḳur xx. 66] إِنَّ هٰذَانِ لَسَاحِرَانِ [*Verily these two are enchanters*], and it has been said that this is of the dial. of Belḥárith [or Benu-l-Ḥárith] Ibn-Kaṣb; but others make it decl., reading إِنَّ هٰذَيْنِ لَسَاحِرَانِ: (Ṣ, TA: [see, however, what has been said respecting this phrase voce إِنَّ:]) the pl. is هٰؤُلَٰاءِ in the dial. of Temeem, with a quiescent ا; and هٰؤُلَٰاءِ in the dial. of the people of El-Ḥijáz, with medd and hemz and khafḍ; and هٰؤُلَٰاءِ in the dial. of Benoo-'Oḳeyl, with medd and hemz and tenween. (AZ, T.) The Arabs also say, لَا هَا أَللّٰهِ ذَا, introducing the name of God between هَا and ذَا; meaning *No, by God; this is* [my oath, or] that by which I swear. (T.) In the following verse, of Jemeel,

* وَأَنَّى صَوَاحِبُهَا فَقُلْنَ هَذَا ٱلَّذِى *

* مَنَحَ المَوَدَّةَ غَيْرَنَا وَجَفَانَا *

[it is said that] هَذَا is for لِأَىِّ, (M,) i. e., ه is here substituted for the interrogative hemzeh (Sb and Ḳ in art. هـ) [so that the meaning is, *And her female companions came, and said, Is this he who gave love to other than us, and treated us unkindly?*]: or, as some assert, هَذَا is here used for هٰذَا, the ا being suppressed for the sake of the measure. (El-Bedr El-Ḳaráfee, TA in art. هـ.) ⟹ One says also ذَاكَ, (T, Ṣ, M, Ḳ,) affixing to ذا the ك of allocution, [q. v., meaning *That*,] relating to an object that is distant, (T,* Ṣ, and I'Aḳ p. 36,) or, accord. to general opinion, to that which occupies a middle place between the near and the distant, (I'Aḳ pp. 36 and 37,) and this ك has no place in desinential syntax; (Ṣ, and I'Aḳ p. 36;) it does not occupy the place of a gen. nor of an accus., but is only affixed to ذا to denote the distance of ذا from the person addressed: (T:) for the fem. you say تِيكَ (T, Ṣ) and تَاكَ; (Ṣ and Ḳ in art. ت, q. v.;) but not ذِيكَ, for this is wrong, (T, Ṣ,) and is used only by the vulgar: (T:) for the dual you say ذَانِكَ (T, Ṣ) and ذَيْنِكَ, as in the phrases جَآءَنِى ذَانِكَ الرَّجُلَانِ [*Those two men came to me*] and رَأَيْتُ ذَيْنِكَ الرَّجُلَيْنِ [*I saw those two men*]; (Ṣ;) and some say ذَانَّكَ, with teshdeed, (T, Ṣ,) accord. to J] for the purpose of corroboration, and to add to the letters of the noun, (Ṣ,) but [accord. to others] this is dual of ذٰلِكَ, [which see in what follows,] the second نَ being a substitute for the ل; (T on the authority of Zj and others;) and some say تَانَّكَ also, with teshdeed, (T, Ṣ,) as well as تَانِكَ: (T in this art., and Ṣ and Ḳ in art. ت, but there omitted in some copies of the Ṣ:) the pl. is أُولَٰئِكَ and أُوتَٰئِكَ. (T, Ṣ.) هَا is also prefixed to ذَاكَ; so that you say, هَاذَاكَ زَيْدٌ [*That is Zeyd*]: (Ṣ, TA:) and in like manner, for the fem., you say هَاتِيكَ and هَاتَاكَ: (Ṣ and Ḳ in art. ت:) but it is not prefixed to the dual nor] to أُولَٰئِكَ. (Ṣ.) ⟹ You also add ل to ذَاكَ, (T, Ṣ, M, Ḳ,) as a corroborative; (TA;) so that you say ذٰلِكَ, [meaning *That*,] (T, Ṣ, M, Ḳ,) relating to an object that is distant, by common consent; (I'Aḳ pp. 36 and 37;) or hemzeh, saying ذَائِكَ, (Ḳ,) but some say that this is a

mispronunciation: (TA in art. ذوى:) for the fem. you say ذَانِكِ and تَانِكِ: the dual of ذَلِكَ is ذَانِكَ mentioned above; and that of the fem. is تَانِكَ (T: [and in the K in art. تا, تَانِكَ is also mentioned as a dual, as well as a sing.:]) and the pl. is أُولَٰئِكَ. (S and M and K voce أُولَى or أُلَى or أُلَا. [See art. الى.]) هَا is not prefixed to ذٰلِكَ (S) nor to تِلْكَ [nor to أُولَٰئِكَ] because, as IB says, the ل denotes the remoteness of that which is indicated and the ها denotes its nearness, so that the two are incompatible. (TA in art. تا.) — In the saying in the Kur [ii. 256, the Verse of the Throne], مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ (T, TA,) accord. to Th and Mbr, (TA,) ذا is *syn. with* هٰذَا [so that the meaning is, *Who is this that shall intercede with Him but by his permission?*]: (T, TA:) or it here be rather redundant [so that the meaning is, *Who is he that &c.?*]. (Kull.) — It is sometimes *syn. with* الَّذِي. (T, S, M.) So in the saying, مَا ذَا رَأَيْتَ [*What is it that thou sawest?*]; to which one may answer, مَتَاعٌ حَسَنٌ [A goodly commodity]. (Sb, S.) And so in the Kur [ii. 216], وَيَسْأَلُونَكَ مَا ذَا يُنْفِقُونَ [*And they ask thee what* amount of their property *is it that they shall expend* in alms]; (T, M, TA;) accord. to those who make the reply to be in the nom. case; for this shows that ما is [virtually] in the nom. case as an inchoative, and ذا is its enunciative, and ينفقون is the complement of ذا; and that ما and ذا are not to be regarded as one word: [or] this is the preferable way of explanation in the opinion of Sb, though he allowed the other way, [that of regarding ما and ذا as one word, together constituting an inchoative, and ينفقون as its enunciative, (see Ham p. 521,)] with [the reply in] the nom. case: (M:) and هٰذَا, also, is used in the same sense: (TA:) so too ذا in مَنْ ذَا هُوَ and مَا ذَا هُوَ may be considered as *syn. with* الذي; but it is preferable to regard it as redundant. (Kull.) — It is [said to be] redundant also in other instances: for ex., in the trad. of Jereer, as related by Aboo-'Amr Ez-Záhid, who says that it is so in this instance: يَطْلُعُ عَلَيْكُمْ رَجُلٌ مِنْ ذِى يَمَنٍ عَلَى وَجْهِهِ مَسْحَةٌ مِنْ ذِى مُلْكٍ [*There will come to you a man from El-Yemen, having upon his face an indication of dominion*]. (TA: [But this evidently belongs to art. ذو; in which see a similar ex. (أَتَيْنَا ذَا يَمَنٍ). See also other exs. there.]) — [تَا ذَا lit. means *Like this:* and hence, *thus:* as also هٰكَذَا. — It is also often used as one word, and, as such, is made the complement of a prefixed noun; as in سَنَةَ كَذَا and فِى سَنَةِ كَذَا *In such a year.* See also art. ك. كَذَا: and see the letter ك.] — هٰذَا is sometimes used to express contempt, and mean estimation; as in the saying of 'Áïsheh respecting 'Abd-Allah Ibn-'Amr Ibn-'Abbás, يَا عَجَبًا لِابْنَىْ عَمْرٍو هٰذَا [*O wonder* (meaning *how I wonder*) *at Ibn-'Amr, this* fellow!]. (Kitáb el-Mifták, cited in De Sacy's "Gram. Ar.," 2nd ed., i. 442.) يَا هٰذَا often occurs as addressed to one who is held in mean estimation: it is like the Greek ὦ οὗτος, and virtually like the vulgar Arabic expression يَا أَنْتَ and the Latin *heus tu;* agreeably with which it may be rendered *O thou;* meaning *O thou fellow;* an appellation denoting mean estimation being understood: in the contrary case, one says يَا فَتَى. See also, in what follows, a usage of ذَاكَ and ذٰلِكَ. — هٰذَا in a letter and the like is introduced when the writer breaks off, turning to a new subject; and means "This is all that I had to say on the subject to which it relates:" what follows it is commenced with the conjunction وَ. — One says, لَيْسَ بِذَاكَ [and لَيْسَ بِذٰلِكَ], meaning *It is not approved:* for, [like as a person held in mean estimation is indicated by هٰذَا, which denotes a thing that is near, so,] on account of its high degree of estimation, a thing that is approved is indicated by that whereby one indicates a thing that is remote. (Kull voce ليس.) [See also what next follows.] — ذٰلِكَ الكِتَابُ in the Kur ii. 1 is said by Zj to mean هٰذَا الكِتَابُ [*This book*]: but others say that ذلك is here used because the book is remote [from others] in respect of highness and greatness of rank. (TA.) — كَذٰلِكَ [lit. *Like that*, often means *so*, or *in like manner*: and —] *Let that suffice* [thee or] you. (TA in art. ذعر, from a trad.) — The dim. of ذَا is ذَيَّا: (T, S, M:) you form no dim. of the fem. ذِى, using in its stead that of تَا, (S,) which is تَيَّا: (T:) the dim. of the dual. [ذَانِ] is ذَيَّانِ: (S:) and that of [the pl.] أُولَٰئِكَ [and أُولَى] is أُولَيَّا [and أُلَيَّا]: (T:) — that of ذَا is ذَيَّا, like that of ذَا; [and you may say هٰذَيَّا also; for] that of هٰؤُلَاءِ is هُؤَيْلَاءِ: (T:) — that of ذَاكَ is ذَيَّاكَ: (S, K:*) and that of تَاكَ is تَيَّاكَ. (K in art. تا:) — that of ذٰلِكَ is ذَيَّالِكَ: (S, K:*) and that of تِلْكَ is تَيَّالِكَ. (S.) A rájiz says,

أَوْ تَحْلِفِى بِرَبِّكِ العَلِيِّ
إِنِّى أَبُو ذَيَّالِكِ الصَّبِيِّ

[*Or thou shalt swear by thy Lord, the High, that I am the father of that little child*]: (S, TA:) he was an Arab who came from a journey, and found that his wife had given birth to a boy whom he disacknowledged. (TA.) — ذَا is also the accus. case of ذُو, q. v.

ذأب

1 ذَئِبَ *He* (a man, M) *was frightened by the wolf;* (M, K:) as also ذَأِبَ, aor. ـَ; and وَذِئِبَ, aor. ـَ: (K:) or *he* (a man) *was assailed, fallen upon, come upon, or overtaken, by the wolf.* (Ibn-Buzurj, T.) And [hence, in the opinion of ISd, as he says in the M,] ↕ *He was frightened by anything;* (M, K:) and so ↟ ذَأِبَ, (AA, T, S, M, K,) inf. n. ذَأَبٌ; (TA:) said of a man. (S.) [Hence also,] ذَأَبَهُ, (M, K,) aor. ـَ, (K,) [inf. n. وَذْأٌ,] ↕ *He frightened him* [*like as does a wolf*]: (M, A, K, TA:) and ذَأَبَتْهُ الجِنُّ (A, TA) and ↟ تذعّبته, as also تذعّبته, (T, TA,) ↕ *The jinn,* or *genii, frightened him.* (T, A, TA.) [And hence, app.,] ذَأَبَتْهُ الرِّيحُ ↕ *The wind came to him from every side, like the wolf; when guarded against from one direction, coming from another direction:* (A:) and ↟ الرِّيحُ تذأّبت, (T, S, M, K,) and ↟ تذأّبت, (S, M, K,) ↕ *The wind varied,* (T, S, M,) or *came now from one direction and now from another direction,* (S, M, K,) so says Aṯ, (S,) *feebly:* (M, K:) accord. to Aṯ, from تذأّب, (S,) [i. e.] it is likened to the wolf, (M,) because his motions are of the like description: (S:) or, accord. to some, تذأّب is derived from ↟ تذأبت الريح meaning *the wind blew from every direction;* because the wolf comes from every direction. (MF, TA.) — Also, (i. e. ذَئِبَ) *He* (a man) *had his sheep, or goats, fallen upon by the wolf.* (S, K.) — And ذَؤِبَ, (T, S, M, A, K,) aor. ـَ, (T, S, K,) inf. n. ذَأَبٌ; (S, M, K:) and وَذِبَ (M, A, K:) and ↟ تذأّب; (M, K:) ↕ *He* (a man, T, S, M) *was, or became, bad, wicked, deceitful,* or *crafty,* (T, S, M, A, K,) *like the wolf,* (S, M, A, K,) or *as though he became a wolf.* (T.) — And وَذَأَبَ, aor. ـِ, ↕ *He acted like the wolf; when guarded against from one direction, coming from another direction.* (TA.) [And probably ↕ *He howled like the wolf;* for,] accord. to Kr, (M,) ذَأْبٌ signifies *the uttering a loud,* or *vehement, cry* or *sound.* (M, K.) — And ↕ *He hastened,* or *was quick, in pace,* or *journeying;* (K:) as also ↟ اذأبّ. (TA.) — ذَأَبَهُ, [aor. ـَ,] inf. n. وَذْأٌ, also signifies *He despised him;* and so ذَأَمَهُ: (T:) or *he drove him away, and despised him:* (ISk, T, S, M, K:) or *he drove him away,* (Lḥ, M, TA,) *and beat him;* (Lḥ, TA;) and so ذَأَمَهُ: (M, TA:) [or *he blamed,* or *dispraised, him;* like ذَأَمَهُ; for,] accord. to Kr, (M,) ذَأْبٌ signifies the act of *blaming,* or *dispraising.* (M, K.) — And *He drove him,* or *urged him on:* (K:) or وَذَأَبَ, inf. n. ذَأْبٌ, *he drove,* or *urged on, the camels.* (S, M.) — *He collected it;* (T, K:) namely, a thing. (T.) — *He made it even;* syn. سَوَّاهُ. (CK: omitted in other copies of the K and in the TA.) One says of the woman who makes even (تُسَوِّى) her vehicle, [meaning the part of her camel-vehicle upon which she sits,] مَا أَحْسَنَ مَا ذَأَبَتْهُ [*How well has she made it even!*] (T.) — *He made it;* namely, a [camel's saddle such as is called] قَتَب (K) and [such as is called] رَحْل. (TA.) — *He made,* [or *disposed,*] *for him,* (namely, a boy,) a ذُؤَابَة [q. v.]; as also اذاب and ↟ ذَأَبَهُ. (K.) — وَذَبَ said of a horse, *He was,* or *became, affected with the disease termed* ذِبَة. (T, Mgh.)

2: see 1, last sentence but one. — وَذَّأَ الرَّحْلَ, (inf. n. تَذْئِيب, K,) *He made, to the* رحل [or *camel's saddle*], *what is termed a* ذُؤَابَة, (M, K,) or ذِئْب. (TA.) [See also مُذَأَّب.]

4: أَذْأَبَتِ الأَرْضُ (A, TA) *The land abounded with wolves.* (TA.) — See also 1, in three places.

5: see 6, in two places: — and see also 1, in three places.

6. تذأّب للنّاقة (ʂ, M, K) and تذأّب ↓ نبأ (M, K) ↑ *He disguised himself like a wolf to the she-camel, and, by so frightening her, made her to incline to, or affect, her young one:* (ʂ:) or *he cloaked, or disguised, himself to the she-camel, making himself to seem like a wolf, in order to cause her to affect a young one that was not her own [by moving her with pity by the supposed danger of the latter].* (M, K) — See also 1, in two places. — وتذأّب شيئًا and تذأّبه ↑ *He did a thing by turns;* syn. تناوله: (M, K, TA: [in the CK, erroneously, تناول:]) from الذِّئْب [the wolf], which, when guarded against from one direction, comes from another direction. (M, TA.)

10. استذأب الثّقد *The* نقد [or *ugly sheep*] *became like wolves:* a prov., applied to low, mean, or ignominious, persons, when they obtain ascendancy. (ʈ, K.)

ذَأْبٌ ↑ *A large bucket with which one goes to and fro;* thought by Aṣ to be from تَذَاؤُب الرِّيح (M:) or *in much* [or *quick*] *motion, ascending and descending.* (M, K.)

ذِئْبٌ, also pronounced ذِيبٌ without ء, (ʂ, Mṣb, K,) originally with ء, (T, ʂ,) *The wolf, wild dog,* or *dog of the desert;* كَلْبُ البَرّ: (M, A, K:) applied to the *male* and the *female;* (Mṣb;) and sometimes, also, (Mṣb,) the female is called ذِئْبَةٌ (ʂ, M, Mṣb, K:) pl. (of pauc., ʂ, Mṣb) أَذْؤُبٌ, and (of mult., ʂ, Mṣb) ذِئَابٌ (ʂ, M, Mṣb, K,) which may also be pronounced ذِيَابٌ, with ى, because of the kesreh, (Mṣb,) and ذُؤْبَانٌ (ʂ, M, Mṣb, K) and ذُؤْبَانٌ. (TA.) — You say, الذِّئْبُ يُكَنَّى أَبَا جَعْدَةَ *[The wolf is surnamed Aboo-Jaadeh]:* i.e. its surname is good, but its actions are foul. (TA. [See art. جعد; and see also Freytag's Arab. Prov., i. 449.)] — And الذِّئْبُ يَأْوِى الغَزَالَ *[The wolf lies in wait for the young gazelle]:* a prov. alluding to perfidy. (TA.) — And هُوَ ذِئْبٌ فِى ثُلَّةِ مِعْزًى وَظَلِيمٌ فِى السَّبُعْبُر ↑ *[He is a wolf among a flock of sheep].* (A.) — And ذِئْبَةٌ فِى ظَلِيمٍ *[A she-wolf among the goats, and a he-ostrich when tried]:* i.e., in his evil nature he is like a [she-] wolf that attacks a herd of goats; and when tried, like a he-ostrich, which, if one say to it "Fly," says "I am a camel," and when one says to it "Carry a burden," says "I am a bird:" a prov. applied to a crafty and deceitful person. (TA.) — And أَطْعَمَهُمُ الضَّبُعُ وَالذِّئْبُ *[The hyæna and the wolf devoured them];* meaning ↕ *dearth,* or *drought:* and أَصَابَتْهُمْ سَنَةُ ضَبُعٍ وَذِئْبٍ, meaning ↕ *A year that was one of dearth,* or *drought, befell them.* (A.) — ذِئْبٌ لَا يَشْبَعُ *[His wolf will not be satiated],* a phrase used by a poet, means ↕ *his tongue [will not be satisfied];* i. e. he devours the reputation of another like as the wolf devours flesh. (M.) — ذِئْبُ يُوسُفَ *[The wolf of Joseph]* is a prov. applied to him who is charged with the crime of another. (TA.) — ذِئْبَانُ العَرَبِ, (ʂ, M, A, K,) also pronounced ذُؤْبَانُ, without ء, (TA,) *[The wolves of the Arabs,]* means ↕ *the thieves,* (M, K,) or *sharpers,* (A,) *and paupers,* (A, K,) *of the Arabs;* (M, A, K:) or *the paupers of the Arabs, who practise thieving:* (T, ʂ:) because they act like wolves. (TA.) — ذِئْبُ الغَضَا *The wolves of the ghaḍà,* that frequent the trees so called, (TA,) is an appellation of the sons of Kaṣb Ibn-Málik Ibn-Ḥanḥalah; (M, K:) because of their bad character; (M:) for the wolf that frequents those trees is the worst of wolves. (TA.) — دَاءُ الذِّئْبِ *[The wolf's disease]* means ↑ *hunger;* for they assert that the wolf has no other disease than hunger; (K, TA:) and they say أَجْوَعُ مِنْ ذِئْبٍ *[More hungry than a wolf];* because he is always hungry: or ↑ *death;* because [it is said that] the wolf has no other sickness than that of death; and hence they say أَصَحُّ مِنَ الذِّئْبِ *[More sound than the wolf].* (TA.) [Hence the prov., رَمَاهُ اللّٰهُ بِدَاءِ الذِّئْبِ: see 1 in art. رمى.] — الذِّئْبَانِ, in the dual form, *[The two wolves,]* is the name of ↑ *two white stars* [app. ζ *and* η *of Draco] between those called* الفَرْقَدَانِ: and أَظْفَارُ الذِّئْبِ *[The claws of the wolf]* is the name of ↑ *certain small stars before those called* الذِّئْبَانِ. (K.) — عَتَبُ الذِّئْبِ: see ثُعْلَبٌ. — See also the next paragraph.

ذِئْبَةٌ fem. of ذِئْبٌ. (ʂ, M, Mṣb, K.) — Also ↑ The *[angular] intervening space between the* دَفَّتَان *[or two boards] of the [kinds of saddle called]* سَرْج *and* رَحْل (ʂ, K, TA) *and* خَبِيط, (TA,) *beneath the place of juncture of the two curved pieces of wood;* (ʂ:) [or] *what is beneath the fore part of the place of juncture of the two curved pieces of wood* (M, K) *of the [kinds of saddle called]* رَحْل *and* قَتَب إِكَاف *and the like;* (M:) *which falls, or lies, upon,* (ʂ,) *or bites, or compresses,* (M, K,) *the part called* مَنْسِج (ʂ, M, K) *of the beast.* (M, K.) A poet says,

* وَقَتَبٍ دِئْبَتُهُ كَالْمِنْجَلِ *

[And a قتب *of which the* دئبة *is like the reaping-hook].* (M.) [See قَرْنُوص.] Accord. to IAṣr, the ذِئْبَة [a coll. gen. n. of which ذِئْبَة is the n. un.] of the [saddle called] رَحْل *The curved pieces of wood in the fore part* thereof. (TA.) — Also ↑ *A certain disease of horses* (T, M, Mgh, K) *or similar beasts, that attacks them in their fauces;* (M, K:) *for which the root of the beast's ear is perforated with an iron instrument, and there are extracted from it small, white, hard nodous substances,* (T, Mgh, K,*) *like the grains of the [species of millet called]* جَاوَرْس, (K,) *or smaller than those grains.* (T, Mgh.)

ذُؤْبَانٌ a pl. of ذِئْبٌ. (TA.) — Also, accord. to AA, (ʂ,) The *hair upon the neck and lip of the camel:* (ʂ, K:) and accord. to Fr, who says that it is a sing. [in this sense], (ʂ,) the *remains of the [fur, or soft hair, called]* وَبَر *[after the greater part has fallen off or been shorn].* (ʂ, K. [See also ذُؤْبَان in art. ذوب, and ذِيبَان in art. ذيب.])

ذُؤْبَةٌ: see the next paragraph.

ذُؤَابَةٌ (also pronounced ذُؤَابَةٌ, T and K in art. ذوب,) *A portion [or lock] of hair,* (ʂ, A,) *hanging down lonely from the middle of the head to the back:* (A:) or *the hair of the fore part of the head;* the *hair over the forehead;* syn. نَاصِيَةٌ; (M, K;) so called because, hanging down, it moves to and fro, or from side to side: (M:) or the *place whence that hair grows:* (M, K:) or the *hair that surrounds the* وَذْأَرَة [or *round part*] *of the head:* (AZ, T:) or *plaited hair of the head:* and the *part of the head which is the place thereof:* (Lth, T:) or *a plait of hair hanging down;* if twisted, it is called مَعْقِصَة: (Mṣb:) and [a horse's *forelock*; or] *hair* (M, K) *of the head,* (M,) *in the upper part of the* نَاصِيَة *of the horse:* (M, K:) pl. (in all its senses, M, TA) ذَوَائِبُ (T, ʂ, M, Mṣb, K,) originally, (ʂ, K,) or regularly, (T,) ذَآئِبُ, changed to render it more easy of pronunciation, (T, ʂ, K,) and ذُؤَابَاتٌ also. (Mṣb.) Hence, فَتَلَ ذَوَائِبَهُ *[His pendent locks of hair were twisted;]* meaning ↕ *he was made to abandon, or relinquish, his opinion or idea or judgment.* (A.) — ↕ *Anything that hangs down loosely.* (TA.) ↕ The *end of a turban,* (A, Mṣb,) *that hangs down between the shoulders.* (A.) ↕ The *end of a whip.* (Mṣb.) ↕ Of a sandal. The *thing, or portion, that hangs down from, or of, [the upper part of]* the قِبَال [or *thong that passes, from the sole, between two of the toes*; it is generally *a prolongation of the* قِبَال]: (T:) or the *part that touches the ground, of the thing that is made to fall down upon the foot,* (M, A, K,) *attached to the* شِرَاك [or *thong extending from the* قِبَال *above mentioned towards the ankle*]; (A:) so called because of its waggling. (M.) ↕ Of a sword, The *thong* [or *cord*] *which is attached to the hilt,* (T, A,) *and which [is sometimes also made fast to the guard, and at other times] hangs loose and dangles.* (A.) ↑ *A skin, or piece of skin, that is hung upon the* أُخْرَة [or *hinder part*] *of the [camel's saddle called]* رَحْل; (ʂ, M, K;) also termed عَذَبَة. (TA.) A poet speaks, metaphorically, of the ذَوَائِب of palm-trees [app. meaning ↕ *Hanging clusters of dates*]. (M.) And one says نَارٌ سَاطِعَةُ الذَّوَائِبِ ↕ *[A fire of which the flames rise and spread].* (A.) — Also ↑ The *higher,* or *highest, part* of anything: (M, K:) and ↑ ذُؤَابٌ is used as its pl., or [as a coll. gen. n., i.e.] as bearing the same relation to ذُؤَابَة that سَلٌّ does to سَلَّة. (M.) You say, عَلَوْتُ ذُؤَابَةَ الجَبَلِ ↕ *[I ascended upon the summit of the mountain].* (A.) And ذُؤَابَةُ العِزِّ وَالشَّرَفِ ↕ *The highest degree of might and of nobility.* (T,* M.) And هُوَ فِى ذُؤَابَةِ قَوْمِهِ ↑ *He is among the highest of his people;* taken from the ذُؤَابَة of the head. (M.) And هُمْ ذُؤَابَةُ قَوْمِهِمْ (T, A) and ذَوَائِبُهُمْ (A) ↕ *They are the nobles of their people:* (A, T:) and مِنْ ذَوَائِبِ قُرَيْشٍ ↕ *of the nobles of Kureysh.* (TA.) And لَا مِنَ الذَّنَائِبِ فُلَانٌ مِنَ الذَّوَائِبِ ↕ *[Such a one is of the lowest of the people, not of the highest].* (A.) — ذَوَائِبُ الجَوْزَاءِ is a name of ↑ *Nine stars disposed in a bowed, or curved, form in the sleeve of Orion; also called* تَاجُ الجَوْزَاءِ. (Kzw in his description of Orion.)

— دَوَابِرُ لَيْلَةٍ † *The last, or latter, parts, or portions, of a night.* (Har p. 58.)

أَرْضٌ مَذْأَبَةٌ *A land containing,* (S,) *or abounding with,* (M, K,) *wolves:* (S, M, K:) in the dial. of some of the tribe of Keys, مَذْيَبَةٌ, agreeing with ذِيبٌ. (M.)

مَذْأَبٌ A boy *having a* ذُؤَابَة. (T, S, A, K.) — And † A [camel's saddle such as is called] شَبِيط [&c.] *having* [a ذُؤَابَة, i. e.] *a skin, or piece of skin, hung upon its* آخِرَة [or *hinder part*]: (S:) *or having a* ذُنَّبَة [q. v.]. (TA.)

مَذْؤُوبٌ A man *frightened by wolves:* (A, TA:) or *whose sheep, or goats, have been fallen upon by the wolf.* (S, M, A, K.) — [And hence,] † *Frightened* [*as though by a wolf*]. (T, TA.) — Also A horse, (Mgh,) or such as is called بِرْذَوْن, (Lth, T, M, K,) and, accord. to the Tekmileh, an ass, and so مَذْيُوب, as though from ذِيبَة for ذِئْبَة, (Mgh,) *Affected with the disease termed* ذِئْبَة. (Lth, T, M, Mgh, K.)

مُتَذَائِبٌ † A man *in a state of commotion, or fluctuation;* from تَذَائَبَتِ الرِّيحُ. (TA from a trad.)

ذات

ذَاتُ; dual. ذَوَاتَا; pl. ذَوَاتُ: see art. ذو.

ذَاتِيٌّ: and ذَاتِيَّةٌ: see art. ذو.

ذأر

1. ذَئِرَ عَلَيْهِ, (S,* K,* TA,) aor. ـَ, (K,) inf. n. ذَأَرٌ, (M,) *He was angry with him:* (M,* K,* TA:) *he was enraged against him,* namely his enemy, *and prepared to spring upon him.* (Lth.) — *He became emboldened against him.* (S,* K,* TA.) — ذَئِرَ, aor. ـَ, *He became contracted in his bosom, and evil in his disposition.* (Ibn-Es-Seed.) — *He was frightened,* or *terrified; he feared,* or *was afraid.* (M, K.) — *He was disdainful,* or *averse* [from a person or thing]; or *he disdained,* or *scorned:* (K:) *he became affected with aversion and disapprobation:* 'Obeyd Ibn-El-Abras says,

* ذَئِرُوا لِقَتْلَى عَامِرٍ وَتَغَضَّبُوا *

meaning *They became affected with aversion and disapprobation on account of the slain of 'Ámir* [*and became angry*]: (T, S:) or, as some say, *were disdainful, or averse, thereat.* (T.) — ذَئِرَهُ, (aor. ـَ, TA,) *He disliked, or hated, it, and turned away, or back, from it.* (S, K.) — ذَئِرَتْ عَلَى زَوْجِهَا, (As, S, K,) and † ذَائِرَتْ, (K,) contracted by El-Hotei'ah into ذَارَتْ, (TA,) [see also art. ذور,] *She was disobedient to her husband, and hated him; (As, S, K:) was averse from him; and became emboldened against him.* (As, S.) — ذَئِرَ بِالشَّيْءِ: *He became accustomed,* or *habituated, to the thing.* (S, K.) — ذَأَرَ النَّاقَةَ *He smeared the she-camels' teats with* ذِئَار, *that her young one might not suck her.* (K.)

3. ذَائَرَتْ: see 1. — Also *She* (a camel) *was averse from her young one when she brought it forth.* (TA.)

4. أَذْأَرَهُ عَلَيْهِ *He made him angry with him.* (M, K.*) 'A'Obeyd has transposed, and then changed, one of its letters, saying إِذْرَأَنِي, which is a mistake. (M.) — آذَرَهُ, (inf. n. إِذْآرٌ, AZ, S,) *He excited him to animosity;* (AZ, T, S:) *incited him;* (AZ, S, M, K:) *emboldened him;* (K:) بِصَاحِبِهِ *[against his companion].* (AZ, S, M.) — آذَرَهُ إِلَى شَيْءٍ, (M, K,*) and آذَرَهُ شَيْئًا, (TA,) *He constrained* or *compelled* or *necessitated him to have recourse to, or to do, a thing.* (M, K,* TA.)

ذَئِرٌ: see ذَائِرٌ, in two places. — إِنَّ شُؤُونَكَ لَتَذْرِفُ ذَئِرَةً (S, K*) *Verily thy tears are accompanied by a breathing, or sighing,* (تَنَفُّس) *like that of the angry.* (K.)

ذِئَار *Fresh camels'* or *similar dung,* (بَعَر) *mixed with dust, or earth, with which a she-camel's teats are smeared, that she may not be sucked.* (M,* K,* TA.) [See also art. ذير.]

ذَائِر *Angry;* (IAar, T, K;) as also † ذَئِرٌ. (K.) — *Contracted in the bosom, and evil in disposition.* (Ibn-Es-Seed.) — *Disdaining,* or *averse* [from a person or thing]: *disdainful; scornful.* (IAar, T.) — A woman *disobedient to her husband, and hating him;* (S, K;) *averse from him; and emboldened against him;* (S;) as also † ذَئِرٌ, and † مُذَائِرٌ: (K:) [all without ة:] and in a similar sense ذَائِرٌ is applied to a man. (S,* TA.)

مُذَائِر: see ذَائِر. — Also, [without ة,] A she-camel *averse from her young one when she has just brought it forth:* (A'Obeyd, S, K:) or *that makes a show of affection with her nose* [*by smelling her young one*] (تَرَاءَمُ بِأَنْفِهَا), *and has not true love:* (S, M, K:) or *evil in disposition.* (M.)

ذأف

1. ذَأَفَ, aor. ـِ, inf. n. ذَأْفَانٌ, [in the CK ذَأَفَانٌ,] *He died:* (Mo'heet, K, TA:) [or *he died quickly:* see ذَأْفٌ, which is app. an inf. n., as also, perhaps, ذَوْذَأَفٌ.] — ذَأَفَهُ, and عَلَيْهِ ذَأَفَ, inf. n. ذَأْفٌ and ذَأَفٌ, *He despatched him;* namely, a wounded man; or *hastened and completed his slaughter.* (M.) — And يَذْأَفُ is also said of poison [app. as meaning *It kills quickly*]. (Lth, T.) — مُرٌّ ذَأْفَهُمْ *He passed by driving them away, or pursuing them, or destroying them.* (M.)

7. انذأف *His heart broke* (انْصَدَعَ فُؤَادُهُ). (K.) [See its syn. انذعف.]

ذَأْفٌ *Quickness of death;* (Lth, T, M, K:) as also † ذَأَفٌ. (K.) [See 1, first sentence.] — Also an inf. n. of ذَأَفَهُ. (M.)

ذَأْفَانٌ: see ذَلْفَانٌ. — Accord. to the K, it signifies also *Death:* but the correct word seems to be ذَأْفَانٌ, [see 1, first sentence,] as in the Tekmileh. (TA.)

ذَوْذَأَفٌ: see what next follows.

ذَلْفَانٌ (Lth, T, M, K) *Poison that kills quickly* (يَذْأَفُ): (Lth, T:) or simply *poison;* (M, K:) as also † ذَوْذَأَفٌ and † ذَأْفَانٌ, (K, TA,) all with ـَ, (TA,) and ذَيْفَانٌ (A'Obeyd, T, M, K) and ذَيْفَانٌ (A'Obeyd, T, K) and ذَيْفَانٌ and ذَوْفَانٌ, (IDrd, K,) and † ذَوْذَأٌ. (T, K: the last, in the TA, without ـَ.)

ذَوْذَأٌ Death *that despatches quickly;* (T, M, K:) as also ذَوْذَعٌ; thought by Yaakoob to be an instance of permutation. (M.) — See also ذَلْفَانٌ. — And see ذَأْفٌ.

ذال

ذَالٌ: see art. ذا; and ل as a letter of allocution.

ذأل

1. ذَأَلَ, (T, K,) or ذَأَتَ, (S,) aor. ـِ, inf. n. ذَأْلٌ (T, S, K) and ذَأْلٌ or ذَأْلٌ, (accord. to different copies of the S and K, the latter accord. to the TA,) *He,* (T, K,) or *she,* i. e. a camel, (S,) *walked,* or *went, lightly:* (AZ, T, S:) or *quickly:* (K:) or *lightly,* (K,) or *quickly,* (IF,) *and proudly, with an inclining of the body from side to side.* (IF, K.) [See also ذَأَلَ: and see ذَأْلَانٌ, below.]

6. تذأّل *He became vile, base, ignominious, abject,* or *contemptible;* syn. تصاغر. (K.)

ذَأْلٌ, (K,) or ذَأْلٌ or † ذَأْلٌ, (ISk, S, M,) and † ذُؤَالٌ, (Ibn-'Abbád, K,) The *jackal* (ابْنُ آوَى): or the *wolf:* (K:) or the second word has the latter signification: (ISk, S, M:) and the last word, the former signification: (M:) the pl. of the second word, having the latter signification, is ذُؤَالٌ, with ل. (ISk, S.) [See also ذَأْلَانٌ and ذَأْلَانٌ: and see ذُؤَالَةٌ, below.]

ذُؤْلَانٌ: see the next preceding paragraph.

ذَأْلَانٌ The *walk,* or *manner of going, of the wolf:* pl. ذَآلِيلُ, with ل: (M, K:) [but ISd says,] I know not how this is. (M. [See also ذَآلِيلُ.]) Also [as an inf. n. of 1, q. v.,] *A quick walk* or *manner of going:* (M:) or, as some say, *a moderate running:* or *an extraordinary manner,* or *rate, of going, by reason of briskness, liveliness,* or *sprightliness.* (T.) — See also ذُؤْلَانٌ.

ذُؤَلٌ Anything [or any animal] *Quick,* or *swift.* (T.) [See also ذُؤَلٌ.]

ذُؤَالَةُ *The wolf:* (T, S, M, K:) so called because of his light walk or manner of going; (A'Obeyd, T, S;) or because of a lightness in his running: (M:) it is determinate, (S, M, K, TA,) and imperfectly decl., being a proper name and [grammatically] of the fem. gender: (TA:) pl. ذُؤَلَانٌ and ذُؤَالَانٌ. (M, K.) One says, خَيِّسْ ذُؤَالَةَ بِالحِبَالَةِ [*Frighten thou the wolf with the snare*]: (S, Meyd, TA:) a prov., applied to him whose threatening is not regarded: meaning threaten thou other than me; for I know thee: (Meyd,

TA :) or, accord. to A'Obeyd, said by him who orders one to menace and threaten. (Meyd.) [See also ذَأْلَانٌ.]

ذأل

مِذْأَلٌ *Light and quick.* (Ibn-'Abbád, TA.)

ذأم

1. ذَأَمَهُ, (T, Ṣ, M, Mṣb, Ḳ,) aor. ـَ, (Ṣ, M, Mṣb, Ḳ,) inf. n. ذَأْمٌ, (Ṣ,* M,) *He blamed, or found fault with, him, or it;* (T, Ṣ, Mṣb;) namely, a man, (T, [in which it is said that ذَأَمَهُ in the sense of عَيَّبَهُ is more common than ذَمَّمَهُ" though the contr. seems to be manifestly the case,]) or a commodity; (Mṣb;) and *he despised him;* like ذَأَبَهُ: (Ṣ:) and *he despised him and beat him:* (T:) and *he despised him and blamed him:* (T, M, Ḳ:) or *he despised him and drove him away;* like ذَأَبَهُ: (M:) and simply *he drove him away:* (M, Ḳ:) or *he drove him away and beat him;* like ذَأَبَهُ: (M and TA in art. ذأب:) and *he repaid him, or requited him;* syn. جَزَاهُ: (T and M:) or *he overcame him in abasing;* syn. جَزَاهُ. (Ḳ and TA. [So in my MS. copy of the Ḳ and in the CḲ: but I doubt not that جَزَاهُ is the right reading.])

4. أَذْأَمَهُ, (TA,) inf. n. إِذْآمٌ, (Ḳ, TA,) *He frightened him, or terrified him;* syn. of the inf. n. رَعْبٌ. (Ḳ, TA.) — أَذْأَمْتَنِى عَلَى كَذَا *Thou compelledst me against my will to do such a thing.* (Fr, Ṣ.)

ذَأْمٌ *i.q.* عَيْبٌ [as a subst., meaning *A vice, fault, defect, or the like;* like ذَأْمٌ, without ـ, and ذَيْمٌ; as well as an inf. n. of 1, q. v.]: with and without ـ. (Ṣ.)

ذَأْمَةٌ *A word:* so in the saying, مَا سَمِعْتُ لَهُ ذَأْمَةً [*I heard not a word that he had to utter*]. (Ḳ.)

مَذْؤُومًا pass. part. n. of 1. (Ṣ, Mṣb.) مَذْؤُومٍ in the Ḳur [vii. 17] means *Blamed:* (TA:) or *driven away:* (M, TA:) or, accord. to Lḥ and Mujáhid, *banished.* (T, TA.*)

ذأن

1. ذَأُنَ, [aor. ـُ,] inf. n. ذَأْنٌ, [app. from ذُؤُونٌ q. v.,) *He held his state, or condition, to be contemptible and weak.* (TA.)

R. Q. 1. ذَأْنَنَتِ الأَرْضُ *The land produced the kind of plant called* ذُؤُونٌ. (IAạr, M.)

R. Q. 2. خَرَجُوا يَتَذَأْنَنُونَ (Ṣ, so in both of my copies, and Ḳ and TḲ, but [erroneously] written in the TT as from the M يَتَذَانَنُونَ, and in some copies of the Ḳ يَتَذَآنَنُونَ, and in some يَتَذَانَنُونَ [the verb being evidently a denominative from ذُؤُونٌ like تَجَلْبَبَ from جِلْبَابٌ,] *They went forth* (Ṣ, M, Ḳ) *to take,* (Ṣ,) or *to seek and take,* (M,) or *to gather,* (Ḳ,) *the kind of plant called* ذُؤُونٌ. (Ṣ, M, Ḳ.)

ذُؤُونٌ *[A kind, or species, of fungus;* perhaps *a species of phallus;] a certain plant,* (T, Ṣ, Ḳ,) *of the same kind as the* عَرْجُون *and the* طَرْثُوث, *which grows in the winter, and, when the day becomes hot, rots, and goes away;* (IAạr, T;) said by Abu-l-'Omeythil to be, *in form, like the* هِلْيُون [or *asparagus*]: (T:) pl. ذَآنِينُ: (T, Ṣ:) and some pronounce the sing. ذُؤُونٌ, without ـ; and make the pl. ذَوَانِينُ: (T, TA:) *a certain plant that grows at the roots of the* أَرْطَى *and* رِمْث *and* أَلَآء; *the ground cleaving, and disclosing it, it comes forth like the* سَوَاعِد [app. here meaning *the upper arms, above the elbows,*] *of men; has no leaves; is black* (أَسْحَم), *and dust-coloured; is pointed [and roundish] in its extremity, like the glans of the penis in form; has envelopes* (أَكْمَام) *like those of the [bean called]* بَاقِلَّى; *and has a yellow fruit at its upper part:* some say that it is *a plant that grows like the [fungi called]* خَرَاجِين *of the plants termed* فُطْر: AḤn says that what are termed ذَآنِين are *things of the [fungi called]* قُوَع, *that come forth from beneath the ground like thick* عُمْد [or *poles*]; *nothing eats them, except that camels feed upon them in the year of drought, and goats eat them and fatten upon them; they have a root-stock* (أُرُومَة); *and are used as medicines; and none but the hungry will eat them, because of their bitterness:* he also says in one place, *they grow at the roots of trees, most like to the asparagus* (هِلْيُون), *except that they are larger and thicker; and have no leaves; but they have a* بُرْعُومَة [app. here meaning a *head, such as is termed a pileus, or cap*], *which assumes a roseate colour, and then changes to yellow:* the ذُؤُون *is all [full of] water [or juice]; and is white, except what appears thereof, of that* بُرْعُومَة; *and nothing eats it, except when men are afflicted with drought and have nothing [else] to eat:* the n. un. is with ة: (M:) ISh says that *it is of a tawny colour, smooth and round, having leaves that stick to it, tall like the* طَرْثُوث, *not eaten save by sheep or goats, [and grows] in plain, or soft, tracts:* IB says that *it is the wild* هِلْيُون. (TA.) One says of a people who were characterized by courage and excellence, and who have perished, their state having changed, ذَآنِينُ لَا رِمْثٌ لَنَا وَطَرَانِيثُ لَا أَرْطَى. [*Dhu-noooneks having no rimthehs, and turthooteths having no artáhs*]: meaning that they have been extirpated, and that none of them remains: (TA:) or ذَآنِينُ لَا رِمْثَ لَهَا is a prov. applied to him who is ruined, and has nothing remaining, after having had a family and dignity and wealth. (TA voce طَرْثُوثٌ.)

ذب

1. ذَبَّ عَنْهُ, (T, Ṣ, M, &c.,) aor. ـِ, (T, M, Mṣb,) inf. n. ذَبٌّ, (T, Ṣ, M, Mṣb,) *He repelled from him: he defended him:* (T, Ṣ, M, Mṣb, Ḳ:) You say, يَذُبُّ عَنْ حَرِيمِهِ *He repels from, or defends, his wife, or wives, or the like.* (T, Mṣb.) [See also R. Q. 1.] — And ذَبَّ signifies also The act of *driving away.* (T, TA.) You say, ذَبِّ الذُّبَابَ, and ذُبَّهُ, *He drove away the fly, or flies.* (M, TA.) And الوَحْشُ تَذُبُّ الذَّبَّ بِأَذْنَابِهَا [*The wild animals drive away the gnats with their tails*]. (A.) — And [hence,] أَتَاهُمْ خَاطِبٌ فَذَبَّبُوهُ [*One demanding a woman in marriage came to them, and they rejected him, or turned him back.*] (A, TA.) — ذَبَّ; (M, Ḳ,) aor. ـِ, (irreg., (the verb being intrans.,) unless the first pers. be ذَبِبْتُ, like نَمِمْتُ &c.,) inf. n. ذَبٌّ, (M,) *He* (a man, Ḳ) *went hither and thither, not remaining in one place.* (M, Ḳ.*) — ذَبَّ, [aor. ـِ,] ذَبٌّ *It dried; dried up; or became dry.* (T.) You say, ذَبَّتْ شَفَتُهُ, (Ṣ, M, Ḳ,) aor. ـِ, inf. n. ذَبٌّ and ذَبَبٌ and ذُبُوبٌ, (M, Ḳ,) *His lip became dry,* (M, Ḳ,) *or lost its moisture,* (Ṣ,) *by reason of thirst,* (Ṣ, Ḳ,) *or by reason of vehement thirst,* (M,) &c.; (M, Ḳ;) as also ذَبَّبَتْ. (M, Ḳ.) And ذَبَّ لِسَانُهُ (Ṣ, M) in like manner [*His tongue became dry* &c.]. (M.) And ذَبَّ said of a plant, *It withered, or lost its moisture.* (Ṣ, Ḳ.) And said of a pool of water left by a torrent, *It dried up in the end of the hot season.* (IAạr, M, Ḳ.) And ذَبَّ جِسْمُهُ *His body became lean, or emaciated,* (Ṣ, Ḳ, TA,) *and lost its moisture.* (TA.) And ذَبَّ, (T, Ḳ,) aor. ـِ, inf. n. ذَبٌّ, (T,) *His colour, or complexion, became altered, by reason of emaciation or hunger or travel* &c. (T, Ḳ.) — See also 2.

2. ذَبَّبَ عَنْهُ *He repelled from him, or defended him, much, or often.* (Ṣ.) — ذَبَّبَ الذُّبَابَ: see 1. — ذَبَّبَتْ شَفَتُهُ: see 1. — ذَبَّبَ, inf. n. تَذْبِيبٌ, also signifies *It left a* ذُبَابَة, i.e. *somewhat remaining.* Hence,] ذَبَّبَ النَّهَارُ, (Ṣ, A, TA,) or ذَبَّ, (so in the Ḳ, but corrected in the TA,) [*The day passed so as to leave thereof only a* ذُبَابَة; (A, TA;*) i. e. (TA) *the day had only a [small] remainder of it left.* (Ṣ, Ḳ, TA.) And طَعْنٌ وَرَمْيٌ خَبَّ تَذْبِيب [*A thrusting, or piercing, and a shooting, or casting, with energy [so as not to leave any force unexerted].* (Ṣ,* A, TA.) — [Also *It left not a* ذُبَابَة, i.e. *anything remaining:* thus bearing two contr. significations. Hence,] ذَبَّبَ فِى السَّيْرِ [*He strove, laboured, toiled, or exerted himself, in going, or journeying, so that he left not a* ذُبَابَة [or *any part of his journey remaining unaccomplished*]: (A, TA:) [or] ذَبَّبَ signifies *he hastened, made haste, or sped;* syn. أَسْرَعَ: (M:) [and, accord. to Et-Tebreezee, this is the primary signification: for he says,] التَّذْبِيبُ is like الطَّرَادُ [app. as meaning *the act of charging,* by a horse or a horseman]: but the primary meaning is الإِسْرَاعُ. (Ḥam p. 207.) And ذَبَّبَتْ بِنَا رَكُوبُنَا, (Ṣ, Ḳ,) inf. n. تَذْبِيبٌ, (Ḳ,) *Our beasts became fatigued, or jaded, by journeying, [during that our night].* (Ṣ, Ḳ.)

R. Q. 1. ذَبْذَبَ, (T,) inf. n. ذَبْذَبَةٌ, (Ḳ,) *He defended* his neighbours and family. (T, Ḳ.) [See also 1.] — And *He annoyed, molested, harmed, or hurt,* (T, Ḳ,) people. (Ḳ.) — And *He made a* thing *to dangle, or move to and fro;*

(L;) and *made it to be in a state of motion, commotion, or agitation.* (L, K.*) — [Hence,] ذَبْذَبَهُ, inf. n. as above, † *He left him, or made him to be, confounded, or perplexed, not knowing his right course; wavering, vacillating, or going to and fro.* (Msb.) ═ تَذَبْذُبٌ *The dangling, or moving to and fro,* of a thing suspended in the air: (Ṣ, M:) and † تَذَبْذُبُ الشَّيْءِ *being in a state of motion or commotion:* (Ṣ, L:) [or the latter has both these meanings; for] you say, † تَذَبْذَبَ الشَّيْءُ *the thing dangled, or moved to and fro,* (M, A, L,) *in the air;* (A;) and *was in a state of commotion or agitation.* (M, L.) It is said in a trad., تَكَأَنِّي أَنْظُرُ إِلَى يَدَيْهِ تُذَبْذِبَانِ, meaning *And it was as though I looked at his two sleeves in a state of commotion, or shaking.* (TA.) And you say, † تَذَبْذَبَ بَيْنَ أَمْرَيْنِ *He wavered, or vacillated, between two affairs.* (MA.) And † تَذَبْذَبَ أَمْرُهُمْ †[*Their state of affairs was, or became, fluctuating, or unsteady*]. (Lḥ, T in art. دل.)

R. Q. 2. تَذَبْذَبَ, inf. n. تَذَبْذُبٌ: see the next preceding paragraph, in four places.

ذَبٌّ *Repelling:* fem. with ة: hence ذَبَّاتُ السَّبِيبِ, a phrase used by Dhu-r-Rummeh, meaning *repelling with their tails:* or this may be from the signification next following. (Ham p. 510.) ═ *Much in motion.* (Ham ubi suprà.)

ذُبٌّ, (M, L,) or † ذُبَابٌ, (K,) [the former correct, and perhaps the latter also,] applied to a camel, *That does not, or will not, remain still, or motionless, in a place.* (M, L, K.) A poet says,

فَكَأَنَّنَا فِيهِمْ جِمَالٌ ذُبَّةٌ

[*And it was as though we were, among them, camels that would not remain still in a place*]: which shows that ذُبٌّ is not an inf. n. used as an epithet; for, were it so, he had said جِمَالٌ ذُبٌّ. (M, L.) — الذُّبُّ †*The wild bull;* [*a species of bovine antelope;*] also called ذُبُّ الرِّيَادِ; (T, Ṣ, M, K;) so called because he goes to and fro, not remaining in one place; (M;) or because he pastures going to and fro; (T, Ṣ,* M;) or because his females pasture with him, going to and fro: (T:) and called also † الرِّذْبُ, (T, K,) by poetic license, for الذُّبُّ; (T;) and † الذُّنْبُبُ. (K.) — ذُبُّ الرِّيَادِ is also applied to † A man *who goes and comes.* (Kr, M, TA.) And † A man *who is in the habit of visiting women.* (AA, T, K.)

ذُبَابٌ [*The common fly;*] the *black thing that is in houses, that falls into the vessel and into food;* (M;) *well known:* (Ṣ, K:) so called, accord. to Ed-Demeeree, because of its fluttering about, or because it returns as often as it is driven away: (TA:) and likewise applied to the *bee;* (M, K;) which is also called ذُبَابُ الغَيْثِ [*the fly of the rain*], (IAth, TA,) or ذُبَابُ غَيْثٍ [*the fly of rain*]; because the rain is the means of producing herbage, and by herbage it is fed; (Mgh;) or because it accompanies rain, and lives upon that which the rain causes to grow: (IAth, TA:) [accord. to some, it is a coll. gen. n.; and] the n. un. is ذُبَابَةٌ: (Ṣ, Msb, K:) one should not say ذِبَانَةٌ [as the vulgar do in the present day]: (Ṣ:) or one should not say ذُبَابَةٌ, though El-Aḥmar and Ks are related to have used this word [as meaning *a kind of fly*]; for ذُبَابٌ is a sing. [properly speaking], and is used as such in the Kur xxii. 72: (M:) the pl. (of pauc., Ṣ, Msb) is أَذِبَّةٌ and (of mult., Ṣ, Msb) ذِبَانٌ (Ṣ, M, Msb, K) and ذُبٌّ, (M, K,) the last mentioned by Sb, accord. to the dial. of Temeem. (M.) One says, إِنَّهُ لَأَوْهَى مِنَ الذُّبَابِ [*Verily he is more frail than the fly*]. (A.) And هُوَ أَهْوَنُ عَلَيَّ مِنْ طِنِينِ الذُّبَابِ [*He is more contemptible to me than the buzzing of the fly*]. (A.) مَنْجَى الذُّبَابِ [*The refuge of the fly*] is a prov., applied to him who is protected by his ignobleness. (Ḥar p. 332: there written مَنْجًى; and in two places, منجأ.) And أَبُو الذُّبَابِ [*The father of the fly*] is an appellation used as meaning † *He who has stinking breath;* and some say أَبُو الدِّبَّانِ [*the father of the flies*]: (M, TA:) and is especially applied to 'Abd-El-Melik Ibn-Marwán: (M, A, TA:) whence the saying, أَبْخَرُ مِنْ أَبِي الذُّبَابِ (A, TA) and أَبِي الدِّبَّانِ (TA) [*More stinking in breath than Abu-dh-Dhubáb and Abu-dh-Dhibbán*]. — [Hence,] † *Evil, or mischief;* (A, K:) and *annoyance, or harm;* as in the saying, أَصَابَنِي ذُبَابٌ †[*Evil, &c., befell me*]; (A;) and أَصَابَ فُلَانًا مِنْ †*Evil, or mischief,* [lit. *a hurtling fly*] *fell upon such a one from such a one:* (T:) or † *continual evil,* as in the saying, †مِنْ هٰذَا الْأَمْرِ أَصَابَكَ ذُبَابٌ [*Continual evil hath befallen thee from this thing, or event*]; and شُرْهَا ذُبَابٌ †[*Her, or its, or their, evil is a continual evil*]. (TA.) — † *Ill luck.* (T, K.) Fr relates that the Prophet saw a man with long hair; and said ذُبَابٌ, meaning † This is *ill luck:* and hence, † رَجُلٌ ذُبَابِيٌّ †[*An unlucky man*]. (T.) — † *Plague, or pestilence.* (TA.) — † *Diabolical possession; or madness, or insanity.* (K.) — † *Ignorance:* so in the phrase رَجُلٌ مَحْشُوٌّ الذُّبَابِ † [*A man stuffed with ignorance*]. (M.) — ‡ The إِنْسَان [as meaning the *pupil,* or *apple,*] of the eye: (AZ, T, Ṣ, M, A, K:) so in the saying, هُوَ أَعَزُّ عَلَيَّ مِنْ ‡ذُبَابِ العَيْنِ [*He is dearer to me than the apple of the eye*]: (A:) [ISd says,] I think it to be so termed as being likened to the ذُبَاب [properly so called; i. e. the fly]. (M.) And الذُّبَاب also signifies † *A black speck, or spot, in the interior of the* حَدَقَة [*or dark part*] *of the eye of the horse.* (M, K.) The pl. is as above. (M.) — ذُبَابَةُ السَّيْفِ (T, Ṣ, M, A, Msb, K) and † الذُّبَابُ السَّيْفِ (TA) †*The* حَدّ, (M, K,) or طَرَف, (Ṣ, Msb,) [each app. here meaning the *point,* or *extremity,* though the former also means the *edge,*] *of the sword,* (Ṣ, M, Msb, K,) *which is the part wherewith one strikes:* (Ṣ, Msb:) or *its extremity with which one is pierced, or transpierced;* and the حَدّ [here meaning edge] with which one strikes is called its غِرَار: (En-Naḍr, T:) or *its tapering, or pointed, extremity;* expl. by طَرَفُهُ المُسْتَطْرِف: (M, K:) or *the point* (حَدّ) *of its extremity* (M, A) *which is between its* شَفْرَتَانِ: (M:) the parts of its two edges that are on either side of it are its طَبَّتَانِ: the ridge in the middle of it, on the inner and outer sides, is called the غِرّ; and each has what are termed غِرَارَانِ, which are the part between the غِرّ and each one of the طُبَّتَانِ on the outer side of the sword and the corresponding portion of the inner side, each of the غِرَارَانِ being on the inner side of the sword and its outer side. (AZ, T, TA.) [The swords of the Arabs, in the older times, were generally straight, two-edged, and tapering to a point; and so are many of them in the present day; a little wider towards the point than towards the hilt.] Hence the saying, ثَمَرَةُ السَّوْطِ يَتْبَعُهَا ذُبَابُ السَّيْفِ †[*The knot, or tail, at the end of the whip is followed by the point of the sword;* i. e., whipping (if it effect not the desired correction) is followed by slaughter]. (A.) — [Hence,] ذُبَابٌ signifies likewise † The حَدّ [or *point, or extremity,* or *edge,*] of anything. (A 'Obeyd, T.) — ‡ The *pointed,* or *sharp, part of the extremity* of the ear (A 'Obeyd, M, K) of a horse (A 'Obeyd, M) and of a man. (M.) — † The *sharp edge* of the teeth of camels. (Ṣ, TA.) — And † The *part that first comes forth of the flower* of the جُلَّنَار. (M, K.)

ذُبَابَةٌ: see the next preceding paragraph, first sentence, in two places: — and see another sentence, in the latter half of the same paragraph. — ‡ *A remainder, or remains,* (T, Ṣ, M, A,* Msb, K,) of a thing, (T, Msb,) of the waters of wells, (T,) or of thirst, (M, A,) and of hunger, (A,) and of a debt, (Ṣ, M, K,) and the like, (Ṣ,) and of the day, (A,) or, as some say, of anything; (M;) or of a thing that is sound, or valid, or substantial; distinguished from ذُنَابَةٌ, which signifies a remainder, or remains, of a thing that is weak, or frail, and perishing, and particularly of a debt, or of a promise: (Ṣ and L in art. ذن:) pl. ذُبَابَاتٌ. (T, Ṣ, Msb.) You say, صَدَرَتِ الإِبِلُ بِهَا ذُبَابَةٌ مِنْ ظَمَإٍ (M,) or ذُبَابَةٌ, (A,) i. e. ‡[*The camels returned from water having in them] somewhat remaining of thirst.* (M.) — And the pl. ذُبَابَاتٌ also signifies † *Small mountains:* so says El-Andalusee. (MF.)

ذُبَابِيٌّ: see ذُبَابٌ.

ذَبَّابٌ A man *who repels from,* or *defends, with energy, his wife, or wives, or the like;* as also † مِذَبٌّ. (M, K.) — [Hence,] يَوْمٌ ذَبَّابٌ ‡ *A sultry day in which the wild animals are infested by numerous gnats, and drive them away with their tails:* the act being thus attributed to the day. (A.) ═ See also what next follows.

ذَبْذَبَةٌ, the latter word of the measure فَعْلَلَةٌ, in some of the copies of the K erroneously written † ذَبْذَبٌ, (TA,) [and so in the TT as from the M,] *A lip that has become dry, or has lost its moisture.* (M, K, TA.)

ذُبْذُبٌ The *penis,* (T, Ṣ, M, A, K,) as some say; (M;) as also † ذُبْذُبَةٌ and † ذَبَاذِبٌ, which

last is not a pl., (K,) though of a pl. measure; (TA;) so called because of the motion thereof, to and fro: (TA:) and the *tongue:* (M, A:) or ذُبَابَةٌ has this latter meaning: (K:) and ذُبَابٌ signifies the *genitals;* or, as some say, the *testicles;* (M;) one of which is termed ذُبَابَةٌ. (M, K.)

ذُبْذُبٌ: see ذَبَابٌ.

ذِبْذِبٌ: see ذَبَابٌ, in two places.

ذُبَابَةٌ: see ذَبَابٌ, in three places: — and see also ذَبَابٌ.

ذَبَابٌ *Certain things that are hung to the [women's camel-vehicle called]* هَوْدَج (S, M, K,) or *to the head of a camel,* (M,) *for ornament;* [i. e. *tassels,* or *pendant tufts of wool, or shreds of woollen cloth, of various colours;* (see رَعْثَةٌ;)] as also ذُبَابَةٌ: (M, K:) the sing. of the former is ذُبَابَةٌ, (T,) or ذُبْذُبٌ, with demm. (TA.) — And The *fringes,* and *edges,* of a [garment of the kind called] بُرْدَة; because of their motion upon the wearer when he walks: sing. ذِبْذِبٌ. (TA from a trad.) — See also ذُبْذُبٌ, in two places.

ذَابٌ: / ذُؤْبُوبٌ: } see ذَبّ.

أَذَبُّ: see مَذْبُوبٌ: — and ذَبّ. — Also The *tush,* or *canine tooth, of the camel.* (T, K.) — And *Tall,* or *long;* syn. طَوِيلٌ. (K.)

مِذَبٌّ: see ذَبَّابٌ.

أَرْضٌ مَذَبَّةٌ (S, M, K) and مَذْبُوبَةٌ (Fr, S, K) *A land containing,* (S,) or *abounding with,* (M, K,) *flies.* (S, M, K.)

مَذَبَّةٌ *A thing with which one drives away flies;* (S, M, K;*) *a fly-whisk made of horse-hairs:* (T:) [pl. مَذَابُّ whence,] one says of wild-animals, أَذْنَابُهَا مَذَابُّهَا ‡ *[Their tails are their fly-whisks].* (A.)

مُذَبْذِبٌ ‡ A rider *hastening,* or *making haste,* (T, S, M, K,) *apart from others:* (S, M, K:) or *striving, labouring, toiling,* or *exerting himself,* in going, or journeying, *so as to leave not a* ذَابَّة [or *any part of his journey remaining unaccomplished*]. (A.) And it is also applied to a [wild] bull. (A.) In the following saying,

مَسِيرَةُ شَهْرٍ لِلْبَعِيرِ المُذَبْذِبِ

† *[A month's journey to the hastening camel],* (M,) or لِلْبَرِيدِ المُذَبْذِبِ *[to the hastening messenger],* (TA,) by المُذَبْذِب is meant المُذَبِّب. (M, TA.) — [† A *quick* journey: or one *in which is no flagging,* or *langour.*] You say, لَا يُنَاوِنُ إِلَّا بِقَرْبٍ مُذَبْذِبٍ, i. e. † *[They will not reach the water but by a] quick [night-journey thereto].* (S.) And حِمْسٍ مُذَبْذِبٍ † *[A journey in which the camels are watered only on the first and fifth days] in which is no flagging,* or *langour.* (T.) — طِمْرٌ مُذَبْذِبٌ † *[An interval between two waterings] of long duration, in which one journeys from afar* (T, S, M, K) *and with haste.* (T, S, K.)

مُذَبْذَبٌ A camel *attacked by flies,* (A 'Obeyd, S, M,) *that enter his nostrils,* (S,) *so that his neck becomes twisted, and he dies;* as also ذُؤْذُبٌ; or both signify one *that, coming to a cultivated region, finds it unwholesome to him, and dies there:* (M:) and the former, a horse *into whose nostril the fly has entered.* (A.) — See also أَرْضٌ مَذَبَّةٌ, above. — Also † *Possessed;* or *mad, or insane.* (K.) — And, accord. to the Abridgment of the 'Eyn, [in a copy of the S written ذُبُوب, and in other copies thereof omitted,] † *Foolish; stupid;* or *unsound, dull, or deficient, in intellect.* (TA.)

مُذَبْذِبٌ *Driven away:* (TA:) or *driven away, or repelled, much.* (T, TA.) It is said in a trad., تَزَوَّجْ وَإِلَّا فَأَنْتَ مِمَّنِ المُذَبْذَبِينَ, i. e. [*Marry, or thou wilt be of*] *those driven away* from the believers because thou hast not imitated them, and from the monks because thou hast forsaken their institutes: from الذَّبُّ "the act of driving away:" or, accord. to IAth, it may be from the signification of "motion and agitation." (TA.) And it is said in the Kur [iv. 142], مُذَبْذَبِينَ بَيْنَ ذَٰلِكَ, meaning *Much driven away, or much repelled, from these and from those:* (T, TA:) or this is an ex. of the meaning next following. (S, M.) — A man (M, K) *wavering,* or *vacillating, between two things,* or *affairs;* (T, S, M, K;) or *between two men, not attaching himself steadily to either;* (T;) and ذُبْذُبٌ signifies the same; (K;) as also مُتَذَبْذِبٌ. (M.)

مُذَبْذِبٌ: see what next precedes: — and see also مُذَبِّب.

مُتَذَبْذِبٌ: see مُذَبْذِبٌ, last sentence.

ذبح

1. ذَبَحَ, (S, Msb, K, &c.,) aor. ـَ, (K,) inf. n. ذَبْحٌ (S, Msb, K, &c.) and ذِبَاحٌ, (K,) *He cut,* or *divided, lengthwise; clave; split; slit; rent, or rent open; ripped,* or *ripped open.* (S, Msb, K.) [Accord. to Fei,] this is the primary signification. (Msb.) [But see what follows.] You say, ذَبَحَ فَأْرَةَ المِسْكِ *He* (a perfumer, A) *ripped open the follicle,* or *vesicle, of musk,* (A, TA,) *and took forth the musk that was in it.* (TA.) [In the A and TA this is said to be tropical; the authors evidently holding it to be from ذَبَحَ in the sense here next following.] — *He slaughtered* [for food, or *sacrificed,*] (L, TA) an animal, (Msb,) or a sheep or goat, (S, TA,) or an ox or a cow, and a sheep or goat, and the like, (Mgh,) *[in the manner prescribed by the law, i. e.,] by cutting the* وَدَجَانِ [*or two external jugular veins*], (Mgh,) *or by cutting the throat, from beneath, at the part next the head:* (L, TA:) accord. to the K, *i. q.* نَحَرَ: but correctly, الذَّبْحُ is in the throat; and النَّحْرُ is in the pit above the breast, between the collar-bones, where camels are stabbed: the latter word is used in relation to camels and bulls and cows; and the former, in relation to other animals: or, not improbably, both may have originally signified *the causing the soul to depart by wounding the throat, or the pit above the breast, which is the stabbing-place in the camel;* and may then have been applied in peculiar [and different] senses by the lawyers. (MF. [See also ذَكَاةٌ, in art. ذكو.]) Also † *He slaughtered,* or *slew, in any manner.* (L.) [You say, ذَبَحَ عَنْهُ *He slaughtered, or sacrificed, for him, by way of expiation.*] And ذَبَحَ بَعْضُهُمْ بَعْضًا † *[They slaughtered,* or *slew, one another].* (S, K.) And أَعْدَمُهُمْ بَنُو فُلَانٍ بِالذُّبَاحِ † *The sons of such a one slaughtered,* or *slew, them.* (TA.) And ذَبَحَ † (inf. n. تَذْبِيحٌ, KL) signifies the same as ذَبَّحَ, except that it applies [only] to many objects; whereas the latter applies to few and to many: thus it is said in the Kur [ii. 46, and in like manner in xiv. 6], يُذَبِّحُونَ أَبْنَآءَكُمْ † *[They slaughtering, or slaying, your sons],* accord. to the reading commonly obtaining. (Aboo-Is-hák, TA.) — Hence, ‡ *He killed;* because الذَّبْحُ [in its proper sense, when the object is an animal,] is one of the quickest modes of killing. (TA.) * It is said in a trad., (Mgh, TA,) cautioning against accepting the office of a Káđee, (Mgh,) مَنْ جُعِلَ قَاضِيًا بَيْنَ النَّاسِ فَكَأَنَّمَا ذُبِحَ بِغَيْرِ سِكِّينٍ ‡ *Whoso is made a Káđee among the people, he is as though he were slaughtered without a knife:* (Mgh, TA:*) expl. by some as meaning, ‡ *he is as though he were killed* [&c.]. (TA.) — [Hence, also, because الذَّبْحُ renders the flesh of an animal allowable, or lawful, as food,] ‡ *It rendered allowable,* or *lawful:* as salt and the sun and the fishes called نَيْنَان (pl. of نُونٌ) do wine, by changing its quality, as is said in a trad. (TA.) — Also ‡ *He broached,* or *pierced,* a دَنّ [or wine-jar, *making a hole in the mouth,* or *removing the clay that closed the mouth*], *so as to draw forth the contents.* (S, A, Msb, K.) — And ‡ *He,* or *it, choked.* (K, TA.) You say, ذَبَحَتْهُ العَبْرَةُ ‡ *Weeping choked him.* (A, TA.) — And, said of thirst, ‡ *It affected him severely,* or *distressed him.* (A, TA.) — ذُبِحَتِ اللِّحْيَةُ فُلَانًا ‡ *The beard flowed down beneath the chin of such a one so that the anterior portion of the part beneath his lower jaw was apparent;* in which case, the man is said to be مَذْبُوحٌ بِلِحْيَتِهِ. (K, TA.)

2: see 1. — تَذَبَّحَ is [said to be] syn. with تَذَبَّبَ, (K, TA,) in prayer: accord. to Hr, ذَبَّحَ رَأْسَهُ signifies *He lowered his head,* in inclining his body in prayer; like ذَبَّبَ: and accord. to Lth, ذَبَّحَ signifies *he lowered his head,* in inclining his body in prayer, *so that it became lower than his back:* but Az says that this is a mistake, and that the correct word is ذَبَّبَ, with the unpointed ب. (TA.)

6. تذابحوا † *They slaughtered,* or *slew, one another.* (S, MA, K.) One says, التَّذَابُحُ التَّقَاتُلُ

:[*Mutual praising is mutual slaughtering*]. (S, A.)

8. اذْتَبَحَ *He took, or prepared, for himself a slaughtered* [or *sacrificed*] *animal*. (S, K.)

ذَبْحٌ *An animal prepared for slaughter* [or *sacrifice*; i. e. *an intended victim*]: (T, A, Mṣb, TA:) [see also ذَبِيحٌ, which occurs in this sense in a trad. as applied to a human being:] or *an animal that is slaughtered* [or *sacrificed*]; (S, Mgh, K, TA;) and so ↑ ذَبِيحَةٌ; (Mgh, Mṣb;) or this signifies *a slaughtered* [or *sacrificed*] *sheep* or *goat*; (TA;) and is [nominally] fem. of ذَبِيحٌ, but the ة is affixed only because the quality of a subst. is predominant in it: (S:) or the ة is added to denote that the word is applied to *a sheep*, or *goat*, [*to be slaughtered or sacrificed,*] *not yet slaughtered* [or *sacrificed*]; and when the act has been executed upon it, it is [said to be] ذَبِيحٌ: (M, voce رَمِيَّةٌ:) ذَبْحٌ is applied to *an animal that is slaughtered* either *as a sacrifice on the occasion of the pilgrimage or otherwise*; and is like طَحْنٌ in the sense of مَطْحُونٌ, and عَطْفٌ in the sense of مَعْطُوفٌ, &c.: (TA:) the pl. of ↑ ذَبِيحَةٌ is ذَبَائِحُ. (Mgh, Mṣb.) It is said in the Kur [xxxvii. 107], وَفَدَيْنَاهُ بِذِبْحٍ عَظِيمٍ [*And we ransomed him with a great victim*]. (S, A.) ذَبَائِحُ ↑ الجِنِّ means *Animals sacrificed to the Jinn, or Genii*: for it was customary for a man, when he bought a house, or drew forth [for the first time] the water of a spring, and the like, to sacrifice an animal to the Jinn with the view of avoiding ill luck, (A, TA,) lest some disagreeable accident should happen to him from the Jinn thereof: (A:) and the doing this is forbidden. (A, TA.) ═ See also ذَبِيحَةٌ.

ذُبْحٌ *A certain plant which ostriches eat*: (S:) this word and ↑ ذِبْحٌ signify the *plant called* الحِرِّيزَى, (K, TA,) *which is of a red colour*: and, accord. to the K, *another plant*: but correctly *a red plant* (نَبْتٌ أَحْمَرُ, not نَبْتٌ أَحْمَرَ,) *having a stem*, or *root*, (أَصْلٌ,) *from which is peeled off a black peel, whereupon there is taken forth a white substance, resembling a white* خِرْزَة [or *bead*, but perhaps this is a mistranscription for جَزَرَة, i. e. *a carrot*], *which is sweet and good, and is eaten*: [each word is a coll. gen. n.;] and the n. un. is ذُبْحَةٌ and ذِبْحَةٌ: so says AHn, on the authority of Fr: and he says also, on the authority of AA, that the ذُبْحَة *is a tree that grows upon a stem, and in a manner resembling the* كَرَاث [app. كُرَّاث, not كُرَّاث, *and then has a yellow flower; its root is like a* جَزَرَة [i. e. جَزَرَة, or *carrot*], *and it is sweet, and of a red colour*: (TA:) or the ذُبْح *is a plant having a stem, or root,* (أَصْل,) *which is peeled, and there comes forth what resembles the* جَزَر [i. e. جَزَر, meaning *carrot*]; *and a black skin is peeled from it; and it is sweet, and is eaten; and has a red flower*. (Ham p. 777.) ═ Also, and ↑ ذِبْحٌ, (K,) the former the more common, (Th, TA,) *A species of the* كَمْأَة [or *truffle*], (K,) *of a white colour*. (TA.) ═ See also ذُبَاحٌ.

ذِبْحٌ: see the next preceding paragraph, in two places.

ذُبْحَةٌ: see ذَبِيحَةٌ.

ذِبْحَةٌ *A mode, or manner, of* ذَبْح [i. e. *slaughter, such as is described in the first paragraph of this art.*]. (Mgh.) ═ See also what here next follows.

ذُبْحَةٌ (AZ, S, A, K) and ↑ ذِبْحَةٌ, (Aṣ, A, K,) but this latter, which is used by the vulgar, was unknown to AZ, (S,) and ↑ ذُبَاحٌ (A, K) and ↑ ذَبِيحَةٌ and ↑ ذِبْحٌ (K) and ↑ ذِبْحٌ, (TA,) *A disease*, (T, A,) or *pain*, (AZ, S, K,) *in the* حَلْق [or *fauces*], (AZ, T, S, A, K,) *which sometimes kills*: (T:) or *blood which chokes and kills*: (K:) or *an ulcer that comes forth in the* حَلْق [or *fauces*] *of a man, like the* دُبَّة *that attacks the ass*: (ISh, TA:) or *an ulcer that appears in that part, obstructing it, and stopping the breath, and killing*. (TA.) One says, أَخَذَتْهُ الذُّبْحَةُ [*The* ذبحة *attacked him*]. (S.) And الطَّمَعُ ذُبَاحٌ ‡ *Covetousness is* [*like*] *a disease in the fauces: or a poisonous plant*. (A.) And كَانَ ذٰلِكَ مِثْلَ الذُّبْحَةِ عَلَى الشَّحْمِ [*That was like the disease called* ذبحة *in the uppermost part of the breast*]: a prov., applied to the case of a man whom one imagines to be a sincere friend, and who proves to be an evident enemy: (TA:) or كَانَ مِثْلَ الذُّبْحَةِ الخ *He was like the* ذبحة &c., a disease in the حَلْق, which does not quit the patient externally, and hurts him internally: said by him to whom you complain of one whom you imagined to be a sincere friend, and whose affection was outward, when his deceit has become manifest. (Meyd.) ═ ذُبَحَةٌ is also the n. un. of ذُبَحٌ [q. v.]. (Fr, AHn.)

ذُبَحٌ: see the next preceding paragraph. ═ It is also the n. un. of ذُبَحٌ [q. v. voce ذُبَحٌ]. (Fr, AHn.)

ذُبَاحٌ *A certain poisonous plant*, (A, K, TA,) *that kills the eater of it*; as also ↑ ذُبَحٌ. (TA.) One says, الطَّمَعُ ذُبَاحٌ: see ذُبْحَةٌ, in two places. ═ [Hence,] مَوْتٌ ذُبَاحٌ ‡ *A quick, or sudden, death*. (L.) ═ See also ذُبَاحٌ.

ذُبَاحٌ: see ذُبْحَةٌ.

ذَبِيحٌ and ↑ مَذْبُوحٌ signify the same [i. e. *Cut, or divided, lengthwise*; &c.: see 1]. (S, Mṣb, K, TA.) You say مِسْكٌ ذَبِيحٌ [for ذَبِيحٌ فَأْرَتُهُ, meaning ‡ [*Musk of which the follicle, or vesicle, is*] *ripped open*. (A. [It is there said to be tropical: but see 1.]) ═ Both are [also] applied to an animal, (Mṣb,) or sheep or goat, (TA,) [or an animal of the ox-kind, and a sheep or goat, and the like, (see 1,)] as meaning *Slaughtered, in the manner described in the first paragraph of this art.*: (TA:) the fem. of ذَبِيحٌ is with ة: (S, TA: [see ذَبِيحَةٌ below:]) but ذَبِيحٌ is used as a fem. epithet without the addition of ة: you say شَاةٌ ذَبِيحٌ as well as شَاةٌ ذَبِيحَةٌ, because ذَبِيحٌ is an instance of the measure فَعِيل in the sense of the measure مَفْعُولٌ; though you say شَاةٌ ذَبِيحَةٌ also; and in like manner نَاقَةٌ: the pl. [of ذَبِيحٌ] is ذَبَائِحُ. (TA.) Aboo-Dhu-eyb says, describing wine,

يُقَالُ لَهَا دَمُ الوَدَجِ الذَّبِيحُ

meaning عَنْهُ الْمَذْبُوحُ, i. e. [*One would call it the blood of the external jugular vein,*] *for which it had been slit* [to let it flow]. (AAF, TA.) And again he says,

وَسِرْبٍ تَطَلَّى بِالعَبِيرِ كَأَنَّهُ ... دِمَاءُ ظِبَاءٍ بِالنُّحُورِ ذَبِيحُ

[app. meaning *And many a bevy of women rubbed over with perfume compounded with saffron, as though it were the blood of gazelles*, the gazelles whereof had been *slaughtered in the upper parts of the breasts*]: he applies ذَبِيحٌ as an epithet to دِمَاءٌ, meaning ذَبِيحٌ ظِبَاؤُهُ; and he applies it as an epithet to a pl. n. because it is of the measure فَعِيل [in the sense of the measure مَفْعُول, for such an epithet is applicable to masc. and fem. and sing. and pl. nouns. (TA.) ═ ذَبِيحٌ also signifies *An animal that is fit, or proper, to be slaughtered as a sacrifice*: (ISk, S, K:) [or *that is destined, or prepared, for sacrifice*; i. e., *an intended victim*; like ذِبْحٌ; as appears from the fact that] الذَّبِيحُ is ‡ a surname of *Ismá'eel*, or *Ishmael*; (K,* TA;) for, accord. to some [or rather the generality] of the Muslims, he was the son whom Abraham designed to sacrifice, though others say it was Isaac. (TA:) and أَنَا ابْنُ الذَّبِيحَيْنِ occurs in a trad. [as said by Mohammad, meaning ‡ *I am the son of the two intended victims*; namely, *Ismá'eel and 'Abd-Allah*]; for 'Abd-El-Muttalib incurred the obligation to sacrifice his son 'Abd-Allah, the father of the Prophet, by reason of a vow, and ransomed him with a hundred camels. (K,* TA.) ═ Also ‡ *A slain man*. (A.)

ذَبِيحَةٌ, and its pl. ذَبَائِحُ: see ذِبْحٌ, in three places.

ذَبَّاحٌ One *whose occupation*, or *habit, is that of slaughtering sheep or the like*. ═ And, in the present day, ‡ *An executioner*.]

ذُبَاحٌ (T, S, K) and sometimes ↑ ذَبَاحٌ, without teshdeed, (T, K,) the former the more common, (T, K,) but disallowed by AHeyth, who holds it to be one of the words of the measure فُعَال denoting diseases, (TA,) ‡ *Cracks in the inner* [i. e. *lower*] *sides of the toes*, (S, K, TA,) *next the fore part of the foot*: (TA:) or *a cut across the inner sides of the toes*: (Ibn-Buzurj, T:) or *a crack in the inner side, or sole, of the foot*: (IAạr, TA voce تُكَأَةٌ:) pl. ذُبَاحِيَّةٌ. (TA.) Hence the saying, مَا دُونَهُ شُوكَةٌ وَلَا ذُبَاحٌ ‡ [*There is not in the way of its attainment a thorn nor are*

there any cracks in the inner sides of the toes, &c.: see also كَثَبَةٌ]. (S, TA.)

ذَابِحُ سَعْدِ الذَّابِحِ [act. part. n. of 1]. (S, K,) or سَعْدُ الذَّابِحِ, (so in one copy of the S,) † *Two bright stars, between which is the space of a cubit* (ذِرَاع) *over against one of which* (ذِي نَصْبٍ وَاجِبٍ) *is a small star that, by reason of its nearness, is as though it* [appr. meaning the bright star, or the pair of bright stars,] *were about to slaughter it*; (S, K;) whence the appellation of الذَّابِحِ: (S:) *the two stars* [α and β] *which are in one of the horns of Capricornus*; so called because of the small adjacent star, which is said to be the sheep or goat (شَاة) of الذَّابِح, which he is about to slaughter: (Kzw:) it is *one of the Mansions of the Moon*; (S, Kzw;) [namely, *the Twenty-second Mansion*: see also art. سعد: some give this appellation to *the Twenty-third Mansion*: and some, to *the Twenty-fifth*; but the two stars above mentioned are clearly the Twenty-second, with the place of which they agree accord. to those who make النَّوْء to signify "the auroral rising" and those who make it to signify "the auroral setting:" see مَنَازِلُ القَمَرِ, in art. نزل.] The Arabs [used to] say, إِذَا طَلَعَ الذَّابِحُ آنْجَحَرَ الثَّابِحُ † [*When* الذابح *rises auroreally, the barker enters, or betakes itself to, its hole*: the period of its auroral rising, in Central Arabia, about the commencement of the era of the Flight, being the 16th of January, O.S.]. (TA.) — † *A mark made with a hot iron across the throat*: or † *the instrument with which it is made*. (L, K.) — † *Hair growing between the part immediately beneath the lower jaw and the part* [*of the throat*] *in which an animal is slaughtered*. (K.)

ذَابِحَةٌ, of the measure فَاعِلَةٌ in the sense of the measure مَفْعُولَةٌ, [with ة affixed because the quality of a subst. is predominant in it,] *Any animal which it is allowable to slaughter, of camels, and bulls or cows, and sheep or goats, &c.* (TA.)

مَذْبَحٌ *The place of* [*the slaughter termed*] الذَّبْح: (K:) i. e. *the place, or spot of ground, where* الذبح *is performed*: and *the part of the throat which is the place of* الذبح, *which is that below the part beneath the lower jaw*; (MF, TA;) or the حُلْقُوم [i.e. *windpipe*]. (Msb.) — ; The *chancel* of a church; i. e. *the part* of a church *that is like the* مِحْرَاب of a mosque: (A,* K,* Msb: pl. مَذَابِحُ: (A, Msb, K:) the مَذَابِح are the مَحَارِيب (S, A, K) of the Christians; (A;) so called because of the oblations (قَرَابِين) there offered; (S, TA;) the مَقَاصِير (K, TA) in churches, pl. of مَقْصُورَةٌ; said to be the same as the مَحَارِيب: (TA:) and the *places*, (A,) or *chambers*, (K,) *of the books* of the Christians. (A, K.) — ; *A trench* (S, A, K) *in the earth, measuring a span or the like* [*in width*], (S, K,) *such as is made by a torrent*: (S, A:) *the channel of a torrent in the lower part of the face of a mountain, or in a plain depressed tract, in width equal to the space measured by the extension of the thumb and first finger or little finger*; and sometimes it is *a natural trench in a plain tract of land, like a river, in which flows the water of that land*: it is *in all descriptions of land*; in *valleys &c., and in depressed tracts*: (L:) and *a kind of river*; as though it clave [the earth] or were cleft: (TA:) pl. مَذَابِحُ. (S, A, L.) You say, غَادَرَ السَّيْلُ فِى الأَرْضِ مَذَابِحَ † [*The torrent left in the ground trenches about a span wide*]. (S.)

مِذْبَحٌ *A knife with which* [*the slaughter termed*] الذَّبْح *is performed*: (Msb:) or *a thing with which an animal is slaughtered in the manner termed* ذَبْح, (T, K,*) *whether it be a knife or some other thing*. (T.)

مَذْبُوحٌ: see ذَبِيحٌ. — [Hence,] † *Clean, or pure; not requiring to be slaughtered*; [as though it had been already slaughtered;] an epithet applied in a trad. to everything in the sea. (TA.) — See also 1, last sentence.

ذبر

1. ذَبَرَ, (T, S, M, A, K,) aor. ـَ (T, S, M, K) and ـِ, (S, M, K,) inf. n. ذَبْرٌ; (Mṣ, A, K;) and ذَبَّرَ, (M, A,) inf. n. تَذْبِيرٌ; (K;) *He wrote* (A 'Obeyd, T, S, M, A, K) a writing, or a book; (A 'Obeyd, T, S, M, A,) like زَبَرَ: (A 'Obeyd, T, S:) or both signify, (M,) or the former signifies also, (K,) *he pointed, or dotted*, (M, K,) it: (M:) or (M, but in the K "and,") *he read* it, or *recited* it, (IAar, T, M, K,*) *with a low, or faint, voice*; (M, K;) or *easily*; (M, A, each in relation to both verbs;) or *quickly*: (K:) all of the dial. of Hudheyl. (M.) You say, مَا أَحْسَنَ مَا يَذْبُرُ الشِّعْرَ *How well he recites poetry, or the poetry*, (K, TA,) *without halting, or hesitating, therein!* (TA.) And مَا أَحْسَنَ مَا يُذَبِّرُ الكِتَابَ *How well he reads, or recites, the book, or the writing, without pausing therein!* (A.) — And ذَبَرَ, (IAar, Th, T, M, K,) aor. ـِ, inf. n. ذَبْرٌ and ذَبَارَةٌ, *He knew, or learned, a* tradition, *well, soundly, or thoroughly*: عَنْهُ *from him*: (IAar, Th, T:) or *he understood* it: (M, K:) and *he understood, and knew, or learned, well, soundly, or thoroughly*, a writing, or a book. (TA.) [See 2 in art. ذبر, last sentence.] Accord. to some, ذَبْر signifies *Understanding*, and *knowledge*; (T;) *knowledge* of a thing, and *understanding* thereof; (K,* TA;) as also ذُبُور [another inf. n.]: (TA:) or ذُبُور signifies *understanding with knowledge* of a thing. (M.) It is said in a trad., of the people of Paradise, مِنْهُمُ الَّذِى لَا ذَبْرَ لَهُ (T, TA,) i. e. *Of them is he who has no understanding*: (TA:) or, accord. to IAar, it means *he who has no tongue with which to speak, by reason of his weakness*. (T.) — And ذَبِرَ, aor. ـَ, (K,) inf. n. ذَبَرٌ, (so in some copies of the K,) or ذَبَارَةٌ, (so in other copies of the K, and accord. to the TA,) *He looked, and did so well*. (K,* TA.) — ذَبِرَ *He was angry*: (T, K:) so accord. to IAar: (T, TA:) [but SM says,] were it not set down on his authority, I should say that it is a mistranscription for زَبِرَ. (TA.)

2: see 1, in two places.

ذُبْرٌ *A writing*, (Aṣ, T, K,) in the dial. of Himyer, *written upon* عُسُب [or *leafless palm-sticks, or the lower portions of palm-sticks, upon which no leaves have grown*]: (K:) and i. q. صَحِيفَةٌ [*a piece of paper, or skin, upon which something is written; or a writing, or book*]: (K:) pl. ذُبُرٌ. (Aṣ, T, K.) — كِتَابٌ ذَبْرٌ, (M, A,) or ذَبِرٌ, like كَتِفٌ, (K,) *A writing, or book, easy to be read*: (A, K:) or ذُبُرٌ in this phrase is an inf. n. used in the place of the pass. part. n. مَذْبُورٌ [which signifies *written*; or *pointed, or read, or recited, with a low, or faint, voice, or easily*, &c.]. (M.) — Also *A mountain*; in the Abyssinian language: so accord. to one reading, but accord. to another reading ذَبِرٌ, in a trad. cited in art. دبر. (TA.)

ذَبْرٌ: see the next preceding paragraph.

ذَابِرٌ *Knowing*, or *learning, well, soundly*, or *thoroughly*, a matter of science or knowledge. (IAar, T, K.)

مِذْبَرٌ *A reed-pen*; like مِبْرَدٌ. (TA.)

مُذَبَّرٌ A garment, or piece of cloth, *figured with marks resembling writing*, or *otherwise*; syn. مُسَهَّمٌ: (M, K:) of the dial. of El-Yemen. (M.)

ذَبُورٌ: see ذُبْرٌ.

مُذَابِرٌ, occurring in a trad., is explained by IAth as meaning *Going away*; if it be not a mistranscription [for مُدَابِرٌ, which seems to be probably the case]. (TA.)

ذبل

1. ذَبَلَ, (T, S, M, Msb, K,) aor. ـُ, inf. n. ذُبُولٌ and ذُبُولَةٌ; (S, M, Msb, K;) and ذَبَلٌ, (S, Sgh, K;) said of a branch, (T,) or a herb, (S,) or a plant, (M, K,) or a thing, (Msb,) *It withered*; i. e., *lost its moisture*; (Msb;) *or became thin, or unsubstantial, after being succulent*; (M;) i. q. ذَوِىَ. (S, K.) And in like manner it is said of a man: (M:) or ذُبُولٌ [in relation to a human being] signifies the *drying up by reason of the loss of the beauty, or goodliness, of youth*. (Ham p. 478.) And said of a horse, (S, K,) inf. n. ذَبَلٌ, (TA,) *He was, or became, lean, or light of flesh; slender and lean; or lean, and lank in the belly*. (S, K.) You say also, ذَبَلَ فُوهُ, inf. n. ذُبُولٌ (T, TA) and ذَبَلٌ, *May his mouth, and his saliva, or spittle, dry up*. (TA.) And مَا لَهُ ذَبَلَ ذُبَالَةً, (M, K, [in the CK, erroneously, ذُبَالَةٌ,]) i. e. [*What ails him?*] *may his stock* (أَصْلَهُ) *wither*: meaning *his body and his flesh*: or, as some say, *may his marriage, or coition, be ineffectual*: (M, TA:) said in reviling: (TA:) as also ذَبَلَ جَلَّلَهُ. (TA in art. دبل.) One says also, in reviling, (TA,) ذَبَّلَتْهُمْ ذُبَيْلَةٌ [and ذُبَيْلَةٌ, i. e. *May a calamity, or misfortune, befall them*: or]

may they perish. (T, TA.) And ذبلت ذبائله [app. a mistranscription for ذَبَلَتْهُ ذَبَائِلُ] *May calamities, or misfortunes, befall him.* (TA.) And ذَبَلَتْهُ ذُبُولٌ (T, TA) and ذُبُولٌ (T) *May a calamity, or misfortune, befall him.* (TA.) [See the latter part of the first paragraph of art. ذبل.]

4 أَذْبَلَهُ *It* (the heat, Ṣ, TA) *withered it;* (namely, a herb [&c.], Ṣ;) *caused it to wither, or lose its moisture;* syn. أَذْوَاهُ; (Ṣ,* K, TA;) *rendered it* ذَابِل. (TA.) — And تَذْبِيلُ الرِّيحِ بِالأَحْشَآءِ *The wind twists, wreathes, or contorts, the things.* (TA.)

5. تذبّل *It became twisted, wreathed, or contorted.* (TA.) One says, تذبّلت النَّاقَةُ بِذَنَبِهَا *The she-camel twisted, or contorted, her tail.* (TA.) — [It occurs in the K, in art. زأر, said of a branch, or twig, app. as meaning *It inclined limberly from side to side:* but in the M and L, I there find in its place تذبّلت. — تذبّلت *She* (a woman), *being thin, or slender, walked in the manner of men:* (M, K:) or *she walked with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side.* (Ibn-'Abbád, K.) = Also *He* (a man) *threw off* [*all*] *his garments, except one.* (TA.)

ذُبَّل The *prime, or first part,* or the *briskness, liveliness, or sprightliness,* (مُعْظَمُهُ,) *of youth.* (Ibn-'Abbád, TA.) — ما لَهُ ذُبَلٌ وَلَا ذُبَالَةٌ: see 1. = Accord. to Aṣ, one says ذُبَّلٌ ذَابِلٌ and ذُبَلٌ ذَابِلٌ, meaning [*Deep*] *abasement or ignominy:* and accord. to IAạr, (T,) ذُبَلٌ ذَبِيلٌ, meaning *severe bereavement.* (T, K.) ذُبَلًا ذَبِيلًا, (M, K,) or ذُبَلٌ ذَبِيلٌ, (M,) is a form of imprecation [but app. not intended as such, lit. meaning May God send upon such a one *deep abasement or ignominy, or severe bereavement*]: (M, K:) and one says also ذُبَّلٌ ذَابِلٌ, (K,) or ذُبَلٌ ذَابِلٌ, (M,) meaning [likewise *deep*] *abasement or ignominy,* (TA,) or *severe bereavement.* (M, TA.) [See also ذُبَلٌ and ذَبِيلٌ.] = Also [*Turtle-shell, or tortoise-shell;*] the *back,* (IAạr, Ṣ, Mṣb,) or *skin,* (M, K,) [meaning *shell,*] *of the sea-tortoise* [or *turtle*], (IAạr, Ṣ, M, Mṣb, K,) or *of the land-tortoise,* (M, K,) *of which are made combs,* (IAạr, TA,) *and,* as some say, *signet-rings* &c., (TA,) or *of which bracelets are made:* (Ṣ:) or the *bones of the back of a certain marine beast, of which are made,* (M, K,) *by women,* (M,) *bracelets* (M, K) *and combs; and the combing wherewith removes nits and the scurf of the hair:* (K:) or *horns of which are made* [*the bracelets, or anklets, called*] مَسَك: (En-Naḍr, TA:) or *a certain thing* [or *substance*] *resembling ivory:* (Mṣb:) Th cites a poet as using the phrase ذَاتُ الذُّبَالَاتِ, forming the pl. of ذُبَّل with ا and ت; but accord. to the citation of IAạr, the word in this instance is الزُّبَلَات. (M.)

ذُبَّل: see the next preceding paragraph, in four places.

ذُبَالَة *A piece of camels' or similar dung:* (M, K:) because of its drying up. (M.) — And *A withering wind.* (M, K.) Dhu-r-Rummeh says,

دِيَارٌ مَحَتْهَا بَعْدَنَا كُلُّ ذُبَّلَةٍ

[*Abodes of which every withering wind had effaced the traces after* they had been seen by *us*]. (M.)

ذُبَّلَة A woman *whose lip is dry.* (O, K.*)

ذُبَال: see ذُبَالَة. = Also *Ulcers that come forth in the side and penetrate into the inside;* (K;) *i. q.* نَقَّابَات; and so ذُبَّال, with ّ. (IAạr, T.)

ذُبُول *A calamity, or misfortune;* (T, TA;) has also ذُبَال and ذُبَّل: (Ibn-'Abbád, TA:) see 1. [See also ذُبَلَة, in the first paragraph, and below.]

ذُبَيل: see ذُبَّل, in three places: — and ذُبُول.

ذُبَالَة (T, Ṣ, M, K) and ذُبَّالَة (T, K) *A wick* (T, Ṣ, M, K) *that is lighted,* (M,) *or with which a lamp is lighted, or trimmed:* (T:) or ذُبَّالَة signifies a *wick of which a portion is burnt:* (Ham p. 81:) pl. [or coll. gen. n.] ذُبَال and ذُبَّال. (T, K,* TA.) [See an ex. in a verse cited voce ذَاحُول.]

ذُبَيْلَة and [its pl.] ذُبَابِيل [or this is pl. of ذُبُول or ذَبِيل]: see 1.

ذُبَّال: } see ذُبَالَة.
ذُبَّالَة: }

ذَابِل *Withering,* or *withered; losing,* or *having lost, its moisture.* (TA.) — Spear-shafts (قَنًا) *slender, and of which the* لِيط [or *exterior part*] *adheres* [*firmly*]: (M, K:* [for لَاصِقٌ بِاللِّيطِ, in the K, I read لَاصِقٌ اللِّيطَ, as in the M:]) pl. ذُبَّل and ذُبُل. (M, K.) — *Lean,* or *emaciated:* (Ham p. 788.) — See also ذُبَيل, in four places.

ذَبُول: see ذُبُول.

ذحل

ذَحْل (Ṣ, Mgh, Mṣb, K) and ذَحَل (Mṣb) *Rancour, malevolence, malice, or spite; or concealment of enmity, and violent hatred, in the heart; or retention of enmity in the heart, with watchfulness for an opportunity to indulge it or exercise it;* syn. حِقْد: (Ṣ, Mgh, Mṣb, K:) and [simply] *enmity:* (Ṣ, K:) or *blood-revenge;* or *retaliation of murder or homicide; or a seeking to revenge, or avenge, or retaliate, blood;* syn. ثَأْر: *a desire, or seeking, for retaliation of a crime* or *of enmity:* (K:) pl. (of the former) ذُحُول (Ṣ, Mgh, Mṣb, K) and (of the latter, Mṣb) أَذْحَال. (Mgh, Mṣb, K.) One says, طَلَبَ بِذَحْلِهِ meaning بِثَأْرِهِ [i. e. *He sought to obtain his blood-revenge, or retaliation*]. (Ṣ, Mṣb.) And عِنْدَهُ ذَحْلِي [*He owes me my blood-revenge*], meaning *he is the slayer of my relation.* (A in art. ثأر.) [See also a verse of Lebeed cited as an ex. of the preposition بِ.]

ذَحَل: see the preceding paragraph.

ذخر

1. ذَخَرَهُ, aor. ـُ, (Ṣ, Mṣb, K, &c.,) inf. n. ذَخْرٌ, (Ṣ, K,) or this is a simple subst., and the inf. n. is ذَخْر; (Mṣb;) and ذِخْرَة (Ṣ, A, Mṣb, K,) of the measure إِفْعَلَ, (Ṣ, Mṣb,) originally اِذْتَخَرَهُ, the ت being changed into د, and the د being incorporated into it; and some of the Arabs say اِدَّخَرَهُ, which is allowable; but the former is more common; (Ẓj;) *He hoarded it, treasured it, or laid it up for the future; reposited it, or stored it, in secret;* (A;) or *he prepared it, or provided it;* (Mṣb;) *for a time of need:* (A, Mṣb:) or *he chose it, or selected it, and* (so in some copies of the K and in the TA, but in other copies of the K "or") *took it for himself, or prepared it.* (K.) Some have made a distinction between ذخر and ادخر, saying that the former relates to the world to come, and the latter to the present world; but this is a manifest mistake. (MF and others.) — ذَخَرَ لِنَفْسِهِ خَيْرًا حَسَنًا (A) : *He reserved, or preserved, for himself* [*a good story,* or *the like*]. (TA.) — ذَخَرَ مِنْ عَدْوِهِ : [*He* (a horse) *reserved somewhat of his run,* i. e., power of running, *or was sparing of it, for the time of need*]. (M in art. صون.) [See also مُذَخِّر, below.] — فُلَانٌ مَا يَذْخَرُ نُصْحًا : [*Such a one does not treasure in his heart good advice*]. (A, TA.)

8. اِدَّخَرَ: see I, in three places.

ذُخْر: see 1: — and see the next paragraph, in two places.

ذَخِيرَة (Ṣ, A, Mṣb, K) and ذُخْر (A, Mṣb,* K) *A thing hoarded, treasured, or laid up; reposited, or stored, in secret;* (A;) or *prepared, or provided;* (Mṣb;) *for a time of need:* (A, Mṣb:) or *taken for one's self, or prepared:* (K:) pl. of the former, ذَخَائِر; (Ṣ, A, Mṣb;) and of the latter, أَذْخَار. (Mṣb, K.) — You say, جَعَلَ مَالَهُ ذُخْرًا عِنْدَ اللّٰهِ and ذَخِيرَةً : [*He made his wealth to be a store in the hands of God,* by applying it to pious uses]. (A.) — And أَعْمَالُ المُؤْمِنِ ذَخَائِرُ : [*The works of the believer are things laid up for the time of need,* i. e. the day of resurrection]. (A.)

ذَاخِر † *Fat;* as an epithet. (AA, K.)

إِذْخِر [*A kind of sweet rush; juncus odoratus; or schœnanthum;*] *a certain plant,* (Ṣ, Mgh, Mṣb,) or *herb,* (K,) *well known,* (Mṣb,) *in form resembling the* كُوَلَان [or *papyrus-plant*], (Mgh,) *sweet-smelling,* (K,) or *of pungent odour;* (Mgh, Mṣb;) *which, when it dries, becomes white;* (Mṣb;) *used for roofing houses, over the wood, and for graves:* (TA:) *it has a root hidden in the ground, slender, pungent in odour; and is like the straight stalks of the* كُوَلَان [or *papyrus-plant*], *save that it is wider, and smaller in the* كُعُوب [which means either the *joints* or the *internodal portions*]; *and it has a fruit resembling the brooms of reeds, but more slender, and smaller: it is ground, and is an ingredient in perfumes: it grows in rugged*

and in smooth grounds; but seldom does more than one grow on the same spot: when it dries, it becomes white: (AḤn:) 'Iyád asserts that its ء is a radical letter; but this is a mistake: (MF:) the n. un. is ﺑِﻬَﺎﺀَةٌ; (Ṣ;) which is applied to a single plant, (AḤn,) or to a single fascicle thereof. (Mgh.)

مِذْخَرٌ ‡ The [*part of the intestines called*] عَفَجٌ: (TA:) [its pl.] مَذَاخِرُ is also explained as signifying the *intestines; and bellies;* (Ṣ, K;) and *veins:* (K:) or *the lower part of the belly:* (Aṣ, K:) or *the parts of the inside of a beast in which he stores his fodder and water.* (A.) You say فُلَانٌ مَلَأَ مَذَاخِرَهُ ‡ *Such a one filled the lower parts of his belly.* (Aṣ.) And مَلَأَتِ الدَّابَّةُ مَذَاخِرَهَا ‡ *The beast satiated itself.* (TA.) And تَمَلَّأَتْ مَذَاخِرُهُ ‡ *He became satiated.* (A.) And مَلَأَ لَنَا فِى مَذَاخِرِهِ عَدَاوَةً ‡ [*He filled his heart with enmity towards us*]. (A.)

مُذْخُرٌ, or مُذْخُرٌ, (accord. to different copies of the K,) † A horse *that reserves his run;* expl. by الْمُبْقِى لِجَرْيِهِ: (AO, K, TA:) [Freytag's reading of مُذَخَّرٌ for مُذْخُرٌ or مُذْخُرٌ, and his proposed emendation, of الْمُبْقِى, both taken from the TK, but neither found by me in any copy of the K, are evidently wrong: see عِذْيَرٌ مِنْ عَذْوِهِ, above:] such is the مِسْوَاطٌ, a horse "that will not give what he has without the whip: the fem. is with ة. (TA.)

ذر

1. ذَرَّ, (T, Ṣ, M, A, &c.,) aor. ـُ (Ṣ, M, Mṣb,) inf. n. ذَرٌّ, (Ṣ, M, K, &c.,) *He sprinkled, or scattered,* salt (T,* Ṣ, A, Mṣb, K) upon flesh-meat, and pepper upon a mess of crumbled bread with broth, (A,) and a medicament (Ṣ, A) into the eye, (A,) and grain (Ṣ, A, K) upon the ground, (A,) &c.; (T, Mṣb, K;) as also ذَرْذَرَ, inf. n. ذَرْذَرَةٌ: (K:) *he took a thing with the ends of his fingers and sprinkled* it upon a thing. (M.) You say, ذَرَّ عَيْنَهُ بِالذَّرُورِ (TA,) and ذَرْ عَيْنَهُ بِالذَّرُورِ, aor. ـُ, (M, TA,) inf. n. ذَرٌّ, (K, TA,) *He put the medicament called* ذَرُور *into his eye.* (M,* K,* TA.) — Also, (A,) inf. n. as above, (K,) *He spread.* (A, K.) You say, ذَرَّ اللّٰهُ عِبَادَهُ فِى الْأَرْضِ ‡ *God spread his servants, or mankind, upon the earth.* (M,* A.) Whence the word ذُرِّيَّةٌ. (M, TA.) — And ذَرَّتِ الْأَرْضُ النَّبْتَ *The ground put forth the plant, or plants.* (K.) — ذَرَّ, (T, Ṣ, M, K, &c.,) aor. ـُ, [contr. to analogy,] (T, M,) inf. n. ذُرُورٌ, (M,) *It* (a herb, or leguminous plant,) *came up, or forth,* (IAḥr, AZ, T, Ṣ, K,) *from the ground:* (AZ, Ṣ:) or *it* (a herb, or leguminous plant, and a horn,) *began to come forth; put forth the smallest portion of itself.* (A.) — ذَرَّتِ الشَّمْسُ, (T, Ṣ, M, K,) aor. ـُ, inf. n. ذُرُورٌ, (Ṣ, M,) ‡ *The sun rose;* (Ṣ, M, K:) and *began to rise:* (M:) or *began to rise:* (Mṣb:) or *began to appear:* (M:) or *began to rise:* (A, TA.) ذُرُورٌ is when its light first falls upon the earth and trees: (T, TA:) and ذَرَّ قَرْنُ الشَّمْسِ, aor. and inf. n. as above, ‡ *The upper limb of the sun rose:* (Mṣb:) or *began to rise.* (A, TA.) ذَرَّ is also syn. with تَحَدَّرَ [app. as meaning *His flesh became contracted, shrunk, or wrinkled*]. (K.) — Also, (T, K,) aor. ـُ, contr. to analogy, (K,) unless ذَرَّ be for ذَرِرَ, (MF,) said of a man, *The fore part of his head became white, or hoary.* (T, K.)

3. ذَارَّتْ (aor. ذَٰارُّ, Ṣ,) inf. n. مُذَارَّةٌ and ذِرَارٌ, *She* (a camel) *became evil in her disposition.* (Fr, Ṣ, K.) Hence the saying of Moteiláh, satirizing Ez-Zibrikán, and praising the family of Shemmás Ibn-Láy,

وَكُنْتُ كَذَاتِ الْبَوِّ ذَارَتْ بِأَنْفِهَا ۞ فَيُمْنٌ ذَاكَ تَبْغِى بُعْدَهُ وَنُجَاجِرُهْ ۞

i. e. [*And thou wast like her who has a stuffed skin of a young camel made for her and placed near her that she may incline to it and yield her milk,] that has inclined to the young one of another; [and on that account desires its distance from her, and severs herself from it:*] in the Ṣ we find, for الْبَوِّ, الْبَعْلِ; and for بُعْدَهُ, غُبْرَهُ; but the former are the correct readings: ذَارَتْ is a contraction of ذَاءَرَّتْ: or, accord. to some, it is for ذَاءَرَّتْ: see art. ذأر. (IB and TA.) — One says also, رَغِمَ فُلَانٍ ذِرَارٌ, meaning † *In such a one is aversion, arising from anger, like that of a she-camel:* (AZ, Ṣ:) or *anger and aversion* (Th, M, K, TA) *and disapprobation.* (Th, TA.)

R. Q. 1. ذَرْذَرَ: see 1, first sentence.

ذَرٌّ *The young ones* [*or grubs*] *of ants:* (M, A, Mṣb, K:) accord. to Th, (M, TA,) one hundred of them weigh one barley-corn: (M, K:) or, accord. to En-Neysábooree, [who perhaps held ذ to signify *ant's eggs,*] seventy of them weigh a gnat's wing, and seventy gnat's wings weigh one grain: (MF:) or *the smallest of ants:* (Ṣ:) or *small red ants:* (TA:) or it signifies, (TA,) or signifies also, (A,) *the motes that are seen in a ray of the sun that enters through an aperture:* (A,* TA:) as though they were particles of a thing sprinkled: and in like manner ذَرَّاتُ الذَّهَبِ [*minute particles of gold*]: (A:) the sing., (Ṣ,) or [rather] n. un., (Mṣb, K,) is ذَرَّةٌ, (Ṣ, M, Mṣb, K,) [of which the pl. is ذَرَّاتٌ.] [See an ex., from the Kur x. 62, voce مِثْقَالٌ.] — See also ذُرِّيَّةٌ.

ذَرُورٌ *A thing sprinkled:* (M:) *a dry medicament,* (T, TA,) *such as is sprinkled in the eye,* (T, A, K,) *and upon a wound, or sore:* (T, TA:) or *a kind of* إِثْمِد [q. v.]. (Ḥar p. 86.) — See also ذَرِيرَةٌ.

ذَرُورَةٌ *What falls about,* (M, A, K,) *of perfume, when one sprinkles it,* (A,) or *of* ذَرُور, (K, TA,) or *of what is sprinkled* (M, and so accord. to the CK.)

ذَرِيرَةٌ (Ṣ, A, Mṣb, K) and ذَرُورٌ (Ṣ, Mṣb, K) *A kind of perfume,* (Mṣb, K,) *the particles of the* قَصَبُ الطِّيبِ [*or calamus aromaticus,* also called قَصَبُ الذَّرِيرَةِ, q. v., in art. قصب,] (T, M, A, Mṣb,) *which is brought from India,* (A, Mṣb,) *and resembles the reeds of which arrows are made:* (T, A, Mṣb:) *its internodal portions are filled with a white substance like spiders' webs; and when pounded, it is a perfume, inclining to yellowness and whiteness:* (Sgh, Mṣb:) or, as some say, it is *a mixed kind of perfume:* (TA:) [but this, if correct, seems to be a second application:] pl. of the latter, أَذِرَّةٌ. (Ṣ, K.)

ذَرِّىٌّ a rel. n. from ذَرٌّ, (T,) ‡ The *diversified wavy marks, streaks, or grain,* of a sword: (T, M, A, K:) likened to the track of young ants. (M, A.) It occurs in poetry, in which some read ذَرِّىٌّ [q. v.]. (M.) — And ‡ A sword *having much of such wavy marks,* &c. (K.)

ذَرِيَّةٌ, (Ṣ, Mṣb, K,) the most chaste form, (Mṣb,) and ذَرِّيَّةٌ, (Mṣb, K,) and ذُرِّيَّةٌ, this last without ء shedded to the ر, (Mṣb,) [respecting the derivation of which see art. ذرأ,] † *Children, or offspring,* (Ṣ, Mgh, Mṣb, K,) as also ذَرٌّ, (Mṣb,) of a man, (Ṣ, K,) [and of 'genii: see art. ذرأ,] male or female: (IAth:) *little ones, or young ones.* (Mgh, Mṣb.) — Also ‡ *Progenitors, or ancestors.* (Mṣb, MF.) — Also † *Women.* (Mgh, K.) — Used in a sing. as well as a pl. sense. (Mgh, Mṣb, K.) — Pl. ذَرِّيَّاتٌ and (sometimes, Mṣb) ذَرَارِىُّ. (Ṣ, Mṣb, K.) [In the CK, the latter pl., with the article, is written الذَّرَارِى, without a shedded to the ى. — For examples, see art. ذرأ.]

مِذَرَّةٌ *An instrument with which grain is scattered.* (K.)

مُذَارٌ A she-camel *evil in disposition.* (Fr, Ṣ, K.) [See 3.]

ذرأ

1. ذَرَأَ, (T, Ṣ, M, &c.,) aor. ـَ, (Ṣ, M, Mṣb, K,) inf. n. ذَرْءٌ, (Ṣ, M, Mṣb,) *He* (God) *created,* syn. خَلَقَ, (T, Ṣ, M, Mṣb, K,) الْخَلْقَ [*the creation*; i.e. *the things that are created*]. (T, Ṣ, M, Mṣb.) وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِنَ الْجِنِّ وَالْإِنْسِ, in the Kur [vii. 178], means [*And verily we have created for Hell many of the jinn, or genii, and of mankind*]. (T.) — *He multiplied,* or *made numerous.* (K.) يَذْرَؤُكُمْ فِيهِ, in the Kur [xlii. 9], means *He multiplieth you thereby;* i. e., by making of you, and of the cattle, pairs, males and females: so says Zj; and Fr says the like; and this is a correct explanation. (T.) — Also, (Ṣ, M, K,) and so ذَرَّأَ, (TA,) *He sowed* land: (Ṣ, M, K, TA:) but the latter verb is said to be the more chaste. (MF.) ذَرَأَ فُوهُ = ذَرَّأَ فُوهُ *His teeth fell out from his mouth;* (K, TA:) as also ذَرَأَ and ذَرَّى, without ء: (TA:) but the most chaste is said to be without ء: ذَرَّأَ, with ء, is said to be of weak authority, or a mispronunciation. (MF.) — ذَرِئَ, (M, K,) or ذَعِرَ, (Ṣ,) aor. ـَ, (K,) inf. n. ذَرَءٌ; (Ṣ,* M, O;) and ذَرِأَ, (Ṣ, K,) aor. ـَ; (K;) and ذَرِءَ, aor. ـَ: (Kṯr, TA:) *His hair became white, or hoary, in the fore part of his*

head: (Ṣ:) *or he had whiteness intermixed with blackness in the hair of his head:* (M:) or *his hair became white, or hoary:* (K:) *or he began to become white, or hoary,* (M, K,) *in the fore part of his head,* (K,) *or in the upper part of each side of the head.* (A, TA.) The epithet is ↑أَذْرَأُ; fem. ↑ذَرْآءُ. (Ṣ, M, K. [In some copies of the K, ذَرْآءُ is erroneously put for ذَرْأَى.])

4. اذرأهُ *He angered him; provoked him to anger.* (T, M, K.) — اذرأهُ بِصَاحِبِهِ *He incited him against his companion.* (AZ, T.) And اذرأهُ بِالشَّيْءِ *He incited him, or urged him, to do, or attempt, the thing.* (M, K.) And اذرأهُ إِلَى كَذَا *He constrained him, or compelled him, to have recourse to, or to do, such a thing.* (K.* TA.) A'Obeyd mentions أَذْرَى, without ء; but 'Alee Ibn-Hamzeh asserts that this is incorrect. (M.) — اذرأ الدَّمْعَ *He, or it, made tears to flow.* (K.* TA.) — And اذرأهُ *He frightened him.* (M, K.) ⇒ أَذْرَأَتْ *She* (a camel) *excerned* (أَنْزَلَتْ) *the milk* (M, K, TA) *from* [app. a mistake for *into*] *her udder:* a dial. var. of أَذْرَأَتْ [q. v.]. (TA.) The epithet applied to the she-camel so doing is ↑مُذْرِئٌ. (M, K.)

ذَرْءٌ The act of *creating;* inf. n. of ذَرَأَ. (Ṣ, M, Mṣb.) — [And used in the sense of the pass. part. n. of that verb; and alike as sing. and pl. because originally an inf. n.] ذَرْءُ النَّارِ (Ṣ, K, TA,) [for ذَرْءُ لِلنَّارِ,] related as occurring in a trad. (Ṣ, TA) of 'Omar, (TA,) means *Created* [i. e. *destined*] *for the fire* [*of Hell*]: (Ṣ, K, TA:) but as some relate it, the phrase ذُرِّيُّ النَّارِ means, (either "the children of the fire," agreeably with what next follows, or] "to be scattered in the fire." (Ṣ, TA.) — Also *The number of* [ones] *offspring:* one says, أَنْمَى اللّٰهُ ذَرْأَكَ *May God increase [the number of] thine offspring;* as also ذَرْوَكَ. (T.) — *Somewhat;* (M, K;) as in the saying, بَلَغَنِى ذَرْءٌ مِنْ خَبَرٍ [*Somewhat of news, or information, reached me, or came to my knowledge*]: (K, TA:) or ذَرْءٌ مِنْ خَيْرٍ [*somewhat of good*]: (so in some copies of the K and M:) thus ذرء is written by IAth: in some copies of the K, ذُرْءٌ, with ḍamm: (TA:) or ذَرْءٌ here means *a little;* and ذَرْوٌ is a dial. var. thereof. (M in art. ذرو.) Also *A little* of what is said. (TA.) — *A thing intervening as a separation or an obstacle:* so in the saying, مَا بَيْنَنَا وَبَيْنَهُ ذَرْءٌ [*There is not anything intervening &c. between us and him, or it*]. (K,* TA.)

ذَرْأَى: see what next follows.

ذَرْآءُ (Ṣ, M, K) and ↑ذَرْأَى, (Ṣ,) the latter an inf. n. (M, [see 1,]) the former a simple subst., (Ṣ,) *Whiteness, or hoariness, in the fore part of the head:* (Ṣ:) *or whiteness intermixed with blackness in the hair of the head:* (M:) *or whiteness, or hoariness, of the hair:* (K:) or the *beginning of whiteness or hoariness* (M, K) *in the fore part of the head,* (K,) *or in the upper part of each side of the head.* (A, TA.)

ذَرْآنِىٌّ and ذَرَآنِىٌّ *Intensely white* salt: (Ṣ, M, K:) derived from ذَرْأَةٌ: one should not say ذَرَانِىٌّ; (Ṣ, K:) for this is a vulgarism: some pronounce it with the unpointed ر. (TA.)

ذَرْءٌ *Sown* seed. (Ṣ, M, K.)

ذَرِيَّةٌ (T, Ṣ, M, Mgh, K) and ذُرِّيَّةٌ (M, K) and ذُرِّيٌّ, (K,) [or ذُرِّيَّةٌ, without a shedděh to the ر, accord. to the Mṣb in art. ذر,] always pronounced by the Arabs without ء: (Ṣ:) accord. to some, (TA,) from الذَّرُّ; (M, TA:) so says Th; (M;) the measure of the first being فُعُولَةٌ or فُعَيْلَةٌ; [so that it is originally ذُرُورَةٌ or ذُرَيْرَةٌ;] (TA;) but the ء is suppressed because of frequency of usage: (M:) accord. to others, from الذَّرْ, signifying "the act of scattering;" because God scattered the ذَرِيَّة upon the earth; and the measure is فُعُولَةٌ or فُعَيْلَةٌ, [if the latter,] the word being originally ذُرُورَةٌ, the last ر being changed into ى, in a manner similar to the case of تَقَضَّتِ الْعُقَابُ. [in which تَقَضَّتْ becomes تَقَضَّيْتْ and then تَقَضَّتْ; so that ذُرُورَةٌ becomes ذُرَوِيَةٌ and then ذَرِيَّةٌ]: (TA:) *Children, or offspring,* (T, Ṣ, Mgh, K,) of a man, and used as a sing. also, (Mgh,) or of men and of jinn, or gen.: (Ṣ, K:) pl. ذَرِيَّاتٌ (see art. ذر) and sometimes] ذَرَارِيُّ. (Ṣ.) Hence, هَبْ لِى مِنْ لَدُنْكَ ذَرِيَّةً طَيِّبَةً [in the Kur iii. 33, meaning *Give me, from Thee, a good offspring*]. (Mgh.) And in a trad. of Ibn-'Omar, فَجَعَلَنِى فِى الذَّرِيَّةِ means *And he put me among the little ones, or young ones.* (Mgh.) — It is also applied to signify *Progenitors:* as in the saying, in the Kur [xxxvi. 41], ذُرِّيَّتَهُمْ فِى الْفُلْكِ الْمَشْحُونِ *[We carried their progenitors in the laden ark].* (T.) — And it is used also to signify *Women;* [because they are the sources of offspring;] (T, Mgh, TA;) like as سَمَآءٌ is used to signify "rain:" (TA:) as in the saying of 'Omar, حُجُّوا بِالذَّرِيَّةِ *[Perform ye the pilgrimage with the women].* (T, Mgh, TA. [See his saying in full, voce رِبْحٌ.])

الذَّارِئُ an epithet applied to God, *The Creator.* (T.)

أَذْرَأُ; fem. ذَرْآءُ: see 1, last sentence. Applied to a ram, *Having whiteness in the head;* (M, K;) and so the fem. applied to a ewe: (M:) or *having the ears variegated, or speckled, with black and white, and the rest black:* (K:) or it has this latter meaning when applied to a horse, and to a kid; and so the fem. applied to a female kid, (Ṣ, O,) or to a she-goat: (M:) and is not applied to the sheep-kind. (Ṣ, O.)

مُذْرِئٌ: see 4, last sentence.

ذرب

1. ذَرِبَ, aor. ـِ, inf. n. ذَرَبٌ (M, A, Mṣb, K,) and ذَرَابَةٌ, (Ṣ,* M, A, K,) said of a sword, and a spear-head, (A,) or of a thing (M, Mṣb) of any kind, (M,) *It was, or became, sharp,* (Ṣ,* M, A, Mṣb, K,) and *cutting, or penetrating:* (Mṣb:) or, said of a sword, and of a spear-head, it signifies [or signifies also] *it was steeped in, or imbued with, poison.* (A.) — ذَرِبَ لِسَانُهُ, aor. as above, [and so the inf. n.], *His tongue was, or became, sharp* [properly speaking, i. e. *sharp in the extremity:* (see ذَرِبٌ:) and also tropically, i. e., in a good sense, as meaning ↑*chaste, or eloquent, without barbarousness,* or *vitiousness, or impediment;* and in a bad sense, as meaning ↑*profuse of speech;* or *clamorous: bad,* or *corrupt: foul, or unseemly, or obscene*]: *he cared not what he said.* (TA.) [For] ذَرَبٌ (Ṣ, M, A, TA) and ذَرَابَةٌ (Ṣ, A, TA) signify *Sharpness* of the tongue [properly speaking, or, as is said in the A, tropically]: (Ṣ, M, A, TA:) and the former, (TA,) or the latter, (Mṣb,) [or each,] metaphorically, (TA,) ↑*chasteness, or eloquence,* thereof; (Mṣb, TA;) ↑*without barbarousness, or vitiousness, or impediment;* a quality approved: and ↑*profuseness,* or *clamorousness,* thereof; a quality disapproved: (TA:) and the former, [or each,] ↑*badness,* or *corruptness,* thereof: (M, K:) and the former, (AZ, Ṣ, M, K,) or the latter, (Mṣb,) or each, (A,) ↑*foulness,* or *obscenity,* thereof: (AZ, Ṣ, M, A, Mṣb, K:) and the pl. of the former [used as a simple subst.] is أَذْرَابٌ. (AZ, IAạr, Ṣ, M, K.) A poet says, (Ṣ,) namely, Hadrumee Ibn-'Amir El-Asadee, (TA,)

وَلَقَدْ طَوَيْتُكُمْ عَلَى بُلَّاتِكُمْ
وَعَرَفْتُ مَا فِيكُمْ مِنَ الْأَذْرَابِ

↑[*And I have borne with you notwithstanding your vices and evil actions, and have known what is in you of foul, or obscene, qualities of the tongue*]; (AZ, Ṣ:) [or] هَلِى بُلَّاتِكُمْ (IAạr, M, TA) means *notwithstanding what is in you of annoyance and enmity:* (TA:) but accord. to Th, he said, الْأَعْيَابِ, pl. of عَيْبٌ. (M, TA.) [Accord. to Z,] فِيهِمْ أَذْرَابٌ means ↑*In them are* [*qualities that are*] *causes of evil, corruption, wrong, injury, or the like.* (A.) — ذَرِبَتْ مَعِدَتُهُ, (T, Ṣ, M, A, Mṣb,) aor. ـِ, (Ṣ, Mṣb,) inf. n. ذَرَبٌ (T, Ṣ, M, Mṣb, K) and ذَرَابَةٌ and ذُرُوبَةٌ, (M, K,) ↑*His stomach was,* or *became, sharp,* or *keen, by reason of hunger:* (M:) but only the first of the inf. ns. of the verb in this sense, and not the verb itself, is there mentioned:) [or] ↑*his stomach was,* or *became, in a good,* or *right, state:* (K:) but only the inf. ns. of the verb in this sense, and in the next, and not the verb itself, is there mentioned:) and also, (M, K,) ↑*his stomach was,* or *became, in a bad,* or *corrupt, state:* (T, Ṣ, M, A, Mṣb, K:) thus having two contr. significations. (M, K.) — وَذَرِبَ الْجُرْحُ, (Ṣ, M, A,) inf. n. ذَرَبٌ, (Ṣ, M, K,) ↑*The wound admitted not of cure:* (Ṣ, A:) or *was, or became, in a bad, or corrupt, state, and wide,* (M, K,) *and admitted not of cure:* (M:) or *flowed with* صَدِيد [i. e. *ichor tinged with blood*]. (M, K.) — أَنْفُهُ ذَرِبَ, inf. n. ذَرَبَانٌ, ↑*His nose dripped; let fall drops.* (M.) — ذَرَبَ: see 2, in two places. — [Hence,] ذَرَبَتْ فُلَانًا ↑*I excited, or provoked,* [or *exasperated,*]

such a one. (A.) And فُلَانٌ يَضْرِبُ بَيْنَنَا وَيَدْرِبُ ↕[app. *Such a one makes a separation between us,* (see ضَرَبَ,) *and excites discord:* يَدْرِبُ is perhaps here used for يَدْرُبُ, to assimilate it to يَضْرِبُ]. (A.)

2. دَرَّبَ, (M, K,) inf. n. تَدْرِيبٌ, (S,) *He sharpened* (M, S, K) an iron instrument [such as a sword and a spear-head &c.]; (M;) as also ↑ دَرَبَ, (M, Msb, K,) aor. ـِ, (M, L, Msb, TA,) accord. to the K :—, but this is without any other authority, and contr. to analogy, as neither its third nor its second letter is a faucial, (TA,) inf. n. دَرْبٌ; (M, Msb, TA;) and ↑ دِرَابٌ (K.) Also, inf. n. as above, *He poisoned* a sword, i. e. *steeped it in poison, and, when it was well steeped, took it forth and sharpened it;* and ↑ دَرَبَ, likewise, is allowable. (T, TA.) — The inf. n. also signifies A woman's *holding* her infant *in order that it may satisfy its want* [*by epacuation,* as the words in the explanation حَتَّى يَقْضِيَ حَاجَتَهُ commonly mean, *not,* as Freytag supposes, *by sucking*]. (T, K.)

4. ادرب : see 2. — Also † *He became chaste in speech, after having been barbarous therein.* (IAạr, T in art. ربذ, and TA.) — And † *His life became bad, or corrupt,* (IAạr, T in art. ربذ, and TA.)

دَرْبٌ, (so in the CK and in a MS copy of the K,) or ↑ دِرْبٌ, (so accord. to the TA, [which is followed by the TK, and so in my MS copy of the K, but altered from دَرْبٌ which I incline to think the right reading,]) *A shomaker's* إِزْمِيل [a word well known as signifying his *knife, with which he cuts the leather,* but here explained in the TA as signifying *his* إِشْفَى *with which he sews*]. (K.)

دُرْبٌ an irreg. pl. of دِرْبٌ, q. v.

دِرْبٌ *i. q.* غُدَّةٌ [i. e. *A ganglion;* &c.]: (AZ, T:) or so ↑ دَرَبَةٌ: and both signify *a certain thing that is sometimes in the neck of a human being or of a beast, like a pebble:* or the former word signifies *a certain disease in the liver,* (K, TA,) *slow of cure:* (TA:) the pl. of the former is دِرْبٌ, (K,) or دِرَبَةٌ, (AZ, T,) or this latter is pl. of دَرَبَةٌ. (TA.)

دَرَبٌ an inf. n. of دَرِبَ [q. v. passim]. (T, S, M, &c.) — See also دَرَبَةٌ: and see there a pl. or a dual form, in three places. — Also † *An incurable disease:* (M, K:) [in the present day applied to *diarrhœa;* and this is app. meant by what follows:] *a disease that attacks the stomach, in consequence of which it does not digest the food; becoming in a bad, or corrupt, state, and not retaining the food.* (L.) — And of *Rust.* (S, K.)

دَرِبٌ *Sharp;* (T, S, M, K:) applied to anything, (S, M,) as, for instance, a sword, (S,) or a spear-head; and so ↑ مُدَرَّبٌ: (T:) or this latter, applied to a spear-head [&c.], signifies *sharpened;* (S;) as also ↑ مُدَرَّبٌ: (T, S:) or دَرِبٌ (A, TA) and ↑ مُدْرُبٌ (M, K) and. ↑ مُدَرَّبٌ, (T, TA,) applied to a sword (T, M, A, K) and a spear-head, (A, TA,) signify [or signify also] *poisoned;* (A, K:) i. e. *steeped in,* or *imbued with, poison,* (T, M, A, TA,) *and then sharpened.* (T, M, TA.) And سَمٌّ دَرِبٌ means *Sharp poison.* (M, A.) A rájiz says, (referring to cattle, TA,)

دُبَّتْ عَلَيْهَا دَبَبَاتُ الْإِنْبَارْ

meaning [*Upon which have crept insects resembling ticks, that produce swellings where they creep,*] *sharp in stinging.* (S.) — لِسَانٌ دَرِبٌ [properly signifies] *A tongue sharp in the extremity.* (M, TA.) Tropically, (A,) ↕ *A sharp tongue;* (S, A, TA;) as also ↑ مُدَرَّبٌ: (TA:) ↕ *a chaste, or an eloquent, tongue:* (Msb:) [and ↕ *a profuse, or clamorous, tongue:* (see دَرِبٌ:)] and ↕ *a foul, or an obscene, tongue.* (Msb.) And دَرِبٌ ↕ *Sharp in tongue:* (TA:) [↕ *profuse,* or *clamorous, therein; long-tongued:* (see دَرِبٌ:)] ↕ *bad, or corrupt, in tongue:* (Abu-l-'Abbás [Th], TA:) ↕ *wont to revile;* (T;) *foul, or obscene, in tongue;* (TSh, T, TA;) *who cares not what he says.* (TSh, TA.) And دَرِبٌ, alone, ↕ *Sharp-tongued:* and ↕ *long-tongued, or clamorous;* or *foul, or obscene, in tongue:* (K,* TA:) and so دَرِبَةٌ, applied to a woman; (AZ, T, S, A, Msb;*) and ↑ دَرِبَةٌ: (AZ, T, S, M, K:) this last [is upp. a contraction of دَرِبَةٌ, and used by poetic license: it] is applied by a rájiz to his wife, (T, S,*) as meaning ↕ *bad, or corrupt, and unfaithful to her husband in respect of her* فَرْج; or, accord. to Sh, it means *long-tongued;* and *foul, or obscene, in speech:* (T:) and ↑ مُدَرَّبٌ likewise, accord. to Sh, means *foul, or obscene, in speech:* (TA:) the pl. of دَرِبٌ is ↑ دُرْبٌ, (K,) which is irreg.; (TA;) meaning ↕ *sharp;* (M, K;) and ↕ *sharp in tongue* [&c.]: (K:) and the pl. of ↑ دَرِبَةٌ is دُرْبٌ. (T, S, M.) مَعِدَةٌ دَرِبَةٌ [↕ *A stomach sharp, or keen, by reason of hunger:* or ↕ *in a good, or right, state:* (see دَرِبَتْ مَعِدَتُهُ:) and also, the contr., i. e.] ↕ *a stomach in a bad, or corrupt, state.* (M, TA.) — جُرْحٌ دَرِبٌ ↕ *A wound in a bad, or corrupt, state, and wide, and not admitting of cure:* or *flowing with* صَدِيد [i. e. *ichor tinged with blood*]. (M, TA.) — دَرِبُ الْخُلُقِ ↕ *A man of a bad, or corrupt, natural disposition.* (A, TA.) — See also دَرِبٌ.

دَرِبَةٌ: see دَرِبٌ: — and see also دَرِبٌ, in two places.

الدَّرِبَة: دَرِبَى: دَرِبَى: دَرِبَة: } see what next follows.

دَرِبَا ↕ *A vice, fault, defect, or the like;* as also دَرِبَى. (K.) — And *A calamity, or misfortune;* (S, M, K;) from دَرِبَ الْجُرْحُ meaning "the wound admitted not of cure;" (S;) as also ↑ دَرَبَى, (K, TA,) or ↑ دَرِبَى, (so accord. to the CK,) and ↑ دَرِبَةٌ [or دَرَبَةٌ ?]. (TA.) El-Kumeyt says, مَانِى بِالدَّرِبَا meaning † [*He smote me,* or *afflicted me,*] *with calamity, or misfortune: or with evil, or mischief; and discord, or dissension;* (T;) as also ↑ بِالدَّرِبِين [in the form of a pl. applied to rational beings, as though denoting personifications], (K, accord. to the TA,) or ↑ بِالدَّرِبَيْن [in the dual form]; (so in the CK and in my MS copy of the K;) which likewise means *with calamity, or misfortune.* (TA.) And نَجَتْ مِنْهُ الدَّرِبَّا and الدَّرِبَة and الدَّرِبِين, [thus this last is written in the TT as from the M,] meaning † [*I escaped from him* or *it,*] *calamity, or misfortune.* (M.) And ↑ أَلْقَى بَيْنَهُمُ الدَّرَبَ † *Evil, or mischief, and discord, or dissension, were cast among them, or between them.* (T.)

دَرَبَى: see the next preceding paragraph.

دَرْبٌ *Poison.* (Kr, M, A, K.)

دِرْبٌ *A yellow flower:* (K:) or *yellow,* applied to a flower and to other things. (M.)

صُوفٌ أَدْرَبِىٌّ *Wool of Ádharbeeján or Ádharbeejáin or Adhrabeejáin;* for there are different opinions respecting the orthography of this name: (TA:) أَذْرَبِىٌّ is a rel. n. from اذربيجان (K, TA:) contr. to rule; for by rule it should be أَذْرِىٌّ or أَذْرِبِىٌّ. (IAth, TA.)

مِدْرَبٌ The *tongue:* (K:) so called because of its sharpness. (TA.)

مُدَرَّبٌ: see دَرِبٌ, in two places.

مُدْرُبٌ: see دَرِبٌ, in four places.

درخ

1. دَرَخَ الطَّعَامَ فِى الزِّيحِ: see 2. — دَرَخَ الشَّىْءَ فِى الزِّيحِ *He winnowed the thing;* syn. ذَرَّاهُ. (Kr, K.)

2. دَرَّخَ الطَّعَامَ, (S, K,) inf. n. تَدْرِيخٌ; (S;) and ↑ دَرْدَخَ, aor. ـُ; (K;) *He put* دَرْدِيخ [or *cantharides*] *into the food.* (S, K.) — دَرَّخَ فِى الْمَاءِ, inf. n. as above, *He put a small quantity of it,* namely, saffron, &c., *into the water.* (S.) — And دَرَّخَ, [or لَبَنَهُ دَرَّخَ, (see دَرْدَخَ, below,)] *He poured water into his milk, in order that it might become much in quantity.* (TA.) — تَدْرِيخٌ also signifies The *smearing with clay* a new [water-vessel of skin such as is called] إِدَاوَة, *in order that its odour may become good.* (AA, K.*)

دَرْخٌ *A certain tree, of which camels' saddles are made.* (K, TA.) [Forskål mentions, in his "Flora Aeg. Ar.," p. xcvi., a fabrile wood of an uncertain kind, of which spears, or lances, are made, called درخ (thus with the unpointed د), brought from the region of San'a.]

دَرَّاخٌ: see دَرْدَخَ.

دَرْدَخَ, applied to milk, *i. q.* صَبَّاحٌ, (AA, K,) i. e. *Mixed with water;* as also ↑ مُدَرَّخٌ (TA:) or

the latter, milk, and honey, *mixed with a larger quantity of water*. (K.)

دُرَّاحٌ and ذُرَاحٌ: see دُرَّاحٌ.

دَرُوحٌ: see دُرَّاحٌ.

دَرِيحٌ [a coll. gen. n.] *i. q.* هِضَابٌ [*i. e. Hills*; or *mountains spreading over the surface of the ground*; &c.]: n. un. with ة. (S, K.)

دَرِيحَةٌ: see دُرَّاحٌ.

أَحْمَرُ دَرِيحِيٌّ *Intensely red*; (S, A;) i. e. (TA) *i. q.* أُرْجُوَانٌ. (K, TA.) ═ إِبِلٌ دَرِيحِيَّاتٌ *A certain race of camels, so called in relation to a stallion named* دَرِيحٌ. (S, K.*)

دُرْحٌ: } see what next follows.
دُرَّاحٌ: }

دُرَّاحٌ and ↑ دُرُوحٌ, (S, A, K,) the latter (respecting which see below) anomalous in form, (TA,) and ↑ دُرُوحٌ, (K,) agreeably with analogy, (TA,) and ↑ دَرِيحٌ (K) and ↑ دُرَّاحٌ (Fr) and ↑ دَرُوحٌ and ↑ دُرُحٌ (K) and ↑ دُرْحٌ (IO) and ↑ دُرٌّ (K) and ↑ دُرُوحَةٌ and ↑ دُرُوحَةٌ (ISd) and ↑ دَرِيحَةٌ (ISd) and ↑ دُرْنُوحٌ (K) and ↑ دُرْنُوحٌ, accord. to some, (TA,) and ↑ دُرْنُوحَةٌ (ISd) and ↑ دُرْحُرِحٌ and ↑ دُرْحُرِحٌ, and ↑ the second letter [in the latter of these two forms, or in both,] is sometimes doubled by teshdeed, (K,) and sometimes the second ر is meksoorah, and the termination ة is also added thereto, (ISd,) and ↑ أَبُو دُرْحُرِجٍ and ↑ ابو دُرَيْنَاجٍ and ↑ ابو دُرَاجٍ, and ↑ ابو دُرْحُرِحَةٍ imperfectly decl., (Kr,) [The *cantharis, or Spanish fly*;] *a kind of insect of a red colour*, (S, A, K,) *spotted, or speckled, with black, which flies*, (S, K,) *and is of a poisonous nature*; (S, K;) *a kind of insect larger than the common fly, variegated with red and black and yellow, having a pair of wings with which it flies, and of a deadly poisonous nature*: when they desire to allay the heat of its poison, they mix it with lentils, and so mixed it becomes a remedy for him who has been bitten by a mad dog: (IO:) Ibn-Ed-Dahhán the Lexicologist says that the دُرُوح is *a kind of fly variegated with yellow and white*; and *what is called* فُحْمَةُ الدِّيكِلِّيم: by certain of the acute physicians it is described as حَيَوَانٌ دُودِيٌّ, app. meaning *a worm-like animal, of the size of the finger, and of a conical shape, the head of which is at the thickest part of it*: and IDrst says that it is *a flying insect, resembling the* زُنْبُور [or *hornet*], *and of a deadly poisonous nature*. (TA.) It is observed in the S, with reference to دُرُوح, that, in the opinion of Sb, لَيْسَ فِي الْكَلَامِ فُعُّولٌ بِوَاحِدَةٍ; meaning, there is not in the language a subst. (as distinguished from an epithet) of the measure فُعُّولٌ; (marg. note in a copy of the S;) or his meaning is, [there is not a word of this measure] with ḍamm alone; (MF;) or with a single ḍammeh, that is, to the ف; but with ḍammeh to the ف and to the ع: (IB:) and it is added in the S, that he (Sb) used to say سُبُّوحٌ and قُدُّوسٌ: Sb, however, also mentions the forms سَبُّوحٌ and قُدُّوسٌ. (MF.) The pl. is دَرَارِيحُ: (S, K:) in the L, دُرَّاحٌ is also said to be a pl.: and Kr mentions دَرَارِيحُ; but AHát says that this last is only used in poetry. (TA.) Sb says that the sing. of دَرَارِيحُ is دُرَحْرِحٌ, (or, in other words, that one of the [insects called] دَرَارِيح is [called] دُرَحْرِح,) which is of the measure فُعَلْعِلٌ, and of which the dím. is ↑ دُرَيْحِرٌ, formed by throwing out the first ح; [not دُرَيْحِرٌ, as it would be by rule, making it of the measure فُعَيْعِلٌ, and its curtailed original فعلع;] for there is not in the language a word of the measure فعلع, except حَدَوْدَرٌ, (S,) which is the proper name of a man. (MF.) AHát cites a verse in which دَرَارِيحُ occurs as pl. of دُرْنُوح; but the correct reading is دَرَارِيخُ. (MF.)

دُرُوحَةٌ and دُرُوحَةٌ and دُرُوحٌ and دُرِيحَةٌ and دُرِيحٌ and دُرْنُوحَةٌ and دُرْنُوحٌ and أَبُو دُرْحُرِحٍ: see دُرَّاحٌ.

دُرَحْرِحٌ and دُرَحْرِحٌ and دُرْحُرِحٌ and دُرْحُرِحٌ and أَبُو دُرْحُرِحَةٍ: see دُرَّاحٌ.

دُرَيْحِرٌ dim. of دُرَحْرِحٌ: see دُرَّاحٌ.

دَرَّاحٌ: see مُدَرَّحٌ.

طَعَامٌ مُدَرُوحٌ *Food into which cantharides* (دَرَارِيح) *have been put*. (TA.)

درع

1 دَرَعَ, [inf. n. of دَرَعَ,] in its primary acceptation, signifies The *stretching forth*, or *extending*, *the arm*, or *fore leg*: (S, TA:) [or rather, when said of a man, *the fore arm*; and of a beast, *the arm*; though the whole arm of a man is generally stretched forth with his fore arm, and the whole fore leg of a beast with his arm: and] تَدْرِيعٌ and ↑ إِدْرَاعٌ and ↑ تَدَرُّعٌ signify the same, as will be shown by explanations of their verbs.] You say, دَرَعَ الْبَعِيرُ يَدَهُ *The camel stretched forth*, or *extended*, *his fore leg* in going: and تَدَرَّعَ ↑ الْبَعِيرُ *The camel stretched forth*, or *extended*, *his arm* (دِرَاعَهُ) in his going. (TA.) ═ دَرَعَهُ, (S, Msb, K,) aor. ـِ, (Msb, K,) inf. n. دَرْعٌ, (S, Msb,) *He measured it with the* دِرَاع [or *cubit*]; (Msb, K;) namely, a garment, or piece of cloth, (S, Msb, K,) &c.: (S:) and دَرَعَهُ بِذِرَاعِهِ *he measured it with his* دِرَاع. (TA.) [See also 5.] ═ You say of a she-camel, تَدْرَعُ الْفَلَاةَ † *She goes quickly*, or *swiftly*, *over the desert, as though measuring it*; as also ↑ تَذَارِعُ بُعْدَ الطَّرِيقِ: and ↑ تُذَارِعُهَا † *She stretches forth her fore legs and so traverses the distance of the way*. (TA.) ═ دَرَعَ فُلَانًا *He strangled*, or *throttled*, *such a one from behind him with the fore arm*; (Ibn-'Abbád, K;) as also ↑ دَرَّعَهُ: (K:) or the latter, inf. n. تَدْرِيعٌ, signifies, simply, *he strangled*, or *throttled*, *him*; (S, L;) but more properly, *he put his neck between his fore arm and neck and upper arm, and so strangled*, or *throttled*, *him*; and دَرَعَ ↑ لَهُ, also, has both of these significations. (L.) ═ دَرَعَ, الْبَعِيرَ, (K,) aor. and inf. n. as above, (TA,) *He trod upon the arm* (ذِرَاع) *of the camel, [while the latter was lying with his breast upon the ground and his fore legs folded,] in order that a person might mount him*. (K.) ═ دَرَعَهُ الْقَيْءُ, (S, Mgh, Msb, K,) aor. as above, (Mgh,) and so the inf. n., (Msb,) *Vomit overcame him, and came forth to his mouth before he was aware*, (S,* Mgh, Msb,* K,* TA,) *and issued from him*: (Mgh:) or *vomiting came upon him without his intending it*. (Mgh.) ═ دَرَعَ عَنْهُ, (Ibn-'Abbád, K,) inf. n. as above, (Ibn-'Abbád,) † *He made intercession with him*. (Ibn-'Abbád, K.) [Said in the TA to be tropical; I suppose because the stretching forth the arm is a common action of a person interceding.] You say, دَرَعَتْ لِفُلَانٍ عِنْدَ الْأَمِيرِ † *I made intercession for such a one with the prince*. (Z, TA.) And دَرَعَ إِلَيْهِ, like قَرَحَ, (Ibn-'Abbád, K,) inf. n. دَرْعٌ, (TK,) † *He made intercession to him*. (Ibn-'Abbád, K.) In the O, دَرَعَ بِهِ † *He made intercession [by him]*. (TA.) ═ دَرَعَ, aor. ـِ, *He drank from a skin* (زِقّ) *such as is called* دَارِع. (K.) ═ دَرِعَتْ رِجْلَاهُ *His legs became tired*, or *fatigued*. (Ibn-'Abbád, K.) ═ دَرُعَ, [app. an inf. n., of which the verb is دَرُعَ,] *The being wide in step*, (S, TA,) *and light*, or *active*, *in pace*, or *going*. (TA.)

2 دَرَّعَ, (S, K, &c.,) inf. n. تَدْرِيعٌ: (S:) see 1, first sentence. ═ Also *He spread himself out widely*, (El-Mohecet, L, K,) *and stretched forth his fore arms*, (El-Mohecet, L,) in swimming: (El-Mohecet, L, K:) said of a man. (El-Mohecet, L.) ═ *He* (a man) *raised his fore arms*; and particularly, in announcing good tidings or in warning: (TA:) or *he* (an announcer of good tidings) *made a sign with his arm, or hand*. (S, K.) ═ دَرَّعَ فِي الْمَشْيِ *He moved about his fore arms in walking*, or *going along*. (S, K.) And دَرَّعَ فِي السَّعْيِ (L, TA,) in the O and Mohcet and K, erroneously, فِي الشَّيْءِ, (TA,) *He helped himself with his arms, and moved them about*, (O, El-Mohcet, L, K,) *in walking*, or *walking quickly*, or *running*. (L.) ═ دَرَّعَ بِي شَيْئًا مِنْ خَبَرِهِ † *He acquainted me with somewhat of his tidings*, or *case*; (K, TA;) [as though he stretched forth his arm with his information;] said by one who has asked another respecting his case. (TA.) ═ [And hence, app.,] دَرَّعَ بِذَلِكَ † *He acknowledged*, or *confessed*, *such a thing*. (K, TA.) ═ دَرَّعَ فُلَانًا and دَرَّعَ لَهُ: see 1. ═ [Hence, perhaps,] دَرْعَة, inf. n. as above, † *He killed him*; or *slew him*. (TA.) ═ دَرَّعَ الْبَعِيرَ, and ↑ دَرَعَ, *He bound both of the arms of the camel [to the shankil]*: (K:) and the latter, *he*

bound the camel with the redundant part of his nose-rein upon his [the camel's] *arm.* (ʢ, TA.) [See also تَذْرِيعٌ below.] — تَذْرِيعٌ also signifies *The tinging a captive's fore arm with crocus, or with* حَلُوق, *as a sign of slaughter;* which was done in the time before Mohammad. (Meyd, cited by Freytag.) — [See also the act. and pass. part. ns., below.]

3. مُذَارَعَةٌ signifies The *selling by measure with the cubit; not by number, and without knowing the measure.* (ʢ.) [In the ʢK, والجِزَاف is put by mistake for والجِزَاف.] You say, بِعْتُهُ الثَّوْبَ مُذَارَعَةً *I sold to him the garment, or piece of cloth, by measure with the cubit.* (TA.) — See also 1, in two places. — ذَارَعْتُهُ, (TA,) inf. n. مُذَارَعَةٌ, (ʢ, TA,) † *I mixed with him in familiar, or social, intercourse; or became intimate with him:* or *I became copartner with him;* or *shared with him:* syn. خَالَطْتُهُ. (ʢ, TA.)

4. ادرع, (ʢ,) inf. n. إِذْرَاعٌ: (Ṣ:) see 1, first sentence. — ‡ *He exceeded the due bounds, or just limits, in speech, or talk;* (ʢ, ʢK, TA;) *he talked much;* (ʢ, TA;) as also ‡ تذرّع: (ʢ, Mṣb,* ʢK, TA:) J says, [in the ʢ,] I am of opinion that it has originated from the stretching forth of the fore arm; for he who talks much sometimes does that; and ISd says the like. (TA.) — أَذْرَعَ ذِرَاعَيْهِ and مِنْ تَحْتِ الجُبَّةِ ‡ أَذْرَعَهُمَا, *He put forth,* (ʢK, TA,) *and extended,* (TA,) *his fore arms from beneath the jubbeh:* (ʢK, TA:) or أَذْرَعَ ذِرَاعَيْهِ and ‡ أَذْرَعَهُمَا, [the latter with the ه unpointed,] *he drew forth his fore arms* from the sleeves of a narrow-sleeved jubbeh: (Mgh:) the latter verb being of the measure اِفْعَنْلَلَ: (Mgh, ʢK:) like اِدَّكَرَ, (TA,) or اِدَّكَرَ, (Mgh,) from الدِّكْرُ: (Mgh, TA:) the former accord. to one relation, the latter accord. to another, occurring in a trad. (Mgh, TA.) — ادرع also signifies *He seized with the fore arm.* (ʢK.) — مَا أَذْرَعَهَا [*How long, or large, is she in the fore arm!*] is [from الذِّرَاعُ, being] of the same [anomalous] class as أَعْنَقَ الثَّانِيَةِ [from العَنَقُ]. (TA.) — ادرع قَيْئَهُ *He* (a man) *emitted, or ejected, his vomit.* (TA.)

5: see 1; first and second sentences: — and see also 4. — تَذَرَّعَ also signifies The *measuring* a thing *with the fore arm.* (Ṣ, ʢK.) [See also 1.] A poet says, (Ṣ,) namely Keys Ibn-El-Khaṭeem El-Anṣáree, (TA,)

تَرَى فِصَدَ العُرَّانِ تُلْقَى كَأَنَّهَا
تَذَرَّعُ جِرْصَانٍ بِأَيْدِي النَّوَاطِبِ

[*Thou seest the fragments of the hard and pliant spears thrown as though they were* what is seen in *the measuring, with the fore arm, of rods of palm-sticks in the hands of the females who pare them*]: (Ṣ, TA:) or, accord. to Aṣ, تَذَرَّعُ فُلَانٌ الجَرِيدَ signifies *Such a one put the palm-sticks upon his fore arm, and pared them:* and جِرْصَانٌ means, originally, rods of palm-sticks: and

ذرع

شَوَاطِبُ is pl. of شَاطِبَةٌ; meaning a woman who peels the عُسُب, and then throws it to the مُنَقِّيَة, who removes all that is upon it with her knife until she has left it slender, when she throws it back to the شاطبة. (TA.) — Also, The *splitting* [which is intrans., but I think it is a mistake for تَشَقُّق, which is trans.,]) of a thing *into several oblong pieces of the measure of the cubit in length.* (Ibn-'Abbád, ʢK.) — تَذَرَّعَتِ المَرْأَةُ *The woman split palm-leaves to make of them a mat.* (IDrd, ʢK.) Thus some explain the saying of Ibn-El-Khaṭeem, quoted above. (TA.) — تَذَرَّعَتِ الإِبِلُ الكَرَعَ *The camels came to drink of the rain-water and waded in it with their arms.* (ʢK.) — تذرّع بِذَرِيعَةٍ ‡ *He obtained, or sought to obtain, access, or intimacy;* or *he ingratiated himself, or sought to ingratiate himself; by a means of doing so.* (Ṣ, ʢK, TA.) You say, also, تذرّع إِلَيْهِ ‡ *He obtained, or sought to obtain, access to him;* &c. (TA.)

8. اِذَّرَعَ, or اِدَّرَعَ: see 4.

10. استذرع به *He concealed, or protected, himself by it,* (namely a thing, TA,) *and made it a* ذَرِيعَة [q. v.] *for him.* (Ibn-'Abbád, ʢK.)

ذَرْعٌ, in its primary acceptation, has the signification explained in the first sentence of this article. (Ṣ, TA.) — [Hence, it is used in the sense of:] ‡ *Power, or ability;* as also ‡ ذِرَاعٌ; (TA;) or a man's *reach, or extent of power or ability.* (Mṣb.) And hence the phrases, ضَاقَ بِالأَمْرِ ذَرْعُهُ and ‡ ذِرَاعُهُ, (ʢ,) and ذِرَاعُهُ ذَرْعًا, (ʢK,) and ذَرْعُهُ, (Ṣ, Mṣb, ʢK,) in which the last word is in the accus. case as an explicative, for the original form of the phrase is that first mentioned, (TA,) and sometimes they said ‡ ذِرَاعًا, (Ṣ, TA,) ‡ *He was unable to do, or accomplish, the thing, or affair;* as though meaning, he stretched forth his arm to it and it did not reach it; (Ṣ, TA;*) or these phrases are thus used because he who is short in the fore arm will not reach that which he who is long therein reaches, nor will the power of the former equal that of the latter; therefore they are proverbially applied to him whose power falls short of the attainment, or accomplishment, of an affair: (TA:) or *he lacked strength, or power, or ability, to do, or accomplish, the thing, or affair, and found not any way of escape from what was disagreeable therein:* (ʢK:) or *he was unable to bear, or endure, or undertake, the thing, or affair.* (Mṣb.) You say also, مَا لِي بِهِ ذَرْعٌ and ‡ ذِرَاعٌ, ‡ *I have not power, or ability, to do it.* (TA.) كَسَرَ ذٰلِكَ مِنْ ذَرْعِي ‡ *That disabled, hindered, prevented, or withheld, me from doing that which I desired.* (TA.) And اقْصِدْ بِذَرْعِكَ ‡ *Deal thou gently with thyself; moderate thyself; restrain thyself;* i. q. اِرْبَعْ عَلَى نَفْسِكَ; (Ṣ, TA:) and *let not thy soul, or mind, carry thee beyond thy measure or extent* [*of power or ability*]. (TA.) And أَبْطَرْتُ فُلَانًا ذَرْعَهُ ‡ *I imposed upon such a one more than he was able to do:* (Ṣ, TA:) but ذَرْعٌ also signifies † *the body:* and [accord. to IAṣr] أَبْطَرَنِي ذَرْعِي means ‡ *He wasted my body, and cut off my means of subsistence.* (TA.) [See also art. بطر.] You likewise say, رَجُلٌ رَحْبُ الذِّرَاعِ ‡ [and الذَّرْعِ] ‡ *A man having ample strength, and power, and might in war or fight, courage, valour, or prowess.* (TA. [See also رَحْبٌ.]) And ضَعِيفُ الذَّرْعِ ‡ *Impotent.* (KL.) — And hence, فُلَانٌ ضَائِقُ الذَّرْعِ ‡ *Such a one has his heart devoid of anxieties, or solicitudes, and griefs;* because the heart is sometimes one of the seats of power: or it may mean, agreeably with the original signification of ذَرْع, *such a one is free from the causes of occupation which require the stretching forth of the fore arm and extending of the hand.* (Ḥar p. 131.) And رَجُلٌ وَاسِعُ الذَّرْعِ and ‡ الذِّرَاعِ, ‡ *A man large, or liberal, in disposition.* (ʢK.) And كَبُرَ فِي ذَرْعِي † *Its occurrence, or befalling, was of great moment, momentous, grievous, or distressing, to me.* (TA.) — ذَرْعٌ also signifies The *measure* of anything: and سَمْلَةُ ذَرْعُ رَجُلٍ, *A palm-tree of the measure of the stature of a man.* (TA.)

ذَرْعٌ *A coveting; desiring eagerly; or lusting.* (Ṣ, ʢK.) [Perhaps an inf. n. of which the verb is ذَرِعَ.] — See also ذَرِيعَةٌ.

ذُرْعٌ: see ذِرَاعٌ, in two places. — † *That journeys by night and by day.* (ʢK.) — † *Long-tongued with evil speech.* (ʢK.) — † *Good in social, or familiar, intercourse.* (ʢ, TA.)

ذُرْعَةٌ: see ذَرِيعَةٌ.

ذِرَاعٌ (Ṣ, ʢK) and ‡ ذِرَاعٌ (ISd, ʢK) † *A woman light, or active, with the hands in spinning:* (Ṣ, ʢK:) or one *who spins much; who has ability to do so.* (TA.)

ذِرَاعٌ, of a man, (Mṣb,) [The *part*] *from the elbow to the extremities of the fingers;* (Mgh, Mṣb;) the *fore arm;* syn. سَاعِدٌ [q. v.; thus corresponding to the سَاق of the leg]: (Lth, ʢK:) and ‡ [the *space*] *from the extremity of the elbow to the extremity of the middle finger:* (M, Mgh,* ʢK: [in the last of which, the space is plainly shown to be meant, like as the part is shown in the Mṣb to be meant in the explanation cited above from that work and the Mgh: see also جَرِيبٌ:]) in both these senses, sometimes masc., (ʢK,) accord. to Kh: (TA:) J says, (TA,) as relating to the arm, it is masc. and fem.; but Sb says that it is fem.: (Ṣ, TA:) [Mr says,] it is fem.: (Mgh:) [Fei says,] the measure so called is in most instances fem.: accord. to ISk, it is fem.; but some of the Arabs make it masc.: Fr says that it is fem.; but that some of [the tribe named] 'Okl make it masc.: Aṣ did not know an instance of its being masc.: and Zj says that such an instance is extr.; not choice: (Mṣb:) the measure thus called, [i. e. the *cubit,*] (Mṣb,) the فِرَاعٌ مُكَسَّرَةٌ [or *cubit which is divided into fractions*], (Mgh,) is *six* قَبْضَات [or *fists*] (Mgh, Mṣb) *of middling measure;* (Mṣb;) *and this is*

called ذِرَاعُ العَامَّةِ [*the cubit of the common people, or the common cubit*], *because it wants one* قَبْضَة [*or fist*] *of what is called* ذِرَاعُ المَلِكِ [*the cubit of the king*], *namely one of the Kisrás*, (Mgh, Mṣb,) *not the last of them, whose* ذراع *was seven* قَبْضَات. (Mgh:) [see also مِيلٌ: it is also an astronomical measure; and as such, it seems, from several instances in which it is mentioned by Kzw and other writers, to be, probably, by rule, *two degrees*; nearly the half, or quarter, of the length assigned in different instances to the measure termed رُسْخٌ; but, like the latter, not precise nor uniform in every instance:] the dim. is ذُرَيْعَةٌ, with ذ because it is fem.; (TA:) or ذُرَيْرِعٌ, without ذ, accord. to those who make it masc.: (L voce حُرْبُوص:) the pl. is أَذْرُعٌ and ذِرْعَانٌ; (O, Mṣb, K;) or, accord. to Sb, the former only; (Ṣ, Mṣb;) and Sb adds, they have given it this form of pl. because it is fem.; meaning, that فَعَال and فَعَل and فَعِيل, when fem., have the pl. of the measure أَفْعُل. (TA.) In the phrase اَلثَّوْبُ سَبْعُ فِى ثَمَانِيَةٍ [*The garment, or piece of cloth, is seven* cubits *by eight* spans], they say سبع because أَذْرُع is fem., and ثمانية because أَشْبَار is masc.; (Ṣ; [and the like is said in the Mgh;]) and because the length is measured by the ذراع, and the breadth by the شِبْر. (Ṣ in art. ثمن.) ذِرَاعٌ is also used as an epithet, applied to a masc. n.: thus they say, هٰذَا ثَوْبٌ ذِرَاعٌ [*This is a garment, or piece of cloth, a cubit in length*]. (Kh.) You say also, هُوَ مِنِّى عَلَى حَبْلِ الذِّرَاعِ *It is prepared, or made ready, on my part:* (Ṣ:) and هُوَ لَكَ عَلَى حَبْلِ الذِّرَاعِ *I will pay it to thee in ready money: or it is prepared, or made ready, for thee:* the حبل being a certain vein in the ذراع. (TA.) — [Hence several tropical significations:] see ذُرَيْرِعٌ, in six places: and see also ذِرَاعٌ. — Hence also, (Z, TA,) ‡ The *instrument with which one measures the length of the* ذراع [*or cubit*], (Ṣ, Z, O, Mgh, K,) *made of a piece of wood*, (Mgh,) *or whether it be iron or a rod of wood*, (O, K.) — [Hence also,] † *A sleeve*: as in the phrase ثَوْبٌ مُوَشَّى الذِّرَاعِ † [*a garment, or piece of cloth, variegated, or figured, in the sleeve*]: pl. ذَرَارِيعُ, a pl. not agreeing with its sing., like مَلَامِحُ and مَحَاسِنُ. (TA.) — Of the fore legs of bulls or cows, and of sheep or goats, [The *arm*; i. e.] the *part above the* كُرَاع: and of the fore legs of camels and horses and mules and asses, [likewise the *arm*; i. e.] the *part above the* وَظِيف: (K:) [also the *arm-bone* of any of the animals here mentioned:] accord. to Lth, (TA,) of any animal, [but this is by synecdoche,] † the *fore leg*; *i. q.* يَدٌ; (Mṣb, TA;) applying to the whole of whatever is called thus: (TA:) [thus, again, corresponding to سَاقٌ; this latter term, in like manner, having a proper and a synecdochical acceptation. Hence the prov.] لَا تُطْعِمِ العَبْدَ الكُرَاعَ فَيَطْمَعَ فِى الذِّرَاعِ [*Feed not thou the slave with the shank, lest he covet the arm*]. (K.) — [Hence,] ذِرَاعُ الأَسَدِ, also called ذِرَاعٌ, † *Two bright stars, which are one of the Mansions of the Moon*: (Ṣ:) [there are two asterisms thus called; together, الذِّرَاعَانِ: one of them is] الذِّرَاعُ المَبْسُوطَةُ [also called ذِرَاعُ الأَسَدِ المَبْسُوطَةُ,] *the two bright stars* [*α and β*] *in the heads of Gemini*: (Kzw in his description of Gemini:) [the other is called ذِرَاعُ الأَسَدِ المَقْبُوضَةُ, and] الذِّرَاعُ المَقْبُوضَةُ *the two bright stars* [*α and β*] *of Canis Minor*: (Kzw in his description of Canis Minor:) [hence it appears that the ancient Arabs, or many of them, extended the figure of Leo (as they did also that of Scorpio) far beyond the limits which we assign to it: the former ذراع accord. to those who make الثَّوْء to signify "the auroral rising," but the latter accord. to those who make it to signify "the auroral setting," is *the Seventh Mansion of the Moon*: the following descriptions in Kzw's account of the Mansions of the Moon, and in the O and K and TA, are obscure and inaccurate:] الذِّرَاعُ is *one of the Mansions of the Moon*, (O, Kzw, K,) *and is called* ذراع الاسد المقبوضة (O, Kzw,) or ذراع الاسد المبسوطة: (K:) *the lion has a* ذراع *which is* مبسوطة *and a* ذراع *which is* مقبوضة, (O, Kzw, K,) *and this is the one next to Syria*, (O, K,) *or on the left*, (Kzw,) *and in it the moon has a mansion; the* مبسوطة *being next to El-Yemen*, (O, K,) *or on the right*; (Kzw;) [but this description of their relative positions should be reversed, as is shown by what precedes and by what follows;] *each being two stars, between which is the measure of a* سَوْط [*or whip*]; (O;) *and the latter is higher in the sky, and more extended, than the other*, (O, K,) *wherefore it is called* مبسوطة; (O;) *and sometimes the moon deviates, and so has a mansion in it*: (O, K:) [it is said in the TA that الذراع is also a name of *one of the asterisms* (نجوم) *of* الجَوْزَاء; but this is the same that is called the مبسوطة:] *it rises [at dawn] on the fourth of* تَمُّوز [or *July O. S.*], *and sets [at dawn] on the fourth of* كَانُون الآخر [or *January, O. S.*]: (O, Kzw: [and so in the K, except that in this last, it is erroneously said to set in كَانُون الأَوَّل:]) so says Ikt: but Ibráheem El-Harbee says that it rises on the seventh of تَمُّوز, and sets on the sixth of كَانُون الآخر. (O, TA.) [See مَنَازِلُ القَمَرِ, in art. نزل: and see also نَوْء and تَكْبِيَة.] The rhyming prosaist of the Arabs says, إِذَا طَلَعَتِ الذِّرَاعُ حَمِيَتِ الشَّمْسُ القِنَاعَ وَاسْتَعَدَّتْ فِى الأُفُقِ الشُّعَاعَ وَتَرَقْرَقَ السَّرَابُ فِى كُلِّ قَاعٍ [*When the Dhirá' rises at dawn, the sun puts off the veil, and the rays ascend in the horizon, and the mirage flickers, or glistens, in every plain*]. (TA.) And the Arabs assert that when there is no rain [at any other season] in the year, the ذراع does not break its promise, though it be but a بَغْشَة [or weak shower of rain]: (Kzw, TA:) [or] its نَوْء is approved, and seldom does it break its promise. (Kzw.) — ذِرَاعٌ also signifies † *A certain mark made with a hot iron upon the arm* (ذراع) *of a camel*: (Ṣ, K:) and is *a mark of the Benoo-Thaqlebeh in El-Yemen, and of some persons of the Benoo-Málik-Ibn-Saád*. (K.) — Also ‡ *The fore part of a spear or spear-shaft*: (Ṣ, TA:) this is called (Ṣ, TA) also (TA) ذِرَاعُ القَامُوسِ. (Ṣ, TA.)

ذَرَعٌ: see what next follows.

ذَرِعٌ *Wide in step*, (Ṣ, K,) *and light, or active, in pace, or going*; (K;) applied to a horse, (Ṣ, K,) and to a camel; as also ذَرُوعٌ: (K:) and *quick*: (Ṣ, Mṣb, K:) [and so ذَرُوعٌ; for] ذَرُوعَةٌ, (Ṣ, O, K,) applied to the legs of a quadruped (قَوَائِم), (Ṣ, TA,) signifies *quick*, (Ṣ, K,) *wide in step, taking much of the ground*: (O, K:) or, as some say, this last word signifies *the legs* of a beast, (TA,) like مَذَارِيعُ, (Ṣ, K,) pl. of مِذْرَاعٌ. (K.) It is said of Mohammad, in a trad., كَانَ ذَرِعَ الخَطْوِ † *He was quick, and wide of step, in walking*. (TA.) And you say, رَجُلٌ ذَرِيعٌ بِالكِتَابَةِ † *A man quick in writing*. (TA.) And أَكَلَ ذَرِيعًا † *He ate quickly and much*. (TA.) And ذَرِيعٌ قَتْلٌ † *Quick slaughter*. (Ṣ.) And مَوْتٌ ذَرِيعٌ ‡ *Spreading death*: (K:) or *quick, spreading death, such that the people can hardly, or can in no wise, bury one another*. (TA.) — † *An ample* thing, affair, or state. (K.) — † *An intercessor*. (Ibn-'Abbád, K.)

ذُرَيْعٌ a dim. of ذِرَاعٌ, q. v.

ذَرِيعَةٌ *A she-camel by which the archer, or the like, conceals himself from the game*, (Ṣ, K, TA,) *walking by her side, and shooting, or casting, when the object puts itself in his power, having first left the she-camel to roam at pleasure with the wild animals in order that they may become familiar with her*; (TA;) like دُرَيْئَةٌ; (Ṣ;) as also ذَرْعٌ: (K:) pl. ذُرُعٌ. (IAṣr.) — Hence, ‡ *Anything that brings one near to a thing*; (IAṣr;) *a means of access, nearness, intimacy, ingratiation, attachment, or connexion*; syn. وَسِيلَةٌ; (Ṣ, Mṣb, K, TA;) and سَبَبٌ; and صِلَةٌ; (TA;) as also † ذَرِعَةٌ: (Ibn-'Abbád, K:) pl. ذَرَائِعُ. (Ṣ, Mṣb.) You say, فُلَانٌ ذَرِيعَتِى إِلَيْكَ ‡ *Such a one is my means of access to thee*, and *of attachment to thee, or connexion with thee*. (TA.) — Also, [like دُرَيْئَةٌ,] *A ring by aiming at which one learns the art of shooting, or casting [the lance &c.]*. (TA.)

ذَرِعَةٌ: ذَرِيعَةٌ: } dims. of ذِرَاعٌ, q. v.

ذَارِعٌ *A measurer with the* ذِرَاع [or *cubit*]. (TA in art. ابر.) — A he-camel *that drives the she-camel with his arm and so makes her lie down that he may cover her*. (Ibn-'Abbád, K.)

which is for شَرَاب [or wine]; (Ṣ;) and ↑ مِذْرَعٌ signifies [the same; or simply] a small زِقّ: (TA:) or, as some say, زِقٌّ ذَارِعٌ signifies a زِقّ that takes much water: (TA:) the pl. is ذَوَارِعُ. (Ṣ, TA.) = نَاقَةٌ ذَارِعَةٌ An excellent she-camel. (TA.)

أَذْرَع [More, and most, light, or active, and quick, with the arms, or hands, or †otherwise]. It is said in a trad., مَيِّتُكُنَّ أَذْرَعُكُنَّ لِلْغَزْلِ The best of you females is the most light, or active, of hand, of you, in spinning: or, the most able of you to spin. (TA.) And قَتَلُوهُمْ أَذْرَعَ قَتْلٍ †They slew them with the quickest slaughter. (Ṣ.) = †More, and most, chaste in speech. (K.) You say, هُوَ أَذْرَعُ مِنْهُ †He is more chaste of speech than he. (TA.) = †One whose mother is Arabian but not his father; syn. مُقْرِف: or the son of an Arabian man by an emancipated slave-woman: (K:) the former is the more correct. (TA.) [See also مُذْرَع.]

تَذْرِيع The redundant part of the cord with which the arm [of a camel] is bound: (see 2, latter part:] a subst. like [تَصْدِير and] تَثْبِيت; not an inf. n. (TA.)

مِذْرَع: see ذَارِع.

مُذَرَّع, an epithet applied to an ass, and to a mule, meaning Having what are termed رُقْمَتَان [q. v.] upon his arms. (L.) = Hence, (L,) ↑ A man (TA) whose mother is more noble than his father: (Ṣ, L, K:) as though, (K,) or said to be, (Ṣ,) so called because of the رُقْمَتَان upon the arm [or arms] of the mule, for they come to him from the side of the ass; (Ṣ, K;) or so called as being likened to the mule, because he has upon his arms رقمتان like those of the arm of the ass, thereby resembling the ass; and the mother of the mule is more noble than his father. (L.) [See also أَذْرَع.] = A lion having upon his arms the blood of his prey. (IAqr.) = [A beast] struck in the uppermost part of his breast so that the blood has flowed upon his arms. (K.) = A horse that outstrips: or (originally, TA) that overtakes the wild animal and has his arms smeared by his rider's piercing the latter so as to make the blood flow forth; (K, TA;) this blood upon his arms being the sign of his having outstripped. (TA.) = A bull having black spots, or black places, upon his shanks. (Ṣ, K.) = مُذَرَّعَةٌ A hyena having stripes upon its arms: (K:) an epithet in which the quality of a subst. predominates: or applied to the hyena because of blackness on its arms. (TA.)

مُذَرَّع Rain that sinks into the earth to the depth of a cubit. (Ṣ, K.)

مِذْرَاع sing. of مَذَارِع, [which is contr. to rule,] (Ṣ, K,) in a sense pointed out below, (Ṣ,) or in all the senses explained below, and of مَذَارِيع, (K,) which is agreeable to rule. (TA.) = مَذَارِع signifies The legs of a beast; (Ṣ, K;) as also مَذَارِيع, and ذَرَاعَات; see ذِرَاع; because the beast measures with them the ground: or, as some say, [like the pl. of ذِرَاع,] the parts of a beast between the knee and the arm-pit. (TA.) = مَذَارِع also signifies The tracts (قُرَى, Ṣ, or بِلَاد, K) that are between the cultivated land and the desert; (Ṣ, K;) such as El-Kádisiyeyh and El-Anbár; (TA;) in this sense, (Ṣ,) as in others, (K,) pl. of مِذْرَاع; (Ṣ, K;) as also مَذَارِيع (K;) syn. with مَزَالِف; (Ṣ;) and بَرَاجِيل: (TA:) El-Hasan El-Basreee spenks of the مَذَارِيع of El-Yemen." (TA.) [Freytag says, without mentioning his authority, that مَذَارِع has the same signification with the inhabitants of Nejd as مَضَايِف with the inhabitants of El-Yemen and مَزَالِف in the region of El-Hijáz: but this is at variance with all that I have found, in respect of the term مضايف.] = Also Parts, regions, quarters, or tracts, syn. نَوَاحٍ (Ibn-'Abbád, K,) of a land. (Ibn-'Abbád.) = And The places of bending of a valley. (K.h.) = And Palm-trees that are near to houses or tents. (Ṣ, K.)

مَذَارِع a pl. [contr. to rule] of مِذْرَاع, q. v.: (Ṣ, K:) and of ذِرَاع as signifying † A sleeve. (TA.) See the last of these words, near the middle of the paragraph.

ذرق

1 ذَرَقَ, (Lth, T, Ṣ, M, Mṣb, K,) aor. ـُ, inf. n. ذَرْق (Lth, T, Ṣ, K) and ذُرُوق (Lth, T, K) and ذَرَقَان (Ṣ, K) and ذَرَقَانٌ (K,) The tears flowed. (Lth, T, Ṣ, M, Mṣb, K.) And ذَرَقَتْ عَيْنُهُ, (Ṣ, Mṣb, K,) aor. ـُ, inf. n. ذَرْق (Mṣb,) His eye shed tears; (Mṣb;) tears flowed from his eye. (Ṣ, K.) And ذَرَقَتْ عَيْنُهُ دَمْعًا (Lth, T,) or ذَرَقَتِ الْعَيْنُ دَمْعَهَا (K) or الدَّمْعَ (M, Mṣb,) aor. ـُ, (M,) inf. n. ذَرْق and ذَرَق and ذَرَقَان (Lth, T, M) and ذُرُوق and ذَرَقَانٌ and تَذْرَاف and تَذْرَافٌ (K,) and [ISd says,] I think that Lḥ has mentioned as an inf. n. ذَرَافٌ, but I am not certain of it, (M,) His eye poured forth its tears: (Lth, T:) or the eye made its tears, or the tears, to flow: (M, K:) or let fall tears, or the tears: and ↑ ذَرْذَقَهُ, inf. n. تَذْرِيق signifies the same: (M:) [or the latter has an intensive signification: or] you say, ↑ ذَرَّقَ دَمْعَهُ (K,) or دُمُوعَهُ, (T,) inf. n. تَذْرِيق and تَذْرِيقٌ and تَذْرِقَة and تَذْرَافٌ, (T, K,) He poured forth his tears. (K.) = [See also ذَرْق, and ذَرَقَان, below.]

2: see above, in two places. = ذَرَّقَ عَلَيْهِ, (T, Ṣ, M, K,) inf. n. تَذْرِيق, (Ṣ,) He exceeded it; (T, Ṣ, M, K;) namely, a hundred [years], (Ṣ, K,) or sixty, (T,) or fifty, or some other number. (M.) = ذَرَّقَ فِي حَدِيثِهِ He added, or exaggerated, in his discourse, or narration; as also زَلَّقَ. (IDrd and O in art. زلق.) = ذَرَّقَهُ الشَّيْءَ He made him to know the thing: a poet says,

لَأُذَرِّقَنَّكَ الْمَوْتَ إِنْ لَمْ تَهْرُبِ

i. e. I will assuredly make thee to know death [if thou flee not]: (IAqr, M:) or ذَرَّقَهُ الْمَوْتَ signifies he made him to be at the point of death. (T, K.)

10. اسْتَذْرَقَهُ He desired its (a thing's) dripping, or flowing. (M.) = And اسْتَذْرَفَ الضَّرْعُ The udder invited one to milk it; and to desire its dripping, or flowing [with milk]. (M.)

ذَرْق [app. in the following sense, as well as in others mentioned above, (see 1,) an inf. n., of which the verb is ذَرَقَ,] A certain running of horses, in which the legs are put together and [then] the fore legs stretched out with the toes near to the ground. (M.)

ذَرَقَان [app. in the following sense, as well as in others mentioned above, (see 1,) an inf. n., of which the verb is ذَرَقَ,] A weak gait or manner of going. (Ṣ, K.)

دَمْعٌ ذَرِيق and ↑ مَذْرُوق Tears shed, or made to flow. (T, M, K.)

ذَرُوق [accord. to Freytag, Largely flowing: but he does not name any authority.] = Quick, or swift; and so ذَرَّاف. (M.)

ذَوَارِف, applied to tears (دُمُوع), Flowing. (T.) [And] Running waters. (K.L.)

مَذَارِف i. q. مَدَامِع [The channels of the tears; &c.: see مَدْمَع]. (T, Ṣ, K.)

مَذْرُوق: see ذَرِيق.

ذرق

1. ذَرَقَ, aor. ـُ and ـِ, (Ṣ, Mgh, Mṣb, K,) inf. n. ذَرْق, (Mgh, Mṣb,) said of a bird, (Ṣ, Mgh, Mṣb, K,) It muted, or dunged; (JK, Mgh, Mṣb;) [like زَرَقَ;] as also ↑ ازدرق. (Z, JK, Mṣb, K.) inf. n. إِذْرَاق: (JK:) it is also, sometimes, †said of a man: (Ṣ,* TA:) and the latter is sometimes † said of a beast of prey, and [particularly] of a fox. (TA.) = [Hence,] one says, مَتَى تَذْرُقُ عَلَى النَّاسِ † When wilt thou behave in a light-witted, or foolish, manner towards men? or utter foul, or obscene, language against them? (TA.) And هٰذَا كَلَامٌ يُذْرَقُ عَلَيْهِ †This is speech, or language, that is deemed foul. (TA.) And أَذْرَقْتَ إِنْ لَمْ تَرْبَعْ is a phrase meaning a threat. (TA. [But how it should be rendered, unless it be said by a woman to her husband, (see رَبَعَ يَرْبَعُ عَلَيْهِ and لَأَذْرَقَنَّكَ عَلَيْهِ and لَأَرْبَعَنَّكَ عَلَيْهِ for I know not.]) = ذَرِقَ الْمَالُ, [in the JK written وَذِرَ, but said in the TA to be like فَرِحَ, meaning The cattle suffered from eating the herb called ذَرِق, is] from الذَّرِق. (JK, TA.)

4: see the first sentence above. = ادرقت الْأَرْضُ The land produced [the herb called] ذَرِق. (Ṣ, K.)

5. تَذَرَّقَتْ She applied تَذْرُق as a collyrium to her eyes; as also ↑ تَأَذَّرَقَتْ, of the measure اِنْفَعَلَتْ: [so accord. to the copies of the K: but] in the "Nawádir el-Aṣráh" it is said, ↑ ادرقت الْمَرْأَةُ signifies the woman applied collyrium to her eyes. (TA.)

8: see what next precedes, in two places.

ذَرْقٌ *Dung* (JK, Ṣ, Mgh) of a bird; (Ṣ, Mgh;) as also ذَرَقٌ: (AZ, TA:) [or] of the bastard (حُبَارَى) and the like: (JK:) the former word an inf. n. used as a subst. in this sense. (Mgh.)

ذَرْقٌ *A certain plant, resembling* فُصْفِصَة; (JK;) *a certain herb,* (TA,) *i.q.* حَنْذَقُوقٌ [the *herb lotus, melilot, sweet trefoil,* or *bird's-foot-trefoil:* so in the present day]: (JK, IDrd, Ṣ, K:) *it has a slight and sweet odour, and grows in* [*plains such as are called*] ثِقْعَان, *and in places where water collects and stagnates; and sheep, or goats, suffer from eating it, and sometimes become distended in their bellies:* (AḤn, TA:) n. un. with ة. (AḤn, JK, TA.)

ذَرَقٌ: see ذَرْقٌ.

ذَرِقٌ *Milk mixed with water:* (AZ, Ṣ, K:) [like مُذَرَّقٌ.]

ذرى and ذرو

1. ذَرَتْهُ الرِّيحُ, (T, Ṣ, M, Mṣb, K,) aor. تَذْرُوهُ, (Ṣ, M, Mṣb,) inf. n. ذَرْوٌ; (Ṣ, M, Mṣb, K;) and aor. تَذْرِيهِ, (Ṣ, M,) inf. n. ذَرًى; (Ṣ;) and ذَرَتْهُ; and ذَرَتْهُ; (M, K:) the last on the authority of IAạr, but said in the T to be disallowed in this sense by AHeyth; (TA:) *The wind raised it,* (T, Ṣ,*) or *made it to fly,* (AHeyth, T, Ṣ,* M, K,) *and carried it away;* (Ṣ,* M, Mṣb,* K;) *and dispersed it;* (Mṣb;) namely, a thing, (Mṣb, K,) or the dust, (T, Ṣ, M,) &c. (Ṣ, M.) And accord. to IAạr, one says, ذَرَتِ الرِّيحُ, and ذَرَّتْ, [elliptically,] meaning ذَرَّتِ التُّرَابَ [i. e. *The wind raised the dust,* or *made it to fly,* &c.]. (T.) — [Hence,] ذَرَتِ الرِّيَاحُ ذَرْوَ الرِّيحِ الهَشِيمَ † *He carried on the relation uninterruptedly and rapidly* [*like as the wind carries away the dry herbage that is broken in pieces.*] (TA.) — Hence also, ذَرَا النَّاسُ الحِنْطَةَ [*The people winnowed the wheat*]. (Ṣ.) You say, ذَرَوْتُ الحِنْطَةَ, (IAạr, T, M, K,*) aor. ذَرْوُهَا, inf. n. ذَرْوٌ; (IAạr, T;) and ذَرَيْتُهَا; (M;) *I winnowed the wheat:* (M, K:*) or ذَرَيْتُ الطَّعَامَ, inf. n. تَذْرِيَةٌ; (Msb;) and ذَرَوْتُهُ; (T;) *I cleared the wheat from its straw.* (Mṣb.) And ذَرَوْتُهُ, (Ṣ, M,) and ذَرَيْتُهُ, but the former is more approved; and ذَرَيْتُهُ; (M;) *I made it to fly, and go away;* (Ṣ, M;) namely, a thing, (Ṣ,) or grain, and the like. (M.) ذَرِيَةُ الأَكْدَاسِ is well known [as meaning *The winnowing of the heaps of grain*]. (Ṣ.) And hence, (Ṣ,) ذَرَيْتُ تُرَابَ المَعْدِنِ *I sought the gold of the dust of the mine* [*by sifting it or winnowing it*]: (Ṣ, K:) and ذَرَوْتُهُ signifies the same. (T and Ṣ in art. ذرى. [See a verse cited in the first paragraph of that art.: and see also 2 in the same art.]) — ذَرَيْتُ الشَّيْءَ, (T,) or ذَرَوْتُهُ, (Ṣ, TA,) accord. to AHeyth, (TA,) *I threw the thing* [or *scattered it*] *like as one throws grain for sowing.* (T, Ṣ, TA.) And ذَرَا الأَرْضَ *He sowed the land, scattering the seed;* as also ذَرَّ الأرضَ; but the former is said to be the more chaste. (MF and TA in art. ذرر.) — And ذَرَاهُمْ, inf. n. ذَرْوٌ, is a dial. var. of ذَرَّاهُمْ, meaning *He* [God] *created them.* (M.) — ذَرَا الشَّيْءَ *He broke the thing* (K, TA) *without separating.* (TA.) And ذَرَوْتُ *I broke his canine tooth.* (M, TA.) — ذَرَاهُ بِالرُّمْحِ *He displaced, or uprooted, him, or it, with the spear.* (Kr, M.) — ذَرَا, intrans., *It* (a thing, K, or dust, &c., M) *flew up, and went away, or became carried away* [by the wind]. (M, K.) — *He* (a gazelle, K, or, accord. to some, any animal, TA) *hastened* (K, TA) *in his running.* (TA.) You say, مَرَّ يَذْرُو, inf. n. ذَرْوٌ, *He* (a man, Ṣ) *passed, or went, along quickly:* (Ṣ, M:) accord. to some, said particularly of a gazelle. (M.) And ذَرَا إِلَى فُلَانٍ *He rose and betook himself to such a one.* (TA.) — *It* (a thing) *fell.* (Ṣ, K.) — ذَرَا نَابُهُ, inf. n. ذَرْوٌ, *His canine tooth broke:* or, as some say, *fell out.* (M.) And ذَرَا فُوهُ, (K,) inf. n. ذَرْوٌ, (TA,) *His teeth fell out from his mouth;* (K, TA;) as also ذَرِيَ, and ذَرِأَ; but the last is said to be of weak authority, or a mispronunciation. (MF and TA in art. ذرأ.)

2: see 1, in five places. — [Hence,] ذَرَّى رَأْسَهُ, (M, TA,) inf. n. تَذْرِيَةٌ, (TA,) *He combed his head* (M, TA) [*so as to remove the scurf &c.*], *like as one winnows a thing:* but ذَرَّى [with the unpointed ر] is of higher authority. (M.) — ذَرَّيْتُهُ, namely, a sheep, inf. n. as above, *I shore, or sheared, his wool, leaving somewhat thereof upon his back in order that he might be known thereby:* and in like manner one says in relation to a camel. (Ṣ, M.) [See مُذَرًّى.] — [Hence, app. or from ذُرْوَةٌ, as is indicated in what follows,] † *I praised him.* (IAạr, M, K.) You say, فُلَانٌ يُذَرِّي فُلَانًا † *Such a one exalts the state, or condition, of such a one; and praises him.* (T.) A poet says, [namely, Ru-beh, (so in the margin of one of my copies of the Ṣ,)]

* عَمْدًا أُذَرِّي حَسَبِي أَنْ يُثْلَمَا *

† [*Purposely I praise and exalt what constitutes my grounds of pretension to respect or honour, lest it should be reviled*]: (T, Ṣ, M:) as though I put it upon the ذُرْوَة [q. v.]. (M.)

4: see 1, in three places. — Accord. to AHeyth, this verb is not used in the sense first explained above; but one says, أَذْرَيْتُ الشَّيْءَ عَنِ الشَّيْءِ *I threw down the thing from the thing:* (T, TA:) or إِذْرَاءٌ signifies the *striking* a thing *and throwing it down:* (Lth, T:) and sometimes, the *throwing down without cutting.* (M.) You say, ضَرَبْتُهُ بِالسَّيْفِ فَأَذْرَيْتُ رَأْسَهُ [*I struck him with the sword and made his head to fall* from him]. (T.) And طَعَنْتُهُ فَأَذْرَيْتُهُ عَنْ فَرَسِهِ (T,) or عَنْ ظَهْرِ, (Ṣ,) i.e. [*I thrust him, or pierced him, and*] *threw him down* [*from his horse, or from the back of his beast*]. (T, Ṣ.) And أَذْرَتِ الدَّابَّةُ رَاكِبَهَا *The beast threw down its rider.* (M.) And اذرى الشَّيْءَ بِالسَّيْفِ *He struck the thing with the sword so as to throw it down.* (M.) And أَذْرَتِ العَيْنُ دَمْعَهَا, (Ṣ,) or الدَّمْعَ, (M,) *The eye poured forth* [or *let fall its tears, or the tears*]. (Ṣ, M.) [See also ذَرَّأَ.] = اذرى said of a camel, *He was, or became, tall, or long, in his hump* [or *hump*]. (TA.)

5. تذرّت الحِنْطَةُ *The wheat was, or became, winnowed:* (M, K:) or *was, or became, cleared from its straw.* (TA.) = تذرّى بِهِ *He protected, or sheltered, himself by means of it;* (M, Mṣb;) i.e. by means of a wall, &c., from the wind and the cold; as also بِهِ استذرى. (M.) One says, تَذَرَّ مِنَ الشَّمَالِ بِذُرَى *Protect, or shelter, thyself from the north wind by means of a shelter.* (T.) And اِسْتَذْرِ بِبَنِي الشَّجَرَةِ † *Shelter thyself by means of this tree.* (T:) or اِسْتَذْرَيْتُ † بِالشَّجَرَةِ *I shaded and sheltered myself by means of the tree.* (Ṣ.) And تذرّت الإِبِلُ *The camels protected, or sheltered, themselves from the cold, one by means of another; or by means of the* [*trees called*] عِضَاه. (M.) And اِسْتَذْرَيْتُ بِفُلَانٍ † *I sought refuge with such a one, and became in his protection.* (Ṣ.) And اذرى [thus I find it written, without any syll. signs, evidently for † اِذَّرَى, of the measure اِفْتَعَلَ, like اِنْتَمَا and اِكْتَنَّ,] *He sought protection by means of a king.* (TA.) = تذرّى السَّنَامَ, (Ṣ, M, K,) or الذِّرْوَةَ, (M, K,) *He mounted upon* [*the hump, or the top of the hump &c.*]. (Ṣ, M, K.) — [Hence,] تَذَرَّيْتُ بَنِي فُلَانٍ وَتَصَهَّرْتُهُمْ † *I married among the* ذُرْوَة *and the* نَاصِيَة *of the sons of such a one;* (Aṣ, T,* Ṣ;) i.e., *among the noble and high of them:* (T:) or تذرّى فِيهِمْ † *He married among the* ذُرْوَة *of them.* (M.)

8: see 1: = and see also 5.

10: see 5, in four places. — اِسْتَذْرَتْ, said of a she-goat, *She desired the ram;* (Ṣ, K;) like اِسْتَذْرَتْ. (Ṣ.) — And the inf. n. اِسْتِذْرَاءٌ signifies The act of *leaping upon a female.* (KL.)

ذُرْوٌ, originally ذُرْوٌ, (Ṣ, Mṣb, K,) or ذُرًى, (Ṣ, M,* Mṣb,) the ى being a substitute (Ṣ, Mṣb) for the final radical letter, (Mṣb,) [*A species of millet*; the *holcus sorghum* of Linn.; thus called in the present day, and also, vulgarly, ذُرَةٌ صُفَيْرٌ, and ذُرَةٌ قَبْطِيٌّ, to distinguish it from *maize*, the *zea mays* of Linn., which is vulgarly called ذُرَةٌ شَامِيٌّ and ذُرَةٌ كِيزَان;] *a species of grain;* (M;) *a certain grain, well known:* (Ṣ, Mṣb, K:) the word is used as a n. un. and as a coll. n. (T.) [See جَمِيرَة.]

ذُرْوٌ *A portion* (طَرَف) *not completed,* of a saying; as in the phrase, بَلَغَنِي عَنْهُ ذُرْوٌ مِنْ قَوْلٍ [*An uncompleted portion of a saying was related to me from him*]: (T, Ṣ:) or *a little;* a dial. var. of ذُرٌّ [q. v.]. (M.) = Also, and † ذُرًى, *i.q.* † ذُرِّيَّةٌ, (M, TA,) [respecting the derivation of which there are different opinions, explained in art. ذرر,] i. e. *Created beings:* [or *children*, or *offspring:* (see art. ذرأ:)] or ذُرْوٌ and † ذُرًى

signify the *number of the* ذُرِّيَّة. (M.) One says, أَنْمَى اللّٰهُ ذَرَاكَ and ذَرْوَكَ, meaning *May God increase* [*the number of*] *thine offspring*. (T.) — And ذَرْوُ النَّارِ occurs in a trad., as some relate it, instead of ذَرُّ النَّارِ, as others relate it; meaning [either *The children of the fire* of Hell, agreeably with what next precedes, or] *to be scattered in the fire*. (ʂ and TA in art. ذرأ.) — Also, ذَرْوٌ, The *curved extremity of a bow*. (So in a copy of the S.)

ذَرًى, also written ذَرًا, (or, accord. to some copies of the ʂ, ذَرًى,) *A thing* [*such as dust &c.*] *that the wind has raised, or made to fly, and carried away*: (ʂ:) or it signifies *what one has winnowed*; (M;) or مَا تَذْرُوهُ [*what thou winnowest*, as is indicated by the context of this explanation]; like as نَفْضٌ signifies مَا تَنْفُضُهُ. (T.) — And ذَرًى or ذُرًى (accord. to different copies of the ʂ) *Tears poured forth*: (ʂ:) or so ذَرِيٌّ [or ذَرِيعٌ]. (M, TA.) — Also *A shelter*; (M, TA;) *anything by which one is protected, or sheltered*: (ʂ, Mṣb:) *a shelter from the cold wind, consisting of a wall, or of trees*: and particularly *a shelter that is made for camels such as are termed* شَوْل, *by pulling up trees of the kind called* عَرْفَج *&c. and placing them one upon another in the direction whence blows the north, or northerly, wind, in the camels' nightly resting-place*. (T.) [Hence,] one says, فُلَانٌ فِى ذَرَى فُلَانٍ *Such a one is in the protection of such a one*. (T.) And أَنَا فِى ظِلِّ فُلَانٍ وَفِى ذَرْوِهِ *I am in the protection of such a one, and in his shelter*. (ʂ.) And [hence, perhaps,] إِنَّ فُلَانًا لَكَرِيمُ الذَّرَى *Verily such a one is generous in disposition*. (AZ, T.) — Also The *court*, or *yard*, (فِنَآء,) *of a house*. (Ḥar pp. 56 and 442.) — See also ذَرْوٌ, in two places.

ذَرًى: see ذَرًى, in two places: — and ذَرْوَةٌ.

ذُرْوَةٌ *Much property*; like قُرْوَةٌ: so in the saying, هُوَ ذُو ذُرْوَةٍ [*He is a possessor of much property*]. (TA.) — See also ذِرْوَةٌ.

ذُرْوَةٌ: see what next follows.

ذِرْوَةٌ and ذُرْوَةٌ The *upper*, or *uppermost*, *part* of a thing (ʂ, M, Mṣb, K) of any kind; (M, Mṣb;) and so, accord. to Et-Takee Eah-Shemenee, ذُرْوَةٌ: (TA:) and particularly, of a camel's hump, (ʂ, M,) and of the head: (M:) and *a camel's hump* itself: (TA:) pl. ذُرًى. (ʂ, TA.) It is said in a trad., أَتَى بِإِبِلٍ غُرِّ الذُّرَى [or غُرٍّ ذُرًى?] *He brought camels having white humps*. (TA.) And in another trad., عَلَى ذِرْوَةِ كُلِّ بَعِيرٍ شَيْطَانٌ [*On the hump of every camel is a devil*]. (TA.) And in a prov., مَا زَالَ يَفْتِلُ فِى الذِّرْوَةِ وَالغَارِبِ [*He ceased not to twist the fur of the upper part and the fore part of the hump*; originating from, or occurring in, a trad., which see explained in art. غرب]: it means, ‡ *he ceased not to render familiar, or tame, [or rather to endeavour to do so,] and to remove refractoriness*. (TA.) — [Hence,] تَزَوَّجَ مِنْهُمْ فِى الذِّرْوَةِ وَالنَّاصِيَةِ (T, M*) ‡ *He married among the noble and high of them*. (T.)

ذَرِيٌّ: see ذَرًى. — ذَرًى ذَرِيٌّ *A warm shelter*. (TA.)

ذَرِيَّةٌ *A she-camel by means of which one conceals himself from the objects of the chase*: on the authority of Th: but the more approved word is ذَرِيئَةٌ, or, accord. to AZ, ذَرِيئَةٌ]. (M.)

ذَرْوَةٌ (vulgarly pronounced ذَرْوَة, TA) *What has become broken into small particles*, (M, K,) *and dried up*, (M,) *or of what has dried up*, (K,) of a plant, or of herbage, *and has been blown away by the wind*. (M, K.) — And *What has fallen of*, or *from*, *corn*, (M, K,) or especially *wheat*, (Lḥ, M,) *in the process of winnowing*. (M, K.) And *What has fallen of*, or *from*, *a thing*; as also ذَرًى. (M,* K.)

ذَرِيئَةٌ: see ذَرْوٌ.

الذَّارِيَاتُ [as used in the Kur li. 1] means *The winds* (ʂ, Bḍ, Jel) *raising*, or *making to fly*, *and carrying away*, or *dispersing*, *the dust &c.*: (Bḍ, Jel:) or † *the prolific women*; for they scatter children: or † *the causes of the scattering of the created beings, angels and others*. (Bḍ.)

مِذْرًى (ʂ, M) and ‡ مِذْرَاةٌ (M) *A wooden implement*, (ʂ, M,) or *a small wooden implement*, (so in one copy of the ʂ,) *having* [*several*] *extremities* [or *prongs*], (ʂ,) *with which one winnows* (ʂ, M) *wheat, and with which the heaps of grain are cleared* [*from the straw &c.*]: (ʂ:) or the former word signifies the *thing with which the wheat is carried to be winnowed*: and the latter, *the wooden implement with which one winnows*. (T.) — Also, the former word, *The extremity of the buttock*: (AO, T, M, K:) or مِذْرَوَانِ signifies the *two extremities of the two buttocks*; (A'Obeyd, T, ʂ, M, K:*) or the *two uppermost parts of the two buttocks*; (Meyd in explaining a prov. cited below;) and it has no sing.; (A'Obeyd, T, ʂ, M, Meyd, K;) for if the sing. were مِذْرًى, the dual would be مِذْرَيَانِ. (A'Obeyd, T, ʂ, M, Meyd.) Hence, (Meyd,) ‡ جَآءَ يَنْفُضُ مِذْرَوَيْهِ [*He came shaking the two extremities, or the two uppermost parts, of his buttocks*]; (ʂ, Meyd, K;) a prov., applied to one behaving insolently (بَغْيٍ), and threatening; (ʂ, K;*) or to one threatening vainly: (Meyd, and Ḥar p. 603:) and ‡ جَآءَ يَضْرِبُ مِذْرَوَيْهِ [*He came striking &c.*]; a prov. also, applied to him who has come empty, not having accomplished that which he sought. (Ḥar ubi suprà.) — مِذْرَوَانِ also signifies *The two sides of the head*: (M, K:) or مِذْرًى signifies *the temples of the head*; and the sing. is مِذْرًى; accord. to AA. (ʂ.) — Also, ‡ مِذْرَوَانِ, *The two places*, of a bow, *upon which lies the string, in the upper portion and the lower*: (AḤn, ʂ, M, K:*) and in this sense it has no sing.: (ʂ:) or, accord. to AA, and its sing. is مِذْرًى. (M.)

مِذْرَاةٌ: see the next preceding paragraph, first sentence.

مِذْرَوَانِ: see مِذْرًى, in five places.

مُذَرًّى, fem. ةٌ, A sheep *having a portion of its wool left unshorn between the shoulders when the rest has been shorn*. (T.) [See 2.]

ذعب

5. تَذَعَّبَتْهُ الجِنُّ, (K,) as also تَذَأَّبَتْهُ, (TA,) *The jinn frightened him, or terrified him*. (K.)

7. انذعب, (K,) as also انتعب, the latter thought by Az to be the original word, (TA,) *It* (water) *flowed, ran, streamed, or poured: it flowed in a continuous stream*. (K.)

ذُعْبَانٌ *A young wolf*. (K.)

رَأَيْتُهُمْ مُذْعَابِينَ كَأَنَّهُمْ عُرْفُ ضِبْعَانٍ, (K,) and مُتْعَابِينَ, (TA,) *I saw them following one another as though they were the mane of a male hyena*. (Aṣ, K.)

ذعر

1. ذَعَرَهُ, aor. ـَ, inf. n. ذَعْرٌ; (ʂ, A, Mṣb, K;) and ‡ اذعرهُ, (TA,) inf. n. إِذْعَارٌ; (K;) *He frightened him; made him afraid*. (ʂ, A, Mgh, Mṣb, K, TA.) Hence, غُمَّ فَاتَ القَوْمَ وَلَا تَذْعَرْهُمْ عَلَيَّ *Arise thou, and go to the people*, meaning Kureysh, *but do not make them to be frightened at me*; i. e. do not acquaint them with thyself, but go clandestinely, lest they take fright at thee: said to Ḥodheyfeh, on the night of the battle of the Moat]: so in a trad.: and in another trad. is mentioned the following saying of 'Omar, to some men contending together in throwing colocynths: كُذْلِكَ لَا تَذْعَرُوا عَلَيْنَا, meaning, *Let that suffice you: make not our camels to be frightened at us*. (TA.) — ذُعِرَ, (ʂ, K,) inf. n. ذَعَرٌ; (TA;) and انذعر; (TA;) [and app. ‡ تذعّر of which see the act. part. n., below;] *He became frightened, or afraid*. (ʂ, K, TA.) [You say, ذُعِرَ مِنْهُ *He was frightened at him, or it*.]

4: see above, first sentence.

5 and 7: see 1.

ذُعْرٌ *Fright*. (ʂ,* Mgh, Mṣb,* K.)

ذَعَرٌ *A state of stupefaction*, (K,) *by reason of shame, or pudency*. (TA.)

ذَعَرٌ, a possessive epithet, (T, TA,) or ‡ ذُعْرٌ, (K,) A thing *feared*; a *frightful* thing. (T, K.) — See also مَذْعُورٌ.

ذُعْرٌ: see ذَعَرٌ.

ذُعْرُوَةٌ *A fright*. (TA.)

ذَعْرُوَةٌ [an intensive epithet, *Very fearful*. — And hence,] *A certain bird*, (K,) *a small bird*, (T,) *found in trees, always wagging its tail*, (T, K,) *never seen otherwise than frightened*. (T, TA.)

سَنَةٌ ذُعْرِيَّةٌ *A severe year.* (A, K.)

ذَعْرٌ: see مِذْعَورٌ. — Also, [without ة,] A woman *who becomes frightened at a thing that induces suspicion, or evil opinion,* (S, A, Msb, K,) *and at foul language.* (K, TA: or, accord. to the CK and a MS. copy of the K, "foul language" is a distinct signification of the word.) A poet says,

* تَنُولُ بِمَعْرُوفِ الحَدِيثِ وَإِنْ تُرِدْ *
* سِوَى ذَاكَ تُذْعَرْ مِنْكَ وَهْيَ ذَعُورُ *

[*She will give* thee *kind discourse; but if thou desire other than that, she will be frightened at thee; for she is one who is frightened at a thing inducing suspicion &c.*]. (TA.) — Also A she-camel *which, when her udder is touched, takes fright, and will not yield her milk.* (So accord. to two copies of the S. [Expl. by إِذَا مُسَّ ضَرْعُهَا عَارَتْ; and so in some copies of the K accord. to the TA: in a copy of the A, عَارِتْ, which has a similar meaning: in some copies of the K, غَارَتْ, without teshdeed, i. e., *is jealous.*])

مُذْعَرَةٌ: see the next paragraph.

مُذْعَورٌ *Frightened;* or *that becomes frightened;* (S, A, K:) as also ذَعِرٌ (A) and ذَعُورٌ (K) and مُنْذَعِرٌ, (M, TA,) or مُتَذَعِّرٌ. (K.) — مُذْعُورَةٌ, and مُنْذَعِرَةٌ, and مُذْعَرَةٌ, (K, TA,) or مُذَعَّرَةٌ, (so in the CK, and a MS. copy of the K,) A *mad* she-camel. (K.)

مُذَعَّرَةٌ
مُتَذَعِّرٌ
مُنْذَعِرٌ
} see the next preceding paragraph.

ذعف

1. ذَعَفَهُ, (S, K,) aor. ـَ, (K,) inf. n. ذَعْفٌ, (TK,) *He gave him to drink* ذَعَافٌ [i. e. *poison,* or *instantaneous poison*]. (S, K.) — [And *He poisoned* food: (see مَذْعُوفٌ:) for] ذَعَفَ also signifies the *infecting with poison.* (KL.) — ذَعِفَ and ذَعَفَ, aor. ـَ, (K,) inf. n. ذَعَفَانٌ, (K, *TK,) *He died:* (K:) [or *he died quickly:* like ذَأَفَ.]

4. اذعفهُ *He, or it, slew him, or killed him, quickly.* (K.)

7. انذعف *His breath became interrupted,* or *short,* (انْبَهَرَ,) *and his heart broke* (انْقَطَعَ فُؤَادُهُ) [a phrase probably to be understood in a figurative sense; like انذأف]). (K.)

ذَعْفٌ: see ذَعَافٌ. — حَيَّةٌ ذَعُفُ اللُّعَابِ *A serpent that kills quickly.* (K.)

ذَعَفَانٌ *Death.* (K.) [See 1, last sentence.]

ذَعَافٌ *Poison:* (S, K:) or *instantaneous poison;* as also ذَعْفٌ: (K:) or such poison is called سَمٌّ ذَعَافٌ: (Mgh:) pl. ذُعُفٌ. (K.) — مَوْتٌ ذُعَافٌ *i. q.* ذُؤَافٌ; (S, K;) i. e. *A quick death; that kills quickly;* (S;) and so مَوْتٌ مُذْعِفٌ. (K.)

مُذْعِفٌ: see what next precedes.

طَعَامٌ مَذْعُوفٌ *Poisoned food;* or] *food in which is* ذَعَافٌ. (S, K.)

[This art. is wanting in the copies of the TA known to me. Compare with it art. زعف.]

ذعن

1. ذَعَنَ: see what next follows.

4. اذعن لَهُ, (S, Msb,* K, &c.,) inf. n. إِذْعَانٌ, (Msb,) *He was, or became, quick in obedience to him, or it:* (K:) this is its [proper, or primary,] meaning, accord. to Aboo-Is-hák, in the language of the Arabs: (TA:) and *he acknowledged,* or *confessed, to him:* (K:) and *he was, or became, lowly, or humble, and abject, to him:* (S, K:) and *he was, or became, tractable, submissive, or manageable, to him;* (S,* Msb,* K, TA;) and *easy;* (K,* TA;) *not disobedient;* (Msb;) as also ذَعِنَ, aor. ـَ, (K,) inf. n. ذَعَنٌ. (TA.) You say, اذعن لِي بِحَقِّي *He obeyed me with respect to that* [*right, or due,*] *which I sought to obtain from him, and hastened to render it:* and *he acknowledged,* or *confessed, to me my right, or due, willingly, not against his will;* as also أَمْعَنَ. (TA.) Some have used إِذْعَانٌ as meaning *Perception,* and *understanding:* but there is no foundation for this in the language of the Arabs; and its being tropical, as some of the sheykhs have endeavoured to show it to be, is improbable. (MF.)

مُذْعِنٌ [act. part. n. of 4]. وَإِنْ يَكُنْ لَهُمُ الْحَقُّ يَأْتُوا إِلَيْهِ مُذْعِنِينَ, in the Kur [xxiv. 48], means [*But if the right be theirs,*] *they come to him quickly obedient:* (TA:) or [simply] *obedient; not compelled against their will:* (Fr, TA:) or *acknowledging,* or *confessing, and lowly,* or *humble:* or *tractable, submissive,* or *manageable, and easy.* (TA.) مِذْعَانٌ, also, signifies *Tractable, submissive,* or *manageable,* (Msb, K,) *to her leader,* (TA,) *and easy in the head;* (K;) applied to a she-camel: (Msb, K:) and, applied to a man, *tractable, submissive,* or *manageable.* (A, TA.)

مِذْعَانٌ: see what next precedes.

رَأَيْتُهُمْ مُذْعَانِينَ is a mistake for رَأَيْتُهُمْ مُذْعَانِينَ, meaning *I saw them following one another,* or *doing so uninterruptedly.* (K.)

ذف

1. ذَفَّ, aor. ـِ, (S, M, Msb, K,) inf. n. وَذَفَانٌ, (M,) *He,* or *it,* (a thing, Msb,) *was quick* (S, M, Msb, K) *and light,* (M,) *in the affair:* (K:) or *he was light* [or *went lightly*] upon the ground. (M.) You say, ذَفَّ عَلَى وَجْهِ الأَرْضِ, and وَفَّ, (IAqr, T in the present art. and in art. وف,) i. e. *He went lightly upon the ground.* (TA in art. وف.) — Also, aor. as above, said of a pestilence, *It was quick;* and *despatched,* or *killed, quickly.* (K.) And عَلَيْهِ ذَفَّ, (M, K,) inf. n. ذَفٌّ and وَذَفَانٌ, (S, K,) or وَذَفٌّ; (M;) and عَلَيْهِ وَفَّ, (T in art. وف, S, M, Mgh,) or وَذَفَفَ, (K,) inf. n. تَذْفِيفٌ; (S;) and عَلَيْهِ ذَافَ, (T, M, K, in the CK ذَاوَفَّ,) and لَهُ, and وَذَافَهُ; (M, K, in the CK أَذَافَهُ;) and عَلَيْهِ وَذَفَّ, (M,) or وَذَفَفَ; (K;) namely, a wounded man; (S, M, Mgh, K;) *He despatched him;* i. e. *hastened and completed his slaughter;* (T, S, M, Mgh, K;) as also وَفَّ عليه [&c.]. (Msb in art. وف. [See 3 in that art.]) — Also وَفَّ, (T, M,) aor. ـِ, inf. n. وَفِيفٌ; (M;) and اسْتَذَفَّ; (T, M, K:) *It* (a thing, or an affair,) *was,* or *became, easy;* (T;) *within one's power* or *reach;* (M;) *feasible, practicable,* or *prepared.* (M, K.) You say, مَا اسْتَذَفَّ لَكَ, and مَا اسْتَذَفَّ, and مَا اسْتَذَفَّ لَكَ, and مَا وَفَّ لَكَ, and مَا اسْتَذَفَّ: all signify the same: (T, K:) i. e. *Take thou what is easy* [&c.] *to thee.* (T. [See 10 in art. وف.]) — [The signification "*Celeriter obortæ fuerunt manaruntque* lacrymæ," assigned by Golius to the first of these verbs, as on the authority of the KL, is a mistake: it is taken from an explanation of وَذَفٌّ, which, in my copy of the KL, immediately follows the explanations of وَذَفٌّ and وَذِفَافٌ.]

2: see 1, in two places. — You say also, ذَفَّفَ جَهَازَ رَاحِلَتِكَ *Lighten thou the travelling-apparatus of thy riding-camel.* (K.)

3: see 1, in two places.

4: see 1, in two places.

10: see 1, in two places. — Also *It* (an affair, or a thing,) *was, or became, rightly disposed* or *arranged; in a right state; or complete, and in a right state;* as also اسْتَذَفَّ. (IKtt, IB, TA in art. وف.)

R. Q. 1. ذَفْذَفَ: see 1. — Also *He walked with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side.* (IAqr, T, K.)

ذَفٌّ *Sheep* or *goats.* (Kr, M, K.)

ذَفَّةٌ مَاءٍ (M, K) and ذَفَفٌ (M) and ذِفَافٌ (T, S, K) and ذَافٌ (M, K) *A small quantity of water; water little in quantity:* (T, S, M, K:) or the last two signify, (K,) or the last but one signifies, (M,) *moisture:* (M, K:) the pl. [of mult.] (of ذِفَافٌ, T, K, or ذَفَفٌ, K) is ذُفَفٌ (T, K) and [of pauc.] أَذِفَّةٌ. (T, M.)

ذَفَفٌ: see what next precedes.

ذِفَافٌ a subst. from وَفَّ عَلَيْهِ [and as such signifying The *act,* or *a means, of despatching* a wounded man; i. e., *hastening and completing his slaughter:* and hence, *of finishing* a thing]. (El-Hejeree, M, K.) A poet says, referring to a draught of water,

* تَكُونُ شِفَاءً أَوْ ذِفَافًا لِمَا بِيَا *

[*That may be a cure, or a means of finishing, of what is in me,* i. e., *of what I am suffering*]. (El-Hejeree, M.) — See also the next paragraph.

ذَافَ: see ذَفِيفٌ, in two places: — and ذَافَ, aor. ـُ, inf. n. ذَوْفٌ, — and ذَفَّ. — You say also, مَا ذُقْتُ ذَافًا ذَافًا *I tasted not a little thing, or a thing small in quantity:* (M:) or مَا ذَاقَ ذَافًا and ذَافًا [like ذَوَاقًا] *He tasted not anything.* (K. In the CK ذَاقَ.)

ذَفَافٌ [or ذَفَافٌ سَمٌّ], (AA, T, Ṣ,) or ذَفَافٌ, (M,) or both, (K,) *Deadly poison:* (AA, T, Ṣ, M, K:) because it kills quickly him who drinks it. (AA, T.) — You say also, مَا فِيهِ ذِفَافٌ, meaning مُتَعَلَّقٌ يُتَعَلَّقُ بِهِ [i. e. *There is not in it that whereby one may retain life; or a bare sufficiency of the means of subsistence*]. (K.) — See also ذُفٌّ: and ذَفَافٌ.

ذَفِيفٌ *Quick:* (Ṣ, Mṣb:) or, as also ذَفَافٌ, *quick and light:* or *light*, or *going lightly*, upon the ground. (M, K.) You say also خَفِيفٌ ذَفِيفٌ, (T, Ṣ, K,) meaning *Quick*, (Ṣ,) and in like manner خَفَافٌ ذَفَافٌ, (T, K,) in each case using the latter word as an imitative sequent. (K.) — Also A death, (M,) or a pestilence, (K,) *that kills quickly.* (M, K.) — Also The *male* قُنْفُذ [or *hedge-hog*]. (M.)

سَهْمٌ مُذَفْذَفٌ *A swift and light arrow.* (K.)

ذفر

1. ذَفِرَ, aor. ـَ, (Ṣ, Mṣb, K,) inf. n. ذَفَرٌ, (Mṣb,) *He, or it, had, or emitted, a pungent, or strong, odour, or smell;* (Ṣ, Mṣb;) or *a very pungent, or very strong, odour, or smell;* (M, K;) *whether sweet or stinking:* (Ṣ, M, Mṣb:) or *he had stinking arm-pits; or it* (the arm-pit) *stank.* (Lḥ, M, K.) [See also ذَفَرٌ, below.] — ذَفِرَ النَّبْتُ *The plants became abundant.* (AḤn. M.)

10. استذفر فى الأَمْرِ + *He became very determined, and hardy,* [as though he drew forth from himself a pungent odour by sweating,] *to do the thing, or affair.* (M, TA.) = استذفرت said of a woman, *i. q.* استغفرت [q. v.]. (TA.)

ذَفَرٌ inf. n. of 1. (Mṣb.) — *Pungency, or strength, of odour;* (Ṣ, A, Mgh, Mṣb;) or *intense pungency or strength thereof;* (M, K;) *whether sweet or stinking;* (Ṣ, M, A, Mgh, Mṣb;) as also ذَفْرَةٌ, (K, TA,) or ذُفْرَةٌ: (so in the TT, as from the M:) a subst. to which it is prefixed, or an epithet by which it is qualified, shows whether it mean sweet or foul: (TA:) *or any pungent, or strong, odour; whether sweet or stinking:* (T:) *or stench of the arm-pit:* (Lḥ, M, K:) or it has this signification as well as the first: (Ṣ, M:) or *stink, or stench, [absolutely,]* (IAar, M, K,) *except when relating to musk;* not used with reference to any other perfume, or sweet-smelling substance: (IAar, M:) but ذَفَرٌ, with the unpointed د, signifies only "stink, or stench." (M.) — The *seminal fluid* (مَاء) *of a stallion.* (K.)

ذَفِرٌ (Ṣ, M, A, Mṣb, K) and أَذْفَرُ (M, K) *Having, or emitting, a pungent, or strong, odour, or smell;* (Ṣ, Mṣb;) or *having, or emitting, a very pungent, or very strong, odour, or smell:* (M, K;) *whether sweet or stinking:* (Ṣ, M, Mṣb:) or especially, (Lḥ, M, K,) or also, (Ṣ, M, A,) a man *having stinking arm-pits,* (Ṣ, M, A, K,) *and a foul smell:* (Ṣ, M, A:) fem. of the former, ذَفِرَةٌ; and of the latter, ذَفْرَاءُ: (M:) or ذَفِرَةٌ signifies a woman *having a strong smell; whether sweet, like that of musk, or foul, like that of the arm-pits.* (Mṣb.) You say رِمْثٌ أَذْفَرُ, (Ṣ, A, M, K,) and ذَفْرٌ, (M, K,) *Pungent,* or *strong-scented, musk:* (Ṣ, A:) or *musk of the utmost excellence.* (K.) And فَأْرَةٌ ذَفِرَةٌ [*A pungent, or strong-scented, or] sweet-smelling [follicle, or vesicle, of musk*]: Er-Rá'ee says, speaking of camels that had pastured upon herbage and its flowers, and gone to water, and come back from it with their skins moist and diffusing a sweet smell,

* لَهَا فَأْرَةٌ ذَفِرَةٌ كُلَّ عَشِيَّةٍ *
* كَمَا فَتَقَ الكَافُورُ بِالْمِسْكِ فَاتِقُهْ *

[*They have* an odour like that of *a strong-scented vesicle of musk, every-evening; as when one has imparted additional fragrance to camphire by mixing with it musk*]. (T, M, TA.) One says also رَوْضَةٌ ذَفِرَةٌ (Ṣ, A) *A sweet-smelling meadow.* (TA.) And بِئْرٌ ذَفِرَةٌ *A stinking arm-pit.* (A.) And ذَفِرَاءُ, الرَّابِعَةُ, (A,) *An army,* or *a collected portion thereof,* or *a troop of horse, having a foul smell from the rust of the arms or armour.* (Ṣ, A, K.) — ذَفِرَةٌ *A certain plant,* (K,) *which grows in the midst of herbage, little in quantity, of no account, growing in hard and level ground, upon a single root, having a yellow fruit, resembling the* جَعْدَة *in [the sweetness of] its odour.* (TA.) — And ذَفِرَةٌ *A certain herb, or leguminous plant,* (K,) *which remains green until the cold smites it:* [a coll. gen. n.; and with tenween; for] the n. un. is ذَفِرَةٌ; (TA:) [but it is from ذَفِرَ, fem. of أَذْفَرُ:] *a certain herb, of foul odour, which camels ſc. scarcely ever eat:* (Yaʼkoob, Ṣ:) or *a certain tree, also called* عِطْرُ الأَمَة: or, accord. to AḤn, *a species of [the trees called]* حِمْض: or, as he says in another place, *a certain green herb, which rises a span high, with round leaves, and with branches, having no flower; the odour of which is like that of a slight wind from the anus: it makes the breath of camels to stink; and they desire it eagerly: it is bitter; and grows in rugged places: and Abu-n-Nejm describes it as in meadows.* (TA.) [*Ruta sylvestris.* (Golius, from Er-Rázee.)]

ذَفْرَةٌ *A single emission of pungent, or strong, odour.* (Mṣb.)

ذُفْرَةٌ: / ذِفْرَةٌ: } see ذَفَرٌ.

ذَفْرَى, without tenween, (Ṣ, K,) because the alif [written ى] is the characteristic of the fem. gender, (Ṣ,) and sometimes, (Ṣ, K,) more rarely, (Sb,) ذَفْرَى, with tenween, (Ṣ, K,) when indeterminate, (Ṣ,) the alif in this case being considered as making the word quasi-coordinate to دِرْهَم, (Ṣ, K,) The *place that sweats, in the back of a camel's neck, behind the ear:* (Lḥ, Ṣ:) or, in a man, (M,) and in any animal, the *part extending from the* مُقَدَّم [or *part between the two ears,* erroneously written in the CK مُقَدَّم,] *to the half of the* قَذَال [or *entire back of the head*]: or the *prominent bone behind the ear:* (M, K:) or *a bone in the upper part of a man's neck, on the right and left of the small hollow which is in the middle:* (Sh:) or the ذُفْرَيَان [which is the dual] are the *two protuberances on the right and left of the small hollow in the middle of the back of the neck:* (M:) it is from ذَفَرُ العَرَق ["the pungency of the odour of sweat"], because it is the first part that sweats in a camel: (Ṣ:) pl. ذُفْرَيَاتٌ and ذَفَارَى, (Ṣ, K,) and some say ذَفَارٍ. (Ṣ.)

ذِفْرٌ: see what next follows.

ذِفْرَةٌ A camel *large in the part called* ذَفْرَى: fem. with ة: (AZ, Ṣ, K:) or a *great* camel: (AA:) or (so in the TA; but in the K, "and") *hard, or firm, and strong:* as also ذَفِرٌ: (K:) but the former (ذَفِرٌ) is of higher authority: also, applied to a camel; fem. with ة: add in like manner to an ass: (TA:) or (so in the TA; but in the K, "and") *great in make:* (K:) also a young man *tall, perfect [in make], and hardy, strong,* or *sturdy:* (Ṣ, K:) and ذِفْرَةٌ an *excellent* she-camel, (K,) *long-necked:* (TA:) and, accord. to the K, a *bulky,* or *thick,* ass: but this is at variance with what is found in other lexicons. (TA.)

أَذْفَرُ and ذَفْرَاءُ: see ذَفِرٌ, in eight places.

رَوْضَةٌ مَذْفُورَةٌ *A meadow abounding with* ذَفَرٌ. (K.) [See ذَفِرٌ.]

ذقن

1. ذَقَنَهُ, (JK, Ṣ, A, K,) aor. ـُ, (JK,) inf. n. ذَقْنٌ, (TK,) *He struck his* ذَقْنٌ [or *chin*]: (JK, Ṣ, A, K:) or *he struck him on the back of his neck, or on his head at the part next the back of the neck, with the inside of his hand;* syn. قَفَدَهُ. (K, TA. [In the CK, erroneously, فَقَدَهُ.]) And *He struck him,* or *beat him,* with a staff, or stick. (JK.) — ذَقَنَ عَلَى يَدِهِ — على عَصَاهُ, (K,) or عَلَى, (JK, K,) *He put his* ذَقَن [or *chin*] *upon his hand, or upon his staff, or stick,* (JK, Ṣ, TA,) *and leaned* [*upon it*]: (TA:) and ذَقَنَ بِسَوْطِهِ [*He leaned his chin upon his whip*]: (TA:) as also ذَقَّنَ. (K.) = ذَقِنَتِ البِئْرُ, (JK, Ṣ, K,) aor. ـَ, (JK, K,) inf. n. ذَقَنٌ, (JK,) *The bucket was, or became, such as is termed* ذَقَنٌ (Ṣ, K) or ذَقَنَةٌ. (JK.)

2: see the preceding paragraph.

3. ذاقنه *He straitened him.* (K.)

[4. اذقن is said by Golius, as on the authority of the KL, to signify *Opem tulit in tollenda re:* but the word explained in the KL as signifying the doing this is the inf. n. of اذقن, pot of اذقن.]

ذِقْنٌ A *decrepit, old and weak, or extremely aged,* man. (K.)

ذَقَنٌ [The *chin;*] the *place where the* لَحْيَان [here meaning the *two lateral portions of the lower jaw*] *combine,* (JK, Ṣ, Mṣb, K,) *at their lower part:* (K:) it is of a man (Ṣ, Mṣb) [and of a beast]: also pronounced with kesr (ISd, K) to the د [i. e. ذِقْنٌ]: (TK:) of the masc. gender, (Lḥ, K,) only: (Lḥ, TA:) pl. أَذْقَانٌ, (Mṣb, K,)

a pl. of pauc.; and the pl. of mult. is ذُقُونٌ. (Mṣb.) Hence, (K,) مُثْقَلٌ أَسْتَعَانَ بِذَقَنِهِ [*A heavily-burdened, or overburdened, camel sought to help himself to rise by means of his chin*]: (S, M, K:) a prov., applied to a low, base, or mean, and weak man, who seeks to help himself by means of another man like himself; (S;) or to him who seeks to help himself by means of one who has no power of defending, and by means of one more low, base, or mean, and weak, than he: (M:) or to him who seeks to help himself by means of one less than he: (K:) originating from the fact that a camel laden with a heavy load, and unable to rise, bears with his chin upon the ground. (S, K.) You say also, خَرُّوا لِإِذْقَانِهِمْ [*They fell down prostrate, with their chins to the ground*: see the Ḳur xvii. 108 and 109]: and [hence,] عَصَفَتْ بِهِمُ الرِّيحُ فَحَرَّتِ الْأَشْجَارَ لِلْأَذْقَانِ ‡ [*A wind blew violently, so that the trees fell, or bent themselves down to the ground*]: (A in art. حر:) هَبَّتِ الرِّيحُ فَكَبَّتِ الشَّجَرَ عَلَى أَذْقَانِهَا ‡ [*The wind blew, and overturned, or threw down, or bent down, the trees*]: and, of a stone, كَبَّتْهُ السَّيْلُ لِذَقَنِهِ ‡ *The torrent overturned it.* (TA.) — The *hair that grows upon the chin*: used in this sense by the vulgar; and said by Esh-Shihábeh El-Khafájee, in the "Shifá el-Ghaleel," to be post-classical: Z says, in the "Rabeeʿ el-Abrár," that it signifies the *beard* in the language of the Nabatheans. (TA.)

ذِقْنٌ: see the next preceding paragraph, first sentence.

وَذَقَنَ: see the paragraph next following.

ذَقُونٌ A she-camel *that relaxes her chin [so as to make her lower lip hang down] in going along*: (S, K:) or *that moves about her head in going along*: (JK:) or, *that stretches her steps, and moves about her head, by reason of strength, and briskness, liveliness, or sprightliness, in going along*: (A, TA:) pl. ذُقُنٌ: (TA:) and ذَاقِنَةٌ, applied to a she-camel, signifies the same as ذَقُونٌ. (IAqr, TA.) — دَلْوٌ ذَقُونٌ † *A bucket [of leather] which one has sewed in such a manner that its lip inclines on one side*: (S, K:) or *a large bucket inclining on one side*: (Er-Rághib, TA:) and دَلْوٌ وَقَنِىٌ † *a bucket with an inclining lip*: (IB, TA:) and دَلْوٌ ذَاقِنَةٌ † *a bucket that has had an addition made to one of its two sides, and consequently inclines on one side.* (JK.)

الذَّاقِنَةُ *The part beneath the* ذَقَن [or *chin*]: (K:) or *the part, of the breast, that is reached by the* ذَقَن: or the ذَقَن [*itself*]: (TA:) or *the head of the* حَلْقُوم [or *windpipe*]: (K:) or *the prominent extremity of the* حلقوم: (S, K:) thus explained by A 'Obeyd and AA in the saying of 'Áïsheh, "[The Prophet died] between my حَاقِنَةِ and my ذَاقِنَةِ:" (TA: [see الحَاقِنَةُ:]) or *the* تَرْقُوَة [or *collar-bone*]: or it may here mean *the fore part of the throat, next the chest*; or *the uppermost part of the chest*]: (K:) but this, in the M, is an explanation of الحَاقِنَةُ: (TA:) or *the lower part of the belly, next the navel*: (K:) but this, also, is given as an explanation of الحاقنة by ISd and by Z: (TA:) or *the pit of the uppermost part of the breast, or chest*: or *the upper part of the belly*: (K:) and *the stomach*: (JK:) pl. ذَوَاقِنُ. (S, TA.) [See also الحَاقِنَةُ.] Hence the prov., لَأُلْجِمَنَّ حَوَاقِنَكَ بِذَوَاقِنِكَ [explained in art. حقن]: اللَّوَاقِنُ, accord. to AZ, means *the lower part of the belly*. (S.) — See also ذَقُونٌ.

أَذْقَنُ A man *long in the* ذَقَن [or *chin*]: and so [the fem.] ذَقْنَآءُ applied to a woman. (K.) — And A man *having the two sides of the mouth inclining, or wry*. (JK.) — And [hence, app.,] ذَقْنَآءُ, (K, TA,) applied to a woman, by way of comparison, (TA,) ‡ *Having the* جِهَاز [or *pudendum*] *inclining, or wry*. (K, TA.) — دَلْوٌ ذَقْنَآءُ: see ذَقُونٌ.

ذكر

1. ذَكَرَهُ, [aor. ـُ,] inf. n. ذِكْرَى, (S, A, Mṣb,) which is fem., (Mṣb,) and imperfectly decl., (S,) and ذِكْرٌ (A, K) [and ذُكْرٌ, or, accord. to Et-Tebreezee, (Ḥam p. 26,) the latter of these two but not the former, or, as is said in the Mṣb., both are properly substs., and a distinction is made between them, as will be shown below,] and تَذْكَارٌ, (K,) *He preserved it in his memory*: (K, * TA:) *he remembered it*; (S, A;) as also ذَكَرَهُ بِقَلْبِهِ [to distinguish it from ذَكَرَ in a sense afterwards to be explained], (S, Mṣb,) and تَذَكَّرَهُ; (S, A;) and ادَّكَرَهُ, (S, K, TA,) originally اِذْتَكَرَهُ, (S,) and أَذْكَرَهُ, (TA, and so in the CK,) and اِذْكَرَهُ, (K,) and اِسْتَذْكَرَهُ, (AZ, K,) signify the same as تَذَكَّرَهُ (K) [as explained above]: ادَّكَرَهُ تَذْكِرَةٌ signifies also *he became reminded of it*; (Mṣb;) [and so ادّكر and its variations: and اِسْتَذْكَرَهُ seems properly to signify, as also تَذَكَّرَهُ, *he recollected it*; or *called it to mind*: and *he sought to remember it*: and ادّكر and اِسْتَذْكَرَ and تَذَكَّرَ used intransitively, *he sought, or endeavoured, to remember*.] You say, ذَكَرْتُ الشَّىْءَ بَعْدَ النِّسْيَانِ [*I remembered the thing after forgetting*]: (S:) and ذَكَرْتُ النَّسْىَ and تَذَكَّرْتُهُ [*I remembered the thing forgotten*, and *I became reminded of it*, or *I recollected it*]: (A:) and ادّكر بَعْدَ أَمَهٍ, occurring in the Ḳur [xii. 45], accord. to one reading of the last word], means *He remembered* [or *became reminded*] *after forgetting*. (S.) And رَبَطَ فِى إِصْبَعِهِ خَيْطًا يَسْتَذْكِرُ بِهِ حَاجَتَهُ [*He tied upon his finger a thread or string, seeking to remember, or recollect, or call to mind, thereby the thing that he wanted*: such a thread or string is commonly called رُتَيْمَة:] (AZ:) and اِسْتَذْكَرَ is used alone with the like signification [i. e., *He sought to remember*]: and also signifies *He studied* a book *and preserved it in his memory*, accord. to the K; but accord. to other lexicons, *he studied* a thing *in order to remember it, or preserve it in his memory*: (TA:) you say, اِسْتَذْكَرَ بِدِرَاسَتِهِ *He sought to remember by his studying* of a book. (A.) — ذَكَرَ حَقَّهُ, (K,) inf. n. ذِكْرٌ, (TA,) *He was mindful of his right, or claim; and did not neglect it.* (K.) Agreeably with this explanation, the words in the Ḳur [ii. 231, &c.,] وَاذْكُرُوا نِعْمَةَ اللّٰهِ عَلَيْكُمْ have been rendered *And be ye mindful of, and neglect not to be thankful for, the favour of God conferred upon you*: like as an Arab says to his companion, اُذْكُرْ حَقِّى عَلَيْكَ *Be thou mindful of my claim upon thee; and neglect it not.* (TA.) — [In like manner also are explained the words] وَاذْكُرُوا مَا فِيهِ, in the Ḳur [ii. 60], *And study ye what is in it, and forget it not: or think ye upon what is in it: or do ye what is in it.* (Bḍ.) — One says, مَا اسْمُكَ أَذْكُرُ, (Fṣ and Lb, and so in a copy of the K,) or أَذْكُرُهُ, (so in another copy of the K, and in the TA,) the hemzeh of أَذْكُرُ being disjunctive, (Lb, K,) [in the CK we find مَا اسْمُكَ اذْكُرُهُ, بقطع الهمزة مِنْ أَذْكُرُ, as though the reading were أَذْكُرُهُ with a disjunctive hemzeh from أَذْكُرُ, which is manifestly wrong,] and with fet-ḥ, because it is the hemzeh of the first person of a triliteral [unaugmented] verb, and with the ر mejzoom, because it is the complement of an interrogative phrase: (Lb:) it is expressive of disapprobation, (Lb, K,) and means, *Acquaint me with thy name*: [or, lit., *what is thy name?*] *I will remember it*, or *I will bear it in mind* (اذكره): the conditional phrase [if thou tell it to me] is suppressed because unnecessary, on account of frequent usage of the saying, and because what remains is indicative of it: (Lb, MF:) the saying is a prov.; and is also related with the conjunctive hemzeh, [أَذْكُرُ, or أَذْكُرُهُ; in which case it is most appropriately rendered, *What is thy name? Say*: or *Tell it*] but the reading with the disjunctive hemzeh is that which is commonly known: (TA:) [for] ذَكَرَهُ, aor. ـُ, (TA,) inf. n. ذِكْرَى, fem., [and imperfectly decl.,] (Mṣb,) and ذِكْرٌ and ذُكْرٌ, (TA,) [for the former of these two (which is the most common of all) but not the latter, or, as is said in the Mṣb, both are properly substs., and a distinction is made between them, as will be shown below,] also signifies *He mentioned it; told it; related it; said it*; (TA;) and so ذَكَرَهُ بِلِسَانِهِ [to distinguish it from ذَكَرَ in the first sense explained above]. (S, Mṣb.) You say ذَكَرْتُ لِفُلَانٍ حَدِيثَ كَذَا وَكَذَا *I mentioned, or told, or related, to such a one the story of such and such things.* (TA.) And ذَكَرَ أَمْرًا بِمَا لَيْسَ فِيهِ [*He mentioned, or spoke of, a man as having that* attribute *which was not in him*]. (El-Jámi' es-Sagheer voce مَنْ.) — And ذَكَرَهُ † *He magnified Him*, namely, God; *celebrated, lauded, or praised, Him; asserted his unity*; (Zj;) [saying سُبْحَانَ اللّٰهِ, and الْحَمْدُ لِلّٰهِ, and اللّٰهُ أَكْبَرُ; or لَا إِلٰهَ إِلَّا اللّٰهُ; or هُوَ اللّٰهُ; or the like.] — [And, in like manner, † *He spoke well of him*, namely, a man; *mentioned him with approbation; eulogized, praised, or commended, him*: for ذَكَرَهُ بِالْجَمِيلِ, بِخَيْرٍ, or بِالْقَبِيحِ, see ذِكْرٌ, below.] — Also, contr., [for ذَكَرَهُ بِالْقَبِيحِ, or بِشَرٍّ,] † *He spoke evil of him; men-*

tioned him with evil words; (Fr;) *mentioned his vices, or faults*; *spoke evil of him behind his back, or in his absence, saying of him what would grieve him if he heard it, but saying what was true*; or merely *said of him what would grieve him*: an elliptical expression in this and in the contrary sense; what is meant being known. (Zj.) One says to a man, لَتَنْدَمَنَّ تَذْكُرُنِّي لَئِنْ, meaning *[Verily, if thou mention me] with evil words [thou wilt assuredly repent]*: and in like manner the verb is used in the Kur xxi. 37 and 61: and 'Antarah says,

* لَا تَذْكُرِي فَرَسِي وَمَا أَطْعَمْتُهُ *

* فَيَكُونَ جِلْدُكِ مِثْلَ جِلْدِ الْأَجْرَبِ *

meaning *Mention thou not reproachfully [my horse, and what I have given him for food, for,* if thou do, *thy skin will be like the skin of the scabby*]: (Fr, T:) but AHeyth disallows this signification of the verb, and explains the saying of 'Antarah as meaning, *Be not thou fond of mentioning my horse*, and my preferring him before the family. (T, TA.) — ذَكَرَ فُلَانَةَ, inf. n. ذِكْرٌ, [expressly said to be] with kesr, [so in the CK, and I think it the right reading,] or ذَكْرٌ, [so in a MS. copy of the K, and in the TA,] with fet-h, [so in the TA,] *He demanded such a one in marriage*: or *he addressed himself to demand her in marriage*: (K:) [as though the mentioning a woman implied a desire to demand her in marriage:] it occurs in one of these two senses in a trad. (TA.) — ذَكَرَهُ, inf. n. ذَكْرٌ, with fet-h, *He struck him upon his penis*. (K.)

2. ذَكَّرَهُ بِهِ, (S, A,* Msb, K,) and ذَكَّرَهُ إِيَّاهُ, (Kur xiv. 5, &c.,) inf. n. تَذْكِيرَةٌ (A, TA) and تَذْكِيرٌ, (K, TA,) and quasi-inf. n. ذِكْرَى, imperfectly decl.; (A,* K,* TA;) and اِذْكَارٌ; (S, Msb, K;) *He reminded him of, or caused him to remember, him, or it.* (S, Msb, K.) — And ذَكَّرَ, (TA,) inf. n. تَذْكِيرٌ (K) [and تَذْكِرَةٌ also, as in the Kur xx. 2], *He exhorted; admonished; exhorted to obedience; gave good advice, and reminded of the results of affairs; reminded of what might soften the heart, by the mention of rewards and punishments.* (K, TA.) Thus the verb is used in the Kur lxxxviii. 21. (TA.) — Also ذَكَّرَهُ, inf. n. تَذْكِيرٌ, *He made it* (a word) *masculine*; *contr. of* أَنَّثَهُ. (S,* Msb, K.*) — In the Kur [ii. 282], فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَى is said by some to signify † *That one of them may make the other to be in the legal predicament of a male*: [meaning that both of them together shall be as one man:] or, accord. to others, *one of them may remind the other*. (TA.) — It is said in a trad., فَذَكَّرُوهُ الْقُرْآنَ ذِكْرًا † *The Kur-án is eminently excellent* [lit., *masculine*]: *therefore do ye hold it and know it and describe it as such*. (K, TA. [In the CK, for ذَكْرًا is put ذِكْرًا.]) — [Hence,] ذَكَّرَ, (TA,) inf. n. تَذْكِيرٌ, (K,) *He put to it*, namely a sword, (TA,) and the head of an axe &c., (K,) *an edge of steel*. (K,* TA.) [See تَذْكِرَةٌ.]

3. ذَاكَرَهُ, (MA,) inf. n. مُذَاكَرَةٌ, (KL,) *He called to mind with him* (MA, KL) a story, or discourse, or the like, (MA,) or a thing. (KL.) — [And hence, *He conferred with him.*]

4: see 2. — اذكر also signifies *He* (a man [or other]) *begat a male*. (TA from a trad.) And اذكرت *She* (a woman, S, A, or other female, TA) *brought forth a male*, (S, A, K,) or *males*. (Mgh.) It is said in a prayer for a woman in labour, أَيْسَرَتْ وَأَذْكَرَتْ *May she have an easy birth, and may she bring forth a male child*. (A.) And you say also, اذكرت به † *She brought him forth a male, and hardy*: (TA from a trad.:) or *a male, and sharp and cunning*. (Mgh.)

5: see 1, in five places, in the first and second sentences. — [Also *It* (a word) *was*, or *became*, or *was made, of the masculine gender*; *contr. of* تأنّث.]

6. تذاكروا *They called to mind* [a story, or discourse, or the like, or a thing,] *one with another*. (KL. [See 3.]) — [And hence, *They conferred together.*]

8. ادّكر and اذّكر: see 1, in three places, in the first and second sentences.

10: see 1, in six places, in the first and third sentences.

ذِكْرٌ: see ذَكْرٌ: — and ذَكِيرٌ.

ذَكْرٌ: see ذِكْرٌ, in six places. — سَيْفٌ ذُو ذَكَرٍ, or ذِكْرٍ, (as in different copies of the S,) and أُذْكُرَةٌ [which is the pl.,] (A,) † *A cutting*, or *sharp, sword*. (S, A.) [See ذُكْرَةٌ.]

ذَكِرٌ (Yoo, A'Obeyd, Yaakoob, S, M, A, Msb, K) and ذِكْرٌ, (Yoo, A'Obeyd, Yaakoob, S, A, Msb, K, TA,) or the latter only in the first of the senses here to be explained, (Fr, Msb, TA,) and the latter only is mentioned in this sense in the Fs, (TA,) and is said by El-Ahmar to be of the dial. of Kureysh, (TA,) [both said in the Msb to be simple substs., though many hold them to be inf. ns.,] and ذَكْرٌ, accord. to one of the expositors of the Fs, but this is strange, (TA,) and ذُكْرَةٌ (S, M) and ذُكْرَةٌ (M, TA) and ذِكْرَى, (S, M, [see 1, first sentence,]) and also ذِكْرٌ (S) and ذَكْرٌ, mentioned by ISd as of the dial. of Rabee'ah, but held by him to be of weak authority, (TA,) *Remembrance*; (S, M, A, Msb, K, &c.;) the *presence* of a thing *in the mind*: (Er-Rághib:) also termed ذِكْرٌ بِالْقَلْبِ, (Msb, TA,) to distinguish it from ذِكْرٌ in another sense, to be explained below: (TA:) the pl. of ذُكْرَةٌ is ذِكَرٌ, (M,) also said to be pl. of ذِكْرَى. (MF, art. احد.) You say, اِجْعَلْهُ مِنْكَ عَلَى ذُكْرٍ, and ذِكْرٍ, in the same sense, *Place thou him, or it, in thy remembrance*. (S.) And أَجْعَلُهُ مِنِّي عَلَى ذُكْرٍ, and ذِكْرٍ, *I will not forget him, or it*. (A.) And مَا زَالَ مِنِّي عَلَى ذُكْرٍ, and ذِكْرٍ, (K,) or the former only, (Fr, Msb, TA,) *He, or it, did not cease to be in my remembrance*; (K;) *I did not forget him, or it*. (Fr, TA.) And أَنْتَ مِنِّي عَلَى ذُكْرٍ *Thou art in my mind*. (ISd, Lb.) — The words in the Kur [xxix. 44] وَلَذِكْرُ اللّٰهِ أَكْبَرُ admit of two explanations: *The remembrance of God is better* for a man than a man's remembrance of a man: and *the remembrance of God is better* as more efficacious in forbidding evil conduct than is prayer. (TA.) — ذِكْرٌ also signifies *Memory*; *a certain quality of the mind, by which a man is able to remember what he cares to know*; like حِفْظٌ, except that this latter term is used with regard to the preservation of a thing [in the mind], whereas the former is used with regard to calling it to mind. (Er-Rághib.) — Also ذِكْرٌ (Er-Rághib, Msb, TA) and ذُكْرٌ, (Msb, TA,) or the former only accord. to Fr, (Msb, TA,) and ذُكْرَى, (Msb,) The *mention, telling, relating*, or *saying*, of a thing: said by some to be *contr. of* صَمْتٌ: (TA:) and also termed ذِكْرٌ بِاللِّسَانِ, (Msb, TA,) to distinguish it from ذِكْرٌ in the sense first explained above. (TA.) — Also ذِكْرٌ, † *The praise*, and *glorification, of God*; the *celebration*, or *declaration, of his remoteness, or freedom, from every impurity or imperfection*, or, *from everything derogatory from his glory*; or the *saying* سُبْحَانَ اللّٰهِ, and الْحَمْدُ لِلّٰهِ, and اللّٰهُ أَكْبَرُ, and لَا إِلٰهَ إِلَّا اللّٰهُ, [&c., see 1,] *and uttering all the forms of his praise*: *a reading*, or *reciting, of the Kur-án*: *a thanking [God]*: *obedience [to God]*: (Abu-l-'Abbás:) *prayer to God*; (K;) *supplication*. (Abu-l-'Abbás, K.) — Also † *Praise*, or *eulogy*, or *good speech*, of another. (S,* K,* TA.) — [And, accord. to some, † *Dispraise*, or *evil speech*. See 1.] — Also † *A thing that is current upon the tongue*. (K.) — † *Fame*; *renown*; *report*; *reputation*; (S, A, K;) *whether good or evil*; (ISd;) as also ذُكْرَةٌ. (AZ, ISd, K.) Thus in the saying, لَهُ ذِكْرٌ فِي النَّاسِ † *He has fame among the people*: in which it has also the signification next following. (A.) — † *Eminence*; *nobility*; *honour*. (S, A, Msb, K.) So in the Kur [xciv. 4], وَرَفَعْنَا لَكَ ذِكْرَكَ † *And We have raised for thee thine eminence*, or *thy nobility*, or *thine honour*: as some say, it means, when I am mentioned, thou art mentioned with Me: and again, in the Kur [xliii. 43], وَإِنَّهُ لَذِكْرٌ لَكَ وَلِقَوْمِكَ † *And verily it* (the Kur-án) *is an honour to thee and to thy people*. (TA.) Also, in the Kur [xxxviii. 1], وَالْقُرْآنِ ذِي الذِّكْرِ † *By the Kur-án possessed of eminence, &c.* (S) — Also † *A book containing an exposition of religion, and an institution of religious laws*: (K:) *any book of the prophets*: (TA:) and especially the *Kur-án*: (MF, TA:) and the تَوْرَاة [or *Book of the Law revealed to Moses*]: (Aboo-Hureyreh, TA in art. زبر:) and that [*law* which is *recorded*] in heaven. (Sa'eed Ibn-Jubeyr, TA ubi supra.) — † *An exhortation*; *an admonition*, or a *warning*. (Bd in xxxviii. 1.) — ذِكْرُ حَقٍّ † *A written obligation*; syn. صَكٌّ: (A, K:) pl. ذُكُورُ حَقٍّ, (A,) or ذُكُورُ حُقُوقٍ. (TA.) You say, لِي عَلَى هٰذَا الْأَمْرِ ذِكْرُ حَقٍّ † *[I have a written obligation to insure this thing]*. (A.) — See also the next paragraph, in the latter half.

ذَكَرٌ [probably originally signifying "mentioned," or "talked of," of the measure فَعَلٌ in the sense of the measure مَفْعُولٌ, like نَفَسٌ in the

sense of مَنْقُوصٌ, and خَبْطٌ in the sense of مَخْبُوطٌ, and قَبْضٌ in the sense of مَقْبُوضٌ, &c.: and hence the first, and perhaps most others, of the significations here following:] *Male; masculine; of the male, or masculine, sex, or gender; contr. of* أُنْثَى. (Ṣ, A, Mṣb, K, &c.:) [the corresponding word in Hebrew (זָכָר) has been supposed to have this signification because a male is much "mentioned," or "talked of;" and it is well known that the Arabs make comparatively little account of a female:] pl. ذُكُورٌ (Ṣ, A, Mṣb, K) and ذُكُورَةٌ (A, Mṣb, K) and ذُكَّارٌ (K) and ذُكَارَةٌ and ذُكْرَانٌ (Ṣ, A, Mṣb, K) and ذُكْرَةٌ: (Ṣ, K:) [the last, in one copy of the Ṣ, I find written ذُكْرَةٌ, which, if correct, is a pl. of pauc.: and in the TA, in the same phrase in which it occurs in the Ṣ, it is written ذُكْرَةٌ, and expressly said to be with ḍamm, so that it is a quasi-pl. n.:] the pl. form with و and ن is not allowable. (Mṣb.) One says, كَمِ الذُّكْرَةُ مِنْ وَلَدِكَ, and الذُّكُرَةُ, (accord. to different copies of the Ṣ,) *How many are the males of thy children?* (Ṣ, TA.) — The *male organ of generation*; the *penis*; syn. عَوْفٌ; (Ṣ, K, &c.;) of a man: (TA:) or the فَرْج [an equivocal term, but here evidently used in the above-mentioned sense,] of an animal: (Mṣb:) pl. ذُكُورٌ, (K,) or ذُكْرَةٌ, like عَنَبَةٌ, (Mṣb,) or ذُكَارَةٌ, (T, TA,) and ذَكَاكِيرُ (Ṣ, Mṣb, K:) the last contr. to analogy, (Ṣ, Mṣb,) as though used for the sake of distinction between this signification and the one immediately preceding: (Ṣ:) or of the same class as مَحَاسِنُ [with respect to حُسْنَةٌ] and مَلَامِحُ [with respect to لَمْحَةٌ]: (ISd:) Akh says that it is a pl. without a [proper] sing., like عَبَابِيدُ and أَبَابِيلُ: accord. to the T, it has no sing.; or if it have a sing., it is مُذْكَارٌ, like مِقْدَامٌ, of which the pl. is مَقَادِيمُ; and signifies the *parts next to the penis*: (TA:) or it signifies the *penis with what is around it*; [or the *genitals*;] and is similar to مَفَارِقُ in the phrase شَابَتْ مَفَارِقُ رَأْسِهِ: and قَطَعَ مَذَاكِيرَهُ signifies *He extirpated his penis*. (Mgh.) — Applied to a man, (A, K,) it also signifies ‡ *Strong; courageous; acute and ardent; vigorous and effective in affairs;* [and also] *stubborn; and disdainful*: (TA:) or [*masculine*, meaning] *perfect*; like as أُنْثَى is applied to a woman. (T and A in art. انث.) The signification of "strong, courageous, and stubborn," and the significations which the same word has when applied to rain and to a saying, are assigned in the K to ذُكْرٌ; but [SM says,] I know not how this is; for in the other lexicons they are assigned to ذَكَرٌ. (TA.) You say, لَا يَفْعَلُهُ إِلَّا ذُكْرَةُ الرِّجَالِ ‡ [*None will do it but such as are strong*, &c., *of men*]. (A.) — Applied to iron, ‡ *Of the toughest and best quality*, (K,) *and strongest*; (TA;) *contr. of* أُنْثَى; (Ṣ;) [iron *converted into steel*;] as also ذَكِيرٌ. (K.) [See also ذُكْرَةٌ.] — Applied to a sword, ‡ *Having* مَاء [i. e., *diversified wavy marks, streaks, or grain*]; (Ṣ;) as also مُذْكَرٌ: (Ṣ, K:) or *of which the edge is of steel* (حَدِيدٌ ذَكَرٌ) *and the* مَتْن [*or middle of the broad side*] *of soft iron*; of which the people say that they are of the fabric of the Jinn, or Genii: (A'Obeyd, Ṣ:) or مُذَكَّرٌ signifies *having a sharp iron blade or edge*: (Aṣ:) the pl. of the former is ذُكُورٌ. (Ḥam p. 168.) — ذُكُورُ البُقُولِ ‡ *Herbs, or leguminous plants, that are hard and thick*: (TA voce عُشْبٌ:) or *that are thick, and inclining to bitterness*: (Ṣ, TA:) like as أُحْرُورَاء signifies such as are slender and sweet: (TA:) or the former signifies *such as are thick and rough*. (A'Heyth.) — طِيبٌ مُؤَنَّثٌ, in art. انث.] ذُكُورٌ applied to the Kur-án signifies ‡ *Eminently excellent*. (K.) See 2. — Applied to a saying, ‡ *Strong and firm*: and in like manner to poetry. (A.) — The Arabs disliked a she-camel's bringing forth a male; and hence they applied the term ذُكُورٌ, met., to ‡ Anything *disliked*. (A.) — [Thus,] applied to rain, it signifies ‡ *Violent*; (A, Ṣ;) *falling in large drops*. (K.) They said, أَصَابَتِ الأَرْضَ ذُكُورُ الرَّسْمِيَّةِ ‡ *Rains bringing intense cold and torrents fell upon the earth*. (A.) — Applied to a day, ‡ [*Severe; distressing; hard to be borne*: see also مُذْكِرٌ]. (A.) — [Drd says, I think that the name الذكر [so in the TA, without any syll. signs; app. الذُّكَّرُ] is applied by some of the Arabs to النَّعَائِمُ الرَّامِحُ [or the star *Arcturus*]. (TA.)

ذَكْرٌ: ذِكْرٌ: } see ذِكِّيرٌ.

سَيْفٌ ذُو ذُكْرٍ: see ذُكَّرٌ.

مُذَكَّرٌ: see ذُكَّرٌ.

ذُكْرَةٌ: see ذُكْرٌ, in two places: — and ذَكَرٌ, in two places. — Also ‡ *A piece of steel that is added [to the edge of a sword and] to the head of an axe &c.* (K,* TA.) — And ‡ *Sharpness* of a sword: [see also ذُكْرٌ:] and of a man. (Ṣ, A, K.) You say, ذَهَبَتْ ذُكْرَةُ السَّيْفِ, and ذُكْرَةُ الرَّجُلِ, ‡ *The sharpness of the sword*, and *the sharpness of the man, went*. (Ṣ, A.)

ذِكْرَةٌ: see ذُكْرٌ, in two places: — and ذَكَرٌ, in two places.

ذَكَرَةٌ: ذِكَرَةٌ: } see مُذَكَّرٌ.

ذُكْرَى: see ذُكْرٌ, in three places. — *Remembrance with the reception of exhortation*: so in the following passage of the Kur [xlvii. 20], فَأَنَّى لَهُمْ إِذَا جَاءَتْهُمْ ذِكْرَاهُمْ [*Then how*, that is, of what avail, *will be to them their remembrance with the reception of exhortation when it* (the hour of the resurrection) *cometh to them:* or] *how will it be to them when it* (the hour) *cometh to them with their remembrance and their reception of exhortation:* (K,* TA:) i. e., this will not profit them. (TA.) — *Repentance*: so in the Kur [lxxix. 24], وَأَنَّى لَهُ الذِّكْرَى, i. e. *And how shall he have repentance?* (K, TA.) — *A reminding, or causing to remember*: so in the Kur viii. 1, and xi. 121, (K,) and li. 55. (Fr.) See 2. — *An admonition*: so in the Kur xxxviii. 42, and xl. 56. (K.) — *A being reminded, or caused to remember*: so in the Kur [xxxviii. 46], in the phrase ذِكْرَى الدَّارِ Their *being reminded of*, or *caused to remember*, the latter *abode*, and being made to relinquish worldly things, or not to desire them: (K:) or it may mean their *remembering much the* latter *abode*. (B, TA.)

ذَكِيرٌ A man *possessing an excellent memory*. (Ṣ.) — Also, (AZ, K,) and ذُكِّيرٌ, (accord. to a MS. copy of the K, and so, as is said in the TA, accord. to the method of the author of the K,) or ذِكِّيرٌ, (accord. to the CK,) and ذُكِّيرٌ and ذِكِّيرٌ, (K,) ‡ A man *possessing* ذِكْر, (K,) i. e., *fame, or renown: or glory, or boastfulness*. (TA.) — See also ذُكْرٌ, in the latter half of the paragraph.

ذِكِّيرٌ: see the next preceding paragraph.

ذُكَّارَةٌ The *males* of palm-trees. (K.)

ذَاكِرٌ [sect. part. n. of 1]. — مَا حَلَفْتُ بِهِ ذَاكِرًا وَلَا آثِرًا: see art. اثر.

أَذْكَرُ *More*, and *most, sharp*, (Ṣ, TA,) *acute and ardent, vigorous and effective in affairs*. (TA.) Mohammad used to go round to his wives in one night, and to perform the ablution termed غُسْل for his visit to every one of them; and being asked wherefore he did so, he answered, إِنَّهُ أَذْكَرُ ‡ *It is more, or most, sharp* [or *effective*]; syn. أَحَدُّ. (Ṣ, TA, from a trad.) And it was said to Ibn-Ez-Zubeyr, when he was prostrated, وَاللّٰهِ مَا وَلَدَتِ النِّسَاءُ أَذْكَرَ مِنْكَ ‡ *By God, women have not brought forth one more acute and ardent and vigorous and effective in affairs than thou*. (TA from a trad.)

تَذْكِرَةٌ an inf. n. of 2. (A, TA.) — [And hence,] ‡ *A thing by means of which something that one wants* [or *desires to remember*] *is called to mind; a memorandum*. (Ṣ, K, TA.) — [*A biographical memoir*. — And, in the present day, *Any official note*; such as a *passport*; *a permit*; and *the like*.]

مَذْكَرٌ *A place of remembrance*: pl. مَذَاكِرُ: whence المَذَاكِر in a trad., app. meaning *The black corner or stone* [*of the Kaabeh*]. (TA.)

مُذْكَرٌ: see its fem., with ة, voce مُذَكَّرٌ.

مُذْكِرٌ A woman [or other female (see 4)] *bringing forth a male*: (Ṣ, K:) or a woman *that brings forth men-children*. (TA in art. رجل.) — And ‡ A desert *that produces herbs, or leguminous plants, of the kind called* ذُكُور. (Aṣ. [See ذُكْرٌ: and see also مِذْكَارٌ.]) — And ‡ A road *that is feared*. (A, K.) — See also مُذَكَّرٌ, in two places. — And see ذُكْرٌ, in the former half of the paragraph.

مُذَكَّرٌ [A *masculine* word; a word *made mas-*

مُذَكِّرَةٌ culine]. — مُذَكِّرَةٌ A she-camel *resembling a he-camel in make and in disposition.* (Ṣ.) And also, (K, TA,) or ? مُذْكِرَةٌ, (accord. to the CK,) A woman *who makes herself like a male;* (K;) as also ? ذَكِرَةٌ, (L, and so in a copy of the K,) or ? ذَكِرَةٌ, (so in another copy of the K, and in the TA,) or ? ذُكِرَةٌ, (so in the CK,) and ? مُتَذَكِّرَةٌ. (K.) — مُذَكِّرَةُ الثُّنْيَا A she-camel *having a large head,* (K, TA,) *like that of a he-camel:* (TA:) because her head is one of the parts that are excepted in the game of chance [called المَيْسِر] for the man who has sold her: [therefore those parts are termed الثُّنْيَا:] (K:) or *resembling the make of the male in [the largeness of] the head and legs.* (Th, M in art. ثنى.) — And يَوْمٌ مُذَكِّرٌ ‡ *A day that is severe, distressing, or hard to be borne;* as also ? مُذْكِرٌ: (K, TA:) or *in which a severe fight,* or *slaughter, has taken place.* (A, TA.) [See also ذُكْرٌ, last sentence but one.] — And ? دَاهِيَةٌ مُذَكِّرَةٌ ‡ *A severe calamity or misfortune;* (A, K;) and so ? مُذْكِرٌ [without ‡ because it is from this epithet applied to a she-camel as meaning "bringing forth a male;" for her doing so was disliked, as has been mentioned voce ذَكَرٌ]: (K:) or the latter means *which none can withstand but strong, courageous, stubborn men.* (TA.) — See also ذُكَرٌ, in two places, in the latter half of the paragraph.

مِذْكَارٌ A woman [or other female] *that usually brings forth males.* (Ṣ, K.) And A man *who usually begets male children.* (TA.) — Also ‡ Land *that produces herbs, or leguminous plants, such as are termed* ذُكُورٌ: (A, TA: [see مُذْكِرٌ, and ذُكَرٌ:]) or *that does not produce [anything]:* but the former signification is the more common. (TA.) — And ? فَلَاةٌ مِذْكَارٌ ‡ *A terrible desert;* (Aṣ, A, Ṣ;) *that is not traversed but by strong, courageous, stubborn men.* (Aṣ, K.)

مَذْكُورٌ [pass. part. n. of 1]. — ‡ A man *praised,* or *spoken of well.* (TA.) — لَمْ يَكُنْ شَيْئًا مَذْكُورًا, in the Ḳur [lxxvi. 1], means [accord. to some] *When he was not a thing existing by itself,* though existing in the knowledge of God. (TA.)

مَذَاكِيرُ said to be an anomalous pl. of ذَكَرٌ in a sense pointed out above: see the latter word. (Ṣ, Mṣb, K.*)

مُذَكَّرَةٌ: see مُذَكِّرٌ.

ذكو

1. ذَكَتِ النَّارُ, (Ṣ, K, &c.,) aor. تَذْكُو, (Ṣ,) inf. n. ذَكًا (Ṣ, Mṣb, K, &c.) and ذَكَاةٌ (Mṣb, K, &c.) and ذَكَاءٌ (Z (K) and ذُكُوٌّ, (M, K, TA,) like عُلُوٌّ; (TA;) [accord. to the CK ذُكُوٌّ; and so accord. to the MA, as well as ذَكًا and ذَكَاةٌ;]) and ? اِسْتَذْكَتْ (K;) *The fire blazed,* or *flamed; burned up;* or *burned brightly* or *fiercely:* (Ṣ:) or *blazed,* or *flamed, vehemently,* or *intensely:* (K:) or *blazed, flamed,* or *burned up, completely;* agreeably with the primary signification of the root, which is "completeness." (Mgh.) — ذَكَا الْمِسْكُ *The musk gave forth odour,* or *fragrance;* (MA;) [or *a strong,* or *pungent, odour;* for] the primary signification of ذَكًا in relation to odour is the *being strong,* [or *pungent,*] *in sweetness* or *in fetidness.* (TA.) — ذَكَى, aor. يَذْكِى; (Ṣ, Mṣb, K;) and ذَكِىَ, (Mṣb, K,) aor. يَذْكَى, (K,) or يَذْكَى; (Mṣb;) and ذَكُوَ, (MA, K,) aor. يَذْكُو; (K;) all three mentioned by ISd; (TA:) inf. n. ذَكَاءٌ; (Ṣ, MA, K,* TA; [in my copy of the Mṣb, the inf. n. of the first is said to be ذَكًا; but this is app. a mistranscription; or the author perhaps held ذَكًا, more properly written ذَكَا, to be the inf. n.; for he says that ذَكِىَ is of the class of تَعِبَ, of which the inf. n. is تَعَبٌ, and afterwards mentions ذَكَاءٌ as though he held this to be a simple subst.;]) said of a man, (Ṣ, Mṣb,) *He was,* or *became, sharp,* or *acute, in mind,* (Ṣ, TA,) *with quickness of perception, and of intelligence, understanding, sagacity, skill, or knowledge:* (TA:) or *quick of understanding,* (Mṣb, K,) or *intelligence, sagacity, skill, or knowledge:* (K:) or *quick of perception, and sharp,* or *acute, in understanding:* (Er-Rāghib, TA:) or *quick in drawing conclusions.* (TA. [See ذَكَاءٌ, below.]) [Also, app., said of a camel, and the like, meaning *He was,* or *became, sharp in spirit.* See ذِكْرَى.] — [ذَكَا seems to have been also used by some as meaning *He* (a beast) *was,* or *became, legally slaughtered;* and consequently, *legally clean:* or to have been supposed to have this signification. — And hence,] أَيُّمَا أَرْضٍ جَفَّتْ فَقَدْ ذَكَتْ means † *Whatever ground has become dry, it has become clean,* or *pure:* but [Mṭr, after mentioning this, adds,] I have not found it in the lexicons. (Mgh. [See also ذَكَاةٌ, below.])

2. ذَكَّى, (T, Mṣb, K,) inf. n. تَذْكِيَةٌ, (Ṣ, TA,) *He made the fire to blaze* or *flame, to burn up,* or *to burn brightly* or *fiercely;* (T, Ṣ, K:) as also ? اذكاها: (Ṣ, K:) or *he supplied the fire fully with fuel:* (Mṣb, TA:) and ذكّى ? السِّرَاجَ *He lighted the lamp.* (Har p. 53.) — ذَكَّى الْعَقْلَ, and ذَكَّى alone, said of a medicine &c., *It sharpened the intellect.*] — ذَكَّى, (Mgh, Mṣb,) inf. n. as above, (Ṣ, Mgh, Mṣb, K,) *He slaughtered* (Ṣ, Mgh, Mṣb, K) an animal, (Mgh,) or a camel and the like, (Mṣb,) *in the manner [prescribed by the law,] termed* ذَبْحٌ, (Ṣ, Mgh, K,) i. e., (Mgh, K,) *in the manner termed* ذَكَاةٌ [q. v. infra]. (Mgh, Mṣb, K.) The proper signification of التَّذْكِيَةُ is *The causing the natural heat to pass forth:* but it is peculiarly applied in the law to signify *the destroying of life in a particular manner, exclusive of any other manner.* (Er-Rāghib, TA.) إِلَّا مَا ذَكَّيْتُمْ, in the Ḳur [v. 4], means *Except that whereof ye shall attain to the* ذَكَاة [*or slaughter in the manner prescribed by the law*] (Bḍ, Mṣb, TA) *while life yet remains in it.* (Bḍ.) — Also, (Ṣ, K,) said of a man, (Ṣ,) *He became old, or advanced in age,* (Ṣ, K,) *and big-bodied, or corpulent:* (K:) [or *he attained to full growth or age:* said of a man, and of a horse and the like:] see ذَكَاءٌ, last sentence. [See also مُذَكٍّ, below.])

4: see 2, in two places. — [Hence,] أَذْكَيْتُ الْحَرْبَ ‡ *I kindled war.* (TA.) — أَذْكَيْتُ عَلَيْهِ الْعُيُونَ *I sent against him the scouts.* (Ṣ.)

10: see 1, first sentence. — [Hence, app.,] اِسْتَذْكَى الْفَحْلُ عَلَى الْأُنْثَى ‡ *The stallion pressed vehemently upon the female.* (TA.)

ذَكًا an inf. n. of 1; The *blazing,* or *flaming,* &c., of fire. (Ṣ, K, &c. [See 1, first sentence.]) — See also ذُكُوٌّ. — And see ذَكَاءٌ.

ذَاكِ a possessive epithet: (ISd, TA:) you say نَارٌ ذَكِيَّةٌ (K, TA,) without teshdeed, (TA, [in the CK ذَكِيَّةٌ,]) *A fire blazing,* or *flaming,* &c. (K, TA.)

ذَكَاةٌ: see ذُكُوٌّ. — [Also] a subst. (Mgh, Mṣb, TA) syn. with تَذْكِيَةٌ (Mgh, Mṣb, K, TA) as signifying ذَبْحٌ [i. e. The *slaughter* of an animal for food *in the manner prescribed by the law*]; (Mgh, K, TA;) as also ? ذَكًا, (K, TA, [in the CK ذكاء,]) which is likewise said to be a simple subst.: (TA: [in the TK, ذَكًا and ذَكَاةٌ are both said to be inf. ns., of which the verb is ذَكَا, signifying ذَبَحَ; but this I do not find in any lexicon of authority:]) *it is satisfactorily performed by the severing of the windpipe and gullet,* as is related on the authority of Aḥmad [Ibn-Ḥanbal]. or, as is also related on his authority, *by severing them and also the* وَدَجَانِ [*or two external jugular veins*], less than which is not lawful; or, accord. to Aboo-Ḥaneefeh, *the severing of the windpipe and gullet and one of the* وَدَجَانِ; or, accord. to Málik, *the severing of the* أَوْدَاجِ [*or external jugular veins*] *though it be without the severing of the windpipe.* (Mṣb.) The saying ذَكَاةُ الْجَنِينِ هِىَ ذَكَاةُ أُمِّهِ is for ذَكَاةُ الْجَنِينِ ذَكَاةُ أُمِّهِ [*The legal slaughter of the foetus, or young in the belly, it is the legal slaughter of its mother*]: (Mṣb, TA:) or it is an instance of the transposition of the inchoative and enunciative, (Mgh, Mṣb,) its implied meaning being ذَكَاةُ أَمِّ الْجَنِينِ ذَكَاةُ لَهُ ? ذَكَاةُ أُمِّهِ [*The legal slaughter of the mother of the foetus, or young in the belly, is a legal slaughter of it also*; so that the latter, like the former, may be lawfully eaten]; (Mṣb;) i. e., when she is legally slaughtered, it is legally slaughtered: (TA:) the use of the accus. case (Mgh, TA) in the like thereof, (Mgh,) [or] in the phrase ذَكَاةَ أُمِّهِ, [i. e., the saying ذَكَاةُ أُمِّهِ,] is a mistake. (Mgh, TA.) — Hence the saying of Mohammad Ibn-El-Hanafeeyeh, ذَكَاةُ الْأَرْضِ يُبْسُهَا ? [*The cleanness, or purity, of the ground is its becoming dry*]; i. e., when it becomes dry from the moisture of uncleanness, it becomes clean, like as a beast becomes clean by means of legal slaughter. (Mgh. [See also 1, last sentence.])

ذُكُوٌّ, (T, TA, &c.,) with ḍamm, not ذَكُوٌّ as the text of the K indicates it to be (TA) [and as it is written in the copies thereof], and ذَكَاةٌ, (Ṣ, TA,) also with ḍamm, (TA,) [in the copies of the K ذَكِيَّةٌ,] *What is thrown upon the fire,* (T, Ṣ, K,*) *of firewood, or of camels' or similar dung,* (T,) *to make it blaze,* or *flame,* or *burn up, or burn brightly or fiercely.* (Ṣ, K.) — Also

the former, *A blazing, or flaming, coal of fire;* and so ↑ ذُكَاءٌ, (K, TA,) with the short ا, on the authority of IDrd; [in the CK ذُكَاد;] or, as in the M, ↑ ذَكَاةٌ. (TA.)

ذَكْوَانٌ *A kind of trees:* n. un. with ة: (IAar, TA:) the pl. of the latter is ذَكَاوِينُ, and signifies *small* [*trees of the kind called*] سَرْح (q. v.). (M, K, TA. [In the CK, السَّرْح is erroneously put for الاِسْرِخ.])

ذَكَاءٌ *Sharpness, or acuteness, of mind,* (S, Msb, TA,) *with quickness of perception, and of intelligence, understanding, sagacity, skill, or knowledge:* (TA:) or *completeness of intelligence, with quickness of apprehension* (Msb:) *or quickness of intelligence, understanding, sagacity, skill, or knowledge:* (K:) *or quickness of perception, and sharpness, or acuteness, of understanding:* thus applied, it is like the phrase فُلَانٌ شُعْلَةُ نَارٍ: (Er-Rághib, TA:) or *quickness in drawing conclusions.* (TA. [See ذِهْن: and see also 1.]) [It app. signifies also *Sharpness of spirit;* as a quality of a camel and the like. See ذَكِيٌّ.] — Also *Age:* (S, K:) or *full, or complete, age:* so says Mbr in the "Kámil:" (TA:) *contr. of* فَتَاءٌ: (Ham p. 217:) accord. to Az, its primary signification, universally, is *a state of completeness:* and الذَّكَاءُ فِي السِّنِّ means *completeness of age:* accord. to Kh, it means *the age of completeness of strength,* [app. in a horse, or any solid-hoofed animal, for he says that it is] *when a year has passed after the* فُرُوح [or *finishing of teething*]: (TA:) or ذَكَاءُ السِّنِّ means *the utmost term of youthfulness;* from the primary signification of the root, which is "a state of completeness." (Mgh.) Hence the saying of El-Hajjáj, فُرِرْتُ عَنْ ذَكَاءٍ [*I have been examined as to age;* app. meaning ↑ *my abilities have been tested and proved*]: and بَلَغَتِ الدَّابَّةُ الذَّكَاءَ *The beast attained to [fulness of] age.* (S, TA.) [Hence, also,] one says, فَتَاةُ فُلَانٍ and كَذَكَاءِ فُلَانٍ ↑ كَتَذْكِيَةِ فُلَانٍ [*The youthfulness of such a one is like the fulness of age of such a one*], i.e., the prudence, or discretion, of such a one notwithstanding his deficiency of age is like the prudence, or discretion, of such a one with his fulness of age. (Ham p. 217.)

ذَكَاةُ, imperfectly decl., *The sun:* (S, K:) determinate, and not admitting the article ال: you say, هٰذِهِ ذَكَاةُ طَالِعَةً [*This is the sun rising*]: (S:) derived from الذَّكَاءُ. (TA.) — Hence, (S,) ابْنُ ذَكَاةَ *The dawn, or daybreak:* (S, K:) because it is from the light of the sun. (S.) Homeyd says, [or, accord. to some, Besheer Ibn-En-Nikth, as in one of my copies of the S, in art. كفر,]

* فَوَرَدَتْ قَبْلَ انْبِلَاجِ الفَجْرِ *

* وَابْنُ ذَكَاةَ كَامِنٌ فِي الكِفْرِ *

[*And she, or they, came to the water before the bright shining of the daybreak, while the dawn lay hid in the darkness of night*]. (S.)

ذَكِيٌّ, applied to musk, and so ذَكِيَّةٌ, (K, TA,) for مِسْكٌ, as is said by IAmb, is both masc. and fem., and so is عَنْبَرٌ, (TA,) and ↑ ذَاكٍ *Diffusing odour:* (K:) or *having a strong* [or *pungent*] *odour.* (TA. [See 1, second sentence.]) You say also رَائِحَةٌ ذَكِيَّةٌ *A sharp* [or *pungent, or a strong,*] *odour* [whether sweet or fetid]; syn. حَادَّةٌ. (K in art. حد.) — Applied to a man, *Having the attribute, or quality, termed* ذَكَاءٌ, (S, Msb, K,) as meaning *sharpness,* or *acuteness,* (S, Msb,) or *quickness,* (K,) *of mind,* (S, Msb,) or *of intelligence,* &c.: (K, TA, &c.:) pl. أَذْكِيَاءُ. (Msb, TA.) It is also, sometimes, applied to a camel [or the like, as meaning *Sharp in spirit:* see فُؤَادٌ]. (TA.) — Also *i. q.* ذَبِيحٌ [meaning *Slaughtered in the manner prescribed by the law, termed* ذَكَاةٌ]: (K:) it is of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ: (Msb:) and [therefore] you say شَاةٌ ذَكِيٌّ, meaning [*a sheep, or goat, slaughtered in the manner above mentioned;* and also,] *to whose* ذَكَاة [or *slaughter in that manner*] *one has attained* [*while life yet remained therein:* see 2]: (Mgh, Msb:) ذَكِيَّةٌ [as its fem.] is extr. [like ذَبِيحَةٌ]. (TA.) — Hence, جِلْدٌ ذَكِيٌّ ‡ *A skin stripped from an animal that has been slaughtered in the manner mentioned above.* (Mgh.)

ذَاكٍ: see the next preceding paragraph.

مُذْكٍ; and the fem., مُذْكِيَةٌ: see the following paragraph, in three places.

مُذْكٍ, applied to a man, (TA,) *Old,* or *advanced in age, and big-bodied, or corpulent:* (K, TA:) [or *fully-grown,* or *of full age:* see ذَكَاءٌ:] or an *old* man, but only such as is *much experienced and disciplined:* (Er-Rághib, TA:) and accord. to ISd, anything [i. e. any animal] *old,* or *advanced in age:* by some especially applied to a solid-hoofed animal; and said to mean one *that has passed the* فُرُوح [or *finishing of teething*] *by a year:* (TA:) or مُذْكٍ, (S, K, TA,) which is its pl., (S, TA,) [(like as مُذْكَيَاتٌ is pl. of the fem.,) and also pl. of its syn. ↑ مُذْكِدٌ,] signifies, applied to horses, (S, K, TA,) *of generous race, advanced in age,* (TA,) *that have passed a year, or two years, after their* فُرُوح: (S, K, TA:) the sing. is like مُسْلِفٌ applied to a camel: (S, TA:) or مُذْكٍ signifies a horse *of full age and of complete strength;* as also ↑ مُذْكِدٌ: (Ham p. 217:) or a horse *whose run becomes spent* (يَفْحَصُ) *and* [*then, but not before he has exhausted his power,*] *stops.* (TA.) It is said in a prov., جَرْيُ المُذْكَيَاتِ غِلَابٌ [*The running of the horses that have attained to their full age and strength is a contending for superiority*]: (Meyd, and so in some copies of the S:) it may mean that the horse in this case contends for superiority with him that runs with him; or that his second run is always more than his first, and his third than his second: (Meyd:) or, as some relate it, غِلَابٌ; (Meyd, and so in other copies of the S in this art., and in the S and K in art. غلو;) meaning that the running of such horses is *several bow-shots:* (Meyd, and S and K in art. غلو:) it is applied to him who is described as entering into contests for excellence with his compeers. (Meyd.) — [Hence,] سَحَابَةٌ مُذْكِيَةٌ, (K,) or, as in the Tekmileh, مُذْكِيَةٌ, (TA,) ↑ *A cloud that has rained time after time.* (K, TA.)

Quasi ذكي

ذُكْيَةٌ: see ذُكُوَّةٌ, in art. ذكو.

ذَكِيٌّ: see art. ذكو.

ذل

1. ذَلَّ, aor. يَذِلُّ, (M, Msb, K,) inf. n. ذُلٌّ and ذِلَّةٌ and مَذَلَّةٌ, (S,* M, MA, K,) or these three are simple substs., and the inf. n. is ذُلُولٌ, (Msb,) and ذَلَالَةٌ (M, K) and ذَلَالٌ, (K,) [*contr. of* عَزَّ; (see ذُلٌّ below;) i. e.] *He, or it, was, or became, low, base, vile, abject, mean, paltry, contemptible, despicable, ignominious, inglorious, abased, humble, and weak;* (MA, Msb, K:) syn. هَانَ, (Msb, K,) and ضَعُفَ. (Msb.) — ذَلَّ, (M, K,) and ذَلَّتْ, (M, Msb,) aor. as above, (M, Msb,) inf. n. ذُلٌّ, (M, Msb, K,) said of a man, (M,) and of a beast, such as a horse and the like, (دَابَّة, M, Msb,) *He, or it, was, or became, easy, tractable, submissive, or manageable;* (M, Msb, K:) and اِذْلَوْلَى [which belongs to art. ذلى] signifies the same as ذَلَّ in this sense. (ISd, TA.) And لَهُ تَذَلَّلَ ↑ *He became lowly, humble, or submissive,* [*or he lowered, humbled, or submitted, himself,*] *to him;* (S, TA:) also ↑ تَذَلَّلَ, originally تَذَلَّلَ. (TA.) — [Hence,] ذَلَّ is also said of a road [as meaning ↑ *It was, or became, beaten, or trodden, so as to be rendered even, or easy to be travelled, or to walk or ride upon:* see ذَلِيلٌ]. (A in art. تب.) — And ذَلَّتِ القَوَافِي لِلشَّاعِرِ ↑ *The rhymes were easy to the poet.* (T.) — And ذَلَّ said of a watering-trough or tank, (TA,) or of the upper part thereof, (M,) ↑ *It was, or became, broken much, or in several places, in its edge, and much demolished.* (M, TA.)

2. ذَلَّلَ, (M, Msb,) inf. n. تَذْلِيلٌ, (Msb,) *He made, or rendered,* (M, Msb,) a man, (M,) and a beast, such as a horse and the like, (M, Msb,) *easy, tractable, submissive, or manageable:* (M, Msb:) [said of the former, it may be rendered *he brought under,* or *into, subjection;* or *he subdued:* and said of the latter, *he broke,* or *trained:* and said of any animal, *he tamed.* — Hence,] ↑ *He beat,* or *trod,* a road, *so as to render it even, or easy to be travelled, or to walk or ride upon:* see ذَلِيلٌ. — And ذَلَّلَ لَهُ أَمْرًا ↑ *He made an affair easy to him;* syn. وَطَّأَهُ and سَوَّسَهُ. (TA in art. سوس.) — And ذَلَّلَ الكَرْمَ ↑ *The bunches of the grape-vine were made to hang down [so that they might be easily plucked]:* (M, K:) or *were evenly disposed [for the same purpose];* syn. سَوَّيَتْ: (K:) or, accord. to AHn, التَّذْلِيلُ signifies *the disposing evenly the bunches*

of the grape-vine, and making them to hang down. (M.) وَذُلِّلَتْ قُطُوفُهَا, in the Kur [lxxvi. 14], means † *The bunches being evenly disposed, and made to hang down,* (Ṣ, JM,) *exposed to be plucked:* (JM:) or *being well disposed, and made near:* (IAmb, TA:) or *being within the reach of the seeker, or desirer:* (Ibn-'Arafeh, TA:) or *being easy to reach by those who will pluck them, in whatever manner they may desire to do so:* (Bḍ:) accord. to Mujáhid, it means that if one stand, the bunch will rise to him; and if one sit, it will hang down to him. (TA.) [In like manner,] التَّذْلِيل also signifies † *The putting the raceme of the palm-tree upon the branch [near it] in order that it* [the branch] *may support it:* (AḤn, M:) or تَذْلِيلُ العُذُوق, as practised in the present world, is † *the trimmer's making straight, and fecundating before the usual time, the racemes of the palm-tree, when they come forth from their spathes that covered them, these having slit open and disclosed them, by which means one makes them to hang out from among the branches and prickles, so that the fruit is easily plucked when it ripens.* (T. [See also مُذَلِّل.]) [Hence it is said in the K that ذَلَّلَ النَّخْلَ signifies وَضَعَ عِذْقَهَا عَلَى الجَرِيدَةِ: the explanation should be وَضَعَتْ عُذُوقَهَا عَلَى الجَرِيدِ لِتَحْمِلَهَا † *The palm-trees had their racemes put upon the branches in order that these might support them.*] — See also what next follows.

4. اذلّه, (M, Mṣb, K,) inf. n. إِذْلَالٌ, (TA,) *He* (God, Mṣb) *lowered, abased, or humbled, him;* or *rendered him low, base, vile, abject, mean, paltry, contemptible, despicable, ignominious, inglorious, abased, humbled,* and *weak;* (M,* Mṣb, K, TA;) as also ذَلَّلَهُ and استذلّه: (K, TA:) all these signify the same. (Ṣ.) — See also 10. — اذلّ [as an intrans. verb] *He* (a man, Ṣ, M) *became one whose companions were low, base, vile,* &c. (Ṣ, M, K.) — And *He became in a state, or condition, that was low, base, vile,* &c. (Ṣ in art. قهر.)

5: see 1.

10. استذلّه *He saw him to be* ذَلِيل [i. e. *low, base, vile,* &c.]: (M, K:) or *he found him to be so;* (TA;) as also اذلّه. (K.) — See also 4. — استذل البَعِيرُ الصَّعْبَ *He plucked off the ticks from the refractory camel in order that he might experience pleasure* [or *relief*], *and so become at ease, or tranquil,* (M, K,) *with him.* (K.)

[ذَلْوَلَى, a verb of which one of the significations is mentioned in this art. in the K, belongs to art. دلى.]

R. Q. 2. تَذَلْذَلَ [app. from ذَلْذَلَ] *It was, or became, in a state of commotion, or agitation, and lax, slack, or pendulous.* (K.)

ذُلّ and † ذِلّة and † مَذَلَّة [all mentioned in the M and MA and K as inf. ns.] *contr. of* عِزّ; (Ṣ, M;) [i. e.] *Lowness, baseness, vileness, abjectness, meanness, paltriness, contemptibleness, despicableness, ignominiousness, inglorioumess, abasement, humiliation,* and *weakness.* (Mṣb, K.*) وَنَفْسٌ يَكُنْ لَهُ ذُلٌّ, in the Kur [xvii. last verse], means *Nor hath* taken to himself *any aider* to assist Him and league with Him *by reason of any lowness of condition* in Him, as is the custom of the Arabs to do: (K, TA: [in the CK, يُحَالِفُهُ:]) for they used to league, one with another, seeking thereby to become strong and inaccessible. (TA.) See also ذَلِيل. — And see the paragraph here following, in five places.

ذُلّ *Easiness, tractableness, submissiveness,* or *manageableness;* (Ṣ, M, K, and Ḥam p. 50; [mentioned in the M and Mṣb and K as an inf. n.;]) as also † ذَلٌّ. (M, K, and Ḥam ubi supra.) Hence the saying, بَعْضُ الذِّلِّ أَبْقَى لِلْأَهْلِ وَالمَالِ [*Somewhat of submissiveness is most preservative of the family and the property*]: (Ṣ:) or الذُّلُّ † أَبْقَى لِلْأَهْلِ وَالمَالِ, occurring in a trad. of Ibn-Ez-Zubeyr; meaning that *abjectness* betiding a man when he bears patiently an injury that has befallen him *is most preservative of* him and *of his family and his property.* (TA.) — Also *Gentleness;* and *mercy;* and so † ذُلٌّ: thus in the phrase, وَٱخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ, or الذِّلِّ, (M, K,) in the Kur [xvii. 25, lit. *And make soft to them* (thy two parents) *the side of gentleness;* meaning *treat them with gentleness*]: the former is the common reading: (TA:) or the latter means *easiness, tractableness,* or *submissiveness:* (K:) [and so the former, as has been stated above:] Er-Rághib says that † الذُّلُّ is a consequence of subjection; and الذِّلّ is what is after refractoriness: so that the phrase means, [accord. to the former reading,] *Be gentle like him who is subjected to them;* and accord. to the latter reading, *be gentle and tractable,* or *submissive, to them.* (TA.) — Also The *beaten track,* (K,) or *part that is trodden and made even,* (M,) of a road. (M, K.) Its pl. أَذْلَال occurs in the saying, أَجْرِ الأُمُورَ عَلَى أَذْلَالِهَا *Let events, or affairs, take their course in the ways, or manners, that are fit, or proper, for them, and easy.* (T.) El-Khansà says,

* لِتَجْرِ المَنِيَّةُ بَعْدَ الفَتَى ٱلْـمُقَادِرِ بِٱلْـمَرْءِ أَذْلَالَهَا *

[*Let fate take its ways after the youth left behind in El-Mahw*]; (Ṣ, M;) meaning I mourn not for anything after him: cited by AA: (Ṣ in the present art. and in art. محو:) المحو is here the name of a place. (Ṣ in the latter art.) And one says, أُمُورُ اللّٰهِ جَارِيَةٌ عَلَى أَذْلَالِهَا (Ṣ, M, K,) and جَارِيَةٌ أَذْلَالَهَا, (M, K,) *The decrees of God take their* [appointed] *courses:* (Ṣ, M, K:) here, also, الذلال is pl. of ذُلّ. (M, K.) And دَعْهُ عَلَى أَذْلَالِهِ and † عَلَى أَذْلَالِهِ *Leave thou him, or it, in his, or its,* [present] *state, or condition:* (Ṣ, M, K:) in this case it has no sing. (M, K.) [And so in the saying,] جَاءَ عَلَى أَذْلَالِهِ † *It came in its* [proper] *manner.* (Ṣ, K.) — See also another usage of أَذْلَال, as a pl. having no sing. assigned to it, voce أَذْلَل, last sentence.

ذِلّة: see ذُلّ. — In the following verse,

* لِيَهْنِئْ تُرَاثِي لِٱمْرِئٍ غَيْرِ ذِلَّةٍ *
* صَنَابِرُ أَحْدَانٌ لَهُنَّ حَفِيفُ *

[*May my heritage give joy to a man not low, or base; slender arrows, singular of their kind, that have a whizzing sound*], the meaning is, غَيْرِ ذِي ذِلَّة, or غَيْرِ ذَلِيل; and صنابر is put in the nom. case as a substitute for تراث. (M.)

ذَلُول *Easy, tractable, submissive,* or *manageable;* (Ṣ, M, Mṣb, K;) applied to a beast, such as a horse and the like, (دَابَّة), (Ṣ, M, Mṣb,) and to a man [&c.]; (M;) and so † ذَلُولَى, applied to a man: (TA, as from the M: but not found by me in the latter; and I believe that the right reading is ذَلُوفَى, belonging to art. دلى, q. v.:]) the former alike masc. and fem.: (M, TA:) pl. ذُلُل (Ṣ, M, Mṣb, K) and أَذِلَّة. (K.) A poet applies the epithet ذُلُل to spear-heads, as meaning *Made easy [to pierce with] by being sharpened, and made thin and slender.* (M.) — See also the next paragraph, in two places.

ذَلِيل *Low, base, vile, abject, mean, paltry, contemptible, despicable, ignominious, inglorious, lowered, brought low, abased, humbled,* and *weak;* (T, Ṣ, M, Mṣb, K;) applied to a man; (T, Ṣ;) and † ذَلُولٌ signifies the same, as a sing.; (Ibn-'Abbád, K:) or this latter is a pl. of the former, (T,) as also أَذِلَّة (Ṣ, M, Mṣb, K) and أَذِلَّاء (T, Ṣ, Mṣb, K) and ذُلّ. (M, K.) — [Also *Gentle;* and *merciful.* Hence,] أَذِلَّةٍ عَلَى المُؤْمِنِينَ أَعِزَّةٍ عَلَى الكَافِرِينَ, in the Kur [v. 59], means *Gentle,* (Zj, T,) and *merciful,* (T,) *to the believers, rough in behaviour,* (Zj, T,) and *hard, or severe,* (T,) *to the unbelievers.* (Zj, T.) — Also applied to a road, meaning † *Made even, or smooth, and easy to be travelled, or to walk or ride upon;* as also with ة; being applied to طَرِيقٌ [which is fem. as well as masc.]; (M;) and so † ذَلُول: (T:) pl. of the latter, (T,) or of the former, (M,) ذُلُل: (T, M:) and [in like manner] † مَذَلَّل, so applied, *beaten, or trodden, and [made] even, or easy [to walk or ride upon]:* (T:) [in like manner also] † ذَلُولٌ is applied to land or ground &c. [as meaning *easy to be travelled, or to walk or ride upon,* &c.]. (Aṣ, M voce تَرْنُوتٌ.) — Also † *Low,* applied to a wall, and to a house, or chamber; (T;) and [so] applied to a mountain: (Ṣ and K in art. دلّ:) or † *low and thin,* applied to a wall: (Mgh:) and † *short,* applied to a spear. (T.) — You say also ذَلُولٌ, [meaning *Exceeding lowness or baseness* &c.; or *lowering, or abasing, lowness or baseness* &c.; i. e.,] using the latter word as an intensive epithet; or as signifying مُذِلٌّ. (M, K.)

ذَلْوَلَى *Good and easy in respect of natural disposition:* pl. ذَلْوَلِيُّونَ. (Ibn-'Abbád, K. [In the CK, الصَّلِق is erroneously put for الصُّلْق.]) See also ذَلُول.

ذِلِّيل: see ذُلَّان.

ذُلَّلٌ is sing. of ذَلَوِيلُ, which signifies The *lower, or lowest, parts,* (AZ, T, §,) *that are next the ground,* of a shirt, (§,) or of a long shirt; (AZ, T;) and IAar says that the sing. is ذُلَيِّلٌ and ذُلَيِّلَةٌ, also; and they are also called ذَنَانِينُ pl. of ذُنَّانٌ (T;) and ذَنَانِينُ (K in art. دن) or ذُنْلُلٌ and ذُلَيِّلٌ and ذُلَيِّلَةٌ and ذُنَانِينُ all signify the *lower, or lowest, parts* of a long shirt (M, K) when it dangles and becomes old and worn out; (M;) as also ذَلَاوِيلُ (K;) [or rather] this last is pl. of all the foregoing words; (M;) and ذَلَاوِيلُ and ذَلَاوِلَةٌ [in some copies of the K, erroneously, ذُلُولٌ, and ذُلُولَةٌ, and ذَلْذَلَةٌ,] signify the same; (K;) [or rather] the former of these two is a contraction of the pl. ذَلَاوِيلُ (§, M) [and the latter of them is the same contracted pl. with the addition of ة]. — [Hence,] ذَلَاوِيلُ النَّاسِ † *Those who are the last of the people;* (K;) or *the last of a few of the people;* so in the Mo'jeet; (TA;) and ذُلَيِّلُونَهُمْ and ذُنَيِّلُونَهُمْ and ذُنَيِّلَاتُهُمْ, (K, TA, [in the CK, erroneously, ذُنَيِّلَاتُهُمْ and ذُنَيِّلَاتُهُمْ,]) the latter a dim., (TA,) and أُذَيِّلُونَهُمْ, signify the same: (K:) or this last signifies *the lower, baser, viler, or meaner, of them.* (O, TA.)

ذُنْبُلٌ and ذَنَبِلٌ and ذَنَبِلٌ and ذُنْبُلٌ and ذَنَبِلَةٌ and ذُنْبُلَةٌ: see ذُنْبُلٌ, in eight places.

ذُنْبُلَانُ النَّاسِ: see ذُنْبُلٌ.

أَذَلُّ [*More, and most, low, base, vile,* &c.]: see أَضَعُ.

أَذَلُّ as a pl. without a sing.: see ذِلٌّ (of which it is also a pl.), in two places: — and see ذُنْبُلٌ, last sentence.

مَذَلَّةٌ: see ذِلٌّ. — [Hence,] عُمُرُ المَذَلَّةِ † *The wooden pin, peg, or stake:* (§, K:) because its head is broken [or battered by beating]. (§.) [See عُمُرٌ.]

مُذَلَّلٌ: see ذَلِيلٌ. — Also, [applied to palm-trees (نَخْل),] † *Having the fruit thereof bent [down] in order that it may be [easily] gathered:* [see also its verb (2):] so in the following verse of Imra-l-Keys: (Sgh, TA:)

وَكَشْحٍ لَطِيفٍ كَالْجَدِيلِ مُخَصَّرٍ
وَسَاقٍ كَأُنْبُوبِ السَّقِيِّ المُذَلَّلِ

meaning *And a waist slender like the camel's nose-rein of* [*twisted*] *leather, thin; and a shank resembling,* in the clearness of its colour, *the stalk* (lit. internodal portion) of the papyrus (بُرْدِيّ) growing *among irrigated palm-trees having their racemes bent down* (ذَلَّلَتْ) by reason of the abundance of their fruit; so that their branches overshade these papyrus-plants: or, accord. to some, *and a shank resembling the stalk of the irrigated papyrus that is bent down* (مُذَلَّل) by saturation: (EM pp. 28 and 29:) Aṣ says that it means, [agreeably with the former explanation,] سَاقٍ كَأُنْبُوبِ بُرْدِيٍّ بَيْنَ هٰذَا النَّخْلِ المُذَلَّلِ: AO says that سَقِيّ means *watered* [*naturally,*] *without occasioning one's taking any trouble to water:* IAar explained المُذَلَّل as meaning *having the way of the water thereto made easy:* and some say that by السَّقِيّ is meant *the tender, white, stalk of the* بُرْدِيّ. (T.)

ذلف

ذَلِفَ, aor. ـَ, inf. n. ذَلَفٌ, said of a nose, *It was short and small:* (M, Msb:) *or short in the bone, and small in the tip, or lower portion:* or ذَلَفٌ is *like* خَنَسٌ [inf. n. of خَنِسَ, q. v.]: (M:) or the verb means *it was small, and even in the tip, or lower portion:* (§,* K:) or *small and slender: or thick and even in the lower extremity;* (M, K;) or, as some say, *it had in it what resembled a pit, or depression;* (M;) *not being very thick* (لَيْسَ بِجِيدٍ غَلِيظٍ): (M, K:* [in the latter I find بَسْجِدٍ غَلِيظٍ, which I doubt not to be a mistranscription:]) or *it was short in the tip, or lower portion, and even in the bone, without prominence.* (M.) And said of a man, *He had a nose such as is above described.* (§, K.)

أَذْلَفُ A man *having a nose such as is described above:* (§, Msb, K:) or *having a short and slender nose:* (Mgh:) fem. ذَلْفَاءُ: (§, Mgh, Msb, K:) pl. ذُلْفٌ. (§, K.) And A nose *such as is described above.* (K.) — And ذَلِفٌ, applied to sands, † *Even and compact;* as also دُلٌّ. (AHn, M.)

ذلق

1. ذَلِقَ, aor. ـِ, (§, K,) inf. n. ذَلَقٌ, (§,) *It* (a spear-head [and the like]) *was, or became, sharp, cutting, or penetrating.* (§, K.) — And in like manner, aor. and inf. n. as above, [the inf. n. erroneously written in the CK ذَلْق,] said of the tongue, I *It was, or became, sharp and eloquent;* as also ذَلِقَةٌ, aor. ـِ, inf. n. ذَلَاقَةٌ; and ذَرِبَ, aor. ـِ: (K, TA:) and *i. q.* ذَرِبَ [which means *it was, or became, sharp* properly speaking; and also *chaste, or eloquent;* and *profuse of speech, or clamorous*]. (§ in explanation of the first verb, and app. of the second also, i. e. ذَلِقَ, inf. n. ذَلَاقَةٌ; and K in explanation of the first only.) — Also, i. e. like فَرِحَ, † *It* (a lamp, or lighted wick,) *gave light, shone, was bright, or shone brightly:* (K:) [or] so ذَلِقَ, inf. n. ذَلَقٌ. (JK.) — Also, i. e. ذَلِقَ, aor. ـِ, inf. n. ذَلَقٌ, *It,* or *he, was,* or *became, unsettled, unsteady, unquiet, restless, disquieted, disturbed, agitated, flurried, or in a state of commotion.* (§, TA.) You say, ذَلِقَتْ عَنْ مَكَانِي *I rose from my place, and became disquieted, or disturbed.* (JK.) — And, said of the [lizard called] ضَبّ, (K,) inf. n. as above, (TA,) *It came forth from the roughness of the sand to the softness of the water.* (K.) — And ذَلِقَ مِنَ العَطَشِ *He* (a man) *became at the point of death from thirst:* (K:) or *he became affected severely by thirst so that his tongue protruded.* (TA.) — ذَلَقَهُ, (JK, K,) aor. ـِ, (TA,) inf. n. ذَلْقٌ, (JK, TA,) *He sharpened it;* (JK, K;) namely, a knife, (K,) or anything; (JK;) as also ↑ اذلقهُ; (Lth, K;) and ↑ ذلّقهُ, (K,) inf. n. تَذْلِيقٌ. (TA.) — And ذَلَقَهُ said of the [hot wind called] سَمُوم, or of fasting, *It weakened him,* (K,) and *emaciated him,* and *disquieted him, or disturbed him;* (TA;) as also ↑ اذلقهُ: (K, TA:) or the latter, thus used, *it affected him severely, afflicted him, or distressed him.* (JK.) — ذُقْ said of a bird, *i. q.* زُقَّ [*It muted, or dunged*]; (K;) and in like manner, ↑ اذلق (K,* TA) *it cast forth its dung quickly.* (TA.)

2. ذَلَّقَهُ, inf. n. تَذْلِيقٌ: see 1: — and 4. — ذَقَّى الفَرَسَ (JK, K,) inf. n. as above, (K,) *i. q.* ضَمَّرَهُ [*He made the horse lean, or light of flesh; or prepared him for racing, &c., by feeding him with food barely sufficient to sustain him, after he had become fat, or after he had been fed with fodder & that he had become fat;* &c.;] (JK, K;) and *took good care of him.* (JK.)

4. اذلقهُ as syn. with ذَلَّقَهُ and ذَلَقَهُ: see 1. — Also, (inf. n. إِذْلَاقٌ, TA,) † *He made it to give light, shine, become bright, or shine brightly;* namely, a lamp, or lighted wick. (JK, K.) — Also *He,* or *it, unsettled, disquieted, disturbed, agitated, flurried, or put into a state of commotion, him,* or *it.* (JK, §, K.) You say, أَتَانِي خَبَرٌ فَأَذْلَقَنِي *News came to me, and unsettled me,* or *disquieted me,* &c. (JK.) And it is said in a trad. of Mi'kiz, لَمَّا أَذْلَقَتْهُ الحِجَارَةُ جَمَزَ, (Mgh, TA,) i. e. *When the stones disquieted him,* &c.: (TA:) or *when the stones hit him, or hurt him, with the point, or edge,* [or rather *the points, or edges,*] *thereof, he ran* [or *went*] *quickly.* (Mgh.) See also 1, last sentence but one. You say also, أَذْلَقَنِي قَوْلُكَ *Thy saying afflicted me, or distressed me, so that I writhed, or showed that I was hurt.* (TA.) And اذلق الضَّبُّ *He poured water into the hole of the* [*lizard called*] ضَبّ *in order that he might come forth,* (§, K, TA,) *thus disturbing him;* (TA;) as also ↑ ذَلَّقَهُ, (K,) inf. n. تَذْلِيقٌ. (TA.) — And اذلق also signifies *He dug* أَخَادِيد [i. e. *furrows, trenches, or channels; or rivulets, or streamlets*]. (TA.) — And إِذْلَاقٌ The *casting quickly.* (JK, TA.) See 1, last sentence.

7. انذلق *It* (a branch) *had* [or *presented to one*] (for the verb occurs in a trad. cited as an ex. in the TA followed by لِي) *a point, or an extremity,* (K, TA,) *to be cut off.* (TA.)

10. استذلق الضَّبُّ *He sought, or endeavoured, to make the* [*lizard called*] ضَبّ *come forth* from its hole. (TA.) One says likewise, المَطَرُ يَسْتَذْلِقُ الحَشَرَاتِ *The rain draws forth the reptiles, or small creeping things, or makes them to come forth,* from their holes; as also يَسْتَذْلِقُهَا. (TA in art. ذق.) And استذلق السَّيْفَ ↑ استذلقهُ *He drew forth the sword, or made it to come forth.* (TA ibid.)

ذَلَقٌ (JK, §, Mgh, K) and ↑ ذَلَقَةٌ and ↑ ذَلَقَةٌ (K) and ذُلُقٌ (§, K) The *point, extremity,* or *edge,* (JK, §, Mgh, K,) of anything: (JK, §, K:) and the *sharpness* thereof: (AA, TA:) and the last, [particularly,] the *extremity* of a spear-head,

and † of the tongue. (S, K.) — And the first, The *slender part* of an arrow. (TA.) — And The *place in which turns the pin*, or *pivot, of the sheave of a pulley*. (S, TA.) — For the first, also, see ذِلْقٌ, in three places.

ذَلَقٌ inf. n. of ذَلِقَ. (S, K,* TA.) — It may be also pl. of † ذَلِقٌ, signifying *Sharpened*, or *pointed, in the iron head or blade:* [like مُذَلَّقٌ:] — and it may be used by poetic license for ذِلْقٌ. (L.) — See also the paragraph next following.

ذَلِقٌ and † أَذْلَقُ, applied to a spear-head [and the like], *Sharp, cutting, or penetrating:* (S, K:) pl. of the latter ذُلْقٌ. (K,* TA.) — And in like manner, both words, applied to the tongue, ‡ *i.q.* ذَرِبٌ [which means *Sharp* properly speaking; and also *chaste, or eloquent; and profuse of speech, or clamorous*]: (S, K:) and † ذَلِقٌ and † ذَلْقٌ and † ذُلْقٌ, so applied, signify *sharp and eloquent*. (K.) You say لِسَانٌ ذَلِقٌ † طَلْقٌ, expl. in art. طلق [q. v.]: (K:) and † ذَلْقٌ † طَلْقٌ and ذَلِقٌ † طَلِيقٌ and لِسَانٌ ذَلِقٌ † طَلْقٌ and † ذَلِقٌ † طَلْقٌ and † ذَلْقٌ † طَلْقٌ [or طَلِيقٌ ذَلِقٌ] and † طَلِيقٌ ذَلِقٌ: all meaning *[a tongue] sharp, penetrating, or effective:* and طَلْقٌ ذَلْقٌ † أَلْسِنَةٌ, or ذَلْقٌ, (TA.) And خَطِيبٌ ذَلِقٌ and † ذَلِيقٌ (S, K) † [*An orator, or a preacher,*] *chaste in speech, or eloquent:* (K,* TA:) the fem. of each of these epithets is with ة. (S, K.*)

ذَلْقٌ and ذُلْقٌ: see the next preceding paragraph, each in two places.

ذَلَقَةٌ and ذَلَقَةٌ: see ذَلْقٌ.

ذَلِيقٌ: see ذَلِقٌ, in four places. — Also *A vehement* run or running. (JK, TA.)

ذَالِقٌ: see ذَلِقٌ.

ذَوْلَقٌ: see ذَلِقٌ.

ذَوْلَقِيَّةٌ: see the paragraph next following, in two places.

أَذْلَقُ, and its pl. ذُلْقٌ: see ذَلِقٌ. — الحُرُوفُ الذُّلْقُ *The letters [that are pronounced by means] of the tip of the tongue and the lip:* (S, K:) sing. as above: (S:) they are *six;* (S;) [comprised in the phrase مُرَّ بِنَفْلٍ;] *three of these are termed* † ذَوْلَقِيَّةٌ, namely, ر *and* ل *and* ن; and three, شَفَوِيَّةٌ, namely, ب *and* ف *and* م: (S, K:) *or all of these six letters are termed* † ذَوْلَقِيَّةٌ. (TA voce صَعْصَعٌ.) Every quadriliteral-radical or quinqueliteral-radical word [that is genuine Arabic] contains one or two or three of these six letters: every word of either of these classes that does not contain one of these six letters is to be judged adventitious: all the other letters are termed الحُرُوفُ الصَّعْصَعِيَّةُ. (IJ.)

مُذَلَّقٌ Anything *sharpened*, or *pointed, at the extremity:* (S:) [like ذَالِقٌ:] or a *sharp* point. (TA.) — Also Milk *mixed with water:* (AZ, K:) [like مُذَرَّقٌ:] accord. to Ibn-'Abbád, like نُسَّرٌ. (TA.)

مِذْلَاقَةٌ A *quick-paced* she-camel. (TA.)

ذلك

ذٰلِكَ: see art. ذا; and كَ as a particle of allocution.

ذلى

1. ذَلَى, like سَعَى, (K,) [i.e.,] aor. ـَ, inf. n. ذَلْيٌ, (TA,) *He gathered the fresh ripe dates:* (K:) so in the copies of the K; in which is added, فَأَنْدَلَى مَعَهُ: but what we find in the Tekmileh is this: طَلَّ يَذْلِى الرطب اى يجنيه فيندلى معه: يذلى is written as [the aor. of] a quadriliteral [i.e. as the aor. of اِذْلَى, for it is without a sheddeh]: (TA:) [here, however, فيندلى is evidently, in my opinion, a mistranscription for فَيَنْدَلِّى; and the right reading and rendering I therefore hold to be as follows: طَلَّ يَذْلَى, or perhaps يَذْلَّى, الرُّطَبَ, means *He continued gathering the fresh ripe dates, they hanging down with him:* for the gatherer laying hold upon the raceme, it hangs down with his weight. In the TK, this passage in the TA has been misunderstood and misrepresented, as though it meant that مَعَهُ أَذْلَقَ signifies "he gathered with him."]

4: see the preceding paragraph.

5. تَذَلَّى *i.q.* تَذَلَّلَ [*He became lowly, humble, or submissive; or he lowered, humbled, or submitted, himself*]: (T, K:) the latter verb is the original: the former being like تَظَنَّى, originally تَظَنَّنَ. (T.) [See also the next paragraph.]

10. اِذْلَوْلَى (T, S, M, K,) inf. n. اِذْلِوْلَاءٌ (S, K,) *He went away hiding himself; stole away secretly.* (T, S, M, K.) — *He hastened, made haste, sped, or went quickly;* (TA;) [like اذلولى;] and (TA) *he did so in fear lest a thing should escape him.* (T, TA.) And اذلولى فَذَهَبَ *He went back, or away, running quickly.* (T.) — *He was, or became, easy, tractable, submissive, or manageable.* (M, K.) [See also 5.] — *He* (a man) *was, or became, broken-hearted.* (T, K.) — *It* (the ذِكْر) *stood in a lax state.* (T, K.)

ذَوْلَى, [in copies of the K ذَوْلَى,] applied to a man, *vi. q.* مُذَوْلِلٌ [part. n. of 12, q. v.]: (K, TA: [in some copies of the K مُذَوْلَلٌ:]) of the measure فَعْوَعْلٌ; or, as some say, فَعْلَعْلٌ. (TA.)

ذِلْوَةٌ [*A well-rope*] *unsteady; or moving about, or to and fro, or from side to side.* (T.)

ذمر

1. ذَمَّهُ, (T, S, M, &c.,) aor. ـُ, (T, M, Mṣb,) inf. n. ذَمٌّ (T, S, M, Mgh, Mṣb, K) and مَذَمَّةٌ (M, K,) *He blamed, dispraised, discommended, found fault with, censured, or reprehended, him, in respect of evil conduct;* الذَّمُّ signifying الْمَلَامُ (T, Mgh) فِى السِّيَاسَةِ; (T;) *contr. of* المَدْحُ, (S, M, Mgh, Mṣb, K,) or of الحَمْدُ: (Mgh:) and † ذَمِمْتُهُ, (MA,) inf. n. تَذْمِيمٌ, (KL,) signifies the same: (MA, KL:) [or this has an intensive meaning: see its pass. part. n., below.] Hence the saying, اِفْعَلْ كَذَا وَهَلَاكَ ذَمٌّ, (T, S, K,) i. e. كَهَلَاكَ مِنْكَ ذَمٌّ, meaning [*Do thou such a thing, and*] *thou wilt not be blamed;* (ISk, S, K:) or *thou wilt have an excuse;* [lit.] *blame will fall from thee:* (S in art. هلو:) one should not say هَلَاكَ زَيْدٌ. (ISk, S in the present art.) ذَمٌّ, also, signifies *He was satirized*, particularly *in verse.* (IAṣr, T.) And *He was made to suffer loss or diminution* [app. *in respect of his reputation*]. (IAṣr, T.) — ذَمَّ المَكَانُ ‡ *The place was, or became, affected with drought, or barrenness, and its good things* [or *produce*] *became scanty.* (TA.) [But perhaps ذَمَّ is here a mistranscription for ذَمَّ; for] you say of a land, ذَمَّ مَرْعَاهَا [*He dispraised, or discommended, its pasture,* when its pasture is scanty]. (S and M and K in art. بذأ.) — ذَمَّ, (aor. ـِ,) said of the nose, (S, K,) *It flowed* [*with* ذِمِّير, i. e. *mucus*]; (K;) like ذَنَّ. (S, K.) And [the aor.] يَذِمُّ is said of ذِمِّير; (S, K;) like يَذِنُّ; (S, TA;) meaning *It flows.* (TA.)

2: see 1, first sentence.

3. فُلَانٌ يُذَامُّ عَيْشَهُ † *Such a one passes his life contended with scantiness.* (TA.)

4. ادْمَّ *He* (a man) *did* [or *said*] *that for which he should be blamed, dispraised, discommended, found fault with, censured, or reprehended;* (S;) *contr. of* أَحْمَدَ. (A in art. حمد.) And ادْمَّ, (M, K,) or إِلَى النَّاسِ, (S,) *He did to him, or to the people, that for which he should be blamed,* &c. (S, M, K.) — [Hence,] أَذْمَّتْ ‡ *His riding-camel ceased going on;* as though she made the people to blame her. (TA.) And أَذْمَّتْ رِكَابُهُمْ ‡ *Their camels upon which they were riding became jaded, and lagged behind,* (S, M, K, TA,) *not keeping up with the main body of camels;* (S, TA;) [as though they made their riders to blame them; or] as though [the idea of] their strength in journeying were derived from ذَمَّةٌ meaning "a well having little water." (TA.) And ادْمَّ بِهِ بَعِيرُهُ ‡ [*His camel became jaded, and lagged behind with him*]. (S, TA.) And أَذَمَّتْ بِالرَّكْبِ, said of a she-ass, ‡ *She kept back the company of riders upon camels by her weakness and her ceasing to go on.* (TA from a trad.) — ادْمَّهُ *He found him, or it, to be such as is blamed, dispraised,* &c.; (S, M, K, TA;) *contr. of* أَحْمَدَهُ. (TA.) One says, أَتَيْتُ مَوْضِعَ كَذَا فَأَذْمَمْتُهُ, i. e. [*I came to such a place, and*] *I found it to be such as is discommended.* (S) — ادْمَّ بِهِ, (S,) or بِهِمْ, (M, K,) He held *him, or them, in little, or light, or mean, estimation, or in contempt:* (S, K:) or *he left* [*him or*] *them blamed, dispraised,* &c., *among the people.* (IAṣr, M, K.) — Also, ادْمَّهُ, *He protected him; granted him protection, or refuge.* (S, K.) — And ادْمَّ لَهُ عَلَيْهِ *He took, or obtained, a promise, or an*

assurance, of security or *safety*, and *a compact*, or *covenant, for him*, or *in his favour, of*, or *against, him* [i. e. another person, *making the latter responsible for his* (the former's) *security*, or *safety*, &c.]. (M,* K,* TA.) ═ See also the next paragraph.

5. تذمّم *He shunned*, or *avoided*, (T,* Mgh,) *or he preserved*, or *guarded, himself from*, (MA,) *blame, dispraise*, &c. : (T,* MA, Mgh :) this is the proper meaning; and hence, (Mgh,) *he felt disdain*, or *scorn*, and *shame*. (Ṣ, MA, Mgh, K. KL.) One says, لَوْ لَمْ أَتَذَمَّمْ الكَذِبَ تَأَثُّمًا تَرَكْتُهُ *If I did not refrain from lying for the purpose of abstaining from sin, I would refrain from it from a feeling of disdain*, or *scorn*, or *shame*]. (Ṣ, K.) And تذمّم منه [*He abstained*, or *refrained, from it to avoid blame*, or *through disdain*, or *scorn*, or *shame; disdained*, or *scorned, it*; or *was ashamed of it*]. (K in art. حشم.) And Aboo-'Amr Ibn-El-'Alà mentions his having heard an Arab of the desert use the expression لَا يَذْمُومُونَ [app. ↑ لَا يُذْمُومُونَ, for the ا in the measure أَفْعَلَ sometimes has a privative property,] meaning *They do not shun*, or *avoid, blame ; and are not affected with shame*. (TA.) It is said in a trad., مِنْ خِلَالِ المَكَارِمِ التَّذَمُّمُ لِلصَّاحِبِ, meaning [*Of the properties of generous*, or *honourable, practices, is*] *the being regardful of everything that is entitled to reverence, respect, honour*, or *defence, in the character and appertenances of the companion*, or *friend, and dispelling from oneself the blame that he would incur from men if he were not regardful thereof*. (TA.) And one says, لِلْجَارِ عِنْدَكَ تَذَمُّمٌ ↑ مُسْتَذَمٌّ [*To the neighbour, with thee*, is shown *regard of everything that is entitled to reverence, respect, honour*, or *defence, in his character and appertenances :* ↑ مُسْتَذَمٌّ being app. an inf. n. of ↑ استذمّ, and this being syn. with تذمّر]. (TA.)

6. تذامّوا *They blamed, dispraised, disconmended, found fault with, censured*, or *reprehended, one another*. (M, K.)

10. استذمّ [*He required blame*, &c. ; as though he called for it; or] *he was blamed*, or *dispraised*, &c. (KL.) See also 4, second sentence. ═ And see 5, last sentence. ═ استذمّ بِذِمامه is used by post-classical writers, and is perhaps a classical phrase, meaning *He begged*, or *implored, his protection*. See an instance in "Abulfedæ Annales," vol. iii. p. 170.]

R. Q. 1. دَمْدَمَ *He made his gift small*, or *scanty*. (IAạr, T, K.)

ذَمٌّ inf. n. of ذَمَّهُ. (T, Ṣ, M, &c.) [As a simple subst., *Blame, dispraise*, or *censure*.] ═ And [the pl.] ذُمُومٌ signifies *Vices, faults, defects*, or *the like*. (M, K. [See ذَامٌّ.]) ═ See also ↑ مَذْمُومٌ. ═ And see ذَمَّةٌ.

ذِمٌّ: see ↑ ذَمِيمٌ. ═ Also *Excessively lean* or *emaciated*; and *perishing* : (K :) or *like him who is perishing*. (T, TA.) ═ See also ذِمَّةٌ.

ذِمَّةٌ [as a subst.]; (T, Mgh ;) and بِئْرٌ ذِمَّةٌ (T, Ṣ, M, Mgh, K,) in which the latter word is an epithet, (Mgh,) and ↑ ذِمَّةٌ also, with kesr, (so in one of my copies of the Ṣ,) and ↑ ذَمِيرٌ, and ↑ ذَمِيمَةٌ ; (M, K :) *A well containing little water* ; (T, Ṣ, M, Mgh, K :) because discommended : (M, Mgh :) and, (M, K,) as some say, (M,) *containing much water :* thus having two contr. significations : (M, K :) pl. ذِمَامٌ (T, Ṣ, M, K) and ↑ ذُمٌّ, (T, TA,) [or rather the latter is a coll. gen. n., of which ذِمَّةٌ is the n. un.] A poet says, (Ṣ,) namely, Dhu-r-Rummeh, describing camels whose eyes were sunk in their sockets by reason of fatigue, (T,)

* عَلَى جُمَيِّرَاتٍ كَأَنَّ عُيُونَهَا *

* ذِمَامُ الرَّكَايَا أُنْكِرَتْهَا المَوَائِحُ *

[*Upon camels of Himyer* that were *as though their eyes were wells containing little water which the camels employed to draw it had exhausted*]. (T, Ṣ.)

ذِمَّةٌ *A compact, a covenant, a contract, a league, a treaty, an engagement, a bond*, or *an obligation* ; (T, Ṣ, M, Mgh, Mṣb, K ;) because the breaking thereof necessitates blame : (Mgh :) and *a right*, or *due*, (حَقٌّ,) *for the neglect of which one is to be blamed :* (Bd in ix. 8 :) [*an inviolable right* or *due :*] and ↑ ذِمَامٌ and ↑ مَذِمَّةٌ and ↑ مَذَمَّةٌ signify in like manner *a compact, a covenant*, &c. as above, *for the neglect*, or *non-observance, of which a man is to be blamed :* (Mṣb :) or these three words [in the CK the first and last only] signify *a right*, or *due* ; syn. حَقٌّ : (M, K :) or so the first of them : (T,* Ṣ :) and each of them, (M, K,) or the first of them, i. e. ذِمَامٌ, (T, Ṣ, Mgh,) *i. q.* حُرْمَةٌ [which includes all the significations of ذِمَّةٌ likewise, those above and those which follow, but appears here to be used as meaning especially *a thing that should be sacred*, or *inviolable ;* or *which one is under an obligation to reverence, respect*, or *honour, and defend ; everything that is entitled to reverence, respect, honour*, or *defence, in the character and appertenances* of a person] ; (Ṣ, M, Mgh, K ;) *every* حُرْمَةٌ *for the neglect*, or *non-observance, of which one is to be blamed :* (T :) ↑ ذِمَامَةٌ, also, and ↑ ذَمَامَةٌ, are *syn. with* حَقٌّ and حُرْمَةٌ : (TA :) and ذِمَّةٌ signifies also *i. q.* أَمَانٌ [as meaning *security*, or *safety ; security of life and property ; protection*, or *safeguard ; a promise*, or *an assurance, of security, safety, protection*, or *safeguard ; indemnity* ; or *quarter*] ; (Ṣ, Mgh, Mṣb, KL, TA ;) and so ↑ ذِمَامٌ : (MA, KL : [explained in both by the Pers. زِنْهَار ; and in the latter by حُرْمَة and حق also :]) and *responsibility [for the fulfilment of an obligation, for the payment of a sum of money, for the restitution of a thing*, or *for the safety*, or *safe-keeping, of a thing*, or *person*] ; *suretiship ;* (M, Mgh, Mṣb, K ;) as also ↑ ذِمَامٌ and ↑ ذَمَامَةٌ ; (M, K ;) [in the former of which, these two words are said to be *syn. with* ذِمَّةٌ, app. meaning, *in all the senses mentioned above ;*]) and ↑ ذُمٌّ : (M, K : [said in the M to be *syn. with* ذِمَّةٌ *in the first* only *of the senses mentioned above in this paragraph :* in the CK, وَالذِّمَّ is erroneously put for وَالذَّمَّ :]) the pl. of ذِمَّةٌ is ذِمَمٌ (T, Mṣb) and ذِمَامٌ : (T :) and the pl. of ↑ ذِمَامٌ as [a sing.] syn. with [ذِمَّةٌ and] مَذِمَّةٌ and مَذَمَّةٌ is أَذِمَّةٌ. (M, K.) Hence, i. e. from ذِمَّةٌ in the first of the senses explained above, أَهْلُ الذِّمَّةِ, (Ṣ, Mgh, TA.) and الذِّمَّةُ, (T, M,* Mgh, K, TA,) with the prefixed noun اهل suppressed, (TA,) *The people with whom a compact*, or *covenant*, &c., *has been made ;* (T, Ṣ, M, K, TA ;) [and particularly] *those, of the believers in a plurality of Gods*, [by which are here meant *the Christians, Jews, and Sabians*, but no others,] *who pay the* [*tax called*] جِزْيَة ; (T, TA :) [i. e. *the free non-Muslim subjects of a Muslim government, who pay a poll-tax for which The Muslims are responsible for their security and freedom and toleration :* see أَهْلُ :] the appellation ↑ ذِمِّيٌّ, (Mgh, Mṣb,) a rel. n. from الذِّمَّةُ, (Mṣb,) is applied to *a person of this class ;* (Mgh, Mṣb ;) because he is rendered secure, or free from fear, for his property and his blood, by means of the جِزْيَة. (Mgh.) جَعَلَ عُمَرُ أَهْلَ السَّوَادِ ذِمَّةً means *'Omar treated* [lit. *made*] *the people of the Sawád, as those who are termed* أَهْلُ الذِّمَّةِ. (Mgh.) And أَقْبِلْنَا بِذِمَّةٍ [or أَقْبِلْنَا ?], in the prayer of the traveller, means *Restore us to our family in safety*. (TA.) It is related in a trad. of 'Alee, that he said, إِنِّي بِهَا بِذِمَّتِي, أَقُولُ رَهِينَةٌ وَأَنَا بِهِ زَعِيمٌ, meaning *My responsibility is pledged for* [the truth of] *what I say, and I am answerable for it ;* (Mgh, TA ;*) i. e. this my saying is true, and I am responsible for it. (Mgh.) And it is said in another trad., فَقَدْ بَرِئَتْ مِنْهُ الذِّمَّةُ [*Then the responsibility* of God *is clear*, or *quit, of him*] ; i. e. there is given to every one, by God, a covenant whereby He binds Himself to preserve and protect him ; and when he throws himself into destruction, or does that which is unlawful for him to do, or acts at variance with that which he is commanded to do, the covenant of God fails to aid him. (TA.) فِي ذِمَّتِي كَذَا means [virtually *I am responsible for such a thing ;* i. e. for paying it, or restoring it, &c. ; but lit. *in my responsibility is such a thing ; or on my responsibility rests, or lies, or be, such a thing ;* for فِي may be here used, as it is in many other instances, in the sense of عَلَى] : (Mṣb :) [or,] in the saying ثَبَتَ فِي ذِمَّتِي كَذَا, [which means *Such a thing became*, or *has become, binding, obligatory*, or *incumbent, on me*,] the term ذِمَّة is applied to designate [*the moral sense considered as*] *the seat [of the sense] of obligation to fulfil what is* [*properly*] *termed* ذِمَّة [i. e. *a compact*, or *covenant*, or *the like*]. (Mgh.) الرَّضَاعُ مَا يُذْهِبُ عَنِّي مَذَمَّةَ الرَّضَاعِ (T, Ṣ, Mgh,*) or مَذَمَّةَ الرَّضَاعِ, (T, Mgh,) meaning [*What will put away from me the obligation of*] *the right*, or *due*, of the woman who has suckled *for the sucking ?* is a question occurring in a trad., (T, Ṣ, Mgh,*) as put by a man to the

Prophet: (T:) and the answer was, "A slave, male or female:" (T, Ṣ, Mgh:) En-Nakha'ee says, (Ṣ,) they liked, on the occasion of the weaning of a child, to give the woman who had suckled it something beside the hire: (Ṣ, Mgh:) مَذِمَّةً in this case is a dial. var. of مَذَمَّةً: (Mgh:) or, as IAth says, the former is from الذَّمُّ; and the latter, from الذِّمَّة. (TA.) You say also, أَذْهِبْ عَنْكَ مَذَمَّ الرَّضَاعِ بِشَيْءٍ تُعْطِيهِ, مَذِمَّ الرَّضَاعِ and الكَثْرِ, meaning [*Put away from thee the obligation of*] *the right*, or *due*, that is incumbent on thee to render her *for the suckling* of thy child [*by something that thou shalt give to her who has suckled*]. (T.) And أَذْهِبْ عَنْكَ مَذَمَّتَهُمْ, مَذِمَّتَهُمْ, (T, and so accord. to different copies of the Ṣ and K, in which عنك is omitted,) مَذَمَّةَ being a dial. var., (T,) i. e. [*Put away from thee the obligation of their right*, or *due*, *by something*; meaning] *feed them with something*, (T,) or *give to them something*, (Ṣ, K,) *for they have a right*, or *due*. (T, Ṣ, K.) And مَذَمَّتَهُ and مَذِمَّتَهُ [*He paid his right*, or *due*;] meaning *he did good to him*, or *conferred upon him a benefit* or *benefits*, *in order that he might not be blamed*. (M, K.) And رَجُلٌ ذُو مَذِمَّةٍ and مَذَمَّةٍ [in the CK the latter only, كَثُرَ عَلَى النَّاسِ; [q. *man who is a burden upon people, to be maintained*, or *supported*, *by them*]. (M, K, TA.) Also (i. e. ذِمَّةٌ) *A repast*, or *banquet*, *to which guests are invited*, [*simply*] *for food*, or *for a wedding*. (K.) See also ذِمَّةٌ.

ذِمَامٌ: see ذِمَّةٌ, in three places. It is also a pl. of ذِمَّةٌ [as well as syn. therewith]. (T.)

ذَمِيرٌ *Blamed*, *dispraised*, *discommended*, *found fault with*, *censured*, or *reprehended*; (Ṣ, M, Mgh, Mṣb, K;) ◆ مَذْمُومٌ; (T, M, Mṣb, K;) as also ذَمُورٌ (T, K, TA) and ذَمُرٌ, (M, K, TA,) which last is an inf. n. used as an epithet, and, like [its contr.] حَمُدَ, is applied to a man and to a place of alighting or sojourning or abiding. (TA.) [See مَذْمُومٌ.] — See also ذَمِّمٌ. — Also, applied to water, *Disliked*, or *disapproved*. (Ṣ, K.*) — [As a subst.,] *Urine and mucus*, (K,) so in the copies of the K, but correctly, (TA,) so in the copies of the Ṣ, TA) *that flows from the mucus*, and *urine* (Ṣ, TA) *that flows from the penis of the goat*: (Ṣ, K, TA:) or *a fluid that flows from the nose*. (IAạr, T.) — And in like manner, *Milk* [*that flows*] *from the teats of sheep* or *goats*; (K;) or, as in some copies of the Ṣ, *from the teats of the she-camel*; (TA:) or *from the teats of the sheep* or *goat*: (so in one of my copies of the Ṣ: in the other of those copies omitted:) or *milk that becomes sprinkled upon the udders*: (Th, M:) or *milk that flows upon the thighs and udders of camels and sheep* or *goats*. (M.) — Also *Dew*, (M, K,) absolutely; (TA:) accord. to IDrd: (M:) or *dew that falls in the night upon the trees, and upon which dust lights, so that it becomes like bits of clay* or *mud*. (M, K.) — And *A thing* [meaning the *sebaceous matter*] *that comes forth from the pores of the soft part of the nose, like the eggs of ants*: (Ṣ:) or *pimples*, or *small pustules*, (بَثْر, T, K,) or *a thing resembling* بَثْر, *black*, or *red*, (M,) *like the eggs of ants*, (T, M,) *coming forth upon the nose*, (T,) or *arising upon the faces* (M, K) *and the noses*, (M,) *from heat* (T, M, K) or *from the scab*: (M, K:) or *the dirty matter that comes forth upon the nose*: n. un. with ة. (TA.) — And *Whiteness upon the nose of a kid*. (Kr, M, K.)

ذَمَامَةٌ: see ذِمَّةٌ, in two places. — Also *Shame*, *and fear of blame*: whence the saying, أَخَذَتْهُ مِنْ صَاحِبِهِ ذَمَامَةٌ [*Shame, and fear of blame, with respect to his companion, seized him*]: and أَصَابَتْهُ مِنْهُ ذَمَامَةٌ, i. e. *Shame and disgrace affected him on account of him*, or *it*. (TA.) One says also, أَخَذَتْنِي مِنْهُ مَذَمَّةٌ ◆ وَمَذِمَّةٌ, meaning *Shame and disgrace by reason of the neglect of that which should be sacred or inviolable*, or *of that which was entitled to reverence*, *respect*, *honour*, or *defence*, *or of the obligation or duty*, *or the right or due*, *that should be regarded as sacred or inviolable*, [*seized me on account of him*, or *it*.] (Ṣ, K.)

ذَمَامَةٌ † *A remain*, *remainder*, *remaining portion*, *remnant*, or *relic*. (K.) [See also ذِمَامٌ, below.]

ذِمَامَةٌ: see ذِمَّةٌ, in two places.

ذَمِيمَةٌ بِهِ *In him is a cripplenes*, or *a chronic disease*, (K, [in the CK ذَمَامَةٌ is erroneously put for ذَمِيمَةٌ,]) or *an infirmity arising therefrom* or *from some evil affection*, (M,) *that prevents him from going forth*. (M, K.)

أَبْقَى ذَمَّةَ الصَّبِّ: [*He left*] *the last remains* [*of what was poured out*, or *forth*, *at once*]: so in the A. (TA. [But the last word is there written without any sy'll. signs.]) [See also ذَمَامَةٌ.]

ذِمِّيٌّ: see ذِمَّةٌ, in the former half of the paragraph.

ذَمَّامٌ One *who blames*, *dispraises*, *discommends*, &c., *much*, or *often*. (TA.)

ذَامٌّ and ذَمٌّ, with and without teshdeed, [the latter belonging to art. ذمم,] *A vice*, *fault*, *defect*, or *the like*. (Aṣ, T.) [See also ذَمٌّ.]

أَذَمُّ A horse *fatigued*, *and standing still*. (TA.)

مَذَمٌّ and مَذِمٌّ: see ذِمَّةٌ, in the latter part of the paragraph.

مُذَمٌّ A thing *blamed*, *dispraised*, &c.; [like مُذَمَّمٌ;] or *made*, or *caused*, *to be faulty*, or *defective*, *or to have a vice*, *fault*, *defect*, or *the like*; (Ṣ, K;) as also ◆ مِذَمٌّ. (K.) — And A man (Ṣ) *in whom is no motion*. (Ṣ, K.)

مِذَمٌّ: see the next preceding paragraph.

مَذَمَّةٌ, with fet-h only [to the ذ], *A cause of blame*, *dispraise*, *discommendation*, *censure*, or *reprehension*; *a blamable*, or *discommendable*, *quality or action*; *a thing for which one is*, or *is to be*, *blamed*, *dispraised*, *discommended*, *found fault with*, *censured*, or *reprehended*: contr. of مَحْمَدَةٌ: (Ṣ:) [pl. مَذَامّ.] You say, البُخْلُ مَذَمَّةٌ, (Ṣ, K,) i. e. [*Niggardliness is*] *one of the things for which one is*, or *is to be*, *blamed*, &c. (Ṣ.) And إِيَّاكَ وَالمَذَامَّ [*Beware thou of*, *or avoid thou*, *or remove thyself far from*, *causes of blame*, &c.]. (TA.) — See also ذِمَّةٌ, in six places. — And see ذَمَامَةٌ.

مَذِمَّةٌ: see ذِمَّةٌ, in six places. — And see also ذَمَامَةٌ.

مَذْمُومٌ A man *blamed*, *dispraised*, *discommended*, *found fault with*, *censured*, or *reprehended*, *much*. (Ṣ, K.) — And A place *held in reverence*, *respect*, or *honour*. (TA.)

مُذَمُّومٌ: see مَذْمُومٌ, first sentence.

مُسْتَذَمٌّ: see 5, last sentence.

ذمر

1. ذَمَرَ, (Ṣ,) inf. n. ذَمْرٌ, (K,) *He* (a lion) *roared*. (Ṣ, K.) — ذَمَرَهُ, aor. ـُ, (Ṣ, M, A,) inf. n. ذَمْرٌ, (T, Ṣ, M, K,) *He excited*, *incited*, *urged*, or *instigated*, *him*, (T, Ṣ, M, A, K,*) *with chiding*, or *reproof*, (T, M, A, K,*) *and encouraged him*, (L,) عَلَى الأَمْرِ *to do the thing*; (A;) as also ◆ ذَمَّرَهُ: (L, TA:) and *he threatened him*; (L, K;*) *and was angry with him*. (L.) — ذَمِرَهُ, aor. ـِ; and ◆ ذَمُرَهُ, (inf. n. تَذْمِيرٌ;) *He felt his* مُذَمَّر [q. v.]. (M.) You say also, ذَمَرَ الرَّاعِي السَّلِيلَ *The pastor felt the place where the head of the young camel just born was set upon the neck*, *to know if it were a male or a female*: (A:) [or its inf. n., ذَمْر, signifies the same as] ◆ تَذْمِيرٌ a man's *inserting the hand into the vulva of a she-camel*, *to discover if her fœtus be a male or a female*. (Ṣ.) [See مُذَمَّر.]

2: see 1, in three places. — تَذْمِيرٌ also signifies The *determining the quantity*, *measure*, *size*, or *bulk*, of a thing; or *computing by conjecture the quantity or measure* thereof. (K,* TA.)

5. تذمّر, an irreg. quasi-pass. of ذَمَّرَهُ, (M,) [or rather a reg. quasi-pass. of ذَمَرَهُ, which is mentioned in the L, and meaning *He excited*, *incited*, *urged*, or *instigated*, *himself*,] *as though he blamed himself for a thing that had escaped him*: (Ṣ:) or *he blamed himself* (M, K) *for a thing that had escaped him*: (K:) or *he blamed himself for negligence*, *in order to inspirit himself*, *that he might not be negligent a second time*: (A:) or *he blamed himself for the escape*, *or loss*, *of* [*what he was bound to preserve and defend*, or] *what is termed* ذِمَار. (TA.) — *He became angry*. (M, K.) — *He disliked a thing*, *and was angry in consequence thereof*. (Ḥar p. 517.) — تذمّر عَلَيْهِ *He became changed*, or *altered*, *to him*, *and threatened him with evil*. (Ṣ, K.) — But in the trad. in which it is said of Moses, كَانَ يَتَذَمَّرُ عَلَى رَبِّهِ, this expression means that *He emboldened himself to his Lord*, *and raised his voice in his expression of disapproval*. (TA.)

6. تدامروا *They excited, incited, urged, or instigated, one another,* (S, K,) *in war,* (S,) *or to fight.* (K.) — Also, sometimes, *They blamed one another for neglecting an opportunity.* (TA.)

دَمْرٌ and دِمْرٌ and دِمِرٌ and دَمِرٌ A *courageous* man: (S,* M, K:*) or *who combines sagacity, or sagacity and cunning and craftiness, with courage,* (Mṣb) or *with strength;* (T;) and دَمَّارٌ has also this last signification: (TA:) or the four preceding words signify, (M,) or signify also, (K,) *clever, intelligent, and a good assistant:* (M, K:) pl. of the first (S, M) and second and fourth, (M,) أَدْمُرٌ; (S, M;) and pl. of the third, دِمِرُونَ. (M.) الدِّمَرُ— and الدَّمَّارُ are also names of *Calamities, or misfortunes.* (K.)

دَمِرَ: } see the next preceding paragraph.
دَمِرَ: }

دَمَارٌ a verbal noun, like نَزَالٍ; [signifying *Excite thou, or incite, urge, or instigate, thy companions to the fight:* or, perhaps, *be thou excited,* &c.:] from دَمَرَهُ فِى الحَرْبِ. (R.)

دَمَارٌ: see the next paragraph.

دِمَارٌ *Whatever one is obliged, or bound, to preserve and guard and defend or protect,* (T, M, K,*) *and for the loss or neglect of which one must be blamed:* (T:) *things that are sacred, or inviolable; a man's family, and property* (حَوْزَة), *and servants or dependents, and relations:* (AA, T:) as also دَمَارٌ: (TA:) *things for which, if he did not defend or protect them, a man would be blamed, and severely reproved:* (A:) *or what is behind a man, [as a burden upon him,] of those things which it is his duty to defend or protect;* for they say حَامِى الدِّمَارِ, [see below,] like as they say حَامِى الحَقِيقَةِ; and those things are termed دِمَار because anger (تَدَمُّر) on their account is incumbent on him to whom they pertain; and they are termed حقيقة because it is the duty of him to whom they pertain to defend them. (S.) حَامِى الدِّمَارِ signifies *The defender, or protector, of those things for which a man is to be blamed, and severely reproved, if he do not defend or protect them:* (A:) [or *of those things which he is bound to preserve and guard and defend,* &c.: see above:] or *one who, when he is incited, or instigated, and angry, defends, or protects.* (S.) One says also, فُلَانٌ أَمْنَعُ دِمَارًا مِنْ فُلَانٍ [app., *Such a one is a greater defender of those things which it is his duty to defend than such a one*]. (S.) يَوْمُ الدِّمَارِ— *The day of war;* or *of perdition:* or *of anger.* (Et-Towsheeḥ.)

دَمِيرٌ: see دَمِرٌ. — Also A man *goodly,* or *beautiful,* (K, TA,) *in make.* (TA.)

دَمَارَةٌ *Courage:* (M, K:) or *sagacity,* or *sagacity and cunning and craftiness, combined with courage* [or *with strength:* see دَمِرٌ]: or *cleverness, intelligence, and the quality of rendering good assistance.* (M.)

دُمَابِرٌ: see دُمْبُرٌ, in two places.

دُمْبُرٌ, (K, TA,) with ḍamm to the م, (TA,) [in the CK دُبَيْرِىٌّ,] A man *sharp in temper, who adheres to things and minds them pertinaciously.* (K,* TA.) [And so دُبَيْرِىٌّ.]

مُدَمْدَمَةٌ The *back of the neck:* (M, K:) or *two bones in the base of the back of the neck:* or the *part called* قُفْرَى *[behind the ear]:* or the كَاهِل [or *upper part of the back, next the neck*]: (M:) or *this last-mentioned part with the neck and what surrounds it as far as the* قُفْرَى; which is what the مِدْمَرَة [q. v.] feels: (Aṣ, S:) or *the place where the head of a camel is set upon the neck.* (A.) بَلَغَ الأَمْرُ المُدَمْدَمَ *The affair, or case, or event, reached a distressing pitch;* (A,* K:) like بَلَغَ المَشَقَّ. (A.)

مُدَمِّرٌ A man *who inserts his hand into the vulva of a she-camel, to discover the foetus be a male or a female:* (S, M, K:) because he feels its مُدَمْدَم, and thus knows it: he feels its jaw-bones: if they be thick, it is a male; and if thin, a female. (M.) El-Kumeyt says,

* وَقَالَ المُدَمِّرُ لِلنَّاتِجِينِ *
* مَتَى ذِمِرَتْ قُبُلَىِ الأَرْجُلُ *

[*And he whose business it was to feel the foetus, for the purpose of discovering if it were male or female, said to those assisting the she-camels in bringing forth, When, before my time, were the legs felt to discover the sex of the foetus?*]: (S, M:) for it is the head that is felt, as above explained. (M.) The مُدَمِّر is, to camels, as the midwife to human beings. (A.)

دمل

1. دَمَلَ, (S, M, K,) or دَمَلَتْ,* (T,) aor. ⁴ (T, S, M, K) and ; , (S, M, K,) inf. n. دَمِيلٌ (T, S, M, K) and دَمْلٌ and دُمُولٌ and دِمْلَانٌ, (M, K,) said of a camel, (T, S,) *He,* or *she, went a gentle pace:* (T, M, K:) or *went a pace above that which is termed* العَنَقُ, (S, M, K,) *and above that which is termed* التَّزْيِيدُ: [for] A'Obeyd says, when the pace rises a little above that which is termed العَنَقُ, it is termed التَّزْيِيدُ; and when it rises above this, it is termed الدَّمِيلُ; and then, الرَّسِيمُ: Aṣ says that no camel goes the pace termed الدَّمِيل for a day and a night except the هَجِينُ. (S.)

2. دَمَّلْتُهُ, inf. n. تَدْمِيلٌ, *I urged him, or made him,* (namely, a camel, TA,) *to go the pace above mentioned.* (K.)

نَاقَةٌ دَمُولٌ [*A she-camel that is accustomed to go the pace above mentioned*]: (M, K:) pl. دُمُلٌ, (M, and so in my MS. copy of the K,) or دُمَّلٌ. (TA: in the CK دُمَّل.)

نَاقَةٌ دَامِلَةٌ [*A she-camel going the pace above mentioned*]: pl. دَوَامِلُ. (T.)

دمى

1. دَمِىَ, (M, K, and so in some copies of the S,) aor. يَدْمَى; (K, and some copies of the S;) or دَمِىَ, aor. يَدْمِى; (T, and so in some copies of the S;) or both; (Sgh, TA;) inf. n. دَمًى; (T,* S, M,* K,* TA;) said of a slaughtered animal, (S, TA,) *It moved.* (T, S, M, Sgh, K, TA.) And دَمِىَ; (M;) or دَمِىَ, aor. يَدْمِى; (K;) inf. n. as above; (M, K;*) *He retained remains of the soul, or vital principle:* or *had strength of heart [remaining:* app. said of one dying]. (M, K.* [These meanings are there indicated, but not expressed.]) You say, مَرَّ يَدْمَى, inf. n. as above, *He passed by at his last gasp of breath.* (Ḥar p. 220.) And دَمِىَ, aor. يَدْمَى, inf. n. دَمًى [and app. دَمَيَانٌ also, as seems to be indicated by what here follows, or perhaps the latter only], *He* (a sick person) *was seized by the agony of death, and was long in suffering the disquietude thereof:* whence one says, مَا أَطْوَلَ دَمَيَانَهُ [*How long is his suffering of the agony and disquietude of death!*]. (Aṣ, T.) [See دَمِىَ below.] You say also, of a man, دَمِىَ, inf. n. دَمَيَانٌ, meaning *He remained long sick,* or *diseased.* (M.) = دَمِىَ, aor. يَدْمِى, inf. n. دَمَيَانٌ, *He hastened, made haste, sped, or went quickly:* (Fr, T, S, M, K:) some also mention دَمِىَ, aor. يَدْمِى, [in this sense, and thus I find in one copy of the S,] but [ISd says,] I am not sure of this. (M.) = دَمِىَ لِى مِنْهُ شَىْءٌ means *Somewhat thereof was, or became, prepared for me; or feasible, or practicable, to me:* (M:) [and so, app., دَمِىَ لِى: for] one says, خُذْ مِنْ فُلَانٍ مَا دَمِىَ لَكَ, meaning *Take thou, from such a one, what has risen up for thee, or arisen for thee;* i. e. مَا ارْتَفَعَ لَكَ. (S.) = دَمِىَ الرِّيحُ signifies *The odour annoyed me, or molested me;* (S, M, K;) accord. to AHn (M:) and *took away my breath;* referring to a wind emitted from the anus; inf. n. دَمًى: (M:) and *killed me;* (T, M;) accord. to AZ; (T;) aor. يَدْمِى, (M,) inf. n. دَمًى: (TA:) but Aboo-Málik disallows this, and says, you say, دَمِىَ فِى أَنْفِهِ الرِّيحُ, meaning *The odour flew* [or *rose*] *into his [nose and] head:* and accord. to Aṣ, you say, دَمِىَ الحَبَشِىُّ فِى أَنْفِ الرَّجُلِ بِصُنَانِهِ, aor. يَدْمِى, inf. n. دَمًى, *The Abyssinian annoyed the man in his nose by the odour of his armpits.* (T.) One says also, دَمِىَ, aor. يَدْمِى, meaning *He,* or *it, emitted a displeasing odour.* (M.)

4. ادماهُ *He left him ill, or sick,* (أَوْقَدَهُ, T, or وَقَذَهُ, K, [which latter may mean thus, or *he beat him, or struck him, violently, so that he became at the point of death,* &c.,]) and *left him at his last gasp.* (T, K.) And ادمى رَمْيَتَهُ *He failed of hitting the animal at which he shot, or cast, in a vital part, and therefore hastened to kill it:* (T:) [or] *he hit the animal at which he shot, or cast, and drove it along, and it drove along with him.* (M.)

10. استذنه *He sought*, or *demanded*, a thing: (M:) or *he sought, sought for*, or *sought after, repeatedly*, or *gradually*, (Ṣ, K,) *and took*, (Ṣ,) a thing that another had. (Ṣ, K.)

ذَمًى *A fetid odour*: (M:) *an odour that is disliked, hated*, or *hateful*. (K.)

ذَمَاةٌ [an inf. n. of 1, (q.v.,) in several senses: as a simple subst., it signifies] *Motion* [in a slaughtered animal: see 1]: (T, M, K:) and *remains of the soul*, or *vital principle*, (Ṣ, M, K, and Meyd in explanation of a prov. cited in what follows,) in a slaughtered animal: (Ṣ:) or *strength of heart*: (M, K:) or the *state between slaughter and the exit of the soul*; but there is no ذَمَاة in the case of a human being: or *strong tenaciousness of life after slaughter*. (Meyd in explaining the prov. above referred to.) It is said, ذَمَاةُ الضَّبِّ أَطْوَلُ شَىْءٍ [*The lizard called* ضب *is the longest thing in retaining the remains of life*, &c.]. (T, Ṣ.) Hence the prov., أَطْوَلُ ذَمَاةً مِنَ الضَّبِّ [*Longer in retaining the remains of life, &c., than the* ضب]. (Meyd, TA.) — Also *Sickness*; as in the saying, فُلَانٌ بَاقِى الذَّمَاءِ *Such a one is long suffering sickness*. (MF.) — And *A fracture of the head*: and *a spear-wound, or the like, such as is termed* جَائِفَة [q.v.]. (Meyd ubi suprà.)

ذَامِر (M, K) and ¶ مُذَمَّأَة (M,) or مَذْمَأَة (K,) *An animal shot at, or cast at, which is hit*, (M, K,) *and which one drives along, and which drives along with one*. (M.)

مُذَمَّأَة, or مَذْمَأَة: see what next precedes.

ذن

1. ذَنَّ, aor. يَذِنُّ, inf. n. ذَنِينٌ (Ṣ, M, K) and ذَنَنٌ, (K, [but the latter app. belongs to the verb as said of a man,]) *It* (what is termed ذَنِين, Ṣ, or mucus, TA, or a thing, and likewise the seminal fluid, M) *flowed*; (Ṣ, M, K,* TA:) [like ذَمَّ, aor. يَذِمُّ;] as also ¶ تَذَنْذَنَ, inf. n. تَذَنْذُنٌ. (IAạr, T, K.) And ذَنِين said of what is termed ذَنِين. (IAạr, T.) — And ذَنَّ said of the nose, *It flowed [with what is termed* ذَنِين]; (Lth, T;) like ذَمَّ. (Ṣ and K in art. ذمر.) — And ذَنَّ said of a man, (MA,) and ذَنِين, (K, [but this latter I think doubtful,]) sec. pers. ذَنِنْتَ, (A'Obeyd, T, Ṣ, M,) aor. يَذَنُّ, (A'Obeyd, T, Ṣ,) inf. n. ذَنٌّ (A'Obeyd, T, Ṣ, M, K) and ذَنِين, (K, [but this latter app. belongs to the verb in the senses explained above,]) *His nose flowed* (A'Obeyd, T, Ṣ, M, MA, K*) *with what is termed* ذَنِين: (A'Obeyd, T, Ṣ, M, K:*) and *both his nostrils flowed*. (M.) — ذَنَّ also signifies The *flowing* of the eye *with tears*. (M.) [You say, app., ذَنَّتِ العَيْنُ, meaning *The eye flowed with tears*.] — إِنَّهُ لَيَذِنُّ *Verily he is weak and perishing, by reason of extreme old age, or of disease*; (Ṣ, K, TA;) said of a man: (Ṣ:) or يَذِنُّ فِى مَشْيِهِ, (K,) or يَذِنُّ, inf. n. ذَنِين, (Aṣ, T,) means *he walks, or goes along, in a weak manner*. (Aṣ, T, K.) And ذَنٌّ, as an inf. n. [of ذَنَّ], signifies † The *being in a state of perishing*. (KL.) — مَا زَالَ يَذِنُّ فِى تِلْكَ الحَاجَةِ حَتَّى أَنْجَحَهَا ‡ *He ceased not to labour, or exert himself*, (A, K, TA,) *with moderation and gentleness [to attain that object of want until he accomplished it]*. (A, TA.) — ذَنَّ البَرْدُ, inf. n. ذَنِين, † *The cold became intense*. (TA.)

2: see 1, first sentence.

3. هُوَ يُذَانُّهُ عَلَى حَاجَةٍ † *He seeks, or demands, of him an object of want*. (Ṣ, L, K.*)

4: see ذَنْذَنَةٌ, below.

ذَنْ, for إِذَنْ or إِذًا: see إِذًا, in art. اذا.

ذَنَنٌ [originally an inf. n.: see 1:] *Dirt*, or *filth*; and تَفْل [i.e. تُفْل or تُفْل, meaning *saliva*; or *froth*, or *foam*, or *the like*; or perhaps it is a mistranscription for تُفْل, meaning *sediment, settlings, dregs*, or *lees*, &c.]: mentioned by Suh. (TA.)

ذَنَانٌ: see what next follows.

ذَنِينٌ (Lḥ, T, Ṣ, M, K) and ¶ ذُنَانٌ (Lḥ, Ṣ, M, K) [the former originally an inf. n.: see 1:] *Mucus* (Lḥ, T,* Ṣ, M, K) *of any sort*, (Lḥ, M,) *or thin mucus*, (M, K,) *or a thin fluid*, (K,) *or any fluid*, (Lḥ, M, K,) *that flows from the nose*. (Lḥ, T, Ṣ, M, K.) — And the former signifies also The *seminal fluid* of a stallion, and of an ass, and of a man, (M, TA,) *that flows from the penis by reason of excessive appetence*. (TA.)

ذُنَانَةٌ *A remainder, or remains*, of a thing that is weak, or frail, (Ṣ, L, K,) and perishing; (Ṣ, L;) in both of which is added, ¶ شَىْءٌ بَعْدَ شَىْءٍ [app. meaning *that leapes it portion after portion, by perishing, or passing away, gradually*; but this rendering is purely conjectural, for I have not found the verb here used anywhere explained, nor elsewhere even mentioned]; and particularly of a debt, or of a promise: it is distinguished from بَقِيَّة, which signifies a remainder, or remains, of a thing that is sound, or valid, or substantial. (Ṣ, L.) — Also *An object of want*; syn. حَاجَة. (K.)

ذُنَانَى The *mucus of camels*: (K:) or [*a fluid*] *like mucus, that falls from the noses of camels*: or, accord. to Kr, it is ذُنَانِىّ: [but see this latter word:] or, as is said by some persons in whom confidence is placed, [in the TA, "in whom confidence is not placed,"] it is termed ذُنَانِىّ: (M:) or it is a dial. var. of ذُنَانَى: or it is correctly with ب. (K.)

ذُنْبُلَة is mentioned by AHn as being in wheat, but not explained by him, except by his likening it to مُرْزُبَّة, which is taken forth from wheat and thrown away. (M.) [It is perhaps a mistranscription for ذُنَيْبَة, q. v.]

ذُنْذُنٌ, (Ṣ, M,) or ذُنْذُنٌ, (T,) The *lower*, or *lowest, part* (T, M) of a shirt, (T,) or of a long shirt; a dial. var. of ذُنْذُلٌ (M) [or ذِنْذِلٌ]; mentioned by AA: pl. ذَنَاذِينُ: (T:) the ذَنَاذِين of a shirt, (ISk, Ṣ,) or of a garment, (K,) are like its ذَلَاذِل: (ISk, Ṣ, K:) and some say that the ن of the former is a substitute for the ل of the latter. (TA.)

أَذَنُّ A man (Ṣ, M) *whose nose flows with what is termed* ذَنِين: (Ṣ, M, K:) and one *whose nostrils flow*: (T, M:) fem. ذَنَّآءُ. (Ṣ, M, K.) applied to a woman. (Ṣ, M.) — It is also applied to a nose; as in the prov., أَنْفُكَ مِنْكَ وَإِنْ كَانَ أَذَنَّ [*Thy nose is a part of thee though it be flowing with* ذَنِين]. (TA.) — Hence, (TA,) the fem. signifies also ‡ A woman *whose menstrual discharge ceases not*. (Ṣ, M, K.) — And † قَرْحَةٌ ذَنَّآءُ [*A wound*] *that will not be stanched*. (TA.)

ذنب

1. ذَنَبَهُ, (M, K,) aor. ـُ (Ṣ, M, A, K) and ـِ, (M, K,) inf. n. ذَنْبٌ; (TK:) and ¶ استذنبه (M, K:) [properly signifies] *He followed his tail, not quitting his track*: (M:) [and hence, tropically,] † *he followed him [in any case], not quitting his track*. (K.) You say, ذَنَبَ الإِبِلَ and ¶ استذنبها *He followed the camels*. (A: there mentioned among proper significations.) El-Kilábee says,

وَجَنَّبَتِ الخَيْلُ جَمِيعًا تَذْنُبُهُ

[*And the horses, or horsemen, came all together, following him*]. (Ṣ [in which the meaning is indicated by the context; but whether it be proper or tropical in this instance is not shown].) And Ru-beh says,

مِثْلُ الأُجِيرِ اسْتَذْنَبَ ¶ الرَّوَاحِلَا

[*Like the hired man,] he was at the tails of the ridden camels*. (T, Ṣ.) And ذَنَّبَتِ القَوْمُ, and [ذَنَّبَ] السَّحَابُ يَذْنُبُ بَعْضُهُ بَعْضًا, and الطَّرِيقُ, and الأَمْرُ, are tropical phrases [meaning ‡ *The people followed one another*, and ‡ *The road followed on uninterruptedly*, and ‡ *The affair, or case, or event, proceeded by successive steps, uninterruptedly*, and ‡ *The clouds follow one another*]. (A.) — See also 2.

2. ذَنَّبَ, (T, M, A,) inf. n. تَذْنِيبٌ, (T, A,) said of the locust, *It stuck its tail into the ground to lay its eggs*: (A:) or, said of the [lizard called] ضَبّ, (Lth, T, M,) and of the locust, (M,) and of the [locust in the stage in which it is termed] فِرَاش, (Lth, T, M,) and the like, (Lth, T,) *it desired to copulate*, (Lth, T, M,) *or to lay eggs, and therefore stuck its tail into the ground*: (M:) or, said of the ضَبّ, it signifies only *it struck with its tail a hunter or serpent desiring to catch it*: (T:) or, said of the ضَبّ, it signifies also *it put forth its tail* (M, A) *from the nearest part of its hole, having its head within it, as it does in hot weather*, (M,) *or when an attempt was made to catch it*: (A:) [or *it put its tail foremost* in coming forth from its hole; *contr. of* رَأْسَ.] — ذَنَّبَتِ البُسْرَةُ, (T, Ṣ, M, K,) or ذَنَّبَ البُسْرُ, (Aṣ, A, Mgh,) or الرُّطَبُ, (Mṣb,) inf. n. تَذْنِيبٌ, (Mṣb, K,) ‡ [*The full-grown unripe date or dates, or the ripening dates,*] *began to ripen*, (Mgh, and so in a copy of the Ṣ,) or *showed ripening*, (Mṣb,

and so in a copy of the Ṣ,) or *became speckled by reason of ripening*, (Aṣ, T, M, Ḳ,) *or ripened*, (A,) *at the* ذَنَب, (Aṣ, T, Ṣ, M, A, Mgh, Ḳ,) i.e. *the part next the base and stalk*. (Mgh.) The dates in this case are termed ↑ تَذْنُوبٌ (Fr, T, Ṣ, M, A, Ḳ) in the dial. of Benoo-Asad, (Fr, T,) and ↑ تُذْنُوبٌ (Fr, T, Ḳ) in the dial. of Temeem (Fr, T) and ↑ مُذَنَّبٌ; (A, Mgh;) and a single date is termed ↑ تَذْنُوبَةٌ (T, M,* Ḳ) and ↑ مُذَنَّبَةٌ (T, Ṣ.) ═ ذَنَبُ الشَّمَّامِ, [or, probably, ↑ ذَنَبَ, being similar to رَأْس and جَنَب and فَأْد &c., or perhaps both,] *He seized the tail of the* ضَبّ; said of one endeavouring to catch it. (A.) ═ ذَنَبُ الأُفْعَى, said of a ضَبّ, *It turned its tail towards the viper, or met the viper tail-foremost*, in coming forth from its hole; *contr. of* رَأْسُ الأُفْعَى. (TA in art. رأس.) ═ ذَنَبَ عِمَامَتَهُ ═ ↑ [*He made a tail to his turban*;] (Ṣ, Ḳ, TA;) i.e. ↑ *he made a portion of his turban to hang down like a tail*: (Ṣ, TA:) you say of him who has done this, ↑ ذَنَّبَ. (Ṣ, A, Ḳ, TA.) ═ ذَنَّبَتْ كَلَامَهُ [and كِتَابَهُ ↑ *I added an appendix to his discourse* and *his writing*, or *book*; like ذَيَّلْتُهُ. (A, TA.) [Hence, the inf. n. تَذْنِيب is used to signify ↑ *An appendix*; like تَذْيِيل.] ═ ذَنَّبُوا خُطْبَانَهُ ↑ *They made channels for water* (which are termed مَذَانِب) *in its rugged ground*. (TA from a trad.)

3. ذَانَبَتْ, (AO, T, Ḳ,) written by Ṣgh, with his own hand, with ـ, but by others without, (MF,) said of a mare [in parturition], *She was in such a state that her fœtus came to her* خُصْفُج [or *ischium* (here described by MF as *the place of meeting of the two hips*)], *and the* سَفَى [q. v. (here explained by MF as *a skin containing yellow water*)] *was near to coming forth*, (AO, T, Ḳ,) *and the root of her tail rose, and the part thereof that is bare of hair, and she did not* [or *could not*] *lower it*. (AO, T.) In this case, she is said to be ↑ مُذَانِبٌ. (AO, T, Ḳ.)

4. اذنب *He committed a sin, crime, fault, misdemeanour*, &c.; (Ṣ,* M,* A,* MA, Ḳ :*) *he became chargeable with a* ذَنْب [or *sin*, &c.]: (Mṣb:) it is an instance, among others, of a verb of which no proper inf. n. has been heard; [ذَنْب being used instead of such, as a quasi-inf. n.;] for إِذْنَاب, إِجْرَام, [though mentioned in the KL, as signifying *the committing of a sin or the like*, and also in the TḲ,] has not been heard. (MF.)

5. تذنّب عَلَى فُلَان *He accused such a one of a sin, crime, fault, misdemeanour, or the like, which he had not committed, or though he had not committed any*. (A, TA.) ═ See also 2, near the end of the paragraph. ═ تَذَنَّبْتُ الوَادِيَ ↑ *I came to the valley from the direction of its* ذَنَب [q.v.]. (A.) And تذنّب الطَّرِيقَ ↑ *He took the road;* (Ḳ, TA;) as though he took its ذَنَبَة, or came to it from [the direction of] its ذَنَب. (TA.)

10. استذنبه *He found him to be committing* [*or to have committed*] *a sin, crime, fault, misdemeanour, or the like:* and *he attributed, or imputed, to him a sin*, &c. (Ḥar p. 450.) ═ See also 1, in three places. ═ اسْتَذْنَبَ الأَمْرُ ↑ *The affair was, or became, complete*, [as though it assumed a tail,] *and in a right state*. (Ḳ,* TA.)

ذَنْب *A sin, a crime, a fault, a misdemeanour, a misdeed, an unlawful deed, an offence, a transgression, or an act of disobedience*; syn. إِثْم, (T, M, A, Mṣb,) or جُرْم, (Ṣ,) or both, (TA,) and مَعْصِيَة: (T, TA:) or it differs from إِثْم in being *either intentional or committed through inadvertence*; whereas the إثم is peculiarly intentional: (Kull p. 13:) or *a thing that precludes one from* [*the favour of*] *God: or a thing for which he is blamable who does it intentionally*: (KT:) pl. ذُنُوب (M, Mṣb, Ḳ) and pl. pl. ذُنُوبَات. (M, Ḳ.) وَلَمْ عَلَيَّ ذَنْب [in the Ḳur xxvi. 13, said by Moses, meaning *And they have a crime* to charge *against me*,] refers to the speaker's slaughter of him whom he struck, who was of the family of Pharaoh. (M.)

ذَنَب and ↑ ذَنَبَة (T, Ṣ, M, A, Mṣb, Ḳ) and ↑ ذَنَبِيّ and ↑ ذَنَبِيَّة (El-Hejeree, M, Ḳ) signify the same; (T, Ṣ, M, &c.;) i. e. *The tail*; syn. ذَيْل. (TA: [in the CḲ, الذُّنُبِيّ is erroneously put for الذَّنَبِيّ:]) but accord. to Fr, one uses the first of these words in relation to the horse, and the second in relation to the bird: (T:) or the first is used in relation to the horse (Ṣ, A) and the ass [and the like] (Ṣ) more commonly than the second; (Ṣ, A, Mṣb) and the second is used in relation to a bird (Ṣ, M, A, Mṣb) more commonly than the first, (Ṣ, M,*) or more chastely: (M,* Mṣb:) or the second is [properly] of a winged creature; and the first is of any other; but the second is sometimes, metaphorically, of the horse: (Er-Riyáshee, TA:) or, as some say, the second signifies the *place of growth of the* ذَنَب [or *tail*]: (M:) the pl. of ذَنَب is أَذْنَاب. (Ṣ, M, A, Mṣb, Ḳ.) [Hence the following phrases &c.] ═ رَكِبَ ذَنَبَ البَعِير [lit. *He rode on the tail of the camel*, meaning] ↑ *he was content with a deficient lot*. (T, A, Ḳ.) ═ ضَرَبَ بِذَنَبِهِ [lit. *He smote the earth with his tail*, الأَرْض being understood, meaning] ↑ *he* (a man) *stayed, or abode, and remained fixed*. (Ḳ.) [See also another explanation of this phrase below.] And أَقَامَ بِأَرْضِهَا وَفَرَزَ ذَنَبَهُ, meaning ↑ [*He stayed, or abode, in our land, and remained fixed*, or] *did not quit it*; [lit., *and stuck his tail into the ground*;] originally said of the locust. (A, TA. [See art. فرز.]) ═ بَيْنِي وَبَيْنَهُ ذَنَبُ الضَّبّ [lit. *Between me and him is the tail of the* ضبّ,] means ↑ *between me and him is opposition or competition* [*as when two persons are endeavouring to seize the tail of the* ضبّ]. (A, TA.) ═ اسْتَرْخَى ذَنَبُ الشَّيْخِ ↑ *The old man's vigour became late, or languid*. (Á, TA.) ═ رَكِبَ ذَنَبَ الرِّيحِ [lit. *He rode upon the tail of the wind*,] means ↑ *he outwent, or outstripped, and was not reached, or overtaken*. (T, A, Ḳ.) ═ وَلَّى الخَمْسِينَ ذَنَبًا [lit. *He turned his tail upon the fifty*,] means ↑ *he passed the* [*age of*] *fifty* [*years*]: (M, TA:) and so وَلَّتْهُ الخَمْسُونَ ذَنَبَهَا [lit. *the fifty turned their tail upon him*]: (A, TA:) the former accord. to Yaákoob: accord. to IAạr, El-Kilábee, being asked his age, said, قَدْ وَلَّتْ لِيَ الخَمْسُونَ ذَنَبَهَا [lit. *The fifty have turned their tail to me*]. (M, TA.) ═ اتَّبَعَ ذَنَبَ أَمْرٍ مُدْبِر [lit. *He followed the tail of an event retreating*,] means ↑ *he regretted an event that had passed*. (T, A,* TA.*) ═ [The ذَنَب of a man is ↑ *The part corresponding to the tail:* and hence,] ↑ رَجُلٌ وَقَّاحُ الذَّنَب ↑ [*A man hard in the cavdal extremity*;] meaning ↑ *a man very patient in enduring riding*. (IAạr, M, and Ḳ in art. وقح.) ═ [And of a garment, the *shirt*:] you say, تَعَلَّقَتْ بِأَذْنَابِهِ ↑ [*I clung to his shirts*]. (A.) ═ The ذَنَب of a ship or boat is ↑ *The rudder*. (Lth and S* and L in art. سكن. [See also خَيْزُرَان.]) ═ ذَنَب also signifies ↑ *Anything resembling a tail*. ═ Hence,] ↑ *The extremity* of a whip. (Mgh, Mṣb.) ═ And, of an unripe date, (M, Mgh,) and of any date, (M,) ↑ *The hinder part*; (M;) the *part next the base and stalk*. (Mgh.) ═ ↑ And ↑ *The outer extremity* of the eye, *next the temple*; as also, ↑ ذَنَبٌ and ↑ ذَنَبَة (M, A) and ↑ ذَنَبَةٌ (A) [and ↑ ذَنَبِيّ, as used in the Ḳ voce أَزْدَحُ, in art. زحح. ═ See also ذَنُوب, third sentence. ═ Also ↑ The *end*; or *last, or latter, part*; of anything: pl. ذَنَبٌ (T) [and أَذْنَابٌ: and ↑ ذَنَبٌ [as a sing.], (Ḳ,) or ↑ ذَنَبٌ, (so in the TT as from the M,) has this meaning. (M, Ḳ.) You say, كَانَ ذٰلِكَ فِي ذَنَبِ الدَّهْرِ ↑ *That was in the end of the time* [*past*]. (M.) And ذَنَبُ الوَادِي and ↑ الذَّنَابَةُ: both signify the same [i. e. ↑ *The end of the valley*]: (A 'Obeyd, M, TA:) or ↑ ذَنَابَةٌ and ↑ ذَنَبَةٌ and ↑ ذَنَبٌ signify the ↑ *last, or latter, parts*, (Ḳ, TA,) in some copies of the Ḳ, the *last, or latter, part*, (TA, [and so in the TT as from the M, and this meaning seems to be indicated in the A,]) of a valley, (A, Ḳ, TA,) and of a river, (A, TA,) and of time; (Ḳ, TA;) [and ↑ ذَنَبٌ app. has the former of these two significations in relation to a valley, accord. to Az; for he says,] it seems that ذَنَب and ↑ ذَنَبَة in relation to a valley are pls. of جَمَال, like as جَمَالَة and جَمَالَة are pls. of جَمَل: (T:) or ↑ ذَنَبَة and ↑ ذَنَبَة, (Ṣ, Mṣb,) the former of which is more common than the latter, (Th, Ṣ, Mṣb,) signify ↑ *the place to which finally comes the torrent* of a valley: (Ṣ, Mṣb:) the pl. of ذَنَبَة is ذَنَابٌ: (T:) the ذَنَب of a valley and its ↑ مِذْنَب are the same; [i. e. ↑ *the lowest, or lower, part* thereof;] (T;) [for the pls.] أَذْنَاب (T, TA) and مَذَانِب (TA) signify ↑ *the lowest, or lower, parts* of valleys: (T, TA:) and أَذْنَاب signifies [in like manner] ↑ *the last, or latter, parts*, of [water-courses such as are termed] تِلَاع. (T, TA. See also مِذْنَب.) It is said in a trad, لَا يَمْنَعُ فُلَانٌ ذَنَبَ تَلْعَة ↑ [*Such a one will not impede the last part of a water-course*]; applied to the abject, weak, and contemptible. (T.) And أَذْنَابُ أُمُور means ↑ *The last, or latter, parts of affairs or events*. (M.) You say also, حَدِيثٌ طَوِيلُ الذَّنَب ↑ [*A long-tailed story*;] *a*

story that hardly, or never, comes to an end. (M.) And يَوْمٌ طَوِيلُ الذَّنَبِ † *A day of which the evil does not come to an end:* (TA:) and يَوْمٌ ذُنُوبٌ † as though it were long in the tail; (M;) or means † *a day of long-continued evil.* (K.) And اتْبَعَ ذِنَابَةَ الإِبِلِ, and الفَوْقَ † *He followed [the last of] the people,* and *the camels, not quitting their track.* (A.) — Also ‡ The *followers,* or *dependants,* of a man: (T, TA:) and ذَنَبٌ † and ذَنَبَةٌ † and [*single*] *follower,* or *dependant:* (S, K:) and أَذْنَابٌ (M, A, K) and ذُنَابَى (S) and ذَنَبٌ [pl. of ذُنَابَةٌ] (A) and ذُنَبَاتٌ, (so in the TT as from the M,) or † ذَنَبَاتٌ, (K,) but some state that this last is not said of men, (Ham p. 249,) *followers,* or *dependants,* (S, M, A, K,) of a people or party; (M, K;) and the *lower,* or *lowest, sort,* or the *rabble,* or *refuse,* thereof; (M, A, K;) and *such as are below the chiefs.* (TA.) ضَرَبَ بِعَسُوبِ الدِّينِ بِذَنَبِهِ, in a trad. of 'Alee, means, [accord. to some, † *The leader of the religion] shall go away through the land with followers,* or *dependants,* (T,* TA,) *and those holding his opinions.* (T. [But see arts. ضرب and عسب.]) And عُقَيْلٌ طَوِيلَةُ الذَّنَبِ, a phrase mentioned by IAqr, but not explained by him, app. means † [The tribe of] *'Okeyl have numerous horsemen.* (M.) — [Also ذَنَبٌ (as will be shown by the use of its pl. in the verse here following) and] † ذَنَبَانِ, (S, K, TA,) or † ذُنَابَانِ, (so in the TT as from the M,) † The *sequel, consequence,* or *result,* syn. عَقِبٌ, of anything. (S, M, K.) A poet says,

* تَعَلَّقْتُ مِنْ أَذْنَابِ لَوْ بِذَنَبَيْنِى *
* وَلَيْتَ كَلَوْ حَبَّةً لَيْسَ يَنْفَعُ *

[*From* considering what might be *the sequels of "if,"* (i.e. *of the word* لَوْ,) *Thou clungest to* the reflection *"Would that I* had done so and so:" *but "would that," like "if," is disappointment: it does not profit.*] (TA.) And one says, مَنْ لَكَ بِذَنَبَانِ لَوْ i.e. [*Who will be responsible to thee for*] *the sequel* [*of the word* لَوْ]? (TA:) [or, as in the Proverbs of El-Meydánee, لَوْ بِذُنَابَةٍ, which means the same.] — ذَنَبُ السَّرْحَانِ: see art. سرح. — ذَنَبُ الفَرَسِ † *A certain asterism* (نَجْمٌ, M, K, TA) *in the sky,* (TA,) *resembling the* ذَنَبُ [or *tail*] *of the horse.* (M, K.) [الذَّنَبُ is a name applied to each of several stars or asterisms: as † *The star α of Cygnus;* also called الدَّجَاجَةُ, and الرَّوْضَةُ: and † *The star β of Leo;* also called ذَنَبُ الأَسَدِ. And الرَّأْسُ وَالذَّنَبُ signifies † *The two nodes* of a planet: see تِنِّينٌ.] — ذَنَبُ الخَيْلِ, (K,) or أَذْنَابُ الخَيْلِ, (M,) † *A certain herb,* (M, K,) *of which the expressed juice concretes:* so called by way of comparison [to horses' tails: the latter name is now applied to the *equisetum,* or *horse-tail*]. (M.) [Accord. to Forskål, (Flora Aegypt. Arab., p. cxii.,) the *Portulaca oleracea* (or *garden-purslane*) is called in some parts of El-Yemen ذَنَبَ الفَرَسِ.] — ذَنَبُ الثَّعْلَبِ † *A certain plant, resembling the* ذَنَبَ [or *tail*] *of the fox;* (M, K;) a name applied by some of the Arabs to *the* ذَنَبَان [q. v.] (T.) — ذَنَبُ السَّبُعِ † *Cauda leonis,* i.e. *circium* (or *cirsium*): (Golius, from Diosc. iv. 119:) now applied to *the common creeping way-thistle.* — ذَنَبُ الفَأْرَةِ † *Cauda muris,* i.e. *plantago.* (Golius, from Ibn-Beytár.) — ذَنَبُ الثَّوْرِ † *A species of aristida,* supposed by Forskál (Flora Aegypt. Arab. p. civ,) to be the *aristida adscensionis.* — ذَنَبُ العَقْرَبِ † *Scorpioides,* or *scorpion-grass:* so called in the present day.]

ذَنَبَةٌ, and its pl. ذَنَبَاتٌ: see the next preceding paragraph, in three places.

ذُنَيْبَاتٌ: see ذَنَبٌ, in the latter half of the paragraph.

ذَنَبَانٌ *A certain plant,* (T, S,) *well known, called by some of the Arabs* ذَنَبُ الثَّعْلَبِ: (T:) *a certain plant having long branches, somewhat dust-coloured* (M, TA) *in its leaves, growing in plain,* or *soft, land, upon the ground, not rising high, approved as pasture,* (TA,) *and not growing except in fruitful years:* (M, TA:) *or a certain herb,* or *plant, like* ذُرَة [or *millet*]; (K;) or *a certain herb having ears at its extremities like the ears of* ذُرَة, (M, TA,*) *and having reeds,* [i.e. قُضْب, M,) or *twigs,* (قضب [i.e. أَقْضُب], TA,) *and leaves, growing in every place except in unmixed sand,* [for حَرُّ الرَّمْلِ in the TA, I find in the M حَوْضُ الرَّمْلِ,] *and growing upon one stem and two stems:* (M, TA:) or, accord. to AHn, *a certain herb, having a* جزرة [app. meaning *rhizoma like the carrot*], *which is not eaten, and twigs bearing a fruit from the bottom thereof to the top thereof, having leaves like those of the* طَرْخُونِ, *agreeing well with the pasturing cattle, and having a small dust-coloured blossom upon which bees feed;* (M, TA;) *rising about the height of a man,* (TA,) or *half the height of a man;* (M;) *two whereof suffice to satiate a camel:* (M, TA:) [a coll. gen. n.:] n. un. with ة. (M, K.)

ذُنَيْبَى and ذِنَيْبَى: see ذَنَبٌ, first sentence.

ذُنَابٌ: see ذَنَبٌ, in two places.

ذُنَابَانِ: see ذَنَبٌ, in five places: — and see also مُذَنَّبٌ. — Also *A small cord with which a camel's tail is tied to his hind girth, lest he should swing about his tail and so dirt his rider.* (M, K.)

ذُنُوبٌ A horse (T, S, &c.) *having a long tail:* (T, S:) or *having a full,* or *an ample, tail.* (M, A, K.) [See also أَذْنَبُ.] — Hence applied to a day: see ذَنَبٌ, in the latter half of the paragraph. — Also *A great* دَلْو [or *bucket*]: (Fr, T, Mṣb:) or *one that has a* † ذَنَب [or *tail*]: (TA:) or *one that is full* (S, M, Mṣb, K) *of water;* (S, Mṣb;) not applied to one that is empty: (S, TA:) or *one that is nearly full of water:* (ISk, S:) or *one containing less than fills it:* or *one containing water:* or a دَلْو (M, K) in any case: (M:) or a *bucketful of water:* (A:) masc. and fem.; (Fr, Lḥ, T, S, M, Mṣb;) sometimes the latter: (Lḥ, M:) pl. (of paun., S) أَذْنِبَةٌ and (of mult., S) ذَنَائِبُ (S, M, K) and ذِنَابٌ. (M, A,* Mṣb, K.) Fr. cites as an ex.,

* لَنَا ذَنُوبٌ وَلَكُمْ ذَنُوبُ *
* فَإِنْ أَبَيْتُمْ فَدَلَا الْقَلِيبُ *

[as meaning *For you* shall be *a great bucket, and for us a great bucket: or, if ye refuse* this, *for us* shall be *the well*]. (T.) [Accord. to the K, it also signifies *A grave:* but this is evidently a mistake, which seems to have arisen from a misunderstanding of a statement by ISd, who says,] Aboo-Dhu-eyb uses it metaphorically in relation to a grave, calling it [i.e. the grave] a well, in his saying,

* فَغُتْتُ ذَنُوبَ الْبِئْرِ لَمَّا تَبَسَّلَتْ *
* وَسُرْبِلْتُ أَكْفَانِي وَوُسِّدْتُ سَاعِدِي *

[app. meaning ‡ *And I was* as though I were *the corpse of the grave* (lit. *the bucket of the well*) *when she frowned, and clad with my grave-clothes, and made to recline upon my upper arm:* for the corpse is laid in the grave upon its right side, or so inclined that the face is turned towards Mekkeh]. (M.) [And Umeiyeh Ibn-Abee-'Áidh El-Hudhalee, describing a wild he-ass and she-asses, likens to it a certain rate of running which he contrasts with another rate likened by him to a well such as is termed خَسِيفٌ: see Kosegarten's "Carmina Hudsailitarum," p. 189.] — Hence metaphorically applied to ‡ *Rain.* (Ham p. 410.) — [Hence, also,] ‡ *A lot, share,* or *portion:* (Fr, T, S, M, A, Mṣb, K:) [see the former of the two verses cited in this paragraph:] in this sense masc.: (Mṣb:) and in this sense it is used in the Kur ii. last verse but one. (Fr, T, M.) — Also ‡ The *flesh of the* [*portion of the back next the back-bone, on either side, which is called the*] مَتْن (M, K:) or *the part where the* مَتْن *ends;* (M:) the *flesh of the lower,* or *lowest, part of the* مَتْن (S:) or the [*buttocks, or parts called*] أَلْيَة *and* مَأْكِمَة: (M, K:) or *the flesh of the* أَلْيَة *and* مَآكِم. (CK:) and the ذَنُوبَان are the [*two parts called the*] مَتْنَان, (M, K,) *on this side and on that* [*of the back-bone*]: (M:) or ذَنُوبُ الْبَتَّيْنِ means *the flesh that is called* بَرَاجِيعُ الْبَتَّيْنِ [which are *the portions of flesh next the back-bone, on either side thereof*]. (A.)

ذُنَيْبٌ [dim. of ذَنْبٌ: — and] i. q. ذُنَيْبِيٌّ, q. v. (TA.)

ذُنَابَةٌ The أَنْف [i. e. *toe,* or *foremost extremity,* also called the أَسَلَة,] of a sandal. (K.) — See also ذَنَبٌ, in six places. — And see مُذَنَّبٌ.

ذِنَابَةٌ: see ذَنَبٌ, in six places: — and see مُذَنَّبٌ, in two places. — ذِنَابَةُ الطَّرِيقِ † *The point,* or *place, to which the way,* or *road, leads:* syn. وَجْهُهُ. (IAqr, M, K.) So in the saying of Abu-l-Jarráh, to a certain man, إِنَّكَ لَمْ تَرْشُدْ ذِنَابَةَ الطَّرِيقِ [‡ *Verily thou didst not follow a right course in*

respect of the point, or *place*, *to which the way* that thou tookest *leads*]. (IAṣr, M.) ═ Also † *Relationship*; *nearness with respect to kindred*; or *near relationship*. (K.)

ذَنَابَى: see ذَنَبٌ, in three places. ═ It is also applied to *Four* [*feathers*] *in the wing of a bird*, *after what are called* الخَوَافِى. (Ṣ.) ═ It is said in a trad., مَنْ مَاتَ عَلَى ذَنَابَى طَرِيقٍ فَهُوَ مِنْ أَهْلِهِ, meaning [† *Whosoever dies*] *purposing to pursue a way leading to some particular end*, [*he is* to be reckoned as one *of the people thereof*.] (TA.) ═ Accord. to Fr and the Ṣ, it signifies also *A fluid like mucus that falls from the noses of camels*: but this is a mistake: the right word, as stated by IB and others, is ذَنَانَى. (L, MF, TA.)

ذُنَيْبَةٌ *A certain grain that is found in wheat, whereof the latter is cleared* [*by winnowing or other means*]. (M, K.) [See also ذُنَيْنَةٌ, in art. ذنن.]

ذُنَيْبِىٌّ † *A certain kind of* [*the striped garments called*] بُرُود [pl. of بُرْد]; (AHeyth, K:) as also ذَنَبِىٌّ. (TA.)

ذَانِبٌ *Following in the track* of a thing. (TA.) See also ذَنَبٌ, in the latter half of the paragraph.

أَذْنَبُ A [lizard of the kind called] ضَبّ *having a long tail*. (T, L.) [See also ذَنُوبٌ.]

تَذَنُّوبٌ, تُذَنُّوبٌ, and with ة: see 2.

مَذْنَبٌ: see the next paragraph.

مِذْنَبٌ *A long tail*. (IAṣr, T, K.) ═ And [hence, app. for ذُو مِذْنَبٍ, (T,) or مُذَنَّبٌ, (TA, [but see this latter below,]) *A* [*lizard of the kind called*] ضَبّ. (T, TA.) ═ Also, (Ṣ, K:) or مَذْنَبَةٌ, like مِقْعَدٌ, (A,) and مِذْنَبَةٌ, (M, TA,) † *A ladle*; (Ṣ, M, A, K:) because it has a tail, or what resembles a tail: (M:) pl. مَذَانِبُ. (Ṣ, M.) ═ And † *A water-course, or channel of a torrent, in a tract at the foot of a mountain*; (Lth, T, Ṣ, M, A, K:) *not wide*; (A:) or *not very wide*; (M:) or *not very long and wide*; (Lth, T:) as also مِذْنَبَةٌ; (Ṣ:) the تَلْعَة is in the lower part of a mountain (Lth, T, A) or in an acclivity: (Lth, T, Ṣ, A:) also *a water-course* or *channel of a torrent, between what are termed* تَلْعَتَانِ (TA; [see تَلْعَةٌ, and see also مَدْفَعٌ;]) or this is termed تَلْعَة مِذْنَبٌ; (T;) or it is termed مِذْنَبٌ, of which the pl. is ذَنَانِبُ: (M, K:) also *a water-course*, or *channel of a torrent*, [*running*] *to a tract of land*: (M, K:) and *a rivulet*, or *streamlet*, (K,) or the *like thereof*, (AḤn, T, M,) *flowing from one* رَوْضَة [or *meadow*] *to another*, (AḤn, T, M, K,) and separating *therein*; (T:) as also مَذَنَبَةٌ, and مَذَنَبَةٌ; (K:) and the *tract over which this flows* is also called مِذْنَبٌ. (T.) See also ذَنَبٌ, in the middle of the paragraph.

مِذْنَبَةٌ: see the next preceding paragraph.

مُذَنَّبٌ [app. applied to a she-camel, accord. to the K, or perhaps to a lizard of the kind called ضَبّ, as seems to be indicated in the TA,] *Finding difficulty in parturition, and therefore stretching out her tail*: (K:) [but accord. to Az,] it is applied to a ضَبّ only when he is *striking with his tail a hunter or a serpent desiring to catch him*. (T.) See also مِذْنَبٌ. ═ See also 2, in two places.

مُذَنُوبٌ: A man *followed* [*by dependants*]. (A.)

مُذَانِبٌ A camel *that is at the rear of other camels*; (K:) as also مُسْتَذْنِبٌ. (TA.) ═ See also 3.

سَحَابٌ مُتَذَانِبٌ: *Clouds following one another*. (A.)

مُسْتَذْنِبٌ: see مُذَانِبٌ. ═ Also One *who is at the tails of camels*, (Ṣ, TA,) *not quitting their track*. (TA.)

ذه

ذِهْ and ذِهِى: see art. ب.

ذهب

1. ذَهَبَ, (Ṣ, A, &c.,) aor. ـَ, (A, K,) inf. n. ذَهَابٌ (Ṣ, A, Msb, K) and ذِهَابٌ (TA) and ذُهُوبٌ (Ṣ, A, K) and مَذْهَبٌ (A, K,) *He* (a man, Ṣ, [and a beast,]) *went* [*in any manner, or any pace*]; *went*, or *passed*, *along*; *marched*; *journeyed*; *proceeded*: *went*, or *passed*, *away*; *departed*: syn. مَشَى, (A,) or سَارَ, (K,) or مَرَّ: (Ṣ, A, K:) and said of a mark or trace or the like [as meaning *it went away*]. (Msb.) [And hence, † *It wasted away*; *became consumed*, *destroyed*, *exhausted*, *spent*, or *expended*.] ═ ذَهَبَ إِلَيْهِ *He went*, *repaired*, *betook himself*, or *had recourse*, *to him*, or *it*. (TA.) And they say also, ذَهَبَ الشَّأْمَ [*He went to Syria*]; making the verb trans. without a particle; for although الشأم is here a special adv. n., they liken it to a vague locality. (TA.) ═ ذَهَبَ عَنْهُ *He*, or *it*, *went from*, *quitted*, *relinquished*, or *left*, *him*, or *it*. (TA.) ═ ذَهَبَ فِى الأَرْضِ, (A, Msb,) inf. n. ذَهَابٌ and ذُهُوبٌ and مَذْهَبٌ, *He went away* [*into the country*, or *in the land*]: (Msb:) [but it often means † *he went into the open country*, or *out of doors*, *to satisfy a want of nature*: or simply] † *he voided his excrement*, or *ordure*. (A.) ═ ذَهَبَ بِهِ *He went*, or *went away*, *with him*, or *it*: (A:) and *he made him*, or *it*, *to go*, *go away*, *pass away*, or *depart*; (A, Msb, K;) as also أَذْهَبَ, (Ṣ, A, Msb, K,) and بِهِ أَذْهَبَ, (K,) but this is rare; (Zj, TA;) and تَذْهِيبٌ, inf. n. of ذَهَّبَ: (MF:) [all may likewise be rendered *he removed*, *dispelled*, *put away*, or *banished*, *it*; properly and tropically: and † *he made it to cease*; *made away with it*, *did away with it*, *made an end of it*; *wasted*, *consumed*, *destroyed*, *exhausted*, *spent*, or *expended*, *it*; and these meanings may perhaps be intended by أَزَالَهُ, whereby the first is explained in the A and K, as are also the second and third in the K:] or, accord. to some, when ذَهَبَ is trans. by means of بِ, accompaniment is necessarily signified; but not otherwise; so that if you say ذَهَبَ بِهِ, the meaning is, *he went away with him*, or *it*; i. e., *accompanying him*, or *it*; [*he took away*, or *carried off* or *away*, *him*, or *it*;] but if you say أَذْهَبَهُ or ذَهَّبَهُ, the meaning is, *he made him*, or *it*, *to go*, *go away*, *pass away*, or *depart*, *alone*, *without accompanying him*, or *it*: this, however, is not agreeable with the phrase in the Kur [ii. 16], ذَهَبَ اللّٰهُ بِنُورِهِمْ [though this may be well rendered *God taketh away their light*]. (MF, TA.) [Hence,] one says, أَيْنَ يُذْهَبُ بِكَ, which may mean † *Where*, or *whither*, *wilt thou be taken away*, *and what will be done with thee and made to come to pass with thee*, if this be thine intellect? or, accord. to Mṭr, it is a saying of the people of Baghdád, addressed to him whom they charge with foolish judgment or opinion, as meaning أَيْنَ يُذْهَبُ بِعَقْلِكَ † [*Where*, or *whither*, *is thine intellect taken away?*]. (Ḥar p. 574.) [In like manner one says, ذَهَبَ عَقْلُهُ † *His reason*, or *intellect*, *quitted him*, or *forsook him*; *he became bereft of his reason*, or *intellect*. And ذَهَبَ فُؤَادُهُ † *His heart forsook him*, or *failed him*, by reason of fear or the like.] And ذَهَبَ لَحْمُهُ † [*His flesh wasted away*]. (K in art. بحر, &c.) ═ And ذَهَبَ الرَّجُلُ فِى القَوْمِ † *The man became lost* [or, *he disappeared*] *among the people*, or *party*. (A.) And ذَهَبَ المَآءُ فِى الطِّينِ † *The water became lost* [or it *disappeared*] *in the mire*. (A.) ═ ذَهَبَ عَلَيْهِ † *It escaped his memory*; *he forgot it*. (A, TA.) And † *It was*, or *became*, *dubious*, *confused*, or *vague*, *to him*. (MA.) ═ ذَهَبَ مَذْهَبًا حَسَنًا فِى الأَمْرِ, (Ṣ, A, TA,) † *He pursued a good way*, *course*, *mode*, or *manner*, *of acting* or *conduct or the like*. (TA.) And ذَهَبَ فِى الدِّينِ مَذْهَبًا † *He formed*, or *held*, *an opinion*, or *a persuasion*, or *a belief*, *respecting religion*: or, accord. to Es-Sarakustee, *he introduced an innovation in religion*. (Msb.) And ذَهَبَ مَذْهَبَ فُلَانٍ † *He pursued the way*, *course*, *mode*, or *manner*, *of acting &c. of such a one*. (Msb.) And ذَهَبَ لِذَهَبِهِ and لِمَذْهَبِهِ † *He pursued his way*, *course*, *mode*, or *manner*, *of acting &c.* (JK, TA.) And ذَهَبَ إِلَى مَذْهَبٍ † *He betook himself to* [or *took to* or *held*] *a belief*, *a creed*, *a persuasion*, *a doctrine*, *an opinion*, *a tenet*, or *a body of tenets or articles of belief*. (K, TA.) And فُلَانٌ يَذْهَبُ إِلَى قَوْلِ أَبِى حَنِيفَةَ † *Such a one takes to*, or *holds*, [*the saying*, or] *the belief*, *creed*, *persuasion*, *doctrine*, &c., *of Aboo-Haneefeh*. (A.) [And ذَهَبَ إِلَى أَنَّ الأَمْرَ كَذَا † *He held*, or *was of opinion*, *that the thing*, or *affair*, or *case*, *was so*. And ذَهَبَ بِلَفْظٍ إِلَى لَفْظٍ آخَرَ † *He regarded a word*, or *an expression*, in his manner of using it, *as equivalent to another word*, or *expression*; as, for instance, when one makes a fem. noun masc. because it is syn. with a noun that is masc., or makes a verb trans. by means of a certain particle because it is syn. with a verb that is trans. by means of that same particle: and also † *he regarded a word*, or *an expression*, *as etymologically relating*, or *traceable*, *to another word*, or *expression*. And ذَهَبَ بِهِ إِلَى مَعْنًى كَذَا † *He regarded it*, or *used it*, (i. e. a word, or an expression,) *as relating to such a meaning*, or *as*

meaning such a thing.] — ذَهَبَ فِى طَلَبِ الشَّىْءِ [*He tried every way, or did his utmost, in seeking the thing*]. (K in art. حوت) And ذَهَبَ فِى اللِّينِ كُلَّ مَذْهَبٍ †[*It attained the utmost degree of softness*]: said of the skin. (TA in that art.) — ذَهَبْ إِلَيْكَ † *Betake, or apply, thyself to thine own affairs; or occupy thyself therewith.* (T and K* voce إِلَى.) — ذَهَبَ إِلَى أَبِيهِ فِى الشَّيْءِ † *He inclined to his father in likeness; resembled him; or had a natural likeness to him.* (S in art. نزع.) — ذَهَبٌ, (S, K,) sor. ـِ, (K,) inf. n. ذَهَبٌ; (TA;) and ذَهِبَ, with two kesrehs, (IAar, K,) of the dial. of Temeem, held by AM to be a variation generally allowable in the case of a verb of which the medial radical letter is a faucial and with kesr; (TA;) *He* (a man) *saw gold in the mine,* (S,) *or came suddenly, in the mine, upon much gold, and his reason departed in consequence thereof,* (K,) *and his eyes became dazzled, so as not to close, or move, the lids, or became confused, so as not to see,* (S, K,) *by reason of the greatness thereof in his eye:* (S:) it is derived from ذَهَبٌ: and the epithet applied to a man in this case is ذَهِبٌ. (TA.)

2: see 1, in the former half of the paragraph, in two places: — and see also **4**.

4: see 1, in the former half of the paragraph, in three places. — Also اذهبهُ, (Msb, K,) inf. n. إِذْهَابٌ; (S;) and ذَهَّبَهُ, (K,) inf. n. تَذْهِيبٌ; (S;) *He gilded it; did it over with gold.* (S, Msb, K.)

[Q. Q. **2**. تَمَذْهَبَ, from مَذْهَبٌ, is used by late writers as meaning † *He followed, or adopted, a certain religious persuasion or the like.*]

ذَهَبٌ: see مَذْهَبٌ: — and see also the last sentence of the paragraph here following.

ذَهَبٌ [*Gold*;] *a certain thing well known*; (S, Msb, &c.;) accord. to several of the leading lexicologists, (TA,) *i. q.* تِبْرٌ; (A, L, K, &c.;) but it seems to have a more general meaning; for تِبْرٌ is specially applied to *such* [*gold*] *as is in the mine, or such as is uncoined and unwrought*: (TA:) [it is a coll. gen. n.; and therefore] it is masc. and fem.: (S,* Msb, K,* TA:) or it is fem. in the dial. of El-Hijáz: or, accord. to Az, it is masc., and not to be made fem. unless regarded as pl. of ذَهَبَةٌ, (Msb, TA,) [or rather as a coll. gen. n., for] ذَهَبَةٌ is the n. un., (K,) signifying *a piece of* ذَهَبٌ [*or gold*]: (S, A, L, TA:) or, accord. to El-Kurtubee, it is fem., and sometimes masc., but more commonly fem.: ذَهَبَةٌ is the dim. of ذَهَبٌ, the ة being added because the latter word is fem., like as it is in قُوَيْسَةٌ and شُمَيْسَةٌ; or it is the dim. of ذَهَبَةٌ, and signifies *a little piece of* ذَهَبٌ [*or gold*]: (TA:) the pl. of ذَهَبٌ is أَذْهَابٌ [a pl. of pauc.] (S, A, Msb, K) and ذُهُوبٌ (S, K) and ذِهْبَانٌ. (Nh, Msb, K) and ذِهْبَانٌ. (Nh, TA.) [مَاءُ الذَّهَبِ means *Water-gold; gold-powder mixed with size, for ornamental writing &c.*] — The *yolk*, or the *entire contents*, i. e. *yolk and white*, (صِحَاح, K, TA, with the unpointed ح, TA, [in the CK and in my MS. copy of the K ح]) *of an egg.* (K.) — Also, (S, K,) in a copy of the T written ذَهْبٌ, (TA,) *A certain measure of capacity, for corn, used by the people of El-Yemen,* (S, K,) *well known*: (S:) pl. أَذْهَابٌ (K) and أَذْهُبٌ, [the latter a pl. of pauc.,] (S, K,) and pl. pl. [i. e. pl. of the latter of the pls. above] أَذَاهِبُ, (S, and so in the K accord. to the TA,) mentioned by A'Obeyd, (S,) or أَذَاهِبُ. (So in the CK.)

ذَهِبٌ: see 1, last sentence.

ذَهْبَةٌ *A rain*: (S:) or *a weak rain*: or *a copious rain*: (A'Obeyd, K:) pl. ذِهَابٌ. (A'Obeyd, S, K.)

ذَهَبَةٌ: see ذَهَبٌ, first sentence.

ذَهُوبٌ: see ذَاهِبٌ.

ذَهِيبٌ: see مُذْهَبٌ, first sentence.

ذَهَبِيَّةٌ: see ذَهَبٌ, first sentence.

ذَاهِبٌ [part. n. of ذَهَبَ;] *Going [in any manner, or any pace]; going, or passing, along; marching; journeying; proceeding: going, or passing, away; departing*: (&c.:) (A, K:) and ذَهُوبٌ signifies the same [in an intensive manner]. (K.) — [ذَاهِبُ فِى الطُّولِ means † *Excessive in length or tallness.*]

مَذْهَبٌ is an inf. n.: (JK, A, K:) — and also signifies *A place of* ذَهَابٌ [*or going*, &c.]: and *a time thereof.* (JK.) — [Also *A place to which one goes*: see an ex. voce مَضْحَضٌ. — And hence,] ‡ *A place to which one goes for the purpose of satisfying a want of nature; a privy*; (TA;) *i. q.* مُتَوَضَّأٌ; (JK, A, K, TA:) in the dial. of the people of El-Hijáz. (JK, A, TA.) — [Also *A way by which one goes or goes away.* — And hence, as in several exs. in the first paragraph of this art.,] ‡ *A way, course, mode, or manner, of acting or conduct or the like*: (Msb, K, TA:) †[*a way that one pursues in respect of doctrines and practices* in religion &c.; and particularly *a way of believing, opining, thinking, or judging*;] *a belief, a creed, a persuasion, a doctrine, an opinion, a tenet, or a body of tenets or articles of belief*; (K, TA;) *an opinion* in, or respecting, religion; and, accord. to Es-Sarakustee, *an innovation* in religion: (Msb:) and ذَهَبٌ signifies the same. (JK, TA.) [The pl. is مَذَاهِبُ. Hence, ذَوُو مَذَاهِبَ † *Persuasions*, as meaning *persons holding particular tenets in religion or the like.*] — Also † *Origin*: (Ks, Lh, K:) so in the sayings, لَا يَدْرِى لَهُ أَيْنَ مَذْهَبُهُ and مَا يَدْرِى لَهُ مَذْهَبُهُ, i. e. † *It is not known whence it is his origin.* (Ks, Lh, TA.)

مُذْهَبٌ *Gilt, or done over with gold*; (S, A, K;) as also ذَهِيبٌ (A, K) and ذَهِيبٌ. (T, K.) — Also sing. of مَذَاهِبُ, which signifies *Skins gilt*, (ISk, JK, TA,) i. e. *having gilt lines, or stripes, regularly, or uniformly, succeeding one another*: (ISk, TA:) or *gilt straps or thongs*: (S, TA:) and *variegated, or figured, [garments of the kind called]* بُرُود: (JK, TA:) [or it is applied as an epithet to such garments; for] you say بُرُودٌ مُذْهَبٌ. (TA.) The pl. above mentioned is also applied [as an epithet] to swords [app. meaning *Adorned with gilding*]. (TA.) — Applied to a horse, *Of a red colour tinged over with yellow*; (TA;) and so كُمَيْتٌ مُذْهَبٌ [i. e. *of a gilded bay colour*]: (S, TA:) fem. with ة: the mare thus termed is of a clearer colour and thinner skin. (TA.) — الْمُذْهَبُ is also a name of *The Kaabeh*. (K, TA.) — See also the next paragraph, in three places.

مُذْهَبٌ *A gilder*. (S.) — الْمُذْهَبُ, explained by Lth as the name of † *A certain devil, said to be of the offspring of Iblees, who tempts reciters of the Kur-án in the performance of [the ablution termed]* الْوُضُوء, (K,* TA,) *and on other occasions*, (TA,) is [said to be] correctly [الْمِذْهَبُ,] with kesr to the م: (K:) applied to *the devil*, (TA in art. رشط,) as meaning † *he who embellishes*, or *renders goodly in appearance*, acts of disobedience [to God], as also الْمُذَهِّبُ. (Fr, TA in art. هذب.) IDrd thinks that it is not [genuine] Arabic. (TA.) And accord. to the S and El-Kurtubee and many others, بِهِ مُذْهَبٌ means † [*In him is*] *a vain suggestion [of the devil] respecting the water, and [respecting] the using much thereof in the* وُضُوء: [i. e. a vain suggestion that may induce him to think that the water is unfit, or deficient in quantity, or the like:] but accord. to the K, it is correctly الْمُذَهِّبُ. (TA.) Az says that the people of Baghdád apply the appellation مُذَهِّبٌ to † A man *who inspires vain suggestions*; and that the vulgar among them pronounce it مُذْهَبٌ. (TA.)

مَذْهَبَةٌ [*A cause, or means, of doing away with, removing, dispelling, or banishing*]. Fasting is said, in a trad., to be مَذْهَبَةً لِلْأَشَرِ [i. e. † *A cause, or means, of dispelling exultation, or excessive exultation, and resting the mind upon things agreeable with natural desire*]. (T and S voce مَصَحَّةٌ, q. v.)

مُذَهَّبٌ: see مُذْهَبٌ.

ذهل

1. ذَهِلَ, (JK, S, Msb, K,) sor. ـَ, (S; K,) inf. n. ذَهَلٌ, (JK, S,) or ذُهُولٌ, (Msb,) or both; (K;) and ذَهِلَ, (S, Msb,) sor. ـِ, (Msb,) inf. n. ذُهُولٌ; (S;) *He forgot it, or neglected it*; (S;) *he was, or became, unmindful of it*; (S, Msb:) *or he neglected it intentionally*; (JK, T, M, K,* TA; and عَلَى عَبْدِهِ in the K being a mistake for عَلَى عَمْدٍ, as in the [JK and T and] M; TA;) or *in consequence of his being diverted by something*: (T, K:) *or he forgot it, or dismissed it from his mind, intentionally, and became diverted from it*: (Z, Msb:) ذُهُولٌ is the *neglecting a thing, dismissing it from the mind*: (Ham p. 31:) or the *quitting a thing, with confusion, or perplexity, or alienation of mind, such as arises from fear* &c.: (Ksh and Bd in xxii. 2:) or the *being diverted from one's constant companion, or familiar, to*

as to forget him; and *being content to relinquish him*: (Ḳ;) or *diversion that occasions grief and forgetfulness*. (Er-Rāghib, TA.) Hence, in the Ḳur [xxii. 2], يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ [*On the when thou shalt see it, every woman giving such shall forget, or neglect, &c., what she has suckled*]. (TA.) ═ See also what next follows.

4. أَذْهَلَنِى عَنْهُ, (JK,* Ṣ, Mṣb, TA,) inf. n. إِذْهَالٌ, (TA,) *It* (a thing, JK, Ṣ, TA,) or *he*, (a man, Mṣb,) *caused me to forget it*, or *neglect it*; (Ṣ;) or *to be unmindful of it*; (Ṣ, Mṣb;) or *to neglect it intentionally*: (JK:) [like أَذْهَبَنِى عنه:] and sometimes one says ذَهَلَنِى; (Mṣb, TA;) [like ذَهَبَنِى;] but this is rare; or, rather, unknown. (TA.)

ذَهْلٌ : see what next follows.

ذَهْلٌ, جَاءَ بَعْدَ ذَهْلٍ مِنَ اللَّيْلِ, (Ṣ, Ḳ,*) and ذَهْلٌ, (Ṣ, Ḳ,) *He came after a short portion*, or *a period*, (سَاعَة, Ḳ, or هُدْء, Ṣ,) *of the night*: (Ṣ, Ḳ:) so called because sleep causes men to forget (يُذْهِلُ النَّاسَ) therein: (Ḥam p. 4:) or *a large portion; such as the third*, or *the half*: so says IDrd; but he doubts its correctness; and Ibn-Ḥabīb holds it to be preferably with د. (TA.) ═ ذَهْلٌ also signifies The *tree* [or *plant*] بُشَام [q. v.]. (JK, Ṣgh, Ḳ.)

ذَهْلُولٌ A horse *fleet*, or *swift*: (Ḳ:) or *light*, or *active*: and so a man: pl. ذَهَالِيلُ. (JK.)

ذَاهِلٌ [act. part. n. of 1.] ═ And] A man *who cares not for ornament and the anointing of himself*. (JK.)

ذهن

1. ذَهِنَ, (MA, TA,) aor. ـَ, (TA,) inf. n. ذَهْنٌ and ذَهَنٌ, (MA, KL,) *He was*, or *became*, *intelligent, possessed of understanding, sagacious, acute, skilful, knowing*, (MA, KL, PS, TA,) and *endowed with a retentive mind*. (KL, PS.) You say, اِذْهَنْ إِلَى مَا أَقُولُ *Understand thou what I say*. (TA.) And هُوَ لَا يَذْهَنُ شَيْئًا *He does not understand anything*. (TA.) And ذَهِنْتُ كَذَا *I understood such and such things*. (TA.) And ذَهِنْتُ عَنْ كَذَا *I understood from such a thing*. (TA.) ═ ذَاهَنَنِى فَذَهَنْتُهُ: see 3. ═ ذَهَنَنِى عَنْهُ, and أَذْهَنَنِى, and ↑ اِسْتَذْهَنَنِى, *He*, or *it*, *made me to forget it*; *diverted me from remembering it*: (Ḳ,* TA:) [like ذَهَلَنِى, and أَذْهَلَنِى.] And ذِهْن *Memory*, or *understanding, escaped him*, or *left him*. (JK.)

3. ذَاهَنَنِى فَذَهَنْتُهُ ↑ *He vied with me*, or *contended with me for superiority, in intelligence, understanding, sagacity, acuteness, skill*, or *knowledge, and I surpassed him* [*therein*, i. e.,] *in* ذِهْن. (Ḳ.)

4: see 1.

10: see 1. ═ You say also, اِسْتَذْهَنَكَ حُبُّ الدُّنْيَا *The love of the present world took away*, or *has taken away, thy* ذِهْن [i. e. *intelligence, understanding*, &c.]. (TA.) ═ And اِسْتَذْهَنَتِ السَّنَةُ القَضَبَ ↑ *The year of drought took away the canes*, i. e. *pith* (نِقْى), *of the canes*, or *reeds*. (TA.)

ذِهْنٌ (JK, Ṣ, Mṣb, Ḳ, &c.) and ↑ **ذَهَنٌ** (Ṣ, Ḳ) *Intellect, intelligence, understanding, sagacity, acuteness, skill*, or *knowledge*; syn. عَقْلٌ, (JK, Ḳ,) and فَهْم, (Ḳ,) and فِطْنَة, (Ṣ, Mṣb, Ḳ,) and ذَكَاة; (Mṣb;) and *retentiveness of mind*, or *memory*: (JK,* Ṣ,* Ḳ:) or, as some say, *a faculty of the soul, provided for the acquisition of the several species of knowledge, including the external and internal senses*: strength thereof is termed ذَكَاة: and a good quality thereof for the forming ideas of the things that present themselves to it is termed فِطْنَة: (TA:) pl. أَذْهَانٌ. (Mṣb, Ḳ.*) One says, اِجْعَلْ ذِهْنَكَ إِلَى كَذَا وَكَذَا *[Apply thine intellect*, &c., *to such and such things]*. (TA.) [Both are also inf. ns.: see 1, first sentence.] ═ Also, the former, † *Strength*: (JK, Ṣ, Ḳ:) and *fat*: (JK, Ḳ:) pl. as above. (Ḳ.) One says, مَا بِرِجْلَىَّ ذِهْنٌ *There is not in my legs any strength to walk*. (TA.) And الأَذْهَانُ ↑ هُوَ مِنْ أَهْلِ الذِّهْنِ *He is of those endowed with strength [of body:* and also, *of those endowed with intelligence*, &c., and *intelligent faculties]*. (TA.) And ↑ مَا رَأَيْتُ بِالإِبِلِ ذِهْنًا *I saw not, in the camels, fat* and *strength*. (JK.) ═ Also † The *pith* (نِقْى) of canes, or reeds. (TA.) ═ See also ذِهْن.

ذَهْنٌ: see the next preceding paragraph.

ذَهِنٌ and ↑ **ذِهْنٌ** *Intelligent, possessed of understanding, sagacious, acute, skilful*, or *knowing*, [and *endowed with a retentive mind*;] each [said to be] a possessive epithet, [signifying *possessing* ذِهْن, though the former is agreeable with a general rule as part n. of ذَهِنَ,] applied to a man; the latter app. changed [for contracted] from the former. (TA.)

ذِهْنِىٌّ [*Of*, or *relating to, the* ذِهْن, *or intellect, &c.*; *intellectual*; *subjective*; *ideal*. Hence,] الأُمُورُ الذِّهْنِيَّةُ *Intellectual things; the things that are conceived in the mind, or considered subjectively*; opposed to الأُمُورُ الخَارِجِيَّةُ.

ذو

ذُو, meaning صَاحِب [i. e. *A possessor, an owner, a lord*, or *a master*, but often better rendered *having, possessing, possessed of*, or *endowed with*], (T, Ṣ, M, Mgh, Mṣb, Ḳ, but omitted in the CḲ,) used as a prefixed noun, (Ṣ, Mgh, Mṣb, &c.,) is originally ذَوَا, like عَصًا, the ا being changed from و; (Ṣ;) or it is originally ذَوِى; and if one used it as a proper name, he would say, هٰذَا ذَوِى قَدْ جَآءَ [*This is Dhawī, he has come*]; (M;) [not ذَوَا, as in copies of the Ṣ; i. e.,] its third radical letter is ى, not, as J says, و this ى being afterwards suppressed; (IB;) [so that the word becomes ذَوْ, and then, by reason of its being prefixed to another noun, ذُو, like as أَبُو, the original form of أَبٌ, becomes أَبَوْ: it is declined [like أَبُو] with و and ا and ى (Mṣb;) [i. e.,] the nom. case is ذُو, accus. ذَا, and gen. ذِى: (Mgh:) the fem. is ذَاتُ (T, Ṣ, M, Mgh, Mṣb, Ḳ; in a copy of the M, ذَاة, and the CḲ, ذَاةُ [as though it were not a prefixed noun];) and in the case of a pause, some say ذَاتْ, and others say ذَاهْ: (Lth, T: the latter usage, only, is mentioned in the Ṣ:) dual. masc., ذَوَا, (Ṣ,* M,) accus. and gen. ذَوَىْ; fem. ذَوَاتَا, (T, M, Mgh, Mṣb, Ḳ,) for which ذَاتَا is allowable in poetry, but ذَوَاتَا is better, (T,) accus. and gen. ذَوَاتَىْ: pl., masc., ذَوُو, (T,* Ṣ,* M, Mṣb, Ḳ, but omitted in the CḲ,) accus. and gen. ذَوِى; fem. ذَوَاتٌ, (T, Ṣ,* M, Mgh, Mṣb, Ḳ,) accus. and gen. ذَوَاتٍ; (Ṣ;) and ذَوَاتِ and أُولَاتِ and ذَوِى and أُولَاتٍ are like ذَوَاتٍ [in signification]. (T. [See art. ا و ل.]) In this sense it is not used otherwise than as a prefixed noun: when used to characterize an indeterminate noun, prefixed to an indeterminate noun; and when used to characterize a determinate noun, prefixed to [a noun rendered determinate by] the article ال. (Ṣ.) [Thus you say ذُو مَالٍ رَجُلٌ *A man a possessor of wealth*; and ذُو المَالِ الرَّجُلُ *The man the possessor of wealth*.] In the phrase غَيْرُ ذَاتِ الشَّوْكَةِ [*Not those possessed of weapons*, &c.], in the Ḳur [viii. 7], the fem. form is used as meaning the بَاطِنَة [or party]. (T.) صَارَ ذَا ذَنْبٍ [*He became one having a sin*, or *crime*, &c., *attributable to him*, i. e. *he had a sin*, &c., *attributable to him*,] means تَحَمَّلَ ذَنْبًا [*he became chargeable with a sin*, &c.]. (Mṣb in art. ذ ن ب.) ═ Accord. to the Ṣ, it is not prefixed to a pronoun (مُضْمَر); nor to a proper name, such as زَيْد and عَمْرو and the like: but there are several instances of its being prefixed, in its pl. form, to a pronoun; among which is the saying of a poet,

* إِنَّمَا يَصْطَنِعُ المَعْرُوفَ فِى النَّاسِ ذَوُوهُ *

[*Only they who are possessors thereof do that which is good among men*]: (TA:) [this usage, however, is perhaps only allowable by poetic license: see another ex. (also here cited in the TA) in the Ḥam p. 442, and the remarks there appended to it:] and it is also prefixed to proper names, as is shown by the phrase, هٰذَا ذُو زَيْدٍ, (M, Ḳ, TA,) mentioned, as heard from the Arabs, by Aḥmad Ibn-Ibrāheem, the preceptor of Th, meaning *This is Zeyd*, (M, TA,) i. e., *this is the owner of the name Zeyd*; (M, Ḳ, TA;) and [perhaps] by the name ذُو الخَلَصَة, for الخَلَصَة is [said by some to be] the name of a certain idol, and ذو is a metonymical appellation of its بَيْت; and by the proper names ذُو جَدَن and ذُو رُعَيْن and [accord. to some] ذُو حَدَن [and the like, of which several are mentioned in the Ṣ, as well as in the M &c.]. (IB, TA.) [But see a later portion of this paragraph, where, prefixed to a proper name, it is said to be redundant.] ═ ذُو الرُّمْحِ, ذُو الرُّمَّحِ, [or, as in the Ḳur viii. last verse, and xxxiii. 6,] أُولُو الرُّمَّحِ, pls. of ذُو الرُّمْحِ, in the classical

language, means [*The possessors of relationship*; i. e.] any *relations*: and in law, any *relations that have no portion [of the inheritances termed* فَرَائِض*] and are not [such heirs as are designated by the appellation]* عَصَبَة [q. v.: they are so called because they are *relations by the women's side*: see زَحِم]. (KT, TA.) — If you form a pl. from هٰؤُلَاءِ ذَوُونَ, you say, ذُو مَالٍ *These are possessors* of wealth]; because in this case the pl. is not a prefixed noun. (Ṣ.) Accord. to Lth, الذَّوُونَ signifies *The former, or first, [of persons,]* and *the more, or most, distinguished*. (T, TA.*) Also, (Ṣ, M,) and الأَذْوَنُونَ, [which is another pl. of ذُو,] (Ṣ,) *The kings* (Ṣ, M) *of El-Yemen, of the tribe of Kudā'ah*, (Ṣ,) *whose surnames commenced with* ذُو, (M,) [i. e.] *who were named* [or rather *surnamed*] (Ṣ) ذُو يَزَن (Ṣ, M) *and* ذُو جَدَن *and* ذُو نُوَاس *and the like*. (Ṣ, M.) حُرَيْثٌ لَيْسَ مِنْ ذِي وَلَا ذُو, occurring in a trad., means *A Kurashee* in respect of lineage, *not of the* أَذْوَاء [above mentioned]. (TA.) — ذُو and ذَات and ذِي are also used as prefixed nouns in various expressions here following, in several thereof as meaning *Something in possession, or the like; not a possessor*: or, in these instances, us is said in explanation of the first of the following phrases, and also of the phrase ذَاتُ اليَدِ (mentioned below) in Har p. 93, that which is contained is made to be as though it were the possessor (صَاحِب) of that which contains.] — مَوْتٌ ذَا بَطْنِهَا [*He killed what was in her belly*]. (Har ubi suprà.) And وَضَعَتِ المَرْأَةُ ذَا بَطْنِهَا, (T,) or ذَاتَ بَطْنِهَا, (TA,) *The woman brought forth* [*her child*]. (T, TA.) And نَشَرَتْ ذَا بَطْنِهَا *She brought forth many children*. (T in art. نشر; and Mgh there and in the present art., in the latter of which it is added that the usual phrase is نَشَرَتْ بَطْنَهَا.) And أَلْقَتِ الدَّجَاجَةُ ذَا بَطْنِهَا *The hen laid her egg, or eggs*: or *muted*. (Mgh.) And أَلْقَى الرَّجُلُ ذَا بَطْنِهِ *The man ejected his excrement, or ordure*. (T.) And الذِّئْبُ مَغْبُوطٌ بِذِي بَطْنِهِ *The wolf is envied [for what is in his belly, or] for his distention of the belly [with food]*. (TA.) — [In like manner,] ذَاتُ اليَدِ means † *Wealth*; as though it were the possessor of that which contains it: (Har ubi suprà:) [or *what is in the possession of the hand*:] or *what one possesses, of wealth*; because gained by the hand and disposed of by the hand. (Har p. 66.) You say, قَلَّتْ ذَاتُ يَدِهِ † *What his hand possessed became little in quantity*; (Lth, T;) or *the possessions accompanying his hand*; (Mgh;) app. meaning *his riches*. (Lth, T.) — وَذَاتُ الجَنْبِ and ذَاتُ الرِّئَة are *Two well-known diseases*. (TA. [See arts. رأى and جنب.]) — عَلِيمٌ بِذَاتِ الصُّدُورِ, in the Kur iii. 115, means [*Acquainted*, or *well acquainted*,] *with what is in the minds*: (Ksh, Bd, Jel: [and the like is indicated in the Mgh:]) or *with the true, or real, nature of the notions that are concealed in the minds*: (IAmb, TA:) or *with the hidden things of the minds*: or *with the minds themselves*. (Mṣb. [If the last meaning be correct, the phrase should be mentioned with others later in this paragraph.]) [And similar to this is the saying,] عَرَفَهُ مِنْ ذَاتِ نَفْسِهِ *He knew it from what he conceived in his mind* [without his being informed thereof; i. e. *he knew it of himself*]. (Lth, T.) And جَاءَ مِنْ ذَاتِ نَفْسِهِ and مِنْ ذِي نَفْسِهِ (M, K) *He came [from a motive in his own mind; of himself;] of his own accord; or willingly*; syn. طَبْعًا: (M, TA:) in the copies of the K, طَبْعًا; but the former is the right explanation. (TA.) And مَا كَلَّمْتُهُ فُلَانًا ذَاتَ شَفَةٍ *I spoke not to such a one a word*. (AZ, T.) — ذَاتَ اليَمِينِ and ذَاتَ الشِّمَالِ [are adverbial expressions, and] mean *In the direction of the right hand and of the left*: properly *in the direction that has the name of the right hand* [and *that has the name of the left hand*]. (Bḥ in xviii. 16.) ذَاتَ اليَمِينِ means *We came on the right hand*. (TA.) — ذَاتَ مَرَّةٍ and ذَاتَ صَبَاحٍ [also, and the like,] are adverbial expressions, which may not be used otherwise than as such: (Ṣ:) you say, لَقِيتُهُ ذَاتَ مَرَّةٍ *I met him once, or once upon a time*, (Ṣ,) and ذَاتَ النَّهَارِ *many times*, (M and K in art. نهر,) or *sometimes*, (Ṣ in that art.,) and ذَاتَ يَوْمٍ (Fr, T, Ṣ) i. e. مَرَّةً فِي يَوْمٍ *[once upon a day, or one day]*, therefore you use the fem. form, (T,) and ذَاتَ لَيْلَةٍ *[one night]*, (Fr, T, Ṣ,) and ذَاتَ غَدَاةٍ *[one morning, or one morning between daybreak and sunrise]*, and ذَاتَ العَشِيِّ *[once in the evening at nightfall]*, (Ṣ,) meaning, accord. to Th, *in the hour, or time, in which is nightfall*, (T,) and ذَاتَ الزَّمْعَيْنِ (Fr, T, Ṣ) *[some time ago, or] three [or more, to ten,] seasons ago*, (عومر;) مُذْ ثَلَاثَةٍ ذَاتَ صَبَاحٍ *[one morning]*, and ذَا صَبَاحٍ *[one evening]*, (T, Ṣ,) and ذَا صَبُوحٍ [lit. *at a time of drinking the morning-draught*], and ذَا غَبُوقٍ [lit. *at a time of drinking the evening-draught*]; in these four instances without ة: and this mode of expression has been heard only in the cases of the times here mentioned: they did not say ذَاتَ شَهْرٍ nor ذَاتَ سَنَةٍ (Ṣ:) or one may also well say ذَاتَ صَبَاحٍ, like ذَاتَ يَوْمٍ; and ذَا and ذَاتَ both mean the *time*: accord. to IAqr, one says, أَتَيْتُهُ ذَاتَ الصَّبُوحِ and ذَاتَ الغَبُوقِ, as meaning *I came to him in the morning, or in the morning between daybreak and sunrise*, and *in the evening, or in the evening between sunset and nightfall*. (T.) — You say also, لَقِيتُهُ ذَاتَ يَدَيْنِ, (TA,) or لَقِيتُهُ أَوَّلَ ذِي يَدَيْنِ (M) and ذَاتَ يَدَيْنِ (AZ, M, Mṣb, [whence it seems to be not improbable that the phrase in the TA is imperfectly transcribed,]) meaning *I met him the first thing*, (M,) *or first of everything*. (AZ, Mṣb, TA.) And افْعَلْهُ أَوَّلَ ذِي يَدَيْنِ and ذَاتَ يَدَيْنِ [*I will do it the first thing, or first of everything*]. (M.) And أَمَّا أَوَّلَ ذَاتِ يَدَيْنِ فَإِنِّي أَحْمَدُ اللّٰهَ, (AZ, M, Mṣb,) i. e. [*Whatever be the case, the first thing*, or] *first of everything, I praise God*. (AZ, Mṣb.) — [Respecting the phrase ذَاتُ اليَمِينِ, which has two contr. meanings, see art. يمن. It is inadequately explained in this art. in the T and M and K, as follows.] وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ, (T, M, K,*) in the Kur [viii. 1], accord. to Aḥmad Ibn-Yaḥyà, means [*And do ye rightly dispose, or arrange, or order,*] *the case that is between you*: (T:) or, accord. to Zj, (M,) *that wherein consists your union*; حَقِيقَةَ وَصْلِكُمْ, (M, K:) i. e. be ye of one accord, or in unison, respecting that which God and his Apostle have commanded: (M:) or ذَاتُ البَيْنِ means *the state of circumstances whereby the Muslims become of one accord, or in unison*: (K:) this is the meaning in the saying, أَلَّهُمَّ أَصْلِحْ ذَاتَ البَيْنِ [*O God, do Thou rightly dispose* &c.]. (M.) — ذَاتٌ is sometimes used as a noun independent in its meaning, (Mgh, Mṣb,) so as to denote material [or real] things; (Mṣb;) and is described by the epithets مُتَمَيِّزَة [or "distinct"] (Mgh, Mṣb) and قَدِيمَة [as meaning "that has existed from eternity"] (Mgh) and مُحْدَثَة [as meaning "that has been brought into existence"]. (Mgh, Mṣb.) Thus used, (Mṣb,) it signifies The *essence* of a thing, meaning *that by being which a thing is what it is, or that in being which a thing consists*; or the *ultimate and radical constituent* of a thing: and the *essence* as meaning the *peculiar nature* of a thing: syn. حَقِيقَة, (T, IB, Mṣb, TA,) and مَاهِيَّة, (Mṣb,) and خَاصَّة: (T, IB, TA:) it is also used as meaning a thing's *self*: (Mgh, Mṣb:) [a man's *self*, or *person*: (see شَخْص):] and *a thing; a being; anything, whatever it be*; every شَيْء being a ذَات, and every ذات being a شيء. (Aboo-Sa'eed, Mgh, Mṣb:) and particularly *a substance*, or *thing that subsists by itself*: [hence اسْمٌ ذَاتٍ meaning *a real substantive*; also termed اسْمُ عَيْنٍ: opposed to اسْمُ مَعْنًى, i. e. an ideal substantive:] and [hence] it signifies also *a word that is independent in its meaning*; [i. e. ذَاتٌ (alone), though oftener used in the sense assigned above to اسْمُ ذَاتٍ, signifies also, absolutely, *a substantive*;] opposed to صِفَة as signifying a word that is not independent in its meaning. (Kull p. 187.) Its application to God, in the sense of حَقِيقَة and خَاصَّة, is forbidden by most persons: (TA:) [for] ذَاتُ اللّٰهِ [as meaning *The essence of God*], used by the scholastic theologians, is said to be an ignorant expression, because the names of God do not admit the fem. affix ة; so that one does not apply to Him the epithet عَلَّامَة, though He is the all-surpassing in knowledge. (Mṣb.) The phrase فِي ذَاتِ اللّٰهِ is like فِي جَنْبِ اللّٰهِ [*In, or in respect of, that which is the right, or due, of God*; or in, or *in respect of, obedience to God, or the means of obtaining nearness to God, or the way of God*]: and like لِوَجْهِ اللّٰهِ [*for the sake of God*; or *to obtain the countenance, or favour, or approbation, or recompense, of God*]: (Mṣb:) or it means *in obedience to God*; and *in the way of God* or *his religion*: (TA:) [or it may be rendered *for the sake of God Himself*; and so

ذوب

1. ذَابَ, (T, Ṣ, M, &c.,) aor. يَذُوبُ, (T, Ṣ, Mṣb,) inf. n. ذَوْبٌ (Ṣ, M, Mṣb, K) and ذَوَبَانٌ, (T, Ṣ, M, Mṣb, K,) *It melted, dissolved, or became fluid or liquid; contr. of* جَمَدَ: (Ṣ, M, A, K:) *it flowed.* (T, Mṣb.) — [Hence,] ذَابَ دَمْعُهُ : [*His tears flowed.*] (A.) And ذَابَتْ حَدَقَتُهُ : [*His eye shed tears*; (A;) or *flowed* [*with tears*]. (T.) — ذَابَ جِسْمُهُ : *His body became lean, or emaciated:* one says, ذَابَ بَعْدَمَا ثَابَ : [*He became fat after he had been lean*]. (A.) — And ذَابَ [alone] † *He became foolish, or stupid, after having been intelligent.* (T, K.) — نَحْنُ لَا نَجْمُدُ — فِى الْحَقِّ وَلَا نَذُوبُ فِى الْبَاطِلِ : [*We will not be hard, or niggardly, in the case of truth, or right, nor will we be soft, or easily yielding, in the case of falsity, or wrong*]. (A.) هٰذَا الْكَلَامُ فِيهِ — : [*This speech, or discourse, contains that which melts the soul*]. (A.) ذَابَتِ الشَّمْسُ — [and † استذابت (as is shown by a phrase mentioned in the L in art. صخد)] : *The sun became intensely hot.* (Ṣ, A, K.) —

• أَذُوبُ اللَّيَالِى أَوْ يُجِيبَ صَدَاهُمَا •

occurring in a trad. of Ḳuss, means † *I will wait in expectation during the lapse of the nights* [*or the echo of you two shall answer*]; from الذَّأْبَةُ, which signifies "spoil, booty, or plunder." (TA.)

مَا ذَابَ فِى يَدِى شَىْءٌ — : † *There remained not in my hand anything.* (AHeyth, TA.) And ذَابَ فِى يَدِى, (M,) or مِنْ يَدَيْهِ, (Ḳ,) † *There came not* [*into his hands, or into my hands, from him, or it, any good*]. (M, Ḳ.) — ذَابَ عَلَيْهِ المَالُ † *The property became, or proved to be, binding, obligatory, or incumbent, on him to render as a debt.* (T.) And ذَابَ لِى عَلَيْهِ حَقٌّ : † *A right, or due, was, or became, incumbent, or obligatory, on him to render to me, and established against him.* (Ṣ, A, Mgh, Ḳ.*) And ذَابَ عَلَيْهِ مِنَ الْأَمْرِ كَذَا, inf. n. ذَوْبٌ, † *Such a part of the thing, or affair, was, or became, incumbent, or obligatory, on him;* like جَمَدَ and بَرَدَ. (M.) — ذَابَ also signifies *He continued in the eating of* ذَوْبٌ, i.e. *honey.* (T, L, Ḳ.*)

2. ذَوَّبَهُ : see 4. — Also, inf. n. تَذْوِيبٌ, *He made* [or *disposed*] *for him a* ذَوَابَة [or ذُؤَابَة] : irreg.; being originally with ء. [i.e. ذُأَّبَة]. (T, Ḳ.) It is said in a trad. of Ibn-El-Hanafeeyeh, كَانَ يُذَوِّبُ أُمَّهُ, meaning *He used to plait the* ذوابة *of his mother.* (TA.)

4. اذابهُ and † ذوّبهُ *He melted it, dissolved it, rendered it fluid or liquid, liquified it;* (Ṣ, M, A, Ḳ;) *or made it to flow.* (Mṣb.) It is said in a prov., (Ṣ, TA,) respecting buttor, (Ṣ,) مَا يَذْرِى أَيُبَخِّرُ أَمْ يُذِيبُ [expl. in art. بخر]. (Ṣ, M, TA.) [See also a verse of Bishr cited below in this paragraph.] — [Hence,] the former [as meaning † *It dissolved him, or emaciated him,*] is said of anxiety, (A, TA,) and grief. (TA.) — [Hence also,] اذابهُ and † استذابها, *He matured;*

ذو

[namely, Sinán Ibn-El-Faḥl, of the tribe of Teiyi, (Ḥam p. 292,)]

• فَإِنَّ الْمَاءَ مَاءُ أَبِى وَجَدِّى • وَبِئْرِى ذُو حَفَرْتُ وَذُو طَوَيْتُ •

[*For verily the water is the water of my father and my grandfather, and my well which I dug and which I cased;* making ذو to relate to a fem. noun]: and some, he adds, use the dual and pl. and fem. forms; thus they say, هٰذَانِ ذَوَا قَالَا ذَانِ, [*These two who said that*], and هٰؤُلَآءِ ذَوُوا قَالُوا [*These who said*], and هٰذِهِ ذَاتُ قَالَتْ [*This* female *who said*]; and he cites the saying of a poet,

• جَمَعْتُنَا مِنْ أَيْنُقٍ سَوَابِقْ • ذَوَاتِ يَمْشِينَ بِغَيْرِ سَائِقْ •

[*I collected them from outstripping she-camels, that rise and hasten in their pace without a driver*]; and the prov., أَتَى عَلَيْهِ ذُو أَتَى عَلَى النَّاسِ, meaning الَّذِى أَتَى [i. e. *What has come upon men* in general *has come, or came, upon him*]. (T.) Accord. to the usage most in repute, ذو in this sense is indecl., and has no variation of gender or number; but some decline it, like ذو in the sense of صَاحِب, except that they make ذَوَات indecl., with ḍamm for the termination, saying ذَاتُ and ذَوَاتُ in every case, if they adopt the chaste mode; otherwise, in the accus. and gen. cases, saying ذَاتِ, and in like manner ذَوَاتِ. (I 'Aḳ pp. 40 and 41.) — They said also, لَا أَفْعَلُ ذٰلِكَ بِذِى تَسْلَمْ (M, Ḳ) and بِذِى تَسْلَمَانِ, (M,) and بِذِى تَسْلَمُونَ, (M,) and بِذِى تَسْلَمِينَ, (M,) and بِذِى تَسْلَمْنَ, (M,) meaning *I will not do that by thy, and by your, safety:* (M, Ḳ:) or *by God who,* (M,) or *by Him who,* (Ḳ,) *maketh thee, and you, to be in safety.* (M, Ḳ.) [See also art. سلم.]

ذَاتٌ fem. of ذُو [q. v. passim]. (T, Ṣ, M, &c.)

ذَاتِىٌّ : see ذَوَوِىٌّ, below, in three places.

ذَاتِيَّةٌ [a post-classical word, used in philosophy, The *essential property* or *quality*, or the *aggregate of the essential properties* or *qualities*, of a thing]. The ذَاتِيَّة of a human being is [the essential property or quality of] rational animality; and is also termed مَاهِيَّة. (Kull p. 148.)

ذَوَوِىٌّ the rel. n. of ذُو; (Ṣ, TA;) and of ذَاتٌ also, (Ṣ, M, Mṣb, TA,) the ت of the original being rejected in forming the rel. n.: (Ṣ, Mṣb, TA:) † ذَاتِىٌّ, as rel. n. of ذَاتٌ, is not allowable: (M:) [but it is much used, mostly in philosophical and religious writings, as meaning *Essential*, &c.:] they say † الصِّفَاتُ الذَّاتِيَّةُ [meaning *The essential attributes*]; (Mgh, Mṣb;) but this is a wrong expression: and † عَيْبٌ ذَاتِىٌّ [*An essential*, or] *a natural, an innate, an original, or a constitutional, fault or imperfection* &c. (Mṣb.)

لِوَجْهِ اللّٰهِ : it is said to have been used by the Arabs [of the classical age], as well as by Aboo-Temmám, [who was a Muwelled;] (Mgh, Mṣb;*) but some deny that it occurs in the old language. (Mṣb. [See, however, an ex. from a trad. voce مَحَلَّتُهُمْ ذَاتُ الْإِلٰهِ.]) [It is said that] the phrase مَحَلَّتُهُمْ ذَاتُ الْإِلٰهِ, used by En-Nábighah, (Mṣb,) i. e. Edh-Dhubyánee, (TA in art. حمل,) means *Their book is the service of God Himself:* (Mṣb:) [but it seems more reasonable to render this phrase agreeably with the primary signification of ذات, as meaning *their book is that of God*, in a sense like that in which a house of worship is said to be a house of God; for,] as some relate it, the phrase used by En-Nábighah is مَحَلَّتُهُمْ ذَاتُ الْإِلٰهِ, with حمل, [i. e. *their abode is* in a peculiar manner *that of God,*] meaning, their abode is one of pilgrimage and of sacred rites. (Ṣ and TA in art. حمل.) — ذُو is sometimes redundant [in respect of meaning, though governing as a prefixed n.]; and so is its pl. (T,* TA.) As says, (TA,) I have heard more than one of the Arabs say, كُنَّا بِمَوْضِعِ كَذَا مَعَ ذِى عَمْرٍو, i. e. *We were in such a place with 'Amr:* (T, TA:) and كَانَ مَعَنَا ذُو عَمْرٍو, i. e. *'Amr was with us:* and أَتَيْنَا ذَا يَمَنٍ, meaning أَتَيْنَا الْيَمَنَ [*We came to El-Yemen*]. (T.) [See an ex. similar to this last, and evidently belonging to the present art., in the latter half of art. ذا. And see لَا عَنْ ذَا and لَا أَنْ ذَا جَرَمَ and لَا ذَا جَرَمَ, and جَرَمَ and لَا ذَا جَرَ, (in which ذ is in like manner redundant, as are also أَنْ and عَنْ, the latter of which is a dial. var. of the former of them,) in art. جرم: perhaps belonging to the present art., like أَتَيْنَا ذَا يَمَنٍ; or perhaps to art. ذا. See also what is said respecting ذو prefixed to a proper name in an early portion of this paragraph.] — It is also used in the sense of الَّذِى, (T, Ṣ, M, Ḳ,) in the dial. of Teiyi, (T, Ṣ, TA,) for the purpose of qualifying a determinate noun (Ṣ, M, Ḳ) by means of a proposition which it connects with that noun: (M, Ḳ:) and when thus used, it [generally] retains the same form when it denotes a dual and a pl. (Ṣ, M, Ḳ) and a fem., (Ṣ,) and exhibits no sign of case: (M, Ḳ:) you say, أَنَا ذُو عَرَفْتُ [*I who knew*], and ذُو سَمِعْتُ [*who heard*]; and هٰذِهِ الْمَرْأَةُ ذُو قَالَتْ كَذَا [*This is the woman who said such a thing:* (Ṣ:) and أَتَانِى ذُو قَالَ [*He who said that came to me*]; and أَتَانِى ذُو قَالَا [*They two who said that came to me*]; and أَتَانِى ذُو قَالُوا [*They who said that came to me*]. (M.) But Fr says, I heard an Arab of the desert say, بِالْفَضْلِ ذُو فَضَّلَكُمُ اللّٰهُ بِهِ وَالْكَرَامَةِ ذَاتُ أَكْرَمَكُمُ اللّٰهُ بِهَا [*By the excellence wherewith God hath made you to excel, and the honour wherewith God hath honoured you*]; thus they use ذَاتُ in the place of الَّتِى, and they make it to be with refa in every case: and they confuse [numbers and genders] in speaking of a dual number and a pl. number [and a fem.]; they sometimes say, [for ex.,] in the case of the dual, هَاتَانِ ذُو تَعْرِفُ and هٰذَانِ ذُو تَعْرِفُ [*These two whom, or which, thou knowest*]; and a poet says,

and fully accomplished, the object of his want. (A, TA.) And اذابوا أَمْرَهُمْ † *They put their affair into a good, sound, or right, state.* (K.) — إِذَابَةٌ, عَلَيْنَا, or عَلَيْهِمْ, (A, K,) inf. n. of اذابوا, (S, M,) † *They made an inroad* or *incursion, or a sudden attack, urging their horses, upon us, or upon them,* (S, M, A, K,) *and took spoil [from us, or them, or made, or left, our property, or theirs, to be taken as spoil].* (A.) Hence the saying of Bishr (S) Ibn-Abee-Kházim, (TA,)

* فَكَانُو كَذَابَ الغَدْرِ لَمْ تَدْرِ إِذْ غَلَتْ *

* أَتَتْرُكُهَا مَذْمُومَةً أَمْ تُذِيبُهَا *

(S,) or وَتَشْتُرُهَا, (M, TA,) and أَتَنْزِلُهَا, (so in some copies of the S and M,) meaning † *[And they were, or and ye were, like her having the cooking-pot, not knowing, when it boiled, whether she should leave it, or put it down* from the fire, *disapproved, or) whether she should let it be taken as spoil:* (S, TA:) so accord. to AZ: (S:) or the meaning is, *[whether she should put it down* from the fire,*) or make it to remain;* i. e. تُثَبِّتُهَا, (S, TA,) or تُبْقِيهَا; (AHeyth, TA;) from ذَابَ لِي عَلَيْهِ حَقٌّ, expl. above, (S, TA,) or from مَا ذَابَ فِي يَدِي شَيْءٌ, also expl. above: (AHeyth, TA:) or, accord. to Aṣ, the meaning is, *or whether she should melt it;* from the prov. mentioned above in this paragraph: (S, TA:) i. e., *whether she should leave it in a thick state, [disapproved,] or should melt it;* fearing that the butter [in the cooking-pot] would spoil. (TA.) [In the TT, for مَذْمُومَةً, I find مَدْمُومَةً, which, applied to a cooking-pot, means *smeared,* or *done over, with sýleen,* &c. See also Freytag's Arab. Prov. ii. 626 et seq.]

10. اسْتَذَابَتْهُ signifies طَلَبَتْ مِنْهُ الذَّوْبَ [which may be rendered *I asked, or desired, of him honey,* &c.]: (K:) [but accord. to ISd,] it signifies, agreeably with other verbs of this form, *I asked, or desired, of him that he would melt or dissolve* [butter &c.]. (M.) — [Hence, perhaps,] اسْتَذَابَ حَاجَتَهُ: see 1. — اسْتَذَابَ الشَّحْمَ: see 4. — اسْتَذَابَ ذَوْبَةً † *He preserved a residue of his wealth, or property.* (TA.)

ذَأْبٌ *A vice, fault, defect, or the like;* (K:) like [ذَيْبٌ and] دَأْمٌ and دَهْمٌ. (TA.)

ذَوْبٌ *[What is fluid,* or *liquid,* of water &c.; *contr. of* جَمْدٌ: see جَامِدٌ: and see also ذَائِبٌ. — *Honey,* (T, M, K,) in a general sense: (M:) or *honey cleared from its wax:* (T, M, K:) or *honey in the bees' cells:* (S, M, K:) and *melted,* or *liquefied, honey:* (M:) or *melted,* or *liquefied, honey, cleared from its wax:* so in the saying, هُوَ أَحْلَى مِنَ الذَّوْبِ بِالإِذْوَابَةِ ♦ [*He, or it, is sweeter than honey melted and cleared of its wax, with fresh butter melted in a cooking-pot to clarify it*]. (A.) — *Gum flowing upon the ground.* (TA voce مَقْفَر.) — ذَوْبُ الذَّهَبِ *Water-gold:* or, accord. to Er-Rázee, *fluid,* or *liquid, gold;* the inf. n. ذَوْب being used in this instance in the sense of ذَائِب. (Har p. 448.) = † *Foolishness,* or *stupidity.* (TA.) [But see the next paragraph.]

ذَوْبَةٌ † *A residue of wealth, or property:* so in the saying أَسْلَمَ عَلَى ذَوْبَةٍ † *He became a Muslim on the condition of his preserving a residue of his wealth, or property.* (TA from a trad.) = † *Manifest foolishness or stupidity:* so in the phrase فِي فُلَانٍ ذَوْبَةٌ † *In such a one is manifest foolishness or stupidity.* (TA in art. شوب.) You say also, طَبِرَتْ فِيهِ ذَوْبَةٌ, meaning † *Foolishness, or stupidity, appeared in him.* (T.)

ذَوْبَانٌ [like ذِئْبَانٌ] The *remains of the [fur, or soft hair, called)* وَبَر *[after the greater part has fallen off or been shorn]:* or the *hair* (الشَّعَر [for which الشِّعر is erroneously put in the CK]) *on the neck* (M, K) *and lip* (M) *of the camel* (M, K) *or horse.* (K.) = Also the former, *Paupers and thieves;* for ذُؤْبَانٌ [a pl. of ذِئْبٌ q. v.], the ء being changed into و. (TA.)

ذَوُوبٌ [originally ذَوْوُوبٌ] A *fat* she-camel: (A, K:) because what is melted (مَا يُذَابُ) is collected from her. (A, TA.)

ذَوَابَةٌ for ذُؤَابَةٌ [expl. in art. ذأب]: pl. ذَوَائِبُ. (T, K.)

هَاجِرَةٌ ذَوَّابَةٌ : *A midday,* or *summer-midday, intensely hot.* (T, A, TA.)

ذَائِبٌ part. n. of 1, *[Melting or dissolving, fluid* or *liquid;* or] *flowing; contr. of* جَامِدٌ. (Mṣb.) لَهُ دُمُوعٌ ذَوَائِبُ : *[He has flowing tears].* (A, TA.) — ذَائِبُ المَالِ, as opposed to جَامِد [q. v.], *Such property as consists in what is fluid,* or *liquid:* (L in art. جمد:) or *such as consists in live stock:* (L and K in that art.:) or *such as consists in trees.* (L in that art.) — ذَائِبُ النَّفْسِ : *Heavy, slow, indolent,* or *dull, of soul;* syn. ثَقِيلٌ. (A.)

إِذَابَةٌ *Spoil; booty; plunder:* [in this sense] a subst. [in the proper meaning of the term]; not an inf. n. (M, TA.)

إِذْوَابٌ and إِذْوَابَةٌ, [the latter, only, mentioned in the A, app. as being the more common,] *Fresh butter when it is put into the cooking-pot to be cooked so as to become* سَمْن [i. e. *clarified butter*]: (AZ in explanation of the latter word, T, S:) or *fresh butter which is melted in the cooking-pot to make* سَمْن: this name continues to be applied to it until it is put into the skin. (M, K.) See ذَوْب.

مُذَابٌ and ♦ مُذَوَّبٌ *Melted,* or *dissolved,* fat [&c.]. (A.)

♦ مِذْوَبٌ *A vessel in which a thing is melted,* or *dissolved.* (M, K.)

مِذْوَبَةٌ *A ladle.* (L, M, K.)

مُذَوَّبٌ: see مُذَابٌ.

ذوباج

ذُوبَاجٌ: see جوذاب, in art. جذب.

ذود

1. ذَادَ, (M, A,) first pers. ذُدْتُ, (T, S,) nor. يَذُودُ, (T, A,) inf. n. ذَوْدٌ, (T,) or ذِيَادٌ, (S,) or both, (M, A, K,) *He drove:* (S, M, K:) *he drove away:* (T, S, M, A, K:) and *he repelled.* (M, K.) You say, ذُدْتُ الإِبِلَ *I drove the camels:* (S:) and *I drove them away:* (T, S:) and [♦ ذَوَّدْتُ, for] تَذْوِيدٌ signifies the same as ذِيَادٌ. (S.) And ذَادَ الإِبِلَ عَنِ المَاءِ, (A, Mṣb,) nor, inf. n. ذَوْدٌ and ذِيَادٌ, *He* (the pastor) *[drove away,* or *repelled,* or] *kept back,* or *debarred, the camels from the water;* or *prevented them from coming to it.* (Mṣb.) And ذَادَهُ عَنْ كَذَا, (A,) and ذَوْدَهُ, (S,) *He,* and *I, drove him away from such a thing.* (S, A. [And the like is said in the M.]) And ذَادَ عَنِ الحَرَمِ *He repelled from,* or *from, defended, the sacred territory.* (L.) And الثَّوْرُ يَذُودُ عَنْ نَفْسِهِ بِمِقْوَدِهِ, i. e. ↕ *[The bull repels from, or defends, himself] with his horn: and* الفَارِسُ بِمِذْوَدِهِ, i. e. ↕ *[the horseman] with his spear,* or *short spear.* (A.) And ذَادَ عَنْ عِرْضِهِ † *He defended his honour.* (L.) And ذَادَ عَنِّي الهَمَّ ↕ *[He dispelled from me anxiety.]* (A.)

2: see above.

4. اذَادَهُ *He aided, or assisted, him to drive,* or *drive away,* (T, S, M, A,) *his camels.* (T, S, A.) [In the K, أَذَدْتُهُ is said to signify أَعَنْتُهُ عَلَى ذِيَادِ إِبِلِهِ: or عَنْ is omitted before اهله; and if so, the meaning is *I aided,* or *assisted,* him to *defend his family;* but in this latter case, we should read ذِيَادٍ, which would be less chaste than الذِّيَادِ.]

ذَوْذٌ *A number of camels, from three to ten:* (Lth, AZ, Aṣ, T, S, M, A, Mgh, Mṣb, K:) this is the meaning that is of best repute: (TA:) [in this explanation in the T from AZ, and in the K, the nouns of number are masc.; and so in the next here following: in the rest, fem.:] or *from three to ten;* and *a little more:* (IAạr, M:) or *from three to nine:* (M, L:) or *from three to fifteen:* or *from three to twenty;* (M, L, K:) and *a little more:* (L:) or *from three to thirty:* (M, L, K:) or *from two to nine:* (M, Mgh, L, K:) [said to be] applied only to *females:* (Lth, A'Obeyd, T, M, Mgh, Mṣb, K:) so in the Báree': (Mṣb:) and it is of the fem. gender; (T, S, M, Mṣb, K;) i. e., the word is fem.: (MF:) but its dim. is [♦ ذُوَيْذٌ,] without ة; contr. to analogy: (M:) the word ذَوْذ is a pl., (M, K,) meaning a quasi-pl. n., (MF,) having no sing. (S, M, K) of the same root: (S:) or a sing.: (K:) and its pl. is أَذْوَاذٌ: (T, S, M, A, Mṣb, K:) or a sing. and pl.: (M, K:) the Arabs said ثَلَاثُ أَذْوَادٍ and ثَلَاثُ ذُودٍ, and so with all the inferior ns. of number, making ذُودٌ a substitute for أَذْوَادٌ: and they also said ثَلَاثُ ذُودٍ meaning thereby *three she-camels.* (M, L.) It is said in a trad., لَيْسَ فِيمَا دُونَ خَمْسٍ ذَوْدٍ مِنَ الإِبِلِ صَدَقَةٌ لَيْسَ فِي أَقَلَّ مِنْ ذَوْدٍ مِنَ الإِبِلِ صَدَقَةٌ, (T, L,) or لَيْسَ فِي خَمْسِ ذَوْدٍ صَدَقَةٌ, (T, Mṣb,) meaning [*There is not in the case of less than five*] *camels [any poor-rate]:* for the poor-rate is incumbent on him who possesses five camels whether they be males or females. (L.) And in another trad. it is said,

فِى خَمْسِ ذَوْدٍ شَاةٌ [*In the case of five camels, a sheep or goat shall be given*]. (Mgh.) And it is said in a prov., الذَّوْدُ إِلَى الذَّوْدِ إِبِلٌ [*A few she-camels with a few she-camels are a herd of camels*]; (T, Ṣ, M, A ;) meaning that a little with a little is much; إلى being here used in the sense of مَعَ; (Ṣ, A ;) or إلى is here used in its proper sense; a word signifying "joined" or the like being understood; (TA ;) i. e. a few joined to a few becomes much: (M :) [or,] accord. to the Ḳ [and the T], this prov. shows that ذود is here used in the place of اِثْنَتَانِ [i. e. *two* she-camels]; for two added to two are a pl.; but this requires consideration. (M.F.)

ذُوَيْدٌ: see the next preceding paragraph.

ذُوَّادٌ: see the next following paragraph.

ذَائِدٌ *Driving: driving away: and repelling:* pl. ذَوْدٌ and ذُوَّادٌ and ذَادَةٌ. (M, Ḳ.) — Also, and ذُوَّادٌ, [but the latter has an intensive meaning,] ✝ A man who is *a defender, or protector, of that which, or those whom, it is necessary to defend, or protect:* (Ṣ, Ḳ :) *who is wont to repel attacks upon his honour.* (Ṣ, TA.)

مَذَادٌ *A place where beasts pasture at pleasure, where they eat and drink what they please, amid abundance of herbage.* (IAạr, Ḳ.)

مِذْوَدٌ [*An instrument for driving, driving away, or repelling.*] — ‡ A *spear*, or *short spear*, with which one repels from, or defends, himself. (A.) — ‡ The *horn* of a bull, (T, A, Ḳ,) with which he repels from, or defends, himself. (A.) — ‡ The *tongue:* (Ṣ, M, A, Ḳ :) because with it a man defends his honour. (M.) Ḥassán Ibn-Thábit says,

لِسَانِي وَسَيْفِي صَارِمَانِ كِلَاهُمَا ۞
وَيَبْلُغُ مَا لَا يَبْلُغُ السَّيْفُ مِذْوَدِي ۞

‡ [*My tongue and my sword are sharp, both of them; and my tongue reacheth what my sword will not reach*]. (Ṣ, TA.) — ‡ [A man *who defends well, or vigorously;* as also ✝ مِذْوَادٌ:] you say مَذَادِيدُ and مَذَاوِيدُ and رِجَالٌ مَذَاوِيدُ. (A.) — The *manger* (مِعْلَفٌ, T, Ḳ, TA, in some copies of the Ḳ مِعْتَلَفٌ, TA) of a horse or similar beast. (T, Ḳ. [A manger is thus called in the present day.])

مِذْوَادٌ: see the next preceding paragraph.

Quasi ذور.

ذَارَتْ for ذَأَرَتْ: see 3 in art. ذر.

ذوف

1. ذَافَ, (M, Ḳ,) aor. يَذُوفُ, (M,) inf. n. ذَوْفٌ, *He walked with short steps, and in a straddling manner.* (M, Ḳ.) — And ذُفْتُ is a dial. var. of ذُقْتُ, signifying *I mixed* [medicine &c.] (M.)

ذُوفَانٌ [like ذُؤَفَانٌ &c.] *Poison:* (Ḳ :) or *poison made into a confection:* or *deadly poison:* like ذِيفَانٌ [&c.]. (M.)

ذوق

1. ذَاقَهُ, (Ḳ,) first pers. أَذُوقُهُ, aor. أَذُوقُ, (Ṣ, Mṣb,) inf. n. ذَوْقٌ and مَذَاقٌ and مَذَاقَةٌ, (Ṣ, Mṣb, Ḳ) and ذَوَاقٌ, (Ṣ, Mṣb,) or this is a simple subst., (Ḳ,) and ذَوَاقَةٌ signifies the same as ذَاقَةٌ. (TA.) You say, ذُقْتُ الشَّىْءَ *I tasted* it; i. e., *perceived its taste, by means of the moisture of the tongue:* (Mṣb :) or *he tried, or knew, its taste:* (Ḳ :) it is originally said of that of which little is taken: when much is taken, the term أَكْلٌ is used [and one says أَكَلْتُهُ]: and ✝ ذَوَاقَةٌ signifies the same as ذَاقَةٌ. (TA.) You say, ذُقْتُ الشَّىْءَ *I tasted the thing*], (Ṣ,) or الطَّعَامَ *[the food]*. (Mṣb.) And يَوْمٌ مَا ذُقْتُهُ طَعَامًا *I ate not food* on such a day in which I tasted not food]. (TA.) — By amplification, الذَّوْقُ is used to signify ✝ *The perceiving*, beside tastes, all other objects of the senses, and states or conditions: (Bḍ in iii. 177 :) it is not restricted to the sense of the mouth [or tongue] in the language of the Ḳur-án nor in the [genuine or classical] language of the [Pagan] Arabs. (TA.) Hence, in the Ḳur iii. 177, ذُوقُوا عَذَابَ الحَرِيقِ ✝ [*Taste ye the punishment of burning*]: (Bḍ, TA :) for, although, in the common conventional acceptation, the verb relates to what is little in quantity, it is regarded as suitable to be used in relation to what is much. (TA.) One says also, فُلَانٌ ذَاقَ كَذَا وَأَنَا أَكْثَرُ مِنْهُ [lit. *Such a one tasted such a thing, and I ate it;*] meaning ✝ *such a one knew, or tried or tested, such a thing, and I knew it, or tried it or tested it, more.* (TA.) ذُقْتُ الشَّىْءَ means ✝ *I tried, or tested, the thing.* (Mṣb.) And hence one says, ذَاقَ فُلَانٌ البَأْسَ ✝ *Such a one experienced harm, &c.;* i. e., *knew it by its befalling him.* (Mṣb.) And ذُقْتُ مَا عِنْدَ فُلَانٍ ✝ *I knew, or tried or tested, what* [qualities &c.] *such a one possessed;* (Ṣ, TA ;) and so ذُقْتُ فُلَانًا. (TA.) And ذَاقَ الرَّجُلُ عَسِيلَةَ المَرْأَةِ وَذَاقَتْ عَسِيلَتَهُ ✝ *The man* [tasted or] *experienced the sweetness of the carnal enjoyment of the woman, and she* in like manner. (Mṣb.) And ذَاقَ طَعْمَ الإِيمَانِ ✝ *He tasted, or experienced, the savour of faith with his heart,* like as the mouth tastes, or experiences, the savour of food and drink. (TA from a trad.) And ذُقْتُ كَذِبَهُ وَخَبَرْتُ حَالَهُ ‡ [*I experienced his lying, and knew his condition*]. (TA.) And وَذَاقَتْ فُلَانَةُ يَدِى ‡ *My hand felt her, and felt such a female.* (TA.) — ذَاقَ القَوْسَ, (Ṣ, Ḳ,) inf. n. ذَوْقٌ; (TA ;) [and ✝ ذَوَّقَ;] (so in Freytag's Lex. from the Deewán el-Hudhaleyeen ;)] ‡ *He pulled the string of the bow* (Ṣ, Ḳ, TA) *for the purpose of trial,* (Ḳ, TA;) *that he might see what was its strength.* (Ṣ, TA.) — ✝ الذَّوْقُ is also employed to signify ✝ [*Taste*, as meaning *intellectual discernment* and *relish*; i. e.] *the faculty that is adapted to the acquisition of matters of knowledge, considered as being, in its perfection of perception, like sensation, regarded as a natural property;* and particularly that [*faculty*] *which concerns the niceties of language;* because it [i. e. nice language] is, to the soul of man, like delicious intellectual food. (Kull. [When used as a subst. in this sense, its pl. is أَذْوَاقٌ.]) One says, هُوَ حَسَنُ الذَّوْقِ لِلشِّعْرِ meaning ‡ *He has a good* [*taste* or] *natural faculty for poetry.* (TA.) — [Also ✝ *Voluptuousness; sensuality:* see ذَوَّاقٌ.]

2. ذَوَّقَهُ ‡ [*He gave him something to taste*]: it is like نَجَّحَهُ. (M and TA in art. نجح.) — See also 1, in the latter half of the paragraph.

4. أَذَاقَهُ الطَّعَامَ, (Mṣb, Ḳ,*) inf. n. إِذَاقَةٌ, (TA,) *I made him to taste the food;* i. e., *to perceive its taste by means of the moisture of the tongue:* (Mṣb :) or *I made him to try, or know, the taste* [*of the food*]. (Ḳ.) — [Hence,] أَذَاقَهُ اللّٰهُ ✝ وَبَالَ أَمْرِهِ [*God made him to taste, or experience, the evil result of his affair*]. (Ṣ.) It is said in the Ḳur [xvi. 113], فَأَذَاقَهَا اللّٰهُ لِبَاسَ الجُوعِ ✝ وَالخَوْفِ [*So God made her to taste, or experience, the utmost degree of hunger and of fear*]: the verb is here used with لِبَاس because meant to convey the meaning of experiencing: or the sentence is elliptical, and means, *made them to taste, or experience, hunger and fear, and clad them with the clothing thereof.* (TA.) And in the same [xlii. 47], إِذَا أَذَقْنَا الإِنْسَانَ مِنَّا رَحْمَةً ✝ [*When we make man to taste, or experience, mercy from us*]; where, afterwards, الإِصَابَةُ is opposed to الإِذَاقَةِ, in the words وَإِنْ تُصِبْهُمْ سَيِّئَةٌ. (TA.) — أَذَاقَ زَيْدٌ بَعْدَكَ كَرَمًا means ‡ *Zeyd became generous* [*after thee*, i. e. *after thou knewest him, or sawest him, or wast with him*]: (Aboo-Ḥameh, Ḳ, TA :) [lit., *made people to taste generosity:*] and أَذَاقَ الفَرَسُ بَعْدَكَ عَدْوًا ‡ *The horse became a good runner* [*after thee*, i. e. *after thou knewest him*, &c.] (Aboo-Ḥamzeh, TA.)

5. تذوّقهُ *He tasted it* (ذَأَقَهُ, Ṣ, Ḳ) *by degrees,* (Ṣ,) or *repeatedly.* (Ḳ.) — [Hence,] تَذَوَّقَ أَتَذَوَّقُ ‡ طَعْمَ فُلَانٍ [*Let me try, or test, the character of such a one*]. (TA.) And تَذَوَّقْتُ طَعْمَ فِرَاقِهِ ‡ [*I tasted, or experienced, the savour of his separation*]. (TA.)

6: see 1, first sentence. [The primary signification of تَذَاوَقَ seems to be The *tasting* a thing *one with another.* — And hence,] تَذَاوَقُوا الرِّمَاحَ *i. q.* تَنَاوَلُوهَا [*They took the spears, one from another*, app. *to test their qualities:* see ذَاقَ القَوْسَ, above]. (Ḳ, TA.) Ibn-Mukbil says,

أَوْ كَاهْتِزَازِ رُدَيْنِيٍّ تَذَاوَقَهُ ۞
أَيْدِى التِّجَارِ فَزَادُوا مَتْنَهُ لِينَا ۞

‡ [*Or like the quivering of a well-straightened spear* (lit. a *spear of Rudeyneh*, a woman famous for the straightening of spear-shafts, accord. to the explanation commonly received,) *which the hands of the dealers have taken, one from another, to test its quality, so that they have made the middle of it to increase in suppleness*]. (TA.)

10. اِسْتَذَاقَ فُلَانًا خَبَرَهُ فَلَمْ يَحْمَدْ مَخْبَرَتَهُ ‡ [app. *He endeavoured to test such a one, to ascertain the knowledge of his internal state, and did not approve his internal state:* see the pass. part. n. below]. (TA, in which خبره is without any syllabical signs.) — اِسْتِذَاقُ الأَمْرِ لِفُلَانٍ ‡ *The*

affair was, or became, easy, or feasible, to such a one. (JK, TA.) You say, لَا يَسْتَذِيقُ لِي الشَّعْرُ إِلَّا فِي كَذَا ‡ [Poetry, or versification, will not be easy, or feasible, to me, except in relation to such a one]. (TA.)

ذَوْقٌ an inf. n. used as a simple subst.; pl. أَذْوَاقٌ: see 1, in the latter part of the paragraph.

ذَوَاقٌ an inf. n.: and also a subst. signifying A thing that is tasted; (JM, TA;*) of the measure فَعَالٌ in the sense of the measure مَفْعُولٌ. (TA.) It is said of Mohammad, مَا ذَمَّ ذَوَاقًا وَلَا لَمْ يَكُنْ يَذُمُّ ذَوَاقًا وَلَا يَمْدَحُهُ, i. e. [He used not to praise] what was tasted [by him nor to dispraise it]. (JM.) And one says, مَا ذُقْتُ ذَوَاقًا, meaning I tasted not anything. (S, K.*) — Hence it is said in a trad., كَانُوا إِذَا خَرَجُوا مِنْ عِنْدِهِ لَا يَتَفَرَّقُونَ إِلَّا عَنْ ذَوَاقٍ, i. e. † [They used, when they went forth from his (Mohammad's) presence, not to disperse themselves save after receiving] knowledge and discipline that were, to their minds and souls, as food and drink to their bodies. (JM.)

ذَوَّاقٌ † That contracts new marriages time after time: (JM:) quick in marrying and quick in divorcing: (TA:) that conceives frequent disgust (مَلُولٌ, S, JM, and Har p. 269), not remaining [long] in one state with respect to marriage &c.: fem. with ة. (Har ubi suprà.) Hence the saying, in a trad., إِنَّ اللّٰهَ لَا يُحِبُّ الذَّوَّاقِينَ وَلَا الذَّوَّاقَاتِ † [Verily God will not love those men who frequently contract new marriages, nor those women who do so]. (JM, and Har ubi suprà.)

مَذَاقٌ an inf. n.: and also a subst. (TA) signifying A place, or time, of tasting. (KL.)

أَمْرٌ مُسْتَذَاقٌ † A thing, or an affair, tried, or tasted, and known: (S:) and in like manner رَجُلٌ [a man]. (JK.)

ذول

2. ذَوَّلْتُ I wrote a ذ; (Az, Sgh, K;) or ذَالًا حَسَنَةً [a beautiful ذ]. (B, TA.) [See also 2 in art. ذيل.]

ذَالٌ A certain letter of the alphabet, (Lth, ISd, K,) ذ, pronounced with the voice, [not with the breath only,] and always a radical, not a substitute for another letter, nor augmentative; (ISd, TA;) its place of utterance is at the roots of the teeth, near the place of utterance of ث [or ثْ]; and it may be masc. and fem.; (B, TA;) [but generally it is fem.; and therefore] the dim. is ذُوَيْلَةٌ: (K:) the pl. is أَذْوَالٌ and الأَثْوَالُ. (TA.) — Also The comb of a cock. (Kh, TA.)

ذُوَيْلٌ, explained by IDrd as signifying What is dry, of plants &c., and so in the K, is said by ISd to be correctly ذُوَيْبِلٌ [q. v.]. (TA.)

ذُوَيْلَةٌ: see ذَالٌ, above.

دون

تَدَوَّنَ He was, or became, in a state of richness, wealth, or competence, and ease and plenty. (IAar, K. [In the CK, النَّعْمَةُ is here, as in many other instances, erroneously put for الثَّعْمَةُ.]) [See also تدوّن. Perhaps both are correct, as dial. vars.]

ذَانٌ (S, K) and ذَنٌ, (TA,) [the latter belonging to art. ذين,] A vice, fault, defect, or the like; (S, K;) syn. with ذَابٌ [and ذَيْبٌ and ذَامٌ and ذَمٌ]; (S, TA;) as heard by ISk from AA. (S.)

ذُوذُونٌ A certain plant: a dial. var. of ذُوذُنٌ, with ـ: [see the latter in art. ذأن:] pl. ذَوَاذِينُ: mentioned by Az, on the authority of Ks. (TA.)

ذوى

1. ذَوَى, (ISk, T, S, M, Mṣb, K,) aor. يَذْوِي, (ISk, S, &c.,) inf. n. ذِيٌّ, (T,) or ذَوِيٌّ, (ISk, S, K,) or both; (M, Mṣb;) and ذَوَىٌ, (T, S, M, K,) used by some of the Arabs, but bad, (T,) disallowed by ISk, but said by AO on the authority of Yoo to be a dial. var., (S,) aor. يَذْوَى; (T, K;) said of a branch, or twig, (T, M, Mṣb,) or of a herb, or leguminous plant, (S, K,) It withered; lost its moisture; or became thin, or unsubstantial, after being succulent; syn. ذَبَلَ: (S, M, Mṣb, K:) it dried up: (T, A:) it obtained not moisture sufficient for it, or was marred by the heat, and in consequence withered, and became weak: (T:) in the dial. of the people of Beesheh, ذَأَى. (Lth, T.) — [Hence,] ذَوَتْ سَكِينَتُهُ † [His calmness, or gravity,] ceased. (Har p. 109.)

4. اذواهُ, said of heat, (S, Mṣb, K,) or of want of irrigation, (M,) It withered it; caused it to wither, or lose its moisture; (S, M, Mṣb, K;) namely, a herb, or leguminous plant, (S, K,) or a branch, or twig. (M, Mṣb.)

ذَوًى The skins of grapes: (IAar, T:) a pl. [or rather a coll. gen. n.] of which the sing. [or rather the n. un.] is ذَوَاةٌ: (Kr, M:) [or] this latter signifies the skin, or husk, or rind, of the grape, (AA, T, Kr, M, K,) and of wheat (الحِنْطَة), (AA, T, and so in some copies of the K,) or of the colocynth (الحَنْظَل), (Kr, M, and so in some copies of the K,) and of the melon: (AA, T, Kr, M, K:) and so [ذَوَاةٌ] with the unpointed ذ. (TA.) — Also ذَوًى, (IAar, T,) or ذُوًى, (K,) Weak, (IAar, T,) or small, or young, (K,) ewes. (IAar, T, K.)

ذُوًى: see what next precedes.

ذَوَاةٌ sing. [or rather n. un.] of ذَوًى [q. v.]

ذَوَاتٌ pl. of ذَاتٌ, fem. of ذُو, q. v.

ذَاوٍ Withering, or withered; losing, or having lost, its moisture. (S, TA.)

ذَالِكَ i. q. ذٰلِكَ: so in the phrase ذَالِكَ الرَّجُلُ [That man]: (K, TA:) a dial. var., or a mispronunciation. (TA.)

ذِى fem. of ذَا: see art. ذا.

ذِيَّةٌ وَذِيَّةٌ: see art. ذيت.

ذيا

ذِيَّا, and ذِيَّاكَ, and ذِيَّالِكَ: see the two sentences next before the last in art. ذا.

ذِيَّةٌ وَذِيَّةٌ: see art. ذيت.

ذيأ

2. تَذْئِيٌ, (T, S, K,) inf. n. تَذْئِيَةٌ, (K,) He cooked flesh-meat thoroughly, so that it fell off from the bone. (T, S, K.)

5. تذيّأ, said of flesh, or flesh-meat, (T, S, M, K,) It became separated from the bone by reason of corruption, (T, M, K,) or in consequence of cooking, (T,) or by slaughter, (M, K,) or from some other cause: (TA:) or became thoroughly cooked, so that it fell off from the bone. (S.) It (a wound, Aṣ, S, M, K,) became dissundered, or ragged, and corrupt, or putrid: (Aṣ, S, M, K:) and so said of other things: (K:) thus تَذَيَّأَتْ said of a قِرْبَة [or water-skin], (M,* TA,) and of a مَزَادَة [or leathern water-bag]. (TA.) — It (the face) became swollen. (K.)

ذيب

ذِئْبٌ (K,) like ذَأْبٌ, mentioned in art. ذوب, [and ذَيْبٌ and ذَامٌ, (TA,) A vice, fault, defect, or the like. (K.)

ذِيبٌ: see ذِئْبٌ, in art. ذأب.

ذِيبَانٌ: see ذُوبَانٌ, in art. ذوب.

أَذْيَبُ [like أَزْيَبُ] Much water. (K.) — Fright, or fear. (K.) Aṣ mentions the saying, مَرَّ فُلَانٌ وَلَهُ أَذْيَبُ [as though meaning Such a one passed having fright, or fear]: and he says, I think that one says أَزْيَبُ, with زاى, having the meaning here following. (TA.) — Briskness, liveliness, sprightliness, or agility. (K.)

أَرْضٌ مَذْأَبَةٌ: see مَذْأَبَةٌ, in art. ذأب.

مَذْيُوبٌ: see مَذْؤُوبٌ, in art. ذأب.

ذيت

ذَيَّتَ وَذَيْتَ (AO, S, M voce ذ, Mṣb,* K) and ذَيَّتَ وَذَيْتَ and ذَيْتَ وَذَيْتَ, (K,) the last of which is unknown, except as mentioned by IKtt, (TA,) and ذَيَّةَ وَذَيَّةَ (M, K) and ذَيَّةَ وَذَيَّةَ, (K,) i. q. كَيْتَ وَكَيْتَ: (AO, S, M, Mṣb,* K:) so in the saying, كَانَ مِنَ الأَمْرِ ذَيْتَ وَذَيْتَ [&c., Some of the circumstances of the case were thus and thus, or so and so, or such and such things]. (AO, S, M.) It is plainly implied in the K [and the S] that the ت in ذَيْت is a radical letter, the last radical letter of the word: but AHei says that the ت in ذَيْت and كَيْت is substituted for ى; that they are originally ذَيَّة and كَيَّة; and that the ة is elided, and the ى which is the last radical letter is changed into ت: [in like manner also says ISd in the M, voce ذ:] and most of the leading authorities on inflection assert the same: therefore, [though most persons would look for them among words of which the last radical letter

is ت,] they are incorrectly placed in the K [and in the S]. (MF.) Or ذَيَّتَ is formed from ذَيْوٌ, by eliding the و, and doubling the ى, and then substituting for the teshdeed ت; and if you elide the ت and replace it by ه, you must restore the teshdeed, and say, كَانَ ذَيْهَ وَذَيْهَ. (S at the end of art. ذو.)

ذير

2. ذَيَّرَ, (K,) inf. n. تَذْيِيرٌ, (S,) *He smeared* a she-camel's teats *with* ذِيَارٌ, (S, K,) *in order that the young one might not suck* her. (S.) — And *He bound the she-camel's udder with a* ذِيَرَة الثَّاقَة صِوَار [q. v.], *in order that the pieces of wood bound upon her udder to prevent her young one from sucking her might not make any impression upon her.* (K,* TA.) [But see ذِيَار, which indicates that the true meaning is, *He smeared the she-camel's teats with* ذِيَار *in order that the pieces of wood above mentioned might not make any impression upon them.*] — ذَيَّرَ فُوهُ, inf. n. تَذْيِيرٌ, *His* (a man's, S) *teeth became black.* (Lth, S, K.)

ذِيَرَةٌ: see ذِيَارٌ.

ذِيَارٌ *Fresh camels' or similar dung* (بَعَر), [*mixed with dust, or earth,*] *with which a she-camel's teats are smeared,* (T, S, M,*) *in order that the young one may not suck her,* (S, M,) *and that the pieces of wood which are bound upon her udder to prevent her young one from sucking may not make any impression upon her;* (T, M;) *i. q.* زِئَارٌ: or dung (سِرْقِين) before mixed with dust or earth is called عُثْعُثَة: and when mixed, ذِيرَةٌ: and when the teats are smeared with it, ذِيَارٌ. (Lth, K.)

ذيع

1. ذَاعَ, aor. يَذِيعُ, inf. n. ذَيْعٌ and ذُيُوعٌ (S, Msb, K) and ذَيْعُوعَةٌ and ذِيعَانٌ, (S, K,) *It* (information, news, or tidings, S, K, or discourse, Msb, and a thing, TA) *became spread, published, or divulged;* (S, Msb, K, TA;) *became revealed, made known, or disclosed.* (Msb.) — You say also, ذَاعَ الجَوْرُ †, *Injustice, or tyranny, spread.* (TA.) — And ذَاعَ الجَرَبُ فِى الجِلْدِ †, *The mange, or scab, became general, and spread, in the skin.* (TA.)

4. اذاعهُ, (S, Msb, K,) and بِهِ, (Zj, K,) as in the Kur iv. 85, (Zj,) inf. n. إِذَاعَةٌ, (TA in art. ذوع,) *He spread, published, divulged, revealed, made known, or disclosed, it;* (Zj, S, Msb,* K;) and (so Zj, but in the K, "or,") *proclaimed it among the people;* (Zj, K;) namely, information, or tidings, (S,) or discourse, (Msb,) or a secret. (K.) — Hence, app., (TA in art. ذوع,) اذاع القَوْمُ, (S, K,) and اذاعت الإِبِلُ, (K,) مَا فِى الحَوْضِ, (S,) or بِمَا فِى الحوض, (K,) †*The people, or company of men, and the camels, drank what was in the watering-trough, or tank,* (S, K, TA,) *all of it.* (S.) — And hence, app., (TA) اذاع بِهِ signifies also †*He took it away;* namely, another's property, (K,) and anything. (TA.) — Accord. to the K, the medial radical letter is both و and ى; but correctly it is ى: (TA in the present art. and in art. ذوع:) so accord. to AZ and J and Z. (TA in art. ذوع.)

مِذْيَاعٌ [*A babbler of secrets &c.;*] *one who will not keep, or conceal, a secret:* (S, K:) *or one who is unable to conceal his information, news, or tidings:* an epithet of an intensive form: (TA:) pl. مَذَايِيعُ. (S.)

ذيف

ذَيْفَانٌ and ذِيفَانٌ (S, M, K) and ذَيَفَانٌ (M, K) *Deadly poison:* (S, M, K:) or *poison that takes effect;* or *that remains fixed, and collects:* (M:) a dial. var. of ذَيْفَانٌ &c., (K,) and ذُوفَانٌ. (M.) And the second of these words, *Death:* so in the saying, سَقَاهُ اللّٰهُ كَأْسَ الذَّيْفَانِ [*May God give him to drink the cup of death*]; as mentioned by Lh. (M.)

ذيل

1. ذَالَ, aor. يَذِيلُ, inf. n. ذَيْلٌ, *It* (a garment) *was long, so that it touched the ground.* (Msb.) — *He, or it, had a* ذَيْل; [app. said of a horse &c., as meaning *he had a long tail,* or *a pendent portion to his tail;* and probably of a garment, as meaning *it had a shirt, or lower extremity, reaching nearly, or quite, to the ground, or dragged upon the ground, when made to hang down;* and perhaps of a man, as meaning *he had a* ذيل *to his garment;*] as also ▼ أَذْيَلَ. (M, K.) — And, said of a man, (M, Msb, K,) aor. as above, (M, Msb,) and so the inf. n., (M,) *He walked with an elegant and a proud and self-conceited gait, dragging his* ذَيْل [*or shirt, or the lower extremity of his garment*]; (M, K;) and in like manner ذَالَتْ is said of a she-camel: (M:) or *he dragged his* أَذْيَال [*or shirts, or the lower extremities of his garment or garments*], *by reason of pride and self-conceit:* (Msb:) or ذَالَ, (T, S,) فِى مِشْيَتِهِ, said of a girl, or young woman, (T,) or of a woman, (S,) aor. تَذِيلُ, (T, S,) inf. n. as above, (T,) *she dragged her* أَذْيَال, (T,) *or her* ذَيْل, (S,) *upon the ground, walking with an elegant and a proud and self-conceited gait.* (T, S.) [See also 5.] — ذال بِذَنَبِهِ *He raised his tail;* (M, K;) said of a horse, and of a mountain-goat. (M.) And ذالت بِذَنَبِهَا *She* (a camel) *spread her tail upon her thighs.* (T.) — ذال إِلَيْهِ *i. q.* انْبَسَطَ [app. as meaning *He acted towards him, or behaved to him, with boldness, forwardness, presumptuousness, or arrogance*]; as also ▼ تَذَيَّلَ. (K.) — ذال الشَّىْءُ, (M, Msb, K,) aor. as above, (M,) and so the inf. n., (Msb,) *The thing was, or became, low, base, vile, mean, contemptible, or ignominious.* (M, Msb, K.) And ذالت حَالُهُ *His state, or condition, became lowered, or abased;* as also ▼ تذايلت. (O, K.) — ذالت said of a woman, (M, K,) and of a she-camel, (M,) *She was, or became, lean, or emaciated,* (M, K,) *and in a bad condition.* (M.)

2. ذَيَّلَ, inf. n. تَذْيِيلٌ, [*He made his garment to have a* ذَيْل, i. e. *skirt, or lower extremity, reaching nearly, or quite, to the ground, or such as to be dragged upon the ground;* or] *he made his garment long:* (T:) and ذَيَّلَهُ ▼ اذال *he made his garment to have a long* ذَيْل. (T, TA.) — [Hence, ذَيَّلْتُ كِتَابَهُ † *I added an appendix to his writing, or book;* like ذَنَّبْتُهُ. And hence, the inf. n. تَذْيِيلٌ is used to signify † *An appendix;* like تَذْنِيبٌ: as also ▼ ذَيْلٌ.] — ذَيَّلْتُ دَالٌ [*I wrote a* د]. (IB, TA on the letter ا.) [See also 2 in art. ذول.]

4. أَذْيَلَ: see 1, second sentence. — اذال ثَوْبَهُ: see 2. — اذالت قِنَاعَهَا *She* (a woman) *let down her head-covering.* (T, S, K.*) — اذالهُ, (T, S, M, Msb, K,) inf. n. إِذَالَةٌ, (S,* M, Msb,) *He lowered him; abased him; rendered him vile, mean, contemptible, or ignominious; or held him in low, or mean, estimation;* (T, S, M, Msb, K;) *and did not tend him, or take care of him, well;* (M, K;) namely, his horse, (T, S, M,) and his young man, or slave; (S;) or it is said of the owner of a thing. (Msb.) It is said in a trad., (S, M,) of the Prophet, (M,) نَهَى عَنْ إِذَالَةِ الخَيْلِ (S, M,) i. e. [*He forbade*] *the using of horses for mean work, and burdens.* (S, TA.) — And أَذَلْتُهَا *I rendered her lean; or emaciated her;* namely, a woman, and a camel. (TA.)

5. تذيّلت الدَّابَّةُ *The beast moved about its tail.* (M.) — And hence, (M,) تذيّل *He* (a man, TA) *walked with an elegant and a proud and self-conceited gait,* (M, K,) [app., *dragging his* ذَيْل (*or shirt*), like ذَالَ.] — [It occurs in the M and L, in art. رذ: said of a branch, or twig, app. as meaning *It inclined limberly from side to side:* but in the K, I there find in its place تذيّل.] — See also 1.

6: see 1, last sentence but one.

ذَيْل The *latter, or hinder, or the last, or hindmost, part* of anything. (M, K.) Accord. to MF, this is the proper signification, and the other significations here following are tropical. (TA.) [But in my opinion, the word in each of the next two senses, or at least in the former of them, if not strictly proper, is what is termed حَقِيقَةٌ عُرْفِيَّةٌ, i. e. a word so much used in a tropical sense as to be, in that sense, conventionally regarded as proper.] — [*A shirt, or lower extremity,* of a garment, *reaching nearly, or quite, to the ground, or that is dragged upon the ground, when made to hang down:*] the *extremity,* of a garment, *that is next the ground,* and so *if not touching it* [*as well as if touching it*]: an inf. n. used in this sense: (Msb:) or the *part* of a waist-wrapper (إِزَار), and of a garment [of any kind], *that is dragged* [*upon the ground*], (M, K,) *when it is made to hang down:* (M:) or the *part,* of an إِزَار, and of a [garment of the kind called] رِدَآء, *that is made to hang down, and touches the ground:* and the *part,* of any kind of garment worn by a woman, *that the wearer drags upon the ground behind her:* (Lth, T:) or the *parts, all round,* of a woman's garment, *that fall upon the ground:* and the *portion that is made*

to hang down, of a woman's shift and of her قِنَاع [or head-covering]: you do not [properly] say of a man that he has a ذَيْل [but only when you liken the lower part of his garment to the similar part of a woman's garment]: a man's having a long garment, such as a shirt and a جُبَّة, [or his dragging the skirt thereof,] is termed إِرْخَاء: (Khálid Ibn-Jemeh, T:) the pl. of ذَيْل (in this sense, T, Mṣb, as relating to a shirt [&c.], Ṣ, and in all its senses, T, M) is أَذْيَال (T, Ṣ, M, Mṣb, K) and أَذْيُل (El-Hejeree, M, K) [both pls. of pauc.] and ذُيُول (T, Ṣ, M, Mṣb, K) which is a pl. of mult. (M.) Hence طُولُ الذَّيْل is a metonymical expression meaning † *Richness*, or *competency*; because long أَذْيَال generally pertain to the rich and the prodigal and the proud and self-conceited: (Er-Rázee, Ḥar p. 403:) and you say, طَالَ ذَيْلُ فُلَانٍ, meaning † *The state, or condition, of such a one became good, and his wealth became abundant*: and هُوَ طَوِيلُ الذَّيْلِ, meaning † *He is rich*. (Ḥar p. 319.) — Of a horse (T, K) &c., (Ks,) [i. e.] of a horse and a camel and the like, (M,) The *tail*: (T, M, K:) or the *tail when long*: (TA:) or the *part, of the tail, that is made to hang down*. (M, K.) — [† Of a cloud, The *skirt*; or *lower, pendent, part*: used in this sense in the K voce عَجُب.] — ذَيْل الرِّيح † *What is dragged along*, (T, Ṣ, O,) or *drawn together*, (M,) *by the wind, upon the ground*, (T, Ṣ, O, M,) *of dust* (T, M, O) *and rubbish*: (T, O:) or *what the wind leaves upon the sand*, (M, K,) *in the form of a rope*, (M,) *resembling the track of a* ذَيْل [or *skirt*] *dragged along*: (M, K:) or, as some say, أَذْيَال الرِّيح means † *the after-parts of the wind, with which it sweeps what is light to it*. (M.) — ذَيْل جَبَل † *The foot, bottom, base, or lowest part, of a mountain*. (A and TA voce جحر.) — أَذْيَال النَّاس † *The hindmost of the people*. (K.) You say, جَاءَ أَذْيَالُ مِنَ النَّاسِ † *Some few of the hindmost of the people came*. (Ṣ, Ṣgh.) — See also 2. — And see ذَائِل.

ذَيَّال: see ذَائِل, in three places. — Also *That behaves proudly, conceitedly, or vainly, and walks with an elegant and a proud and self-conceited gait*. (TA.) Applied to a horse, *That carries himself in an elegant and a proud and self-conceited manner, in his step, and in curvetting, or raising his fore legs together and putting them down together, and kneading with his hind legs, or in prancing, as though he dragged along the* ذَيْل [or *pendent portion*] *of his tail*. (M.)

ذَائِل, applied to a horse, *Having a* ذَيْل, (T, K,) i. e. *tail*: (T:) and ذَيَّال *having a long* ذَيْل: (T, K:) or the former word has the latter signification; (IKt, T, M;) it means *having a long tail*: (Ṣ:) and † the latter word, *tall, and having a long* ذَيْل, (M, K,) *and that carries himself in an elegant and a proud and self-conceited manner, in his step*; (K;) and is applied in the same sense to a wild bull: (M:) or the former word signifies *short, and having a long tail*; and its fem. is with ة: (T:) or when a horse is of this description, they say ذَيَّال ↑ الذَّنَب, mentioning the ذَنَب. (T, Ṣ.) — Also, applied to a دِرْع, (Ṣ, M, K,) [i. e. a coat of mail, as is shown in the Ṣ and TA,] *Long* (Ṣ, M, K) *in the* ذَيْل [or *skirt*] (Ṣ;) and so ذَائِلَةٌ and ↑ مُذَالَةٌ. (M, K. [In the CK, the last word is erroneously written مُذَالَةٌ.]) — And حَلْقَةٌ ذَائِلَةٌ and ↑ مُذَالَةٌ *A ring* [app. of a coat of mail] *that is slender* (M, K*) *and elongated*. (M.) — ذَيْل ↑ ذَائِل [an expression like قُلٌّ قَلِيل, the former word an inf. n.,] means [*Exceeding*] *lowness, baseness, vileness, meanness, contemptibleness*, or *ignominiousness*. (Ṣ.)

مُذَالٌ; fem. with ة: see the latter in the next preceding paragraph, in two places. — The fem. also means † *A female slave*: (T, Ṣ, M:) because she is held in low, or mean, estimation, while she carries herself in an elegant and a proud and self-conceited manner: so in the prov., أَخْيَلُ مِنْ مُذَالَة [*More proud and self-conceited than a female slave*]. (Ṣ, K.)

مُذَيِّل [so in my MS. copy of the K, as in the M, but in other copies of the K مُذَيِّل,] and مُتَذَيِّل [in the CK مُتَذَيِّل] *i. q.* مُتَبَذِّل [*One who performs his own work; or who is careless of himself or his honour or reputation*]. (M, K.)

مُذَيَّل A garment, (T,) of the kind called مِلَاءَة, (T, Ṣ,) or رِدَاء, (K,) *Long* (T, Ṣ, K) *in the* ذَيْل [or *skirt*]. (Ṣ, K.) So in a verse of Imra-el-Keys, of which the latter hemistich is cited voce دُوَار. (T, TA.)

أَرْضٌ مُتَذَيِّلَة *A land upon which has fallen a weak and small quantity* (نَطْخُ ضَعِيف) *of rain*. (Sgh, K.)

مُتَذَيِّل: see مُذَيِّل.

ذمر

1. ذَمَّهُ, (T, M, Mṣb, K,) first pers. ذَمَمْتُهُ, (Ṣ,) aor. يَذُمُّ, (T, &c.,) inf. n. ذَمٌّ and ذَمَامٌ, (Ṣ, M, Mṣb, K,) *He blamed, or found fault with, him, or it*, (T, Ṣ, M, Mṣb, K,) namely, a commodity; like ذَامَهُ: (Mṣb:) accord. to Akh, ذَمَمْتُهُ and ذَامَمْتُهُ and ذَمَمْتُهُ all signify the same. (Ṣ.)

ذَامٌ: see what next follows, in two places.

ذَمٌّ and ↑ ذَامٌ are inf. ns., (Ṣ, M, Mṣb, K,) and are *syn. with* عَيْب [as such, and also as meaning *A vice, fault, defect, or the like*; in the latter sense syn. with دَامٌ, which belongs to art. دمم]: (T, Ṣ, M, Mṣb, K:) or, as some say, syn. with ذَمٌّ [*blame*, &c.]. (M.) It is said in a prov., لَا تَعْدَمُ الحَسْنَاءُ ذَامًا ↑ [*The beautiful female is not without a defect*]. (Ṣ.)

مَذْمُور *Blamed*, or *found fault with*; (Ṣ, Mṣb, K;) as also مَذْمُوم: (Ṣ, K:) the former defective, and the latter complete: (Ṣ:) applied [app. to a man; (see the dial. var. مَقْذُور, as used in the Ḳur vii. 17;) and] to a commodity. (Mṣb.)

مَذْمُوم: see what next precedes.

ذين

1. ذَأَنَهُ, [aor. يَذِينُ, inf. n., app., ذَيْنٌ,] *He blamed, or found fault with, him, or it*; like ذَامَهُ. (IAạr, T.)

ذَيْنٌ, (M, TA,) incorrectly said in the K to be ذِينٌ, with kesr, (TA,) *A vice, fault, defect, or the like*; (M, K, TA;) as also ذَأْنٌ [which belongs to art. ذون]. (M.)

مُذَانٌ a dial. var. of مُذَالٌ. (M.) [See the latter in art. ذيل.]

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The tenth letter of the alphabet: called رَآءٌ and رَا: pl. [of the former] رَاآتٌ and [of the latter] أَرْؤٌ. (TA in art. الف اللينة.) It is one of the letters termed مَجْهُورَة [or vocal, i. e. pronounced with the voice, not with the breath only]; and of the letters termed ذُلْقِيّ, which are ر and ل and ن, [also termed ذَوْلَقِيَّة, or pronounced with the extremity of the tongue, and ب and ف and م, which are also termed شَفَهِيَّة, or pronounced with the lips:] these letters which are pronounced with the tip of the tongue and with the lips abound in the composition of Arabic words: (L:) and hence ر is termed, in a vulgar prov., حِمَارُ الشَّعْرَآءِ ["the ass of the poets"]. (TA in art. الف اللينة.) ر is substituted for ل in رَمْلَةٌ for نَمْلَةٌ, and in رَعَلَ for لَعَلَ, and in أَوْجَرَ and وَجِرَ for أَوْجَلَ and وَجِلَ; and this substitution is a peculiarity of the dial. of Keys; wherefore some assert that the ر in these cases is an original radical letter. (MF.) ═ [As a numeral, it denotes *Two hundred.*]

رَ is an imperative of رَأَى [q. v.]. (AZ, T and § and M in art. رأى.)

را

رَا and رَآ: see the preceding paragraph, and arts. رأ and روا and رى. ═ را is also said by some for رَأَى [q. v.]. (M in art. رأى.)

رأ

R. Q. 1. رَأْرَأَ السَّرَابُ, (§gh, and so in a copy of the §,) or السَّحَابُ, (M, and so in a copy of the §,) or both, (K,) *The mirage,* or *the clouds,* or *both, shone,* or *glistened.* (§, M, §gh, K.) ═ [Hence, probably,] رَأْرَأَتِ العَيْنُ [app. meaning *His eyes glanced*] is said when one turns his eyes: (AZ, §:) or رَأْرَأَتِ العَيْنُ means *the eye was restless, turning [in various directions]:* or *was in a state of motion, or commotion, by reason of its weakness.* (El-Ghooree, Har p. 85.) And رَأْرَأَ, (K,) inf. n. رَأْرَأَةٌ, (M,) said of a man, (TA,) *He moved about the black of his eye:* (M, K, TA:) *or he turned it about* (K, TA) *much:* (TA:) and *he looked sharply,* or *intently.* (M, K, TA.) You say also, هُوَ يُرَأْرِئُ بِعَيْنَيْهِ *He moves about the blacks of his eyes:* &c.]. (TA. [See also رأى, in art. رأى.]) And رَأْرَأَتْ, said of a woman, *She glistened with her eyes, by reason of looking hard,* or *intently:* (K:) or, said of a fornicatress, or an adulteress, *she moved about the blacks of her eyes [as a sign] to the man seeking her:* (T:) or رَأْرَأَتْ *called the eyes,* رُأْرُؤُهَا, said of a woman, (§, M,) *she glistened with her eye, by reason of looking hard, or intently:* (§:) or *she opened her eye wide, and looked sharply, or intently.* (M.) Also, said of a woman, *She looked at her face in a mirror.* (K,* TA.) ═ رَأْرَأَتِ الظَّبْيَةُ *The gazelles wagged their tails:* (K:) or so رَأْرَأَتْ بِأَذْنَابِهَا: like لَأْلَأَتْ. (T.) ═ رَأْرَأَ, (K,) or رَأْرَأَ بِالغَنَمِ, (T, M,) inf. n. رَأْرَأَةٌ, (T,) *He called the sheep,* or *goats, to water:* (T:) or *he called the sheep,* or *goats,* (M, K,) *by the cry* رِإْ, or (rather, as in the present day,) رِإْ رِإْ [i. e. رِإْ رِإْ] (M,) or *by the cry* أَرْ أَرْ: (K:) accord. to analogy, the verb [derived from the cry] should be رَأَّرَ: (M:) طَرْطَبَ بِهَا, inf. n. طَرْطَبَةٌ, signifies "he called them [to be milked by making a sound] with his lips." (T.)

رَأْرَأٌ: see رَجُلٌ رَأْرَأٌ and ↑ رَأْرَأَةٌ and ↑ رَأْرَأٌ, (T,) or رَأْرَأُ العَيْنِ, (§, M) and ↑ رَأْرَأُ, (Kr, M,) *A man who turns about the black of the eye much.* (T, §,* M.) And ↑ رَأْرَأَةٌ, ↑ رَأْرَأٌ, (T, M, K,) with medd. and without *i,* (T,) and رُؤْرُؤٌ and ↑ رُؤْرُؤَةٌ, (M, K,) *A woman who opens her eye wide,* (M,) or *who glistens with her eyes,* (K,) *looking sharply,* or *intently.* (M, K.)

رُؤْرُؤٌ: see the next preceding paragraph, in three places.

رأب

1. رَأَبَ, (T, §, M, A, K,) aor. ـَ, (M, A, K,) inf. n. رَأْبٌ, (M, TA,) *He repaired,* or *mended,* (T, §, M, A, K,) a [cracked, or broken,] vessel, (§,) or a crack, or fissure; (M, A, K:) as also ↑ رَأَّبَ, (M, TA,) in some copies of the K ↑ رَاْبَ, [agreeably with an explanation of مُرَتَّأٌ, its pass. part. n., which see below,] and in others [and in a copy of the A] ↑ رَأَّلَ, but the right reading is رَأَّبَ. (TA.)* It is related of AHát, that he heard رَبَّ said, [as the imperative, for رَأِّبْ,] and that it is a good dial. var., like سَلْ for اِسْأَلْ. (TA.) ═ † *He rectified, repaired, mended,* or *amended,* anything. (M.) You say, رَأَّبَ بَيْنَ القَوْمِ, (M, K,) aor. and inf. n. as above, (M,) † *He effected a reconciliation,* or *made peace, between the people,* or *company of men.* (M, K.) And اَللّٰهُمَّ أَرْأِبْ بَيْنَهُمْ (§, A) † *O God, effect a reconciliation,* or *make peace, between them:* (§:) or ‡ *rectify the matter,* or *affair, between them.* (A.) And اَللّٰهُمَّ أَرْأِبْ حَالَنَا ‡ [*O God, rectify,* or *amend, our state,* or *condition*]. (TA.) ═ Also, inf. n. as above, † *He collected* a thing *together, and bound it gently.* (TA.) ═ And رَأَبَتِ الأَرْضُ † *The land produced its [trefoil called]* رَطْبَة, or رَطْبَة, [so accord. to different copies of the K,] *after the cutting [of a crop thereof].* (K.)

2 and 4 and 8: see above, first sentence.

رَأْبٌ an inf. n. used in the sense of [the act. part. n.] ↑ رَائِبٌ: so in the saying, كَفَى بِفُلَانٍ رَأْبًا لِأُمُورٍ ↑ [*Such a one is sufficient as a rectifier, or an amender, of thine affair, or thy case*]. (A.) You say also, فُلَانٌ رَأْبُ أَمْرٍ, and ↑ رَؤُوبُ أُمُورٍ, ‡ *Such a one is a rectifier,* or *an amender, of an affair,* and [*a skilful rectifier* or *amender*] *of affairs.* (A.) [See also رُؤْبَة: and مِرْأَبٌ. ═ Also ‡ *A chief who rectifies, or amends, the affair, or case, of a people,* or *party.* (A.) ═ ‡ *A big, bulky, portly,* or *corpulent, chief.* (K, TA.) ═ *A herd of seventy camels.* (K.)

رُؤْبَة *A piece,* (§, Msb, K,) or *piece of wood, with which a large wooden bowl,* (T, TA,) or *with which a vessel,* (§, Msb, K,) *is repaired,* or *mended:* (T, §, Msb, K:) *or a thing,* (T,) or *piece of wood,* (TA,) *with which a breach,* or *broken place,* (T, TA,) *in a vessel,* (T,) *or in a bowl,* (TA,) *is stopped up:* (T, TA:) *a piece that is inserted in a vessel, to repair, or mend, it:* (M:) and *a piece of stone with which a* بُرْمَة [or *cooking-pot of stone or other material*] *is repaired,* or *mended:* (T, TA:) and *a piece, with which a camel's saddle* (رَحْل) *is patched,* or *pieced, when it is broken:* (M, TA:) some of its meanings are mentioned also in art. روب: (TA:) pl. رُؤَبٌ (T) and رِئَابٌ. (§.) ═ [Hence,] one says, هُوَ رُؤْبَةُ صَدْعِ الصَّفَاةِ ‡ [*He is the means of repairing the breach of sincere affection*]. (A.) And هُوَ رُئَابُ بَنِي فُلَانٍ ‡ [app. a mistranscription for رُؤْبَة: i. e. *They are the means of rectifying,* or *amending, the affairs,* or *case, of the sons of such a one*]. (A.) [See also رَأْبٌ and مِرْأَبٌ.]

رُؤُوبٌ: see رَأْبٌ.

رَأَّابٌ: see مِرْأَبٌ.

رَأْبٌ: see رَأْبَةٌ.

رَأْبَةٌ, for آرَابٌ, pl. of إِرْبٌ, q.v.

مِرْأَبٌ *An instrument with which cracks, or fissures, in a vessel, are repaired, or mended;* syn. مِشْعَبٌ. (M, TA.) — [And hence,] the same word, and ↑ رَأَّابٌ, (T, A, Ḳ,) A man *who repairs, or mends, cracks, or fissures,* (T, Ḳ,) *of bowls [&c.]:* (T:) or *who repairs, or mends, things well.* (A.) And [hence,] ↑ A man *who effects reconciliation, or makes peace, between people.* (T.) Pl. [of the former] مَرَائِبُ [as though the sing. were مِرْأَبٌ also]. (T, A, TA.)

مُرْتَأَبٌ *i. q.* مُغْتَفَرٌ [*Forgiven:* or, accord. to the TḲ, ↑ *rectified, or repaired, in a suitable manner*]: (Ḳ, TA:) [in one copy of the Ḳ, مُعْتَفَرٌ: and] in one copy, معتفر. (TA.)

رَأْبِل

Q. 1. رَأْبَلَ, inf. n. رَأْبَلَةٌ, *He was,* or *became, wicked, crafty, or cunning;* as also ↑ تَرَأْبَلَ. (T in art. ربل) = رَأَبَلَةٌ (M, Ḳ) inf. n. of رَأْبَلٌ, said of a man; (T, Ḳ;) [also signifies] The *walking* (M, Ḳ) of a man (M) *inclining* (M, Ḳ) *to either side,* (M,) *or to one side,* (Ḳ,) *as though having the feet attenuated, and chafed, or abraded.* (M, Ḳ. [يَتَوَحَّى in the CḲ is a mistake for يَتَوَجَّى, which is expressly said in the TA to be with جيم.])

Q. 2. تَرَأْبَلَ: see above. — Also *He made a raid, or a sudden attack, upon people, and acted like the lion:* (Ṣ and TA in art. ربل:) and so, accord. to Fr, تَرَبْئَلَ. (TA in that art.) And تَرَأْبَلُوا *They practised theft,* (M, Ḳ, TA,) *and made raids, or sudden attacks, upon people, and acted like the lion.* (TA.) And (so in the M, but in the Ḳ "or,") *They went on a hostile, or hostile and plundering, expedition, upon their feet, and alone, without any commander over them.* (M, Ḳ. [See رِئْبَالٌ and رِئْبَلٌ in art. ربل.]) — [تَرَأْبَلَ, said of a lion, occurs in the "Deewán el-Hudhaleeyeen," accord. to Freytag, as meaning *He had perfect teeth.*]

رَأْبَلَةٌ *Wickedness, craftiness, or cunning,* (M,* Ḳ, TA,) and *boldness,* and *insidiousness for the purpose of doing evil, or mischief.* (TA.) So in the saying, فَعَلَ ذٰلِكَ مِنْ رَأْبَلَتِهِ *He did that by reason of his wickedness,* &c. (M, Ḳ, TA.) It is the inf. n. of Q. 1 [q.v.]. (T, TḲ.)

رِئْبَالٌ, a quadriliteral word [as to its root], (M, Ḳ,) of the measure فِعْلَالٌ, as is shown by their saying تَرَأْبَلُوا; (M;) and also without ء, (M, Ḳ,) sometimes, (Ḳ,) the ء being suppressed, and ى substituted for it; (M;) The *lion:* (Ṣ in art. ربل, and M and Ḳ:) and the *wolf:* (M, Ḳ:) *or a malignant, guileful, or crafty, wolf:* and accord. to Skr, *a fleshy and young beast of prey:* (TA:) and applied as an epithet to a thief, because of his boldness: (M:) and also, (Ḳ,) as some say, (M,) *one who is the only offspring of his mother:* (M, Ḳ:) pl. رَآبِيلُ (Ṣ in art. ربل, and Ḳ) and رَآبِلُ, (Ḳ,) [the latter, probably, contracted by poetic license,] and رِآبَلَةٌ. (TA.) [See also رِئْبَالٌ, in art. ربل.]

رَأْد

1. رَؤُدَ: — and رَأَدَ: see the next paragraph.

5. تَرَأَّد *It* (a branch, or twig,) *was, or became, in its most fresh, or supple, and soft, or tender, state, [in the first year of its growth;* see رَؤْدٌ;] as also ↑ رَؤُدَ: (M, L:) *or it bent, in a languid manner;* syn. تَثَنَّأَ; (T, M, L, Ḳ;) *and inclined limberly from side to side;* syn. تَقَدَّلَ, (Ḳ,) or تَدَقَّلَ: (M and L:) or *it bent:* (T:) *or it inclined this way and that:* (A:) and ↑ تَرَأَّدَ *it waved, or inclined to the right and left.* (M, L) *It,* or ↕ *he,* (a man, TA,) *shook by reason of softness, or tenderness,* (Ṣ, Ḳ, TA,) *and bent from side to side;* (TA;) as also ↑ ارْتَأَدَ: (Ṣ, Ḳ, TA:) and in like manner one says of a girl, (TA,) تَرَأَّدَتْ, meaning *she affected a bending of her body from side to side by reason of softness, or tenderness.* (T.) ↑ *It* (the neck) *twisted, or bent.* (Ḳ.) ↑ *It* (a thing) *moved to and fro:* (TA:) *or it twisted, or bent, and moved to and fro.* (M.) — ↑ *He* (an old man) *was, or became, affected with a trembling, and inclined this way and that, in his rising:* (A:) or *he* (a man) *rose, and was, or became, affected with a trembling,* (T, M, L, Ḳ,) *in his bones,* (M,) *in rising, until he stood up.* (T, L.) — تَرَأَّدَتِ الحَيَّةُ ↑ *The serpent shook,* in going, or passing, quickly along. (M, A.*) — تَرَأَّدَتِ الرِّيحُ ↑ *The wind was, or became, in state of commotion,* (Ḳ, TA,) *and inclined to the right and left.* (TA.) — تَرَأَّدَ الضُّحَى; (T, M, A, L;) and ↑ تَرَأَّد; (M, L;) and ↑ رَأَّدَ, [in Golius's Lex. رَئَّدَ,] inf. n. رَأْدٌ; (A, L;) ↕ *The* ضُحَى [*or period after sunrise*] *reached the stage that is termed the* شَبَاب *of the day;* (A;) i. e., *when the sun had risen high,* (T, A, TA,) *one fifth of the day having passed:* (A, TA:) *or became bright:* or *advanced beyond the spreading of the sunshine and the time when the sun had become high.* (M.)

6: see 5, in two places.

8: see 5.

رَأْد: see رَؤْدٌ. — [Hence,] رَأْدُ الضُّحَى (T, Ṣ, M, A, L, Ḳ) and ↑ رَائِدُهُ (Ḳ) ↕ *The stage of the* ضُحَى [*or period after sunrise*] *that is termed the* شَبَاب *of the day;* (A;) i. e., *when the sun has risen high,* (T, Ṣ, A, Ḳ, TA,) *one fifth of the day having passed:* (A, TA:) *or the brightness thereof: or the period after the spreading of the sunshine and the time when the sun has become high.* (M.) = Also الرَّأْدُ (Ṣ, M, A, and so accord. to some copies of the Ḳ) and ↑ الرَّئْدُ, (Ṣ, M, and so accord. to some copies of the Ḳ,) or رَأْدُ الضُّحَى, (T,) and ↑ الرَّأْدَةُ and ↑ الرَّئْدَةُ likewise, (accord. to some copies of the Ḳ, [but these I do not find in this sense in any other lexicon,]) or الرَّئْدَةُ only of all these, (accord. to other copies of the Ḳ, in some of which it is written without ء,) *The root of the jaw-bone* (أَصْلُ اللَّحْيِ), (T, Ṣ, M, A, Ḳ,) *that projects beneath the ear:* (T:) or *the part of the jaw-bone whence the molar teeth* (الأَضْرَاس) *grow:* or the رَأْدَانِ are *the two thin extremities of the* نَحْيَانِ [meaning the *two sides of the lower jaw-bone*], *which are in their upper part, sharp, and curved, and suspended in two holes beneath the two ears:* (M:) pl. آرَادٌ. (Ṣ.) = Also رَأْدٌ *A vacant tract* (خَلَاة) of land. (Ḳ.)

رَؤْد (T, L, TA; in a copy of the M ↑ رَؤُود [perhaps a mistranscription for رَؤْد, if not for رَئِد; but more probably for the former, which see in art. رود]; in the L, in one place, ↑ رَؤْد; and in a copy of the A ↑ رَائِد [which is probably correct, as is also رَؤْدَاء;) A branch, or twig, *in the most fresh, or supple, and soft, or tender, state,* (T, M, A, L,) *in the first year of its growth:* (T, A, L:) [being also used as a coll. gen. n.,] it has for its n. un. ↑ رَؤْدَة: (T, L:) some say that رَؤْد signifies the *extremity of any branch or twig:* the pl. is رُؤُود and أَرْآد and أَرْئِد; the latter of which is extr.; and is not a pl. pl.; for, were it so, it would be أَرْآئِد. (M, L.) — Also, (T, Ṣ, M, A, Ḳ,) from the same word applied to a branch, or twig, (T,) and ↑ رَأْد, (Ṣ, Ḳ,) each with ء, (AZ, Ṣ,) and ↑ رَؤْدَة (Ṣ, M, Ḳ) and ↑ رَأْدَة (T, Ṣ, M, A, Ḳ) and رَادَة, (A, Ḳ,) without ء, (A,) [in the CḲ repeated with ء,] and ↑ رَؤُودَة (M, Ḳ, in the CḲ رَؤْدَة) and ↑ رَائِدَة (A) and in some copies of the Ḳ رُودَة, without ء, [which is in some copies written with ء, and] to which the signification there next given (أَصْلُ اللَّحْيِ) is in other copies made to belong, (TA,) and some add رَأْد, without ء, (MF,) ↕ *A youthful* girl: (T:) or a *soft,* or *tender,* girl or woman: (A:) and (T) a woman *goodly,* or *beautiful,* (T, Ṣ, Ḳ,) *and youthful:* (T, Ḳ:) or one *who soon attains to youthfulness with good food:* (M:) pl. of the first أَرْآد. (T, M.) You say رَأْدَةٌ وَغَيْرُ رَأْدَةٍ ↑ امْرَأَةٌ, in which the former رادة may be without ء, and the latter must be so, meaning ↕ *A soft, or tender, woman; not one that roves about.* (A, TA.) = Also رَؤْد *i. q.* تُؤَدَة [*Moderation; gentleness; a leisurely manner of proceeding;* &c.] (M, Ḳ. [In the latter, the form of the word having this signification is not plainly indicated.]) A poet says,

كَأَنَّهُ نَمِلٌ يَمْشِي عَلَى رُودِ

[*As though he were one intoxicated, walking in a gentle, or leisurely, manner*]; for عَلَى رَؤْدٍ; suppressing the ء for the sake of the rhyme: but he who regards the word as that of which رُودَة is the dim. does not regard it as originally with ء. (M, TA.) = See also رَأْد.

رَؤْد: see the first sentence in the next preceding paragraph.

رِئْد *A sucker, an offset, or a shoot from the root,* of a tree: (M, Ḳ:) *or a soft, or tender, branch, or twig,* thereof: pl. رِئْدَانٌ. (M.) — Also *i. q.* رِئْرِئ, (T, Ṣ, M, Ḳ,) i. e. (TA) ↕ *An*

equal in age, (A, TA,) of a female, (T,) and of a man, but mostly used in relation to females: (M:) sometimes, [in poetry,] رِئْدٌ, with the ء suppressed, (T, Ṣ, M,) for the sake of the rhyme; (M;) as in a verse of Kuthei'yir cited voce أَصْيَدَةٌ: (T, Ṣ:) pl. أَرْآدٌ. (M.) ═ Also *Straitness*: (Ḳ, TA: [in the CK, الضَّيِّقُ is erroneously put for الضِّيقُ:]) you say, وَقَعَ فِى الرِّئْدِ *He fell into straitness*. (TḲ.) But [SM says,] I have not found this in any of the lexicons that I have. (TA.)

أُرْدَةٌ: } see رُؤْدَةٌ, each in two places: ═ and رَأْدٌ.
رُؤْدَةٌ: }

رُؤْدٌ: see رَأْدٌ, in art. رود.

رُؤْدٌ [or رُؤْدٌ ?]: see رُؤْدٌ.

رُؤْدَةٌ: see رُؤْدٌ.

رَائِدُ الشَّىْءِ: see رَأْدٌ. ═ [See also art. رود.]

رَائِدَةٌ: see رُؤْدٌ.

رأس

1. رَأَسَهُ, (Ṣ, M, Ḳ,) aor. ـُ, (Ḳ, TA, [in a copy of the M ـِ,]) inf. n. رَأْسٌ, (M, TA,) *He* (a man, Ṣ) *hit, or hurt, his head*. (Ṣ, M, Ḳ.) ═ رَأَسَهُ بِالعَصَا *I struck his head with the staff*, or *stick*. (A.) ═ رَأَسَهُ البُرْسَامُ *The disease called* برسام *affected, or overcame, his head*. (A.) [And hence,] رَئِسَ, (M, A,) inf. n. رَأَسٌ, (M,) *His* (a man's) *head was, or became, affected, or overcome, by the disease called* برسام, *or otherwise*: (A:) *or he had a complaint of his head*. (M, TA.) ═ رَأَسَ القَوْمَ, (Ṣ, M, A,) and رَأَسَ عَلَيْهِمْ, (M,) aor. ـُ, (Ṣ, M,) inf. n. رِئَاسَةٌ, (Ṣ, M, A,) ‡ *He was, or became, head, chief, commander, governor, ruler, lord, master, prince, or king, of, or over, the people; he headed them*; (M, A;*) *he was, or became, their superior*, (M.) [See also 5.] ═ Also رَأُسَ, alone, nor. ـُ, inf. n. رَآسَةٌ, ‡ *He was, or became, high in rank or condition*. (Mṣb.) ═ And, with the same aor. and inf. n., ‡ *He strove for* رِئَاسَة [or *headship, or command*,] (رِآسَةً, A, Mṣb, Ḳ) *and desired it*. (IAạr, TA.)

2. رأّس الضَّبُّ الأَرْقَمَ *The [lizard called]* ضَبّ *turned his head towards the viper, or met the viper head-foremost*, in coming forth from his hole: for the viper comes to the hole of the ضَبّ, and hunts after it, and sometimes the latter comes forth with its head towards the former, and is said to be مُرَئِّس: and sometimes a man hunts after the ضَبّ, and puts a stick into the mouth of its hole, and it imagines it to be a viper, and comes forth head-foremost or tail-foremost, i. e., مُرَئِّبًا أَوْ مُذَنِّبًا. (TA.) ═ [The verb is also used intransitively, as meaning *It* (a ضَبّ) *put its head foremost* in coming forth from its hole: *contr. of* ذنّب.] ═ رَأَّسَهُ, inf. n. تَرْئِيسٌ, ‡ *I made, or appointed, him* رَئِيس [i. e. *head, chief, commander, governor, ruler, lord, master, prince, or king*], (Ṣ, Ḳ,) عَلَى القَوْمِ *over the people*. (Ṣ, TA.)

And رَأَّسُوهُ عَلَى أَنْفُسِهِمْ, (M, A,) seen by Az, in the book of Lth, written رَوَّسُوهُ, but the former is the regular form, (TA,) ‡ *They made him head, chief, commander, &c., over themselves*. (M, A.)

5. تَرَأَّسَ عَلَى القَوْمِ ‡ *He became made, or appointed, head, chief, commander, governor, ruler, lord, master, prince, or king, over the people*; (Ṣ, M, A;) as also تَرَأَّسَ عَلَيْهِمْ ‡: (Ṣ:) or both signify [like رَأَّسَ على القوم,] *he was, or became, a* رَئِيس [i. e. *head, chief*, &c.] (Ḳ, TA) *over the people*. (TA.)

8. ارتأس الشَّىْءَ *He, or it, became mounted, or fixed, upon the head of the thing*. (M, TA.*) In the saying, يُرْتَأَسُ السِّنَانَ فَيُقْتَلُ [*He becomes fixed upon the point of the spear-head, and is slain*], in a verse cited by Th, يُرْتَئَسُ is for يُرْتَأَسُ. (M.) ═ See also 5. ═ ارتأس زَيْدًا *He took Zeyd by the neck, and lowered it to, or towards, the ground*. (Ḳ, from the "Nawádir el-Aṣrár.") ═ Hence, ‡ *He occupied Zeyd so as to divert his attention*: (Ḳ, from the same:) and اِكْتَأَسَهُ and ارْتَكَسَهُ and اِمْتَكَسَهُ also signify the same [app. in the former sense, or perhaps in both senses.] (TA, from the same.)

رَأْسٌ, (Ṣ, M, A, Mṣb, Ḳ,) generally with ء, except in the dial. of Benoo-Temeem, who constantly suppress the ء, (Mṣb,) [The *head* of a man and of any animal;] *a certain part of an animal*, (Mṣb,) *well known*: (Mṣb, Ḳ:) masc., (Mṣb, TA,) by common consent: (TA:) and (Ḳ) the *highest or uppermost part, or top, or summit*, (M, A, Ḳ,) of a thing, (M,) or of anything; (A, Ḳ;) as, for instance, of a mountain, &c.; (the Lexicons, passim;) and the *upper, or uppermost, part* of a valley: (TA: see رَأْسٌ:) pl. (of pauc., Ṣ, TA) أَرْؤُسٌ, (Ṣ, M, Mṣb, Ḳ,) and, by transposition, آرُسٌ, (M, TA,* [originally أَأْرُسٌ, in the L, erroneously, أَارِاس,]) and (of mult., Ṣ, TA) رُؤُوسٌ (Ṣ, M, Mṣb, Ḳ, [by some carelessly written رُؤُسٌ, and by some, allowably, رُؤُسٌ,]) which is not transposed, and رُؤُوسٌ, which is elliptical. (M, TA.) A poet uses the pl. for the dual, saying,

رُؤُوسُ كَبِيرَيْنِ بِتَنْطِحَانِ

[*The heads of the two great ones, or old ones, of them, smite each other with their horns*]. (M.) ═ أُمُّ الرَّأْسِ: see أُمٌّ. ═ يَوْمُ الرُّؤُوسِ *The day of the heads*] is applied by the people of Mekkeh to *the day called* يَوْمُ النَّفْرِ, because then they eat the heads of the animals sacrificed. (A, TA.) ═ أَصَابَ رَأْسَهُ ‡ *He hissed his head*: a metonymical phrase. (TA.) ═ رَمَى فُلَانٌ مِنْهُ فِى الرَّأْسِ [lit., *Such a one was shot by him in the head*; meaning,] ‡ *he turned away from him, and did not look towards him nor pay any regard or attention to him, and deemed him troublesome*. (Ṣ, TA.) You say also, رَمَيْتَ مِنْكَ فِى الرَّأْسِ, meaning, ‡ *Thou hast an evil opinion of me* (Ṣ, Ḳ) *so that thou canst not look towards me*. (Ṣ.) ═ وَلَدَتْ وَلَدَهَا رَأْسًا: see art. ركب. ═ رَكِبَ رَأْسَهُ عَلَى رَأْسِ وَاحِدٍ ‡ *She brought forth her children one after, or near after, another*. (IAạr, M.) In like manner you say, وُلِدَ لَهُ ثَلَاثَةٌ أَوْلَادٍ رَأْسًا رَأْسًا عَلَى رَأْسٍ, (M,) or عَلَى إِثْرِ رَأْسٍ, (TA,) ‡ *He had three children born to him one after, or near after, another*. (M, TA.) And اِجْعَلْ هٰذَا الشَّىْءَ رَأْسًا وَاحِدًا ‡ *Make thou this thing to be [uniform, or] of one way, or mode, or manner*. (ISk, TA in art. برأ.) ═ عِنْدِى رَأْسٌ مِنَ الغَنَمِ ‡ *I have one head of sheep or goats*]: and عِدَّةٌ مِنْ رُؤُوسٍ ‡ [*a number of head* thereof]. (A, TA.) It is said in a trad. of 'Omar, اِجْعَلُوا الرَّأْسَ رَأْسَيْنِ ‡ *And make ye the one head two head*, by buying two animals with the price of one, that, when one dies, the second may remain. (Mgh in art. فرق.) And you say, فُلَانٌ يَرْتَبِطُ كَذَا رَأْسًا مِنَ الدَّوَابِّ [*Such a one ties so many head of beasts*]. (Ṣ in art. ربط.) ═ أَعْطِنِى رَأْسًا مِنْ ثُومٍ وَسَنًا مِنْهُ ‡ [*Give thou to me a head of garlic, and a clove thereof*]: and كَمْ فِى رَأْسِكَ مِنْ سِنٍّ ‡ [*How many cloves are there in thy-head* of garlic?]. (A, TA.) ═ رَأْسٌ also signifies The *extremity* of a thing: or, as some say, *the end*, or *last*, thereof. (MF, TA.) ═ [*A head, head-land, cape, or promontory*.] ═ The *hilt* of a sword; (A;) and so ‡ رِئَاسٌ; (Ṣ, M, Ḳ; [in a copy of the A رِيَاسَةٌ;]) or this signifies its *pommel*, (Ṣgh, Ḳ,) more correctly; (Ṣgh:) and is also written رِيَاسٌ, but whether for رِئَاسٌ or originally with ى is doubtful. (M.) [From the first of the above-mentioned significations arise several others, which are tropical. ═ Hence, رَأْسُ الذَّنَبِ ‡ *The two nodes of a planet*: see تَنِينٌ. ═ Hence likewise,] رَأْسٌ is also ‡ *syn. with* مَا أُرِيدُهُ رَأْسًا, q. v. infr. (M, Ḳ.) You say, رَئِيسٌ ‡ [*I do not desire him as a* رَئِيس, i. e. *head, chief*, &c.]. (A.) And it is said in a trad., رَأْسُ الكُفْرِ نَحْوَ المَشْرِقِ ‡ [*The head, or leader, of infidelity is from the direction of the place of sunrise*]: indicating that Ed-Dejjál or some other of the heads of error will come forth in the east. (TA.) ═ رَأْسُ المَالِ ‡ *The capital, or principal, of property*. (Mṣb, Ḳ.) [Hence the saying,] أَقْرَضْتُنِى عَشَرَةً بِرُؤُوسِهَا ‡ *She lent me ten* [pieces of money] *as a loan whereof the principal was to be repaid without interest*. (Mgh, TA.*) ═ القَافِيَةُ رَأْسُ البَيْتِ ‡ [*The rhyme is the principal, or most essential, part of the verse*]: said by one of the tribe of 'Okeyl, to IJ. (M.) ═ رَأْسُ الدِّينِ ‡ [*The principal part, or the beginning, of religion is fear* of God]. (A, TA.) ═ رَأْسُ الشَّهْرِ ‡ *The beginning of the month*. (Mṣb.) [And in like manner, رَأْسُ السَّنَةِ ‡ *The beginning, or first day, of the year*.] ═ رَأْسُ الأَمْرِ, (Ḳ, TA,) or ‡ رِئَاسٌ, (so in the CK,) [both correct, as will be seen from what follows,] ‡ *The beginning of the affair; the first thereof*. (Ḳ, TA.) ═ كَلَامَكَ مِنْ رَأْسٍ أَعِدْ عَلَىَّ, (Ṣ, M,) and مِنَ الرَّأْسِ, but this is less common, (M,) or is a vulgar phrase, not allowable, (Ṣ,) ‡ [*Repeat thou to me thy speech*

from the beginning:] said by a person to one talking to him. (TA.) One also says to a person talking to him, حُذْهُ مِنْ رَأْسِهِ ‡ [*Take thou it from the beginning*]. (A.) — أَنْتَ عَلَى رَأْسِ أَمْرِكَ, and عَلَى رِئَاسِهِ, ‡ *Thou art on the point of accomplishing thine affair*: (M, TA:) or أَنْتَ عَلَى رِئَاسِ أَمْرِكَ signifies † *thou art at the beginning of thine affair*; and the vulgar say, عَلَى رَأْسِ أَمْرِكَ: (Ṣ, TA.) — أَضْرَعْتَ عَلَى رَأْسِ الوَلَدِ: see art. ضرع. — كَانَ ذٰلِكَ عَلَى رَأْسِ فُلَانٍ ‡ *That was in the time of such a one; in his life-time*: like the phrase عَلَى رِجْلِ فُلَانٍ. (TA in art. رجل.) — رَأْسٌ also signifies ‡ *A numerous and strong company of people*. (Aṣ, Ṣ, M, K.) You say, هُمْ رَأْسٌ ‡ *They are a numerous and strong company of people*. (Ṣ.) And هُمْ رَأْسٌ عَظِيمٌ ‡ *They are an army by themselves, not needing any aid*. (A, TA.) 'Amr Ibn-Kulthoom says, (Ṣ,)

بِرَأْسٍ مِنْ بَنِي جُشَمَ بْنِ بَكْرٍ
نَدُقُّ بِهِ السُّهُولَةَ وَالحُزُونَا

[as though meaning, *With a numerous and strong company of Benoo-Jusham-Ibn-Bekr, with which we beat the plains and the rugged tracts*]: (Ṣ, M:) but [J says,] I think that he means رَئِيس, [i. e. *head, chief*, &c.,] because he says بِهِ نَدُقُّ, not بِهِمْ. (Ṣ.)

رُؤَاس: see أُرَاس.

رِئَاس: see رَأْس, in the middle of the paragraph: and again, in three places, in the latter part thereof.

رُؤُوس: see رَائِس. — Also A camel *having no fatness* (طَرَق) *remaining except in the head*; (Ṣ, K;) and so ↑ مُرْءُوس, (Ṣ, TA,) incorrectly said in the K to be ↑ مُرْأَّس, like مُعَظَّم; (TA;) mentioned by A'Obeyd, from Fr.; (Ṣ;) so too ↑ مِرْآس. (K.)

رَئِيس *Hit, or hurt, in the head*; as also ↑ مَرْءُوس. (Ṣ.) Hence, رَئِيس شَاةٌ *A sheep or goat, or a ewe or she-goat, hit, or hurt, in her head*: pl. رُءُوس. (Ṣ, M, K:) you say رَئِيس عَظْم رُءُوس. (Ṣ, K.) — *Having his head broken, its skin being cleft*. (TA.) — *Having his head affected, or overcome, by the disease called* بِرْسَام; as also ↑ مَرْءُوس: (A:) or ↑ the latter, a man *afflicted with that disease*: (M, TA:*) and ↑ the same, also, a man *having a complaint of his head*. (TA.) — ‡ The *head*, or *headman, chief, commander, governor, ruler, lord, master, prince, or king, of a people*; *a person of authority*; (Ṣ, M, A,* K;) as also ↑ رَئِيس (Ṣ, K) and ↑ رُؤُس [q. v.]; (M, A, K;) and [in like manner] ↑ رَائِس, syn. of this last, وَالٍ; (K:) or رَئِيس signifies, [or rather signifies also,] a person *high in rank or condition*: (Mṣb:) its pl. is رُءَسَاءُ, (M, Mṣb,) pronounced by the vulgar رُوَسَاءُ: (TA:) in El-Yemen, ↑ رَيِّس is applied to *one who shaves the head*. (TA in art. ريس.) — رَئِيس الكِلَابِ, (Ṣ, M, A,) and ↑ رَائِس, (M, TA,) ‡ [*The chief, or leader, of the dogs*;] *the dog that is among the other dogs, as the* رَئِيس *among a people*: (Ṣ:) *the chief of the dogs, that is not preceded by them in the chase*. (M, TA.) — الأَعْضَاءُ الرَّئِيسَةُ ‡ *The capital parts of an animal* are, with physicians, four; (Mgh, TA;) namely, *the heart, the brain, the liver, and the testicles*: (Mgh, K, TA:) the first three, because without every one of them the person cannot exist; and the last, because privation thereof is a privation of نَوْع [properly species]: the assertion that they are *the nose, and the tongue, and the penis*, is erroneous. (Mgh, TA.)

رُؤَاسِيّ: see أُرَاس.

رُؤُّوس رُؤُوس: see مِرْأَس.

رَأَّاس *A seller of heads*: (Ṣ, M, Mgh, Mṣb, K:) رُوَّاس, (Ṣ, Mgh, Mṣb,) or رُوَّاسِيّ, (K, TA,) with و and with the relative ى, (TA,) is vulgar, (Ṣ,) or incorrect, (Mgh, K,) or post-classical. (Mṣb.)

رَئِيس One *who is often made or appointed*, or *who often becomes*, رَئِيس [i. e. *head, chief*, &c.]. (K, TA.)

رَائِس [act. part. n. of I.] — كَلْبَةٌ رَائِسٌ, (M,) or رَائِسَةٌ, (TA,) *A bitch that takes the object of the chase by the head*. (M, TA.) And [in like manner] ↑ كَلْبَةٌ رُؤُوس *A bitch that springs upon the head of the object of the chase*. (TA.) — رَائِس also signifies Anything *elevated*, or *rising above the part or parts adjacent to it*. (M, TA.) The *head* (↑ رَأْس) *of a valley*: (M, TA:) pl. رَوَائِس, (TA,) which signifies the *upper*, or *uppermost, parts of valleys*. (K, TA.) — سَحَابَةٌ رَائِسٌ, (M,) or رَائِسَةٌ, (TA,) and ↑ مَرْءُوس, (M,) † *A cloud preceding the other clouds*: (M: [but perhaps سَحَابَة in the copy of the M from which this is taken is a mistake for سَحَاب, i. e. *clouds*:]) pl. رَوَائِس. (K,* TA.) — See also رَئِيس, in two places.

رَيِّس: see رَئِيس, in two places.

أُرَاس *Having a large head*; (Ṣ, M, A, Mgh, K:*) applied to a man, (Ṣ, A, Mgh,) and to a sheep or goat, (Ṣ, TA,) and to a stallion; (TA; (but فَحْل there, is perhaps a mistake for رَجُل;)) as also ↑ رُؤَاسِيّ; (Ṣ, M, A, K;) which is likewise applied to a man, (Ṣ, A,) and to a stallion, (TA,) but not to a sheep or goat; (ISk, Ṣ;) and رُوَاسِيّ (TA in art. روس;) and ↑ رُؤَاس; (M, TA:) applied to a stallion; (TA;) and ↑ مَرْءُوس; (K,* TA:) fem. of the first, أُرَاسَاءُ. (M.) — Also أُرَاسَاءُ A ewe, (Ṣ, M, K,) or she-goat, (M,) *having a black head* (A'Obeyd, Ṣ, M, K) *and face*, (Ṣ, M, K,) *the rest of her being white*. (Ṣ.)

مِرْأَس مِرْآس, incorrectly written in the K مِرْأَس, like مِقْعَد, (TA,) *i. q.* مَصَكٌّ لِلرُّؤُوسِ [app. meaning *A head strong to butt, or knock, against other heads*]: pl. مَرَائِسُ رُؤُوس, (K, TA,) or مَرَائِس, (CK;) and ↑ رُؤُوس رُؤُّوس [signifies the same]. (K,* TA.)

مُرْأَّس: see رُؤُوس.

مُرْئِس A [lizard of the kind called] ضَبّ coming forth from his hole *having his head foremost*: opposed to مُدْئِب. (TA.) — المُرْئِس *The lion*. (K.)

مِرْآس A horse *that bites the heads of other horses when running with them in a race*: (M, K:*) or [so in some copies of the K, but in others "and,"] *that takes precedence of the other horses in a race*. (K,* TA.) — See also رُؤُوس.

مَرْءُوس: see رَئِيس, in four places: — and see أُرَاس. — Also One *whose desire* (شَهْوَة) *is in his head only*. (Fr, Ṣgh, K.) = ‡ *Subjects* [*of a* رَئِيس]. (K.)

مُرْئِش: see رَائِش: — and رُؤُوس. = Also One *holding back* (Ṣgh, K) *from the party* [*to which he belongs*] (Ṣgh, TA) *in fight, or battle*. (Ṣgh, K.)

رأف

1. رَؤُفَ بِهِ, (AZ, T, Ṣ, M, O, K,) aor. ـُ; (AZ, T, Ṣ, O;) and رَأِفَ, (AZ, T, Ṣ, M, K,) aor. ـَ; (AZ, T, Ṣ;) and رَئِفَ; (AZ, Ṣ, M, O, K;) inf. n. رَأْفَةٌ and رَآفَةٌ (AZ, T, Ṣ, M, O, K) and رَأَفٌ (AZ, Ṣ, K) and رَأْفٌ, (O,) the first and second being inf. ns. of رَؤُفَ, [for the first is of رَأِفَ,] and the third being inf. n. of رَئِفَ, (AZ, Ṣ, O,) and the fourth being of رَأُفَ; (O;) said of God, (K,) and of a man; (AZ, T, Ṣ;) [*He pitied, or compassionated, him*: or *he pitied him, or compassionated him, tenderly*; or *in the utmost degree*; or *most tenderly*: for] رَأْفَةٌ is syn. with رَحْمَةٌ: (Fr, T, M, K:*) or it denotes a more special and more tender affection than رَحْمَةٌ; (T;) or the utmost degree thereof; (Ṣ, K;) or the most tender thereof: (K:) and رَأْفٌ [in the CK رَأَفٌ, as before, and in Freytag's Lex. رَؤَفٌ] and رَأَفٌ signify the same: (K:) [the right reading here appears to be رَأْفٌ; (for it is said in the K in art. روف that رَأْفٌ, aor. يَرْأَفُ, is a dial. var. of رَأْفٌ, aor. يَرْؤُفُ;) and رَأَفٌ is doubtful; (for it is not there mentioned;)] or رَأْفٌ, inf. n. رَؤْفٌ, signifies سَكَنَ [*he, or it, was, or became, still*, &c.]; and رَأْفٌ is a dial. var. thereof [signifying thus]; and is not from رَؤُفَ syn. with رَحِمَ. (M in art. روف.)

رَأْفٌ, (M, O, K) and ↑ رَئْفٌ and ↑ رَؤْفٌ (K) and ↑ رُؤُوفٌ [which is the most common of all] and ↑ رَؤُوفٌ (T, Ṣ, M, O, K) are epithets from the verbs above: (T, Ṣ, M, K:) [the first from رَؤُفَ, like ضَخْم from ضَخُمَ; the second from رَأِفَ; and the third from رَئِفَ; signifying *Exercising*, or *having, the affection termed* رَأْفَة, i. e. *pity, or compassion*; &c.; *pitying, or compassionating*; &c.; or *pitiful, or compassionate*; &c.: the fourth and fifth having an intensive signification; *very pitiful or compassionate*, &c.: or] the first and fourth and fifth all signify the same, *i. q.* رَحِيم: (K:) [and أَرْأَفُ ↑ has a similar (most probably

an intensive) signification; as appears from what here follows:] in the saying [of a poet],

وَكَانَ ذُو العَرْشِ بَنَا أَرْأَفِى

[app. meaning *And the Lord of the empyrean was, or is, to us, very merciful*], by the last word is meant أَرْأَفِيًّا, [أَرْأَفِىٌّ being] like أَحْمَرِىٌّ [and أَرْيَحِىٌّ, q. v.]. (M.) = رَأْفٌ also signifies *Wine*; (O, K:) and رَأْفٌ is a dial. var. thereof. (TA in art. روف.)

رَوْفٌ: } see the next preceding paragraph.
رَئْفٌ: }

رَؤُوفٌ: see رَأْفٌ. — الرَّؤُوفُ is one of the epithets applied to God; meaning الرَّحِيمُ [*The Merciful*: or rather it has an intensive signification, i. e. *The Very Merciful*]. (T.)

رَائِفٌ: } see رَأْفٌ.
رَءُوفٌ: }
أَرْأَفِىٌّ: }

[This art. is wanting in the copies of the L and TA to which I have had access.]

رأل

10. استرألت الرِّئْلَانُ *The young ostriches became big, or advanced in age*; syn. كَبِرَتْ, (O,) or كَبُرَتْ, (so in one of my copies of the Ṣ, in the other كُبِّرَتْ [which is a mistranscription],) or اسْتَرَأَلَتْ أَسْنَانُهَا. (Ṣ:) ‡ استرأل النَّبَاتُ *The plant, or herb, became tall*; likened to the neck of the young ostrich. (Ṣ, O, K.)

رِئْلٌ The *young one of the ostrich*: (T, Ṣ, M, K:) or *a young ostrich in its first year, or a year old*: (M, K:) it occurs in a verse of Imra-el-Keys written رءل, without ا: (M:) fem. with ة: (Ṣ, M, K:) pl. (of pauc., TA) رُؤْلٌ (K, TA, [in the TT, as from the M, written رُؤَلٌ, probably for رُؤْلٌ,]) and (of mult., TA) رِئَالٌ (Ṣ, M, K) and رِئْلَةٌ. (M, K.) — [Hence,] البِرْئَالُ [which seems to be the most common of the pls.] ‡ *Certain stars*: (Ṣ, Sgh, K:) [probably *certain small stars in the neighbourhood of those called* الثَّعَائِمُ, or *of those called* الثُّعَامَةُ (*in Cetus*), *and regarded as the young ones of these*.] — [Hence also,] رِئْلُ رَأْيِهِ ‡ *He was, or became, light of intellect, lightwitted, or irresolute*. (Ṣ and Z and TA in art. زف.) And رَئِلَ رَأْيِى ‡ *I was, or became, affected with sadness, or disquietude of mind, like the young ostrich by reason of fear, or fright*; a phrase like شَالَتْ نَعَامَتُهُمْ meaning "They were frightened, and fled." (M.) And رَئِلَ رَأْيُهُمْ ‡ *They perished, or died*. (TA.) And رَئِلَ رَأْيُهُ ‡ *He was, or became, frightened*. (Ham p. 179.)

رُؤَالٌ, and ‡ رُؤُولٌ, (Aṣ, T, M, K, [the latter in the CK رُؤُالٌ,]) with ء accord. to ISk, and without ء accord. to A'Obeyd, (M, TA,) The *slaver of a horse* (Aṣ, ISk, T, M, K, TA) *or similar beast*, (ISk, T,) *that drops from him*: (TA:) *or his froth, or foam*: (K:) accord. to Lth, رُؤَالٌ [q. v. in art. رول, thus without ء,] signifies *the spittle of a horse or similar beast*. (T.) = Also the former, (M,) or ‡ the latter, (K,) *A redundance in [the number of] the teeth of a horse or similar beast*: (M, K:) but Aṣ denies that these two words have this meaning. (T. [See what follows.])

رَائِلٌ and ‡ رَائِلَةٌ, accord. to Lth, signify *A tooth that grows to a horse or similar beast, preventing him from drinking [with ease] and from [eating in the manner termed]* قَضْمٌ: and accord. to En-Naḍr, [the pl.] رَوَائِلُ signifies *small teeth that grow at the roots of the large teeth, and excavate the roots of the latter so that these fall out*: (T:) but Aṣ disallows this. (TA. [See also art. رول: and see the latter sentence of the next preceding paragraph.])

رَائِلَةٌ: see the next preceding paragraph.

رَؤُولٌ: see رُؤَالٌ, in two places.

رِئْلَةٌ: see رِئْلٌ. = نَعَامَةٌ مُرْئِلَةٌ *An ostrich having* رِئْل [*or young ones*]. (M, K.)

مَرَّ مُرَائِلًا *He* (a man, Ṣ) *passed along quickly*. (Ṣ, K.)

رأم

1. رَؤِمَتْ وَلَدَهَا, (T, Ṣ, M, K,) aor. ـَ, (T,) inf. n. رُؤْمٌ (T, Ṣ, M, K*) and رَأْمٌ (M, K*) and رُؤَامٌ, (TA,) *She* (a camel) *loved*, (T, Ṣ,) *or affected, or inclined to, and kept to, or clave to*, (M, K,) *her young one*. (T, Ṣ, M, K.) And تَرْأَمُ بِأَنْفِهَا is also said of a she-camel [as meaning *She makes a show of affection with her nose, by smelling her young one*; not having true love]. (Ṣ, M, K, all in art. رأف; &c. [See مَرْأُوفٍ, and see also مَعَارِضُ.]) A poet says,

* أَمْ كَيْفَ يَنْفَعُ مَا تُعْطِى العَلُوقُ بِهِ *
* رِئْمَانَ أَنْفٍ إِذَا مَا ضَنَّ بِاللَّبَنِ *

or رِئْمَانَ, accord. to different relaters: [i. e. *Or how profits what she that smells a young one but refuses to yield her milk to it gives*, (the ب in بِهِ being redundant,) *showing affection with the nose*, (accord. to the first reading,) *or a showing of affection with the nose*, (accord. to the second and third readings,) *when there is niggardliness with the milk?*] he who says رِئْمَانَ uses this word as an inf. n.: he who says رِئْمَانَ makes it a substitute for ما: and he who says رِئْمَانَ makes it a substitute for the ه [in بِهِ]. (M.) — [Hence,] رَؤَمَ الشَّىْءَ ‡ *He loved the thing*, (Ṣ, K, TA,) *and kept, or clave, to it*. (Ṣ, M, K, TA.) One says, رَؤَمَتِ الأَثَافِىَ الرَّمَادُ ‡ [*The three stones whereon the cooking-pot was placed clave to the ashes*]: as though the ashes were their young. (T, K, TA.) — And رَؤَمَ الجُرْحَ, inf. n. رُؤْمٌ, (AZ, T, Ṣ, M) and رَأْمٌ, (M, K,) ‡ *The wound coalesced, or closed*; (AZ, T, Ṣ, TA;) *the mouth of the wound drew together, or closed, preparatively to healing*. (M, K,* TA.) = رَأَمَ, (T, Ṣ, M, K,) aor. ـَ, (T, K,) inf. n. رَأْمٌ, (T, M,) *He repaired* (T, Ṣ, M, K) a crack, or fissure, (M,) or a bowl, (T, K,) or a crack, or fissure, of a bowl: (Ṣ:) like رَأَّمَ: (T, M:) so says Esh-Sheybánee: and [رَأَّمَهُ signifies the same; for] he cites the following verse:

* وَقَتْلَى بِجِلْفٍ مِنْ أُوَارَةَ جُدِّعَتْ *
* صُدُعْنَ فُلُوبًا لَمْ تُرَأَّمْ شُعُوبُهَا *

[*And slain* men *in a winding tract of sand of Uwáreh*, (a certain water, or mountain, of Temeem,) *that had been mutilated, broke hearts of which the rifts have not been repaired*]. (Ṣ, TA.) — And *He twisted* a rope *hard, or strongly*; as also ‡ أَرْأَمَ. (M, K.)

3: see the last sentence but one above.

4. ارأم النَّاقَةَ *He made the she-camel to affect, or incline to*, (ISk, T, Ṣ, K,) *her* رَأْمٌ [q. v.], (ISk, T,) or *the* رَأْمٌ, (Ṣ,) or *one that was not her young one*: (K:) or ارأمها عَلَى وَلَدِهَا *he made her to affect, or incline to, her young one*. (M.) — [Hence,] ارأمهُ عَلَى الأَمْرِ, (ISk, T,) and على الشَّىْءِ, (M, K,) ‡ *He compelled him against his will to do the thing*: (ISk, T, M, K:) and so ارأمهُ إِلَى كَذَا. (TA.) And ارأمهُ عَلَيْهِ ‡ *He, or it, caused him to want such a thing*. (AA, TA in art. دمغ.) — ارأم الجُرْحَ, (inf. n. إِرْآمٌ, T,) ‡ *He dressed, or treated curatively, the wound*, (T, Ṣ, M, K,) *in order that it might heal, or close*, (Ṣ,) *or so that it closed*. (M, K.) — See also 1, last sentence.

5. تَرَأَّمَتْ عَلَى وَلَدِهَا, said of a she-camel, *i. q.* تَعَطَّفَتْ عَلَيْهِ [app. meaning, as quasi-pass. of عَطَّفَهَا عَلَيْهِ, *She was made to affect, or incline to, her young one*]. (TT, from the M. [There written تَرَأَّمَتْ, which is, in my opinion, a mistranscription.]) — تَرَحَّمْتُ عَلَيْهِ *i. q.* ‡ تَرَأَّمْتُهُ: [*I pitied, or compassionated, him; or did so much; or affected, or expressed, pity, or compassion, or much pity or compassion, for him; or expressed a wish that God would have mercy on him*]. (K, TA.)

8. ارتأم, said by Golius to signify *It* (a wound) *closed, or became consolidated*, as on the authority of the Ṣ and K, I do not find in any copy of either of those lexicons, nor in any other lexicon.]

رَأْمٌ *A she-camel's young one*; (T, Ṣ;) accord. to IAar: (T:) or *a she-camel's young one which she affects, or to which she inclines*: (M:) and, (Ṣ, M,) accord. to Lth, (T,) *i. q.* بَوٌّ [which has the former of the meanings above, but more commonly signifies *a skin of a young unweaned camel stuffed with straw or with panic grass or with dry herbage, to which a she-camel is made to incline when her young one has died; it being brought near to the mother of a young camel that has died, in order that she may incline to it and yield her milk*]: (Ṣ, Ṣ, M, K:) or *a young one to which she that is not its mother is made to incline*. (T.)

فُلَانٌ رَؤْمُ لِلضَّيْفِ [evidently, I think, a mistranscription, for رَؤُومٌ, which is also written رَؤْمٌ,

رأى

‡ *Such a one is abject, or ignominious; content to endure injury.* (TA.)

رِئْمٌ [The *antilope leucoryx*, or *white antelope*;] an antelope (ظَبْيٌ) *that is purely white;* (T, [in which only the pl. is mentioned,] Ṣ, M, Ḳ:) so accord. to Aṣ; (T, Ṣ?) and AZ says the like; (T:) *inhabiting the sands:* (Aṣ, T, Ṣ:) or, as some say, the *young one of the* ظَبْي [here app. meaning *gazelle*]: the female is called رِئْمَةٌ (M:) pl. أَرْآمٌ (T, Ṣ, M, Ḳ) and آرَامٌ; (M, Ḳ:) the latter pl. formed by transposition. (M.) [Whether the Hebrew רְאֵם or רְאִים or רֵים mean the same animal as the Arabic رِئْم is doubtful.] — [Hence,] مَرَّتْ بِنَا الْآرَامُ ‡ *The beautiful, or pretty, women passed, or went, by us:* so called by way of comparison. (TA.)

رُئْمٌ, (Ḳ, TA,) or الرُّئْمُ, thus accord. to Kr, with ال, (M,) *i. q.* الإِسْتُ [*The podex, or the anus*]: (Kr, M, Ḳ:) said to be] the only word of its measure except الدُّئْلُ, which means "a certain small beast." (M. [But see this last word.])

الرَّأْمَةُ *The* حَرَزَة [i. e. *bead, or the like, that is worn as an amulet, and*] *that is* [*held to be*] *a cause of love, or affection.* (Ḳ.)

رُؤْمَةٌ *Glue, with which a thing is stuck:* (Ṣ:) accord. to the Ḳ, [following A 'Obeyd, (see art. روم,)] it is رُومَة only, without ه: but Th mentions it with ه also; and both are correct. (MF, TA.)

رُؤَامٌ *Slaver:* (T, Ḳ:) like رُوَالٌ. (T.) [See also رُوَامٌ, in art. روم.]

رُؤُومٌ: see رَائِمٌ. — Also † A ewe, or she-goat, (El-Umawee, T, Ṣ, Ḳ,) *that is very familiar,* (Ḳ,) *that licks the clothes of him who passes by her.* (El-Umawee, T, Ṣ, Ḳ.) — See also رُؤْمٌ.

رَائِمٌ, (T, M,) or رَائِمَةٌ, (Ṣ,) or both, (Ḳ,) and رُؤُومٌ, (T, Ṣ, M, Ḳ,) [but the last has probably an intensive signification,] A she-camel *that loves,* (T, Ṣ,) or *affects,* or *inclines to,* and *keeps to,* or *cleaves to,* (M, Ḳ,) *her young one,* (T, Ṣ, M, Ḳ,) or *the young one of another:* if she do not so, but smells it, and does not yield her milk to it, she is termed عَلُوق: so says A 'Obeyd, on the authority of Aṣ: (T: [see the former of the two verses cited in the first paragraph of this art.:]) the pl. of رَائِمَة is رَوَائِمُ. (TA.) — Hence, الرَّوَائِمُ signifies ‡ *The three stones whereon the cooking-pot is placed; what are called* الأَثَافِي; (T, M, Ḳ, TA;) *that have remained cleaving to the ashes:* (T, Ḳ:) because of their cleaving to the ashes: (M:) the ashes being as though they were their young. (T, Ḳ.)

رَأْوٌ

4. أَرْأَى, in one of its senses belonging to this art.: see 4 in the art. next following.

رَاوَةٌ: see the next art., in which it is mentioned in the Ṣ.

رأى

رَأَى, (Ṣ, M, &c.,) for which some say رَا, [suppressing the ء and the ى,] (M,) and some say رَاءَ, (T in art. بوأ, and M and Ḳ in art. ريأ,) like خَافَ, (TA in the latter art.,) formed by transposition, (T in art. بوأ,) first pers. رَأَيْتُ, (M, Mṣb, Ḳ, &c.,) for which some say رَيْتُ, without ء, (T, Ṣ, M,) but the former is that which is general and preferred, (T, M,) nor. يَرَى, (T, Ṣ, M,) for which يَرْأَى, agreeably with the root, is said by none except [the tribe of] Teym-er-Ribáb, (T, M,) or by such as require this form in poetry, (Ṣ,) sec. pers. fem. sing. and pl., alike, تَرَيْنَ, so that you say تَرَيْنِنِي [with an affixed pronoun], and if you will you may say تَرَيْنَنِي, incorporating one ن into the other by teshdeed, (Ṣ,) imperative رَ and ارْ, (AZ, T, Ṣ, M,) the people of El-Hijáz saying رَ, dual رَيَا, pl. masc. رَوْا and fem. رَيْنَ, and Teym saying ارْ &c., (T, M,) inf. n. رُؤْيَةٌ (T, Ṣ, M, Mṣb, Ḳ) and رِئْيَةٌ, (T, M, Ḳ,) the former being altered to رُوْيَةٌ and then to رُيَةٌ and then to رِيَةٌ, (T, M,) and رُؤْيَا (T, Ṣ, Ḳ) and رِئْيَا, (Ṣ, M, Ḳ, [in the CK رِيَاء,]) like رِعْيَةٌ [in measure], (Ṣ,) in which the ى is not necessarily a restrictive to unity, (M,) and رَايَةٌ, (Ḳ [but this I do not find elsewhere]) and رُؤْيَانٌ, (Lḥ, M, TA,) for which last we find in the copies of the Ḳ رُؤْيَانٌ. (TA,) *He saw* [a person or thing] *with the eye:* (Ṣ:) in this sense the verb has [only] one objective complement: (Ṣ, Mṣb:) you say, رَأَيْتُهُ (T, M, Mṣb, Ḳ) and ♦ اسْتَرْأَيْتُهُ (T, M, Ḳ,) for which some say اسْتَرْيَتُهُ, (T, M,) and ♦ ارْتَأَيْتُهُ, (T, M, Ḳ,) for which some say ارْتَيْتُهُ, (T, M,) all signifying the same, (T, M, Ḳ,) *I saw him,* or *it,* (a person and a thing, Mṣb) *with the eye;* (T, M, Mṣb, Ḳ, TA ;) [or so,] and also, *with the mind.* (M and Ḳ in relation to the first, and Ḳ in relation to all.) رُؤْيَةٌ is of several sorts: (TA:) first, it signifies The *seeing with the eye:* (M, Ḳ, TA:) and *with what serves for the same purpose as the organ of sight;* as in the saying in the Ḳur [ix. 106], وَقُلِ اعْمَلُوا فَسَيَرَى اللّٰهُ عَمَلَكُمْ [*And say thou, Work ye, for God will see your work*]; because the sense of sight cannot be attributed to God: (TA:) [and similar to this is the phrase, رَأَى فِيهِ كَذَا *He saw in him such a thing:* and رَأَى مِنْهُ كَذَا *He experienced from him such a thing.*] Secondly, The *seeing by supposition, or fancy;* as in the saying, أَرَى أَنَّ زَيْدًا مُنْطَلِقٌ [*I suppose, or fancy, that Zeyd is going away*]. (TA.) Thirdly, The *seeing by reflection, or consideration;* as in the saying [in the Ḳur viii. 50], إِنِّي أَرَى مَا لَا تَرَوْنَ [*Verily I see by reflection, or consideration, what ye see not*]. (TA.) Fourthly, The *seeing with the mind, or mentally;* [the *opining, or judging,* of a thing;] a sense in which the inf. n. رُؤْيَا is more commonly used;] (M,* Ḳ,* TA ;) as in the saying in the Ḳur [liii. 11], مَا كَذَبَ الْفُؤَادُ مَا رَأَى [*The heart did not belie what he mentally saw*]. (TA.) [Of these meanings, other exs. here follow; with exs. of similar meanings.] — An ex. of رَا for رَأَى occurs in the saying of a poet,

مَنْ رَا مِثْلَ مَعْدَانَ بْنِ بَحْتِي

[*Who has seen the like of Maadán the son of Yahyà?* the measure being وَافِر, with the first foot reduced to مُفَعْلَتُنْ]. (M.) الْحَمْدُ لِلّٰهِ عَلَى رُؤْيَتِكَ, for رُؤْيَتِكَ, altered in the manner explained above, [meaning *Praise be to God for the seeing of thee,*] (M, Ḳ,*) is a saying mentioned by IAạr. (M.) صُمُوا لِرُؤْيَتِهِ means [*Fast ye*] *at the* time of *seeing it;* [referring to the new moon of Ramadán;] i. e., *when ye see it.* (Mgh.) In the phrase رَأَيْتُهُ قَائِمًا [*I saw him standing*], قَائِمًا is in the accus. case as a denotative of state. (Mṣb.) رَأَى عَيْنِي زَيْدًا فَعَلَ ذَاكَ [*My eye saw* (lit. *my eye's seeing*) *Zeyd do that*] is held by Sb to be an instance of an anomalous use of an inf. n., and is [said to be] the only instance of the kind, among inf. ns. of trans. verbs except سَمْعَ أُذُنِي. (M, TA: but in a copy of the former written رَأَيْتُهُ رَأْيَ الْعَيْنِ. (سَمْعَ اذنى and رَأَى عيني [*I saw him,* or *it,*] *where the eye, or sight, fell upon him, or it.* (TA.) بِعَيْنِي مَا أَرَيْتَكَ [lit. *With some eye I will assuredly see thee*] is a saying mentioned by AZ as meaning *hasten thou,* اعْجَلْ, thus in copies of the Ṣ and in the TA, or عَجِّلْ as in one copy of the Ṣ,) or *work thou,* اعْمَلْ, thus in two copies of the Ṣ,) *and be as though I were looking at thee:* (Ṣ, TA :) it is said to one whom you send, and require to be quick; and means *pause not for anything, for it is as though I were looking at thee.* (TA in art. عين.) رَأَى الْمَكَانَ ‡ *The place faced* [or (as we say) *looked upon*] *the place, as though seeing it,* (M, TA,) is tropical: (TA :) [and in like manner you say,] دَارِي تَرَى دَارَهُ ‡ *My house faces* [*or looks upon*] *his house.* (T, IAth, TA.) — رَأَى فِي مَنَامِهِ رُؤْيَا [*He saw,* i. e. *fancied that he saw, in his sleep, a vision, or dream*]. (Ṣ, Mṣb, Ḳ.*) — أَلَمْ تَرَ إِلَى كَذَا [*Hast thou not considered such a thing,* so as to be admonished thereby?] is a phrase used on an occasion of wonder (IAth, Ḳ, TA) at a thing, and in rousing the attention of the person to whom it is addressed; as in the saying in the Ḳur [ii. 244], أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ [*Hast thou not considered those who went forth from their houses,* so as to be admonished by their case?]; meaning, hast thou not wondered at their act, and has not their case come to thy knowledge? and so in other instances in the same: (IAth, TA :) Er-Rágheb says that, when رَأَيْتَ is made trans. by means of إِلَى, it denotes consideration that leads to the becoming admonished. (TA.) In like manner also, (IAth, Ḳ,) أَرَأَيْتَكَ and أَرَأَيْتَكُمَا and أَرَأَيْتَكُمْ, (T, IAth, Ḳ,) and to a woman أَرَأَيْتِكَ, and to a pl. number of women أَرَأَيْتُكُنَّ, (T,) [which may be lit. rendered *Hast thou,* and *have ye two,* &c., *considered?*] are expressions used to arouse attention, (IAth, TA,) meaning *tell thou me* and *tell ye two me* &c.; (T, IAth, Ḳ ;) as in the saying in the Ḳur (xvii. 64), قَالَ أَرَأَيْتَكَ هٰذَا الَّذِي كَرَّمْتَ عَلَيَّ [*He*

said, Hast thou considered? meaning *tell me*, respecting *this whom Thou hast honoured above me*]; and in the same [vi. 40 and 47], قُلْ أَرَأَيْتَكُمْ إِنْ أَتَاكُمْ عَذَابُ اللّٰهِ [*Say thou, Have ye considered?* meaning *tell me, if the punishment of God come upon you*]; and occurring without the ك in other places thereof: (IAth, TA:) you say also, أَرَأَيْتَكَ زَيْدًا and أَرَأَيْتَ زَيْدًا, meaning *Tell thou me* [respecting *Zeyd*]: (Mgh:) and for أَرَأَيْتَكَ and أَرَأَيْتَ [&c.] some say أَرَيْتَكَ and أَرَيْتَ (Ṣ:) the pronunciation without ء is the more common: the ت in أَرَأَيْتَكَ &c. is always with fet-ḥ; and accord. to the grammarians of accredited science, the ك in these cases is redundant; (T;) [i. e.] it is a particle of allocution, to corroborate the pronoun (ت, which it therefore immediately follows in every case, distinguishing the genders and numbers by its own variations, which are the same as those of the pronominal affix of the second person]: (Bḍ in vi. 40:) [IHsh says,] the correct opinion is that of Sb; that the ت is an agent, and the ك is a particle of allocution: (Mughnee in art. ك:) but sometimes أَرَأَيْتَكَ &c. mean هَلْ رَأَيْتَ نَفْسَكَ &c.; the ك being in this case an objective complement [and the verb being differently rendered according as it has not, or has, a second objective complement, as is shown here by what precedes and what follows]. (T.) In أَتُرَاكَ, also, [from ♦ أُرِي, not from رُئِيَ] meaning انظُرْ [i. e. أَنْظُرْ, *Thinkest thou?*], the pronoun [as some term it, but properly the final particle,] is [a particle of allocution] like that in أَرَأَيْتَكَ in the Ḳur vi. 40 and 47 [cited above]; and in the same sense as this latter phrase, أَتُرَاكَ is used, as meaning *tell thou me*]. (Ḥar p. 570.) — When رَأَى means *He knew*, (Ṣ, Mṣb,) or *he thought*, (Mṣb,) it has two objective complements: (Ṣ, Mṣb:) or when it has two objective complements, it necessarily means knowing [or the like]. (Er-Rághib, TA.) [In this case, رَأَى may be rendered *He saw*, or *knew*, *him*, or *it*, *to be*: and *he thought*, or *judged*, or *held*, *him*, or *it*, *to be*; or *he regarded*, or *held*, *him*, or *it*, *as*.] You say, رَأَيْتُ زَيْدًا عَالِمًا, (Ṣ, Mṣb,*) or حَلِيمًا, (M,) *I knew* [or *saw Zeyd to be learned*, or *forbearing*]; (Ṣ, M, Mṣb;) as though seeing him to be so with the eye: (M:) and *I thought him* [&c.] *to be so*. (Mṣb.) In like manner, also, تَرَاهُ ♦ تَرَانِي signifies *I thought him to be*. (Ḥar p. 211.) يَرَوْنَهُمْ مِثْلَيْهِمْ رَأْيَ الْعَيْنِ in the Ḳur [iii. 11], means *They* [who were the unbelievers] *thinking them* [who were fighting in the cause of God] *twice as many as they, according to the* God] *twice as many as they, according to the* (TA.) The pass. evidence of *the sight of the eye*. form of رَأَى has [only] one objective complement: you say, رُئِيَ زَيْدٌ غَافِلًا *Zeyd was thought* [*to be intelligent*]: (TA:) and الَّذِي أُرَاهُ, with the verb in the pass. form, means الذى اظن [i. e. أُظَنُّ, *He whom I am thought to be*; if from ♦ أُرِي: or الذى أُظَنُّ, *what I think*, if from ♦ رُئِيَ: it is often used in the latter sense]. (Mṣb.) — You say also, رَأَى فِي الْأَمْرِ رَأْيًا [*He formed*, or *held*, *an opinion*, or *a persuasion*, or *a belief*, *respecting the affair*, or *case*]: (Mṣb:) and so فِي الْفِقْهِ [*in the science of the law*]. (Ṣ.) And الَّذِي أَرَاهُ *That to which I take*, or *which I hold*, *as my opinion*, or *persuasion*, or *belief*. (Mṣb.) And فُلَانٌ يَرَى رَأْيَ الشُّرَاةِ *Such a one holds*, or *believes*, *the tenets*, or *belief*, *of the* شراة [a certain sect of schismatics; pl. of شَارٍ]. (M.) When رَأَى is [thus] used as meaning *He held*, or *believed*, it has [only] one objective complement. (Mṣb.) — لَا تَرَمَا (T, Ḳ, TA, [mentioned also in the Ḳ in art. ترم, in which art. in the CḲ it is written لَا تَرْمَا,]) and لَا تَرَى مَا and لَا تَرَى مَا, and نَرَ مَا and نَرَى مَا (T, TA, [in copies of the Ḳ لَا تَرَ مَا and أُمَّ تَرَ مَا, which I think a mistranscription, and for which is put in the TA, as on the authority of IAạr, اذ تر ما app. a mistranscription of a mistranscription, i. e. لَا تَرَ مَا and لَمْ تَرَ مَا, (T, Ḳ, TA,) in this last case with تَرَ [only, agreeably with a general rule], are forms of expression meaning لَا سِيَّمَا [i. e., virtually, *Above all*, or *especially*]: (T, Ḳ, TA:) you say, إِنَّهُ لَخَبِيثٌ وَلَا تَرَ مَا فُلَانٌ and وَنَرَى وَنَرَ مَا فُلَانٌ and وَلَا تَرَى مَا فُلَانٌ and وَلَمْ تَرَ مَا فُلَانٌ and مَا فُلَانٌ [i. e. *Verily he is bad*, or *base*, or *wicked*; *and above all*, or *especially*, *such a one*: or وَلَا تَرَ مَا فُلَانٌ, or وَلَا تَرَى مَا فُلَانٌ, properly meaning وَلَا تَرَى مِثْلَ الَّذِي هُوَ فُلَانٌ *and thou wilt not see the like of him who is such a one*; فُلَانٌ and هُوَ being understood: and in like manner are to be explained the other forms of expression here mentioned]: in all of these forms, فلان is in the nom. case: all are mentioned by Lḥ, on the authority of Ks. (T, TA.) — رَأَتْ is also said of a woman, as meaning *She saw what is termed* الثَّرْثَرَة and الثَّرْثَرَاء, i. e., *a little yellowness or whiteness or blood on the occasion of menstruation*. (M.) — رَأَيْتُهُ [from الرَّثَّة] *I hit*, or *hurt*, (Ṣ, M, Mṣb, Ḳ,*) or *struck*, or *smote*, (Er-Rághib, TA.) *his* رِئَة [or *lungs*]: (Ṣ, M, Mṣb, Ḳ, Er-Rághib:) and so وَرَيْتُهُ. (Mṣb.) — And رُئِيَ *He had a complaint of his* رِئَة [or *lungs*]; (M;) as also ♦ أُرِيَ. (T, Ḳ.) — رَأَيْتُ رَأْيَةً *I stuck*, or *fixed*, *a banner*, or *standard*, (T in art. رى, and Ḳ in the present art.,) *into the ground*; (TA;) as also ♦ أَرَأَيْتُهَا, (T, Ḳ,) as some say: (T:) the latter is mentioned by Lḥ; but [Isd says,] I hold that it is anomalous, and is properly only أَرَيْتُهَا. (M in art. رى, and TA.) — رَأَى الزَّنْدَ [like وَرَى and وَرِيَ] *The* زند [or *piece of wood for producing fire*] *became kindled*. (Ḳr, M, Ḳ.) — And رَأَيْتُ الزَّنْدَ *I kindled the* زند. (M, Ḳ.)

2. رَأَّيْتُهُ, inf. n. تَرْئِيَةٌ, *I held for him*, or *to him*, (AZ, T, Ṣ,) or *I showed*, or *presented*, *to him*, (M, Ḳ,) or *I withheld*, or *retained*, or *restricted*, *for him*, [i. e. *for his use*,] (AZ,* T,* Ṣ,* M, Ḳ,) *the mirror*, *in order that he might look in it*, (AZ, T, Ṣ, Ḳ,) or *in order that he might see himself in it*; (M;) as also ♦ أَرْأَيْتُهُ. (M.) — See also 3.

3. رَاءَيْتُهُ, (M, Ḳ,) inf. n. مُرَاءَاةٌ and رِئَاءٌ, (M,) *I faced*, *so that I saw*, *him*, or *it*; (M, Ḳ:) as also ♦ تَرَاءَيْتُهُ. (M.) — Also, inf. ns. as above, [*I acted hypocritically*, or *with simulation*, *towards him*;] *I pretended to him that I was otherwise than I really was*; (M, Ḳ:*) as also ♦ رَأَّيْتُهُ, inf. n. تَرْئِيَةٌ: (Ḳ:) both are mentioned by Fr: (T:) [accord. to J,] رَأَى النَّاسَ, aor. يَرْئِي, inf. n. رِئَاءٌ, and مُرَاءَاةٌ, and رِيَاءٌ, inf. n. مُرَايَاةٌ, the latter formed by transposition, [which indicates, though written as above in my copies of the Ṣ, that we should read رِيَاءٌ, inf. n. مُرَايَاةٌ,] signify the same: (Ṣ:) [but it is said in the Mgh that رِيَاءٌ (perhaps thus written for رِيَايٌ) in the sense of رِئَاءٌ is a mistake: and] رِئَاءٌ signifies [*he acted ostentatiously*; i. e.] *he did a deed in order that men might see it*: (Mgh:) or رِئَاءٌ signifies the *making a show of what one does to men*, *in order that they may see it and think well of it*: and the *acting otherwise than for the sake of God*: (Mṣb, TA:) and it is said in the Ṣ to be a subst. [as distinguished from an inf. n.; but why so, I do not see]. (TA.) Hence, in the Ḳur [cviī: 6], الَّذِينَ هُمْ يُرَاؤُونَ *Who act hypocritically*; when the believers pray, praying with them, pretending to them that they follow the same way [of religion] as they: (M, TA:) or *who make a show of their works to men*, *in order to be praised by them*. (Bḍ.) And مَنْ رَاءَى رَاءَى اللّٰهُ بِهِ *He who does a deed in order that men may see it*, *God will expose his doing so* on the day of resurrection. (Mgh.) And فَعَلَ ذٰلِكَ رِئَاءً وَسُمْعَةً [*He did that in order to make others to see it and hear of it*]. (Ṣ.) [See also 4.] — In the saying of El-Farezdaḳ, satirizing a people, and charging one of their women with that which is not comely,

* وَبَاتَ يُرَاآهَا حَصَانًا وَقَدْ جَرَتْ *

* لَنَا بُرَقَاهَا بِالَّذِي أَنَ شَاحِرُهْ *

[*And he passed the night thinking her chaste, when her two anklets had run to us with that for which I was thankful*], by يُرَاآهَا [with حَصَانًا following it] he means يَظُنُّ أَنَّهَا حَصَانٌ, i. e. عَفِيفَةٌ; and by جَرَتْ لَنَا بُرَقَاهَا he means أَنَّهَا أَمْكَنَتْهُ. (T.) — رَأَيْتُهُ, inf. n. رَأْيٌ, مِنْ رِجْلَيْهِ حَتَّى عَيْنَيْهِ also signifies *I consulted with him*; or *asked his counsel*, or *advice*. (T, Ḳ:*) and اسْتَرْأَيْتُهُ فِي الرَّأْيِ *I consulted him*, or *asked his counsel*, or *advice*, *respecting the opinion*. (T, Ḳ.) 'Imrán Ibn-Ḥiṭṭán says,

* فَإِنْ تَكُنِ نَحْسٌ شَاوَرُوكَ فَلَمْ تُنَا *

* بِالنُّصْحِ مِنْكَ لَنَا فِيمَا لَرَائِيكَا *

i. e. [*And if we ask thy counsel*, or *advice*, *thou pronouncest to us*, *with honesty on thy part towards us*, *concerning that*] *respecting which we ask thy counsel*, or *advice*. (T.)

4. أَرْأَيْتُهُ الشَّيْءَ, (IAạr, T, Ṣ, M, Ḳ,) originally أَرْأَيْتُهُ, (Ṣ,) inf. n. إِرْآءَةٌ (Sb, IAạr, T, M, Ḳ) and إِرْآيَةٌ (IAạr, T) and إِرْآءٌ (Ṣb, IAạr, T, M, Ḳ,) [the last originally إِرْآيٌ,] the ء in the first inf. n. being a substitute [for the suppressed ا, and in like manner in the second], and the last inf. n. being without any substitution, (Sb, M,) [*I made him to see the thing*; i. e. *I showed him the thing*;]

you say, أَرَيْتُهُ الشَّيْءَ فَرَآهُ [*I showed him the thing, and he saw it*]. (S.) See also 2. Aboo-'Amr read أَرِنَا, [in the Kur ii. 122, for أَرِنَا, i. e. *Show Thou to us our religious rites and ceremonies of the pilgrimage, or our places where those rites and ceremonies are to be performed,*] which is anomalous. (M.) — One says also, أَرَى اللّٰهُ بِفُلَانٍ, meaning *God showeth* men *by* [the example of] *such a one punishment and destruction:* (K:) or *God showed by* [the example of] *such a one that which would cause his enemy to rejoice at his misfortune:* a saying of the Arabs: (T in art. رى:) said only in relation to evil. (Sh, TA.) — And أَرِنِي الشَّيْءَ *Give thou, or hand thou, to me the thing.* (M, TA.) — أَرَى in the sense of أَعْلَمَ [as meaning *He made* such a one *to know* a thing, or person, *to be*, as in the saying, أَرَيْتُ زَيْدًا عَمْرًا مُنْطَلِقًا *I made Zeyd to know 'Amr to be going away*, which may be rendered *I showed Zeyd that 'Amr was going away*,] requires [as this ex. shows] three objective complements. (M, and Bḍ in iv. 106. [See I'Aḳ, p. 117.]) — This is not the case in the saying in the Kur [iv. 106], لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللّٰهُ; (M, Bḍ;) for here it has but two objective complements, namely, the ك in اراك and the suppressed pronoun ه in أَرَاكَهُ: it is in this instance from الرَّأْيُ in the sense of الِاعْتِقَادُ: (M:) the meaning is, [*That thou mayest judge between men*] *by means of that which God hath taught thee*, syn. عَرَّفَكَ, (Ksh, Bḍ,) or عَلَّمَكَ. (Jel,) and *revealed to thee.* (Ksh, Bḍ.) — See also 1, in the latter half of the paragraph, in two places, in which the pass., أُرِيَ, is mentioned. — أَرَّاهُ [as an intrans. v., preserving the original form, inf. n. إِرْآءٌ, as below,] *He looked in the mirror;* (T, K;) and so تَرَآءَى ♦ فِيهَا and تَرَآءَى ♦ فِي المِرْآةِ: (T, M, K:) or تَرَآءَى signifies *he* (a man) *looked at his face in the mirror or in the sword:* (S:) and تَبَصَّرَ ♦ فِي المَآءِ *he looked at his face in the water;* the doing of which is forbidden in a trad.; of the measure تَمَفْعَلَ [from المِرْآةُ]; mentioned by Sb; like تَمَسْكَنَ from المِسْكِينُ, and تَمَدْرَعَ from المِدْرَعَةُ, and تَمَنْدَلَ from المِنْدِيلُ. (M.) — *He* (a man) *had many dreams.* (T, K.*) — *He moved his eyelids,* (K,) or *made much motion* with his eyes, (T,) *in looking:* (T, K:) you say, هُوَ يُرَائِي بِعَيْنَيْهِ, (TA,) and يُرَاءِي بِعَيْنَيْهِ. (T, TA.*) — *He acted* (T, K) *well*, or *righteously*, (T,) *in order to make others see what he did, and hear of it.* (T, K.) [See also 3.] — *He possessed, or became possessed of, intelligence* (K, TA) *and judgment and forecast:* (TA:) inf. n. إِرْآءٌ. (K, TA. [The inf. n. is mentioned with this signification, in the K, app. because it is the first there explained, and therefore as applying to the verb in all its senses.]) — And *He had the appearance, or evidence, of foolishness, or stupidity, in his face:* (T, K, TA: [the words by which Az explains this meaning are تَبَيَّنَتْ آرَاؤُهُ فِي وَجْهِهِ وَهِيَ الحِمَاقَةُ, accord. to one copy of the T; in another copy of the same, الرُّؤَاء: the TA follows the former reading: but the right reading is الرُّوَآءُ; mentioned in the T, thus correctly written, in art. رأ; in the S, in the present art.; and in the M, in art. رو, which is its proper art., and therefore the proper art. of the verb in the sense thus explained:]) thus it bears two contr. meanings. (K. [But it is added in the TA that this requires consideration.]) — Also *He had what is termed a* رِئِيّ, *of the jinn, or genii;* (T, K, TA:) i. e., *a follower, of the jinn.* (TA.) — And *He followed the opinion, or belief, of some one, or more, of the lawyers* (K, TA) *in the science of the law.* (TA.) — أَرَأَتْ said of a she-camel and of a ewe or she-goat, (M,) and of any female in a state of pregnancy, except a solid-hoofed animal and a beast of prey, *Her udder showed her to be pregnant:* (M, K:) and in like manner it is said of a woman: (M:) or, said of a ewe or she-goat, *she was*, or *became, big in her udder:* (S:) and accord. to IAạr, said of a she-goat, *she was*, or *became, swollen in her vulva, and her being so became apparent*, or *evident.* (M.) And أَرِئَ said of a man, *His eve*, or *she-goat, was*, or *became, black in her udder.* (T.) — See also 1, in two places, near the end of the paragraph. — [It is also said in the K and TA that ائْتَكَتْ خَطْمُهُ, said of a camel, means عَلَى حَمْلِهِ; in the CK ائْتَكَبَ: and in the TA this is said to be on the authority of En-Naḍr: but in a copy of the T, I find it stated, on the authority of ISh, (i. e. En-Naḍr,) that الآرِئَة (i. e. ائْتِكَاتُ خَطْمِ البَعِيرِ عَلَى حَمْلِهِ signifies الإِرْآءَة: in another copy of the T, on the authority of En-Naḍr, that الرآ (a mistranscription for الإِرْآءَة) signifies ائتكاث خطم البعير جلقة: and it is added that the epithet applied to a camel is مُرْءٍ (as in one copy, i. e. ♦ مُرْءٍ, and thus it is written in the TA, but in the other copy of the T مُرْءٍ, an obvious mistranscription); and to camels, مُرْآتٌ (as in one copy, for مُرْءٍ, i. e. مُرْآتٌ, in the other copy of the T erroneously written مُرْءٍ, and in the TA مرايات): therefore the verb is evidently أَرِئَ, in the pass. form, inf. n. إِرْآءٌ; and I think that the correct explanation is ائْتَكَتْ خَطْمُهُ جَلَقَةً, app. meaning *His muzzle was thin*, or *lean, by nature:* see art. ئكت: and see also مُرْءٍ below.]

5. تَرَآءَى فِي المِرْآةِ: see 4, in the former half of the paragraph. — تَرَآءَى لِي: see the paragraph here following.

6. تَرَآءَوْا *They saw one another:* (M, K:) dual تَرَآءَيَا. (TA.) And تَرَآءَى الجَمْعَانِ, (S, TA,) in the Kur [xxvi. 61], (TA,) *The two bodies of people saw each other:* (S:) or *approached and faced each other so that each was able to see the other.* (TA.) And تَرَآئَيْنَا *We met and saw each other.* (A'Obeyd, T.) See also 3, first sentence. It is said in a trad., (T,) لَا تَرَاءَى نَارَاهُمَا [for لَا تَتَرَاءَى نَارَاهُمَا, as it is written in some copies of the K,] (T, K,) [i. e. ; *Their two fires shall not be within sight of each other* ;] meaning that the Muslim may not dwell in the country of the believers in a plurality of gods, and be with them so that each of them shall see the fire of the other: (T, K:*) so says A'Obeyd: or, accord. to AHeyth, it means that the Muslim may not mark himself with the mark of the believer in a plurality of gods, nor assimilate himself to him in conduct and guise, nor assume his manners, or dispositions; from the phrase مَا نَارُ بَعِيرِكَ, meaning "What is the brand of thy camel?" (T:) IAth explains it similarly to A'Obeyd; and says that the verb is thus used tropically. (TA.) — تَرَآنِي لِي *He addressed, or presented, himself* [*to my sight*, or] *in order that I might see him;* as also ♦ تَرَاءَى لِي. (M, K.) And تَرَاءَى لَهُ شَيْءٌ مِنَ الجِنِّ [*Somewhat of the jinn, or genii, presented itself to his sight*]. (S.) — تَرَآنِي النَّخْلُ *The palm-trees showed the colours of their unripe dates.* (AHn, M, K.) — تَرَآئَيْنَا الهِلَالَ *We tasked the sight by trying whether or not we could see the new moon:* or, as some say, *we looked* [*together, at, or for, the new moon*]: (Sh,* T, TA:) or *we lowered our eyes towards the new moon in order that we might see it.* (Msb.) [See also 6 in art. نقض.] — See also 4, in the former half of the paragraph, in two places. — تَرَآءَيْنَا فِي الأَمْرِ, and تَرَآئَيْنَا فِي الأَمْرِ: see 8. — هُوَ يَتَرَآنِي بِرَأْيِ فُلَانٍ *He takes to*, or *holds, the opinion, or persuasion, or belief, of such a one;* and *inclines to it;* and *conforms to it.* (T, TA.) — See also 1, in the latter half of the paragraph.

8. ارْتَآهُ [is syn. with رَآهُ as signifying *He saw him*, or *it, with the eye;* and also, *with the mind*]: see 1, first sentence: or it is [syn. with رَأَى in the latter sense only, being] from الرَّأْيُ and التَّدْبِيرُ (S, TA:) or ارْتَأَى القَلْبِ is from رَأْيُ القَلْبِ, (Lth, T,) or from رُؤْيَةُ القَلْبِ, or from الرَّأْيُ, and means *he thought, reflected, or considered, and acted deliberately, or leisurely.* (IAth, TA.) You say, ارْتَآنِي لِهٰذَا الأَمْرِ and ♦ ارْتَآنِي فِي الأَمْرِ [i. e. تَرَآنِي فِيهِ] or ارْتَآنِي, (accord. to different copies of the K,) نَظَرْنَاهُ [or نَظَرْنَا فِيهِ, i. e. *We looked into, examined, or considered, the affair, or case*]. (K.) And ارْتَآهُ وَاعْتَقَدَهُ [*He saw it with his mind, looked into it, examined it, or considered it, and believed it*]. (Mgh.)

10. استرآه *He*, or *it, called for, demanded, or required, the seeing of it;* (M, K:) i. e., a thing. (M.) — See also 1, first sentence. — And see 3, last sentence but one. — You say also, يُسْتَرْأَى فُلَانٌ [*Such a one is counted, accounted, or esteemed, hypocritical, or ostentatious*], from الرِّئَآءُ [inf. n. of 3]; like as you say, يُسْتَحْمَقُ, and يُسْتَعْقَلُ. (AA, S.)

Q. Q. 2. تَمَرْأَى: see 4, in the former half of the paragraph.

رَأْيٌ is an inf. n. of رَأَى [q. v.]: (T, S, K:) [and is also a subst.: used as a subst.,] it means The رُؤْيَة of the eye; (Lth, T, Msb;) i. e. the *sight* thereof; like رُؤْيَةٌ, q. v.: (Msb:) and also, of the mind; (Lth, T;) [i. e.,] it signifies also *mental perception:* (Msb:) [*conception: idea: notion:*] *belief;* (M, K;) as a subst., not an inf. n.: (M:)

[or *judgment*: or *persuasion*: or *opinion*; i. e.] *a preponderating belief of one of two things that are inconsistent, each with the other*: (Er-Rághib, TA:) *a thing that a man has seen with his mind, looked into, examined, or considered,* (أَرْتَاه,) *and believed*: (Mgh:) [*a tenet*:] also *intelligence*: and *forecast*: and *skill in affairs*: (Mṣb:) [and hence it often means *counsel*, or *advice*:] pl. آرَآءٌ (T, Ṣ, Ḳ &c.) and آرَاءٌ, (Ṣ, M, Ḳ,) the latter formed by transposition, [being for أَارْاءٌ,] (Ṣ,) and أَرْؤُسٌ [originally أَرْؤُيٌ, like as أَطْبٌ is originally أَطْيُبٌ,] (Lḥ, M, Ḳ, TA, in some copies of the Ḳ أَرْوُسٌ) and رُئِيٌّ and رُئِيٌّ [both originally رُؤُوِيٌ], (Lḥ, M, TA,) in the Ḳ رُوِيٌّ, with ḍammeh, [in the CK رُئِيٌّ] and رِئِيٌّ, with kesr, (TA,) and [quasi-pl. n.] رِئْيٌ (Ṣ, Ḳ,) of the measure فِعْلٌ, like ضِئْنٌ. (Ṣ.) One says, مَا أَضَلَّ رَأْيَهُ [*How erroneous is his mental perception*, &c.!], and مَا أَضَلَّ آرَاءَهُ [*How erroneous are his mental perceptions*, &c.!]. (Lḥ, T.) أَصْحَابُ الرَّأْيِ, [often meaning *The speculatists*, or *theorists*,] as used by those who treat of the traditions, means *the followers of analogy*; because they pronounce according to their رَأْى [or belief, &c.,] in relation to that concerning which they have not found any tradition such as is termed] حَدِيث and أَثَر, (IAth, Ḳ, TA,) or in relation to that which is dubious to them in a tradition. (IAth, TA.) But accord. to the usage of others, one says, فُلَانٌ مِنْ أَهْلِ الرَّأْىِ meaning *Such a one holds the belief*, or *opinion*, &c., *of the* [*heretics*, or *schismatics*, called] خَوَارِج, *and says according to their persuasion*. (TA.) [Sometimes, also, this phrase means *Such a one is of the people of intelligence*; or *of counsel*, or *advice*.] See also رَئِيٌّ. And رَجُلٌ ذُو رَأْىٍ means *A man having mental perception*, and *skill in affairs*. (Mṣb.) — See also the next paragraph.

أَتَاهُمْ جِنَّ رُؤْيَا and رُؤْيَا and رَأْيَا and رَأْىٍ and رِئْىٍ (M, Ḳ*) [*He came to them*] *when the darkness had become confused so that they did not see one another*. (M, Ḳ.)

رِئْىٌ, (M, TA,) in the Ḳ said to be رُئِيٌّ, like صَلِىٌّ, (TA, [but the former is the right, as will be shown by a citation from the Ḳur in what follows,]) and رُؤْيَا and مَرْأَى *Aspect*, *look*, or *outward appearance*: (M, Ḳ:) [and so رُؤْيَةٌ;] used in this sense in the Ṣ and Ḳ in explanation of طَلْعَةٌ:] or the first and second (i. e. رِئْىٌ and رُؤْيَا, M) signify *beauty of aspect* or *outward appearance*; (M, Ḳ;) or so does this last; (T, Ṣ;) [and so رُؤْيَةٌ, with ة, mentioned in the Ṣ in art. رءى, and there explained as syn. with مَنْظَرٌ;] and مَرْأًى signifies *aspect*, or *outward appearance, absolutely*, (M, Ḳ,*) *whether beautiful or ugly*: (M:) or this (مَرْأَى) signifies *a beautiful aspect* or *outward appearance*: and رِئْىٌ signifies *what the eye sees, of goodly condition and clean apparel*; as in the phrase in the Ḳur [xix. 75], هُمْ أَحْسَنُ أَثَاثًا وَرِئْيًا [*they* being *better in respect of goods, or property, and of appearance of goodly condition and outward apparel*], accord. to him who reads it [thus] with ء; and read without ء it may be from the same, or from رَيَّثَ الْوَانُهُمْ meaning "their colours and skins became full and beautiful" [or rather "beautiful and full"]: (Ṣ:) for Náfi' and Ibn-'Ámir read رِيًّا, by conversion of the ء [into ى] and incorporating it [into the radical ى], or from الرِّيُّ meaning النِّعْمَةُ; and Aboo-Bekr read رِيًّا, by transposition; and another reading is رِيًّا, with the ء suppressed; and another رِيًّا, from الرَّىِّ. (Bḍ.) One says امْرَأَةٌ حَسَنَةُ الرِّئْىِ and الرِّئْىِ [*A woman beautiful of aspect*]; like as you say فُلَانٌ حَسَنٌ فِى الْمَنْظَرِ and حَسَنَةُ الْمَنْظَرِ. (T, Ṣ:) and الْعَيْنُ تُخْبِرُ عَنْ مَجْهُولِهِ مَرْآتُهُ [*The eye indicates His outward appearance* and it is said in a prov., فِى مَرْآةِ الْعَيْنِ *His outward appearance indicates* what would otherwise be *his unknown character*, meaning, *his inward state*. (Ṣ.) [See also تَرْئِيَةٌ.]

رِئَةٌ, (T, Ṣ, M, Mṣb, Ḳ,) with ء, (T, Ṣ, Mṣb,) and رِيَةٌ, without ء, (T, Mṣb,) The سَحْر [or *lungs*, or *lights*]; (Ṣ;) the *place of the breath and wind* (M, Ḳ) of a man &c., (M,) [i. e.] of an animal: (Ḳ:) the ى is a substitute for the ى, (Ṣ, Mṣb,) which ة is suppressed: (Mṣb:) pl. رِئُونَ. (Ṣ, M, Mṣb, Ḳ,) agreeably with a general rule relating to words of this class, (M,) and رِئَاتٌ: (M, Mṣb, Ḳ:) dim. رُوَيْئَةٌ and رُوَيَّةٌ. (T.) Some say that the suppressed letter [in رِيَةٌ] is و; and that it is originally رِوْيَةٌ, like as عِدَةٌ is originally وَعْدَةٌ: and رِيَتُهُ signifies "I hit, or hurt, his رِئَة" (Mṣb.) [Hence ذَاتُ الرِّئَةِ *Inflammation of the lungs*.]

رُؤْيَةٌ *An indication* of a thing. (M in art. رأو [to which it belongs: but in the Ṣ and TA mentioned in the present art.; and in the T, in art. ر; in one copy of the Ṣ written رَوْأَةٌ; and in one place in the TA, written رِوْاءَةٌ, and said to be like نُخَامَةٌ, app. from the author's having found it written رَوْأَةٌ for رُؤْأَةٌ.) You say, عَلَى فُلَانٍ رُؤْأَةُ الْحُمْقِ [*Upon such a one is the indication of foolishness*, or *stupidity*]. (M.) And عَلَى وَجْهِهِ رُؤْأَةُ الْحُمْقِ [*Upon his face is the indication of foolishness*, or *stupidity*], when you know foolishness, or stupidity, to be in him before you test him. (Lḥ, T, Ṣ.) And إِنَّ فِى وَجْهِهِ لَرُؤْأَةً *Verily in his face is an ugliness*. (T.) [See also an explanation of رُؤْأَى, above. J seems to have regarded the و as substituted for ى.]

رُؤْيَا, originally thus, with ء; (T, Mṣb;) but the Arabs prefer omitting it, [saying رُوْيَا,] and some of them say that it has not been heard with ء; (Mṣb:) [Az says,] the Arabs did not pronounce it with ء: accord. to Lth, its radical letters are ر ى ى: (T:) *A banner*, or *standard*, (T, Mṣb,) *of an army*: (Mṣb:) pl. رُئِيَاتٌ. (T, Mṣb.) [See also art. رى.]

رُؤْيَةٌ an inf. n. of رَأَى [q. v.]: (T, Ṣ, M, Mṣb, Ḳ:) [and also a subst.: used as a subst.,] it means *The sight* of the eye; as also رُؤْيٌ: [and accord. to the M and Ḳ, it is with the mind also; like رَأْىٌ:] pl. رُؤًى. (Mṣb.) — See also رُئْىٌ. — [Also The *phasis* of the moon.]

رُؤًى, (T, Ṣ, M, Mṣb, Ḳ,) with ء, (T, M,) of the measure فُعَلٍ, (Ṣ, Mṣb,) without tenween, (Ṣ,) [i. e.] imperfectly decl., because the ا is that which is the sign of the fem. gender, (Mṣb,) also pronounced رُوَيٰ without ء, (Fr, T, M,) and رُيَّا, [which is anomalous, like رُوًى, for رُؤًى,] mentioned by El-Fárisee on the authority of Abu-l-Ḥasan, (M,) and رُيٌّ, (T, M,) heard by Ks from an Arab of the desert, (T,) *A dream*, or *vision in sleep*; (T,* Ṣ,* M, Ḳ:) accord. to most of the lexicologists, *syn. with* حُلْمٌ; or the former is *such as is good*, and the latter is the contr.: (MF voce حُلْمٌ, q. v.:) accord. to Lth, it has no pl.; but accord. to others, (T,) its pl. is رُؤًى, (T, Ṣ, M, Ḳ,) with tenween. (Ṣ.) One says, رَأَيْتُ عِنْدَكَ رُؤًى حَسَنَةً *I dreamt, of thee, good dreams*. (M.)

رُؤَيَّا: see رُؤًى, in two places.

رِئَةٌ an inf. n. of ءَ [q. v.]. (M. [Said in the Ṣ to be a subst.]) — [Hence,] هُمْ رِئَةُ قَوْمٍ *A party*, or *company of men, facing one another*. (Ṣ.)* And in like manner, بُيُوتُهُمْ رِئَةٌ [*Their tents*, or *houses, are facing one another*]. (Ṣ.) And مَنَازِلُهُمْ رِئَةٌ *Their places of alighting*, or *abode, are facing*, or *opposite, one to another*. (T.) — And دُورُ الْقَوْمِ رِئَةٌ مِنَّا رِئَةٌ *The houses of the people, or party, are as far as the eye reaches, where we see them, namely, the people*. (M.) — And هُمْ رِئَةُ أَلْفٍ *They are as many as a thousand in the sight of the eye*. (Ḳ,* TA.)

رِئْىٌ and رِئِيٌّ (Lḥ, T, M, Ḳ, TA) *A jinnee*, or *genie, that presents himself to a man, and shows him*, or *teaches him, divination* or *enchantment* or *the like*: (Lḥ, T, TA:) or *a jinnee whom a man sees*: or, accord. to Lḥ, *one whom a person loves, and with whom he becomes familiar*: (M:) or *a jinnee that is seen and loved*: or the latter word means *such as is loved*: (Ḳ:) and the former word, *some other than this*: (TA:) or the former means *a follower, who is of the jinn*; of the measure فِعْلٌ or فَعُولٌ; [if the latter, originally رِئْوُىٌ;] so called because he presents himself to the sight of him of whom he is the follower; or from the saying, فُلَانٌ رِئْىُ قَوْمِهِ, meaning, صَاحِبُ رَأْيِهِمْ [i. e. *Such a one is the counsellor*, or *adviser, of his people*, or *party*]: and sometimes it is pronounced رِئِيٌّ. (IAth, TA.) You say, لَهُ رِئْىٌ *He has a jinnee* &c. (Lḥ, M, TA.) And مَعَهُ رِئْىٌ *With him is a jinnee* &c. (Lḥ, T, TA.) And بِهِ رِئْىٌ مِنَ الْجِنِّ meaning مَسٌّ [i. e. *In him is a touch*, or *stroke, from the jinn*, or *genii*]. (Ṣ.) — Also, both words, *A great serpent*, (Ḳ, TA,) *that presents itself to the sight of a man*; (TA;) so called as being likened to a jinnee; (Ḳ, TA;) or because they assert that the serpent is a transformed jinnee, wherefore they call it

شَيْطَانٌ and جَانٌ. (IAth, TA.) — And *A garment, or piece of cloth, that is spread out for sale.* (Aboo-'Alee, M, K.) — For the former word, see also رَأْىٌ [of which it is a quasi-pl. n.].

رُئْىٌ: see رِئْىٌ [for which it is app. a mistranscription].

رِئْىٌ: see رِئْىٌ.

رُؤْيَةٌ dim. of رِئْةٌ, q. v.; also pronounced رُوَيَّةٌ. (T.)

رَاءٍ, or رَائٍ, A man (M) *who sees much.* (M, K.)

رَاءٍ [act. pl. n. of رَأَى; *Seeing*: &c.] *Still, or motionless:* as also رَاءٍ. (TA.)

أَرْأَى *More*, and most, *apt, meet, suited, suitable, fitted, fit, proper, competent, or worthy.* (M, K, TA.) You say, أَنَا أَرْأَى أَنْ أَفْعَلَ ذٰلِكَ *I am more, or most, apt, &c., to do that.* (K,* TA.) And هُوَ أَرْأَفُهُمْ لِأَنْ يَفْعَلَ ذٰلِكَ *He is the most apt, &c., of them to do that.* (M.)

تَرْئِيَةٌ inf. n. of 2. (AZ, T, Ṣ.) — [Also,] as a subst., not an inf. n., (M,) *Beauty, or goodliness; beauty of aspect.* (M, K.) [See also رِئْىٌ.] — Also, (M, Mgh,) and تَرِيَّةٌ (Ṣ, M, Mgh) and تَرِيَّةٌ, the former of these two words extr., (M,) *A slight yellowness and dinginess* (Ṣ, Mgh) *which a woman sees after washing herself in consequence of menstruation:* what is in the days of menstruation is termed حَيْضٌ [app. for ذَمِّ حَيْضٍ]; not تَرِيَّةٌ (Ṣ:) or *a little yellowness or whiteness or blood which a woman sees on the occasion of menstruation:* or, as some say, تَرِيَّةٌ signifies the *piece of rag by means of which she knows her state of menstruation from her state of purity:* it is from الرِّئْيَةُ. (M.) — See also what next follows.

تَرْئِيَةٌ A man *who practises evasions or elusions, shifts, wiles, or artifices;* as also تَرْئِيَّةٌ. (Ibn-Buzurj, T.)

مَرْأًى: see رِئْىٌ. — You say also, هُوَ مِنِّى مَرْأًى وَمَسْمَعٍ, and مَرْأًى وَمَسْمَعًا, (M, K,) accord. to Sb, as adv. ns. having a special, or particularized, meaning, used as though they had not such a meaning, (M,) and sometimes they said هُوَ, (TA in art. سمع,) *He is where I see him and hear him.* (M, K.) And فُلَانٌ مِنِّى بِعَيْرَاى وَسَمْعِ هٰذَا *Such a one is where I see him and hear what he says.* (Ṣ.)

مَرْأًى, applied to a [camel's] head, *Long in the* خِطَام [or *muzzle*], (As, T, M, K,) *in which is* تَصْوِيب [i. e. *a bending down*], (M, K, [in the CK, erroneously, تَصْوِيبٌ,]) *or in which is the like of* التَّصْوِيب, *like the form of the [vessel called]* إِبْرِيق: (As, T:) Nuṣeyr likens مَرْأَيَات رُؤُوس to قَوَارِير [i. e. flasks, or bottles]: I know not [says ISd] any verb belonging to this word, [though أَرْأَى seems to be its verb,] nor any art. to which it belongs. (M.) See 4, last sentence.

مَرْئِيٌّ, applied to a she-camel, and a ewe or she-goat, (M,) and any female in a state of pregnancy, except a solid-hoofed animal and a beast of prey, *Whose udder shows her to be pregnant;* as also مُرْئِيَةٌ: (M, K:) and in like manner applied to a woman: (M:) or, applied to a ewe or she-goat, *big in her udder.* (Ṣ.)

مِرْأَةٌ: see رِئْىٌ, in five places. — You say also, هُوَ مِرْأَةٌ بِكَذَا *He is apt, meet, suited, suitable, fitted, fit, proper, or competent, for such a thing; or worthy of such a thing.* (K, TA. [In the CK, erroneously, مِرْأَةٌ.]) And هُوَ مِرْأَةٌ أَنْ يَفْعَلَ كَذَا *He is apt, meet, suited, &c., to do such a thing:* and in like manner you say of two, and of a pl. number, and of a female. (Lḥ, M.)

مِرْأَةٌ *A mirror:* (T, Ṣ, M, K:) originally مِرْأَيَةٌ: (Msb:) pl. مَرَايَا; (T, Ṣ, Msb:) the latter formed by transmutation [of the ء into ى]. (T. [It is said in the Ṣ, that the former pl. is used in speaking of three; and the latter, in speaking of many; but for this distinction I see no reason: and in the Msb it is said that, accord. to Az, the latter pl. is a mistake; but this I do not find in the T.])

مُرْءٍ [act. part. n. of 3, q. v.:] *A hypocrite:* (&c.:) (T, Ṣ:*) pl. مُرَاؤُونَ. (Ṣ.)

رب

1. رَبَّهُ, (M, K,) aor. ـِ, inf. n. رَبٌّ, (M,) [*He was, or became, its رَبّ, or lord, possessor, owner, &c.;*] *he possessed, or owned, it; had possession of it, and command, or authority, over it;* (M, K:) namely, a thing; (K:) syn. مَلَكَهُ. (M, K.) [And in like manner, *He was, or became, his* رَبّ, or *lord*, &c.] You say, رَبَّتِ الْقَوْمَ, [inf. n. as above and مَرَبَّةٌ and رِبَابَةٌ,] *I ruled, or governed, the people;* syn. سُسْتُهُمْ; i. e. *I was, or became, over them [as their lord, master, or chief].* (Ṣ.) And طَالَتْ مَرَبَّتُهُمُ and رِبَابَتُهُمُ *Their ruling, or governing, the people continued long.* (M, K.*) The Honeyn, (T,) Sufwán, (T, Ṣ,) on the day of the battle of Ḥunayn, (T,) لَأَنْ يَرُبَّنِى رَجُلٌ مِنْ قُرَيْشٍ أَحَبُّ إِلَىَّ مِنْ أَنْ يَرُبَّنِى رَجُلٌ مِنْ هَوَازِنَ means [*Assuredly that a man of Kureysh*] *should be over me* (T, Ṣ) as رَبّ [or *lord*, &c.], and *as master, or chief, having command, or authority, over me,* (T,) [*is more pleasing to me than that a man of Hawázin should be lord, &c., over me.*] — Also, (Ṣ, M, Mgh, K,) aor. ـِ, (Ṣ, M,) inf. n. رَبٌّ, (Ṣ, Mgh, M,) *He reared, fostered, brought up, fed, or nourished, him; i. q.* رَبَّاهُ; (Ṣ, M, Mgh, K;) namely, his child, (Ṣ,) or a child, (M, K,) either his own or another's; *taking good care of him, and acting as his guardian,* (M,) *until he attained to puberty, or to the utmost term of youth:* (M, K:) and so ♦ رَبَّبَهُ, (Lḥ, Ṣ, M, Mgh, K,) or this has a more emphatic signification, (TA,) inf. n. تَرْبِيبٌ (Lḥ, M, Mgh, K) and تَرَبَّةٌ; (Lḥ, M, K;) and ♦ تَرَبَّبَهُ; (Ṣ, M, K;) and ♦ اِرْتَبَّهُ: (M, K:) [in like manner, also,] ♦ رَبْرَبَ signifies *he reared, fostered, or brought up,* an orphan: (AA, T:) and accord. to IDrd, (M,) رَبْرَبَهُ is a dial. var. [of رَبَّبَهُ]: (M, K:) he says also that the verb is used in like manner in relation to the young one of an animal other than man; and he used to cite this ex.:

كَانَ لَنَا وَهُوَ فَلُوٌّ نُرَبْرِبُهْ

[*He belonged to us when he was a young weaned, or one-year-old, colt, we rearing him*]; with the letter characteristic of the aor. meksoor, to show that the second letter of the preterite is meksoor, accord to the opinion of Sb in respect of a case of this kind; and this, he says, is peculiar to the dial. of Hudheyl in this species of verb. (M, TA.) رَبَّتِ الْمَرْأَةُ صَبِيَّهَا, used tropically, means [*The woman patted her child repeatedly on its side in order that it might sleep.*] (A, TA.) [See 2 in art. ربت.] [It is said that] the primary signification of التَّرْبِيَةُ; i. e. The *bringing* a thing *to a state of completion by degrees.* (Bḥ in i. 1.) A poet says, (Ṣ,) namely, Ḥassán Ibn-Thábit, (TA,)

مِنْ دُرَّةٍ بَيْضَاءَ صَافِيَةٍ
مِمَّا تُرَبِّبُ ♦ حَائِرُ الْبَحْرِ

[*Than a white, clear, pearl, of those which the depth of the sea has brought to maturity*]; meaning a pearl which the shell has reared, or brought to maturity, in the bottom of the water. (Ṣ, TA.) And the phrase لَكَ نَعْمَةٌ تُرَبُّ occurs in a trad., meaning [*Thou hast wealth*] *which thou preservest, and of which thou takest care, and which thou fosterest like as the man fosters his child.* (TA.) — [Hence,] الْمَطَرُ يُرَبُّ النَّبَاتَ وَالثَّرَى *The rain causes the plants, or herbage, and the moisture [of the earth] to increase.* (M.) And السَّحَابُ يُرَبِّبُ الْمَطَرَ *The clouds collect and increase the rain.* (M.) And رَبَّ, (T, Ṣ, M, K, TA,) aor. ـِ, inf. n. رَبٌّ and رِبَابٌ and رِبَابَةٌ; (Lḥ, M, TA;) and ♦ رَبَّبَ; (M, TA;) ‡ *He increased,* (M, K, TA,) or *rightly disposed, and completed,* (T, Ṣ,) a benefit, or benefaction. (T, Ṣ, M, TA.) — رَبَّ الْأَمْرَ, (M, Msb, K,) aor. ـِ, inf. n. رَبٌّ (M, Msb) and رِبَابَةٌ, (M,) ‡ *He put the affair into a right, or proper, state; adjusted it, arranged it, ordered it, or rightly disposed it;* (M, K:) *and established it firmly:* (M:) or *he managed, conducted, or regulated, the affair:* (Msb:) [perhaps from رَبٌّ signifying "he reared," &c.; but more probably, I think, from what next follows.] — رَبَّ, (T, Ṣ, M, K,) aor. ـِ, (T, M,) inf. n. رَبٌّ (T, M, K) and رَبٌّ; (K;) and ♦ رَبَّبَ; (M;) *He seasoned* a skin (T, Ṣ, K) for clarified butter (T, Ṣ) *with* رَبّ [i. e. *rob, or inspissated juice*], (T, Ṣ, K,) *of dates,* (TA,) which imparts a good odour to it, (Ṣ, TA,) and prevents the flavour and odour of the butter from being spoiled: (TA:) or *he seasoned* a skin with رَبّ, and a jar with tar or pitch: or, as some say, رَبَّبَهُ signifies *I smeared it over, and prepared it properly.* (M.) — And رَبّ and ♦ رُبّ, (K,)* or the latter, but the former also is allowable, (M,) ‡ *He made* oil, or ointment, *good, and sweet, or fragrant,* or *he perfumed* it, (M, K,* TA,) accord. to Lḥ, *by infusing in it jasmine or some other sweet-smelling*

plant. (M, TA.) See also مُرَبٌّ, below. — رَبٌّ also signifies *He collected, or congregated,* (K, TA,) people: (TA:) [and so, probably, ٩ رَبَّبَ: see رَبْرَبٌ.] You say, فُلَانٌ يَرُبُّ النَّاسَ *Such a one collects, or congregates, to him the people.* (T, S, M.) = رَبَّ, aor. ـُ: see 4. = رَبَّتْ, (Lḥ, M, K,) aor. ـِ, (so in the M,) or ـُ, (MF, TA,) inf. n. رَبٌّ, (M, TA,) or رَبَابٌ, (S, K, [in each of which this is mentioned as the inf. n. whence the epithet رَبُوبٌ,]) said of a ewe or she-goat, *She brought forth:* (Lḥ, M, K:) or, as some say, *she conceived:* or, accord. to some, there is no verb to the epithet رَبُوبٌ; (M:) AZ says that it has no verb: (Mṣb:) [but ٩ رَبَابٌ is an inf. n. used in relation to a ewe or she-goat as meaning her *being in the state of such as is termed* رَبُوبٌ [q. v.]: (S, M,* Mṣb,* K:*) and in relation to a she-camel, as in the ex. cited by Muntejí Ibn-Nebhán to Aṣ,

* حَنِينَ أُمِّ البَوِّ فِى رَبَابِهَا *

[*The yearning cry of the mother of the young camel in the time of her having recently brought forth*]: (S:) and used also in relation to a woman as meaning her *having recently brought forth: or her state within two months after having brought forth: or within twenty days:* whence the phrase, in a trad., حَمْلُهَا رَبَابٌ, meaning *She becomes pregnant soon after having brought forth.* (TA.)

2. رَبَّبَ: see 1, in five places. — [Also *He preserved with* رُبٌّ, i.e., *rob, or inspissated juice:* see مُرَبٌّ.]

4. أَرَبَّ بِالمَكَانِ, (T, M, A, K,*) inf. n. إِرْبَابٌ (T;) and ٩ رَبَّ, (M, K,) aor. ـِ; (MF, TA;) *He remained, stayed, dwelt, or abode, in the place,* (T, M, A, K,*) *not quitting it;* (T;) like أَلَبَّ. (T, A:) and the former, [or each,] *he kept, or clave, to the place.* (M.) And أَرَبَّتِ الإِبِلُ بِالمَوْضِعِ, (T,) or بِمَكَانِ كَذَا, (S,) *The camels kept, or clave, to the place,* (T, S,) *or to such a place, and remained in it.* (S.) And أَرَبَّتِ النَّاقَةُ بِالفَحْلِ and بِوَلَدِهَا, and أَرَبَّتِ النَّاقَةُ, (S,) or بِالفَحْلِ, (M,) *The she-camel kept to the stallion,* (S, M,) and *to her young one,* (M,) and *affected it.* (TA:) And أَرَبَّتِ السَّحَابَةُ بِأَرْضِهِمْ (S, M, A) (A:) *The cloud continued raining [in their land].* (S,* M.) And أَرَبَّتِ الجَنُوبُ † *The south, or southerly, wind continued.* (T, S.) — أَرْبَابٌ also signifies *The drawing near, or approaching,* (S, M, K,) a thing, (S, M,) of any kind. (M.)

5. تَرَبَّبَ الأَرْضَ, (M, A, K,) and تَرَبَّلَهَا, (M, K,) *He asserted himself to be the* رَبّ [or *lord,* &c.,] *of the land,* (M, A, K,) and *of the man.* (M, K.) — See also 1, in two places, in the former half of the paragraph. = تَرَبَّبُوا *They collected themselves together, or congregated; or they became collected or congregated.* (S.)

6. تَرَابَّوْا *They united in a confederacy, league,* or *covenant.* (M, TA.) [App. from the fact of some confederates dipping their hands into رُبّ: see بِرُبَّانٍ.]

8. ارتبّة: see 1. — تَرَتَّبَ الشَّعَرَ [*She adjusts, or arranges, and composes, or collects together, the hair*], said of a woman, is from الرُّبَّة signifying] الجَمْعُ فِى الإِصْلَاحِ. (M.) — أَرْتَبَّتِ العِنَبَ *The grapes were cooked so as to become* رُبّ [or *rob*], *used to give a relish to bread.* (AḤn, M.)

R. Q. 1. بَرْبَرَ: see 1.

رَبّ: see رَبٌّ, of which it is an imperative.

رُبّ and رَبّ and رُبَّ and رُبْ and رَبَّ; and رُبَمَا and رَبَمَا &c.: see رب.

رُبْ: see the next paragraph, last sentence but one.

رَبٌّ *A lord, a possessor, an owner,* or *a proprietor,* syn. مَالِكٌ, (T, IAmb, S, M, A, Mṣb, K,) of a thing, (T,) of anything, (S, M, A, K,) or of an irrational thing; (Mṣb;) *a person who has a right, or just title or claim, to the possession of* anything; or its صَاحِب [which is syn. with مَالِك]; (M, A, K:) and رَبٌّ and مَالِكٌ and صَاحِبٌ all signifying in Pers. خُدَاوَنْد: (KL:) and *a lord, master, or chief;* (Mṣb, TA;) or *a lord, master, or chief, to whom obedience is paid:* (IAmb, TA:) and *a lord, ruler, governor, regulator, or disposer;* (TA;) *an orderer, a rectifier, or a reformer:* (IAmb, TA:) *a rearer, fosterer, bringer-up, feeder,* or *nourisher:* and *a completer, or an accomplisher:* (TA:) it is an epithet, like نَمِرٌ from نَمِر: or an inf. n. used as an intensive epithet; like عَدْلٌ; (Ksh and Bḍ* in i. 1;) originally signifying the "bringing (a thing) to a state of completion by degrees;" (Bḍ, ibid.;) then used in the sense of مَالِك: (Ksh and Bḍ ibid.:) the pl. [of pauc.] is أَرْبَابٌ and [of mult.] رُبُوب, (M, K,) and accord. to Sh, رَبَابٌ also, (TA,) signifying أَصْحَاب, (K,) and ٩ رَبُوبٌ is app. a quasi-pl. n.: (M:) the fem. is ٩ رَبَّةٌ; of which the pl. is رَبَّاتٌ. (T.) Whoever possesses a thing is its رَبّ: you say, هُوَ رَبُّ الدَّابَّةِ [*He is the possessor, or owner, or master, of the beast*], and هُوَ رَبُّ الدَّارِ [*of the house*], (T,) and المَالِ [*of the property, or cattle*]; (Mṣb;) and هِىَ رَبَّةُ البَيْتِ [*She is the owner, or mistress, of the house or tent*]. (T.) With the article ال, it is [properly] applied only to *God:* (T, S, M, A, Mṣb, K:) He is رَبُّ الأَرْبَابِ [*The Lord of lords*]. (T. Thus the pl. with the article ال is applied to created beings.)] To any other being it is not [properly] applied but as a prefixed noun governing another noun as its complement in the gen. case (or in a similar manner). (S.) The pagan Arabs, however, sometimes applied it to A *King,* (S,) or to a *lord* as meaning a *master* or *chief:* (Mṣb:) El-Ḥárith says, (S, Mṣb,) i. e. Ibn-Hillizeh, (S,)

* وَهُوَ الرَّبُّ وَالشَّهِيدُ عَلَى يَوْ *
* مِ الخَارِزَيْنِ وَالبَلَاءُ بَلَاءُ *

(S, Mṣb,) i. e. *And he* (meaning El-Mundhir Ibn-Má-es-Semà, or, as some say, 'Amr Ibn-Hind,) *was the king* [or *lord*] *and witness of* our fighting on *the day of El-Hiyárán* (the name of a place), *and the trial was a* hard *trial.* (EM, p. 285: [in which الخَارِزَيْن is erroneously put for الحَجَارِيْن.]) Some forbid that a man should be called the رَبّ of his slave: (Mṣb:) it is said in a trad. that the slave shall not say to his master, رَبِّى, because it is like attributing a partner to God: (TA:) but رَبّ is sometimes used in the sense of *lord* as meaning *master* or *chief* prefixed to a noun signifying a rational being governed by it in the gen. case: thus in the saying of the Prophet, حَتَّى تَلِدَ الأَمَةُ رَبَّهَا [*So that the female slave shall bring forth* him who will become *her master*], or ٩ رَبَّتَهَا [*her mistress*], accord. to different transmitters; (Mṣb;) relating to the signs of the hour of resurrection: i. e., the female slave shall bring forth to her master a child that shall be as a master [or mistress] to her because like his [or her] father in rank: meaning that captives and concubines shall be numerous. (TA.) As to the phrase in the Ḳur [xii. 42], اُذْكُرْنِى عِنْدَ رَبِّكَ [*Mention thou me in the presence of thy lord*], Joseph thus addressed his fellow-prisoner agreeably with the acceptation in which he [the latter] understood the words. (TA.) A similar instance also occurs in the same chapter, in the verse immediately preceding. (Mṣb.) In another verse, [23 of the same ch.,] إِنَّهُ رَبِّى [*Verily he is my lord*] may refer to Joseph's master or to God. (M, TA.) The words of the Ḳur [lxxix. 28 and 29], ارْجِعِى إِلَى رَبِّكِ رَاضِيَةً مَرْضِيَّةً فَادْخُلِى فِى عِبَادِى, as some read, [instead of عِبَادِى,] may mean *Return to thine owner,* [*approving, approved,*] *and enter into my servant.* (M, TA.) — Without the article ال, as some say, (L, TA,) it is sometimes written and pronounced ٩ رُبّ, without teshdeed; (L, K:) as in the following verse, cited by El-Mufaḍḍal,

* وَقَدْ عَلِمَ الأَقْوَامُ أَنْ لَيْسَ قَوْمُهُ *
* رَبَّ خَيْرٍ مَنْ يُعْطِى الخُطُوطَ وَيَرْزُقُ *

[*And the peoples have known that there is not above him a lord beside Him who gives the portions* of mankind and of others *and grants the means of subsistence.*] (L.) And Aḥmad Ibn-Yaḥyà [i. e. Th] mentions the phrase لَا وَرَبِّكَ لَا أَفْعَلُ, for لَا وَرَبِّكَ لَا [i. e. *No, by the Lord, I will not do* such a thing]; the [latter] ب being changed into ى because of the reduplication. (M, K:* in the CK بِرَبِّكَ.)

رُبَّ is a word of which there are seventy dial. vars., all mentioned by Zekereeyà El-Anṣáree'in his great Expos. of the "Munferijeh," but only eighteen of which are mentioned in the K, including some that are formed with the affix ت, some with the affix مَا, and some with both these affixes together; as follows: (TA:) رُبَّ (T, S, M, Mṣb, Mughnee, K, &c.) and رُبَّ (T, M, Mughnee, K) and رُبْ, (Mughnee,) and ٩ رَبَّ (T, S, M, Mughnee, K) and رَبْ (T, M, Mughnee, K) and رُبَمَا and رَبَمَا (Mughnee, K) and رُبَّ; (Mughnee;) and ٩ رُبَّتَ (T, S, M, Mṣb, Mughnee, K) and رُبَتَ (M, Mughnee, K) and رُبَّتَ and رُبَّتَ and رُبَّتَ and رُبَّتَ and رُبَّتَ and رُبَّتَ and رُبَّتَ and رُبَّتَ and رُبَّتَ and رُبَّتَ (TA)

and رُبَّتْ and رُبَّتْ (Mughnee) and رُبَّتْ (TA,) and رُبَّتَ (T, Mughnee, K) and رُبَّتَ (Mughnee, K) and رُبَّتْ and رُبَّتْ and رُبَّتْ and رُبَّتْ and رُبَّتْ and رُبَّتْ and رُبَّتْ and رُبَّتْ and رُبَّتْ and رُبَّتْ (TA) and رُبَّتْ and رُبَّتْ and رُبَّتْ and رُبَّتْ (Mughnee) and رُبَّتْ; (TA;) and رُبَّمَا (T, S, M, K) and رُبَّمَا (M, K) and رُبَّمَا, (TA,) and رُبَّمَا (T, K) and رُبَّمَا (K) and رُبَّمَا and رُبَّمَا and رُبَّمَا; (TA;) and رُبَّمَا (T, S, M, K) and رُبَّمَا (M, K) and رُبَّمَا and رُبَّمَا and رُبَّمَا and رُبَّمَا and رُبَّمَا and رُبَّمَا and رُبَّمَا and رُبَّمَا (TA,) and رُبَّمَا (M, K) and رُبَّمَا and رُبَّمَا and رُبَّمَا and رُبَّمَا and رُبَّمَا and رُبَّمَا and رُبَّمَا and رُبَّمَا and رُبَّمَا: (TA:) [of all these, the most common are رُبَّ and رُبَّمَا: and] رُبَّ is the most common of the forms that have the affix ت: (Mughnee and K on the letter ت:) and the forms with teshdeed are more common than the [corresponding] forms without teshdeed. (M.) It is a word, (M,) or particle, (T, S, Mughnee, K,) governing the gen. case: (S, M, Mughnee, K:) or a noun, (K, TA,) [i. e. an indecl. noun,] in the opinion of the Koofees and some others; but this opinion is rejected by Ibn-Málik in the Tesheel and its Expos., and by AHei, and by IHeb in the Mughnee. (TA.) Accord. to some, (K, TA,) it is used to denote a small number, (T, M, Msb, K, TA,) always, (TA,) or mostly: (Msb, TA:) [thus it may be rendered *Few* if we render the noun following it as a pl.; and *scarce any* if we render the noun following as a sing. or a pl.:] it is the *contr. of* كَثُرَ when this latter is not used interrogatively: (T:) [and with مَا affixed, restricting it from government, it may be rendered *Few times, or seldom*:] or it is used to denote a large number; (K, TA;) i. e. always: so says IDrst: (TA:) [thus used, but such is not always the case, it may be rendered *Many*, whether we render the noun following it as a sing. or as a pl.: and with مَا affixed, *Many times, many a time, oftentimes, ofttimes, often, or frequently*:] or it is used to denote a small and a large number; (Mughnee, K;) often the latter, and seldom the former: (Mughnee:) or it is used in a case of boasting, or glorying, (K, TA,) exclusively of other cases, (TA,) to denote a large number: (K, TA:) or it does not denote by itself either a small number or a large number; but one or the other of these meanings is inferred from the context: (K:) [but sometimes neither of these meanings can be clearly inferred from the context: in these cases, it may be rendered *Some*: and with مَا affixed, *Sometimes*:] accord. to Er-Radee, its primary meaning is to denote a small number, but it has been so much used to denote a large number as to be in this latter sense as though it were proper, and in the former sense as though it were tropical, requiring context [to explain it]. (Marginal note in my copy of the Mughnee.) [Without the affix ما, it governs an indeterminate noun (T,* S, Msb, Mughnee, K) only, (T, S, K,) and a pronoun. (S, M, Mughnee.) You say, رُبَّ يَوْمٍ بَكَّرْتُ فِيهِ [*Few, or many, days have I gone forth early therein*]: (T:) and رُبَّ رَجُلٍ قَائِمٌ [*Few, or many, men are standing*]: (M:) and رُبَّ رَجُلٍ قَامَ [*Few, or many, men stood*]: (Msb:) and in like manner, رُبَّتْ ♦ رَجُلٍ (Msb;) for the ت in this case is not a denotative of the fem. gender. (Msb.) The pronoun affixed to it is of the third pers., (S, M,) and is [generally] sing. and masc., (S, Mughnee,) though it may be followed by a fem. and by a dual and by a pl.: (S:) notwithstanding its being determinate in the utmost degree, its use in this manner is allowable because it resembles an indeterminate noun in its being used without the previous mention of the noun to which it relates; and hence it requires a noun to explain it: (IJ, M:) it annuls the government of رُبَّ; (TA;) and the indeterminate noun that follows it is put in the accus. case as a specificative: (S, Mughnee:) thus you say, رُبَّهُ رَجُلًا قَدْ ضَرَبْتُ [*Few, or many, men I have beaten*]: (S, M:*) but accord. to the Koofees, you say رُبَّهُ رَجُلٌ, (S,) and رُبَّتِ امْرَأَةٌ, (M,) and رُبَّهُ نِسْوَةٌ, and رُبَّهُ رِجَالٌ, and رُبَّهُ رَجُلَيْنِ: he who puts the pronoun in the sing. [in all cases] holds it to be allusive to something unknown; and he who does not put it in the sing. [when it is not followed by a sing. noun] holds it to be used in reply to a question, as though it were said to a man, "Hast thou not any young women?" and he answered, رُبَّمَا جَوَارٍ قَدْ مَلَكْتُ [*Few, or many, young women have I possessed*]: Ibn-Es-Sarráj says that the grammarians are as though they were of one consent in holding رُبَّ to be a replicative [app. meaning in a case of this kind, with an affixed pronoun]: (S:) [but it is not always a replicative in a case of this kind; though perhaps it was originally:] AHeyth cites as an ex.

* وَرُبَّهُ عَطِبًا أَنْقَذْتُ مِ العَطَبِ *

[*And many a perishing* man *have I saved from perdition*]. (TA. [But the reading commonly found in grammars is مِنْ عَطَبِهِ *from his state of perdition*.]) The following is an ex. of the use of رُبَّ to denote a small number, [or rather to denote singleness,]

* أَلَا رُبَّ مَوْلُودٍ وَلَيْسَ لَهُ أَبٌ *
* وَذِي وَلَدٍ لَمْ يَلْدِهِ أَبَوَانِ *

[*Now surely scarce an instance is there of anyone born not having a father, and of anyone having offspring whom two parents have not procreated*]; meaning [our Lord] Jesus and Adam: (Mughnee: [but I have substituted يَلْدِهِ for يَلْدَهُ, the reading in my copy of that work: لَمْ يَلْدِهِ is for لَمْ يَلِدْهُ, for the sake of the metre; like as لَمْ يَلْدَهُ is for لَمْ يَجِدْ:]) and among the many exs. of its use to denote a large number, is the saying, in a trad., يَا رُبَّ كَاسِيَةٍ فِى الدُّنْيَا عَارِيَةٍ يَوْمَ القِيَمَةِ [*O, many a female having clothing in the present state of existence* will be *naked on the day of resurrection!*]; and the saying of an Arab of the desert, after the ending of Ramadán, يَا رُبَّ صَائِمِهِ لَنْ يَصُومَهُ وَيَا رُبَّ قَائِمِهِ لَنْ يَقُومَهُ [*O, many a keeper of its fast shall not keep its fast* again! and *O, many a passer of its nights in prayer, or perform its* تَرَاوِيح, *shall not pass its nights in prayer, or perform its* تَرَاوِيح, again!]. (Mughnee.) [But in this last ex., and in others, it relates to few in comparison with others, though many abstractedly.] مَا is affixed to رُبَّ &c. in order that a verb may follow it; (S, Mughnee;) and the verb that follows it is generally a preterite, (T, Mughnee,) as to the letter and the meaning: (Mughnee:) you say, رُبَّمَا جَآءَنِى فُلَانٌ [*Seldom, or often, such a one came to me, or has come to me*]: (T:) sometimes the verb is a future; (T, Mughnee;) but only when it expresses an event of which one is certain: (T:) so in the saying in the Kur [xv. 2], رُبَّمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ, (T, S, M, Mughnee,) meaning *Often [will those who have disbelieved wish that they had been Muslims]*; (Mughnee, Jel;) or *seldom*, (Zj, T, M, Jel,) because terrors will bereave them of their reason so that they will but seldom recover reason to wish this; (Jel;) for God's threat is true, as though it had come to pass, and therefore the verb here is equivalent to a preterite [which is often used in the Kur and elsewhere in this manner]. (T.) مَا is also sometimes affixed when a noun follows, (T, Mughnee,) or a nominal proposition, and generally restricts رُبَّ &c. from governing: thus, Aboo-Duwád says,

* رُبَّمَا الجَامِلُ المُؤَبَّلُ فِيهِمْ *
* وَعَنَاجِيجُ بَيْنَهُنَّ المِهَارُ *

[*Sometimes, or often, the numerous herd of camels is among them, and* there are *swift horses, among which are the colts*]: another says, making رُبَّ govern with مَا affixed, to govern,

* رُبَّمَا ضَرْبَةٍ بِسَيْفٍ صَقِيلٍ *
* قَيْنٍ بُصْرَى وَطَعْنَةٍ نَجْلَاءَ *

[*Many a strohe with a polished sword of the forging of Buṣrà*, (the Bozrah of the Bible, a city famous for its sword-blades,) *and* many a *wide spear-wound*; or, perhaps, *few strokes* &c.]: (Mughnee: [but I have substituted قَيْنٍ for بَيْنَ, which is the reading in my copy of the Mughnee, an evident mistranscription:]) and another, cited by IAạr, says,

* مَاوِيَّ يَا رُبَّمَا غَارَةٍ *
* شَعْوَاءَ كَالْلَّذْعَةِ بِالْمِيسَمِ *

[*Máweeyeh*, (مَاوِيَّ being an apocopated proper name of a woman, originally مَاوِيَةُ,) *O, many a raid spreading widely and dispersedly, like the burn with the branding-iron*]. (T. [In the TT, as from the T, I find, here, بَلْ in the place of يَا, which I find in a copy of the T, and which is the reading commonly known.])

رُبٌّ *Rob*, or *inspissated juice*, (دِبْس,) *of any fruit*; i. e., (M, TA,) the *first*, or *clear*, *juice of the thick residuum of any fruit after it has been pressed* (M, K, TA) *and cooked*: (M, TA:) *thick* طِلَاء [or *expressed juice*; such as the *inspissated juice of dates*, with which a skin for clarified butter is seasoned; see 1, in the latter half of the paragraph]: (S:) or *what flows from fresh ripe*

dates, like honey, when it has been cooked [and so rendered thick]; before which it is called صَفْرٌ (Mṣb in the present art. and in art. صفر): *what is prepared by coction from*, or *of, dates:* (TA:) *expressed juice of grapes*, and *of apples, &c., cooked and [so] thickened:* (KL:) and *dregs*, (K,) or *black dregs*, (IDrd, M,) of clarified butter, (IDrd, M, K,) and of olive-oil: (IDrd, M:) pl. رُبُوبٌ and رِبَابٌ (S) [and pl. pl. (i. e. pl. of رُبُوبٌ) رُبُوبَاتٌ, which means *sorts*, or *species*, *of* رُبٌّ]. ═ See also رُبَّى.

رُبَّةٌ: see رُبٌّ, in three places. ═ الرُّبَّةُ was also the name of *A Kaabeh* [or *square temple*], (M, K,) *in Nejrán*, (M,) *belonging to [the tribe of] Medh-hij* (M, K) *and Benu-l-Hárith-Ibn-Kaab, who held it in honour.* (M.) In a trad. of 'Orweh (K, TA) Ibn-Mes'ood Eth-Thakafee, (TA,) it is applied *to El-Lát* (اللَّاتُ), (K, TA,) *the rock which [the tribe of] Thakeef worshipped, at Et-Táif.* (TA.) And in another trad., it is said to be the name of *A temple of [the tribe of] Thakeef, which, when they became Muslims, was demolished by El-Mugheereh.* (TA.) ═ And رُبَّةٌ, (K,) or دَارُ رُبَّةٍ, (M,) signifies *A large house* or *mansion.* (M, K.) ═ See also رُبَّى.

رُبَّةٌ *A party, division, sect,* or *distinct body or class, of men:* (M:) or *a large assembly or company:* (K:) or *a myriad;* i. e. *ten thousand:* (M, K:) or *thereabout:* (M:) and ↑ رِبَّةٌ signifies the same: (M, K:) or this signifies *a company [of men]*: (T:) the pl. of the former is رُبَبٌ: (S, M:) and that of the latter is رِبَّاتٌ: (T, K:) by Th [and in the K], the former pl. is said to be a pl. of رُبَّةٌ; but this is a mistake. (M.) ═ [Hence, the pl.] رِبَابٌ signifies *Companions.* (K.) ═ And hence [also], i. e., as pl. of الرُّبَّةُ, (S, M,) الرِّبَابُ is an appellation of *The [confederate] tribes of Dabbeh*; (M, K, TA:) or *Teym and 'Adee and 'Ohl*; (T, TA:) or *Teym and 'Adee and 'Owf and Thowr and Ashyah*; (TA:) but for the orthography of the last of these names I have found no authority; it is written in the TA اشيب, without any syll. signs;]) and Dabbeh was their paternal uncle; (TA:) or *five tribes which united in a confederacy, consisting of Dabbeh and Thowr and 'Ohl and Teym and 'Adee:* (S:) they were thus called because of their division into distinct bodies; (M:) or because they collected themselves (Aṣ, Th, S, TA) in distinct bodies: (Th, M, TA:) or because they united in a confederacy against Temeem Ibn-Murr: (AO, M, TA:) or because they dipped their hands in some رُبّ, and formed a confederacy over it: (Aṣ, T, M, K:) or, as some say, because they congregated, and became like the رِبَاب [or bundle] of arrows [used in the game called المَيْسِر]: (TA:) the rel. n. is ↑ رِبِّيٌّ, formed from the sing., (Sb, S, M,) accord. to a rule generally observed except when a [single] man has a pl. word for his name, as كِلَابِيٌّ &c. (S, TA.) ═ The sing. (رُبَّةٌ) also signifies *Plenty*, or *abundance, of the means of subsistence:* (K:) and *constant*, or *inseparable, prosperity.* (Khálid Ibn-Jembeh, TA.) ═ See also رُبَّى.

رُبَّةٌ: see the next preceding paragraph, first sentence. ═ [Hence its pl.] أَرِبَّةٌ signifies *Confederates;* (S, IB, K:) [or] it is for ذَوُو أَرِبَّةٍ *having covenants;* أَرِبَّةٌ being said by AAF to be pl. of رِبَابٌ in the sense of عَهْدٌ. (IB, TA.) ═ Also *A species of plant*, (S, M, Mṣb, K,) *of the [season called]* صَيْف, (M,) *remaining in the end of the* صَيْف: (Mṣb:) or the name of *a number of plants which do not dry up in the* صَيْف, *remaining green in the winter and the* صيف [or *summer*]; *among which are the* حُلْف *and the* رِمْث *and the* عَاقُول *and the* مَكّ *and the* عَلْقَى or عَلَقَى: [see بَرْبَل:] or *a certain soft*, or *tender, herb*, or *leguminous plant:* (TA:) or *any plant that is green in the hot season: or certain species of trees, or of plants, undefined:* (M:) pl. رِبَابٌ. (S, Mṣb.) [In the dial. of Egypt, *Alexandrian trefoil* (برسيم, q. v.,) *of the second and third crops.*] ═ Also *A certain tree:* as some say, the *tree of the* خَرُّوب [an appellation generally applied to the *carob*, or *locust-tree*]. (M, K.)

رُبَابٌ, (S, M, K,) or مَاءُ رُبَابٍ, (S, TA,) *Much water*, (S, M, K,) *collected together:* (M:) or *sweet-water:* (S, K:) accord. to Th, it means مَا نَبَعَ الطِّينَ [app. *such (water) as the clay has collected*; for تَرَبْرَبَ signifying تَجَمَّعَ is probably quasi-pass. of رَبْرَبَ, so that this last seems to signify جَمَّعَ]. (M.)

رَبَبْتُ and رَبَتُّ &c.; and رَبَّبْتُهَا and رَبَتُّهَا &c.: see رب.

رُبَابٌ *Clouds:* (M:) or *white clouds:* (S, K:) or *clouds that one sees beneath other clouds*, (S,) or *clouds suspended beneath other clouds*, (M,) *sometimes white and sometimes black:* (S, M:) this latter is said by IB to be the signification commonly known: (TA:) or *clouds consisting of an accumulation of parts:* (A'Obeyd, T:) n. un. with ة. (A'Obeyd, S, K.) Hence الرُّبَابُ as a proper name of a woman. (A'Obeyd, T, S.) ═ Also *A certain instrument of diversion*, [meaning, *of music*,] (K,) *having strings*, (TA,) *with which one plays* [lit. *beats*]. (K.) [The رباب in common use among the Arabs in the present day is *a kind of viol.* A specimen of it is figured and described in my work on the Modern Egyptians. Being an instrument of remarkable simplicity, it is probably similar to the ancient رباب.] Memdood Ibn-'Abd-Allah El-Wásiṭee Er-Rabábee became proverbial for his musical skill with the رباب. (K.) ═ See also رُبَّانٌ.

رُبَّانٌ: see رُبَّى, of which it is an anomalous pl.: ═ and see also رُبَّانٌ.

رُبَابٌ: see رِبَابَةٌ, in two places. ═ Also ‡ *Tithes*, or *tenths*; syn. عُشُورٌ: (S, M, K:) from the same word signifying "a covenant." (S.) ═ In the phrase يُعْطِيهَا الأَمَانَ رُبَابَهَا ending a verse of Aboo-Dhu-eyb, describing some asses, رُبَاب is said to signify *An oath*, or *a promise*, which the owner of the asses takes of a people to permit those asses to water: or the poet means that the person giving those asses permission to water gives to their owner *an arrow*, of those used in the game called المَيْسِر, [as a token,] to show that they have received permission to water, and that no one may offer them any opposition: (TA:) some say that رُبَابُهَا here means *their owner's:* (M:) [holding this last opinion,] Sh says that رُبَاب in this verse is a pl. of رُبّ. (TA.) ═ It is also a pl. of رُبَّةٌ; (S, M:) not of رُبَّةٌ, as it is said to be by Th [and in the K]. (M.) ═ See also 1, last sentence. ═ And see رُبَّانٌ.

رُبُوبٌ: see رُبَابٌ. ═ See also رُبٌّ, of which it is said in the M to be app. a quasi-pl. n.

رَبِيبٌ *Reared, fostered, brought up, fed, or nourished; [and taken good care of, until the age of puberty;* (see 1;)] as also ↑ مُرَبُوبٌ; (S, M, K:) both applied to a boy: (S, M:) and in like manner applied to a horse: (M:) or the latter epithet, applied to a horse, ‡ *tended well*, or *taken good care of:* (A:) the former is also applied to a gazelle; (IAạr, K in art. دخل;) [as meaning ‡ *brought up in*, or *near, the house or tent, and there fed;*] like أَهْلِيٌّ: (TA in that art.:) and [its fem.] رَبِيبَةٌ is applied to a ewe or she-goat, (شَاةٌ, K,) meaning ‡ *brought up in the tent*, or *house, for the sake of her milk;* (S, K;) [see also رُبَّى;] pl. رَبَائِبُ. (S:) this last being applied to sheep or goats *that are tied near to the tents*, or *houses, and there fed, and that do not go forth to pasture;* (M, TA:) of which it is said that none are to be taken for the poor-rate. (TA.) ═ [Hence, *A step-son,*] a man's *wife's son* (T, S, M, A, Mṣb, K) *by another husband*; (T, S, M, A, K;) as also ↑ رُبُوبٌ: (T, K:) pl. أَرْبِبَةٌ. (Mṣb.) And رَبِيبَةٌ [*A step-daughter;*] a woman's *husband's daughter by another wife:* (S:) or a man's *wife's daughter* (T, M, A, Mgh, Mṣb, K) *by another husband*; (T, M, A:) because he rears her: (Mgh:) pl. رَبَائِبُ (A, Mgh, Mṣb) and sometimes رَبِيبَاتٌ. (Mṣb.) ═ Also, and ↑ رُبَابٌ, (T, M, K,) both syn., like شَبِيهٌ and شُبَاهٌ, and جَسِيرٌ and جُسَارٌ, and جَاهِرٌ, (TA,) or the latter, (T, S,) mentioned by IAạr, is the correct term, (T,) [*A step-father;*] the *husband of a mother* (T, S, M, K) *who has a child by another husband.* (T.) And رَبِيمَةٌ and ↑ رُبَابَةٌ, (T,) or the latter [only], (S, K,) [*A step-mother;*] the *wife of a father* (T, S, K) *who has a child by another wife.* (T.) رَبِيمَةٌ also signifies [*A foster-mother;*] *a woman who has the charge of a child, who carries him, and takes care of him, and rears*, or *fosters, him;* (Th, S, M, Mṣb, K;) like ↑ رُبَابَةٌ; the former being of the measure فَعِيلَةٌ in the sense of فَاعِلَةٌ. (Mṣb.)

أَرْبَابُ النَّبِيِّ [meaning *The foster-fathers of the Prophet*] is an appellation given to the people [of the tribe of Saad] among whom Mohammad was suckled; as though ارباب were pl. of رَبِيب [as it is said to be in one of the senses mentioned above]. (TA.) ═ And رَبِيبٌ signifies also *A confederate; a person with whom one unites in a confederacy, league*, or *covenant.* (M, K.) ═ And *A king.* (M, K.)

رِبَابَةٌ: see رُبُوبِيَّةٌ. = Also *A covenant, compact, confederacy,* or *league;* (Ṣ, M, Ḳ;) as also ↑ رِبَابٌ, (M, Ḳ,) of which latter, in this sense, the pl. is أَرْبَابٌ. (AAF, IB, TA.) [See رِبَةٌ, second sentence.] = And *A thing* [or *case*] *resembling a quiver* (كِنَانَة), *in which the arrows of the game called* المَيْسِر *are enclosed together:* (Ṣ:) or *a piece of skin,* (T,) or *a piece of thin skin,* (Lḥ, M, TA,) *in which the arrows are enclosed,* (Lḥ, T, M, TA,) *resembling a quiver* (كِنَانَة): (TA:) or *a piece of rag,* (M, Ḳ, TA,) or *of skin,* (TA,) *in which the arrows are enclosed* (M, Ḳ, TA) or *bound:* (TA:) or *a piece of thin skin which is bound upon the hand of the man who takes forth the arrows* (Ḳ, TA) *of that game,* (TA,) *lest he should knage the feel of an arrow for the owner of which he has an affection:* (Ḳ, TA:) or *a small cord with which the arrows are bound* [*together*]: or the *arrows* [*themselves*] *collectively:* (M, Ḳ:) sometimes it is used in this last sense: (Ṣ:) and ↑ رِبَابٌ also seems to be used in like manner; as meaning the رِبَابَة of the arrows of the game of المَيْسِر. (TA.) [See an ex. in a verse cited voce أَفَاضَ in art. فيض.]

رُبُوبَةٌ: see رُبُوبِيَّةٌ.

رَبَّابِيٌّ *A player on the* رَبَّاب [q. v.]. (MA, Ḳ.)

رُبُوبِيَّةٌ, (M, Ḳ,) with fet-ḥ [to the ر], (Ḳ,) a rel. n. from الرَّبّ, deviating from rule: so in the phrase عِلْمٌ رُبُوبِيٌّ [*Knowledge, science,* or *doctrine, relating to the Lord,* i. e., *to God*]. (M, Ḳ.)

رُبُوبِيَّةٌ [*Lordship*; or the *state,* or *quality, of such as is termed* رَبّ, i. e. *a lord, a possessor, an owner,* or *a proprietor*; &c.: and, with the article ال, particularly *godship, godhead,* or *deity*:] a subst. from الرَّبّ; (T, * Ṣ, * M, Ḳ:) as also ↑ رُبُوبَةٌ [which seems to be properly an inf. n. of 1 in the sense first explained]. (M, Ḳ.) = Also, (M, Ḳ,) or ↑ رُبُوبَةٌ, (so in a copy of the Ḳ,) The *state,* or *condition, of a* مَمْلُوك [or *slave*]. (M, Ḳ.)

رَبَّتْ and رَبَّتْ &c.; and رَبَّتَا and رَبَّتَا &c.: see رَبَّ, in five places.

رَبَّى, applied to a ewe or she-goat (شَاة), (Ṣ, M, &c.,) *That has brought forth:* (M, Mṣb, Ḳ:) and so *if her young one has died:* (M, Ḳ:) or *that has recently brought forth:* (Lḥ, Ṣ, M, Mgh, Mṣb, Ḳ:) or *that has brought forth twenty days before:* (M:) or *that has brought forth two months before:* (El-Umawee, Ṣ, M:) or *that is followed,* (M,) or *accompanied,* (Aṣ, Mgh,) *by her young one:* (Aṣ, M, Mgh:) or *that is confined in the tent,* or *house, for the sake of her milk:* (Mṣb: [see also رَبِيبَة, voce رَبِيب:]) accord. to AZ, (Ṣ, Mṣb,) it is applied to a she-goat, (Ṣ, M, Mṣb,) and رَغُوثٌ is applied to a ewe: (M:) accord. to others, the former is applied to a she-goat and a ewe, and sometimes to a she-camel: (Ṣ, Mṣb:) the pl. is ↑ رُبَّاب, (Aṣ, T, Ṣ, M, Mgh, Mṣb, Ḳ,) which is extr. [in form]: (M, Ḳ:) Lḥ mentions the phrase غَنَمٌ رُبَّابٌ, or رُبَّابٌ, which, he says, is rare. (M.) — See also رَبَّان, in two places. = *A benefit, favour, boon,* or *good.* (AA, T, Ḳ.) [See an ex. in the first paragraph of art. جشأ.] — *A want;* (AA, T, Ḳ;) as in the saying, لِي عِنْدَ فُلَانٍ رَبَّى [*I have a want for such a one to supply,* or *accomplish*]. (AA, T.) = A child's *nurse;* (AA, T. In one copy of the T بابه; and in the TA بابة. [Perhaps the right reading is رَبَّابَة, meaning *a foster-mother.*]) = *A firm knot:* (AA, T, Ḳ:) [and so, app., ↑ رُبَّان, if correctly written thus, in the instance here following.] You say, إِنْ كُنْتَ بِي رَبَّى ظَهْرَكَ فَارْحَ بِرُبَّانٍ ↑ إِزْرَكَ or بِرُبًّا إِزْرَكَ, (so in the TT, as from the M, [as though for بِرُبَّانٍ إِزْرَكَ,]) and مِنْ رَبَّى إِزْرَكَ, (T, TA,) a prov., meaning † *If thou place thy reliance upon me,* then let me weary myself, and *enjoy thou relaxation and rest:* (T, TA:) here رَبَّى [properly] signifies *a firm knot.* (T.) [See also a similar prov. in Freytag's Arab. Prov. i. 24.]) = Also a name of *Jumádà-l-Oolà* [the fifth month of the Arabian calendar]; and so ↑ رُبٌّ: (M, Ḳ:) and likewise, (Ḳ,) or accord. to Kr, (M,) a name of *Jumádà-l-Ákhireh* [the sixth month]; and so ↑ رَبَّة: (M, Ḳ:) and this last likewise, (Ḳ, there expressly said to be with ḍamm,) or ↑ رُبَّة, (so accord. to the M as transcribed in the TT,) a name of *Dhu-l-Ḳaadeh* [the eleventh month]: (M, Ḳ:) thus these months were called in the Time of Ignorance. (M. [See also شَهْر: and see رَبَّى and الرُّبَى, in art. رن.])

رَبِيّ: see رَبَّانِيٌّ. — And for its pl., رِبِّيُّونَ, see رِبِّيٌّ, in two places.

رِبِّيٌّ rel. n. of رَبَّة, q. v. (Sb, Ṣ, M.) — See also its pl., رِبِّيُّونَ, in the next paragraph, in two places.

رِبِّيٌّ sing. of رِبِّيُّونَ, (T, Ṣ, Ḳ,) which signifies *Thousands* (Fr, Th, T, Ṣ, Ḳ) of men: (Ṣ, Ḳ:) accord. to Akh, it is from الرَّبّ; and if so, it is ↑ رِبِّيُّونَ, with fet-ḥ to the ر: but accord. to Fr, it is from رَبَّة, meaning "a company:" (Th, T:) Zj says that it is رِبِّيُّونَ and ↑ رِبِّيُّونَ, with kesr to the ر and also with ḍamm to the ر, and signifies *a numerous company:* he adds that رَبَّة is said by some to signify "ten thousand;" and that رِبِّيُّونَ is said to signify *learned, pious, patient men;* and that each of these sayings is good: accord. to Aboo-Ṭálib, it signifies *numerous companies:* (T:) [in the Ḳur iii. 140,] El-Ḥasan read ↑ رِبِّيُّونَ; and Ibn-'Abbas, ↑ رِبِّيُّونَ: the former with ḍamm, and the latter with fet-ḥ, to the ر. (L, TA.) — See also رَبَّانِيٌّ.

رَبَّانٌ: see the next paragraph, in four places.

رُبَّانٌ The *first,* or *beginning,* or *commencement,* or the *first and fresh state,* of anything; (Aṣ, A'Obeyd, T;) [and so ↑ رَبَّانٌ &c., as appears from what follows.] You say, أَتَيْتُهُ فِي رَبَّانِ شَبَابِهِ (T,) and ↑ رُبَّانِ ↑ شَبَابِهِ, or ↑ رَبَّانِ, (accord. to different copies of the T,) and ↑ رَبَّانِ ↑ شَبَابِهِ, (T,) and ↑ رُبَّانِ ↑ شَبَابِهِ, or ↑ رَبَّانِ ↑ شَبَابِهِ, (accord. to different copies of the T,) and ↑ رُبَّى ↑ شَبَابِهِ, all meaning [*I came to him*] *in the beginning,* or *first and fresh state, of his youth.* (T.) And ↑ افْعَلْ ذٰلِكَ الأَمْرَ بِرُبَّانِهِ *Do thou that thing in its first and fresh state:* so accord. to ISk: and hence, he says, ↑ شَاةٌ رُبَّى [explained above]. (Ṣ.) And ↑ أَخَذْتُ الشَّيْءَ بِرُبَّانِهِ (Aṣ, Ṣ, Ḳ,*) and ↑ بِرَبَّانِهِ, with ḍamm and with fet-ḥ, (Ḳ,) i. e. [*I took the thing*] *in its first state:* (Ḳ:) or *altogether,* (Aṣ, Ṣ, Ḳ,) *not leaving of it aught.* (Aṣ, Ṣ.) They said also, ذَرْهُ بِرُبَّانٍ [app. meaning *Leave thou him early, before he acquire more power*]: and Th cites the following [as an ex.]:

* قَدَرْتُمُ بِرُبَّانٍ وَإِلَّا تَدَرْتُمُ *

* يُذِيقُوكَ مَا فِيهِمْ وَإِنْ كَانَ أَكْثَرَا *

[which seems to mean *Then leave thou them early, before they acquire more power; for if thou do not, or wilt not, leave them, they will make thee to taste what is in them, though it be more*]. (M.) — Also, accord. to A'Obeyd, The *chief,* or *main, part* or *portion* of a constellation: or, accord. to Aṣ, the *aggregate* thereof: or, accord. to AO, ↑ رَبَّانٌ, with fet-ḥ, has this meaning: (T:) or both signify *a company* or *an assembly,* or *an aggregate* or *assemblage.* (Ḳ, TA.) = Also *A captain of sailors* (Sh, Ṣ) and so ↑ رَبَّانِيٌّ: (Sh, Ḳ:) *one skilled in navigation:* pl. [or rather coll. n. of the latter] رَبَّانِيَّةٌ. (TA voce رَفَاضِجُ.) = See also رِبِّيٌّ, in two places.

رَبَّانٌ: see the next preceding paragraph, second sentence.

رَبَّانِيٌّ (T, Ṣ, M, A, Ḳ) and ↑ رِبِّيٌّ, (M,) or ↑ رِبِّيٌّ, (A, KL,) *One who devotes himself to religious services or exercises, or applies himself to acts of devotion;* (Ṣ, A, Ḳ:) *who possesses a knowledge of God:* (T, Ṣ, Ḳ, KL:) or *a learned man:* (T:) or the first signifies, (M,) or signifies also, (Ḳ,) and so the second, (M,) *i. q.* حِبْر [i. e. *a learned man,* or particularly *of the Jews,* &c.; or *a good,* or *righteous, man*]; (M, Ḳ;) and *a lord,* or *master, of knowledge* or *science:* or *a worshipper of the Lord* (الرَّبّ): (M:) or *a learned man, a teacher of others, who nourishes people with the small matters of knowledge,* or *science, before the great:* (1Aṣṭ, T:) or *a learned man firmly grounded in knowledge,* or *science, and religion:* or *a learned man who practices what he knows and instructs others:* or *one of high rank in knowledge,* or *science:* or *learned with respect to what is lawful and what is unlawful, and what is commanded and what is forbidden:* (TA:) رَبَّانِيٌّ is a rel. n. from رَبَّان; or from الرَّبّ meaning "God:" (TA, and some copies of the Ḳ:) the ا and ن being added to give intensiveness to the signification; (M;) or, as Sb says, to denote a special reference to the knowledge of the

Lord, as though the word signified *one possessing a knowledge of the Lord exclusively of other branches of knowledge*; (T:) so that it is like لِحْيَانِيّ, (T, M, and so in some copies of the K,) meaning "long-bearded," (T,) or "large-bearded," (M,) and رَقَبَانِيّ, "thick-necked," and شَعْرَانِيّ, "having much hair:" (T:) or it is a Syriac word; (TA, and some copies of the K:) or Hebrew; and was unknown to the [pagan] Arabs, and known only to the men of law and science: (TA:) the pl. is رَبَّانِيُّونَ, (T, S,) occurring in the Kur iii. 73 (S) [and v. 48 and 68].

رَبَّانِيّ: see رَبَّانٌ, last sentence but one.

رَبَّانِيَّةٌ The *quality denoted by the epithet* رَبَّانِيّ [q. v.]. (A.)

رَبْرَبٌ *A herd* (T, S, M, K) *of oxen,* (T,) [i. e.] *of wild oxen* (بَقَرِ الوَحْشِ) (S, M, K:) or, as some say, *of gazelles:* or, accord. to Kr, *a number of* [*wild*] *oxen together, less than ten:* it has no sing., or n. un. (M.)

رَأْبٌ; and its fem., with ة: see رَئِيبٌ in three places.

رَأْبَةٌ said in the T and K to be pl. of رِئْبَةٌ [q. v.]: and said by AAF to be pl. of رِئَابٌ.

مَرْبَضٌ *A place of collecting* (T, S, M, A) of people: (M, A:) *a place of alighting:* (M, K:) *a place of abiding, or dwelling, and congregating.* (M.) [Hence,] مَرْبَضُ الإِبِلِ *The place where the camels keep, or remain.* (T, S.) — [Hence also,] فُلَانٌ مَرْبَضٌ † *Such a one is a person who collects, or congregates, people.* (T, S, M, K.*) [And hence,] فُلَانٌ مَرْبَضُ بَنِي فُلَانٍ † *Such a one is an object of resort for his counsel and authority to the sons of such a one.* (TA in art. جمع.) — Also, and مَرْبِضٌ, (M, K,) *Land abounding with plants, or herbage;* (K:) or with رِئَةٌ [q. v.]: (TA:) or *land in which there ceases not to be moisture;* and so مَرِبَةٌ: or مَرْبِضٌ signifies *land abounding with plants, or herbage, and with people.* (M.)

مَرُبٌ Anything *keeping, or cleaving, to a thing.* (M. [See its verb, 4.]) You say نَاقَةٌ مَرُبٌ *A she-camel keeping to, and affecting, her young one, and the stallion.* (AZ, TA.) And إِبِلٌ مَرَابٌ [originally مَرَابِبُ, pl. of مَرُبٌ,] *Camels keeping in a place, remaining in it.* (T, S.) And فَقْرٌ مَرُبٌ † *Constant, inseparable, poverty:* occurring in a trad.: or the epithet there is مُلِبٌّ. (IAth.)

مَرِبَةٌ: see مَرْبَضٌ.

مَرْبُوبٌ *Made* [or *preserved*] *with* رُبّ [or *inspissated juice*]; (S, K;) like as مَعْسُلٌ signifies "made [or preserved] with عَسَل [or honey]:" (S:) you say زَنْجَبِيلٌ مَرْبُوبٌ and مُرَبًّى [*ginger so preserved*]: and مُرَبَّبَاتٌ signifies *Preserves,* or *confections, made with* رُبّ; (S, K;) and in like manner مُرَبَّيَاتٌ, except that this is from التَّرْبِيَة [inf. n. of رَبَّى]. (S.) — Also Oil *of which the grain* (حَبّ [perhaps a mistranscription for حَبّ i.e. *jar*]) *whence it has been prepared, or taken, has been perfumed* (رَبَّبَ): (T, TA:) or oil *perfumed with sweet-smelling plants;* as also مُرَبًّى and مَرْبُوبٌ. (A.)

مُرَبَّبَاتٌ: see the next preceding paragraph.

مُرَبًّى: see مَرْبُوبٌ, in two places.

مَرْبُوبٌ: see رَبِيبٌ. — Also *A slave; a bondman;* syn. مَمْلُوكٌ [lit. *possessed,* and now particularly applied to *a male white slave*]. (M, K.) عِبَادٌ مَرْبُوبُونَ لِلّٰهِ [*Mankind* (lit. *the servants of God*) *are*] *bondmen* (مَمْلُوكُونَ) *to God.* (M.) — A skin for clarified butter &c. *seasoned with* رُبّ [or *inspissated juice*]. (T, S.) [And A jar *smeared* with tar or pitch: see 1.] — See also مُرَبًّى.

مُرَبِّبٌ One *who confers a benefit, or benefits.* (K.) — And One *on whom a benefit is conferred, or on whom benefits are conferred.* (K.)

رنا

1. رَنَأَ, (aor. ـَ, inf. n. رُنُوءٌ,) *He, or it, was, or became, high, or elevated:* (K:) [or] *he, or it, was, or became, high, or elevated, so as to overtop, or overlook, what was around or adjacent:* as also ارتنأ. (M, K.) You say, رَنَأَتِ الأَرْضُ (M, TA,) inf. n. رُنُوءٌ, (M,) *The ground rose:* and some read, in the Kur xxii. 5 and xli. 39, رَبَأَتْ instead of رَبَتْ; because, as Zj says, when a plant is about to appear, the earth rises thereat. (M, TA.) And you say also, رَنَأَ عَلَى جَبَلٍ, and ارتنأ, and ارتنأ *He took a high and commanding position upon a mountain, or ascended upon it,* (أَشْرَفَ عَلَيْهِ) *to look.* (TA.) And مَا عَرَفْتُ فُلَانًا حَتَّى أَرْنَأَ لِي *I knew not such a one until he became within a commanding, or near, view of me;* syn. أَشْرَفَ. (T.) And رَنَأَ عَلَى شَرَفٍ *He ascended upon an eminence* [*to watch*] *lest an enemy should come unawares upon a party.* (TA.) And المَرْبَأَةَ and رَبَأْتُ and ارْتَبَأْتُ † *I ascended upon the place of observation.* (S.) And رَنَأَ القَوْمَ, (S, M, K,*) aor. ـَ, (M, K,) inf. n. رُنُوءٌ; (S, M;) and رَبَأَ لَهُمْ, (T, M, K;) and ارْتَبَأَهُمْ †; (S;) *He was, or became, [or acted as,] a scout to the party,* (T, S, M,* K,) *upon an eminence.* (M.) And رَنَأَ, and ارتنأ, *Such a one was, or became, or acted as, a scout to us.* (S.) — رَبَأْتُ بِكَ عَنْ كَذَا, aor. and inf. n. as above, means *I exalted thee* [or *held thee*] *above such a thing:* (M:) and رَبَأْتُ بِكَ أَرْفَعَ الأُمُورِ *I exalted thee* [*in the highest degree*]: (IJ, M:) and رَبَأْتُ بِنَفْسِي عَنْ عَمَلِ كَذَا [*I held myself above the doing such a thing*]: (Har p. 265:) and إِنِّي لَأَرْبَأُ بِكَ عَنْ هٰذَا *Verily I exalt thee* [or *hold thee*] *above this thing,* (S, Har ubi supra, TA,) *and do not approve of it for thee:* (Har, TA:) as though properly signifying I betake myself with thee to an elevated place of observation, in honour of thee, and in care, or solicitude, for thee, and preserve thee and keep watch for thee as a scout and a watchman: (Har ubi supra:) [this usage of the verb, as is shown in the TA, is what is meant by its being said that] رَبَأَ is also *syn. with* رَفَعَ. (K.) — رَبَأَ المَالَ *He preserved, guarded, or took care of,* (TA,) *and put into a good, or right, state,* (K, TA,) *the property, or cattle.* (TA.) — See also 3. — رَبَأَ فِي الأَمْرِ *He looked into the thing, or affair, and considered.* (TA.) — رَبَأْتُ فِيهِ عَلَيْهِ, accord. to Fr, means عَلِمْتُ *I knew his knowledge, or what he knew;* app. meaning *I tried, proved, or tested, him, and so knew what he knew.* (TA. [See the phrase لَأَخْبُرَنَّ خَبَرَكَ.]) — مَا رَبَأَ رَبَأَهُ *He did not know,* or *had no knowledge of, nor did he desire, him, or it:* (M:) or *he did not know, or had no knowledge of, and did not prepare himself for, him, or it:* (Lḥ, M:) or *he did not care for, mind, heed, or regard, him, or it:* (T:) or فُلَانٍ رَبَأَ رَبَأَ فُلَانٍ مَا means *I did not know such a one, nor care for, mind, heed, or regard, him.* (S, K.*) — رَبَأُوا لَهُ *They collected for him of every kind of food,* (M, K,*) *milk and dates &c.* (M.) — جَاءَ يَرْبَأُ فِي مِشْيَتِهِ *He came bearing himself heavily, or sluggishly, in his gait.* (M, K.* [Like يَرْبَؤُ.]) — See also what next follows.

2. رَنَّأَ, inf. n. تَرْنِئَةٌ, *He made it to pass away;* (K, TA;) namely, property: so in the Tekmileh: in the K, رَبَّأَ is likewise mentioned, in an earlier part of the art., as meaning أَذْهَبَ; but the context in the K compared with that in the Tekmileh seems to show that this is a mistake. (TA.)

3. رَابَأَ *He watched,* or *observed,* a thing; (M, K;*) as also رَبَأَ and ارتبأ: (TA:) *he guarded* (حَارَسَ, T, M, K) men, (M,) or a man. (T, K,*) *being guarded* by him. (T.) — *He was cautious of,* or *he feared,* a thing, (T,* S, K,*) or a man; (M;) inf. n. مُرَابَأَةٌ. (T, S. [In one of my copies of the S, رَبَأْتُ الشَّيْءَ مُرَابَأَةً is erroneously put for رَابَأْتُ الشَّيْءَ.])

4: see 1, in two places, near the beginning: — and see also 3.

8. ارتبأ *He stationed himself,* or *stood, upon a place such as is called* مَرْبَأَة. (T.) See also 1, in five places. — And see 3.

رَبْأَةٌ, (K,) written by El-Munáwee رَبِيئَةٌ, but it is not certain, (TA,) The [*kind of leathern vessel for water called*] إِدَاوَة *that is made of four skins;* (K:) made of four skins because of its largeness. (MF.)

رَبِيئَةٌ [*High ground*]. You say أَرْضٌ لَا رَبِيئَةَ فِيهَا *A land in which is no high ground nor low ground.* (T.)

رَبِيءٌ: see what next follows, in two places.

رَبِيئَةٌ (T, S, M, O, K) and † رَبِيءٌ (S, O) and

مُرْتَبِئٌ (T in art. رمى) *A scout*; (T, Ṣ, M, Ḳ;) but only (Ḳ, TA) *such as is stationed upon a mountain or some elevated spot*, (T,* O, TA,) *whence he looks out*: (O, TA:) [perhaps also signifying *scouts*; for the word طَلِيعَة by which the first is explained in the Ṣ and M and O and Ḳ, and the second also in the Ṣ and O, means "a scout" and "scouts":] pl. [of the first] رُبَآ (Ṣ, O.) The first is fem. because the طليعة is also called عَيْن, and عين is fem.: but Sb states that this last word in the sense of طليعة is masc. and fem.; fem. originally, and masc. as being turned from [the signification of] a part [i. e. an eye] to [that of] the whole [person]. (M.) AA cites, as an ex. of مُرْتَبِئٌ,

فَأَرْسَلْنَا أَبَا عَمْرٍو رَبِيئًا

[*And we sent Aboo-'Amr as a scout*]: (TA:) from a poem of 'Abd-Eeh-Shárik El-Juhanee. (Ḥam pp. 218 et seqq.)

رَابِئُ الضَّرِيبَةِ [*The superintendent, or supervisor, of the players at the game called* الضَّرِيبَة, whose place is behind them]. (TA in art. رقب.)

مَرْبَأٌ and ٭ مَرْبَأَةٌ (Ṣ, M, Ḳ) and ٭ مُرْتَبَأٌ (Ṣ, Ḳ) and ٭ مِرْبَأٌ (TA as from the Ḳ [but not in the CḲ nor in my MS. copy of the Ḳ]) *An elevated place of observation, or upon which a person is stationed to watch*; (Ṣ, Ḳ;) the *place of the* رَبِيئَة [or *scout*]. (M.) ___ And hence, the first of these words, (Ṣ,) or ٭ the second, (T, M,) The مَنَارَة [or *perch*], (T,) or *place*, (Ṣ, M,) of the hawk, or falcon, (T, Ṣ, M,) *upon which he stands*, (Ṣ,) or *upon which he mounts*. (M.) A rájiz suppresses the ى, saying,

بَاتَ عَلَى مَرْبَآتِهِ ٭ مُقَيَّدَا

[*He passed the night upon his perch, shackled*]. (T.)

مَرْبَأَةٌ and مَرْبَأَةٌ: see the next preceding paragraph, in three places.

مَرْبِئَةٌ, (M, and so in copies of the Ḳ,) accord. to IAạr, with medd and fet-h, (M,) or ٭ مَرْبَأَةٌ, (M, and so in the Ḳ accord. to the TA,) the latter preferred by Th, (M,) *A stair, or ladder*. (IAạr, M, Ḳ.)

مَرْبَآءُ: see مَرْبَأٌ; and مَرْبَأَةٌ.

مَرْبَأَةٌ: see مَرْبَأٌ.

مُرْتَبَأٌ: see مَرْبَأٌ.

مُرْتَبِئَةٌ: see رَبِيئَةٌ.

رتح

1. رَتَحَ: see 2. ___ رَتِحَ, aor. ـَ, (TḲ,) inf. n. رَتَحٌ, (Ḳ,) *It* (a thing, TḲ) *was, or became, closed*. (Ḳ, TḲ.) ___ See also 9.

2. رتّح, (T, Ṣ, M,) inf. n. تَرْتِيحٌ, (T, Ṣ, Ḳ,) *He fed, nourished, reared, or brought up*, (T, Ṣ, M, Ḳ,) a child; (T,* Ṣ, M;) syn. رَبَّى; (T, Ṣ, M, Ḳ;) as also ٭ رَتَّحَ, (M,) aor. ـِ, (TḲ,) inf. n. رَتْحٌ; (Ḳ;) and ٭ تَرَتَّحَ. (TA, and Ḥam p. 633.) ___ And رَتِحَ, (TḲ,) inf. n. as above, (Ḳ,) *He patted* a child (Ḳ, TA, TḲ) *repeatedly* (TA) *on the side in order that it might sleep*. (Ḳ, TA, TḲ.) [See رَتِّ المَرْأَةُ صَبِيَّهَا, in art. رب.]

5: see 2.

رَتَحَ &c.: } see رَبَّ, in art. رب.
رَتَّحَ &c.: }

رتح

1. رَتَحَ, aor. ـَ, inf. n. رَتْحٌ, (Ks, ISk, T,) *He hindered, withheld, restrained, or prevented, him, and retarded him; or diverted him, by occupying him otherwise*; (Ks, T, TA;) as also ٭ رَتَّحَ: (A:) and *he kept him, or held him, back*: (Ks, T, TA:) and *he deceived, deluded, beguiled, circumvented, or outwitted, him*. (ISk, T.) You say, رَتَحَهُ عَنْ حَاجَتِهِ, (Sh, T, Ṣ, A,* Ḳ,*) and أَمْرِهِ, (T, M,) aor. as above, (T, Ṣ, M,) and so the inf. n.; (T, Ṣ, M, A, Ḳ;) and ٭ رَتَّحَهُ, (M,) inf. n. تَرْتِيحٌ; (Ḳ;) *He hindered, withheld, restrained, or debarred, him*; (Sh, T, Ṣ, M, A, Ḳ;) and *turned, or diverted, him*; (M:) *from the thing that he wanted*, (Sh, T, Ṣ, A, Ḳ,) and *from his affair*, (T, M,) *by pretexts*. (T.) ___ رَتِحَ *He was, or became, slow, tardy, dilatory, late, or backward*. (Sh, TA.) [See also 5.]

2. رَتَّحَهُ: see above, in two places. Also *He made him to tarry, stay, or stop*. (M.)

5. تَرَتَّحَ *He tarried, stayed, or stopped*, (Ṣ, Ḳ,) in his journeying. (Ṣ.)

8: see the next paragraph.

9. ارتاحوا *They became separated, disunited, dispersed, or scattered*. (TA.) And ارتاحت الغَنَمُ *The sheep, or goats, became dispersed, or scattered*. (A, TA.) And ارتاحوا فِى مَنَازِلِهِمْ, and فِى رَأْيِهِمْ, *They became separated, or disunited, in their places of alighting or abode, and their judgment or opinion*. (A, TA.) ___ [Hence,] ارتاحت أُمُورُهُمْ, (Ṣ, TA,) or ٭ ارْتَاحَّ, (Ḳ, TA,) or ٭ ارْتَاثَّ, (CḲ,) which last has been heard thus pronounced with ث to avoid the conjunction of two quiescent letters, (MF,) † *Their affair was, or became, weak, and slow, tardy, or dilatory, so that they became separated, disunited, dispersed, or scattered*: (Ṣ, Ḳ:) or the first (ارتاحت امرهم) signifies, (T, M, A,) or signifies also, (Ḳ,* TA,) † *their affair, or state of affairs, was, or became, discomposed, dissipated, disorganized, disordered, or broken up*. (T, M, A, Ḳ,*) as also ٭ ارتحت. (Ḳ.)

11. ارْتَاحَّ, (Ḳ, TA,) or ٭ ارْتَاثَّ, (CḲ,) *He was, or became, hindered, withheld, restrained, or debarred*. (Ḳ, TA.) You say, ذَا فُلَانٌ فَرَّ ارْتَاحَّ *Such a one drew near, or approached: then became hindered, withheld, &c.* (TA.) ___ See also 9.

Q. Q. 4. ارْتَاحَّ: see 11: ___ and see also 9.

رَتِحٌ *i. q.* ٭ مَرْتُوتٌ. (M, Ḳ,) *Hindered, withheld, &c.*: (M,* Ḳ:) the former, (T, M,) and the latter also, (M,) applied to an affair, or an event. (T, M.) One says, جَرَيْتُهُ كَرِيتٌ وَأَمْرُهُ رَتِحٌ [app. meaning *His running is attended with difficulty, and the accomplishment of his affair is hindered*]: (T: [in a copy of the A, as cited in the TA, حَرْبَة is put in the place of حَرِيتٌ, which appears to be the right reading, from what here follows:]) and

جَرْىٌ كَرِيتٌ أَمْرُهُ رَتِحٌ

[app. meaning *A running attended with difficulty, the affair of which is hindered*]: (M:) كَرِيتٌ is [here] syn. with مَكْرُوثٌ. (T.) ___ It is also said to signify The جِرِيت [or *eel*]; and so ٭ رَتِيحَةٌ: and in the "Jámi'" of El-Ghooree, ٭ رُتَيْحَى, with kesr to the ر and with teshdeed of the ى, is said to mean *a species of fish*. (Mgh.)

رَتِيحَةٌ, (T, Ṣ, M, Ḳ,) a subst. from رَتَحَهُ signifying as expl. in the second sentence of this art., (T,) and ٭ رُتَيْحَى, (T, Ṣ, M, Ḳ,) [in like manner a subst.] from رَتَحَهُ signifying as expl. in the first sentence of this art., (T,) *A thing, or an event, that hinders, withholds, restrains, or prevents, one* [from a thing that he wants, and from his affair; and *that turns, or diverts, one* therefrom; and *that deceives, or deludes, one*]: (Ṣ, Ḳ:) or both signify *deceit, or delusion*; [in which sense, accord. to the TA, the former word is expl. in the Ḳ, but it is not so in my MS. copy of the Ḳ nor in the CḲ;] and *hindrance, restraint, or prevention*: (M, TA:) pl. of the former رَتَائِحُ. (TA.) ___ You say, فَعَلَ ذٰلِكَ لَهُ رَتِيحَةً and ٭ رُتَيْحَى *He did that to him from a motive of deceit, or delusion, and hindrance, restraint, or prevention*. (M.) And إِنَّمَا قُلْتُ ذٰلِكَ رَتِيحَةً مِنِّى *I said that only from a motive of deceit, or delusion, on my part*. (ISk, T.) It is said in a trad., تَعْتَرِضُ الشَّيَاطِينُ النَّاسَ يَوْمَ الجُمُعَةِ بِالرَّتَائِحِ, meaning [*The devils go forth against men indiscriminately, on Friday,*] *with the means of hindering them, or withholding them*, from prayer: (M:) or كَانَ يَوْمُ الجُمُعَةِ بَعْثَ إِبْلِيسَ جُنُودَهُ إِذَا رَتَائِحَ, i.e. [*When Friday is come, Iblees sends forth his forces to men, and*] *they remind them of the wants that hinder, or withhold, them* [from the prayers of that day]: (Ṣ:) or, as some relate it, ٭ يَرْتُونَ النَّاسَ بِالرَّتَائِحِ, which is said by El-Khaṭṭábee to be of no account; but it may mean [*they assail men with*] *hindrances*; for رَتَائِح may be pl. of ٭ رَتِيحَةٌ, inf. n. of رَتَحَهُ. (MF.) ___ See also رَتِيحٌ, last sentence.

رُتَيْحَى: see the next preceding paragraph, in two places: ___ and see also رَتِيحٌ, last sentence.

رَابِحٌ *Slow, tardy, dilatory, late, or backward*. (TA.)

رَتِيحَةٌ, and its pl. رَتَائِحُ: see رَتِيحَةٌ, last sentence but one.

مَرْتُوتٌ: see رَتِيحٌ.

ربح

1. رَبِحَ فِى تِجَارَتِهِ, (Ṣ, A, Mgh, Mṣb, Ḳ,)

aor. ـِ, (Mṣb, K,) inf. n. رِبْحٌ (Mgh, Mṣb, TA) and رَبْحٌ and رِبَاحٌ, (Mṣb, TA,) *He gained; or made gain, or profit; in his traffic;* (MA, KL, TK;) *i. q.* اِسْتَفَادَ, (S, K,) or أَفْضَلَ. (Az, Mṣb.) The Arabs say to a man when he enters upon traffic, بِالرِّبَاحِ وَالسَّمَاحِ [*With gaining and liberality.*] (TA.) — And رَبِحَتْ تِجَارَتُهُ; (A, Mṣb, TA) *His traffic brought him gain, or profit.* (Mṣb, TA.)

2. رَبَّحَهُ: see 4. — Also رَبَّحَ, inf. n. تَرْبِيحٌ, *He took to himself* (اِتَّخَذَ) *an ape* (رَبَّاحٌ, TA) *in his place of abode.* (K.)

3. أَعْطَاهُ مَالًا مُرَابَحَةً *He gave him property on the condition that the gain, or profit, should be [divided] between them two.* (TA.) And بِعْتُهُ الْمَتَاعَ مُرَابَحَةً (S,* Mṣb) *I sold him the commodity naming a certain gain, or profit, for every portion of the price:* (Mṣb:) you say, بِعْتُهُ السِّلْعَةَ مُرَابَحَةً عَلَى كُلِّ عَشَرَةٍ دَرَاهِمَ دِرْهَمٌ [*I sold him the commodity on the condition of my receiving as gain, or profit, upon every ten dirhems, a dirhem*]: (TA:) and اِشْتَرَيْتُهُ مِنْهُ مُرَابَحَةً *I bought it of him in like manner:* (Mṣb, TA:) the gain, or profit, must be named. (TA.) — See also 4.

4. اربح فِى تِجَارَتِهِ *He found a profitable market in* [or *for*] *his traffic.* (Az, Mṣb.) — اربحه *He gave him gain, or profit:* (Mgh, Mṣb:) رَبَحَهُ we have not heard; (Mgh;) [i. e.] أَرْبَحَتْهُ as meaning *I gave him gain, or profit,* has not been transmitted [from the Arabs of classical times]. (Mṣb.) You say, أَرْبَحْتُهُ عَلَى سِلْعَتِهِ, (S,) or أَرْبَحْتُهُ عَلَيْهَا, (A, K,) or both, (TA,) *I gave him a gain, or profit, upon his commodity.* (S, A, K, TA.) And اربحه بِبَضَاعَتِهِ [*He made him to gain by his commodity*]. (TA.) And اربح اللّٰهُ بَيْعَتَهُ [*God made, or may God make, his sale to be productive of gain, or profit*]. (S and K in art. رجع.) — Also اربح *He slaughtered for his guests young weaned camels;* (K, TA;) which are called رَبَّحٌ. (TA.) — And اربح النَّاقَةَ *He milked the she-camel in the early morning, or between the prayer of daybreak and sunrise, and at midday.* (K.)

5. تربّح *He sought gains, or profits.* (A.) — *He* (a man, TA) *was, or became, confounded, or perplexed, and unable to see his right course.* (K.)

رِبْحٌ and ↑ رَبْحٌ and ↑ رِبَاحٌ [all originally inf. ns.] *Gain, or profit;* (IAạr, Ṣ, A, K, and Mgh in explanation of the first and last;) *increase [obtained] in traffic;* (TA;) *excess, or surplus, [obtained,] above the capital* [*expended*]; wherefore it is also termed شِفٌّ. (Ksh and Bḍ in explanation of the first in ii. 15.) [Hence,] ↑ البِرُّ خَيْرٌ تِجَارَةً رَبَاحًا ↕ [*Piety is the best traffic in respect of gain, or profit.*] (A.)

رَبَحٌ: see the next preceding paragraph. — *Horses and camels that are brought from one place to another for sale.* (K.) — And *Fat,* as a subst. (Ṣ, K.) A poet says, (Ṣ,) namely, Khuffáf Ibn-Nudbeh, (TA,)

* قَرَوْا أَضْيَافَهُمْ رَبَحًا بِبُسْرٍ *
* يُعِيشُ بِفَضْلِهِنَّ الْحَىَّ سُمْرٍ *

[as though meaning *They entertained their guests with fat, on the superabundant remains of which the tribe liced, by means of tawny-coloured gaming-arrows whereby the lots* that determined who should afford the entertainment *were divided*]: (Ṣ,* TA:) but [this is inconsistent with the affixed pronoun relating to ربحا, wherefore], in this case, as some say, (Ṣ, TA,) it means *young weaned camels;* (Ṣ, K, TA;) [as a quasi-pl. n.;] and its sing. is ↑ رَبَحٌ; (K;) like as that of حَرَسٌ is حَارِسٌ; and that of خَدَمٌ, خَادِمٌ: (TA:) or *a young weaned camel;* [like رَبَّحٌ;] and its pl. is رَبَاحٌ: (K:) or it means here *the gain, or profit, obtained by means of the game called* المَيْسِر. (Ṣ, TA.) — See also the next paragraph.

رَبَحٌ *A young weaned camel:* (Ṣ, K:) app. a dial. var. of رَبَعٌ. (Ṣ.) [See also رَبَحٌ and رَبَّحٌ.] — *A lamb, or kid:* (ISd, TA in art. نصح:) or *the latter;* (K;) as also ↑ رَبَّاحٌ. (IAạr, K.) — See also رَبَّاحٌ, first sentence. — Also *A certain bird,* (Ṣ, K,) *resembling the* زَمِج [which is an owl employed for catching hawks]: or, accord. to Kr, the word is ↑ رَبَحٌ, and signifies *a certain bird resembling the* زَاغ *or rook].* (TA.)

رَبَّحٌ: see رَبَحٌ, in two places. — Also *A certain small animal, resembling the cat.* (So in many copies of the S.) F observes that J says, الرَّبَّاحُ دُوَيْبَّةٌ يُجْلَبُ مِنْهَا الكَافُورُ; and that بَلَدٌ has been substituted as an amendment for دُوَيْبَّة in some of the copies [of the Ṣ]; but that each of these readings is erroneous: for بجلب we find [in copies of the Ṣ] in the handwriting of Aboo-Zekereeyà and that of Aboo-Sahl يُحْلَبُ, with the unpointed ح; and the substitution of بلد for دويبة was made by IKtt: in the copies of the Ṣ, moreover, we find مِنْهُ instead of مِنْهَا: and IB says that the passage in J's original copy, in his own handwriting, runs thus: دُوَيْبَّةٌ الرَّبَّاحُ أَيْضًا يُجْلَبُ مِنْهُ الكَافُورُ كَالسَّنَّوْرِ. (TA.) [But I find that, in five copies of the Ṣ, between السَّنَّوْر and وَالرَّبَّاحُ أَيْضًا بَلَدٌ, occur the words يجلب بلد: and I think it most probable that J intended to have introduced these or similar words, and therefore wrote مِنْهُ instead of مِنْهَا; meaning that رباح is the appellation of a certain small animal, resembling the cat: and that الرباح is also the name of a country or town from which camphor is brought: this country or town is said in a marginal note in a copy of the Ṣ to be in India.]

رُبَّاحٌ: see رَبَّاحٌ.

رَبَّاحٌ: see رَبَّاحٌ.

رَبَّاحِىٌّ *A certain kind of camphor:* (K:) so called in relation to a certain country, or town, agreeably with what is [said to have been] asserted by J, or to a certain king named رَبَّاحٌ, who applied his mind to this kind of camphor, and discovered it. (TA.)

رَبَّاحٌ (A'Obeyd, Ṣ, A, L, K) and ↑ رُبَّاحٌ (A, TA,) the latter of the dial. of El-Yemen, (TA,) and ↑ رُبَّحٌ, (L, TA,) *The male ape;* (Ṣ, A, L, K;) *simia caudata, clunibus nudis:* (Forskål, "Descr. Animalium" &c., p. iii.:) or *the young one of an ape:* (TA:) or *apes* [as a coll. gen. n.]: (TA in art. نصح, in explanation of the last, which is there said to be originally رَبَّاحٌ:) pl. of the first رَبَابِيحُ. (TA.) One says أَمْلَحُ مِنْ رَبَّاحٍ and رَبَابِيح, meaning [*Prettier*] *than the ape.* (A, TA.) — [Hence, app.,] رُبَّ رَبَّاحٍ (Lth, A, K) or رَبَّاحٍ (A) *A sort of dates* (Lth, A, K) *of El-Baṭraḥ.* (Lth.) — Also, (K,) accord. to some, (TA,) رَبَّاحٌ signifies *A small young weaned camel,* (K,) and *small young camels,* syn. حَامِيَة, (TA,) *slender in the bones and meagre in the body:* (K:) but AHeyth asks, How can it mean small young weaned camels, seeing that a poet applies to it the epithet شَفَّى, and the شَفَّى is five years old? and Khidásh Ibn-Zuheyr, in a verse cited by Sh, speaks of a رَبَّاح breathing hard in labour, in order that her young one might come forth. (TA.) — See also رَبَحٌ.

مَرْبَحٌ and ↑ رِبْحٌ ↕ *Trafficking in which one makes gain, or profit;* (TA;) and so تِجَارَةٌ رَابِحَةٌ; (T, Ṣ, A,* Mṣb, K;) [*lucrative, or profitable, traffic;*] a phrase like لَيْلٌ نَائِمٌ and نَهَارٌ سَاهِرٌ meaning "a night in which one sleeps" and "in which one is wakeful:" (Az, TA:) and بَيْعٌ ↑ مُرْبِحٌ *a sale in which one makes gain, or profit.* (TA.) And مَالٌ رَابِحٌ ↑ *Property having gain, or profit:* رَبِحٌ in this case being like لَبِنٌ and تَامِرٌ: occurring in a trad.: but some read رَائِحٌ, or, more probably, رَاضِحٌ, from رَاضِحٌ, with ى [or rather ا]. (TA.) — See also رَبَحٌ.

مُرْبِحٌ: see the next preceding paragraph.

ربد

1 رَبَدَ, (Ṣ, M, Mṣb, K,) aor. ـُ, (Ṣ, L,) or ـِ, (Mṣb,) inf. n. رُبُودٌ, (Ṣ, L, K,) or رَبْدٌ, (Mṣb,) *He remained, stayed, dwelt, or abode,* (Ṣ, M, L, Mṣb, K,) بِمَكَانٍ *in a place.* (Ṣ, M, L, Mṣb.) — رَبِدَ, (IAạr, Ṣ, M, Mṣb, K,) aor. ـَ, (M,) inf. n. رَبَدٌ, (T, M, Mṣb,) *He confined; kept close, or within certain limits; or shut up;* (IAạr, T, Ṣ, M, Mṣb, K;) him, or it; (IAạr, Ṣ, M, Mṣb;) or camels [&c.]. (M.) — *He tied* camels. (A, TA.) — Also, (TA,) or ↑ رَبَّدَ, (so accord. to the TT, as from the T,) [or رَبَدَ الشَّىْءَ] *He stowed, or packed, dates, or the dates, in* بَوَائِد, i. e. *oblong pieces of matting [of woven palm-leaves].* (AA, T, TA.) [From what here follows, and from the usage of the part. n. بَائِد (*q. v.*), it appears that the former verb is correct; but the latter may be so too, or may have an intensive signification.]

You say also, زَبَدْتُ تَمْرَكِ زَبْدًا حَسَنًا *I stowed thy dates in the مِزْبَد in a good manner.* (A.)

2: see 1. — زَبَّدَتْ, said of a ewe or she-goat, *She secreted milk in her udder a little before her bringing forth* (أَضْرَعَتْ), *and her udder exhibited patches, or shining hues, of black* (S, M, A) *and white;* (S:) *or her udder exhibited patches, or shining hues, of faint blackness and whiteness:* (T:) a dial. var. of رَمَّدَتْ [q.v.]. (S.)

4. ازبد *He* (a man) *married, or wasted,* or *ruined, his property,* and *his goods.* (M, TA. [See also ازمد.])

5. تزبّد *It* (the udder of a ewe or goat) *exhibited patches, or shining hues, of black* (M, A, L) *and white,* (L,) or *of faint blackness and whiteness.* (T.) *He,* or *it, was,* or *became, marked, in oblong shapes,* (طِفَانٌ مُوَلَّفَة) *with black and white;* (TA:) and so ازبدّ and ازباذّ: (K, TA:) or all three signify *it became of a red hue in which was blackness;* (M and L and TA in explanation of the first and second, and TA in explanation of the third also:) said of a man's face, on an occasion of anger: (M, L:) or, said of a man's face, (S, TA,) تزبّد signifies *it became altered,* (S, K, TA,) by reason of anger; (S:) and so ازبدّ and ازمدّ: (Aṣ, T:) or *it became like the colour of ashes;* as also ازمدّ: (TA:) or *was as though parts of it became black,* on an occasion of anger: (T, TA:) and ازبدّ, said, in a trad., of the Prophet's face when revelations came down to him, *it became altered to a dusty hue:* (TA:) and تزبّد said of a man's colour, *it assumed various hues; appearing at one time red, and another time yellow, and another time* أَغْضَر [here meaning *a dark,* or *an ashy, dust-colour*], by reason of anger. (ISh, TA.) — Also *He* (a man, S) *looked sternly, austerely,* or *morosely.* (S, K.) — And تزبّدت السَّمَآءُ *The sky became clouded.* (S, M, A, K.)

9. ازبدّ, (S, M, K,) or ازبدّ لَوْنُه, (T,) *He* (an ostrich, S, M) *was,* or *became, of the colour termed* زُبْدَة; (S, M, K:) as also ازباذّ. (K.) — See also 5, in three places.

11: see what next precedes: — and see also 5.

زَبَدٌ and زَبَدَة: see زُبْدَة.

زُبَدٌ [app. pl. of زُبْدَة] The *diversified wavy marks, streaks,* or *grain,* (فِرِنْد,) of a sword: (S, M, A, K:) of the dial. of Hudheyl. (M.) You say سَيْفٌ ذُو زُبَدٍ *A sword* [*having such marks;*] *in which one sees what resembles dust, or the tracks of ants.* (S, L.) [See an ex. in a verse of Sukhr, cited voce خُصَيْبَة.]

زُبْدَة *A colour like* وُرْقَة, *inclining to blackness;* as also زُمْدَة: (T:) or *dust-colour:* (M:) or *a colour inclining to that of dust:* (S, K:) or *a colour between blackness and dust-colour:* (AO, TA:) or *ash-colour;* like زُمْدَة: (A:) or *blackness mixed with dinginess,* or *duskiness:* (Mṣb:) or, in the ostrich, (M, L,) as also زُبَدٌ, (M,) or زُبَدٌ, (L,) *a mixed black colour:* or, accord. to Lḥ, *entire blackness.* (M, L.) Also *Dust-colour* in the lip. (M, L.) [See also أَزْبَدُ.]

زَبِيد Dates (تَمْر) *laid one upon another* (S, M, K) *in an earthen pot,* (S,) or *in jars,* (M,) *and then sprinkled with water.* (S, M, K.) [See also رَبِيط.]

زَبِيدَة The [*kind of repository termed*] قِمَطْر [q. v.] *of the* [*records termed*] صَحَائِف, (K, TA,) i. e. سِجِلَّات. (TA.) — See also زَبَائِد.

زَبِيدَان *A certain plant.* (M, L.)

زَبَائِد [a pl. of which the sing. (زَبِيدَة) is not indicated] *Oblong pieces of matting* [*of woven palm-leaves*], *in which dates are stowed, or packed.* (AA, T.)

زَابِد *One who reposits, stores, lays up, keeps, preserves, or guards,* property &c.; *a treasurer:* (IAṣr, T, K:) fem. with ة. (IAṣr, T.)

أَزْبَد, and its fem. زَبْدَآءُ, applied to an ostrich, *Of the colour termed* زُبْدَة; (S, M, A;) and so the former applied to dates (تَمْر): (A:) accord. to Lḥ, (M,) the latter, applied to an ostrich, (T, M,) as also زَمْدَآءُ, (T,) signifies *black;* (T, M;) *entirely:* (M:) or, (T, M,) as he says in one place, (M,) *having, in its blackness, specks of white or red:* (T, M:) pl. زُبْد. (S.) Hence أَزْبَد meaning *A male ostrich.* (T, L.) Also the fem., applied to a ewe (Mṣb, TA) or she-goat, (T, S, K,) to the latter specially, (S,) *Speckled, and marked in the place of the girdle with red:* (T, L:) or *speckled with red and white or black:* (L, TA:) or *black, speckled with red* (S, Mṣb, K) *and white.* (Mṣb.) — Also A man, and a woman, *having a dusty hue in the lips.* (M, L.) — الأَزْبَد also signifies *A species of serpent,* (T, M, K,* TA,) *of a foul, malignant, or noxious, nature,* (T, K,) *that bites so that the face in consequence alters to an ashy hue or the like* (يَتَرَبَّد), (M, [but this addition in the M seems to be founded upon a mistranscription in a passage in the T immediately following, but not relating to, what is said of this serpent,]) or *that bites camels.* (TA.) — And *The lion;* as also زُبَدٌ. (K.) — [Hence also,] دَاهِيَةٌ زُبَدَاءُ *An abominable calamity.* (S, A, K.*) And أُمُورٌ زُبَدٌ + *Black calamities.* (M.) — And عَامٌ أَزْبَد *A year of drought.* (A.)

مِزْبَد, a subst. like مِطْبَخ [q. v.], (Sb, M,) from the trans. v. زَبَدَ, (Mṣb, TA,) [properly *A thing with which one confines,* &c.: and hence,] *a place of confinement:* (K:) [pl. مَزَابِد. And particularly] *Anything with which camels are confined;* (Aṣ, T;) *and also sheep or goats:* (TA:) *a place in which camels* (T, S, M, A, Mgh, Mṣb) *and other animals* (S, Mgh) *are confined* (T, S, M, A,* Mgh) *or stationed.* (Mṣb.) In the phrase عَصَا مِزْبَدٍ, used by a poet, the latter word is said to signify *A piece of wood, or a staff, that is put across the breasts of camels to prevent them from going forth:* (M:) or, accord. to Aṣ, by that word is meant *a staff put across at the entrance [of an enclosure] to prevent the camels from going forth;* wherefore it is thus called: but others disapprove of this; and say that the poet means [by the phrase] *a staff put across at the entrance of the* مِزْبَد; not that the staff is a مِزْبَد. (T.) — Also The *place of dates,* (T, S, A, Mgh, Mṣb,) *in which they are put to dry* (S, A) *in the sun;* (A;) in the dial. of El-Medeeneh; (S;) *i. q.* مِسْطَح (S, Mṣb) in the dial. of El-Yemen, (TA in art. سطح,) and جَرِين (T, S, Mgh, K) in the dial. of Nejd: (S:) or مِزْبَد التَّمْر signifies *the* جَرِين *of dates,* [i. e. *the place*] *in which they are put, after the cutting, in order that they may dry:* (M:) accord. to A 'Obeyd, مِزْبَد and جَرِين in this sense are both of the dial. of El-Hijáz, and أُنْدُر of that of Syria, and بَيْدَر of El-'Iráḳ. (T.) — Also *A court,* or *yard,* or *spacious place, behind houses, of which use is made.* (M.) — And The *like of a* حُجْرَة [i. e. *a chamber,* or *an upper chamber,*] *in a house.* (M.)

مُزَبَّد *Marked, in oblong shapes,* (مُوَلَّف,) *with black and white.* (Aboo-'Adnán, K.) [See also its verb, 9.]

أَزْبَدُ: see أَزْبَد.

زبد

1. زَبَدَ, [aor. ـِ,] (M,) inf. n. زَبْد, (Lth, T, M, K,) *He was,* or *became, light,* or *active,* (Lth, T, M, K,) *in the arm,* or *hand,* (M, K,) *in working* or *in doing a thing,* and *in the leg,* or *foot, in walking* or *going,* (M,) or *in the legs in walking* or *going,* and *in the fingers in working* or *in doing a thing.* (Lth, T.) And زَبَدَتْ يَدُهُ بِالقِدَاحِ aor. ـِ, inf. n. as above, *His hand was light,* or *active, with the* قِدَاح [*or gaming-arrows*]. (S, A,* L, K.)

زَبْز: see زُبْدَة: — and see also زَبْدَة.

زَبِز *Light,* or *active,* (Lth, T, S, M, K,) *in the arm,* or *hand, in working* or *in doing a thing,* and *in the leg,* or *foot, in walking* or *going,* (M,) or *in the legs in walking or going,* (Lth, T, S, K,) as also زَبِيز; (A;) and *light,* or *active, in the fingers in working* or *in doing a thing,* (Lth, T,) as also زَبِيز الأَصَابِعِ فِى عَمَلِه. (A.) And A *quick,* or *fleet,* horse. (T.) And فَرَسٌ لَهُ قَوَائِمُ زَبِزَاتٌ *A horse having light,* or *active, legs.* (A.) — زَبَزَاتٌ جَآءَ زَبَزَ العِنَانِ means + *He came alone, put to flight.* (IAṣr, M, K.*) But the saying of Hishám El-Mara-ee,

* غَدَاةَ تَرَكْتُهُ زَبَزَ العِنَانِ

is explained by IAṣr as meaning + [*In the morning*] *when thou leftest him exempt from native.* (M.) — Accord. to Aboo-Sa'eed, (T,) ثَمْ زَبْز means *A gum having little flesh.* (T, K.)

زُبْدَة, (T, S, M, A, K,) and زُبَدَة, (S. A, K.) the former of which is said to be the more chaste, (TA,) *The wisp of wool,* (T, S, M, A, K.) or *piece of rag,* (Ks, T, M,) *with which one smears with tar a camel* (Ks, T, S, M, A, K) *that is*

scabby or mangy: (Ks, T:) of the dial. of Temeem: (M:) also called وَبِعَةٌ [and ثَمَلَةٌ]. (T.)

One says, كَأَنَّ عُرْضَهُ رِبْذَةُ الْبَانِينَ [*As though his honour, or reputation, were the* رِبْذَة *of him who smears camels with tar*]; and in like manner, رِبْذَةُ الْحَائِضِ [explained below]. (A.) And لَمَّا أَسْعَرُوهُ الْحَقَّ نَبَذُوهُ كَمَا يَنْبِذُ الْبَانِيُّ الرِّبْذَةَ [*When he made them to hear, or told them, the truth, they rejected it, like as he who smears camels with tar rejects the* رِبْذَة after using it]. (A.) — Also *The piece of rag with which the goldsmith polishes ornaments.* (Ṣ, L, K, and Mṣb in explanation of the latter word.) — And the former word, *The rag of a menstruating woman;* (M, A, L, Ḳ;) the *thing that the menstruating woman throws away.* (Lth, T.) — And [hence,] † *Anything unclean, dirty, or filthy,* (M, L, K, TA,) *and stinking.* (TA.) — And [hence likewise,] † *A man in whom is no good or goodness, deceit of goodness, or worthless,* (M, K,) *and,* accord. to Lḥ, *stinking.* (M.) — Also The *stopper* (صِمَام) *of a bottle,* or *flask.* (IAạr, T, M, Ḳ.) — Also, (M, L, Ḳ,) and ↑ رِبَذَةٌ, (Fr, A 'Obeyd, Ṣ, M, L,) of which latter ↑ رِبَذٌ is pl., or rather a quasi-pl. n., (M,) [or more properly a coll. gen. n.,] رِبَذَةٌ being its n. un.,] *A single one of the* رِبَذ, meaning *tufts of dyed wool* (صُوف) *which are hung upon the necks of camels;* (Fr, A 'Obeyd, Ṣ, L;) and which are likewise called ↑ مَرَابِذُ, (A, TA,) an irreg. pl. like مَصَامِنُ [and مَلَامِحُ &c.]; (TA;) or *which are hung upon a she-camel:* (L:) or *a tuft of dyed wool* (عِهْنٌ) *which is hung upon the ear of a camel* (M, L, Ḳ) *&c.,* (Ḳ,) [i. e.,] *upon the ear of a he-camel and she-camel,* or *of a sheep or goat.* (M, L.) — The pl. of رِبَذَةٌ in all the senses expl. above is رِبَذٌ and رِبَاذٌ. (M, L, Ḳ.)

رِبَذَةٌ: see the next preceding paragraph, in two places. — Also The عَلَبَة [app. as meaning the عِلَاقَة *or suspensory thong in the handle,] of a whip:* (Ḳ:) [n. un. of ↑ رِبَذٌ: for you say] سَوْطٌ ذُو رِبَذٍ meaning *A whip having thongs in the fore part of its* جُلَّة [or *handle*]. (En-Nadr, TA.) — Also *Difficulty,* or *distress.* (IAạr, T, Ḳ.) So in the saying, كُنَّا فِي رِبَذَةٍ فَانْجَحَتْ عَنَّا [*We were in difficulty, or distress, and it became removed, or cleared away, from us*]. (IAạr, T.)

رِبَذَات [in one of my copies of the Ṣ رِبْذَات, and in a copy of the A رُبْذَات] : One *who makes many mistakes in his speech.* (Ṣ, A, L, Ḳ.) [See also مِرْبَاذٌ, below.]

رِبَذَانِيّ: see مِرْبَاذٌ.

رِبَاذِيَة † *Evil* (ISk, T, Ṣ, M, Ḳ) *that occurs between, or among, people.* (ISk, T, Ṣ,* M.*) You say, بَيْنَ الْقَوْمِ رِبَاذِيَة *Between, or among, the people is evil.* (Ṣ, M.*)

مِرْبَاذٌ and ↑ رِبَذَانِيّ † One *who talks much, and irrationally, or erroneously,* (Ḳ, TA,) *making many mistakes in his speech.* (TA.)

مَرَابِذُ: see رِبْذَةٌ.

ربض

1. رَبَضَ, (Ṣ, A, Mṣb, Ḳ,) aor. ـِ, (Ṣ, Mṣb, Ḳ,) inf. n. رُبُوضٌ (Ṣ, A, Mgh, Mṣb, Ḳ) and رَبْضٌ (Mṣb, Ḳ) and رَبَضَةٌ, (Ḳ,) [the last an inf. n. of un.,] said of the sheep and goat, (Ṣ, A, Mgh, Ḳ,) and of the gazelle, (Ṣ, A,) and of the ox-kind, and the horse, (Ṣ,) or beast, (Mṣb,) and of the dog, (Ṣ, A,) [signifying *He lay down,* or *laid himself down, upon his breast,*] is like بَرَكَ said of a camel, (Ṣ, Mṣb, Ḳ,) and جَثَمَ said of a bird, (Ṣ, TA,) or جَلَسَ said of a man. (Mgh.) Said of a man, it means [† *He lay down:* and *he sat:* or] *he sat upon his knees:* and it may also mean *he sat upon his thighs and his buttocks.* (Ḥar p. 172.) [And hence, † *He remained fixed, or stationary, like an animal lying upon its breast;* as is shown by what here follows: whence a signification of رَبِيض, q. v.] The saying of Mohammad to Ed-Dahḥák, when he sent him to his people, إِذَا أَتَيْتَهُمْ فَارْبَضْ فِي دَارِهِمْ طَبْيًا means *When thou comest to them, remain in their abode in security, or without fear, like the gazelle* in his covert: (IAạr, ISd, Ḳ:) or *trust them not, but be vigilant, like a wild animal, ready to spring up,* for thou wilt be in the midst of the unbelievers; (Az, ISd, Ḳ:*) so, if anything induce in thee suspicion, thou mayest flee from them like the gazelle: (Az, ISd, TA:) accord. to each interpretation, طَبْيًا is in the accus. case as a denotative of state; the subst. being put in the place of the inf. n., as though for مُتَظَبِّيًا: the former of the two explanations is said to be the more agreeable with the circumstances of the case. (TA.) You say also, رَبَضَ الْأَسَدُ عَلَى فَرِيسَتِهِ الْقَرْنُ عَلَى رَبَضِهِ, *The lion laid himself down upon his breast* (رَبَض) *on his prey,* and *the adversary on his** *adversary.* (Ḳ.) — *He* (a beast) *lodged, and abode,* in a place. (TA.) — † *He* (a man) *became heavy, and slept, stretched upon the ground.* (TA.) — رَبَضَ عَنِ الْغَنَمِ, (Ṣ, A, Ḳ,) inf. n. رُبُوضٌ, (Ṣ,) † *He* (a ram) *abstained from tupping, or covering the ewes, and avoided it,* (Ṣ, A,* Ḳ,*) or *them,* (TA,) *being fatigued:* (Ṣ:) or *was unable to cover them:* (Ḳ:) one does not say, of a ram, جَفَرَ. (Ṣ.) You say also of a ewe when she is pregnant, قَدْ رَبَضَ عَنَّا. (Ibn-'Abbád, A.) And you say of a man, رَبَضَ عَنْ مَعَالِي الْأُمُورِ † *He abstained, or held back, from seeking the means of acquiring eminence, or nobility.* (TA.) — رَبَضَ اللَّيْلُ (A, Ḳ) † *The night cast its darkness* [lit. *itself* (expl. by أَلْقَى بِنَفْسِهِ) *upon the earth*]. (Ḳ.) — رَبَضَهُ, aor. ـِ and ـُ, (IAạr, O, Ḳ,) but the latter aor. was afterwards rejected by IAạr, (TA,) *He betook himself, or repaired, to him for lodging, covert, or refuge.* (IAạr, O, Ḳ.) — رَبَّضَهُ, aor. ـِ, and IAạr is related to have said رَبُضَ also, but afterwards to have retracted it, † *She* (a wife, or sister, or other woman,) *undertook, or managed, his affairs, and gave him lodging, or refuge:* (TA:) *she was to him [as though she were] a* رَبِيض, or *place of abode:* like أَبَوْتُهُ "I was to him a father," and أَمَمْتُهُ "I was to him a mother." (A, TA.) [The aor. occurs in the K, in the phrase تَرْبِضُ زَوْجَهَا: thus in the TA:

رَبَّضَ بِالشَّيْءِ: see 5. — رَبَّضَنِي أَمْرُهُ (Ḳ) *A thing, or an affair, or an event, put me in expectation.* (TA.)

5. تَرَبَّضَ *He expected; or awaited:* (Ṣ:) *he tarried; or tarried expecting.* (IAth.) You say تَرَبَّصِ الْأَمْرَ *He looked for, expected, awaited, or waited for, the thing, or event.* (Mṣb.) And تَرَبَّصَ بِهِ الشَّيْءَ, (M,) or الْأَمْرَ, (Mṣb,) *He looked for, expected, awaited, or waited for, the thing, or event, to befall him, or betide him.* (M, Mṣb.) It is said in the Ḳur [ix. 52], هَلْ تَرَبَّصُونَ بِنَا إِلَّا إِحْدَى الْحُسْنَيَيْنِ *[Do ye look for,* &c., aught *save one of the two best things* (namely victory or martyrdom) *to betide us?].* (M.) And a poet says,

* تَرَبَّصْ بِهَا رَيْبَ الْمَنُونِ لَعَلَّهَا *
* تُطَلَّقُ يَوْمًا أَوْ يَمُوتُ حَلِيلُهَا *

[*Wait thou for the vicissitudes of fortune to befall her: perhaps she may be divorced some day,* or *her husband may die*]. (TA.) You say also, تَرَبَّصَ بِسِلْعَتِهِ الْغَلَاءَ *[He looked for,* &c., a time of *dearness for his commodity,* or *article of merchandise*]. (A.) And, [elliptically,] تَرَبَّصَ بِفُلَانٍ, (Ḳ,) or بِالشَّيْءِ; (M;) and بِهِ رَبْضٌ ↑ (M, A, Ḳ,) aor. ـُ, (TḲ,) inf. n. رَبْضٌ; (M, A, Ḳ;) *He looked for, expected, awaited, or waited for, [something]* good or evil *to befall, or betide,* (M, A, Ḳ,) *such a one,* (A, Ḳ,) *or the thing:* (M:) or تَرَبَّصَ بِالشَّيْءِ signifies *he looked for, expected, awaited, or waited for, a day for the thing.* (Lth.)

رَبْضَةٌ *An expecting; an awaiting; a waiting:* (AḤát, Ṣ, A, Mṣb, Ḳ:) *a tarrying;* or *tarrying in expectation.* (M.) You say, لِي فِي مَتَاعِي رَبْضَةٌ [*I have* to endure *an expecting,* &c., *with respect to my goods, or commodities;* app. meaning, I have to wait for a favourable opportunity to sell them]. (Ṣ, A.) And لِي بِالْبَصْرَةِ رَبْضَةٌ [*I have* to endure *an expecting, or a waiting, in El-Baṣrah*]. (AḤát, A.) And لِي فِي هٰذَا الْأَمْرِ رَبْضَةٌ [*I have* to endure *a tarrying, or a tarrying in expectation, for, or on account of, this thing, or affair*]. (M.) — Also *The period that is assigned to a husband when he has been pronounced incapable of sexual intercourse with his wife; so that if he go in to her [it is well with him, and he remains her husband]; but if not, a separation is made between them:* so in the saying, أَقَامَتِ الْمَرْأَةُ رَبْضَتَهَا فِي بَيْتِ زَوْجِهَا [*The woman abode during the period so assigned to her husband in the house, or tent, of her husband*]. (ISk, Ḳ.) [In like manner رَبْضَةٌ (perhaps a mistranscription) is explained in the A and TA in art. ربض: and the period is there said to be a year.]

مَرْبُوضٌ, applied to a man, (Ḳ,) *Put in expectation.* (TḲ.)

مُتَرَبِّصٌ One *who withholds,* or *collects and withholds,* wheat or the like, *waiting for a time of dearness;* syn. مُحْتَكِرٌ. (Ṣ.)

in the CK, تَرْبِيض: in the L, تَرْبِيض; and thus also the aor. is written in a copy of the A.]

2: see 4. — رَبَّضَهُ بِالمَكَانِ, inf. n. تَرْبِيض, ‡ *I fixed him, or made him to remain fixed, in the place.* (TA.) — رَبَضَ السَّقَاءَ بِالمَاءِ, (TA,) inf. n. as above, (K, TA,) [*He made the skin to cleave to the ground with water*; i. e.] *he put into the skin as much water as covered and concealed its bottom:* (K,* TA:) mentioned by Sgh, from Ibn-'Abbád. (TA.)

4. أَرْبَضَ *He made* a sheep, or goat, [&c., (see 1,)] *to lie down upon his breast;* (S, K:) as also ‡ رَبَّضَ, inf. n. تَرْبِيض. (TA.) — أَرْبَضَ بِهِ: ‡ *It* (a vessel, S, A, K, and beverage, or wipe, A, TA) *satisfied their thirst so that they became heavy, and slept, stretched upon the ground:* (S,* A,* K:) ‡ *it* (milk) *satiated them.* (TA.) — أَرْبَضَتِ الشَّمْسُ ‡ *The sun became vehemently hot,* (S, A, K,) *so as to make the gazelle and the sheep or goat,* (S,) *or the wild animals,* (A,) *to lie down upon their breasts:* (S, A:) *or became still, like a beast lying upon its breast, having attained its utmost height and not begun to descend.* (O.) — أَرْبَضَ, (O, K,) and أَصْحَابَهُ, (O,) ‡ *He undertook, or managed, the expenses of his family,* (O, K,) and *of his companions;* (O;) syn. قَامَ بِنَفَقَتِهِمْ: (O, K:) so says Ibn-'Abbád. (TA.)

رَبْض: see رَبَض.

رِبْض: see رَبَض, in five places. — Also, accord. to Ks, (S,) and As, (Sgh, TA,) The *middle* of a thing: (S, Sgh, K:) but this is disapproved by Sh. (T, TA.) — And *A collection of trees of the kinds called* طَلْح and سَمُر: (K:) or *a collection of abundant and dense trees.* (TA.)

رَبِيض: see رَبَض: in three places.

رَبَض The *lodging-place* of sheep or goats; (S, A,* K:) because they lie therein upon their breasts; and in like manner of wild animals; (TA:) the *nightly lodging-place* of sheep or goats: (Msb:) and ‡ مَرْبِض signifies the same: (S,* A, Mgh, Msb:) pl. of the former رَبَاضٌ: (S, A,* TA:) and of the latter مَرَابِض: (S, K:*) the مَرَابِض of sheep or goats are like the مَعَاطِن of camels. (S.) — ‡ *A place of abode: a place of abode of a people by itself:* (A, TA:) pl. as above. (A.) — ‡ *Anything to which a man betakes himself, or repairs, for lodging, covert, or refuge,* (ISk, S, A,* Msb, K,) *and at which, or with which, he finds rest, or ease;* (K:) *such as a house or tent,* (S, A, K,) and *the like,* (S, K,) and *a wife,* (ISk, S, A, Msb,) or *relations,* (ISk, A, Msb,) *or a family,* and *a relation,* and *property,* (K,) and *sheep or goats,* and *means of subsistence,* and *food;* (TA;) and hence, (S,) *milk which sustains a man, and suffices him for food:* (S, K:*) pl. as above: (K:) رَبَض and ‡ رَبَض and ‡ رُبُض (IAar, Sgh, K) and ‡ رُبُض (K) are applied to *a wife* إِنَّهَا تُرَبِّضُ زَوْجَهَا, (so, in copies of the K and in the TA, but in the CK تُرَبِّضُ,) i. e. because she undertakes, or manages, the affairs of her husband, and gives him lodging, or refuge; (TA:) or because she fixes him, (تُرَبِّضُهُ, i. e. تُثَبِّتُهُ,) so that he does not quit his place: (L, TA:) or to the *mother;* or the *sister;* who undertakes, or manages, the affairs of [so in copies of the K and in the TA, in the latter of which it is thus explained, but in the CK تَعْزِبُ,]) her relation. (K.) A poet says,

* جَاءَ الشِّتَاءُ وَلَمَّا أَتَّخِذْ رَبَضَا *

* يَا وَيْحَ كَفَّيَّ مِنْ حَفْرِ القَرَامِيصِ *

(S, Mgh) i. e. [*The winter has come, and I have not yet made for myself*] *a lodging:* [*O, woe to my two hands, in consequence of digging*] *hollows in which to sit for protection from the cold.* (Mgh.) And from رَبَض applied to "milk which sustains a man, and suffices him for food," originated the prov., (K, TA,) مِنْكَ رَبَضُكَ وَإِنْ كَانَ سُمَارًا, meaning ‡ *Thy family and thy servants* (S, K) *and those to whom thou betakest thyself for lodging or refuge,* (S,) *are appertenances of thine, though they be persons falling short* [*of their duty*]: (S, K:) *or thy manager of affairs, &c., though he be not a good manager of thine affairs:* (L, TA:) and رَبَض also signifies *any woman who undertakes, or manages, the affairs of a house:* but in the T we find ‡ رُبَضُكَ, thus written, as by Th, on the authority of IAar, but not restricted by a measure, and explained as meaning *the person who undertakes, or manages, the affairs of thy house;* and so in the book of proverbs by As: and in the margin of a copy of the S, we find the above-cited prov. thus written, مِنْكَ رَبَضُكَ ‡ وَإِنْ كَانَ سُمَارًا, as from the "Book on Goats" by Ibn-Zeyd, and expl. as meaning *the sons of thy father are appertenances of thine, though they be evil persons, in whom is no good.* (TA.) — ‡ The *wall* of a city: (K, TA:) the *environs* of a city, (S, A, Mgh,) and of a قَصْر [or palace &c.], (A,) *consisting of houses or dwellings,* (A, Mgh,) or *of open country:* (TA:) and ‡ رُبَض signifies the same: (TA:) or this latter signifies the *foundation,* or *basis, of a building;* and *of a city* also: (K:) IKh writes it ‡ رُبُض: and some say that ‡ رُبُض and رَبَض signify the same: (TA:) the former of these two signifies also the *part,* of a thing, *that touches the ground:* (K, TA:) so says Sh: accord. to ISh, ‡ رُبُض الأَرْض signifies *what touches the ground,* of a thing: (TA:) and رَبَض also signifies *a lateral,* or *an outward* or *adjacent, part:* (K:) or *lateral,* or *outward* or *adjacent, parts* of a thing: (Ks, S:) also the *space immediately pertaining to a mosque:* and [the pl.] أَرْبَاض is explained by El-Karkhee as applied to the *quarters,* or *districts, of a town,* or *city.* (Mgh.) — رَبَض also signifies ‡ *The rope of the* [*camel's saddle called*] رَحْل, (A, K,) *with which the* رَحْل *is bound;* (A, TA:) *one of the* أَرْبَاض, or *ropes of the* رَحْل: (S, A:) or *the part that is next the ground thereof;* (K:) i. e., *of the rope of the* رَحْل; (TA:) not what is above the رَحْل: (K:) accord. to Lth, the *part* [*of the belly*] *of the camel that is next the ground when he lies down;* (L, TA;*) and the *belly of the she-camel;* and in like manner IAar explains the pl. أَرْبَاض as meaning the *bellies of camels;* but Az says that this is a mistake. (TA.) And ‡ *A girth of a* رَحْل, *like the* نِطَاق [q. v.], *which is put upon the flanks of the she-camel, so as to have the haunches behind it,* (K, TA,) *on either side, having at its two ends two rings, to which are tied the* [*woven, or plaited, thongs called*] أَشْنَاع: *the* رحل *is bound with it.* (TA.) — Also ‡ The مَصَارِين [*or guts, or intestines,*] *of the belly, that have a winding, or coiled, form;* (Lth, A, TA:) *such as are in the belly of a sheep or goat:* (Lth, TA:) or *the folding intestines of beasts:* (AHat, TA:) or *the guts, bowels, or intestines; into which the food passes from the stomach;* syn. أَمْعَآء: (S, K:) or *the contents of the belly,* (K, TA,) *consisting of the* مصارين &c., (TA,) *except the heart* (K, TA) *and the lungs.* (TA.) ‡ *The part that comprises the* حَوَايَا [*or winding, circling, or coiled, guts or intestines*]; (IAar, TA;) as also ‡ رِبِيض and ‡ مُرْبِض and ‡ مَرْبِض: (IAar, K, TA:) some describe the رَبَض *as below the navel;* and the ‡ مَرْبِض, *as beneath the navel and above the pubes.* (TA.)

رُبَّض [‡ *Holding back, through indolence.*] رُبَّض عَنِ الحَاجَات, (A, K,) in [some of] the copies of the K, erroneously, عَلَى الحاجات, (TA,) and الأَسْفَار, (A, TA,) means ‡ *A man who does not rise to perform needful affairs,* (A, K,) and *journeys:* (A, TA:) or *who does not go forth to undertake them.* (Lh, TA.) — See also رُبِض, in three places.

رُبَضَة, applied to a man, ‡ *q.* ‡ مُتَرَبِّض; (K;) i. e. ‡ *Remaining stationary, and impotent;* (TA;) as also ‡ رُبَضَة. (K.) — See also رُبْضَة. — Also † *A portion,* (K,) or *large portion,* (IDrd,) *of* ثَرِيد [i. e. *crumbled bread moistened with broth*]. (IDrd, K.) — See also رُبْضَة, with the unpointed ص.

رُبْضَة *A mode,* or *manner, of lying upon the breast:* (K, and Har p. 382: [see 1, first signification:]) this is the primary meaning. (Har.) — And *A place thereof.* (Har ibid. [See again رَبَض, first signification.]) — See also رُبِض, in three places. — Also † *A place of slaughter* (مَقْتَل) *of any party, or company of men, slain in one plot of ground:* (Lth, Sgh, K:) erroneously written by Sgh in the TS رَبْضَة; but in the O correctly. (TA.) [And accord. to the TA, it seems to be also applied to † *The party so slain.*] — Also The *body* [of an animal] *when lying upon the breast;* particularly, of a hare, (A, K,) and of a lamb, (A, TA,) and of a she-goat; and so ‡ رُبَضَة. (TA.) Hence the saying, أَتَانَا بِثَرِيدٍ كَأَنَّهُ رُبْضَةُ أَرْنَبٍ [*He brought us crumbled bread moistened with broth resembling* in size and shape *the body of a hare lying upon its breast*]. (A, K.*)

دَابَّةٌ ضَخْمَةُ الرُّبْضَةِ *A beast of which the traces of the place where it has been tied* [and apparently *where it has lain*] *are large, or wide.* (TA.)

رَبْضَة: see رُبْضَة.

رَبُوضٌ: see رَابِضٌ. ـــ Applied to a [skin such as is termed] قُرْبَة, ‡ *Great, or large; hardly, or not at all, to be lifted; so that it remains fixed; or so that it causes him who desires to lift it to remain fixed.* (A, TA.) ـــ Then, (A,) applied to a tree (شَجَرة), meaning ‡ *Great, or large,* (A 'Obeyd, Ṣ, A,* K,) *and thick,* (Ṣ,) and, accord. to the K, *wide,* but [SM says,] I have not seen that any of the leading authorities applies it in this last sense to a tree: (TA:) pl. رُبُضٌ. (K.) ـــ Applied to a chain (سِلْسِلة), ‡ *Large, or big,* (Ṣ, K, TA,) *and heavy, cleaving to him upon whom it is put:* it is of a measure having an intensive signification, and qualifying alike a masc. and a fem. n. (TA.) ـــ Applied to a coat of mail (دِرْع), ‡ *Large, or big:* (A, TA:) or *wide.* (K.) ـــ And, applied to a town (قَرْية), † *Populous,* (Ṣgh, K, TA,) *and large.* (TA.)

رَبِيضٌ *Sheep, or goats, with their pastors, collected together in their lodging-places;* (Ṣ, A, K;) as though it were a quasi-pl. n.; as also ↑ رِبِضٌ and ↑ رُبُضٌ: (TA:) and hence, (L, TA,) ↑ the former of these two, † *a company of men:* (L, K:) and ↑ the latter of them, [accord. to the K,] *a herd of bulls, or cows, in their lodging-place;* from the author of the book entitled كِتَابُ المُزْدَوِج مِنَ اللُّغَات, but that this author says is, that ↑ رِبِضٌ signifies the *lodging-places of bulls or cows* [*app. with the beasts in them*]: and that the primary application of this word (رُبُضٌ) and ↑ رُبْضَةٌ is to sheep or goats; and that by a subsequent usage they have been applied to bulls or cows and to men. (TA.) See also رَابِضٌ. ـــ One says also, صَبَّ اللّٰهُ عَلَيْهِ حُمَّى رِبِضًا [app. meaning † *May God send* (lit. *pour*) *upon him a fever that shall cleave to him* like as an animal lying upon its breast cleaves to the ground]. (TA.) ـــ See also رَبَضٌ, last sentence.

رَبَّاضٌ: see the next paragraph, in two places.

رَابِضٌ *Lying upon his breast;* applied to a sheep or goat [&c.]; and so ↑ رَبُوضٌ applied to a hare; so too ↑ رَبَّاضٌ [but app. in an intensive or a frequentative sense] applied to a lion, as is also رَابِضٌ, and to a man lying on his adversary: (TA:) and [hence] ↑ الرَّبَّاضُ is an appellation of the *lion:* (K:) the pl. [of رَابِضٌ] is رُبُضٌ and رُبُوضٌ: and the phrase ↑ كَرَبِيضَةِ الغَنَمِ, occurring in a trad., means كَالغَنَمِ الرُّبَّضِ [*Like the sheep, or goats, that are lying upon their breasts*]. (TA.) It is said in a prov., كَلْبٌ جَوَّالٌ خَيْرٌ مِنْ رَبَضٍ أَسَدٍ رَابِضٍ or رَبَضٍ [*A dog that roams about is better than a lion lying upon his breast or that has laid himself down upon his breast*]. (TA.) ـــ [Hence, because of his cleaving to the ground,] † *A sick* man. (TA.) ـــ [Hence also the phrase,] أَرَنَّتْهُ رَابِضَةً عَلَى وَجْهِهِ ‡ *The end of his nose is flat, and spreading upon his face.* (A.) ـــ الرَّابِضَانِ is an appellation applied to *The Turks and the Abyssinians.* (K, TA.) These are meant in the trad. of Mo'áwiyeh, لَا تَبْعَثُوا الرَّابِضَيْنِ i. e. *Rouse not ye* against you *the two* [peoples] *that are remaining quiet* as long as they do not pursue you: it is like another trad., in which it is said, اُتْرُكُوا التُّرْكَ مَا تَرَكُوكُمْ وَدَعُوا الحَبَشَةَ مَا وَدَعُوكُمْ [Leave ye alone the Turks as long as they leave you alone, and let ye alone the Abyssinians as long as they let you alone]. (TA.)

رَابِضَةٌ [as a subst. from رَابِضٌ, made so by the affix ة, *An animal lying upon its breast*]. One says of a man who kills when he shoots, and more commonly of him who kills when he smites with the [evil] eye, فُلَانٌ مَا تَقُومُ رَابِضَتُهُ [*Such a one is so* effective in his aim that *his animal lying upon its breast does not rise*]: (ISk, Ṣ, TA:) and in like manner, تَقُومُ رَابِضَةً لَهُ: it is said in a prov., فَانْبَعَثَ لَهُ وَاحِدٌ مِنَ الرَّابِضَةِ [*And there rose and went to him one of the* رابضة]: (Lth, A, TA:) رَابِضَةٌ means † *certain angels who were sent down [from Paradise] with Adam,* (Lth, A, K, TA,) *who direct those that err from the right way:* (Lth, A, TA:) perhaps (Lth, TA) so called from their remaining upon the earth: (Lth,* A, TA:*) and [so in the K, but correctly "or,"] *the remainder of the Bearers of Evidence* (حَمَلَةِ الحُجَّة [meaning *those angels whereof every individual of mankind has two appointed to attend him constantly for the purpose of their bearing evidence of his good and evil deeds,* which two are termed in the Ḳur l. 16 المُتَلَقِّيَانِ,]) *whereof the earth will never be destitute.* (Ṣ, K.) ـــ And in another trad., respecting the signs of the coming of the resurrection, the Prophet is related to have said that one of those signs will be, that the ↑ رُوَيْبِضَة will speak respecting the affairs of the community: (T, TA:) الرُّوَيْبِضَة is the dim. of الرَّابِضَة (T, K, TA) signifying *The pastor of* رَبِيض [q. v.]; (T, TA;) and means † *the mean, contemptible man,* (Ṣ, K,) who speaks respecting the affairs of the community: thus expl. by the Prophet himself: (K: [in the CK, التَّافِه is erroneously put for تَافِهًا:]) or he explained it as meaning † *the vitious,* or *wicked,* who speaks respecting the affairs of the community: A 'Obeyd compares this trad. with another, in which it is said that one of the signs above mentioned will be, that the pastors of sheep or goats will be the heads of the people: and Az says that الرويبضة means *the pastor of sheep or goats:* some say that it means † *he who abstains, or holds back, from seeking the means of acquiring eminence,* or *nobility;* and الرُّبَاضَة signifies [the same, or] *impotent to attain eminence:* in this latter, the ة is added to give intensiveness to the signification: and Az thinks it most probable that each of these is applied to the mean man because of his remaining in his house, or tent, and seldom rising and going forth to occupy himself in great affairs. (TA.)

رُوَيْبِضَة: see the next preceding paragraph.

تُرَيْبِض *i. q.* عُصْفُر [*Safflower, or bastard saffron*]. (IAar, K.)

مُرَبِّض: see رَبِيض, last sentence, in two places.

مِرْبَض: see رَبِيض, first sentence: ـــ and the same in the last sentence.

مُتَرَبِّض: see رَبْضَة.

ربط

1. رَبَطَ, (Ṣ, Mgh, &c.,) aor. ـُ and ـِ, (Ṣ, Mṣb, K,) inf. n. رَبْطٌ, (Mṣb, TA,) *He tied, bound,* or *made fast,* (Ṣ, Mgh, Mṣb, K,) a thing, (Ṣ, Mṣb,* K,* TA,) and a beast; (Mgh, TA;) and in like manner ↑ ارتبط *he tied,* or *bound,* a beast *with a rope, in order that he might not run away.* (TA.) You say, فُلَانٌ يَرْتَبِطُ ↑ كَذَا رَأْسًا مِنَ الدَّوَابِّ [*Such a one ties so many head of beasts:* or the verb may here have a different signification, explained below]. (Ṣ, TA.)[1] And it is said in a prov., أَكْرَمْتَ فَارْتَبِطْ, اسْتَكْرَمْتَ فَارْتَبِطْ, or, accord. to one relation, ↑ i. e. *Thou hast found a generous horse, therefore do thou preserve him;* or, as some relate it, ↑ فَارْتَبِطْ: relating to the duty of preservation. (TA.) See also 3. ـــ رَبَطَ عَلَيْهِ † *He held back,* or *drew back, from him,* or *it;* although he confined, and bound, himself. (TA, from a trad.) ـــ رَبَطَ جَأْشَهُ, inf. n. رَبْطٌ, † *His heart became strong, and firm, and resolute,* (K,* TA,) *so that he did not flee on the occasion of fear.* (TA. [In the CK, رَبَطَ جَأْشَهُ, which would be more properly rendered ‡ *He strengthened,* or *fortified, his heart.*]) ـــ رَبَطَ لِذٰلِكَ الأَمْرِ جَأْشَهُ ‡ *He constrained himself to be patient, and confined, or restricted, himself to that thing, or affair.* (TA.) ـــ بِالصَّبْرِ رَبَطَ اللّٰهُ عَلَى قَلْبِهِ (Mṣb) ‡ *God inspired him with patience.* (Mṣb, K.) Thus in the Ḳur [xviii. 13], وَرَبَطْنَا عَلَى قُلُوبِهِمْ ‡ *And we inspired them with patience:* (TA:) or *strengthened them with patience.* (Bḍ.) And in like manner in [viii. 11 and] xxviii. 9. (TA.)

3. المُرَابَطَةُ signifies, (K, TA,) in its primary acceptation, (TA,) *Two [hostile] parties' tying of their horses, each at their frontier, and each in preparation for the other;* (K, TA:) and مُرَابَطَتُهُمَا and رِبَاطُ الخَيْلِ signify the same [as above]. (Ṣ, TA.) [You say, رَابَطَ الفَرِيقَانِ *The two parties tied their horses at their respective frontiers, each in preparation for the other.*] And one says, with reference to horses, ↑ رَبِّطْ, inf. n. رَبْطٌ and رِبَاطٌ, as well as رِبَطٌ, inf. n. مُرَابَطَةٌ and رِبَاطٌ. (Bḍ in viii. 62.) Hence, (Ṣgh, L, K,) رِبَطٌ, (Mgh, Mṣb,) inf. n. رِبَاطٌ (Ṣ, Mgh, Ṣgh, L, K) and مُرَابَطَةٌ, (Ṣ, Mgh, Mṣb, K,) *He,* or *it,* (an army, Mgh) *kept post, or remained, on, or at, the frontier* (Ṣ, Mgh, Ṣgh, L, K) *of the enemy,* (Ṣ, Mṣb, K,) or *over against the enemy.* (Mgh.) And hence, i. e. from this latter application, (AAF, TA,) رَبِطَ الأَمْرَ, (TK,) inf. n. رِبَاطٌ (AAF, K) and مُرَابَطَةٌ, (TK,) † *He kept,* or *applied himself, constantly, perseveringly,* or *assiduously, to the thing,* or *affair.* (AAF, K, TK.) It is said in the Ḳur [ch. iii., last verse], اصْبِرُوا وَصَابِرُوا وَرَابِطُوا *Be ye patient* in endurance of what your religion requires, *and vie ye in patience with your enemy, and persevere ye in fighting against your enemy,* (Mgh, TA,) *and in tying the horses*

[1] Perhaps the verb here has a different signification, explained below.

[*at the frontier*]: (TA:) or the last of these verbs means *keep ye post, or remain ye, on, or at, the frontier* [*of the enemy*]: (Az, K:) or † *be ye mindful of the times of prayer*: or † *apply yourselves constantly, perseveringly, or assiduously, to prayer*: (TA:) or † *wait ye for prayer after prayer*; the doing this being termed by the Prophet رِبَاطٌ; (Az, K, TA;) which word, thus used, is an inf. n. of رَابَطُوا; or, as some say, a simple subst., meaning, in this case, a thing whereby one is tied from acts of disobedience, and restrained from forbidden deeds. (TA.) [See also صَابِرُوا.]

6. تَرَابَطَ المَآءُ فِى مَكَانِ كَذَا وَكَذَا † *The water remained in, or did not quit, or go forth from, such and such a place.* (TA.)

8: see 1, in three places. — **ارتبط فَرَسًا** *He took a horse for the purpose of tying him, or keeping post, on the enemy's frontier.* (K, TA.) = [*He, or it, became tied, bound, or made fast.*] — **ارتبط فِى الحَبْلِ** *He became caught, or entangled, in the rope.* (Lḥ.) — **اِرْتِبَاطٌ** is also explained by AO and Ez-Zejjájee as *syn. with* اِعْتِلَاقٌ. (TA.) [Thus, **ارتبطهُ** signifies *He, or it, attached himself, or itself, or clung, or clave, to him, or it*: (see a citation from Lebeed, voce بَعْضٌ:) and app. also † *he loved him.*]

رِبَاطٌ *A thing with which one ties, binds, or makes fast*, (S, Msb, K,) *a skin*, (S, Msb,) *and a beast*, (S,) *&c.*; (S, Msb;) *a rope with which a beast is tied*: (Mgh:) pl. **رُبُطٌ** (S, Msb, K) and **رُبُطَةٌ**; (S, TA;) the latter a contraction of the former: (TA:) and **مِرْبَطٌ** and † **مِرْبَطَةٌ** also signify *a thing with which a beast is tied.* (K.) It is said in a prov., **إِنْ ذَهَبَ غَيْرَ فَعِيرٍ فِى الرِّبَاطِ** [*If an ass is gone away, an ass is tied to the cord*]: relating to contentment with what is present and relinquishment of what is absent. (Mgh.) [See also 3.] — [Hence,] used by the vulgar in the sense of **أُعْدُبَة**, meaning † *A kind of fascination by which enchantresses withhold their husbands from other women.* (TA in art. اعدب.) — *A snare for catching game.* (S, Mgh.) You say, **قَطَعَ الظَّبْىُ رِبَاطَهُ** [*The gazelle rent his snare*]. (S.) — † The *heart*: (K:) as though the body were tied thereby. (TA.) Hence, (TA in art. قرض,) **قَرَضَ رِبَاطَهُ** † *He died*: (M and K in that art.:) or *he was at the point of death.* (K in that art.) And **جَآءَ فُلَانٌ وَقَدْ قَرَضَ رِبَاطَهُ** † *Such a one came having turned away, or back, harassed, distressed, or fatigued*, (S, TA, and AZ and Az in art. قرض,) *and at the point of death*: (AZ, Az:) or *harassed, or distressed, by thirst, or by fatigue*: (A in art. قرض:) or *in a state of intense thirst and hunger.* (M in that art.) — † *The spirit*: as in the saying of El-Ájjáj, describing a wild bull,

* فَبَاتَ وَهْوَ ثَابِتُ الرِّبَاطِ *

[*And he passed the night firm in spirit*]. (TA.) = See also **رَبِيطٌ**, (of which it is a pl., or pl. pl.,) in three places. — = *A single building of those which are called* **رِبَاطَاتٌ**: (S, K:) [*a public building for the accommodation of travellers and their beasts*;] (see **بَرِيدٌ**;) an application well known, and mentioned in the TK:] *a religious house, or house inhabited by devotees*; *a dwelling for Soofees*; (El-Mukreezee's "Khitat," ii. 427;) [*a hospice, or an asylum for poor Muslim students and others*, like **زَاوِيَة**;] *a building for the poor*: in this sense post-classical: pl., accord. to analogy, **رُبُطٌ** and **رِبَاطَاتٌ**. (Msb.)

رَبِيطٌ *Tied, bound, or made fast*; as also † **مَرْبُوطٌ**; (K, TA;) applied to a horse, (Mgh,) or similar beast (**دَابَّة**); as also † **مَرْبُوطَةٌ**; (TA;) applied to the former, *i. q.* **مَرْبُوطٌ**; (Mgh;) or **مَا يُرْتَبَطُ** [which may perhaps signify the same; but more probably, *taken to be tied, or for keeping post, on the enemy's frontier*]; (S;) and [in like manner] **رَبِيطَةٌ**, applied to the latter, *i. q.* **مَا تُرْتَبَطُ**: (K:) and **رَبِيطٌ** applied to a horse also signifies *tied and fed in the court of a house*: (TA:) pl. **رُبُطٌ** (TA) and † **رِبَاطٌ** (Mgh,) or the latter is a pl. pl., being pl. of **رُبُطٌ**. (TA.) **الخَيْلُ مِنْ رِبَاطٍ**, in the Kur [viii. 62], means *Of horses that are tied*; (Bḍ, Mgh:) **رِبَاطٌ** being of the measure فِعَالٌ in the sense of the measure مَفْعُولٌ; or an inf. n. used as a subst., being an inf. n. of **رَبَطَ** in the sense of **رَابَطَ**; (Bḍ;) or it is an inf. n. of **رَابَطَ**; and therefore [when used as an epithet, like any inf. n. so used,] is applied to one as well as to a pl. number; (Ham p. 222;) or pl. of **رَبِيطٌ**: (IDrd:) or it means *of mares*: (Fr, TA:) and **رِبَاطٌ** signifies *horses; five thereof, and upwards*: (S, K:) or *horses, themselves, that are taken to be tied, or for keeping post, on the enemy's frontier.* (L.) And you say, **لِفُلَانٍ رِبَاطٌ مِنَ الخَيْلِ** *Such a one has a stud constituting the source of his horses*; like as you say **لَهُ نَعَمٌ**. (S.) † **رِبَاطِيَّةٌ**, also, applied to horses, signifies *Tied in a town or country or the like*: occurring in a trad., in which it is said that upon every horse shall be levied a deenár; but upon the **رِبَاطِيَّة**, nothing: properly meaning, in this case, **عِجْفَةٌ**; being like **رَاضِيَةٌ** in the phrase **ذَاتُ الرَّاضِيَةِ**. (Mgh.) — See also **رَابِطٌ**. — Also, and † **رَابِطٌ**, † *A monk: one who abstains from worldly pleasures: a sage who restrains himself from worldly things.* (K, TA.) [In the L and TA, **الرَّبِيط** is also explained, as on the authority of Ez-Zejjájee, as signifying **الرَّاهِبُ**; but this I think a mistranscription, for **الرَّاهِبُ**.] — † Unripe dates *soaked* [*in water*]: (S, K:) or † fresh ripe dates *soaked with water*; also called **مُنَقَّوْشٌ**: (Sgh, TA in art. نقش:) or † dried dates (A'Obeyd, IF, A, K) *put into jars* (**جِرَار**), (A'Obeyd, A,) *and having water poured upon them*, (A'Obeyd, IF, K,) *or moistened with water, in order that they may become like fresh ripe dates*: (A:) but perhaps this is an adventitious term: (IF:) some say that it is **رَبِيذ**, and not original. (TA.)

رَبَّاطٌ *One who ties bow-strings.* (TA.)

رَابِطٌ [act. part. n. of 1]. — **خَلَّفَ فُلَانٌ بِالثَّغْرِ جَيْشًا رَابِطَةً** [*Such a one left behind him on the frontier an army having their horses tied in preparation for the enemy; or keeping post*]. (S.) And **بِبَلَدِ كَذَا رَابِطَةٌ مِنَ الخَيْلِ** [*In such a town, or country, or the like, is a company of horsemen having their horses tied at the frontier in preparation for the enemy; or keeping post on the frontier*: or may perhaps mean, *a number of horses tied*: see **رَبِيطٌ**]. (S.) † **مُرَابِطَةٌ** also signifies *A company of warriors*; or *of men warring against an enemy*: (Mgh:) or *a company of men having their horses tied at the frontier in preparation for the enemy; or keeping post on the frontier*; and in like manner [its pl.] **مَرَابِطَاتٌ**, *a company of horsemen having their horses tied* &c. (TA.) — **فُلَانٌ رَابِطُ الجَأْشِ**, and † **مَرْبُوطُ الجَأْشِ** ; *Such a one is strong in heart*: (S:) or *courageous*: (K:) as though he tied himself from flight, (S, TA,) and restrained himself by his boldness and courage. (TA.) — † **نَفْسٌ رَابِطَةٌ** † *A spirit* [*still attached to the body*, and consequently *not doomed, but*] *having ample power, or liberty*, [*and*] *capable of good*; syn. وَاسِعٌ أَرْبَضُ. (K.) An Arab is related by IAar to have said, **اَللّٰهُمَّ اغْفِرْ لِى وَالجِلْدُ بَارِدٌ وَالنَّفْسُ رَابِطَةٌ وَالصُّحُفُ مُنْتَشِرَةٌ وَالتَّوْبَةُ مَقْبُولَةٌ** [*O God, forgive me while the skin is cool*, not heated by fever, *and the spirit is yet attached to my body, and is at liberty, and capable of good, and the volumes* in which my actions are registered *are still expanded, and repentance is accepted*]: he meant thereby, while he was in health; before death. (TA.) — See also **رَبِيطٌ**, in two places.

رَابِطَةٌ [fem. of **رَابِطٌ**. — Also] *A tie, or connection, of any kind*; syn. **عُلْقَةٌ** [q. v.] and **وُصْلَةٌ**. (TA.) [This meaning of **رابطة** is well known, though omitted in the S and K &c. — Hence, † The *copula* in a proposition.]

مَرْبِطٌ (S, Mgh, K) and **مِرْبَطٌ** (S, K,) the former used by him who says **رِبَاطٌ**, and the latter by him who says **رُبُطٌ**, (IB,) The *place where a thing*, (S,) or *where a beast*, (Mgh, K,) *is tied, bound, or made fast*: (S, Mgh, K:) *a stable*: pl. **مَرَابِطُ**. (Har p. 33.) You say, **لَيْسَ لَهُ مَرْبِطُ عَنْزٍ** [*He has not* so much as, or even, *a place where a she-goat is tied*]. (S.) Each is a noun of place used in a definite manner; so that you may not say, **هٰذَا مَنَاطُ البُرْسِ**, like **هٰذَا مَنَاطُ الثُّرَيَّا**. (TA: [in which, however, the word **مناط** has been inadvertently omitted.]) — [Also *A place where soldiers tie their horses at the frontier in preparation for the enemy; or where they keep post on the frontier*; as also † **مُرَابِطٌ**. You say,] **مَرَابِطُهُمْ بِالثَّغْرِ** and † **مُرَابِطُهُمْ** *The warriors are in their places where they tie their horses at the frontier in preparation for the enemy; or where they keep post on the frontier.* (TA.)

مُرْبِطٌ: see **رِبَاطٌ**.

مِرْبَطَةٌ: see **رِبَاطٌ**. — Also *A slender plaited thong which is bound over the pad* (**حَنِيَّة**), for

which, in the copies of the ḳ, we find erroneously substituted خَشَفَة, TA,) *of the* رَحْل [or *camel's saddle*]. (ḳ,* TA.)

مَرْبُوط, said its fem., with ة: see رَبِيط.

مَرَابِط: pl. مَرْبَطَات: see مَرْبِط, in two places.

مَرْبِطَة: see رَابِطَة.

هُوَ مُرْتَبِطٌ كَذَا وَكَذَا مِنَ الخَيْلِ *He takes, or is taking, such and such* [a number] *of horses for the purpose of tying them, or keeping post, on the enemy's frontier.* (TA.)

مَآءٌ مُتَرَابِطٌ ‡ *Water remaining* in a place, *not quitting it, or not going forth from it.* (Esh-Sheybánee,* ṣ,* ḳ,* TA.)

رَبَع

1. رَبَعَ, aor. ـَ and ـِ, (Mṣb, ḳ,) inf. n. رَبْع, (TA,) *He took the fourth part of their property, or possessions.* (Mṣb, ḳ.) And (so in the ḳ, but in the Mṣb "or,") رَبَّعَ, (ṣ, Ṣgh, Mṣb, ḳ,) aor. ـِ (ṣ, Ṣgh, Mṣb) and ـُ and ـِ, (Ṣgh, Mṣb,) not, as is implied in the ḳ, ـِ only, (TA,) [or rather, not ـِ only,] inf. n. as above, and رِبَاعَة [most probably رِبَاعَةٌ also, (L,) *He took the fourth part of their spoil:* (ṣ, Ṣgh, Mṣb, ḳ:) i. e., of the spoil of an army: this was done in the Time of Ignorance, but El-Islám reduced it to a fifth part; (ḳ;) as is declared in the Ḳur viii. 42. (TA.) It is said in a trad., أَنْ أَجْعَلَكَ تَرْبَع, وَتَدَّسِّع, mentioned [and explained] in art. دسع, q. v.: the meaning [intended] is, *Did I not make thee an obeyed chief?* (TA.) — And رَبَّعَ, (ṣ, Ṣgh, Mṣb,) or رَبَعَ الثَّلَاثَةَ, (ḳ,) aor. ـِ (ṣ, Ṣgh, Mṣb, ḳ) and ـَ and ـُ (Ṣgh, Mṣb, ḳ,) [inf. n., app., رَبْع,] *He became the fourth of them;* (ṣ, Ṣgh, Mṣb;) or, *the fourth of the three:* (TA:) or *he made the three to be four by* [*adding to them*] *himself.* (ḳ.) And رَبَّعَهُمْ also signifies *He made them, by adding himself to them, forty:* or, *four and forty.* (ḳ,* TA.) *And He made them* (namely thirteen) *to be fourteen.* (T in art. ثلث.) — رَبَعَهُ, aor. ـِ, (ṣ, ḳ,) inf. n. رَبْع, (ṣ, ḳ,) *He twisted it* (namely a bow-string, ṣ, TA, and a rope, or cord, ḳ, TA) *of four twists*, or *strands.* (ṣ, ḳ.) — رَبَعَتِ الإِبِلُ, (ṣ, ḳ,) aor. ـِ, inf. n. رَبْع, (ṢA,) *i. q.* وَرَدَتِ الرَّبْعَ ‡ (ṣ, ḳ:) i. e., *The camels, having been kept from the water three days* [*counting two portions of days as one of those days*], *or four days* [*counting two portions of days as two days* (for the difference is only verbal)], *and three* [*whole*] *nights, came to the water on the fourth day* [*counting the day of the next preceding watering as the first*]. (ḳ.) [See رَبْع, below. Another meaning of this phrase will be found later in the present paragraph.] Hence, رَبَعَتْ عَلَيْهِ: see 4. (TA.) — رَبَعَتْ عَلَيْهِ الحُمَّى, (ṣ, Mṣb, ḳ,) aor. ـِ, inf. n. رَبْع; (Mṣb;) and أَرْبَعَتْ عَلَيْهِ, (ṣ, Mṣb, ḳ,) and ‡ أَرْبَعَتْهُ, but not رَبَعَتْهُ; (IAṣr;) or the phrase used by the Arabs is أَرْبَعَتْ ‡ عليه الحمّى: (Az, TA:) *The fever seized him on one day and left him two days and then came again on the fourth day* [*counting the day of the next preceding fit as the first*]; (ṣ, Mṣb, ḳ,) *and so on.* (Mṣb.) — And رَبَعَ, and ‡ أَرْبَعَ, (ṣ, ḳ,) and ‡ رَبَّعَ, is said to be also used in the same sense, (TA,) *He had, or was seized by, a quartan fever; a fever of the kind described above.* (ṣ, ḳ, TA.) — رَبَعَ said of a horse, *He came fourth in the race.* (T, M, L, all in art. ثلث.) — رَبَعَ, said of a man, also signifies *He was hit, or hurt, in the* أَرْبَاع, meaning *regions, of his head.* (TA.) — رَبَعَ المَطَرُ الأَرْضَ *The rain watered the earth and made it to produce herbage:* see رَبِيع. (TA.) And رَبَعَتِ الأَرْضُ *The land was watered by the rain in the season called* رَبِيع. (ṣ.) And رَبَعُوا *They were rained upon by the rain of the season called* رَبِيع; (ḳ,* TA;) similar to قَيَظُوا and صَيَفُوا. (TA in art. قيظ:) and in like manner, رَبَعَتِ الإِبِلُ *The camels were rained upon by that rain:* and مَرْبَع may be an inf. n. thereof. (Ham p. 425.) — Hence, i. e. from رَبَعَ المَطَرُ الأَرْضَ, the phrase, رَبَعَ الفَرَسُ عَلَى قَوَائِمِهِ ‡ *The horse sweated in his legs.* (TA.) — And [hence also,] رَبَّعَهُ اللّٰهُ ‡ *God restored him from a state of poverty to wealth or competence or sufficiency; recovered him from his embarrassment or difficulty, or from a state of perdition or destruction.* (TA.) — رَبَعَ الرَّبِيعُ, aor. ـِ, inf. n. رُبُوع, *The* [*season called*] رَبِيع *commenced.* (TA.) — رَبَعَ بِالمَكَانِ, (ḳ, TA,) aor. ـِ, inf. n. رُبُوع, (TA,) in its primary acceptation, signifies *He remained, abode, or dwelt, in the place in the* [*season called*] رَبِيع (TA;) as also ارْتَبَعَ ‡ بِهِ. (ṣ, ḳ.) — And hence, (TA,) ‡ *He remained, abode, or dwelt, in the place,* (ḳ, TA,) *in any circumstances, and at any time;* (TA;) *he took it as his home.* (ḳ.) — Also *He alighted and abode wherever he would, in the place, in abundance of herbage, and pasturage.* (ḳ,* TA.) — رَبَعَتِ الإِبِلُ, (ḳ,) aor. ـِ, inf. n. رُبُوع, (TA,) *The camels fed by themselves in the pasturage, and ate as they pleased, and drank.* (ḳ.) [Another meaning of this phrase has been mentioned before.] — رَبَعَ فِي المَآءِ *He* (a man, TA) *acted according to his own opinion or judgment, or did what he judged fit, with respect to the water.* (ḳ.) — رَبَعَ, (ḳ,) aor. ـِ, inf. n. رُبُوع, (TA,) said of a man, also signifies *He had, or obtained, abundance of herbage* (ḳ, TA) *[arising] from the* [*season, or rain, called*] رَبِيع. (TA.) — Also, [app. from رَبَعَ بِالمَكَانِ in the second of the senses explained above, and if so, tropical, or doubly-tropical,] aor. ـِ, ‡ *He* (a man, ISk, ṣ) *paused,* (ISk, ṢḲ,) *and acted, or behaved, with deliberation or in a leisurely manner,* (ḳ,) *and withheld himself.* (ISk, ṢḲ.) And [hence,] رَبَعَ عَلَيْهِ, (ḳ,) inf. n. رُبُوع, (TA,) ‡ *He was affectionate, or pitiful, or compassionate, towards him:* (ḳ:) or *he acted gently towards him.* (TA.) And عَنْهُ رَبَعَ, (ḳ,) inf. n. رُبُوع, (TA,) ‡ *He restrained himself, refrained, abstained, or desisted, from it.* (ḳ.)

The phrases ارْبَعْ عَلَى نَفْسِكَ and ارْبَعْ عَلَيْكَ (ṣ, ḳ) and ارْبَعْ عَلَيْكَ (ḳ) are from رَبَعَ in the sense of "he paused," &c., (ṣ, ḳ,) as explained by Isk, (ṢḲ,) [or in one of the senses following that,] meaning ‡ *Deal thou gently with thyself; moderate thyself; restrain thyself:* (ṣ, TA:) or *behave thou with deliberation,* or *in a leisurely manner:* or the second of these phrases may mean *continue thou notwithstanding thy slight lameness:* or it may be from رَبَعَ الحَجَرَ [q. v. infrà,] meaning *take thou it, or reach it, notwithstanding thy slight lameness.* (TA.) The phrase عَلَى نَفْسِكَ ارْبَعِي, or عَلَيْكِ ارْبَعِي, in the trad. of Subey'ah El-Aslameeyeh, accord. to two different relations, admits of two interpretations: one is, ‡ *Pause thou, and wait for the completion of the* عِدَّة [q. v.] *of decease;* and this is accord. to the persuasion of those who say that her عِدَّة is the more remote of the two periods, which is the persuasion of 'Alee and I'Ab: the second is, from رَبْع الرَّجُل signifying "the man had, or obtained, abundance of herbage," and the meaning is, ‡ *relieve thou thyself, and release thyself from the straitness of the* عِدَّة, *and the evil of thy condition;* and this is accord. to the persuasion of those who hold that her عِدَّة is the nearer of the two periods; and hence 'Omar said, "If she bring forth when her husband is on his bier, meaning, not buried, it is allowable for her to marry." (TA.) It is also said, in another trad., لَا يَرْبَعُ عَلَى ظَلَعِكَ مَنْ لَا يُحْزِنُهُ أَمْرُكَ, i. e. ‡ *He will not restrain himself, and be patient with thee, whom thy case does not grieve.* (TA.) And it is said in a prov., حَدِيثَ امْرَأَةٍ حَدِيثَيْنِ فَإِنْ أَبَتْ فَارْبَعْ, i. e. ‡ *Speak thou to a woman twice; and if she refuse, abstain thou:* or, accord. to one relation, it is ‡ فَارْبَ: and accord. to another, فَارْبَعْهُ, i. e., *then add;* for she is very weak in understanding; *if she understand not, then make thou the two speeches to be four:* Aboo-Sa'eed says, فَإِنْ لَمْ تَفْهَم بَعْدَ الأَرْبَعَة فَالرَّبْعَة, i. e., [*and if she understand not after the four, then*] *the stick* [is to be used; or, *then use thou the stick*]: the prov. applies to the hearing and answering in an evil manner. (TA.) You say also, رَبَعْتُ عَلَى عَقْلِ فُلَانٍ وَكَسَرْتُ فِيهِ رَبَاعَة, inf. n. رَبَاعَة; ‡ [app. *She behaved in a gentle and coaxing manner so as to get the better of the reason, or understanding, of such a one, and he sold his houses one after another to expend upon her;*] i. e., *he expended upon her all that he possessed, so that he sold his dwellings.* (TA. [The ـِ before كَسَرْتُ is not in the TA; but as it seems to have been dropped by inadvertence, I have supplied it.]) — رَبَعَ الفَصِيلُ *The young camel widened his stepping, and ran;* as also ‡ ارْتَبَعَ. (TA.) — رَبَعَ الحَجَرَ, (ṣ, ḳ,) aor. ـِ, inf. n. رَبْع, (TA:) and ‡ ارْتَبَعَهُ; (ṣ;) *He raised, or lifted, the stone,* (ṣ, ḳ, TA,) *with the hand;* (ḳ, TA;) or *carried it;* (TA;) *for trial of strength.* (ḳ.) It is said in a trad., مَرَّ بِقَوْمٍ يَرْبَعُونَ حَجَرًا, [*He passed by a company of men raising,* &c., *a stone*]; and ‡ يَتَرَبَّعُونَ [signifies the same]. (ṣ:) and ‡ يَرْتَبِعُونَ. (Z, TA.) — رَبَعَ الجَمَلُ, (ṣ, ḳ,) aor. ـِ, inf. n.

رَبَّعَ, (TA,) *He put the* [*staff*, or *small staff*, called] مِرْبَعَة *beneath the load, and took hold of one end of the former, while another took hold of the other end, and then raised it,* (Ṣ, K,) *with the help of his companion,* (K,) *upon the camel,* (Ṣ,) or *upon the beast.* (K.) [See also 3.] = رَبِعَ *He* (a man) *approved his life; was satisfied, or content, with it.* (TA.)

2. رَبَّعَهُ, inf. n. تَرْبِيعٌ, *He made it four.* (Esh-Sheybánee, K voce وَحَّدَهُ.) — *He made it* (a thing) مُرَبَّعٌ; (Ṣ, K;) i. e. *he made it to have four portions* [or *sides* or *faces* or *angles* &c.]: or *he made it of the form of a thing having four legs; made it of the form of a quadruped.* (TA.) — فُلَانٌ رَبَّعَ بِمَكَّةَ وَلَا يُرَبِّعُ *Such a one counts three Khaleefehs,* [namely, Aboo-Bekr and 'Omar and 'Othmán,] *and* [*does not count a fourth*, i. e.,] rejects ['Alee,] the fourth. (TA in art. ثلث.) — رَبَّعَتْ *She brought forth her fourth offspring.* (TA in art. بكر.) — رَبَّعَ لِامْرَأَتِهِ, عِنْدَهَا, *He remained four nights with his wife:* and in like manner the verb is used in relation to any saying or action. (TA voce سَبَّعَ.) — تَرْبِيعٌ also signifies [The *watering* of seed-produce *on the fourth day, counting the day of the next preceding watering as the first*;] the *watering* of seed-produce *that is* [*next*] *after the* تَثْلِيث. (TA.) [You say, رَبَّعَ الزَّرْعَ *He watered the seed-produce on the fourth day,* &c.]

3. عَامَلَهُ مُرَابَعَةً, (Ks, Ṣ, K,) and اِسْتَأْجَرَهُ مُرَابَعَةً, and رِبَاعًا, (K,) [*He bargained with him for work, or he hired him, or took him as a hireling, by,* or *for, the season called* رَبِيع] is from الرَّبِيع, (K,) like مُشَاهَرَةً (Ks, Ṣ, K) from الشَّهْر, (K,) and مُصَايَفَةً (Ks, Ṣ, TA) from الصَّيْف, &c. (TA.) = مُرَابَعَةً also signifies The *taking hold of the hand of another person beneath a load, and so raising it upon the camel, without a* [*staff*, or *small staff, such as is called*] مِرْبَعَة. (Ṣ,* K,* TA.) You say, رَابَعَهُ *He took hold of his hand* &c. (IAṣr.) [See also 1; last signification but one.]

4. اربع القَوْمُ *The party of men* (three in number, Msb) *became four:* (Ṣ, Msb, K:) [but in the last of these, mentioned after another signification with which it is connected by the conjunction أَوْ "or"]) or, *became forty.* (TA.) = اِرْبَعَّتْ, عَلَيْهِ الحُمَّى, اِرْبَعَّهُ, and أَرْبَعَ, and رَبَعَ: see رَبَعَتْ عليه الحمّى, [which is from رَبَعَتِ الإِبِلُ,] in three places; and رَبِعَ, in two places.

أَعْبُوا فِي عِيَادَةِ المَرِيضِ وَارْبَعُوا, occurring in a trad., [*Come ye every third day, and every fourth day, counting the day of the next preceding visit as the first, in visiting the sick*; or, which is the same, *leave ye him one day, and] leave ye him two days, and come to him on the third day, in visiting the sick*; unless he be overcome [by his sickness]: (Ṣ, TA:) this is [in like manner] from the watering of camels termed رِبْع. (TA.) You say also, أَرْبَعَ المَرِيضَ *He omitted visiting the sick man two days, and came to him on the third;* (O, K;) or, as in the L, and in [some of] the copies of the Ṣ, *on the fourth* [*if counting the day of the next preceding visit as the first*]. (TA.) — [Hence also,] اربع عَلَيْهِ السَّائِلُ *The asker, or beggar, asked, or begged, then went away, and then returned.* (Ibn-'Abbád, Ṣgh, K.*) — And اربع بِالمَرْأَةِ *He returned to the* مُجَامَعَة *of the woman without langour:* (L:) and اربع alone, said of a man, *multum coivit.* (Ibn-'Abbád, K.) — And اربعت الإِبِلُ بِالوُرُودِ, (O, K,) i. e. أَرْبَعَتِ الإِبِلُ بِالوُرُودِ, (TA,) *The camels quickly returned to watering,* (O,* K,* TA,) *so that they came to water without any appointed time:* (TA:) mentioned by A'Obeyd as written with the pointed غ, which is a mistranscription. (L, TA.) — And اربع said of the water of a well, *It* [*returned quickly so that it*] *became abundant, or copious.* (K.) — Said of a man, it also signifies وَرَدَتْ إِبِلُهُ رِبْعًا (Ṣ) [meaning] *He was, or became, one whose camels came in the state in which they are termed* رَوَابِع [*i. e. being watered on the fourth day, counting the day of the next preceding watering as the first:* from رَبَعَتِ الإِبِلُ: whence, likewise, what next follows]. (TA.) — اربع الإِبِلَ* *He watered the camels in the manner termed* رِبْع [*i. e. on the fourth day, counting the day of the next preceding watering as the first*]. (TA.) — This last phrase, also, (K,) or اربع الإِبِلَ عَلَى المَاءِ, (Aṣ,) signifies *He sent and left the camels to go to the water whenever they pleased.* (Aṣ, K.*) [Another signification of the verb thus applied will be found below.] = اربع, (inf. n. إِرْبَاعٌ, Ṣ, Msb) *He* (a sheep or goat, a bull, a solid-hoofed beast, and a camel,) *became what is termed* رَبَاعٍ; i. e., *he shed the tooth called* رَبَاعِيَة: (Ṣ, Msb, K:) it is when they do this that the camel and the horse begin to be strong. (TA.) = اربع القَوْمُ *The people, or company of men, entered the* [*season called*] رَبِيع: (Ṣ, K:) or [app. a mistake for "and"] it has the first of the significations mentioned in this paragraph. (K.) — And (so in the Ṣ,, but in the K "or") *The people, or company of men, remained in the place where they had alighted and taken up their abode in the* [*season called*] رَبِيع, *abstaining from seeking after herbage;* (Ṣ, K, TA;) *the rain having been general, they remained where they were, because of the general fertility, not needing to remove for seeking after herbage.* (TA.) [See also رَبَعَ بِالمَكَانِ.] — And *The people, or company of men, came to, or arrived at, land of seed-produce and fruitfulness, and water.* (TA.) — اربع الغَيْثُ *The rain caused the* [*herbage called*] رَبِيع *to grow:* (TA:) or *the rain confined the people in their* رِبَاع [*or dwellings*] *by reason of its abundance.* (Msb.) — اربعت الأَرْضُ *The earth, or land, produced herbage.* (Msb in art. جهد.) — اربع said of a man, ‡ *He had offspring born to him in the prime of his manhood:* (Ṣ, TA:) this being likened to the [season called] رَبِيع. (TA.) — اربع إِبِلَهُ بِمَكَانِ كَذَا *He pastured his camels in the* [*season called*] رَبِيع *in such a place.* (Ṣ.) — اربعت النَّاقَةُ *The she-camel's womb was, or became, closed,* (اِسْتَغْلَقَتْ رَحِمُهَا,) *so that it did not admit the seminal fluid;* (Lḥ, K;) [perhaps because this commonly takes place in the season called رَبِيع, meaning either the spring or the season called الخَرِيف; the usual season of the coupling of camels being winter;] as also ارتبعت. (TA.) = اربع إِبَاً بِالكَلَامِ *He made an abominable request to her;* mentioned in the T in art. عظم; (TA;) meaning بَاَّنَا الوَطْءَ فِي الظَّهْرِ. (TA in art. عظم.) = See also a prov. mentioned in the latter part of the first paragraph.

5. تربّع فِي جُلُوسِهِ (Ṣ, K) [*He crossed his legs in his sitting;* i. e. *he sat cross-legged;* because a person who does so puts himself in such a posture as to occupy nearly a square space;] *contr. of* أَقْعَى and جَثَا. (K.) = تربّع said of a camel, (Ṣ, K,) and of a horse, (TA,) *He ate the* [*herbage called*] رَبِيع, (Ṣ, K, TA,) *and in consequence became brisk, lively, or sprightly,* (TA,) *and fat;* (K, TA;) and ارتبع signifies the same: (Ṣ, K:) or تربّعوا and ارتبعوا signify *they lighted on,* or *found,* [*herbage called*] رَبِيع: or *they lighted on it, or found it, and remained among it:* and تربّعت الإِبِلُ بِمَكَانِ كَذَا *The camels remained,* or *abode, in such a place.* (TA.) You say also, تَرَبَّعْنَا فِي الحَزْنِ وَالضِّمَانِ *We pastured upon the herbs, or leguminous plants, during the winter, upon the rugged ground and the hard and stony ground by the side of sand.* (TA.) — تربّعت النَّخِيلُ *The palm-trees had their fruit cut off;* (TA, and in some copies of the K ;) [because this is done in the autumn, which is called الرَّبِيع.] = See also 1, near the end of the paragraph. — [Hence,] تربّعت النَّاقَةُ سَنَامًا طَوِيلًا *The she-camel carried a tall hump.* (K.)

6. تَرَابَعُوا حَجَرًا [*They vied, one with another, in lifting a stone, for trial of strength:* see رَبِيعُ الحَجَرِ]. (TA in art. جدو.)

8. ارتبع *He* (a camel) *beat* [*the ground*] *with all his legs, in going along;* (Ṣ;) *and went quickly.* (TA.) — See also 1, near the end of the paragraph. = *He* (a man) *was of middling stature, neither tall nor short.* (Ṣ.) = See also رَبَعَ بِالمَكَانِ: — and see 5, in two places: — and 4, near the end of the paragraph: = and see رَبِيعُ الحَجَرِ, in two places, near the end of 1. = ارتبع أَمْرَ القَوْمِ *He looked for, expected, or awaited, his being made commander, or lord, over the people, or party of men.* (TA.)

10. استربعهُ *He had power, or ability, for it, to do it, or to bear or endure it:* (IAṣr:) from رَبِيعُ الحَجَرِ. (Az.) — [Hence also,] استربع said of a camel, *He was, or became, strong, for journeying.* (ISk, K.) — *It* (sand) *became heaped up.* (AZ, K.) — *It* (dust) *rose; or rose high.* (AZ, K.)

رَبْع *A place where people remain, abide, or dwell, in the* [*season called*] رَبِيع; (K, TA;) as also مَرْبَعٌ, (Ṣ, Msb, K,) and مُرْتَبَعٌ: (K, TA:)

this is the primary signification: (TA:) and hence, (TA,) ‡ *a place of alighting or abode*, (Sh, Ṣ, Msb, K, TA,) *of a people, or company of men*; (Msb;) *a settled place of abode*; *a place of constant residence*; *a dwelling*; *a home*; *whenever and wherever it be*; as also ↑ مَرْبَعٌ, and ↑ مَرْبَعَةٌ (TA:) and † *a house, wherever it be*: (Ṣ, Mgh, K:) [in Egypt, *a range of distinct lodgings over shops or magazines, separate from the shops or magazines, but generally having one common entrance and staircase*:] pl. [of mult.] رِبَاعٌ and رُبُوعٌ (Ṣ, Mgh, Msb, K) and [of pauc.] أَرْبُعٌ and أَرْبُعٌ: (Ṣ, Msb, K:) and the pl. of ↑ مَرْبَعَةٌ is مَرَابِعُ. (Ṣ) You say, مَا أَوْسَعَ رَبْعَ بَنِى فُلَانٍ ‡ *How ample, or spacious, is the place of alighting, or abode, of the sons of such a one!* (Ṣ, TA.) — Hence, also, ‡ *The people of a place of alighting or abode*; (Sh, Msb, TA;) *the people of a house or tent*: (Aboo-Málik, TA:) *a company of men or people*: (K:) *a large number*: (IB:) pl. as above: (Msb:) رُبُوعٌ signifies *the people of places of alighting or abode*: (Sh:) and also *tribes*. (TA.) You say, أَكْثَرَ اللّٰهُ رَبْعَكَ ‡ *May God multiply the people of thy house or tent*. (TA.) And هُمُ اليَوْمَ رَبْعٌ ‡ *They now, or to-day, [are a large number*; or] *have become many, and have increased*. (TA.) — [Hence, also,] † *A bier*; or *a bier with a corpse upon it*; syn. نَعْشٌ. (K, TA: [in the CK نَفْسٌ].) So in the saying, حَمَلْتُ رَبْعَهُ † [*I bore, or carried, his bier, or his bier with his corpse upon it*]. (TA.) — † *The extremity of a mountain*. (TA.) [App. because travellers often stop and rest there.] ═ Also *i. q.* ↑ رَبْعَةٌ, (L, Mgh, Msb, K,) which signifies, (Ṣ, L, &c.,) as also ↑ رِبْعَةٌ, and ↑ مَرْبُوعٌ, (L, Msb, K,) or ↑ مُرَبَّعٌ, (Ṣ, Mgh, L,) and ↑ المُرَبَّقِ (Ṣ, L, K,) and ↑ مُرَبَّعٌ (L, K,) and ↑ مِرْبَاعٌ, (K, but this last [says SM] I have not seen in the lexicons, except applied by the author of the "Mo-heet" as an epithet to a rope, TA,) applied to a man, (Ṣ, L, &c.,) *Of middling stature*; (Msb;) *neither tall nor short*; (Ṣ, L;) *between tall and short*: (K:) and so, applied to a woman, ↑ رَبْعَةٌ (Ṣ, Mgh, L, Msb, K) and ↑ رِبْعَةٌ, (L, Msb,) though originally applied to a man, like حَصَنَةٌ &c.: (L:) the pl. of رَبْعَةٌ is رَبْعُونَ: (Fr:) and that of ↑ رَبْعَةٌ is رَبْعَاتٌ, applied to men and to women, (Ṣ, Mgh, L, K,) and رَبْعَاتٌ also; (IAạr, Fr, L, K;) the former of these two pls. being anomalous, because a word of the measure فَعْلَةٌ has not its medial radical movent when it is an epithet, but only when it is a subst. and has not و or ى for that radical; (Ṣ, O, K:) or the medial radical is movent in this instance because رَبْعَةٌ is originally a fem. subst. applied to a male and a female, and used as an epithet; (L:) or because it resembles a subst. in its being applied alike to a man and a woman. (Az.)

رَبْعٌ (Ṣ, Mgh, Msb, K) and ↑ رُبْعٌ, (Ṣ, Msb, K,) the former a contraction of the latter, (Msb,) [which is the more chaste, but the former is the more common,] *A fourth part*; (Ṣ, Msb, K:) *one of four parts*; (Mgh:) as also ↑ رِبْعٌ, (Msb, K,) like عَبْدٌ; (TA:) and ↑ مِرْبَاعٌ, like مِعْشَارٌ (K, Ṣ, and S:) or the last signifies, (Msb, K,) or signifies also, (Ṣ,) *the fourth part of the spoil, which the chief used to take* (Ṣ, Msb, K) *in the Time of Ignorance*: (K:) the pl. of رَبْعٌ and ↑ رُبْعٌ is أَرْبَاعٌ [a pl. of pauc.] (Msb, TA) and رُبُوعٌ [a pl. of mult.]: (TA:) and that of ↑ رِبْعٌ is رُبُوعٌ. (K.) — الرَّبْعُ البَاشِمُ *The same as the* صَاعُ; because the قَفِيز is twelve times what is termed صَاعٌ: but الرَّبْعُ الحَجَّاجِىُّ is *the same as the* مُدّ, *which is a quarter of what is termed* الصَّاعُ الحَجَّاجِىُّ. (Mgh.) [In Egypt, the رُبْع is *the fourth part of a* وَيْبَة, q. v.] — أَرْبَاعُ الرَّأْسِ *The [four] regions of the head*. (TA.)

* رَبْعٌ [*or interval between two waterings, or keeping from water during that interval,*] *which is meant in the phrase* رَبَّعَتِ الإِبِلُ [q. v.]; (Ṣ;) *a certain* ظِمْء *of camels, respecting which authors differ*: (TA:) it is *when camels are kept from the water three days* [*counting two portions of days as one of those days*], *or four days* [*counting two portions of days as two days* (for the difference is only verbal)], *and three* [*whole*] *nights, and come to the water on the fourth day* [*counting the day of the next preceding watering as the first*]; (K;) or [in other words] *their coming to the water one day, and leaving it two days, and then coming to it on the fourth day; or a period of three* [*whole*] *nights and four days* [*of which the first and last are incomplete*]; as is indicated in the K: or, as some say, [but this at variance with common usage,] *their being kept from the water four* [*nights* (for the n. of number is here fem.)], *and then coming to it on the fifth* [*day* (for the n. of number is here masc.)]. (TA.) You say, وَرَدَتِ الإِبِلُ الرَّبْعَ: see وَرَدَتْ إِبِلُهُ رُبْعًا: see 4. (Ṣ, K.) And أَوْرَدَ الإِبِلَ رُبْعًا *i. q.* رَبَّعَ الإِبِلَ [q. v.]. (TA.) — [Also, for رَبْعٌ, سَيْرُ رَبْعٍ, *A journey in which the camels are watered only on the first and fourth days.*] — [In like manner,] with respect to fever, it signifies *The seizing on one day and leaving two days and then coming again on the fourth day* [*counting the day of the next preceding fit as the first*]. (Ṣ, K.) [The fever is termed] حُمَّى الرَّبْعِ [*The quartan fever*;] *the fever that occurs on one day and intermits two days and then comes again on the fourth, and so on.* (Msb.) And you say, حَمَّتْهُ الحُمَّى رُبْعًا, *i. q.* رَبَّعَتْ عَلَيْهِ الحُمَّى [q. v.]. (K.) — Also The *fourth young one, or offspring*. (A in art. ثلث.)

رُبْعٌ: see رَبْعٌ. — رُبَاعٌ ═ رُبْعٌ *A young camel brought forth in the* [*season called*] رَبِيع [here meaning *autumn*], *which is the beginning of the breeding-time*: (Ṣ, Msb, K:) so called because he widens his stepping, and runs: [see 1, near the end of the paragraph:] (TA:) fem. with ة: pl. masc. رُبَاعُونَ [a pl. of mult.] and أَرْبُعٌ [a pl. of pauc.]; (Ṣ, Msb, K;) both irreg.; for accord. to the rule given by Sb, the pl. should be رُبْعَانٌ [like صُرْدَانٌ pl. of صُرَدٌ]: (TA:) pl. fem. رُبَعَاتٌ (Ṣ, Msb, K, TA [in the CK, erroneously, رُبْعَاتٌ]) and رِبَاعٌ. (K.) Hence the saying, مَا لَهُ هُبْعٌ وَلَا رُبْعٌ *He has not a young camel brought forth in the end of the breeding-time nor one brought forth in the beginning thereof*. (Ṣ, TA.) [See another ex. voce بُلْقٌ.] — [Hence, also,] الرُّبْعُ † *A very small star in the midst of the* عَوَائِد, *which are in the head of the* تِنِّين [or *Draco*]. (Kzw.)

رُبْعٌ: see رَبْعٌ, in two places.

رُبْعَةٌ: see رَبْعٌ, last signification, in three places. ═ [*A small round basket, covered with leather, in which perfumes are kept by him who sells them*;] the عَطَّار's جُونَة covered with leather: (Mgh:) or *a four-sided vessel, like the* جُونَة: said by El-Iṣbahánee to be so called because originally having four طَاقَات [app. meaning compartments, one above another, for different kinds of perfume]; or because having four legs. (TA.) — Hence, app., *A chest in which the volumes of a copy of the Kur-án are kept*; (Sgh, K;) called رُبْعَةُ المُصْحَفِ: (Mgh:) but thus applied, it is post-classical, (Sgh, K,) belonging to the conventional language of the people of Baghdád. (Sgh.) — Its application to *A household utensil proper for women* requires consideration. (Mgh.)

رِبْعَةٌ The *beasts' collecting of themselves together in the* [*season called*] رَبِيع: (whence) a country, or region, said to be طَيِّبَ الرِّبْعَةِ [*good for the beasts' collecting of themselves together* &c.]. (TA.) — [Hence, app.,] تَرَكْنَاهُمْ عَلَى رِبْعَتِهِمْ *We left them in their former, or first, or original, and right, or good, state, or condition*. (TA.) ↑ رَبَاعَةٌ, also, and ↑ رَبَاعٌ, signify *An affair, a business, or a concern, in which one continues occupied; or a case, a state, or a condition, in which one abides, or continues*; (K, TA;) meaning *a former, or first, affair*, &c.; (TA;) and only relating to *a good state or condition*: (Yaʼkoob, K:) or one's *way, course, mode, or manner, of acting, or conduct, or the like*: (K:) or one's *right, or good, state, or condition*, (K, TA,) *in which he has been before*: (TA:) or his [*tribe such as is termed*] قَبِيلَة: or [*the portion thereof which is termed*] his فَخِذ (K:) or رَبَاعِيَتُهُ, (Ṣ, K,) and ↑ رَبَاعَتُهُ, and ↑ رِبَاعَتُهُ, and ↑ رِبَاعِيَتُهُ, and ↑ رَبَاعِيَتُهُ, (K,) means *They are in their right, or good, state, or condition*: (K, TA:) or *they are occupied in their affair, or business, or concern, in which they were occupied before*; or *they are in their case, or state, or condition, in which they were before*: (Ṣ, K:) or ↑ عَلَى رَبَاعَتِهِمْ (Ṣ, K,) and ↑ رِبَاعَتِهِمْ, (Fr, Ṣ, K,) signifies *in their right, or good, state, or condition, and in their former, or first, case*; or *in their right, or good, state, or condition, and occupied in their former, or first, affair, or business, or concern*: (Ṣ:) or it means *in their places of abode*. (Th, K.) You

say also, مَا فِى بَنِى فُلَانٍ مِنْ يَضْبِطُ رِبَاعَتَهُ ♦ غُيِّرَ فُلَانٍ i. e. [*There is not among the sons of such a one he who manages thoroughly, or soundly, his case, or affair, or business, or concern, in which he is occupied [except such a one].* (Ṣ.) And [hence,] هُوَ ذُو رِبَاعَةٍ ♦ قَوْمِهِ *He is of the chief of his people.* (Ḥam p. 313. [See also رِبَاعَةٌ below.])

رَبَعَةٌ *A quick pace of a camel, in which he goes along beating the ground with his legs:* (TA:) or the *most vehement running:* (Ḳ:) or the *most vehement running of camels:* (Ṣ and Ḳ:) or *a kind of running of camels which is not vehement.* (Ḳ.) ═ See also رِبْعٌ, last signification, in two places. ═ See also its pl., رَبَعَاتٌ, voce رَبْعَةٌ, in two places.

رَبَعَةٌ: see its pl., رَبَعَاتٌ, voce رَبْعَةٌ, in two places.

رَبَعَةٌ: see رَبْعَةٌ.

رِبْعِىٌّ *Of, or relating to, the* رَبِيع (Ṣ, Mṣb, Ḳ:) i. e., *the season so called;* [and *the rain, and the herbage, so called;*] a rel. n. irregularly formed. (Mṣb.) ═ *Born in the [season called]* رَبِيع; applied to a young camel: *born in the beginning of the breeding-time;* [which means the same;] so applied. (TA.) ═ And hence, (TA,) ¶ A son *born in the prime* [or *spring-time*] *of his father's manhood;* (Ṣ, ¶ TA:) because the رَبِيع is the beginning, and the most approved part, of the breeding-time: (TA:) pl. رِبْعِيُّونَ. (Ṣ, TA.) Saad Ibn-Málik says, (TA,)

إِنَّ بَنِىَّ صِبْيَةٌ صُيَفِيُّونْ
أَفْلَحَ مَنْ كَانَ لَهُ رِبْعِيُّونْ

[*Verily my sons are boys born in the summer of my age: happy is he who has sons born in the spring-time of his manhood.*] (Ṣ, TA.) ═ A palm-tree (نَخْلَة, i. e. نَخْلَةٌ) *of which the fruit ripens in the end of the summer, or hot season:* AḤn says, because then is the time of the [rain called] سَمْنَة. (TA.) ═ The Arabs say, صَرَفَانَةٌ رِبْعِيَّةٌ تُضْرَبُ بِالضَّيْفِ وَتُوَكَّلُ بِالشِّتْوَةِ [*A hard kind of date that would ripen in the season called* رَبِيع (meaning *autumn*) *that is cut in the summer and eaten in the winter-season*]. (TA.) ═ نَاقَةٌ رِبْعِيَّةٌ *A she-camel that brings forth [in the season called* رَبِيع*] before others.* (TA.) ═ رِبْعِيَّة [used as a subst., or as an epithet in which the quality of a subst. is predominant, for رِبْعِيَّة مِيرَة,] signifies The مِيرَة [or *corn brought for provision, or the bringing thereof,*] *in the beginning of winter:* (Ṣ, Ḳ:) or the مِيرَة *of the [season called]* رَبِيع; which is the first مِيرَة; next after which is the صَيْفِيَّة; and next after this, the دَلْنِيَّة; and next after this, the رَمْضِيَّة. (TA.) [See art. مير.] ═ Also, the same, [used in like manner, for رِبْعِيَّة,] *Camels that bring provision of corn in the [season called]* رَبِيع; or, which means the same, *in the beginning of the year:* pl. رَبَاعَى. (TA.)

رِبْعَةٌ: see رِبَاعٌ.

رَبْعَةٌ And [used in the same manner, for رَبْعِيَّة,] *A yearring, or warring and plundering, expedition in the [season called]* رَبِيع. (TA.) ═ رِبْعِىٌّ also signifies ¶ The *first*, or *beginning*, or *former part*, of anything; for instance, of youthfulness, or the prime of manhood; and of glory: and رِبْعِيَّة likewise, the *beginning* of breeding, and of summer. (TA.) ═ رِبْعِىُّ الطَّعْنِ ¶ *The sharpest kind of thrusting, or piercing.* (Th, TA.)

رِبْعِيَّة fem. of رِبْعِىّ: [and also used as a subst., or as an epithet in which the quality of a subst. predominates: see the latter word, in several places.]

رَبَاعٌ: see an ex. in the phrase هُمْ عَلَى رَبَاعِهِمْ, voce رَبْعَةٌ. ═ رَبَاعٍ, (Ṣ, Mṣb, Ḳ,) like ثَمَانٍ (Ṣ, Ḳ) and ثَمَانٍ [in the CK ثَمَانٌ and ثَمَانٍ] and ثَمَانٍ and [pls. like] جَوَارٍ, which are the only words of this form, (Ḳ,) and رَبَاعٍ, (Kr, Ḳ,) accus. of the former رَبَاعِيًا, (Ṣ, Mṣb, Ḳ,) and fem. رَبَاعِيَةٌ. (Ṣ, Ḳ.) *Shedding its tooth called the* رَبَاعِيَة, q. v.; applied to the sheep or goat *in the fourth year*, and to the bull- and cow and the solid-hoofed animal *in the fifth year*, and to the camel *in the seventh year:* (Ṣ, Mṣb, Ḳ:) see 4: pl. [of pauc.] أَرْبُعٌ (Az, Ḳ) and [of mult.] رُبُعٌ (Az, Ṣ, Mṣb, Ḳ,) and رِبَاعٌ, (Th, Az, Ḳ,) but the former is the more common, (Az,) and رُبَعٌ (IAṣr, Ḳ) and رُبَعَاتٌ. (Ṣ, Mṣb, Ḳ) and رَبَاعٍ. (Ḳ.) You say, رَكِبْتُ بَرْذَوْنًا رَبَاعِيًا [*I rode a hackney shedding his* رَبَاعِيَة, or *in his fifth year*]. (Ṣ, Mṣb, Ḳ.) ═ Hence, حَرْبٌ رَبَاعِيَةٌ ¶ *Vehement and youthful war.* (TA.)

رُبَاعٌ [*Four and four* or *four and four together:* or *four at a time and four at a time:*] is a deviation from the original form, (Ṣ, Ḳ,) or أَرْبَعَةٌ أَرْبَعَةٌ; for which reason, [and, accord. to general opinion, because it is at the same time an epithet, (see ثُلَاثَ,)] it is imperfectly decl.: (Ḳ:) but the dim. is ¶ رُبَيْعٌ, perfectly decl. (Ṣ voce ثُلَاثَ, q.v.) [See exs. voce ثُلَاثَ.] In the Ḳur iv. 3, El-Aṣmaʼee read ¶ وَرُبَاعَ instead of وَرُبَّاعَ. (IJ, Ḳ.)

رُبُعٌ A she-camel *that yields four* أَقْدَاح [pl. of قَدَح] *of milk.* (IAṣr.) ═ See also الرِّبْعَةُ.

رَبِيعٌ: see رُبَّ, in two places. ═ It has also a twofold application; to months and to seasons; and it has a twofold application to months; denoting *Two months,* (Ṣ, Mṣb, Ḳ,) *[next] after* صَفَرٌ; (Ṣ, Ḳ;) and they say, (Mṣb,) one should only say, in speaking of them, شَهْرُ رَبِيعٍ الْأَوَّلِ and شَهْرُ رَبِيعٍ الْآخِرِ (Ṣ, Mṣb, Ḳ:) [but in the margin of the copy of the Ṣ which I have here followed, I find it stated that in the handwriting of the author the former is شَهْرُ رَبِيعٍ الْاَوَّلِ (with a single kesreh, and with no syll. sign to الاول); and in another copy of the Ṣ I find شَهْرُ رَبِيعٍ الاوِلِ and شَهْرُ رَبِيعٍ الْآخِرِ;] with the addition of شَهْرُ: but it is allowable to say also شَهْرُ رَبِيعٍ الْأَوَّلِ and شَهْرُ رَبِيعٍ الْآخِرِ: the word شَهْر is necessarily added in order to discriminate between the months thus called and the season called رَبِيع: Az says, the Arabs mention all the months without the word شَهْر except the two months of رَبِيع and the month of رَمَضَان: and they say also شَهْرَا رَبِيعٍ and أَشْهُرُ رَبِيعٍ and شُهُورُ رَبِيعٍ: (Mṣb:) these months were thus called because, when they received this name, they occurred in the season when the earth produced herbage. (Mṣb in art. جمد.) It has a twofold application also to seasons; الرَّبِيعُ الْأَوَّلُ being *The season in which the truffles and the blossoms come,* (Ṣ, Mṣb, Ḳ,) and this is [also called] رَبِيعُ الْكَلَأِ [*the rabeeʼ of the herbage*, properly called *the spring of Arabia*]: (Ṣ:) and الرَّبِيعُ الثَّانِى *The season in which fruits ripen:* (Ṣ, Mṣb, Ḳ:) [also called رَبِيعُ الثِّمَارِ:] but some people call this الرَّبِيعُ الْأَوَّلُ; (Ṣ, TA;) and the season which follows the winter, and in which the truffles and the blossoms come, they call الرَّبِيعُ الثَّانِى; but all of them agree that the خَرِيف [or *autumn*] is called الرَّبِيعُ: AḤn says, the *two divisions of the winter* [by which he means the *half-year commencing at the autumnal equinox*] are called رَبِيعَان; the former being رَبِيعُ الْمَاءِ وَالْأَمْطَارِ [*the rabeeʼ of the water and the rain*] in which the rain called الْوَسْمِىّ, which is termed the first of the rains, commences;] and the second being رَبِيعُ الثَّبَاتِ [or رَبِيعُ الْكَلَأِ *the rabeeʼ of the herbage*], because the herbage therein attains to its last stage: and he adds, that رَبِيع is applied by the Arabs to the whole *winter*, [meaning, again, the *half-year commencing at the autumnal equinox,*] because of the moisture, or rain: (TA:) or *the year consists of six seasons;* (so in the Ḳ; but in the Ṣ, "and I heard Aboo-l-Ghowth say, the Arabs make the year to be six seasons;") *two months thereof are called* الرَّبِيعُ الْأَوَّلُ; and two months, صَيْفٌ; and two months, قَيْظٌ; (Ṣ, Ḳ;) and *two months,* رَبِيعٌ الثَّانِى, (so in a copy of the Ṣ,) or رَبِيعُ الثَّانِى, (so in another copy of the Ṣ, [but in the margin of this latter, I find it stated that in the handwriting of the author it is رَبِيعُ اثانى, without tenween,]) or الرَّبِيعُ الثَّانِى; (Ḳ;) and two months, خَرِيف; and two months, شِتَاءٌ. (Ṣ, Ḳ.) Az relates, with respect to the seasons and division of the year, on the authority of Aboo-Yahyà Ibn-Kiláseh, who possessed very great knowledge thereof, that the year consists of four seasons; namely, الرَّبِيعُ الْأَوَّلُ, which the vulgar call الْخَرِيفُ [*The autumn*]; then الشِّتَاءُ [*the winter*]; then الصَّيْفُ, which is الرَّبِيعُ الْآخَرُ [or الثَّانِى, i. e. *the spring*]; then القَيْظُ [*the summer*, or *hot season*]: all this is what the Arabs in the desert say: *the* رَبِيع *which is with the Persians the* خَرِيف, he says, *commences on the third of* أَيْلُول [*September O. S.*]; and the شِتَاء, on the third of كَانُون الْأَوَّل [December O. S.]; and the صيف

which is with the Persians the رَبِيع *on the fifth of* آذَار [*March O. S.*]; and the قِبْط which is with the Persians the صَيف, on the fourth of حَزِيرَان [June O. S.]: and Aboo-Yahyà adds, *the* رَبِيع *of the people of El-'Irák agrees with the* مِيثَا *of the Persians, which is after the* شِتَا [*or winter*], *and which is the season of the flowers, or roses, and is the most temperate of the seasons:* the people of El-'Irák, he says, have rain in all the winter, and have abundance of herbage in the خَرِيف, which the Arabs call الرَّبِيع الأوَّل: and Az says, the quarter of the خَرِيف is called خَرِيف because the fruits are gathered therein; and the Arabs call it رَبِيع because the first rain [which is called الوَسْمِيّ] falls therein. (TA.) The pl. of رَبِيع is أَرْبِعَة [a pl. of pauc.] and أَرْبِعَاء [a pl. of mult.] (S, Mṣb, K) and رِبَاع; (AHn, K;) or the first of these is pl. of رَبِيع الكَلَأ (Fr, Yaʼkoob, S, Mṣb, K) and of the رَبِيع of the months; (Fr, Mṣb;) but the second is pl. of رَبِيع in the sense of جَدْوَل, to be explained below. (Fr, Yaʼkoob, S, Mṣb, K.) Hence the phrase in a supplication, mentioned in a trad., اللّٰهُمَّ اجْعَلِ القُرْآنَ رَبِيعَ قَلْبِي [*O God, make Thou the Kur-án to be the life, or ease, of my heart*]; because the heart of man becomes lively, or at ease, in the season called رَبِيع. (TA.) Hence also, (TA,) أَبُو الرَّبِيع *The* هُدْهُد [*or hoopoe*]; (K;) because it appears with the [season called] رَبِيع. (TA.) [See also, respecting the seasons &c., the word زَمَن.] — Also *The rain in the [season called]* رَبِيع [as meaning *the half-year commencing at the autumnal equinox*, (which includes what is really the spring of Arabia, called "the rabeeʼ of the herbage,") accord. to a statement of AHn cited above, and accord. to what is stated on the authority of AZ voce نَوْء: (S, K:) or [only, accord. to some,] the *rain which is after the* وَسْمِيّ, *and after which is [that called] the* صَيف, *and then the* حَمِيم: or, accord. to AHn, *rain whenever it comes*: Az says, I have heard the Arabs call thus the *first rain falling upon the earth in the days of the* خَرِيف [*or autumn*]: (TA:) the pl. [of pauc.] is أَرْبِعَة and [of mult.] رِبَاع. (AHn, TA.) [See also, respecting the ruins, the word زَمَن.] — Also *Herbage; green herbage which the beasts eat*: (TA:) [properly] the *herbage that is produced by the first rain in the quarter which is called the* رَبِيع, *and which is commonly called the* خَرِيف [*or autwán*]. (Mṣb [imperf. يَزْمَن.]) [*continuing the growth during the winter-quarter, which is also called the* رَبِيع, *and which includes, as stated above, what is really the spring of Arabia called "the rabeeʼ of the herbage," wherein,* as AHn says, *the herbage attains to its last stage*: it seems generally to mean the *spring-herbage*, which is earlier or later in different latitudes:] pl. أَرْبِعَة. (TA.) [Hence,] a poet says,

بِذَاكَ بَدْ رَبِيعُ النَّاسِ فِيهَا ... وَفِي الأُخْرَى الشُّهُورُ مِنَ الحَرَامِ

meaning † [*Thy two hands* are such that] *one hand has in it the means of the plentiful subsistence of mankind, [and in the other are the sacred months,* i. e.] *in the other is [that which causes] security, and safeguard, and the preservation of what is to be regarded as sacred and inviolable.* (TA.) [Cómpare Prov. iii. 16.] — Also † *A rivulet, or streamlet*; (Mṣb, K;) *i. q.* جَدْوَل; (S, Mṣb, K;) or *i. q.* نَهْر صَغِير: (Mgh:) or نَهْر: (Har p. 402:) † *a rivulet, or streamlet, that runs to palm-trees*: and رَبِيعُ السَّاقِي, a subst. prefixed to its epithet, occurring in a trad., † *the river* [or *rivulet*] *that waters seed-produce*: (TA:) pl. أَرْبِعَة (Fr, Yaʼkoob, S, Mṣb, K) and رِبْعَان. (TA.) A poet says, describing one drinking much,

فُوهُ رَبِيعٌ وَكَفُّهُ قَدَحٌ

† *His mouth is a river* [*and his hand is a bowl*]. (TA.) — Also *A share, or portion, of water for [irrigating] land*, (IDrd, K, TA,) *whatever it be*; or, as some say, *a share, or portion, thereof for the quarter of a day or night*; but this is not of valid authority. (TA.) You say, لِفُلَانٍ مِنْ هٰذَا المَاءِ رَبِيعٌ, (K, TA,) or, as in some copies of the K, فِي, instead of مِنْ, i. e. *To such a one belongs a share, or portion, of this water [for irrigating land]*. (TA.) — The dim. of رَبِيع is رُبَيِّع. (Mṣb.)

رُبَّيْع: see رُبَاع: — and see also رُبَيِّع, last sentence.

رَبَاعَة: see رُبْعَة, in two places.

رُبَاعَة: see رُبْعَة, in four places. — It also signifies *A kind of* حَمَالَة [meaning *obligation*, or *responsibility, that must be discharged, or performed, taken upon himself by a person for others*; and here, particularly, *such as is taken upon himself by the head, or chief, of a people*]. (S, K.) You say, هُوَ عَلَى رُبَاعَةِ قَوْمِهِ [properly *He is over the affairs of his people*, as indicated above, voce رُبْعَة, last sentence,] meaning *He is the head, or chief, of his people*. (TA.) Abu-l-Kásim El-Isbahánee says, رُبَاعَة is metaphorically used to signify † *The being a head, or chief*; or *the office of head, or chief*; in consideration of the taking of the مِرْبَاع [for fourth part of the spoil, which was the share of the chief]: and hence one says, لَا يُعْجِبُ رُبَاعَةَ القَوْمِ غَيْرُ فُلَانٍ † [*None will act vigorously in the office of head, or chief, of the people, except such a one*]. (TA.)

رُبَيْعَة *A stone that is raised, or lifted*, (S, K, TA,) *for trial of strength*: (K, TA:) applied only to a stone. (Az, TA.) — *A helmet of iron*. (Lth, S, K.) — *A meadow*; or *a garden*; syn. رَوْضَة. (TAʼr, K.) — *A [leathern water-bag, such as is called]* مَزَادَة. (K.) — *A kind of receptacle for provisions and the like*; syn. عَتِيدَة: q. v. (K.)

رُبَاعِيّ A boy *four spans* (أَشْبَار) *in height*. (S and Mṣb voce خُمَاسِيّ, q. v.) It is also applied to a camel, like سُبَاعِيّ; [app. meaning *Four cubits in height*:] fem. with ة. (TA in art. سبع.)

[Also A word *composed of four letters, radical only*, or *radical and augmentative*.]

رَبَاعِيَة The *tooth that is between the* ثَنِيَّة [or *central incisor*] *and the* نَاب; (S, Mṣb, K;) i. e. *each of the four teeth which are next to the* ثَنَايَا, (Mgh, * TA,) pertaining to man and to others: (TA:) pl. رَبَاعِيَات. (S, Mgh, Mṣb, K.) a man has, above, [two teeth called] ثَنِيَّتَان, and [two called] رَبَاعِيَتَان, after them, and [two called] نَابَان, and [two called] ضَاحِكَان, and six أَرْحَاء, on each side [three], and [two teeth called] نَاجِذَان; and the like below: (As, TA:) and the solid-hoofed animal has, after the ثَنَايَا, four رَبَاعِيَات, and four قَوَارِح, and four أَنْيَاب, and eight أَضْرَاس. (AZ, TA.) — Also fem. of رُبَاعِيّ [q. v.]. (S, K.)

رُبَّاع One *who often buys, or sells*, رُبَّاع, meaning *houses, or places of abode*. (IAar, K.)

رَابِع [act. part. n. of رَبَعَ]. — The *chief who used to take the fourth part of the spoil*, in the Time of Ignorance. (Ham p. 336.) — هُوَ رَابِعُ أَرْبَعَةٍ *He is [the fourth of four, or] one of four*. (TA.) — رَابِعَ عَشَرَ and رَابِعَ عَشَرَةَ, the former masc. and the latter fem., meaning *Fourteenth*, are subject to the same rules as ثَالِثَ عَشَرَ and its fem., expl. in art. ثلث, q. v.] — إِبِلٌ رَوَابِعُ [*Camels coming to water, or being watered, on the fourth day, counting the day of the next preceding watering as the first*: pl. of رَابِعَة]: from وَرَدَتِ الرَّبِيعَ, meaning وَرَدَتِ الإِبِلُ, (S, K.) In like manner, also, رَوَابِع is applied, metaphorically, to birds of the kind called قَطًا, as an epithet denoting their coming to water, by El-'Ajláj. (TA.) — رَبِيعٌ رَابِعٌ *A fruitful, or plentiful*, رَبِيع [meaning the season so called]. (ISk, K.) — One does not say يَوْمٌ رَابِعٌ like as one says يَوْمٌ قَائِظٌ &c., because there is no corresponding verb, like قَائِظ, &c., for such a verb would have no meaning of heat nor of cold. (IB.) — هُوَ رَابِعُ عَلَى حَالِهِ *He is abiding, or continuing, in his state, or condition*. (TA.)

أَرْبَعُ: see أَرْبَعَةٌ. — هِيَ أَرْبَعُهُنَّ لَقَاحًا *She is the quickest of them in conceiving, or becoming pregnant*. (Th.)

أَرْبَعَةٌ [*Four*;] a masc. n. of number; fem. أَرْبَعٌ. (S, K.) [Respecting a peculiar pronunciation of the people of El-Hijáz, and a case in which اربعة is imperfectly decl., see ثَلَاثَة. See also سِتَّة.] — ذَوَاتُ الأَرْبَعِ *The quadrupeds*. (The Lexicons passim.) — جَحَظَتْ عَيْنَاهُ بِأَرْبَعَةٍ † *His two eyes shed tears running from their four sides*: or it means, accord. to Z, *he came weeping most vehemently*. (TA.) [See another ex. voce ثَمَانِيَة.] — أَرْبَعَةَ عَشَرَ [indecl. in every case, meaning *Fourteen*,] is pronounced by some of the Arabs أَرْبَعَةَ عَشَرَ: and [the fem.] أَرْبَعُ عَشَرَةَ, thus in the dial. of El-Hijáz [and of most of the Arabs], is pronounced أَرْبَعُ عَشْرَةَ in the dial. of Nejd. (S in art. عشر.)

الأَرْبِعَاءَة, [also written without tenween when not rendered determinate by the article or otherwise accord. to most authorities, who make it fem., but with tenween when indeterminate accord. to those who make it masc.,] and الأَرْبِعَاء, (Aṣ, Ṣ, Mṣb, K,) the latter on the authority of some of the Benoo-Asad, (Ṣ, Mṣb,) and الأَرْبِعَا, (Aṣ, Mṣb, K,) which is a form of the word seldom used, (Mṣb,) and الإِرْبِعَاءَة, and الإِرْبِعَاء, the last two mentioned by IHsh, the first of all the most chaste, (MF,) but it is the only sing. word of its measure, (El-Kutabee, Mṣb,) except أُرْبِعَاءَة, (AZ, O,) the name of *A certain day;* (Ṣ, Mṣb, K:) [namely *Wednesday;*] *the fourth day of the week;* (L:) as also ↑ الرُّبُوعَة; but this is post-classical: (TA:) the dual of أَرْبِعَاء is أَرْبِعَاوَانِ; (L:) and the pl. is أَرْبِعَاوَاتٌ, (Ṣ, L,) [accord. to those who make the sing. fem.;] or the dual is أَرْبِعَانِ, and the pl. is أَرْبِعَانَاتٌ; (K:) thus says Aboo-Jukhádib, regarding the noun as masc.: (Fr:) Aboo-Ziyád used to say, مَضَى الأَرْبِعَاءُ بِمَا فِيهِ [*Wednesday passed with what (occurred) in it*], making it sing. and masc. [because he meant thereby يَوْم]; but Abu-l-Jarráh used to say, مَضَتِ الأَرْبِعَاءُ بِمَا فِيهِنَّ, making it fem. and pl., and employing it like a n. of number: (Lḥ:) Th is related to have mentioned أُرْبِعَاءٌ as a pl. of الأَرْبِعَاءَة; but ISd says, I am not sure of this. (TA.) The word has no dim. (Sb, Ṣ in art. امس.)

أَرْبَعُونَ *[Forty;] a certain number,* (TA,) *after* ثَلَاثُونَ. (Ṣ, K.) — [Also *Fortieth.*]

أُرْبِعَاوَى One *who fasts alone on the* أُرْبِعَاء [or *Wednesday*]. (IAṣr.)

مَرْتَعٌ: see رَتْعٌ, in three places.

مُرْتَعٌ, applied to a camel, [*That is watered on the fourth day, counting the day of the next preceding watering as the first:* (see 4:) and] *that is brought to the water at any time.* (TA.) — See also مُرْتَعٌ.

مُرْتَعٌ: — see مُرْتَعٌ. — Applied to rain, (Ṣ, Mṣb, TA,) *That comes in the* [*season called*] رَبِيع [in the Ḥam p. 425, written مُرْتِعٌ:] *or that induces the people to remain in their abodes and not to seek after herbage:* (TA:) *or that confines the people in their* رِبَاع [*or dwellings*] *by reason of its abundance:* (Mṣb:) *or that causes the* [*herbage called*] رَبِيع *to grow:* (TA:) *or that causes the growth of that in which the camels may pasture at pleasure.* (Ṣ.) — With ة, applied to land (أَرْض), *Abounding with* [*the herbage called*] رَبِيع; as also ↑ مُرْتَعَة. (TA.) — Without ة, applied to a she-camel, (Aṣ, Ṣ, K,) *That brings forth in the* [*season called*] رَبِيع (Ṣ, K:) *or that has her young one with her;* (Aṣ, Ṣ, K:) the young one being called رَتَع: (Aṣ, Ṣ:) as also ↑ مُرْتَعَة (Aṣ, TA:) or the latter signifies one *that usually brings forth in the* [*season called*] رَبِيع (Ṣ, K:) or *that brings forth in the beginning of the breeding-time:* (Aṣ, Ṣ, K:) or *that is early, or before others, in becoming pregnant:* (TA:) and the former, so applied, signifies also one *whose womb is, or becomes, closed,* [app. in the season called رَبِيع, (see 4,)] *so that it does not admit the seminal fluid.* (TA.) — Applied to a man, ‡ *Having offspring born to him in the prime of his manhood.* (TA.) [See 4.] — Also *The sail of a full ship:* (AA, K:) that of an empty ship is called رُمَّى. (AA, TA.)

مُرْتَعَة: see مَرْتَعٌ.

مُرْتَعٌ (Ṣ, K,) *Having four portions* [or *sides or faces or angles* &c.; generally meaning either *square or quadrilateral*]: or *of the form of a thing having four legs; or of the form of a quadruped.* (TA.) [See also مُثَلَّثٌ.] — مُرْتَعُ الحَاجِبَيْنِ, ‡ A man *whose eyebrows have much hair;* as though he had four eyebrows. (TA.) — مُرْتَعُ الجَبْهَةِ [*Having a square forehead*; meaning] ‡ *a slave.* (TA.)

أَرْضٌ مُرْتَعَةٌ *A land containing, or having,* رَبِيع [or *jerboas*]. (Ṣ, K:) as also ↑ أَرْضٌ مُرْتَعِيَةٌ. (TA.)

مِرْتَعٌ *A staff,* (K,) or *small staff,* (Ṣ,) *of which two men take hold of the two ends in order to raise a load* (Ṣ, K) *and put it upon the back of the camel,* (Ṣ,) *or upon the beast;* (K:) as also ↑ مُرْتَعٌ: (K:) which latter is also expl. as signifying *a piece of wood with which a thing is taken.* (TA.) [See 1, last signification but one.]

مِرْتَاعٌ: see رَتْعٌ: — and مَرْتُوعٌ: — and رَتْعٌ. — *Rain that comes in the beginning of the* [*season called*] رَبِيع: [an epithet used in this sense as a subst.:] pl. مَرَاتِيعُ. (Ṣ,* K,* TA,* [in which only the pl. is mentioned,] and EM p. 140.) Hence, مَرَاتِيعُ الشُّهُومِ, as used in a verse of Lebeed cited in the first paragraph of art. رزق; by the شُهُوم being meant the أَنْوَاء; (Ṣ;) i. e. the Mansions of the Moon [which by their rising or setting at dawn were supposed to bring rain or wind or heat or cold]. (EM ubi suprà.) — Applied to a place, *That produces herbage in the beginning of the* [*season called*] رَبِيع. (K, TA.) — Applied to land (أَرْض): see مُرْتَعٌ. — Applied to a she-camel: see مُرْتَعٌ.

مَرْتُوع *Twisted of four twists, or strands;* (Ṣ, TA;) applied to a rope, (TA,) as also ↑ مِرْتَاعٌ. (Ibn-'Abbád, TA,) and to a bow-string, and a bridle. (Ṣ, TA.) — Applied to a spear, *Four cubits in length:* (TA:) or *neither long nor short;* (Ṣ, TA;) and in like manner applied to a man: see رَتْعٌ, in two places: (Ṣ, Mgh, L, &c.:) and [hence its pl.] مَرَاتِيعُ, applied to horses, *compact in make.* (TA.) — Also, applied to a man, *Having a fever which seizes him on one day and leaves him two days and then comes again on the fourth day* [*counting the day of the next preceding fit as the first;* i. e. *having, or seized by, a quartan fever*]; as also ↑ مُرْتَعٌ; (Ṣ, K;) and ↑ مُرْتَعٌ is said to be used in the same sense; but the Arabs say مُرْتَعٌ. (Az, TA.) — مُرْتَعٌ, and أَرْض مَرْتُوعَة, *Land,* and شَجَر مَرْتُوعٌ *trees, watered by the rain in the season called* رَبِيع. (Ṣ, TA.) — [Hence,] مَرْتُوعٌ, applied to a man, also signifies ‡ *Restored from a state of poverty to wealth or competence or sufficiency; recovered from his embarrassment or difficulty, or from a state of perdition or destruction.* (TA.)

مَرَاتِيعُ, pl. of مَرْتُوعٌ [q. v.]: — and pl. of مِرْتَاعٌ [q. v.].

مَرْتَعٌ: see رَتْعٌ, in three places.

مُرَتَّعٌ, applied to a beast, *That has pastured upon the* [*herbage called*] رَبِيع, *and become fat, and brisk, lively, or sprightly.* (TA.) — See also رَتْعٌ: — and see مُرْتَعَة أَرْض.

تَرَتَّعَ فِي جَلَسَ مُتَرَبِّعًا *He sat cross-legged; i. q.* جَاثَى. (TA.)

مُسْتَرْتِعٌ شَيْئًا *Having power, or ability, for, or to do, a thing;* as, for instance, war, or battle; (IAṣr;) *or to bear, or endure, a thing;* (IAṣr, Sgh;) as when relating to an envier, meaning his envy. (Sgh.) You say also رَجُلٌ مُسْتَرْتِعٌ بِعَمَلِهِ *A man who is able by himself to execute his work, having power, or strength, to do it, and very patient.* (K.)

رُتَيْعٌ, in which the ى is augmentative, (Kr, Ṣ, Mṣb,) because there is not in the language of the Arabs any word of the measure فُعَلُّولٌ, (Kr, Ṣ,) except what is extr., such as عُصَفُّورٌ, (K,) which is a foreign word [introduced into their language], (Ṣ in art. صعفق,) [The *jerboa;*] *a certain well-known beast;* (K:) *a small beast like the* فَأْرَة [or *rat*], *but longer in the tail and ears, and of which the hind legs are longer than the fore-legs, the reverse of what is the case in the* زَرَافَة [or *giraffe*]; *called by the vulgar* جَرْبُوع; (Mṣb;) *a rat* (فَأْرَة) *of which the burrow has four entrances;* Az says, it is *a small beast larger than the* جُرَذ, [q. v.; but in the L, in art. جرذ, the reverse of this is said;] and the name is applied alike to the male and the female: (TA:) [Forskål ("Descr. Animalium," p. iv.,) terms it *mus jaculus:* see the questions appended to Niebuhr's "Descr. de l'Arabie," p. 177:] pl. رُتَيْعَانٌ. (Ṣ, Mṣb.) [See ذُو الرُّمَّيْنِ, voce رمح.] — Hence, (TA,) البَرْبُوعُ also signifies ‡ [*The portion of flesh and sinew next the back-bone, on either side*]; (Ṣ,* K:) as being likened to the فَأْرَة [thus called]: (TA:) or this is with ḍamm (البُرْبُوعُ): (K:) or the بَرَابِيعُ of the مَتْن are *its portions of flesh;* (T, Ṣ, K:) and the word has no sing.: (K:) Az says, I have not heard any sing. thereof. (TA.)

الجَارُ البُرْبُوعِيُّ *The neighbour that is variable in his actions* [*like the jerboa*, which is noted for having recourse to various expedients, in the formation of its burrow, &c., to avoid capture]; like الجَارُ البُرَاقِشِيُّ. (IAṣr, TA in art. جور.)

ربق

1. رَبَقَهُ, aor. ـُ (S, Msb, K) and ـِ, (S, K,) inf. n. رَبْقٌ, (JK, S, Msb,) *He put his head* (i. e. the head of a kid, S, K, or of a lamb, K, or of a sheep or goat, Msb) *into the* رِبْقَة, (S, K,) or *into the* رِبْق: (Msb:) or, accord. to the M, *he made fast, or bound or tied fast or firmly, him, or it, in the* رِبْقَة: (TA:) or *he made fast or bound or tied fast or firmly, his* (a sheep's or goat's) *neck with the* رِبْق, *or cord:* (JK:) and ↑ رَبَّقَهُ, inf. n. تَرْبِيقٌ, *he made fast, or bound or tied fast or firmly, him, or it, in the* رِبَاق [pl. of رِبْق or of رِبْقَة]. (TA.) — [Hence,] رَبَقَهُ فِى الْأَمْرِ (Msb, K,) aor. ـُ, inf. n. رَبْقٌ, (Msb,) + *He made him to fall into the thing, or affair.* (Msb, K.) — رَبْق also signifies The act of *making fast; or binding, or tying, fast, or firmly;* and so رِبْق (K;) each as an inf. n. of رَبَقَهُ. (TK.)

2. رَبَّقَ [*He prepared the* أَرْبِقَة, pl. of رِبْق]. One says, رَبَّقَتِ الضَّأْنُ فَرَبِّقْ رَبِّقْ, i.e. [*The ewes have secreted milk in their udders: therefore*] *prepare thou the* أَرْبِقَة: *prepare thou the* أرباق: for they will bring forth soon: (S, K:) because they [begin to] secrete milk in their udders عَلَى رَأْسِ الْوَلَدِ [i. e. at the time of bringing forth, or when about to produce the young]. (S.) It is not thus in the case of she-goats: therefore, (S,) in the case of these, one says رَبِّقْ, with ب (S, K,) meaning "wait thou:" because they show signs of pregnancy in the state of their udders, and bring forth after some length of time: and [in the case of these] one says also رَمِّقْ, with م. (K. [See arts. رمق and رنق.]) — One also says, رَبَّقَ أَثْنَاءَ الْحَبْلِ, meaning *He made loops in the middle of the rope to put upon the necks of the young lambs or kids.* (T in art. ثنى.) — See also 1. — رَبَّقْتُ الْكَلَامَ *I interlarded, or embellished, the speech, or discourse, with falsehood;* as also رَمَّقْتُهُ; syn. لَفَّقْتُ بِهِ; (JK;) [or لَفَّقْتُهُ;] for] تَرْبِيقُ الْكَلَامِ signifies تَلْفِيقُهُ; (Ibn-'Abbád, K;) as also تَرْمِيقُهُ. (Ibn-'Abbád.)

5. تَرَبَّقَتْ مِنْ عُنُقِى or تَرَبَّقَهُ, (JK,) تَرَبُّقَ الشَّىْءِ, (Ibn-'Abbád, K,) + *I hung the thing upon my neck.* (JK, Ibn-'Abbád, K, TA.)

8. ارتبق *He* (a kid) *had his head put into the* رِبْقَة. (S.) — [Hence,] ارتبق فى حِبَالَتِى *He* (a gazelle, S, K) *became caught in my snare.* (Lḥ, JK, S, K.) — And ارتبقت فى حبالته + *I became caught in* [*the snare of*] *his deceit.* (TA.) — And ارتبق فى الأمر + *He fell into the thing, or affair.* (Msb, K.) = ارْتَبَقْتُهُ لِنَفْسِى *I tied, bound, or made fast, him, or it, for myself.* (TA.)

رِبْق *A cord having in it a number of loops wherewith lambs, or kids, are tied, or made fast; any one of which loops is termed* ↑ رِبْقَة (S, Msb, K) and ↑ رَبِيقَة: (K:) or a cord which is doubled *in the form of a ring, into which is put the head of a sheep or goat, and which is then tied, or made fast:* so, says Az, I have heard from the Arabs of the desert of Benoo-Temeem: (TA:) pl. [of mult.] رِبَاق (S, Msb, K) and رِبْق and [of pauc.] أَرْبِقَة. (S, K.) — Hence, (TA,) خَلَعَ رِبْقَةَ الْإِسْلَامِ مِنْ عُنُقِهِ (S, Msb, TA,) occurring in a trad., (S,) + *He cast off the tie of El-Islám,* (Msb, TA,) with which he had bound himself, (TA,) [*from his neck.*] (Msb, TA. [See also خَلَعَ.]) And لَتُمِرَّ الْعَهْدَ مَا لَمْ تَأْكُلُوا الرِّبَاقَ also occurring in a trad., (S,) meaning + [*The covenant is yours*] *as long as ye sever not the tie with which ye are bound;* this tie being likened to the رِبْق upon the necks of lambs or kids; and the severing thereof, to the beast's eating its رِبْق, and severing it; for thereby the beast becomes free from the tie. (TA.) And in a trad. of 'Omar, حُجُّوا بِالدِّرِّيَّةِ لَا تَأْكُلُوا أَرْزَاقَ وَتَدْرُوا أَرْبَاقَهَا فِى أَعْنَاقِهَا [*Perform ye the pilgrimage with the women: devour not their means of subsistence, while ye leave their ties upon their necks*]: he likens the obligations imposed upon them to ارباق. (TA.) Ibn-Hání says also, + حَلَّ رِبْقَتَهُ, meaning + *He removed from him his anxiety:* (K, TA:) and so + قَطَعَ رِبْقَتَهُ. (TA.)

رِبْقَة: see the next preceding paragraph.

رِبْقَة: see رِبْق, in four places. — Also *A thing woven of black wool of the width of the* لِثَة [or *band of the drawers or trowsers*], *in which is a red stripe of dyed wool: its extremities are tied together, and then it is hung upon the neck* [or *shoulder*] *of a boy, so that one of his arms comes forth from it like as when a man puts forth one of his arms from the suspensory of the sword: the Arabs of the desert hang the* رِبْق [pl. of رِبْقَة] *upon the necks of their boys only as a preservative from the* [*evil*] *eye.* (T, TA.)

رِبِّقَّان and رِبِّقَّانَة *Evil in disposition:* applied to a man; and in like manner to a woman: mentioned by As; and in the K in art. عبق [where, in some copies, it is written رِبَّقَان]. (TA.)

رَبِيق, (TA,) or رَبِيقَة, (S, Msb, K,) applied to a lamb or kid (بَهْمَة), (Isk, S, K,) or to a sheep or goat (شَاة), (Msb, TA,) *Having its head put into the* رِبْقَة; (Isk, S, Msb, K, TA:) as also ↑ مَرْبُوقَة (Isk, JK, S, Msb, K) and ↑ مُرَبَّقَة. (JK, TA.)

أُمّ الرُّبَيْق *Calamity, or misfortune:* (JK, S, K:) whence the prov., جَاءَنَا بِأُمِّ الرُّبَيْقِ عَلَى أُرَيْقِ, (TA,) meaning *He brought us a great calamity, or misfortune:* (K in art. ارق:) As says that the Arabs assert it to have been said by a man who saw the ghoul upon a dusky white camel (جَمَل أُوْرَق) (S in that art., and TA:) أُرَيْق being the dim. of أُوْرَق: (K in that art.:) or أمّ الربيق is a name of *war, or battle: or the viper:* (JK, Ibn-'Abbád, TA:) this last signification is held to be correct by Z, because, he says, the viper is short, and when it folds itself it resembles the رِبْق. (TA.)

تَرْبِيق *A cord with which a ewe, or goat, is tied* (K, TA) *by the neck.* (TA.)

مُرَبَّق i. q. مُطَرَّق [*Silent: or lowering the eyes, looking towards the ground:* &c.]. (JK, TA.)

مَرْبُوقَة: see رَبِيق. — Also, [or مَرْبُوقَة,] *A cake of bread, or one baked in ashes, into which fat has been put;* syn. خُبَيْزَةٌ مُشَحَّمَةٌ. (K.)

مُرَبَّقَة: see رَبِيق.

ربك

1. رَبَكَهُ, (S, K,) [like رَبَّكَهُ,] aor. ـُ, inf. n. رَبْكٌ, (S, TA,) *He mixed, or mingled, it.* (S, K.) — Also, (K,) aor. as above, (TA,) and so the inf. n., (S, TA,) *He made it good, or qualified it properly,* namely, ثَرِيد [i. e. crumbled, or broken, bread, moistened with broth]. (S, K, TA,) *and mixed it with some other thing.* (TA.) — And رَبَكَ, (K, TA,) [and رَبَّكَ alone,] aor. and inf. n. as above, (TA,) *He made* رِبْكَة [q. v.]. (K.) غَرْثَانُ فَارْبِكُوا لَهُ [He is *hungry, therefore make ye* رِبْكَة *for him*], (S, K,) or, as IDrd relates it, فَارْبِكُوا لَهُ [i. e., "therefore mix ye بِكْلَة (a certain food) for him"], (TA,) is a prov.; (S, K;) the origin of which was this: (S:) a certain Arab of the desert, (S, K,) said in the O to be Ibn-Lisán-el-Hommarah, (TA,) came to his family, or wife, (S, K,) from a journey, (TA,) and was congratulated with the annunciation that a boy was born to him: whereupon he said, "What shall I do with him? Shall I eat him or shall I drink him?" so his wife said, غَرْثَانُ فَارْبِكُوا لَهُ: and when he was satiated, he said, "How are the infant and his mother?" (S, K:) the saying means, "he is hungry, therefore prepare ye for him food, that his hunger may be allayed, and then congratulate him with the annunciation of the birth of the child:" and IDrd says that it is applied to the case of him whose anxiety has departed and who has become unoccupied so that he may attend to other things. (TA.) — And رَبَكَ فُلَانٌ, (Lth, K,) inf. n. as above, (Lth, TA,) *He threw such a one into mire.* (Lth, K.) = رَبَكَ: see 8.

8. ارتبك *It was, or became, mixed, or mingled.* (S, K.) — *He* (a man) *stuck fast* in mire. (Lth, K,* TA.) And + *He* (an animal of the chase) *struggled* in the snare. (K, TA.) — + *He* (a man, TA) *was, or became, in the condition of one whose affair, or case, is confused to him;* as also ↑ رَبِكَ, aor. ـَ, (K, TA,) inf. n. رَبَكٌ. (TA.) And ارتبك فى الأمر + *He* (a man) *was, or became, entangled in the affair, and could hardly, or not at all, escape from it.* (S.) And ارتبك فى الْبَلْكَاتِ + *He fell into cases of perdition, and could hardly, or not at all, escape from them.* (TA from a trad. of 'Aïsheh.) — ارتبك فى كَلَامِهِ + *He reiterated in his speech, by reason of an impediment, or inability to say what he would;* syn. تَتَعْتَعَ. (K, TA.)

11. ارْبِكْبَاكٌ رَأْيُهُ عَلَيْهِ, (TA,) + *His opinion, or judgment, was, or became, confused to him.* (Ibn-'Abbád, K, TA.) — And + ارباك عَنِ الْأَمْرِ *He* (a man) *paused, or stopped, from the affair.* (Ibn-'Abbád, K.)

رِبْكَة + A man (IDrd) *weak in art, artifice,*

cunning, ingenuity, or skill, in the management of affairs: (IDrd, K:) a possessive epithet. (IDrd.)

وَبَكٌ and ♦ وَبَكٌ and ♦ وَبَكٌ † A man *in a state of confusion in respect of his affair, or case:* (K:) the last is a possessive epithet. (TA.)

وَبَكٌ: see what next precedes.

رَبِيكٌ *Dates kneaded with clarified butter and [the preparation of dried curd called]* أَقِطٌ, *after which it is eaten.* (Sgh, TA.) [See also رَبِيكَةٌ.]

رَبِيكٌ: see the next paragraph: — and see also وَبَكٌ.

رَبِيكَةٌ (S, K) and ♦ رَبِيكٌ (K) *Dates with clarified butter and [the preparation of dried curd called]* أَقِطٌ, (S, K,) *kneaded together, and then eaten;* [like رَبِوكٌ, as explained above;] and, as ISk says, *sometimes water is poured upon it, and it is drunk:* or, he adds, accord. to Ghaneeyeh Umm-El-Homáris, أَقِط *and dates and clarified butter, made soft, not like what is called* حَيْس: (S:) or (accord. to Ed-Dubeyreeych, S) *flour and* أَقِط (S, K) *ground, and then* (S) *mixed with clarified butter* (S, K) *and* رُبّ [or *inspissated juice*]: (S:) or *dates and* أَقِط (K, TA) *kneaded without clarified butter:* (TA:) or *inspissated juice* (رُبّ, TA) *mixed* (TA) *with flour or* سَوِيق [i. e. *meal of parched barley*]: (K, TA:) or *a cooked compound of dates and wheat.* (K.) — Also the former word, *A portion of fresh butter from which the milk will not separate,* (Sgh, K,) *so that it is mixed [therewith].* (Sgh.) — And *Water mixed with mud.* (Sgh, K.) — [Hence,] رَمَاهُ بِالرَّبِيكَةِ i. e. † [*He accused him of*] *a thing that stuck fast upon him.* (TA.)

وبل

1. وَبَلُوا, (T, S, M, K,) aor. ـِ (T, S, K) and ـُ (K,) inf. n. وُبُولٌ, (T,) *They multiplied; became many in number:* (T, M, K:) *they increased and multiplied:* (S:) and *their children multiplied, and their cattle, or property.* (M, K.) See also 8. — وَبِلَتْ *She* (a woman) *was, or became, fleshy;* (M;) and so ♦ تَوَبَّلَتْ. (S.) And you say also تَرَبَّلَ ♦ تَوَبَّلَ [app. meaning *His flesh was, or became, abundant*]. (M in art. ربل.) — وَبِلَتِ الأَرْضُ, (IDrd, M, K,) inf. n. وَبَلٌ; (IDrd, TA;) and ♦ اِوْبَلَّتْ; (IDrd, M, K;) *The land produced* وَبِيل [q. v.]: (IDrd, K:) or *abounded with* وَبِيل: (M:) or the latter signifies *it ceased not to have in it* وَبِيل. (T.) And وَبِلَتِ المَرَاعِي *The pasturages abounded with herbage.* (T.) [See also 5.]

4: see above. — Also اوبل *He was, or became, wicked, crafty, or cunning;* [like أَبَّلَ; see art. ربل;] and *lay in wait for the purpose of doing evil, or mischief.* (TA.)

5: see 1, in two places. — تَوَبَّلَتِ الأَرْضُ *The land had trees such as are termed* وَبِيل; i. e. *breaking forth with green leaves, without rain, when the season had become cool to them, and the summer had retired:* (As, A'Obeyd, T:) or *the land became green after dryness, at the advent of autumn.* (S.) And تَوَبَّلَ الشَّجَرُ *The trees put forth leaves such as are termed* وَبِيل. (M, K.*) — تَوَبَّلَ also signifies *He ate* وَبِيل; (Ibn-'Abbád, K;) said of a gazelle. (Ibn-'Abbád, TA.) And *They* (a company of men) *pastured their cattle upon* وَبِيل. (M, K.) And *He prosecuted a search after* وَبِيل. (Ibn-'Abbád, K.) — Also *He took, captured, caught, snared, or trapped;* or *sought to take* &c.; *game, or wild animals, or the like.* (M, K.) You say, خَرَجُوا يَتَوَبَّلُونَ *They went forth to take* &c., *or seeking to take* &c., *game* &c. (M.)

8. ارتبل مَالَهُ *His cattle, or property, multiplied;* (Ibn-'Abbád, K;) like ♦ وَبَلَ. (Ibn-'Abbád, TA.)

Q. Q. 2. تَوَبْيَلَ, originally تَوَأْبَلَ: see the latter, in art. ربل.

وَبْلٌ *Fat, and soft, or supple:* [perhaps, in this sense, a contraction, by poetic license, of وَبِيل:] an epithet applied to a man. (Ham p. 630.) — Also *A sort of trees which, when the season has become cool to them, and the summer has retired, break forth with green leaves, without rain:* (As, A'Obeyd, T, S:) *or certain sorts of trees that break forth* [*with leaves*] *in the end of the hot season, after the drying up, by reason of the coolness of the night, without rain:* (K:) accord. to Aboo-Ziyád, *a plant, or herbage, that scarcely, or never, grows but after the ground has dried up;* as also رَبْحَةٌ and حَلْفَةٌ and بِلَّةٌ: (TA:) [and] *leaves that break forth in the end of the hot season, after the drying up, by reason of the coolness of the night, without rain:* (M:) pl. وُبُولٌ. (S, M, K.)

وَبَلٌ *A certain plant, intensely green, abounding at Bulbeys* [a town in the eastern province of Lower Egypt, commonly called Belbeys or Bilbeys,] (K) *and its neighbourhood:* (TA:) *two drachms thereof are an antidote for the bite of the viper.* (K.)

وَبِيل, applied to a man, *Fleshy:* (A'Obeyd, S, TA:) *or fleshy and fat.* (TA. [See also وَبِيل.]) And [in like manner the fem.] وَبِلَةٌ, as also ♦ مَتْرُوبَلَةٌ *Fleshy* (M, K) *and fat;* applied to a woman. (M.) And وَبِلَةٌ applied to a woman signifies also *Large in the* رَبَلَات [pl. of وَبَلَةٌ q. v.]; (Lth, T, M, K:) as also ♦ رَبْلَةٌ: (M, K:) or both signify رَفَغَاتٌ; (O, K; [in the CK, erroneously, رَفَعَات;]) i. e. *narrow in the* أَرْفَاغ [or *groins, or inguinal creases, or the like*], as expl. in the 'Eyn: (TA:) or you say رَبْلَةُ رَفَغَاتٍ, meaning [app., as seems to be implied in the context, *large in the* رَبَلَات *and] narrow in the* أَرْفَاغ. (Lth, T.)

وَبَلَةٌ: see what next follows.

وَبَلَةٌ (AZ, T, S, M, K) and ♦ وَبْلَةٌ, (S, M, K,) the former said by As to be the more chaste, (S,) *The inner part of the thigh;* (AZ, T, S, M, K;) i. e., *of each thigh,* of a man: (AZ, T:) or *any large portion of flesh:* (M, K:) or the *parts* (M, K) *of the inner side of the thigh* [or *of each thigh*] (M) *that surround the udder* (M, K) *and the vulva:* (K:) pl. وَبَلَاتٌ; (AZ, T, S, M, K;) which Th explains as meaning the *roots of the thighs.* (M, TA.)

وَبَلٌ *Fleshiness and fatness.* (IAar, T. [Thus in two copies of the T, without ة. See also وَبَالَةٌ.])

وَبِيل *Fleshy;* applied to a man: (T:) or *corpulent, large in body, or big-bodied;* so applied: (TA:) and with ة, *fat;* applied to a woman. (TT, as from the T; but wanting in a copy of the T. [See also وَبِلٌ.]) — [Also] *A thief who goes on a hostile, or hostile and plundering, expedition,* (M, K,) *against a party,* (M,) *by himself.* (M, K. [See also وِبْيَال; and see Q. 2 in art. ربل.])

وَبَالَةٌ *Fleshiness,* (A'Obeyd, S, M, K,) and some add *and fatness.* (TA. [See also وَبَال.]) — بِئْرٌ ذَاتُ وَبَالَةٍ *A well of which the water is wholesome and fattening to the drinkers.* (Ham p. 367.)

وَبَالَةٌ *Fatness;* (S, M, K;) and *ease, or ampleness of the circumstances, or plentifulness and pleasantness, or softness or delicateness, of life:* (M, K:) [in the CK, النَّعْمَة: erroneously put for النَّاعِمَة:] or the primary signification is *softness, or suppleness, and fatness.* (Ham p. 367.)

وَبِيلَةٌ, applied to a woman, *Soft, or tender:* (O, TA:) or *fleshy:* (TA:) or *soft, or tender, and fleshy.* (K. [In the CK, النَّاقَة is erroneously put for النَّاعِمَة.])

وَابِلَةٌ *The flesh of the shoulder-blade.* (Ibn-'Abbád, TA.)

وِبْيَال *The lion;* (A'Obeyd, T, S, M, K;) as also وِبْئَال, (S,) which is the original form, (M in art. ربل, q. v.,) derived from وَأْبَلَةٌ signifying "wickedness," &c.: (TA in that art.:) Aboo-Sa'eed says that it is allowable to omit the ء [and substitute for it ى]: (S:) [and Az says,] thus I have heard it pronounced by the Arabs, without ء: (T:) or, accord. to Skr, it signifies *a fleshy and young lion:* (TA:) the pl. is وَبَايِلُ (T, TA) and وَبَابِيلُ (S, TA:) and hence وَبَابِيلُ العَرَبِ, meaning *Those, of the Arabs, who used to go on hostile, or hostile and plundering, expeditions, upon their feet [and alone].* (TA. [See also وِبْيَال; and see Q. 2 in art. ربل.]) It is also applied as an epithet to a wolf: and to a thief: (T, S:) accord. to Lth, because of their boldness: (T:) or as meaning *Malignant, guileful, or crafty.* (TA.) Applied to an old, or elderly, man, (M, K,) it means *Advanced in age,* (M,) *or weak, or feeble.* (K.) Also *One who is the only offspring of his mother.* (Ibn-'Abbád, TA.) — Applied to herbage, *Tangled, or luxuriant, or abundant and dense, and tall.* (Fr, T, K.)

وَبَايَةٌ A *cunning, or crafty,* lion. (TA.)

وَبْلٌ أَوْبَلُ means, (M, K,) app., (M,) *Good,* or

excellent, رَبْلٌ. (M, K*) = رَبْلَآءُ [its fem.]: see رَبْلٌ.

أَرْضٌ مِرْبَالٌ A land that causes not to have in it رَبْلٌ: (T:) or a land abounding therewith. (M, K.)

مُتَرَبِّلَةٌ, applied to a woman: see رَبِلٌ.

رهو

1. رَبَا, aor. ـْبُو, (T, Ṣ, M, Mṣb, Ḳ,) inf. n. رَبْوٌ (so in copies of the Ṣ, [in one of my copies of the Ṣ not mentioned,]) or رَبْوٌ and رِبَآءٌ, (M, Ḳ, TA,) the latter erroneously written in [some of] the copies of the Ḳ رِبَآءٌ, (TA,) It (a thing, T, Ṣ, Mṣb) increased, or augmented. (T, Ṣ, M, Mṣb, Ḳ.) Said, in this sense, of property: (Mgh:) or, said of property, It increased by usury. (M, TA.) وَمَآ آتَيْتُم مِّن رِّبًا لِّيَرْبُوَا۟ فِىٓ أَمْوَٰلِ ٱلنَّاسِ فَلَا يَرْبُوا۟ عِندَ ٱللَّهِ, in the Ḳur [xxx. 38], (T, Bḍ,) means And what ye give of forbidden addition in commercial dealing, [i. e. of usury,] (Bḍ,) or what ye give of anything for the sake of receiving more in return, (Zj, T, Bḍ,) and this is not forbidden accord. to most of the expositions, though there is no recompense [from God] for him who exceeds what he has received, (Zj, T,) in order that it may increase the possessions of men, (T,* Bḍ,) it shall not increase with God, (T, Bḍ,) nor will He bless it: (Bḍ:) some (namely, the people of El-Ḥijáz, T, or Náfi' and Yaʿḳoob, Bḍ) read لِّيُرْبُوَا۟ (T, Bḍ,) meaning, in order that ye may increase [the property of men], or in order that ye may have forbidden addition [or usury therein]. (Bḍ.) — Also It became high. (Mṣb,* TA.) — رَبَا, aor. as above; and رَبِيَ, aor. ـْبَى; said of a child, He grew up. (Mṣb.) You say, رَبَوْتُ فِى بَنِى فُلَانٍ رَبْوًا, (Ṣ,) or فِى حَجْرِهِ, inf. n. رَبْوٌ, (M, Ḳ, TA) and رَبًا, (M, TA,) with ḍamm, (TA,) this latter on the authority of Lḥ, (M, TA,) accord. to the Ḳ رَبْوٌ, with fet-ḥ, but correctly with ḍamm; (TA;) and رَبِيتُ, (Ṣ, M, TA,) in the copies of the Ḳ erroneously written رَبَيْتُ, (TA,) inf. n. رَبَآءٌ and رُبًى; (M, Ḳ, TA; [the latter, accord. to the CK, رِبًى, which is a mistranscription;]) I grew up [among the sons of such a one, or in his care and protection]. (Ṣ, M, Ḳ.) — رَبَتِ الْأَرْضُ The ground [being rained upon] became large, and swelled. (M, TA.) In the Ḳur xxii. 5 and xli. 39, for وَرَبَتْ, some read وَرَبَأَتْ: the former means and [becomes large, and swells; or] increases: the latter means "and rises." (T. [See art. ربأ.]) — رَبَا السَّوِيقُ, inf. n. رَبْوٌ, The سويق [or meal of parched barley] had water poured upon it, and in consequence swelled: (M, TA:) in the copies of the Ḳ, رَبَا السَّوِيقَ, expl. as meaning he poured water on the سويق, and it consequently swelled. (TA.) — رَبَا said of a horse, (Ṣ, Ḳ,) aor. ـْبُو, (TA,) inf. n. رَبْوٌ, (Ṣ, Ḳ,) He became swollen, or inflated, from running, or from fear, or fright. (Ṣ, Ḳ.) — He was, or became, affected with what is termed رَبْوٌ; (Ṣ, M, Ḳ;) i.e. he was, or became, out of breath; his breath became interrupted by reason of fatigue or running &c.; or he panted, or breathed shortly or uninterruptedly; syn. اِنْبَهَرَ: (TA:) and so تَرَبَّى; for you say, طَلَبْنَا الصَّيْدَ حَتَّى تَرَبَّيْنَا, i.e. [We pursued the chase until] we became out of breath; &c.; syn. بَهَرُونَا. (M.) — See also 4. — رَبْوُ الرَّابِيَةِ I ascended, or mounted, upon the hill, or elevated ground. (Ṣ, Ḳ.)

2. رَبَّيْتُهُ, (Ṣ, M, Mgh, Mṣb, Ḳ,) inf. n. تَرْبِيَةٌ, (Ṣ, Ḳ,) I reared him, fostered him, or brought him up; (M, Mṣb;) namely, a child: (Mṣb:) I fed, or nourished, him, or it; (Ṣ, Mgh, Ḳ:) namely, a child, (Mgh,) or anything of what grows, or increases, such as a child, and seed-produce, and the like; (Ṣ:) and also رَبَوْتُهُ: (Mgh, Ḳ:) the former is said to be originally رَبَيْتُهُ. (Er-Rághib, TA. [See 1 in art. ربو, in two places.]) [Thus رَبَّيْتُ signifies I reared, or cultivated, plants or trees.] And رَبِّى is said of earth, or soil, meaning It fostered plants or herbage. (L in art. رشح, &c.) And نَبْتٌ رَبِّىٌ is said of a tree [as meaning It produces blossoms, but does not mature its produce]. (AHn, M and L in art. ربط.) — رَبَّيْتُ الْأُتْرُجَّ بِعَسَلٍ ‡ [I preserved the citron with honey], and الْوَرْدَ بِسُكَّرٍ [the roses with sugar: like رَبَّبْتُهُ]. (TA.) — رَبَّيْتُ عَنْ جَنَاتِهِ [in the CK جِنَاتِهِ, which I think a mistranscription,] ‡ I removed, or eased, [his cord with which he was being strangled; app. meaning, his straitness;] (Ḳ:) mentioned by Z. (TA.) [See a similar phrase in art. رخو, conj. 4.]

3. رَابَاهُ, (Ḳ in art. مجر, as syn. of مَاجَرَهُ,) inf. n. مُرَابَاةٌ, (TA ibid.,) [He practised usury, or the like, with him:] used in this sense in the present day.] — And رَابَيْتُهُ, (Ḳ,) inf. n. as above, (TA,) I treated him with gentleness, or blandishment; soothed, coaxed, wheedled, or cajoled, him. (Ḳ,* TA.)

4. أَرْبَيْتُهُ [in some of] the copies of the Ḳ, erroneously, أَرْبَبْتُهُ, (T, TA) I increased, or augmented, it. (M, Ḳ, TA.) Hence, in the Ḳur [ii. 277], وَيُرْبِى الصَّدَقَاتِ (M, TA) And He will increase, or augment, alms-deeds; (Jel;) will multiply the recompense thereof, (Bḍ, Jel,) and bless them. (Bḍ.) See also an ex. in the first paragraph. — أَرْبَيْتُ I took more than I gave. (Ṣ.) — [Hence,] اربى, said of a man, signifies [particularly] He engaged in, or entered upon, الرِّبَا [i. e. the practising, or taking, of usury or the like; he practised, or took, usury or the like;] as also رَبَا, aor. ـْبُو; and رِبَآءٌ and رُبُوٌّ, as inf. ns., both signify, in Pers., خوردن رِبَا. (KL. [In the TA, رِبَا said of a man, is expl. by the words حصل فى ربوة: but I think that the right reading must be حَصَّلَ فِى رِبًا, or مِنْ رِبًا; and the meaning, He acquired in the practice of usury or the like, or he acquired of usury or the like.]) See, again, an ex. in the first paragraph. — اربى وَنَحْوُهَا, (M, Mṣb,) عَلَى الْخَمْسِينَ (M,) He exceeded [the age of fifty, and the like]. (M, Mṣb.) — [أَرْبَى said of the عَرُوضِىّ, in a copy of the Ṣ, in art. رقط, is a mistranscription for أَدْنَى, with dál.]

5. تَرَبَّى, said of a child, (Mgh, Mṣb,) He was, or became, fed, or nourished; (Mgh;) or reared, fostered, or brought up. (Mṣb.) = See also 1, near the end of the paragraph. = تَرَبْرَبَتِ الْمَرْأَةُ: see 2.

رَبْوٌ: see رُبْوَةٌ. — Also A company (IAar, T, Ḳ, TA) of men: (IAar, T, TA:) pl. أَرْبَآءُ: (IAar, T, Ḳ, TA:) and رُبُوَةٌ likewise signifies a company; or, as some say, ten thousand; as also رِبْوَةٌ; (M, TA;) or the former of these two words, (i. e. رَبْوٌ,) accord. to the A, signifies a great company of men, such as ten thousand. (TA.) It is said in the Ḳ that رُبُوَةٌ signifies Ten thousand dirhems; as also رُبْوَةٌ: but in this assertion are errors; for the former of these two words signifies as explained in the foregoing sentence; and the latter of them is with teshdeed, belonging to art. ربب, and signifies a company [or great company] of men. (TA.) — Also, (T, Ṣ, M, Ḳ, TA,) and رُبُوٌّ, (M, TA,) The state of being out of breath; interruption of the breath by reason of fatigue or running &c.: or a panting, or breathing shortly or uninterruptedly: syn. بُهُرٌ, (T, M, TA,) and اِنْبِهَارٌ: (TA:) or a loud (lit. high) breathing: (Ṣ:) and a state of inflation of the جَوْف [or chest]. (M, TA.) [The former word is now often used as signifying Asthma.]

رِبًا, (T, M, Mṣb, Ḳ,) or رِبًى, (Ṣ, Mgh,) [for it is often thus written, and generally thus in the copies of the Ḳur-án,] with the short ا accord. to the pronunciation best known, (Mṣb,) [which implies that it is also pronounced رِبَآءٌ,] An excess, and an addition: (Mṣb:) an addition over and above the principal sum [that is lent or expended]: but in the law it signifies an addition obtained in a particular manner: (Er-Rághib, TA:) [i. e. usury, and the like;] meaning both unlawful, and lawful, interest or profit; and the practice of taking such interest or profit:] it is in lending, (Zj, T,) or in buying and selling, (Ṣ,) and in giving: and is of two kinds; unlawful, and lawful: the unlawful is any loan for which one receives more than the loan, or by means of which one draws a profit; [and the gain made by such means:] and the lawful is a gift by which a man invites more than it to be given to him, or a gift that he gives in order that more than it may be given to him; [and the addition that he so obtains:] (Zj, T:) [it generally means] an addition that is obtained by selling food [&c.] for food [&c.], or ready money for ready money, to be paid at an appointed period; or by exchanging either of such things for more of the same kind: (Bḍ in ii. 276:) or the taking of an addition in lending and in selling: (PṢ:) [it is said to be] i. q. عِينَةٌ: (M, Ḳ:) [but although رِبًا and عِينَة are both applicable sometimes in the same case, neither of them can be properly said to be generally explanatory of the other, or syn. therewith:] رِبَا النَّسِيئَةِ is a term specially employed to signify profit obtained in the case of a delay of payment: and رِبَا الْفَضْلِ to signify profit obtained by the superior value of a thing received over that of a

thing given:] the dual of رِبًا (M, Mṣb, Ḳ) or رِبًى (Ṣ) is رِبَوَانِ and رِبَيَانِ; (Ṣ, M, Mṣb, Ḳ;) the former being agreeable with the original; (M, Mṣb;) the ى in the latter being because of the imáleh occasioned by the preceding kesreh. (M.) See an ex. near the beginning of the first paragraph of this art. ↑ رُبَيَّةٌ, thus pronounced by the Arabs, but by the relaters of a trad., inwhich it occurs, رُبَيَّةٌ, (Fr, T, Ṣ, Mgh,) or, as some say, ↑ رُبَّيَةٌ, as though this were the dim. of رُبَّةٌ, (Mgh,) is a dial. var. of رُبًا [or رِبًا]; and by rule should be رُوَيَّةٌ: (Fr, T, Ṣ, Mgh:) or, accord. to Z, رُبَّيَةٌ may be of the measure فُعَّوْلَةٌ from الرِّبَا. (TA.) [See also رُمَّانٌ, in art. رمى.]

رُبَّةٌ: see رُبٌّ.

رُبَوَةٌ: see the next paragraph: — and see also رَبْو.

رَبْوَةٌ and ↑ رَبَوَةٌ and ↑ رِبْوَةٌ; (T, Ṣ, M, Mṣb, Ḳ;) the first of which is preferred, (T,) or most common; (Mṣb;) and the second, of the dial. of Temeem; (T, Mṣb;) and ↑ رَبْوٌ (M, Ḳ) and ↑ رَبَاوَةٌ (T, Ṣ, M, Ḳ) and ↑ رَبَاوَةٌ (M, Ḳ) and ↑ رَبَاوَةٌ (IJ, Ḳ) and ↑ رَابِيَةٌ (T, Ṣ, M, Mṣb, Ḳ) and ↑ رَبَاءَةٌ; (M, Ḳ;) *A hill;* i. e. *an elevation of ground,* or *elevated ground:* (T, Ṣ, M, Ḳ:) or *an elevated place:* so called because it is high: (Mṣb, TA:) the pl. of رَبْوَةٌ is رُبًى (T, Mṣb) and رُبًى: (T:) and the pl. of ↑ رَابِيَةٌ is رَوَابٍ; (T, Mṣb;) which ISh explains as meaning *elevated sands, like the* دَكَادِكَةِ [q. v.], *but higher and softer than the latter; the latter being more compact and rugged;* the رابية, he says, *has in it depression and elevation; it produces the best and the most numerous of the herbs, or leguminous plants, that are found in the sands; and men alight upon it.* (T.)

رَبْوَةٌ: see the next preceding paragraph: — and see رَبْو, in two places.

رُبَّةٌ and رُبَّةٌ and رُبَّةٌ: see رُبٌّ, last sentence: — and see also art. ربى.

رُبُوا: see رِبًا. [The و is silent, like the ا.]

رَبْوَاءُ: see رَابٍ.

رِبَوِيٌّ *Of,* or *relating to, what is termed* رِبًا or رِبًى [i. e. *usury* and *the like*]: (Mgh, Mṣb:) رِبَوِيٌّ is said by Mṭr to be wrong. (Mṣb.)

رِبَاءٌ *Excess, excellence,* or *superiority;* syn. طُوْلٌ: (IDrd, Ṣ, Ḳ:) so in the saying, لِفُلَانٍ عَلَيَّ فُلَانٍ رِبَاءٌ [*Such a one possesses excess, or excellence, or superiority, over such a one*]. (IDrd, Ṣ.) — And *An obligation, a favour,* or *a benefit;* syn. مِنَّةٌ. (Ḳ.)

رِبَاءٌ: see رِبًا.

رِبَاءَةٌ: see رَبْوَةٌ.

رَبَاوَةٌ and رَبَاوَةٌ and رَبَاوَةٌ: see رَبْوَةٌ.

[رَابٍ *Increasing,* or *augmenting:* &c. — Hence,] فَأَخَذَهُمْ أَخْذَةً رَابِيَةً, in the Ḳur [lxix. 10], *And He punished them with a punishment exceeding* other punishments; (Fr,* Ṣ,* M,* Ḳ,* Jel;) *a vehement punishment.* (Ḳ.) — امْرَأَةٌ رَابِيَةٌ *A woman affected with what is termed* رَبْوٌ [i. e., *out of breath;* &c.; (see 1, near the end of the paragraph;)] (T, TA;) as also ↑ رَبْوَاءُ. (TA.)

رَابِيَةٌ [as a subst.]: see رَبْوَةٌ, in two places.

أَرْبَى in the Ḳur xvi. 94 means *More numerous,* (Bḍ, Jel,) and *more abundant in wealth.* (Bḍ.)

أُرْبِيَّةٌ, originally أُرْبُوَةٌ, (Ṣ,) or of the measure فُعْلِيَّةٌ, (M,) The *root of the thigh:* (Ks, T, Ṣ, Ḳ:) or *the part between the upper portion of the thigh and the lower portion of the* بَطْن [or *belly*]: (ISh, T, Ḳ:) or *the part between the upper portion of the thigh and the lower portion of the* بَظْر [q. v.]: or, accord. to Lḥ, *the root of the thigh, next the* بَظْر: (M:) or, as in the A, *a portion of flesh, in the root of the thigh, that becomes knotted in consequence of pain:* (TA:) there are two parts, together called أُرْبَيَانِ. (Ṣ, TA.) — Also ‡ A man's *household,* and the *sons of the paternal uncle* of a man; (T, M, Ḳ, TA;) not including any others: (T, M:) or the *nearer members of the household* of a man. (A, TA.) One says, جَاءَ فُلَانٌ فِي أُرْبَيَّتِهِ and فِي أُرْبِيَّتِهِ, and فِي أُرْبِيَّةِ قَوْمِهِ or أُرْبِيَّةٍ مِنْ قَوْمِهِ, (Ṣ,) ‡ *Such a one came among his household, and the sons of his paternal uncle:* (T, TA:) or *among the people of his house consisting of the sons of his paternal uncles;* not of any others. (Ṣ.)

إِرْبِيَّانُ: see art. ربى.

مُرْبٍ One *who practises* رِبًا [i. e. *usury* or *the like*]. (M, Ḳ.) — أَرْضٌ مُرْبِيَةٌ † *Good land.* (M.)

مَرْبَاةٌ: see مَرْبَأَةٌ: see the latter, in art. ربأ.

مُرَبًّى [*Reared, fostered, brought up, fed,* or *nourished:* see 2. — And] *Made* [or *preserved*] *with* رُبّ [or *inspissated juice, &c.* (see 2, last sentence but one)]: you say زَنْجَبِيلٌ مُرَبًّى [*Ginger so preserved*]; as also مُرَبَّبٌ: (Ṣ, Ḳ:) and ↑ مُرَبَّبَاتٌ signifies *Preserves, or confections, made with* رُبّ; like مُرَبَّبَاتٌ. (Ṣ in art. ربب.)

مُرَبَّبَاتٌ: see what next precedes.

ربى

1. رَبَيْتُ, in the copies of the Ḳ, in art. ربو, is a mistake for رَبَيْتُ. (TA in that art., q. v.)

لَا وَرُبَيْكَ for لَا وَرَبِّكَ [as though رَبٍّ were a dial. var. of رُبٍّ]: see رُبٍّ (last sentence), in art. رب.

رَبَيَانِ a dual of رِبًا, mentioned in art. ربو.

رُبَيَّةٌ *A species of the* [*small animals called*] حَشَرَات. (AḤát, Ṣ and Ḳ* in art. ربو:) pl. رُبًى: (AḤát, Ṣ:) accord. to IAṣr, the *rat,* or *mouse:* pl. as above: (T:) [or] *a certain small beast,* or *reptile, between the rat, or mouse, and* [*what is called*] أُمّ حُبَيْنٍ [q. v.]. (M.) And The *cat.* (Ḳ in art. ربو.) — See also رِبًا (last sentence), in art. ربو.

رُبَيَّةٌ: رُبَيَّةٌ: رُبَيَّةٌ: } see رِبًا (last sentence), in art. ربو.

أُرْبِيَّةٌ: see art. ربو.

إِرْبِيَّانُ *A species of fish,* (Ṣ and Ḳ in art. ربو, and M in the present art.,) *white,* (Ṣ,) *resembling worms,* (Ṣ, Ḳ,) *found at El-Baṣrah.* (Ṣ.) — Accord. to Seer, *A certain plant.* (M.)

ربت

1. رَتَّ, (Ṣ, Mṣb, Ḳ,) aor. ـُ, (Mṣb,) inf. n. رَتٌّ; (Ṣ,* Mṣb;) or رُتٌّ, inf. n. رَتَّةٌ; (so in the M;) *He had, in his speech, or utterance, what is termed* رُتَّةٌ, expl. below. (Ṣ, M, Mṣb, Ḳ.)

4. ارتّهُ *He* (God) *caused him to have, in his speech, or utterance, what is termed* رُتَّةٌ. (Ṣ, Ḳ.)

R. Q. 1. رُتْرِتَ *He reiterated, by reason of an impediment in his speech, in uttering the letter* ت (IAṣr, T, Ḳ) *&c.* (IAṣr, T.)

رُتٌّ The *swine that assaults or attacks* [*men*]: (T, TA:) or *a thing* [meaning *an animal*] *resembling the wild swine:* (M, TA:) pl. رُتَّةٌ, (T,) or رَتَتَةٌ, (TA,) and رُتُوتٌ: (Ṣ, M, TA:) or رُتُوتٌ signifies [simply] *swine:* (Ṣ, Ḳ:) in some of the copies of the Ṣ, *wild swine:* (TA:) or *boars:* (M:) or *boars in which is strength and boldness:* (A:) it has been asserted that no one but Kh has mentioned it. (IDrd, M.) — [Hence, in the TA said to be بِالضَّمِّ, but this is a mistranscription for بِالفَتْحِ,] ‡ *A chief* (IAṣr, T, Ṣ, A, Ḳ) *in eminence,* or *nobility,* and *in bounty,* or *gifts:* (IAṣr, T:) pl. رُتُوتٌ (IAṣr, T, Ṣ, A, Ḳ) and رُتَّانٌ. (Ḳ.) You say, هُوَ مِنْ رُتُوتِ النَّاسِ ‡ *He is of the lords of mankind.* (A.) And هٰؤُلَآءِ رُتُوتُ البَلَدِ ‡ *These are the lords of the town,* or *country.* (TA.)

رُتَّةٌ *A vitiousness,* or *an impediment, in speech* or *utterance, so that one does not speak distinctly:* (Ṣ, A, Ḳ:) or *a hastiness therein,* (M, Mgh,) *and a want of distinctness:* or *the changing of* ل *into* ى: (M:) or *an impediment in speech* or *utterance:* (Mṣb:) or, accord. to Mbr, *what resembles wind, impeding the commencement of speech, until, when somewhat thereof comes forth, it becomes continuous:* it is an inborn habit, and is often found in persons of elevated, or noble, rank: (T, Mgh, Mṣb:) or, as some say, it is *a reiterating of a word, preceded by the breath:* or *the incorporating of one letter into another* (إِدْغَامٌ) *when this should not be done:* (Mṣb:) or *a vitious and faulty kind of repetition, in the tongue.* (AA, TA.)

رَتَّى A woman *who changes, in pronunciation,* س *into* ث, or ز *into* غ or ل, *and the like;* or *who changes one letter into another;* syn. قَحَّةٌ. (AA, T, Ḳ.) [See also what follows.]

أُرْتٌ A man *having in his speech, or utterance, what is termed* رُتَّةٌ; (T, Ṣ, A, Mgh, Mṣb:) accord. to 'Abd-Er-Raḥmán, *whose word, or speech, is held back, and is preceded by his breath:* (Mgh:) *or having an impediment in his speech, so that his tongue will not obey his will:* (TA:) fem. رُتَّآءُ: (Mṣb:) and pl. رُتٌ. (A, Mṣb.) [See also رُتًى.]

رتب

1. رَتَبَ, (T, Ṣ, M, &c.,) aor. ـَ, inf. n. رُتُوبٌ, (Ṣ, M, Mṣb, Ḳ,*) *It* (a thing, Ṣ, M, Mṣb) *was, or became, constant, firm, steady, steadfast, stable, fixed, fast, settled, established,* (Ṣ, M, A, Mṣb, Ḳ,) and *stationary, or motionless;* (Ṣ,* M, A,* Mṣb,* Ḳ;) as also ثَبَتَ. (M, Ḳ.) Also, said of a thing, (T,) of a كَعْب [i. e. cockal-bone, or die], (aor. and) inf. n. as above, (Ṣ, M, A, TA,) and of a man, (M, TA,) aor. as above, inf. n. رَتْبٌ, (M,) or رَتَبٌ, (Ḳ,* TA,) *It,* and *he, stood erect, or upright;* (T, Ṣ, M, A, TA;) [but in some copies of the Ḳ, الإِنْصِبَاب is erroneously put for التَّرَتُّب as the explanation of التَّرَتُّب;]) and (TA) so ارتبّ, (Ḳ, TA, [but this I rather think to be a mistranscription,]) said of a man: mentioned in the T as on the authority of IAạr. (TA. [But in the T, I find only رَتَبَ in this sense.]) So in the saying, رَتَبَ رُتُوبَ الكَعْبِ فِى المَقَامِ الضَّعْبِ [*He stood erect like as does the cockal-bone, or the die, in the difficult standing-place*]: (Ṣ,* A, TA:) occurring in a trad. of Luḳmán Ibn-'Ád. (TA.) رَتَبَ فِى الصَّلَاةِ *He stood erect in prayer.* (A.) [Or] رَتَبَ said of a man, [aor. ـُ,] inf. n. رُتُوبٌ, signifies *He remained, stayed, dwelt, or abode, in the town, or country:* and also *he stood firm.* (Mṣb.) And you say also, رَتَبَ فِى الأَمْرِ [*He was constant, firm, &c., in the affair*]. (A.)

2. رتّب, (Ṣ, M, A, &c.,) inf. n. تَرْتِيبٌ, (Ṣ, Ḳ,) *He made, or rendered,* (a thing, Ṣ, M, or things, A,) *constant, firm, steady, steadfast, stable, fixed, fast, settled, established,* and *stationary, or motionless.* (Ṣ,* M, Mṣb, Ḳ.) You say, رتّب الطَّلَائِعَ فِى المَرَاتِبِ [*He stationed the scouts upon the* مراتب]. (A. See مُرَتَّبَةٌ.) — *He set* things *in order, disposed* them *regularly, arranged* them, or *classified* them. (MA.) You say, رتّب الوَرْدَ [*He set in order, regularly disposed, arranged, classified, distributed, or appointed, the stations, posts of honour,* &c.]. (TA voce أَصَلَ.) — [Hence,] تَرْتِيبٌ is sometimes used as signifying The *mode of construction termed* لَفٌّ وَنَشْرٌ [*when it is regularly disposed:* see art. لف. (Har p. 383.) — [Also The *prescribing,* or *observing, a particular order* in any performance; as, for instance, in the ablution termed الوُضُوء. (KL.)] — And The *drawing of omens, one after another.* (KL.)

4. ارتبّ الكَعْبَ, (T, M, A,) inf. n. إِرْتِبَابٌ, (T,) said of a boy, (T, M, A,) *He made the* كعب [i. e. *cockal-bone,* or *die,*] *to stand erect,* or *upright:* (T,* A:) or *he made the* كعب *firm,* or *steady.* (M.) = ارتبّ as an intrans. ٧.: see 1. = Also, inf. n. as above, *He became a beggar, after having been rich,* or *in a state of competence.* (IAạr, T, Ḳ. [Perhaps formed by transposition from أَرْتَبَّ.]) = And *He invited distinguished persons to his food, or banquet.* (T.)

5. تَرَتَّبَ: see 1, first sentence. — [Also, as quasi-pass of 2, *It was, or became, set in order, regularly disposed, arranged, or classified.* — And تَرَتَّبَ عَلَيْهِ *It was consequent upon it; it resulted, or accrued, from it.*]

رُتْبٌ: see the next paragraph.

رَتَبٌ The *steps of stairs.* (M, TA.) — *Rocks near together, some of them higher than others:* (M, Ḳ:) [a coll. gen. n.:] n. un. رَتَبَةٌ; mentioned on the authority of Yaạḳoob as [written رُتْبٌ,] with ḍamm to the ر and fet-ḥ to the ت. (M.) — *Elevated ground,* (Ṣ, Ḳ,) *like a* مَرْتَبَة [*or bar, or an obstruction, between two things:* app. a coll. gen. n. in this sense also; n. un. with ة; for] you say رَتَبَةٌ and رَتَبٌ like as you say دَرَجَةٌ and دَرَجٌ. (Ṣ.) — *Hardness,* or *difficulty:* (Ṣ, A, Ḳ:) *coarseness, hardness, or difficulty, of life or living:* (M, Ḳ:*) *fatigue, weariness, embarrassment, or trouble;* as also رُتْبَةٌ. (M.) You say, مَا فِى عَيْشِهِ رَتَبٌ (T, Ṣ, M, A) *There is no hardness, or difficulty, in his life or living:* (Ṣ, A:) *or no coarseness, hardness, or difficulty.* (M.) And مَا فِى هٰذَا الأَمْرِ رَتَبٌ, and رُتْبَةٌ, *There is no fatigue, weariness, embarrassment, or trouble, in this affair.* (M.) And مَا فِى هٰذَا الأَمْرِ رَتَبٌ وَلَا عَتَبٌ *There is not in this affair any hardness, or difficulty:* (Ṣ:) *or any fatigue, or trouble:* (T:) i. e. *it is easy, and rightly disposed.* (T, A.) — Also The *space between the little finger and that next to it,* namely, *the third finger,* [*when they are extended apart:*] and *the space between the third finger and the middle finger* [*when they are so extended*]: (M, Ḳ:) or *the space between the fore finger and the middle finger* [*when they are so extended*]: sometimes written and pronounced رُتْبٌ: (Ṣ, TA:) [or it is a coll. gen. n.; and] رَتَبَةٌ [is the n. un., and] signifies *the space between* [*any two of*] *the fingers.* (TA in art. رتق. [See also بَصْر.]) It denotes also The [*space that is measured by*] *putting the four fingers close together.* (Ḳ. [See also عَتَبٌ.])

رَتَبَةٌ *A single step of stairs or of a ladder;* (MA;) [and so رُتْبَةٌ, as appears from what follows:] pl. of the former رَتَبٌ (MA) [and of رُتْبَةٌ, for Az says that] رَتَبَةٌ signifies *one of the* رَتَبَات *of stairs:* (T:) [the pl. of مَرْتَبَةٌ is مَرَاتِبُ.] You say, رَقِىَ فِى رَتَبِ الدَّرَجِ [*He ascended the steps of the stair*]. (A.) — [Hence,] also, (Ṣ, M, A,* Mṣb, Ḳ,) and رُتْبَةٌ, (T, Ṣ, M, A, Ḳ, TA,) [or] from رَتَبٌ signifying "he stood erect," (TA,) *A station, or standing; a post of honour; rank; condition; degree; dignity;* or *office;* (T, Ṣ, M, A, Mṣb, Ḳ, TA:) *with, or at the courts of, kings;* and *the like:* (T, TA:) or *a high station,* &c.: (TA:) pl. of the former رَتَبَات, (A,* Mṣb, TA;) and of the latter مَرَاتِبُ. (A, TA.) You say, هُوَ فِى أَعْلَى الرُّتَبِ [*He is in the highest of stations,* &c.]: and عِنْدَهُ مَرْتَبَةٌ [*He has a station,* &c., or *high station,* &c., *with,* or *at the court of, the Sulṭán*]: and هُوَ مِنْ أَهْلِ المَرَاتِبِ [*He is of the people of high stations,* &c.]. (A, TA.) — رُتْبَةٌ also signifies The *order of the proper relative places* of things; as, for instance, of the words in a sentence. — See also the pl. رُتَبٌ in the next preceding paragraph.

رَتِبَةٌ n. un. of رَتَبٌ, which see in three places. (Ṣ,* M.)

رَتُوبَةٌ A she-camel *erect in her pace.* (T, Ḳ.)

رَاتِبٌ (Mṣb) and رُتُوبٌ and رُتُوبَةٌ (M, Ḳ) and رَتُوبٌ (M) A thing *constant, firm, steady, steadfast, stable, fixed, fast, settled, established, stationary, or motionless:* (M, Mṣb, Ḳ:) [the third of these words, in this sense, is mentioned in the T in art. ترب: but see the next paragraph:]) and the first, *standing erect, or upright;* (T, TA;) applied to a thing, (T,) to a كَعْب [i. e. cockal-bone, or die], and to a man. (TA.) You say أَمْرٌ رَاتِبٌ *A thing, or an affair, continual or uninterrupted,* (ذَاتُ,) *constant, firm, steady,* &c.: and أَمْرٌ رُتُوبٌ, the latter word of the measure فُعُول, with ḍamm to the ت and fet-ḥ to the ع, *a thing, or an affair, constant, firm, steady,* &c. (Ṣ.) And عِزٌّ رَاتِبٌ *Might, high rank or condition,* or *the like, constant, firm,* &c. (A.) And عَيْشٌ رَاتِبٌ *Constant, or continual,* (M, TA,) *fixed, settled, or established,* (TA,) *means of subsistence.* (M, TA.) And مَا زِلْتُ عَلَى هٰذَا رَاتِبًا *I ceased not to be, or to do, thus constantly;* as also رَاتِلًا; in which, IJ says, the ر is app. a substitute for ب, because we have not heard رَتَلَ used like رَتَبَ; but it may be radical, from الرَّتِيمَةُ. (M.) — رَاتِبٌ in the modern language, used as a subst., signifies *A set pension, salary,* and *allowance; a ration;* and *any set office,* or *task:* and so رَاتِبَةٌ; pl. رَوَاتِبُ.

رُتُوبٌ and رُتُوبَةٌ and رَتُوبٌ: see the next preceding paragraph, in four places. — You say also, رَتُوبُوا and رُتُوبُوا, meaning *They came all together.* (Ḳ.) And a poet says, (M,) namely, Ziyád Ibn-Zeyd El-'Odhareę, (TA,)

* وَكَانَ لَنَا فَضْلٌ عَلَى النَّاسِ تُرْتُبَا *

meaning [*And we possessed excellence above the people*] *all together:* (M, TA:) thus accord. to the reading commonly known: but, as some relate it,

* وَكَانَ لَنَا حَقًّا عَلَى النَّاسِ تُرْتُبَا *

i. e. [*And it was a just claim that we had upon the people,*] *settled, or established.* (TA.) The first ت in تُرْتُبَا is augmentative, because there is no word like جَعْفَرٌ; and the derivation also is an evidence of this, for the word is from الرَّتْبُ, الشَّىْءُ. (M.) = Also the second of these three words, (T in art. ترب, and M, and L,) or the first of them, (Ḳ,) *A bad slave:* (T, Ḳ:) or *a slave whom three persons inherit, one after another;*

because of his continuance in slavery: [it being a common custom for a man to make a good slave free at his death:] mentioned by Th. (M.) — Also the second, (Th, M, K,) and the first, (K,) *Dust, or earth*; syn. تُرَاب: (Th, M, K:) because of its long endurance. (Th, M.) — And the first, *i. q.* أَبَدٌ [*Time, or duration, or continuance, or existence, without end*; &c.: or the right reading may perhaps be أَبَدٌ, i. e. *remaining constantly*, &c.]. (K.)

أَخَذَ فُلَانٌ تُرْتُبَّةً *Such a one took what was like a road, to tread it.* (K,* TA.)

مَرْتَبَةٌ, and its pl. مَرَاتِبُ: see رُتْبَةٌ, in six places. — Accord. to Aṣ, it signifies *A place of observation, which is the summit of a mountain, or the upper part thereof*: (S:) accord. to Kh, (S,) the مَرَاتِب in mountains and in deserts (صَحَارٍ) are [*structures such as are termed*] أَعْلَام [pl. of عَلَم, q. v.,] *upon which are stationed* (تُرَتَّب) *scouts, or spies*: (T, S:) *or places to which scouts ascend, in, or upon, mountains.* (A.) — The pl. also signifies *Narrow and rugged parts of valleys.* (TA from a trad.) — And the sing., *Any difficult station or position.* (M.) — See also رَتَب, in two places. — In post-classical works, and in the language of the present day, it is applied to *A mattress, upon which to sit or recline or lie; such as is spread upon a couch-frame or upon the ground.*]

رتج

1. رَتَجَ, inf. n. رَتْجٌ: see 4. = رَتِجَ, (K,) or رَتَجَ فِي مَنْطِقِهِ, (S, A, Mṣb,) aor. ـِ, (Mṣb, K,) inf. n. رَتَجٌ, (Mṣb, TA,) ‡ *He was, or became, impeded in his speech, unable to speak, or tongue-tied*; (S, A,* Mṣb, K;) as also أُرْتِجَ ♦ عَلَيْهِ, (A, K,) and أُرْتِجَ ♦ عَلَى البَابِ, and عليه, and أُسْتُرْتِجَ ♦ عليه. (K.) You say, أُرْتِجَ ♦ عَلَى القَارِئِ, (S, Mgh, Mṣb,) and على الخَطِيبِ, (Mgh,) ‡ *The reader, or reciter,* (S, Mgh, Mṣb,) *and the orator, or preacher,* (Mgh,) *was unable to read, or recite,* (S, Mṣb,) as though he were prevented doing so, (Mṣb,) or as though a thing were closed against him like as a door is closed; (S;) or *was, or became, impeded in his reading, or recitation, and his oration, or sermon, and unable to complete it*; (Mgh;) from البَابِ أُرْتِجَ: (Mgh, Mṣb: [see 4:]) and عَلَيْهِ أُرْتِجَ signifies the same: (S: [in my copy of the Mṣb, "ارتج, of the same measure as اقتتل, in the pass. form:" but this is evidently a mistranscription, for أُرْتِجَ, of the same measure as أُقْتُتِلَ:]) one should not say عليه أُرْتُجَّ: (S: [but it seems that those who pronounced the verb with teshdeed said أُرْتُجَّ: see art. رج:]) this is sometimes said; but some disallow it: (Mṣb:) the vulgar say it; and accord. to some, it may be correct as meaning "he fell into confusion." (Mgh.) You say also, صَعِدَ المِنْبَرَ فَارْتَجَّ ♦ عَلَيْهِ ‡ *He ascended the pulpit, and was, or became, impeded in his speech, unable to speak, or tongue-tied.* (A.) And أُرْتِجَ ♦ عَلَى فُلَانٍ ‡ *Such a one was unable to finish a saying, or poetry, that he desired to utter.* (TA.) And فِي كَلَامِهِ رَتَجٌ ‡ *In his speech is a veiterating, by reason of an impediment, or inability to say what he would.* (A, TA.) = رَتَجَ, inf. n. رَتَجَانٌ, *He* (a child) *walked a little, at his first beginning to walk; or walked with a weak gait; crept along; or walked slowly.* (K, TA.)

4. ارتج البَابَ, (S, A, Mgh, Mṣb, K,) inf. n. إِرْتَاجٌ (Mṣb;) and ♦ رَتَّجَهُ, (K,) inf. n. رَتْجٌ; but Aṣ allows only the former verb; (TA;) ‡ *q. v.* أَغْلَقَهُ, [which means *He locked the door*, and also *he shut, or closed, the door*, but the former appears to be the signification here intended, from what follows,] (S, A, Mgh, Mṣb, K,) *so as to make it fast, or firm*: (A, Mgh, Mṣb:) so says Az, after Lth: and, by extension of the signification, *he shut, or closed, the door, without locking it.* (Mgh.) It is said in a trad., إِنَّ أَبْوَابَ السَّمَاءِ تُفْتَحُ عِنْدَ زَوَالِ الشَّمْسِ فَلَا تُرْتَجُ حَتَّى يُصَلِّيَ الظُّهْرَ, (Mgh,* and "Jámi' es-Sagheer" of Es-Suyooṭee,) i. e. [*Verily the gates of Heaven are opened at the declining of the sun from the meridian,*] *and are not closed nor locked [until the noon-prayer has been performed].* (Mgh.) — [Hence,] أُرْتِجَ عَلَيْهِ الأَمْرُ ‡ *The affair was as though it were closed against him, so that he knew not the way to engage in it, or execute it*; syn. اسْتُبْهِمَ عَلَيْهِ. (TA in art. بهم.) — See also 1, in four places. — [Hence also,] أُرْتِجَتْ ‡ *She* (a camel) *closed her womb against the seed* (S, A, K, TA) *of the stallion,* (TA,) *having become pregnant.* (A.) — And ‡ *She* (an ass) *became pregnant.* (K.) — And ‡ *She* (a hen) *had her belly full of eggs.* (S, A, Mṣb, K.) — Also أُرْتِجَ ‡ *It* (the sea) *became raised into a state of commotion, and covered everything with the abundance of its water,* (K, TA,) *and the voyager upon it found no way of escape from it.* (TA.) — ‡ *It* (snow) *was continual, and covered* [*the land*]. (K.) — ‡ *It* (abundance of herbage) *was universal over the land,* (K, TA,) *leaving no part thereof wanting.* (TA.) And أُرْتِجَتِ السَّنَةُ ‡ *The year of drought involved every part in sterility,* (K, TA,) *so that man found no way of escape.* (TA.)

8: see 1, in two places.

10: see 1, second sentence.

رَتَجٌ ‡ [*A street that is closed;*] *that has no place of egress.* (A, K.) مَالٌ رَتَجٌ ‡ *Property to which there is no access*; (A, TA;) *contr. of* طَلْقٌ. (K, TA,) which is likewise with kesr; (TA; [in the CK طَلَقٌ;]) as also طِلْقٌ. (K, TA.)

رَتْجٌ: see what next follows.

رِتَاجٌ *A door:* (TA:) or *a great door*; (S, Mgh, Mṣb, K;) as also ♦ رَتْجٌ: (S, A, K:) or *a door locked, or shut or closed,* (S, Mgh, K,) *having a small door, or wicket*: (S, K:) or it signifies also *a door that is locked, or shut or closed*: (Mṣb:) pl. رُتُجٌ and رَتَائِجُ, and, accord. to MF, أَرْتَاجٌ, but this is irreg., and he has given no authority for it. (TA.) Hence رِتَاجُ الكَعْبَةِ [*The door of the Kaabeh*]: (S, TA:) and ‡ *the Kaabeh itself*: (A,* TA:) and [hence also] الرِّتَاجُ is ‡ a name of *Mekkeh*. (K, TA.) جَعَلَ مَالَهُ فِي رِتَاجٍ, (A, Mgh, Mṣb, TA,) occurring in a trad., (Mgh, TA,) means, (A, Mṣb, TA,) or is said to mean, (Mgh,) ‡ *He made his property, or cattle, a votive offering to be taken to the Kaabeh*; (A, Mgh, Mṣb;) not the door itself; (Mgh;) the Kaabeh being thus called because by the door one enters it. (TA.) — Also ‡ The *part of the womb that closes upon the fœtus*; as being likened to a door. (L.) — أَرْضٌ ذَاتُ رِتَاجٍ occurs in a trad. [app. as meaning ‡ *A land having a place of ingress that is, or may be, closed*: or it may mean *a land having in it rocks*: see رِتَاجَةٌ, of which رِتَاجٌ may be a coll. gen. n.]. (TA.) = نَاقَةٌ رِتَاجُ الصُّلْبِ ‡ *A she-camel firm or compact* [*in the middle of the back, or in the part on either side of the tail,* &c.]. (K.)

رِتَاجَةٌ sing. of رَتَائِجُ, which signifies *Rocks.* (K.) — Also *Any narrow* شِعْب [or *mountain-road*, &c.]; as though it were closed, by reason of its narrowness. (L.)

مُرْتَجٌ A door, and a chamber, or house, *locked, or shut or closed,* (مُغْلَقٌ,) *so as to be made fast, or firm.* (A.)

مُرْتَجٌ, applied to a she-camel, ‡ *Pregnant*; because the mouth of her womb becomes closed against the seed of the stallion: (T, A,* TA:) applied also to a she-ass, in the same sense: (TA:) pl. مَرَاتِجُ and مَرَاتِجَ. (A, TA.)

مِرْتَاجٌ *A thing with which a door is closed, or made fast*; syn. مِغْلَاقٌ. (S;) [app. *a kind of latch:*] *it is affixed behind the door, in the part next to the lock.* (Ibn-'Abbád, TA in art. عرض.)

مَرَاتِجُ *Narrow roads or paths:* (S, A, K:) the sing. is not mentioned. (TA.)

رتع

1. رَتَعَ, aor. ـَ, inf. n. رُتُوعٌ (S, Mṣb, K) and رَتْعٌ (Mṣb, K) and رِتَاعٌ, (IAar, K,) *He* (a beast) *pastured at pleasure*; (Mṣb;) *he* (a beast, S, TA) *ate* (S, K) *and drank* (K) *what he pleased,* (S, K,) *and came and went in the pasturage, by day,* (TA,) *amid abundance of herbage, and plenty*: (K:) or ‡ *he ate and drank plentifully and pleasantly, in land of seed-produce and fruitfulness, of green herbs or leguminous plants and of waters*: (Lth, K, TA:) or ‡ *he ate* (IAar, K) *and drank* (K) *with great greediness.* (IAar, K.) In its primary acceptation, it is said of a beast. (TA.) — It is metaphorically said of a man, as meaning ‡ *He ate much*; accord. to El-Iṣbahánee in the Mufradát, and the A and the B. (TA.) — You say, رَتَعَ فُلَانٌ فِي مَالِ فُلَانٍ ‡ *Such a one acted as he pleased in eating and drinking the property of such a one.* (TA.) — And خَرَجْنَا نَلْعَبُ وَنَرْتَعُ ‡ *We went forth* [*playing, or sporting, and enjoying ourselves*; or] *enjoying ourselves, and playing,*

or *sporting*. (Ṣ, TA.*) It is said in the Ḳur [xii. 12], (TA,) accord. to different readings, (Ḳ, TA,) أَرْسِلْهُ مَعَنَا غَدًا يَرْتَعْ وَيَلْعَبْ ‡ [*Send thou him with us to-morrow*] *that he may play, or sport, and enjoy himself:* or the meaning is, *that he may walk [abroad at his pleasure] and become cheerful in countenance, or dilated in heart:* (TA:) and نَرْتَعْ وَنَلْعَبْ *that we may put our beasts to eat and drink what they please, amid abundance of herbage, and plenty,* [or *to pasture at pleasure,*] *and he shall play:* (Ḳ, TA:) and the reverse, (Ḳ,) يَرْتَعْ وَيَلْعَبْ, (TA,) i. e. *that he may put our beasts to eat and drink &c., and we will play* together: (Ḳ, TA:) and with ن in each case. (Ḳ.) — And it is said in a trad., مَنْ يَرْتَعْ حَوْلَ الحِمَى يُوشِكْ أَنْ يُخَالِطَهُ ‡ *He who goes round about [the prohibited place of pasturage will soon enter into it].* (TA.) — And in another trad., إِذَا مَرَرْتُمْ بِرِيَاضِ الجَنَّةِ فَارْتَعُوا, meaning ‡ [*When ye pass by a scene of*] *the commemoration of the praises of God, enter ye thereinto;* the entering thereinto being thus likened to the eating and drinking what one pleases, amid abundance of herbage. (TA.)

4. ارتع *He put* his camels [*to pasture at pleasure;* (see 1;) or] *to eat* (Ṣ, Ḳ) *and drink* (Ḳ) *what they pleased,* (Ṣ, Ḳ,) *amid abundance of herbage, and plenty:* (Ḳ: [in which it is implied that the verb may have this signification or others agreeable with explanations in the first sentence of this art.:]) or *he pastured* his camels, or *put* them *to pasture, by themselves.* (TA.) See the ex. in the Ḳur-án cited above. — Hence, ‡ *He ruled, or governed, his subjects well;* [as though] leaving them to satiate themselves in the pasturage. (TA.) — *It* (a party of men) *lighted upon abundance of herbage, and pastured.* (TA.) — *It* (rain) *produced, or gave growth to, herbage in which the camels might pasture at pleasure, or eat and drink what they pleased, amid abundance thereof and plenty.* (Ṣ, Mṣb, Ḳ.) — ارتعت الأَرْضُ *The land became abundant in herbage,* (TA.)

رَتْعٌ [app. an inf. n., of which the verb (رَتَعَ) is not mentioned, and perhaps not used,] The *leading a plentiful and pleasant and easy life.* (TA.) [See also رَتْعَةٌ.]

رَتِعٌ sing. of رُتُوعٌ, q. v. voce مُرْتَعٌ: — and applied to herbage: see مُرْتَعٌ.

رَتْعَةٌ *Abundance of herbage; or of the goods, conveniences, and comforts, of life; fruitfulness; plenty:* and *a state of ampleness in respect thereof:* (Ḳ:) a subst. from 1. (TA.) Hence the prov., القَيْدُ وَالرَّتْعَةُ, and الرَّتْعَةُ; (Ḳ;) the former on the authority of Fr, and the latter from some other, accord. to the O; but in the L, the latter is ascribed to Fr; (TA:) [*Bonds and plenty;* the latter word] meaning الخِصْبُ: said by 'Amr Ibn-Eṣ-Ṣaḥk: he had been taken prisoner by Shákir Ibn-Rabee'ah, a tribe of Hemdán, who treated him well; and when he left his people, he was slender; then he fled from Shákir; and when he came to his people, they said, "O 'Amr, thou wentest forth from us slender, and now thou art corpulent;" and he replied in the words above. (Ḳ.)

رَتَعَةٌ: see what next precedes.

رَتَّاعٌ One *who seeks, with his camels, after the places of pasturage abounding with herbage, one after another.* (TA.)

رَاتِعٌ A camel, (Ṣ, Ḳ,) or beast, *pasturing at his pleasure;* (Mṣb;) or *eating* (Ṣ, Ḳ,) *and drinking* (Ḳ) *what he pleases,* (Ṣ, Ḳ,) *and coming and going in the pasturage, by day,* (TA,) *amid abundance of herbage, and plenty;* (Ḳ:) [part. n. of I, q. v.:] pl. رَتَّعٌ (Ṣ, Mṣb, Ḳ) and رُتَّعٌ and رُتُوعٌ. (Ḳ.) — You say also قَوْمٌ رَاتِعُونَ (Ṣ.) See مُرْتَعٌ.

رَأَيْتُ رُتَّاعًا مِنَ النَّاسِ *I saw a multitude of men.* (Sgh, Ḳ.)

مُرْتَعٌ *A place of pasturing:* (KL:) [or *of unrestrained and plentiful pasturing;*] *a place where beasts pasture at pleasure;* (Mṣb;) *where they eat* (Ṣ, Ḳ) *and drink* (Ḳ) *what they please,* (Ṣ, Ḳ,) *going and coming therein, by day,* (TA,) *amid abundance of herbage, and plenty:* (Ḳ:) [see 1:] pl. مَرَاتِعُ. (Mṣb.) — [And *Pasture* itself:] one says, أَكَلُوا مُرْتَعَ الأَرْضِ [*They consumed, or ate, the pasture of the land*]. (M in art. ردم.)

مُرْتَعٌ One *who leaves his travelling-camels to pasture at their pleasure, or to eat and drink what they please, coming and going in the pasturage, by day, amid abundance of herbage, and plenty.* (TA.) — ‡ A man *having abundance of herbage, or of the goods or conveniences and comforts of life, not lacking anything that he may desire.* (Ḳ, TA.) You say also قَوْمٌ مُرْتَعُونَ, and رَاتِعُونَ, meaning † *A people, or company of men, who are scarcely ever without abundance of herbage, or of the goods or conveniences and comforts of life;* syn. مَخَاصِيبُ; and قَوْمٌ رَتِعُونَ, and the manner of a rel. n., like طَعِمٌ: and in like manner رَتِعٌ is applied to herbage [as meaning *scarcely ever other than abundant, or generally abundant*]. (TA.) — Rain *that produces, or gives growth to, herbage in which the camels may pasture at pleasure, or eat and drink what they please, amid abundance thereof and plenty.* (Ṣ, Mṣb.) — أَرْضٌ مُرْتَعَةٌ *Land in which the beasts eagerly desire to satiate themselves.* (Sh.)

رتق

1. رَتَقَ, aor. ـُ (Ṣ, L, Mṣb) and ـِ, (L,) inf. n. رَتْقٌ, (Ṣ, M, L, Mṣb, Ḳ,) *He closed up,* (M, Mṣb, TA,) and *repaired,* (M, TA,) a rent: (Ṣ, M, Mṣb, TA:) [*he sewed up,* or *together:* see رَتْقٌ:] the contr. of فَتَقَ. (Ṣ, Ḳ.) — [Hence,] الرَّتْقُ also says, رَتْقٌ فَتْقُهُمْ, meaning ‡ [*He closed up the breach that was between them; he reconciled them;* or] *he reformed, or amended, the circumstances subsisting between them.* (TA.) — رَتَقَتْ, aor. ـِ, (IḲoot, Mṣb, TA,) inf. n. رَتَقٌ, (Ṣ, Mgh, Mṣb, TA,) in the Ḳ, erroneously, رَتَقَةٌ, (TA,) *She was, or became, such as is termed* رَتْقَاءُ; (IḲoot, Ṣ, Mgh, Mṣb, Ḳ;) said of a woman, (Ṣ, Mgh, Mṣb, Ḳ,) or of a girl, and also of a camel. (IḲoot, Mṣb.)

8. ارتتق *It was, or became, closed up,* (Ṣ, Mṣb, Ḳ,) [and *repaired;* and *sewed up, or together;*] said of a rent: (Ṣ, Mṣb:) and also of the vulva of a woman. (Ṣ,* TA.)

رَتْقٌ *i. q.* ‡ مَرْتُوقَةٌ [and مَرْتُوقَةٌ, &c., being originally an inf. n.; i. e. *Closed up,* and *repaired;* applied to a rent; and so ‡ رَتْقٌ]. (TA.) كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا, in the Ḳur [xxi. 31, lit. *They* (the heavens and the earth) *were closed up, and we rent them*], is from الرَّتْقُ as the contr. of الفَتْقُ: (Ṣ:) accord. to Ibn-'Arafeh, it means *they were closed up, without any interstice, and we rent them by the rain and by the plants:* accord. to Az, it means *they were a heaven closed up and an earth closed up, and we rent them into seven heavens and seven earths:* Lth says that the heavens were closed up, no rain descending from them; and the earth was closed up, without any fissure therein; until God rent them by the rain and the plants: Zj says that رَتْقًا is for ذَوَاتَيْ رَتْقٍ: (TA:) and he says that the heaven and the earth were united, and God rent them by the air, which He placed between them: (TA in art. فتق:) some read ‡ رَتْقًا, for رَتْقًا شَيْئًا, meaning مَرْتُوقًا. (Bḍ.)

رَتَقٌ: see the next preceding paragraph, in two places. — It is [also] pl. [or rather coll. gen. n.] of ‡ رَتَقَةٌ, syn., accord. to the copies of the Ḳ, with رَتَبٌ, but correctly with رَتَبٌ, which signifies The *space between [any two of] the fingers:* mentioned [in the JK, where I find the correct reading, and] by Ibn-'Abbád. (TA.)

رَتَقَةٌ: see what next precedes.

رَتْقَاءُ, applied to a woman, (AHeyth, Ṣ, Mgh, Mṣb, Ḳ,) or to a girl, (Lth,) [and also to a she-camel, (see 1, last sentence,)] *Impervia coëunti;* (Ṣ, Mṣb, Ḳ;) *having the meatus of the vagina closed up:* (Ṣ,* Mṣb:) or *having no aperture except the* مَبَال [or *meatus urinarius*]: (Lth, Mgh, Ḳ:) or *having the* فَرْج *so drawn together that the* ذَكَر *can hardly, or not at all, pass.* (AHeyth.)

رِتَاقٌ [*A garment composed of*] *two pieces of cloth sewed together* (يُرْتَقَانِ) *by their borders.* (Lth, Ṣ, Ḳ.) Hence the saying of a rájiz,

جَارِيَةٌ بَيْضَاءُ فِي رِتَاقِ

تُدِيرُ طَرْفًا أَكْحَلَ الحَاقِي

[*A fair girl in a* رِتَاق, *turning about eyes black in the inner angles.*] (Lth, Ṣ.*)

رُتُوقٌ *Inaccessableness, or unapproachableness;* مَنَعَةٌ, [in some copies of the Ḳ, الصَّنعة is erroneously put for المَنَعة,]) and *might;* and *high, or elevated, rank.* (Ibn-'Abbád, Ḳ, TA.)

رَتِيقٌ [for سَحَابٌ رَتِيقٌ] *Clouds closing up, or coalescing.* (AHn, TA.) — هُوَ الفَاتِقُ الرَّاتِقُ † *He is the possessor of command or rule, so that he*

opens and closes, and straitens and widens. (Har p. 208.) [See also خِمْخِمٌ.]

فَرْجٌ أَرْثَنُ *A vulva of which the sides stick together.* (TA.)

رَثْنٌ: see مُرْثَوْثٌ.

مُرْثَنِثٌ Herbage *of which the blossoms have not yet come forth from their calyxes.* (TA in art. صوح.) [See remarks on a verse cited voce مُرْثَنِفٌ.]

رثك

1. رَثَكَ, (S, K,) aor. ـُ, (S,) thus it appears to be accord. to the K [also], and thus in the Deewán el-Adab of El-Farábee, but accord. to Sgh it is correctly رَثَّ, (TA,) inf. n. رَثْكٌ and رَثَكَانٌ (S, K) and رَثَكٌ, (K,) *He* (a camel) *went with short steps* (S, K) *in his* رَمَلَان [or *quick pacing, or going a kind of trotting pace, between a walk and a run*], (S,) to which Kh adds, *shaking himself:* and accord. to him, and J, it is said only of a camel: but it is sometimes said of other animals, [perhaps tropically, or improperly,] as, for instance, of an ostrich: and accord. to Sgh, it is sometimes said of a human being. (TA.) [See also حَثَكَ: and see نَصَبَ الشَّجَرَ, in art. نصب.]

4. ارتكهُ *He made him* (namely, a camel,) *to go in the manner expl. above:* (S, K:) or *made him to go a quick pace.* (TA.) — And ارتك الضَّحِكُ *He laughed languidly:* (K:) and so أَرْثَأَ الضَّحِكُ. (TA.)

رَاثِكَةٌ A she-camel *[going with short steps &c.* (see 1:) or] *going as though she had shackles on her legs: or beating [the ground] with her fore legs:* (Aṣ, TA:) pl. رَوَاثِكُ. (TA.)

مُرْثَكٌ *i. q.* مُرْدَاسَنْگ [from the Pers. مُرْدَاسَنْگ, both of which signify *Litharge* in the present day, as in the classical dialect]: (K:) it is of two kinds; namely, ذَهَبِيٌّ [i.e. *red*, or *of gold*], and فِضِّيٌّ [i.e. *white*, or *of silver*]. (TA.)

رثل

1. رَثِلَ الثَّغْرُ, aor. ـَ, inf. n. رَثَلٌ, *The front teeth were, or became, even in their growth,* (Msb,) [or *separate, one from another, and even in the manner of growth, well set together, and* (accord. to some) *very white and lustrous:* see رَثَلٌ and رَثِلٌ, below.] — And رَثِلَ الشَّيْءُ, aor. and inf. n. as above, *The thing was, or became, well arranged* or *disposed.* (TK.)

2. تَرْثِيلٌ, in its original sense, relates to the teeth; signifying تَفْلِيجٌ thereof [i. e., as inf. n. of the verb in its pass. form, Their *being separate, one from another*]. (Bḍ in xxv. 34.) — [Hence,] رَثَّلَ الكَلَامَ, (T, M, K,) inf. n. تَرْثِيلٌ, (K,) *He put together and arranged well the component parts of the speech,* or *saying,* (M, K,) *and made it distinct:* and hence تَرْثِيلُ القُرْآنِ [explained in what follows]: (M:) or *he proceeded in a leisurely manner in the speech,* or *saying, [making the utterance distinct,] and put together and arranged well its component parts:* (T:) and رَتَّلْتُ القُرْآنَ inf. n. as above, *I read,* or *recited, the Kur-án in a leisurely manner; without haste:* (Msb:) or التَّرْتِيلُ in reading, or reciting, [and particularly in the reading, or reciting, of the Kur-án,] is *the proceeding in a leisurely manner, and uttering distinctly, without exceeding the proper bounds or limits:* (Ṣ:) [and hence, conventionally, *the chanting* of the Kur-án *in a peculiar, distinct, and leisurely, manner:*] and رتّل ↑ فِى الكَلَامِ, (T,) or رَتَّلَ ↑ فِى كَلَامِهِ, (M, K,) signifies [in like manner] *he proceeded in a leisurely manner* (T, M, K) *in his speech,* or *saying,* (T,) or *in the speech,* or *saying:* (M, K:) Mujáhid explains التَّرْتِيل as signifying *the proceeding in a leisurely manner* [in reading, or reciting], and as being *consecutive in its parts,* or *portions;* regarding it as etymologically relating to ثَغْرٌ رَتْلٌ [q. v.]: (T:) accord. to Er-Rághib, it signifies *the pronouncing* the word [or words] *with ease and correctness:* this is the proper signification: but the conventional meaning, as verified by El-Munáwee, is *the being regardful of the places of utterance of the letters, and mindful of the pauses, and the lowering of the voice, and making it plaintive,* in reading, or reciting: (TA:) [accord. to Mṭr,] the [proper] meaning of الترتيل in [the reciting, or chanting, of the Kur-án and of] the call to prayer, &c. is *the pronouncing of the letters in a leisurely manner, and distinctly, and so giving them their proper full sound;* from the phrase ثَغْرٌ مُرَتَّلٌ and رَتْلٌ signifying "front teeth separate, one from another, and even in the manner of growth, and well set together." (Mgh.) [See also ثَغْرٌ رَتِيلٌ and وَرَتَّلْنَاهُ.] وَرَتَّلْنَاهُ تَرْتِيلًا, in the Kur [xxv. 34], means *And we have sent it down unto thee in a leisurely manner:* (M, TA:) or *we have recited it to thee part after part, in a deliberate and leisurely manner;* in [the course of] twenty years, or three and twenty: تَرْتِيلٌ in its original sense relating to the teeth, and having the signification explained in the beginning of this paragraph. (Bḍ.)

5: see the next preceding paragraph.

رَثْلٌ inf. n. of 1: (Msb:) [*Evenness in the growth* of the front teeth: or their *being separate, one from another, and even in the manner of growth, and well set together:* (see 1 and رَثِلٌ:) or] *whiteness,* [*or much whiteness,*] *and much lustre,* of the teeth. (M, K.) — And *A good,* (M, K, TA,) *and correct,* or *right,* (TA,) *state of arrangement* or *disposition* of a thing. (M, K, TA.) — The *quality,* in a man, *of having the teeth separate, one from another,* (Ṣ,) *[and even in the manner of growth,* &c.] — And *Coldness,* or *coolness,* of water. (Kr, M, K.) — See also the next paragraph, in three places.

رَثِلٌ (T, M, Mgh, Msb, K) and ↑ رَثْلٌ, (Ṣ, M, K,) [the latter an inf. n. used as an epithet,] applied to front teeth, (ثَغْرٌ, T, Ṣ, M, Mgh, Msb, K,) *Well set together:* (T, M:) or *even in growth:* (Ṣ, Msb:) or *separate, one from another;* or *having interstices between them, not overlapping one another:* (M:) or *separate, one from another, and even in the manner of growth, and well set together;* as also ↑ مُرَتَّلٌ: (Mgh:) or *separate, one from another, well set together, very white, and very lustrous.* (K.) — And رَثِلٌ, (Ṣ,) or رَثْلٌ, (M,) or رَثِلٌ الأَسْنَانِ, (M,) [or الثَّغْرِ,] A man *having the teeth [or the front teeth] separate, one from another,* (Ṣ, M,) &c. (M.) — And ↑ رَثِلٌ (Ṣ, M, K) and رَثْلٌ, (M, K,) applied to speech, or language, (Ṣ, M, K,) *i. q.* ↑ مُرَتَّلٌ; i. e. *uttered in a leisurely manner, and distinctly, without exceeding the proper bounds or limits:* (Ṣ:) or *good,* (M, K,) *and uttered in a leisurely manner.* (M.) — And رَثِلٌ and ↑ رَثْلٌ, applied to anything, *Good, sweet,* or *pleasant.* (M, K.) — And the former, applied to water, *Cold,* or *cool.* (Kr, M, K.)

هَوَامُّ رَثْيَلَاءُ ↑ رَثْيَلَاءُ *A certain genus of* [*venomous creeping things*]; (Ṣ, M, K;) [the *genus of insects called phalangium;* applied thereto in the present day; and (perhaps incorrectly) to the *tarantula:*] *there are several species thereof;* (K:) *many species;* (TA:) *the most commonly known thereof is* [*in its body,* app.,] *like the fly* (ذُبَابٌ) *that flies around the lamp; another is black speckled with white* (سَوْدَاءُ رَقْطَاءُ); *another is yellow and downy; and the bite of all causes swelling and pain;* (K:) *and sometimes is deadly.* (TA.) — Also, the latter (رَثْيَلَاءُ), *A certain plant, the flower of which resembles that of the lily;* [app. the *plant called* (like the insect above mentioned) *phalangium,* (as Golius states it to be,) *and, by Arabs in the present day,* زَهْرُ العَنْكَبُوت;] *good as a remedy against the bite of the venomous creature above mentioned,* (K,) for which reason it is thus called, (TA,) *and against the sting of the scorpion.* (K.)

رُثَيْلَاءُ: see the next preceding paragraph, in two places.

رَاثِلَةٌ *Short;* (K:) applied to a man. (TA.)

أَرْثَلُ *i. q.* أَرَتُّ [i. e. *Having a vitiousness,* or *an impediment, in his speech,* or *utterance:* see art. ارت. (O, K.)

مُرَتَّلٌ: see رَثِلٌ, in two places.

رثم

1. رَثَمَ, (T, Ṣ, M, K,) aor. ـُ, (M, K,) inf. n. رَثْمٌ, (T, Ṣ, M, K,) and رَثِيمٌ, (M, K:) and *bruised* it, or *crushed* it, (ISk, T, Ṣ, M, K:) *much:* (M, and so in the CK:) or, (M, K,) accord. to Lḥ, (M,) specially, (M, K,) *he broke* (M) the nose: (M, K: [but see رُثَيْمٌ, below:]) and رَثَمَ [q. v.] signifies the same: you say, رَثَمَ أَنْفَهُ and رَثَمَهُ [*He broke his nose*]. (T, Ṣ.) — See also 4. — مَا رَثَمَ بِكَلِمَةٍ *He spoke not a word.* (T, Ṣ, M, K.) — رَثَمَتِ المِعْزَى *The goats pastured upon the plant called* الرَّثْمَة [in the CK الرَّثْم]. (K,* TA.) — And رَثَمَ *He became affected with swooning from eating the plant so called.* (K,* TA.) — رَثَمَ فِى بَنِى فُلَانٍ *He grew up among the sons of such a one.* (K.)

4. ارتم, inf. n. إِرْتَامٌ, [app. *He tied a* رَتِيمَة, q.v.]. (T.) رَتْمٌ, also, as an inf. n., [i. e. of ارتم] signifies The *tying a thread, or string, upon one's own finger for the purpose of remembering something.* (K.L.) — And ارتمهُ, (inf. n. as above, Ṣ,) *He tied upon his* (a man's, T, Ṣ, Mgh) *finger a thread, or string, such as is termed* رَتِيمَة. (T, Ṣ, M, Mgh, K.) — Also *He* (a young camel) *bore fat in his hump.* (K.)

5: see what next follows.

8. ارتتم برَتِيمَة or ارتتم بِرَتِيمَة, (Mgh, K,) or ارتمّ بِرَتِيمَة, (M, TA,) and ارتمّ, (M, K,) *He had a thread, or string, such as is termed* رَتِيمَة *and* رَتِيَة *tied upon his finger.* (M, Mgh, K.)

رَتْمٌ (Ṣ, M, K) and رَتِيمٌ (M, K) and رَتِيمَةٌ (Ṣ, K) signify the same; i. e. *Broken:* (Ṣ, M, K:) and *bruised, or crushed,* (M, K, TA,) *much:* (M, and so accord. to the CK:) the first being an inf. n. used as an epithet. (M, K.) Ows Ibn-Ḥajar says,

لَأَصْبَحَ رَتْمًا دُقَاقُ الحَصَى
مَكَانَ النَّبِيِّ مِنَ الكَاثِبِ

(Ṣ, in the present art.,) i. e. *It* (referring to a mountain called الكَاثِب) *would become [broken, having the pebbles crushed,] like the sands around* the mountain *El-Káthib.* (Ṣ in art. نبو. [But there are other explanations of النبيّ and الكاثب as here used. In the T, in art. رتم, a different reading is given: لأصبح رَتْمًا.]) — See also رَتِيمَةٌ.

تب [Freytag, misled by the CK, has assigned to رَتْمٌ a signification that belongs to رَتَمٌ.]

رَتَمٌ [applied in the present day to The shrub *broom;* to several species thereof: *spartium monospermum* of Linn.: *genista rætam* of Forsk.: (Delile, Flor. Aegypt. Illustr., no. 637:) *spartium:* (Forskål, Flora Aegypt. Arab., p. lvi.:) and *phalaris setacea:* (Idem, p. lx.:)] *a species of plant:* (T:) or *a species of tree;* (Mgh;) or so رَتِيمَةٌ; (of which the former is the pl. [or rather coll. gen. n.]: (Ṣ:) or the latter, (Lth, T,) or the former, (AḤn, M, K,) the latter being its n. un., (K,) *a certain plant, of the shrub-kind;* (AḤn, T, M, K;) as though by reason of its slenderness, it were likened to the thread, or string, called رَتَم. (AḤn, T,* K,* TA: [see this word voce رَتِيمَة: in the CK, in the present instance, erroneously written رَثَم:]) and so رَتِيمَةٌ: (AḤn, T:) *its flower is like the* خِيرِيّ [or *yellow gilliflower*], *and its seed is like the lentil: each of these* (i. e. *the flower and the seed,* TA) *strongly provokes vomiting: the drinking the expressed juice of its twigs, fasting, is a beneficial remedy for sciatica* (عِرْقُ النَّسَا); *and likewise the using as a clyster an infusion thereof in sea-water: and the swallowing twenty-one grains thereof, fasting, prevents the* [*pustules called*] دَمَامِيل. (K.) When a man was about to make a journey, he betook himself to two branches, or two trees, and tied one branch to another, and said, "If my wife be faithful to the compact, this will remain tied as it is; otherwise, she will have broken the compact:" so says Aṣ; and ISk says the like: (T:) or he betook himself to a tree, (Ṣ, K,) or to the species of tree called رَتَم, (ISk, Mgḥ,) and tied together two branches thereof, (ISk, Ṣ, Mgh, K,) or he tied together two trees; (M;) and if he returned and found them as he tied them, he said that his wife had not been unfaithful to him; but otherwise, that she had been so: (ISk, Ṣ, M, Mgh, K:) this [*pair of branches or trees*] is called الرَّتْم [in the CK, erroneously, الرَّتْم] and الرَّتِيمَة: (K:) or this is what is meant by الرَّتِيمَة: (M:) or this [action] is what is meant by تَعْقَادُ الرَّتْمِ in the following verse: (Aṣ, ISk, T, Mgh:) but IB says that الرَّتَائِم [pl. of الرَّتِيمَة] does not mean peculiarly one kind of trees exclusively of others: and he cites this verse as an ex. of الرَّتْم meaning the threads, or strings, so called; (TA;) as does AZ. (Mgh:) A rájiz says,

هَلْ يَنْفَعَنْكَ اليَوْمَ إِنْ هَمَمْتَ بِهِمْ
كَثْرَةُ مَا تُوصِي وَتَعْقَادُ الرَّتَمْ

[Will the muchness of thine enjoining, and the tying of the retem, be indeed of use to thee to-day, if she be desirous of them?]. (T, Ṣ, Mgh.) — See also رَتِيمَةٌ, in two places. — Also *A [leathern water-bag such as is called]* مَزَادَة *that is filled* (IAạr, T, K) *with water:* (IAạr, T:) or *a [water-skin such as is called]* مَزَاد. (M, TT.) — And *A road, or way;* or *the middle, or main part and middle, thereof;* or *a beaten track;* syn. مَحَجَّة. (IAạr, T, Ṣ, K.) — And *Suppressed, low-sounding, occult, or secret, speech or language.* (IAạr, T, K.) — And *Perfect shame* or *sense of shame* or *pudency.* (IAạr, T, K.)

رَتِمَةٌ: see رَتِيمَةٌ.

رَتِمَةٌ: see رَتِيمٌ [of which it is the n. un.]: — and see also رَتِيمَةٌ.

رَتِمَةٌ A she-camel *that eats the plant called* الرَّتَم, *and keeps to it, and is fond of it.* (K, TA.) — And *That carries the filled* مَزَادَة (K, TA) *called* رَتَم. (TA.)

رُتَامٌ A thing *broken in pieces,* or *into small pieces; crushed;* or *crumbled.* (K, TA.)

رَتِيمٌ: see رُتَامٌ: — and see also رَتِيمَةٌ. — Also *A slow pace.* (K.)

رَتِيمَةٌ (T, Ṣ, M, Mgh, K) and رَتِمَةٌ, (T, M, L,) the latter written thus by IB on the authority of 'Alee Ibn-Ḥamzeh, (L, TA,) or رَتِمَةٌ, (Ṣ, K, [in one copy of the Ṣ written رَتِمَة, and in my copy of the Mgh without any syll. signs,] *A thread, or string, that is tied upon the finger for the purpose of reminding one* (T, Ṣ, M, Mgh, K) *of some object of want:* (T, Ṣ:) pl. of the first, رَتَائِم (Ṣ, M, Mgh, K) and رُتُم; (M, K;) and [coll. gen. n.] of the second, رَتِيمٌ; (M, IB;) and of the third, [if it be correct,] رُتْمٌ: (K: in the CK رُتْمَة:) IAạr says that رَتِيمٌ signifies the *thread, or string, for reminding;* but others say رَتِيمَة: Lth says that رَتِيمٌ signifies *a thread, or string, that is tied upon the finger,* or *upon the signet-ring, for a sign,* or *token:* (T:) and IB cites the verse cited above voce رَتْم as an ex. of this word in the sense here assigned to it as a pl. [or coll. gen. n.]; (TA;) and so does AZ. (Mgh.) The binding of رَتَائِم [upon the fingers] is forbidden in a trad.: and it is said that الْمُسْتَذْكِرُ بِالرَّتَائِمِ مُسْتَهْدِفٌ لِلشَّتَائِمِ *[He who seeks to remember by means of the threads, or strings, that are tied upon the fingers for the purpose of reminding becomes a butt for revilings].* (TA.) — See also رَتْم, in four places.

رُتَامَى [a pl. of which the sing. is not mentioned], like سُكَارَى, Persons *affected with swooning from eating the plant called* الرَّتَم. (K.)

رَتَمَى مَا زَالَ رَاتِمًا عَلَى هٰذَا الأَمْرِ means *He ceased not to be constantly occupied in this affair:* (T, M, K,* TA:) Yaʼkoob asserts that the م of راتما is a substitute [for ب, though رَتَم does not occur in the sense of رَتَب: (M, TA:) IJ says that this may be the case, or that the word may be from الرَّتِيمَة and الرَّتِيمَة. (TA.) [See also رَاتِبٌ: and see رُتُمٌ, below.]

أَرْتَمُ [app. *Having his nose broken.* — And hence,] One *who does not speak clearly, nor intelligibly;* as though his nose were broken: occurring in a trad.: or, as some relate it, أَرْتَمُ [q.v.]. (TA.)

رُتُمٌ and رُتْمٌ and رُتَامٌ *Continual, or constant, toil:* (K, TA:) the م is a substitute for the ب of رُتُبٌ; and the former ت is augmentative, because there is no word like جُعْفَرٌ consisting of radical letters. (TA.) [See also رَاتِبٌ, above.]

مُرْتَمٌ: see رَتِمٌ.

رث

1. رَثَّ, (T, Ṣ, M, &c.,) aor. رَثُّ, (T, Ṣ, M, K,) and رَثِّ, (M,) and رَثَّ, (Mṣb,) aor. رَثُّ, (T, Ṣ, M, K,) and رَثِّ, (M) and رَثَّ, (Mṣb, TA,) the last being of the class of فَرِحَ, (Mṣb,) inf. n. رَثَاثَةٌ (Ṣ, M, A, Mgh, Mṣb, K) and رُثُوثَةٌ; (M, Mṣb, K:) and رِثَّةٌ; (Ṣ, M, Mṣb, K:) both authorized by AZ; the latter of which first disallowed by Aṣ, but afterwards allowed by him; (M;) *It was,* or *became, old, and worn out;* (T, Ṣ, M, A, Mgh, Mṣb;) and *mean,* or *bad;* (M;) namely, a garment, (T, Ṣ, M, A, Mgh,) and a rope, (Ṣ, M, A,) or other thing, (Ṣ, Mṣb,) i. e. anything, but mostly said of what is worn as clothing, or spread as furniture: (M:) or *he,* or *it, was,* or *became, threadbare, shabby,* or *mean.* (M, K:) said of a man, it has for its aor. رَثُّ, and inf. n. رَثَاثَةٌ. (M.) رَثَاثَةُ الهَيْئَة means *An old, worn-out, state of garb* or *apparel;* and *a bad condition.* (Mgh.) And you say, فِى هَيْئَتِهِ رَثَاثَةٌ *In his garb,* or *apparel, is threadbareness, shabbiness,* or *meanness.* (Ṣ.) And رَثَّتْ هَيْئَةُ الشَّخْصِ, and ارثتّ, † *The aspect,* or *state,* or *condition, of the person was, or became, weak,* and *vile, mean, paltry,* or *despicable.* (Mṣb.) [And رَثَّ الرَّجُلُ † *The man was,* or *became, old, and worn out;* or *weak,*

&c.: see رَثٌّ.] — [And hence,] فِى هٰذَا الخَبَرِ رَثَاثَةٌ ‡ *In this information, announcement, piece of news, or narration, is unsoundness, invalidity, or incorrectness;* and so, فِيهِ رَكَاكَةٌ. (A, TA.)

4. ارثّ: see above, in two places. — Also, said of a man, *His rope was, or became, old, and worn out.* (M.) = ارثّ *He,* (K,) *or it,* i. e. wear, attrition, or wear and tear, (Th, M,) *rendered it old, and worn out; and mean, or bad;* (Th, M;) *or threadbare, shabby, or mean;* (K;) namely, anything, but mostly used in relation to what is worn as clothing, or spread as furniture. (M.)

8. ارْتَثَّتْنَا رِثَّةُ القَوْمِ *We collected,* (T, S, M,) *or bought,* (M,) *the paltry, mean, or vile, chattels, or articles of furniture, of the people, or party,* (T, S, M,) *consisting of old and worn-out garments or pieces of cloth.* (S, M.) — [Hence,] ارْتُثَّ (of the pass. form, S, K) ‡ *He* (a man) *was carried off from the field of battle wounded* (S, A, K) *so as to be rendered weak,* (A,) *retaining remains of life:* (S, K:) from رِثَّةٌ as meaning the "weak" of mankind, who are likened to the paltry, mean, or vile, chattels, or articles of furniture, termed رِثَّةٌ: (A:) or *he, being smitten in battle, and wounded so as to be rendered weak, was carried off, retaining remains of life, and then died:* (T:) or *he* (a wounded man) *was carried off from the field of battle retaining remains of life;* because, in that case, he is weak, or is thrown down like the chattels, or articles of furniture, termed رِثَّةٌ. (Mgh.) And مَرَّ بِهِمْ فَارْتُثُّوهُمْ ‡ [*He passed amid them, and carried them off from the field of battle wounded so as to be rendered weak, but retaining remains of life*]. (A.) — [Hence also,] ارْتَثَّتْ ‡ *He slaughtered* a she-camel belonging to him, (T, K,) or a sheep or goat, or the like, (T,) *by reason of* [*its*] *emaciation.* (T, K.)

رَثٌّ *Old, and worn out;* (T, S, M, A, Mgh, Msb, K;) and *mean, or bad;* (M;) and ‡ رَثِيثٌ signifies the same, (M, A, K,) as does also ‡ أَرَثُّ, (A, K,) and ‡ رِثٌّ: (M, TA: but this last is app. a subst., as it is said to be in another place in the M and in the TA, meaning *a thing that is old, and worn out;* &c.:]) applied to a garment, (T, M, A, Mgh,) and a rope, (A,) or a thing (S, M, Msb) of any kind, but mostly to what is worn as clothing, or spread as furniture: (Mṣb:) the pl. of رَثٌّ is رُثُثٌ. (S, M, Msb.) You say هَيْئَةٌ رَثَّةٌ *An old, worn-out, state of garb or apparel; such as is in bad condition.* (Mgh.) And رَجُلٌ رَثُّ الهَيْئَةِ *A man whose garb, or apparel, is old, and worn out;* (T, S, M;) *threadbare, shabby, or mean.* (M.) This last phrase is [also] tropical [as meaning ‡ *A man whose aspect, or state, or condition, is weak, and vile, mean, paltry, or despicable:* see 1, last sentence but two]. (A.) And one says also رَجُلٌ رَثٌّ ‡ [*A man old, and worn out;* or *weak,* &c.]. (T.) — And [hence,] كَلَامٌ رَثٌّ ‡ *Meagre, unsubstantial, or flimsy, speech or language.* (A.) — See also what next follows.

رِثَّةٌ (T, S, M, Mgh, K) and ‡ رَثٌّ (T, M, K) *The poultry, mean, or vile, chattels, or articles of furniture,* (T, S, M, A, K,) *of the house or tent,* (S, M, A, K,) *consisting of old and worn-out garments or pieces of cloth:* (S, M:) or such are termed رِثَّةُ المَتَاعِ (Mgh:) the pl. of رِثَّةٌ is رَثٌّ (T, S, K) and رُثُثٌ: (S, K:) it is a subst. from رَثٌّ signifying "it was, or became, old, and worn out," and "mean, or bad;" said of anything, but mostly of what is worn as clothing, or spread as furniture, and of a rope: (M:) [i. e. it means *any such thing that is old, and worn out,* and *mean,* or *bad:*] see also رَثٌّ. — Hence, (T, A, Mgh,) رِثَّةٌ signifies ‡ The *weak* of mankind; (T, S, M, A, Mgh, K;) [the *old, and worn-out,* thereof;] and the *refuse, or lowest or basest or meanest sort,* thereof: (S, M:) as being likened to the chattels, or articles of furniture, thus termed. (A, Mgh.) — Also † *A foolish, or stupid, woman; one who is unsound, or deficient, in intellect or understanding.* (S, K.)

رَثِيثٌ: see رَثٌّ. — Also † *Wounded;* and so ‡ مَرْثُوثٌ: (TA:) or *wounded, but retaining remains of life.* (S, K.) [See the latter epithet below.]

أَرَثُّ: see رَثٌّ.

مُرِثٌّ A man *whose rope is old, and worn out.* (K.)

مَرْثُوثٌ ‡ One *who is carried off from the field of battle* (Th, S, M) *wounded* [*so as to be rendered weak* (see 8)], (S,) *retaining remains of life;* (Th, S, M:) if slain, he is not thus termed: (Th, M:) or one *who is thrown prostrate, and wounded so as to be rendered weak, in battle, and is carried off alive, and then dies.* (M.) See also رَثِيثٌ. — Also † *Falling down, and weak:* from رَثٌّ applied to a garment that is old, and worn out. (TA.)

رثا

1. رَثَأَ, (S, M, K,) aor. ـَ, (M, K,) inf. n. رَثْءٌ, (S, M,) *He drew* milk *from the udder upon sour milk, so that it thickened,* (S, K,) *and became what is termed* رِثْيَة: (K:) or *he mixed* fresh milk with sour milk: or, as some say, *he made* milk *to become what is termed* رِثْيَة: (M:) or it has this last signification, and also signifies *he mixed* [*in an absolute sense*]. (K.) [Az says,] I heard an Arab of the desert, of Benoo-Mudarris, say to a servant of his, ارْثَأْ لِى لَبَنَهُ أَثْرَبَهُ ‡ [*Mix thou for me a little milk so as to make* رِثْيَة, *which I will drink*]. (T.) And you say, رَثَأَ القَوْمُ, (K,) and رَثَأَ لَهُمْ (M) *He made for the party* رِثْيَة. (M, K.) — [Hence,] هُمْ يَرْثَؤُونَ وَيَأْبِسُ, (S,) and رَثَؤُوا وَيَأْبِسُ, (M,) inf. n. as above, † *They confuse, or confound, and they confused, or confounded, their judgment, or opinion.* (S, M. [See also 8.]) — And [hence also, perhaps, as رِثْيَة is said to be beaten with a مِجْدَح in the mixing of it,] *He beat* (K) with a staff, or stick. (TA.) = *It* (anger) *became stilled, or appeased.* (K.) = *He* (a camel) *became affected with the disease* termed رُثَاث. (K.) = Also, (M, K,) inf. n. as above, (M,) a dial. var. of رَثَى, meaning *He eulogized* a man *after his death* [*in verse or otherwise; or he wept for* him, *or over* him, *enumerating his good qualities or actions*]: (M, K:*) and in like manner one says of a woman eulogizing her husband after his death; inf. n. مَرْثِيَةٌ: (M:) ISk mentions an Arab woman's saying رَثَأْتُ زَوْجِى بِأَبْيَاتٍ [*I eulogized my husband after his death with verses*]; pronouncing the verb with ء; but it is originally without ء: (S, Sgh:) Fr says that her doing this arose from her finding them to say رَثَأْتُ اللَّبَنَ and her therefore supposing المَرْثِيَة to be from the same source: (TA in the present art.:) or, accord. to Fr, their chasteness of speech sometimes induced them to pronounce with ء that which is [properly] without ء; and thus they said لَبَّأْتُ and رَثَأْتُ المَيِّتَ; and حَلَّأْتُ السَّوِيقَ بِالمَسْحِ and بِالمِسَحِّ. (TA in art. رثو.)

4: see the next paragraph.

8. ارتثأ *It* (milk) *thickened, or became thick:* (S, K:) and so ‡ ارْثَأَ, (M, K,) in some one or more of the dialects. (M.) — [Hence,] ارتثأ عَلَيْهِمْ أَمْرُهُمْ † *Their case, or affair, became confused to them.* (S, M.) And ارتثأ فِى رَأْيِهِ † *He made a confusion in his judgment, or opinion.* (S, K.) And هُمْ يَرْتَثِئُونَ أَمْرَهُمْ †[app. for فِى أَمْرِهِمْ, and thus meaning *They are confused, or they make a confusion, in their case, or affair:* or, otherwise, *they confuse their case, or affair:*] from الرِّثْيَة; (T, TA;) and if so, tropical. (TA.) = Also *He drank* what is termed رِثْيَة. (T, K.)

رِثْءٌ: see رِثَّةٌ.

رِثْيٌ: see رِثَّةٌ.

رِثَّةٌ, (M, TA,) or ‡ رِثٌّ, (K, [probably a mistranscription,]) † *Littleness of intelligence or sagacity:* (M, K:) and † *weakness of heart:* (M, TA:) and † *foolishness,* or *stupidity;* (K:) and so ‡ رِثْيَةٌ (Th, M, K) and ‡ مَرْثَأَةٌ. (TA in art. رأب.) — Hence, perhaps, (TA,) the first of these words (رِثَّةٌ) signifies [also] † *A certain disease in a camel's shoulder-joint,* (K,) *in consequence of which he limps.* (TA.)

رُثَاثٌ, (M, TA,) or ‡ رِثٌّ, (K, [probably a mistranscription,]) *Blackness mixed with specks of white; or the reverse:* syn. رُقْطَةٌ. (M, K.)

رِثْيَةٌ *Sour milk upon which fresh milk is drawn from the udder, so that it becomes thick:* (Lḥ, S, M, K:) or *fresh milk poured upon sour,* (Aṣ, T, M, Mgh,) *and then stirred about with a* [*wooden instrument called*] مِجْدَح *until it becomes thick:* (Lḥ, M:) or *fresh milk upon which sour milk is poured, then left a while, whereupon the yellow water* [or *whey*] *comes forth, and is poured away from it, and then the thick is drunk.* (Ḥar p. 451.) One says, الرِّثْيَةُ تَفْثَأُ الغَضَبَ (S, TA) *What is termed* رِثْيَة *stills, or appeases, anger:* (TA:) alluding to [the effect produced

by] a small kind of bas: a saying which originated from a man's being incensed against some persons, and being hungry, and their giving him to drink some رَثِيثَة, whereupon his anger became appeased: (ṢḤ in art. ثث:) hence it became a proverb. (TA.) ═ See also رَثَّاثٌ.

رُثًّا, fem. رُثَّةٌ, A ram, and a ewe, *black speckled with white; or the reverse:* syn. رُقَطٌ, and رُطَحٌ. (M, Ḳ.)

رَثَّاثٌ: see رَثَّاثٌ.

مَرْثُوثٌ †A man *weak-hearted, and of little intelligence* or *sagacity.* (M.) [See also مَرْءُوثٌ, in art. رثو.]

رثد

1. رَثَدَ الصَّنَاعَ, (T, Ṣ, M, A, Ḳ,) aor. ـُ, inf. n. رَثْدٌ; (Ṣ, M;) and ارتثدهُ (Ḳ,) in some copies of the Ḳ ارثدهُ [which I doubt not to be a mistranscription]; (TA;) *He put the goods, or household goods, or utensils and furniture, one upon another, or together, in regular order, or compactly,* (T, Ṣ, M, A, Ḳ,) *or side by side.* (Ṣ.) ═ رَثَدَتْ بَيْضَهَا *She* (a hen) *collected together her eggs.* (IAạr, M.) ═ رَثَدَتِ القَصْعَةَ بِالثَّرِيدِ *The bowl was heaped with the* ثريد [*or crumbled, or broken, bread, moistened with broth,*] *put together and made even.* (M, L.) ═ رَثَدَ حَاجَتَهُ †*He deferred, delayed, postponed, or put off, his* (another's) *needful affairs;* the sing. noun being used for the pl. (L, from a trad.) ═ رَثْدٌ, aor. ـُ, (Ḳ,) inf. n. رَثْدٌ; (TḲ;) and †رُثُودٌ; *i. q.* كَدِرَ; (Ḳ;) said of a man [as meaning *He was, or became, disturbed, perturbed, or troubled, in mind*]; (TA;) or said of water [as meaning *it was, or became, turbid, thick, or muddy.*] (TḲ.)

4: see 1, first sentence. ═ ارثدوا *They stayed, or abode* [in a place, *not journeying, or departing:* see رَثْدَةٌ]. (Ḳs, Ṣ, Ḳ.) ═ And ارثد, said of one digging, *He reached the moist earth.* (ISk, Ṣ, Ḳ.) ═ See also 1, last sentence.

8: see 1, first sentence.

رَثْدٌ: see رَثْدَةٌ.

رَثَدٌ: see رَثِيدٌ. ═ Also *The goods, or utensils and furniture,* of a house or tent, *that are of a worthless, paltry, mean, or vile, kind, or that are held in little account.* (M, L.) ═ And *Weak, or powerless, people:* (Ṣ, L, Ḳ:) differing from مُرْتَثِدُونَ [q. v.]. (Ṣ, L.) One says, تَرَكْتُهُ عَلَى المَاءِ رَثَدًا مَا يُطِيقُونَ تَحَمُّلًا [*We left at the water weak, or powerless, people, unable to take up their goods and to depart*]. (Ṣ, L.)

رَثْدَةٌ, (IAạr, T, Ṣ, M, L,) or †رُثْدٌ, (Ḳ,) or both, (TA,) *A company,* (IAạr, Ṣ, M, Ḳ,) or *a numerous company,* (T, L,) *of men,* (IAạr, T, Ṣ, M, L,) *staying,* or *abiding,* [in a place,] (IAạr, T, Ṣ, M, L, Ḳ,) *not journeying, or departing,* (Ṣ,) *when the rest of them journey, or depart;* (T;) as also بُثْدَةٌ. (T, L.)

رَثِيدُ مَتَاعٍ (Ṣ, M, A, L, Ḳ) and †مَرْثُودُهُ (Ṣ, M, L, Ḳ) *Goods,* or *household-goods, or utensils and furniture, put one upon another, or together, in regular order, or compactly,* (Ṣ, M, A, L, Ḳ,) or *side by side;* (Ṣ;) as also †رَثَدٌ (A, Ḳ;) or this last, [as a subst.,] *household-goods, or utensils and furniture, so put.* (T, Ṣ, M, L.) And رَثِيدُ طَعَامٍ and †مَرْثُودُهُ *Food,* or *wheat, heaped up.* (T, L.) And رَثِيدٌ خُبْزٌ [*Bread piled up*]. (Aṣ) And الثَّرِيدُ فِى القَصْعَةِ رَثِيدٌ [*The crumbled, or broken, bread, moistened with broth, is heaped and put together and made even in the bowl*]. (A.)

مَرْثُدٌ A *generous* man: (ISk, Ḳ:) from أَرْثَدَ signifying "he reached the moist earth in digging." (ISk.) ═ And مَرْثُدٌ is a name of *The lion.* (Ṣ, Ḳ.)

مَرْثُودٌ: see رَثِيدٌ, in two places.

تَرَكْتُهُمْ مُرْتَثِدِينَ مَا يَسْمَعُونَ بَعْدُ means *I left them putting their goods, or utensils and furniture, one upon another,* (T,* Ṣ, M,* L, Ḳ,) *without having that whereon to remove them,* (Ṣ, L,) *[not having yet taken them up and departed:]* thus مُرْتَثِدُونَ differs from رَثْدٌ [q. v.]. (Ṣ, L.)

رثر

1. رَثَرَ, (T, Ṣ, M, Ḳ,) aor. ـُ, (M, Ḳ,) inf. n. رَثْرٌ, (T, M,) *He broke* one's nose, (Ṣ, M, Ḳ,) or his mouth, (T, M, Ḳ,) *so as to make it bleed,* (Ṣ,) or *so that the blood dropped from it:* (M, Ḳ:) and رَثِرَ is a dial. var. thereof: (TA:) رَثْرٌ and رَثَرٌ signify also any *breaking.* (T, TA.) ═ [Hence,] رَثَرَتْ أَلْفَهَا بِالطِّيبِ †*She* (a woman) *smeared her nose with perfume.* (Ṣ, M, Ḳ. [See مَرْثُورٌ, below.]) ═ And رَثِرَ, said of the مَنْسِم [or foot, or sole of the foot, or extremity of the fore foot,] of a camel, (T, M,) *It was wounded so that the blood flowed from it:* (T:) *or it bled.* (M.) ═ رَثِرَ, (M, Ḳ,) aor. ـَ, (Ḳ,) inf. n. رَثَرٌ; (M;) and †ارثرَ, inf. n. ارْثِيرَارٌ; (Ṣ, Ḳ;) said of a horse, *He had what is termed* †رَثَرٌ [in a copy of the M written رَثِرٌ, but expressly said in the Ḳ to be مُسْتَرْكَة,] and †رُثَّةٌ [in a copy of the T written رَثَّة, and in a copy of the M رَثِمة, but said in the Ḳ to be with ḍammeh]; (Ṣ, Ḳ;) i. e. *a whiteness in the upper lip:* (AO, T, Ṣ:) if in the lower lip, it is termed نُفْطَةٌ: (AO, TA:) or *a whiteness in the extremity of the nose:* (M, Ḳ:) or *any the whiteness,* (M, Ḳ,) *little or much,* (M,) *upon the upper lip, reaching to the place of the halter:* or *a whiteness in the nose.* (M, Ḳ.) The epithet applied to the horse in this case is †أَرْثَرُ (T, Ṣ, M, Ḳ) [explained in the Mgh as signifying, thus applied, *Of which the upper lip is white,*] and †رَثْرَاءُ; fem. of the former رَثَرٌ. (M, Ḳ.) ═ رَثِرَ is also app. said of one's nose, as meaning *It was much scratched, and slit, in its extremity, so that the blood issued from it and fell in drops:* see رَثْرٌ, which seems to be its inf. n. in this sense, below.]

9: see above.

رَثْرٌ: see رَثِيرٌ: and see also a reading of a verse cited in art. رثر, voce رَثْرٌ.

رَثْرٌ: see 1. ═ Also, [app. as inf. n. of رَثِرَ, q. v.,] *A vehement scratching, and slitting, of the extremity of the nose, so that the blood issues from it and falls in drops.* (T.)

رَثْرٌ: see 1.

رَثْرَةٌ *A weak,* or *scanty, rain;* as also †رَثْرَثَةٌ: pl. رِثَارٌ (Ḳ.) ═ [Hence, perhaps,] هَلْ عِنْدَكَ رَثْرَةٌ † *Hast thou somewhat of news, or tidings.* (Ḳ,* TA. [In the CḲ, erroneously, من خَبَرٍ.])

رَثْرَثَةٌ see 1.

رَثَرَةٌ: see رَثْرَةٌ.

رَثِيرٌ see مَرْثُورٌ, in two places. ═ حَصًى رَثِيرٌ *Pebbles broken in pieces;* as also †رَثْرٌ (T:) or رَثِيرُ الحَصَى means *what are crushed, of the pebbles, by the feet of camels.* (TA.)

رَثِيمَةٌ *i. q.* فَأْرَةٌ: (Ḳ; and so in the M, accord. to the TT:) [or] correctly, فَارِئَةٌ, with قاف. (TA. [But no evidence of the correctness of this reading is adduced in the TA.])

أَرْثَمُ; fem. رَثْمَاءُ: see 1; and see also أَنْطَ. ═ [Also, app., applied to a man, *Having his nose much scratched, and slit, in its extremity, so that the blood issues from it and falls in drops.* ═ And hence,] One *who does not speak clearly, nor correctly,* [as though his nose were broken at the end and so closed, or] by reason of some evil affection of his tongue: occurring in a trad.: or, as some relate it, أَرْثَمُ [q. v.] (TA.)

مَرْثُورٌ: see what next follows.

مَرْثُومٌ *The nose;* (M, Ḳ;) in some one or more of the dialects; (M;) as also †مَرْثُورٌ. (Ḳ.)

أَرْضٌ مَرْثُومَةٌ *Land rained upon* [app. *with such rain as is termed* رَثْرَثَةٌ]. (Ḳ.)

مَرْثُومٌ (T, Ṣ, M, Ḳ) and †رَثِيرٌ (M, Ḳ) A nose, (T, Ṣ, M, Ḳ,) or mouth, (M, Ḳ,) *broken, and smeared with blood:* (T:) or *broken so as to be made to bleed:* (Ṣ:) or *broken so that the blood drops from it:* (M, Ḳ:) and anything *smeared with blood,* or (so in the M, but in the Ḳ "and") *broken.* (M, Ḳ.) ═ And the former, as being likened to a nose in the state above described, †A woman's nose *smeared with perfume.* (T, Ṣ.) ═ Also A camel's foot *wounded by stones, so that it bleeds;* like مَثْلُومٌ; (Ṣ, TA;) and in like manner †رَثِيرٌ applied to a مَنْسِم [see 1, third sentence]: or, accord. to Ibn-Hishám El-Lakhmee, أَخْفَافٌ مَرْثُومَةٌ signifies *camels' feet upon which the stones have had an effect,* or *made marks.* (TA.)

رثو

1. رَثُوَ: see 1 in art. رثى, passim.

رَثْوَةٌ *Milk such as is termed* رَثْرَثَةٌ. (M, Ḳ. [See the latter word, in art. رثا.])

مَرْءُوثٌ, meaning A man *weak in intellect,* is from الرَّثَةُ, [mentioned in art. رثى,] and [therefore]

by rule should be مُرْثٍ. (M.) And مُرْثُوْة [signifies the same, (see this word, in art. رثا,) and in like manner, accord. to ISd,] is from الرَّثْيَة, irreg., being with ء. (M in art. رثى.)

رثى

1. رَثَيْتُ المَيِّتَ, (Ṣ, M, Mṣb, Ḳ,) aor. أَرْثِيهِ (Mṣb,) inf. n. مَرْثِيَة (Ṣ, M, Mṣb, Ḳ) and مَرْثَاة and رِثَايَة and رِثًى; (M, Ḳ;) and رَثْوَة; (Ṣ, M in art. رثو,* and Ḳ;) *I wept for, or over, [or bewailed,] the dead man, and [eulogized him, or] enumerated his good qualities or actions;* (Ṣ, Ḳ;) as also ٢ رَثَّيْتُهُ, inf. n. تَرْثِيَة; and ٣ تَرَثَّيْتُهُ (Ḳ:) and also *I composed verses on the dead man;* (Ṣ, Ḳ;) *[composed an elegy, a dirge, or an epicedium, on him;] eulogized him in verse:* (TA:) or *I eulogized the dead man, and wept for him or over him;* as also ٢ رَثَّيْتُهُ: (M:) or, accord. to Lth, رَثَى فُلَانًا, aor. يَرْثِي, inf. n. رَثْيٌ and مَرْثِيَة, signifies *he wept for, or over, such a one after his death;* and ٣ رَثَأَ, inf. n. تَرْثِئَة, *he eulogized him after his death:* (T:) or رَثَيْتُ المَيِّتَ and تَرَثَّيْتُ ٣ لَهُ signify *I felt, or expressed, pity, or compassion, for the dead man.* (Mṣb. [See also رَثَى لَهُ, in what follows.]) You say also, رَثَتِ المَرْأَةُ زَوْجَهَا تَرْثِيهِ (IAạr, T,) and تَرْثُوهُ, (IAạr, T, and M in art. رثو,) inf. n. رِثَايَة [&c.]; (T;) and رَثَيْتُهُ, aor. رَثَأْتُهُ, inf. n. رِثَايَة [&c.]; (Lḥ, M;) and ٣ تَرَثَّيْتُهُ; (M;) [*The woman wept for, or over, her husband,* &c., *he being dead:*] and ISk mentions an Arab woman's saying بِأَبَيَّاتٍ زَوْجِي رَثَأْتُ; pronouncing the verb with ء. (Ṣ. [See 1 (last sentence) in art. رثأ.]) And you say, رَثَى لَهُ *He was, or became, tender, pitiful, or compassionate, towards him.* (Ṣ, M, Ḳ.) And مَا يَرْثِي فُلَانٌ لِي *Such a one does not lament, complain, or express pain or grief, for me; nor does he care for me:* and إِنِّي لَا أَرْثِي لَهُ [*Verily I do not lament,* &c., *for him*], inf. n. رِثْيٌ and مَرْثَاة. (T.) — رَثَيْتُ عَنْهُ, (AA, Lḥ, T, Ṣ, M, Ḳ,) aor. أَرْثِي, inf. n. رِثَايَة, (AA, T, Ṣ, Ḳ,) *I mentioned a story, or tradition, received from him:* (AA, T, Ṣ, Ḳ:) and (Ḳ) *I retained in my memory a story or tradition, received from him:* (Lḥ, M, Ḳ:) but the phrase that is well known is نَثَيْتُ عَنْهُ خَبَرًا, meaning "I bore information, or tidings, from him:" (M:) and رَثَوْتُ عَنْهُ حَدِيثًا also has the second of these meanings; (M and Ḳ * in art. رثو;) or the first of them: (Ḳ in that art.:) but the phrase that is well known is نَثَوْتُ عَنْهُ خَبَرًا: (M in that art.:) accord. to El-'Okeylee, you say, رَثَوْنَا بَيْنَنَا and رَثَيْنَا حَدِيثًا [i. e. *We mentioned among us a story, or tradition*]; and تَنَاثَيْنَاهُ means the like thereof. (T.) — رُثِيَ, (IAạr, M, Ḳ, [and accord. to the TA, رُثِّيَ, but it appears from the context that this is taken from a copy of the M, and is wrong,]) inf. n. رُثْيٌ, by rule رُثِيَ, (IAạr, M,) *He was, or became, affected with what is termed* رُثْيَة, (IAạr, M, Ḳ,) in all the senses of this word. (Ḳ.) — [A meaning assigned to رُثِيَ by Golius belongs to رُثِّيَ, q.v.]

رُثْيَة *A pain in the knees and [other] joints:* (Ṣ:) or *a pain in the joints, and in the arms and legs, or hands and feet, or fore and hind legs:* (M, Ḳ:) or *a swelling,* (M, Ḳ,) *and a [malady such as is termed]* طُلَاع, (M,) *in the legs of a beast:* (M, Ḳ:) or *anything that prevents a person from rising and going away, or going quickly, occasioned by old age or pain:* (M, Ḳ,* TA: الإِتْبَعَات in the Ḳ is a mistake for الإِتْبَعَاث:) pl. رُثَيَات. (Ṣ.) — Also, and ٢ رُثِّيَة, *Weakness.* (Th, M, Ḳ. [الوَضْعَف in the CK is a mistake for الوَضْعُف.]) — And *Foolishness, or stupidity.* (Th, M, Ḳ.) And you say, فِي أَمْرِهِ رُثْيَة *In his affair is a flagging, or remissness, or languor.* (M.)

رُثِّيَة: see the next preceding paragraph.

رَثِيَّة and ٢ رَثِيئَة, epithets applied to a woman, (T, Ṣ, Ḳ,) *Who wails much* (T,* Ḳ, TA) *for her husband: or who weeps much for, or over, another, of those whom she holds in honour.* (TA.)

رَثِيَّة: see what next precedes.

رُثَيَّة A man *who does not perform an affair firmly, soundly, or thoroughly,* (M, Ḳ, TA,) *by reason of his weakness.* (TA.)

مَرْثَاة (M, Ḳ) and ٢ مَرْثِيَة (Ṣ, M, Mṣb, Ḳ) [see 1: used as simple substs., *A lamentation for one dead; an elegy; a dirge; an epicedium:* pl. مَرَاثٍ].

مَرْثِيَة: see what next precedes.

رج

1. رَجَّ, (Ṣ, A, Mṣb,) aor. ـِ, (Ṣ, Mṣb,) inf. n. رَجٌّ, (Ṣ, Mṣb, Ḳ,) *He put it in motion, or in a state of commotion or agitation:* (Ṣ, A, Mṣb, Ḳ:) *he put it in a state of convulsion, or violent motion; or made it to shake, quake, or quiver:* (Ṣ, A, TA:) as also ٢ رَجْرَجَهُ. (A.) Hence, in the Ḳur [lvi. 4], إِذَا رُجَّتِ الأَرْضُ رَجًّا *When the earth shall be convulsed with* violent *convulsion.* (TA.) And رَجَّ البَابَ *He shook the door violently.* (TA from a trad.) — See also 8.

4. أَرَجَّتْ *She* (a mare) *was near to bringing forth, and the part on either side of her tail* (صِلَاهَا) *quivered, or quaked;* (Ḳ;) as also ٢ تَرَجَّتْ. (TA.) The part. n. applied to the mare in this case is مُرِجٌّ [without ة]. (Ḳ.)

8. ارْتَجَّ, (Ṣ, A, Mṣb,) inf. n. ارْتِجَاجٌ, (Ḳ.) *It was, or became, in a state of commotion or agitation;* (Ṣ, A, Mṣb,* Ḳ;) or *of convulsion, or violent motion; or it shook, quaked, or quivered;* (Ṣ, A, Ḳ;) as also ٢ تَرَجْرَجَ; (A, Ḳ;) and ٢ تَرَجْرَجَ, inf. n. تَرَجْرُجٌ; (Ṣ, Ḳ;) but they mention only the inf. n. of this verb;) and so ٢ رُجَّ, inf. n. رَجٌّ: (Ḳ,* TA: but of this verb, also, only the inf. n. is mentioned:) ارْتُجَّ is quasi-pass. of رَجَّهُ; (T, A, Mṣb;) and is said of the sea, as meaning *it was, or became, in a state of commotion or agitation* (Ṣ, Mṣb) *with its waves;* and in like manner of other things: (Ṣ:) and ٢ تَرَجْرَجَ signifies *it* (a thing) *went to and fro;* and is said of a woman's flesh; (Ṣ;) or [particularly] of her hinder part; (A;) or of both. (TA.) It is said in a trad. respecting the blowing of the horn [on the day of resurrection], فَتَرْتَجُّ الأَرْضُ بِأَهْلِهَا *And the earth shall be in a state of commotion or agitation, with its inhabitants.* (TA.) See also 4. — [Hence,] ارْتَجَّ الظَّلَامُ †*The darkness became confused.* (Mṣb.) — And ارْتَجَّ الكَلَامُ †*The speech, or language, became confused;* mentioned by ISd in this art.: (TA:) or عَلَيْهِ الكَلَامُ ارْتَجَّ †*the speech, or language, became conflicting and confused to him.* (A.) [See also أُرْتُجَ عَلَيْهِ in the first paragraph of art. رتج.]

R. Q. 1. رَجْرَجَ, inf. n. رَجْرَجَةٌ: see 1: = and see also 8. — رَجْرَجَة also signifies The *being fatigued, tired, weary, or jaded,* (Ḳ, TA,) *and weak* [app. *so as to shake, or totter*]. (TA.)

R. Q. 2. تَرَجْرَجَ: see 8, in two places.

رَجَّة [app. *A confused, or murmuring,* or *rumbling, sound:*] the *confusion of the voices* [or the *confused voices*] of a company of men: and the *sound* of thunder. (TA.) سُمِعَتْ رَجَّةُ صَدْرِهِ [app. meaning *The rumbling of his chest was heard*] occurs in a trad. as describing the result of [fright occasioned by] a cry, or shout. (TA.)

رَجَّة *A state of confusion:* so in the phrase, وَقَعَ فِي رَجَّة [*He fell into a state of confusion*]. (Mgh in art. رتج.)

رَجَّة *A state of commotion, agitation, convulsion, shaking, quaking, or quivering.* (TA.)

رَجَاج *Lean,* or *emaciated,* sheep or goats, (Ṣ, Ḳ,) and camels: (TA:) and رَجَاجَة *a lean, or an emaciated, ewe;* (Ṣ, Ḳ;) or *a weak ewe, that has no marrow in her bones.* (Az, TA.) And *Weak* men, and camels; (Ṣ, Ḳ;) and so ٢ رَجْرَاج applied to the latter, and to men as meaning *weak, without understanding, intellect, or intelligence.* (TA.) Hence, it is said of men who have become weak by reason of travel, and whose camels upon which they are riding have also become weak,

فَهُمْ رَجَاجٌ وَعَلَى رَجَاجِ

[*And they are weak* men, *and upon weak* beasts]. (Ṣ.)

رِجَاجَة The *covert, or retreat, of a lion.* (TA.)

رَجَّة ✱ she-camel *having a large hump:* (Ṣ:) or *having a large, and shaking, quaking, or quiver-*

ing, hump: (K:) IDrd says, in the Jm, They assert it to mean *having a shaking, quaking,* or *quivering, hump;* but I know not what is its true meaning. (TA.)

رَجْرَجٌ an epithet applied to that which is مُتَرَجْرِجٌ [or *In a state of commotion or agitation; or of convulsion, or violent motion; or shaking, quaking,* or *quivering, or going to and fro*]; (S;) [and so رَجْرَاجٌ.]

رِجْرِجٌ: see رِجْرِجَةٌ. — Also *Slaver, or drivel.* (TA. [See, again, رِجْرِجَةٌ.]) — And *i. q.* مَذَةٌ قَرِيضٌ [app. meaning The *fluid of the gelatinous substance termed* قريض, *prepared from fish &c.*]. (TA.) — And *Crumbled, or broken, bread,* (ثَرِيدٍ,) *made soft with grease, or gravy:* (TA:) and رِجْرِجَةٌ [as its n. un.] signifies *a mess of such bread* (ثَرِيدَةٌ) *so made soft;* (S;) and ثَرِيدَةٌ رَجْرَاجَةٌ [signifies the same, or] *a mess of such bread made soft and compact.* (TA.) — Also, [said in the K and TA to be like قَلْقَلٌ, but in the CK like قُلْقُلٌ,] *A certain plant.* (S, K.)

رَجْرَجَةٌ *Remains of water in a watering-trough,* or *tank,* (S, K,) *turbid, and mixed with mud;* (S;) as also رَجْرَجٌ: in a trad., in which it occurs, accord. to one relation it is رَجْرَاجَةٌ; but رَجْرَجَةٌ is the word commonly known: accord. to Aṣ, it is *syn. with* رَدْغَةٌ: the pl. is رَجَارِجُ. (TA.) — Also *Water mixed with slaver, or drivel.* (TA.) — And *Spittle, or saliva, that has gone forth from the mouth; or flowing saliva:* (K, TA:) so in the saying, إِنَّ فُلَانًا كَثِيرُ الرَّجْرَجَةِ [*Verily such a one has much spittle,* &c.: and رِجْرِجٌ signifies nearly, or exactly, the same]. (TA.) — See also رِجْرِجٌ. — Also *A large company, or troop, in war.* (K.) — And [an epithet signifying] *Devoid of understanding, intellect, or intelligence:* (K:) and *devoid of good:* (TA:) or *the evil, bad, or corrupt,* of mankind, in a pl. sense: (Nh, TA:) or the *low, base, vile, or mean,* of mankind, or *of the young* thereof; or the *lowest, basest, or meanest, sort, or refuse,* of mankind, *that have no understanding, intellect, or intelligence;* as also رَجْرَاجَةٌ: (Sh, TA:) or, in a pl. sense, *such as have no understanding, intellect, or intelligence,* of a people, or party. (El-Kilábee, TA.)

رَجْرَاجٌ: see رَجْرَجٌ. — [Hence,] رَجْرَاجَةٌ A woman, (S,) or girl, (A,) *whose flesh,* (S,) or *hinder part,* (A,) *quivers, or quakes;* (S, A;) [and so مُتَرَجْرِجَةٌ, occurring in the A and TA in art. ديص.] — And ثَرِيدَةٌ رَجْرَاجَةٌ: see رِجْرِجٌ. — And كَتِيبَةٌ رَجْرَاجَةٌ ‡ *An army, or a troop, agitated to and fro* (A, L) *in its march,* (L,) *scarcely moving onwards,* (A, L,) *by reason of its multitude:* (L:) or *as though agitated to and fro, and not moving onwards, by reason of its multitude.* (S.) — See also رَجَاجٌ. — Also *A certain medicine,* (L, K,) *well known.* (K.)

رَجْرَاجَةٌ [fem. of رَجْرَاجٌ, q. v. — Also, as a subst.,] *A mess of the kind of food called* فَانُوذ [q. v.]. (A.) — See also رِجْرِجَةٌ, in two places.

رَاجٌ *Having a confusion of voices,* by reason of the multitude of the people therein. (Aboo-Moosà, TA in art. رج.)

مُرَجٌّ: see 4.

مُتَرَجْرِجٌ; and its fem., with ة: see رَجْرَجٌ, and رَجْرَاجٌ.

رجأ

4. ارجأ *He postponed, put off, deferred,* or *delayed,* (ISk, S, Mgh, Mṣb, K,) an affair, (ISk, S, Mgh, K,) and a person; (TA;) as also ارجى: (ISk, S, Mgh, Mṣb, K:) but the former is the better: the inf. n. is إِرْجَاءٌ. (TA.) It is said in the Ḳur [xxxiii. 51], accord. to different readings, أَرْجِئْ or تُرْجِئُ مَنْ تَشَآءُ مِنْهُنَّ *Thou mayest put off whom thou wilt of them:* addressed peculiarly to the Prophet, exclusively of others of his people. (Zj, TA.) [See also an ex. in the Ḳur vii. 108 and xxvi. 35; and the various readings mentioned by Bḍ in the former instance.] — أَرْجَأَتْ *She* (a camel, S, K, and in like manner a pregnant female [of any kind], TA) *was, or became, near to bringing forth;* as also ارجت: (S, K:) AA says the former. (S.) — And ارجأ *He* (a hunter or sportsman) *was unsuccessful, getting no game;* as also ارجى: (K, TA:) or you say, ارجأ الصَّيْدَ, (TA in art. رجو,) and ارجى الصَّيْدَ. (K in that art.)

مُرْجَأٌ [pass. part. n. of 4]. It is said in the Ḳur [ix. 107], (S, K,) as some read, (S,) وَآخَرُونَ مُرْجَوْنَ لِأَمْرِ اللّٰهِ, (S, K,) or, as others read, مُرْجَوْنَ, (S,) meaning [*And others are*] *delayed* [*for* the execution *of the decree of God,*] until God shall cause to betide them what He willeth. (S, K.)

مُرْجِئٌ [act. part. n. of أَرْجَأَ, (S, K,) and] مُرْجٍ [act. part. n. of أَرْجَى, (S, [in which, however, it is not clearly shown whether the author means that this corresponds to مُرْجِئٌ or that it is a rel. n. corresponding to مُرْجِئَةٌ, the former being certainly the case,]) or not thus, but مُرْجِئٌ, (K,) so some say, (TA,) but this is a rel. n. like مُرْجِئَةٌ, (IB, TA,) A man who is *one of [the sect called]* المُرْجِئَةُ (S, K) and المُرْجِيَةُ, without teshdeed to the ى, (K,) accord. to J, المُرْجِئَةُ, with teshdeed, (IB,) but this is incorrect, unless as meaning *those who are called in relation to the* مُرْجِئَة, otherwise it is not allowable. (IB, TA.) The sect called the مُرْجِئَة [and مُرْجِئَة] are [*A sect of Muslim antinomians;*] *a sect of Muslims who assert that faith* (الإِيمَان) *consists in words without works;* as though they postponed works to words; *asserting that if they do not pray nor fast, their faith will save them:* (TA:) *a sect who assert that disobedience, with faith, does not injure; and that obedience, with disbelief, does not profit:* (KT:) *or a sect who do not pronounce judgment upon any one for aught in the present life, but defer judgment to the day of resurrection:* (Mṣb:) *those who decide not, against the committers of great sins, aught as to pardon or punishment; deferring the judgment respecting such sins to the day of resurrection.* (Mgh in art. رجى.) مُرْجِيٌّ is also applied to a she-camel, and a pregnant female [of any kind], as meaning *Near to bringing forth;* and مُرْجِئَةٌ. (TA.)

المُرْجِئَةُ: see the next preceding paragraph, in two places.

رَجُلٌ مُرْجِئٌ (S, IB) and مُرْجِئٌ (IB) *A man called in relation to the* مُرْجِئَة (S, IB) or مُرْجِيَة. (IB.)

رجب

1. رَجَبَ, aor. ـُ, (K,) inf. n. رَجْبٌ, (TA,) *He* (a man, TA) *was frightened,* or *afraid,* (K,) مِنْهُ [*at, or of, him or it*]. (TK.) — And also, (K,) aor. and inf. n. as above; (TA;) and رَجَبَ, aor. ـِ, (K,) inf. n. رَجَبٌ; (TK;) *He was ashamed,* or *bashful,* or *shy,* (K,) مِنْهُ [*with respect to him or it*]. (TK.) — رَجَبَهُ, (S, A, K,) aor. ـُ, (K,) inf. n. رَجْبٌ, (A,) *He feared him or it:* (A:) or *he revered him, venerated him, regarded him with awe,* and *honoured him,* or *magnified him;* (S, K;) namely, a man; [and in like manner, *it;* see رَجَبٌ;] as also رَجَّبَهُ, (K,) aor. ـُ, (TA,) inf. n. رَجْبٌ and رَجُوبٌ; and ‡ رَجَّبَهُ, (K,) inf. n. تَرْجِيبٌ and ‡ تَرْجِبَةٌ; (TA;) and ‡ ارجبهُ: (K:) or ‡ رَجَبَهُ, (Mṣb,) inf. n. تَرْجِيبٌ, (S,) signifies [simply] *he honoured him,* or *magnified him.* (S,* Mṣb.) You say, دَخَلْتُ فَرَجَّبَنِي ‡ بِي وَرَجَّبَنِي *[I entered, and he welcomed me with the greeting of* مَرْحَبًا, *and treated me with honour].* (A.) And a poet says,

* أَحْمَدُ رَبِّي فَرَقًا وَأُرَجِّبُهْ *

i. e. [*I praise my Lord with fear,*] *and magnify Him.* (TA.) — رَجَبَ said of a branch, or twig, *It came forth singly.* (K. [Perhaps from رَجَبٌ as the name of a month which is called "Rejeb as the separate."]) — رَجَبَهُ بِقَوْلٍ سَيِّئٍ is like رَجَمَهُ بِهِ, (K,) i. e. *He reviled him with a foul, or an evil, saying.* (Abu-l-'Omeythil, TA.)

2: see 1, in three places. — Hence, (S,) تَرْجِيبٌ signifies also The *sacrificing* a victim, or victims, *in the month of Rejeb:* (S, K:) for the [pagan] Arabs used to slaughter animals as sacrifices in that month. (TA.) The days of the said sacrifice were called أَيَّامُ تَرْجِيبٍ: and the victim was called رَجَبِيَّةٌ and عَتِيرَةٌ, (S, TA) and رَجَبِيَّةُ الرَّجَبَةِ. (TA.) — رَجَّبَ, (Mṣb,) inf. n. تَرْجِيبٌ, (S,) *He propped up the tree, because of the abundance of its fruit, lest its branches should break;* (S, Mṣb;) sometimes *by building a wall, for it to rest upon, because of its weakness:* (S:) or تَرْجِيبُ نَخْلَةٍ signifies *the building, at the foot of a palm-tree, a structure of the kind called* دِكَّان, *which is termed* رَجَبَةٌ, *for it to rest upon,* (K, TA,) *because of its leaning, and its being valuable to him, and being weak:* (TA:) or *the propping up a valuable palm-tree, when it is feared that it will fall,*

because of its tallness and the abundance of its fruit, by means of a structure of stones: and also *the putting thorns round a palm-tree, lest any one should climb it, and pluck its fruit;* (T, TA:) or [in the CK "and"] *the attaching the racemes of a palm-tree to its branches, binding them with palm-leaves, lest the wind should shake off the fruit:* (K, TA:) or *the putting thorns round the racemes of a palm-tree, lest anyone should be able to take and eat them:* (K,* TA:) and hence the saying cited below, voce مُرَجَّب. (K.) You say [also], أَوْقَرَتْ نَخْلُهُمْ, فَأَرْجَحُوهَا, meaning *[Their palm-trees became laden, or heavily laden, with fruit,] and they consequently propped them up.* (A. [But the verb, here, may perhaps be mistranscribed; for the verb commonly known in this sense is not mentioned in the copy of the A from which this is taken.]) Selámeh Ibn-Jendel says, describing some horses,

كَأَنَّ أَعْنَاقَهَا أَنْصَابُ تَرْجِيبِ

meaning *As though their necks were propped palm-trees:* or, as some say, *the stones on which the victims slain in Rejeb are sacrificed.* (TA.) تَرْجِيبٌ *The disposing evenly the shoots of a grape-vine, and putting it in its [appropriate] places,* (K, TA,) *by means of props.* (TA.)

4: see **1:** = and see also **2.**

8. ارتجب is said by Freytag, as on the authority of Meyd, to signify *He filled with reverence; was reverend.*]

رُجْبٌ The *part between the rib and the* قَصّ [or *sternum*]. (K.) — See also أُرْجُوبٌ.

رِجْبٌ: see أُرْجُوبٌ.

رَجَبٌ *One of the [Arabian] months;* (Msb;) [namely, *the seventh thereof;*] so called because of the honour in which it was held in the Time of Ignorance, (S, A,* K,*) inasmuch as war, or fighting, during it was held unlawful: (S:) in a trad., (TA,) it is called رَجَبُ مُضَرَ [*Rejeb of Muḍar*], because Muḍar most honoured it: (S, TA:) and it is further distinguished as being between جُمَادَى and شَعْبَان, to show that what is meant by it is not what the [pagan] Arabs called رجب according to the computation founded upon postponement; for they used to postpone it from month to month: (TA:) [it is also called رَجَبُ الفَرْدِ *Rejeb the separate;* because it is the only sacred month that is not preceded nor followed by another sacred month; the other sacred months being المُحَرَّم and ذُو القَعْدَة and ذُو الحِجَّة: the pl. is أَرْجَابٌ (S, Msb, K) and رَجَبِيَّةٌ and رُجُبٌ [all pls. of pauc.] (Msb) and رِجَابٌ and رَجَبَاتٌ (Msb, K) and رُجُوبٌ [or rather this last is a quasi-pl. n.] (TA) and [pl. pl.] أَرَاجِيبُ [pl. of أَرْجُوبٌ] and أَرَاجِبُ [pl. of أُرْجُوبٌ]. (Msb.) The dual, رَجَبَانِ, (S, Msb,) or الرَّجَبَانِ, (A,) [*The two Rejebs*] is applied to [*the two months*] رَجَبٌ *and* شَعْبَانُ, (S, A, Msb,) by the attribution of predominance to the former. (Msb.) = See also أُرْجُوبٌ.

رَجَبِيَّةٌ *A thing by means of which a tree is propped up, because of the abundance of its fruit, lest its branches should break:* sometimes it is *a wall built for it to rest upon, because of its weakness:* (S:) *a wall, or the like, built round a palm-tree, for it to rest upon, because of its heaviness or its weakness:* (Mgh in art. عرو and عرى:) *a kind of wide bench of stone or brick* (دُكَّان) *built at the foot of a palm-tree, for it to rest upon,* (K, TA,) *because of its leaning, and being valuable to its owner, and being weak:* (TA:) accord. to Aṣ, *a structure of rock with which a palm-tree is supported by means of forked pieces of wood:* (TA:) it is also called رَجِيبَةٌ: (K* and TA in art. رجب:) pl. رَجَبِيٌّ. (S.) [See 2.] — Also *A structure by means of which* (S, K) *the wolf &c.,* (S,) *or objects of the chase,* (K,) *are caught:* (S, K:) *a piece of flesh-meat is put in it, and tied with a small cord; and when the beast pulls it, the* رجبة *falls upon him.* (S.) = See also رَاجِبَةٌ.

رَجِيبَةٌ *A victim,* (Mgh, TA,) [i. e.] *a sheep or goat,* (Msb,) *which the Arabs used to sacrifice,* (Mgh, Msb, TA,) *in the Time of Ignorance, to their gods* (Msb) *in Rejeb,* (Mgh, Msb, TA,) *the month thus called:* (TA:) the doing of which is forbidden: (Msb:) it was abrogated by the ordinance of الأَضْحَى. (Mgh.) See 2.

نَخْلَةٌ رَجِيبَةٌ *A palm-tree having a* رُجْبَة *to support it;* (S,* Mgh in art. عرو and عرى, and K*;) as also رَجِيبَةٌ; each an extr. rel. n., (K, TA,) and the latter the more so. (TA.)

رَاجِبٌ One *who honours his lord, chief, or master.* (AA, TA.)

رَاجِبَةٌ sing. of رَوَاجِبُ (S, K;) or, accord. to Kr, the sing. of this latter is رَجِيبَةٌ [also mentioned as a sing. in the K]; but the correctness of this is doubted: (TA:) the رواجب are The *finger-joints that are next to the ends of the fingers:* (S, K:) next to these are the بَرَاجِم: then, the أَنَامِل, which are next to the كَفّ: (S:) or the *joints of the lowest parts* (أُصُول) *of the fingers:* (K:) [by which is meant the same as by the former explanation, accord. to the TA; though this seems to be more than doubtful:]) or the *inner sides of those joints:* or the *bones of the fingers:* (K:) or the *finger-joints:* (A, K:) or the *backs of the* سَلَامَيَات [generally meaning the *phalanges of the fingers*]: or the *parts of the* سَلَامَيَات *between the* بَرَاجِم (K;) which last word [commonly signifies the *knuckles*, and] is explained by IAạr as signifying the *wrinkled parts at the joints of the fingers;* whereof each finger has three, except the thumb: or the رواجب are the *parts, of the inner sides, between the finger-joints:* or [the *knuckles next the metacarpal bones;* i. e.] the *parts that protuberate at the roots of the fingers when the hand is clinched.* (TA.) [See also بُرْجُمَة, and أُنْمُلَة.] — The رَاجِبَة of a bird is The *toe that is next to the* دَابِرَة [or *back toe*], *on the outer side of each foot.* (Lth, TA.) رَوَاجِبُ الحِمَارِ *The veins* (عُرُوق) *of the passages of the voice of the ass.* (IAạr, K.)

أَرْجَابٌ The أَمْعَاء [i. e. *bowels, or intestines, into which the food passes from the stomach*]: (Aṣ, S, K:) it has no pl. (S, K) known to A'Obeyd: (S:) or its sing. is رَجَبٌ, (Kr, K,) or رَجَبٌ, (K,) or رِجْبٌ. (Ibn-Ḥamdaweyh.)

مُرَجَّب *Honoured,* or *magnified:* (S:) or *revered, venerated, regarded with awe,* and *honoured,* or *magnified;* (A;) as also مَرْجُوب. (S.) — The saying of Hobáb Ibn-El-Mundhir أَنَا عَذِيقُهَا المُرَجَّب means *I am their propped little palm-tree loaded with fruit;* (S,* TA;) i. e. I have a family that will aid and defend me: so accord. to Yaʼḳoob: or, as some say, *I am their honoured little palm-tree* &c. (TA. [See 2.]) [It is part of a prov., for which see جَلْل.]

مَرْجُوب: see the next preceding paragraph.

رجح

1. رَجَحَ, aor. ـَ and ـُ (Msb, TA) and ـِ, (TA,) inf. n. رُجُوح (Msb, TA) and رَجَحَان and رُجْحَان, (TA,) or this last is a simple subst., (Msb,) *It* (a thing) *exceeded another thing in weight; outweighed; preponderated.* (Msb, TA.*) And رَجَحَ المِيزَانُ, aor. ـُ (S, A, Msb, K) and ـِ (S, Msb, K, but omitted in some copies of the S) and ـِ, (S, K,) inf. n. رَجَحَان (S, A, K) and رُجُوح, (K,) [but see what is said of the former above,] *The balance inclined;* (S, Msb, K;) i. e. *the scale, of the balance, in which was the thing weighed was heavier than the other;* (Msb;) as also ترجّح. (MA.) And رَجَحَتْ إِحْدَى الكَفَّتَيْنِ عَلَى الأُخْرَى [*One of the two scales outweighed the other*]. (A.) — [Hence,] رَجَحَ أَحَدُ قَوْلَيْهِ عَلَى الآخَرِ [*One of his two sayings outweighed the other; surpassed, excelled, was preferable to, or more forcer or validity than, the other*]. (A.) — And رَجَحَ الشَّيْءُ *The thing was,* or *became, heavy.* (TA in art. رجحن [q. v.].) — [Hence,] رَجَحَ فِى مَجْلِسِهِ ‡ *He was,* or *became, heavy,* [i. e. *dull, torpid, or drowsy,*] *not light,* [i. e. *not lively or sprightly,*] *in his sitting-place.* (TA.) = It is also used transitively: one says, رَجَحْتُهُ [*I outweighed him*]. (Msb.) — [Hence,] رَجَحَهُ † *He surpassed him in gravity, staidness, sedateness,* and *forbearance,* or *clemency; was,* or *became, more grave, staid, sedate,* and *forbearing,* or *clement,* (أَرْزَن, S, K, TA, and أَحْلَم, Msb,) *than he.* (S, K, TA.) So in the saying, نَوَاتُنَا قَوْمًا ‡ فَرَجَحْنَاهُم [*We vied with a people, or party, and surpassed them in gravity,* &c.]. (TA.) And رَاجَحْتُهُ ‡ فَرَجَحْتُهُ [*I vied with him in gravity,* &c., *and surpassed him therein*]. (S, K, TA.) — You say also, رَجَحَ الشَّيْءَ بِيَدِهِ *He weighed the thing with his hand, trying what was its weight:* (TA:) or so رَجَحَهُ alone. (A.)

2. رَجَّحَ هٰذَا عَلَى ذَاكَ *He made this to outweigh that.* (MA.) — [Hence,] رَجَّحَ الشَّيْءَ ‡ *He*

held, or pronounced, [and it made,] the thing [to outweigh, as meaning] to be more, or most, excellent or preferable, and of more, or most, force or validity. (Msb.) — See also 4. — And see 5.

3. رَاجَحْتُهُ فَرَجَحْتُهُ: see 1.

4. ارجح الميزانَ He made the balance to incline, the scale in which was the thing weighed being heavier than the other. (Msb, TA.) — And ارجحهُ, (Msb,) or ارجح لَهُ, (S, A,* K,) He gave him preponderating weight; (S, A,* Msb, K;) as also ♦ رجّح لهُ, (S, A,* K,) inf. n. تَرْجِيحٌ. (S.) One says, إِذَا وَزَنْتَ فَأَرْجِحْ [When thou weighest, give preponderating weight]. (A.)

5. ترجّح: see 1, second sentence. — Also i.q. تَذَبْذَبَ [It moved to and fro; dangled; was, or became, in a state of motion or commotion; said of a thing hanging in the air, &c.; and so ♦ ارتجح]. (K.) You say, ترجّحت الأُرْجُوحَةُ ♦ ارتجحت The seesaw inclined, [or moved up and down,] (S, K,) بِهِ, (K,) i.e., بِالغُلَامِ [with the boy], (S, TA,) or بِالغُلَامَيْنِ [with the two boys]. (A. [There mentioned as tropical; but why, I see not.]) And ♦ ارتجح He (a boy, TA) inclined, [or moved up and down,] upon a seesaw, (K, TA,) and [moved to and fro] upon a rope, or swing. (TA.) And ارتجحت ♦ رَوَادِفُهَا Her posteriors moved to and fro: (K:) and رَوَادِفُهَا تَرْتَجِحُ ♦ عَلَيْهَا Her posteriors move to and fro upon her; said of a girl whose posteriors are heavy. (Az, TA.) And ترجّحت and ارتجحت The camels had a quivering [or vacillating] motion in going along with short steps. (K.) And فَلَوَاتٌ كَثِيرَةٌ تَتَرَجَّحُ بِمَنْ سَارَ فِيهَا [Deserts, or waterless deserts, seeming] as though they bandied him who journeyed therein to the right and left. (TA.) — [Hence,] ترجّح بَيْنَ شَيْئَيْنِ ♦ He wavered, or vacillated, between two things; (A in art. رنح, and TA;) [and so ♦ رجّح, for] التَّرَجُّحُ بَيْنَ شَيْئَيْنِ is like التَّمْثِيلُ بَيْنَهُمَا. (TA in art. ميل.) And ترجّح فِي القَوْلِ i.q. تَمَثَّلَ بِهِ [app. meaning ♦ He inclined, in the saying, now this way and now that]. (A, TA.)

8: see the next preceding paragraph, in five places.

10. استرجح النَّعْمَةَ ♦ He held the benefit, or favour, &c., to be a thing of weight, or importance; contr. of اِسْتَخَفَّهَا. (A in art. بطر.)

رُجْحَانٌ an inf. n. of 1: (S, A, K, TA:) or a simple subst., signifying Excess in weight; preponderance. (Msb.)

رَجَاحٌ (S, A, K) and ♦ رَجِيحٌ, (K,) applied to a woman, (S, A, K,) ♦ Heavy in the posteriors; (TA;) large therein: (S, K:) pl. [of the former accord. to rule, and perhaps of the latter also,] رُجُحٌ, (S, K,) [and of the latter accord. to rule, and perhaps of the former also, رُجْحٌ, and of the latter also رَوَاجِحُ, for] you say نِسْوَةٌ رَوَاجِحُ and رُجْحًا ♦ [women heavy, or large, in the posteriors]. (A.) — كَتَائِبُ رُجُحٌ, (K,) or رُجْحٌ, (A,) ♦ Armies, or troops, marching heavily by reason of numbers, or dragging along the apparatus of war, heavily laden. (K.) — جِفَانٌ رُجُحٌ, (K,) or رُجْحٌ, (A,) ♦ [Large bowls] filled with ثَرِيد [or crumbled bread moistened with broth] and with flesh-meat: (K:) or correctly, as in the T, filled with fresh butter and flesh-meat. (TA.) — قَوْمٌ رُجْحٌ and رُجُحٌ, [the latter, thus in the TA, perhaps a pl. of رَاجِح, like as بَازِلٌ is of بُزْلٌ, but more probably, I think, a mistranscription for رُجْحٌ,] ♦ A people, or party, forbearing, or clement; or grave, sedate, or calm; (TA:) as also ♦ مَرَاجِيحُ (K, TA) and ♦ مَرَاجِحُ; of which latter two pls., the sings. are ♦ مِرْجَحٌ and ♦ مِرْجَحٌ; or, accord. to some, these pls. have no proper sings.: جِلْمٌ ["forbearance" &c.] is described by the term ثَقْل, like as its contr. سَفَهٌ] is described by the terms عَجَلَةٌ and عَجَل. (TA.) You say also قَوْمٌ مَرَاجِيحُ ♦ فِي الحِلْمِ (S) or مَرَاجِيحُ الحِلْمِ (A) ♦ [A people, or party, grave in forbearance or clemency, or of much gravity, or sedateness, or calmness, so as not to be excited to lightness of deportment: see جِلْمٌ رَاجِحٌ, below.]

رَجَاحَةٌ ♦ Forbearance, or clemency; or gravity, sedateness, or calmness. (TA.) One says, فِي عَقْلِهِ رَجَاحَةٌ وَفِي خُلُقِهِ سَمَاحَةٌ ♦ [In his intellect is gravity, and in his natural disposition is gentleness]. (A.)

رَجَاحَةٌ: see what next follows.

رُجَاحَةٌ (K) and ♦ رَجَاحَةٌ, (TA, as from the K, but omitted in some copies of the latter,) the latter word without teshdeed, mentioned by IDrt., (TA,) A swing of rope; a rope suspended, (K, TA,) in, or upon, which one goes to and fro; (TA;) it is ridden by a boy: (K:) thought by MF to be what is called أُرْجُوحَةٌ; he holding this last also to mean the rope [above mentioned]; but no other says this except IDrt. (TA.)

رَاجِحٌ Outweighing, or preponderating; or heavy; or of full weight; syn. وَازِنٌ. (TA.) You say, أَعْطَاهُ رَاجِحًا [He gave him preponderating, or full, weight]. (S, K.) — See also رَجَاحٌ. — ♦ Outweighing, preponderating, or preponderant, as meaning surpassing, excelling, or preferable, or of more force or validity; applied to a saying and the like: of frequent occurrence in this sense.] — One says also, حِلْمٌ رَاجِحٌ, meaning ♦ Forbearance, or clemency, or gravity, sedateness, or calmness, that weighs down the person in whom it exists so that nothing renders him light [in deportment]. (TA.) And رَجُلٌ رَاجِحُ العَقْلِ ♦ [A man grave in respect of intellect]. (A.)

أُرْجُوحَةٌ (S, Msb, K, &c.) and ♦ مُرْجُوحَةٌ, both signify the same, (Msb, K, TA,) but the latter is disapproved by the author of the "Bári';" (Msb, TA;) ♦ A seesaw; i.e. a piece of wood [or a plank] the middle of which is placed upon a heap of earth or the like, then a boy sits upon one end of it and another boy upon its other end, (Msb, TA,) and it moves up and down with them: thus explained in the 'Eyn and its Abridgment, and in the Jámi' of Kz, and thus Th says on the authority of IAqr: (TA:) [accord. to the CK and some MS. copies of the K, these two words signify the same as رُجَاحَةٌ; but accord. to other copies of the K, and the TA, the meaning of this last word is different from that of the two preceding words: see also رُجَاحَةٌ:] the pl. of the first is أَرَاجِيحُ (Msb) [and that of the second, accord. to rule, مَرَاجِيحُ. See 5.

أَرَاجِيحُ pl. of أُرْجُوحَةٌ. (Msb.) — [Hence,] ♦ Deserts, or waterless deserts: (A, K:) as though they bandied the travellers therein to the right and left. (TA.) — And ♦ The quivering [or vacillating] motions of camels: (A, TA:) or the quivering [or vacillating] motion of camels in going along with short steps: (K, TA:) Abu-l-Hasan understands not how a pl. word can be thus explained by a sing. word: (TA: [but an inf. n., such as is here used, is often used in explanation of a sing. and of a dual and of a pl.])

مَرْجَحٌ: see رَجَاحٌ.

مُرْجَاحٌ: see رَجَاحٌ. — Also sing. of مَرَاجِيحُ, (TA,) which signifies ♦ Camels having a quivering [or vacillating] motion in going along with short steps: (K:) the sing. is applied to the female, without ة, and to the male. (TA.)

مَرْجُوحٌ Outweighed, or preponderated, in the proper sense: — and also as meaning ♦ surpassed, or excelled, and particularly in force, or validity; applied to a saying and the like: of frequent occurrence in this tropical sense.]

مَرْجُوحَةٌ: see أُرْجُوحَةٌ.

مِرْجَحٌ: see رَجَاحٌ.

مَرَاجِيحُ ♦ Palm-trees heavily laden with fruit: (A, K:) [because they are moved to and fro by the wind.] — [Also pl. of مُرْجُوحَةٌ.] — And pl. of مُرْجَاحٌ, expl. above. (TA.) See also رَجَاحٌ, in two places.

رجحن

Q. 4. ارْجَحَنَّ It (a thing, S) inclined, bent, or declined. (S, K.) Hence the prov.,

إِذَا ارْجَحَنَّ شَاصِيًا فَارْفَعْ يَدَا

(S, Meyd,) or ارْجَحَنَّ, ارْجَعَنَّ, or اجْرَعَنَّ, accord. to different readings, the last being formed by transposition from the second, (Meyd,) i.e. When he (a man, Meyd) inclines, (S, Meyd,) or falls, (Meyd,) raising his legs, then hold thou back [thine arm, or thy hand,] from him; meaning, when he becomes lowly, humble, or submissive, to thee, hold thou back from him: (S, Meyd:) or it is said to a man fighting with another, and means when thou overcomest him, and he lies on his side, and

falls, and raises his legs, then hold thou back thine *arm*, or thy *hand*, from him: (TA in art. رجعن, in explanation of the second reading:) [or *when he is prostrated, and stretched upon the ground:* for,] accord. to Aṣ, ارجعنّ and ارجعنّ signify *he was prostrated, and stretched upon the ground.* (TA in art. رجعن.) And you say, ارجعنّ السَّحابُ بِعُقْرٍ ثَبِقٍ *The clouds became heavy, and inclined [downwards], after being high.* (TA.) — Also *It* (a thing, Ṣ) *fell at once.* (Ṣ, K.) — And *It* (a thing, Ṣ) *shook; quivered;* or *was,* or *became, in a state of commotion.* (Ṣ, K.) — And ارجعنّ السَّرابُ i. q. اِرْتَفَعَ [i. e. *The mirage became upraised, withdrawn,* or *removed*]. (K.)

مُرْجَحِنّ [part. n. of the verb above]. You say, أَنَا فِى هٰذَا الْأَمْرِ مُرْجَحِنّ *I am wavering,* or *vacillating, and inclining, in this affair.* (TA.) And امْرَأَةٌ مُرْجَحِنَّةٌ *A fat woman, who, when she walks, bends in her gait.* (TA.) And جَيْشٌ مُرْجَحِنّ *A heavy army.* (Ṣ, K.) And رَحًى مُرْجَحِنَّةٌ *A heavy round cloud.* (Ṣ,* K,* and A in art. رجح. [In the Ṣ and K, only the latter word is explained; though the meaning of the former (i. e. سَحَابَةٌ مُسْتَدِيرَةٌ, as in the A,) is plainly indicated in the Ṣ by a verse there cited.]) And فُلَانٌ فِى دُنْيَا مُرْجَحِنَّةٍ *Such a one is in an ample, abundant, state of worldly prosperity.* (TA.) And لَيْلٌ مُرْجَحِنّ *Heavy, wide-spreading, night.* (TA.)

The author of the K follows ISd and J and Az in regarding the ن in this case as radical: but IAth says that some hold it to be augmentative; and the derivation to be from رَجَحَ الشَّىْءُ, meaning "the thing was, or became, heavy." (TA.)

رجز

1. رَجَزَ, [aor. ـِ,] (Ṣ,) inf. n. رَجْزٌ, (TA,) *He* (a camel) *had the disease termed* رَجَز [expl. below]. (Ṣ.) = رَجَزَ, (Ṣ, Mṣb, K,) aor. ـِ, (Mṣb, TA,) inf. n. رَجْزٌ, (TA,) *He said, spoke, uttered,* or *recited, poetry,* or *verse, of the metre termed* رَجَز; [see this word below;] *he spoke in verse of that metre; he poetized,* or *versified, in that metre;* as also ارتجز; (Ṣ,* Mṣb, K,* TA;) and in like manner ارجز, *he composed verses of that metre.* (Ibn-Buzurj, L in art. قصد.) You say also, رَجَزَ بِهِ أَنْشَدَهُ [so in more than one MS. copy of the K, and in the TA, but in the CK أَنْشَدَ, without the affixed pronoun, which is probably wrong,]) *a poem of that metre;* as also رَجَزَ بِهِ, (K, TA,) inf. n. تَرْجِيز. (TA.) And ترجّز *He urged,* or *excited, his camels by singing* رَجَز, or *his* رَجَز: so accord. to different copies of the K. (TA.) — [Hence,] رَجَزَتِ الرِّيحُ, inf. n. رَجْز, † *The wind was continuous,* or *lasting.* (TA.) And ارتجز الرَّعْدُ † *The thunder made uninterrupted sounds,* like the recitation of the رَاجِز: (A, TA:) or, as also ترجّز, *made a sound:* (K:) or *made consecutive sounds.* (TA.) And البَحْرُ يَرْتَجِزُ بِأَدْوِيَهِ † [*The sea makes a continuous sound,* or *murmuring, with its waves*]; as also يَتَرَجَّزُ. (A, TA.) [And hence, perhaps,] ترجّز السَّحَابُ † *The clouds moved slowly by reason of the abundance of their water.* (K, TA.) [See also 6.]

2. رَجَّزَ: see 1.

3. راجز رَاجَزَهُ [*He recited verses,* or *poetry, of the metre termed* رَجَز *with his companion:* or *vied with him in doing so:* see 6]. (A.)

4: see 1.

5: see 1, in four places.

6. تراجزوا i. q. تَنَازَعُوا الرَّجَزَ بَيْنَهُمْ, (A, K,) and تَعَاطَوْهُ, (TA,) i. e. *They recited verses,* or *poetry, of the metre termed* رَجَز, *one with another:* (TK:) [or *vied, one with another, in doing so.*] — [Hence,] تراجز السَّحَابُ † [*The clouds combined, one with another, in uninterrupted thundering*]. (A.) [See also 1.]

8: see 1, in three places.

رُجْز: see the next paragraph, in four places.

رِجْز properly signifies *Commotion, agitation,* or *convulsion;* and *consecutiveness of motions.* (TA.) — Hence, (TA,) *Punishment* (Aboo-Is-ḥáḳ, Ṣ, Mgh, Mṣb, K) [like رِجْس] *that agitates by its vehemence, and occasions vehement consecutive commotions;* (Aboo-Is-ḥáḳ, Mgh,* TA;) as also رُجْز: (K:) so in the Ḳur vii. 131; (Aboo-Is-ḥáḳ;) and in ii. 56, and vii. 162, and xxix. 33. (Ṣ.) — *Conduct that leads to punishment:* so, accord. to some, in the Ḳur lxxiv. 5; (TA;) where some read الرُّجْز and others الرُّجْز: (Ṣ, TA:) † the latter is also expl. as signifying *sin:* (TA:) and both, *uncleanness;* or *filth:* (Ṣ, K:) so in that instance: like رِجْس: (Ṣ:) and *polytheism;* or the *associating of another, or others, with the true God:* (K, TA:) so, accord to some, in that instance: because he who worships what is not God is in doubt respecting his case, and unsettled in his belief: (TA:) and the *worship of idols:* (K:) so, accord. to some, in the same instance: (TA:) or the meaning there is *an idol:* (Mujáhid, Ṣ:) or † the latter word signifies a *certain idol;* being the name thereof: (Ḳatádeh, TA:) and the *devil:* and *his suggestions.* (TA.) — Also *Plague,* or *pestilence;* syn. طَاعُون. (Mgh.)

رُجَاز *A certain disease which attacks camels, in the rump;* (Ṣ, K:) *so that when a she-camel rises, or is roused, her thighs tremble for a while, and then stretch out:* (Ṣ:) or *it is when there is a convulsive motion in the hind leg or the thighs of a camel, when he desires to stand up, or rises, or is roused, for a while, and then a stretching out of the same.* (TA.) = Hence, (Ṣ,) الرُّجَاز is the name of *A certain species* [or *kind*] *of verse* or *poetry;* (Ṣ, A, K;) *a species* [or *kind*] *of the metres of verse;* (Mṣb;) *consisting of the measure* مُسْتَفْعِلُنْ *[primarily] six times:* (K:) a metre easy to the ear and impressive to the mind; wherefore it may be reduced to a single hemistich, and also to two feet instead of six: (TA:) so called because it commences with a motion and a quiescence, [i. e., a movent and a quiescent letter,] followed by a motion and a quiescence; and so in the other feet; resembling the رِجْز in a she-camel, which consists in her quivering and then being quiet: (TA:) or because of the contractedness of its feet, and the fewness of its letters: (Ṣ, K:) or because it is [characterized by] صُدُور without أَعْجَاز [lit. breasts without rumps; for, as the two hemistichs generally rhyme with each other, the verse seems as though it had no عَجُز; i. e., as though its last foot should rather be called عَرُوض, like the last of the first hemistich, than عَجُز:] (TA:) Akh once said, رَجَز, with the Arabs, is *whatever consists of three feet;* and it is that [kind of verse] which they sing in their work, and in driving their camels: [see بِدُلْدُلْ, last sentence:] ISd says that certain of those in whom he placed confidence related this on the authority of Kh. (TA.) Some say that it is not verse, or poetry, but a kind of rhyming prose; but Kh held it to be true verse, or poetry: so in the M: but in the T it is said [as in the K] that Kh asserted it to be not poetry, but halves or thirds of verses: one of his reasons for this assertion [the only one that seems to have had much weight with the Muslims] is, that Mo-ḥammad once said,

* أَنَا النَّبِىُّ لَا كَذِبْ * أَنَا ابْنُ عَبْدِ الْمُطَّلِبْ *

[which is an instance of a species of رَجَز, meaning, "I am the Prophet: it is no lie: I am the son of 'Abd-el-Muṭṭalib"]: and were this verse, he would not have said it, as is shown by what is said in the Ḳur., xxxvi. 69: but on this point, Akh has contended against him. (TA.)

رِجَازَةٌ *A certain vehicle for women,* (Ṣ,* TA,) *a thing smaller than the* هَوْدَج: (Ṣ, K, TA:) pl. رَجَائِزُ: (TA:) or *a [garment of the kind called]* حِقَاف, (Ṣ, K, TA,) *in which is a stone,* (K, TA, [in the CK *a white stone,*]) or *in which are put stones,* (Ṣ,) *and which is suspended to one of the two sides of the* هودج, *to balance it, when it inclines:* (Ṣ, TA:) so called because of its commotion: (TA:) or *a thing consisting of a pillow and skins,* or *hides, put in one of its two sides for that purpose,* and called رِجَازَةُ المِيلِ: (T, TA:) or *hair,* (K,) or *red hair,* (TA,) or *wool, suspended to the* هودج, (K, TA,) *for ornament:* pl. رَجَائِزُ. said to occur in a verse of Eah-Shemmákh: but accord. to Aṣ, this is a mistake for جَرَائِز [pl. of جَرِيزَةٌ, q. v.]. (TA.)

رَجَّاز and رَجَّازَةٌ: see رَاجِز; the latter, in two places.

رَاجِز One *who utters,* or *recites, poetry,* or *verse, of the metre termed* رَجَز; *who speaks in verse of that metre; who poetizes,* or *versifies, in that metre:* and in like manner, رَجَّاز, and رَجَّازَةٌ [which signifies one *who does so much*], and رَجَّازَةٌ [one *who does so very much*]. (TA.) El-'Ajjáj has been placed the highest in rank as a راجز. (Mz, 49th نوع.) {His son, Ru-beh, seems

to occupy nearly an equal place. Each of them composed a complete dewán of رَجَز.] — [Hence,] سَحَابَةٌ رَجَازَةٌ ‡ [*A cloud thundering much, or uninterruptedly*]. (A, TA.) And غَيْثٌ مُرْتَجِزٌ, and مُتَرَجِّزٌ, ‡ *Rain accompanied by thunder.* (TA.)

أَرْجَزُ A camel *having the disease termed* رَجَز: fem. رَجْزَآءُ: (S, K:) the latter is explained as signifying *weak in the rump, that does not move from her place unless after twice or thrice rising from the place where she lay:* and *that does not rise, when she desires to do so, unless after vehement trembling.* (TA.) — [Hence,] إِنَّهَا لَرَجْزَآءُ, said of the wind (الرِّيح), ‡ *Verily it is continuous, or lasting.* (TA.) And رَجْزَآءُ القِيَامِ ‡ *A great, heavy cooking-pot.* (TA.)

أُرْجُوزَةٌ *A poem of the metre termed* رَجَز: (Msb, K:) pl. أَرَاجِيزُ. (A, K.)

مُرْتَجِزٌ: / مُتَرَجِّزٌ: } see رَاجِزٌ; the former, in two places.

رجس

1. رَجَسَتِ السَّمَآءُ, (S, A, K,) aor. ـِ (Ṣ,) inf. n. رَجْسٌ, (S, A,) *The sky thundered vehemently,* (S, A, K,) *and became in a state of commotion* (S, K) *preparatory to rain;* (TA:) as also ارتجست. (S, A, K,* TA.) رَجَسَ البَعِيرُ, (K,) inf. n. as above, (A, TA,) *The camel brayed:* (K:) or *made a vehement noise in braying.* (A,* TA.) — And رَجَسَ, inf. n. as above and رَجْسَةٌ and رَجَسَانٌ, *It* (a confused and great thing, such as an army, and a torrent, and thunder,) *made a sound or noise;* as also ارتجس. (TA: [but in this sense, only the inf. ns. are mentioned, and رَجْسَةٌ is probably an inf. n. of un.]) — رَجَسَ, (K,) inf. n. رَجْسٌ, (TA,) *He measured [the depth of] the water of a well with the* مِرْجَاس; (K,* TA:) as also ارجس, (K,) inf. n. إِرْجَاسٌ. (TA.) — رَجَسَ عَنِ الأَمْرِ, aor. ـِ and ـُ, (O, K,) inf. n. رَجْسٌ, (O, TA,) *He hindered, withheld, or prevented, him from doing the thing.* (O, K.) — رجس, aor. ـِ, inf. n. رَجَسٌ: (Msb:) and رجس, aor. ـُ inf. n. رَجَاسَةٌ; (A, Msb, TA:) *It* (a thing) *was, or became, unclean, dirty, or filthy:* (A, Msb, TA:) or *stinking:* or *disliked, or hated, for its uncleanness, dirtiness, or filthiness.* (Msb.) — And both these verbs, (K,) inf. n. of the former, (TA,) and of the latter, (K,) as above, (K, TA,) *He did a bad, an evil, an abominable, or a foul, action.* (K, TA.)

4: see 1.

8. ارتجس: see 1, in two places. — Also *It* (a building) *became in a state of commotion,* (K, TA,) *so as to make a sound, or noise.* (TA.)

رِجْسٌ *Uncleanness, dirt, or filth:* or *an unclean, a dirty, or a filthy, thing:* syn. قَذَرٌ: (S, A, Msb, K, TA: [in the CK, القَذَر is put by mistake for القَذْر:]) or شَىْءٌ قَذِرٌ: (TA:) *anything that is disliked, or hated, for its uncleanness, dirtiness,* or *filthiness: stink,* or *foul odour:* accord. to Az, *filth that comes forth from the body of a man:* En-Nakkásh says that it is *syn. with* نَجِس; and it is said in the Bári' that sometimes they say الرَّجَاسَةُ وَالنَّجَاسَةُ, meaning that they make these two words syn.: (Msb:) it is also written رِجْسٌ and رِجْزٌ: (A, K:) you say رِجْسٌ نَجِسٌ, and رِجْزٌ نَجِسٌ; and IDrd says, I think that they also said رِجْسٌ نَجْسٌ: Fr says that when رجس is followed by نجس, the ج is with kesr; but when نجس is mentioned without رجس, the ج and ن are with fet-ḥ. (TA.) You say also شَىْءٌ رِجْسٌ [*An unclean, a dirty, or a filthy, thing*]. (A.) And مَرَّ بِنَا جَمَاعَةٌ رِجْسُونَ, نَجِسُونَ, meaning, *A company of unbelievers passed by us.* (IAạr and TA.) رِجْس used in the Kur vi. 125, Mujáhid explains الرِّجْس as meaning *That in which is no good.* (TA.) — *Any action that is disliked, or hated, for its uncleanness, dirtiness, or filthiness:* (Zj, A, K:) *a sin,* or *crime:* (Ibn-El-Kelbee, A, K:) so in the Kur v. 92, and vi. 146: (Ibn-El-Kelbee:) *an action that leads to punishment:* (T, A, K:) as رِجْس signifies "vehemence of sound," [see 1,] رِجْس seems to mean *an action the mention whereof is evil, and highly evil:* (TA:) sometimes it signifies *a thing that is unlawful,* or *forbidden:* and *unbelief; infidelity:* (L:) and *doubt:* (Aboo-Jaạfar, A, K:) so in the Kur xxxiii. 33. (Aboo-Jaạfar.) — † *Punishment;* (Fr, T, Ṣ, A, K:) a sense which Z makes tropical, as being the recompense of رِجْس [in the sense of "sin"]. (TA:) and *anger:* (Fr, Ṣ, A, K:) so in the Kur x. 100: like رِجْز, which is perhaps formed from it by the change of س into ز: (Fr, Ṣ:) and sometimes, *malediction,* or *execration.* (L.) — *A light,* or *slight, motion.* (TA.) — *Suggestion* of the devil. (TA.)

رَجْسٌ: / رَجْسٌ: } see رِجْسٌ, the latter, in two places.

رَجُوسٌ: / رَجَّاسٌ: } see رَاجِسٌ; the latter, in three places.

رَجَّاسٌ and مُرْتَجِسٌ (A, K) and رَاجِسٌ (S, A, K) A cloud *making a loud,* or *vehement, sound;* (S, A, K, TA;) and so thunder. (TA.) You say, [of a cloud,] هٰذَا رَاجِسٌ حَسَنٌ *This is a goodly thunderer.* (Ṣ.) And عَفَتِ الدِّيَارَ الغَمَائِمُ الرَّوَاجِسُ وَالرِّيَاحُ الرَّوَامِسُ [*The loud-thundering clouds and the dust-spreading winds effaced the traces of the dwellings*]. (A.) — [And in like manner,] رَجَّاسٌ (S, K) and رَجُوسٌ and مُرْجِسٌ (K) A camel *that brays vehemently.* (S, K,* TA.) You say also النَّاقَةُ رَجَّاسَةٌ الحَنِينِ [fem. of رَجَّاسٌ,] *A she-camel that utters the [yearning cry termed]* حَنِين *consecutively, or continuously.* (IAạr, TA.) — [And hence,] الرَّجَّاسُ *The sea:* (K:) because of the sound of its waves; or because of its commotion. (TA.) — رَاجِسٌ also signifies The *thrower of the* مِرْجَاس; (K;) and so مُرْجِسٌ. (TA.)

أَرْجَسُ; and its fem. رَجْسَآءُ: see رَاجِسٌ.

مُرْجِسٌ: see رَاجِسٌ, last sentence.

مِرْجَسٌ: see رَاجِسٌ.

مِرْجَاسٌ *A stone which is tied to the end of a rope, and which is then let down into a well, and stirs up its black mud, after which the water is drawn forth, and thus the well is cleansed:* (S, K:*) or *a stone which is thrown into a well in order that one may know, by the sound thereof, its depth;* or *that one may know whether there be in it water or not:* (IAạr, K:) or, accord. to ISd, the name by which this is known is مِرْدَاس. (TA.)

رجل مُرْجُوسٌ مُرْجِسٌ and إِنَّهُ لَرِجْسٌ مُرْجِسٌ [are phrases mentioned, but not explained, in the TA: but I think that رجل is a mistranscription for رِجْز; and that مرجوس, in each case, is a corroborative].

هُمْ فِى مَرْجُوسَةٍ, (S, A, K,) and فِى مَرْجُوسَةٍ ‡ (TA,) *They are in a state of confusion* (S, A, K) *and perturbation,* (A,) مِنْ أَمْرِهِمْ *in respect of their affair, or case.* (S, TA.)

مَرْجُوسَةٌ: see what next precedes.

مُرْجِسٌ: see رَاجِسٌ.

نَرْجِسٌ (S, Msb, K) and نَرْجِسٌ (AA, Ṣgh, Msb, K) [The *narcissus*;] *a certain sweet-smelling flower,* (Msb,* TA,) *well known:* (Msb, K:) *the smell of which is beneficial for the cold rheum and the cold headache:* (K:) the word is arabicized, (S, Msb, TA,) from [the Persian] نَرْگِس: (TA:) [this being the case, the ن should be regarded as radical: it is said, however, that] the ن in نَرْجِس is augmentative, because there is no word of the measure فَعْلِلٌ, but there is of the measure نَفْعِلٌ, (Ṣ,) though only what is changed, in application, from a verb: (Msb:) but نَرْجِس is of the measure نَفْعِلٌ; (TA;) or it is of the measure نَفْعِلٌ, the augmentative letter being made to accord in its vowel with the radical letter in إِثْمِدٌ and that in إِبْرِيسَمٌ &c.: (Msb:) or, accord. to IDrd, نَرْجِس is of the measure فَعْلِلٌ, and the only instance of that measure. (TA in art. نرجس.) If you name a man نَرْجِس, you make it imperfectly decl., because it is like نَغْرِبٌ: (Ṣ:) but if you name him نِرْجِس, it is perfectly decl., because it is of the measure فِعْلِلٌ (TA) [or نِفْعِلٌ, neither of which is the measure of a verb]. — نَرْجِسُ البَائِدَةِ: see زَمَاوَرْد.

رجع

1. رَجَعَ, aor. ـِ, inf. n. رُجُوعٌ (S, Msb, K, &c.) and رَجْعٌ, (M, Msb,) but the former is that which commonly obtains and is agreeable with analogy as inf. n. of the intrans. v., and the latter as inf. n. of the trans. v., (MF, TA,) and مَرْجِعٌ, (S, Msb, K, &c.,) which is anomalous, because inf. ns. [of this kind] of verbs of the measure فَعَلَ having the

aor. of the measure يَفْعُلُ are [by rule] only with fet-ḥ [to the medial radical], (S, K,) and مَرْجِعَةٌ, which is in like manner anomalous, (K,) and رُجْعَى, (S, Msb, K,) [not رَجْعَى as in the Lexicons of Golius and Freytag,] and رُجْعَانٌ, (K,) *He returned; he went, or came, back* [to the same place, or person, or † state, or † occupation, or † action, or † saying, &c.]; *he reverted; contr. of* ذَهَبَ (ISk, Msb;) *i. q.* انْصَرَفَ (K:) رُجُوعٌ signifies *the returning to a former place, or † quality, or † state;* (Kull p. 196;) *the returning to that from which was the commencement, or from which the commencement is supposed to have been, whether it be a place, or † an action, or † a saying, and whether the returning be by the [whole] person or thing, or by a part thereof, or by an action thereof.* (Er-Rāghib.) Hence the saying in the Ḳur [lxiii. 8), لَئِنْ رَجَعْنَا إِلَى المَدِينَةِ [*Verily if we return to the city*]. (Er-Rāghib.) And [in the same, xii. 63,] قَالُوا يَا أَبَانَا مُنِعَ مِنَّا الكَيْلُ فَأَرْسِلْ مَعَنَا أَخَانَا نَكْتَلْ [*And when they returned to their father*]. (Idem.) And in the same, [vi. 164, and xxxix. 9,] ثُمَّ إِلَى رَبِّكُمْ مَرْجِعُكُمْ [*Then unto your Lord shall be your return*]: (S:) the like of which occurs in the same, vi. 60: but it may be either from [the intrans. inf. n.] رُجُوعٌ or from [the trans.] رَجْعٌ: (Er-Rāghib:) it cannot be a n. of place, because it is made trans. by means of إِلَى, and also because it occurs in the Ḳur [v. 53, &c.], followed by جَمِيعًا, as a denotative of state: (L:) in like manner الرُّجْعَى also occurs in the Ḳur xcvi. 8. (TA.) You say also, رَجَعَتِ المَرْأَةُ إِلَى أَهْلِهَا *The woman returned to her family* by reason of the death of her husband or by reason of divorcement. (Msb.) رَجَعَ إِلَى الصِّحَّةِ † [*He returned to soundness, or health*], or المَرَضِ [*disease, or sickness*]; and إِلَى حَالَةِ الفَقْرِ † [*to the state of poverty*], or الغِنَى † [*wealth, or competence, or sufficiency*]. (Kull p. 196.) — رَجَعَ عَوْدَهُ عَلَى بَدْئِهِ *He returned in the way by which he had come.* (Kull ibid.) — رَجَعَ مِنْ سَفَرِهِ *He returned from his journey.* (Msb.) — رَجَعَ عَنِ الأَمْرِ † *He returned* [or *reverted*] *from the affair.* (Msb.) — رَجَعَ عَنِ الشَّيْءِ *He left, or relinquished, the thing.* (Kull p. 197.) — رَجَعَ عَنِ الذَّنْبِ † [*He relinquished sin*; i. e.] *he repented*; and so رَجَعَ alone, agreeably with the usage in the Ḳur iii. 65, &c. (Er-Rāghib.) — [Several other phrases, in which this verb occurs, will be found in other arts.: as رَجَعَ عَلَى ظَهْرِهِ in art. ظهر: رَجَعَتْ فَهْقَرَى in art. فهقر, and رَجَعَ دَرْجَهُ in art. درج: &c.] — رَجَعَ إِلَيْهِ [sometimes signifies the same as رَجَعَ عَلَيْهِ *He returned against him; he returned to attack him.* (TA.)] — رَجَعَ إِلَيَّ ثُمَّ رَجَعَ يُكَلِّمُنِي † [*He cut me, or ceased to speak to me; then he returned to speaking to me*]. (TA.) — رَجَعَ إِلَيَّ خَالَفَنِي ثُمَّ † [*He opposed me, or disagreed with me; then he returned, or had regard, to my saying*]. (TA.) — مَا رَجَعَ إِلَيْهِ فِي خَطْبٍ إِلَّا كَفَانِي † [*Recourse was not had to him in an affair, or an affliction, but he sufficed.*] (TA.) [رَجَعَ إِلَيْهِ often means *He had recourse, or he recurred, to him, or it.*] — رَجَعَ بِهِ عَلَى شَرِيكِهِ † *He made a claim for restitution of it upon his co-partner.* (IAth, TA in art. خلط.) And [in like manner you say,] رَجَّعَ † عَلَى الغَرِيمِ, and المُشْتَرِي, † *He sued, prosecuted, or made a demand upon, the debtor, and the suspected, for his right, or due.* (TA: [in which it is said, immediately before this, that ارتجع is like رَجَعَ.]) — رَجَعَ الكَلْبُ فِي قَيْئِهِ *The dog returned to his vomit,* (Msb, TA,) *and ate it.* (Msb.) — Hence, رَجَعَ فِي هِبَتِهِ † *He took back his gift; repossessed himself of it; restored it to his possession;* (Msb;) also † ارتجعها, (Mgh, Msb, TA,) and † استرجعها. (Msb, TA.) And † استرجع مِنْهُ الشَّيْءَ † *He took back from him the thing which he had given to him.* (S, K.) — [Hence also, رَجَعَ فِي قَوْلِهِ *He retracted, or recalled, his saying,* and فِي حُكْمِهِ *He returned, or recalled, his judgment, or sentence.*] — هُوَ يَرْجِعُ إِلَى مَنْصِبِ صِدْقٍ † *He traces back his lineage to an excellent origin.* (TA in art. نصب.) — [رَجَعَ إِلَى مَعْنَى كَذَا † *It* (a word used in a certain sense) *is referrible, or reducible, to such a meaning.* And رَجَعَ إِلَى كَذَا *said of a word, also means* † *It relates to such a thing;* i. e., to such another word, in grammatical construction.] — رَجَعَ إِلَى قَدْرِ كَذَا † *It* (wine when cooked) *became reduced to such a quantity;* syn. آلَ. (S in art. اول.) — رَجَعَ الحَوْضُ إِلَى إِرْتِهِ *The water of the trough, or tank, became much in quantity* [*so that it returned to the height of the place whence it poured in*]. (TA.) — رَجَعَ † *He* (a camel) *said of a she camel, and of a she-ass, signifying* † *She raised her tail, and compressed her two sides* (جَنْبَاهَا), *and cast forth her urine in repeated discharges, so that she was imagined to be pregnant,* (S, K,) *and then failed of fulfilling her* [*apparent*] *promise:* (S: [in some copies of which, as is said in the TA, the inf. n. of the verb in this sense is written رُجُوع:]) *or she conceived, and then failed of fulfilling her promise;* because she who does so goes back from what is hoped of her: (TA:) or, said of a she-camel, *she cast forth her fœtus in an imperfect state:* (AZ, TA,) or, as some say, *her embryo in a fluid state:* (TA:) or *in an unformed state;* inf. n. رُجَاعٌ. (Msb in art. خدج.) [See also رَاجِعٌ, below.] — رَجَعَهُ, (S, Mgh, Msb, K,) aor. ـِ, (Mgh,) inf. n. رَجْعٌ and مَرْجِعٌ and مَرْجِعَةٌ, (K,) *He made, or caused, him, or it, to return, go back, come back, or revert; sent back, turned back,* or *returned, him, or it;* syn. رَدَّهُ; (Mgh, Msb, K;) and صَرَفَهُ; (K;) and عَنِ الشَّيْءِ *from the thing;* and إِلَيْهِ *to it;* (Msb, K;) as also † ارجعهُ; (S, Msb, K;) but the former is the more chaste word, and is that which is used in the Ḳur-án, in ix. 84 [and other places]: (Msb:) the latter is of the dial. of Hudheyl; (S, Msb;) and is said by MF to be of weak authority, and bad; but [SM says,] I do not find this asserted by any of the leading authorities: (TA:) † ارتجعهُ, also, signifies [the same, i. e.] the same as رَدَّهُ, in like manner followed by إِلَى. (TA.) Thus in the Ḳur ix. 84, referred to above, فَإِنْ رَجَعَكَ اللّٰهُ إِلَى طَائِفَةٍ مِنْهُمْ [*And if God make thee to return, or restore thee*]. (Msb.) — رَجَعَ فُلَانٌ عَلَى أَنْفِ بَعِيرِهِ *Such a one put back, or restored, the nose-rein* (الخِطَامَ being understood) *upon the nose of his camel;* it having become displaced. (TA.) — رَجَعَ إِلَيَّ الجَوَابَ, aor. ـِ, inf. n. رُجْعَانٌ and رَجْعٌ, *He returned to me the answer.* (S, TA: [in the latter of which, this is said to be tropical; but when a written answer is meant, it is evidently not so.]) — رَجَعْتُ الكَلَامَ † *I returned the speech; or I repeated it; or I rebutted, or rejected, or repudiated, it, in reply, or replication;* syn. رَدَدْتُهُ. (Msb.) [In like manner,] يَرْجِعُ بَعْضُهُمْ إِلَى بَعْضٍ القَوْلَ, in the Ḳur [xxxiv. 30], means † *Holding a colloquy, or a disputation, or debate, one with another:* (Bḍ:) [or it means † *rebutting one another's sayings:*] or † *blaming one another.* (S.) — رَجْعُ الدَّابَّةِ يَدَيْهَا فِي السَّيْرِ, (K,) or رَجْعُ الدَّابَّةِ يَدَيْهَا, (S,) ‡ *The stepping of the beast,* (S, K,) *or her returning her fore legs, [drawing the fore feet backwards towards the body, by lifting them high,] in going;* (K;) and † التَّرْجِيعُ, (K,) or تَرْجِيعُ الدَّابَّةِ يَدَيْهَا فِي السَّيْرِ, (S,) signifies the same: (S, K:) or رَجْعُ يَدَيْهَا signifies a beast's *elevating, or lifting high, the fore foot and hind foot, in going.* (KL.) You say, رَجَعَتْ † الدَّابَّةُ يَدَيْهَا فِي السَّيْرِ ‡ [*The beast stepped,* &c.; like as you say, تَرَجَّعَتْ]. (TA.) — رَجْعُ † الوَاشِمَةِ, and تَرْجِيعُهَا † *The female tattooer's making marks or lines [upon the skin]:* (S, K:*) [or rather, as the former phrase is explained in the EM p. 143, "her retracing" those marks or lines, and renewing their blackness;* for you say also, رَجَّعَ † النَّقْشَ, and الوَشْمَ, and [رَجَعَهُ,] † *He retraced the marks, or lines, of the variegated work, and of the tattooing, and renewed their blackness, one time after another.* (TA.) And † رَجَّعَ الكِتَابَةَ, [and رَجَعَهَا,] † *He retraced, or renewed, the writing.* (TA.) — رَجَعَ نَاقَةً, and † ارتجعها, and † ترجعها, † *He purchased a she-camel with the price of another that he sold:* (S, TA:) or *he purchased a she-camel with the price of a he-camel that he sold;* and † رَجَّعَ, which is app. an inf. n., signifies *the selling males and purchasing females:* (TA:) or † ارتجع signifies *he sold the aged and the younglings of his camels, and purchased such as were in a state of youthful vigour:* or, as some say, *he sold the males, and purchased females:* (Lḥ:) or † ارْتِجَاعٌ signifies *the selling a thing, and purchasing in its place what one imagines to be more youthful, and better:* (Lḥ in another place:) regard is had, therein, to the meaning of a return, virtual, or understood, though not real: (Er-Rāghib:) also † ارجع إِبِلَهُ *he sold old and weak camels, and purchased such as were in a state of youthful vigour:* or *he sold male camels, and purchased females:* (TA:) and † ارتجع إِبِلَهُ *he took camels in exchange for his camels:*

or, as some say, ارْتِجَاعٌ signifies the *taking one in the place, and with the price, of two.* (Mgh.) — رَجْعُ العَلَفِ فِى الدَّابَّةِ : *The fodder, or food, produced an effect, or showed its effect, upon the beast.* (K,* TA.) And رَجَعَ كَلَامِى فِيهِ : *My speech produced a beneficial effect upon him.* (K,* TA.)

2. رَجَّعَهُ, inf. n. تَرْجِيعٌ, *He, or it, made, or caused, him, or it, to return, go back, come back, or revert, again and again, or time after time; sent back, turned back, or returned, him, or it, again and again, or time after time; made, or caused, him, or it, to go, or move, repeatedly to and fro; so to go and come; to reciprocate: he repeated it; iterated it;* or rather *reiterated it: he reproduced it: he renewed it:* syn. رَدَّدَهُ. (Mgh.) [All these significations are well known, as pertaining to the two verbs here mentioned, and of frequent occurrence in classical and post-classical writings: and hence several phrases here following.] — See 1, last quarter of the paragraph, in five places. — Hence, (Mgh,) التَّرْجِيعُ فِى الأَذَانِ, (S, Mgh, K,) because the two professions of the faith [for which see the word أَذَان] are uttered in the اذان [or call to prayer] in a low voice [and then repeated in a high voice]; (Mgh;) [for] this phrase means : *The repeating the two professions of the faith in a raised, or loud, voice, after uttering them in a low, or faint, voice;* (Sgh, K, TA:) or *the lowering the voice in the اذان in uttering the two professions of the faith, and then raising it in uttering them:* (KT:) or رجّع فى أذانه signifies *he uttered the two professions of the faith in his اذان at once to repeat them.* (Msb: [but this is a strange explanation; and probably corrupted by a copyist: it seems that, instead of "to repeat them," we should read "and repeated them."]) — [Hence also,] التَّرْجِيعُ, (K, TA,) or تَرْجِيعُ الصَّوْتِ, (S,) †[*The act of quavering, or trilling; rapidly repeating many times one very short note, or each note of a piece;* a general characteristic of Arabian chanting and singing and piping, and often continued throughout the whole performance;] *the reiterating* (تَرْدِيد) *of the voice in the throat, or fauces,* (S, K, TA,) *like [as is done in] chanting,* (S,) *or which is practised in reading or reciting, or singing, or piping, or other performances, of such as are accompanied with quavering, or trilling:* (TA:) or, as some say, *the mutual approximation of the various kinds of movements in the voice:* 'Abd-Allah Ibn-Mughaffal, in his ترجيع, by the prolonging of the voice, in reading, or reciting, imitated the like of ا ا ا ا. (TA.) You say also, رجّع الحمامُ فى غنائه †[*The pigeons quavered in their singing, or cooing*]; as also ترجّع. (TA.) And رجّع البَعِيرُ فى شَقْشَقَتِهِ †*The camel brayed, or reiterated his voice, in his* شقشقة [or *bursa faucium*]. (TA.) And رجّعت النَّاقَةُ فى حَنِينِهَا †*The she-camel interrupted her yearning cry to, or for, her young one* [*and then,* app., *quickly repeated it, and did so again and again*]. (TA.) And رجّعت القَوْسُ †*The bow made a sound* [*by the vibration of its string*; because the sound so made is a repeated sound]. (AHn.) — See also 4. — And see 10.

3. راجع *He* (a man) *returned to good or to evil.* (TA.) [See also 6.] — راجعت النَّاقَةُ, (K,) inf. n. رِجَاعٌ, (TA,) *The she-camel returned, or reverted, from one kind of pace, which she had been going, to another pace.* (K,* TA.) — راجعهُ †*It returned to him:* said of pain [&c.]. (TA in art. رد.) — راجع امْرَأَتَهُ : [*He returned to his wife, or restored her to himself, or took her back by marriage or to the marriage-state, after having divorced her;* (see also 6:)]; (S;) and ارتجعها signifies the same. (TA.) — [See also a verse cited voce رَدَادٌ; whence it seems that راجع also signifies *He restored, or brought back, anything.*] — راجعهُ signifies also *He endeavoured to turn him* [from, or to, a thing]; syn. رَاوَدَهُ, and وَادَّهُ. (L in art. رود.) — راجعهُ الكَلَامَ, (S and K in this art., and A and Mgh and Msb in art. رجر, and فِى الكَلَامِ, (Bḍ in xviii. 32,) and simply راجعهُ, (Msb in this art., and Jel. in lviii. 1,) inf. n. مُرَاجَعَةٌ (S, TA) and رِجَاعٌ, (TA,) + *He returned him answer for answer, or answers for answers; held a dialogue, or colloquy, or conference, or a disputation, or debate, with him; bandied words with him;* syn. حَاوَرَهُ. (A and Mgh and Msb in art. حور, and Bḍ in xviii. 32,) [i. e.] حَاوَرَهُ الكَلَامَ; (TA;) or عَاوَدَهُ; (S and Msb and K in this art.;) or جَاوَلَهُ. (Jel in lviii. 1.) And راجعهُ القَوْلَ, + *He disputed with him, rebutting, or rejecting, or repudiating, in reply to him, what he said; he bandied words with him;* syn. وَادَّهُ. (A in art. رد.) You say, راجعهُ فى مُهِمَّاتِه *He held a colloquy, or conference, or a disputation, or debate, with him respecting his affairs of difficulty;* syn. حَاوَرَهُ. (TA.) [And راجعهُ فى كَذَا *He addressed him repeatedly, or time after time, respecting such a thing.*] And راجعوا مَعْقُولَهُم [*They consulted their understandings, or minds;* as though they held a colloquy, or conference, or a disputation, or debate, therewith]. (Bḍ in xxi. 65.) [راجع often signifies *He consulted,* or *referred to,* a person, a book, a passage in a book, &c.]

4. ارجعت النَّاقَةُ + [*The she-camel returned to her former condition,* either *of leanness or fatness:*] †*the she-camel became lean* [*after having been fat*]: and †*became in good condition after leanness:* (Ks, T, TA:) or ارجعت الإِبِلُ †*the camels became lean and then became fat;* (S, O, K;) so says Ks. (S.) You say also, الشَّيْخُ يُمَرَّضُ يَوْمَيْنِ فَلَا يَرْجِعُ شُهْرًا †i. e. [*The old man is sick two days, and*] *does not return to a healthy state of body, and to strength, in a month.* (K, TA: [in the CK, erroneously, فَلَا يَتَنَفَّسُ الفَرَسُ ثُمَّ يَرْجِعُ.]) And [in like manner] ترجّع †[*The horse wasted, and then gradually returned to his former condition*]. (TA.) — ارجعهُ نَاقَتَهُ : see رَجَّعَهُ, first signification. — ارجعهُ إِبِلًا : see 1, near the end of the paragraph. — ارجع اللّٰهُ بِعَتْهُ †*God made his sale to be productive of gain, or profit.* (S, K.) — ارجع اللّٰهُ هَمَّهُ سُرُورًا †*God converted his grief, or disquietude of mind, into happiness or joy;* and Sb mentions رَجَعَهُ [in this sense]. (TA.) — ارجع also signifies *He extended, or stretched out, his arm, or hand, backwards, to reach, or take hold of, a thing.* (S, K.) [In this case, يَدَهُ seems to be understood: for] you say [also], ارجع الرَّجُلُ يَدَيْهِ *The man put his arms, or hands, backwards in order to reach, or take hold of, a thing.* (Lb.) And ارجع يَدَهُ إِلَى سَيْفِهِ لِيَسْتَلَّهُ *He extended, or stretched out, his arm, or hand, to his sword, to draw it:* or إِلَى كِنَانَتِهِ لِيَأْخُذَ سَهْمًا *to his quiver, to take an arrow.* (TA.) — Also †*He ejected excrement, or ordure;* said of a man. (S, K.) [See رَجِيعٌ.] — See also 10.

5. ترجّع فى صَدْرِى كَذَا : *Such a thing became agitated to and fro in my mind, or bosom;* syn. تَرَدَّدَ. (TA.) — ترجّع نَاقَةٌ : see 1; in the last quarter of the paragraph.

6. تَرَاجَعَا : *They two* (a man and his divorced wife) *returned to each other by marriage;* (Bḍ in ii. 230;) *or returned together to the marriage-state.* (Jel ibid.) — تراجع الشَّىْءُ إِلَى خَلْفٍ [*The thing went backward or back, receded, retrograded, retired, retreated, or reverted, by degrees, gradually, by little and little, or part after part:* and تراجع alone, *He, or it, returned by degrees:* the form of the verb denoting a gradual continuation, as in تَنَاقَصَ, تَزَايَدَ, تَنَاقَصَ, &c.]. (S.) تراجع and تَرَدَّدَ are syn. (M and L in art. رد.) You say, تراجعوا فى مَسِيرٍ *They returned, retired, or retreated, by degrees, or by little and little, in a journey, or march;* syn. تَرَادَفُوا. (TA in art. ردف.) And تَفَرَّقُوا فِى أَوَّلِ النَّهَارِ ثُمَّ تَرَاجَعُوا مَعَ اللَّيْلِ i. e. [*They separated, or dispersed themselves, in the first part of the day; then*] *they returned,* [*one after another,*] *every one to his place of abode.* (TA.) — تَرَاجَعَتْ أَحْوَالُ فُلَانٍ : [*The circumstances of such a one gradually reverted to their former condition;* meaning either a better condition, agreeably with an ex. mentioned above, see 4; or, as is most commonly the case, a worse condition; i. e. *retrograded;* or *gradually went back to a worse state; contr. of advanced, or improved*]: (TA:) [whence the saying,] زَالَتْ دَوْلَتُهُم وَأَخَذَ أَمْرُهُم يَتَرَاجَعُ †[*Their good fortune ceased, and their affairs began to retrograde, or gradually go back to a worse state*]. (A in art. ركد.) And تَرَاجَعَ الجُرْحُ إِلَى البُرْءِ †[*The wound gradually recovered*]. (Msb in art. دمل.) — تَرَاجَعَا بَيْنَهُمَا *They two* (copartners) *made claims for restitution, each upon the other.* (IAth, TA in art. خلط.) [See this more fully explained, and illustrated, voce خَلِيطٌ.] — تراجعوا الكَلَامَ, (Msb and K in art. رجر,) and فِى الكَلَامِ, (Bḍ in lviii. 1,) and simply تراجعوا, (Jel in lviii. 1,) †*They returned one another answer for answer, or answers for answers; held a dialogue,* or *colloquy,*

or *conference, or a disputation, or debate, one with another; bandied words, one with another*; syn. تَحَاوُرٌ. (Bḍ, Jel, Mṣb, K, in the places mentioned above.)

8. ارتجع عَلَى الغَرِيمِ, and المُتَحَيِّر: see رَجَعَ, with which it is syn. (TA.) = ارتجعهُ *i. q.* رَدَّهُ, like رَجَعَهُ q. v. (TA.) So in the phrase, ارتجعت المَرْأَةُ جِلْبَابَهَا *The woman put back her* جلباب *upon her face, and covered herself with it.* (TA.) — ارتجع البِهَةَ: see رَجَعَ فِى هَيْئِهِ. — ارتجع إِبِلَهُ فَارْتَجَعَ مِنْهَا رِجْعَةً: see 3. — ارتجع امْرَأَتَهُ: see رَجَعَ. — ارتجع نَاقَةً, and the like: see 1, near the end of the paragraph, in five places. — ارتجع إِبِلًا also signifies *He* (an Arab of the desert) *purchased camels* [app. *in exchange for others*] *not of his own people's breeding nor bearing their marks.* (TA.)

10. استرجع مِنْهُ الشَّىْءَ, and البِهَةَ: see رَجَعَ فِى هَيْئِهِ, and the sentence next following it. — طَعَامٌ يُسْتَرْجَعُ عَنْهُ † *Food*, both of beasts and of men, *from which profit, or advantage,* [*or a good return* (رِجْعَة),] *is obtained; which is found to be wholesome, or approved in its result; and from eating which one becomes fat.* (TA.) = استرجع الحَمَامُ: see 2, near the end of the paragraph. — استرجع also signifies † *He said*, on the occasion of an affliction, or a misfortune, [using the words of the Ḳur ii. 151,] إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ, meaning *Verily to God we belong* as his property and his servants, so that He may do with us what He pleaseth, *and verily unto Him we return* in the ultimate state of existence, and He will recompense us; (Jel;) as also رَجِّعْ, (Ṣ, Ḳ,) inf. n. تَرْجِيعٌ; (Ṣ; [accord. to the TA, only the former verb is mentioned in this sense by J; but I find the latter also in two copies of the Ṣ;]) and ارجع. (Ḳ.)

رَجْعٌ: originally an inf. n.: [see رَجَعَ and رَجَّعَ:] — and see رَجْعَةٌ, in two places. — † *Rain*: so in the Ḳur [lxxxvi. 11], وَالسَّمَآءِ ذَاتِ الرَّجْعِ [*by the heaven that hath rain*]: (Ṣ, Bḍ:) because God returns it time after time: or because the clouds raise the water from the seas and then return it to the earth; and if so, by السماء may be meant the clouds: (Bḍ:) or *rain after rain*; (Ḳ;) because it returns time after time; or because it is repeated, and returns, every year: (TA:) or the said words of the Ḳur mean *by the heaven that returns in every revolution to the place whence it moved.* (Bḍ.) — † *Hail*; because it gives back the water that it takes. (TA.) — Accord. to El-Asáadee, as recorded by AHeyth, † *Thunder*. (Az.) — Accord. to some, in the passage of the Ḳur cited above, (Ṣ, TA,) † *Profit, benefit, advantage,* or *good return*. (Ṣ, Ḳ, TA.) You say, لَيْسَ لِى مِنْ فُلَانٍ رَجْعٌ † *There is no profit to me from such a one.* (TA.) And مَا هُوَ إِلَّا سَجْعٌ لَيْسَ تَحْتَهُ رَجْعٌ † [*It is nothing but rhyming prose, beneath which is* to be found *no profit*]. (TA.) [See also رَجْعَةٌ.] — Accord. to Ks, in the ex. cited above from the Ḳur, (TA,) † The *place that retains water*: (Ḳ, TA:) pl. رُجْعَانٌ. (TA.) — † *A pool of water left by a torrent*; (Ṣ, Ḳ;) because of the rain that is in it; or because of its fluctuating to and fro in its place; (Er-Rághib;) as also رَجِيعٌ, and رَاجِعَةٌ: (Ḳ:) pl. as above: (Ṣ:) or † *a place in which the torrent has extended itself*, (مُتَّدَّ, accord. to Lth and the O and Ḳ,) or *in which it has returned, or reverted*, (مُرْتَدَّ, accord. to AHn,) *and then passed through*: (Lth, AHn, O, Ḳ:) pl. رُجْعَانٌ and رِجَعَانٌ; (Ḳ;) or this last, accord. to some, is a sing., having the signification next preceding the last here mentioned, and is found prefixed to its syn., namely غَدِير, to show that it is used in this sense, and is qualified by a sing. epithet, namely رَائِع; but some say that it is thus qualified because it has a form which is that of a sing. noun: (TA:) or رَجْعٌ signifies † *water*, (AO, Ḳ,) *in general*; (Ḳ;) and a sword is likened to it, to denote its whiteness: (AO, Ṣ: [but accord. to the latter, in this case it signifies "a pool of water left by a torrent":]) and also † *a tract of ground, or land, in which the torrent has extended itself*: (Ḳ:) but this, it should be observed, is a repetition of the saying of Lth mentioned above: (TA:) and † *the part that is above a* تَلْعَة [q. v.]; (Ḳ, TA;) the *upper*, or *highest, part thereof, before its water collects together*: (TA:) pl. رُجْعَانٌ. (Ḳ.) — † The *herbage of the* [*season, or rain, called*] رَبِيع; (Ḳ;) [because it returns year after year;] as also رَجِيعٌ. (TA.) — † The [*membrane called*] غِرْس *which is in the belly of the woman, and which comes forth upon, or over, the head of the child.* (TA.) — See also رُجَعٌ, in three places, in the latter part of the paragraph. — سَيْفٌ نَجِيحُ الرَّجْعِ, and الرَّجِيعِ *A sword which penetrates into the thing that is struck with it* [*so that it is quickly drawn back*]. (TA.) — رَجْعُ الكَتِيبِ: see مَرْجِعٌ.

رَجْعُ سَفَرٍ: see رَجِيعُ سَفَرٍ.

رَجْعٌ: see رَجْعَةٌ.

رَجَعٌ: see رَجْعَةٌ. — رَجَعُ نَاقَةٍ: and see رَجْعَةٌ.

رَجْعَةٌ inf. n. of un. of 1; *A return; a single act of returning, of going back, coming back,* or *reverting*: (TA:) [and] *i. q.* رُجُوعٌ, i. e. the act of *returning*, &c. (Mṣb.) — The *returning to the present state of existence* (Ṣ, Mṣb, Ḳ) *after death*. (Ṣ, Ḳ.) So in the phrase, فُلَانٌ يُؤْمِنُ بِالرَّجْعَةِ [*Such a one believes in the returning to the present state of existence after death*]. (Ṣ, Mṣb, Ḳ.*) This was a tenet of some of the Arabs in the Time of Ignorance, and of a sect of Muslim innovators, and of a sect of the رَوَافِض, who say that 'Alee the son of Aboo-Tálib is concealing himself in the clouds, to come forth when he shall be summoned to do so. (L.) — The *returning*, or *homeward course, of a military expedition*; opposed to بَدْأَة, q. v. (T and Mgh in art. بدأ.) — The *return of a party of warriors to war after their having come back from an expedition*. (TA.) — Also, and † رَجْعَةٌ, (Ṣ, A, Nh, Mgh, Mṣb, Ḳ,) but the former is the more chaste, (Ṣ, Mṣb, TA,) though the latter is mentioned before the former in Ḳ, (TA,) † *A man's returning to his wife, or restoring her to himself, or taking her back by marriage or to the marriage-state, after having divorced her*; (IF, Mṣb;) the *returning of the divorcer to the divorced woman*: (Ḳ:) or the *taking back to marriage a woman who has been divorced, but not by an absolutely-separating sentence, without a new contract*. (Nh.) You say, لَهُ عَلَى امْرَأَتِهِ رَجْعَةٌ and رَجْعَةٌ † [*He has a right of returning to, or taking back, his wife after having divorced her*]: (Ṣ, Mgh:) and بَمْلِكُ الرَّجْعَةَ عَلَى زَوْجَتِهِ † [*He possesses the right of returning &c.*]: (Mṣb:) and طَلَّقَ فُلَانٌ فُلَانَةَ طَلَاقًا يَمْلِكُ فِيهِ الرَّجْعَةَ † [*Such a man divorced such a woman by a divorce in which he possessed the right of returning &c.*]. (TA.) — Also the former, (Ṣ, Mṣb, TA,) and † رِجْعَةٌ likewise, (Mṣb,) and † رُجْعَةٌ (Ḳ) and رُجْعَى [which is originally an inf. n.] and † رُجْعَانٌ [which is also originally an inf. n.] and † رَجُوعَةٌ and † مَرْجُوعَةٌ and † مَرْجُوعٌ (Ṣ, Ḳ) and † رَجِيعٌ, (Ḳ,) the last of these is allowable, (TA,) [being an inf. n. used in the sense of a pass. part. n.,] † The *reply*, or *answer*, of an epistle. (Ṣ, Mṣb,* Ḳ, TA.) You say, هَلْ جَآءَ رَجْعُهَا and رُجْعَانُهَا (TA) † *Hath the reply, or answer, of thine epistle come?* (Ṣ, TA:) and أَرْسَلْتُ إِلَيْكَ فَمَا جَآءَنِى رَجْعَى † رِسَالَتِى † *I sent to thee, and the reply, or answer, of my epistle came not to me*; i. e. مَرْجُوعُهَا † (Ṣ, Ḳ,* TA:) and مَا كَانَ مِنْ مَرْجُوعِ † فُلَانٍ عَلَيْكَ † *What was* [the purport] *of the reply, or answer, of such a one to thee?* (Ṣ, TA.) And [in like manner] رَجْعُ الرِّشْقِ signifies † *What is returned against*, or *in opposition to*, [*or in reply to,*] *the simultaneous discharge of a number of arrows in a particular direction*. (TA.) — See also رُجْعَةٌ.

رُجْعَةٌ: see رَجْعَةٌ, in the latter half of the paragraph.

رَجَعَةٌ: see رَجْعَةٌ, in three places. — *A return*, or *profit, obtained by the expenditure of the price of camels sold*: see an ex. above, voce اِرْتَجَعَ: (Ṣ, Ḳ:) or *camels taken in exchange for other camels*: or *one that is taken in the place, and with the price, of two*: (Mgh:) also the *young*, or *younglings, of camels, which are purchased from the market with the price of others*, or *taken from the market in exchange for others*: (Ḳ:) or, as Khálid says, the [*return obtained by*] *bringing bad camels into the market and taking back good ones*: or, as some say, the [*return obtained by*] *bringing in males and taking back females*: (TA:) [the words which I have here twice inserted in brackets are perhaps not necessary to complete the sense intended, as will be seen at the close of this sentence; but they seem to be required in the opinion of SM, for he has

immediately added the further explanation which here next follows, and which is also, but less fully, given by J, immediately after the first explanation in this paragraph:] and رِجْعَةٌ has a similar meaning in relation to the poor-rates; being applied to *camels taken by the collector of the poor-rates older or younger than those which their owner is bound to give:* (Ṣ,* TA:) and *camels which are purchased by the Arabs of the desert,* [app. *in exchange for others,*] *not of their own breeding nor bearing their marks;* as also ↑ رَجْعَةٌ: (TA, [see 8:]) IB says that the pl. of رِجْعَةٌ is رِجَعٌ; and that it was said to a tribe of the Arabs, "By what means have your beasts become many?" and they answered, أَوْصَانَا أَبُونَا بِالنَّجْعِ وَالرِّجَعِ: but Th says, ↑ بِالنَّجْعِ وَالرِّجَعِ [both are probably correct; for it seems that the original forms are النَّجْع and الرِّجَع; and that, in one case, the latter is assimilated to the former; in the other, accord. to a usage less common, the former to the latter:] accord. to Th, the meaning is, [*Our father charged us with the seekings after herbage in the places thereof, and] the selling the old and weak beasts and purchasing others in a state of youthful vigour:* or, accord. to another explanation, the meaning is, *the selling males and purchasing females:* thus explained, رِجْعٌ seems to be an inf. n. (TA. [See جَمَعَ نَاقَةً.]) [See also رَجِيعَةٌ.] — [↑ *Any return, profit, or gain, accruing from a thing, or obtained by the sale or exchange thereof;* as also ↑ مَرْجُوعٌ; and رَجْعٌ, q. v.] You say, جَائَتْ رِجْعَةُ الضَّيَاعِ ↑ *The return, or increase, accruing to the owner of the lands came, or arrived.* (Lḥ.) And جَادَ فُلَانٌ بِرِجْعَةٍ حَسَنَةٍ ↑ *Such a one brought a good thing which he had purchased in the place of a bad thing; or in the place of a thing that was inferior to it.* (TA.) And هٰذَا مَتَاعٌ لَهُ مَرْجُوعٌ ↑ *This is a commodity for which there will be a return, or profit, or gain.* (Ṣ,* TA.) And دَابَّةٌ لَهَا مَرْجُوعٌ ↑ *A beast that may be sold after having been used.* (El-Iṣbahánee.) And لَيْسَ لِهٰذَا البَيْعِ مَرْجُوعٌ ↑ *There is not, or will not be, any return, or profit, or gain, for this sale.* (TA.) — ↑ *An argument, or allegation, by which one rebuts in a litigation, or dispute; a proof; an evidence.* (Ibn-'Abbád.)

رُجْعَى: see رَجْعَةٌ, in the latter half of the paragraph, in two places.

طَلَاقٌ رَجْعِيٌّ, and رَجْعِيٌّ, ↑ *A divorce in which one reserves to himself the right of returning to his wife, or restoring her to himself, or taking her back to the marriage-state.* (Mgh,* Mṣb.)

رَجْعِيٌّ applied to a beast: see رَجِيعٌ سَفْرٍ. — رَجْعِيَّةٌ: see رَجِيعَةٌ.

رُجْعَانٌ: see رَجْعَةٌ, in the latter half of the paragraph, in two places.

رِجَاعٌ The *nose-rein of a camel:* (IDrd, K:) or the *part thereof which falls upon the nose of the camel:* pl. [of pauc.] أَرْجِعَةٌ and [of mult.] رُجُعٌ: (K:) from رَجَعَ فُلَانٌ عَلَى أَنْفِ بَعِيرِهِ [q. v.]. (IDrd.) — It is also an inf. n.: see 1, in the middle of the paragraph.

رَجِيعٌ [*Made, or caused, to return, go back, come back, or revert; sent back, turned back, or returned: repeated: rebutted, rejected, or repudiated, in reply, or replication:* like ↑ مَرْجُوعٌ: and used in all these senses; as will be seen from what follows: and also, like ↑ مُرَجَّعٌ, *made, or caused, to return, go back, come back, or revert, again and again, or time after time; sent back, turned back, or returned, again and again, or time after time; made, or caused, to go, or move, repeatedly to and fro; to go and come; to reciprocate: reiterated: reproduced: renewed:* syn. مُرَدَّدٌ: [in the CK مَرْدُودٌ:] applied to anything: (Ṣ, K:) or to anything that is said or done: (Mṣb, TA:) because meaning ↑ مَرْجُوعٌ, i. e. مَرْدُودٌ: (Ṣ, Mṣb, TA:) or, applied to speech, ↑ *returned to its author;* or *repeated to him;* or *rebutted, rejected, or repudiated, in reply to him;* syn. مَرْدُودٌ إِلَى صَاحِبِهِ: (Lth, K:) or, so applied, ↕ *repeated:* (A, TA:) or, so applied, ↑ *reiterated:* (Er-Rághib, TA:) or, so applied, ↑ *disapproved, or disliked.* (TA.) You say, إِيَّاكَ وَالرَّجِيعَ مِنَ القَوْلِ ↕ *Avoid thou the saying that is repeated;* (A, TA;) [or *rebutted,* &c.;] or *disapproved.* (TA.) — Applied to a beast, (Ṣ, TA,) and [particularly] to a camel, (K,) it signifies *Made to return from journey to-journey:* (Ṣ, TA:) and also means ↑ *fatigued,* or *jaded,* (Ṣ, K,) *by journeying:* (K:) fem. with ة: (Ṣ, K:) or ↕ *lean,* or *emaciated:* (Er-Rághib, K:) in the K is here added, or *which thou hast made to return from a journey,* meaning *from journey to journey;* but this is identical with the first explanation of the word applied to a beast: (TA:) pl. رُجَّعٌ; (K:) or [app. of the fem., agreeably with analogy, and as seems to be indicated by J,] رَجَائِعُ. (Ṣ.) رَجِيعُ سَفَرٍ and ↑ سَفَرٍ [in like manner] signify *Made to return repeatedly, or several times, in journeying;* applied to a she-camel: (K:) and the former signifies, applied to a beast, and [particularly] to a camel, a he-camel, (بَعِير,) *which one makes to return again and again, or time after time, or to come and go repeatedly, in journeying, and drags along:* (TA:) both also mean *lean,* or *emaciated:* and are in like manner applied to a man: (Er-Rághib, TA:) and ↑ رَجَعِيٌّ and ↑ مُرَجَّعَانِيٌّ, also, but the latter is vulgar, ↑ *lean,* or *emaciated, by journeying;* applied to a beast. (TA.) You say also سَفَرٌ رَجِيعٌ *Travellers returning from a journey.* (TA.) And سَفَرٌ رَجِيعٌ *A journey in which are repeated returnings.* (IAṣr.) — Any food *returned to the fire [to be heated again],* *having become cold:* (K:) [and particularly] roasted meat *heated a second time.* (Aṣ.) — A rope, or cord, *undone, and then twisted a second time:* (L, K:) and, as some say, anything *done a second time.* (L.) — ↑ Writing *retraced with the pen, in order that it may become more plain:* (KL:) and ↑ مَرْجُوعٌ [signifies the same: and also] ↑ tattooing *repeated and renewed;* (EM p. 108;) tattooing *of which the blackness has been restored:* (TA:) pl. of the latter مَرَاجِيعُ. (TA, and EM ubi supra.) — ↕ *Dung, ordure, or excrement, of a solid-hoofed animal;* (Ṣ, Mgh, Mṣb, K:) as also ↑ رَجْعٌ; (K:) and *of a man;* (Ṣ, Mgh, Mṣb, K:) as also ↑ the latter word; (TA;) and *of a beast of prey;* as also ↑ the latter: (Ṣ, TA:) because it returns from its first state, (Mgh, Mṣb, TA,) after having been food or fodder &c.; (TA;) having the meaning of an act. part. n., (Er-Rághib, Mṣb,) or, it may be, of a pass. part. n. (Er-Rághib.) — ↕ The *cud which is ruminated by camels and the like:* (Ṣ,* K:) because it returns to be eaten. (TA.) So in the saying of El-Aṣhà,

وَفَلَاةٍ كَأَنَّ ظَهْرَ تُرْسٍ
لَيْسَ إِلَّا الرَّجِيعَ فِيهَا عَلَاكَا

i. e. [*Many a desert, or waterless desert, as though it were the back of a shield,*] *in which there is not* found by the camels *anything to serve for the support of life except the cud.* (Ṣ.) — ↑ *Sweat:* (K:) because, having been water, it returns as sweat. (TA.) — See also رَجْعٌ, in three places. — Also ↑ The [*part called*] فَأْس *of a bit:* (Ibn-'Abbád, K:) [because of its returning motion.] — And ↑ *Niggardly, tenacious, or avaricious;* syn. بَخِيلٌ [in the CK and a MS. copy of the K, بَخِيل]. (Ibn-'Abbád, K, TA.)

رَجِيعَةٌ: see رَجْعَةٌ, in the latter half of the paragraph.

رَجِيعَةٌ *A she-camel that is purchased with the price of another she-camel;* as also ↑ رَجُوعَةٌ: (Ṣ:) or *a female that is purchased with the price of a male.* (Alee Ibn-Ḥamzeh.) [See also رَجْعَةٌ: and see رَجِيعُ, of which it is originally the fem.] Accord. to ISk, ↑ رَجِيعَةٌ signifies *A camel which one has purchased from men who have brought him from another place for sale; which is not of the district in which he is:* [but this appears to be a mistranscription, for رَجِيعَةٌ; for he adds,] the pl. is رَجَائِعُ. (TA.)

رَجَّاعٌ ↑ One *who returns much,* or *often, unto God.* (TA.)

رَاجِعٌ [act. part. n. of 1. Hence the saying,] إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ, explained above: see 10. — Also, without ة, ↑ A woman *who returns to her family in consequence of the death of her husband* (Az, Ṣ, Mṣb, K) or *in consequence of divorcement;* (Az, Mṣb;) as also ↑ مُرَاجِعٌ: (Az, K:) or, accord. to some, (Mṣb,) she who is divorced [and sent back to her family] is termed مَرْدُودَةٌ. (Ṣ, Mṣb.) — [In like manner without ة,] applied to a she-camel, and to a she-ass, it signifies ↑ *That raises her tail, and compresses her two sides* (تُطَرِّبُ), *and casts forth her urine in repeated discharges, so that she is imagined to be pregnant,* (Ṣ, K,) *and then fails of fulfilling her [apparent] promise:* (Ṣ:) or ↑ *that conceives,*

and then fails of fulfilling her promise; because she goes back from what is hoped of her: (TA:) or, applied to a she-camel, † *that has appeared to have conceived, and is then found to be not pregnant:* (Aṣ:) pl. رَوَاجِعُ. (Ṣ, TA.) [See also رَجَعَتْ.] — † A sick man *whose soul* [or *health*] *has returned to him after his being debilitated by disease:* and † a man *whose soul* [or *health*] *has returned to him after severe and constant illness.* (TA.)

رَاجِعَةٌ [originally fem. of رَاجِعٌ q. v.] — see رَجِيعَةٌ: — and see رَجْعٌ. — Also, [app. from the returning of its water time after time,] † *A watercourse of a valley.* (ISh, TA.) — رَوَاجِعُ [is its pl., and] signifies *Varying winds;* because of their coming and going. (TA.) — Hence also, رَوَاجِعُ الأَبْوَابِ [*The leaves of doors*]. (TA.)

• أَرْجَعُ † *More* [and *most*] *productive of return,* or *profitable.* (TA.) You say, هٰذَا أَرْجَعُ لِي † *This is more productive of return, or profitable, in my hand than this.* (TA.)

مَرْجِعٌ an inf. n. of the intrans. verb رَجَعَ [q. v.]. (Ṣ, Msb, K, &c.) — [Hence it signifies sometimes † *Recourse.* See مَنَابٌ, in art. نوب.] — [*A place to which a person, or thing, returns after going or moving therefrom;* agreeably with analogy. See an ex. voce مُحْضَرٌ.] — [Hence,] مَرْجِعُ الكَتِفِ † *The lower part of the shoulder-blade,* (Ṣ, K, TA,) *next the arm-pit,* [*that on the left side being* in the region *where the heart beats;* (TA;) as also رَجْعُ الكَتِفِ (Ṣ, K:) and مَرْجِعُ المِرْفَقِ † [*the place to which the elbow returns when, after it has been removed from its usual place, it is brought back thereto;* which place *in a beast is next the arm-pit:* see فَرِيصٌ, in three places]: (TA:) pl. مَرَاجِعُ. (TA.) — [مَرْجِعٌ also signifies † The *place,* or *thing, to which a person,* or *thing, is referred, as his,* or *its, source:* see مَنْصِبٌ. — Also, † *A state, or condition, to which a person, or thing, returns.* — And † The *place,* and the *state,* or *condition,* or *result, to which a person,* or *thing, ultimately,* or *eventually, comes. A goal.*] — It is also an inf. n. of رَجَعَهُ. (K.)

مُرْجِعٌ, [without ة,] applied to a she-camel, † *Becoming in good condition after leanness.* (Ks, TA.) [See 4, of which it is the act. part. n.] — هٰذَا مَتَاعٌ مُرْجِعٌ † *This is a commodity for which there will be a return, or profit, or gain.* (Ṣ,* TA.) — سَفْرَةٌ مُرْجِعَةٌ † *A journey having a recompense, or reward, and a good issue or result.* (K, TA.)

مُرَجَّعٌ: see رَجِيعٌ; first sentence.

مُرَجَّعَانِيٌّ: see رَجِيعٌ, in the latter half of the paragraph.

مَرْجُوعٌ [pass. part. n. of رَجَعَهُ]: see رَجِيعٌ, in three places: — and رَجِيعَةٌ, in the latter half of the paragraph, in three places: — and رَجِيعٌ, near the end of the paragraph, in four places.

رجف — رجع

مَرْجُوجَةٌ: see رَجِيعَةٌ, in the latter half of the paragraph.

مُرَاجِعٌ: see رَاجِعٌ.

رجعن

Q. 4. ارْجَعَنَّ a dial. var. of ارْجَحَنَّ [q. v.] in the several senses of the latter. (K.) You say, ضَرَبَهُ فَارْجَعَنَّ *He beat him, or struck him, and he lay on his side,* and *threw himself down.* (Lḥ, TA.) And ارجعنوا *They lay on their sides and were overcome.* (TA.) — Also *It became spread, expanded, or extended.* (TA.)

رجف

1. رَجَفَ, (O, Msb, K,) aor. ـِ (Msb,) inf. n. رَجْفٌ and رَجَفَانٌ (O, Msb, K) and رَجِيفٌ (Msb, K) and رُجُوفٌ; (O, K;) [and † ارتجف; (see the next sentence;) and † ارجف; (see نَفَضَ, in two places;)] *It* (a thing, O, Msb) *was,* or *became, in a state of motion, commotion,* (O, Msb, K,) *agitation, convulsion, tumult,* or *disturbance:* (Msb, K:*) or *in a state of violent motion, commotion, agitation,* &c.; (K;) as the camel beneath the saddle, and the tree when put in motion by the wind, and the wabbling tooth, and the like. (O.) You say, رَجَفَتِ الأَرْضُ, (Ṣ, O, Msb, K,) aor. ـُ inf. n. رَجْفٌ, (Ṣ,) *The earth quaked;* or *was,* or *became, in a state of motion, commotion, agitation,* &c., (Ṣ, O, Msb, K,) as above; (Msb;) and so † ارْتَجَفَتْ, and † ارْتَجَّتْ; (K;) [for ارجف is both intrans. and trans.:] and الرَّجَفَانُ signifies *the being in a state of violent commotion, agitation, convulsion, tumult,* or *disturbance.* (Ṣ.) And رَجَفَتْ يَدُهُ *His arm, or hand, trembled,* by reason of disease, or old age. (Msb.) And رَجَفَ القَلْبُ *The heart became agitated* by reason of fright. (IDrd, O.) — رَجَفَ الرَّعْدُ, (Lḥ, O, K,) inf. n. رَجْفٌ, رَجِيفٌ, (Lḥ, O,) *The thunder made a reiterated rumbling,* or *confused noise, in the clouds.* (Lḥ, O, K.) — رَجَفَ القَوْمُ *The people,* or *party, prepared themselves for war,* or *battle.* (Lḥ, O, K.) — Also *He put* [a thing] *into a state of motion, commotion,* or *agitation;* (O, K;) [so too, app., رَجَفَ بِهِ;] see 4, last sentence; [and so † أَرْجَفَ; for] أَرْجَفَ الأَرْضَ بِهِمْ is said of God [as meaning *He made the earth to quake with them*]. (TA in art. دمر.) And one says also, رَجَفَتْهُ الحُمَّى *The fever caused him to quake,* or *shiver.* (Msb.)

4, as an intrans. v.: see 1, in two places. — And as a trans. v.; act. and pass.: see 1, in two places. — [Hence,] ارجف بِكَذَا [originally *He put* another, or others, *into a state of commotion, or agitation, by such a thing;* meaning] *he told of such a thing without truth, or not according to the true, or real, state of the case:* [because he thereby caused commotion, or agitation; or] because the information was unsettled: from رَجْفَةٌ meaning as explained below. (Ksh in xxxiii. 60.) And ارجفوا فِي الشَّيْءِ (Ṣ, Msb, K) and بِهِ, (Msb, K,) inf. n. إِرْجَافٌ, (Msb,) *i. q.* خَاضُوا فِيهِ [meaning *They said what was false respecting the thing*]: (Ṣ, O, K:) or *they told many evil tales, and uttered many discordant lying sayings, respecting the thing, in order that the people might become in a state of commotion, agitation, convulsion, tumult, or disturbance, in consequence thereof:* hence, in the Ḳur [xxxiii. 60], وَالمُرْجِفُونَ فِي المَدِينَةِ [*and they who tell many evil tales,* &c., *in the city:*] (O,* Msb:) or ارجفوا فِي البَلَدِ *they told, in the town, or country, of such a matter, in order that they might cause commotion, or agitation,* &c., *to befall the people, without there being aught [thereof] true in their estimation;* from الرَّجْفَانُ signifying "violent commotion or agitation" &c. (Har pp. 218, 219.) And ارجفوا, alone, *They said what was false* (خَاضُوا) *in [relating] tales of conflicts and factions, or seditions, or discords, or dissensions, and the like:* whence, وَالمُرْجِفُونَ فِي المَدِينَةِ [cited above]. (K.) — And ارجفت النَّاقَةُ *The she-camel came in a state of fatigue, with her ears flaccid, shaking them* (تُرْجِفُ † بِهِمَا). (O, K.)

8: see 1, first sentence.

رَجْفَةٌ *i. q.* زَلْزَلَةٌ (Ṣ, K) [meaning *Commotion, agitation,* or *convulsion;* or *violent commotion* &c.; and particularly *an earthquake;* or] a *violent earthquake:* and a *vehement cry from heaven:* (Jel in vii. 76:) or it signifies, in the Ḳur-án, *any punishment that befalls a people.* (Lḥ, O.)

[رَجُوفٌ, accord. to Freytag, occurs in the Deewán el-Hudhaleeyeen as meaning *Put into a state of commotion.*] — سَحَابٌ رَجُوفٌ *Clouds in commotion with thunder, or with much water.* (O.)

الرَّجَّافُ *The sea;* because of its commotion, or agitation. (Ṣ, O, K.) A poet says, (Ṣ,) namely, Maṭrood Ibn-Kaab, lamenting the death of 'Abd-el-Muṭṭalib, (IB, O,) the grandfather of the Prophet, and eulogizing him, (IB,)

• اَلْمُطْعِمُونَ الشَّحْمَ كُلَّ عَشِيَّةٍ

• حَتَّى تَغِيبَ الشَّمْسُ فِي الرَّجَّافِ

[*The feeders with fat every evening, until the sun disappeared in the sea.*] (Ṣ, O.) — And *The day of resurrection:* (Ṣḥ, O, K:) and *the congregation [of the risen].* (K.) — And رَجَّافٌ also signifies *A certain kind of pace* [app. *with a jolting motion*]. (O, K.)

رَاجِفٌ [*Putting into a state of motion, commotion,* or *agitation.* — And also, or] رَاجِفَةٌ [حُمَّى رَاجِفَةٌ] *A fever attended with quaking,* or *shivering:* (O, Msb, K:) deviating from rule [because حُمَّى is fem.]. (Msb.) — [The fem., with ة, app. applied to a she-camel or the like, occurs, accord. to Freytag, in the Deewán el-Hudhaleeyeen, as meaning *Moving the head in going along.*]

الرَّاجِفَةُ, in the Ḳur lxxix. 6, means *The first blast [of the horn on the day of resurrection]:* and الرَّادِفَةُ, in the next verse, "the second blast:" (O, Bḍ, Jel, K:) or the former means *the motionless bodies that shall be in a state of violent motion*

at the time here spoken of, *such as the earth and the mountains*; because of the saying in the Ḳur [lxxiii. 14], يَوْمَ تَرْجُفُ ٱلْأَرْضُ وَٱلْجِبَالُ: and the latter, "the heaven, and the stars, which shall be cleft and scattered." (Bḍ.)

رَجَفَانٌ inf. n. of 4 [q. v.]. (Mṣb.) [And hence, as a simple subst.,] sing. of [أَرَاجِيفُ in the phrase] أَرَاجِيفُ الْأَخْبَارِ [meaning *Tales without truth, or reality: or evil tales, and discordant lies, uttered in order that people may become in a state of commotion, agitation, convulsion, tumult, or disturbance, in consequence thereof*: see 4]. (Ṣ) You say, وَقَعُوا فِى أَرَاجِيفَ [*They fell into convulsing perplexities, arising from evil and discordant and false rumours or the like*]. (AA, Ṣ and Ḳ in art. رتع.)

الْمُرْجِفَانِ (اللُّغَةُ وَالْإِبْرِيقُ) *The basin and ewer* [*that are used for washing the hands before and after a meal*]: because they produce a sound when one of them is knocked against the other: as though that sound told of the completion of the meal, and excited [the persons that had partaken thereof] to rise. (Ḥar p. 228.) — وَالْمُرْجِفُونَ فِى الْمَدِينَةِ, in the Ḳur xxxiii. 60: see 4, in two places.

[This art. is wanting in the copies of the L and TA, to which I have had access.]

رجل

1. رَجَلَ, (T, Ṣ, M, Mṣb, Ḳ,) aor. ـِ, (Mṣb, Ḳ,) inf. n. رَجْلٌ (T, Ṣ, M, Mṣb) and رُجْلَةٌ, (T, TA,) or the latter is a simple subst., (Mṣb,) *He* (a man) *went on foot, in a journey, by himself*, [i. e.] *having no beast whereon to ride*; (T, TA;) *he had no beast whereon to ride*, (M, Ḳ, TA,) *in a journey, so went on his feet*: (TA:) or *he remained going on foot*: so says AZ; and Ks says the like: (Ṣ:) or *he was, or became, strong to walk, or go on foot*: (Mṣb:) and رَجِلَ [in like manner] signifies *he went on foot*, (Ṣ, Ḳ, TA,) *having alighted from his beast*: (TA:) [used in the present day as meaning *he alighted from his beast*:] and رَجَلُوا *they alighted from his beast:*] and رَجَلُوا *they alighted [upon their feet, or dismounted,] in war, or battle, to fight*: and رَجِلَ *he* (a man) *went on his legs, or feet, for the purpose of accomplishing the object of his want*. (TA,) — رَجِلَ, (M, Ḳ,) aor. ـِ, (Ḳ,) [inf. n. رَجَلٌ, being similar to رَحِبَ, aor. ـِ, inf. n. رَحَبٌ,] also signifies *He* (a man) *was, or became, large in the* رِجْل [i. e. *leg*, or *foot*]. (M, Ḳ: but omitted in some copies of the Ḳ.) — And رَجِلَ, like عَنِىَ; and رَجِلَ, aor. ـِ; inf. n. [of the former] رَجَلٌ and [of the latter] رَجَلٌ; [so in the CḲ; but accord. to the rule of the Ḳ they should be رَجَلَةٌ and رَجَلٌ, as neither is expressly said to be with kesr; or the latter may be correctly رَجِلٌ, as رَجِلَ is said to be like عَلِمَ, of which the inf. n. is عَلَمٌ;] *He had a complaint of his* رِجْل [i. e. *leg*, or *foot*]: (CḲ: but omitted in other copies: both mentioned in the TA:) the latter verb is mentioned in this sense by El-Fárisee, and also on the authority of Kr. (TA.) — And رَجِلَ مِنْ رِجْلِهِ *He was, or became, affected in his leg, or foot, by something that he disliked*. (TA.) — And رَجِلَ, aor. ـِ, (Ḳ, TA,) inf. n. رَجَلٌ, (TA,) *He* (a beast, such as a horse or the like,) *had a whiteness in one of his* رِجْلَانِ [i. e. *hind legs or feet*], (Ḳ, TA,) *without a whiteness in any other part*. (TA.) — رَجِلَ, aor. ـِ, (Mṣb, Ḳ,) inf. n. رَجَلٌ, (Mṣb, TA,) is also said of hair, (Mṣb, Ḳ,) meaning *It was, or became, [wavy, or somewhat curly*, i. e.] *of a quality between crookedness and crispness or curliness*, (Ḳ,) or *neither very crisp or curly, nor very lank, but between these two*. (Mṣb, TA.) — رَجَلَهُ, (CḲ, TA, omitted in some copies of the Ḳ,) [aor. ـُ, as in similar verbs,] inf. n. رَجْلٌ, (TA,) *He, or it, hit, or hurt, his* رِجْل [i. e. *leg*, or *foot*]. (CḲ, TA.) — رَجَلَ الشَّاةَ, (Ṣ, Ḳ,) or, accord. to the O and the Mufradát, رَجَلَ الشَّاةَ, (TA,) and رَجَّلَهَا, (Ḳ,) *He suspended the sheep, or goat, by its hind leg or foot*: (Ṣ, O, Ḳ:) or the meaning is عَقَلَهَا بِرِجْلِهَا [app. *he confined its shank and arm together with his feet*, by pressing his feet upon its folded fore legs while it was lying on the ground], (Ḳ,) or, as in the M, بِرِجْلِهِ [*with his foot*]. (TA.) — رَجَلَتْ وَلَدَهَا = رَجَّلَتْ وَلَدَهَا, (Ḳ,) inf. n. رُجُولٌ; in the copies of the M written رَجَلَتْ, with teshdeed; (TA:) *She* (a woman) *brought forth her child preposterously, so that its legs came forth before its head*. (Ḳ.) — رَجَلَهَا, namely, the mother of a young camel, (Ḳ,) aor. ـِ, inf. n. رَجْلٌ, (TA,) *He sent the young one with her [to suck her whenever he would*; as is implied by what immediately precedes]; as also أَرْجَلَهَا: (Ḳ:) or أَرْجَلَتْ الْفَصِيلَ (so in two copies of the Ṣ and in the O) *I left the young camel with his mother to suck her whenever he pleased*: (Ṣ,* O: [in one of my copies of the Ṣ رَجَلْتُ, which appears from what here follows to be a mistake:]) so says ISk: and he cites as an ex.,

* مُسْوَدَّةٌ أُرْجِلَ حَتَّى فُطِمَا

[*Fat, and well nourished: he was left with his mother to suck her when he pleased until he was weaned*]. (O.) [See also رَجِلَ, below; where it is explained as though a quasi-inf. n. of أَرْجَلَتْ in the sense here assigned to it in the Ṣ and O, or inf. n. of رَجَلَتْ in the same sense.] — And رَجَلَ أُمَّهُ, (Ṣ, Ḳ,) aor. ـِ, inf. n. رَجْلٌ, (Ṣ,) *He* (a young camel, Ṣ, or a lamb, or kid, or calf, Ḳ, TA) *sucked his mother*. (Ṣ, Ḳ.) — رَجَلَ also signifies The act of [the stallion's] *leaping* the mare: (O, Ḳ, TA:) [i. e., as inf. n. of رَجَلَ; for] one says, بَاتَ الْحِصَانُ يَرْجُلُ الْفُحُولَ *The stallion-horse passed the night leaping the mares*. (TA; and so in the O, except that الفحول is there omitted.) — And رَجَلَ الْمَرْأَةَ *He compressed the woman*. (TA.) — [Golius says that رَجْلٌ signifies *Vir et virili animo fuit*; as on the authority of J; and that رُجْلَةٌ is its inf. n.: but it seems that he found الرُّجْلَةُ incorrectly explained in a copy of the Ṣ as مَصْدَرُ الرَّجُلِ instead of مَصْدَرُ رَجُلَ: ISd expressly says that رُجْلَةٌ and its syns. (explained below) are of the number of those inf. ns. that have no verbs.]

2. رَجَّلَتْ وَلَدَهَا [app. a mistranscription]: see 1, in the latter half of the paragraph. = ترجيل [the inf. n.] signifies *The making, or rendering, strong*. (Ibn-'Abbád, Ḳ.) = رَجَّلَ الشَّعْرَ, (Ṣ, Mgh, Mṣb, Ḳ,) inf. n. تَرْجِيلٌ, (Ṣ, Mṣb, Ḳ,) *He made the hair to be [wavy, or somewhat curly*, i. e.] *not very crisp or curly, nor lank*, (Ṣ,) *or in a state between that of lankness and that of crispness or curliness*: (Ḳ:) *or he combed the hair*; (Mṣb, TA;) either his own hair, [see 5,] or that of another: (Mṣb:) *or he combed down the hair*; i. e., *let it down, or made it to hang down, by means of the comb*: (Mgh:) Er-Rághib says, *as though he made it to descend at the* رِجْل *[foot]*, i. e. *from its places of growth*; but this requires consideration: (MF:) *or he combed and anointed the hair*: (TA voce عَسِيب:) *or he washed and combed the hair*. (Ḥam p. 356.)

4. أرجلهُ *He made him to go on foot*; (Ṣ, Ḳ, TA;) *to alight from his beast*. (TA.) = And *He granted him some delay, or respite; let him alone, or left him, for a while*. (Ṣ, Ḳ.) — أَرْجَلْتُ الْحِصَانَ فِى الْخَيْلِ *I sent the stallion-horse among the mares*. (TA.) — See also 1, in the latter half of the paragraph, in three places.

5: see 1, first sentence, in two places. — تَرَجَّلَ فِى الْبِئْرِ, (Ṣ, Mṣb, Ḳ,) and تَرَجَّلَ الْبِئْرُ, (Ḳ,) *He descended into the well* (Ṣ, Mṣb, Ḳ) *[by means of his feet, or legs, alone*, i. e.,] *without his being let down, or lowered, or suspended [by means of a rope]*. (Ṣ, Mṣb.) — تَرَجَّلَ الزَّنْدُ, and ارجلّ الزَّنْدَةُ, and ارجلّ الزَّنْدُ, and ارجلهُ, [or, more probably, تَرَجَّلَهُ, and] تَرَجَّلَا, (see مُرَجِّلٌ,) *He put the* زند [or *the* زندة (the former meaning the upper, and the latter the lower, of the two pieces of wood used for producing fire,)] *beneath his feet*: (M, Ḳ:) or تَرَجَّلَ signifies *he* (a man come from a distant country) *struck fire, and held the* زند [here app. meaning (as in many other instances) *the* زند properly so called *and the* زندة *with his hands and his feet*, [i. e. *the* زند *with his hands and the* زندة *with his feet*,] because he was alone. (TA. [See مُرَجِّلٌ.]) = ترجّل *He became a man; he rose to manhood*. (See an explanation of تَرَجُّلُ النَّهَارِ, in what follows.) And] تَرَجَّلَتْ *She* (a woman, TA) *became like a* رَجُل [*or man*] (Ḳ, TA) *in some of her qualities, or states, or predicaments*. (TA.) — ترجّل النَّهَارُ *i. q.* ارْتَفَعَ ! [i. e. *The day became advanced, the sun being somewhat high*]; (Ṣ, IAth, O, Ḳ, TA;) it being likened to the rising of a man from youth; (IAth, TA;) and so ارتجل النهار: or, accord. to Er-Rághib, the former means *the sun went down from [or below] the walls*; as though it alighted كَأَنَّهَا تَرَجَّلَتْ [in a proper sense of this verb: see 1, first sentence]). (TA.) = And *He combed his own hair*: (Mṣb:) or *he combed down his own hair*; i. e., *let it down, or made it to hang down, by means of the comb*: (Mgh:) or *he anointed [or washed] and combed his own hair*. (TA. [See 2.]) Hence, نَبِىٌّ

عَنِ التَّرَجُّلِ إِلَّا غِبًّا (Mgh, TA) *He* [Mohammad] *forbade the anointing and combing of one's own hair except it be less frequent than every day.* (TA.)

8. ارتجل: see 1, first sentence. — Said of a horse, (in his running, TA,) *He mixed the pace termed* العَنَق *with that termed* البِهْلَجَة, (T, TA,) or *the former pace with somewhat of the latter, and thus,* (Ṣ,) *he went those two paces alternately,* (Ṣ, K,) *somewhat of the former and somewhat of the latter.* (Ṣ.) = *He took a man by his* رِجْل [i. e. *leg,* or *foot*]. (Ṣ, TA.) — ارتجل الشَّاةَ: see 1, in the middle of the paragraph. — ارتجل الزُّنْدَةَ, and ارتجل alone in a similar sense: see 5, in two places. = [*He extemporized* a speech or verses; *spoke* it or them *extemporaneously, impromptu,* or *without premeditation;*] *he began* an oration (a خُطْبَة), and poetry, *without his having prepared it beforehand;* (Ṣ;) *he spoke* a speech (Mṣb, K) *without consideration or thought,* (Mṣb,) or *without his having prepared it;* (K;) *he recited* it, or *related* it, *standing, without forecast, consideration, thought,* or *meditation;* so accord. to Er-Rāghib [who seems to have held this to be the primary signification of the verb when relating to a speech or the like]; or *without reiteration, and without pausing, halting,* or *hesitating.* (TA.) And ارتجل الشَّيْءَ [*He did, performed,* or *produced, the thing without premeditation, or previous preparation*]. (TA in art. جرع.) [And ارتجل اسْمًا *He coined a name.*] — ارتجل بِرَأْيِهِ *He was,* or *became, alone,* or *independent of others, with none to take part or share or participate with him, in his opinion,* (Mṣb, K, TA,) *without consulting any one respecting it,* (Mṣb, TA,) *and kept constantly,* or *perseveringly, to it.* (Mṣb.) [Hence,] أَمْرُكَ مَا ارْتَجَلْتَ *Thine affair* [to which thou shouldst keep] *is that respecting which thou art alone* [&c.] *in thine opinion.* (K.) And ارْتَجِلْ مَا ارْتَجَلْتَ مِنَ الأَمْرِ is explained in the T as meaning ارْكَبْ مَا رَكِبْتَ مِنْهُ [i. e. *Undertake thou what thou hast undertaken of the affair:* but it may rather signify *keep thou to what thou hast undertaken of the affair;* agreeably with what here follows]. (TA.) One says also, ارْتَجِلْ رِجْلَكَ ▼ *Keep thou to thine affair:* (IAạr, M, K, TA:) in [some of] the copies of the K, erroneously, رَجِّلْ رِجْلَكَ. (TA.) = *He collected a detached number* (قِطْعَة [or رِجْل]) *of locusts, to roast,* or *fry, them.* (Ṣ.) = *He set up a* مِرْجَل [q. v.], *to cook food in it:* (T, TA:) or *he cooked food in a* مِرْجَل. (K.) = ارتجل النَّهَارُ: see 5.

10. استرجل *He desired,* or *requested, to be, or to go, on foot.* (KL.)

رَجْل: see رَجُل. — and رَاجِل; the latter in two places. = See also رِجْل, in two places. = ارْتِجْل, in some of the copies of the K, erroneously, رَجْلَك: see 8, near the end of the paragraph.

رِجْل [The *leg* of a human being and of a bird, and the *hind leg* of a quadruped; in each of these senses opposed to يَد;] the *part from the root of the thigh to the* [*sole of*] *the foot* of a man [and of any animal]; (Mgh, Mṣb, K;) رِجْل الإِنْسَان meaning *that* [*limb*] *with which the man walks:* (Mṣb:) or the *foot* of a man [and of a bird, and the *hind foot* of a quadruped: or rather it signifies thus in many instances; but generally as before explained: and sometimes, by a synecdoche, it is used in a yet larger sense, as will be explained below]: (K:) of the fem. gender: (Zj, Mṣb, TA:) pl. أَرْجُل: (Ṣ, Mṣb, K, &c.:) it has no other pl. (Mṣb, TA) known to Sb; (TA;) the pl. of pauc. being also used as a pl. of mult. in this instance. (IJ, TA.) [Hence,] الرِّجْل جَبَّار [*The hind leg* or *foot,* or it may here mean *the leg* or *foot* absolutely, *is a thing of which no account,* or *for which no retaliation* or *mulct, is taken*]: i. e., if a beast tread upon a man with its رِجْل, there is no retaliation or mulct, if in motion; but if the beast be standing still in the road, or way, the rider is responsible, whether it strike with a يَد or a رِجْل. (TA.) And هُوَ قَائِمٌ عَلَى رِجْلٍ [lit. *He is standing upon a single leg;* meaning] † *he is setting about,* or *betaking himself to, an affair that presses severely,* or *heavily, upon him,* or *that straitens him.* (T, K, TA. [In the CK, حَزَنَهُ is erroneously put for حَزَبَهُ.]) And أَنَا عَلَى رِجْلٍ † *I am in fear,* or *fright, lest a thing should escape me.* (TA.) — ذُو الرِّجْلِ [as though meaning *The one-legged;*] *a certain idol, of El-Ḥijāz.* (TA.) — رِجْل الجَبَّار † *The very bright star* β, called by our astronomers "Rigel," and also called by the Arabs رِجْل الجَوْزَاءِ اليُسْرَى, *upon the left foot of Orion.* (Kzw.) [And رِجْل الجَوْزَاءِ اليُمْنَى † *The star* κ *upon the right leg of Orion.*] — رِجْل الغُرَاب † *A certain plant,* (K,) *called also* رِجْل الزَّاغ, *the root,* or *lower part, of which, when cooked, is good for chronic diarrhœa;* mentioned in art. غرب [q. v.]. (TA.) Also *A certain mode of binding the udder-of a camel, so that the young one cannot suck, therewith, nor will it undo:* (Ṣ, K:) whence the phrase صَرَّ رِجْلَ الغُرَاب, for صَرَّ صَرًّا مِثْلَ صَرِّ رِجْلِ الغُرَاب. (TA.) El-Kumeyt says,

صَرَّ رِجْلَ الغُرَابِ مُلْكَكَ فِي النَّا
سِ عَلَى مَنْ أَرَادَ فِيهِ الفُجُورَا

† [*Thy dominion among the people has bound with a bond not to be undone him who desires, within the scope of it, transgression*] :(Ṣ, TA:) i. e. thy dominion has become firm so that it cannot be undone; like as what is termed رِجل الغراب cannot be undone by the young camel. (TA.) And one says, صَرَّ عَلَيْهِ رِجْلَ الغُرَاب, meaning † *The affair was,* or *became, difficult to him:* (K and TA in art. غرب:) or *his life,* or *subsistence, was,* or *became, difficult to him.* (TA in that art.) — رِجْل الجَرَاد † *A certain plant, like* البَقْلَة اليَمَانِيَّة [see art. بقل: accord. to Golius, the former appellation is applied to *a species of atriplex,* or *orache*]. (IAạr, K.) — [And several other plants have similar appellations in the present day.] — رِجْل الطَّائِر † *A certain* مِيسَم [i. e. *branding-instrument,* or *brand*]. (Ṣ, K.) — رِجْل البَاب † *The foot,* or *heel, of the door, upon which it turns in a socket in the threshold.* (MA.) — رِجْل القَوْس † *The lower curved extremity of the bow;* (Kh, Ṣ, K;) the upper curved extremity being called its يَد: (Kh, Ṣ:) or *the part below its* كَبِد [q. v.]: accord. to AHn, it is more complete, or perfect, than its يد: accord. to IAạr, أَرْجُل القَوْس means, *when the string is bound,* or *braced, the upper parts of the bow;* and أَيْدِيهَا, its lower parts; and the former are stronger than the latter: and he cites the saying,

لَيْتَ القِسِيَّ كُلَّهَا مِنْ أَرْجُلِ

[*Would that the bows were all of them,* or *wholly, of what are termed* أَرْجُل]: the two extremities of the bow, he says, are called its طُفْرَانِ ▶ and its two notches, its فُرْضَتَانِ; and its curved ends, its سِتَّانِ; and after the سِتَّان are the طَائِفَان; and after the طائفان are the أَبْهَرَان; and the portion between the ابهران is its كَبِد; this being between the two knots of the suspensory. (TA.) — رِجْلَا السَّهْم † *The two extremities of the arrow.* (K, * TA. [In the former it is implied that the phrase is رِجْل السَّهْم.]) — رِجْل بَحْر † *A canal* (خليج) *of a sea* [or *large river*]. (Kr, K, TA.) — رِجْل also signifies † *A part,* or *portion,* of a thing: (K, TA:) of the fem. gender. (TA.) It is said in a trad. of 'Aïsheh, أَهْدَى لَنَا أَبُو بَكْرٍ رِجْلَ شَاةٍ مَشْوِيَّةٍ فَتَعَشَّيْنَا إِلَّا كَتِفَ بِكْرٍ gave to us] † *the half of a roasted sheep,* or *goat, divided lengthwise* [*and I divided it into shares, except its shoulder-blade,* or *its shoulder*]: she called the half thus by a synecdoche: (IAth, O, TA:) or she meant *the leg* (رِجْل) *thereof, with what was next to it* [for مما يَلِيهَا I read بِمَا يَلِيهَا] *of the lateral half:* or she thus alluded to *the whole thereof,* like as one does by the term رَأْس. (O, TA. [But see what here next follows.]) And in another trad., the رِجْل of a [wild] ass is mentioned as a gift, meaning † *One of the two lateral halves:* or, as some say, *the thigh:* (TA:) and it is explained as meaning *the whole;* but this is a mistake. (Mgh.) — Also † *The half of a* رَاوِيَة [or *pair of leathern bags, such as are borne by a camel, one on each side,*] of wine, and of olive-oil. (AHn, K.) — It is also applied by some to † *A pair of trousers* or *drawers;* and رِجْل سَرَاوِيل occurs in this sense in a trad., for رِجْلَا سَرَاوِيل; like زَوْج خُفّ and زَوْجَا نَعْل, whereas each is properly زَوْج سَرَاوِيل and زَوْجَان نَعْل; for the سراويل are of the articles of clothing for the two legs: (IAth, TA:) this is what is meant by the saying in the K [and in the O likewise] that السَّرَاوِيل الطَّاقُ also signifies الرِّجْل [app. for مِنَ السَّرَاوِيل الطَّاقُ]. (TA.) — Also † *A swarm,* or *numerous assemblage, of locusts:* (Ṣ:) or *a detached number* (قِطْعَة) *thereof:* (K:) [or] one says [or says also] رِجْل جَرَادٍ, (Ṣ, TA,) and

رِجْلٌ مِنْ جَرَادٍ: it is masc. and fem.: (TA:) a pl. without a proper sing.; like عَائِطٌ (a herd of [wild] asses, S) and خِيطٌ (a flock of ostriches, S) and صِوَارٌ (a herd of [wild] bulls or cows, S): (S, K:) pl. أَرْجَالٌ; (K:) and so in the next two senses here following. (TA.) — And hence, as being likened thereto, (TA,) † *An army*: (K:) or *a numerous army*. (TA.) — Also † *A share* in a thing. (IAạr, K.) So in the saying, لِيَ فِي مَالِكَ رِجْلٌ † [*To me belongs a share in thy property*]. (TA.) — And † *A time*. (TA.) One says, كَانَ ذٰلِكَ عَلَى رِجْلِ فُلَانٍ † *That was in the time of such a one*; (S, K, TA:) *in his life-time*: (K, TA:) like the phrase عَلَى رَأْسِ فُلَانٍ. (TA.) — Also † *Precedence*. (Abu-l-Mekárim, K.) When the files of camels are collected together, an owner, or attendant, of camels says, لِيَ الرِّجْلُ, i. e. † [*The precedence belongs to me*; or] *I precede*: and another says, لَا بَلِ الرِّجْلُ لِي † [*Nay, but the precedence belongs to me*]: and they contend together for it, each unwilling to yield it to the other: (Abu-l-Mekárim, TA:) pl. أَرْجَالٌ: (K:) and so in the senses here following. (TA.) — And † *Distress; straitness of the means of subsistence* or *of the conveniences of life*; *a state of pressing want*; *misfortune*; or *calamity*; and *poverty*. (O, K.) — Also A man *who sleeps much*: (O, K:) fem. with ة. (TA.) — And A man *such as is termed* قَاذُورَةٌ [which means *foul in language*; *evil in disposition*: one *who cares not what he does or says*: *very jealous*: one *who does not mix, or associate as a friend, with others, because of the evilness of his disposition, nor alight with them*: &c.: see art. قذر]. (Q, K.) — Also *Blank* paper; (O, K, * TA;) *without writing*. (TA.)

رَجِلٌ: see رَاجِلٌ, first sentence: — and see also رَجْلٌ, in two places. — [It is also explained as here follows, as though a quasi-inf. n. of 4 in a sense mentioned in the first paragraph on the authority of the S and O, or inf. n. of رَجِلَ in the same sense; thus:] The *sending*, (S, O,) or *leaving*, (K, TA,) a lamb or kid or calf, (S, O, TA,) or a young camel, (K, TA,) and a colt, (TA,) *with its mother, to suck her whenever it pleases*: (S, O, K:) [but I rather think that this is a loose explanation of the meaning implied by رَجِلٌ used as an epithet; for it is added in the S and O immediately, and in the K shortly after, that] one says بَهْمَةٌ رَجِلٌ (S, O, K) and ↑ رَجْلٌ (K) [meaning, as indicated in the S and O, *A lamb, or kid, or calf, sent with its mother to suck her whenever it pleases*, or, as indicated in the K, *sucking, or that sucks, its mother*]: pl. أَرْجَالٌ. (S, O, K.) — Also A horse [i. e. a stallion] *sent upon the* خَيْل [meaning *mares*, to leap them]: (K:) and in like manner one says رَجِلٌ رَجِلٌ, [using it as a pl., app. meaning *horses so sent*,] (K accord. to the TA,) or ↑ رَجْلٌ رَجْلٌ. (CK, and so in my MS. copy of the K: [perhaps it should be رَجْلَةٌ.])

رَجْلٌ (S, O, Mgh, Msb, K &c.) and ↑ رِجْلٌ (O, K,) the latter a dial. var., (O,) or, accord. to Sb and El-Fárisee, a quasi-pl. n., [but app. of رَاجِلٌ, not of رَجُلٌ,] called by Abu-l-Hasan a pl., (TA,) *A man*, as meaning the *male of the human species*; (Msb;) the *opposite of* امْرَأَةٌ: (S, O, Mgh:) applied only to *one who has attained to puberty and manhood*: (K,* TA:) or *as soon as he is born*, (K, TA,) *and afterwards also*: (TA:) pl. رِجَالٌ, (S, Mgh, Msb, K, &c.,) [applied in the Kur lxii. 6 to *men* and to *jinn* (or *genii*), like نَاسٌ and أُنَاسٌ, and likewise a pl. of رَاجِلٌ, and of its syn. رَجْلَانُ,] and رِجَالَاتٌ, (S, K,) said by some to be a pl. pl., (TA,) and ↑ رَجَلَةٌ, (Sb, Msb, K, TA, in the CK رِجْلَةٌ, [which is a mistake, as is shown by what follows,]) of the measure فَعَلَةٌ, with fet-h to the ف, (Msb,) [but this is, properly speaking, a quasi-pl. n.,] said to be the only instance of its kind except كَمَأَةٌ, which, however, some say is a n. un. like others of the same form belonging to [coll.] gen. ns., (Msb,) used as a pl. of pauc. instead of أَرْجَالٌ, (Sb, Ibn-Es-Serráj, Msb, TA,) because they assigned to رَجْلٌ no pl. of pauc., (Sb, TA,) not saying أَرْجَالٌ (TA) [nor رِجْلَةٌ, and ↑ رَجِلَةٌ, mentioned by AZ as another pl., but this [also] is a quasi-pl. n., and of it Abu-l-'Abbás holds ↑ رَجَلَةٌ to be a contraction, (TA,) and رَجَلَةٌ (Ks, K) and أَرَاجِيلُ (Ks, S, K) and [another quasi-pl. n. is] ↑ مَرْجِيلٌ, (IJ, K,) شَهِيدَيْنِ مِنْ رِجَالِكُمْ, in the Kur [ii. 282], means *[Two witnesses] of the people of your religion*. (TA.) [رَجُلٌ also signifies A woman's *husband*: and the dual] رَجُلَانِ [sometimes] means *A man and his wife*; predominance being thus attributed to the former. (IAạr, TA.) And ↑ رَجْلَةٌ signifies *A woman*: (S, K:) or, accord. to Er-Rághib, *a woman who is, or affects to be, or makes herself, like a man in some of her qualities, or states, or predicaments*. (TA.) It is said of 'Áïsheh, (S, TA,) in a trad., which confirms this latter explanation, (TA,) كَانَتْ رَجْلَةَ الرَّأْيِ, (S, TA,) ↑ رَجْلَةً meaning *She was like a man in judgment*. (TA. [See also مُرَجِّلَةٌ.])

The dim. of رَجُلٌ is ↑ رُوَيْجِلٌ and ↑ رُوَيْجِلٌ: (S, K:) the former reg.: (TA:) the latter irreg., as though it were dim. of رَاجِلٌ: (S, TA:) [but it seems that رُوَيْجِلٌ is properly the dim. of رَاجِلٌ, though used as that of رَجُلٌ.] One says, هُوَ رَجُلٌ وَحْدَهُ [*He is a man unequalled*, or *that has no second*], (IAạr, L in art. وحد,) and ↑ وَحِيدٌ and ↑ وَحْدِيٌّ [*A little man* (probably meaning the contrary) *unequalled*, &c.]. (S and L in that art.) And it is said in a trad., أَفْلَحَ الرُّوَيْجِلُ إِنْ صَدَقَ [*The little man prospers if he speak truth*]. (TA.) — Also One *much given to coition*: (Az, O, K:) used in this sense by the Arabs of El-Yemen: and some of the Arabs term such a one عُصْفُورِيٌّ. (O, TA.) — And *i. q.* رَاجِلٌ, q. v. (Mgh, Msb, K.) — And *Perfect*, or *complete* [*in respect of bodily vigour or the like*]: (Eyn, O, K, TA: [in the CK, والرَّاجِلُ الكَامِلُ is erroneously put for والرَّاجِلُ والكَامِلُ:]) or *strong and perfect or complete*: sometimes it has this meaning, as an epithet: and when thus used, Sb allows its being in the gen. case in the phrase, مَرَرْتُ بِرَجُلٍ رَجُلِ أَبُوهُ [*I passed by a man whose father is strong* &c.]; though the nom. case is more common: he says, also, that when you say, هُوَ الرَّجُلُ, you may mean that he is perfect or complete, or you may mean any man that speaks and that walks upon two legs. (M, TA.) — [In the CK, شَعْرٌ رَجْلٌ is erroneously put for شَعْرٌ رَجِلٌ: and, in the same, رَجِلُ الشَّعَرِ, as syn. with رَجِلُ الشَّعْرِ, is app. a mistake for رَجْلُ الشَّعْرِ; but it is mentioned in this sense by 'Iyáḍ:] see the paragraph here following.

رَجِلٌ; and its fem., with ة: see رَاجِلٌ. — شَعْرٌ رَجِلٌ (ISk, S, Msb, K) and ↑ رَجَلٌ (ISk, S, K) and ↑ رَجْلٌ (Msb, K, [in the CK, erroneously, رَجْلٌ,]) *Hair* [*that is wavy, or somewhat curly*, i. e.] *of a quality between* سَبْطٌ [*or straight* and جَعْدٌ *or curly*] *lankness and crispness or curliness*, (K,) *or not very crisp or curly, nor lank*, (ISk, S,) *or neither very crisp or curly, nor very lank, but between these two*. (Msb, TA.) — And رَجِلُ الشَّعَرِ and ↑ رَجَلَةٌ (ISd, Sgh, K) and ↑ رَجْلَةٌ (ISd, K, TA, but accord. to the CK as next follows,) and ↑ رَجِلَةٌ, with ḍamm to the ج, added by 'Iyáḍ, in the Meshárik, (MF, TA,) *A man having hair such as is described above*: pl. أَرْجَالٌ and رَجَالَى; (M, K;) the former, most probably, accord. to analogy, pl. of رَجْلٌ; but both may be pls. of رَجِلٌ and رَجْلٌ: accord. to Sb, however, رَجِلٌ has no broken pl., its pl. being only رَجِلُونَ. (M, TA.) — See also رَجْلٌ, in two places.

رَجْلَةٌ: see رَجْلٌ, first sentence, in two places: — and رَاجِلٌ. — See also the next paragraph.

رَجْلَةٌ *The going on foot*; (T, S, * M, TA;) the *act of the man who has no beast [to carry him]*; (T, TA;) an inf. n. (T, S, TA) of رَجَلَ: (T, TA: [see 1, first sentence:]) or it signifies *strength to walk, or go on foot*; (Msb, K;) and is a simple subst.: (Msb:) and also *excellence* of a دَابَّة [meaning horse or ass or mule] and of a camel *in endurance of long journeying*; in which sense [Az says] I have not heard any verb belonging to it except [by implication] in the epithets رَجِيلَةٌ, رَجِيلٌ, applied to a she-camel, and رَجِيلٌ, applied to an ass and to a man: (T, TA:) and (M) ↑ رِجْلَةٌ, with ker, signifies *vehemence*, or *strength, of walking or going on foot*; (M, K;) as also ↑ رَجْلَةٌ. (K. [In the K is then added, "or with ḍamm, strength to walk, or go on foot;" but it seems evident that we should read "and with ḍamm," &c., agreeably with the passage in the M, in which the order of the two clauses is the reverse of their order in the K.]) One says, حَمَلَكَ اللّٰهُ عَلَى الرَّجْلَةِ وَمِنَ الرَّجْلَةِ, i. e. [*May God give thee a beast to ride upon*, and so relieve thee *from going on foot*, or] *from the act of the man who has no beast*. (T, TA.) And هُوَ ذُو رَجْلَةٍ *He has strength to walk, or go on foot*. (Msb.) — And The *state*, or *condition*, *of being a* رَجُل [or *man*, or *male human being*; generally meaning *manhood*, or *manliness*, or *manfulness*]; (S, K;)

as also ↑ رَجُوفَةٌ (Ks, Ṣ, TA) and ↑ رَجُولِيَّةٌ (IAạr, Ṣ, Ḳ) and ↑ رَجُولِيَّةٌ (Ks, T, Ḳ) and ↑ رَجْلِيَّةٌ (Ḳ;) of the class of inf. ns. that have no verbs belonging to them. (ISd, TA.) = And The *having a complaint of the* رِجْل [i. e. *leg*, or *foot*]. (TA.) = And in a horse, (Ṣ,) or beast, (رَابَّة, Ḳ,) *A whiteness*, (Ḳ,) or the *having a whiteness*, (Ṣ,) *in one of the* رِجْلَان [i. e. *hind legs* or *feet*], (Ṣ, Ḳ,) *without a whiteness in any other part;* (TA;) as also ↑ تَرْجِيل. (Ḳ.) This is disliked, unless there be in him some other [similar] وَضَح. (Ṣ.)

رِجْلَة: see the next preceding paragraph, first sentence. = [Also, accord. to the Ḳ, a pl. of رَاجِل or of one of its syns.] = And *A herd*, or *detached number collected together*, of wild animals. (IB, TA.) = And *A place in which grow* [*plants*, or *trees*, *of the kind called*] عُرْفُط, (Ḳ,) accord. to Az, *in which grow many thereof*, (TA,) *in one* رَوْضَة [or *meadow*]. (Ḳ.) = And *A water-course*, or *channel in which water flows*, (Ṣ, Ḳ,) *from a* [*stony tract such as is called*] حَرَّة *to a soft*, or *plain*, *tract:* (Ḳ:) pl. رِجَال. (Ṣ, Ḳ:)

a term similar to مَذَانِب [pl. of مِذْنَب]: so says Er-Rághib: *the waters* (he says) *pour to it, and it retains them:* and on one occasion he says, the رِجْلَة *is like the* قَرِيّ; *it is wide, and people alight in it:* he says also, it is *a water-course of a plain*, or *soft, tract, such as is* مِلْبَاث, or, as in one copy, مِنْبَات [which is app. the right reading, meaning *productive of much herbage*]. (TA.) = الرِّجْلَة also signifies *A species of the* [*kind of plants called*] حُمْض. (Ḳ.) = And, accord. to [some of] the copies of the Ḳ [in this place], *The* عُرْفُط; but correctly *the* فُرْفُح [as in the CḲ here, and in the Ḳ &c. in art. فرفح]; (TA;) *i. q.* الْبُقْلَة الْحُمْقَاء; (Ṣ, Mṣb, TA;) thus the people commonly called it; i. e. البقلة الحمقاء; (TA;) [all of these three appellations being applied to *Purslane*, or *purslain*; and generally to *the garden purslane*†] it is [said to be] called الحمقاء because it grows not save in a water-course: (Ṣ: [i. e. the wild sort: but see art. حمق:]) whence the saying, أَحْمَقُ مِنْ رِجْلَة [explained in art. حمق], (Ṣ, Ḳ,) meaning بَقْلَة: (TA:) the vulgar say, مِنْ رِجْلِيه. (Ṣ, Ḳ, TA. [In the CḲ, erroneously, من رجلة.])

رَجْلَة: see رَجَل, in two places.

رِجْلَة a quasi-pl. n. of رَجُل, q. v. (TA.) = [Also fem. of the epithet رَجِل.]

رِجْلَى fem. of رَجْلَان: see رَاجِل, near the end of the paragraph. = حَرَّةٌ رِجْلَى and ↑ رَجْلَاءُ *A* [*stony tract such as is called*] حَرَّة *that is rough* [or *rugged*], *in which one goes on foot:* or *level, but abounding with stones:* (Ḳ:) or *rough and difficult, in which one cannot go except on foot:* (TA:) or the latter signifies *level, but abounding with stones, in which it is difficult to go along:* (Ṣ:) or *hard and rough, which horses and camels cannot traverse, and none can but a man on foot:* (AHeyth, TA:) or *that impedes the feet by its difficulty.* (Er-Rághib, TA.) = رِجْلَى is also a pl. of رَجْلَان. (Ṣ:) [and app. of رَجِيل also.]

رَجْلَاء fem. of أَرْجَل [q. v.]. = See also the next preceding paragraph.

رِجْلِيّ sing. of رِجْلِيُّون, which latter is applied, with the article ال, to *Certain men who used to run* (كَانُوا يَعْدُونَ, so in the O and Ḳ, but in the T يَغْزُونَ [which is evidently a mistranscription], TA) *upon their feet;* as also ↑ رِجِّيزَّة, in like manner with the article ال: (O, Ḳ, TA:) in the T, the sing. is written رَجْلِيّ; and said to be a rel. n. from الرُّجْلَة; which requires consideration: (TA:) they were Suleyk El-Maḳánib, (O, Ḳ, TA,) i. e. Ibn-Sulakeh, (TA,) and El-Munteshir Ibn-Wahb El-Báhilee, and Owfà Ibn-Maṭar El-Mázinee. (O, Ḳ, TA. [All these were famous runners.])

رُجْلَة: see رُجْلَة.

رَجْلَان; and its fem., رَجْلَى: see رَاجِل.

رَجَال [a quasi-pl. n.]: see رَاجِل.

رَجِيل: see رَاجِل, in two places. = Also *i. q.* مَشَّاء; and so ↑ رَاجِل; (Ḳ;) i. e. (TA) [*That walks*, or *goes on foot, much*; or *a good goer*; or] *strong to walk*, or *go*, or *go on foot;* (Ṣ, in explanation of the latter, and TA;) applied to a man, (Ṣ, Ḳ, TA,) and to a camel, and an ass: (TA:) or the latter, a man *that walks*, or *goes on foot, much and well:* and *strong to do so, with patient endurance:* and a beast, such as a horse or an ass or a mule, and a camel, *that endures long journeying with patience:* fem. with ة: (T, TA:) or, applied to a horse, *that does not become attenuated*, or *chafed, abraded*, or *worn, in the hoofs* [by journeying]: (Ṣ, O:) or, so applied, *that does not sweat:* and *rendered submissive*, or *manageable; broken*, or *trained:* (Ḳ,* TA:) the fem., with ة, is also applied to a woman, as meaning *strong to walk*, or *go on foot:* (TA:) pl. رِجَال [most probably of رَجِيل, agreeably with analogy,] and رِجَالَى. (Ḳ.) = Also A place *of which the two extremities are far apart:* (M, Ḳ,* TA:) in the copies of the Ḳ, الطَّرِيقَيْن is here erroneously put for الطَّرَفَيْن: and the M adds, *trodden*, or *rendered even*, or *easy to be travelled:* (TA:) or *rugged and hard* land or ground: (O, TA:) and a *hard* place: and a *rugged, difficult*, road, *in a mountain.* (TA.) = Also, applied to speech, *i.q.* مُرْتَجَل [i. e. *Extemporized; spoken extemporaneously, impromptu*, or *without premeditation*]. (O, Ḳ, TA.)

رُجَيْل dim. of رُجْل, which see, in two places.

رُجُولَة, رُجُولِيَّة, رُجُولِيَّة: see رِجْلَة.

رَجِّيزَّة: see رِجْلِيّ. = وَلَدَتْهُنَّ الرَّجِيزَّة *They* (sheep or goats) *brought them forth* [i. e. their young ones] *one after another.* (El-Umawee, T, Ṣ, O, Ḳ.)

رَجَّال *i. q.* رَاجِل, q. v. (Az, TA.)

رَجَّالَة, رَجَّالَى: quasi-pass. ns. of رَاجِل, q. v.

رَاجِل (Ṣ, Mgh, Mṣb, Ḳ, &c.) and ↑ رَجُل, (Mgh, Mṣb, Ḳ,) the latter of the dial. of El-Ḥijáz, (MF,) in copies of the M written ↑ رَجِل, (TA,) and ↑ رَجِل (Ṣ, Ḳ) and ↑ رَجِيل [afterwards mentioned as a quasi-pl. n.] (Ḳ) and ↑ رَجْلَان (Ṣ, Ḳ) and ↑ رَجُل, (Ḳ,) but this last is said by Sb to be a quasi-pl. n., (TA,) *Going*, or *a goer, on foot; a pedestrian; a footman;* the *opposite of* فَارِس; (Ṣ, Mṣb;) one *having no beast whereon to ride*, (Ḳ, TA,) *in a journey, and therefore going on his feet:* (TA:) see also رَجِيل: pl. ↑ رَجَّالَة, (Ks, T, Ṣ, M, Mṣb, Ḳ,) [or rather this is a quasi-pl. n.,] written by MF ↑ رِجَالَة, as on the authority of AḤei, but the former is the right, (TA,) and رُجَّال (Ks, T, Ṣ, M, Mṣb, Ḳ) and ↑ رُجْل, (Ṣ, Mṣb, TA,) this last mentioned before as being said by Sb to be a quasi-pl. n., (TA,) like صُحْب (Ṣ, Mṣb, TA) and رُكْب, and occurring in the Ḳur xvii. 66, (TA,) all of رَاجِل, (Ṣ, Mṣb,) and رِجَال, (Ṣ, M, Ḳ,) of رَجُل, (Ṣ) and of رَاجِل, (TA,) [but more commonly of رَجُل, q. v.,] and رِجْلَى, (Ṣ, O, Ḳ,) of رَجِل, (Ṣ, O,) and رِجَالَى, (Ṣ, M, Ḳ,) of رَجْلَان, (Ṣ,) or of رَجْلَان, (TA,) and رِجَالَى and رَجْلَان, (M, Ḳ,) which last is of رَاجِل or of رَجِيل, (TA,) and رِجْلَة [a pl. of pauc.], (M, Ḳ,) written by MF رَجَلَة, and if so, of رَاجِل, like as كَتَبَة is pl. of كَاتِب, (TA,) and ↑ رَجُلَة, (T, M, Ḳ,) [but this is a quasi-pl. n., mentioned before as of رَجُل, q. v.,] and رَجَلَة, (M, Ḳ,) which may be pl. of رِجَال, which is pl. of رَاجِل, (IJ,) and أَرْجِل, (M, Ḳ,) which may be pl. of the pl. أَرَاجِيل, (IJ,) and أَرَاجِيل, (M, Ḳ,) and to the foregoing pls. mentioned in the Ḳ are to be added (TA) رِجَلَة, (Ks, M, TA) which is of رَجُل, (TA,) and رُجُل, like سُكُر, (AḤei, TA,) and [the quasi-pl. n.] ↑ رُجَالَى, (Ks, T, M, AḤei, TA,) termed by MF an anomalous pl., (TA,) and ↑ رُجَال, (AḤei, TA,) said by MF to be extr., of the class of رُخَال, (TA,) and ↑ رُجِيل, (AḤei, TA,) said to be a quasi-pl. n. like مَعِيز and كَلِيب. (TA.) Az says, I have heard some of them say ↑ رُجَال as meaning رَاجِل; and its pl. is رَجَاجِيل. (TA.) And رَاجِلَة and ↑ رَجِلَة are applied in the same sense to a woman, (Lth, TA,) and so is ↑ رِجْلَى [fem. of رِجْلَان, like غَضْبَى fem. of غَضْبَان]: (Ṣ:) and the pl. [of the first] is رَوَاجِل (TA) and ([of the first or second or] of the third, Ṣ) رِجَال (Lth, Ṣ, TA) and رِجَالَى. (Ṣ) = Lḥ mentions the saying, لَا تَفْعَلْ هَذَا أُمُّكَ رَاجِل, but does not explain it: it seems to mean [*Do not thus:*] *may thy mother mourn, and be bereft of thee.* (TA.) =

نَاقَةٌ رَاجِلٌ عَلَى وَلَدِهَا means *A she-camel [left to give suck to her young one,] not having her udder bound with the* صِوَار [q. v.]. (K.)

رَاجِلَةٌ, The *pastor's* كَبْش [or *ram*] *upon which he conveys, or puts to be borne, his utensils.* (AA, O, K.) So in the saying of a poet,

* فَظَلَّ يَعْبَثُ فِى قَوْطٍ وَرَاجِلَةٍ *
* بِكَيْفَ الدَّهْرَ إِلَّا رَبَّتٌ يَبِيدُ *

(AA, TA,) meaning [*And he passed the day*] *spinning from a portion of wool* [*wound in the form of a ring upon his hand*], termed عُجَيْنَة, [*amid a flock of sheep, with a ram upon which he conveyed his utensils,*] *ever collecting* [*to himself*], *and coveting, or labouring to acquire, save when he was sitting cooking* هَبِيد [i. e. *colocynths or their seeds or pulp*]. (T and TA in art. عجن: where رَاحِلَة is likewise explained as above.)

رُوَيْجِلٌ: see رَجِلٌ, in two places.

أَرْجَلُ A man *large in the* رِجْل [i. e. *leg*, or *foot*]: (S, K:) like أَرْكَبُ "large in the knee," and أَرْأَسُ "large in the head." (TA.) — And A horse, (S,) or beast, (دَابَّة, K,) *having a whiteness in one of his* رِجْلَانِ [i. e. *hind legs* or *feet*], (S, K,) *without a whiteness in any other part.* (TA.) This is disliked, unless there be in him some other [similar] وَضَح. (S. [See also 2 in art. خدر.]) The fem. is رَجْلَآءُ. (S, K.) which is applied in like manner to a sheep or goat: (S:) or to a ewe as meaning *whose* رِجْلَانِ [or *hind legs*] *are white to the flanks,* (M, TA,) *or with the flanks,* (T, TA,) *the rest of her being black.* (TA.) — هُوَ أَرْجَلُ الرِّجْلَيْنِ. حُرَّةٌ رَجْلَآءُ: see رَجْلَى. = means [*He is the more manly, or manful, of the two men*; or] *he has* رِجْلِيَّة *that is not in the other* [*of the two men*]: (T, TA:) *or he is the stronger of the two men.* (K.) ISd thinks أرجل in this case to be like أَحْنَكُ, as having no verb. (TA.)

أَرَاجِيلُ app. a pl. of أُرْجُلَةٌ, which may be pl. of رِجْلٌ, which is pl. of رَاجِلٌ [q. v.]. (TA.) — Also Men *accustomed to, or in the habit of, taking, capturing, catching, snaring, or trapping, game* or *wild animals or the like, or birds, or fish; hunters, fowlers, or fishermen.* (Ṣgh, K.)

تَرْجِيلٌ: see رُجْلَةٌ, last signification.

تَرَاجِيلُ *i. q.* حَرْشَفٌ [q. v., i. e. The *herb smallage*]; (K;) of the dial. of the Sawád; *one of the herbs, or leguminous plants, of the gardens.* (TA.)

مُرَجَّلٌ: see رَجِلٌ, of which it is a quasi-pl. n.: = and مُرَجْرَجٌ.

مُرَجِّلٌ A woman *that brings forth men-children;* (M, TA;) *i. q.* مُذَكِّرٌ. (M, K, TA.) which is the epithet commonly known. (M, TA.)

مِرْجَلٌ *A copper cooking-pot:* (S, Mgh, Mṣb:) *or a large copper cooking-pot:* (Ḥam p. 400:) *or a cooking-pot of stones* [or *stone*], and *of copper:* (K:) or *any cooking-pot* (Mgh, Mṣb, TA, and Ḥam ubi suprà) *or vessel in which one cooks:* (TA:) of the masc. gender: (K:) pl. مَرَاجِلُ. (Ḥam ubi suprà.) — And *A comb.* (Mgh, K.) — Also, and ‡ مُرَجَّلٌ, (K,) the latter on the authority of IAạr alone, (TA,) *A sort of* [*garment of the kind called*] بُرْد, *of the fabric of El-Yemen:* (K:) pl. as above, مَرَاجِلُ; with which مَرَاجِل, occurring in a trad., is said in the T, in art. رحل, to be syn.: [and ‡ بُرْدٌ مُرَجَّلِىٌّ signifies the same as مِرْجَلٌ:] it is said in a prov.,

* حَدِيثًا كَانَ بُرْدُكَ مُرْجَلِيًّا *

[*Recently thy* بُرْد *was of the sort called* مُرْجَلِىّ;] i. e. thou hast only recently been clad with the مَرَاجِل, and usedst to wear the عَبَآء: [whence it appears that the مُرَجَّل may be thus called because worn only by full-grown men:] so says IAạr: it is said in the M that ثَوْبٌ مُرَجَّلٌ is from المِمَرْجَل [i. e. المِمَرْجَل, perhaps a mistranscription for المِرْجَل]: (TA:) [but] ‡ مُرَجَّلٌ signifies *a sort of garments, or cloths, variegated, or figured;* (S and K in art. مرجل;) *similar to the* مَرَاجِل, *or similar to these in their variegation or decoration, or their figured forms;* as explained by Seer and others; (TA in that art.;) [wherefore] Sb holds the م of مَرَاجِل to be an essential part of the word; (S in that art.;) and hence Seer and the generality of authors also say that it is a radical, though Abu-l-'Alà and some others hold it to be augmentative. (MF and TA in that art.)

مُرَجِّلٌ *A maker of cooking-pots [such as are called* مَرَاجِل, pl. of مِرْجَلٌ]. (MA.) — See also the next preceding paragraph.

مُرَجِّلَانِيَّةٌ A woman *who is, or affects to be, or makes herself, like a man in guise or in speech.* (TA. [See also رُجْلَةٌ, voce رَجِلٌ.])

مُرَجَّلٌ A skin, (Fr, TA,) or such as is termed a زِقّ, (K,) *that is stripped off [by beginning] from one* رِجْل [or *hind leg*]; (Fr, K, TA;) or *from the part where is the* رِجْل. (M, TA.) And شَاةٌ مُرَجَّلَةٌ *A sheep, or goat, skinned [by beginning] from one* رِجْل: (Ḥam p. 667:) and in like manner ‡ مَرْجُولٌ applied to a ram. (Lḥ, K voce مَزْقُوق, which signifies the contr. [like زِقّ مُزَقَّق].) — Also A [skin such as is termed] زِقّ *full of wine.* (Aṣ, O, K.) = A [garment of the kind called] بُرْد *upon which are the figures of men;* (K:) or *upon which are figures like those of men.* (TA.) — And A garment, or piece of cloth, (O, TA,) and a بُرْد, (TA,) *ornamented in the borders.* (O, K, TA.) = *Combed hair.* (O, TA. [See its verb, 2.]) = جَرَادٌ مُرَجَّلٌ *Locusts the traces of whose wings are seen upon the ground.* (ISd, K.)

مَرْجُولٌ A gazelle *whose* رِجْل [or *hind leg*] *has fallen* [*and is caught*] *in the snare:* when his يَد [or fore leg] has fallen therein, he is said to be مَيْدِىٌّ. (TA.) — See also the next preceding paragraph.

مُرْتَجِلٌ: see رَجِلٌ, last sentence.

مُرْتَجِلٌ A man *holding the* زَنْد *with his hands and feet,* (K, TA,) because he is alone: (TA:) [i. e.] one *who, in producing fire with the* زَنْد, *holds the lower* زَنْدَة *with his foot* [or *feet*]. (AA, TA. [See 5.]) = One *who collects a detached number* (قِطْعَة [or رِجْل]) *of locusts, to roast, or* رِجْل *them:* (S:) one *who lights upon a* رِجْل *of locusts, and roasts, or fries, some of them,* (K, TA,) or, as in the M, *cooks.* (TA.)

مُمَرْجَلٌ: see مِرْجَلٌ.

رجم

1. رَجْمٌ signifies The *throwing,* or *casting, of stones:* (S, K:) this is its primary meaning: (S, TA:) you say, رَجَمَهُ, aor. ـُ, inf. n. رَجْمٌ. (S, Mṣb, TA,) *He threw,* or *cast, stones at him;* or *pelted him with stones:* (S, TA:) or *he struck him, or smote him, with* رَجْم, meaning *stones:* (Mṣb:) and رَجُوم is syn. with رَجْم, as an inf. n.: thus some explain the saying, in the Kur [lxvii. 5], وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ [*And we have made them for casting at the devils*; meaning shooting stars, which are believed to be hurled at the devils that listen by stealth, beneath the lowest heaven, to the words of the angels therein: but see other explanations below, voce رَجِيم]. (TA.) — Hence, (S, TA,) The act of *slaying* [*in any manner,* but generally *stoning,* i. e. *putting to death by stoning*]. (S, K.) So in رَجْمُ الثَّيِّبِ إِذَا زَنَى [*The slaying,* or *stoning, of the two married persons when they have committed adultery*]. (TA.) — [† The act *of beating, or battering,* the ground with the feet.] One says of a camel, يَرْجُمُ الأَرْضَ † [*He beats,* or *batters, the ground*], i. e., with his feet; which implies commendation: (TA:) and so one says of a horse; (K;) or يَرْجُمُ فِى الأَرْضِ. (Ṣ.) And one says also, جَآءَ يَرْجُمُ, meaning † [*He came beating,* or *battering, the ground;* or] *passing along with an ardent and a rapid running.* (Lḥ, K.* TA.) [See also 8.] — ‡ The act of *cursing.* (K, TA.) — † The act of *reviling.* (K, TA.) لَأَرْجُمَنَّكَ, in the Kur xix. 47, means † *I will assuredly revile thee:* (Bḍ, Jel, TA:) see also another explanation below, in this paragraph:) or *I will assuredly cast stones at thee,* (Bḍ, Jel,) so that thou shalt die, or shalt remove far from me. (Bḍ.) And you say, رَجَمَهُ بِالقَوْلِ, meaning † *I uttered foul,* or *evil, speech against him.* (Mṣb.) [See also رَجْمٌ.] — † The act of *driving away; expelling; putting,* or *placing, at a distance, away,* or *far away.* (K.) — † The act of *cutting off from friendly,* or *loving communion or intercourse; forsaking;* or *abandoning.* (K.) — Also [as being likened to the throwing of stones, in doing which one is not sure of hitting the mark,] *i. q.* قَذْفٌ (K, TA) بِالغَيْبِ وَالظَّنِّ † [The act of *speaking of that which is hidden,* or *which has not become apparent to the speaker;*

and *conjecturing*]; (TA;) or *speaking conjecturally*: (Ṣ, TA:) and (K, TA) some say (TA) *i. q.* غَيْب [as meaning † *a doubting*]: (K, TA: [in the CK, الغَيْب is erroneously put for الغَيْب:) and ظَنّ [which means † *an opining*, or *a conjecturing*]. (K, TA.) One says, رَجَمَ بِالغَيْبِ † *He spoke of that which he did not know.* (Ḥam p. 494.) And رَجَمَ بِالظَّنِّ (Z, TA) † *He spoke conjecturally*: (MA:) or *he conjectured*, or *opined*. (Bḍ in xviii. 21.) Hence, قَالَهُ رَجْمًا † *He said it conjecturally.* (Z, TA.) Hence also (TA,) رَجَمَ بِالغَيْبِ, in the Ḳur [xviii. 21], (Ṣ, TA,) † [*Speaking conjecturally of that which is hidden, or unknown*; as indicated in the Ṣ and TA: or] *conjecturing in a case hidden* from them. (Jel.) One says also, قَالَ رَجْمًا بِالغَيْبِ, i. e. † *He said conjecturally*, [or *speaking of that which was hidden from him*, or *unknown by him*,] *without evidence, and without proof.* (Mṣb.) And صَارَ رَجْمًا لَا يُوقَفُ عَلَى حَقِيقَةِ أَمْرِهِ † [*It became a subject of conjecture, the real state of the case whereof one was not to be made to know*]. (Ṣ, TA.) And لَأَرْجُمَنَّكَ, in the Ḳur [xix. 47, of which two explanations have been mentioned above], means [accord. to some] *I will assuredly say of thee*, [though] *speaking of that which is hidden [from me], or unknown [by me], what thou dislikest, or hatest.* (TA.) — لِسَانٌ مِرْجَمٌ, [if the latter word be not a mistranscription for مِرْجَمٌ, q. v.,] means *A tongue that is chaste, or perspicuous, and copious, in speech.* (Mṣb in art. رجمر.) — See also the next paragraph, in three places.

2. رَجَّمَ القَبْرَ, inf. n. تَرْجِيمٌ, *He placed upon the grave* رَجْر [meaning *large stones*, to make a gibbous covering to it]. (TA.) It is related in a trad. of 'Abd-Allah Ibn-Mughaffal, that he said, لَا تُرَجِّمُوا قَبْرِي, i.e. *Place not ye upon my grave* رَجْر; meaning thereby that they should make his grave even with the ground, not gibbous and elevated: but the verb is thus correctly, with teshdeed: but the relaters of trads. say, لَا تَرْجُمُوا قَبْرِي: (Ṣ:) [and it is said that] القَبْرَ رَجَمَ, (K, TA,) aor. ـُ, inf. n. رَجْمٌ, (TA,) signifies عَلَّمَهُ (K,) i.e. *He put a tombstone to the grave*: (TK:) or *he placed upon the grave* رِجَام [a pl., like رَجْر, of رَجْمَة]: (K:) or, accord. to Aboo-Bekr, لَا تُرَجِّمُوا قَبْرِي means *Wail not ye at my grave*; i. e. *say not, at it, what is unseemly*; from الرَّجْر signifying "the act of reviling." (TA.)

3. مُرَاجَمَةٌ [in its primary acceptation] is The *mutual throwing*, or *casting, of stones*; or *the vying*, or *contending for superiority, in the throwing*, or *casting, of stones.* (Mgh. [See also 6.]) — [Hence,] † The act of *mutually reviling*; or the *vying in reviling*; or so مُرَاجَمَةٌ بِالكَلَامِ. (TA. [Soo, again, 6.]) — And راجمهم فى الكَلَامِ, and الغَدْر, and الحَرْب, (K,) inf. n. as above, (TA,) † *He exerted himself to the utmost in vying*, or *contending for superiority, in speech*, and *in running*, and *in war*, or *battle*. (K, TA.) — And راجر عَنْهُ, (K,) or عَنْ قَوْمِهِ, (Ṣ,) † *He defended him*, or *his people*; or *spoke*, or *pleaded*, or *contended, in defence of him*, or *of them*: (Ṣ, K, TA:) and so دَارَى. (TA.)

6. تراجموا بالجِمَارَة *They threw*, or *cast, stones, one at another*; or *vied*, or *contended for superiority, in throwing*, or *casting, stones, one at another*: (Ṣ, TA:) and تراجموا signifies the like of this. (IAạr, TA. [See also 3.]) — [Hence,] تراجموا بِالكَلَامِ and تراجمت الإِبِلُ: see 8. — *They reviled one another*; or *vied in reviling one another.* (TA. [See, again, 3.])

8: see 6. — [Hence,] ارتجمت الإِبِلُ, and تراجمت, † *The camels beat* [or *battered*] *the ground* (رَجَمَتِ الأَرْضَ) *with their feet*: or *went heavily, without slowness.* (TA.) [See رَجْرَجَ: and see also 1, in two places.] — And ارتجر † *It* (a thing) *lay one part upon another*; *was*, or *became, heaped*, or *piled, up, or together, or accumulated, one part upon, or overlying, another*; (Aboo-Sa'eed, K, TA;) as also ارتجن. (Aboo-Sa'eed, TA.)

10. جَاءَتْ تَسْتَرْجِمُ النَّبِيَّ, said of a woman [who had committed adultery], means *She came asking the Prophet for* الرَّجْم [i. e. *to be stoned.*] (TA.)

Q. Q. 1. تَرَجْمَنَ كَلَامَهُ *He interpreted*, or *explained in another language, his speech.* (Ṣ.) See art. ترجمن.

رَجْر, an inf. n. [of 1, q. v.], used as an appellative, (Bḍ in lxvii. 5,) *A thing that is thrown*, or *cast, like as is a stone*: pl. رُجُوم. (Bḍ ib., and Ḳ.) Hence, in the Ḳur (ubi suprà), وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ *And we have made them things to be cast at the devils*; meaning shooting stars: [see also رَجْر:] or, as some say, *we have made them to be* [*means of*] *conjectures to the devils* of mankind; i. e., to the astrologers. (Bḍ, TA. [See another explanation in the first sentence of this art.]) — Also *A friend*; or *a true, or sincere, friend*; or *a special, or particular, friend*; syn. خَلِيل: and *a cup-companion*, or *compotator.* (Th, Ḳ.) See also the last signification in the next paragraph.

رَجْر *Stones* (Mṣb, TA) *that are placed upon a grave.* (TA.) — And hence, (Mṣb, TA,) *A grave*; (Ṣ, Mṣb, Ḳ, TA;) because stones are collected together upon it; (Mṣb;) as also رَجْمَة and رُجْمَة: (Ḳ:) the pl. of رَجْر is رِجَام: you say, هٰذِهِ رِجَامُ عَادٍ *These are the graves of* [the tribe of] *'Ád*: (TA:) and رُجْمَة, of which the pl. is رُجَم and رِجَام, signifies also, like as does رَجْر, *stones*, (Ḳ,) or *high stones*, (TA,) *that are set up upon a grave*: (Ḳ, TA:) or both these signify a *sign* [*that is set up upon a grave*; or a *tombstone*: see 2]: (Ḳ:) or the former of them (رَجْمَة) signifies *stones collected together*, (Lth, Mṣb, TA,) *as though they were the graves of* [*the tribe of*] *'Ád*; (Lth, TA;) and its pl. is رِجَام: (Mṣb:) or it is sing. of رَجْر and رِجَام which signify *large stones, less than* [*such as are termed*] رَضْم, (Ṣ,) or *like* رَضْم, (TA,) *sometimes collected together upon a grave to form a gibbous covering to it.* (Ṣ.) — Also (i. e. رَجْر) *A well.* (Ḳ.) — And *A* [*kind of oven such as is called*] تَنُّور [q. v.]. (Ḳ.) — And *i. q.* جُفْرَة, with جِيم, accord. to the Ḳ, i. e. *A round space in the ground*: or, as in other lexicons, حُفْرَة [meaning a *hollow*, or *cavity, in the ground, made by digging*, or *natural*]. (TA.) — Also *Brothers*, or *brethren*: [a quasi-pl. n.:] sing., accord. to Kr, رَجْر and رَجَر; [so that the latter is used as a sing. and as a pl.;] but (ISd says, TA) I know not how this is. (Ḳ, TA.) [See also رَجْر.]

رَجْر The [*shooting*] *stars that are cast* [*at the devils*; like رُجُوم, as explained by some, pl. of رَجْر, q. v.]. — See also the second sentence of the next preceding paragraph.

رَجْرَة: see رَجْر, second sentence. — [It is applied in the present day to *Any heap of stones thrown together or piled up.*] — Also *A* [*kind of turret, such as is called*] مَنَارَة, *like a* بَيْت [i. e. *tent, or house, &c.*], *around which they used to circuit*: a poet says,

كَمَا طَافَ بِالرَّجْرَةِ المُرَجْرِجُ †

[*Like as when he who beat the ground circuited around the* رجرة]. (TA.) — رجرة [thus written, but perhaps it is † رَجْرَة,] is also sing. of رِجَام signifying [*Hills*, or *mountains, &c., such as are called*] هِضَاب [pl. of هَضْبَة]. (AA, TA.)

رَجْرَة: see رَجْر, second sentence, in two places: — and see also رَجْرَة. — Also The *hole, den*, or *subterranean habitation, of the hyena.* (Ṣ, Ḳ.) — And *A thing by means of which a palm-tree that is held in high estimation is propped*; (Ḳ;) also called رَجْرَة; i. e. *a kind of wide bench of stone or brick* (دُكَّان) *against which the palm-tree leans*; as is said by Kr and AḤn: the ر is said to be a substitute for ب; or, as ISd thinks, the word is a dial. var., like رَجْرَة. (TA.)

رَجْرَاج i. q. مُرَجْرَج; (Ṣ, Ḳ:) i. e. *A stone which is tied to the end of a rope, and which is then let down into a well, and stirs up its black mud, after which the water is drawn forth, and thus the well is cleansed*: (TA:) *sometimes it is tied to the extremity of the cross piece of wood of the bucket, in order that it may descend more quickly.* (Ṣ, Ḳ.) — Also *A thing that is constructed over a well, and across which is then placed the piece of wood for the bucket.* (AA, Ḳ.) And [the dual] رَجْرَاجَانِ *Two pieces of wood that are set up over a well*, (Ṣ, Ḳ, TA,) *at its head* [or *mouth*], (Ṣ, TA,) *and upon which is set the pulley*, (Ṣ, Ḳ, TA,) *or some similar thing by means of which one draws the water.* (TA.) — Also a pl. of رَجْرَة. (Ṣ, Mṣb, Ḳ.)

رَجُور: see the next paragraph.

رَجِير and مَرْجُور *Thrown at*, or *cast at*, with stones. (Ṣ.) The former is said to be applied to the devil because he is cast at (مرجوم) with [shooting] stars. (TA.) [In the MA, رَجُور, as well as رَجِير, is explained as signifying *Stoned*: but it is probably a mistranscription for مَرْجُور.]

— *Slain [in any manner, but generally meaning put to death by being stoned]*. (Ṣ.) تَكُونَنَّ مِنَ المَرْجُومِينَ, in the Ḳur [xxvi. 116], is explained as meaning *Thou shalt assuredly be of those slain in the most evil manner of slaughter*: (TA:) or the meaning is, *of those smitten with stones*: or, † *reviled*. (Bḍ, Jel.) — Also the former, † *Cursed, or accursed*; and in this sense, i. e. مَرْجُومٌ بِاللَّعْنَةِ, applied to the devil. (TA.) — And † *Reviled*; [and so مَرْجُومٌ, as shown above;] and in this sense, also, said to be applied to the devil: and so in the two senses here following. (TA.) — † *Driven away; expelled; put, or placed, at a distance, away, or far away*. (TA.) — And † *Cut off from friendly or loving communion or intercourse; forsaken; or abandoned*. (TA.)

رَجِيمَةٌ sing. of رَجَائِمُ, which signifies *Mountains at which stones are cast* [app. from some superstitious motive, as is done by Arabs in the present day]. (TA.)

تَرْجُمَةٌ: see art. ترجم.

تُرْجُمَانٌ and تَرْجَمَانٌ; pl. تَرَاجِمُ and تَرَاجِمَةٌ: see art. ترجم.

مِرْجَمٌ: A horse *that beats [or battered] the ground* (يَرْجُمُ فِى الأَرْضِ, Ṣ, يَرْجُمُ الأَرْضَ, Ḳ) *with his hoofs*: (Ṣ, Ḳ:) or *that is as though he did thus*: (TA:) or *that runs vehemently*: (Ḥam p. 158:) applied also in the first sense to a camel; implying commendation: or, as some say, *heavy, without slowness*. (TA.) And A *strong man*: as though his enemy were cast at with him: (Ṣ, Ḳ:) or *a defender of his* جِنْس [i. e. *kind*, or *kindred by the father's side*]. (A, TA.) IAạr says, A man pushed another man, whereupon he [the latter] said, تَجِدُنِى ذَا مِنْكَبٍ مِرْجَمٍ وَرِكْنٍ مِدْعَرٍ † *Thou shalt assuredly find me to be one having a strong shoulder-joint and a stay that is a means of support*]. (TA: but there written without any syll. signs.) لِسَانٌ مِرْجَمٌ means † *A tongue copious in speech; or chaste, or perspicuous, therein; or eloquent*: and *strong, or potent*. (TA. See also 1, last sentence but one.)

مِرْجَمَةٌ *i. q.* قُذَّافَةٌ [or قُذَافَةٌ, which means *A sling*; and مِرْجَام, q. v., app. signifies the same]: pl. مَرَاجِمُ. (TA.)

مُرْجَمٌ A narrative, or story, *of which one is not to be made to know the real state*: (Ṣ, Ḳ, TA:) or, as in some of the copies of the Ṣ, *of which one knows not, or will not know, whether it be true or false*: (TA:) or *respecting which conjectures are formed*. (Ḥam p. 494.)

مِرْجَامٌ [app. *A sling*; like مِرْجَمَةٌ;] *a thing with which stones are cast*; (Ḳ, TA;) *i. q.* قُذَّافٌ [q. v.]: pl. مَرَاجِمُ. (TA.) — And † A camel *that stretches out his neck in going along*: or *that goes strongly, or vehemently*; (Ḳ, TA;) *as though beating the pebbles* (كَأَنَّهُ يَرْجُمُ الحَصَى) *with his feet*. (TA.)

مَرْجُومٌ: see رَجِيمٌ, in three places.

مُرَاجِمٌ pl. of مُرَجِّمَةٌ [q. v.]. (TA.) — Also † *Foul words*: (M, Ḳ:*) a pl. of which no sing. is mentioned. (TA.)

مُرَجِّمٌ One *casting* [stones] *at thee, thou casting at him*. (Ḥar p. 567.)

مُرَجِّمَةٌ: see رَجِيمَةٌ.

مُتَرَجِّمٌ: see art. ترجم.

رجن

1. رَجَنَ بِالمَكَانِ, (Ṣ, Ḳ,) aor. ـُ, (Ṣ,) inf. n. رُجُونٌ, *He remained, stayed, dwelt, or abode, in the place*; (Ṣ, Ḳ;) as also ارتجن; (Ḳ, * TḲ;) and *kept to it, or became accustomed to it*; (Ṣ, accord. to one copy;) and so بِهِ. (Ṣ, * Mṣb, * Ḳ, * TA: all in art. دجن.) — And رَجَنَتْ, (Fr, Ṣ, Ḳ,) aor. ـُ; (TA;) and رَجَنَتْ, (Fr, Ṣ, Ḳ,) aor. ـِ; (TA;) and رَجَنَتْ; (Ḳ;) said of camels, (Fr, Ṣ, Ḳ,) &c.; (Ḳ;) *They kept, or became accustomed, to the tents, or houses*: (Ḳ, * TA:) and ارتجنت said of a she-camel, *she remained in* [or *at*] *the house, or tent*. (TA.) — And رَجَنَتِ الدَّابَّةُ, (Ṣ, Ḳ,) aor. ـُ, (TA,) inf. n. رُجُونٌ, *The beast was confined, kept close, or shut up, and badly fed*, (Ṣ, Ḳ,) *so that it became lean*: (Ṣ:) or *was confined to the fodder in the dwelling, or place of abode*. (Ḳ.) — And رَجَنَ فِى الطَّعَامِ (Lḥ, TA,) aor. ـُ, inf. n. رُجُونٌ, (L and TA in art. رمك,) [app. *He kept constantly to the food;*] *he loathed nothing of the food*; and so رَمَكَ: and in like manner one says of the camel, رَجَنَ فِى العَلَفِ [*he kept constantly to the fodder*; or *loathed nothing thereof*]. (Lḥ, TA.) — And رَجَنَ and رُجُونَةٌ [inf. ns. of which the verb is not mentioned] A camel's *feeding upon date-stones, and seeds, or grain*. (TA.) — رَجَنَ الإِبِلَ, and ارتجنها, *He confined the camels to feed them with fodder, not pasturing them, or not sending or driving or conducting them forth in the morning to the pasturage*. (Fr, Ṣ.) And رَجَنَ رَاحِلَتَهُ رَجْنًا شَدِيدًا *He confined his riding-camel strictly* in the house, *making her to lie down upon her breast, and not feeding her with fodder*. (ISh, TA.) And رَجَنَ دَابَّتَهُ (Ṣ, Ḳ,) inf. n. رَجْنٌ, (Ṣ,) *He confined, kept close, or shut up, his beast, and fed it badly*, (Ṣ, Ḳ,) *so that it became lean*: (Ṣ:) or *confined his beast to the fodder in the dwelling, or place of abode*; as also ارتجنها (Ḳ:) or, accord. to J, [perhaps a mistake for As, for it is not in either of my copies of the Ṣ,] on the authority of Fr, the former signifies *he confined the beast from the pasturage, without fodder*: and † the latter, inf. n. تَرْجِينٌ, *he confined, or restricted, the beast to fodder*. (TA.) — رَجَنَ فُلَانٌ *He was ashamed for himself, or of himself, or was bashful, or shy, with respect to such a one; he was abashed at him, or shy of him; or he shrank from him*. (AZ, Ḳ.)

2: see 1, latter part, in two places.

4, as intrans. and trans.: see 1, in two places.

8. ارتجن: see 1, first sentence. — Also *It was, or became, heaped, or piled, up, or together, or accumulated, one part upon another*; syn. ارْتَكَمَ (Ḳ.) and ارْتَجَمَ. (Aboo-Sa'eed, TA in art. رجم.) — And, said of fresh butter, *It was cooked [for the purpose of clarifying it] without its becoming clear, and became bad, or spoiled*: (Ṣ, Ḳ, TA:) or *it turned in the skin containing the churned milk*: (TA:) or *it became bad, or spoiled, in the churning*: (TA in art. خلط:) from ارْتِجَانُ الإِدَاوَةِ meaning *the fresh butter's coming forth from the skin mixed with the thick milk, and being in that state put upon the fire, and that, when it boils, the thick milk appears mixed with the clarified butter*. (TA.) ارْتَجَنَتِ الزُّبْدَةُ, meaning *The piece of fresh butter became mixed up with the milk*, is a prov., alluding to a difficult affair which one cannot find the way to adjust. (L in art. زبد.) — Hence, (TA,) ارتجن عَلَى القَوْمِ أَمْرُهُمْ † *The affair, or case, of the people, or party, became confused to them*. (Ṣ, Ḳ.*)

رَاجِنٌ *That keeps to the tents, or houses; domesticated, familiar, or tame*; (Ṣ, TA;) like دَاجِنٌ: (Ṣ:) applied in this sense to a bird: (TA:) and in like manner رَاجِنَةٌ applied to camels: (Ṣ, * TA:) and to a sheep or goat (شَاة), and a she-camel, *that remains in* [or *at*] *the houses, or tents*. (TA.) — And شَاةٌ رَاجِنٌ *A sheep, or goat, confined, shut up, or kept close, and badly fed, so that it becomes lean*. (Ṣ.)

رجو

1. رَجَوْتُهُ, aor. رَجُوُ, (Ṣ, Mṣb,) inf. n. رَجْوٌ, (Ṣ, M, Ḳ,) or رَجًا, (Mṣb,) and رَجَاءٌ, (Ṣ, Ḳ, TA, &c., [in the ḲK erroneously written with the short ا, i. e., without the meddeh and ء,]) or the latter is a simple subst., (Mṣb,) and رَجَاوَةٌ (Ṣ, Ḳ) and رَجَاةٌ, رَجَاءَةٌ, (accord. to different copies of the Ḳ,) or both, (CḲ,) and مَرْجَاةٌ; (Ḳ;) and ارْتَجَيْتُهُ, (Ṣ,) inf. n. تَرْجِيَةٌ; (Ḳ;) and ارْتَجَوْتُهُ (Ṣ, Ḳ,*) and ارْتَجَيْتُهُ; (Ṣ, Mṣb, Ḳ;*) *I hoped for him* [or *it*; relating only to what is possible; *syn. with* أَمَّلْتُهُ; see رَجَاءٌ, below]; all signify the same: (Ṣ:) and رَجَيْتُهُ, aor. رَجِيَ, is a dial. var. of رَجَوْتُهُ: (Mṣb:) and رَجِيَ, aor. يَرْجَى, like رَضِيَ, is a dial. var. of رَجَا, aor. يَرْجُو, accord. to Lth: it is disapproved by Az, because heard by him on no other authority than that of Lth; but it is mentioned also by ISd. (TA.) One says, مَا أَتَيْتُكَ إِلَّا رَجَاوَةَ الخَيْرِ [*I did not, or have not, come to thee except hoping for that which is good*]. (Ṣ.) No regard is to be paid to the assertion of Lth, that the saying فَعَلْتُ رَجَاءَ كَذَا [*I did* a thing *hoping for such a thing*] is a mistake, and that the correct word is only رَجَاءَ; for رَجَاءَ occurs in a trad., and in the poetry of the Arabs. (TA.) — Sometimes رَجْوٌ, (Ṣ,) or رَجًا, (Mṣb,) has the meaning of خَوْفٌ; (Ṣ, Mṣb;) because the hoper fears that he may not attain the thing for which he hopes; (Mṣb;) and so رَجَاءَةٌ; (T, Ṣ;) but only when there is with it a negative particle: (Fr, T, TA:) you say, مَا رَجَوْتُكَ † *I feared not*

thee: but you do not say, رَجَوْتُكَ, meaning *I feared thee:* (TA:) the saying in the Ḳur [lxii. 12], مَا لَكُمْ لَا تَرْجُونَ لِلّٰهِ وَقَارًا means † [*What aileth you*] *that ye will not fear the greatness, or majesty, of God?* (Ṣ:) or the meaning is, *that ye will not hope for God's magnifying* of him who serves Him and obeys Him? or *that ye will not believe in greatness, or majesty, belonging to God,* so that ye may fear disobeying Him? (Bḍ:) another instance occurs in a verse of Aboo-Dhu-eyb, cited in art. خلف, conj. 3: (Ṣ:) and ارتجاه, also, signifies † *he feared him,* or *it;* [but app. only when preceded by a negative particle, as in exs. cited in the TA;] (Ḳ, TA:) in which sense it is tropical. (TA.) Accord. to Lth, رَجْوٌ is also syn. with مُبَالَاةٌ and أُرْجُوَة and مَا أُبَالِي means [*I do not care, mind, or heed*]: but this is disapproved by Az. (TA.) رجى *He broke off,* or *ceased,* [app. *by reason of inability,*] *from speaking:* (Ḳ:) or, accord. to Az, *he became confounded,* or *perplexed, and unable to see his right course:* or, as Fr says, *he desired to speak, and was unable to do so:* (TA:) and رَجِيَ عَلَيْهِ, like عَيِيَ عَلَيْهِ, *he became unable to speak.* (Ḳ.)

2: see 1, first sentence.

4. أَرْجَتْ *She* (a camel, Ṣ, or a pregnant female [of any kind], TA) *was,* or *became, near to bringing forth;* (Ṣ, Ḳ, TA:) *so that her bringing forth was hoped for:* accord. to Er-Rāghib, the proper signification is *she made her owner to have hope in himself that her bringing forth was near:* (TA:) and أَرْجَأَتْ means the same. (Ṣ.) — ارجى الصَّيْدَ *He failed of getting any game;* (Ḳ;) [as though he made the game to have hope;] and ارجأ signifies the same: (TA:) or so ارجى [alone], and ايجأ [alone]. (Ḳ and TA in art. رجأ.) — And أَرْجَيْتُهُ, (Ṣ, Mṣb,) inf. n. إِرْجَاءٌ, (Ḳ,) *I postponed it, put it off, deferred it,* or *delayed it;* (Ṣ, Mṣb, Ḳ:*) namely, an affair [&c.]; (Ṣ;) as also أَرْجَأْتُهُ. (Ṣ, Mṣb.) [See the latter verb: and see also an ex. in the Ḳur vii. 108 and xxvi. 35; and the various readings mentioned by Bḍ in the former instance.] — ارجى البِئْرَ *He made a side* (رَجًا) *to the well.* (Ṣ, Ḳ.)

5: see 1, first sentence. — [In the present day, ترجى is often used as meaning *He besought, entreated, petitioned,* or *prayed.*]

6: see 1, first sentence: — and again in the latter part of the paragraph.

رَجًا The *side,* (Ḳ,) in a general sense: (TA:) or the *side* of a well, (Ṣ, Mṣb, Ḳ,) and of the sky, (Er-Rāghib, TA,) and of anything; (Ṣ, Mṣb;*) and † رَجَاءٌ signifies the same: (Ḳ:) the *side* of a well *from its top to its bottom;* (TA;) and the *two sides thereof:* which last is also [or properly] the meaning of the dual; which is رَجَوَانِ: (Ṣ:) pl. أَرْجَاءٌ. (Ṣ, Mṣb, Ḳ.) Hence, in the Ḳur [lxix. 17], وَالْمَلَكُ عَلَىٰ أَرْجَائِهَا [*The angels being at the sides thereof*]. (Ṣ, TA.) They said, رُمِيَ بِهِ الرَّجَوَانِ, meaning † *He was cast into places of destruction:* (Ṣ:) or it is said of one who is held in mean estimation: (M, TA:) الشَّبْرَقُ in the Ḳ is a mistake for بِهِ اسْتُهِينَ, the reading in the M: (TA:) as though the two [opposite] sides of the well were cast at with him. (Ḳ.) And one says of him who will not be deceived so as to be turned away from one course to another, لَا تُرْمَى بِهِ الرَّجَوَانِ † [lit. *The two sides of the well will not be cast at with him*]; in allusion to the well's two [opposite] sides' being cast at with the bucket. (Z, TA.)

رَجَاءٌ [accord. to most an inf. n., (see 1, in two senses,) but accord. to the Mṣb a simple subst.] *Hope;* syn. أَمَلٌ; (Ṣ and M and Ḳ in art. امل;) *contr. of* يَأْسٌ; (Ḳ;) *an opinion requiring the happening of an event in which will be a cause of happiness;* (Er-Rāghib, TA;) *expectation of deriving advantage from an event of which a cause has already occurred:* (El-Harāllee, TA:) or, as Ibn-El-Kemāl says, properly, *i. q.* أَمَلٌ: and conventionally, the *clinging of the heart to the happening of a future loved event:* (TA:) or *hope, or eager desire, for a thing that may possibly happen;* differing from تَمَنٍّ, which relates to what is possible and to what is impossible. (MF, TA.) — See also رَجًا.

رَجِيَّةٌ [*A thing hoped for*]: you say, مَا لِي فِي فُلَانٍ رَجِيَّةٌ *There is nothing for me to hope for in such a one.* (Ṣ.)

رَاجٍ [*Hoping:* — and *Fearing*]. (Mṣb.)

أُرْجِيَّةٌ *A thing postponed, put off, deferred,* or *delayed.* (ISd, Ḳ.)

أُرْجُوَانٌ *Redness:* (Mṣb, Ḳ:) *a certain red dye:* (Ḳ:) or *a certain dye, intensely red:* (Ṣ:) accord. to A'Obeyd, (Ṣ,) *what is called* بَهْرَمَان (Ṣ, Ḳ:) and he says that the بَهْرَمَان is inferior to it (دُونَهُ) [but this often has the contr. meaning]: it is said also that ارجوان is an arabicized word, from the Pers. أَرْغُوَان, which means a sort of trees having a red blossom, of the most beautiful kind; and that every colour resembling it is termed ارجوان. (Ṣ.) Also *Red:* (Ḳ:) and *red garments or clothes.* (IAạr, Ḳ.) And one says أَحْمَرُ أُرْجُوَانٌ, mentioned by Seer has having an intensive meaning; (M, TA;) in the Ḳ, † أَحْمَرُ أُرْجُوَانِيٌّ; but this is wrong; (TA;) i. e. *Intensely red.* (Ḳ, TA.) And قَطِيفَةٌ حَمْرَاءُ أُرْجُوَانٌ [*A pillow,* or *nappy, outer,* or *wrapping, garment, intensely red*]: (Ṣ, M, A:) but IAth says that the most common practice is to prefix the word ثَوْب or قَطِيفَة to أُرْجُوَان so as to govern the latter in the gen. case; [saying ثَوْبٌ أُرْجُوَانٌ or قَطِيفَةٌ أُرْجُوَانٌ;] and that the word [ارجوان] is said by some to be Arabic, the ا and ن being augmentative. (TA.)

أُرْجُوَانِيٌّ: see the next preceding paragraph.

مُرْجًى *Postponed, put off, deferred,* or *delayed;* as also مُرْجَأٌ. Some read [in the Ḳur ix. 107] مُرْجَوْنَ. وَآخَرُونَ مُرْجَوْنَ لِأَمْرِ اللّٰهِ (Ṣ: see مرجا, in art. رجا.)

مُرْجِئٌ and مُرْجِئَةٌ and مُرْجِيٌ and مُرْجِيَةٌ A female *near to bringing forth.* (Ḳ,* TA.) — مُرْجٍ also signifies A man who is *one of the people* [or *sect*] *called the* مُرْجِئَة; (Ṣ;) or *one of the* مُرْجِئَة, mentioned in art. رجأ; as also مُرْجِئٌ; and so † مُرْجِيٌ; (Ḳ;) or this is [properly speaking] a rel. n. from مُرْجٍ; (Ṣ;) and مُرْجِئَةٌ also; (Ḳ;) or rather this is another rel. n., like مُرْجِئٌ (IB and TA in art. رجأ, q. v.)

مُرْجٍ: see what next precedes. You say رَجُلٌ مُرْجٍ [*A man of,* or *belonging to, the sect called the* مُرْجِئَة]. (Ṣ.)

رجى

1. رَجِيَ: see 1 (first sentence) in art. رجو.

رح

1. رَحَّ, [sec. pers. رَحِحْتَ,] aor. ـَحُّ, [inf. n., app., رَحٌّ,] *It* (a solid hoof, &c.,) *had the quality termed* رَحَح meaning as expl. below. (TA.)

R. Q. 1. رَحْرَحَ *He* (a man, TA) *did not exceed the usual bounds so as to reach the bottom, or utmost depth, of the object of his desire;* (Ḳ, TA;) as, for instance, of a vessel: (TA:) [IbrD thinks that it signifies *he sought, by his speech, the expression of a meaning which he failed to attain.*] رحرح بِالْكَلَامِ *He spoke,* or *expressed himself, obliquely, ambiguously,* or *equivocally; not plainly.* (Ḳ, TA.) — رحرح عَنْ فُلَانٍ *i. q.* سَتَرَ دُونَهُ [*He protected such a one by intervening,* or *by interposing something*]. (Ḳ.)

R. Q. 2. تَرَحْرَحَتْ *She* (a mare) *straddled, in order to stale.* (Ṣ, A, Ḳ.)

رَحَّةٌ [or رَحَّةٌ] *A serpent being,* or *becoming, like a* طَوْق, or *neck-ring,* مُتَطَوِّقَةٌ, Ḳ, [see 5 in art. طوق,]) *when folding itself:* (TA:) originally رَحِيَّةٌ; (Ḳ;) the ى being changed into ح. (TA.)

رَحَحٌ *Width* in a solid hoof: such is approved; (Ṣ, Ḳ;) being the contr. of that which is termed مَصَطٌّ: but when it spreads out much, it is a fault: (Ṣ:) or *a spreading* therein: (A:) or *a spreading* thereof; and *width* of a human foot: (Lth, TA:) or *a spreading* of a solid hoof, *with thinness:* or *width* of a human foot, *with thinness;* and in a solid hoof, which is a fault: or *excessive width* in a solid hoof. (TA.)

رَحْرَحٌ and † رَحْرَاحٌ and † رَحْرَحَانٌ A thing *wide and spreading,* (Ḳ, TA,) *not deep,* like a طَسْت and any similar vessel; as also رَهْرَهٌ and رَهْرَهَانٌ: (TA:) [or † the third of these epithets signifies *very wide* &c.; as will be seen from what follows: and] † the second signifies a thing *wide and thin.* (Ṣ.) You say رَحْرَحٌ إِنَاءٌ *A wide and low vessel;* as also رَهْرَهٌ. (TA.) And قَدَحٌ رَحْرَحٌ and † رَحْرَاحٌ *A wide bowl.* (A.) And قَصْعَةٌ رَحْرَحٌ and † رَحْرَحَانِيَّةٌ *A bowl spreading widely* [and *very widely*]. (AA, TA.) And it is said in a trad., بُحْبُوحَةُ الْجَنَّةِ † رَحْرَحَانِيَّةٌ *The middle of Paradise is* [*very*] *wide,*

or *ample:* the ا and ن are added to give intensiveness to the signification. (TA.) — [Hence,] عَيْشٌ رَحْرَحٌ (A) and ▼ رَحْرَاحٌ (S, A) ‡ *An ample and easy state of life.* (S, TA.)

رَحْرَحَانٌ
رَحْرَحَانِيَّةٌ
رَحْرَاحٌ
} see the next preceding paragraph, throughout.

أَرْحَبُ *Spreading, (*Lth, TA,*) or widely expanded;* (TA;) applied to a solid hoof, (Lth, TA,) and to a foot such as is termed مُعَلٍّ: (TA:) and *wide;* applied to anything: thus قَدَمٌ رَحْبَةٌ *a wide human foot:* (Lth, TA:) and *a human foot having the middle of the sole even with the fore part;* (L, TA;) *flat-soled;* i. e. *having, in the sole, no hollow part that does not touch the ground:* (S:) and رَحِبٌ كَرَحِبٍ *a wide callous protuberance upon the breast of a camel:* (TA:) and جَفْنَةٌ رَحْبَةٌ *a wide* [*bowl such as is termed*] جَفْنَةٌ; like رَوْحَةٌ; *wide and not deep:* (TA:) and جِفَانٌ رُحْبٌ *wide* جِفَان [pl. of جَفْنَةٌ]. (IAar, K.) *Having a spreading hoof;* (S, A, K;) applied to a horse, (A,) and to a mountain-goat: (S, A, K:) also, applied to a man, *having a wide foot;* (K;) or *having, in the sole of his foot, no hollow part that does not touch the ground,* (S, K,) as is the case in the feet of the Zinj; (S;) *having the sole of the foot flat, so that all of it touches the ground:* fem. رَحْبَةٌ: you say اِمْرَأَةٌ رَحْبَةُ القَدَمَيْنِ: a high hollow to the sole of the foot is approved in a man and in a woman. (T, TA.) Also, applied to a camel, *Having one foot cleaving to another.* (TA.)

رحب

1. رَحُبَ, (Msb, K,) said of a place, (Msb,) or of a thing, (TA,) and رَحِبَتْ, said of a land, (أَرْض, S,) or of a country, (بِلَاد, A, TA,) *sor.* ؏, inf. n. رَحْبٌ (S, A,* Msb, K) and رَحَابَةٌ; (S, K;) and رَحِبَ, (Msb, K,) and رَحِبَتْ, (TA,) *sor.* ؏, (Msb, K,) inf. n. رَحَبٌ; (Msb, TA;) and ▼ ارحبّ, (Msb, K,) and ارحبت; (TA;) *It was, or became, ample, spacious, wide, or roomy.* (S, K, TA.) رَحُبَتِ الدَّارُ and ▼ أَرْحَبَتْ both signify the same, i. e. *The house, or abode, was ample, &c.;* or *may the house, or abode, be ample, &c.* (S, TA.) And they said, أَرْحَبَتْ عَلَيْكَ وَطْلَتُ, meaning *May it* (the country, البِلَاد,) *be spacious to thee, and be moistened by gentle rain, or by dew:* so accord. to Aboo-Is-hák. (TA.) ضَاقَتْ عَلَيْهِمُ الأَرْضُ بِمَا رَحُبَتْ, in the Kur ix. 119, means *The earth became strait to them with* [i. e. *notwithstanding*] *its spaciousness.* (Bd, Jel.) — رَحُبَ, accord. to the original usage, is trans. by means of a particle; so that one says, رَحُبَ بِكَ المَكَانُ [*The place was, or may the place be, spacious with thee*]: afterwards, by reason of frequency of usage, it became trans. by itself; and thus one said, رَحُبَتْكَ الدَّارُ [*The house, or abode, was, or may the house, or abode, be, spacious with thee,* or *to thee*]. (Msb.) — [Hence the saying,] أَرْحَبَكُمُ الدُّخُولُ فِي طَاعَتِهِ ‡ *Was it proper, or allowable, for you* [*to enter among his obedients?* i. e., *to become obedient to him?*]: (S, K,* TA:) referring to El-Kirmánee, (so in the S,) or Ibn-El-Kirmánee: (so in the TA:) mentioned by Kh, on the authority of Nasr Ibn-Seiyár; but he says, (S,) the verb thus used is anomalous; (S, K;) for a verb of the measure فَعُلَ is not trans., (K, TA,) accord. to the grammarians, (TA,) except with the tribe of Hudheyl, who, accord. to AAF, make it trans. (K, TA) when its meaning admits of its being so: (TA:) Kh mentions the phrase رَحُبَتْكُمُ الدَّارُ [meaning *The house, or abode, was, or may the house, or abode, be, spacious with, or to, you*]; but it is thought that there is an ellipsis here, and that it is for رَحُبَتْ بِكُمُ الدَّارُ: narrowness and El-Jelál Es-Suyootee mentions, on the authority of AAF, the saying رَحُبَ اللّٰهُ جَوْفَهُ as meaning وَسَّعَهُ [i. e. *May God make wide his belly*]: (TA:) [J says, app. quoting Kh,] there is no sound verb of the measure فَعُلَ that is trans. except this; but as to the unsound, there is a difference of opinion: accord. to Ks, قُلْتُهُ is originally قَوَلْتُهُ; but Sb says that this is not allowable, because it is trans.: (S:) Az says that رَحُبَتْكُمُ is not held to be allowable by the grammarians; and that Nasr is not an [approved] evidence. (TA.)

2: see 4. — رَحَّبَ بِهِ (S, A, Msb, K,) inf. n. تَرْحِيبٌ (S, A, K) and تَرْحَابٌ, (Har p. 579,) *He said to him* مَرْحَبًا; (S, Msb;) *he welcomed him with the greeting of* مَرْحَبًا; or simply *he welcomed him;* [*he invited him to ampleness, spaciousness, or roominess:* (A, K:) and ▼ مَرْحَبَ, also, signifies *he said* مَرْحَبًا: but the expression commonly known is رَحَّبَ بِهِ. (Har pp. 422-3.) You say, لَقِيتُهُ بِالتَّرْحِيبِ [*I met him with the greeting of* مَرْحَبًا; or *with welcoming*]. (A.) See also مَرْحَبًا.

4: see 1, in three places. — ارحبهُ *He made it* (a thing, S) *ample, spacious, wide, or roomy;* (S, K;) as also ▼ رحّبهُ. (CK. [The latter is not in the TA, nor in my MS. copy of the K.]) El-Hajjáj said, when he slew Ibn-El-Kirreeyeh, أَرْحِبْ يَا غُلَامُ رَحْرَحَ, [*Make wide, O young man, his wound*]. (S.) And one says, in chiding a horse or mare, أَرْحِبِي (S, K) and أَرْحِبِي, (S, A, K,) meaning *Make room,* and *withdraw.* (S, A, K.)

6. An instance of this verb occurs in the saying, هٰذَا الأَمْرُ إِنْ تَرَاحَبَتْ مَوَارِدُهُ فَقَدْ تَضَايَقَتْ مَصَادِرُهُ : [*This affair, or case, if the ways leading to it, or the ways of commencing it, be easy, the ways of return from it, or the ways of completing it, are difficult*]. (A, TA.)

Q. Q. 1. مَرْحَبَ: see 2.

رَحْبٌ (S, A, Msb, K) and ▼ رَحِيبٌ (Msb, K) and ▼ رَحَابٌ (K) *Ample, spacious, wide, or roomy;* (S, A, K:) applied to a place, (Msb,) or a thing. (TA.) You say رَحْبُ بَلَدٍ, and بَلَدٌ رَحْبٌ, and أَرْضٌ رَحْبَةٌ, *An ample, or a spacious, or wide, country,* and *land,* (S,) and ▼ ارض رَحِيبَةٌ also: and مَنْزِلٌ رَحْبٌ and ▼ رَحِيبٌ *an ample, or a spacious, or wide, place of alighting or abode:* and طَرِيقٌ رَحْبٌ *a wide road.* (TA.) And ▼ قِدْرٌ رَحَابٌ *An ample cooking-pot:* (S:) and رَحَابٌ alone is [elliptically] used as meaning *a cooking-pot.* (Ham p. 721.) And ▼ اِمْرَأَةٌ رَحْبٌ *A wide woman;* (K;) meaning *wide in respect of the* فَرْج. (TK.) And رَجُلٌ رَحْبُ الجَوْفِ ▼ رَحِيبُ *A man ample, or wide, in the belly:* and, as mentioned by Es-Suyootee, ‡ *a great eater; voracious;* (TA;) and so رَحِيبٌ alone. (S, K, TA.) And رَجُلٌ رَحْبُ الصَّدْرِ (TA) and رَحِيبُ ▼ الصَّدْرِ and رَحْبُ ▼ الصَّدْرِ (S, TA) ‡ *A man ample, or dilated, in the breast, or bosom;* [meaning ‡ *free-minded; free from distress of mind; without care:* and *free from narrowness of mind; liberal, munificent, or generous.*] (S, TA.) And رَحْبُ الذِّرَاعِ ‡ *Liberal, munificent, or generous;* as also رَحْبُ البَاعِ; and so ▼ رَحِيبُ الذِّرَاعِ and البَاعِ. (A, TA.) And رَحْبُ الذِّرَاعِ means also ‡ *Having ample, or extensive, power, or strength, in cases of difficulty:* (TA in the present art.:) or ‡ *having ample strength, and power, and might in war or fight, courage, valour, or prowess.* (TA in art. ذرع.) And فُلَانٌ رَحْبُ الذِّرَاعِ لِكَذَا ‡ *Such a one has power, or ability, for that.* (A.) — See also رَحْبَةٌ.

رَحْبٌ an inf. n. of رَحُبَ [q.v.]. (S, Msb, K.) [Used as a simple subst.,] *Ampleness, spaciousness, wideness, or roominess.* (S, A, Mgh, K.) You say, دَعَاهُ إِلَى الرَّحْبِ [*He invited him to ampleness,* &c.]. (A.) And hence the saying of Zeyd Ibn-Thábit to 'Omar, هُنَا بِالرَّحْبِ, meaning *Advance to ampleness,* &c. (Mgh.) See also رَحْبٌ, in two places. — [It is also used as an epithet:] see the next preceding paragraph.

رَحْبٌ: see the next following paragraph.

رَحْبَةٌ (S, A, Mgh, Msb, K) and رُحْبَةٌ, (A, Mgh, Msb, K,) the former of which is the more chaste, (A,) or the better, (Mgh,) or the more common, (Msb,) *The court, open area, or spacious vacant part or portion,* (S, A, Mgh, Msb, K,) of a mosque, (S, A, Mgh, Msb,) and of a house, (A, TA,) or of a place; (K:) so called because of its ampleness: (TA:) and in like manner, between, or among, houses: (A:) *a desert tract,* (Fr, Mgh, TA,) or *a spacious vacant tract,* (A,) or *a spacious piece of ground,* (Msb,) *between,* or *among, the yards of the houses of a people:* (Fr, Mgh, Msb, TA:) and sometimes thus is termed *an enclosure,* or *a* [*kind of wide bench of stone or brick such as is called*] دُكَّان, *that is made at the doors of some of the mosques in the towns and the rural districts, for prayer:* hence the saying of Aboo-'Alee Ed-Dukkák, [in which it means *an enclosure outside the door of a mosque,*] "It is not fit that the حَائِض should enter the رحبة of the mosque of a people, whether the رحبة be contiguous or separate:" and hence, also, in a trad. of 'Alee, by the رحبة of El-Koofeh is meant *a* دُكَّان *in the midst of the mosque of El-Koofeh,* upon which he used to sit and to preach, and upon which he is related to have cast the spoils that he obtained from the people of En-Nahrawán:

(Mgh:) pl. ٭ رَحْبٌ (S, Msb, K) and ٭ رَحْبٌ (K) [or rather these are coll. gen. ns. of which رَحْبَةٌ and رَحْبَةٌ are the ns. un.] and [the pl. is] رِحَابٌ and رَحَبَاتٌ. (S, Msb, K) and رَحَبَاتٌ. (K.) — Also, both words, *An ample tract of land, that produces much herbage, and in which people alight, or abide, much, or often:* (AḤn, K:) pl. as above, accord. to the K; but accord. to IAạr, رَحْبَةٌ signifies *an ample tract of land*; (TA;) and he says that its pl. is رَحْبٌ, like as قُرًى is pl. of قَرْيَةٌ: Az says that this occurs as an anomalous pl. of words of the defective class, and that he had not heard a word of the perfect class of the measure فَعْلَةٌ having a pl. of the measure فَعْلٌ; but that IAạr is an authority worthy of reliance. (L, Msb.) And رَحْبَةُ الوَادِى and رَحْبَتُهُ *The part of the valley in which its water flows into it from its two sides:* (K, TA:) pl. رِحَابٌ. (TA.) [Or the pl.] رِحَابٌ signifies *Plain, smooth, or soft, places, in which water collects and stagnates:* they are the places where vegetation is most rapid, and are at the extremity of a valley, and in its middle, and sometimes in an elevated place, where water collects and stagnates, surrounded by what is more elevated: if in a plain tract of land, people alight and sojourn there: if in the interior of water-courses, people do not alight and sojourn there: if in the interior of a valley, and retaining the water, not very deep, and in breadth equal to a bow-shot, people alight and sojourn by the side thereof: رحاب are not in sands; but they are in low and in elevated tracts of land. (L.) — The *place of aggregation and growth of the plant called* ضِمَام [i. e. *panic grass*]. (K, TA.) — The *place of grapes*, (K,) *where they are dried,*] *like the* جَرِين *for dates.* (TA.)

رَحْبِىٌّ The *broadest rib* (S, K) *in the breast:* (K:) and the رَحْبِيَّانِ are the *two ribs next to the armpits, among the upper ribs*: (K:) or the *place to which each elbow returns* [*when, after it has been removed from its usual place, it is brought back thereto*; which place in a beast is *next the armpit*]: (S, K:) it is there only that the camel's elbow wounds the callous protuberance upon his breast: (S:) or the رحبى is *the place where the heart beats,* (Az, K, TA,) in a beast and in a man: (Az, TA:) or, as some say, the *part from the place where the neck is set on to the place where and the cartilages of the ribs, or the extremities of the ribs projecting over the belly:* or the *part between the two ribs of the base of the neck and the place to which the shoulder-blade returns* [*when, after it has moved from its usual position, it is brought back thereto, i. e. its lower part, next the armpit*]: and the رحبيان, also called the ٭ رِحْبَايَانِ [perhaps a mistranscription for رِحْبَايَانِ, as though the sing. were رِحْبَايٌ,] of the horse, are the *upper parts of the* شَحْمَانِ [or *two flanks.*] (TA.) — Also *A certain brand, or mark made with a hot iron, upon the side of a camel.* (S, K.)

رِحْبَايَانِ [or perhaps رِحْبَايَانِ]: see the next preceding paragraph.

رُحَابٌ: see رَحْبٌ, in three places.

رَحِيبٌ; and its fem., with ة: see رَحْبٌ, in six places.

رَحَائِبُ الثُّهُومِ, (S, K,) in some copies of the K, erroneously, الثُّهُوم, (TA,) *Ampleness [of the limits,* or *boundaries,* and therefore] *of the tracts,* or *regions, of the land,* or *earth.* (S, K.)

نَجَائِبُ أُرَحِيَّاتٌ *Certain excellent she-camels, so called in relation to* أُرَحٍ, *the name of a tribe of Hemdán,* (S, Msb, K,) or *of a certain stallion* (Az, K, TA) *whence they originated,* (Az, TA,) or *of a place* (K, TA) *of El-Yemen called after that tribe.* (TA.)

مُرَحَّبٌ [is an inf. n., like ٭ رُحْبٌ; or a n. of place]. You say مُرَحَّبًا (T, S, Msb, TA) and مُرْحَبًا (A, Msb) [and ٭ رُحْبًا] meaning *Thou hast come to,* (T, S, TA,) or *found,* (T, A, TA,) *ampleness, spaciousness, or roominess;* (T, S, A, TA;) *not straitness:* (T, TA:) or *alight thou,* (Kh, Lth, TA,) or *abide thou,* (Kh, TA,) *in ampleness,* &c.; (Kh, Lth, TA;) for such we have for thee; (Lth, TA;) the word being put in the accus. case because of a verb understood: (Kh, TA:) or *thou hast alighted in an ample, a spacious, or a roomy, place:* (Msb:) [or *welcome to ampleness,* &c.; or *to an ample, a spacious, or a roomy, place:* or simply *welcome:*] and مُرَحَّبًا وَأَهْلًا *Thou hast come to* [or *found,* &c.,] *ampleness, spaciousness, or roominess,* and [such as thine own] *kinsfolk;* therefore be cheerful, and be not sad: (S:) and مُرَحَّبًا وَسَهْلًا *Thou hast found ampleness* [*and ease*]: (K:) or سَهْلًا means *thou hast alighted in a plain, smooth, not rugged, district:* (T, TA:) and مَرْحَبَكَ اللّٰهُ وَسَهَّلَكَ and مَرْحَبًا بِكَ اللّٰهُ وَسَهْلًا [*May God grant ampleness to thee, and ease*]: (K:) Sh says, thus I heard IAạr say: and the Arabs also say, لِتَرْحَبَا بِكَ, meaning *May it* [the land or country] *not be ample, or spacious, to thee:* مَرْحَبًا, he says, is one of the inf. ns. that are used in calling down blessings or curses on a man; as سَقْيًا and جَدْعًا and عَقْرًا, for سَقَاكَ اللّٰهُ and جَدَعَكَ اللّٰهُ and عَقَرَكَ اللّٰهُ, &c.: and Fr says that the meaning [of مَرْحَبًا or مُرَحَّبًا and] رَحَّبَ ٭ اللّٰهُ بِكَ مُرَحَّبًا is [*May God invite thee to ampleness,* &c.]; as though the last word were put in the place of تَرْحِيبًا. (TA.) — أَبُو مُرَحَّبٍ means ٭ *The shade:* so in the saying of a poet, (S,) namely, En-Nábighah El-Jaadee, (TA,)

* وَكَيْفَ تُوَاصُلُ مَنْ أَصْبَحَتْ * * *
* خَلَائَتُهُ كَأَبِى مُرَحَّبِ * * *

[*And how wilt thou hold loving communion with him whose friendship has become like the shade?*]. (S, TA.) It is also a surname of 'Orkoob, the man notorious for lying promises. (TA.) — And مُرَحَّبٌ is the name of *An idol that was in Hadramowt.* (K.)

رحض

1. رَحَضَ, (S, A, Msb, K,) aor. ـَ, (A, Msb, K,) or ـِ, (so in two copies of the S,) or both, (L, TA,) inf. n. رَحْضٌ (S, Msb) and تَرْحَاضٌ, [but this is an intensive form,] (TA,) *He washed* (S, A, Msb, K) a thing, (A, K,) or garment, (S, A, Msb,) and his hand; (S;) as also ٭ ارحض, (IDrd, K,) which latter is of the dial. of El-Hijáz. (IDrd.) You say also, هٰذِهِ سَوْءَةٌ لَا يُرْحِضُهَا ٭ عَنْكَ شَىْءٌ [*This is a disgrace which nothing will wash from thee*]. (A: [but the last word is not in the copy from which I quote.]) — رَحِضَ, (inf. n. as above, AZ, AAF,) ‡ *He* (a person suffering from fever) *was, or became, affected with what is termed* رُحَضَاءُ [q. v.]: (Lth, S, A, K:) or *he sweated, and his sweat became abundant upon the sides of his forehead above the temples, in his sleeping or waking, but only in consequence of disease.* (AZ, AAF.)

4: see above, in two places.

8. ارتحض ‡ *He became disgraced,* or *put to shame.* (AA, O, K.)

رَحْضٌ A garment, or piece of cloth, *washed until it has become worn out.* (IAạr.) — *A small worn-out skin: a worn-out* مَزَادَة [or *leathern water-bag*]. (Sgh, K.)

رُحَضَاءُ ‡ *Sweat;* absolutely: (TA:) or the *sweat of fever:* (Lth, A, TA:) or *sweat following fever:* (S, K:) or *fever with sweating:* (TA:) or *sweat that washes the skin by reason of its abundance:* (K:) often used to signify the *sweat of fever* and *of disease.* (TA.)

رَحِضَ ‡ [*The state of being affected with what is termed* رُحَضَاءُ;] a subst. from رَحِضَ, (K,) or from رُحَضَاءُ. (IDrd.)

رَحِيضٌ *Washed;* (S, A, Msb, K;) applied to a garment [&c.]; (S, A:) as also ٭ مَرْحُوضٌ (S, K) and ٭ مُرْحَضٌ. (TA.)

رَحَائِضُ *Washings.* (Lḥ.)

مُرْحَضٌ: see رَحِيضٌ.

مَرْحَضَةٌ *A place* [or *tank*] *in which one washes his limbs, performing the ablution termed* وُضُوء: (A, TA:*) or *a thing in which one performs that ablution, like the* كَتِيف: (Lth, K:) and ٭ مِرْحَاضَةٌ *a thing with which one performs that ablution, like the* [*kind of vessel called*] تَوْر. (IAạr.) — See also مِرْحَاضٌ.

مِرْحَاضٌ *A piece of wood with which a garment, or piece of cloth, is beaten* (S, A,* K) *when it is washed.* (S, A.*) — *A vessel of the kind called* إِجَّانَة, or *of the kind called* طَسْت, *in which clothes are washed:* (A:) and ٭ مِرْحَضَةٌ signifies *a vessel of the kind called* إِجَّانَة; because clothes are washed in it. (Lḥ.) — *A place of washing:* (Mgh, Msb:) or *a place in which one washes himself.* (S, K.) — And hence, ‡ *A privy:* (S,* A, Mgh, Msb, K:) pl. مَرَاحِيضُ (S, Mgh) and مَرَاحِضُ. (TA.)

مَرْحُوضٌ: see رَحِيضٌ. — Also part. n. of رَحِضَ [q. v.]. (AZ, AAF, S.)

مِرْحَاضَةٌ: see مَرْحَضَةٌ.

رحق

رُحَاقِىٌّ: see what follows, in two places.

رَحِيقٌ *Wine:* (A'Obeyd, K:) or the *choicest of wine:* (S, TA:) or the *sweetest of wine:* or the *most excellent thereof:* (K:) or the *oldest and most excellent thereof:* (M, TA:) or *unadulterated wine:* (Zj, TA:) or *wine that is easy to swallow:* (TA:) or *pure wine:* or *clear wine:* as also ↑ رُحَاقٌ: (K:) in all of these senses the former word has been explained as used in the Kur lxxxiii. 25: (TA:) and ↑ the latter occurs as syn. with the former in chaste poetry. (IDrd.) — Also *A sort of perfume.* (K.) — And *Honey.* (O, TA.) — [And it is used as an epithet.] You say حَسْبٌ رَحِيقٌ ↕ مِسْكٌ رَحِيقٌ *Unadulterated musk.* (TA.) And ↕ *Pure, or genuine, grounds of pretension to respect.* (TA.)

رحل

1. رَحَلَ الْبَعِيرَ, aor. ـُ, (S, Mgh, Mṣb, K,) inf. n. رَحْلٌ, (S, Mṣb,) [*He saddled the camel;*] *he bound,* (S, Mgh, Mṣb,) or *put,* (M, K,) *the* رَحْل *upon the camel;* (S, Mgh, Mṣb, K:) as also ↑ ارتحلهُ. (K.) And رَحَلَهُ ↑ رَحْلَهُ *He bound upon him his apparatus.* (TA.) — Also, aor. and inf. n. as above, *He mounted the camel:* (T, TA:) and ↑ ارْتَحَلَتْ الْبَعِيرَ *I rode the camel,* either *with a* قَتَب [or *saddle*] or *upon his bare back.* (Sh, TA.) — [Both of these verbs are also used tropically.] You say, رَحَلْتُ لَهُ نَفْسِى [lit. *I saddled for him myself;*] meaning ↑ *I endured patiently his annoyance, or molestation.* (S.) And رَحَلَ فُلَانٌ صَاحِبَهُ بِمَا يَكْرَهُ ↑ [*Such a one put upon, or did to, his companion that which he disliked, or hated*]. (TA.) And [in like manner] ترحّلهُ ↑ means رَكِبَهُ بِمَكْرُوهٍ ↕ [*He did to him an evil, or abominable, or odious, deed*]. (K, TA.) And رَحَلَهُ بِسَيْفِهِ ↕ *He smote him with his sword.* (K, TA.) — And رَحَلَ فُلَانٌ ↑ فُلَانًا *Such a one mounted upon the back of such a one;* as also ارتحلهُ ↑ عَلَى ظَهْرِهِ [and ارتحلهُ alone; for] it is said in a trad., ↑ إِنِّى لَأَرْتَحِلُنِى أَبَنِى *Verily my son mounted upon my back, making me like the* رَحْل: (TA:) and if a man throws down another prostrate, and sits upon his back, you say, ↑ رَأَيْتُهُ مُرْتَحِلَهُ [*I saw him sitting upon his back*]. (Sh, TA.) And [hence] ↑ ارتحل الْأَمْرَ *He embarked in the affair.* (TA.) And ↑ ارتحل فُلَانٌ أَمْرًا مَا يُطِيقُهُ *Such a one embarked, or has embarked, in an affair which he is unable to accomplish*]. (TA.) And ↑ ارْتَحَلَتْهُ الْحُمَّى [*The fever continued upon him*]; a phrase similar to رَكِبَتْهُ الْحُمَّى and اعْتَلَتْهُ, أَغْبَطُ. (A and TA in art. غبط.) — رَحَلَ (S, Mgh, Mṣb, K) عَنِ الْمَكَانِ, (TA,) or رَحَلَ, (Mgh, Mṣb,) عَنِ الْبَلَدِ, (TA,) or رَحِيلٌ, (Mṣb,) or this latter is a simple subst.; (S, K, TA;) and ↑ ارتحل, and ↑ ترحّل, (S, Mṣb, K,) عَنِ الْمَكَانِ, (K,) or عَنِ الْقَوْمِ, (Mṣb;) all signify the same; (S, Mṣb;) *He removed,* (Mgh, K, TA,) *went, went away, departed, went forth,* or *journeyed,* (Mgh, TA,) *from the place,* (K, TA,) or *from the country* or *the like,* (Mgh, Mṣb,) or *from the people.* (Mṣb.) See an ex. of the first of these verbs in a verse cited in the next paragraph. ↑ ارتحل said of a camel, (K,) or ارتحل رَحْلَهُ, (TA,) signifies *He journeyed,* and *went away:* (K, TA:) [or *he had his saddle put upon him:*] and hence, ↑ ارتحل الْقَوْمُ *The people, or party, removed.* (TA.) — رَحَلَ بِهِ: see 2.

2. رَحَّلْتُهُ, (S, Mgh, Mṣb, K,) inf. n. تَرْحِيلٌ; (K;) and ↑ أَرْحَلْتُهُ; (Mgh;) *I made him to remove, to go, go away, go forth,* or *journey,* (S, Mgh, Mṣb,* K,*) from his place; and *sent him [away]:* (S:) and [in like manner] رَحَلَ ↑ بِهِ *he made him to remove, go away, depart,* or *journey:* (L in art. حذف:) and ↑ الإِرْتِحَال [if not a mistranscription for الإِرْحَال] signifies *the making* [one] *to go, go away, depart, go forth,* or *journey;* and *the removing* from one's place. (TA.) A poet says,

لَا يَبْرَحُ ↑ الشَّيْبُ عَنْ دَارٍ يَحُلُّ بِهَا
حَتَّى يُرَحِّلَ عَنْهَا صَاحِبَ الدَّارِ

[† *Hoariness will not depart from a dwelling in which it alights until the owner of the dwelling be made to depart from it*]. (TA.) And it is said in a trad. that, at the approach of the hour [of resurrection], النَّاسَ ↑ تُخْرِجُ نَارٌ مِنْ عَدَنَ تُرَحِّلُ, i. e. [*A fire shall issue from 'Adan that shall remove with the people when they remove, and alight with them when they alight:* so says Eh-Shaabee: or, Sh says, as some relate it, تُرَحِّلُ النَّاسَ, i. e. *that shall make the people to alight at* مَرَاحِل [or *stations*]: or, as some say, *that shall make the people to remove, or depart.* (TA.) — ترحيل also signifies The *figuring,* or *embellishing,* of garments or cloths [*with the forms of* رِحَال *or camels' saddles:* see مُرَحَّل]. (TA.)

3. راحلهُ, (S, K,) inf. n. مُرَاحَلَةٌ, (TA,) *He aided him to undertake,* or *perform, his* رِحْلَة [or *journey*]. (S, K.)

4. ارحل *He broke, or trained,* a she-camel, *so that she became such as is termed* رَاحِلَة, meaning *fit to be saddled;* (K;) like أَمْهَرَ meaning "he (a breaker, or trainer,) rendered" her "a مُهْرِيَّة:" (TA:) or *he took* a camel *in an untractable state and rendered* him *such as is termed* رَاحِلَة. (AZ, TA.) — And ارحلهُ *He gave him a* رَاحِلَة, (S, Mgh, Mṣb, K,) *that he might ride it.* (TA.) — See also 2, in two places. — *He* (a camel) *became strong in his back, [so as to be fit for the* رَحْل (or *saddle*) *or for journeying,] after weakness:* (IDrd, K:) or *he* (a camel) *became fat;* as though there came [what resembled] a رَحْل upon his back, by reason of his fatness and his [large] hump: (Er-Rághib, TA:) and ارحلت الإِبِلُ *The camels became fat after leanness, so as to be able to journey.* (S, K.) — And *He* (a man, TA) *had many* [*camels such as are termed*] رَوَاحِل [pl. of رَاحِلَةٌ]; (ISd, K;) like أَعْرَبَ meaning "he had horses such as are termed عِرَاب." (ISd, TA.)

5: trans. and intrans.: see 1, in two places.

6. تراحلوا إِلَى الحَكَم *They went, or journeyed, [together] to the* حَكَم [or *judge*]. (O, TA.)

8: as a trans. v.; see 1, in seven places: — and see also 2: — and as an intrans. v.; see 1, in the latter part of the paragraph, in three places.

10. استرحلهُ i. q. سَأَلَهُ أَنْ يَرْحَلَ لَهُ [which may be rendered *He asked him to remove, or journey, to him:* and also *he asked him to bind,* or *put, the* رَحْل (or *saddle of the camel*) *for him:* the former is the meaning accord. to the PṢ]. (S, O, K.) — استرحل النَّاسَ نَفْسَهُ means † *He asked himself to men,* or *to the people, so that they annoyed,* or *molested, him:* or, as some say, *he asked men, or the people, to take off from him his weight, or burden.* (TA.)

رَحْلٌ *A saddle for a camel;* (S,* K;) as also رَوَاحِلُ ↑ (O, L, K;) *for a he-camel and a she-camel;* (TA:) the *thing for the camel that is like the* سَرْج *for the horse or similar beast;* (Mgh;) the *thing that is put upon the camel for the purpose of riding thereon;* (Er-Rághib, TA:) *smaller than the* قَتَب; (S, TA:) *one of the vehicles of men, exclusively of women:* (TA:) [this seems to be regarded as the primary signification by the authors of the Mgh and the K and by Er-Rághib: but see what follows:] or it signifies the *camel's saddle together with his [girths called]* رِضَاف *and* حَقَب *and his [cloth called]* حِلْس *[that is put beneath the saddle], and all its other appertenances:* and is applied also to the *pieces of wood of the* رَحْل, *without any apparatus:* (AO, Sh, TA:) or it signifies *anything,* or *everything, that a man prepares for removing,* or *journeying; such as a bag,* or *receptacle, for goods* or *utensils* or *apparatus, and a camel's saddle, and a [cloth such as is called]* حِلْس *[that is put beneath the saddle], and a* رَسَن [or *rope for leading his camel*]: (Mṣb:) or it signifies as first explained above, and also the *goods,* or *utensils,* or *apparatus, which a man takes with him [during a journey]*: (S, K, TA:) [but accord. to the Mṣb, this signification is from another, mentioned below; and the same seems to be indicated in the S, which reverses the order in which I have mentioned the three significations that I quote from it:] this last signification is disapproved by El-Hareeree, in the "Durrat el-Ghowwáṣ:" [but see two exs. voce هَذَاذَةٌ:] the pl. is أَرْحُلٌ and رِحَالٌ; (S, Mgh, Mṣb, K;) the former a pl. of pauc.; (S, TA;) the latter, of mult. (TA.) One says, أَلْقَى رَحْلَهُ and حَطَّ رَحْلَهُ and رَحْلَهُ [*He put down his camel's saddle*]; meaning *he stayed,* or *abode.* (TA.) And هٰذَا مَحَطُّ الرِّحَال [*This is the place where the camels' saddles are put down*]. (TA.) And in reviling, one says, يَا ابْنَ مُلْقِى أَرْحُلِ الرُّكْبَانِ [*O son of the place in which are thrown down the camels' saddles of the riders;* as though the person thus addressed were there begotten]; (S, O, TA;) meaning

يَا ابْنَ الفَاجِرَةِ [*O son of the adulteress or fornicatress*]: (TA in art. نقى) or الرِّكفَان هُوَ ابن ملقى الرحل [*He is the son* &c.]. (Mṣb.) — Er-Rághib, after giving the explanation mentioned as on his authority above, says that it is then sometimes applied to The *camel* [itself]: and is sometimes used in the sense next following; i. e. — *A part, of a place of alighting or abode, upon which one sits:* (TA:) or a man's *dwelling*, or *habitation;* (Ṣ, Ḳ, TA; [in the first of which, this commences the art., app. showing that the author held this to be the primary signification:]) his *house* or *tent;* and his *place of alighting* or *abode:* (TA:) *a place to which a man betakes himself*, or *repairs, for lodging, covert, or refuge;* a man's *place of resort;* (Mgh, Mṣb;) *in a region, district, or tract, of cities, towns, or villages, and of cultivated land:* and then applied to the *goods, utensils, or apparatus, of a traveller;* because they are, in travelling, the things to which he betakes himself: (Mṣb:) pl. أَرْحُلٌ (TA) and رِحَالٌ [as above]. (Mgh, TA.) One says, دَخَلْتُ عَلَى الرَّجُلِ رَحْلَهُ, i. e. [*I went in to the man in*] *his dwelling*, or *place of abode.* (TA.) And it is said in a trad., إِذَا ابْتَلَّتِ النِّعَالُ فَصَلُّوا فِى الرِّحَالِ, (TA,) or فَالصَّلَاةُ فِى الرِّحَالِ, (Mgh, and so in the TA in art. نعل,) i. e. [*When the* نِعَال *are moistened* by rain, *then pray ye*, or *then* صلاة *pray* shall be performed,] *in the houses*, or *habitations*, or *places of abode;* the نعال meaning here *the* جِوَار; (IAth, TA in the present art.;) or *rugged and hard tracts of ground;* which are here particularized because the least wet moistens them, whereas the soft tracts dry up the water: (IAth, TA in art. نعل:) Az says that the meaning is, when the hard grounds are rained upon, they become slippery to him who walks upon them; therefore pray ye in your abodes, and there shall not be anything brought against you for your not being present at the prayer in the mosques of the congregations: (TA in that art.:) or the trad. may mean, *then pray ye* [*on the camels' saddles*, i. e.] *riding.* (TA in the present art.) — In another trad., it is related that 'Omar said to the Prophet, حَوِّلْ رَحْلِى اليَرْحَمَةَ; by the word رَحْل, as signifying [properly] either the "place of abode and resort" or the "saddle upon which camels are ridden," alluding to his *wife;* meaning عَشِّانِى فِى قُبُلِهَا مِنْ جِهَةِ عُذْرِهَا. (TA.) رَحْلُ المُصْحَفِ means *The thing* [or *desk*] *upon which the* مصحف [*or copy of the Ḳur-án*] *is put, in shape somewhat like the saddle.* (TA.) [It is generally a small desk of which the front and back have the form of the letter X; commonly made of palm-sticks.] — [The pl.] رِحَال also signifies [*Carpets, or cloths, or the like, such as are called*] طَنَافِس, *of the fabric of El-Heereh.* (Ṣ, Ḳ.)

رُحْلَةٌ *Strength;* [app. in a camel, *such as renders fit for the saddle, or for journeying;*] and *fleetness, or swiftness, and excellence:* (TA:) [and ↑ رَحْلَةٌ has a similar meaning, as appears from what follows:] or *excellence of pace* of a camel. (Ṣ voce حِضَارٌ.) You say بَعِيرٌ ذُو رُحْلَةٍ and ↑ رِحْلَةٍ, and ↑ رِحْلَةٍ, and ↑ مِرْحَلٌ, like مِنْبَرٌ, (Ḳ,) or ↑ مُرْحِلٌ, and ↑ رَحِيلٌ, so in the T, (TA,) *A strong he-camel:* (T, Ḳ:) and (so in the Ḳ [but properly "or"]) بَعِيرٌ ذُو رُحْلَةٍ or ↑ رِحْلَةٍ (Ḳ accord. to the TA) or both, and ↑ مِرْحَلٌ, with kesr to the م, (O,) and ↑ جَمَلٌ رَحِيلٌ, (AA, Ṣ, O, Ḳ, TA,) and ↑ نَاقَةٌ رَحِيلَةٌ (Ṣ, O) or رَحِيلٌ, (TA,) and ↑ ذَاتُ رُحْلَةٍ, (Ṣ,) a *he-camel*, (Ṣ, O, Ḳ,) and a *she-camel*, (Ṣ, O,) *strong to journey;* (Ṣ, O, Ḳ, TA;) so says Fr: (O:) or *strong to be saddled:* (TA:) and ↑ نَاقَةٌ رَحِيلَةٌ and رَحِيلٌ and ↑ مُرْحِلَةٌ, accord. to the "Nawádir el-Aṣrár," *a she-camel that is excellent, generous, of high breed; or strong, light, and swift;* (TA;) and so ↑ مُسْتَرْحِلَةٌ. (Ḳ, TA. [See also رَاحِلَةٌ.]) — See also the next paragraph, in seven places.

رِحْلَةٌ The *act of saddling* of camels: (Ḳ,* TA:) [and also, agreeably with analogy, *a mode*, or *manner, of saddling* of camels:] so in the saying, إِنَّهُ لَحَسَنُ الرِّحْلَةِ [*Verily he is good in respect of the saddling*, or *the mode* or *manner of saddling*, of camels]. (Ḳ.) — Also *A removal, departure*, or *journey;* (AZ, Ṣ, Mṣb, Ḳ;) and so ↑ رُحْلَةٌ, (Lḥ, Mṣb, Ḳ,) and ↑ رَحِيلٌ: (Ṣ, Ḳ: [the last said in the Mṣb to be an inf. n.:]) you say دَنَتْ رِحْلَتُنَا (Ṣ) or رُحْلَتُنَا (Mṣb) [*Our removal*, &c., *drew near, or has drawn near*]: and إِنَّهُ لَذُو رِحْلَةٍ and ↑ رُحْلَةٍ إِلَى المُلُوكِ *Verily he is one who journeys, or has journeyed, to the kings:* (Lḥ, TA:) and in like manner رِحْلَة is used in the Ḳur cvi. 2: (TA:) — or ↑ رُحْلَةٌ, with ḍamm, (Ṣ, Mṣb, Ḳ,) signifies The *thing to which one removes, departs, or journeys;* (AZ, Mṣb;) or the *direction, or point, or object, to which one desires to repair, or betakes himself:* (AA, Ṣ, Mṣb, Ḳ:) and also, (Ḳ,) or رُحْلَةٌ, (TA,) *a single journey;* (Ḳ, TA;) as ISd says: (TA:) you say, مَكَّةُ رِحْلَتِى ↑ *Mekkeh is the point, or object, to which I desire to remove, or depart, or journey:* (TA:) and أَنْتُمْ رِحْلَتِى ↑ *Ye are they to whom I remove, or depart, or journey:* (Ṣ, TA:) and أَنْتَ رِحْلَتُنَا ↑ *Thou art the object to which we repair, or betake ourselves.* (Mṣb.) And hence رُحْلَةٌ is applied to signify *A noble, or an exalted, person, or a great man of learning, to whom one journeys for his [the latter's] need, or want, or for his [the former's] science.* (TA.) — See also the next preceding paragraph, in three places.

رَحُولٌ: see رَاحِلَةٌ: — and رَحَّالٌ.

رَحِيلٌ A camel *having the saddle* (رَحْل [not رحالة as in Freytag's Lex.]) *put upon him;* as also ↑ مُرَحَّلٌ. (Ḳ.) — See also رُحْلَةٌ, in four places. — As a simple subst., or, accord. to the Mṣb, an inf. n.: see رِحْلَةٌ.

رَحَالَةٌ سَرْجٌ [or *horse's saddle*]: (Ḳ:) or *a* سَرْج *of skins*, (Ṣ, M, Mṣb, Ḳ,) *in which is no wood; used for vehement running [of the horse]:* (Ṣ, M, Ḳ:) ISd says also that it is *one of the vehicles* [or *saddles*] *of women, like the* رَحْل: but Az says that it is *one of the vehicles* [or *saddles*] *of men, exclusively of women*, i. e. *not of women;* as is also the رَحْل: and some say that it is *larger than the* سَرْج, *covered with skins*, and is *for horses, and for excellent, or strong and light and swift, camels:* (TA:) pl. رَحَائِلُ. (Ṣ.) When a man is hasty in doing evil to his companion, one says to him, اسْتَقْدَمَتْ رَحَالَتُكَ [lit. *Thy saddle has got before thee*, or *shifted forwards*]: (Ṣ in the present art.:) it is a prov., meaning that has preceded than which another was more fit to do so. (Ṣ in art. قدم.) In the following saying of Imra-el-Keys, addressing his wife,

• فَمِثْلِى تَزْنِيَنِّى بِى رَحَالَةِ جَابِرٍ •

• عَلَى حَرَجٍ كَالْقَرْنِ تَخْفِقُ أَكْفَانِى •

[*And either thou wilt see me upon the saddle of Jábir, upon a bier like the vehicle called* هَوْدَج, *my grave-clothes fluttering*], he means, by the word رحالة, [merely] the حَرَج; there being in this case no رحالة in reality: it is like the saying, جَادَ فُلَانٌ عَلَى نَاقَةِ الحَدَّادِ, meaning ["Such a one came upon] the sandal [or sandals]:" Jábir is the name of a certain carpenter. (Ṣ.) — Also *A ewe.* (Ibn-'Abbád, TA.) [Hence,] رَحَالَةُ رَحَالَةَ is *A call to the ewe*, (Ibn-'Abbád, Ḳ,) *on the occasion of milking.* (Ibn-'Abbád, TA.) — And الرَّحَالَةُ is the name of *A certain horse of 'Amir Ibn-Et-Tufeyl;* (Ḳ;) erroneously said by AO to be الحمالة. (TA.)

رَاحِلَةٌ: see رَحُولَةٌ.

رَحَّالٌ *Skilled in the saddling of camels.* (Ḳ.) — Also A man *who removes*, or *journeys*, or *travels, much;* and so ↑ رَحَّالَةٌ, [or rather this signifies one *who removes*, or *journeys*, or *travels, very much,*] and ↑ رَحُولٌ: and ↑ رُحَّلٌ [pl. of رَاحِلٌ, q. v.,] persons *who remove*, or *journey*, or *travel, much.* (TA.)

رَحَّالَةٌ: see what next precedes.

رَاحِلٌ *Removing.* (Ḳ, TA,) *going*, [*going away, departing, going forth,*] or *journeying:* (TA:) pl. رُحَّلٌ. (TA.) For another meaning assigned to the pl., see رَحَّالٌ.

رَاحِلَةٌ *A she-camel that is fit to be saddled;* (Ṣ, Mṣb, Ḳ;) thus some say; (Mṣb;) as also ↑ رَحُولَةٌ, (Ṣ, Ḳ) and ↑ رَحُولَةٌ: (Ḳ:) or [generally *a saddle-camel*, or] *a camel that is ridden, male or female:* (Ṣ, Mṣb:) accord. to IḲt, *a she-camel that is strong to journey and to bear burdens;* and *such as a man chooses for his riding and his saddle on account of excellence*, or *generousness*, or *high breed*, or *of strength and lightness and swiftness, and of perfectness of make, and beauty of aspect:* but this explanation is wrong: (Az, TA:) it signifies *a he-camel*, and *a she-camel, that is excellent*, or *generous*, or *high-bred*, or *strong and light and swift:* (Az, Mgh, TA:) the she-camel is not more entitled to this appellation than the he-camel: (Az, TA:) the ة is added to give intensiveness to the signification; as in

وَاهِيَةٌ and بَاقِعَةٌ and عَلَّامَةٌ, epithets applied to a man: or, as some say, the she-camel is so called because she is *saddled*; and it is like عِيشَةٌ رَاضِيَةٌ meaning مَرْضِيَّةٌ, and مَآءٌ دَافِقٌ meaning مَدْفُوقٌ: or, as others say, because she is ذَاتُ رَحْلٍ [*one having a saddle*]; and in like manner, عِيشَةٌ رَاضِيَةٌ means ذُو دَفْقٍ مَآءٌ دَافِقٌ, and ذَاتُ رِضًى (TA:) the pl. is رَوَاحِلُ. (Ṣ, Mṣb.) It is said in a trad., فَجِدُونَ النَّاسَ بَعْدِي كَإِبِلٍ مِائَةٍ لَيْسَ فِيهَا رَاحِلَةٌ [*Thou wilt find the people, or mankind, after me, like a hundred camels among which there is not a* راحلة]: (Mgh, * TA:) because the راحلة among a herd of camels is conspicuous and known. (TA.) — مَشَتْ رَوَاحِلِي, a phrase used by the poet Dukeyn, means *I have become hoary and weak*: or, as some say, *I have forsaken my ignorant, or foolish, behaviour, and have restrained myself from foul conduct, and become obedient to my censurers; like as the* راحلة *obeys her chider, and goes.* (TA.)

رَاحُولٌ: see رَحْلٌ, first sentence.

رَاحُولَاتٌ *A camel's saddle,* (رَحْلٌ, Az, Ḳ,) or *camels' saddles,* so in the O, (TA,) *variegated, figured, or embellished.* (Az, O, Ḳ, TA.) [It is really, as well as literally, a pl.: for] a poet says,

عَلَيْهِنَّ رَاحُولَاتُ كُلِّ قَطِيفَةٍ

[*Upon them* (referring evidently to she-camels) *are variegated, figured, or embellished, saddles of every kind of villous, or nappy, cloth*]. (TA.)

أَرْحَلُ †: A horse *white in the back*; (Ṣ, Mgh, Ḳ;) because it is the place of the رَحْل [or rather of the رَحَالَة]; (Mgh, TA;) *the whiteness not reaching to the belly nor to the rump nor to the neck*: (TA:) and a sheep or goat *black in the back*: accord. to Abu-l-Ghowth, the fem., رَحْلَآءُ, applied to a mare, has the former meaning only: (Ṣ:) but شَاةٌ رَحْلَآءُ means *a sheep or goat, or a ewe or she-goat, white in the back, and black in the other parts*; and likewise *black in the back, and white in the other parts*: (Ṣ, Ḳ:*) so says Abu-l-Ghowth: (Ṣ:) and it is also explained as meaning *black, but white in the place of the saddle, from the hinder parts of the shoulder-blades*: also as meaning *white, but black in the back*: Az adds that such as is white in one of the hind legs is termed رَجْلَآءُ [with جيم]. (TA.)

تَرْحِيلٌ † *A whiteness predominating over, or interrupted by, blackness,* (رَشْحَةٌ,) or *a redness, upon the shoulder-blades,* (Ḳ, TA,) *the place upon which lies the* رَحْل [*or camel's saddle*]. (TA.)

تَرْحِيلَةٌ *A thing that makes thee to remove, go, go away, depart, go forth, or journey*; expl. by مَا يُرْحِلُكَ. (TA.)

مُرْحِلٌ One *who breaks, or trains, and renders fit to be saddled, a camel or camels.* (TA.) — A man *having many* [*camels such as are termed*] رَوَاحِل [pl. of رَاحِلَةٌ]; like مُعْرِبٌ meaning "having horses such as are termed عِرَاب." (A'Obeyd, Ṣ.)

= A camel *strong in the back, [so as to be fit for the* رَحْل*] after weakness.* (IDrd, TA.) And *A fat* camel; *though he be not excellent, or generous, or high-bred, or strong and light and swift*: so in the "Nawádir el-Aṣráb." (TA.) See also رُحْلَةٌ, in two places.

مَرْحِلٌ: see رُحْلَةٌ, in two places.

مُرْتَحَلٌ [*A station of travellers*; i. e.] *a place of alighting or abode, between two such places*: (TA:) [and also *a day's journey, or thereabout*; or] the *space which the traveller journeys in about a day*: (Mṣb:) sing. of مَرَاحِلُ; (Ṣ, Mṣb, Ḳ:) which is also a pl. of مُرْتَحَلٌ as an epithet applied to a بَرِيد. (TA.) One says, بَيْنِي وَبَيْنَ كَذَا مُرْتَحَلَانِ أَوْ مَرْحَلَتَانِ [*Between me and such a place, or thing, is a station or a day's journey or thereabout, or are two stations* &c.]. (Ṣ, TA.)

إِبِلٌ مُرْتَحِلَةٌ *Camels having their* رِحَال [*or saddles*] *upon them*: and also *camels whose* رِحَال *have been put down from them*: thus having two contr. meanings. (Ḳ.) — And بُرْدٌ مُرَحَّلٌ *A garment of the kind termed* بُرْد *upon which are the figures of a* رَحْل [*or camels' saddle*], (Ḳ,) and *the like thereof*; as in the T: (TA:) the explanation that J has given of it, [or rather of مُرَحَّلٌ,] i. e. *an* إِزَار [*or a waist-wrapper*] *of [the cloth called]* خَزّ, *upon which is an ornamented border*, is not good: such is termed مُرَحَّلٌ with جيم: (Ḳ:) the pl. is مُرَحَّلَاتٌ and مَرَاحِلُ; both occurring in traditions; (TA in the present art.;) and the latter of them said in the T to be *syn. with* مَرَاجِلُ, which is pl. of مِرْجَلٌ [q. v.]. (TA in art. رجل.)

مَرْحُولٌ: see رَحِيلٌ.

مُرْتَحَلٌ signifies [The *act of removing or departing*; i. e.] the *contr. of* مَحَلٌّ used in the sense of حُلُولٌ. (TA.) — And sometimes it signifies The *place in which one alights, or descends and stops*. (TA.) — Also The *place of the* رَحْل [which may here mean either the *saddle* or the *saddling*] of a camel. (TA.)

الحَالُ المُرْتَحِلُ: see art. حل.

مُسْتَرْحِلَةٌ, applied to a she-camel: see رُحْلَةٌ.

رحم

1. رَحِمَهُ, (Ṣ, Mṣb, Ḳ, &c.,) aor. ـَ, (Ḳ,) inf. n. رَحْمَةٌ and رُحْمٌ [and رَحَمَةٌ and رَحْمٌ] and مَرْحُومَةٌ, (Ṣ, * Mṣb, Ḳ, *) [*He had mercy, or pity, or compassion, on him; or he treated him, or regarded him, with mercy or pity or compassion*; i. e.] *he was, or became, tender* [*or tender-hearted*] *towards him*; and *inclined to favour him* [and *to benefit him*]: (Ṣ, Mṣb, Ḳ: [see also رَحِمَهُ and رَحَمَهُ:]) and *he pardoned him, or forgave him*: (Ḳ:) said of a man: (Ṣ, Mṣb, Ḳ:) and also of God [in the former sense, but tropically, or anthropopathically: or as meaning *He favoured him, or benefited him*; or *pardoned, or forgave, him*: see explanations of رَحْمَةٌ below]: (Mṣb, Ḳ:) and عَلَيْهِ تَرَحَّمَ signifies the same, (MA, [and the same seems to be indicated in the Ṣ,]) said of a man: (Ṣ:) [and so does تَرَحَّمَ, (occurring in the Ṣ and Ḳ in art. رعى, &c.,) accord. to Ibn-Maạroof, for he says that] تَرَحُّمٌ signifies the *regarding* [another] *with mercy or pity or compassion*; or *pardoning* [him], or *forgiving* [him]: and also the *being merciful or pitiful or compassionate or favourably inclined to* عَلَى غَيْرِهِ *another*. (KL: but respecting this latter verb, see 2.) — رَحِمَتْ, and رَحِمَتْ, (Ṣ, Ḳ,) and رَحِمَتْ, (Ḳ,) inf. n. رَحَامَةٌ, (Ṣ, Ḳ,) which is of the first, (Ṣ, TA,) and رَحَمٌ, (Ṣ, Ḳ,) of the second, (Ṣ, TA,) and رَحَمٌ, (Ḳ,) which is of the third, (TA,) *She had a complaint of her womb after bringing forth*, (Ṣ, Ḳ,) *and died in consequence thereof*: (Ḳ:) said of a camel, (Ṣ, TA,) and of a ewe or goat, and of a woman, and of any animal having a womb: (TA:) or *she had a disease in her womb, in consequence of which she did not receive impregnation*: or *she brought forth without letting fall her secundine*: (Ḳ, TA:) or, accord. to Lḥ, the *bringing forth without letting fall her secundine*, by a sheep or goat, is termed رَحَامٌ. (TA.) — رَحِمَ, aor. ـَ, inf. n. رَحَمٌ, is also said of a water-skin, meaning *It was left, or neglected, by its owners, after its being seasoned with rob*, [for غَيْثَة, in the phrase بعد غيثة, an evident mistranscription, I read, conjecturally, ثَيْبَة, as the only word at all resembling غيثة, that I can call to mind, having an apposite signification,] *and they did not anoint it, or grease it, so that it became spoilt, or in a bad state, and did not retain the water*: the epithet applied to it in this case is رَحِمٌ. (TA.) — And رَحَامَة is also an inf. n. [of which the verb, if it have one, is app. رَحِمَ] signifying The *being connected by relationship*. (TA.)

2. رَحَّمَ عَلَيْهِ, inf. n. تَرْحِيمٌ; and تَرَحَّمَ; but the former is the more chaste; *He said to him,* رَحِمَكَ اللّٰهُ [*May God have mercy on thee*; &c.]. (Ḳ.)

5. تَرَحَّمَ عَلَيْهِ and تَرَحُّمٌ: for both see 1; and for the former see also 2. [Accord. to different authorities, it appears that both may be rendered *He had mercy, or pity, or compassion, on him*; or *he pitied*; or *compassionated, him*: (see 1:) or *he pitied him, or compassionated him, much*: (see what follows:) and the former, *he said to him, May God have mercy on thee*; &c.; (see 2;) or *he expressed a wish that God would have mercy on him*; or *he expressed pity, or compassion, for him*: and also *he affected, or constrained himself to have or to show, pity*, or *compassion*.] Though تَرَحَّمْتُ عَلَيْهِ is mentioned by J, and رَحِمْتُهُ, some say that the former is incorrect: and it is said that تَرَحَّمَ implies self-constraint, and therefore is not to be attributed to God: but some repudiate this assertion, because it occurs in correct traditions, and because تَفَعُّلٌ is not restricted to the denoting peculiarly self-constraint, but has other properties, as in the instances of تَوَحَّدَ and تَكَبَّرَ, denoting intensiveness and muchness. (TA.)

8. رَحِمَ بَعْضُهُمْ بَعْضًا signifies تراحموا [*They had mercy, or pity, or compassion, one on another*; &c.]. (Ṣ, TA.)

10. استرحمهُ *He asked, or demanded, of him* الرَّحْمَةَ [i.e. *mercy, or pity, or compassion*; &c.]. (TA.)

رَحْمٌ: see its syn. رَحِمٌ, in two places.

أُمُّ رُحْمٍ: see its syn. رَحْمَةٌ. — [Hence,] أُمُّ الرُّحْمَةِ one of the names of *Mekkeh*; (Ṣ, K;*) as also أُمُّ الرَّحْمَةِ; (K;) meaning *the source of* [or *mercy*, &c.]. (TA.) [See also رَحِمٌ.]

رِحْمٌ: see its syn. رَحِمٌ, in two places.

رَحْمٌ The *coming forth of the womb, in consequence of a disease*. (IAạr, TA.) [See also رَحِمٌ and رَحِمٌ, of each of which it is an inf. n.]

رَحِمٌ The *womb*, i. e. the *place of origin*, (Mgh, Mṣb, K,) and the *receptacle*, (Mgh, K,) *of the young*, (Mgh, Mṣb, K,) *in the belly*; (Mgh;) as also ↑ رِحْمٌ, (Mṣb, K,) a contraction of the former, and ↑ رُحْمٌ, which is of the dial. of Benoo-Kilāb: (Mṣb:) in this sense, (Mṣb,) which is the primary signification, (Mgh,) [i. e.] as meaning the رحم of the female, (Ṣ,) it is fem.; (Ṣ, Mṣb;) or, as some say, masc.; (Mṣb;) but IB cites a verse in which رِحْمٌ is fem.: (TA:) pl. أَرْحَامٌ. (MA.) — Hence, (Mgh, Mṣb,) as also ↑ رُحْمٌ (Ṣ, Mṣb, K) and ↑ رِحْمٌ, (Mṣb,) † *Relationship*; i. e. *nearness of kin*; syn. قَرَابَةٌ. (Ṣ, Mgh, Mṣb, K:) [by some restricted to *relationship by the female side*; as will be shown below:] and *connexion by birth*: (Mgh, Mṣb:) or *relationship connecting with a father or an ancestor*: or *near relationship*: so in the T: (TA:) or *a connexion*, or *tie, of relationship*: (A, TA:) or *the ties of relationship*: (M, K, TA:) accord. to the K, الرَّحِمُ signifies القَرَابَةُ and أَصْلًا أَصْلُهَا and أَسْبَابًا: but in the M it is said, الرَّحِمُ أَسْبَابُ القَرَابَةِ وَأَصْلُهَا الرَّحِمُ الَّتِى هِىَ مَنْبِتُ الوَلَدِ: in which أَصْلُهَا forms no part of the explanation of الرحم, as the author of the K asserts it to do: (TA:) as meaning relationship, رحم is in most instances masc.: (Mṣb:) pl. as above. (K.) It is said in a holy tradition (حَدِيثٌ قُدْسِىٌّ [i. e. an inspired or a revealed tradition]) that God said, when He created الرَّحِمُ [meaning "relationship," &c.], أَنَا الرَّحْمَٰنُ وَأَنْتِ الرَّحِمُ شَقَقْتُ اسْمَكِ مِنِ اسْمِى فَمَنْ وَصَلَكِ وَصَلْتُهُ وَمَنْ قَطَعَكِ قَطَعْتُهُ † [*I am* الرحمن *and thou art* الرحم: *I have derived thy name from my name: therefore whoso maketh thee close, I will make him close; and who severeth thee, I will sever him*]. (TA.) [وَصَلَ رَحِمَهُ means † *He made close his tie, or tie, of relationship, by kind behaviour to his kindred*: and قَطَعَ رَحِمَهُ, *He severed his tie, or ties, of relationship, by unkind behaviour to his kindred*: see art. وصل: and see also بَلَّ رَحِمَهُ, in the first paragraph of art. بل; and a verse there cited.] — ذُو الرَّحِمِ means † [*The possessor of relationship*, &c.; i. e.] *the contr. of* الأَجْنَبِىُّ: (Mgh, Mṣb:) the pl. is ذَوُو الأَرْحَامِ, (or, as in the Ḳur viii. last verse, and xxxiii. 6, أُولُو الأَرْحَامِ,) in the classical language, means *any relations*: and in law, *any relations that have no portion [of the inheritance termed* فَرَائِض*] and are not [such heirs as are* designated by the appellation عَصَبَة [q. v.]; (KT, TA in art. ذو;) [i. e.,] with respect to the فَرَائِض, it means *the relations by the women's side*. (IAth, TA in the present art.) ذُو رَحِمٍ مَحْرَمٍ and [some say] مَحْرَمٍ ذُو رَحِمٍ [and مَحْرَمٍ رَحِمٍ also (see art. حرم.)] mean † *A relation whom it is unlawful to marry*, [whether male or female, the latter being included with the former, but the female, when particularly meant, is termed ذَاتُ رَحِمٍ مَحْرَمٍ &c.,] *such as the mother and the daughter and the sister and the paternal aunt and the maternal aunt [and the male relations of such degrees]*: and most of the learned, of the Companions and of the generation following these, and Aboo-Haneefeh and his companions, and Aḥmad [Ibn-Ḥambal], hold that when one possesses a person that is termed ذُو رَحِمٍ مَحْرَمٍ, this person becomes emancipated, whether male or female; but Esh-Shāfi'ee and others of the Imāms and of the Companions and of the generation following these hold that the children and the fathers and the mothers become emancipated, and not any others than these. (IAth, TA.) — [رَحِمٌ حَاصَّةٌ means † *A feeling of relationship or consanguinity, or sympathy of blood*; and in like manner, elliptically, رَحِمٌ alone. You say, أَطَّتْ لَهُ مَيِّتِى حَاصَّةً رَحِمٍ: expl. in art. حص: and أَطَّتْ بِكَ الرَّحِمُ لَهُ; أَطَّتْ لِى; expl. in art. ط.] — رَحِمٌ is also often used for فَرْجٌ or حَيَاءٌ, meaning † *The vulva*: see, for exs., شُفْرٌ, and 1 in art. ظأر, and 8 in art. حوص. — As an epithet, with ة, applied to a she-camel: see رَحُومٌ. — And as an epithet without ة, applied to a water-skin: see 1, last sentence but one.

رَحُومٌ: see the next paragraph. — It is also pl. of رَحُومٌ. (TA.)

رَحْمَةٌ (Ṣ, Mṣb, K) and ↑ رَحِمَةٌ (Sb, K) and ↑ رِحْمٌ (Ṣ, Mṣb, K) and ↑ رُحْمٌ, (Ṣ, K,) thus in a verse of Zuheyr, (Ṣ, TA,) and thus in the Ḳur xviii. 80 accord. to the reading of Aboo-'Amr Ibn-El-'Alā, (TA,) and ↑ مَرْحُمَةٌ (Ṣ, Mṣb, K,) of which last مَرَاحِمُ is pl., (TA,) [all inf. ns.; when used as simple substs. signifying *Mercy, pity, or compassion*; i. e.] *tenderness* (Ṣ, Mṣb, K, and Bḍ on the تَسْهِيلَة) *of heart*; (Bḍ ibid.;) and *inclination to favour*, (Ṣ, Mṣb, K,) or *inclination requiring the exercise of favour and beneficence*: (Bḍ ubi suprà:) and *pardon, or forgiveness*: (K:) accord. to Er-Rāghib, رَحْمَةٌ signifies *tenderness requiring the exercise of beneficence towards the object thereof*: and it is used sometimes as meaning *tenderness divested of any other attribute*: and sometimes as meaning *beneficence divested of tenderness*; as when it is used as an attribute of the Creator: when used as an attribute of men, it means *tenderness*, and *inclination to favour [without necessarily implying beneficence]*: accord. to El-Ḳāshánee, it is of two kinds; namely, gratuitous, and obligatory: the former is that which pours forth favours, or benefits, antecedently to works; and this is the رحمة that embraces everything: the obligatory is that which is promised to the pious and the doers of good, in the Ḳur vii. 155 and vii. 54: but this, he says, is included in the gratuitous, because the promise to bestow it for works is purely gratuitous: accord. to the explanation of the Imām Aboo-Is-ḥāḳ Aḥmad Ibn-Moḥammad-Ibn-Ibráheem Eth-Thaʿlebee, it is God's *desire to do good to the deserving thereof*; so that it is an essential attribute: or the *abstaining from punishing him who deserves punishment, and doing good to him who does not deserve [this]*; so that it is an attribute of operation. (TA.) The saying in the Ḳur [xxi. 75] وَأَدْخَلْنَاهُ فِى رَحْمَتِنَا † [*And we caused him to enter into our mercy*] is tropical: so says IJ. (TA.) — وَآتَاهُ رَحْمَةً مِنْ عِنْدِنَا, in the Ḳur [ii. 99 and iii. 67], means † [*And God distinguishes*] *with his gift of prophecy [whom He will]*, or *his prophetic office* or *commission*. (K,* TA.) — رَحْمَةٌ also means † *Sustenance*, or *the means of subsistence*: this is said to be its meaning as used in the Ḳur xli. 50. (TA.) — And † *Rain*: (TA:) so in the Ḳur vii. 55. (Bḍ, Jel.) — And † *Plenty*; or *abundance of herbage*, and *of the goods, conveniences, or comforts, of life*: so in the Ḳur x. 22 and xxx. 35. (TA.)

رَحْمَةٌ: see the next preceding paragraph.

رَحْمَى [The *saying* رَحِمَكَ اللّٰهُ *May God have mercy on thee*; &c.;] a subst. from رَحِمَ عَلَيْهِ [like بَقِىَ عَلَيْهِ from أَبْقَى]. (K.)

رَحْمَاءُ: see رَحُومٌ.

الرَّحْمَٰنُ [thus generally written when it has the article ال prefixed to it, but in other cases رَحْمَانُ, imperfectly decl.,] and ↑ الرَّحِيمُ are names [or epithets] applied to God: (TA:) [the former, considered as belonging to a large class of words expressive of passion or sensation, such as غَضْبَانُ and عَطْشَانُ &c., but, being applied to God, as being used tropically, or anthropopathically, may be rendered *The Compassionate*: ↑ the latter, considered as expressive of a constant attribute with somewhat of intensiveness, agreeably with analogy, may be rendered *the Merciful*: but they are variously explained: it is said that] they are both names [or epithets] formed to denote intensiveness of signification, from رَحِمَ; like الغَضْبَانُ from غَضِبَ, and العَلِيمُ from عَلِمَ; and الرَّحْمَةُ, in the proper language, is "tenderness of heart," and "inclination requiring the exercise of favour and beneficence;" but the names of God are only to be taken [or understood] with regard to the ultimate imports, which are actions, exclusively of the primary imports, which may be passions: and the former is more intensive in

signification than the latter; the former including in its objects the believer and the unbeliever, and ✝ the latter having for its peculiar object the believer: (Bḍ on the بَسْمَلَة:) accord. to J, (TA,) they are two names [or epithets] derived from رَحْمَةٌ, and are like نَدْمَانُ and نَدِيمٌ, and are syn.; the repetition being allowable when the [mode of] derivation is different, for the purpose of corroboration: (Ṣ, TA:) or the repetition is because the former is Hebrew, [originally رَحْمَنِي,] and ✝ the latter is Arabic: (I'Ab, TA:) but the former is applicable to God only; though Museylimeh the Liar was called رَحْمَانُ الْيَمَامَةِ: (Ṣ, TA;) and it is said to mean *the Possessor of the utmost degree of* الرَّحْمَةِ: and accord. to Zj, is a name of God mentioned in the most ancient books: (TA:) whereas ✝ the latter is *syn. with* الرَّاحِمُ: (Ṣ, TA:) or [rather] ✝ رَاحِمٌ is the act. part. n. [signifying *having mercy*, &c.], and ✝ رَحِيمٌ has an intensive signification [i. e. *having much mercy*, &c.]: (Mṣb:) the latter is applied also to a man; and so is ✝ رَحُومٌ, in the same sense, and likewise to a woman: (TA:) the pl. of ✝ رَحِيمٌ is رُحَمَآءُ; (Mṣb, TA;) occurring in the trad., إِنَّمَا يَرْحَمُ اللّٰهُ مِنْ عِبَادِهِ الرُّحَمَآءَ, الرُّحَمَآءَ, as related by different persons; [i. e. *God has mercy on the merciful only of his servants, or verily those on whom God has mercy, of his servants, are the merciful;*] الرحماء being in the accus. case as the objective complement of يرحم, and in the nom. case as the enunciative of ما in the sense of الَّذِي. (Mṣb.)

رَحُومٌ: see رَحِيمٌ, [with which it is syn.,] (Ṣ, TA,) but it is used only coupled with its like in form: (Ḳ, TA:) one says, رَحُومٌ رَحُومٌ خَيْرٌ لَكَ مِنْ رَهُوبٌ رَهُوبٌ [*Fear is better for thee than pity, or compassion*], meaning *thy being feared is better than thy being pitied, or compassionated:* (Ṣ, Ḳ: but in the former, without لك:) or, accord. to Mbr, رَهُوبِي خَيْرٌ مِنْ رَحُومَتِي. (Meyd. [See art. رهب.])

رَحُومَتِي: see what next precedes.

رَحَاهُ: see 1, last sentence but two.

رَحُومٌ (Lḥ, Ṣ, Ḳ) and ✝ رَحَّامٌ, (Ḳ,) applied to a she-camel, (Lḥ, Ṣ, TA,) and to a ewe or she-goat, and to a woman, (TA,) [and app. to any animal having a womb, (see رَحِمٌ,)] *Having a complaint of her womb* (Lḥ, Ṣ, M, Ḳ) *after bringing forth,* (Lḥ, Ṣ, Ḳ,) *and dying in consequence thereof;* (Ḳ:) and ✝ رَحِمَةٌ, applied to a she-camel, signifies the same: the pl. of رَحُومٌ is رُحْمٌ, with two dammehs. (TA.) — For the first, see also الرُّحْمَيْنِ, near the end of the paragraph.

رَحِيمٌ: see الرُّحْمَانُ, in seven places. — Sometimes it is *syn. with* ✝ مَرْحُومٌ [i. e. *Treated,* or *regarded, with mercy* or *pity* or *compassion*; *regarded, with mercy* or *pity* or *compassion*; &c.: see 1, first sentence]: 'Amelles Ibn-'Akeel says, (using it in this sense, Ḥam p. 628,)

فَأَمَّا إِذَا عَضَّتْ بِكَ الْحَرْبُ عَضَّةً
فَإِنَّكَ مَعْطُوفٌ عَلَيْكَ رَحِيمُ

(Ṣ, and Ḥam,) i. e. [*But at all events,*] *when war becomes* [*once*] *severe to thee,* and thine enemy has almost overcome thee, [*verily thou art regarded with favour,*] *treated with mercy,* and defended, by us. (Ḥam.)

رَاحِمٌ: see الرَّحْمَانُ, in two places, in the latter half of the paragraph. — Also, applied to a ewe, and to a she-goat, *Having the womb swollen.* (Lḥ, Ḳ.)

أَرْحَمُ [*More,* and *most, merciful,* &c.]. God is أَرْحَمُ الرَّاحِمِينَ [*The Most Merciful of those that have mercy*]. (TA.)

مَرْحَمَةٌ: see رَحْمَةٌ.

مَرْحُومٌ: see رَحِيمٌ. — المَرْحُومَةُ is a name of *El-Medeeneh.* (Ḳ.) — [And المَرْحُومُ, which may be rendered *The object of* God's *mercy,* is commonly used in the present day as an epithet applied to the person, whoever he be, that has died in what is believed to be the true faith; as though meaning merely *the deceased.*]

رحى and رحو

1 رَحَتِ الحَيَّةُ, (Ṣ, Ḳ,) aor. تَرْحُو (Ṣ) [and app. رَحَتْ also (see رَحَّتْهُ)]; and ✝ ترحّت; (Ṣ, Ḳ:) *The serpent turned round about,* (Ṣ, Ḳ, TA,) and *twisted,* or *wound,* or *coiled, itself;* ISd adds, كَالرَّحَى [i. e. *like the mill,* or *millstone*]; for which reason it is said to be إِحْدَى الرَّحَى, (TA.) بَنَاتُ طَبَقٍ رَحَتْ رَحْوَ or رَحْوَةَ, (Ṣ, Ḳ,) inf. n. رَحْوٌ; (TA:) and رَحْيٌ, (Ṣ, Ḳ,) inf. n. رَحْيٌ; (TA:) *I turned round the* رحى [i. e. *the mill,* or *mill-stone*]: (Ṣ, Ḳ:) or *I made it:* (Ḳ:) in the Ḳ, the latter verb is said to be extr.; but not so in the T or Ṣ or M: in the M it is said to be the more common. (TA.) — And رَحَاهُ *He magnified him,* or *honoured him.* (IAạr, TA.)

5: see above, first sentence.

رَحًى (Ṣ, Mṣb, Ḳ, &c.) and رَحًا (Mṣb,* Ḳ,) the former of which is the more approved, (TA,) and some say ✝ رَحَاةٌ, (Ṣ,) *A mill;* syn. طَاحُونٌ: (Mṣb:) [and] *a mill-stone;* i. e. the *great round stone with which one grinds:* (TA:) of the fem. gender: (Zj, Ṣ, Mṣb, Ḳ:) dual of the first رَحَيَانِ, (Ṣ, Mṣb, Ḳ,) and of the second رَحَوَانِ, (Mṣb,* Ḳ,) and of the third, رَحَاتَانِ: (Ṣ:) the pl. (of pauc., Ṣ) of رَحًى (Mṣb) [and of رَحًا] is أَرْحٍ and (of mult., Ṣ) أَرْحَآءٌ. (Ṣ, Mṣb, Ḳ,) which latter is the pl. that is preferred accord. to IAmb, (Mṣb,) and رُحًى and رِحًى, (Mṣb, Ḳ, TA,) with ḍamm and with kesr (Mṣb, TA) to the ر, (Mṣb,) [for the last of which رُحًى is substituted in the CḲ,] and أُرْحًى, (Ḳ, TA,) with ḍamm, and with kesr to the ح, and tashdeed to the ى, (TA,) [in the CḲ أُرْحِيٌّ,] and أُرْحِيَّةٌ, (Mṣb, Ḳ,) which is extr., (Ḳ,) said by AḤát to be wrong, and by IAmb to be anomalous, and by Zj to be not allowable, (Mṣb,) in the T said to be as though it were a pl. pl., (TA,) or it is pl. of رَحًا [and therefore regular]: (Ṣ:) the dim. is ✝ رُحَيَّةٌ. (Zj, Mṣb.) رَحَا اليَدِ (رَحَى اليَدِ or رَحَى الكَفِّ) signifies *The hand-mill.* (MA.) — [Hence, *A molar tooth,* or *grinder:*] *i. q.* ضِرْسٌ; (Ṣ, Mṣb, Ḳ,) pl. أَرْحَآءٌ, *i. q.* أَضْرَاسٌ: (Ṣ:) [or rather] the أَرْحَآءُ, also called الطَّوَاحِن, are the *twelve teeth, three on each side [above and below], next after the* ضَوَاحِك [or *bicuspids*]. (Zj, in his "Khalk el-Insán.") — [And app. *A roller with which land is rolled to crush the clods;* as being likened to a mill-stone: see 1 in art. حتر, near the end of the paragraph.] — *Stones:* and *a great rock, or mass of stone.* (TA.) — *A round piece of ground, rising above what surrounds it,* (Ṣ, Ḳ,) *about as large in extent as a mile:* (Ḳ:) pl. أَرْحَآءٌ: (Ḳ, TA:) or this latter, i. e. the pl., signifies *pieces of rugged ground, less than mountains, round, and rising above what surrounds them:* (M, TA:) or رَحًا means *a round and rugged place* [or *piece of ground*] *among sands:* (Sh, TA:) or *a large and rugged [elevation such as is termed]* أَكَمَةٌ, *round, rising above what surrounds it, not spreading upon the surface of the earth, nor producing herbs, or leguminous plants, nor trees.* (ISh, TA.) — *A round cloud;* [as being likened to a mill-stone;] (A in art. رحح:) or so رَحَى سَحَابٍ. (Ṣ.) — The كَرْكَرَة [or *callous protuberance upon the breast*] of a camel; (T, Ṣ, Ḳ;) so called because of its roundness: (TA:) pl. أَرْحَآءٌ: (Ḳ:) which likewise signifies the *callous protuberances upon the knees* of the camel. (T, TA.) — The *foot* (فُرْسِن) of the camel and of the elephant: pl. أَرْحَآءٌ. (M, Ḳ.) — *A* دَائِرَة [app. meaning *a circling border*] *around the nail.* (TA.) — The *breast,* or *chest:* pl., as in the other senses following, أَرْحَآءٌ. (Ḳ.) — *Spinage, or spinach;* (M, Ḳ;) because of the roundness of its leaves. (TA.) — ‡ *A collective body of the members of a household.* (ISd, Ḳ, TA.) — ‡ *An independent tribe:* (Ḳ, TA:) أَرْحَآءٌ (which is its pl., Ḳ, TA) signifies ‡ *independent tribes, that are in no need of others.* (Ṣ, TA.) — ✝ *A large number* of camels, *crowding, or pressing, together;* (Ṣ, Ḳ, TA;) also called طُحَانَةٌ: (Ṣ, TA:) or رَحَا الإِبِلِ means *the collective herd of the camels:* and in like manner, رَحَا القَوْمِ *the collective body of the people, or party.* (ISk, TA.) — رَحَى القَوْمِ signifies [also] ‡ *The chief of the people, or party.* (T, Ṣ, M, Ḳ, TA.) [It is added in the TA that 'Omar Ibn-El-Khaṭṭáb was called رَحَى الحَرْبِ, as though meaning ✝ *The chief of war;* because of his warlike propensities: but it seems from what here follows, as well as from what precedes, that this may be a mistranscription, for رَحَى القَوْمِ, or رَحَى العَرَبِ.] — رَحَى الحَرْبِ signifies ‡ *The most vehement part* [or *the thickest*] *of the fight;* syn. حَوْمَتُهَا: (Ṣ, Mṣb:) in the Ḳ it is said that رَحَى الحَرْبِ signifies مُعْظَمُهَا, and حَوْمَةُ الحَرْبِ, as also ✝ المَرْحَى: but it seems that there is an omission;

for الحرب is [generally] fem., and in the M it is said that رَحَى المَوْتِ signifies مُعْظَمُهُ [app. meaning *the main stress, or the thickest, of death* in battle]. (TA.) In a saying relating to 'Aleo's having made an end of الجَمَل ↑ مَرْحَى, this expression is expl. by A'Obeyd as meaning *The place around which revolved the thickest of the fight* (المَوْضِعُ الَّذِى دَارَتْ عَلَيْهِ رَحَى الحَرْبِ) [in the Battle *of the Camel*]. (TA.) And دَارَتْ عَلَيْهِ رَحَى المَوْتِ [which may be rendered † *The main stress of death beset him round about*] means *death befell him*. (Mṣb, TA.)

رَحِيَّةٌ [or رَحِيَّةُ حَيَّةٍ] meaning *A serpent folding, or coiling, itself, so as to resemble a neck-ring*: see رَحْرَحَةٌ, in art. رحر.

رَحَاةٌ: see رَحًى, first sentence.

رُحَيَّةٌ dim. of رَحًى, q. v. (Zj, Mṣb.)

قَصْعَةٌ رَحَّاةٌ *A shallow, or a wide, [bowl such as is termed]* قصعة. (TA. [It is there mentioned in art. رحو, but belongs to art. رح, q. v.])

مَرْحًى *A place of a mill or mill-stone.* (MA.) — See also رَحًى (near the end of the paragraph), in two places. — [Accord. to Freytag, it occurs in the Deewán of the Hudhalees as meaning † *A place where any one stands firmly.*]

مَرَحٌ *A maker of mills or mill-stones.* (K, TA.) — And *Moisture in the ground to the extent of a palm.* (AḤn, TA.)

رخ

1. رَخَّ, aor. ـُ, inf. n. رَخٌّ, said of dough, *It had in it much water [so that it was soft*: see also 8]. (TA.) — رَخُوَ, (JK, T, K,) aor. ـُ (JK,) inf. n. as above, (TK,) *He broke it, or crushed it*, (JK, T,) *and so made it soft*: (T:) or *he trod upon it*, (T, K,) *and so made it soft*. (T.) — Also *He mixed* (JK, Ṣ, K) what is termed نَبِيذ, (JK,) or wine, or beverage: (Ṣ, K:) and likewise food with condiment. (JK.)

4. ارخّه *He put much water into it [so as to make it soft]*; namely, dough. (TA.) — [The inf. n.] إِرْخَاخٌ also signifies The *exceeding the usual, or ordinary, or the just, or proper, bounds, or degree*; or the *acting egregiously, or immoderately*; or the like; (syn. مُبَالَغَةٌ;) *in a thing*. (K.)

8. ارتخّ, (IAạr, TA,) inf. n. اِرْتِخَاخٌ, (IAạr, K, TA,) for which, in some copies of the K, is put استرخاخ, but the former is the right reading, (TA,) said of dough, (IAạr, TA,) *It was, or became, soft, or flaccid*. (IAạr, K, TA.) — And † *It* (one's opinion) *was, or became, unsound, faulty, or confused*; syn. اِضْطَرَبَ. (K, TA.)

رَخٌّ [*Lax, or flaccid*: Golius, on the authority of Meyd:) or *soft*]: see its fem., رَخَّةٌ, voce رَخَاخٌ.

رَخٌّ *A certain soft, flaccid, or fragile, plant*; (AḤn, Ṣ, K;) as also ↑ رَخَاخٌ, with fet-ḥ, (mentioned by ISd,) or ↑ رِخَاخٌ. (So in the JK.) — Also *A certain great bird, that carries off the* كَرْكَدَّن [or *rhinoceros*]. (K. [See note 22 to ch. xx. of my translation of the "Thousand and One Nights." The word is of Persian origin, arabicized; as it is said to be by Lth in the sense next following.]) — And hence, as being likened thereto, (TA,) *One of the pieces with which the game of chess is played*; [called by us the *rook, castle,* and *tower*:] pl. رِخَاخٌ, (K,) or رِخَاخٌ, (JK, A,) or both. (TA.)

رَخَاخٌ [app., in its primary acceptation, *Softness* of a substance, such as earth &c.: and hence,] *softness, delicateness, or easiness*, of life. (JK, TA.) — It is also used as an epithet. (TA.) You say أَرْضٌ رَخَاخٌ *Soft land, of which the soil is good*; as also ↑ رَخَّةٌ: pl. رِخَاخٌ: (JK:) or *wide and soft land, whether level or not level*: (ISh:) or *soft*, or *yielding, land*: (Ṣ, K, TA:) and ↑ رَخَّةٌ, (K, TA,) with teshdeed and medd, (TA,) [in the CK رخاء, without teshdeed,] signifies the like: (IAạr, K:) or this last (رَخَّة) *wide* land: (K:) or *tumid* land or earth, *that breaks in pieces beneath the tread*: and its pl. is رَخَاخِىّ. (JK, K.) And رَخَاخُ الثَّرَى *What is soft of soil, or of moist earth*. (TA.) And عَيْشٌ رَخَاخٌ *A life, or state of life, that is ample, unstrained, or easy*, (Ṣ, K, TA,) *and soft*. (TA.) — See also رخ.

رِخَاخٌ: see رَخٌّ.

رَخِيخٌ: see رَخْرَخٌ.

رَخَّةٌ: see رَخَاخٌ.

رَخْرَخٌ and ↑ رَخْرَاخٌ, applied to mud, or clay, (JK, K,) and to dough, (JK,) *Thin, and soft*: (JK, K, TA:) and ↑ رَخِيخٌ *soft*, or *moist*, mud or clay. (KL.)

رَخْرَاخٌ: see the next preceding paragraph.

مُرَخْرَخُ الخَلْقِ, applied to a man, and to a camel, *Lax, or not firm, in make, by reason of fatness*. (JK.)

سَكْرَانُ مُرَخْرَخٌ *Intoxicated, full of drink*; (K;) as also مُلَخْلَخٌ. (TA.)

مُتَرَخْرِخٌ, applied to a man, and to a camel, *Flaccid, or flabby, by reason of old age or of emaciation*. (JK.)

رخص

1. رَخُصَ, aor. ـُ, inf. n. رَخْصٌ, *It* (a thing, Mṣb, or a price, Ṣ, A) *was, or became, cheap, low-priced, or low*. (Ṣ, A, Mṣb, K, TA.) [Accord. to all of these authorities, this seems to be the primary signification: but Et-Tebreezee (Ḥam p. 47) thinks it to be from رَخَاصَة applied to a woman, as meaning "soft, or tender."] Some say رَخُصَ also; but this is not of established authority. (MF.) — رَخُصَ, aor. ـُ, (M, A, Mṣb, K,) inf. n. رَخَاصَةٌ (Ṣ, M, A, Mṣb, K) and رُخُوصَةٌ (Ṣ, M, Mṣb, K) and رُخُصَانٌ, (Lth, TA,) *It* (a thing, K, or the body, Ṣ, Mṣb, or flesh, A) *was, or became, soft, or tender*; (Ṣ, M, A, Mṣb, K, TA:) and *soft to the feel*: (Mṣb:) and in like manner رَخُصَتْ said of a girl: (A:) or, said of a woman, inf. n. رُخُصَانٌ, *she was, or became, soft, or tender, and delicate, or thin, in her external skin*: and said of a woman's fingers, *they were, or became, soft, or tender*: but when said of a plant, inf. n. رَخَاصَةٌ, *it was, or became, soft, flaccid, or easily or quickly broken*: (Lth:) [and said of a twig, or rod, *it was, or became, fresh, or succulent, and soft, or tender*: see رَخْرَخٌ.]

2. رَخَّصَ لَهُ فِى كَذَا, inf. n. تَرْخِيصٌ, *He had indulgence, license, or facilitation, granted, or conceded, to him in, or with respect to, such a thing*. (Ṣ, A,* K.*) You say, رَخَّصَ الشَّرْعُ لَنَا فِى كَذَا, inf. n. as above, *The law has been indulgent to us in, or with respect to, such a thing; has facilitated it to us*; as also ↑ ارخص, inf. n. إِرْخَاصٌ. (Mṣb.) And رَخَّصْتُ لِفُلَانٍ فِى كَذَا وَكَذَا [or, more commonly, لِفُلَانٍ] *I gave license, or permission, to such a one to do such and such things after my forbidding him to do them*. (TA.)

4. ارخصهُ *He* (God, Ṣ, A, Mṣb, or a man, JK) *made it* (a thing, Mṣb, or a price, Ṣ, A) *cheap, low-priced, or low*. (JK, Ṣ, A, Mṣb, K.) رُخْصَةٌ, in this sense, is not known. (Mṣb.) — Also *He found it to be cheap, low-priced, or low*. (K.) — Also, (K,) or ↑ ارتخصه, (Ṣ, A,) *He bought it cheap, or at a low price*. (Ṣ, A, K.) — See also 2.

5. ترخّص *He took, or availed himself of, or allowed himself, indulgence, license, or facilitation*; (A, TA;) *he did not go to the utmost length*; (Ṣ, Mṣb, K;) *[he relaxed, or remitted;]* in (فى) such a thing; (Ṣ, Mṣb;) in affairs; (A;) or in the affair. (Mṣb.) You say also, ترخّص فِى حَقِّهِ *He took what was easily attainable, of his right, or due, and did not go to the utmost length*. (A.)

8. ارتخصهُ: see 4. — Also, (Ṣ, Ṣgh, K,) or ↑ استرخصهُ, (A,) *He reckoned it cheap, or low-priced*: (Ṣ, A, Ṣgh, K:) and ↑ the latter, *he saw it, or judged it, to be so*. (Lth, K.)

10. استرخصهُ: see 8, in two places.

رَخُصَ applied to a thing, (A, K,) or to the body, (Ṣ, Mṣb,) and to flesh, and to a plant, (A,) *Soft, or tender*; (Ṣ, M, A, Mṣb, K:) and *soft to the feel*: (Mṣb:) and ↑ رَخِيصٌ signifies the same, (AA, M, K,) applied to a garment, or piece of cloth, (AA, K,) as also the former: (TA:) fem. of each with ة: (M, TA:) رَخُصَةٌ is also applied to a girl, (A,) and to a woman, (K, TA, but omitted in the CK,) and to fingers, signifying *not rigid or tough*: (K:) or, applied to a woman, it signifies *soft, or tender, and delicate, or thin, in her external skin*: and applied to a woman's fingers, *soft, or tender*: but رُخُصٌ applied to a plant, *soft, flaccid, or easily or quickly broken*: (Lth, TA:) and applied to a twig, or rod, *fresh*, or *succulent, and soft*, or *tender*: (Mṣb:) the pl.

of رُخْصٌ is رِخَاصٌ: (Msb:) and that of رَخْصَةٌ is رَخَائِصُ, which is irreg. [as such, but reg. as pl. of رَخِيصَةٌ]; (K, TA;) occurring in poetry. (TA.) You say, هُوَ رَخْصُ الجَسَدِ *He is soft, or tender, in body.* (S.) And امْرَأَةٌ رَخْصَةُ البَدَنِ *A woman soft, or tender, in body.* (IDrd, TA.)

رُخْصٌ [see 1, of which it is the inf. n., in the first of the senses explained above. — Also The *act of making cheap;*] a subst. from أَرْخَصَهُ in the first of the senses here assigned thereto. (Msb.)

رُخْصَةٌ (S, A, Msb, K) and رُخْصَةٌ (A, Msb, K) *Indulgence, license or facilitation;* (S, A, Msb, K;) in an affair: (S, A, Msb:) pl. رُخَصٌ (A, Msb) and رُخَصَاتٌ and رُخْصَاتٌ and رُخُصَاتٌ. (Msb.) You say, لَكَ فِي هٰذَا رُخْصَةٌ *Thou hast, or shalt have, in, or with respect to, this, indulgence, license, or facilitation.* (A.) — ‡ *Indulgence granted, or conceded, by God to his servant, in a matter which He alleviates to him.* (A, K.) — [‡ *An ordinance of indulgence;* such as the shortening of prayer in travelling, and the like: pl. رُخَصٌ, of which we have an ex. in the following trad.:] اللّٰهُ يُحِبُّ أَنْ تُؤْتَى رُخَصُهُ كَمَا يُحِبُّ أَنْ تُؤْتَى عَزَائِمُهُ [‡ *God loveth that his ordinances of indulgence be performed, like as He loveth that his obligatory ordinances be performed*]. (A.) — ‡ *A portion, or share, of water:* (A:) or *a time, or turn, in drinking.* (K.)

رَخِيصٌ *A cheap, or low-priced,* thing; (Msb;) a *low* price. (S, A.) — ‡ *A quick* death. (Lth, A, K.) — See also رَخْصٌ, in two places. — ‡ *Soft, without strength or sturdiness, and without endurance: or stupid, dull, wanting in intelligence;* syn. بَلِيدٌ. (TA.)

رخل

رِخْلٌ *A ewe-lamb;* (S, K;) as also ♦ رِخْلَةٌ and ♦ رَخَلٌ: (K:) the male is called حَمَلٌ: (S:) pl. [of pauc.] أَرْخُلٌ (K) and [of mult.] رِخَالٌ and رُخُولٌ (S, K,) which last is of an extr. form, (TA,) and رِخَالَةٌ and رِخْلَانٌ and رِخَلَةٌ and رِخْلَةٌ. (K.)

رَخِلٌ: } see the preceding paragraph.
رِخْلَةٌ: }

مُتَرَخِّلٌ *A possessor and rearer of ewe-lambs.* (S.)

رخم

1. رَخَمَ, (S, Msb, K,) aor. ـُ, (K,) inf. n. رَخَامَةٌ; (S, Msb, K,) and رَخَمٌ, aor. ـُ; (K;) *It* (the voice, (S, Msb;) and speech, K, TA) *was, or became, soft,* S, TA, and speech, K, TA) *was,* or *became, soft,* or *gentle, and easy:* (S, * K, TA:) [or *it* (the voice) *was,* or *became, soft,* or *gentle, plaintive, and melodious:* (see رَخِيمٌ:)] *it* (a thing, and the speech,) *was,* or *became, easy:* (Msb:) رَخَامَةٌ in speech is a good quality in women. (TA.) One says also of a girl, رَخُمَتْ, (K, TA,) inf. n. as above, (TA,) meaning *She was,* or *became, easy* [*and soft* or *gentle*] *in speech:* (K, TA:) and in like manner, of a [young gazelle such as is termed] خِشْفٌ [meaning *in voice,* or *cry*]: and رَخِمَتْ, said of a she-gazelle, means *she uttered a* [*soft* or *gentle*] *cry.* (TA.) — وَرَخِمَتْ بِبَيْضِهَا عَلَى بَيْضِهَا: see 4. — [Hence, perhaps,] رَخِمَتْ, aor. ـَ and ـِ, † *She* (a woman) *played with her child:* (K:) or,] accord. to the "Nawádir el-Aarábi," لَرَخِمَ عَلَيْهِ and لَرَخِمَ صَبِيَّهَا, [app. لَتَرْخَمُ and لَتَرْخِمُ in both cases,] said of a woman, mean تَرْخَمُهُ ‡ [*She treats, or regards, her boy with mercy, pity, or compassion;* &c.]: (TA:) and رَخِمْتُهُ means ‡ [*I treated, or regarded, the thing with mercy,* &c.]: (K, TA:) AZ says that رَخِمَهُ, aor. ـَ, inf. n. رَخَمٌ, and رَحِمَهُ, aor. ـَ, inf. n. رَحَمٌ, are syn.: (S:) and he says that رَخِمَ (thus accord. to the TA] is of the dial. of some of the people of El-Yemen: it is tropical: Lh, also, mentions رَخِمَهُ, aor. ـَ, inf. n. رَخَمٌ, as meaning † *He was,* or *became, inclined to favour him,* or *affectionate to him.* (TA.) — رَخِمَ, said of a skin for water or milk, *It was, or became, stinking.* (TA.)

2. رخّمهُ, (Msb,) inf. n. تَرْخِيمٌ, (S, Msb, TA,) *He made it soft,* or *gentle:* (S, TA:) or *he made it easy:* namely, [the voice, (see 1,) or] speech. (Msb.) — Hence, (Msb, K,*) or from التَّرْخِيمُ signifying, as some say, *The cutting off* [a thing], or *cutting* [it] *at its extremity,* or *curtailing* [it], (S,) the تَرْخِيمُ of the name, (S, Msb, K,) in the vocative form of speech; (S;) (accord. to general opinion,] because it facilitates the pronunciation thereof; (K;) i. e. the [*abbreviating by the*] *eliding of the end* thereof, for the alleviation of the utterance; (Msb;) the *curtailing* a name *of its last letter, or more;* (S, TA;) as when, to one whose name is حَارِثٌ or مَالِكٌ, you say يَا حَارِ or يَا مَالِ: but accord. to Z, in the A, it is from the تَرْخِيمِ of the hen; because this is only on the occasion of the cutting short (قَطْعٌ) [of the laying] of the eggs: (TA:) [in like manner also] the تَرْخِيمُ of the diminutive is the [*abbreviating* thereof *by the*] *cutting off of* [*one or more of*] *the augmentative letters* [and sometimes *of radical letters*]; as when, in forming the diminutive أُسْوَدُ [and that of إِبْرَاهِيمُ], one says سُوَيْدٌ [and بُرَيْهٌ]. (Har p. 334.) — رخّم الدَّجَاجَةُ, inf. n. as above, *He made the hen to cleave to, or keep to,* [or *brood upon,*] *her eggs* [*for the purpose of hatching them*]. (M, K.) — [رخّم also signifies *He constructed,* or *cased,* a building, or a floor &c., *with* رُخَامٌ: but this is perhaps post-classical.]

4. ارخمت عَلَى بَيْضِهَا: (S, K;) or ارخمت alone; (JK;) and رَخِمَتْ ♦ بَيْضَهَا عَلَى بَيْضِهَا (K,) aor. ـَ, (TA,) inf. n. رُخْمٌ and رَخَمٌ and رَخَمَةٌ; (K;) *She* (a domestic hen, JK, S, K, and an ostrich, JK, TA) *brooded upon her eggs, to hatch them.* (JK, S, K.)

8. ارتخمت فَصِيلَهَا † *She* (a camel) *loved, affected, or inclined to, and kept to, or clave to, her young one.* (TA.)

رُخْمٌ † *Favour,* or *affection;* or *mercy, pity, or compassion:* and *love:* and *gentleness;* (K, TA;) as also ♦ رَخَمَةٌ [which appears to be the more common, and which is mentioned above as an inf. n.]: (S, K, * TA:) the latter is nearly the same as رُخْمٌ. (S.) One says, ♦ وَقَعَتْ عَلَيْهِ رَخَمَتُهُ † *His love, and his gentleness, fell, or lighted, upon him.* (S.) And ♦ أَلْقَى عَلَيْهِ رَخَمَتَهُ, (K, TA,) i. e. † [*He made to fall, or light, upon him, or bestowed upon him,*] *his love,* and *his gentleness:* this is said of God. (TA.) And أَلْقَتْ عَلَيْهِ رَخَمَهَا i. e. † [*She made to fall, or light, upon him, or bestowed upon him,*] *her favour, or affection, or her mercy, pity, or compassion.* (TA.) And أَلْقَتْ عَلَيْهِ رَخَمَةً ♦ أُمَّهُ, i. e. † [*upon whom*] *the love and familiarity of his mother* [*have been made to*]*fall or light, or have been bestowed,* is an explanation given by Aṣ of the pass. part. n. مَرْخُومٌ. (S, TA.) [But accord. to Z, these significations are from رَخَمَةٌ as signifying a bird of a certain species described in what follows: for] it is said in the A that أَلْقَى عَلَيْهِ ♦ رَخَمَةً means † *He was, or became, affectionate, or pitiful, or compassionate, to him, and attached to him:* because the رَخَمَةٌ is vehemently voracious, and fond of alighting upon carcasses: therefore love and affection lighting upon one are likened thereto. (TA.) — *A certain* [*species of*] *bird, well known;* [the *vultur percnopterus;* being for the most part white, called by some the *white carrion-vulture* of Egypt and the neighbouring countries; and also called *Pharaoh's hen;* in Hebr. רָחָם: (see Bochart, Hieroz., 297-322:)] n. un. ♦ رَخَمَةٌ: (K:) the former is the pl. of the latter, (S, Msb,) denoting the genus, (S,) [i. e., its coll. gen. n.,] like as قَصَبٌ is قَصَبَةٌ: (Msb:) the pl. [properly so termed] of رَخَمَةٌ is رُخَمٌ [like as بَدَنٌ is بَدَنَةٌ, or perhaps of رُخَمٌ like as أَسَدٌ is أُسُدٌ,] (JK, TA) and also ♦ رُخَمٌ [which is anomalous]: (JK:) the ♦ رَخَمَةٌ is *a party-coloured bird, white and black,* (S, TA,) *resembling the* نَسْر (JK, S, TA) *in form; and also called* أُنُوقٌ: (S, TA:) [it is said to be] *a bird that eats human dung, a foul bird, not of such as are pursued as game,* wherefore no expiation is incumbent on him who kills it when he is in the state of إِحْرَام, *for it is not eaten:* it is [said to be] thus called *because it is too weak to take prey:* (Msb:) [various fanciful uses of its gall-bladder and flesh &c. for medicinal and other purposes are described in the K: accord. to some, if not all, it is a term for the *female:* (see أُنُوقٌ:)] the *male* is called ♦ بَرْخُومٌ and ♦ بَرْخُورٌ (JK, K) and ♦ تَرْخُورٌ. (Kr, K.) — Also *Thick milk.* (IAqr, K.) — The ♦ رَخَمَةٌ [as written in the JK, but in the TA without any syll. signs,] of the horse is like the رِبْلَة [app. as meaning The *inner part of the thigh*] of a human being: (JK, TA:) one says, فَرَسٌ نَاتِئَةُ الرَّخِمَةِ [*A horse having the* رخمة *protuberant*]. (TA.) [If correctly written in the JK, it is probably a n. un. of which رُخْمٌ is the coll. gen. n.: and hence, perhaps,] رُخَّةُ الرُّخْمِ applied by the poet 'Amr Dhu-l-Kelb to a ewe abounding with milk, as meaning *Soft* [*in the* رخم, and app. *protuberant therein,* and by reason

thereof, and of the largeness of her udder, *waddling,*] *as though she were mad, or possessed.* (TA.)

رُخَمٌ a pl. of رَخَمَةٌ q. v. [n. un. of رَخَمٌ; like رُخَمٌ, but anomalous]. (JK.)

رُخْمٌ *Lumps of biestings.* (IAar, K.)

رُخْمَةٌ, with ḍamm, (TA, [analogously with the generality of words of similar meaning, but this fact may have occasioned some writer's adding "with ḍamm,"] or رَخَمَةٌ, (so in the JK, [if correct, app., as being likened to a white vulture,]) *A whiteness in the head of a ewe or she-goat:* (JK, TA:) and *a dust-colour in her face, the rest of her being of any colour.* (TA.)

رَخَمَةٌ: see رَخَمٌ, in nine places: — and see also رُخْمَةٌ.

رَخْمَانُ *i. q.* رَخَمَانُ. (TA.)

رُخَامٌ [commonly applied to *Marble:* and sometimes to *alabaster:* the latter application is the more agreeable with the following explanation:] *a certain white, soft stone:* (JK, Ṣ, Mgh, K, TA:) what is of the colour of wine, or yellow, or dappled, is of the kinds of stones, (K, TA,) i. e., not [a sort] of رُخَامٌ: (TA:) *a well-known kind of stone:* (Mṣb:) n. un. with ة [meaning *a piece,* or *slab,* &c., *thereof*]. (Mgh, Mṣb.) [See also مَرْمَرٌ.]

رَخِيمٌ, applied to speech, (Ṣ, Mṣb, K,) &c., (Mṣb,) *Soft,* or *gentle, and easy:* (Ṣ,* K:) or [simply] *easy:* (Mṣb:) and, applied to the voice, *soft,* or *gentle, plaintive, and melodious.* (TA.) — Also, applied to a girl, (K,) and so رَخِيمَةٌ, (Aṣ, JK, K,) *Easy [and soft* or *gentle] in speech:* مَرْخُومَةُ الصَّوْتِ [a girl *soft,* or *gentle,* &c., *in voice*]: (JK:) and in like manner also the first and second are applied to a [young gazelle such as is termed] خِشْفٌ. (TA.) — رَخِيمُ الحَوَاشِي *Gentle, gracious,* or *courteous, to his associates.* (TA.)

رُخَامَةٌ n. un. of رُخَامٌ [q. v.]. (Mgh, Mṣb.) — Also *A certain plant.* (AḤn, K.)

رُخَامَى *A certain plant,* (AḤn, K,) *different from the* عَضْرَفُوطَة [app. عَضْرَفُوطَة, with which some probably identify it], *having a blossom of a pure white, and a white root, which the [wild] asses dig up with their hoofs, and all the wild animals eat because of its sweetness and pleasantness; and its places of growth are the sands:* (AḤn, TA:) or, as some say, (TA,) *a kind of tree like the* خَالّ [q. v.]. (Ṣ, TA.) [See also رِخَامَى, in art. روخ.] — Also [or رِيحٌ رُخَامَى] *A soft,* or *gentle, wind.* (K.)

رَاخِمٌ: see مُرْخِمٌ. — إِنَّهُ لَرَاخِمٌ لَهُ. — *Verily he is inclined to favour him;* or *is affectionate to him.* (Lḥ, TA.)

رُخَمٌ, applied to a horse, and the fem. رُخَمَةٌ, applied to a ewe or she-goat, *Whose head is white, the rest being black:* (Ṣ, K:) the latter like مُرَخَّمَةٌ: one should not say مُرَخَّمَةٌ: (Ṣ:) or the former, a horse *whose face is white:* (Mgh:) and the latter, a ewe, or she-goat, *having a whiteness on her head.* (JK.)

رُخْمَى هُوَ مَا أَدْرِي أَيُّ رُخْمَى هُوَ (JK, Ṣ, K) and رُخْمَى هُوَ (JK, K, TA, but not in the CK) and رُخْمَى هُوَ (Ṣ, K) and رُخْمَى هُوَ (K, TA, but not in the CK) and, accord. to the M, رُخْمَى, (TA,) and رُخْمَةٌ, (accord. to the JK,) or رَخْمَةٌ, and رُخْمَةٌ, (K,) *I know not who of mankind he is.* (JK, Ṣ, K.)

مُرْخِمٌ (JK, Ṣ, K) and مُرْخِمَةٌ (Ṣ, TA) and رَاخِمٌ (K) A domestic hen, (JK, Ṣ, K,) and an ostrich, (JK,) *Brooding* upon eggs, *for the purpose of hatching.* (JK, Ṣ, K.)

يُرْخُمُ: see رَخَمٌ, in the latter part of the paragraph.

رُخْمَةٌ [or رَخْمَةٌ and رُخَمَةٌ] *i. q.* رُخْمَى and رَخْمَى [&c.]. (JK.)

رَخْرُوخٌ: see رَخَمٌ, in the latter part of the paragraph.

مَرْخُومٌ: see رَخَمٌ, in the former half of the paragraph. — مَرْخُومَةُ الصَّوْتِ: see رَخِيمٌ.

يَرْخُومٌ: see رَخَمٌ, in the latter part of the paragraph.

رخو

1. رَخَوَ, aor. يَرْخُو and رَخِيَ, aor. يَرْخَى, (Ṣ, M, Mṣb, K,) inf. n. رَخَاوَةٌ (M, Mṣb, K) and رَخَاءٌ (M, K, but in several copies of the latter رُخًا) and رَخْوَةٌ, with this is a simple subst., (Mṣb,) and رَخْوَةٌ, with kesr, (M, K,) which is extr., (M,) and some add رَخْوَةٌ and رُخْوَةٌ; (MF, TA;) *It* (a thing, Ṣ) *was,* or *became, soft, yielding, flaccid, flabby, lax, slack, uncompact, crummy, fragile, frangible, brittle, friable, easily* or *quickly broken;* i. q. هَشَّ, (Ṣ, K, TA,) i. e. صَارَ رَخْوًا (Ṣ, K, TA,) or لَانَ (Mṣb;) and رَخِوَ signifies the same. (Ṣ,* K.) — And رَخُوَ, and رَخِيَ, (Mṣb, K,) and رَخَا like رَعَا [of which the aor. is يَرْعُو], and رَخَا like رَعَى [of which the aor. is يَرْعَى; in the CK, erroneously, رَعَى]; (K, TA;) the aor. [of the first and third] being يَرْخُو and [that of the second and fourth being] يَرْخَى; (TA;) said of life (عَيْش), † *It was, or became, ample, unstraitened,* or *plentiful, in its means, or circumstances:* (Mṣb, K:*) or said of a man, inf. n. رَخَاءٌ, † *he was, or became, in an ample, an unstraitened, or a plentiful, state of life.* (TK.)

2. رَخَّمَهُ الشَّيْءَ بِالشَّيْءِ *The mixing of the thing with the thing.* (TA.) [The verb is رَخَّى, *He mixed;* like رَخَّ, which is mentioned in this sense in the present art. in the JK, app. for رَخَّى.]

3. رَاخَاهُ: see 4, in three places. — Also, inf. n. مُرَاخَاةٌ, *i. q.* بَاعَدَهُ [*He was, or became, distant* or *remote, &c., from him:* or *he made,* or *caused, him, or it, to be, or become, distant, remote,* &c.]. (K.) — And رَاخَتِ *She* (a woman, TA) *was,* or *became, near to bringing forth.* (K, TA.)

4. أَرْخَاهُ *He made it,* or *rendered it, soft, yielding, flaccid, flabby, lax, slack, uncompact, crummy, fragile, frangible, brittle, friable, easily* or *quickly broken;* i. q. جَعَلَهُ رَخْوًا; as also ↑ رَاخَاهُ. (K.) You say, أَرْخَى الرِّبَاطَ [*He relaxed, or slackened, the tie, or bond*]; (M, TA;) and ↑ رَاخَاهُ, inf. n. مُرَاخَاةٌ. (JK, TA.) And أَرْخَى لَهُ مِنْ حِبَالِهِ [lit. *Relax thou, or slacken thou, his cord with which he is being strangled*]; meaning † *make thou his circumstances ample and easy to him; ease him; relieve him;* or *grant him a delay.* (TA. [See a similar phrase in art. رنو, conj. 2.]) And أَرْخَى لَهُ قَيْدَهُ *Make thou his shackle,* or *shackles, wide,* or *ample, not strait, to him.* (TA.) And أَرْخَى لَهُ الحَبْلَ [lit. *Relax thou,* or *slacken thou, to him the rope*]; meaning † *give thou to him ample scope for using his own judgment, or discretion, in the disposal, or management, of his affairs, so that he may go whither he pleases.* (TA.) And أَرْخَى لِلْفَرَسِ and الفَرَسَ *He lengthened the horse's rope.* (K.) And أَرْخَى لَهُ الطِّوَلَ [lit. *He relaxed,* or *slackened, his tether*]; meaning † *he left him to his own affair.* (A, TA.) And أَرْخَى عِمَامَتَهُ [lit. *He slackened,* or *loosened, his turban*]; meaning † *he became, or felt, in a state of security* or *safety, tranquil, or at ease;* (K, TA;) because the turbans are not slackened, or loosened, (لَا تُرْخَى,) in difficulty, or hardship. (TA.) And أَرْخَى وَغَضَّرَ (Ṣ, Mṣb, K) *He let loose, let down,* or *lowered, the veil,* or *curtain, &c.* (Ṣ, K.) And أَرْخَى ثِيَابَهُ عَلَى رِجْلَيْهِ [*He let,* or *made, his clothes hang down loosely upon his legs*] in riding and in sitting [&c.]. (TA in art. رسل.) [And أَرْخَى دُمُوعًا † *He shed tears.*] And أَرْخَاهُ † خَطْبَهُ *His state, or condition, made him to enjoy an easy, ample, or unstraitened, life, or a life of ease and plenty.* (T, TA.) — أَرْخَتْ, said of a she-camel, [app. for أَرْخَتْ صَلَاهَا, i. e. *She relaxed the part on either side of her tail,* virtually] means اِسْتَرْخَى ↑ صَلَاهَا (Ṣ, K, TA,) i. e. [*the part on either side of her tail became relaxed;* or] *her* صَلَوَانِ *(or parts on the right and left of her tail) gaped, [or receded from each other,] on the occasion of bringing forth.* (T, TA.) — إِرْخَاءٌ also signifies *A sort of running:* (Ṣ:) or *vehement running:* (K:) or *running exceeding what is termed* تَقْرِيبٌ (JK, K: [see 2 in art. قرب:]) or *running* (حُضْرٌ) *that is not ardent, or not impetuous:* (A, TA:) or *gentleness in running:* (Ḥam p. 158:) accord. to Az, الإِرْخَاءُ الأَعْلَى means *The most vehement [running termed]* حُضْر; and الإِرْخَاءُ الأَدْنَى is less than that: and أَرْخَى فِي عَدْوِهِ, said of a horse, signifies أَحْضَرَ [app. as meaning *He rose in his running*]; and is from رَخَاءٌ as an epithet applied to wind. (TA.) — You say also, أَرْخَى دَابَّتَهُ, meaning *He made his beast to go the pace, or in the manner, termed* إِرْخَاءٌ, explained above: (Lth, K:) [or,] accord. to A'Obeyd, إِرْخَاءٌ signifies *the leaving a horse to follow his own eager desire in running, without fatiguing him.* (Ṣ.)

6. تراخى *He* (a horse) *remitted,* or *flagged, in his running;* or *was,* or *became, remiss,* or

languid, therein. (Az, TA.) And [in like manner] استرخى ♦ فِى الأَمْرِ [*He remitted, or flagged, in the affair*; or *was, or became, remiss, or languid, therein*]. (K in arts. of بخش and فتش, &c.) And تراخى عَنْ حَاجَتِهِ *He remitted, or flagged, in the accomplishment of his want*; or *he was, or became, remiss, or languid, therein*. (TA.) — *He drew back, held back, or hung back*, (JK, K, TA,) عَنِّى *from me*, (TA,) or عَنِ الشَّىْءِ *from the thing*. (JK.) — *He was, or became, slow, sluggish, tardy, dilatory, late, or backward*. (JK, TA.) You say also, تراخى السَّمَآءُ *The rain delayed*; or *was tardy, late, or backward*. (S, K.) [And تراخى الوَقْتُ *The time was, or became, late*: and *it became protracted*. And تراخى عَنْهُ *It was, or became, after, or later than, it*: see مُتَرَاخٍ, below.] And تراخى الأَمْرُ *The affair, or case, was, or became, protracted*; *the time thereof became extended*. (Mṣb.) And فِى الأَمْرِ تَرَاخٍ *In the affair, or case, is ample time or scope [for action &c.]*; syn. فُسْحَةٌ; (Mṣb, TA;) and *extension, or protractedness*: (TA:) or *remoteness*; referring to the case of the resurrection, i.e. the time thereof. (Mgh in art. نتج.)

10. استرخى: see 1, first sentence. استرخى صِلَابُهَا, said of a she-camel: see 4, in the latter half of the paragraph. استرخى السِّتْرُ [*The veil, or curtain, hung down*; *hung down loosely*; *was pendent, or pendulous*: and in like manner the verb is said of a garment, or a portion thereof, and of hair, or a lock of hair, &c.]. (Mṣb.) — استرخى فِى رَأْيِهِ بَعْدَ قُوَّةٍ: see 6. استرخى فِى الأَمْرِ [*He was, or became, weak in his opinion after being strong*]. (IAạr, TA in art. خرع.) — استرخت حَالُهُ, (JK, T, TA,) and استرخت بِهِ الأَمْرُ, (JK,) and استرخت بِهِ حَالُهُ, (T, TA,) † *The affair, or case, and his state, or condition, became good with him after straitness*; (JK;) or † *he became in a good state, or condition*, (T, TA,) *in ample, in unstrained, or plentiful, circumstances*, (TA in explanation of the first of these phrases,) *after straitness*. (T, TA.) A poet says, (S,) namely, Tufeyl El-Ghanawee, (TA,)

* فَأَبَلَ وَٱسْتَرْخَتْ بِهِ الخَطْبُ بَعْدَمَا *

* أَسَافَ وَلَوْلَا سَعْيُنَا لَمْ يُؤَبَّلِ *

meaning † [*And he acquired camels, or numerous camels, and*] *his state, or condition, became good [after his cattle had perished; and had it not been for our labour, or exertion, he would not have acquired camels, or numerous camels*]: (S, TA:) or the phrase استرخى به الخطب means أَرْخَاهُ خَطْبُهُ [explained above: see 4]. (T, TA.)

رَخْوٌ and رَخْوٌ (Lth, S, M, Mṣb, K) and رَخْوٌ (M, Mṣb, K;) but accord. to Aṣ and Fr, the first is that which is approved, (TA,) or, accord. to Az, it is that used by the Arabs; (Mṣb;) the second, accord. to Aṣ and Fr (TA) and Az, (Mṣb,) being post-classical; (Mṣb, TA;) and the third is of the dial. of the Kilābees; (Mṣb;) applied to a thing (S, K) of any kind, (K,) *Soft, yielding, flaccid, flabby, lax, slack, uncompact, crummy, fragile, frangible, brittle, friable, easily or quickly broken*; syn. هَشٌّ; (S, K;) or لَيِّنٌ سَهْلٌ; (Mṣb;) [and مُسْتَرْخٍ ♦ signifies the same, as is shown by the explanation of its verb in the first sentence of this art.:] the fem. is with ة, i. e. رَخْوَةٌ and رُخْوَةٌ and رَخِيَّةٌ (K) [and مُسْتَرْخِيَةٌ]. You say رَخْوٌ حِجْرٍ or رَخْوٌ *A stone that is soft, yielding*, &c. (Mṣb.) — And فَرَسٌ رَخْوَةٌ *A mare that is easy, and gentle, moderate, deliberate, or leisurely, in pace*. (S.) And فَرَسٌ رَخْوُ العِنَانِ *A horse that is easy to be led, or tractable*. (A, TA.) The phrase فِيهِ رَخْوٌ is used in a verse of Aboo-Dhu-eyb instead of فِيهِ رَخْوَةٌ because meaning فِيهِ شَىْءٌ رَخْوٌ. (S.) — الحُرُوفُ الرَّخْوَةُ [which may be rendered *The lax letters*] is said in the K, by an anticipation of the pen, to be applied to *the letters exclusive of those comprised in the phrase* لَمْ يَرْوِ عَنَّا [for which some say لَمْ يَرُوْ شَطَّا: Sgh says [correctly] that they are *the letters exclusive of those termed* الشَّدِيدَةُ *and of those in the phrase* لَمْ يَرْوِعَنَّا: as is said in the M, they are thirteen; namely, ف, غ, ظ, ض, ص, ش, س, ز, ذ, خ, ح, ث; *and* ه; [to which Ibn-Sayd adds, in his Grammar, (2nd ed. i. 29,) ا without ء, and و and ي, which are generally included in an intermediate class between the شديدة and the رخوة, namely, in the class consisting of the letters in the phrase لَمْ يَرْوِعَنَّا: the letter termed رَخْوٌ is that in which the sound runs on, as, it does, for instance, in the س and ش when you say المَسْ الرَّشَ. (TA.)

رُخْوَةٌ: see what next follows.

رَخْوَةٌ an inf. n. of 1: (M, K:) *i. q.* اسْتِرْخَآءٌ [i. e. *Softness, yieldingness, flaccidity*, &c. : see 1, first sentence]; as also ♦ رُخُوَةٌ: you say, فِيهِ رَخْوَةٌ and رُخْوَةٌ [*In him, or it, is softness*, &c.]. (K.) — See also what next follows.

رَخَآءٌ [said by some to be an inf. n. of 1] *Ampleness, or freedom from straitness, of the means, or circumstances, of life*; (JK, S, Mṣb, K;) [and so رَخَآءُ البَالِ as also ♦ رُخُوٌّ. (JK.) رَخَآءُ النَّفْسِ † [*An easy, or unstrained, state of mind*]. (S in art. بول.)

رَخَآءٌ *A soft, or gentle*, wind: (S, K:) or a *soft, or gentle, and quick*, wind: (JK:) or a *soft, or gentle*, wind, *that does not move anything*. (Har p. 38.) It has the first of these meanings in the Kur xxxviii. 35: (Bḍ, Jel:) or it there means A wind *that does not oppose, or contravene, the will of God*. (Bḍ.)

رَخِيٌّ (Mṣb, K) and ♦ رَاخٍ, (K,) applied to life (عَيْش, Mṣb, K), † *Ample, unstrained, or plentiful, in its means, or circumstances*: (Mṣb, K:) or both applied to a man, † *in an ample, an unstrained, or a plentiful, state of life*. (TK.) You say, إِنَّهُ لَفِى عَيْشٍ رَخِيٍّ † [*Verily he is in an ample, an unstrained, or a plentiful, state of life*]. (TA.) And هُوَ رَخِىُّ البَالِ (JK, S, Mṣb, TA) and ♦ البَالِ رَاخِى (JK) † *He is in an ample, or unstrained*, (S,) *or an easy, or a pleasant, and a plentiful, state, or condition*. (JK, S,* Mṣb, TA.* [See also other explanations in art. بول.]) And إِنَّ ذٰلِكَ الأَمْرَ لَيَذْهَبُ بِنِّى فِى بَالٍ رَخِىٍّ [*Verily that affair passes away from me, I being in an easy state of mind*,] is said when you are not disquieted, rendered anxious, or grieved, by the affair. (TA.)

رَاخٍ, رَاخِى البَالِ: see the next preceding paragraph.

أَرْخَى [as meaning *More relaxing or slackening or loosening*] is used in a verse of Hassán Ibn-Thábit for the regular expression أَشَدُّ إِرْخَآءً: it is like مَا أَشَدَّ حَاجَتَهُ meaning مَا أَشَدَّ حَاجَتَهُ. (El-Hareeree's "Durrat el-Ghowwáṣ," in De Sacy's "Anthol. Gramm. Ar," p. 52 of the Ar. text.)

أُرْخِيَّةٌ *A thing, or part of a thing*, (as, for instance, a veil, or curtain, TK,) *that one has let loose, let down, or lowered*. (S, K.)

مِرْخَاةٌ applied to a beast, (دَابَّة, K,) or a horse or mare, (فَرَس, S,) and a she-camel, (TA,) and a she-ass, (S,) *That runs in the manner termed* إِرْخَآء: (K: [see 4, in the latter part of the paragraph:]) *or that runs much in that manner*: (S:) pl. مَرَاخِىُ. (S, TA.)

مُتَرَاخٍ [part. n. of 6, q. v.]. — You say جَآءَ زَيْدٌ مُتَرَاخِيًا زَمَانُهُ عَنْ زَمَانِ مَجِىْءِ عَمْرٍو [*Zeyd came, his time* of coming *being after, or later than, the time of the coming of 'Amr*]; i. e. جَآءَ بَعْدَ عَمْرٍو. (Mṣb in art. بعد.)

مُسْتَرْخٍ: fem. مُسْتَرْخِيَةٌ: see رَخْوٌ, first sentence.

رد

1 رَدَّهُ, (S, M, Mṣb, K, &c.,) aor. ـُ, (S, M, L,) inf. n. رَدٌّ (S, M, Mṣb, K, &c.) and مَرَدٌّ (S, M, L, K) and مَرْدُودٌ (S, L, K,) this last an inf. n. like مَحْمُولٌ and مَعْقُولٌ (S, L,) and رَدَّةٌ (S [there said to be an inf. n., like رَدٌّ, of رَدَّهُ, aor. ـُ,]) and رِدِّيدَى (S, L, K, [but in the S and L merely said to be syn. with رَدٌّ,]) an intensive form, (Mgh, TA,) and رَدْرَادٌ, which is [also] an intensive or a frequentative inf. n. of رَدَّهُ, (Sb, M, L,) and likewise an inf. n. of رَدَّدَ; (Sb, S, M, L;) and ♦ ارْتَدَّهُ; (M, L;) *He made, or caused, him, or it, to return, go back, come back, or revert; sent, turned, or put, him, or it, back, or away; returned, rejected, repelled, or averted, him, or it*; syn. رَجَّعَهُ, (S, M, L, Mṣb,) and صَرَفَهُ, (S, M, L, K,) and دَفَعَهُ; (Mṣb in art. دفع, &c.) عَنْ وَجْهِهِ [*from his, or its, course*]. (S, M.) Hence, in the Kur [xxx. 42 and xlii. 46], يَوْمٌ لَا مَرَدَّ لَهُ [*A day which there shall be no repelling, or averting*], meaning the day of resurrection. (Th, M, L.) One says, أَمْرُ اللّٰهِ لَا مَرَدَّ لَهُ *The command of God, there is no repelling, or averting it*. (L.) And لَيْسَ لِأَمْرِ اللّٰهِ مَرْدُودٌ i. e. رَدٌّ [*There is no repelling, or averting, the command of God*.] (A.) And

رَدَّهُ عَنِ الأَمْرِ *He made him-to return or revert, or turned him back or away, with gentleness, from the thing, or affair*; as also نَدَّهُ. (T, L.) — Accord. to some, رَدَّ is made doubly trans. with إِلَى to the second objective complement when honour is intended to be shown, and with عَلَى when dishonour is intended; and they adduce as evidence of the correctness of their assertion the sayings in the Ḳur [xxviii. 12] فَرَدَدْنَاهُ إِلَى أُمِّهِ [*So we returned, or restored, him to his mother*] and [iii. 142] يَرُدُّوكُمْ عَلَى أَعْقَابِكُمْ [*They will turn you back, or cause you to return, to your former condition*]: but instances may be found at variance with this assertion. (MF.) [Such instances are of frequent occurrence; though in others, the distinction pointed out above is observed, as may be seen in what here follows.] You say, رَدَّهُ إِلَى مَنْزِلِهِ *He sent him-back to his abode*. (Ṣ, L, Msb.) رَدَّ إِلَيْهِ جَوَابًا *He returned, or rendered, to him a reply, or an answer*; (Ṣ, A,* L, Msb;) *he sent to him a reply, or an answer*. (Msb.) And رَدَّ عَلَيْهِ *He replied to him, or answered him, in an absolute sense*; (L;) and also, *by way of refutation or objection*, i. e. *he replied against him*; فَقَالَ *and said, or* بِقَوْلِهِ *by his saying*. (TA &c., passim.) And رَدَّ عَلَيْهِ السَّلَامَ *He returned to him the salutation*. (The Trads. &c., passim.) And رَدَّ عَلَيْهِ الوَدِيعَةَ *He returned, rendered, restored, or sent* [back], *to him the deposite*; (Msb;) and المَنِيحَةَ [*the she-camel, or sheep, or goat, lent to him for him to milk her*]. (Ṣ in art. منح.) And رَدَّ عَلَيْهِ الشَّيْءَ, (Ṣ, Mgh, L, Ḳ,) and رَدَّهُ, (Mgh,) inf. n. رَدٌّ and مَرَدٌّ, *He rejected the thing*, (such as a gift, A, and bad money, L,) *refusing to receive it, or accept it, from him; [as though he cast it back at him;]* and so رَادَّهُ ♦ الشَّيْءَ. (Ṣ, L, Ḳ.*) And in like manner, *He rejected the thing in reply to him, charging him with error in respect of it.* (Ṣ, L, Ḳ.) And رَدَدْتُ عَلَيْهِ قَوْلَهُ [*I rebutted, rejected, or repudiated, in reply to him, his saying, charging him with error therein; I refused him my assent to it*]. (A, Msb.) [And رَدَدْتُ قَوْلَهُ *I rebutted, rejected, or repudiated, in reply, or replication, his saying, as wrong, or erroneous; refuted it, or refelled it; refused assent to it; controverted it, or contradicted it.* And رَدَّ الأَمْرَ *He refused assent, or consent, to the thing, or affair.* And رَدَّ عَلَيْهِ الأَمْرَ *He refused him his assent, or consent, to the thing, or affair.*] And رَدَّ السَّائِلَ *He turned back, or away, the beggar, or asker, from the object of his want*: (A:) [*he rebuffed him:*] or *he sent away, or dismissed, the beggar, or asker*, either *with refusal or with a gift*: occurring in trads. with both of these meanings. (L.) — رَدَّ البَابَ *He shut, or closed, the door*. (Mgh. [See مَرْدُودٌ.]) — [رَدَّ يَدَهُ إِلَى سَيْفِهِ is a phrase of frequent occurrence, meaning *He put back his hand to his sword*; it being hung behind him: (see 4 in art. خلف:) and hence, simply, *he put his hand to his sword*.] فَرَدُّوا أَيْدِيَهُمْ فِي أَفْوَاهِهِمْ in the Ḳur xiv. 10, means *And they put their hands to their mouths* by reason of vehement anger or wrath or rage. (Jel.) رَدَّهُ فِي أَمْرٍ [*He made him to enter again into an affair, or a state*]. (ISh, TA in art. نكس.) — رَدَّ الشَّيْءَ *He repeated the thing; did it again*; syn. أَعَادَهُ. (M in art. عود.) You say, رَدَّ عَلَيْهِمُ الأَيْمَانَ *He repeated to them the oaths*. (L in art. جلد.) [In this sense, رَدِّدَنِي is one of the inf. ns. in use; as in the following ex.] It is said in a trad., لَا رَدِّدَنِي فِي الصَّدَقَةِ [*There shall be no repeating in the case of the poor-rate*]; (T, Ṣ, L;) meaning that the poor-rate shall not be taken twice (T, L) in one year. (L.) [See also 2, which has a similar signification.] — هٰذَا لَا يَرُدُّ عَلَيْكَ originally لَا يَرُدُّ عَلَيْكَ شَيْئًا † [*This will not return anything to thee*], means [*this will not bring any return to thee*, or] *this will not profit thee*: (Ḥar p. 483:) and مَا يَرُدُّ عَلَيْكَ هٰذَا ‡ *This does not profit thee*. (A.) — رَدَّ إِلَيْهِ الأَمْرَ † [*He referred the affair, or case, to him* for management or decision: or] *he committed to him the affair, or case*; syn. فَوَّضَهُ إِلَيْهِ. (Ṣ and A and Ḳ in art. فوض.) — رَدَّ الشَّيْءَ إِلَى أَصْلِهِ, a phrase of frequent occurrence, *He reduced the thing to its original state*. And رَدَّ الرُّبْعَ خُمْسًا *He reduced the fourth part to a fifth part*. (Ḳ in art. ربع.) — رَدَّ اللّٰهُ نَفْسِي إِلَى وَقْتِ أَنْتَسِبُ! مُدَّتِي [*God brought my soul to the time of the end of my duration*]. (IB, TA in art. امر.) — رَدَّهُ إِلَى الأَمْرِ [*He reduced him to the thing, or affair*]: (M and Ḳ in art. قصر, in explanation of قَصَرَهُ عَلَى الأَمْرِ:) or *he appropriated him* [or *it, restrictively,*] *to the thing, or affair*. (TK in that art.) — رَدَّ آخِرَ الشَّيْءِ إِلَى أَوَّلِهِ, (Ṣ and Ḳ in art. عكس, &c.;) and رَدَّ أَوَّلَهُ عَلَى آخِرِهِ, (Msb in the same art., &c.,) [*He reversed the thing; made the last part of it to be first, and the first part of it to be last; turned it hind part before, and fore part behind.*] And رَدَّ بَعْضَ الأَمْرِ عَلَى بَعْضٍ [*He reversed the order of part, or of the parts, of the affair, or case*]. (TA in art. ركب.) And رَدَدْتُ عَلَيْهِ أَمْرَهُ *i. q.* عَكَسْتُهُ عَلَيْهِ [*I reversed to him his affair, or case; I made his affair, or case, to become the contrary of what it was to him*]. (Msb in art. عكس.) [Hence,] ثُمَّ رَدَدْنَا لَكُمُ الكَرَّةَ عَلَيْهِمْ, in the Ḳur xvii. 6, means [*Then we gave you*] *the turn to prevail against them, or the victory over them*. (Bḍ, Jel.) — [Hence, also, رَدَّهُ sometimes signifies *He*, or *it*, *rendered him*, or *it*; *or caused him*, or *it*, *to become*; (like صَيَّرَهُ;) when it has a second objective complement the contrary in meaning to the first; as in the following ex.; and it may have this meaning likewise when it has a second objective complement differing in meaning from the first in a less degree.] A poet says,

* رَمَى الحَدَثَانُ نِسْوَةَ آلِ حَرْبٍ *
* بِأَمْرٍ قَدْ سَمَدْنَ لَهُ سُمُودَا *
* فَرَدَّ شُعُورَهُنَّ السُّودَ بِيضًا *
* وَرَدَّ وُجُوهَهُنَّ البِيضَ سُودَا *

[*The casualties of fortune smote the women of the family of Ḥarb with an event whereat they became confounded with great confoundedness; and it rendered their black hairs white, and rendered their white faces black*]. (L in art. سمد.)

2. رَدَّدَهُ, inf. n. تَرْدِيدٌ and تِرْدَادٌ, (Ṣ, L,) [the latter of which ns. is merely said in the Ḳ to be syn. with the former, and is said in the M and L to be also an inf. n. of رَدَّ in an intensive or a frequentative sense,] means more than رَدَّهُ; (i. e. *He made, or caused, him, or it, to return, go back, come back, or revert; sent, turned, or put, him, or it, back, or away; returned, rejected, repelled, or averted, him, or it; much, frequently, again and again, or time after time*;] having an intensive, or a frequentative, signification. (L.) — [Also *He*, or *it*, *made*, or *caused*, *him*, or *it*, *to go*, *or move*, *repeatedly*, *to and fro*; *to go and come*; *to reciprocate*: see its quasi-pass., 5. — Hence, † *He*, or *it*, *made him*, *or caused him*, *to waver*, *or vacillate*, in an affair, or between two affairs: see, again, 5. And hence, † *He*, or *it*, *confounded*, *or perplexed*, *him*, *so that he was unable to see his right course*: see, again, 5; and see also مُرَدَّدٌ.] And رَدَّدَ الأَمْرَ † [*He agitated the thing, or affair, to and fro in his mind*]. (TA in art. نحز, &c.) — And *He repeated it*; *iterated it*: [or rather] *he repeated it time after time*; *reiterated it*: *he reproduced it*: *he renewed it*: syn. أَعَادَهُ, (W p. 15,) and كَرَّرَهُ, (A, and W ibid.,) and جَعْجَعَهُ. (Mgh in art. جعر. [See also 1.]) You say, رَدَّدَ القَوْلَ *He repeated the saying time after time*; *reiterated it*; syn. كَرَّرَهُ. (A.) [And رَدَّدَ عَلَيْهِ الكَلَامَ *He repeated to him the speech*, or *sentence*, *time after time*; *reiterated it to him*.] And رَدَّدَ صَوْتَهُ فِي حَلْقِهِ *He reiterated his voice in his throat*, *or fauces*; syn. رَجَّعَهُ (Ṣ and Ḳ in art. رجع, &c.;) [*as camels and other animals do in braying*; (the Lexicons passim;) and *he quavered*, *or trilled*, *rapidly repeating many times one very short note*, *or each note of a piece*; *like* [*as is done in*] *chanting*, [for so the Arabs generally do in chanting, and in singing and piping, often throughout the whole performance,] (Ṣ in that art.,) or in reading or reciting, or in singing, or piping, or other performances, of such as are accompanied with quavering, or trilling. (TA in that art.)

3. رَادَّهُ, (L and TA in art. ردد,) inf. n. مُرَادَدَةٌ, (TA in that art.,) or مُرَادَّةٌ, (TK in the present art.) *He endeavoured to turn him* [from, or to, a thing]; syn. راجعه and رَاوَدَهُ. (L in art. ردد.) — رَادَّ الشَّيْءَ: see 1, in the former half of the paragraph. [Hence,] رَادَّهُ القَوْلَ [and رَادَّهُ فِي القَوْلِ (occurring in the TA in art. عت)] *He disputed with him, rebutting, or rejecting, or repudiating, in reply to him, what he said; he bandied words with him*; syn. رَاجَعَهُ. (A.) And رَادَّهُ المِعْ *He dissolved, or annulled, with him the sale*; syn. قَايَلَهُ. (A.)

4. اردّت *She* (a sheep or goat or other animal) *secreted milk in her udder a little before her*

bringing forth; syn. أَضْرَعَتْ. (Ṣ ٤) [or,] said of a camel, *her udder became shining, and infused with milk*. (M, L.) And *She* (a camel) *had her udder and vulva inflated, or swollen, in consequence of her lying upon moist ground: or had her vulva swollen in consequence of lust for the stallion*: or *had her* أَرْفَاغ [or *groins, or inguinal creases, or the like*], or *her udder, and her vulva, swollen in consequence of drinking much water*. (M, L.) [See also مُرُدّ.] — And أردّ [said of a man, app. from the verb as explained in the first sentence of this paragraph, *His seminal fluid returned into his back, or he secreted much seminal fluid, in consequence of his having been long without a wife, or absent from his home*: see مُرُدّ: and see also 6. And hence, † *He was, or became, very libidinous*: see, again, مُرُدّ. And] † *He* (a man) *was, or became, swollen with anger*. (M. [In the L and TA, erroneously written, in this sense, أرادّ: see, again, مُرُدّ.]) — Also *It* (the sea) *was, or became, tumultuous, with many waves*. (M, L.)

5. تردّد quasi-pass. of **2**; (Ṣ, L;) *He, or it, was made, or caused, to return, go back, come back, or revert*; &c.; *or he, or it, returned, went back, came back, or reverted*; *much, frequently, again and again, or time after time*. (L.) You say, تَرَدَّدْتُ إِلَى فُلَانٍ *I returned time after time to such a one*. (Mṣb.) And هُوَ يَتَرَدَّدُ إِلَى مَجَالِسِ العِلْمِ *He repairs frequently to, or frequents, the assemblies of science*; syn. يَخْتَلِفُ. (A.) See also **6**. — [And as the returning repeatedly involves the going repeatedly, it signifies also, like اختلف, *He, or it, went, or moved, repeatedly, to and fro; to and from; or reciprocated*. Thus,] تَرَدُّدُ الشَّيْءِ المُعَلَّقِ فِى الهَوَاءِ [means *The moving to and fro of a thing suspended in the air*]. (K in art. ذب.) You say, تردّدت الرُّوحُ *The soul, or spirit, went and came*. (W p. ٥.) — [Hence,] † *He wavered, or vacillated*, فِى الرَّأْىِ [*in opinion*]: (MA:) and فِى الأَمْرِ [*in the affair*], (Ṣ and K in art. ثب, &c.,) and بَيْنَ أَمْرَيْنِ [*between two things, or affairs*]. (Ṣ and K in art. ذب, &c.) And تردّد فِى صَدْرِى كَذَا † [*Such a thing became agitated to and fro in my mind, or bosom*]. (TA in art. رجع.) And تردّد said of a man, † *He was, or became, confounded, or perplexed, so that he was unable to see his right course*. (Bḍ and Jel in ix. 45.) [And † *He laboured, or exerted himself, as though going to and fro, or making repeated efforts*, in an affair: a meaning well known.] — [And *It was, or became, repeated, time after time, or reiterated: it was, or became, reproduced: it was, or became, renewed*.] You say, تردّد صَوْتُهُ فِى حَلْقِهِ *His voice was, or became, reiterated in his throat, or fauces*. (The Lexicons passim.) And تردّد فِى الفَاءِ [*He reiterated in uttering the letter* ف; or, as the meaning is shown to be in the K in art. فأ, *he reiterated the letter* ف (وَرُدِّدَ الفَاءُ)]. (Ṣ in art. فأ.) And تردّد فِى الجَوَابِ وَتَعَثَّرَ لِسَانُهُ [*He reiterated, or stammered, or stuttered, in uttering the reply, and his tongue halted, faltered, or hesitated*]. (A.)

6. ترادّ and تردّد are both *syn. with* تَرَاجَعَ; (M, L:) [or nearly so; inasmuch as each implies repetition in returning:] you say, تَرَادَّوا فِى مَسِيرِ, meaning تَرَاجَعُوا [i. e. *They returned, retired, or retreated, by degrees, or by little and little, in a journey, or march*]. (TA in art. شجر.) And تَرَادَّ المَاءُ *The water reverted* († ارتدّ [app. *by repeated refluxes*]) *from its channel, on account of some obstacle in its way*. (A.) And تَرَادَّ المَاءُ فِى ظَهْرِهِ *The seminal fluid returned* [*by degrees*] *into his back*, in consequence of his having been long without a wife. (L. [See also 4.]) — تَرَادَّا القَوْلَ [or الكَلَامَ, or فِى القَوْلِ, فِى الكَلَامِ] *They two disputed together, each rebutting, or rejecting, or repudiating, in reply, what the other said; they bandied words, each with the other*]. (A: there immediately following the phrase رَادَّهُ القَوْلَ [q. v.].) And تَرَادَّا البَيْعَ *They two rejected*, (Ṣ, Mṣb,) or *dissolved, or annulled*, (Ṣ,) [*by mutual consent,*] *the sale*. (Ṣ, Mṣb.)

8. ارتدّ quasi-pass. of 1 as expl. in the first sentence of this art.; (Mṣb;) *He, or it, returned, went back, came back, or reverted*; &c.; (Ṣ, L, Mṣb, K;) [عَنْ *from his, or its, course*; and] عَنْ سَعْيِهِ وَدِينِهِ [*from his state of prosperity and his religion*]; (A;) and إِلَى مَنْزِلِهِ [*to his abode*]: (Mṣb:) or *he turned, or shifted*; عَنْهُ [*from it*]; and عَنْ دِينِهِ [*from his religion*]. (M.) [Hence, *He apostatized; or revolted from his religion*: and particularly] *he returned from El-Islám to disbelief*; (Mṣb;) or so ارتدّ عَنِ الإِسْلَامِ. (L.) And يَرْتَدُّ البَصَرُ عَنْهُ مِنْ قُبْحِهِ [*The eye reverts from him by reason of his unseemliness, or ugliness*]. (TA.) See also **6**. — [Hence also,] ارْتَدَّتْ نَفْسِى إِلَى وَقْتِ أَنْتِهَاءِ مُدَّتِى [*My soul was brought, or came, to the time of the end of my duration*]. (IB, TA in art. امد. [See a verse of El-'Ajjáj cited voce أَمَلٌ.]) — ارْتَدَّتْ عَلَى فُلَانٍ بِغَيْبَتِهِ [*The thing that he sought was refused, or denied, to such a one*]: said of one who finds not what he seeks. (TA in art. بغى.) — ارتدّهُ is *syn. with* ردّه as expl. in the first sentence of this art., q. v. (M, L.) — See also 10, (with which it is likewise syn.,) in two places.

10. استردّ الشَّىْءَ, and † ارتدّهُ, *He desired, or sought, or demanded, that the thing should be returned, or restored, to him; revoked, recalled, or retracted, it*. (M, L.) You say, ارتدّ هِبَتَهُ [and استردّها *He revoked, recalled, or retracted, his gift*: or the former signifies] *he took back his gift; repossessed himself of it; restored it to his possession*; syn. ارْتَجَعَهَا. (A.) And استردّ الشَّىْءَ *He asked him, or desired, or sought, of him*, (Ṣ, A, L, K,) *that he should return, or restore, the thing*. (Ṣ, A, L, K.)

رَدَدٌ an inf. n. of رَدَّ. (Ṣ, M, Mṣb, K, &c.) — [Hence,] ضَبْعَةٌ كَثِيرَةُ الرَّدِّ, and † المِرَدّ, [this being also an inf. n. of the same, † *An estate*] *yielding much revenue*. (A.) ◆ [See also رَادَّةٌ.] — [Hence also, app.,] فِى لِسَانِهِ رَدٌّ *In his tongue, or speech, is a difficulty of utterance, or a hesitation*, (Ṣ, K,* TA,) [probably meaning *such as occasions the repetition of certain letters*.] — It is also an inf. n. used as an epithet, signifying, (L, Mṣb,) and so † مَرْدُودٌ, (M, L, Mṣb,) and † رَدِيدٌ, (M, L,) *Made, or caused, to return, go back, come back, or revert; sent, turned, or put, back, or away; returned, rejected, repelled, or averted*: (M, L, Mṣb:*) *rejected* as meaning *not received or accepted: rejected as wrong or erroneous; [as] contrary to the precepts, or ordinances, of the Sunneh*: (L:) رَدّ signifies anything *returned after it has been taken*. (M.) — [Hence,] † A dirhem *that will not pass; that is not current*; (A, Mgh, L;) *that is returned to him who offers it in payment*: (M, L:) pl. رُدُودٌ. (M, A, L, K.) — And hence, (Mgh,) † A thing (Ṣ, A) *that is bad, corrupt, disapproved, or abominable*. (Ṣ, A, K.) — Also, (TA passim,) and † مَرْدُودٌ, (Ṣ in art. رجع, and A,*) and † رَدِيدٌ, (A,* [where it is evidently mentioned in this sense, a sense in which it is still often used,] *A reply; an answer*; syn. مَرْجُوعٌ, and جَوَابٌ. (Ṣ in art. رجع.) You say, هٰذَا مَرْدُودٌ and † رَدِيدُهُ قَوْلُكَ [*This is the reply, or answer, to thy saying*]. (A: there immediately following the phrase رُدَّ إِلَيْهِ جَوَابًا.) — And *A camel used for riding or carriage*: so called because brought back from the pasture to the dwelling on the day of journeying. (T.)

رُدٌّ *A support, or stay*, of a thing: (M, K:) *a refuge; an asylum*. (Kr, M.) A poet says,

* يَا رَبِّ أَرْدُفُ إِلٰهًا فَرْدًا * فَكُنْ لَهُ مِنَ البَلَايَا رُدَّا *

meaning [*O my Lord, I call Thee one God; then be Thou to him*] *a refuge from trials*: and رُدَّا occurs in a reading of verse 34 of ch. xxviii. of the Kur; meaning as above; or thus written and pronounced for رُدْنَا, on account of the pause, after suppressing the ن. (M.)

رُدَّةٌ, (T, Ṣ, A, K,) or † رُدَّةٌ, (so in a copy of the M,) [*A quality that repels the eye: unseemliness, or ugliness*, (IAạr, IDrd, Ṣ, M, K,) *with somewhat of comeliness*, in the face: (Ṣ:) *or somewhat of unseemliness or ugliness* (T, A) in the face of a woman who has some comeliness, (T,) or in the face of a comely woman: (A:) *or unseemliness, or ugliness, from which the eye reverts*: (Aboo-Leylà:) and *a fault, or defect*, (IAạr, IDrd, M,) in a man, (IAạr,) or in the face. (IDrd, M.) — And the former, (accord. to a copy of the M,) or † the latter, (A, K,) [*A receding* (تَقَاعُس) *of the chin*, (M, A, K,) *when there is in the face somewhat of unseemliness, or ugliness, and somewhat of comeliness*. (M.) — And the former, (accord. to a copy of the A,) or † the latter, (K,) [*The returned sound of the* echo; as in the phrase, سَمِعْتُ رُدَّةَ الصَّدَى [*I heard the returned sound of the echo*]: (A:) *or the echo of a mountain*. (K.) — Also the former, *A gift, or stipend*; syn. عَطِيَّة. (L, from Strad.) — And *Affection, and desire*: so in the phrase,

لَهُ رُدَّهَا فِينَا [*He has affection, and desire, for us*], in a verse of 'Orweh Ibn-El-Ward. (Sh.)

رِدَّةٌ a subst. from ارْتَدَّ (S, M, L, K,) signifying [*An apostacy:* and particularly] *a returning from El-Islám to unbelief;* (L, Msb;) or so رِدَّةٌ عَنِ الإِسْلَامِ. (M.) — See also رُدَّةٌ, in three places. — Also Camels' *drinking water a second time* (M, L, K) *and so causing the milk to return into their udders;* as also ↑ رُدَدٌ. (M, L.) — And *A swelling of the teats of a she-camel: or their swelling by reason of the collecting of the milk:* as also ↑ رُدَدٌ, in either sense: and the former, *a camel's udder's becoming shining, and infused with milk:* (M, L:) or the *udder's becoming filled with milk before bringing forth.* (Aṣ, S, K.) — And *A remain, remainder, or anything remaining.* (M, L.)

رُدَدٌ: see the next preceding paragraph, in two places.

رُدْدٌ: see رَادٌ.

رَادٌ and رِيَادٌ and رِيَادَةٌ substs. from استرادّ الشَّيْءَ and ارتادهُ; [accord. to the K, of رُدَّهُ as expl. in the first sentence of this art., but this is a mistake, for the meaning evidently is *Desire for the return, or restoration, of a thing;*] as in the saying of El-Akhṭal,

وَمَا كُلُّ مَغْبُونٍ وَلَوْ سَلَفَ صَفْقُهُ ... بِمُرْتَجِعٍ مَا قَدْ فَاتَهُ بِرِيَادِ

[*And not every one who has been cheated in a sale, his striking of the bargain having passed, will restore, or bring back, what has escaped him, by a desire for its restoration*]. (M, L. [In the M, in art. سلف, this verse is differently related; with مُبْتَاعٌ for مَغْبُونٌ, and بِرَاجِعٍ for بِمُرْتَجِعٍ: and it is there said that سَلَفَ is here used by poetic license for سَلَّفَ.])

رَدِيدٌ: see رَدٌ, in three places. — Also Clouds (سَحَاب) *of which the water has been poured forth.* (K.) — And *A compact* limb, or member. (M, L. [See also مُتَرَدْدِد.])

رُدَيَّ: see مُرَدْوِد.

رَادَّى, (as in the T and in some copies of the K,) or ↑ رَادَى, (as in other copies of the K and in the TA,) *A setter of broken bones:* from رَادَّ as the name of a certain well-known bone-setter. (T, K.)

رَادِيَا: see what next precedes.

رَادٌ sing. of ↑ رُدَدٌ, (TA,) which signifies *Unseemly, or ugly;* [or *having a quality that repels the eye;* (see رُدَّةٌ;)] applied to men. (IAar, K, TA.) — See also what next follows.

رَادَّةٌ [the act. part. n. رَادَّ converted by the affix ة into a subst.]. You say, هٰذَا الأَمْرُ لَا رَادَّةَ لَهُ (S, L,) or فِيهِ, (K,) or فِيهِ ↑ لَا رَادَّ, (so in a copy of the A, [but probably a mistranscription,]) and ↑ لَا مَرَدَّةَ, (K,) ‡ *This affair has, or will have, or there is in it, or will be in it, no profit,* (S, A, L, K,) or *no return.* (S, L.) [See also رُدَّ.] — Also The *piece of wood, in the fore part of the* عَجَلَة [*or cart*], *that is put across between the* نَيْعَانِ [*or two shafts*, thus called because they were commonly made of wood of the tree called نَبْع; *which piece rests upon the neck of the bull that draws the cart*]. (K.)

أَرَدُّ ‡ *More*, and *most, profitable* [or *productive of a return*]. (S, L, K.) So in the saying, هٰذَا الأَمْرُ أَرَدُّ عَلَيْهِ ‡ [*This affair is, or will be, more, or most, profitable to him*]. (S, L.)

مُرَدٌّ: see رُدَّ, second sentence.

مُرُدٌّ A ewe or she-goat (S, K) or other animal (S) *secreting milk in her udder before bringing forth:* (S, K:) or a she-camel *having her udder shining, and infused with milk;* (Ks, M, L;) as also مُرْمِدٌ: (Ks, L:) and any female *near to bringing forth, and having her belly and udder large.* (M, L.) And A she-camel *having her udder and vulva inflated, or swollen, in consequence of her lying upon moist ground: or whose vulva is swollen in consequence of lust for the stallion:* or *having her* أَوْظَاع [*or groins, or inguinal creases, or the like*], *or her udder, and her vulva, swollen in consequence of drinking much water:* (M, L:) and a he-camel, (T, K,) and a she-camel, (T, L,) *heavy from drinking much water:* pl. مُرَادٌّ. (T, L, K.) — Also, [app. from the first of the meanings explained in this paragraph,] A man *who has been long without a wife, or absent from his home,* (T,* L,* K,) *and whose seminal fluid has in consequence returned into his back;* (T, L;) as also ↑ مَرْدُودٌ. (K.) And [hence,] ‡ *Very libidinous;* (S, K:) applied to a man. (S.) And ‡ [*Swollen with anger;* see 4: or] *angry.* (K*) One says, جَاءَ فُلَانٌ مُرُدَّ الوَجْهِ *Such a one came angry* [*in countenance*]. (S.) — Also A sea (T, S) *tumultuous with waves;* syn. مُوَّاجٌ: (K:) *having many waves;* (S:) or *having much water.* (T.)

مُرِدٌّ A man *who repels much, and often wheels away and then returns to the fight;* or *who repels and returns much.* (M, L.)

مُرَدَّةٌ: see رَادَّةٌ.

مُرَدٌّ: see the next paragraph. — Also, [and ↑ مُتَرَدِّد, (see 5,)] ‡ A man (S, A) *confounded,* or *perplexed, and unable to see his right course.* (S, A, K.)

مُرَدْوِدٌ: see رُدَدٌ, in three places. — You say also, لَا خَيْرَ فِي قَوْلٍ مُرَدْوِدٍ وَمُرَدَّدٍ ‡ [*There is no good in a saying rebutted and reiterated*]. (A.) — And بَابٌ مُرَدْوِدٌ *A door shut, or closed; not opened.* (Mgh.) — And امْرَأَةٌ مُرَدْوِدَةٌ ‡ *A woman divorced;* (T, S,* M, A, K;*) as also ↑ رُدَّيَ: (AA, K:) because she is sent back to the house of her parents. (A.) [In the present day, also applied to *A woman taken back after divorce.*] — See also مُرُدٌّ. — Also an inf. n. [of an unusual form] of رُدَّ. (S, L, K.)

مُرَدَّدَةٌ [the part. n. مُرَدَّدٌ converted by the affix ة into a subst.,] ‡ *A razor:* [so called] because it is turned back into its handle. (S, A, K.)

مُرْتَدٌّ from ارْتَدَادٌ meaning "a returning;" (S;) [*An apostate:* and particularly] *one who returns from El-Islám to disbelief.* (L.)

مُتَرَدِّد: see مُرَدْوِد. — Also A man *compact and short, not lank in make:* (M, L:) or *extremely short.* (L.) [See also رُدَيْدٌ.]

رِدَا

1. رَدَأَ الحَائِطَ, [aor. ـَ, inf. n. رَدْءٌ,] *He supported, propped, or stayed, the wall,* (ISh, T, K,) *by means of a piece of timber or wood, or a buttress or the like, to prevent its falling;* (ISh, T;) as also ↑ أَرْدَأَهُ: (Yoo, T, K:) or رَدَأَ الحَائِطَ [*he supported the wall by a structure;*] *he attached a structure to the wall.* (M.) — Hence, (T,) رَدَأَهُ بِهِ *He strengthened and supported him,* or *it, by means of it,* (Lth, T, M,* K,) namely, a person by a thing, (Lth, T,) or a thing by a thing, (M,) *like as one strengthens and supports a wall by means of a structure which he attaches thereto;* (T;) as also ↑ أَرْدَأَهُ. (T,* K.) And رَدَأَهُ, (Mgh, TA,) inf. n. رَدْءٌ, (Mgh,) *He helped, aided, or assisted, him;* (Mgh, TA;) as also ↑ أَرْدَأَهُ: (T, S, M, Msb, K:) and رَدَأَهُ and ↑ أَرْدَأَهُ, (T,) or ↑ أَرْدَأَنَّهُ, (S,) *I was, or became, a helper, an aider, or an assistant, to him.* (T, S.) — Hence also, (i. e., from رَدْءُ الحَائِطِ [رَدْءُ الإِبِلِ] ‡ *He took good care of the camels,* (A, K, TA,) *in tending and pasturing them.* (A, TA.) — And رَدَأَهُ بِحَجَرٍ *He cast a stone at him;* (M, K:) like رَدَمَهُ, mentioned in art. ردم, and دَرَأَهُ. (M.) — رَدِئَ, aor. ـَ, inf. n. رَدَأَةٌ, (T, S, M, K, &c.,) for which one should not say رَدَاءَةٌ; (T;) and Th mentions also رَدَأٌ and رَدِيٌّ as syn. with رَدِئٌ, but these are strange; and more strange is what is said in the Msb, namely, رَدَأَ, aor. ـُ, رُدُوءٌ, part. n. رَدِيءٌ, (as a dial. var.,) asserted by IDrst, in the Expos. of the Fṣ, to be erroneous, and peculiar to the vulgar; (MF, TA:) *It* (a thing, T, S, M, Msb,) [and *he*, see ↑ رَدِيءٌ, its part. n.,] *was, or became, bad, corrupt, vitious, depraved, or the like;* (S, M, Msb,* K:) or *of no rank, or estimation; low, ignoble, vile,* or *mean;* (Msb;) [*disapproved, disliked, hated,* or *abominable:* (see ↑ رَدِيءٌ:)] and *he was, or became, weak, and impotent, so as to be in want or need.* (TA from the Expositions of the Fṣ.)

2: see the next paragraph.

4. أَرْدَأَ: see 1, in five places. — Also *He settled, established, or confirmed, him,* or *it,* (K, TA,) *in his, or its, state.* (TA.) — *He stilled,* or *quieted, him,* or *it.* (K.) — And *He let it down;* namely, a veil, or curtain. (K.) — Also *He rendered it bad, corrupt, vitious, depraved, or the like;* (S, K:) namely, a thing; said of a man; (S;) [and ↑ رَدَّأَ is used in the same sense: (see 1 in art. حسب:)] *he made,* or *asserted,* or *held,*

it (a thing) to be رَدِيٌّ [or bad, &c.]. (TA.) — And اِرْدَأَ signifies He did a thing, or a deed, that was رَدِيٌّ [or bad, &c.]: or he met with, or experienced, (أَصَابَ,) a thing that was رَدِيٌّ. (M, K.) — اِرْدَأَ عَلَى غَيْرِهِ It exceeded another thing; as also أَرْدَى: (M:) [or the latter only:] accord. to IAar, one says اِرْدَأَ عَلَى البَيِّنَيْنِ, with ء, (M,) and, accord. to Lth, عَلَى الخَمْسِينَ, (TA,) and, [accord. to F,] عَلَى مِائَةٍ, (K,) meaning He exceeded [the age of sixty, and fifty, and a hundred]: (M, K, TA:) but Az says that اِرْدَأَ, with ء, [in these phrases,] though authorized by Lth, is wrong; (TA;) and accord. to A'Obeyd, one says أَرْدَيْتُ. (M. [It is added, however, in the M, that اِرْدَأَ may perhaps be also used in poetry in the same sense without the prep. عَلَى.])

5. تَرَدَّدُوا They helped, aided, or assisted, one another. (Lth, M, TA.)

رِدْءٌ A buttress, or the like, by means of which a wall is strengthened and supported. (T.) [This is the primary signification. See also رد, in art. رد.] — [Or] the primary meaning is A thing by means of which one is helped, aided, or assisted; such as the رِفْء [or thing by which one is rendered warm, or protected from the cold wind]. (Bd in xxviii. 34; where it has the meaning next following, as is said in the T and S.) — A helper, an aider, or an assistant. (T, S, M, Mgh, Msb, K.) You say, فُلَانٌ رِدْءُ فُلَانٍ Such a one is an aider and a strengthener to such a one. (T.) — And i. q. عَادَّةٌ [app. as meaning An accession; or a thing that is added, whatever it be, to another thing]. (M, K.) — And ‡ i. q. عِدْلٌ [i. e. A burden that balances another burden on the other side of a beast]; (T, TA;) so called because one such رد supports another: (TA:) and a heavy عِدْل (T, K, TA:) pl. أَرْدَالٌ. (T, TA.)

رِدْءَةٌ: see art. ردى.

رَدِيٌّ, applied to a thing, (T, S, M, Msb,) and to a man, (M, TA,) Bad, corrupt, vitious, depraved, or the like; (S, M, Msb, K;) of no rank, or estimation; low, ignoble, vile, or mean; (Msb;) disapproved, disliked, hated, or abominable: and weak, and impotent, so as to be in want or need: and accord. to the Msb, one says also رَدِئٌ; [there said to be a dial. var.;] but this is asserted by IDrst, in the Expos. of the Fṣ, to be erroneous, and peculiar to the vulgar: (TA:) pl. أَرْدِيَاءُ, with two hemzehs, (M, K,) applied to a people, or company of men. (M.)

أَرْدَأُ Worse, and worst; more, and most, corrupt &c.]

مِرْدَاةٌ A stone which a strong man can hardly lift with both his hands; (TA;) as also مِرْدَاءٌ. (ISh, TA in art. ردى.)

ردب

إِرْدَبٌّ A well-known مِكْيَال [or measure with which corn is measured], (T,) a large مِكْيَال, (S, M, K,) in Egypt, (K,) [i. e.] of the people of Egypt; (T, S;) or a certain measure of capacity well known in Egypt; (Msb;) not correctly called a مِكْيَال for they do not measure with it, but with the وَيْبَة: (IB, TA:) it comprises, (IB,) or is, (TA,) i. e. sixty-four times the measure called صَاع, (T, M, Msb, K,) of wheat, (T,) i. e. sixty-four times the measure called مَنّ, (T, Msb,) the مَنّ here meant being the مَنّ of our country, (Az, [app. meaning El-'Irâḳ,]) and the صاع being that of the Prophet: (Msb:) or six وَيْبَات: (K:) the اردب of Egypt is six وَيْبَات, the وَيْبَة being four أَرْبَاع; the رُبْع, four أَقْدَاح; and the قَدَح, two hundred and thirty-two دَرَاهِم: (Es-Suyooṭee in his "Ḥusn el-Moḥâḍarah:") the half of the اردب is called قَفْل: (T:) the word اردب is affirmed by some to be arabicized: (MF:) [it is now vulgarly pronounced أُرْدَبّ:] the pl. is أَرَادِبُ. (Msb.) El-Akhṭal says,

* قَوْمٌ إِذَا ٱسْتَنْبَحَ الأَضْيَافُ كَلْبَهُمُ *
* قَالُوا لِأُمِّهِمُ بُولِي عَلَى النَّارِ *
* وَالخُبْزُ كَالعَبْقَرِيِّ البِيدِيِّ عِنْدَهُمُ *
* وَالقَمْحُ سَبْعُونَ إِرْدَبًّا بِدِينَارِ *

[Persons who, when the guests induce their dog to bark, (see art. نبح,) say to their mother, "Make water on the fire:" and bread is like Indian ambergris in their judgment, while wheat is seventy irdebbs for a deenár]: the former of these two verses [whereof the latter only is cited in the S] is said by As and others to be the most severely-satirical verse uttered by any of the Arabs. (TA.) — Also A conduit in which water flows upon the surface of the ground. (M, K.)

إِرْدِبَّةٌ A wide بَالُوعَة [or sink-hole] made of baked clay: (T, K:) likened to the مِكْيَال above mentioned: pl. as above. (T.) [And Any pipe of baked clay: pl. إِرْدِبَّاتٌ: see دَاحِنَة.] — And i. q. قَرْمِيدَة [which may mean A large baked brick, or a thing made of baked clay]: (M, TA:) or large baked bricks; (S, K, TA;) which are called قَرَامِيد. (S, TA.)

ردح

1. رَدَحَ, aor. ـَ, inf. n. رَدْحٌ, He (a mare's foal [or a young ass, or a lamb or kid, or any young solid-hoofed animal only,]) voided the excrement termed رَدَح. (TA.) — رَدَحَ, inf. n. رَدْحَانٌ, i. q. دَرَحَ, inf. n. دَرَحَانٌ: (K:) one of these is formed by transposition from the other: or, accord. to IJ, each is an original word. (TA.)

رَدْحٌ What comes forth, (S, K,) or what first comes forth, (TA,) from the belly of a lamb or kid, or of a mare's foal, (S, K, TA,) and of a young mule, and of a young ass, (TA,) or of any young solid-hoofed animal only, (AZ, T, TA,) before it eats: like عُفْىٌ in relation to a child: (S, K:) pl. أَرْدَاحٌ. (TA.)

أَرْدَاحٌ pl. of رَدْحٌ: (TA:) — and used by Ru-beh for أَرْدَنٌ, q. v. (K.)

أَرْدَنٌ (Lḥ, S, K) and إِرْدَنٌ (K) and ‡ بِرْدَنٌ (Lḥ, S) Black skin [or leather], (S, K,) of which boots are made: termed by Ru-beh, in the following hemistich, ‡ أَرْدَاجٌ:

* كَأَنَّهَا سَرْبِلْنَ فِي الأَرْدَاجِ *

[As though they were clad in trousers of اردن]: (K:) accord. to A'Obeyd, originally Pers., (S,) arabicized, (K,) from رَدَنْدَهْ: (S, K:) one should not say رَدَنْدَهْ: (ISk, S:) accord. to Lḥ, i. q. دَارِشٌ; or, he adds, as some say, a skin [or leather] different from that termed دارش: or i. q. زَاجٌ, with which one blackens. (TA. [See what follows.]) With respect to these words of a poet, describing a woman as ignorant, or inexperienced,

* لَمْ تَدْرِ مَا نَسْجُ البَرَنْدَحِ ‡ قَبْلَنَا *

[She knew not what is the weaving of برندح before it], it is said that he imagined برندح to be woven, or that he meant that this woman, by reason of her ignorance, or inexperience, imagined it to be so. (TA.) — [It is said, app. on the ground of an assertion mentioned above, that] ‡ بَرْنَدَحٌ also signifies A certain black dye; (L;) the black [or blacking] with which boots are blacked: or زَاجٌ [i. e. vitriol]. (K.) — Az mentions اردنج and ‡ برنيج as quadriliteral-radical words. (TA.)

بَرْنَدَحٌ: see the next preceding paragraph, in four places.

ردح

1. رَدَحَ البَيْتَ, (S, K,) aor. ـَ, (K,) inf. n. رَدْحٌ, (TA,) He inserted an oblong piece of cloth, (S, K,) such as is termed رِدَحَة, (TA;) in the hinder part of the tent; as also ‡ اردحهُ: (S, K:) or both signify he widened the tent: (A:) or he lowered; or let down, the curtain (رِدَحَة, or سُتْرَة,) at the hinder part of the tent. (L, and so in some copies of the K.) — Also (thus in the S, but in the K "or") He put a thick coating, or covering, of clay, or mud, upon the house, or structure; and so ‡ اردحهُ. (S, K.) — رَدَحَ also signifies The spreading a thing upon the ground, so that it becomes even; and so تَرْدِيح [inf. n. of رَدَّحَ]; but it is said that the latter occurs only in poetry: or the former, accord. to Az, the spreading a thing so that its back [or upper surface] becomes even with the ground. (TA.) — And رَدَحَهُ He threw him down prostrate. (L.) — رَدُحَتْ, aor. ـُ, inf. n. رَدَاحَةٌ, She (a woman) was, or became, such as is termed رَدَاح, i. e. heavy in the hips, or haunches; or large in the posteriors, heavy in the hips, or haunches, and perfect in make. (TA.)

2: see the preceding paragraph.

4: see 1, in two places.

رَدْحَةٌ *A curtain* (سُتْرَة) *in the hinder part of a* بَيْت [or *tent*]: (S, K:) or *a piece*, (S, K,) i. e. *an oblong piece of cloth*, (TA,) *that is added in a tent*, (S, K,) *[in the hinder part thereof*, (see 1,)] or *inserted therein*. (L.) — The رَدْحَة of the lurking-place, or pit, of a hunter consists of *Stones set up around*; which are also called حَمَائِر, pl. of حَمِيرَة. (TA.) = Also *i. q.* سَعَة; and so ↑ مُرْتَدَح: thus in the saying, لَكَ عَنْهُ رَدْحَة and مُرْتَدَح [meaning *Thou hast ample scope, freedom, or liberty, to avoid it; or thou hast that which renders thee in no need of it*]; (K;) like لَكَ عَنْهُ مَنْدُوحَة. (TA.)

رَدَاح A *great [bowl such as is termed]* جَفْنَة: (S, A, * K:) this is said to be the primary signification: (Har p. 609:) pl. رُدُح. (S, A.) — A *widened* tent; as also ↑ مَرْدُوح and ↑ مُرَدَّح [of both which see the verbs]. (A.) — A woman *heavy in the hips, or haunches*: (S, K:) or a woman *large in the hips, or haunches, and the posteriors* (A:) or a woman *large in the posteriors, heavy in the hips, or haunches, and perfect in make*; as also ↑ رَادِحَة and ↑ رَدُوح. (TA.) And A she-camel, (T, TA,) and a ram, (A, K,) *large in the posteriors*. (T, A, K, TA.) — A camel *heavily laden*, (K, TA,) *that will not be roused, or put in motion or action, and rise*. (TA.) — An army, or troop, (كَتِيبَة,) *marching heavily by reason of numbers*, (S, K,) *or dragging along the apparatus of war, heavily laden*, (K,) *great*, (TA,) *compact, with many horsemen*. (A, TA.) — *A great, wide, spreading* tree. (A, K.) — [A place, or land,] *abounding with herbage, or with the goods, conveniences, or comforts, of life; fruitful*; or *plentiful*. (K.) — عُكُور رَدَاح *Loads balancing one another that are heavy, much stuffed with goods or utensils and furniture*; as also ↑ رِدَاح: so in the Towsheeh &c. (TA.) — فِتْنَةٌ رَدَاحٌ (A, K) ‡ *Heavy and great [conflict and faction, or sedition, or discord, or the like]*: pl. رُدُح: whence, in a saying of 'Alee, إِنَّ مِنْ وَرَائِكُمْ أُمُورًا مُتَمَاحِلَةً رُدُحًا, (K,) meaning ‡ *[Verily behind you are events whereof the exposition would be long,] great conflicts and factions, or seditions*, &c.: (TA:) or, accord. to one relation, رُدُحًا, (K, TA,) pl. of ↑ رَادِحَة, and meaning *heavy, scarcely departing*: and accord. to another, ↑ رُدُحًا مُرَدَّحَة, meaning *oppressing by their weight*; or *covering the hearts*; from أَرْدَحَ الْبَيْتُ [in the latter of the senses assigned to it above: see 1]. (TA.) — رَدَاح also means ‡ *Darkness*. (A, TA.)

رَدَاحٌ: } رَدُوحٌ: } see the next preceding paragraph.

رَادِحَة: see رَدَاح, in two places. — مَائِدَةٌ رَادِحَةٌ *A large table abounding with good things*. (TA.)

رَدَّاحٌ: see رَدَاح. — Homeyd says, (S, TA,) i. e. Ibn-El-Arkat, (TA,)

* بِبَنَّاءِ صَخْرٍ مُرَدَّحٍ بِالْكَلَبِّنِ

meaning [*A structure of rocks, or large stones,*] *thickly coated, or covered, with clay, or mud*. (S.) — Az says that مُرَدَّح sometimes occurs in poetry in the sense of ↑ مُرَدْوَح as meaning *Spread so that its back* [or *upper surface*] *is even with the ground*. (TA.)

مُرْدِحَة: see رَدَاح, last sentence but one.

مُرْدُوح: see رَدَاح: — and مُرَدَّح.

مُرَدَّح: see رَدَاح, last sentence but one.

رددس

رَدَّسَ, (S, K,) aor. ـُ, inf. n. رَدْس, (S,) *He threw a stone at the people, or party*; or *threw at them and hit them with a stone*: (S, K:) or *with a great stone*: (Ham p. 214:) or رَدَسَ, aor. ـِ, inf. n. as above, *he threw at, or shot at*; or *he threw at and hit, or he shot*; (زَمَى;) with anything. (M.) [See also 3.] — رَدْس also signifies The act of *striking, or smiting*. (Sh, M.) — And رَدَسَهُ, (M, K,) aor. ـِ and ـُ, inf. n. as above; (M;) or رَدَسَهُ بِحِجَارَتَيْنِ; (A;) *He beat it so as to break it, or crush it*; (M, A, K;) namely, a thing, (M,) or a wall, and the ground, (K,) and a lump of dry clay; (TA;) *with a hard thing*, (M,) or *with a big stone*, (A,) or *with a hard and broad thing*. (K.) And رَدَسَهُ, aor. ـِ and ـُ, (IDrd, K,) inf. n. as above, (IDrd, TA,) *He broke it*; namely, a stone with a stone. (IDrd, K.) — رَدَسَ بِرِأْسِهِ *He pushed, or thrust, or repelled*, (دَفَعَ, [not رَفَعَ, as Freytag seems to have found it written, as on the authority of Meyd,]) *with his head*. (TA.) — And رَدَسَهُ, inf. n. as above, *He broke, or trained, him*; like دَرَسَهُ, inf. n. دَرْس. (M.) = رَدَسَ *He went away*: you say, مَا أَدْرِي أَيْنَ رَدَسَ *I know not whither he went away, or has gone away*. (S, TA.) And رَدَسَ بِالشَّيْءِ *He went away with, or took away, the thing*. (K.)

3. رادس القَوْمَ رَدَسَهُمْ [explained above, in the first sentence]: (S, TA:) [or *He threw stones at the people, or party, they doing so at him; or pelted them with stones, they pelting him*: for the inf. n.] مُرَادَسَة is explained in the O and K as meaning مُرَايَأة; but the correct explanation may be مُرَامَاة. (TA.)

5. تردّس مِنْ مَكَانِهِ *He, or it, fell from his, or its, place*. (Ibn-'Abbád, Sgh, K.)

† *A saying that is as though it were thrown at one's adversary*. (IAar, M.)

رَدُوس: see what next follows.

رَدِّيس *A man who throws stones at others, or pelts them with stones, much, or often*: (S: [this meaning is there indicated, but not expressed:]) or, as also ↑ رَدُوس, a man *who pushes, thrusts, or repels, much, or vehemently*; syn. دَفُوعٌ; (K;) or نَطُوحٌ; and *who is strong, as though his enemy were pelted with him*. (IAar in explanation of رَدُوس.)

مِرْدَاس *A hard thing with which a thing is beaten so as to be broken, or crushed, thereby*: (M:) and ↑ مِرْدَاس signifies [in like manner] *a big stone with which a thing is so beaten*: (A:) or each, *a hard and broad thing with which a wall and the ground* (K, TA) *and a lump of dry clay* (TA) *are so beaten*: (K, TA:) or the latter word, *a mass of stone, or rock, which one throws*; and the former has this meaning also, as well as the first meaning: (M:) or the latter word, (S,) or each, (M,) *a stone which is thrown into a well in order that one may know whether there be in it water or not*. (S, M. [See also مِرْجَاس.])

مِرْدَاس see the next preceding paragraph. — Also The *head*; (AA, K;) because one pushes, or thrusts, or repels, with it. (AA, TA.) — And also said to signify *A great mountain*. (TA in art. رعن.)

ردع

1. رَدَعَهُ, aor. ـَ, inf. n. رَدْع, *He restrained, withheld, prevented, or hindered, him; made him to restrain himself, withhold himself, refrain, forbear, or abstain*; (S, Mṣb, K;) *turned him back, repelled him, or averted him*; (K;) عَنِ الشَّيْءِ *from the thing*. (S, Mṣb, K.*) — [Hence, app.,] رَدَعَ جَيْبَهُ عَنْهُ † *He cleared his bosom, or heart, of it*; syn. فَرَجَهُ, or فَرَّجَهُ; (accord. to different copies of the K;) [as though he withheld his mind from it;] meaning, grief, and perturbation; جيب being used to signify the "bosom," and the "heart:" (TK:) mentioned by Sgh. (TA.)

6. تَرادَعَ القَوْمُ *The people, or company of men, restrained, withheld, prevented, or hindered, one another; made one another to restrain himself, withhold himself, refrain, forbear, or abstain; turned back, repelled, or averted, one another*. (TA.)

8. ارتدع *He became restrained, withheld, prevented, or hindered; was made to restrain himself, withhold himself, refrain, forbear, or abstain; or he restrained himself, withheld himself, refrained, forbore, or abstained*; (S, Mṣb, K, TA;) *he became turned back, repelled, or averted*; or *he turned back, or reverted*. (K.) You say, ارتدع بِرَوْدِعِ القُرْآنِ [*He became restrained by the restrictions of the Kur-án*]. (Mṣb.)

رَادِعَة, app. for رَادِعَة آيَةٌ *A restraining verse* of the Kur-án, seems to be the sing. of رَوَادِع, of which an ex. occurs above: see 8.]

ردغ

1. رَدِغَ, [aor. ـَ,] inf. n. رَدَغٌ, *It* (a place) *was*, or *became, slimy, or miry*. (MA.) [See also 4.] = رَدَغَ بِهِ الأَرْضَ *He threw him* (a man) *upon*

the ground. (TA.) And رُدِغَ بِهِ *He was thrown down, or prostrated.* (TA.)

3. رادغهُ [*He strove with him, in wrestling, to throw him down*]. (TA in art. رسغ: see 3 in that art.)

4. اردغت الأَرْضُ *The land, or ground, was, or became, very slimy or miry*; [like ازرغت;] or *had much stiff slime or mire;* (K;) as also ادغت. (TA.) [See also رَدْغٌ.] — And اردغت السَّمَآءُ and ازرغت *The sky gave water such as moistened the earth or ground.* (TA.)

8. ارتدغ *He fell into a slimy, or miry, place;* (A, TA;) or *into* رَدَاغ, (JK, K,) or رَدَغَة. (TA.)

رَدْغٌ and رَدَغٌ: see رَدَغَةٌ, in four places.

رَدِغٌ A *slimy, or miry,* place; (Mgh, L;) a place *in which is* رَدْغٌ: (Tekmileh, TA:) or a place *in which is much* رَدْغٌ. (K.)

رَدَغَةٌ and رَدْغَةٌ *Slime, or mire;* i. e. *water and clay or mud:* and *stiff slime or mire:* (S, K:) or *much slime or mire:* (JK:) pl. رَدَاغٌ and [coll. gen. ns.] رَدْغٌ (S, K) and رَدَغٌ: (K:) or رَدَاغٌ signifies *thin mud:* or, as some say, it is pl. of رَدْغَةٌ: (Mgh:) accord. to Kr, رَدْغٌ and رَدَاغٌ signify *slime, or mire;* and are sings. (TA.) [See also رَزْغَةٌ.] Hence, يَوْمٌ ذُو رَدْغٍ [*A day of slime, or mire,* &c.]. (TA, from a trad.) And مَنَعَنَا هٰذَا الرَّدَاغُ عَنِ الْجُمُعَةِ [*This slime, or mire,* &c., *prevented us from* attending *the prayer of Friday:* the رداغ being here used as a sing. n.]. (TA, from another trad.) — [Hence also,] رَدْغَةُ الْخَبَالِ and رَدَغَةُ الْخَبَالِ *The [corrupt] fluid squeezed, or wrung, or flowing, from the inhabitants of Hell.* (K, TA.) This, it is said in a trad., will be given to drink to him who drinks wine. (TA.) — You say also مَآءٌ رَدْغَةٌ and رَدَغَةٌ [app. *Slimy, or miry, water*]; both meaning the same. (TA.)

رِدَاغٌ: see the next preceding paragraph, in three places.

رَدِيغٌ *Thrown down, or prostrated;* (IAar, K;) as also رَدِيغٌ. (TA.) = And *Foolish, or stupid,* (JK, S, K,) *and weak:* (JK, TA:) this, and رديغ, the former mentioned on the authority of Sb, and the latter on the authority of AHeyth, are thought by Az to mean *foolish, or stupid.* (TA.)

مَرْدُوغٌ: see the following paragraph.

مَرْدُغَةٌ A رَوْضَة [i. e. *meadow, or garden,*] *that is beautiful, or goodly; or that is beautiful in appearance, exciting admiration, and satisfying the eye:* (IAar, K:) and so مَرْغَدَةٌ. (TA.) = Also sing. of مَرَادِغ, which signifies *The parts between the neck and the collar-bone;* (S, K:) also called the بَاذِل. (S.) And *The portion of flesh* [or *muscle*] *between the* كَتِف *and* بَاذِلَة *of the shoulder-blade,*] *and the heads of the ribs of the breast:* (IAar, K:) or the مَرَادِغ are [the *parts*] *beneath the two collar-bones, on each side of the breast.* (TA.) And you say نَاقَةٌ ذَاتُ مَرَادِغَ and جَمَلٌ ذُو مَرَادِغَ (TA) meaning *A fat she-camel* (K) and *he-camel:* (TA:) ISh says, when the camel is satisfied by abundance of herbage, he has مرادغ in his belly and upon the upper parts of his shoulder-blades, i. e. *accumulated fat* thereon, *like hares lying down;* but when he is not fat, there is no مَرْدُغ there. (TA.) مَرْدُغَةُ الْعُنُقِ means *A portion of flesh* [or *a muscle,* app. of a camel,] *upon the hinder side of the rising part from the middle of the* عَضُد [or *humerus*] *to the elbow:* or, as some say, *the flesh of the breast.* (TA.) And مَرَادِغُ السَّنَامِ means *The fat that adjoins the* مَأْنَة [q. v., *of the hump*]: (K, Ibn-'Abbád, TA:) sing. مَرْدُغَةٌ. (JK.)

ردف

1. رَدِفَهُ, (T, S, O, Msb, K, &c.,) aor. ـَ, (K,) inf. n. رَدْفٌ, (MA, KL,) *He rode behind him [on the same beast];* (AZ, Sh, Zj, T, MA, Msb;) [and] so رَدِفَهُ, [aor. ـَ;] (M;) and ارتدفهُ; (AZ, Sh, T, M;) said by IAar to signify the same as رَدِفَهُ: (T:) [or, in other words,] رَدِفَهُ signifies *he became to him a* رِدْف [meaning *a* رَدِيف]; and so رَدِفَ لَهُ: for the Arabs often add the ل with a trans. v. that governs an accus. noun; so that they say, نَصَحَ لَهُ and شَكَرَ لَهُ and سَبِعَ لَهُ, meaning سَبِعَهُ and شَكَرَهُ and نَصَحَهُ: (Fr, T:) [and also] *he, or it, followed, or came after, him, or it;* (S, O, K, and Ham p. 148;) and so رَدِفَ لَهُ; (Ham ibid.:) and رَدِفَهُ, aor. ـِ; (K;) and ارتدفهُ; (S, K, and Ham ubi suprà;) and ارتدفهُ also signifies the same as رَدِفَهُ; (K;) and رَدِفَهُ and ارتدفهُ being like تَبِعَهُ and أَتْبَعَهُ in [form and] meaning: (S:) رَدَّفَهُ, likewise, appears to be syn. with رَدِفَهُ; or, probably, رَدَّفَهُ, which seems to signify lit. *he was made to ride behind him;* &c.; for it is said that] the inf. n. تَرْدِيف signifies *the coming, or going, behind;* as also تَرْوَافٌ: (KL:) and رَدَّفَهُ also signifies *I overtook him and outwent him.* (Msb: [explained in my copy by سبقته: but I think that سبقته is a mistranscription for تبعته; and that the meaning therefore is, *I overtook him and followed him.*]) One says, كَانَ نَزَلَ بِهِمْ أَمْرٌ فَرَوَّفَ لَهُمْ أَمْرٌ أَعْظَمُ مِنْهُ [*An event had befallen them, and another, of greater magnitude than it, happened afterwards to them*]. (Lth,* T,* S, O.) And أَرْدَفَهُ and أَمَرَّ are a dial. var. of رَدَّفَهُ, meaning *An event happened to him afterwards:* (S, O:) or رَدَّفَهُمُ الأَمْرُ and أَرْدَفَهُمُ signify *the event came upon them suddenly, or unexpectedly; or came upon them so as to overwhelm them.* (M.) It is said in the Kur [xxvii. 74], عَسَىٰ أَنْ يَكُونَ رَدِفَ لَكُمْ بَعْضُ الَّذِي تَسْتَعْجِلُونَ [*Perhaps a portion of that which ye desire to hasten*] *may have drawn near to you;* (Yoo, Fr, T, O;) as though the ل were introduced because the meaning is دَنَا لَكُمْ: or it may mean يَكُونَ رَدِفَكُمْ [*may have become close behind you*]; (Fr, T, O;) the ل being introduced for a reason mentioned above, as in سَبِعَ لَهُ &c. for سَبِعَهُ &c. (Fr, T:) El-Aşraj read رَدِفَ لَكُمْ. (O.) And Khuzeymeh Ibn-Málik Ibn-Nahd says,

* إِذَا الْجَوْزَآءُ أَرْدَفَتِ الثُّرَيَّا *

* ظَنَنْتُ بِآلِ فَاطِمَةَ الظُّنُونَا *

[*When Orion, or Gemini, shall ride behind, or closely follow, the Pleiades,* (an event which will never occur,) *I will form in my mind, respecting the family* (meaning *the father*) *of Fátimeh, opinions*]: (S, O:) cited by Fr [and by J] as an ex. of أردفت in the sense of رَدِفَتْ: (T:) he means Fátimeh the daughter of Yedhkur Ibn-'Anazeh, who [i. e. Yedhkur] was one of the قَارِظَان. (S, O. [Respecting the قارظان, see art. قرظ.])

2: see 1, in the former half of the paragraph.

3. رادف الدَّابَّةَ *The beast allowed a* رَدِيف *[to ride it],* and *was strong enough to bear him;* as also ارتدف [accord. to some]. (Msb.) You say, هٰذِهِ دَابَّةٌ لَا تُرَادِفُ, (T, S, M, O, K) and لَا تُرَدِّفُ, (Lth, M, O, K,) but the latter is rare, (K,) or post-classical, of the language of the people of towns and villages, (T, O,) and not allowable, (T,) *This beast will not allow a* رديف *to ride it;* (Lth, T;) *will not bear a* رديف. (S, O, K.) — مُرَادَفَةُ الْجَرَادِ signifies *The mounting of [locusts one behind, or upon, another;] the male locust upon the female, and the third upon those two.* (S, O, K.) — And مُرَادَفَةُ الْمُلُوكِ is [a phrase meaning *The acting as a* رِدْف, or *as* أَرْدَاف *to the kings,*] from الرِّدَافَة [q. v.]. (O, K.) Jereer, who was of the Benoo-Yarbooa, to whom pertained the رِدَافَة in the Time of Ignorance, says,

* رَبَعْنَا وَارْدَفْنَا الْمُلُوكَ فَقَلَّلُوا *

* وَطَابَ الأَحَالِيبِ الثِّمَارُ الْمُنَزَّعَا *

[*We have taken the fourth part of the spoils, and we have acted as* أَرْدَاف *to the kings; therefore shade ye the skins of the camel-loads of milk collected from the camels in the pasture with pannic grass plucked up,* and so make it cool for us]: (S,* O:) وَطَاب is the pl. of وَطْب of milk. (S.) — [In the conventional language of lexicology, رادفه, inf. n. مُرَادَفَة, signifies *It was synonymous with it;* i. e. a word with another word: as though the former supplied the place of the latter, like as the رِدْف supplied the place of the king. See also 6.]

4. أَرْدَفْتُهُ, (T, S, Msb,) inf. n. إِرْدَاف, (Msb,) *I made him to ride* (Sh, Zj, T, S, Msb) *behind me,* (Sh,* Zj, T, Msb,) or *with me,* (S,) *on the back of the [same] beast;* and so أَرْدَفْتُهُ: (Msb:) or أَرْدَفَهُ signifies *he placed him behind him on the beast:* (M:) and أَرْدَفْتُهُ مَعَهُ *I made him to ride with him* [or *behind him, on the same beast*]. (O, K.) — And أَرْدَفَ الشَّيْءَ بِالشَّيْءِ and أَرْدَفَهُ عَلَيْهِ *He made the thing to follow the thing.* (M.) — See also 1, in six places. — أَرْدَفَتِ الشَّجَرُ,

[بَعْضُهَا بَعْضًا being app. understood,] *The stars followed one another.* (S, O, K.) [See also 6.] — See also 3, in two places.

8. تَرَادُفٌ is *syn. with* تَتَابُعٌ. (T, S, O.) You say, تَرَادَفَا *They followed each other.* (K.) And تَرادف القَوْمُ *The people, or party, followed one another:* and in like manner one says of anything following another thing. (Mṣb.) [See also 4.] And تَرادف الشَّيْءُ *The thing was, or became, consecutive in its parts; one part of the thing followed another.* (M.) — It is also a word alluding to a certain foul act: (M, O:) from الرِّدْف signifying العَجُز. (M.) You say, (of two boys, or young men, TK,) تَرَادَفَا meaning تَنَاكَحَا. (K.) — And تَرَادَفُوا عَلَيْهِ *They aided, helped, or assisted, one another against him.* (Aṣ, S.) And تَرَادَفُوا *They aided, helped, or assisted, each other;* (O, K;) as also ترافدوا. (O.) — As a conventional term in lexicology, تَرَادُفٌ signifies *Synonymousness;* or the *being synonymous.* (Mz, 27th نوع: and Kull p. 130.) [You say, of two words, يَتَرَادَفَانِ *They are synonymous.* See also 3: and see مُتَرَادِف.]

3: see 1, in the former half of the paragraph: — and see also 4, in two places. — You say also, ارتدفه meaning *He came behind him;* syn. اسْتَدْبَرَهُ. (S, O.) And ارتدف العَدُوَّ *He took the enemy, or seized him, or took him captive, or gained the mastery over him and slew him, coming from behind him;* syn. أَخَذَهُ مِنْ وَرَائِهِ. (K.) أَتَيْنَا فُلَانًا فَارْتَدَفْنَاهُ is explained by Ks as meaning أَخَذْنَاهُ &c. as above [i. e. *We came to such a one, and took him,* &c.]. (T, S, M,* O.)

10. استردفهُ *He asked him to make him* [or *to let him*] *ride behind him on the back of the beast.* (S,* O, Mṣb, K.*)

رِدْفٌ: see رَدِيف, in two places. — Also *A sequent* of a thing; (T, S, M, O, Mṣb, K;) whatever that sequent be: (S, O, Mṣb, K:) pl. أَرْدَافٌ, which is its pl. in all its senses; (M;) and is particularly applied to the [stars that are] *followers* of [other] stars; (T, M, O;) [and] its pl. is [also] رَدَافَى; (T;) which is particularly applied to *drivers of camels; or drivers who urge camels, or excite them, by singing to them:* (T, S, K:) and to *aids, assistants, or auxiliaries;* (S, K;) [as being a man's *followers;* or] because, when any one of them is fatigued, another takes his place: (S:) or, as some say, رَدَافَى is syn. with رَدِيف: (T:) or it is also syn. with رِدِيف, and (O, K) some say, (O,) a pl. thereof. (O, K.) — The *night:* and the *day:* (K:) الرِّدْفَانِ signifying *the night and the day,* (T, S, O, K,) because each of them is a رِدْف to the other: (T:) and *the morning, between day-break and sunrise,* and *the evening, between sun-set and nightfall;* as also الأَبْرَدَانِ and البَرْدَانِ. (T in art. برد.) — The *consequence* of an event, or affair; (S, O, K;) as also ♦ رَدْف. (O, K.) So the former in the saying, هٰذَا أَمْرٌ لَيْسَ لَهُ رِدْفٌ *[This is an event, or affair, that has not, or will not have, any consequence, or result].* (S, O.) [So too ♦ رَدِيف; the phrase ♦ الرَّدِيفُ وَالمَرْدُوفُ meaning *The consequence and that of which it is the consequence.*] — The *hinder part* of anything. (M.) — The *posteriors, or buttocks,* (S, M, O, Mṣb,) or peculiarly, accord. to some, (M,) of a woman: pl. أَرْدَافٌ; (M, Mṣb;) with which رَوَادِف is syn., but [ISd says,] I know not whether it be an extr. pl. of رِدْف, or pl. of ♦ رَادِفَة. (M.) — رِدْفُ المَلِكِ *He who, in the Time of Ignorance, supplied the place of the king,* (T, M,) *in the management of the affairs of the realm, like the وَزِير in the time of El-Islám,* (T,) *or like the* صَاحِبُ الشُّرْطَة *in this our age:* (M:) in the Time of Ignorance, (S,) *he who sat on the right hand of the king, and, when the king drank, drank after him, before others, and, when the king went to war, sat in his place,* (S, O, K,*) *and was his vicegerent over the people until he returned, and, on the return of the king's army, took the fourth of the spoil:* (S, O:) *he also rode behind the king upon his horse:* (Ḥar p. 321:) pl. أَرْدَافٌ. (T, S, M.) [See also الرِّدَافَة.] — الرِّدْف [is also a name of] *The bright star* [α] *on the tail of the constellation* الدَّجَاجَة [i. e. *Cygnus;* which star is also called الذَّنَب, and ذَنَبُ الدَّجَاجَة, (Kzw;) *a certain star near to* النَّسْرُ الوَاقِع [or α *of Lyra*]; (Lth, M, O, K;) and (M) so ♦ الرَّدِيف; (S, M, O;) or this is *another star near to* النسر الواقع. (K.) And رِدْفُ الثُّرَيَّا *i. q.* الجَوْزَاء [i. e. either *Orion* or *Gemini*]. (O.) — Lebeed applies the dual رِدْفَانِ to *Two sailors in the hinder part of a ship.* (O, K.)

رَدْفٌ: see رِدْف, in the former half of the paragraph.

بَهْمٌ رَدْفَى *Lambs,* or *kids, brought forth in the* خَرِيف [or *autumn*], and *in the* صَيْف [meaning *spring*], *in the last part of the period in which sheep, or goats, bring forth.* (Ibn-'Abbád, O, K.)

رِدَافٌ *The place upon which the* رَدِيف, or رِدْف, *rides.* (S, M, O, K.) — See also the next paragraph.

رَدِيفٌ *One who rides behind another* (S, M, O, Mṣb, K) *on the back of the* [*same*] *beast;* (Mṣb;) as also ♦ رِدْفٌ (S, M, O, Mṣb, K) and ♦ مُرْتَدِفٌ. (S, K:) the pl. (M, K) of the first (M) is رَدَافَى, (M, K, [in my copy of the Mṣb رِدَافى, which is app. a mistranscription, and there said to be irreg.,]) or the pl. of رِدِيف is رِدَاف, (S, [so in both of my copies,]) and رَدَفَة: (M:) and ♦ رَدَافَى is used as a sing., syn. with رَدِيف, (T, K,) accord. to some, (T,) as well as pl. [thereof]: (K:) or it is pl. of رِدْف [q. v.]. (T.) [Hence,] one says, جَاؤُوا رَدَافَى *They came following one another.* (K.) [Hence,] also, *A* حَقِيبَة, *and the like, that is [conveyed] behind a man;* [i. e. *a bag, or receptacle, in which a man puts his travelling-provisions; and any other thing that is conveyed behind a man on his beast;*] and so ♦ رِدْف. (M.) — See also رِدَاف, in two places. — Also *A star rising in the east, when its opposite star is setting in the west.* (S, O, K.) And (K) *A star facing a rising star:* (Lth, M, O,* K:) used in this sense by Ru-beh; who terms the rising star رَاكِبُ العِفَار. (Lth, M.) — Also *One who brings his arrow after the winning of one of the players at the game called* المَيْسِر, *or of two of them, and asks them to insert his arrow among theirs:* (O, K:) or ♦ رِدَاف [so in the M accord. to the TT, but app. a mistranscription,] signifies *one who brings his arrow after they have divided among themselves the slaughtered camel, and who is not turned back by them disappointed, but is assigned by them a portion of what has become their shares.* (M.)

الرِّدَافَةُ *The function of the* رِدْف *of a king,* (S, O, K,) *in the Time of Ignorance:* (S: [see رِدْف:]) a term similar to الحَاجَبِيَّة: (K:) it pertained to the Benoo-Yarboos, in that time; because there were not among the Arabs any who waged war more than they did against the kings of El-Heereh, who therefore made peace with them on the condition that the رِدافة should be assigned to them and that they should abstain from waging war against the people of El-'Irák: (S, O:) *it was of two kinds; one being the riding behind the king upon his horse; and the other, what has been explained above,* as from the S, voce رِدْف. (Ḥar p. 321.)

رُدَافَى: see رَدِيف [of which it is said to be a syn. and also a pl., or pl. of رِدْف q. v.].

الرَّادِفَة, in the Kur lxxix. 7, means *The second blast [of the horn on the day of resurrection]:* (S, O, Bḍ, Jel, and K in art. رجف:) or *the heaven, and the stars, which shall be cleft and scattered.* (Bḍ.) [See also الرَّاجِفَة.] — See also رِدْف. — رَوَادِف is pl. of رَادِفَة and of ♦ رَادُوفٌ. (K.) It signifies The [*shoots that are termed*] رَوَاكِب [pl. of رَاكُوب q. v. voce رَاكِب] *of the palm-tree.* (S, O, K.) And *Streaks* [or *layers*] *of fat, overlying one another, in the hinder part of a camel's hump:* those in the fore part are called رَوَاكِب. (O* and K* in the present art., and A and K and TA in art. ركب.)

رَادُوفٌ: see the next preceding paragraph.

[المَرْدُوفُ as opposed to الرَّدِيف: see رِدْف.]

مُرَادِفٌ لَفْظٌ, in the conventional language of lexicology, *A synonym of a word or expression.* (Mz, 27th نوع.) [See 3, last signification: and see also مُتَرَادِف.]

مُرْتَدِفٌ: see رَدِيف, first sentence.

مُتَرَادِف, as a conventional term in lexicology, *Synonymous:* you say أَلْفَاظٌ مُتَرَادِفَةٌ *synonymous words or expressions.* (Mz, 27th نوع.) [Loosely explained in the K by the words أَنْ يَكُونَ أَشْيَاءُ لشَيْءٍ وَاحِدٍ, meaning *significant of one thing;* which is the *contr. of* مُشْتَرَك, i. e. "homonymous:" and in like manner, المُتَرَادِفَة is expl. in the O, أَنْ تَكُونَ أَسْمَاءُ لشَيْءٍ وَاحِدٍ; and is said to be post-classical.] مُتَرَادِفَاتٌ [its pl. when used

as a subst.] signifies *Synonyms*; i. e. *single*, or *simple*, *words denoting the same thing considered in one and the same respect or light*: thus the مُتَرَادِفَانِ differ from the noun and the definition [thereof], because these [generally] are not both single words; and from the مُتَبَايِنَانِ [or "two disparates"] such as الشَّيْخُ and الصَّارِمُ, because these denote the same thing considered in two different respects, the one in respect of the substance, and the other in respect of the quality: (Fakhr-ed-Deen [Er-Rázee] in the Mz, 27th نوع:) or they may be *two simple words*, as الثَّمَدُ and الأَمَدُ; and *two compound expressions*, as, جُلُوسُ اللَّيْثِ and قُعُودُ الأَسَدِ; and a *single word and a compound expression*, as الحُلْوُ الحَامِضُ and المُرُّ. (Kull p. 130.) [See also مُرَادِفٌ لَفْظًا.]

[This art. is wanting in the copies of the L and TA to which I have had access.]

ردم

1. رَدَمَ, (S, M, Mṣb, K,) aor. ـُ, (S, K,) or ـِ, (M, Mṣb,) inf. n. رَدْمٌ, (Lth, T, S, M, Mṣb,) *He stopped up*, or *closed*, syn. سَدَّ. (Lth, T, S, M, Mṣb, K,) a door, (Lth, T, M, K,) or a place of entrance, (T,) and a gap, or breach, (Lth, T, S, M, Mṣb, K,) and the like, (Lth, T, M, Mṣb,) *wholly*: (Lth, T, K:) or *to the extent of a third thereof*: (K:) or it signifies more than سَدَّ; (M, K:) [i. e. *he stopped up by putting one thing upon another*; as in building up a doorway or the like;] for الرَّدْمُ is "that of which one part is put upon another." (M.) — And رَدَمَ, (S, TA,) inf. n. رَدْمٌ; (TA;) and رَدَّمَ, inf. n. تَرْدِيمٌ; (S, TA;) and تَرَدَّمَ; (S, K, TA;) *He patched*, or *pieced*, a garment, or piece of cloth; or *patched*, or *pieced*, it *in several places*. (S, K, TA.) — And رَدَمَ *It* (anything) *was put*, *and joined*, or *sewed*, *one part to another*. (TA.) = رَدَمَ القَوْسَ (M,) inf. n. رَدْمٌ, *He caused the bow to make a sound*, [i. e., *to twang*,] *by pulling the string and then letting it go*. (M, K.*) And رُدِمَتِ القَوْسُ *The bow was so caused to make a sound*. (T, M.) = رَدَمَ, aor. يَرْدِمُ, or يَرْدُمُ, with ḍammeh, (accord. to different copies of the S, [in one copy رَدَمَ, with ḍammeh, which is a mistake,]) inf. n. رُدَامٌ; (S, K;*) or رَدَمَ, said of a camel, and of an ass, aor. يَرْدِمُ, (M,) inf. n. رَدْمٌ, (M, K.*) and رُدَامٌ is the subst.; or رَدَمَ بِهَا, inf. n. رَدْمٌ, used in a general manner; (M;) *He broke wind*, *with a sound*. (S, M, K.*) = See also 4, in two places.

2: see 1. — [Hence,] رَدَّمَ كَلَامَهُ, and تَرَدَّمَ [i. e. تَرَدَّمَ كَلَامَهُ] † *He considered repeatedly his saying*, or *speech*, *so as to rectify it*, *and repair what was defective thereof*. (TA.) = See also 5.

4. أَرْدَمَتِ الحُمَّى *The fever continued*, or *was continuous*; (T, S, M, K;) as also رَدَمَتْ: and in like manner one says of the سَحَاب [or clouds]; and of the وِرْد [or coming to water, or company of men &c. coming to water, &c.]. (K.) You say, أَرْدَمَتْ عَلَيْهِ الحُمَّى *The fever continued upon him*: (M:) *did not quit him*. (T.) And اردم عَلَيْهِ المَرَضُ *The disease clave to him*. (M.) — أَرْدَمَتِ الشَّجَرَةُ *The tree became green after it had become dry*; as also رَدَمَتْ. (K.) = اردم البَعِيرُ *He felt the camel*, *to know if he were fat*. (K.)

5: see 1: — and 2. — Also تَرَدَّمَ فُلَانٌ † *He sought to find in such a one something that he should be ashamed to expose*, *or some slip or fault*, *and obtained a knowledge of the state*, *or case*, *in which he was*; (K, TA;) *as though he imputed some error to him*. (TA.) — And تَرَدَّمَ القَوْمُ الأَرْضَ † *The people*, *or party*, *consumed*, *or ate*, *the pasture* (مَرْتَع) *of the land time after time* [or *part after part*, app. so as to make the ground appear as though it were patched]. (M.) = تَرَدَّمَ also signifies *It* (a garment, or piece of cloth,) *was*, *or became*, *old*, *and worn out*, *requiring to be patched*: (S, K: [see also 8:]) this verb being intrans. as well as trans. (S.) = تَرَدَّمَتْ عَلَى وَلَدِهَا, تَرَدَّمَتْ عَلَيْهِ, [or تَرَدَّمَتْ بِهِ,] as seems to be implied in the K,] *She* (a camel, M) *inclined to*, or *affected*, *her young one*; (M, K;) [perhaps from رَدَمَ القَوْسَ, because of her yearning cry;] as also تَرَدَّمَتْ عَلَى وَلَدِهَا, inf. n. تَرْدِيمٌ. (K.) = تَرَدَّمَتِ الخُصُومَةُ *The contention*, *or altercation*, *was*, *or became*, *far-extending*, *and long*. (K. [See also 4.])

8. ارتدم, said of a place, [a door, or a place of entrance, a gap, or breach, and the like, (see 1, first sentence,)] *It was*, *or became*, *stopped up*, or *closed*. (Mṣb.) — [And app., said of a garment, or piece of cloth, *It was*, *or became*, *old*, *and worn out*, *and patched*, or *pieced*; or *patched*, or *pieced*, *in several places*: see its part. n., مُرْتَدِمٌ: and see also 5.] — [Also *He put on*, or *he was*, or *became*, *clad with*, *old and worn-out garments*. (Freytag, from the "Deewán el-Hudhaleyyeen."")]

رَدْمٌ is an inf. n. and also a subst. [in the proper sense of this term]: (S, M, TA:) as the latter, i. q. سَدٌّ (S, K*) or سَدٌّ (M) [as meaning *A thing intervening between two other things*, *preventing the passage from one to the other*; *an obstruction*; *a barrier*; *any building with which a place is obstructed*]; a meaning erroneously assigned in the B to رَدْمٌ: (TA:) or *a thing of which one part is put upon another*: (M:) *a rampart*, or *fortified barrier*: it is *larger than a* سَدّ; and is [said to be] from ثَوْبٌ مُرَدَّمٌ meaning "[a garment, or piece of cloth,] having patches upon patches:" (Bd in xviii. 94:) and signifies also *anything having parts put*, *and joined or sewed*, *one upon another*: (M:) pl. رُدُومٌ. (M, K.) الرَّدْمُ also signifies particularly *The rampart* (السَّدّ, M, or السُّدّ, K) *that is between us* [meaning *the people of the territory of the Muslims*] *and Yájooj and Májooj* [or *Gog and Magog*]: (M, K,* TA:) mentioned in the Kur xviii. 94. (TA.) And *What falls*, [*and lies in a heap*, *one part upon another*,] *of a wall in a state of demolition*. (M, K.) — Also *A sound*, (M, K,) *in a general sense*: (K:) or particularly the *sound* [or *twang*] *of a bow*. (M, K.) — And *An emission of wind from the anus*, *with a sound*; (M, K:) as also رُدَامٌ: (S, K:) or this is a subst. from رَدَمَ said of a camel, and of an ass, meaning "he broke wind with a sound." (M.) — And, applied to a man, (M,) † One *in whom is no good*; and so رِدَامٌ, (M, K,) and مِرْدَامٌ. (K.)

رُدَامٌ: see the next preceding paragraph, last two sentences.

[رَدُومٌ One *who often breaks wind*, *with a sound*: used in this sense by Jercer. (Freytag.)]

رَدِيمٌ An *old*, *and worn-out*, garment, or piece of cloth: (T, S, K:) and a garment, or piece of cloth, *patched*, or *pieced*; or *patched*, or *pieced*, *in several places*; (S;) and so مُرَدَّمٌ. (Lth, T, S, K:) like مُلَدَّمٌ: (Lth, T:) or مُرَدَّمٌ signifies *having patches upon patches*: (Bd in xviii. 94:) or this last, and مُتَرَدِّمٌ, a garment, or piece of cloth, *old*, *and worn-out*, *and patched*, or *pieced*, or *patched or pieced in several places*: (M:) or مُتَرَدِّمٌ, a garment, or piece of cloth, *old*, *and worn out*, *requiring to be patched*: (S:) the pl. of رَدِيمٌ is رُدُمٌ. (Lth, T, K.)

رَدِيمَةٌ [in some copies of the K رَدِيمَان, which, as is said in the TA, is a mistranscription,] *Two garments*, or *pieces of cloth*, *that are sewed together*; (M, K;) like what is called لَفَائِق; (M, TA;) in the copies of the K, erroneously, لِفَاف: (TA:) pl. رُدُمٌ. (M, K, [in a copy of the M, accord. to the TA, رُدُومٌ,]) as though the S [in the sing.] were imagined to be rejected. (M.)

حُمَّى مُرْدِمٌ and سَحَابٌ مُرْدِمٌ (S, M,) and وِرْدٌ مُرْدِمٌ (TA,) [*A fever*, and *clouds*, and *a coming to water*, or *a company of men &c. coming to water*, &c.,] *continuing*, or *continuous*. (S, M, TA.)

مُرَدَّمٌ: see رَدِيمٌ, in two places.

مِرْدَامٌ: see رَدِيمٌ, last sentence.

مُرْتَدِمٌ: see رَدِيمٌ.

مُتَرَدِّمٌ *A place*, of a garment, or piece of cloth, *that is to be patched*, or *pieced*, (T, S, K,) syn. مُتَرَقَّعٌ; and *to be repaired*, or *mended*, syn. مُتَصَلَّحٌ. (T.) 'Antarah says, [commencing his mo'allakah,]

* هَلْ غَادَرَ الشُّعَرَاءُ مِنْ مُتَرَدِّمِ

* أَمْ هَلْ عَرَفْتَ الدَّارَ بَعْدَ تَوَهُّمِ

(T, S, M,) i. e. †[*Have the poets left any deficiency to be supplied?* or,] *any discourse to be annexed to other discourse?* meaning, they have preceded me in saying, and left no say for a sayer [after them]: (M:) or *have the poets left any place to be patched*, or *pieced*, which they have not patched, or pieced, and repaired? meaning, the former has not left for the latter anything respecting which to mould his verses; i. e. poets have preceded me not leaving for me any place that I may patch, or piece, nor any place that I may repair: then he digresses, and says, address-

ing himself, [*Nay but* I have somewhat to say:] *hast thou known the abode* of thy beloved, 'Ableh, *after* thy *doubting* respecting it? (EM pp. 219—220.)

مُتَرَدِّمٌ: see رَدِيمٌ, in two places.

ردن

1. رَدَنَتْ, aor. ـِ, but accord. to Freytag ـُ, inf. n. رَدْنٌ, *She* (a woman) *spun* thread *with the* مِرْدَن: see رَدَنٌ: and الرَّدْنُ and الغَزْلُ are nearly the same [in meaning]. (Ḥam p. 218. [Hence مُرَدَّنٌ applied to spun thread.]) — [And app. *She wove* a garment, or piece of cloth, *with spun thread such as is termed* مُرَدَّنٌ, or رَدَنٌ: whence مُرَدَّنٌ applied to such a garment, or piece of cloth.] — The vulgar say of him who is drowsing, drowsy, or heavy with sleep, عَيْنُهُ تَرْدِنُ وَتَغْزِلُ [perhaps تَرْدِنُ, to assimilate it to تَغْزِلُ, app. meaning † *His eye blinks, twinkles, or moves its lids to and fro*; like the hand that spins thread in two different directions, or that throws the shuttle to and fro]. (Ḥam ubi suprà.) — And رَدَنْتُ المَتَاعَ, (Ṣ,) aor. ـِ, (JM, PṢ,) inf. n. رَدْنٌ, (Ṣ, K,) *I put the goods, household-goods, or commodities, one upon another; or put them, or set them, together, in regular order, or piled up.* (Ṣ, K.) = رَدَنْ also signifies The *making*, or *causing, to smoke.* (K.) You say رَدَنَ النَّارَ, aor. ـُ, inf. n. رَدْنٌ, *He made, or caused, the fire to smoke.* (TK.) = رَدِنَ, رَدَنَ جِلْدُهُ, aor. ـَ, inf. n. رَدَنٌ, (Ṣ,) *His skin became contracted, shrunk, or wrinkled.* (Ṣ, K.*)

2: see what next follows.

4. اردن القَمِيصَ *He put, or made, a* رُدْنٌ [q. v.] *to the shirt*; as also رَدَّنَهُ, (Ṣ, K,) inf. n. تَرْدِينٌ: (Ṣ:) or *he put, or made,* أَرْدَانٌ [pl. of رُدْنٌ] *to the shirt.* (M.) = اردنت عَلَيْهِ الحُمَّى *i. q.* اردمت [i. e. *The fever continued upon him*]. (Ṣ: in some copies of which, as in the TA, عليه is omitted.)

8. ارتدنت *She* (a woman, TA) *took to herself,* or *made, a* مِرْدَن [q. v.]. (K, TA.) *for spinning.* (TA.)

Q. Q. 1. رَوْدَنَ, (K,) inf. n. رَوْدَنَةٌ, (TA,) *He was,* or *became, fatigued, tired, weary,* or *jaded,* (K, TA,) *and weak,* or *feeble.* (TA.)

رَدْنٌ The *sound of the falling* [or *clashing*] *of weapons, one upon another.* (Ṣ, K.)

رُدْنٌ The *base* (أَصْل) *of the sleeve:* (Ṣ, K:) [app. meaning the *part thereof that is next to the shoulder:* but see what follows:] the *fore part of the sleeve of the shirt:* (M:) or the *lower part thereof:* (M, and Ḥar pp. 149 and 300:) or the *sleeve altogether:* (M:) and it may tropically mean the *whole garment:* (Ḥar p. 300:) pl. أَرْدَانٌ. (Ṣ, M, K. [In the TA is added, and أَرْدِنَةٌ; as though another pl. were أَرْدِنَةٌ: but I think that this is a mistake, originating in a copy of the M; for, immediately after أَرْدَانٌ, in the M, is added, وَأَرْدَنَهُ جَعَلَ لَهُ أَرْدَانًا; and I suspect that in some copy thereof, واردنه has been inadvertently written twice.]) You say قَمِيصٌ وَاسِعُ الرُّدْنِ [*A shirt wide in the* رُدْن]. (Ṣ.) — [Hence,] one says, هُوَ وَنَسُ الأُرْدَانِ! [meaning *He is foul in character, conduct, or the like*; for it is tropical]. (A in art. دنس. [See, there, other similar phrases.]) = See also رُدَيْنِيّ. = [Also pl. of أُرْدُنٌ, q. v.]

رُدْنٌ *Spun thread:* (Sh, T, Ṣ, K:) or *spun thread that is not even:* (T:) or *thread-spun [by moving the hand] forwards [upon the spindle against the thigh]:* or *spun thread that is* مُنْكَوِس [i. e. *twisted in a manner the reverse of that which is usual:* see مُقَوَّرٌ]: *thread spun with the* مِرْدَن. (M. [See مُرَدَّنٌ.]) — And [*Cloth of the kind termed*] خَزّ: (AA, T, Ṣ, M, K, and Ḥam p. 218:) or *yellow* خَزّ: (AA, T:) or *what is woven from what women spin with the* مِرْدَن (مما تردنه النساء): (Ḥam ubi suprà: [see, again, مُرَدَّنٌ:]) or *silk*; *i. q.* قَزٌّ; (M;) or حَرِير. (TA.) — And The [*membrane called*] غُرْس [q. v.] *that comes forth with the young* (Ṣ, K, TA) *from the belly of its mother.* (TA.) The Arabs say, هٰذَا مِدْرَعُ الرُّدْنِ [*This is the* غُرْس]. (Ṣ, TA.) — See also رَادِنٌ.

رُمْحٌ رُدَيْنِيٌّ [meaning *A well-straightened spear*; lit. *a spear of Rudeynah*]: and رُدَيْنِيَّةٌ [the same, or a *well-straightened spear-shaft*]: (Ṣ:) and قَنَاةٌ رُدَيْنِيَّةٌ [the same, or a *well-straightened spear-shaft*]: (Ṣ:) and رِمَاحٌ رُدَيْنِيَّةٌ [*well-straightened spears*]: (M:) accord. to their [the Arabs'] assertion, (Ṣ,) so called in relation to a woman named Rudeynch, (Ṣ, M,) wife of Es-Semḥaree [or Semḥar]: both of whom used to straighten spears, or spear-shafts, in Khaṭṭ-Hejer: and some say رِمَاحٌ رُدَيْنِيَّةٌ [*well-straightened spears of El-Khaṭṭ*], and رِمَاحٌ رُدْنٌ. (Ṣ.) [See an ex. in a verse cited in art. ذوق, 6th conj.]

رَادِنٌ *Saffron;* (Ṣ, K;) as also رَدَنٌ. (Ṣgh, TA in art. شعر.)

أَحْمَرُ رَادِنِيٌّ A camel, (Aṣ, T,) or a thing, (Ṣ,) *of which the redness is mixed with yellowness,* (Aṣ, T, Ṣ, K,) *like* وَرْس [q. v.]: (Aṣ, T:) hence the epithet رَادِنِيّ is applied to a he-camel, (Ṣ, TA,) and with ة to a she-camel: (Aṣ, T, Ṣ:) or رَادِنِيّ is applied to a he-camel as meaning *having crisp,* or *curly, fur, of generous race* (Lth, T, M,) *beautiful,* (Lth, T,) *and inclining a little to blackness:* (Lth, T, M:) or *intensely red;* (TA, and Ḥam p. 218;) or it has this meaning also: (M:) or *between yellow and red:* accord. to some, from رَادِن signifying "saffron;" (Ḥam ubi suprà;) but Aṣ says, I know not in relation to what thing the camel is called by this epithet. (M.) They said also أَرْمَكُ رَادِنِيٌّ [i. e. *Intensely dun* or *brown* or *dusky* &c.]; to denote intensiveness; like as they said أَبْيَضُ نَاصِعٌ. (IAṣr, M.)

أُرْدُنٌ [or أُرْدُنٌ خَزٌّ] *A sort of* [*cloth of the kind termed*] خَزّ, (Ṣ, K,) *red:* (Ṣ:) [pl. رُدُنٌ:] and [hence] ثِيَابٌ رُدُنٌ *Red garments* or *cloths.* (So in one of my copies of the Ṣ.)

أُرْدُنٌ, (ISk, T, Ṣ, M, and so in some copies of the K,) in some of the copies of the K erroneously said to be with the ر mushedded, (TA,) [in the CK with the ر, which is also a mistake,] *A drowsiness,* or *dozing:* (Ṣ, K:) or *an overpowering drowsiness* or *dozing:* a poet uses the phrase نَعْسَةُ أُرْدُنٍ: (ISk, T:) or this means *an intense drowsiness* or *dozing:* (M:) Yákoot says that it appears to signify intenseness and an overpowering, because there is no meaning in one's saying نَعْسَةٌ نَعْسَةٌ. (TA.) It is a word of which no verb has been heard. (Ṣ.) Hence, accord. to ISk, الأُرْدُنُّ as the name of a certain province; (T;) a province of Syria, (Ṣ, K,) and a river thereof [i. e. the Jordan]; (Ṣ;) also without teshdeed. (TA.)

مُرْدُنٌ *Dark;* (Ṣ, M, K;) applied to night. (M.) — Also, applied to sweat, *Stinking:* (K:) or, thus applied, *that wets all the skin:* (M:) [or] مُرْدُونٌ has the latter meaning, thus applied. (T.)

مُرْدُنٌ *A spindle* (Ṣ, M, K) *with which* [*the thread termed*] رَدَن *is spun:* (M, TA:) pl. مَرَادِنُ. (TA.)

مُرْدُنٌ is applied as an epithet to غَزْل [i. e. spun thread, meaning *Spun with the* مِرْدَن: see also رَدَنٌ]. (M.) — Also to a garment, or piece of cloth, (M,) meaning *Woven* (Sh, T, M) *with spun thread that is* مُرَدَّنٌ. (M.) Aboo-Duwád El-Iyádee says,

* أَنَارَتْ لَيْلَةً وَيَوْمًا فَلَمَّا
* دَخَلَتْ فِي مُسَرَّحٍ مُرْدُنِ

[*She* (app. referring to a camel) *hastened in her journey, or journeyed on without stopping to rest, a night and a day; and when she entered a desert, or waterless desert, far-extending, wide,* or *spacious, woven with the mirage,* or *over-spread by a rippling mirage resembling a web: or they* (i. e. camels) *hastened* &c.]: Sh says that مُرْدُنٌ signifies *woven:* and the poet means, by مُسَرَّحٍ مُرْدُنٍ, *a tract of land in which was the mirage:* (T:) or مُرْدُن here means *woven with the mirage:* (TA in art. سرح:) or, as some say, by مُرْدُن he means مُرَدَّم, [app. as signifying *conjoined, so as to be uninterrupted,* (see رَدْمٌ,)] and has changed the م into ن; and مُسَرَّح means *wide,* or *spacious:* (T:) or مُرْدُن signifies مُوَصَّل [which has the meaning that I have assigned above to مُرَدَّم]: (T, K:) so some say. (T.) — See also مُرْدُنٌ.

ردو

1. رَدَا, aor. يَرْدُو, said of a horse: see 1 in art. ردى. — And رَدَاهُ بِحَجَرٍ, aor. يَرْدُوهُ, inf. n. رَدْوٌ: see 1 in art. ردى.

3. راداهُ, said to be formed by transposition from وَارَدَهُ, [and therefore it should properly be

mentioned in this art.,] is explained in art. ردى.

ردى

1. رَدِيَ, aor. يَرْدَى, inf. n. رَدًى, *He* (a man, TA) *perished.* (Ṣ, M, Mṣb, Ḳ.) [See an ex. in the Ḳur xx. 17.] — And رَدِيَ, (AZ, T, M, and so in a copy of the Ṣ,) aor. يَرْدَى, (AZ, T,) inf. n. رَدًى; (M;) or رَدَى; (Ḳ, and so in copies of the Ṣ;) or both of these verbs; aor. of the latter يَرْدَى; (TA;) and ↑ تَرَدَّى; (Ṣ, M, Ḳ;) *He fell* into a well: (AZ,* T,* Ṣ, Ḳ:) *or he tumbled down* into a deep hollow, or cavity, or pit: (M:) or ↑ the last of these verbs has this meaning: (Lth, T:) or it signifies *he fell* into a deep hollow, or cavity, or pit: (Mṣb:) *or he tumbled down* (Ṣ) from a mountain; (AZ, T, Ṣ;) and so the first, or second: (Ṣ:) and ↑ تَرَدَّى signifies *he fell from a mountain and died.* (TA.) لِئَلَّا ↑ تَرَدَّى, in the Ḳur [xcii. 11], means *When he falls into the abyss of the fire [of Hell]*: (T,* TA:) *or into the cavity of the grave: or into the lowest depth of Hell: or when he perishes:* (Bḍ:) *or when he dies.* (T.) — And رَدِيَ *He* (a man) *went away.* (Ḳ.) You say, مَا أَدْرِي أَيْنَ رَدِيَ *I know not whither he went away, or has gone away.* (Ṣ.) — رَدَاهُ, (Ṣ, M, Ḳ,) aor. يَرْدِي, (M,) inf. n. رَدْيٌ, (TḲ,) *He broke it;* (M, Ḳ;) namely, any thing with a stone: (M:) *or he beat it,* [or *battered it,*] namely, a stone with a piece of rock, or with a pick-axe, *in order to break it.* (Ṣ.) — And *He dashed himself against him,* or *knocked against him,* (Ṣ, Ḳ, TA,) *like as the pichaxe knocks against the stone.* (TA.) — And رَدَاهُ بِحَجَرٍ (T, Ḳ,) or بِحِجَارَةٍ, (Ṣ,) aor. يَرْدِي, inf. n. رَدْيٌ; (T;) and رَدَاهُ بِحَجَرٍ (Ḳ and TA in art. ردد,) aor. يَرُدُّ, inf. n. رَدٌّ, (TA,) with و for the final radical; (Ḳ, TA;) [like رَوَّاهُ, and دَوَّاهُ;] *He threw at him,* or *threw at him and hit him, with a stone, or stones.* (T, Ṣ, M.) [It is also said in the T, with reference to مِرْدَاةٌ, as signifying a large stone with which other stones are beaten, or battered, لِلْرُّدْنِي إِنَّمَا هُوَ رُفِعَ بِهَا وَرُمِيَ بِهَا; but I think that رُفِعَ is a mistranscription for دُفِعَ; and that the meaning intended to be expressed by these words is, that رَدْنٌ signifies The *thrusting* with a مِرْدَاة, and the *throwing* it, or with it.] — [Hence, app.,] رَدِيَ said of a horse, (Aṣ, ISk, T, Ṣ, M, Ḳ,) aor. يَرْدَى, (Aṣ, ISk, T, Ṣ, Ḳ,) inf. n. رَدًى and رَدَيَانٌ, (ISk, Ṣ, M, Ḳ:) and رَدِيَ, (Ḳ and TA in art. ردد, [in the Ḳ, و is omitted before the word نَفْذَة in that art.,]) aor. يَرْدُو; (TA:) [and, accord. to Freytag, ↑ ارتدى is used in the same sense by Jereer;] *He beat,* or *battered, the ground,* رَجَرَ الأَرْضَ, (Aṣ, ISk, T, Ṣ, M, Ḳ,) *with his hoofs,* (M, Ḳ, TA,) *in running* (Aṣ, T,) or *in going along,* and *in running,* (M,) or *in going a pace between running and vehement walking:* (ISk, Ṣ:) or رَدَيَانٌ signifies *the same as* تَقْرِيبٌ: (AZ, T, M: [see 2 in art. قرب:]) or it is [*a manner of going*] *between running and walking:* (Ḳ:) or the *running* (T, Ṣ, M) of the horse (T) or of the ass (Ṣ, M) *between his* أَرْيٌ [or *place of confinement,* or *the loop to which he is tied,*] *and his* مُتَمَعَّك [or *place of rolling upon the ground*]; (T, Ṣ, M;) thus explained by El-Munteji' Ibn-Nebhán, (T, Ṣ,) to Aṣ. (Ṣ.) In the Ḳ, رَجَمَتْ is erroneously put for رَجَرَ; being app. taken from the M, in which it refers to horses; [not to a single horse;] as does also the pronoun in بِحَوَافِرِهَا, in the same portion of the passage in the Ḳ and in the M. (TA.) Accord. to AZ, this is from رَدَيَانُ الْجَوَارِي, explained in what follows. (Ḥam p. 221.) — You say, رَدَتِ الْجَارِيَةُ *The girl raised one leg and went along upon the other, in play;* (Ḳ, TA;) and so ↑ ارْتَدَتْ: (TA:) and الْجَوَارِي يَرْدِينَ, inf. n. رَدَيَانٌ; (M;) or ↑ يَرْتَدِينَ (T;) *the girls played,* (T, M,) *raising one leg,* (M,) *or one of them raising one leg,* (T,) *and going along upon the other:* (T, M:) or رَدَيَانُ الْجَوَارِي signifies *the girls' playing in which one of them raises one leg and steps with the other two steps, and then puts it down and raises the other, doing thus several times.* (AZ, Ḥam p. 221.) And رَدَى الْغُلَامُ *The boy raised one leg and leaped,* or *jumped,* [or *hopped,*] *with the other.* (Ṣ.) And رَدَى الْغُرَابُ, (M, Ḳ,) aor. يَرْدِي, (T,) *The crow,* or *raven, raised one leg and hopped on the other;* or *leaped along.* (T, M, Ḳ.) — رَدَتْ غَنَمِي *My sheep,* or *goats, increased,* or *exceeded;* as also ↑ ازْدَتْ. (Fr, M, Ḳ.) — And رَدِيتُ عَلَى الشَّيْءِ and ↑ اردى *I exceeded the thing.* (M.) And ↑ اردى عَلَى غَيْرِهِ *It exceeded another thing;* as also ↑ ازدا [q. v.]. (M in art. ردأ.) And رَدِيتُ عَلَى الخَمْسِينَ, (Ṣ, M,* Mṣb,) and الثَّمَانِينَ, (M,) and ↑ أَرْدَيْتُ, (Ṣ,) *I exceeded* [*the age of fifty,* and *eighty*]. (Ṣ, M.*)

2. رَدَّاهُ, (Mṣb, Ḳ,) inf. n. تَرْدِيَةٌ, (Mṣb,) *He made him to fall,* or *threw him down,* (Mṣb, Ḳ,) into a deep hollow, or cavity, or pit, (Mṣb,) or into a well; as also ↑ ازْدَاهُ. (Ḳ.) *He* (God) *overthrew him;* as also ↑ ارداهُ. (M.) — رَدَّيْتُهُ, inf. n. as above, *I clad him with a* رِدَآء. (Ṣ.)

3. رَادَيْتُ عَنِ القَوْمِ, (Ṣ, Ḳ,*) inf. n. مُرَادَاةٌ, (Ṣ,) *I contended in throwing stones in defence of the people,* or *party.* (Ṣ, Ḳ.*) — رادا, (T, Ṣ, M, Ḳ,) inf. n. as above, (TA,) is also *syn. with* وَادَعَهُ [*He endeavoured to turn him; or to turn him by blandishment, or by deceitful arts; or to entice him to turn*]; (Ṣ, M, Ḳ:) formed from the latter by transposition; (Ṣ;) or وَارَاهُ [which means the same]: (T:) عَلَى الأَمْرِ [*to the thing,* or *affair*]: (T as on the authority of A'Obeyd:) and وَارَاهُ [which means the same; or *he treated him with gentleness, or blandishment; soothed, coaxed, wheedled,* or *cajoled, him; or he deceived, deluded, beguiled, circumvented, or outwitted, him; or endeavoured, or desired, to do so*]; (Ṣ, M, Ḳ; the first as on the authority of A'Obeyd:) or, accord. to AA, *i. q.* دَاجَاهُ and دَالَاهُ and فَانَاهُ [all of which are syn. with وَارَاهُ]. (T.)

4. ارداهُ *He* (i. e. God, M, or another, Ṣ, M*) *caused him to perish; or destroyed him.* (Ṣ, M, Ḳ.) Hence, (M,) in the Ḳur [xxxvii. 54], إِنْ كِدْتَ لَتُرْدِينِ *Verily thou almost causedst me to perish, or destroyedst me.* (T, M.*) — See also 2, in two places. — Also *He made him* (i. e. a horse) *to go in the manner signified by the verb* رَدَى [q. v., meaning, *beating, or battering, the ground,* &c.]: so accord. to the M and Ḳ, except that, in both, the fem. pronoun is used, in the M referring to horses, and in the Ḳ improperly referring to a single horse. (TA.) — See also 1, last four sentences.

5. تردّى: see 1, second and third sentences, in four places. — *He was,* or *became, overthrown.* (M.) — Also, and ↑ ارتدى, *He put on,* or *clad himself with,* or *wore,* a رِدَآء [q. v.]: (Ṣ, Ḳ: but in the latter the verbs are fem. [as said of a woman]:) or so ↑ ارتدى بِهِ and تردّى بِرِدَائِهِ. (M, Mṣb.) — And رَدَّى بِسَيْفِهِ, تردّى, and ↑ ارتدى, + *He hung upon himself his sword, putting its suspensory belt or cord upon his neck or shoulder;* syn. تَقَلَّدَهُ. (M.) — And تردّت الجَارِيَةُ + *The girl, or young woman, put on, or decked herself with, a* وِشَاح [q. v.], which is also called رِدَآء. (T, Ḳ.)

8. ارتدى: see 1, in the latter half of the paragraph, in three places. — See also 5, in three places: and see an ex. voce رِدَآء. — [Hence,] ارْتَدَانِي *He carried me,* or *bore me, upon his shoulder, in the place of the* رِدَآء. (Ḥam p. 471.)

رَدًى an inf. n. of رَدِيَ [q. v.]. (Ṣ, M, Mṣb, Ḳ.) — Also *Excess, redundance,* or *superfluity;* syn. زِيَادَةٌ: so in the saying, مَا بَلَغْتَ رَدَى عَطِيَّتِكَ *i. e. I have not attained to thy excess,* &c., *in thy gift:* and يُعْجِبُنِي رَدَى قَوْلِكَ *The excess of thy saying pleases me:* and so in the saying of Kutheiyir,

* لَهُ عَهْدُ وُدٍّ لَمْ يُكَدِّرْ بِرِيبَةٍ *

* رَدَى قَوْلِ مَعْرُوفٍ حَدِيثٍ وَمَرْجِعِ *

meaning [*He has a covenant of love, or affection,* into which he has entered, *which has not been sullied,* and] *which excess of kind speech,* on his part, [*recent and of long duration,*] *adorns:* (T:) or, [as ISd cites the verse,] قَوْلٍ مَعْرُوفٍ (Ṣ) رَدَى &c.: [and he adds,] it is said, in explanation thereof, that رَدَى means زِيَادَة; and I think that it is an inf. n., of the measure فَعَلٌ, like ضَحَكٌ and حَبَقٌ, or a subst. put in the place of an inf. n. (M.) — See also رَدَاةٌ.

رِدٌ [originally رِدْيٌ *Perishing;* (IAạr, T, Ṣ, M, Ḳ;) applied to a man: fem. رِدِيَةٌ. (Ṣ, Ḳ.) — See also the next preceding paragraph.

رِدْيَةٌ *A mode,* or *manner, of wearing the* رِدَآء: (Ṣ, M,* Mṣb:*) like رِكْبَةٌ from الرُّكُوبُ, and جِلْسَةٌ from الجُلُوسُ: (Ṣ:) you say, هُوَ حَسَنُ الرِّدْيَةِ [*He is comely in respect of the manner of wearing the* رِدَآء]. (Ṣ, M, Mṣb.)

رَدَاةٌ *A rock;* or *piece of rock;* or *great mass of*

stone, or *of hard stone*: (Fr, T, Ṣ, K:) pl. رَدَيَاتٌ (Fr, T) and [coll. gen. n.] رَدِىٌّ. (Ṣ, K.)

رِدَآءٌ *A certain garment*; (Ṣ, Mṣb;) *a kind of* مُلْحَفَة [or *outer wrapping garment*], (M, K,) *well known*; (K) *one of the garments that are not cut and sewed*; (Mgh in art. قطع, and MF voce إِزَارٌ;) [*being of a single piece*;] *covering the upper half of the body*; or *lying upon the shoulders and back*; (MF voce إِزَارٌ;) or *falling upon the belly and there ending*: (TA voce صَفْرٌ:) [a رداء worn by Mohammad, "thrown over the left shoulder and wrapped round the body under the right arm," is described as "four cubits long and two cubits and a span wide:" (Sprenger's Life of Mohammad, Part I, English ed., pp. 86 and 87:)] it is of the masc. gender, and it is not allowable to make it fem.: (IAmb, Mṣb:) the dual is رِدَاوَانِ and رِدَآنِ (Ṣ, Mṣb,) but the former being allowable, (Ṣ:) and the pl. is رُدُيَةٌ: (Ṣ, M, Mṣb:) the رِدَآء is also called ✦ رِدَآءَةٌ, (M, K, TA, [in the CK رِدَاءَة,]) like as the إِزَار is also called ✦ إِزَارَةٌ; (M;) and ✦ مِرْدَاءَةٌ, (K, TA, in the CK مِرْدَاءَة,) of which the pl. is ✦ مَرَادٍ, (TA,) occurring in the saying,

* لَا يَرْتَدِى ✦ مَرَادِىَ الْحَرِيرِ *

* وَلَا يُرَى بِسُدَّةِ الْأَمِيرِ *

* إِلَّا بِلَعْبِ الشَّاءِ وَالْبَعِيرِ *

[*He will not wear outer wrapping garments of silk, nor will he be seen at the porch of the commander, or prince, unless for the purpose of milking the sheep, or goat, and the camel*]; (M, TA;) الْمَرَادِى meaning الْأُرْدِيَة; (M;) but accord. to Th, it has no sing.: (M, TA:) [or] ✦ مِرْدٌ signifies *waist-wrappers*; syn. أُزُرٌ. (K.) — Hence, صِفْرُ رِدَائِهَا, in a description of Umm-Zarʼ, in a trad., meaning † *Lank in her belly*; as though her رِدَاء were empty. (TA in art. صفر.) — And غَمْرُ الرِّدَآءِ † *Abounding in beneficence*. (T, M, K, TA.) And عَيْشٌ غَمْرُ الرِّدَآءِ † *A life ample, or plentiful, in its means*. (TA.) — And رِدَآءُ الشَّبَابِ † *The beauty, and softness, tenderness, or delicateness, of youth*. (T.) — And رِدَآءُ الشَّمْسِ † *The light*, (M,) or *beauty and light*, (T,) *of the sun*. (T, M.) — رِدَآءٌ also signifies † *A sword*; (T, M, K;) [ISd says,] I think, as being likened to the garment thus called; (M;) [i. e.] because it is hung, by its suspensory cords, upon the neck and shoulder [like that garment]. (T.) [See also مِرْدَى, near the end of the paragraph.] Mutemmem says,

* لَقَدْ كَفَّنَ الْمِنْهَالُ تَحْتَ رِدَائِهِ *

* فَتًى غَيْرَ مِبْطَانِ الْعَشِيَّاتِ أَرْوَعَا *

[*Verily El-Minhál has shrouded beneath his sword a young man not voracious in the evenings*, when the chief meal is eaten, *one who excited the admiration of the beholder*]: for El-Minhál had slain his [the poet's] brother Málik; and when a man slew another who was a celebrated man, he used to lay his sword upon him, in order that his slayer might be known. (M. [But see, in relation to this verse, a long story in the Ḥam pp. 370-372.]) And El-Khansà says,

* وَدَاهِيَةٍ جَرَّحَ جَارِمٌ * جَعَلْتُ رِدَآءَكَ فِيهَا جِمَارَا *

[*And in many a calamity which a committer of a crime has brought to pass, thou hast made thy sword* to be as *a covering to the head*]; meaning, thou hast smitten, therein, the necks of thine enemies with thy sword like the خِمَار [which means a woman's "muffler" and a man's "turban"]. (T.) — Also † *A bow*; (AAF, M, IAth;) because it is borne upon the shoulder, which is the place of the رداء [properly thus called]. (IAth, TA.) — And [for the like reason] † The [*ornament called*] وِشَاح [q. v., worn by women]. (T, K.) So in a verse of El-Aṣlaḥà, cited voce رَقْرَق. (T.) — And † *A bier*; because it is borne upon the place of the رداء [properly thus called, i. e., upon the shoulder]. (Ḥam p. 471.) — And † *Debt*; (T, M, K;) because it is [regarded as] a thing that cleaves to the neck of the debtor, like as the رداء [properly thus called] cleaves to the shoulders of the wearer. (T.) You say, هُوَ خَفِيفُ الرِّدَآءِ, meaning † *He is little burdened in respect of debt*: and also, *in respect of household*. (K, * TA.) [See also an ex. voce نَسَأَ.] — Also † *Intelligence*: — and † *ignorance*: (M, K:) both on the authority of IAạr: (M:) — he says also that it means † *anything that is the pride*, or *ornament*, of a person; (T, M;) even, (M,) for instance, one's house, and one's father; (T, M;) or one's house and one's beast; (so in the TA;) each of these, he says, is one's رداء [or † *pride*]. (T:) thus, (M,) it is † *a thing that graces*: and † *a thing that disgraces*: (M, K:) so that it has two contr. meanings: thus in the K, referring to the meanings of "intelligence" and "ignorance:" but this requires consideration. (TA.)

رِدَآءَةٌ: see the next preceding paragraph, first signification.

رَدِىٌّ: see رَدِيٌّ, in art. ردأ.

الرَّادِى *The lion*; (K;) because he dashes himself (يَرْدِى i. e. يَصْدِمُ) [against his prey]. (TA.)

مِرْدًى *A stone that is thrown*; (Ṣ, K;) as also ✦ مِرْدَاءَةٌ: (T, Ṣ:) or *a piece of rock with which date-stones are broken*: (Ḥam p. 417:) and accord. to ISk, ✦ the latter signifies *a piece of rock with which stones are broken*, (Ṣ,) or *with which one breaks* [*anything*]: (M:) or *a stone which the strong man can hardly, or not at all, lift with his hands*; [like مِرْدَاءَةٌ; (TA in art. ردأ;)] *with which stones are broken; and with which they beat and soften a rugged place that they hollow out; and with which the hole of the* [*lizard called*] ضَبّ *is broken, or battered, when it is among large stones* (فِى قَلْعَة [i. e. فِى قُلْعَة]), *which* قلعة *it softens and demolishes*: (En-Naḍr, T:) the same word (مرداة) also signifies *the stone*, (T,) or the *piece of rock*, (M,) *by means of which the* ضَبّ *is guided to its hole*: (T, M:) [and accord. to Golius, on the authority of Meyd and the Mirḳát el-Loghah, the *upper mill-stone*:] the pl. of مِرْدَاةٌ is ✦ مَرَادٍ: (T:) and this pl. is [also] *syn. with* مَرَامٍ [app. as pl. of مِرْمَاةٌ, and meaning the *arrows thus called*; or *any missiles*]. (M.) Hence the prov., ✦ عِنْدَ جُحْرِ كُلِّ ضَبٍّ مِرْدَاتُهُ [*Near by the hole of every dabb is its stone that is to be thrown at it, or its stone by means of which it guides itself to that hole*]; applied to a thing that is near at hand, having no obstacle in the way to it; for the dabb will not be guided to its hole, when it goes forth from it and returns to it, except by means of a stone which it places as a mark to point out its hole: (T:) or كُلُّ ضَبٍّ عِنْدَهُ مِرْدَاتُهُ ✦ (Ṣ, M, Meyd) i. e. *Every dabb has near by it its stone that is to be thrown at it*; (Ṣ,* Meyd;) for the dabb has little knowledge, therefore it prepares not its hole save by a stone that may be a mark thereof, so that he who seeks it finds the stone that is to be thrown at the dabb near to it; therefore the prov. means that thou shouldst not feel secure from accidents, because calamities are prepared with every time, or period; and it is applied to him who exposes himself to destruction. (Meyd.) Hence also, i. e. from مِرْدًى in the first of the senses assigned to it above, (Ṣ,) or in the second of those senses, (Ḥam p. 417,) said of a courageous man, إِنَّهُ لَمِرْدًى ✦ [*Verily he is* like *the missile of wars*]; (Ṣ:) or فُلَانٌ مِرْدَى الْحُرُوبِ ✦ [*Such a one is* like *the crushing stone of the wars*]; or مِرْدَى الْخُصُومِ, i. e. ✦ *he whom they throw against the antagonists and who crushes them*: (Ḥam ubi suprà:) and هُوَ مَرَادِى الْحُرُوبِ [مَرَاد being pl. of مِرْدًى, as well as of مِرْدَاةٌ:] (Ṣ:) and فُلَانٌ مِرْدًى خَصُومَةٍ وَحَرْبٍ ✦ *Such a one is very patient in the endurance of contention and war*. (M.) مِرْدًى is also used as meaning † *A horse hard like the stone thus called*; thus in a verse of 'Antarah: or it there means *a horse that runs swiftly*; from الرَّدَيَان [an inf. n. of رَدِىَ, q. v.]: or it is from الرَّدَى [inf. n. of رَدِىَ, and syn. therewith], meaning *perdition*: or it means, in that verse, [like رِدَاء,] *a sword*, [as being *an instrument of perdition*,] from الرَّدَى. (Ḥam p. 207.) ✦ مِرْدَاةٌ, also, (Ṣ,) or مِرْدَاءَةٌ, (TA,) is used as meaning † *A she-camel like the stone thus called in hardness*. (Ṣ, TA.) And ✦ مَرَادٍ [as pl. of مِرْدًى or of مِرْدَاءَةٌ] means also † The *legs of camels*, (Lth, T, M, K,) and *of the elephant* (Lth, T, K) or *of elephants*; as being likened to the stones thus called; (M, TA;) or because of their heaviness, and vehemence of tread. (T, TA.) — Also مِرْدًى, (so in the Ṣ,) or ✦ مُرْدِىٌّ, with ḍammeh (to the ر) and with shedd (to the ى), (K,) *A pole with which a ship, or boat, is propelled*, (Ṣ, K,) *being in the hand of the sailor*: (Ṣ:) pl. [of the former] مَرَادٍ, (Ṣ,) or [of the latter] مَرَادِىُ: (K:) in the dial. of the vulgar مِدْرًى [pronounced by them مِدْرًى, without tenween, or مِدْرًا, for مِدْرًى]; pl., with the art., المَدَارِى [and vulgarly pronounced مَدَارِى also without the art.]. (TA.)

مِرْذَاةٌ, and its pl. مَرَادٍ (which is also pl. of مِرْدًى): see the next preceding paragraph, in seven places: — and see also رِدَادٌ, in three places.

مِرْدًى: see مِرْدًى, last sentence.

امْرَأَةٌ هَيْفَاءُ المِرْدَى *A woman lank, or slender, in the place of the* [*ornament called*] وِشَاح [q. v.]. (T.)

المُتَرَدِّيَة, in the Kur v. 4, means *That which falls from a mountain, or into a well, or from an elevated place, and dies.* (T.) The sheep or goat thus termed is forbidden [to be eaten] because it has died without having been slaughtered according to the law. (Mṣb.)

رذ

1: see what next follows.

4. أَرْذَأَتِ السَّمَآءُ, (T, Ṣ, M, A, Ḳ,) inf. n. إِرْذَاءٌ; (T, TA;) and ↑ رَذَّتْ, (A, Ḳ,) inf. n. رَذٌّ, (TA,) or رَذَاذٌ; (so in the TT as from the T;) *The sky rained, or let fall, such rain as is termed* رَذَاذ [explained below]. (T, Ṣ, M, A, Ḳ.) And بَاتَتِ السَّمَآءُ تُرَذِّنَا *The sky during the night rained upon us, or let fall upon us, such rain as is to termed.* (A.) — [Hence,] أَرِذَ السِّقَآءُ, (inf. n. as above, T,) ‡ *The water-skin, or milk-skin, exuded, or let flow, what was in it.* (T, ♣, L, Ḳ.) And أَرِذَتِ الشَّجَّةُ ‡ *The wound in the head flowed with what was in it.* (T, A, L, Ḳ.) And أَرِذَتِ العَيْنُ بِمَائِهَا ‡ *The eye flowed with its water.* (T, A, L.)

رَذٌّ: see what next follows.

رَذَاذٌ, (T, Ṣ, M, A, L, Ḳ,) and by poetic license ↑ رَذَذٌ, (M, L,) *Weak* [*or drizzling*] *rain,* (Ṣ, M, L, Ḳ,) *but exceeding what is termed* طَلَّة: (Ṣ, L:) or *fine rain, but exceeding what is termed* طَلّ: (A:) or *the lightest of rain except what is termed* طَلّ: (Aṣ, T:) or, accord. to El-Khaṭṭábee, and Suh in the R, *rain more than what is termed* طَشّ and بَغْش, *but a little less strong than what is termed* طَلّ, *or like this last:* (MF, TA:) or *still, continuous rain, consisting of small drops, resembling dust: or such as is after* [app. meaning *more than*] *what is termed* طَلّ: (M, L, Ḳ:) n. un. رَذَاذَةٌ. (M.) To such rain, the poet Bakhdaj, using the abbreviated form of the word, likens some of his verses; not as meaning weak, but as meaning continuous, or uninterrupted, and unruffled; while he likens others of his verses to rain such as is termed وَابِل. (M.) One says, يَوْمُنَا يَوْمُ رَذَاذٍ وَسُرُورٍ وَاتِّقَادٍ [*Our day is a day of fine rain, &c., and of happiness, and of delectation*]. (A.) — Hence, † *A little wealth or property.* (Ḥar p. 57.) One says, نَحْنُ قَوْمٌ ‡ نَرْضَى بِرَذَاذٍ نَيْلُكَ وَرَشَاشٍ سَيْلُكَ [*We are content with a little of what is obtained of thy bounty, and with the sprinkling of thy torrent of munificence*]. (A.)

أَرْضٌ مَرُذَّ عَلَيْهَا (Aṣ, A'Obeyd, Ṣ, M, Ḳ) and مَرْذُوذَةٌ (Ks, T, Ṣ, M) and ↑ مَرْذُوذَةٌ (Th, M, Ḳ,) or the second and third of these are not allowable, but only the first is, (Aṣ, A'Obeyd, Ṣ, M,) *Land upon which has fallen rain such as is termed* رَذَاذ. (Aṣ, A'Obeyd, T, Ṣ, M, Ḳ.)

مُرِذَّة A sky (سَمَآء) *raining, or letting fall, such rain as is termed* رَذَاذ; and so مُرْذَّة. (A, TA.) One says, السَّمَآءُ مُرِذَّةٌ وَالسَّمَاءُ مُلِذَّةٌ قَبَّلَ أَنْتَ إِنَّمَا مُغِذَّةٌ [*The shy is raining a fine rain, and what is being heard is delighting: art thou, then, coming to us quickly?*]: meaning what is heard of discourse, or narration, and of science; not of singing. (A.) — [Hence,] ‡ A day *in which is rain such as is termed* رَذَاذ. (Lth, El-Umawee, T, Ṣ, A, Ḳ.) And ‡ A water-skin, or milk-skin, *exuding,* or *letting flow, what is in it.* (A, TA.) And † Anything *flowing.* (T.)

أَرْضٌ مَرْذُوذَةٌ: see مَرُذَّ.

رذل

1. رَذُلَ, (T, Ṣ, M, Mṣb, Ḳ,) aor. ـُ, (T, Ṣ, Ḳ,) inf. n. رَذَالَةٌ (T, Ṣ, M, Mṣb, Ḳ) and رَذُولَةٌ; (Ṣ, M, Mṣb, Ḳ;) and رَذِلَ, aor. ـِ; (Ṣgḥ, Ḳ:) *He* (a man) *was, or became, low, base, vile, mean, or contemptible;* (T, Ṣ, M, Ḳ;) *in his aspect, and in his states, or circumstances:* (T:) or *it* (a thing, M, Mṣb, Ḳ, of any kind, M, Ḳ) *was, or became, bad, corrupt, vile, base, abominable, or disapproved:* (M, Mṣb, Ḳ.) = رَذَلَهُ, (Ṣ, M, Ḳ,) aor. ـُ, inf. n. رَذْلٌ; (M, TA;) and ↑ ارذلهُ (Ṣ, Ḳ;) *He made, or pronounced, him* (a man) *to be low, base, vile, mean, or contemptible:* (Ṣ, M, Ḳ, ♣ TA:) or *he made, or pronounced, it* (a thing of any kind) *to be bad, corrupt, vile, base, abominable, or disapproved.* (M, Ḳ.*) You say, ارذل ↑ رِضْ دَرَاهِمِي كَذَا, (T,) or دَرَاهِمَ, (TA,) *He* (a man, T, or a money-changer, TA) *pronounced, or showed, dirhems or pieces of money, or such of my dirhems or pieces of money, to be bad;* syn. نَشَّبَهَا. (T, TA.) And ارذل ↑ غَنَمِي *[He pronounced my sheep, or goats, to be bad; or he disapproved, or refused, them].* (T, TA.) And ارذل ↑ مِنْ رِجَالِه كَذَا وَكَذَا رَجُلًا (T, TA) *He disapproved, or refused, [as low, base, &c.,] of his men, such and such men.* (TA.)

4. ارذل *He had low, base, vile, mean, or contemptible, companions.* (Ḳ.) = As a trans. v.: see 1, in four places.

10. استرذلهُ *[He reckoned him or esteemed him, or he found him to be, or he desired that he might be, low, base, vile, mean, or contemptible: or he reckoned it or esteemed it, or found it to be, or desired that it might be, bad, corrupt, vile, base, abominable, or disapproved:]* contr. of اسْتَجَادَهُ. (O, Ḳ.) Hence the trad., مَا اسْتَرْذَلَ اللّٰهُ عَبْدًا إِلَّا حَظَرَ عَنْهُ العِلْمَ وَالأَدَبَ *God desires not that a servant* (meaning a man) *may be low, base, vile, mean, or contemptible, but He withholds from him knowledge, or science, and discipline of the mind, or good qualities and attributes of the mind or soul, &c.].* (O, TA.)

رَذْلٌ (T, Ṣ, M, Mṣb, Ḳ) and ↑ رُذَالٌ (Ṣ, Ḳ) and ↑ رَذِيلٌ and ↑ أَرْذَلُ (M, Ḳ) applied to a man, *Low, base, vile, mean, or contemptible;* (T, Ṣ, M, Ḳ;) *in his aspect,* and *in his states, or circumstances:* (T:) or, applied to a thing (M, Mṣb, Ḳ) of any kind, (M, Ḳ,) *bad, corrupt, vile, base, abominable, or disapproved:* (M, Mṣb, Ḳ:) fem. of the first with ة: (M, Mṣb:) pl. [of pauc.], of the first, أَرْذُلٌ, (Mṣb,) or [of the same,] أَرْذَالٌ, (T, Ṣ, M, O, and so in some copies of the Ḳ,) [or this is more probably pl. of ↑ رَذِيل, accord. to analogy,] رُذُولٌ (Ṣ, M, Ḳ) and رُذَالٌ, (M, Ḳ,) which is of a rare form, (M,) [in the CK رُذَّالٌ,] and رِذْلُونَ, (T,) [which is applied only to rational beings,] and (of ↑ رَذِيل, TA) رُذَالَةٌ, (Ṣ, M, Ḳ,) and, of the pl. أَرْذَلُ, (Mṣb, [but] said in the O to be of [the pl.] أَرَاذِلُ, TA,) أَرَاذِلُ, (T, Mṣb, TA, and so in some copies of the Ḳ in the place of أَرْذَالٌ,) and [of ↑ الأَرْذَلُ,] الأَرَاذِلُونَ (T, M, Ḳ,) [which is applied only to rational beings, and is said in the M and TA to be used only with the article ال prefixed to it, but is written without the ال in the Ḳ.] You say الفِعْلِ رَذْلُ الثِّيَابِ and رَجُلٌ رَذْلُ الثِّيَابِ [*A man mean, or bad,* &c., *in respect of clothes* and *of action*]. (T, TA.) And ثَوْبٌ رَذْلٌ *A dirty, bad, or vile, garment;* (TA;) and so ↑ ثوب رَذِيلٌ; (M, TA:) or ↑ ثوب رُذَالٌ [so accord. to a copy of the T, but perhaps a mistranscription for رَذْلٌ,] *a dirty garment:* and ↑ ثوب رَذِيلٌ *a bad, or vile, garment.* (T.)

رَذْلٌ: see the next preceding paragraph.

رُذَالٌ: see رَذْلٌ [of which it is both a syn. and a pl.]. — Also, (Ṣ,) or ↑ رُذَالَةٌ, (T,) or both, (M, Mṣb, Ḳ,) The *worse* or *viler,* or the *worst* or *vilest,* (T,) or the *bad,* or *vile,* (Ṣ,) of anything: (T, Ṣ:) [or the *refuse* thereof; i. e.,] *a thing of which the good has been picked out,* (M, Mṣb, Ḳ,) *and the bad or vile,* (M,) or *the worse* or *viler,* or *worst* or *vilest,* (Mṣb,) *remains.* (M, Mṣb.) You say also, هُمْ رُذَالَةُ النَّاسِ and رُذَالَتُهُمْ *[They are the lower or baser &c., or lowest or basest &c., or the refuse, of mankind, or of the people].* (T.)

رَذِيلٌ: see رَذْلٌ, in five places.

رُذَالَةٌ: see رُذَالٌ, in two places.

رَذِيلَةٌ *A low, base, vile, mean, contemptible, or bad, quality:* contr. of فَضِيلَةٌ (M, Ḳ:) pl. رَذَائِلُ. (TA.)

رُذَالَى: see the next paragraph.

أَرْذَلُ: see رَذْلٌ, in two places. — Also *The worse,* or *worst:* so in the phrase أَرْذَلُ العُمُرِ [*The worse, or worst, part of life*]. (O, Ḳ.) [In the Ḳ, immediately after the words وَأَرْذَلُ صَارَ أَصْحَابُهُ, we find, in some copies, وَرُذَالَى كُجَارَى; and in other copies, وَرُذَالَى كَجَارَى أَرْذَلُ العُمْرِ أَسْوَؤُهُ; and SM holds to be the case: accord. to the former reading, the meaning is, that ↑ رُذَالَى is syn. with رُذَالَةٌ; and such SM holds to be the case: accord. to the latter reading, that رُذَالَى is syn. with أَرْذَلُ العُمْرِ. I have no doubt that the latter is the

original reading in the ق, and that it is taken from the O, where (with a preceding context different from that in the ق) the words are, وَوَرَدَانِى أَرْذَلِ الْعُمُرِ أَسْوَؤُهُ; thus, with ارذل in the gen. case: but I believe, as this word thus written suggests, and as some persons, alluded to by MF, have supposed, that كحبارى has been foisted into the text of the ق in consequence of a misunderstanding or of a mistranscription of the words in question in some work earlier than the O; that the correct reading is, وَرُدَّ إِلَى أَرْذَلِ الْعُمُرِ أَسْوَئِهِ; and that this is taken from what here follows.] It is said in the Kur [xvi. 72 and xxii. 5], وَمِنْكُمْ مَنْ يُرَدُّ إِلَى أَرْذَلِ الْعُمُرِ, (T, TA,) i. e. [*And of you is he who is brought back to] the worse, or worst,* [part] *of life,* (Ksh and Bḍ and Jel,) *and the more, or most, contemptible thereof;* (Ksh in xvi. 72;) *a state of decrepitude and dotage;* (Ksh and Bḍ and Jel;) which resembles the state of a young infant: (Ksh and Bḍ:) meaning he who dotes by reason of old age, so that he has no intellect; as is shown by the words in the same [immediately following], لِكَيْلَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا مِنْ بَعْدِ عِلْمٍ شَيْئًا, (T, TA.*)

مَرْذُول A man *made, or pronounced, to be low, base, vile, mean, or contemptible:* (ق,* TA:) and a thing *made, or pronounced, to be bad, corrupt, vile, base, abominable, or disapproved.* (TA.)

وزز

1. وَزَّهُ, (aor. ـِ, inf. n. وَزٌّ,) *He pierced, stuck,* or *stabbed, him.* (ق, A, ك.) — *He stuck,* or *fastened, or fixed, it,* (ق, A, ك,) into the ground, (ق,) or into another thing; (ك;) as, for instance, a nail (TA) or a knife (A) into a wall, (A, TA,) or a knife into the ground, (TA,) and when one is about to throw it into the target. (A.) — وَزَّتِ الْجَرَادَةُ بِذَنَبِهَا, aor. ـِ (ق, ك) and ـُ, (ك,) inf. n. وَزٌّ (ق, TA) and وُزُوزٌ (so in a copy of the ق, but wanting in another,) *The locust stuck her tail into the ground,* (AZ, ق, ك,) *and laid her eggs,* (AZ, ق,) *or to lay her eggs;* (ك;) as also وَرَّتْ. (AZ, ق, ك.) — وَزَّ البَابَ, (ق, ك,) aor. ـِ, inf. n. وَزٌّ, (TA,) *He furnished the door with a* وِزَّة [or *staple to receive the bolt of the lock*]. (ق. ك.) — وَزَّتِ السَّمَآءُ, (A, ك,) aor. ـِ, (A, TA,) inf. n. وَزٌّ, (TA,) *The sky made a sound by reason of rain.* (ك.) — وَزٌّ is also said of a stallion [i. e. a stallion-camel, meaning *He uttered a low braying*]: and of thunder [meaning *It made a low sound*]. (A.) [See وَزٌّ, below.] — And وَزٌّ signifies also The *being instantly silent.* (TA.)

2. وَزَّزْتُ لَكَ الْأَمْرَ, (ق,) inf. n. تَوْزِيزٌ, (ق, ك,) *I arranged, or facilitated, for thee the affair.* (ق, ك.*) And وَزَّزْتُ أَمْرَكَ عِنْدَ فُلَانٍ ; *I arranged, or facilitated, thine affair, and put it in a sound, right, or proper, state,* ثَبَّتُّهُ, [or, as in one copy of the A, بَيَّنْتُهُ, i. e. *made it clear, or plain,*] *with such a one.* (A, TA.) — تَوْزِيزٌ also signifies The *glazing,* or *polishing,* of paper. (ق, ك.) — [See also the pass. part. n., below: whence it appears that it signifies also The *dressing,* or *preparing,* &c., *with rice.*]

R. Q. 1. وَزْوَزَهُ, (ك,) inf. n. وَزْوَزَةٌ, (TA,) *He put it in motion, or in a state of commotion.* (ك, TA.) — And *He equalized it;* namely, a load, or burden; (ك, TA;) *made it to counterbalance.* (TA.)

4. اوزّت الجَرَادَةُ: see 1.

8. ازتزّ *It stuck, or became fastened or fixed,* into a thing; (TA;) as, for instance, an arrow into the target, (ق, A, ك,) and into the ground. (A.) — † *He* (a niggardly man) *remained fixed in his place, and was tenacious,* (ق,* ك,* TA,) *and was ashamed and confounded, or speechless and motionless through confusion and shame.* (TA.)

وِزٌّ *i. q.* أُرْز [i. e. *Rice:* see the latter word, in art. ارز]. (ق, ك.)

وَزٌّ *A piercing* [pain] *and rumbling* in the belly: (A:) or *pain* in the belly; as also ♦ زِيزَى: (ق:) or *pain, and pressure of the feces:* (TA:) or the *pressure and motion of the feces* in the belly, (ك, Mgh, TA,) *in the effort to pass forth, so that the person who feels it wants to alter the privy; whether it be with a rumbling or without:* (ك, TA:) or *a sound of rumbling or the like* in the belly. (Aṣ, Mgh,* TA.) You say, وَجَدْتُ فِى بَطْنِى وَزًّا (Aṣ, ق, A) *I felt in my belly a piercing* [pain] *and rumbling:* (A:) or *a pain:* (Aṣ, ق:) expl. in the KL by the Pers. word دَرْد: as also ♦ زِيزَى: (Aṣ, ق:) or *pain, and pressure of the feces;* &c. (TA.) — [Hence,] † *A vehement burning in the mouth* of a camel, *arising from thirst, with pain.* (TA.) — Also *A low sound:* (TA:) *any sound that is not vehement:* (A'Obeyd, TA:) or *a sound that one hears from afar; as also* ♦ زِيزَى: (ك:) or *a sound that one hears but knows not what it is:* (TA:) or *a sound in a more common sense;* (ك, TA;) *vehement or slight:* (TA:) or *a sound;* as of thunder &c.: (ق:) or the *sound of thunder;* (ك;) as also ♦ وِزٌّ, [in measure] like وِمْءٌ: or the former has a more general application: and ♦ إِزِيزٌ [in like manner] signifies *a sound:* and also *thunder:* (TA:) and وَزٌّ also signifies the *braying* of a stallion-camel. (ك,* TA.)

وَزَّةٌ *A single piercing; a stick,* or *stab.* (ق, TA.) — And *A pain in the back.* (Sgh, TA.) — The *iron* [meaning the *staple* into which *[the bolt of] the lock enters:* (ق, ك:) so called because [the bolt of] the lock penetrates it: pl. وَزَّاتٌ. (TA.)

وَزَازٌ *i. q.* وَصَاصٌ [generally meaning *Lead*]: (Sgh, ك:) a dial. var. of the latter word. (TA.)

وَزَبَى: see وِزٌّ. — Also *A certain plant, with which one dyes.* (ق, ك.)

وَزَّازٌ *One who sells, and traffics in,* وَزّ [or *rice*]. (TA.)

وَزْبَى: see وِزٌّ, in three places.

إِزِيزٌ *A piercing, sticking,* or *stabbing,* (ك, TA,) *such as is firm,* or *steady.* (TA.) — *A tremour.* (Th, ق, ك.) — See also وِزٌّ, last sentence. — *Long-sounding.* (ك.) — *Hail:* (Th, TA:) or *small hail, like snow.* (ق, ك.)

مَوْزَة *A place in which* وَزّ [or *rice*] *is collected together;* like the كُدْس of wheat. (TA.)

مُوَزَّز Food *dressed, prepared,* or *mixed up,* (مُعَالَج) *with* وَزّ [or *rice*]. (Sgh, ك.) And Paper *dressed,* or *prepared,* (مُعَالَج) *with* وَزّ [or *rice*]: (A, TA:) or paper *glazed,* or *polished.* (ق.)

وزأ

1. وَزَأَهُ, aor. ـَ, inf. n. وَزْءٌ and مَوْزِئَةٌ, *He got,* or *obtained, from him* good (ق, ك) of any kind. (ق.) And وَزَأَ فُلَانٌ فُلَانًا i. q. بَوَّهَ; [a mistake, through an oversight, for قَبَّلَ بِرَّهُ; i. e. *Such a one accepted the bounty of such a one;*] as also وَزَأَهُ, without ـَ: the former said by AM to be the original. (TA.) And وَزَأَ الشَّىْءَ *He took from the thing, diminished it, lessened it,* or *impaired it;* (ك;) and ♦ تَوَازَأَهُ signifies the same; or *he took from it, diminished it,* &c., *by little and little.* (JM.) You say, وَزَأَهُ مَالَهُ, and وَزَّأَهُ مَالَهُ, aor. ـِ, inf. n. وَزْءٌ *He got,* or *obtained, somewhat of his property;* as also ♦ تَوَازَأَهُ. (ك.) And مَا وَزَّأْتُهُ مَالَهُ, (ق,) and مَا وَزَأْتُهُ مَالَهُ, (ق, ك,*) *I did not take from him of his property;* or *did not diminish to him his property.* (ق, ك.*) And مَا وَزَأْتُهُ شَيْئًا *I did not take from him,* or *it, aught.* (Mgh.) And مَا وَزَأَ فُلَانًا شَيْءٌ *He did not get, or obtain, from such a one aught of his property;* and *did not take from him aught thereof.* (TA.) And مَا وَزَأَتْهُ زَبَالٌ *I did not take from him,* or *it, as much as an ant would carry with its mouth:* (Ḥar p. 197:) or thus originally, but meaning, *anything.* (ق in art. زبل.) And مَا وَزَأْنَا مِنْ مَائِكَ شَيْئًا *We took not of,* or *from, thy water, anything:* occurring in a trad. (TA.) In another trad., as some relate it, وَزِئْنَا occurs for وَزَأْنَا, which is the original. (IAth.) Accord. to AZ, [however,] one says, وَزُئْتُهُ, meaning [*I had it taken,* or *received, from me;* or, *virtually,*] *it was taken,* or *received, from me;* but not وَزَأْتُهُ. (TA.) [Hence, when relating to a moral attribute, or the like, it virtually means † *It was experienced from me:* see a verse cited voce مُجَفْجِف, in art. جلد.] You say also, هُوَ بَرِئٌ, [virtually] meaning *He is a bountiful person; one whose gratuitous gifts people obtain.* (Ḥam p. 722.) And إِنَّهُ لَقَلِيلُ الوَزْءِ مِنَ الطَّعَامِ *Verily he is one who gets little of the food.* (TA.) — وَزْأَةٌ also signifies *I afflicted him with an affliction, a misfortune, or a calamity.* (Mṣb.) And وَزْأَةٌ *An affliction, a misfortune, or a calamity, befell him.* (ق, Mṣb.) It is said in a trad., respecting a woman who came asking for her son, إِنْ أَزْأَ ابْنِى فَلَمْ أَزْأَ أَحَدًا, meaning *If I be afflicted by the loss of my son, I have not been afflicted by the loss of my friends.* (TA.)

4. ارزأ: see ارزى, in art. رزى.

6: see 1.

8: see 1. ارتزأ also signifies *It* (a thing, Ṣ) *was*, or *became*, *diminished*, *lessened*, or *impaired*. (Ṣ, K.) A poet says, (namely, Ibn Mukbil, describing a stallion, Ṣ in art. زبل,)

* فَلَمْ يَرْتَزِئْ بِرُكُوبِ زِبَالَا *

(Ṣ, TA) *And he had not been lessened [by riding, so as to lose] as much as the gnat will carry*: (TA:) or *as much as the ant will carry with its mouth*; meaning, *anything*: (Ṣ in art. زبل:) but some read تَرْتَزِئْ; [and some, يُرْتَزَأْ, as in copies of the Ṣ in art. زبل;] and some, بِرُكُونِ. (TA.)

رُزْءٌ, (Ṣ, Mgh, Ḳ,) [originally an inf. n., and] a subst. from رَزِئَهُ رُزْءًا, (Mṣb,) and ‡ رُزِئَةٌ, (Ṣ, Mgh, Mṣb, Ḳ,) also pronounced رِزْئَةٌ, originally with ء, (Mṣb,) and ‡ مَرْزُئَةٌ, (Ṣ, Ḳ,) *An affliction, a misfortune, or a calamity*, (Ṣ, Mṣb, Ḳ, TA,) *by the loss of things dear to one*: (TA:) or *a great affliction or calamity or misfortune*: (Mgh:) pl. (of the first, Ṣ, TA) أَرْزَاءٌ (Ṣ, Ḳ, TA) and (of the second, Ṣ, Mṣb, TA) رَزَايَا. (Ṣ, Mṣb, Ḳ, TA.)

رُزِئَةٌ: / رِزْئَةٌ: / مَرْزُئَةٌ: } see the next preceding paragraph.

مِرْزَأٌ; (so in some copies of the Ṣ; in others مِرْزَءٌ,) which is said in the Ḳ to be a mistranscription;) pl. مَرْزُؤُونَ: (Ḳ:) *A generous* man, (Ṣ, Ḳ,* [in the latter of which only the pl. is explained,] and TA,) *whose good things men get, or obtain*, (Ṣ,) or *from whom much is gotten, or obtained*. (TA.) One says, in praising, فُلَانٌ مَرْزُؤٌ فِى مَالِهِ [*Such a one is a person from whom much of his property has been obtained*]: and in expressing pity and grief, فُلَانٌ مَرْزُؤٌ فِى أَهْلِهِ [*Such a one is a person who has had some one, or more, of his family taken from him*]. (Ḥam p. 176.) And the pl., mentioned above, also signifies Persons *of whom the best have died*: (Ḳ:) or persons *of whom death befalls the best*. (L.)

رزب

1. رَزَبَهُ, (A, Ḳ,) aor. ـِ, inf. n. رَزْبٌ, (TḲ,) *He kept*, or *clave*, *to him*, or *it*, (A, Ḳ,) *not departing*. (Ḳ.)

رِزِبٌّ, (Ṣ, Ḳ,) quasi-coordinate to جِوَظٌّ, (Ṣ,) applied to a man, (TA,) *Short*: (Ṣ, Ḳ:) and *great*, or *old*; syn. كَبِيرٌ: and *thick and strong*: and *big*, or *bulky*: (Ḳ:) or *short and thick and strong*: (TA:) or *great in body, and stupid, foolish, or deficient in intellect*. (Abu-l-'Abbás, TA.) — Also *The vulva of a woman*; (Ḳ:) accord. to Kr, a subst. [properly speaking] applied thereto: (TA:) or an epithet, meaning *large*, or *big*, (Ṣ, Ḳ,) applied thereto, (Ḳ,) or applied to a رَكَب [i. e. pubes]. (Ṣ.)

إِرْزَبَّةٌ and ‡ مِرْزَبَّةٌ, both with teshdeed; (A, Ḳ;) or the former only, (Ṣ, Mṣb, Ḳ,) of these two, (Ṣ, Mṣb,) and ‡ مِرْزِبَّةٌ, without teshdeed; (Ṣ, A, Mṣb;) ‡ the second mentioned by Ks, (Mgh,) but it is vulgar, (Fṣ, Mṣb,) and said by ISk to be wrong; (Mṣb;) *A thing with which clods of clay are broken*: (Ṣ, L:) or *a small rod*, or *batoon, of iron*: (A, Ḳ:) and the last, ‡ مِرْزِبَّةٌ, without teshdeed, *a large blacksmith's hammer*: (TA:) or *a mallet with which wooden pins or pegs or stakes are knocked into the ground or into a wall*; syn. مِهْدَمَةٌ: (Mgh:) the pl. of the first is أَرَازِبُ; (Mṣb;) and of ‡ the last, مَرَازِبُ, (A, Mṣb,) as also of مَرَازِبَةٌ [q. v.]. (A.)

مَرْزَبَةٌ [*A satrapy*; the *government of a satrap*, or *prefect of the Persians*;] the *headship of the Persians*. (Ḳ.) You say, لِفُلَانٍ عَلَى مَرْزَبَةِ كَذَا, and لَهُ مَرْزَبَةُ كَذَا [*Such a one is over the satrapy of, or has the office of satrap over, such a province*,] like as you say, لَهُ دَهْقَنَةُ كَذَا. (Ṣ.)

مَرْزَبَةٌ and مَرْزُبَةٌ: see مَرْزُبَانٌ in five places.

مَرْزَبٌ *i. q.* مِيزَابٌ [and مِرْزَابٌ, i. e. *A waterspout*; &c.; see art. وزب]; (A, Ḳ;) a dial. var. thereof; (Ṣ, Mṣb;) but not a chaste word; (Ṣ;) and disallowed by A'Obeyd, (TA,) and by ISk and Fr and AHat. (TA voce مِرْزَابٌ.) — Also *A great ship*: (A, Ḳ:) or *a long ship*: (AZ, Ṣ, Ḳ:) pl. مَرَازِبُ. (AZ, Ṣ.)

مَرْزُبَانٌ [*A satrap*; or] *a great man, or chief*, (A, Mgh, Ḳ,) *of the Persians*: (Ṣ, Mgh, Ḳ:) or *a courageous cavalier who is set over a people, under a king*: (TA:) it is said, on the authority of As, that the *chief of the* عَجَم [here meaning *Persians*] was called مَرْزُبَانٌ and مَرْزَبَانٌ: (TB, TA:) مرزبان is an arabicized word, (Ṣ, Mgh,) [originally Persian,] used anciently: (Shifà el-Ghaleel, TA:) pl. مَرَازِبَةٌ. (Ṣ, A, Mgh, Ḳ.) Hence, [and from مَرْزُبَةٌ as pl. of مَرْزُبَانٌ,] the saying, أَعُوذُ بِٱللّٰهِ مِنَ المَرَازِبَةِ وَمَا بِأَيْدِيهِمْ مِنَ المَوَازِبَةِ [*I seek protection by God from the satraps, and the iron batoons that are in their hands*]. (A.) — And hence, (Ṣ, Mgh,) مَرْزُبَانُ الزُّرْبَةِ, (Ṣ, Mgh, Ḳ,) [lit. *The chief of the forest*, or *the like*,] the latter word meaning الأَجَمَة, (Mgh, TA,) and also pronounced الزُّرَبَة; (Mgh;) an appellation of *the lion*; (Ṣ, Mgh, Ḳ;) and so ‡ المَرْزُبَانِىُّ; for which El-Mufaddal said المَرْزُبَانِىَّ, as referring to the زُرْبَة of the lion; but As disallowed this. (Ṣ.)

المَرْزُبَانِىُّ: see what next precedes.

رزتق

رُزْتَاقٌ: see رُزْدَاقٌ, in art. رزدق.

رزح

1. رَزَحَتْ, aor. ـِ, inf. n. رُزُوحٌ (Ṣ, Ḳ) and رُزَاحٌ, (Ṣ, L,) or رَزَاحٌ, (Ḳ,) *She* (a camel) *fell down* (Ṣ, L, Ḳ) *by reason of fatigue, emaciated*, (Ṣ, L, &c.,) or *by reason of fatigue or emaciation*, (Ḳ accord. to the TA,) or *by reason of fatigue and emaciation*: (Ḳ:) or *clave to the ground, and had not power to rise*. (TA.) And رَزَحَ, (Mgh, Mṣb,) aor. ـِ, (Mṣb,) inf. n. رُزُوحٌ and رُزَاحٌ and رَزَاحٌ (Mgh, Mṣb) and رَزَاحٌ, (Mṣb,) *He* (a camel, Mgh, Mṣb) *fell down by reason of fatigue*: (Mgh:) or *became much emaciated*. (Mṣb.) — Hence, or from مَرْزَح as meaning low, or depressed, ground or land, رَزَحَ said of a man, ‡ *He became weak, and what was in his hand went from him*. (TA.) — And رَزَحَتْ حَالُهُ أَحْوَالُهُ ‡ تَرَازَحَتْ (A) ‡ *His state, or condition, was*, and *his circumstances, were*, or *became, weak and evil*. (A,* and Ḥar p. 489.) — [Hence also,] رَزَّحَ العِنَبُ *The grape vine fell down*. (TA.) — رَزَحَ فُلَانًا بِالرُّمْحِ, inf. n. رَزْحٌ, *He thrust, or pierced, such a one with the spear, or with the iron at the lower extremity of the spear*; syn. زَجَّهُ. (Ḳ.)

2. رزّح, inf. n. تَرْزِيحٌ, (Ṣ, Ḳ,) *He made a* she-camel *to fall down by reason of fatigue, emaciated*: (Ṣ:) or *he emaciated* her. (Ḳ.) And رَزَّحَتْ بِهِ الأَسْفَارُ *Journeys emaciated her*. (A,* TA.)

4. ارزح *He raised* [or *propped up*] *the grape-vine* [that had fallen down]. (TA.)

6: see 1.

رَازِحٌ (Ṣ, A, Mgh, Mṣb, TA) and ‡ مُرْزَاحٌ (TA) A camel *that has fallen down by reason of fatigue*: (Mgh:) or *much emaciated*: (Mgh, Mṣb:) or *much emaciated, that will not move*: (TA:) *perishing by reason of emaciation*: (Ṣ, TA:) or *that throws himself down by reason of fatigue*: or *much emaciated, but having power to move*: (A, TA:) pl. [of the former] رُزْحَى (Ṣ, A, Mgh, Mṣb, Ḳ) and رُزَّحٌ (Ṣ, A, Mgh, Ḳ) and رَوَازِحُ (Ṣ, A, Mṣb, Ḳ) and [of the same or of ‡ رَازِحَةٌ] مَرَازِيحُ ‡ مَرَازِحُ (Ṣ, A,* Ḳ.) — [Hence,] رَازِحٌ and قَوْمٌ رُزَّحٌ [app. رُزَّاحٌ, agreeably with analogy, or perhaps رَزَّاحٌ,] † *A people, or party, emaciated, and falling down* [or *tottering by reason of weakness*]. (Ḥam p. 227.) — And لَهُ حَالٌ رَازِحَةٌ ‡ [*He has a weak and an evil state or condition*: see 1]. (A.)

مَرْزَحٌ [*A place where camels fall down by reason of fatigue*: and hence,] *a far-extending place of crossing or traversing* [of a desert &c.]. (Ṣ, Ḳ.) — And *A low, or depressed, tract of land*. (Ḳ.)

مَرْزَحٌ The *wood*, or *pieces of wood*, (حَشَب,) *with which a grape-vine is raised from the ground* (T, Ṣ, Ḳ) *when one part thereof has fallen down upon another*: (T, TA:) or *a vine-prop*; *a piece of wood with which a grape-vine is raised from the ground*. (TA in art. جزر.) — Also, as an epithet in which the quality of a subst. predominates, [but why this is said I do not see, unless the primary meaning be that assigned by Esh-Sheybánee to the next following word,] *A voice, sound, or noise*; (TA;) and so ‡ مَرْزَحٌ: (Ḳ:) accord. to Esh-Sheybánee, the latter signifies

having a vehement voice or *sound or noise;* (Ṣ;) but this [said to be] is a mistake. (K.)

مِرْزَاحٌ, and its pl. مَرَازِيحُ: see زَارِحٌ.

مِرْزَحٌ: see مِرْزَحٌ.

رزدق

رَزْدَقٌ *A row of palm-trees*, and *of men:* (IF, Ṣ, Mṣb, K:) or [simply] *a row:* (JK, Mgh:) and *an extended cord* or *string* or *thread:* (JK:) an arabicized word, from رَسْتَهْ, (Ṣ, K,) which is Persian: (Ṣ:) Lth says, What the people [now] call رَزْدَقٌ we call رَزْدَقٌ, meaning *a row:* it is an adventitious word. (TA.) — [Hence,] one says, فَعَلَ كَذَا عَلَى رَزْدَقٍ وَاحِدٍ meaning *He did such a thing in one uniform manner, or course, or affair, or case,* [*uniform,* or] *one uniform thing.* (Fr, TA in art. بلخ.)

رُزْدَاقٌ (Ṣ, Mṣb, K, &c.) and رُزْنَاقٌ (Lḥ, L, TA) and رِسْدَاقٌ (ISk, K) and رِسْنَاقٌ (Lḥ, Ṣ, Mṣb, K, &c.,) but this last disallowed by ISk, (TA,) [though allowed by many others, and of frequent occurrence,] and said by some to be post-classical, and to be correctly رُوذَاقٌ (Mṣb,) arabicized, (Ṣ, Mṣb, K,) of Pers. origin, (Ṣ,) from رُوذْ (K,) [erroneously] said by IF to be from رَزْدَقٌ signifying as explained above; (Mṣb:) *A rural district; or district consisting of cultivated land with towns or villages;* syn. سَوَادٌ, (Ṣ,) or سَوَادٌ and قُرًى: (K:) Yákoot explains رُسْنَاق as applied, in his time, in the country of the Persians, to *any place* [*or district*] *in which are sown fields, and towns or villages;* not to cities, like El-Baṣrah and Baghdád; so that it is, with the Persians, like سَوَادٌ with the people of Baghdád, and is a more special term than كُورَةٌ [in Arabic] and إِسْتَان [in Persian]: (TA:) or it is used as meaning *an outlying district, or a border-district, of a country:* (Mṣb:) [but the correctness of this last explanation is questionable:] the pl. is رَزَادِيقُ (Mṣb) [and رَسَادِيقُ and رَسَاتِيقُ (Ṣ, Mṣb) and رُوذَاقَاتٌ (Ḥar p. 249) [&c.].

رزغ

رَزَغَهُ, (JK,) inf. n. مُرَازَغَةٌ, (JK, K,) *I practised deceit, delusion, guile, or artifice, with him,* or *towards him;* syn. رَاوَغَهُ (JK, K;*) *and sought, or endeavoured, to induce him;* syn. حَاوَلَهُ: said [in speaking] of a wolf &c. (JK, TA.*)

4. ارزغت الأَرْضُ *The land, or ground, was,* or *became, very slimy or miry; or had much slime, or mire, and moisture.* (K,* TA. [See also 4 in art. ردغ.]) — ارزغ said of a digger, *He reached the moist earth or clay.* (Ṣ, K.) — ارزغت السَّمَآءُ *The sky gave water such as moistened the earth or ground:* (TA:) like ارذغت. (TA in art. ردغ.) And ارزغت الرِّيحُ *The wind brought* نَدًى [i.e. *moisture, or rain,* &c.]. (IF, K.) And ارزغ الْمَطَرُ الْأَرْضَ *The rain moistened the earth, or ground,* (Ṣ, K,) *and exceeded the ordinary degree,* (Ṣ,) *but did not flow.* (Ṣ, K.) — ارزغ المَآءُ *The water was,* or *became, little in quantity.* (JK, Ibn-'Abbád, K.)

رَزْغٌ *A small quantity of water in what are termed* بِئَار [q. v.] *and* حِسَاء [pl. of حِسْيٌ q. v.] *and the like.* (TA.) — See also رَزَغَةٌ.

رَزَغٌ: see رَزَغَةٌ. — Also *Moisture.* (TA.)

رِزْغٌ *Sticking fast in slime or mire:* (JK, T, Ṣ,* K:) or so ↑ مُرْزِغٌ and ↑ مُرْزَغٌ. (IB.)

رَزَغَةٌ (Ṣ, K) and رَزْغَةٌ (Lḥ, Mgh) *Thin mud;* (TA;) [i. e.] *slime, mire:* (Ṣ, K:) or *much slime or mire:* or, accord. to the M, it is *less than what is termed* رَدْغَةٌ (or رَدَغَةٌ, q. v.): (TA:) but accord. to Lḥ (Mgh) and to the T, (TA,) *stiffer than what is termed* ردغة: (Mgh, TA:) or *slime,* or *mire, little in quantity:* (Ham p. 632:) pl. رَزَغٌ and [coll. gen. n.] ↑ رَزَغٌ (K) [and ↑ رَزَغَاتٌ]: or رَزَغٌ and رَزْغٌ signify *slime, or mire:* (Mgh:) and ↑ رَزَاغٌ is also expl. [as a sing., like رَدَادٌ] as having this last meaning; and as meaning also *moisture* of the earth. (TA.)

رَزَاغٌ: see what next precedes.

مُرْزِغٌ Rain *producing much slime or mire;* opposed to مُسِيلٌ, "causing much flowing." (Ham p. 632.)

مُرْزَغٌ: see رَزِغٌ.

مُرْزِغٌ Rain *that moistens the earth, or ground, exceeding the ordinary degree, but not flowing;* opposed to مُسِيلٌ, "that causes the valleys and water-courses (تَلْاع) to flow." (Ṣ, and Ham p. 632.) — See also رَزِغٌ.

رزق

1. رَزَقَهُ اللّٰهُ, (Ṣ, Mṣb, K, &c.,) aor. ـُ, (Mṣb, TA,) inf. n. رَزْقٌ, (Ṣ,) or رُزْقٌ, (IB, K,) the latter being the proper inf. n., (K,) and the former a simple subst. but also used as an inf. n., (TA,) *God caused what is termed* رِزْق [q. v.] *to come to him:* (K:) or *God gave him.* (Ṣ, IB.) [The verb is doubly trans.: when the second objective complement is implied, the phrase generally means, *God caused the means of subsistence to come to him;* i. e., *gave him, granted him, or bestowed upon him, the means of subsistence;* or *supplied, provided, or blessed, him therewith:* when the second objective complement is expressed, this word is generally one signifying the means of subsistence or the like, property, or offspring.] One says also, رَزَقَ الطَّائِرُ فَرْخَهُ, aor. ـُ, inf. n. رَزْقٌ, *[The bird fed its young one.]* (TA.) And رَزَقَ الْأَمِيرُ الْجُنْدَ *The commander gave their subsistence-money, pay, or allowances, to the army:* and رَزَقَ الْجُنْدَ رَزْقَةً *He gave the army their subsistence-money, &c., once:* and رَزَقُوا رَزْقَتَيْنِ *They were given their subsistence-money, &c., twice.* (TA.) — [Hence رُزِقَ also signifies *It* (a place) *was rained upon.*] Lebeed says,

* رَزَقَتْ مَرَابِيعَ النُّجُومِ وَصَابَهَا

* وَدْقُ الرَّوَاعِدِ جَوْدُهَا وَرِهَامُهَا

meaning مَطَرُهَا; (TA;) i. e. *They were rained upon with the rain of the* أَنْوَاء [pl. of نَوْء q. v.] *of the* رَبِيع, *and the rain of the thundering clouds fell upon them, the copious thereof and the drizzling and lasting thereof.* (EM pp. 140 and 141.) — And رَزَقَ فُلَانًا *He thanked such a one; was thankful,* or *grateful, to him;* or *acknowledged his beneficence:* of the dial. of Azd, (K,) i. e. Azd-Shanooah. (TA.) One says, فَعَلْتُ ذٰلِكَ لِمَا رَزَقَنِي i. e. لِمَا شَكَرَنِي [*I did that since, or because, thou thankedst me*]. (TA.) And hence, in the Kur [lvi. 81], وَتَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ تُكَذِّبُونَ [*And do ye make your thanking to be that ye disacknowledge* the benefit received, as being from God?]; (K;) i. e., accord. to Ibn-'Arafeh, do ye, instead of acknowledging what God has bestowed upon you, and being thankful for it, attribute it to another than Him? or, accord. to Az and others, [as I also says in the Ṣ,] the meaning is, تَجْعَلُونَ شُكْرَ رِزْقِكُمُ التَّكْذِيبَ [*do ye make the thanking for your sustenance to be disacknowledgment?*]: (TA:) and some read شُكْرَكُمْ [for رِزْقَكُمْ]. (Bḍ.)

8. ارتزقوا (Ṣ, Mṣb, K,) said of soldiers, (Ṣ,) or of people, (Mṣb,) *They took, or received, their* أَرْزَاق [i. e., when said of soldiers, *portions of subsistence-money, pay, or allowances,* and when said of others, *means of subsistence,* &c.]. (Ṣ, Mṣb, K.) — See also what next follows.

10. استرزقهُ *He asked, or demanded, of him what is termed* رِزْق [i. e. *means of subsistence,* &c.; when said of a soldier, *subsistence-money, pay, or allowance*]; (MA, TA;) as also ↑ ارتزقهُ. (TA.)

رِزْقٌ *A thing whereby one profits, or from which one derives advantage;* (Ṣ, K;) as also ↑ مُرْتَزَقٌ, (K, TA,) in the pass. form: (TA: [in the CK, erroneously, مُرْتَزِق:]) and *a gift;* and especially, of God: (Ṣ:) or [especially, and according to general usage,] the *means of subsistence, or of the support and growth of the body, which God sends to [mankind and other] animals;* [*sustenance, victuals, food, or provisions;* or *a supply thereof from God:*] but with the Mo'tezileh it means *a thing possessed and eaten by the deserving;* so that it does not apply to what is unlawful: (TA:) pl. أَرْزَاقٌ: (Ṣ, Mṣb, K:) and what are thus termed are of two kinds; *apparent,* [or *material,*] *which are for the bodies, such as aliments;* and *unapparent,* [or *intellectual,*] *which are for the hearts and minds, such as the several sorts of knowledge and of science:* (TA:) or رِزْق properly signifies *a portion, share,* or *lot;* or particularly, *of something good, or excellent;* syn. حَظٌّ: and is conventionally made to apply to *a thing by which an animal is enabled to profit:* (Bḍ in ii. 2:) and [hence] it signifies also *a daily allowance of food or the like;* and so ↑ رَزْقَةٌ, of

which the pl. is رِزْقِيَّة: (TA:) [the *subsistence-money, pay, or allowance*, of a soldier; or] *what is given forth to the soldier at the commencement of every month, or day by day:* or, accord. to El-Karkhee, العَطَاء is what is assigned to those who fight; and الرِّزْق, *to the poor:* (Mgh: [but see عَطَاء:]) and ↑ رِزْقَة, pl. of ↑ رِزْقَة, which is the inf. n. of unity of رَزَقَ, signifies the *portions of subsistence-money, pay, or allowances,* (syn. أَطْعَاء,) of soldiers: (S, K:) one says, كَمْ رِزْقُكَ فِى الشَّهْرِ *How much is thy allowance of food, or the like, [or thy subsistence-money, or pay,] in the month?* (TA:) and أَخَذُوا أَرْزَاقَهُمْ *[They took, or received, their portions of subsistence-money,* &c.,] (S, Mṣb, K) is said of soldiers. (S.) الرِّزْق الحَسَن means *A thing [or provision] that comes to one without toil in the seeking thereof:* or, as some say, *a thing [or provision] that is found without one's looking, or watching, for it, and without one's reckoning upon it, and without one's earning it, or labouring to earn it.* (KT.) — Also † *Rain* (S, K) is sometimes thus called; as in the Kur xlv. 4 and li. 22: this being an amplification in language; as when one says, "The dates are in the bottom of the well;" meaning thereby "the [water for] watering the palm-trees." (S.)

رِزْقَة, and its pl. رِزَقَات: see the next preceding paragraph.

رِزْقِىّ: see رِزْق.

الرَّزَّاق: see what next follows, in two places.

الرَّزَّاق and الرَّزَّاقُ, the latter of which has an intensive signification, are epithets applied to God, meaning [*The Supplier of the means of subsistence,* &c.; or] *the Creator of what are termed* أَرْزَاق, *and the Giver of their* أَرْزَاق *to his creatures.* (TA.) [The former epithet is also applicable to a man; but ↑ the latter is not.] — رَوَازِق (as pl. of رَازِق, agreeably with a general rule relating to epithets of the measure فَاعِل when not applicable to rational beings, and of رَازِقَة,) Dogs, and birds, *that prey, or catch game.* (TA.)

رَازِقِىّ [erroneously written by Golius and Freytag رَازَقِىّ] *Weak:* (Mobeet, L, K:) applied to anything. (Mobeet, L.) — Also *The species of grapes called* مُلَّاحِىّ or مُلَّاحِىّ; (T, K:) *a species of grapes of Et-Táïf, with long berries:* they are called عِنَب رَازِقِىّ. (TA.) — And *Wine* (K, TA) *made of the grapes so called;* (TA:) as also ↑ رَازِقِيَّة. (K, TA.) — And ↑ رَازِقِيَّة [as a coll. gen. n. of رَازِقِىّ is the n. un.] *White flaxen cloths.* (S, K.) Lebeed says, describing vessels of wine,

لَهَا غَدَلٌ مِنْ رَازِقِىٍّ وَكُرْسُفٍ
بِأَيْمَانِ عُجْمٍ يَنْصُبُونَ المَقَاوِلَا

[They have a strainer of white flaxen cloth and of cotton, in the right hands of foreigners that act as servants to the kings]: he means يَخْدُمُونَ

الأَقْيَال: (S:) and by غَدَل he means "a strainer" (مِصْفَاة, or رِفَدَام,) on the heads of the أَبَارِيق. (S in art. غدل.)

رَازِقِيَّة [erroneously written by Golius and Freytag رَازَقِيَّة]: see the next preceding paragraph, in two places.

مَرْزُوق A man *possessed of good fortune, or of good worldly fortune.* (S, K, TA.) — أَبُو مَرْزُوق was the name of *A certain he-goat,* mentioned in poetry. (IAạr.)

مُرْتَزِق: see رِزْق.

المُرْتَزِقَة *Those who receive [subsistence-money, pay, or] settled periodical allowances of food or the like:* (Mgh, * Mṣb, * TA:) and they are thus called though they be not written down in the register [of the army &c.]. (Mgh.)

رزم

1. رَزَمَ, said of a camel, (L, K,) and of a man, &c.; (L, TA;) or رَزِمَتْ, said of a she-camel; (S;) aor. ـِ and ـُ, inf. n. رُزُوم and رُزَام; (S, K;) *He was unable to rise,* (L, K, TA,) *in consequence of his having fallen down by reason of fatigue and emaciation,* (L, TA,) or *in consequence of emaciation* (K, TA) *arising from hunger or disease.* (TA:) or *she stood still, or stopped from journeying, in consequence of fatigue and emaciation, and was motionless.* (S, TA.) — رَزَمَ, (K, TA,) said of a man, inf. n. رُزُوم, (TA,) *He died.* (K, TA.) — رَزَمَ عَلَى قِرْنِهِ *He overcame his adversary, and kneeled upon him,* (K, TA,) *and quitted not his place.* (TA.) One says of a lion رَزَمَ عَلَى فَرِيسَتِهِ [*He lay upon his breast on his prey, not quitting it*]. (TA.) — رَزَمَ بِهِ *Be thou firm, or steadfast, with it as long as it is firm,* or *steadfast:* referring to fortune when it is severe, or rigorous. (Ham p. 302.) — And رَزَمَ بِالشَّىْءِ *He laid hold upon the thing.* (K.) — رَزَمَتِ السَّنَةُ رَزْمَةً ↑ شَدِيدَةً *The winter was, or became, intensely cold.* (K,* TA.) Hence ↑ نُوَبُ الهُوَزِم (q. v. infrà). (K, TA.) — رَزَمَتِ الأُمُّ بِهِ *The mother brought him forth:* (K:) and so رَزَمَتْ. (TA.) — رَزَمَ الشَّىْءَ, (S, Mṣb, K,) aor. ـِ (Mṣb, K) and ـُ, (K,) inf. n. رَزْم, (Mṣb, TA,) *He collected together the thing* (S, Mṣb, K) *in a garment, or piece of cloth.* (K. [See 2.]) — See also 4.

2. رزّم الغَوْمُ, (K,) inf. n. تَرْزِيم, (TA,) *The people cast, or laid, themselves down upon the ground,* (K, TA,) *and remained fixed there,* (TA,) *not quitting their place.* (K, TA.) — رزّم الثِّيَابَ, (S, Mṣb, K,) inf. n. as above, (S, K,) *He bound the clothes, or tied them up,* (S, Mṣb,) *in* رِزَم [or *bundles*]: (S:) *he made the clothes into* رِزَم. (Mṣb.)

3. رازم الدَّارَ *He remained, stayed, or dwelt, long in the house, or abode.* (K, TA.) — رازم بَيْنَهُمَا *He conjoined them two;* (K;) [as, for instance, two kinds of food, *by taking them in immediate succession:*] *he mixed them.* (TA.) You say, رازمت الإِبِلُ *The camels mixed two pastures.* (S, TA.) And رازمت الإِبِلُ الغَيْثَ *The camels pastured upon the* حَمْض [or *salt, or sour, plants*] *one time, and* حُلَّة [or *sweet plants*] *another time, this year.* (TA.) [In the case of a man,] مُرَازَمَة in eating signifies *the making a consecutive, or successive, connexion* [between two things]; كَمَا يُرَازِمُ الرَّجُلُ بَيْنَ الجَرَادِ وَالتَّمْرِ *[like as when the man makes a consecutive, or successive, connexion between the* eating of *locusts and that of dates; or makes locusts and dates consecutive, or successive]:* (S, TA:) or مُرَازَمَة in relation to food signifies *the making an interchange, by eating one day flesh-meat, and one day honey,* (K, TA,) *and one day dates,* (TA,) *and one day [drinking] milk,* (K, TA,) *and one day [eating] bread without any seasoning or condiment,* (TA,) *and the like; not keeping continually, or constantly, to one thing* (K, TA:) *or the intermixing the [acts of] eating with thanks, and the mouthfuls with praise;* (IAạr, K, TA;) *by saying, between the mouthfuls, Praise be to God:* (IAạr, TA:) *or the mentioning God between every two mouthfuls:* (Th, TA:) *or the eating the soft and the dry or tough [alternately], and the sweet and the sour, and the unhealthful, or disagreeable in taste, and the seasoned:* agreeably with all of these interpretations is explained the saying of 'Omar, إِذَا أَكَلْتُمْ فَرَازِمُوا: (K, TA:) as though he said, *[When ye eat,] eat what is easy and agreeable to swallow with what is unseasoned, or disagreeable in taste:* (TA:) or *mix ye, in your eating, what is soft with what is rough, or harsh, or coarse:* (IAth, TA:) or *make ye praise to follow [your eating].* (S.) — مُرَازَمَة السُّوق means *The purchasing in the market less than what will make up the full quantity of the loads.* (K.)

4. ازرمت *She* (a camel) *uttered a cry such as is termed* رَزَمَة [q. v.] *when loving, or affecting, her young one:* (S:) or *she* (a camel) *uttered a cry of yearning towards her young one:* (K:) and in like manner, ازرمت عَلَى وَلَدِهَا is said of a ewe, or she-goat: but sometimes ازرمت means the *uttering of a cry or sound, absolutely:* and ازرمت said of a she-camel occurs in a trad. as meaning *she uttered a cry.* (TA.) One says, لَا أَفْعَلُ ذَاكَ مَا ازْرَمَتْ أُمُّ حَائِلٍ [*I will not do that as long as a mother of a female young camel utters her gentle yearning cry*]: (S, K:*) a prov. (K.) And hence, i. e. from ازرمت said of a she-camel, (TA,) ازرم is also said of thunder, (S, K,) meaning † *It made a vehement sound,* or *noise:* (K,* TA:) or *it made a sound,* or *noise,* (S, K,) *not vehement.* (K.) [And it seems that رَزَمَ and رَزْم signify the same as ازرمت and ازرم said of a she-camel and of thunder: for] the inf. n. رَزْم, used in relation to a camel and to thunder, signify The *making a sound* or *noise.* (KL.) ازرمت is also said of a cooking-pot, meaning † *It made a noise by its boiling.* (Ham p. 663.) And you say, ازرمت الرِّيحُ فِى الجَوْف † *The wind made a sound [in the belly].* (K.)

زِرْمٌ Rain *accompanied by incessant thunder:* a possessive epithet. (Lḥ, TA.)

زَرْمٌ *Firm,* or *steadfast, standing upon the ground:* (Ṣ, K:) and مُزْرِمٌ and زَارِمٌ signify [the same; or] *firm,* or *steadfast, upon the ground:* and the pl. of the last is زُرَّمٌ, occurring in a verse cited voce زِرْمٌ, q. v. (TA.) — Also *The lion;* and so مُزْرِمٌ; (K, TA;) because he lies upon his breast on his prey, not quitting it: (TA:) or زَرْمٌ (Ḥam p. 362) and مُزْرِمٌ (TA, and Ḥam ibid., [but in the latter without any syll. signs,]) like سَحَابٌ, and مُزَامَةٌ like سَحَابَةٌ, [which is of a form denoting intensiveness of signification,] (TA,) are epithets applied to a lion, meaning *that lies upon his breast on his prey,* (Ḥam, TA,) *and growls.* (Ḥam.) Accord. to J, it is applied in a verse of Sáideh Ibn-Ju-eiyeh to an elephant: but accord. to IB, and the Expos. of Skr, it is there applied to a lion, as meaning *That has remained firm,* or *steadfast, in his place.* (TA.)

زَرْمَةٌ: see 1: — and see also the next paragraph, in two places. — أَكَلَ الزَّرْمَةَ *He ate the* جَمْعَة [*or meal that sufficed for a day and a night, or for four and twenty hours*]. (K.)

زَرْمَةٌ *A quantity remaining in a* [*receptacle of the kind called*] حُلَّة, [a meaning said in the TA, in art. ردم, to be erroneously assigned in the K, in that art., to رَدْمَة,] of dates, *amounting to half thereof,* or *a third,* or *thereabout:* (TA:) or, accord. to Sh, the *third part,* or *fourth part, of a* [*sack such as is called*] غِرَارَة, (Mgh, TA,) or *thereabout,* (Mgh,) of dates or flour: or, accord. to Zeyd Ibn-Kuthweh, like قَوْس, signifying the *quantity of the fourth part of the* حُلَّة, of dates: (TA:) or, accord. to the Tekmileh, [the pl.] زُرَّمٌ signifies the [*sacks called*] غَرَائِر, *in which is wheat:* and hence the زَرْمَة of clothes [explained in what here follows. (Mgh.) — *A* كَارَة [*or bundle, put in one piece of cloth and tied up,*] of clothes; (Ṣ, Mṣb, TA:) *what are tied up in one piece of cloth,* (K, TA,) of clothes: (TA:) or *clothes,* and *other things, put together* [*in a bundle*]; as also زَرْمَةٌ: (Mgh:) IAmb explains it as meaning the *thing in which are sorts* (ضُرُوب) *and mixtures of clothes:* and hence the author of the K has taken a meaning assigned by him to زِرْمَةٌ, which, he says, is also written زَرْمَةٌ, namely, ضَرْبٌ شَدِيد [*a vehement beating*], altering and substituting: (TA:) the pl. of زَرْمَةٌ is زِرْم. (Ṣ, Mṣb.)

زَرْمَةٌ *A cry,* or *sound,* (AZ, Ṣ, K, TA,) *a sort of yearning cry,* (TA,) *of a she-camel, when loving,* or *affecting, her young one, uttered from her throat,* or *fauces,* (AZ, Ṣ, K, TA,) *without opening her mouth,* not as loud as that which is termed حَنِين. (AZ, Ṣ, TA.) It is said in a prov., زَرْمَةٌ وَلَا دَرَّةٌ [*A gentle yearning cry of a she-camel, and no flow of milk*]: (Ṣ:) or لَا خَيْرَ فِي زَرْمَة لَا دَرَّةَ فِيهَا [*There is no good in a gentle yearning cry of a she-camel with which is no flow of milk*]: (K:) applied to him who promises and does not fulfil: (Ṣ, K:) or to him who causes to wish and does not act: (A, TA:) or to him who makes a show of love, or affection, without proving it to be true or without its being accompanied by any gift. (M, TA.) — Also The *cry of a boy,* or *child.* (K, TA: but not in the CK.) — And, accord. to IAar, *A vehement cry* or *sound.* (TA.) — And The *cries of beasts of prey.* (Ṣ, TA.) A poet says,

* تَرَكُوا عَمْرَانَ مُنْجَدِلًا * لِلسِّبَاعِ حَوْلَهُ زَرْمَهْ *

[*They left 'Amrán prostrate upon the ground; there being cries of the beasts of prey around him*]. (IB, TA.)

زَرْمَةٌ: see زَرْمٌ.

زِرْمٌ A man *strong and stubborn.* (K.) زِرْمٌ, [a mistranscription, app. for زِرْمٌ, for it must be with teshdeed to the ز, as is shown by an ex. in a copy of the Ṣ, consisting of two verses, of which the former here follows,] as an epithet applied to a man, means *Stubborn, behaving with forced hardness* or *hardiness:* it occurs, accord. as some relate it, in the saying of a rájiz, [so in the Ṣ and TA, but correctly, a poet using the sixth species of the metre termed السَّرِيع,] which others relate thus:

* أَيَا بَنِي عَبْدِ مَنَافِ الزُّرَّمْ *

* أَنْتُمْ حُمَاةٌ وَأَبُوكُمْ حَارِمْ *

[*O sons of 'Abd-Menáf, the firm,* or *steadfast, upon the ground,* (accord. to this reading; but accord. to the reading that seems to be زِرْمٌ, *the stubborn,* &c., as a sing., referring to 'Abd-Menáf himself;) *ye are defenders, and your father was a defender,* حَارِم being for حَامٍ]: زُرَّام being pl. of زَارِم. (So in one of my two copies of the Ṣ: in the other copy omitted.)

زَرْمَرٌ *A roaring,* or *growling:* a poet says,

لِأُسُودِهِنَّ عَلَى الطَّرِيقِ زَرْمَرُ

[*There is, or was, a roaring, or growling, of their lions on the road*]. (Ṣ.)

زَرْمَةٌ: see زَرْمٌ.

الزَّرْمِيَّةُ *A sect who said that the office of Imám, after 'Alee, belonged to Mohammad Ibn-El-Hanafeeyeh, and then to his son 'Abd-Allah, and who accounted lawful those things that are* [*esteemed by the orthodox*] *forbidden:* (KT:) *a sect of the extravagant zealots of the class of innovators, of the schismatics, or followers of 'Alee, who say that the office of Imám belonged to Aboo-Muslim El-Khurásánee, after El-Mansoor, and some of whom arrogated to themselves divinity, one of them being El-Muḥanna', who made the moon to appear to them in Nakhshab, and of whose persuasion there is in this day a party in Máwará-en-Nahr.* (TA.)

زَرْمَرٌ: see زَرْمٌ. — الزَّرْمَرُ, as an epithet applied to the lion, *The roaring.* (Freytag, from the "Deewán el-Hudhaleeyeen.")]

زَارِمٌ A camel *remaining fixed upon the ground,* (Ṣ, TA,) *unable to rise,* (Lḥ, Ṣ, K, TA,) *in consequence of his having fallen down by reason of fatigue and emaciation,* (Lḥ, TA,) or *in consequence of emaciation* (Ṣ, K, TA) *arising from hunger or disease:* (TA:) and in like manner applied to a man, &c.: (Lḥ, TA:) and also, [without ة,] applied to a she-camel, meaning *standing still,* or *stopping from journeying, in consequence of fatigue and emaciation, and motionless:* (Ṣ:) pl. زُرَّمٌ and زَوَارِمُ, [accord. to Freytag, زُرَّامٌ,] applied to camels. (TA.) — See also زَرْمٌ. — Also, applied to winter, *Cold.* (TA.)

[مُزْرِمٌ *A prey.* (Freytag, from the "Deewán el-Hudhaleeyeen.")]

مُزْرِمٌ: see زَرْمٌ, in two places.

الزِّرْزِمُ is a name of *The right star* [app. γ, i. e. *Bellatrix,*] *in the left arm of* الجَبَّار [*or Orion*]. (Kzw. [Golius says, as on the authority of Kzw, that it is "a star in the right shoulder of Orion:" but Kzw says that this star (which is α of Orion) is called مَنْكِبُ الجَوْزَاءِ and يَدُ الجَوْزَاءِ: and then he mentions that in the left arm, as being called الزِّرْزِم: whence it seems that Golius was misled by the omission of some words in a copy of the work of Kzw.]) And الزِّرْزِمَانِ, (Ṣ, K,) also called مِزْرَمَا الشِّعْرَيَيْنِ, (Ṣ,) is the name of *Two stars [of which one is commonly known as β of Canis Major, and the other is app. β of Canis Minor,* though Golius says, on the authority of Ulugh Beg, that *the former is in the right hind leg of Canis Major,*] *with the* شِعْرَيَان [by which latter appellation are meant *Sirius and Procyon*], (K,) or *one of which is in* [or *by*] الشِّعْرَى [commonly so called, i. e. *Sirius,*] *and the other is in* الذِّرَاع [by which is meant الذِّرَاع المَقْبُوضَة, i. e. *the asterism consisting of a and β of Canis Minor*]; (Ṣ;) or *one of them is* الذراع المقبوضة [mentioned above *and the other is* الشِّعْرَى (q. v.) commonly so called]: thus says Ibn-Kunásch: both are of the stars of rain: and sometimes the sing. appellation (الزِّرْزِم) is used [app. as applied to Sirius, or to Bellatrix, or perhaps to β of Canis Minor]. (TA.) نَوْءُ الزِّرْزِم [means *The auroral setting of some one of the stars above mentioned;* for it] is so termed because of its intense cold. (TA. See 1.) السِّمَاكُ الزِّرْزِمُ is another name for السِّمَاكُ الرَّامِحُ [*The star Arcturus*]. (Az and TA in art. رمح. [This star neither sets nor rises aurorally in the cold season, nor is it one of the Mansions of the Moon; but it rises aurorally during "the first of the rains," the autumnal rain, called الوَسْمِيّ.]) أَمٌّ مِزْرَمٌ — *The north wind:* (Ṣ, K, TA:) or *the cold north wind:* (Skr, on a verse of Ṣakhr-el-Ghei:) from زَرْمَةُ النَّاقَة meaning "the [gentle] yearning cry of the she-camel:" (TA:) or it signifies, (ISd, TA,) or signifies also, (K,) *the wind:* (ISd, K, TA:) thus expl. by ISd without any restriction. (TA.)

مُزْرِمٌ *That has cast,* or *laid, himself upon the ground, and remained fixed,* or *motionless:* or *having* [or *making* or *uttering*] *a sound,* or *cry:* and applied to an army, or a military force, agreeably with one or the other of these explanations. (Skr, on a verse of Abu-l-Muthellem.)

تَرَكْتُهُ بِالْمُرْتَزَنِ [*I left him in the place where one cleaves to the ground*; or] *I made him to cleave to the ground.* (K.)

رزن

1. رَزَنَ, (S, K, &c.,) inf. n. رَزَانَةٌ (S,* MA, K,* TA) and رُزُونٌ, (TA,) [*It* (a thing) *was*, or *became, heavy*, or *weighty*: this is the primary signification: see رَزَانَةٌ below. — And hence,] ‡ *He* (a man) *was*, or *became, grave, staid, steady, sedate*, or *calm*; (S, MA, K, TA:) and *forbearing*: and *still*, or *motionless*: (S,* K,* TA:) or *firm*, or *sound, of judgment*: (TA:) *wise*, or *sensible*. (MA.) = رَزَنَ بِالْمَكَانِ [thus in the K, with fet-h to the ز,] *He remained, stayed, dwelt*, or *abode, in the place*. (K.) = رَزَنَهُ, (S, K,) aor. ـِ, inf. n. رَزْنٌ. (S.) *He lifted it* (namely, a thing, S) *in order that he might see what was its weight*. (S, K.) — Hence, رَزَنَ الْحَجَرَ *He lifted the stone from the ground*. (TA.)

2. رَزَّنَهُ, inf. n. تَرْزِينٌ, † *He pronounced him*, or *held* or *reckoned him, to be grave, staid, steady, sedate*, or *calm*: the inf. n. تَرْزِينٌ is *syn.* with تَوْقِيرٌ [q. v.]. (S in art. وقر.)

5. تَرَزَّنَ *i. q.* تَوَقَّرَ † [*He showed, exhibited*, or *manifested, gravity, staidness, steadiness, sedateness*, or *calmness*; or *he endeavoured*, or *constrained himself, to be grave, staid, steady, sedate*, or *calm*]; (M, K:) فِى مَجْلِسِهِ [*in his sitting-place*], (M,) or فِى الشَّىْءِ [*in the thing*]. (K.)

6. تَرَازَنَا said of two mountains, *They are opposite*, or *facing, each other*. (K.)

رَزْنٌ *A place that is elevated* (S, K, TA) *and hard*, (TA,) *having in it a depression that retains the water* [*of the rain*]: pl. رُزُونٌ and رِزَانٌ: (S, K, TA:) the latter of which pls. is also pl. of رَزَنَةٌ [q. v.]. (K.) It is also sing. of أَرْزَانٌ signifying [*Hollows*, or *cavities, such as are termed*] نُقَرٌ [pl. of نُقْرَةٌ] *in stone, or in rugged ground, that retain the water* [*of the rain*]; and so is ‡ رَزْنٌ, or, accord. to IbnHamzeh, this latter only; and thus says IB, because a noun of the measure فَعْلٌ has not a pl. of the measure أَفْعَالٌ, except in a few instances. (TA.) [The pl.] رُزُونٌ also signifies The *remains of a torrent in places which it has partially worn away*. (TA.)

رُزْنٌ: see the next preceding paragraph. — Also *i. q.* نَاحِيَةٌ [*A side, region, quarter*, or *tract*, &c.]. (K.)

رَزَنَةٌ *A place where water remains and collects*; or *where it collects and stagnates*; or *where it remains long, and becomes altered*: pl. رِزَانٌ: [mentioned above as a pl. of رَزْنٌ, q. v.]: (S, K:) so says AO. (S.)

رَزَانٌ: see the next paragraph.

رَزِينٌ *Heavy*, or *weighty*; (S, K;) applied to a thing (S, TA) of any kind. (TA.) — [Hence,] ‡ *Grave, staid, steady, sedate*, or *calm*; (S, MA, K, TA;) and *forbearing*: and *still*, or *motionless*: (S,* K,* TA:) or *firm*, or *sound, of judgment*: (TA:) *wise*, or *sensible*: (MA:) or a man *having much gravity, staidness*, &c.: (Har p. 227:) and ‡ رَزَانٌ signifies the same, applied to a woman; (MA, K;) or, thus applied, *grave, staid*, &c., *in her sitting-place*: (S:) the epithet رَزِينَةٌ is not applied to her unless she be *firm*, or *constant; and grave, staid*, &c.; *and continent, chaste*, or *modest; grave, staid*, &c., *in her sitting-place*. (TA.) — أَبُو رَزِينٍ is a name given to *The* [*kind of sweet food commonly called*] حَبِيصٌ [q. v.]; because of its excellence among eatables, and its high estimation, and its surpassing cost, and its being put the last thing to be eaten. (Har p. 227.)

رَزَانَةٌ inf. n. of رَزُنَ [q. v.]. (MA, TA.) *Heaviness*, or *weight*: this is the primary signification. (TA.) — [Hence,] ‡ *Gravity, staidness, steadiness, sedateness*, or *calmness*; (S, MA, K, TA;) and *forbearance*: and *stillness*, or *motionlessness*: (S,* K,* TA:) or *firmness*, or *soundness, of judgment*: (TA:) *wisdom*, or *sensibleness*: (MA:) and *firmness*, or *constancy*. (Har p. 423.)

رَوْزَنٌ, (T, Mgh,) or ‡ رَوْزَنَةٌ, (ISk, S, M, K,) *A hole, a perforation, an aperture*, or *a window*, (ISk, T, S, M, Mgh, K,) syn. كُوَّةٌ, (ISk, S, Mgh, K,) or كُوَّةٌ نَافِذَةٌ, (T,) [*in a wall*, or *chamber*, i. e. *a mural aperture*,] or *in the upper part of a roof*: (M, TA:) an arabicized word [from the Pers. روزن, or روزنه]: (ISk, S:) thought by the author of the T to be arabicized, used by the Arabs: (TA:) pl. رَوَازِنُ. (T, Mgh.)

رَوْزَنَةٌ: see the next preceding paragraph.

أَرْزَنُ [accord. to general opinion, being a subst. only, not originally an epithet, أَرْزَنُ, or, accord. to some, it may be أَرْزَنُ, as being imagined to possess the quality of an epithet,] *A kind of hard tree*, (Lth, S, K,) *of which staves are made*. (Lth, S.)

هُوَ مُرَازِلُهُ *i. q.* مُحَالَّتُهُ [*He is his companion in alighting, or descending and stopping or sojourning* &c.]: (so in copies of the K:) or مُحَالَّتُهُ [*his friendly associate*; or *true, or sincere, friendly associate*]. (So in the K accord. to the TA [which is followed in this instance, as generally, in the TK: but the former I regard as the true reading, from رَزَنَ بِالْمَكَانِ, q. v.].)

رزى

1. رَزَى فُلَانٌ, aor. ـِ, (K,) inf. n. رِزْىٌ, (TA,) *He accepted the bounty of such a one*. (K.) [See also رَزَأَ: and, under the same head, see رَزِئَ, and رُزِئَ: and see a verse cited voce مُتْلِدٌ; in which رُزِينَا seems to be used for رُزِئْنَا; or the latter may be the correct reading.]

4. ارزى إِلَيْهِ *He leaned*, or *stayed, himself upon*, or *against, him*, or *it*; and *he had recourse*, or *betook himself, to him*, or *it, for refuge, protection, covert*, or *lodging*: (K:) or أَرْزَيْتُ ظَهْرِى إِلَى فُلَانٍ *I had recourse*, or *betook myself, to such a one for refuge, protection, covert*, or *lodging*: (S:) or, accord. to Lth, the verb is أَرْزَأَ, with ء. (TA.)

رَزِيَّةٌ, for رَزِيئَةٌ: see the latter, in art. رزأ.

رس

1. رَسَّ الْهَوَى فِى جِسْمِهِ, and فِى قَلْبِهِ, and رَسِيسُ الْهَوَى, [aor., accord. to the general rule, ـُ,] inf. n. رَسٌّ and رَسِيسٌ *Love entered, and established itself, in his heart*, and *disease in his body*, as also ‡ رَسَّ. (M.) [It seems also, from explanations of رَسٌّ and رَسِيسٌ mentioned below, that one says رَسَّتِ الْحُمَّى, meaning *The fever commenced*, or *first touched a person*.]

4: see above.

رَسٌّ The *beginning*, or *commencement*, of a thing. (K.) And hence, رَسُّ الْحُمَّى, and ‡ رَسِيسُهَا, *The beginning*, or *commencement*, (M, A, K,) or *first touch*, (S,) *of fever*, (S, M, A, K,) *before it becomes vehement*, or *severe*; (A:) i. e., *when the person attached thereby stretches on account of it, and becomes languid in his body, and relaxed*, or *heavy, sluggish*, or *torpid*, or *confused in his intellect*: (M, TA:) or *the first that a man feels of the touch of fever, before it takes him forcibly, and becomes apparent*. (Aṣ, TA.) Accord. to Fr, you say, أَعْذَقَتْهُ الْحُمَّى بِرَسِّ, meaning, *The fever became settled in his bones*. (TA.) [Hence also,] رَسُّ الْحُبِّ, and ‡ رَسِيسُهُ, *The beginning*, or *commencement, of love*: (K:) or *a remain*, or *relic*, or *trace, of love*: (M:) or رَسِيسُ الْهَوَى signifies *the first*, or *original, feeling* (أَصْل) *of love*. (Aboo-Málik, TA.) [Hence also,] بَلَغَنِى رَسُّ مِنْ خَبَرٍ *The first of news reached me*: (TA:) or *somewhat of news reached me*: (S, M:) or *news not true reached me*: for,] accord. to AZ, you say, أَتَانَا رَسُّ مِنْ خَبَرٍ and رَسِيسٌ, meaning, *News not true came to us*: (TA:) or ‡ رَسِيسٌ [alone] signifies *news not true*. (K.)

رَسِيسٌ: see رَسٌّ, throughout.

رسب

1. رَسَبَ, (S, M, A, &c.,) aor. ـِ, (M, A, &c.,) inf. n. رُسُوبٌ (S, M, A, Mgh, Msb, K) and رَسْبٌ (Msb;) and رَسِبَ, aor. ـَ; (M, A, K;) *It* (a thing, S, Msb) *sank*, or *subsided*, (S, M, A, Mgh, Msb, K,) in water [&c.]. (S, M, A, Mgh, K.) — [Hence,] رَسَبَتْ عَيْنَاهُ ‡ *His eyes sank* [in their sockets]. (S, A.) — And السَّيْفُ يَرْسُبُ فِى الضَّرِيبَةِ ‡ *The sword sinks*, or *disappears, in the thing struck with it*. (TA.)

[2. رسّب *It precipitated* a substance, or *caused it to sink* in a liquid: used in this sense in chymical works; but probably post-classical. See what next follows.]

4. ارسب *It caused* [a thing] *to sink*: hence, in a trad., describing the people of Hell, إِذَا لَفَحَتْهُمُ النَّارُ أَرْسَبَتْهُمُ الْأَطْلَالُ *When the fire shall raise them, and make them to appear* [or rather *to*

swim upon its surface], *the collars*, by reason of their weight, *shall make them to sink* to the bottom thereof. (TA.) ⟹ And ارسبوا *Their eyes sank in their heads by reason of hunger.* (K, TA.)

[5. تَرَسَّب *It* (a substance) *became precipitated*, or *was caused to sink*, in a liquid: used in this sense in chymical works; but probably post-classical.]

رَسَبٌ and رُسُبٌ: see the next paragraph.

رُسُوبٌ [What is *wont to sink*, or *subside*, in water &c. — And hence,] *Dregs* amid water and blood: in this sense jmproperly pronounced رُسُوبٌ. (KL. [Golius, as on the same authority, explains it as meaning *sedimentum* aquæ, urinæ, etc.: *hypostasis*. See also the next paragraph.]) — [Hence also,] ‡ A sword (Ṣ, M, A, K) *that penetrates into*, (Ṣ,) or *that disappears in*, (M, A, K,) *the thing struck with it*; (Ṣ, M, A, K;) and so ‡ رَسُبٌ (M, K) and ‡ رُسُبٌ (K, TA) and ‡ مِرْسَبٌ. (A, K, TA. [In the CK, by the omission of و after the last, this and the last but one are made to be appellations of a sword of Mohammad or of Soloman, and of a sword of El-Hárith Ibn-Abee-Shemir.]) — And † The *glans of the penis*: (M, K:) app. because of its disappearance on the occasion of the act of جِمَاع. (M.) — And † *Forbearing*, or *clement*; as also ‡ رَاسِب. (K.)

رُسَابَةُ المَاءِ (JK and Mgh and K in art. ثفن [in CK erroneously رَسَابَة]) [*The sediment of water*;] *the thick matter that is borne by water* [*and that sinks to the bottom*]. (Lth, Mgh in that art.)

[رَسُوبِيّ and ‡ مُتَرَسِّب, terms used by Ibn-Seenà, are explained by Golius as meaning *Having*, or *depositing*, *a sediment*: but the former rather means *having the nature of dregs*, or *sediment*: and the latter, *becoming*, or *that becomes*, *precipitated*.]

‡ رَاسِب A *firm* mountain. (M, A, K.) ⟹ See also رَسُوب.

رُسُوبٌ *calamity*, or *misfortune*; (K;) as also رُوسُب. (TA.)

مِرْسَبٌ: see رَسُوب.

مَرَاسِب *i. q.* أَوَاسِيّ [pl. of آسِيَة, and app. here meaning *Columns*, or *props*]. (K.)

مُتَرَسِّب: see رَسُوبِيّ.

رسق

رُسْتَاقٌ: see رُزْدَاقٌ, in art. رزدق.

رسخ

1. رَسَخَ, aor. ـَ, inf. n. رَسْخٌ, (L, Mṣb,) *He had little flesh*, or *was scant of flesh*, *in his posteriors and thighs*; or *he had small buttocks*, *sticking together*: (L:) or *he had little flesh in his thighs*. (Mṣb.)

4. ارسخ *It rendered a* person *scant of flesh in the posteriors* (Ṣ, A) *and thighs*. (Ṣ.)

رَسْخٌ *Paucity of flesh in the posteriors* (Ṣ, A, L, K) *and thighs*: (Ṣ, L, K:) or *smallness of the buttocks*, *and their sticking together*: (L:) or *paucity of flesh in the thighs*. (Mṣb.)

رَسِخٌ *Having little flesh in his thighs*. (Mṣb.) [See also what follows.]

أَرْسَخُ A man (Ṣ, L) *having little flesh in his posteriors* (Ṣ, A, L:) *and thighs*: (Ṣ, L:) or *having small buttocks*, *sticking together*: (L:) fem. رَسْخَآءُ; applied to a woman: (Ṣ, A, L:) pl. رُسْخٌ. (Ṣ, K.) [See also رَسِخ.] And الأَرْسَخ means *The wolf*: (TA:) [for] every wolf is [termed] أَرْسَخ because of the lightness [of the flesh] of his haunches: (Ṣ, A,* K:) and so is the سِمْع [a mongrel beast, the offspring of a wolf begotten from the hyena]. (TA.) — Also, the fem., A *foul*, an *ugly*, or an *unseemly*, woman: (K, TA:) though disapproved by MF. (TA.)

رسخ

1. رَسَخَ (Ṣ, A, L, &c.,) aor. ـُ, (A, Mṣb, JM, &c.,) inf. n. رُسُوخٌ, *It* (a thing, Ṣ, Mṣb) *was*, or *became*, *firm*, *steady*, *steadfast*, *stable*, *fixed*, *fast*, *settled*, or *established*, (Ṣ, A, L, Mṣb, K,) *in its place*. (L.) [Hence,] رَسَخَ الحِبْرُ فِى الصَّحِيفَةِ ‡ [*The ink became fixed upon the piece of paper or the like*]. (A, L.) And الزَّيْتُ الدِّهْنُ لَا يَرْسَخُ ‡ [*Ink will not become fixed upon oiled parchment*]: (A:) or الوَرَقُ الدِّهْنُ [*oiled paper*]. (TA.) And رَسَخَ فِى العِلْمِ ‡ *He became firmly rooted*, or *grounded*, or *established*, *in science*, or *knowledge*. (L.) And العِلْمُ يَرْسَخُ فِى قَلْبِ الإِنْسَانِ ‡ *Science*, or *knowledge*, *becomes firmly rooted*, or *grounded*, or *fixed*, *in the heart of man*. (L, A.*) And رَسَخَ حُبُّهُ فِى قَلْبِهِ ‡ [*The love of him*, or *it*, *became fixed in his heart*]. (A.) — [Hence also,] said of a pool of water left by a torrent, ‡ *It sank into the earth*, *and disappeared*: (JK, A, K:) inf. n. as above. (JK, TA.) And, said of rain, ‡ *It sank into the earth so that the two moistures* [meaning *that of the rain and that of the soil beneath*] *met together*. (A, K.) — رَسْخٌ [as an inf. n.] signifies † *The connexion of the soul of a human being*, *after its departure from the body*, *with an inanimate*, *not increasing*, *body*: distinguished from نَسْغٌ, which is with the body of another human being: and from مَسْغٌ, which is with the body of a beast: and from فَسْغٌ, which is with a plant. (Marginal note in a copy of the KT.)

4. ارسخهُ (JK, K,) inf. n. إِرْسَاخٌ, (TA,) *He made it firm*, *steady*, *steadfast*, *stable*, *fixed*, *fast*, *settled*, or *established*, (JK, K,) *in its place*. (JK.)

رَاسِخٌ Anything *firm*, *steady*, *steadfast*, *stable*, *fixed*, *fast*, *settled*, or *established* [*in its place* (see 1)]. (Ṣ, A, Mṣb.) You say جَبَلٌ رَاسِخٌ *A firm*, or *steadfast*, *mountain*. (A.) And in like manner دِمْنَةٌ رَاسِخَةٌ [*A black*, or *dark*, *patch of compacted dung and urine of cattle sticking fast upon the ground*]. (A.) And [hence,] لَهُ قَدَمٌ رَاسِخَةٌ فِى العِلْمِ † [*He has a firm footing in science*, or *knowledge*; or] *he possesses excellence*, *and large acquirements*, *in science*, or *knowledge*. (Mṣb.) الرَّاسِخُونَ فِى العِلْمِ [in the Kur iii. 5 and iv. 160] means ‡ *Those who are firmly rooted*, or *established*, *in science*, *or knowledge*: (Ṣ, Bḍ, L, Jel, TA:) or *who have made a firm advance therein*: (L:) or *who are far advanced therein*: (Khálid Ibn-Jembeh:) or *those who study the Book of God*: (TA:) or *those who have committed* [*it*] *to memory*, *and who call to mind* [*its doctrines and precepts*] *one with another*. (IAạr.)

رسدق

رُسْدَاقٌ: see رُزْدَاقٌ, in art. رزدق.

رسغ

1. رَسَغَهُ, aor. ـَ, inf. n. رَسْغٌ, [*He tethered him by the fore legs*; i. e.] *he tied the* رُسْغ [or *pastern*] *of each of his* (a camel's [or an ass's]) *fore legs with a string*, or *cord*, which is called رُسْغ. (TA.)

2. رسّغ, (Ṣ, Mṣb, &c.,) inf. n. تَرْسِيغٌ, (IAạr, K,) said of rain, (Ṣ, Mṣb, K, &c.,) *It rained so that the water reached to the* رُسْغ [or *pastern*, or *ankle*], (Ṣ,) or *so that it reached to the place of the* أَرْسَاغ [pl. of رُسْغ]: (Mṣb:) or *it moistened the earth* (IAạr, K, TA) *so that the hands of him who dug for it reached to his* أَرْسَاغ [or *wrists*]; (IAạr, TA;) or *so that the moisture reached to the measure of the* رُسْغ [or *wrist*] *of the digger*: (TA:) or *it was so much that the* رُسْغ [or *pastern*, or *ankle*,] *disappeared in it*; as also ‡ ارسغ, a dial. var., on the authority of IAạr. (TA.) ⟹ رَسِيغٌ also signifies The *making* [the means of subsistence] *ample*, or *abundant*. (K.) You say, رَسَّغَ العَيْشَ *He made the means of subsistence ample*, or *abundant*. (TK.) [Or رَسَّغَ عَلَيْهِ فِى العَيْشِ *He made ample*, or *abundant*, *provision for him in the means of subsistence*: see the pass. part. n., below: and see also 8.] ⟹ رسّغت كَلَامًا, (JK,) inf. n. as above, (K,) *i. q.* نَقَّشْتُ بِهِ, [meaning *I interlarded*, or *embellished*, *speech*. or *discourse*, *with falsehood*: accord. to the TK, *connected it*, *and arranged it*, or *put it in order*: but see the pass. part. n., below]. (JK, K,* TA.)

3. راسغهُ (Ibn-'Abbád, K,) inf. n. مُرَاسَغَةٌ and رِسَاغٌ, (Lth, Ibn-'Abbád, K,) *He took hold of his* رُسْغ [meaning *ankle*] *in wrestling with him*, *the latter doing the like*. (Lth, Ibn-'Abbád, K.) One says, رَاوَغَهُ ثُمَّ رَاسَغَهُ ثُمَّ مَارَغَهُ [*He strove with him to throw him down: then he took hold of his ankle &c.: then he rolled with him on the ground*, or *in the dust*]. (TA.)

4: see 2.

8. ارتسغ عَلَى عِيَالِهِ *He expended ample*, or *abundantly*, *upon his family*, or *household*. (Ibn-Buzurj, K.) [See also 2.]

رُسْغٌ and ‡ رَسَغٌ, (Ṣ, Mṣb, K,) of a دَابَّة [or beast

of the equine kind], (Ṣ, Mṣb,) [The *pastern*; i.e.] the *slender place* [or *part*] *between the solid hoof and the joint of the* وَظِيف [or *shank*] *of the fore leg*, and *of the hind leg*; (Ṣ, Mṣb, Ḳ;) or, [in other words,] of solid-hoofed animals, the *part that joins the* وظيف *of each of the fore legs*, and *of the hind legs, to the hoof*; and of camels, the *part that joins the* أُظْفُلَة [or *shanks*] *to the* أَخْفَاف [or *feet*]: (TA:) and (Mṣb, and so in some copies of the Ḳ, but in other copies of the Ḳ, and in other copies of the latter "or," [which is more correct, as will be seen from what follows,]) of a human being, [the *wrist*, and the *ankle*; i.e.] the *joint between the hand and the fore arm*, and *between the foot and the shank*: (Mṣb, Ḳ, TA:) and of any beast (دابّة), the *like thereof*; (Ḳ;) [the *part between the shank and hoof* or *foot*, in the *fore leg* and *in the hind leg*, of any quadruped:] pl. أَرْسَاغٌ [used as a pl. of mult. and of paue.] (Mṣb, Ḳ) and أُرْسُغٌ [which is only a pl. of pauc.]. (Ḳ.) — See also رِسَاغٌ. — and see مُرْسُغَةٌ.

رَسَغٌ *A laxness in the legs of a camel.* (Aṣ, Ṣ, Ḳ.)

رُسْغٌ: see رَسَغٌ.

رِسَاغٌ *A cord, or rope, that is tied* (JK, Ṣ, Ḳ) *firmly* (Ṣ) *to the* رُسْغ [or *pastern*] *of the camel*, (JK, Ṣ, Ḳ,) or, accord. to the T, *to each* رُسْغ, [the dual form being there used, meaning *to the pastern of each fore leg,*] *of the camel*, (TA,) *to the prevent him from going away*; (Ṣ, Ḳ;) also called مُرْسَغَةٌ; of which the pl. is مَرَاسِغُ: (JK:) or, as some say, رِسَاغٌ is pl. of رُسْغٌ meaning *a cord*, or *rope, with which a camel*, and *an ass, is* [*tethered*, or] *shackled; or a string, or cord, with which the* رُسْغ [or *pastern*] *of each of the fore legs of a camel* [or *an ass*] *is tied*. (TA.) — Also an inf. n. of 3.

عَيْشٌ رَسِغٌ *Ample, or abundant, means of subsistence*: and طَعَامٌ رَسِغٌ *Much food* or *wheat*. (Aboo-Málik, Ḳ.)

مُرْسُغَةٌ sing. of مَرَاسِغُ [probably a mistranscription for مَرَاسِمُ] meaning [*Bracelets of tortoise-shell* or *horn* or *ivory, such as are termed* مَسَك, *that are worn by women on their arms*; one of which is also called رُسْغٌ. (TA.) — See also رِسَاغٌ.

هُوَ مُرْسَغٌ عَلَيْهِ فِى العَيْشِ He *is ample*, or *abundantly, provided for in respect of the means of subsistence*. (JK,* TA.) — رَأْىٌ مُرْسَغٌ *An unsound opinion* or *counsel* or *advice*. (JK, Ibn-'Abbád, Ḳ.)

رسف

1 رَسَفَ, aor. ـَ and ـِ, inf. n. رَسْفٌ and رَسَفَانٌ (Ṣ, M, O, Mṣb, Ḳ) and رَسِيفٌ, (M, O, Mṣb, Ḳ,) *He walked*, or *went along, in the manner of him who is shackled*: (Ṣ, M, O, Ḳ:) or *he walked*, or *went along, in shackles, gently, softly*, or *in a leisurely manner*: (M:) or you say, رَسَفَ فِى قَيْدِهِ *he walked*, or *went along, in his shackles*: (MA, Mṣb:) or *he went along* [*therein*] *by leaps*; or *gently*. (MA.) رَسِيف also signifies The *making short steps*. (O.) And رَسَفَ, aor. ـِ, *He* (a camel) *went with short steps, raising and putting down his feet quickly*. (Aboo-Naṣr, O.)

4 أَرْسَفَتِ الإِبِلَ, (AZ, Ṣ,) inf. n. إِرْسَافٌ, (Ḳ,) *I drove along the camels, they being shackled*. (AZ, Ṣ, Ḳ.* [In one of my copies of the Ṣ, instead of مُقَيَّدَةً, I find مُقَيَّدًا, i.e. *I being shackled*.])

8 ارتسف, inf. n. اِرْتِسَافٌ; (Ḳ; so in MS. copies, and so in the CK;) or اِرْتَسَفَ, in measure like اِحْمَرَّ, inf. n., اِرْتِسَافٌ; (O, and in like manner in the TK;) *i.q.* اِرْتَفَعَ [*It became raised; or it rose*: &c.]. (O, Ḳ.)

R. Q. 4. اِرْتَسَفَ: see what next precedes.

[This art. is wanting in the copies of the L and TA to which I have had access.]

رسل

1 رَسَلَ, aor. ـُ, inf. n. رَسْلٌ and رَسَالَةٌ, *He* (a camel) *was*, or *became, easy in pace*. (M, Ḳ.) — Also, aor. ـِ, inf. n. رَسَلٌ (AZ, Az, Mṣb, Ḳ) and رَسَالَةٌ, as above, (AZ, Az, Ḳ,) *It* (hair) *became lank, not crisp*; (Mṣb, Ḳ;) and so اِسترسل: (Ṣ, Ḳ:) or *lank* and *pendent*: (Mṣb:) or *long*, and *lank* or *pendent*. (AZ, Az, Mṣb.) لَا يَجِبُ غَسْلُ مَا اسْتَرْسَلَ مِنَ اللِّحْيَةِ means [*The washing of what hangs down*, and *descends*, *of the beard*,] from the chin [*is not requisite*, or *necessary*, or *incumbent*]. (Mgh.) — [Golius says, as on the authority of the KL, that رَسَلَ signifies *Nuncium misit*: but what I find in thé KL is, that رَسُول, as an inf. n., signifies the *bringing a message* (إيفاء برودن): whence it seems that رَسَلَ means *he brought a message*.]

2 تَرْسِيل, in reading, or reciting, (Mṣb, Ḳ,) *i.q.* تَرْتِيل. (Ḳ, TA.) i. e. (TA) *Easy* [or *leisurely*] *utterance; without haste*: (Yz, Mṣb, TA:) or, as some say, *with consecution of the parts*, or *portions*: (TA:) and تَرَسُّل therein signifies the same: (Yz, Mṣb:) or فِى تَرَسُّل signifies *he proceeded in a leisurely manner in his reading*, or *reciting*, (Ṣ, Mgh, Mṣb, Ḳ,) *and was grave, staid, sedate, or calm*, (Mgh,) *and endeavoured to understand, without raising his voice much*. (TA.) It is said in a trad., كَانَ فِى كَلَامِهِ تَرْتِيل i. e. تَرْسِيل [*There was in his* (Mohammad's) *speech an easy*, or *a leisurely, utterance*]. (TA.) And in another trad. it is said, إِذَا أَقْرَأْتَ فَتَرَسَّلْ وَإِذَا أَقْمْتَ فَاصْعَدْ [expl. in art. حدر]. (Mgh.) — See also 4, last sentence but one. — رَسَّلْتُ فَصْلَانِى, inf. n. تَرْسِيل, *I gave to drink* [*to my young camels, or my young weaned camels,*] رِسْل, (Ḳ, TA,) i. e. *milk*. (TA.)

3 راسلهُ, (Ṣ, MA,) inf. n. مُرَاسَلَةٌ, (Ṣ,) *He sent a message*, and *a letter, or an epistle, to him*, (MA, PṢ,) *the latter doing the like*: (PṢ:) [*he interchanged messages*, and *letters, with him*.] You say, راسلهُ فِى كَذَا [*He interchanged messages, or letters, with him, in relation to such a thing*]: and بَيْنَهُمَا مُرَاسَلَاتٌ [*Between them two are interchanges of messages, or of letters*]. (TA.) And هِىَ تُرَاسِلُ السُّطَّابَ, or *letters, with those who demand women in marriage*. (M, Ḳ.) And تُرَاسِلُهُ بِالخُطَّابِ [*She interchanges messages, or letters, with him by means of those who demand women in marriage*]. (TA.) — [Hence,] راسلهُ فِى نِضَالٍ أَوْ غَيْرِهِ [*He acted interchangeably, or alternated, with him in a competition in shooting, or in some other performance*]. (Ṣ.) And راسلهُ فِى الغِنَآءِ, and العَمَلِ, *He relieved him, or aided him, in singing, and in work, [by alternating with him,* i.e.,] *in the former case, by taking up the strain when the latter was unable to continue it* [*so as to accomplish the cadence* (see 6)], *and in the latter case by taking up the work when the latter person was unable to continue it; or he so relieved, or aided, him in singing with a high voice*: or راسلهُ *he aided him, [or relieved him, by alternating with him,] or he followed him, or imitated him, in his work*: (IAạr, Mṣb:) and راسلهُ فِى العَمَلِ *he emulated him, or imitated him, [by alternating with him,] in the singing*. (TA.) And راسلهُ القُرْآنَ *He aided him, or assisted him, [or relieved him, by alternating with him,] in the reading, or reciting*, of the Ḳur-án &c. (MA.)

4 أَرْسَلَ signifies The act of *sending*. (Ḳ, KL, &c.) Thus is explained إِرْسَالُ اللّٰهِ أَنْبِيَآءَهُ [i. e. *God's sending his prophets*.] (Th, TA.) You say, أَرْسَلْتُ فُلَانًا فِى رِسَالَةٍ (Ṣ) *I sent such a one with a message*. (PṢ.) And أرسل إِلَيْهِ رَسُولًا (MA, Mṣb*) *He sent to him a message*, or *a letter*, (MA,) or *a messenger*. (Mṣb.) — [The act of *sending forth*, or *starting*, a horse for a race: the *discharging* a thing; as, for instance, an arrow from a bow; and water, or the like, from a vessel &c. in which it was confined: the *launching forth* a ship or boat; *letting it go*; *letting it take its course*:] the act of *setting loose* or *free*; *letting loose*; *loosing, unbinding*, or *liberating*. (Ḳ.) You say, ارسل الشَّىْءَ *He set loose* or *free*, &c., *the thing*. (M.) And أَرْسَلْتُ الطَّائِرَ مِنْ يَدِى *I let go, or let loose, the bird from my hand*. (Mṣb.) And [hence,] ارسل الحُرُوفَ [*He uttered the letters*]. (Mgh in art. رتل.) And ارسل الغِنَآءَ [*He uttered the song*; *he sang*]. (TA.) And ارسل الإِقَامَةَ [*He chanted the* إقامة]. (Mṣb in art. درج. [See أَذَّنَ.]) And ارسل عَلَيْهِ لِسَانَهُ [† *He let loose his tongue against him*]. (A in art. جرد.) And ارسل الكَلَامَ † *He made the speech*, or *language, to be unrestricted*. (Mṣb.) [In like manner,] إِرْسَال signifies also † The *making* a thing, such as property, and a legacy, *absolute*, or *unrestricted*. (Mgh.) — [The act of *letting down, letting fall*, or *making to hang down*, the hair &c. You say, ارسلهُ, and ارسلهُ مِنْ أَعْلَى إِلَى أَسْفَلَ, *He let it down*, &c., or *lowered it*.] — † The act of *leaving, leaving alone*, or *neglecting*, (M, Ḳ,) a thing. (M.) [Hence,] one says, ارسلهُ عَنْ يَدِهِ † *He left, forsook, or deserted, him*; or *he abstained from*,

or *neglected, aiding him,* or *assisting him.* (TA.) — Also The act of *making to have dominion, or authority, and power; making to have, or exercise, absolute dominion or sovereignty or rule, or absolute superiority of power or force; or giving power, or superior power or force.* (M, K.) Hence, in the Kur [xix. 86], أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ تَؤُزُّهُمْ أَزًّا, i. e. *[We have made the devils to have dominion, &c., over the unbelievers, inciting them strongly* to acts of disobedience; or] *we have appointed, or prepared, the devils for the unbelievers,* because of their unbelief; like as is said in the same [xliii. 35], نُقَيِّضْ لَهُ شَيْطَانًا ["We will appoint, or prepare, for him a devil" as an associate]: this is the preferred explanation: [or it may be well rendered *we have sent the devils against the unbelievers:*] some say that the meaning is, *we have left the devils to do as they please with the unbelievers, not withholding them, or preserving them, from acceptance from them.* (Zj, M.) ⁂ ارسلوا [from رِسْل] *They had milk in their cattle:* (Ṣ:) or *their milk became much;* as also ↑ رَسَّلُوا, inf. n. تَرْسِيلٌ. (K:) or the latter signifies *their milk and drink became much.* (TA.) — Also [from رَسَل] *They became possessors of herds or flocks.* (O, K.*)

5. ترسّل *He acted, or behaved, gently,* and *deliberately, or leisurely,* (M, K, TA,) and *with gravity, staidness, sedateness, or calmness.* (TA.) التَّرَسُّلُ فِى الأُمُورِ is *The acting, or behaving, [gently, and] deliberately, or leisurely, and with gravity, staidness, sedateness, or calmness, in affairs.* (TA.) See also 2, in three places. — التَّرَسُّلُ in riding is *The extending one's legs upon the beast so as to let, or make, his clothes hang down loosely upon his legs:* and in sitting, *the crossing one's legs, and letting, or making, his clothes hang down loosely upon them and around him.* (TA.) ⁂ ترسّل بَيْنَ القَوْمِ [*He acted as a* رَسُول (or *messenger*) *between the people*]. (Mṣb and TA in art. الف.)

6. تراسلوا *They sent, one to another,* (MA, Mṣb, TA,) *a message* [or *messages*], (MA, Mṣb,) or *a messenger* [or *messengers*]. (Mṣb.) — Hence, تراسلوا فِى الغِنَآء [*They relieved, or aided, one another alternately in singing;*] i. e. *they combined in singing, one beginning, and prolonging his voice, but being unable to continue long enough to accomplish the cadence, and therefore pausing, and another then taking up the strain, and then the first returning to the modulation, and so on to the end.* (Mṣb.) لَا تَرَاسُلَ فِى الأَذَانِ means [in like manner] *There shall be no relieving, or aiding, one another* [*alternately*], i. e., *no combining* [*of two or more persons, each performing a part alternately*], *in the chanting of the call to prayer.* (Mṣb.) [In other cases likewise] التَّرَاسُل signifies *The doing the like of that which one's companion, or fellow,* [or *another,*] *does, in such a manner as that one follows another* [*alternately*]. (Ḥar p. 208.)

10. استرسل *It* (a thing) *was, or became, loose, or slack;* syn. سَلِسَ. (M, TA.) — Said of hair: see 1, in two places. [In like manner said of a tree, &c., *It drooped;* or *was pendent.* Said of a cheek, (to which its part. n. مُسْتَرْسِلٌ is applied as an epithet in the K voce أَسِيلٌ,) *It was, or became, lank.*] — الاِسْتِرْسَال in the pace of a beast is *The going gently, deliberately, or leisurely.* (TA.) [And you say, استرسلت الدَّابَّة *The beast went a gentle, deliberate, or leisurely, pace.*] — Also, [in other cases,] *The being still,* and *steady.* (TA.) — Hence, (TA,) استرسل إِلَيْهِ [*He acted, or behaved, towards him with freedom, boldness, forwardness, or presumptuousness,* and *with familiarity;* syn. انْبَسَطَ, and اِسْتَأْنَسَ]; (Ṣ, K, TA;) and *was at ease, and confided in him, with respect to that which he told him:* (TA:) or *he acted forwardly, or impudently, towards him: he acted forwardly, impudently, freely, or familiarly, towards him, in the way of coquetry,* or *feigned disdain.* (MA.) — And استرسل الدَّهْرُ بِهِمْ فَأَتَاهُمْ [† *Fate made free with them, and destroyed them*]. (TA in art. جبل.) ⁂ Also *He said, Send thou to me the camels in droves* (أَرْسَال) [in the CK, erroneously, إِرْسَال]); (K, TA;) ارسال being with fet-ḥ to the hemzeh; i. e. *drove after drove:* for the camels, when they come to the water, are numerous; and their tender brings them to the watering-trough thus; not all together, as in this case they would press together upon the watering-trough and not satisfy their thirst. (TA.)

رَسْل *Easy;* applied to a pace. (M, K.) — *Easy in pace;* applied to a he-camel: fem. with ة: (Ṣ, M, K:) or *soft, or gentle, in pace;* applied to a he-camel and to a she-camel: (Mṣb:) and ↑ مِرْسَال, also, applied to a she-camel, has the former of these significations; and its pl. is مَرَاسِيل: (Ṣ, K:) or this pl. signifies *light,* or *active,* she-camels, *that give thee what they have to give spontaneously;* and رَسْلَة is applied to one thereof: a she-camel is termed ↑ مِرْسَال as being likened to the arrow thus called. (TA.) — *Soft, and lax,* or *flaccid:* [app. applied to a he-camel; for it is added,] one says نَاقَةٌ رَسْلَةُ القَوَائِمِ, meaning *A she-camel loose,* or *slack, [in the legs,* and] *soft in the joints [thereof].* (TA. [See also another meaning assigned to this phrase in what follows.]) — Applied to hair, *i. q.* ↑ مُسْتَرْسِل; (Ṣ, K;) in the CK مُرْسَل; which means *Lank; not crisp:* (Mgh, Mṣb: [and so accord. to an explanation of استرسل in the Ṣ and K:]) or *lank* and *pendent:* (Mṣb:) or *long,* and *lank* or *pendent.* (AZ, Az, Mṣb.) — And رَسْلَةُ القَوَائِمِ, (M,) or رَسْلَةُ القَوَائِمِ وَالعَجُزِ, (MA,) [of which see an explanation in what precedes,] (L, TA,) and ↑ مِرْسَال, applied to a she-camel, (M, L, TA,) *Having much hair,* (M,) or *much and long hair,* (L, TA,) *upon her shanks,* or *hind legs* (فِى سَاقَيْهَا) (M, L, TA:) but in the K, رَسْلَة and ↑ مُرَاسِل [not مُرْسَال] are explained as epithets applied to a woman, meaning *having much and long hair upon her shanks.* (TA.) — Also sing. of ↑ رِسَال, (TA,) which signifies The *legs* of a camel: (AZ, Ṣ, K, TA:) so called because of their length. (AZ, TA.) ⁂ See also مُرَاسِل. ⁂ And see the paragraph here next following.

رُسْل *Gentleness;* and *a deliberate,* or *leisurely, manner of acting* or *behaving;* as also ↑ رُسْلَة; (M, K;) [and perhaps ↑ رِسْل and ↑ رَسْلَة; for] one says افْعَلْ كَذَا وَكَذَا عَلَى رِسْلِكَ (Ṣ, Mgh,* Mṣb,* CK*) [but not in my MS. copy of the K nor in the copies used by SM]) and رَسْلِكَ (CK, [but likewise wanting in MS. copies of the K,]) i. e. [*Do thou such and such things*] *at thine ease;* (Mṣb:) or *act thou gently, deliberately,* or *leisurely,* (Ṣ, Mgh, K,*) *in doing such and such things;* like as one says, عَلَى هِينَتِكَ. (Ṣ.) Sakhr-el-Ghei says, when despairing of his companions' overtaking him, his enemies surrounding him, and he feeling sure of slaughter, (M,)

* لَوْ أَنَّ حَوْلِى مِنْ قُرَيْمٍ رَهْلَا
* بِيضَ الوُجُوهِ يَحْمُونَ النَّبْلَا
* لَمَنَعُونِى نَجْدَةً أَوْ رُسْلَا

(Skr, M,*) i. e. [*If there were around me,* of the family *of Kureym, men on foot, fair in the faces* (app. meant tropically), *bearing arrows, they would defend me*] *by violent means* or *by gentle means:* (Skr:) or *with fighting* or *without fighting.* (M.) [See also a phrase cited from a trad. in what follows of this paragraph.] One says also, ↑ جَاؤُوا رِسْلَةً رِسْلَةً ? *They came company by company.* (M.) — And *A soft, gentle,* saying or speech. (TA.) ⁂ Also *Milk,* (Ṣ, M, K,) *of whatever sort it be;* (M, K:) or, accord. to the Towasheeh, *fresh milk.* (TA.) One says, كُثْرُ الرِّسْلِ العَامَ, meaning *Milk has become abundant this year:* and the people of the desert assert that, when this is the case, dates are few; and, that, when dates are abundant, milk is scarce. (TA.) — It is said in a trad. [respecting the giving of the poor-rate], إِلَّا مَنْ أَعْطَى فِى نَجْدَتِهَا وَرِسْلِهَا (Ṣ, TA,) which is explained in two different ways: (TA:) [J says that] it is from رُسْل in the sense first explained above; meaning straitness and plenty; i. e. *Except him who gives when they are fat and goodly,* when it is difficult, or hard, to their owner to give them forth, *and when they are lean,* [or] *in a middling condition:* (Ṣ:) and A'Obeyd says the like; and that it is similar to the saying, قَالَ فُلَانٌ كَذَا عَنَّا رِسْلِهِ, meaning *Such a one said such a thing holding it* (the saying) *in light estimation:* others say that it is from رُسْل signifying "milk;" which A'Obeyd disallows: IAth says that what is meant by نَجْدة is straitness and drought or barrenness or dearth; and by رسل, plenty, and abundance of herbage or the like; because رسل, i. e. milk, is plentiful only in the case of abundance of herbage; so that the meaning is, *except him who gives forth* the due of God *in the case of straitness and in that of plenty.* (TA.) ⁂ The رُسْلَانِ of a horse are The *extremities of the* عَضُدَانِ [or *two arms*]. (M, K.*)

رَسَل *Camels:* (M, K:) thus expl. by A'Obeyd, without any epithet: (M:) or *a drove,* or *herd,* or *a distinct collection* or *number,* of camels, (Ṣ, M,* Mṣb, K,) and of sheep or goats, (Ṣ, K,)

accord. to ISk *from ten to twenty-five*, (TA,) or the رَسَل of the watering-trough is *at least ten, and extending to twenty-five*; and the word is masc. and fem.; (M;) and also † of horses or horsemen; (Ṣ;) applied to † *a company* of men (Mgh, Mṣb) as being likened to a drove, or herd, of camels: (Mṣb:) and also *a distinct collection* or *number* of any things: (M, K:) pl. أَرْسَالٌ. (Ṣ, M, Mgh, Mṣb, K.) A rájiz says,

* يَا رَاعِيَيْ حَوْضًا بِأَرْسَالْ *

* وَلَا تَذُودَاهَا ذِيَادَ الضُّلَّالْ *

[*O ye two drivers of them, water some before others, by droves, and drive them not with the driving of those who err from the right way*]: (Ṣ, TA:) i. e. bring near your camels some after some, and do not let them crowd upon the watering-trough. (TA.) And one says, جَاءَتِ الإِبِلُ رَسَلًا *The camels came* [*in a drove, or*] *following one another*. (IAmb, TA.) And جَاءَتِ الخَيْلُ أَرْسَالًا i. e. † [*The horses, or horsemen, came*] *in successive distinct companies*. (Ṣ, TA.) And جَاؤُوا أَرْسَالًا ‡ *They* (men) *came in successive companies*. (Mṣb. [And the like is said in the Mgh and in the TA.]) وَقِيرُ كَثِيرُ الوَسَلِ قَلِيلُ الرِّسْلِ, occurring in a trad. relating to a drought, is said by IKt to mean [*A collection of sheep or goats*] *of which many were sent to the pasture*, i. e. many in number, but *having little milk*: but the more probable explanation of كَثِيرُ الوَسَلِ is that of El-'Odhree, who says that it means *much dispersed in search of pasture*: for the trad. relates that the camels had died, notwithstanding their ability to endure drought: how then should the sheep or goats be safe, and increase so as to become numerous? (IAth, TA.) — Also *Animals, or beasts, having milk*. (M, TA.)

رَسَلٌ A *young* girl, *that has not worn the* [*muffler, or veil, called*] خِمَار. (K.) — Also a pl. of رَسُولٌ. (Ṣ, M, &c.)

رَسَلَةٌ A *soft*, or *delicate condition* of life: you say, هُمْ فِي رَسَلَةٍ مِنَ العَيْشِ *They are in a soft*, or *delicate, condition of life*. (M.) — And *Heaviness, sluggishness, laziness*, or *indolence*: (M, K:) you say رَجُلٌ فِيهِ رَسَلَةٌ *A man in whom is heaviness*, &c. (M.) — See also رَسَلٌ, first sentence.

رِسْلَةٌ: see رِسْلٌ, in two places.

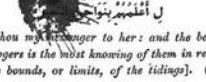
رَسَالٌ: see رَسَلٌ (of which it is the pl.), near the end of the paragraph: — and see also مُرَاسِلٌ.

رَسُولٌ *i. q.* رِسَالَةٌ: (Ṣ, M, K:) see the latter, in five places. — Hence, as meaning ذُو رِسَالَةٍ, i. e. [*One who has a message*; i. e. *a messenger*]; (TA;) *i. q.* مُرْسَلٌ, (Ṣ, M, K,) meaning *one sent* with a message; (Ṣ;) of the measure مَفْعُولٌ [or rather فَعُولٌ, of the measure مُفْعَلٌ]: (Mṣb:) [and often meaning *an apostle* of God; and with the article ال especially applied to Mohammad:] accord. to IAmb, its meaning in the proper language of the Arabs is *one who carries on by consecutive progressions the relation of the tidings of him who has sent him*; taken from the phrase جَاءَتِ الإِبِلُ رَسَلًا, meaning "The camels came following one another:" and the saying of the Muḥaddhdhin, أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ *I bear witness that Mohammad is the apostle of God*: I *know* [or *acknowledge*] *and declare that Mohammad is the relater by consecutive progressions of the tidings from God*: (TA:) [or, as commonly understood, *I testify that Mohammad is the apostle of God*:] a رَسُول is also called † مُرْسَال, as being likened to the arrow thus termed: (TA:) the pl. of رَسُولٌ is رُسُلٌ (Ṣ, M, Mṣb, K) and رُسْلٌ (Ṣ, Mṣb) and رُسَلَاءُ, (M, K,) which last is from IAạr, (M,) or Fr, (Ṣgh,) and أَرْسُلٌ, (M, K,) which [is a pl. of pauc., and] occurs in the saying of the Hudhalee,

لَوْ كَانَ فِي قَلْبِي كَقَدْرِ قُلَامَةٍ

* حُبًّا لِغَيْرِكِ قَدْ أَتَاهَا أَرْسُلِي *

[*Had there been in my heart as much as a nail-paring of love for another than thee, my messengers* (or, accord. to the TA, app., *my messages*) *had come to her*]: respecting which IJ says that he has given to رَسُولٌ this form of pl., which is [regularly] proper to feminines [of this class of words, consisting of four letters whereof the third is a letter of prolongation], such as أَتَانٌ and عَنَاقٌ, عُقَابٌ, because women are meant thereby, as they, generally, are the persons required to serve in cases of this kind: (M:) [for] رَسُولٌ is applied without variation to a male and a female, and to one [and to two] and to a pl. number; (Ṣ, M, Mṣb, K;) sometimes: (M:) i. e., it is allowable thus to apply it: (Mṣb:) hence, (Ṣ, K,) in the Ḳur [xxvi. 15], (Ṣ,) إِنَّا رَسُولُ رَبِّكَ رَسُولُ رَبِّ العَالَمِينَ [*Verily we are the apostles of the Lord of the beings of the whole world*]: (Ṣ, K:) MF says, in ch. xx. [verse 49], we find إِنَّا رَسُولَا رَبِّكَ [*Verily we are the two apostles of the Lord*]; the dual form being here used: and Z says, in the Ksh, that in this instance it means *the messengers*, and therefore the dual form is necessarily used; but in ch. xxvi. it means *the message*, and therefore it is allowable to use it alike, when applying it as an epithet, as sing. and dual and pl.: Aboo-Is-ḥaḳ the Grammarian says that the meaning here is, إِنَّا رِسَالَةُ رَبِّ العَالَمِينَ, i. e. ذَوُو رِسَالَةِ [*Verily we are those that have the message* &c.]: (TA:) [but] رَسُولٌ [as meaning *a messenger*] is like عَدُوٌّ and صَدِيقٌ [&c.] in its being used alike as masc. and fem. and sing. [and dual] and pl.: (Ṣgh, TA:) Aboo-Dhu-eyb uses it in the sense of رُسُلٌ in his saying,



* أَلْبِتِّي إِلَيَّا وَخَيْرُ *

* لِ أَعْلَمُهُمْ بِنَوَاجِي *

[*Be thou my messenger to her: and the best of messengers is the most knowing of them in respect of the bounds, or limits, of the tidings*]. (M.) See 4. The saying in the Ḳur [xxv. 39], وَقَوْمَ نُوحٍ لَمَّا كَذَّبُوا الرُّسُلَ أَغْرَقْنَاهُمْ [lit. *And the people of Noah, when they charged with lying the apostles, we drowned them*], Zj says, may mean that they charged with lying Noah alone; for he who charges with lying a prophet charges therewith all the prophets, since they believe in God and in all his apostles; or the general term may be here used as meaning one; like as when you say, أَنْتَ مِمَّنْ يُنْفِقُ الدَّرَاهِمَ, meaning "Thou art of those who expend the kind of things termed دَرَاهِم." (M.) — One says also, السِّهَامُ رُسُلُ المَنَايَا! [*Arrows are the messengers of death, or of the decrees of death*]. (TA.) — See also the next paragraph.

رَسِيلٌ *Easy*: occurring in the saying of Jubeyhà El-Asadee,

* وَهْيَ تُرَسِّلًا بِالذَّيِّ جَاءَ يَبْتَغِي *

* إِلَيْهِ بِلَوْحِ الوَجْهِ لَسْتُ بِيَاسِرِ *

[*And I undertook, or managed, with ease, that which he came seeking to obtain; bright in countenance to him: I was not frowning*]. (TA.) — Also *A stallion-camel* (K, * TA) *of the Arabian race, that is sent among the* خُوَل [or *she-camels that have passed seven or eight months since the period of their bringing forth*] *in order that he may leap them*: one says, هٰذَا رَسِيلُ بَنِي فُلَانٍ *This is the stallion of the camels of the sons of such a one*: and أَرْسَلَ بَنُو فُلَانٍ رَسِيلَهُمْ [*The sons of such a one sent the stallion of their camels*]: as though it were of the measure فَعِيل in the sense of the measure مُفْعَل, from أَرْسَلَ. (TA.) — And accord. to some, *A horse that is started with another in a race*. (Ḥar p. 544.) — [In the CK and in a MS. copy of the K, voce عَمُود, it occurs as though meaning *The scout, or emissary*, or perhaps the *advanced guard*, of an army: but in other copies of the K, in this instance, accord. to the TA, and in the L, the word is رَئِيس.]

رَسِيلٌ *i. q.* † مُرَاسِلٌ [as meaning *one who interchanges messages or letters with another*: see 3]. (Ṣ, K.) — The *person who stands with thee* (لَكَ) المُوَاقِفُ [in the K (in which this explanation is erroneously assigned to † رَسُولٌ لَكَ المُوَاقِفُ) *in a competition in shooting and the like*: (M:) [i. e.] رَسِيلُ الرَّجُلِ signifies *he who stands with the man*, (يَقِفُ مَعَهُ, Ḥar p. 544,) *or he who acts interchangeably*, or *alternates, with the man*, (يُرَاسِلُهُ, Ṣ,) *in a competition in shooting, or in some other performance*.

رَسِيلٌ (Ṣ and Ḥar.) And, as also † مُرَاسِلٌ, *One who relieves, or aids, another*, in singing and in work, [*by alternating with him*, i. e.,] in the former case, *by taking up the strain when the other is unable to continue it* [*so as to accomplish the cadence* (see 6)], and in the latter case *by taking up the work when the other is unable to continue it; or one who so relieves, or aids, another in singing with a high voice*; i. q. مُتَالٍ: or *one who aids another*, [*or relieves him, by alternating with him,*] or *who follows him, or imitates him*, in his work. (IAạr, Mṣb.) One says, هُوَ رَسِيلُهُ فِي الغِنَاءِ وَنَحْوِهِ *He is the person who relieves him, or aids him, by alternating with him, in singing and the like thereof*. (TA.) — See also رِسَالَةٌ, in two places. — Also *Wide, or ample*. (K.) — A thing *little in quantity, or incomplete*: (K:) in the copies of the K the الشَّيْءُ اللَّطِيفُ

الشَّيْءُ الطَّيِّبُ, as in the Mo'heet. (TA.) — And *Sweet* water. (K.)

رَسَالَةٌ: see the next paragraph.

رِسَالَةٌ (S, M, Msb, K) and ‡ رَسَالَةٌ (M, K) and رُسُولٌ (S, M, Msb, K) and ‡ رَسِيلٌ (Th, M, K) signify the same, (S, M, Msb, K,) *A message*; and *a letter*; (MA in explanation of the first, and KL in explanation of the first and third;) [*a communication sent from one person or party to another, oral or written*;] substs. from أَرْسَلَ إِلَيْهِ: (M, K) the pl. of the first is رَسَائِلُ (Msb;) and أَرْسُلٌ is pl. of ‡ رَسُولٌ in the sense of رِسَالَةٌ, and of the fem. gender. (TA. [See the former of the two verses cited voce رَسُولٌ.]) You say, أَرْسَلْتُ فُلَانًا بِى رِسَالَةٍ (S:) and أَرْسَلَ إِلَيْهِ رَسُولًا ‡ (MA:) see 4. A poet says, (S,) namely El-Ash'ar El-Joafee, (TA,)

* أَلَا أَبْلِغْ أَبَا عَمْرٍو رَسُولًا ‡ *

* بِأَنِّى عَنْ فَتَاحَتِكُمْ غَنِىٌّ *

[*Now deliver thou to Aboo-'Amr a message, saying that I am in no need of your judging*]: (S:) or بَنِى عَمْرٍو [*the sons of 'Amr*]: he means, عَنْ حُكْمِكُمْ. (TA.) And hence the saying of Kutheiyir,

* لَقَدْ كَذَبَ الوَاشُونَ مَا بُحْتُ عِنْدَهُمْ *

* بِسِرٍّ وَلَا أَرْسَلْتُهُمْ بِرَسُولِ ‡ *

[*Assuredly the slanderers have lied: I revealed not in their presence a secret, nor did I send them with a message*]: (S, TA:) or, as some relate the second hemistich, (TA,)

* بِلَيْلَى وَلَا أَرْسَلْتُهُمْ بِرَسِيلِ ‡ *

[i. e. I revealed not the case of *Leyla, nor did I send them with a message*]: thus cited by Th. (M, TA.) — رِسَالَةٌ also signifies [*A tract, or small treatise or discourse*;] a مَجَلَّة [i. e. *book*, or *writing, relating to science, or on any subject, comprising a few questions, inquiries, or problems, of one kind*: pl. رَسَائِلُ. (TA.) — And *Apostleship*; the *apostolic office or function*. (MA.) — أُمُّ رِسَالَةَ [in a copy of the K أُمُّ رِسَالَةٍ] *The* رَخَمَة [or *female of the vultur percnopterus*, in the CK رَخَمة]: (M, K, TA:) a surname thereof. (TA.)

الرِّسْلِىُّ *A certain small beast of reptile or insect*; expl. by the word دُوَيْبَّة: (M, K, TA:) in [some of] the copies of the K, erroneously, الرِّسْيَلَة. (TA.)

رُسَيْلَانٌ dim. of رِسْلَانٌ [i. e. رِسْلَانٌ] pl. of رِسْلٌ [or rather of its syn. رِسْلَةٌ]: hence the saying, أَلْقَى الكَلَامَ عَلَى رُسَيْلَاتِهِ (TA,) i. e. *He held the saying, or speech, in light, or little, or mean, estimation; or in contempt*. (M, K, TA.)

الرِّسْلَانِ *The two shoulder-blades*: or *two veins therein*: (M, K:) he who says that they are two veins in the two hands, (K,) pointing to what is found in the copies of the Mj of IF, [in which الرِّسْلَانِ is put in the place of الكَتِفَيْنِ (TA,) is in error: (K:) or *the* وَابِلَتَانِ [q. v., a word variously explained]: (M, TA:) in the copies of the K, الرَّابِلَتَانِ is erroneously put for الوَابِلَتَانِ. (TA.)

مُرْسَلٌ: see رَسُولٌ, second sentence. — Applied to a tradition (حَدِيث), it means † *Of which the ascription is not traced up so as to reach to its author*: (Msb:) [i. e.,] الأَحَادِيثُ المُرْسَلَةُ means *the traditions which one relates as on the authority of a* تَابِعِىّ, (K, TA,) *by tracing up the ascription thereof uninterruptedly to him*, (TA,) *when the* تابعى *says, "The Apostle of God (May God bless and save him) said," without mentioning a* صَحَابِىّ (K, TA) *who heard it from the Apostle of God*: (TA: [and the like is said in the Mgh:]) مَرَاسِيلُ is the [pl. or] quasi-pl. n. of مُرْسَل thus used, [or rather used as a subst., or as an epithet in which the quality of a subst. is predominant,] like as مَنَاكِيرُ is of مُنْكَر. (Mgh.) — In lexicology, it means, like مُنْقَطِع, † That *of which the series of transmitters is interrupted*: as a word &c. handed down by IDrd as on the authority of AZ [with whom he was not contemporary, without his mentioning the intermediate transmitters]: and such is not admitted [as unquestionable]; because exactness is a condition of the admission of what is transmitted, and the exactness of him who is not mentioned is not known. (Mz 4th نوع.) — مُجَازٌ مُرْسَل: see art. جوز. — [See also the next paragraph.]

مُرْسَلَةٌ قِلَادَة *A* [*necklace*], (M,) *or a long* قِلَادَة, (IDrd, O, K,) *that falls upon the bosom*: (IDrd, M, O, K:) or a قِلَادَة *upon which are beads &c.* (Yz, O, K.) — As used in the Kur [lxvii. 1], (M,) المُرْسِلَاتُ means *The winds* (S, M, K, TA) *that are sent forth*, [by عُرْفًا which follows it, being meant consecutively,] like [the several portions of] the mane of the horse: (TA:) or *the angels* [*so sent forth*]: (Th, S, M, K, TA:) or *the horses* (M, K, TA) *that are started*, [one following another,] in the race-course. (TA.)

مُرْسِلٌ One *who sends the morsel* [*that he eats*] *into his fauces*: or *who throws forth the branch from his hand*, (O, K,) *when he goes in a place of trees*, (O,) *in order that he may hurt his companion*. (O, K.) — *A short arrow*: (S, O:) or *a small arrow*. (K.) — See also رَسُولٌ, in three places. — And see رَسُولٌ.

مُرَاسِلٌ: see رَسُولٌ. — See also رَسِيلٌ, in two places. — Also A woman *who interchanges messages, or letters, with the men who demand women in marriage*: or *whose husband has become separated from her* (M, K, TA) *in any manner*, (M, TA,) *by his having died or his having divorced her*: (TA:) or *who has become advanced in age*, (M, K, TA,) *but has in her some remains of youth*: (M, TA:) or *whose husband has died, or who has perceived that he desires to divorce her, and who therefore adorns herself for another man, and interchanges messages, or letters, with him* (S, K,* TA) *by means of the men who demand women in marriage*, (TA,) *and who has in her some remains* (K, TA) *of youth*; but this addition is more properly mentioned in a former explanation. (TA.) The subst. [app. meaning The *state, or condition, of a woman such as is thus termed*] is ‡ رِسَالٌ. (M, TA.)

مُسْتَرْسِل: see رَسَلٌ. — مُسْتَرْسِلٌ لِلْمَوْتِ = مُسْتَقْتِلٌ and مُسْتَمِيتٌ [i. e. *Seeking, or courting, death or slaughter; resigning, or subjecting, himself to death*, and *not caring for death*]. (A and TA in art. موت.)

رسم

1. رَسَمَ الدِّيَارَ, (M,) or الدِّيَارُ, (K,) [aor. ـُ, accord. to a rule of the K,] inf. n. رَسْمٌ, (M,) *It* (the rain) *raised the house or dwelling, or the houses or dwellings, leaving a relic, or relics, thereof cleaving to the ground*. (M, K.) In the saying of El-Hoței-ah,

* أَمِنْ رَسْمِ دَارٍ مَرْبَعٍ وَمَصِيفِ *

* لِعَيْنَيْكَ مِنْ مَاءِ الشُّؤُونِ وَكِيفُ *

[*Is it in consequence of autumn-rain's and spring-rain's raising of a dwelling so as to leave only a relic thereof cleaving to the ground, that there is to thine eyes a distilling of the water of the tear-channels?*], مربع and مصيف are in the nom. case because of the inf. n., i.e. رسم. (M, TA. [But in the latter, مَصِيف: and in a copy of the former, مَرْبَع and مَصِيف, both of which are evidently wrong.]) — رَسَمَ often signifies *He marked*, or *stamped*: and *he drew, traced, traced out, sketched, sketched out, or planned*: and *he delineated*, or *described*.] You say, رَسَمَ الطَّعَامَ *He stamped, or sealed, the corn*; (TA in art. رشم;) as also رَشَمَهُ. (S, K, TA, all in that art. [See رَوْسَمَ.]) And رَسَمْتُ البِنَاءَ, aor. and inf. n. as above, *I marked out the building*. (Msb.) And رَسَمَ كِتَابًا وَلَمْ يَحْشُهُ [*He sketched out a book and did not fill it up*]. (Mz 1st نوع.) And رَسَمْتُ الكِتَابَ *I wrote the book, or letter, or writing*. (Msb.) And رَسَمَ عَلَى كَذَا *He wrote upon such a thing*; (S, K;) and رَشَمَ is a dial. var. thereof. (TA.) — [Hence,] رَسَمَ لَهُ كَذَا, (S, K, TA,) or بِكَذَا, (Msb,) ‡ [*He prescribed to him the doing of such a thing*;] *he commanded, ordered, bade, or enjoined, him to do such a thing*. (S,* Msb,* K, TA.) [And رَسَمَ لَهُ كَذَا also means † *He assigned, or appointed, him such a thing*, as a stipend, &c.: often used in this sense.] — رَسَمَتْ said of a she-camel, (S, M, K,) aor. ـُ, (S, M, [and so accord. to a rule of the K,]) or ـِ, not ـُ, (TA,) inf. n. رَسْمٌ, (S, M, K,) *She made marks upon the ground* (S, M, K) *by the vehemence of her tread*. (S, M.) — And رَسَمَ said of a camel, aor. ـُ, inf. n. رَسْمٌ, (S, K,) with which مَرْسَم is syn., (K,) *He went a certain pace*, (S, K,) *exceeding that which is termed* ذَمِيل [inf. n. of ذَمَلَ, q. v.]: one should not say of a camel أَرْسَمَ, for this latter verb is trans. (S.) —

Also رَسَمَ نَحْوَهُ, inf. n. رَسْمٌ, *He went*, or *went away, quickly towards him, or it.* (TA.) — And رَسَمَ فِى الأَرْضِ, (K,) inf. n. رَسْمٌ, (TA,) *He disappeared in the land, or country:* (K:) and [hence], used metonymically, ‡ *he died;* like رَزَمَ. (TA.)

2. تَرْسِيمٌ [inf. n. of رَسَّمَ] The act of *marking*, or *stamping*, [and of *drawing, tracing out, sketching, sketching out*, or *planning*, several things, or of *doing so much*, or] *well:* and *writing* [much, or] *well:* and *making* a garment, or piece of cloth, *striped.* (KL.)

4. ارسم *He caused* a she-camel *to make marks upon the ground* (M, K) *by the vehemence of her tread.* (M.) — And *He made* a camel *to go the pace termed* رَسِيم. (S. [The meaning is there indicated, but not expressed.]) فَأَرْسَمَا ending a verse of Homeyd Ibn-Thowr [which is variously related] refers to two boys, or young men, mentioned therein, and means فَأَرْسَمَا بِعِيرَيْهِمَا [*And they made their two camels to go the pace termed* رَسِيم]. (AHát, TA.)

5. تَرَسَّمَ, (K, but omitted in some copies,) or تَرَسَّمَ الرَّسْمَ, (M,) *He looked at the* رَسْم [or *mark, trace, relic, &c.*]. (M, K.) And تَرَسَّمَ الدَّارَ *He considered, or examined, the* رُسُوم [or *marks, traces, relics, &c.,*] *of the house, or dwelling;* (S, TA;*) or *did so repeatedly, in order to obtain a clear knowledge thereof.* (TA.) — And in like manner تَرَسَّمَ signifies *He looked*, and *considered, or examined, or did so repeatedly, in order to know where he should dig, or build.* (S, TA.) Hence, تَرَسَّمَتِ القَنَافِذُ فِى الأَرْضِ ‡ *The hedge-hogs looked, or considered, or examined, repeatedly, to know where they should make their holes.* (TA.) And تَرَسَّمَ الشَّىْءَ ‡ *He looked, or looked long, at the thing; or considered, or examined, it, or did so repeatedly, in order to obtain a clear knowledge of it.* (TA.) And تَرَسَّمَ القَصِيدَةَ ‡ *He considered, or studied, the ode, and retained it in his memory, or sought, or endeavoured, to remember it.* (K,* TA.) And أَنَا أَتَرَسَّمُ كَذَا ‡ *I remember, or I seek, or endeavour, to remember, such a thing, but am not sure, or certain, of it.* (TA.)

8. اِرْتِسَامٌ [in its primary sense, as quasi-pass. of رَسْمٌ, inf. n. of رَسَمَ, is app. post-classical, but, as such,] is used by the logicians as meaning The *being stamped* and *depicted* [in the mind]: ("Dict. of the Technical Terms used in the sciences of the Musalmans:") an image's *being fixed* in, or upon, a thing. (KL.) [It is used, in this sense, of an image formed by the fancy, and of any ideal image.] — [Also ‡ The *obeying* a prescript or command &c.] You say, رَسَمْتُ لَهُ كَذَا, (S, K,) or بِكَذَا, (Msb,) فَارْتَسَمَ, (Msb, K,) or فَارْتَسَمَهُ, (S,) ‡ [*I prescribed to him the doing of such a thing;* or] *I commanded, ordered, bade, or enjoined, him to do such a thing,* (K, TA,) *and he obeyed* (S, Msb, TA) *it* [i. e. the prescript &c.]. (S, Msb.) And أَنَا أَرْتَسِمُ مَرَاسِمَكَ ‡ [*I obey thy prescripts* &c.; ‡ *I do not transgress thy* مراسم. (TA.) — And hence, (TA,) ارتسم signifies also ‡ *He said* اَللّٰهُ أَكْبَرُ [*God is great, or most great*]: (S, M, K, TA:) and *he sought protection or preservation [by God]:* (M, K, TA:) and *he prayed or supplicated or petitioned* [*God*]: (S, K:) as though [meaning] he took the course prescribed by God, of having recourse to Him for protection or preservation. (TA.) El-Aṣshà says, [speaking of wine,]

* وَقَابَلَهَا الرِّيحُ فِى دَنِّهَا * وَصَلَّى عَلَى دَنِّهَا وَارْتَسَمْ

(S, M, TA,) or وَأَقْبَلَهَا, (so in some copies of the S in this art. and in art. صلو, and in the Mgh, also, in the latter art.,) i. e. [*And he exposed it to the wind, in its jar, and he prayed over its jar,*] *and petitioned* for it (TA in this art. and in art. صلو) that it might not become sour, nor spoil: (TA in the latter art.:) AHn says that ارتسم means *he stamped its vessel with the* رَسْم: but this saying is not valid: (M, TA:) [and Mṭr, also, says that] ارتسم, here, is from الرَّوْسَم, and means *he stamped it.* (Mgh in art. صلو.)

رَسْمٌ inf. n. of 1 [q. v.]. (Msb, &c.) — [Hence] رَسْمُ المُصْحَفِ *The writing of the book of the Kur-án;* for which particular rules are prescribed. — Hence also رَسْم is sometimes used by logicians as meaning *A definition*, either perfect (تَامّ) or imperfect (نَاقِص); like حَدٌّ. — Also *A mark, an impression, a sign, a trace, a vestige, or a relic or remain;* syn. أَثَرٌ (S, Msb, K:) and رَسَمٌ is a dial. var. thereof, accord. to Aboo-Turáb; as is also رُسُومٌ, both *syn. with* أَثَرٌ (TA in art. رسم,) and so is رَسْمٌ. (K in that art.:) *or a relic, or remain, of what is termed* أَثَرٌ [as meaning *a mark, an impression, a sign, a trace, or a vestige*]: or *such, of what are termed* آثَار [as meaning *relics or remains*], *as has not substance and height:* (M, K:) *or such as is cleaving to the ground:* (M:) رَسْم means *remains of a house or dwelling, cleaving to the ground:* (S, TA:) or رَسْم signifies *a remain, or remains, of a ruined dwelling or place of alighting and abiding:* (Ḥar p. 607:) and رُسُومٌ is syn. with رَسْم: (S, M, K [accord. to the correct copies of this last:]) the pl. [of pauc.] of رَسْم is أَرْسُم and [the pl. of mult. is] رُسُوم. (M, Msb, K.) — [*I. q.* مَرْسُوم: see مِرْسَم.]

And hence, as being prescribed,] رُسُومُ الدِّينِ means ‡ *The ways that are followed in respect of the doctrines and practices of religion.* (TA.) — And *A well which one fills up* (M, K) *in the ground:* (K:) pl. رُسُم. (M, K.) — [In some copies of the K, two meanings that belong to رُسُوم are, by the omission of a و, assigned to رَسْم: see رُسُوم.]

رَسْمٌ: see the next preceding paragraph. — Also *Goodness, or elegance, of gait, pace, or manner of going.* (K.)

رَسُومٌ *That makes marks upon the ground by the vehemence of her tread:* applied to a she-camel. (S, TA.) [See an ex. in a verse cited in the first paragraph of art. جمر.] — Also *That continues journeying a day and a night:* (S, K:) applied to a he-camel. (TK.)

رَسِيمٌ *A certain pace of camels,* (S, K,) *exceeding that which is* termed ذَمِيل [q. v.]; (S;) [see رسيم, of which it is an inf. n.;] and مِرْسِيم signifies the same. (K.)

رَسَّامٌ *One who engraves* [or *draws inscriptions or other designs*] *upon tablets or the like.* (TA.)

رَاسِمٌ, (S, K,) or رَاسِمَةٌ, (TK,) *Running water.* (S, K.) — And رَاسِمَةٌ A she-camel *that goes the pace termed* رَسِيم: pl. رَوَاسِمُ. (Ḥar p. 495.)

رَسُومٌ: see رَسُومٌ. — Also *A sign, a token, a mark, or an indication,* (M, K,) of beauty or of ugliness; as in the saying, إِنَّ عَلَيْهِ لَرُسُومًا [*Verily upon him is a sign,* &c.]: so says Khálid Ibn-Jebeleh: (M:) pl. رَوَاسِمُ and رَوَاسِيمُ. (TA.) — And as pl. of رَسُومٌ, (TA,) رَوَاسِيمُ signifies *Certain books, or writings, that were in the Time of Ignorance.* (S, K.) — Also the sing., *A stamp, or seal;* i. e. *an instrument with which one stamps, or seals;* and رُسُومٌ is a dial. var. thereof: (M:) or, as some say, particularly, (M,) *one with which the head* [or *mouth*] *of a* [*large jar such as is called*] حَبِيَّة *is stamped, or sealed;* (M, K;) as also رَاسُومٌ, (K,) and رَاشُومٌ. (TA.) And *A piece of wood,* (S, M, Msb, K,) *or a small tablet,* (A,) *upon which is some inscription* (S, M, A, K) *engraved, or hollowed out,* (A, K,) *with which wheat,* (S, M, K,) *or corn, or grain,* (Msb,) [*in its repository,*] *is stamped, or sealed,* (S, M, Msb, K,) *or with which collections of wheat or corn are stamped, or sealed:* (AA, TA:) as also رُسُومٌ: pl. رَوَاسِمُ. (Msb.) [In some copies of the K, by the omission of a و, this meaning and the next are assigned to رَسْم.] — And (as some say, S) *A certain thing with which deenárs are polished.* (S, K.) A poet says, (S,) namely, Kutheiyir, (TA,)

* دَنَانِيرُ شِيفَتْ مِنْ هِرَقْلِ بِرُوسْمِ

[*Deenárs, of Heraclius, that were polished with* رُوسْم. (S, TA.) — It occurs in poetry as meaning The *face of a horse,* in the phrase دُرْحَةٌ بِرُوسْمِهِ [*A star, or blaze, in the face of a horse*]. (M.) — Also *A calamity, or misfortune;* (K;) like رُوسْمٌ. (TA.)

رَاسُومٌ: see the next preceding paragraph. [Accord. to rule, its pl. is رَوَاسِيمُ, mentioned above as a pl. of رَسُومٌ.]

مُرْسِمٌ [act. part. n. of 4, q. v.]. In the saying of the Hudhalee,

* وَالْمُرْسِمُونَ إِلَى عَبْدِ الْعَزِيزِ بِهَا *
* مَعًا وَشَتَّى وَمِنْ شَفْعٍ وَفُرَّادِ

[*And those urging them to make marks upon the ground by the vehemence of their tread* in their way *to 'Abd-El-'Azeez, together and separately, and two by two and one by one*], he means الْمُرْسِمُوهَا, inserting the ب redundantly between the verb [or part. n., which is often termed a verb,] and its objective complement. (M.)

مِرْسَمٌ: see رَسِيمٌ.

مُرَسَّم A garment, or piece of cloth, *striped*, (S, M, K,) or *marked with faint lines*. (TA.)

مَرْسُوم [or كِتَابٌ مَرْسُومٌ] *A book*, or *writing*, *stamped*, or *sealed*: pl. مَرَاسِيم. (TA.) And طَعَامٌ مَرْسُومٌ *Wheat stamped*, or *sealed*. (TA. [See رَسْوَم.]) — See also the following paragraph.

مَرَاسِيم *Marks*, *stamps*, *impressions*, *signs*, or *characters*. (K.L.) — [And † *Prescripts*, *commands*, *orders*, *biddings*, or *injunctions*: and † *assignments*, or *appointments*: in both of these senses app. a contraction of مَرَاسِيم, pl. of مَرْسُوم; thus used in the present day; like رُسُوم, pl. of رَسْم.] See 8.

رسن

1. رَسَنَ الفَرَسَ, (S,) and الدَّابَّةَ, (M, Mṣb, K,*) aor. ـُ and ـِ, (M, Mṣb, K,) inf. n. رَسْنٌ; (M, Mṣb;) and ▼ أرسن; (S, M, Mṣb, K;) *He tied the horse* [or *the beast* and *the she-camel*] *with the* رَسَن [q. v.]: (S:) or *he bound upon the* [*horse* or] *beast* [or *she-camel*] *its* رَسَن: (Mṣb:) or *he made for*, or *put to*, *the* [*horse* or] *beast* or *she-camel a* رَسَن: (M,* K:) in the former it is merely indicated that the two verbs signify the same: (TA:) or the former verb [in the CK the latter verb] has the first signification; (M, K, TA;) and the latter verb has the last signification; (M, TA;) thus resembling حَزَمَ and أَحْزَمَ. (TA.) — And الدَّابَّةَ رَسَنَ, and ▼ أرسنها, *He left the beast to itself*, *to pasture as it pleased*. (TA.)

4: see above, in two places. — Also ارسن المهر *The colt was*, or *became*, *submissive*, *manageable*, or *tractable*, and *gave its head*. (TA.)

رَسَنٌ *A rope*, or *cord*: (S, M, Mṣb, K:) or [*a halter*; i. e.] *a rope*, or *cord*, *with which a camel* [or *a horse* (see 1)] *is led*: (TA:) and *such of the* [*reins*, or *leading-ropes*, *termed*] أَزِمَّة [pl. of زِمَام] *as is upon the nose*; (M;) [in other words,] *such a* زِمَام *as is upon a nose*: (K:) pl. أَرْسَان (S, M, Mṣb, K) and أُرْسُن, (M, Mṣb, K,) both properly pls. of paucity, and sometimes they said رُسُن; (Mṣb;) or, accord. to Sb, it has no other pl. than أَرْسَان; (M, Mṣb;) [but perhaps he meant of paucity, for SM says,] Sb disallowed أُرْسُن. (TA.) A poet says, (S,) namely, Ibn-Mukbil, (TA,)

هَيْتُ قَصِيرُ عِذَارِ اللِّجَامِ ... أَسِيلُ طَوِيلُ عِذَارِ الرَّسَنْ

[*Wide-mouthed*, *short in the cheek-straps of the bridle* (or *headstall*): *smooth and long in the cheek*, *long in the appertenance of the halter corresponding to the cheek-straps of the bridle or headstall*; because this appertenance is longer than are the cheek-straps of the bridle or headstall]. (S, TA.) مَرَّ الصَّعَالِيكُ بِأَرْسَانِ الجَعَافِلِ [*As the passing along of the robbers with the halters of the horses*] is a prov., applied to an affair, or event, that is quick and uninterrupted. (TA.) And one says, رَمَى بِرَسَنِهِ عَلَى غَارِبِهِ [*He threw his leading-rope upon his withers*], meaning † *he left his way free*, or *open*, *to him*; *so that God did not withhold him from that which he desired to do*. (TA.) — [Hence,] رَسَنُ البَازِي [*The leash of the hawk*]. (A in art. رود.) = [The pl.] أَرْسَان also signifies *Rugged and hard tracts of ground*. (K,* TA.)

رَسَنٌ *A certain plant*, *resembling the plant called* زَنْجَبِيل [i. e. *ginger*]; (M;) *i. q.* قَسْ; (S, M, K;) [both of which names are applied to the *inula helenium*, *common inula*, or *elecampane*; also called in the present day زَنْجَبِيلُ شَامِيٌّ;] a Pers. word [arabicized]. (K.)

مَرْسَن (S, M, K) and مِرْسَن, (M, K,) or the latter should be مِرْسَنٌ, [but I think this doubtful,] thus written in some of the copies of the S, and in both ways in the L, (TA,) *The part*, *of the nose* of the horse, *which is the place of the* رَسَن: (S:) or *the nose* of a solid-hoofed animal: this is the primary signification: (M:) then, by a secondary application, (S, M,) *the nose* (S, M, K) in an absolute sense, (M, K,) or, of a human being: (S:) pl. مَرَاسِنُ (TA) [which, as stated by Freytag, is used in a sing. sense, in the Deewán of Jereer, as meaning the *nose*]. سَلَبْتُ المَرَاسِنَ, a phrase used by the poet El-Jaadee, means † *Easy to be led*, *tractable*, or *compliant*. (TA.) And you say, فَعَلْتُ ذٰلِكَ عَلَى رَغْمِ مَرْسِنِهِ † [*I did that against his wish*; *in spite of him*; or *notwithstanding his dislike*, or *disapproval*, or *hatred*; like as you say, عَلَى رَغْمِ أَنْفِهِ]. (S.)

مَرْسُونٌ A horse [or the like] *tied with the* رَسَن: (S:) [or *having a* رَسَن *bound upon him or attached to him*, or *made for him*: see 1.] You say, أَجْرَيْتُ المَرْسُونَ رَسَنَهُ *I made the haltered* beast *to drag his halter*. (TA.)

المَرْسِين [*The myrtle-tree*;] *i. q.* رَيْحَانُ القُبُور of the dial. of Egypt. (TA.) [Also mentioned in art. مرس: for some hold the م to be augmentative; and some, the ن.]

رسو

1. رَسَا (S, M, Mṣb, K,) aor. يَرْسُو, (S, Mṣb,) inf. n. رُسُوّ (M, Mṣb, K) and رَسْو, (K,) *It* (a thing, S, M, Mṣb) *was*, or *became*, *stationary*, *at rest*, *fixed*, *fast*, *firm*, *steady*, *steadfast*, or *stable*; (S, M, Mṣb, K;) as also ▼ ورسى, (M, K,) inf. n. إِرْسَاءٌ; and ▼ ترسّى. (TA.) رَسَا وَرَسَخَ [i. e. رَسَا and رَسَخَ (M, Mṣb, K,) and رَسْو, (K,) *It* (a thing, S, M, Mṣb) *was*, or *became*, *stationary*, *at rest*, *fixed*, *fast*, *firm*, *steady*, *steadfast*, or *stable*; (S, M, Mṣb, K;) as also ▼ ورسى, (M, K,) inf. n. إِرْسَاءٌ; and ▼ ترسّى. (TA.) رَسَا وَرَسَخَ [i. e. رَسَا and رَسَخَ] are nearly the same [in meaning]. (Ham p. 51.) You say, رَسَا الجَبَلُ, and † رَسَخَ *The mountain was firmly based*, or *firm in its base*, *upon the ground*. (TA.) And ▼ مَا أَرْسَى † *As long as Thebeer* [the mountain so called] *remains* [*firm*] *in its place*. (TA.) [Its being said that this is tropical is app. meant to indicate that the verbs above are properly used only in relation to a ship, in senses explained in what follows; which, however, I doubt.] You say also, رَسَتْ قَدَمُهُ *His foot stood firm in war*: (M:) or رَسَتْ أَقْدَامُهُمْ فِي الحَرْبِ *Their feet stood firm in war*. (S, Mṣb.*) And رَسَتِ السَّفِينَةُ, (S, M, K,) aor. رُسُوّ and رَسْو (S) [and رَسَى, as shown below, see 4], *The ship* [*anchored*; *cast anchor*; *lay at anchor*; or] *rested*, or *became stationary*, *upon the anchor*: (T, S, K:) in [some of] the copies of the K [and of the S], عَلَى البَحْرِ is erroneously put for على الأَنْجُر [or على اللِّنْجُر]: (TA:) or the meaning is, [in some instances, *the ship grounded*; i. e.] *the lower*, or *lowest*, *part of the ship reached the bottom of the water*, *and she consequently remained stationary*. (T, M, TA.) — رَسَا الفَحْلُ بِثَوْلِهِ (S, M, K,) i. e. *The stallion* [*camel*] *leaped*, or *leaped upon*, *his* ثول [or *she-camels that had passed seven or eight months since the period of their bringing forth*]: (S, TA:) or *brayed to his* ثول, *and they became motionless*, or *still*: (M:) or *brayed to his* ثول *when they had dispersed themselves from him*, *and they turned aside to him*, *and became motionless*, or *still*. (K, TA.) — رَسَتْ بَيْنَ القَوْمِ (S, M,* Mṣb,) inf. n. رَسْو, (S, M,) *I effected an ogreement*, *a harmony*, *a reconciliation*, *an accommodation*, or *an adjustment*, *between the people*, or *party*. (S, M,* Mṣb.) = رَسَا لَهُ رَسْوًا *He mentioned to him a part*, *or portion*, *of a tradition*, or *story*. (S, M,* K. [See also رَسْو below.]) And رَسَا عَنْهُ حَدِيثًا (S, M, K,) inf. n. رَسْو, (M,) *He related a tradition*, *or story*, *as received from him*, (S, M, K,) *ascribing it to him*. (M, K.) And رَسَا الحَدِيثَ فِي نَفْسِهِ *He related the tradition*, *or story*, *to himself*. (TA.) رَسَا الضَّوْءُ, (K,) inf. n. رَسْو, (TA,) *He intended*, *or purposed*, *fasting*. (K.)

3. راسا, (T, K.) inf. n. مُرَاسَاةٌ, (TA,) *i. q.* سَابَحَهُ (T, K,) i. e. *He swam with him*. (TK.)

4. ارسى, inf. n. إِرْسَاءٌ: see 1, in two places. — *He made it* (a thing, M, Mṣb) *to become stationary*, *at rest*, *fixed*, *fast*, *firm*, *steady*, *steadfast*, or *stable*. (M, Mṣb, K.) And ارسى السَّفِينَةَ [inf. n. as above and also (as is shown by what follows) مُرْسًى, *He anchored the ship*;] *he made the ship to rest*, or *become stationary*, *upon the anchor*: (TA:) or the meaning is, [in some instances, *he grounded the ship*; viz.] *he made the lower*, or *lowest*, *part of the ship to reach the bottom of the water*, *so that she remained stationary*. (M, TA.) You say also of a ship, تُرْسِى بِالأَنْجُرِ [*She is made fast by means of the anchor*]: (M:) and of the anchor, يُرْسِى السَّفِينَةَ *It makes fast the ship*, *so that it does not go on*. (T, TA.) For the words of the Kur-[xi. 43], بِسْمِ اللّٰهِ مَجْرٖاهَا وَمُرْسَاهَا (S, M,* K,*) meaning إِجْرَاؤُهَا وَإِرْسَاؤُهَا [i. e. *In the name of God be the making it to run and the making it to rest*], (Aboo-Is-ḥák, TA,) from أَجْرَيْتُ and أَرْسَيْتُ, (so in one copy of the S,) or [*its being made to run and its being made to rest*,] from أُجْرِيَتْ and أُرْسِيَتْ, (so in another copy of the S,) some say مَجْرَاهَا وَمُرْسَاهَا (S, K,) meaning *its running and its resting*, (Aboo-Is-ḥák, TA,) from جَرَتْ and رَسَتْ. (S, K,) [though] Az says that the readers agree in pronouncing the م of مرساها with ḍamm, but differ as to the م of مجراها, the Koofees pro-

nouncing this with fet-ḥ, (TA,) or the latter reading may have the same meaning as the former, (Aboo-Is-ḥáḳ, TA,) or the former reading may mean *in the time, or the place, of making it to run, and that of making it to rest*, and the latter reading may mean *in the time, or the place, of its running, and that of its resting*, for in each case each noun may be a n. of time or a n. of place or an inf. n.; (Bḍ, q. v.;) and some read مُجْرِيهَا وَمُرْسِيهَا, as epithets applied to God, (M, Ḳ,) *who maketh it to run and who maketh it to rest*. (TA.) Accord. to Zj, (M,) يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا, in the Ḳur [vii. 186 and lxxix. 42], means [*They will ask thee respecting the* ساعة *when will be its taking place?* [or *when will be the time of its being made to take place?*]; (M, Ḳ:*) by the ساعة being meant the time in which all created beings shall die. (M.)

5: see 1, first sentence.

رَسْوٌ *A part, or portion*, of a tradition, or story: (Lth, T, Ḳ:) [see an ex. near the end of the first paragraph:] accord. to IAạr, *i.q.* رَسٌّ [app. as meaning the *first part or portion*]. (T.)

رَسْوَةٌ *A* [*bracelet, or one of a particular kind, called*] دُسْتَبَنج; (IAạr, T, M, Ḳ:) so accord. to Kr: (M, TA: but in a copy of the M written دُسْتَنْج:) *a certain thing of strung beads*; (Ṣ, TA;) *like the* دستبنج; which is an arabicized word [from the Pers. دَسْتَبَنْد]: (TA:) *a bracelet of beads*: (ISk, TA:) *or a bracelet of* [i. e. *turtle-shell*, or *tortoise-shell*]: pl. رَسَوَاتٌ: it has no broken pl. (M, TA. [Golius and Freytag say that its pl. is رَسًى; but on what authority, I know not: the former mentions no authority beside the Ṣ and Ḳ; and the latter, none but the Ḳ.])

رَسًى *Firm, or steadfast, in good and in evil.* (Az, Ṣgh, Ḳ.) — And *The pole that is fixed in the middle of the* [*tent called*] حِجَابٌ. (Az, Ṣgh, Ḳ.)

رَاسٍ *Stationary, at rest, fixed, fast, firm, steady, steadfast, or stable.* (Mṣb.) You say جِمَالٌ رَاسِيَةٌ (Mṣb) and رَوَاسٍ and رَاسِيَاتٌ (Ṣ, Mṣb) *Firm, or steadfast, mountains*; (Ṣ, Mṣb;) the sing. of the last said by Akh to be رَاسِيَةٌ. (Ṣ.) And قِدْرٌ رَاسِيَةٌ ‡ *A cooking-pot that will not move from its place*, (M, Ḳ, TA,) *by reason of its greatness*, (Ḳ, TA,) *and that cannot be removed*. (M.) قُدُورٌ رَاسِيَاتٌ in the Ḳur [xxxiv. 12] means, accord. to Fr, ‡ *Cooking-pots that would not be lowered from their place, by reason of their greatness*. (TA.)

مُرْسًى may be used as an inf. n., or a n. of time, or a n. of place. (Bḍ in xi. 43 [cited above: see 4].) [As a n. of place, it commonly means *An anchorage, or a place of anchoring; a port; or a station for ships*: pl. مَرَاسٍ.]

مُرْسًى may be used as an inf. n., or a n. of time, or a n. of place. (Bḍ in xi. 43 [cited above: see 4].)

مُرْسٍ, as an epithet applied to God: see 4, near the end of the paragraph.

مِرْسَاةٌ, The *anchor of a ship*: (Ṣ, M, Ḳ:) or a *large anchor, which, being tied with ropes and let down into the water, holds fast the ship, so that she does not go on*: (T, TA:) pl. مَرَاسٍ. (Har p. 111.) [Hence,] one says, أَلْقَوْا مَرَاسِيَهُمْ, meaning † *They remained, stayed, dwelt, or abode*. (TA.) And أَلْقَتِ السَّحَابَةُ مَرَاسِيَهَا ‡ *The cloud rained continually*; syn. دَامَتْ: (Ṣ, Mṣb:) or *remained steady, raining*: (T, TA:) or *remained still, or stationary, and rained*. (M, Ḳ.* in the latter, السحابة is put in the place of السحاب.)

رش

1. رَشَّ, (A, Mṣb,) aor. ـِ, (MṢ,) inf. n. رَشٌّ (Ṣ, A, Mṣb, Ḳ) and تَرْشَاشٌ, (A, Ḳ,) *He sprinkled, or scattered in drops*, (A, Ḳ, TḲ,) water, (Ṣ, A, Mṣb, Ḳ,) and blood, (Ṣ, A, Ḳ,) and tears, (Ṣ, Ḳ,) &c. (A.) — رَشَّ المَكَانَ, (Ṣ, TA,) or المَوْضِعَ, (Mṣb,) and البَيْتَ, (A,) inf. n. رَشٌّ, (Ṣ, TA,) *He sprinkled, or wetted by sprinkling*, (TA,) *the place*, (Ṣ, Mṣb, TA,) and *the house, or chamber, or tent*, (A,) *with water*. (Mṣb, TA.) And رَشَّ الحَائِكُ النَّسِيجَ بِالمِرَشَّةِ [*The weaver sprinkled the web with the* مرشة]. (A, TA.) — [Hence,] رَشَّتِ السَّمَآءُ, and أَرَشَّتْ, (Ṣ, A, Mṣb, Ḳ,) *The sky rained*: (A, Mṣb:) or *let fall a little rain, such as is termed* رَشٌّ. (Ṣ. [After the former of these verbs, الأَرْضَ, or the like, seems to be understood.]) [And hence,] أَرَشَّتِ الطَّعْنَةُ † [*The spear-wound, or the like, sprinkled forth blood:* a signification implied, but not expressed, in the Ṣ and A: or] *became wide, so that its blood became scattered about*: (Ḳ:) or *passed through, and made the blood to flow, or to appear and flow, or to flow copiously, or with force*. (Mṣb.) — [Hence also,] رَشَّهُ بِثَنَآءٍ حَسَنٍ † *He eulogized him*. (TA voce حَمَّرَ.) — And رَشَّهُ *He washed him, or it*. (MF, from the Expositions of the "Muwaṭṭa.")

2. رَشَّشَ القَلَمُ الحِبْرَ *The pen spirtled the ink.*

4: see 1, in two places. — أَرَشَّ الفَرَسَ, (A, Ḳ,) inf. n. إِرْشَاشٌ, (A,) *He made the horse to sweat by urging him with his feet*. (A, Ḳ.)

5. تَرَشْرَشَ, (Ṣ,) and تَرَشَّرَشَ عَلَيْهِ, (A,) [*The water became sprinkled, or scattered in drops, upon him or it.*] And تَرَشْرَشَتْ نُقْطَةٌ مِنَ القَلَمِ [*A drop* of ink *became spirtled from the pen*]. (Ṣ and Ḳ in art. حبر.)

R. Q. 2. تَرَشْرَشَ: see 5. — Also *It* (roasted meat) *dripped with gravy; or was succulent, and dripping with juice; or was fat*. (TA.) — And *It flowed*. (TA.)

رَشٌّ, (Ṣ, Ḳ,) or رَشٌّ مِنْ مَطَرٍ, (A, TA,) *A little* [*sprinkling*] *rain*: (Ṣ, Ḳ:) [and so † رَشَّةٌ in the present day:] or the *first* [*or lightest and weakest*] *of rain*: (IAạr: [see رَذٌّ:]) pl. رُشُوشٌ. (Ṣ, Ḳ.) — Also the former, † *A painful beating*. (Ṣgh, Ḳ.)

رَشَّةٌ: see the next preceding paragraph.

رَشَاشٌ *What is sprinkled*, (Ṣ, A,* Ḳ,) or *scattered*, (Mṣb,) of water, (A, Mṣb,) and the like, (Mṣb,) or of blood, (Ṣ, A, Ḳ,) and of tears, (Ṣ, Ḳ,) and the like, (Ḳ,) and of rain; (TA in art. طش;) *what is scattered, or flies about*, of blood. (Mṣb.) — [Hence the saying,] لَمْ يَدْخُلْ فِي الشَّرِّ وَأَصَابَهُ مِنْ رَشَاشِهِ ‡ [*He did not enter into evil, or mischief, and yet somewhat thereof, or of its effects, befell him*]. (A, TA.) And أَلَمَّ بِنَا العُطَاشُ وَمَا نَالَنَا مِنْكَ إِلَّا الرَّشَاشُ [app. meaning *Insatiable thirst, or desire*, to hear from thee, or the like, *remained in us, and there did not reach us from thee aught save a mere sprinkling*; or perhaps, *what was scattered abroad*, of rumours, or the like]. (A, TA.*) [See also an ex. voce رَذَاذٌ.]

رَشِيشٌ: see مَرْشُوشٌ.

رَشْرَاشٌ Roasted meat (Aboo-Sa'eed, A, Ḳ) *dripping with its gravy*; (Aboo-Sa'eed, A, TA;) *or succulent, and dripping with its juice*; (TA;) or *fat*: (Ḳ:) and مُرِشٌّ signifies the same. (TA.)

مُرِشٌّ: see what next precedes.

مِرَشَّةٌ *A thing with which one sprinkles*: (Ibn-'Abbád:) *a thing with which the weaver sprinkles the web*: (A, TA:) [in the present day, applied to *a long-necked bottle, with a stopper pierced with a hole or holes, for sprinkling scented water.*]

مَرْشُوشٌ [*Sprinkled, or scattered in drops*; as also مُرَشْرَشٌ, occurring in this sense in a verse in the TA in art. خفت.] — مَحَلٌّ مَرْشُوشٌ [*A place of alighting sprinkled, or wetted by sprinkling*]. (A.) — أَرْضٌ مَرْشُوشَةٌ *Land upon which* [*rain such as is called*] الرَّشّ *has fallen*. (TA.)

رشأ

1. رَشَأَ *i.q.* جَامَعَ [*Initt feminam*]. (Ḳ.) — رَشَأَتْ *She* (a gazelle) *brought forth*. (Ḳ.)

رَشَأٌ *A young gazelle*, (Ṣ, Mṣb, Ḳ,) *that has become active, or in motion*, (Ṣ, Mṣb,) *or that has become strong*, (Ḳ,) *and has walked* (Ṣ, Mṣb, Ḳ) *with the mother*: (Ḳ:) pl. أَرْشَآءٌ. (Mṣb, Ḳ.) [In the following saying, I find it written as though with medd; app. for the sake of assimilation to السَّآء:] عِنْدِي جَارِيَةٌ مِنَ النِّسَآءِ أَشْبَهُ شَيْءٍ بِالْأَرْشَآءِ, meaning [*I have with me a young woman, most like to*] the [*young*] *gazelle*: so in the A. (TA.)

رشح

1. رَشَحَ, (Ṣ, A, Mṣb, Ḳ,) aor. ـَ, (Mṣb, Ḳ,) inf. n. رَشْحٌ, (Ṣ, Mṣb,) *He*, or *it*, (the forehead, or the side thereof above the temple, A, TA, or the body, Mṣb,) *sweated; exuded sweat*; (Ṣ, A, Mṣb, Ḳ;) as also † ارشح, (Ḳ,) or ارشح عَرَقًا, and † عَرَقٌ رَشِحٌ. (Fr, TA.) And رَشَحَ, aor. ـَ, inf. n. رَشَحَانٌ, *He*, or *it*, *was*, or *became*,

moist with sweat. (TA.) — [Hence,] رَشَحَتِ القِرْبَةُ بِالمَآءِ ; [*The water-skin sweated with the water*:] and رَشَحَ بِمَا فِيهِ ; [*It sweated with what was in it*] is said of a [porous] mug, and of any [porous] vessel. (A.) — [Hence also,] لَمْ يَرْشَحْ لَهُ بِشَىْءٍ *He gave him not anything.* (Ṣ, K.) And رَشَحَ جِلْدَهُ, said of one known to be a niggard, † *He gave something.* (Har p. 95.) — رَشَحَ is also said of a young gazelle, meaning ; *He walked, being trained, or accustomed, to do so by his mother:* [because the training him to walk causes him to sweat: see 2: and see also 5.] (A.) Also, said of a gazelle, † *He leaped, or bounded, and exulted* [or *was brisk or lively or sprightly*]. (K.) Also, inf. n. رُشُوحٌ, said of a young weaned camel, † *He became strong:* [see, again, 5:] and the inf. n. is metaphorically used in relation to small clouds [app. when they collect together to give rain]. (L.) = See also 2, as said of a she-camel.

2. [رشّح app. *He, or it, caused to sweat:* this seems to be the primary signification, whence the other significations here following.] — رَشَّحَتْ وَلَدَهَا, inf. n. تَرْشِيحٌ, ; *She* (a gazelle) *trained, or accustomed, her young one to walk, so that he was caused to sweat* (تُرَشِّحُ [perhaps a mistranscription for فَتُرَشِّحُ *so that he sweated*]): (A, TA:) or *she* (a wild animal), *when her young one became able to walk, walked with him, until, or so that, he was caused to sweat* (حَتَّى يَتَرَشَّحَ عَرَقًا), *and became strong.* (Mṭr, on the authority of Kh, in De Sacy's "Chrest. Ar.," sec. ed., iii. 231.) — † *She* (a camel) *rubbed the root of her young one's tail, and pushed him on with her head; and went before him, and waited for him until he overtook her; and sometimes gently urged him on, and followed him;* as also رَشَحَتْهُ and رَشَّحَتْ وَلَدَهَا بِاللَّزِيمِ الثَّقِيلِ. ارشحته (L.) and رشّحته, inf. n. as above, † *She* (a mother) *fed her child with a little milk, putting it into his mouth by little and little, until he became strong enough to such.* (Ṣ, TA.) — تَرْشِيحٌ also signifies ; A doe-gazelle's *licking* her young one *so as to remove the moisture that was upon it at the time of its birth;* (K, TA;) and so تَرَشُّحٌ. (TA.) — رشّح الثَّبْتُ, (A, TA,) or الثَّبْتُ, inf. n. as above, (Mṣb,) ; *It* (the moisture, or dew, A, Mṣb, TA, or the rain, TA) *fostered the herbage.* (Mṣb, TA.) — رَشَّحَ وَلَدَهُ † *He fed his child well.* (Mṭr, on the authority of Kh, in De Sacy's "Chrest. Ar" ubi supra.) — And رُشِّحَ, (Ṣ, A, K,) inf. n. as above, (K, TA,) † *He was reared, brought up, or educated,* and *rendered fit,* (Ṣ, A, K, TA,) and *prepared,* (TA,) لِشَىْءٍ [*for the thing*], and لِلْأَمْرِ [*for the affair*], (TA,) or لِلْوِزَارَةِ [*for the office of wezeer*], (Ṣ,) or لِلْمُلْكِ [*for the office of king*], (K,) or لِلْخِلَافَةِ [*for the office of khaleefeh*]; from رَشَّحَتْ وَلَدَهَا in the sense expl. in the second sentence of this paragraph; (A;) or رُشِّحَ لِلْخِلَافَةِ means † *he was made the appointed successor of the khaleefeh:* (TA:) and أُرْشِحَ ; فُلَانٌ لِكَذَا and تَرَشَّحَ ; [*Such a one was reared, &c., for such a thing*]. (A, TA.) — And رَشَّحَ مَالَهُ, (A,) inf. n. as above, (K,) ; *He managed, or tended, or took care of, his property, or cattle, well.* (A, K.) It is said in a trad., يُرَشِّحُونَ حَصِيدَهَا, meaning ; *They tend* [*the place of seed-produce thereof*], *and put it into a good, or right, state, or make it to thrive, in order to its becoming productive;* like as is done to grape-vines and palm-trees. (TA.)

4. ارشح, intrans.: see 1, first sentence. — أَرْشَحَتْ † *She* (a camel, and a woman,) *had a young one that associated, or kept company, with her, walking with her and behind her, and not fatiguing her: or had a young one that had become strong.* (L.) = ارشحت وَلَدَهَا, said of a camel: — and أُرْشِحَ فُلَانٌ لِكَذَا: see 2.

5. ترشّح: see 1, first sentence. — Also † *He* (a young weaned camel) *was, or became, strong enough to walk, or able to walk with strength:* (Ṣ, K:) *or became strong, and walked with his mother.* (Aṣ, Ṣ.) [See 1.] — See also 2, in the middle of the paragraph. — ترشّح النَّبْتُ [or الثَّبْتُ] † *The herbage became fostered* by moisture or dew. (Mṣb.) — ترشّح فُلَانٌ لِكَذَا: see 2, near the end of the paragraph.

10. استرشح البُهْمَى † *The* [*barley-grass termed*] بُهْمَى *grew tall.* (K.) = يَسْتَرْشِحُونَ البُهْمَى, so in most of the copies of the K, (TA,) [and so in the L,] † *They foster the* بُهْمَى, *in order that it may grow large:* (L, K:) in some of the copies of the K البُهْمَ [i. e. *the lambs, or kids,* &c.]: (TA:) the *place thereof* is termed مُسْتَرْشَحٌ: (K:) or البُهْمَى مُسْتَرْشَحُ † signifies *the place,* or *tract of ground, that fosters the* بُهْمَى. (L.) And يسترشحون البَقْلَ, so in all the copies of the K but some in which is found النَّقْلَ, (TA,) † *They wait for the herbs, or leguminous plants,* (or *the plants called* نقل,) *to grow tall, in order that they may pasture thereon.* (K.)

رَشْحٌ *The moisture of sweat upon the body.* (A, TA.) [And † *Fluid, or matter, exuded:* see زَلَالٌ.]

رَشِيحٌ *That sweats much.* (TA.)

رَشْحَةٌ [as an inf. n. of un., *A sweat,* or *a sweating:* a meaning indicated, though not expressed, in the A. — Hence, app., † *A dew,* or *fall of dew* from the sky. — And hence, as being likened thereto, † *A gift.* You say, أَصَابَنِى بِرَشْحَةٍ مِنْ سَمَائِهِ ; [*He gave me a gift from his store of bounty*]. (A.)

رَشْحُ بِئْرٍ † *A well containing little water:* (TA:) [pl. رُشُوحٌ.]

رَشِيحٌ *Sweat.* (AA, Ṣ, K.) — † *A certain plant:* (K:) or † *plants, or herbage, upon the surface of the ground.* (L.)

نَحْىٌ رَشَّاحٌ † *A butter-skin that sweats much.* (A in art. نحى.)

رَاشِحٌ *Sweating; exuding sweat.* (A, * Mṣb.) — † A mountain *moist in the lower part,* (K, TA,) *and at the base of which there sometimes collects a little water:* when this is much [in comparison with what thus collects, though still little abstractedly], it is termed وَشَلٌ: (TA:) pl. رَوَاشِحُ. (K.) — † *What one sees, like sweat, running in the interstices between stones.* (K,* TA.) You say, كَمْ بَيْنَ الفُرَاتِ الطَّافِحِ وَالوَشْلِ الرَّاشِحِ ; [*How great a difference is there between the overflowing Euphrates and a little water that distils scantily in interrupted drops from a rock or mountain, appearing, like sweat, running in the interstices between stones!*]. (A, TA.) — The pl. رَوَاشِحُ also signifies † The نُغَل [which means a *small teat in excess*], (K,) or the أُطَيْلَة [or *teats*], (TA,) *of a ewe* or *she-goat,* particularly. (K, TA.) — And the sing., ; A young gazelle *that walks, being trained, or accustomed, to do so by his mother, so that he is caused to sweat.* (A.) And † A young weaned camel *that has become strong enough to walk, or able to walk with strength:* (Ṣ, K:) or *that has become strong,* (Aṣ, Ṣ, L,) *and walks with his mother:* (Aṣ, Ṣ:) pl. رَشَّحٌ. (L.) — And † *What creeps upon the earth, of such as are termed its* حِشَاش *and its* أَحْنَاش. (K, TA.) — See also مُرَشِّحٌ.

أَرْشَحُ [*More,* and *most, sweating*]. — [Hence,] هُوَ أَرْشَحُ قُوَّادًا ; *He is most largely endowed with sharpness, or acuteness, of mind, or with quickness of intelligence, understanding, sagacity, skill, or knowledge:* (K, TA:) as though sweating therewith. (TA.)

مُرَشِّحٌ, (Ṣ, L, K,) or مُرَشِّحٌ, (so in one of my copies of the K,) † A she-camel *having a young one that has become strong enough to walk, or able to walk with strength:* (Ṣ, K:) or *having a young one that has become strong, and that walks with her:* (Aṣ, Ṣ:) or *having a young one that associates, or keeps company, with her, walking with her and behind her, and not fatiguing her:* or *having a young one that has become strong:* and in like manner a woman: or each signifies, as also رَاشِحٌ, applied to a she-camel, as a possessive epithet, *having a young one of which she rubs the root of his tail, pushing him on with her head; and before which she goes, and waits for him to overtake her; and which she sometimes gently urges on, and follows.* (L.)

مِرْشَحٌ and مِرْشَحَةٌ † *The inner covering that is beneath the felt cloth of a horse's saddle;* so called because it imbibes the sweat: (L:) or the *thing that is beneath the* مِيثَرَة [q. v. in art. وثر]. (Ṣ, L, K.)

مِرْشَحَةٌ: see the next preceding paragraph.

مُرَشِّحٌ: see مُرَشِّحٌ.

مُسْتَرْشَحٌ: see 10, in two places.

رشد

1. رَشَدَ, aor. ـُ; and رَشِدَ, aor. ـِ; (Ṣ, A, L, Mṣb, K;) the former of which is the better known and the more chaste; (TA;) inf. n. رُشْدٌ, (Ṣ, L, Mṣb, K,) which is of the former, (Ṣ, L,) and رَشَدٌ, (Ṣ, L, Mṣb, K,) which is of the latter, (Ṣ, L, Mṣb,) and رَشَادٌ, (L, K,) which is also of the latter verb, (TA,) or this last is a simple subst.; (Mṣb;) *He took, or followed, a right way or course or direction;* (Ṣ, A, L, Mṣb, K;) as to a road, and also as to an affair: (L:) [and often relating to religion; meaning *he held a right belief; was orthodox:*] and استرشد signifies the same: (L, K:) you say, استرشد لِأَمْرِهِ, meaning *He took, or followed, a right way to conduct his affair:* and رَشَدَ أَمْرَهُ, meaning *He took, or followed, a right course in his affair;* this latter being a phrase similar to أَبَرَ بَطْنَهُ and سَفَهَ رَأْيَهُ &c. (L.) Some say that رُشْدٌ relates to the things of the present life and to those of the life to come; and رَشَدٌ, only to those of the life to come: but this distinction does not accord with what has been heard from the Arabs, nor with readings of the Kur-án, in which some read رُشْدٌ and others رَشَدٌ in several verses. (MF.) The former also signifies The *continuing in the way of truth*, or *the right way, with self-constraining firmness in so doing.* (K.) One says to the traveller, رَشَدْتَ [*Mayest thou take, or follow, the right way*]. (A.) — [See also رُشْدٌ below.]

2. رشّدهُ, inf. n. تَرْشِيدٌ, said of a ḳáḍee, or judge, *i. q.* جَعَلَهُ رَشِيدًا [meaning *He pronounced him to be one who took, or followed, a right way or course or direction: or to be one who held a right belief; to be orthodox*]. (Mṣb.) — See also what next follows.

4. ارشدهُ (Ṣ, A, L, Mṣb, K) and ♦ رشّدهُ, (L,) said of God, (Ṣ, L, K,) and of a governor, or commander, (L,) [or of any man,] *He made him, or caused him, to take, or follow, a right way or course or direction; or he directed him aright, or to the right way or course or direction;* (Ṣ,* A,* L, Mṣb,* K;*) لَهُ and إِلَى الشَّىْءِ and عَلَيْهِ and لَهُ [*to the thing*]: so says AZ: (Mṣb:) [often relating to religion; meaning *he made him, or caused him, to hold a right belief; to become orthodox.*] See also the next paragraph.

10. استرشد: see 1. — Also *He sought, or desired, the taking, or following, a right way or course or direction.* (So accord. to some copies of the K.) — And استرشدهُ *He desired of him the taking, or following, a right way or course or direction:* (L, and so accord. to some copies of the K, and the TA:) or *he asked, demanded, or desired, of him, direction to the right way.* (MA.) You say, اِسْتَرْشَدْتُهُ فَأَرْشَدَنِى ♦ *I asked, demanded, or desired, of him, direction to the right way, and he directed me to the right way* (A, Mṣb) عَلَيْهِ and إِلَى الشَّىْءِ and لَهُ [*to the thing*]: so says AZ. (Mṣb.)

رُشْدٌ an inf. n. of 1. (Ṣ, L, Mṣb, K.) — [As a simple subst., *Rectitude.*] Also *Maturity of intellect, and rectitude of actions, and good management of affairs.* (TA in art. انس: see 4 in that art.) [Hence,] بَلَغَ رُشْدَهُ *He attained to years of discretion, when he was able of himself to take, or follow, a right way or course:* a phrase of frequent occurrence.]

رَشَدٌ: see the next paragraph, in four places.

رَشَدٌ *A mode, or manner,* [and ♦ رَشَدَةٌ *an act,*] *of* رَشَادٌ [*or right procedure;* &c.]. (Ḥam p. 463.) [Hence,] هُوَ لِرَشْدَةٍ, (Ṣ, A, L, Mṣb,) and وَلَدٌ لِرَشْدَةٍ (L, K,) and ♦ رَشْدَةٌ, (L, Mṣb, K,) the latter accord. to AZ and Fr, and said to be the more chaste, but the former allowable accord. to Ks, and preferred by Th in the Fṣ, (L, TA,) [and seems to be the more common,] ‡ *He is, or was, trueborn;* (A, Mṣb;) *contr. of* دَنِىٌّ, (Ṣ, L, K,) or لُغَيَّةٌ. (AZ, Fr, TA.) And لِرَشْدَةٍ, (Fr, TA,) and وَلَدٌ لِغَيْرِ رَشْدَةٍ [or رَشْدَةٍ i. e. ‡ *He was not trueborn*]. (Fr, TA.) And هٰذَا وَلَدُ رَشْدَةٍ ‡ *This is an offspring of valid marriage.* (TA.) And ادَّعَى وَلَدًا لِغَيْرِ رَشْدَةٍ ♦ ‡ [*He claimed, as his, a child not lawfully begotten, or not trueborn*]. (TA, from a trad.)

رَشَدِىٌّ: see رَشَادٌ.

رِشْدِينٌ: see رَاشِدٌ.

رَشَادٌ an inf. n. of 1, (L, K,) or a simple subst., (Mṣb,) [signifying *Right procedure;* or the *adoption, or pursuit, of a right way or course or direction;* as to a road, and also as to an affair: and often meaning *right belief, or orthodoxy:* in both these senses] *contr. of* غَىٌّ, (Ṣ, A, Mṣb,) *and of* ضَلَالٌ: (Mṣb:) and ♦ رَشَدِىٌّ is a subst. syn. with رَشَادٌ. (L, K.*) = حَبُّ الرَّشَادِ *i. q.* الحُرُفّ, (K,) in the dial. of El-Irák; (TA:) they gave it this name as one of good omen, because حُرُفّ is syn. with جِرْمَانٌ: (K:) حُرُفّ and رَمَادٌ are names given to several species of *Cress;* and حَبُّ الرَّشَادِ seems to mean *the seed of* رَشَادٌ: accord. to Golius, on the authority of Ibn-Beyṭár, رشاد is the name of the *nasturtium:* accord. to Delile, (Flor. Ægypt., pos. 570, 580, 571, 584, and 610,) it is the Arabic name of the *lepidium sativum* of Linn.; the *lepidium hortense* of Forsk.: and the *cochlearia nilotica:* رَشَادُ البَحْرِ, i. e., *nasturtium maritimum,* that of the *cakile maritima* of Tournef.; Desf., *a pinnatifida;* the *bunias cakile* of Linn.; the *isatis pinnata* of Forsk.: الرَّشَادُ الجَبَلِىُّ, that of the *lunaria parviflora:* and البَرِّ رَشَادُ, i. e., *nasturtium deserti,* that of the *raphanus recurvatus* of Persoon; the *raphanus gyratus* of Forsk.]

رَشِيدٌ: see رَاشِدٌ. — الرَّشِيدُ, of the measure فَعِيل in the sense of the measure مُفْعِل, (L,) as an epithet applied to God, means *The Director to the right way:* (L, K:) and *He who appoints, or ordains, well that which He appoints, or ordains:* (K:) or *He whose regulations are conducted to the attainment of their ultimate objects in the right way, without any one's aiding in directing their course aright.* (L.)

رَاشِدٌ and ♦ رِشْدِينٌ *Taking, or following, a right way or course or direction* [as to a road, and also as to an affair: and often meaning *holding a right belief; or orthodox*]. (A, Mṣb.) One says to a traveller, رَاشِدًا مَهْدِيًّا [May God make thee to be *a taker, or follower, of a right way; one directed aright*]. (A.) And one says, ♦ يَا رِشْدِينُ, as meaning يَا رَاشِدُ [*O thou who takest, or followest, a right way* &c.]. (L.) الخُلَفَاءُ الرَّاشِدُونَ [*The Khaleefehs who took, or followed, a right course, or the orthodox Khaleefehs,*] is an appellation specially applied to Aboo-Bekr, 'Omar, 'Othmán, and 'Alee; but applicable also to any others of the Imáms who pursued the same course as those four. (L.) أُمُّ رَاشِدٍ a surname (Ṣ) applied to *The female rat or mouse* (الفَأْرَة). (Ṣ, K.)

الأَرْشَدُ الطَّرِيقِ is like الأَقْصَدُ [i. e. *The more, or most, direct road*]. (Ṣ.)

المَرَاشِدُ, a pl. without a sing., like مَحَاسِنُ and مَلَامِحُ, (L,) *The right places to which roads tend;* syn. مَقَاصِدُ الطُّرُقِ. (Ṣ, L, K.) You say, هُوَ يَهْدِى إِلَى المَرَاشِدِ [*He directs to the right places to which roads tend*]. (A.)

رشف

1. رَشَفَهُ, aor. ـَ and ـِ, inf. n. رَشْفٌ, (Ṣ, MA, O, Mṣb, K,) [and app. رَشِيفٌ also (which see below), and تَرْشَافٌ, which has an intensive signification, mentioned by Freytag as occurring in the "Makṣoorah" of Ibn-Dureyd;] and رَشَفَهُ, aor. ـِ, (AA, O, K,) inf. n. رَشْفٌ; (K:) *He sucked it in,* (Ṣ, MA, O, K,) namely, water, (MA, K,) and the saliva of a girl, (IAạr, O,) *with the two lips;* (MA;) as also ♦ ارتشفهُ (Ṣ, MA, O,* K) and ♦ رَشَفَهُ (Ṣ,* MA, O,* K) and ♦ ارشفهُ and ♦ ترشّفهُ (IAạr, O, K:) or *he took it,* namely, water, *with the two lips in a manner exceeding that which is termed* مَصّ: (Mṣb:) and رَشَفَ, (Mṣb,) or رَشَفَ وَمَصَّ, (K,) inf. n. رَشْفٌ, (IF, O,) *He drank to the uttermost what was in the vessel, not leaving in it anything:* (IF,* O,* Mṣb, K:) or, accord. to some, رَشْفٌ signifies *the sucking in the water of the mouth in hissing:* (Har p. 271:) you say, رَشَفَهَا, meaning *he sucked her* (a girl's) *saliva from her mouth:* (IAạr, L in art. مصص:) and ♦ ارتشفها *he kissed her and sucked in her saliva;* from رشف [i. e. رَشْفٌ] meaning "saliva:" and ♦ ترشّف signifies *he sucked in much:* (Har p. 231:) or *i. q.* تَمَصَّصَ. (O.) It is said in a prov., الرَّشْفُ أَنْفَعُ (ترشّف ♦) of water *by little and little is more effectual to quench thirst.* (Ṣ, O, K.)

2: }
4: } see above.

5: see 1, in three places.

8: see 1, in two places.

رَشْفٌ *A small quantity of water remaining in a watering-trough, or tank:* the *surface of the water, which the camels suck in with their mouths.*

(Lth, O, K.) — *Saliva.* (Ḥar p. 231: but there without the vowel-signs.)

رَشُوفٌ *Sweet in the mouth; sweet-mouthed;* [as though her saliva were sucked in by her lover because of its sweetness;] applied to a woman. (S, O, Msb, K.) — Also *Dry in the* فَرْج; so applied. (IAar, O, K.) — And A she-camel *that eats with her lip.* (Aṣ, O, K.)

رَشِيفٌ an inf. n., [like رَشْفٌ,] (Lth, O,) The *taking of water with the two lips;* (Lth, O, K;) exceeding what is termed مَصٌّ. (Lth, O.)

[مِرْشَفٌ *An instrument with which one sucks in* water &c. Its pl. مَرَاشِفُ is used in the present day as meaning The *lips:* thus in the phrase اِمْرَأَةٌ عَذْبَةُ المَرَاشِفِ *A woman sweet in the lips; a sweet-lipped woman.*]

[This art. is wanting in the copies of the L and TA to which I have had access.]

رشق

1. رَشَقَهُ, (S, Msb,) or رَشَقَهُمْ, (M,) بِالسَّهْمِ, (M, Msb,) or بِالنَّبْلِ, (S, K,) or وَغَيْرِهِ, (K,) aor. ـُ, (S, M, Msb,) inf. n. رَشْقٌ; (S, M, Msb, K;) as also ارشقهُ (Msb) [or ارشقهم]; *He shot, or shot at, him, or them, with the arrow, or with the arrows, and other things.* (S, M, Msb, K.) It is said in a trad., لَهُوَ أَشَدُّ عَلَيْهِمْ مِنْ رَشْقِ النَّبْلِ [*Verily it is harder upon them, or more severe or distressing to them, than the shooting of arrows* at them]. (TA.) — And رَشَقَهُمْ بِنَظَرِهِ †*He cast his look at them.* (M.) — See also 4, in two places. — رَشُقَ, (S, M, Msb, K,) inf. n. رَشَاقَةٌ, (S, M, Msb,) *He* (a man) *was, or became, goodly, or beautiful, and slender, in stature, or person:* (S, K:) or *he* (a boy) *was, or became, just in proportion,* (T, A,) *and slender;* (A;) and in like manner رَشُقَتْ is said of a girl: (T:) or *he* (a boy, M, or a person, Msb) *was, or became, light, or active,* (M, Msb,) *in his work;* (Msb;) and in like manner رَشُقَتْ is said of a girl. (M. [See also 5.])

3. راشقهُ, (Mohcet, K,) inf. n. مُرَاشَقَةٌ, (Mohcet,) †*He went, or ran, with him; or vied with him in going, or running;* syn. مسابَرَهُ (Mohcet, K.) [And] راشقنى مقصدى †*He vied with me* (بارانى) *in going to the place to which I was repairing.* (A, TA.)

4. ارشق *He shot in one direction;* (Zj, K;*) as also رَشَّقَ. (Zj, O.) — See also 1. — †*He looked sharply, or intently, or attentively:* (S, K:) [and] أَرْشَقَتْ, inf. n. إِرْشَاقٌ, *she looked sharply,* &c.; said of a woman, and of a مَهَاةٌ [or wild cow]. (M.) You say, أَرْشَقْتُ إِلَى القَوْمِ †[*I looked sharply,* &c., or] *I raised, or cast, my eyes, and looked, at, or towards, the party, or company of men;* (L;) and so رَشَقْتُ. (JK.) And أَرْشَقَتِ الظَّبْيَةُ إِلَى مَأْرَبِهَا †*The she-gazelle looked sharply, or intently, or attentively, at the object of her want.* (A, TA.) As some say, (M,) الظَّبْيَةُ ارشقت signifies †*The she-gazelle extended, or stretched out, her neck.* (S, M, K, TA.) — مَا أَرْشَقَهَا, said of a bow, †*How light, and swift in the flight of its arrow, is it!* (K, TA.)

5. تَرَشَّقَ فِى الأَمْرِ *He was, or became, sharp in the affair.* (M. [See also 1, last signification.])

رَشْقٌ: see the next paragraph, last sentence.

رَشْقٌ a subst. from 1 in the first of the senses explained above: (S, K:) [i. e. as signifying] *A bout* (شَوْط) *of the shooting of arrows;* (T, M, TA;) *when persons, competing in shooting, shoot all the arrows that they have with them and then return [to the butt]:* (T, TA:) and *a direction in which arrows are shot,* (S, M, Msb, K,) *when the people, all of them, shoot all the arrows:* (Msb:) pl. أَرْشَاقٌ. (Msb, TA.) You say, رَمَيْنَا رَشْقًا or رَمَوْا رَشْقًا, (S, K:) or رَمَوْا رَشْقًا, (Msb,) or عَلَى رِشْقٍ وَاحِدٍ and وَاحِدًا, (M,) *We shot, all of us, [a bout,] in one direction;* (S, K:) or *they shot,* (M, Msb,) *all of them,* (Msb,) *[a bout,] in one direction, with all their arrows.* (M, Msb.) And it is said in a trad. of Fudáleh, كَانَ يَخْرُجُ فَيَرْمِى الأَرْشَاقَ [*He used to go forth, and shoot bouts*]. (TA.) Accord. to IDrd, الأَرْشَقُ signifies *The arrows themselves that are shot.* (Msb.) — Also The [*stridulous*] *sound of the pen* (Lth, M, Z, K) *when one writes with it;* (Lth, M;) and so رَشْقٌ. (Lth, M, Z, K.)

رَشَقٌ: see the next paragraph but one, in two places.

رَشُوقٌ: see the next paragraph, in two places.

رَشِيقٌ قَوْسٌ رَشِيقَةٌ †*A swift-shooting bow;* (JK, A, K;) as also رَشُوقٌ (JK) and رَشَقٌ. (O, K.) — أَجَلٌ رَشِيقٌ and رَشُوقٌ †*A period] quick* [in passing]. (JK.) — رَشِيقٌ applied to a boy, (T, TA,) or to a man, (S, K,) and مُرَشَّقٌ, (JK,) and مُرَشَّقَةٌ applied to a girl, (T, TA,) *Just in proportion;* (JK, T, A,) *and slender:* (A, TA:) or *goodly, or beautiful, and slender, in stature,* or *person:* (S, K:) or رَشِيقٌ (M, Msb) and مُرَشَّقٌ (M) signify a boy, (M,) or a person, (Msb,) *light, or active, in his work;* (Msb;) and in the same sense are applied to a girl: (M:) the pl. [or rather quasi-pl. n.] of رَشِيقٌ is رَشَقٌ, (K,) like as أَدْمٌ is of أَدِيمٌ, and أَفْقٌ is of أَفِيقٌ. (TA.)

رَاشِقٌ *Shooting.* (Ḥar p. 37.) — سَهْمٌ رَاشِقٌ *i. q.* ذُو رَمْيٍ وَرَشْقٍ, i.e. *An arrow having propulsion;* meaning *shot;* the latter word being] of the class of [possessive epithets, such as] لَابِنٌ and تَامِرٌ. (Ḥar p. 82.)

جِيدٌ أَرْشَقُ *An erect neck.* (M.)

مُرَشَّقٌ, applied to a woman, (JK, M,) and to a she-gazelle, (M,) or to a wild animal [of any kind], (JK,) *Having her young one with her;* (JK, M;) as though she were always watching it. (JK.) — [Also †*Having a stretched out, or long, neck.* Hence,] المُرَشَّقَاتُ †[*The long-necked ones*] is used as meaning *the gazelles:* but is not applied to the [wild] oxen or cows, because of the shortness of their necks: these are called by Aboo-Du-fád بَنَاتُ عِرْ المُرَشَّقَاتِ [lit. *the sons,* or *daughters,* (for بَنَات applied to irrational animals is pl. of ابْن as well as of بِنْت,) *of the paternal uncle of the long-necked ones,* i. e., *of the gazelles*]: he says,

* وَلَقَدْ ذَعَرْتُ بَنَاتِ عِرِّ المُرَشَّقَاتِ لَهَا بَصَائِصْ

meaning [*And verily I have frightened*] *the wild oxen or cows* [*having waggings of the tail*]. (L.) — See also the paragraph commencing with قَوْسٌ, in two places.

مِرْشَقَةٌ is explained by Golius, on the authority of Meyd, as signifying *A ring used in shooting, by means of which the thumb, it being furnished therewith, more easily draws the tighter sort of bow-string.*]

رشر

1. رَشَرَ, (S, K,) aor. ـُ, inf. n. رَشْرٌ, (S,) *He stamped,* or *sealed,* wheat. (S, K. [See رَوْشَرَ.]) — And *He wrote;* (K, TA;) عَلَيْهِ [*upon it*], and إِلَيْهِ [*to him*]: accord. to the copies of the K, like رَشَّرَ; but this is a mistake for رَسَرَ, with the unpointed س [and without teshdeed]. (TA.)

2: see above.

4: see the next paragraph. — ارشمت *It* (land) *showed its herbage.* (TA.) — And *She* (a wild cow) *saw and depastured the* رَشْر, (K, TA,) i. e. *the first that appeared of the herbage:* the epithet applied to her is مُرَشِّرٌ [without ة]. (TA.)

8. ارترشر, in the copies of the K erroneously written أَرْشَرَ, [is expl. as meaning] *He stamped,* or *sealed, his vessel with the* رَشْر: thus in the saying of El-Aṣṣhà, وَصَلَّى عَلَى دَنِّهَا وَارْتَشَرَ but accord. to others, وَارْتَسَرَ. (TA. [See art. رسر.])

رَشْر: see what next follows.

رَشْرَشَ *i. q.* أَثَرَ [*A mark, an impression,* &c.]; (Aboo-Turáb, K, TA; [in the CK الحَطَر is erroneously put for الأَثَر;]) as also رَشْرَرَ; (K, TA;) like رَسْرَسَ (Aboo-Turáb, TA) and رَسَرَ [q. v.]. (S, Msb, K, all in art. رسر.) — And [particularly] The *mark, or impression,* &c., (أَثَر,) *of rain, upon the ground.* (K.) — And The *first that appears of herbage;* (ISk, S, K;) as some relate it. (TA.)

رَوْشَرَ *i. q.* رَوْسَرَ (S, K, TA) as meaning The [*small engraved*] *tablet,* (S, TA,) or the *stamp,* or *seal,* (K, TA,) *with which collections of wheat or corn* [*in their repositories*] *are stamped, or sealed;* (S, TA;) as also رَاشُومٌ. (AA, K.) And The *thing with which* [*the mouth of*] *a vessel is stamped, or sealed;* (K;) and رَاشُومٌ signifies [the same; or] *a stamp, or seal, with which the head* [or *mouth*] *of a* [*large jar such as is called*] خَابِيَة *is stamped, or sealed:* (TA in art. رسر:) as also رَوْسَرَ (M and K in that art.) and رَاسُومٌ: (K in that art.:) or *a stamp,* or *seal, in a general*

sense; as also رُوَيْسٌ. (M in that art.) ═ See also رَشْمٌ.

رَاشُومٌ: see the next preceding paragraph, in two places.

مُرْشِمٌ, an epithet applied to a wild cow: see 4.

رشن

1. رَشَنَ, (S, K, TK,) [in the CK رَشَّنَ,] there said to be like كَرُمَ, aor. and inf. ns. as in the next sentence, (TK,) *He* (a man) *came to a feast uninvited thereto, and entered without permission.* (S, K.* [See رَاشِنٌ, below.]) ═ And رَشَنَ فِى الإِنَآءِ, aor. ˊ, (S,) inf. n. رَشْنٌ and رُشُونٌ, (S, K,) *He* (a dog) *put his head into the vessel,* (S, K, TA,) *to eat and drink.* (TA.)

رَشْنٌ *A turn, or time, for the taking of water;* (K;) so in the M; (TA;) as also ♦ رَشَنٌ. (K.)

رَشَنٌ: see what next precedes.

غَنَمٌ رُشُونٌ *Sheep, or goats, pasturing and drinking at pleasure, amid abundance of herbage, and plenty.* (K.)

رَاشِنٌ *i. q.* طُفَيْلِىٌّ; (S, K;) i. e. One *who comes to a feast uninvited thereto:* he who watches for the time of food, and then goes in to the party when they are eating, is termed وَارِشٌ. (S.) ═ And One *who eats all that is upon the table of food;* syn. مُقَمِّمٌ: in the K, المِقْمِيرُ is erroneously put for المِقَمُّ. (TA.) ═ Also *A small gift to the pupil of the* صَائِغ [or *goldsmith*]; *in Pers. called* شَاكَرْدَانَه [correctly شَاگِرْدَانَه]. (K. [ما يُرْضَخُ in the CK is a mistake for ما يُرْضَخُ.)

رَوْشَنٌ *i. q.* كُوَّةٌ [i. e. *A window;* so in the present day; or *a mural aperture; an aperture in a wall or chamber*]: (S, K:) [arabicized:] in Pers. رَوَزَن. (KL, PS.) ═ Also *i. q.* رَفٌّ (Mgh, TA) [q. v.; app. here meaning *A kind of arched construction, upon which are placed vessels and other utensils &c. of the house*]. (TA.)

رشو

1. رَشَا, said of a young bird, *It stretched forth its head to its mother in order that she should put food into its beak.* (Abu-l-'Abbás [Th], Mṣb, TA.) ═ Hence, [accord. to Th, but see رَشْوَةٌ, below,] رَشَا, (S, Mgh, Mṣb, K,) aor. رَشُو, inf. n. رَشْوٌ, (S, Mṣb,) *He gave him a* رَشْوَة [or *bribe*]. (S,* Mgh, Mṣb, K.) [See also 3.]

3. راشا, (S, ISd, K,) inf. n. مُرَاشَاةٌ, (TA,) *i. q.* صَانَعَهُ [*He bribed him*; (see also 1;) or *endeavoured to conciliate him*; or *did to him a thing in order that he* (the latter) *might do to him* (the former) *another thing*]: (K:) and حَابَاهُ [app. as meaning *he treated him, or behaved towards him, with partiality*]: (ISd, K:) or طَاهَرَهُ [*he aided him, or assisted him*]. (S.)

4. ارشى الدَّلْوَ *He put a* رِشَآء [or *rope*] *to the bucket.* (S, ISd, K.) ═ [Hence,] ارشى said of the colocynth [or any similar plant (see رِشَآءٌ)] † *It extended its rope-like branches* [or *stalks*]. (Az, S, K,* TA.) ═ وَأَرْشَيْتُ الفَصِيلَ, (S, K,) inf. n. إِرْشَاءٌ, (S,) *I made the young camel to suck, or to be suckled.* (S, K.)

5. ترشّاهُ *He was soft, tender, gentle, bland, or mild, towards him; or he treated him with gentleness, or blandishment.* (S, ISd, K.)

8. ارتشى *He took, or received, a* رِشْوَة [or *bribe*], (S, Mgh, Mṣb, K,) مِنْهُ *from him.* (Mgh.)

10. استرشى *He sought, or desired, to be suckled;* said of a young camel. (S, K.) ═ And استرشى مَا فِى الضَّرْعِ *He drew forth what was in the udder.* (Az, TA.) ═ [Hence, probably,] استرشى فِى حُكْمِهِ *He sought, or desired, or demanded, to* رِشْوَة [or *bribe*] *in the case of his deciding judicially,* for his doing so [agreeably with the desire of the briber]. (S, K.* TA.)

رِشْوَة and رُشْوَة (T, S, M, Mgh, Mṣb, K) and رَشْوَة (Lth, K,) of which the first is that which is the most commonly used, (TA,) *i. q.* جُعْل [as meaning *A bribe*]; (K, TA;) i. e. (TA) *a thing that one gives to a judge, or to another person, in order that he may judge in his* [the giver's] *favour, or to incite him to do what he* [the giver] *desires;* (Mṣb, TA;) or *a means of attaining that which one wants, by bribery;* not including what is given as a means of obtaining a right or repelling a wrong; for it is related on the authority of several of the leading doctors of the Tábi'ees that there is no harm in a man's bribing for the défence of himself and his property when he fears being wronged; so says IAth and Lth explains the last of these three words as meaning *an act of bribery:* (TA:) accord. to Abu-l-'Abbás [i. e. Th], (TA), the former meaning is from رَشَا said of a young bird, explained in the first sentence of this art.: (Mṣb, TA:) or it is from الرِّشَآءُ, (IAth, Mgh, TA,) signifying "that by means of which one obtains water," (IAth, TA,) or "the rope of the bucket:" (Mgh:) or, accord. to ISd, the reverse of this is the case: (TA:) the pl. (of the first, Mṣb, TA) is رِشًا or رِشًى and (of the second, Mṣb, TA) رُشًا or رُشًى. (S, Mṣb, K, TA.)

رِشَآءٌ *A rope:* (S, Mṣb, K:) [or *a well-rope;* i. e.] the *rope of the bucket:* (Mgh:) and ♦ تِرْشَآءٌ, also, with kesr, has the same meaning as رِشَآءٌ: (K:) hence it would seem that this is generally the case; but they have expressly declared that the latter word has not been heard except in relation to the like of an enchantment, or a fascination: so says MF, pointing to the saying of Lh, that among the phrases of women who enchant, or fascinate, men is أَحْلَفْتُهُ بِدَبَّاءَ مُمْلَأٍ مِنَ المَآءِ مُعَلَّقٍ بِتِرْشَآءٍ [*I have enchanted him, or fascinated him, with a gourd, filled with water, suspended by a rope, or well-rope*]; and that تِرْشَآء, meaning *a rope,* is not thus said except in this enchantment, or fascination: accord. to ISd, the last radical of رِشَآء is judged to be و because one obtains water by means of the رِشَآء, like as one obtains the thing sought by means of the رِشْوَة; which is the reverse what has been said above, that الرِّشْوة is from الرِّشَآء: (TA:) the pl. is أَرْشِيَةٌ. (S, Mgh, Mṣb, K.) ═ الرِّشَآءُ is also the name of † *A Mansion of the Moon;* (K, TA;) [*the Twenty-eighth,* which is *the last, of the Mansions of the Moon;*] so called as being likened to a rope; (TA;) [*the northern fish, of the constellation Pisces, together with the star β of Andromeda;* or, more correctly, δ and ε, *with some neighbouring stars, of Pisces;*] *a group of many stars, in the form of a fish, with the tail towards the south and the head towards the north;* (Kzw;) *many small stars, in the form of a fish, called [also]* بَطْنُ الحُوتِ, *in the navel of which is a bright star, which the moon makes one of its mansions;* (S, TA:) [or *including* بطن الحوت, *which is in the navel of Andromeda;* for] بطن الحوت *is the name of the bright star* [β] *that is above the drapery round the waist of Andromeda:* (Kzw, descr. of Andromeda:) الرشاء *is also called* قَلْبُ الحُوتِ. (TA in art. قلب.) [See مَنَازِلُ القَمَرِ, in art. نزل.]

رَشِىٌّ *A young camel;* syn. فَصِيلٌ. (K.) [See 4, last sentence.]

رَاشٍ *The giver of a* رِشْوَة [or *bribe*]: hence the trad., لَعَنَ اللّٰهُ الرَّاشِىَ وَالمُرْتَشِىَ وَالرَّائِشَ, i. e. [*May God curse*] *the giver of a* رِشْوَة, who aids another to do what is wrong, *and the receiver thereof, and him who is agent between them two,* demanding more for this or less for this. (IAth, TA.)

تَرْشَاةٌ: see رِشَآءٌ, first sentence.

مُرْتَشٍ The *receiver of a* رِشْوَة [or *bribe*]. (IAth, TA.) [See an ex. above, voce رَاشٍ.]

مُسْتَرْشٍ *A seeker, desirer, or demander, of a* رِشْوَة [or *bribe*]. (TK.) Hence, (TK,) one says, إِنَّكَ لَمُسْتَرْشٍ لِفُلَانٍ, [in the TA إِلَى فُلَانٍ,] i. e. مُطِيعٌ لَهُ تَابِعٌ لِمَسَرَّتِهِ [app. meaning † *Verily thou art obedient to such a one, subservient to that which gives him happiness*]. (K, TK.)

رص

1. رَصَّهُ, (S, M, A, Mgh, Mṣb, K,) aor. ˊ, inf. n. رَصٌّ, (S, M, Mṣb,) *He stuck it* (a thing, S, Mgh) *together, one part to another,* (S, A, Mgh, K,) *so that there might be no interstice in it;* (Mgh;) *joined it together;* (Mṣb, K;) namely, a building; (Mṣb;) and ♦ رَصَّصَهُ, (S,* Mgh, K,) inf. n. تَرْصِيصٌ, (S,) signifies the same; (S, Mgh, K;) and so ♦ رَصَّصَهُ: (TA:) or these three verbs all signify *he made it* (a building) *firm and compact:* (M:) or ♦ رصصه signifies *he made it* (a building) *firm and strong:* (IDrd, K:) and رُصَّ, said of anything, *it was made firm, and joined together.* (M, TA:) And hence, رَصَّصَ ♦ المُغْفَلَةَ *He tied* شَدَّ [perhaps a mistranscription for سَدَّ *he stopped up*]) *firmly the mouth of the* قِمْطَة [a kind of vessel]. (Mgh.) And رَصَّ بَابَهُ *He closed, or locked, his door;* as also رَصَّهُ, q. v. (TA in art. لص.) ═ رَصَّتْ بَيْضَهَا *She* (a domestic hen, A, K,

and an ostrich, A) *made her eggs even*, or *level, with her bill* (A, K) *and her feet, to sit upon them.* (A.) — See also رَصْصَصَ.

2: see 1, in two places. — رَصَّصَتْ, (AZ, M,) inf. n. تَرْصِيص, (AZ, Ṣ,) *She* (a woman) *put on*, or *wore, her* نِقَاب [a kind of *face-veil*] *in such a manner that nothing was seen but her eyes:* (AZ, Ṣ, M:) as also وَصَّصَتْ, (AZ, TA,) or وَصْوَصَتْ: (M:) وَصَّصَ is of the dial. of Temeem. (AZ, TA.) — رَصَّصَ, ↕ *He was importunate, or urgent, in asking, or begging.* (Fr, TA.)

5: see 8.

6. تراصّوا *They placed themselves close together,* (Ks, Ṣ, M, A, K,) in a rank, (Ṣ, Mgh, Mṣb, K,) in prayer, (A, TA,) and in battle, (TA,) *so that there was no intervening space among them;* (Ks;) as also ارْتَصُّوا: (A:) *they placed themselves in a rank, or in ranks,* in battle, and in prayer. (M.)

8. ارتصّت الحِجَارُ *The stones were stuck, or set close, together;* as also تَرَصْرَصَتْ. (A.) — See also 6.

R. Q. 1. رَصْرَصَهُ: see 1, in two places. — رَصْرَصَ عَلَى المَكَانِ *He continued, or became fixed* or *settled, in the place.* (IAạr, K.)

رَصَصٌ in the teeth is *like* نَصَصٌ; (M, TA;) and رَصِيص in the teeth signifies [the same, i. e.,] *Nearness together.* (A, TA.*) — See also the next paragraph.

رَصَاص (Ṣ, M, Mgh, Mṣb, K) and رِصَاص, (M,) or the latter is vulgar, (Ṣ,) and not allowable, (K,) or, accord. to AHát, it is correct, and it is quoted by Ez-Zarkashee, and by certain of the Expositors of the Fṣ, and is the only form mentioned by AHei, (TA,) and, accord. to some of the moderns, رِصَاص also, (MF,) and رَصِيص, (M, TA,) which is a contraction of the first, (TA,) [*Lead;*] *a certain mineral,* (M,) *well known;* (Ṣ, K;) *i. q.* عَلَانِىّ (Mgh;) pure Arabic; (IDrd;) so called because of the compactness of its particles: (IDrd, M:) *it is of two kinds; the black, which is* [*also called*] أُسْرُب, *and* إِبَار or أِبَار [accord. to different copies of the K]; *and white, which is* [*also called*] قَلَعِىّ, and قَصْدِير [which is applied in the present day to *tin*, and *pewter*]: if a little thereof [of the former kind] be thrown into a cooking-pot, its flesh-meat will never become thoroughly cooked: and if a tree be encompassed by a ring thereof, its fruit will not drop, but will become abundant: (K:) and Abu-l-Hoseyn El-Medáïnee says, it used to be said, the drinking from a vessel thereof is a security against the colic: (TA:) رَصَاصَة signifies *a piece thereof.* (Mṣb.)

رَصَاص: } see the next preceding paragraph.
رِصَاص: }

رَصُوص: see أَرْصَ.*

مَرْصُوص: see رَصِيص, in two places. — A woman's [face-veil of the kind called] نِقَاب *drawn near to her eyes.* (AA, K.) — See also رَصِيص.

رَصَاصَة: see رَصَاص. — Also, (accord. to a copy of the M,) or رَصَّاصَة, with teshdeed, (K,) *Stones cleaving to the circuit of a running spring;* and so رَصْرَاصَة: (Lth, M, K:) or رصاصة [in my copy of the A written رَصَاصَة] signifies *a stone:* and the pl. is رَصَائِص [which is reg. as pl. of either of the above-mentioned forms without teshdeed but not as pl. of that with teshdeed]. (A.) You say, رَصَّ عَلَى القَبْرِ الرَّصَائِص *The stones were heaped together upon the grave.* (A.) Hence, رَصَاصَة, (as in the A,) or رَصَّاصَة, (accord. to the K,) ↕ *A niggard:* (A, K:) likened to a stone. (A.)

رَصَّاصَة: see رَصَاصَة, in two places.

رَصَّاص [app., accord. to the TA, *A manufacturer of lead:* or] *a seller of lead.* (Meyd, in Golius.)

رَصَّاصَة: see رَصَاصَة, in two places.

رَصْرَاصَة: see رَصَاصَة. — *Hard ground or land.* (K.) This is its meaning accord. to IDrd. (TA.)

أَرْصَ A man *whose teeth are near together:* (M, A, K:) fem. رَصَّاء. (M, A.) — And the fem., applied to a woman, *Impervia coëuntis;* as also رَصُوص. (M.) — رَصَّاءُ الفَخِذَيْنِ A woman *whose thighs are close together.* (A.) — فَخِذٌ رَصَّاء *A thigh that cleaves, or sticks, to its fellow.* (O, K.)

أُرْصُوصَة *A* [*cap of the kind called*] قَلَنْسُوَة *like a melon.* (O, K.)

مُرَصَّص: see what follows, in two places.

مُرَصْوَص A building *having its several parts stuck together,* (Ṣ, A, Mgh, TA,) *so that there is no interstice in it:* (Mgh:) or a building *made firm and compact:* (M:) and مُرَصَّص signifies the same; (A, Mgh, TA;) and so رَصِيص. (M, TA.) You say also, بَيْض رَصِيص *Eggs* [*set*] *one upon another.* (K.) — A thing *done over*, or *overlaid*, (مُطْلَى,) with رَصَاص; as also مُرَصَّص. (Ṣ, K.) بِئْر مَرْصُوصَة *A well cased with* رَصَاص. (Ibn-'Abbád, K.)

رصد

1. رَصَدَهُ, (Aṣ, Ṣ, A, Mṣb, K,) aor. ـُ, (Aṣ, Ṣ, Mṣb,) inf. n. رَصْد (Ṣ, Mṣb, K) and رَصَد, (Ṣ, K,) and ارتصدهُ, (A,) and ترصّدهُ, (Ṣ,* K,) or رَصَدَهُ, (A,) *He sat* [or *lay in wait*] *for him in the road*, or *way:* [see رَصَد:] (A, Mṣb:) or *he watched*, or *waited, for him;* (Aṣ, Ṣ, K;) and so ↑ راصدهُ: (L:) [or] you say, رَصَدَهُ بِالخَيْرِ وَبِغَيْرِهِ, aor. ـُ, inf. n. رَصْد, *he watched*, or *waited, for him* [*with that which was good and otherwise*]; and in like manner, رَصَدَهُ بِالمُكَافَأَةِ [*he watched, or waited, for him with requital*]; (M;) and also رَصَدَ لَهُ, and ↑ راصدهُ: (Ham p. 89:) or, accord. to some, you say, ↑ رصدهُ لَهُ بِالخَيْرِ وَالشَّرِّ; only with 1; not otherwise: [see this verb below:] and accord. to some, one says, رَصَدَهُ, meaning *he watched, or waited, for him;* and ↑ رصدهُ لَهُمُ الأَمْر, meaning *he prepared for him the thing, or affair, or event;* and ارْتَصَدَ is *syn. with* رَصَدَ. (M.) One says of a serpent (حَيَّة), تَرْصُدُ المَرْأَةَ عَلَى الطَّرِيقِ تَلْسَعُ *It watches, or lies in wait, for the passers-by on the road, or way, that it may bite:* (L:) and of a beast of prey, (Ṣ, A, K,) or of a wolf, (M,) يَرْصُدُ لِيَثِب, (Ṣ, M, A,) or يَرْصُدُ الوُثُوب, (K,) i. e. *He watches, or waits, to leap, or spring:* (TA:) and of a she-camel, تَرْصُدُ شُرْبَ الإِبِلِ ثُمَّ تَشْرَب [*She watches, or waits, for the drinking of the other camels, and then she drinks*]; (Ṣ, A;) or تَرْصُدُ شُرْبَ غَيْرِهَا ثُمَّ هِىَ تَشْرَب [*she watches, or waits, for the drinking of others, that she may drink*]. (K.) — رَصَدَتِ الأَرْضُ *The land was rained upon by a rain such as is termed* رَصْد, (Ṣ,) or *by rain such as is termed* رَصْد. (TA.)

3: see above, first sentence.

4. ارصدهُ عَلَى كَذَا *He charged him with the watching, or guarding, of such a thing.* (L.) — See also **1**, in four places. — ارصد لَهُ also signifies ↕ *He prepared*, or *made ready*, [a person, or thing,] *for him*, or *it;* (Aṣ, Ṣ, A, K;) as an army for battle, and a horse for charging, and property, or money, for the payment of what was due. (A, TA.) You say, أَرْصَدْتُ لَهُ العُقُوبَةَ ↕ *I prepared for him punishment:* properly signifying *I put punishment in his road, or way.* (L.) And أَرْصَدْتُ لَهُ خَيْرًا ↕ [*I prepared for him good* and *evil*]. (A.) إِلَّا أَنْ أُرْصِدَهُ لِدَيْنٍ عَلَىَّ occurs in a trad. [as meaning ↕ *Unless I prepare it for a debt that I owe*]. (Ṣ.) And [hence, app., as seems to be indicated in the TA,] you say, يُرْصِدُ الزَّكَاةَ فِى صِلَةِ إِخْوَانِه ↕ *He places alms in kind, or good and affectionate and gentle and considerate, treatment of his brethren;* [as though meaning *he prepares* for himself *the recompense of alms* (ثَوَابَ الزَّكَاة), like as one says يَحْتَسِبُ عَمَلَهُ meaning يَحْتَسِبُ ثَوَابَ عَمَلِه *in so doing;*] *reckoning such treatment of them as alms.* (TA.) — Also ↕ *He requited him*, or *recompensed him, with good,* (L, K, TA,) accord. to the original application, (L, TA,) or *with evil,* (L, K, TA,) as some apply it. (L, TA.) — And ارصد الحِسَابَ ↕ *He showed*, or *cast up*, or *produced, the reckoning.* (MF, from the 'Ináyeh.)

5: see 1, first sentence, in two places.

8: see 1, in two places.

رَصْد: see the next paragraph.

رَصَد: see رَاصِد, in three places. — Also *A road, or way;* (Mṣb;) and so مِرْصَاد, (TA,) both signify the same, (M,) and مِرْصَد (Ṣ, K, TA) and مَرْصَد: (TA:) and مِرْصَاد, (IAạr, Mṣb, K,) or مِرْصَد, (Ṣ,) or both, (M, A,) and مَرْصَد and رَصَد, (A,) *a place where one lies in wait*, or

watches, (IAmb, Ṣ, M, A, Ḳ,) *for an enemy:* (IAmb, Ḳ:) the pl. of رَصِيدٌ is أَرْصَادٌ; (Mṣb;) and the pl. of مَرْصَدٌ is مَرَاصِدُ, (TA,) which signifies also *lurking places* of serpents. (M, L.) You say, ↑ قَعَدَ لَهُ بِالْمِرْصَدِ and ↑ بِالْمِرْصَادِ and ↑ بِالْمَرْصَدِ (A, Mṣb) and بِالْمَرْقَبِ (A) *He lay in wait for him in the way.* (A,* Mṣb.) And أَنَا لَكَ بِالْمَرْقَبِ and ↑ بِالْمِرْصَادِ ‡ [*I am in the place of lying in wait for thee*], meaning thou canst not escape me. (A.) And 'Adee says,

وَإِنَّ الْمَنَايَا لِلرِّجَالِ بِمِرْصَدِ ↑

‡ [*And verily deaths are in a place of lying in wait for men*, so that they cannot escape them]. (TA.) ↑ وَاقْعُدُوا لَهُمْ كُلَّ مَرْصَدٍ, in the Ḳur [ix. 5], means *And lie ye in wait for them in every road, or way;* (AM, TA;) accord. to Fr, in their way to the Sacred House. (TA.) And ↑ إِنَّ رَبَّكَ لَبِالْمِرْصَادِ, in the Ḳur [lxxxix. 13], means *Verily thy Lord is in the way;* i. e., in the way by which thou goest; (TA;) so that none of thine actions escapeth Him: (Mṣb:) or it means that He watcheth, or lieth in wait, to punish him who disbelieveth in Him and turneth away from Him: (Zj, TA:) or that He watcheth every man to recompense him for his deeds: (Ibn-'Arafeh, TA:) or, accord. to El-Aṣmaee, المِرصاد is here a name applied to three bridges behind the صِرَاط, one of which is security; on another, mercy; and on the third, the Lord. (L, TA.) = Also *A small quantity of rain:* (Ṣ, Ḳ:) one says, بِهَا رَصَدٌ مِنْ حَيَا [*In it*, namely, the land (الأَرْض), *is a small quantity of rain*]: (Ṣ:) and so ↑ رَصْدٌ: (TA:) or both signify *rain that comes after other rain:* or *rain that falls first, before other rain coming:* or the *first of rain:* or, accord. to IAar, the former word signifies *rain such as is termed* عِهَاد, *after which other rain is looked for;* and if other rain follow it, herbage is produced: *one shower thereof* is termed رَصَدَةٌ and ↑ رَصْدَةٌ; the latter mentioned by Th: (M:) or ↑ رَصْدَةٌ signifies *a shower*, or *what falls at once, of rain* [app. in any case]: (Ṣ, Ḳ:) the pl. of رَصَدٌ is أَرْصَادٌ (Ṣ, M, Ḳ) and رِصَادٌ, (M,) the latter mentioned on the authority of A'Obeyd: (TA:) [or] the latter is pl. of ↑ رَصْدَةٌ. (Ṣ.) — Also *A small quantity of herbage,* (Ṣ, M, Ḳ,) *in land upon which one hopes for the fall of the rain of the season called* الرَّبِيع. (M.)

رَصَدَةٌ an inf. n. of un. of 1: pl. رَصَدَاتٌ, whence the saying, لَا يُخْطِئُكَ مِنِّي رَصَدَاتُ خَيْرٍ, or شَرٍّ, ‡ [*My watchings of good conduct, or of evil, will not miss thee*], meaning I will requite thee for thy deeds. (A, TA.) = See also the latter part of the next preceding paragraph, in three places.

رَصْدَةٌ *A pitfall for a lion;* syn. عَزَّةٌ. (Ṣ, Ḳ.) — And *A ring of brass, or of silver, in the thongs* [or cords] *by means of which the sword is suspended.* (Ḳ.)

رَصَدَةٌ: see رَصَدٌ, in the latter part of the paragraph.

رَصَدِيٌّ *One who lies in wait for men in the way, to take their property unjustly;* (Mṣb;) *syn. with the Pers.* زَرْدَارٌ; and so ↑ رَصَادٌ. (Meyd, accord. to Golius [who, however, explains the Pers. word as meaning *vias custos, et vectigalium pro transitu exactor;* which I do not think to be here intended thereby].)

رَصُودٌ A she-camel *that watches, or waits, for the drinking of others,* (Ṣ, A, Ḳ,) *and then herself drinks,* (Ṣ, A,) or *that she may drink.* (Ḳ.)

رَصِيدٌ A beast of prey, (Ṣ, A, Ḳ,) or a wolf, (M,) *that watches, or waits, to leap, or spring.* (Ṣ, M, A, Ḳ.) And A serpent (حَيَّة) *that watches, or lies in wait, to bite persons passing along the road, or way.* (L.) * *

رَصَائِدُ *Snares, or traps, prepared for catching beasts of prey;* as also وَصَائِدُ. ('Arrám, L.)

رَصَّادٌ: see رَصَدِيٌّ.

رَاصِدٌ *Sitting* [or *lying in wait*] *for one in the road, or way:* (Mṣb:) or *watching, or waiting; for a thing:* (Ṣ:) or one *lying in wait, or in a place of watching, or in a road or way, for the purpose of guarding:* (Mgh:) pl. رَاصِدُونَ, (Ḳ,) and ↑ رَصَدٌ, like as حَذَرٌ is pl. of حَاذِرٌ, (Mgh, Mṣb,) and حَرَسٌ of حَارِسٌ; (Mgh;) or [rather] ↑ رَصَدٌ is syn. with رَاصِدُونَ, (Ṣ,* A,* Ḳ,) or with مُرْتَصِدُونَ, [which has the same meaning,] and is a quasi-pl. n., (M,) a word like حَرَسٌ (Ṣ, A) and خَدَمٌ, (A,) and used alike as sing. and pl. [and masc.] and fem.; and sometimes they said أَرْصَادٌ; (Ṣ;) and رَصَدَةٌ also is used as a pl. of رَاصِدٌ, agreeably with analogy; (Mgh;) and رَصْدٌ likewise appears to be a pl. of the same. (Ḥam p. 415.) One says, ↑ فُلَانٌ يَخَافُ رَصَدًا مِنْ قُدَّامِهِ وَطَلَبًا مِنْ وَرَائِهِ i. e. [*Such a one fears*] *an enemy lying in wait* [*before him, and pursuers behind him*]. (A.) By ↑ رَصَدًا in the Ḳur lxxii. last verse but one, are meant watchers over an angel sent down with a revelation, lest one of the jinn, or genii, should overhear the revelation and acquaint therewith the diviners, who would acquaint other men therewith, and thus become equal to the prophets. (M, L.) — Hence, (TA,) الرَّاصِدُ is an appellation of *The Lion.* (Ḳ, TA.)

مَرْصَدٌ: see رَصَدٌ, in six places.

مُرْصِدٌ [*i. q.* رَاصِدٌ]. One says, أَنَا لَكَ مُرْصِدٌ بِإِحْسَانِكَ حَتَّى أُكَافِئَكَ بِهِ ‡ [*I am watching, or waiting, for thee, on account of thy beneficence, that I may requite thee for it*]. (Lth, A.) — أَرْضٌ مُرْصِدَةٌ *Land in which is a small quantity of herbage:* (M, Ḳ:) or *land which has been rained upon, and which it is hoped will produce herbage:* (AHn, M, Ḳ:) and *land upon which has fallen a rain such as is termed* رَصْدَةٌ; (M;) and so ↑ مُرْصَدَةٌ: (Ṣ, M:) or, accord. to some, one should not say مُرْصَدَةٌ nor مُرْصِدَةٌ; but أَصَابَهَا رَصْدٌ and رَصَدٌ. (M.)

مِرْصَادٌ: see رَصَدٌ, in five places.

أَرْضٌ مَرْصُودَةٌ: see مُرْصِدٌ.

مُرْتَصَدٌ: see رَصَدٌ, in three places.

رصع

1. رَصَعَ بِهِ, aor. ـَ, (Ṣ, Ḳ,) inf. n. رَصْعٌ, (Ṣ,) or, as in the L, رُصُوعٌ, (TA,) *It stuck, adhered,* or *clave, to it;* (Ṣ, Ḳ;) as also ↑ ارْتَصَعَ. (Ibn-'Abbád, Ḳ.) You say, أَسْنَانُهُ ارْتَصَعَتْ *His teeth were near together,* (Ḳ, TA,) *and stuck, adhered,* or *clave, together.* (TA.) [See also the part. n. of the latter verb, below.] — رَصَعَ بِالطِّيبِ *i. q.* عَبَقَ بِهِ [app. meaning † *He kept,* or *became addicted to, the use of perfume;* syn. أُولِعَ بِهِ: but accord. to the TK, *he rubbed,* or *anointed, himself with perfume*]. (IF, Ḳ.) — رَصَعَ بِالْمَكَانِ, aor. ـَ, inf. n. رَصْعٌ, *He remained, stayed, dwelt,* or *abode, in the place.* (Ḳ,* TA.) = رَصَعَ الشَّيْءَ: *He tied the thing in a complicated treble knot, such as the knots of the* تَمِيمَة *and the like:* [or perhaps this is a mistranscription, for ↑ رَصَّعَ; for it is added,] *when you take a thong, and tie in it treble knots, this [action] is [termed]* تَرْصِيعٌ. (TA.)

2. تَرْصِيعٌ [inf. n. of رَصَّعَ] The act of *setting, fixing,* or *putting together,* [jewels, precious stones, gems, pearls, &c.;] syn. تَرْكِيبٌ. (Ṣ, Ḳ.) [See the pass. part. n., below.] — The act of *making* [a thing] *according to a measure;* syn. تَقْدِيرٌ. (Ibn-'Abbád, Ḳ.) — The act of *weaving* [a thing]; or *forming* [it] *by the inserting of one part within another; like as a bird weaves its nest.* (Ibn-'Abbád, Ḳ.) You say, رَصَّعَ الطَّائِرُ عُشَّهُ بِقُضْبَانٍ وَرِيشٍ *The bird put twigs and feathers near together, and wove with them its nest.* (A, TA.) — رَصَّعَ العِقْدَ بِالْجَوْهَرِ, inf. n. as above, *He furnished the necklace with jewels, precious stones, or gems, connected,* or *drawn, together, in a series.* (TA.) — [Hence,] in rhetoric, التَّرْصِيعُ signifies *A kind of* جِنَاس; (TA;) *the making the words of a clause of rhyming prose, or at least two of them, conformable in their measures, and agreeing in their latter parts, with the corresponding words of the corresponding clause;* as in the saying in the Ḳur [end of ch. lxxxviii.], إِنَّ إِلَيْنَا إِيَابَهُمْ ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ: and *the like in verse;* as in the saying of Aboo-Firás [El-Farezdak],

* وَأَفْعَالُهُ لِلرَّاغِبِينَ كَرِيمَةٌ * وَأَمْوَالُهُ لِلطَّالِبِينَ نِهَابُ *

(Har p. 9.) — See also 1; last sentence.

8: see 1, first and second sentences.

رَصِيعٌ The *button of the loop of a copy of the Ḳurán.* (AA, Z, Ṣgh, Ḳ.) — See also what next follows.

رَصِيعَةٌ The *knot that is in the bridle* (اللِّجَام), *by the cheek* (المِعْذَر), *resembling a* [*small piece of money such as is called*] فَلْس. (Ḳ.) — *A ring, of those with which a sword is ornamented:* (Ṣ:)

or the *round ornament of a sword*: (IDrd, K:) or *any round ring in the ornamental part of a sword or saddle or other thing*: (IDrd, K:*) or *a plaited thong between the suspensory thong, or shoulder-belt, and the scabbard, of the sword*; as also ↑ رَصِيعٌ; or [the pl. signifies] *plaited thongs in the lower parts of the suspensory thongs of the sword*; and a dial. var. is with س; (TA;) i. e. رَسَائِعُ, (K and TA in art. رسع,) on the authority of ISh. (TA in that art.) The pl. of رَصِيعَةٌ (Ṣ, K) in all the senses explained above (K, TA) is رَصَائِعُ. (Ṣ, K.)

رَاصِعٌ *Sticking, adhering, or cleaving.* (AZ, L.)

مُرَصَّعٌ *Adorned* with jewels, precious stones, or gems; applied to a crown, and a sword: (K:) or you say, تَاجٌ مُرَصَّعٌ بِالْجَوَاهِرِ meaning *a crown set with jewels, precious stones, or gems*: and سَيْفٌ مُرَصَّعٌ *a sword ornamented with the rings called* رَصَائِع, pl. of رَصِيعَةٌ. (Ṣ.) — فَرَسٌ مُرَصَّعُ الشَّنَنِ *A horse having the hairs of the fetlock* بَعْضُهَا فِي بَعْضٍ [meaning *compacted together, as though woven*]: (AO, and so in some copies of the K:) in [some of the copies of] the K بَعْضُهَا فَوْقَ بَعْضٍ. (TA.)

أَسْنَانُهُ مُرْتَصِعَةٌ *His teeth are set close together.* (A, TA.)

رصف

1. رَصَفَهُ, aor. ـِ, [or ـُ, as appears from what follows,] inf. n. رَصْفٌ, *He put, or joined, together, or together and in regular order, its several parts.* (M.) [Hence,] رَصَفَ الْحِجَارَةَ, (Ṣ, O, Mṣb, in the M الْحِجْر,) aor. ـُ, inf. n. as above, (Ṣ, M, Mṣb,) *He put, or joined, together the stones* (Ṣ, O, Mṣb) in building, or in the building or structure: (Ṣ, O:) or *he built, or constructed, and joined together, the stones.* (M.) And رَصَفَتْ أَسْنَانَهُ *His teeth were disposed in a regular and an even row in their manner of growth*; as also رَصِفَتْ, [aor. ـَ,] inf. n. رَصَفٌ. (M.) And رَصَفَ قَدَمَيْهِ *He* (a man praying, O, K) *put his feet together*: (Ṣ, O, K:) or رَصَفَ مَا بَيْنَ رِجْلَيْهِ *he put his legs near together.* (M.) — Also *He bound it round* with a thing. (Har p. 376.) You say, رَصَفَ الشَّعْرَ, inf. n. رَصْفٌ, *He bound*, (Ṣ, O, K,) or *wound*, (M,) *a sinew* (عَقِبَة) *upon the socket of the head of the arrow*, (Ṣ, M, O, K,) *when it had broken.* (M.) = رَصِفَتْ أَسْنَانُهُ: see above. — رَصِفَتْ also signifies *She* [a woman] *was small, or narrow, in the* فَرْج [or *vulva*]. (M.) = رَصُفَ, aor. ـُ, inf. n. رَصَافَةٌ, said of a deed, or an action, † *It was firm, or sound*; or *firmly, or soundly, or well, executed, or performed.* (O, K.) — [See also رَصَافَةٌ below.] — One says also, هٰذَا أَمْرٌ لَا يَرْصُفُ بِكَ † *This is a thing, or an affair, that will not become thee, or be suitable to thee.* (Ṣ, O, K.)

2. تَرْصِيفٌ [inf. n. of رصّف] The *putting, or placing, together, or constructing, well* stones or bricks in a building. (KL.) — The *connecting well* words with words. (KL.) — And The *binding round* an arrow *well* [*at the part in which the head is inserted*] *with a sinew.* (KL.)

4. ارصف *He mixed his wine* (شَرَابَهُ) *with what is termed* مَآءُ الرَّصَفِ, i. e. *water descending from the mountains, upon the rocks.* (O, K.)

5: see 8.

6: see 8. — تَرَاصَفُوا فِي الصَّفِّ *They stood close together, side by side, in the rank.* (Ṣ, O, K.) تَرَاصُفٌ is *syn. with* تَلَاصُقٌ. (O.)

8. ارتصف *It had its several parts put, or joined, together, or together and in regular order*; as also ↑ ترصّف, [or this means *it had its several parts well put, or joined, together*, &c., (see 2, of which it is the quasi-pass.,)] and ↑ تراصف. (M.)

رَصْفٌ *Stones put, or joined, together*, (Ṣ, M, O, Mṣb, K,) [*whether artificially or naturally*, but particularly] *in a channel of water*: (O, K:) n. un. ↑ رَصْفَةٌ. (Ṣ, M, O, Mṣb, K.) *A dam constructed for* [*the purpose of obstructing or retaining*] *water*: [such is now termed ↑ رَصِيفٌ; which is originally an epithet, but thus used as a subst., and commonly applied to *a quay*; and *a bank, generally of masonry or bricks, raised along the side of a river or of a lake &c.*; and *any similar mass of masonry*:] also (i. e. رَصْفٌ) *the channel of a* [*reservoir such as is termed*] مَصْنَعَة. (M.) [Hence,] مَآءُ الرَّصْفِ *The water descending from the mountains, upon the rocks.* (K.) El-'Ajjáj says,

مِنْ رَصَفٍ نَازِعَ سَيْلًا رَصَفَا

meaning that the wine of which he is speaking was mixed *with water of a* رَصْف [*or ledge of rocks or stones*] *that had contended, in flowing, with another* رَصْف, because of its thereby becoming more clear and more delicate: he suppresses the word signifying water, meaning it to be understood, (saying مِنْ رَصَفِ for مِنْ مَآءِ رَصَفٍ, [but in both of my copies of the Ṣ, مَآء is erroneously put for مِنْ,]) and he calls its passing مُسِيرًا [in the O and in one of my copies of the Ṣ مُسِيلَهُ] *from* رصف *to* رصف its contending therewith [i. e. with the latter رصف]. (Ṣ, O.) — See also رَصْفَةٌ.

رَصْفَةٌ: see the next paragraph. — The رَصْفَتَانِ are *Two sinews, or ligaments,* (عَصَبَتَانِ) *in, or between, the* [*two bones called*] رَصْفَتَانِ *of the two knees.* (M.)

رَصَفَةٌ n. un. of رَصْفٌ, q. v. — Also *A sinew* (عَقِبَة) *that is wound upon the socket of the head of an arrow*, (Ṣ, M, O, K,) *when it has broken*; (M;) as also ↑ رَصَافَةٌ (Lth, O, K) and ↑ رَصُوفَةٌ, each with ḍamm; (K;) or as also ↑ رَصِافَةٌ, [thus written with kesr,] of which the pl. is رَصَائِفُ (M) and [coll. gen. n.] ↑ رَصِافٌ; (M, O;) but [ISd says,] I think that AḤn has made this last to be a sing.: and ↑ رَصَفٌ is the pl. of رَصَفَةٌ, [or rather it is a coll. gen. n.,] and أَرْصَافٌ I hold to be pl. of رَصَفٌ (M:) or رَصَافٌ is the pl. of رَصَفَةٌ. (Ṣ, K.) — Also, and ↑ رَصِفَةٌ, *A sinew* (عَقِبَة) *that is bound upon another sinew, and is then bound upon the suspensory* (جَآلَة) *of the bow.* (M.) — And رَصَفَتَانِ [if not a mistake for رَضَفَتَانِ] *Two round bones in the knee of a horse, separate from the other bones.* (Ibn-'Abbád, O.

رَصَفَانَةٌ: see رَصُوفٌ.

رَصَافٌ: see رَصَفَةٌ. — Also *A part like stairs, in the side of a mountain*; pl. رُصُفٌ. (Ibn-'Abbád, O.)

رَصُوفٌ A woman *narrow in the* فَرْج [or *vulva*]: (Ṣ, M, O:) or *small therein*: (M:) or *small in the vulva, and narrow therein, and, consequently, impervia viro*; as also ↑ رَصَفَانَةٌ (IAqr,* O,* K) and ↑ مَرْصُوفَةٌ: (O,* K:) or this last, [*syn. with* مَرْفُوفَةٌ,] a woman *whose place of circumcision has cohered [after the operation, when she was young], and, consequently, impervia* [*viro*]. (M.)

رَصِيفٌ [*Put, or joined, together, or together and in regular order, in its several parts*; like مَرْصُوفٌ]. You say, أَسْنَانُهُ رَصِيفَةٌ and ↑ مُرْتَصِفَةٌ *His teeth are disposed in a regular and an even row in their manner of growth.* (M.) — [Hence,] † *An imitator, or emulator,* of another *in actions; and an inseparable associate.* (O. K.) — And † A deed, or an action, that is *firm, or sound*; or *firmly, or soundly*, or *well, executed* or *performed*: (Ṣ, O, Mṣb, K:) and in like manner, an answer, or a reply: (Ṣ, O:) or an answer, or a reply, that is *strong*, or *valid*; *not to be rebutted.* (Mṣb.) — Also An arrow *having a sinew* (عَقِبَة) *wound upon the socket of its head, when it has broken*; and so ↑ مَرْصُوفٌ. (M.) — See also رَصْفٌ. — Also sing. of رَصَائِف, which signifies The *sinews*, or *ligaments*, (عُصَب,) *of the horse*: or this signifies the *bones of the side*: (Ibn-'Abbád, O, K:) and has for its pl. رُصُفٌ, like كُتُبٌ [as pl. of كِتَابٌ]. (K.)

رَصَافَةٌ inf. n. of رَصُفَ. [q.v.] (K.) — الرَّصَافَةُ signifies *The being gentle* (الرِّفْق) *with the thing*: and [hence] it is said in a trad., وَلَمْ يَكُنْ *and he was more gentle, or convenient,* (أَرْفَقَ,) *to us than she, or it*]: no verb thereof [in this sense] has been transmitted. (M.)

رَصَافَةٌ
رِصَافَةٌ
رُصُوفَةٌ
} see رَصَفَةٌ.

أَرْصَفُ [i. q. أَرْتَقُ]: see رَصَافَةٌ.

مَرْصُوفٌ: see رَصِيفٌ, in two places. — مَرْصُوفَةٌ, applied to a woman: see رَصُوفٌ.

مِرْصَافَةٌ *i. q.* مِطْرَقَةٌ [q.v.]: (O, K:) because the thing hammered, or beaten, is joined, and made to cohere, therewith. (O.)

مُرْتَصِفُ الْأَسْنَانِ A man *having the teeth near*

together. (O, K.) See also رَصِيفٌ — المُرْتَصِفُ *The lion.* (IKh, O, K.)

[This art. is wanting in the copies of the L and TA to which I have had access.]

رصن

1. رَصُنَ, (S, M, K,) inf. n. رَصَانَةٌ, (S, M,) *It* (a thing, M, or a building, TA) *was,* or *became, firm, stable, strong, solid, compact,* or *sound.* (S, M,* K.*) — Also, said of a man, *i. q.* رَزُنَ † [*He was,* or *became, grave, staid, steady, sedate,* or *calm;* and *forbearing: still,* or *motionless:* or *firm,* or *sound, of judgment: wise,* or *sensible*]. (M.) — رَصَنَهُ, (Aṣ, S, M, K,) aor. ˊ, inf. n. رَصْنٌ, (Aṣ, S,) *He made it complete, entire,* or *perfect;* (Aṣ, S, M, K;) namely, a thing. (Aṣ, S.) — See also 4. — And see 2, in two places. — رَصَنَهُ بِلِسَانِهِ (S, K,) inf. n. رَصْنٌ, (S,) *He reviled him,* or *vilified him.* (S, K.)

2. رصّن الشَّيْءَ مَعْرِفَةً, (K,) thus accord. to some copies of the S, (TA,) inf. n. تَرْصِينٌ; (K;) accord. to other copies of the S, تَوْرِيصٌ (TA; [and accord. to the KL, the inf. n. of the verb in this sense, expl. by غالب شدن, is رَصْنٌ;]) † *He overcame the thing by knowledge:* (S, K:) so says AZ: (S:) [accord. to the JM, رَصَنَهُ signifies *He knew it:* but] the reading in the K, with teshdeed, is confirmed by the saying of Z, in the A, that أَرْصَنُ لِي هٰذَا الخَبَرَ means † *Verify thou for me, or to me, this information;* syn. حَقِّقْهُ; a tropical phrase. (TA.)

4. ارصنهُ *He made it, or rendered it, firm, stable, strong, solid, compact,* or *sound;* (S, M, K;) as also رَصَنَهُ; namely, a thing. (TA.) You say, أَرْصَنَ البِنَاءَ *The building was made,* or *rendered, firm, stable,* &c. (TA.) And إِذَا عَمِلْتَ عَمَلًا فَأَرْصِنْهُ † *When thou doest a deed, do it soundly, thoroughly, shiftfully, judiciously,* or *well.* (TA.)

رَصِينٌ *Firm, stable, strong, solid, compact,* or *sound;* (S, M, K;) applied to a thing: (M:) and مُرْصَنٌ and مُرْصُونٌ *made,* or *rendered, firm, stable, strong,* &c. (TA.) You say دِرْعٌ رَصِينٌ *A coat of mail firmly, strongly,* or *compactly, made.* (TA.) And بِنَاءٌ مُرْصَنٌ *A building made,* or *rendered, firm, stable, strong,* &c. (TA.) And رَجُلٌ لَهُ رَأْيٌ رَصِينٌ † [*A man having firm,* or *sound, judgment*]. (TA.) — Also, applied to a man, *i. q.* رَزِينٌ † [*Grave, staid, steady, sedate,* or *calm;* and *forbearing: still,* or *motionless:* or *firm,* or *sound, of judgment: wise,* or *sensible*]. (M.) — فُلَانٌ رَصِينٌ بِحَاجَتِكَ † *Such a one is gracious,* or *knowing and gracious, with respect to thy want;* or *mindful, regardful, or considerate, thereof;* syn. حَفِيٌّ بِهَا. (S, K.*) — رَصِينٌ also signifies *Pained,* or *suffering pain:* (S, K:) so in the saying of a poet,

يَقُولُ إِنِّي رَصِينُ الجَوْفِ فَاسْقُونِي

[*He says, or he saying, Verily I am suffering pain of the belly,* or *chest, therefore give ye me to drink*]. (S.) — What are termed الرَّصِينَانِ, (S,) or رَصِينَا الفَرَسِ, (K,) are *The [two] extremities of the* قَصَب [or *round and hollow bones,* meaning here *of the arms,* (in one of my copies of the S, erroneously, *of the* عَصَب, or *sinews,*)] *that are set in,* or *upon, the* رُكْبَة [n. un. of رُكَب, which is evidently the correct reading, meaning *the bones that are between the arm and the shank*], *in the knee.* (S, K.)

مُرْصُونٌ: see the paragraph next preceding, in two places.

مِرْصَنٌ *An iron instrument with which beasts* (دَوَابّ) *are cauterized.* (K.)

مُرْصُونٌ: see رَصِينٌ. — سَاعِدٌ مُرْصُونٌ — رَصِينٌ [*A fore arm, or an upper arm,* of a man, or *a fore shank,* or *an arm,* of a beast, (for ساعد has all these meanings,)] *marked with a hot iron;* syn. مَوْسُومٌ. (K.)

رض

1. رَضَّهُ, (S, A, Mṣb,) aor. ˊ, (Mṣb,) inf. n. رَضٌّ, (S, A, Mṣb, K,) *He bruised, brayed, pounded,* or *crushed, it:* (IF, A, Mṣb, K:) or it signifies, (S,) or signifies also, (K,) *he bruised, brayed, pounded,* or *crushed, it coarsely, not finely;* (S, K;) as also رَضْرَضَهُ: (TA:) or *he broke it;* (Mṣb, TA;) and so † the latter verb. (S, K, TA.) You say, ضَرَبَهُ فَرَضَّ عِظَامَهُ *He beat him, and crushed his bones.* (A.) And سَمِعْتُ بِهَا نَزَلَ بِكَ فَفَتَّ كَبِدِي وَرَضَّ عِظَامِي † *I heard of what befell thee, and it crumbled my liver and crushed my bones].* (A, TA.)

4. ارضّ, (S, K,) inf. n. إِرْضَاضٌ, (TA,) *He* (a man, S) *was, or became, heavy and slow.* (S, K.) And *He ran vehemently.* (ISk, K.) Thus it has two contr. significations. (K.) And ارضّ فِي الأَرْضِ *He went away into the country,* or *in the land;* syn. ذَهَبَ [q. v.]. (ISk, TA.) — ارضّت الثَّرِيدَةُ, (S, K,) inf. n. as above, (S,) *The* [*milk termed*] ثَرِيدَة *became thick.* (S, K.) — ارضّ العَرَقُ *It* (fatigue, TA, or food or drink, AZ, K) *made the sweat to flow.* (AZ,* K,* TA.)

5: see the next paragraph.

8. ارتضّ *It* (a thing) *broke, or became broken, in pieces;* (TA;) and ترضّض signifies [the same; or] *it became broken, bruised, or brayed;* (KL;) [and so, accord. to some, † تَرَضْرَضَ: for you say,] حِجَارَةٌ تَتَرَضْرَضُ عَلَى وَجْهِ الأَرْضِ meaning *Stones that break in pieces upon the surface of the earth;* (S, K;*) as some say: but others say that this means *stones that move about, without stopping, upon the surface of the earth.* (TA.)

R. Q. 1: see 1, above, in two places.

R. Q. 2: see 8.

رَضٌّ *Dates bruised,* or *brayed,* (S,) or *freed from the stones,* (K,) or *bruised, or brayed, and freed from the stones,* (TA,) *and steeped in unmixed milk;* (S, K, TA;) as also مُرَضَّةٌ and † مُرَضَّةٌ: (K:) or *dry dates bruised, or brayed, and thrown into fresh milk;* as also † رَضِيضٌ. (A.)

رُضَاضٌ *Fragments,* or *broken particles,* (S, IF, Mṣb,) of a thing: (S:) *what is bruised, brayed, pounded, or crushed; or bruised,* &c., *coarsely;* of a thing. (IDrd, K.)

رَضِيضٌ *Bruised, brayed, pounded,* or *crushed:* (K:) *bruised,* &c., *coarsely:* as also † مَرْضُوضٌ. (S, K.) — See also رَضٌّ.

رَضْرَضَ: see what next follows.

رَضْرَاضٌ *Pebbles:* (IDrd, A, K:) or *small pebbles:* (A, K:) as also † رَضْرَضٌ, (K,) which is a contraction of the former: (TA:) or *bruised,* or *crushed, pebbles.* (S.) Hence the saying نَهْرٌ ذُو سَهْلَةٍ وَذُو رَضْرَاضٍ *A river, or channel, having a bed of sand upon which the water runs, and having bruised,* or *crushed, pebbles.* (S.) Or رَضْرَاضٌ signifies *Hard, smooth stones.* (Kr, L.) And with ة, *Stones that break in pieces, or that move about without stopping, upon the surface of the earth.* (TA.) — *Land broken up* (مَرْضُوضَةٌ) *with stones.* (IAạr, S, K.) — *Small drops of rain.* (AA, K.) — *Fleshy; having much flesh;* applied to a man; (S, K;) and to a camel: (S:) fem. with ة; applied to a woman. (S, K.) — كَفَلٌ رَضْرَاضٌ *Buttocks that quiver* (K, TA) *in walking.* (TA.)

رَضَارِضُ Pasturing beasts *that crush the herbage in eating:* (TA:) or camels *pasturing at pleasure;* as though they crushed the herbage. (S, TA.)

أَرَضُّ *Always sitting still, not quitting his place.* (Ibn-'Abbád, K.)

مُرَضَّةٌ: see رَضٌّ. — Also *Thick* [*milk such as is termed*] رَثِيثَة; i. e. *fresh milk upon which sour milk is poured, and which is then left awhile, whereupon there comes forth from it a thin yellow fluid, which is poured from it, and the thick is drunk:* (S:) *or fresh milk drawn from the udder upon sour milk; or before it has become mature:* (TA:) or *fresh milk poured upon milk that has been collected in a skin:* (A'Obeyd, TA:) or, as described to ISk by one of the Benoo-'Ámir, *very sour milk, that causes the man who has drunk it to arise in the morning languid, or loose in the joints.* (TA.) — And *A food,* or *a drink, that causes the sweat of him who has eaten it, or drunk it, to flow.* (AZ, K, TA.) In this explanation, وَضَّتْ is put in [some copies of] the K instead of أَرَضَّتْ in the explanation given by AZ. (TA.) — Also A mare *that runs vehemently.* (AO, TA.)

مِرَضَّةٌ *A thing with which one bruises, brays, pounds, or crushes; or with which one bruises,* &c., *coarsely.* (TA.) [And particularly what is termed in Latin *Tribulum;* (Golius, on the authority of Meyd;) i. e. *a kind of drag used for the purpose of separating the grain of wheat and barley &c. and of cutting the straw;* more commonly called نَوْرَج (q. v.) and مِدْرَس and جُرْجُر.]

— See also رضّ.

مَرْضُوضٌ: see رَضِيضٌ; and رُضَاضٌ.

رضب

1. رَضَبَ يَرْضِبُ, (A, Ḳ,) aor. ـِ, (A, TA,) inf. n. رَضْبٌ, (TA,) *He sucked in, or gently sucked or drew in with his lips, her* (a girl's, or young woman's, TA) *saliva*; (A, Ḳ, TA;) as also ترضّب, (A,) or رَضِبَ يَرْضَبُ, (Ḳ,) aor. ـَ. ترضّب. (Ḳ.) — And رَضَبَ المَطَرُ *The rain poured vehemently, or abundantly and extensively*; (Ḳ, TA;) as also ارضب, inf. n. إِرْضَابٌ. (TA.) And رَضَبَتِ السَّمَآءُ *The sky poured incessantly with rain in large drops.* (AA, TA.) — رَضْبٌ is also used as a verb, [meaning an inf n. of رَضَبَ signifying *It* (dew) *fell, or formed, in distinct particles upon the trees,*] from رَضَابٌ applied to dew. (TA.) = رَضَبَتِ الشَّاةُ i. q. رَبَضَتْ [q. v., app. formed from the latter by transposition,] (Ḳ,) but seldom used. (TA.)

4: see the preceding paragraph.

5: see 1, in two places.

رَضْبَةٌ: see رَاضِبٌ.

رُضَابٌ *Saliva*; syn. رِيقٌ: (Ṣ:) or *saliva* (رِيق) *that is sucked in, or gently sucked or drawn in with the lips*; (L, Ḳ;) as when a man kisses a girl: (L:) or *what one so sucks or draws in, of his own saliva*: (L:) or *what forms into little bubbles, of saliva, and spreads, or becomes scattered, or sprinkled*: what flows being termed بُزَاق: (TA:) or *particles of saliva in the mouth*: (Ḳ:) or, as some say, the *separation of saliva into distinct particles, and abundance of the water of the teeth*: but of each of the last two explanations, AM [or, I believe, ISd] says, "I know not how this is." (TA.) — *Sweet water.* (TA.) — *Froth of honey.* (Ḳ, TA.) — *Particles of dew upon trees.* (Ḳ.) — *Particles of snow, of hail,* and *of sugar.* (Ḳ.) — *Particles of musk*: (Ḳ:) or so رُضَابُ مِسْكٍ. (TA.)

رَاضِبٌ *Vehement, or abundant and extensive,* rain: (Ṣ, Ḳ:) or rain *pouring incessantly, in large drops.* (AA, TA.) = Also *A species of the* [*lote-tree called*] سِدْر: (Ṣ, Ḳ:) one of which is called رَاضِبَةٌ, [with respect to which it is a coll. gen. n.,] and رَضْبَةٌ, (Ḳ,) with respect to which latter, if this be correct, it is a quasi-pl. n. (TA.)

مَرَاضِبُ [in the TK مَرَاضِيبُ] *Sweet salivæ.* (Ḳ, TA.)

رضح

1. رَضَحَ, aor. ـُ, (Ṣ, Mṣb, Ḳ,) inf. n. رَضْحٌ, (Ṣ, L, Mṣb,) *He broke,* (Ṣ, L, Mṣb, Ḳ,) and *bruised, brayed, or crushed,* (Mṣb, TA,) pebbles, (Ṣ, Ḳ,) or date-stones, (Ṣ, L, Mṣb, Ḳ,) &c., (Mṣb,) with a stone [&c.]; (L;) like رَضَخَ, (Ṣ, Mṣb,) which is a dial. var. (Mṣb.) And *He broke,* (Mṣb, TA,) or *bruised,* (TA,) a person's head (Mṣb, TA) with a stone; (TA;) as also رَضَخَ. (Mṣb, TA.)

5. ترضّح (Ṣ, Ḳ) and ارتضح (L) *It* (a pebble, Ṣ, Ḳ, and a date-stone, L, Ḳ) *became broken,* (Ṣ, L, Ḳ,) [or *bruised, brayed, or crushed,*] with a stone [&c.]. (L.) Jirán-el-'Owd says,

يَكَادُ الحَصَى مِنْ وَطْئِهَا يَتَرَضَّحُ

[*The pebbles almost became broken by her tread*]. (Ṣ.)

8: see the next preceding paragraph. = ارتضح مِنْ كَذَا *He excused himself, or he urged, or showed, or manifested, an excuse, for such a thing; or he asserted himself to be clear therefrom.* (Ḳ.)

رَضْحٌ inf. n. of 1. (Ṣ, L, Mṣb.) [Hence,] نَوًى الرَّضْحِ *Date-stones that fall out from others* [*in the operation of breaking or bruising*]. (Ṣ, Ḳ.) And رَضْحَةٌ *A date-stone that flies from beneath the stone* [called مِرْضَاح]. (TA.) — Also, [or perhaps more properly with خ,] *A small gift.* (TA.) — And *A little of news or tidings.* (TA.)

رُضْحٌ is a subst. from رَضْحٌ; and [as such, as is implied, or rather indicated, in the Ṣ,] signifies *Broken* [or *bruised, brayed, or crushed,*] *date-stones; i. q.* نَوًى مَرْضُوحٌ (Ṣ, Ḳ;) as also رَضِيخٌ [i. e. نَوًى رَضِيخٌ]. (Ḳ.) [See also رَضِيخٌ, with خ.]

رَضْحَةٌ: see رَضْحٌ.

رَضِيحٌ: see رُضْحٌ.

رُضَاحٌ [*That breaks,* or *bruises,* pebbles &c. *much* or *vehemently*]. Abu-n-Nejm says,

بِذِلٍّ وَأَلْمَى لِلْحَصَى رُضَاحِ
لَيْسَ بِمُصْطَرٍّ وَلَا مُرْشَاحِ

[*With every strong hoof, that breaks the pebbles much or vehemently, that is not contracted, or immoderately narrow, nor spreading*]. (Ṣ.)

مِرْضَحَةٌ The *thing with which date-stones are broken,* or *bruised, brayed, or crushed, to serve as provender* [*for camels*]. (R, TA.) [See also what next follows.]

مِرْضَاحٌ The *stone with which date-stones are broken* [or *bruised* or *brayed* or *crushed, to serve as food for camels*]: (Ṣ, Ḳ:) مِرْضَاخٌ [q. v.] is a dial. var. of weak authority. (TA.) [See also what next precedes.]

مَرْضُوحٌ: see رُضْحٌ.

See what is said at the end of the next art.

رضخ

1. رَضَخَ, (Ṣ, A, Mṣb, Ḳ,) aor. ـَ (A, Mṣb, Ḳ) and ـِ, (Ḳ,) inf. n. رَضْخٌ. (JK, Ṣ, Mṣb.) *He broke,* (JK, Ṣ, Mṣb, Ḳ,) and *bruised, brayed, or crushed,* (Mṣb, TA,) pebbles, (Ṣ, Ḳ,) and date-stones, (Ṣ, Mṣb, TA,) and a bone, (TA,) and other things, (Mṣb, TA,) of such as were dry, (TA,) or date-stones and the like, (JK;) like رَضَحَ; (Ṣ, Mṣb;) as also رَضِخَ [app. in an intensive sense]. (A.) *He broke* (Ṣ, A, Mgh, Mṣb) another's head, (Mgh, Mṣb,) or the head of a serpent, (Ṣ, TA,) &c., (TA,) with stones; (Ṣ, TA;) as also رَضَخَ [app. in an intensive sense]. (A.) And رَضَخَتِ التُّيُوسُ *The he-goats betook themselves to striking one another with their horns,* (JK, Ṣ, Ḳ, TA,) *so that some of them broke the heads of others.* (TA.) And يَرْضَخُونَهُ and يَرْضَخُونَ الخُبْزَ *I saw them breaking in pieces the bread and eating it*: (A:) and فَلَمَّا يَتَرَضَّخُونَ [i. e. *They passed the time, or the day-time,*] *breaking in pieces bread and eating it and taking it with their hands*: (TA:) and كُنَّا نَتَرَضَّخُ *We were eating.* (JK.)

رَضَخَ بِهِ الأَرْضَ means جَلَدَهُ بِهَا [app. for جَلَدَ بِهِ الأَرْضَ, i. e. *He threw him, or it, down upon the ground*]. (JK, Ḳ.) — رَضَخَ لَهُ, (Ṣ, A, Mgh, Mṣb, Ḳ,) and رَضَخَهُ, (Ṣ, Mṣb,) nor. ـِ, (Mṣb,) inf. n. رَضْخٌ, (Ṣ, Mṣb,) *He gave him what was not much*; (Ṣ, Mṣb, Ḳ;) *he gave him little*; (A, Mgh, TA;) مِنْ مَالِهِ *of his property*: (TA:) and رَضَخْتُ لَهُمْ مِنْ مَالِي رَضْخَةً [*I gave them, of my property, a small gift*]: (A:) and أَرْضَخْتُ لِلرَّجُلِ [if not a mistranscription for رَضَخْتُ] *I gave the man a little out of much.* (TA.) أَمَرْتُ لَهُ بِرَضْخٍ وَرَضَخْتُهُ [*I ordered the giving of a small gift to him, or I ordered a small gift to him, and I gave him a small gift*] occurs in a tradition. (Ṣ.)

2: see above, in three places.

3. راضخهُ, (Ṣ, L, Ḳ,) inf. n. مُرَاضَخَةٌ, (L,) *He engaged with him in throwing stones, each at the other* (AAF, Ṣ, L, Ḳ;) *so that each broke the other's head*: (AAF, L:) or, accord. to El-Khaṭábee and IAth and others, *he engaged with him in the shooting of arrows, each at the other*: but AAF questions the correctness of this latter explanation, preferring the former. (L.) [See, however, 6.] — And راضخ شَيْئًا, (JK, L, Ḳ,) inf. n. as above, (L,) *He gave a thing unwillingly.* (JK, L, Ḳ.) — And أَرْضَخْنَا مِنْهُ شَيْئًا *We obtained of him, or it, something.* (JK, L.)

4: see 1, last sentence but one.

5: see 1, in two places. — You say also, هُمْ يَتَرَضَّخُونَ الخَبَرَ [*They hear the news, but are not sure of it, or are not acquainted with it clearly, or plainly*]: from رُضَاخٌ in the last of the senses explained below. (Ṣ, TA.)

6. تراضخنا *We cast, or shot, one at another*; syn. تَرَامَيْنَا: (Ṣ, Ḳ:) or تَرَاضَخُوا signifies a people's *shooting arrows, one at another*: (JK, TA:) and تراضخنا بِالسِّهَامِ *We shot, one at another, with arrows*: (TA:) and هُمْ يَتَرَاضَخُونَ بِالنُّشَّابِ *They shoot, one at another, with arrows.* (A.)

8. هُوَ يَرْتَضِخُ لُكْنَةً عَجَمِيَّةً [*He has a foreign vitiousness of speech*; or] *he, having grown up among foreigners,* (Ḳ, TA,) *a little while,* (TA,)

and then become a dweller among the Arabs, inclines to, or resembles, foreigners, in certain words, or expressions, though he strive [to do otherwise, or to speak correctly]. (K, TA.)

رَضْخٌ, (S, Mgh, Mṣb, TA,) originally an inf. n., used as a subst. [properly so termed]; or of the measure فَعْلٌ in the sense of the measure مَفْعُولٌ, like ضَرْبُ الْأَمِيرِ [applied to a dirhem]; (Mṣb;) [app., in its primary acceptation when thus used,] عِنْدَهُ رَضْخٌ مِنْ خَبَرٍ *A fragment:* for] you say, *[He has a fragment of bread]*: (A: [so in a copy of that work; and this is agreeable with significations of رَضْخ: or the right reading may be خَبَرٌ: (see the last sentence in this paragraph:) or it may be that which here next follows:]) عِنْدَهُ رَضْخُ خَيْرٍ *He has somewhat of good, or of good things.* (Mṣb.) Also *A small gift;* (S,* L, Mṣb, TA;) and so ↑ رُضْخَةٌ (JK, A, [in my copy of the Mgh, erroneously, رَضْخَةٌ,]) and ↑ رَضِيخَةٌ (Mgh, L) and ↑ رَضَاخَةٌ: (L:) or *a moderate gift, neither good nor bad;* and so ↑ رَضِيخَةٌ: (L:) and *a small gift, less than one's share, of booty.* (Mgh,* MF.) — Also, [or رَضْخٌ مِنْ خَبَرٍ,] *News, or tidings,* (K,) or *a little thereof,* (TA,) *which one hears, but of which one is not sure, or with which one is not clearly, or plainly, acquainted:* (K, accord. to different copies, and TA:) in some copies of the K, in the place of تَسْتَيْقِنُهُ, we find تَسْتَبِينُهُ. (TA.)

رُضَاخَةٌ: see the next preceding paragraph. — One says also, وَقَعَتْ رُضَاخَةٌ مِنْ مَطَرٍ (JK, A) *A small quantity of rain fell:* (JK:) pl. رُضَاخٌ. (JK, A.*)

رَضِيخٌ [or نَوًى رَضِيخٌ] and ↑ مَرْضُوخٌ *Bruised,* or *crushed, date-stones,* [with which camels are fed, and] which are first moistened with water. (L in art. حفد.) [See also رُضْخٌ, with ح.]

رَضْخَةٌ: see رَضْخٌ.

رَضِيخَةٌ: see رَضْخٌ, in two places.

مِرْضَخَةٌ: see what next follows.

مِرْضَاخٌ *A stone with which,* (K, and Ham p. 615,) or *upon which,* (Ḥam,) *date-stones are broken* [or *bruised* or *crushed, to serve as food for camels*]; (K, Ḥam;) as also ↑ مِرْضَخَةٌ: pl. مَرَاضِخُ. (TA:) but مِرْضَاخٌ is [said to be] a dial. var. of مِرْضَاحٌ. (TA in art. رضح.)

مَرْضُوخٌ: see رَضِيخٌ.

It is allowable to substitute ح for خ in the words of this art., except in those relating to eating and giving. (L.)

رضع

1. رَضَعَ أُمَّهُ, aor. ـَ; and رَضِعَ, aor. ـِ; (S, Mṣb,* K;) the former of the dial. of Tihámeh, (O, L;) the latter of the dial. of Nejd; (S, O, L;) or the former of the dial. of Nejd; and the latter of the dial. of Tihámeh, and used by the people of Mekkeh; (Mṣb;) and رَضَعَ, (Mṣb,) i. e. رَضْعٌ, (IKtt, TA,) aor. ـِ; (IKtt, Mṣb;) inf. n. رَضَاعٌ (S, Mṣb, K,) of the first, (S, TA,) or of the third, (Mṣb,) and رِضَاعٌ, (K,) [which is also an inf. n. of 3,] and رَضْعٌ, (Mṣb, K,) of the first, (Mṣb, TA,) and رَضْعٌ, (S, Mṣb, K,) of the second, (S, Mṣb,) and رَضَعٌ, (Mṣb, K,) said by some to be the original form of the inf. n. of the second, (Mṣb,) and رَضَاعَةٌ, (Mṣb, K,) of the third, (Mṣb,) and رَضَاعَةٌ; (K;) or the last two are simple substs. from رِضَاعٌ; (IAth;) said of a child; (S, Mṣb;) *He sucked the breast of his mother;* (K;) and ↑ ارتضع signifies the same. (Mṣb, TA.) You say, هٰذَا أَخِي مِنَ الرَّضَاعَةِ *[This is my foster-brother];* and هٰذَا رَضِيعِي. (S, K.*) The saying, in a trad., الرَّضَاعَةُ مِنَ الْمَجَاعَةِ, and الرَّضَاعَةُ, means *The sucking which occasions interdiction of marriage* [with the woman whose milk is sucked and certain of her relations] *is that of an infant when hungry;* not of a child that is grown up: (IAth:) or *that consequent upon hunger* which is stopped by the milk in the time of infancy of the child; not when the child's hunger is only to be stopped by solid food. (Mgh in art. جوع.) You also say, of a man, يَرْضَعُ إِبِلَهُ or غَنَمَهُ (S, K) and غَنَمَهَا (S) *[He sucks the teats of his camels* and *of his ewes* or *she-goats,* by reason of his sordidness: see رَضِعَ اللُّؤْمَ مِنْ ثَدْيِ أُمِّهِ: *[He sucked meanness, sordidness,* or *ignobleness, from the breast of his mother]*; (K;) i. e. *he was born in meanness, sordidness,* or *ignobleness.* (TA.) — يَرْضَعُ النَّاسَ ↑ *He begs of men;* (K, TA;) *asks gifts of them.* (TA.) So, accord. to 'Amr, in the saying of Jereer,

* وَيَرْضَعُ مَنْ لَاقَى وَإِنْ بَرَ مُعْقِدًا *

* يَعُودُ بِأَعْمَى فَالْمَرَزْدَقُ سَائِلُهْ *

[And he begs of him whom he meets; and if he see a cripple leading a blind person, El-Farezdak asks of him]: but [properly speaking] the مُعْقِد is one who cannot stand, so as to lead the blind. (TA.) — هُوَ يَرْضَعُ الدُّنْيَا وَيَدَّمُّهَا: *[He sucks the sweets of the present world, and disprauses it].* (TA:) — رَضِعَ, (S, Z, K,) with ḍamm, as though what the verb denotes were natural to the person of whom it is said, (S, TA,) or the verb has this form because it is changed in meaning so as to be intensive, (Z, TA,) aor. ـِ; and رَضَعَ, aor. ـَ; (Ibn-'Abbád, K;) inf. n., (Z, K,) of the former verb, (Z, TA,) رَضَاعَةٌ, (Z, K,) with fet-h only; (IAth, TA;) : *He* (a man, S) *was,* or *became, mean, sordid,* or *ignoble:* (S,* K, TA:) or *he was,* or *became, very mean, &c.:* (Z, TA:) [see رَاضِعٌ:] or one says, تَرَضَّعَ وَرَضَعَ, for the sake of mutual resemblance; and the meaning is, [*he was,* or *became, mean, sordid,* or *ignoble, and*] *he sucked from the teat of the she-camel,* fearing lest, if he milked, any one should know of his doing so, and demand of him somewhat. (Mṣb.) = رَضَعَتْ أَلْبَانُهَا : *Their milk became little in quantity;* said in reference to milch-camels abounding with milk. (TA. [But the context in the TA suggests that this is a mistake; that the phrase is said of the wind called رَضَاعَةٌ; and that the right reading is رَضَعَتْ أَلْبَانَهَا; and the meaning, ↑ *It rendered their milk little in quantity.*])

3. راضعهُ, (Mṣb, TA,) inf. n. مُرَاضَعَةٌ and رِضَاعٌ (Mṣb, K, TA) and also رِضَاعَةٌ, (Mṣb,) [but this last is anomalous, and, if correct, is probably a simple subst.,] *He sucked with him;* or *had him sucking with him;* (Mṣb,* K,* TA;) *he had him as his* رَضِيع [or *foster-brother*]. (Mṣb.) — [Hence,] بَيْنَهُمَا رِضَاعُ الْكَأْسِ : [*Between them two is the sipping of the wine-cup,* or *cup of wine*]. (TA.) — مُرَاضَعَةٌ also signifies *An infant's sucking the breast of his mother while she has a child in her belly.* (K.) = راضع أَبْنَهُ *He gave,* or *delivered, his son to the woman who should suckle him.* (S, K.) [See also 4.]

4. أَرْضَعَتْ *She* (a woman) *had a child which she suckled.* (K.) — ذَاتُ إِرْضَاعٍ, also, signifies ↑ *Having milk,* though not having a child that is suckled. (IB.) = أَرْضَعَتْهُ أُمُّهُ *His mother suckled him.* (S, Mṣb, K.*) — You say also, أَرْضَعَ الْوَلَدَ [app. meaning *He caused the child to be suckled:* or, perhaps, *he suckled the child, by means of his wife or a female slave;* because his semen genitale is considered as the source of the milk of a woman who has borne him a child; accord. to a saying of Lth, cited in an explanation of a usage of the word لَقَاحٌ or لِقَاحٌ. (K voce مَلْحٌ, q. v.) [See also 3.]

6. تراضعا *They both sucked the breast of a woman together; each with the other.* (TA.)

8. ارتضع: see 1; first sentence. — ارتضعت العَنْزُ *The she-goat drank* [or *sucked*] *her own milk [from her udder].* (S, K.) — Hence ارْتِضَاعُ الكَأْسِ ↑ *The drinking [of the cup] of wine.* (Har p. 284: [See also 3.])

10. استرضع *He sought,* or *demanded, a wet-nurse.* (K.) It is said in the Kur [ii. 233], وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ *And if ye desire to seek,* or *demand, wet-nurses for your children;* i. e., تسترضعوا اولادكم مَرَاضِعَ; the second objective complement [accord. to this order of the words], but the first in reality because the wet-nurse is the agent with respect to the child, being suppressed; for you say, اسْتَرْضَعْتُ الْمَرْأَةَ وَلَدِي, meaning *I sought,* or *demanded, of the woman that she should suckle my child:* (IB:) accord. to some, the verb is doubly trans.: accord. to others, the prep. لِ is suppressed in the Kur; the meaning being لِأَوْلَادِكُمْ. (El-Howfee, in the "Burhán fee tefseer-el-Kur-án.")

رُضْخٌ *A kind of trees upon which camels feed.* (O, K.)

رَضْعٌ The *young ones* [or *suckers*] *of palm-trees;* (IAạr, K;) as also رَضَعٌ, (K,) accord. to Lth and IDrd and the Ṣ; (TA in art. رضع;) or the latter, accord. to Az, is a mistranscription: (K* and TA id that art.:) n. un. with ة. (TA.) ⟹ ‡ *Meanness, sordidness, or ignobleness;* a subst. from رَضُعَ as also ‡ رَضِعَ. (K.)

رَضْعٌ: see رَاضِعٌ, in two places: ⟹ and see رَضَعٌ.

رَضِيعٌ *A foster-brother;* syn. ‡ مُرَاضِعٌ: pl. رُضَعَةٌ. (TA.) You say, هٰذَا رَضِيعِي, (Ṣ, Mṣb,* K,*) i. e. هٰذَا أَخِي مِنَ الرَّضَاعَةِ [*This is my foster-brother*]. (Ṣ, K.*) ⟹ [*A child while it is a suckling;*] *a child before it is termed* فَطِيمٌ [i. e. *weaned*]. (IAạr, TA in art. طبخ. [See also رَاضِعٌ.]) [In explanations of the words وَطْبٌ and شَكُولٌ in the Ṣ, it is applied as an epithet to a kid, evidently as meaning *Sucking;* or *a suckling;* like رَاضِعٌ, q. v., and رَضَعٌ.] ⟹ See two other significations, voce رَضِيعٌ, in two places.

رَضَاعَةٌ, said in the K to be an inf. n. of 1 in the first of the senses explained in this art., is, accord. to IAth, a simple subst. (TA.) ⟹ [It is a regular inf. n. of رَضَعَ, q. v.] ⟹ الرَّضَاعَةُ also signifies ‡ *The [west wind, or westerly wind, called]* دَبُور *or a wind between that and the [south wind, or southerly wind, called]* جَنُوب: (IDrd, K, TA:) because, when it blows upon the milch-camels abounding with milk, their milk becomes little in quantity. (IDrd, TA.)

رِضَاعَةٌ, said in the K to be an inf. n. of 1 in the first of the senses expl. in this art., is, accord. to IAth, a simple subst. (TA.) ⟹ [It is also said, in the Mṣb, to be an inf. n. of رَاضِعَهُ, q. v.]

رَضُوعَةٌ A female *that suckles her young:* (TA:) or a ewe or she-goat *that suckles,* or *that has a young one which she suckles.* (AO, Ṣ, K.)

رَضَّاعٌ: see the next paragraph.

رَاضِعٌ *Sucking the breast of his mother; a suckling;* as also ‡ رَضِيعٌ: pl. of the former رُضَّعٌ; and of the latter رُضَعٌ. (K. [See also رَضِيعٌ, which signifies the same; as is shown below, voce مُرْضِعٌ; and by Bḍ in xxii. 2; &c.]) ⟹ One *who sucks from the teat of the she-camel,* fearing lest, if he milked, any one should know of his doing so, and demand of him somewhat: (Mṣb:) or a pastor *who does not take with him a milking-vessel, and, when he is asked for milk, excuses himself on that ground,* (K, TA,) *and, when he desires to drink, sucks the teat of his milch-beast:* (TA:) pl. رُضَّعٌ. (Mṣb.) The phrase لَبَّنِي رَاضِعٌ [i. e. *Mean, sordid,* or *ignoble; who sucks the teats of his she-camels,* &c.,] originated, (Ṣ, K,) as they assert, (Ṣ,) from a certain man's sucking the teats of his she-camels (Ṣ, K) or ewes or she-goats, and not milking them, (Ṣ,) lest the sound of his milking should be heard and somewhat should be demanded of him: (Ṣ, K:) or the origin was the coming of a guest by night to a certain man of the Amalekites, whereupon the latter sucked the udder of his ewe, lest the guest should hear the sound of the streaming of the milk from the teat. (IDrd.) But when a single epithet is used, one says ‡ رَضِيعٌ. (Mṣb. [See, however, what follows.]) ⟹ [Hence,] ‡ *Mean, sordid,* or *ignoble;* (K, TA;) as also ‡ رَضِيعٌ and رَضَّاعٌ: pl. رُضَّعٌ and رَضَاعَى and رَضَعُونَ, as a pl., [i. e. pl. of ‡ رَضِيعٌ,] has the same signification, of *mean,* &c. (TA.) It is said in a trad. of Selemeh Ibn-El-Akwa', اليَوْمَ يَوْمُ الرُّضَّعِ, meaning ‡ *To-day is the day* of the destruction *of the mean,* &c. (TA.) ⟹ Also ‡ *Mean, sordid,* or *ignoble, who has sucked meanness, sordidness,* or *ignobleness, from the breast of his mother;* (El-Yemámee, K, TA;) i. e. *born in meanness, sordidness,* or *ignobleness.* (TA.) ⟹ ‡ *A beggar:* (TA:) one *who begs of men:* (K:) thus Ibn-'Abbád explains تَلَبَّنِي رَاضِعٌ. (TA.) ⟹ † One *who eats the particles of food remaining between his teeth, lest anything [thereof] should escape him:* (K:) or such is termed لَبَّنِي رَاضِعٌ. (TA.) ⟹ *A possessive epithet [like* لَابِنٌ*].* (TA.)

رَاضِعَةٌ *A central incisor when it falls out:* (Mṣb:) or the رَاضِعَتَانِ are the *two central incisors* (Ṣ, Mṣb, K, TA) of a child, (Ṣ, K, TA,) *over which the milk is drunk* [or *sucked*]: (Mṣb, TA:) pl. رَوَاضِعُ: (Ṣ, Mṣb, K:) or رَوَاضِع are the *teeth* of a child *that grow and then fall out in the period of sucking;* (Mṣb,* TA;) and they are said to be *six in the upper part of the mouth and six in its lower part:* (TA:) [the pl. is applied to all the *milk-teeth* of a child, and of a horse &c.; it applies to the *teeth called* رَبَاعِيَات *that fall out,* as well as to the ثَنَايَا, or central incisors, accord. to AO, in a passage relating to a colt, in his كِتَاب الخَيل quoted in the TA in art. حفر; and to the *teeth called* قَوَارِح *that fall out,* accord. to a passage in the Ṣ, voce أَحْفَر, q. v., as well as the extract from the work of AO mentioned above, and in this case likewise relating to a colt.]

مُرْضِعٌ The *breast,* as being the *place of sucking:* pl. مَرَاضِعُ. (Ksh and Bḍ in xxviii. 11.) ⟹ And [as an inf. n.] The act of *sucking the breast:* pl. as above. (Ksh and Bḍ ibid.)

مُرْضَعٌ *Suckled:* pl. مَرَاضِعُ; which is opposed to فُطَّمٌ, pl. of فَطِيمٌ. (Mgh.)

مُرْضِعَةٌ and مُرْضِعَةٌ A mother [or other woman] *suckling:* (Mṣb:) or one *having with her a child which she suckles:* the former epithet may with reason be applied to the mother because suckling is performed only by females, like as the epithets حَائِضٌ and طَامِثٌ are applied to a woman; and if مُرْضِعَةٌ were applied to her who has with her a child, it would be correct: (Fr, TA:) [but see another saying ascribed to Fr in what follows:] or the former, a woman *having a child which she suckles;* (Kh, Ṣ, IB, K;) after the manner of a possessive epithet; (IB;) i. e. *having a* رَضِيع (Kh, IB;) like امْرَأَةٌ مُطْفِلٌ "a woman having a طِفْل;" (Kh;) or ظَبْيَةٌ مُشْدِنٌ "a doe-gazelle having a شَادِن;" though مُرْضِعٌ has a verb bearing a signification agreeing with this; and it sometimes occurs as meaning *having milk, though not having a child that is suckled:* (IB:) but the latter is used in describing a woman as performing an action (Kh;) signifying *suckling a child:* (Ṣ, K:) the former is used when the [abstract] quality is meant: the latter, when the action is meant: but God knows: (Akh:) or the former signifies one *who is near to suckling, but has not yet suckled:* and one *having with her the child that is suckled [by her]* (الصَّبِيّ الرَّضِيعُ): and the latter, [in the TA the former, but this is a mistranscription, as is shown by what follows,] one *who is suckling, her teat being in the mouth of her child;* and in this sense it is used in the Ḳur, in a passage which see below: (AZ in the TA:) Th says, the latter signifies one *who suckles, though she have not a child,* or *if she have a child:* and the former, one *who has not a child with her,* and sometimes *having with her a child:* and in one place he says, when the action is meant, the latter is used, and it is made an epithet: and when the ة is not added, it is meant as a subst.: (TA:) Fr and some others say that it is without ة when the proper signification of *suckling* is meant: and with ة when the tropical signification of *a subject of the attribute of suckling in time past or future* is meant: (Mṣb:) the pl. [of both, though said in the Mgh and TA to be that of the former,] is مَرَاضِعُ (Mgh, Mṣb, TA) and مَرَاضِيعُ. (Mṣb, TA.) The saying in the Ḳur [xxii. 2], يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ means [*On the day when ye shall see it,*] *every woman that is suckling,* (AZ, Kh,) *in the act of doing so,* (Kh,) *with her teat in the mouth of her child,* (AZ,) *[shall neglect, or become heedless of* or *diverted from, that which she shall have been suckling:*] or مرضعة here has the last signification explained in the preceding sentence [so that the meaning is *every woman who shall have been suckling or shall be going to suckle*]. (Mṣb.) ⟹ It is said in a trad., نَعَمْ المُرْضِعَةُ وَبِئْسَتِ الفَاطِمَةُ, meaning † *Excellent in the office of commander,* or *governor, and the profit,* or *advantage, which it brings to its possessor; and very evil is death, which destroys his delights, or pleasures, and stops the profits,* or *advantages, of that office.* (TA.) ⟹ The pl. مَرَاضِيعُ is metaphorically applied as an epithet to bees (جَوَارِس, i. e. نَحْل). (TA.)

مُرَاضِعٌ: see رَضِيعٌ. ⟹ Also *An unborn child of a woman who is suckling another child:* such a child proves to be meagre in body, slender in the bones, and ill nourished. (Ez-Zeneddee, Sgh.)

مُسْتَرْضَعٌ [for مُسْتَرْضَعٌ لَهُ], agreeably with an opinion mentioned by El-Howfee, (see 10,) One *for whom a wet-nurse has been sought,* or *demanded.* You say, فُلَانٌ المُسْتَرْضَعُ فِي بَنِي تَمِيمٍ [*Such a one is he for whom a wet-nurse has been sought,* or *demanded, among the Benoo-Temeem*]. (TA.)

رضف

1. رَضَفَهُ, aor. ـُ, (S, Mṣb, K,) inf. n. رَضْفٌ, (Mṣb,) *He cauterized him, or it,* (namely, a thing, Mṣb,) *with a heated stone.* (S, Mṣb, K.) — And *He roasted it* (namely, flesh-meat,) *upon heated stones.* (Mṣb.) And Az says, رُبَّمَا رَضَفَتِ العَرَبُ النِّيَّ بِالرَّضْفِ لِلْخَيْلِ, *the Arabs sometimes, or often, heated, or warmed, water with heated stones for the horses.* (O.) = رَضَفَ بِسَلْحِهِ *He ejected his excrement, or thin excrement.* (Ibn-'Abbád, O, K.) = رَضَفَ الوِسَادَةَ *He folded the pillow.* (TDrd, O, K.)

رَضْفٌ *Heated stones* (S, O, Mgh, Mṣb, K) *with which milk is made hot, or is made to boil;* (S, O, K;) [and *with which one cauterizes;* and *upon which flesh-meat is roasted;* as shown above;] as also ▼ مِرْضَافَةٌ: (O, K:) n. un. with ة. (S, O, Mgh, Mṣb.) It is said in a prov., عُدَّ مِنَ الرَّضْفَةِ مَا عَلَيْهَا [*Take thou from the heated stone what is upon it*]: (S, O:) i. e. take thou what adheres, of the milk, to the heated stone when it is thrown, with others, therein, to make it hot, or to make it to boil: it is applied to the case of one's taking as spoil a thing from a niggard, though it be little, or paltry. (Meyd, O.) [Hence,] مُطْعَمَةُ الرَّضْفِ *A piece of fat which, when it falls upon the heated stones, melts, and extinguishes their heat:* and *a serpent of which the poison, when it passes by the heated stones, extinguishes their fire:* (O, K:) and *a lean sheep or goat, that puts out the fire and does not become thoroughly cooked:* (M, L, K, all in art. حدس:) or *a fat sheep or goat, that slakes the heated stones by its fat:* (T and TA in that art.:) and † *a calamity that makes one to forget that which was before it:* (AO, O, K:) or simply † *a calamity.* (K in art. طفأ [q. v.].) — Also *Certain bones in the knee, like fingers put together, holding together one another;* (O, K;) *above which is the* ذِرَاعُ [or *patella*]: (TA in art. وعض:) in a horse, *what are between the shank and the arm:* (En-Nadr, O, K:) they are *certain small bones, placed together, at the head of the upper part of the* ذِرَاع [app. a mistranscription for رِضَاع, i. e. *shank*]: (En-Nadr, O:) one thereof is termed رَضَفَةٌ and ▼ رَضِفَةٌ. (O, K.)

رَضَفَةٌ n. un. of رَضْفٌ [q. v.]. (S, O, Mgh, Mṣb.) — [Hence, app.,] رَضَفَاتُ العَرَبِ an appellation of four [tribes of the Arabs], *Sheybán and Teghlib and Bahrá and Iyád.* (O, K.)

رَضَفَةٌ *A certain brand, or mark, made by burning the shin with* [*heated*] *stones.* (Lth, O, K.) — See also رَضْفٌ, last sentence.

رَضِيفٌ *Milk that is boiled by means of the heated stone* [or *stones*]. (S, O, K.)

مَرْضُوفٌ Roast meat *roasted by means of heated stones:* (S, O, K:*) and *thoroughly cooked thereby.* (K.)

مِرْضَافَةٌ: see رَضْفٌ, first sentence.

مَرْضُوفَةٌ *A cooking-pot* [*in which the food is*] *thoroughly cooked by means of heated stones:* (S:) or the *stomach,* or *maw, of a ruminant animal, which is washed and cleansed, and carried in a journey; and when the people desire to cook, and there is no cooking-pot, they cut up the flesh-meat, and put it into the stomach, or maw, then they betake themselves to some stones, and kindle a fire upon them so that they become heated, whereupon they put them into the stomach, or maw.* (O, K.) It occurs in the saying of El-Kumeyt,

وَمَرْضُوفَةٍ لَمْ تُؤْنِ فِى الطَّبْخِ عَاهِيًا ... عَجِلْتُ إِلَى مَسْوَرِهَا حِينَ غَرْغَرَا

(S, O, K,) i. e. [*Many a cooking-pot &c., or many a stomach, or maw, &c., has there been, that did not impede nor delay* [*in the cooking the cook, to the whiteness of the froth whereof I have hastened when it made a sound in boiling, or broiling*]. (S.)

[This art. is wanting in the copies of the L and TA to which I have had access.]

رضو

1. رَضِىَ is originally رَضِوَ; the و being changed into ى because of the kesreh: (S:) the tribe of Teiyi said رَمَا for رَضِىَ. (IDrd in his lex., cited by Freytag; and Mughnee voce إِلَى, there said to be a dial. var. of رَضِىَ.) You say, رَضِىَ عَنْهُ, (S, M, Mṣb, K,) and عَلَيْهِ, (M, Mṣb, K,) which is of the dial. of the people of El-Hijáz, (Mṣb,) the verb being thus made trans. by means of عَلِىَ, accord. to Ks, agreeably with the opinion of Sb respecting instances of this kind, for the purpose of making it to accord with its contr., سَخِطَ, (M, TA,) aor. يَرْضَى, (K,) inf. n. رِضًى (S, M, Mṣb, K) and رَضًا (M, K) and رِضَاءٌ and رِضْوَانٌ, (S,* M, Mṣb,* K,) the last of the dial. of Keys and Temeem, (Mṣb, TA,) and mentioned by Sb, (M, TA,) but all the readers of the Kur read رضوان with kesr, except 'Áṣim, who is related to have read it with ḍamm, (T, TA,) and مَرْضَاةٌ, (S,* M, K,) originally مَرْضَوَةٌ, (TA,) *He was pleased, well pleased, content, contented, or satisfied, with him; regarded him with good will, or favour; or liked, or approved, him;* (MA;) [i. e., as said above,] *contr. of* سَخِطَ; (M, Mṣb, K;) the object being a person: (Mṣb:) and Sb states that they also said رَضُوَ, with the medial radical quiescent, for رَضُوَ; but it is extr. (M, TA.) The saying in the Kur [v. last verse but one, and ix. 101, &c.] رَضِىَ اللّٰهُ عَنْهُمْ وَرَضُوا عَنْهُ [*God is well pleased with them and they are well pleased with Him*], means *God is well pleased with their deeds and they are well pleased with the recompense that He has bestowed upon them:* (M, TA:) or, accord. to Er-Rághib, رِضَى العَبْدِ عَنِ اللّٰهِ means *The servant's, or man's, being not displeased with that which God's decree has made to happen to him;* and رِضَى اللّٰهِ عَنِ العَبْدِ, *God's seeing the servant, or man, to be obedient to that which He has commanded, and refraining from that which He has forbidden.* (TA.) You say also, رَضِيتُهُ, (S, Mṣb, K,) and رَضِيتُ بِهِ, (M, Mṣb,) inf. n. رِضًى (Mṣb, TA) [and رِضًى and رِضَاءٌ &c., as above]; and ▼ ارْتَضَيْتُهُ; (S, Mṣb;) *I was pleased, well pleased, content, contented, or satisfied, with it; regarded it with good will, or favour; or liked, or approved, it:* (MA: [for the verb is there said to have the same signification in the phrases رَضِيَهُ and بِهِ رَضِىَ as it has in رَضِىَ عَنْهُ and عَلَيْهِ; and ارتضاه is there similarly explained: and the like is implied in the S and K; and is evidently agreeable with general usage:]) or *he chose it, or preferred it:* (Mṣb, TA:) the object being a thing: (S, Mṣb, TA:) or (accord. to explanations of تَرْضَاهَا in the Kur ii. 139) *I loved it, or liked it;* (Ksh, Bḍ, Jel;) *inclined to it;* (Ksh;) *had a desire for it.* (Bḍ.) The saying of the lawyers, [respecting a woman whose consent to her marriage has been asked,] يَشْهَدُ عَلَى رِضَاهَا means *It* [i. e. her silence] *testifies, or declares, her permission* [or *consent*]; because permission indicates رِضًى. (Mṣb.) You say also, رَضِيتُ بِهِ صَاحِبًا [*I was pleased with him, or I liked him, or approved him, or chose him, or preferred him, as a companion*]. (S.) And ارْتَضَاهُ ▼ لِذٰلِكَ الأَمْرِ, and رَضِيَهُ, [which may be well rendered *He approved him for that thing, or affair,*] meaning *he saw him, or judged him, to be fit for that thing, or affair.* (M.) And ارْتَضَاهُ ▼ لِصُحْبَتِهِ وَجَدَّدْتُهُ, (K, TA) *He* [*approved him, or*] *chose him, or preferred him;* and *saw him, or judged him, to be fit; for his companionship, and his service.* (TA.) And رُضِيتُ مَعِيشَتُهُ [*His living, or sustenance, was found pleasing, well pleasing, contenting, or satisfying; or was liked, or approved*]: one should not say رُضِيَتْ [in this case]. (S, K.) — رُضْوَانٌ, (S, M, K,) aor. ـُ, (S, K,) signifies *I surpassed him in* رِضًى [i. e. *in being pleased, well pleased, content, &c.*: see above, second sentence]: (S,* M, K:*) so in the saying, ▼ رَاضَانِى فَرَضْوَنْتُهُ [*He vied, or contended, with me in being pleased, well pleased, content, &c., and I surpassed him therein*]: (S, M, K:) the inf. n. of رَاضَانِى thus used is مُرَاضَاةٌ and رِضَاةٌ; (M;) both these signify the same (K, TA) as inf. ns. of this verb. (TA.)

2: see 4.

3: see 1, last sentence. — رَاضَيْتُهُ, inf. n. مُرَاضَاةٌ and رِضَاةٌ, signifies [also] *I agreed, consented, accorded, or was of one mind or opinion, with him.* (Mṣb.)

4. ارْضَاهُ, (M, MA, Mṣb, K,) inf. n. إِرْضَاءٌ, (Mṣb,) *He, or it, made him to be pleased, well pleased, content, contented, or satisfied;* (MA:) [*he, or it, pleased, contented, or satisfied, him:*] or *he gave him that with which he would be pleased, well pleased, content, contented, or satisfied.* (M, K:* in the former, أَعْطَاهُ مَا يَرْضَى بِهِ: in the latter, أَعْطَاهُ مَا يَرْضَاهُ.) Hence, in the Kur [ix. 8], يُرْضُونَكُمْ بِأَفْوَاهِهِمْ وَتَأْبَى قُلُوبُهُمْ, [*They will please you,* or *content you, with their mouths, but their hearts will be incompliant*]. (TA.) And رَضَّيْتُهُ ▼ وَأَرْضَيْتُهُ عَنِّى, and ▼ with teshdeed, [*I made*

him to be pleased, well pleased, content, &c., with me,] فَرَضِيَ [*and he was pleased, &c.*]. (Ṣ.)

5. تَرَضَّاهُ *He sought to please, content, or satisfy, him*; (M, K;) as also ٭ استرضاهُ. (K.) A poet says,

إِذَا العَجُوزُ غَضِبَتْ فَطَلِّقْ
وَلَا تَرَضَّاهَا وَلَا تَمَلَّقْ

[*When the old woman is angry, then divorce thou; and seek not to please, or content, her, nor behave in a loving, or blandishing, or coaxing, manner*]: he says لَا تَرَضَّاهَا instead of لَا تَرَضَّهَا to avoid what is termed خَبْن; but some relate it in the manner better known, saying وَلَا تَرَضَّهَا. (M.) — [Also] تَرَضَّيْتُهُ *I pleased, contented, or satisfied, him (*أَرْضَيْتُهُ*) after striving, labouring, or toiling.* (Ṣ.)

6. تَرَاضَيَا [*They two agreed, consented, accorded, or were of one mind or opinion, respecting it; or were pleased, well pleased, content, contented, or satisfied, with it; they both liked it, or approved it*]: (A, K:) and تَرَاضَيَا بِهِ (signifies the same). (Bḍ in iv. 28.) And تَرَاضَوْا بَيْنَهُمْ *They agreed among themselves in being pleased, contented, or satisfied, with it; or in liking, or approving, it.* (MA.) إِذَا تَرَاضَوْا بَيْنَهُمْ, in the Ḳur [ii. 232], means [*When they agree, or consent, among themselves; or*] *when they are pleased, well pleased, content, &c., [among themselves,] every one of them with his [or her] companion.* (TA.) Hence the trad., إِنَّمَا البَيْعُ عَنْ تَرَاضٍ [*Selling, or buying, is only* resultant *from mutual agreement, consent, or content, or approval*]. (TA.) And you say, وَقَعَ بِهِ التَّرَاضِي [*Mutual agreement, or consent, to it, or mutual content with it, or mutual approval of it, happened, or took place*]. (A, Ḳ. [In some copies of the Ḳ, by the omission of وَ, this phrase is made to be as though it were meant as an explanation of تَرَاضَيَا.])

8: see 1, in three places.

10. استرضاهُ *He asked, begged, or petitioned, of him that he would please, content, or satisfy, him, or that he would give him that with which he would be pleased, well pleased, content, contented, or satisfied.* (Z, Ḳ.) You say, مُسْتَرْضِيَتُهُ فَأَرْضَانِي [*I asked, begged, or petitioned, of him that he would please me, &c., and he pleased me, &c.*]. (Ṣ.) — See also 5.

رِضًى *A certain idol-temple, belonging to [the tribe of] Rabeeʼah*: (Ḳ:) whence they gave the name of عَبْدُ رِضًى [*Servant of Ruḍà*]. (TA.)

رِضًى is merely an inf. n., (Ṣ,) [as such] *syn. with* مَرْضَاةٌ, (Ḳ,) meaning The *being pleased, well pleased, content, &c.*; [see 1;] *contr. of* سَخَطٌ: (M:) and the simple subst. is ٭ رِضْوَانٌ, with medd.; [signifying *a state of being pleased, &c.*;] (Akh, Ṣ;) or the latter is only an inf. n. of 3, (M,) *syn. with* مُرَاضَاةٌ: (M, Ḳ:) [but] the former [is also used as a subst., signifying *content, or approval:* and *permission, or consent*: and] is dualized, app. as meaning the *kind* [or *mode* or *manner, of being pleased, &c.*]: (M:) the dual is رِضَوَانِ and رِضَيَانِ. (Ṣ, M, Ḳ:) Ks heard رِضَوَانِ and جِمَوَانِ as duals of رِضًى and جِمًى; and says that the proper way is to say رِضَيَانِ and جِمَيَانِ, [which in the case of the former is strange, as its final radical is و,] but that the pronunciation with و is the more common: (Ṣ:) and accord. to some, مَرَاضٍ is an irreg. pl. of رِضًى; but others say that it is pl. of مَرْضَاةٌ. (TA.) You say, مَا فَعَلْتُهُ عَنْ رِضَاهُ and رِضْوَتِهِ: see the latter, below. (Z, Ḳ.) — See also رَاضٍ, latter sentence. — And رَجُلٌ رِضًى, (M, Ḳ,) and قَوْمٌ رِضًى, (M,) *A man, and a people, or party, with whom one is pleased, well pleased, contented, or satisfied; regarded with good will, or favour; liked, or approved*; syn. مَرْضِيٌّ (M, Ḳ) and قُنْعَانُ: رِضًى being, thus used, an inf. n. in the sense of a pass. part. n., like as the inf. n. is used in the sense of an act. part. n. in the instance of عَدْلٌ and خَصْمٌ. (M.) — [See also رِضِيٌّ; for which رِضًى or رِضًا seems to be erroneously substituted, in two senses, in some copies of the Ḳ.]

رِضِ: see رَاضٍ.

مَا فَعَلْتُهُ عَنْ رِضَاهُ ٭ عَنْ رِضْوَتِهِ means [*i. e. I did it not of, or with, his pleasure, good pleasure, content, or approval*]. (Z, Ḳ.)

رِضْوَانٌ an inf. n. of رَضِيَ; like رُضْوَانٌ. (M, Ḳ, &c.) — Also *The treasurer, keeper, or guardian, of Paradise.* (MA, Ḳ.)

رِضَاءٌ: see رِضًى, first sentence.

رِضِيٌّ: see رَاضٍ. — Also, (Ḳ, TA,) i. e. like غَنِيٌّ, (TA,) [in the CK الرِّضَى, and in my MS. copy of the Ḳ الرِّضَا, are put in the place of الرِّضِيّ,] One *who is responsible, accountable, or answerable*; syn. ضَامِنٌ: so in the copies of the Ḳ, and in like manner in the Tekmileh: accord. to the copies of the T, ضَامِرٌ [*lean, or light of flesh*, &c.]. (TA.) — And *Loving; a lover*; or *a friend*. (IAạr, Ḳ, TA.) — And *Obeying*, or *obedient*. (IAạr, TA.)

رَاضٍ, of which the pl. is رَاضَةٌ; and ٭ رَضِيٌّ, of which the pl. is رَضِيَّةٌ and رَضَاةٌ, (M, Ḳ,) the latter pl. on the authority of Lḥ, but extr. as pl. of رَضِيٌّ, and in my opinion, [says ISd,] it is pl. of رَاضٍ only; (M;) and ٭ رَضِ, of which the pl. is رَضُونَ; (Lḥ, M, Ḳ:) *Pleased, well pleased, content, contented, or satisfied; regarding with good will, or favour; liking, or approving.* (M, Ḳ.) — عِيشَةٌ رَاضِيَةٌ means فَرْحَةٌ [i. e. *A state, or sort, of life that is found pleasing, well pleasing, contenting, or satisfying; or with which one is pleased, &c.; or that is liked, or approved*]: (Ṣ, Ḳ:) or, accord. to Sb, رَاضِيَةٌ is, in this case, a possessive epithet, meaning ٭ ذَاتُ رِضًى [i. e. *having approvedness*]; رِضًى being here an inf. n. of رَضِيَ]. (M, TA.)

مَرْضَاةٌ, originally مَرْضَوَةٌ, (TA,) an inf. n. of رَضِيَ. (Ṣ, ٭ M, Ḳ.) — [Also *A cause*, or *means*, or *an occasion, of* رِضًى, i. e., *of being pleased, well pleased, content*, &c.: a word of the same class as مَغْفَلَةٌ and مَحْمَدَةٌ. Hence the saying,] اِبْرُ مَرْضَاةٌ لِلرَّبِّ مَسْخَطَةٌ لِلشَّيْطَانِ [*Piety is a cause of approbation to the Lord, a cause of disapprobation, or anger, to the devil*]. (TA in art. سخط.) The pl. of مَرْضَاةٌ is مَرَاضٍ [accord. to rule]: or this is an irreg. pl. of رِضًى. (TA.)

مَرْضُوٌّ: see what follows.

مَرْضِيٌّ and ٭ مَرْضُوٌّ, (T, Ṣ, M, Mṣb, Ḳ,) the former the more common, (Ṣ, Mṣb,) the latter erroneously written in [some of] the copies of the Ḳ مَرْضِيٌّ, (TA,) applied to a thing, (Ṣ, Mṣb,) or a person, (M,) *Found pleasing, well pleasing, contenting, or satisfying; or with which, or with whom, one is pleased*, &c.; *or liked, or approved*: (Ḳ: [the meaning being there indicated to be the *contr. of* مَسْخُوطٌ; and being well known to be commonly as above:]) or *chosen*, or *preferred*: (Mṣb:) or *seen, or judged, to be fit* for a thing or an affair: (M:) [see also رِضًى, last sentence but one; and رَاضٍ, latter sentence.]

(Quasi رضى)

رِضْيَانِ a dual of رِضًى, which see in art. رضو.

رطب

رَطِبَ, (Ṣ, A, MA, Mṣb, Ḳ,) aor. ـَ; (Ḳ;) and رَطُبَ, aor. ـُ; (Ḳ;) inf. n. رُطُوبَةٌ (Ṣ, A, MA, Mṣb, Ḳ) of the former verb (Ṣ, A, Mṣb) and رَطَابَةٌ [also of the former verb]; (MA, Ḳ;) *It* (a thing, Ṣ, Mṣb) *was, or became, the contr. of what is termed* يَابِسٌ (Ṣ, Mṣb, Ḳ) *and* جَافٌّ; i. e., (Mṣb,) *it was, or became, moist, humid, succulent, sappy, or juicy*: (A, MA, Mṣb:) or *soft, or tender, to chew*: (A:) [and *fresh, or green*; agreeably with the Pers. explanation, تَرْ شُدْ, in the MA: and *supple, pliant, or flexible*: all meanings well known, of frequent occurrence, and implied in the first of the explanations above, and in explanations of رَطْبٌ and رَطِيبٌ:] and *soft, or tender*, said of a branch, or twig, and of plumage, &c.: (Ḳ:) [and ٭ ترطّب, as used in the L in art. عقد, &c., signifies the same.] رُطُوبَةٌ [used as a simple subst.] signifies *A quality necessarily involving facility of assuming shape and of separation and of conjunction*. (KT.) — [Hence, رَطُبَتْ said of a girl, + *She was, or became, sappy, or supple*; and *soft, or tender*: and رَطُبَ said of a boy, + *He was, or became, sappy, or soft, or supple*; and *femininely soft or supple*: see رَطْبٌ, below. — Hence also,] رَطُبَ لِسَانِي and بِذِكْرِكِ and ٭ ترطّب ! [*My tongue has become supple by mentioning thee*; i. e., *has been much occupied by mentioning thee*: a well-known phrase: (see also 2:) it may also be used as meaning *my tongue has become refreshed* (lit. *moistened*) *by mentioning thee*]. (A.) And حُطَّ مَا رَطُبَتْ بِهِ يَدَاكِ ! [*Take that by means of the*

frequent handling *of which thy hands have become supple*]; meaning, *what thou hast found to be profitable, or useful.* (A.) — See also 4, in two places. ⁂ رَطَبَ, aor. ـُ: *He spoke what he had in his mind, right and wrong, or correct and erroneous.* (K, TA.) ⁂ رَطَبَ, (aor. ـَ, A,) inf. n. رُطُوبٌ (A'Obeyd, S, A, K) and رَطْبٌ, (A'Obeyd, S, K,) *He fed* a horse (or similar beast, K) *with [the trefoil called]* رَطْبَة [q. v.]. (A'Obeyd, S, A, K.) — See also 2.

2. رطّب, inf. n. تَرْطِيبٌ, *He* [or *it*] *made, or rendered, a thing such as if termed* رَطْب and رُطَب; i. e. *[moist, humid, succulent, sappy, or juicy: or soft, or tender, to chew:* and *fresh, new, or green:* and *supple, pliant, or flexible:* and *soft*, or *tender*, as applied to a branch, or twig, and to plumage, &c.: *contr. of* يَابَّس: (S:) *he moistened* a garment, or piece of cloth,. (A, K, TA,) &c.; (TA:) as also ↑ ارطب. (K, TA.) — [Hence,] one says, مَا زِلْتُ أُرَطِّبُ ↑ لِسَانِي بِذِكْرِكَ *I have not ceased to make my tongue supple by mentioning thee;* meaning *I have not ceased to employ my tongue frequently in mentioning thee:* or ما زلت أُرَطِّبُ الخ: for] one says also مَا رَطَّبَ لِسَانِي بِذِكْرِكَ إِلَّا مَا بَلَّلْتَنِي بِهِ مِنْ بِرِّكَ ↑ [*Nothing has made my tongue to become supple by mentioning thee save what thou hast bestowed upon me of thy bounty*]. (A. [See also 1.]) — Also رطّب, (S, A, K,) inf. n. as above, (S,) *He fed* people with رُطَب [*or fresh ripe dates*]; (S, A, K;) and so ↑ رطب. (K.) You say, ↑ مَنْ أَرْطَبَ نَخْلُهُ وَتَرْ يَرْطَبَ حَبَثَ فِعْلُهُ وَتَرْ يَطِبَ [*He whose palm-trees have fresh ripe dates and he does not feed* people *with such dates, his conduct is bad, and is not good*]. (A.) — See also the next paragraph, in two places.

4. ارطب as a trans. v.: see the next preceding paragraph, in two places. ⁂ البُسْر ارطب *The full-grown unripe dates became* رُطَب [i. e. *freshly ripe dates*]: (S, A:) or so ↑ رَطَّبَ, and ↑ رَطِبَ, and ↑ تَرَطَّبَ, (K,) of which last the inf. n. is تَرَطُّب: or all signify, *attained to the time of ripening:* (TA:) or ارطبت البُسْرة signifies *the full-grown unripe date had ripening* (↑ تَرَطَّبَت) *beginning in it.* (Mṣb.) — And ارطب النَّخْل *The palm-trees had upon them,* (S,) or *produced,* (A,) or *attained to the time of having,* (K,) *dates such as are termed* رُطَب. (S, A, K.)* See an ex. in the next preceding paragraph. — And ارطب القَوْمُ *The people had palm-trees that had attained to the time of having such dates:* (K:) or ارطبوا signifies *he had abundance of such dates.* (A.) — [Also] *he had abundance of fresh green herbage.* (Mṣb.) — And ارطبت الأَرْضُ, inf. n. إِرْطَاب, *The land had such herbage:* (Mṣb:) or *abounded therewith.* (A.)

5: see 1, in two places.

رَطْب and ↑ رَطِيب *Contr. of* يَابِس (S, Mṣb, K) *and* جَافّ; i. e. (Mṣb) *moist, humid, succulent, sappy, or juicy:* (A, MA, Mṣb:) or *soft*, or *tender, to chew:* (A:) and *[fresh,* (agreeably with the Pers. explanation, تَرّ, in the MA,) or] *green:* applied to herbage: (TA:) or they signify, (Mṣb,) or signify also, (S, K,) *soft*, or *tender:* (S, Mṣb, K:) applied to a branch, or twig, and to plumage, (S, K,) &c.: (K:) [and] *supple, pliant, or flexible.* (Mṣb.) [All these meanings are well known, of frequent occurrence, and implied in the first of the explanations above.] The former occurs in a trad. as an epithet particularly applied to Any article of property [or of provisions] *that is not stored up, and will not keep;* such as [most kinds of] fruits, and herbs, or leguminous plants: such, IAth says, fathers and mothers and children may eat and give away agreeably with approved usage, without asking permission; but not husbands nor wives [when it belongs to one of them exclusively], without the permission of the owner. (TA.) — [Hence,] رَطْبَة: A *soft*, or *tender*, [or *a sappy*, or *supple*,] *girl*, or *young woman.* (A, K,* TA.) And غُلَام رَطْب: *A boy, or young man, [sappy*, or *soft*, or *supple*, or] *femininely soft or supple.* (A, K.) And رَجُل رَطْب: *A soft, or supple, man.* (A.) — [Hence also,] لِسَانِي رَطْبٌ ↑ بِذِكْرِكَ: [*My tongue is become supple by mentioning thee:* and K may also be used as meaning *my tongue is become refreshed* (lit. *moistened*) *by mentioning thee*]. (A. [See also 1 and 2.]) — And امْرَأَة رَطْبَة: [*A pliant, or*] *a vitious, or an unchaste, woman; a fornicatress, or an adulteress.* (A.) One says, in reviling, يَا ابْنَ الرَّطْبَة! [*O son of the fornicatress or adulteress*]. (A.) And ↑ يَا قَطَاطِ, like يَا قَطَاطِ: [meaning *O fornicatress or adulteress,* قَطَاطِ being indecl., as a proper name in this sense,] is said in reviling a woman or girl. (A, K.) — [And الرَّطْبَ الحَطَبَ يُحْمِلُ: see 1 in art. حمل.] — And عَيْش رَطْب: *A soft, a delicate, or an easy, life.* (A.) — And قَرَأَ الْقُرْآنَ رَطْبًا ↑ *He read, or recited, the Kur-án softly, or gently; not with a loud voice.* (TA from a trad.) — لُؤْلُؤ رَطْب is a metonymical expression, meaning *Brilliant pearls, beautiful, smooth in the exterior, and perfect in clearness:* it does not denote the رُطُوبَة that is the contr. of اليُبُوسَة: and similar to this is the expression المُتَدَلِّل الرَّطْب [app. meaning ↕ *Fresh and fragrant, or fine, aloes-wood.* (TA.)

رُطْب (S, A, Mgh, Mṣb, K, &c.) and ↑ رِطْب (S, K) *Herbage, or pasture,* (S, A, Mgh,) *such as is juicy, fresh, or green:* (A, Mgh:) or *green pasture, consisting of herbs, or leguminous plants,* (T, Mṣb, K, TA,) *of the [season called]* رَبِيع (Mṣb, TA,) *and of trees* [or *shrubs*]: (T, K, TA:) [each] a coll. gen. n.: (TA:) or *green herbage in general:* (K, TA:) accord. to the Kifáyet el-Mutahaffidh, رُطْب signifies *fresh, or juicy, herbage or pasture;* (TA;) or, as some say, ↑ رُطَبِىّ, like خُرُفِىّ, [though this seems to be the n. un. of رُطْب,] has this last meaning; (Mṣb;) what is dry being called حَشِيش. (TA.)

رُطَب [*Fresh ripe dates;* i. e.] *ripe dates* (A, Mgh, Mṣb, K) *before they become dry;* (Mṣb, TA;) also called ↑ تَمْر رطب and ↑ مُرْطِب (K, TA) and ↑ مُرْطَب: (TA:) the dates so called are well known: (S:) [it is a coll. gen. n.:] n. un. with ة: (S, Mgh, Mṣb, K:) it is not a broken pl. of رُطَبَة, being masc. [as well as fem.] like تَمْر: you say, هٰذَا رُطَبٌ *[These are fresh ripe dates]*; whereas, if it were a broken pl., you would make it [only] fem.: (Sb, TA:) its pl. [of pauc.] is أَرْطَابٌ (S, Mṣb) and [of mult.] رُطَبَات. (S.) There are two sorts of رُطَب: one sort cannot be dried, and spoils if not soon eaten: the other sort dries, and is made into عَجْوَة [q. v.]. (Mṣb.) [See also بُسْر.]

رُطَب: see رُطْب.

رُطَبَة *i. q.* قُضْب, (S, [in my copy of the Mṣb قَضْبَة, but this is the n. un. of قَضْب,]) or قَتّ, (A,) or إِسْفِسْت [in Pers. إِسْپِسْت or إِسْپِسْت], (Mgh,) or فَصْفَصَة, (K,) [all which signify *A species of trefoil*, or *clover*,] specially (S) *while juicy, or fresh, or green,* (S, A, Mgh, TA,) *before it is dried:* (Mṣb:) or, as some say, *a meadow of* فصفصة *while continuing green:* and ↑ رُطْبَة signifies the same: (TA:) pl. رُطَبٌ: (S, Mgh, Mṣb:) which is also said to be applied to the *cucumber and melon and* باذنجان [q. v.] *and the like:* but [Mṣr says] the first is the meaning mentioned in the Lexicons in my hands, and is a sufficient explanation. (Mgh.)

رُطَبِىّ: see رُطْب: — and رُطَبِىّ.

رُطَيِّب [*A seller of* رُطَب, *or fresh ripe dates:* mentioned in the K only as a surname].

رُطَّاب: see رُطْب.

رُطِيب: see رُطْب, in two places: and رُطَب.

مُرْطِب: see رُطَب: — مُرْطِبَة أَرْض *Land abounding with* رُطَب [q. v.]. (S,* A, K.)

مُرْطَب: see رُطَب.

مَرْطُوب A horse *fed with [the trefoil called]* رَطْبَة. (A.) — [And A man *fed with* رُطَب (or *fresh ripe dates*).] ⁂ Also † A man *in whom is softness, or suppleness;* مَنْ بِهِ رُطُوبَة; (K;) or صَاحِبُ رُطُوبَة. (S.)

رطل

1. رَطَلَ, (O, Mṣb, K,) aor. ـِ, inf. n. رَطْل, (Mṣb, TA,) *He weighed* a thing: (O, TA:) or *he put in motion* a thing *with his hand,* (IDrd, O,) or *weighed with his hand* a thing, (Mṣb,) or *tried* a thing, (K,) *in order that he might know its weight* (IDrd, O, Mṣb, K) *nearly.* (Mṣb.) [See also 2.] But IF says, of this combination of letters and the like, that they are not of the genuine language [of the Arabs]. (O.) ⁂ *He ran;* syn. عَدَا. (O, K.)

2. تَرْطِيل The act of *weighing by,* or *with,* أَرْطَال [or *pound-weights*]. (K.) [See also 1.] ⁂ Also *The anointing* of the hair, (S, O,) or *making* it *soft,* or *smooth,* (K,) *with oil,* or *ointment,* and

the *crimping* (تَكْسِير) thereof: (Ṣ, O, Ḳ:) and the *making it to be loose, and to hang down*: (IAạr, IAmb, Ḳ:) accord. to IAmb, رَطَّلَ شَعْرَهُ means *he made his hair to be loose, and to hang down*: (O:) but accord. to the T, the saying of the vulgar, رَطَّلْتُ شَعَرِي, as meaning رَجَّلْتُهُ, [i. e. *I made my hair to be wavy, or somewhat curly*; or *combed it; or combed it down*; &c.:] is a mistake: for تَرطِيل signifies the act of *making* the hair *soft, or smooth, with oil, or ointment*; and *wiping it so that it becomes soft, or smooth, and glossy*. (TA.)

3. راطل ذَهَبًا بِذَهَبٍ, inf. n. مُرَاطَلَةٌ, *He sold by counterpoising gold for gold*, and دِرْهَمًا بِدِرْهَمٍ *coined dirhems for coined dirhems*: but [Mtr says] I have not found this except in the "Muwaṭṭa." (Mgh.) You say also, بَاعَ مُرَاطَلَةً [*He sold by counterpoising*]. (TA.)

4. ارطل *He had a child such as is termed* رَطْل [q. v.]: (Ibn-'Abbád, O, Ḳ:) or *his ears became flabby*. (Ibn-'Abbád, Ḳ.)

رَطْلٌ (Ṣ, O, Ḳ) and ↑ رِطْلٌ (Ḳ) A man *soft, lax, or uncompact*; (Ṣ, O, Ḳ,* TA;) as also ↑ مُرَطْلٌ: (Ḳ, TA:) and *old and weak*: or *inclining to softness, and laxness, or uncompactness, and old age*: (Ḳ:) and a boy *slender, slim*, or *lean*, (Ḳ, TA,) or, as some say, (TA,) *near to attaining puberty, or virility*: (Ḳ, TA:) or *whose bones have not become strong*: (Ḳ:) or the former, applied to a boy, *whose strength has not become fully established*; as also ↑ مُرَطَّلٌ [thus written with fet-ḥ to the ط]: (O:) pl. رَطْلَةٌ: (O, TA:) and the first, i. e. رَطْلٌ, a man who is *foolish; stupid; unsound*, or *deficient, in intellect or understanding*; (Ḳ:) fem. with ة: (TA:) one *who has not, or possesses not, what suffices*; or *who is not profitable to any one*: and also *having flaccid ears*: (O:) and, applied to a horse, (Ibn-'Abbád, O, Ḳ,) as also ↑ رِطْلٌ, (Ḳ,) or, as some say, the latter only, (TA,) *light*, (Ibn-'Abbád, O, Ḳ, TA,) *and weak*: (TA:) fem. with ة, (O, Ḳ, TA,) in all the senses. (TA.) ⸗ الرَّطْلُ is also explained in the Ḳ as *syn. with* العَدْلُ: but perhaps this is a mistranscription for العَدْوُ, inf. n. of عَدَا: see 1, last sentence.] ⸗ See also the next paragraph.

رَطْلٌ and ↑ رِطْلٌ, (Ṣ, Mgh, O, Msb, Ḳ,) the former of which is the better known, (Msb, TA,) or the more chaste, (O, TA,) [but the latter is that which is now in common use,] *A certain thing with which one weighs*, (Mgh, O, Msb,) or *which one uses as a measure of capacity*: (Mgh, Msb:) [or rather *both*: a *pound-weight*: and a *pint-measure*: and also a *pound* of anything: and a *pint* of anything:] the *half of what is termed* مَنًّا: (Ṣ:) accord. to the standard of Baghdád, *twelve ounces*; the *ounce* (أُوقِيَّة) *being an* اسْتَار *and two thirds of an* اسْتَار; *and the* اسْتَار *being four* مِثْقَال *and half of a* مِثْقَال; *and the* مِثْقَال *being a* دِرْهَم *and three sevenths of a* دِرْهَم; *and the* دِرْهَم *being six* دَوَانِق; *and the* دَانِق *being eight* حَبَّات *and two fifths of a* حَبَّة; *so that the* رِطْل *is ninety* مِثْقَال; i. e. *a hundred and twenty-eight* دِرْهَم *and four sevenths of a* دِرْهَم: (Msb:) or, accord. to A'Obeyd, *a hundred and twenty-eight* دِرْهَم *of the weight of seven* دَرَاهِم وَزْن سَبْعَة [explained voce دِرْهَم]: (Mgh:) or *twelve ounces*; *the ounce being forty* دِرْهَم; (Mgh, Ḳ, TA;) *so that the whole is four hundred and eighty* دِرْهَم (Mgh, TA:) this is the Syrian رِطْل: (TA:) and thus it is, accord. to El-Ḥarbee, in the saying, فِي السُّنَّةِ النِّكَاحُ رِطْلٌ [meaning *The usage of the Prophet in the case of marriage was* to give a رِطْل of silver]: (Mgh, TA:) so says Az in the T: (Mgh:) or, as is [also] said by Az, it is in this instance *twelve ounces and a* نَشّ; *the* نَشّ *being twenty* [دراهم] *so that the whole is five hundred* دِرْهَم; as is related on the authority of 'Áïsheh: but in a trad. 'Omar, *twelve ounces*, without the mention of the نَشّ: accord. to the lawyers, [however,] when the رِطْل is mentioned without restriction, what is meant thereby is the رِطْل of Baghdád: (TA:) [*as a measure of capacity*, i. e. *a pint*,] it is said in the A [&c.] to be the *eighth part of the* صَاع; the *half of the* مَدّ; (TA;) i. e.] the *half of the* مَنّ: and hence applied to *one of the vessels of the wintner* [app. because it contains a pint]: (Ḥar p. 650:) pl. أَرْطَال. (Msb.) ⸗ See also رُطْل, in two places.

مُرْطِل: see رَطْل: ⸗ and see also what here follows.

مُرْطِل, like مُحْسِن [in measure], (Ḳ,) written by Sgh with fet-ḥ, (TA,) i. e. ↑ مُرَطِّل, (so in the O,) *A tall* man. (O, Ḳ.) ⸗ See also رَطْل.

رطم

1. رَطَمَهُ, (Ṣ, Ḳ, TA,) aor. ², (TA,) inf. n. رَطْم, (Ṣ, TA,) *He made him to stick fast* فِي الوَحْل [*in the mire*]. (Ṣ, TA.) ⸗ And hence, (TA,) [or رَطَمَهُ فِي أَمْرٍ,] ‡ *He caused him to be involved in an affair, or a case, from which he could not extricate himself*. (Ḳ, TA.) ⸗ [And hence, app.,] رَطِمَ, said of a camel, ‡ *He had, or was affected with, a suppression of his excrement*: (Ḳ, TA:) and so, accord. to the Ḳ, أُرْطِمَ; but this is a mistake for اطر [i. e. أُطِرَ or أُطِرَ]. (TA.) ⸗ رَطَمَ بِسِلْحِهِ, expl. in the Ḳ as meaning *He ejected his excrement*, is a mistake for أَطَمَ. (TA.) ⸗ رَطْر, (Ṣ, Ḳ, TA,) inf. n. as above, (TA,) also signifies *Inirit*; (Ṣ, TA;) said of a man: (Ṣ:) or, [said of a man, and of an ass,] *inirit toto veretro immisso*, (Ḳ, ĐA,) mulierem, et asinam. (TA.)

4. ارطم ‡ *He was silent*; (Sh, Ḳ;) said of a man. (Sh, TA.) ⸗ See also 1.

5: see 8, last sentence.

6: see the next paragraph.

8. ارتطم *He stuck fast* فِي الوَحْل [*in the mire*]. (TA.) You say, ارتطمت الدَّابَّةُ فِي الوَحْلِ [*The beast stuck fast in the mire*], and فِي الغُبَار [*in the soft ground*], (TA in art. رتع) and فِي الرَّمْل [*in the sand*]. (Ṣ and Ḳ in that art.) And ارتطمت بِهِ فَرَسُهُ *His mare's feet sank* [in the mire, or soft ground, or sand,] *with him*. (TA.) ⸗ And hence, (TA,) ارتطم فِي أَمْرٍ ‡ *He became involved in an affair, or a case, from which he could not extricate himself* (Ḳ,* TA) *unless with confusion, or perplexity, cleaving to him*. (TA.) ⸗ And ارتطر, (Ṣ,) or الأَمْر, (Ḳ,) ‡ *An affair, or a case, or the affair, or case, was such that he could not extricate himself from it*; (Ṣ, Ḳ;) *it wearied him, and the ways whereof were obstructed against him, so that he could not extricate himself from it*. (TA.) ⸗ And ارتطم *It* (a thing) *was, or became, pressed together, or compressed*: and *it was, or became, heaped up, piled up, or accumulated, one part upon another*; (Ḳ;) as also ↑ تراطم. (TA.) ⸗ ارتطم الشَّحْمُ = ارتطر *He suppressed, or retained, the excrement*; as also ↑ ترطّمه. (Ḳ.)

رُطْمَة ‡ *An affair of which one knows not the end, or result, to which it leads, or tends*; (Ḳ, TA;) *an affair in which one struggles*, or *is agitated, or disturbed*; and so ↑ رطومة [app. رُطُومَة] and وَقَعَ فِي رُطْمَةٍ [app. رُطُومَة] [*He fell into an affair in which one struggles*, &c.]. (TA.)

رَطْمٌ ‡ *Suppression of the excrement*, in a camel. (Ḳ.)

رَطُوم A woman *wide in the vulva*; (Ṣ, TA;) as in the saying of a rájiz,

* يَا ابْنَ رَطُومٍ ذَاتِ فَرْجٍ عَفْلَنِي *

for he means [*O son of*] *a woman wide in the vulva, having* [a *vulva with*] *much moisture*; though F says, (TA,) it does not signify thus, but *narrow in the vulva*: (Ḳ, TA:) and applied to a she-camel, it has this latter meaning: (AA, Ḳ, TA:) and also, applied to a woman, *impervia coëunti*; syn. رَتْقَاء [q. v.]. (Ḳ.) ⸗ Also *Foolish; stupid*; or *unsound*, or *deficient, in intellect*. (TA.) ⸗ And *White*; applied to a domestic hen. (AA, TA.)

رطومة [app. رُطُومَة]: see رُطْمَة.

رَاطِم *Keeping, cleaving*, or *adhering, to a thing*. (Ṣ, Ḳ.)

مَرْطُومَة *Inita*; applied to a young woman: or so applied, and also to a she-ass, *inita toto veretro immisso*. (TA.) ⸗ Also, applied to a woman, *Accused, or suspected, of evil*. (Ḳ,* TA.)

رطن

1. رَطَنَ لَهُ, (Ṣ, Ḳ,) aor. ², (MṢ, JM,) inf. n. رَطَانَة and رَطَانَة, (Ṣ,* Ḳ,* MA, MṢ, JM, TA;) and ↑ راطنه, (Ṣ, Ḳ,) inf. n. مُرَاطَنَة; (TḲ;) *He spoke to him* بِالأَعْجَمِيَّة [i. e. *with a barbarous, or vitious, speech*]; (Ṣ, Ḳ;) or, correctly, accord. to Aboo-Zekereeyà, بِالعَجَمِيَّة [i. e. *in a language foreign to the Arabs*]: (TA: [and in like manner expl. in the MA and PṢ and TḲ:]) or, [as sometimes used,] *in a language not generally understood, conventionally formed between two, or several, persons*: (JM, TA:) [or *he gibbered*,

or *uttered gibberish* or *jargon*, *to him*: (see R. Q. 1 in art. زم:)] and فِيمَا بَيْنَهُمْ تَرَاطَنُوا (S, K) *They so spoke* [&c.] (S, K) *among themselves.* (S.) A poet says, (S,) namely, Tarafeh, (TA,)

أَصْوَاتُهُمْ كَتَرَاطُنِ الرُّومِ

[*Their voices were like the barbarous, or vitious, or rather the foreign, speech, among themselves, of the Persians*]. (S.) — You say also, رَطَنَ بِشَيْءٍ, meaning *He alluded to a thing, not mentioning its name explicitly, or unequivocally.* (JM.)

3: see above, first sentence.

6: see 1, in two places.

رَطُونٌ: see the next paragraph.

رَطَانَةٌ, (so in my copies of the S, [like the former of the two inf. ns. of رَطَنَ,]) and so in copies of the K,) or رِطَانَةٌ, (so accord. to the TA, as from the K,) and رَطُونٌ, (S, K,) accord. to Aṣ, *Camels when they are many*, (TA,) or, accord. to Fr, *camels when they are such as are termed* وِفَاقٌ [pl. of رُفْقَةٌ], *and have their owners with them*: (S, TA:) or *camels when they are many, and are such as are termed* وِفَاقٌ, *and have their owners with them*: (K:) and accord. to Aṣ, they are also termed طَحَّانَةٌ and طُحُونٌ: by وِفَاقٌ being meant *those upon which people have gone forth to purvey for themselves wheat, or corn, or other provisions from the towns or villages; each, or every, company being a* رُفْقَة. (TA.)

مَا الَّذِي تَرَطُونَ بِهِ and مَا رُطَيْنَاكَ means [i. e. *What is that to which thou alludest, not mentioning it explicitly?*]: (JM:) or مَا رَطَيْنَاكَ: and هٰذِهِ, and sometimes without teshdeed, means *What is [this] thy speech?* (K.)

رطى

4. أَرْطَتِ الأَرْضُ *The land produced the kind of trees called* أَرْطًى [or أَرْطَى]; as also آرَطَتْ, belonging to art. ارط, q. v.]. (S.)

رَوَاطٍ Sands *producing the trees called* أَرْطًى [or أَرْطَى]. (M.)

أَرْطًى [or, as some say, إِرْطًى]: see art. ارط: (K:) it is of the measure أَفْعَلٌ [or أَفْعَلٌ] for one reason, and فَعْلَى [or فَعْلَى] for another reason: for they say مُرَطًّى as well as مُؤَدَّمٌ, meaning *A hide tanned with the leaves of the tree called* ارطى.

مُرْطًى: see أَرْطًى, above.

رع

1. رَعَّ The *being still*, syn. سُكُونٌ, [a signification contr. to one borne by two other words in this art.,] (IAar, K,) is the inf. n. of رَعَّ, aor. ـِ, [probably a mistake for ـُ, which is the regular form of an intrans. verb of this class, notwithstanding the guttural letter,] *The wind was, or became, still.* (TK.)

رعب — رطن

R. Q. 1 رَعْرَعَهُ *He* (God) *caused him* [a child, or boy, as is implied in the S,] *to grow.* (S, Z, K.) — رَعْرَعَ دَابَّتَهُ *He* (a horseman) *rode his beast to train it when it was in the first stage of training and as yet refractory.* (O, TS, K.) In the L we find إِذَا لَمْ تَكُنْ رَيِّضًا, [meaning *when it was not trained*, رَيِّضًا being here used in the sense of مُرَوَّضَةً,] in the place of إِذَا كَانَتْ رَيِّضًا which is the reading in the O and TS and K. (TA.) — [See also رَعْرَعَةٌ, below.]

R. Q. 2. تَرَعْرَعَ *He* (a child, or boy,) *became active* (تَحَرَّكَ), *and grew, grew up, or became a young man*, (S, K,) and some add, وَكَبِرَ [*and became big, or attained to full growth*]. (TA.) [See its part. n., below.] تَرَعْرَعَتِ السِّنُّ *The tooth became loose, and wobbled, or moved about.* (K.) تَرَعْرَعَ فِي وَجْهِ الأَرْضِ, [or rather, عَلَى وجه الارض,] *The water is in a state of commotion, or agitation, upon the surface of the ground.* (TK.) And تَرَعْرَعَ السَّرَابُ † *The mirage was in a state of commotion, or agitation:* being likened to water. (TA.)

رَعَاعٌ *Young men of the lowest, or basest, or meanest, sort, or of the refuse of mankind*; or *low, ignoble, mean, or sordid, young men, such as serve for the food of their bellies*: (S, K:) or *the lowest, basest, or meanest, sort, or refuse, of mankind, or people*: or *a medley, or mixed or promiscuous multitude or collection, of men, or people*; or *of the lowest or basest or meanest sort, or refuse, thereof*: (Msb:) and رَعَاعُ النَّاسِ *the lowest, basest, or meanest, sort, or refuse, of mankind, or of the people*; *the medley of men, or of such men*: (TA:) n. un. with ة: (Msb, TA:) Az mentions his having read in the handwriting of Sh الرعاع من الناس, like الزجاج [in form, app. meaning الرُّعَاعُ, like الزُّجَاجُ, for this is the most chaste form of the latter word, and the most usual with classical writers], as meaning *the refuse, and weak, of mankind, or of the people, who, when frightened, fly.* (TA.) — [The n. un.] رَعَاعَةٌ signifies [also] *One without heart and without intellect or intelligence.* (AA, K.) — And *An ostrich*; (Abu-l-'Omeythil, K;) because always as though frightened. (Abu-l-'Omeythil.)

رَعَاعٌ: see رَعَاعٌ.

رَعَاعَةٌ n. un. of رَعَاعٌ [q. v.].

رَعْرَعٌ: } رَعْرَعٌ: } see رَعْرَاعٌ; each in three places.

رَعْرَعَةٌ [originally an inf. n. of R. Q. 1] *A state of beautiful youthfulness, and activity, of a boy.* (TA.) — *A state of commotion, or agitation*, (IDrd, K,) *of clear water*, (K,) *or of clear shallow water*, (IDrd,) *upon the surface of the ground.* (IDrd, K.)

رُعْرُعَةٌ: see the next paragraph.

رَعْرَاعٌ The *tall reed or cane*, or *tall reeds or canes*, (K, TA,) *in the place of growth thereof, while fresh*: so accord. to Az, as heard by him from the Arabs. (TA.) — And hence, as some say, or, accord. to others, from رَعْرَعَةٌ in the latter of the two senses assigned to it above, A boy *who has attained to youthful vigour, and justness of stature*; as also رُعْرُعٌ: (TA:) or a youth, or young man, *of goodly proportions*, (S, K,) *with beauty of youthfulness*; (K:) as also رَعْرَعٌ (S, K) and رُعْرُعٌ: (Ibn-'Abbád, K:) or *arriving at the age of puberty*; (TA:) as also رُعْرُعٌ and رُعْرُعَةٌ: (Kr:) or *who has become active*, (تَحَرَّكَ,) *and big*, or *of full growth*: (TA:) [see also مُتَرَعْرِعٌ:] the pl., (S, TA,) i. e. of رَعْرَعٌ [and رُعْرُعٌ] and رُعْرُعٌ, (TA,) is رَعَارِيعُ. (S, TA.) — *A coward.* (El-Muṭarrij, K.) — *A certain plant*: (perhaps the *inula Arabica*; now called رَعْرَاعٌ أَيُّوبُ; or, as Forskål (in his Flora Aegypt. Arab., pp. lxxiii. and 150,) designates the plant now thus called, *inula dysenterica*:) some say that this word is formed by transposition from عَرْعَارٌ. (TA.)

مُتَرَعْرِعٌ applied to a boy, (Mgh, TA,) *Almost, or quite, past the age of ten years*: (Mgh:) or *active*; syn. مُتَحَرِّكٌ. (TA.) [See its verb, R. Q. 2; and see also رَعْرَاعٌ.]

رعب

1. رَعَبَ, aor. ـِ, (Msb, K,) inf. n. رُعْبٌ (K, TA) and رَعَبٌ, or the latter of these is a simple subst., (TA,) or each of them is a simple subst., (Msb, TA,) and the inf. n. is رُعْبٌ; (Msb;) and رَعَبٌ; and رُعْبٌ, like عُنْبٌ; both mentioned by 'Iyád and Ibn-Kurkool, and the last by ISk also; (TA;) and † ارتعب; (K;) *He feared*; *he was afraid* or *frightened or terrified*: (Msb, K, TA:) or *his bosom and heart were filled with fear*: or *he feared in the utmost degree*; *was in a state of the utmost terror.* (TA.) — رَعَبَ said of a valley, [like رَعِبَ,] aor. ـِ, † *It became filled with water.* (L.) — رَعَبَتِ الحَمَامَةُ, aor. ـِ; and † رَعَّبَتْ, (K,) inf. n. تَرْعِيبٌ; (A, TA;) † *The pigeon raised, and poured forth loudly, or vehemently, its cooing cry.* (A, * K, TA.) You say † حَمَائِمُهُ تَرْعِيبٌ † *Pigeons, or a pigeon, having a loud, or vehement, cooing.* (A.) — And رَعَبَ, aor. ـِ, [inf. n. رُعْبٌ,] † *He composed, or uttered, rhyming prose.* (K.) — رَعْبَةٌ, (S, A, Msb, K,) aor. ـَ, (A, K,) inf. n. رُعْبٌ (A, MA) and رَعَبٌ, (MA,) *He caused him, or made him, to fear, or be afraid; frightened, or terrified, him*: (S, A, Msb, K:) or *he filled his bosom and heart with fear*: or *he put him in the utmost fear, or terror*: (TA:) and † رَعَّبَهُ signifies the same, (Lb, K,) inf. n. تَرْعِيبٌ and تَرَعُّبٌ; (K;) and so does † ارعبه, accord. to Ibn-Talḥah El-Ishbeelee, and Ibn-Hishám El-Lakhmee, and Fei in the Msb; but this is disallowed by IAạr and Th and J. (TA.) — [Hence,] رَعَبَ, aor. ـِ, [inf. n. رُعْبٌ,] signifies also *He threatened.* (K.* TA.) — Also, aor. ـِ, (K,) inf. n. رُعْبٌ, (TA,) *He charmed, or fascinated, by magical enchantment* [*or by the eye*] *or otherwise.* (K.* TA.) — Also, [like رَعَّبَهُ,] (S, A, Msb, K,) aor. ـِ, (K,)

inf. n. رَعْثٌ, (TA,) ‡ *He filled* (ʂ, A, Mṣb, K) a watering-trough, or tank, (ʂ, A,) or a vessel: (Mṣb:) and *it* (a torrent) *filled* a valley. (L, TA.) = رَعَثَهُ, (K,) aor. ـَ, (TA,) also signifies *He cut it* [*into pieces, or long pieces, or slices,* (see تَرْعِيثَةٌ, below,)], namely, a camel's hump, or other thing; and so ↑ رَعَّثَهُ, (K, TA,) inf. n. تَرْعِيثٌ. (TA.) — And *He broke its* (an arrow's) رُعْثٌ [q. v.]. (K.)

2, as an intrans. v.: see **1**, in two places. — The inf. n., تَرْعِيثٌ, as relating to a camel's hump, accord. to Sh, signifies It *shaking,* or *quivering, and being fat and thick;* as though it shook, or quivered, by reason of its fatness: but it is otherwise explained [as a subst. properly speaking] below. (TA.) = رَعْثَةٌ, inf. n. as above, and, in one sense, تُرْعَابٌ: see **1**, in two places. = Also, inf. n. تَرْعِيثٌ, *He repaired its* (an arrow's) رُعْثٌ [q. v.]. (K.)

4: see **1**.

8: see **1**, first sentence.

رَعْثٌ an inf. n. of **1**, in senses pointed out above. (M, A, Mṣb, TA.) — *A threat,* or *threatening.* (K.) — *A charm* or *charming,* or *a fascination* or *fascinating, by magical enchantment* [or *by the eye*] or *otherwise.* (K.) — † *A rhyming prose of the Arabs.* (K.)

رُعْثٌ (ʂ, A, Mṣb, K) and ↑ رُعُثٌ, (A, Mṣb, K,) both said to be inf. ns., (TA,) or the former is an inf. n. of رَعِثَ as intrans. (K, TA) or as trans., (A, MA,) and the latter is a simple subst., (TA,) or each of them is a simple subst., (Mṣb, TA,) *Fear, fright,* or *terror:* (ʂ, A, Mṣb, K:) *or fear that fills the bosom and heart;* as Er-Rághib and Z have indicated, following Aboo-'Alee and IJ: or the *utmost fear* or *terror.* (TA.) One says, فَعَلَ ذٰلِكَ رُعْثًا لَا رُغْبًا *He did that from fear, not from desire.* (A.) = Also the former, The *socket of the head* of an arrow; the *part into which the head enters, over which are the twists of sinew;* syn. رُعْظٌ: pl. رُعَثٌ. (K.)

رُعْثٌ: see the next preceding paragraph.

رُعْثَةٌ: see رُعَيْثَةٌ, last sentence.

رُعْثِيَّةٌ: see تِرْعِيثَةٌ.

رُعُثٌ: see رُعْثٌ, in two places: — and see also رُعَيْثَةٌ.

رُعَيْثٌ: see what next follows.

رُعَيْثَةٌ (ʂ, A, K) and ↑ رُعُثَةٌ (K) and ↑ رُعَيْثٌ (Seer, K) A woman, (ʂ, A,) or a girl, or young woman, (K,) *Tall, and well-formed; soft, thin-shinned, and plump;* (ʂ, A, K;) or (A, K) *white,* or *fair;* (ʂ, A, K:) *goodly,* or *beautiful; sweet;* and *tender:* (A, K:) or only *white,* or *fair:* (TA:) or *soft,* or *tender:* (IAạr, Lḥ, K:) and the first, *tall:* (TA:) pl. رَعَابِيثُ. (A, TA.) — Also, (K,) or the first and second, (TA,) applied to a she-camel, *Restless,* or *unsteady;* (K, TA;) *light,* or *active, brisk, lively,* or *sprightly.* (TA.) — For another meaning of the first, see تِرْعِيثَةٌ.

— Also the first, The *base,* or *lower part,* (أَصْل,) *of the* طَلْعَة [i. e. either the *spathe,* or the *spadix, of a palm-tree*]; and so ↑ رُعَيْثٌ. (K.)

رَعِيثٌ *Afraid,* or *frightened,* or *terrified:* (K:) [or *filled with fear:* or *in a state of the utmost fear or terror:* (see **1**:)] and so ↑ مُرْعَوْثٌ, (ʂ, K,) and ↑ مُرَعْثَثٌ, and ↑ مُرْتَعِثٌ: (TA:) and ↑ رُعُوثٌ signifies [the same; or] *weak and cowardly.* (ʂ, K.) [Hence,] رَجُلٌ رَعِيثُ العَيْنِ and مَرْعُوبُهَا ↑ رَعُوبُهَا ‡ *A cowardly man, who sees nothing without being frightened.* (A.) رَعِيثُ العَيْنِ has a different meaning: see art. رعب. — Also *Fat,* as an epithet; (K;) *dripping with grease:* (ʂ, K:) and so ↑ مُرَعْثَثٌ. (K.) And applied to a camel's hump as meaning *Full and fat.* (ʂ.) — And *Short;* as also ↑ أُرَعِيثٌ: pl. [of the former] رُعْثٌ and [of the latter] رُعَثٌ. (TA.)

رَعْثَابٌ: see what next follows.

رَاعِبٌ and ↑ رَعْثَابٌ, [but the latter is an intensive epithet, or denotes habit, or frequency,] One *who threatens; a threatener.* (K,* TA.) — One *who charms,* or *fascinates, by magical enchantment* [or *by the eye*] or *otherwise.* (K,* TA.) — One *who composes, or utters, the rhyming prose termed* رَعْث. (K, TA.) — Also the former (راعب), A torrent *that fills the valley:* (ʂ:) or ‡ *that frightens by its abundance and its width and its filling the valley.* (A.) It is applied also to rain. (TA.) And A valley *filled with water.* (L.)

حَمَامٌ رَاعِبِيٌّ, (ʂ, A,) or حَمَامَةٌ رَاعِبِيَّةٌ, (K,) [or] the latter is the fem. form of the epithet, (ʂ,) *A certain kind of pigeons;* (ʂ:) accord. to the K, from a land called رَاعِبٌ [in the CK رَعْب]; but this land is unknown, and is not mentioned by El-Bekree nor by the author of the Marásid; and in the Mj and other old works, الحَمَامَةُ الرَّاعِبِيَّةُ is expl. as meaning † *the pigeon that is loud,* or *strong, in its cry,* or *voice:* so says MF; and this is the truth: in the L it is said, الرَّاعِبِيَّةُ, meaning, *a kind of wild pigeons,* or *doves,* has the form of a rel. n., but is not such; or, as some one says, is a rel. n. from a place of the name whereof I know not the form: in the A it is said that حَمَامٌ رَاعِبِيٌّ means *a pigeon that coos loudly,* or *vehemently, exciting admiration by its voice,* or *filling with it the passages thereof.* (TA.)

أُرَعِيثٌ: see رَعِيثٌ.

تِرْعَابَةٌ: see تِرْعَابٌ.

تِرْعَابٌ and تِرْعَبٌ: see تِرْعِيبَةٌ.

تِرْعَابَةٌ, (ʂ, A, K,) in the Mj, and in [some of] the copies of the ʂ, تِرْعَابٌ, without ة, (TA,) *Very fearful:* (ʂ:) or *most exceedingly fearful* (A, K, TA) *of everything.* (TA.) You say, هُوَ فِى السِّلْمِ تَلْعَابَةٌ وَفِى الحَرْبِ تِرْعَابَةٌ *He is in peace most exceedingly playful, and in war most exceedingly fearful.* (A.)

تِرْعِيثَةٌ *A piece of a camel's hump;* (ʂ, K;) as also ↑ رُعَيْثَةٌ (K) and ↑ رُعْثِيَّةٌ (TA:) pl. ↑ تَرَاعِيثُ (K;) or rather, accord. to AHei, this is a coll. gen. n.: (MF, TA:) it is also pronounced ↑ تَرْعِيثَةٌ (Sb, AHei;) and is said to signify *a camel's hump cut into long pieces,* or *slices:* it is a subst. [properly so termed], not an inf. n.: (TA:) and its ت is shown to be augmentative by the fact that there is no [undisputed] word of the measure فَعْلِيلٌ, with fet-ḥ [to the ف]. (MF, TA.)

مُرَعْبَثَةٌ *A frightful* قَفْرَةٌ [*or desert destitute of herbage and of water*]. (K. [In the CK and TA, قَفْرَةٌ is erroneously put for قَفْرَةٌ.]) — Also A person's *springing,* or *leaping, [towards another,] and seating himself by the other's side, so as to cause the latter, not being aware, to be frightened.* (K. [From its measure, it seems to be a simple subst., not an inf. n., signifying this action as being *A cause of fear.*])

مُرَعْثٌ: see رَعِيثٌ. = Also A camel's hump *cut into pieces,* (ʂ, TA,) or *into long pieces,* or *slices.* (TA.)

مُرْعِثٌ: see رَعِيثٌ.

مُرْعَوْثٌ: see رَعِيثٌ, in two places

مُرْتَعِثٌ: see رَعِيثٌ.

رعث

1. رَعَثَتْ, aor. ـِ, inf. n. رَعْثٌ; and رَعِثَتْ, aor. ـَ, inf. n. رَعَثٌ; ‡ *She* (a goat, K, TA, and a sheep, TA) *had white extremities to her ears* [or *two wattles*] (K, TA) *beneath the two ears.* (TA.)

5. ترعّثت *She* (a woman) *adorned herself with the* [*kind of ear-ring, or ear-drop, called*] قُرْط (ʂ, K, TA) and رِعَاث; (TA;) as also ↑ ارتعثت. (IJ, K, TA.)

8: see what next precedes.

رَعْثٌ: see what next follows, in two places.

رَعَثٌ and ↑ رَعَثَةٌ and ↑ رُعْثَةٌ are said to be applied to *Anything suspended:* or, accord. to some, only to the [*kind of ear-ring, or ear-drop, called*] قُرْط, and the [*necklace called*] قِلَادَة, and *the like:* or, accord. to Az, ↑ رِعَاثٌ signifies *anything suspended, such as the* قُرْط, *and the like, suspended from the ear;* or the [*necklace called*] قِلَادَة: and the pl. is ↑ رَعْثٌ [or rather this is a quasi-pl. n.] and ↑ رِعَاثٌ [like the sing.] and رُعُثٌ, which last is a pl. pl.: (TA:) or ↑ رَعَثَةٌ and ↑ رُعْثَةٌ signify the [*kind of ear-ring, or ear-drop, called*] قُرْط; (ʂ, A, K, TA;) and *any similar pendant to the ear:* (TA:) or the رَعَثَة is *in the lower part of the ear;* and the شَنْف, in the upper part thereof; and the رَعَثَة is a *pearl,* or *large pearl,* (دُرَّة,) *attached to the* قُرْط: (IAạr, TA:) and the pl. of رَعَثَة and رَعَثَة is رِعَاث (ʂ, K, TA) and رِعَثَة. (TA.) — [Hence,] رَعْثٌ signifies [also] ‡ *Wool,* or *wool died of various colours,* (عِهْن,) in a general sense: [a coll. gen. n.:] n. un. رَعَثَةٌ: (TA:) or, (ʂ, A, K,) as also ↑ رُعْثٌ and ↑ رُعْثَةٌ, (K,) *such wool* (عِهْن) *suspended to the* [*kind of*

women's camel-vehicle called] هَوْدَج, (Aṣ Obeyd, Ṣ, Ḳ, TA,) *and the like, for ornament; like what are termed* ذَبَابِ (TA:) *or* [pendant] *ornaments of the* هَوْدَج, *of the kind called* ذَبَابِ, *consisting of such wool.* (Aṣ.) — And ‡ The *blossoms* of the pomegranate-tree. (Aṣ.)

رَعْثَةٌ see the next preceding paragraph. — [Hence,] ‡ The عُنْفُون [or *wattle*] of the cock, (Ṣ, Ḳ, TA,) *that grows forth beneath the bill*; i. e. its *beard*, or *barb*; (TA;) as also ‡ رَعْثَةٌ (Ḳ:) *each of the two things that grow forth beneath the bill* of the cock. (Aṣ.) You say, صَاحِ ذُو الرَّعْثَتَانِ ‡ [*The owner of the two wattles cries*]; meaning *the cock*. (Aṣ.) And a poet says, (Ṣ,) namely, El-Akhṭal, (TA,)

مَا ذَا يُؤَرِّقُنِي وَالنَّوْمُ يُعْجِبُنِي
مِنْ صَوْتِ ذِي رَعَثَاتٍ سَاكِنِ الدَّارِ

[*What is this that renders me wakeful, when sleep pleases me, of the voice of an owner of wattles, an inhabitant of the mansion?*]. (Ṣ, TA. [Another reading, as well as the foregoing, of this verse is given in the Ḥam, p. 823.]) — Also, (Ḥam ubi suprà,) or ‡ رَعْثَةٌ, (L,) ‡ The زَنَمَة [or *wattle*], (Ḥam,) [i. e.] *each of the* زَنَمَتَانِ [*or two wattles*], (L,) of a sheep or goat (شَاة) [or, accord. to some, of a goat only (see زَنَمَةٌ)]. (Ḥam, L.) — And † *A drinking-vessel, such as is called* قَلَنْسُوَة, *made of the sprathe of a palm-tree*; (T, M, L, Ḳ, TA;) as also ‡ رَعْثَةٌ. (Ḳ.)

رَعْثَةٌ: see رَعَثٌ, in two places.

رَعَثَةٌ: see رَعَثٌ, in two places: — and رَعْثَةٌ, in three places.

رَعْثَاءُ: شَاةٌ رَعْثَاءُ † *A sheep, or goat*, [or, accord. to some, *a goat* only (see زَنَمَة),] *having two wattles* (زَنَمَتَانِ), *beneath her two ears*. (Ṣ, A, Ḳ.) — And الرَّعْثَاءُ ‡ *A species of grape, having long berries*; (Ḳ, TA;) likened to the زَنَمَتَانِ [or two wattles of a sheep or goat]. (TA.)

رَعَاثٌ: see رَعَثٌ, in two places.

مُرَعَّثٌ A boy *adorned with the [kind of ear-ring, or ear-drop, called]* رَعْثَة (Ṣ) or قُرْط. (TA.) — And [hence,] ‡ A cock *having a* رَعْثَة [or *wattle*]. (Ṣ, TA.)

رعد

1. رَعَدَتِ السَّمَآءُ, (Aṣ, Fr, Ṣ, L, Mṣb,) aor. ـَ (L, Mṣb) and ـِ, (L,) inf. n. رَعْد and رُعُود (Fr, L, Mṣb;) and ‡ أَرْعَدَتْ, (AO, AA, Ṣ, L,) but the latter is disallowed by Aṣ; (Ṣ, TA:) *The sky thundered*: (Ṣ, Mṣb:) or *made a sound [to be heard from the clouds]* previously to *rain*: (L:) and [in like manner] رَعَدَ, aor. ـِ and ـَ, is said of the clouds (السَّحَاب), or of the angel that drives the clouds. (Ḳ.) You say, رَعَدَتِ السَّمَآءُ وَبَرَقَتْ, and, accord. to AO and AA, ‡ أَرْعَدَتْ وَأَبْرَقَتْ, (Ṣ, TA,) which latter Aṣ disallows in this case as well as in another mentioned below, (Ṣ,* TA,) meaning *The sky [thundered and lightened: or] thundered and lightened much before rain*. (TA.) — [Hence,] رَعَدَ, inf. n. رَعْد, ‡ *He threatened, or menaced, with evil*; as also ‡ ارعد, inf. n. إِرْعَاد: (Mṣb:) or the latter signifies *he threatened, or menaced*; or *he frightened, or terrified*: (Ḳ:) and رَعَدَ وَبَرَقَ *he frightened, or terrified*, (Ṣ, Ḳ,) *and threatened, or menaced*; (Ṣ;) as also ‡ أَرْعَدَ وَأَبْرَقَ: (AO, AA, Ṣ:) and رعد لَهُ and بَرَقَ لَهُ *he threatened him, or menaced him*: (Aṣ, TA:) and رَعَدَ لِي بِالقَوْلِ, aor. ـَ, inf. n. رَعْد; and ‡ ارعد; *he threatened me, or he frightened me with speech*: (TA:) or, accord. to Aṣ, ‡ ارعد and ابرق are not allowable: when one cited against him the verse of El-Kumeyt,

* أَرْعَدَ وَأَبْرَقَ يَا يَزِيدُ فَمَا وَعِيدُكَ لِي بِضَائِرْ *

[*Threaten and menace, O Yezeed, but thy threatening is not harthing to me*], he denied El-Kumeyt to be an authority. (Ṣ, TA.) [See also an ex. in a verse cited voce جَمَل.] حِينَ رَعَدَ الإِسْلَامُ وَبَرَقَ, occurring in a trad., means *When El-Islám came with its threatening and its terrifying*. (TA.) — [Hence also,] رَعَدَتْ وَبَرَقَتْ ‡ *She* (a woman) *beautified and adorned herself*, (Ṣ, A,* Ḳ,) *and showed, or presented, herself, to me*: (A:) or *she exhibited her beauty intentionally*: (TA in art. برق:) and [some hold that] ‡ أَرْعَدَتْ وَأَبْرَقَتْ [or رَعَدَتْ وَأَبْرَقَتْ] signifies the same. (TA.) — See also 8, in two places. — And see 4.

4. ارعد *He*, or *it*, (a company of men, Ṣ, Mṣb,) *was assailed, or affected, by thunder*; (Lḥ, Ṣ, Mṣb, Ḳ;) as also ‡ رُعِدَ: and the former, *he heard thunder*. (TA.) — See also 1, in seven places. — ارعدهُ *He*, or *it*, (fear, [or cold, see عُدَّة,] &c., L,) *caused him to tremble, quiver, quake, shiver, or be in a state of commotion*. (Ṣ,* L.) — See also 8, in two places. — Also أَرْعَدَ ‡ *It* (a hill, or heap, of sand) *poured down; or became [shaken, and consequently] poured down*. (IAṣr, Ḳ, TA.)

5: see the next paragraph, in two places.

8. ارتعد *He trembled, quivered, quaked, shivered, or became in a state of commotion*, (Ṣ, A, L, Mṣb, Ḳ,) by reason of fear, (A, L,) or cold, (A,) &c.; (L;) as also رعد, aor. يَرْعِد: (Mṣb: [written in my copy without any syll. signs; but it seems to be indicated that it is ‡ رَعِدَ, aor. يَرْعَد: I believe, however, that ‡ رَعِدَ is also used in this sense, and in the sense here following:]) *he was affected with a tremour, quivering, quaking, shivering, or commotion*; (A, L;) as also ‡ أَرْعِدَ, (Ṣ, A, L, Ḳ,) and ‡ تَرَعْدَدَ, (L,) and ‡ تَرَعْرَدَ; (TA;) by fear, (A, L,) or cold, (A,) &c. (L.) You say, فَرَائِصُهُ عِنْدَ أَرْعِدَتْ ‡ *His muscles called the* فرائص (pl. of فَرِيصَة q. v.) *quivered on the occasion of fright*. (Ṣ, A,* L.) And تَرَعْرَدَتِ ‡ الأُنْثَى, (Ḳ,) or, as in some of the Lexicons, ‡ تَرَعْدَدَتْ, (TA,) ‡ *The* الية [or *buttock, or buttocks, &c.,*] *quivered*, or *moved to and fro*: (Ḳ, TA:) and in like manner one says of anything subject to such motion; as [the kinds of food called] قَرِيس and فَالُوذ, and a hill or heap of sand, and the like. (TA.)

R. Q. 1. رَعْدَدَ *He was importunate in asking, or begging*. (Ṣ.)

R. Q. 2. تَرَعْدَدَ: see 8, in two places.

رَعْدٌ *Thunder*; i. e. the *sound that is heard from the clouds*, (Ṣ, Ḳ,*) *or from the sky*: (A:) so say the people of the desert: (Akh, TA:) [thus termed as being supposed to be a trembling, or state of agitation, of the clouds, as is implied in the Ksh and the Expos. of Bḍ in ii. 18, where it is said to be from الإِرْتِعَاد, or as being a cause of trembling:] originally an inf. n., and therefore [it is said that] it has no pl.: (Bḍ ubi suprà:) [but see what follows, in which رُعُود occurs, perhaps as its pl.:] or الرَّعْد is *the name of an angel who drives the clouds [with his voice] like as a man drives camels with singing*. (I 'Ab, Z, Ḳ.) — [Hence,] جَآءَ بِذَاتِ الرَّعْدِ وَالصَّلْصَلِ i. e. † *[He brought, or brought to pass, that which had thunder and noise*; meaning,] † *war*: (Ṣ, Ḳ, TA:) or *calamity*: (A, TA:) and بِذَوَاتِ الرَّوَاعِدِ ‡ *calamities*: (A:) [for] ذَاتُ الرَّوَاعِدِ [in the Ḳ ذَوَاتُ] signifies *calamity*. (Ṣ, Ḳ, TA.) And فِي كِتَابِهِ رُعُود وَبُرُوق [which may be rendered *In his letter are thunders and lightnings*;] meaning, † *words of threatening*. (A.)

رَعْدَةٌ: see what next follows.

رِعْدَةٌ *A tremour, quivering, quaking, shivering*, or *commotion*, (Ṣ, A, L, Mṣb, Ḳ,) occasioned by fear, (A, L,) or cold, (A,) &c.; (L;) and ‡ رَعْدَةٌ signifies the same. (Ḳ.)

رَعْدِيدٌ *Cowardly*; (Ṣ, A, L, Ḳ;) *that trembles, or quakes*, (A, L,) *from fear*, (A,) *or at fighting, by reason of cowardice*; (L;) and in like manner رِعْدِيدَةٌ applied to a woman: (A:) or this has the former signification, [but in an intensive sense,] as also ‡ تُرْعِيد: pl. [of the first or second] رَعَادِيد. (L.) — Also the first, (Ṣ, Ḳ,) or second, (A, L,) applied to a woman, (Ṣ, L, Ḳ,) or a girl, (A,) ‡ *Soft, or tender*; (Ṣ, A, L, Ḳ;) *whose flesh quivers by reason of its softness*: (L:) pl. as above. (A.) — And the first, † *A soft, or tender*, plant. (IAṣr, TA.) — And [‡ Anything *quivering* or *quaking*: hence, as a subst., particularly applied to The *kind of sweet food called*] فَالُوذَج, (A,) or فَالُوذ. (Ḳ.) It was said to an Arab of the desert, "Dost thou know what is called فَالُوذ?" and he answered, نَعَمْ أَصْفَرُ رَعْدِيدٌ [*Yes: it is yellow, quivering*]. (Ṣ.) — Also, (A,) and ‡ مُرَعْدِد, (IAṣr, A, Ḳ,) ‡ A hill, or heap, of sand [*shaking*, or *shaken, and consequently*] *pouring down*. (IAṣr, A, Ḳ.)

رُعَيْدَةٌ *What is thrown away from wheat when it is picked, or cleansed*, (Ḥ, Ḳ,) *as the* زُؤَان [or زُؤَان, q. v.,] *and the like*: by some written ‡ رغيدة; but the former is more correct. (L.)

رَعْدٌ [*That thunders much*]. رَعَّادٌ signifies *A cloud that thunders much*: (TA:) but Ḳs says, "We have not heard them say thus." (Lḥ, TA.) — [Hence,] applied to a man, (Ṣ,) † *Loquacious*; (Ṣ, Ḳ;) and so رَعْدَةٌ [but in an intensive sense]. (TA.) — Also, [as a coll. gen. n., n. un.

with ī, The *torpedo*: and the *silurus electricus, found in the Nile*: generally meaning the latter:] *a certain fish; when a man touches it, a numbness affects his hand and arm to the shoulders, and a tremour, as long as the fish remains alive: and a tremour, as long as the fish remains alive: and a tremour, as long as the fish remains alive:* (S, K:*) so called because *he who lays hold upon it, when it is alive, trembles with a kind of trembling wherewith he cannot restrain himself; it is a kind of trembling with a coldness, or chilliness, and intense numbness, and formication in the limbs, and heaviness, so that he possesses no power over himself, and cannot lay hold of anything at all with his hand; the numbness rising by degrees to his upper arm and his shoulder-blade and the whole of his side, when he touches the fish with the slightest touch in the shortest time.* (So says 'Abd-El-Lateef. [See "Abdollatiphi Hist. Aeg. Comp." p. 82; and De Sacy's Translation and Notes.])

سَحَابٌ رَاعِدٌ [*Thundering clouds*]: and سَحَابَةٌ رَاعِدَةٌ [*a thundering cloud*]: (A:) pl. of the fem. رَوَاعِدُ. (Ham p. 440.) [See an ex. in a verse cited voce إِمَّا.] صَلْدٌ تَحْتَ الرَّاعِدَةِ [*A lack, or paucity, of rain beneath the thundering cloud*], (S, K,) or رُبَّ صَلْدٍ تَحْتَ الرَّاعِدَةِ, (S and K &c. in art. صلد,) or رُبَّ صَلْفٍ (A, and S and K &c. in art. صلف,) [i. e., accord. as we read صَلْدٍ or صَلْفٍ, *Many a cloud lacking, or having little, rain, or oftentimes a lack, or paucity, of rain, is there beneath the thundering cloud,*] is a prov., (A,) applied to a loquacious man destitute of good: (S, A, K:) or to a loquacious man who speaks much of that which he has not done: (Nh, TA:) or to one who threatens and does not perform: (S and O and K in art. صلف:) or to the wealthy niggard: (A'Obeyd, K in that art.:) or to him who praises himself much and is destitute of good. (IDrd, K in that art.) — See also رَعْدٌ, in two places.

تَرْعِيدٌ } see رِعْدِيدٌ.
مَرْعَدٌ }

مَرْعَدٌ *Importunate in asking, or begging.* (K.)

رعز

مَرْعَزٌ and مِرْعَزٌ: see what here follows.

مِرْعَزَّى (S, Mgh, Msb, K) and مَرْعَزَّى (S, K) and مِرْعِزَّاءُ and مِرْعِزَّاءُ (S, Mgh, Msb, K) and مِرْعَزٌ (S, Msb, K) and مَرْعَزٌ (S, K) and مَرْعَزٌ, the last like جَعْفَرٌ, but not مِرْعِزٌ, (Msb,) The *down*, (S, Msb, K,) or *what resembles wool* (Az, Mgh,) *that is beneath*, (S, Mgh, Msb, K,) *or amid*, (Az,) *the hair of the she-goat*: (Az, S, Mgh, Msb, K:) Sb makes مِرْعَزَّى an epithet; meaning *soft*, applied to wool: and Kr says that this and مِرْعِزَّاءُ are the only words of these two measures in the language: (TA:) [he seems to have held the م to be a radical letter: but accord. to J,] مِرْعَزَّى is of the measure مِفْعَلَّى, because فِعْلَّى does not occur [except in the instance of شِمْلَّى, the name of a certain plant]. (S.)

مَرْعَزَاءُ: see what immediately precedes.

ثَوْبٌ مُمَرْعَزٌ *A garment, or piece of cloth, made of* مِرْعَزَّى. (K.)

رعش

1. رَعِشَ, (S, A, K,) aor. ـَ; and رَعَشَ, aor. ـَ; (A, K:) inf. n. (of the former, S) رَعَشٌ; (S, K:) and [of the latter,] رَعْشٌ; (K:) *He trembled, quivered, quaked, or shivered*: (S:) as also ارتعش: (S, A,* K:) *or he was taken with a tremour, quivering, quaking, or shivering*: (A, K:) [or *he was made to tremble*, &c.; for] رَعَشَتْ يَدُهُ is like أَرْعَشَتْ [*His hand, or arm, was made to tremble*, &c.]. (Zj.) And رَعْشٌ, like مَنْعٌ [in form], signifies The *shaking of the head* in going along, and in sleep. (TA.) You say also, ارتعش رَأْسُهُ *His head shook* by reason of old age. (A, TA.) And ارتعشت يَدُهُ, (TA,) and أَنَامِلُهُ, (A, TA,) and مَفَاصِلُهُ, (TA,) *His hand, or arm, and the ends, or end-joints, of his fingers*, and *his joints, trembled, or quivered.* (TA.)

2: see what next follows.

4. ارعشه *He*, (God, S, K,) or *it*, (old age, A,) *made him to tremble, quiver, quake, or shiver*; (S, A, K;) as also رَعَّشَهُ. (A.) You say also, أَرْعَشَتْهُ يَدَاهُ [*His hands, or arms, were made to tremble*]. (A.) See also 1. — [Hence,] أَرْعَشَتْهُ الحَرْبُ *War, or the war, made him to hasten, or be quick.* (A, TA.*)

8: see 1, in three places.

رَعِشٌ, applied to a man, (TA,) or to an old man, (A,) *Trembling, quivering, quaking, or shivering*; (A, TA;) as also رَعِيشٌ and مُرْتَعِشٌ (TA) and مُرْتَعِشٌ; (A;) and so رَعْشَنٌ, applied to a man; (S;) in which last, the ن is augmentative. (S, K.) And in like manner, رَعْشَنٌ, applied to a he-camel; (S, TA;) and عَنْسٌ رَعْشَنَةٌ (A) and رَعْشَنَةٌ (TA) and رَعْشَنَةٌ, (A, K, TA,) applied to a she-camel; (K, TA;) or to a beast (دَابَّة), (A,) and the last of these epithets applied to a she-ostrich; (S;) *That shakes himself, or herself*, (S, A, K,) *in going along*, (S, K,) *by reason of speed*, (K,) *or from sharpness of spirit, and briskness*: (A:) or رَعْشَنٌ, applied to a she-camel, signifies *long-necked*. (TA.) And رَعُوشٌ, applied to a she-camel, *Whose head shakes by reason of old age*; (S, K;) as also رَعُوسٌ; (S, TA;) or, as the latter is expl. in the K, *by reason of briskness, or sprightliness*. (TA.) — *Cowardly; or a coward*: (S, K:) as also رَعْشِيشٌ (K) and رَعْشَنٌ, (K in art. رعشن,) and رَعِشُ اليَدَيْنِ; (A, TA;) one *who trembles in war by reason of cowardice*. (TA.) — *Quick; swift*; applied to a male ostrich; (Kh;) as also رَعْشَنٌ, applied to the same, and to a camel; fem. with ة; (K in art. رعشن;) and رَعْشَنَةٌ, applied to a female ostrich: (Kh, K:) or the last, thus applied, signifies *tall*. (TA.) — إِلَى المَعْرُوفِ, and فُلَانٌ رَعِشٌ إِلَى القِتَالِ, (En-Nadr, A, K, TA:) and رَعْشِيشٌ; (K:) *Such a one is quick to fight, and to do good, or confer a favour or benefit.* (En-Nadr, A, K.) In the K it is added that it thus has two contr. significations; but this requires consideration. (TA.)

رَعْشَةٌ: see رَعَشٌ, in two places. — Also *Haste, or quickness.* (A, TA.) You say, بِهِ رَعْشَةٌ إِلَى لِقَاءِ عَدُوِّهِ *In him is haste, or quickness, to meet his enemy.* (A.)

رَعْشَةٌ: } see رَعَشٌ, throughout.
رَعْشَنٌ: }
رِعْشِيشٌ: }

رُعَاشٌ [and رَعْشَةٌ] *A tremour, quivering, quaking, or shivering, that befalls a man in consequence of a disease that attacks him, not quitting him.* (TA.) You say, بِهِ رُعَاشٌ and رَعْشَةٌ *In him is a tremour*, &c.). (A.)

رَعُوشٌ: } see رَعِشٌ.
رَعِيشٌ: }

مُرْعِشٌ *A kind of pigeons that soar in their flight and circle in the air*; as also مُرْعِثٌ: (S, K:) the latter form being sometimes used: (S:) or this signifies the *white pigeon*: or, accord. to Abu-l-'Alà, the *vulture* (نَسْر) *that has become extremely aged, or old and weak.* (Ham p. 823.)

مُرْعَشٌ: see رَعِشٌ. — and مَرْعَشٌ.

مَرْعَشٌ: see رَعِشٌ.

رعشن

Quasi رعش

رَعْشَنٌ: fem. with ة: see رَعِشٌ, in art. رعش.

رعظ

1. رَعَظَهُ, aor. ـُ, (K,) inf. n. رَعْظٌ, (TA,) *He made a* رُعْظٌ [*q.v.*] *to it*, namely, an arrow; as also رَعَظَهُ بِالعَقَبِ: (K:) or you say, رَعَظَهُ بِالعَقَبِ meaning *he wound and bound the sinew upon it*, namely, an arrow; as also ارعظه. (TA.) — And *He broke its* رُعْظٌ; (Ibn-'Abbád, K:) as also ارعظه. (Ibn-'Abbád, TA.) — رَعِظَ, aor. ـَ, inf. n. رَعَظٌ, *It* (an arrow) *had its* رُعْظٌ *broken; its* رُعْظٌ *broke.* (S.)

4: see 1, in three places.

رُعْظٌ The *socket of the head* of an arrow, or *place into which the head enters, over which are the twists of sinew*: pl. أَرْعَاظٌ. (Lth, S, K.) It is said in a prov., إِنَّ فُلَانًا لَيَكْسِرُ عَلَيْكَ أَرْعَاظَ النَّبْلِ [*Verily such a one breaks against thee the sockets of the heads of the arrows*]: applied to him whose anger is vehement: as though one said, when he takes the arrow, (K, TA,) being vehemently angry, (TA,) he strikes the ground with its point, in his silent wrath, with such vehemence as to break the socket of its head: or it means *he grates the teeth at thee*, (K, TA,) by reason of the vehemence of his anger, *so that their sockets break*; (TA;) the sockets of the dog-teeth being

thus likened to the sockets of arrow-heads: (Ḳ, TA:) so in the O and L. (TA.) And it is said in another prov., مَا قَدَرْتُ عَلَى كَذَا حَتَّى تَعَظَّفَتْ عَلَيَّ أَرْعَاظُ النَّبْلِ [*I was not able to do such a thing until the sockets of the heads of the arrows became much bent against me*]. (O, Ḳ.)

رَعِظٌ An arrow *having its* رُعْظ *broken*: (Ṣ:) and [in like manner,] ↑ مَرْعُوظٌ an arrow *having its* رُعْظ *broken, and being therefore bound with sinew*: (TA:) or the latter signifies a *weak* arrow. (Aboo-Kheyreh El-'Adawee, Ibn-'Abbád.)

رَعِيظٌ and ↑ مَرْعُوظٌ An arrow [*having a* رُعْظ *made to it*: (see 1:) or] *having the sinew wound and bound upon it*. (TA.)

مَرْعُوظٌ: see رَعِظٌ: — and رَعِيظٌ.

رعف

1. رَعَفَ, aor. ـِ and ـُ, (Ṣ, Ḳ,) inf. n. رُعْفٌ, (TḲ,) *He* (a horse) *preceded; went, or got, before; outwent, outran, or outstripped*; as also ↑ استرعف, (Ṣ, Ḳ,) and ↑ ترعّف. (Ḳ.) [This is held by some, and is said in the O, to be the primary signification: see رُعَافٌ.] — رَعَفَ الدَّمُ, aor. ـِ, *The blood flowed*. (Ḳ.) And رَعَفَ أَنْفُهُ *His nose bled; blood flowed from his nose*: this is the chaste form of the verb: رُعِفَ, from which is formed the part. n. مَرْعُوفٌ, is incorrect; (Mgh;) unknown to Aṣ: (O:) [or] رَعَفَ alone, aor. ـُ and ـِ, has this last signification; as also رَعِفَ, (Ṣ, O,* Mṣb, Ḳ,) but this is a dial. var. of weak authority, (Ṣ, O,) or is rare; (Mṣb;) and رُعِفَ, aor. ـِ; and رُعِفَ [mentioned above as incorrect]; (Ḳ:) and the inf. n. is رُعْفٌ (Mṣb, Ḳ) and رُعَافٌ, (Ḳ,) or the latter is a simple subst. (Mṣb.) [And hence رَعَفَ signifies also † *It* (a vessel, such as a skin,) *overflowed*:] see 4, in two places. — رَعَفَ بِهِ البَابَ *He entered with him the door*. (O, Ḳ.)

2: see the next paragraph, in two places.

4. ارعفهُ *He incited him, or urged him, to hasten, or be quick*: (Ṣ, O, Ḳ:) but this is said to be not of established authority. (O.) — [And *He, or it, made his nose to bleed, or flow with blood*: often used in this sense; as in the Ṣ and A and Ḳ voce أَنْشَرَ, and in the L and Ḳ voce لَيْخَةٌ: and so ↑ رعّفه: accord. to Ibn-Maṣroof,] the inf. ns. إِرْعَافٌ and ↑ تَرْعِيفٌ signify the *bringing blood from the nose*. (KL.) — And ارعف القِرْبَةَ *He filled the skin* (Ṣ, O, Ḳ) *so that it overflowed* (↑ حَتَّى تَرْعَفَ): (Ṣ, O:) whence the saying of a rájiz, ['Amr Ibn-Leja, in a copy of the Ṣ,]

يُرْعِفُ ↑ أَعْلَاهَا مِنِ امْتِلَائِهَا

[*Its upper part overflows, or overflowing, by reason of its fulness*]. (Ṣ.)

8: see 1, first sentence.

10: see 1, first sentence. — اِسْتِرْعَافٌ also signifies The *drawing forth blood from the nose*. (KL. [Golius, as on this authority, explains the verb as signifying "Nasum prehendit:" but the inf. n. is explained in the KL by the words خون

رعن — رعظ

برآوردن ازبینی; which I have rendered above.]) — [Hence,] استرعف الحَصَى مَنْسِمَ البَعِيرِ † *The pebbles made the toe, or sole, or foot, of the camel to bleed*. (Ṣ.) — And استرعف [or اِسْتَرْعَفَتْ] † *He endeavoured to make the piece of fat to drip, and took what became melted thereof*. (Th, O, Ḳ.)

رُعَافٌ an inf. n. of 1 [q. v.]: (Ḳ:) or a simple subst., of which the primary meaning is The *act of preceding; going, or getting, before; outgoing, outrunning, or outstripping*. (Mṣb.) — And hence, The *issuing of blood from the nose*: (O,* Mṣb:) or, accord. to some, (Mṣb,) *blood itself, issuing, or that issues, from the nose*: (Ṣ, O,* Mṣb, Ḳ:) because it issues before one knows it. (Mṣb.)

رُعُوفٌ [a pl. of which the sing. is not mentioned,] † *Light rains*. (IAạr, O, Ḳ.)

رَعِيفٌ *Clouds* (سَحَاب) *preceding another cloud*. (AA, O, Ḳ.)

رَعَّافٌ One *who gives many gifts*. (Fr, O, Ḳ.)

رَعَّافٌ *Emitting much blood*: mentioned by Freytag, but without any indication of the authority.]

رَاعِفٌ A horse *that precedes other horses; that goes, or gets, before them; that outgoes, outruns, or outstrips, them*; (Ṣ, O, Mṣb, Ḳ;) as also ↑ مُسْتَرْعِفٌ. (O, Ḳ.) — *Having blood flowing from his nose*: (Mṣb:) or *having a continual bleeding of the nose*. (PṢ and TḲ voce مُدْبِرٌ in art. دبر.) أُنُوفٌ رَوَاعِفُ [*Noses bleeding*]. (O.) — The *extremity of the* أَرْنَبَة [*or lower portion, or lobule, of the nose*]; (Ṣ, O, Ḳ;) [because the blood drops from it when the nose bleeds.] (Ṣ, Ḳ.) — And [hence,] † *A prominence, or projecting part, of a mountain*. (Ṣ, O, Ḳ.) — رِمَاحٌ رَوَاعِفُ *Spears that are the first to thrust, or pierce: or from which blood is dropping*: (Ṣ:) or spears are termed رَوَاعِفُ because thrust forward to pierce, or because blood drops from them. (IDrd, O.)

رَاعُوفَةُ بِئْرٍ and ↑ رُعُوفَتُهَا, (Ṣ, O, Ḳ,) both mentioned by A'Obeyd; (Ṣ, O,) *A piece of rock that is left in the bottom of a well, being there when it is dug, in order that the cleanser of the well may sit upon it in cleansing it: or a stone that is at the head of the well, upon which the drawer of water stands*. (Ṣ, O, Ḳ.) It is said in a trad., "When he (Mohammad) was enchanted, his charm was put into the spathe (جُفّ) of a palm-tree, and buried beneath the راعوفة of the well." (Ṣ, O.)

أَرْعُوفَةُ البِئْرِ: see the next preceding paragraph.

المُرْعِفُ: see المُرْعِفُ.

مَرْعُوفٌ, as part. n. of رُعِفَ, is [said to be] incorrect. (Mgh.)

مَرَاعِفُ [a pl. of which the sing. is not mentioned,] The *nose and the parts around it*. (O, Ḳ.) One says, فَعَلْتُ ذَالِكَ عَلَى الرَّغْمِ مِنْ مَرَاعِفِهِ, like مَرَاغِمِهِ. (Ṣ, Ö.* [See art. رغم.])

مُسْتَرْعِفٌ: see اِعِفٌ.

[This art. is wanting in the copies of the L and TA to which I have had access.]

رعن

1. رَعَنَ, (Ṣ, Ḳ,) and رَعِنَ, and رَعُنَ, (Ḳ,) [aor. of the first ـَ, and of the second and third ـِ,] inf. n. [of the first] رُعُونَةٌ, and [of the second, or second and third,] رَعَنٌ, (Ṣ,* Ḳ,) *He was, or became, foolish, stupid, unsound in intellect or understanding, or deficient therein, and lax, flaccid, slack, or languid*: (Ṣ, Ḳ:) or رُعُونَةٌ and رَعُونَةٌ signify *the being foolish*, or *stupid*: and also the *being soft, weak, relaxed, or languid*. (KL.) — And رَعَنٌ also signifies [simply] The *being slack, or loose; or slackness, or looseness*: as in the saying of a rájiz, (Ṣ, TA,) namely, Khiṭám El-Mujáshi'ee, (TA,) describing a she-camel,

وَرَحَلُوهَا رِحْلَةً فِيهَا رَعَنْ

[*And they saddled her in a manner of saddling in which was a slackness, or looseness*]; i. e. they did not bind her saddle firmly, by reason of fear and haste. (Ṣ, TA.) Also The *being unsteady, or in a state of commotion or agitation*: and *quickly changing or altering*. (Meyd, in explanation of a prov. cited below, voce رُعْرُعَانٌ.) [And accord. to Freytag, as on the authority of Meyd, *Haste* of pace.] — And رُعُونَةٌ signifies also The *being beautified*, and *adorned*: and رَعَنٌ, the *displaying oneself adorned*. (KL.) — رَعَنَتْهُ الشَّمْسُ, (Ṣ, Ḳ,) inf. n. رَعْنٌ, (KL,) *The sun rendered him relaxed*, (Ṣ, KL,) *or weak, or languid*: (KL:) *or pained his brain, so that he became relaxed thereby, and swooned*. (Ḳ.) And رَعِنَ *He* (a man) *became thus affected* by the sun. (TA.) Pass. part. n. ↑ مَرْعُونٌ, signifying *Thus affected* by the sun; (Ṣ, TA;) applied to a man. (TA.)

4. مَا أَرْعَنَهُ *How foolish, stupid, unsound in intellect or understanding, or deficient therein, and lax, flaccid, slack, or languid, [or how foolish, or stupid, and how soft, weak, relaxed, or languid,* (see 1,)] *is he!* (Ṣ, Ḳ.)

رَعْنٌ *A prominence, or projecting part*, (Ṣ, Ḳ,) *or such as is large*, (TA,) *of a mountain*: (Ṣ, Ḳ:) pl. رُعُونٌ and رِعَانٌ. (Ṣ, Ḳ.) And *A long mountain*: (Ḳ:) or, accord. to Lth, *a mountain that is not long*: pl. رُعُونٌ. (TA.)

رَعْنَكَ a dial. var. of نَعْلَكَ. (Lḥ, Ḳ.)

رَعُونٌ *Having much motion; or moving itself much*. (Ḳ.) — And *Hard, or strong*. (Ḳ.) = And (as some say, TA) The *darkness of night*: (Ḳ, TA:) or [simply] *darkness*. (TA.)

رَاعِنَا in the phrase لَا تَقُولُوا رَاعِنَا, in the Ḳur [ii. 98, and occurring again in iv. 48], is said to be a word meant to convey a reviling of the Prophet, derived from [the inf. n.] الرُّعُونَةُ: El-Ḥasan read رَاعِنًا, with tenween: and Th says that the phrase means *Say not ye a lie*, and *mockery*, and *foolishness*. (TA.) [See also 4 in art. رعى.]

أَرْعَنُ, (S, K,) applied to a man, (S,) *Foolish, stupid, unsound in intellect* or *understanding*, or *deficient therein, and lax, flaccid, slack,* or *languid*: (S, K:) or, so applied, *foolish*, or *stupid*: (KL:) [and also *soft, weak, relaxed,* or *languid*: (see 1:)] and *foolish*, or *stupid, and hasty, in speech*: (K:) fem., applied to a woman, رَعْنَآءُ: (S:) pl. رُعْنٌ. — [Its primary application, though I do not find it mentioned, is probably to a mountain, as meaning *Having a* رَعْن, or *prominence*, or *projecting part*: accord. to Freytag, "is qui habet رعن:" and then poetically used, in the Deewán of Jereer, as signifying *a mountain*. — And hence,] also, applied to a man, † *Having a long nose* [likened to a رَعْن]. (TA.) — Also † *An army having redundant parts, or portions,* (K, TA,) *like the* رعن *of mountains*: (TA:) or an army has this epithet applied to it as being likened to the رَعْن of a mountain: or, as some say, the epithet thus applied means *in a state of commotion by reason of its numerousness*. (S.) — El-Baṣrah is termed الرَّعْنَآءُ, as being likened to the رَعْن of a mountain; (IDrd, S, K;) i. e., because of a bend in it: (TA:) or because of the abundant flow of the river there, and its sultry heat: (Az, MF:) or because of the ease and plenty that are in it, and as being likened to the woman to whom this epithet is applied; or because of the languidness and changeableness of its air. (Er-Rághib, TA.) — And الرَّعْنَآءُ is also a name of *A sort of grapes, of Et-Táïf,* (K, TA,) *white, and long in the berries.* (TA.) — أَرْعَنُ مِنْ هَوَآءِ البَصْرَةِ is a prov., meaning *More unsteady and changeable than the air of El-Baṣrah*. (Meyd.)

مَرْعُونٌ: see 1, last sentence.

رعو

1. رَعَا, aor. يَرْعُو, (S, TA,) [*He refrained, forbore,* or *abstained*: or, used elliptically,] *he refrained, forbore,* or *abstained,* (S, TA,) *from things,* or *affairs,* (S,) or *from ignorance,* and *reverted therefrom in a good manner*; (TA;) [as also رَعْوَى; (K;) for] رَعْو and رَعْوٌ and رَعْوَةٌ and رَعْوَةٌ (S, K) and رَعْوٌ and رَعْوَةٌ (K) are syn. with رَعْوَآءُ (S, K) meaning the *refraining, forbearing,* or *abstaining, from ignorance,* and *reverting therefrom in a good manner*, (K, TA,) [all app. as inf. ns.,] and so are رَعْوَى (S, K) and رُعْوَى (K) and رُعْيَا. (S, K.) [in the last of which the radical و is changed into ي as it is in دُنْيَا and عُلْيَا and قُصْيَا, but these three, as some say, (TA,) or the first and last of these three, (S,) are simple substs.: (S, TA:) you say, فُلَانٌ يَرْعُو وَيَحْسُنُ الرَّعْوَةَ and الرَّعْوَى [&c., meaning *Such a one is good in respect of refraining*, &c.]. (S.) رَاعْوَى is of the measure افْعَلَّ [for افْعَلَلَ]; the two infirm letters not being incorporated, one into the other, because the ي is quiescent: (S: [see also Ham p. 220:]) you say, ارعوى عَنِ القَبِيحِ, (S, Msb,) or عَنِ الجَهْلِ, (Ham ubi suprà,) *He refrained, forbore,* or *abstained, from bad,* or *foul, conduct,* (S, Msb,) or *from ignorance,* and *reverted therefrom*: (Ham:) and ارعوى [alone] signifies *He refrained, forbore,* or *abstained*; and *he repented*: (Har p. 240:) [see also an ex. in a verse cited voce أَلَّا:] accord. to AHei, it is quasi-pass. of رَعْوَنْتُهُ. (TA.) — [Hence, رَعْوَنْتُهُ app. signifies *I caused him to refrain, forbear,* or *abstain,* &c.]

9. ارْعَوَى, inf. n. اِرْعِوَآءٌ: see the preceding paragraph, in five places.

رَعْوَى and رُعْوَى: see 1, in three places: — and see also art. رعى.

رُعَا: see 1: — and see also art. رعى.

رَعَاوَى and رُعَاوَى: see art. رعى.

رَعَاوِيَّةٌ (in some copies of the K رَعَاوِيَة, without teshdeed); and رُعَاوِيَّةٌ: see art. رعى.

أَرْعَوَةٌ: }
أَرْعَاوِيَةٌ: } see art. رعى.

رعى

1. رَعَتِ المَاشِيَةُ, aor. تَرْعَى, (Msb, K,) inf. n. رَعْيٌ (S, Msb, K) and رَعَايَةٌ (K) and مَرْعًى; (S, * Msb, K;) and ارتعت, and ترعت, and ترعّت; (K;) *The cattle* [pastured, or] *pastured by themselves*. (Msb.) And رَعَتِ المَاشِيَةُ النَّبْتَ, inf. n. رَعْيٌ (Mgh, TA) and رَعَايَةٌ [and مَرْعًى]; and ارتعت, and ترعت; [*The cattle pastured upon,* or *depastured, the herbage*;] all signifying the same: (TA:) and رَعَى الفَلَاةَ بِنَفْسِهِ, inf. n. رَعْيٌ [&c., *He pastured upon,* or *depastured, the herbage by himself*]; and in like manner رَعَى ارتعى. (S.) — The saying of 'Aïsheh فَإِنْ كَانَتْ تَرْعَى مَا هُنَالِكَ is an allusion to the feeling, or touching, of the قُرْط itself. (Mgh.) — رَعْى also signifies The *keeping,* or *tending,* animals; *pasturing,* or *feeding,* them; and *defending* them from the enemy. (Er-Rághib, TA.) You say, رَعَتِ الإِبِلَ, (S,) or المَاشِيَةَ, (Msb, K,) or الغَنَمَ, (MA,) aor. يَرْعَاهَا, (S, Msb,) inf. n. رَعْيٌ (S, MA) [and رَعَايَةٌ, as appears from a phrase mentioned below,] and رَعْيَةٌ, (MA,) or this last is a simple subst. from this verb, (K,) *I* [*kept,* or *tended,* or] *pastured,* (MA, Msb,) or *led to pasture,* (MA,) *the camels,* (S,) or *the cattle,* (Msb, K,) or *the sheep or goats*; (MA;) and رَعَاهَا signifies the same as ارعاها. (K.) And صَنَاعَتُهُ رَعَايَةُ الإِبِلِ [*His habitual work,* or *occupation, is the tending,* or *pasturing, of camels*]. (ISd, K.) فُلَانٌ يَرْعَى عَلَى أَبِيهِ [*Such a one tends,* or *pastures, for his father*;] i. e. يَرْعَى غَنَمَهُ [*tends, or pastures, his father's sheep* or *goats*]. (S.) — And hence, as also رَعَايَةٌ, The *keeping* or *guarding* [a person or thing]; *being mindful* or *regardful* [of him or it]; and *managing* or *ruling* or *governing* [him or it]. (Er-Rághib, TA.) You say, رَعَيْتُهُ *I kept,* or *guarded, him, as a ruler* or *governor, or a prince or commander, who manages, conducts, orders, or regulates, the affairs of the people*: (Msb:) and رَعَى الأَمِيرُ رَعِيَّتَهُ [*The prince ruled,* or *governed, his subjects*], inf. n. رِعَايَةٌ. (K.) And رَعَاهُ اللّٰهُ [I beg God's *keeping,* or *guarding, for thee*]; meaning رَعَاكَ اللّٰهُ. *May God keep thee, or guard thee.* (Har p. 617.) And رَعَى أَمْرَهُ, (K,) inf. n. رَعْيٌ (TA) [and رَعَايَةٌ], *He was mindful,* or *regardful, of his affair,* or *case*; as also امره ب راعى, (K, TA,) inf. n. مُرَاعَاةٌ. (TA.) And رِعَايَةٌ [app. as an inf. n. of راعى] signifies The *guarding of palm-trees*. (TA.) فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا, in the Kur [lvii. 27], means *But they did not observe it with its right,* or *due, observance*; were not *mindful, watchful, observant,* or *regardful, of it, in the right,* or *due, manner of being so*. (TA.) You say also, رَعَيْتُ عَلَيْهِ حُرْمَتَهُ, inf. n. رِعَايَةٌ, (ISk, S,) i. e. *I was mindful, regardful,* or *observant, of his* حرمة [meaning *of what was entitled to reverence, respect, honour, or defence, in his character and appertenances*]: and in like manner, مُرَاعَاةُ الحُقُوقِ, mentioned in the S, means The *being mindful, regardful,* or *observant, of rights,* or *dues*. (PS.) This last phrase is from راعَيْتُهُ, inf. n. مُرَاعَاةٌ, (TA,) which means *I regarded him; had regard, or an eye, to him*; or *paid regard,* or *consideration, to him*; (S, Msb, K, TA;) *acting,* or *behaving, well to him*; *doing good to him*; or *conferring a benefit, or benefits, upon him*. (K, TA.) [Hence also, رُوعِيَ فِيهِ كَذَا *Regard is had, in it,* (the meaning of a word or phrase,) *to such a thing,* as alluded to therein.] And مُرَاعَاةُ الأَمْرِ, (S, K,) inf. n. مُرَاعَاةٌ, (TA,) signifies also *I looked to she what would be the issue,* or *result, of the affair,* or *case*. (S, Msb, K.) Hence, accord. to Er-Rághib, مُرَاعَاةُ النُّجُومِ: (TA:) you say, رَعَى النُّجُومَ; (S, K;) and رَاعَاهَا, (K,) inf. n. مُرَاعَاةٌ; (TA:) *He watched the stars,* (S, K, TA,) *waiting for the time when they would disappear*. (K, TA.) El-Khansà says,

أَرْعَى النُّجُومَ وَمَا كُلِّفْتُ رِعْيَتَهَا ۞
وَلَارَةً أَنَّنِي فَضْلَ أَطْهَارِي ۞

[*I watch, or I watching, the stars, waiting for the time when they will,* or *would, disappear, though I am not,* or *I was not, tasked with the watching of them; and at one time I cover myself,* or *covering myself, with the redundant parts of my old and worn-out garments*]. (S.) — رَعِيَّةٌ also signifies The *being faithful to an engagement,* or *promise*; syn. وَفَآءٌ. (Mgh. [See رَاعٍ, below; last sentence.])

2. رَعَّاهُ, inf. n. تَرْعِيَةٌ, *He said [of him],* رَعَّاهُ اللّٰهُ [*May God keep him, or guard him: or he said to him,* رَعَّاكَ اللّٰهُ *May God keep thee, or guard thee*]. (TA.)

3. راعى الحِمَارُ الحُمُرَ *The ass pastured with the* [other] *asses*: (S, K:) and in like manner one says of camels with wild animals. (TA.) — راعت الأَرْضُ, a reading required by the context in the K, is wrong; the correct phrase being ارعت الأَرْضُ [q. v.]. (TA.) — See also 1, in the latter half of the paragraph, in eight places. — المُرَاعَاةُ is also *syn. with* المُنَاظَرَةُ [app. as meaning *The looking towards,* or *facing,* a person or thing: a signification nearly like the last referred to in the

sentence here immediately preceding]. (TA.) — See also 4, in three places. — وَرِّعِ اللِّصَّ وَلَا تُرَاعِهِ, in a trad. of 'Omar, means *Restrain thou the thief, or make him to refrain, from taking thy goods, but bear not witness against him:* so says Lth: or the meaning is, *and do not wait for him.* (TA.)

4. ارعى الْمَاشِيَةَ *i. q.* رَعَاهَا: see 1, in the former half of the paragraph. Said of God, it means *He caused to grow, for the cattle, that upon which they might pasture.* (Ṣ.) One says also ارعت الْأَرْضُ, (as though الْمَاشِيَة or the like were understood) *The land abounded* [as though it fed abundantly] *with herbage:* (Zj, K:) راعت الأَرْض, in this sense [is stated above, see 3,] is wrong. (TA.) And ارعاهُ السُّكْنَى *He made the place to be a pasturage for him.* (ISd, K.) — أَرْعَيْتُهُ سَمْعِي — means *I made my ear, or ears, to be mindful of his speech:* (Er-Rághib, TA:) or *I gave ear, hearkened, or listened, to him.* (Ṣ, Mṣb.) You say, أَرْعِنِي سَمْعَكَ, (Mṣb, K,) and ▼ أَرْعِنِي, i. e. *Hearken thou, or listen thou, to my speech.* (K.) Hence ▼ أَرَاعِنَا in the Kur [ii. 98 and iv. 48]: Akh says that it is of the form فَاعِلْنَا from المُرَاعَاة, and means أَرْعِنَا سَمْعَكَ; the ى having gone away because it is an imperative: he says also that it is read رَاعِنَا, as an objective complement, from الرُّعُونَة: (Ṣ: [see art. رعن:]) the reading in Ibn-Mes'ood's copy of the Kur-án is رَاعُونَا. (TA.) You say also, هُوَ لَا يُرْعِي إِلَى قَوْلِ أَحَدٍ *He will not pay any regard, or attention, to the saying of any one.* (TA.) — And أَرْعَيْتُ عَلَيْهِ *I showed mercy to him* [*by sparing him, or letting him live, or by pardoning him, or otherwise*]; *had mercy on him; pitied, or compassionated, him;* syn. أَبْقَيْتُ عَلَيْهِ and تَرَحَّمْتُهُ. (Ṣ, K.) Aboo-Dahbal says,

إِنْ كَانَ هٰذَا السِّحْرُ مِنْكِ فَلَا * تُرْعِي عَلَيَّ وَجَدِّدِي سِحْرَا

[app. meaning *If this enchantment be from thee, then spare me not, but renew enchantment*]. (TA. [It seems to be there cited as an instance of the verb's having a second objective complement; (for which I see no reason;) following the assertion that one says, أَرْعَى عَلَيْهِ كَذَا, signifying أَبْقَى; and that the verb is made trans. by means of على as properly meaning إرعاء متطلعا عليه: but I doubt not that the correct reading is أَرْعَاهُ مُطَّلِعًا عَلَيْهِ, i. e. *He showed mercy to him, coming to him, or getting sight and knowledge of him.*)] ▼ المُرَاعَاة, also, [or المُرَاعَاةُ عَلَى الشَّيْءِ,] signifies الإِبْقَاءُ عَلَى الشَّيْءِ. (TA.)

5: see 1, first and second sentences.

8: see 1, in three places, first two sentences.

10. استرعى [app. signifies *He desired* cattle *to pasture:* and hence, *he left* them *to pasture alone*]. You say, اسْتَرْعَيْتُ مَالِيَ الغَمْرَ, meaning *I left my cattle to pasture without a pastor to take care of them in the night:* and [in like manner,] استرعيته الشَّمْسَ, *in the day.* (TA in art. رعى.) — اسْتَرْعَيْتُهُ الشَّيْءَ, (Ṣ, K*) *I asked him, or desired him, to keep or guard, or be mindful of or regardful of, the thing.* (K, * TA.) Hence the prov., مَنِ اسْتَرْعَى الذِّئْبَ فَقَدْ ظَلَمَ [*He who asks, or desires, the wolf to keep guard does wrong*]; (Ṣ, TA;) i. e. he who trusts in one who is treacherous puts trust in a wrong place. (TA.) [And hence also,] اسْتَرْعَى الأَسْمَاعَ لِخُطْبَتِهِ *He asked, or desired, the ears* [meaning *the hearers*] *to mind his discourse, or oration.* (Har p. 361.)

رَعْيٌ and ▼ مَرْعًى *Pasture, or herbage,* (Ṣ, Mgh, K;) the *food of beasts:* (Mṣb:) pl. of the former أَرْعَاءٌ [meaning *kinds, or sorts, of pasture or herbage*]: (K:) and of ▼ the latter مَرَاعٍ. (Mṣb.) It is said in a prov., مَرْعًى كَلَا السَّعْدَانِ [*Pasture, but not like the* سعدان: see art. سعد]. (Ṣ.) — رَعْيُ الحَمَامِ وَالإِبِلِ *A certain herb, having berries like myrtle-berries, in which is the least degree of sweetness; not injurious to the camels that feed upon it, but poison to* [venomous or noxious reptiles or the like, *such as are termed*] هَوَامّ: *the decoction thereof blackens the hair.* (Ibn-Seenà, book ii. p. 292.)

رَعْيَةٌ a subst. from 1 in the first of the senses mentioned in this art.; i. e. [*The act of* cattle's *pasturing,* or their *pasturing alone,*] from رَعَتِ الْمَاشِيَةُ. (K.) — [Also *The act, or occupation, of keeping* or *tending, or of pasturing or feeding,* animals.] You say [of a man], يُجِيدُ رَعْيَةَ الإِبِلِ [*He performs well the act of keeping or tending, or of pasturing or feeding, camels*]. (Ṣ, K.) — [And *The act of watching, and waiting for the time of the disappearance,* of the stars.] See a verse cited near the end of the first paragraph. — Also *Land in which are projecting stones that impede the plough.* (K, TA.)

رَعْوٌ and رَعْوَى: see the next paragraph. — [Both seem to be also substs. from أَرْعَيْتُ عَلَيْهِ and thus to be *syn. with* بَقْوٌ and بَقْوَى; and in like manner, ▼ رَعْيٌ is probably syn. with بَقْيٌ: the radical ى being changed into و as it is in بقوى.] You say, مَا لِي عَلَيْهِ رَعْوَى وَلَا بَقْوَى [*I have no mercy nor pity to bestow upon him*]. (JK in art. بقى. [See بَقْيٌ.]) See also 1 in art. رعو [from which رَعْوَى in this phrase may also with reason be regarded as derivable].

رُعْيًا a subst. from رَعَى as used in the phrase رَعَى أَمْرَهُ [expl. in the first paragraph; thus signifying *Mindfulness, regardfulness, or observance,* of an affair, or a case]; as also ▼ رُعْوَى and ▼ رُعَوِيّ. (K.) — See also the next preceding paragraph. And see art. رعو.

رَعِيّ [*Pastured: ruled,* or *governed:* and *kept,* or *guarded:* so accord. to Golius, as on the authority of the KL; but not in my copy of that work. It is agreeable with analogy as syn. with مَرْعِيّ: and from it is formed the subst. next following.]

رَعِيَّةٌ [with ة affixed لِلنَّقْلِ, i. e., to transfer the word from the category of epithets to that of substantives,] *Cattle pasturing,* or *pasturing by themselves:* and *cattle kept, tended,* or *pastured:* (K, TA:) pl. رَعَايَا: (TA:) this latter (the pl.) signifies *cattle kept, tended, or pastured, for any one;* (K, TA;) *for the subjects* and *for the Sultán;* (TA;) as also ▼ رَعَوِيَّةٌ: (K, TA: in some copies of the K رَعَوِيَة, without teshdeed:) and ▼ أَرْعَوِيَّةٌ signifies *cattle kept, tended, or pastured, for the Sultán,* (K, TA,) *especially, and upon which are his brands and marks.* (TA.) Hence the trad., كُلُّ رَاعٍ مَسْؤُولٌ عَنْ رَعِيَّتِهِ [*Every pastor shall be questioned respecting his pastured cattle: or every ruler shall be questioned respecting his subjects;* agreeably with what follows]. (TA.) — The *people ruled* or *governed;* the *subjects of a ruler or governor:* (Mṣb, K:) the *community;* the *people in common* or *in general;* or the *common people:* (Ṣ:) [any *persons* or *person,* and *things* or *thing, in the keeping, or under the guardianship* or *rule* or *government,* of a man or woman:] see رَاعٍ, in the latter half of the paragraph: pl. as above. (TA.)

رَاعِيَةُ الحَجَلِ: see رعادة الحجل.

رَعَوِيّ and رَعَاوِيّ *Camels that pasture around the people and their dwellings* (Ṣ, K) *because they are those upon which they work* [or *perform their business*]: (Ṣ:) but in the Tekmileh it is written ▼ رَعَاوِيَّة, as meaning *cattle that pasture around the dwellings of the people.* (TA.)

رَعِيَّةٌ: see رَعَوِيَّةٌ.

رَعَوِيَّةٌ: see رَعَوِيّ.

رَاعٍ [act. part. n. of 1]. You say مَاشِيَةٌ رَاعِيَةٌ *Cattle* [*pasturing,* or] *pasturing by themselves:* (Mṣb:) pl. رَوَاعٍ [a mistranscription for رَوَاعٍ]. (TA.) — الأُذُنِ رَاعِي and ▼ رَاعِيَة الشِّنَآنِ are names of *Two species of* جَنَادِب [or *locusts*]; (K;) the latter mentioned by ISd: Sgh says that the former is *a large* جُنْدَب: and the latter is *another species, that does not fly.* (TA.) — رَاعٍ also signifies *A keeper, or guarder,* (TA,) or *pastor,* (Mṣb,) of cattle: (Mṣb, TA:) an epithet in which the quality of a subst. is predominant: (TA:) pl. رَعَاةٌ (Ṣ, Mṣb, TA,) but this is said to be mostly used as pl. of رَاعٍ in another sense as will be shown below, (TA,) and رُعَّاءٌ [and app. رُعَّانٌ (mentioned below)] and رُعْيَانٌ; (Ṣ, Mṣb, TA;) and رُعَاةٌ has a pl., namely, رُعَى. (TA.) — [Hence,] الرَّاعِي is the name of *The star* [α] *that is upon the head of the* الحَوَّاء [i. e. *Ophiuchus*]: *that which is upon the head of* الحاوى [a mistranscription in my MS. for الجاثى, i. e. *Hercules, the star* α,] *being called* كَلْبُ الرَّاعِي. (Kzw.) — Also *The star* [γ] *that is upon the left leg of Cepheus: between whose legs is a star* [app. κ] *that is called* كَلْبُ الرَّاعِي: (Kzw:) [from their longitudes it seems that these two stars are the same as are meant by what here follows:] الكَلْبُ [or كَلْبُ الرَّاعِي] is *a certain star over against* الدَّلْو [or *Aquarius, which latter is*] *below; in the path of which is a*

red [or perhaps another (أَحْمَر instead of أُحْمُر)] star, called الرَّاعِي. (TA in art. كلب.) [And accord. to Freytag, راعِي الجَوْزَاء is the name of *A star otherwise called the Foot of Orion:* and رَاعِي الشِّعَائِر, the name of *The star λ in Sagittarius:* see Ideler's "Untersuch. über den Ursprung etc. der Sternnamen," to which he refers, pp. 213, 226, for the former; and p. 187 for the latter.] — [And hence,] رَاعٍ signifies also *A ruler,* or *governor,* (S, K,) or *prince, or commander,* (Msb,) *who manages, conducts, orders, or regulates, the affairs of a people:* (Msb, K:) and *a ruler, or governor, of himself:* (TA:) pl. رُعَاةٌ and رُعَيَانٌ, (K,) but it is said that the former is mostly used as meaning *rulers,* or *governors,* and the latter as pl. of رَاعٍ in relation to sheep or goats [or the like], (TA,) and رَعِيَّة and رَعَوِيَّة. (K.) It is said in a trad., كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْؤُولٌ عَنْ رَعِيَّتِهِ [*Every one of you is a ruler, or governor, and every one of you shall be questioned respecting those, or that, of which he is ruler or governor*]: such is the man in respect of his family, and in respect of the property of his father; and the servant in respect of the property of his master; and the wife is a رَاعِيَة in respect of the house, or tent, of her husband: and every one of these shall be questioned respecting his, or her, رَعِيَّة. (El-Jámi' es-Sagheer of Es-Suyooţee.) And one says, نَيْسَ المَرْعِيّ كالرَّاعِي [*The ruled, or governed, is not like the ruler, or governor*]. (S.) — In the saying of El-Karkhee, بَاعَ طَيْرًا عَلَى أَنَّهُ رَاعٍ, relating to [carrier-] pigeons, it is from الرَّعَابَة signifying الوَفَاء; [the saying meaning *He sold birds on the condition of their being such as would be faithful to their charge;*] for pigeons in El-'Irák and Syria are bought for high prices, and sent from distant points with letters of informations, and convey them, and bring back replies to them. (Mgh, JM.)

رَاعِيَة fem. of رَاعٍ. — Also a subst. formed from the latter word by the affix ة; like رَعِيَّة from رَعَى: see رَاعٍ, third sentence. — الرَّاعِيَة is the name of *A certain bird:* (TA:) [and] so is رَاعِيَة الخَيْل, (TA, and thus in some copies of the K:) thus correctly written, as in the Tekmileh; in [some of] the copies of the K, راعية الجمل [perhaps the same as the former bird;] *a yellow bird, that is found beneath the bellies of horses or similar beasts;* thus in the Tekmileh; said by ISh to be a *small bird like the sparrow, that alights beneath the bellies of the horses and other beasts, yellow, as though its neck and wings were tinged with saffron, its back having upon it a dinginess, or dushiness, and blackness, its head being yellow, and its* زُمَّى [or *tail*] *being neither long nor short;* accord. to Sgh, also called رعاية الخيل (TA [thus written without any syll. signs: if applying to the species in the manner of a coll. gen. n., perhaps a mistranscription for رُعَاةُ الخَيْل].) — رَوَاعِي الشَّبَب, and رَاعِيَةُ الشَّبَب, *The commencement of hoariness,* (K, TA,) and *the first marks thereof.* (TA.)

أَرْعَى [app. *More,* and *most, merciful* or *compassionate;* from أَرْعَيْتُ عَلَيْهِ, though by rule it should be formed from an unaugmented verb accord. to many of the grammarians: — and hence, being nearly syn. with أَرْفَقُ in the primary sense, syn. with this latter, or nearly so, in a secondary sense]. You say, أَمْرٌ كَذَا أَرْعَى بِي وَأَرْعَى عَلَيَّ [app. meaning † *This affair is more,* or *most, easy and convenient to me*]. (TA.)

أُرْعُوَة *The yoke that is placed upon the necks of the two bulls employed in ploughing;* (AA, Sgh, K, TA:) of the dial. of Azd-Shanoo-ah. (TA.)

رَعَوِيَّة: see رَعِيَّة.

تَرْعَى: see what next follows.

تُرْعَيَة and تُرْعَيَة (Fr, Ṣ, ISd, K) and تَرْعِيَة, (ISd, K,) and sometimes without teshdeed, (K,) the first without teshdeed mentioned by Sgh on the authority of Fr, (TA,) and تَرْعَابَة (Ṣ, K) and تُرَاعِيَة (Sgh as from Fr) and تَرْعِيَة (Sgh, K) and تَرَاعِيَة and تُرْعِيَة (K) A man *who performs well the act of keeping or tending, or of pasturing or feeding, camels:* (Ṣ, K:) or *whose habitual work, or occupation, or the habitual work, or occupation, of whose fathers, is, or has been, the tending, or pasturing, of camels:* (ISd, K:) or *who is a good seeker after herbage for the cattle.* (ISd, TA.)

تُرْعَابَة, تُرْعَابَة: see what next precedes.

مَرْعًى an inf. n. of 1 [q. v.]. (Ṣ, K.) — And *A pasturage, or place of pasture;* (Ṣ, K:) as also مَرْعَاةٌ: (Sgh, K:) pl. مَرَاعٍ. (TA.) [Hence,] لَا تَدَعَنَّ فَتَاةً وَلَا مِرْعَاةً فَإِنَّ لِكُلِّ بُغَاةٍ [*Do not thou leave* uncared for *a young woman nor a pasturage, for there are persons that seek, or endeavour, to find and get each*]: a prov. enjoining the availing oneself of an opportunity, and the setting about an affair with prudence, discretion, precaution, or sound judgment. (Meyd.) — See also رَعْيٌ, in three places.

مَرْعَاة: see the next preceding paragraph, in two places.

مَرْعِيّ [*Kept, or tended; pastured, or fed: kept, guarded, or minded:* and] *ruled, or governed;* as in an ex. above, voce رَاعٍ, last sentence but one. (TA.)

رغب

1. رَغِبَ, aor. ـَ, inf. n. رَغْبَةٌ (JK, TA) and رَغَبٌ (JK) [and app. رَغْبٌ &c. as in the next sentence but one], *He desired a thing* [app. in an absolute sense, agreeably with what follows in the next sentence but one: and also,] *vehemently, eagerly, greedily, very greedily, with avidity, excessively, or culpably; he coveted a thing, longed for it, or lusted after it.* (TA.) رَغْبُ النَّفْسِ means *The* [*soul's*] *hoping largely, and desiring much.* (TA.) — رَغِبَ فِيهِ (Ṣ, A, Mgh, Msb, K, &c.,) and رَغِبَهُ, (Msb, TA,) aor. ـَ, (K, TA,) inf. n. رَغْبَةٌ (Ṣ, A,* Mgh, K) and رَغْبٌ (Ṣ, Msb) and رُغْبٌ (Mgh, Msb, K) and رَغَبٌ (K) and رُغْبَى (A,* Msb) and رَغْبَةٌ (Msb) and رَغْبَةٌ, (A,* Msb,) *He desired it, or wished for it;* (Ṣ, A, Mgh, Msb, K:) as also رَغِبَ فِيهِ. (JK, Ṣ, K.) You say, مَا لِي فِيهِ رَغْبَةٌ and رَغْبَةٌ [*I have not any desire, or wish, for it*]. (A.) And رَغْبَاكَ خَيْرٌ مِنْ رُهْبَاكَ, i. e. *The fearing thee is better than the loving thee;* رهباك being an inf. n. prefixed to an objective complement; and so رغباك: and said to mean, thy being given a thing through fear of thee is better than through desire: a prov., similar to رَهْبُوتٌ خَيْرٌ مِنْ رَحَمُوتٍ. (Meyd. [Freytag explains it otherwise: see his Arab. Prov. i. 542.]) — رَغِبَ عَنْهُ *He did not desire it, or wish for it;* (Ṣ, A, Mgh, Msb, K:) *he shunned, or avoided, it; abstained from it;* (Ṣ, TA:) or *left it, relinquished it, or forsook it,* (JK, Ṣ, TA,) *intentionally.* (JK, TA.) — رَغِبَ إِلَيْهِ, inf. n. رَغَبٌ (K) and رُغْبٌ and رُغْبَى (TA) and رُغْبَانٌ (Mgh,* K) and رُغْبَى (K) and رَغْبَةٌ (A,* K) and رُغْبَةٌ (Mgh,* TA) and رَغْبَةٌ and رُغْبَةٌ and رَغُوبَى and رُغُوبَى and رَغَبَانٌ, (K,) *He made petition to him, addressed a petition to him, asked him, petitioned him, sought of him, or demanded of him:* (TA:) or *he prayed to him,* or *supplicated him, with humility or abasement, or with sincerity or earnestness or energy: or he humbled, or abased, himself, and made petition to him.* (K, A, TA.) You say, رَغِبَ إِلَى فُلَانٍ فِي كَذَا *He made petition to such a one, petitioned him,* or *asked him, for such a thing.* (TA.) And إِلَى اللّٰهِ *To God I humble, or abase, myself, and make petition;* syn. أَضْرَعُ: and رَغِبَ إِلَيْهِ أَرْغَبُ وَرَغِبْتُ إِلَيْهِ أَرْغَبُ *[To Him I raise my humble petition].* (A.) And الرَّغْبَى مِنَ اللّٰهِ وَالرُّغْبَى إِلَيْهِ [*Fear* should be *of God;* (not of a creature;) *and petition,* &c., should be *to Him*]. (Lth, TA in art. رهب.) See also another ex. in a verse cited voce رَغِيبَةٌ. — رَغِبَ بِنَفْسِهِ عَنْهُ [lit. *He made himself to be not desirous of,* or *to shun, or abstain from, or leave, him,* or *it;* the ب having the same effect as in ذَهَبَ بِهِ &c.; and hence,] *he held himself above,* or *superior to, him,* or *it.* (K.) And رَغِبْتُ بِفُلَانٍ عَنْ هٰذَا *I made such a one to shun, abstain from, or leave, this, disliking it for him.* (MF.) — رَغُبَ † *It* (anything) *was, or became, wide, or ample.* (TA. [See also 6.]) You say, رَغُبَ الوَادِي, aor. ـُ, inf. n. رُغْبٌ and رَغَبٌ (K) and رَغَابَةٌ, (TA,) † *The valley was large and wide, taking, or receiving, much water.* (K,* TA.) And رَغُبَتِ الأَرْضُ, inf. n. رُغْبٌ [&c.], † *The land was soft* (Ṣ, TA) *and wide, with even, or sandy, soil:* (TA:) or (Ṣ, TA) *took much water;* (TA;) *was such as would not flow unless in consequence of much rain.* (Ṣ, TA.) — And [hence,] رَغُبَ, inf. n. رُغْبٌ (Ṣ, K*) and رَغَبٌ, (K,* TA,) † *He was, or became, voracious, a great eater;* (K, TA:) *very greedy,* or *gluttonous;* (Ṣ, K, TA:) *vehemently, excessively, or culpably, desirous of worldly goods, and one who made himself to be large, or abundant, therein:* or as some say, *large in his hopes,*

and desirous of much. (TA.) Accord. to the T, رَغْبُ البَطْنِ signifies †*Voracity:* and رَغْبٌ, alone, as occurring in a trad., is explained as meaning *capaciousness of the belly, and voracity.* (TA.) And رَغِبَ رَأْيُهُ, inf. n. رَغْبٌ, †*He was,* or *became, liberal,* or *bountiful, and large in opinion* or *judgment.* (A.)

2. رَغَّبَهُ فِى شَىْءٍ, [inf. n. تَرْغِيبٌ] *He made him to desire,* or *wish for, a thing;* (S,* MA, K:*) as also ↑ارغبهُ فيه (S,* K:*) both signify the same. (S.) You say, رَغَّبْتُهُ فِى صُحْبَتِهِ [*I made him to desire,* or *wish for, his companionship*]. (A.) — And رَغَّبَهُ, inf. n. تَرْغِيبٌ; (IAqr, TA:) and رَغَّبَ إِلَيْهِ; (TA;) *He gave him what he desired,* or *wished for.* (IAqr, TA.) — [رَغَّبَ is also said by Golius to signify *Cupivit avide et expetivit;* as on the authority of the KL: but this signification is not in my copy of that work, nor do I find it in any other lexicon.]

[3. راغبهُ is said by Golius, as on the authority of the KL, and by Freytag after him, to signify *Cupiditatem monstravit:* but it is not mentioned in any sense in my copy of the KL, nor have I found it in any other lexicon.]

4: see 2. — [ارغبهُ] app. signifies also *He made it wide,* or *ample.* — And hence,] أَرْغَبَ اللّٰهُ قَدْرَكَ means ↕ *May God enlarge thy power, and make its steps to extend far.* (A, TA.)

6. تراغبوا *They vied, one with another, in desiring it;* or *they desired it with emulation;* syn. تَنَافَسُوا فيه. (A and TA in art. نفس.) — تَرَاغَبَ المَكَانُ †*The place was,* or *became, wide,* or *ample.* (TA. [See also رَغُبَ.])

8: see 1, third sentence.

رَغْبٌ: see رَغِيبٌ, second sentence.

رُغْبٌ: see رَغَابٌ, and رَغِيبٌ; with both of which it is synonymous. — It is also a pl. of the latter, (L in art. أسد,) and of رَغْبٌ. (TA.)

رُغْبَةٌ *A desire,* or *wish:* pl. رُغَبَاتٌ. (Mgh, Msb.) Hence, قَلَّتْ رَغَبَاتُ النَّاسِ [*The desires,* or *wishes, of the people,* or *of mankind, became few*]. (Mgh.) — See also رَغِيبَةٌ.

رَغْبَى: see رَغِيبَةٌ.

رَغُوبٌ, an epithet applied to a man, [signifying One *who makes petition; who asks, petitions, seeks,* or *demands:* or *who prays,* or *supplicates, with humility* or *abasement,* or *with sincerity* or *earnestness* or *energy:* or *who humbles,* or *abases, himself, and makes petition:* originally an inf. n. of رَغَبَ إِلَيْهِ or] from الرُّغْبَةُ. (S, TA. [In one copy of the former erroneously written رَغُوبٌ; in another, رَغُوبٌ; and in another, omitted.])

رُغَابَةٌ The [*knot called*] سُعْدَانَة *of a sandal;* (K;) i. e. the *knot beneath the* [*appertenance called*] شِسْع [*which passes through the sole and between two of the toes, and to which the* شِرَاك, also called زِمَام, *is attached*]. (TA.)

أَرْضٌ رَغَابٌ (A'Obeyd, ISk, S, K) and ↑رَغْبٌ (K) † *Land that is soft,* (A'Obeyd, S, K, TA,) *and wide, with even,* or *sandy, soil:* (K, TA:) or (S, K, TA) *that takes much water;* (TA;) *that will not flow unless in consequence of much rain.* (ISk, S, K, TA.)

رَغِيبٌ †*Wide,* or *ample;* applied in this sense to a watering-trough or tank, and to a skin for water or milk, (S, TA,) &c.: pl. رَغَابٌ (TA) and رُغْبٌ. (L in art. أسد.) You say also ↑طَرِيقٌ رَغِيبٌ †*A wide road:* pl. رُغْبٌ. (TA.) And مَكَانٌ ↑رَغِيبٌ †*A wide,* or *an ample, place.* (TA.) And ↑وَادٍ رَغْبٌ †*A wide valley;* (TA;) [and so ↑وَادٍ رَغِيبٌ: (JK:) or ↕*a wide valley, that takes much water;* as also رَغِيبٌ (AHn, K;) *contr. of* وَادٍ زَهِيدٌ. (TA.) And طَعْنَةٌ رَغِيبَةٌ †*A wide wound inflicted with a spear or the like.* (TA.) And سَيْفٌ رَغِيبٌ †*A wide sword, that inflicts a large wound.* (TA.) — †A man, or other animal, (K,) *having a capacious inside,* or *belly:* (S, K:) pl. رِغَابٌ. (TA.) — †*Voracious; a great eater:* (A, K: [but accord. to the former, not tropical in this sense:]) *desirous of much eating:* (Msb:) *very greedy,* or *gluttonous:* (S, K: [see also رَغِيبٌ:]) *vehemently, excessively,* or *culpably, desirous of worldly goods; and one who makes himself to be large,* or *abundant, therein:* or *large in his hopes, and desirous of much:* (TA:) and رَغِيبُ الجَوْفِ a man who is *a great eater;* (TA;) or *capacious in the inside,* or *belly, and a great eater:* (JK:) and رَغِيبُ البَطْنِ *a belly that devours much.* (Ham p. 418.) — هُوَ رَغِيبُ العَيْنِ (T and A and TA in art. زهد,) and لَهُ عَيْنٌ رَغِيبَةٌ (A in that art.) †*He is not content but with much; contr. of* هو زَهِيدُ العَيْنِ (T and A in that art.,) *and of* لَهُ عَيْنٌ زَهِيدَةٌ. (A in that art.) [رَغِيبُ العَيْنِ has a different meaning: see art. رغب.] — فَرَسٌ رَغِيبُ الشَّوْطَةِ (S, in a copy of the A and in the TA الشَّوْط,) † A horse *of wide step, that takes a large space of ground* (A, TA) *with his legs:* pl. رِغَابٌ. (TA.) — إِبِلٌ رَغَابٌ, the latter word being the pl. form, †*Camels yielding a copious supply of milk, and very profitable.* (IAth, TA.) And †*Many camels.* (TA.) — ↑مُرْتَغِبٌ and ↑مُرْتَغِبُ حِمْلٍ رَغِيبٌ †*A heavy load.* (TA.)

رَغِيبَةٌ *A thing desired,* or *wished for;* (K;) as also ↑رَغْبَةٌ: (Ham p. 501:) *a thing of high account* or *estimation; that is desired,* or *wished for:* pl. رَغَائِبُ. (A, Mgh.) You say, إِنَّهُ لَوَهُوبٌ ↑رَغِيبٌ, i. e. [*Verily he is a liberal giver*] *of everything that is desired.* (TA.) [And ↑رَغِيبٌ has a similar meaning; for] you say also, أَصَبْتُ رَغِيبًا مِنْهُ الرَّغِيبَى, i. e. *I obtained from him abundance of what I desired.* (TA.) — *A large gift:* (S, Mgh, Msb, K:) pl. as above. (S, Mgh, Msb.) A poet (En-Nemir Ibn-Towlab, TA) says,

وَمَتَى تُصِبْكَ خَصَاصَةٌ فَارْجُ الغِنَى
وَإِلَى الَّذِى يُعْطِى الرَّغَائِبَ فَارْغَبِ

[*And when poverty befalls thee, then hope thou for competence, and to Him who gives large gifts humble thyself, and make petition*]. (S,* TA.) — And *A large recompense that one desires to obtain* [*in the world to come*] *by prayer:* (El-Kilábee, TA:) or *that which is wished for by one who has large hope and who desires much:* whence the prayer called صَلَاةُ الرَّغَائِبِ [generally said to be a supererogatory prayer]. (TA.)

الرُّغَامَى, like الرُّغَامَى (JK, K) and الرُّغَامَى (TA,) *What is called the* زِيَادَة *of the liver.* (JK, K.)

رَغِيبٌ *Very,* or *intensely,* or *exceedingly, desirous of much eating.* (Msb.) [See also رَغِيبٌ.]

رَاغِبٌ *Desiring,* or *wishing;* (K;) [as in the phrase رَاغِبٌ فِى كَذَا *desiring,* or *wishing for, such a thing;*] and so ↑مُرْتَغِبٌ. (TA.)

مَرْغَبٌ [*A place, or time, of desire* or *wish:* and hence, *an object thereof*]. You say, خَطَبَ فَأَصَابَ المَرْغَبَ [app. meaning *He demanded a woman in marriage, and attained the object of desire*]. (A.)

مُرْغِبٌ ↕ *Possessing competence* or *sufficiency; rich,* or *wealthy;* (K, TA;) *possessing much property.* (JK, TA.)

مَرَاغِبُ: see مَرْغَبَةٌ.

مَرْغُوبٌ *Desired,* or *wished for.* — مَرْغُوبٌ فِيهِ *Desired, or wished for, in the sense explained above.* — مَرْغُوبٌ عَنْهُ *Not desired, &c.* — مَرْغُوبٌ إِلَيْهِ *Petitioned,* &c.: see an ex. voce مَرْهُوبٌ.

مَرَاغِبُ [lit. *Causes of desire;* sing., if used, ↑مَرْغَبَةٌ, a word of the same class as مَبْخَلَةٌ and مَجْبَنَةٌ &c.: and hence,] *things that are eagerly desired, or coveted;* syn. أَطْمَاعٌ [which also signifies soldiers' *stipends,* or *allowances*]: (TA:) and (TA) *things that are desired to be gained for subsistence,* or *sustenance; i. q.* مَضْطَرِبٌ لِلْمَعَاشِ. (K, TA. [In the CK, the former of the two nouns in this explanation is مُضْطَرِبَات: in two MS. copies of the K, it is without the syll. signs: the right reading is evidently مَضْطَرَبَات, syn. with مُكْتَسَبَات: Freytag renders the explanation *personæ quæ in rebus quæ spectant ad victum perturbatæ et anxiæ sunt;* deriving this meaning from the rendering in the TK: Golius, with a near approach to correctness, renders it *res ad sustentandam vitam necessarias;* but he has given this explanation as on the authority of J, by whom it is not mentioned; and has put مَرَاغِبُ for مَرَاغِبُ.])

مُرَاغِبٌ: see رَغِيبٌ.

مُرْتَغِبٌ: see رَاغِبٌ. — See also رَغِيبٌ, last sentence. — Also †*A large, big, bulky,* or *corpulent,* man. (JK.)

رغث

1. رَغَثَهَا, (S, A, K,) aor. ـَ, (K,) inf. n. رَغْثٌ; (TK;) and ↑ ارتغثها; (K;) said of a kid, (S, A,) [and app. of a lamb, see 4,] or of any young animal,] *He sucked her*; (S, A, K;) namely, his mother. (S, A.) — Hence, in a trad., ذَهَبَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَأَنْتُمْ تَرْغَثُونَهَا † *The Apostle of God (may God bless and save him) has departed* from the world, *and ye such the sweets of it*]; meaning the world; i. e. تَرْضَعُونَهَا. (TA.) — [Hence also,] رَغَثَهُ النَّاسُ † *The people*, or *men, asked, or begged, of him so much that all that he had passed away*. (TA.) And رَغِثَ, (El-Aḥmar, JK, Ṣ, K,) inf. n. رَغَثٌ, (JK,) † *He* (a man) *was asked of, or begged of, so much that all that he had became exhausted*. (El-Aḥmar, JK, Ṣ, K.) — رَغِثَ, (K,) or رَغَثَتْ, said of a woman, (TA,) *He*, (K,) or *she*, (TA,) *had a complaint of, or a pain in, the رُغَاثَة*. (K, TA.) — رَغَثَهُ *He thrust, pierced, stuck, or stabbed, him time after time*; and so ↑ ارغثه. (K. [See also the latter below.])

4. ارغثت, said of a ewe, (Ṣ,) [and app. of a she-goat also, (see 1,) or of any female,] *She suckled him*; (Ṣ, K;) namely, her young one. (Ṣ.) See also رَغُوث. — ارغثه *He thrust, pierced, stuck, or stabbed, him in his رُغَاثَة*. (K.) — See also 1, last signification.

8: see 1, first signification.

رُغَاثَة: see what next follows.

رَغَاثَة *A certain duct* (عِرْق) *in the breast*, or *mamma*, (Ṣ, K,) *that emits the milk*: (Ṣ:) or *a certain sinew*, or *tendon*, (عَصَبَة) *beneath the breast, or mamma*: (ISk, T, Ṣ, K:) sometimes written ↑ رُغَاثَة: (Fr, T, TA:) or the رُغَاثَانِ [dual of رُغَاثَة] are *the two sinews, or tendons, that are beneath the two breasts, or mammæ*: *or what are between the two shoulder-joints and the two breasts, next the arm-pit*: (TA:) or *two portions of flesh*, (JK,) *or two small portions of flesh*, (TA,) *between the* ثُنْدُوَة [q. v.], *and the shoulder-joint*, (JK, TA,) *on either side of the chest*: (TA:) or *the blackness* [app. meaning the areola] *of each of the two breasts*. (TA.)

أَرْضٌ رُغَاثٌ *Land that does not flow with water except* (إِلَّا) [but this word is omitted in the TA]) *from much rain*: (JK, K:) [i. e., *that sucks in the rain-water, and does not cause it to flow upon its surface, except when it is copious*.]

رَغُوث Any female *suckling*; (JK, Ṣ, K;) as also ↑ مُرْغُوث: (K:) or one says رَغُوث شَاةٍ and رَغُوثَة, meaning particularly *a ewe suckling*: but [the inf. n.] ↑ إِرْغَاث has been used in relation to the she-camel: or رَغُوث applied to a شاة means only *that has brought forth*: (TA:) and one says بِرْذَوْنَة رَغُوث, meaning [*a hackney-mare*] *that is sucked*, *i. q.* ↑ مَرْغُوثَة; (Ṣ, TA;) and *that scarcely ever raises her head from the manger*: [whence] it is said in a prov., أَكْثَلُ الدَّوَابِّ بِرْذَوْنَةٌ رَغُوثٌ [*The most voracious of beasts is a hackney-mare that is sucked*]: or, as J gives it [in the Ṣ, and Z in the A], thus, as verse:

* أَكْثَلُ مِنْ بِرْذَوْنَةٍ رَغُوثِ *

[*More voracious than a hackney-mare that is sucked*]: and ↑ مُرْغِث is applied to a woman as meaning *suckling*: the pl. of رَغُوث is رُغَاث. (TA.) — Also A child, or young one, *that is suckled; a suckling*. (TA.)

مُرْغِث: see the next preceding paragraph, in two places. — Also † *Possessing much property*. (JK.)

مُرْغَث [written in the JK مُرْغَث, but said in the K to be like مُحَمَّد,] The *part. of the finger, which is the place of the signet-ring*. (K.)

مَرْغُوث: see its fem. above, voce رَغُوث. — [Hence,] ‡ A man *asked of, or begged of, so much that all that he had is exhausted*. (El-Aḥmar, JK, Ṣ, A, K.) And † *Possessing little property*. (JK.) And أَمْوَالُهُ مَرْغُوثَةٌ ‡ [*His possessions are exhausted*. (A.)

رغد

1. رَغِدَ, (Ṣ, Mṣb, K,) aor. ـَ, (Mṣb, K,) inf. n. رَغَدٌ (Mṣb) [and رَغْد, as seems to be indicated in the K by its being said that the verb is like سَمِعَ]; and رَغُدَ, (Ṣ, Mṣb, K,) aor. ـُ, (Mṣb, K,) inf. n. رَغَادَةٌ; (Mṣb;) *It* (one's life) *was, or became, ample in its means or circumstances, unstrained, or plentiful*, (Ṣ, Mṣb, K,) *and easy*, (Mṣb,) *and pleasant*. (Ṣ, K.) — [Hence, app.,] فُلَانٌ دَائِبٌ فِي أَمْرِهِ لَا يَرْغُدُ *[Such a one is striving, labouring, or toiling, in his affair:] he will not flag, or be remiss*. (J K.) — [In the JK, رَغَدْنَا, aor. نَرْغُدُ, is mentioned immediately after an explanation of رَغِيدَةٌ, app. to indicate that it signifies *We prepared, or we ate*, رغيدة.]

4. ارغدوا *They became in a state of life ample in its means or circumstances, unstrained, or plentiful*; (Ṣ, A;) *they had abundance of herbage, or of the goods, conveniences, or comforts, of life*. (Ṣ, K.) — ارغد اللّٰهُ عَيْشَهُمْ *God made their life to be ample in its means or circumstances, unstrained, or plentiful, [and easy,] and pleasant*. (A.) — And ارغدوا مَوَاشِيَهُمْ *They left their cattle to pasture by themselves, where they pleased*. (Ṣ, K.)

10. استرغد العَيْشَ *He found life to be ample in its means or circumstances, unstrained, or plentiful, [and easy,] and pleasant*. (Har p. 637.) One says, انْزِلْ حَيْثُ يَسْتَرْغِدُ العَيْشُ [*Alight thou where life is found to be ample in its means* &c.]. (A.)

11. ارغادّ, (Ṣ, TA,) inf. n. ارْغِيدَادٌ, (Ṣ, K, TA,) *It* (milk) *became commingled, one part with another, but not yet completely thickened*. (Ṣ, TA.) And in like manner, *It* (anything) *became commingled, or confused, one part with another*. (Ṣ, K,* TA.) — † *He became* [*confused, or*] *in doubt, in his opinion, or judgment, not knowing how to utter it*. (K.) — † *He slept without fully satisfying his drowsiness*, (K, TA,) *so that he awoke heavy*. (TA.) — † *He was angry, and changed in colour by reason of anger*: (TA:) or *he was angry, and would not answer*. (K.) — † *He was sick, not severely affected* (لَمْ يُجْهِدْ [in the CK لَمْ يَجْهَدْ]), (I, K,) *but suffering depression*: (K:) or *he showed himself to be depressed*, (JK, I,) *without emaciation*, (JK,) or *by emaciation*: (I:) and *he was oppressed by sickness beyond his power of endurance*: (I:) or *he began to suffer pain, and exhibited an extenuated state of the belly, and dryness, and languor*. (En-Nadr.) — ارغيداد also signifies † *Languidness, or weakness, in the eye, and the ear, and the sight*. (JK.)

Q. Q. S. ارْغَنْدَدَ [a verb app. *syn. with* رَغِدَ *in an intensive sense*;] of the measure افْعَنْلَلَ from الرَّغْدُ [inf. n. of رَغِدَ]. (K.) Its ل is augmentative; and therefore it should not be mentioned independently as it is in the K. (TA.)

رَغْد, applied to property, or water, or life, or herbage, *Plentiful; that does not cause one fatigue*. (I,) [Being originally an inf. n., it is used without variation as a masc. and fem. and sing. and pl. epithet; as also ↑ رَغْدٌ.] You say رَغْدٌ وَرَغِيدٌ and ↑ رَاغِدٌ and ↑ رَغْدٌ and عَيْشٌ رَغْدٌ (A, Mṣb) and ↑ أَرْغَدُ, (Lḥ, TA,) and ↑ مَعِيشَةٌ رَغِيدَةٌ, (A,) *Life that is ample in its means or circumstances, unstrained, or plentiful*, (Lḥ;) A, Mṣb,) *and easy*, (Lḥ,* Mṣb,) *and pleasant*. (A, Mṣb.) And عَيْشَةٌ رَغْدَةٌ and ↑ رَغْدٌ *A mode of life ample in its means or circumstances, unstrained, or plentiful, [and easy,] and pleasant*. (Ṣ, A, K.) And ↑ رَغْدٌ, (A, L, K,) or رَغْدٌ, (JK,) and ↑ رَغِيدٌ, (A, L, K,) or نِسْوَةٌ رَغْدٌ, (JK,) *People, and women, in a state of life ample in its means or circumstances*, &c.; (JK, A, K;) or *having abundance of herbage, or of the goods, conveniences, or comforts, of life, and having camels abounding with milk*. (L.)

رَغْد an inf. n. of رَغِدَ. (Mṣb.) You say, هُوَ فِي رَغْدٍ مِنَ العَيْشِ *He is in a state of life ample in its means or circumstances, unstrained, or plentiful*, (A, Mṣb,) *[and easy,] and pleasant*. (A.) — See also رَغْد, in five places.

رَغِيد, and its fem., with ة: see رَغْد.

رَغِيدَة *Fresh milk, which is boiled, and upon which some flour is sprinkled*, (JK, Ṣ, K,) *then dates are mixed therewith*, (JK,) *or then it is mixed and stirred about*, (Ṣ,) *and it is licked up*: (Ṣ, K:) and also *remains of milk*: (JK:) or *fresh butter*: (Mṣb:) or *a piece, or portion, of fresh butter*: (A:) pl. رَغَائِد. (JK, A.) You say, الْأَمْنُ فِي المَعِيشَةِ الرَّغِيدَةِ أَطْيَبُ مِنَ البُرْنِيِّ بِالزُّبْدَةِ, meaning [*Security in the state of life that is ample in its means or circumstances*, &c., *is sweeter than the dates called* بُرْنِيّ *with some fresh butter*. (A.)

رَغِيدَة i. q. رَغِيدَاءُ [q. v.]: (K:) [i. e.] *What is taken forth from wheat, and thrown away*. (JK.)

رَاغِدٌ: } see رَغْد.
أَرْغَدُ: }

مَرْغَدَةٌ [*A place abounding with herbage;*] *a meadow, or a garden;* syn. رَوْضَةٌ. (L.) See also مَرْدَغَةٌ.

مُرْغَدٌ part. n. of 11. (L, K.) Milk [*that has become commingled, one part with another, but*] *not yet completely thickened.* (L.) [And in like manner, Anything *that has become commingled, or confused, one part with another.*] — † One *who is* [*confused, or*] *in doubt, in his opinion, or judgment,* (JK, Ṣ, K.) *not knowing how to utter it.* (Ṣ, K.) — [For its other meanings, see the verb.]

رغس

1. رَغَسَهُ اللّٰهُ, aor. ـُ, inf. n. رَغْسٌ, *God blessed, or prospered, him, and made him to increase and multiply: God made his property to increase and multiply.* (TA.) You say, كَانُوا قَلِيلًا فَرَغَسَهُمُ اللّٰهُ *They were few, and God multiplied and increased them:* and in like manner one says of حَسَبٌ [or grounds of pretension to respect], &c. (Ṣ, TA.) And رَغَسَهُ اللّٰهُ مَالًا, (El-Umawee, Ṣ, K.) and وَلَدًا, (TA,) aor. as above, (K,) *God multiplied to him his property,* (El-Umawee, Ṣ, K.) *and his offspring,* (TA,) *and blessed him therein;* (El-Umawee, K;*) as also ارغسهُ ♦ مَالًا, (K,) and وَلَدًا. (TA.)

4: see the last sentence above.

رَغْسٌ *Increase:* (Ṣ, K:) *abundance:* (TA:) *wealth, or property; or much wealth or property;* or *good fortune, prosperity, welfare, wellbeing,* or *weal;* syn. خَيْرٌ. (Ṣ, K.) El-'Ajjáj says,

خَلِيفَةُ سَاسَ بِغَيْرِ نَعْسِ ... إِمَامُ رَغْسٍ فِي نِصَابِ رَغْسِ

[app. meaning, *A khaleefeh who ruled without evil, a prosperous prince, of prosperous origin*]: نِصَاب is syn. with أَصْل. (Ṣ.) — Also *A benefit, favour, boon, or blessing;* syn. نَعْمَةٌ: (K:) or *ampleness, or largeness, therein:* (TA:) pl. أَرْغَاسٌ. (K.)

مُرْغُوس: see the next paragraph.

مُرْغُوس One *who makes himself to have a plentiful and pleasant and easy life;* (Ibn-'Abbád, Sgh, K;) as also with بِ. (TA.) — *A plentiful state of life;* as also ♦ مُرْغُوس, (K,) in the saying هُمْ فِي مَرْغُوسٍ مِنْ عَيْشِهِمْ [*They are in a plentiful state of life*]. (TA.)

مَرْغُوس *Blessed; prospered; fortunate:* (K,* TA:) applied to a man, *blessed, or prospered;* (TA;) *abounding in wealth or property;* (K, TA;) *fortunate, or possessed of good fortune:* (TA:) and, applied to a face, *blessed and fortunate;* (Ṣ;) or *cheerful and fortunate.* (TA.) You say also, هُوَ مَرْغُوسُ النَّاصِيَةِ † *He has a blessed, or fortunate, forelock.* (TA.) — And with ة, applied to a woman, (Ltb, K,) and to a ewe, or she-goat, (TA,) *Prolific; having numerous offspring.* (Ltb, K, TA.)

رغف

1. رَغَفَ, (JK, O, Mṣb,) aor. ـَ, (O, Mṣb,) inf. n. رَغْفٌ, (JK, O, Mṣb, K,) *He collected together* (JK, O, Mṣb, K) clay, (JK, O, K,) *or* dough, (Mṣb, O, K,) *making it into a compact mass,* (JK, O, K,) *or making it round* (Mṣb) *and flat, but not thin, or not very thin, with his hand.* (Mṣb, O, K.) — رَغَفَ البَعِيرُ, (JK, O, K,) aor. as above, (O, K,) and so the inf. n., (JK, O,) *He put into the camel's mouth, by mouthfuls, seeds* (بِزْر), and *flour,* (JK, O, K,) *and the like.* (O, K.)

4. ارغف *He looked sharply, or intently, or attentively:* (JK, O, K:) إِلَيْهِ *[at him, or it];* (TK:) said of a man and of a lion. (O.) — And *He hastened, made haste, or sped, in going, journeying, or pace.* (K.)

رَغِيفٌ *A round cake* (MA, KL) *of bread,* (Ṣ, MA, Mgh, KL,) *such as is thick, or not thin,* (MA,) the *contr. of such as is termed* رَقِيق; (Mgh;) *[generally about a span, or less, in width, and from half an inch to an inch in thickness;]* of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ, (Mṣb,) from رَغَفَ as expl. in the first sentence above: (JK, O, Mṣb, K:) pl. [of pauc.] أَرْغِفَةٌ (Ṣ, O, Mṣb, K) and [of mult.] رُغْفَانٌ (JK, Ṣ, MA, Mgh, Mṣb, K) and رُغُفٌ (JK, Ṣ, O, Mṣb) and رَغَافِيفُ ♦ (JK, O, K;) the last anomalous, (TK,) mentioned by Ibn-'Abbád. (O.)

رَغَافِيفُ: see what next precedes.

[This art. is wanting in the copies of the L and TA to which I have had access.]

Quasi رغلد

ارْغَلَّدَ: see Q. Q. 3 in art. رغد.

رغمر

1. رَغَمَرَ الأَنْفُ, [and, as will be seen from what follows, رَغْمَرَ, and رَغْمَرَ, inf. n. رَغْمَرٌ and رَغْمَرَةٌ and رَغْمَرٌ,] *His nose clave to the* رَغَام [i. e. *earth, or dust*]. (TA.) — [Hence,] رَغْمَرَ أَنْفَهُ, aor. ـُ, inf. n. رَغْمٌ [&c. as above]; and رَغْمَرَ, aor. ـَ; [and رَغْمَرَ, aor. ـُ;] † *He was, or became, abased, or humble, or submissive;* as though his nose clave to the رَغَام by reason of abasement &c. (Mṣb.) And رَغَمَ أَنْفَى لِلّٰهِ, and رَغْمَرَ, (Ṣ, K,) and رَغْمَرَ, (El-Hejeree, K,) inf. n. رَغْمٌ and رَغْمَرَةٌ and رَغْمَرٌ, (Ṣ,) [and app. مَرْغَمَةٌ also, as seems to be indicated in the Ṣ and TA,] † *My nose* [meaning *my pride*] *was, or became, abased, or humbled, to God, against my will;* (K, TA:) i. e. لِأَمْرِهِ *[to his command].* (TA.) And رَغِمَ أَنْفُهُ and فَلَانٌ رَغِمَ أَنْفُهُ † [*Such a one is, or has been, abased, or humbled*]. (TA.) — And رَغَمَ فُلَانٌ, (Ṣ, TA,) or رَغِمَ, aor. ـِ, inf. n. رَغَمٌ [&c. as above], (JK,) † *Such a one was unable to obtain his right, or due;* (JK, Ṣ, TA;) as also رَغِمَ أَنْفُهُ: the part. n. is رَاغِمٌ. (Har p. 369.) = رَغَمَ as a trans v.: see 4, [with which it is app. syn. properly as well as tropically,] in three places. — [Hence,] رَغَمْتُهُ, (K,) inf. n. رَغْمٌ; (JK, TA;) and رَغَّمْتُهُ; (so in the JK; [perhaps a mistranscription for رَغَمْتُهُ;]) † *I did a thing against his will:* (JK, K, TA:) or, *so as to anger him;* and *vexed him.* (TA.) — [And † *I made him to do a thing against his will; forced him to do a thing:* for] الرَّغْمُ is also syn. with القَسْرُ; (IAạr, K, TA;) in some copies of the K erroneously written القَشْرُ. (TA.) — And رَغَمَهُ and رَغَّمَهُ, aor. ـَ, (K,) inf. n. رَغْمٌ (TA) [and app. رُغْمٌ and رِغْمٌ and مَرْغَمَةٌ, as seems to be indicated in the K], † *He disliked it, disapproved it, or hated it.* (K, TA.) You say, مَا أَرْغَمُ مِنْهُ شَيْئًا † *I dislike not, &c., of it, anything.* (JK, TA.) And رَغَمَتِ السَّائِمَةُ المَرْعَى † *The pasturing beasts disliked, &c., the pasture.* (TA.) — See also 2. — [And see رُغْمٌ, below.]

2: see 4, in three places. — رَغَّمَهُ, (JK, M, K,) inf. n. تَرْغِيمٌ, (K,) also signifies *He said to him* رَغْمًا رَغْمًا (JK; [see رُغْمٌ, below;]) so in the K; but in the M, رَغْمًا وَدَغْمًا: (TA:) and رَغَمَهُ, inf. n. رَغْمٌ, [in like manner,] *he said to him* رَغْمًا: or *he did with him that which made his nose to cleave to the earth, or dust,* (رَمَا بِرُغَامِ أَنْفِهِ,) *and that which abased him.* (Ḥam p. 97.)

3. مُرَاغَمَةٌ signifies † The *breaking off from, or quitting,* another *in anger:* (Ṣ, K, TA:) and the *cutting off* another *from friendly, or loving, communion; cutting* one, or *ceasing to speak to* him; or *forsaking, abandoning,* ♦*deserting,* or *shunning or avoiding,* one: and the *becoming alienated, or estranged;* or the *going, removing, retiring, or withdrawing, to a distance, far away,* or *far off,* one from another: (K, TA:) [or] راغمهُ signifies † *He left, forsook, abandoned, or relinquished, him, or separated himself from him, against his* [the latter's] *wish:* (Mgh:) or *he broke off from him, or quitted him, in anger:* (Mṣb:) and أَرْغَمَ ♦ *He cut off his family from loving communion, or forsook them, or deserted them, against their wish.* (TA.) It is said in a trad., لِيُرْغِمَنَّ رَبُّهُ إِنْ أَدْخَلَ أَبَوَيْهِ النَّارَ, i. e. † *He will assuredly break off in anger from his Lord [if he cause his two parents to enter the fire of Hell].* (TA.) And you say, رَاغَمَ فُلَانٌ قَوْمَهُ † *Such a one retired apart from his people, or party; or disagreed with them; or opposed them;* (Ṣ, K,* TA;) and *went forth from them;* (Ṣ, TA;) and *cut them off from friendly, or loving, communion; or forsook them;* and *treated them, or regarded them, with enmity, or hostility.* (K, TA.) — And فُلَانٌ لَا يُرَاغِمُ شَيْئًا † *Such a one does not want, need, or require,* and *is not unable to attain, anything.* (JK, TA.)

4. ارغمهُ † [*He cast it upon the* رَغَام, i. e. *earth, or dust:* and *he made it to cleave to the earth, or dust*]. You say, ارغم اللُّقْمَةَ مِنْ فِيهِ † *He cast the morsel from his mouth upon the earth, or dust.* (TA.) And it is said in a trad. of 'Áïsheh, respecting the material for dyeing the hair, and the hands of women, أَسْلَتِيهِ وَأَرْغِمِيهِ [*Wipe thou it off*

from thy hand, or hands, *and cast it upon the earth, or dust*]. (S. [There said to be from the phrase here next following.]) You say also, ارغم أَنْفَهُ *He*, (i. e. God, JK, S,) *or it*, (i. e. abasement, or humility, or submissiveness, K,* TA,*) *made his nose to cleave to the* رَغَام, i. e. *earth, or dust*; (JK,* S, TA;) [or *may He* (i. e. God) *make his nose to cleave to the earth, or dust*;] and رَغَمَ أَنْفَهُ signifies the same [app. in this (the proper) sense, as well as in that next following]. (Mgh, TA.) — And [hence] the former of these two phrases means ‡ *He* (i. e. God, Msb) *abased him, humbled him, or rendered him submissive*, (Msb, TA,) *against his will*; (TA;) [or *may He abase him*, &c.;] and so ↑ the latter of the same two phrases: and the former, ↑ *He angered him*; likewise said of God; (Ham p. 551;) and so ارغمهُ alone; (K, TA;) like ادغمهُ; (TA;) or both signify ‡ *he did evil to him, and angered him*: (TA in art. دغر:) and أَرْغَمَ ↑ *He was abased*, or *humbled*, or *rendered submissive*: (Ham p. 617:) and رَغَمَ ↑ أَنْفَهُ بِهِ الأَنُوفَ, inf. n. رَغْمٌ, ↑ *God abased, or may God abase, the noses by means of him, or it.* (Har p. 369.) [↑ رَغَّمَهُ, also, signifies ↑ *He abased him, humbled him*, or *rendered him submissive*: you say,] هٰذَا تَرْغِيمٌ لَهُ ↑ *This is an abasing*, or *a humbling, to him*: (Msb:) and لِلشَّيْطَانِ تَرْغِيمًا ↑ (occurring in a trad., TA) means ↑ *For the abasing*, or *humbling, of the devil.* (Mgh.) — And ارغمهُ ↑ *He urged him, or made him, to do that from which he was not able to hold back, or that which he could not refuse to do*, or *that which he could not resist doing.* (JK, TA, and Ham p. 97, from Kh.) — See also 3.

5. تَرَغَّمَ ↑ *He became angered*, or *angry*, (S, K, TA,) *with speech*, and *otherwise*: (TA:) and sometimes it occurs with ز [i. e. تَزَغَّمَ]. (S, TA.) Hence the saying of El-Hoteí-ah, [app. describing a she-camel,]

* تَرَى بَيْنَ لَحْيَيْهَا إِذَا مَا تَرَغَّمَتْ *

* لُعَابًا كَبَيْتِ العَنْكَبُوتِ المُدَدِّ *

[*Thou seest between her two jaws, when she is angered, foam like the web of the spider stretched out*]. (TA.) — See also 1.

رَغْمٌ and رُغْمٌ and رِغْمٌ are inf. ns. of رَغِمَ and رَغُمَ and رَغِمَ: and رَغِمَ ↑ مُرْغِمَةً is syn. therewith; (S;) as is also مُرْغِمٌ. (TA.) One says to another, [by way of imprecation,] رَغْمًا [for رَغِمَ أَنْفُكَ رَغْمًا *May thy nose cleave fast to the earth, or dust*; meant to be understood in the proper sense, or in a tropical sense explained by what follows]; (JK, M, K;) and [sometimes] دَغْمًا is added, (M,) which is an imitative sequent to رَغْمًا. (K in art. دغر.) And لِأَنْفِهِ الرُّغْمُ المُرْغِمَةُ ↑ [*May cleaving to the earth, or dust, befall his nose*; which may likewise be meant to be understood properly, or tropically]. (TA.) — [Hence,] the first also signifies, (IAar, K, TA,) and so ↑ the second, (Mgh,) and ↑ مُرْغِمَةٌ also, (TA,) ‡ *Abasement*. (IAar, Mgh, K, TA.) The Prophet said, ↑ بُعِثْتُ مُرْغِمَةً (S,) i. e. ‡ *I was sent for abasement* to the believers in a plurality of gods, [or] *by reason of dislike or disapproval* [of their state; agreeably with the explanation next following]. (TA.) — رَغْمٌ and ↑ رُغْمٌ (Msb, K, TA) and ↑ رِغْمٌ and ↑ مُرْغِمَةٌ (K, TA) also signify ‡ *Dislike, disapproval*, or *hatred*. (Msb, K, TA.) You say, فَعَلَهُ رَغْمًا or ↑ رُغْمًا or ↑ رِغْمًا, (TA,) and عَلَى رَغْمِ, (IShi, TA,) and على رَغْمِ أَنْفِهِ, (TA,) and على الرَّغْمِ مِنْهُ, and على الرَّغْمِ مِنْ أَنْفِهِ and ↑ رَغْمِ أَنْفِهِ, (Msb,) and على, (S,) i. e. ‡ [*He did it against his wish*; *in spite of him*; or] *notwithstanding his dislike, or disapproval, or hatred.* (Msb, TA.) — حَتَّى يَخْرُجَ مِنْهُ الرُّغْمُ, [or الرُّغْمُ, in the TA without the vowel-sign,] occurring in a trad., means ‡ *In order that* he may become humble and abased, and *the pride of the Devil may go forth from him.* (Mgh, TA.) — See also رَغَامٌ.

رَغْمٌ: see the next paragraph above, in six places.

رِغْمٌ: see رَغْمٌ, in three places.

رَغَمَّةٌ *A sheep*, or *goat, having upon the extremity of its nose a whiteness*, (JK, K,) or *a colour different from that of the rest of its body.* (K.)

رَغْمَانُ: see the next following paragraph.

رَغَامٌ *Earth*, or *dust*; (S, Msb, K;) as also ↑ رُغَامٌ (IAar, K;) [or] *soft earth or dust*, (K, TA,) *but not fine*: (TA:) or *fine earth or dust*: (AA, TA:) or *sand mixed with earth or dust*: (K:) or *sand such as does not flow from the hand*: (Aṣ, TA:) or, as IB says on the authority of AA, *sand that dazzles the sight*; as also ↑ رَغْمَانُ; which latter, accord. to the K, is the name of a certain tract of sands. (TA.)

رَغَامَةٌ *A thing that one desires, or seeks*; (JK, K;) as also ↑ مُرْغِمَةٌ: (TA:) so in the saying, لَهُ عِنْدَهُ رَغَامَةٌ مُرْغِمَةٌ (JK, TA) and مُرْغِمَةٌ (TA) [*I have a thing that I desire, or seek, to obtain from such a one*].

رَغَامَى The *nose*; as also ↑ مَرْغَمٌ and ↑ مِرْغَمٌ (K,) of which the pl. is مَرَاغِمُ: (TA:) or رَغَامَى signifies the *nose with what is around it*: (IKoot, TA:) and in this sense also the pl. above mentioned is used; as in the saying, لَأَطَأَنَّ مَرَاغِمَكَ [*I will assuredly trample upon thy nose with the parts around it*]. (TA.) — And The [*appertenance called the*] زِيَادَة [q. v.] *of the liver*; as also رَغَامَى; (S, K;) but the former is the more approved. (TA.) — And, (K,) some say, (S, TA,) [The *bronchi*, or the *windpipe*; i. e.] the *tubes*, (قَصَب, S,) or the *tube*, (قَصَبَة, K,) *of the lungs*. (S, K.) — Also *A certain plant*: a dial. var. of رَغَامَى [q. v.]. (K.)

رَاغِمُ الأَنْفِ: see 1. You say, هُوَ رَاغِمُ and رَاغِمُ الأَنْفِ [*He has the nose cleaving to the dust*: and hence,] ‡ *he is abased, or humble, or submissive*: and ‡ *he is unable to obtain his right*, or *due*: and رَغْمٌ is its pl.: you say, هُمْ رُغْمُ الأُنُوفِ. (Har p. 369.) And رَاغِمٌ is used as an imitative sequent thereto. (K.) — Also ↑ *Angry*. (TA.) — And ↑ *Disliking, disapproving*, or *hating*. (TA.) — And ↑ *Fleeing*. (TA.)

مَرْغَمٌ: see رَغَامَى, first sentence: — and see also رَغَامَى: — and مَرَاغِمُ.

مِرْغَمٌ: see رَغَامَى, first sentence.

مُرْغِمَةٌ: see رَغَامَى, in five places: — and see also رَغَامَةٌ. — Also *A certain game of the Arabs.* (K.)

مُرَغَّمٌ: see the next paragraph but one.

مُرْغِمَةٌ ‡ *A woman who angers her husband.* (K, TA.)

مُرَاغَمٌ (S, Mgh, K, TA) and ↑ مُتَرَغَّمٌ (JK, TA) and ↑ مُرْتَغَمٌ, (JK,) thus accord. to one reading in the Kur iv. 101, (Ksh,) or ↑ مُرْتَغَمٌ, (TA, [perhaps a mistranscription,]) ‡ *A road by the travelling of which one leaves, or separates himself from, his people, against their wish, or so as to displease them*: (Ksh and Bd in iv. 101:) and *a place to which one emigrates*: (Zj and Ksh and Jel ibid.:) *or a place to which one shifts, removes, or becomes transferred*: (Bd ibid.:) or *a way by which one goes or goes away*: (Fr, JK, S, K:) and *a place to which one flees*; *a place of refuge*: (Fr, S, Mgh, K:) and *i. q.* مُضْطَرَبٌ [meaning *a place in which one goes to and fro seeking the means of subsistence*: see art. ضرب]: (Fr, JK, S, K:) and *a fortress, or fortified place*; syn. حِصْن. (IAar, K.) It is said in the Kur, [iv. 101, of him who emigrates for the cause of God's religion], يَجِدْ فِي الْأَرْضِ مُرَاغَمًا كَثِيرًا [*He shall find in the earth many a road* &c.]. (S, TA.) And a poet says,

* إِلَى بَلَدٍ غَيْرِ دَانِي الْمَحَلِّ *

* بَعِيدِ الْمَرَاغِمِ وَالْمُضْطَرَبْ *

[*To a country not near in respect of the place of alighting, remote in respect of the road* &c. *and of the region in which people go to and fro seeking the means of subsistence*]. (Zj, TA.)

مُتَرَغَّمٌ: see the next preceding paragraph.

رغو

1. رَغَا, (S, Mgh, K,) aor. يَرْغُو, (S,) said of a camel, (S, Mgh, K,) and of a hyena, and of an ostrich; (K;) or رَغَتْ, aor. تَرْغُو, said of a she-camel; (JK, Msb;) inf. n. رُغَاءٌ, (JK, S, Mgh, Msb,* K,) with which ↑ رَاغِيَةٌ is syn. [either as an inf. n. or as a simple subst.]; (JK;) *He grumbled*, or *uttered a grumbling cry*; syn. ضَجَّ; (S;) or *uttered a cry*, (Mgh, K,) *and grumbled*; syn. صَوَّتَ فَضَجَّ: (K:) or *she uttered a cry* [&c.]: (Msb:) so camels are wont to do when the loads are lifted upon them; and youthful camels do so much: (TA:) رُغَاءٌ signifies the *cry or crying* [or *grumbling*, which is *a kind of gurgling growl*,] (S, Msb) of the camel [when he is being laden, and on some other occasions of discontent], (Msb,)

or of animals having the kind of foot called خُفّ: (S:) also of the bird called رُغَاثَة [&c.]. (TA.) It is said in a prov., كَفَى بِرُغَائِهَا مُنَادِيًا [*Her grumbling cry suffices as a caller*] i. e., the رُغَاء of his camel serves instead of his calling in presenting himself for entertainment as a guest: (S:) A 'Obeyd says that it is well known to the Arabs as relating to the accomplishment of an object of want before the asking for it: and it is applied also to the case of a man whose aid is wanted and who does not come to thee; excusing himself by saying that he did not know: and to the case of one who stands at a man's door, and to whom it is said, "Send him who shall ask permission for thee (to go in);" whereupon he replies, "His knowledge of my standing at his door suffices for asking permission for me: if he pleased, he would grant me permission." (Meyd. [See also Freytag's Arab. Prov. ii. 328–9.]) And in another prov., كَانَتْ عَذِرَتُهُمْ كَرُغَاءِ البَكْرِ, or الشَّقْبِ, [i. e. *There befell them the like of the grumbling cry of the young camel,*] meaning, the رُغَاء of the young camel of Thamood [which preceded the destruction of those who heard it]: the prov. relates to the augurring evil from a thing. (Meyd. [See also Freytag's Arab. Prov. ii. 327.]) — رَغَا said, of a boy, or child, means † *He wept most violently.* (K, TA.) — [It is also, app., said of a man, as meaning † *He shouted*: and † *he spoke with a loud voice.* (See 6, and رُغَاء.)] = See also 2.

2. رَغَّى, (S, Mṣb, K,) inf. n. تَرْغِيَةٌ, (S,) said of milk, (S, Mṣb, K,) *It frothed*; (S;) *it had* رُغْوَة [*or froth*]; as also ↑ ارغى, (K,) inf. n. إِرْغَاءٌ; (TA;) and ↑ رَغَا, (K,) aor. يَرْغُو, inf. n. رُغْوٌ: (TA:) or *it had much froth*; as also ↑ ارغى: (TA:) or *its froth extuated.* (Mṣb.) — [Hence,] أَمْسَتْ إِبِلُهُمْ تُرَغِّى وَتَسْتَفُّ, i. e. [*Their camels became, or became in the evening, so as that they yielded frothy milk; or so as that*] *they had* رُغْوَة *and* سُخَافَة. (Yaʼkoob, S.) = تَرْغِيَةٌ also signifies : The act of *angering* [another]. (IAạr, K, TA.)

4. ارغى *He made* his she-camel *to utter the grumbling cry termed* رُغَاء: (S, K:) [and] *he made* his camel *to do so in order that he might be entertained as a guest.* (M, TA. [See a prov. cited in the first paragraph.]) Sebrah Ibn-'Amr El-Fak'asee says,

وَمَا يُرْغِى بِشَدَّادٍ فَصِيلُ

[*And a young camel belonging to the family of Shedddád is not made to utter its grumbling cry* for the want of its mother]; meaning that they are niggardly; that they will not separate the young camel from its mother by slaughter nor by gift. (S.) And it is said in a prov.,

أَرْغُوا لَهَا حُوَارَهَا تَقِرّ

[*Make ye her* (the camel's) *young one to utter its grumbling cry*, then *she will be quiet*]: for the she-camel when she hears the رُغَاء of her young one becomes still: (Meyd:) the prov. means, give him that which he wants, [then] he will be quiet. (JK, Meyd. [See also Freytag's Arab. Prov. i. 532.]) أَرْغَوْا لِلرَّحِيلِ means *They made* their saddle-camels *to utter the grumbling cry [for removal, or departure, or journeying]*; camels being wont to do so when the loads are lifted upon them. (TA.) — Hence, ارغاهُ † *He subdued, subjected, or oppressed, him*; and *abased him*: because the camel [generally] does not utter the cry termed رُغَاء except in consequence of abasement, or humiliation. (TA.) — [Hence also,] هِيَ مَلِيكَةُ الإِرْغَاءِ † *She is the slave* مَلِيكَة meaning مَمْلُوكَة) *of noise and loquacity, so that she distresses the hearers:* or it may mean [*she is subject to*] *the frothing of her lips, by reason of her loquacity*; from رُغْوَة meaning "froth." (TA. [See رُغَاء.]) — You say also, مَا أَرْغَى وَلَا أَرْغَى *He gave not a sheep or goat, nor a she-camel*; (S, K:) like as you say, مَا أَعْطَى وَلَا أَجْلَّ. (S. [See 4 in art. رغو.]) = See also 2, in two places. — [Hence,] ارغى said of him who is discharging his urine, ‡ *He had much froth to his urine.* (K, TA.) — [Hence also,] تُرْغِينَا سُقَاطٌ مِنْ حَدِيثِهِ, [*Little discourse, or the refuse of her discourse,*] *feeds us with* [*or gives us*] *like froth.* (TA.)

6. تَرَاغَوْا *They uttered the cry termed* رُغَاء, [or rather † *a cry, or cries, similar thereto,*] *one here and one here.* (S, K.) It is said in a trad., تَرَاغَوْا عَلَيْهِ فَقَتَلُوهُ *They shouted, one to another, and called one another, against him,* to slay him, *and slew him.* (IAth, TA.)

8. ارتغى *He drank* رُغْوَة, i. e. *froth*: (S, Mṣb:) or ارتغى *he took, and sipped, or supped, froth.* (K.) It is said in a prov., يَسِرُ حَسْوًا فِى ارْتِغَاءٍ [*He conceals a sipping, or supping, in drinking froth*]: applied to him who pretends one thing when he means, or desires, another: (S:) accord. to AZ and Aṣ, it originated from a man's having some milk brought to him, and his pretending that he desired the froth, and, while drinking this, taking of the milk; and is applied to a man who pretends to aid thee, and benefits himself: (Meyd:) Esh-Shaabee, to one who asked him respecting a man who kissed his wife's mother, replied in these words; and added, "His wife has become unlawful to him." (S.)

رُغْوَة *A single uttering of the grumbling cry termed* رُغَاء. (TA.) = Also, and ↑ رُغْوَة and ↑ رُغْوَة, (JK, S, Mṣb, K,) the last mentioned by Lh and others, (S,) and ↑ رُغَايَة (JK, S, Mṣb, K) and ↑ رِغَايَة, (S, Mṣb, K,) the latter as heard by Abu-l-Mahdee, (S,) and ↑ رُغَاوَة (JK, S, Mṣb, K) and ↑ رُغَاوَة, (S, K,) the latter as heard by Abu-l-Mahdee, (S,) and ↑ رُغَاوِى (AZ, TA,) *The froth* of milk [&c.]; (JK, S, K;) or the first three signify *the froth that comes upon a thing when it estuates*; and the next three, *the froth of milk*: (Mṣb:) pl. of the first رُغَوَاتٌ, (Mṣb, TA,) and of the second رُغًى. (TA.) = Also the first (رُغْوَة), *A rock, or a piece of rock.* (IAạr, K.)

رُغْوَة [The *grumbling cry termed* رُغَاءِيَّة;] a subst. from رُغَاء [inf. n. of رَغَا]. (TA.) = See also the next preceding paragraph.

رُغْوَة: see رُغْوَة.

رُغْوَان: see رُغَاء.

رُغَاء inf. n. of 1 as explained in the first sentence. (S, K, &c.) [It is often used as a simple subst. like its syn. رَاغِيَة.] = See also رُغَاء.

رَغُوّ A she-camel *that utters much*, or *often, the grumbling cry termed* رُغَاء. (S, K.)

رُغَاوَة: / رُغَايَة: / رُغَاوِى: } see رُغْوَة.

رُغَاء † *Loquacious: or loud in voice:* (TA:) and ↑ رُغَوَان is [syn. therewith, or nearly so, being] a surname of Mujáshi' (K, TA) the son of Dárim, (TA,) because of his eloquence, (K, TA,) and the loudness of his voice. (TA.) — Also *A certain bird,* (K, TA,) *that cries much and uninterruptedly*; (TA;) *of the kind called* دُخَلّ; *dust-coloured*: its crying is termed ↑ رُغَاءٌ: and the pl. is رُغَاءَاتٌ. (En-Nadr, TA.)

رَاغٍ [part. n. of رَغَا]. You say نَاقَةٌ رَاغِيَةٌ *A she-camel that utters the cry termed* رُغَاء. (Mṣb.) — [Hence,] مَا لَهُ شَاةٌ وَلَا رَاغٍ *He has not a sheep or goat, nor a camel*: (TA in art. نغو:) and مَا لَهُ شَاةٌ وَلَا رَاغِيَةٌ *He has not a sheep or goat, nor a she-camel*: (S:) and مَا بِالدَّارِ رَاغٍ وَلَا رَاغٍ † *There is not in the house any one.* (S and TA in art. نغو.) — Also, رَاغٍ, *A certain bird, begotten between the* وَرْشَان [q. v.] *and the* حَمَام [or *common pigeon*]; *an admirable variety*: so says Kaw, but he has written the word with the unpointed ع: Es-Suyoot̤ee says that in the "Tibyán" it is with the pointed ع: and El-Jáhiz mentions its being *prolific, long-lived, and having in its cooing a quality which its parents have not.* (TA.) = Also Milk *having froth.* (JK.)

رَاغِيَة fem. of رَاغٍ [q. v.]. — Also *syn. with* رُغَاء [as an inf. n. or a simple subst.]: (JK:) see 1, in two places: [as a simple subst., like رُغْوَة, it has for its pl. رَوَاغٍ:] you say, سَمِعْتُ رَوَاغِىَ الإِبِلِ *I heard the [grumbling] cries of the camels.* (TA.)

مُرْغٍ [act. part. n. of 4]. — [Its fem.] مُرْغِيَةٌ is app. the sing. of مَرَاغٍ (probably a mistranscription for مَرَاغٍ, the reg. pl.), (TA,) which is an epithet applied to camels, meaning *Whose milk has much froth.* (K, TA.)

مِرْغَاةٌ *A skimmer*; i. e. *a thing with which* (or *in which*, as in one copy of the K,) *froth is taken*: (S, K:) or *a wooden thing with which one takes off the froth of milk*: pl. مَرَاغٍ. (JK.)

كَلَامٌ مَرْغِىٌّ *Speech, or language, that does not clearly express its meaning.* (S, K, TA.)

رف

1. رَفَّ, (T,) or رَفَّ نَوْفُهُ, (S, M, O, K,) aor. ـُ, inf. n. رَفٌّ and رَفِيفٌ, *Its colour shone, or glistened*; (T, S, M, O, K:) said of a thing; (T;) as also

ارتفق ↓ (K.) Thus رَفَّتْ أَسْنَانُهُ *His teeth shone, or glistened.* (M.) El-Aṣshà says, describing the front teeth of a woman,

* وَمَمَّا تُرَفُّ غُرُوبُهُ * يُشَفِي المُتَيَّمَ ذَا الحَرَارَهْ *

[*And clean, white, lustrous front teeth, the abundance of their saliva shining, or glistening; that would cure of his malady the enslaved by love who has burning* in his heart]. (T, O, Ṣ.) And one says also, رَفَّ الثَّغْرُ, aor. ـِ and ـُ, (M,) inf. n. رَفٌّ, (M, K.,) *The lightning gleamed, or shone; or flashed faintly, and then disappeared, and then flashed again.* (M, K.*) — رَفَّ النَّبْتُ, aor. ـِ, inf. n. رَفِيفٌ, *The plant, or herbage, quivered, or became tall,* (اهْتَزَّ,) *being green and glistening;* and وَرِيفٌ is a dial. var. of the inf. n. رَفِيفٌ in this sense: (Lth, T:) *or quivered, or became tall,* (اهتزّ,) *and was luxuriant, or flourishing, and fresh, or succulent:* or, as AḤn says, *became glistening, or bright, in its sap:* (M:) and رَفَّ, aor. and inf. n. as above, *The trees appeared beautiful and bright in their greenness by reason of their succulence and luxuriance;* as also اِرْفَافٌّ, aor. and inf. n. as above, *The trees appeared beautiful and bright in their greenness by reason of their succulence and luxuriance;* as also وَرَفَ, aor. يَرِفُ, inf. n. وَرِيفٌ. (T in art. ورف.) — رَفَّتْ عَيْنُهُ, aor. ـِ and ـُ, inf. n. رَفٌّ, *His eye quivered, or throbbed:* (M, K:) and in like manner one says of any other member, or part of the person, (M,) or of other things; (IAạr, T, Ḳ;) as, for instance, of the eyebrow. (IAạr, T, M.) — رَفَّ said of a bird: see R. Q. 1, in two places. — رَفَّ, aor. ـِ, [said of a man,] *He exulted; rejoiced overmuch, or above measure; or exulted greatly, or excessively; and was exceedingly brisk, lively, or sprightly; and behaved proudly, or haughtily; was proud, haughty, or self-conceited; or walked with a proud, or haughty, and self-conceited, gait.* (M.) — رَفَّ إِلَى كَذَا *He was, or became, brisk, lively, or sprightly, at, or to do, such a thing;* syn. اِرْتَاحَ: (Ḳ:) and so said of the heart. (O.) — رَفَّ لَهُ, (O, Ḳ,) aor. ـِ and ـُ, inf. n. رَفْفٌ and رَفِيفٌ, (O,) *He laboured for him with service,* both *honourable* and *mean.* (O, Ḳ.) — رَفَّ بِفُلَانٍ *He treated such a one with honour:* (O, Ḳ:) [and so, accord. to the TA, رَفَّ فُلَانًا, as is shown in the first paragraph of art. حف.] — رَفَّ القَوْمَ بِهِ *The people, or party, surrounded, encompassed, or encircled, him; or went round him, or round about him.* (O, Ḳ.) — رَفَّتْ عَلَيْهِ النِّعْمَةُ *Wealth became abundantly bestowed upon him;* syn. ضَفَتْ. (M.) — رَفَّ, aor. ـِ (IAạr, T, K) and ـُ, (Ḳ,) [probably trans., or so with the former aor. and intrans. with the latter,] inf. n. رَفٌّ, (O,) *He ate* (IAạr, T, Ḳ) *soundly,* (IAạr, T, [see رَفَّةٌ, the inf. n. of unity,]) *or much, or largely.* (O, Ḳ.) — رَفَّتِ الإِبِلُ (AḤn, M, Ḳ,) and الغَنَمُ, (Ḳ,) or رَفَّتِ البَقْلَ, (TḲ,) aor. ـِ and ـُ, inf. n. رَفٌّ, *The camels,* (M, Ḳ,) and *the sheep or goats,* (Ḳ,) *ate,* (AḤn, M, Ḳ,) *or ate herbs, or leguminous plants,* (TḲ,) *without filling the mouth therewith.* (TḲ.) — رَفَّ اللَّبَنَ, (TḲ,) inf. n. رَفٌّ, (Ḳ,) *He drank milk every day.* (Ḳ, TḲ.) — [Hence, perhaps,] أَخَذَتْهُ الحُمَّى رَفًّا *The fever attached him every day.* (O, Ḳ.) — رَفَّ, aor. ـِ, (A'Obeyd, T, Ṣ, M,) inf. n. رَفٌّ (A'Obeyd, T, Ṣ, M, Ḳ) and رَفِيفٌ, (M,) also signifies *He sucked* (A'Obeyd, T, Ṣ, M, Ḳ) a thing: (M:) and *he sucked in* [saliva &c.] *with his lips.* (A'Obeyd, T, Ṣ.) You say, رَفَّ أُمَّهُ (a young camel) *sucked his mother.* (Ḳ.) And رَفَّ المَرْأَةَ, (M, O,) or الجَارِيَةَ, (IAạr, L in art. مصد,) aor. ـِ, (M, O,) inf. n. رَفٌّ, (O,) *He sucked in the woman's, or the girl's, saliva from her mouth:* (IAạr, M, and L ubi suprà:) or *he kissed her with the extremities of his lips.* (M, O, Ḳ.) And hence, (M,) رَفَّنِي لِأَرُفَّ شَفَتَيْهَا وَأَنَا صَائِمٌ, in a trad. of Aboo-Hureyreh, (T, M, O, Mṣb,) means *Verily I such in her saliva* [*from her lips while I am fasting*]: (A'Obeyd, T, M, O:) or *I kiss* [*her lips*], *and such* [*them*], *and such in* [*her saliva from them*]. (Mṣb.) — رَفَّهُ, (M, O, Ḳ,) aor. ـِ, (M,) inf. n. رَفٌّ, (M, O, Ḳ,*) *He did good to him; conferred a benefit, or benefits, upon him.* (M, O, Ḳ.*) [And *He gave to him.*] You say, فُلَانٌ يَرُفُّنَا رَفًّا وَيَرُفُّنَا, meaning *Such a one gives to us, and brings us corn or food.* (M. [See also other explanations in art. حف.]) And فُلَانٌ يَرُفُّنَا *Such a one guards us, defends us, or takes care of us.* (Ṣ.) [Hence,] it is said in a prov., مَنْ حَفَّنَا أَوْ رَفَّنَا فَلْيَقْتَصِدْ [explained in art. حف]: and one says, مَا لَهُ حَافٌّ وَلَا رَافٌّ ↓ [also explained in art. حف]. (Ṣ.) — رَفَّ النَّبْتَ *He made to the* بيت [which here seems from the context to mean *tent*] *what is termed a* رَفّ [q.v.]. (M.) [And hence, app.,] رَفَّ ثَوْبَهُ, aor. ـُ, inf. n. رَفٌّ, *He added to his garment, or piece of cloth, another piece, to enlarge it, at its lower part.* (Ḳ.) — رَفَّهُ *He fed him* [i. e. a beast] *with* رَفّ, i. e. *straw, or straw that had been trodden, or thrashed, and cut, and what had been broken in pieces thereof.* (M.) — رَفَّ الثَّوْبَ, (M,) inf. n. رَفْفٌ, (M, O, Ḳ,) *The garment, or piece of cloth, became thin:* (M, O, Ḳ:*) but this is not of established authority. (M.)

4. اوفت عَلَى بَيْضَتِهَا *She* (a hen) *spread, or expanded, the wing over her egg.* (O, Ḳ.)

8: see 1, first sentence.

R. Q. 1. رَفْرَفَ, (T, Ṣ, M, Ḳ,) inf. n. رَفْرَفَةٌ, (T, Ḳ,) *He* (a bird) *moved, or agitated, his wings, in the air,* [or *fluttered in the air,*] *without moving from his place;* (T, M;) as also ↓ رَفَّ: (M:) or *he* (a bird, Ṣ, or an ostrich, Ḳ) *did thus around a thing, desiring to alight, or fall, upon it:* (Ṣ, O, Ḳ:) or *he* (a bird) *expanded and flapped his wings without alighting:* (TA in art. فرش:) and *he* (a bird) *expanded his wings;* as also ↓ رَفَّ; but this latter is not used. (O, Ḳ.) One says also, of an ostrich, يُرَفْرِفُ بِجَنَاحَيْهِ ثُمَّ يَعْدُو [*He flaps his wings, then runs*]. (T, Ṣ, O.) — [See also R. Q. 1 in art. زف, last sentence.] — رفرف عَلَى القَوْمِ *He was, or became, affectionate, favourable, or kind, to the people, or party;* syn. تَعَطَّفَ. (M.) — رَفْرَفَةٌ also signifies *The making a sound:* (Ḳ:) its verb رَفْرَفَ, meaning *It* (a thing) *made a sound.* (TḲ.)

رَفٌّ *A thing resembling a* طَاق, [i. e. *a kind of arched construction,* app. like the صُفَّة described and figured in the Introduction to my work on the Modern Egyptians,] (El-Fárábee, Ṣ, Mṣb, Ḳ.) *upon which are placed the* طَرَائِف [*or choice articles,* such as vessels and other utensils &c.,] *of the house;* as also ↓ رُفٌّ: (IAạr, T, Ḳ:) the رَفّ that is [commonly] used in houses is well known [as being *a wooden shelf,* generally extending along one or more of the sides of a room]: 1Drd says that the word is Arabic: (Mṣb:) the pl. is رُفُوفٌ (T, Ṣ, O, Mgh, Mṣb, Ḳ) and رِفَافٌ. (O, Mgh, Mṣb.) The latter pl. occurs in the saying of Kaṣb Ibn-El-Ashraf, أَمَا إِنَّ رِفَافِي تَقْصِفُ تَمْرًا *Verily my shelves are breaking with dates,* by reason of the large quantity thereof. (Mgh.) رُفُوفُ الخَشَبِ, also, means *The planks of the* لَحْد [*or lateral hollow of a grave*]. (Mgh.) [And accord. to Golius, on the authority of a gloss. in the KL, رَفّ also signifies *A small arched window in a wall.*] — [When the رَفّ of a بَيْت is mentioned, by بيت may sometimes be meant a tent:] see رُفْرُف. — Also *A flock* of sheep, (Fr, T, Ṣ, M, O, Ḳ,) or of sheep or goats. (Lḥ, M, Ḳ.) — *A herd* of oxen or cows. (Lḥ, O, Ḳ.) — *A rom* of birds. (IAạr, T.) And TA in art. ابل.) — *A company* of men. (Fr, T.) — *Large camels;* (O, Ḳ;) as also ↓ رُفٌّ: (Ḳ:) [or] *a large herd* of camels. (M.) — *An enclosure* (حَظِيرَة) *for sheep or goats.* (M, O, Ḳ.) — *Any tract of sand elevated above what is adjacent to it or around it.* (Ḳ.) — *Wheat, corn, or other provision, which one brings for himself or his family or for sale;* syn. بِيرَة. (M, Ḳ.) — *A soft garment or piece of cloth.* (Ḳ.) — And, as some say, (M,) *Saliva* (M, Ḳ) itself [as well as the "sucking in of saliva:" see 1]. (M.)

رَفَّةٌ: see رَفٌّ.

رِفٌّ *A daily* شِرْب [i. e. *drinking, or share of water*]. — See also رَفٌّ.

رَفَّةٌ [inf. n. of unity of رَفَّ,] *i. q.* بُرْقَةٌ [app. as meaning *A flash of lightning*]: (IAạr, T:) *or a shining, or glistening.* (O.) — And *A quivering, or throbbing.* (IAạr, T.) — Also *A sound act of eating;* syn. أُكْلَةٌ مُحْكَمَةٌ. (IAạr, T, O, Ḳ. [In the CK, in this sense, erroneously written رَفَّة.]) — And *A such.* (IAạr, T.)

رَفَّةٌ *i. q.* تِبْنٌ [i. e. *Straw;* or *straw that has been trodden or thrashed, and cut*]; and *what has been broken in pieces thereof;* [also written رُفَّةٌ and رُفَّتٌ and رُفَّةٌ;] (M, O, Ḳ;) as also ↓ رُفٌّ. (Ḳ.) [See also رُفَّة.]

رُفَافٌ *What has fallen about of straw, and of dried leaves or branches of the* سَمُر [*or gum-acacia-tree*]. (IAạr, M.)

رَفِيفٌ *Shining,* or *glistening.* (KL. [The meaning of "dispersed" assigned to it by Golius as on the authority of the KL is not in my copy of that work, nor is any other meaning than that which I have given above; in which sense it is

app. an inf. n. used as an epithet: it is expl. in the KL by the Pers. word درخشنده.]) One says also ثَغْرٌ رَفَّافٌ [app. رَفَّافٌ *Front teeth shining or glistening.* (Har p. 314.) — Applied to a garment, or piece of cloth, (Ṣ, O,) and to trees (شَجَر), (Ṣ, O,* K,) and other things, (K,) *Moistened* [app. *by dew or the like, so as to be rendered glossy*]. (Ṣ, O, K.) — Also, applied to a garment, or piece of cloth, *Thin.* (O.) = *Abundance of herbage, or of the goods, conveniences, or comforts, of life.* (O, K.) = The *lily.* (O, K.) = The *roof* (Sh, M, O, K) of a [tent such as is called] فُسْطَاط. (Sh, O, M.) — See also رَفْرَف. = ذَاتُ الرَّفِيف *Boats upon which a river was crossed, consisting of two or three joined together, for the use of the king.* (O, K.)

رَفَافَةُ The *thing that is put in the lower part of the helmet.* (AA, O. [See also رَفْرَف.])

رَفَّاقٌ: see the next preceding paragraph. — Also A plant, or herbage, *intensely green.* (TA in art. روف.)

رَفْرَفٌ: see رَفٌّ, first sentence. — Also *A window; or an aperture for the admission of light;* syn. رَوْشَنٌ. (IAạr, T, Ḳ;) and so ↓ رَفِيفٌ. (AA, T, O, K.) = Also *Coverlets* (مَحَابِس, Ḳatádeh, T) *for beds:* (T:) or *beds* [themselves]: (AO, T, O, K:) or *carpets:* (AO, T, K:) or *green pieces of cloth, or pieces of cloth of a dark, or an ashy, dust-colour,* (ثِيَابٌ خُضْر, [which may have either of these two meanings,] Ṣ, M, O, K,) *that are spread,* (M,) or *of which* مَحَابِس [see above] *are made,* (Ṣ, O, K,) *and which are spread;* (K:) n. un. with ة; (Ṣ, O, M:) but some make the former a sing.: (O:) pl. رَفَارِفُ: (M:) or it signifies, (T, O,) or signifies also, (K,) *the redundant parts of* مَحَابِس, (T, O, K,) and *of beds;* (K;) and *anything that is redundant and that is folded:* (O, K:) or *pieces of thin* دِيبَاج [or *silk brocade*]: (M, K:) it occurs in the Ḳur lv. 76: and some say that it there means *the meadows, or gardens,* (رِيَاض,) *of Paradise:* (Fr, T:) or, as some say, *pillows:* (T:) or it signifies also *a pillow:* and *meadows, or gardens;* syn. رِيَاض. (K:) also *a carpet:* (T:) and sometimes it is applied to *any wide garment or piece of cloth.* (Bḍ in lv. 76.) — Also The كِسْر [app. as meaning *the lowest piece of cloth, or the part of that piece that is folded upon the ground,*] *of a [tent of the kind called]* حِبَاء: (Lth, T, Ṣ, M, O, K:) and *a piece of cloth* (خُرْقَة) *that is sewed upon the lower part of a [tent of the kind called]* فُسْطَاط (Lth, T, M, K,) *and of a* سُرَادِق, (M, K,) *and the like;* as also ↓ رَفٌّ, of which the pl. is رُفُوف: (M: [in the CK, الفُسْطَاط is erroneously put for الفُسْطَاط:]) or *the skirt of a tent:* (Bḍ in lv. 76:) and, accord. to IAạr, *the extremity, edge, or border,* of فُسْطَاط. (T.) — Also The *redundant portion of the skirt* of a coat of mail: (A'Obeyd, T, O:) or *the sides* of a coat of mail, (Ṣ, K,) and the *pendent portions* thereof: (Ṣ, O, K:) n. un. with ة. (Ṣ.) And the رُفُوف of a coat of mail is [The تَسْبِيغَة, q. v.: or] *a piece of mail* (زَرَد) *which is fastened to the helmet, and which the man makes to fall down upon his back.* (M, K.) — The *pendent branches* of the [tree called] أَيْكَة. (T, O, K.) — *Soft, or tender, and drooping trees.* (M, K.) And *Certain trees,* (K,) *certain drooping trees,* (Aṣ, T, O,) *growing in El-Yemen.* (Aṣ, T, O, K.) — Also, [because pendent,] The *caruncle, in the vulva of a girl or woman, called* بَظْر [q. v.] (Lḥ, M, K.) = And *A species of fish* (Lth, T, M, O, K) *of the sea.* (M, K.)

الرَّفْرَف *The bird called* حَاطِف طِلَّه (Ibn-Selmeh, Ṣ, O, K. [See art. حطف.]) And sometimes, (Ṣ,) *The male ostrich:* (T, Ṣ, M, O, K:) because (Ṣ) he flaps his wings (يَرْفَرِفُ بِجَنَاحَيْهِ) and then runs. (T, Ṣ, O.) — Also *The wing* of an ostrich and of any bird. (M.)

رَفْرَاف *Quick, or swift.* (O.)

رَافٌّ: see 1, [of which it is the act. part. n.,] in the last quarter of the paragraph.

مَرَفٌّ *i. q.* مَأْكَل [*A place, or time, of eating*]. (O.)

[This art. is wanting in the copies of the L and TA to which I have had access.]

رفا

1. رَفَأَ السَّفِينَةَ, (M, Mgh, Ḳ,) aor. ـَ, inf. n. رَفْءٌ, (M,) *He brought the ship near to the bank of a river;* (M, K;) as also ↓ أَرْفَأَهَا: (Ṣ, TA:) or both signify *he brought the ship near to the bank of a river and made her still, or motionless:* (Mgh:) or the latter, *he brought her near to the land;* or *to the part of the land that was near;* or so the former accord. to AZ; (T;) and so the latter: but in the Ḳ, ارفأ is expl. as signifying simply *he made, or drew, or brought, near.* (TA.) ↓ أَرْفَؤُوا إِلَى جَزِيرَةٍ occurs in a trad. [as meaning *They brought the ship near to an island*]: and some say أَرْفَئُوا for أَرْفَأُوا; which latter is the original. (TA.) — [Hence, accord. to ISd in the M, but this I think doubtful,] رَفَأَ الثَّوْبَ, (AZ, T, Ṣ, M, Mgh, Mṣb, Ḳ,) aor. as above, (AZ, T, Ṣ, Mgh, Mṣb,) and so the inf. n., (AZ, T, Ṣ, Mgh,) *He repaired, or mended,* [or *darned,*] *the garment,* (Ṣ, Mṣb,) *where it was rent;* (Ṣ;) or *he closed up what was rent in the garment, drawing the parts together,* (M, Mgh, Ḳ,) by *texture* [*with the needle,* i. e. *darning*]: (Mgh:) and sometimes it is pronounced without ء; (Ṣ;) [i. e.,] one says also [رَفَى الثَّوْبَ, and] رَفَوْتُهُ, aor. ـُ, (Mṣb,) inf. n. رَفْوٌ; (IAạr, T, Mṣb;) and رَفَيْتُهُ, aor. ـِ, inf. n. رَفْيٌ, which is of the dial. of Benoo-Kaṣb; (Mṣb;) but this last is strange. (TA.) [See 1 in art. رفو.] One says, ↑ مَنِ اقْتَابَ خَرَقَ وَمَنِ اسْتَغْفَرَ رَفَأَ [*He who traduces another, behind his back or otherwise, though with truth, rends, and he who begs forgiveness repairs*]: (Ṣ, M:) i. e., by الِاسْتِغْفَار he rends his religion, and by الِاسْتِغْفَار he repairs it. (M.) — And [hence,] رَفَأَ بَيْنَهُمْ *He effected a reconciliation, or made peace, between them;* (M, K;) like رَفَّأَ. (TA.) — And رَفَأَ الرَّجُلَ, (M, K,) aor. and inf. n. as above, (M,) *He appeased quiet, or calmed, the man,* (M, K, TA, [like رَفَهَ, without ء, see art. رفه,]) *stilling his fear, or terror, and treated him with gentleness.* (TA.) — See also 3. — رَفَأَ is also said to signify تَزَوَّجَ [*He married; or took a wife*]; (TA;) or so رَفَا [without ء]. (T.)

2. رَفَّأَ, (T, Ṣ, M, Ḳ,) inf. n. تَرْفِئَةٌ and تَرْفِيءٌ, (T, Ṣ, K,) *He said to him,* (namely, a man who had had a wife given to him, T, Ṣ, M,) بِالرَّفَاءِ وَالْبَنِينَ (T, Ṣ, M, K; [see رِفَاءٌ below;]) as also رَفَاءٌ, without ء. (TA.)

3. رافأهُ (AZ, T, Ṣ, M,) inf. n. مُرَافَأَةٌ; (AZ, T;) and ↑ رَفَأَهُ, (K, but there without any objective complement,) and ↑ رَفَأَ; (TA;) *He treated him in an easy and a gentle manner; or abated to him the price, or payment;* syn. عَايَنَهُ; (AZ, T, Ṣ, M, Ḳ;) فِي البَيْعِ [*in selling*]: (AZ, T, Ṣ:) or ارفأهُ signifies دَارَاهُ [*he treated him with gentleness, or blandishment; soothed, coaxed, wheedled, or cajoled, him;* &c.]: (IAạr, M:) or ارفأ is also syn. with دَارَى; and so is رافأ. (Ḳ.)

4. ارفأ *He, or it, drew near, or approached.* (Ḳ.) You say, ارفأت السَّفِينَةُ *The ship drew near, or approached,* (T, TA,) *to the land,* (T,) *or to the part of the land that was near, or to the bank of a river.* (TA.) — ارفأ إِلَيْهِ *He inclined to, or towards, him, or it;* (Fr, T, Ḳ;*) as also ترفى. (Fr, T.) And (Ḳ) *He had recourse, or he betook himself, or repaired, to him, or it, for refuge, protection, preservation, concealment, covert, or lodging;* (Ṣ, M, Ḳ;) as also ارفى. (TA in art. رفو.) — *He combed, or combed and dressed, his hair.* (Ḳ,* TA.) = As a trans. v.: see 1, in two places: — and see also 3, in two places.

6. تَرَافَؤُوا *They agreed together;* or *were of one mind or opinion:* (Ṣ, Ḳ:) and *they aided, or assisted, one another;* or *leagued together, and aided one another.* (Ṣ.) And تَرافؤوا عَلَى الأَمْرِ *They agreed together to do the thing:* (M:) *they agreed together, or conspired, to do the thing, their stratagem and their affair being one.* (T, TA.)

رِفَاءٌ *Close union; coalescence;* (ISk, T, Ṣ, M, Ḳ;) *consociation;* these being the meanings if the root be with ء: (ISk, T:) *good consociation:* (T:) and *composure of disunited circumstances or affairs:* (Ḳ:) or *reparation:* (Mṣb:) and *concord, or agreement;* (T, Ṣ, M;) like مُرَافَقَة: [if the root be] without ء: (T:) or, if the root be without ء, the meaning is *tranquillity;* or *freedom from disturbance, or agitation.* (ISk, T, Ṣ.) Such are said to be the meanings in the saying, بِالرِّفَاءِ وَالْبَنِينَ (ISk, T, Ṣ, M, Mṣb, Ḳ; [see 2:]) i. e. [May it (the marriage) be] *with close union,* &c., (Ḳ, TA,) *and increase* (TA) [or rather the begetting of *sons*, not daughters]: or *with reparation* [of circumstances or condition, *and* the begetting of *sons*]. (Mṣb.) It is said, in a trad., that the Prophet forbade the use of this phrase, disliking it because it was a customary form of congratulation in the Time of Ignorance: (T,* TA:) and some relate that he used to say, in its stead, بَارَكَ اللهُ عَلَيْكَ and بَارَكَ فِيكَ [May God

bless thee], and جَمَعَ بَيْنَكُمَا فِى خَيْرٍ [may He unite you two in prosperity]. (T, TA.) Some of them used to congratulate him who had taken a wife by saying, بِالرِّفَاءِ وَالبَنِينَ لَا البَنَاتِ [May it be *with close union, &c., and constancy, and* the begetting of *sons, not daughters*]. (Har p. 364.) And one says also, بَيْنَ القَوْمِ رِفَاءٌ meaning *Between the people is close union*, and *concord*, or *agreement*. (Mṣb.)

رِفَاءٌ [*A darner*;] *one who closes up what is rent in garments, drawing the parts together*, (M, Mgh, K,) *by texture* [*with the needle*, i. e. *darning*]; in Pers. رُفُوگَر. (Mgh.)

مِرْفَأٌ: see the next paragraph. — Also *A place where garments are darned*. (KL.)

مَرْفَأٌ, (S, Mgh, Sgh, K,) and ♦ مِرْفَأٌ, (M, K,) [*A station of ships*;] *a place where ships are brought near to the bank of a river* [*or to the land*; see 1, first sentence]; (S, M, K;) *i. q.* دَرْفَسَةٌ. (Mgh.)

بِرْفِئَى *Heartless*, or *deprived of his heart, by reason of fright*. (M, K.) — *A male ostrich*: (M:) or *a female ostrich taking fright, and fleeing, or running away at random*. (K.) — *A gazelle*: because of its briskness, liveliness, or sprightliness, and its uninterrupted running: (M:) or a gazelle *that leaps, jumps, springs, or bounds, much, or often*, (زَفُوزٌ,) *and goes back, or retreats*, (M,* K, TA,) *fleeing*. (TA.) — And *A pastor of sheep or goats*: (M, K:) it is said to have this meaning: (T:) or by this is meant a certain black slave so called. (TA.)

رفث

1. رَفَثَهُ, (T, M, A, K,) aor. ـُ and ـِ, (M, K,) inf. n. رَفْثٌ, (M,) *He broke it*; (T, M, K;) or *broke it in pieces*: (T:) *he crushed, bruised, brayed, or pounded, it*: (M, K:) *he crumbled it, or broke it into small pieces, with his hand, like as is done with lumps of dry clay, and old and decayed bones*. (A.) And رُفِثَ *It was broken*; or *broken in pieces*; [&c.] (Akh, Ṣ.) You say, رَفَثَ عُنُقَهُ, aor. ـُ, inf. n. as above, *He broke, or crushed, his neck*. (Lḥ, M.) And رَفَثَ عِظَامَ الجَزُورِ *He broke the bones of the slaughtered camel, in order to cook them and to extract their grease*. (T.) And one says of him who does that from which he finds it difficult to liberate himself, الضَّبُعُ تَرْفُثُ العِظَامَ وَلَا تَعْرِفُ قَدْرَ آسَتِهَا ثُمَّ يَعْسُرُ عَلَيْهَا خُرُوجُهَا [*The hyena breaks in pieces the bones, but knows not the size of its anus: it eats them; then their exit becomes difficult to it*]. (A.) — [Hence,] رَفَثَ العَطَشَ ♦ *It* (water) *broke the vehemence of thirst*. (Z, TA in art. فرت.) = (See also 9.)

2. رفّثهُ, inf. n. تَرْفِيثٌ, *He broke it* [app. *much*, or *into many pieces*]: — and hence, ♦ *He dishonoured, despised, or condemned, him*: تَرْفِيثٌ being *syn. with* تَحْقِيرٌ, and *contr. of* تَرْفِيلٌ and تَعْظِيمٌ. (Er-Rághib, TA.*)

9. رَفِثَ, as also ♦ رَفَثَ, (M, K,) the latter being intrans. as well as trans., (K,* TA,) *It was, or became, broken, broken in pieces, crushed, bruised, brayed, or pounded*: (M, K:) said of a bone; i. e., *it became what is termed* رُفَاثٌ. (M.) And *It became cut or broken, cut off or broken off*: *it broke, or broke off*: (K, TA:) the former is said, in this sense, of a rope. (A, TA.)

رُفْثٌ *i. q.* تِبْنٌ [i. e. *Straw*; or *straw that has been trodden, or thrashed, and cut*: also written رُفْتٌ, and رُفَةٌ, and رُفْهٌ]. (IAqr, T, K.) It is said in a prov., أَنَا أُغْنِى عَنْكَ مِنَ التِّفْهِ عَنِ الرُّفْثِ [*I am more free from the want of thee than the badger is* from the want *of straw, or cut straw*]: the تفه is what is called عَنَاقُ الأَرْضِ, which has a canine tooth, and does not procure for itself straw nor herbage; and the word is written with ه; but the الرفث is with ت (T;) or, accord. to ISk, the two words are correctly without teshdeed, and with the radical ه. (TA in art. تفه.) *[See also رُفَةٌ.]* = Also One *who breaks, breaks in pieces, crushes, bruises, brays, pounds, or crumbles, anything, or everything*. (K,* TA.)

رِفْثَةٌ *A mode, or manner, of breaking, breaking in pieces, crushing*, &c. (Lḥ, M.)

رُفَاثٌ A thing, (M,) an old and decayed bone, (A, TA,) or anything, (L, TA,) *broken, broken in pieces, crushed, bruised, brayed, or pounded*; (M, L, TA;) or *crumbled, or broken into small pieces with the hand*; (A, TA;) or a thing *that has become old and worn out, and crumbled, or broken into small pieces*: ('Ináyeh, TA: [see مَرْفُوثٌ:]) or *broken, or crumbled, particles; fragments, or crumbs*; of a thing that is dry, (T, Ṣ, A, K, TA,) of any kind; (T;) [as, for instance,] of musk. (A, TA.) Hence, in the Ḳur [xvii. 52 and 100], أَإِذَا كُنَّا عِظَامًا وَرُفَاتًا *When we shall have become bones and broken particles?* (Ṣ, M, TA.) [Hence also the phrase] لَا بِرُفَاتِكَ meaning *No, by thy ancestors who have become broken and crumbled bones in the dust*. (Har p. 634.) And [hence one says,] هُوَ الَّذِى أَعَادَ الْمَكَارِمَ وَأَحْيَا رُفَاتَهَا وَأَنْشَرَ أَمْوَاتَهَا [*He is the person who has restored generous qualities or actions, and revived such of them as had decayed, and brought to life again such of them as had become dead*]. (A, TA.)

مَرْفُوثٌ *Broken, broken in pieces*, &c. (Akh, Ṣ. [See رُفَاثٌ.])

رفث

1. رَفَثَ (T, Ṣ, M, A, Mgh, Mṣb, K) فِى كَلَامِهِ (M, A, Mgh) or فِى مَنْطِقِهِ, (Mṣb,) aor. ـُ, (K, and so in a copy of the Ṣ,) or ـِ, (T, and so in another copy of the Ṣ,) or both, (Mṣb, TA,) the latter mentioned by 'Iyáḍ in the "Meshárik;" (TA;) and رَفِثَ, (M, K,) aor. ـِ; (K;) and رَفُثَ, aor. ـُ; (Lḥ, M, K;) inf. n. رَفْثٌ, which is of رَفَثَ, (M, TA,) and رَفَثٌ, (T, Ṣ,* M, A,* Mgh,* Mṣb, K,*) which is of رَفِثَ, (M, TA,) or of رَفُثَ, (Mṣb,) or, accord. to some, this is a simple subst., (TA,) and رُفُوثٌ; (K:) and ♦ رفث; (T, Ṣ, M, A, Mgh, Mṣb, K:) and ♦ ترفّث; (A:) *He uttered foul, unseemly, immodest, lewd, or obscene, speech*, (T, Ṣ, M, A, Mgh, Mṣb, K,) *in relation to women*: (T:) and *talked to a woman, in, or respecting, coition*; (Ṣ, K, TA:) and (as in the A and Mgh, but in the Mṣb "or") *spoke plainly of what should be indicated allusively, relating to coition*. (A, Mgh, Mṣb.) And رَفَثَ بِٱمْرَأَتِهِ, and مَعَهَا, *He compressed his wife*: and *he kissed her*; and *held amatory and enticing talk, or conversation, with her*; and *did any other similar act, of such acts as occur in the case of coition*. (M.) And رَفَثَ إِلَى ٱمْرَأَتِهِ *He went in to his wife*; i. e. *he compressed her*; *or was with her alone in private, whether he compressed her or not*; syn. أَفْضَى إِلَيْهَا. (A.)* [See also رَفَثَ below.]

3. رافث صَاحِبَهُ, inf. n. مُرَافَثَةٌ, [*He joined with his companion, or vied with him, in foul, unseemly, immodest, lewd, or obscene, conversation, in relation to women*: and *in talking plainly of what should be indicated allusively, relating to coition*.] (A.)

4: } see 1, first sentence.
5: }

6. تراثنا [*They two joined mutually, or vied with each other, in foul, unseemly, immodest, lewd, or obscene, conversation, in relation to women*: and *in talking plainly of what should be indicated allusively, relating to coition*]; said of two men. (A.)

رَفَثٌ, said by some to be a simple subst., but by others to be an inf. n., (TA,) *Foul, unseemly, immodest, lewd, or obscene, speech*, (Lth, T, Ṣ, M, Mgh, Mṣb, K,) *in relation to women*; (T;) this being the primary signification: (Lth, T:) and *talk to women in, or respecting, coition*: (Ṣ, K, TA:) and the *speaking plainly of what should be indicated allusively, relating to coition*: (Mgh:) *or allusion to coition*: (M:) or *foul, unseemly, immodest, lewd, or obscene, speech addressed to women*; (T, Ṣ, Mgh, K;) so accord. to I'Ab: (T, Ṣ, Mgh:) and *coition*: (Lth, T, Ṣ, M, Mgh, Mṣb, K:) and *kissing*; and *amatory and enticing talk, or conversation*; and *any other similar act, of such acts as occur in the case of coition*: (M:) or with the pudendum, (A, Mgh,) or with respect to the pudendum, (Mṣb,) it is *coition*: (A, Mgh, Mṣb:) and with the tongue, (A, Mgh,) or with respect to the tongue, (Mṣb,) the *making an appointment for coition*: (A, Mgh, Mṣb:) and with the eye, (A, Mgh,) or with respect to the eye, (Mṣb,) the *making a signal of a desire for coition*: (A, Mgh, Mṣb:) or it is a word comprehending *everything that a man desires of his wife*. (Zj, T.) In the Ḳur ii. 193, where it is forbidden during pilgrimage, it means *Coition*: (Zj, T, Mgh, Mṣb:) and *speech that may be a means of inducing coition*: (Zj, T:) or *foul, unseemly, immodest, lewd, or obscene, speech*: (M, Mgh, Mṣb:) or, accord. to Th, the *removal of external impurities of the body, by such actions as the paring of the nails, and plucking out the hair of the armpit, and shaving the pubes, and the like*. (M. [In the L and TA, the explanation

of Th is so given as to relate, not to رَفَثٌ, but, to لَا رَفَثَ.]) And in the same, ii. 183, where it is allowed in the night of fasting, it means *Coition*: (Mṣb:) or *the going in* to one's wife; syn. إِفْضَآءٌ; wherefore it is made trans. by means of إِلَى, like as is إِفْضَآءٌ. (M, Mgh.)

رفد

1. رَفَدَهُ, aor. ـُ, inf. n. رَفْدٌ, *He gave him, or gave him a gift:* (T, Ṣ, M, A,* Mṣb, Ḳ:) or it signifies, (Mṣb,) or signifies also, (Ṣ, M, A,) *he aided, helped, or assisted, him:* (T, Ṣ, M, A, Mṣb:) and ↑ ارفدهُ, (M, A, Mṣb,) inf. n. إِرْفَادٌ, (Ṣ, Ḳ,) signifies the same (Ṣ, M, A, Mṣb, Ḳ) in the latter sense, (Ṣ, M, A, Ḳ,) and in the former sense also: (Ṣ, Ḳ:) or both signify *he aided, helped, or assisted, him, by a gift or by a saying or by some other thing:* (Mgh:) [it is said in the Ḥam p. 128, that the latter verb has been transmitted, but is not the choice one; but in p. 276, that both are chaste:] and you say also ↑ رافدهُ; (A;) [meaning *he aided him*; or *he aided with him*; or *he aided him, being aided by him*; for] مُرَافَدَةٌ is *syn. with* مُعَاوَنَةٌ. (Ṣ, L.) One says, لَا أَقُومُ إِلَّا رَفْدًا *I will not stand unless I be helped to do so.* (TA.) — [Hence,] *He propped it up*; namely, a wall: (Ṣ, T, A:) and رَفَدْتُهُ بِهِ *I propped it up, or supported it*, namely, a thing, *with it*, meaning any other thing used for such a purpose. (Ṣ, T.) — And [hence,] رَفَدَهُ, (M, Ḳ,) or عَلَيْهِ رَفَدَ, aor. ـُ, inf. n. رَفْدٌ, (AZ, T, Ṣ, M,) *He made for him*, (AZ, Ṣ, M,*) or *put upon him*, (T, M,*) namely, a camel, (AZ, Ṣ,) *an appertenance of the saddle, called a* رِفَادَةٌ: (AZ, T, Ṣ, M:) [and ↑ ارفدهُ, namely, a camel, ارفد عَلَيْهِ, signifies the same; for] إِرْفَادٌ is syn. with رَفْدٌ as meaning the *putting* to a beast, or *furnishing* him *with*, a رِفَادَة. (Ḳ.) [Hence,] يُرْفَدُ بِخِرْقَةٍ [meaning *It is furnished with a piece of rag, as a compress,*] is said of a wound (Ṣ, Ḳ) &c. (Ṣ.) — And رَفَدَهُ signifies also *It held it fast*; namely, any one thing, another thing. (M.)

2. رَفَّدَ, (M, A,) inf. n. تَرْفِيدٌ, (Ṣ, Ḳ,) ↕ *They made such a one a lord, or chief*; (Ṣ, M, A, Ḳ;) *made him great, or magnified him, or honoured him*; (Ḳ,*) and *set him over their affairs*; (M;) [lit. *made him to give gifts*;] as also رَفْرَفَ: because a man when he becomes a lord, or chief, gives gifts, and drags his skirt upon the ground (إِذَا سَادَ رَفَدَ وَرَفْرَفَ). (A.) And رَفَّدَ فُلَانٌ ↕ *Such a one was made a lord, or chief*; and *was made great, or magnified, or honoured.* (Ṣ, TA.) = رَفَدَ, (T, L,) inf. n. as above, (T, L, Ḳ,) also signifies *He went a pace like that called* هَمْلَجَةٌ, (T, L,) *or like that called* هَرْوَلَةٌ. (Ḳ.) [See 2 in art. رفل.]

3: see 1.

4: see 1, in two places.

6. ترافدوا *They aided, helped, or assisted, one another [by gifts or otherwise].* (Ṣ,* M, A, Mṣb, Ḳ.*)

8. ارتفد *He gained, acquired, or earned,* (T, Ṣ, M, A, Ḳ,) property. (Ṣ, M, A.) And ارتفدتُ مِنْهُ *I obtained a gift, or aid, from him.* (A.)

10. استرفدهُ *He sought, desired, demanded, or asked, aid, help, or assistance, from him [by a gift or otherwise].* (Ṣ,* A, Mṣb, Ḳ.*)

رَفْدٌ: see the next paragraph.

رِفْدٌ *A gift;* (Ṣ, A, Mṣb,* Ḳ;) [and so, app., مِرْفَدٌ or ↑ مُرْفَدٌ;] *a gratuity:* (T, Ṣ, A, Ḳ:) pl. أَرْفَادٌ (Ḥam p. 128) [and مَرَافِدُ is pl. of مُرْفَدٌ or ↑ مِرْفَدٌ]. You say, هُوَ كَثِيرُ الْأَرْفَادِ ↑ الْمَرَافِدِ [*He is a person of many gifts*]. (A.) It is said in a trad., مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يَكُونَ الْغَيْثُ رِفْدًا [One of the signs] *of the approach of the hour of resurrection shall be, that the tribute shall be a gratuity* bestowed according to men's natural desires, and not according to right, or desert. (T, L.) — *Aid, help, or assistance;* (T, M, L, Mṣb;) as also مِرْفَدٌ and مُرْفَدٌ [app. ↑ مَرْفَدٌ and ↑ مَرْفَدٌ]. (M;) *by a gift,* and *by giving milk to drink,* and *by a saying,* and *by anything.* (T.) — *A lot, share, or portion.* (M, L.) — Also, (IAạr, Ibn-El-Mubárak, T, Ṣ, M, A, L, Ḳ,) and ↑ رِفْدٌ, (El-Muárrij, T, Ṣ, M, L, Ḳ,) and ↑ مِرْفَدٌ, (Ṣ, M, L, Ḳ,) and ↑ مُرْفَدٌ, (M, L,) *A large [drinking-cup, or bowl, of the kind called]* قَدَحٌ, (T, Ṣ, A, L, Ḳ,) *in which a guest is given to drink:* (Ṣ, L:) this is the meaning most known; and this meaning is assigned by Zj to the third of the words above, i. e. مُرْفَدٌ: (T:) or *a large* عُسّ, (M, L,) *larger than the common* عُسّ, *which latter is a large* قَدَح *that holds enough to satisfy the thirst of three men, or four, or more; larger than the* غُمَر: (L:) or a قَدَح, (Ibn-El-Mubárak, T, M, L,) *of whatever size it be,* according to some: (M, L:) in a قَدَح a she-camel is milked: (T:) or *a vessel in which one milks.* (El-Muárrij, T.) One says, هُوَ بِرِفْدِ رِفْدَهِ [*He is drinking-cup, or bowl, was emptied*], meaning ↕ *he was slain*; a phrase similar to صَفِرَتْ وِطَابُهُ, كَفِئَتْ جَمْجَمَتُهُ: (A:) or *he died.* (Ḳ.) And مُدَّ فُلَانٌ بِأَرْفَادِي [app. *Such a one drew water with my bowls*], meaning ↕ *such a one aided me, or assisted me.* (A, TA. [In my copy of the former, بِارْفَادِي; which I think a mistranscription: in the latter, بِأَرْفَادِي.])

رُفْدَةٌ *A company such as is termed* عُصْبَةٌ, *of men,* (M, L,) [*aiding one another:* pl. رُفَدٌ: see De Sacy's Chrest. Ar., sec. ed., ii. 461.]

رَفُودٌ A she-camel *that fills the* [*vessel called*] رِفْد *or* رَفْد *at one milking:* (Ṣ, A, Ḳ:) *or that is constantly over her milking-vessel: or that yields an uninterrupted supply of milk:* (IAạr, L:) *or that aids her owners by the abundance of her milk:* (TA in art. ركد:) pl. رُفُدٌ. (L.)

رَفَادَةٌ *A kind of pad, or stuffed thing, beneath a saddle;*] *a thing like the* جَدِيلَة *of a horse's saddle,* (Ṣ, Mgh, Ḳ,) *for a beast:* (Ḳ:) *a support for the saddle of a horse or camel &c.:* (M, L:) *it is put beneath a horse's saddle in order that it may become raised thereby.* (Lth, T.) — *A piece of rag with which a wound,* (Ṣ, Ḳ,) *&c.,* (Ṣ,) *is furnished as a compress* (يُرْفَدُ بِهَا). (Ṣ, Ḳ.) — *A contribution which the tribe of Kureysh made among themselves in the Time of Ignorance, for the purpose of purchasing for the pilgrims wheat, and raisins* (Ṣ, M, Ḳ) *for [the beverage called]* نَبِيذ: (Ṣ, M:) *each gave according to his ability, and thus they collected a great sum, in the days of the assembling of the pilgrims; and they continued to feed the people until the end of those days:* (M:) the رِفَادَة and سِقَايَة [i. e. the supplying these provisions and this beverage] pertained to the Benoo-Háshim; and the سِدَانَة [or service of the Kaabeh], and the لِوَآء [or banner], to the Benoo-'Abd-ed-Dár: (Ṣ:) the term رِفَادَة used in relation to the feeding of the pilgrims is from رَفَدَهُ signifying "he aided him by a gift" &c.: (Mgh:) the first who performed this custom was Háshim Ibn-'Abd-Menáf. (T.) — One says also, هُوَ رَفِيدَةُ ↑ صِدْقٍ وَرِفَادَةُ صِدْقٍ لِي, meaning ↕ [*He is an excellent*] *aider, or helper, or assistant, to me.* (A.)

رَفِيدَةٌ: see what next precedes.

رَافِدٌ [act. part. n. of رَفَدَ; *Giving, or giving a gift:* and *aiding,* &c.:] pl. رَفَّدُونَ and رُفَّدٌ. (TA.) You say, فُلَانٌ نِعْمَ الرَّافِدُ إِذَا حَلَّ بِهِ الْوَافِدُ [*Such a one is an excellent, or a most excellent, giver, or aider, when the comer alights at his abode*]. (A, TA.) And أَعْطَى زَكَاةَ مَالِهِ طَيِّبَةً بِهَا نَفْسُهُ رَافِدَةً عَلَيْهِ *He gave the portion of his property that was due as the poor-rate, his soul being well pleased, or content, therewith, aiding him to do so.* (L.) — *One who is next in station to a king, [who aids him,] and who, when the latter is absent, occupies his place.* (IB.) — ↕ *A river that flows into, and augments, another river:* you say نَهْرٌ لَهُ رَافِدَانِ ↕ *A river that has two rivers flowing into it, and augmenting it.* (A.) Hence, (A,) الرَّافِدَانِ is an appellation applied to ↕ *The Tigris and Euphrates.* (Ṣ, M, A, Ḳ.) — [Hence,] one says also, فُلَانٌ يَمُدُّ الْبَرِيَّةَ ↕ رَافِدَاهُ ↕ *Such a one's two hands or arms [afford aid, or succour, to mankind].* (A.)

رَافِدَةٌ a word of the measure فَاعِلَةٌ [app. as meaning *A thing that aids, helps, or assists,*] from الرِّفْد signifying "the act of aiding, helping, or assisting." (TA.) رَوَافِدُ [is its pl., and] signifies *The rafters, or beams, or timbers,* (خَشَب, Ṣ, Mgh, Ḳ, or خُشُب, M,) of a roof, (IAạr, Ṣ, M, Mgh, Ḳ,) *over which are laid* [*planks, or only*] *the bundles of reeds, or canes, called* ضَرَائِر, (IAạr, L in art. ضرر;) as also رَافِدَاتٌ. (Ṣ, M.) A poet says, (describing a house, Ṣ in art. وسع,)

وَرَوَافِدُهُ أَكْرُمُ الرَّافِدَاتِ

[*Its rafters are the most excellent of rafters*]. (Ṣ, M.)

بَنُو أُرْفَدَةَ, (Ṣ, Ḳ,) or أَرْفَدَةَ, (which latter is the more common and more approved, (TA,) mentioned in a trad., (Ṣ,) *A class of the Abyssinians,* (Ṣ, Ḳ,) *who danced:* (Ṣ:) or *a surname of them:* or they were so called from the name of their chief ancestor. (TA.)

تَرْفُودٌ, a subst., like تَمْتِينٌ and تَنْبِيتٌ, The *posteriors* of a woman. (IAạr, M.)

مَرْفَدٌ, and its pl. مَرَافِدُ: see رِفْدٌ, in four places.

مِرْفَدٌ, and its pl. مَرَافِدُ: see رِفْدٌ, in four places. — Also *A piece of stuff, or a thing like a pillow, with which a woman small in the posteriors makes those parts to appear large.* (Ṣ, K.*)

مَرَافِيدُ [a pl. of which the sing. (probably مِرْفَدٌ like مِغْزَرٌ and مِدْرَارٌ &c.,) is not mentioned,] Ewes, or she-goats, *whose milk does not cease* (Ṣ, K) *in summer nor in winter.* (Ṣ.)

رفس

1. رَفَسَهُ, (Ṣ, M, Mṣb, K,*) or رَفَسَهُ بِرِجْلِهِ, (M,) aor. ـِ (Ṣ, M, Mṣb, K) and ـُ, (M, K,) inf. n. رَفْسٌ (Ṣ, M, &c.) and رَفْسٌ (Jm, K,) or this is a simple subst., (M,) and رَفْسَةٌ, (Jm,) [or this also is a simple subst.,] *He kicked him, or struck him with his foot or leg,* (Ṣ, M, Mṣb, K,*) in an absolute sense, (M, Mṣb,) or *in, or upon, the breast.* (Kb, M, Mṣb.) — رَفَسَهُ, inf. n. رَفْسٌ, *He pounded it, or brayed it;* namely, flesh-meat, or other food; or anything; but originally, food. (M, TA.) — رَفَسَ البَعِيرُ, (K,) aor. ـِ, inf. n. رَفْسٌ, (TA,) *He bound the camel with the* رِفَاس [q. v.]. (K.)

رَفْسَةٌ *A kick, or blow with the foot or leg,* [in an absolute sense, or] *in, or upon, the breast.* (Lth, K.)

رَفْسٌ The *act, or habit, of kicking, or striking with the foot or leg,* in an absolute sense, or *in, or upon, the breast;* as also رَفِيسٌ and رُفُوسٌ. (M, TA.) — Also The [*cord, or rope, called*] إِبَاضٌ [q. v.]: (K:) or the *bond with which the hind legs of the camel, when lying down, are bound to his thighs.* (Ibn-'Abbád, TA.)

دَابَّةٌ رَفُوسٌ *A beast that has a habit of kicking, or striking with the foot or leg,* in an absolute sense, or *in, or upon, the breast.* (M, TA.)

رَفُوسٌ: / رَفِيسٌ: } see رَفْسٌ.

مِرْفَسٌ *An instrument with which flesh-meat is pounded.* (M, TA.)

رفض

1. رَفَضَهُ, aor. ـِ and ـُ, inf. n. رَفْضٌ (Ṣ, Mgh, Mṣb, K) and رَفَضٌ, (Ṣ, K,) *He left, forgoth, relinquished, abandoned, or deserted, him, or it.* (Ṣ, A, Mgh, Mṣb, K.) — *He separated, dispersed, or scattered, it.* (L.) — رَفْضٌ also signifies The act of *breaking* [a thing]. (TA.) — And The act of *driving away.* (TA.) — And رَفَضَ *He threw, cast, or shot:* (K:) whence رَفِيضٌ as explained below. (TA.) — And رَفَضَ إِبِلَهُ, (Ṣ, A, Mṣb, K,) aor. ـِ (Ṣ) and ـُ also, (O,) inf. n. رَفْضٌ and رَفَضٌ, (as in one copy of the Ṣ, but the former only in another copy,) *He left his camels to separate, or disperse themselves, in their place of pasture,* (Ṣ, A, Mṣb, K,) *wherever they pleased, not turning them away from what they desired;* (Ṣ:) as also رَفَضَا, (Mṣb, K,) inf. n. تَرْفِيضٌ: (TA:) or, as the latter is explained by Fr, *he sent them away without a pastor.* (TA.) — رَفَضَتِ الإِبِلُ, (Fr, Ṣ, A, Mṣb, K,) aor. ـِ, (Fr, Ṣ,) inf. n. رُفُوضٌ, (Ṣ,) or رَفْضٌ, (Fr,) *The camels separated, or dispersed themselves,* (Fr, A, Mṣb,) *in the place of pasture:* (Mṣb:) or *pastured by themselves,* (Fr, Ṣ, K,) *the pastor seeing them,* (Ṣ,) or *looking at them,* (K,) *near or far off,* (Ṣ,) *not fatiguing them, nor collecting them together.* (L.) Thus this verb is intrans. as well as trans. (TA.) [See also 9.] — رَفَضَ النَّخْلُ *The palm-tree expanded its raceme, and the* قِمَّاء [or *envelope*] *thereof fell off.* (Ṣ, Sgh, K.) — رَفَضَ الوَادِي *The valley widened; became wide;* as also رَافَضَ, (O, K,) and استرفض. (Ibn-'Abbád and K.) — رَفَضَ فُوهُ *He shed his* ثَغْر [or *front teeth*]. (AA, TA.)

2. رفّض فِي القِرْبَة, inf. n. تَرْفِيضٌ, *He left a small quantity of water* (TA) *in the skin.* (AZ, Ṣ, K.) [See رَفْض.] — رفّض said of a horse, *He put forth his veretrum without being vigorously lustful.* (K.)

4. ارفض: see 1. — ارفض الوَادِي: see 1, last sentence but one.

5. ترفّض *It* (a thing, TA) *broke, or became broken, in pieces.* (O, K.) — See also 9, in three places.

9. ارفضّ *It* (a thing) *became dispersed,* (Ṣ, A, K,) *and departed, or went away;* (Ṣ, K, TA;) as also تَرَفَّضَ. (A, K, TA.) *It* (a company of men) *separated, or became dispersed; or dispersed themselves;* as also the latter verb. (Lth.) — ارفضّ الدَّمْعُ, (Ṣ, TA,) or الدُّمُوعُ, (K,) *The tears became scattered in drops:* (Ṣ, K:) [in one copy of the Ṣ, ارْفَاضَ الدَّمْعِ is explained by تَرَشُّشُهُ; but the right reading is تَرَشْرُشُهُ, which I find in two copies; as in the K:]) or *flowed and became scattered; and flowed and dropped continuously:* or *flowed in a scattered manner:* (L:) and تَرَفَّضَ signifies the same. (TA.) You say also, ارفضّ السَّيْلُ [*The torrent dispersed itself*]. (Ṣ, K.) And ارفضّ جُرْحُهُ *The thick purulent matter of his wound flowed, and became dispersed.* (TA.) And ارفضّ عَرَقًا *His sweat ran; and flowed.* (TA.) — ارفضّ الوَجَعُ † *The pain ceased, or went away.* (TA.) And ارفضّ مِنْهُ صَبْرِي † [*My patience departed in consequence of it*]. (A, TA.)

10: see 1, last sentence but one.

رَفْضٌ Camels *in a state of separation, or dispersion;* and in like manner, men, and goods, and plants or herbage: (A:) or camels *pasturing by themselves,* (Ṣ, K,) *the pastor seeing them,* (Ṣ,) or *looking at them,* (K,) *near or far off:* (Ṣ:) you say, إِبِلٌ رَفْضٌ, (Ṣ, K,) and رَفَضٌ also, and رَافِضَةٌ: (Ṣ, A, K:) and the pl. of رَفَضٌ is أَرْفَاضٌ: (Ṣ, K:) [and رُفُوضٌ seems to be a pl. of رَفْضٌ.] Also *A herd of gazelles in a state of separation, or dispersion:* pl. رِفَاضٌ. (TA.) You say also نَعَامٌ رَفَضٌ † *Ostriches in separate flocks.* (Ṣ.) And النَّاسُ أَرْفَاضٌ فِي السَّفَرِ *The men are in a state of separation, or dispersion, in journeying.* (TA.) And رُفُوضٌ † *The different parties of men.* (Ṣ, K.) And رُفُوضٌ مِنْ كَذَا *Scattered pieces of herbage or pasturage,* (Jm, Ṣ, K,) *distant one from another.* (Jm, Ṣ, O.) And رُفُوضُ الأَرْضِ † *Land which is deserted after having been prohibited to the public:* (Ṣ:) or *which has no possessor:* (O, L, K:) so says IDrd; but he adds, or, accord. to some, *deserted land* (L, TA) *between two cultivated pieces of land,* (L,) or *between two pieces of land belonging to two tribes.* (TA.) رَفَضٌ also signifies *What is large, and in a state of separation or dispersion,* of a thing: pl. أَرْفَاضٌ. (TA.) — And رَفَضٌ, *A side, or a part,* or *portion,* (syn. جَانِبٌ,) of a thing. (TA.) — Also رَفْضٌ, (IAạr, ISk, Az, Z,) or † رَفَضٌ, (AZ, Fr, A'Obeyd, Ṣ,) the latter said, in a marginal note in the Ṣ, to be the correct form heard from the Arabs, (TA,) or both, (Sgh, K,) *A small quantity* of water; (Ṣ, A, K:) and of milk; (A, TA:) *remaining in the bottom of a skin or of a* جُرْعَة; *like a* مَزَادَة: (TA:) or *a little less than is sufficient to fill a skin:* (IAạr:) pl. أَرْفَاضٌ. (Lḥ.) — And hence, the former, † *Food that is sufficient to sustain life;* syn. قُوتٌ. (TA.)

رِفْضٌ The *persuasion, or creed, or a tenet, of the* رَافِضَة; as in the saying attributed to the Imám Ésh-Sháfi'ee,

إِنْ كَانَ رِفْضًا حُبُّ آلِ مُحَمَّدٍ
فَلْيَشْهَدِ الثَّقَلَانِ أَنِّي رَافِضِي

[*If the love of the family of Mohammad be a tenet of the Ráfidees, let men and genii bear witness that I am a Ráfidee*]. (TA.)

رَفَضٌ: and its pl. أَرْفَاضٌ: see رَفْضٌ, in six places.

رَجُلٌ قَبِيضَةٌ رَفَضَةٌ, (A, L,) or رَجُلٌ قَبِيضَةٌ رَفَضَةٌ, (Ṣ, K,) *A man who lays hold upon a thing, and then leaves it* (Ṣ, A, L, K) *without delay.* (Ṣ, A, L.) And رَاعٍ قَبِيضَةٌ رَفَضَةٌ *A pastor who collects together the camels, and, when they come to a place which they like, leaves them to pasture where they will.* (ISk, Ṣ, A.*) [See also art. قبض.]

رَفَضَتْ, in the following saying, is from رَفَضَ, explained above: لِشَوْقِي إِلَيْكَ فِي قَلْبِي الإِبِلُ رَكَضَاتٌ وَلِخَيْلِكَ فِي مَفَاصِلِي رَفَضَاتٌ [app. meaning *By reason of my yearning for thee, in my heart are impulses; and by reason of the love of thee, in my joints are loosenesses*]. (A, TA.)

القَوْمُ رَفْضَى فِي مَنْزِلِهِمْ *The people, or company of men, are in a state of separation, or dispersion, in their tents, or houses:* heard by Az from an Arab of the desert. (TA.) [رَفْضَى seems to be a pl. of † رَافِضٌ; like as هَلْكَى is of هَالِكٌ. See also رَفْضٌ.]

رُفَاضٌ *What is broken in pieces, and scattered, or dispersed,* of a thing. (IDrd, Ṣ, K.)

شَرْكٌ رِفَاضٌ *Tracks in a road differing one from another:* (S:) *or furrows in the middle, or main part, of a road, separating, one from another; or separating to the right and left.* (TA.)

رُفُوضٌ: see رَفْضٌ, in four places.

رَفِيضٌ *i. q.* مَرْفُوضٌ, applied to a thing; (Ṣ, K;) i. e. *Left; forsaken; relinquished; abandoned; deserted:* (Ṣ, TA:) *cast away: separated; dispersed; scattered:* (TA:) and, applied to a spear, *broken in pieces.* (K.) = *Sweat;* (O, K;) because of its flowing. (TA.)

رَفَّاضَةٌ *Men who pasture their beasts upon land such as is termed* رُفُوض: (Ṣ, K:) or, as in the O, *who sow such land.* (TA.)

رَافِضٌ in the following saying of 'Amr Ibn-Aḥmar El-Báhilee means *A thrower:* he says,

إِذَا مَا الجِمَالِيَّاتُ أَغْلَقْنَ طُنُبَّتْ ۞

بِمَيْسَةَ لَا يَأْلُونَ رَافِضَهَا صَخْرَا ۞

meaning, *When the women of El-Ḥijáz hang* their goods and utensils upon the trees, *they stretch their tent-ropes and pitch their tent in a soft tract of land, the thrower wherein will not be able to throw a large piece of stone at thee,* because of the not finding it. (O, L, Ṣ,* TA.) = See also رَفْضٌ.

رَافِضَةٌ *A party of* رَوَافِض: (K:) whence the rel. n. رَافِضِيٌّ [signifying *of, or belonging to,* رَوَافِض]. (TA.) رَوَافِضُ [is pl. of رَافِضَةٌ, and] signifies *An army, or a military force,* (Ṣ, O,) or *any army or military force,* (K,) *which has deserted its leader:* (Ṣ, O, K:) or *armies which have deserted their leader.* (L.) — Also الرَّافِضَةُ *A certain sect of the* شِيعَة (Ṣ, Mṣb, K) *of El-Koofeh;* (Mṣb;) so called because they deserted Zeyd the son of 'Alee, (Aṣ, Ṣ, Mgh, Mṣb,) when he forbade them to speak against the Companions of the Prophet; (Mgh, Mṣb;) for they had promised allegiance to Zeyd the son of 'Alee (Aṣ, O, L, K) the son of El-Hoseyn the son of 'Alee the son of Aboo-Ṭálib, (Aṣ, O, L,) and then desired him to renounce the two elders, [Aboo-Bekr and 'Omar, (TK,)] and on his refusing to do so they deserted him: (Aṣ, O, L, K:) الأَرْفَاضُ is also applied to this sect, as though it were pl. of رَافِضٌ, like as أَصْحَابٌ is of صَاحِبٌ; (TA:) and الرَّوَافِضُ also; but not الرَّفَاضُ: (TA:) and the rel. n. [which serves as a n. un.] is رَافِضِيٌّ [as above]. (K.) Afterwards, this appellation became applied to *All persons transgressing in this way,* [i. e. *all apostates, or schismatics,*] *speaking against the Companions of the Prophet.* (Mṣb.) — إِبِلٌ رَفَائِضُ: see رَفْضٌ.

رَوَافِضُ: see رَافِضَةٌ, in two places.

مَرْفَضٌ and ۞ مَرْفَضَةٌ sings. of مَرَافِضُ: the former is explained as *A place in which water flows, and where it remains:* (TA:) or مَرَافِضُ وَادٍ signifies *the parts of a valley into which the torrent disperses itself.* (Ṣ, A,* K.*) — مَرَافِضُ الأَرْضِ *The tracts of land where the main quantity of sand ends, becoming thin, at the sides of mountains and the like.* (So in some copies of the Ṣ and in the TA.)

مَرْفُضَةٌ: see مَرْفُوضٌ.

مَرْفُوضٌ Anything *becoming dispersed, and departing, or going away.* (Ṣ.)

مَرْفُوضٌ: see رَفِيضٌ.

رفع

1. رَفَعَهُ, (Ṣ, Mṣb, K,) aor. ـَ, (K, TA,) inf. n. رَفْعٌ, (Ṣ, Mgh, Mṣb,) *He raised it:* [this is generally the best rendering, as it serves to indicate several particular significations which will be found explained in what follows:] *he elevated it; upraised it; uplifted it: he took it up:* contr. of خَفَضَهُ: (Mṣb:) or of وَضَعَهُ: (Ṣ, Mgh, K:) as also ۞ رَفَّعَهُ, (K,) inf. n. تَرْفِيعٌ; (TA;) and ۞ ارْتَفَعَهُ; (K;) for accord. to the "Nawádir," you say, رَفَعَهُ and ارتفعهُ *[he raised it, lifted it, heaved it,* or *took it up, with his hand];* but Az says that ارتفع is intrans., and that he has heard no authority for its being trans., in the sense of رَفَعَ, except that which he had read in the "Nawádir el-Aṗráb:" (TA:) رَفْعٌ is sometimes applied to corporeal things, meaning the *raising,* or *elevating,* a thing *from the resting-place* thereof: sometimes to a building, meaning the *rearing it, upreaving* it, or *making it high* or *lofty:* (Er-Rághib:) or in relation to corporeal things, it is used properly to denote motion, and removal: (Mṣb:) it signifies the *putting away* or *removing* or *turning back* a thing *after the coming* or *arriving* thereof; like as دَفْعٌ signifies the putting away or removing or turning back a thing before the coming or arriving [thereof]: (Kull p. 185:) but in relation to ideal things, it is [tropically used, as it is also in many other cases, and] accorded in meaning to what the case requires. (Mṣb.) [In its principal senses, proper and tropical, رَفْعٌ agrees with the Latin *Tollere.*] It is said in the Ḳur [ii. 60 and 87], رَفَعْنَا فَوْقَكُمُ الطُّورَ *We raised above you from its resting-place the mountain:* and in the same [xiii. 2], اللّٰهُ الَّذِى رَفَعَ السَّمٰوٰتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا *[God is He who raised the heavens without pillars that ye see;* or, as *ye see them]:* and in the same [ii. 121], وَإِذْ يَرْفَعُ إِبْرٰهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ *[And when Abraham] was rearing* or *uprearing* or *making high* or *lofty [the foundations of the House* of God, at Mekkeh]. (Er-Rághib.) And you say, إِرْفَعْ هٰذَا *Take thou this:* (Mgh:) or *take it and carry it [away;* or *take it up and remove it].* (TA.) And رَفَعَ الزَّرْعَ, (Lḥ, Ṣ,) or رَفَعَ الزَّرْعَ, (Ṣ, Mgh, Mṣb,) inf. n. رَفْعٌ, (Lḥ, Ṣ) and رَفَاعَةٌ and رِفَاعٌ [perhaps a mistranscription for رُفَاعٌ, which see below], (Lḥ, TA,) *He removed,* or *transported,* the *seed-produce from the place in which he had reaped it,* (Lḥ,) or *carried it after the reaping,* (Ṣ, K,) *to the place in which the grain was to be trodden out.* (Lḥ, Ṣ, K.) [This last signification is said in the TA to be tropical; but according to a passage of the Mṣb quoted in the first sentence of this art., it is proper. In most of the phrases here following, the verb is undoubtedly used tropically.] — رَفَعُوا إِلَيَّ عُيُونَهُمْ ‡ *[They raised towards me their eyes].* (TA.) — دَخَلْتُ عَلَى فُلَانٍ فَلَمْ يَرْفَعْ بِى — رَأْسًا (Mgh, TA*) ‡ *I went in to such a one, and he did not look towards me, nor pay any regard,* or *attention, to me.* (Mgh.) [بى is not here a mistake for لى, for the phrase is often found thus written.] — رُفِعَ لِىَ الشَّىْءُ ‡ *[The thing was, as it were, raised into view,* i. e. *it rose into view, to me;] I saw the thing from afar.* (TA.) — رَفَعَ السَّرَابُ الشَّخْصَ, aor. ـَ, inf. n. رَفْعٌ, ‡ *The mirage raised,* or *elevated [to the eye,* (see an example near the end of the first paragraph of art. زول) *the figure of a man or some other thing seen from a distance;* (or it may be allowable to render it, *made it to appear tall, and as though quivering, vibrating,* or *playing up and down;*] syn. زَهَاهُ [of which, when it relates to the mirage, the meaning is best expressed by the latter of the two explanations here given]. (TA.) — وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ In the Ḳur [xliii. 31], means ‡ *And we have exalted some of them above others in degrees of rank,* or *station:* and نَرْفَعُ دَرَجَاتٍ مَنْ نَشَآءُ, in the same, [vi. 83, and xii. 76,] ‡ *We exalt in degrees of rank, or station, whom We please;* (Er-Rághib:) and وَاللّٰهُ يَرْفَعُ مَنْ يَشَآءُ ‡ *And God exalteth whom He pleaseth,* and وَيَخْفِضُ ‡ *And God exalteth whom He pleaseth, and abaseth:* (Ṣ and TA:) and [in like manner,] رَفْعُ الذِّكْرِ means the *exalting of one's fame;* as in the Ḳur xciv. 4. (Er-Rághib.) But the words, وَإِلَى السَّمَآءِ كَيْفَ رُفِعَتْ, in the Ḳur [lxxxviii. 18], indicate two meanings; *And to the heaven, how it is elevated in respect of its place;* and ‡ *how it is exalted in respect of excellence, and exaltation of rank.* (Er-Rághib.) [In like manner also,] فِى بُيُوتٍ أَذِنَ اللّٰهُ أَنْ تُرْفَعَ, in the Ḳur [xxiv. 36], means *In houses which God hath permitted to be built;* (Bḍ, TA;) accord. to some: (TA:) or, ‡ *to be honoured:* (Zj, Bḍ:) so says El-Ḥasan; (Zj;) or, ‡ *to be exalted in estimation.* (Er-Rághib.) It is said in a trad., إِنَّ اللّٰهَ يَرْفَعُ بِهٰذَا الْكِتَابِ أَقْوَامًا وَيَضَعُ آخَرِينَ ‡ *Verily God exalteth the just, and maketh him to have the ascendency over the unjust, and* at one time *abaseth him, so that He maketh the unjust to overcome him,* in order to try his creatures, in the present world. (Aṣ, TA.) [See also art. خفض.] And you say, رَفَعَهُ عَلَى صَاحِبِهِ فِى الْمَجْلِسِ ‡ *He advanced him above his companion [in the sitting-place,* or *sitting-room,* or *assembly].* (TA.) And رَفَعْتُكَ عَنْ كَذَا ‡ *[I exalted thee, or held thee, above such a thing]:* (M voce رَبَأَ:) and إِنِّى لَأَرْفَعُكَ عَنْ هٰذَا ‡ *[Verily I exalt thee, or hold thee, above this thing].* (Ṣ voce رَبَأَ, q. v.) — رَفَعَ اللّٰهُ عَمَلَهُ ‡ *[God honoured his work by acceptance;* or] *God accepted his work.* (Mṣb.) It is said in the Ḳur [xxxv. 11], وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ ‡ *And righteous*

work *He will accept:* (Jel:) or the meaning is يَرْفَعُ العَمَلَ الصَّالِحَ الكَلِمُ الطَّيِّبُ † [*righteous work will cause praise, or the like,* (mentioned immediately before the above-cited words of the Kur,) *to ascend, and obtain acceptance*]: (Mujáhid, TA:) Katádeh says, [that the meaning is,] speech will not be accepted without "work." (TA.) — رَفْعٌ Also signifies † The *bringing* a thing *near*; or *presenting*, or *offering*, *it*; syn. تَقْرِيبٌ. (Ṣ.) And hence, رَفَعْتُهُ إِلَى السُّلْطَانِ, (Ṣ, Mgh, Ḳ,) and رُفْعَانٌ, (TA,) inf. n. رَفْعٌ (Ṣ,* TA) and رُفْعَانٌ (Ṣ, Ḳ) and رَفَعَانٌ, (TA,) † *I presented him to, or brought him before, or brought him forward to, the Sulṭán,* (Ṣ,* Mgh,* Ḳ,* TA,) *and the judge, to arraign him and contest with him:* (TA:) and مُرَافَعَةٌ إِلَى الحَاكِمِ, (Ṣ, Ḳ,) inf. n. مُرَافَعَةٌ, (TA,) [in like manner] signifies † *he preferred a complaint against him to the governor, or judge:* (Ḳ:) or † *he presented him to, or brought him before, or brought him forward to, the governor, or judge, to arraign him and contest with him, and preferred a complaint against him:* (TA:) [or it denotes the doing so mutually; for, accord. to Mṭr,] رَافَعَ ↑ خَصْمَهُ إِلَى السُّلْطَانِ signifies † *he brought his adversary before the Sulṭán* (قَوْمَهُ, إِلَيْهِ), *the latter doing the same with him.* (Mgh.) [See also 2.] — رَفَعَ القُرْآنَ عَلَى السُّلْطَانِ ↑ [*He adduced, or brought forward, the Kur-án against the Sulṭán;*] *he interpreted the Kur-án against the Sulṭán, and judged thereby that he should rebel against him.* (TA.) — رَفَعْتُ الرَّجُلَ also signifies † *I traced up the man's lineage to his greatest ancestor; or I mentioned his lineage, saying, He is such a one the son of such a one, or He is of such a tribe, or city, &c.;* syn. نَمَّيْتُهُ, and نَسَّبْتُهُ. (TA.) — And hence, رَفَعَ الحَدِيثَ إِلَى النَّبِيِّ ↑ [*He traced up, or ascribed, or attributed, the tradition to the Prophet, mentioning, in ascending order, the persons by whom it had been handed down, up to the Prophet;* in the manner more fully explained in the sentence here next following]. (TA.) You say also, رَفَعَ أُمَّتُهُ الحَدِيثَ إِلَى قَائِلِهِ, meaning [i.e. † *He traced up, or ascribed, or attributed, the tradition to the author thereof, by mentioning him, or by mentioning, uninterruptedly, in ascending order, the persons by whom it had been transmitted, up to the Prophet; or by mentioning the person who had related it to him from the Prophet if only one person intervened, saying, "Such a one told me, from such a one," (and so on if more than one intervened between him and the Prophet,) "from the Apostle of God;" or with an interruption in the mention of the persons by whom it had been transmitted*]. (Ṣ* and Mṣb in art. سند.) [And hence what next follows.] It is said in a trad., رَفَعْتُ إِنَّنَا مِنَ البَلَاغِ كُلُّ رَافِعَةٍ ↑ فَقَدْ حَرَصْتُمَا أَنْ تَحْفِطَا, (Ṣ,* TA, [in a very old and excellent copy of the former of which I find, as above, إِنَّنَا, and so in some copies of the Ḳ and in the O and TA in art. بلغ; but in one copy of the Ṣ and in the TA in the present art., I find in its place عَلَيْنَا, and so in the CK in art. بلغ, where the verb preceding it is erroneously written رَفَعْتُ; and in the L, in the place of إنا is put عَنَّا; of all which three readings I prefer the first; though the last is agreeable with an explanation of فَقَدْ given in the Mṣb and in the sentence next following;]) i. e. † *Every company of men* (جَمَاعَة, Ṣ, TA), or *person* (نَفْس, TA), *that communicates, or announces, from us,* (Ṣ, TA,) *and makes known,* [lit. *traces up to us,*] *what we say,* (TA,) [or rather, *aught of what is communicated, or announced,*] or [*aught*] *of what is communicated, or announced, of the Kur-án and of the* [*statutes, or ordinances, &c., termed*] سُنَن, (Ḳ in art. بلغ,) or the meaning is مِنْ ذَوِي التَّبْلِيغِ, (Ṣ in art. بلغ,) or the meaning is البَلَاغِ, i. e., [*of those who have the office of communicating, or announcing,*] the simple subst. being put in the place of the inf. n., (T, O, Ḳ, Ṭā, all in art. بلغ,) let that company, or person, communicate, or announce, and relate, that *I have forbidden* [*its trees*] *being lopped, or being beaten with a stick in order that their leaves may fall off,*] referring to El-Medeeneh: (Ṣ,* TA:) but some relate it differently, saying, مِنَ البُلَّغِ حُدَّاثٌ [*of the communicaters, or announcers,*] like مُحَدِّثُونَ in the sense of: (TA:) and some say, مِنَ المُبَالِغِينَ فِي التَّبْلِيغِ, meaning مِنَ البَلَاغِ, i. e. *of those who do their utmost in communicating, or announcing.* (Ḥr, and Ḳ in art. بلغ.) — [Hence,] رَفَعْتُهُ [alone] signifies † *I made it known.* (Mṣb.) You say, رَفَعَ عَلَيْهِ كَلَامًا ↑ [*He told, or related, a saying against him; informed against him*]. (Ṣ and Ḳ voce رَنَّى, q. v.) And رَفَعَ عَلَى العَامِلِ رَفِيعَةً ↑ *He communicated,* (Ṣ,) or *made known,* (Mṣb,) [*or submitted, or referred,*] *a case* [*to the administrator of the law*]; (Ṣ;) and إِلَى الحَاكِمِ [*to the governor, or judge*]. (TA.) And رَفَعْتُ الأَمْرَ إِلَى السُّلْطَانِ, inf. n. رُفْعَانٌ; † *I made known* [*or submitted, or referred, by way of appeal,*] *the affair, or matter, to the Sulṭán.* (Mṣb.) [See also 2.] — [And hence, app.,] رَفَعْتُ لَهُ غَايَةً فَسَمَا ↑ ثَبَا ↑ [*An object to be reached, or accomplished, was proposed to him, and he aspired to it*]. (TA.) — رَفَعَ البَعِيرُ, (Ṣ, Mṣb, Ḳ,) and النَّاقَةَ, (TA,) or رَفَعَ النَّاقَةَ فِي السَّيْرِ, (TA,) and الدَّابَّةَ, (M in art. رنص,) inf. n. رَفْعٌ, (TA in that art.,) † *He made the camel,* (Ṣ, Mṣb, Ḳ,) and *the she-camel,* (TA,) and *the beast,* (M ubi suprà,) *to exert himself, or herself, to the full, or to the utmost, or beyond measure, in going, or pace;* (Ṣ, Ḳ, TA;) *or to go quickly;* (Mṣb;) *or to go with the utmost celerity:* (TA in art. رنص:) *or constrained him, or her, to go the pace termed* مَرْفُوع [q. v. infrà], (TA,) which is an inf. n. of the intrans. verb رَفَعَ [q. v. infrà] said of a camel (Ṣ, TA) and of a beast: (TA:) and رَفَعَهَا, (Ṣ, TA,) [and رَفَّعَهَا,] and مِنْهُ, رَفَّعَ مِنْهُ, (TA,) [and رَفَّعَ مِنْهَا,] inf. n. تَرْفِيعٌ, signify the same: (Ṣ, TA:) or the phrase used by the Arabs is ارْفَعْ مِنْ دَابَّتِكَ ↑ [*Make thou thy beast to exert itself,* &c.]. (L, TA.) [You say also, app. in like manner, رَفَعْتُنِي أَرْفَعُ: or in this case the verb may have a different meaning: see an ex. in the first paragraph of art. حفض.] — [Hence,] رَفَعْتُهُ إِلَى حَدِّ مَا عِنْدَهُ ↑ [*I urged him to tell the utmost of what he knew;*] (A in art. نص;) i. e. *I went to the utmost point* [*with him*] *in questioning him, or asking him.* (TA in that art.) — رَفَعَ النَّارَ ↑ *He stirred up the fire; made it to burn up.*] — رَفَعَتِ النَّاقَةُ لَبَنَهَا ↑ *The she-camel* [*drew up, or withdrew, or withheld, her milk;* i. e.,] *did not yield her milk:* (A, TA:) and رَفَعَتِ اللَّبَأَ فِي ضَرْعِهَا ↑ [*She* (a camel) *drew up,* &c., *or refused to yield, the biestings in her udder*]. (Aṣ, Ṣ, Ḳ.) — رَفَعَهُ, and صَنْدُوقِهِ, ↑ *He kept it, preserved it, laid it up, stowed it, or reposited it, in his repository, store-room, or closet,* and *his chest.* (TA.) — هُوَ لَا يَرْفَعُ العَصَا عَنْ عَاتِقِهِ, (Mgh, TA,) or عَنْ أَهْلِهِ, or عَصَاهُ عَنْ عَاتِقِهِ, (Mgh,) ↑ [lit. *He does not put away the staff, or stick, or his staff, or stick, from his shoulder, or from his wife,*] is an allusion to discipline, chastisement, or punishment, (Mgh, TA,) or to severity thereof, (Mṣb,) and to beating (Mgh, TA) of women; (Mgh;) not meaning that the staff, or stick, is on the shoulder: (Mṣb:) or the first is an allusion to many journeyings. (TA.) — رَفَعَ القَلَمُ عَنْ ثَلَاثٍ, (Mgh, Mṣb;) so in the "Firdows," on the authority of 'Alee and I'Ab and 'Áïsheh, meaning ثَلَاثٍ ↑ [*The pen* of the recording angel *is withheld from three* persons;] a saying of Mohammad, which means that nothing is recorded either for or against three persons; (Mgh, Mṣb;*) these three being the sleeper until he awakes, the afflicted with disease or the like, or the demented, until he recovers, and the child until he becomes big, or attains to puberty. (El-Jámi'-eṣ-Ṣagheer of Es-Suyoote; in which we find ثَلَاثَةٌ in the place of ثَلَاثٍ.) This is like the saying next before mentioned; the pen having never been put [to the tablet to record aught] against the child. (Mṣb.) — رَفَعَ often signifies † *He withdrew, put away, removed, did away or did away with, annulled, revoked, or remitted.*] You say, اَللّٰهُمَّ ارْفَعْ عَنَّا هٰذِهِ الضُّغْطَةَ ↑ [*O God, withdraw, put away, or remove, from us this straitness, difficulty, distress, or affliction*]. (Ṣ in art. ضغط.) [And in like manner also you say, رَفَعَ عَنْهُ العَذَابَ ↑ *He withdrew, or put away, from him the punishment; he annulled, revoked, or remitted, his punishment.*] رَفَعُوا الحَرْبَ [may also be rendered in a similar manner; † *They gave over, or relinquished, war;* as though they put it away; like وَضَعُوهَا: but] is used by Moosà Ibn-Jábir [in the contr. sense, † *they raised, or made, war;*] in opposition to وضعوها. (Ḥam p. 180.) — اخْتَلَفُوا فَقَالَ بَعْضُهُمْ نَرْفَعُ طَرِيقًا وَقَالَ بَعْضُهُمْ لَا نَرْفَعُ means † [*They disagreed; and some of them said,*] *We will exclude a way,* or *passage, from among the portions,* or *shares,* (قِسْمَة, [q. v.,]) *of the land, or the house; and* [*some of them said,*] *We will not exclude it.* (Mgh.) — In the conventional language of the grammarians, رَفْعٌ, in the inflection of words, is like ضَمٌّ in the non-inflection. (Ṣ.) [You say, رَفَعَ الحَرْفَ, aor. ـَ, inf. n. رَفْعٌ, † *He made the final letter to have* ـُ *or* ـِ *in*

its inflection.] = رَفَعَ القَوْمُ : *The people, or company of men, went up, or upwards, through the countries, or lands.* (Aṣ, K, TA.) — رَفَعَ البَعِيرُ, (S, Mṣb, K,) رفع فِى سَيْرِهِ, (S,) or رفع فِى السَّيْرِ, (Mṣb, K,) inf. n. مَرْفُوعٌ (Sb, S, TA) and رَفْعٌ, (S, A, K, all in art. خفض,) the former an inf. n. (Sb, S, TA) of the measure مَفْعُولٌ, (Sb, TA,) like [its contr. مَخْفُوضٌ, and] مَوْضُوعٌ, and مَعْقُولٌ (S, TA,) and مَوْضُوعٌ (Sb, TA,) : *The camel exerted himself to the full, or to the utmost, or beyond measure, in going, or pace, or in his going, or his pace:* (S, K, TA:) or *was quick therein:* (Mṣb:) or *went the pace termed* مَرْفُوع, [q. v. infrà,] which is *a running below that termed* حَضْر: (S, TA:) as though he had that [manner of going] which raised him, as well as that which lowered him. (Sb and TA with reference to the inf. n. مرفوع and موضوع.) And رَفَعُوا فِى مَسِيرِهِمْ *They* [namely men] *rose above the* [*easy and quick pace termed*] هَمْلَجَة *in their going, or journeying.* (ISk.) = رَفَعَ, inf. n. رَفْعٌ; (S, K;) or, accord. to Aboo-Bekr Mohammad Ibn-Es-Sereé, [so in two copies of the S, but in others, accord. to the TA, Ibn-Es-Sarráj,] they did not say رَفَعَ from رَفِيعٌ in the sense of شَرِيفٌ; (S, O;) so says Sb; and he adds, but [they said] ↑ ارتفع : (TA :) ↓ *He* (a man, S) *was, or became, high, elevated, exalted, lofty, or eminent, in rank, condition, or state;* (S, K, TA:) *noble, honourable, glorious, or illustrious.* (TA.) And رَفَعَ فِى حَسَبِهِ وَنَسَبِهِ *He was, or became, of high or exalted rank, or noble, or honourable, in his grounds of pretension to respect, and his relationship, or race, or lineage.* (Mṣb.) — رَفَعَ الثَّوْبُ ↓ *The garment, or piece of cloth, was fine, fine in texture, delicate, or thin.* (Mṣb.) — رَفَعَ, (S, K,) inf. n. رَفَاعَةٌ, (K,) ↓ *He* (a man, S) *was, or became, high, or loud,* (رَفِيع,) *in voice.* (S, K.) [See رَفَاعَة below.]

2. رَفَّعَهُ, inf. n. تَرْفِيعٌ: see 1, in the first sentence. — *He took it,* namely, a thing, *and raised it,* (رَفَعَهُ,) *the first* [*part thereof*] *and then the first* [*or next in succession*]: En-Nábighah Edh-Dhubyánee says,

* حَثَثْتُ سَبِيلَ أَبْيَ كَانَ يَحْبِسُهُ *

* وَرَفَّعْتُهُ إِلَى السِّجْفَيْنِ فَانْشَدِ *

[*She had cleared the way of a torrent coming from another quarter, which it* (meaning the barrier raised around the tent to keep away the torrent, which barrier is mentioned two verses before,) *confined, and raised it by degrees, the first part and then the next, to the two curtains meeting together at the entrance of the tent, and then to the goods piled up* therein: or the meaning here intended is, *brought it forward, or advanced it;* syn. قَدَّمْتُهُ; agreeably with the next explanation of رفع here following: see some observations on the above-cited verse in De Sacy's Chrest. Ar., 2nd. ed., vol. ii. pp. 430 and 431]. (Lth, TA.) — رَفَّعَهُمْ *He put them, brought them, or sent them, forward; or advanced them;* syn. لِلْحَرْبِ *to the war, or fight:* or, accord. to Ibn-'Abbád and the K, *he put them, sent them, or removed them, far away;* [app. meaning, *far in advance;*] syn. فِى الحَرْبِ *in the war, or fight.* (TA.) You say also, رَفَّعْتُ هٰذَا الأَمْرَ إِلَى الأَمِيرِ ↑ *I brought forward this affair, or matter, to the commander, governor, or prince.* (From an Arabic note on the above-cited verse of En-Nábighah, cited by De Sacy, ubi suprà.) [See also 1, in two places in which reference is made to this paragraph.] — مِنْهُ رفع البَعِيرَ, and النَّاقَةَ, and رفع مِنْهُ البَعِيرَ: see 1, in the latter half of the paragraph. = رفع الحِمَارُ, (Lth, K,) inf. n. as above, (Lth,) ↑ *The ass ran with a running of which one part was quicker* (أَرْفَع) *than another.* (Lth, K.)

3. رافعهُ إِلَى الحَاكِمِ, inf. n. مُرَافَعَةٌ: and رافع بِهِمْ إِلَى السُّلْطَانِ: see 1, in the former half of the paragraph. — رَافَعَنِى فُلَانٌ وَخَاصَمَنِى فَلَمْ أَفْعَلْ ↑ *Such a one endeavoured in every way to induce me to turn or incline, or endeavoured in every way to turn me by deceit or guile, but I did not* [that which he desired]. (K,* TA.) — رافع بِهِمْ ↑ *He spared them;* or *pardoned them, and forbore to slay them.* (K.) And رَافَعْتُهُ ↑ *I left him; or left him unmolested; or left him, being left by him; or made peace, or reconciled myself, with him;* syn. تَارَكْتُهُ. (TA.)

5. تَرَفَّعَ ↓ *He exalted himself; he was, or became, haughty, proud, or disdainful;* syn. تَجَالَّ (S in art. جل,) [and so نَفْسِهِ فِى ارتفع ↑, occurring in the S in art. دكل, on the authority of AZ.] You say, فُلَانٌ يَتَرَفَّعُ عَنْ ذٰلِكَ (S ubi suprà, TA*) ↓ *Such a one exalts himself above that; holds himself above it; disdains it; or is disdainful of it;* syn. يَتَجَالَّ. (S ubi suprà.) And تَرَفَّعَتْ بِى هِمَّتِى عَنْ كَذَا ↓ *My ambition raised me above such a thing; made me to hold myself above it, or to disdain it.* (TA.) — See also 8.

6. تَرَافَعُوا إِلَى الحَاكِمِ ↓ *Each of us preferred a complaint against the other to the governor, or judge: or each of us presented the other to, or brought him before, or brought him forward to, the governor, or judge, to arraign him and contest with him, and preferred a complaint against him:* agreeably with explanations of the phrase رَافَعَهُ إِلَى الحَاكِمِ: (S:) or *each of us communicated, or made known, his case* [*against the other*] *to the governor, or judge.* (TA.)

8. ارتفع *It became raised; or it rose: it rose high, or became high or elevated or lofty: [it became raised; upraised, uplifted, or elevated, or it rose, from its resting-place:* and, said of a building, *it became reared, uprearel, or made high or lofty:] it became taken up: [it became taken away, put away, or removed; or it went away; after its coming or arriving:* thus when said of corporeal things: but when said of ideal things, it is tropically used, as it is also in many other cases, and accorded in meaning to what the case requires:] quasi-pass. of رَفَعَهُ as signifying the contr. of وَضَعَهُ. (S, K.) [See 1; first sentence.] — *It* (the water of a well) *rose, by its becoming copious:* and also *it went away:* (A in art. فلص:) [in which latter sense, likewise, it is said of milk in the udder; or as meaning *it became drawn up, or withdrawn, or withheld:* see 1. See also a usage of this verb voce رَفَأَ.] — ↑ Said of a man: see 1, voce رَفَعَ, near the end of the paragraph. — ارتفع قَدْرُهُ ↑ [*His rank became high, elevated, exalted, lofty, or eminent*]. (S, TA.) — ارْتَفِعْ, said to a man entering a sitting-place, sitting-room, or assembly, means ↑ *Advance thou:* it is not from ارْتِفَاعٌ denoting height. (TA.)

— See also 5. — ارتفعت الضُّحَى ↑ [*The morning became advanced;* meaning] *the sun became high:* الضُّحَى being originally a pl., namely, of الضُّحَةُ; [wherefore the verb is fem.:] but afterwards used as a sing. [as in the next ex. here following]. (Mṣb.) You say also, تَرَفَّعَ الضُّحَى ↑ [meaning the same]. (TA.) And ارتفع النَّهَارُ ↑ (*The day became advanced, the sun being somewhat high:* a phrase said by the doctors of the law in the present day to be employed when the sun has risen the measure of a رُمْح or more). (S and K in art. متع; &c.) — ارتفع السِّعْرُ وَانْحَطَّ ↑ [*The price rose, or advanced, and became low, or abated*]. (TA.) — [ارتفعوا ↑ They *removed* from, or to, a place. — ارتفع عَنْهُ, said of a disease, pain, an affliction, and the like, ↑ *It quitted him; became withdrawn from him.*] — النَّقِيضَانِ لَا يَجْتَمِعَانِ وَلَا يَرْتَفِعَانِ ↑ [*What are termed نقيضان cannot be coexistent in the same thing, nor simultaneously nonexistent in the same thing*]; as existence itself and nonexistence, and motion and rest. (Kull pp. 231 and 232.) = ارتفعنا : see 1; first sentence.

10. استرفعهُ *He desired, required, demanded, or asked, that it should be raised, elevated, taken up, or removed.* (K.) You say, استرفع الوَاعِظُ الأَيْدِىَ لِلدُّعَاءِ *The preacher asked that the hands* of the people *should be raised for supplication.* (TA.) — [And hence, as though meaning استرفع نَفْسَهُ i. e. *It required that itself should be removed,*] استرفع الطَّوَانُ ↑ *What was on the table became consumed, and it was time for it to be taken up, or removed.* (K.)

رَفْعٌ [see رَفَعَ, (of which it is the inf. n.,) throughout].

رُفْعَةٌ [see رَفَعَ, near the end of the first paragraph: used as a simple subst., which it seems properly to be accord. to some of the lexicologists,] ↑ *High, elevated, exalted, lofty, or eminent, rank or condition or state; nobility, honourableness, gloriousness, or illustriousness;* (TA;) as also ↑ رَفَاعَة, a subst. from رَفَعَ. (Mṣb.)

هٰذِهِ أَيَّامُ رَفَاغٍ, and ↑ رَفَاعٍ; (AA, ISk, Az, S, Mgh,* Mṣb,* K;) but Aṣ disallows the latter; (TA;) and Ks says, I have heard الجِرَام and الجِرَام, and their coordinates, [such as الصِّرَام and الصِّرَّام, &c.,] but الرفاع with kesr I have not heard; (S, TA;) *These are days of removal, or transport, of seed-produce from the place in*

which it has been reaped, (TA,) or *of carriage thereof after reaping,* (S, Mgh, K,) *to the place in which the grain is trodden out.* (S, Mgh, K, TA.) [See 1, near the beginning.] — رِفَاعٌ, ✦ رِفَاعٌ, (accord. to different copies of the K,) or each, (TA,) also signifies The *storing-up of seed-produce.* (K.)

رِفَاعٌ: see the next preceding paragraph, in two places.

رَفِيعٌ ‡ *High, elevated, exalted, lofty,* or *eminent, in rank, condition,* or *state; noble, honourable,* or *glorious;* (S, Msb, K, TA;) applied to a man: (S, Msb, TA:) fem. with ة. (TA.) You say, هُوَ رَفِيعُ الحَسَبِ وَالقَدْرِ ‡ [*He is high,* &c., *in respect of grounds of pretension to honour, and of rank*]. (TA.) And hence the phrase used by letter-writers, الجَنَابُ الرَّفِيعُ ‡ [*The exalted object of recourse*]. (TA.) Hence also the phrase in the Kur [xl. 15], رَفِيعُ الدَّرَجَاتِ † The *Exalted in respect of degrees of dignity:* (Er-Rághib:) or this means † *Great in respect of attributes:* or *the Exalter of the degrees of dignity* of the believers in Paradise. (Jel.) — Applied to a garment, or piece of cloth, † *Fine, fine in texture, delicate,* or *thin.* (Msb.) — رَفِيعُ الصَّوْتِ ‡ [*High,* or *loud, in voice*]; (K, TA;) applied to a man. (TA.) — سَيْرٌ رَفِيعٌ ‡ [*A pace in which a beast is made to exert itself to the full,* or *to the utmost,* or *beyond measure;* or *in which the utmost possible celerity is elicited:* see رَفَعَ, in the latter half of the first paragraph: and see also مَرْفُوعٌ]. (K in art. نص.)

رَفَاعَةٌ, [an inf. n., (see 1, last sentence,)] and رِفَاعَةٌ, (ISk, S, K,) and ✦ رِفَاعَةٌ (Sgh, K,) ‡ [*Highness,* or *loudness,* or] *vehemence,* (K, TA,) in the voice, (ISk, S,) or of the voice. (K.)

رُفَاعَةٌ *A string* (خَيْط) *whereby he who is shackled* (مُقَيَّد) *raises his shackles* (قَيْد), (Yoo, S, K,) *to which that string is fastened;* (TA:) as also ✦ رُفَاعَةٌ. (K.) — Also, (S, K,) and ✦ رُفَاعَةٌ, (Az, K,) *A thing by means of which a woman having little flesh in the posteriors makes herself to appear large [in that part];* (S;) *i. q.* عُظَامَةٌ: (K:) pl. رُفَاعٌ. (TA.) — See also رَفَاعَةٌ.

رُفَاعَةٌ: see رَفْعَةٌ: — and رَفَاعَةٌ: — and see also رَفَاعَةٌ, in two places.

رَفِيعَةٌ ‡ *A case which one communicates,* or *makes known, to the administrator of the law:* (S, TA:) pl. رَفَائِعُ. (TA.) You say, لِي عَلَيْهِ رَفِيعَةٌ ‡ [*I have, against him, a case to communicate,* or *make known,* &c., or *which I have communicated,* or *made known,* &c.]. (TA.)

رَفَّاعٌ ‡ *One who traces up traditions to the Prophet,* or *to his Companions; or who communicates them,* or *makes them known.* (TA.) [See رَفْعُ الحَدِيثِ &c.]

رَافِعٌ act. part. n. of رَفَعَهُ: *Raising;* &c. (Msb, TA.) — الرَّافِعُ, one of the names of God, meaning † *The Exalter* of the believer by prospering [him], and of his saints by teaching [them]. * (TA.) حَافِضَةٌ رَافِعَةٌ, in the Kur lvi. 3, is explained in art. خفض. — رَافِعَةٌ, جَمَاعَةٌ رَافِعَةٌ, (S, TA,) or نَفْسٌ رَافِعَةٌ: (TA:) see a trad. (commencing with the words كُلُّ رَافِعَةٍ) in the first paragraph of this art. — نَاقَةٌ رَافِعٌ ‡ *A she-camel [drawing up,* or *withdrawing,* or *withholding, her milk;* i. e., *not yielding her milk:* (A, TA:) *or when she draws up,* &c., *or refuses to yield,* (إِذَا رَفَعَتْ,) *the beestings in her udder.* (Aṣ, S, K.) [See also دَافِعٌ, to which it is opposed.] — ‡ A man *going up,* or *upwards, through the countries,* or *lands:* pl. with ون. (TA.) — ‡ Lightning *rising.* (Lth, K, TA.) — رَوَافِعُ [pl. of رَافِعَةٌ for جَمَاعَةٌ رَافِعَةٌ] † People *going the pace termed* مَرْفُوع *[on their camels* or *beasts].* (ISk.) — أَرْضٌ رَافِعَةُ السَّقْيِ † *Land difficult of irrigation; contr. of* خَافِضَةُ السَّقْيِ. (TA in art. خفض.)

رَافِعَةٌ [as a subst., or an epithet in which the quality of a subst. predominates,] *A hard and elevated tract of land.* (ISh, TA voce خَافِضَةٌ [which signifies the contr.]) [See also رَافِعٌ.]

أَرْفَعُ [*Higher,* or *more elevated* &c.: and *highest,* or *most elevated* &c.]. — أَرْفَعُ لِلْحَدِيثِ ‡ *More skilled in tracing up, or ascribing, or attributing, a tradition to its author;* i. q. أَنْشَطُ. (TA in art. نص.) — عَدَا عَدْوًا بَعْضُهُ أَرْفَعُ مِنْ بَعْضٍ † [*He ran with a running of which one part was quicker than another*]; said of an ass. (Lth, K.)

مَرْفَعٌ [*A place of elevation:* and hence, —] *A chair,* or *throne;* syn. كُرْسِيٌّ: of the dial. of El-Yemen. (TA.)

مِرْفَعٌ *A thing with which one raises, elevates,* or *takes up.* (TA.)

مَرْفُوعٌ pass. part. n. of رَفَعَهُ. — وَفُرُشٌ مَرْفُوعَةٌ, (S, K,*) in the Kur [lvi. 32], (S,) means [*And beds raised one upon another:* (Fr, S, Bd, K:) or † *of high estimation:* (Bd:) or † *brought near* to them: (S, K:) or *wives elevated* upon couches: (Bd:) or † *honoured wives.* (S, K.) — حَدِيثٌ مَرْفُوعٌ ‡ *A tradition related by a Companion of the Prophet, and ascribed, or attributed, to the Prophet himself, by the mention of him as its author, or of the person, or persons, up to the Prophet, by whom it has been handed down.* (Kull p. 152.) — It is also an inf. n.: (see رَفْعُ البَعِيرِ,) and signifies ‡ *A certain pace* of a beast, (S, TA,) of a horse and of a camel; (L;) *contr. of* مَوْضُوعٌ; (S, TA;) *and of* مَخْفُوضٌ; (A in art. خفض;) it is *a run below that termed* حَضْر: (S, TA:) or *above that which is termed* مَوْضُوع, *and below that which is termed* عَدْو: (TA: [but probably عدو is here a mistake for حَضْر:]) or *a pace* of a camel *rising above the [easy and quick rate of going termed]* هَمْلَجَة. (ISk.) You say, نَبَسَ ✦ لَهُ مَرْفُوعٌ ‡ *He* (a beast) *has not the pace termed* مرفوع. (S.)

جَبَلٌ مُرْتَفِعٌ *A high mountain.* (TA.)

رفع

1. رَفَعَ عَيْشُهُ, (aor. ـَ,) inf. n. رَفَاهَةٌ, *His means of subsistence became ample,* or *abundant.* (S.) [See also رُفْهٌ, below.] — رَفَعَ, aor. ـِ, *He made* the means of subsistence *ample,* or *abundant.* You say, أَرْفَعُ لَكُمُ المَعَاشَ *I will make ample,* or *abundant, to you the means of subsistence.* (TA.) — رَفَعَ المَرْأَةَ *i. q.* تَرَقَّجَهَا, q. v. (TA.)

5. تَرَفَّعَ *He* (a man) *became,* or *made himself, ample,* or *abundant, in his means of subsistence;* syn. تَوَسَّعَ: (S:) or *he exhibited ampleness,* or *abundance, in his means of subsistence.* (PS.) — تَرَفَّعَ فَوْقَ البَعِيرِ *He* (a man), *feared that the camel [upon which he was riding] would throw him, and therefore wound his legs next the sheath of his* [the camel's] *penis:* [i. e., *pressed his heels against the camel's* أَرْفَاغ *(or groins):*] in the K, as also in the O and Tekmileh, خَلَفَ رِجْلَيْهِ is erroneously put for فَكَّ رِجْلَيْهِ, the reading in the L. (TA.) — تَرَفَّعَهَا *He sat between her thighs, for the purpose of compressing her;* (K;) from the Nawádir el-Aṗráb; as also ✦ رَفَّعَهَا, i. e. رَفَعَ المَرْأَةَ. (TA.)

رُفْعٌ *Softness, tenderness,* or *smoothness:* (O, L, K:*) this is the primary signification, accord. to the O and L: accord. to MF, *softness, tenderness,* or *smoothness, and uncleanness,* or *dirtiness;* but this addition is wrong; and he has wrongly ascribed this explanation to Er-Rághib, who mentions in his book only the words of the Kur-án. (TA.) — *Ampleness,* or *abundance, of the means of subsistence;* and *abundance of herbage,* or *of the goods, conveniences,* or *comforts, of life:* (S, K,* TA:) and so رُفَاهَةٌ, (JK,* S,* TA,) an inf. n., (S,) and ✦ رَفَاهِيَةٌ, [also, app., an inf. n., like رَفَاهِيَةٌ;] (JK,* S,* TA;) and رُفْعَيْنِيَةٌ, like بُلَهْنِيَةٌ, (K, TA) and رُفَهْنِيَةٌ, (TA,) [in which the last three letters, following the ع, are all augmentative,] signifies [the same, or] *ampleness,* or *abundance, of the means of subsistence.* (K, TA.) — Also, (S, Msb, K, &c.,) and ✦ رُفْهٌ, (S, Msb, TA,) the former of the dial. of Temeem, and the latter of the dial. of the people of El-'Áliyeh and of El-Hijáz, (Aboo-Kheyreh, Msb, TA,) [The *groin;*] the *root of the thigh;* (ISk, Jm, Msb, K;) and Mgh in art. وهر;) and *any of the other* مَغَابِن [or *places of flexure* or *creasing*]; (ISk, Msb;) and *any place of the body in which dirt collects,* (ISk, Jm, L, Msb, K,) *such as the armpit and the crease of the belly and the like:* (L:) or *the inner side of the thigh, at the root:* (JK:) or *the inner side of the root of each thigh, next the upper parts of the sides of the pubes, where the upper parts of the inner sides of the thighs and the upper part of the belly* [app. a

mistake for *the lower part of the belly*] *meet:* (TA:) [or *each of the two inguinal creases; for*] the رُفْغَانِ are *between the pubes and the thigh, [one on each side,]* and are also called the مَغَابِن: (Zj in "Khalḳ el-Insán:") the latter (رُفْغُ) also particularly signifies *the armpit:* (Fr, Mgh, Ḳ:) or, as some say, *the root [or innermost part] of the armpit:* (TA:) and the same, (ISh, Ḳ,) or each, (Mṣb,) *the parts around the* فَرْج [or *vulva*, or *external portion of the organs of generation*,] (ISh, Mṣb, Ḳ) *of a woman:* (ISh, Ḳ:) and sometimes the فَرْج *itself:* (Mṣb:) the pl. is أَرْفَاغٌ (Ṣ, Mgh, Mṣb, Ḳ) and رُفُوغٌ (Mṣb, Ḳ) and رِفَاغٌ and [of pauc.] أَرْفُغٌ, the first of which four is pl. of رُفْغٌ, [and is properly a pl. of pauc.,] the rest being pls. of رُفْغٌ: (Mṣb:) [accord. to J,] signifies أَرْفَاغٌ مَغَابِن [or *places of flexure, or creasing,*] *of the armpits,* and *of the roots of the thighs:* (Ṣ:) accord. to Aṯ, *the armpits*, and the *[other]* مَغَابِن *of the body:* (Mgh in art. وهر:) IAṣr says that مَرَافِغُ signifies *the roots of the arms* and *of the thighs*, and has no proper sing.: and الارفاغ is the sing. of الرُّفْغ (but this is app. a mistranscription for الوُفْغ meaning that أَرْفَاغٌ has for its sing. رُفْغٌ): and رُفْغٌ signifies مَغَابِن and مَحَالِب [by which latter are app. meant the *places that sweat] of the body:* accord. to Aṯ, what is thus termed is in camels and in human beings. (TA. [But the sing. verb in this last clause suggests that there is another mistranscription here, and a looseness of explanation; and that we should read thus: "and رُفْغٌ (not رُفْغٌ) signifies *any of the* مَغَابِن and *of the* مَحَالِب *of the body.*"]) — Also, both words, The *dirt of the nail:* (Ḳ:) or *the dirt that is between the end of the finger and the nail, when the nail is not pared, after scratching the* أَرْفَاغ [or *groins* and *armpits* and *the like*]: (TA:) or the former [or each] signifies *the dirt of the* مَغَابِن [or *places of flexure, or creasing, of the body*]; (Ḳ;) or the *dirt and sweat that collect in the* مغابن *of the armpits, and of the roots of the thighs, and other places of folding of the limbs.* (TA.) — Also the former word, (رُفْغٌ,) † *A soft, or plain, tract, or piece, of land:* (JK, Ḳ:*) pl. رِفَاغٌ. (Ḳ.) — † *Land having much soil or dust.* (L, Ḳ.) [Hence,] one says, جَآءَ فُلَانٌ بِمَالٍ كَرُفْغِ التُّرَابِ † *Such a one came with, or brought, wealth, or cattle, abundant as the soil, or dust, thus termed.* (L.) — † *A place affected with drought, or barrenness,* (L, Ḳ,) *thin, or shallow, [in its soil,] of middling quality.* (L.) — † *The vilest place in a valley, and the worst in respect of soil:* (Aboo-Málik, Ḳ,* TA:) *the lowest part of a valley* and *of a desert:* (TA:) or أَرْفَاغُ الوَادِي signifies *the sides of the valley.* (AḤn, JK, TA.) — † *A side, or lateral part or region:* (Akh, IAṣr, Ḳ:) pl. أَرْفَاغٌ. (Ḳ.) You say, هُوَ فِى رُفْغٍ مِنْ قَوْمِهِ, and مِنَ القَرْيَةِ, † *He is in a side, or lateral part, not in the middle, of his people, or party,* and *of the town,* or *village.*

(IAṣr, TA.) — Also sing. of أَرْفَاغٌ meaning † *The lower, or lowest, baser or basest, meaner or meanest, sort, or the rabble, or refuse,* of mankind; (JK, Ḳ, TA:) likened to the أَرْفَاغ of a valley: or the sing. of ارفاغ in this sense is رُفْغٌ. (TA.) — † *A skin for water, or for milk, that is thin, or rendered thin,* (accord. to different copies of the Ḳ,) *and of little worth.* (Ḳ, TA.) — † *The straw of [the species of millet called]* ذُرَة: so accord. to the author of the L; but accord. to others, it is رُفْغٌ, with ذال, if this be not a mistranscription. (TA.) — As an epithet, رُفْغٌ signifies *Soft;* applied to dust, or earth, and to food, or wheat, (طَعَام,) and to كِشْك [or quicklime, &c.]. (Ḳ,* TA.)

رُفَغٌ: see the next preceding paragraph, in two places.

رَفْغٌ: see رُفْغٌ, in the middle of the paragraph.

رَفَغَةٌ A she-camel *having purulent pustules,* ulcers, *or sores, in the* رُفْغَان [meaning *groins* or *armpits*]. (A, TA.)

رُفْغَةٌ [fem. of أَرْفَغُ], applied to a woman, (JK, Ibn-'Abbád, L, Ḳ,) *Small in the* مَتَاع [or *vulva*]: (L:) or *thin in the thighs, small in the* هَن [or *vulva*], *deep in the* رُفْغَان [or *groins*]: (JK, Ibn-'Abbád, Ḳ:) or a woman *narrow in the* أَرْفَاغ [or *groins, or inguinal creases, or the like*]: (TA in art. ربل, from the 'Eyn:) or, applied to a woman, (A,) or to a she-camel, (JK, L,) *wide in the* رُفْغ [app. meaning the *vulva* or *the parts around the vulva*]. (JK, A, L.)

عَيْشٌ رَفِيغٌ (JK, Ṣ, TA) and رَافِغٌ (Ṣ, TA) and رَفِيغٌ (TA) *Ample, or abundant,* (JK, Ṣ, TA,) *and pleasant, or good,* (Ṣ, TA,) *means of subsistence.* (JK, Ṣ, TA.)

رَفَاهَةٌ
رَفَاهِيَةٌ
رَفَاهِيَّةٌ
} see رَفْهٌ, second sentence.

رَافِغٌ: see رَفِيغٌ.

رَافِغَةٌ *i. q.* نَعْمَةٌ [app. as meaning *A benefit, benefaction, favour, boon, or blessing*]: pl. رَوَافِغُ. (TA.)

رَفْرَفٌ: see رَفِيفٌ. — Its fem., رَفْرَفَةٌ, is mentioned above, by itself.

مَرْفُوغَةٌ [*syn. with* مَرْصُوفَةٌ] A woman *small in the* هَن [or *vulva*], (JK, Ibn-'Abbád, Ḳ,) or *whose place of circumcision has cohered [after the operation] when she was young, and, consequently,* (L,) *impervia viro.* (JK, Ibn-'Abbád, L, Ḳ.)

مَرَافِغُ: see رُفْغٌ, in the middle of the paragraph.

رفق

1. رَفَقَ, (Ṣ, O, Mgh, Mṣb, Ḳ,) aor. ـَ (Ṣ, Mṣb,) inf. n. رِفْقٌ (Ṣ,* O, Mgh,* Mṣb,* Ḳ) and مَرْفِقٌ and مَرْفُقٌ (A, O, Ḳ) and مَرْفُقٌ (O, Ḳ:) and رِفَقٌ, (JK, O, Ḳ,) [aor. ـُ,] inf. n. رَفَاقَةٌ; (JK;) and رَفُقَ, (JK, O, Ḳ:) *He was, or became, gentle, soft, tender, gracious, courteous, or civil;* or *he behaved, or acted, gently, softly,* &c. (JK, Ṣ, O, Mgh, Mṣb, Ḳ.) You say, رَفَقَ, (AZ, Ṣ, O, Mgh, Mṣb, Ḳ,) and عَلَيْهِ, (AZ, O, Ḳ,) inf. ns. as above; (O, Ḳ:) and رَفَقَ, and رَفُقَ; (Ḳ:) *He was, or became, gentle, &c., or he behaved, or acted, gently,* &c., *with him,* (AZ, Ṣ, O, Mgh, Mṣb, Ḳ,) and *to him;* (AZ, O, Ḳ;) and in like manner, ترفق بِهِ, (S, O, Mgh, Ḳ,) and ارفقهُ. (AZ, O, Ḳ.) Hence the saying of the Prophet مَنْ رَفَقَ بِأُمَّتِى رَفَقَ اللّٰهُ بِهِ *[He who is gentle, &c., with my people, God will be gentle, &c., with him].* (O.) [Hence, also,] one says, ترفق فِى أَمْرِهِ and رَفَقَ فِيهِ as is indicated in the O] *He used gentleness, or acted gently, in his affair;* syn. تَأَنَّى. (Mṣb in art. اتى.) And ترفق لِحَاجَتِهِ *He applied himself with gentleness to his needful affair* or *business;* syn. تَأَنَّى. (T in art. اتى.) And ترفق بِالْأَمْرِ *He applied himself with gentleness to the affair;* syn. تَلَطَّفَ. (Ṣ in art. لطف.) — Hence, رَفَقَ, in form like فَرُهَ, *He was, or became, gentle, delicate, nice, neat, or skilful, in work or operation; the contr. of such as is termed* أَحْرَقَ. (Mṣb.) — And رَفَقْتُ العَمَلَ, with fet-ḥ to the ف, nor. ـِ, *I did, or made, the deed, or work, soundly, thoroughly, skilfully, judiciously, or well.* (Mṣb.) — And رَفَقْتُ فِى السَّيْرِ *I proceeded in a right, or a moderate, manner in journeying, or in pace.* (Mṣb.) — See also 4. — رَفَاقَةٌ is an inf. n. signifying The *being a* رَفِيق. (O, Ḳ.) Fr says, I heard a man at 'Arafát saying [to the pilgrims there assembled], جَعَلَكُمُ اللّٰهُ فِى رَفَاقَةِ مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ [*May God make you to be in the companionship of Mohammad: may God bless and save him*]. (O.) [And accord. to the TK, one says, رَفَقَ بِهِ, inf. n. رَفَاقَةٌ, meaning *He became a* رَفِيق *with him:* but what is commonly said in this sense is رَافَقَهُ, q. v.] — رَفَقَ فُلَانًا *He struck the* مِرْفَق [or *elbow*] *of such a one.* (Ḳ.) — And رَفَقَ النَّاقَةَ (Ṣ, O, Ḳ,) aor. ـِ, inf. n. رَفْقٌ, (Ṣ, O,) *He bound the she-camel's arm* [app. *together with the shank* (for such is the common practice)], (Ṣ, O, Ḳ,) *to prevent her going quickly,* (Ṣ, O,) when fearing her yearning towards, or longing for, her home, or accustomed place: (Ṣ, O, Ḳ:) [or] رَفَقَ البَعِيرَ, aor. ـِ, inf. n. رَفْقٌ, *he bound the camel's neck* (رَفْقٌ) [probably, I think, a mistranscription for عَضْد i. e. *arm,*]) *to his pastern,* because of a slight lameness therein. (JK.) — رَفَقَ said of a camel, aor. ـِ, inf. n. رَفْقٌ, *He had his elbow distorted from his side.* (TA and TK. [See رَفَقٌ below, and أَرْفَقُ: and see also دَفَقَ.)] — [And رَفَقٌ, inf. n. رَفَقٌ, is probably said of a she-camel, as meaning *She had, in her teat, or teats, what is termed* رَفَقٌ: see, again, this word below.]

2. تَرْفِيقٌ [as the inf. n. of the verb in the phrase

رُفِقَتِ الشَّاةُ, if this verb have been used, means *A sheep's, or goat's, having the fore legs white to the elbows*; for it] is from شَاةٌ مُرْفَقَةٌ, explained below. (O.)

3. رافقهُ *He was, or became, his رَفِيق, or travelling-companion; he accompanied him in a journey*; (Ṣ, O, Mṣb, K;) inf. n. مُرَافَقَةٌ (TK) and رِفَاقٌ. (TA.) — And this latter inf. n. also signifies The *being hypocritical, or acting hypocritically*. (TA. [See also 3 in art. رمق.])

4. ارفقهُ: see 1, second sentence. — Also *He profited him, or was useful to him*; (Ṣ, O, K;) as also ↑ رَفَقَهُ. (K.) — [And in the present day, it means *He associated him بِغَيْرِهِ with another or others.*]

5: see 1, in four places.

6. ترافقوا *They were, or became, travelling-companions; they travelled, or journeyed, together*; as also ↑ ترافقوا: (JK:) and ترافقا *they two were, or became, travelling-companions*; &c.: (K:) and ترافقنا فِى السَّفَرِ *we were, or became, companions in travelling, or journeying*. (Ṣ, O.)

8. ارتفق *i. q.* طلب رفقا [i. e. طَلَبَ رِفْقًا] and استعان [both meaning *He sought, or demanded, aid, or help*]. (Har p. 395. [See also 10.]) — And hence, (Har ibid.,) ارتفق بِهِ *He profited, or gained advantage or benefit, by him, or it*, (Ṣ, Mgh, Mṣb, TA,) namely, a thing. (Mṣb.) [This phrase is also often used as meaning *He made use of it*; namely, a garment, and an implement, &c.] — See also 6. — Also *He leaned upon the* مِرْفَق *of his arm* [i. e. *upon his elbow*]: (O, Mṣb, * K:) or *upon the pillow* [*called* مِرْفَقَة]. (K.) — And *It was, or became, full, or filled*. (K.)

10. استرفقهُ *He sought, or demanded, his profiting him, or being useful to him*. (TA.)

Q. Q. 2. تَمَرْفَقَ *He took a* مِرْفَقَة, i. e. *pillow [upon which to lean with his elbow]*. (Ṣ.)

رِفْق an inf. n. of رَفَقَ; (O, K;) *Gentleness, softness, tenderness, graciousness, courteousness, or civility*; *contr. of* عُنْف; (Ṣ, O, Mgh, Mṣb;) *i. q.* لُطْف, and حُسْن صَنِيع, (IDrd, O, K,) or تَعَاطُفٌ فِى فِعْلٍ and لِين جَانِب; (JK;) and so ↑ رُفْق; (JK;) whence the phrase أَوْلَى فُلَانًا رَافِقَهُ ↑ [*He treated such a one with gentleness*, &c.]. (JK, IDrd, O.) It is also explained as meaning *Good submission to that which conduces to what is comely, or pleasing*. (TA.) — And *Gentleness, delicacy, nicety, neatness, or skilfulness, in work or operation*; *contr. of* خُرْق. (Mgh.) — Also *A thing by means of which one seeks help or assistance*. (K.) See also مِرْفَق.

رُفْق inf. n. of رَفَقَ: see the next preceding paragraph. — [Also *Easy of attainment.*] You say مَرْتَعٌ رُفْق [*A place of pasturing, or of unrestrained and plentiful pasturing,*] *easy to be sought [and attained]*. (Ṣ, O.) And مَآءٌ رُفْق *Water that is easy* (JK, Ṣ, O, K) *to be sought* (JK, Ṣ, O) *and taken*; (JK:) *or of which the well-rope is short*. (K.) And حَاجَةٌ رُفْق *An object of want that is easy [to be sought and attained]*. (O, K.) — Also *A distortion of the elbow* of a camel *from the side*. (Lth, Ṣ, O, K. [Said to be the inf. n. of رَفِقَ, q. v.]) — And *A stoppage of the orifice of the teat*, (K,) *or of the orifices of the teats*, (O,) *of a she-camel*: (O, K:) so says Zeyd Ibn-Kuthweh: (O:) *or a disorder in the orifice of the teat, in consequence of being badly milked, or of the milker's not shaking the teat to remove what remained in it, so that the milk reverts into the udder, and turns to blood, or becomes coagulated and mixed with yellow water*. (K. [Perhaps in this sense, also, an inf. n.: see لِرْفَق last sentence.]) — See also رُفَقٌ.

رُفَقٌ: see what next follows.

رُفَقَةٌ, (JK, Ṣ, O, Mgh, Mṣb, K,) in the dial. of Temeem, (Mṣb,) and ↑ رُفْقَةٌ, (Ṣ, O, Mṣb, K,) in the dial. of Keys, (Mṣb,) and ↑ رُفَقٌ, and on the authority of Ibn-Tal-ḥah ↑ رُفَاقَةٌ, (K, [in which this last is said to be like ثُمَامَةٌ, to indicate that it is with ḍamm to the ر, but not (as will be shown below, voce رُفَيْق,) that it is without tenween, imperfectly decl., and determinate like الرُّفَاقَةُ,]) *Persons travelling, or journeying, together*; (Mgh;) *a company of persons [travelling, or journeying, or] with whom one is travelling, or journeying; but not when they have separated*: (Ṣ, O, Mṣb, K:) *or persons with whom one travels, or journeys, as long as they are congregated in one place of assembly, and in one journey; but not when they have separated*: (JK:) pl. [of mult.] رُفَاقٌ, (Ṣ, O, Mgh, Mṣb, K,) which is pl. of رُفَقَةٌ, (Mgh, Mṣb,) and رُفَقٌ, [which is also pl. of رُفَيْقٌ,] and [of paue.] أَرْفَاقٌ; (O, K;) and the pl. of رُفَقَةٌ is رُفَقٌ: (Mṣb:) or رُفَقَةٌ is a quasi-pl. n. of ↑ رُفَيْقٌ, or syn. with this last used in a pl. sense; and its pl. is رُفَقٌ and رُفَقَاتٌ and [quasi-pl. n.] ↑ رُفَقٌ. (K.) [Golius explains the first and second and third, as on the authority of the KL, by the words "consortium, societas:" but in my copy of the KL, I find only the first and second; and these are explained only by the words همراهان, گروه, agreeably with the renderings which I have given above.] — The pl. رُفَاقٌ also signifies *Camels upon which people have gone forth to purvey for themselves wheat, or barn, or other provisions from the towns or villages; each, or every, company being termed a* رُفْقَة. (TA voce رِطَانَة.)

رِفْقَةٌ: see the next preceding paragraph.

رَفَقَةٌ as an epithet applied to a she-camel: see أَرْفَقُ.

رَافِقٌ The *cord that is used for the purpose described in the explanation of* رَفِيقُ النَّاقَةِ, (Ṣ, O, K,) or *in the explanation of* رَفِيقُ البَعِيرِ. (JK.) [See 1, in the latter part of the paragraph.] So in the saying of Bishr, (Ṣ,) i. e. of Bishr Ibn-Abee-Ḥázim, (O,)

فَإِنِّى وَالشَّكَاةَ مِنَ الِ لَأْيٍ
كَذَاتِ الضِّغْنِ تَمْشِى فِى الرِّفَاقِ

(O,) or وَآلَ لَأْىٍ, (Ṣ, O,) accord. to different readings: (Ó:) [i. e. *And verily I, with respect to the fault, or the complaint, of the family of Lêy, or and the family of Lám, am like her that yearns towards, or longs for, her home, or accustomed place, going along* with her arm and shank *in the* رِفَاق]: he says, I am withheld from satirizing them, like as this she-camel that yearns towards, or longs for, her home, or accustomed place, is bound and withheld; but if they do not what I approve, I will let loose my tongue with satirizing them. (O.) — Also *A thing in form like a finger, made for the teat of a she-camel when she is affected with the* [*disorder termed*] رَفَق: *it is stuffed with dates, and then the* صِرَار [q. v.] *is bound over it, in order that it* [*the teat*] *may be cured*. (JK.)

رَفِيق *Gentle, soft, tender, gracious, courteous, or civil*; (JK, Mṣb;) as also ↑ رَافِق. (JK.) — And hence, (Mṣb,) *Gentle, delicate, nice, neat, or skilful, in work or operation*; *contr. of* أَخْرَق. (Ṣ, O, Mṣb, K.) — [Hence, also,] هٰذَا الأَمْرُ رَفِيقٌ بِكَ and رَافِقٌ عَلَيْكَ and رَافِقٌ ↑ بِكَ † [*This affair, or thing, is easy, or convenient, to thee*: see أَرْفَق]. (O.) — Also *A companion* (JK, Ṣ, O, Mṣb, K) and *companions* (JK, Ṣ, O, K) *in travelling, or journeying, and afterwards*: (Kh, Ṣ, O, Mṣb, K:) used as sing. and pl., (JK, Ṣ, O, K,) like صَدِيق (Ṣ, O) and خَلِيط: (O:) pl. رُفَقَاءُ; (JK, Ṣ, O, K;) with which ↑ رُفَاقَةٌ is syn., as in the phrase فَتْيَةٌ رُفَاقَةٌ [*Young men companions* &c.]. (JK.) See also رُفَقٌ. It is said in the Kur [iv. 71], وَحَسُنَ أُولَٰئِكَ رَفِيقًا (JK, Ṣ, O,) meaning رُفَقَاءَ [i. e. *And good, or very good, will be those as companions* after the journey of life] in Paradise! (JK.) And Mohammad is related by 'Áïsheh to have said, [just before his death,] when he had been given his choice between continuance in the present world and what was with God, and had chosen the latter, بَلِ الرَّفِيقَ الأَعْلَى مِنَ الجَنَّةِ [*Nay, rather, the highest companions of Paradise*]; meaning, I desire the company, or congregation, of the prophets. (O.)

رُفَاقَةٌ: see رُفَقٌ and رَفِيقٌ.

رُفَيْقٌ: see رَفِيق, in two places.

رِفَيْقَةٌ: see رِفْق.

أَرْفَقُ [compar. and superl. of رَفِيق; meaning *More, and most, gentle*, &c.] — [Hence,] one says, هٰذَا الأَمْرُ أَرْفَقُ بِكَ [and عَلَيْكَ] † *This affair, or thing, is more, or most, easy, or convenient, to thee*. (TA in art. عود.) [See also an instance voce مَحْنِيَة (in art. حنو), last sentence.] — Also, applied to a camel, *Having the elbow* (المِرْفَق) *distorted from the side*: (JK, Ṣ, O, K:) so says Lth: (O:) and so the fem. رَفَقَةٌ, applied to a she-camel: (JK, Ṣ:) but Az says that the epithet preserved by him in his memory as heard from

the Arabs applied to a camel is أَدْفَقُ, with دال (O.) — Accord. to Aṣ, (O,) رُفْقَة applied to a she-camel signifies *Having the orifice of her teat stopped up*; (O, K;) and so ↑ رُفَقَة: (K:) the latter is said by Zeyd Ibn-Kuthweh to signify, so applied, *having the orifices of her teats stopped up*. (O.)

مُرْفَق: see مِرْفَق, in two places.

مَرْفَق: see what next follows, in three places.

مِرْفَق and ↑ مَرْفَق inf. ns. of رَفَقَ, (AZ, O, K,) of which ↑ مَرْفَق also is an inf. n. (O, K.) — Also *A thing by which one profits, or gains advantage or benefit*. (Ṣ, O, Mṣb, K.) It is said in the Ḳur [xviii. 15], وَيُهَيِّئْ لَكُمْ مِنْ أَمْرِكُمْ مِرْفَقًا or ↑ مَرْفَقًا, accord. to different readers, [i. e. *And He will prepare for you a condition of your case by which ye shall profit*], but no one reads ↑ مُرْفَقًا (Ṣ, O,) which, however, is allowable, meaning ↑ رِفْقًا. (Ṣ. [See رِفْقٌ, last sentence.]) The pl. is مَرَافِقُ. (Mṣb.) — [Hence,] مَرَافِقُ الدَّارِ *Such appertenances [or conveniences] of the house as the privy and the kitchen and the like:* (Mgh, Mṣb:) *or the sinks, and the like, of the house:* (Ṣ, O, K:) and particularly *privies:* (O:) when used in these senses, the sing. is مِرْفَق only, with kesr to the م and fet-h to the ف, (Mgh, Mṣb,) likened to the noun signifying an instrument. (Mṣb.) [See also حَيْز, in art. حوز.] — And from the same words in the sense expl. in the second sentence above, (Mṣb,) مِرْفَق and ↑ مَرْفَق signify also The *elbow*, or *elbow-joint*: the *place where the* ذِرَاع *joins upon the* عَضُد; (Ṣ, O, K:) [in other words,] the *place where the* عَضُد *is connected with the* سَاعِد; (Mgh:) the مرفق *of a man:* (Mṣb:) [and in like manner in a beast, the *elbow*, or *elbow-joint*, as in the JK, Ṣ, O, and K, voce أُرْفُق; and in countless other instances: but in the K voce رُكْبَة (q. v.), it seems to be applied to the *knee* of a beast:] pl. as above. (Mṣb.)

مُرْتَفَق *A pillow* (Ṣ, O, Mgh, K) *upon which one leans [with the elbow]*: from مِرْفَق in the sense explained in the last sentence of the next preceding paragraph. (Mgh.)

شَاةٌ مُرْفَقَةٌ A sheep, or goat, *having the fore legs white to the elbows*. (O, K.)

مَرْفُوق A camel *whose elbow hurts* (يُصِيبُ) *his side*. (O, K.) — And A she-camel *that is hurt by the* صِرَار [q. v.] *when her udder is bound therewith, and from whom blood issues* (JK, O, K) *when she is loosed [therefrom]* (إِذَا حُلَّتْ), (JK,) *or when she is milked* (إِذَا حُلِبَتْ). (O, K.)

مُرْفُوق A camel *having a complaint of his* مِرْفَق [*or elbow*]. (IDrd, O, K.)

مُرْتَفِق *A place, or thing, upon which one leans* [properly *with the* مِرْفَق, *or elbow*]. (Bḥ in xviii. 28 and 30.)

مُرْتَفِق *Leaning upon his elbow.* (Ṣ, O.) = Also *Full, standing, and continuing, or remaining:* (O, K:) or *nearly full:* so explained by IAar as occurring in the following verse of 'Obeyd Ibn-El-Abraṣ, (O,) describing rain that had filled the low tracts of ground: (TA in art. صوح)

* فَأَصْبَحَ الرَّوْضُ وَالغِيطَانُ مُمْرِغَةً *

* مِنْ بَيْنِ مُرْتَفِقٍ مِنْهَا وَمُنْصَاحِ *

[*And the meadows, and the plain, or soft, low tracts, became abundant with herbage, partly by what was full, &c., in consequence thereof, and partly by what was flowing, running upon the surface of the ground*]: (O:) or, as some relate it, مُمْرِغَة [i. e. "filled"]; and مُمْرِتِقٍ, which means herbage "of which the blossoms have not yet come forth from their calyxes;" and مُنْصَاح [accord. to this reading] meaning herbage "of which the blossoms have appeared:" (TA in art. صوح:) [or, accord. to the reading مُرْتَفِقٍ, the meaning may be, "partly such as were compact thereof," *i. e.* of the meadows &c., "and partly such as were cracked" by the heat and drought:] another reading is

* مِنْ بَيْنِ مُرْتَفِقٍ مِنْهَا وَمِنْ طَاحِي *

meaning طاحى "of what was flowing and going away." (TA ubi suprà.)

[Nearly the whole of this art. is wanting in the copies of the TA to which I have had access.]

رفل

1. رَفَلَ, (Ṣ, M, K,) aor. ـُ, (K,) inf. n. رَفْل; (Ṣ, M;) and رُفُول, aor. ـُ, (M, K,) inf. n. رُفُول; (M;) *He was awkward* (Ṣ, M, K,) *in his manner of wearing his clothes*, (Ṣ,) *or with his clothes [when walking* &c. (see رَفَلَان)], and *in every work*. (M, K.) — And رَفَلَ, (M, K,) or رَفَلَ فِى ثِيَابِهِ, (Ṣ, TA,) aor. ـُ, (Ṣ, M,) inf. n. رَفْل (Lth, T, M, K) and رُفُول (T, TA) and رَفَلَان; (M, K;) and ↑ ارفل; (Ṣ, M, K;) *He dragged his shirt, and kicked it with his foot*: (Lth, T:) *or he made his clothes long, and dragged them, walking with an elegant and a proud and self-conceited gait, with an affected inclining of his body from side to side*: (Ṣ:) *or he dragged his shirt, and walked in the manner described above: or he moved his arm up and down [in walking]*: (M, K:) and رَفَلَ signifies the same as رَفَلَ فِى ثِيَابِهِ and ↑ ارفل: (TA:) or ↑ إِرْفَال [inf. n. of 4] signifies a man's *being a long garment, such as a shirt and a* جُبَّة: (Khálid Ibn-Jembeh, T in art. ذيل:) and one says, تَتَرَفَّلُ ↑ فِى مِشْيَتِهَا خُرُوفًا [*She drags her shirt*, &c., *in her gait, by reason of awkwardness*]. (Ṣ.) تُرْفُلُ المَرَافِلَ, a phrase used by Ru-beh, [↑ مَرَافِل being app. pl. of مُرْفُل, a regular inf. n. of رَفَلَ,] means *She walks with every sort of* رَفَل or رُفُول [i.e. *dragging of the shirt*, &c.]. (Lth, T accord. to different copies.) And ↑ تَرَفُّل, inf. n. تَرَفُّلَة, *He walked with an inclining of his body from side to side* (تَبَخْتُر) *by reason of pride* (كِبْر), *or by reason of old age* (كِبَر): (K, accord. to different copies:) the ت is augmentative. (TA.) = See also the next paragraph, last sentence, in two places.

2. تَرْفِيل The *making* a garment *ample*, or *long towards the ground*: the *letting it down*, or *making it to hang down*: (TA:) [and so ↑ إِرْفَال:] you say, رَفَلَ ↑ ثَوْبَهُ, (Ṣ, M, K,) or ↑ ثَوْبَهُ, (M,) or رِفْلَهُ, (K, TA, in the CK رِفْلَهُ,) *He let down, or made to hang down, his garment, or his skirt*. (Ṣ, T, M, K.) — Hence, (TA,) رَفَّلَهُ (A'Obeyd, T, Ṣ, M,) inf. n. as above, (Ṣ, T, Ṣ, M, K,) ↕ *He magnified him, or honoured him*: (A'Obeyd, T, Ṣ, M, K:) *he made him a king*, (A'Obeyd, T, M, K,) and *a lord, or chief*, (Ṣ, T, M, K,) and *a commander*, and *a judge*: (TA:) (like قَدَّمَهُ:) and *he rendered him submissive; made him to submit; or brought him under, or into, subjection*: (M, K:) thus it has two contr. meanings; (K:) [like تَرَوَّسَ:] for when a man is made judge in an affair, it is as though he were subjected to service therein. (TA.) Dhu-r-Rumeh says,

* إِذَا نَحْنُ رَفَّلْنَا أَمْرَأً سَادَ قَوْمَهُ *

* وَإِنْ لَمْ يَكُنْ مِنْ قَبْلِ ذٰلِكَ يُذْكَرُ *

[*When we magnify a man, or make a man a king, &c., he becomes lord, or chief, of his people, though he have been before that not mentioned*].

(T, Ṣ, M.) And you say, رَفَّلَ فُلَانٌ ↑ *Such a one was made a lord, or chief, over his people*. (Sh, T.) — Also ↕ *He increased, or exceeded, to him that over which he had authority to judge, or to decide*. (TA.) — And تَرْفِيل also signifies ↕ The *leaving a well for its water to collect in it*; (Ṣ, O, K:) and so ↑ رَفْل: (O, K:) you say, رَفَّلَ ↕ الرَّكِيَّةَ *He left the well for its water to collect in it*; (Ks, T, M;) as also ↑ رَفَلَهَا, aor. ـُ, inf. n. رَفْل. (O.)

4. ارفل, and its inf. n. إِرْفَال: see 1, in two places: = and see also 2, in two places.

5: see 1, in two places. — تَرَفَّل also signifies ↕ *He was, or became, or was made, a lord, or chief*. (Sh, T, TA.) Hence, in a trad. of Wáïl Ibn-Ḥojr, يَتَرَفَّلُ عَلَى الأَقْوَالِ حَيْثُ كَانُوا مِنْ أَهْلِ حَضْرَمَوْتَ [*He is, or will be, &c., a lord, or chief, over the subordinate kings, wherever they are, of the people of Ḥaḍramowt*]. (T,* TA.)

Q. Q. 1. تَرَفْلَلَ, inf. n. تَرَفْلُل: see 1.

رِفْل, (IDrd, O, K, TA,) or, as in some copies of the Jm, ↑ رُفْل, (O, TA,) or ↑ رَفَل, (accord. to a copy of the Mṣ,) or ↑ رِفَل, (accord. to the CK,) [in the K said to be with kesr, which, accord. to a rule observed in that work, indicates that it is رِفْل,] The *shirt, or lower extremity, of a garment*. (M, O, K.) You say, أَرْفَلَ رِفْلَهُ [explained above: see 2]. (K.) And قَمِيصٌ سَابِغُ الرِّفْل, i.e. [*A shirt ample, or long,*] *in the shirt*. (TA.)

رِفْل ↕ *The water that collects after drawing*, (جَمِيم,) thus accord. to the T and O and some copies of the K, [and this is said in the TA to be the right explanation,]) or the *black mud*, or *black fetid mud*, (حَمْأَة,) thus accord. to other copies of the K, or مُثْلَة [which has the same or

a similar meaning], thus accord. to the M and A and L,) of a well. (T, M, O, A, L, K.) = See also the next preceding paragraph. = رَفَلَ رَفْلًا *A call to the ewe, to be milked.* (Ibn-'Abbád, K.)

رَفِلَ *Awkward* (S, M, K) *in his manner of wearing his clothes,* (S,) *or with his clothes [when walking &c.], and in every work;* as also ▼ أَرْفَلُ; fem. [of the latter] ▼ رَفْلَآءُ. (M, K.) And رَفِلَةٌ (Lth, T, M, K, TA) and ▼ رَافِلَةٌ (Lth, T, TA) A woman *who drags her shirt* (Lth, T, M, K, TA) *well, or beautifully,* (M, K, TA,) *when she walks, and who walks with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side:* (Lth, T, TA:) or the former signifies a woman *who drags her shirt* (تَتَرَفَّلُ) *in her gait, by reason of awkwardness:* (S, TA:) and ▼ رَفْلَآءُ, a woman *who does not walk well* (ADk, T, S, M, K) *in her clothes,* (ADk, T, S, M,) *dragging her garment,* (M,) *or dragging her shirt:* (K:) and ▼ رَافِلٌ, a man *making his clothes long, and dragging them, walking with an elegant and a proud and self-conceited gait, with an affected inclining of his body from side to side;* (S;) in which sense رَفِلَةٌ may be well used as an epithet applied to a woman: (Lth, T:) or ▼ رَافِلٌ (TA) and ▼ تَرْفِيلٌ (Seer, M, K, TA,) in which latter the ت is augmentative, (TA,) signify a man *who drags his shirt, and walks in the manner last described above;* or *who moves his arm up and down in walking.* (Seer, M, K, TA.) — Also, i.e. رَفِلٌ, *Foolish; stupid;* or *unsound, or deficient, in intellect, or understanding.* (S.) — And رَفِلَةٌ, A *fool,* or an *unseemly, or ugly,* woman; (M, K;) as also ▼ رِفِلَّةٌ, (M,) or ▼ رِفِلَّةٌ, with two kesreh s: (K:) and the same epithets are applied likewise in this sense to a man. (M.) = See also رِفْلٌ.

رَفِلَةٌ: see the next preceding paragraph, near the end.

رَفِلٌ *Long in the tail;* (Lth, T, S, M, K;) applied to a garment: (S:) or, thus applied, *wide,* or *ample:* (M, K:) in the former sense, applied to a horse, (Lth, Aṣ, T, M,) and to a bull, (Lth, T,) and to a camel, (Lth, T, S, M,) and to a mountain-goat; (M;) and رَفَلٌ signifies the same: (Lth, Aṣ, M:) and applied to a horse as meaning also (M) *having much flesh;* (M, K;) and so رَفَلٌ: (M:) and to a camel as meaning also *wide in the skin:* (Lth, T, S, M, K:) and, applied to hair, *long;* (M;) [or] so ▼ رَفِلٌ, like سَحَابٌ; (K;) or ▼ رَفَلٌ, or ▼ رَفِلٌ; (so accord. to different copies of the T;) and so ▼ رَفَلٌ applied to a garment. (TA.) Also A man *having a long shirt.* (Ham p. 360.) — [Hence,] عَيْشٌ رَفِلٌ, (TA,) or مَعِيشَةٌ رَفِلَةٌ, (S, M, in one copy of the S رَفَلَةٌ,) : *Ample means of subsistence.* (S, M, TA.) = See also رِفْلٌ. = And see رَفْلٌ.

رَفَّالٌ: see the next preceding paragraph, in two places.

رَفَّالٌ: see رِفِلَّةٌ.

رَفَّ: see رِفِلَّةٌ.

رَفَلٌ: see رِفْلٌ. = رَفَالٌ التَّيْسِ = رَفَالٌ *A thing that is put before the penis of the goat, in order that he may not copulate.* (IDrd, M, K.)

رَافِلٌ; and its fem., with ة: see رَفِلٌ, in three places.

أَرْفَلُ; and its fem., رَفْلَآءُ: see رَفِلٌ, in three places.

تَرْفِيلٌ: see رَفِلٌ.

إِزَارٌ مُرَفَّلٌ [*A waist-wrapper*] *made to hang down.* (Sb, T.) [Hence, perhaps, what next follows.]

مرفلة [written without any syll. signs, app. either مُرَفَّلَةٌ or مُرَفِّلَةٌ, an epithet used as a subst., or converted into a subst. by the addition of ة,] *A long [dress or garment such as is called* حُلَّة, *in which one drags his shirt, and walks with an elegant and a proud and self-conceited gait* (يُرَفِّلُ فِيهَا). (TA.)

مُرَفَّلَةٌ A she-camel *having her udder bound with a piece of rag, which is made to hang down over her teats so as to cover them.* (M, O, L, K.) — [See also the next preceding paragraph.]

مِرْفَالٌ, applied to a woman, means كَثِيرَةُ الرُّفُولِ فِي ثَوْبِهَا [i. e. *Who drags her shirt,* &c., *much*]: (Lth, T:) [and in like manner,] applied to a man, (TA,) كَثِيرُ الرَّفَلَانِ [which means the same: see 1]. (M, K, TA.)

مَرْفَلٌ [app. pl. of مُرْفُلٌ, an inf. n. of رَفَلَ]: see 1.

رفه

1. رَفَهَ عَيْشُهُ, (JK, K,) or العَيْشُ, (Mgh, Msb,) inf. n. رَفَاهَةٌ and رَفَاهِيَةٌ (JK, Mgh, Msb, K*) and رُفْهَةٌ, (JK,) *His life, or the life, was, or became, ample in its means or circumstances, unstraitened, or plentiful,* (JK, Mgh, Msb, K,) *and easy, pleasant, soft, or delicate.* (JK,* Msb, K.) [See also رَفَاهَةٌ, below.] = رَفِهَ, aor. ـَ, inf. n. رُفْهٌ (JK, Msb, K) and رَفَهٌ (Msb, K) and رُفْهَةٌ, (K,) [or this last is perhaps a simple subst.,] said of a man, *He led [a plentiful, and] an easy, a pleasant, a soft, or a delicate, life;* (K;) *he found, or experienced,* [or *enjoyed,* (see the part. n. رَافِهٌ, below,)] *an easy, a pleasant, a soft, or a delicate, life, with ampleness of the means of subsistence;* and ▼ رَفُهَ is [syn. therewith, its part. n. مُرْفَهٌ being syn. with رَافِهٌ, and the verb itself being] quasi-pass. of رَفَّهَ: (Msb:) or *he found, or experienced, rest, or ease, after fatigue.* (JK.) [See also 4.] — رَفِهَتِ الإِبِلُ, (S, Mgh, K,) aor. ـَ, (Mgh,) inf. n. رَفَهٌ and رُفُوهٌ, (S, [and it is implied in the K that رَفَهٌ also is an inf. n. of the verb thus used, but it is a simple subst. accord. to the S,]) *The camels came to the water to drink* (S, Mgh, K) *every day,* (S,) *when they would.* (S, Mgh, K.) [See also رَفَهٌ, below.] = أَمَا تَرْفَهُ فُلَانًا *Hast thou not, or wherefore wilt thou not have, mercy,* or *pity, or compassion, on such a one?* (TA. [The meaning is there only indicated by the context.])

2. رفّه, inf. n. تَرْفِيهٌ: see 4, in five places. — رفّه نَفْسَهُ, inf. n. as above, *He rested himself; made himself to be at rest* or *at ease;* or *gave himself rest.* (Mgh, Msb.) — رفّه عَنْهُ, (JK, S, Mgh, K,) or عَلَيْهِ, (so accord. to one copy of the S, [both correct, but the former the more common,]) inf. n. as above, (S, K,) *He made his circumstances ample and easy; eased him,* or *relieved him;* and *granted him a delay;* (JK,* S,* Mgh, K;*) namely, his debtor; (S, Mgh;) or one who was in straitness, or distress: (TA:) and *he behaved,* or *acted, gently, softly, tenderly, graciously,* or *courteously, with him:* (JK, TA:*) and رَفِّهْ عَلَيَّ *Grant thou to me a delay:* it is from رِفْقٌ as used in relation to camels. (Mgh.) And رَفِّهْ عَنْهُ التَّعْبَ *Fatigue was removed from him, or made to quit him.* (TA.)

4. ارفه *He found, or experienced, rest, or ease,* (K,) *or he remained, stayed, dwelt, or abode, and found, or experienced, rest, or ease,* (IAạr, TA,) *at our abode;* as also ▼ رفّه, inf. n. تَرْفِيهٌ; (IAạr, TA;) and ▼ استرفه. (IAạr, K.) — *He kept continually, or constantly, to the eating of dainty food,* (K, TA,) and *indulged himself largely in eating and drinking:* and this is said to be meant in a trad. in which الإِرْفَاه is forbidden; because it is one of the practices of the foreigners and of worldly people. (TA.) — *He anointed himself,* (JK, S, K,) *and combed, or anointed and combed, his hair,* (S,) *every day:* (JK, S, K:) and this also is said to be meant in the trad. above mentioned: (JK, S, TA:) or by الإرفاه in that trad. is meant [*the indulging in*] *ease and plenty.* (JK.) — ارفه الْمَالُ *The cattle remained near to the water* (K, TA) *in the watering-trough or tank, pasturing there upon the plants, or trees, called* حُمْض. (TA.) — And ارفهوا *Their camels,* (JK,) or *their cattle,* (K,) *came to the water to drink* (JK, K) *every day,* (JK,) *or when they would.* (K.) = أَرْفَهَهُمْ *He* (God) *made them to have an easy, a pleasant, a soft, or a delicate, and a plentiful, life;* as also ▼ رَفَّهَهُمْ, inf. n. تَرْفِيهٌ: (K, TA:) and ▼ أَرْفَقَهُمْ and ▼ رَفَّقَهُمْ *I made him to find, or experience,* [or *enjoy,* (see 1,)] *an easy, a pleasant, a soft, or a delicate, life, with ampleness of the means of subsistence.* (Msb.) — And ارفه الإِبِلَ; (S, K;) and ▼ رفّه, (K,) and ▼ رفّه عَنْهَا, inf. n. as above; (TA;) *He made the camels to come to the water to drink* (S, K, TA) *every day,* (S, TA,) *when they would.* (S, K, TA.)

5: see 1.

10: see 4.

رُفْهٌ [said in the K to be an inf. n. of رَفَهَ said of a man, and app. of رَفِهَتْ said of camels: or it is] a subst. from رَفِهَتْ said of camels; (S;) and [thus] signifies The coming of camels *to the water to drink* (JK, S,* Mgh) *every day,* (JK, S,*) *when they will:* (S,* Mgh:) or the *shortest and quickest of the times of coming to water.* (TA.) [See also ثُلْثٌ and عَرَنْجَةٌ.] Lebeed uses it metaphorically in relation to palm-trees growing over water, saying,

* يَشْرَبْنَ رُفْهًا عِرَاكًا غَيْرَ صَادِيَةٍ *

* فَثُلَّتَانِ كَارِعٌ فِي المَآءِ مُغْتَمِرُ *

[: *They drink every day, together, not thirsting; and every one of them is sipping the water, dipping therein*]. (TA.) = Also *Small, or young, palm-trees*. (JK, K, TA. [By Golius and Freytag written, in this sense, رِفْه.])

رَفْهٌ *i.q.* تِبْنٌ [i. e. *Straw; or straw that has been trodden, or thrashed, and cut:* by some written رَفْثٌ; and by some, رُفَاثٌ]: (Kr, S, K:) whence the prov., أَغْنَى مِنَ التِّفْه عَنِ الرِّفْه [*More free from want than the badger is* from the want *of straw*]; التِّفْه meaning the beast of prey called عَنَاكِ الأَرْض; because it does not feed upon straw (S:) [by some written التِّفْهَة; and by some, التِّفْهَة; and by some, التِّفْهَة:] accord. to some, the former word is with ت; and الرِّفْه occurs as its pl. in a verse cited by IF: accord. to ISk, the two words are correctly without teshdeed, and with the radical ه. (TA in art. تفه.) [See also رُفْث, in art. رفث.]

رَفْهَةٌ *Pity, compassion, or mercy.* (AHeyth, K.) Thus expl. as used in the saying, إِذَا سَقَطَتِ الطَّرْفَةُ قَلَّتْ فِي الأَرْضِ الرَّفْهَه. (TA. [But الطَّرْفَة is here an evident mistranscription for الصَّرْفَة, the name of the Twelfth Mansion of the Moon: the meaning is, *When* الصرفة *sets* aurorally, *pity* becomeaning is, *little in the earth;* because then the cold comes ends: see art. صرف.])

رَفْهَانُ: see رَافِهٌ, in two places.

رَفْهِيَّةٌ: see رَفَاهَةٌ.

رَفِيهٌ: see رَافِهٌ, in two places.

رَفَاهَةٌ and ↑ رَفَاهِيَةٌ, (S, Msb, K, [both expressly shown in the JK and Mgh and Msb to be رَفَاهَةٌ,]) like رَفَاغَةٌ and رَفَاغِيَةٌ, (TA,) and ↑ رَفْهِيَّةٌ, inf. ns.,]) like رَفَاغَةٌ and رَفَاغِيَةٌ, (TA,) and ↑ رَفْغَمِيَّةٌ, (S, K,) like رَفْغَمِيَّةٌ, (TA,) the last rendered quasi-coordinate to the quinqueliteral-radical class [partly] by means of ا in its latter part, changed into ي because of the kesreh before it, (S, [but mentioned also in a separate art., as well as here, mentioned also in a separate art., as well as here, in the S and K,]) *A state of* life *ample in its* means *or circumstances, unstraitened, or plentiful, or delicate:* (S, Msb, K,) *and easy, pleasant, soft, or delicate:* (Msb, K:) so in the saying, هُوَ فِى رَفَاهَةٍ مِنَ الْعَيْشِ and رَفَاهِيَةٍ (S) and رَفْهِيَّةٍ (S, Msb) *He is in a state of life ample in its means* &c. (S, Msb.)

رَفَاهِيَةٌ: see the next preceding paragraph.

رَافِهٌ, applied to life, as meaning *Ample in its means or circumstances, unstraitened, or plentiful, or delicate:* like (Mgh,) [*and easy, pleasant, soft, or delicate;* like رَفِيهٌ and] applied to a man, (JK, S, Msb,) ↑ رَفِيهٌ, and ↑ رَفْهَانُ (K) and ↑ مُتْرَفَةٌ (Mgh, Msb, K:) or رَفْهَانُ signifies *in a state of rest, or ease, after fatigue;* and its pl. is رِفَاهٌ and رَفَاهَى. (JK.) — [and رَوَافِهُ, [the latter word being pl. of رَافِهَةٌ,] إِبِلٌ رَوَافِهُ *Camels coming to the water to drink* every day, (JK,) *when they will.* (K.) — نَبِيٌّ ثَلَاثَ لَيَالٍ رَوَافِهَ (S, Msb, K,) and رَوَافِهَ لَيْلَةٍ رَافِهَةٍ (JK, S, K,*) [*Between me and thee is a night,* and *are three nights,*] *of gentle, or easy, journeying.* (JK, S, Msb, K.) — هُوَ رَافِهٌ بِهِ *He is affected with mercy, pity, or compassion, for him.* (Aboo-Leyla, K.)

هُوَ أَرْفَهُ مِنْهُ means أَكْثَرُ رِفْقًا [i. e. *He is one who leads, or enjoys, a more easy, pleasant, soft, or delicate, and plentiful, life than he*]. (TA.)

مُتْرَفَةٌ: see رَافِهٌ.

رفو

1. رَفَوْتُ الثَّوْبَ, (S, M, Msb,) third pers. رَفَا, (K,) aor. أَرْفُو, (S, Msb,) inf. n. رَفْوٌ; (S, M, Msb;) and, in the dial. of Benoo-Kuṣb, رَفَيْتُهُ, aor. أَرْفِيهِ, inf. n. رَفْىٌ; (Msb;) but this latter is strange; (TA in art. رفأ;) *I repaired, or mended, the garment,* (Msb, K, TA,) [*where it was rent,*] *drawing parts thereof together;* (TA;) [or rather, as is well known, *I darned it;* for] رَفْوٌ is the *finest, or most delicate, kind of sewing; the weaving* [*over*] *a rent, or hole,* in a garment, *so that it appears as though there were* in it *no rent,* or *hole.* (Har p. 91:) and رَفَّأْتُهُ signifies the same: (S, M, Msb:) IAạr and AZ say that it is with ء; but the latter says that the ء is [sometimes] changed into و, so that one says رَفَوْتُ: accord. to ISk, [but this is at variance with what follows,] the verbs with and without ء have different meanings; for one says, رَفَأَ الثَّوْبَ, and رَفَوْتُ الرَّجُلَ. (TA.) — رَفَوْتُ الرَّجُلَ, (ISk, S, M,) third pers. رَفَا, (K,) [aor. and inf. n. as above,] *I appeased, or quieted, or calmed, the man;* (ISk, M, TA;) as also رَفَّأْتُهُ; (M and K in art. رفأ;) [i. e.] *I quieted the man's fear;* (S, K, TA;) *did away with his fear, like as one does away with a rent, or hole, by* الرَّفْو [i. e. *darning*]. (TA.) — And رَفَأَ, aor. يَرْفُو, ‡ *He married,* or *took a wife;* (TA;) and رَفَأَ is said to signify the same. (TA in art. رفأ.)

2. رَفَّوْتُهُ, inf. n. تَرْفِيَةٌ, *I said to him* (i. e. to a man taking to himself a wife, S) بِالرَّفَاءِ وَالبَنِينَ [expl. below, see 3]: (S, K:) and so رَفَّأْتُهُ. (T, S, M, K; all in art. رفأ.)

3. يُرَافِينِى means *He agrees,* or *is of one mind* or *opinion, with me;* [the inf. n.] مُرَافَاةٌ being *syn. with* اتِّفَاقٌ, (S, TA,) or مُوَافَقَةٌ, (AZ, M, TA,) as also رِفَاءٌ, (AZ, TA,) this latter being thus made by AZ an inf. n. [like the former]: (TA:) [or] رِفَاءٌ [is a simple subst., or is generally used as such, and] signifies *close union,* or *coalescence; and concord,* or *agreement;* (S, K, TA;) and *good consociation:* (TA:) and hence the saying, تَرَفَّوْا بِالرَّفَاءِ وَالبَنِينَ [May it (the marriage) be *with close union,* &c., further expl. in art. رفأ]: (S, TA:) ISk says that it is originally with ء; (TA;) but if you will, he says, the meaning may be, *with tranquillity, or freedom from disturbance or agitation;* from رَفْوُ الرَّجُلِ "I appeased, or quieted, or calmed, the man." (S, TA.) — مُرَافَأَةٌ is also *syn. with* مُرَافَاةٌ: and *with* مُصَاحَبَةٌ: as a dial. var. of مُرَافَاةٌ: [i. e., رَافَأَ signifies, like دَارَاهُ, *He treated him with gentleness, or blandishment; soothed, coaxed, wheedled, or cajoled, him;* &c.: and *he treated him in an easy and a gentle manner* in selling; or *abated to him the price, or payment:*] and accord. to IAạr, ↑ ارفأ [also, like ارفأ,] is *syn. with* دَارَاهُ. (TA.)

4. أَرْفَيْتُ إِلَيْهِ *I had recourse,* or *I betook myself,* or *repaired, to him, or it, for refuge, protection, preservation, concealment, covert, or lodging:* (TA:) and *I inclined to, or towards, him, or it:* a dial. var. of أَرْفَأْتُ. (Fr, TA.) = أَرْفَيْتُ السَّفِينَةَ *I brought the ship near to the land;* a dial. var. of أَرْفَأْتُ. (ISh, TA.) — See also 3, last sentence.

6. تَرَافَوْا عَلَى الأَمْرِ *They agreed together to do the thing;* a dial. var. of تَرَافَؤُوا. (TA.)

رَفْوَةٌ: pl. رَفَوَاتٌ: see رَفْوٌ, in art. رفو.

رِفَاءٌ: see 3; and see also art. رفأ.

أَرْفَى *Having large and flabby ears:* fem. رَفْوَاءُ; (K, TA;) meaning, *whose ears approach each other so that their extremities almost touch one another.* (TA.)

أُرْفِيٌّ: see art. رفى.

رفى

1. رَفِيتُ الثَّوْبَ: see 1 in art. رفو.

أُرْفِيٌّ *Pure milk:* (IAạr, TA:) or *milk of a gazelle:* or *pure and good milk:* (M, K:) ISd says, it may be of the measure أُفْعُولٌ, and فُعْلِيٌّ; or it may belong to art. رفو, because one says رَفَوْتُ, but not [to his knowledge] رَفَيْتُ. (TA.)

رق

1. رَقَّ, aor. ـِ, (S, Mgh,* Msb, K,) inf. n. رِقَّةٌ, (JK, S, Mgh, K,* TA,) *It* (a thing, JK, S, Mgh, Msb, TA) *had the quality termed* رِقَّة; (K, TA; [in the CK, الرُّقَّة is erroneously put for الرِّقَّة;]) [i. e.] *it was,* or *became, the contr. of* غَلِيظٌ, (S, Msb, TA,) and *of* ثَخِينٌ: (S, TA:) [or rather, properly, it is the *contr. of* ثَخُنَ; i. e. *it was,* or *became, thin* as meaning *of little thickness in comparison with its breadth and length together; little in extent, or depth, between its two opposite surfaces: thin, fine, delicate, flimsy, unsubstantial, or uncompact, in texture &c.:* said of a garment and the like: *shallow, or of little depth;* said of water, and of sand, &c.: *thin* as meaning *wanting in spissitude;* said of mud &c.: *attenuated:* see رِقَّةٌ, below; and رَقِيقٌ;] and ↑ استرقّ [in like manner] signifies the *contr.* of استغلظ [and therefore *contr. of* غَلُظَ, for these last two

verbs are seven.]. (Ṣ, K.) — [Hence,] رَقَّتْ عِظَامُهُ [inf. n. رِقَّةٌ, or رَقَقٌ, or both, (and if so, the second pers. may be رَقَقْتَ and رَقِقْتَ, and the aor. يَرِقُّ and يَرَقُّ,) † *His bones became weak; or became thin, and consequently* † *weak;* meaning] † *he became aged:* (JK:) or it is said of one who has become aged. (TA. [See also رِقَّةٌ and رَقَقٌ below; and see also رَقِيقٌ.]) — And رَقَّ, [inf. n. رِقَّةٌ, † *He was, or became, weak:* and *abject, mean, paltry, or contemptible:* see رَقِيقٌ: and see also 4:] *his patience, or endurance, became weak, or weakened:* (TA:) *he was, or became, weak-hearted, and fearful;* as also رَقَّ قَلْبُهُ (Mgh:) and *affected with shame, shyness, or bashfulness.* (K, TA.) — And لَهُ رَقَّ, (Mgh, Ḳ,*) first pers. رَقَقْتُ, aor. ـَ, inf. n. رِقَّةٌ (Ḳ,) † *He was, or became,* [*tender-hearted,* (see رَقِيقٌ and رَؤُفَ,)] *merciful, compassionate, or pitiful, to him;* (Mgh, Ḳ;) as رَقَّ لَهُ قَلْبُهُ (TA:) and لَهُ ترقّق ↑ signifies the same as رَقَّ لَهُ قَلْبُهُ. (Ṣ, K.) — [And رَقَّ كَلَامُهُ † *His speech was, or became, soft or tender, or easy and sweet, or elegant, graceful, or ornate:* see رَقِيقٌ, and see also 2. — And رَقَّ صَوْتُهُ † *His voice was, or became, slender, or soft, or gentle.* — And رَقَّتْ حَالُهُ † *His state, or condition, was, or became, narrow in its circumstances, or evil:* see رِقَّةٌ, below, and 4; and see also 4 in art. حف. — And رَقَّ عَيْشُهُ † *His living, or sustenance, was, or became, scanty.*] — And رَقَّ عَدَدُهُ † *His years that he numbered were for the most part passed, so that the remainder was little* (رَقِيق) *in his estimation.* (ʼAqr, TA.) = رَقَّ, (Mgh, Mṣb,) aor. ـِ, (Mṣb,) inf. n. رِقٌّ (Ṣ,* Mgh, Mṣb, Ḳ,) *He was, or became, a slave;* (Ṣ,* Mgh, Mṣb, Ḳ:*) *or he remained a slave.* (Mgh.) = رَقَّقَهُ and ↑ ارقّهُ *He made him a slave:* (Mṣb:) or † the latter signifies *he kept him as a slave;* (Mgh:) *contr. of* أَعْتَقَهُ; (Ṣ, Mgh:) as also ↑ استرقّهُ (Ṣ:) or ↑ the second and ↑ third, *he possessed him as a slave;* (Ḳ;) and so رَقَّهُ: accord. to ISk and Az and others: (TA:) or ↑ استرقّهُ signifies *he made him, or took him as, a slave;* (Mgh:) or *he brought him into a state of slavery.* (TA.)

2. رَقَّقَهُ, (Ṣ, Ḳ,) inf. n. تَرْقِيقٌ; (TA;) and ↑ ارقّهُ (Ṣ, Ḳ,) inf. n. إِرْقَاقٌ; (TA;) *contr. of* غَلَّظَهُ; (Ḳ:) or *He made it, or rendered it,* رَقِيق [i. e. *thin,* as meaning *of little thickness in comparison with its breadth and length together;* &c.: see 1, first sentence; and رَقِيق, below]. (Ṣ, TA.) — [Hence,] تَرْقِيقُ الكَلَامِ † *The making speech to be* [*soft or tender, or easy and sweet, or*] *elegant, graceful, or ornate; the beautifying, or embellishing, and adorning, of speech.* (Ṣ, TA.) And hence, (TA,) it is said in a prov., (Ṣ) أَعَنْ صَبُوحٍ تُرَقِّقُ (Ṣ, Ḳ, TA) ? *Dost thou allude* (Ḳ, TA) *gracefully, courteously, politely, or delicately,* (TA.) *to a morning-draught?* (Ḳ, TA:) [the origin of which prov. was this:] a certain man named Jábán alighted by night at the abode of a people, and they entertained him, and gave him an evening-draught; and when he had finished it, he said, "When ye shall have given me a morning draught, how shall I enter upon my way and prosecute the object of my want?" whereupon the saying above was addressed to him: (Ḳ,* TA:) it is applied to him who makes an allusion to a thing, like this guest, who desired to oblige the people to give him the morning draught: and was said by Esh-Shaabee to one who spoke of kissing a woman when meaning thereby جِمَاع. (TA.) — [Hence also,] رَقَّقَ صَوْتَهُ (Ḳ in art. حزن) or ↑ ارقّهُ (Ṣ in that art.) † [*He made his voice slender, or soft, or gentle*]. — تَرْقِيقٌ also signifies † [The *pronouncing* a word *with the slender sound of the lengthened fet-h* (*like the sound of "a" in our word "father"*), *and with the ordinary sound of the letter* ل both as in بِاللّٰهِ and بِٱللّٰهِ] *the contr. of* تَفْخِيمٌ. (Kull p. 127.) — رَقَّقَ الْمَشْيَ, said of a camel, (Ḳ, TA,) † *He went an easy pace:* and ↑ ترقّق, alone, signifies the same. (TA.) [See also R. Q. 2.] — رَقَّقَ بَيْنَ القَوْمِ † *He created, or excited, disorder, disturbance, disagreement, or dissension, or he made, or did, mischief, between, or among, the people.* (TA.)

4. أَرَقَّ, said of the white grape, (AḤn, O, Ḳ,) *It was, or became, thin in its skin and abundant in its juice:* (AḤn, TA:) *or completely ripe.* (O, Ḳ.) — Said of a man, † *He was, or became, in a state, or condition, narrow in its circumstances, or evil; i. q.* صَارَ رَقِيقَ الحَالِ (JK,) or أَرَقَّتْ بِهِمْ أَحْلَاقُهُمْ. (Ḳ, TA.) — سَاءَتْ حَالُهُ. † *Their natural dispositions were, or became, niggardly, tenacious, or avaricious.* (TA.) = أَرَقَّهُ: see 2, in two places. — See also 1, last sentence, in three places.

5: see 1: — and see also 2. = تَرَقَّقَتْهُ *She* (a girl) *captivated his heart so that his patience, or endurance, became weak, or weakened.* (TA.)

6. لَا تَدْرِي عَلَى مَا يَتَرَقَّقُ هُرْمُكَ † *Thou knowest not what thing thou wilt choose:* (JK:) *or to what state, or condition, thy mind will come at the last.* (TA.) The origin of the word (يَتَرَقَّقُ) is unknown. (JK.) [See also art. هرم.]

10: see 1, first sentence. — [Hence,] استرقّ الْمَاءُ *The water* [*became shallow:* and hence,] † *sank into, or disappeared in, the earth, except a little.* (Ḳ, TA.) — And استرقّ اللَّيْلُ † *The night for the most part passed.* (TA.) = استرقّهُ: see 1, last sentence, in three places.

R. Q. 1. رَقْرَقَهُ, (Ṣ, Ḳ,) inf. n. رَقْرَقَةٌ, (TḲ,) *He poured it forth in small quantity;* namely, water &c.: (Ḳ:) or *he made it to come and go;* namely, water. (Ṣ.) — رَقْرَقَ الزَّيْتَ بِالسَّمْنِ *He poured a little clarified butter upon the broken bread;* (Ḳ, TA;) i. e. *made it savoury therewith:* or, as some say, *poured much thereof upon it.* (TA.) — رَقْرَقَ الثَّوْبَ بِالطِّيبِ *He made the perfume to run* [*to and fro* (as is implied in the Ṣ)] *upon the garment:* (TA:) [*or he poured and rubbed the perfume upon* the garment.] El-Aashà says,

* وَتُبَرِّدُ بَرْدَ رِدَائِهَا العَرُوسِ فِى الصَّيْفِ رَقْرَقْتَ فِيهِ العَبِيرَا *

[*And she is cold, with the coolness of the* وِشَاحُ (see رِدَاءٌ) *of the bride, in summer, upon which thou hast poured and rubbed perfume mixed with saffron* &c.]. (Ṣ, TA: in the latter, بِالصَّيْفِ.) — رَقْرَقَ *He mixed the wine.* (TA.) — رَقْرَقَ الخَمْرَ عَيْنَهُ *He made his eye to shed tears.* (TA.) — It is said in a trad., فَتْنَةٌ تَتَرَقْرَقُ بَعْضُهَا بَعْضًا, meaning [*Sedition, or the like, will come, and*] *one act thereof will cause desire for another by its embellishment thereof, or investing it with charms.* (TA.) — [See also رَقْرَقَةٌ, below.]

R. Q. 2. تَرَقْرَقَ *It* (water, &c.,) *poured forth in small quantity.* (TA.) — *He, or it, ran in an easy manner.* (TA.) [See also 2, last sentence but one.] — *It* (water, Ṣ, TA) *was, or became, in a state of motion, or commotion;* (Ḳ, TA;) in which sense, [meaning *it flickered,*] it is [also] said of the سَرَاب [or mirage]; (Ḳ, Ṣ;) [see also another explanation below;]) [*it went to and fro;*] *it came and went.* (Ṣ, Ḳ, TA.) And in like manner, (Ṣ,) تَرَقْرَقَ الدَّمْعُ *The tears went round about at the inner edge of the eyelid.* (Ṣ, Ḳ.) And تَرَقْرَقَتِ الشَّمْسُ *The sun appeared as though it were turning round* (A'Obeyd, Ḳ, TA) *and coming and going, by reason of its nearness to the horizon, and of vapours intervening between it and the eye;* which it does not when it is high. (A'Obeyd, TA.) — *It* (a thing) *shone, or glistened;* (JK, Ṣ, Ḳ;) as does the سَرَاب [or mirage]. (JK.) — تَرَقْرَقَتْ عَيْنُهُ *His eye shed tears.* (TA.)

رَقٌّ: see رَقِيقٌ; and رِقٌّ. = Also, (JK, Ṣ, Mgh, Mṣb, Ḳ,) and ↑ رِقٌّ, (Mṣb, Ḳ,) but the latter is a rare dial. var. though some read thus in the Ḳur lii. 3, (Mṣb,) [*Parchment*; and *vellum*; so in the present day; or] *skin,* (Mgh, Mṣb,) *or thin skin,* (Ṣ, Ḳ,) *upon which one writes:* (Ṣ, Mgh, Mṣb, Ḳ:) or (so accord. to the Mgh, but in the Ḳ "and") *a white* [i. e. *blank*] صَحِيفَة [which means a *paper* and a *piece of skin,* but generally such as is written upon]: (JK, Mgh, Ḳ:) or metaphorically applied to † *a skin written upon:* properly one upon which one writes: (Bḍ in lii. 3:) accord. to Fr, † the صَحَائِف [i. e. *papers, or pieces of skin,* meaning *records,*] *that will be produced to the sons of Adam on the day of resurrection;* which indicates that such as is written is also thus termed: (Az, TA:) in the Ḳur lii. 3, [accord. to some,] applied to † *the Book of the Law revealed to Moses: or the Ḳur-án.* (Jel.) = Also, (Ḳ,) or the former word [only], (JK, Ṣ, Mṣb,) The *tortoise:* (JK:) or *a great tortoise:* (Ṣ, Ḳ:) or the *male tortoise* ♀ (Mṣb:) and the *crocodile:* (JK:) or, (Ḳ,) accord. to Ibráheem El-Harbee, (TA,) *a certain aquatic reptile,* (Ḳ, TA,) [app. the *turtle,* or *sea-tortoise,*] *having four legs, and claws, or nails, and teeth in a head which it exposes and conceals, and which is killed for food:* (TA:) pl. رُقُوقٌ. (A'Obeyd, JK, Ṣ, Mṣb, Ḳ.)

رِقٌّ *Shallow,* applied to water; or *shallow water;* (Ṣ;) مَآءٌ رِقِيقٌ; IDrd, Ḳ, TA;) *not copious, or not abundant;* (IDrd, TA;) in a sea, or great river, or in a valley; (IDrd, Ḳ, TA;) as also ↑ رَقٌّ;

(K;) and so ✝رُقَارِيٌّ. (IDrd, K.) — See also رَقَاقٌ.

رُقٌّ: see رَقٌّ. [It is indicated in the K that it is syn. with the latter word in all of its (the latter's) senses: but I do not find it to be so in any other lexicon.] — *A thin thing.* (S. [There expl. as signifying شَيْءٌ رَقِيقٌ; but perhaps by this may be meant that it is an epithet *syn. with* رَقِيقٌ, as it is said to be in the K.]) See رَقِيقٌ. — The *leaves of trees:* or *the branches that are easy for the cattle [to eat].* (K.) — And *A certain thorny plant.* (K.) — See also رَقَاقٌ. — Also The *state, or condition, of a slave; slavery; servitude;* (JK, S, Msb, K;) and so ✝رِقٌّ. (KL.)

رُقَّةٌ *Any land by the side of a valley, over which the water spreads in the days of the increase, and into which it then sinks, or disappears,* (S, K,) *and which therefore produces good herbage:* (S:) pl. رِقَاقٌ. (K.) — See also رَقَاقٌ.

رِقَّةٌ [an inf. n. of رَقَّ in several senses; as shown above, in the first paragraph of this art.]: it is explained in the K as *syn. with* رُقَّةٌ: [see 1, first sentence:] but El-Munáwee says, in the "Tow-keef," that the former is like the latter [as meaning *Thinness*], but that the latter is said with regard to the lateral parts of a thing, and the former *with regard to the depth* of a thing [or *the extent between the two opposite surfaces* thereof]: thus, in a material substance, such, for instance, as a garment, or piece of cloth, [&c.,] it is [*thinness* as meaning *little thickness in comparison with the breadth and length together; littleness in extent, or depth, between the two opposite surfaces: fineness, delicateness, flimsiness, unsubstantialness,* or *uncompactness, in texture &c.*:] the *contr. of* ثَخَانَةٌ and صَفَاقَةٌ: (TA:) [in water, and sand, &c., *shallowness,* or *littleness of depth:* (see رُقٌّ:) in mud, and anything imperfectly liquid, *thinness* as meaning *want of spissitude: an attenuated state or condition* of anything.]

Also ✝ *Weakness;* (Mgh;) as in the phrase رِقَّةُ جَانِبٍ [*weakness of resistance;* similar to لِينُ جَانِبٍ; contr. of غِلَظُ جَانِبٍ; (Ham p. 631;) [and in the phrase رِقَّةُ دِينٍ *weakness of religion:* (see رَقِيقٌ:) also *abjectness, meanness, paltriness,* or *contemptibleness:* and *weak-heartedness,* and *fearfulness:* (see 1:)] and *shame, shyness,* or *bashfulness.* (K.) — Also ✝[*Tender-heartedness,* (see رَحْمَةٌ and رَأْفَةٌ,)] *mercy, compassion,* or *pity;* (K;) and so رِقَّةُ قَلْبٍ (TA in art. حن:) in the soul, "it is the *contr. of* جَفْوَةٌ and قَسْوَةٌ. (El-Munáwee, TA.) — [And ✝*Softness* or *tenderness,* or *easiness and sweetness,* or *elegance, gracefulness,* or *ornateness,* of speech: see رَقِيقٌ, and see also 2. — And ✝*Slenderness, softness,* or *gentleness,* of voice.] — And ✝*Evilness* [or *naughtiness*] of state or condition: so in the saying, عَجِبْتُ مِنْ قِلَّةِ مَالِهِ وَرِقَّةِ حَالِهِ ✝[*I wondered at the paucity of his property, and the evilness, or the narroweness of the circumstances, of his state or condition*]. (TA.) — [And ✝*Scantiness* of living or sustenance &c.]

And رِقَّةُ بَطْنٍ ✝[*A looseness,* or *diarrhœa*]. (TA in art. خلف.)

رَقَقٌ, an inf. n., (KL, [sec 1,]) ✝[*Thinness, and consequently*] ✝*weakness* (JK, S, K, KL, TA) *of the bones,* (JK,) *or in the bones,* (TA,) *or of the bone,* (KL,) or as in the bone, (S,) and in a camel's foot: (TA:) [and] *lightness in a horse's hoof.* (AO, TA.) — ✝*Paucity:* thus in the saying, فِي مَالِهِ رَقَقٌ ✝[*In his property is paucity*]: (JK, S, K, TA:) mentioned by Fr, (S,) or by A'Obeyd thus, but the saying mentioned by Fr is مَا فِي مَالِهِ رَقَقٌ ✝*There is not in his property paucity.* (TA.) — And ✝*Scantiness* (رِقَّة) *of food.* (TA.) = See also the next paragraph.

رَقَاقٌ *A [desert tract such as is called]* صَحْرَآءُ (K:) *or a wide, or spacious,* صحراء, *of soft soil, beneath which is hardness:* (TA:) or ✝*a level,* (S, K, TA,) *expanded,* (TA,) *tract of land, of soft soil, beneath which is hardness:* (S, K, TA:) *or a tract from which the water has sunk into the ground;* ✝as also رُقَاقٌ and ✝رُقَّةٌ [q. v.]: *or a soft and wide tract of land;* (K, TA;) accord. to Aṣ, *without sand;* (TA;) as also ✝رُقٌّ and ✝رُقَقٌ; (K;) the last of which is a contraction of رُقَاقٌ, used by Rú-beh, (S, TA,) by poetic license. (TA.) = يَوْمٌ رَقَاقٌ *A hot day.* (Fr, K.) [See also رَقْرَاقٌ.]

رُقَاقٌ: see رَقِيقٌ. — Also, (JK, S, K,) as a subst., (Th, S,) or رُقَاقُ خُبْزٍ, (Mgh, Msb,) *Thin bread,* ✝خُبْزٌ رَقِيقٌ, JK, S, Mgh, Msb, TA,) *such as is* [*flat, or flattened,* or] *expanded:* (TA:) n. un. رُقَاقَةٌ, (Mgh,* Msb, K,) meaning *a single thin, round cake of bread:* (Mgh:) one should not say رُقَاقَةٌ, with kesr: (K:) the pl. of رُقَاقٌ, accord. to the K is رُقَاقٌ: but this is pl. of رَقِيقٌ, like as كَرِيمٌ is pl. of كُرَمَآءُ. (TA.) [See also مُرَقْرَقٌ.] — مَشَى مَشْيًا رُقَاقًا, said of a camel, means رَقْرَقَ الْمَشْيَ, (K, TA,) i. e. ✝*He went an easy pace.* (TA.) — See also رُقَاقٌ.

رَقِيقٌ, (S, Mgh, Msb, K,) fem. with ة, (TA,) *Having the quality termed* رِقَّةٌ; (K, TA; [see 1, first sentence, respecting a mistranscription in the CK;]) as also ✝رُقَاقٌ, (K,) of which the fem. is likewise with ة; (TA;) and ✝رُقَّقٌ, (K,) like رُمَّانٌ; (TA;) [i. e.] *contr. of* غَلِيظٌ; (S, Msb, K, TA;) as also ✝رَقٌّ (K, TA) and ✝رُقٌّ: (K:) and *contr. of* ثَخِينٌ: (S, TA:) [or rather this last is the proper explanation of رَقِيقٌ, as well as of all the other epithets above mentioned; (see رِقَّةٌ;) i. e. *thin* as meaning *having little thickness in comparison with its breadth and length together; having little extent, or depth, between its two opposite surfaces:*] applied to bread that is [flat, flattened, or] expanded; such as is termed رُقَاقٌ, q. v.: (TA:) and to a garment, or piece of cloth, (Mgh, El-Munáwee, TA,) and the like, as meaning *thin, fine, delicate, flimsy, unsubstantial, of uncompact, in texture &c.*: *contr. of* صَفِيقٌ; (El-Munáwee, TA;) as also ✝رُقَارِيٌّ: (TA:) and to water [as meaning *shallow, or of little depth;* and in like manner to sand]: see رُقٌّ: (IDrd, K, TA:) [*thin* as meaning *wanting in spissitude;* applied to mud &c.: *attenuated:*] pl. رِقَاقٌ (TA) and أَرِقَّةٌ. (JK.) [Hence,] الرَّقِيقَانِ *The part between the* خَاصِرَة [or *flank*] *and the* رِجْع [or *groin, on either side*]: (AA, K:) and *the thin parts at the flanks of she-camels.* (JK.) Also, the dual, الرَّقِيقَانِ, *The* حِضْنَانِ [or *part between the armpit and the flank, on either side*]. (K, TA. [In the CK الْحَضِنَانِ, q. v.]) And [*The two veins called*] الرَّقِيقَانِ [q. v.]. (K.) And, of the nose, *The two sides:* (K:) so says Aṣ: or the رَقِيق of the nose is *the thin and soft part of the side.* (TA.) — [Also *Thin,* or *attenuated, and consequently* ✝*weak, in the bones:* see رَقَقٌ.] You say نَاقَةٌ رَقِيقَةُ عَظْمٍ meaning ✝*A she-camel whose marrow-bones have become weak and thin* (ضَعُفَتْ وَرَقَّتْ), *and whose medullary canal is wide:* pl. رِقَاقُ. (IAqr, TA.) — Also ✝ *Weak:* and *abject, mean, paltry, or contemptible:* applied to a man [&c.]. (TA.) And goats are called مَالٌ رَقِيقٌ [*Weak cattle*] because they have not the endurance of sheep. (TA.) — ✝*Weak-hearted.* (Mgh.) And رَقِيقُ الْقَلْبِ ✝*Soft,* or *tender, of heart;* contr. of قَاسِي الْقَلْبِ. (El-Munáwee, TA.) — [✝ *Soft* or *tender, or easy and sweet, or elegant, graceful, or ornate,* speech or language.] لَفْظٌ رَقِيقٌ means [✝*Soft* or *tender,* &c., *of expression;* applied to a man: and also *soft* or *tender* or] *easy and sweet expression.* (Har p. 8.) — [✝ *Slender, or soft, or gentle,* applied to the voice.] — رَجُلٌ رَقِيقُ الْحَوَاشِي ✝*A man gentle, gracious, or courteous, to his associates.* (TA in art. حشى.) And عَيْشٌ رَقِيقُ الْحَوَاشِي ✝*A soft or delicate, pleasant, or plentiful and easy, life.* (TA.) — [عَيْشٌ رَقِيقٌ may sometimes mean the same: but it commonly means ✝*Scanty living or sustenance.*] — And فُلَانٌ رَقِيقُ الدِّينِ ✝*Such a one is weak in respect of religion, and narrow in the circumstances of, or evil in, his state or condition:* see رِقَّةٌ]. (TA.) = Also *A slave,* (S, Mgh, Msb, K,) *male* and *female;* (Msb;) [but] the latter is [also] called رَقِيقَةٌ: (Lḥ, JK, TA:) and *slaves;* for it is used as sing. and pl.; (S, Mgh, Msb, K;) like رَقِيق and خَلِيط: (TA:) accord. to Abu-l-'Abbás, so called because they are abject and submissive to their owner: (✝TA:) the pl. of رَقِيق is أَرِقَّآءُ, (Msb, TA,) erroneously said in the K to be رُقَاقٌ; (TA;) and that of رَقِيقَة is رَقَائِقُ. (Lḥ, TA.) Using it as pl., you say, هٰؤُلَآءِ رَقِيقِي [*These are my slaves*]. (Mgh.) And لَيْسَ فِي الرَّقِيقِ صَدَقَةٌ, i. e. [*There is no poor-rate] in the case of slaves used for service* [as distinguished from those that are for sale]. (Msb.) [See also مُرَقْرَقٌ.]

رُقِّى [fem. of أَرَقُّ, q. v.].

رُقَّيْقَا: see رُقٌّ, first sentence.

رُقَيْقَةٌ: see رُقٌّ, last sentence.

رَقْرَقَةٌ inf. n. of R. Q. 1. (TK.) — *Quickness in going and coming.* (JK. [If an inf. n. in this sense, its verb is perhaps رَقْرَقَ.])

رَقْرَاقٌ: see رَقِيقٌ. — Also, applied to a collection of clouds (سَحَاب), *Going and coming.* (TA.) See also the next paragraph. — Applied to tears (دَمْع), *Going round about at the inner edge of the eyelid.* (TA.) — Anything *shining*, or *glistening*. (S, TA.) [Hence,] رَقْرَاقَةٌ A woman (As, TA) *as though water were running upon her face:* (As, K, TA:) or رَقْرَاقَةُ البَشَرَةِ a girl *whose external skin shines*, or *glistens*, (Ham p. 622, and TA,) *with whiteness:* (TA:) pl. رَقَارِقُ, applied to *soft*, or *tender*, *young* women. (Ham ubi supra.) [Hence also,] الرَّقْرَاقُ is *The name of a sword of Sa'd Ibn-'Obádeh El-Ansáree.* (K.) — Applied to a day, *i. q.* صَرٌّ [app. a mistranscription for حَرٌّ, i. e. *Hot;* like رَقَاقٌ; as though shining, or glistening, with the sunlight]. (Fr, TA.) = The تَرَقْرُق [or *commotion*, or *moving to and fro*, or *coming and going*, whether *real* or *apparent*,] of the سَرَاب [or mirage], and of anything that shines, or glistens. (JK.)

رُقْرُقَانُ السَّرَابِ *What is in a state of commotion, of the* سراب [*or mirage*]: (IDrd, O, K:) and السَّرَابُ رُقْرَاقٌ means [the same, or] *what [moves to and fro, or undulates, or] comes and goes, of the* سراب. (S.) And سَرَابٌ رُقْرُقَانٌ [*Mirage*] *that shines*, or *glistens*. (TA.)

رَقَارِقُ: see رَقِيقٌ, first sentence: and رِقٌّ. Also, applied to the سَرَاب [or mirage], (so in the CK,) or شَرَاب [i. e. wine or beverage], (so in copies of the K and in the O and TA,) [the former of which readings I think the more probably that which is correct, supposing the mirage to be likened to shallow water, which is thus termed, but Freytag prefers the latter reading,] *i. q.* رَقِيقٌ [app. as meaning *Shallow*, or perhaps *thin*]; (IDrd, O, K:) and so رَقْرَاقٌ. (IDrd, O.) — And A sword *having much* مَاء [qv.; i. e. *much diversified with wavy marks, streaks, or grain; or having much lustre*]: (IDrd, K, TA:) or *shining*, or *glistening, much.* (TA.)

أَرَقُّ [compar. and superl. of رَقِيقٌ; i. e. *More*, and *most, thin*, &c.]. رُقِّى, [its fem.,] applied to a piece of fat (شَحْمَة), means مِنْ أَرَقِّ الشَّحْمِ [i. e. *Of the finest*, or *most delicate, sort of fat*; (in the CK, erroneously, مِنْ أَرَقِّ الشَّحْمِ;) (JK, K, TA:) *such that no one comes upon it without his eating it.* (JK, TA.) Hence the prov., وَجَدْتَنِى الشَّحْمَةَ الرُّقَّى عَلَيْنَا الْمَاتِنَا [*Thou hast found me to be the finest, or most delicate, piece of fat, to which there is a way of access*]: said by a man to his companion when he esteems him weak. (JK, Sgh, K.) [See also شَحْمَةُ الرُّكَّى, in art. رك.] — هُمْ أَرَقُّ قُلُوبًا † *They are more, or most, tender-hearted;* and *more, or most, inclined to accept admonition.* (TA.)

مَرَقٌ sing. of مَرَاقٌ, (Hr, K,) which signifies The *thin*, or *delicate, and soft, or tender parts* of the belly: (S, K:) or the *lower part* thereof *with what surrounds it, that is thin* or *delicate [in the skin]*: (TA as from the S [but not in my copies of the latter]:) or the *lower part* of the belly, *in the region of the* صِفَاق [q. v.], *beneath the navel:* (T, TA:) and metonymically applied in a trad. respecting ablution to the *lower part of the belly* of a man, *together with the* رِفْغَان [or *groins*] *and the genitals and the [other] places of which the skin is thin* or *delicate:* and, of a camel, the أَرْفَاغ [or *groins, and similar places of flexure or creasing*]: (TA:) or (K) مَرَاق [thus applied] has no sing. (S, K.) Also The *soft part* of the nose, (JK, TA,) *in the side* thereof; [i. e. *each of the ale* thereof;] as also مُسْتَرَقٌّ: (TA:) pl. as above. (JK.)

مَرُوق and † مَرْقُوق, mentioned by ISk, (Mṣb, TA,) and by Az, and in the 'Ináyeh, therefore the disallowing of the latter by some is not to be regarded, (TA,) or the latter is for مَرْقُوقٌ لَهُ meaning "compassionated," (Mgh,) *Made a slave:* (Mṣb:) or *possessed as a slave:* (TA:) [or *kept as a slave:* (see 1, last sentence:)] fem. of the former with ة, (Mṣb, TA,) and so of the latter. (Mṣb.) [See also رَقِيق, last signification.]

مُرُقٌّ A horse *thin in the hoof:* (K:) or *light therein.* (AO, TA.)

مُرَقَّقٌ A cake of bread (*made thin and*) *wide*, or *broad.* (TA.) [See also رُقَاق.]

مُرَقِّقَةٌ *A baker's rolling-pin;* (MA;) the *thing with which bread is made thin [and flat]*; (K;) *i. q.* مِحْوَل [q. v.] and صَوْلَج. (TA, in art. لط.)

مَرْقُوق: see مَرُوق.

مُسْتَرَقٌّ: see مَرُوق.

رقأ

1. رَقَأَ الدَّمْعُ, aor. ـَ, inf. n. رُقُوء and رَقْء (S, Mgh, Mṣb, K, &c.,) *The tears stopped, or ceased to flow;* (Fṣ, JK, S, Mgh, Mṣb:) or *dried up*, (IDrst, Aboo-'Alee El-Ḳálee, K,) *and stopped*, or *ceased:* (K:) and in like manner, الدَّمُ *the blood:* (JK, S, Mgh, Mṣb:) whence the phrase جُرْحَانِ لَا يَرْقَئَانِ *Two wounds not ceasing to bleed.* (Mgh.) And in like manner also, (JK,) رَقَأَ العَرَقُ, (Fṣ, JK, K, TA, [not العَرْق, as supposed by Golius and Freytag,]) inf. ns. as above, (K,) *The vein stopped* or *ceased [bleeding]*; syn. انْقَطَعَ. (Fṣ, JK, TA,) and سَكَنَ, (TA,) or ارْتَفَعَ; (K;) [in all of which explanations, دَمُه is understood.] = رَقَأَ بَيْنَهُمْ, (K, TA,) aor. ـَ, inf. n. رَقْء, (TA,) *He effected a reconciliation*, or *made peace, between them;* (K, TA;) like رَفَأَ: (TA:) and [in like manner,] رَقَأَ مَا بَيْنَهُمْ *He arranged, or rightly disposed, or rectified, the matter, or affair, between them.* (TA.) And the former phrase (رقأ بينهم) also signifies *He created disorder* or *discord*, or *made mischief, between them:* thus having two contr. meanings. (K.) = رَقَأَ فِى الدَّرَجَةِ, (K,) and رَقِئَ, also, mentioned by Ibn-Málik in the "Káfiyeh," as a dial. var. of رَقِىَ, and both mentioned by IKtt, aor. of each ـَ, (TA,) *He ascended the series of stairs, or the ladder:* (K:) on the authority of Kr; but extr. [with respect to usage]. (TA.) — [Hence,] ارْقَأْ عَلَى ظَلْعِكَ (a dial. var. of ارْقَ, TA) † *Be gentle with thyself, and impose not upon thyself more than thou art able to perform:* (JK, S, TA:) or *abstain thou, for I know thine evil qualities or actions:* (JK:) or, as some say, *rectify thou, or rightly dispose, first thy case, or thine affair.* (TA.)

4. ارقأ دَمْعَهُ, (S,) or الدَّمْعَ, (K,) said of God, (S, K,) *He caused his, or the, tears to stop, or cease, flowing;* (S, TA;) or *caused them to dry up, and to stop, or cease.* (K.) The saying لَا أَرْقَأَ اللّٰهُ دَمْعَتَهُ is expl. by El-Mundhiree as meaning *May God not remove, or do away with,* (لَا رَفَعَ) *his tear.* (TA.) You say also, أَرْقَأْتُ العِرْقَ [meaning *I caused the vein to stop or cease bleeding:* see 1]. (K, TA.)

رُقْءٌ *A styptic; or a thing that is put upon blood for the purpose of stanching it, or stopping its flowing:* (S, K:) a subst. from رَقَأَ. (Mṣb.) Hence the saying, (Mṣb,) accord. to J, in a trad., but this is a mistake, for it is a saying of Aktham, (K,) or, accord. to the Expositions of the Fṣ, it was said by Keys Ibn-'Áṣim El-Minḳaree, (TA,) لَا تَسُبُّوا الإِبِلَ فَإِنَّ فِيهَا رُقْءَ الدَّمِ [*Revile not ye camels*, or it may perhaps mean *hoch not ye camels*, but the former, I am told, is here meant, *for in them is a preventive of the flowing of blood*]; alluding to their being given in compensation for homicide, and thus preventing the shedding of blood. (S, Mṣb, K, TA.) — [Hence,] رَجُلٌ رُقْءُ بَيْنَ القَوْمِ † *A man who is a reconciler of the people; or a peacemaker between them* and [so] رُقْءُ بَيْنَهُمْ, a phrase used by a poet. (TA.)

مَرْقَأَةٌ and مِرْقَأَةٌ, (K,) the former a n. of place, the latter an instrumental n., and both correct, dial. vars. of مَرْقَاةٌ and مِرْقَاةٌ, (TA,) *A series of stairs; or a ladder.* (K, TA.)

رقب

1. رَقَبَهُ, (JK, S, Mgh, Mṣb, K,) aor. ـُ (S, A, Mgh, Mṣb,) inf. n. رَقْبٌ, (JK, S, Mgh, K,) or this is a simple subst., (Mṣb,) and [the inf. n.] رَقَبَانٌ (JK, S, K) and رُقُوبٌ (S, K) and رَقْبَةٌ and رَقَابَةٌ, (K,) *He looked, watched, or waited, for him, or it; he awaited, or expected, him, or it;* (JK, S, A, Mgh, Mṣb, K:) namely, a man, (JK, A,) or a thing; (S;) as also ارْتَقَبَهُ (JK, S, A, Mṣb, K:) and راقبه (Mgh,) inf. n. مُرَاقَبَةٌ. (JK, S, A, Mgh, Mṣb.) You say, قَعَدَ يَرْقُبُ صَاحِبَهُ *He sat looking, watching, or waiting, for his com-*

panion; as also ↓ يُرَقِّبُهُ. (A.) And ↓ أَتَرَقَّبُ كَذَا I look, &c., or am looking, &c., for such a thing. (A.) And يَرْقُبُ مَوْتَ صَاحِبِهِ [He looks, &c., for the death of his companion], (JK, Ṣ, A, Mgh, Mṣb,) and أَبِيهِ لِيَرِثَهُ [of his father, in order that he may inherit his property]: (A:) and ↓ تُرَاقِبُ مَوْتَ بَعْلِهَا [She looks, &c., for the death of her husband], (Ḳ, TA,) لِيَمُوتَ فَتَرِثَهُ [that he may die and she may inherit his property]. (TA.) And لَمْ تَرْقُبْ قَوْلِي, in the Ḳur [xx. 95], means And thou didst not wait, or hast not waited, for my saying [or what I should say]. (JK, TA.) — And رَقَبَهُ, (Mṣb, Ḳ,) aor. as above, (TA,) inf. n. رُقُوبٌ, (Mṣb,) He guarded, kept, preserved, or took care of, it; was mindful, or regardful, of it; (Mṣb, Ḳ:) namely, a thing; (TA;) as also ↓ راقبهُ, inf. n. مُرَاقَبَةٌ and ↓ رَقَابٌ; (Ḳ:) [and ↓ ترقّبهُ]. You say also أَنَا أَرْقُبُ لَكُمُ اللَّيْلَةَ I will guard, or keep watch, for you to-night. (A.) — And He regarded it; paid regard, or consideration, to it. (Bd and Jel in ix. 8.) You say, مَا لَكَ لَا تَرْقُبُ ذِمَّةَ فُلَانٍ [What aileth thee that thou wilt not regard the inviolable right or due, &c., of such a one?]. (A. [This phrase is there mentioned as proper, not tropical.]) — And ↕ He feared him; (A:) and so ↓ راقبهُ; (Ṣ, A, Mgh:) namely, God; (Ṣ, Mgh:) رَقَبَ فِى أَمْرِهِ [in his affair]; (Ṣ;) because he who fears looks for, or expects, punishment (يَرْقُبُ العِقَابَ): (A, Mgh:) or اللّٰهَ ↓ رَاقَبْتُ signifies † I feared the punishment of God. (Mṣb.) ↓ رُقْبَةٌ [as inf. n. of رَقَبَ app. used intransitively, or perhaps as a simple subst.,] signifies † The fearing, or being afraid [of a person or thing]: or fear: and also † the guarding oneself; being watchful, vigilant, or heedful: or self-guardance; &c. (Ḳ, TA. [See this word below.]) — And you say, بِتُّ أَرْقُبُ النُّجُومَ, بَاتَ يَرْقُبُ النُّجُومَ, and ↓ يُرَاقِبُهَا, like يُرَعَاهَا and ↕ يُرَاعِيهَا [i. e. He passed the night watching the stars and waiting for the time when they would disappear]. (A, TA.) IAạr cites the following saying of one describing a travelling-companion of his:

* يُرَاقِبُ ↓ النَّجْمَ رَقْبَ الحُوتِ *

meaning ↕ He watches (↓ يَرْقُبُ) the star, or asterism, with vehement desire for departure, like the [watching with] vehement desire of the fish for water. (TA.) [See also رَقَّبَ.] — رَقَبَ فُلَانًا = رَقَّبَ. He put the rope [or a rope] upon the رَقَبَة [i. e. neck, or base of the hinder part of the neck, &c.,] of such a one. (Ḳ.) — رَقَبَ, (Ṣ, A, Mṣb, Ḳ,) inf. n. رَقَبٌ, (TA,) or this is a simple subst., (Ḳ,) He was, or became, thick in the رَقَبَة [or neck, &c.]. (TA.)

2. رَقَّبُوا لِلنَّمِرِ رَقَبَةً [They made a رَقَبَة (q. v.) for the leopard]. (JK.)

3. راقب, inf. n. مُرَاقَبَةٌ and رَقَابٌ: see 1, in seven places.

4. ارقبهُ الدَّارَ, (JK, Ṣ, A, Mgh, Mṣb, Ḳ,) inf. n. إِرْقَابٌ, (Mṣb,) He assigned the house to him as a ↓ رُقْبَى [q. v.], (JK, A,* Mgh, Ḳ, TA,) and to his offspring after him, in the manner of a وَقْف [so as to be unalienable]: (TA:) and ↓ ارقبهُ الرُّقْبَى [he assigned to him the رُقْبَى]: (Lḥ, Ḳ:) or ارقبهُ دَارًا, وَأَرْضًا, means he gave to him a house, or land, on the condition that it should be the property of the survivor of them two; saying, If I die before thee, it shall be thine; and if thou die before me, it shall be mine: (Ṣ:) it is from المُرَاقَبَة; because each of the two persons looks for (يَرْقُبُ) the death of the other; (Ṣ, Mgh, Mṣb;) in order that the property may be his: (Mṣb:) the subst. is ↓ رُقْبَى [signifying, as a quasi-inf. n., the act explained above; and, as a subst. properly so termed, the thing given in the manner explained above: the verb being similar to أُعْمِرُ; and the subst., in both of its applications, to عُمْرَى: see these two words]. (Ṣ, Mṣb.)

5: see 1, in three places.

8: see 1, in three places. — You say also, ارتقب المَكَانَ He ascended upon the place. (Ḳ,* TA.)

رَقَبٌ Thickness of the رَقَبَة [or neck, &c.]: (Ṣ, Ḳ:) a subst. [as distinguished from an inf. n.: but see 1, last signification]. (Ḳ.) = See also رَقَبَةٌ.

رُقْبَةٌ [A pit made for the purpose of catching the leopard]: it is, for the نَمِر, like the رُقْبَة for the lion. (JK, Ḳ.)

رَقَبَةٌ: see 1, first sentence: — and again, in the latter half of the paragraph. [Hence,] وَرِثَ فُلَانٌ مَالًا عَنْ رَقَبَةٍ ↕ Such a one inherited property from distant relations; not from his fathers. (Ḳ, TA.) And وَرِثَ المَجْدَ عَنْ رَقَبَةٍ ↕ He inherited glory, or nobility, from distant relations: [it is said of a man] because it is feared that it will not be conceded to him on account of the obscurity of his lineage. (A.) El-Kumeyt says,

* كَانَ النَّدَى وَالنَّدَى مَجْدًا وَمَكْرُمَةً *
* تِلْكَ المَكَارِمُ لَمْ يُورَثْنَ عَنْ رَقَبِ *

[The night-dew and the day-dew that nourished his mental growth were nobility and generous disposition: those generous qualities were not inherited from distant relations: رَقَب being pl. of رَقَبَة]: i. e., he inherited them from near ancestors. (TA.)

رَقَبَةٌ The neck; or the base of the hinder part thereof: (A, Ḳ:) or the hinder part of the base of the neck: (TA:) or the upper part of the neck: (TA:) pl. [of mult.] رِقَابٌ (JK, Ṣ, Mṣb, Ḳ) and [coll. gen. n.] ↓ رَقَبٌ (JK, Ṣ, Ḳ) and [pl. of pauc.] أَرْقُبٌ (IAḥr, Ḳ) and رَقَبَاتٌ. (Ṣ, Mṣb, Ḳ.) — By a synecdoche, it is applied to ↕ The whole person of a human being: as in the saying, رَقَبَتُهُ فِى رَقَبَتِهِ [His sin, or crime, &c., be on his own neck; meaning, on himself]. (IAth, TA.) [Hence also] one says, هٰذَا الأَمْرُ فِى رِقَابِكُمْ ↕ [This affair is upon your own selves], and فِى رَقَبَتِكَ ↕ [upon thine own self]. (A.) And أَعْتَقَ اللّٰهُ رَقَبَتَهُ ↕ May God emancipate him. (A.) And أَعْتَقَ اللّٰهُ رِقَابَهُمْ, in a trad., relating to camels, ↕ They themselves, and the burdens that are upon them, are thine. (TA.) And [hence], in another trad., لَنَا رِقَابُ الأَرْضِ ↕ To us belongs the land itself. (TA.) — Hence also, i. e. by a synecdoche, (IAth, Mgh, TA,) ↕ A slave, (Ṣ, IAth, Mgh, Ḳ, TA,) male and female: (IAth, TA:) and a captive: (TA:) pl. رِقَابٌ. (Mgh.) You say, أَعْتَقَ رَقَبَةً ↕ He emancipated a slave, male or female. (IAth, TA.) And فَكَّ رَقَبَةً ↕ He released a slave, or a captive. (TA.) رِقَابُ القُرْآنِ in the Ḳur ix. 60 means ↕ Those slaves who have contracted with their owners for their freedom. (T, Mgh, Mṣb, TA.) — رِقَابُ المَزَادِ ↕ [lit. The necks of provision-bags] is a nickname which was applied to the عَجَم [or Persians, or foreigners in general]; because they were red; (Ṣ, A;) or because of the length of their necks; (El-Ḳarāfec, TA in art. زود;) or rather because of the thickness thereof, as though they were full. (MF in that art.)

رُقْبَى One's giving to another person a possession, (Ḳ,) such as a house, and land, and the like, (TA,) on the condition that whichever of them shall die, the property shall revert to his [the giver's] heirs: (Ḳ:) so called because each of them looks for (يَرْقُبُ) the death of the other: (TA:) or one's assigning it, (Ḳ,) namely, a dwelling, (TA,) to another person to inhabit, and, when he shall die, to another: (Ḳ:) or one's saying to a man, If thou die before me, my dwelling [or my land, which I give to thee,] shall revert to me; and if I die before thee, it shall be thine: so called for the reason above mentioned. (JK, KT.*) [It also signifies The property so given.] See 4, in three places. The act thus termed is forbidden in a trad., which pronounces that the property so given belongs to the giver's heirs. (JK.) Accord. to the Imám Aboo-Haneefeh, and [the Imám] Mohammad, it is not a هِبَة: accord. to Aboo-Yoosuf, it is a هِبَة like the عُمْرَى; but none of the lawyers of El-'Irák says so: the Málikees absolutely forbid it. (TA.) You say, دَارِي لَكَ رُقْبَى [My house is thine as a رقبى]: from المُرَاقَبَة; because each of the two persons looks for the death of the other. (A.)

رَقْبَانُ, رَقْبَانِيٌّ } see أَرْقُبُ.

رَقُوبٌ ↕ A woman (Ṣ, A) of whom no offspring lives, or remains, (Ṣ, A, Ḳ,) and who looks for the death of her offspring, or of her husband [app. that she may have offspring by another]: (Ḳ:) and in like manner applied to a man: (Ṣ:) because he, or she, looks for the death of the child, in fear for it: (IAth, TA:) in like manner also a she-camel of which no offspring lives: (TA:) or he who has no offspring: (Mṣb:) or he who has not sent before him [to Paradise, by its dying in infancy,] any of his children: this, says A'Obeyd, is the meaning in the [classical] language of the Arabs; relating only to the loss of children: (TA:) he who has had no child die in infancy: or he who has had children and has died without sending before him any of them [to

Paradise, by its dying in infancy]. (So in the explanations of two trads., each commencing with الرُّقُوبُ, in the "Jámi' es-Sagheer" of Es-Suyooteе.)

وَرِثْتُهُ عَنْ عَمَّةٍ رُقُوبٍ

is a prov., expl. by Meyd as meaning [*I inherited it from a paternal aunt*] *of whom no offspring was living:* such, he says, is most compassionate to the son of her brother. (TA.) — Also A woman *who looks for the death of her husband*, (S, K,) *in order that she may inherit his property.* (S.) — And † An old and a poor man *who is unable to earn for himself, and has none to earn for him:* so called because he looks for a benefaction or gratuity. (Msb.) — And † A she-camel *that does not draw near to the watering-trough, or tank, on account of the pressing, or crowding [of the other camels to it],* (S, K,) *by reason of her generous disposition:* (S:) so called because she waits for the others to drink, and drinks when they have done. (TA.) — أَمُّ الرُّقُوبِ † *Calamity, or misfortune.* (K.)

رَقِيبٌ, of the measure فَعِيلٌ in the sense of the measure فَاعِلٌ, (TA,) *A looker, watcher, or waiter, in expectation* [of a person or thing]: (S, Msb, K:) pl. رُقَبَةٌ. (Msb.) — *A guarder, guardian, keeper, or preserver:* (JK, S, A, Msb, K:) *a guard* of a people; *one stationed on an elevated place to keep watch:* (TA:) *a spy, or scout,* of an army: (A, TA:) *a watcher, or an observer.* (TA.) — [Hence,] الرَّقِيبُ is an appellation applied to God; (A, K, TA;) meaning *The Guardian, Keeper, Watcher, or Observer, from whom nothing is hidden.* (TA.) — Also *The* أَمِين *of the players at the game called* المَيْسِر; (JK, K;) or (K) *he who is intrusted with the supervision of the* ضَرِب [or *shuffler of the arrows*]: (JK, S, K:) *or the man who stands behind the* حَرْضَة [q. v.] *in the game above mentioned*: the meanings of all these explanations are [said to be] the same: pl. as above. (TA.) — And † *The third of the arrows used in the game above mentioned:* (T, S, K:) it is *one of the seven arrows to which lots, or portions, appertain:* (TA:) by some it is called الضَّرِيبُ: (Lḥ, L in art. ضرب:) the arrows are ten in number: the first is النَّفْذُ, which has one notch and one portion; the second, السَّوْمَرُ, which has two notches and two portions; the third, الرَّقِيبُ, which has three notches and three portions; the fourth, الحِلْسُ, which has four notches [and four portions]; the fifth, النَّافِسُ, which has five notches [and five portions]; the sixth, المُسْبِلُ, which has six notches [and six portions]; and the seventh, المُعَلَّى, the highest of all, which has seven notches and seven portions: those to which no portions appertain are السَّفِيحُ and المَنِيحُ and الوَغْدُ. (TA.) A poet says,

إِذَا قَسَمَ الهَوَى أَعْشَارَ قَلْبِى
فَسَهْمَاكَ المُعَلَّى وَالرَّقِيبُ

[*When love divides the tenths of my heart, thy two arrows will be the mo'allà and the rakeeb*]: by the سَهْمَان [which, properly signifies *two arrows*, and hence † *two portions gained by two gaming-arrows*, and then † *any two portions,*] he means her eyes: and as the معلّى has seven portions and the رقيب has three, the ظهمان would gain the whole of his heart. (TA. [See also a verse cited voce عُثْرٌ.]) — رَقِيبُ النَّجْمِ signifies † *The star, or asterism, that sets with the rising of that [other] star, or asterism:* for example, the رقيب of الثُّرَيَّا is الإِكْلِيلُ: [and the former is the رقيب of the latter:] when the latter rises at nightfall, the former sets: (S, TA:) or رَقِيب signifies the *star, or asterism, which [as it were] watches,* (يَرْقُبُ,) *in the east, the star, or asterism, letting in the west: or any one of the Mansions of the Moon* is the رقيب of another: (K, TA:) whenever any one of them rises, another [of them] sets: (TA: [see مَنَازِلُ القَمَرِ, in art. نزل: and see also نَوْءٌ:]) and الرَّقِيبُ is † a *[certain] star, or asterism, of the stars, or asterisms, [that were believed to be the givers] of rain, that [as it were] watches another star, or asterism:* (K:) [it was app. applied to الإِكْلِيلُ, as being the رقيب of the most noted and most welcome of all the Mansions of the Moon, namely, الثُّرَيَّا: see نَوْءٌ.] The رقيب of الثُّرَيَّا is [also] an appellation applied to الدَّبَرَانُ † [i. e. *The Hyades; or the five chief stars of the Hyades; or the brightest star among them, α of Taurus*]; because a follower thereof: (A:) [and] العَيُّوقُ † [i. e. *Capella*] is so called as being likened to the رقيب of the game called المَيْسِر. (TA.) [Hence,] one says, لَا أَتِيكَ أَوْ يُلْقِى الثُّرَيَّا رَقِيبُهَا † [*I will not come to thee unless their* رقيب *meet the Pleiades*]. (A.) — رَقِيبٌ also signifies † A man's *successor,* (A, K,) *of his offspring,* and *of his* عَشِيرَة [i. e. *kinsfolk, or nearer or nearest relations by descent from the same ancestor,* &c.]. (K.) So in the saying, نَعْمَ الرَّقِيبُ أَنْتَ لِأَبِيكَ وَسَلَفِكَ † [*Excellent, or most excellent, is the successor;* such art *thou to thy father and thine ancestors*]: because the successor is like الثُّرَيَّا to الدَّبَرَان. (A.) — And † The *son of a paternal uncle.* (K.) [App. because two male cousins by the father's side are often rivals, and watchers of each other; the son of a girl's paternal uncle being commonly preferred as her husband.] — Also † *A species of serpent:* as though it watched by reason of hatred: (TA:) or *a certain malignant serpent:* pl. رُقَبِيَّاتٌ and رُقُبٌ. (T, K.)

رَقَابَةٌ *A low, or an ignoble, man, a servant, or a slave,* syn. رَجُلٌ وَغْدٌ, (S, K,) *who keeps, guards, or watches, the [utensils and furniture called]* رِحْل *of a people when they are absent.* (S.)

أَرْقَبُ and ♦ رَقْبَانِىٌّ, (JK, S, A, K,) the latter irregular (Sb, S, K,) as a rel. n., (Sb,) and ♦ رَقْبَانٌ, (IDrd, K,) applied to a man, (S, IDrd, A,) *Thick,* (JK, S, K,) or *large,* (A, Mgh, in which latter only the second epithet is mentioned,) *in the* وَقْبَة [or *neck*, &c.]: (JK, S, A, K:) the fem. [of the first] is رَقْبَآءُ, (JK, IDrd,) applied to a female slave, (JK,) not applied to a free woman, nor does one say رَقَبَانِيَّة. (IDrd.) — الأَرْقَبُ is also [an epithet] applied to *The lion;* (K:) because of the thickness of his رَقَبَة. (TA.)

مَرْقَبٌ and ♦ مَرْقَبَةٌ *An elevated place upon which a spy, or watchman, ascends, or stations himself:* (S, A,* Msb, K:*) [*a structure such as is termed* an عَلَم, *or a hill, upon which one ascends to look from afar;* or, accord. to Sh, the latter signifies *a place of observation on the top of a mountain or of a fortress:* accord. to AA, the pl., مَرَاقِبُ, signifies *elevated pieces of ground.* (TA.)

مُرْقَبَةٌ: see what next precedes.

مُرْقَبٌ A skin, or hide, *that is drawn off from the part next to the head* (S, K) *and the* رَقَبَة [or *neck*, &c.]. (S.)

رقع

2. رَقَّعَ, (S, A,) inf. n. تَرْقِيعٌ, (S, K,) *He ordered, or put into a good or right or proper state, managed well, tended, or took care of,* property, or cattle: (S, A, K:) and in like manner, *he ordered, put into a good or right or proper state, or managed well,* the means of subsistence; (S,* A, TA;) as also ♦ ترقّع [app. with the objective complement العَيْشَ or المَعِيشَةَ understood]. (TA.) — And *He gained, acquired,* or *earned, property.* (TA in art. رقع.) — It occurs in a trad., in the phrase رَقَّعَ إِنْسَانًا, as meaning وَفَّاهُ [q. v.]. (TA.)

5: see above. — ترقّع لِعِيَالِهِ *He gained, acquired,* or *earned,* or *he sought, or laboured, to gain or acquire or earn, sustenance for his family,* or *household;* syn. اكْتَسَبَ, (S, [see also 1,]) or تَكَسَّبَ; (A, K;) on the authority of Lḥ. (TA.)

رُقْعَةٌ A woman *who gains her subsistence by prostitution.* (MF.)

رَقَاعَةٌ *Good management of property.* (TA.) — *Gain, acquisition, or earning:* and *merchandise, commerce, or traffic.* (S, K.) Hence, (TA,) the Pagan Arabs (S, A,) or some of them, (TA,) used to say in the تَلْبِيَة [i. e. in uttering the ejaculation لَبَّيْكَ, during the performance of the rites of the pilgrimage,] جِئْنَاكَ لِلنَّصَاحَةِ ثُمَّ تَأَتْ لِلرَّقَاعَةِ [meaning *We have come to Thee for the purpose of sincere worship: we have not come for gain, or traffic*]. (S, A, TA.)

رَقَاعِىٌّ *A merchant, trafficker,* or *trader,* (A, TA,) *who manages well his property.* (TA.) You say, هُوَ رَقَاعِىُّ مَالٍ *He is one who orders,* or *puts into a good or right or proper state, manages well, tends, or takes care of, property,* or *cattle:* (S, K:*) or *who gains, acquires, or earns, property, and orders it, puts it into a good or right or proper state, or manages it well.* (K, TA.)

هُوَ رَاقِعَةُ أَهْلِهِ *He is the gainer,* or *earner, of sustenance for his family.* (A, L.)

رقد

1. رَقَدَ, (ʂ, Msb,) aor. ـُ, inf. n. رَقْدٌ and رُقُودٌ (JK, ʂ, A, Msb, K) and رَقَادٌ (JK, ʂ, A, Msb, K) and perhaps also مَرْقَدٌ [q. v.], (TA,) *He slept*, (JK, ʂ, A, Msb, K,) accord. to some, specially, (Msb, K,) *by night*; (JK, Msb, K;) but it correctly means, *whether by night or by day*; as is shown by verse 17 of ch. xviii. of the Kur-án: (Msb:) the assertion that it means, specially, by night, is weak: (TA:) accord. to Lth, رُقُودٌ is *by night*; and رَقَادٌ, *by day*: but the Arabs used both of these words as meaning the *sleeping by night* and *by day*. (T, TA.) You say, مَا بِي رُقُودٌ and رَقَادٌ [*There is not in me any sleep*]. (A.) — [Hence,] رَقَدَ عَنْ ضَيْفِهِ ‡ *He abstained, or held back, from the affair*. (Msb, TA.) And رَقَدَ عَنْ ضَيْفِهِ ‡ [*He neglected his guest*; *he did not pay attention, or frequent attention, to his guest*. (A, TA.) And رَقَدَ الثَّوْبُ, inf. n. رَقْدٌ and رَقَادٌ, (TA,) ‡ *The garment became old and worn out, and no longer of use*; (A,* TA;) like نَامَ. (A.) And رَقَدَتِ السُّوقُ ‡ *The market became stagnant, or dull, with respect to traffic*; like نَامَتْ. (Th, TA.) And رَقَدَ الحَرُّ ‡ *The heat remitted, or subsided*. (TA. [See also رَكَدَ.])

2. ترقيدٌ *A certain manner of going on foot*, (JK, K,) *with quickness*: (JK:) perhaps a mistranscription for تَرْئِيدٌ. (TA.)

4. ارقدهُ *He, or it, caused him to sleep; put him to sleep*. (ʂ, K.) It is said of a medicine. (ʂ, A, K.) And you say, ارقدت المَرْأَةُ وَلَدَهَا *The woman put her child to sleep*. (A.) — ارقد المَكَانُ, (K,) or بِالمَكَانِ, (ʂ,) or بِالبَلَدِ, (A,) or بِأَرْضِ كَذَا, (IAqr, JK, TA,) ‡ *He resided, stayed, dwelt, or abode, in the place, or town or country, or in such a land*. (IAqr, JK, ʂ, A, K.)

6. تراقد *He feigned himself asleep*. (A.)

9. رَقْدَلَ, (JK, ʂ, A,) inf. n. اِرْقِدَالٌ, (JK, ʂ, K,) *He hastened*; or *was quick, or swift*; (JK, ʂ, M, A, K;) in his pace, or going: (M, A:) or *he ran vehemently*; as also ارمدّ; said of a camel: (AA, T in art. رمد:) or *he ran with leaps*, or *bounds, as though leaping, or bounding, from a thing*: (Aʂ, L in art. رمد:) or *he went at random, heedlessly, headlong, or in a headlong course; and quickly*; (Aʂ, JK, L in art. رمد;) as also ارمدّ. (Aʂ, T in that art.)

10. استرقد *He became overpowered by sleep* [or *drowsiness*; and therefore *desired to sleep*]. (A, TA.)

رُقَادَةُ رَحًى *Mill-stones of Raḥd*; (ʂ;) which is the name of a mountain whence mill-stones are hewn; (ʂ, A, K;) or, as some say, a valley in the district of Keys. (TA.) You say also رَحًى رُقَادِيَّةٌ *A mill-stone of* the mountain [or valley] called رُقَادٌ. (A.)

رُقَادَةٌ *A sleep*. (ʂ.) One says, مَا أَطْيَبَ رُقَادَةَ السَّحَرِ [*How sweet is the sleep of the time a little before daybreak!*]. (A.) — *A state of extinction of vitality* (هَمْدَة) *between the present life and the life to come*. (JK, A.*) أَصَابَتْنَا رُقَادَةٌ مِنَ الحَرِّ ‡ *A peri*[od] *of heat befell us lasting half a month, or less*, (A,) *or ten days*: (JK, K:) or رُقَادَةٌ signifies *a heat that befalls one after days of wind and an abatement of violent heat*. (L.)

رَقُودٌ: see رَقُودٌ.

رَقْدَانُ [an inf. n. of which the verb is not mentioned,] The *act of leaping, or leaping up, by reason of briskness, liveliness, or sprightliness*, (ʂ, K,) *like the lamb and the kid*. (ʂ.)

أَرْجَاءُ رَقْدٍ: see رَحًى رُقَادِيَّةٌ, above.

رَقُودٌ and ‡ رَقَّادٌ (A) and ‡ يَرْقُودٌ (K) [all signify the same; i. e. A man *who sleeps much*; as the last is expl. in the K; and so ‡ رَقُودَةٌ; as Golius says on the authority of a gloss. in the KL: or] رَقُودٌ signifies a man *always sleeping*; as also ‡ مِرْقَدِّيٌ. (TA.) [Hence,] ‡ امْرَأَةٌ رَقُودُ الضُّحَى [*A woman who sleeps much in the morning after sunrise*; meaning] ‡ *a woman that leads an easy, and a soft, or delicate, life*; and so رَقُودُ الضُّحَى. (A.)

رَقَّادٌ: see the next preceding paragraph.

رُقَّدٌ act. part. n. of 1: رُقَّدٌ [is its pl., and] signifies Persons *sleeping*; as also رُقُودٌ; (ʂ, K;) the last occurring in the Kur xviii. 17. (Msb.)

رَاقُودٌ *A large vessel of the kind called* دَنّ (K:) or *a vessel of the kind so called*, (ʂ, K,) or *a vessel in form like the* دَنّ, (JK,) *resembling an* إِرْدَبَّة, (ʂ, A,) *long in the lower part*, (JK, ʂ, K,) *smeared inside with pitch*: (ʂ, A, K:) or *an oblong earthen jar, smeared with pitch*: (TA:) an arabicized word: (ʂ:) pl. رَوَاقِيدُ. (JK, ʂ.) — And *A certain fish*, (JK, K,) *small*, (K,) *of the size of the finger, and round*; (JK;) *found in the sea*. (TA.)

مَرْقَدٌ *A sleeping-place*: (ʂ, A, K:) pl. مَرَاقِدُ. (A.) You say, بَعَثَهُ مِنْ مَرْقَدِهِ [*He roused him from his sleeping-place*]. (A.) And أَطَلُّوا مَرَاقِدَهُمْ [*They took their sleeping-places*]. (A.) — It seems, from the manner in which it is used in the Kur xxxvi. 52, [like the former of the two exs. mentioned above,] that it may perhaps also be an inf. n. (TA.)

مُرَقِّدٌ A medicine *that causes him who drinks it to sleep* (ʂ, K. [In a copy of the A ‡ مُرَقِّدٌ; and thus pronounced in the present day.]) — Also *A conspicuous* road: (JK, K:) thus on the authority of Aʂ; but ISd says, "I know not how it is:" and others say that it is ‡ مُرَقِّدٌ. (TA.)

مُرَقَّدٌ: see the next preceding paragraph, in two places.

مِرْقَدِّيٌ: see رَقُودٌ. — Also A man *quick in his affairs*. (ʂ, K.)

يَرْقُودٌ: see رَقُودٌ.

رقش

1. رَقَشَ, (A,) aor. ـَ, (TK,) inf. n. رَقْشٌ, (ʂ, M, A, K,) *He variegated; coloured with two or more colours; decorated; embellished*; syn. نَقَشَ; (ʂ,* A, K;*) and زَبَّنَ; as also ‡ رَقَّشَ; (Har p. 57;) and ‡ تَرَقَّشَ. (So in a copy of the A: [but I think that this is a mistranscription, for رَقَّشَ.]) — *He wrote*: (M, TA:) and *he pointed, or dotted*, (Aʂ, M, TA,) characters, and writing: (Aʂ, TA:) as also ‡ رَقَّشَ, inf. n. تَرْقِيشٌ; in both senses: and ‡ the latter, *he wrote upon*, or *in, papers or the like, or books*. (M, TA.)

2. رَقَّشَ, inf. n. تَرْقِيشٌ: see 1, in three places. — *He embellished* his speech: or *embellished* it *with lies*: syn. حَسَّنَ, and زَوَّقَ: (TA:) or زَبَّنَ, (A,) and زَوَّرَ, (ʂ, K,) and زَخْرَفَ. (ʂ, A, K.) — Hence, (A, TA,) ‡ *He made known, divulged, or told, discourse, or conversation, in a malicious or mischievous manner, so as to occasion discord, dissension, or the like*; (ʂ, A, TA;) because he who does so embellishes his speech, or embellishes it with lies: (A, TA:) *he told a calumny to the object thereof*. (M.) — ‡ *He excited discord, dissension, or animosity*. (M.) — ‡ *He blamed, reproved, or chid*; syn. عَاتَبَ. (M, TA.)

5. ترقّش *He adorned himself*: (A, K:) *he displayed his beauty, or goodliness*. (A, TA.) — See also 1.

8. ارتقشوا ‡ *They became mixed together in fight*. (AA, K.)

رَقْشٌ *A good, or beautiful,* خَطّ [i. e. *character, or handwriting*]. (TA.) [See also رَقْرَشٌ: and see 1.] — Also *Food*. (M.)

رَقَشٌ and ‡ رُقْشَةٌ *A colour in which are* [*intermixed*] *duskiness, or dinginess, and blackness; and the like of those two hues*. (M.) [See أَرْقَشُ.]

رُقْشَةٌ: see what next precedes.

رَقَشٌ The *serpent*: (A, Ṣgh, K:) app. because of the رُقْشَة [see رَقَشٌ] upon his back: (TA:) or *a serpent speckled with black and white* [like a رَحَيَّة رَقْشَاءُ]. (A.)

رُقَيْشٌ dim. of رَقْشٌ, signifying The *pointing, or dotting*, of characters and writing: (Aʂ, TA:) or أُرَقَّشٌ; as also ‡ أُرَيْقِشٌ [so in the TA, but in some copies of the K, أُرَيْقِشٌ]: (AHát, K:) the latter is allowable. (AHát.)

أَرْقَشُ; fem. رَقْشَاءُ; (ʂ, M, &c.;) pl. رُقْشٌ; (A;) *Variegated with duskiness, or dinginess, and blackness; or the like of those two hues*; applied to the [species of locust called] جُنْدَب: (M, TA:) and the fem., applied to a serpent (حَيَّة), (ʂ, M, IAth, K,) signifies *the same*: (M:) or *speckled with black and white*; (ʂ, K;) and so when applied to a she-goat: (IAqr, M:) or, applied to a serpent, it signifies one *of the viper-species* (أَفْعَى); because of the lines and specks upon its back: (IAth:) and أَرْقَشُ الأُذُنَيْنِ *having his ears variegated with black and white, and the rest of his hair black*; applied to a kid. (ʂ.) — Also the fem., *A small creeping thing* (M, K) *that is found in herbs, a variegated and beautiful worm*, (M,) *resembling* [*another small creeping thing called*] *the* خُنْفُسُوط, (M, K,) *speckled with red and yellow.*

(IDrd, TA.) Sgh., or his copyist, has corrupted حَمْطُوط into حُطُوط. (TA.) — Also the fem., The شَقْشَقَة [i. e. the *bursa faucium*, or *faucial bag*,] of the camel: (Ṣ, A, Ḳ:) or the شَقْشَقَة of the camel is sometimes رَقْشَآء, having in it a mixture of colours. (IDrd.)

أَرْقَشُ: see رَقْشَآءُ.

رقص

1. رَقَصَ, (Ṣ, M, A, Mṣb, Ḳ,) aor. ـُ, (Ṣ, M, Mṣb,) inf. n. رَقْصٌ, (Ṣ, M, Mṣb, CḲ,) or رَقَصٌ, of the measure فَعَلٌ, like طَرْدٌ and حَلَبٌ, inf. ns. of طَرَدَ and حَلَبَ, (IDrd, IB, TA,) [*He danced*; this is what is meant by the explanation] *he played*, or *sported*; syn. لَعِبَ: (A, Ḳ:) said of a رَقَّاص [or dancer], (A, Ḳ,) or of a لَعَّاب [or player or sporter], (M,) and of a مُخَنَّث [or effeminate man, or one who affects the manners &c. of women], and of a صُوفِيّ [or mystic, in a choral celebration of the praises of God, which is termed a ذِكْر, performed by certain orders of darweeshes, all of whom, more or less, pretend to be mystics]. (TA.) — Also رَقِصَ, (Lth, A,) aor. ـِ, (Lth,) inf. n. رَقْصٌ (Lth, M, A, Ḳ) and رَقَصٌ, (Lth, M, Ḳ,) or the latter only, (IDrd, Ibn-Málik, TA,) and رَقَصَانٌ, (Lth, M, A, Ḳ,) ‡ *He* (a camel, A, TA) *went the pace, or in the manner, termed* حَبَب; [i. e. *ambled*;] (Lth, M, A, Ḳ, TA;) or *went in a manner which was a kind of* حَبَب: or *went quickly*. (TA.) One does not say يَرْقِصُ [in speaking of any animate being] except of a player or sporter and of a camel (Lth, Ḳ,* TA) and the like: (Lth, TA:) in relation to others, one uses the terms قَفْز and نَقْز: (Lth, Ḳ, TA:) or sometimes, (Lth, TA,) — it is also said of an ass, meaning ‡ *He played with his she-ass*. (Lth, A, TA.) — You say also, رَقَصَ فُؤَادُهُ بَيْنَ جَنَاحَيْهِ ‡ [*His heart throbbed, or leapt, between his two sides, by reason of fright*]. (A.) — رَقَصَ also signifies ‡ *It* (wine, Ṣ, Ḳ, and the beverage called نَبِيذ, A) *actuated* (A, Ḳ:) *or began to do so*. (Ṣ, A.) — And ‡ *It* (the mirage) *was, or became, in a state of commotion; [it danced;]* (Ṣ, M, A, Ḳ:) and so it signifies when said of bubbles (حَبَاب). (M.) You say, اَتَيْتُهُ حِينَ رَقَصَ السَّرَابُ (A) or الآلُ (TA) ‡ [*I came to him when the mirage danced*; in the heat of the day]. — And ‡ *He hasted, or was quick*, فِى كَلَامِهِ *in his speech*. (A, TA.) You say also, لَهُ رَقْصٌ فِى القَوْلِ ‡ *He has a haste in speech*. (A, TA.) — [And ‡ *He spoke evil* against another.] You say, سَمِعْتُ رَقْصَ النَّاسِ عَلَيْنَا ‡ *I heard the evil speaking of the people against us*. (A, TA.)

2: see 4, in two places.

4. اَرْقَصَهُ [*He made him to dance; or to play, or sport*;] trans. of 1. (Mṣb.) You say, اَرْقَصَتْ وَلَدَهَا, (Ṣ, A,) or صَبِيَّهَا, (M,) *She* (a woman, Ṣ, M) *[danced, or dandled, her child*; or] *made her child to leap or spring or bound*-[in her arms or on her knee]; (Ṣ, M;) as also ▼ رَقَّصَتْهُ, (Ṣ, M, A,) inf. n. تَرْقِيصٌ: (Ṣ, A:) or the latter verb has an intensive signification. (Mṣb.) — اَرْقَصَ بَعِيرَهُ ‡ *He made his camel to go in the [ambling] manner termed* حَبَب: (Ṣ, M, A, Ḳ:) and the same, (TA,) or رَقَّصَهُ, (M,) *he made him* (i. e. his camel) *to leap, spring, or bound*. (M, TA.) — See also 5.

5. تَرَقَّص [lit., *He, or it, became danced or dandled*. — And hence,] ‡ *He, or it, became raised and lowered; or rose and sank; or went up and down*. (Ḳ, TA.) You say, تَرَقَّصُوا فِى مَسِيرِهِمْ ‡ *They went up and down in their journeying*; (A;) as also ▼ ارقصوا. (A, TA.) And Er-Rá'ee uses the phrase تَرَقَّصَتِ المَفَازَةُ, meaning, ‡ *The desert* [in appearance] *went up and down*; the mirage, only, making it [seem] to rise and sink. (TA.)

رَقْصَةٌ *A dance, or a dancing*: pl. رَقَصَاتٌ. See an ex. voce قَرْصَةٌ.

رَقَّاصٌ [*A dancer; a player, or sporter*: one *who dances, or plays, or sports, much, or often*]: (Ṣ, A, Mṣb, Ḳ:) an intensive epithet. (Mṣb.)

رَقَاصَةٌ [*A female dancer*]. — *A certain game of the Arabs.* (IF, Ḳ.) — أَرْضٌ رَقَّاصَةٌ ‡ *Land that does not give growth to anything, though rained upon*. (Ḳ.)

رَاقِصٌ [A man *dancing; playing*, or *sporting*]. (Mṣb.) الرَّاقِصُ *The star* [*μ*] *on the tongue of* التِّنِّين [or *Draco*]. (Ḳsw.)

كَلَامٌ مُرْقِصٌ ‡ *Speech, or language, that makes one to be affected with a lively emotion of joy*, or *of grief*. (TA.) You say also, هٰذِهِ مُرْقِصَةٌ [app. meaning, ‡ *This is that* poem, or ode, *which makes the mystics to dance; or to be affected with a lively emotion of joy*: for darweeshes are often seen to be excited to frantic ecstasy, or ecstatic catalepsy, by certain love-songs designed to have a mystic religious sense]. (TA.) — فَلَاةٌ مُرْقِصَةٌ ‡ *A desert that makes the traverser thereof to hasten, or go quickly*. (A, TA.)

مُرْقِصٌ ‡ A camel *that goes much, or often, in the [ambling] manner termed* حَبَب. (M, TA.)

رقط

2. رَقَّطْتُ عَلَى ثَوْبِى ‡ *I made specks, or small spots*, [with ink or the like, (see 5,)] *upon my garment*; syn. نَقَّطْتُ. (A, TA.)

5. تَرَقَّطَ ثَوْبُهُ ‡ *His garment became sprinkled with specks, or small spots, of ink or the like*. (Ḳ, TA.)

9. ارقطّ, (Ṣ, Ḳ,) inf. n. اِرْقِطَاطٌ, (Ṣ,) *He, or it, was, or became, of a black colour speckled with white: or the reverse*: (Ḳ:) [or *speckled with white, and black, and red, and yellow*: (see أَرْقَطُ:)] as also ▼ ارقاطّ, (Ḳ,) inf. n. اِرْقِيطَاطٌ: (TA:) or the former, *he* (a sheep, or goat,) *was, or became, such as is termed* أَبْقَع. (Ṣ.) — *It* (the stalk, or twig, of the عَرْفَج) *put forth its leaves, and what resembled nails* (أَظَافِير) *were seen in the place of separation* (مُنْفَرَق) *of its stalks, or twigs, and internodal portions*; as also ▼ the latter verb: (Ḳ,* TA:) this is said to be after what is termed قَبَل, and before what is termed دُبَرٌ, and تَثْقِيب and اِخْوَاص: (TA:) or ▼ the latter verb, said of the عرفج, signifies *it put forth its leaves*; and this it does before its دُبَرٌ: (Ṣ:) [see عَرْفَجٌ:] in a trad. occurs the expression ارقاطّ عَوْسَجُهَا; but El-Ḳutabee thinks that it should be عَرْفَجُهَا. (TA.)

11: see 9, in three places.

رَقْطٌ *A dotting, or speckling*: pl. أَرْقَاطٌ. (O.)

رُقْطَةٌ *Blackness mixed with speckles of white*: (Ṣ, Ḳ:) or *the reverse*: (M, Ḳ:) or *speckles of white, and of black, and of red, and of yellow*, in an animal: (A, TA:) and the *state, or quality, denoted by the epithet* أَرْقَطُ. (TA.)

أَرْقَطُ *Black speckled with white: or the reverse*: fem. رَقْطَآءُ. (Ḳ.) Applied to a sheep or goat, *Like*, (Ṣ,) or *syn. with*, (Ḳ,) أَبْقَعُ: (Ṣ, Ḳ:) or *speckled with black and white*. (Ḥar p. 303.) And the fem., applied to a domestic fowl or hen (دَجَاجَة), *Black speckled with white*: (Ṣ:) or *party-coloured*: (Ḳ:) or *having patches of white and black*: much sought after, and used, by enchanters; and rarely found. (TA.) — It is also applied to a man. (TA.) — And the fem. is applied to a tract (رَابِيَة), and to an ode (قَصِيدَة), as meaning *Having one of the letters of a word thereof dotted, and another not dotted*: from the same epithet applied to a sheep or goat. (Ḥar p. 303.) — السَّلْسَلَةُ الرَّقْطَآءُ *A certain reptile; the most malignant of the* [*kind of lizards called*] ضَغَابِيس: *when it crawls upon food, it poisons it*. (TA.) — ثَرِيدَةٌ رَقْطَآءُ ‡ [*A mess of crumbled or broken bread*] *having much oil* (Sgh, Ḳ*) *or clarified butter*. (TA.) — الأَرْقَطُ *The leopard*: (Ḳ:) an epithet in which the quality of a subst. predominates. (TA.) — الرَّقْطَآءُ ‡ *Civil war; conflict and faction; sedition; or the like*; syn. الفِتْنَة: (Ḳ:) because of its variableness: or *such as is not universal*; likened to a speckled serpent: occurring in a trad. (TA.)

رقع

1. رَقَعَهُ, (Ṣ, Mṣb, Ḳ,) aor. ـَ, (Mṣb, Ḳ,) inf. n. رَقْعٌ, (Mṣb, TA,) *He patched it; pieced it; put a piece of cloth in the place thereof that was cut or rent*; (Mṣb;) *repaired it*, (Ḳ,) *and closed up the hole or holes thereof*, (TA,) with [a patch or] *patches*; (Ṣ, Ḳ:) namely, a garment, or piece of cloth; (Ṣ, Mṣb, Ḳ;) and in like manner, a skin, or hide; (TA;) as also ▼ رَقَّعَهُ, (Ḳ,) inf. n. تَرْقِيعٌ: (TA:) or ترقيع signifies the *patching* a garment, or piece of cloth, *in several places*. (Ṣ, TA.) — *He stopped it up, or closed it up*; namely, any hole, or aperture; and so ▼ رَقَّعَ; as in the saying of 'Omar Ibn-Abee-Rabee'ah,

وَظَنَّ إِذَا أَبْصَرْتَنِى أَوْ سَمِعْتَنِى
خَرَجْنَ فَرَقَّعْنَ الثَّوَى بِالمَحَاجِرِ

[*And they* (referring to women) *used, when they*

same me, or heard me, to come forth, (يُخَرْجِنْ, being used for يُخْرِجْنَ) and close up the apertures in the walls with the eyes and the parts immediately around them]. (L.) — ↑[He repaired it in a figurative sense; as also ↑ رَقَّعَهُ.] You say, يُرَقِّعُ دِينَهُ بِتَوْبَتِهِ ↑[He repairs his religion by his repentance]. (TA.) And ↑ رَقَعَ أَصْلَحَ, (TA,) and رَقَّعَ: (K, TA:) with which latter ↑ رَقَعَ is also syn. as signifying ↕ he gained, acquired, or earned, property; accord. to an explanation of its inf. n., تَرْقِيع. (TA.) And يَصِلُ الْكَلَامَ بَعْضُهُ بِبَعْضٍ ↕[He connects the language, and repairs one part thereof by inserting another]: said of a poet. (TA.) And ↑ تَرَقَّعَ signifies ↑ [The act of interpolating: or] the adding to a tradition, or story, or narrative. (TA.) — مَا رَقَعَ مُرَقَّعًا [lit. He did not patch a place of patching, or place to be patched;] means ↕ he did not, or made not, or wrought not, anything. (TA.) — كَانَ مُعَاوِيَةُ يُلَقِّمُ بِيَدٍ وَيُرَقِّعُ بِأُخْرَى ↑[Mo'áwiyeh used to put morsels into his mouth with one hand,] and spread another hand in order that the portions of his morsels that fell might become scattered upon it. (IAth, Sgh, K.) — رَقْعُ الرَّجِيَّةِ, (Ibn-'Abbád, K,) and رَقْعَهَا بِالرِّقَاعِ, inf. n. رَقْعٌ, (TA,) ↕ He lined, or cased, the interior of the well for the space of the stature of a man, or twice that measure, fearing its becoming demolished, (Ibn-'Abbád, K, TA,) in its upper part. (TA.) — رَقَعَ عُقْلَةَ الفَارِسِ [lit. He closed up the interval between him and the horseman;] means ↕ he reached, or overtook, the horseman, and pierced him, or thrust him; العُقْلَةُ signifying the interval, or intervening space, between the piercer, or thruster, and the pierced, or thrust. (O, K, TA.) — رَقَعَ الفَرَسَ بِسَهْمٍ, [and الرُّقْعَةَ,] ↕ He hit, or struck, the butt, or target, with an arrow. (K, TA.) And رَقْعٌ رُقْعَةً also signifies ↑ Any hitting, or striking. (TA.) And رَقَعَ ↑ He struck, or beat, in any manner; with a whip; and otherwise; as in the phrases رَقَعَهُ خَدًّا ↑[He struck him a slap with the hand]; and هُوَ يَرْقَعُ الأَرْضَ بِرِجْلِهِ ↑[He beats the ground with his foot]. (TA.) And رَقَعَ الشَّيْخُ ↕ The old man supported himself, or bore, upon his two palms, [as though meaning he struck the ground with the palms of his hands,] in order to rise. (TA.) — [And hence,] رَقَعَهُ, (S, K,) or رَقَعَهُ بِقَوْلِهِ, (TA,) ↕ He censured him, reviled him, or satirized him. (S, K, TA.) — رَقْعٌ, (S, TA,) inf. n. رَقَاعَةٌ, (S, K,) ↕ He was, or became, stupid, foolish, deficient in sense; (S, K, TA;) shattered, or marred, in his intellect; (TA;) such as is termed رَقِيع. (S.)

2: see 1, in seven places. — رَقَّعَ النَّاقَةَ بِالبَيْدَاءِ, inf. n. تَرْقِيعٌ, ↕ He smeared the traces of mange, or scab, upon the she-camel, one after another, with tar, or liquid pitch. (TA.)

4. أَرْقَعَ: see 10. — Also ↕ He (a man, S) acted, or spoke, stupidly, or foolishly. (S, K, TA.)

5. تَرَقَّعَ ↕ He sought, sought after, or sought to gain, sustenance, or the like; or he applied himself, as to a task, to do so. (K, TA.)

10. استرقع الثَّوْبُ ↕ The garment, or piece of cloth, required to be patched; (A, TA;) it was time for it to be patched; (S, K;) as also ↑ ارْتَقَعَ. (K.)

رَقْعٌ (TA) and الرُّقْعُ (K, TA) The seventh heaven. (K, TA.) So, accord. to some, in a verse of Umeiyeh Ibn-Abi-s-Salt, [where others read بِرُقْعَا instead of بِرَقْعَا,] cited voce سِدْر. (TA.) [See also الرُّقِيعُ.]

رُقْعَةٌ ↑ The sound of the arrow in, or upon, the butt, or target. (IAar, K, TA.)

رُقْعَةٌ A patch; i. q. a piece of cloth, or rag, with which a garment, or the like, is patched, or pieced, or repaired: (S, Msb, K:) pl. رِقَاعٌ (S, Mgh, Msb, K) and رُقَعٌ. (TA.) Hence the saying, الصَّاحِبُ كَالرُّقْعَةِ فِي الثَّوْبِ فَاعْلَمْهُ مُنَاسِبًا [The companion is like the patch in the garment; therefore seek thou the one that is suitable]. (A, TA.) — ↕ A [patch, or] trace, or mark, of mange, or scab: (TA:) the commencement of the mange, or scab: (K, TA: [in some copies of the K, الحَرْب is erroneously put for الجَرَب:]) pl. رِقَاعٌ. (TA.) — ↑ A piece of land, or ground, adjoining another piece [which is in some manner distinguished therefrom; i. e. a patch of land, or ground: and in like manner, of herbage]: pl. رِقَاعٌ. (TA.) You say, رِقَاعُ الأَرْضِ مُخْتَلِفَةٌ ↑[The patches of the land, or ground, are various, or diverse]. (TA.) And هٰذِهِ رُقْعَةٌ مِنَ الكَلَأِ ↑[This is a patch of herbage]: and مَا وَجَدْنَا غَيْرَ رُقَاعٍ مِنْ عُشْبٍ ↑[We found not aught save patches of green herbage]. (TA.) — [A note, billet, or short letter: and particularly a short written petition or memorial, addressed to a prince or governor: a ticket: a label:] a certain thing that is written: pl. رِقَاعٌ (S, K) [and accord. to modern usage رُقَعٌ also]. Hence the saying in a trad., يَجِيءُ أَحَدُكُمْ يَوْمَ القِيَامَةِ عَلَى رَقَبَتِهِ رِقَاعٌ تَسْفِقُ [One of you will come, on the day of resurrection, having, suspended upon his neck, billets fluttering]; meaning, by the رِقَاع, the claims to be made upon him, or the dues incumbent on him, written on the رِقَاع. (TA.) — A butt, or target, at which to shoot; also termed رُقْعَةُ غَرَضٍ. (TA.) — A chess-table; also termed رُقْعَةُ الشَّطْرَنْجِ: so called because it is patched [with squares]. (T A.) — ↑ The original matter; the substance; (S, TA;) of a garment, or piece of cloth; (S, TA;) or of a thing: (TA:) or ↕ the thickness of a garment, or piece of cloth. (Mgh.) You say, رُقْعَةُ هٰذَا الثَّوْبِ جَيِّدَةٌ ↕ The [substance or] thickness of this garment, or piece of cloth, is good. (Mgh.) — [The pl.] رِقَاعٌ also signifies ↕ The living, or casing, which is constructed in the upper part of the interior of a well when one fears its becoming demolished. (TA.) [See رَقِيعَةٌ.]

رَقِيعٌ Patched; a garment, or the like, having a piece of cloth put in a place thereof that is cut or rent; (Msb;) as also ↑ مَرْقُوعٌ. (TA.) — And hence, (O, Msb,) ↕ Stupid, foolish, deficient in sense; (S, O, K;) in whose intellect is something needing repair; [so I render مَرْمُمَةٌ فِي عَقْلِهِ: (S, TA:) shattered, or marred, in his intellect; (TA;) as also ↑ أَرْقَعُ, (TA,) and ↑ مَرْقَعَانٌ; (S, K;) or unsoundness in intellect; likened to a ragged, or old and worn-out, garment; as though patched: (Msb:) or a man whose judgment, and state of affairs or circumstances, have become shattered, disorganized, dissipated, marred, or impaired: (A, TA:) fem. [of ↑ أَرْقَعُ,] رَقْعَاءُ, (K,) but this is post-classical; (L, TA;) and [of ↑ مَرْقَعَانٌ] مَرْقَعَانَةٌ. (K.) — Hence also, (TA,) الرَّقِيعُ ↕ The first heaven; (K;) i. e. (TA) the heaven of the lower world; (S, TA:) agreeing with the Hebrew term; an epithet in which the quality of a subst. predominates; for السَّمَاءُ الرَّقِيعُ: and therefore, properly, fem.; though an instance occurs of its being used as a masc. noun, as will be seen below; so called because it is [as though it were] patched with the stars, or with the lights which are therein; as also ↑ الأَرْقَعُ: (TA:) or the heaven, or sky: (Msb, K:) and also each one of the seven heavens; (S;) each of them being a cover to that which is next to it [beneath, so that each, except the highest, is as though it were patched over by the next above it, the highest being in like manner covered over by the كُرْسِيّ,] like as the garment is patched with the رُقْعَة: (TA:) pl. أَرْقِعَةٌ. (S, Mgh, Msb.) It is said in a trad., لَقَدْ حَكَمْتُ بِحُكْمِ اللّٰهِ مِنْ فَوْقِ سَبْعَةِ أَرْقِعَةٍ (S, Mgh) ↕ Verily I have decreed by the decree of God written upon the preserved tablet above seven heavens: (Mgh:) the speaker thus making رقيع masc., as though he regarded it as meaning سَقْف. (S, TA.) [See also رَقْعٌ.]

هُوَ رَقَاعِيُّ مَالٍ i. q. هُوَ رَقَاعِيُّ ↕ [He is a good, or right, orderer, or manager, of property, or of camels, &c.]: because he amends the condition thereof. (TA.)

رَاقِعٌ [act. part. n. of رَقَعَ: see an ex. voce خَرَقَ]. — It is said in a trad., المُؤْمِنُ وَاهٍ رَاقِعٌ فَالسَّعِيدُ مَنْ هَلَكَ عَلَى رُقْعِهِ ↕ The believer is one who becomes unsound in his religion by his disobe-

dience, and *who repairs* it by his repentance: [*therefore the happy is he who dies while he is repairing:*] (TA in the present art.:) i. e., *one who offends* [and] *who repents*. (TA in art. وهى.)

رُقْعَةٌ: fem. of رَقِيعٌ, in three places. — Also, the fem., applied to a ewe, or she-goat, ‡ *Having a whiteness in her side*. (K, TA.) — And, applied to a woman, † *Having no buttocks:* (ISk, K:) or *slender in the shanks*. (TA.) = [Also † *More*, and *most, stupid, foolish, or deficient in sense*.] You say, مَا ثَخَتِ الرَّقِيعُ أَرْقَعَ مِنْهُ † [*There is not beneath the sky a person more stupid*, &c., *than he*]. (TA.)

مُرَقَّعٌ [*A place of patching; or a place to be patched;* as also ‡ مُتَرَقَّعٌ.] — [Hence,] مَا رَقَعَ مَرْقَعًا, see 1. — And لَا أَجِدُ فِيكَ مُرَقَّعًا لِلْكَلَامِ ‡ [*I do not, or shall not, find in thee anything requiring amendment, to speak of*]. (TA.) — And فِيهِ مُتَرَقَّعٌ † لِمَنْ يُصْلِحُهُ † *In it, or him, is a place, or subject, for patching, or amendment, for him who will rètrify it, or him:* like as one says, فِيهِ مُتَخَيَّطٌ, meaning a place for sewing. (TA.) — And أَرَى فِيهِ مُتَرَقَّعًا ‡ *I see in him, or it, a subject, or place, for censure, reviling, or satire*. (Ṣ, TA.)

شَاعِرٌ مُرَقِّعٌ ‡ *A poet who connects language [skilfully], and repairs* (يُرَقِّعُ) *one part thereof by [inserting] another*. (TA.)

مُرَقْعَانٌ: fem. with ة: see رَقِيعٌ, in two places.

مُرَقَّعٌ A garment, or piece of cloth, *much patched*, or *having many patches*. (Mgh.) — [And hence, as being likened to a garment much used,] ‡ *A man tried, or proved, by use, practice, or experience; expert, or experienced*. (TA.)

مُرَقَّعَةٌ *A certain garment worn by the devout Soofees;* so called because of the [many] patches that are in it. (TA.) [A garment of this kind, a gown, or long coat or cloak, is worn in the present day by many devotees, reputed saints, and darweeshes; and passing from one to another at the death of the former, at length consists almost entirely of patches; and therefore, the more it is patched, the more is it esteemed: it is also called خِرْقَةٌ; and دَقَّ, or دِقَّ, or دُقَّ, or (now generally by the vulgar) دُقَّهُ, from the Persian دلقه.] — Also thought by A'Obeyd to mean *A quiver*, or *a pouch, much patched:* whence the prov., زُنْدَانِ فِى مُرَقَّعَةٍ [*Two pieces of stick for producing fire, in a quiver, or pouch, much patched:*] an allusion to a poor and unprofitable man. (Meyd.)

مُرَقَّعٌ: see رَقِيعٌ. — ‡ A camel *having* [*patches,*] *traces, marks,* or *commencements, of mange*, or *scab*. (TA.) — ‡ A man *censured, reviled*, or *satirized*. (TA.)

مُتَرَقِّعٌ: [so in three copies of the Ṣ, and in the TA: in Freytag's Lex., مُرْتَقِعٌ:] see مُرَقَّعٌ, in three places: i. q. مُتَرَدِّدٌ. (T in art. ردم.)

رقل

1: see the next paragraph.

4. ارقلت, said of a palm-tree (نَخْلَة), inf. n. إِرْقَالٌ, *It became such as is termed* رَقْلَة [q. v.]. (Mṣb.) — ارقل, (Ṣ, K,) said of a he-camel, (Ṣ,) or ارقلت, said of a she-camel, (JK, Mṣb, TA,) inf. n. as above, (JK, Ṣ, Mṣb,) *He, or she, went quickly;* (JK, K:) *went a sort of quick pace;* (Mṣb;) *went a sort of pace of the kind termed* خَبَب [q. v.]: (Ṣ, TA:) *or went a sort of run exceeding that termed* خَبَب: (TA:) and ‡ رَقَلَ signifies the same as ارقلت. (JK.) ارقل also said of a man, (Ṣ, K,) meaning † *He went quickly*. (TA.) And you say, ارقلوا فِى الحَرْبِ, ارقلوا فِى الحَرْبِ, (TA,) or إِلَى الحَرْبِ, (JK,) ‡ *They went quickly in*, or *to, war*, or *battle*. (JK, TA.) And فُلَانٌ ‡ يُرَقِّلُ فِى الأُمُورِ † *Such a one is quick in affairs*. (TA.) And أَرْقَلَتْ إِلَيْهِ is metaphorically said, by Aboo-Ḥeiyeh En-Numeyree, of spears [as meaning † *They had been quickly directed towards him*]. (TA.) = Accord. to Lth and the K, ارقل also signifies *He traversed, or crossed, a desert:* and Lth cites the following verse of El-'Ajjáj [as his authority for this explanation]:

* لَاهُمَّ رَبَّ البَيْتِ وَالمُشْعَرِ *

* وَالمُرْقِلَاتِ كُلَّ سَهْبٍ سَمْلَقِ *

but Az says that this is a mistake of Lth; that كُلَّ is here ah adv. n.; and that the meaning is, [*O God, by the Lord of the House* (of Mekkeh) *and of the Musharrah* (the mosque of El-Kheyf) *and*] by the Lord *of the swift* she-camels *in every even plain:* and ISd also has notified the same. (TA.)

رَقْلٌ: see the next paragraph, in two places.

رَقْلَةٌ *A tall palm-tree:* (Ṣ, Mṣb:) or *a palm-tree exceeding the reach of the hand;* (K,* TA;) *above such as is termed* جَبَّارَة: or this latter word, accord. to As, has this meaning; and the former word, *a palm-tree higher than such as* [*just*] *exceeds the reach of the hand:* (TA:) or *a palm-tree of which the trunk has become such as that one may reach* [*the fruit*] *from* [*the top of*] *it:* (JK:) pl. رَقَلَاتٌ (JK, Ṣ, Mṣb, K) and رِقَالٌ (Mṣb) and ‡ رُقُلٌ, (K,) or [rather] of this last it is a n. un. (Mṣb.) Hence the prov.,

* تَرَى الفِتْيَانَ كَالرُّقُلِ ‡ * وَمَا يُدْرِيكَ بِالدَّخَلِ *

[*Thou seest the youths, or young men, like tall palm-trees, &c.; but what will acquaint thee with the vice, &c.*, that is, or may be, in them?]. (TA. [See also another reading of this verse voce دَخَلٌ.]) [And رَوَاقِلُ, pl. of ‡ رَاقِلٌ, as used by a Hudhalee poet, applied to the trunks of palm-trees, signifies *Tall*. ("Abulfedæ Annales," vol. i. page 494.)]

رَاقِلٌ: pl. رَوَاقِلُ: see what next precedes.

رُقُولٌ *A rope by means of which palm-trees are ascended;* (Ṣ, TA;) so in one of the dials.; (TA;) i. q. حَابُولٌ [q. v.] (Ṣ, K) and كَرٌّ. (Ṣ.)

مُرْقِلٌ (Ṣ, K) and مُرْقِلَةٌ (ISd, K) and ‡ مِرْقَالٌ (Ṣ, K) applied to a she-camel, (Ṣ, ISd, K,) *That goes quickly:* (K:) or *that goes in the manner termed* مِرْقَال *much*, or *often:* (Ṣ, TA:) and مَرَاقِيل [as pl. of the last] is applied [in like manner] to she-camels. (TA.) [Hence,] فُلَانٌ مِرْقَالٌ فِى الأُمُورِ [*Such a one is quick in affairs*]. (TA.)

مِرْقَالٌ; pl. مَرَاقِيلُ: see the next preceding paragraph, in two places.

رقم

1. رَقَمَ, (Mṣb, K,) aor. ـُ, (Mṣb, TA,) inf. n. رَقْمٌ (Ṣ, Mṣb, TA,) *He wrote* (Ṣ, Mṣb, K) a writing, book, or letter. (Mṣb.) And *He sealed, stamped, imprinted, or impressed*. (Ṣ, TA.) And رَقَمَ الكِتَابَ (K,) inf. n. as above, (JK,) *He marked the writing with the dots, or points,* (JK, K, TA,) *and made its letters distinct*, or *plain*. (K,* TA.) One says, هُوَ يُرَقِّمُ البَيَّاةَ, (Ṣ,) or هُوَ يُرَقِّمُ فِى البَيَّاةِ, (JK, TA,) [*He writes, &c., upon the water,*] a prov., applied to the skilful and intelligent, (JK,* TA,) meaning he is so skilful that he writes, &c., (يُرَقِّمُ) where the writing, &c., (الرَّقْمُ,) will not remain fixed. (JK, Ṣ, TA.) And one says of a skilful workwoman, clever in sewing skins and the like, تَرَقَّمُ فِى البَيَّاةِ وَهِىَ تُرَقِّمُ فِى البَيَّاةِ. (TA.) — And رَقَمَ الثَّوْبَ, (Ṣ, Mgh, Mṣb, K,) aor. as above, (JK, Mṣb,) and so the inf. n.; (Mṣb, TA;) and ‡ رَقَّمَهُ, (Ṣ, K,) inf. n. تَرْقِيمٌ; (Ṣ, TA;) *He figured, variegated, or decorated, the garment, or piece of cloth;* (Mgh, Mṣb, TA;) and (TA) *made it striped, or marked it with stripes:* (K, TA:) or, accord. to IF, *he figured it, variegated it, or decorated it, with a certain, or known, figuring or variegation or decoration, such as became a mark* [*thereof*]. (Mṣb.) Also the former phrase, (JK, Mgh, TA,) and † the latter likewise, (TA,) said of a trader, or dealer, (JK, Mgh,) *He marked, or put a mark on, the garment, or piece of cloth,* (JK, Mgh, TA,) *specifying its price; he put a price-mark upon it:* (Mgh:) whence, لَا يَجُوزُ بَيْعُ الشَّىْءِ بِرَقْمِهِ [*The sale of the thing by the putting a price-mark upon it shall not be allowable*, because the express consent of the seller as well as that of the purchaser is necessary to the ratification of the sale]: (Mgh:) [or] رَقَمْتُ الشَّىْءَ signifies *I marked the thing so as to distinguish it from other things, as, for instance, by writing* and *the like:* and hence, لَا يُبَاعُ الثَّوْبُ بِرَقْمِهِ وَلَا بِنَمْيِهِ [*The garment, or piece of cloth, shall not be sold by the putting a price-mark upon it*, for the reason explained above, *nor by the feeling it, or touching it:* see 3 in art. نمى]. (Mṣb.) — [Hence,] هُوَ يَزِيدُ فِى الرَّقْمِ is a phrase used by the relaters of traditions as meaning † *He adds to his tradition, and lies:* from الرَّقْمُ signifying *the writing* upon a garment, or piece of cloth. (TA.) — You say also, رَقَمَ البَعِيرَ † *He cauterized the camel*. (TA.) [And رَقَمَ الفَرَسَ † *He* (a farrier) *marked the horse, making lines upon him, with a hot iron;* see مَرْقُومٌ, and see also جَاعِرَةٌ.]

2: see above, in two places. تَرْقِيمٌ signifies [also] The *drawing*, and the *writing*, *of a line* [or *lines*]. (KL.)

رَقْمٌ is originally an inf. n. [of 1, q. v.]: and hence رَقْمُ الثَّوْبِ *The writing* [or *price-mark*, &c.,] *upon the garment, or piece of cloth.* (Ṣ.) [Hence also الرَّقْمُ الْهِنْدِيُّ *The Indian notation of numerals*; adopted by the Arabs; whence is formed the notation which we term "the Arabic."] — Also *A sort of* [*the kind of garments called*] بُرُودٌ: (Ṣ:) or *a striped sort of* [*the kind of garments, or cloth, termed*] وَشْيٌ; or *of* [*the kind of cloth termed*] خَزٌّ: or *of* [*the kind of garments called*] بُرُودٌ: (K:) or *a garment, or piece of cloth, figured with round forms:* (Ḥar p. 416:) or بُرُودُ الرَّقْمِ signifies *a sort of figured, or variegated, or decorated,* [*garments of the kind called*] برود. (Mgh:) or رَقْمٌ signifies [cloth of the kind termed] خَزّ *figured, variegated, or decorated;* (JK, Mṣb;) so accord. to El-Fárábee: (Mgh:) but accord. to IF, رَقِيمٌ signifies any garment, or piece of cloth, *figured, variegated, or decorated, with a certain, or known, figuring or variegation or decoration, such as is a mark* [*thereof*]; and you say بُرُودٌ رَقْمٌ and بُرُودٌ رُقْمٌ [*a garment of the kind called* بُرُد, and *garments of the kind called* بُرُود, *thus figured,* &c.; using the latter word as sing. and pl. because it is originally an inf. n.]: (Mṣb:) and مَرْقُومٌ (Mṣb, TA) and مُرَقَّمٌ (TA) signify a garment, or piece of cloth, *figured, variegated, or decorated:* (Mṣb, TA:) and *striped, or marked with stripes:* and *marked, or having a mark* [*specifying its price*] *put upon it.* (TA.) — See also رَقِيمٌ, in two places.

رَقَّمَ: see رُقْمَةٌ: — and see also the paragraph here next following. — يَوْمُ الرَّقِيمِ *The day of Er-Raḥam was one of the days* [*of conflict*] *of the Arabs,* (Ṣ,) *well known.* (K.)

رَقِيمٌ *A calamity, or misfortune;* (JK, Ṣ, K:) as also رَقْمٌ and رُقْمٌ; (K:) all mean thus, and *a thing that one cannot accomplish, or manage;* (TA:) and رُقْمَةٌ signifies the same as رَقِيمٌ. (JK.) One says, وَقَعَ فِى الرَّقِيمِ, (TA,) and وَقَعَ فِى الرَّقْمِ and الرُّقْمِ, (Ṣ,) meaning *He fell* [*into calamity or misfortune, and he fell into great calamity or misfortune, or*] *into that which he could not accomplish, or manage.* (Ṣ, TA.) And جَاءَ فُلَانٌ بِالرَّقِيمِ الرُّقَيْمَا *Such a one brought to pass that which was a great calamity or misfortune.* (Aṣ, TA.) And بِنْتُ الرَّقِيمِ signifies the same as الرَّقِيمُ, *That which is a calamity or misfortune.* (Ṣ, TA.) — One says also, جَاءَ بِالرَّقِيمِ and بِالرُّقَيْمَا meaning [*He brought, or did,*] *much.* (K.)

رُقْمَةٌ †*Any one of several small marks of cauterization upon the shanks of a beast.* (JK, T, TA.) — † *One of what are termed* الرُّقْمَتَانِ: (TA:) this signifies *two* [*horny*] *things resembling two nails* (JK, Ṣ, K, TA) *in the legs of a beast* (JK, K, TA) *or in the legs of a sheep or goat,* (Ṣ,) *opposite each other:* (JK, Ṣ, TA:) and of the ass and horse, *two marks in the inner sides of the two arms:* (Ṣ:) or the جَاعِرَتَانِ; (K, TA:) which are *two black spots* [*or marks made by cauterization*] *upon the rump of the ass:* (TA:) *or what borders upon the* جَاعِرَتَانِ *of the ass, of the mark made by cauterization:* or *two portions of* [*callous*] *flesh next to the inner side of each of the arms of the horse, having no hair upon them.* (K, TA.) Agreeably with all of these renderings has been explained the trad., إِنَّمَا أَنْتُمْ مِنَ الأُمَمِ إِلَّا كَالرَّقْمَةِ مِنْ ذِرَاعِ الدَّابَّةِ †[*Ye are no more, of the nations* in general, *than such as is the* رقمة *of the arm of the beast*]. (TA.) — † *A small quantity* of herbage; as in the saying, مَا وَجَدْتُ إِلَّا رُقْمَةً مِنْ كَلَأٍ †[*I found not save a small quantity of herbage*]. (TA.) — *A herb, or leguminous plant, of those termed* أَحْرَار [pl. of حُرّ, q. v.]: (Ṣ:) *a certain plant;* said to be *a herb,* or *leguminous plant, inclining to bitterness, and having a small red flower;* (JK:) as some say, (JK, TA,) حُبَّازَى [or *mallow*]. (JK, K, TA.) — *A meadow* (رَوْضَة, Ṣ, K) is sometimes thus termed. (Ṣ.) — Also The *side of a valley:* (Ṣ, K:) or the *place where its water collects;* (K:) the *part,* of a valley, *in which is the water.* (Fr, JK, TA.)

رُقْمَةٌ The *colour of the serpent termed* أَرْقَمُ (JK, TA:) as also رَقْمَةٌ. (TA.) — See also رَقْمَةٌ.

رَقْمَةٌ *A certain plant,* (K, TA,) *resembling the* كَرْش [i. e. كَرِش, a plant little known, said to be so called because its leaves resemble the villous coat of the stomach of a ruminant animal]: so says Az: and in one place he says, it is *a herb that grows* مُتَحَطِّمًا [app. a mistranscription for مُتَحَطِّمًا, a term often used in descriptions of plants, meaning *expanded*], *juicy, or soppy, and scarcely ever, or never, eaten by the camels, or cattle, except from want:* AHn describes the رقمة [perhaps meaning the رُقْمَة, q. v.,] only as *a herb,* or *leguminous plant, of those termed* أَحْرَار, of which the particular characteristics were not known to him. (TA.) [Forskál, in his Flora Aegypt. Arab. p. cviii., mentions a plant seen by him in El-Yemen, previously unknown to him, which he calls "rokama prostrata," of the class pentandria; writing its Arabic name رقمه, and the pronunciation "Rókama."]

رَقِيمَاتٌ *Certain arrows,* so called in relation to a place in El-Medeeneh, (Ṣ, K,) named الرَّقِيمُ; (K:) or in relation to a place thus named in the way to El-Medeeneh; (JK:) or, accord. to Naṣr, in relation to a water thus named, where they were made, by certain mountains of the same name. (TA.)

رَقِيمٌ, used as a fem. epithet, *Remaining, staying, dwelling, or abiding;* and *remaining fixed.* (JK.)

رَقِيمٌ: see مَرْقُومٌ: and رَقْمٌ. It occurs in a trad. of 'Alee, describing the sky, as meaning *Figured, or decorated, with the stars.* (TA.) — Also *A book, or writing.* (Ṣ.) As used in the Ḳur xviii. 8, الرَّقِيمُ is said to mean *A tablet* (JK, Ṣ, K*) *of lead,* (K,) *whereon were inscribed,* (JK,* Ṣ,) *or engraved,* (K,) *the names of the People of the Cave* [*commonly called the Seven Sleepers*], (JK, Ṣ, K,) *and their ancestry,* (JK, K,) *and their story,* (Ṣ,) *and their religion, and what it was from which they fled:* (K:) so says Sub, on the authority of Fr: (TA:) or *a mass of stone;* (Suh, JK, K;) [i. e.] *a stone tablet on which were inscribed their names, and which was put upon the entrance of the cave:* (Bḍ:) or *the town, or village, from which they came forth:* (JK, K:) or *their mountain* (Zj, K) *in which was the cave:* (Zj:) or *the valley* (AO, JK, K) *in which was the cave:* (AO, JK:) or *their dog:* (El-Ḥasán, R, K:) or [in the JK and CK "and"] *the receptacle for ink:* (JK, K, TA:) mentioned by IDrd, but with the expression of uncertainty as to its correctness; (TA;) and said to be of the language of the Greeks: (JK,* TA:) and *the tablet:* (K:) thus, also, explained as used in the verse of the Ḳur-án: (TA:) but I'Ab is related by 'Ikrimeh to have said, I know not what is الرُّقَيْمُ; whether a book or writing, or a building: (Ṣ, TA:) it is [said to be] of the measure فَعِيل in the sense of the measure مَفْعُول. (TA.) — رَقِيمَةٌ, applied to a woman, ‡ *Intelligent; such as is termed* بَرْزَةٌ [fem. of بَرْزٌ, q. v.]. (Fr, K, TA.) — رَاقِمَةٌ رَقِيمٌ †*A great calamity or misfortune.* (JK.)

أَرْقَمُ †*A certain serpent:* (JK:) *a serpent in which are blackness and whiteness:* (Ṣ, M, K:) or *a serpent* [*begotten*] *between two serpents* [app. *of different varieties*], *marked with redness and blackness and duskiness and* [*the colour termed*] بَهْمَة [q. v.]: (ISh:) or *a serpent upon which are white specks:* (Ḥam p. 784:) or *the most malignant of serpents, and the most wont to pursue mankind:* (Ibn-Ḥabeeb, K:) or *a serpent like the* جَانّ *in respect of the fear that men have of killing it, though it is one of the weakest and the least irascible of serpents; for one fears, in killing the* أرقم *and the* جانّ, *the punishment of* جنّ *to them who kill them:* (Sh:) or, applied to a serpent, *i. q.* أَرْقَشُ [q. v.]: (Mgh:) or *the male serpent:* (K:) the female is not so called, nor is she called رَقْمَاءُ; (TA;) but she is called رَقْشَاءُ: (K, TA:) when you use the epithet, you say أَرْقَشُ; but أَرْقَمُ is [used as] a subst: (Ibn-Ḥabeeb:) the pl. is أَرَاقِمُ, (JK, ISd,) a pl. proper to substs., because the quality of a subst. is predominant in it. (ISd, TA.) — See also مِرْقَمٌ. — For the fem., رَقْمَاءُ, see رَقِيمٌ, in two places.

تَرْقِيمٌ inf. n. of 2 [q. v.]. — Also, [as a subst.,] *A certain sign, or mark, of the keepers of the register of the* [*tax, or tribute, termed*] خَرَاج, (K, TA,) *conventionally used by them,* (TA,) *put upon* [*the notes, or billets, or petitions, termed*] رِقَاع [pl. of رُقْعَةٌ, q. v.], *and upon* [*the writings termed*] تَوْقِيعَات [pl. of تَوْقِيعٌ, q. v.], *and upon accounts, or reckonings, lest it should be imagined that a blank has been left* [*to be afterwards filled up*], *in order that no account be put down therein;* as also تَرْقِيمَةٌ. (K.)

مِرْقَمٌ *A writing-reed;* (K:) because it is *an instrument for* الرَّقْمِ, i. e. *writing:* (TA:) also

called ارقمُ [app. because partly blackened with ink]. (Z, TA.) One says to him who is vehemently angry, (K, TA,) extravagantly, or immoderately, so, (TA,) طَغَا مِرْقَمُكَ, †[signifying *Thy pen has exceeded its due limit*], (K, TA,) in some of the lexicons طَغَى, (TA,) and جَاشَ, مرقمك, (K,) and عَلَا, or غَلَا, accord. to different copies of the K, and فَاضَ, (TA,) and طَفَحَ, and ارْتَفَعَ, and قَذَفَ مرقمك: (K, TA:) all [virtually] meaning the same. (TA.) — Also *A thing with which bread is marked* (يُنَقَّشُ); (TA;) like مُنَقَّشَة; in Pers. called پُرْ نَانْ [i. e. *a feather*, or *bundle of feathers, with which bread is pricked by the maker*]: pl. مَرَاقِمُ. (MA.)

مَرْقُومٌ: see مَرْقُومٌ: — and رَقْمٌ.

مُرَقِّمٌ A writer; as also مُرَقِّنٌ.

مَرْقُومٌ Written; (S, Msb, TA;) as also رَقِيمٌ (Msb;) and sealed, stamped, imprinted, or impressed: (S:) and a writing marked with the dots, or points, (JK, TA,) and having its letters made distinct, or plain: [i. e. distinctly written:] and مُرَقَّمٌ signifies the same: (TA:) the first occurs in the Kur lxxxiii. 9 and 20], in the phrase كِتَابٌ مَرْقُومٌ, (S, TA,) meaning, in both instances, [as some say, *a writing*] sealed, or stamped. (Jel.) — See also رَقْمٌ. — Also †A beast having small marks of cauterization upon his shanks; every one of which is termed رَقْمَةٌ: (JK, T, TA:) or دَابَّةٌ مَرْقُومَةٌ means †*a beast having lines of cauterization upon its legs.* (K.) It is also applied as an epithet to a wild ass, because of a blackness upon his legs: (TA:) or مَرْقُومُ القَوَائِمِ, so applied, and applied to a [wild] bull, means †*Having lines of black upon his legs.* (K, TA.) — And مَرْقُومَةٌ †*Land* (أَرْض) *in which is little herbage:* (Fr, S, K, TA:) or *in which is the plant called* رَقْمَة. (JK.)

رقو

1. رَقَا, aor. يَرْقُو, inf. n. رُقُوٌّ, said of a bird, *It rose, or rose high, in its flight.* (Msb, TA.)

تَرْقُوَةٌ, mentioned in this art. in the K, as well as in art. ترق: see the latter art.

رقى

1. رَقِيَ, aor. يَرْقَى, inf. n. رُقِيٌّ (JK, K, TA, [but this inf. n. is omitted in the CK,]) and رُقِيٌّ, (K, TA, [but this is omitted in my MS. copy of the K,]) *He ascended,* إِلَيْهِ *[to him, or it]*; as also ارتقى, and ترقّى: (K:) or *he ascended a ladder, or a stair:* (JK:) or رَقِيَتْ فِيهِ (S, Msb, in the Mgh فِيهِ رُقِيَ,) inf. n. رُقِيٌّ (S, Mgh, Msb) and رُقِيٌّ (S, Msb;) and ارتقيت (S, Mgh,* Msb,) and ترقّيت (Mgh,* Msb;) *I ascended it;* (S;) namely, a ladder, or a stair, (S, Mgh, Msb,) &c.: (Msb:) and رَقِيتُ الجَبَلَ, (Msb,) and السَّطْحَ, (Mgh, Msb, TA,) the verb being thus trans. by itself, (Msb, TA,) without فِي (Mgh,) and likewise with فِي, (TA,) *I ascended,* or *mounted, upon the mountain,* and *upon the house-top:* (Msb:) and ارقى is in like manner trans. without فِي; whence the saying, لَقَدْ أَرْقَيْتَ مُرْتَقًى ↓ صَعْبًا *[Thou hast indeed ascended a difficult place of ascent].* (Mgh.) — [Hence,] ارْقَ عَلَى ظَلْعِكَ *Ascend thou,* and *go, [according to thy limping,* or *halting,* i. e.] *as far as thou art able to do so, and impose not upon thyself that which thou art not able to perform.* (S, TA. [Some, instead of ارْقَ, say ارْقَأْ; and some, ارْقِ, from the verb mentioned in the next sentence; and some, قِ: see 1 in art. وقأ; and see also art. ظلع.]) — رَقَاهُ, (JK, S, Mgh, Msb, K,) aor. يَرْقِي, (JK, Mgh, Msb,) inf. n. رُقْيَةٌ (JK, S, Mgh, K) and رُقًى (JK, Mgh, Msb,* K) and رُقِيٌّ, (K,) *He charmed him,* syn. عَوَّذَهُ, (JK, Mgh, Msb,) *by [invoking] God:* (Msb:) and (Mgh) *he puffed,* or *sputtered, upon his charm;* syn. نَفَثَ فِي عُوذَتِهِ: (Mgh, K:) [it signifies *he charmed him* from, or against, such a thing; (مِنْ كُلِّ:) and also *he enchanted him,* or *fascinated him; by uttering a spell; or by tying knots in a thread, or string, and puffing,* or *sputtering, upon them;* or *by both these actions combined:* see the last chap. but one of the Kur-án:] the epithet applied to the performer is رَاقٍ [meaning *Charming*; &c.]; (S, Mgh, TA;) and رَقَّاءٌ [*A charmer*; &c.; or *one who habitually practises charming*; &c.]: (JK, K, TA:) and the epithet applied to the person who is the object of the performance is مَرْقِيٌّ [meaning *Charmed*; &c.]. (JK, TA.) In the saying ارْقِ عَلَى رَأْسِي مِنَ الصُّدَاعِ *Charm thou me* (عَوِّذْنِي [or rather *charm thou my head against the headache*]), the verb is made trans. by means of عَلَى because it is as though it implied the meaning of اُقْرَأْ [i. e. "recite thou" a spell] and اُنْفُثْ [i. e. "puff," or "sputter," upon knots]. (Mgh.)

2. رَقَّاهُ, inf. n. تَرْقِيَةٌ, *He made him to ascend*; syn. صَعَّدَهُ. (TA.) [See an ex. in a verse of El-Aashà cited in art. ثمن, voce ثَمَانُونَ.] — [And hence, *He elevated,* or *exalted, him.*] — [Hence also,] رَقَّى عَلَيْهِ كَلَامًا [i. q. رَفَعَ *meaning He told, or related, a saying against him; he informed against him;* as is indicated by what next follows, and by a meaning of ترقّى as quasi-pass. of رقّى thus used]. (S, K.) You say also, رَقَّى عَلَيَّ البَاطِلَ, inf. n. as above, *He brought a false accusation against me; said, against me, what was not the case;* and *exaggerated [in what he said against me].* (JM, TA.)

5: see 1, first sentence, in two places. — [Hence,] ترقّى فِي العِلْمِ *He rose by degrees,* or *step by step, in knowledge,* or *science.* (S, TA.) And hence, مَا زَالَ يَتَرَقَّى بِهِ الحَالُ حَتَّى بَلَغَ غَايَتَهُ *The state,* or *condition, ceased not to rise with him until he reached the utmost point thereof.* (TA.) — [Hence also, the verb being quasi-pass. of 2,] ترقّى إِلَيْهِ الخَبَرُ *The news,* or *information, came to him,* or *reached him.* (MA.)

6. تراقى [meaning *He exalted himself*] is from الرُّقِيُّ and الصُّعُودُ and الِارْتِفَاعُ. (Har p. 128.)

8: see 1, first sentence, in three places. — [Hence,] ارتقى بَطْنُهُ *His belly became [drawn up,* i. e.] *lean,* or *lank;* syn. انْطَوَى: said of a camel, and of a sheep or goat. (JK.)

10. استرقاهُ *He asked him,* or *desired him, to charm him.* (S,* TA.)

رُقْيَةٌ *i. q.* عُوذَةٌ [as meaning *A charm,* or *spell,* either *uttered* or *written*], (K, TA,) *by which a person having an evil affection, such as fever and epilepsy* &c., *is charmed:* (TA:) when it is in any other language than that of the Arabs, and one knows not what is in it, it is disapproved, lest it should involve enchantment (سِحْر) and infidelity; but in such as is from the Kur-án or any of the forms of prayer, there is no harm: (Mgh in art. تم: [see تَمِيمَةٌ:]) [but عُوذَةٌ generally signifies "an amulet to charm the wearer against the evil eye &c."]: 'Orweh says,

* فَمَا تَرَكَتْنِي مِنْ عُوذَةٍ يَعْرِفَانِهَا
* وَلَا رُقْيَةٍ إِلَّا بِهَا رَقَيَانِنِي

[*And they two left not any amulet that they knew, nor any charm, or spell, but with it they charmed me*]: (TA:) [sometimes, also, it signifies *anything by which one enchants,* or *fascinates:* and hence it is said,] الدَّوَاةُ رُقْيَةٌ *[Woman is a thing by which one is enchanted,* or *fascinated*]. (Msb:) pl. رُقًى. (S, Msb, K.)

رُقْيَا [The *act,* or *practice,* or *art, of charming:* and also, *of enchanting,* or *fascinating*; i. e. *enchantment,* or *fascination*:] the subst., (Msb,) of the measure فُعْلَى, from رَقَاهُ, aor. يَرْقِيهِ. (Msb, TA.)

رَقْيَةٌ [*Ascent*; or the *act of ascending*;] the subst. from رَقِيَ, aor. يَرْقَى. (TA.)

رَقَّاءٌ *One who ascends mountains much* or *often.* (TA.) — See also 1, last sentence but one.

* رَاقٍ: see 1, last sentence but one. The saying in the Kur [lxxv. 27], مَنْ رَاقٍ [*Who is one that charms?*] means that there is no charmer that shall charm him and protect him: or, accord. to I'Ab, the meaning is, *who is he that ascendeth* with his soul? shall the angels of mercy [ascend with it] or the angels of punishment? (TA.) In the saying of a rájiz,

* لَقَدْ عَلِمْتُ وَالْأَجَلِّ البَاقِي
* أَنَّ لَنْ يَرُدَّ القَدَرَ الرَّوَاقِي

[the meaning may be, *Assuredly thou knowest, by the Most Majestic, the Everlasting, that the female charmers will not repel,* or *avert, that which is decreed*; or, *that the potent charmers will not* &c.: for] the pl. may be that of رَاقِيَةٌ as an epithet applied to a woman, or of this

same word as an intensive epithet applied to a man. (Ṣ.)

وَارِقِيَّة: pl. وَوَارِقِى (with the article الوَّوَارِقِى): see what next precedes.

مُرْتَقًى *A place of ascent;* as also ↑ مَرْقًى; (Mṣb, TA;) and so ↑ مِرْقَاةٌ and ↑ مِرْقَاةٌ: (Mṣb:) or ↑ these last two signify *a series of steps* or *stairs;* or *a ladder;* syn. دَرَجَةٌ; (Ṣ, K;) and سُلَّمٌ; (M and K in art. سلم;) the former of them as being a place of ascent, and the latter of them as being likened to an instrument; (Ṣ, Mṣb;) and both of them are authorized by the M; (TA;) but the latter of them is disallowed by A'Obeyd, and said by him to be not of the language of the Arabs: (Mṣb, TA:) the pl. of مِرْقَاةٌ [and of مَرْقًى] is مَرَاقٍ. (TA.) You say جَبَلٌ لَا مُرْتَقَى فِيهِ and ↑ لَا مُرْتَقَى فِيهِ (JK, TA) *A mountain in which is no place of ascent.* (TA.)

مَرْقِيَا الأَنْفِ [in my MS. copy of the K مَرْقِيَا الأَنْفِ] *The two edges [or alæ] of the nose:* (K, TA:) so says Th; but the expression commonly known is مَرَقُّ الأَنْفِ, mentioned before [in art. رق]. (TA.)

مِرْقَاةٌ and مِرْقَاةٌ: see مَرْقًى, in four places.

مَرْقًى: see 1, last sentence but one.

مُرْتَقًى: see مَرْقًى, in two places; and see an ex. in the first sentence of this article.

رك

1. رَكَّ, (Ṣ, K,) aor. يَرُكُّ, (K, JM, TA, in the CK يَرْكُكُ) inf. n. رَكَاكَةٌ (K, JM) [and app. رُكُوكَةٌ, q. v. infrà,] and رَكٌّ, (CK, [but not in the TA nor in my MS. copy of the K,]) or رَكَّةٌ, [i. e. رَقَّةٌ, like رِقَّةٌ and رُقَّةٌ, with both of which it is syn.], (JM,) *It* (a thing, Ṣ) *was, or became, weak,* or *feeble;* syn. ضَعُفَ: and *thin, or of little thickness* or *depth;* syn. رَقَّ: (Ṣ, K:) [and *little,* or *small, in quantity;* and *slender:* and *feeble,* or *weak,* and *incorrect;* said of a word or an expression: (see the part. n. رَكِيكٌ:) and † *unsound, invalid,* or *incorrect;* said of information, an announcement, &c.; as shown by what follows.] Hence the saying, اقْطَعْهُ مِنْ حَيْثُ رَكَّ [*Cut thou it off from where it is weak,* or *thin*]: for which the vulgar say, مِن حِيث رَقّ. (Ṣ.) [And hence also the saying,] فِى هٰذَا الخَبَرِ رَكَاكَةٌ † *In this information, announcement, piece of news,* or *narration, is unsoundness, invalidity,* or *incorrectness;* and so, فِيهِ رَكَاكَةٌ. (A TA in art. ركك.) ═ رَكَّ الشَّىْءَ بِعَضِهِ عَلَى بَعْضٍ, (Ṣ,) or simply رَكَّهُ, aor. ـُ, (K,) inf. n. رَكٌّ, (TA,) *He threw one part of the thing upon another.* (Ṣ, K.) ═ رَكَّتِ الغُلُّ فِى عُنُقِهِ, aor. ـُ, inf. n. رَكٌّ, [*I put the* غُلّ *or* (*iron*) *collar*) *upon his neck, and inserted his hand in it;* or] *I confined his hand to his neck by means of the* غُلّ. (Ṣ.) رَكَّتِ الذَّنْبُ فِى عُنُقِهِ إِبْهَامَهُ, (Ṣ, K,) [Hence,] † [*I attached to him responsibility for the sin, crime,* or *misdeed*]. (Ṣ, K.*) And رَكَّتْ هٰذَا الحَقَّ فِى عُنُقِهِ [in like manner] means † [*I attached to him responsibility for the rendering of this right,* or *due*]. (Lth, TA.) ═ And رَكَّ رِجْلَهُ, aor. ـُ, inf. n. رَكٌّ, *i. q.* بَعْضَهُ عَلَى بَعْضٍ † [*He reversed the order of parts,* or *of the parts, of the affair,* or *case*]. (TA.) ═ رَكَّ الشَّىْءَ: see رَكْرَكَ.

2: see 4, in two places.

4. أَرَكَّتِ السَّمَآءُ *The sky rained such rain as is termed* رَكّ; (Ṣ, K;) as also ↑ رَكَّكَتْ. (Ibn-'Abbád, K.) ═ And أَرَكَّتِ الأَرْضُ *The land was rained upon with such rain as is termed* رَكّ (Ṣ,) *or with such rains as are termed* رِكَاك: as also ↑ رَكْرَكَتْ. (TA.)

8. ارتكّ, (K,) inf. n. ارْتِكَاكٌ, (TA,) [*He was indistinct in his speech;* said of a drunken man: (see its part. n., مُرْتَكٌّ, below:) or,] *though seen to be eloquent* [*when alone* (see again the part. n.)], *he was impotent in speech in a case of altercation:* (K:) or *he was, or became, weak, or feeble;* (TA;) [like رَكَّ.] ═ ارتكّ فِى أَمْرِهِ *He doubted in,* or *respectinly, his affair,* or *case.* (Yaʼḳoob, K.) ═ ارتكّ is also *syn. with* ارْتَجَّ [*He,* or *it, was, or became, in a state of commotion* or *agitation;* or *of convulsion,* or *violent motion;* or *shook, quaked,* or *quivered*]: (K:) accord. to Yaʼḳoob, it is an instance of substitution [of ك for ج]. (TA.) One says, مَرَّ يَرْتَكُّ [*He passed by in a state of commotion* &c.]. (TA.)

10. استركّهُ *He esteemed him weak,* or *feeble.* (Ṣ, K.)

R. Q. 1. **رَكْرَكَ,** *He was,* or *became, cowardly,* or *weak-hearted.* (IAạr, TA.) [See also رَكْرَكَةٌ, its inf. n., below.]

R. Q. 2. **تَرَكْرَكَهُ,** (K,) relating to a skin [of milk], (TA,) means تَمَخَّضَهُ [i. e. *Its being agitated*] *with the butter.* (K, TA. [In the CK, تَرَكْرَكَهُ and تَمَخَّضَهُ are put for تَرَكْرُكَهُ and تَمَخْمُخَهُ.])

رَكٌّ: see the next paragraph.

رِكٌّ, with kesr, *Lean,* or *emaciated:* mentioned by J [and in the K] in art. ذق, [and there written رِذْلٌ,] but Sgh says that this is a mistranscription, and that it is correctly with ر [and with kesr]; (TA in the present art.;) and Az says that رِذْ is a mistake, and is correctly with ر. (TA in art. رذل.) ═ Also, (Ṣ, K,) and ↑ رَكٌّ and ↑ رَكِيكَةٌ, (K,) *Weak rain:* (T, Ṣ:) or *rain little in quantity:* [and ↑ رَكَّةٌ is expl. in like manner by Freytag, as meaning *pluvia tenuis, pauca;* but it seems to be a n. un. of رَكٌّ, and so ↑ رَكَّةٌ of رِكٌّ;] or *exceeding what is termed* دَثٌّ [q. v.]: (K:) accord. to IAạr, the first [or lightest and weakest] of rain is that called رَشٌّ; then, the طَشّ; then, the بَغْش; and then, the رَكّ: (TA:) or the طَشّ exceeds the رَكّ (TA in art. طش:) the pl. [of pauc. of رَكّ] is أَرْكَاكٌ (K) and رِكَاكٌ (Ṣ, K) and رُكَّانٌ (Sgh, TA;) and the pl. of ↑ رَكِيكَةٌ is رَكَائِكُ. (TA.) ═ مَرْكُوكٌ applied to a land, or a place: see مَرْكُوكٌ.

رَكَّةٌ and رَقَّةٌ: see رِكٌّ.

رُكَاكٌ: see the next paragraph.

رَكِيكٌ *Weak,* or *feeble:* (Ṣ, JM, KL:) so as applied to a man: (TA:) and *thin, or of little thickness* or *depth:* (JM:) anything *little,* or *small, in quantity;* and *slender:* applied to water [that is *little in quantity,* and *shallow*], and to herbage, and to science: (Sh, TA:) *feeble,* or *weak,* and *incorrect;* applied to a word or an expression; (PṢ in art. جزل;) *contr. of* جَزْلٌ: (Ṣ and K in that art.:) [and *unsound, invalid,* or *incorrect;* applied to information, an announcement, &c.: see 1.] You say ثَوْبٌ رَكِيكُ النَّسْجِ *A garment,* or *piece of cloth, weak in respect of texture.* (Ṣ,* TA.) And إِنَّهُ يُبْغِضُ الوُزَاةَ الرَّكِيكَةَ [*Verily he hates weak rulers,* or *magistrates*]: occurring in a trad.: رَكَاكَةٌ being pl. of رَكِيكٌ, like as [its syn.] ضَعَافَةٌ is pl. of ضَعِيفٌ. (TA. [See also a similar saying in what follows.]) And رَجُلٌ رَكِيكُ العِلْمِ, (K,) and العَقْلِ, (TA,) *A man having little knowledge,* (K,) and *intelligence.* (TA.) And رَكِيكٌ and ↑ رُكَاكٌ, (K,) the latter of which has a stronger signification than the former, like طُوَالٌ in relation to طَوِيلٌ, (TA,) and ↑ رُكَاكَةٌ, (K,) which has a still stronger signification, (TA,) and ↑ أُرْكُوكٌ, (K,) all applied to a man, (TA,) signify *Low, ignoble, vile, mean, sordid,* or *possessing no manly qualities; weak in his intellect, and in his judgment* or *opinion:* or one *who is not jealous* (K, TA) *of his wife;* *i. q.* دَيُّوثٌ: (TA:) or one *who is not revered, respected,* or *feared, by his wife,* or *his family:* (K:) accord. to AZ, رَكِيكٌ and ↑ رُكَاكَةٌ signify one *esteemed weak by the women, not revered* or *respected* or *feared by them, and not jealous of them:* (TA:) the epithet similarly applied to a woman is رَكِيكٌ likewise, and ↑ رُكَاكَةٌ: and the pl. is رُكَاكٌ. (K.) It is said in a trad., إِنَّهُ لَعَنَ الرُّكَاكَةَ ↑ (Ṣ,* TA, [in one of my copies of the Ṣ written الرُّكَاكَةَ, and in the other copy without the vowel-signs,]) meaning *Verily he cursed him who is not jealous of his wife.* (Ṣ.) And in another trad., إِنَّ اللّٰهَ يُبْغِضُ السُّلْطَانَ الرُّكَاكَةَ ↑, i. e. [*Verily God hateth the sovereign,* or *ruling, power*] *that is weak.* (TA.) ═ رَكِيكَةٌ, [fem. of رَكِيكٌ,] as an epithet applied to land: see مَرْكُوكٌ. ═ Also *Felt,* or *pressed [lightly* with the hand; see 1]; and so ↑ مَرْكُودٌ. (TA.)

رُكَاكَةٌ: see the next preceding paragraph, in five places.

رُكُوكَةٌ [app. an inf. n., see 1, first sentence,] *Weakness, or feebleness.* (TA. [See also رُكْرَكَةٌ.])

رَكِيكَةٌ, as a subst., see رِكٌّ, in two places.

شَحْمَةُ الرُّقَّى, (so in one of my copies of the Ṣ, and in the O, and in my MS. copy of the Ḳ,) or شَحْمَةُ الرُّقَّى, (so in one of my copies of the Ṣ, and in the TA and CḲ,) meaning [*His fat is, or a piece of fat of,*] *such as melts quickly*, is a prov., (Ṣ, O, Ḳ,) applied to him who does not fatigue, or weary, thee, (لَا يُعْنِيكَ, Ṣ, so in my copies of the Ṣ, or يُعْنِيكَ, so in the O,) or to him who does not aid thee, (لَا يُعِينُكَ, so in the TA and CḲ, in my MS. copy of the Ḳ it reads either لَا يُعْنِيكَ or لَا يُعِينُكَ,) in needful affairs, (Ṣ, O, Ḳ,) nor avail thee, or profit thee, or stand thee in any stead. (O, TA.) [See also رُقًّى, voce أَرْقَى.] — Accord. to AA, رُقًّى signifies *A wide* عُفْلَة [or *vulva, or flabby vulva*]. (O, TA.)

رَقَّةٌ The *sound of the echo*, (Ḳ, TA,) *which it returns to one from the mountain, imitating what one utters.* (TA.)

رَقْرَقَةٌ [inf. n. of R. Q. 1,] *Weakness, or feebleness*, in anything. (Ḳ. [See also رُقُوقَةٌ.])

رَقْرَاقَةٌ A woman *large in the posteriors and thighs.* (Ṣ, Ḳ.)

أَرْكَلُ: see رَكِيلٌ.

مُرَكَّلٌ, applied to land (أَرْضٌ), *Rained upon with such rain as is termed* رِكٌّ; (Ḳ;) as also مَرِكَّةٌ, alone, and مُرْكَكَةٌ (TA) and رَكِيكَةٌ, (Ḳ,) the last two meaning also *rained upon by such rain as is termed* رِكٌّ *and containing but little pasturage*, (TA,) and رُكٌّ, (Ḳ,) which last is mentioned by ISh, and explained as meaning a place *upon which has fallen only a little, or weak, rain.* (O.)

مُرَكْرَكَةٌ: see the next preceding paragraph.

مَرْكُولٌ A سِقَآء [or skin for milk or water] *dressed, or prepared,* (مَوْلِيج) *and put into a good, or proper, state.* (Ṣ, Ḳ.) — See also رَكِيكٌ, last sentence.

مُرَكْدَكٌ A *soft, or flabby*, camel, *having diluted marrow* (مَمْذُوقُ النِّقْيِ). (O, Ḳ. [In the CḲ, النِّقْيِ is erroneously put for النِّقْي; and in my MS. copy of the Ḳ, النِّقْي.]) — And A drunken man *indistinct in his speech*: (Ṣ:) or a man *seen to be eloquent* (Ḳ, TA) *when alone*, (TA,) *but impotent in speech when he engages in altercation.* (Ḳ,* TA.)

ركب

1. رَكِبَهُ, (Ṣ,* A, Ḳ,) and رَكِبَ عَلَيْهِ, (A,) aor. ـَ, (A, Ḳ,) inf. n. رُكُوبٌ (Ṣ, A, Ḳ) and مَرْكَبٌ; (A, Ḳ;) and ارتكبهُ (Ḳ;) *I. q.* عَلَاهُ (A, Ḳ, TA) and عَلَا عَلَيْهِ [explained by what follows]. (TA.) You say, رَكِبْتُ الدَّابَّةَ, (Mṣb,) or الفَرَسَ, (Mgh,) and رَكِبْتُ عَلَيْهَا, [or عَلَى,] inf. n. رُكُوبٌ and مَرْكَبٌ [as above, meaning *I rode, or rode upon, and I mounted, or mounted upon, the beast, or the horse*]. (TA. [See also ارتكبهُ.]) [And رَكِبْتُ السَّفِينَةَ, or فِى السَّفِينَةِ, (agreeably with the Ḳur xi. 43 and xviii. 70 and xxix. 65), *I embarked in the ship; went on board the ship.*] And one says, of anything, رَكِبَهُ [and ارتكبهُ] as meaning عَلَاهُ [i. e. † *It was, became, upon, or over, it; got upon it; came, or arose, upon it; overlay it; was, or became, superincumbent, or supernatant, upon it; overspread it*]; namely, another thing. (TA.) [In like manner,] one says also, of anything, رَكِبَ and ارْتُكِبَ as meaning عُلِىَ [i. e., when said of a horse or the like, *He was ridden, or ridden upon, and was mounted, or mounted upon:* whence other significations in other cases, indicated above]. (TA.) — [Hence,] رَكِبَ بَعْضُهُ بَعْضًا *i. q.* تَرَاكَبَ ↓ [*It lay one part upon another; it was, or became, heaped, or piled, up, or together, one part upon, or overlying, another*:] said of fat [as meaning *it was, or became, disposed in layers, one above another*: see رَكِبَةٌ]. (A, TA.) [And hence, رَكِبَ النَّاسُ بَعْضُهُمْ بَعْضًا † *The people bore, or pressed, or crowded, (as though mounting,) one upon another*; a phrase well known, and of frequent occurrence: or meaning † *the people followed one another closely*; from what next follows.] — رَكِبَهُ also means [† *He came upon him, or overtook him*: or] *he followed closely, or immediately, after him*: and طَرِيقَهُ and رَكِبْتُ أَثَرَهُ † *I followed close after him.* (L.) — [رَكِبَ الطَّرِيقَ, and الرَّمْلَ, and المَفَازَةَ, † *He went upon, or trod, or travelled, the road, and the sand or sands, and the desert*: and رَكِبَ البَحْرَ † *He embarked, or voyaged, upon the sea.* Hence,] رَكِبَ اللَّيْلَ, and السَّهْلَ, † [*He ventured upon, encountered, or braved, the night, and that which was terrible or fearful,*] and the like thereof. (TA.) [And رَكِبَ أَمْرًا ↓ ارتكبهُ † *He ventured upon, embarked in, or undertook, an affair*: and † *he surmounted it, or mastered it*: the former meaning is well known: the latter is indicated by an explanation of the phrase رَكِبَ لِلْأُمُورِ, which see below.] And رَكِبَ ذَنْبًا (A, Ḳ) and ارتكبهُ (Ṣ, A, MA, Ḳ) † *He committed a sin, or crime, or the like.* (Ṣ, MA, TA.) And رَكِبَ ارتكبهُ † [*Such a one did to such a one a thing*]. (TA.) And رَكِبَهُ بِمَكْرُوهٍ ↓ ارتكبهُ † [*He did to him an evil, or abominable, or odious, deed*]. (A.) And رَكِبْتُ الدَّيْنَ ↓ ارتكبتهُ † *I became much in debt*: and رَكِبَنِى الدَّيْنُ ↓ ارتكبنى † [*Debt burdened me*]. (Mṣb.) — رَكِبَ رَأْسَهُ † *He went at random, heedlessly, or in a headlong manner, (*مَضَى عَلَى وَجْهِهِ, A, Mṣb,) [i. e.,] *without consideration*, (A,) *or without any certain aim, or object*, (Mṣb,) *not obeying a guide to the right course.* (A.) You say, يَرْكَبُ رَأْسَهُ لَا يَدْرِى أَيْنَ يَتَوَجَّهُ † [*He goes at random, &c., not knowing whither to direct himself*]. (Ṣ and Ḳ in art. ركم.) [See also رُكْبَةٌ. In like manner also, you say, رَكِبَ رَأْيَهُ (Ḳ voce اِسْتَبَحَّ &c.) † *He followed his own opinion.* And رَكِبَ هَوَاهُ (Ṣ in art. جمح) † *He followed his own natural desire, without consideration, and not obeying a guide to the right course of conduct.*] — رَكِبَتْ دَبَّتُهُ and دَبَّتُهُ † *I kept to his state, or condition, and his way, mode, or manner, of acting &c.*; and *did as he did.* (M in art. دب.) And رَكِبَتْهُ السَّمْىُ † [*The fever continued upon him*] is a phrase similar to أَقْبَضَتْهُ السَّمْىُ and اِنْتَظَتْهُ and اِزْدَحَمَتْهُ (A and TA in art. خبط.) — رَكِبَهُ, aor. ـَ, (Ṣ, A, Ḳ,) inf. n. رَكْبٌ, (TA,) [from رُكْبَةٌ,] *He struck, or smote, his knee*: (Ṣ, A, Ḳ:) or it signifies, (Ḳ,) or signifies also, (Ṣ, A,) *he struck him, or smote him, with his knee*: (Ṣ, A, Ḳ:) *or he took him by his hair,* (Ḳ,) *or by the hair of each side of his head,* (TA,) *and struck his forehead with his knee.* (Ḳ, TA.) Hence, in a trad., رَكِبْتُ أَنْفَهُ بِرُكْبَتِى (TA.) And in another trad., أَمَا عَرَفْتَ الأَزْدَ وَرَكْبَهَا [*Knowest thou not El-Azd,* (the tribe so called,) *and their striking with the knee? Beware thou of El-Azd, lest they take thee, and strike thee with their knees*]: for this practice was notorious among El-Azd; in the dial. of whom, أُمُّ كُسَيْنَانَ was a metonymical appellation of the knee. (TA.) — رَكِبَ, like عَنِىَ, (pass. in form, but neut. in signification,) *He* (a man) *had a complaint of his knee.* (TA.) — رَكِبَ, aor. ـِ, (Ḳ,) inf. n. رَكَبٌ, (TA,) *He was large in the knee.* (Ḳ.)

2. رَكَّبَهُ الفَرَسَ, [inf. n. as below,] *He lent him the horse,* [*or mounted him on the horse,*] *to go forth on a warring and plundering expedition, on the condition of receiving from him one half of the spoil*: (Ḳ,* TA:) *or for a portion of the spoil that he should obtain.* (TA.) [See also 4.] — And رَكَّبَ, inf. n. تَرْكِيبٌ, *He put, or set, one part of it upon another*: (Ḳ:) [*he set it, or fixed it,* in another thing: *he composed it; constituted it; or put it together.*] تَرْكِيبٌ signifies *The putting together, or combining*, things, whether suitable or not, or placed in order or not: it is a more general term than تَأْلِيف, which is the collecting together, or putting together, suitable things. (Kull p. 118.) You say, رَكَّبَ الفَصَّ فِى الخَاتَمِ (Ṣ, A) *He set the stone in the signet-ring:* and رَكَّبَ السِّنَانَ فِى القَنَاةِ *He fixed the spear-head in the shaft*; (A;) and النَّصْلَ فِى السَّهْمِ [*the arrow-head in the shaft*]. (Ṣ.) And شَىْءٌ حَسَنُ التَّرْكِيبِ [*A thing good, or beautiful, in respect of composition or constitution; well, or beautifully, composed or constituted or put together*]. (TA.) — Also *He removed it from one place to another in which to plant it*; namely, a shoot of a palm-tree. (Mgh.)

4. ارْكَبَ *He* (a colt) *became fit for being ridden; attained to the fit time for being ridden.* (Ṣ, Mṣb, Ḳ.*) [See also مَرْكُوبٌ.] — ارْكَبَهُ *He gave him, appointed him, or assigned him, an*

animal on which to ride. (S.) [See also 2.] — أَرْكَبَنِى خَلْفَهُ [*He mounted me, or made me to ride, behind him*]. (A.) And أَرْكَبَنِى مَرْكَبًا قَارِهًا [*He mounted me on a quick, brisk, sharp, or strong, beast*]. (A.) — [Hence,] ارْكَبْ أَمْرًا † *He made him to venture upon, embark in, or undertake, an affair*. And ارْكَبْ ذَنْبًا † *He made him to commit a sin, or crime, or the like.*]

5. تركّب *It had one part of it put, or set, upon another*; as also ٭ تراكب: (K:) [*it was, or became, set, or fixed,* in another thing: *it was, or became, composed, constituted, or put together*: see 2.] You say, تركّب الفصّ فى الخاتم [*The stone was set in the signet-ring*]: and تركّب النَّصْلُ فى السَّهْم [*The arrow-head was fixed in the shaft*]. (S.)

6. تراكب: see 1: and 5. You say, تراكب السَّحابُ *The clouds were, or became, [heaped, or piled, up,] one above, or upon, [or overlying,] another*; as also تراكم. (TA.)

8: see 1, in eight places.

10. استركبهُ فأَرْكَبَهُ [*He asked him to give him, appoint him, or assign him, an animal on which to ride, and he gave him, appointed him, or assigned him, one*]. (A.)

رَكْب: see رَاكِب, in three places.

رَكَب The عَانَة: (ISk, Mṣb, K:) or the *place of growth of the* عَانَة, (S, K,) or *of the hair of the* عَانَة: (Mgh:) [i. e. it signifies the *pubes*; either as meaning the *hair of the mons Veneris*, or the *mons Veneris itself*: generally the latter; and this is often meant by the term عانة alone:] or the *part that slopes down from the belly, and is beneath the* ثُنَّة [q. v.] *and above the pudendum*: in all these senses said by Lḥ to be masc.: (TA:) or the *pudendum* (Az, Mṣb, K) *itself*: (TA:) or the *external portion thereof*: (K:) or the رَكَبَان are the *roots of the two thighs, upon which is the flesh of the pudendum*, (K, TA,) or *upon which are the two portions of flesh of the pudendum*: (TA:) the ركب is masc.: (Mṣb:) it is common to the man and the woman, (S, Mgh, Mṣb, K,*) accord. to Fr: (S, Mṣb:) or peculiar to the woman, (S, Mgh, K,) accord. to Kh: (S:) El-Farezdak makes it plainly common to both, saying,

٭ جِينَ ٱلْتَقَى الرَّكَبُ المَحْلُوقُ بِالرَّكَبِ

[*When the shaven pubes met the pubes*]: (TA: [and a similar ex. is given in the S and Mṣb, as cited by Fr:]) the pl. is أَرْكَابٌ (S, Mgh, Mṣb, K) and أُرَاكِبِىٌّ; (K:) the latter being pl. of the former; but in some copies of the K أَرَاكِب, like رَكْبة, مَسَاجِد. (TA.) = Also *Whiteness in the* رُكْبة [*or knee*]. (TA.)

٭ رَكْبَةٌ *A single ride, or act of riding*: pl. رَكَبَاتٌ. (IAth, L.) — [Hence,] one says, هُوَ يَرْكَبُ رَأْسَهُ ‡ [i. e. *He goes at random, heedlessly, or in a headlong manner*, &c., (see 1,)] and هُمْ يَمْشُونَ الرَّكَبَاتِ ‡ [*They go at random*, &c.]. (A. [The meaning is there indicated by the context, and is shown by what here follows.]) Respecting the phrase تَمْشُونَ الرُّكَبَاتِ, occurring in a trad., meaning تَرْكَبُونَ رُؤُوسَكُمْ † [*Ye go at random*, &c.], *in that which is false, wrong, or vain, and in factions, or seditions, or the like, following one another without consideration*, IAth says that رُكْبَةٌ [properly] signifies as explained above in the first sentence of this paragraph, and that the pl. الركبات is here governed in the accus. case by a verb understood, and [with that verb] is a denotative of state relating to the agent in تمشون: it supplies the place of that verb, which it does not require to be expressed; and the implied meaning is تَمْشُونَ تَرْكَبُونَ الرُّكَبَاتِ. (L.)

رُكْبَة a word of well-known meaning, (S, Mṣb,) [The *knee*; i. e., in a man,] the *joint between the lower parts of the thigh and the upper parts of the shank*: (A, K:) or [in a quadruped,] the *joint between the metacarpus and the radius* (مَوْصِلُ الوَظِيفِ وَالذِّرَاعِ): this is the right explanation: in the K, مَوْضِع is erroneously put for مَوْصِل: [this explanation is evidently given accord. to the terms employed in the anatomy of quadrupeds as compared to human beings: in that which next follows, there is certainly an omission, which I have endeavoured to supply:] or the رُكْبَتَانِ of the fore legs of the camel are the *two joints that [project forwards, in like manner as do, in the hind legs, those that] are next the belly* [meaning *the stifle-joints*] *when he lies down upon his breast with folded legs*: the two joints that project behind [in the hind legs, namely, the hocks,] are called the عُرْقُوبَان: in every quadruped, the رُكْبَتَان are in the fore legs, and the عرقوبان are in the hind legs: and the عرقوب is what is called مَوْصِلُ الوَظِيف [i. e. the upper joint of the metatarsus]: (TA:) or the رُكْبة is the مِرْفَق [which in a man is the elbow, but here seems to mean the *lower joint*] *of-the* ذِرَاع [or *radius*] of anything [i. e. of any beast]: (K:) [from its being said in the S and Mṣb that the رُكْبة is "well known," I conclude that there is no real discrepancy in the foregoing explanations: it is perhaps needless to add that the term رُكْبة is now universally applied to the *knee* of a man and to what we commonly call the *knee* of a horse and the like:] the pl. is رُكَبٌ, (S, Mṣb, K,) i. e. the pl. of mult., and the pl. of pauc. is رُكَبَاتٌ and رُكْبَاتٌ. (S.) Lḥ mentions the phrase بَعِيرٌ مُسْتَوْفِ الرُّكَبِ [meaning *A hard-kneed camel*]; as though the term رُكْبة were applied to each part, and the pl. used accord. to this application. (TA.) — One says [of an agitating affair or event], أَمْرٌ أَصْطَكَّتْ فِيهِ الرُّكَبُ وَصَكَّتْ ‡ [*An affair, or event, in which the knees knocked together, and in which the knee rubbed the knee*]. (A.) — And of one who has the mark of prostration in prayer on his forehead, between his eyes, (L,) بَيْنَ عَيْنَيْهِ مِثْلُ رُكْبَةِ العَنْزِ [*Between his eyes is the like of the knee of the she-goat*]. (A,* L.) And of any two things that are alike, or correspondent, هُمَا كَرُكْبَتَىِ العَنْزِ [*They are like the two knees of the she-goat*]; because her two knees fall together upon the ground when she lies down. (L.) — And it is said in a prov., شَرُّ النَّاسِ مَنْ مُلْحُمُهُ عَلَى رُكْبَتِهِ [*The worst of men is he whose fat is upon his knee*]: applied to him who is quickly angered; and to the perfidious: (Meyd, TA:) the phrase مُلْحُمُهُ عَلَى رُكْبَتِهِ is also used as meaning *The smallest thing makes him angry*: (TA:) and a poet says,

* لَا تَلْحَيَنَّهَا إِنَّهَا مِنْ عُصْبَةٍ

* مُلْحُمُهَا مَوْضُوعَةٌ فَوْقَ الرُّكَبْ

[*Blame her not; for she is of a set of people whose fat is placed above the knees*: perhaps meaning, for she is but a woman; as women are generally fat in the part above the knee]: (TA:) or مِنْ عُصْبَةٍ [in the place of مِنْ نِسْوَةٍ], meaning *of women whose object of anxiety, or care, is fatness and fat*: (Meyd, TA:) so that the prov. seems to mean that the worst of men is he who has not such intelligence as bids him to do that which is praiseworthy, but only bids him to do that in which is inconstancy and levity, and an inclining to the dispositions of women, to the love of fatness and fat. (Meyd.) [See other explanations in art. ملح.] = Also The *lower part* (أَصْل) *of the plant* صِلِّيَانَة, *when it has been cut*. (K.)

رِكْبَة *A mode, or manner, of riding*. (S.) You say, هُوَ حَسَنُ الرِّكْبَةِ *He has a good mode, or manner, of riding*. (A,* TA.) — [It is said in the K to be a subst. from رَكِبَهُ; as though signifying *A riding*.]

رِكْبَة *A company of riders upon camels*, (K,) or *of owners of camels on a journey, or travellers upon camels*, exclusively of other beasts, (S,) *but less in number than the company called* رَكْب: (S, K:) [and probably also *a company of riders upon any beasts, but less than what is called* رَكْب:] accord. to MF, it is a pl. of رَاكِب. (TA.) [See also رَكُوب.]

رَكْبَى and رَكْبَاةُ: } see رَكُوب.
رَكُوبَى and رَكُوبَةُ: }

رَكْبَانَة: see رَكُوب, in two places.

رِكَاب [*Travelling-camels, used for riding*; i. e.] *camels* (S, K, TA) *upon which people journey*; (S, TA;) *i. q.* مَطِيَّة (Mṣb:) or *camels fit for carrying*: (Ḥar p. 22:) it has no proper sing.: (S:) the word used for the sing. is رَاحِلَة: (S, Mṣb, K:) or, as ISh says, in the "Book of Camels," رِكَاب and غير are applied to *camels that go forth for corn* (طَعَام) *to be brought back upon them, both when they go forth and after they have come back*: and the former term is applied also to *camels upon which people journey to Mekkeh, on which* مَحَامِل *are borne*: and *hired [or other] camels that carry the goods and corn of merchants*: but camels are not called غير, though bearing corn, [unless] if hired: [I insert

the words "or other": and "unless" because it is further said, غير are not those that bring corn for their owners; but these are called رُكَّابٌ: (L, TA:) the pl. is رُكُوبٌ, (Ṣ, K,) accord. to A'Obeyd, (TA,) and رِكَابَاتٌ and رَكَائِبُ; (K:) or, accord. to IAạr, رُكُوبٌ is not pl. of رَاكِبٌ; and others say that it is pl. of رَكُوبٌ, signifying any beast on *which one rides*, [an epithet] of the measure فَعُولٌ in the sense of the measure مَفْعُولٌ; (TA;) but called by ISd a subst.; (TA voce جَزُوزٌ;) and ♦ رَكُوبَةٌ is a more special term than رَكُوبٌ. (TA in the present art.) — [Hence,] رَكُوبُ السَّحَابِ ‡ [*The bearers of the clouds*; i. e.] *the winds*. (Ḥ, K.) Umeiyeh says,

تَرَدَّدُ وَالرِّيَاحُ لَهَا رِكَابُ

[*It* (referring to a cloud) *goes to and fro* (تَرَدُّدُ being for تَتَرَدَّدُ), *the winds being its bearers*]. (TA.) — Also [*The stirrup* of a horse's saddle;] *a well-known appertenance* of a horse's saddle; (Ṣ;) the *same with respect to a horse's saddle as the* فُوز *with respect to a camel's*: pl. رُكُوبٌ. (K.)

رَكُوبٌ and ♦ رَكُوبَةٌ: see رَكَّابٌ: both signify A beast *that is ridden*: (Ṣ:) or the latter has this meaning: and is metaphorically applied to anything *ridden*: (Mṣb:) or the former signifies any beast *that is ridden*: and the latter is a name for *everything that is ridden*; applied to one, and to a *pl. number*: (TA:) or the former signifies *ridden*, as a fem. epithet: and the latter, one *specially appointed for riding*; and *that is constantly kept to work*; of beasts (K, TA) of any kind: (TA:) and the latter and ♦ رُكُبَانَةٌ and ♦ رُكُبَّانَةٌ and ♦ رَكُبُوتٌ and ♦ رَكُبُوتَى and ♦ رَكُبُوتِى (K* and TA in art. حلب, [see حَلُوبٌ in several places,]) a she-camel *that is ridden*; or *that is broken, trained*, or *rendered submissive* or *manageable*: (K:) or رَكُوبٌ has this last signification, accord. to AZ: and its pl. is رُكُبٌ: (TA:) the pl. of رَكُوبَةٌ being رَكَائِبُ: (TA voce جَزُوزٌ:) and ♦ رُكُبَانَةٌ signifies [also] a she-camel *fit to be ridden*; (Ṣ, TA;) like as حَمُولَةٌ signifies fit to be milked: the ا and ن are [said to be] added in order to give intensiveness to the signification: (TA:) [and all the other epithets mentioned above seem also, accord. to some, to have an intensive sense: see حَلُوبٌ.] You say, مَا لَهُ رَكُوبَةٌ وَلَا حَمُولَةٌ وَلَا حَلُوبَةٌ *He has not a she-camel to ride, nor one to carry burdens, nor one to be milked*. (Ṣ, TA.) — Also بَعِيرٌ رَكُوبٌ *A camel having marks of galls, or sores, on his back, produced by the saddle*. (TA.) — And طَرِيقٌ رَكُوبٌ *A road trodden upon*, (Ṣ, TA,) *and trodden so as to be rendered even, or easy to be travelled*. (TA.) — See also رَكَّابٌ.

رَكِيبٌ One *who rides with another; a fellow-rider*. (K.) رَكِيبُ السَّعَاةِ, mentioned in a trad., and there promised a place in Hell, means *He who accompanies tyrannical* عُمَّال [*or collectors of the poor-rates*]. (TA.) — See also مُرَكَّبٌ. — رَكِيبُ نَخْلٍ رَكِيبُ مِنْ نَخْلٍ (K) and رَكِيبٌ (TA) *Palm-trees planted in a row by a rivulet, or not by a rivulet*. (K, TA.) — Also *A* مُشَارَة, (K,) i. e. سَاقِيَة [or *channel of water for irrigation*]: (TA:) or *a rivulet between* [*two pieces of sown ground such as are termed*] دِبْرَان: (K:) or *between two gardens of palm-trees and grape-vines*: (so accord. to the text of the K in the TA:) or *what is between two gardens of palm-trees and grape-vines*: (so accord. to the CK and my MS. copy of the K:) or *grape-vines between two rivers or rivulets*: (TA:) or *a place of seed-produce*: (K:) or *a clear, or cleared, piece of land, in which one sows*: (T:) pl. رُكُبٌ. (K.) — [Hence,] أَهْلُ الرَّكِيبِ *The people who stay, or dwell, by water*; syn. الحُضَّار. (TA.)

رُكَيْبٌ dim. of رُكْبٌ. (TA.) See رَاكِبٌ.

رَكُوبَةٌ: see رَكُوبٌ.

زَيْتٌ رَكِيبِىٌّ [*Olive-oil*:] so called because *brought on camels* from Syria. (Ṣ, A,* K.)

رَكَّابٌ and ♦ رَكُوبٌ, applied to a man, (K, TA,) the latter on the authority of Th, (TA,) signify the same, (K, TA,) *Who rides much; a great rider*: and so رُكَّابَةٌ applied to a woman. (TA.) — [Hence,] رَكَّابٌ لِلْأُمُورِ + A man *who surmounts, or masters, affairs*; [or *who often does so*; or *accustomed to embark in, or undertake, or to surmount, or master, them*; or *who often embarks in, or undertakes, them, and therefore surmounts, or masters, them*; *by his knowledge, and repeated experience, and good judgment*. (K and TA in art. طلع.)

عَادَهُ الرَّكَّابُ ‡ *The nightmare, or incubus, came upon him*. (A.)

رُكَّابَةٌ: see the latter part of the next paragraph.

رَاكِبٌ *Riding; or a rider*: (Mgh, Mṣb, K:) or properly only *a rider upon a camel*: (ISk, Ṣ, K:) or the latter is its meaning when it is not used as a prefixed noun, as explained below; and is said to be the original signification: IB says that it may signify *a rider* upon a camel, ass, horse, or mule, when used as a prefixed noun; as when you say رَاكِبُ جَمَلٍ and رَاكِبُ حِمَارٍ &c.: (L:) accord. to ISk, you term a rider upon an ass فَارِسٌ عَلَى حِمَارٍ, (Ṣ, TA,) and a rider upon a mule فَارِسٌ عَلَى بَغْلٍ; (TA;) but 'Omarah says, I do not call the owner or rider of the ass فارس, but حِمَارٌ; and the reason of his saying so is manifest, for فارس is an epithet of the measure فَاعِلٌ from الفَرَسُ "the horse," meaning "an owner, or a rider, of the horse:" (Ṣ, TA:) the pl. is رُكَّابٌ (Ṣ, K) and رُكْبَانٌ (Ṣ,* Mgh, Mṣb, K) and رُكُوبٌ (Mgh, K) and رَكَبَةٌ, (K,) or this last is a mistake for رَكْبَةٌ [q. v.], (MF, TA,) and ♦ رُكَّبٌ, (Akh, Mṣb, K, TA,) as some say; (TA;) or this last is a quasi-pl. n., (K, TA,) not a broken pl. of رَاكِبٌ; (TA;) and signifies *riders upon camels*; (K;) or *owners of camels on a journey, or travellers upon camels*; (Ṣ;) *consisting of ten or more*: (Ṣ, K:) and sometimes it signifies *riders upon horses*: (IB, K:) or *riders upon horses and camels*: (IB, L, TA:) or, *a company of riders upon horses*; or *upon horses and camels*: (TA:) [or, accord. to Kh, *riders upon any beasts*: (De Sacy's Anthol. Gram. Ar. p. 54 of the Arabic text:)] in the Ḳur viii. 43, الرَّكْبُ may signify *the riders upon horses, or the riders upon camels, or the army composed of both these*: (TA:) the pl. of رَاكِبٌ is أَرْكُبٌ, (Ṣ, K,) [a pl. of pauc.,] and رُكُوبٌ. (K.) Accord. to IB, you do not say رُكْبَانُ إِبِلٍ nor رُكَّابُ إِبِلٍ: but it is said that رُكْبَانُ خَيْلٍ and رُكَّابُ خَيْلٍ &c. are allowable. (L.) An instance of رُكْبَان as distinguished from فُرْسَان occurs in a verse cited as one of the exs. of the preposition بِ. (TA.) ♦ رُكَيْبٌ [properly signifying *A small company of riders upon camels*, &c.,] occurs as meaning *collectors of the poor-rates*: it is the dim. of ♦ رُكْبٌ; and shows that this latter is not a pl. [properly speaking] of رَاكِبٌ; for, were it so, the word used as its dim. would be رُوَيْكِبُون. (TA.) [See also رُكَيْبَةٌ, and أَرْكُوبٌ.] — [Also *A person on board* of a ship or boat: pl. رُكَّابٌ.] You say رُكَّابُ السَّفِينَةِ (Ṣ, TA) *The persons on board of the ship, or boat*: and رُكَّابُ المِيَاهِ *the voyagers upon the water*: and Ibn-Aḥmar has used in this sense the pl. رُكْبَانٌ; but it is said that this is not allowable; nor is رُكْبَانٌ; nor رُكْبٌ. (TA.) — Also, and ♦ رَاكُوبٌ, and *shoot germinating upon the trunk of a palm-tree, not having any root in the ground*: (Ṣ:) or *a shoot on the upper part of a palm-tree, hanging down, but not reaching the ground*; and so ♦ رَاكِبَةٌ and ♦ رَاكُوبَةٌ and ♦ رُكَّابَةٌ: (K:) or, as some say, the last of these words is not thus applied, but means a woman "who rides much:" AHn, however, says that it signifies *a palm-shoot*, or *the like thereof, growing forth at the top of the trunk of a palm-tree, and, in some instances, bearing with its mother; but when it is cut off, it is better for the mother*: and رَاكِبٌ is also explained in the L as meaning *small palm-trees that grow forth at the lower parts of large palm-trees*: (TA:) or it means *a shoot of a palm-tree not cut off from its mother*: (Ḥam p. 66:) accord. to Aṣ, when a palm-shoot grows from the trunk, and does not adhere to the ground, it forms a vile kind of palm-tree; and the Arabs call it رَاكِبٌ and ♦ رَاكُوبٌ: the pl. of this last [and of رَاكُوبَةٌ] is رَوَاكِيبُ. (TA.) — رُكْبَانُ السُّنْبُلِ means ‡ *What first appear, or grow forth, from the* قُنْبُع, (A, K, TA,) i. e. *the envelope of the grain*, (TA,) *of the ear of wheat*. (K, TA.) — رَاكِبٌ also signifies † *The head* [*or summit*] *of a mountain* (جَبَل), as in [most of] the copies of the K; in some of which is found حَبْل [or *rope*]. (TA.)

رَاكِبَةٌ: see the next preceding paragraph. — Also sing. of رَوَاكِبُ (TA) which signifies ‡ *Streaks* [*or layers*] *of fat*, (A, K, TA,) *overlying one another*, (K, TA,) *in the fore part of a*

camel's hump: those in the hinder part are called رَوَادِفُ (A, Ḳ, TA,) of which the sing. is رَادِفَةٌ. (TA.)

رَاكُوبَةٌ and رَاكُوبٌ: see رَاكِبٌ, latter part, in four places.

أَرْكَبُ *Large in the* رُكْبَة [or *knee*]. (Ṣ, Ḳ.) — A camel *having one of his knees larger than the other.* (Ṣ, Ḳ.)

أَرْكُوبٌ *A company of riders upon camels,* (Ḳ,) or *of owners of camels on a journey, or of travellers upon camels,* exclusively of other beasts, (Ṣ,) *but more in number than the company called* رَكْبٌ: (Ṣ, Ḳ:) pl. أَرَاكِيبُ. (TA.) [See also رَكْبَةٌ.]

مَرْكَبٌ an inf. n. of رَكِبَ. (A, Ḳ, TA.) — And also a noun of place [properly signifying *A place of riding,* &c.]. (TA.) {Hence, *Anything upon which one rides*; and *upon, or in, which one is borne or carried*:} *one of the* مَرَاكِب *of the land*; and [more commonly] *of the sea*: (Ṣ, Ḳ:) [i. e.] *a beast* [*on which one rides*]; (A, TA:) and *a vessel*, i. e. *a ship or boat*: (A, Mgh, Mṣb, TA:) *a saddle*; and *any kind of vehicle borne by a camel or other beast*: (the lexicons passim:) مَرَاكِبُ is the pl. (Mgh, Mṣb.) You say, نِعْمَ المَرْكَبُ الدَّابَّةُ [*Excellent, or most excellent, is the thing upon which one rides, the beast*]. (A.) And جَاءَتْ مَرَاكِبُ اليَمَنِ *The vessels, or the ships or boats, of El-Yemen came.* (A.) — [And hence المِرْكَبُ as the name of † *The principal star* (α) *of Pegasus*; because in the place of the saddle.]

مُرْكَبٌ A colt *that has become fit for being ridden.* (TA.) And دَابَّةٌ مُرْكَبَةٌ *A beast that has attained the age at which one may ride him during a warring and plundering expedition.* (TA.)

مُرَكِّبٌ A man *to whom a horse is lent for a portion of the spoil that he may obtain*: (IAạr, TA:) or a man *who borrows a horse upon which to go forth on a warring and plundering expedition, and who receives one half of the spoil, the other half being for the lender*: (Ḳ:) or one *to whom a horse has been given for him to ride, and who has put his foot into the stirrup.* (A.) [Also] *Weak in the art of horsemanship, or the management of horses, and the riding of them.* (Ḥam p. 441.) — [Also *Put, or set, one part upon another*: *set, or fixed*, in another thing: *composed*; *constituted*; *or put together*: see its verb, 2.] The stone [*set*] in the signet-ring is termed مُرَكَّبٌ and † رَكِيبٌ; and so the arrow-head [*fixed*] in the shaft: (Ṣ:) or رَكِيبٌ signifies, (Ḳ, TA,) as a subst., (TA,) *a thing set* (مُرَكَّبٌ) *in a thing*, such as a ring-stone in the bezel, or collet, of the signet-ring. (Ḳ,* TA.) ═ Also † *Origin*: and *place of growth or germination or vegetation.* (Ṣ, Ḳ, TA.) You say, فُلَانٌ كَرِيمُ المَرْكَبِ † *Such a one is generous, or noble, in respect of the origin of his rank among his people.* (Ṣ, A.*)

ركد

1. رَكَدَ, (Ṣ, A, Mṣb,) aor. ⁴, (Mṣb,) inf. n. رُكُودٌ, (Ṣ, Mṣb, Ḳ,) *It was, or became, still, or motionless*; (Ṣ, A, Mṣb, Ḳ;) said of water: (Ṣ, A, Mṣb:) and *fixed, or stationary.* (Ḳ.) And in like manner, using the verb in the former sense, one says of the wind: (Ṣ, A:) [whence] one says also, رَكَدَتْ رِيحُهُمْ [lit. *Their wind became still, or calm*], meaning † *their good fortune ceased, and their affairs, or circumstances, began to retrograde by degrees*: and [in like manner,] طَفِقَتْ رِيحُهُمْ تَتَرَاكَدُ † [*their good fortune began to cease by degrees*]. (A.) So too one says of the expressed juice of grapes, meaning *It ceased to estuate.* (L.) And of the heat, i. e. *It remitted, or subsided.* (L. [See also رَتَدَ.]) And رَكَدَتِ السَّفِينَةُ *The ship became still, or motionless*, (Ṣ,* A,* Mṣb, TA,) *or aground.* (TA.) And رَكَدَ المِيزَانُ *The balance was, or became, in a state of equilibrium.* (Ṣ, A, Ḳ.) And رَكَدَتِ البَكَرَةُ *The sheave of the pulley was, or became, fixed*: and also *the sheave of the pulley turned, or revolved*: thus bearing two contr. significations. (L.) And رَكَدَتِ الشَّمْسُ *The sun was, or became, at its midday-height*: (Ṣ:) *or continued overhead; as though not quitting its place.* (A.) And رَكَدَ القَوْمُ *The people were, or became, still, motionless, or silent.* (Ṣ, A.)

4. ارْكَدَهُ *He rendered it still, or motionless*; namely, water [&c.]. (Mṣb.)

6. تراكد [app., in its proper sense, *It became still, or motionless, by degrees*]. See 1.

رَكْدٌ جَفْنَةٌ رَكُودٌ † *A bowl that is full*, (Ḳ,) or *filled*; (Ṣ;) or *heavy*; (A;) or *filled and heavy.* (L.) And نَاقَةٌ رَكُودٌ † *A she-camel whose supply of milk is constant*, (A, Ḳ,) *unceasing.* (Ḳ.)

رَاكِدٌ [*Still, or motionless*: and] anything *remaining fixed in its place*; *stationary.* (Ṣ.) You say مَآءٌ رَاكِدٌ *Water that is not running*: and رِيحٌ رَاكِدَةٌ *a wind becoming still, or calm*; pl. رَوَاكِدُ. (A.) — [Hence,] الرَّوَاكِدُ [and also, accord. to Reiske, as mentioned in Freytag's Lex., الرُّكَّدُ,] *The three pieces of stone upon which a cooking-pot is set*: so called because they remain in their places. (L.)

مَرَاكِدُ [pl. of مَرْكَدٌ, like مَرْكَزٌ,] *Places in which a man, or some other thing, remains still, or motionless.* (Ṣ, A,* L.) And *Much depressed parts of the earth.* (L.) Usámeh Ibn-Habeeb El-Hudhalee says, describing an ass [i. e. a wild ass] that had been chased by horses, or horsemen, and had fled for refuge to the mountains, whence, from their ravines, he saw the sky like streaks,

* أَرَتْهُ مِنَ الجِرْبَةِ فِى كُلِّ مَوْطِنٍ *

* طِبَاقًا فَمَشَّوَاهُ لِلنَّهَارِ المَرَاكِدُ *

[*They* (the ravines) *showed him, in every spot, where he stopped, streaks of the sky, and the much-depressed parts of the earth were his places of abode all the day*]. (Ṣ,* L.) [J quotes this verse, in the Ṣ, but with مَنْزِل in the place of مَوْطِن, and مَرْعًى in the place of مَشْوًى, as an ex. of مراكد in the former of the senses explained above.]

ركز

1. رَكَزَ, (Ṣ, A, Mṣb, Ḳ,) aor. ² (Ṣ, Mṣb, Ḳ) and ₃, (Ḳ,) inf. n. رَكْزٌ, (Ṣ, A, Mṣb,) *He stuck, or fixed*, a spear, (Ṣ, A, Mṣb, Ḳ,) and a stick, (A,) or some other thing, (TA,) *into the ground*, (Ṣ, A, Mṣb, Ḳ,) *upright*; (TA;) as also ▼ رَكَّزَ, (Ḳ,) inf. n. تَرْكِيزٌ. (TA.) You say also, رَكَزَ الحَرُّ الشَّىْءَ sor. ², inf. n. رَكْزٌ, *The heat made the thorn-bushes fast in the ground* [by hardening the soil]. (TA.) And رَكَزَ اللّٰهُ المَعَادِنَ فِى الجِبَالِ *God fixed the metals, or minerals, in the mountains*: (A, TA:) or *caused them to exist therein.* (Ḳ,* TA.) And رَكَزَ المَالَ, inf. n. as above, *He buried the property.* (TA.)

2: see the preceding paragraph.

4. ارْكَزَ *He* (a man) *found what is termed* رِكَازٌ: (Ṣ, A,* Ḳ:) *or his mine yielded him abundance of silver &c.*: (TA:) *or he found a* [*quantity of gold or silver equal to a sum of money such as is termed*] بِدْرَة, *collected together, in the mine.* (Es-Sháfi'ee, TA.) — ارْكَزَتِ (a mine) *had in it what is termed* رِكَاز: (Ḳ:) *or what is so termed was found in it.* (IAạr, TA.)

8. ارتكز *It* (a spear) *became stuck, or fixed, in the ground.* (Mṣb.) — ‡ *He became fixed* (Ḳ,* TA) in his place of abode. (TA.) You say, دَخَلَ فُلَانٌ فَارْتَكَزَ فِى مَجْلِسِهِ لَا يَبْرَحُ ‡ [*Such a one entered, and remained fixed in his place of abode, not quitting it*]. (A, TA.) — ارتكز عَلَى القَوْسِ ‡ *He put the extremity of the bow upon the ground and leaned upon it.* (Ṣ, A,* TA.) And ارتكز على رُمْحِهِ † *He bore* (تَحَامُل) *upon the head of his spear, leaning upon it, in order that he might die.* (Mgh, from a trad.)

رِكْزٌ *A sound*: (Fr, TA:) or *a low sound*; (Ṣ, A, Ḳ;) *i. q.* حِسٌّ: (Ḳ:) or *a sound that is not vehement*: or *the sound, or voice, of a man, which one hears from afar; such as that of the hunter talking to his dogs.* (TA.) So in the Ḳur [xix. last verse], أَوْ تَسْمَعُ لَهُمْ رِكْزًا [*Or dost thou hear a sound of them? &c.*]. (Ṣ, TA.) [See غَمْز.] — [Golius assigns to it also the signification of *Beauty (pulchritudo)*; app. from his having found, in a copy of the Ḳ, وَالحُسْن in the place of والجِسّ.] ═ Also *An intelligent, forbearing, liberal or munificent*, man: (AA:) or *a learned, intelligent, liberal or munificent, generous*, man. (Ḳ.)

رَكَازَةٌ: see رَكَازٌ. — ‡ *Firmness of understanding*; (Fr, Ḳ;) *strength thereof.* (A, TA.) Fr says, I heard one of the Benoo-Asad say, كَلَّمْتُ فُلَانًا فَمَا رَأَيْتُ لَهُ رَكَازَةً ‡ *I spoke to such a one, and I found him not to have firmness of understanding.* (TA.)

رِكَازٌ *Metal, or other mineral*; (A, Mgh, TA:) *what God has caused to exist* (رَكَزَهُ, i. e. أَحْدَثَهُ,)

in the mines; (K;) meaning تِبْر *that is created in the earth;* (TA;) as also ↑ رِكَيْزَة: (K:) the former is pl. of ↑ رِكْزَة: (K:) or it is pl. of ↑ رِكَيْزَة: (Aḥmad Ibn-Khálid, TA:) and *pieces* (K, TA) *of large size, like* [*stones such as are called*] جَلَامِيد, (TA,) *of silver* and *of gold,* (K, TA,) *that are extracted from the earth,* (TA,) or *from the mine:* (K, TA:) accord. to the people of El-'Irák, *any metals or other minerals:* (TA:) or [so in the A and Mgh, and accord. to the TA, but in the K "and,"] *buried treasure* (Ṣ, A, Mgh, Mṣb, K) *of the people of the Time of Ignorance:* (Ṣ, Mṣb, K:) the first of the significations given above is the primary one: and ancient wealth [buried in the earth] is likened to metals or minerals: or, accord. to certain of the people of El-Ḥijáz, it signifies specially *property buried by men before the period of El-Islám;* and not metals or other minerals. (TA.) It is said in a trad., that the fifth part of what is termed رِكَاز is for the government-treasury: (Ṣ,* TA:) or, accord. to another relation, of what is termed ↑ رِكْز: as though it [the latter] were pl. [or rather coll. gen. n.] of ↑ رِكَيْزَة, or [the former] of ↑ رِكَازَة. (TA.)

رِكْز: / رِكَاز: } see رِكَاز, last sentence.

رِكَيْزَة: see رِكَاز, in three places: ▬ see also مَرْكَز.

رَاكِز A thing that is *firm,* or *fixed.* (Mgh.) [Hence,] one says, عَزْمٌ رَاكِز *Their might,* or *glory, is firmly established.* (A, TA.)

مَرْكَز *A place where a spear or other thing is stuck,* or *fixed, into the ground, upright:* (TA:) *a place of firmness,* or *fixedness.* (Mṣb.) ▬ : The *place* of a man; his *place of alighting or abiding.* (Ṣ, K.) ▬ : The *station* of an army, or of a body of troops or soldiers, *to which its occupants are commanded to keep.* (K, TA.) You say, هٰذَا مَرْكَزُ الخَيْلِ [*This is the fixed station of the cavalry*]. (A.) Pl. مَرَاكِز. (A.) ▬ The *centre* of a circle. (Ṣ, K.) ▬ ↑ رِكِيزَة signifies the *same as* مَرْكَز [but in what sense I do not find pointed out]. (TA.)

إِنَّهُ مَرْكُوزٌ فِى العُقُول [*Verily it is firmly fixed in the minds,* or *understandings*]. (A, TA.)

ركس

1. رَكَسَهُ, (Ṣ, Mṣb,) aor. ـُ, (Mṣb, TA,) inf. n. رَكْس, (Ṣ, A, Mṣb, K,) *He turned it over,* or *upside down;* (Ṣ, A, Mṣb, K;) as also ↑ أَرْكَسَهُ: (Ṣ:) or the former, (TA,) or ↑ latter, (Mṣb,) *he turned it over upon its head:* (Mṣb, TA:) and the former, *he reversed it; made the first part of it to be last;* or *turned it fore part behind.* (Lth, A, Mṣb, K.) It is said in the Kur [iv. 90], وَاللّٰهُ أَرْكَسَهُمْ ↑ بِمَا كَسَبُوا *Since God hath subverted them* [*for what they have done,* or *committed*]; syn. نَكَّسَهُمْ: (IAqr, K:) or *hath made them return to their unbelief;* (Fr, Ṣ, K:) and رَكَسَهُمْ signifies the same: (Fr, TA:) or *hath separated,* or *dispersed, them, for what they have done* of their disbelief, and acts of disobedience: (Jel:) رَكَسْتُ الشَّىْءَ and ↑ أَرْكَسْتُهُ both signify *I separated the thing;* or *set it apart.* (TA.) You say also, أَرْكَسَ ↑ اللّٰهُ عَدُوَّكَ *May God overturn thine enemy upon his head:* or *change,* or *reverse, the state,* or *condition, of thine enemy.* (A.) And أَرْكَسَهُ ↑ فِى الشَّرِّ *He turned him back,* or *caused him to return, to evil.* (A.) And أَرْكِسِ ↑ الثَّوْبَ فِى الصِّبْغِ *Return thou the garment,* or *piece of cloth, to the dyeing-liquor.* (A.)

4: see 1, throughout.

8. ارتكس *He,* or *it, became turned over, upside down,* or *upon his,* or *its, head; became inverted, subverted,* or *reversed; became turned fore part behind:* (K, TA:) *he returned, reverted,* or *went back,* from one thing or state to another: (TA:) *he fell.* (K.) You say, ارتكس فُلَانٌ فِى أَمْرٍ كَانَ *Such a one fell* [*again*] *into a case from which he had escaped.* (TA.)

رِكْس *i. q.* رِجْس [*Uncleanness, dirt,* or *filth;* or *an unclean, a dirty,* or *a filthy, thing*]: (Ṣ, A, Mṣb, K:) and *anything that is disliked,* or *hated, for its uncleanness, dirtiness,* or *filthiness;* (Mṣb;) as also ↑ رِكِّيس: (TA:) the former is similar in meaning to رَجِيع [*dung* of a man, or of a horse and the like, or of a wild beast]; (A 'Obeyd, TA;) and ↑ رِكِّيس [also] is *syn. with* رَجِيع. (TA.)

رِكِّيس: see مَرْكُوس, throughout: ▬ see also رِكْس, in two places.

مَرْكُوس A thing *turned over,* or *upside down; turned over upon its head; turned fore part behind;* as also ↑ رِكِّيس. (TA.) ▬ *Turned,* or *sent, back,* or *away;* as also ↑ the latter epithet. (TA.) ▬ One *who goes back,* or *reverts, from his state* or *condition;* like مَنْكُوس: (IAqr, TA:) and ↑ the latter epithet (رِكِّيس), a *weak* person, *who returns,* or *reverts,* from one thing or state to another; syn. ضَعِيف مُرْتَكِس. (TA.)

ركض

1. رَكَضَ, aor. ـُ, inf. n. رَكْض, *He moved,* (Ṣ, A, K,) or *struck with,* (Mṣb,) *his leg,* or *foot:* (Ṣ, A, Mṣb, K:) or *he struck and hit therewith, like as one strikes and hits therewith a beast.* (IAth.) Hence, (Ṣ, A, K,) the phrase in the Kur (xxxviii. 41), أُرْكُضْ بِرِجْلِكَ [*Strike thou the* ground *with thy foot*]: (Ṣ, A, K:) or *strike thou,* and *tread,* the ground *with thy foot.* (Sgh.) You say also, رَكَضَ الرَّجُلُ ! *The man struck the ground with his foot:* and رَكَضَتِ الخَيْلُ ! *The horses struck the ground with their hoofs:* and جَآءَتِ الخَيْلُ رَكْضًا ! [*The horses came striking the ground with their hoofs*]: and رَكَضَتِ الجَنُوبُ الرِّمَالَ ! يَرْكُضُهَا ! [*The locusts termed* جنوب *struck the vehemently-hot ground with their two legs*]: and تَرَكْتُهُ يَرْكُضُ بِرِجْلِهِ لِلْمَوْتِ ! [*I left him striking the ground with his foot previously to death:* see also 8]. (A.) [The above-mentioned phrases marked as tropical are so marked on the authority of the A: but the reason of their being so I do not see.] ▬ They also said, sometimes, رَكَضَ الطَّائِرُ, meaning ↑ *The bird moved his wings in flying:* (Ṣ:) the inf. n., رَكْض, signifying ↑ the act of *moving the wing:* (K, TA:) and الطَّائِرُ يَرْكُضُ بِجَنَاحَيْهِ ! *The bird moves his wings, and puts them back against his body:* (A, TA:) or the former of these two phrases means ↑ *the bird was quick,* or *swift, in his flying.* (TA.) ▬ رَكْض also signifies The act of *impelling;* syn. دَفْع: and the *urging* a horse *to run,* (A, K, TA,) [*by striking*] *with his foot* or *leg:* (TA:) the *striking* a beast *with one's feet* or *legs, to urge him:* (Mgh:) or *putting* him *in motion, whether he go on or not.* (Aṣ.) You say, رَكَضْتُ الفَرَسَ بِرِجْلِى *I urged the horse to run, with my foot* or *leg.* (Ṣ, O, Mṣb.*) And رَكَضَ الدَّابَّةَ, aor. ـُ, inf. n. رَكْض, *He struck the sides of the beast with his foot* or *leg.* (TA.) And رَكَضَ الدَّابَّةَ بِرِجْلٍ, and بِرِجْلَيْنِ, *He struck the beast to urge it with a foot* or *leg,* and *with two feet* or *legs.* (A.) ▬ And from frequency of usage of the phrase رَكَضَتِ الفَرَسُ, رَكْضَ الفَرَسِ, originated the saying رَكَضَ الفَرَسُ, (AZ,* Ṣ, Mgh, Mṣb,) meaning ↑ *The horse ran:* (Ṣ, Mgh:*) which some disallow; but without reason, since it has been transmitted by a good authority: (Mṣb:) it is disallowed by Aṣ: (TA:) [and J says,] the correct phrase is رَكَضَ الفَرَسُ: (Ṣ:) or you say, رَكَضَ الفَرَسُ فَرَكَضَ هُوَ, meaning [*The horse was urged to run,*] ↑ *and he ran:* (K:) and رَكْض signifies ↑ the act of *running:* (K, in another place in this art.:) and ↑ the act of *fleeing:* whence, [in the Kur xxi. 12], إِذَا هُمْ مِنْهَا يَرْكُضُونَ (K) ↑ *lo, they fled from it,* from punishment: (Zj:) or ↑ *were routed, and fled from it:* (Fr:) or *they ran from it:* (Mgh:) [for] رَكَضَ الرَّجُلُ signifies ↑ The man *fled,* and ↑ *ran.* (Ish.) [Hence,] رَكَضَتِ النُّجُومُ فِى السَّمَآءِ ! *The stars moved along in the sky.* (A, TA.) [And hence,] رَكْض also signifies ↑ A man's *going along by both his legs together.* (TA.) ▬ You also say, رَكَضَهُ البَعِيرُ (Ṣ, A, Mṣb) ! *The camel struck him with his hind leg:* (Ṣ, Mṣb:) like as you say, رَمَحَهُ الفَرَسُ: (A, Mṣb:*) but you should not say, [when a camel is the agent,] رَمَحَهُ. (Yaʼḳoob, Ṣ.) And رَكَضَ الأَرْضَ, and الثَّوْبَ, ↑ *He struck the ground,* and *the garment,* or *piece of cloth, with his foot* or *leg.* (TA.) And المَرْأَةُ تَرْكُضُ ذُيُولَهَا وَخَلْخَالَهَا بِرِجْلَيْهَا إِذَا مَشَتْ ! [*The woman kicks her skirts and her anklets with her feet when she walks*]. (A, TA.) ▬ And رَكَضَتِ القَوْسُ السَّهْمَ ! *The bow propelled the arrow.* (A, TA.) ▬ And رَكَضْتُ القَوْسَ ! *I shot with the bow.* (A, TA.) ▬ And هُوَ لَا يَرْكُضُ المِحْجَنَ ! *He does not defend himself:* (K:) or ↑ *he is not angry and vexed at a thing, nor does he defend himself.* (IAqr, L.) ▬ And رَكَضَ النَّارَ بِالمِرْكَضِ ! [*He stirred the fire with the* مِرْكَض]. (A.)

3. راكضهُ الخَيْلَ, (Ṣ, K,) or راكضهُ الخَيْلَ, (A,) *He*

contended with him in a race, each making his horse to run. (S, K.)

4. اركضت, said of a woman, (K,) or of a mare, (A'Obeyd, S, O, L,) ‡ *Her fœtus became large in her belly, and moved about:* (S, O, L, K:) or *her fœtus moved about in her belly;* (A'Obeyd:) and so ▼ اركضت, said of a she-camel. (A, TA.)

6. تَرَاكَضُوا بَيْنَهُمْ خَيْلَهُمْ [*They went forth contending together in urging their horses*]. (A.) And تراكضوا إِلَيْهِ خَيْلَهُمْ [*They contended together in urging towards them their horses*] حَتَّى أَدْرَكُوهُمْ [*until they overtook them, or came up to them*]. (A.) And ▼ ارتكضوا فِى الحَلْبَةِ [app. signifies *They urged their horses in the race-ground*]. (A, TA.)

8: see 6. — تَرَكَضَتْهُ بِرَكْضٍ لِلْمَوْتِ ‡ [*It left him struggling with, or convulsed in, his legs, previously to death:* see also 1, near the beginning]. (A, TA.) — ارتكض also signifies ‡ *It was, or became, in a state of commotion or agitation:* (S, A, K:) said of a fœtus in the belly (S, A) of a mare: (S:) and of water in a well. (A, TA.) — ارتكض فُلَانٌ فِى أَمْرِهِ ‡ *Such a one was, or became, agitated, or disturbed, or disquieted, in his affair:* (S, TA:) and, which implies the same, (TA,) *he exercised art, or cunning,* (تَقَلَّبَ) *in his affair, and strove thereby to accomplish or effect it.* (A, TA.) — Hence اِرْتِكَاضٌ signifying † The *travelling through, or traversing, countries, or regions.* (Ḥar p. 600.) — See also 4.

رَكْضَةٌ *An impulse: a motion:* (K:) [pl. رَكَضَاتٌ: see an ex. voce رَفَضَاتٌ.] Hence, (TA,) it is said in a trad. of I'Ab, that the blood which continues to flow after menstruation is رَكْضَةٌ مِنَ الشَّيْطَانِ, (S,* TA,) i.e. *An impulse from the devil;* (S;) whereby he finds a way of putting the woman in doubt respecting the affairs of her religion, and her state of pureness, and her prayer. (TA.) — [Hence also,] one of the names of [the well of] Zemzem is رَكْضَةُ جِبْرِيلَ [*The impulse of Gabriel;* because it is fabled to have gushed forth on the ground's being struck by Gabriel's wings]. (TA.)

رَكُوضٌ, applied to a bow (قَوْس), ‡ *That sends the arrow swiftly:* (S, TA:) *or that impels it vehemently:* and ▼ مُرْكِضَةٌ [or perhaps ▼ مِرْكَضَةٌ] signifies the same. (AḤn, TA.) — See also رَاكِضٌ.

رَكَّاضَةٌ: see the next paragraph.

رَاكِضٌ, applied to a horse, ‡ *Running;* as also ▼ مَرْكُوضٌ: (K:) or the correct epithet is ▼ رَكُوضٌ: (S:) and ▼ رَكَّاضَةٌ signifies the same, applied to a mare. (TA.) [Hence,] وَهَى بِتُّ أَرْعَى النُّجُومَ رَوَاكِضَ ‡ *I passed the night observing the stars while they moved along* in the sky. (A, TA.)

تَرْكَضَى and تَرْكَضَاةٌ, the former incorrectly written in the K تَرْكَضَاةٌ, [or, in some copies, تَرْكَضَاةٌ, and the latter in one copy written تَرْكُضَاةٌ,] are there said to be used as examples by the grammarians, but not explained; and the author offers his opinion that they are syn. with رَكْضٌ: (TA:) but this is a strange defect: for AḤei explains them as signifying *A certain gait, in which is a proud and self-conceited air, with an affected inclining of the body from side to side:* and he asserts the ت to be augmentative: (MF, TA:) and in the L they are expl. as signifying *a particular kind of gait:* or meaning as above. (TA.)

مَرْكَضٌ The *part of the flank* of a horse *which the rider strikes with his heel or foot,* (A, TA, the latter in this art. and also voce يَعْسُوبٌ,) *on either side:* (TA:) pl. مَرَاكِضُ. (A.) — [Hence,] مَرَاكِضُ حَوْضٍ ‡ *The sides of a watering-trough,* (A, K,) *against which the water strikes.* (A, TA.)

مُرْكِضٌ, applied to a mare, (A'Obeyd,) or a she-camel, (A,) ‡ *Whose fœtus moves about in her belly;* (A'Obeyd, A;) [or *whose fœtus is large, and moves about in her belly;* (see 4;)] as also ▼ مُرْكَضَةٌ; (A'Obeyd;) or ▼ مُرْكِضَةٌ. (A.) — See also رَكُوضٌ.

مِرْكَضٌ: see مِرْكَضَةٌ, in two places. — Also ‡ *An instrument for stirring a fire.* (A, K.)

مُرْكِضَةٌ ‡ A mare *that beats the ground with her legs* (K, TA) *when she runs.* (TA.) — See also رَكُوضٌ. — Also ‡ *A certain part of a bow; well known; one of [the two parts called]* its مِرْكَضَانِ (S;) or ▼ مُرْكِضَانِ (IB:) *each of the two curved extremities thereof;* as also ▼ مُرْكِضٌ (A:) or the *side thereof:* (K:) pl. مَرَاكِضُ. (TA.)

مُرْكُوضٌ: see رَاكِضٌ.

مُرْكَضُ المَاءِ ‡ *The place in which water collects.* (S, A, K.)

مُرْكِضَةٌ: see مُرْكِضٌ.

ركع

1. رَكَعَ, (Th, S, &c.,) aor. ـُ, (Th, TA.) inf. n. رُكُوعٌ (Th, S, Mgh, Mṣb, K) and رَكْعٌ, (Th, TA,) *He bowed, or bent, himself;* or *became bowed or bent:* (Th, S, Mgh, Mṣb:) so says Er-Rāghib, adding that it is sometimes used to denote a particular manner of doing so in prayer, and sometimes to denote humility and self-abasement either in worship or in other cases: (TA:) *he lowered his head:* (Th:) and *he* (an old man) *bowed himself, or bent himself, or became bowed or bent, by reason of age:* (S, Mṣb, K:) this is [said to be] the primary signification: (TA:) or *he fell upon his face;* (IDrd, IB, K;) and *stumbled.* (IB.) — And hence, from رَكَعَ as used in the first of the senses explained above, (S, Mgh,) or as used in the first of the senses assigned to it above when said of an old man, (TA,) or as used in the last sense explained above, (IB,) رُكُوعُ الصَّلَاةِ, (S, IB, Mgh, TA,) or الرُّكُوعُ فِى الصَّلَاةِ, *The lowering of the head,* (K, TA,) by a person praying, (TA,) [or *in prayer,*] *after the act of standing in which the recitation [of portions of the Kur-án] is performed, so that the palms of the hands reach the knees; or, so that the back becomes depressed;* (K, TA;) accord. to the doctors of practical law, *so that if a cup full of water be placed upon the back, it will not be spilled.* (TA.) — رَكَعَ إِلَى اللّٰهِ *He lowered his head, or he humbled himself, to God;* syn. اطْمَأَنَّ. (Z, TA.) — رَكَعَ also signifies *He prayed;* (Mgh;) and so ▼ تركّع. (TA.) Thus in the Kur [ii. 40], وَارْكَعُوا مَعَ الرَّاكِعِينَ *And pray ye with those who pray.* (Mgh.) You say also, رَكَعَ رَكْعَةً, and رَكْعَتَيْنِ, and ثَلَاثَ رَكَعَاتٍ, *He prayed a reh'ah, and two reh'ahs, and three reh'ahs.* (K.) [See رَكْعَةٌ, below.] — Also, accord. to IKoot and several others, *He stood to prayer.* (Mṣb.) — نَعَتِ الإِبِلُ حَتَّى رَكَعَتْ ‡ *The camels became fatigued, or fatigued in the utmost degree, or languid in consequence of fatigue, so that they lowered their heads, and fell upon their faces.* (TA.) — رَكَعَتِ النَّخْلَةُ ‡ *The palm-tree inclined:* a phrase which may be of classical authority, but [Mr says,] I have not found it. (Mgh.) — Said of a man, (TA,) رَكَعَ also signifies ‡ *He became poor after richness, or competence, or sufficiency; and his state, or condition, became lowered, or abased.* (K, TA.)

5: see 1, in the latter half of the paragraph.

رَكْعَةٌ [inf. n. of un. of 1st and particularly signifying] *A single act of standing in prayer:* and in its legal acceptation, used in a more particular sense; (Mṣb;) meaning *a single act of standing in prayer, followed by the* رُكُوعُ فِى الصَّلَاةِ [or *lowering of the head in the manner described above* (see رُكُوعُ فِى الصَّلَاةِ in the first paragraph)] *and two prostrations:* (TA:) [and hence, by a further extension of the meaning, for صَلَاةٌ رَكْعَةٌ, *the prayer of one bowing of the head and body;* the previous act of standing, and the two subsequent prostrations, being understood as included in this expression:] pl. رَكَعَاتٌ. (Mṣb, K.) [Using it in the last of these senses,] you say, صَلَّى رَكْعَةً [*He performed the prayer of one bowing of the head and body*]: (K:) and صَلَّى رَكْعَتَيْنِ [*he performed the prayers of two bowings of the head and body*]. (Mṣb, K.) [A full description of the act of prayer thus termed may be seen in my work on the Modern Egyptians.]

رُكْعَةٌ (هُوَّة) *A deep hollow in the ground:* (IDrd, K:) asserted to be of the dial. of El-Yemen. (IDrd, TA.)

رَاكِعٌ part. n. of 1, *Bowing,* or *bending himself;* or *becoming bowed or bent:* (&c.:) (Mgh:) anything, or anybody or any person, (accord. to different copies of the K,) *lowering its, or his, head:* (K:) or *falling upon its, or his, face, so that the knees touch the ground, or do not touch it, after lowering the head:* (TA:) — *prostrating himself in thanksgiving;* used in this sense in the Kur xxxviii. 23: (Mgh:) — *praying:* (Mgh:) — and applied by the Arabs in the Time of Igno-

rance to a *follower of the true religion, not worshipping idols*: (TA:) — pl. رَاكِعُونَ (Mgh) and رُكَّعٌ and رُكُوعٌ. (TA.) — إِبِلٌ رَوَاكِعُ [pl. of رَاكِعَةٌ]; ‡ *Camels lowering their heads, and falling upon their faces*, in consequence of fatigue, or the utmost fatigue, or languor arising from fatigue. (TA.)

مَرْكَعٌ *A place in which one bows, or bends himself*: and particularly, *in prayer*: pl. as below]. — *A hard and long stone upon which one grinds wheat or the like*: pl. مَرَاكِعُ. (TA.)

رَكَلَ

1. رَكَلَهُ, aor. ـُ, (S, TA,) inf. n. رَكْلٌ, (S, K, TA,) *He kicked him*; i. e., *struck him with his foot, or leg*; namely, a horse; *in order that he should run*: (K, TA:) and (K) *he struck him with one foot, or leg*: (S, K, TA:) and some say, *he struck him with the feet, or legs*. (TA.) One says, لَأَرْكُدَنَّكَ رَكْلَةً ‡ لَا تَأْكُلُ بَعْدَهَا أَكْلَةً *I will assuredly kick thee with one kick after which thou shalt not eat one meal*]. (TA.) And الفَارِسُ يُرَكِّلُ الدَّابَّةَ بِرِجْلِهِ *The horseman puts the beast in motion with his foot, or leg, for the purpose of [his] running*. (S.) And تَرْكِيلٌ, also, [inf. n. of رَكَّلَ, in like manner] signifies The *striking* a thing *with the foot or hoof*. (KL.)

2: see what next precedes.

3: see 6, in two places.

5. تركّل بمساحاته *He struck his* مساحاته [or *spade*] *with his foot*, (S, K, TA,) *and pressed upon it with his haunch*, (TA,) *in order that it might enter into the earth*. (S, K, TA.)

6. تراكلوا *They kicked one another*: (S,* K,* TA:) said of boys, meaning *they struck* (رَكَلُوا) *one another with their feet or legs*: and مُرَاكَلَةٌ signifies the same as تَرَاكُلٌ; you say, تراكل الصَّبِيُّ صَاحِبَهُ [*The boy kicked his companion, or fellow, being kicked by him*]. (TA.)

رَكْلَةٌ: see 1 [of which it is the inf. n. of un.].

مَرْكَلٌ The *part, of a beast, where one strikes him with the foot, or leg*, (K, TA,) *when putting him in motion for the purpose of* [*his*] *running*: (TA:) the two such parts are termed the مَرْكَلَانِ: and the pl. is مَرَاكِلُ. (S, TA.) — And *A road*: (S, K:) because it is beaten with the foot. (TA.)

مِرْكَلٌ The *foot*, or *leg*, [as being the instrument with which the action termed رَكْلٌ is performed:] in the copies of the K, الرِّجْل is erroneously put for الرِّجْل: or, accord. to the L, the *foot, or leg, of the rider*? (TA.)

أَرْضٌ مُرْكَلَةٌ *Ground trodden by the hoofs of horses or similar beasts*. (S, K.)

رَكَمَ

1. رَكَمَ الشَّيْءَ, aor. ـُ, (S, M,) inf. n. رَكْمٌ, (M, K,) *He heaped up, piled up, or accumulated, the thing*; i. e. *he collected together the thing, and put, or threw, one part of it upon another*; (S, K;*) *or he put, or threw, one part of the thing upon another*. (M, TA.)

6. تراكم and ‡ ارتكم *It* (a thing) *was, or became, heaped, or piled, up, or together, or accumulated*; i.e., *collected together*, (S, K, TA,) *one part upon* [*or overlying*] *another*. (TA.) You say, تراكم السَّحَابُ *The clouds were, or became, [heaped, or piled, up,] one above, or upon, [or overlying,] another*; as also تراكب. (TA in art. ركب.) And تراكم لَحْمُ النَّاقَةِ [lit. *The flesh of the she-camel became accumulated*]; meaning *the she-camel became fat*. (TA.) [And تراكمت الظُّلْمَةُ ‡ *The darkness became condensed, or dense*: for the Arabs describe thick darkness as "darknesses one above another:" see Kur xxiv. 40.] And تراكمت ارتكمت ‡ [*Occupations, or the occupations, became accumulated*]. (TA.)

8: see the next preceding paragraph, in two places.

رَكْمٌ: see رُكَامٌ.

رُكَمَةٌ, (S, K, [so in my copies of the S,]) with ḍamm, (K,) in [some of] the copies of the S رَكَمَةٌ, (TA,) *Clay*, or *mud*, (S, K, TA,) and *earth*, or *dust*, (TA,) *collected together [and app. heaped up]*. (S, K, TA.)

رُكَامٌ (S, K) and رَكْمٌ (IAar, K) and مُتَرَاكِمٌ (S, K) and مَرْكُومٌ and مُتَرَكِّمٌ (TA) Clouds (سحاب) *collected together, and heaped, or piled, up*; (IAar, S, K, TA;) and so sand; (S, TA;) and the like: (S:) [or, as the explanations seem to indicate, the first and second are used as substs., implying what is collected together &c.; and the rest only as epithets:] and you say also رُكَامُ رَمْلٍ (TA) and رُكَامُ رَمْلٍ (K, TA:) and شَيْءٌ رُكَامٌ means *a thing accumulated, one part upon another*. (TA.) — And قَطِيعٌ رُكَامٌ ‡ *A large herd or flock or the like*; (K, TA;) likened to the رُكَام of clouds or of sand. (TA.)

مَرْكُومٌ: see the next preceding paragraph. — [Hence,] نَاقَةٌ مَرْكُومَةٌ ‡ *A fat she-camel*. (TA. [See 6.]) — مَرْكُومٌ is applied by Dhu-r-Rummeh as an epithet to midnight (جَوْزُ اللَّيْلِ) [meaning مَرْكُومٌ ظَلَامُهُ, i. e. *Densely dark*, as though its darknesses were heaped one upon another: see 6]. (TA in art. حلق.)

مُرْتَكَمٌ ‡ The *main part*, or *middle*, of a road. (S, K, TA.)

مُرْتَكِمٌ, مُتَرَاكِمٌ: see رُكَامٌ.

رَكَنَ

1. رَكَنَ إِلَيْهِ, (S, Mgh, Mṣb, K,) aor. ـُ; (S, Mṣb, K;) of the dial. of the lower (سُفْلَى) [app. in territory] of Muḍar, and said by Az to be not chaste [though it, or the third, seems to be the most common of the dial. vars. here mentioned]; (Mṣb;) and رَكِنَ, aor. ـِ; (S, Mṣb, K;) mentioned by AZ; (S;) and رَكُنَ, aor. ـُ; (S, Mṣb, K;) which is a combination of two dial. vars., [namely, the first and second of those above mentioned,] (S, Mṣb,) because neither the medial nor the final radical letter is faucial; (Mṣb;) said to be the only instance of its kind except أَبَى, aor. يَأْبَى; (T in art. (ابى); and رَكِنَ, aor. ـَ; which is likewise an instance of the commixture of two dial. vars., like فَضِلَ and حَضِرَ and نَعِمَ, aor. يَنْعَمُ and يَحْضُرُ and يَفْضُلُ; (TA;) inf. n. رُكُونٌ (S, Mgh, Mṣb, K) and رَكَانَةٌ and رَكَانِيَةٌ; (TA;) *He inclined to him*, or *it*; syn. مَالَ: and *he trusted to*, or *relied upon, him, or it, so as to be, or become, easy, or quiet, in mind*; syn. سَكَنَ: (S, Mgh, K:) or *he leaned, rested, or relied, upon him*; syn. اعْتَمَدَ عَلَيْهِ: (Mṣb:) or *he inclined to him in the least degree*; (Bḍ in xi. 115;) signifying *slight inclining*. (Ksh and Bḍ ibid.) It is said in the Kur [xi. 115], وَلَا تَرْكَنُوا إِلَى الَّذِينَ ظَلَمُوا [*And incline ye not, &c., to those who have acted wrongfully*]: (S, Mṣb:) or, *incline ye not in the least degree* [&c.]: (Bḍ:) thus generally read; and also تَرْكَنُوا (Ksh, Bḍ, TA,) accord. to the dial. of Temeem; and ‡ تُرْكَنُوا, in the pass. form, from أَرْكَنَهُ. (Ksh, Bḍ.) — رَكِنَ فِي المَنْزِلِ, aor. ـَ, inf. n. رُكُونٌ, *He kept tenaciously to the place of alighting, or abode,* (رَشَنَ بِهِ) *and did not relinquish it*. (TA.) — رَكُنَ, inf. n. رَكَانَةٌ (S, K) and رُكُونَةٌ (K) and رَكَانِيَةٌ, (TK,) [primarily, it seems, said of a mountain, meaning *It was inaccessible, or difficult of access, having high, or strong* أَرْكَان, i. e. *sides or angles*: see Har p. 561; and see رُكَيْنٌ, below; and 5. — And hence,] ‡ *He* (a man) *was, or became, firm*, (Har p. 561,) *still, or motionless*, (TA,) *grave, staid, steady, sedate, or calm*. (S, K, TA.)

[2. رَكَّنَ is said by Golius, as on the authority of the KL, to signify *He made like*, "similem fecit:" and hence Freytag also thus explains it: but it is رَكَنَ that has this signification. In my copy of the KL, تَرْكِينٌ (not تَرْكِينٌ) is expl. by مانند كردن.]

4. اركنهُ ‡ *He made him to incline* [إِلَى غَيْرِهِ *to another*]; syn. أَمَالَهُ: [and *to trust to*, or *rely* upon, another, *so as to be, or become, easy, or quiet, in mind*: or *to lean, rest, or rely*, upon another: see 1:] whence a reading in the Kur xi. 115. (Ksh, Bḍ.*) See 1.

5. تركّن said of a man, (TA,) [or primarily and properly, of a thing, like رَكُنَ,] *He*, [or *it*] *was, or became, firm, or strong*, (K, TA,) and *inaccessible, or difficult of access*. (TA.) — And [hence,] ‡ *He endeavoured, or constrained himself, to be grave, staid, steady, sedate, or calm*; syn. تَوَقَّرَ, (K,) and تَزَيَّنَ. (TA.)

رُكَنٌ The جُرَذ [or *large field-rat*]: and the فَأْر [or *common rat* or *mouse*]; as also ‡ رُكَيْنٌ. (K.)

رُكْنٌ The جَانِب [meaning *side*, or *outward part*,] of a thing: (Mṣb:) or the *strongest* جَانِب

[i. e. *side*, or *outward part*,] (S, K, TA) of a thing (S, TA) of any kind: (TA:) the *corner*, or *angle*, (زَاوِيَة) of a house or room or the like: (K in art. زوى:) [and this is perhaps what is meant by the "strongest جَانِب;" for the strongest outward part of the house is unquestionably the corner, or angle: thus the angle in which is the Black Stone, of the Kaabeh, is specially called رُكْنُ البَيْتِ, i. e. رُكْنُ بَيْتِ اللّٰهِ:] the رُكْن of a قَصْر [or palace, or pavilion, &c.,] is its جَانِب [or its strongest جانب], and so of a mountain: (TA: [see رُكْن, and رُكَيْن:]) the pl. is أَرْكَانٌ and أَرْكُنٌ [each properly a pl. of pauc., but the former is used as a pl. of mult.]: (Mṣb, TA:) the أَرْكَان of anything are its جَوَانِب [or *sides*, or *outward parts*, or its *corners*, or *angles*,] *upon which it rests, and by which it is supported:* (TA:) and the أَرْكَان of a land are its *extremities* [or *sides* or *corners*]. (Ḥam p. 478.) — [Hence, † *A stay*, or *support*, of any kind: see an ex. voce مِرْجَم: whence, perhaps,] one says, تَمَسَّحْتُ بِأَرْكَانِهِ, meaning ‡ تَبَرَّكْتُ بِهِ [i. e. *I looked for a blessing by means of him, or it*]. (TA.) † *A thing whereby one is strengthened* (مَا يَتَقَوَّى بِهِ) [in the CK مَا تَقَوَّى بِهِ], *such as dominion* (مُلْك [in the CK مَلِك]), *and an army*, or *a military force*, *&c.*: (K:) and thus it has been explained as occurring in the Kur [li. 39], where it is said, فَتَوَلَّى بِرُكْنِهِ, (TA,) i. e. † *And he turned away* from belief *with his forces*; because they were to him like the رُكْن [properly so termed]. (Jel.) † A man's *kinsfolk*; or *nearer*, or *nearest*, *relations*; or *clan*; or *tribe*; syn. عَشِيرَة: (A Heyth, TA:) † a man's *people*, or *party*; and the *higher among them*; and the *persons by whom he is aided and strengthened*: thought by ISd to be thus called by way of comparison [to a رُكْن properly so termed]: and thus it has been explained as used in the Kur [xi. 82], where it is said, أَوْ آوِي إِلَىٰ رُكْنٍ شَدِيدٍ † [*Or that I might have recourse to a strong people, or party*, &c.]: (TA:) or it here means عَشِيرَة [explained above]. (Jel.) And † *A noble*, or *high*, *person*; as in the saying, هُوَ رُكْنٌ مِنْ أَرْكَانِ قَوْمِهِ † [*He is a noble, of the nobles of his people*]. (TA.) And أَرْكَانُ الْإِنْسَانِ means † *The members*, or *limbs*, *of the man, with which things are gained* or *earned*, *or with which he works*; as the hands or arms, and the feet or legs. (TA.) — Also † *Might*, and *resistance*: (S, K:) so in the saying, هُوَ يَأْوِي إِلَىٰ رُكْنٍ شَدِيدٍ † [*He has recourse to strong, or vehement, might* and *resistance*]: (S:) and so it has been explained as used in the words of the Kur last cited above. (TA.) — And † *A thing, an affair, a case, an event, or an action, of great magnitude or moment, momentous, formidable, or terrible.* (A Heyth, K.) Thus A Heyth explains it as used in the saying of En-Nábighah [Edh-Dhubyánee],

* لَا تُقْذِفَنِّي بِرُكْنٍ لَا كِفَاءَ لَهُ *

[*By no means reproach thou me with a momentous, or a formidable, thing or action, or an enormity, that has not its equal*; though (he proceeds to say) the enemies incite thee, with companies of men aiding one another]. (TA.) — In the conventional language [of the schools], رُكْنُ الشَّيْءِ means † [*The essence of the thing*; or] *that whereby the thing subsists*: from القِوَامُ; because the قِوَام [or subsistence] of the thing is by its رُكْن: not from القِيَام: else it would necessarily be the case that the agent would be a رُكْن to the action; and the substance, to the accident; and the thing to which a quality is attributed, to the quality: (KT:) it is † *that without which the thing has no subsistence*: (Kull:) and is [also] applied to † [*an essential, or essential part, of the thing*; i. e.,] *a part of the* مَاهِيَة [*or essence*] *of the thing*, (Kull, [and in like manner رُكْنُ الشَّيْءِ is explained in the Mṣb as meaning *the parts of the* مَاهِيَة *of the thing,*]) as when we say that القِيَام is a رُكْن لِلصَّلَاةِ; as well as to † *the whole* مَاهِيَة [*of the thing*]: (Kull:) [thus] أَرْكَانُ العِبَادَات means † *the fundamentals* [*or essentials*] *of the services of religion, by the neglect, or non-observance, of which they are ineffectual, or null, or void*: (TA:) or, as some say, رُكْنُ الشَّيْءِ means *that whereby the thing is complete*; and this is intrinsic therein; differing from the شَرْط [or condition] thereof, which is extrinsic thereto. (KT.)

رُكَيْن A mountain *having high* أَرْكَان [i. e. *sides*, or *angles*]: (S, K:) or *having strong* أركان: (TA:) or *inaccessible*, or *difficult of access*, *having* أركان. (Ḥar p. 561.) — And hence, (Ḥar ibid.,) ‡ A man (S, K, &c.) *firm*, (Ḥar,) *still*, or *motionless*, (TA,) *grave*, *staid*, *steady*, *sedate*, or *calm*. (S, K, Ḥar, TA.)

رُكَيْنٌ: see رُكْنٌ.

أَرْكُونٌ *A great* دِهْقَان, (K, TA,) i. e. *headman*, or *chief*, *of a village* or *town*: [app. from the Greek ἄρχων; though it is said that] he is thus called because the people of the village or town trust to him and incline to him. (TA.)

مِرْكَنٌ *A kind of vessel, well known*, (K, TA,) *like a* تَوْر [q. v.], *of leather, used for water*: (TA:) or *i. q.* جَانَةٌ [q. v.], (S, Mgh, Mṣb, TA,) *in which clothes and the like are washed*; (TA;) *called in Pers.* تَغَار: (Mgh:) pl. مَرَاكِنُ and مَرَاكِين. (TA.) One says, نَزَعُوا الرَّيَاحِينَ فِي المَرَاكِين [*They sowed the sweet-smelling plants in the* مراكين]. (TA.)

مُرَكَّنٌ A thing *having* أَرْكَان [here meaning *corners*, or *angles*]. (TA.) — [Hence,] ضَرْعٌ مُرَكَّنٌ *A great udder*; as though having أركان: (S, TA:) and an *udder that has opened* [*or expanded*] *in its place so as to fill the* أَرْفَاغ [*or groins*], *and is not very long*. (TA.) Tarafeh says,

* وَضَرَّتُهَا مُرَكَّنَةٌ دُرُورُ *

[*And her udder is great, having much milk*: or,] accord. to AA, مركّنة [here] signifies مجمّعة [app. meaning *collecting much*]. (TA.) And you say also نَاقَةٌ مُرَكَّنَةُ الضَّرْعِ (S, TA) [*A she-camel great in the udder*; or] *whose udder has* أَرْكَان *by reason of its greatness*. (TA.)

ركو

1. رَكَا, (ISd, K,) [aor. يَرْكُو,] inf. n. رَكْوٌ, (ISd, TA,) *He dug*, or *excavated*, (ISd, K, TA,) the ground, *forming an oblong hollow*. (ISd, TA.) — *He made*, *formed*, or *fashioned*, *in a suitable manner*, a small watering-trough such as is termed مَرْكُوّ, (AZ, TA,) or a watering-trough [in an absolute sense]; as also ارتكى. (TA.)

4: see what next precedes.

رَكْوَة (S, Mgh, Mṣb, K, &c.) and رُكْوَة and رُكْوَة, (K,) all well known, but the first is the most chaste, (MF,) *A certain thing for water*: (S:) it is [*a small drinking-vessel like a* تَوْر, *of leather*; (ISd, TA:) *a small drinking-vessel of skin*: (Nh, TA:) or *a small* دَلْو [or *bucket*, generally *of leather*], (Mgh, Mṣb,) *well known*: (Mṣb:) all of these explanations have been strangely neglected by the author of the K: (TA:) pl. رَكَوَاتٌ (S, Mgh, Mṣb) and رَكَاوَاتٌ; (S, Mṣb;) the latter allowable. (Mṣb.) The prov. (S) صَارَتِ القَوْسُ رَكْوَةً [lit. *The bow became a* ركوة, app. meaning *the bow became exchanged for a vessel such as is called* رَكْوَة, but see what follows,] is applied in relation to the retiring of good fortune, and reverse in the state of affairs. (S, K.) — *A small* زُرْق [*or skiff*]. (ISd, K.) — *A* رُقْعَة [*or piece of cloth, or rag,*] *beneath the* عَوَاصِر, (K,) which means *three stones [with which grapes are pressed so as to force out the juice,] placed one above another*: so in the M. (TA.) [Hence, accord. to the TK, the prov. above mentioned: but I see not why.] — † The فَلْمِين of a woman; i. e. her فَرْج [or *vulva*]: so in the copies of the K: but in the T, her فُلْفُلَة [i. e. the *prepuce of the clitoris*], on the authority of IAạr; as being likened to the رَكْوَة of water: (TA:) the pl. [app. in all its senses] is رَكَوَاتٌ [as above], (K,) or in the last sense رُكَى. (TA.)

رَكِيَ: see what next follows, in two places.

رَكِيَّة *A well*: (S, Mṣb, K:) or *a well containing water*; (MA;) otherwise a well is not thus called: (Durrat-el-Ghowwáṣ, in De Sacy's Chrest. Ar. ii. 332:) or *a well not made neat*; or *not constructed* [or *cased*] *with bricks* [&c.]: (MA:) pl. رَكَايَا (S, Mṣb, K) and رَكِيّ, (S, and so in some copies of the K,) or the former is the pl. and the latter is [properly speaking] a gen. n., [i. e. a coll. gen. n.,] and often occurs as a sing. and as a pl., (Nh, TA,) or the pl. is also رُكِيّ: (so in some copies of the K and in the TA:) accord. to ISd, it is from رَكَا in the first of the senses assigned to this verb above. (TA.)

مَرْكُوّ [pass. part. n. of 1: — and hence, as a subst.,] *A large watering-trough or tank*: (AA, T, S, K:) [in the S and K is added, وَالجَمْعُ مَرَاكِيُّ الصِّغَارِ, which may mean either that the small watering-

trough is called جرموز, and such is the case, or that مِرْكُوٌ also signifies *a small* جرموز, agreeably with what here follows, and with an explanation of this word in the TA voce حَوْضٌ: Az, after mentioning AA's explanation given above, says, but what I have heard from the Arabs is, that the مركوة *is a small watering-trough or tank, which a man makes, or forms, or fashions, in a suitable manner, with his hands, at the head of the well, when he has not, and cannot procure, a vessel in which to give water to a camel or to two camels:* and that which is large is not thus called. (TA.) [But see an ex. voce سَلْس.]

رمـ

1. رَمَّهُ, (Ṣ, M, Mgh, Mṣb, K,) aor. يَرُمُّ, (T, Ṣ, M, Mṣb, K) and يَرِمُّ, (Ṣ, Mṣb, K,) the latter [irreg. as aor. of a trans. v. of this class, and] said by MF to be unknown, but there are other instances of the same kind, as هَرَّهُ, aor. يَهُرُّ and يَهِرُّ, and عَلَّهُ, aor. يَعُلُّ and يَعِلُّ, (TA,) inf. n. رَمٌّ (Lth, T, Ṣ, M, Mgh, Mṣb, K) and مَرَمَّةٌ, (Lth, T, Ṣ, Mgh, K,) *He repaired it; or put it into a good, sound, right, or proper, state;* (Lth, T, Ṣ, M, Mgh, Mṣb, K;) *after a part thereof had become in a bad state;* (Lth, T;) namely, a thing, (Lth, T, Ṣ,) as, for instance, a rope becoming old and worn-out, or a house, (Lth, Ṣ,) or a building, (Mgh,) or a wall, &c.; (Mṣb;) as also رَمَّ شَأْنَهُ (Ṣ,) or شَأْنَ referring to a house (دَار): (Lth, T:) and in like manner, *he rectified it,* namely, an affair, *after it had become disorganized, or disordered:* (Lth, T:) and رَمِيمٌ signifies the same in an intensive sense; [i. e. *he repaired it,* &c., *much, or well:*] (Mṣb:) and مَرْمُورٌ *he repaired, or rectified, his affair, case, state, or condition.* (TA.) The saying, كُنَّا أَهْلَ ثِيمٍ وَرَمَّةٍ, (T, Ṣ,) occurring in a trad., (Ṣ,) accord. to the relaters thereof ثِيمٍ وَرَمَّةٍ, but A'Obeyd holds the former reading to be the right, (T, Ṣ,) means, accord. to AA, *We were the fit persons to put it into a good, sound, right, or proper, state:* (T:) or, accord. to A'Obeyd, *to put it into such a state, and to eat it.* (T, Ṣ. [See another explanation of the verb in what follows.]) — You say also, رَمَّ سَهْمَهُ, meaning [*He made his arrow even, or straight, by means of his eye;* or] *he looked to this arrow until he made it even, or straight.* (TA.) — رَمٌّ also signifies The act of *eating;* and so رِمَّانٌ. (ISh, T,) You say, رَمَّهُ, (T, Ṣ, K,) aor. يَرُمُّ, (T, Ṣ,) inf. n. رَمٌّ, (TA,) *He ate it.* (T, Ṣ, K.) And it is said in a trad., عَلَيْكُمْ بِأَلْبَانِ البَقَرِ فَإِنَّهَا تَرُمُّ مِنْ كُلِّ الشَّجَرِ [*Keep ye to the milk of cows, for they eat of all the trees*]; (T, Ṣ, * TA;) i. e. تَأْكُلُ: or, accord. to one reading, it is تَرْتَمُّ. (TA.) رَمَّتِ الشَّاةُ الحَشِيشَ, aor. تَرُمُّ, inf. n. رَمٌّ, means *The sheep, or goat, took the dry herbage, or fodder, with its lips.* (M.) And رَمَّتِ الشَّاةُ, مِنَ الأَرْضِ, and ارْتَمَّتْ *The sheep, or goat, ate from the land.* (Ṣ.) And رَمَّتِ البَهِيمَةُ, (M,) or ارْتَمَّتِ البَهِيمَةُ, (K,) inf. n. as above; (TA;) and ارْتَمَّتْ i. e. [*The lamb, or kid, or the beast, or quadruped,*] *reached and took the branches* (M, K) *with its mouth.* (K.) And رَمَّ وَرَمَامٌ كُلَّ هُوَ يَتَرَمَّمُ *He eats every* [*kind of*] رَمَام [q. v.]. (T.) And رَمَّمَ العَظْمَ *He ate off the flesh from the bone;* syn. تَعَرَّقَهُ: or *he left the bone like the* رِمَّة [q. v.]: in [some of] the copies of the K, رَمَّمَ is erroneously explained by تَعَرَّقَ; [in my MS. copy, by تَعَرُّقَ; and in the CK, by تَعَرُّقٌ;] the right reading being تَعَرَّقَ, as in the A. (TA.) And it is said in a trad., respecting the she-cat, وَلَا أَرْسَلْتُهَا تَرُمُّ مِنْ خَشَاشِ الأَرْضِ, meaning [*And I did not send her*] *for her to eat* [*of the creeping things of the earth*]. (TA.) — رَمَّ العَظْمَ, aor. يَرِمُّ, (T, Ṣ, M, Mgh, Mṣb, K,) inf. n. رَمٌّ, (T, M,) or رَمَّةٌ, (Ṣ,) or both, (K, TA, [the former written in the CK رِمّ,]) and رَمِيمٌ, (M, K,) and رَمَامٌ, (M, K;) and رَمَّ, (M, K;) [but see what follows;] *The bone became such as is termed* رِمَّة; (M, TA;) [i. e.,] *became old and decayed;* (MA, KL;) syn. بَلِيَ. (T, Ṣ, Mgh, Mṣb, K.) Accord. to IAạr, one says, رَمَّتْ and رَمَّتْ and رَمَّتْ, meaning *His bones became old and decayed* syn. بَلِيَتْ: but others explain رَمَّ العَظْمُ differently, as below: see 4. (T.) In the saying, mentioned in a trad., يَا رَسُولَ اللّٰهِ كَيْفَ تَعْرِضُ صَلَاتُهُ عَلَيْكَ وَقَدْ أَرَمْتَ meaning [i. e. *O Apostle of God, how shall our blessing be offered, or addressed, to thee when thou shalt have become decayed* in the grave?], the last word is originally أَرْمَمْتَ; one of the two مـ being rejected; like as is done in أَحْسْتَ: (IAth, K,* TA: [in the CK, تَعْرِضُ is put in the place of تَعْرُضُ:]) accord. to one relation, it is أَرِمْتَ; accord. to another, رَمِمْتَ; and accord. to another, أَرِمْتَ: but the first is the proper manner of relation. (TA.) And رَمَّ الحَبْلُ *The rope became* [*old and worn out or rotten,* (see رَمَّةٌ) or] *ragged, or dissundered.* (M.)

2: see 1, first sentence.

رِمَّة, said of a bone, *It had in it, or contained,* رِمّ, i. e. *marrow,* (T, Ṣ, K,) *running therein.* (Ṣ.) One says of a sheep or goat (Ṣ, M) that is lean, or emaciated, (Ṣ,) and of a she-camel, (M,) رِمَّةٌ بِهَا يُرَمُّ مَنْبُوذٌ, (Ṣ, M,) meaning *Not a bone of her that is broken and from which the marrow is* [*sought to be*] *extracted* [*contains any marrow*]: (M:) i. e., if any of her bones be broken, no marrow will be found in it. (Ṣ.) And رِمَّت is said of a she-camel in the first stage of fatness when becoming in good condition of body, and in the last stage thereof when becoming lean; (M, TA;) meaning *She had in her somewhat of marrow.* (TA.) — See also 1, in the latter part of the paragraph, in four places. — Also, (T, Ṣ, M, K,) inf. n. رِمَامٌ, (T,) *He* (a man, T) *was, or became, silent;* (T, M, K;) in a general sense; or, as some say, *from fear, or fright:* (M:) [and in like manner a bird: see its part. n. مُرِمٌّ:] or *they* (a company of men) *were, or became, silent.* (Ṣ.) [See also R. Q. 2.] — ارْتَمَّ إِلَى اللَّهْوِ *He inclined to diversion, sport, or play.* (IAạr, M, K.) — And ارْتَمَّ لَكَذَا *He was cheered, or delighted, and pleased, or was diverted, by reason of such a thing;* like as أَنَّ لَهُ. (T in art. رن.)

5. تَرَمَّمَ *He proceeded gradually, by degrees, step by step, or time after time, with the repairing of it; or with the putting it into a good, sound, right, or proper, state.* (TA.) — See also 1, near the middle of the paragraph, in two places.

8: see 1, in the middle portion of the paragraph, in four places. — ارْتَمَّ is also said of a young camel as meaning *He began to be in that state in which one could feel his hump.* (K.)

10. اسْتَرَمَّ *It* (a wall, Ṣ, MA, Mgh, Ḳ, or a building, KL) *needed, or required, its being repaired;* (M, MA, Ḳ, KL;) expl. in the M and Ḳ by دَعَا إِلَى إِصْلَاحِهِ; (TA;) *having become old:* (MA:) *or attained to the time in which it should be repaired;* (Ṣ, Mgh;) *a long period having elapsed since it was plastered with mud.* (Ṣ.)

R. Q. 1. رَمْرَمَ: see 1, in two places.

R. Q. 2. تَرَمْرَمَ *He moved his lips,* (T,) *or his mouth,* (Ṣ,) *to speak:* (T, Ṣ:) or تَرَمْرَمُوا *they put themselves in motion to speak, but spake not:* (M, K:) but it is said to be mostly used in negative phrases. (TA.) One says, مَا تَرَمْرَمَ فُلَانٌ بِحَرْفٍ *Such a one uttered not* [*a letter, or a word*]: (T, TA:) or *put not himself in motion* [*therewith*]. (IDrd, TA.) And كَلَّمْتُهُ فَمَا تَرَمْرَمَ [*I spoke to him and*] *he returned not a reply.* (M, TA.)

رَمٌّ an inf. n. of 1 [q. v.]. (Lth, T, Ṣ, &c.) — One says, مَا لِي مِنْهُ حَمٌّ وَلَا رَمٌّ *There is not for me any avoiding it, or escaping it:* (Ṣ:) or مَا لَهُ عَنْ ذٰلِكَ الأَمْرِ حَمٌّ وَلَا رَمٌّ (T, TA) *There is not for him any avoiding, or escaping, that thing, or affair:* (TA:) and some say حَمٌّ وَلَا رِمٌّ: (Ṣ:) so says Lth: (T:) [accord. to ISd,] in the saying مَا عَنْ ذٰلِكَ حَمٌّ وَلَا رَمٌّ, meaning *There is no avoiding, or escaping, that,* رَمٌّ is an imitative sequent; (M;) and so says Lth. (T. [But see the next paragraph.]) — See also another signification assigned to رَمٌّ in the last sentence but one of the next paragraph. — [And see the last sentence also of that paragraph.]

رِمٌّ: see 1, second sentence: — and see also the paragraph next preceding this, in two places. — Also *i. q.* مَرَمَّةٌ: بَيْتٌ مِرَمَّةٌ (ISk, T, Ṣ, M,) i. e. *Household goods;* or *the utensils and furniture of a house or tent.* (M. [This explanation, from the M, I have found, in the TT, since I composed art. شر; in which I have said that, accord. to analogy, مَرَمَّةُ البَيْتِ app. signifies *the means by which a house, or tent, is put into a good state;* and therefore *good furniture and utensils.*]) So in the saying, مَا لَهُ ثَمَّ وَلَا رِمٌّ, (ISk, T, Ṣ, M,) and مَا يَمْلِكُ ثَمَّ وَلَا رِمًّا (ISk, T, Ṣ,) i. e. *He has not,*

and *he possesses not, such household-goods as water-skins, or milk-skins, and vessels,* (ISk, T, M,) *nor any of the utensils and furniture of the house or tent.* (ISk,* T,* M.) This explanation is better than the saying of Lth [that رُمٌّ is an imitative sequent: see the next preceding paragraph]. (T.) One says also, مَا لَهُ حُمٌّ وَلَا رُمٌّ, meaning *He has not anything:* (Ṣ:) or *he has neither little nor much.* (TA voce حُمٌّ [q. v.]) [See also رُمَّةٌ.] — Also *i. q.* هُمٌّ [as meaning *An object, or a thing intended or meant or determined upon or desired, in the mind:* and perhaps also *anxiety; or disquietude, or trouble, of mind*]. (M, Ḳ. [This signification, هُمٌّ, Freytag has assigned to رُمٌّ, not to رُمٌّ; rendering it "cura, sollicitudo;" as from the Ḳ; in which the word bearing it is expressly said to be "with ḍammeh."]) So in the saying, مَا لَهُ رُمٌّ غَيْرُ كَذَا [*He has not any object in his mind except such a thing*]. (M.) And so in the saying, مَا لَهُ حُمٌّ وَلَا رُمٌّ وَلَا غَيْرُهُ, and رُمٌّ وَلَا حُمٌّ [*He has not any object in his mind except thee*]. (TA in art. حمم.) — Also *A company* of men: occurring in a trad. applied to *a company* of [the people called] أَحْرَاد, *abiding [in a place] like a* حَيّ [*or tribe*] *of the Arabs of the desert:* [perhaps correctly رُمٌّ, from the Pers. رَمْ:] said by Aboo-Mooṣà to be app. a Pers. word. (TA.)

رِمٌّ The *herbage and other things that are upon the land:* whence the current saying, جَاءَ فُلَانٌ بِالْبَرِّ وَالرِّمِّ, meaning *Such a one brought everything of what is on the land and in the sea:* [or, *of what is in the sea and on the land;* for] البَرّ means "the sea;" and is originally البَطْر, but is pronounced [in this case] البَرّ to assimilate it to الرِّمّ. (T.) [Or] *i. q.* ثَرْوَى [app. as meaning *Good of any kind;* and particularly *wealth;* as appears from what immediately follows]: one says, جَاءَنَا بِالبَرِّ وَالرِّمِّ, meaning *He brought him much wealth.* (Ṣ.) [Or] جَاءَ بِالبَرِّ وَالرِّمِّ means *He brought what was of the sea and what was of the land:* (بِالبَحْرِيِّ وَالبَرِّيِّ, Ḳ: [so in MS. copies and in the CK: in the copy of the Ḳ followed in the TA, and in like manner in the M, بِالبَحْرِ وَالبَرِّ, which, I think, is evidently a false reading:]) *or moist and dry: or earth and water:* (M, Ḳ:) or *much wealth;* (Ḳ:) as in the Ṣ: (TA:) and it is said in the copies of the Ḳ, [and in the M,] that الرِّمّ signifies *what is borne [on its surface] by the water;* but this is a signification of البَطْر; and الرِّمّ signifies *what is borne by the wind:* (TA:) or *what is upon the ground, of fragments of dry herbage.* (M, Ḳ.) [See also art. طمر.] — Also *Marrow.* (T, Ṣ, M, Ḳ.)

رُمَّةٌ The *remains of a rope after it has become ragged, or dismembered:* (T:) *or a piece of a rope* (Ṣ, M, Mṣb, Ḳ) *that is old and worn out or rotten;* (Ṣ:) as also ↑ رِمَّةٌ: (M, Ḳ:) pl. [of mult.] رُمَمٌ, (T, Ṣ,) or رِمَمٌ, (M, Ḳ,) and رُمَّانٌ (Ṣ, M, Ḳ) and [of pauc.] أَرْمُمٌ: (M, Ḳ:) and they said also رُمَّةٌ and رِمَمٌ [or رُمَمٌ] and رِمَامٌ; (M, Ḳ:) [like ثَوْبٌ أَخْلَاقٌ and ثَوْبٌ خَلَقٌ &c.:] thus using the pl. as though every part [of the rope] were termed a single thing. (M.) — Hence the saying, ↑ أَعْطَيْتُهُ الشَّيْءَ بِرُمَّتِهِ *I gave him the thing altogether:* (T:) or دَفَعَ إِلَيْهِ الشَّيْءَ بِرُمَّتِهِ ↑ *He gave him the thing altogether:* (Ṣ:) or أَخَذَهُ بِرُمَّتِهِ ↑ *He took it altogether:* (M; and the like is said in the Mṣb:) and أَتَيْتُكَ بِالشَّيْءِ بِرُمَّتِهِ ↑ *I brought thee, or have brought thee, the thing altogether:* (M:) or أَعْطَاهُ بِرُمَّتِهِ ↑ *He gave it altogether:* (Ḳ:) originally meaning the rope that is put upon the neck of the camel: (T:) [i. e.] originating from the fact that a man gave to another a camel with a rope upon his neck: (Ṣ, Ḳ:) or from the fact that a man said to a camel with a rope upon his neck; and it was said, Give him with his رُمَّة: (Mṣb:) or, as some say, from the bringing a captive bound with his رُمَّة; but this is not a valid assertion. (M.) In all the copies of the Ḳ, الرُّمَّة is also expl. as *syn. with* الجُمْجُمَة; but [SM says, I have not found it in the originals from which it is derived; and may be the right reading is الجُمْجُمَة (TA.) 'Alee said, dispraising the present world, أَصْبَحَتْ بِرِمَمٍ, meaning ↑ [*Its ties* (lit. *ropes*) *are*] *old and worn out or rotten.* (TA.) — رُمَّةٌ ↑ أَرْمَامٌ [perhaps as pl. of رِمَامٌ] also signifies ↑ The *last remains of herbage.* (M, TA.)

رُمَّةٌ *Old and decayed bones:* (AA, T, Ṣ, M, Mṣb, Ḳ:) or the *old and decayed, of bones:* (Mgh:) pl. رِمَمٌ and رِمَامٌ. (Ṣ, Mṣb.) The performance of the act termed الِاسْتِنْجَاء therewith is forbidden. (Mgh, TA.) [See also رَمِيمٌ.] — [And *A bone in which is marrow.* (Freytag, from the "Kitáb el-Aḍḍád.")] — See also رُمَّةٌ, first sentence. — Also *A two-winged ant:* (M, Ḳ:) so accord. to Aboo-Ḥátim; but disallowed by El-Bekreo. (TA.) — And The أَرَمَّة [or *woodfretter*], (M, Ḳ,) in some one or more of the dialects. (M, TA.)

رُمَّةٌ *Clever, ingenious, skilful, or intelligent,* girls, or young women: (IAạr, Ḳ:) app. pl. of ↑ رَامَةٌ, [as it is said to be in the TK, whence Freytag (who has mentioned it as from the Ḳ, explaining it as an epithet applied to a girl meaning "ingenious, prudens,") appears to have taken it,] which signifies a female *skilful in repairing.* (TA.)

رُمَّانٌ: see رَمِيمٌ. — It is applied as an epithet to قُمَّار, in a saying of 'Omar, explained in art. ثمر accord. to some, it means that *whereof the heads are grown, so that they are eaten* (ثُمَّر, i. e. ثُؤَلُول): it is also applied to a herb, or leguminous plant, *such that the cattle pluck it with their mouths, obtaining but little thereof:* and to herbage that had dried up when *becoming green.* (T.)

رَمُومٌ شَاةٌ A sheep, or goat, *that eats that by which it passes.* (M, TA.)

رَمِيمٌ A bone *old and decayed:* (Ṣ, M, Mṣb, Ḳ:) and ↑ رِمَامٌ signifies the same (Ḳ, TA) in an intensive sense: (TA:) or the former is like رُمَّةٌ; (A'Obeyd, T, and Ksh in xxxvi. 78;) i. e. it is a subst., signifying *the old and decayed, of bones;* (Ksh and Bḍ ibid.;) not of the measure فَعِيل in the sense of the measure مَفْعُول or فَاعِل (Ksh ibid.:) or it is used in the sense of the measure مَفْعُول, [meaning *eroded,*] from رَمَّتْهُ ["I ate it"]: (Bḍ ibid.:) its pl. is in most instances أَرِمَّاء [when it is used as a subst. or as an epithet], like كَرِيم pl. كُرَمَاء; (Mṣb:) or you say أَعْظُمٌ رَمَائِمُ, and رَمِيمٌ also; or رَمِيمٌ may have the meaning of a gen. n., and therefore be used in the place of a pl. (M.) It is said in the Ḳur, ubi supra, مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ [*Who will quicken the bones when they are old and decayed* &c.?]; the last word being without ة because it is a subst., as expl. above, (Ksh, Bḍ, Jel,) not an epithet; (Ksh, Jel;) or because it is used in the sense of the measure مَفْعُول, as stated above; (Bḍ;) or because words of the measures فَعِيل and فَعُول are sometimes used alike as masc. and fem. [and sing.] and pl., like صَدِيق and رَسُول and عَدُوّ. (Ṣ.) And Hátim, or some other, says,

* أَمَا وَالَّذِي لَا يَعْلَمُ الْغَيْبَ غَيْرُهُ *

* وَيُحْيِي الْعِظَامَ الْبِيضَ وَهْيَ رَمِيمُ *

[*Verily, or now surely, by Him beside whom none knoweth the secret, and who quickeneth the white bones when they are old and decayed* &c.]; in which رميم may have the meaning of a gen. n., as observed above. (M.) — [Hence,] ↑ Anything *old and decayed or worn out.* (M.) One says, أَحْيَى رَمِيمَ الْمَكَارِمِ ↑ [*He revived what had become decayed of generous qualities or actions or practices*]. (TA.) — Also ↑ The *remains of the herbage of the next preceding year:* (Lḥ, M:) from the same word in the sense first expl. above. (M.) — رَمِيمٌ is one of the names of *The east,* or *easterly, wind;* الصَّبَا: and is also a *proper name for a woman.* (M.)

رَمَامَةٌ *A sufficiency of the means of subsistence,* (Ḳ, TA,) *whereby life becomes, or is held to be, in regard, or thriving, state.* (TA.)

رَمَّةٌ, applied to a ewe, *White,* (Ṣ, M,) *without any colour upon her.* (M.)

رَمَّاشٌ *One who collects what has fallen of food, and the worst thereof, to eat it, not preserving himself from its uncleanness.* (T, as heard by its author from the Arabs.)

رَمْنٌ is of the measure فَعْلَانٌ accord. to Sb: accord. to Abu-l-Ḥasan [i. e. Akh], of the measure فَعَّالٌ, (M, TA,) and is [therefore] mentioned in the Ṣ and Ḳ in art. رمن [q. v.]: (TA:) the n. un. is with ة. (M.)

رَمْرَام The حَشِيش [or *herbs, or dry herbage,*] *of the* [*season called*] رَبِيع: and also *a certain species of trees,* (Ṣ, M,) *of sweet scent:* n. un. with ة: (M:) or رَمْرَامَة signifies *a certain well-known*

sort of حَشِيش *in the desert;* and رَمْرَامٌ, *much thereof:* (T:) or this latter signifies *a certain herb having prickly branches and leaves, that forbid the touch, rising to the height of a cubit; long in the leaves, broad, and intensely green, having a yellow flower, and eagerly desired by the cattle:* (AḤn, M:) or *a certain dust-coloured plant,* (Aboo-Ziyád, M, Ḳ,) *which people use as a remedy for the sting of the scorpion.* (Aboo-Ziyád, M.)

رَمْثَةٌ: see رَمْرَامٌ, of which it is thought to be the singular.

رَمْرَامٌ a pl. of رَمْثَةٌ as signifying "a piece of a rope:" (M, Ḳ:) — and perhaps also in another sense: see the latter word, last sentence.

3 مُرِمٌّ *Containing* رِمٌّ, i. e. *marrow;* applied to a bone. (T.) And, [in like manner without ٣,] applied to a she-camel, (Ṣ, M, Ḳ,) in the first stage of fatness when becoming in good condition of body, and in the last stage thereof when becoming lean, (M,) meaning *Having in her somewhat of marrow.* (Ṣ, M,* Ḳ.*) — Also *Silent;* (A'Obeyd, T, Ṣ;) in a general sense; or, as some say, *from fear,* or *fright;* (TA:) applied to a man, (A'Obeyd, T,) and to a bird, as in the saying of a rájiz, (Ṣ,) namely, Ḥomeyd El-Arḳat, (TA,)

* يَرِدْنَ وَاللَّيْلُ مُرِمٌّ طَائِرُهْ * مُرْخًى وَرِقَاقًا مُجُودُ سَامِرُهْ *

[*They come to the water when the bird of night is silent, when its curtains* (lit. *its two curtains*) *of darkness are let down, when the holders of discourse therein are sleeping*]. (Ṣ,* TA.) — [The pl.] مُرِمَّاتٌ signifies *Calamities,* or *misfortunes:* (T, Ḳ:) so accord. to AZ in the saying, رَمَاهُ بِالْمُرِمَّاتِ [*He smote him,* or *afflicted him, with calamities, or misfortunes*]: or, accord. to Aboo-Málik, it signifies الْمُسْكِتَاتِ [i. e. *silencing words or acts*]. (T.)

مُرِمَّةٌ [originally مُرْمَمَةٌ, a noun of the same class as مُجْبَنَةٌ مُبْخَلَةٌ &c., meaning *A cause of repair:* and hence, *a thing needing repair;* as in a phrase mentioned voce رَقِيعٌ. — See also مُرَمَّةُ بَيْتٍ, voce رُمَّةٌ. — And see what here follows.

مُرَمَّةٌ, (Th, T, Ṣ, M, TA,) accord. to the Ḳ, مُرِمَّةٌ, but this is a mistake, (TA,) The *lip* of any cloven-hoofed animal, (Th, T, Ṣ, M, Ḳ, TA,) such as the cow &c.; because it eats therewith; (Ṣ:) like مُقَمَّةٌ; (Th, T:) as also ↑ مَرِمَّةٌ [like مَقِمَّةٌ]. (Ṣ, M, Ḳ.)

مَرْمُورٌ sing. of مَرَامِيرُ, (TA,) which is [an epithet] applied to arrows, meaning *Having the feathers repaired, or put into a good state.* (Ḳ, TA.) — And ⁊ An arrow [*made even, or straight, by means of the eye;* or] *looked at until made even, or straight.* (TA.) — You say also, أَمْرٌ مَرْمُورٌ فُلَانٍ [i. e. *The affair, or case, of such a one is rectified,* or *repaired*]. (TA.)

رمث

1 رَمَثَ, (Ṣ, TA,) aor. ـَ, (TḲ,) inf. n. رَمْثٌ, (Ḳ,) *He put* a thing *into a right, or proper, state,* or *adjusted* it; and *wiped* it *with his hand.* (Ṣ, Ḳ,* TA.) *He collected together* a thing, *and put it into a right, or proper, state,* or *adjusted* it. (Aṣ, TA.) — رَمَثَتِ الإِبِلُ (T in art. طلح, Ṣ, M,) aor. ـَ, (TA,) inf. n. رَمْثٌ, (Ṣ, M, Ḳ,) *The camels ate* رِمْث *alone, without any change of food:* (T in art. طلح:) or *had a complaint from eating* رِمْث: (Ṣ, M, Ḳ:) AḤn says that the complaint thus caused is a looseness, or flux of thin excrement from the bowels, consequent upon eating رمث when hungry; and that one fears for the camels in this case. (M.) — رَمَثَ أَمْرُهُمْ, aor. ـَ, (Ḳ,) inf. n. رَمْثٌ, (TA,) + *Their affair,* or *case,* or *state of things, became confused.* (Ḳ.) — رَمِثَ, aor. ـَ; and رَمَثَ, aor. ـُ; inf. n. of each رَمْثٌ; *He stole.* (T.)

2 رمّث *He mixed,* or *confounded,* a thing with another thing. (IAth, TA.) — رَمَّثَ نَاقَتَهُ *He left some milk remaining in his she-camel's udder after milking;* (M;) as also ↑ أَرْمَثَهَا. (T,* M.) — And رَمَّثَ فِي الضَّرْعِ, inf. n. تَرْمِيثٌ, *He left somewhat* [*of milk*] *remaining in the udder;* as also ↑ ارمث. (Ṣ, Ḳ.) And in like manner one says, (TA,) ↑ فُلَانٌ فِي مَالِهِ ارمث (Ḳ, TA, in the CḲ and in a MS. copy of the Ḳ فُلَانًا,) *Such a one left a residue, or remainder, in his property, or among his cattle;* as also ↑ استرمث. (Ḳ, TA. [Had فُلَانًا been the right reading, the author of the Ḳ would, or should, have said "as also رَمَّثَ عَلَيْهِ." — ارمثهُ.]) — رَمَّثَ عَلَيْهِ *He,* or *it, exceeded him,* or *it;* (IAth, TA;) as also ↑ ارمث. (IAth, Ḳ,* TA.) You say, رَمَّثَ عَلَى الخَمْسِينَ *He exceeded the* [age of] *fifty* [years]: (M, Ḳ:) and in like manner one says of other numbers, relating to age. (M.) And رَمَّثَتْ هَمْعَةُ عَلَى المِائَةِ *His sheep,* or *goats, exceeded the* [number of a] *hundred.* (M.) And in like manner, رَمَّثَتِ النَّاقَةُ عَلَى مِحْلَبِهَا [*The she-camel yielded more than the contents of her milking-vessel*]. (M.) And ارمث عَلَيْهِ فِي المَنْطِقِ *He exceeded him, or surpassed him, in speech.* (TḲ.)

4 ارمث: see 2, in five places. — Also *i. q.* لَيَّنَ [*He,* or *it, rendered soft,* &c.]. (Ḳ.)

10: see 2.

رِمْثٌ [*A certain shrub, resembling a dwarf-tamarisk;*] *a certain pasture of camels;* (Ṣ, A, Mṣb, Ḳ;) *a species of tree* [or *shrub*], (T,) *of the kind termed* حِمْض, (T, Ṣ, A, Mṣb, Ḳ,) *growing in plain, or soft, ground,* (Mṣb,) *the leaves of which fall,* [or *droop*], *like the* أُشْنَان [i. e. *kali,* or *glasswort*]; *eagerly desired by the camels when they are satiated with, and tired of, the* [*sweet pasture termed*] عُلْدَة: (T:) it is *a species of tree* [or *shrub*] *resembling that called* قَضًا, (M, Ḳ,) *which does not grow tall, but the leaves of which spread,* [app. meaning that *its sprigs spread out flat,* and (as described above) *droop, like those of the common tamarisk,*] *and it resembles the* أُشْنَان: (M:) *like the* قضا *and* اشنان, *it is burned for making* قِلْى [or *potash*]: (TA &c. in art. قلى:) AḤn says that *it has long and slender* هُدْب [generally, and app. here, meaning *sprigs garnished with minute leaves overlying one another like the scales of a fish*], *and is a pasture upon which camels and sheep or goats will live when they have nothing else with it; sometimes there comes forth upon it a white honey,* [*a species of manna,*] *resembling* جُمَان [i. e. *pearls, or silver beads like pearls*], *very sweet; it affords firewood, and wood for other uses; its kindled firewood is hot; and its smoke is beneficial as a remedy for the rheum:* AḤn also says in one place, that, accord. to certain of the Baṣrees, *the* رمث *occupies the space of a man sitting, and grows in the manner of the* شِيح [*a species of wormwood*]: also that he had been told by certain of [the tribe of] Benoo-Asad that *it rises not so high as the stature of a man, and is used as firewood:* (M, TA:) [a coll. gen. n.:] the n. un. is with ٣. (T, M.) [See a prov. cited voce دَوْدَحُونَ, in art. دأن.] — Also A man *whose clothes are old and worn out:* (A, Ḳ:) said by MF to be tropical, but not said to be so in the A. (TA.) — And *Weak in the* مَتْن [i. e. *the back,* or *the flesh on either side of the back-bone*]. (Ḳ.)

رَمَثٌ *A raft, constructed of pieces of wood or timber* (Aṣ, T, Ṣ, M, Mṣb, Ḳ) *put together* (T, Ṣ, M, Mṣb, Ḳ) *and bound,* (T,) *upon which one embarks* (T, Ṣ, M, Mṣb, Ḳ) *on the sea or a great river:* (Ṣ, M, Mṣb, Ḳ:) of the measure فَعَلٌ in the sense of the measure مَفْعُولٌ, from رَمَثَ "he collected together" a thing, "and put" it "into a right, or proper, state," or "adjusted" it: (Aṣ, TA:) pl. أَرْمَاثٌ. (T, Ṣ, M, Mṣb.) — *An old, worn-out, rope;* pl. أَرْمَاثٌ and رِمَاثٌ: (M:) and one says حَبْلٌ أَرْمَاثٌ i. e. أَرْمَامٌ; (Ṣ, Ḳ;) like as one says ثَوْبٌ أَخْلَاقٌ: (M:) or رَمَثٌ signifies *a rope undone,* or *untwisted.* (IAṣr, T.) — And *The thong, or the like, by which is suspended the skin of churned milk.* (Ḳ.) — Also *Remains, of milk, in the udder,* (T, Ṣ, M, Ḳ,) *after milking;* and so ↑ رُمْثَةٌ: pl. of the former أَرْمَاثٌ. (M.) — And *i. q.* حَلَب [app. as meaning *Milk,* or *fresh milk, drawn from the udder*]. (T.) — An *An excellence,* or *excellent quality.* (T, Ḳ.) So in the saying, in the "Nawádir el-Aṣríh," لِفُلَانٍ عَلَى فُلَانٍ رَمَثٌ [*To such a one belongs an excellence over such a one*]. (T.)

رَمِثٌ [part. n. of رَمَثَ. You say إِبِلٌ رَمِثَةٌ (Ṣ, M, Ḳ,) and رَمَاثَى (Ṣ, Ḳ) and رَمْثَى, (M, Ḳ,) [which are pls.,] *Camels having a complaint from eating* رِمْث. (Ṣ, M, Ḳ. [See 1, third sentence.])

رُمْثَةٌ: see رَمَثٌ.

مَرْمُومَةٌ أَرْضٌ رَمْثَاءُ: see مَرْمُومَةٌ.

رَمَّاثٌ [from رَمَثَ] The *maker of a raft or rafts:* and *one who draws,* or *tows,* [or *propels,*] *a raft.* (MA.)

مَرْمُومَةٌ أَرْضٌ رَمْثَاءُ [in the CḲ مَرْمُثَةٌ] *Land producing* [*the shrubs called*] رِمْث; (M, Ḳ;) and ارض رَمْثَاءُ ↑ [signifies the same, or] *land in which are* رِمْث. (Ḥam p. 99.)

هُمْ فِي مَرْمُوثَاءَ *They are in a state of confusion.* (Ḳ.)

رمح

1. رَمَحَهُ, (S, A, Ḥ, K,) aor. ـَ, (L, K,) inf. n. رَمْحٌ, (L,) *He thrust him, or pierced him, with a* رُمْحٌ [i. e. *spear, or lance*]. (S, A, L, K.) — And رَمَحَ, aor. and inf. n. as above, *He* (a solid-hoofed animal) *struck with his hind leg.* (Mṣb.) You say, of a horse, (S, A, K,) and of an ass, and of a mule, (S, A,*) or any solid-hoofed animal, (TA,) رَمَحَهُ, (S, A, K,) aor. as above, (K,) and so the inf. n., (TA,) *He kicked him;* (K;) or *struck him with his hind leg,* (S, A, TA,) or *with both his hind legs:* (TA:) and accord. to Az, it is sometimes metaphorically said of a camel, (Mṣb, TA,) and رَمَحَتْ is sometimes said of a she-camel. (TA.) — [In the vulgar modern language, it means *He* (a horse or the like) *galloped.*] — [Hence,] said of the [locust termed] جَنْدَب, ‡ *It struck the pebbles:* (so in three copies of the S:) or *it struck the pebbles with its hind leg,* (L and A, and so, accord. to the TA, in the S,) or *with its two hind legs.* (K.) — And, said of lightning, ‡ *It gleamed* (A, K) *with gleams slight and near together.* (A.)

3. رامحهُ, inf. n. مُرَامَحَةٌ, *He contended with him in thrusting, or piercing, with the spear, or lance.* (A, TA. [The meaning is indicated in both, but not expressed.])

6. تراموحوا *They contended, one with another, in thrusting, or piercing, with the spear, or lance.* (A, TA. [The meaning is indicated in both, but not expressed.])

رُمْحٌ *A certain weapon,* (I, TA,) *well known;* (L, Mṣb, Ḳ;) [i. e. *a spear, or lance; one with which one thrusts, not which one casts;* accord. to El-Hareeree, (cited by De Sacy in his "Chrest. Ar," sec. ed., ii. 332,) *not so called unless having its iron head mounted upon it:*] pl. رِمَاحٌ and أَرْمَاحٌ, (S, L, Mṣb, Ḳ,) the former of mult. and the latter of pauc. (L.) [Hence the saying,] كَسَرُوا بَيْنَهُمْ رُمْحًا [lit. *They broke a spear between them, or among them;* meaning] ‡ *evil, or mischief,* [or *enmity, or contention,*] *happened between them, or among them.* (A, TA.) And مُنِينَا بِيَوْمٍ كَظِلِّ الرُّمْحِ ‡ *We were tried with a long and distressing day.* (A, TA.) And بَنِي فُلَانٍ رُمْحُ وَاحِدٌ ‡ [*They are in league against the sons of such a one as one man.*] (A, TA.) And كَأَنَّ عَيْنَيْهِ فِي رُمْحَيْنِ [*As though his two eyes were upon two spears*] is said of one in fear and fright, and looking hardly, or intently; and sometimes of one in anger. (TA.) [The dim. is رُمَيْحٌ. And hence the saying,] أَخَذَ رُمَيْحُ أَبِي سَعْدٍ ‡ *He* (a man, K, TA, or an old man, TA) *stayed himself upon a staff by reason of extreme old age, or decrepitude:* by ابو سعد is meant *old age, or decrepitude:* by سعد is meant Lukmán the Sage, (K, TA,) who is mentioned in the Ḳur-án: (TA:) or Marthad Ibn-Saad: in the Ḳur-án: (TA:) or it is a surname applied to old age, and decrepitude. (K, TA.) — See also رَامِحٌ. — [As a measure in astronomy, accord. to modern Arabian astronomers, it is *Four degrees and a half;* the *eightieth part of a great circle;* and accord. to various works on practical law, it consists of *twelve* أَشْبَار (or *spans*): but there is reason to believe that ancient usage differed from the modern, with respect to both these measures, and was not precise nor uniform: in an instance mentioned voce زِيَانِيّ, it appears to be about twice the measure stated above; i. e., about *nine degrees;* and to consist of *five cubits,* a measure perhaps equal to *twelve spans.*] — أَجْفَتْ رِمَاحَهَا, said of the [species of barley-grass called] سُبَّى, (T, S, A, TA,) and of any similar pasture, (T, TA,) ‡ *It assumed, or put forth, its prickles,* (A,* TA,) *or became dry in its prickles,* (T, TA,) *and thus resisted the attempts of animals to pasture upon it.* (T, S, A, L, TA.) Also, said of camels, ‡ *They became fat,* (S, K, TA,) *or yielded milk plentifully;* (S, TA;) as though they prevented one's slaughtering them; (K;) or because their owner is prevented from slaughtering them: (S:) *or they became goodly in the eye of their owner so that he was prevented from slaughtering them;* (A,* TA;) and so أَجْفَتَتْ أَسْنِمَتُهَا. (TA.) One says also نَاقَةٌ ذَاتُ رُمْحٍ ‡ *A fat she-camel;* and إِبِلٌ ذَوَاتُ رِمَاحٍ ‡ *fat camels;* because their owner, when desiring to slaughter them, looks at their fatness and their goodly appearance, and is prevented from slaughtering them. (A,* TA.) — الطَّاعُونُ ذُو رِمَاحٍ ‡ [*The pestilence termed*] الطَّاعُونُ الجِنِّيُّ. (A, K.) [See the following verses.] — رِمَاحُ العَقْرَبِ i. q. شَوْلَاهَا [evidently a mistranscription for شَوْلَاتُهَا, i. e. ‡ *The stings of scorpions, with which they strike;* العقرب being here used, as it seems to be in some other instances, as a coll. gen. n.: that such is the case is shown by the verses here following, quoted in the TA as an ex. of رِمَاحُ الجِنِّ]. (K.) A poet, cited by Th, says,

لَعَمْرُكَ مَا خَشِيتُ عَلَى أُبَيٍّ ٭
رِمَاحَ بَنِي مُغَيْدَةَ الحِمَارِ ٭
وَلَكِنِّي خَشِيتُ عَلَى أُبَيٍّ ٭
رِمَاحَ الجِنِّ أَوْ إِيَّاكِ حَارِ ٭

[*By thy life, or by thy religion, I feared not, for Ubei, the stings of the scorpions; but I feared, for Ubei, the pestilence, or thee, O Harith;* حَارِ being for حَارِثُ; by بَنِي مُغَيْدَةَ الحِمَار he means the scorpions. (TA:) — [The dim.] رُمَيْحٌ is a proper name of ‡ *The penis;* (K,* TA;) like as قُرَيْنٌ is a proper name for "the vulva of a woman." (TA.) — ذُو الرُّمَيْحِ ‡ means *A species of jerboa,* (K, TA,) *long in the hind legs, in the middle* [?] *of each* وَظِيف [here meaning *metacarpus*] *having a nail in excess* [*of those of the hind feet;* for the fore feet have each five toes of which one only has no nail, and the hind feet have each but three toes, all of which have nails]: or it means *any jerboa:* and its رمح [evidently a mistranscription for رُمَيْح] is its *tail.* (TA. [It is there added, ورماحه شولاتها; another mistranscription, and an obvious solecism; or probably some words which should have preceded these have been omitted by the copyist.])

رَمْحَةٌ: see رُمَاحٌ: — and see also the paragraph here following.

رُمَاحٌ a pl. of رُمْحٌ. (S &c.) — Also [*The vice of kicking, or striking with the hind leg or with both the hind legs;*] a subst. from رَمَحَ said of any solid-hoofed animal: (Mṣb, TA:) it is a vice for which an animal that has been sold may be returned. (TA.) One says, هُوَ ذُو رِمَاحٍ [*He has a vice of kicking*]. (A.) And أَبْرَأُ إِلَيْكَ مِنَ الجِمَاحِ وَالرِّمَاحِ [*I am irresponsible to thee for the vice of overcoming the rider and running away with him, and the vice of kicking*]. (TA.) [And رُمَاحَةٌ, in like manner, signifies *A trick of kicking:* see an ex. voce جُمَاحَةٌ.]

رَمُوحٌ and ‡ رَمَّاحٌ [A horse, or the like, *that has a habit of kicking*]. You say دَابَّةٌ رَمُوحٌ عَضُوضٌ and عَضَّاضَةٌ ‡ رَمَّاحَةٌ [*A kicking, biting, beast*]. (A.) And نَاقَةٌ رَمُوحٌ ‡ *A kicking she-camel.* (TA.)

رُمَّحٌ: see رُمْحٌ, [of which it is the dim.], in three places.

رِمَاحَةٌ The art *of making* رِمَاح [*spears, or lances*]. (S, A,* Ḳ.) See the next paragraph.

رَمَّاحٌ *A maker of* رِمَاح [*spears, or lances*]. (S, A,* Mṣb, Ḳ.) You say, هُوَ رَمَّاحٌ حَاذِقٌ فِي الرِّمَاحَةِ ‡ [*He is a maker of spears or lances, skilful in the art of making them*]. (A.) — See also رَامِحٌ. — See also رَمُوحٌ, in two places. — قَوْسٌ رَمَّاحَةٌ *A bow that propels* [*the arrow*] *vehemently.* (K.) The word رَمَّاحَة used [app. in this sense, without a subst.,] by Tufeyl El-Ghanawee is expl. by some as meaning *A thrust, or piercing, with the* رُمْح; but no way of resolving this is known, unless it be used in the place of ‡ رَمْحَةٌ, as the inf. n. of un. of رَمَحَ. (L.) — Also ‡ *Poverty, need, or want.* (K, TA. [This meaning is erroneously assigned in Freytag's Lex. to رُمَّحٌ.])

رَامِحٌ *Thrusting, or piercing,* another *with a* رُمْح [i. e. *spear, or lance*]. (S, Mṣb.) — Also (S [in the Mṣb "or"]) A man *having a* رُمْح [*spear, or lance*]; (S, Mṣb, Ḳ;) and so رَمَّاحٌ: (L:) the former an epithet [of the possessive kind,] similar to لَابِنٌ and تَامِرٌ, having no verb. (S.) — السِّمَاكُ الرَّامِحُ is the name of ‡ [*The star Arcturus;*] *a certain star, before, or preceding,* الفَكَّة [or *Corona Borealis*], *preceded by another star, [the star η in the left leg of Bootes,] which is called its* ‡ رُمْح [or *spear,* i. e. رُمْحُ السِّمَاكِ, and simply الرُّمْح], (S, Ḳ,) whence its name: *it is one of two stars which are together called* السِّمَاكَانِ; *and is not one of the Mansions of the Moon:* (S:) *it is also called* السِّمَاكُ البَرْزَخُ: (Az, TA:) the السماك [is Spica Virginis, the Fourteenth Mansion of the Moon, and] is called الأَعْزَلُ, because it has no star [near] before

it: الرامِح is more red. (TA.) — رَامِحٌ also signifies ‡ *A bull*; so called because of his pair of horns: (A:) [i. e.] *a wild bull*: (T:) or because of his horn: (TA:) or to be so called because of his horn: (TA:) or signifies *a* [*wild*] *bull having a pair of horns*. (Ṣ, K.)

رمد

1. رَمِدُوا, (Sh, T, M, A, L,) [aor., app., ـَ,] inf. n. رَمَدٌ; (M, L;) and ¶ ارمدوا; (Sh, T, M, L;) for which A'Obeyd erroneously says ارمدوا, with kesr to the م; and ¶ ارمدوا, with teshdeed to the د; (T, L:) *They* (a people, or party,) *perished:* (Sh, T, M, A, L:) or *became like* رَمَاد [*or ashes*]: (A:) and رَمِدَ عَيْشُهُمْ, (L,) or ¶ ارمد عيشهم, (TA,) has the former meaning. (L, TA.) And رَمِدَ, [so in the T and L and TA, not رَمِدُوا,] aor. ـَ, inf. n. رَمَدٌ: (T, L:) *It* (a garment, En-Naḍr, T, or a thing, TA) *perished by becoming old and worn-out, and had no goodness and lastingness.* (En-Naḍr, T, L, TA.) — رَمِدَتِ القَصَبَةُ, (Ṣ, M, Ḳ,) aor. ـَ, (Ṣ, Ḳ,) inf. n. رَمَدٌ (Ṣ,) *The sheep, or goats, perished by reason of cold, or of hoar-frost or rime.* (Ṣ, M, Ḳ.) — رَمِدَ, (AZ, ISk, T, Ṣ, Nh, Mṣb,) aor. ـَ, (AZ, T,) or ـِ, (Mṣb,) or both, (ISk, Ṣ,) inf. n. رَمَدٌ; (AZ, ISk, T, Ṣ, Mṣb;) or ¶ رَمِدَ, (M, TT:) and ¶ ارمد; (M, Nh, L:) *He*, (God, M, TA, or a man, Mṣb,) *or it*, (a company of men, ISk, Ṣ,) *destroyed* (AZ, ISk, T, Ṣ, Mṣb) a person or thing, (L, Mṣb,) or people: (AZ, ISk, T, Ṣ, M:) *or destroyed, and rendered like ashes.* (Nh.) — رَمِدَ, (Ṣ, M, L, Ḳ,) aor. ـَ, (Ṣ, L,) inf. n. رَمَدٌ; (Ṣ, M, L;) and ¶ أَرْمَدَ, and ¶ ارمدّ; (accord. to different copies of the Ḳ;) *He* (a man, Ṣ) *was, or became, affected with pain and swelling of the eye;* (M:) *with inflammation thereof;* or *with ophthalmia;* syn. هَاجَتْ عَيْنُهُ. (Ṣ, L, Ḳ.*) And رَمِدَتْ عَيْنُهُ, (T, A, L, Mṣb,) aor. ـَ, (L, Mṣb,) inf. n. رَمَدٌ; (T, A, L, Mṣb, Ḳ;) and ¶ تَرْمَدَّتْ, (T, Mṣb;) or ¶ ارْمَدَّتْ, (TA,) inf. n. ارْمِدَادٌ; (Ḳ, TA:) *His eye was, or became, painful and swollen, inflamed, or affected with ophthalmia;* syn. هَاجَتْ. (L, Ḳ,* TA.)

2. رَمَّدَهُ, (M, A,) inf. n. تَرْمِيدٌ, (Ṣ,) *He put ashes into it,* (M,* A,) *or upon it;* (M:) namely, roast meat: (M, A:) *or he put it* (a thing) *into ashes.* (Ṣ.) It is said in a prov., شَوَى أَخُولَكَ حَتَّى إِذَا أَنْضَجَ رَمَّدَ [*Thy brother roasted, until, when he had thoroughly cooked* the meat, *he put ashes* into it, *or put it into the ashes*]: (T, Ṣ, M, A:) meaning ‡ *Thy brother did a good deed and then marred it:* (A:) [i. e.] it is applied to him who mars, or corrupts, that which he has put into a good, or right, state: (T:) or to him who does a kind act, and then mars it by reproach, or cuts it short. (IAth.) — Also *He put it* (namely, flesh-meat to be roasted,) *into live coals.* (M.) — See also 1. — رَمَّدَتْ, (AZ, T, Ṣ, M, Ḳ,) inf. n. تَرْمِيدٌ; (Ṣ;) and ¶ ارمدت; (Ṣ, Ḳ:) said of a ewe, or she-goat, (AZ, T, Ṣ, M,) and of a she-camel, (Ṣ, M, Ḳ,) and of a cow, (Ṣ,) *She secreted milk in her udder a little before her bringing forth;* syn. أَظْرَغَتْ: (Ṣ, Ḳ:) or *she showed herself to be pregnant, and became large in her udder;* as also أَظْرَغَتْ: (AZ, T:) or *she secreted a little milk at the time of bringing forth:* (T:) or *she showed herself to be pregnant, and became large in her belly and swollen in her udder and her vulva:* or *she secreted somewhat* [*of milk*] *at the time of bringing forth,* or *a little before it:* the epithet applied to her in this case is ¶ مُرَمِّدٌ [without ة]. (M.) [See also رَثَدَتْ.] One says, رَمَّدَتِ الضَّأْنُ فَرَتِّقْ وَثِّقْ [*The ewes have secreted milk in their udders,* &c.]: (IAạr, T, Ṣ:) *therefore prepare thou the* أَرْبِيَاق: *prepare thou the loops into which their heads are to be inserted:*] for the ewes secrete milk in their udders only عَلَى رَأْسِ الوِلْدِ [i. e. at the time of bringing forth, or when about to produce the young]. (Ṣ.) And [in like manner,] رَمَّدَتِ المِعْزَى فَرَتِّقْ رَتِّقْ. (IAạr, T. [See also arts. رمق and رتق.])

4. ارمد, as an intrans. v.: see 1, first sentence, in two places. — Also, (Ṣ, Ḳ,) inf. n. إِرْمَادٌ, said of a man, (Ṣ,) *He was, or became, poor, needy, or indigent.* (Ṣ, Ḳ.) And ارمد القَوْمُ *The people were, or became, afflicted with drought, barrenness, or dearth,* (A, Ḳ, TA,) *and their cattle perished* (Ḳ, TA) *in consequence thereof.* (TA.) — See also 1, last two sentences. — And see 2. — As a trans. v.: see 1, in the middle of the paragraph. — ارمد عَيْنَهُ *He,* (God, Ṣ, M, L, Ḳ,) *and it,* (weeping, A, TA,) *caused his eye to become painful and swollen, inflamed, or affected with ophthalmia.* (Ṣ, M, L, Ḳ, TA.)

9. ارمدّوا: see 1, first sentence. — ارمدّ, said of a man's face, *i. q.* ابْرَدَّ [as meaning *It became like the colour of* رَمَاد *or ashes; or it became altered* by reason of anger). (A, TA.) — See also 1, last two sentences. — Also, inf. n. ارْمِدَادٌ, said of a camel, accord. to AA, *He ran vehemently;* and so ارقدّ: or, accord. to Aṣ, both signify *he went at random, heedlessly, headlong, or in a headlong course; and quickly:* (T:) or *he went quickly, or a quick pace;* accord. to some, especially said of the ostrich: (M, L:) or *he ran in the manner of the* رِمَاد [meaning *ostriches*]. (A.

Q. Q. 4. ارْمَدَّادَ [inf. n. of ارْمَادَّ] *The going, or acting, vigorously, or with energy.* (M, TA.)

رَمَادٌ: see رَمَادَةٌ.

رَمِدٌ, applied to water, *Turbid:* (T:) or *altered for the worse in taste and colour, though still drinkable;* (Es-Sijistánee, Ṣ, A, Ḳ:) as also ¶ مُرْمِدٌ. (Lḥ, L.) — And, applied to a garment, or piece of cloth, *Faded;* syn. فَاسِخٌ; as also ¶ أَرْمَدُ [q. v.]. (A, TA.) — Also, (Ṣ, L, Mṣb, Ḳ,) and ¶ أَرْمَدُ, (Ṣ, M, A, L, Mṣb, Ḳ,) and ¶ مُرْمِدٌ, or ¶ مُرَمِّدٌ, (accord. to different copies of the Ḳ,) *A man affected with pain and swelling of the eye; with inflammation thereof; or with ophthalmia:* (Ṣ, M, A,* L, Mṣb,* Ḳ:) fem. of the first رَمِدَةٌ, (Mṣb,) and of the second ¶ رَمِدَّةٌ, (M, Mṣb,) [and pl. of the second ¶ رُمَّدٌ.] And عَيْنٌ رَمِدَةٌ (Ṣ, M, L) and ¶ رَمْدَاءُ (M, A, L) *An eye painful and swollen, inflamed, or affected with ophthalmia:* (Ṣ, M, A,* L:) pl. of the latter عُيُونٌ رُمْدٌ. (A.)

رَمِدَةٌ *Ash-colour;* the *colour of* رَمَاد; as also وَرْدَةٌ: (A in art. ورد:) *a colour like* وُرْقَة, *inclining to blackness;* and so رَمْدَةٌ: (T in that art.:) *a colour inclining to that of dust.* (M.)

رَمَادٌ, (Ṣ, M, Ḳ) and رَمْدٌ, (Ḳ,) which latter is abnormal, (TA,) or رَمْدٌ, (so accord. to a copy of the T,) and ¶ رَمِيدٌ and ¶ أَرْمَدُ, (M, Ḳ,) *Ashes perishing, or coming to nought:* (Ṣ, Ḳ:) *or much in quantity, and very fine or minute:* (M, Ḳ:) *or reduced to the finest, or most minute, state:* (T, TA:) or رَمْدٌ signifies *burnt to the utmost degree, and reduced to the finest, or most minute, state.* (IAth, TA.)

رَمْدَاءُ: see رَمَادٌ.

رُمْدَانٌ: see رَمْدٌ.

رَمَادٌ *Ashes;* i. e. *charcoal reduced to particles* (T, M) *by being burnt;* (T;) *burnt coals that have become mixed with dust, and extinguished, and reduced to particles:* (M:) and ¶ رُمَادَةٌ signifies the same; (Ṣ, M, Ḳ:) as also ¶ أُرْمَادَةٌ, like أُرْبَعَاءُ, (so in some copies of the Ḳ, and in a copy of the Ṣ,) or ¶ أُرْمَادَاءُ, like أُرْبَعَاءُ, (so in other copies of the Ḳ,) or ¶ إِرْمَادَةٌ; (so in two copies of the Ṣ, there said to be like إِرْبَعَاءُ, and so in the M;) as some say; or ¶ أَرْمَادَاءُ is a pl. of رَمَادٌ, as is also أَرْمِدَةٌ; and ¶ إِرْمِدَادَةٌ, which is mentioned on the authority of Kr, and which is [said to be] the only word of its measure, [though إِرْبَعَاءُ also is mentioned by IHsh,] is a quasi-pl. n.: (M:) [a coll. gen. n.; and ¶ رَمَادَةٌ [is its n. un., and as such] signifies *a portion thereof.* (M.) [Hence] one says, فُلَانٌ كَثِيرُ رَمَادِ القِدْرِ [lit. *Such a one has many ashes of the cooking-pot*; meaning † *such a one is very hospitable; has many guests:* (Mgh in art. عرض:) [and so هُوَ كَثِيرُ الرَّمَادِ:] and هُوَ عَظِيمُ الرَّمَادِ † *he has many guests:* because the ashes become much in quantity in consequence of cooking. (L, from a trad.) And سُفِيَ الرَّمَادُ فِى وَجْهِهِ [lit. *Ashes were blown and scattered in his face*]; meaning † *his face became altered.* (A, TA.) — [مَدَّ الرَّمَادِ is a term applied in the present day to *Lixivium,* or *lye*; i. e. *water infused with wood-ashes.*]

رَمَادَةٌ *Perdition, destruction, or a state of destruction;* (Ṣ, Mṣb;) as also ¶ رَمْدٌ. (T, Ṣ.) Hence, (Ṣ, Mṣb,) عَامُ الرَّمَادَةِ *The year of perdition or destruction,* (Ṣ, Mṣb, Ḳ,) *or of drought,* (A,) in the days of 'Omar, (Ṣ, Mṣb, Ḳ,) the seventeenth or eighteenth year of the Flight, (TA,) in which men perished (Ṣ, M, Mṣb, Ḳ) in great numbers, (M,) and cattle also, (Ṣ, Mṣb,) in consequence of drought (Ṣ, Mṣb) long con-

tinuing, (ʂ,) wherefore it was thus called, (ʂ, M,) because the earth became like ashes by reason of the drought; (Mṣb;) or, as some say, because the drought continued so as to render the earth and the trees like the colour of ashes: but the first reason assigned above, for its being thus called, is preferable. (M.) — See also رَمَادِىٌّ.

رَمَادِىٌّ *A sort of grapes, of Et-Ṭáïf, of a dusty black colour.* (M.)

رَامِدٌ (*Perishing:* or *becoming like* رَمَاد, or *ashes:* or) *perishing by becoming old and worn-out, and having no goodness and lastingness.* (En-Nadr, T, L, TA.)

أَرْمَدُ *Of the colour of* رَمَاد [*or ashes*]; (ʂ, M, Ḳ:) [*ash-coloured; ashy;*] *of a dusty colour in which is a duskiness, or dinginess:* (ʂ:) [fem. رَمْدَآءُ: and pl. رُمْدٌ.] Hence رَمْدَآءُ applied to *A female ostrich:* (ʂ, Ḳ:) [and رُمْد applied to *ostriches:* (see 9, last sentence:)] and hence also رُمْد applied to *gnats* (T, ʂ, A, L, Ḳ) *of a certain species:* (T:) and you say نَعَامَةٌ رَمْدَآءُ (M, A) i. e. [*an ostrich or a female ostrich,*] *of an obscure black hue, like the colour of ashes:* (M:) and ظَلِيمٌ أَرْمَدُ [*a male ostrich of such a colour*]: (M:) and نَعَامٌ رُمْدٌ [*ostriches of such a colour*]: (A:) and ثِيَابٌ رُمْدٌ *garments, or pieces of cloth, of a dusty colour in which is a duskiness, or dinginess;* from رَمَاد. (T.) Lḥ asserts that the م in this word is a substitute for ب. (M, L. [See أَبْرَدُ.]) — See also رِمْدِبٌ, in six places. — And see رِمْدِدٌ.

أَرْمَدَآءُ and أُرْمُدَآءُ and إِرْمِدَآءُ: see رَمَادٌ, in five places.

رُمْدَةٌ: see رَمْدٌ.

مُرْمِدٌ A she-camel, (Ks, T, TA,) and a cow, and a ewe, or she-goat. (TA.) *secreting milk in her udder a little before her bringing forth;* (Ks, T, TA:) as also مُرِدٌ: (Ks, T:) or both signify a she-camel *having her udder shining, and infused with milk.* (Ks, L in art. رد.) [See also مُرْمِدٌ, in the second paragraph of this art.] — See also رِمْدِبٌ.

مُرْمُدٌ: see رَمْدٌ.

مُرْمُدَةٌ Flesh-meat *roasted in live coals.* (T, ʂ.*)

مُرْمِدَةٌ: see 2.

مُرْمِدٌ *Going, or acting, vigorously, or with energy:* (Ḳ,* TA:) الجارى, in the explanation given in the Ḳ, is a mistake for الجادّ. (TA. [See Q. Q. 4.])

رمز

1. رَمَزَ, (ʂ, A, &c.,) aor. ـُ, and ـِ, (ʂ, Mṣb, Ḳ,) inf. n. رَمْزٌ (ʂ, A, Mṣb, Ḳ) and رُمُوزٌ (Ḳ,) *He made a sign,* (ʂ, A, Mṣb, Ḳ, TA,) *in indication of a thing that might be shown or pointed out by utterance, with anything:* (L, TA:) or *with the lips;* (ʂ, A, Ḳ, TA:) as also ترمّز (TA in art. نقص;) *putting them in motion by speech not understood by means of utterance; not vocally manifested:* (TA:) or *with the lip:* (Mṣb:) or *with the eyebrow:* (ʂ, A, Mṣb:) or *with the eyebrows:* (Ḳ:) or *with the eye:* (Mṣb:) or *with the eyes;* (Ḳ;) as also ترمّز: (TA in art. نقص:) or *with the mouth: or with the hand or arm:* (Ḳ:) or *with the tongue,* (Ḳ, TA,) *by uttering a low voice:* (Ḳ, B, TA:) but also applied to signify *he made any sign or indication.* (B, TA.) You say, رَمَزَ إِلَيْهِ *He made a sign to him with the lips, or eyebrow.* (A.) And رَمَّزَتْهُ المَرْأَةُ بِعَيْنِهَا *The woman made a sign to him with her eye.* (TA.) And كَلَّمْتُهُ رَمْزًا [*He talked to him by making signs* &c.]. (A.)

5: see 1, in two places.

6. تراموزوا [*They made signs, or indications, in one or other of the manners described above, one to another*]. You say, دَخَلْتُ عَلَيْهِم فَتَغَامَزُوا وَتَرَامَزُوا [*I went in to them, and they made signs and indications, &c., one to another*]. (A, TA.)

رَمْزٌ, رُمُوزٌ: } see رَامِزٌ.

رَمَّازٌ [*Making frequent signs, in one or other of the manners described above;* like رَمُوز]. You say, امْرَأَةٌ رَمَّازَةٌ *A woman who makes frequent signs,* &c.; *who has a habit of doing so;* syn. غَمَّازَةٌ. (TA.) And جَارِيَةٌ غَمَّازَةٌ بِعَيْنِهَا رَمَّازَةٌ بِعَيْنِهَا [*A girl who makes frequent signs with her hand or arm, who does the like with her eye, who does the like with her mouth, who does the like with her eyebrow*]. (A, TA.) — Hence, (ʂ, TA,) رَمَّازَةٌ signifies [also] *An adulteress, or a fornicatress:* (Sh, ʂ, Ḳ:) *a prostitute:* (A:) because she makes signs with her eye. (ʂ, TA.) [See also غَمَّازَةٌ.]

رَامِزٌ *Making a sign, as* [*with the lips,* &c., as described above, or] *with the hand, or arm, or with the head:* pl. [or rather quasi-pl. n.] رَمِزٌ. In the Ḳur iii. 36, instead of رَمْزًا, some read رُمُزًا; meaning as here explained: and some read رُمَّزًا, meaning *doing so mutually;* pl. of رَمُوزٌ [which is an intensive form, meaning, *making frequent signs* &c.; like رَمَّازٌ]. (Bḍ.)

رمس

1. رَمَسَهُ, (ʂ, M, Mgh, Mṣb,) aor. ـِ (M, Mgh, Mṣb) and ـُ, (M, Mṣb,) inf. n. رَمْسٌ, (A, Mṣb, Ḳ,) *He buried him, or it;* (ʂ, M, A, Mgh, Mṣb, Ḳ;) namely, a dead person; a corpse: (ʂ, Mgh, Mṣb:) this is said to be the primary signification: (A:) as also ارمسه: (ʂ, Mṣb:) or *he buried him, and made the earth even over him.* (TA.) It is said in a trad. of Zeyd Ibn-Ṣoṣḥán, ثُمَّ ارْمِسُونِى *Then do ye bury me:* or it may mean, *conceal my grave, and make it even with the ground.* (Mgh.) — *He poured,* (M,) or *scattered,* (A,) *dust,* or *earth, upon it;* (M, A;) namely, anything. (M.) You say also, رَمَسَهُ بِالتُّرَابِ [in this sense]. (A.) And رَمَسْنَاهُ بِالتُّرَابِ *We filled it up with dust, or earth.* (M.) And it is said in a trad. of Ibn-Maṣḥál, أَرْمِسُوا قَبْرِى, meaning *Make ye my grave even with the ground; not gibbous, or elevated.* (TA.) — *He concealed,* and *covered, him, or it:* this is [also said to be] the primary signification. (TA.) You say, رَمَسَ الشَّىْءَ, aor. ـُ, inf. n. رَمْسٌ *He, or it, effaced, or obliterated, the traces, or remains, of the thing.* (M.) And الرِّيحُ تَرْمُسُ الآثَارَ بِمَا تُثِيرُهُ [*The wind effaces the traces, or remains, by what it raises,* of dust or sand &c.]. (A.) And رَمَسُوا قَبْرَ فُلَانٍ *They concealed the grave of such a one, and made it even with the ground.* (ʂ.) And رَمَسْتُ الخَبَرَ, (Ḳ,* Mṣb,) and الحَدِيثَ, (TA,) *I concealed the news,* or *information,* (Ḳ,* Mṣb,) and *the story.* (TA.) And رَمَسْتُ عَلَيْهِ الخَبَرَ, (ʂ, M,) and الأَمْرَ, (Aṣ, A,) *I concealed from him the news, or information,* (ʂ, M,) and *the affair.* (Aṣ, A.) — رَمَسَ حُبُّكَ فِى قَلْبِى *The love of thee hath become vehement, and firmly settled, [as though buried,] in my heart.* (A, TA.) = رَمَسْتُهُ بِحَجَرٍ, (ʂ,) inf. n. رَمْسٌ, (Ḳ,) *I cast a stone at him.* (Ibn-'Abbád, ʂ, Ḳ.*)

4: see 1, first signification.

8. ارتمس فِى المَآءِ *i. q.* انْغَمَسَ (Mgh, Mṣb) or انْغَمَسَ (Ḳ) [*He immersed himself in the water*]; *or so that his head and whole person became concealed therein;* the doing of which by one fasting is forbidden in a trad.: (Sh, Sgh:) or *not remaining long in the water;* (Mgh, TA:) whereas انغمس and انغمس denote [the doing so and] remaining long in the water; and agreeably with this explanation of the difference, the two verbs are used in another trad., where it is said, الصَّائِمُ يَرْتَمِسُ وَلَا يَنْغَمِسُ *The faster may immerse himself not remaining long in the water, but not immerse himself and remain long therein.* (TA.*)

رَمْسٌ *Dust, or earth:* (Mṣb:) or *dust with which the wind effaces traces or remains:* (M:) or *dust, or earth, that is scattered upon a corpse:* (A:) or *dust, or earth, of a grave:* (ʂ, Mgh, Ḳ:) an inf. n. used as a subst. (ʂ,* Mgh, Mṣb.) — Hence, (Mṣb,) *A grave;* (M, A, Mṣb, Ḳ;) as also رَمْسٌ and رَمْسٌ (Ḳ:) or *a grave that is made even with the surface of the ground; not elevated:* (TA:) and مَرْمُوسٌ signifies *the place of a grave;* (ʂ;) or *of a* رَمْس: (TA:) the pl. [of pauc.] of رَمْسٌ is أَرْمَاسٌ (M, Ḳ) and [of mult.] رُمُوسٌ. (M, Mṣb, Ḳ.) = *A low, gentle, or soft, sound or voice.* (M, TA.)

رَمِيسٌ: see مَرْمُوسٌ, in two places.

الرَّامِسَاتُ (AḤn, M, A, Ḳ) and الرَّوَامِسُ, (AḤn, ʂ, M, &c.,) [each pl. of الرَّامِسَةُ,] *The winds that bury traces or remains;* (Ḳ;) *the winds that raise the dust, and [spread it so as to] bury traces or remains:* (ʂ:) or *the winds that transport the dust from one district to another which is some days distant from the former, and sometimes cover the whole face of a land with the dust of another land.* (AḤn, M.) — رَوَامِس also signifies *Flying things* (طَيْر) *that fly by night:* or *any creeping thing* (دَابَّة) *that comes forth by night* (ISh, Ḳ)

is called رَامِسٌ. (ISh.) — It also occurs as a possessive epithet, or as an act. part. n. in the place of a pass. part. n. (M.)

رَامُوسٌ: } see رَمْسٌ; for the latter, in two places.
رَمُوسٌ: }

مَرْمُوسٌ *Buried*; as also ↑ رَمِيسٌ: (M, TA:) *having dust, or earth, poured upon it*; as also ↑ the latter epithet. (TA.) — خَبَرٌ مَرْمُوسٌ *Concealed news or information*. (TA.)

وَقَعُوا فِى مَرْمُوسَةٍ مِنْ أَمْرِهِمْ *They fell into a state of confusion in respect of their affair, or case*. (IAqr, M.)

رمص

1. رَمِصَتْ عَيْنُهُ, (S, Msb, K,) aor. ـَ, (Msb, K,) inf. n. رَمَصٌ (Msb,) *His eye had in it what is termed* رَمَصٌ [q. v.]. (S, Msb, K.) And رمِصَ, [aor. and] inf. n. as above, *He had what is termed* رَمَصٌ. (M.) — رَمِصَتْ إِلَيْهِ, aor. ـَ, inf. n. رَمَصٌ, *I looked towards him, or at him, with the most secret look*. (O, TA.)

4. ارمصهُ *It* (disease) *caused him to have what is termed* رَمَصٌ. (M.)

رَمَصٌ *Filth, for soul matter,*] (S, Mgh,) or *white filth*, (K,) or *tough*, or *dry, white filth*, (A,) *that collects*, (S, A, K,) *or concretes*, (Mgh,) *in the inner corner of the eye*: (S, A, Mgh, K:) if fluid, it is called غَمَصٌ: (S:) or it is *in the side of the eyelashes*: (ISh, TA in art. غمص:) or *what is fluid*; what is concrete being termed غَمَصٌ, or *i. q.* غَمَصٌ, i. e. *dirt which the eye emits: or smallness and sticking of the eye*. (M.) You say, مَنْ أَسَاءَ الرَّمَصَ سَوَّهُ الغَمَصَ [*Him whom tough, or dry, white filth collecting in the inner corner of the eye vexes, fluid matter therein rejoices*]: for غَمَصٌ is a fresh fluid; and that is better than the tough, or dry. (A, TA.)

رُمَيْصَةٌ [dim. of رَمْصَةٌ, fem. of أَرْمَصُ.] — الرُّمَيْصَةُ الشِّعْرَى الغُمَيْصَةُ, i. e., *Procyon*; (see الشِّعْرَى;) *one of the two stars of the* ذِرَاع so called because of its smallness and its littleness of light [in comparison with the other شِعْرَى which is Syrius]. (M.)

أَرْمَصُ A man (S, Mgh, Msb) *having, in his eye, what is termed* رَمَصٌ: (S, M, Mgh, Msb, K:) fem. رَمْصَاءُ: (Msb, K:) and pl. رُمْصٌ. (TA.)

رمض

1. رَمِضَتِ الأَرْضُ (Mgh,) الحِجَارَةُ, (A, Mgh,) [aor. ـَ,] inf. n. رَمَضٌ, (A,) *The earth, or ground*, (Mgh,) and *the stones*, (A, Mgh,) *became vehemently heated by the sun*. (A, Mgh.) — رَمِضَ يَوْمُنَا (S, A, Msb, K,) aor. as above, (S, Msb,) and so the inf. n., (S, A, Msb,) *Our day became intensely hot*. (S, A, Msb, K.) — رَمِضَ, said of a man, (A, Mgh, TA,) aor. as above, (TA,) and so the inf. n., (Mgh, TA,) *He had his feet burnt* (A, Mgh, TA) *by the ground, or stones, vehemently heated by the sun*, (A,) *or by the vehemence of the heat*: (Mgh, TA:) *or he was smitten, or affected, by the heat of the sun*: (Ham p. 173:) and رَمِضَتْ قَدَمُهُ *his foot was burnt by the ground, or stones, vehemently heated by the sun*. (S, Msb, K.) In like manner you say, رَمِضَتِ الفِصَالُ *The young camels, or young weaned camels, felt the heat of the sun from the ground, or stones, vehemently heated thereby*: then is the prayer of the period called الضُّحَى (S:) or *had their feet burned by the ground, or stones, thus heated*: (Mgh, Msb:) or *lay down in consequence of the intense heat of the sand, and the burning of their feet*. (IAth.) And رَمِضَتِ الغَنَمُ *The sheep, or goats, from pasturing in intense heat, had their livers ulcerated*, (S, K,) *and their lungs affected with dropsy*: (S:) or *had their lungs and livers affected with dropsy, and ulcerated*. (L.) And رَمِضَتْ عَيْنُهُ *His eye became hot, so that it almost burned*: the verb occurs in this sense in a trad., as some relate it, with ض [instead of ص]. (TA.) — Also, said of a man fasting, *His inside became vehemently hot* (Fr, K) *by reason of intense thirst*. (Fr, TA.) — And, said of a man, *He went upon ground, or stones, vehemently heated by the sun*. (TA.) — And *He returned from the desert to the region of cities, towns, or villages, and of cultivated land*. (L, TA.) — You say also, رَمِضْتُ مِنَ الأَمْرِ and لَهُ and ↑ ارْتَمَضْتُ [meaning *I was distressed and disquieted by reason of the thing, or affair*: or *I grieved for it*]: (A:) [for] ارتمض ↑ مِنْ كَذَا signifies *he was distressed and disquieted by reason of such a thing*: (S, K, TA:) and ↑ ارتمض حَزِنَ لَهُ *he grieved for such a one*; i. q. لِفُلَانٍ, accord. to the [S and] L [and CK]: or i. q. حَدِبَ لَهُ, [but this I think a mistranscription, for you say حَدِبَ عَلَيْهِ, not حَدِبَ لَهُ,] accord. to the O and [some copies of the] K. (TA.) — رَمِضَ الحِرْ: see 4. — رَمِضَ الغَنَمَ, (K,) aor. ـَ, inf. n. رَمْضٌ, (TA,) *He pastured the sheep, or goats, upon ground vehemently heated by the sun*, (K, TA,) *and made them to lie down upon it*; (TA:) as also ↑ رمّضها; and ↑ رَمَّضَ, (K, TA,) inf. n. تَرْمِيضٌ. (TA.) — رَمِضَ الثَّأْرُ, aor. ـَ, (S, M, K,) inf. n. رَمَضٌ, (S, M,) *He slave the sheep, or goat, leaving its skin upon it, and threw it upon heated stones, and put hot ashes upon it, in order that it might become thoroughly cooked*: (S, K:) or *he kindled a fire upon stones, then clave the sheep, or goat, with its skin upon it, then broke its ribs from within, in order that it might lie steadily upon the ground, with the heated stones beneath it, and hot ashes above it, a fire being kindled over it*: when it is thoroughly cooked, they skin it and eat it: (M, TA:) you say also ↑ رمّض الثَّأْرَ: — and رُمِّضَ اللَّحْمُ [*The flesh was dressed in the manner above described*]. (TA.) — رَمِضَ, if used, is the verb whereof ↑ رَمَاضَةٌ which is mentioned by Sh and in the K, is the inf. n.; and accord. to the explanation of the latter in the K, signifies *It* (a large or broad knife or blade) *was, or became, sharp*. (TA.) — رَمِضَ النَّصْلَ, (S, K,) or المُوسَى, (A,) aor. ـَ, and ـِ, (S, K,) *He put the blade between two smooth stones, and then beat it, to make it thin*: (ISk, S, K:) [but in the text of the K, as given in the TA, the word rendered "stones" is omitted:]) or *he beat the razor between two stones, in order that it might become thin*; as also ↑ ارمض. (A.)

2. رَمَّضَهُ, inf. n. تَرْمِيضٌ, (S, A, K,) originally signifies *He attributed to him* إِرْمَاضٌ [meaning *the causing one to be burnt by the heat of the sun, or by the vehemently-heated ground*: or † *the giving pain*:] and hence, as this results from tardiness, (A, TA,) — †: *He waited, expecting him a while*: (Ks, Jm, S, A, O:) or *a little while, and then went away*. (Sh, * K.) IF says that the م may be original, or it may be a substitute for ب. (TA.) — رَمَّضَتِ الغَنَمَ: see رَمَضَ. — رَمَّضَتِ الصَّوْمَ *I purposed fasting or the fast* [app. *during the month of* رَمَضَان]. (Sgh, K.)

4. أَرْمَضَتْنِى الرَّمْضَاءُ *The ground, or stones, vehemently heated by the sun, burned me*. (S.) And ارمضهُ الحَرُّ *The heat burned him*; (K, * TA;) as also ↑ رَمَّضَهُ, aor. ـِ. (TA.) And ارمض الحَرُّ القَوْمَ (Jm, A, K) *The heat distressed the people, or company of men*; (Jm, K;) *so that it hurt them*. (K.) You say also, غَوِّرُوا بِنَا فَقَدْ أَرْمَضَتْمُونَا (Jm, A) *Make ye the camels to lie down with us during the vehement midday-heat [for ye have caused us to be burnt by the heat of the sun, or by the vehemently-heated ground]*. (Jm, TA.) — [Hence,] ارمضهُ: *It* (anything, AA) *pained him*. (AA, K.) And ارمضهُ الأَمْرُ: [*The thing, or affair, pained him*] is a phrase which has originated from the first of the phrases mentioned in this paragraph. (S, TA.) — ارمض الغَنَمَ: see 1. — ارمض الشَّاةَ: see 1. — ارمض المُوسَى: see 1, last signification.

5. ترمّض الظِّبَاءَ *He drove the gazelles upon the ground, or stones, vehemently heated by the sun, until their hoofs became dissundered, or dislocated, and so they were taken*: (A:) or *he hunted them during the vehement midday-heat*, (S, K,) *pursuing them until, their legs being dislocated by the vehemently-heated ground, he took them*. (S, TA.) — التَّرَمُّضُ also signifies *The heaving of the soul* [or *stomach*]; or *its being agitated by a tendency to vomit*; syn. خَتَيَانُ النَّفْسِ. (IAqr, K.)

8. ارتمض *He burned by reason of vehement heat*, or † *of grief*. (Har p. 442.) — ارتمضت كَبِدُهُ *His liver became in a corrupt, or disordered, state*. (S, O, K.) And ارتمض الرَّجُلُ *The man became in a corrupt, or disordered, state, in his belly and his stomach*. (IAqr, L.) — See also رَمِضْتُ مِنَ الأَمْرِ, in three places. — ارتمضت الفَرَسُ بِهِ *The horse, or mare, leaped with him*: (K:) so said Mudrik El-Kilábee: as also ارتمزت. (Aboo-Turáb, TA.)

رَمْضٌ *The vehemence of the action* (lit. *of the falling*) *of the sun upon the sand &c.*: (S, A, K:) or *vehemence of heat*; (Mgh, Msb;) as also ↑ رَمَاضَةٌ: (Mgh, TA:) or *the heat of the stones, arising from the intense heat of the sun*: or *the burning of the intense heat of summer*: or *heat*. (TA.) — [Hence the saying,] تَدَامَلَنِى مِنْ هَذَا الأَمْرِ رَمْضٌ † [*Distress and disquietude, or grief,*

crept into me from, or in consequence of, this thing: see رَمِضْتُ مِنَ الأَمْرِ.] (A, TA.)

رَمْضٌ حَصًى رَمْضٌ, (TA,) and أَرْضٌ رَمْضَةٌ, (A, TA,) [Pebbles, and ground or land,] vehemently heated by the sun; or intensely heated by the vehement action of the sun thereupon. (A.) And أَرْضٌ رَمْضَةُ الحِجَارَةِ Land of which the stones are vehemently heated by the sun. (Ṣ.) [See also رَمْضَةٌ.] — رَمْضَةٌ A woman whose thighs rub each other. (Ibn-'Abbád, Ṣgh, K.)

وَجَدْتُ فِى جَسَدِى رَمْضَةً † I felt in my body what resembled مَلِيلَة [or fever in the bones]. (TA.)

رَمْضَاءُ a subst., (TA,) [or rather an epithet in which the quality of a subst. predominates,] Ground or land, (Ṣ, K,) or stones, (A, Mgh, Mṣb,) or sand, (IAth,) vehemently hot: (K:) or vehemently heated by the sun: (Ṣ, A, Mgh, Mṣb:) or vehemently hot and burning. (IAth.) [See also رِمْضٌ.] — It is also syn. with رَمْضٌ as expl. above: see the latter word. (Mgh, TA.)

سَحَابٌ رَمِضِىٌّ, and مَطَرٌ رَمِضِىٌّ Clouds, and rain, in the end of summer and the beginning of autumn: (K, TA:) because arriving at the period when the sun is [intensely] hot. (TA.) — الهَبِيرَةُ الرَّمِضِيَّةُ The wheat, or corn, that is brought, or purveyed, when the earth becomes burnt [by the sun, about July]. (M in art. دفأ.) [See art. هبر.]

رَمَضَانُ شَهْرُ رَمَضَانَ (Ṣ, Mgh, Mṣb, K,) and رَمَضَانُ alone, for the latter, though disapproved by some of the learned, occurs in a trad., (Mgh, Mṣb, TA,) and in poetry, (TA,) but not الرَّمْضَانُ, for this is incorrect, (Mgh,) The ninth of the Arabian months: (TA:) so called because, when they changed the names of the months from the ancient language, they named them according to the seasons in which they fell, (Jm, Ṣ, K,) and this month, (Jm, Ṣ,) or نَاتِقُ, (K,) for this was its ancient name, (TA,) agreed with the day of vehement heat: (Jm, Ṣ, Mgh, Mṣb, K:) [see زَمَنٌ:] or from رَمِضَ said of a man fasting, expl. above: (Fr, K:) or because [its effect is as though] it burned [and annulled] sins; (K;) from رَمْضَةُ الحَجَرِ, expl. above; but [SM says,] I know not how that is; for I have not seen any one [except F] mention it: (TA:) the pl. is رَمَضَانَاتٌ (Ṣ, Mṣb, K) and أَرْمِضَةٌ (Ṣ, Mṣb) and أَرْمِضَةٌ (L, K) and رَمَضَانُونَ (K) and رَمَاضِينُ (Yoo, Ṣgh, L, Mṣb,) like شَعَابِينُ (Mṣb,) and أَرْمُضٌ, which is anomalous, (IDrd, K,) is asserted by some of the lexicologists to be another pl., but this is not well established nor received. (IDrd.) — It is said in a trad. that رَمَضَانُ is One of the names of God; but this trad. is pronounced by El-Beyhakee to be of weak authority; and that it is so is evident; as no learned man has transmitted this word as such; (Mṣb;) [except Mujáhid; for] it is related that Mujáhid disapproved of forming a pl. from it, saying, It has been told me that it is one of the names of God: (TA:) if it be so, it is not derived (K, TA) from what has been here mentioned; (TA;) or it refers to the meaning of † The Forgiving; or He who obliterates sins. (K.)

رَمِيضٌ: see مَرْمُوضٌ. — Also Made thin by being beaten between two stones: (A:) sharpened: (Ṣ, K:) sharp: (K, TA:) applied to a knife; (Sh;) and to such as is termed شُفْرَةٌ; (Ṣ, K;) and to a نَصْل [or blade]; (Ṣ;) and to a razor (مُوسًى), as also مِرْمِضَةٌ; (A, TA;) and in the last of the above-mentioned senses, to anything: (Ṣ:) it is of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ: (TA:) or it may be in the sense of the measure فَاعِلٌ, from رَمُضَ, though this verb may not have been heard. (Ṣgh, TA.)

رَمَاضَةٌ: see رَمْضَى.

رَمْضَانُ said to be an anomalous pl. of رَمْضَانٌ q. v. (IDrd, K.)

مَرْمُضٌ The place in which a sheep, or goat, is dressed in the manner described above in the explanation of رَمْضَى الشَّاةُ. (Ṣ, TA.)

مَرْمُوضٌ Flesh-meat dressed in the manner described above in the explanation of رَمْضَى الشَّاةُ (Ṣ:) or roasted flesh-meat, such as is termed حَنِيذٌ, [a word with which I have not met except in this place,] which is nearly the same as جَنِيذ, save that what is called by this last epithet is divided into fragments, and then a fire is kindled over it; as also رَمِيضٌ. (TA.)

رمق

1. رَمَقَهُ, (Ṣ, Mgh, K,) aor. ـُ, (Ṣ, Mgh,) inf. n. رَمْقٌ, (Ṣ,) He looked at him, or it; (Ṣ, TA:) as also رَامَقَهُ: (TA:) or he glanced lightly at him, or it; looked at him, or it, lightly, from the outer angle of the eye: (IDrd, K, TA:) or he looked long at him, or it; (Mgh;) or so رَمَقَهُ بِعَيْنِهِ, aor. and inf. n. as above: (Mṣb:) whence, in a trad., فَرَمَقَهُ النَّاسُ بِأَبْصَارِهِمْ [And the people looked long at him]: (Mgh:) or رَمَقَهُ بِبَصَرِى and رَامَقْتُهُ signify I followed him with my eye, paying attention to him, and watching him: (TA:) and رَمَقَهُ, (TA,) inf. n. رَمْقٌ, (K, TA,) he looked at him from the outer angle of the eye with a look of enmity: (K, TA:) and رَمَقَهُ and رَامَقَهُ, inf. n. تَرْمِيقٌ, he looked at him long from the outer angle of the eye with anger or aversion: (TA:) and رَمَقَ, inf. n. as above, he continued looking; like رَنَقَ. (Ṣ, TA.)

2. رَمَّقَهُ He, or it, stayed, or arrested, what remained in him of life. (TA.) [Hence,] هُمْ يُرَمِّقُونَهُ بِشَىْءٍ They give him something sufficient to stay, or arrest, what remains in him of life. (O, TA.) — [The inf. n.] تَرْمِيقٌ also signifies The scanting of fodder and drink. (JK.) — [And The drinking little by little.] One says, رَمَّقَتِ العِنْزَى فَرَمِّقْ رَمِّقْ thou their milk little by little; drink thou &c.: (IF, K, TA:) because they secrete milk some days before their bringing forth: (IF, TA:) or because they will bring forth after a while. (K, TA. [See also arts. رمد and رنق: and see 5 in the present art.]) — Also The doing a work not well, yet so as to satisfy oneself, or to attain one's desire, thereby. (K, TA. [See also 3.]) You say, هُوَ يُرَمِّقُ فِى الشَّىْءِ He does not exert himself, or take pains, or exceed the usual bounds, in doing the thing. (TA.) And رَمِّقْ عَلَى مَزَادَتِكَ Repair thou thy pair of leathern water-bags sufficiently to satisfy thyself. (O, TA.) — And The interlarding, or embellishing, of speech, or discourse, with falsehood; تَرْمِيقُ الكَلَامِ signifying تَلْفِيقُهُ; (Ibn-'Abbád, K;) as also تَرْمِيقُهُ. (Ibn-'Abbád and K in art. رنق.) You say رَمَّقَ الكَلَامَ He interlarded, or embellished, the speech, or discourse, with falsehood, (تَلْفِيقًا, Z, or بِبَيِّنَةٍ, JK,) [adding] thing after thing, or thing by thing. (Z, TA.) — See also 1, in two places.

3. [رامق seems to signify He strove, or contended, to retain what remained in him of life. And hence, as implying this meaning, He was at the last gasp: see مُرَامِقٌ, below. Whence, app.,] the inf. n. مُرَامَقَةٌ signifies † The having little friendship [remaining in the heart]. (KL. [See, again, مُرَامِقٌ.]) One says, هٰذِهِ النَّمْلَةُ تُرَامِقُ بِعِرْقِ لَا تَحْيَا وَلَا تَمُوتُ لَا يَحْيَا وَلَا يَمُوتُ [as though meaning, accord. to the former reading, This palm-tree strives to retain life with a root, being neither alive nor dead; or, accord. to the latter reading, with a root that is neither alive nor dead;] (Ṣ;) [in one of my copies of which I find only the former reading; and in the other, both readings;]) or هٰذِهِ النَّمْلَةُ تُرَامِقُ بِعِرْقٍ means this palm-tree is neither alive nor dead. (K.) And هُمْ فُلَانٌ يُرَامِقُ عَيْشَهُ i. e. [app. meaning Such a one strives by artful means to preserve his life]. (TA.) — [The inf. n.] رِمَاقٌ signifies The being hypocritical, or acting hypocritically; (K, TA;) [like وِفَاقٌ, see 3 in art. وفق;] which is nearly the same in meaning as مُدَارَاةٌ; because the hypocrite strives to deceive by lying: mentioned by Hr in the "Ghareebeyn." (TA.) — رَامِقُ الأَمْرِ, (Ṣ, K,) inf. n. مُرَامَقَةٌ, (TA,) He did, or performed, the thing, or affair, unfirmly, or unsoundly. (Ṣ, K, TA. [See also 2.]) — See also 1, in three places.

4. [ارمق is said by Golius, on the authority of a gloss in the KL, to signify He rendered water turbid; for ارنق.]

5. تَرَمَّقَ He drank milk little by little. (K. [See also 2.]) And He supped, or sipped, water, (Ṣ, K,) &c., sup after sup, or sip after sip. (K.)

رَمِقَ It (a skin, or hide, إِهَابٌ,) was, or became, thin. (K.) — Hence, said of life or the means of subsistence (العَيْشُ) [as meaning † It was, or became, narrow in its circumstances, or scanty; like رَنِقَ]. (TA.) — It (an affair, Ṣ, or a thing, IDrd, K) was, or became, weak; (IDrd, Ṣ, K;) and so † ارمقَ said of a rope: (Ṣ, K:) or the former verb, said of a rope, it was, or became, weak in its strands. (IDrd, TA.) — ارمقَتِ الغَنَمُ The sheep, or goats, died: (IDrd, K:) and † ارمأقَتْ they (sheep, or goats,) perished, or died,

by reason of leanness, or emaciation: (Ibn-'Abbád, TA:) or رِمَاثٌ signifies *he perished, or died, by reason thereof.* (K.) — رَمِثَ الطَّرِيقُ *The road was, or became, long.* (TA: but the verb is there written without the sheddeh.)

11: see 9, in two places.

رَمَثٌ The *remains of life,* (Lth, K,) or *of the spirit,* (S, Mgh, Msb,) or *of the soul;* (IDrd, TA;) or the *last breath:* (TA:) and applied also to *strength:* (Msb:) pl. أَرْمَاثٌ. (K.) It is said that a man in a case of necessity may eat of that which has died a natural death مَا يَسُدُّ الرَّمَثَ, i. e. [*What will stay, or arrest, the remains of life;* or] *what will maintain, and preserve, the strength.* (Msb.) [In like manner, also,] one says, of sustenance, يُمْسِكُ الرَّمَثَ [*It stays, or arrests, the remains of life;* or *maintains the strength*]. (S, Msb, K.) — See also رُمْثَةٌ. — Also *A flock of sheep, or herd of goats:* (S, K:) a Pers. word, (S,) arabicized, (S, K,) from رمه. (K.)

عَيْشٌ رَمِثٌ *Sustenance that stays, or arrests, the remains of life; or that maintains the strength;* expl. by يُمْسِكُ الرَّمَثَ. (IF, Msb, K.) — [And accord. to Golius, on the authority of a gloss in the KL, رَمِثٌ is used for رَوْنَق, as signifying *Fairness, beauty, or brightness:* and also as meaning *Bright,* and *clear.*]

رَمِثٌ, a pl., signifying *Poor* men, *who are satisfied with little sustenance, such as suffices to stay, or arrest, the remains of life, or to maintain the strength:* — and *envying* persons: sing. ٭ رَامِثٌ and ٭ رَمِيثٌ: (IAar, K, TA:) which signifies one *who looks at men from the outer angle of the eye and with envy.* (IAar, TA.)

مَا فِي عَيْنِهِ إِلَّا رُمْثَةٌ, (JK, K,) with ḍamm, (K,) or ٭ رَمْثَةٌ, (S, [so in both of my copies,]) and ٭ رَمَثٌ, (S,) or ٭ رَمَثَى, (JK,) or both, and ٭ رَمِثٌ, (K,) *There is not in his means of subsistence save what is but just sufficient:* (S, K:) *or a small supply, that may stay, or arrest, the remains of life, or that may maintain the strength.* (K.) The Arabs said, مَوْتٌ لَا يَجُرُّ إِلَى عَارٍ خَيْرٌ مِنْ عَيْشٍ فِي رَمَاثٍ ٭ [*Death that does not lead to disgrace is better than life with a bare sufficiency of sustenance*]. (Yaaḳoob, TA.)

رَمْثَةٌ: see the next preceding paragraph.

رُمْثَةٌ: see رَمْثَةٌ, in two places.

رَمَثَى, *Straitness,* or *narrowness,* of the means of subsistence. (K. [In the CK, for الضِّيق is put الضَّيْق, which makes the meaning to be "strait," or "narrow," as applied to the means of subsistence.]) — See also رَمْثَةٌ.

رُمُوثٌ: see رُمْثٌ.

رَمْثٌ *Weak;* (K;) applied to a man. (TA.)

رَامِثٌ, applied to a man, *i. q.* ذُو رَمَثٍ [i. e. *Having, or retaining, remains of life:* a possessive epithet, of the class of لَابِنٌ and تَامِرٌ &c.]. (TA.) — See also رُمْثٌ. [And see مُرَامِثٌ.] — Also *The bird that the sportsman sets up in order that the falcon, or hawk, may alight upon it and so he may capture it;* (K;) also called وَامِعٌ: مَلْوَاحٌ: *he takes an owl, and ties something black to its leg, and sews up its eyes, and ties to its shanks a long string; and when the falcon, or hawk, alights upon it, he captures it from his lurking-place:* mentioned by Lth and by IDrd; and thought by the latter to be not a genuine Arabic word. (TA.)

حَبْلٌ أَرْمَاثٌ [in which the latter word is a pl., like حَبْلٌ أَرْمَاثٌ in the phrase حَبْلٌ أَرْمَاثٌ] *A rope that is weak,* (S, K, TA,) *old and worn out.* (TA.)

عَيْشٌ مُرَمَّثٌ and ٭ مُرَمَّثٌ *Mean, paltry,* or *scanty, means of subsistence.* (S, O.) And هُوَ مُرَمَّثُ الْعَيْشِ, (A 'Obeyd, K,) and ٭ مُرَمَّثٌ, (IDrd, K,) *He is one who has mean, paltry, or scanty, means of subsistence:* (A 'Obeyd, K:) or *he is straitened in the means of subsistence.* (IDrd, K.) — مُرَمَّثٌ also signifies Anything *bad,* or *corrupt.* (TA.)

مُرَمَّثٌ: see the next preceding paragraph, in two places.

مُرَامِثٌ One *who is at the last gasp.* (TA.) [See also رَامِثٌ.] — And ٭ One *who has but little love,* or *affection, for thee remaining in his heart.* (S, K.)

يُرَمْرِقُ A *weak-sighted* man. (IDrd, K.)

رمك

1. رَمَكَ بِالْمَكَانِ, (S, Msb, K,) aor. ـُ, (S,) inf. n. رُمُوكٌ, (S, K,) *He remained, stayed, dwelt,* or *abode, in the place,* (S, Msb, K,) *not quitting it:* or he did so *being fatigued,* or *wearied,* or *distressed:* (K:) or رَمَكَ signifies *he* (a man) *made his home,* or *constant residence,* in a country, or town. (AZ, TA.) — رَمَكَتِ الْمَاشِيَةُ, (O,) or الْإِبِلُ, (K,) inf. n. as above, (O,) *The cattle were confined,* (O,) or *the camels kept constantly,* (K,) *at the water,* (O, K,) *and were fed with fodder.* (O.) — رَمَكَ فِي الطَّعَامِ, aor. and inf. n. as above, [app. *He kept constantly to the food:*] *he loathed nothing of the food:* and so رَمِكَ, aor. ـِ, inf. n. رَمَكٌ: (L, TA:) both mentioned by Lb. (TA in art. رجن.) — رَمِكَ, said of a man, also signifies *He was,* or *became, lean,* or *emaciated, and what was in his hands went away.* (O, TA. [See also 9: and see رَمَكَةٌ, as applied to a man.]) — [It seems also that this verb is used in a similar sense in relation to a beast; like ارمك said of a camel: for it is immediately added in the O and TA without any explanation, that one also says, هٰذِهِ دَابَّةٌ رَامِكَةٌ ٭ *This is a lean beast:* and رَمَكَتْ, inf. n. رُمُوكٌ, as though meaning *It was,* or *became, lean.*]

4. أَرْمَكْتُهُ *I made him to remain, stay, dwell,* or *abide,* in a place, (S, K,) *not quitting it.* (K.) — And ارمك الْإِبِلَ *He* (a pastor) *kept the camels constantly at the water, and fed them with fodder.* (TA.)

9. ارمك *He was,* or *became, of the colour termed* رُمْكَةٌ: said of a camel in this sense [and in another expl. in what follows]. (S, K.) — *It* (a thing, Ibn-'Abbád, O) *was, or became, thin,* or *slender.* (Ibn-'Abbád, O, K.) And *He* (a camel) *was, or became, lean, lank, light of flesh; slender;* or *lean, and lank in the belly; and emaciated.* (Ibn-'Abbád, O, K. [In the CK, نَبِكَ is erroneously put for نُبِكَ.])

10. اسْتَرْمَكَ الْقَوْمُ *The people were deemed ignoble;* (K, TA;) as being likened to the رَمَكَة. (TA.)

رَمَكٌ: see رَمَكَةٌ. — In the saying of Rú-beh,

يَرْبِضْنَ فِي الزَّوْثِ كَمِرْذَوْنِ الرَّمَكْ

[*That lies down upon his breast in the dung of horses, or similar beasts, like the jade, or hack, of the* رَمَك], AA says, الرمك, here, is from the Pers. رمه [which means a "herd," "flock," "troop," or the like]; and he adds that the people's saying that it means الرُّمْكَة is a mistake. (O, TA. [Perhaps, however, AA knew not رَمَك as a coll. gen. n. of which رَمَكَة is the n. un.; for as such it seems to me more reasonable to regard it in this instance.])

رُمْكَةٌ *A certain colour of camels;* accord. to A'Obeyd, *a dun colour;* i. e. *a* كُمْتَة [or *brown hue*] *so intense as to have in it a blackness:* (S:) thus explained by Aṣ: (TA:) or, in the colours of camels, *brownness;* i. e. *redness intermixed with blackness:* (Kr, TA:) or *a colour more dusky, or dingy, than that which is termed* وَرْقَة [q. v.]: (Msb:) or the *colour of ashes:* (K:) or وُرْقَة [which is *a colour like that of ashes*] *inclining to blackness:* or, as some say, دُونَ الْوُرْقَة [*less intense than what is termed* وَرْقَة]: (TA:) it sometimes has for its pl. رُمْكٌ, with two ḍammehs. (ISd, TA.)

رَمَكَةٌ *A mare:* and [particularly] *a* بِرْذَوْنَة [or *mare of mean breed*], (Lth, Mgh, K,) the *female of the* بِرْذَون, (S, Msb,) *that is taken for breeding:* (Lth, Mgh, K:) pl. رِمَاكٌ. (S, Mgh, Msb,) accord. to rule, (Mgh,) and رَمَكَاتٌ, (S,) and أَرْمَالٌ, (Fr, S, Mgh,) formed on the supposition of the elision of the ة, (Mgh,) or this is a pl. pl., and the pl. [or rather coll. gen. n.] is ٭ رَمَكٌ. (K.) — Also ٭ *A weak man.* (K.)

رَامِكٌ: see the next paragraph, in two places.

رَامِكٌ *Remaining, staying, dwelling,* or *abiding,* in a place, (Msb, K,) *not quitting:* or especially, *when fatigued, or wearied,* or *distressed.* (K.) — See also 1, last sentence. — Also, and ٭ رَامِكٌ, (S, Msb, K,) the former of which is the more usual, or more approved, (TA,) *A certain thing, black,* (S, Msb, K,) *like pitch,* (Msb,) *that is mixed with musk,* (S, Msb, K,) *and is then called* (يُجْعَل) *musk.* (Msb.) [Freytag, as on the authority of the K, in which nothing more is said respecting it than what I have given above, describes it thus: "Req ex aliis rebus composita, nempe atramento sutorio, mali Punici cortice, gummi Arabico aliisque rebus, quibus admisceri solet muscus."] A poet says, (S,) namely, Khalaf Ibn-Khaleef El-Aḥṭa', (O, TA,)

إِنَّ لَكَ الْفَضْلَ عَلَى صُحْبَتِي
وَالْمِسْكُ قَدْ يَسْتَصْحِبُ الرَّامِكَا

[*Verily thou hast such excellence as renders thee above my companionship; but musk sometimes unites with* رامك.] (Ṣ, O.) — ¶ رَامِكٌ, from the Pers. رامك, is also the name of *A certain astringent medicine, used as a remedy for dysentery* &c. In the printed edition of the "Kánoon" of Ibn-Seenà (Avicenna), book ii. p. 233, it is erroneously written رمك.

أَرْمَكُ *Of the colour termed* رَمْكَة: (Ṣ, Mṣb, Ḳ:) applied to a camel: fem. رَمْكَآءُ. (Ṣ, Mṣb.) The رَمْكَة is said by Honeyf-el-Hanáïm, who was one of the most skilled of the Arabs respecting camels, to be the most beautiful of she-camels. (TA.) The fem. is also applied, tropically, to a woman. (Th, TA.) — A poet says, [applying it to dust,]

وَالْخَيْلُ تَعْثَابُ الْغُبَارَ الأَرْمَكَا

[*And the horses, or horsemen, cleave the dark brown, or ash-coloured, &c., dust*]. (TA.) — And it is said in a trad., [but to what it relates I know not,] The name of the higher, or highest, land is الأَرْمَكَانُ; said by IAth to be fem. of الأَرْمَكُ. (TA.)

رمل

1. رَمَلَ as syn. with رَمَّلَ: see the latter in two places. — رَمَلَ الحَصِيرَ [aor. ـُ, and inf. n. رَمْلٌ] and ¶ ارملهُ *He wove* (نَسَجَ, A'Obeyd, T, or سَفَّ, A'Obeyd, Ṣ) *the mat [of palm-leaves or the like]*. (T, Ṣ.) [Or] رَمَلَ السَّرِيرَ, and [so in the M, but in the Ḳ "or"] الحَصِيرَ, aor. ـُ, inf. n. رَمْلٌ, *He ornamented the couch, and the mat, with* جَوْهَر [i. e. *jewels, precious stones, gems*, &c.], and *the like*. (M, Ḳ.) [Or] ارمل ¶ الحصير and رَمَّلَهُ, *He made the weaving of the mat thin* (Ḥar p. 55.) And رَمَلَ الشَّعْرَ, (M, Ḳ,) aor. and inf. n. as above; (TA;) and ¶ ارملهُ and ¶ رَمَّلَهُ, (M, Ḳ; the last omitted in the TA;) *He made the woven thing, or the weaving, thin*. (M, Ḳ.) And رَمَلَ السَّرِيرَ, (Ṣ, Ḳ,) [aor. and] inf. n. as above; (TA;) and ¶ ارملهُ; *He wove* (رَمَلَ) شَرِيط *[or palm-leaves split and then plaited together]*, (Ṣ, O, Ḳ,) *or some other thing*, (Ṣ, O,) *and made the same a back* (ظَهْرًا) *to the couch*. (Ṣ, O, Ḳ. [What is here called the "back" of the couch is app. so called as being likened to the back of a beast on which one rides: see رَمَالٌ.]) And رَمَلْتُ السير [app. a mistranscription for السَّرِير] and ¶ أَرْمَلْتُهُ signify *I wove the* شريط *or* سير *[or the* سير *or fibres, of the palm-tree*. (TA.) — [Hence,] رَمَلْتُ القَوْلَ ¶ *I wove*, i. e. *composed, the saying* and الوَصْف *the description*]. (Phrases cited in the TA and *the description*]. (Phrases cited in the TA from two modern poets.) — رَمَلَ, (T, Ṣ, M, Mgh, Mṣb, Ḳ,) aor. ـُ, (T, Mgh, Mṣb,) inf. n. رَمَلَانٌ, (T, Ṣ, M, Mgh, Mṣb, Ḳ) and رَمَلٌ (Ṣ, M, &c.) (T, Ṣ, M, Mgh, Mṣb, Ḳ) and رَمَلٌ (Ṣ, M, &c.) and هَرْوَلٌ [i. e. هَرْوَلَةٌ, مُرَمْلِلٌ, (Ḳ,) said of a man, *i. q. He went a kind of trotting pace, between a walk and a run*]; (Ṣ, Mgh, Mṣb, Ḳ; [in the M said to be "less than الخَبَبُ and above العَدْوُ;" app., as is remarked in the TT, through inadvertence of a writer;]) i. e. (TA) *he was quick in his manner of walking*, (T, TA,) *and shook his shoulder-joints*, (TA,) *leaping*, (so in the T according. to the TT,) *or not leaping*, (so in the TA,) *in doing so*; (T, TA;) while performing the circuitings round the Kaabeh, (T, Mgh, TA,) but only in some of those circuitings, exclusively of others, (TA,) which one does in imitation of the Prophet and his Companions, who did thus in order that the people of Mekkeh might know that there was in them strength; (T, TA;) and in going between Eṣ-Ṣafà and El-Marweh. (Ṣ, TA.) [It is also said of a camel: see رَتَكَ.] — رَمَلَ as an inf. n. [app. of رَمِلَ العَامُ or رَمِلَتِ السَّنَةُ] signifies The year's *having little rain*. (KL.) — رَمَلَتْ مِنْ زَوْجِهَا: see 4.

2. رَمَّلَهُ, (M, TA,) inf. n. تَرْمِيلٌ, (TA,) *He put* رَمْل [i. e. *sand*] *into it*; namely, food; (M, TA;) and (TA) so ¶ رَمَلَهُ, (Ibn-'Abbád, Ḳ, TA,) aor. ـُ, inf. n. رَمْلٌ; but the former verb is the more chaste. (TA.) Hence, in a trad. respecting [the eating of the flesh of] domestic asses, اَلْقُدُورُ وَأَنْ يُرَمَّلَ اللَّحْمُ بِالتُّرَابِ, meaning [*He ordered that the cooking-pots should be turned upside-down, and*] *that the flesh should be stirred about and mixed with dust*, in order that no use might be made of it. (TA.) — And *He defiled*, or *smeared, him, or it*, with blood; (Ṣ, M, TA;) namely, a man, (Ṣ,) or a garment, and the like; (M, TA;) and (TA) so ¶ رَمَلَهُ; (Ḳ, TA;) but in this sense also the former verb is the more chaste. (TA.) And رَمَّلَ فُلَانٌ بِالدَّمِ *Such a one was defiled, or smeared, with blood*. (T, TA. [See also 4 and 5.]) — In relation to speech, or language, (TA,) التَّرْمِيلُ signifies ‡ *i. q.* التَّرْبِيلُ (Ḳ, TA; [in the CḲ, erroneously, التَّرْبِيل;]) i. e., [as inf. n. of رَمَّلَ, *The adulterating it, corrupting it, or rendering it unsound, or untrue*; and as inf. n. of رَمِلَ] its *being [adulterated, corrupted, or] unsound, or untrue*. (TA. [See the pass. part. n., below.]) — See also 1. — And see 4.

4. ارمل *It* (a place) *became sandy; had* رَمْل *in it or upon it*. (Mṣb.) — [And *He clave to the sand*.] — And [hence,] ‡ *He became poor*: (Mgh:) or ‡ *his provisions, or travelling-provisions, became difficult to obtain, and he became poor*: (Mṣb:) or *his travelling-provisions went*: (Mgh:) and أَرْمَلُوا ‡ *their provisions, or travelling-provisions, became exhausted, or consumed*: (A'Obeyd, T, Ṣ, M, Ḳ, TA:) from التَّرْمِيل; (Mgh, TA;) as though [he or] they clave to the sand; (TA;) like أَوْفَعَ (Mgh,) or أَوْفَعُوا, (TA,) from الوَفْعَة: (Mgh, TA:) or from رَمْل meaning "little rain:" or from أَرْمَلَ الحَصِيرُ and رَمَلَهُ meaning "he made the weaving of the mat thin:" (Ḥar p. 55:) and ارملوا زَادَهُمْ ‡ *They exhausted, or consumed, their provisions, or travelling-provisions*. (Ḳ, * TA. [In the TT, as from the M, أَنْفَدُوه is erroneously put for اتخذوه as explanation in the TA.]) — And [hence,] ارملت مِنْ زَوْجِهَا, or رَمِلَتْ ¶ من زوجها, (T, accord. to different copies:) and رَمَّلَتْ ¶ [alone], (Ḳ, TA, [said in the latter to be on the authority of Sh, and therefore it may perhaps be taken from a copy of the T,]) inf. n. تَرْمِيل; (TA;) ‡ *She* (a woman) *became such as is termed* أَرْمَلَة, (T, Mṣb, Ḳ, TA,) i. e. *without a husband*; (T, Mṣb;) because of her being in need of one to expend upon her; (for) Az says that she is not thus called unless she be *also poor*: (Mṣb:) or [*she became a widow;*] *she lost her husband by his death*. (Ṣ.) — And ارمل said of an arrow, *It became defiled, or smeared, with blood*, (Ibn-'Abbád, Ḳ, TA,) *and had the mark thereof remaining upon it*; (Ibn-'Abbád, TA;) and so ¶ ارتمل. (TA. [See also 2 and 5.]) — Said of a poet, it is from أَرْمَلَ, like أَرْجَزَ from الرَّجَز; (TA;) i. e. *He versified, or composed verses, in the metre termed* الرَّمَل. (Ibn-Buzurj, L in art. قصد.) — As a trans. v.: see 1, in five places. — Also *He lengthened, or made long*, a rope, or cord: (Ḳ:) and in like manner, *he lengthened*, and *widened*: or *made long*, and *wide*; a shackle, or shackles: you say, ارمل لَهُ فِي قَيْدِهِ *He lengthened*, and *widened, or made long*, and *made wide, for him his shackle, or shackles*. (Ibn-'Abbád, TA.)

5. ترمّل *He became defiled, or smeared*, (T, Ṣ,) with his blood, (T,) or with blood; as also ¶ ارتمل. (Ṣ. [See also 2 and 4.])

8: see 4 and 5. — You say also, ارتملت فُلَانَةُ فِي بَيْتِهَا † *Such a woman maintained, or undertook the maintenance of, her children, her husband having died*. (O, TA. [But in both I find فى بيتها, an obvious mistranscription, for which I read فى بَنِيهَا; and in the explanation, in both, اقامت عَلَيْهِمْ, for which I read عَلَيْهِنَّ.])

رَمْل [*Sand*;] *a kind of dust or earth*, (M,) *well known*: (Lth, T, M, Mṣb, Ḳ:) ¶ رَمْلَة is its n. un.; (M, Ḳ:) a more special term than the former; (Ṣ:) signifying *a piece, or portion*, [or *tract, or collection,*] *thereof*: (Lth, T, TA:) [and the former word is also sometimes used as meaning *a tract, or collection, of sand*:] the pl. [of mult.] is رِمَال (Lth, T, Ṣ, M, Mṣb, Ḳ) and [of pauc.] أَرْمُل; (M, Ḳ:) [and أَرْمِلَة is used as a pl. pl., i. e. pl. of أَرْمُل; occurring in a verse cited in the TA, art. همج.] — [Hence,] أُمّ رِمَال a name of *The hyena*. (ISk, Ṣ.) — [Hence also,] الرَّمْل, (TA in this art., [in the Lexicons of Golius and Freytag,] erroneously, رمز,) or عِلْم الرَّمْل, *i. q.* عِلْم الخَطّ, (IAṣr, TA in art. خطط,) [*Geomancy,*] *a certain well-known science*. (TA in the present art. [See a description of it voce خَطّ.])

رَمْل *Weak rain:* (IAṣr, T:) or *little rain:* (Ḥar p. 55:) or *a small quantity* of rain: (El-Umawee, T, Ṣ, M, Ḳ:) one says, أَصَابَهُمْ رَمْلٌ مِنْ مَطَرٍ *A small quantity of rain fell upon them*: (El-Umawee, T, M:) but Sh says, "I have not heard رَمْل in this sense except on the authority of El-Umawee:" (TA:) the pl. is أَرْمَال. (T, Ṣ, M.) — [Hence, perhaps,] أَرْمَالٌ مِنْ إِبِل *A number of camels in a state of dispersion*. (TA.)

Also, the sing., [as a coll. gen. n.,] *Lines*, or *streaks, upon the legs of the wild cow*, (Ṣ, M, Ḳ,) *upon her fore legs and hind legs*, (M,) *differing from the rest of her colour*: (Ṣ, M, Ḳ:) n. un. ↑رَمَلَةٌ. (TA. [See also رَمْلَةٌ.]) — And *A redundance, or an excess*, (زِيَادَةٌ,) in a thing. (Ḳ.) — الرَّمَلُ is also the name of *A certain kind of metre of verse*; (T, Ṣ, M, Ḳ;) [*the eighth kind*;] *the measure of which is* [*originally*] *composed of* فَاعِلَاتُنْ *six times*; (TA;) so called from الرَّمَلُ signifying "a certain kind of walk or pace," inf. n. of رَمَلَ [q. v.]: (M, Ḳ:*) and Kh says that it is also applied to *any meagre verse or poetry, incongruous in structure*; such being so named by the Arabs without their defining anything respecting it; as, for instance, the saying [of 'Abeed Ibn-El-Abraṣ (TA in arts. ذنب and قطب)],

* أَقْفَرَ مِنْ أَهْلِهِ مَلْحُوبُ * فَالْقُطَيَّاتُ فَالذَّنُوبُ *

[*Melḥoob* (the name of a place, Ḳ in art. لحب) *has become destitute of its inhabitants, and El-Ḳutabeeyát*, (by which is meant a certain water, called القُطَيَّةُ, with its environs, Ḳ* and TA in art. قطب,) *and Edh-Dhanoob* (the name of a place, TA in art. ذنب)]: he says also that, generally, *the* مَجْزُوءُ [i. e. *what is curtailed of two of the original feet, or what consists of two feet only*,] is thus called by them: accord. to IJ, it is applied by them to *verse*, or *poetry, that is incongruous, unsound*, or *faulty, in structure*, and *such as falls short of the original* [*standard so as not to answer completely to any regular kind or species*]: (M, TA:) thus it signifies as first explained above, and also *any verse*, or *poetry, that is not such as is termed* قَصِيد [*as meaning that of which the hemistichs are complete*] *nor such as is termed* رَجَز [which some hold to be not verse, or poetry, but a kind of rhyming prose]. (IJ, M, Ḳ.*) [See also رَمَلٌ.]

رَمْلَةٌ: see رَمَلٌ, of which it is the n. un.

رَمْلَةٌ sing. of رَمَلٌ, which signifies The *diversity of colours* (وَشْيٌ) *upon the legs of the wild bull*: (T: [see also رَمَلٌ:]) or رَمْلَةٌ signifies *a black line* or *streak*, (IKh, M, IB, Ḳ,) as some say, (M,) *such as is upon the back and thighs of the gazelle*: (IKh, IB:) pl. [of mult.] رَمَلٌ and [of pauc.] أَرْمَلٌ. (Ḳ.)

رَمَلَةٌ: see رَمَلٌ.

رَمْلِيٌّ *Of, or relating to,* رَمْل (or *sand*): *sandy*.]

رُمَالٌ The *woven work* of a mat. (Ḳ, TA.) It is said in a trad., of the Prophet, that he was lying upon his side on the رُمال of a mat, which had made an impression upon his side: (T, TA:*) or, as some relate it, of a couch; meaning, in this case, that its face was woven of palm-leaves, and that it had nothing spread upon it to lie upon, but the mat only. (TA. [See رَمَلُ السَّرِيرِ.])

رَمِيلَةٌ Land (أَرْض) *rained upon with* الرَّمْل, i. e. *little rain*. (Ibn-'Abbád, TA.)

رَمَّالٌ *A practiser of the science called* الرَّمْلُ [i. e. *geomancy*]. (TA.)

رَمَّالَةٌ sing. of رَوَامِلُ (TA,) which signifies *Female weavers of mats*. (T, TA.)

أَرْمَلُ *i. q.* ↑مُرْمِلٌ, meaning † A man *whose provisions*, or *travelling-provisions, have become difficult to obtain*, [or *exhausted*, or *consumed*, (see 4,)] *and who has become poor*: (as though he were cleaving to the sand: (see again 4:)] pl. أَرْمَلٌ (Mṣb:) or أَرْمَلُونَ is applied to a man, and ↑أَرْمَلَةٌ to a woman, (M, Ḳ,) and the latter also to a pl. number, (M,) as meaning *needy, needing*, or *in want*: (M, Ḳ:) or as meaning [مِسْكِينَة and] مَسَاكِينُ [and مَسَاكِين, i. e. *destitute*, or *indigent*, &c.]: (Ḳ:) and the pl. is أَرَامِلُ and أَرَامِلَةٌ; (M, Ḳ;) after the manner of substs., because the quality of a subst. is predominant therein: (M:) ↑أَرْمَلَةٌ is applied to any collective number of men and women, or men without women, or women without men, after they have become in need or want: (M:) [and] it is applied [also] to a man and to a woman as meaning *poor so as to be unable to obtain anything*: (T, and Mgh as from the T:) accord. to ISk, أَرَامِلُ is applied to a number of men and women, as meaning مَسَاكِين [expl. above]; (T, Ṣ, Mgh;) or so to a number of persons whether men or women; (Mṣb;) and to men though there be not among them women; (T, Ṣ, Mgh;) and so ↑أَرْمَلَةٌ: (T, Mgh:) or this last, to a number of men and women *needy, needing*, or *in want*; (Ṣ;) and to men *needy, needing*, or *in want, and weak*, (Ṣ, Ḳ,) though there be not among them women. (Ṣ.) Ibn-Buzurj mentions the saying, إِنَّ بَيْتَ فُلَانٍ لَقَصْعُ ↑مَا يُحَمِّلُونَهُ إِلَّا مَا اسْتَقْرَضُوا لَهُ وَإِنَّهُمْ لَأَرْمَلَةٌ, meaning [*Verily the household of such a one is large, and verily they are destitute of what* camels *they may load therewith except what they borrow* [*for that purpose*]; (T,* TA;) i. e., they are a party not possessing camels, and unable to make a journey except upon camels that they borrow; (استقرضوا being] from أَقْفَرَ ظَهْرُ بَعِيرِي signifying "he was lent the back of my camel." (TA.) See also أَرْمَلَةٌ. — ↑أَرْمَلَةٌ is also applied to a woman as meaning *Having no husband*: (T, Ṣ, M, Mṣb, Ḳ:) or *a widow*; one *whose husband has died*: (IAmb, Mgh:) or not if she possesses competence, or wealth: (Ibn-Buzurj, T, Mgh, Mṣb, Ḳ:) it is applied to her who has no husband because she is in need of him who would expend upon her; (Mṣb;) or to her whose husband has died because her provision has gone and she has lost him who earned for her (IAmb, Mgh) and by means of whom her state of life had been good: (IAmb:) in like manner, also, أَرْمَلٌ is applied to a man as meaning *having no wife*, (T, Ṣ, M, Mgh, Mṣb, Ḳ,) accord. to Kt (T, Mgh) and Sh; (Mgh;) like as أَيِّمٌ is applied to a man [as well as to a woman], and أَيِّمَةٌ to a woman: (T:) or *a widower*; one *whose wife has died*: (TA:) or أَرْمَلٌ is not applied in this sense except in cases of deviation from the usual course of speech, (IAmb, Mgh, Mṣb, [and the like is said in the Mgh also as on the authority of Lth, and in the M as on the authority of IJ,]) because the man's provision does not go in consequence of the death of his wife, since she is not his maintainer, (IAmb, Mgh, Mṣb,) whereas he is her maintainer: (IAmb:) Jereer says,

* كُلُّ الْأَرَامِلِ قَدْ قَضَيْتُ حَاجَتَا *

* فَمَنْ لِحَاجَةِ هٰذَا الْأَرْمَلِ الذَّكَرِ *

(M, TA,) or هٰذِهِ الْأَرَامِلِ الخ; (Ṣ, Mgh;) [in the former ascribed in one of my copies to an unnamed poet, and in the other, to El-Ḥoṭei-ah; but in the Mgh, to Jereer, as in the M;]) [i. e. *All the widows, or these widows, thou hast accomplished their want; but who is there for the want of this male widowed person*]; meaning thereby himself. (M, TA.) It is said that, if one bequeath his property to the أَرَامِل, some of it is to the men whose wives have died: (Mgh:) IB says, on the authority of IKt, that when a man says, "This property is for the أَرَامِل," it is for the men and the women, because الأَرَامِل applies to the males and the women; but he adds, IAmb says that it is to be given to the women exclusively of the men, because الأَرَامِل generally applies to the women. (TA. [This is cited in the TA as though relating to ارامل as meaning مَسَاكِين: but IAmb evidently uses it here as applying to women whose husbands have died; and this is its predominant meaning.]) — It is also applied to a [lizard of the kind called] ضَبّ, in the following saying of a rájiz,

* أُحِبُّ أَنْ أَصْطَادَ ضَبًّا سَحْبَلَا *

* وَعَى الرَّبِيعَ وَالْتِئَامَهُ وَأَرْمَلَا *

(T, TA,) meaning [*I love to hunt out*, or *catch, a large* ضب, *that has pastured during the autumn and the winter*,] *having no female*, so that he may be fat. (TA.) — And one says also عَامٌ أَرْمَلُ (ISk, T, Ṣ, M, Ḳ) and سَنَةٌ رَمْلَاءُ (ISk, T, Ṣ, M) meaning † *A year of little rain* (ISk, T, Ṣ, M, Ḳ, TA) *and of little good or benefit*. (T, M, Ḳ, TA.) — Also *i. q.* أَبْلَقُ [i. e. *Black and white*: or *white in the hind legs as high as the thighs*]: (AA, T:) or a sheep or goat *of which all the legs are black*: fem. رَمْلَاءُ: (A'Obeyd, Ṣ:) or the latter is applied to a ewe as meaning *of which the legs are black, the rest of her being white*. (AZ, T, M, Ḳ.)

أَرْمَلَةٌ as fem. of أَرْمَلُ, and as an epithet applied to a pl. number of persons: see the next preceding paragraph in five places.

أُرْمُولَةٌ, as an epithet applied to a boy, or young man, (غُلَامٌ, Lth, T, Ibn-'Abbád, Ḳ,) *i. q.* ↑أَرْمَلُ [as meaning *Poor, needy*, or *the like*]; (Ibn-'Abbád, Ḳ:) accord. to Lth, (T, TA,) *i. q.* زَارٌ [i. e. *abject*] in Persian: (T, M, TA: [but in two copies of the T زَادٌ; and in the TT, as from the M, زَارَةٌ:]) but Az says, I know not الأُرْمُولَةُ nor the Persian rendering thereof. (T.) — Also *The stump* (جُذْمُور) of the [plam, or tree, called] عَرْفَج: pl. أَرَامِيلُ and أَرَامِلُ: (Ḳ:) or أَرَامِلُ signifies *the stocks*, or *stems*, (أُصُول, [but

this sometimes means *stumps*, as well as *roots*, &c.,]) *of the* عرفج. (M.)

مُرْمُولٌ: see مَرْمُولٌ.

مُرْمِلٌ A man *whose provisions*, or *travelling-provisions*, *are exhausted*, or *consumed*. (A'Obeyd, T.) See also أَرْمَلُ, first sentence. ═ See also المُرَمَّلُ.

مِرْمَلٌ *A small* قَيْد [i. e. *shackle* or *pair of shackles*]. (TA‡r, T, K.)

طَعَامٌ مُرَمَّلٌ [*Food*, or *wheat*,] *into which sand* (الرَّمْل) *has been thrown*. (TT, as from the T.) And خَبِيصٌ مُرَمَّلٌ [*A mess of dates and clarified butter mixed together*] *into which dust*, or *earth*, *and sand*, *have been put*: (so in a copy of the T: [but this seems to be a mistake, occasioned by the omission of what here follows:]) [or] *such as has been much stirred about and turned over* (K, TA, and so in the TT, as from the T) [app. *with coarse flour* (see جَرِيشٌ)] *so that it has complicated streaks*. (TA, and so in the TT, as from the T.) ═ And كَلَامٌ مُرَمَّلٌ :[*Speech*, or *language*, *adulterated*, *corrupted*, or] *rendered unsound*, or *untrue*: like طَعَامٌ مُرَمَّلٌ. (TA.)

المُرَمَّل *The lion*; [app. because he smears his prey with blood;] as also ✦ المُرَمِّل. (O, K.)

مَرْمُولٌ A mat *woven* [*of palm-leaves* or *the like* (see 1)]; as also ✦ مُرَمَّلٌ. (A'Obeyd, T, TA.)

يَرْمُولٌ *Palm-leaves* (خُوصٌ) *woven together*. (K,* TA.)

رمن

رُمَّانٌ [The *pomegranate*;] *a certain fruit*, (T,) the *produce of a certain tree*, (M,) *well known*: (T, S, M, K:) n. un. with ة: (S, M, Msb, K:) *the sweet sort thereof relaxes the state of the bowels, and cough; the sour sort has the contrary effect; and that which is between sweet and sour is good for inflammation of the stomach, and pain of the heart: the* رمان *has six flavours, like the apple; and is commended for its delicacy, its quick dissolving, and its niceness, or its elegance*: (K:) رُمَّانٌ is of the measure فُعَّالٌ accord. to Sb: (M in art. رمم:) Kh, being asked by Sb respecting الرُّمَّان, (S,) or [rather] respecting رُمَّان, (M in art. رمم,) when used as a proper name, (S,) said that he declined it imperfectly (S, M) when [thus made] determinate; (S;) and that he made it to accord to the majority, because its derivation is unknown, (S, M,*) i. e., that he regarded its ا and ن as augmentative: (S:) but accord. to Akh, the ن is radical, (S,) [i. e.] he held it to be of the measure فُعَّال, making it to accord to many similar names of plants, (M,) like حُمَّاض &c., (S, M,) فُعَّال being more common than فُعْلَان; (S;) he meant, as applied to plants; for otherwise the contr. is the case: (TA:) [Fei says,] the measure is فُعَّال, the ن being radical, and therefore the word is perfectly decl., unless when used as a proper name, in which case it is imperfectly decl., being made to accord to the majority [of proper names ending with ا and ن, as عُثْمَانُ &c.]. (Msb.) [Freytag mentions several varieties of رمان, as follows: but the names, as given by him and here transcribed, require verification or correction: "رمان المرسى, رمان القطيبى, رمان الترحين, رمان الخزانيى, العدسى, qui ad speciem dulcium pertinent: tum رمان شعرى dulce et corticem tenuissimum habens: رمان املسى Malum Punicum maximum, esu gratissimum et acinorum expers: رمان السحى, رمان الدلوى, رمان الدوارى, sunt minoris magnitudinis, formæ rotundæ: رمان السفريا Malum Punicum magnitudine et sapore præstantissimum, a viro Sefri dicto ita appellatum, quod a Syria Cordubam regnante Abd-Alrahmano hanc speciem transtulerat:" and he refers to "Casiri, Bibl. Ar. Hisp. T. i. p. 329; and Aviceun. L. ii. p. 254;" the latter of which authors only mentions the properties of the رمّان السّعالى. ═ رُمَّانُ الثَّعَالِى [in the CK السَّعَالِى] *The white* خَشْخَاش [or *poppy*]: or *a species thereof*. (K. [The heads of the poppy are called رُمَّانُ الخَشْخَاشِ because of their resemblance to pomegranates.]) ═ رُمَّانُ الأَنْهَارِ [*Androsæmum*; or *hypericum majus*;] *the large species of* هُوفَارِيقُون. (K.) ═ [In the present day, رُمَّان and more properly رُمَّانَتَان are used as meaning ✦ A young woman's *breasts*, *when small and round*; they being likened to pomegranates. In a saying of Umm-Zarʼ, (mentioned in the M in art. ردم,) رُمَّانَتَاهَا seems to be used in this sense, or as meaning a woman's *posteriors*.] ═ The n. un., رُمَّانَةٌ, is also used, vulgarly, as meaning ✦ The قَطِيفَة [or *third stomach*, commonly called the *manyplies*, and by some the *millet*, of a ruminant animal]: (K in art. قطف:) or it signifies ✦ the *thing* [or *part*] *in which is the fodder*, of the horse. (M and TA in art. رمم and in the present art.) One says, مَلَأَتِ الدَّابَّةُ رُمَّانَتَيْهَا ✦ [*The beast filled its* رُمَّانَة]. (TA.) And أَكَلَ حَتَّى تَبَاتَ رُمَّانَتُهُ, meaning ✦ *He ate until his navel with the parts around it projected*. (TA.) ═ [✦ *A knob of metal*, *of wood*, and *of silk*, &c.: so called as resembling in shape a pomegranate.] ═ And [for the same reason] ✦ The *weight of a steelyard*, or *Roman balance*. (MA.) [Also applied in the present day to ✦ The *steelyard itself*: and so رُومَانَة.]

رُمَّانَةٌ n. un. of رُمَّان [in the proper sense of this word, and also in several tropical senses expl. in the latter part of the next preceding paragraph]. (S, M, Msb, K.)

رُمَّانِىٌّ [*Of*, or *relating to*, *the pomegranate*. ═] *A seller of* رُمَّان [*or pomegranates*]. (TA.) ═ [*Of the colour of the pomegranate*. ═ ✦ *Ruby-coloured*. ═ And, accord. to Golius, on the authority of a gloss in a copy of the KL, ✦ The *ruby itself*.]

رُمَّانِيَّةٌ *A kind of food prepared with pomegranates*. (KL.)

رُمَيْمِنَةٌ dim. of رُمَّان [or rather of رُمَّانَةٌ, n. un.]. (TA.)

مُرَمَّنَةٌ *A place of growth of* رُمَّان [or *pomegranates*], (T, K,) *when they*, (K,) *or their stems*, (T,) *are numerous therein*. (T, K.)

رُمًا, mentioned under this head in the M, see the art. here following.

رمى

1. رَمَى الشَّىْءَ, (T,* S, M, K,) aor. يَرْمِى, (T,) inf. n. رَمْىٌ; (T, M;) and رَمْىٌ بِهِ and مِنْ يَدِهِ; (S, K;) *He threw*, *cast*, or *flung*, *the thing*, (S, K,) *from his hand*; (S, TA;) as also ✦ أَرْمَى (M, K;) i. e. ارمى الشَّىْءَ مِنْ يَدِهِ (M: [in the K it is implied that one says also رَمَى بِهِ ✦ أَرْمَى; agreeably with a phrase mentioned in what follows:]) you say, أَرْمَيْتُ ✦ الحَجَرَ مِنْ يَدِى *I threw the stone from my hand*: (S:) and الفَرَسُ بِرَاكِبِهِ ارمى ✦ *The horse threw*, or *threw down*, [i. e. *threw off*,] *his rider*: (T:) رُمِيَتْ الرَّجُلُ is said إِذَا رَمَتْهُ بِعِيدَاهَا [i. e., as meaning رَمَتْهُ بِيَدَيْهَا; which may be rendered *I threw him* (*the man*) *with my hand*; and also *I threw*, or *shot*, *at him* (*the man*) *with my hand*;] but when you remove him from his place, you say, أَرْمَيْتُهُ ✦ عَنِ الفَرَسِ وَغَيْرِهِ [*I threw him*, or *threw him down* or *off*, *from the horse &c.*]: (Msb:) and عَنْ فَرَسِهِ ✦ قَارْمَاهُ, meaning [*He thrust him*, or *pierced him*, with his spear,] *and threw him*, or *threw him down* [or *off*], *from his horse*: (El-Fárábee, S, Msb:) and أَرْمَيْتُ ✦ الحِمْلَ عَنْ ظَهْرِ البَعِيرِ *I threw down the load from the back of the camel*. (T.) وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللّٰهَ رَمَى, in the Kur [viii. 17], is said by Aboo-Is-hák to be proverbial, and to mean ; *And thou didst not cast* [*in effect*, or] *so as to attain the point that was attained*, [*when thou didst cast*,] *but God* [*cast in effect*, i. e.,] *overruled the casting*: or, accord. to Abu-l-'Abbás, the meaning is, ✦ *thou didst not cast fear*, or *terror*, *into their hearts*, *when thou didst cast the pebbles*, [*but God cast the fear*, or *terror*:] or, accord. to Mbr, ✦ *thou didst not cast with thy strength*, *when thou didst cast*, *but with the strength of God thou didst cast* [*so that in effect God cast*]. (T. [See also another explanation in what follows.]) ═ رَمَى بِسَلْحِهِ *He cast forth his excrement*, or *ordure*, or properly, *in a thin state*, is a phrase of frequent occurrence.] ═ You say also, رَمَيْتُ بِالسَّهْمِ [*I shot the arrow*], inf. n. رَمْىٌ and رِمَايَةٌ. (S.) And رَمَى عَنِ القَوْسِ, (S, M, Msb,) or رَمَى السَّهْمَ عَنِ القَوْسِ, (Mgh,* K,) and عَلَيْهَا, (S, M, Mgh, Msb, K,) inf. n. رَمْىٌ (Mgh, Msb, K) and رِمَايَةٌ, (Mgh, K,) [*He shot*, or *shot the arrow*, *from*, and *upon*, meaning *with*, *the bow*;] and accord. to El-Ghooree, بِهَا also; (Mgh;) but one should not say رَمَى بِهَا (S, M, Msb, K,) unless meaning "he threw it from his hand;" though some make it to mean [رَمَى عَنْهَا or] رَمَى عَلَيْهَا, making the ب to be instead of عن or على. (Msb.) ═ And رَمَى, (S, M,) or الصَّيْدَ, [*He shot*, or *shot at*, *the animal*, or *animals*, *of the chase*,] inf. n. رَمْىٌ and رِمَايَةٌ, (Msb,) or رَمْىٌ, and none other. (M.) [And رَمَاهُ بِكَذَا *He threw at him*, *cast at him*, or *shot at him*, *with such a*

thing; i. e. *he threw it, cast it, or shot it, at him:* and, more commonly, *he threw at him, or cast at him, and hit him, or he shot him, with such a thing:* namely, with a stone, an arrow, &c. And رَمَاهُ بِحِجَارَةٍ *He threw at him with stones, threw stones at him:* and *he pelted him with stones,* i. e. *threw at him and hit him with stones.*] And رَمَى فِى الأَغْرَاضِ [*He shot, or cast, at the butts*]. (ISk, T, Ṣ, M.) — [Hence,] one says, in cursing a person, رَمَى اللّٰهُ فِى يَدِهِ, and أَنْفِهِ, †[*May God aim at, and smite,* with some bane, or malady, *his hand,* or *arm,* and *his nose,*] and in like manner in relation to other members. (M, Ḳ.*) [And رَمَاهُ اللّٰهُ بِكَذَا, sometimes meaning † *God smote him,* or *afflicted him, with such a thing:* but generally, *may God smite him,* or *afflict him, with such a thing;* as in the saying,] رَمَاهُ اللّٰهُ بِدَاءِ الذِّئْبِ †[*May God smite him,* or *afflict him, with the disease of the wolf*]; a prov., meaning may God destroy him, or cause him to perish; because [it is said that] the wolf has no disease but death: or, as some say, the meaning is, رَمَاهُ اللّٰهُ بِالجُوعِ [*may God afflict him with hunger*]; because the wolf is always hungry. (Meyd.) And رَمَاهُ بِدَاهِيَةٍ †[*He* (God) *sent upon him, or against him, or smote him with, a calamity:* and also] † *he* (a man) *made a very sagacious and crafty and politic man to be his assailant.* (L in art. حجر. [See also, in that art., رَمَى فُلَانٌ بِحَجَرٍ, بِحَجَرِهِ, and بِحَجَرِهِ.]) [And رَمَاهُ بِكَذَا † *He assailed him with such a thing;* as, for instance, reproach, and an argument, &c. Hence,] رَمَاهُ بِقَبِيحٍ, (TA,) or رَمَاهُ بِأَمْرٍ قَبِيحٍ, (IA�monthar, T,) or بِالقَبِيحِ, (Mṣb,) † *He reproached him,* or *upbraided him, with a thing, or with that, which was bad, evil, abominable, or foul:* (IAṬr, T, Mṣb, TA:) whence the usage of the verb alone [in this sense, adultery being understood,] in the Ḳur xxiv. 4 and 6. (T, TA.) [And رَمَاهُ بِسُوءٍ † *He cast an evil imputation upon him; accused him, or suspected him, of evil:* see مَرْمِىٌّ. And رَمَاهُ alone † *He accused him, or suspected him.*] And رَمَاهُ بِالحَقِّ †[*He accused him with truth*]. (L in art. قرح, in explanation of قَرَحَهُ بِالحَقِّ.) [And رَمَاهُ بِلِسَانِهِ † *He spoke against him.*] — رَمَى اللّٰهُ لَكَ means ‡ *May God aid thee, or aid thee against thine enemy, and work* [good] *for thee:* (AO, Ṣ, TA:*) and رَمَى اللّٰهُ لَهُ ‡ *God aided him, or aided him against his enemy,* (AAF, M, Ḳ, TA,) *and wrought* [good] *for him:* (AAF, M, TA:) and [it is said that] the verb has this meaning in the words of the Ḳur, وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلٰكِنَّ اللّٰهَ رَمَى [of which other explanations have been given above]; because, when God aids a person against his enemy, He aims at, and smites, (يَرْمِى,) that enemy. (M, TA.) [In like manner, also, فُلَانٌ يُرْمَى مِنْ وَرَاءِ فُلَانٍ means † *Such a one defends such a one.*] — رُمِيتُ بِكَذَا ‡ *I had such a thing offered,* or *presented, to me, the meeting with it being appointed,* or *prepared;* [*I had it as it were thrown to me, or thrown in my way;* as though I were thrown at therewith;] like نُبِّئْتُ بِهِ

(A in art. نبأ.) — رَمَانِى القَوْمُ بِأَبْصَارِهِمْ † *The people, or party,* [*cast their eyes on me:* or] *looked at me sideways, or did so with anger, or aversion:* or *looked at me hardly, or intently.* (Mgh.) [And رَمَى بِبَصَرِهِ الأَرْضَ † *He cast his eyes on the ground.*] — رَمَى بِالقَوْمِ † *He, or it, caused, or made, the people, or party, to go forth; expelled them;* [or *cast them forth;*] from one country, or the like, to another. (M, TA.) [See also 6.]) [And رَمَى بِنَاقَتِهِ الفَلَاةَ † *He urged forth his she-camel, or went forth with her, or journeyed with her, or directed his course with her, into the desert;* agreeably with what precedes or with what follows.] رَمْىٌ signifies also † The *going forth* from one country, or the like, to another. (Th, M, TA.) And رَمَى الرَّجُلُ † *The man journeyed.* (IAṬr, T, TA.) And Az says, (TA,) I heard an Arab of the desert say to another, أَيْنَ تَرْمِى, meaning † *Whither dost thou direct thy course.* (T, TA.) One says, رَأَيْتُ نَاسًا يَرْمُونَ الطَّائِفَ † *I saw men directing their course to, or towards, Eṭ-Ṭáïf.* (Ḥar p. 54.) [See also an ex. in a verse of Dhu-r-Rummeh cited in p. 28.] — رَمَوْهَا بِأَثْوَابٍ خِفَافٍ, in a verse cited voce ثَوْبٌ, [*They cast upon them light, or agile, bodies,*] means *they mounted them with* their [*light, or agile,*] *bodies;* referring to camels. (T and TA in art. ثوب.) — رُمِىَ فِى جِنَازَتِهِ *He has been carried,* or *lifted, and put, into, or upon, his bier,* means † *he died,* or *has died:* (TA:) it is said in giving information of a man's death. (TA in art. جنز.) — رَمَى also app. means † *He* (a governor) *imposed* an impost upon his subjects: see رَمِيَّةٌ. — And رَمَى, aor. يَرْمِى, means also † *He misconjectured; thought wrongly;* or *formed a wrong opinion:* (IAṬr, T:) [and app. *he threw out a conjecture:* or *he spoke conjecturally;* for Az adds,] it is like the phrase رَجَمَ بِالغَيْبِ رَجْمًا بِالغَيْبِ for بِالغَيْبِ. (T.) — رَمَى السَّحَابُ. (T.) [قَالَ رَجْمًا بِالغَيْبِ رَمَى السَّحَابُ: see 6. — رَمَى عَلَى الضَّمِينَ: see 4. — رَمَّ is a verb of the same kind as قَطَّ and هَيْهَ, [invariable as to person, time, and mood,] and means *Excellent* [*or how excellent*] *is he in his throwing, or shooting!* (IJ, TA voce هَيْهَ, q. v. [See also بَطْ, voce بَطَّانٌ.])

3. رَامَيْتُهُ, (Ṣ, Ḳ,) and رَامَيْتُهُ بِالسَّهْمِ, (TA,) inf. n. مُرَامَاةٌ and رِمَاءٌ (T, Ṣ, Ḳ) and † تَرْمَاةٌ, (Ḳ,) or this last is like the two preceding ns. [in meaning, but is a quasi-inf. n.], (T,) [*I threw, or shot,* (generally the latter,) and *I shot arrows, with him, or at him;* (see 6;) mostly meaning *in competition, or contention;* i. e. *I competed, or contended, with him, in throwing, or shooting,* and *in shooting arrows:* and رَامَيْتُهُ alone often means رَامَيْتُهُ بِالحِجَارَةِ; whence it is said that] مُرَامَاةٌ signifies the *shooting arrows,* and *throwing stones, with any one.* (Ḳl.) It is said in a prov., respecting an affair in which one is forward before doing it,

* قَبْلَ الرِّمَايَةِ تُمْلَأُ الكَنَائِنُ *

[*Before shooting arrows with another,* or *doing so in competition or contention, the quivers are to be filled.*] (A'Obeyd, T.)

4: see 1, first sentence, in seven places: — and see also 6. — أَرْمَى, (M, Mgh,) inf. n. إِرْمَاءٌ, (Mgh,) also signifies *It* (a thing, Mgh) *exceeded.* (M, Mgh.) You say, أَرْمَى عَلَيْهِ (anything) *exceeded it,* namely, another thing. (M.) Ḥátim-Ṭeiyi says,

* وَأَسْمَرَ خَطِّيًّا كَأَنَّ كُعُوبَهُ *
* نَوًى القَسْبِ قَدْ أَرْمَى وَإِزْعَاءُ عَلَى العَشْرِ *

[*And a tawny spear of El-Khaṭṭ, as though its knots, or joints, were hard date-stones;* one *that exceeded a cubit over the ten*]: (T, Ṣ:) i. e., قَدْ زَادَ عَلَيْهِ. (T.) And hence, (T,) you say, أَرْمَى عَلَى السِّتِّينَ, i. e. *He exceeded* [*the age of fifty*]; (AZ, A'Obeyd, T, Ṣ, M, Ḳ;) [like أَرْبَى;] as also † رَمَى; (AZ, T, Ṣ, M, Ḳ;) [for] رَمْىٌ signifies the *exceeding* in age: and one says also رَمَا and رَمَا فِى the same sense. (IAṣr, T.) And أَرْمَى signifies the same as أَرْبَى [meaning *Such a one took usury or the like*]. (Ṣ.) See also رِمَاءٌ, below. You say also, سَابَّهُ فَأَرْمَى عَلَيْهِ, i. e. [*He reciprocated reviling, or vilifying, with him,* and] *he exceeded him.* (Ṣ.)

5. تَرَمَّى *He shot, or cast, at the butts,* and *at the trunks of trees.* (ISk, T, Ṣ, M.)

6. تَرَامَيْنَا and † إِرْتَمَيْنَا [*We cast,* or *shot,* (generally the latter,) *one with another,* or *one at another;* mostly meaning *in competition, or contention;* i. e. *we competed, or contended, together in throwing, or shooting*]: (Ṣ, Ḳ:) and تَرَامَى القَوْمُ and ارْتَمَوْا بِالسِّهَامِ *The people, or party, shot arrows, one with another,* or] *one at another.* (T.) — [Hence,] تَرَامَتْ بِهِ البِلَادُ ‡ *The countries cast him forth,* or *expelled him;* (M, Ḳ, TA:) [as though they bandied him, one to another;] as also † ارْتَمَتْ, (so in a copy of the M, [which I think correct,]) or † ارْمَتْ. (Ḳ.) — And تَرَامَى السَّحَابُ † *The clouds became drawn,* or *joined, together,* (M, Ḳ, TA,) [as though thrown, one at another,] *and heaped,* or *piled, up;* (TA:) as also † رَمَى. (M, TA.) — And تَرَامَى أَمْرُهُ إِلَى † *The affair, or case,] came eventually* [*to the attainment of what was desired,* or *sought;* or *to abandonment* by God]. (T, Ḳ, TA.) Hence, (TA,) it is said in a trad., of Zeyd Ibn-Ḥáriṯheh, سُبِىَ فِى الجَاهِلِيَّةِ, فَتَرَامَى الأَمْرُ أَنْ صَارَ لِخَدِيجَةَ, (T, TA,) i. e. † [*He was made a captive in the Time of Ignorance, and the case*] *came eventually, and led,* [*to his becoming the property of Khadeejeh,* (إِلَى being understood before أَنْ صَارَ,)] as though the decrees [of God] cast him thereto. (IAth, TA.) One says also, تَرَامَى الأَمْرُ, meaning تَرَاخَى [i. e. † *The affair was sluggish,* or *backward*]: (Ḳ:) [or] one says of a [purulent swelling such as is termed] حَبَن, (T,) or of a wound, (Ṣ,) تَرَامَى إِلَى فَسَادٍ, (T,) or إِلَى الفَسَادِ, (Ṣ,) i. e. † *It was in a sluggish,* or *backward, state,* (تَرَاخَى,) *and became putrid and corrupt.* (T.) And تَرَامَى إِلَيْهِ الخَبَرُ † *The*

news, or *information*, *came to him*; or *came to him by degrees*. (MA.) — ترامت سَفَرَتُهُ † *His journey was*, or *became*, *distant*, or *far-extending*. (Har p. 34.) — تَرَامَاهُ الشَّبَابُ *Youthfulness*, or *youthful vigour*, *attained its full term* [*in him*]. (Skr, M.)

8. ارتمى *It was*, or *became*, *thrown*, *cast*, or *flung*. (S, K, TA.) *It fell to the ground*: so in the saying, ارتمى الجَمَلُ عَنْ ظَهْرِ البَعِيرِ [*The load fell to the ground*, or it may mean *was thrown down*, *from the back of the camel*]. (T.) — Also *He shot*, or *shot at*, *an animal*, or *animals*, *of the chase*. (T, S, M.) — See also 6, in three places.

رَمْيٌ [originally an inf. n.]: see رَمِيٌّ.

رَمِيٌّ The *sound of a stone* (T, K) *thrown at a boy* (so accord. to a copy of the T) or, *thrown by a boy*; (K;) on the authority of IAar. (T.) = رِمًا [thus written in the M]: see رَمَاةٌ.

رَمْيَةٌ *A single throw*, or *cast*, or *fling*: and *a single shot*: (Mgh, Mṣb, TA) pl. رَمَيَاتٌ. (Mṣb, TA.) رُبَّ رَمْيَةٍ مِنْ غَيْرِ رَامٍ [*Many a* hitting *shot*, or *scarce any* hitting *shot*, *is there without a* skilled *shooter*] is a prov. [applied to the case of an unexpected success obtained by an inexperienced person;] meaning many a [hitting] shot, or scarce any [hitting] shot, originates from a shooter that [usually] misses. (Meyd)

رَمَاةٌ, (S, IAth, K, in a copy of the T and in a copy of the S without any vowel-sign,) with fet-ḥ and medd, (IAth, and so in a copy of the S, in which it is added that it is said by Ks to be with medd,) like رَسَاةٌ (K;) or رِمَاةٌ; (Mgh, and so in a copy of the T;) or † رِمًا, said by Lḥ to be formed by substitution [of م for ب, as is shown by what follows]; (M;) *An excess*, *or an addition*; i. e., (A'Obeyd, T, Mgh,) *i. q.* رِبًا, (A'Obeyd, T, S, M, K,) or رِبوا, (Mgh, and thus written in some copies of the S and K, or in most of the copies of the K, [meaning *usury*, and *the like*,]) or *an excess*, or *addition*, *over what is lawful*. (T, IAth.) Hence the trad. of 'Omar, لَا تَبِيعُوا الذَّهَبَ بِالفِضَّةِ إِلَّا يَدًا بِيَدٍ هَا وَهَا (A'Obeyd, T,) or he said لَا تَشُنُّوا (S,) هَا وَهَا, (see art. هوا,)] and هَاءَ وَهَاءَ, [i. e. هَاءَ وَهَاءَ] (accord. to different copies of the T and S,) and هَا وَهَا, (T, S,) إِنِّي أَخَافُ عَلَيْكُمُ الرِّمَاةَ; (T, S, Mgh;) [i. e. *Exchange not ye gold for silver*, *except* it be done *hand with hand*, meaning, except there be no delay between the giving and receiving, *take and take*: *verily I fear for you the practice of usury*;] or he said, إِلَّا هَاءَ وَهَاءَ, meaning, *except* [by saying] *take and give*: (Az, TA in باب الالف اللينة) and, as some relate it, he said, أَنِّي أخاف عليكم الإِرْمَاءَ †; [which means the same;] using the inf. n. (T, Mgh.)

رِمَاءٌ: see the next preceding paragraph.

رَمِيٌّ, applied to the male of the goat-kind, or mountain-goat, or of the gazelle, [and any male animal of the chase,] and likewise, without ة, to the female, *i. q.* † مَرْمِيٌّ [i. e. *Thrown at*, or *cast at*, or *shot at*, or *shot*]: but when they do not distinguish a male from a female, the word applied to the male and to the female is [† رَمِيَّةٌ, with ة added بِفُلَانَةٍ, i. e. to transfer it from the category of epithets to that of substantives]: or, accord. to Lḥ, رَمِيٌّ and † رَمِيَّةٌ are both applied, as epithets, to the female; but the former is the more approved: the pl. of the former [and of the latter also] is رَمَايَا. (M, TA.) = Also, (M,) accord. to Aṣ, *i. q.* سَقْيٌ, i. e., (T, S,) *A cloud of which the rain-drops are large, and vehement in their fall*, (T, S, M, K,*) *of the clouds of the hot season and of the autumn*: (S:) or, (M, K,) accord. to Lḥ, (T,) *small portions of clouds*, (T, M, K,) *of the [apparent] size of the hand*, or *somewhat larger*; but the approved explanation is that given by Aṣ: (T:) and † رَمْيٌ is a dial. var. thereof: (TA:) the pl. is رَمِيَّةٌ, (T, S, M, K,) like as that of سَقْيٌ is أَسْقِيَةٌ, (S,) and رَمَايَا, (Lḥ, T, M, K,) (each, properly, a pl. of pauc.,) and رَمَايَا. (M, K.)

رَمِيَّةٌ: see the next preceding paragraph, in two places. [As a subst.,] it signifies *A thing*, (S, M,) meaning (S) *an animal* (Aṣ, T, S, M,* Mgh, Mṣb) *of the chase*, (Aṣ, T, S,) *that is thrown at*, or *cast at*, or *shot at*, or *shot*, (Aṣ, T, S, M, Mgh, Mṣb,) *by its pursuer*; and *any beast thrown at*, *cast at*, *shot at*, or *shot*; (Aṣ, T;) applied to the *male* and the *female*: (Aṣ, T, Mgh, Mṣb:) it is originally a word of the measure فَعِيلَةٌ in the sense of the measure مَفْعُولَةٌ: (Mṣb:) [or rather] it is made fem., (Aṣ, T,) [i. e.] it has ة, (S,) because it is made a subst., (Aṣ, T, S,) not an epithet: (Aṣ, T:) it is not مَرْمِيَّةٌ converted into رَمِيَّةٌ: (S:) or, accord. to Sb, the ة, in general, is affixed to show that the act has not yet been executed upon the object thereof; [so that the meaning is, *an animal to be thrown at*, *cast at*, *shot at*, or *shot*;] and thus ذَبِيحَةٌ is applied to "a sheep, or goat, [to be slaughtered or sacrificed,] not yet slaughtered [or sacrificed];" but when the act has been executed upon it, it is [said to be] ذَبِيحٌ: (M:) the pl. is رَمَايَا and رَمَيَاتٌ. (Mṣb.) One says, بِئْسَ الرَّمِيَّةُ الأَرْنَبُ, meaning *Very bad is the thing of those that are* [*or are to be*] *thrown at*, *or cast at*, *or shot at*, *or shot*, *the hare*. (S, M.) — Also, † *An impost which the governor imposes* [so I render مَا يَرْمِيهِ العَامِلُ *upon his subjects*. (TA.)

رِمِّيٌّ, (S, TA,) thus correctly written, like عِيِّيٌ; in the copies of the K like عِيِّيٌ, (TA,) [and in two copies of the T written رِمِّيًّا; in a copy of the M, رِمِّيًا] *i. q.* تَرَامٍ. (T, S:*) or مُرَامَاةٌ: (K:) or رِمِّيٌ: (M:) or it is an intensive inf. n. from الرَّمْيُ, of the measure فِعِّيلَى, like هِجِّيرَى and طَفِّيلَى: (Nh, TA:) one says, طَفِقَتْ يَتَرَامَوْنَ رِمِّيًا, (T,* S, M,* TA) ثُمَّ حَجَزَتْ بَيْنَهُمْ حَجِّيزَى, (T,) or ثُمَّ صَارُوا إِلَى حَجِّيزَى, (S, TA,) i. e. *There was between them a reciprocal throwing of stones*, (T, TA,) [*or shooting of arrows or the like*, *or a great*, *or vehement*, *throwing*, &c.,] *then there intervened between them* [*an intervention*, *or a vehement intervention*, or] *a person*, *or persons*, *who withheld them*, *one from another*, (T,) *or then they withheld themselves*, [*or withheld themselves much*,] *one from another*. (TA.)

رَامٍ act. part. n. of 1; (Lḥ, T, TA;)* *Throwing*, &c.: (TA:) [pl. رُمَاةٌ.] — [Hence,] الرَّامِي a name of *The constellation Sagittarius*; *the ninth of the signs of the zodiac*: thus called in the present day; but more commonly, القَوْسُ. (Ḳ.)] — [Hence likewise,] رَامٍ also signifies † [One who *assails* with reproach, &c.:] † one *who reproaches*, or *upbraids*; or *who gives an ill name*: (KL:) [† one *who accuses*, or *suspects*, another: see مُرَمٍّ.

أَرْمَى [*More*, and *most*, *skilled in throwing*, or *casting*, or *shooting*]: see an ex. voce ثِقْفٌ.

تَرْمِيَةٌ: see 3 [of which it is a quasi-inf. n.].

مَرْمًى *A place* [*of throwing*, or *casting*, or] *of shooting arrows*; (KL;) the *place of the butt at which arrows are shot*: (TA:) [pl. مَرَامٍ.] — [Hence,] † *i. q.* مَقْصِدٌ [meaning *A place*, and *an object*, *to*, or *towards*, *which one directs his aim* or *course*]: (TA, and Har p. 54:) pl. مَرَامٍ: (Har ibid.:) whence the trad., لَيْسَ وَرَاءَ اللهِ مَرْمًى, i. e. † [*There is not*, *beyond God*,] *any object* (مَقْصِد) *towards which to direct hopes*. (TA.)

مِرْمًى *An instrument for throwing*, or *casting*, or *shooting*: pl. مَرَامٍ. (Har p. 54.) [Hence,] مَرَامِي ثِيرَانٍ [*Engines for throwing fire* upon the enemy]. (S and K voce حَرَّاقَةٌ.) [See also مِرْمَاةٌ.]

مِرْمَاةٌ *i. q.* غَلْوَةٌ [as meaning The *limit of a shot* or *throw*]. (K in art. غلو.) = See also the next paragraph.

مِرْمَاةٌ *An arrow with which one shoots* (Aṣ, IAar, T) *at a butt*: (Aṣ, T, Mgh:) *an arrow with which one learns to shoot*; (M, K, TA;) *which is the worst kind of arrows*: (TA:) or *a small*, *weak arrow*: (AHn, M, K:) or *an arrow with its* [*head of*] *iron*: (Th, TA in art. حسب:) or, like بِرَوْثَةٍ, *a round arrow-head*: (AA, [so in the S, but in the TA it is IAar,] S, TA:) [and app. *a missile of any kind*: (see مِرْدًى:)] pl. مَرَامٍ. (M.) When they see many مَرَامٍ in the quiver of a man, they say,

* وَنَبْلُ العَبْدِ أَكْثَرُهَا المَرَامِي

[*And the arrows of the slave*, *most of them are those that are small and weak*]: a prov., said to mean that the free man purchases arrows at a high price, buying the broad and long iron head, because he is a man of war and of the chase; but the slave is only a pastor, and therefore is content with what are termed مَرَامٍ, because they are cheaper if he buy them; and if he ask for them as a gift, no one gives him aught but a مِرْمَاةٌ. (M.) [See also the last sentence of this paragraph.] — It is also used, tropically, as meaning † *A* مَنْجَنِيق [or *kind of engine for casting stones*

at the enemy; app. *such as was called by the Romans "onager," or the like thereof*]: because, like the مِرْمَاة before mentioned, it is an instrument for casting, or shooting. (Mgh.) [See also مِرْمِى.] And [the pl.] مَرَامِر also signifies †*Thunderbolts*; syn. صَوَاعِق. (Bḍ in xviii. 38.) — Also *A cloven hoof* (Ṣ, Mgh, Ḳ) *of a sheep or goat*; because it is of the things that are thrown away: (Mgh:) [or,] accord. to A'Obeyd, (T, Ṣ,) *a thing that is between the two hoofs of a sheep or goat:* (T, Ṣ, M, Ḳ;) as also †مَرْمَاةٌ: (A'Obeyd, T, M, Ḳ:) thus, he says, it is explained; but I know not what is its meaning: (T, Ṣ:) its dual occurs in the following trad.: نَوْ اَنَّ اَحَدَهُمْ رُمِّىَ إِلَى الصَّلَاةِ بِمِرْمَاتَيْنِ لَأَجَابَ وَهُوَ لَا يُجِيبُ إِلَى الصَّلَاةِ (T, Ṣ; related also, with some variations, in the M and Mgh;) in which it is said to be the dual of مِرْمَاةٌ in the former of these two senses; [i. e. *If any one of you were invited to* partake of *two hoofs of a sheep or goat, he would obey the invitation, but he will not obey the invitation to prayer*:] (Ṣ, Mgh;) or, accord. to A'Obeyd, it is here the dual of this word in the latter of the same two senses: (T, Ṣ:) accord. to IAạr, (T, TA,) or Aboo-Sa'eed, it here means the kind of arrow called مِرْمَاة: (T, Mgh, TA:) but in another, and similar, trad., مرماتين is followed by أَوْ عَرْقٍ [i. e. "or a bone with some meat remaining upon it"]. (T, Z, TA.)

مَرْمِىٌّ pass. part. n. of 1; *Thrown*, &c.: (TA:) [*thrown at, or cast at, or shot at, or shot:*] see رَمِىٌّ. — [Hence,] †*Smitten, or afflicted*, with some bane, or malady, &c.: †*assailed* with reproach, &c.: †*reproached, or upbraided, or stigmatized with an ill name:* †*accused, or suspected.*] You say مَرْمِيَّةٌ بِسُوءٍ †*A woman accused, or suspected, of evil.* (TA in art. رطم.)

مُرْتَمِر *A scout* (T, Ḳ) لِقَوْمٍ [*to a people or party*]: (T, Ḳ:*) and so مُرْتَمِرٌ. (T.)

رنن

1. رَنَّ, aor. يَرُنُّ, inf. n. رَنِينٌ; and †رنّ; (Mṣb, Ḳ:) *It* (a thing) *emitted a sound:* (Mṣb:) or *he cried aloud*; (Ḳ:) or رَنَّتْ aor. and inf. n. as above; and †رنّت; *she cried aloud*, said of a woman: (Ṣ:) or رَنَّ and †رنّ signify *he raised his voice in weeping:* (Ham p. 11:) or رَنِين signifies the *crying aloud in weeping;* (Lth, T:) or the *uttering a plaintive, or mournful, voice or sound or cry:* (M:) and †اِرْنَانٌ, [inf. n. of رنّ,] the *uttering a loud, or vehement, sound or cry;* (Lth, T, M;) or the *uttering of the sound of reiterating the breath with weeping:* (IAạr, T:) or رَنِين and †اِرْنَانٌ signify the *crying out loudly, or vehemently;* and the *uttering a plaintive, or mournful, voice or sound or cry, in singing, or in weeping:* (M:) you say of a woman, رَنَّتْ, inf. n. as above; and †اولّت; (T, M;) and †رنّنت, inf. n. تَرْنِينَة and تَرْنِين [which is properly inf. n. of رَنَّتْ as belonging to art. رنو]; all meaning *she cried out loudly, or vehemently;* and *she uttered a plaintive, or mournful, voice or sound or cry, in singing or in weeping:* (M:) and *she uttered a plaintive, or mournful, voice or sound or cry, in* فِى نِيَاحَتِهِنَّ [*the women cried loudly, or vehemently, in their wailing*]. (T.) See also 4. — رَنَّ إِلَيْهِ and رَنَّ ♦ لَهُ, *He gave ear, hearkened, or listened, to him, or it.* (Ḳ.)

2. رنّتُ القَوْسَ, inf. n. تَرْنِينٌ, [*I twanged the bow;*] *I made the bow to produce a sound [by pulling the string and letting it go suddenly].* (Ṣ.) — See also 1.

4. ارنّ, inf. n. إِرْنَانٌ: see 1, in seven places. — تَرَنَّتْ is said of a woman in her wailing [as expl. above]; and of a pigeon (حَمَامَة) in its cooing [app. as meaning *It uttered plaintive sounds*]; (M;) and of a bow (قَوْس), (T, Ṣ, M, Mṣb, TA,) on the occasion of its string's being pulled and let go, (T,) accord. to the Ḳ ♦ رَنَّتْ, but this is a mistake, (TA,) meaning *it* [*twanged, or*] *produced a sound,* (Ṣ, M, Mṣb,) accord. to AḤn, *above what is termed* حَنِين; (M;) and of a cloud (سَحَابَة) in its thundering [app. as meaning *it resounded*]. (M.) And ارنّ is also said of an ass in his braying; (T, M;) and of water in its murmuring, or gurgling, or running vehemently. (M.) — ارنّ فُلَانٌ بِكَذَا *Such a one was cheered, or delighted, and pleased, or was diverted, by reason of such a thing;* as also بِأَمْرِ لَهُ and لَهُ بِهِ, and لَهُ استرنى. (T.) — ارنّ إِلَيْهِ: see 1, last sentence.

رَنَّة *A sound, voice, or cry,* (IAạr, T, Ṣ, Ḳ,) [in an absolute sense, or] *in joy or sorrow:* (IAạr, T:) or *a plaintive, or mournful, cry;* whence one says عُودٌ ذُو رَنَّة *[a lute having a plaintive sound]:* (Lth, T:) [or *a moaning:*] or *a cry;* (Mṣb;) or *a loud cry:* (M, Mṣb:*) and also *a plaintive, or mournful, voice or sound or cry, in singing, or in weeping:* (M:) pl. رَنَّاتٌ. (IAạr, T.)

رَنْز *A certain thing that utters a cry* [or *sound*] (يُصِيح) [in one of my copies of the Ṣ يُطِيحُ] *in the water,* (Ṣ, Ḳ,) or *in still water,* (so in one copy of the Ṣ,) *in the* صَيْف [i. e. *spring or summer*], (Ṣ,) or *in winter.* (Ḳ.) A poet says,

وَلَمْ يَصْدَحْ لَهُ الرَّنْزُ

[*And the* رنز *did not raise its voice at him, or it*]. (Ṣ.) — Also *A small quantity of water.* (TA.)

رَنِين inf. n. of 1. (T, Ṣ, M, &c.) — [Accord. to Golius, El-Meydánee explains it also as meaning A woman *afflicted and oppressed by misfortune;* and Golius adds, as though *moaning, or lamenting.*]

الرَّنَّى *Mankind, or all created beings.* (AA, T, Ḳ.) One says, مَا فِى الرَّنَّى مِثْلُهُ [*There is not among mankind, or all created beings, the like of him*]. (AA, T.) — Also, (AA, T,) or رُنَّى, without ال, (Ḳ,) *The month Jumádà-l-Ákhireh;* (Ḳ;) and so رُنَّة. [said to be from رَنَّة, (see art. رنو,) though app. belonging to art. رنو, being] without teshdeed: pl. رُنَّانٌ: Aboo-'Amr Ez-Záhid disallowed رُنَّى, and pronounced it to be a mistranscription: but accord. to Ḳṭr and IAmb and Abu-ṭ-Ṭeiyib 'Abd-El-Wáḥid and Abu-l-Ḳásim Ez-Zejjájee, it is رُنَّى only; because in يا were known the results of their wars; from رُنَّى applied to a ewe or she-goat: and الجَنِين was a name of Jumádà-l-Oolà: see also art. رنب, in which is said what somewhat differs from the statement here. (TA.)

رُنَّة, like رُمَّان, with teshdeed, accord. to Th, *i. q.* طَرْب: (TA:) or so رُنَاة, without teshdeed, (M, TA,) accord. to A'Obeyd: the latter is mentioned in its proper place [in art. رنو, q. v.]. (TA.)

أَرْوَنَان, an epithet applied to a day, meaning *Vehement in respect of anything,* is of the measure أَفْوَعَال, from الرَّنِين, accord. to IAạr; but accord. to Sb, of the measure أَفْعَلَّال, from رُنَّة, meaning "hardness," and "grievousness," of a thing, or an affair, or event: it is mentioned in art. رون. (M.)

مُرِنَّة is applied as an epithet to birds [app. as meaning *Uttering plaintive sounds*]: (Ṣ:) and, as also ♦ مُرْنَان, as an epithet to a bow [as meaning *twanging*], and so to a cloud (سَحَابَة) [app. as meaning *resounding with thunder*]: (M:) and each is applied to a *bow* [*itself*]; (Ṣ, Ḳ;) and the latter, to a *cloud* [*itself*]; as an epithet in which the quality of a subst. is predominant [so as to imply, app., the meaning of *resounding with thunder,* or because it is hoped that it will resound with thunder, or because it often does so]. (M.)

مِرْنَان: see the next preceding paragraph.

رنب

أَرْنَب [*The hare;* and now applied to the *rabbit* also;] *a certain animal,* (TA,) *well known,* (M, A, Ḳ, TA,) *like the* عناق [?], *having short fore legs and long hind legs, that treads the ground with the hinder parts of its* [*hind*] *legs:* (TA:) *a certain very prolific animal, called in Pers.* خَرْگُوش [or خَرْكُوش]: *it is said that it is one year a male and another year a female, and menstruates like women; and its fore legs are shorter than its hind legs: when it sleeps, it keeps its eyes open; and when it is sick, it eats green canes* (قَصَب)*, and its sickness ceases:* (Kzw:) the word is a gen. n., (TA,) of the fem. gender, (Mṣb, TA,) accord. to El-Jáḥiḍ; (TA;) but (Mṣb) applied to the *male* and the *female;* (M, A, Ḳ, TA;) as is also ♦ أُرَنِّبَة, (Mṣb,) which is a dial. var.: (Mgh, Mṣb:) or to the *female* [only]; the male being called خَزَز; (T, M, Ḳ, TA:) accord. to Lth; but others allow its application to the *male:* (T:) the female is also called عِرْضِنَة: and the young, جَرْوَل: (TA:) the pl. is أَرَانِب (T, Ṣ, M, Mṣb, Ḳ) and أُرْنَان, (Lḥ, Ṣ, M, Ḳ,) the latter, like ثُعَالٍ for ثَعْلَب, occurring in poetry, (Ṣ, M,*) and not allowed by Sb except in poetry. (M.) The ا in أَرْنَب is augmentative, accord. to Lth: accord. to most of the grammarians it is disjunctive, (so in a copy of the T and in the TA,) or radical: (so in another copy of the T:) Lth says that no word commences with a radical ا but such as

is triliteral; as أَرْضٌ and أَرَّضٌ. (T, TA.) [Hence,] one says of the low, abject, or ignominious, and weak, إِنَّمَا هُوَ أَرْنَبٌ [*He is only a hare*]; because that animal cannot defend itself, and even the lark will endeavour to make it its prey. (A, TA.) See another ex. below, voce أَرْنَبَةٌ. [Hence, also,] الأَرْنَبُ is the name of † *A certain constellation, [Lepus] comprising twelve stars in its figure, having no observed stars around it, situate beneath the feet of* الجَبَّار [i. e. *Orion*], *and facing the west.* (Kzw.) — Also, (K,) or † مُرَنَّبٌ, accord. to the L, (TA,) or both, (M,) and † يُرَنَّبٌ, accord. to Kzw, *A* جُرَذ [*or large field-rat*], (M, L, K,) *like the jerboa,* (M, L,) *having a short tail.* (M, L, K.) — الأَرْنَبُ البَحْرِيُّ *A certain marine animal, the head of which is like that of the* أَرْنَب [*or hare*], *and the body like that of a fish:* or, accord. to Ibn-Seenà, *a small testaceous animal, which is of a poisonous quality when drunk* [app. meaning *in water*]: so that, accord. to this explanation, the resemblance [to the ارنب commonly so called] is in the name, not the form. (TA.) — Also *A sort of ornament worn by women.* (M, K.)

أَرْنَبَةٌ The *end*, or *tip*, [i. e. the *lower portion*, or *lobule*,] *of the nose:* (T, Ṣ, A, K:) this is [also] called أَرْنَبَةُ الأَنْفِ: (Mgh, Mṣb:) it is one of the parts that touch the ground in prostration [in prayer]: (TA:) pl. أَرَانِبُ. (T, A, TA.) You say, جَدَعَ أَرْنَبَتَهُ [lit. *He cut off the end of his nose*;] meaning† *he held him in mean estimation, or in contempt.* (A, TA.) And وَجَدْتُهُمْ مُجَدَّعِي الأَرَانِبِ † *I found them to be held in contempt,* (lit. *having the ends of their noses cut off,*) *more fearful than hares.* (A, TA.) — See also أَرْنَبٌ.

أَرْنَبَانِيٌّ [*Cloth of the kind called*] جُخٌّ *of a blackish colour* (أَدْكَنُ). (K.) — See also مُرَنَّبَانِيٌّ.

مُرَنَّبٌ *A large* فُأْرَة [*or rat*]: (K:) omitted in some copies of the K. (TA.) See أَرْنَبٌ. — See also مُؤَرْنِبٌ.

مُرَنَّبٌ: see مُؤَرْنِبٌ.

مُرَنَّبَةٌ *A willow [garment of the kind called]* قَطِيفَة أَرْضٍ مُؤَرْنِبَةٌ. (T, K.) — See also مُؤَرْنِبَةٌ.

مُرَنَّبَانِيٌّ كِسَاءٌ *A [garment of the kind called] that is of the colour of the* أَرْنَب *[or hare]*; (T, M, A, K:) as also † أَرْنَبَانِيٌّ. (A.) See also the next paragraph.

مُؤَرْنِبٌ كِسَاءٌ *A [garment of the kind called] of which the thread is intermixed with the soft hair of the* أَرْنَب *[or hare]*; (T, Ṣ, M, K:) as also † مُرَنَّبٌ, (so in a copy of the M,) or † مُرَنَّبَانِيٌّ, like مُقَعْدَة: (A, K:) or, as some say, *i. q.* † مُرَنَّبَانِيٌّ. (T.) — See also the next paragraph.

مُؤَرْنِبَةٌ أَرْضٌ *A land in which are* أَرَانِب *[or hares]*: (Ṣ:) *or abounding therewith*; (T, Kr, M, and so in some copies of the K;) as also † مُؤَرْنَبَةٌ, (M, and so in some copies of the K, and in a copy of the A,) and † مُرَنَّبَةٌ. (T, M, A.)

يُرَنَّبٌ: see أَرْنَبٌ.

رنج

رَانِجٌ, (El-Fárábee, Ṣ, A, Mgh, Mṣb, K,) or رَانْجٌ, (Mṣb,) The *Indian nut*, or *cocoa-nut:* (AḤn, Ṣ, A, Mgh, Mṣb, K, TA:) thought by AḤn to be an arabicized word: (TA:) [J says,] "I do not think it to be Arabic:" (Ṣ:) pl. رَوَانِجُ. (Mṣb.) — Also *A kind of smooth date*, (Mṣb, K,) so some say, (Mgh,) *like that called* تَعْضُوض: [a coll. gen. n.:] n. un. with ة. (K.) — وَلَدُ الرَّانِجِ is a name given by the children of Mekkeh to The مُقْل [*or fruit of the* دَوْم, i. e. *cucifera Thebaïca*, *or Theban palm*]. (A.)

رنح

2. رَنَّحَهُ, [inf. n. as below,] said of wine (شَرَاب), *It made him to incline from side to side.* (A, TA.) [Also, he appears from what follows, *It made him to incline and go round. It made him giddy in the head, and confused: it affected him with giddiness in the head like one in a swoon.*] *It deprived him of his strength by reason of its potency.* (Ḥam p. 502.) [And, said of a beating, and app. of intoxication &c., *It made him to swoon, or faint:* for,] when you have beaten a person so that he swoons, or faints, you say, ضَرَبْتُهُ حَتَّى رَنَّحْتُهُ. (Ḥam ibid.) [Hence,] رَنَّحَ *He was made to incline from side to side:* رَنَّحَ is expl. in the TA in a similar sense, as said of a man &c.; but it is app. a mistranscription for رَنَّحَ]: see 5. *He was made to incline and go round.* (L.) It is said, by Imra-el-Keys, of a dog gored by a wild bull, (Ṣ, * L,) *He was giddy in the head, and confused:* and رُنِّحَ بِهِ *he was affected with giddiness in the head like one in a swoon.* (L.) Also, (L,) and رَنَّحَ عَلَيْهِ inf. n. رَنْحٌ, (Ṣ, L, K,) *He swooned, or fainted;* or *was affected by a weakness of the bones,* (Ṣ, L, K,) *and of the body;* by reason of beating or fright or intoxication, and sometimes by reason of anxiety, and grief, or sorrow; (L;) *and inclined from side to side.* (Ṣ, L, K.) — رَنَّحَتِ الرِّيحُ الغُصْنَ *The wind made the branch to incline from side to side.* (A.)

5. ترنّح *He inclined from side to side,* by reason of intoxication &c.; (Ṣ, A, K;) as also † ارتنح, (K,) and † رَنَّحَ [app. a mistranscription for ترنّح]. (TA.) *He inclined, and went round.* (TA.) — *It* (a branch) *inclined from side to side, being blown by the wind.* (A.) — ترنّح بَيْنَ أَمْرَيْنِ *He wavered between two things.* (A.) — ترنّح عَلَى فُلَانٍ *He was, or became, inimical to such a one, domineering, and exalting himself.* (A.) — And ترنّح *He sipped wine* (شَرَاب) *by little and little.* (AḤn, K.)

8: see 5, first signification.

رَنْحٌ *Vertigo, or giddiness in the head;* (K;) and *confusion.* (TA.) — Also *A certain appertenance of the brain, separate, or distinct, therefrom, like, or of the size of, the* عُصْفُور [q. v.]. (K.)

مُرْتَنِحَةٌ The *prow*, or *fore part, of a ship.* (Az, K.)

مُرْنَحٌ: see what follows.

مُرَنَّحٌ *Swooning*, or *fainting;* or *affected by a weakness of the bones,* (Ṣ, L, K,) *and of the body;* by reason of beating or fright or intoxication, and sometimes by reason of anxiety, and grief, or sorrow; (L;) *and inclining from side to side.* (Ṣ, L, K.) — Also, (A, K,) or † مُرْنَحٌ, (so in the L,) *Aloes-wood,* (A, L, K,) *of the best kind,* (L, K,) *used for fumigation.* (A, L, K.)

رند

رَنْدٌ [a coll. gen. n.] *A kind of tree of sweet odour,* (AO, T, Ṣ, A, Mṣb, K,) *which distils much* سَائِل; (A;) *of the trees of the desert;* (AO, T, Ṣ, A, Mṣb;) *a kind of tree of the desert, of sweet odour, with the wood of which the teeth are cleaned; not large; and having a berry;* (حَبَّة;) *called* [i. e., the tree is called, and not the berry, for the verb is masculine,] غَارٌ [a name commonly and properly applied to the *laurus nobilis*, or *sweet bay*]: n. un. رَنْدَةٌ: (M:) or the *myrtle* (آس); (M, A;) this is also called رند, (Kh, Mṣb, K,) on account of its sweet odour; (Kh, Mṣb;) and Aḥmad Ibn-Yaḥyà says that the رند is the آس accord. to all the lexicologists except Aboo-'Amr Eah-Sheybánee and IAạr, who assert that the رند is the *plant called* حَشْوَة, and is *of sweet odour;* but AO also denies it to be the آس; (T;) and so does Aṣ: (Ṣ:) or *aloes-wood*, (عُود,) *with which one fumigates;* (M:) or عُودُ الطِّيب, with which one fumigates, AO, and T,) is also thus called, (AO, Aṣ, T, Ṣ, K,) sometimes: (AO, Aṣ, T, Ṣ:) [and accord. to Forskål, (Flor. Aeg. Ar., cxix.,) the *artemisia pontica* bears this name.]

رنز

رُنْز *i. q.* أُرْز [and رُزّ, i. e. *Rice*]; (Ṣ, K;) [incorrectly said in the TA to be omitted by J ;]) in the dial. of 'Abd-el-Keys: (ISd, TA:) as though the first ز were changed into ن (Ṣ, TA,) as ج in إِنْجَاصٌ for إِجَّاصٌ. (TA.) [See حَظٌّ.]

رنق

1. رَنَقَ, (Ṣ, Ṣgh, K,) aor. ـُ; (K;) and رَنِقَ, aor. ـَ; (ISd, K;) inf. n. (of the former, Ṣ) رَنَقٌ (Ṣ, K) and (of the latter) رَنَقٌ and رُنُوقٌ; (K;) *It* (water) *was, or became, turbid, thick, or muddy:* (Ṣ, K;) as also † ترنّق. (K.) — See also 4, in two places.

2. رنّق, (Ṣ, K,) inf. n. تَرْنِيقٌ, (IAạr, Ṣ,) *He rendered* water *turbid, thick, or muddy;* (IAạr, Ṣ, K;) as also † ارنق. (Ṣ, K.) — And the former, *He cleared* it; *rendered* it *clear:* thus it bears two contr. significations. (IAạr, K.) [Hence,] one says, رَنَّقَ اللّٰهُ فَذَاكَ *May God*

clear away thy قذاة [or mote in the eye: probably meaning † that which annoys thee]. (IAar, K.) — Also, as an intrans. verb, *He was, or became, confounded, or perplexed, and unable to see his right course.* (TA.) And تَرَنْبُقٌ signifies A man's *standing, not knowing whether to go or come.* (TA.) And The *being weak, or infirm,* [and, app., *disordered, or perturbed,*] in sight, and in body, and in an affair or case. (S, K.) Hence, (TA,) رَنْقوا فى الأَمْرِ *They confused the judgment, or opinion, [that they formed, or they were confused in judgment or opinion,] in, or respecting, the affair, or case.* (S, K.) — Also *He paused and waited.* (TA.) [Hence the saying,] رَمَدَتِ المِعْزَى فَرَنَقَ وَنَقَ, (JK, S, K,) i. e. *The she-goats have secreted milk in their udders;* (JK;) *but wait thou, wait thou,* (JK, S, TA,) for their bringing forth, (S, TA,) for they show signs, but do not bring forth until after some time: (S:) thou wilt have to wait long for them: (TA:) sometimes it is said with م [in the place of ن], and also with د [in the place of ر]: (S, TA:) it is mentioned in art. رنق. (K. [See also art. رمق.]) — Also *He continued looking;* (S, K, TA, in this art. and in art. رمق;) like رَمَقَ. (S and TA in the same two arts.) And you say also, رَنَقَ وَنَقَ إِلَيْهِ النَّظَرَ, sometimes it is said with م [in the place of ن], and also with د [in the place of ر]: (S, TA:) it is mentioned in art. رنق. (S in art. ونق.) And رَنَقَ النَّظَرَ meaning [*He looked covertly, or clandestinely;* or] *he concealed the looking.* (TA.) — Said of a company of men, *They remained, stayed, dwelt, or abode,* in a place (بِمَكَانٍ, S, K,) and *confined themselves* therein. (S.) — Said of a bird, *He flapped his wings in the air,* (S, K,) *and remained steady,* (S,) *not flying:* (S, K:) or *flapped his wings in the air without alighting and without quitting his place:* or it has two meanings: i. e. *he expanded his wings in the air without moving them:* and *he flapped his wings.* (TA.) Hence, said of a captive, *He stretched out his neck* on the occasion of slaughter, *like the bird expanding his wings.* (TA.) [Hence also,] رَنَقَتِ السَّفِينَةُ (JK, TA) فِى مَكَانِهَا (JK) *The ship turned round in its place without proceeding in its course.* (JK, TA.) — رَنَقَتِ الشَّمْسُ *The sun became near to setting.* (TA. [See also رَنَقَتْ.) And رَنَقَتْ مِنْهُ المَنِيَّةُ ‡ *Death was near to befalling him:* a metaphorical phrase from رَنَقَ said of a bird. (TA.) — رَنَقَ النَّوْمُ (S, K) فِى عَيْنِهِ (K) ‡ *Sleep pervaded* (حَالَطَ) *his eyes,* (S, Z, Sgh, K,) *without his sleeping.* (Z, TA.) = رَنَّقَ also signifies The *breaking of the wing of a bird by a shot or throw, or by disease, so that he, or it, falls.* (Lth, K.) [You say of the bird رُنِّقَ جَنَاحُهُ or رُنِّقَ *His wing was broken* &c. See the pass. part. n., below.]

4. ارتنق: see 2. = Also *He moved about, or agitated,* [or *waved,*] his banner, *previously to a charge, or an assault, in war or battle;* (IAar, K;) and [in like manner,] رَنَّقَ, inf. n. رَنْقٌ, *he moved about,* &c., the banner. (TA.) = And *It* (a banner) *was moved about or agitated* [or *waved*]; (IAar, K;) and [in like manner,] رَنَقَ *it* (a banner) *was moved about* &c. *over the heads.* (TA.)

5: see 1.

رَنْقٌ *Turbid, thick, or muddy,* water; (S, K;) as also رَنِقٌ and رَنَقٌ. (K.) = Also (TA) *Dust in water, consisting of motes, or particles of rubbish,* and *the like that fall into it* [*and render it turbid*]; (JK, TA;) and so رَنَقٌ. (JK.) Accord. to IB, رَنْقٌ has for pl. رُنُوقٌ; as though this were pl. of رَنِيقٌ: (TA:) or الرَّنَانِقُ is pl. of رَنْقَةٌ, (Ibn-'Abbád, K, TA,) or of رَنِيقَةٌ, (JK,) and is formed by transposition, (JK, Ibn-'Abbád, K, TA,) being originally الرَّنَاقِنُ. (Ibn-'Abbád, TA.) One says, مَا فِى عَيْشِهِ رَنَقٌ † [*There is not in his life anything that renders it turbid.*] (JK.) — Also † *Lying,* or *falsehood,* or *a lie;* syn. كَذِبٌ. (TA.)

رَنِقٌ: see the next preceding paragraph, in three places.

رَنَقٌ: see رَنْقٌ. — [Hence,] عَيْشٌ رَنَقٌ † *Turbid life.* (S.)

رَنْقَةٌ *A small quantity of turbid water remaining in a watering-trough* or *tank.* (TA.) [And accord. to Freytag, رَنْقَةٌ occurs in the Deewán El-Hudhaleeyeen as meaning *A small quantity of turbid water.*] Accord. to Ibn-'Abbád, (TA,) one says, صَارَ المَآءُ رَنْقَةً, (K, TA,) or رَوْنَقَةً, (JK, and so in the CK and in my MS. copy of the K,) meaning *The water became such that mud predominated in it:* (JK, K, TA:) but the correct phrase, as given in the "Nawádir" by Lh, is, صَارَ المَآءُ رَنْقَةً وَاحِدَةً [*The water became one puddle in which mud predominated*]. (TA.) See also رَنَقٌ.

رَنْقَانَةٌ: see the next preceding paragraph. — Also Land (أَرْض) *that does not give growth* (JK, Ibn-'Abbád, K) *to anything:* (JK, Ibn-'Abbád:) pl. رَنْقَانَاتٌ. (JK, Ibn-'Abbád, K.) — And A female bird *sitting on eggs.* (K.)

رَوْنَق The مَآء [or *water*] of a sword; (S, K, TA;) i. e. its فِرِنْد [or *diversified wavy marks, streaks,* or *grain*]; (TA;) and its *beauty;* (S, K;) or the *semblance of water that is seen upon a sword.* (JK.) — And (hence, S) of the ضُحَى [or early part of the forenoon], (S, K,) &c.; (S:) meaning ‡ The *first,* or *beginning,* thereof; (JK, * TA;) and its *clearness.* (TA.) One says, أَتَيْتُهُ فِى رَوْنَقِ الضُّحَى *I came to him in the first,* or *beginning, of the* ضحى; like as one says فى وَجْهِ الضُّحَى. (TA.) And رَوْنَقُ الشَّبَابِ means ‡ *The prime of youth;* and *its freshness,* or *brightness, and beauty.* (TA.)

رَوْنَقَةٌ: see رَنْقَةٌ.

تُرَنْوِقٌ (JK, S, K) and تُرَنْوِقَةٌ and تُرْنُوقَةٌ (K) *The mud that is in rivers, and in a channel of water,* (S, K,) *when the water has sunk therefrom into the earth:* (K:) or *the thin, and viscous, cohesive, or slimy, mud remaining in a pool of water left by a torrent:* (JK:) or *the slime* of a well, and of the channel of a torrent, *mixed with black,* or *black and fetid, mud.* (Mgh voce تِفْلٌ, from the "Jámi'" of El-Ghooree.)

مُرَنَّقُ الجَنَاحِ A bird *having the wing broken by a shot or throw, or by disease, so that he, or it, falls.* (K.)

نَقِيَتْ فُلَانًا مُرَنِّقَةُ عَيْنَاهُ (so in one of my copies of the S, and in the PS and JM; in the other of my copies of the S مُرَنِّقَةٌ;) † *I met such a one having his eyes languid by reason of hunger or from some other cause.* (S.)

رنبر

1 رَنْبَرَ: see 5, with which it is syn., in two places.

2: see the next paragraph, in four places.

5 ترنبر; and رَنْبَرَ, (S, Msb,) aor. ـُ, (Msb,) inf. n. رَنْبَرٌ and رَنْبَرَةٌ; (TK;) i. q. رَجَّعَ صَوْتَهُ (S, Msb) i. e. [*He trilled, or quavered;* or] *he reiterated his voice in his throat, or fauces,* (S and K and TA in art. رجع,) *like [as is done in] chanting,* (S in that art.,) *or in reading or reciting, or singing, or piping, or other performances, of such as are accompanied with quavering, or trilling:* (TA in that art.:) both said of a singer: (Msb:) and the former said of a bird, in its هَدِير [or cooing]; (S, Msb;) and of a bow, when it is twanged: (S:) and تَرَنْبَرَ [inf. n. of رَنْبَرَ] signifies the like: (S:) or اِتْرَنْبَرَ signifies تَطْرِيبُ الصَّوْتِ [i. e. *the trilling, or quavering, and prolonging the voice; or prolonging the voice, and modulating it sweetly, or warbling*]; (T, TA from M, K;) and so رَنْبَرَ [mentioned above as inf. n. of رَنْبَرَ]; (Lth, T, M, K;) whence اِتْرَنْبُرٌ [which signifies the same, as is shown by what follows]: (Lth, T:) رَنْبَرٌ is said of the pigeon, (M, K,) and of the [bird called] مُكَّاء, (M,) and of the [locust, or species of locust, called] جُنْدَب [meaning *it chirped*], and of the bow [meaning *it emitted a musical ringing sound, or a plaintive sound* (see تَرَنْمُوتٌ, below,) when twanged], (M, K,) and [in like manner] of the lute, (M,) and of a thing (M, K) of any kind (M) of which the sound is esteemed pleasant, or delightful; and تَرَنْبَرَ likewise: (M, K:) or you say, الحَمَامَةُ تَتَرَنْبَرُ [*The pigeon trills, or quavers, or cooes*]: and of the bow you say, فِى صَوْتِهِ تَرَنْبُرٌ [*In its voice, or cry, is a trilling, or quavering*]: and of the bow, and the lute, and a thing [of any kind] of which the sound is esteemed pleasant, or delightful, لَهُ تَرَنْبُرٌ [*It has a musical ringing sound, or a plaintive sound*]. (Lth, T.) It is said in a trad., مَا أَذِنَ اللّٰهُ لِشَىْءٍ أَذَنَهُ لِنَبِىٍّ حَسَنِ التَّرَنْبُرِ بِالقُرْآنِ [*God has not listened to anything as He listens to a prophet having a good manner of trilling, or quavering, or prolonging and modulating sweetly his voice, in reciting the Kur-án*]: or, as some relate it, حَسَنِ الصَّوْتِ يَتَرَنْبَرُ بِالقُرْآنِ [*good in respect of the voice, trilling,* &c., *in reciting the Kur-án*]. (TA.)

رَنْبَرٌ i. q. صَوْتٌ [as meaning *A voice,* or *sound;* or, more probably, the *uttering thereof:* see رَنْبَرَ, of which it is an inf. n.,] in the next preceding paragraph. (S, K.)

رُنْمٌ [a pl. of which the sing. is not mentioned; app. pl. of ↑ رَانِمَةٌ; like as رُمْحٌ is supposed to be of ↑ رَامِحَةٌ, originally رَامِحَةٌ Good, or excellent, female singers. (IAqr, T, K.)

رَنِمَةٌ, (M, and so in copies of the K,) thus it seems to be accord. to [a rule observed in] the K, but accord. to Z it seems to be ↑ رَنِمَةٌ, (TA, and thus it is written in the CK,) and ↑ تَرْنُومَةٌ, (M, and so in the K accord. to the TA,) or ↑ تَرْنُومَةٌ, (S, [and so in my MS. copy of the K,]) or this last also, (M,) or ↑ تَرْنُومَةٌ, (accord. to other copies of the K,) i. q. تَرَنُّمٌ [i. e. A trilling, or quavering, &c.: see 5]. (S, M, K.) Thus in the phrases, سَمِعَ رَنِمَةً حَسَنَةً and ↑ تَرْنُومَةً [He heard a good, or pleasing, trilling, &c.]: (M:) and ↑ رَنِمَةً and ↑ تَرْنُومَةً and ↑ تَرْنُومَةً &c. (accord. to different copies of the K) [i. e. He, or it, has a good, or pleasing, trilling, &c.]. ↑ تَرْنُومَةٌ is formed by the addition of و and ت, like as is تَمْلُوكَةٌ: (S:) it is said to be the only instance in which ت is added at the beginning and end of a word: (MF:) and it is used in relation to a bow [as meaning A musical ringing sound on the occasion of twanging]. (S, M.) ↑ رَنِيمٌ, also, said in the TK to be an inf. n. of رَنَّمَ, and in the M and K to be syn. with تَرْنِيمٌ, is used in a similar manner: they say, سَمِعْتُ لَهُ رَنِيمًا [I heard him to have a trilling, or quavering, sound proceeding from him; or I heard it to have a musical ringing sound proceeding from it]; taken from the تَرَنُّمُ of the bird in its cooing. (Mṣb.)

رَنَمَةٌ A certain slender plant, (T, K,) well known; (T:) said by As to be one of the plants growing in plain, or soft, ground: (A'Obeyd, T:) IAqr is related to have said that the رَنَمَة, with ن, is a certain species of tree: Sh knew not this word, and supposed it to be a mistranscription for رَنَمَة; but the رَنَم are [comparatively] large trees, [or rather shrubs, of the broom-kind,] having trunks; whereas the رنمة is of the slender kind of plants [as is said above]. (T.) ⸗ See also the next preceding paragraph, in two places.

رَنِيمٌ: see رَنِمَةٌ.

رَانِمَةٌ: see رُنْمٌ.

تَرْنُومَةٌ: see رَنِمَةٌ, in two places. ⸗ Also an epithet applied to a bow, meaning Having a plaintive sound (حِسٌّ, so in a copy of the M, or حَنِينٌ, K, TA) on the occasion of shooting. (M, K.)

تَرْنُومَةٌ: see رَنِمَةٌ, in three places.

تَرْنُومَةٌ or تَرْنُومَةٌ: see رَنِمَةٌ.

رنو

1. رَنَا إِلَيْهِ, (Lth, T,) or إِلَيْهِ, (S, M,) and (رَنَاهُ, or) رَنَاهُ, (M, TA,) aor. يَرْنُو, (Lth, T, S, Mṣb,) inf. n. رُنُوٌّ (Lth, T, S, M, Mṣb, K) and رَنْيٌ, (Lth, T, M, K,) He gazed, i. e., looked continually, (Lth, T, S, M, K,) without any motion of the eyes, (M, K,) at her, (Lth, T,) or at him, or it: (S, M:) or رَنَا إِلَيْهِ signifies [simply] he looked at him, or it; as also رَنَا: but the former is said to be the original word. (TA in aft. رنى.) [See also 5.] ⸗ رُنُوٌّ also signifies The being cheered, or delighted, and pleased, or being diverted, together with occupation of the heart and eyes, and with predominance of love and desire. (M, K.) You say, يَرْنُوْ إِلَى حَدِيثِهَا [He is cheered, or delighted, &c., with her discourse]. (M, K.) And رَنَوْتُ إِلَى حَدِيثِهِ I was cheered, or delighted, and pleased, or was diverted, with his discourse. (T.) And رَنَا ↑ استرنى لَهُ He was cheered, &c., as above, by reason of such a thing: and so أَرْنَى لَهُ. (T in art. رنى.) And رَنَا, (K,) nor. as above, (TA,) is syn. with طَرِبَ [app. as meaning He was, or became, affected with a lively emotion of joy, moved with delight, mirthful, joyful, glad, or delighted]. (K.) [See رُنَىٌّ, below, which is perhaps an inf. n.]

2. رَنَّاهُ: see 4. ⸗ Also, (TA,) inf. n. تَرْنِيَةٌ, (K,) i. q. طَرَّبَهُ [app. as meaning He, or it, affected him with a lively emotion of joy; moved him with delight; rendered him mirthful, joyful, glad, or delighted: see also 4]. (K,* TA.) ⸗ تَرْنِيَةٌ signifies also The act of singing. (K.) And i. q. حَنِينٌ [app. as meaning The uttering a plaintive sound, or plaintive sounds]. (K.) A woman's crying out loudly, or vehemently; and uttering a plaintive, or mournful, voice or sound or cry, in singing or in weeping; like تَرْنِينٌ. (M in art. رنن.)

3. رَانَاهُ, (K,) inf. n. مُرَانَاةٌ, (TA,) He treated him with gentleness, or blandishment; soothed, coaxed, wheedled, or cajoled, him: (K, TA:) he treated him in an easy and a gentle manner. (TA.)

4. أَرْنَاهُ; (S, M, Mṣb, K;) and ↑ رَنَّاهُ, (M, K,) inf. n. of the latter تَرْنِيَةٌ; (TA;) It (beauty, K, or beauty of aspect, M, or the beauty of a thing that he saw, S, Mṣb) made him to gaze, i. e., to look continually, (S, M, K,) without any motion of the eyes: (M, K:) or pleased him: (Mṣb:) or pleased him, and made him to gaze, &c. (TA.) And the former, It (a thing) cheered, or delighted, him, and pleased him; or diverted him. (T in art. رنن.) [See also 2.] ⸗ أَرْنَاهُ إِلَى الطَّاعَةِ He (God, T) reduced him to obedience, so that he became still, and continued obedient: (T, TA:) from a trad. (T.)

5. تَرَنَّى He continued looking-at the thing that he loved. (IAqr, T, K.) [See also 1.]

6. تَرَاءَنَوْتُ عَنْهُ I feigned myself unmindful of, or inadvertent to, him, or it. (A, TA.) [The primary meaning seems to be, I feigned myself looking steadily away from him, or it.]

10: see 1.

رُنًى A thing at which one looks (S, M, K) continually, [or gazes,] without any motion of the eyes, by reason of its beauty: (M, K:) an inf. n. used as a subst. properly so termed. (M.)

رُنَةٌ, or الرُّنَةُ, a name of The month Jumádá-'l-Ákhireh: see الرُّنَى in art. رن, and رُونَةٌ in art. رون.

رُنْوَةٌ A piece of flesh or flesh-meat: pl. رُنَوَاتٌ, (IAqr, T, K, TA,) like as شُهَوَاتٌ is pl. of شُهْوَةٌ. (TA. [In the CK, the pl. is erroneously written رَنَوَاتٌ.])

رَنَاءٌ, with fet-ḥ, (T,) like سَحَابٌ, (TA,) i. q. جَمَالٌ [Beauty, goodliness, comeliness, &c.]: (T, K:) so says AZ. (T.)

رَنَاءٌ, with ḍamm, i. q. طَرَبٌ [app. as meaning A lively emotion of joy: mirth, joy, gladness, or delight]. (K. [See also رُنًى, in art. رن: and see the last signification of 1 in the present art.]) ⸗ Also A sound, voice, or cry: (El-Umawee, T, K:) [like رُنَّةٌ as expl. in the S and K:] pl. أَرْنِيَةٌ. (T.)

رَنْوٌ in the following phrase is like عَدُوٌّ: (K:) you say, هُوَ رَنْوُ فُلَانَةَ He is one who gazes, or looks continually, at such a woman or girl: (Lth, T, S: [see also رُنًى:]) or he is one who is cheered, or delighted, or diverted, and pleased, with the discourse of such a woman or girl. (M, K.*) And فُلَانٌ رَنْوُ الْأَمَانِي Such a one is a person who expects things for which he wishes. (Lth, T, M.*)

رَجُلٌ رَنَّاءٌ A man who gazes, or looks continually, at women. (S. [See also رَنَّوَّاءٌ.])

كَأْسٌ رَنْوَانَةٌ [A cup of wine] lasting, or continuing, syn. دَائِمَةٌ. (IAqr, T, S, M, Mṣb, K,) to the drinkers; (عَلَى الشُّرْبِ; IAqr, T, K; الشرب being with fet-ḥ to the ش, pl. [or rather quasi-pl. n.] of شَارِبٌ; TA; [in the CK, and in one copy of the T, erroneously, عَلَى الشُّرْبِ;]) still, or motionless; syn. بِمَكَانَتِهَا (S, Mṣb:) [were it not for this addition, the meaning might be thought to be, a cup of wine circling to the drinkers:] or pleasing: (Mṣb:) pl. رَنْوَانَاتٌ: (IAqr, T, K:) the word رَنْوَانَة is of the measure فَعْلَانَة; (S;) [originally رَنْوَنَوَة;] and it occurs in the poetry of Ibn-Aḥmar, (T, S, M,) but (as some say, S) has not been heard except in that poetry. (S, M.)

تَرْنِى A fornicatress, or an adulteress: (M, K:) accord. to ISd, of the measure تَفْعِلٌ, from الرُّنَة; i. e., that is gazed at, or looked at continually; because she is made an object of suspicion, or evil opinion: (M:) [whence,] ابْنُ تَرْنِى One that is base-born. (S.) [See more in art. ترن.]

مُرَنٍّ A singer. (AA, K.)

رهب

1. رَهَبَ, aor. ـَ, inf. n. رَهْبٌ (S, A,* Mṣb, K) and رُهْبٌ (S, K) and رُهْبَةٌ (Ksh and Bd in xxviii. 32) and رَهْبَةٌ (K) and رَهَبُوتٌ, (S, A,* K,) or this is a simple subst., (Mṣb,) and رَهَبَانٌ and رَهَبَانٌ, (K,) He feared: (S, A, Mṣb, K:) or he

feared with caution. (TA.) You say, فِى قَلْبِى مِنْهُ رَهْبَةٌ and رَهَبٌ [*In my heart is fear, or cautious fear, of him, or it*]. (A.) — And رَهْبٌ, inf. n. رَهِبَ (JK, Mgh) and رَهْبَةٌ and رُهْبٌ and رُهْبَةٌ and رَهَبٌ; (JK;) [and app. رَهْبٌ, as seems to be indicated above;] *He feared him, or it;* (JK, Mgh;) [or *feared him, or it, with caution*;] namely, a thing. (JK.) ⟹ See also the next paragraph, in two places.

2: see 4. — [Hence,] رَهَّبَهُ عَنْ كَذَا, inf. n. تَرْهِيبٌ, *He made him to have no desire for such a thing; to relinquish it, or abstain from it*; *contr. of* رَغَّبَهُ فِيهِ: used in this sense by post-classical writers, and perhaps by classical authors also. — And رَهَّبَهُ *He made him a* رَاهِب, *or monk:* in this sense likewise used by post-classical writers; and mentioned by Golius as so used in El-Mekeen's History.] ⟹ رَهَّبَ, said of a man, *He was, or became, fatigued, tired, weary, or jaded.* (JK.) And رهب, [so in the TA, app. رَهَّبَ, but perhaps ↑ رَهِبَ, without teshdeed,] said of a camel, *He rose, and then lay down upon his breast, by reason of weakness in his back-bone.* (TA.) You say also, رَهَّبَتِ النَّاقَةُ فَقَعَدَ يُعَايِبُهَا (K, TA,) or, accord. to some copies of the K, يُعَايِبُهَا) inf. n. تَرْهِيبٌ, (K,) but in some copies the verb is an unaugmented ;) trilitteral, [app. ↑ رَهِبَتْ.] (TA,) *The she-camel was fatigued, or jaded, by travel, so he sat feeding her and treating her well until her spirit returned to her.* (K,* TA.) ⟹ رَهَّبَ رُمْحَهُ *It* (an iron head or blade of an arrow &c.) *was rubbed* [app. *so as to be made thin:* see رَهْبٌ]. (JK.)

4. ارهبهُ (JK, Ṣ, A, K) and ↑ استرهبهُ (Ṣ, A, K) *He*, or *it, frightened him, or caused him to fear;* (Ṣ, K;) as also ↑ رَهَّبَهُ: (MA:) *or disquieted him, or agitated him, by frightening.* (A.) You say, يَقْشَعِرُّ الإِهَابُ إِذَا وَقَعَ مِنْهُ الإِرْهَابُ [*The skin quivers when frightening befalls from him*]. (A, TA.) أَرْهَبَ النَّاسَ عَنْهُ بَأْسُهُ وَنَجْدَتُهُ [*His valour and courage frightened men away from him*]. (A.) And لَمْ أُرْهَبْ بِكَ [lit. *I was not frightened by thee*]; meaning [*I did not see in thee what induced in me doubt, or suspicion, or evil opinion.* (A, TA.) And ارهب الإِبِلَ, (JK, A,) inf. n. إِرْهَابٌ, (JK, Ṣ,) [*He drove away,* (A,) or *repelled,* (JK,) *or withheld,* (K,) *the camels,* (JK, A, K,) عَنِ الحَوْضِ [*from the watering-trough or tank*]. (A, K.) ⟹ ارهب (said of a man, TA) also signifies *He rode a camel such as is termed* رَهُوب. (K.) ⟹ Also *He was, or became, long in the* رَهَب, i. e. *sleeve.* (IAar, K.*)

5. ترهّب *He* (a man) *became a* رَاهِب [or *monk*], *fearing God, or fearing God with reverence or awe:* (TA:) or *he devoted himself to religious services or exercises* (JK, Ṣ, A, K) *in his* صَوْمَعَة [or *cell*]: (A:) or *he* (a monk) *detached himself* [*from the world, or became a recluse,*] *for the purpose of devoting himself to religious services or exercises.* (Mṣb.) ⟹ ترهّبهُ *He threatened him.* (K.)

10. استرهبهُ *He called forth fear of him, so that men feared him.* (TA.) رَهْبَوْتُهُمْ, in the Ḳur [vii.*113], has been expl. as meaning *And they called forth fear of them,* [i. e. *of themselves,*] *so that men feared them.* (TA.) — See also 4.

رَهْبٌ An *emaciated* she-camel; (Aṣ, Ṣ, K;) or so [the fem.] رَهْبَةٌ: (JK:) or the former, a she-camel *much emaciated;* as also ↑ رَهْبَى; or, as some say, this last, occurring in a verse, is the name of a particular she-camel: and the first also signifies a she-camel *lean, and lank in the belly:* (TA:) or *tall;* applied to a he-camel; (K;) fem. with ة: (TA:) or one *that has been used in journeying, and has become fatigued, or jaded;* (JK, TA;) fem. with ة: and ↑ رَهْبَاءُ signifies a she-camel *fatigued, or jaded:* and the first, a he-camel *large, wide in the belly-girth, broad in make between the shoulder-joints:* (JK:) or *wide in the bones, broad in make between the shoulder-joints.* (TA.) — Also A *slender* arrow: or a *great* arrow: (TA:) and a *thin* iron head or blade (Ṣ, K, TA) of an arrow: (Ṣ, TA:) pl. رِهَابٌ. (Ṣ, K.)

رُهْبٌ: see what next follows, in two places.

رَهَبٌ (Zj, K, TA) and ↑ رُهْبٌ (Zj, TA) *A sleeve:* (T, K:) accord. to Z, (TA,) of the dial. of Himyer; but one of the innovations of the expositions [of the Ḳur-án]: (Ksh in xxviii. 32, and TA: [not, as Golius says, referring to the Ksh as his authority, of the dial. of the Arabs of El-Ḥeereh:]) said in the Jm to be not of established authority: but signifying thus accord. to AA: and so accord. to Zj, (L, TA,) and Mukátil, (T, L, TA,) in the Ḳur xxviii. 32; [though generally held to be there, accord. to all the various readings, (which are رُهْبٌ and رُهُبٌ and رُهْبٌ,) an inf. n. of رَهِبَ;] and Az says that this is a correct meaning in Arabic, and the most agreeable with the context. (L, TA.) One says, ↑ وَضَعْتُ الشَّىْءَ فِى رَهَبِى, meaning *I put the thing in my sleeve* [to carry it therein, as is often done]. (TA.)

رَهْبَةٌ: see what next follows: — and see also رَهْبَانِيَّةٌ.

رَهْبَى and ↑ رُهْبَى and ↑ رَهْبَاءُ and ↑ رُهْبَاءُ [which last I write with tenween accord. to a general rule applying to words of the measure فُعْلَاءُ] and ↑ رَهُوتُ and ↑ رَهُوتَى, each a simple subst., (K,) as also ↑ رَهْبَةٌ, (Mṣb, [but accord. to the Ṣ and K, this last is an inf. n. of رَهِبَ,]) signifying *Fear:* (Mṣb, K:) or *fear with caution.* (TA.) One says, رَهْبَى خَيْرٌ مِنْ رَحْمَوْتٍ (Ṣ, Meyd, K,) or, accord. to Mbr, رَهْبَوْتَى ↑ خَيْرٌ مِنْ رَحْمَوْتَى, (Meyd,) [*Fear is better than pity, or compassion,*] meaning *thy being feared is better than thy being pitied, or compassionated:* (Ṣ, Meyd, K:) a proverb. (Meyd. [See 1 in art. رحم.]) And ↑ رُهْبَانُ خَيْرٌ, رَهْبٌ مِنْ رُهْبَانَ, a similar prov. [expl. voce رُهْبَانٌ]. (Meyd.) And الرَّهْبَى مِنَ اللّٰهِ وَالرَّغْبَى إِلَيْهِ [also expl. voce رَغْبَى]. (Lth, TA.) — For the first word, see also رَهْبٌ.

رَهْبَى: see the next preceding paragraph, in three places.

رَهْبَانٌ: see رَهْبَى: — and see also رَهْبٌ.

رَهْبَاءُ: see رَهْبَى.

رَهْبَانُ *Excessively fearful.* (Bḍ in lvii. 27.)

رَهْبَنَةٌ: see رَهْبَانِيَّةٌ.

رَهْبُوتٌ: see رَهْبَى, in two places. ⟹ Also *Fearful;* applied to a man. (Ṣ.)

رَهْبُوتَى: see رَهْبَى, in two places.

رَهْبَانِيَّةٌ, (JK, Ṣ, Mgh, Mṣb, K,) written in an exposition of the Maḳámát [of El-Ḥareeree] without teshdeed, (Mgh,) [*Monkery; asceticism; the life, or state, of a monk or an ascetic;*] the *state of a* رَاهِب, (A, Mṣb,) or *Christian devotee;* (Mgh;) the maṣdar of رَاهِبٌ, (JK, Ṣ, K,) as also ↑ رَهْبَةٌ: (Ṣ, K:) or it is originally from الرَّهْبَةُ; and by a secondary application is used as a noun signifying *excess, or extravagance:* (AAF, TA:) or it is from ↑ رَهْبَنَةٌ, [which has the same signification, of the measure فَعْلَنَةٌ from رَهْبٌ, or فَعْلَلَةٌ on the supposition that the ن is a radical letter: (IAth, TA:) or it signifies *excess in religious services or exercises, and discipline, and the detaching oneself from mankind;* and is from رَهْبَانٌ, signifying "excessively fearful:" so in the Ḳur lvii. 27; where it is said, وَرَهْبَانِيَّةً ابْتَدَعُوهَا (Bḍ,) meaning وَابْتَدَعُوا رَهْبَانِيَّةً ابْتَدَعُوهَا [*And they innovated excess &c.: they innovated it*]: (AAF, Bḍ, TA:) and some read with ḍamm, رُهْبَانِيَّةً, as though from رُهْبَانٌ, pl. of رَاهِبٌ. (Bḍ.) It is said in a trad., (TA,) لَا رَهْبَانِيَّةَ فِى الْإِسْلَامِ [*There is no monkery in El-Islám*]; i. e., *no such thing as the making oneself a eunuch, and putting chains upon one's neck, and wearing garments of hair-cloth, and abstaining from flesh-meat, and the like.* (K.) And in another trad., عَلَيْكُمْ بِالْجِهَادِ فَإِنَّهُ رَهْبَانِيَّةُ أُمَّتِى [*Keep ye to the waging of war against the unbelievers, for it is the asceticism of my people*]. (TA.)

رَهَبَانٌ and رُهْبَانٌ: see what next follows.

رَهَابَةٌ (Ṣ, K) and رُهَابَةٌ and رَهَابَةٌ and رُهَابَةٌ accord. to El-Ḥirmázee, (K, TA,) [The *ensiform cartilage, or lower extremity of the sternum;*] a *certain bone,* (Ṣ, K,) or *small bone,* (TA,) *in the breast, impending over the belly,* (Ṣ, K, TA,) *resembling the tongue,* (Ṣ,) or *like the extremity of the tongue of the dog:* (TA:) or a *certain cartilage, resembling the tongue, suspended in the lower part of the breast, impending over the belly:* (TA:) the *tongue of the sternum, at the lower part:* (ISh, TA:) or, accord. to IAar, the *extremity of the stomach:* (TA:) pl. [or rather coll. gen. n.] رَهَابٌ [and رَهَبَانٌ]. (K.)

رَهَابَةٌ and رُهَابَةٌ: see what next precedes.

رَاهِبٌ *Fearing;* [or a *fearer;* or *fearing with caution;* or a *cautious fearer;*] as in the phrase هُوَ رَاهِبٌ مِنَ اللّٰهِ [*He is one who fears God;* or a *fearer of God;* &c.]: whence the signification

next following. (Mṣb.) — *A Christian* [*monk, ascetic, religious recluse,* or] *devotee;* (Mgh, Mṣb;) *one who devotes himself to religious services* or *exercises, in a* صَوْمَعَة [or *cell*]: (TA:) *one of the* رُهْبَان *of the Christians:* (Ṣ, K:) [i. e.] the pl. is رُهْبَانٌ (A, Mgh, Mṣb) and رَهْبَةٌ; (A:) or, sometimes, رُهْبَانٌ is a sing.; (Ṣ:) as in the following ex., cited by IAạr:

* لَوْ كَلَّمَتْ رُهْبَانُ دَيْرٍ فِي الفَلَلْ *

* لَرَنَّحَ الرُّهْبَانُ يَمْشِي فَنَزَلْ *

[*If she spoke to a Christian monk in a monastery among the summits of a mountain, the Christian monk would come down running, and so descend*]: but he says that the approved way is to use it as a pl.: (TA:) and رَهَابِينُ is a pl. (A, Mṣb, K:) of رُهْبَانٌ, (K,) and رَهَابِنَةٌ is another pl. (A, K:) of the same, and so is رُهْبَانُونَ. (K.) — See also مَرْهُوبٌ.

رَهْبَةٌ *A state,* or *condition, that frightens.* (TA.)

أَرْهَبُ *Birds that are not rapacious; that do not prey.* (K.) [App. so called because timid; as Golius supposes.]

مُرْهِبٌ, applied to a she-camel, [though of a masc. form,] *Fatigued in her back.* (TA. [See its verb, 2.])

مَرْهُوبٌ *Feared:* (Mgh, Mṣb:) [or *feared with caution:*] applied to God. (Mṣb.) In the phrase لَبَّيْكَ مَرْهُوبٌ وَمَرْغُوبٌ إِلَيْكَ [*At thy service time after time:* Thou art *feared, and petitioned,* or *supplicated with humility,* &c.], it is in the nom. case as the enunciative of an inchoative [أَنْتَ] suppressed. (Mgh.) — [Hence,] المَرْهُوبُ, as also الرَّاهِبُ, [the latter in this case being like رَاهِبٌ in the sense of مَرْهُوبٌ,] *The lion.* (K.)

رهج

4. أرهج, (K,) or الغُبَارَ أرهج, (Ṣ, Mgh,) *He, or it, raised the dust.* (Ṣ, Mgh, K.) You say, أَرْهَجَتْ حَوَافِرُ الخَيْلِ *The hoofs of the horses raised the dust.* (A.) — [Hence, because a heavy rain raises the dust,] أرهجت السَّمَاءُ ↕ *The sky poured,* or *flowed, with rain.* (A, K.) — And أرهج بِتَبْذِيرٍ ↕ *He raised,* or *excited, conflict* and *faction, sedition,* or *discord* or *dissension, between them,* or *among them.* (A.) — And أرهجوا بَيْنَ الكَلَامِ ↕ وَالصَّخَبِ [*They raised a tumult in talking and clamouring*]. (A.) — And أرهج *He had in his house,* or *chamber, much* بَخُور [or *incense*]. (IAạr, K.)

رَهْجٌ: see what next follows.

رَهَجٌ (Ṣ, A, Mgh, K) and ↑ رَهْجٌ (K) *Dust,* syn. غُبَارٌ, (Ṣ, A, Mgh, K,) *raised.* (Mgh.) In the phrase عَلَيْهِ رَهَجُ الغُبَارِ [*Upon him, or it, is raised dust*], الغبار is subjoined by way of explanation. (Mgh.) It is said in a trad., مَنْ دَخَلَ جَوْفَهُ الرَّهَجُ لَمْ يَدْخُلْهُ حَرُّ النَّارِ [*He into whose inside the dust* raised in fighting in the cause of God *has entered, the heat of the fire* of Hell *will not enter it*]. (TA. [The meaning is shown by another trad. there cited.]) — Also, (K,) or the former word, (TA,) *Clouds,* (K,) or *thin clouds,* (TA,) *without water,* (K,) *resembling dust:* (TA:) n. un. with *ẗ.* (K.) — Also, (K,) or the former word, (TA,) ↑ *Excitement of evil* or *mischief, of conflict* and *faction, of sedition,* or *of discord* or *dissension.* (IAạr, L, K, TA.)

رَهْرَجٌ: see what next follows.

رَهْرَجٌ *Weak;* (Ṣ;) applied to a young weaned camel; (TA;) or to a man and an animal [of any kind]: (TK:) and *soft;* as also ↑ رَهْرَجٌ (K,) with ḍamm; (TA; in the CK [erroneously] رَهْرَجٌ;) applied to a man. (TK.)

رَهْرَهَةٌ مَشْيٌ (Ṣ) *An easy, gentle, pace:* (TA:) the latter app. a Pers. word, arabicized; (Ṣ;) [from رَهْوَار, or رَهْوَار, or] its Pers. original is رَهْوَه. (L.)

رَهْوَجَةٌ *A certain* [*easy*] *kind of pace.* (Ṣ, K.)

رَهْوٌ ↕ نَوْءٌ مُرْهِجٌ [*A star, or an asterism, of the Mansions of the Moon, or of any that were believed to bring rain,*] *attended by much rain* [as though it raised the dust]. (A, K.)

رهدن

Q. 1. رَهْدَنَ, (TA,) inf. n. رَهْدَنَةٌ, (K, TA,) *He circled* in walking [*like the bird called* رَهْدَنٌ]: (K, TA:) or *he was as though he circled* in his gait. (Az, TA.) See رَهْدَنٌ. — *He was,* or *became, slow, tardy, dilatory, late,* or *backward.* (K, TA.) And *He was,* or *became, restricted,* or *limited.* (K, TA.) A poet, cited by IAạr to Th, says,

* فَجِئْتُ بِالنَّقْدِ وَنَرْ أَرْهَدِينْ *

i. e. [*And I brought the cash,* or *ready money, and*] *was not slow,* or *tardy,* &c., and *was not restricted,* or *limited,* with it. (TA.)

رَهْدَنٌ (Ṣ, K) and ↑ رَهْدَنٌ and ↑ رِهْدِنٌ (K) *A certain bird, in Mekkah, like the* عُصْفُور [or *sparrow*]; (Ṣ, K;) as also ↑ رَهْدَنَةٌ and ↑ رَهْدَنَّةٌ and ↑ رَهْدُونٌ: (K:) and *a certain bird resembling the* حُمَّر, [which is said by Es-Sakháwee, cited in the Mṣb in art. حمر, to be the قُبَّر, i. e. *lark,*] *except that it is* أَدْنَس [i. e. *brown,* or *of a colour between black and red,* or *of a dark,* or *an ashy, dust-colour, in which are redness and blackness*], *and is larger than the* حُمَّر; as also ↑ رَهْدَنَةٌ: (Ṣ, TA:) pl. رَهَادِنُ, (Ṣ, K:) and رَهْدَلٌ, pl. رَهَادِلُ. (TA.) رَهْدَنٌ, signifies the same: (TA:) or the ↑ رَهْدَنَّةٌ is *a bird resembling the* قُنْبَرَة [or *lark*], *that moves as though circling* (تُرَهْدِنُ ↑ طَائِرَةً تَتَدَبَّرُ) *in her gait:* (JK:) and accord. to the L, in art. حضب, the رَهْدَنٌ is the قُنْبَر [or *lark*]. (TA in that art.) — † *A coward:* (K, TA:) as being likened to the bird so called. (TA.) — And † *Foolish; stupid;* or *unsound,* or *deficient, in intellect* or *understanding:* (K:) or so the first word (رَهْدَنٌ): or a *weak* man: (JK:) pl. هَوَادِنَةٌ. (TA.)

رُهْدُنٌ: see the next preceding paragraph.

رَهْدُونٌ, without teshdeed, † *A heavy* [or *slow*] man. (JK.)

رِهْدِنٌ: see رَهْدَنٌ.

رَهْدَنَةٌ and رَهْدَنَّةٌ: see رَهْدَنٌ; for each in two places.

رُهْدُونٌ: see رَهْدَنٌ. — Also † *A liar.* (K.)

رهط

1: see what next follows.

8. نَحْنُ ذَوُو ارْتِبَاطٍ *We are collected together,* or *congregated;* as also ↑ نَحْنُ ذَوُو رَهْطٍ: (K, TA:) [the last word in each of these phrases being an inf. n.; unless that in the latter be a mistake for أَرْهُطٌ, (a pl. of رَهْطٌ,) which I find put in the place of رهط in a MS. copy of the K:] from Ibn-'Abbád. (TA.) — In a trad. occurs the phrase, فَايْقَظَنَا وَنَحْنُ ارْتَبَاطٌ [*And he waked us,*] *we being parties collected together,* or *congregated:* the last word being an inf. n. put in the place of the verb [or rather of the part. n., or for ذَوُو ارْتِبَاطٍ]. (TA.)

رَهْطٌ (Lth, Ṣ, Mṣb, K, &c.) and ↑ رَهَطٌ, (Lth, Mṣb, K,) but the former is the more chaste, (Lth, Mṣb,) A man's *people,* and *tribe,* (Ṣ, Mṣb, K,) *consisting of his nearer relations:* (Mṣb:) [i. e. his *near kinsfolk*:] and *a number of men less than ten, among whom is no woman;* (AZ, Ṣ, Mṣb, K;) as also نَفَرٌ: (AZ, Mṣb:) or *from seven to ten;* (IDrd, Mṣb, K;) and sometimes *a little more;* (IDrd;) less than seven, to three, being called نَفَرٌ: (Mṣb:) or *from three to ten:* (K:) or *i. q.* عُصَيْبَةٌ: (ISk, Mṣb:) or *more than ten, to forty:* (Aṣ, IF, Mṣb:) a pl., (Ṣ, Mṣb,) or a word having a pl. meaning, (Th, Az, Mṣb,) without any proper sing.; (Th, Az, Ṣ, Mṣb, K;) like نَفَرٌ and قَوْمٌ and مَعْشَرٌ and عُصَيْبَةٌ; all applied to men, exclusive of women: (Th, Mṣb:) and أَرْهُطٌ signifies the same: (ISh, TA:) the pl. of رهط is أَرْهُطٌ (Lth, Ṣ, K) and أَرْهَطَةٌ (Lth) and أَرْهَاطٌ, (Ṣ, K,) [all pls. of pauc.,] the last of these being pl. either of رَهْطٌ or of رَهَطٌ, (TA,) and أَرَاهِطُ, (Ṣ, ISd, K,) as though pl. of أَرْهُطٌ, (Ṣ, ISd,) though Sb makes it pl. of رَهْطٌ, because of the rareness of the pl. pl., (ISd,) and أَرَاهِيطُ [which is app. pl. of أَرَاهِطُ]. (Ṣ, K.) You say, هُمْ رَهْطُهُ وَذِئَبَةُ *They are his people,* and *his tribe, closely related.* (Ṣ, TA.) And it is said in the Ḳur [xxvii. 49], وَكَانَ فِي المَدِينَةِ تِسْعَةُ رَهْطٍ, (Ṣ,) but this means, [*And there were in the city*] *nine persons,* (Bḍ,) or *nine men.* (Jel.) — You also say رَهْطٌ مِنْ عُشْرٍ [*A collection of plants of the kind called* عشر]. (IAạr, Sh, TA in art. عشر.) — *An enemy;* syn. عَدُوٌّ; (K, TA;) [in the CK عَدُوٌ;]) mentioned by Sgh, on the authority of Ibn-'Abbád. (TA.) — *A shin,* (K,) or *a waist-wrapper* (إِزَار) *made of leather,* (Jm,) *the sides*

of which are slit in several places in their lower parts, so that one may walk in it; (Jm, K;) or *made of skin,* and also *of wool;* (Aboo-Tálib the Grammarian;) or a *skin of Et-Táif, slit in several places;* (M, TA;) or a *skin of a size equal to the space between the navel and the knee;* (S;) or a *skin slit into a number of thongs or strips;* (ISh, S, K;) or a *skin cut into a number of thongs or strips, these being one above another;* (AHeyth;) or a *waist-wrapper* (مِئْزَر) *made of skin, or leather, slit in several places, except in the place of the pudendum;* (TA;) or a *skin slit into strips, each strip being of the breadth of four fingers;* (IAar;) *worn by children,* (M, K,) *or by a young girl before she has arrived at puberty,* (IAar,) and *by a woman in menstruic:* (IAar, S, M, K, &c.:) [in Nubia, the رَهْط, still called by that name, is very readily made, consisting of a great number of slender thongs: it is worn there by young girls, and is generally their only covering, completely surrounding and concealing the pelvic portion of the body, and the whole or part of the thighs:] in the Time of Ignorance, the men used to perform their circuitings [around the Kaabeh] naked, and the women wearing [only] the رهط: (S:) [see also حَوْف, in two places:] the pl. is أَرْهَاطٌ [a pl. of pauc.] (S, TA) and رِهَاطٌ: (ISh, S, K:) or this last is a sing. also, (K,) signifying *a piece of leather of a size equal to the space between the place of the waist-band and the knee, slit in several places like the [thongs called]* شُرَال [*of the sandal,* pl. of شِرَال:] *worn by a girl of seven years: or a garment worn by the boys of the Arabs of the desert, consisting of overlapping folds or plies, one above another, like fans:* (TA:) pl. أَرْهِطَةٌ [a pl. of pauc.]. (K.)

رَهْطٌ: see رَهْطٌ.

رَهْطِىٌّ *Of,* or *relating to,* or *belonging to, a* رَهْط, meaning a man's *people,* and *tribe,* &c. (L.)

رَهْطَلَةٌ: } see what next follows.
رَهْطَانَةٌ: }

رَهْطَانَةٌ and ↑ رَهْطَلَةٌ (S, K) and ↑ رُهَاطَةٌ (K,) like دَأْمَاءٌ, (S,) *One of the holes of the jerboa, from which it takes forth the earth or dust,* (S, K,) *and collects it;* (S;) *it is the first hole that it excavates;* (TA:) *and is between the* قَاصِعَاء *and the* نَافِقَاء *and therein it hides its young:* (Az, TA:) or, as AHeyth explains the first of these words, *what the jerboa makes, or puts, at the mouth of the* قاصعاء, *and what is behind that, covering its hole except enough to admit the light from it.* (TA.)

أَرْهُوطٌ: see رَهْطٌ.

رهف

1. رَهُفَ, aor. ـُ, inf. n. رَهَافَةٌ (JK, MA, K) and رَهْفٌ (JK, K) and رُهْفٌ, (TA,) *It* (a sword, K, or a thing [of any kind], JK, TA) *was, or became, thin,* and *slender;* (JK, K, TA;) *it* (a sword) *was, or became, thin in the edge or point;* (Ham p. 349;) *it was, or became, sharp, or keen;* contr. of حَفَّ. (MA.) ― رَهُفَهُ: see what next follows.

4. أَرْهَفَهُ, (JK, S, K, &c.,) inf. n. إِرْهَافٌ; (Ham p. 93;) and ↑ رَهَّفَهُ, aor. ـِ, (K,) inf. n. تَرْهِيفٌ; (TA;) *He made it* (a sword, S, K, &c., or a thing [of any kind], JK) *thin,* (S, MA, K,) *or sharp* or *pointed;* (JK, MA;) *he made it* (a sword) *thin in the edge or point;* (Ham p. 93;) *he made it sharp, or keen.* (MA.) ― [Hence,] أَرْهَفْتَ عَلَيْنَا ↑ لِسَانَكَ [*Thou hast sharpened against us thy tongue*]. (A, TA.) And أَرْهِفْ غَرْبَ ذِهْنِكَ لِمَا ↑ أَقُولُ [*Sharpen the edge of thine intellect for what I say*]. (A, TA.)

رَهِيفٌ *Thin; slender;* (JK, TA;) applied in this sense to a sword; (TA;) and also to a neck: (ISh, TA in art. بتع:) or *thin in the edge or point;* applied to a sword: (Ham p. 349:) or *sharp,* or *keen;* thus applied: (JK,* MA:) but Az says that it is seldom used; ↑ مُرْهَفٌ being used in its stead. (TA.)

مُرْهَفٌ (JK, S, TA) and ↑ مَرْهُوفٌ (JK, TA) *Made thin;* (JK, S, TA;) applied to a sword, (S, TA,) or to an arrow: (JK:) and the former, [or each,] *made sharp or pointed:* (JK:) [or *made thin in the edge or point:* or *made sharp or keen:* see 4:] and see also رَهِيفٌ. ― أُذُنٌ مُرْهَفَةٌ † *A slender ear.* (TA.) And خَصْرٌ مُرْهَفٌ † *A slender waist.* (Ham p. 93.) And رَجُلٌ مُرْهَفٌ الجِسْمِ (JK, TA) and ↑ مَرْهُوفُ البَدَنِ, but the former is the more common, † *A man slender in the body.* (TA.) ― فَرَسٌ مُرْهَفٌ † *A horse lank in the belly, having the ribs near together:* which is a fault. (IDrd, K, TA.)

مُرْهَفَةٌ [as a subst., or an epithet in which the quality of a subst. is predominant,] *Swords;* (Ham p. 93;) and so مُرْهَفَاتٌ! (S and TA in art. برد:) or *swords made thin in the edge or point.* (Ham p. 349.) One says مُرْهَفَاتٌ بَوَارِدُ *Sharp, or cutting, swords:* (TA in art. برد:) or *slaying swords.* (S in that art.)

مَرْهُوفٌ: see مُرْهَفٌ, in two places.

رهق

1. رَهِقَهُ, (JK, S, Mgh, Msb, K,) aor. ـَ, (S, Msb, K,) inf. n. رَهَقٌ, (S, Mgh, Msb,) *He,* or *it, came upon,* properly *as a thing that covered, him,* or *it;* or *came to him,* or *it;* syn. غَشِيَهُ: (S, K:) and (K) *reached,* or *overtook, him,* or *it:* (El-Fárábee, Msb, K:) or it signifies, (K,) or signifies also, (S,) *he drew near to, or approached,* (S, Mgh, Msb, K,) *whether he took, or did not take,* (S, K,) *him,* or *it:* (S, Mgh, Msb, K:) or *he followed him, and was near to reaching,* or *overtaking, him.* (JK.) It is said in the Kur [x. 27], وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ, meaning † *And there shall not come upon, or overspread, their faces* [*blackness, or darkness,* nor *abjectness,* or *ignominy*]. (S, TA.) And you say, رَهِقَهُ الدَّيْنُ (Msb, TA,) or دَيْنٌ, (Mgh,) *Debt, or a debt, came upon him.* (Mgh, Msb, TA.) And رَهِقَتْنَا الصَّلَاةُ, (inf. n. رَهَقٌ, Msb, or رُهْقٌ, TA,) † *The time of prayer came upon us.* (Mgh, Msb, TA.) And it is said in a trad., إِذَا صَلَّى

أَحَدُكُمْ إِلَى شَىْءٍ فَلْيَرْهَقْهُ, i. e. [*When any one of you prays towards the thing,*] *let him come near to it.* (JK, S. [In the Mgh, إِلَى سُتْرَةٍ, i. e. *towards a thing that he has set up for that purpose,* &c.]) One says also, طَلَبْتُ فُلَانًا حَتَّى رَهِقْتُهُ, inf. n. رَهَقٌ, *I sought such a one until I drew near to him,* and, as it sometimes means, *took him,* or, as it sometimes means, *did not take him.* (S.) And طَلَبْتُ الشَّىْءَ حَتَّى رَهِقْتُهُ وَكِدْتُ أَخُذُهُ أَوْ أَخَذْتُهُ [*I sought the thing until I came near to it, and I almost took it, or I took it*]. (Az, Msb.) And رَهِقَ شُخُوصَ فُلَانٍ, i. e. † [*Such a one's going, or going forth or away,*] *drew near.* (S.) ↑ أَرْهَقْتُهُ also signifies *I drew near to it;* syn. دَانَيْتُهُ. (Msb.) And one says, أَرْهَقَكُمُ اللَّيْلُ, i. e. ! *The night has drawn near* [*to you, therefore hasten ye*]; syn. دَنَا. (TA.) ― You say also, رَهِقَهُ بِمَا يَكْرَهُ, inf. n. رَهَقٌ, *He did to him that which he disliked,* or *hated.* (JK.) ― And رَهِقَتْ إِلَيَّا: see 4. ― رَهِقَ as an intrans. v.: see رَهَقٌ, which is its inf. n., below.

2. رَهَّقَ *He was one to whom* رَهَقٌ [q. v.] *was attributed.* (Mgh.) [*He was one to whom ignorance was attributed; an object of suspicion in respect of his religion:* (see the part. n., below:) *or he was suspected of evil conduct.*] It is said in a trad., صَلَّى عَلَى امْرَأَةٍ تُرَهَّقُ, (S, Mgh,) meaning [*He prayed over a woman*] *suspected of evil conduct.* (S.)

3. راهق, (S, Msb, K,) and راهق الحُلُمَ, (JK, AZ, K, all in art. حلف,) inf. n. مُرَاهَقَةٌ, (Msb,) *He* (a boy) *was,* or *became, near to attaining puberty, or virility;* (S, Msb, K;) as also ↑ رهق, inf. n. إِرْهَاقٌ. (Msb.) And راهقت العشرين [*She nearly attained the* age *of twenty*]. (K in art. عصر.)

4. أَرْهَقَهُ طُغْيَانًا إِيَّاهُ i. q. أَغْشَاهُ إِيَّاهُ [i. e. *He made excessive disobedience to come upon him,* properly *as a thing that covered him*]; (S, K;) and أَلْحَقَهُ بِهِ [i. e. *made it to reach him, or overtake him, or befall him*]. (K.) It is said in the Kur xviii. 79, فَخَشِينَا أَنْ يُرْهِقَهُمَا طُغْيَانًا وَكُفْرًا, meaning [*And we disapproved*] *that he should make excessive disobedience, and ingratitude, to come upon them twain,* by his undutiful conduct, so bringing evil upon them: or *that he should couple with the* faith of *them twain* his *excessive disobedience and* his *ingratitude,* so that there would be in one house two believers and one who was excessively disobedient and ungrateful: or *that he should communicate to them twain* his *excessive disobedience and* his *ingratitude.* (Ksh, Bd. [See also خَشِيَ.]) And one says, أَرْهَقَنِى فُلَانٌ إِيَّايَ ↑ حَتَّى رَهَّقْتُهُ, meaning *Such a one made me to bear the burden of a sin, [as though he made the sin to come upon me as a burden,] so that I bore it.* (S.) And أَرْهَقْتُ الرَّجُلَ أَمْرًا *I made, required, or constrained, the man to bear, or endure, a thing, or an event.* (Msb.) And أَرْهَقَهُ عُسْرًا *He made, required, or constrained, him to do a difficult thing:* (AZ, S, Mgh, K:) or *he made a difficulty to come upon him,* properly *as a thing*

that covered him; syn. أَغْشَاهُ إِيَّاهُ. (Ksh and Bḍ in xviii. 72.) And رهقه, alone, *He demanded of him a difficult thing.* (Ṣ, Mṣb, K.) You say, لَا تُرْهِقْنِى لَا أَرْهَقَكَ اللّٰهُ *Demand not thou of me a difficult thing: may God not demand of thee a difficult thing.* (AZ, Ṣ, K.) And إِرْهَاقٌ signifies also The *inciting*, or *urging*, a man *to do a thing that he is not able to do.* (Az, K, TA.) — You say also, أَرْهَقَهُمُ الْخَيْلَ *We made the horsemen to overtake them*, or *come up with them*: (TA:) or *to be near doing so.* (JK.) — And ارهق الصَّلَاةَ *He delayed the prayer* (JK, Ṣ, Mgh, Mṣb, K, TA) *until it approached the other* [*next after it*], (JK,) or *until it almost approached the other*, (Mgh, K, TA,) or *until the time of the other approached.* (Ṣ, Mṣb.) — And أَرْهَقْتُهُ أَنْ يُصَلِّىَ *i. q.* أَعْجَلْتُهُ عَنْ صَلَاتِهِ [i. e. *I hurried him so as to prevent him from praying*: see similar phrases in art. عجل]. (K.) — See also 1, near the end of the paragraph, in two places: — and see 3. — ارهقت الدَّابَّةُ السَّرْجَ: see 4 in art. رهق.

رَهْقٌ The *doing of forbidden things*: (Ṣ, Mgh, Mṣb, K:) *wrongdoing*; *wrongful*, *unjust*, *injurious*, or *tyrannical*, *conduct*: (Fr, Ṣ, K:) it has this meaning in the Ḳur lxxii. 13, (Ṣ, TA,) accord. to Fr; or, as some say, the former meaning: (TA:) the *doing evil*: (AA, K:) and a subst. from إِرْهَاقٌ signifying the *inciting*, or *urging*, a man *to do a thing that he is not able to do*: (Az, K:) *lightwittedness*; or *lightness and hastiness of disposition or deportment*; (Ṣ, K;) and *excessive disobedience*: so in the Ḳur lxxii. 6, (Ṣ, TA,) accord. to some: (TA:) *foolishness*; or *stupidity*: *lightness*, or *levity*: (K:) or *ignorance*, and *lightness of intellect*: (JK:) and *illnature*, or *evil disposition*: (TA:) and *hate*: (K:) and *lying*: (Mgh, K:) in all these senses, [i. e. in all that have been mentioned above as from the K, and app. in others also, above and below,] its verb is رَهِقَ, aor. ـَ, [meaning *He did forbidden things*: *acted wrongfully*, *unjustly*, *injuriously*, or *tyrannically*: &c.:] (K, TA:) of which it is the inf. n.: (TA:) and the following meanings also are assigned to it [app. by interpreters of the passages in which it occurs in the Ḳur]: *suspicion*, or *evil opinion*: and *sin*: accord. to Ḳatádeh: *lowness*, *vileness*, or *meanness*; and *weakness*; accord. to Zj: *error*; accord. to Ibn-El-Kelbee: and *bad*, or *corrupt*, *conduct*: and *pride*: and so رَهَقٌ, in these two senses: and the *commission of a sin* or *crime* or *fault*; syn. عَنَتٌ: and the act of *reaching*, or *overtaking* [app. of some evil accident]: and *perdition*. (TA.)

رَهِقٌ A man *in whose conduct*, or *character*, *is* رَهَقٌ [expl. above: i. e. one *who does forbidden things*: &c.]: (O:) *hasty*: *quick to do evil*: and *self-conceited*; *proud*, or *haughty*. (TA.) And رَهِقَةٌ A *vitious* woman; or *an adulteress*, or *a fornicatress*. (TA.)

رَهَقَةٌ: see رَهَقٌ.

رَهْقَدُو الرَّهَقَى *He runs quickly, so as to require his pursuer to do what is difficult or what is beyond his power* (طَالِبَهُ حَتَّى يَرْهَقَ, or, as in the CK, حَتَّى يَرْهَقَ طَالِبَهُ [which is virtually the same]): (M, K, TA:) or *he runs quickly, so that he almost reaches, or overtakes,* (حَتَّى يَكَادَ يَرْهَقُ,) *the object of his pursuit.* (JK.)

رُهَاقَانِ مِائَةٍ: see what next follows.

رِهَاقُ مِائَةٍ and رِهَاقَا مِائَةٍ *As many as a hundred*; (AZ, ISk, JK, Ṣ, K;) as also رُهَاقَانِ ↑ مِائَةٍ: (so in one of my copies of the Ṣ:) such are said to be a man's camels, (JK,) or such is said to be a company of men. (AZ, ISk, Ṣ.)

رَهْرَهٌ A *wide-stepping, and quick, or excellent*, she-camel, *that comes upon him who leads her so as almost to tread upon him with her feet.* (En-Naḍr, K.)

رَهِيقٌ *Wine*: (K:) a dial. var. of رَحِيقٌ, like as مَدْهٌ is of مَدْحٌ. (TA.)

رَاهِقٌ applied to a boy, and رَاهِقَةٌ applied to a girl, *From ten to eleven years old.* (TA.) [See also مُرَاهِقٌ.]

رِهْبِقْطَانٌ *Saffron.* (JK, IDrd, Ṣ, K.)

مَرْهُوقٌ *Reached*, or *overtaken*, (JK, Ṣ, O, K,) *to be slain.* (Ṣ, O.) — *Straitened.* (Ḥam p. 682.)

مَرْهُوقٌ One *to whom men come* (Ṣ, K, TA) *often*, (TA,) *and at whose abode guests alight.* (JK, Ṣ, K,* TA.) — Also One *to whom* رَهَقٌ [q. v.] *is attributed*: (JK, K:) [said in the TA to have no verb; but this is not the case: see 2:] one *of whom evil is thought*: (JK, Ṣ, K:) or *who is suspected of evil*, or *of lightwittedness*: (TA:) one *to whom ignorance is attributed*; (Mgh;) *an object of suspicion in respect of his religion*: (Mgh, TA:) *corrupt* [*in conduct*]: one *in whom is sharpness* [*of temper*] *and lightwittedness.* (TA.)

مُرَاهِقٌ *Near to attaining puberty*; applied to a boy: (JK, Mgh, TA:) and with ة applied to a girl. (TA.) [See also رَاهِقٌ.] — [Hence,] دَخَلَ مَكَّةَ مُرَاهِقًا ↑ *He entered Mekkeh nearly at the end of the* [*proper*] *time* [*to do so as a pilgrim*], *so that he almost missed the halt at 'Arafát.* (Nh, O, K, TA.) And صَلَّى الظُّهْرَ مُرَاهِقًا ↑ *He performed the noon-prayer nearly missing the time.* (TA.)

رهل

1. رَهِلَ لَحْمُهُ, (Ṣ, K,) aor. ـَ, inf. n. رَهَلٌ, (JK, TA,) *His flesh was*, or *became*, *quivering*, *and flaccid*, or *flabby*: (Ṣ, K:) and (some say, TA) *his flesh was*, or *became*, *inflated*, or *puffy*, or *swollen*, (K, TA,) *in any part*: (TA:) or *it was*, or *became*, *swollen without disease*; (JK, K, TA;) *he being flaccid by reason of fatness*, (JK, TA,) *and inclining to weakness.* (TA.) [See also 5.]

2. رَهَّلَهُ, inf. n. تَرْهِيلٌ, *It* (flesh-meat) *rendered it* (i. e. his flesh) *quivering*, *and flaccid*, or *flabby*: (Ṣ, K:) or *inflated*, or *swollen*: or *swollen without disease*: (K: [see 1:]) or *it* (much sleep) *rendered his face swollen*, *and the parts below*, or *around*, *his eyes puffy.* (TA.)

5. تَرَهَّلَ *He was*, or *became*, *soft in the flesh*: and *it* (the flesh of a limb or member) *was*, or *became*, *soft.* (KL.) [See also 1.]

رَهْلٌ [in the Lexicons of Golius and Freytag رَهَلٌ] *Thin clouds*, *resembling* [*falling*] *dew*, (K, TA,) *in the sky.* (TA.)

رَهَلٌ *Yellow water* [or *fluid*] *in the* سَخْد [app. here meaning the *membrane that encloses the fœtus of a beast*]. (1Drd, K.)

رَهِلٌ *Quivering*, *and flaccid*, or *flabby*, flesh. (TA.) And رَهِلُ الصَّدْرِ A horse *quivering*, *and flaccid*, or *flabby*, *in the breast.* (Ṣ, TA.)

أَصْبَحَ مُرَهَّلًا *He was*, or *became*, *in the morning*, *swollen* (K, TA) *in his face*, *by reason of much sleep.* (TA. [See 2. In some copies of the K, تَهَيَّجَ is erroneously put, in this explanation, for تَوَرَّمَ.])

رهم

1. رَهُمَتِ الْأَرْضُ *The land was rained upon* [*with such rain as is termed* رِهْمَةٌ]. (Z, TA.)

4. ارهمت السَّمَاءُ, (JK, K,) or السَّحَابَةُ, (Ṣ,) *The sky*, *or the cloud*, *shed the sort of rain*, or *rains*, *termed* رِهْمَةٌ, or رِهَامٌ. (JK, Ṣ, K.)

رِهْمَةٌ *A drizzling and lasting rain*; i. e. *a lasting*, *or continuous*, *rain*, *consisting of small drops*: (JK:) or *weak and lasting rain*, (Ṣ, K,) said by AZ to be *such as falls with more force*, *and passes away more quickly*, *than that which is termed* دِيمَةٌ: (Ṣ:) pl. رِهَمٌ and رِهَامٌ: (JK, Ṣ, K:) El-Ámideе seems to have held that رِهَامٌ is pl. of رَهْمَةٌ; for he likens these two words to إِكَامٌ and أَكَمَةٌ; but this is at variance with what is held by the leading lexicologists. (TA.) [See an ex. of the pl. رِهَامٌ in a verse of Lebeed cited in the first paragraph of art. برق.]

أَرْضٌ رَهْمَةٌ *Land upon which rains such as are termed* رِهَام *have fallen*: (Ḥam p. 99:) and رَوْضَةٌ مَرْهُومَةٌ ↑ [from رَهَمَتِ, *Meadows*] *watered by the rain termed* رِهْمَةٌ: (JK, Ṣ, K:) one should not say مَرْهُمَةٌ. (K.)

رَهْمَانٌ: see رَهْوَرٌ.

رَهْمَانٌ, in the going of camels, *A hearing*, *and leaning*, *on one side*, or *sideways.* (JK,* K. [In the former, it is implied that the word is رَهْمَانٌ, which is at variance with an express statement in the K.])

رَهَامٌ + A sheep, or goat, [شَاةٌ,] *lean*, or *emaciated*; (JK, K:) [in the former written رَهَامٌ, but said in the latter to be like سَحَابٌ;]) and so

رَهُومٌ (TA:) [i. e.] you say also شَاةٌ رَهُومٌ (JK, Ḳ, TA,) meaning †*a sheep*, or *goat*, *lean*, or *emaciated*: (TA:) from [رَهُومٌ, or perhaps رَهَامٌ, or both, as meaning] clouds (سحاب) *that have discharged their water*. (JK.)

رَهَامٌ, applied to a bird, *That does not prey*: (Ḳ:) or *the bird called* غُرْنُوق. (JK.) = Also *A large number*. (JK, Ḳ.)

رَهُومٌ: see رَهَامٌ. = Also † A man *weak in seeking*, or *searching*, [*to find what is best to be done;*] *who follows mere opinion*; as also ↑ رَهْمَانٌ. (JK, Ḳ.)

رَهِمَ *More* [and most] *fruitful*, or *plentiful*, or *abundant in herbage* or *in the goods* or *conveniences* or *comforts of life*: [as though meaning *more*, and *most*, watered *by rain such as is termed* رَهْمَة:] so in the saying, نَزَلْنَا بِفُلَانٍ فَنَالَنَا فِى أَرْهَمِ جَانِبَيْهِ [*We alighted at the dwelling of such a one, and we were in the more fruitful, &c., of the two sides of his place of abode*; meaning, and we were entertained by him in the best, or most bountiful, manner]. (Ṣ.)

مَرْهَمٌ [*A place upon which has fallen rain such as is termed* رَهْمَةٌ: pl. مَرَاهِمُ: see an ex. in what follows. = Also] *A certain application for wounds*; (Ṣ;) *a soft plaster or dressing*, (Ḳ, TA,) *the softest of medicaments*, (TA,) [i. e. an *unguent*, or *the like*,] *with which a wound is plastered, dressed, overspread*, or *anointed*: (Ḳ, TA:) [pl. as above:] it is an arabicized word [from the Pers. مَرْهَم]: (Ṣ:) or derived from الرَّهْمَة, [as some say,] because of its softness. (Ḳ.) You say, مَرَاهِمُ الغَوَادِى مَرَاهِمُ البَوَادِى [*The places watered by the drizzling and lasting rains of the early morning-clouds are the soft plasters, or unguents, of the deserts*]. (A, TA.)

أَرْضٌ رَهْمَاءُ: see رَوْضَةٌ مَرْهُومَةٌ, above.

رهن

1. رَهَنَ, (Ṣ, Mgh, Mṣb, Ḳ,) aor. ـَ, (Mṣb,) inf. n. رَهْنٌ, (Ṣ, TA,) or رُهُونٌ, (Mṣb,) *It* (a thing, Ṣ, Mṣb, TA) *continued*, *subsisted*, *lasted*, *endured*, *remained*, or *remained fixed or stationary; it was*, or *became*, *permanent*, *constant*, *firm*, *steady*, *steadfast*, *stable*, *fixed*; *fast*, *settled*, or *established*. (Ṣ, Mgh, Mṣb, Ḳ, TA.) This is the primary signification. (Mgh, TA.*) = Hence, (Mgh,) رَهَنَ بِالمَكَانِ ↕ *He remained*, *stayed*, *dwelt*, or *abode*, *in the place*. (A, Mgh, TA.) = And رَهَنَ, (JK, Ṣ, Ḳ,) aor. ـَ, (Ḳ, TA,) or ـِ, (JK, [but this I think to be a mistake,]) inf. n. رُهُونٌ, (Ḳ,) said of a man, and of a camel, (JK, Ṣ,* TA,) and of any beast, (TA,) *He was*, or *became*, *lean*, or *emaciated*; (JK, Ṣ, Ḳ, TA;) and *fatigued*, *tired*, *weary*, or *jaded*. (JK, TA.) You say, رَكِبَ حَتَّى رَهَنَ *He rode until he became lean*, or *emaciated*. (ISh, TA. [See رَاهِنٌ.]) = As trans., see 4, first signification. = [Hence,] as a law-term, رَهْنٌ signifies The *putting*, or *placing*, an article of real property [*to remain*] *as a pledge*, or *security*, or *making it to be such*, *for a debt that is obligatory or that will become obligatory*. (TA.) You say, رَهَنَهُ عِنْدَهُ, and رَهَنَهُ الشَّىْءَ, (Ṣ, Mgh, Mṣb, Ḳ,) aor. ـَ, (Ḳ,) inf. n. رَهْنٌ (Mṣb, TA) [and رَهِينَةٌ, q. v. voce رَهْنٌ]; and ↑ ارهنه الشَّىْءَ; (Ṣ, Ḳ:) all signify the same; (Ṣ;) i. e. *He deposited the thing with him* (Mṣb, Ḳ) [*as a pledge*] *to be in lieu of that which he had taken*, or *received*, *from him*: (Ḳ:) [i. e. *he pledged the thing to him*, or *with him*:] and رَهَنْتُ المَتَاعَ بِالدَّيْنِ, inf. n. رَهْنٌ, *I restricted the commodity*, or *placed it in custody*, *for*, or *by reason of*, *the debt*; and ارهنته ↑ بالدين is a dial. var. thereof, but of rare occurrence, and disallowed by those who are held in esteem: (Mṣb:) for, properly, they say, (Mṣb,) أَرْهَنْتُ ↑ زَيْدًا الثَّوْبَ signifies *I gave to Zeyd the garment*, or *piece of cloth*, *in order that he should deposit it as a pledge* (Mṣb, Ḳ*) *with some one*. (Mṣb.) 'Abd-Allah Ibn-Hemmám Es-Saloolee says, (Ṣ,) or Hemmám Ibn-Murrah, (TA,)

* فَلَمَّا خَشِيتُ أَظَائِيرَهُمْ * نَجَوْتُ وَأَرْهَنُهُمْ ↑ مَالِكَا *

[*And when I dreaded their nails, I escaped, and gave them, or left with them, as a pledge, Málik*]: thus, says Th, all relate the verse, except Aṣ, who says وَأَرْهِنُهُمْ مالكا [i. e. *leaving with them, as a pledge, Málik*]: he likens this phrase to the saying قُمْتُ وَأَنْطِقُ وَجْهُهُ; and this is a good way of explaining it; for the و is that which is a denotative of state; the meaning being قُمْتُ صَائِتًا وَجْهُهُ: [accord. to the former reading, in the opinion of Th,] the poet means *I left Málik remaining with them*; not as a pledge; because [when the leaving a thing as a pledge is meant, in his opinion,] one does not say, أَرْهَنْتُ ↑ الشَّىْءَ, but only رَهَنْتُهُ. (Ṣ, TA.) [See, however, 4.] You say also, رَهَنَهُ عَنْهُ, inf. n. رَهْنٌ, meaning *He made him*, or *it*, *to be a pledge in lieu of him*, or *it*: a poet, asserted by IJ to be a pagan, says,

* ارْهَنْ بَنِيكَ عَنْهُمُ أَرْهَنْ بَنِىَّ *

[*Make thou thy sons to be pledges in lieu of them*: in that case *I will make my sons to be pledges*: بَنِى being for بَنِىَّ. (TA.) And رَهَنْتُهُ لِسَانِى †[*I made my tongue to be as though it were a pledge to him, to be restrained, or to be used, for his sake or benefit*]: in this case one should not say أَرْهَنْتُهُ ↑; (IAạr, Ḳ;) though one says thus of a garment, or piece of cloth, [&c.,] as well as رَهَنْتُهُ. (TA.)

3. رَاهَنْتُ فُلَانًا عَلَى كَذَا, (Ṣ, Mṣb,) inf. n. رِهَانٌ, (Ṣ,) ✿ or رِهَانَةٌ, (Mṣb,) or both, (Ḳ, and so in a copy of the Ṣ,) *I laid a bet*, or *wager*, or *stake*, *with such a one*, *for such a thing*, (Ṣ, Mṣb, Ḳ,*) mostly (TA) said in relation to horses running a race, (JK, TA,*) *to be taken by him who should outstrip*, or *overcome*. (Mṣb.) = The inf. ns. also signify ↕ The *contending* [of two persons] *to outstrip* [*in a race*] *upon horses*, (Ḳ, TA,) and *otherwise*. (TA.) Hence the prov., هُمَا كَفَرَسَىْ رِهَانٍ [explained in art. فرس]. (JK.)

4. ارهن *He made* (a thing, Mṣb) *to continue*, *subsist*, *last*, *endure*, *remain*, or *remain fixed or stationary*; *to be*, or *become*, *permanent*, *constant*, *firm*, *steady*, *steadfast*, *stable*, *fixed*, *fast*, *settled*, or *established*; (Ṣ,* Mgh,* Mṣb, Ḳ;*) and so رَهَنَ; (Ḳ;) but the former is the more approved: (TA:) and also *he found it to be so*. (Mṣb.) You say, ارهن لَهُمُ الطَّعَامَ, (T, Ṣ, Ḳ, TA,) and الشَّرَابَ, (T, Ṣ, TA,) and المَالَ, (TA,) ↕ *He continued*, or *made permanent*, *to them the food*, (T, Ṣ, Ḳ, TA,) and *the beverage*, (T, Ṣ, TA,) and *the property*. (TA.) [And accord. to an explanation of أَرْهَنْتُ (referring to dates), by 'Alee Ibn-Hamzeh, cited in a marginal note in a copy of the Ṣ, in art. وهب, أَرْهَنَ signifies *He prepared food*, *and continued* it, or *made it permanent*.] = [Hence ارهنهُ as used by some in another sense of رَهَنَهُ:] see 1, in six places. [That it is allowable to use it thus may be inferred from phrases here following.] = You say, أَرْهَنْتُ مَالِى *I staked my property*. (JK.) And أَرْهَنُوا بَيْنَهُمْ خَطَرًا *They gave, of their own free will, what the party approved, whatever were its amount, to be to them a stake at a race*. (TA.) And أَرْهَنْتُ بِهِ وَلَدِى, (Ṣ, Ḳ,*) inf. n. إِرْهَانٌ, (Ṣ,) *I made my children to be as a stake for him*, or *it*. (Ṣ, Ḳ.*) And ارهنهُ لِلْمَوْتِ † *He resigned him to death*. (IAạr, TA.) And ارهن المَيِّتَ القَبْرَ ↕ *He deposited the dead body in the grave* [as a pledge to be rendered up on the day of resurrection]. (Ḳ, TA.) = Accord. to AZ, (Ṣ, TA, in one copy of the Ṣ it is A'Obeyd,) أَرْهَنْتُ فِى السِّلْعَةِ signifies *I bought the commodity for a dear*, or *an excessive*, *price*; (Ṣ, Ḳ, TA;) *gave largely for it until I obtained it*: (TA:) accord. to ISk, *I paid in advance for the commodity*; syn. أَسْلَفْتُ. (Ṣ, TA;) and in the T it is said, [and in like manner in the JK,] that ارهن فِى كَذَا وَكَذَا signifies اسلف فيه: (TA:) [in the K it is said that أَرْهَنَهُ signifies أَسْلَفَهُ, as though it meant *he lent him* a sum of money &c.:] accord. to Er-Rághib, the proper meaning [of إِرْهَان] is one's *giving* a commodity *before* [*the full payment of*] *the price*, *and so making it to be pledged for the completion of its price*. (TA.) = ارهنهُ also signifies *He*, or *it*, *weakened him*: (Ḳ:) [like أَوْهَنَهُ:] and *rendered him lean*, or *emaciated*. (TA.) And ارهن اللّٰهُ قُوَّتَهُ *God weakened him*; syn. أَوْهَنَهُ. (JK.)

تراهنا *They two laid bets*, *wagers*, or *stakes*, *each with the other*; syn. تَوَاضَعَا الرُّهُونَ. (TA.) And تراهن القَوْمُ *The party contended together*, *every one of them laying a bet*, *wager*, or *stake*, *in order that the person outstripping should take the whole when he overcame*. (Mṣb.)

8. ارتهن مِنْهُ *He took*, or *received*, *from him a pledge*. (Ḳ.) [Or] ارتهنهُ *He took*, or *received*, *it as a pledge*: (JK, Mgh:) or ارتهنهُ مِنْهُ *he took*, or *received*, *it from him*; namely, a pledge. (Mṣb.) = [Accord. to Freytag,] ارتهن بِهِ signifies *He had him*, or *held him*, *as a pledge to him for it*. And ارْتُهِنَ *He*, or *it*, *was given as a pledge*. But for neither of these has he mentioned any authority.]

10. [استرهنهُ *He asked him*, or *desired him*, *to pledge* a thing with him: and, *to give a pledge*.] You say, اسْتَرْهَنْتُهُ كَذَا فَرَهَنَهُ عِنْدَهُ [*He asked me*, or *desired me*, *to pledge such a thing*, or *to*

deposit such a thing as a pledge, and I pledged it with him, or *deposited it with him as a pledge*]. (Mgh.)

رَهْنٌ originally an inf. n., (Msb,) is *syn. with* مَرْهُونٌ; (Mgh, Msb;) i. e. (Msb) it signifies [*A pledge;*] *a thing deposited with a person* (Msb,* K) *to be in lieu of a thing that has been taken, or received, from him;* (K;) or *a thing that is deposited as a security for a debt:* and رَهَانٌ has a similar meaning, but is specially applied to *a thing that is deposited as a bet, or wager, or stake;* and is likewise originally an inf. n.: (Er-Rághib, TA:) رَهِينَةٌ, also, is *syn. with* رَهْنٌ [as meaning the *act of giving as a pledge*], like as شَتِيمَةٌ is syn. with شَتْمٌ; the ة being added to give intensiveness to the signification: then, like رَهْنٌ, it is used as *syn. with* مَرْهُونٌ [in the sense explained above, as will be seen in what follows in this paragraph]; (IAth, TA:) [i. e.] رَهِينَةٌ is an inf. n. like شَتِيمَةٌ, applied to denote the pass. part. n. [used as a subst. properly so termed] like رَهْنٌ, not as an epithet; (Bḍ in lxxiv. 41;) [or, in other words,] رَهِينَةٌ signifies *anything by reason of which a thing [such as a debt or the like] is restricted, or appropriated, to oneself;* as also مُرْتَهَنَةٌ: (K: [I here follow two copies of the K, in which it is said, كُلُّ مَا احْتُبِسَ بِهِ شَىْءٌ فَرَهِينَةٌ وَمُرْتَهَنَةٌ: in the CK, and in the copy of the K followed in the TA, فَرَهِينَه وَمُرْتَهَنَه, which perverts the meaning, though رَهِينٌ and مُرْتَهَنٌ may be used in the same sense as رَهِينَةٌ and مُرْتَهَنَةٌ, as will be seen in the course of this paragraph: and in the TA, in the place of احْتُبِسَ is put يُحْبَسُ, meaning يُحْبَسُ: there is, however, this difference between رَهِينَةٌ and مُرْتَهَنَةٌ; that the former properly signifies *a thing deposited as a pledge;* and the latter, *a thing taken, or received, as a pledge:*]) the pl. of رَهْنٌ is رِهَانٌ (S, Mgh, Msb, K) and رُهُونٌ (Mgh, Msb, K) and رُهْنٌ, (Mgh, K,) this last said to be a pl. of رَهْنٌ by Aboo-'Amr Ibn-El-'Alà, but disapproved by Akh, because a word of the measure فَعْلٌ has not a pl. of the measure فُعْلٌ except in rare and anomalous instances, though he says that it may be [as it is said to be in the Msb] pl. of رِهَانٌ, which is pl. of رُهْنٌ, (S,) and Fr says that رُهْنٌ is pl. of رِهَانٌ, but this is denied in the M, because any pl. may not be pluralized except when there is express authority for it and when the case does not admit of any other decision; (TA;) and رُهْنٌ, also, is another pl. of رَهْنٌ, (TA,) [or rather it is a contraction of رُهُونٌ;] and another pl. of رَهْنٌ [or rather a quasi-pl. n.] is رَهِينٌ, (IJ, K,) like as عَبِيدٌ is of عَبْدٌ: (TA:) the pl. of رَهِينَةٌ is رَهَائِنُ. (S, K.) غَلِقَ الرَّهْنُ بِمَا فِيهِ [*The pledge became, or has become, permanent as a possession, with what was, or is, comprised in it,*] is a prov., applied to him who has fallen into a case from which he cannot hope to escape: it is said in a trad., لَا يَغْلَقُ الرَّهْنُ, (Meyd,) [i. e. *The pledge shall not remain, or let not the pledge remain, in the hand of its receiver when its depositer is able to release it;* for] لا is here either negative or prohibitive: you say, غَلِقَ الرَّهْنُ, aor. يَغْلَقُ, inf. n. غُلُوقٌ [or غَلَقٌ], meaning *The pledge remained in the hand of the receiver when the depositor was able to release it:* (Nh, cited in a copy of the "Jámi' eṣ-Ṣagheer:") the trad. means that the receiver of the pledge shall not have a right to it when the depositer has not released it within a certain time: for it was a custom in the Time of Ignorance for the receiver to keep possession of the pledge in this case; but El-Islám abolished it. (Meyd,* Nh.) You say also, هُوَ رَهْنٌ بِكَذَا and رَهِينَةٌ بِكَذَا *He, or it, is [a person, or thing,] pledged for such a thing:* (IAth, TA:) or *taken [as a pledge] for such a thing;* as also رَهِينٌ and مُرْتَهَنٌ. (TA.) And رَهِينَةٌ and رَهِينٌ and أَنَا رَهْنٌ بِكَذَا and رَهِينَةٌ *I am taken [as a pledge] for such a thing.* (Mgh.) And [hence,] أَنَا لَكَ رَهْنٌ بِكَذَا and رَهِينَةٌ (JK, TA) and رَهِينٌ (TA) *I am responsible, or a surety, to thee for such a thing.* (JK, TA.) And رِجْلُهُ رَهِينَةٌ بِقَيْدِهِ *[His leg, or foot, is a pledge for* the safe-keeping *of his shackle:* for if the meaning were مَرْهُونَةٌ, it would be رَهِينٌ, without ة]. (TA.) And الْمَلْكُ رَهِينٌ [*Mankind, or all created beings, are the pledges of death*]. (TA.) And هُوَ رَهْنٌ لِلْمَنِيَّةِ *[He is the pledge of the hand of death,* or *of fate, or destiny*]; said of one when he has sought, or courted, death. (TA.) And يَدِى لَكَ رَهْنٌ *[My hand is a pledge to thee]*; by which is meant responsibility, or suretiship. (TA.) And إِنَّهُ لَرَهِينٌ *[Verily he is the pledge of a grave,* which will render him up on the day of resurrection]. (TA.) It is said in the Kur lxxiv. 41, كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ, meaning *[Every soul is a thing] pledged with God [for what it shall have wrought;* its works being regarded as a debt, for which it will be either released or held in custody to be punished everlastingly]: رهينة being an inf. n. like شَتِيمَةٌ applied to denote the pass. part. n. [in a manner before mentioned] like رَهْنٌ; for if it were an epithet [i. e. used in the proper sense of a pass. part. n.] the word would be رَهِينٌ. (Bḍ.) And in lii. 21 of the same, كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِينٌ, i. e. [*Every man is*] *pledged* (مَرْهُونٌ, Bḍ, Jel) with God (عِنْدَ اللّٰهِ) *for what he shall have wrought;* so that if he have done good, He will release him; but otherwise, He will destroy [or hold in confinement and punish] him; (Bḍ;) or to be punished for evil, and recompensed for good. (Jel.) And it is said in a trad., كُلُّ غُلَامٍ رَهِينَةٌ بِعَقِيقَتِهِ [*Every boy* that is born *is a pledge for his* عقيقة, i. e. for the victim that is to be sacrificed for him when his head is shaven the first time; which is commonly regarded as his ransom from the fire of Hell]: i. e., the عقيقة is absolutely necessary for him; wherefore he is likened, when not released from it, to a pledge in the hand of the receiver: El-Khaṭṭábee says that the best explanation of it is that of Aḥmad Ibn-Ḥambal; that if the عقيقة be not sacrificed for the boy and he die an infant, he will not intercede for his parents. (TA.) — See also what next follows.

هُوَ رَهْنُ مَالٍ, (JK, K, TA,) with kesr, (K,) and ↑ رَهْنَهُ, (JK,) *He is a manager, tender, or superintendent, of cattle, or camels &c.; or a good pastor thereof.* (K,* TA.)

رِهَانٌ, as a sing.: see رَهْنٌ. — It is also a pl. of the latter word. (S, Mgh, Msb, K.)

رَهْنٌ: see مَرْهُونٌ: and see also رَهْنٌ, in six places.

رَهِينَةٌ, and its pl. رَهَائِنُ: see رَهْنٌ, in ten places.

رَاهِنٌ *Continuing, subsisting, lasting, enduring, remaining,* or *remaining fixed* or *stationary, permanent, constant, firm, steady, steadfast, stable, fixed, fast, settled,* or *established.* (S,* Mgh, Msb.) You say طَعَامٌ رَاهِنٌ (S, Mgh) *Food that continues,* or *is permanent,* &c. (Mgh.) And خَمْرٌ رَاهِنَةٌ *Wine of which there is a continual,* or *constant, supply; uninterrupted,* or *unfailing.* (TA.) And نِعْمَةٌ رَاهِنَةٌ, i. e. [*The bounty of God is*] *continual, permanent,* or *constant.* (TA.) And حَالَةٌ رَاهِنَةٌ *A state,* or *condition, continuing; remaining to the present time.* (Es-Semeen, TA.) And هٰذَا رَاهِنٌ لَكَ meaning *This is continual,* or *permanent, to thee; beloved by thee;* and also as explained below. (TA.) — ‡ *Remaining, staying, dwelling,* or *abiding, in a place.* (JK.) — *Prepared.* (K.) One says, هٰذَا رَاهِنٌ لَكَ meaning as explained above, and also *This is prepared for thee.* (TA.) — As an epithet applied to a man, and a camel, (JK, S, TA,) and any beast, (TA,) *Lean,* or *emaciated;* (JK, S, K, TA;) accord. to ISh, in consequence of riding, or disease, or some [other] accident: (TA:) and *fatigued, tired, weary,* or *jaded.* (JK, TA.) — And إِبِلٌ رَاهِنَةٌ *Camels that will not, or do not, pasture upon the* [*plants, or trees, termed*] حِمْض. (JK.)

رَاهِنَةٌ The *navel, with what surrounds it,* (JK, Az, K,) *in the outer part of the belly* (JK) of the horse. (JK, Az, K.)

إِرْهَانٌ *A thong,* or *strap, that is bound upon the middle of the* نير [or *yoke*] *that is upon the two bulls* [*drawing a plough*]. (JK.)

أُرْهُونٌ A girl, or young woman *menstruating:* (K:) seen by Az in the handwriting of Aboo-Bekr El-Iyádee, but not seen by him on any other authority. (TA.)

مَرْهُونٌ [*Pledged; deposited as a pledge;* or] *restricted, or placed in custody, for, or by reason of, a debt;* (S,* Msb;) originally مَرْهُونٌ بِالدَّيْنِ [or بِدَيْنٍ]; (Msb;) and ↑ رَهِينٌ signifies the same; (S, Msb;) and the fem. of this [or rather the subst. formed from it, for when it is used as a fem. epithet, having the sense of a pass. part. n., it is without ة, as remarked above, voce رَهْنٌ,] is مَرْهُونَةٌ. (S.) الْأُمُورُ مَرْهُونَةٌ بِأَوْقَاتِهَا [app. meaning *Events are guaranteed, or pledged, for their times,* to which they are limited by the decrees of God]. (TA.) See also رَهْنٌ.

مُرْتَهَنٌ: see رَهْنٌ, in two places.

مُرْتَهِنٌ One *who takes*, or *receives*, *a* رَهْن [or *pledge*]. (Ṣ.)

مُرْتَهَنَةٌ: see رَهْن, in two places.

رهو

1. رَهَا بَيْنَ رِجْلَيْهِ, aor. يَرْهُو, (AO, JK, Ṣ,) inf. n. رَهْوٌ, (AO, Ṣ, K,) *He parted, or made an opening between, his legs:* (AO, Ṣ, K:) or *he parted widely, or made a wide opening between, his legs.* (JK.) Hence the saying in the Ḳur [xliv. 23], وَاتْرُكِ الْبَحْرَ رَهْوًا [expl. in art. ترك, and below]. (Ṣ.) — رَهْوٌ also signifies The *going easily:* (Ṣ, K:) one says, جَاءَتِ الْخَيْلُ رَهْوًا *[The horses, or horsemen, came pacing along easily]:* and accord. to IAạr, رَهَا فِي السَّيْرِ, aor. as above, means *He was gentle in going, or pace:* (Ṣ:) or, as some say, رَهْوٌ in going, or pace, is the *being soft, or gentle, with continuance:* (TA:) or the *going along quietly:* (JK:) and one says, جَاءَتْ الْإِبِلُ رَهْوًا, meaning *The camels came following one another.* (TA.) Also The *going lightly:* (JK:) you say, رَهَتْ, aor. and inf. n. as above, *They,* [i. e. camels or the like,] or *she, went lightly.* (TA.) And The *going vehemently.* (TA.) [Thus it has two contr. significations.] — Also The *being still, quiet, motionless, calm, allayed, or assuaged.* (K, TA.) You say, رَهَا الْبَحْرُ *The sea became still, or calm.* (Ṣ.) And رَهَا الْحَرُّ *The heat became allayed, or assuaged.* (TA.) Hence some explain وَاتْرُكِ الْبَحْرَ رَهْوًا [mentioned above] as meaning *And leave thou the sea motionless, or calm:* some, as meaning *dry.* (TA.) And you say, افْعَلْ ذٰلِكَ رَهْوًا *Do thou that quietly, or calmly.* (Ṣ.) And فَعَلَ ذٰلِكَ سَهْوًا رَهْوًا *He did that quietly, or calmly, without being hard, or difficult:* (TA:) or *voluntarily; without its being asked, or demanded;* (K and TA in art. سهو:) and *without constraint.* (TA in that art.) And أَعْطَيْتُهُ رَهْوًا *I gave to him voluntarily; without being asked; or without constraint.* (JK.) — رَهَا, (JK, TA.) aor. as above, (TA,) inf. n. رَهْوٌ, (JK, K,) said of a bird, *He spread his wings,* (JK, Ṣ, K, TA,) *without flapping them.* (JK.)

3. رَاهَاهُ, (K,) inf. n. مُرَاهَاةٌ, (TA,) *He approached it, or drew near to it.* (K, TA.) [App. a dial. var. of رَاهَقَهُ, which is better known.] You say, رَاهَقَتْ الِاحْتِلَامَ *I approached, or drew near to, puberty, or virility.* (JK.) — Also *He aided him in his foolishness, or stupidity;* syn. حَامَقَهُ. (K, TA: in the CK جامعه.)

4. أَرْهَى *He found, or met with, a wide, or an ample, place.* (M, K.) — *He took to wife a woman wide in the vulva.* (K,* TA.) — *He continued the food to his guests by reason of liberality.* (TA.) And أَرْهَيْتُ لَهُمُ الطَّعَامَ وَالشَّرَابَ *I continued to them the food and the beverage;* (Yaʿḳoob, Ṣ, K:) like أَرْهَشْتُ. (Ṣ.) — *He did well:* they say to the shooter, or thrower, when he does ill, أَرْهِ عَلَى نَفْسِكَ, i. e. *Do thou well.* (TA.) — *He gentle with, or to, thyself:* (Ṣ, K, TA:) [in the CK أَرِهْ; and (hence, perhaps,) thus in the printed edition of Ḥar, p. 498; where it is said to be from رها فى السير, meaning رفق: but the right reading is أَرِهْ, for] one says also مَا أَرْهَيْتَ إِلَّا عَلَى نَفْسِكَ *Thou wast not, or hast not been, gentle, save with, or to, thyself:* (TA:) or *thou didst not show, or hast not shown, mercy, save to thyself.* (JK.) — أَرْهَى لَكَ الشَّيْءُ *The thing became, or has become, within thy power, or reach; or possible, or practicable, to thee.* (TA.) — And أَرْهَيْتُهُ لَكَ *I made it, or have made it, to be within thy power, or reach; or possible, or practicable, to thee.* (TA.) — مَا أَرْهَيْتُهُ *I did not leave it still, or motionless:* and أَرِهْ ذَاكَ *Leave thou that until it become still, or motionless.* (TA.) — *He kept continually, or constantly, to the eating of the* [رَهْو, or species of crane called] كُرْكِيّ. (K.)

6. تَرَاهَيَا, (JK, K,) inf. n. تَرَاهٍ, (JK,) *They two made peace, or became reconciled, each with the other;* syn. تَوَادَعَا. (JK, K, TA: in the CK تواردا.)

9. ارْتَهَوْا *They became commingled, confounded, or confused.* (K.) — Also, (K,) or ارْتَهَوُا رَهْيَةً, (TA,) *They made* رَهْيَة; i. e. *they took ears of corn, and rubbed them with their hands, then bruised, or pounded, them, and poured milk thereon, and then cooked this mixture.* (K, TA.)

رَهْو inf. n. of 1. (Ṣ, K, &c.) — Also *An intervening space* (JK, TA) between two things, (JK,) as, for instance, between the two humps of a camel of the species termed فَالِج. (TA.) — *A place where water remains and collects or stagnates:* (JK, TA:) *a* جُوبَة [i. e. a *depressed place, or a hollow, or an excavation, or such as is round and wide,*] *in the place of abode of a people, into which flows the rain-water or other fluid:* (A'Obeyd, Ṣ:) or, as also رَهْوَةٌ, *a depressed place* (Ṣ, K) *in which water collects:* (Ṣ:) and, both words, *an elevated place:* thus they have two contr. significations: (Ṣ, K:) or رَهْوَةٌ signifies *an elevation like a hillock, upon a hard and elevated, or an elevated and plain, tract of ground, or upon a mountain,* (JK, TA,) *where hawks and eagles alight:* (TA:) or *a hillock inclining to softness, two or three cubits in height, but only in a soft tract of ground, and in hard, or hard and level, ground consisting of earth, mould, or clay; not upon a mountain:* (TA:) [and accord. to some, it signifies *a mountain* itself; for] Ghaṭafán are called in a trad. رَهْوَةُ تَنْبَعُ مَآءً, meaning *a mountain welling forth water:* or it means that in them were roughness and hardness: (TA:) the pl. [accord. to the Ṣ app. of رَهْو, and accord. to the TA app. of رَهْوَة, in each case agreeable with analogy,] is رِهَاء. (Ṣ, TA.) — [Also, accord. to Golius, as on the authority of the KL, *A way through a market-place, at the sides of which the sellers:* but not in my copy of the KL.] — Also *Wide, ample, or spacious.* (TA.) — A well (بِئْر) *wide in the mouth.* (TA.) — A woman (Ṣ) *wide in the vulva;* (Lth, ISh, Ṣ, K:) as also رَهْوَى (Lth, K) and رَهْيَاءُ: (IAạr, K:) [or] a woman *who will not refrain from vitious conduct, or adultery, or fornication;* as also رَهْوَى: (JK, TA:) or (TA) a woman *that is not approved on the occasion of* جِمَاع, (JK, TA,) *because of her being wide [in the vulva].* (JK.) — A thing *dispersed, or scattered.* (TA.) — And sometimes, *Quick, or swift.* (TA.) — And *Still, quiet, or motionless.* (TA.) — And [hence, or رَهْوٌ مَطَرٌ,] *A still rain.* (TA.) — Also *A company of men* (JK, K, TA) *following one another.* (TA.) And غَارَةٌ رَهْوٌ *[A company of horsemen making a raid, or an inroad, or incursion,] following one another.* (TA.) And one says, النَّاسُ رَهْوٌ وَاحِدٌ مَا بَيْنَ كَذَا وَكَذَا i. e. مُتَنَاظِرُونَ [app. meaning *The people are disposed consecutively in one double rank, partly such and partly such, facing one another*]. (TA.) — Also *A certain species of bird;* as some say, (Ṣ,) the *[species of crane called]* كُرْكِيّ: (JK, Ṣ, K, TA:) or *a certain aquatic bird resembling the* كركى: (TA:) pl. رِهَآءٌ. (JK.) — And *A head-covering which is next to the head, and which very soon becomes dirty.* (TA.)

رَهْوَةٌ *A state of elevation:* and *a state of depression:* thus having two contr. significations. (TA.) — See also the next preceding paragraph, in four places.

رَهْوَى: see رَهْو, as applied to a woman, in two places: — and see also مِرْهَاةٌ.

رَهْوَانٌ *A depressed piece of land or ground.* (TA.) — And applied to *A* بُرْذَوْن [or *horse for ordinary use and for journeying*] *that has an easy back in going along:* a genuine Arabic word: (TA:) or رَهْوَانٌ [thus I find it written, but it is commonly pronounced رَهْوَان, and رَحْوَان with ح] is a vulgar term applied to *a pacing horse.* (MF voce جِمَاحٌ.)

رَهْيَةٌ *A wide* place. (K.) — *A wide tract of land:* (Ṣ, TA:) or *what is wide* of land: (M, TA:) [or] *an even tract of land, seldom free from* سَرَاب [or *mirage*]: (JK, TA:) and *what is even* of anything. (TA.) — See also رَهْو, as applied to a woman. — It is also [app. *A hue, or a haze,*] *like dust-colour and smoke.* (TA.)

رَهِيَّةٌ *Wheat which is ground between two stones, and upon which milk is poured:* (M, TA:) or *ears of corn rubbed with the hands, then bruised, or pounded, and then milk is poured thereon, and it is cooked.* (K.)

رَاهٍ A life (عَيْش) *ample in its means or circumstances, unstraitened, or plentiful, easy, pleasant, soft, or delicate;* (Ṣ, K:) and *quiet, or calm.* (Ṣ) *Easy;* as an epithet applied to a [journey such as is termed] جَهْش. (Ṣ.) And Anything *still, or motionless;* as also رَاهٍ. (TA.) — طَعَامٌ رَاهٍ *Food that continues, or is permanent;* like رَاهِنٌ: (AA, Ṣ:) and [in like manner (see رَاهِنٌ)] the fem. of each, with ة, is applied to wine. (Ṣ.) [Freytag adds, "Inde dicitur راهى الإباجل *Celer* de equo:" but راهى is here a mistranscription for وَاهِى: see أَبْجَل.]

رَاهِيَةٌ [the epithet رَاهٍ converted by the affix ة into a subst.,] *A bee;* because of its quiet manner of flying. (JK, K.)

فَرَسٌ مِرْهَاةٌ, with kesr, (K, TA,) like مِسْحَاةٌ [in form], (TA,) or مِرْهَاةٌ, (JK, and so in the CK, [like مِرْهَاةٌ in form, and, as most explain the latter, similar also in meaning, whence it seems that مِرْهَاةٌ is the more probably correct,]) *A quick, swift, or fleet, mare:* (JK,* K,* TA:) pl. مَرَاهٍ, (JK, K,) [or rather مَرًا if the sing. be مِرْهَاةٌ, and مَرَاهَى if the sing. be مِرْهَاةٌ,] like مَسَاجِي [or rather مَسَاجٍ, (TA,) or like مَرَاجِي [or rather مَرَاجٍ, pl. of مِرْهَاجٌ]: (JK:) but in the M, it is مِرْهَاةٌ ♦ رَهْوَى, [app. meaning that the sing. is thus,] like سَكْرَى; and in like manner in the Tekmileh and the Jm. (TA.)

رواً

2. رَوَّأَ فِى الأَمْرِ, (T, Ṣ, M, Mgh, Mṣb, K, &c.,) inf. n. تَرْوِئَةٌ, (Ṣ, Mgh, K,) or تَرْوِيَةٌ, (so in one of my copies of the Ṣ,) after the manner of a verb with an infirm final radical, like تَزْكِيَةٌ, inf. n. of زَكَّى, (TA,) and تَرْوِيٌّ, (Ṣ, K,) agreeably with analogy; (TA;) and, accord. to IDrst, in his Expos. of the Fṣ, رَوِّى also is allowable; but the former is the original; or, accord. to the L, the former is anomalous, like حَوْقَلَتْ in the phrase حَوْقَلَتِ السِّوِيقَ; (TA;) *He looked into the thing, or affair, or case; inspected it; examined it; considered it; or thought upon it;* (Ṣ, M, Mgh, Mṣb, K;) and *thought upon it repeatedly;* syn. تَعَقَّبَهُ; (M, L, K, TA;) i. e. رَدَّدَ فِيهِ فِكْرَهُ; (TA;) *not hastening to reply:* (Ṣ, K:) and رَيَّا signifies the same; (K in art. ريأ;) *i. q.* فَكَّرَ; (T;) or, accord. to some, it is a mispronunciation. (MF.) — Hence, يَوْمُ التَّرْوِيَةِ *The eighth day of [the month] Dhu-l-Ḥíjeh:* originally with ء: its derivation from الرَّوِيَّةُ is a mistake; and its derivation from الرِّىُّ requires consideration. (Mgh.) [See 2 in art. روى.]

4. أَرْوَأَ *It* (a place) *abounded with the [kind of plant, or tree, called]* رَأْد: (AZ, AAF, K:) or so [said of land (أَرْض)]. (M.)

رَأْدٌ *A kind of [plant, or] tree,* (T,* Ṣ, M, K, &c.,) *that grows in plain, or soft, land,* (T, M, TA,) *having a white fruit:* or, as some say, *a kind of dust-coloured tree, having a red fruit:* (M, TA:) n. un. رَأْدَةٌ: (T, Ṣ, M, K:) and dim. رُوَيْدَةٌ: (M, TA:) AHn says that the رَأْدَة *is not taller nor broader than a sitting man:* and accord. to one of the Arabs of the desert of 'Omán, it is *a tree that rises on a stem, and then there branch forth* [so in the M, but accord. to the TA, *rise,*] *from it round, rough leaves:* others, he adds, say that *it is a small tree of the mountains, resembling an* عظلمة [q. v.], *having a soft white flower like cotton:* (M, TA: [but in the latter, the word rendered "soft" is omitted:]) some say that *it is a species of the kind of tree called* طَلْح [*acacia, or mimosa, gummifera*], *and is the tree that grew at the cave in which were the Prophet and Aboo-Bekr:* so say Suh and others: *it is,* they say, *of the height of a man, and has white flowers, resembling cotton, with which cushions are stuffed, like feathers in lightness and softness:* it is said by IHsh to be *the same [tree] that is called* أُمّ غَيْلَان [see art. غيل]: but they have found fault with him [for so saying]: *it is not the* عُشَر *[asclepias gigantea],* as one author has supposed; *but a tree resembling this:* (MF, TA:) such is the truth: the رَأْد is not the عشر: I have seen them both [says SM] in El-Yemen; and with the fruit of each of them cushions and pillows are stuffed: but the fruit of the عشر commences small; then increases to the size of the باذنجانة [or fruit of the egg-plant, and much larger, like a bladder]; and then breaks open, disclosing what is like cotton: and the fruit of the رَأْد is not thus: the عشر [he adds] is not found in Egypt; but it and the رَأْد are peculiar to El-Ḥijáz and the neighbouring parts; [in saying this, however, he errs; for I have seen the عشر in abundance in the deserts of the upper part of the Sa'eed;] and the saddles of camels &c. are stuffed with the fruit of the رَأْد in El-Ḥijáz. (TA.) — Also *The foam of the sea.* (AHeyth, K.) — And *One of the letters of the alphabet.* (TA.) [See the letter ر.] — See also art. ريأ.

رَأْدَةٌ n. un. of رَأْد. (T, Ṣ, M, K.) — See also رَائِدَة, in art. رود.

رُوَيْدَةٌ, or, as some say, only رُوَيْدَ, without ة; (M;) the latter was the usual form, without ة; (Ṣ, Mṣb;) or each; (K:) a subst. from رَوَّأَ فِى الأَمْرِ; (Ṣ, K;) meaning *Inspection, examination, consideration, or thought;* (Ṣ,* M, Mṣb, K,*) and *repeated inspection or examination or consideration;* (M,* Mṣb, K,* TA;) or *consideration of the issues, or results, of an affair;* (Mṣb;) *without haste to reply.* (Ṣ,* K,* TA.) You say, لَيْسَ لَهُ رُوَيْدَةٌ *[Such a one has no inspection,* &c.]. (T.) It precedes what is termed عَزِيمَةٌ [i. e. resolution, or determination, &c.], and follows what is termed بَدِيهَةٌ [i. e. intuitive knowledge, &c.]: one has well said,

* بَدِيهَتُهُ تَحْمِلُ عُرَى المَعَانِى *
* إِذَا ٱنْغَلَقَتْ فَتَحْمِيهِ الرَّوِيَّهْ *

[*His intuitive knowledge undoes the loops of meanings when they are fast closed, and inspection suffices him.*] (Har p. 8.) [See also رَوِيَّة in art. روى.]

رُوَيْدَةٌ dim. of رَأْدٌ, q.v. (M, TA.)

قَصِيدَةٌ رَاوِيَّةٌ and رَاوِيَةٌ and رَوِيَّةٌ A قصيدة *of which the* رَوِىّ *is* ر. (TA in the باب الالف اللينة.)

روب

1. رَابَ, (T, Ṣ, M, &c.,) aor. يَرُوبُ, (T, Ṣ, &c.,) inf. n. رَوْبٌ, (Lth, T, Mṣb,) or رُؤُوبٌ, (Ṣ,) or both, (T, M, Mgh, K,) said of milk, (T, Ṣ, M, &c.,) *It was, or became, thick, or coagulated:* (M, A, Mṣb, K:) or *was churned, and deprived of its butter:* (M,* A, K,*) or *it was, or became, fit to be churned:* (T:) or *thick,* (Ṣ,) or *having a compact pellicle upon its surface, and thick, or resembling liver so that it quivered,* (Lth, T,) and *fit to be churned:* (Lth, T, Ṣ:) or *such as had become thick;* (Fr, A'Obeyd, T, Ṣ,* Mgh:) *until its butter was taken forth;* (Fr, A'Obeyd, T, Ṣ;*) or *before and after it had been deprived of its butter.* (Mgh.) — [Hence,] رَابَ دَمُهُ, (T, M, A, K,) aor. as above, (T,) inf. n. رَوْبٌ, (M,) ↕ [*His blood is about to be shed;*] *his death, or destruction, is at hand:* (M, K:) said of one who has exposed himself to that which will cause his blood to be shed; (T;) of one who has exposed himself to slaughter: (A:) like the phrase يَفُورُ دَمُهُ; (T;) or like يَغْلِى دَمُهُ: his blood being likened to milk that has become thick, and fit to be churned. (A.) — And رَابَ الرَّجُلَ, (A, T, Ṣ, &c.,) aor. as above, (TA,) inf. n. رَوْبٌ (Ṣ, M, K) and رُؤُوبٌ, (M, K,) ↕ *The man was, or became, confused, or disturbed,* (A, T, Ṣ, K,) *in his affair; or case,* (A, T,) *or in his reason, or intellect,* (Ṣ, K,) *and his opinion:* (A, T, Ṣ:) *or confounded, or perplexed; unable to see his right course:* (M, K:) and *languid in spirit, by reason of satiety, or drowsiness,* (M, A,) *or intoxication;* as also رَائِبٌ نَفْسُهُ: (A:) *or he arose* (M, K, TA) *from sleep* (M, TA) *disordered in body and mind:* (M, K, TA:) *or he was intoxicated with sleep:* (M, K:) *or he was lazy, sluggish, or slothful.* (Aboo-Sa'eed, T.) — And رَابَ, (Th, M, K,) inf. n. رَوْبٌ; (TA;) and ♦ رُوِّبَ, (Th, M,) inf. n. تَرْوِيبٌ; (K;) † *He* (a man, Th, M) *was, or became, fatigued, or jaded.* (Th, M, K.) And ♦ رُوِّبَتْ † مَطِيَّةُ فُلَانٍ *The riding-camel of such a one was, or became, fatigued, or jaded.* (T.) — And رَابَ † *He, or it, was, or became, quiet, still, or motionless.* (IAar, T.) — It is said in a prov., of him who does wrong and does right, [or of him who does right and does wrong,] هُوَ يَشُوبُ وَيَرُوبُ, meaning, accord. to Aboo-Sa'eed, † *He defends* his companion [at one time], *and is lazy or sluggish or slothful* [at another time]: or it means *he defends without energy* at one time, *and* at another time *is lazy or sluggish or slothful,* so that he defends not at all: or, as some say, *he mixes water with the milk,* and so spoils it, *and he shakes it good;* from the saying of IAar that رَابَ signifies أَصْلَحَ; but if it have this meaning, it is originally رَأَبَ, with hemz. (T. [See more in art. شوب.]) — Accord. to IAar, رَأْب also signifies *He suspected.* (T. [But in this sense it seems to belong to art. ريب.]) — Also *He lied.* (K. [But in the T, this signification is assigned to شَأَبَ, not to رَأَبَ; app. in relation to the prov. above cited.])

2. رَوَّبَ اللَّبَنَ, (Ṣ, M, A, K,) inf. n. تَرْوِيبٌ, (AZ, M,) *He made the milk to be such as is termed* رَائِب: (Ṣ, M, A, K:) as also ♦ ارابهُ: (M, A, K:) or *he put the milk into the skin, and turned it over, in order that it might become fit for churning, and then churned it, when it had not thickened well.* (AZ, M.) — See also 1, in two places.

4. ارابَ اللَّبَنَ: see 2. — [ارابَ as an intrans.

verb app. signifies *He had much milk such as is termed* رَأْبٌ: see its part. n. مُرِبٌّ, below.]

رَأْبٌ The *equal in quantity or measure or the like*: so in the saying, هٰذَا رَأْبُ كَذَا [*This is the equal in quantity &c. of such a thing.* (K,* TA.)

رَوْبٌ: see رَأْبٌ, in two places. — Hence, (M,) لَا رَوْبَ شَوْبَ وَلَا رَوْبَ, (IAạr, T, M,) occurring in a trad., meaning † *There is, or shall be, no dishonesty, nor any mixing:* (TA:) it is a saying of the Arabs, in a case of selling and buying, respecting the commodity which one sells, and means *I am irresponsible to thee for its faults, or defects.* (IAạr, T, M.)

رَوْبَةٌ: see what next follows, in three places.

رُوبَةٌ The *ferment* of milk, (T, Ṣ, M, A, Mgh, Mṣb, Ḳ,) *consisting of a sour portion,* (Ṣ, TA,) *which is put into milk in order that it may become such as is termed* رَأْبٌ; (T, Ṣ, Mgh, Mṣb, TA;) and † رَوْبَةٌ signifies the same as رُوبَةٌ in this sense, (Kr, M, A, Ḳ,) and in the other senses which follow: (M:) this is the primary signification: (TA:) or *ferment of milk which contains its butter, and when its butter has been taken forth;* as also † رَأْبٌ in both of these two senses; (T;) or in the latter state it is termed † رَأْبٌ: (TA:) or (so in the A and Ḳ, but in the M "and,") *remains of milk* (M, A, Ḳ, in the second of which, as in the last, this applies also to † رَوْبَةٌ,) *that has become such as is termed* رَأْبٌ: (M:) *or remains of milk left in the* [*skin or vessel called*] مَرْوب, *in order that fresh milk, when poured upon it, may quickly become* رَأْبٌ: (T:) and *milk containing its butter:* and also *milk from which its butter has been taken forth:* (Aboo-'Amr El-Mutarrizi, MF, TA.) It is said in a prov., شُبْ شَوْبًا لَكَ رُوبَتُهُ [*Mix thou a mixture,* app. of thick and fresh milk: *thine shall be what will remain of it*]: (Ṣ:) or لَكَ بَعْضُهُ [*thine shall be some of it*]: (so Meyd:) it is like the saying اَحْلُبْ حَلَبًا لَكَ شَطْرُهُ [expl. in art. شطر: (Ṣ, Meyd:) and is applied in inciting to aid him in whom one will find profit, or advantage. (Meyd.) — *I. q.* دَرْدِيّ [as meaning *A ferment*] *such as is put into* [*the beverage called*] نَبِيذ *to make it ferment.* (TA.) — ‡ *What has collected of the seminal fluid* (T, Ṣ, M, A, Ḳ) of a horse, (Ṣ, A,) or of a stallion, (M, Ḳ,) *after resting from covering;* (T, Ṣ, M, Ḳ;) and † رَوْبَةٌ in this sense is mentioned by Lḥ: (M:) you say, أَعْرِنِي رَوْبَةَ فَحْلِكَ (T,) or فَرَسِكَ (Ṣ, A,) when you ask a person to lend you a stallion, or a horse, to cover: (T, Ṣ, A:) or the *collecting thereof:* or the *seminal fluid* of the stallion *in the womb of the camel:* (M, Ḳ:) it is thicker than that which is termed مَنِيّ, and more remote in respect of the place into which it is injected. (M.) — ‡ *Strength* of a horse *to run:* so in the phrase فَرَسٌ بَاقِي الرَّوْبَةِ ‡ [*A horse whose strength to run remains*]. (A.) — ‡ *Intellect* (IAạr, Ṣ, A) of a man (IAạr, Ṣ) *when it has attained to full vigour:* (A:) [app. as being likened to the رَوْبَة of the stallion:] so in the saying, هُوَ يُحَدِّثُنِي وَأَنَا إِذْ ذَاكَ غُلَامٌ لَيْسَ لِي رَوْبَةٌ ‡ [*He would talk to me, I being then a boy, not having full intellect*]. (IAạr, Ṣ, A: in one of my copies of the Ṣ, and in the TA, لَيْسَتْ.) — † The *main, or most essential, part,* syn. مُعْظَم, of an affair: (M, Ḳ:) so in the saying, مَا يَقُومُ بِرَوْبَةِ أَمْرِهِ † [*He does not undertake, or superintend, or attend to, the main, or most essential, part of his affair*]: app. from the رَوْبَة of the stallion. (M.) — † *Means of subsistence:* (M, Ḳ:) † *food, or sustenance:* (TA:) † *anything that puts a thing into a good, right, or proper state;* from the same word as signifying "a sour ferment that is put into milk to make it ferment:" (JM:) ‡ *a want, or thing that is needed* [*to put one into a good, or right, state*]: (Ṣ, M, A, Ḳ:) and *want* as meaning *poverty.* (Ibn-Es-Seed, Ḳ, TA.) You say, لَا يَقُومُ بِرَوْبَةِ أَهْلِهِ (Ṣ, A,) or مَا يَقُومُ بِرَوْبَةِ أَهْلِهِ (M, TA,) i. e. † [*He will not, or does not, undertake, or take upon himself, or attend to,*] *the food, or sustenance, of his family:* or † *their case, and the putting them into a good, right, or proper, state:* (TA:) or † [*the supplying of*] *what they require of him.* (Ṣ, M, A, TA.) — ‡ *A part, or portion, or small portion,* (طَائِفَة, Ṣ, M, or قِطْعَة, Ḳ, or سَاعَة, T, M, A,) *of the night:* (T, Ṣ, M, A, Ḳ:) [app. from the same word signifying "remains of milk;" as seems to be implied in the A:] so in the saying, مَضَتْ رَوْبَةٌ مِنَ اللَّيْلِ ‡ *A period, or short portion,* (ساعة,) *of the night passed:* (T, M, TA:) and بَقِيَتْ رَوْبَةٌ ‡ *A period, or short portion,* (ساعة,) *of the night remained:* (M, A, TA:) and هَرَبَ عَنَّا سَاعَةً مِنْهُ ‡ اِكْسِرْ عَنَّا سَاعَةً مِنْ رَوْبَةِ اللَّيْلِ i.e. [app. for اِكْسِرْ جَهْدَنَا or the like, i. e. ‡ *Abate thou, or allay thou, our fatigue, or the like, or relieve thou us, for a period, or short portion, of the night;* مِن before رَوْبَة being redundant]. (Ṣ, A.) — † *A piece* of flesh-meat: (M, Ḳ:) so in the saying, قَطَّعَ اللَّحْمَ رَوْبَةً رَوْبَةً † [*He cut the flesh-meat into pieces; or cut it piece by piece*]. (M.) — † *Heaviness, sluggishness, or torpidness,* (T, Ḳ,) *or laziness, or confusedness of the intellect,* (T,) and *languor, feebleness, or faintness,* (Ḳ,) *from drinking much milk.* (T.) — *Good and fertile land, abounding with plants, or herbage,* (T, M, Ḳ,) *and with trees:* (T, M:) *that kind of land in which the herbage, or pasturage, remains longest.* (T.) — Accord. to Aboo-'Amr Esh-Sheybánee, *i. q.* مُغَارَة, which means *A* نَافِقَة [*or channel of water for irrigation:* but it has also other meanings, which see in art. غور. (TA.) — The *tree called* نُثْل; (T, Ḳ, TA;) expl. by Ibn-Es-Seed as meaning the *tree called* زُعْرُور [q. v.]. (TA.) — *A kind of hooked instrument* (كَلُّوب) *by means of which an animal that is hunted is drawn forth from its hole:* (M, Ḳ:) accord. to Abu-l-'Omeythil, the مِحْرَش [app. meaning the same, or *an instrument used for drawing forth the lizard called* ضَبّ *from its hole*]. (M.) — It is also mentioned by IAạr as [syn. with زُبْدَة and زُبْرَة,] meaning *A knot.* (T.) — *A piece of wood with which a wooden bowl, or other vessel, is repaired, or mended; or with which a breach, or broken place, therein is stopped up:* (T, TA:) and, accord. to AZ, *a patch, or piece, with which a camel's saddle* (رَحْل) *is patched, or pieced, when it is broken:* (TA:) pl. رُوبٌ: but this is [properly, or originally,] رُؤْبَةٌ, with ء: (T, TA:) so says ISk. (T.) [See art. رأب.]

رُوبَانٌ: see the next paragraph.

رَئِيبٌ, applied to milk, (Lth, T, Ṣ, M, Mgh, Mṣb, Ḳ, &c.,) and † رُوبٌ, so applied, (Lth, T, M, Ḳ,) *Thick, or coagulated:* (M, Mṣb, Ḳ:) or *churned, and deprived of its butter:* (Aṣ, T, M, Ḳ:) see also رُوبَةٌ, in two places: or *thick,* (Ṣ,) or *having a compact pellicle upon its surface, and thick,* or *resembling liver so that it quivers,* (Lth, T,) *and fit to be churned:* (Lth, T, Ṣ:) or *such as has been churned, and such as has not been churned:* (Ṣ:) or *such as has become thick:* (Fr, A'Obeyd, T, Ṣ, Mgh:) *until its butter is taken forth;* (Fr, A'Obeyd, T, Ṣ:) or *before and after its butter has been taken forth;* (Mgh:) like as the epithet عُشَرَاء is applied to a she-camel when pregnant and when she has brought forth. (A'Obeyd, T, Ṣ.) A poet, cited by Aṣ, says,

• سَقَاكَ أَبُو مَاعِزٍ رَائِبًا • وَمَنَّ لَكَ بِالرَّائِبِ الصَّائِرِ •

(T, Ṣ, Mgh) meaning *Aboo-Má'iz gave thee to drink curdled* [*milk*], (T, Ṣ,) *but how wilt thou obtain,* (T,) or [rather] *but who will be answerable to thee for,* (Ṣ,) *the unchurned* (T, Ṣ) [*that is thick, or*] *that has not had its butter taken forth from it?* (Ṣ. [Or رَائِب in the former instance may be from رَأْب of which the aor. is يَرْئِبُ; so that it may there mean *what occasioned doubt, or evil opinion:* see رَأْب in art. ريب: and if so, this word as belonging to the present art., and applied to milk, may signify only thick, or unchurned.]) And one says, لَا رَوْبَ وَلَا مَا عِنْدِي رُوبٌ, (T,) or مَا عِنْدِي الَّا رُوبٌ, (M,) i. e. *He has not, or I have not, mixed honey, nor milk such as is termed* رَأْبٌ: (T, M:) or, as some say, *honey nor milk;* thus explaining the two words شوب and روب without restriction. (M. [See also art. شوب.]) — [Hence,] رَئِيبٌ applied to a man, (T, Ṣ, M, A, Ḳ,) as also † رُوبَانٌ, (T, M, Ḳ,) and † أَرْوَبُ, (M, Ḳ,) ‡ *Confused, disturbed, or disordered,* (T, Ṣ, A,) *in mind, by reason of drowsiness, or satiety, or intoxication:* (A:) or *confounded, or perplexed; unable to see his right course:* (M, Ḳ:) and *languid in spirit, by reason of satiety, or drowsiness:* (M:) or *who has arisen* (M, Ḳ) *from sleep* (M) *disordered in body and mind: or intoxicated with sleep:* (M, Ḳ:) or رَئِيبٌ signifies † *confused in his intellect and his opinion and his affair:* (TA:) and a man † *fatigued, wearied, distressed, embarrassed, or troubled:* (A:) fem. [of the first] رَئِيبَةٌ: (Lh, M:) pl. of the first, (Ṣ, M, A,* Mgh,) accord. to Aṣ, (Ṣ,) or of the second, رُوبَى: (Ṣ, A, Mgh:) you say قَوْمٌ رُوبَى ‡ *a people, or company of men, confused, disturbed, or disordered, in minds,* (T, Ṣ, Mgh,) *by reason of drowsiness:* (Mgh:) accord. to Sb, (M,) *rendered heavy, or weak, or languid, by journeying,* (Ṣ, M,) *and by pain,* (M,) *and heavy with sleep:* (Ṣ:) or *intoxicated by drinking* [*milk such as is termed*] رَأْبٌ. (Ṣ, Mgh.) — And رَأْبٌ

also signifies ↕ A thing, or an affair, that is *clear*, or *free from dubiousness* or *confusedness*; (Th, T and TA in art. ربب;) like the milk so termed. (TA in art. ربب. See an ex. in that art.)

أَرْوَبُ: see the next preceding paragraph.

مِرْوَبٌ *A vessel*, (T, Ṣ,) or *receptacle*, (A,) or *skin*, (M, K,) *in which milk is made to be such as is termed* رَائِب. (T, Ṣ, M, A, K.) [See also إِمْرُوبٌ.]

مُرِيبٌ *Having much milk such as is termed* رَائِب. (Har p. 416.)

مُرَوَّبٌ Milk *that has not as yet been churned, and that is in the skin, not having had its butter taken from it.* (Aṣ, T.) — And سِقَآءٌ مُرَوَّبٌ *A skin in which milk has been made such as is termed* رَائِب; (M, K:) or *a skin that is wrapped up* [in order that its milk may thicken more quickly by its being kept warm] *until it attains the fit time for the churning.* (Ṣ.) It is said in a prov., أَهْوَنُ مَظْلُومٍ سِقَآءٌ مُرَوَّبٌ, (T, Ṣ, M, A,) meaning [*The lightest in estimation*] *of what is drunk, or given to be drunk,* [of milk,] *before its butter comes forth from it* (Aṣ, T) [*is that in*] *a skin that is wrapped up* &c., as expl. above: (Ṣ:) [or ↑*the least to be esteemed of the wronged is he who remains quiet, or inert, like milk not yet in a state of fermentation*:] AZ mentions it as applied to him who is low, abject, or contemptible; who is held to be weak: and he says that طَلَبْتُ السِّقَآءَ means "I gave [the milk of] the skin to be drunk before it had attained to maturity [so as to be fit for the process of churning]:" (T:) or مُرَوَّبٌ signifies *not churned, but having in it its ferment*; and the prov. is applied to him who is constrained to do something that is difficult, and to become in a state of abasement, or ignominy, and does not manifest any disapproval. (Meyd.)

روث

1. رَاثَ, (T, Ṣ, M, &c.,) aor. يَرُوثُ, (T, A, Mṣb,) inf. n. رَوْثٌ, (T, M, A, Mṣb,) said of a horse (Ṣ, Mṣb, K) and the like, (Mṣb,) [i. e.] of a solid-hoofed animal (T, M, A) of any kind, (T,) *He dunged.* (M, Mṣb.*) It is said in a prov., أَحْشَكْ وَتَرُوثِينِي (Ṣ,) أَحْشَكْ وَتَرُوثِينِي. (TA in art. حش, in which it is explained.)

رَوْثٌ, (T, Ṣ, M, &c.,) originally an inf. n., (Mṣb,) The *dung* (M, Mṣb*) *of the horse* (Ṣ, Mṣb, K) *and the like,* (Mṣb,) [i. e.] *of a solid-hoofed animal* (T, M, A, Mgh) *of any kind:* (T, Mgh:) [a coll. gen. n.:] n. un. ↑ رَوْثَةٌ: (Ṣ, Mṣb, K:) and pl. أَرْوَاثٌ. (Ṣ, M, A, Mgh, K.)

رَوْثَةٌ: see what next precedes. — Also The *end*, or *tip*, (Ṣ, M, A, K,) *of the nose*, (M,) [i. e.,) *of the* أَرْنَبَة [*or lower portion*, i. e. *lobule, of the nose*], (Ṣ, A, K,) *where the blood that flows from the nostrils drops, or drips:* (M, A:) or *the fore part of the nose altogether:* (M:) or *the end, or tip,* of the nose, *in the fore part* thereof. (TA.) You say, فُلَانٌ يَضْرِبُ بِلِسَانِهِ رَوْثَةَ أَنْفِهِ meaning [*Such a one strikes with his tongue*] *the tip of his nose, or the tip of his nose in the fore part thereof.* (TA.) It is said in a trad. that the mulct for mutilating a person by depriving him of this part is a third of the whole price of blood. (TA.) — And ↑ The *bill* of the eagle: Aboo-Kebeer El-Hudhalee terms the eagle's bill رَوْثَةُ أَنْفِ السَّيْفِ, occurring in a trad., as expl. as meaning ↑ *The upper part [of the hilt] of the sword, that is next to the little finger of the person grasping it.* (TA.) — Also *The remains of the culms of wheat in the sieve, when it is sifted.* (K. [Not found by SM in any other lexicon.])

رَوَّاثٌ and ↑ مُرَاثٌ (M, K) The *part whence the* رَوْث *(or dung) issues;* (M;) the حَوْرَانِ [i. e. the *rectum*, or the *tuel*,] of a horse. (K.)

مُرَوَّثٌ: see what next precedes.

مُرَوَّثٌ A man *having a large nose.* (A, TA.)

روح

1. رَاحَ, (Ṣ, A, Mṣb, K,) aor. يَرُوحُ, (Ṣ, A, Mṣb,) inf. n. رَوَاحٌ, (Ṣ, A, K,) or this is a simple subst., and the inf. n. is رَوْحٌ, (Mṣb,) *It* (a thing, Ṣ, or a commodity, Mṣb) *had an easy, or a ready, sale; was, or became, saleable; easy, or ready, of sale; or in much demand.* (Ṣ,* A,* Mṣb, K.*) — And رَاحَتِ الدَّرَاهِمُ, inf. n. رَوْحٌ, *The dirhems, or money, passed, or had currency, among men, in buying and selling.* (Mṣb, TA.) — And رَاحَ الأَمْرُ, inf. n. رَوْحٌ and رَوَاحٌ, accord. to IKoot, *The thing, or affair, was, or became, quick, speedy, or expeditious:* (L, Mṣb:) *or came quickly.* (MF.) — And رَاحَ *It was, or became, present, or ready,* and *prepared:* so in the saying, خُذْ مَا رَاحَ [*Take thou what is present, or ready, and prepared*]. (Har p. 116.) — See also 2. — رَاحَتِ الرِّيحُ, (K,) or ↑ رَوَّحَتِ, (Mṣb, [app. a mistranscription, unless رَوَّحَتْ be meant,]) *The wind was, or became, confused,* (Mṣb, K,) *not continuing from one direction,* (Mṣb,) *so that one knew not whence it came.* (K.)

2. رَوَّحَ, (Ṣ, A, Mṣb, K,) inf. n. تَرْوِيحٌ, (A, Mṣb, K,) *He made* a commodity *to have an easy, or a ready, sale; to be saleable; easy, or ready, of sale; or in much demand.* (Ṣ, A, K.*) — *He made* money *to pass, or be current.* (Ṣ,* A,* Mṣb.) — رَوَّحَ الشَّيْءَ, and بِهِ, *He made the thing to be quick, speedy, or expeditious; or was quick with it.* (L.) — رَوَّحْتُ is also *syn. with* أَرَحْتُ: so in the saying, ↑ رَوَّحْتُ الأَمْرَ فَرَاحَ, aor. of the latter يَرُوحُ, and inf. n. رَوْحٌ, [app. meaning *I excited the affair, or event, and it became excited.*] (TA.) — رَوَّحَ كَلَامَهُ *He embellished his speech, or language, and made it vague, so that one knew not its true meaning:* (Mṣb, TA:) from رَوَّحَتِ الرِّيحُ, (TA,) or from رَوَّحَتِ الرِّيحُ (Mṣb.) — For رَوَّحَتِ الرِّيحُ see 1, last sentence. — رَوَّحَ الغُبَارُ عَلَى رَأْسِ البَعِيرِ [perhaps رَوَّحَ *The dust continued, or went round, upon, or over, the head of the camel*; syn. ذَأَرَ. (TA.)

5. تَرَوَّحَ *He* [app. a camel] *went round about the watering-trough, or tank, thirsting, and not getting to it.* (K.)

رَوْحَةٌ *Haste, quickness, speed, or expedition.* (IAṣr.)

رَوَاحٌ [an inf. n., (see 1,) or] a subst., meaning The *state, or quality, of having an easy, or a ready, sale; of being saleable;* or *in much demand.* (Mṣb.)

رَوَّاحٌ [app. applied to a camel] *Going round about the watering-trough, or tank, thirsting, and not getting to it.* (K.)

أَمْرٌ مَرُوحٌ *A confused thing or affair.* (TA.)

فُلَانٌ مَرُوحٌ *Such a one is a person who makes commodities to have an easy, or a ready, sale; to be saleable; easy, or ready, of sale; or in much demand: or who makes money to pass, or be current.* (Ṣ.)

روح

1. رَاحَ, (Ṣ, Mṣb, K,) sec. pers. رُحْتَ, (Mṣb,) aor. يَرُوحُ, (Ṣ, Mṣb, K,) inf. n. رَوْحٌ; (K;) and aor. يَرَاحُ, (Mṣb, TA,) inf. n. رَيْحٌ, (Mṣb,) or رَيَحَانٌ; (TA;) *It* (a day) *was violently windy.* (Ṣ, Mṣb, K.) And رِحْ, aor. يَرُوحُ, inf. n. رُوُحٌ, *It* (a day) *was one of good, or pleasant, wind.* (TA.) — رِحْ, aor. يَرَاحُ, inf. n. رَوْحٌ, *It was, or became, cool and pleasant* [*by means of the wind*]. (L.) *It* (a house, or tent, the door being opened,) [*was, or became, aired by the wind;* or] *was entered by the wind.* (L.) — رَاحَ الشَّجَرُ *The trees felt the wind.* (AḤn, K.) [See also another meaning below.] — [Hence, perhaps,] رَاحَ, aor. يَرُوحُ, inf. n. رُوحٌ, ↑ *He was, or became, brisk, lively, sprightly, active, agile, prompt, or quick;* [as though he felt the wind and was refreshed by it;] (L;) as also ↑ ارتاحَ: (Ṣ, A, L, K:) رَاحَ and ↑ ارْتَاحَ signify the same: (Ṣ, L, K: [in the CK, الِارْتِيَاحُ is erroneously put for الِارْتِيَاحُ:]) and ↑ اِسْتَرْوَحَ ↑ *he* (a man) *became light, or active, and quick;* syn. خَفَّ. (Mṣb.) You say, رَاحَ لِلشَّيْءِ [and إِلَى الشَّيْءِ] and ↑ ارتاحَ [and ↑ ارتاحَ بِهِ] ↑ *He was, or became, brisk, lively,* &c., as above, *at the thing,* [or *betook himself with brishness, liveliness,* &c., *to the thing,*] *and was rejoiced by it.* (Lth, TA.) A poet says,

وَزَعَمَتْ أَنَّكَ لَا تَرَاحُ إِلَى البَنَا

[↑ *And thou assertedst that thou dost not, or wilt not, betake thyself with brishness,* &c., *to women, nor be rejoiced by them*]. (Lth, TA.) And رَاحَ لِلْأَمْرِ, i. q. ↑ ارتاحَ [*He betook himself with brishness,* &c., *to the thing, or affair; or was brisk,* &c., *to do it*]. (TA.) And رَاحَ لِذٰلِكَ الأَمْرِ, (L,

K,) and وَإِيَّهِ, (L,) aor. يَرُوحُ, inf. n. رَوْحٌ and رُؤُوحٌ and رَوَحَانٌ and رَوَاحٌ and رَوَاحَةٌ and رَاحٌ and رَاحَةٌ and أُرْوِيحِيَّةٌ, (L, K) and رَاحَةٌ and رَوَحَةٌ and رَوْحَةٌ and رَوَاحَةٌ and رَاحَةٌ and رَوْحَةٌ and رَوِيحَةٌ [all app. inf. ns. of رَاحَ, or some of them may be simple substs.,] and مَرَاحَةٌ [as though inf. n. of ↑ أَرْاحَ] (L, K) signify † The *experiencing relief from grief or sorrow, after suffering therefrom*: (L:) or the *experiencing the joy, or happiness, arising from certainty*. (K. [See also رَوِّحْ, below.]) You say also, اسْتَرْوَحْتُ ↑ إِلَى حَدِيثِهِ [app. meaning † *I was affected with cheerfulness, liveliness, or the like, at his discourse, or narration;* as seems to be indicated by the context in the place where it is mentioned: or perhaps, *he trusted to his discourse, and became quiet, or easy, in mind;* agreeably with an explanation of the verb which see below]: (A:) or استراح ↑ الى حديثه † *he inclined to his discourse*. (MA.) And راح لِلْمَعْرُوفِ (S, A, L, K,) sec. pers. رُحْتُ, (L,) aor. يَرُوحُ, inf. n. رَاحَةٌ (S, L, K) and رِيحٌ (L;) and ارتاح ↑ لَهُ (A, L;) † *He was affected with alacrity, cheerfulness, brishness, liveliness, or sprightliness, disposing him to promptness to do what was kind or beneficent*: (A, S, L, K:) *he inclined to, and loved, kindness or beneficence*. (L.) And ارتاح ↑ لِلنَّدَى † [*He was affected with alacrity, &c., and so disposed to bounty or liberality*]. (S, K.) And نَزَلَتْ بِهِ بَلِيَّةٌ فَارْتَاحَ ↑ اللّٰهُ بِرَحْمَتِهِ فَأَنْقَذَهُ مِنْهَا [*A trial, or an affliction, befell him, and God was active and prompt with his mercy, and delivered him from it*]: (T:) but ISd disapproves of thus speaking of God; and El-Fárisee says that it is an instance of the rudeness of speech characteristic of Arabs of the desert. (TA.) [Hence seems to have originated, as is app. implied in the TA, the assertion that] الِارْتِيَاحُ ↑ signifies † *The being merciful*: and ارتاح ↑ اللّٰهُ لَهُ بِرَحْمَتِهِ, † *God delivered him from trial, or affliction*: (K:) or اللّٰهُ ↑ لِفُلَانٍ † *God was merciful to such a one*. (S.) One also says, راحت يَدُهُ لِكَذَا, (K,) or بِكَذَا, (S, L,) † *His hand was active, prompt, or quick*, (S, L, K, TA,) *to do such a thing*, (K, TA,) *or with such a thing*; (S, L, TA;) as, for instance, with a sword, to strike with it. (L.) Hence the saying of the Prophet, مَنْ رَاحَ إِلَى الْجُمُعَةِ فِى السَّاعَةِ الْأُولَى فَكَأَنَّمَا قَدَّمَ بَدَنَةً : [*Whosoever is brisk, or prompt, or quick, in repairing to the Friday-prayers in the first hour, he is as though he offered a camel, or a cow or bull, for sacrifice at Mekkeh*]: (K,* TA:) the meaning is, خَلَّى إِلَيْهَا, (K, TA,) and مَشَى; (TA;) not the going in the latter part of the day. (K,* TA.) [See also what follows.] — رَاحَ, aor. يَرُوحُ, inf. n. رَوْحٌ; and ↑ تَرَوَّحَ; both signify the same; (S, Mṣb, K, &c.;) *contr. of* غَدَا; (S;) said of a man, (TA,) and of a company of men, (K, TA,) *He*, and *they*, *went, or journeyed, or worked, or did a thing, in the evening*, (K, TA,) *or in the afternoon*, i. e., *from the declining of the sun from the meridian until night*: (IF, Mṣb, K, TA:) this is said to be the primary meaning: (TA:) but they also mean *he*, or *they*, *returned*: (Mṣb:) and *went, or journeyed, at any time*: (Mṣb,* TA:) [for] الرَّوَاحُ is not, as some imagine it to be, only [*the going, or journeying,*] *in the last, or latter, part of the day;* but is used by the Arabs as meaning *the going, or journeying, at any time of the night or day*; as also الغُدُوُّ: so say Az and others: (Mṣb:) or رَاحَ, inf. n. رَوَاحٌ, signifies *he came, or went, after the declining of the sun from the meridian*: but is sometimes used as meaning *he went* in an absolute sense: (Mgh:) and thus it means in the trad. commencing مَنْ رَاحَ إِلَى الْجُمُعَةِ [mentioned above, where a different explanation of the verb is given]: (Mgh,* Mṣb:) and [in like manner] one says to his companion or companions, ↑ تَرَوَّحْ or ↑ تَرَوَّحُوا as meaning *Go, or journey*: (TA:) but رَاحَتِ الإِبِلُ, (S, L, K,) aor. يَرُوحُ and يَرَاحُ, inf. n. رَوَاحٌ (L) and رَائِحَةٌ, (AZ, L, K,) signifies only *The camels returned in the evening, or afternoon*, (S,* Mṣb,) when their pastors drove or brought them back to their owners: so says Az. (Mṣb.) You say, رُحْتُ عَنْدَهُمْ and إِلَيْهِمْ, inf. n. رَوْحٌ and رَوَاحٌ, *I went*, (K, TA,) and *I came*, (TA,) *to them in the evening, or afternoon*; [*or at any time*, as appears from what has been said above;] and so رَوَّحْتُهُمْ, (K, TA,) inf. n. رَوْحٌ; (TA:) and ↑ رَوَّحْتُهُمْ, (K, TA,) inf. n. تَرْوِيحٌ; (TA;) and ↑ تَرَوَّحْتُهُمْ: (K, TA:) and ↑ أَنَا أُغَادِيهِ وَأُرَاوِحُهُ [*I go, or come, to him early in the morning, in the first part of the day, or between the time of the prayer of daybreak and sunrise, and I go, or come, to him in the evening, or afternoon*, app. *he doing the like to me*]. (A. [See also 6.]) And رَاحَتْ عَلَيْهِ إِبِلُهُ, and غَنَمُهُ, and مَالُهُ, *His camels, and his sheep or goats, and his cattle, returned to him after the declining of the sun from the meridian;* only at that time: and ↑ اراحت may perhaps be a dial. var. thereof: (L, TA:) or رَاحَتْ بِالْعَشِيِّ عَلَى أَهْلِهَا ↑ *they* (i. e. camels) *returned from the place of pasture in the evening, or afternoon, to their owners*. (S,* Mṣb.) — رَاحَ, (S, A, K,) aor. يَرُوحُ; (S, A;) and ↑ تَرَوَّحَ; (S, A;) [said in the TA to be tropical, but not so in the A;] *The trees broke forth with leaves*: (S, A, K:) or the former, *the trees broke forth with leaves before the winter, when the night became cold, without rain*; (Aṣ, TA;) and so the latter: (L:) or the latter, *the trees broke forth with leaves after the close of the* صَيْف [or *summer*]: (S, TA:) and ↑ تَرَوَّحَ الغُصْنُ *The branch put forth leaves after other leaves had fallen from it*. (R, TA.) [See another meaning of رَاحَ الشَّجَرُ near the beginning of this art.] — رَاحَ, (S, K,) aor. يَرَاحُ, inf. n. رَاحَةٌ, (S,) said of a horse, [perhaps from the same verb as signifying "he was, or became, brisk, lively," &c.,] *He became a stallion, or fit to cover*. (S, K.) — رَاحَتْهُ الرِّيحُ, aor. تُرَاحُ, *The wind smote it;* namely, a thing; (L, K:) as, for instance, a tree, and said of a tempestuous wind. (L.) And رِيحَ, said of a pool of water left by a torrent, *It was smitten* [or *blown upon*] *by the wind*. (S, A, K.) In like manner also it is said of other things (TA.) One says, رِيحَتِ الشَّجَرَةُ *The tree was blown upon by the wind: or was blown about, or shaken, by the wind, so that its leaves were made to fall: or had the dust scattered upon it by the wind*. (L.) And رِيحُوا *They* (a people, or party,) *were smitten and destroyed by the wind*: (K, TA:) or *they entered upon* [*a time of*] *wind*; (K;) as also, in this latter sense, ↑ أَرْاحُوا, (S, K,) or ↑ أَرْوَحُوا. (A.) — رَاحَ الشَّيْءُ: (A'Obeyd, S, K,) first pers. رُحْتُ, (A'Obeyd, S,) aor. يَرَاحُ, (A'Obeyd, S, K,) and يَرِيحُ, (AA, S, K,) [inf. n., app., of the former رَوْحٌ and of the latter رِيحٌ, as in the phrase of similar meaning following:] and ↑ أَرَاحَهُ (Ks, S, K,) and ↑ أَرْوَحَهُ; (AZ, K:) *He smelt the thing; perceived its smell, or odour*; (S, K, &c.;) as also ↑ استرحته and ↑ استروحته: (Ham p. 228:) and رَاحَ, aor. يَرَاحُ, inf. n. رَوْحٌ; and aor. يَرِيحُ, inf. n. رِيحٌ; and ↑ أَرَاحَهَا; *He smelt the odour*. (Mṣb.) You say of an object of the chase, ↑ أَرَاحَنِى, (S,) and ↑ أَرْوَحَنِى, (AZ, S, A,) inf. n. of the latter إِرْوَاحٌ, (AZ, TA,) *He smelt me; perceived my smell, or odour*: (AZ, S, A, TA:) and of the same, ↑ اراح, (K,) and ↑ استراح, (T, S, K,) and ↑ أَرْوَحَ, (T, S,) *He smelt a human being; perceived his smell, or odour*: (T, S, K:) and the second of these four, (K, TA,) and the third and fourth, (TA,) *he smelt gently, that he might perceive the odour of a thing*: (K, TA:) or the third and fourth of the same, *he smelt, or perceived, odour*: (A:) and these two, said of a stallion, *he perceived the smell of the female*: and of a beast of prey you say, ↑ أَرْوَحَ الرِّيحُ, and ↑ أَرَاحَهَا, and ↑ استراحها, and ↑ أَرْوَحَهَا, meaning *he smelt, or perceived, the odour*; and accord. to Lḥ, some say, رَاحَهَا; but this is seldom used. (TA.) [It is asserted (in Ḥar p. 324) that ↑ استراح is only from الرَّاحَة but this assertion is of no weight against the authorities cited above.] It is said in a trad., وَمَنْ قَتَلَ نَفْسًا مُعَاهَدَةً لَمْ يَرِحْ رَائِحَةَ الْجَنَّةِ (A'Obeyd, S, Mgh,* Mṣb,*) or لَمْ يَرِحْ (AA, S, Mṣb,) or ↑ لَمْ يُرِحْ (Ks, S, Mgh, Mṣb,) i. e. [*He who slays a person with whom he is on terms of*

peace, (or, as in the TA, مُؤْمِنًا, i. e. *a believer,*)] *he will not perceive the odour of Paradise:* (S, Mgh, Mṣb:) As says, I know not whether it be from رِحْتُ or from أَرَحْتُ. (S.) You say also, أَرَوَحْتُ ↑ مِنْهُ طِيبًا *I perceived from him* (a man, S) *a sweet odour.* (S, A.) — [And hence, app.,] راح عَلَيْكَ مَعْرُوفٌ, and ↑ راحة, ↑ *He obtained from thee a favour, or benefit.* (K.) = رَوِحَ, aor. يَرْوَحُ, inf. n. رَوَحٌ, *He* (a man) *had the quality termed* رَوَح, [explained below, i. e. *width in the space between the thighs or legs;* &c.; or] *a spreading in the fore part of each foot.* (Lth, TA.) And رَوِحَتْ قَدَمُهُ *His foot had the quality so termed.* (TA.)

2. رَوَّحَ [*He fanned*]. You say, رَوَّحَ عَلَيْهِ [*He fanned him with the fan*]. (A, TA.) And احْتَاجُوا إِلَى التَّرْوِيحِ مِنَ الحَرِّ بِالمِرْوَحَةِ [*They required to be fanned, by reason of the heat, with the fan*]. (TA.) — Also, (A, Mṣb,) inf. n. تَرْوِيحٌ, (Mṣb,) *He perfumed* oil; *rendered it sweet in odour,* (A, Mṣb,) *by putting perfume in it.* (Mṣb.) — رَوَّحَ عَنْهُ; and رَوَّحُوا بِنَا: see 4. — رَوَّحَ بِهِمْ, (A, Mgh, Mṣb,) inf. n. as above, (A, Mṣb,) *He performed with them the prayers termed* التَّرَاوِيح. (A, Mgh, Mṣb.) — رَوَّحَ having for its objects camels, and sheep or goats: see 4. — رَوَّحَتْ إِلَيْهِمْ: see رَاحَتْ إِلَيْهِمْ, in the latter half of the first paragraph.

3. أَنَا أُغَادِيهِ وَأُرَاوِحُهُ: see 1, in the latter half of the paragraph. — المُرَاوَحَةُ فِى العَمَلَيْنِ, (S,) or بَيْنَ العَمَلَيْنِ, (Mgh, K,) signifies *The doing the two deeds, or works, alternately; this one time, and that one time:* (S, Mgh, K:) as, for instance, reading, or reciting, at one time, and writing at another time: (Mgh:) and المراوحة بين الرِّجْلَيْنِ *the standing upon the two legs alternately;* upon *each in turn:* and المراوحة بين الجَنْبَيْنِ *turning over* [upon the two sides alternately, or] *from side to side.* (K.) ↑ You say, رَاوَحَ بَيْنَ عَمَلَيْنِ [*He did two deeds, or works, alternately;* he *alternated them*]. (A.) And رَاوَحَ بَيْنَ رِجْلَيْهِ *He stood upon one of his legs one time and upon the other another time:* (S, Mgh:) it is said also of one walking [as meaning *he moved his legs alternately*]. (A.) And it is said in a trad., كَانَ يُرَاوِحُ بَيْنَ قَدَمَيْهِ مِنْ طُولِ القِيَامِ *He used to rest upon one of his feet one time and upon the other another time, to give relief to each of them [in consequence of long standing].* (TA.) One says also, راوحه *He did a thing with him by turns, each of them taking his turn [and so relieving the other:* for المُرَاوَحَةُ signifies *the giving mutual relief, or rest*]. (TA in art. عقب.) [See also 6.] = رَاوَحَ, inf. n. مُرَاوَحَةٌ: see 1, in the former part of the paragraph.

4. اراح *He breathed:* (S, A, K:) said of a man, (A,) and of a horse. (S.) — [*It emitted an odour:*] *it* (a thing, Mṣb) *stank;* (S, Mṣb, K;) as also أَرْوَحَ: (Mṣb, TA:) the former said of flesh-meat, (S, K,) and of water; (K;) and so the latter: (TA:) or the latter, *it became altered [for the worse] in odour;* (Lḥ, S, M, A, Mṣb:) said of flesh-meat, (Lḥ, M, A,* Mṣb,) and of water, (Lḥ, S, M, A, Mṣb,) &c.; (S;) and so the former, said of water: (L, TA:) ISd makes a distinction between اروح and ↑ تروّح [q. v., as does also J,] said of water. (Mṣb, TA.) — Also, (inf. n. إِرْوَاحٌ, L,) *He* (a man, S, and a beast, Lḥ) *revived, or his spirit returned to him, after fatigue;* (Lḥ, S, K;) like ↑ استراح, q. v.: (TA:) and *he had rest.* (K.) — And [hence], (S, Mṣb, K,) inf. n. إِرْوَاحٌ, (TA,) or إِرْوَاحٌ, (Mṣb,) ↑ *He* (a man) *died;* (S, Mṣb, K;) as though he found rest: and *he* (a camel) *died, or perished.* (TA.) You say, أَرَاحَ فَأَرَاحَ [*He rested, i. e. had rest, and so rested* others], meaning ↑ *he died, and so people became at rest from him.* (A.) — [Hence also,] أَرَحْنَا بِالصَّلَاةِ *We performed the act of prayer:* because its performance is [a cause of] rest to the soul; the waiting for the time thereof being troublesome. (Mṣb.) — أَرَاحَتْ said of camels &c. [as though meaning *They returned in the evening, or afternoon, to rest*]: see 1, in the latter half of the paragraph. — اراح, inf. n. إِرَاحَةٌ and إِرَاحٌ, said of a man, *His camels,* and *sheep or goats,* and *cattle, returned to him in the evening, or afternoon, from pasture.* (L.) — And اراح, [app. for اراح بَعِيرَهُ,] likewise said of a man, *He alighted from his camel to rest him and to alleviate him.* (L.) — أَرْوَحُوا: see 1, in the last quarter of the paragraph. = أَرَاحَهُ and أَرْوَحَهُ, اراح الرِّيحُ, &c.: see 1, in the last quarter of the paragraph, in twelve places. — اراحه, (S, A, Mṣb, K,) inf. n. إِرَاحَةٌ, (Mṣb, TA,) and ↑ رَاحَةٌ is a subst. used as an inf. n., [i. e. as quasi-inf. n.,] like طَاعَةٌ and غَارَةٌ used as inf. ns. of أَطَاعَهُ and أَغَارَ, (TA,) said of God, (S, K,) or of a man, (A, Mṣb,) *He rested him, made him to be at rest or at ease, or gave him rest:* (S,* A,* Mṣb;) namely, a hired man, (Mṣb,) or any man; as also عَنْهُ ↑ رَوَّحَ: (TA:) and the former, *He* (God) *caused him to enter into a state of rest,* (K, TA,) or *of mercy.* (TA.) And رَوِّحْ ↑ بِنَا (K in art. لث) *Give ye us rest.* (TK in that art.) And اراح بَعِيرَهُ *He revived, or recovered, his camel.* (TA.) — [Hence,] اراح النَّاسُ بِالصَّلَاةِ *He chanted the call to prayer, and so made the people to ease their hearts by performing the act of prayer.* (L.) — And اراح, (S, M, A, Mṣb, K,) inf. n. إِرَاحَةٌ; (M, Mgh;) accord. to one dial., هَرَاحَ, aor. يُرِيحُ; (TA;) and ↑ رَوَّحَ, (S,* A, TA,) inf. n. تَرْوِيحٌ; (S;) *He* (the pastor, Mṣb) *drove back, or brought back,* (S, M, Mṣb, K,) camels, (S, M, A, Mgh, Mṣb, K,) and sheep or goats, (M, A,* Mgh,) and cows or bulls, (A,* Mgh,) *in the evening, or afternoon,* (M, Mṣb,) *after the declining of the sun from the meridian,* (S,) *[from their place of pasture,] to their nightly resting-place,* (S, M, K,) or إِلَى أَهْلِهَا [and عَلَى أَهْلِهَا (for you, say رَاحَتْ عَلَى أَهْلِهَا i. e. *to their owners*]. (Mṣb.) — [Hence,] اراح عَلَيْهِ حَقَّهُ ↑ *He restored to him his right,* or *due;* (S, K;) as also أَرْوَحَ. (K.) And the saying, in a trad., of Umm-Zarʿ, اراح عَلَىَّ نَعَمًا ثَرِيًّا ↑ *He gave me much cattle:* because she was [as though she were] a مُرَاح for his bounty. (L.)

5. تروّح [*He fanned himself*]. (A, TA.) And ↑ تروّح بِمِرْوَحَةٍ [*He fanned himself with a fan*]. (S, Mṣb, K.) رَأَيْتُهُمْ يَتَرَوَّحُونَ فِى الضُّحَى, occurring in a trad., means *I saw them requiring the being fanned with the fan* (التَّرْوِيح بِالمِرْوَحَة) by reason of the heat [*in the morning after sunrise*]: or it may mean *returning to their tents or houses: or seeking rest.* (TA.) — تروّحت الرَّائِحَةُ *The odour exhaled, or diffused itself.* (Mṣb.) — تروّح said of water, *It acquired the odour of another thing by reason of its nearness thereto.* (S, A; Mṣb, K.) See also 4. — See also 10: — and see 1, in five places. — تروّح said of herbage, *It became tall:* (S, K:) and in like manner said of trees; as well as in another sense explained in the first paragraph. (TA.) — تَرَوَّحَ, thought by ISd to be an inf. n., of which the verb is تَرَوَّحَ: see أُرْجُحَةٌ.

6. تَرَاوَحَا عَمَلًا (TA) and ↑ تَرَوَّحَاهُ (K, TA,) [like تَعَاوَرَاهُ and اعْتَوَرَاهُ,] *They two did a deed, or work, by turns, [resting by turns,] or alternately;* syn. تَعَاقَبَاهُ. (K, TA.) And تراوحوا أَمْرًا *They did a thing by turns;* syn. تعاوروه. (TA.) [Hence,] إِنَّ يَدَيْهِ لَتَتَرَاوَحَانِ بِالمَعْرُوفِ (S, A*) [in the S, the context implies that the meaning is, *Verily his two hands are occupied alternately in doing that which is kind, or beneficent:* in the A, it is said to be tropical, and the context seems to indicate that the meaning is, *[his two hands vie, one with the other, in promptness to do that which is kind, or beneficent].*] — تراوحوا لِبُيُوتِهِمْ and تراوحوا بُيُوتَهُمْ [*They went in the evening, or afternoon, to their tents, or houses,* app. meaning *one to another's tent, or house, by turns*]. (A.) [See also 3.]

8. ارتاح, and its inf. n. ارْتِيَاحٌ: see 1, in the former half of the paragraph, in ten places: — and see also 10. = ارْتَوَحَا عَمَلًا: see 6.

10. اسْتَرْوَحَ, said of a branch, (Mṣb, TA,) *It became shaken by the wind:* (TA:) or *it inclined from side to side.* (Mṣb.) — See also 1, near the beginning of the paragraph; and see اسْتَرْوَحَتْ إِلَى حديثه, and استراح الى حديثه, in the former part of the same paragraph. — Also, (K,) and استراح, (S, A, Mṣb, K,) [which latter is the more common in this sense,] and ↑ ارتاح, (TA,) and sometimes ↑ اراح, q. v., (Mṣb,) [and ↑ تروّح, as quasi-pass. of عَنْهُ or روح عنه q. v.,] said of a hired man, (Mṣb,) [and of any man,] *He found, or experienced, rest, or ease; [was, or became, at rest, or at ease; rested;]* (S,* A,* Mṣb,* K;) مِنْهُ *[from him, or it],* (A,) and بِهِ *[by means of it];* (Mṣb;) from الرَّاحَةُ; (S;) quasi-pass. of أَرْحَتُهُ,

(A, Mṣb,) and of اللّٰهُ أَرْوَحَهُ إِيَّاهُ — استروح (Ṣ.) (accord. to the Ṣ and Ḳ, but in other lexicons استراح, TA) *He trusted to, or relied upon, him, or it, and became quiet, or easy, in mind.* (Ṣ, Ḳ, TA.) — See also 1, in the last quarter of the paragraph, in seven places. — استروح المَطَرُ الشَّجَرَ *The rain revived the trees.* (L.)

رَاحٌ *Windy;* applied to a day: (TA:) or, so applied, *violently-windy;* (Ṣ, Mgh, Mṣb, Ḳ:) as also ♦ رَائِحٌ, which is the original form, (Mṣb,) or may be so: (TA:) fem. of the former with ة, applied to a night (لَيْلَةٌ). (A, TA.) [See also هٰذِهِ لَيْلَةٌ رَاحَةٌ لِلْمَكْرُوبِ فِيهَا رَاحَةٌ. رَوْحٌ One says, *[This is a windy night: the oppressed in mind has rest therein].* (A.) — It is also *syn. with* اِرْتِيَاحٌ. (Ṣ, L, Ḳ. [See 1, near the beginning of the paragraph.]) — And [hence,] *Wine;* (Ṣ, A,* Ḳ:) as also ♦ رَيْحَانٌ: (Ṣ, Ḳ:) so called because the drinker thereof becomes brisk, lively, or sprightly; or, accord. to IHsh, because he becomes affected with briskness, liveliness, or sprightliness, disposing him to generous actions: in the L, [which mentions these two words in art. ريح,] the ا in the former word is said to be substituted for ى [and hence the ى in the latter if such be the case]. (TA.) — See also رَوَّاحَةٌ, in four places.

رَوْحٌ, as an epithet; fem. with ة: see رَوْحَة, in two places. — Also *A gentle wind; a gentle gale; a breeze; the commencement of a wind before it becomes strong;* or *the breath of the wind when weak:* (Ṣ, Ḳ, TA:) or *the cold,* or *coolness, of such gentle wind.* (A, TA.) — *I. q.* نَفْس [app. نَفْسٌ i. e. *Breath;* like رُوحٌ]: said to be the primary signification: (MF:) or *spirit;* [like رُوحٌ;] syn. نَفْسٌ; as in the saying, أَحْيَا النَّاسَ بِرَوْحِهِ [*He* (meaning God) *hath quickened, or vivified, mankind with his spirit:* or perhaps the right reading is بِرُوحِهِ]. (A.) — See also رَاحَةٌ, with which it is syn. (Ṣ, Ḳ.) — Also ♦ *Joy, happiness,* or *gladness;* (AA, MF, TA:) said to be a metaphorical meaning, from the same word as syn. with نفس; (MF:) and ♦ رُوحٌ likewise has this meaning: (IAṣr, TA:) or the former, *rest,* or *ease, from grief,* or *sorrow, of heart.* (Aṣ, TA.) In the saying of 'Alee, فَبَاشَرُوا رَوْحَ ♦ اليَقِينِ بِرُوحِ ♦ اليقين, the phrase رَوْحَ اليَقِين is thought by ISd to mean ♦ *The joy and happiness that arise from certainty.* (TA. [See art. بشر.]) — Also ♦ *Mercy* (Ṣ, Ḳ, TA) of God; thus called as being a cause of rest, or ease; (TA:) and so ♦ رِيحٌ (Ḳ:) and ♦ رَيْحَانٌ; (L:) and ♦ رُوحٌ is said by Az to have this meaning in the Ḳur iv. 169: the pl. of the first of these three words [and of the last, and accord. to some a pl. of the second also,] is أَرْوَاحٌ. (TA.)

رُوحٌ The *soul, spirit,* or *vital principle;* syn. نَفْسٌ; (IAṣr, IAmb, L, Mṣb, TA, and Ṣ and Ḳ &c. in art. نفس; [but there is a difference between these two words, for they are not always interchangeable, as I have shown in art. نفس;]) [i. e.] مَا بِهِ حَيَاةُ الأَنْفُسِ (Ḳ; [see also رُوحٌ, third sentence;]) often occurring in the Ḳur and the Traditions in different senses, but generally signifying [as explained above, i. e.] the vital principle; (IAth, TA:) [or *the nervous fluid;* or *animal spirit;*] *a subtile vaporous substance, which is the principle of vitality and of sensation and of voluntary motion;* also called the رُوحُ حَيَوَانِيّ; (KT in explanation of the term نَفْسٌ;) or *a subtile body, the source of which is the hollow of the corporeal heart, and which diffuses itself into all the other parts of the body by means of the pulsing veins, or arteries:* (KT in explanation of the term الرُّوحُ الحَيَوَانِيّ: [so too نَفْسٌ; q. v.: see also Gen. ix. 4: many of the ancients believed the soul to reside in the blood: see Aristotle, De Anim. i. 2, and Virgil's Æn. ix. 349:]) or the *vital principle in man:* (Fr, TA:) or the *breath which a man breathes, and which pervades the whole body:* [and this seems to be the original idea expressed by the word:] *after its exit, he ceases to breathe; and when it has completely gone forth, his eyes remain gazing towards it until they close; called in Pers.* جَانْ: (AHeyth, TA:) accord. to the Sunnees, the *rational soul,* (النَّفْسُ النَّاطِقَةُ, [also termed الرُّوحُ الإِنْسَانِيُّ,]) *which is adapted to the faculty of making known its ideas by means of speech, and of understanding speech, and which perishes not with the perishing of the body, being a substance, not an accident;* as is shown by the words in the Ḳur iii. 163, which refer to the رُوح: (Mṣb:) most of the doctors of the fundamentals of religion forbid the diving into this matter, because God has abstained from making it known: (TA:) the philosophers say that it is the *blood, by the exhausting of which the life ceases:* (Mṣb:) the word is masc., (IAṣr, IAmb, Az, Ṣ, M, A, Mṣb, Ḳ,*) thus, with the Arabs, differing from نَفْسٌ, for this they make fem., (IAṣr, IAmb, Mṣb,) but the former is also fem., (Ṣ, M, A, Mṣb, Ḳ,) app. as meaning نَفْس, (Mṣb,) as is said in the R; (TA:) and most bold it to be as often fem. as it is masc.: (MF:) one says خَرَجَ رُوحُهُ and خَرَجَتْ رُوحُهُ, meaning *His soul departed,* or *went forth*]: the pl. is أَرْوَاحٌ. (Ṣ, Mṣb.) — Also *i. q.* نَفْخٌ (Ḳ) [properly *A blowing* with the mouth; but here] meaning *wind that issues from the* رُوح: (TA:) *wind,* or *breath.* (ADk, TA.) Dhu-r-Rummeh says, respecting fire that he had struck, and upon which he bade his companion to blow, أَحْيِهِ بِرُوحِكَ [*Give life to it,* or *enliven it, with thy wind* [or *breath*]. (TA.) And one says, مَلَأَ القِرْبَةَ مِنْ رُوحِهِ *He filled the skin with his wind; with his breath.* (ADk, TA.) — [Hence,] الرُّوحُ also signifies ♦ *Inspiration,* or *divine revelation;* (Zj, Th, Ḳ;) *such as is imparted by means of an angel:* thus in the Ḳur xvi. 2 and xl. 15: so called because it quickens from the death of infidelity, and thus is, to a man, like the رُوح which is the vital principle of his body: (T:) or (so says Zj accord. to the L, but in the Ḳ "and") *the prophetic commission.* (Zj, Ḳ.) — And ♦ *The Ḳur-án;* (IAṣr, Zj, Ṣ,* A,* Ḳ:) whereby God's creatures are [spiritually] quickened, and guided to the right way. (TA.) So in the trad., تَحَابُّوا بِذِكْرِ اللّٰهِ وَرُوحِهِ ; [*Revive yourselves with God's book of religion and religious laws,* (or ذِكْر may here have some other meaning,) *and his Ḳur-án*]. (TA. [Mentioned also in the A; in a copy of which, in the place of تَحَابُّوا, I find تَحَابَّوْا, an evident mistranscription.]) — And ♦ *What God ordains and commands* (Ḳ, TA) *by means of his assistants and angels.* (TA.) — Also *Jibreel* [i. e. *Gabriel*]; (Ṣ,* A,* Ḳ:) called in the Ḳur [xxvi. 193] الرُّوحُ الأَمِينُ, and [in ii. 81] رُوحُ القُدُسِ or القُدُس, as related by Az on the authority of Th. (TA.) [The last of these appellations, or generally, but incorrectly, الرُّوحُ القُدُس, is applied by the Eastern Christians among the Arabs to *The Holy Spirit; the Third Person of the Trinity.*] — And [sometimes *Our Lord*] *Jesus.* (Ṣ,* A,* Ḳ.) — And *A certain angel,* (I'Ab, Ḳ,) *in the Seventh Heaven,* (I'Ab, TA,) *whose face is like that of a man, and his body like that of the [other] angels:* (I'Ab, Ḳ:) or *certain creatures resembling mankind, but not men:* so in the Ḳur lxxviii. 38: (Zj:) or *the watchers over the angels who are watchers over the sons of Adam, whose faces are said to be like the faces of men, and whom the other angels see not, like as we see not the watchers nor the [other] angels.* (Th.) — See also رُوحٌ, in three places. — Also pl. of رَوْحَة: (L:) — and of رَوْح. (Ṣ &c.)

رَوْحٌ: see رَائِحٌ, of which it is said to be a quasi-pl. n., in three places. — Also *Width, wideness,* or *ampleness.* (Ṣ, Ḳ.) El-Mutanmkhkhil [in the TA El-Muntakhal] El-Hudhalee says,

* لَئِنْ كَبِيرُ بْنُ هِنْدٍ يَوْمَ ذِي لَقِرٍ *
* فُتِحَ الشَّمَائِلُ فِي أَيْمَانِهِمْ رَوْحُ *

(Ṣ, TA,) meaning *But Kebeer Ibn-Hind,* a tribe of Hudheyl, *on that day, were lax in the joints of the left hands* by reason of vehement pulling [of the bows], *having wideness in their right hands* by reason of vehement striking with the sword. (TA.) — And, [particularly] *Width,* or *wideness, in the space between the thighs:* (TA:) or *width,* or *wideness,* (Ṣ, Mgh, Ḳ,) *in,* (Ṣ, Ḳ,) or *of,* (Mgh,) [or *between,*] *the two legs,* (Ṣ, Mgh, Ḳ,) *less than what is termed* فَحَج, (Ṣ, Ḳ,) or *less than* فَجَج, (A, Mgh,) *with wideness between the fore parts of the feet, and nearness of the heels, each to the other:* (Ṣ:) or [simply] *wideness between the fore parts of the feet, and nearness of the heels, each to the other:* (Mṣb:) or *a spreading in the fore part of each foot:* (Lth, Mgh, Mṣb:) or *a turning over of the foot upon its outer side:* IAṣr says that رَوْح in the legs is *less than* فَدَع, and this is less than عَفَل. (TA.) — هٰذَا الأَمْرُ بَيْنَنَا رَوْحٌ means *This is a thing,* or *an affair, which we do by turns;* as also عَوْر. (TA.)

رِيحٌ, originally رِوْحٌ, the و being changed into ى because of the preceding kesreh, (T, Ṣ, Mṣb,) as is shown by its dim. mentioned below; (T, Mṣb;) Sb held it to be of the measure فِعْلٌ; and

Abu-l-Ḥasan, [فَعْل and فُعْل; [if the latter, originally رُوْح;] (TA;) [*Wind*; i. e.] the *air that is made to obey [the will of God] and to run its course between heaven and earth:* (Mṣb, TA:) or *the breath* (نَسِيم) *of the air*; and in like manner, *of anything:* (L, TA:) said to be thus called because it generally brings رَوْح and رَاحَة [i. e. rest, or ease]:. (IAmb, MF:) one says رِيح and ↑ رِيحَة, like دَار and دَارَة; (Ṣ;) [using the latter as a more special term; for] رِيحَة signifies *a portion of wind* (طَائِفَةٌ مِنْ رِيح) [meaning *a wind of short duration; or a breath, puff, blast, or gust, of wind*]; (Sb, M;) but رِيح and ↑ رِيحَة may be used in the same sense, i. e. the latter may be used as syn. with the former, and they are mentioned by some [as analogous] with كَوْكَب and كَوْكَبَة: (Sb, L:) رِيح is of the fem. gender (IAmb, L, Mṣb) in most cases; (Mṣb;) and all the other names for wind are fem. except إِعْصَار, which is masc.; (IAmb, Mṣb;) but رِيح is sometimes made masc. as meaning هَوَاء: (AZ, Mṣb:) [it is used by physicians as signifying *flatus, flatuosity, or flatulence;* as in the phrase رِيح غَلِيظَة *a gross flatus:*] the pl. [of pauc.] is أَرْوَاح (Ṣ, Mgh, Mṣb, K, &c.) and أَرْيَاح, (Ṣ, Mṣb, K,) the latter used by some, but disallowed by AḤát because there is in it no kesreh to cause the و to be changed into ى, (L, Mṣb,) and [the pl. of mult. is] رِيَاح (Ṣ, Mgh, Mṣb, K, &c.,) with ى because of the kesreh, (Mṣb,) and رِيَح; (K, but not found by SM in any other lexicon;) and the pl. pl. is أَرْوَاحِيح [pl. of أَرْوَاح] and أَرَايِيح [pl. of أَرْيَاح]: (K:) the dim. of رِيح is ↑ رُوَيْحَة. (T, Mṣb.) رِيَاح or another form of pl., is often used in a good sense; and the sing., in an evil sense; because the Arabs say that the clouds are not made to give rain save by diverse winds blowing together; and this distinction is observed in the Ḳur-án. (L) Hence, it is related in a trad., that he [Mohammad] used to say, when wind rose, اَللّٰهُمَّ اجْعَلْهَا رِيَاحًا وَلَا تَجْعَلْهَا رِيحًا *[O God, make it to be winds, and make it not to be a wind].* (TA.) [But this distinction is not always observed.] One says, فُلَانٌ يَسِيلُ مَعَ كُلِّ رِيح ‡ [*Such a one inclines, or turns, with every wind*]. (TA.) And فُلَانٌ كَالرِّيحِ المُرْسَلَة *[Such a one is like the wind that is sent forth* to drive the clouds, and produce rain; (see the Ḳur xxv. 50;)] meaning, ‡ *quick, or prompt, to do acts of kindness, or beneficence.* (A.) And رَجُل سَاكِن الرِّيح ‡ *A man who is calm, sedate, staid, or grave.* (A.) — Also † *Predominance, or power, valence;* and *power, or force.* (Ṣ, K.) A poet says, (Ṣ,) namely, Suleyk Ibn-Es-Sulakeh, or Taábbata-Sharrà, or Aṣshà of the tribe of Fahm, (TA, and so in one of my copies of the Ṣ,)

• أَتَنْظِرَانِ قَلِيلًا رَيْثَ غَفْلَتِهِمْ •
• أَوْ تَغْدُوَانِ فَإِنَّ الرِّيحَ لِلْغَادِي •

† [*Will ye two await, a little, the time of their inadvertence, or will ye act aggressively? for prevalence is for the aggressor*]. (Ṣ.) And hence the phrase in the Ḳur [viii. 48], وَتَذْهَبَ رِيحُكُمْ †[*And your predominance, or power, depart*]: (Ṣ:) [or in this latter instance it has the meaning next following.] — ‡ *Aid against an enemy;* or *victory, or conquest:* (K, TA:) and ‡ *a turn of good fortune.* (A, K, TA.) One says, ذَهَبَتْ رِيحُهُمْ ‡ *Their turn of good fortune departed.* (A.) And إِذَا هَبَّتْ رِيَاحُكَ فَاغْتَنِمْهَا ‡ [*When thy turns of good fortune come, avail thyself of them*]. (A.) And الرِّيحُ لِكَذَا ‡ *Aid against the enemy, or victory or conquest, or the turn of good fortune, is to the family of such a one.* (TA.) — See also رَوْح. — And see رَاحَة (with which it is syn.), in four places. — Also † *A good, sweet, or pleasant, thing.* (K.) — The pl. أَرْوَاح occurs in a trad. as meaning † *The jinn, or genii;* because they are [supposed to be often] invisible, like the wind. (TA.)

رَاحَة *Rest, repose, or ease; contr. of* نَصَب (TA;) *cessation of trouble, or inconvenience, and of toil, or fatigue;* (Mṣb;) [or *freedom therefrom;*] and ↑ رَوْح signifies the same as رَاحَة, (Ṣ, A, K,) from الِاسْتِرَاحَة; (Ṣ, A;) like ↑ رَوَاح [mentioned in the first paragraph as an inf. n. in a similar sense, as are also رَاحَة and ↑ رَوْحَة and ↑ رَوَاحَة and رَوَحَان, i. e., as meaning *the experiencing relief from grief* &c.]. (TA.) You say, ↑ مَا لِفُلَانٍ فِى هٰذَا الأَمْرِ مِنْ رَوَاحٍ i. e. رَاحَة [*There is not, for such a one, in this affair, or case, or event, any rest,* &c.]. (TA.) And افْعَلْ ذٰلِكَ فِى رَوَاحٍ ‡ *Do thou that in a state of ease* (Ṣ, A, K) *and rest.* (A.) — See also 4, near the middle of the paragraph. — † *A wife;* syn. عِرْس: (K:) because one trusts to her, or relies upon her, and becomes quiet, or easy, in mind. (TA.) — The *hand;* syn. كَفّ: (Ṣ, K:) or [rather] the *palm of the hand;* (Mṣb, MF;) for the term كَفّ includes the رَاحَة, with the fingers: (MF:) pl. ↑ رِوَاح, (Ṣ, A, Mṣb, K,) [or rather this, said in the K to be syn. with رَاحَات, is a coll. gen. n., of which رَاحَة is the n. un.,] and [the pl. is] رَاحَات. (Mṣb, K.) You say, دَفَعُوه بِالرَّاحِ ↑ [*They pushed him with the palms of the hands*]. (A.) The saying of a poet,

• إِذَا دَفَعَتْ شَمْسُ النَّهَارِ بِرَاحِ ↑ •

is explained as meaning *When the sun of day has set, and men, looking towards it, shield themselves from its rays with the palms of their hands:* or, accord. to IAạr, *when the [sun of] day has become dark,* by reason of the dust of battle, *and it is as though it were setting, and people have found rest from its heat.* (L. [See also بَرْح, in art. برح; where other readings are mentioned.]) — [Hence, app., as seems to be indicated in the TA,] رَاحَة الكَلْب ‡ *A certain plant.* (K, TA.) — And ذُو الرَّاحَة † *A sword of El-Mukhtár Ibn-Abee-'Obeyd* (K, TA) *Eth-Thakafee.* (TA.) — رَاحَة also signifies *A court, an open area, or a yard,* (K, TA,) of a house. (TA.) One says, تَرَكْتُهُ أَنْقَى مِنَ الرَّاحَة (K, TA) i. e. *I left him, or it, more clear than the court, open area, or yard,* [of a house,] or *than the palm of the hand;* (TA;) meaning, † *without anything.* (K, TA.) — And ↑ رَاح signifies also *Plain and open tracts of land, producing much herbage,* (ISh, K,) *hard, but comprising soft places and* [*what are termed*] جَرَائِم [pl. of جَرِيمَة, q. v.], *not forming any part of* [*the bed of*] *a torrent nor of a valley;* (ISh;) *one whereof is termed* رَاحَة. (ISh, K.) — Also The *plicature* of a garment, or piece of cloth: (K, TA:) or the *original plicature* thereof: so in the saying, in a trad., respecting a new garment, or piece of cloth, أَطْوِه عَلَى رَاحَتِه [*Fold thou it in the manner of its original plicature*]. (TA.)

رَوْحَة: see رَاحَة. — Also *A journey in the evening, or afternoon:* an inf. n. of un. of رَاح: (L:) pl. رَوْحَات. (Ham p. 521.) And the *space of a journey in the afternoon, or evening.* (L.) — [Also, as seems to be indicated in the TA, The *outer side* of each of the legs of a man *when bowed:* see رَوْحَة.]

رُوَيْحَة: see رِيح, in two places: — and see also رَيْحَة.

[رِيحِىّ *Of, or relating to, wind: flatulent;* as in the phrase قُولَنْجٌ رِيحِىٌّ *flatulent colic.*]

رَيْحَان a word respecting the formation of which there are different opinions; many saying that its medial radical letter is و, and its original form رَوْحَان as may be argued from the form of its dim., mentioned below; (Mṣb;) others, that its original form is رَوَيْحَان; (MF;) and others, that its medial radical letter is ى, and that it is of the same measure as شَيْطَان, as may be argued from the form of its pl., mentioned below; (Mṣb;) *A certain plant,* (Ṣ, K,) *well known,* (Ṣ,) *of sweet odour;* (K;) the شَاهَسْفَرَم [or شَاهَسْفُرَم, i. e. *basil-royal,* or *common sweet basil, ocimum basilicum,* the seed of which (called حَبُّ الرَّيْحَان is used in medicine]: (Mgh: [see also حَبَق:]) or *any sweet-smelling plant;* (T, Mgh, Mṣb, K;) but when used absolutely by the vulgar, a particular plant [that mentioned above] is meant thereby: (Mṣb:) or the *extremities thereof:* (K;) i. e. the *extremities of any sweet-smelling herb, when the first of its blossoms come forth upon it:* (TA:) or the *leaves thereof:* (K:) or the *leaves of seed-produce:* so, accord. to Fr, in the Ḳur lv. 11: (Ṣ, TA:) [it is a coll. gen. n.:] the n. un. is with ة; (TA;) and is applied to *a bunch* (طَاقَة) *of* رَيْحَان; and, with the article ال, (as a proper name, TA,) حَوْضَة ال [a certain plant respecting which authors differ]: (K:) the dim. of رَيْحَان is رُوَيْحِين: (Mṣb:) and the pl. is رَيَاحِين. (Mgh, Mṣb.) رَيْحَانُ الحَمَاجِر: and رَيْحَانُ الشُّوحِ: see حَبَق. رَيْحَانُ القُبُور is a name of *The* مُرْسِين [or *myrtle-tree*]. (TA in art. مرس.) — ‡ *Offspring;* (L, K, TA:) from the same word as signifying "any sweet-smelling

plant; (Ḥam p. 713;) or from the same word in the sense next following: (L:) [a coll. gen. n.: n. un. with ة; whence,] رَيْحَانَتَيْ [meaning *My two descendants*] occurs in a saying of Moḥammad as applied to El-Ḥasan and El-Ḥoseyn. (TA.) — *A bounty, or gift,* of God; such as the *means of subsistence,* &c.; syn. رِزْقٌ: (Ṣ, L, K, TA:) said to be of the dial. of Himyer. (MF.) So in the saying, خَرَجْتُ أَبْتَغِي رَيْحَانَ ٱللّٰهِ *[I went forth seeking, or seeking diligently, the bounty, &c., of God].* (AO, Ṣ, TA.) And in a verse of En-Nemir Ibn-Towlab cited voce دُرَّةٌ. (Ṣ, TA.) And in the saying, in a trad., لَوْلَدٌ مِنْ رَيْحَانِ ٱللّٰهِ *[Offspring are of the bounty of God].* (Ṣ, TA.) — It is also used (Ṣ, K) in the accus. case as an inf. n. [forming an absolute complement of a verb understood], (Ṣ,) in the sense of سُبْحَانَ ٱللّٰهِ وَرَيْحَانَهُ: so in the saying, أَسْتَرْزِقُ ٱللّٰهَ وَرَيْحَانَهُ *[I extol, or celebrate, or declare, the absolute perfection, or glory, or purity, of God, and beg his bounty, or his supply of the means of subsistence].* (Ṣ, K.) — See also رَوْحٌ.

رَوْحَانِيٌّ, with fet-ḥ to the ر, applied to a place, *Good,* or *pleasant* [app., like رَيِّح, *in respect of wind or air*]. (Ṣ, TA.) — See also what next follows.

رُوحَانِيٌّ, with ḍamm to the ر, (Ṣ, A, K, &c.,) and ‡ رُوحَانِيٌّ, with fet-ḥ, but this latter is deemed strange by the lexicologists [as syn. with the former], (MF,) app. rel. ns., from رُوحٌ [in the former instance], or from رَوْحٌ meaning the "breath of the wind when weak" [in the latter instance], extraordinary in form, with ا and ن added to the usual form of the rel. n.: (TA:) *Of, or relating to, the angels* and *the jinn* or *genii:* (Ṣ, A,* K:) in this sense Abu-l-Khaṭṭáb asserts himself to have heard the former used: (Ṣ:) accord. to AO, it is applied by the Arabs to anything *having in it a soul,* or *spirit,* (Sb, Ṣ,) whether a human being or a beast: (Sb:) or it has this signification also: (K:) accord. to Wardán Aboo-Khálid, as related by ISh, among the angels are those who are termed رُوحَانِيُّون, and those who are created of light; and of the former are Jibreel and Meekáeel and Isráfeel: and ISh adds that the رُوحَانِيُّون are *souls,* or *spirits, which have not bodies; [spiritual beings;]* and that the term رُوحَانِيّ is not applied to anything save what is of this description, such as the angels and the jinn and the like: and this is the correct explanation; not that of Ibn-El-Muḥaffar, that it signifies that *into which, a soul,* or *spirit, has been blown.* (T, TA.)

حَبْلُ الرَّيْحَانِيِّ: see حَبْلٌ.

رَوْحٌ: see رَاحٌ, in three places. — It is also an inf. n. of رَاحَ, [q. v.,] signifying the contr. of غَدَوْ. (Ṣ.) — And it signifies also The *evening;* (K:) or the *afternoon, from the declining of the sun from the meridian until night.* (Ṣ, K.) One says, سَارُوا رَوْحًا *[They journeyed in the evening,* or *afternoon].* (TA.) And ‡ نَقِيتُهُ رَاحَةً *I met him in the evening,* or *afternoon.* (A.) And خَرَجُوا ‡ بِرَيْحٍ ‡ مِنَ العَشِيِّ, (Ṣ, K,) and ‡ بِرَوَاحٍ مِنَ العَشِيِّ (so in the T, A, L, and K,) or ‡ بِرَيَاحٍ (so in the Ṣ,) and ‡ مِنَ العَشِيِّ بِأَرْوَاحٍ, (A, K,) using a pl. form, (TA,) meaning the same, (Ṣ,) or *They went forth in the beginning of the evening,* (K,) or *when there were yet some remains of the evening.* (A.) And أَتَى فُلَانٌ وَعَلَيْهِ مِنَ ٱلنَّهَارِ ‡ رِيَاحٌ, and ‡ أَرْوَاحٌ ‡ [*Such a one came when there were yet some remains for him of day*]. (A.)

رَيَّاحٌ: see رَاحٌ: — and see also رَوَّاحٌ.

رِيَاحٌ: see رَوَاحٌ, in two places.

رَوُّوحٌ: see رَائِحٌ.

رَيُّوحٌ: see رَيِّحٌ, below.

رَوَاحَةٌ: رَوِيحَةٌ: } see رَاحَةٌ.

رُوَيْحَةٌ dim. of رِيحٌ, q. v. (T, Mṣb.)

يَوْمٌ رَيِّحٌ *A day of good,* or *pleasant, wind;* (Ṣ, Mgh, Mṣb, K;) as also ‡ يَوْمٌ رَوْحٌ and ‡ رَوْحٌ; (TA;) or these two signify *a good,* or *pleasant, day:* (Ṣ:) and ‡ لَيْلَةٌ رَوْحَةٌ *a good,* or *pleasant, night;* (K;) or *a night of good,* or *pleasant, wind;* as also رَيِّحَةٌ and ‡ رَائِحَةٌ; (TA:) and مَكَانٌ رَيِّحٌ *a place of good,* or *pleasant, wind:* (Ṣ: [see also رُوحَانِيٌّ:]) or, accord. to Lth, (TA,) and the Kitábeyet el-Mutaḥaffidh, (Mṣb,) يَوْمٌ رَيِّحٌ signifies *a violently-windy day;* like يَوْمٌ رَاحٌ [before mentioned]. (Mgh, Mṣb, TA.)

رَيِّحَةٌ and ‡ رِيحَةٌ *A certain plant that appears at the roots,* or *lower parts, of the* عِضَاه, *remaining from the preceding year:* or *what grows when affected by the cold, without rain:* (K:) in the T, the former is expl. as signifying *a plant that becomes green after its leaves and the upper parts of its branches have dried:* (TA: [see also رُوحَانِيٌّ:]) this term is applied to the حَلْب, the نَصِيّ, the رَخَامَى, and the مُكَنْدَى. (TA in art. حلب.)

رَوَّاحٌ [† *Very brisk, lively, sprightly, active, agile, prompt,* or *quick*]. — See also رَائِحٌ.

رَوَّاحَةٌ *A flock of sheep* or *goats.* (L.)

رَائِحٌ, applied to a day; and رَوَّاحَةٌ, applied to a night (لَيْلَةٌ): see رَاحَ; and رَيِّحٌ. [In each case it probably has both of the meanings assigned under these two heads.] — Also *Going,* or *returning,* [or *journeying,* or *working,* or *doing a thing,* (see its verb, 1,)] *in the evening,* or *in the afternoon:* (L:) [and *going,* or *journeying, at any time of the night or day:* (see, again, its verb:)] and in like manner, [but in an intensive sense,] ‡ رَوُّوحٌ, of which the pl. is رُوَّحٌ; and ‡ رَوَّاحٌ, of which the pl. is رُوَّحَانٌ, it having no broken pl.: (L:) ‡ رُوحٌ is pl., (Ṣ, K,) or [rather] a quasi-pl. n., (L,) of رَائِحٌ, (Ṣ, L, K,) like as حَدَمٌ is of حَادِمٌ. (Ṣ, L.) قَوْمُكَ رَائِحٌ [*Thy people,* or *party, are, or is, going,* &c.] is a phrase of the Arabs mentioned by Lḥ on the authority of Ks; but he says that it is only used thus, with a determinate noun; i. e., that one does not say قَوْمٌ رَائِحٌ [though this is agreeable with analogy, as well as قَوْمٌ رَوُّوحٌ and رَائِحُونَ]: one says also ‡ قَوْمٌ رُوحٌ and رُوحٌ. (L, TA.) And one says إِبِلٌ رَائِحَةٌ *Camels returning in the evening,* or *afternoon, from pasture.* (Mṣb.) [Hence,] مَا لَهُ سَارِحَةٌ وَلَا رَائِحَةٌ [lit. *He has not any camels, &c., that go away to pasture, nor any that return from pasture*], meaning † *he has not anything:* (Ṣ:) and sometimes it means † *he has not any people,* or *party.* (Lḥ, TA in art. سرح.) أَعْطَانِي مِنْ كُلِّ رَائِحَةٍ زَوْجًا occurs in a trad. as meaning *He gave me, of every kind of cattle that returned to him from pasture, a portion,* or *sort:* and in another, مَالٌ رَائِحٌ, as meaning † [*Property,* or *cattle,*] *of which the profit and recompense return to one:* or in each, as some relate it, the word is with ب [i. e. بِرَائِحَةٍ and بِرَائِحٍ]. (TA.) ‡ طَيْرٌ رُوحٌ means *Birds in a state of dispersion: or returning in the evening, or afternoon,* (Ṣ, K,) *to their places,* (Ṣ,) *or to their nests:* (K:) or, accord. to the T, رُوحٌ in this case is for رَوْحَةٌ, [a pl. of رَائِحٌ,] like كَفَرَةٌ, فَجَرَةٌ, [pls. of كَافِرٌ, فَاجِرٌ,] and means, in this instance, *in a state of dispersion.* (TA.) — Also, [used as a subst., or in the epithet in which the quality of a subst. is predominant,] *A wild bull:* so in the saying of El-'Ajjáj,

* عَالَيْتُ أَنْسَاعِي وَجُلْبَ الكُورِ *

* عَلَى سَرَاةٍ رَائِحٍ مَمْطُورِ *

i. e. [*I put my plaited thongs, and the curved pieces of wood, or the cover, of the camel's saddle, upon the back of* (a camel like)] *a wild bull rained upon;* for when he is rained upon, he runs vehemently: (Ṣ, TA:) but the reading commonly known is,

* بَلْ جَلَّتْ أَغْلَالِي وَجُلْبَ كُورِي *

[*Nay, or nay rather, I fancied my bags for travelling-provisions* &c. that were hung upon my camel, *and the curved pieces of wood of my camel's saddle*]. (IB, TA in art. جلب. [اعلاقى is there explained as meaning "my things that I held in high estimation:" but the rendering that I have given I consider preferable.])

رَائِحَةٌ [fem. of رَائِحٌ, used as a subst.,] and ‡ رِيحٌ both signify the same; (Ṣ, Mgh, Mṣb, K;) i. e. *An accidental property or quality that is perceived by the sense of smelling;* (or rather *an exhalation that is so perceived;* meaning *odour, scent,* or *smell;*) (Mgh, Mṣb:) syn. نَسِيمٌ; *whether sweet or stinking:* (K:) and the former, *a sweet odour which one perceives in the* نَسِيم [or *breath of the wind*]: (L:) ‡ the latter is fem. [like the former]: (Mṣb:) the pl. of the former is رَوَائِحُ; and El-Ḥulwánee mentions أَرْيِحَةٌ as pl. of ‡ رِيحٌ [which is pl. of ‡ رِيحٌ, under which see its other

pls.]. (Mgh.) You say, وَجَدْتُ رِيحَ ٱلشَّىْءِ and رَائِحَتَهُ in the same sense [i. e. *I perceived the odour of the thing*]. (Ṣ.) And لِبْدِ ٱلْقُلْفَةِ رَائِحَةٌ طَيِّبَةٌ [*This herb, or leguminous plant, has a sweet odour*]. (L.) — It is said in the Ḳ, that مَا فِى وَجْهِهِ رَائِحَةٌ means ‡ *There is not in his face any blood*: but [SM says that] this requires consideration; for, accord. to A'Obeyd, one says, أَتَانَا فُلَانٌ وَمَا فِى وَجْهِهِ رَائِحَةُ دَمٍ مِنَ ٱلْفَرَقِ ‡ [*Such a one came to us not having in his face any tinge of blood by reason of fright, or fear*]: and accord. to the A [and the Mgh], one says of a person who has come in fright, or fear, أَتَانَا وَمَا فِى وَجْهِهِ رَائِحَةُ دَمٍ: (TA:) [accord. to Mṭr, however,] one sometimes says, وَمَا فِى وَجْهِهِ رَائِحَةٌ, without adding دم; and an instance of this occurs in a trad. of Aboo-Jahl. (Mgh.) — رَائِحَةٌ also signifies *A rain of the evening or afternoon*: (Lḥ, Ḳ:) or, as Lḥ says on one occasion, [simply] *rain*: (TA:) pl. رَوَائِحُ. (Lḥ, Ḳ.) — [And] *A cloud* (سَحَابَةٌ) *that comes in the evening or afternoon*. (Ḥar p. 667.) — See also رَوْحٌ.

أَرْوَحُ [*More, and most, conducive to rest or ease*]. (Ḳ in art. مصر.) — Also *Having the quality termed* رَوَحٌ [q. v.] (Lḥ, A, Mgh, Mṣb, Ḳ) *in the thighs*, (TA,) or *in the legs*, (Ṣ, A,* Mgh,* Ḳ.) *and feet*, (Ṣ,) or *in the feet*: (Lḥ, Mgh, Mṣb:) fem. رَوْحَآءُ: (Ṣ, Mṣb:) and pl. رُوحٌ. (Ṣ.) Such was 'Omar; (Ḳ, TA;) appearing as though he were riding when others were walking: (TA:) and such is every ostrich. (Ṣ, TA.) You say also قَدَمٌ رَوْحَآءُ, meaning *A foot spreading in its fore part*: (Lḥ, Mgh, TA:) or *turning over upon its outer side*. (TA.) — Also, and ↟ أَرْيَحُ, (Ḳ,) or the latter only is correct in this case, (TA,) *Wide*; applied to a مَحْمِل [q. v.]: (Ḳ, TA:) and so the latter applied to anything: (Lḥ, TA:) so too the former applied to a [bowl such as is termed] قَدَحٌ: and the same also signifies *shallow*; applied to a vessel: (TA:) and so رَوْحَةٌ; applied to a [bowl such as is termed] قَصْعَةٌ. (Ṣ, A, Ḳ.)

أَرْيَحُ: see the next preceding paragraph.

أَرْيَحِىٌّ ‡ *Large, or liberal, in disposition*; (Ṣ, Ḳ, TA:) *characterized by alacrity, cheerfulness, briskness, liveliness, or sprightliness, disposing him to promptness in acts of liberality, kindness, or beneficence*: (Ṣ,* A, L, Ḳ:*) the former ى is said by AAF to be substituted for و. (TA. Mentioned in the L in the present art. and in art. ريح.) The Arabs have many epithets like this, [as أَجْوِىٌّ and أَحْوِذِىٌّ and أَحْوَزِىٌّ and أَلْمَعِىٌّ,] of the measure أَفْعَلِىٌّ, as though they were rel. ns. (TA.) — It is also an epithet applied to a sword, meaning † *That shakes*, (TA, and Ḥam p. 308,) *as though brisk, or prompt, to strike*: (Ḥam:) or meaning *of Aryaḥ*, a town of Syria, (TA and Ḥam, [in the latter of which the phrase سُيُوفٌ أَرْيَحِيَّةٌ is cited in confirmation from a poem of Ṣakhr el-Ghei,]) or a tribe of El-Yemen. (TA.)

أَرْيَحِيَّةٌ ‡ *Largeness, or liberality, of disposition*; (Ṣ, Ḳ, TA;) *alacrity, cheerfulness, briskness, liveliness, or sprightliness, disposing one to promptness in acts of liberality, kindness, or beneficence*: (Ṣ,* A, L, Ḳ:*) the former ى is said by AAF to be substituted for و: (TA:) ↟ تَرْوِيحٌ, accord. to Lḥ, signifies the same, and ISd thinks it to be an inf. n., of which the verb is تَرَوَّحَ. (L: in which these two ns. are mentioned in the present art. and in art. ريح. [See also رَاحَ: and see I.]) You say, أَرْيَحِيَّةٌ إِلَى ٱلنَّدَى أَحْدَثَتْهُ ٱلْأُرْيَحِيَّةُ (A,) i. e. ‡ *Alacrity, cheerfulness, &c., disposing him to promptness in acts of liberality, affected him*. (Ṣ, A, L, Ḳ.) [See also 1, near the beginning, where it is mentioned as an inf. n.]

أَرْوَاحٌ [pl. of رَوْحٌ, and of رُوحٌ, and of رِيحٌ. — حَرَجُوا بِأَرْوَاحٍ مِنَ ٱلْعَشِىِّ and أَتَى فُلَانٌ وَعَلَيْهِ مِنَ ٱلنَّهَارِ أَرْوَاحٌ: see رَوْحٌ.

تَرْوِيحَةٌ *A single rest*: pl. تَرَاوِيحُ. (Mgh,* Mṣb,* TA.) — Hence, the تَرْوِيحَة of the month of Ramaḍán, (Ḳ, TA,) or صَلَاةُ ٱلتَّرَاوِيحِ [*A form of prayer performed at some period of the night in the month of Ramaḍán, after the ordinary prayer of nightfall, consisting of twenty, or more, reḳ'ahs, according to different persuasions*]; (Mgh,* Mṣb, TA;) so called because the performer rests after each تَرْوِيحَة, which consists of four reḳ'ahs; (Mgh,* Mṣb, Ḳ,* TA;) or because they used to rest between every two [pairs of] salutations. (TA.) [See De Sacy's Chrest. Ar., sec. ed., i. 167-8.] You say, صَلَّيْتُ بِهِمُ ٱلتَّرَاوِيحَ [*I performed with them the* prayer of the تراويح]. (A,* Mgh, Mṣb.)

مَرَاحٌ a n. of place from 1: (Mṣb:) *A place from which people go, or to which they return, in the evening or afternoon* [or *at any time*: see 1]. (Ṣ, Mṣb, Ḳ.) — [Hence,] مَا تَرَكَ فُلَانٌ مِنْ أَبِيهِ مَغْدًى وَلَا مَرَاحًا (Ṣ, and Ḳ in art. غدى,) and ↟ مَغْدَاةً وَلَا مَرَاحَةً (Ḳ in that art.,) † *Such a one resembled his father [without exception,] in all his states, conditions, or circumstances*. (Ṣ, Ḳ.*) See also what next follows.

مُرَاحٌ a n. of place from 4; (Mṣb;) meaning *The place to which camels, and sheep or goats, and cows or bulls, are driven, or brought, back [from their place of pasture] in the evening, or afternoon*; (Mgh;) the *nightly resting-place or resort* (Ṣ, Mṣb, Ḳ) *of cattle*, (Mṣb,) or *of camels*, (Ṣ, Ḳ,) and *sheep or goats* [*&c.*]. (Ṣ.) ↟ مُرَّاحٌ, with fet-ḥ, in this sense, is wrong. (Mgh, Mṣb.)

مَرْوَحٌ and ↟ مَرِيحٌ, applied to a pool of water left by a torrent, (Ṣ,) and to a place, &c., (TA,) and the former, (A,) or the latter, (Ṣ,) to a branch, (Ṣ, A,) *Smitten* [or *blown upon*] *by the wind*: (Ṣ:) and مَرْوَحَةٌ and ↟ مَرِيحَةٌ, the latter originally مَرْيُوحَةٌ, applied to a tree (شَجَرَةٌ), *blown upon by the wind*: or *blown about, or shaken, by the wind, so that its leaves have been made to fall*: or *having the dust scattered upon it by the wind*. (L.)

مِرْوَحٌ: مِرْوَحَةٌ: see مَرْوَحٌ, and its fem., with ة: see مَرْوَحٌ.

مَرَاحَةٌ: see مَرَاحٌ.

مَرْوَحَةٌ *A place in which, or through which, the winds blow*, (Ṣ,* Ḳ, TA,) *and in which they efface the traces of dwellings*: (TA:) and [hence,] *a desert, or waterless desert*: (Ṣ, Ḳ:) pl. مَرَاوِحُ [for مَرَاوِيحُ]. (Ṣ.) [See an ex. in a verse cited voce تَدَلَّى, in art. دلو.]

مِرْوَحَةٌ (Ṣ, A, Mṣb, Ḳ) and ↟ مِرْوَحٌ (Lḥ, Ḳ) *A fan; a thing, or an instrument, with which one fans himself* (يُتَرَوَّحُ): (Ṣ, A, Mṣb, Ḳ:) pl. مَرَاوِحُ. (Ṣ.)

مُرَوَّحٌ *Perfumed*; applied to oil; (Ṣ, A;) and to إِتْفٌ [q. v.], (A'Obeyd, Ṣ,) which latter is perfumed with musk. (A'Obeyd.)

مَرَاوِحُ نَاقَةٌ *A she-camel that lies down behind the other camels*. (IAạr, Az.)

ٱلْمَرَاوِحُ *The fifth of the horses that run in a race*; (Ḳ, TA;) the number of which is ten. (TA.)

مِرْيَاحٌ, applied to food, *That occasions much flatulence in the belly*. (A, TA.)

مُسْتَرَاحٌ a n. of place: and as such meaning † *The grave* [as being *a place of rest or ease*]. (Ḥam p. 228.) [And as such] † *A privy*; syn. مَخْرَجٌ. (Ṣ.) — Also, accord. to rule, a n. of time [i. e. *A time of rest or ease*]. (Ḥam ubi suprà.) — And a pass. part. n. of 10. (Id. ibid.) [As such] meaning † *Dead* [for مُسْتَرَاحٌ مِنْهُ]; as also ↟ مُسْتَرِيحٌ [lit. *at rest or ease*]. (Id. p. 251.) — And it may also be used as an inf. n. of 10. (Ḥam p. 228.)

مُسْتَرِيحٌ: see the next preceding paragraph.

رود

1. رَادَ, aor. يَرُودُ, (T, Ṣ, A,) inf. n. رَوَدَانٌ (A, TA) and رَوْدٌ, (Ḳ, TA,) *He, or it*, (a thing, Ṣ,) *came and went*; (T, Ṣ, A, Ḳ:) [*went to and fro*;] *was restless, or unsettled*. (T, TA.) One says, مَا لِى أَرَاكَ تَرُودُ مُنْذُ ٱلْيَوْمِ [*What aileth me that I see thee coming and going, or going to and fro, during this day?*]. (A, TA.) And رَادَتْ, (Ṣ, M, A, Ḳ,) aor. تَرُودُ, (Ṣ, A,) inf. n. رَوَدَانٌ (Ṣ, M, A, Mṣb, Ḳ) and رَوْدٌ and رُوَّادٌ, (M,) *She* (a woman) *went about to and from the tents, or houses, of her female neighbours*. (Ṣ, M, A, Ḳ.) And رادت الإبلُ, aor. تَرُودُ, (AḤn, M,) inf. n. رِيَادٌ (AḤn, Ṣ, M, Ḳ) [and app. رَوَدَانٌ &c. as above], *The camels went to and fro in the place of pasture*. (AḤn, Ṣ, M, Ḳ.) And رادَ الْمَرْعَى, inf. n. رِيَادٌ, *The cattle went to and fro in the place of pasture*. (A.) And رادت الدَّوَابُّ, inf. n. رَوْدٌ and رَوَدَانٌ [and app. رِيَادٌ also]; and ↟ استرادت; *The beasts pastured [going to and fro]*. (M.) And رادت الرِّيحُ, (T, M,) aor. تَرُودُ, (TA,) inf. n.

رَوَدَانٌ (T, TA) and رَوْدٌ and رُؤُودٌ (TA,) *The wind became in motion, or in a state of commotion:* (T, TA:) *or veered about.* (M, TA.) — [Hence,] رادَ وِسَادَهُ [lit. *His pillow moved to and fro*; meaning] *he was, or became, restless,* (Ṣ, A,) *by reason of disease or anxiety:* (A:) [*or he was, or became, sleepless:* for] a poet uses the phrase رَادَ وِسَادَهَا as expressive of an imprecation, meaning *May she be sleepless, so that her pillow may not remain still.* (TA.) [And رادَ القَوْمُ: see رادَتْ أُخْرَاتُهُمْ. — رادَ, aor. يَرُودُ, (Msb,) inf. n. رِيَادٌ (Msb, K) and رَوْدٌ (K;) and ارتادَ, (Msb,) inf. n. اِرْتِيَادٌ; (K;) and استادَ; (TA;) *He sought, sought after, or desired; or he sought, or desired, to find and take, or to get;* (Msb, K;) a thing. (Msb.) [It seems to imply the going to and fro in seeking.] You say, رادَ الكَلَأَ, (Ṣ, A, Mgh, L,) and الغَيْثَ, (Mgh,) aor. يَرُودُ, (Ṣ, A, Mgh, L,) inf. n. رِيَادٌ and رَوْدٌ; (Ṣ, L;) and ارتادَ; (Ṣ, A, Mgh, L;) [and استادَ, as appears from what follows;] and simply رادَ; (L;) *He sought after herbage,* (Ṣ, Mgh, L,) *and water.* (Mgh.) And رادَ أَهْلَهُ كَلَأً, and مَنْزِلًا, (M, L,) and رادَ لَهُمْ كَلَأً, and مَنْزِلًا, inf. n. رَوْدٌ (T, M, L) and رِيَادٌ; (M;) and ارْتَادَ; (T, M, L;) and استادَ; (M, L;) *He looked for,* (T,) and *sought after, herbage, and a place in which to alight,* (T, M, L,) *and chose the best [that he could find],* (T,) *for his family.* (T, M, L.) And الطَّيْرُ تَسْتَرِيدُ *The birds seek after their sustenance, going to and fro in search of it.* (A.) [Hence,] ارتادَ *He sought a soft place,* (Ṣ, Mgh, L,) *or a sloping place,* (Ṣ, L,) *for his urine,* when he desired to void it, (Ṣ, Mgh, L,) lest it should return towards him, or sprinkle back upon him: (L:) from a trad. (Ṣ, L.) — رادَ الدَّارَ, aor. as above, *He questioned, or interrogated,* [respecting a person beloved,] *the house, or abode.* (M.) — رُحْتُ الدَّوَابَّ وَأَرَدْتُهَا *I pastured the beasts;* as also أَرَدْتُهَا. (M.)

3. راوَدَ *He endeavoured to turn him* [to, or from, a thing]; as in the phrase راوَدَهُ عَلَى الإِسْلَامِ *He endeavoured to turn him, or convert him, to El-Islám;* occurring in a trad., in which the agent of the verb is Mohammad, and the object is his uncle Aboo-Tálib; syn. رَاوَضَهُ and رَدَّهُ: (L:) or رَاوَدَتْهُ عَلَى الأَمْرِ, (Msb,) inf. n. مُرَاوَدَةٌ and رِوَادٌ, (Ṣ, Msb, K,) [primarily] signifies *I desired,* (Ṣ, Msb, K,*) or *sought,* (Msb,) *of him that he should do such a thing, or the thing;* (Ṣ,* Msb:) المُرَاوَدَةُ implying contention (المُخَاصَمَة), because he who desires, or seeks, affects gentle, or bland, behaviour, like him who deceives, or beguiles, and, like him, strives, or labours, to attain his object: (Msb:) and [hence,] رَاوَدَ, and عَلَيْهِ, *He endeavoured to turn him by blandishment, or by deceitful arts, or to entice him to turn, from the thing, and to it;* syn. رَاوَضَ. (M, L,) or رَادَ. (TT, as from the M.) سَتُرَاوِدُ عَنْهُ أَبَاهُ, in the Kur xii. 61, means [*We will endeavour to turn his father from him, by blandishment, or artifice, and to make him yield him to us:* or] *we will strive, or labour, to obtain him of his father.* (Bḍ, Jel.) And رَاوَدَتْهُ عَنْ نَفْسِهِ [in the Kur xii. 23] † *She desired, or sought, of him, copulation, or his lying with her, using blandishment, or artifice, for that purpose; she tempted him to lie with her:* (T, and Bḍ in xii. 23:) [more literally, *she endeavoured to turn him, or entice him, by blandishment, or deceitful arts, from his disdain, or disdainful incompliance, and to make him yield himself to her:*] and رَاوَدَهَا عَنْ نَفْسِهَا † *he desired, or sought, of her, copulation,* &c. (T.) And رَاوَدَهُ عَنْ نَفْسِهِ † *He endeavoured to deceive him, or beguile him, and to turn him [from his disdain, or purpose, or will,] by blandishment, or artifice.* (A.)

4. أَرْوَدَ, (Ṣ, A, K,) inf. n. إِرْوَادٌ and مُرُودٌ and [quasi-inf. n.] مُرُودَةٌ (Ṣ, K) and رُوَيْدٌ (TA as from the K [but omitted in my MS. copy of the K and in the CK]) and رُوَيْدَاةٌ and رُوَيْدِيَةٌ and رُوَيْدِيَّةٌ, (accord. to different copies of the K,) *He acted, or proceeded, gently, softly, or in a leisurely manner,* (Ṣ, A, K, TA,) in going, or pace. (Ṣ, A, TA.) — أَرْوَدَهُ, (Ṣ,) inf. n. إِرْوَادٌ, (M,) *He acted gently, softly, or in a leisurely manner, towards, or with, him; or granted him a delay, or respite; let him alone, or left him, for a while;* syn. أَمْهَلَهُ. (Ṣ, M.*) — أَرْوَدْتُ الدَّوَابَّ: see 1, last sentence. — أَرْوَدَهُ, (M, L, Msb,) inf. n. إِرْوَادٌ (Ṣ, M, L, Msb, K,) originally with و, [i. e. أَرْوَدَهُ,] because you say رَوَدَهُ (Ṣ, L) in a similar sense, (L,) *He willed, wished, or desired, it:* (Ṣ,* M, L, K:*) *he loved, or liked, it; and cared for, or minded, it; or was rendered thoughtful, careful, or anxious, by it:* (M, L:) *or he desired it; sought it, or sought after it;* (طَلَبَهُ;) and *chose it:* (Msb:) [or] it differs from طَلَبَهُ, inasmuch as إِرْوَادٌ is sometimes merely conceived in the mind, not apparent; whereas طَلَبٌ is never otherwise than apparent, either by act or by word: (Aboo-'Obeyd El-Bekree, TA:) Th says that it sometimes denotes loving, or liking, and sometimes it does not [as will be shown by what follows]: and Lḥ mentions the saying هَرَبْتُ, aor. أَهْرِبُهُ, inf. n. هِرَابَةٌ, with ه substituted for ء [as in هَرَقْتُ for أَرَقْتُ, &c.]. (M.) You say, أَرَدْتُ مِنْهُ كَذَا *[I desired, of him, such a thing].* (A.) And أَرَدْتُ إِلَّا مَا فَعَلْتُ [*I desired not* aught *save what thou didst, or hast done*]. (A.) [And أَرَادَ بِهِ كَذَا *He desired to do to him, or he intended him, such a thing;* whether good or evil: see Kur xxxiii. 17, &c.] And Kutheiyir says,

* أُرِيدُ لِأَنْسَى ذِكْرَهَا فَكَأَنَّمَا * *
* تَمَثَّلُ لِي لَيْلَى بِكُلِّ سَبِيلِ *

[*I desire to forget the remembrance of her, or the mention of her; but it seems as though Leylà were imaged to me in every road*]; meaning (M.) [And ISd says,] I think that Sh has mentioned the phrase أَرَادَنِي بِذَلِكَ, i. e. *He intended, or meant, me by that.* (M.) [أراد often signifies *He intended,* or *meant,* such a thing by a saying or an action.] فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَّ, in the Kur xviii. 76, means [*And they found therein a wall] that was near, or about, to fall down,* (Bḍ, Jel,) *or that was ready to fall down;* though الإِرَادَة is only from an animate being, and not properly predicable of a wall: and there are many similar instances; as the saying of a poet,

* يُرِيدُ الرُّمْحُ صَدْرَ أَبِي بَرَاءٍ * *
* وَيَعْدِلُ عَنْ دِمَاءِ بَنِي عُقَيْلِ *

[*The spear is ready to pierce the breast of Aboo-Barà, but it turns away from the bloods of the sons of 'Okeyl*]. (M.) [In like manner also] one says, أَرَادَ البُكَاءَ † [*He was about, or ready, to weep:*] a phrase of frequent occurrence; like هَمَّ بِالبُكَاءِ, and تَهَيَّأَ لِلْبُكَاءِ. (TA in art. جهش, &c.) — You say also, أَرَادَهُ عَلَى الشَّيْءِ, (M,) على الأَمْرِ, (A, Mgh,) *He endeavoured to induce him,* (M,) *or he incited him, or made him,* (A, Mgh,) *to do the thing.* (M, A, Mgh.) And أَرَادَهُ عَلَى أَنْ يَكْتُبَ *He incited him, or made him, to write.* (Mgh.) And أَرَادَهُ إِلَى الكَلَامِ *He constrained, or necessitated, him to speak.* (M,* TA.)

5. تَرَوَّدَ *He trembled, or quaked, by reason of extreme softness, or tenderness, and fatness.* (KL.)

8: see 1, in four places.

10: see 1, in five places. — اسْتَرْوَدَ لِأَمْرِ اللّٰهِ occurs in a trad. as meaning *He returned, and became gentle and submissive to the command of God.* (TA.)

رَادٌ: see رَائِدٌ, with which it is syn. (Ṣ, M, K.) رَادَةٌ [is its fem.: and] is a pl. of رَائِدٌ. (L.) — امْرَأَةٌ رَادَةٌ *A woman who goes about to and from the tents, or houses, of her female neighbours;* (AZ, Aṣ, Ṣ, M, A, K;) as also رَادٌ (TA) and رَوَّادٌ (Ṣ, M) and رَوُّودٌ (Aboo-'Alee, M) and رَوَّادَةٌ, like تَمَّامَةٌ, and رَائِدَةٌ. (K.) You say also امْرَأَةٌ رَادَةٌ غَيْرُ رَادَةٍ *A soft, or tender, woman; not one that roves about:* in which the former رادة may be without ه, and the latter must be so. (A and TA in art. رأد.) [See رَوُّودٌ; where it is stated that رَادٌ and رَادَةٌ and رَوُّودٌ, as epithets applied to a girl or woman, are syn., one with another, meaning *Soft, or tender,* &c., like رَأْدٌ and رَأْدَةٌ and رَؤُودٌ.] — رِيحٌ رَادَةٌ, رِيحٌ رَائِدَةٌ, *A wind blowing violently to and fro:* (TA:) [and رِيحٌ رَائِدَةٌ signifies the same; or *wind in motion,* or *in a state of commotion;* or *veering about:* see 1.] [And] *A wind blowing gently;* (A;) and so رَوْدٌ and رَادَةٌ (K) and رَوَّادٌ. (TA. [See also art. رود.])

رَوْدٌ: see what next precedes.

رُوَيْدٌ *Gentleness; or a leisurely manner of acting or proceeding.* (Ṣ, M, A, K.) [And accord. to the TT, as from the M, so رَوْدٌ; but this is a mistranscription, for رُؤُودٌ: see this last, in art. رأد.] You say, يَمْشِي عَلَى رُوَيْدٍ *He walks, or goes, gently, softly, or in a leisurely manner.* (Ṣ, A,

K.) And its dim. is رُوَيْدَ. (S, A, K. [But see what follows.]) They said اِرْوَيْدًا, meaning *Gently, softly, or in a leisurely manner*; (T, S, M, A, K;) with tenween: (T:) and اِمْشِ رُوَيْدًا *Walk thou, or go thou, gently, &c.*: (T, A:) so accord. to the lexicologists [in general]: but accord. to Sb, it is a verbal n.: [for] they said, رُوَيْدَ زَيْدًا, meaning *Act thou gently, softly, or in a leisurely manner, towards, or with, Zeyd*; *or grant him a delay, or respite*; *let him alone, or leave him, for a while*; syn. أَمْهِلْهُ: hence it has no dual nor pl. nor fem. form: and hence they say that it is for أَرْوِدْ, in the sense of أَرْوِدْ; as though it were an abbreviated dim., formed by the rejection of the augmentative letters: this is the opinion of Sb; for he holds it to be a substitute for أَرْوِدْ; though it has a nearer resemblance to إِرْوَادًا because it is a noun: others hold it to be the dim. of رُوَدٌ, and cite the saying [of a poet],

* كَأَنَّهُ مِثْلُ مَنْ يَمْشِي عَلَى رُوَدِ *

[*As though he were like him who walks, or goes, gently, &c.*]: but this is a mistake; for رُوَدٌ is not put in the place of a verb, as إِرْوَادًا is. (M.) Accord. to Ibn-Keysán, رُوَيْدَ seems to have two contr. significations; for they said, رُوَيْدَ زَيْدًا, meaning *Leave thou Zeyd*, or *let him alone*; and also meaning *act thou gently towards, or with, Zeyd, and retain him, or withhold him*. (TA.) One says also, رُوَيْدَكَ عَمْرًا, meaning *Act thou gently, &c., towards, or with, 'Amr*; syn. أَمْهِلْهُ: (T, S, M, K:) the ك in this case being a denotative of allocution, (T, S, M,) and having no place in the desinential syntax: (S, M:[a]) it is added only when رويد is used in the sense of an imperative; (T, S, K;) and to prevent confusion of him who is meant to be addressed with him who is not meant, because رويد applies to one and to more than one and to the male and to the female; though sometimes one says رويدك to a person when one does not fear his being confounded with another, using the ك as a corroborative. (T.) In this case, رويد is an abbreviated dim. of إِرْوَادٌ, the inf. n. of أَرْوَدَ. (S.) In like manner also one says, (K, TA,) to a male, (TA,) رُوَيْدَكَتَيْنِ [*Act thou gently, &c., towards, or with, me*]; and to a female, رُوَيْدَكِتَيْنِ; and رُوَيْدَكُمَانِ (K, TA) to two persons; (TA;) and رُوَيْدَكُمُونِي (K, TA) to males more than two; (TA;) and رُوَيْدَكُنَّنِي (K, TA) to females more than two. (TA.) رويد is used in four different manners: first, as a verbal n.; as in رُوَيْدَ زَيْدٍ, (S, K, *) i. e. اِرْوَدْ زَيْدًا, meaning أَمْهِلْهُ [expl. above]: (S, K:) secondly, as an inf. n.; as in رُوَيْدَ عَمْرٍو [virtually meaning the same]; the former word being prefixed to the latter, governing it in the gen. case; (S, M,* K;*) like فَضْرَبَ الرِّقَابِ, in the Kur [xlvii. 4], (S, M,*) in which the inf. n. is put for its verb; (Jel;) and like عَذِيرَ الحَيِّ [expl. in art. عذر]: (M:) thirdly, as an epithet; as in سَارُوا سَيْرًا رُوَيْدًا [*They went, or journeyed, at a gentle, or leisurely, rate of going, or journeying*]; (Sb, S, K;) and سَارُوا رُوَيْدًا, in which سَيْرًا is suppressed: (T:) fourthly, as a denotative of state; as in سَارَ القَوْمُ رُوَيْدًا [*The people, or party, went, or journeyed, going, or journeying, gently, or leisurely*]; it being here in connection with a determinate noun, and therefore a denotative of its state. (S, K.) When it is used as a threat, it is with nasb, without tenween; (Lth, T, M;*) as in the saying of a poet,

* رُوَيْدَ تَصَافُلٍ بِالْعِرَاقِ جِمَادُنَا *

* كَأَنَّكَ بِالضَّاحِي قَدْ ثَارَ نَادِبُهْ *

[*Act thou, or proceed thou, gently, lest our coursers neigh, one to another, in El-'Irák: it is as though thou wert with Ed-Dahhák, his summoner* to battle *having already risen*]. (Lth, T.) Sb mentions his having heard the saying, وَاللّٰهِ لَوْ أَرَدْتَ الدَّرَاهِمَ لَأَعْطَيْتُكَ رُوَيْدَ مَا تَعْرِ [*By God, hadst thou desired the money, I had given thee: let alone the poetry*: لـ being here redundant]: (T, M:) like the phrase, قَدْرَ التَّعْرِ (M:) and similar to this is the saying, رُوَيْدَ التَّعْرِ يَغِبُّ [explained in art. غب]. (T.)

رِيدٌ [originally رَوْدٌ] *Will, wish, or desire*; (K;) and so رِيدَةٌ [originally رَوْدَةٌ]: (M, L:) or the former signifies *a thing that one wishes, or desires, and strives to obtain*: (T in art. ريد:) and the latter, *love*, or *liking*, for a thing; and *solicitude* respecting it: (M, L:) or the latter signifies *a kind*, or *manner*, *of wishing or desiring*; as in the saying, أَرُدْتُهُ بِكُلِّ رِيدَةٍ [*I wished it, or desired it, with every kind, or manner, of wishing or desiring*]. (M.)

رَوْدَةٌ: see رَادٌ.

رِيدَةٌ: see رِيدٌ.

رَوَادٌ: see رَادٌ, in two places.

الرِّيَادُ, originally an inf. n., and ذَبُّ الرِّيَادِ *The wild bull*; [*a species of bovine antelope*;] (M;) called ذَبُّ الرِّيَادِ because he goes to and fro, not remaining in one place; (M in art. ذب;) or because he pastures going to and fro; (T and S* and M in that art.;) or because his females pasture with him, going to and fro. (T in that art.) Also, the latter, ‡ *A man who comes and goes*. (Kr, M and TA in art. ذب.) And ‡ *A man who is in the habit of visiting women*. (AA, T and K in that art.)

رَادٌ. رَوَّادٌ.

الرَّوْنَدُ الصِّينِيُّ, (K,) or الرِّيوَنْدُ الصِّينِيُّ, (L,) [mentioned in this art. though the ن should be regarded as radical, for] it is not genuine Arabic, (L,) [*China-rhubarb*;] a *well-known medicine*; (K;) *a certain cool medicine, good for the liver*: (L:) the physicians add an ا to it, (K,) saying رَاوَنْدُ: (TA:) there are four kinds thereof; the best of which is the صِينِيّ; and inferior to this is the خُرَاسَانِيّ, which is [commonly] known by the appellation of الدَّوَانِيّ رَاوَنْدُ, used by the veterinarians: it is *a black* [app. a mistake for *red*, or *yellow*,] *wood, of compound powers, but its predominant qualities are heat and dryness*. (TA.)

رَيْدَ: see 4, first sentence: and see also رُوَيْدَ, throughout.

رَادَةٌ: see رَادٌ.

رَادٌ. رَوَادٌ. رَوَّادٌ. رَادَةٌ. رَائِدٌ. رَوَّادَةٌ. رَوَّادِيَّةٌ. رُوَيْدِيَّةٌ or رُوَيْدِيَّةٌ: see 4, first sentence.

رَائِدٌ [act. pr. n. of 1, *Coming and going; moving to and fro*; &c.]. اِمْرَأَةٌ رَائِدَةٌ: see رَادٌ. And دَوَابُّ رَوَائِدُ [pl. of دَابَّةٌ رَائِدَةٌ *Beasts pasturing at pleasure*: (T:) or *going to and fro [in the place of pasture]*: or *pasturing together while the rest are debarred from the pasture, or tied*. (M.) And رِيحٌ رَائِدَةٌ: see رَادٌ, last two sentences. And رَائِدُ الوِسَادِ [lit. *Whose pillow moves to and fro*; meaning] ‡ a man *restless by reason of disease or anxiety*; (A;) or *uneasy on his pillow by reason of anxiety that disquiets him*: (TA:) [or *sleepless*: see 1.] And رَائِدُ العَيْنِ *The* قَوَّار *of the eye*, [i. e. *the mote, or the like, that has fallen into it, or the foul, thick, white matter that collects in its inner corner, and*] *that moves to and fro* (يَرُودُ) *therein*. (S.) —*The handle of the hand-mill*, (S, M, A, K,) *which the grinder grasps* (S, M, A) *when he turns round the mill-stone* (S, A) *therewith*. (A.) —See also مَرُودٌ. —*One who is sent* (S, M, A, Mgh, L, K) *before a people or party* (Mgh) *to seek for herbage* (S, M, A, Mgh, L, K) *and water* (Mgh) *and the places where rain has fallen*; (L;) or *one who looks for, and seeks, herbage, and a place in which to alight, and chooses the best thereof*; (T;) and ‡ رَادٌ signifies the same; (S, M, K;) the latter occurring in the poetry of Hudheyl; (M;) [originally رَوَدٌ,] of the measure فَعَلٌ in the sense of the measure فَاعِلٌ, (S, K,) like فَرَطٌ in the sense of فَارِطٌ, (S,) or of the measure فَاعِلٌ deprived of its medial radical letter, or of the measure فَعِلٌ, [originally رَوِدٌ,] but if so, it is a kind of rel. n., not an act. part. n.: (M:) the pl. of the former is رُوَّادٌ (M, A, L) and رَادَةٌ. (L.) One says, اَلرَّائِدُ لَا يَكْذِبُ أَهْلَهُ, (T, Mgh,) or لَا يَكْذِبُ الرَّائِدُ أَهْلَهُ, (S,) [*The seeker of herbage, &c., will not lie to his family*,] for if he lie to them he perishes with them: (Ham p. 547:) a prov. applied to him who will not lie when he relates a thing. (M.) And hence the saying, اَلْحُمَّى رَائِدُ المَوْتِ ‡ *Fever is the messenger that precedes death*; like the messenger that goes before a people, or party, to seek for herbage and water. (Mgh, TA.) Hence, likewise, رَائِدٌ is also applied to ‡ *One who goes before with some abominable deed or design*. (TA.) And to † *A seeker of science or knowledge*. (L, from a trad.) [Hence also,] مُرْتَادُهَا ‡ and أَنَا رَائِدُ حَاجَتِهِ ‡ [*I am the seeker of an object of want*]: and أُنَاسٌ رُوَّادُ الحَاجَاتِ ‡ [*Men who are the seekers of the objects of want*]. (A.) —Also *One who has no place in which to alight or abide*. (T in art. ريد, and TA.) —[See also art. رأد.]

رَائِدَةٌ a subst. that is put in the place of إِرْتِيَادٌ [inf. n. of 8], and of إِرْوَادٌ [inf. n. of 4]. (T in art. ريد.)

أَرْوَدُ *Gentle, or quiet, and unnoticed in operation:* so in the saying, الدَّهْرُ أَرْوَدُ ذُو غِيَرٍ [*Time, or fortune, is gentle, or quiet, and unnoticed in operation; characterized by changing accidents*]. (Ṣ, TA.) = أَزْيَدُ *More, and most, desirous*], occurring in the prov., إِنْ كُنْتِ تُرِيدِينَ فَأَنَا لَكِ أَزْوَدُ [*If thou desire me, I am more desirous of thee*], is said by Akh to be altered from أَزْوَدُ and thus to be like أَحْيَلُ, in the phrase هُوَ أَحْيَلُ النَّاسِ, originally أَحْوَلُ. (MF.)

أَزْيَدُ: see what next precedes.

مَرْوَدٌ *A place where camels go to and fro in pasturing;* (Ṣ, K;) as also مُسْتَرْوَدٌ. (K.) And مَرْوَدُ الرِّيحِ *The place where the wind [blows to and fro,* or] *goes and comes.* (Ṣ, TA.)

مُرَادٌ [What is *willed,* or *wished;*] *desired; sought,* or *sought after;* and *chosen:* (Mṣb:) *loved,* or *liked.* (L.) [*Intended,* or *meant,* by a saying or an action.]

مِرْوَدٌ: see 4, first sentence.

مِرْوَدٌ *A certain well-known instrument,* (Mṣb,) [*resembling a bodkin, or small probe, tapering towards the end, but blunt, generally of wood or bone or ivory or silver,*] *with which the* [*black powder called*] كُحْلٌ *is applied to the eyes;* (TA;) syn. مِيلٌ, (Ṣ, M, A, K,) and مُكْحُلٌ: so called [because it is passed to and fro along the edges of the eyelids,] from رَادَ signifying "he, or it, came and went:" (Mgh:) pl. مَرَاوِدُ. (Mṣb.) — The *pivot of the sheave of a pulley, if of iron.* (Ṣ, K.*) — *A wooden pin, peg,* or *stake;* syn. وَتِدٌ. (M, K.) — *An iron* [*swivel* that *turns round in the* لِجَام [i. e. *bit,* or *bit and bridle*]: (Ṣ, K:) or *an iron* [*swivel*] *which is attached to the* سِن *of the colt* [*or horse*] *and of the hawk,* [i. e., *to the halter, or leading-cord, of the colt or horse, and the leash of the hawk,*] *and which, when he turns round, turns round with him:* (A:) or the مِرْوَدَانِ, also called the رَائِدَانِ, are the *two rings in* [*either of*] *which is the extremity of the* عِذَار [*or side-piece of the headstall of the horse*]. (IDrd, in his "Book on the Saddle and Bridle.") You say, دَارَ المِهْرُ وَالبَازِي فِي المِرْوَدِ [*The colt, and the hawk, went round, attached to the* مرود]. (A.) — *A joint;* syn. مَفْصِلٌ. (M.) — ‡ *A limit,* or *an extent,* to which one runs: so in a trad. of 'Alee, in which it is said, إِنَّ لِبَنِي أُمَيَّةَ مِرْوَدًا يَجْرُونَ إِلَيْهِ *[Verily there is a limit, or an extent, for the sons of Umeiyeh, to which they run]*: from إِرْوَادٌ as signifying إِمْهَالٌ. (TA.)

[مُرِيدٌ as meaning *A candidate for admission into a religious order, during his state of probation,* is a conventional post-classical term. So too as meaning *A devotee, whose sole endeavour is to comply with the will of God.*]

مُرْتَادُ حَاجَةٍ: see رَائِدٌ.

مُسْتَرَادٌ: see مَرَادٌ. = [Also pass. part. n. of 10.]

The sayings فُلَانَةُ مُسْتَرَادَةٌ لِمِثْلِهِ and فُلَانٌ مُسْتَرَادٌ لِمِثْلِهِ are expl. as meaning ‡ *The like of such a man,* and *the like of such a woman, is sought after, and coveted, by reason of the high estimation in which he,* and *she, is held:* and it is said that the meaning is, مستراد مثله and مثلها: the J being redundant. (M, TA. [The latter clause seems to indicate a different meaning from that before expressed: but for this I see no reason.])

روس

2. رَوَّسَ: see رَأَّسَ.

8. ارْتَوَّسَ: see بَرْتَشَ.

رَوَّاسٌ and رَوَّاسِيٌّ: for both, see رَأَّسَ: and for the latter, see also أَرْأَسُ.

روض

1. رَاضَ, (Ṣ, M, A, Mṣb, K,) aor. يَرُوضُ, (Ṣ,) inf. n. رِيَاضَةٌ (Ṣ, M, A, Mṣb, K) and رِيَاضٌ, (Ṣ, M, K,) or the latter is used poetically for the former, and رَوْضٌ, (M,) *He broke,* or *trained,* (M, K, Mṣb,) a colt, (Ṣ, K,) or beast, (M, A, Mṣb,) *and made it easy to ride upon:* (M:) or *he taught it to go:* (TA:) and رَوِّضَ, inf. n. تَرْوِيضٌ, *he did so well,* or *vigorously.* (Ṣ, TA.) — Hence, رَاضَ صَاحِبَهُ ‡ [*He made his companion easy and tractable*]. (TA.) — [Hence also,] رَاضَ نَفْسَهُ ‡ [*He trained, disciplined,* or *subdued, himself:* or] *he became clement,* or *forbearing.* (Mṣb.) And رَوِّضْ نَفْسَكَ بِالتُّقَى ‡ [*Train, discipline,* or *subdue, thyself well by piety*]. (A, TA.) — [Hence also,] رَاضَ الشَّاعِرُ القَوَافِيَ ‡ [*The poet rendered rhymes,* or *verses, easy to him by practice*]. (A, TA.) And رَوِّضْ لَهُ أَمْرًا ‡ *He made an affair easy to him;* syn. سَوِّسْ, q. v. (TA in art. سوس.) — [Hence also,] رُضْتُ الدَّرَّ, inf. n. رِيَاضَةٌ, ‡ *I bored the pegs:* and هُوَ صَعْبُ الرِّيَاضَةِ ‡ *It is difficult to bore,* and *easy to bore.* (A, TA.)

2: see 1, in three places. = رَوَّضَ, (K,) inf. n. تَرْوِيضٌ, (TA,) *He kept to the* رِيَاض [pl. of رَوْضَة, q. v.]. (K.) = رَوَّضَ القَرَاحَ, (Ṣ, K,) or الأَرْضَ, (M, A,) *He,* or *it,* (a man, Ṣ, or a torrent, M, or the rain, A,) *made the clear* or *bare land,* (Ṣ, K,) *or the land,* (M, A,) *a* رَوْضَة. (Ṣ, M, K.) And اللّٰهُ الأَرْضَ رَاضَ *God made the land* رِيَاض. (M.)

3. رَاوَضَهُ, (Ṣ, A, K,) عَلَى أَمْرٍ كَذَا, (Ṣ,) or عَلَى كَذَا, (A,) inf. n. مُرَاوَضَةٌ, (Mgh,) ‡ *He coaxed, wheedled, beguiled,* or *deluded, him;* (Ṣ, A, Mgh, K;) and *he endeavoured to deceive* or *beguile him; like as he does who is training a beast not yet rendered perfectly tractable;* (Mgh;) *in order to make him enter into such a thing* or *affair;* (Ṣ;) or *until he entered into such a thing.* (A.) — Hence, (Mgh,) بَيْعُ المُرَاوَضَةِ ‡ *That mode of selling which is termed* بَيْعُ المُوَاصَفَةِ (Mgh, K:*) *which is when one describes to a man an article of merchandise not present with him:* (Sh, K:) this is said in a trad. to be an action that is disapproved: (K:) but some of the professors of practical law allow it when the article of merchandise agrees with the description. (L.)

4. ارَاضَ (Yaʼḳoob, Ṣ, A) and أَرْوَضَ (Yaʼḳoob, Ṣ) *It* (a place) *became abundant in its* رِيَاض [pl. of رَوْضَة, q. v.]; (Yaʼḳoob, Ṣ, A;) as also ‡ اسْتَرَاضَ. (A.) And أَرْوَضَتِ الأَرْضُ *The land became clad with plants,* or *herbage* (M.) — [And hence,] ارَاضَ ‡ *It* (a valley) *had water stagnating,* or *remaining,* or *collecting, in it;* (Ṣ, A, Mṣb, K;) *concealing its bottom;* (A;) as also ‡ اسْتَرَاضَ: (Ṣ, M, A, Mṣb, K:) and so the former verb, (Ṣ,) or ‡ both, (A,) said of a watering-trough: (Ṣ, A:) or, when said of a watering-trough, the former verb signifies ‡ *it had its bottom,* or *lower part, covered with water:* (M:) and ‡ the latter, ‡ *the water spread widely upon the surface thereof;* (M;) and so the former too: (TA:) or ‡ the latter, ‡ *it had a sufficient quantity of water poured into it to conceal its bottom:* (O, K:) or *to cover its bottom, or lower part.* (L, TA.) — And from ارَاضَ, said of a watering-trough, has originated the saying, (Ṣ,) شَرِبُوا حَتَّى أَرْوَضُوا ‡‡ *They drank until they thoroughly satisfied their thirst.* (Ṣ, K.*) And ارَاضَ also signifies ‡ *He drank a second draught after a first.* (K.) = ارَاضَ اللّٰهُ الأَرْضَ: see 2. — [Hence,] ارَاضَ الحَوْضَ ‡ *He poured into the watering-trough a sufficient quantity of water to conceal its bottom.* (TA.) — And hence, (TA,) أَرْوَضَ, said of a vessel, ‡ *It satisfied their thirst:* (Ṣ,* K:) or *it satisfied their thirst in some degree.* (M, TA.) Hence the saying, فَدَعْهَا بِإِنَاءٍ يُرِيضُ الرَّهْطَ ‡ *And he called for a vessel which would satisfy* (K, TA) *in some degree* (TA) *the* [*number of men termed a*] رَهْط; (K, TA;) occurring in a trad., (TA,) accord. to one relation, but the more common is يُرْوِضُ, (K, TA,) with the single-pointed ب. (TA.) — ارَاضَ also signifies ‡ *He poured milk upon milk;* (K;) accord. to A'Obeyd; but he deems it strange. (TA.)

6. تَرَاوَضُوا in selling and buying is *syn. with* تَسَاوَمُوا; i. e. ‡ *The increasing* [*of the sum offered*] *and diminishing* [*of the sum demanded*] *which take place between the two parties bargaining; as though each of them were making his companion easy and tractable;* from الرِّيَاضَة as inf. n. of رَاضَ in the first of the senses expl. above. (TA.) In the phrase تَرَاوَضَا السِّلْعَةَ, meaning ‡ *They coaxed, wheedled, beguiled,* or *deluded, each other, with respect to the article of merchandise,* [*in the manner explained above,* or *otherwise,*] the omission of the prep. [فِي] requires consideration. (Mgh.) You say also, تَرَاوَضُوا فِي الأَمْرِ ‡ *They practised dissimulation,* or *showed feigned affection, each to the other, in,* or *respecting, the thing,* or *affair;* as also تَاطَوْا: (TK in art. ظر:) اَلتَّرَاوُضُ فِي الأَمْرِ is syn. with اَلتَّظَاهُرُ. (M and K in art. ظر.)

8. ارْتَاضَ, said of a colt, (K,) and ارْتَاضَتْ, (Ṣ, A,) said of a she-camel, (Ṣ,) or of a beast

(دَابَّة), (A,) *It became broken, or trained.* (Ṣ, A,* K, TA.) — [And hence,] ارتاضت القَوَافِى لِلشَّاعِرِ : [*The rhymes, or verses, became rendered easy by practice to the poet*]. (A, TA.)

10. استراض: see 4, in five places. — Also † *It* (water) *stagnated, or remained, or collected,* in a place. (TA.) — And † *It* (a place, Ṣ, M, K) *was, or became, wide, ample, or spacious.* (Ṣ, M, Mṣb, K.) — And [hence (see its part. n. below)] استراضت النَّفْسُ : † *The mind was, or became, dilated, free from straitness, cheerful, or happy.* (K, TA.)

رَوْض: see the paragraph next following, near the middle, in three places; and again, in the last sentence of the same.

رَوْضَة (Ṣ, M, A, Mṣb, K) and ↑ رِيضَة (AA, A, K) and ↑ رَيْضَة (TA) [seem to be best rendered, in general, *A meadow;* meaning, *a verdant tract of land, somewhat watery;* or (as in Johnson's dictionary) *ground somewhat watery, not ploughed, but covered with grass and flowers:* and sometimes, *a garden:* accord. to the following explanations:] *verdant land: a place where water collects, and the herbage becomes abundant, without trees: or fresh green herbage, with water, or having water by its side;* not otherwise: or, accord. to Aboo-Ziyád El-Kiláábee, *a tract of plain land, producing* [*lote-trees of the kind called*] سِدْر; *which may be of the extent of Baghdád:* and also, *of herbs, or leguminous plants, and fresh green herbage:* (M:) or *this last* [*only*]: (Ṣ:) or *a tract of plain land, in which are* جَرَاثِيم [perhaps here meaning *ants' nests,* as these are generally found in soft soil,] *and soft hillocks, in the low, or best and most productive, parts of a country, where water stagnates, or remains, or collects, at least a hundred cubits in extent:* (M:) or *a tract of sand, and of fresh green herbage, where water stagnates, or remains, or collects;* so called because of the stagnation, or remaining, or collecting, of the water therein: (A, K, TA:) it is said that رَوْضَة is mostly applied to *a place where beasts pasture at pleasure:* some say that it signifies *a land having waters and trees, and sweet, or pleasant, flowers:* (TA:) or *a place that is pleasant with flowers;* said to be so called because the waters that flow thither rest there: (Mṣb:) it is said in the 'Ináyeh, that ↑ رَوْض [perhaps a mistake for رَوْضَة] signifies *a garden;* and in common conventional language, one *having rivers, or rivulets:* MF says that rivers, or rivulets, do not necessarily belong to the signification; but that *having water* does; though not in common conventional language: (TA:) accord. to Th, رَوْضَة signifies *a beautiful garden:* (M:) the pl. of رَوْضَة is ↑ رَوْض, (Ṣ, M, K,) [or rather this is a coll. gen. n.,] and رِيَاض, (Ṣ, M, A, Mṣb, K,) originally رِوَاض, (Ṣ,) and رِيضَان, (Lth, M, K,) originally رِوَاضَان, (TA,) or rather رِيضَانٌ is pl. of ↑ رَوْض, (M,) and رَوْضَاتٌ, (M, Mṣb,) in the dial. of Hudheyl ↑ رَوْضَاتٌ: (Mṣb:) Az says that the رياض of the hard and stony and rugged tracts in the desert are *low level places, in which the rain-water stagnates, or remains, or collects, and which consequently produce various kinds of herbage, that do not quickly dry up and wither:* that *sometimes a* رَوْضَة *contains* thickets of wild سِدْر: and *sometimes it is a mile in length and breadth:* but such as are very wide are termed أَحْسَن مِنْ قِيعَان. (TA.) It is said in a prov., بَيْضَةٌ فِى رَوْضَةٍ [*More beautiful than an egg in a meadow, or garden*]. (A, TA.) And one says, أَنَا عِنْدَكَ فِى رَوْضَةٍ : [*I, in thy presence, am as though I were in a meadow, or garden*]: and مَجْلِسُكَ رَوْضَةٌ مِنْ رِيَاضِ الجَنَّةِ : [*Thy sitting-place is* like *a meadow, or garden, of the meadows, or gardens, of Paradise*]. (A, TA.) Mohammad is related to have said, "Between my grave, or between my house, and my pulpit is a رَوْضَة of the رِيَاض of Paradise:" meaning, accord. to Th, that he who abides in this place is as though he abode in a رَوْضَة of the رِيَاض of Paradise. (M.) [See another tropical meaning of رِيَاض الجَنَّة voce رَتَع, last sentence.] — رَوْضَة also signifies † *Any water that collects in pools left by torrents, or the like, and in places in land or in the ground to which the rain-water flows and which retain it.* (K,* TA. [In the CK, الإِحْفَادَات and المَسَاطَات are erroneously put for المَسَاحَات and الإِحَادَات.]) — Also, (K,) or ↑ رَوْض, (Ṣ, M,) † *About the half of a* فَرَق [*or water-skin*] (Ṣ, M, K) of water: (Ṣ:) and the former, † *as much of* water *as covers the bottom* of a watering-trough. (Ṣ, M, A.)

رِيضَة: see رَوْضَة. [It is implied in the K that the former is syn. with the latter in all its senses: but accord. to the TA, this is not the case.]

رَائِض *A breaker, or trainer,* (M, Mṣb, K,) of colts, (K,) or of beasts (دَوَابّ): (M, Mṣb:) pl. رَاضَة and رُوَّاض. (Ṣ, M, K) and رُوَّض. (M.)

رَيِّض, originally رَيْوِض, (Ṣ,) [in its primary sense seems to be *syn. with* ↑ مُرَوِّض. — And hence it signifies] † *Clement, or forbearing.* (Mṣb.) — [Also, and more commonly,] applied to a she-camel, (Ṣ, K,) and to a he-camel, (Ṣ,) *In the first stage of training, as yet refractory:* (Ṣ, K:) and in like manner applied to a boy: (Ṣ:) or a colt, (A,) or beast, (L,) *that has not received training, nor become skilled in going, or pace,* (A, L,) *nor become submissive to its rider:* (L:) and a she-camel *not trained:* (A:) or, applied to a horse or the like, and to a camel, to a male and to a female, *refractory; contr. of* ذَلُول; app. designed as an epithet of good omen, because the beast is so called only before being skilfully trained. (M.) — [Hence,] قَصِيدَةٌ رَيِّضَةٌ : القَوَافِى : *An ode of difficult rhymes; such rhymes as the poets have not extemporaneously composed:* (TA:) or قَصِيدَةٌ رَيِّضَةٌ means † *an ode not well, or not skilfully, composed.* (A.) And أَمْرٌ رَيِّض : † *An affair not well, not skilfully, or not soundly, managed, conducted, ordered, or regulated.* (A, TA.)

رُوَيْضَة as a subst.: see رَوْضَة.

مَرَاض *Hard ground in the lower, or lowest, part of a plain, or of soft ground, which retains water:* pl. مَرَائِضُ. (Az, K.)

مَرُوض, (Ṣ, K,) and its fem., with ة, (Ṣ, Mṣb,) A colt, (Ṣ, K,) and she-camel, (Ṣ,) or beast (دَابَّة), (Mṣb,) *broken, or trained.* (Ṣ,* Mṣb, K.) See also رَيِّض.

أَرْض مُسْتَرْوِضَة *Land which has produced good herbage or plants, and of which the herbs, or leguminous plants, have become erect, or strong and erect:* and نَبَاتٌ مُسْتَرْوِضٌ *plants which have attained their utmost size and height.* (M.) — افْعَلْ ذَاكَ مَا دَامَتِ النَّفْسُ مُسْتَرْوِضَةً : *Do thou that while the mind is free from straitness, cheerful, or happy,* (Ṣ, M,* Mṣb, TA, [in the second of which, however, النفس is strangely made masc.,]) is from استراض said of a place, as explained above. (Ṣ.) — مُسْتَرْوِض is also applied, by a poet, (Ṣ, M,) El-Aghlab El-'Ijlee, (Ṣ,) or Homeyd El-Arkaṭ, (AḤn, M, IB,) to poetry, and to the metre termed رَجَز; (Ṣ, M;) as meaning † *Easy; practicable.* (M, TA.)

روع

1. رَاعَهُ, (IAạr, Az, Ṣ, Mṣb, K,*) aor. يَرُوعُ, (Mgh,) inf. n. رَوْع (Mṣb, TA) and رُوُوع and رَوْعَة and رَوْعٌ, (IAạr, TA,) [*He, or it, affected his* رَوْع, i. e. *heart, or mind, with fright, or fear;*] *fear of it* (namely an affair or event) *reached his* رَوْع; (Az, TA;) *he, or it,* (a man, Ṣ, or an affair or event, IAạr, TA, or a thing, Mṣb,) *frightened him; put him in fear; made him afraid;* (Ṣ, Mgh, Mṣb, K;) as also ↑ رَوَّعَهُ, (Ṣ, Mṣb, K,*) inf. n. تَرْوِيع: (TA:) or *its beauty and abundance or multitude frightened him:* (Lth, TA:) and ↑ the latter also, *it frightened him by its abundance or multitude, or its beauty.* (TA.) Hence the saying, in a trad., إِذَا شَمِطَ لِإِنْسَانٍ فِى عَارِضَيْهِ فَذَلِكَ الرَّوْعُ, as though meaning [*When the man becomes grizzled in the hair of the two sides of his face, that is*] *the warning of death.* (TA.) You say also, [using the pass. form,] رِيعَ, aor. يُرَاعُ, (TA,) inf. n. رَوْع. (Ṣ, K.) *He was, or became, frightened, or afraid; or he feared;* (Ṣ,* K,* TA;) as also ↑ ارتاع, and ↑ تروع. (Ṣ, K, TA.) And رَاعَ مِنْهُ, aor. يَرُوعُ, inf. n. رَوْع, *He was, or became, frightened at it, or afraid of it; or he feared it.* (TK. [But I know of no authority on which this is founded, except a prov. (cited in art. جعر) in which some read رَوْعِى instead of جَعْرِى.]) To a man, you say, لَا تُرَعْ [*Be not thou frightened;*] *fear not thou; let not fear overtake thee:* and to a woman, لَا تُرَاعِى. (Ṣ, TA.) And hence the saying, in a trad., لَنْ تُرَاعُوا مَا رَأَيْنَا مِنْ شَىْءٍ : *Ye shall not be frightened, or afraid: we saw not, or have not seen, anything.* (TA.) You also say, ارتاع ↑ مِنْهُ and لَهُ *He was, or became, frightened at, or afraid of, him, or it; or he feared him, or it.* (TA.) — : [*It affected his* رَوْع, i. e. *heart, or*

mind, with a sudden surprise; it took him by surprise.] One says, مَا رَاعَنِى إِلَّا مَجِيئُكَ meaning ‡ [*Nothing took me by surprise but thy coming*; i. e. *I was surprized by thy coming*; or] *I knew not save thy coming*; as though he said, *nothing struck my* رَوْع *but thy coming.* (TA.) And خَرَجْتُ وَمَا رَاعَنِى إِلَّا فُلَانٌ بِالبَابِ † [*I went forth, and nothing took me by surprise but such a one at the door*]; which is equivalent to saying, *and lo, such a one was at the door.* (Har p. 207.) And it is said in a trad. of I'Ab, فَلَمْ يَرُعْنِى إِلَّا رَجُلٌ آخِذٌ بِمَنْكِبِى, i. e. *I knew not* [*save a man taking hold of*, or *seizing, my shoulder-joint*]; as though he came upon him suddenly, or unexpectedly, without any previous appointment, and without knowledge, and so that event frightened him. (TA.) — [*It affected his* رَوْع, i. e. *heart*, or *mind, with admiration, or pleasure*;] *it excited his admiration and approval; it pleased him, or rejoiced him*; (Ṣ, Mṣb, Ḳ:) said of beauty [&c.]. (Mṣb.) It is said in a trad., describing the people of Paradise, فَيَرُوعُهُ مَا عَلَيْهِ مِنَ اللِّبَاسِ *And what is upon him, of apparel, excites his admiration* &c., by its beauty. (TA.) — [*It* (drink) *cooled it*, (namely, the heart,) *or allayed its thirst.*] A poet says,

* سَقَتْنِى شَرْبَةً رَاعَتْ فُؤَادِى *

* سَقَاهَا اللّٰهُ مِنْ حَوْضِ الرَّسُولِ *

[*She gave me to drink a draught that cooled, or allayed the thirst of, my heart: may God give her to drink from the pool of the Apostle* in Paradise]. (TA.) You say also, هٰذِهِ شَرْبَةٌ رَاعَ بِهَا فُؤَادِى [which may be rendered *This is a draught by which he has cooled, or allayed the thirst of, my heart*; and it is implied in the TA that this is the right meaning: or it means] *this is a draught by which the thirst, or vehement thirst, of my heart has been allayed:* (so accord. to the pointing in the copies of the Ḳ:) mentioned by Az. (TA.) = The verb from رَوْع [q. v. infrà] is one and the same [whether trans. or intrans.; i. e., you say رَاعَهُ, aor. يَرُوعُ, inf. n. رَوْعٌ, meaning "He," or "it, excited his admiration and approval," &c., as expl. above; and رَاعَ, aor. يَرُوعُ, and رَوُعَ, aor. يَرْوُعُ, app. with the same aor. and inf. n., meaning *He possessed the quality of exciting admiration and approval by his beauty and the pleasingness of his aspect*, or *by his courage*, &c.; and in like manner, رَاعَتْ, said of a woman]; the trans. verb [in this case] being like the trans. [in other cases], and the intrans. [in this case] like the intrans. [in other cases]: but the regular form, accord. to Az, of the [intrans.] verb hence derived is رَوِعَ, aor. يَرْوَعُ, inf. n. رَوَعٌ. (TA.) = رَاعَ فِى يَدِى كَذَا: see art. ربع. — And رَاعَ, aor. يَرُوعُ, and يَرِيعُ, inf. n. of the former رِيَاعٌ, and of the latter رَيْعٌ: see art. ربع.

2: see 1, first sentence, in two places.

5: see 1, in the former half of the paragraph.

8: see 1, in the former half of the paragraph, in two places. — ارْتَاعَ لِلْخَبَرِ *i. q.* ارْتَاعَ لَهُ [*He was affected by alacrity, cheerfulness, briskness, liveliness, or sprightliness, disposing him to promptness to do good; he inclined to, and loved, doing good*]. (AZ.)

رَوْع [see 1, of which it is an inf. n. —] *Fright*, or *fear*; (Ṣ, Ḳ:) as also ↑ رُوع [accord. to some, but this seems to be little known]. (TA.) Hence the saying, أَفْرَخَ رَوْعَهُ *His fright*, or *fear, departed.* (Ṣ.) Az says, All the lexicologists whom I have met say أَفْرَخَ رَوْعَهُ, with fet-ḥ to the ر [in روعه], except El-Mundhiree, who informs me that AHeyth used to say, It is only ↑ أَفْرَغَ رَوْعَهُ, with ḍamm. (TA.) Accord. to different relations of a trad., you say, ↑ أَفْرَخَ رَوْعُكَ, meaning *Fright*, or *fear, hath departed from thy heart; or may fright, or fear, depart from thy heart*; (Ḳ, TA;) thus expl. by AHeyth; (TA;) and ↑ أَفْرَغَ رَوْعُكَ, with fet-ḥ; or this latter, only, is the right, and means *what thou fearest hath quitted thee, and departed from thee, and become removed; or may what thou fearest quit thee*, &c.; as though it were taken from the young bird's going forth from the egg, (Ḳ, TA,) and the darkness' becoming removed from it; thus expl. by Aboo-Ahmad El-Ḥasan Ibn-'Abd-Allah Ibn-Sa'eed El-'Askeree; and AO says that افرخ روعك [thus in the TA, without any syll. signs,] means *let thy fright*, or *fear, depart*, for the case is not as thou fearest it to be. (TA.) It is also said, in a trad. of Mo'áwiyeh, that he wrote in a letter to Ziyád, يُفْرِخُ رَوْعُكَ ↑, with ḍamm; (Ḳ, TA;) but the opinion commonly obtaining with the leading lexicologists is, that it is with fet-ḥ; except AHeyth, who relates it thus, with ḍamm; (TA;) meaning *Dismiss thou the* رَوْع *from thy* رَوْع; (Ḳ, TA;) i. e., *the fright*, or *fear, from thy heart*: (TA:) for you say أَفْرَخَتِ البَيْضَةُ when the young bird quits the egg; and رَوْع is *fright*, or *fear*, which does not depart from itself, but from its place, which is the رَوْع, with ḍamm; (AHeyth, Ḳ:) the رَوْع in the رَوْع being like the young bird in the egg: in like manner also one says أَفْرَخَ فُؤَادُ الرَّجُلِ when a man's fright, or fear, departs: but Dhu-r-Rummeh, though knowing the meaning, has made an inversion, saying,

* قَدْ أَفْرَخَتْ عَنْ رَوْعِهِ الكُرَبُ *

[*for* قَدْ أَفْرَغَ عَنِ الكُرَبِ رَوْعَهُ *His heart had freed itself from griefs*]. (AHeyth, TA.) AHeyth adds, (TA,) one also says, أَفْرَخَ رَوْعُكَ ↑ عَنِ الأَمْرِ or عَلَى الأَمْرِ, [accord. to different copies of the Ḳ, the latter being the reading in the TA, but the former probably the right,] meaning [*Free thy heart from the affair*; i. e.] *be thou tranquil, and without fear.* (Ḳ, TA.) Az observes, What AHeyth says is clear; but I am averse from it because of his being alone in his saying; though sometimes later authorities correct things in which the earlier have erred; therefore the correctness of AHeyth may not be [absolutely] denied in this matter, seeing that he had an ample share of knowledge. (TA.) [See also art. فرخ, in several places.] — Also ‡ *War*, or *battle*; as in the phrase, شَهِدَ الرَّوْعَ ‡ [*He witnessed*, or *was present at* or *in, war*, or *battle*]. (TA.) [See also an ex. in a verse cited voce سَعْف.]

رُوْع The *heart*: (Ṣ, Mṣb, Ḳ:) or the *part thereof which is the place of* رَوْع, i. e. *fear*: (Ḳ,* TA:) or the سَوَاد [or *core*, &c.,] *thereof*: (Ḳ:) and the *mind*: (Ṣ, Mṣb, Ḳ,* TA:) and the *understanding*; or *intellect*. (Ṣ, Ḳ.) See رَوْع, in five places. You say, وَقَعَ ذٰلِكَ فِى رُوعِى *That came into my mind.* (Ṣ, Mṣb,* TA.) And it is said in a trad., إِنَّ الرُّوحَ الأَمِينَ نَفَثَ فِى رُوعِى *[Verily the Trusted, or Trusty, Spirit* (meaning *Gabriel*) *inspired into my mind, or heart*]. (Ṣ.) You say also, ثَابَ رُوعُهُ, meaning † *He went to* [app. a mistake for *from*] *a thing, and then returned to it.* (TA.)

رُوْع The *quality of exciting admiration and approval by beauty* (Ṣ, Ḳ) *and pleasingness of aspect, or by courage*; (Ḳ:) the *quality denoted by the epithet* أَرْوَع, *applied to a man*, (Ṣ, Ḳ,*) *and* رَوْعَاء, *applied to a woman.* (Ṣ.) [See also 1, near the end of the paragraph.]

رَوْع: see رَائِع; last sentence.

رَوْعَة *A fit of fright or fear*: (Ṣ, Ḳ, TA:) pl. رَوْعَاتٌ (TA:) which is applied by Tarafeh to the frights occasioned by a stallion-camel to a she-camel when he desires to cover her. (EM, p. 66.) It is said in a trad., فَأَطْعَامُهُم بِرَوْعَةِ الخَيْلِ, meaning *And he gave them* something *for the fright occasioned* to their women and their children *by the horsemen.* (TA.) — *A trait*, or *sign*, or *mark, of beauty* [*that affects the* رُوع, or *heart*]: (IAṣr, Ḳ:) *beauty that excites admiration and approval, or pleases, or rejoices.* (TA.)

رُوَاعَةُ الفُؤَادِ and رُوَاعُ الفُؤَادِ, applied to a she-camel, *Quick, spirited, vigorous; sharp in spirit*: syn. شَهْمَةٌ ذَكِيَّةٌ: (Ḳ:) and [in like manner] ↑ رُوَيْعَةٌ, applied to a she-camel and a mare, (Ṣ, Ḳ,) but not to a male [in this sense, i. e. its masc. form, رُوَيْعٌ, is not thus used], (Ṣ,) *sharp in spirit*; syn. حَدِيدَةُ الفُؤَادِ (Ṣ, Ḳ:) in the T, رُوَاعُ, without ة, is applied as an epithet to a mare: and IAar says that ↑ رُوَيْعَةٌ thus applied, is not from رَاعَهُ, but means one *that is as though she were fearful, by reason of her sharpness, and briskness, or lightness, of spirit*: he says also, that أَرْوَعُ ↑, applied to a horse, is like this epithet applied to a man; and IB says, in art. عجس, that, applied to a man, it signifies *quickly frightened or afraid*: it is also applied to a heart, meaning *that is frightened*, [*or startled*,] *by reason of its sharpness, at everything that is heard or seen*; and so رُوَاعٌ. (TA.) [See also رَائِع, and أَرْوَع mentioned and expl. therewith.]

رَائِع [act. part. n. of رَاعَهُ, q. v.,] *Frightening; putting in fear; making afraid*; [and particu-

larly] *by its beauty and abundance or multitude.* (Lth, TA.) — Applied to beauty, *That excites admiration and approval in the* رَوْغ [i. e. *heart, or mind,*] *of him who beholds it, and pleases him, or rejoices him.* (TA.) Applied to a man, (K,* TA,) as also ↑ أَرْوَغ (S, K, TA) so applied, (S, TA,) *Who excites admiration and approval by his beauty* (S, K, TA) *and pleasingness of aspect,* (K, TA,) *with generousness, or nobleness, and excellence, and lordly condition;* (TA;) or *by his courage:* (K, TA:) or the former, *beautiful in countenance, who excites admiration and approval by his pleasingness of aspect and by the goodliness of his form or figure or state of apparel and the like:* or, as some say, *who frightens men by his aspect, inspiring reverence or awe:* but the former explanation is the more reasonable: and ↑ the latter epithet, a *beautiful* man, *who excites admiration and approval in him who beholds him:* or, as some say, *sharp; lively in spirit, and sharp in intellect:* (TA:) [see also the next preceding paragraph:] the fem. of the former is with ة: (TA:) that of the latter, ↑ رَوْغَآء: (S:) the pl. of أَرْوَغ is أَرْوَاغ (K,* TA) applied to men, like as رَوْغَآء [the pl. of أَرْغَآء] is to women: (TA:) and the pl. of أَرْوَغ and رَوْغَآء is ↑ رُوغ. (K, TA,) applied to men and to women. (TA.) You say also, فَرَسٌ رَائِغٌ *A beautiful horse, that frightens* (رُوغ, i. e. يَسُوف, [or rather *startles*, but better rendered *excites admiration and approval in,* or *pleases,* or *rejoices,*]) *the beholder by his beauty:* (Mgh:) and فَرَسٌ رَائِغَةٌ, and ↑ رَوْغَآء, [but see, respecting the latter, a remark of IAạr in the next preceding paragraph,] *a mare that excites admiration and approval, or pleases, or rejoices,* (رُوغ) *by her generousness, or excellence, or high blood, and her description.* (TA.) [See also art. ريغ, to which, as well as to the present art., رَائِغ, applied to a horse, is said, in the TA, to belong.] And زِينَةٌ رَائِغَةٌ *Beautiful ornament.* (TA.) And كَلَامٌ رَائِغٌ ‡ *Surpassing, or excelling, speech, or language.* (TA.) — Also *Frightened, or afraid;* and so ↑ رُوغ, with the ع unaltered, as though it were of the measure فَعِيل: [or both signify *having fright or fear:* for] each is a possessive epithet: or the former may be of the measure فَاعِل in the sense of the measure مَفْعُول [and therefore have the signification first given]. (TA.)

أَرْوَغُ: fem. رَوْغَآء: pl. رُوغ: see the two paragraphs next preceding; the former in three places; the latter, in five.

رَوْغ

1. رَاغَ, (S, Msb, K,) aor. رُوغُ, (S, Msb,) inf. n. رَوْغ (S, Msb, K) and رَوَغَانٌ (S, Mgh, Msb, K,) said of a fox, (S, Mgh, Msb, K,) and of a man, (K,) *He turned aside* or *away* from a thing: (K:) or *went this way and that,* (Mgh,) or *to the right and left, quickly,* (Msb,) *and deceitfully,* or *guilefully:* (Mgh, Msb:) [or *turned aside to deceive him who was behind him:* for] the primary signification of رَوْغ is the *turning aside to deceive him who is behind one.* (Er-Rághib, TA.) It is said in a prov.,

* رُوغِي جَمَلْزِ وَانْظُرِي أَيْنَ الْمَفَرّ *

[for الْمَفَرّ, i. e. *Turn aside or away, or go this way and that, &c., O she-hyena, and look where is the place to which to flee:* or, as some relate it, the first word is روغي: see art. جمز. (S, TA. [Freytag seems to have found المفر and جمازر; and has explained رُوغِي جَمَازِ as meaning "Vide ubi capræ sint, hyæna!"]) And you say, رَاغَ الصَّيْد *The game, or object of the chase, went away this way and that, or hither and thither.* (TA. [There said to be tropical; but I see not wherefore.]) And one says, رَاغَ عَنْ فُلَانٍ *He turned aside, or away, from such a one* [and particularly *with deceit or guile; eluded him; dodged him*]. (JK.) And هُوَ يَرُوغُ عَنِ الحَقِّ [*He deviates from the truth,* or *from that which is right or just*]. (TA.) And رَاغَ الطَّرِيقُ *The road turned aside or away,* or *deviated.* (Msb.) And رَاغَ مِنْ كَذَا *He turned away from such a thing, and returned, concealing his return:* (Har p. 21:) [for,] accord. to Fr, رَاغ is not said of one who has returned unless he concealed his return. (Har ibid., and TA.) And رَاغَ إِلَى كَذَا (S, Msb,) or إِلَى فُلَانٍ (TA,) *He turned aside* (S, Msb, TA) *to such a thing,* (S, Msb,) or *to such a one,* (TA,) *secretly.* (S, Msb, TA.) Hence, in the Kur [li. 26], فَرَاغَ إِلَى أَهْلِهِ فَجَآءَ بِعِجْلٍ سَمِينٍ *And he turned aside,* (Jel, TA,) or *went away,* (Bḍ,) *to his family secretly [and brought a fat calf]:* (Bḍ, Jel, TA:) or *he returned to his family concealing his return.* (Fr, TA.) And in the Kur [xxxvii. 91], فَرَاغَ عَلَيْهِمْ ضَرْبًا بِالْيَمِينِ *And he turned against them* (Fr, S, Bḍ, TA) *secretly,* (Bḍ, TA,) *smiting them with the right hand, or because of the oath* that he had sworn; (Bḍ;) as though the رَوْغ in this case consisted in his employing a pretext against them in order that he might do to their gods what he did: (S, L:) or the meaning is, *he advanced against them.* (S, TA.) — رَاغَ فُلَانٍ, aor. as above, *He sought to obtain quickly an object of want of such a one.* (JK, TA. [See also 4.]

2. رَوَّغَ, (IAạr, K,) inf. n. تَرْوِيغ, (TA,) ‡ *He smeared, seasoned, imbued,* or *soaked,* a mess of تُرِيد [i. e. broken, or crumbled, bread], (IAạr, K, TA,) or a morsel, or mouthful, (TA,) *with grease,* or *gravy,* or *dripping;* (IAạr, K, TA:) as also رَوَّغَ, مُرَوِّغ, and مُرَوَّل: (TA:) or you say, رَوَّغْتُ اللُّقْمَةَ بِالسَّمْنِ, inf. n. as above, *I smeared, seasoned, imbued,* or *soaked,* the *morsel,* or *mouthful, with clarified butter;* as also رَوَّغْتُ: (Msb:) or رَوَّغْتُ الخُبْزَ فِى الوَدَكِ *I soaked the bread in grease, or gravy, or dripping;* syn. رَوْدَقْتُهُ فِيهِ. (JK.)

3. راوغهُ, (MA, TA,) inf. n. مُرَاوَغَةٌ (KL, TA) and رِوَاغٌ (TA,) *He practised deceit, delusion, guile,* or *artifice,* (MA, KL, TA,) *with him, or towards him;* (MA, TA:) or *strove, endeavoured, or desired, to deceive, delude, beguile, circumvent, or outwit, him;* syn. خَادَعَهُ; as also ↑ راغهُ, inf. n. إِرَاغَةٌ: and both signify *he endeavoured to turn him;* or *endeavoured to turn him by blandishment, or by deceitful arts, or to entice him to turn;* syn. رَاوَدَهُ. (TA.) It is said when its object is a person who has turned away from, or shunned, or avoided, that which one has devised, planned, or plotted, against him. (TA.) You say, فُلَانٌ يُرَاوِغُ فِى الأَمْرِ [*Such a one practises deceit, &c., in the affair*]; inf. n. مُرَاوَغَةٌ. (S.) And مَا زِلْتُ أُرَاوِغُهُ عَنْ كَذَا *I ceased not to endeavour to turn him, or to entice him to turn, from such a thing,* syn. أُرَاوِدُهُ; (TA in this art.;) and عَلَيْهِ *to it:* (TA in art. منع:) and [in like manner] you say, فُلَانٌ يُرَاوِغُ ↑ عَلَى أَمْرٍ *Such a one endeavours to turn me, or to entice me to turn, to a thing;* and عَنْ أَمْرٍ *from a thing;* syn. يُرَاوِدُنِى *and seeks, or demands, my doing so.* (TA.) — مُرَاوَغَةٌ also signifies The act of *wrestling together;* (S, K;) like ↑ تَرَاوُغ. (K.) You say, راوغهُ *He wrestled with him:* (TK:) and راوغ بَعْضُهُمْ بَعْضًا *One of them wrestled with another; [or they wrestled, one with another; or they wrestled together;]* as also ↑ تراوغوا. (S, TA.)

4: see 3, in two places. — راغ, (S, Msb, K,) inf. n. إِرَاغَةٌ, (Msb, TA,) also signifies *He sought, sought for or after, sought to find and take or get, or pursued after, and desired,* (S, Msb, K,) a thing; (Msb;) or a thing that was difficult to take; as though it turned aside or away, or went this way and that, &c., (كَعَّلَهُ يَرُوغُ) before him; (Har p. 21;) and ↑ ارتاغ, (S, Msb, K,) inf. n. ارْتِيَاغ, (Msb,) signifies the same. (S, Msb, K.) أَيرِيغُونِى إِرَاغَتَكُمْ is expl. in one of my two copies of the S by the words أَطْلُونِى طَلِبَتَكُمْ: in the other of those copies, the latter of these words is written طلبتكم: I think that the right reading is طِلِبَتَكُمْ; and the meaning, *Seek ye me with, or in, your mode, or manner, of seeking:* the proper meaning is *seek ye me with your seeking.*] Khálid Ibn-Jaafar Ibn-Kiláb says, speaking of his mare وجدّة,

* أَيرِيغُونِى إِرَاغَتَكُمْ فَإِنَّنِى *

* وَحِلَّقَةٌ كَانَتْ قَحَتْ لَهَا الوَرِيد *

[*Seek ye me with your seeking;* but ye will not be able to take me; *for I, with Hidháḳ, am like the bone sticking fast in the throat beneath the carotid artery*]. (TA.) And you say, أَرَغْتُ الصَّيْدَ [*I sought, or pursued, the game, or object of the chase*]. (S.) And لَاغَتِ العُقَابُ الصَّيْدَ *The eagle pursued the game this way and that, as the latter went.* (Mgh and TA in art. هوى.) And تَهَيَّجْتُ أَرِيغُ بَعِيرًا شَرَدَ مِنِّى And *I went forth seeking in every road, or way, a camel that had run away from me.* (TA, from a trad.) And مَا هٰذَا تَرِيغُ *What is this that thou seekest* and *desirest? or that which thou seekest* and *desirest?* (S, TA.) And فُلَانٌ يَرِيغُ كَذَا وَكَذَا *Such a one*

seeks, and devises or plans or plots, such and such things. (T, TA.)

5. تروّغ *He* (a beast) *rolled, or turned himself over.* (JK, IDrd, K.) And تروّغ فى الطّين *He became befouled, or bedaubed, in the mud.* (JK.)

6: see 3, last two sentences.

8: see 4, second sentence.

رَاغَةٌ: see رِيَاغَةٌ.

رَوْغٌ [The *act, or quality, of turning aside or away* from a thing: or *of going this way and that, or to the right and left, quickly, and deceitfully, or guilefully: or of turning aside to deceive him who is behind one: or of eluding, or dodging*:] a subst. from رَاغَ. (Ṣ, Mṣb, K.) = حُضْرٌ رَوْغٌ (so in the TA, the vowel of the ر in رَوْغٌ not indicated,) or حُضْرٌ لَهُ رَوَاغَةٌ and رَوْغَانَةٌ, (so in the JK,) *Abundant* [*wealth, or good of any kind*]. (JK, TA.)

رِيَاغٌ (originally رِوَاغٌ) *A state of plenty; or of abundance of herbage, or of the goods or conveniences or comforts of life.* (JK, Ibn-'Abbád, K.) You say, فُلَانٌ فى الرِّيَاغِ *Such a one is in a state of plenty,* &c. (JK.) = See also art. ريغ.

رِوَاغَةٌ: see what next follows.

رِيَاغَةٌ The *wrestling-place* of a people; (Yz, JK, Ṣ, K;) as also رِوَاغَةٌ (K,) which is the original form, the و being afterwards changed into ى because of the kesreh before it, though this, as Sgh says, is not a necessary sort of conversion; (TA;) or رَاغَةٌ. (So in the JK.)

رَوْغَةٌ *i. q.* حِيلَةٌ [meaning *An evasion or elusion, a shift, a wile, an artifice, an artful contrivance or device, a plot, or a stratagem*]: (Ibn-'Abbád, K:) from الرَّوْغُ [inf. n. of رَاغَ]: so in the saying, أَعُذْتُنِى بِالرَّوْغَةِ [*Thou tookest me by an artifice,* &c.]. (JK, Ibn-'Abbád, K.) [It has a similar meaning also in a saying cited voce حَوْجَاءُ, q. v.]

رَوَاغَانٌ and رَوَاغَانَةٌ: see رَوَاغٌ.

رَوَّاغٌ [*Wont to turn aside or away* from a thing: *or to go this way and that, or to the right and left, quickly, and deceitfully, or guilefully: or to turn aside for the purpose of deceiving him who is behind: or to elude, or dodge*]. Mo'áwiyeh said to 'Abd-Allah Ibn-Ez-Zubeyr, إِنَّمَا أَنْتَ ثَعْلَبٌ رَوَّاغٌ كُلَّمَا خَرَجَتْ مِنْ جُحْرٍ ٱنْحَجَرَتْ بِى جُحْرٍ [*Thou art only a fox wont to elude: whenever thou comest forth from a burrow, thou enterest into a burrow*]. (TA.) [Hence,] الرَّوَّاغُ is an appellation of *The fox.* (JK, K.)

طَرِيقٌ رَائِغٌ *A deviating road.* (Ṣ, TA.) Hence رَائِغَةٌ [as a subst.] *A road deviating from the main road:* pl. رَوَائِغُ. (TA, from a trad.)

رَائِغَةٌ: see what next precedes.

أَرْوَغُ [*More, and most, wont to turn aside or away* from a thing: *to go this way and that, or to the right and left, quickly, and deceitfully,* or *guilefully: to turn aside for the purpose of deceiving him who is behind: or to elude, or dodge*]. Tarafeh Ibn-El-'Abd said to 'Amr Ibn-Hind, censuring his companions,

* كُلُّهُمْ أَرْوَغُ مِنْ ثَعْلَبْ *

** مَا أَشْبَهَ اللَّيْلَةَ بِالْبَارِحَهْ *

[*Every one of them is more wont to elude than a fox: how like is this night to yesternight!* meaning, how like are they, one to another! see art. برح]: أَرْوَغُ مِنْ ثَعْلَبٍ is a prov. (TA.)

روف

1. رَافَ, (IDrd, K,) aor. يَرُوفُ, (K,) or يَرُوفُ, inf. n. رَوْفٌ, (IDrd,) is a dial. var. of رَأَفَ, (IDrd, K,) aor. يَرْأَفُ: (K:) or, as some say, (IDrd,) رَوْفٌ signifies The *being still;* and is not from رَأْفَةٌ: (IDrd, K:) [ISd says,] رَافَ, inf. n. رَوْفٌ, signifies سَكَنَ [*he, or it, was, or became, still,* &c.] and رَأَفَ [q. v.] is a dial. var. thereof [signifying thus]; and is not from رُؤُوفٌ syn. with رَحِيمٌ. (M.)

3. راوف: see رَأْفَ.

رَافٌ *Wine;* a dial. var. of رَأْفٌ. (TA.)

رَوْفَةٌ *Mercy,* or *compassion:* (O, K:) so accord. to IAạr. (O.)

روق

1. رَاقَ, (Ṣ, Mṣb, TA,) aor. يَرُوقُ, (Ṣ, Mṣb,) inf. n. رَوْقٌ, (Ṣ,) *It* (wine, or beverage, Ṣ, or water, Mṣb, TA, and a thing, TA) *was,* or *became, clear.* (Ṣ, Mṣb, TA.) = رَاقَ عَلَيْهِ, (JK, K,) aor. as above, (JK,) and so the inf. n., (K,) *He,* or *it, exceeded him,* or *it:* (JK:) [and] *he,* or *it, exceeded him,* or *it, in excellence.* (K.) You say, رَاقَنِى بِى يَدِى كَذَا *Such a thing was redundant, or remained over and above, in my hand;* like رَاعَ; syn. زَادَ. (L in art. روع.) And رَاقَ فُلَانٌ عَلَى أَهْلِهِ *Such a one was,* or *became, above,* or *superior to, his family; surpassed,* or *excelled, his family.* (JK.) = رَاقَنِى, (JK, Ṣ, MA,) or رَاقَ لِى, (so in my copy of the Mṣb, [perhaps a mistranscription, for only the former is commonly known,]) and رَاقَهُ, (K,) aor. as above, (JK, Ṣ,) and so the inf. n., (JK, K,) *It* (a thing) *induced in me,* and *him, wonder,* or *admiration, and pleasure,* or *joy; excited my,* and *his, admiration and approval; pleased,* or *rejoiced, me,* and *him.* (JK, Ṣ, MA, Mṣb, K.) = رَوِقَ, [aor. يَرْوَقُ,] inf. n. رَوَقٌ, *He was,* or *became, long-toothed:* (MA:) [or *he had long teeth, the upper of which projected over the lower: or his upper central incisors were longer than the lower, and projecting over them:* see رَوَقٌ, below.]

2. روّق, (JK, Ṣ, Mṣb,) inf. n. تَرْوِيقٌ, (Ṣ, K,) *He cleared,* or *clarified,* (Ṣ, Mṣb, K,) wine, or beverage, (Ṣ,) or water; (Mṣb:) *he cleared,* or *clarified,* wine, or beverage, *with the* رَاووق. (JK, TA.) = *He* (a drunken man) *made water in his clothes.* (AHn, K, TA.) = روّق البَيْتَ = (JK, TA,) inf. n. as above, (JK,) *He made,* or *put, to the tent, a* رِوَاق, (JK, TA,) meaning a *curtain extended below the roof.* (TA. [See رِوَاقٌ.]) = Hence, (Ḥar p. 50,) روّق اللَّيْلُ † *The night extended* (the رِوَاق [*or curtain*] *of its darkness;* (Ṣ, Mṣb, Ḥar ubi suprà, TA;) *became dark;* (Ḥar, TA;) as also † أَرْوَقَ. (TA.) = تَرْوِيقٌ also signifies The *selling a commodity and buying one better than it,* (IAạr, Ṣ, TA,) or *longer than it, and better:* (TA:) or the *selling an old and worn-out thing and buying a new one:* (Th, TA:) or the *selling one's garment, and adding something to it, and buying* [*with that garment and the thing added to it*] *another garment better than it:* (JK:) [or the *buying, with a thing and something added thereto, a better thing:* for] one says, بَاعَ سِلْعَتَهُ فَرَوَّقَ [*He sold his commodity, and bought with it and something added thereto a better commodity*]. (TA.) = One says also, رَوَّقَ لِفُلَانٍ فى سِلْعَتِهِ *He named a high price to such a one for his commodity, not desiring it* [*himself, but app. desiring to induce another to give a high price for it*]. (JK, Ṣ: expl. in the former by رَفَعَ لَهُ فِى سَوْمِهَا وَلَا يُرِيدُهَا and in the latter by رَفَعَ لَهُ فِى ثَمَنِهَا وَهُوَ لَا يُرِيدُهَا.)

4. أَرْوَقَ: see 2. = اراقهُ, (Mṣb in art. ريق, and K in that and the present art.,) inf. n. إِرَاقَةٌ, (Ṣ in the present art., and so in the K accord. to the TA,) *He poured it out, or forth;* (Ṣ, Mṣb, K;) namely, water and the like, (Ṣ,) or water and blood: (Mṣb:) and one says also هَرَاقَهُ, (Mṣb, TA,) changing the ا into ه, originally هَرْيَقَهُ, like دَهْرَجَهُ in measure, (Mṣb,) said by Lḥ to be of the dial. of El-Yemen, and afterwards to have spread among Muḍar, (TA in art. ريق,) aor. يُهَرْيِقُ, (Mṣb, TA,) with fet-ḥ to the ه, imperative هَرِقْ, originally هَرْيِقْ, like دَهْرِجْ, (Mṣb,) inf. n. هَرَاقَةٌ; (Ṣ and K in art. هرق;) and أَهْرَاقَهُ, aor. يُهَرْيِقُ, (Mṣb, TA,) with the ه quiescent, like يُسْطِعُ aor. of أَسْطَاعَ; or, accord. to the T, أُهَرِّقُ is wrong as being anomalous; and some say, هَرَّقْتُهُ, aor. ـِ, inf. n. هَرْقٌ, as though the ه were radical. (Mṣb.) It is said in a trad., إِنَّ امْرَأَةً كَانَتْ تُهَرِّقُ الدِّمَاءَ or تُهَرِّقُ, the verb being in the pass. form, and the ه either meftoolah or quiescent, and الدماء being in the accus. case as a specificative; [so that the meaning is, *Verily a woman used to pour forth with blood;* for تُهَرِّق is equivalent to تُرَيِّق; but by rule the specificative should be without the article ال; and الدماء may be in the nom. case, الدِّمَاءُ being for دِمَاؤُهَا [i. e. *her blood used to pour forth*]. (Mṣb.) ISd says that أَرَاقَ is judged to be رَيَّقَ because the medial radical letter of a verb is more commonly و than ى; and because, when water is poured forth, its clearness appears, and it excites the admiration and approval of its beholder; [to which may be

added, also because one says, هُمَا يَتَرَوَّقَانِ المَآءَ; though Ks states that رَاقَ المَآءُ, aor. يَرِيقُ, signifies *The water poured out, or forth:* IB says that رَاقَ المَآءُ is from راق المآءُ, aor. يَرِيقُ, inf. n. رَيْقٌ, signifying *the water went to and fro upon the surface of the earth.* (TA.) One says also, of a man, هَرَاقَهُ and اراق مَآءَ ظَهْرِهِ and أَهْرَاقَهُ [meaning *He poured forth his seminal fluid*]. (TA.)—And أَرِقْ عَنْكَ مِنَ الظَّهِيرَةِ and هَرِقْ meaning †*Stay thou until the mid-day heat shall have become assuaged, and the air be cool;* syn. أَبْرِدْ. (IAar, TA in art. هرق.) —[See more in art. رقح.]

5. تروّق *It* (wine, or beverage, [&c.,]) *became clear* [or rather *cleared*] *without pressing, or expressing.* (TA.)

6. هُمَا يَتَرَاوَقَانِ المَآءَ *They two pour the water out, or forth, by turns.* (TA.)

رَوْقٌ [an inf. n. of رَاقَ, used as an epithet,] *Clear;* applied to water &c. (IAar, K. [See also رَاقِقٌ.]—[Hence, app., as a subst.,] *Pure, or sincere, love.* (K.)—[Also, as an epithet originally an inf. n.,] *Inducing wonder, or admiration, and pleasure, or joy; exciting admiration and approval; pleasing, or rejoicing;* (IAar, K;) as also رَائِقٌ (JK) and رَيِّقٌ. (IAar, TA.) And, applied to a horse, *Beautiful in make, that induces wonder, or admiration, and pleasure, or joy, in his beholder; excites his admiration and approval; or pleases, or rejoices, him;* as also رَيِّقٌ. (K.)—*A horn* (JK, S, K, TA) of any horned animal: (TA:) pl. أَرْوَاقٌ. (S, TA.) [Hence,] رَوْقُ الفَرَسِ †*The spear which the horseman extends between the horse's ears:* (K:) [for] spears are regarded as the horses' horns. (Ham p. 90.) And دَاهِيَةٌ ذَاتُ رَوْقَيْنِ †*A great calamity* or *misfortune;* (K, TA;) lit. *two-horned.* (TA.) And حَرْبٌ ذَاتُ رَوْقَيْنِ †*A vehement war.* (TA.)—Also †[*A*] *courageous* [*man*], *with whom one cannot cope.* (K.)—†*A chief* (IAar, JK, K) of men. (JK.)—†*A company,* or *collective body,* (Aṣ, O, K,) of people: so in the saying, جَآءَنَا رَوْقٌ مِنْ بَنِى فُلَانٍ †*A company of the sons of such a one came to us:* or, app., *a numerous and strong company;* for it is added that this is] like the saying رَأْسٌ جَمَاعَةِ القَوْمِ [which means "the numerous and strong company of the collective body of the people"). (Aṣ, O.)—Also syn. with وَرْقٌ in several senses, as pointed out below: see the latter word in six places.—Also †The *foremost part* or *portion* of rain, and of an army, and of a number of horses or horsemen. (TA.) And †The *first part* of youth; as also رَيْقٌ, (S, O, K,) originally رَوْقٌ, (O, K,) and رَيْقٌ, (S, O, K,) which is a contraction of رَيْقٌ: (O:) you say, فَعَلَهُ فِى رَوْقِ شَبَابِهِ and رَيْقِ شبابه †*He did it in the first part of his youth:* (S, TA:*) and مَضَى مِنَ الشَّبَابِ رَوْقُهُ †*The first part of youth passed.* (TA.)—Also †The *youth* [itself] of a man. (TA.)—And †*Life;* i. e. the *period of life:* whence the saying, أَكَلَ رَوْقَهُ †[*He consumed his life;* or] *he became aged:* (K:) or this saying means †*his life became prolonged so that, or until, his teeth fell out, one after another.* (S, O.)—†*A part,* or *portion,* of the night: (S, K:) pl., accord. to IB, أَرْوَاقٌ: but accord. to Aboo-'Amr Esh-Sheybánee, this is pl. of رِوَاقٌ: (TA:) [or the pl. of رَوْقٌ in this sense is أَرْوَاقٌ.] You say, مَضَى رَوْقٌ مِنَ اللَّيْلِ †*A part,* or *portion, of the night passed.* (TA.) And أَرْوَاقُ اللَّيْلِ †*The folds* (أَثْنَآءُ) *of the darkness of night.* (K, TA.) And أَرْوَاقُ العَيْنِ †*The sides of the eye:* so in the saying, أَسْبَلَتْ أَرْوَاقُ العَيْنِ †*The sides of the eye shed tears.* (O, K,* TA.)—Also †The *body:* (K, TA:) and [in like manner the pl.] أَرْوَاقٌ signifies the †*extremities and body,* of a man: (TA:) and his *self;* (JK,* TA;) as also the singular. (JK, TA.) You say, رَمَوْنَا بِأَرْوَاقِهِمْ †*They threw themselves upon us.* (TA.) And أَلْقَى عَلَيْنَا أَرْوَاقَهُ †*He covered us with himself [by throwing himself upon us].* (TA.) And رَمَاهُ بِأَرْوَاقِهِ †*He threw his weight upon him.* (TA.) And رَمَى بِأَرْوَاقِهِ عَلَى الدَّآبَّةِ †*He mounted the beast:* and رَمَى بِأَرْوَاقِهِ عَنِ الدَّآبَّةِ †*He alighted from the beast.* (O, K.) And أَلْقَى أَرْوَاقَهُ †*He remained at rest in a place;* (S, O, K;) like as one says, أَلْقَى عَصَاهُ: (S, O:) a meaning said in the K to be app. the contr. of what here next follows: but this requires consideration. (TA.) Also †*He ran vehemently:* (A'Obeyd, S, O, K:) not known, however, to Sh, in this sense; but known to him as meaning †*he strove, laboured, toiled,* or *exerted himself,* in a thing. (TA.) [Agreeably with this last explanation, it is said that] رَوْقٌ also signifies †A man's *determination,* or *resolution;* his *action;* and his *purpose,* or *intention.* (K, TA.)—And hence the saying, أَلْقَى عَلَيْهِ أَرْوَاقَهُ [meaning †*He devoted his mind and energy to it,* or *him*]: (TA:) [or] you say thus, and أَلْقَى عَلَيْهِ شَرَاشِرَهُ, meaning his loving it, or him, (أَنْ يُحِبَّهُ,) vehemently [i. e. †*he loved it,* or *him, vehemently;* agreeably with explanations of the saying القى عليه شراشره in art. شر, q. v.]. (Thus in the JM. [In my two copies of the S, and in the O and K, and hence in the TA, in the places of عَلَيْهِ we find عَلَيْكَ and يُحِبَّهُ; evidently mistranscriptions which have been copied by one lexicographer after another without due consideration: or, if we read عَلَيْكَ, we should read يُحِبَّكَ; for in this case the meaning of the saying would certainly be *he loved thee vehemently.* Freytag, misled by the reading تُحِبَّهُ in the S and K, renders ارواقه القى عليك as meaning *Magno amore erga ipsum te accendit.* Golius gives, in its place, ضرب ارواقه عليه (for ارواقه), as meaning *Valde amavit eum.*)]—You say also, أَلْقَتِ السَّحَابَةُ أَرْوَاقَهَا, (JK, S, O, K,) or أَلْقَتِ السَّحَابَةُ عَلَى الأَرْضِ ارواقها, (TA,) †*The cloud cast down its rain,* and *its vehement rain consisting of large drops,* (S, O, K, TA,) *upon the earth:* (TA:) or *persevered with rain, and remained stationary upon the land:* (JK, TA:) or أَلْقَتِ السَّمَآءُ بِأَرْوَاقِهَا *The sky cast down all the water that was in it:* (IAmb, O, TA:) or this saying, (O, TA,) or the former, (K,) means *cast down its clear waters;* (O, K, TA;) from رَاقَ المَآءُ signifying "the water was, or became, clear:" but IAmb deems this improbable, because the Arabs did not say مَآنٍ رَوْقَانِ and مَآءٌ رَوْقٌ only, in all cases when they used it as an epithet meaning "clear," because it is originally an inf. n., like عَدْلٌ &c.:] or, as some say, by بارواقها is meant *its waters rendered heavy by the clouds:* and one says, عَزَالِيهَا أَرْوَاقُهَا and أَرْوَاقُهَا †[*The sky loosed, or let down, its spouts;* the clouds being likened to leathern water-bags]: (TA:) [or] رَوْقُ السَّحَابِ means †*The* مَسِيل [*or channel by which flows the water*] *of the clouds,* (TA in another part of the art. [See also رِوَاقٌ, as used in relation to clouds.])—رَوْقٌ also signifies *A substitute for a thing,* (O, K,) accord. to [the JK and] Ibn-'Abbád. (O.)—And الرَّوْقُ means *The breathing* [i. e. *in*] *the agony of death* (نَفْسُ النَّزْعِ). (O, K, TA. [In the CK and in my MS. copy of the K, نَفْسُ النَّزْعِ, which means *the agony of death itself.*])

رُوقٌ is said to be pl. of رُوقَةٌ, and of رَائِقٌ, and of رَوْقٌ, and of أَرْوَقُ. (TA.) [See these three words.]

رَوَقٌ *Length of the teeth, with a projecting of the upper over the lower:* (JK:) or *length of the upper incisors exceeding that of the lower,* (S, O, K, TA,) *with projection of the former over the latter.* (TA.) [See also 1, last sentence.]

رَيْقٌ: see رَوْقٌ, in two places, in the former half of the paragraph:—and see also رُيْقٌ.

رُوقَةٌ *i. q.* جَمَالٌ رَائِقٌ [i. e. *Beauty, comeliness, or elegance, &c., that induces wonder, or admiration, and pleasure, or joy;* or *surpassing beauty,* &c.]. (K.)

رُوقَةٌ *Choice,* or *excellent:* (Fr, O:) or *goodly,* or *beautiful:* (K:) applied to a boy and to a girl, (Fr, O, K,) and to a he-camel and to a she-camel: (Fr, O:) and *very beautiful* or *comely* or *elegant;* (K;) applied to one and more of human beings: (TA:) used alike as masc. and fem. and sing. and pl. (O, TA) and dual: (TA:) [and also said to be pl. of رَائِقٌ, q. v.:] and it has a pl., [or coll. gen. n.,] namely, رُوَّقٌ; (IDrd, O, TA;) applied to she-camels; (IDrd, O;) or sometimes applied to horses and camels, absolutely accord. to IAar, or particularly when on a journey. (TA.)—Also *A little, or paltry, thing:* (JK, IDrd, O, K:) of the dial. of El-Yemeneem (IDrd, O.) You say, مَا أَعْطَاهُ إِلَّا رُوقَةً *He gave him not save a little, or paltry, thing.* (IDrd, O.)

رُوَّاقٌ: } see what next follows.
رُوَّاقٌ: }

رُوَّاقٌ (Lth, S, Mgh, O, Mṣb, K, &c.) and رُوَّاقٌ (MA, K) and رُوَّاقٌ (MA) A بَيْت [or *tent*] *like the* مُسْطَاط [q. v.], (Lth, JK, O, Mṣb, K,) *supported upon one pole in the middle thereof;* (Lth, O, Mṣb;) as also رُوَّقٌ; (K,* TA;) expl. in the

former as signifying *a* فُسْطَاط; and its pl. أَرْوِقَة is expl. in the Ṣ as signifying فَسَاطِيط;) accord. to Lth: (TA:) or *a roof in the front*, or *fore part, of a* بَيْت [or *tent*]; (Ṣ, O, Ḳ:) as also ↑ رُوقٌ: (Ṣ:) or *a curtain that is extended below the roof*; as also ↑ رُوَقٌ; which latter is expl. in the Ḳ as signifying simply *a curtain*: (TA:) or the رِوَاق of a بَيْت [or tent] is the *curtain of the front, or fore part, thereof, extending from the top* thereof *to the ground*: (AZ, TA:) *a* [*piece of cloth such as is called*] كِسَاء *let down upon the front, or fore part, of a* بَيْت, *from the top thereof to the ground*: (Mgh:) ↑ رُوَقٌ signifies the same as رِوَاق: (Ḳ:) and each signifies the شُقَّة [or *oblong piece of cloth*] that is *beneath the upper*, or *uppermost*, شُقَّة of a بَيْت [or tent]: (Az, O, Ḳ:) or sometimes the رواق is *one such piece of cloth*, and sometimes of *two such pieces*, and sometimes of *three*: (TA:) and, (Mṣb,) or as some say, (Mgh, TA,) رِوَاق signifies † the *front*, or *fore part*, of a بَيْت [or tent]; (Z, Mgh, Mṣb, TA;) as also ↑ رُوَقٌ (JK, Z, Ḳ;) its hinder part being called its كِفَافٌ, and its two sides being called its حَالَتَانِ; (TA:) whence the saying, رِوَاقِي بَيْتِهِ وَقَعَدُوا فِي رُوَقِ ↑ بَيْتِهِ i. e. † [*They sat in*] *the front or fore part* [*of his tent*]: (Z, TA:) and ↑ رُوَقٌ also signifies *a tent*; as in the saying, ضَرَبَ رُوَقَهُ [*He pitched his tent*]: (Ṣ:) and [hence] the *place of the huntsman* [*in which he conceals himself to lie in wait*]; (Ḳ:) as being likened to the رواق: (TA:) and رواق signifies also *a place that affords shelter in rain*: (MA:) [and *a portico*; and particularly *such as surrounds the court of a mosque*; (see سُدَّة;) in some of the large collegiate mosques, as, for instance, in the mosque El-Azhar, in Cairo, divided into a number of distinct apartments for students of different provinces or countries, each of which apartments by itself is termed a رواق:] the pl. of رواق is أَرْوِقَة and رُوَق; (Ṣ, O, Mṣb, Ḳ;) the former a pl. of paue. and the latter of mult. (Ṣ, O.) ـــ [Hence,] رِوَاقُ مِنَ السَّحَابِ, expl. in the TA as meaning كَوَارِي البَيْت: but مِنْ دار مِنْهُ is here evidently a mistranscription for كَانَ دار; and the meaning is † *The part, of the clouds, that resembles the* رواق *of the tent*. See also رُوَقُ السَّحَابِ, near the end of the paragraph commencing with رُوَاقُ اللَّيْلِ. ـــ [Hence also,] رُوَاقُ اللَّيْلِ † [*The curtain of night*: and] *the first part of night*; and *the greater*, or *main*, *part thereof*. (ISd, Ḳ. [It is implied in the latter that one says also in this instance and in the next رُوَاق]) You say, of night, مَدَّ رِوَاقَ ظُلْمَتِهِ † [*It extended the curtain of its darkness*]: (Ṣ, Mṣb:) and أَلْقَى أُرْوِقَتَهُ † [*It let fall its curtains*]. (Ṣ.) [See also an ex. in a verse cited voce مُرِمّ, in art. رمم.] And رُوَاقُ العَيْنِ † *The eyebrow*. (JK, Ḳ.) ـــ رُوَاقُ [imperfectly decl. as being a proper name and of the fem. gender, though it is implied in the Ḳ that it is الرُّوَاقُ and الرُّوَاقُ,] is a name for *The eye*, (O, Ḳ,) by which she is called to be milked, by the cry رُوَاقِ رُوَاقِ; (O;) but not unless she be ↑ رُوَقَاءُ [app., if not a mistranscription for رُوَّاقٌ, formed from this latter by transposition, and thus meaning *dusky*: see أَرْوَقُ]. (O, Ḳ.)

رَائِقٌ *Cleared*, or *clarified*, [or rather ↑ مُرَوَّقٌ] has this meaning, and رَائِقٌ signifies *clear*,] wine, or beverage. (TA.) And *Pure* musk. (TA.) [See also the same word in art. ريق: and see رُوَّقٌ.] ـــ [Also *Exceeding*, *surpassing*, or *superlative*: see 1, second and next two following sentences.] ـــ See also رُوَّق, third sentence. [Hence,] *Goodly*, or *beautiful*: (Ṣ, Ḳ, TA:) from رَائِقِيّ signifying as expl. in the first paragraph of this art.; (Ṣ;) or from رَاق signifying "it was, or became, clear:" (TA:) pl. رُوَّقٌ, (Ṣ, Ḳ,) like as غُرَفٌ and صُحْبَةٌ are pls. of فَارِهٌ and صَاحِبٌ, (Ṣ,) [or rather quasi-pls.,] applied to boys, (Ṣ, Ḳ,) and to girls; (Ṣ;) [and also (as expl. above) an epithet used alike as masc. and fem. and sing. and pl. and dual;] and رُوَّق is another pl. of رَائِق, like as بُزُل is of بَازِل. (Ṣ.) رُوَّقُ المُؤْمِنِينَ, in which روقة is [quasi-] pl. of رائق, means *the best*, and *the manly and noble or generous, of the believers*. (TA.)

رَيِّق: see رُوَّق, in four places, in the former half of the paragraph. ـــ Also The *most excellent* of anything; (JK, Ṣ;) as, for instance, of wine, or beverage, and of rain. (JK.) ـــ And it is said to signify also, (JK, Ibn-'Abbád, O,) or so ↑ رَيِّق, (accord. to the copies of the Ḳ,) *A scanty fall of rain*: thus bearing two contr. meanings. (JK, Ibn-'Abbád, O, Ḳ.)

رَاوُوق *A clarifier*, or *strainer*, (Ṣ, Mṣb, Ḳ,) syn. مِصْفَاة. (Ṣ, Ḳ,) *for wine or beverage*: (Ṣ:) the نَاهُود [q. v.] *with which wine, or beverage, is cleared*, (Lth, JK, Ḳ, TA,) *without pressing, or expressing*: (TA:) and (sometimes, Ṣ) the [*kind of wine-vessel called*] بَاطِيَة. (Ṣ, Ḳ.) Accord. to IAạr, (O, TA,) who is said by Sh to differ herein from all others, (TA,) الرَّاوُوقُ signifies also *The* كَأْس [*or drinking-cup, or cup of wine, itself*. (O, Ḳ, TA.) And Dukeyn uses it metaphorically in relation to youth; saying,

* أَسْقَى بِرَاوُوقِ الشَّبَابِ الخَاضِبِ

[app. meaning † *He gave to drink of the cup of ruddy youth*: see خَاضِب as an epithet applied to an ostrich]. (TA.)

أَرْوَق [app. originally signifying *Horned*: ـــ and hence,] † A horse *between whose ears the rider extends his spear*: when the rider does not thus, he [the horse] is said to be أَجْمَر. (Ḳ.) ـــ Also, applied to a man, (Ṣ, Mgh, Ḳ,) *Having long teeth, with a projecting of the upper over the lower*: (JK:) or *having long incisors*: (Mgh:) or *whose upper incisors are longer than the lower*, (Ṣ, Ḳ, TA,) *and project over the latter*: (TA:) fem. رَوْقَاءُ: (JK, TA:) and pl. رُوقٌ; (Ḳ, TA;) which is also said to be pl. of رَوْقَة, and of رُوَّق. (TA.) [In the Ḳ is added, after the mention of the pl., وَكَذٰلِكَ قَوْمٌ رُوقٌ وَرَجُلٌ أَرْوَقُ: an addition altogether redundant.] ـــ [It seems that it is also *syn. with* أَزْوَر, as being formed from the latter by transposition; and that hence] one says سَنَةٌ رَوْقَاءُ [meaning † *A rainless year* and *rainless years*], and سِنُونَ رُوقٌ [meaning † *A rainless year* غَاثَ فِيهِمِ غَامِرٌ أَرْوَقُ كَأَنَّهُ ذِئْبٌ أَرْوَقُ [meaning † *A rainless year made mischief, or havoc, among them, as though it were a dusky wolf*]. (TA.) See also رِوَاق, last sentence.

إِرْوَاقَةٌ inf. n. of 4. (Ṣ.) ـــ And [hence,] The مَاء [meaning *seminal fluid*] *of a man*; as also إِهْرَاقَةٌ. (TA.) [See أَرْوَقَ مَاءَ ظَهْرِهِ.]

مُرَوَّقٌ: see art. ريق.

مَاءٌ مُرَوَّقٌ [*Water*, and hence, *seminal fluid, poured forth*]. (TA. [There immediately followed by أَرْوَقَ مَاءَ ظَهْرِهِ, q. v.])

رَجُلٌ مُرِيقٌ [*A man pouring forth* water, and hence, his seminal fluid]. (TA. [There immediately followed by مَاءٌ مُرَوَّقٌ, q. v.])

مُرَوِّق: see رَائِق: ـــ and see مُرَيِّق, in art. ريق. ـــ Also A tent (بَيْت, Ṣ, Ḳ, and خِبَاء, Ṣ) *having a* رِوَاق [q. v.]. (Ṣ, Ḳ. [Said in the TA to be tropical; but why, I do not see.])

هُوَ مِنْ رِوَاقِي *He has the* رِوَاق *of his tent fronting, or facing, that of mine*; (JK, A, O, Ḳ;*) and so هُوَ جَارِي مُرَاوِقِي. (A, TA.)

رول

2. رَوَّلَ, (Lth, T, Ṣ,) inf. n. تَرْوِيل, (Ṣ,) *He* (a horse) *slavered* in his مِصْرَّة [or nose-bag]. (Lth, T, Ṣ.) [See also زَالَ in art. ريل.] ـــ *He discharged his urine interruptedly and convulsively*. (Sh, T.) ـــ *He* (a horse) *put forth his yard for the purpose of staling*. (A'Obeyd, T, Ṣ, M, Ḳ.) And (M, in the Ḳ "or,") *He extended his penis feebly*: (M, Ḳ:*) or *he emitted his semen before access to the woman*. (Ḳ.) ـــ Also, (inf. n. as above, T, Ṣ, Ḳ,) *He seasoned* a cake of bread *with grease or fat, or melted grease or fat, or the like*, (M, Ḳ,) and *with clarified butter*: (M:) or *he rubbed* it with clarified butter, (Aṣ, T, M, Ḳ,) and with grease, or gravy, or dripping: (Aṣ, T, M:) or *he rubbed* it *hard*, or *much*, with clarified butter: (Ṣ:) or *he soaked* bread in clarified butter; and the like: (Ḥam p. 114:) or *he made* his food, (M,) or a cake of bread, (Ḳ,) *very greasy*: (M, Ḳ:) *i. q.* رَوْغ [q. v.]. (JK and TA in art. روغ.)

رَوَّال and ↑ رَاوُول, (Aṣ, T, Ṣ, M, Ḳ,) the former also with ء, (رَوَّأل,) as mentioned in art. رأل, (TA,) but not the latter, for the Arabs do not pronounce a word of this [class and] measure with ء, (Ṣ, TA,) and A'Obeyd says that it is without ء, or, accord. to ISk, it is [also] with ء, (M and TA in art. رأل,) *Slaver*: (IAạr and T in explanation of the former, and Ṣ in explanation of both:) [like رِئَال, mentioned in art. ريل:] one says رَجُلٌ كَثِيرُ الرِّوَال *A man having much slaver*: (IAạr, T: in one copy of the T الرِّوْأل:) and

فُلَانٌ يَسِيلُ رَوَالَهُ *Such a one, his slaver flows:* (S:) or both signify the *slaver of horses and similar beasts,* (Aṣ, T, M, K,) and *of children:* (Aṣ, T:) or the former signifies peculiarly the *froth,* or *foam, of the horse:* (M, K:*) accord. to Lth, the *saliva of the horse or similar beast.* (T.) [See رُؤَالٌ, in art. رأل.] ⟹ See also the next paragraph.

رَوَّالٌ وَرَائِلٌ *Falling in drops.* (AA, T, K.) رَائِلٌ means *Slaver falling in drops.* (AA, T.) And (K) it has an intensive signification, [app. meaning *Much slaver,*] (M, K,) like شَعْرٌ شَاعِرٌ. (M.) ⟹ Also, (M, K,) and ♦ رَوَاوِيلُ, (S, TA,) but disallowed in this sense by Aṣ, (T, S,) in the K, erroneously, ♦ رُؤَالٌ, (TA, [see also رُؤَالٌ, in art. رأل.]) *A redundant tooth,* (S, M, K,) in a man and a horse, (S,) *not growing in the manner of the* أَضْرَاس [*or other teeth*]: (M, K:) or رَائِلٌ and ♦ رَائِلَةٌ signify *a tooth that grows to a horse or similar beast, preventing him from drinking [with ease] and from [eating in the manner termed]* قَضْمٌ: (Lth, T:) accord. to ISh, رَوَائِلُ [pl. of ♦ رَائِلَةٌ] signifies *small teeth that grow at the roots of the large teeth, and excavate the roots of the latter so that these fall out:* (T:) [and] so رَوَاوِيلُ: (TA:) or this last, which is pl. of ♦ رَاوُولٌ, signifies *redundant teeth that are behind the [other] teeth;* as also رَوَاوِلُ, with the ى elided. (Ḥam p. 818.)

رَائِلَةٌ: see the next preceding paragraph, in two places.

رَاوُولٌ: see رَوَّالٌ: ⟹ and see also رَائِلٌ, in two places.

مِرْوَلٌ, (IAqr, T, K, in one copy of the T مِرْوَلٌ,) like مِنْبَرٌ, (K,) A man *having much slaver.* (IAqr, T, K.) — And [Bread, or food,] *soft with seasoning.* (IAqr, T, TA.) — And A horse *much affecting to act as a stallion.* (IAqr, T, TA.) ⟹ Also *A piece of a weak rope:* (AHn, M, K:) and *a piece of a rope of which no use is made.* (AHn, M.)

مَرْوَلٌ [see 2, of which it is a part. n.:] One *whose penis is, or becomes, flaccid:* so accord. to IAqr. (T.)

رومر

1. رَوْمَرَ, (T, S, M, Msb,) aor. ـُ يَرْوُمُرُ, (T, S, Msb,) inf. n. رَوْمٌ (T, S, M, Msb, K) and مَرَامٌ, (Msb, K, TA,) *He sought, sought for or after, or desired,* syn. طَلَبَ, (T,* M, Msb, K,*) a thing. (S, M, Msb.) — [And hence, *He attempted* another person in fight &c., and a thing.] — And [hence also] رَوْمُ الحَرَكَةِ, (K,) or الرَّوْمُ, mentioned by Sb, (S,) [as though signifying *The desiring to pronounce the vowel-sound without fully accomplishing that desire,*] means *[the pronouncing] a vowel-sound* (حَرَكَة مُخْتَلَسَة) *slurred* or *rendered obscure,* (S, K,) *for, or by,* [accord. to different copies of the S,] *a sort of alleviation [of the utterance];* (S;) *it is more [in effect] than what is termed* الإِشْمَام, *because it is heard;* (S, K;) *and it is of the same measure [in prosody] as the vowel-sound [fully pronounced]; as [in the case of what is termed* هَمْزَةٌ بَيْنَ بَيْنَ, such as in the saying of the poet,

أَأَنْ زُمَّ أَجْمَالٌ وَفَارَقَ جِيرَةً ٭ ٭

وَصَاحَ غُرَابُ البَيْنِ أَنْتَ حَزِينُ ٭ ٭

[Is it because that camels have had the nose-reins attached to them, and neighbours have separated, one from another, and the raven of disunion has uttered its cry, thou art mourning?]; أَنْ زُمَّ *being scanned as* فَعُولُنْ; *and it not being allowable to make the* ع *in* فعولن *quiescent: it is such also as in the phrase in the Kur* [ii. 181] شَهْرُ رَمَضَانَ *with him who makes [the dammeh] obscure; it being only with a slurred vowel-sound* (حَرَكَة مُخْتَلَسَة); *and it not being allowable for the former* ر [i. e. *the* ر of شهر] *to be quiescent, because the* ه *before it is quiescent, for this would lead to the combination of two quiescent letters in a case of continuity,* [i. e. *when there is no pause after them,*] *without there being before them a soft letter* [i. e. ا or و or ى, as in دَوَابّ &c.], *which is not found in any of the dialects of the Arabs:* and it is such also as in the instances in the Kur [xv. 9 and x. 36 and xxxvi. 49] إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ and أَمَّنْ لَا يَهِدِّي and يَخِصِّمُونَ *[for* يَخْتَصِمُونَ*], and the like thereof:* no regard should be paid to the saying of Fr, that in this [last] and the like instances a letter [which in this instance and in the next preceding it is ت] is incorporated into another [following it]; for they [i. e. the Arabs] do not realize this mode [of incorporation]; and he who combines two quiescent letters in an instance in which the slurring of the vowel-sound (الحَرَكَة المُخْتَلَسَة) is not proper errs; as in the reading of Ḥamzeh, in the Kur [xviii. 96] فَمَا اسْطَاعُوا; for the س of الاِسْتِفْعَال may not be made movent in any manner [and therefore it may not be incorporated into the following letter]. (S, TA.) الرَّوْمُ is [also] in a case of pausing after a word ending with any letter except the fem. ة, [in like manner] meaning *The indicating the vowel with an obscure sound:* (I'Aṣ p. 351:) رَوْمُ الحَرَكَة in pausing after a word that is مَرْفُوع or مَجْرُور is from رَامَ الشَّىْءَ signifying طَلَبَهُ: Sb says that those of whom one says رَامُوا الحَرَكَة *[They slurred the vowel-sound]* are induced to do what this signifies [instead of suppressing the vowel-sound entirely] by eagerness to exclude it from the case of that which is necessarily made quiescent in every instance, and to show that its case is, in their opinion, not like the case of that which is made quiescent in every instance. (M.) [See also 4 in art. شور.]

2. رَوَّمَ فُلَانًا (Msb, K) followed by الشَّىْءَ, (Msb,) and (K) رَوَّمَ بِفُلَانٍ, (IAqr, S, K,) *He made such a one to seek, seek for or after, or desire, the thing.* (IAqr, S, Msb, K.) — And رَوَّمَ بِدَابَّتِهِ *He meditated, intended, purposed, desired, or endeavoured, to do one thing after another.* (K.) — And رَوَّمَ *He tarried; paused; tarried and waited or expected; or was patient, and tarried and waited or expected.* (K.)

Quasi 4. أَرْمَتْ, for أَرْمَمْتُ: see the latter, near the end of the first paragraph of art. رم.

5. تَرَوَّمَ بِهِ, or بِهَا, accord. to different copies of the K, (TA,) *He mocked at, scoffed at, laughed at, derided, or ridiculed, him, or her.* (K, TA.)

رَمْرٌ *A certain species of trees.* (S, K.*)

رَوْمٌ inf. n. of 1 [q. v.]. (T, S, M, &c.) ⟹ See also what next follows.

رُومٌ The *lobe,* or *lobule, of the ear;* (M, K;) as also ♦ رُومَةٌ. (K.) ⟹ الرُّومُ *A certain nation,* (M, K,) *well known;* (M;) [*said by the Arabs to be*] *descendants of Er-Room, the son of Esau* عِيصُو [so called by the Arabs]), (T,* S, K,) *the son of Isaac the Prophet;* (TA;) [i. e. *the Greeks;* generally meaning, *of the Lower Empire;* but sometimes, only *those of Asia;* and sometimes *those of the Lower Empire together with all the nations of Europe beside:* the ancient Greeks are more properly called by the Arabs اليُونَانِيُّ: one says ♦ رُومِيٌّ and رُومٌ; (S, K;) the former of these two appellations being applied to a single person, (M, K,) and the latter being the pl., (S, K,) [or rather a coll. gen. n.,] like زِنْجِيٌّ and زِنْجٌ; (AAF, S, M;) the former being distinguished from the latter only by the doubled ى, like as تَمْرَةٌ is distinguished from تَمْرٌ its pl. [or coll. gen. n.] only by the ة: (S:) and رُومِيٌّ has for [its proper] pl. ♦ رُوَامٌ. (TA.) [It is also applied to *The country of the nation,* or *people, so called,* both *in Europe and Asia,* and sometimes only *in Asia.* Hence,] بَحْرُ الرُّومِ *The Sea of the Greeks;* meaning *the Mediterranean Sea.*]

رُومَةٌ *Glue, with which the feathers of an arrow are stuck:* (M, K:) said by A'Obeyd to be [thus] without ة; but mentioned by Th with it. (M, TA. [See art. رأم.])

رُومِيٌّ The *sail of an empty ship:* (AA, T, K:) that of a full ship is called مُرْبِعٌ. (AA, T.) ⟹ See also رومز.

رَوْمٌ لِغَافِرٍ [*The foam of the mouth* of a camel]: (K:) mentioned also in art. رأم [as written رَوْأَمٌ, and signifying *slaver*]. (TA.)

رَوَّامٌ [pl. of ♦ رَائِمٌ, which signifies *Seeking,* &c.; act. part. n. of 1:] *i. q.* طَلَّابٌ [pl. of طَالِبٌ]. (TA.)

رَائِمٌ: see what next precedes.

أَرْوَامٌ pl. of رُومِيٌّ. (TA.) See رُومٌ.

مَرَامٌ *i. q.* مَطْلَبٌ (S, M, K) [accord. to the PS *A place of seeking or searching:* but it should be observed that مَطْلَبٌ is an inf. n., and also a n. of place and of time: also that مَرَامٌ is expressly said in the Msb and TA to be an inf. n. of رَامَ, though not in the S nor in the M: and that it is mentioned in the K in the beginning of this art. as syn. with رَوْمٌ in the sense of طَلَبٌ, and at the end of the art. as signifying the same as مَطْلَبٌ]. One says, هُوَ ثَبْتُ المَقَامِ بَعِيدُ المَرَامِ [which may mean

He is firm, or steady, in respect of the place of standing; far-aiming in respect of the place of seeking: or, agreeably with an explanation voce ثَبَتٌ, *he is one who does not quit his station*, or *abode*, without necessity, though *far-aiming* &c.: but it is obvious that both المَقام and المَرام may here be inf. ns.]. (TA.)

مَرُومٌ *Sought, sought for* or *after*, or *desired*. (Mṣb.)

رون

1. رَانَ, [aor. يَرُونُ,] inf. n. رَوْنٌ, *It* (an affair, or event,) *was*, or *became*, *hard*, *difficult*, or *severe*. (TA.) — And رَانَتْ لَيْلَتُنَا *Our night was*, or *became*, *very cloudy and hot*. (Th, M, TA.) ⁂ See also رَانَ in art. رين.

رَوْنٌ, (so accord. to a copy of the T, [if correct, an inf. n. used as a simple subst., see above, first sentence,]) or ↓ رُونٌ, (so in another copy of the T, and accord. to the Ḳ,) with ḍamm, (Ḳ,) *Hardness, difficulty, severity, vehemence, or intenseness:* (T, Ḳ:) pl. رُؤُونٌ. (T, and so in a copy of the Ḳ,) or رُوُونٌ. (CḲ.) [See also رَوْنَةٌ.] ⁂ رُونٌ signifies [or signifies also] The *furthest part of a* مَشَارَة [q. v.]. (Yoo, Ḳ.)

رُونٌ: see the next preceding paragraph.

رَوْنَةٌ The *greater*, *main*, *principal*, or *chief*, *part* of a thing. (M, Ḳ.) — And *Hardness*, *difficulty*, or *severity*, of a thing, or an affair, or event; and *grievousness* thereof: so in the saying, كَشَفَ اللّٰهُ عَنْكَ رَوْنَةَ هٰذَا الأَمْرِ [*May God remove from thee the hardness*, &c., and *the grievousness*, *of this thing*, or *affair*, or *event*]. (M.) [See also رُونٌ.] — And The *utmost limit*, *reach*, or *degree*, of a thing, in respect of heat, or cold, or in other respects, as when said of grief, or of war, or the like: and hence is said to be taken the name رَوْنَةٌ [or رُونٌ, without ال, (see الرُّونَى, in art. رون,) as though it were a contraction of رَوْنَةٌ,] given to [*the month*] *Jumádà-l-Akhireh*, because of its nature cold [when it was so named]. (TA.)

أَرْوَنَانٌ: see the opinions of IAạr and Sb respecting its derivation in art. رن. [It is said in the Ṣ and Ḳ in art. نبج, that there is no word like it except بَأْبَخَمَانٌ You say يَوْمٌ أَرْوَنَانٌ (T, Ṣ, M, Ḳ) and ↓ أَرْوَنَانِيٌّ, (Ṣ, M,) and لَيْلَةٌ أَرْوَنَانَةٌ ↓ أَرْوَنَانِيَّةٌ, (T, Ṣ, M, Ḳ) and ↓ أَرْوَنَانِيَّةٌ, (M,) *A day*, and *a night*, *hard*, *difficult*, *severe*, *distressing*, or *grievous*: (Ṣ, Ḳ,* TA:) or *vehemently hot and grievous*: (T, TA:) or *that has reached the utmost point*, or *degree*, *in respect of joy*, or *grief*, or *heat*: or *hard*, *difficult*, or *severe*, *in respect of everything*; *in respect of heat*, or *cold*, or *clamour*, *cries*, *shouts*, or *noises* [&c.]. (M, TA.) You say also يَوْمٌ أَرْوَنَانٌ, يَوْمٌ أَرْوَنَانِيٌّ, [virtually] meaning the same: (Ḳ:) [or this may mean *A day of clamour*, &c.; as will be seen from what follows.] ↓ يَوْمٌ أَرْوَنَانِيٌّ occurs at the end of a verse of a rájiz: this may be [by poetic license] for يَوْمٌ أَرْوَنَانٍ, or for يَوْمٌ أَرْوَنَانِيٌّ: and ↓ يَوْمٌ أَرْوَنَانِيٌّ occurs at the end of a verse of En-Nábighah El-Jaạdee, for يَوْمٌ أَرْوَنَانِيٌّ. (Ṣ.) Accord. to Sh, as is said in the T, (TA,) يَوْمٌ أَرْوَنَانٌ, (Ḳ, TA,) as also يَوْمٌ أَرْوَنَانِيٌّ, (Ḳ,) signifies *A day that is easy*, (Ḳ, TA,) or *pleasant*: (TA:) thus having two contr. meanings: (Ḳ:) and Sh cited a verse of En-Nábighah El-Jaạdee as an ex.: but AHeyth disallowed أرونان as having any other meaning than grief, and difficulty or the like; and he disallowed also the verse cited by Sh [as being an ex. of the meaning that he assigned to it]. (TA.) — Also *A voice*, or *sound*: (Ṣ, Ḳ:) and *cries*, *shouts*, or *noises*, and *clamour*. (TA. [In one place, in the TA, روى, thus written, without any vowel-sign, has also this latter meaning assigned to it: but the context seems to show that this is a mistranscription.])

أَرْوَنَانِيٌّ; and its fem., with ة; and أَرْوَنَانِيٌّ: see the next preceding paragraph, in four places.

هُوَ مَرْوُنٌ بِهِ *He is overcome*, *subdued*, or *subjected*. (Ḳ.) [مَرْوُنٌ here is a contraction of مَرْؤُونٌ, from رَانَ having for its aor. يَرُونُ as a dial. var. of رَانَ having for its aor. يَرِينُ: see art. رين.]

روند

رَاوَنْدُ, or الرِّيوَنْدُ, and رَاوَنْدُ: see art. رود.

روى

1. رَوِيَ مِنَ المَآءِ, (T, Ṣ, M, Mgh, Mṣb, Ḳ,) and اللَّبَنِ, (M, Ḳ,) aor. يَرْوَى, (T, Ṣ, Mṣb, Ḳ,) inf. n. رِىً (T, Ṣ, M, Mgh,* Ḳ) and رَىٌّ, (Ṣ, Ḳ,) or the former is a simple subst. and the latter is the inf. n., (Mṣb,) or the latter is an inf. n. and also a simple subst., (M, Ḳ,) and رَوًى, (Ṣ, M, Ḳ,) the last erroneously written, in [some of] the copies of the Ḳ, رَوَى, as though it were a pret. verb [like رَوَيَ]; (TA:) and ↓ ارتوى and ↓ تَرَوَّى; (Ṣ, M, Mṣb, Ḳ:) all signify the same; (T, Ṣ, M,* Mṣb, Ḳ:) [or the last probably has an intensive meaning;] *He was satisfied*, or *he satisfied himself*, *with drinking of water* [and *of milk*]; *he drank thereof enough to quench*, or *satisfy*, *his thirst*; *contr. of* عَطِشَ. (Mgh in explanation of the first.) — And رَوِيَ النَّبْتُ, (M,) or الشَّجَرُ, (Ḳ,) مِنَ المَآءِ, (TA:) and ↓ تَرَوَّى, (M, Ḳ:) [*The plant*, or *herbage*, or *the trees*, *had plentiful irrigation*: or] *i. q.* تَنَعَّمَ [i. e., *became flourishing and fresh*, *luxuriant*, *juicy*, *succulent*, or *sappy*]; (M, Ḳ:) or *became bright and fresh*, *by reason of plentiful irrigation*. (TḲ.) — رَوِيَ and ↓ ارتوى and ↓ تَرَوَّى are also used metaphorically, as meaning *He was*, or *became*, *in a good state or condition*; and *in the enjoyment of much ease*, *pleasantness*, *softness*, *or delicacy*, *of life*. (Ḥar p. 100.) — شَبِعْتُ مِنْ هٰذَا الأَمْرِ وَرَوِيتُ is likewise metaphorical, meaning : *I have become*, or *I became*, *disgusted* [or *satiated to loathing*] *with this thing*, or *affair*. (Ṣ* and TA in art. شبع.) — See also a verse cited voce إِلَى, (p. 85,) in which يَرْوَى is made trans. by means of that particle in the place of مِنْ. — رَوِيَ عَلَى أَهْلِهِ ⁂ رَوِيَ عَلَى الرَّوَايَةِ, (T, Ṣ, M, Ḳ,) and رَوِيَ عَلَى فِعْلِهِ, (Ṣ, M, Ḳ,) aor. يَرْوَى, inf. n. رِيَةٌ, or رِيَّةٌ, (accord. to different copies of the T, [the former app. indicated to be the right by what is said in the next sentence,]) or رَىٌّ, (M, [probably also correct,]) *He brought water to his family*: (Ṣ, M, Ḳ:) [but in the T it is implied that the meaning is like that of the phrase here following:] رَوِيَ القَوْمُ, (ISk, T, Ṣ, Ḳ,) aor. as above, (ISk, T, Ṣ,) inf. n. رِيَةٌ, (so in the TA,) *He drew water for the people*, or *party*. (ISk, T, Ṣ, Ḳ.) You say, مِنْ أَيْنَ رِيَتُكُمْ, with fet-ḥ to the ر, (Ṣ,) or رِيَتُكُمْ, (so in the T,) meaning *Whence is your providing of yourselves with water?* (ISk, T, Ṣ.) مِنْ أَيْنَ تَرْتَوُونَ ↓ المَآءَ: T, immediately after the latter of the foregoing phrases; and Ṣ, immediately after the former of them:) so says ISk. (T.) And رَوَى عَلَى البَعِيرِ *He drew water upon the camel*. (M. [See سَانِيَةٌ.]) — And رَوَى المَآءَ, aor. يَرْوِي, [inf. n., app., رِوَايَةٌ,] *He* (a camel) *bore*, *carried*, or *conveyed*, *water*. (Mṣb, TA.) — Hence, (Mṣb, TA,) رَوَى الحَدِيثَ, (T, Ṣ, M, Mgh, Mṣb, Ḳ,) and الشِّعْرَ, (T, Ṣ, M, Mgh,) عَنْهُ, (MA,) aor. يَرْوِي, (T,) inf. n. رِوَايَةٌ; (T, Ṣ, M, Mgh, Ḳ;) and ↓ تَرْوَاهُ; (M, Ḳ:) both signify the same; (Ḳ:) *He bore in his memory*, *knowing by heart*, (حَمَلَ,) *and transmitted* [*orally*, *related*, *recited*, *or rehearsed*, *the tradition*, *narrative*, *or story*, (Mṣb, TA,) and *the poetry*,] (TA,) [*as learned*, *or heard*, *or received*,] *from him*; (MA:) [*he related*, *recited*, *or rehearsed*, *the tradition*, &c., and *the poetry*, *by heart from him*:] you say to a man, أَنْشِدِ القَصِيدَةَ [" Recite thou the ode "]; but you do not say, إِرْوِهَا unless you mean thereby *Relate thou it by heart*. (Ṣ, TA.) [One says also, رَوَى عَنْهُ, meaning *It has been related as heard*, or *received*, *from him*. And رُوِيَ كَذَا, and رُوِّيَ كَذَا, meaning *It has been related*, and *it is related*, (*otherwise*, i. e.) *thus*; with the substitution of such a word &c.: and often meaning *it has been read*, and *it is read*, &c. And فِي رِوَايَةٍ كَذَا, meaning *According to one relation*, or *way of relation or relating*, *thus*: and often meaning *according to one reading*, *thus*.] ⁂ رَوَى الحَبْلَ, (M, Ḳ,) [aor. يَرْوِي,] inf. n. رَىٌّ, (M,) *He twisted the rope*: (M, Ḳ:) or *he twisted the rope well*, or *thoroughly*, or *soundly*. (M.) — رَوَى عَلَى الرَّجُلِ, (Ṣ, M, TA,) in the copies of the Ḳ, erroneously, الرَّحْلِ, (TA,) *He bound the man* (Ṣ, M, Ḳ,* TA) *with the rope* called رِوَآء (M, TA) *upon the back of the camel*, (Ṣ, Ḳ,*) *lest he should fall* (Ṣ, M, Ḳ,* TA) *from the camel* (M) *in consequence of his being overcome by sleep*. (Ṣ, M,* TA.) And رَوَيْتُ عَلَى الرَّاوِيَةِ, aor. أَرْوِي, inf. n. رَىٌّ, *I bound the* رِوَآء *upon the leathern water-bag*, or *pair of leathern water-bags*, called راوية. (T.) You say, رَوَى عَلَيْهِ, inf. n. رَىٌّ: and ↓ اروى: (T, Ṣ, M, Ḳ:) *He bound him*, or *it*, *with the rope* [*called* رِوَآء, as is implied in the M]. (M,* TA.) And ↓ اروى الرَّوَاءَةَ عَلَى البَعِيرِ [*He bound the* رواء *upon the camel*]; like رَوَّاهُ. (TA.) And ↓ اروى *He bound a load with the* رِوَآء. (TA.)

2. رَوَّى, inf. n. تَرْوِيَةٌ: see 4, in two places: — and 5. [Hence,] يَوْمُ التَّرْوِيَةِ [*The day of providing oneself with water;*] *the eighth day of Dhu-l-Hijjeh;* (T, Mṣb;) *the day before that of 'Arafeh:* (M:) so called because they (the pilgrims, T) used to provide themselves (يَتَرَوَّدُونَ T, M, or ↑ يَتَرَوَّوْنَ, Mṣb, and so in a copy of the T, or ↑ يَرْتَوُونَ, Ṣ, Ḳ) on that day with water (T, Ṣ, M,* Mṣb, Ḳ) for the afternime, (Ṣ, Mṣb, Ḳ,) and to rise and go, or when rising to go, to Minè, where is no water, (or, accord. to the Mṣb, where was little water,) therefore they provided themselves fully with water, or therefore they provided themselves with water from Mekkeh for the alighting and abiding at Minè: (T, accord. to two different copies:) or [it means *the day of consideration, or thought;* (from another signification of the verb, as will be seen from what follows;) and is so called] because Abraham was considering, or thinking upon, his dream (كَانَ يَتَرَوَّى ↑ وَيَتَفَكَّرُ فِى رُؤْيَاهُ) [on that day], and on the ninth he knew [that his dream was from God], and on the tenth he desired to act [according to his dream] (اِسْتَعْمَلَهَا). (Ḳ. [And in a similar manner it is explained in the Ksh and by Bd in xxxvii. 101. See also 2 in art. روأ.]) — وَرَّى رَأْسَهُ بِالدَّسَمِ, and بِالدُّهْنِ, (T, TA,) *He moistened* [*his head*, app. *much*, or *saturated it*, i. e. *its hair, with oil, or grease*, and *the broken, or crumbled, bread with grease, or gravy*]. (TA.) — رَوَّاهُ الشِّعْرَ, (T, Ṣ, M, Mgh, Ḳ,) and الحَدِيثَ, (M, Mgh, Mṣb,) inf. n. as above; (Ṣ;) and إِيَّاهُ ↑ وَارَّاهُ; (Ṣ, Ḳ;) *He made him to relate by heart the poetry,* (Ṣ, M,* Mgh,* Ḳ,* TA,) *and the tradition, narrative, or story;* (M, Mgh, TA;) *he made him to bear in his memory, knowing by heart, and to transmit, relate, recite, or rehearse,* (Mṣb, TA,) *the poetry,* (TA,) *and the tradition, narrative, or story:* (Mṣb, TA;) [*or he taught him to do so;* i. e.] *he related to him by heart* (رَوَى لَهُ) *the poetry,* (T, TA,) *and the tradition, narrative, or story,* (TA,) *until he retained it in his memory, for the purpose of relating it by heart* [*as learned, or heard, or received,*] *from him.* (T, TA.*) And رَوَّيْنَا الحَدِيثَ [*We had the tradition, narrative, or story, related to us by heart;* and in like manner, الشِّعْرَ *the poetry*]. (Mṣb, TA.) — رَوَّيْتُ فِى الأَمْرِ, (Ṣ, Ḳ, [though Freytag represents the verb as being in the Ḳ without teshdeed, and Golius explains the verb nearly in the same manner with and without teshdeed,]) inf. n. as above, (TA,) *He looked into the thing, or affair, or case; inspected it; examined it; and thought upon it;* (Ṣ, M, Ḳ, TA;) *deliberately,* or *leisurely; without haste;* a dial. var. of رَوَّأْتُ [q. v.]: (M, TA:) [and رَوَّيْتُ فِيهِ app. signifies the same:] see يَتَرَوَّى in the former half of this paragraph, in an explanation of تَرْوِيَةٌ.

4. ارواهُ مِنَ المَآءِ (M, MA, Mṣb, Ḳ) [and مِنَ اللَّبَنِ, inf. n. إِرْوَآءٌ; (KL, and Ḥar p. 67;) and ↑ رَوَّاهُ (MA, Mṣb) مِنْهُ, (MA,) inf. n. تَرْوِيَةٌ; (KL;) *He satisfied him, or made him to be satisfied, with drinking of water* [and *of milk*]; *he satisfied, or quenched, his* (another's) *thirst, by a drink, or draught, of water* [and *of milk*]; (M,* MA, Mṣb,* Ḳ,* KL;*) *he did away with his thirst* [*thereby*]. (Ḥar ubi suprà.) One says of a she-camel abounding in milk, هِىَ تُرْوِى الصَّبِىَّ [*She satisfies the thirst of the young child*]: because he sleeps in the beginning of the night, and they desire that her flow of milk may be early, before his sleeping. (M, TA.) [And in like manner, ارواهُ is said of water, and of milk, &c., meaning *It satisfied his thirst.*] — [Hence, اروى and ↑ روى signify also *He watered, or irrigated, plentifully* a plant, or herbage, or a tree; or *rendered it flourishing and fresh, luxuriant, succulent, or sappy, by plentiful irrigation:* see 1, second sentence.] = See also 2, in the middle of the paragraph. = And see 1, last three sentences.

5. تروّى: see 1, first three sentences. — You say also, تَرَوَّوْا ↑ وَتَرَوَّوْا, meaning *They provided themselves with water.* (M.) And كَانُوا يَتَرَوَّوْنَ مِنَ المَآءِ (Mṣb, and so in a copy of the T; see 2, second sentence;) or ↑ يَرْتَوُونَ مِن المَآءِ (Ṣ and Ḳ; see again 2, second sentence;) [*They used to provide themselves with water:*] and مِنْ أَيْنَ تَرْتَوُونَ ↑ المَآءَ [*Whence do ye provide for yourselves water?*]. (T and Ṣ; see 1, in the middle of the paragraph.) — And تَرَوَّتِ اللُّقْمَةُ بِالسَّمْنِ [*The morsel was imbued,* or *soaked, with clarified butter*]. (En-Naḍr, TA in art. ربغ.) = وتروّى الحَدِيثَ وَالشِّعْرَ: see 1, in the latter half of the paragraph. = تَرَوَّتْ مَفَاصِلُهُ: see 8. =

تروّى فِيهِ: see 2, in two places.

8. ارتوى: see 1, first and third sentences: — and see also 5, in two places. — ارتوت النَّخْلَةُ *The palm-tree, having been planted in a hollow dug for the purpose, was watered at its root.* (Lth, T.) = *It* (a rope) *was twisted:* (M, Ḳ:) *or was twisted well, or thoroughly, or soundly:* (M:) *or was thick in its strands:* (Ṣ:) *or was composed of many strands, and thick, and very compact.* (Lth, T.) — And ارتوت مَفَاصِلُهُ *His joints* (those of a beast, T, or those of a man, Ṣ) *were, or became, well-proportioned and thick;* (T, Ṣ, Ḳ;) and so ↑ ترورت. (M, Ḳ.)

رَوٍّ: see رَوَّاءٌ.

رُوَىٌّ: see what next follows: = and see also art. روى.

رُوًى, said by Esh-Shámee, in his "Seereh [of the Prophet]," to be also with ḍamm [i. e. ↑ رُوٌى, which is anomalous, like رِيٌّ, for رُوًى], (MF, TA,) is an inf. n. of رَوِىَ (T, Ṣ, M, Mgh,* Ḳ:) and also (M, Ḳ) a simple subst. from that verb [meaning The *state of being satisfied with drinking* of water and of milk; the *state in which one is satisfied with drinking or drink;* the *state of having drunk enough to quench, or satisfy, the thirst*]. (M, Mṣb, Ḳ.) One says, فُلَانٌ فِى رِىٍّ وَمُشْحٍ [*Such a one is in a state in which he is satisfied with drink and food*]. (T, A, TA, all in art. نظر.) — [Also, as is indicated in the Ḳ &c., in relation to plants or herbage, or to trees, The *state of having plentiful irrigation;* or *of being flourishing and fresh, luxuriant, juicy, succulent, or sappy, by reason of plentiful irrigation.*] = عَيْنٌ ذَاتُ رِىٍّ *A source abounding with water.* (Ṣ.) = See also art. روى.

رُوَىٌّ: see رَوَّاءٌ. — رُطَبٌ رُوَىٌّ *Dates when they ripen* [*after they have been cut off,*] *not upon their palm-trees;* as also ↑ مُرْوٍ. (TA.)

رَوِىَ: see رُوًى, in art. روى.

رَوَّاءٌ and ↑ رُوَىٌّ (T, Ṣ, M, Ḳ [in this last improperly said to be like إِبِلٌ, which is without tenween,]) and ↑ رَوِىٌّ (M, Ḳ) *Sweet* water: (Ṣ:) or water *that causes him who comes to it to return with his thirst satisfied;* (T, Ṣ,* M) applied only to water *that has a continual increase, and does not become exhausted, nor cease:* (T:) or *abundant* water, *that satisfies the thirst.* (M, Ḳ.) — [Hence,] الرَّوَّاءُ is a name of *The well of Zemzem.* (Ḳ, TA.) — And رواء, (so in the TA, as from the Ḳ, and as mentioned by Az on the authority of I'Aạr, [but I have looked for it in vain in two copies of the T, app. رَوَّاءٌ, or perhaps ↑ رُوَاءٌ, like the Pers. روا, for one of these two may be from the other,] or ↑ رُوٌ, (so accord. to my MS. copy of the Ḳ and accord. to the TḲ, [but this I think very dubious, and still more strange is the reading in the CḲ, which is رِىٌّ,]) *Abundance of herbage, or of the goods, conveniences, or comforts, of life.* (Ḳ.)

رُوَّاءٌ [for رُؤَّاءٌ, (see رُؤْىٌ, in art. رأى,) or of the measure فُعَّالٌ from الرِّئْىُ, (see Ḥar p. 24,)] *i. q.* مَنْظَرٌ [as meaning *A pleasing, or goodly, aspect; or beauty of aspect*]: so in the phrase رَجُلٌ لَهُ رُوَّاءٌ *[A man having a pleasing, or goodly, aspect].* (Ṣ.)

رِوَآءٌ *A rope with which the two leathern water-bags are bound upon the camel:* (T:) or *a rope with which goods, or furniture, or utensils, &c., are bound upon the camel;* (Ṣ, Ḳ:) and *with which a man is bound upon a camel, lest he should fall in consequence of his being overcome by sleep:* (M, and Ḥam p. 321:) or *one of the ropes of the [tent called]* عِدْلٌ: and *sometimes the load is bound therewith upon the camel:* accord. to AḤn, *it is thicker than well-ropes:* (M:) and ↑ مِرْوًى signifies the same: (T, Ḳ:) pl. of the former أَرْوِيَةٌ; (T, Ṣ, Ḳ;) and of ↑ the latter مراوٍ, (T, Ḳ,) i. e. مَرَاوٍ, (TA.) = See also رَوَّاءٌ.

رَوِىٌّ: see رَوَّاءٌ. — Also *A full,* or *complete,* drink. (Ḳ, TA.) You say, شَرِبْتُ شُرْبًا رَوِيًّا (Ṣ, TA) *I drank a full, or complete, drink.* (TA.) — And *A cloud of which the rain-drops are large,* (Ṣ, Ḳ,) *and vehement in their fall;* like سَقْىٌ: (Ṣ:) pl. أَرْوِيَةٌ. (TA.) — And, accord. to I'Aạr, *One who gives to drink;* or *a waterer:* syn. سَاقٍ: [in one copy of the T, in the place of السَّاقِى as explanatory of الرَّوِىُّ, I find الشَّاتِى, which I think an evident mistranscription:] — and *Weak:* — and *Sound in body and intellect.* (All three from the T.) = Also The [*fluda-*

mental] *rhyme-letter*; (Ṣ, M, Ḳ:) the *letter upon which the ode is founded, and which is indispensable in every verse thereof, in one place*; as, for instance, the [final] ع in the verse here following:

* إِذَا قَلَّ مَالُ المَرْءِ قَلَّ صَدِيقُهُ *

* وَأَوْمَتْ إِلَيْهِ بِالعُيُونِ الأَصَابِعُ *

[*When the wealth of the man becomes little, his friends become few, and, together with the eyes, the fingers make signs to him*]: (Akh, M:) [when two or more letters are indispensable to the rhyme, only one of them is thus termed, according to rules fully explained in the M and in the treatises on versification:] IJ mentions رَوِيَّات as its pl.; but [ISd says,] I think him to have stated this carelessly, and not to have heard it from the Arabs. (M.) One says قَصِيدَتَانِ عَلَى رَوِيٍّ وَاحِدٍ [*Two odes* constructed *upon one rhyme-letter*; or *having one fundamental rhyme-letter*]. (Ṣ)

رِوَايَةٌ [an inf. n. of رَوِيَ, q. v., when used as a subst., meaning *A relation*, or *recital*, &c.,] has for its pl. رَوَايَا. (JM.) See رَاوِيَةٌ, last sentence but one.

رَوِيَّةٌ *A want*, or *thing wanted*: (A'Obeyd, T, Ṣ:) so in the saying, لَنَا عِنْدَ فُلَانٍ رَوِيَّةٌ [*We have a want to be supplied to us on the part of such a one*; meaning *we want a thing of such a one*]: (A'Obeyd, T:) and لَنَا قِبَلَكَ رَوِيَّةٌ [*We have a want to be supplied to us on thy part*; *we want a thing of thee*]. (Ṣ.) — And *The remainder of a debt* and *the like*. (Ṣ.) = Also, (Ṣ,) or رَوِيَّةٌ فِى أَمْرٍ, (M, Ḳ,*) thus usually pronounced without ء, (Ṣ,) [originally رَوِيْئَةٌ,] *Inspection, examination, consideration*, or *thought, of an affair*; (Ṣ, M, Ḳ:) *without haste*: (M:) pl. رَوَايَا. (JM, TA.) You say, مَضَى عَلَى وَجْهِهِ بِغَيْرِ رَوِيَّةٍ [*He went at random, heedlessly*, or *in a headlong manner, without consideration*]. (A in art. ركب.) See رَاوِيَةٌ, near the end. [See also رَوِيْئَةٌ in art. روأ.]

رَجُلٌ رَوَّاءٌ *A man whose habitual work*, or *occupation, is the drawing of water by means of the* رَاوِيَة [q. v.]: you say, جَادَ رَوَّاءَ القَوْمِ [*The people's habitual drawer of water by means of the* راوية *camel*]. (T.)

رِيَّا [originally رِوْيَا] *A sweet odour* (T, M, Ḳ) of anything. (T.) One says of a woman, إِنَّهَا لَطَيِّبَةُ الرِّيَّا, meaning *Verily she is sweet in the odour of her body*: and hence the saying of Imru-el-Keys,

* إِذَا قَامَتَا تَضَوَّعَ المِسْكُ مِنْهُمَا *

* نَسِيمَ الصَّبَا جَاءَتْ بِرَيَّا القَرَنْفُلِ *

[*When they stand, the fragrance of musk is diffused from them, like the breath of the east wind that has brought the sweet odour of the clove*]. (T.) = It is also fem. of رَيَّانُ. (T, Ṣ, M, &c.)

رَيَّانُ [originally رَوْيَانُ] an epithet from رَوِيَ (T, M, Mgh, Mṣb, Ḳ:) *Satisfied with drinking* [of water and of milk &c.]; *having drunk* [thereof] *enough to quench*, or *satisfy, his thirst*; *contr. of* عَطْشَانُ: (Ṣ, Mgh:*) fem. رَيَّا, (T, Ṣ, M, Mgh, Mṣb, Ḳ,) in which the ى is not changed into و because the word is an epithet; for it is changed into و only in a subst., of the measure فَعْلَى, of which ى is the final radical, as in تَقْوَى; so that if it were a subst., it would be رَوَى; (Ṣ, M:) originally رَوْيَا: (M:) as to رَيَّا that is thought to be used as the proper name of a woman, it is, thus used, an epithet, like الحَارِثُ العَبَّاسُ, though without the article ال: (Ṣ,* M:) the pl. is رَوَّاءٌ, (T, Ṣ, M, Mgh, Mṣb, Ḳ,) with kesr and medd., (Ṣ,) in measure like كِتَابٌ, (Mṣb,) masc. and fem. (Mgh, Mṣb.) You say قَوْمٌ رَوَّاءٌ مِنَ المَآءِ [*A people, or party, satisfied with drinking of water*]. (Ṣ.) — And نَبْتٌ رَيَّانُ and شَجَرٌ رَوَّاءٌ [*A plant, or herbage, and trees, having plentiful irrigation*: or *flourishing and fresh, luxuriant, juicy, succulent, or sappy, by reason of plentiful irrigation*: see the verb]. (M.) — [Hence,] رَيَّانُ signifies also † *Full of fat and flesh*. (JM.) And you say وَجْهٌ رَيَّانُ † [*A plump face*]; an expression of dispraise [app. when relating to a man, but not otherwise; for رَيَّانُ, or رَيَّا, applied to a youth, or to a woman, or a limb of a woman, meaning *plump and juicy*, is used by way of praise]: opposed to وَجْهٌ طَيْخَانُ. (A and TA in art. طخ.) And امْرَأَةٌ رَيَّا الخَلْخَالِ † [*A woman full, or plump, in the place of the anklet*]. (JM.) And فَرَسٌ رَيَّانُ الظَّهْرِ † *A horse fat in the portion of flesh and sinew next the back-bone on each side*. (T.)

رَاوٍ [as the act. part. n. of رَوَى] is used in relation to water [as meaning *Bringing*, or one *who brings*, *water* to his family: and *drawing*, or one *who draws*, *water* for others: and a camel *carrying*, or *that carries*, *water*; whence the subst. رَاوِيَةٌ, q. v.]. (Ṣ, TA.) — And [hence] it is used also in relation to poetry (T, Ṣ, M) and to traditions or narratives or stories (T, M, Mgh, Ḳ) [as meaning *A relater*, *reciter*, or *rehearser*, *by heart*, of poetry, and of traditions, or narratives or stories, learned, or heard, or received, from another]: and in like manner رَاوِيَةٌ, but in an intensive sense [as meaning *a large*, or *copious*, *relater* or *reciter* or *rehearser*, &c.]: (T, Ṣ, M, Mgh, Ḳ:) i. e. كَثِيرُ الرِّوَايَةِ; (T,* TA;) as in the phrase رَجُلٌ رَاوِيَةٌ لِلشِّعْرِ [*a man who is a large, or copious, relater* &c. *of poetry*]: (Ṣ:) the pl. of رَاوٍ is رُوَاةٌ. (Ṣ, TA.) = Also *One who has the superintendence, management*, or *care, of horses* (مَنْ يَقُومُ عَلَى الخَيْلِ [strangely rendered by Freytag, who seems to have read عَلَى الجَمَلِ, "constrictus fune et stans super cameli dorso"]). (M, Ḳ.)

رَاوِيَةٌ *A camel*, (A'Obeyd, T, Ṣ, Ḳ,) or *a mule*, or *an ass*, (Ṣ, and so in the Ḳ with the exception of "and" for "or,") *upon which water is drawn*: (A'Obeyd, T, Ṣ, Ḳ: [see سَانِيَةٌ:]) or *a camel that carries water*; (M,* Mgh, Mṣb;) and then applied to *any beast upon which water is drawn*: (Mṣb:) [but it is disputed whether this be the primary or proper signification, or whether it be secondary or tropical, as will be shown by what follows:] and also *a man who draws water* (A'Obeyd, T, TA) *for his family*: (TA:) the ة is affixed [لِلنَّقْلِ, i. e. for the purpose of transferring the word from the category of epithets to that of substantives; or] to give intensiveness to the signification: (Mṣb:) pl. رَوَايَا [by rule رَوَاوٍ, originally of the measure فَوَاعِلُ, not فَعَائِلُ]. (Ṣ, M, TA.) Also *A* مَزَادَة [*or leathern water-bag*] (A'Obeyd, T, Ṣ, M, Mgh) *composed of three skins*, (Mgh,) *containing water*; (M, Ḳ;) so called as being the receptacle in which is the water borne by the camel [thus called]; (A'Obeyd, T;) or the مَزَادَة is thus termed by the vulgar, but this application of the word is allowable as metaphorical: (Ṣ:) or it signifies *a pair of such water-bags* (مَزَادَتَانِ [see مَزَادَةٌ in art. زيد]): (T:) [accord. to ISd,] it is applied to the مَزَادَة, and then to the camel, because of the nearness of the latter to the former: (M:) or its primary application is to the camel: (Ṣ, Mgh:) accord. to some, its application to the camel is proper; and to the مَزَادَة, tropical: accord. to others, the reverse is the case: (MF, TA:) the pl. is رَوَايَا, as above. (Mgh, TA.) — One says of a weak person who is in easy circumstances, مَا يَرُدُّ الرَّاوِيَةَ, meaning *He is unable to turn back the* راوية [*or camel bearing a water-bag or pair of water-bags*,] notwithstanding its being heavily burdened by the water that is upon it. (M.) — And the Prophet applied the appellation رَوَايَا البُلْدَانِ [*The camels bearing water for the irrigation of the countries, or the water-bags borne by camels for the irrigation of the countries*,] to † *the clouds*, by way of comparison. (TA.) — رَوَايَا is also applied as an appellation to † *The chiefs* of a people; (IAqr, Th, T;) as pl. of رَاوِيَةٌ; the chief who bears the burden of the bloodwits owed by the tribe being likened to the camel thus termed. (T, M.*) A Temeemee, mentioning a party that had attacked his tribe, said, لَقِيَنَاهُمْ فَقَتَلْنَا الرَّوَايَا وَأَبَحْنَا الرَّوَايَا meaning [*We encountered them, and*] *we slew the chiefs, and gave permission to occupy, or to plunder, the houses, or tents*. (T.) — رَوَايَا also occurs in a trad., in which it is said, شَرُّ الرَّوَايَا رَوَايَا الكَذِبِ, and accord. to some, it is, in this instance, pl. of رَاوِيَةٌ (JM, TA) in the first of the senses explained above; so that the meaning is, † *The worst of those who carry tidings are those who carry false tidings*; such persons being likened to the beasts so called, in respect of the fatigue that they undergo: (JM:) or it is pl. of رَوِيَّةٌ; (JM, TA;) and the meaning is, *the worst of thoughts are those that are untrue, not right, nor tending to good*: or it is pl. of † رَوِيَّةٌ; and the meaning is, *the worst of relations, or recitals, are those that are untrue*. (JM.) — See also رَوٍ.

أَرْوَى: see the next paragraph, in two places.

أُرْوِيَّةٌ, (T, Ṣ, M, Mṣb, Ḳ,) originally أُرْوَيْوِيَةٌ,] of the measure أُفْعُولَةٌ, (Ṣ, M, Mṣb,) and أُرْوِيَّةٌ, (Lḥ, M, Ḳ,) The *female of the* وُعُول, (El-Aḥmar,

A'Obeyd, T, Ṣ, M, Mṣb, Ḳ,) which means *mountain-goats:* (TA:) or the *female* and the *male;* the former of which is also called عَنْز, and the latter وَعْل; (AZ, T, Mṣb;) and *which are of the [kind called]* شَاة; *not of the [kind called]* بَقَر: (AZ, T:) pl. أَرْوًى (El-Aḥmar, A'Obeyd, T, Ṣ, M, Mṣb, Ḳ,) of the measure أَفْعُل, (Ṣ,) a pl. of pauc., Mṣb,) applied to three (El-Aḥmar, A'Obeyd, T, Ṣ, M, Ḳ) and more, to ten [inclusive], (El-Aḥmar, A'Obeyd, T, M, Ḳ,) and ↑ أَرْوَى, applied to many, (El-Aḥmar, A'Obeyd, T, Ṣ, M, Mṣb, Ḳ,) of the measure أَفْعَل, (Ṣ, M, Mṣb,) erroneously held by Abu-l-'Abbás to be of the measure فَعْلَى; (M;) an irregular pl.; (Mṣb, Ḳ;) or [rather] it is a quasi-pl. n.; (M, Ḳ;) and أَرْوًى is a broken pl. (M.) It is also a proper name of a woman: and so is ↑ أُرْوَى. (Ṣ.)

مَرْوٌ: see روى.

مَرْوَى: see مَرْوَة, in two places.

رى

1. رَيَتْ and ↑ رَيِيتْ, inf. n. of the former رَيٌّ and of the latter رَيًا, are both of them verbs relating to الرَّايَة: (T:) you say, رَيَتْ ↑ الرَّايَةَ [and رَيَّتُهَا] *I made the* رَايَة [q. v.]: (M, TA:) the imperative of رَيَتْ is رِهْ, and that of ↑ رَيِيتْ is رَيَا: and the pass. part. ns. are ↑ مَرْيَة and ↑ مَرْوِيّ, each applied to a banner. (T.)

2: see 1, in three places. ⁂ You say also, رَيَّيْتُ رَأْسَ *I made a* ; (M;) or *I wrote a* . (TA in باب الالف اللينة.)

4. أَرْيَتِ الرَّايَةُ: accord. to Lḥ, أَرْيَاتِهَا, [and so in the Ḳ, (see 1 in art. رأى, near the end of the paragraph,)] but [ISd says,] I hold that this is anomalous, and that it is properly only أَرْيَيْتِهَا; *I stuck,* or *fixed, [into the ground,] the banner,* or *standard.* (M, TA.)

8. ارْتَيَتْهُ, [as though a contraction of ارْتَرَيْتُهُ,] for ارْتَأَيْتُهُ: see رَأَى, first signification.

10. اسْتَرْيَيْتُهُ, [as though a contraction of اسْتَرْرَيْتُهُ,] like as اسْتَحَيْتُ is a contraction of اسْتَحْيَيْتُ: for اسْتَرْيَاتُهُ: see رَأَى, first signification.

رِىٌّ, said in the CḲ, in art. رأى, to be a pl. of رَأْىٌ: see this latter word.

رِىٌّ: see art. روى. ⁂ It is also said in the Ḳ, in art. رأى, to be a pl. of رَأْىٌ: see this latter word.

رِىٌّ: see art. روى. ⁂ It is also said in the Ḳ, in art. رأى, to be a pl. of رَأْىٌ: see this latter word. — Also *Beauty of aspect;* (Ḳ;) and M in art. روى;) accord. to him who holds it to be without ; said by AAF to mean *beauty as implying* نَعْمَة [and therefore belonging to art. روى]. (M in art. روى. [See also رِئْىٌ, in art. رأى.])

رِيَةٌ: see رِئَةٌ, in art. رأى.

رِيًا: see رِئْىٌ, in art. رأى.

رِيَّةٌ an inf. n. of رَأَى [q. v.]. (T, M, Ḳ; all in art. رأى.)

رِيَّا: see art. روى.

رِيًّا } see رُؤْيَا, in art. رأى.
رِيَّا }

رِيٌّ: see رِئْىٌ, in art. رأى.

رَيَّانُ: see art. روى.

رَيْ: see what next follows.

رَايَةٌ, (T, Ṣ, M, Mṣb, Ḳ,) and رَآيَةٌ, mentioned by Sb on the authority of Abu-l-Khaṭṭáb, the ا of رَايَةٌ, though a substitute for the medial radical, [i. e. ى,] being likened by him to the augmentative ا, and therefore the final radical is made , like as is done in the case of سَقَّاءَة &c., (M,) *A banner,* or *standard,* (T, Ṣ, M, Mṣb, Ḳ,) *of an army:* (Mṣb:) accord. to some, (Mṣb,) originally with , [see رَأْيَة, in art. رأى,] though pronounced by the Arabs without ; (T, Mṣb;) but others deny this, and say that it has not been heard with : (Mṣb:) pl. رَايَاتٌ (M, Mṣb, Ḳ) and [coll. gen. n.] رَايٌ. (M, Ḳ.) — Also *A* قِلَادَة [app. here meaning *collar*]: (Ḳ:) or *a thing that is put upon the neck* (Lth, T, M, Ḳ) *of a runaway male slave,* (M, Ḳ,) *to show that he is a runaway: it is an iron ring, of the size of the neck.* (TA.) ⁂ It is also said to be an inf. n. of رَأَى: see this latter word.

رَيَّةٌ dim. of رَايَةٌ. (Lth, T.)

قَصِيدَةٌ رَيَّةٌ *An ode of which the* رَوِىّ [or *fundamental rhyme-letter*] *is* . (TA in باب الالف اللينة.)

تَرِيَّةٌ: see تَرْيَةٌ, in art. رأى.

مَرَى } see the first paragraph.
مَرِىٌّ }

ريا

1. رَاءَ (like خَافَ, TA, [app. indicating that its aor. is يَرْيَاءُ, like يَخَافُ,]) a dial. var. of رَأَى [*He saw;* &c.]. (M, Ḳ.)

2. رَيَّأَ فِى الأَمْرِ *i. q.* رَوَّأَ [q. v.]. (T,* Ḳ.) ⁂ رَيَّاهُ, inf. n. تَرْيِئَةٌ, *i. q.* فَسَحَ عَنْهُ مِنْ خِنَاقِهِ [app. meaning *He relaxed the compression of his throat:* or *he relaxed the cord by which he was being throttled*]: (M:) or فَسَحَ عَنْ خِنَاقِهِ [which app. has the former meaning: or perhaps means *he,* or *it, relieved his quinsy, so that he had room,* or *freedom, to breathe*]. (Ḳ.) ⁂ رَيِئَ رَيْأً *He wrote a* . (TA.)

3. رايا, (M, Ḳ,*) said to be formed by transposition, [i. e. from رَآءَى,] inf. n. مُرَايَأَةٌ, (TA,) *He feared,* or *was on his guard against, such a one.* (M, Ḳ.*) ⁂ See also 3 in art. رأى.

رِىٌّ a subst. from رَآءَ mentioned above: (M, Ḳ:) [i. e., it signifies *Sight;* &c.; like رُؤْيَةٌ:] and رَآءَ is said by MF to be like it; but this is a mistake, occasioned by his finding الرَّآء, in a verse, miswritten for الدَّآء. (TA.) ⁂ [See also رِئْىٌ.]

قَصِيدَةٌ رَائِيَّةٌ: see art. روأ.

رىب

1. رَابَنِى, (T, Ṣ, M, &c.,) aor. يَرِيبُ, (M, Mgh, Mṣb, Ḳ,) inf. n. رَيْبٌ (T, M, Mgh, Mṣb, &c.) and رِيبَةٌ, (M, Ḳ,) or the latter is a simple subst., (Ṣ, Mṣb,) *It* (a thing) *occasioned in me disquiet, disturbance,* or *agitation, of mind:* (Ksh and Bḍ in ii. 1:) [this is the primary signification; (see رِيبَةٌ:) a signification also borne by ↑ أَرَابَنِى; (see the verses of Khálid cited in this paragraph;) whence the other significations here expl. in what follows:] *it* (a thing) *made me to doubt:* (Mṣb: and in like manner رَابَهُ is expl. in the Mgh:) or *it* (a thing, M) *caused me to have what is termed* رِيبَة [i. e. *doubt,* or *suspicion* or *evil opinion,* or *doubt combined with suspicion* or *evil opinion*]; as also ↑ أَرَابَنِى: (M, Ḳ: in both of which this meaning is indicated, but not expressed:) but the latter is said by Lth to be bad: (T:) or, (T, M, Mṣb,) accord. to AZ, (T, Mṣb,) the former signifies *he,* (T, M,*) or *it,* i. e. his case, (M,* Mṣb,) *made me to know that there was on his part what is termed* رِيبَة [i. e. *something occasioning doubt,* or *suspicion* or *evil opinion,* or *doubt combined with suspicion* or *evil opinion*]; (T, M, Mṣb;) *made me to be certain,* or *sure, of it:* (Mṣb:) and ↑ the latter signifies *made me to think that there was in him what is so termed;* (Sb, T, M, Mṣb, Ḳ;) *without my being certain,* or *sure, of it:* (Mṣb:) [Az says that] these are the right explanations of the two phrases: (T:) [or] the latter signifies also جَعَلَ فِىَّ الرِّيبَةَ [*he put into me,* i. e. *into my mind, doubt,* or *suspicion* &c.]; (Sb, M, Ḳ; and in a similar manner أَرْنَهُ is expl. in the latter;) or أَوْهَمَنِى الرِّيبَةَ [*he made me to think that which occasioned doubt,* or *suspicion* &c.]: (Ḳ: and in like manner رَابَهُ is expl. in the Ḥam p. 363:) and رِيبَتُهُ إِلَيْهِ الرِّيبَةُ signifies أَوْصَلَتْ [*I made doubt,* or *suspicion* &c., or *that which occasioned doubt,* or *suspicion* &c., *to come to him,* or *to reach him*]; (Ḳ;) [app. *by some act;* for it is said that] رَابَهُ signifies أَتَاهُ بِرِيبَةٍ [*he did to him a thing that occasioned doubt,* or *suspicion* &c.]: (Ḥam ubi suprà:) or, (Ḳ,) accord. to Lḥ, the Arabs say, (M,) رَابَنِى أَمْرُهُ, aor. يَرِيبُنِى, inf. n. رَيْبٌ and رِيبَةٌ: when they speak allusively [with respect to the cause of doubt &c., not expressing it,] (لَوْ) إِذَا صَحَّتْ [misinterpreted in the TA as meaning "when they affix a pronoun to the verb," for the meaning here intended is clearly shown by what follows,] they prefix ا [to the verb, saying ↑ أَرَابَ, and أَرْبَتْ, &c., expl. in the latter part of

this paragraph]; and when they do not speak allusively [with respect to the cause of doubt &c., but express it,] (إِذَا لَمْ يَكْنُوا) they reject that letter; but [so accord. to the M, but in the K "or,"] it is allowable to say, أَرَابَنِي الْأَمْرُ; (M, K;) i. e., to prefix the ا when the verb is made trans.: (M:) accord. to Aṣ, (T,) رَابَنِي [signifies *he did what made me to doubt*, or *to have doubt*, or *suspicion* &c., *and what I disliked*, or *hated*; for it] is said of a man when thou seest, on his part, what makes thee to doubt, &c., (مَا يُرِيبُكَ) [or مَا يَرِيبُكَ,] and what thou dislikest, or hatest: (T, Ṣ:) and Hudheyl say, أَرَابَنِي, (T, Ṣ, Mṣb,) or أَمْرُهُ, and رابنى, as Aṣ says on the authority of 'Eesà Ibn-'Omar; (M;) and رِبْتُ and ارْتَبْتُ, meaning *I doubted*: (Mṣb:) accord. to IAth, رَابَنِي الشَّكُّ [an evident mistranscription for رَابَنِي الشَّيْءُ; and شَكَّكَنِي وَأَوْهَمَنِي الرِّيبَةَ بِهِ both mean ارابنى] [i. e. *the thing made me to doubt*, and *caused me to think that there was that which occasioned doubt*, or *suspicion* &c., *in it*]; but when you are certain, or sure, of it, you say [only] رَابَنِي, without [an ineipient] ا: (TA:) accord. to Lth, رَابَنِي الْأَمْرُ, inf. n. رَيْبٌ, signifies *the thing*, or *event*, [app. said only of that which is evil,] *betided me*, or *befell me*: and رَابَنِي أَمْرُهُ, *his affair*, or *case*, *brought upon me doubt* (شَكٌّ [in the TA شَرٌّ i. e. *evil*]) *and fear*. (T.) It is said in a trad. of Fáṭimeh, يَرِيبُنِي مَا يَرِيبُهَا, meaning *That displeases and disquiets me which displeases and disquiets her*. (TA.) And in another, respecting a gazelle lying curled in sleep, لَا يَرِيبُهُ أَحَدٌ بِشَيْءٍ, meaning *No one shall oppose himself to it and disquiet it*, or *disturb it*. (TA.) And in another, مَا أَرَابَكَ إِلَى قَطْعِهَا, i. e. *What disquieted thee and constrained thee to cut it off?* as Aboo-Moosà thinks the phrase may be read: but see another reading voce رَابَ. (TA.) And in another, دَعْ مَا يُرِيبُكَ إِلَى مَا لَا يُرِيبُكَ فَإِنَّ الْكَذِبَ رِيبَةٌ وَإِنَّ الصِّدْقَ طُمَأْنِينَةٌ, (Mgh, TA,*) or, as some relate it, يَرِيبُكَ, (TA,) i. e. *Leave thou that which causeth thee to doubt*, (Mgh, TA,*) *and occasioneth in thee* الرِّيبَة, which originally signifies *disquiet*, *disturbance*, or *agitation*, *of mind*, [and hence *suspicion* &c., and] *to take thyself to that which will not cause thee to doubt*, &c., *for verily lying is a thing that occasions disquiet of mind*, or *doubt*, or *suspicion* &c., *and verily veracity is a* thing that occasions *tranquillity*; because the mind is not at rest when it doubts, but becomes tranquil when it is certain, or sure. (Mgh.) And the Hudhalee, (Ṣ, TA,) Khálid Ibn-Zuheyr, (TA,) says,

يَا قَوْمِ مَا لِي وَأَبَا ذُؤَيْبِ
كُنْتُ إِذَا أَتَوْتُهُ مِنْ غَيْبِ
يَشُمُّ عِطْفِي وَيَجُرُّ ثَوْبِي
فَكَأَنَّنِي أَرَبْتُهُ بِرِيبِ

[*O my people, what aileth me with Aboo-Dhuʼeyb? I was (such that) when I came to him after absence, or from being absent, he would smell my side, or my armpit, and pull my garment, as though I disquieted his mind with doubt, or suspicion* &c.]: (Ṣ and TA, in this art. and in art. ىز; but in the latter with يجر in the place of its syn. يَجُرُّ:) it is said in the L that ارابه is trans. and intrans.; and that he who makes it trans. makes it syn. with رَابَ; and thus it is in the saying of Khálid cited above; the last hemistich of which is also related thus:

فَكَأَنَّنِي قَدْ رِبْتُهُ بِرِيبِ

but ارابه intrans. signifies أَتَى بِرِيبَةٍ [meaning *he did an act that occasioned doubt*, or *suspicion* &c.]; like as أَلْأَمَ signifies أَتَى بِمَا يَلُمُّ عَلَيْهِ [he did an act for which he was to be blamed]: and agreeably with this signification is expl. the verse ascribed to El-Mutalemmis, or to Beshshár Ibn-Burdeh,

أَخُوكَ الَّذِي إِنْ رِبْتَهُ قَالَ إِنَّمَا
أَرَبْتَ وَإِنْ لَاَيَنْتَهُ لَانَ جَانِبُهُ

[*Thy brother is he who, if thou make him to doubt*, &c., (*or if thou do to him an act occasioning doubt, or suspicion* &c., as expl. in the Ḥam p. 363, where عَاتَبْتَهُ is put in the place of لَاَيَنْتَهُ,) *says, Only I have done what occasions doubt*, &c.; *and if thou act gently with him, becomes gentle*]: thus the verse is correctly related: he who relates it differently, saying أَرِبْتَ, [and thus I find it in two copies of the T,] asserts that إِنْ رِبْتَهُ means *if thou make him of necessity to have doubt*, or *suspicion* &c.; and ارابت [here said in the TA to be "with ḍamm," but this is evidently a mistranscription for "with fet-ḥ," for it cannot mean with ḍamm to the ت, as the explanation relates to the reading of ارابت with fet-ḥ to the ت,] means *thou hast caused* [me] *to think that there was that which occasioned doubt*, or *suspicion* &c., *when it was not decidedly necessary*. (TA.)

2. ارّاب, as a trans. verb: see 1, in eight places. — As intrans., it signifies *He* (a man) *was*, or *became*, *one in whom was something occasioning doubt*, or *suspicion* or *evil opinion*, or *doubt combined with suspicion* or *evil opinion*; i. e. صَارَ ذَا رِيبَةٍ: (Sb, T, Ṣ, M:) and *he did a thing that occasioned doubt*, or *suspicion* &c.: (Aṣ, T:) it is said when one is told something of a person, or thinks it, or imagines it: (Mṣb:) see 1, in the former half of the paragraph; and also, in three places, in the latter part of the same paragraph. Also *It* (a thing, or an affair, or a case,) *was*, or *became*, *one in which was something occasioning doubt*, or *suspicion* &c.; i. e. صَارَ ذَا رِيبٍ (T, K) or رِيبَةٍ. (M.)

5: see the next paragraph.

8. ارتاب *He doubted*, (Ṣ, Mṣb, K,) فِيهِ [*respecting him*, or *it*]. (Ṣ.) See 1, in the former half of the paragraph. And ارتاب بِهِ *He suspected him*, or *thought evil of him*: (T, M, K:) or *he saw on his part* [or *in him*] *what caused him to have doubt*, or *suspicion* &c.; as also ارّاب بِهِ; (Ḥar p. 257;) and ترّيب بِهِ; and استراب بِهِ; i. e. رَأَى مِنْهُ مَا يَرِيبُهُ: (Ṣ, K, and Ḥar ubi suprà:) the last used by [the tribe of] Hudheyl. (TA.) — [It often means particularly *He was sceptical in matters of religion*.]

10. استراب *He fell into that which occasioned doubt*, or *suspicion* or *evil opinion*; meaning *he feared so that he doubted of safety* or *security*: (Ḥar pp. 256 and 257:) [*he conceived doubt*, or *suspicion* or *evil opinion*:] *he doubted*: and *became infected with suspicion* or *evil opinion*. (Idem p. 309.) See also 8.

رَيْبٌ *Want*, or *need*. (TA.) Hence, in a trad., مَا رَابَكَ إِلَى قَطْعِهَا *What is* [the reason of] *your want of him?* or *your wanting to ask him?* (TA.) And, in another trad., مَا رَابَكَ إِلَى قَطْعِهَا *What is* [the reason of] *thy wanting to cut it off?* thus, says El-Khaṭṭábee, they relate it, with ḍamm to the ب: but IAth says that it is properly رَابَكَ, meaning the same: or, accord. to Aboo-Moosà, the right reading may be مَا رَابَكَ, expl. in the preceding paragraph. (TA.)

رَيْبٌ is an inf. n. of 1, (T, M, Mgh, Mṣb, K,) as also رِيبَةٌ, (M, K,) or the latter is a simple subst.: (Ṣ, Mṣb:) the primary signification of the latter [and of the former also when it is used as a simple subst.] is *Disquiet*, *disturbance*, or *agitation*, *of mind*: (Ksh and Bḍ in ii. 1:) [and hence] the former signifies *doubt*; (T, Ṣ, Mṣb:) as also the latter; (Ṣ, Mgh;) because doubt disquiets, or disturbs, the mind: (Ksh and Bḍ ubi suprà, and Mgh:) and *opinion*: syn. ظَنٌّ: (Mṣb:) and the latter, (Ṣ, M, A, Mgh, K,) and the former also, (M, A, K,) *doubt*, or *suspicion* or *evil opinion*; syn. تُهْمَةٌ (Ṣ, M, A, Mgh, K) and ظِنَّةٌ: (M, A, K:) or the former, [and the latter also,] *doubt combined with suspicion or evil opinion*: (IAth, TA:) and *a thing*, or *an event*, or *a case*, *that occasions one doubt*, or *suspicion or evil opinion*, or *doubt combined with suspicion or evil opinion*; i. e. مَا رَابَكَ مِنْ أَمْرٍ: (Ṣ, TA:) [in this last sense, the latter is the more common: hence,] lying is termed رِيبَةٌ in a trad. cited above: see 1: (Mgh:) the pl. of the latter is رُيُوبٌ. (Mṣb.) A man, and a thing or an event or a case, is said to be ذُو رِيبَةٍ [as meaning *Having in him*, or *it*, *something occasioning doubt*, or *suspicion* &c.]. (A.) [لَا رَيْبَ often occurs as meaning *There is no doubt*; *without doubt*; *undoubtedly*.] — Hence, رَيْبُ الزَّمَانِ *The accidents*, or *evil accidents*, *of time*, (Ksh and Bḍ ubi suprà, [in Fleischer's ed. of the latter رَيْبُ الزمان, which is more agreeable with the explanation, but رَيْبُ الزمان is more usual,]) *that disquiet*, or *disturb*, *the minds and hearts*: (Ksh:) and رَيْبُ الْمَنُونِ (Ṣ, A) [which likewise signifies] *the accidents*, or *evil accidents*, *of time*: (Ṣ:) and رَيْبُ الدَّهْرِ signifies the same; i. e. صُرُوفُهُ, (M, K,) or صُرُوفُهُ, (T, Mṣb,) and حَوَادِثُهُ. (T. [This is said in the TA to be tropical; but I do not find

it so characterized in the A.]) — [Hence, likewise,] رَيْب also signifies *A want; a needful, or requisite, thing, affair, or business*; syn. حَاجَة. (Ṣ, A, Mṣb, K.) A poet says, (Ṣ,) namely, Kaṣb Ibn-Málik El-Anṣáree, (TA,)

* قَضَيْنَا مِنْ تِهَامَةَ كُلَّ رَيْبٍ *
* وَخَيْبَرَ ثُمَّ أَجْمَمْنَا السُّيُوفَا *

[*We accomplished, from Tihámeh, every want, and from Kheyber: then we gave rest to our swords*]. (Ṣ.) ⟹ [رَيْب] mentioned by Freytag as applied in art. دلس of the Ṣ to a certain plant, and written رِيْب in both of my copies of the Ṣ in that art., is a mistake for رَيْب, which is the reading in the TA, pl. of رِيْبَة.]

رِيبَة: see the next preceding paragraph, in six places. — [It often means particularly *Scepticism in matters of religion*.]

أَمْرٌ رَيْبٌ *A thing, or an event, or a case, that frightens, or terrifies*. (M, K.)

رَائِبٌ [act. part. n. of 1; *Causing, or occasioning, doubt, or suspicion or evil opinion*, &c.] IAạr says that Aboo-Bekr is related to have said, in his charge to 'Omar, عَلَيْكَ بِالرَّائِبِ مِنَ الْأُمُورِ وَإِيَّاكَ وَالرَّائِبَ مِنْهَا, which Th explains as meaning *Keep thou to what is clear, free from dubiousness or confusedness, of affairs, and beware thou of, or avoid thou, what has in it dubiousness, or confusedness, thereof*: (T, TA:) the first is from رَابَ of which the aor. is يَرُوبُ, said of milk; and the second is from رَابَ of which the aor. is يَرِيبُ. (TA.) [See also a verse cited voce رَائِبٌ in art. روب, and my remark thereon.]

مُرِيبٌ, applied to a man, (T, Ṣ, A,) and to a thing or an event, (M, A,) *i. q.* ذُو رِيبَةٍ [expl. above, voce رَيْب]. (T, Ṣ, M, A.) إِنَّهُمْ كَانُوا فِي شَكٍّ مُرِيبٍ, in the Ḳur xxxiv. last verse, means *Verily they were in doubt causing to fall into suspicion or evil opinion*: or it means ذِي رِيبَةٍ [*having in it something occasioning suspicion* &c.]: (Ksh and Bḍ:) or ذِي رَيْب [which means the same: or *attended with disquiet, or disturbance, or agitation, of mind*]: (M, TA:) [see its verb, 4:] it may be from the trans. or from the intrans. verb. (Ksh.)

مُرْتَابٌ *Doubting* [or *suspecting*]. (Mṣb.) — [It often means particularly *Sceptical, or a sceptic, in matters of religion*.] — And فِيهِ, or بِهِ, مُرْتَابٌ *Doubted of, or suspected*.

ريث

1. رَاثَ, (T, Ṣ, M, &c.,) aor. يَرِيثُ, (Ṣ, Mṣb,) inf. n. رَيْثٌ, (Ṣ, M, A, Mgh, Mṣb, Ḳ,) *He, or it, was, or became, slow, tardy, dilatory, late, or backward*; (T, Ṣ, M, A, Mgh, Mṣb, Ḳ;) as also رَيِثَ, aor. يَرْيَثُ. (T, Ḳ.) You say, رَاثَ عَلَيَّ خَبَرُكَ, (Ṣ, A,) or عَلَيْنَا خَبَرُهُ, رَاثَ, (T,) *Thy news or the news of thee, or his news or the news of him, was slow*, &c., *in coming to me, or to us*. (T, Ṣ, A.) And تَرِيثَ عَلَيْنَا فُلَانٌ *Such a one was slow*, &c., *in coming to us*. (T.) And رِثْ عَجِلَةَ وَهَبْتَ رِيثًا, or, accord. to one relation of the saying, رَيْثًا, the meaning in both cases being the same, from الرِّيثَة; [i. e. *Many an act of haste causes* (lit. *gives*) *slowness*, &c.;] (Ṣ;) or تَعْقِبُ رَيْثًا [*occasions, as its result, slowness*, &c.]: (A:) a proverb. (Ṣ, A.) And it appears from the following saying of Maṣḳil Ibn-Khuweylid,

* لَعَمْرُكَ لَلْيَأْسُ غَيْرُ الْمُرِيثِ خَيْرٌ مِنَ الطَّمَعِ الْكَاذِبِ *

[*By thy life, or by thy religion, assuredly despair that is not slow in its issue is better than hope that gives a false promise*, if this be his meaning,] that رَاثَ may be a dial. var. of رَابَ: but the poet may mean [*that does not make a* man *slow*, i. e.] غَيْرُ الْمُرِيثِ الْمَرَّةَ. (M.)

2: see 4. — [Hence,] يُرَيِّثُ النَّظَرَ, or, accord. to one relation, يُرَيِّثُ إِلَيَّ النَّظَرَ [meaning *He is long in looking or he prolongs the looking, and he is long in looking* &c. *at me*,] is mentioned as a phrase used by one of the companions of Ks. (M.) — One says also, رَيَّثَ عَمَّا كَانَ عَلَيْهِ *He fell short, or failed, of doing, or accomplishing, what was incumbent on him*: and in like manner, رَيَّثَ أَمْرَهُ [*He fell short, or failed, of accomplishing his affair*]. (M.) — And تَرْيِيثٌ signifies *The being fatigued, tired, weary, or jaded*: (Ḳ:) its verb, رَيِّثَ, is said of a man or of a horse. (TḲ.) ⟹ تَرْيِيثٌ is also *syn.* with تَلْيِينٌ [*The rendering a* thing *soft*, &c.]. (Ḳ.)

4: see 1, last sentence. ⟹ [It is generally transitive.] You say, مَا أَرَاثَكَ (Ḳ) and ▼ مَا رَيَّثَكَ (A) *What made thee, or hath made thee, slow, tardy, dilatory, late, or backward? retarded, or delayed, thee? or kept, or held, thee back?* (A, Ḳ.) And مَا أَرَاثَكَ عَلَيْنَا *What retarded, or delayed, thee, or what kept, or held, thee back, from us? or what hath retarded*, &c.? (Ṣ.)

5: see 1, in two places.

10. اسْتَرْيَثَهُ *He deemed, or reckoned, him, or it,* (namely, a person, A, TA, or information, news, or tidings, TA,) *slow, tardy, dilatory, late, or backward*. (Ṣ,* M, A, Ḳ,* TA.) You say, اسْتَرْيَثْتُهُ فِيمَا أَسْتَرْيِثُهُ [*I sought, or desired, aid, or succour, of him, and I did not deem him slow*, &c.]. (A, TA.)

رَيْثٌ *A space, or measure, [of time,]* syn. قَدْرٌ, (T, Mṣb,) or مِقْدَارٌ; (A, Ḳ;) or *a time, a while*, syn. سَاعَةٌ. (Mgh.) You say, أَمْهَلْتُهُ رَيْثَمَا فَعَلَ كَذَا, i. e. سَاعَةً فِعْلِهِ (Mṣb) or قَدْرَ مَا فَعَلَهُ (Mgh) [*I granted him a delay during the space of his doing such a thing*]. And لَمْ يَلْبَثْ إِلَّا رَيْثَمَا قُلْتُ, i. e. قَدْرَ ذٰلِكَ [*He tarried not save during the space that, or as long as, or while, I said* such a thing]. (TA, from a trad.) And so in the saying, مَا قَعَدَ عِنْدَنَا فُلَانٌ إِلَّا رَيْثَ أَنْ حَدَّثَنَا بِحَدِيثِ ثُمَّ مَرَّ [*Such a one sat not with us, or at our abode, save during the space that, or as long as, or while, he related to us a story, or tradition; then he went away*]. (T, TA.) And it is used without ما and without أن: (TA:) Aṣ-Ṣáhih says,

لَا يُصْعِبُ الْأَمْرَ إِلَّا رَيْثَ يَرْكَبُهُ *
وَكُلُّ أَمْرٍ سِوَى الْفَحْشَاءِ يَأْتَمِرُ *

[*He finds not the affair difficult save while he is embarking in it; and every command but that which exceeds the bounds of rectitude he obeys*]: (M, TA:) this mode of expression is common in the dial. of El-Ḥijáz; accord. to which one says, يُرِيدُ يَفْعَلُ, i. e. أَنْ يَفْعَلَ (TA.) [See also an ex. in a verse cited voce رَاحِلَةٌ, and another in a verse cited voce ريح.]

رِيثَةٌ *Slowness, tardiness, dilatoriness, lateness, or backwardness*; *contr. of* عَجَلَةٌ; like [the inf. n.] رِيثٌ; (Ḥam p. 503;) *i. q.* إِبْطَاءٌ. (Idem p. 640.)

رَائِثٌ: see what next follows.

رَيِّثٌ, applied to a man, (IAạr, Ṣ, M,) and, as some say, to anything, (M,) *Slow, tardy, dilatory, late, or backward*; (IAạr, T, Ṣ, M, A, Ḳ;) as also ▼ رَائِثٌ; (A, TA;) the latter occurring in a trad. (TA.)

رَيِّثُ الْعَيْنَيْنِ, (Fr, Ṣ, Ḳ,) or الْعَيْنِ, (A,) A man (Fr, Ṣ, A) *slow of sight*. (Fr, Ṣ, A, Ḳ.)

مَا فُلَانٌ بِمُسْتَرْيَثِ النُّصْرَةِ [*Such a one is not a person whose aid is deemed slow, tardy, &c.*]. (A, TA.)

ريح

For several words mentioned under this head in some of the Lexicons, see art. روح.

ريد

2. تَرْيِيدٌ, in agriculture, *The raising, with the* [*implement called*] مِرْيَد, *the ridges that form the borders of streamlets for irrigation*. (M.)

رَيْدٌ *A ledge* of a mountain, (T, Ṣ, M,* A, Ḳ,) *in* [*any of*] *the sides* thereof, (A,) *resembling a wall*; (M;) *i. q.* حَيْدٌ: (Ṣ, M, A:) pl. [of pauc.] أَرْيَادٌ (M) and (of mult., M) رُيُودٌ. (T, Ṣ, M, A, Ḳ.) تَهْوِيدٌ عَلَى رُيُودٍ, (Meyd, TA,) meaning *A resting, or sleeping, upon ledges of mountains*, (Meyd,) is a prov., applied to him who enters upon an affair [dangerous or] insalutary in its result. (Meyd, TA.)

رِيدٌ: see art. رود. ⟹ Also *An* [*Egyptian*] *age*; syn. تِرْبٌ; for رِيدٌ is in the dial. of Kútheiyir cited voce أُصْدُأٌ. (TA.)

رِيحٌ وَادٍ: see what next follows: and see رَادٍ, in art. رود.

رِيحٌ رَيْدَةٌ *A wind blowing gently*; as also ▼ رَيْدَانَةٌ (T, Ṣ, M, A, Ḳ) and ▼ رَادَةٌ. (Ṣ, M, A, Ḳ:) or the first, as some say, *that blows much*. (M.) [See also رَادٍ, in art. رود.]

رَيْدَةٌ: see رِيدٌ, in art. رود.

رَيْدَانَةٌ: see رِيحٌ رَيْدَانَةٌ.

الرِّيَادُ, أَرْيَدُ: see art. رود.

ريز

1. رَازَ *His* (a man's) *marrow became thin.* (TA.)

4. ارازهُ *He,* (God, S, K,) *and it,* (emaciation, TA,) *made his marrow to become thin.* (S, K, TA.)

رَوْز: see what next follows.

رِيز and ↑ رَوْز (Fr, S, K) and رِيز (AA, K) Marrow *in a melting or fluid state,* (K,) *and corrupt, by reason of emaciation:* (TA:) *or thin:* (AA:) *or corrupt, and in a melting or fluid state, by reason of emaciation:* (Fr, S:) *or in a melting or fluid and thin state, by reason of emaciation and severe dearth or drought:* (TA:) *or what was fat, in the bones, and has become black and thin water.* (Lḥ, K.)

وَالسَّاقُ مِنِّى بَادِيَاتُ الرِّيزِ

[*And my shanks* (lit. shank) *are such that the melting marrow, &c., in them is manifest*] means my emaciation is manifest: the poet says بادِيات because by السَّاق he means السَّاقَانِ; and it is allowable to make the enunciative of a dual like that of a pl.: accord. to one relation, it is بَادِيَاتٌ. (S.) — رِيز also signifies *The water that comes forth from the mouth of a child.* (K.)

ريس

رِيَاسٌ: see رِئَاسٌ, voce رَأْس.

رِيَّس: see رَيِّس, in two places.

ريش

1. رَاشَهُ, aor. يَرِيشُ (S, A, Mṣb, K,) inf. n. رَيْش, (S, Mgh, TA,) *He feathered it,* namely, an arrow; *stuck the feathers upon it:* (S, A,* K:) *or he repaired it, or put it into a right state, by putting the feathers upon it:* (Mgh:) or *he repaired, or put into a right state, its feathers:* (Mṣb:) and ↑ رَيَّشَهُ, (K,) inf. n. تَرْيِيش, (TA,) signifies the same; (K;) and so ↑ ارتاشهُ. (TA.) It is said in a prov., فُلَانٌ لَا يَرِيشُ وَلَا يَبْرِى [lit., *Such a one neither feathers nor pares arrows*; meaning, *Such a one neither profits nor injures.* (TA.) — ↑ *He fed him, and gave him drink, and clad him;* namely, a friend: (K:) ↑ *he clad him, and aided him;* namely, a poor man; because such is like a bird with a clipped wing: (TA:) ↑ *He* (God) *restored him, from a state of poverty, to wealth, or competence:* (TA:) ↕ *he strengthened his wing,* [or *power,*] *by beneficence to him:* (A:) ↕ *he rectified, or made good, or amended, his state, or condition,* (S, K,) *and profited him:* (K:) ↑ *he did that which was a means of good to him:* or *he caused him to attain good:* (Mṣb:) ↑ *he did good to him:* ↑ *he strengthened him, and aided him to obtain his subsistence.* (TA.) In the saying of Dhu-r-Rummeh,

وَاشَ الغُصُونَ شَكِيرُهَا

↑ [*Their shoots clad the branches:* or *surpassed in length the branches:*] it is said to mean كَسَاهَا, or, accord. to AA, طَالَ: but the former meaning is the better known. (TA.) [It is also doubly trans.:] you say, رَاشَهُ اللّٰهُ مَالًا ↑ *God gave him property.* (TA, from a trad.) — رَاشَ, (K,) aor. and inf. n. as above, (TA,) [seems to have originally signified, when used intransitively, *He becdme feathered.* — And hence,] ↑ *He collected* رِيش, meaning, *property,* and أَثَاث [or *household goods,* or *furniture and utensils,* &c.]. (K,* TA.) — And *He* (a man) *became rich, or in a state of competence:* (Fr:) and ↑ تَرَيَّشَ ↑ *he became wealthy, or abundant in wealth.* (Bḥ in vii. 25.) [See also 8]. — *He* (a bird) *shed many feathers.* (TA.)

2: see 1, first sentence.

5: see 8, in two places: and see 1, last sentence but two.

8. ارتاش ↕ *He became strengthened in his wing,* [or *power,*] *by being an object of beneficence;* as also ↑ تَرَيَّشَ: (A:) *he became in a good state, or condition:* (S:) *he attained good:* (Mṣb:) *he obtained good, and the effect thereof was seen upon him;* as also ↑ the latter verb. (TA.) [See also 1, last sentence but two.] — ارتاشهُ: see 1, first sentence.

رَاشٌ A bird *whose feathers have grown.* (TA.) — [And hence,] ↑ A man *possessing property and clothing;* as also ↑ رَيِّشٌ. (TA.) — See also the next paragraph.

رِيش [*Feathers; plumage;*] *a certain appertenance of birds,* (S, A, Mṣb, K,) *well known,* (A, Mṣb,) *constituting their clothing and ornament;* (A, TA:) as also ↑ رَأْش: (Kt, K:) n. un. of the former with ة: (S, Mṣb:) pl. [of pauc.] أَرْيَاش (S, K) and [of mult.] رِيَاش. (IJ, K.) — Hence, (B,) ↕ *Clothing:* (ISk, B:) or *superb,* or *excellent, clothing;* as also ↑ رِيَاش: (S, K:) or *both signify what appears of clothing:* (Kt:) the former occurs in the Kur vii. 25, accord. to one reading; (S;) and ↑ the latter accord. to another reading: (TA:) and hence also, the former signifies ↕ *ornament;* and *beauty:* (A, TA:*) or ↑ both signify ↑ *property;* and *plenty,* or *abundance of the produce of the earth and of the goods or conveniences and comforts of life:* (S:) or the former signifies ↑ *good;* or *prosperity;* or *wealth:* (Mṣb:) and ↑ *state;* or *condition:* (TA:) and ↑ the latter, ↑ *property:* (Mṣb:) and ↕ *goodness of state or condition;* (A, TA;) or *a goodly state or condition:* (Mṣb:) or the former signifies ↑ *plenty,* or *abundance of the produce of the earth and of the goods or conveniences and comforts of life;* and the *means of subsistence:* (K, TA:) and ↑ *property which one has acquired for himself:* and أَثَاث [or ↑ *household-goods,* or *furniture and utensils,* &c.]: (TA:) the Benoo-Kilāb say that ↑ the latter word means ↑ *household-goods of whatever kind, consisting of clothes, or stuffing for mattresses or the like, or outer garments:* and sometimes it means ↕ *clothes,* exclusively of other articles or kinds of property. (ISk, TA.) You say, إِنَّهُ لَحَسَنُ الرِّيشِ ↕ *Verily he is goodly in clothing,* or *apparel.* (TA.) Respecting the saying, أَعْطَاهُ مِائَةَ بَرِيشٍ, it is said, (S, A,* K,) by AO, (S,) that kings, when they gave a gift, put upon the humps of the camels [that bore it] ostrich-feathers, (S, K,) or [other] feathers, (A, TA,) in order that it might be known to be the king's gift; (S, A, K;) and the meaning is, accord. to As, [*He gave him a hundred camels*] *with their saddles* (S, A*) *and their coverings:* (S:) or *with their coverings and their cloths beneath the saddles.* (K.)

رِيَاش: see رِيش, (of which it is a syn. as well as a pl.,) in several places.

رِيَّاش: see مَرِيش. — Also ↕ *An agent between two persons,* (A, Mgh, K,) namely, *the briber and the accepter of a bribe,* (Mgh, K,) *who composes their affair,* (Mgh,) or *who gives* (يُرِيش) *this one of the property of that.* (A.) Such Mohammad cursed. (Mgh, TA.) [See رِئَاش, in art. رءش].

أَرْيَش: see رَاشٌ.

مَرِيش, applied to an arrow, *Feathered;* or *having the feathers stuck upon it;* (S, A,* K;) as also ↑ مُرَيَّش: (A, K:) or *having its feathers repaired, or put into a right state:* (Mṣb:) and ↑ رَائِش signifies [the same: (see رَاشَ:) or] *having feathers;* (K:) being like دَافِق applied to water [in the sense of ذُو دَفْق]. (TA.) Hence the saying, مَا لَهُ أَفَدٌ وَلَا مَرِيشٌ [lit., *He has not a featherless* arrow *nor a feathered* one]; meaning, ↑ *he has not anything.* (S.)

مُرَيَّش: see مَرِيش. — Also, applied to the kind of garment called بُرْد, (A, K,) an epithet similar to مُسَهَّم: (A:) signifying ↕ *Striped* (Lḥ, K) *with marks in the forms of feathers.* (Lḥ.)

ربط

رَبْط: see what follows.

رَبْطَة *Any* [*covering for the body such as is called*] مُلَاءَة *not of two pieces* (S, Mgh, Mṣb, K) *joined together* (Mgh, TA) *by sewing or the like,* (TA,) *but a single piece,* (S, K,) *all one web:* (K:) it is said by Az to be, without exception, *white:* (TA:) or it signifies, (Mgh, K,) or signifies also, sometimes, (Mṣb,) *any garment, or piece of cloth, that is thin* (Mgh, Mṣb, K) *and soft;* (Mgh, K;) so says ISk, on the authority of certain of the Arabs of the desert; (TA;) as also ↑ رَابِطَة: (K:) and *a napkin with which the hands are wiped after food:* (TA, from a trad., expl. by Sufyān:) [in Har p. 294, q. v., it seems to be applied to a *kind of woollen cloth used as a turban:*] pl. ↑ رَبَطٌ [or this is rather a coll. gen. n. of which رَبْطَة is the n. un.] and بُطٌ. (S, Mṣb, K.) — You say, خَرَجَ مُشْتَمِلًا بِرَبْطَةِ الظَّلْمَاءِ ↕ [*He went forth enveloped with the mantle of darkness*]. (TA.) And هُوَ يَجُرُّ رِبَاطَ الحَمْدِ ↕ [app. meaning *He is prolix in praise*]. (TA.) — The pl. بُطٌ

also signifies † *Something resembling the* سَرَاب [*or mirage*] *in the desert.* (TA.)

رَائِطَة: see above.

رغ

1. رَاغَ, aor. يَرِيغُ (Msb, K,) inf. n. رَيْغٌ (S, Mgh, Msb, K) and رُيُوغٌ (TA) and رِيَاغٌ (Lḥ, TA) and رِيغَانٌ, (TA,) *It increased, or augmented;* (S, Mgh, Msb, K;) said of wheat and other things: or, as some say, it denotes زِيَادَة [i. e. it signifies *it became redundant,* or *it exceeded,* as will be seen in what follows; but the truth is, that it has both of these significations; the latter] in relation to flour, and to bread. (TA.) You say, رَاغَتِ الحِنْطَةُ, (S, Msb, K,) aor. تَرِيغُ, inf. n. رَيْغٌ [&c.]; (Msb;) and ♦ أَرَاغَتْ, (S, K,) which latter is said by Az to be more commonly used than the former; (TA;) and الطَّعَامُ ♦ رَيَّغَ [which is the same as رَيَّغَتِ الحِنْطَةُ]; (TA;) *The wheat increased, or augmented; or received increase and blessing from God; or throve by the blessing of God:* (S, Msb, K, TA:) and in like manner one says of other things. (Msb.) And رَاغَتِ الشَّجَرَةُ, and ♦ اراغت, but the former is rare, *The tree became abundant in its produce, or fruit.* (AHn.) And sometimes they said, (S,) اراغت ♦ الإِبِلُ (S, IF, K) ‡ *The camels had many young ones;* (S;) *they increased, and had many young ones.* (IF, K.) One says also, رَاغَ الطَّعَامُ, and ♦ اراغ, *The wheat became redundant; or had a part, or portion, redundant;* [app. meaning, *over and above the original measure;*] *in the kneading and the making of bread;* syn. صَارَ لَهُ زِيَادَةٌ. (S.) [See the first sentence above; and see رَيْغٌ, below.] And رَاغَ فِي يَدَيْ حَدًّا *Such a thing was redundant, or remained over and above, in my hand;* as also رَاقَ; syn. زَادَ. (L in this art., and TA in art. روغ: Sgh has mistranscribed the explanation, رَاذ, in his two books, [the TS and the O,] writing فَاذ; and the author of the K has imitated him in mentioning this in art. روغ, instead of the present art., which is its proper place, but has written for the explanation أَفَاد. (TA.) — رَاغَ, aor. يَرِيغُ, (IDrd, S, K,) inf. n. رَيْغٌ, (S, TA,) *He, or it, returned; went, or came, back; reverted:* (IDrd, S, K:) and رَاغَ, aor. رُوغٌ, (IDrd, and K in art. روغ,) inf. n. رُوَاغٌ, (K in that art.,) signifies the same; (IDrd, and K in art. روغ;) or *it returned to its place:* (TA in that art.:) but the former verb is the more common. (TA in the present art.) One says, of camels that have run away, صَاحَ عَلَيْهَا الرَّاعِي فَرَاغَتْ إِلَيْهِ [*The pastor cried out at them, and*] *they returned to him.* (TA.) And وَعَظْتُهُ فَأَبَى أَنْ يَرِيغَ [*I exhorted him, but he refused*] *to return, or revert.* (TA.) And فُلَانٌ مَا يَرِيغُ بِكَلَامِكَ وَلَا بِصَوْتِكَ *Such a one does not return, or revert, by reason of thy speech nor by reason of thy voice.* (TA.) And you say of vomit, رَاغَ مِنْهُ شَىْءٌ *Somewhat of it returned:* (S:) and رَاغَ عَلَيْهِ *it returned to his inside.* (TA.) And in like manner one says of anything that returns to him, رَاغَ, aor. يَرِيغُ. (TA.) — رَاغُوا *They drew, gathered, or collected, themselves together;* (Ibn-'Abbád, TA;) as also تَرَيَّغُوا; and ♦ رَيَّغُوا; and ♦ رَغَّبُوا. (Ibn-'Abbád, K.) inf. n. تَرْيِيغٌ. (TA.) — See also 5. — *It became rent:* so in the saying of El-Kumeyt,

* إِذَا حِيصَ مِنْهُ جَانِبٌ رَاغَ جَانِبُ *

[*When a side thereof is sewed up, a side becomes rent*]. (S.) — [It is also said that] رَاغَ, aor. يَرِيغُ, is like رَدَّ [app. as signifying *He returned a reply, or an answer,* to a person; for it is mentioned immediately after رَيْغٌ as syn. with مَرْجُوعٌ]. (TA.)

2. رَيَّغَ الطَّعَامُ: see 1; second sentence. — رَيَّعُوا *They ascended, or ascended upon, the* رَيْعَة [n. un. of رَيْع, q. v.]. (Ibn-'Abbád.) — See also 1, near the end of the paragraph. — رَيَّعَهُ: see 4. — [See also رَيَّغَهُ (in art. ريغ), with which رَيَّعَ seems to be syn.]

4. اراعتِ الحِنْطَةُ; &c.: see 1, in the former half of the paragraph, in four places. — اراعوا *Their wheat increased, or augmented; or received increase and blessing from God; or throve by the blessing of God:* (Ibn-'Abbád, K:) and in like manner, *their seed-produce* [in general]. (TA.) — اراع الشَّىْءَ *He increased, or augmented, the thing; or made it to increase, or augment;* as also ♦ رَيَّعَهُ. (TA.)

5. تَرَيَّعُوا: see 1, near the end of the paragraph. — تَرَيَّغَ said of grease, or gravy, (TA,) or oil, (S,) and of clarified butter, when much thereof has been put into food; (S, TA;) or of melted grease in a bowl; (A, TA;) or of clarified butter upon a cake of bread; (ISh, TA;) *It flowed, or ran, hither and thither, having no direct course;* (S, TA;) *or went to and fro;* (A, TA;) *or portions thereof followed a little after other portions:* (ISh, TA:) and, said of water, *it ran, or flowed.* (TA.) — In like manner, (S,) said of the mirage (سَرَاب), [*It quivered, vibrated, or moved to and fro;*] *it came and went;* (S, K;) as also تَرَيَّغَ: (TA:) and ♦ رَاغَ, aor. يَرِيغُ, (TA,) inf. n. رَيْغٌ (K, TA) and رِيغَانٌ, (TA,) said of the same, *it was, or became, in a state of commotion or agitation; it quivered, vibrated, or moved to and fro.* (K, TA.) — † *He became confounded, or perplexed, [as though vacillating, or wavering,] and unable to see his right course;* as also ♦ استراغ. (Ibn-'Abbád, K.) — † *He paused; or waited:* (O, L, K:) or (so in the L, but in the O and K "and") *he paused; or hesitated; or held, refrained, or abstained.* (O, L, K.) [See the part. n., below.] — تَرَيَّغَتْ † *His two hands overflowed with bounty, [as though they went hither and thither,] for one cause after another.* (TA.)

10: see 5.

رَيْغٌ [see 1, of which it is an inf. n.] *Increase,* syn. زِيَادَةٌ [which may be meant to include the third of the significations here following]; as in the saying, هٰذَا طَعَامٌ كَثِيرُ الرَّيْعِ [*This is wheat of much increase*]. (Mgh.) — † *Revenue arising from the increase of land:* because it is an augmentation. (Mgh.) — ‡ *Milk;* as in the phrase, نَاقَةٌ كَثِيرَةُ رَيْغِهَا ‡ [*A she-camel whose milk is abundant*]. (A, TA.) — *Redundance; a part, or portion, redundant; a surplus; or a residue;* syn. فَضْلٌ; of anything; as of flour, or meal, (Msb, K,) over and above the measure of the wheat; (Msb;) and of dough [when it has risen]; and of seed for sowing [when it has been sown]; and the like. (K.) Hence it is said, in a trad. of I'Ab, respecting the expiation of an oath, لِكُلِّ مِسْكِينٍ مُدٌّ مِنْ حِنْطَةٍ رَيْغُهُ إِدَامُهُ [*To every poor man, a mudd of wheat: the redundance, or redundant part or portion, thereof* shall be *for its seasoning*]: i. e., it is not necessary for the person to give, with the mudd, seasoning; but the redundance that shall arise, of the flour, or meal, of the mudd [of wheat], when he shall have ground it, therewith shall the seasoning be bought. (TA.) Hence also, the trad. of 'Omar, امْلُكُوا العَجِينَ فَإِنَّهُ أَحَدُ الرَّيْعَيْنِ † *Knead ye well, or thoroughly, or soundly, the dough; for this* action *is one of the* رَيْعَانِ [here meaning the *two causes of redundance;* the other cause being the grinding]. (TA.) [Hence also,] رَيْعُ الدِّرْعِ *The redundant parts of the two sleeves of the coat of mail,* (S, A, K, TA,) *over* [*and beyond*] *the ends of the fingers;* (TA;) *and of the skirt thereof.* (A, TA.) — See also رِيغٌ. — Also, (K,) and ♦ رِيغَانٌ, [which latter is the more common in this sense,] (S, K,) ‡ The *first* (S, K) *and most excellent* (K) part of anything: (S, K:) said in the B to be a metaphorical application from رَيْعٌ as signifying *a high,* or *an elevated, place.* (TA.) Hence, (S, TA,) رَيْعُ الشَّبَابِ by poetic license written ♦ رَيْغُ, (TA,) or الشَّبَابِ ♦ رِيغَانُ, (S, A, L, TA,) ‡ *The first,* or *prime,* (S, A, TA,) *and most excellent,* (A, TA,) *part, or period, of youth* or *youthfulness* or *youthful vigour:* (S, A, TA:) or this is from رَيْعٌ in relation to wheat: (A, TA:) or from المَطَرِ ♦ رِيغَانُ † *the first of rain.* (L, TA.) Hence also, (S,) السَّرَابِ ♦ رِيغَانُ, (S, Sgh, L) † *The first of the mirage;* (S, Sgh;) *what comes and goes thereof;* (Sgh;) or *such as is in a state of commotion or agitation, quivering, vibrating, or moving to and fro.* (L.) [Hence also,] رَيْغُ الضُّحَى ‡ *The whiteness, and beautiful splendour, of the first part of the day after sunrise.* (K, TA.) — نَاقَةٌ لَهَا رَيْغٌ ‡ *A she-camel having one pace, or rate of going,* [app. *a quicker pace,*] *after another.* (TA.) — فُلَانٌ لَيْسَ لَهُ رَيْغٌ i. e. مَرْجُوعٌ [app. meaning *Such a one has no reply,* or *answer,* to give: or, perhaps, *to such a one there is no reply, or answer,* to be given]. (K,* TA.) — Also *Fright,* or *fear;* (K;) like رِيغٌ. (TA.)

رِيغٌ (Fr, S, Msb, K, &c.) and ♦ رَيْغٌ (Fr, K,) the former occurring, (S,) or the latter accord. to one reading, (TA,) in the Kur [xxvi. 128], (S, TA,) *High,* or *elevated, land or ground:* (S, K:) or *a high,* or *an elevated, place;* (so in some copies of the S and in the Msb;) which latter

signification is also assigned to ↑ رِبْعَةٌ; (TA:) and whence the phrase, كَمْ رِبْعُ أَرْضِكَ, meaning *what is the elevation of thy land?* [a phrase not to be mistaken for كَمْ رَبْعُ أَرْضِكَ, in which the meaning is "increase:"] (Az, TA:) or *any* [*road such as is termed*] فَجّ: (K:) or (so accord. to the Mṣb and K, but in the Ṣ "and") *a road* (Ṣ, Mṣb, K) *of any kind*, (K, TA,) to which some add, *whether travelled or not:* (TA: [see an ex. in the first paragraph of art. سمت:]) or *a road opening so as to form a gap in a mountain;* (Zj, K:) or, as in some copies of the K, *from a mountain;* but the former is what is termed فَجّ before mentioned: (TA:) or *a mountain;* (Ṣ, Mṣb:) so accord. to 'Omárah: (Ṣ:) or, as in some copies of the Ṣ, *a small mountain:* (TA:) or signifying also *a high mountain:* (O, K:) n. of un. with ة [i.e. ↑ رِبْعَةٌ, as it is written in the Ṣ; and ↑ رَبْعَةٌ also, as implied in the K]: (Ṣ, K: [in the former immediately following the signification of "mountain;" and in the latter, so following that of "high mountain;" whence it seems that رِبْع and رَبْع are sometimes used, at least in one sense, as coll. gen. ns.:]) pl. [of mult.] رِبَاعٌ, (Ṣ, TA,) which is extra, (TA,) and رُبُوعٌ and [of pauc.] أَرْبُعٌ: (TA:) but AO says, contr. to J, that ↑ رِبْعَةٌ is pl. of رِبْع: (IB, TA:) and رِبْع and رَبْع signify *the channel of the torrent of a valley from any, or every, high, or elevated, place.* (K.) Also the former, *A high mound, or heap of sand, or hill:* and *a Christian's cloister or cell;* syn. صَوْمَعَةٌ: and *a pigeon-turret.* (IAạr, K.)

رِبْعُ الشَّبَابِ: see رَبْع.

رِبْعَةٌ: see رِبْع.

رَبْعَةٌ: see رِبْعٌ, in three places. ═ Also *A number of men who have drawn, gathered, or collected, themselves together:* (Ibn-'Abbád, K:*) otherwise, they are not so called. (Ibn-'Abbád.)

رَبْعَانُ: see رَبْعٌ, in four places.

رَبْعَانَةٌ: A she-camel *abounding with milk.* (A, K, TA.)

رَبْعٌ رَابِعٌ *A fleet, or swift, and excellent, horse.* (Ṣ, TA.) [See also art. روع, to which, as well as to the present art., it is said in the TA to belong.]

رَبْعٌ *A register in which is written the* [i. e. *increase, or revenue arising from the increase, of the lands*] *of districts:* the ت being augmentative: but it is a post-classical word. (TA.)

أَرْضٌ مَرْبَعَةٌ, with fet-ḥ to the م, *A land* [*of much* رِبْع, *or increase;*] *abounding with herbage; fruitful; or plentiful.* (Ṣ, Mṣb, TA.)

مُرَبَّعٌ, as an epithet applied to the سَرَاب [or mirage]: see مُرَبِّعٌ, in art. ربع.

مِرْبَاعٌ A she-camel *that goes away in the place of pasturing and returns by herself;* (K;) or such is termed مِسْبَاعٌ مِرْبَاعٌ: (Ṣ, TA:) or upon *which one repeatedly journeys:* or upon *which one journeys and returns:* (Az, TA:) or † *that quickly yields an abundant flow of milk:* or † *that quickly becomes fat:* (K:) sometimes used in this sense. (Jm, TA.)

مُتَرَبِّعٌ ‡ A *slippery* man, *who anoints himself with oils.* (Ibn-'Abbád, K.) ═ أَنَا مُتَرَبِّعٌ عَنْ هٰذَا ‡ *I am holding, refraining, or abstaining, from this affair.* (TA.)

رِبْع

2. رَبَّعَ † *He smeared, seasoned, imbued, or soaked,* a mess of ثَرِيد [i. e. broken, or crumbled, bread, بِالدَّسَم *with grease, or gravy, or dripping;* *i. q.* رَوَّشَهَا (En-Naḍr, K, TA) بِالدَّسَم. (En-Naḍr, TA.)

5. تربّقت اللُّقْمَةُ بِالسَّمْن † *The morsel, or mouthful, was* [*smeared, seasoned,*] *imbued, or soaked,* (تَرَوَّشَتْ,) *with clarified butter.* (En-Naḍr, TA.) [In the CK, and in some MS. copies of the K, this verb is mentioned as quasi-pass. of 2.]

رِبْعٌ: see what next follows.

رِبَاعٌ, as in the [T and] O and Tekmileh and L; in the K, erroneously, ↑ رِبْعٌ: (TA:) *Dust, or dust raised:* (Sh, K:) or, as some say, (TA,) *dust, or earth,* (K, TA,) *in a general sense: or such as is comminuted.* (TA.) Ru-beh says, describing an ass [i. e. a wild ass] and his females,

* وَإِنْ أَثَارَتْ مِنْ رِبَاعٍ سَمْلَقَا *

* تَثْوِي حَوَامِيمَ بِهِ مُدَقَّقَا *

using an inversion, for he means أَثَارَتْ رِبَاعًا مِنْ سَمْلَقٍ [i. e. *And if they raise earth from a level plain, the sides of their hoofs make it to fall down reduced to powder*]. (TA.) ═ And *i. q.* نَفَارٌ [*The act of fleeing, going away or aside or apart or to a distance, retiring to a distance, shrinking,* &c.; inf. n. of نَفَرَ, q. v.]: (K:) so some say. (TA.) ═ Sgh says that this word may belong to the present art. and to art. روع, q. v. (TA.)

مَرَابِعُ, signifying The *place in which beasts roll, or turn themselves over,* is thought by Az to be so called from رِبَاع in the first of the senses assigned to it above. (TA.)

مُرَبَّعٌ A thing *defiled with dust or earth,* or *much sprinkled with dust.* (El-'Azeqzee, K.)

ربق

1. رَبَقَ, aor. يَرْبِقُ, *He* (a man of the desert) *came to the* رِبْق; (T, O, K;) as also ↑ أَرْبَقَ and ↑ تَرَبَّقَ: (K:) or *he entered the region, district, or tract, of cities, towns, or villages, and of cultivated land:* or رَبَقُوا signifies *they approached the* رِبْق; and so ↑ تَرَبَّقُوا: (Ḥam p. 676:) or this last, *they journeyed to the* رِبْق; (M;) and so ↑ أَرْبَقُوا: (Ṣ,* M:) or ↑ تَرَبَّقَا, *we abode, or stayed, in [a region of] cities, towns, or villages, and where water was reached by digging, or where it was apparent, running upon the surface of the earth.* (T.) ═ And رَبَقَتِ الْمَاشِيَةُ *The cattle pastured in the* رِبْق. (Ṣ, K.)

3. رَابِقٌ لِلظِّنَّةِ *He was, or became, near to [having, or incurring]* الظِّنَّة [i. e. *suspicion, or evil opinion*]; syn. قَارِفٌ, and طَنِّفٌ لَهَا. (Ibn-'Abbád, O, K.) [Freytag, app. misled by the TK, renders رَابِقٌ, followed by لِ, as meaning "Falsa protulit, calumniis accusavit." He also assigns to رابق the signification of "Adpropinquavit regioni رِبْق," as on the authority of the Ḥam; in which I do not find it.]

4: see 1, in two places. ═ أَرْبَقَتِ الْأَرْضُ, (Ṣ, M, K,) inf. n. إِرْبَاقٌ and [accord. to some] ↑ رِبْقٌ; like أَخْصَبَتْ, inf. n. إِخْصَابٌ and خِصْبٌ; but, [ISd says,] in my opinion, إِرْبَاقٌ is the inf. n., and رِبْق is the subst.; and in like manner one should say of إِخْصَابٌ and خِصْبٌ; (M, TA:) *The land abounded, or became abundant, with herbage, and with the goods, conveniences, or comforts, of life;* (Ṣ, M,* K:) as also أَرْبَقَتْ. (K.)

5: see 1, in three places.

رَاقٌ *Wine:* (T, K:) more properly mentioned in art. روق. (TA.)

رِبْق *Land in which are sown fields, or seed-produce, and abundance of herbage and of the goods or conveniences or comforts of life:* (Ṣ, O, K:) and (K) *the part that is near to water, of the land of the Arabs,* (M, O, L, K,) and *of other lands:* (M, L:) or *the part that is near to the Sawád* (السَّوَاد), *of the land of the Arabs:* (IDrd, Ḥam p. 676:) or *a tract in which are green herbs, and waters,* (T, O, K,) *and level lands of seed-produce,* (T,) *or sown fields, or varieties of seed-produce:* (O, K:) [generally,] *a region, district, or tract, [of cultivated fields; or] of towns, or villages, and of cultivated land:* (Ḥam p. 676:) pl. أَرْبَاقٌ (T, Ṣ, M, TA) and رُبُوقٌ. (M, TA.) ═ Also (M, K) *Abundance* (Lth, T, M, O, K) *of herbage, and of the goods, conveniences, or comforts, of life, and* (Lth, T, M) *in respect of food* (Lth, T, M, O, K) *and drink:* (O, K:) pl. [in this sense] أَرْبَاقٌ (M, K) only. (M.) See also 4.

رِبْقِيٌّ [*Of, or belonging to, the* رِبْق, or *region of cultivated land;* opposed to بَرِّيٌّ;] applied to a plant [&c.]. (M, voce عُصْفُرٌ.) And أَرْضٌ رِبْقِيَّةٌ *Cultivated land;* contr. of بَرِّيَّةٌ. (IAạr, and M and K* and TA in art. بر.)

أَرْضٌ رَبِقَةٌ *Land abounding with herbage, and with the goods, conveniences, or comforts, of life.* (Ṣ, O, K.)

ربق

1. رَاقَ, (JK, Ṣ, K,) aor. يَرِيقُ, inf. n. رَيْقٌ (JK, Ṣ,) said of the سَرَاب [or mirage], *It was agitated, and moved to and fro,* (JK, K,) or *it shone, or glistened,* (Ṣ,) *above the ground;* (JK, Ṣ, K;) and ↑ تَرَيَّقَ signifies the same. (Ṣ, O, K.) [And in the former sense, راق may be said of water; for the inf. n.] رَيْق signifies also The *going to and fro* (Lth, JK, K) of water, (JK,) or of

shallow water and the like, (Lth, K,) *upon the surface of the earth.* (Lth, JK, K.) — Also, (Ks, JK, Mṣb, K,) nor. and inf. n. as above, (Ks, Mṣb,) sometimes of water, (Ks, JK, Mṣb, K,) and of blood, (Mṣb,) *It poured out, or forth.* (Ks, Mṣb, K.) — هُوَ يَرِنُّ بِنَفْسِهِ; (JK, S, K,) inf. n. رَنِينٌ (S, K) and رَنٌّ, (TA,) ‡ *He gives up his spirit; or gives away his life;* syn. يَجُودُ بِهَا; (JK, S, K;) *at death:* (S, K:) mentioned by Ks. (TA.) ●

2. رَنَّنْتُهُ الشَّرَابَ *I gave him to drink the wine, or beverage, fasting; when he had not yet eaten.* (TA.)

4. ارانق *He poured it out, or forth.* (Mṣb, K:) See art. رنق.

5: see 1, first sentence.

6. هُمَا يَتَرَاوَنَانِهِ and يَتَرَاوَقَانِهِ (JK) *They two pour the water out, or forth, by turns.* (TA in explanation of the latter in art. رنق.)

رَنِينٌ *A shining, or glistening,* (K, TA,) of a sword [&c.]. (TA.) Hence, in a trad. respecting [the battle of] Bedr, فَإِذَا بِرَنِينِ سَيْفٍ مِنْ وَرَائِي *[And lo, the shining, or glistening, of a sword behind me]:* thus written by El-Wákidee: if the reading بَرَنِينِ [from بَرَنَ] had been transmitted, it would be evidently reasonable. (IAth, TA.) — And *i. q.* بَاطِلٌ [as meaning *False, or vain, speech or conduct*]. (K.) One says, أَقْصِرْ عَنْ رَنِينِكَ [*Desist thou from thy false, or vain, speech or conduct*]. (TA.) — رَنِينُ اللَّيْلِ, with fet-h [to the ر], *The* سَرَاب [or *mirage*]. (TA.) — رَنِينٌ also signifies *Water:* (K:) or water *that is drunk in the state of fasting, in the early morning, or first part of the day;* (TA;) [and] so ↑ رَائِقٌ, which is [said to be] not applied [in this sense] to anything but water: you say مَاءٌ رَائِقٌ. (S.) [But see رائق.] — And خُبْزٌ رَنِينٌ (IDrd, K) and ↑ رَائِقٌ (Aṣ, JK, K) *Dry bread; i. e. bread without seasoning, or condiment, to render it pleasant, or savoury.* (Aṣ, JK, IDrd, K.) — See also رِنِّينٌ: both are also mentioned in art. رون, q. v.

رِنِّينٌ *Saliva;* syn. رُضَابٌ; (S, K, TA;) i. e. (TA) the *water of the mouth;* (JK, Mṣb, K, TA;) *its* لُعَاب (TA:) or the *water of the mouth in the early morning, or first part of the day;* (Lth, TA: [but this rendering is often inapplicable:]) or the *water of the mouth while it is therein;* for when it has gone forth from the mouth it is termed بُصَاقٌ and بُزَاقٌ and بُسَاقٌ: (K in art. بصق:) and ↑ رِنَّقَةٌ signifies the same, in poetry: (Mṣb, TA:) or this has a more particular meaning; (S, Mṣb,* K;) [i. e. it means *somewhat of saliva; or a little saliva:*] the pl. is رُنَانِيٌّ [a pl. of pauc.] (S, K, TA) and رِنَانٌ [a pl. of mult.]. (TA.) [Hence,] one says, أَبْلِغْنِي رِنِّينِي [*Suffer thou me to swallow my saliva;*] *give thou me time to swallow my saliva:* (K and TA in art. بلع:) or ‡ *grant thou me some delay,* or *let me alone for a while,* that I may say, or do, such a thing. (Har p. 164.) [And ابْتَلَعَ رِنِّقَهُ *He swallowed his saliva:* meaning ‡ *he restrained his anger:* see 1 in art. بلع.] And شَرِبَ عَلَى الرِّنِّيقِ [*It was drunk in the state of fasting; before breakfast*]: (S, K:) and in like manner أُكِلَ [*It was so eaten*]. (K.) And هُوَ عَلَى الرِّنِّيقِ (AO, S, K,) or عَلَى رِنِّيقِهِ (TA,) and ↑ هُوَ رِنِّيٌّ, (AO, S, K,) of the measure فِعِّيلٌ, (S,) and ↑ رَائِقٌ, (K,) i. e. [*He is fasting;*] *he has not breakfasted.* (TA.) And عَلَى رِنِّيقِ نَفْسِي (Isk, S) and عَلَى رِنِّيقِ نَفْسِي, (S, TA,) and ↑ أَتَيْتُهُ رِنِّيقًا and ↑ رَائِقًا, *I came to him [fasting,] not having eaten anything.* (ISk, S, TA.) [Hence also رِنِّيقُ الشَّمْسِ, likewise called رِنِّيقُ الضَّيَاطِينِ and مُخَاطُ الشَّمْسِ and ذُبَابُ الشَّمْسِ and مُخَاطُ الشَّيْطَانِ, ‡ *The fine filmy cobwebs termed gossamer:* see arts. لعب and مخط.] — Also *Strength:* and the *remains of life, or of the spirit, or of the soul:* syns. قُوَّةٌ and رَمَقٌ [which latter, it should be observed, has both of these meanings, so that possibly only the former meaning may be here intended]. (K.) You say, كَانَ هٰذَا الْأَمْرُ مِنَّا عَلَى رِنِّيقٍ *This event happened when there was in us strength.* (TA.)

[رِنِّيقَةٌ, accord. to Freytag, as occurring in the Deewán El-Hudhaleeyeen, signifies The *beginning of youth:* but perhaps this may be a mistake, occasioned by some one's saying that the beginning of youth is termed ريقة, meaning رِنِّيقَةٌ.]

رِنِّيقَةٌ: see رِنِّيقٌ. — ذُو الرِّنِّيقَةِ is said by Z to be the name of a sword of Murrah Ibn-Rabee'ah. (TA: but the vowel-signs are not there written.)

رَائِقٌ Anything *eaten,* or *drunk,* عَلَى الرِّنِّيقِ [i. e. *in the state of fasting; before breakfast*]. (K.) See also رِنِّيقٌ, in two places. — And see رِنِّيٌّ, likewise in two places. — Also ‡ *Empty-handed.* (K.) You say, جَاءَ رَائِقًا ‡ *He came empty [-handed].* (JK.) — Also *Purę:* (Aṣ, K:) applied to musk, and to anything. (Aṣ, TA.) [Mentioned also in art. روق.] — Also said to signify ثَوْبٌ عَجِنَ بِالْمِسْكِ [i. e. مُعْجَنٌ بِالْمِسْكِ, app. meaning that it is an epithet applied to a garment as signifying *Sprinkled with musk and then pressed,* or *kneaded*]. (TA.)

رَيِّقٌ: see رِنِّيٌّ, in two places. — Also, (S,) and ↑ رَنِيٌّ, (S, K,) which is a contraction of the former, sometimes used, (S,) and ↑ رَنُوقٌ, (AO, K,) The *first part,* (S, K,) and the *most excellent,* of anything, as, for instance, of youth, and of rain. (S.) [The first and second are also mentioned in art. روق, q. v. J cites here, and ascribes to Lebeed, as an ex. of the second of these words, a verse which I have cited in the third paragraph of art. عرض, but with رَوْق in the place of رَيِّق, from the TA, in which it is ascribed to El-Ba'eeth.]

رَنُوقٌ: see the next preceding paragraph.

تِرْيَاقٌ, said in the T to be so called because containing the saliva of serpents, is explained in art. ترق. (TA.)

مِرْنَاقٌ [app. a n. of place from رَنَقَ having for its aor. يَرْنِقُ said of water; though anomalous; for by rule it should be مَرْنِقٌ;] The *part, of the throat, which is the place of passage of the water.* (T and TA in art. درأ: see the last sentence of the first paragraph of that art.)

مُرَنِّقٌ One *in whom a thing ceases not to induce wonder, or admiration, and pleasure, or joy;* or *whom a thing ceases not to please, or rejoice:* (K:) occurring in a verse of Ru-beh: but Sgh says that it should by rule be مُرَوَّقٌ. (TA.) ●

رنل

1. رَنَلَ, aor. يَرْنِلُ, *He* (a child) *slavered.* (Ibn-'Abbád, O, K.) [See also art. رول.]

رَنَّالٌ *Slaver;* (Ibn-'Abbád, K;) [like رَوَّالٌ;] without ء. (TA.)

رنم

1. رَنَمَ is *syn. with* بَرَحَ; (Lth, T, M, K;) and the verb is رَامَ, nor. يَرِيمُ, [*He went away, or departed:* and *he quitted* a place: and *he ceased* doing a thing:] (Lth, T, TA:) رَيْمٌ being the inf. n. (TA.) [IAạr used to say, in relation [or reply] to the saying مَا رِمْتُ [*I did not go away,* &c., or *I have not gone away,* &c.], بَلَى قَدْ رِمْتُ [*Nay, I did go away,* &c., or *I have gone away,* &c.]: but others use the verb only with a negative particle: (T:) or it is mostly used in negative phrases. (TA.) You say, رَامَهُ, nor. يَرِيمُهُ, (S, Mgh,) inf. n. as above, (S,) *He went away from it, departed from it, or quitted it;* syn. بَرِحَهُ; (S;) or رَامَ مِنْهُ and زَالَ عَنْهُ and فَارَقَهُ; namely, his place. (Mgh.) And رِمْتُ مِنْ عِنْدِ فُلَانٍ and رِمْتُ فُلَانًا [*I went away from such a one:*] both meaning the same. (S.) And لَا تَرِمْهُ *Go not thou away from him,* or *it;* syn. لَا تَبْرَحْهُ. (S.) And مَا رِمْتُ مِنْهُ and رِمْتُ مِنَ الْمَكَانِ (M, K) *I went not from the place;* syn. مَا بَرِحْتُ. (K.) And مَا رِمْتُ أَفْعَلُ ذٰلِكَ (M,* K,* TA) *I ceased not doing that;* syn. مَا بَرِحْتُ. (TA.) — And *i. q.* تَبَاعَدَ [*The being, or becoming, distant, remote, far off,* or *aloof;* &c.]: (T, K:) [you say,] مَا يَرِيمُ [*He does not become distant,* &c.]. (T.) [Accord. to the TK, it is, in this sense, inf. n. of رَامَةَ, nor. as above, meaning *He was, or became, distant,* &c., *from it.*] — And *An inclining, or a leaning,* in the load of a camel, (K, TA,) *by reason of excess and heaviness* thereof. (TA.) One says, لِيُقَا الْعِدْلِ رَيْمٌ عَلَى هٰذَا [*There is to this side-burden an inclining,* or *a leaning, by reason of an excess of weight over this:* or,] *a heaviness [exceeding that of this], by reason of which it inclines, or leans.* (TA.) [And accord. to the TK, you say of the load of a camel, رَامَ, meaning *It inclined, or leaned.*] — And The *becoming drawn together, of the mouth* of a wound, *in order to heal;* as also رَيْمَانٌ. (K.) [Both are said in the TK to be inf. ns. of رَامَ, aor. as above, said of a wound, meaning *Its mouth became drawn together, in order to heal.*] — رَيْمَ بِهِ *i. q.* قَطَعَ بِهِ [*He was*

or became, disabled from prosecuting, or unable to prosecute, his journey]. (Ṣ, K.) A rájiz says,

وَرَيَّرَ بِالسَّاعِي الَّذِي كَانَ مَعِي

[*And the messenger that was with me became disabled from prosecuting his journey*]. (Ṣ, TA.)

2. رَيَّرَ عَلَيْهِ, (T, K,) inf. n. تَرْيِيرٌ, (TA,) *He exceeded him*; (T, K, TA;) i. e., one man, another; (T;) in journeying, or pace, and the like: from رَيْر as signifying زِيَادَة and فَضْل [i. e. "excess," &c.], or as signifying بَرْح [expl. above]. (TA.) — رَيَّرَ بِالمَكَانِ, (ISk, Ṣ, M,) inf. n. as above, (ISk, Ṣ,) *He* (a man, ISk, Ṣ) *remained, stayed, dwelt, or abode, in the place*. (ISk, Ṣ. M.) And رَيَّرَتِ السَّحَابَةُ فَأَطْفَتْ *The cloud remained without clearing away* [*and rained continually*]. (Ṣ, TA.) — And رَيْر, inf. n. as above, *He journeyed all the day*. (TA.)

رَيْر *Excess, redundance, or superiority*; syn. فَضْل, (ISk, T, Ṣ, M, K,) and زِيَادَة, (Ṣ, K,) which is like فَضْل. (TA.) One says, لِهٰذَا رَيْرٌ عَلَى هٰذَا *This has excess, or superiority*, (فَضْل, ISk, T,) *over this*. (ISk, T, Ṣ.*) رَيْرُ عَلَى المَرْحُورِ, a phrase used by El-'Ajjáj, means عَلَاوَة [q. v.] *between the two side-loads of a camel*. (IAạr, T, K.) Hence the saying, رَيْرُ أَثْقَلَ عَلَى الدَّوَابِّ مِنَ الحِمْلِ [*The additional burden that is put between the two side-loads is more onerous to the beasts than the* (usual) *load*]. (TK.) — *A share that remains of a slaughtered camel*: (M, K*) *or a bone that remains* (T, Ṣ, M, K) *after the flesh of the slaughtered camel has been distributed* (T, Ṣ) *in the game called* المَيْسِر, (T,) *and which is given to the slaughterer*: (M, K:) accord. to Lḥ, *the camel for slaughter is brought, and its owner slaughters it, then puts it upon something laid upon the ground to preserve it from pollution, having divided it into ten portions, namely, the two haunches, and the two thighs, and the rump, and the withers, and the breast, and* [*the part of the back called*] the مَلْحَاة [q. v.], *and the two shoulders together with the two arms; then he betakes himself to the* طَوَائِف [or *soft parts, such as the flanks, or the soft parts of the belly*], *and the vertebræ of the neck, and distributes them upon those portions equally: and if there remain a bone, or a small piece of flesh, that is the* رَيْر: *then the slaughterer waits with it for him who desires it, and he whose arrow wins, his it is; otherwise, it is for the slaughterer*. (M, TA.) — The *last portion of the day-time, extending to the confusedness* (اِخْتِلَاط, for which اِخْتِلَاف is erroneously put in the copies of the K, TA) *of the darkness*. (M, K, TA.) *A long* [*indefinite period such as is termed*] سَاعَة (Ṣ, K:) so in the saying, قَدْ بَقِيَ رَيْرٌ مِنَ النَّهَارِ [*A long period of the day-time had remained*; or, emphatically, *remains*]. (Ṣ.) And نَهَارٌ رَيْرٌ means *A long day* or *day-time*: so in the saying, نَهَارُكَ رَيْرٌ [app. meaning *A long day is appointed thee* for the performance of a work or task]. (AZ, T.) — Also *i. q.* دَرَجَة [as meaning *A series of stairs*:] (IAạr, Jm, T, Ṣ, M, K:) of the dial. of El-Yemen. (Ṣ.) Aboo-'Amr Ibn-'Alà says, as related by Aṣ, I was in El-Yemen, and I came to the house of a man, inquiring for him, and a man of the house said to me, أَسْمُكَ فِي الرَّيْرِ, meaning اصْعَدِ الدَّرَجَةَ [*Ascend thou the stairs*]. (JM, cited in the PṢ.) — And *i. q.* دُكَّان [meaning *A kind of wide bench, of stone or brick*; and also *a shop*]: (M, TA:) likewise of the dial. of El-Yemen. (TA.) — And *Small mountains*. (IAạr, T, K.) — And *A grave*: (IAạr, T, Ṣ, M, K:) or *the middle thereof*. (M, K.) — See also what next follows.

رَيْر, (Jm, T, PṢ,) with kesr, (Jm, PṢ,) accord. to K, erroneously, رُيَّر, *The antilope leucoryx*[?] *a white antelope*; (Jm, PṢ:) *an antelope* (ظَبْي) *that is purely white*: (IAạr, T, Ṣ, K:) written with and without ء: (see رِئْر, in art. رأر:) pl. آرَام (Jm, PṢ) [and أَرَام].

مُرَيْر A woman *who loves the discourse of men, but does not act vitiously or immorally, or commit adultery or fornication*. (K.) Also a [female] proper name. (K.) It is said by AA to be of the measure مُفَعْلَل from رَيْر, not مُرَيِّر. (Ṣ, Sgh, Msb, TA:) but some say that, as a proper name, it is arabicized, from مَارِيَة. (TA.)

رين

1. رَانَ, [aor. يَرِينُ,] inf. n. رَيْنٌ, [in its primary acceptation, app. signifies *It was, or became, rusty, or covered with rust*. And hence,] *It* (a garment, or piece of cloth,) *was, or became, dirty, or filthy*; syn. تَطَبَّخَ. (M, TA.) — [Hence also,] رانت نَفْسُهُ, (Ṣ, M, K,*) aor. تَرِينُ, inf. n. as above, (Ṣ,) *His soul* [or *stomach*] *became heavy*; or *heaved, or became agitated by a tendency to vomit*; syn. خَفَتْ, (Ṣ, M, K,) and خَبَثَتْ. (Ṣ, K.) — And رانَ عَلَيْهِ, (A'Obeyd, T, Ṣ, M, Mgh, Msb, K,) aor. and inf. n. as above, (Msb,) *It* (anything) *covered it*; namely, a thing: (M:) or *it* (anything) *overcame him*; (A'Obeyd, T, Ṣ, M,* Mgh, Msb, K;) as also رانَ بِهِ; (A'Obeyd, T, Ṣ, Mgh, K;) and رَانَهُ, (A'Obeyd, Ṣ, Mgh, K.) [And رانَ عَلَى قَلْبِهِ, (Zj, T, Ṣ, Mgh, K,) aor. as above, (Zj, T, Ṣ,) inf. n. رَيْن (Zj, T, Ṣ, M, K) and رُيُونٌ, (Ṣ, M, K,) *It covered his heart*: (Zj, T, M:) or *it overcame his heart*. (Ṣ, Mgh, K.) رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ, in the Kur [lxxxiii. 14], means [*What they used to do*] *hath become like rust upon the clearness of their hearts*, so as to make the knowledge of good from evil to be obscured to them: (Er-Rághib, TA:) or *hath covered their hearts*: (Zj, T:) or *hath overcome their hearts*: [or *hath spread a blackness upon their hearts*; for,] accord. to El-Ḥasan, it means that sin has followed upon sin so that the heart has become black: (Ṣ:) and accord. to Aboo-Mo'adh the Grammarian, and a saying of the Prophet, الرَّيْنُ means the heart's *becoming black in consequence of sins*. (T.) You say also, رِينَ عَلَى قَلْبِهِ *His heart became covered* [&c.]. (M.) And رِينَ بِهِ *He was overcome*: (T, Mgh:) or *his property was beset by debt*: (T:) or *he fell into grief, by reason of debt*: (Mgh:) or *he fell into that from which he could not escape*, (AZ, T, Ṣ, Mgh, K,) *and with which he had not power to cope*: (AZ, T, Ṣ:) or *i. q.* أُثْقِلَ بِهِ [i. e. *he became disabled from prosecuting his journey, his means having failed him, or his beast breaking down with him or perishing*]; (T, Ṣ, M;) so says El-Kanánee El-Aghábee: (T, Ṣ:) and *he died*. (M.) And رَانَتْ بِهِ الخَمْرُ, (T,) or رانت عَلَيْهِ الخَمْرُ, (Ṣ, M, [in one copy of the Ṣ الخَمِّي,]) *The wine overcame him*; (Ṣ, M;) and *overwhelmed him*: (M:) or *overcame his heart and his reason*: (T:) and in like manner one says of drowsiness, and of anxiety; by way of comparison. (M.) And رانَ النُّعَاسُ فِي العَيْنِ *Drowsiness overcame the eye*: (Ṣ, TA:*) or *infected, or pervaded, the eye*. (Msb.) Et-Tirimmáh says,

مَخَافَةَ أَنْ يَرُونَ النَّوْمُ فِيهِمْ *

بِسُكْرِ سَنَاتِهِمْ كُلَّ الرُّيُونِ *

[*In fear that sleep might overcome them, by reason of the intoxication of their sensations of drowsiness, with every degree of overcoming*]. (TA. [This, together with a signification assigned to مَرُونَ in art. رون in the K, shows that رَانَ signifying "he, or it, overcame," &c., has يَرُونُ as well as يَرِينُ for its aor.]) And you say also, رانَ عَلَيْهِ المَوْتُ, and رانَ بِهِ, *Death took him away*. (M.)

4. ارانوا *Their cattle perished*, or *died*: (El-Umawee, T, Ṣ, M, K:) and (so in the T, but in the M "or") *their cattle became lean, or emaciated*. (El-Umawee, T, M.) This also, says A'Obeyd, is from an event that has happened to them and overcome them, and which they have not been able to bear. (T.)

رَانٌ: see the next paragraph. — Also [*A kind of legging*:] *a thing like a* خُفّ [or *boot*], *but longer, and without a foot*: (K:) described by the author of the Msb, in his handwriting upon the margin, as *a piece of cloth made like the* خُفّ, *stuffed with cotton, worn beneath it on account of the cold*: not a genuine Arabic word: (MF:) it is a Persian word, arabicized. (TA.)

رَيْن originally an inf. n.: (Msb:) *Rust that overspreads the sword and the mirror*; (M:) *rust that overspreads a polished thing*: (Er-Rághib, TA:) or *much dirtiness from rust*: or simply *dirt, filth, soil, or pollution*: syn. طَبَع and دَنَس: (Ṣ, K:) [in a copy of the Ṣ, and in the CK, الطَّبْع is erroneously put for الطَّبَع:]) or *a cover, or covering*. (Msb.) [And hence,] The *like of rust, covering the heart*: (Zj, T:) *black-*

ness of the heart: pl. رِيَانٌ. (T.) And ▼ رَانٌ signifies the same as رَيْنٌ. (TA.)

رَيْنَةٌ i. q. خَمْرَةٌ [i. e. *Wine*, or *some wine*, or *a kind of wine*]: pl. رَيْنَاتٌ: (IAṣr, Th, T, K:) so called because it overcomes the reason. (TA.)

رَجُلٌ مَرِينٌ عَلَيْهِ *A man beset*, or *encompassed*. (TA.)

مُرِينُونَ Persons *whose cattle have perished*, or *died*: (El-Umawee, T, Ṣ, K:) and *whose cattle have become lean*, or *emaciated*. (El-Umawee, T.)

ربه

1. رَبَهَ, aor. يَرْبِهُ, (K,) inf. n. رَبْهٌ, said of the سَرَاب [or mirage], (TA,) *It came and went*; (K, TA;) [or *went to and fro*; or *appeared to do so*;] or *ran upon the surface of the earth*: (TA:) and ▼ تَرَبَّهَ, likewise said of the سراب, [signifies the same,] i. q. تَرَبَّعَ: (Ṣ, K, TA:) or تَرَبَّهَ signifies *it was made to run hither and thither, in no uniform manner*: (IAṣr, TA:) or *it glistened uninterruptedly*. (TA in art. ربد.) — And *He*, or *it*, *returned*; like رَبَعَ, aor. يَرْبِعُ. (TA in art. ربع.)

2. رَبَّهَ, said of the سَرَاب [or mirage]; and رَبْهَبَهُ: see مُرَبَّهٌ, below.

5: see 1.

مُرَبَّهٌ, (Ṣ, K,) as an epithet applied to the سَرَاب [or mirage], (TA,) i. q. مُرَبِّعٌ, (Ṣ, K, TA,) [meaning] كَأَنَّهُ رَبَّهَ أَوْ رَبْهَبَهُ الْبَاجِرَةُ [*As though it were made to come and go, or go to and fro, or run upon the surface of the earth*; or *as though the vehement midday-heat made it to come and go*, &c.]. (TA.)

The eleventh letter of the alphabet; commonly called زَايٌ, and sometimes زَاءٌ, [and زٌ, and زِ, (see زَاى in art. زوى,)] and زَىٌ, and زَىٌ. (MF.) It is one of the letters termed مَجْهُورَة [or vocal, i. e. pronounced with the voice, and not with the breath only]; and of the letters termed أَسَلِيَّة, because proceeding from the tip of the tongue. (TA.) Az says that it is not conjoined with ص in any Arabic word. (TA.) It is substituted for س and for صَ; as in يَزْدِلُ for يَسْدِلُ, and يَزْدُقُ for يَصْدُقُ: and in the Tes-heel it is said that it is sometimes interchanged [with س] after ج, as in جُزْتُ جَلَالَ الدَّبَّابِ for جُسْتُ جَلَالَ الدَّبَّابِ; and after ر, as in رَزَبَ and رَسَبَ: which interchange, accord. to MF, is said to be of the dial. of Kelb; or, as Et-Toosee says, of the dial. of 'Odhrah and Kaḍb and Benu-l-'Ambar. (TA.) ═ [As a numeral, ز denotes *Seven.*]

زا

زَا and زٌا and زَاءٌ: see the letter ز, and زَايٌ in art. زوى.

زَبْر

زَبْرٌ: &c.: see art. زبر.

زَبَق

Q. 1. زَبَّقَ *He did over* dirhems, or pieces of money, *with* زِئْبَق [i. e. *quicksilver*]. (Mgh.) [It is said that] the verb [from زِئْبَق, or rather its inf. n.,] is التَّزْبِيقُ: (TA:) [but see مُزَبَّقٌ, below.]

زِئْبَقٌ, (S, Mgh, Mṣb, K,) thus pronounced by some, (S,) and this is the form preferred by El-Meydánee, and that which is in the Fṣ and its Expositions, (TA,) rendered quasi-coordinate to زِئْبِرٌ and ضِئْبِلٌ, (S, in which it is mentioned in art. زبق,) also pronounced زِبْقٌ, (S, K, [in both of which it is implied that this is the more common form, and such is the case now,]) and it is allowable to pronounce it زِبِقٌ, (Mṣb,) an arabicized word, (S, K,) of well-known meaning, [i. e. *Quicksilver,*] (Mṣb, K,) originally Pers. زِيبَق and زِيبَغ or زِيبَغ; (S;) *i. q.* زَاوُوق: (Mgh, TA:) *some of it is drawn in a fluid state from its mine, and some is extracted from stones of the mine by means of fire: its smoke, or vapour, puts to flight serpents and scorpions from the house, or kills such of them as remain [therein].* (K.)

═ Hence, as being likened thereto, (TA,) زِئْبِقٌ and زِئْبِقٌ signify also ‡ A man who is *light, inconstant, unsteady, irresolute,* or *fickle.* (Ibn-'Abbád, TA.)

[زِئْبِقِىٌّ *Of, or relating to, quicksilver.* ═ And *A seller of quicksilver.*]

دِرْهَمٌ مُزَبَّقٌ, (Lth, S, Mgh, TA,) said by Th to be correctly مُزَأْبَقٌ, with kesr to the ب, (TA in art. زبق, [but this is app. a mistake,]) or مُزَبْزَقٌ, with fet-ḥ to the ب, (Mṣb,) *A dirhem,* or *piece of money, done over with* زِئْبَق [i. e. *quicksilver*]: (Lth, Mgh, Mṣb, TA:) the vulgar say مُزَبَّق. (S, Mgh.)

زَبْر

1. زَبَرَ, aor. ـُ (S, A, K) and ـِ; (A, K;) and زَبَرَ, aor. ـِ; (S, K;) inf. n. زَبْرٌ and زَأْرٌ; (S, A, K;) said of a lion, *He roared,* or *growled;* i. e., *made his cry,* or *voice, to be heard* (S, A, K) *in his chest,* (S, A,) or *from his chest;* (K:) as also تزأّر (S, K) and ازأرّ: (K:) *he cried out, and was angry.* (TA.) ═ And [hence], said of a stallion-camel, as also ازأرّ, (K, by implication,) or زَأَرَ [only], (TA,) or زَأَرَ فِى هَدِيرِهِ, (A,) ‡ *He reiterated his voice,* or *cry, in his chest, and then prolonged it,* (A, K, TA,) *in his braying:* (A:) or زَأَرَ, aor. ـِ; *he threatened* in his braying. (TA.) ═ [Hence also,] سَمِعَ زَبْرَ الحَرْبِ فَطَارَ إِلَيْهَا ‡ [*He heard the roaring of the war, or battle, and flew to it*]. (A, TA.)

4: see 1, in two places.

5: see 1.

زَبْرٌ: see زَأْرٌ. ═ Also † An *angry* man, *who severs himself from his companion.* (IAạr, TA.)

زَبْرَةٌ *A thicket, wood,* or *forest;* or *a bed of canes* or *reeds;* syn. أَجَمَةٌ; (S, A, K, TA:) as also زَأْرَةٌ; (IJ, TA in art. زور [q.v.];) originally with ء; (TA:) [*such as is the haunt of the lion;* for] you say, الأَسَدُ فِى زَبْرَتِهِ [*The lion is in his thicket,* &c.]; (A:) and أَبُو الحَارِثِ مَرْزُبَانُ الزَّبْرَةِ (S, TA) i. e. *Abu-l-Ḥárith* [the lion] *is the lord of the* أَجَمَة [*or forest,* &c.]. (TA.) ═ [Hence,] ‡ *A garden.* (A, TA.) ═ And ‡ *A collection* of camels, or of sheep or goats, *dense like the* أَجَمَة [*or thicket,* &c.]. (A, TA. [See also زَأْرَةٌ, in art. زور.])

زَبُورٌ, applied to a lion, *Roaring,* or *growling;* i. e. *making his cry,* or *voice, to be heard* (S, A, K) *in his chest,* (S, A,) or *from his chest;* (K:) as also زَبْرٌ, (S, K, TA,) like صَبْرٌ, (TA,) [in the CK, erroneously, زِبْرٌ,] and مُزْبِرٌ. (K.) ═ Also † *An enemy:* (TA:) the pl. زُبُرُونَ is thus used by 'Antarah. (S, TA.) ═ And † *Angry:* (IAạr, TA:) and so زِبْرٌ; but original with hemzeh: so says AM. (TA. [See also زَبْرٌ.])

مُزْبِرٌ: see the next preceding paragraph.

زَبْن

زَبُنِىٌّ, applied to a dog, *Short:* (S, K:) one should not say صَبُنِىٌّ. (S.)

زُؤَانٌ (S, M, Mṣb, K) and زُوَانٌ (M, Mṣb) and زُوَانٌ (M, Mṣb) and زُنَانٌ (K) and زَوَانٌ (K in art. زون, q. v.,) but the like of سَحَابٌ is said by ISd to be a form not seen by him on the authority of anyone, (TA,) [*A noxious weed, that grows among wheat;* app. *darnel-grass;* the *lolium temulentum* of Linn.; so in the present day;] *a certain grain,* (Mṣb,) *the bitter grain,* (M,) *that mingles with wheat,* (S, M, Mṣb, K,) *and gives a bad quality to it:* (Mṣb:) [*the grain thus called is often, accidentally, or carelessly, mixed with wheat, and causes giddiness: the plant resembles that now called* شَيْلَم, *a decoction of which is used as an anæsthetic:* it is said in the K in art. شلم that the زُؤَان is the same as the شَيْلَم: but it is said in the TA in that art., on the authority of AḤn, that the grain of the شَيْلَم does not intoxicate, (as that of darnel-grass is well known to do in a certain manner,) and that it is very bitter: and in the K in art. دنق it is said that the دَنَقَة is the زُؤَان, and the دَنَقَة is the شَيْلَم: the TA states more fully in that art. that the دَنَقَة is said by AḤn to be the زُؤَان that is in wheat, which is cleared therefrom; and that the دَنَقَة is said by AA to be the شَيْلَم: Forskål mentions the زُؤَان and the شَيْلَم, as different species, among undetermined plants, and describes the former thus: *zizania* Aleppensibus notissima: inter triticum viget: si semina restant farinæ [sic] mixta, hominem reddunt ex panis esu temulentum: messores plantam non separant; sed post trituriationem vanni aut cribri ope semina rejiciunt: (Flora Aegypt. Arab. p. 199:)] the n. un. is with ة. (Mṣb.)

أَزَانِيُّ: see what next follows.

يَزَنِيٌّ and ↑ أَزَانِيٌّ, applied as epithets to a spear, are dial. vars. of يَزَنِيٌّ (K, TA) and أَزَنِيٌّ (TA): spears being thus called in relation to ذُو يَزَنَ, one of the Kings of Himyer: (S in art. يزن:) as also أَزَنِيٌّ and أَيْزَنِيٌّ, both formed by transposition. (TA.)

1. زَبَّ, (K,) aor. يَزُبُّ accord. to the K, but correctly يَزِبُّ, the verb being like فَرِحَ, [so that the sec. pers. is تَزْبِبُ,] and the inf. n. being زَبَبٌ (MF, TA,) [*He, or it, was, or became, downy*: and *he* (a man) *had abundant and long hair; was hairy*: or *had abundance of hair in the ears and eyebrows*: or *had abundance of hair on the fore arms and the eyebrows and eyes*: and *he* (a camel) *had abundance of hair on the face and under the lower jaw*: or *in the ears and on the eyes*:] the verb of زَبَبٌ expl. below. (K, TA.) — Hence, (TA,) زَبَّتِ الشَّمْسُ, (K,) inf. n. زَبٌّ [perhaps a mistranscription for زَبَبٌ], (TA,) ‡ *The sun was near to setting*; (K, TA;) because it becomes concealed as the colour of a limb does by the hair upon it; (TA;) as also ↑ ازبّت, (S, K,) and ↑ ازبابّت. (K.) — زَبَّ, aor. يَزُبُّ, (K,) inf. n. زَبٌّ, (TA,) *He filled* a water-skin (K, TA) *to its head*. (TA.) — Also, and ↑ ازبدّ, like زَأَبَ [and ازبأبّ], *He carried*, or *took up and carried*, a load, or burden. (TA.)

2. زبّب, (S, Mgh, Mṣb, K,) inf. n. تَزْبِيبٌ, (S,) *He converted* grapes *into* زَبِيب [or *raisins*]; (S, Mgh, Mṣb;) *he dried* grapes, (K,) and likewise figs; (AHn, K;) as also ↑ زبّز. (K.) — Also, (K,) and تزبّب شَدْقَاهُ, (S, K,) *Spittle collected in the two sides of his mouth*: (K:) or *froth*, or *foam, came forth upon the two sides of his mouth*: (S:) and تزبّب فَمُهُ (K, TA) [signifies the same; or] *dry spittle appeared at the angles of his lips, next the tongue*: (TA:) and ↑ تزبّب (K) and شَدْقَاهُ تزبّبَ (TA) *froth*, or *foam, appeared in the two sides of his mouth*. (K.) You say, تَكَلَّمَ فُلَانٌ حَتَّى زَبَّ شَدْقَاهُ *Such a one spoke*, or *talked, until froth*, or *foam, came forth upon the two sides of his mouth*. (S.) [And in like manner you say, زَبَّدَ شَدْقُهُ and تَزَبَّدَ شَدْقُهُ: and تَزَبَّدَ alone.] — See also 1.

4: see 1: — and see also 2.

5. تزبّب العِنَبُ *The grapes became converted into* زَبِيب [or *raisins*]. (Mgh, Mṣb.) — [Hence,] تَزَبَّبَ قَبْلَ أَنْ يَتَصَوَّرَ ‡ [expl. in art. صور]. (TA.) — See also 2, in two places. — [Hence,] تزبّب also signifies *He* (a man) *became filled with rage*, or *wrath*. (TA.)

8: see 1, last sentence. — ازبدّت القِرْبَةُ *The water-shin became full* (K, TA) *to its head*. (TA.)

R. Q. 1. زَبْزَبَ *He was angry*: or *he was put to flight in war*. (K.)

زَبٌّ *The penis*; the *male organ of generation*; (S, A, Mṣb, K;) in the dial. of El-Yemen: i. e. absolutely: (TA:) or peculiarly of a human being: (IDrd, A, K:) or of a boy, in the dial. of El-Yemen: (T, TA:) or of a gazelle, or an antelope: (Eth-Tha'álibee, TA:) said by IDrd to be a genuine Arabic word: (TA:) dim. ↑ زُبَيْبٌ; and sometimes ↑ زُبَيْبَةٌ, with the fem. ة, as being a piece (قِطْعَةٌ) of the body: (Mṣb:) pl. [of pauc.] أَزْبَابٌ (Mṣb, K) and زُبٌّ and [of mult.] زُبَبَةٌ, (K,) the last extr. [with respect to rule]. (TA.) — And *The beard*; (S, K;) in the dial. of El-Yemen: (S:) or the *fore part thereof*; (K:) in the dial. of some of the people of El-Yemen. (TA.) — And *The nose*; (Sh, K;) as some say; in the dial. of El-Yemen. (Sh, TA.) — And *A sort of dates of El-Baṭrah*; mentioned by Meyd; as also زُبٌّ and زُبَابٌ or زُبَابٌ. (TA.) — زُبُّ القَافِيَة, which is one of the faults of a thing that is sold, is explained by the lawyers as [The *condition of*] *that whereof the fruit quickly falls*. (MF.) — Also pl. of زُبَّةٌ. (A.)

زَبَبٌ *Down*; syn. زَغَبٌ: (A, K:) and, in a man, (K, A,*) *abundance of hair*, (S, A, K,) *and length thereof*: (S:) or, in a man, *abundance of hair in the ears and eyebrows*: and *abundance of hair on the fore arms and the eyebrows and eyes*: (TA:) and in a camel, *abundance of hair on the face and under the lower jaw*: (K:) or *in the ears and on the eyes*. (TA.)

زَبَابٌ *A species of rot which is large and deaf*: or *which has red hair*: (K:) or *which has red and beautiful hair*: (TA:) or *which is without hair*: (K:) or *a species of field-rat, of large size*: one thereof is called زُبَابَةٌ: (TA:) or this signifies *a deaf rat*: (S:) or *a deaf rat of the desert*: (A:) and its pl. is زِبَابٌ, (or rather this is a coll. gen. n. of which it is the n. un.,) (S, TA,) and [its pl. is] زَبَابَاتٌ. (TA.) The Arabs make it the subject of a prov.: (S:) they say, أَسْرَقُ مِنْ زَبَابَةَ [*More thievish than a zebábeh*]. (S, A, TA. [Another reading is mentioned in the TA in art. زنب; namely, زَنَابَةَ; which is there said, on the authority of Ibn-'Abd-Rabbih in the عِقْد, to signify *a rat*, or *mouse*.]) And they also liken to it an ignorant person. (S, TA.) It is said in a trad. of 'Alee, أَنَا وَاللّٰهِ إِذًا مِثْلُ الْأَتِيِّ أُحِيطُ بِيَا فَعِيلِ زَبَابَ زَبَابَ حَتَّى دَخَلَتْ جُحْرَهَا ثُمَّ احْتُفِرَ عَنْهَا فَاجْتُرَّ بِرِجْلِهَا فَذُبِحَتْ, i. e. [*I, by Allah, in that case, were*] *like that* animal, namely, the she-hyena, *which has been surrounded, and to which it has been said Zebáb! Zebáb! [until it has entered its hole, and then the earth has been dug away from it, and it has been dragged by its hind leg, and slaughtered*:] meaning, I will not be like the she-hyena that is decoyed to its death: for that animal probably eats the زباب, as it does the field-rat. (TA.) — Also *i. q.* سَاعٍ [*A messenger, or a messenger on a beast of the post*: and *a collector of the poor-rates*: &c.]. (CK: but omitted in the TA, and in my MS. copy of the K.)

زَبِيبٌ *Dried grapes*; or *raisins*: and also *dried figs*: (K:) said by AHn to have been used in this latter sense by an Arab of the desert: (TA:) a coll. gen. n.; masc. and fem.: (Mṣb:) n. un. with ة. (S, Mṣb.) — Also The *froth*, or *foam*, of water: (K, TA:) and of a camel's mouth: (L in art. لقم:) and the *poison in the mouth of a serpent*. (K.) زَبِيبَةٌ [is the n. un., and] signifies ‡ *A collection of froth*, or *foam, in the mouth of a person speaking*, or *talking, much*: (A,* K:) [or the dual] زَبِيبَتَانِ signifies *two collections of froth*, or *foam*, (S,) or *of spittle*, (K,) or *of dry spittle*, (TA,) *in the sides of the mouth*, (S, K,) *where the lips meet, next the tongue*. (TA.) You say, غَضِبَ فَثَارَ لَهُ زَبِيبَتَانِ ‡ *He was angry, and there appeared two collections of froth*, or *foam, in the two sides of his mouth*. (A, TA.) زُبَيْبَتَانِ, in a serpent, signifies ‡ *Two black small spots above the eyes*: (S, K, and Mgh in art. شجع:) or *two small spots next the mouth* thereof: (TA:) or *two collections of froth*, or *foam, in the two sides of the mouth* thereof (TA, and Mgh ubi suprà) when it is angry. (Mgh.) And in a dog, *Two black small spots above the eyes*: (K:) or *two things above the eyes, resembling the* زَمَّتَانِ [see زَمَّةٌ] *of a camel*: or *two pieces of flesh in the head, resembling two horns*: or *two fangs projecting from the mouth*: and other explanations are given by the interpreters of strange words [occurring in the traditions]. (TA.)

زُبَيْبٌ a dim. of زُبٌّ, q. v. (Mṣb.) — Also a shortened dim. of أَزَبُّ, q. v. (Ḥam p. 140.)

زُبَيْبَةٌ n. un. of زُبَيْبٌ. (S, Mṣb.) [See the latter throughout.] — Also ‡ *A small purulent swelling* or *pustule, that comes forth upon the hand*, (S, A, K, TA,) *like what is termed* عُرْفُطَة. (TA.)

زُبَيْبَةٌ a dim. of زُبٌّ, q. v. (Mṣb.)

زَبِيبِيٌّ [now vulgarly called زَبِّيبِيٌّ] *A beverage made from* زَبِيب [or *raisins*] (Mgh, K) *by steeping them in water*. (K.) — See also what next follows.

زَبَّابٌ *A seller of* زَبِيب [or *raisins*]; as also ↑ زَبِيبِيٌّ. (K.)

زَبُّوبٌ *A sort of ship* or *boat*: (S, K:) *a small ship* or *boat*: pl. زَبَابِيبُ. (Mṣb.) — Also *A certain beast, resembling the cat*: (K:) it is *an animal black and white, short in the fore and hind legs*. (Dmr, TA.)

أَزَبُّ *Downy*: (K:) and, applied to a man, *having much hair*: (A, K:) or *having much and long hair*: (S, TA: [but accord. to the former, it seems to be applied in this sense to a camel:]) or, applied to a man, *having much hair in the ears and eyebrows*: and *having much hair on the fore arms and the eyebrows and eyes*: (TA:) or, thus applied, *having much hair on the chest*: (Mṣb:) and, applied to a camel, *having much fur*: or *having much fur on the face*: (A:) or *having much hair on the face and under the lower jaw*: (K:) or, *in the ears and on the eyes*: (TA:) or *having much hair on the face and body*: and ↑ زُبَيٌّ is a shortened dim. thereof: (Ḥam p. 140:) fem. زَبَّاءُ, applied to a woman as meaning *having*

much hair in the eyebrows and on the fore arms and the hands: (A:) and to an ear as meaning *having much hair:* (TA:) pl. زُبٌ. (A.) It is said in a prov., كُلُّ أَزَبَّ نَفُورٌ [*Every one, of camels, that has much hair on the face &c. is wont to take fright, and run away at random*]: for the camel thinks what he sees upon his eyes to be a person seeking him, and consequently takes fright, and runs away at random: (A:) the camel to which this epithet applies is seldom, or never, other than نفور; because there grow upon his eyebrow small hairs, and when the wind strikes them he takes fright, and runs away at random. (Ṣ, TA.) — الأَزَبُّ is a name of *One of the devils:* (Ḳ, TA:) mention is made in a trad. of a certain devil named أَزَبُّ العَقَبَة: (Ḳ, TA:) but in the L, and in the Ṣeerat El-Halabee, it is written إِزَبُّ العَقَبَة: and it is said to be *a serpent.* (TA in art. زب.) — الزَّبَّة The اسْت [i. e. *podex,* or *anus*], (Ḳ, TA,) *with its hair.* (TA.) — عَامٌ أَزَبُّ † *A year abundant in herbage.* (Ṣ, A, Mṣb, Ḳ.) — يَوْمٌ أَزَبُّ: see أَحَصُّ, in two places. — جَيْشٌ أَزَبُّ † *An army having many spears.* (Ḥam p. 250.) — مَسْأَلَةٌ زَبَّةٌ ذَاتُ وَبَر ‡ *A dubious and difficult question:* likened to the she-camel that [has much hair and fur upon the face &c., and consequently] is wont to take fright, and run away at random. (TA.) — And دَاهِيَةٌ زَبَّةٌ ‡ *A calamity,* or *misfortune, hard to be borne, severe,* (A, Ḳ, TA,) and *abominable;* like شَعْرَاءُ (TA) and وَبَرَةٌ. (Ṣ and A and TA in art. شعر.) Hence the prov., جَآءَ بِالشَّعْرَاءِ الزَّبَّآءِ [*He brought to pass that which was a calamity hard to be borne, &c.*] (TA.)

مُزَبٌّ: see what follows.

مُزَبَّبٌ and † مُزَبٌّ *Possessing much wealth.* (Ḳ.)

زبد

1. زَبَدَهُ, (Aṣ, Ṣ, A, Mgh, Mṣb, Ḳ,) aor. ـُ, (Aṣ, Ṣ, A, Mṣb,) inf. n. زَبْدٌ, (Aṣ, Mṣb,) *He fed him with,* or *gave him to eat,* زُبْد [i. e. *fresh butter*]. (Aṣ, Ṣ, A, Mgh, Mṣb, Ḳ.) — And hence, (Mgh,) زَبَدَهُ, (Aṣ, Ṣ, A, Mgh, Mṣb,) or زَبَدَ لَهُ, (Ḳ, [app. a mistranscription, for its aor. is there mentioned immediately after without the prep.,]) aor. ـِ, (Aṣ, Ṣ, A, Mgh, Mṣb, Ḳ,) the verb in the sense here following being thus distinguished from that in the sense preceding, (Aṣ, Mṣb,) inf. n. as above, (Aṣ, Ṣ, Mgh,) ‡ *He gave him a gift:* (Aṣ, A, Mgh, Mṣb:) or *he gave him somewhat, a little, not much,* (Ṣ, Ḳ,) *of property,* (Ṣ,) or *of his property.* (Ḳ.) — [Hence also,] زَبَدْتُهُ ضَرْبَةً, or رَمْيَةً, ‡ *I struck him a blow,* or *shot* or *cast at him a missile, hastily,* or *quickly;* as though feeding him with a piece of fresh butter. (A, TA.) — زَبَدْتُ سِقَآءَهَا, (Ṣ, A,) or زَبَدَ السِّقَآءَ, (Ḳ,) inf. n. as above, (A,) *She agitated her milk-skin,* (Ṣ, A,) or *he agitated the milk-skin,* (Ḳ,) *in order that its butter might come forth,* (Ṣ, Ḳ,) or *until its butter came forth.* (A.) — And زَبَدَتْ السَّوِيقَ [app. *I put,* or *added, fresh butter to the meal of parched barley,* like as one says سَمَنْتُ الطَّعَامَ and أَدَمْتُ الخُبْزَ &c.], aor. ـُ, (A, TA,) with kesr; (A;) and زَبَّدَتْ † السَّوِيقَ. (TA. [Both these phrases are mentioned together, as though to indicate that both signify the same: but IbrD thinks that the latter means *I swallowed the* سويق *like as one swallows fresh butter:* in my copy of the A, it is written تَزَبَّدَتِ السَّوِيقَ, which is evidently wrong: perhaps the right reading is تَزَبَّدَ السَّوِيقُ; and the verb in this phrase, quasi-pass. of that in the former phrase.]

2. زَبَّدَ, زَبِدَ, (Ṣ, Ḳ,) inf. n. تَزْبِيدٌ; (Ḳ;) and † تَزَبَّدَ; both signify the same [i. e. *The side of his mouth had froth,* or *foam, appearing upon it;* like زَبَّبَ and تَزَبَّبَ]: (Ṣ, Ḳ:) and † تزبّد said of a man, [like تَزَبَّبَ,] *He being angry, froth,* or *foam, appeared upon each corner of his mouth.* (TA.) See also 4, in two places. — زَبَّدَتِ القُطْنَ, (A, L,) inf. n. as above, (Ṣ,) *She separated,* or *loosened, the cotton [with her fingers, or by means of the bow and wooden mallet],* (Ṣ, L, A,) *and prepared it well for spinning.* (L.)

3. فُلَانٌ يُزَابِدُ فُلَانًا ‡ *Such a one speaks in like manner as does such a one.* (A, TA.)

4. ازبد, (Ṣ, A, Mṣb, Ḳ,) inf. n. إِزْبَادٌ, (Mṣb,) said of wine, or beverage, (Ṣ,) or of the sea, (A, Mṣb, Ḳ,) &c., (Mṣb,) or of the sea when in a state of commotion, (Ṣ,* A,) and of a cooking-pot, and of the mouth of a braying camel, (A,) [&c., see زَبَدٌ,] *It frothed,* or *foamed,* or *cast forth froth* or *foam:* (Ṣ,* A, Mṣb, Ḳ:) and [in like manner] † زبد, inf. n. تَزْبِيدٌ, said of milk, it [*frothed,* or *foamed;* or] *had froth,* or *foam, upon it.* (A.) — [Hence,] said of the سِدْر [or lote-tree], (Ṣ, A, Ḳ,) ‡ *It blossomed;* (Ṣ, Ḳ, TA;) i. e. (TA) *it put forth a white produce like the froth,* or *foam, upon water.* (A, TA.) And, said of the قَتَاد [or tragacantha], † *It put forth its leaf* (خَوْصَة), *and its wood,* or *branch, became strong,* or *hard, and its rind,* or *outer covering, coalesced, and it blossomed;* as also † زبّد. (L.) — Also ‡ *It became intensely white.* (A, TA.)

5: see 1: — and see also 2, in two places. — تزبّد † *He swallowed it* (Ḳ) *like as one swallows a piece of fresh butter:* (TA:) or *he took the clear,* or *pure,* or *choice, part of it.* (Ḳ, TA.) Of anything of which the clear, or pure, or choice part has been taken, one says, تَزَبَّدَ. (TA.) — [Hence,] تزبّد اليَمِينَ † *He took the oath hastily; was hasty in taking it.* (AA, Ṣ, Ḳ.) It is said in a prov., تَزَبَّدَهَا حَدَّآءُ † *He swallowed it* [i. e. *took it,* namely, an oath, *hastily,*] *like as one swallows butter.* (TA in art. حدأ.)

زَبْدٌ [originally an inf. n.,] ‡ *A gift.* (Ṣ, A, Mgh, Mṣb.) So in the saying (Ṣ, TA) of Mohammad, (TA,) mentioned in a trad., إِنَّا لَا نَقْبَلُ زَبْدَ المُشْرِكِينَ ‡ [*Verily we will not accept the gift of the believers in a plurality of Gods*]. (Ṣ, TA.) And so in the saying, نُهِيَ عَنْ زَبْدِ المُشْرِكِينَ [*The acceptance of the gift [of the believers in a plurality of Gods*]. (Mṣb.)

زُبْدٌ [*Fresh butter of the cow or buffalo or sheep or goat;*] *what is produced by churning from milk* (Mgh, Mṣb) *of cows* [or *buffaloes*] and *of sheep* or *goats;* what is thus produced from camels' milk being termed زُبَّدٌ, not زُبْدٌ; (Mṣb;) the زُبْد of سَمْن *before it is clarified over the fire;* (L;) [i. e. *butter before it is clarified over the fire;*] the زُبْد [in the CK, erroneously, زَبَد] *of milk;* (Ṣ, Ḳ;) *what is extracted from milk;* (M;) and † زُبْدَة signifies the same as زُبْد: (Ḳ:) † زُبْدَة is a more particular term, (Ṣ, M, L, Mṣb,) meaning *a piece, bit, portion, or somewhat, of* زُبْد: (L:) and زُبْد اللَّبَن signifies also *the froth* (رَغْوَة) *of milk* [if this be not a mistake occasioned by finding زُبْد اللَّبَن expl. as meaning زَبَدُ اللَّبَن instead of زُبْدُ اللَّبَن]. (L.) قَدْ صَرَّحَ الحِصْصُ عَنِ الزُّبْدِ [*The clear milk has become distinct from the fresh butter*] is a prov., relating to the appearance of the truth after information that has been doubted. (L.) And † أُرْتُجَتِ الزُّبْدَةُ is another prov. (expl. in art. رجن). (L.) — زُبْدَةٌ has for its pl. زُبَدٌ, which is metonymically applied to ‡ The *choice,* or *best, portions,* [or what we often term the *cream* (by which word the sing. also may be rendered) of anything; as, for instance,] of discourse, or of a story or the like. (Ḥar p. 222, q. v.) — [And it also means † *An issue,* or *event:* (see an ex. voce مَحْض:) generally, *such as is relishable,* or *pleasing.* Hence, app.,] one says, كَانَ لَقَاؤُكَ زُبْدَةَ † الغَمِّ [*The meeting with thee was* emphatically *the event of life;* meaning, *the most relishable, or pleasing, event of life*]. (A, TA.)

زُبَدٌ *Froth, foam, spume, or scum:* (L:) it is of water, (Ṣ, L, Ḳ,) &c.; (Ḳ:) of the sea, (A, Mṣb,) &c., like رَغْوَة [*in signification*]; (Mṣb;) and of a cooking-pot; (A;) and of a camel, (Ṣ,) [i. e.] of a braying camel's mouth, (A,) or the *white foam* upon the lips of a camel when he is excited by lust; (TA;) and of the cud; and of spittle; (L;) and [the *scum,* or *dross,*] of silver: (Ṣ:) † زُبْدَة is a more particular term [meaning *a portion, or somewhat, thereof*]: (Ṣ:) the pl. of زُبْد is أَزْبَاد. (A, TA.) — تَحْرُمُ زُبْدَةٌ: see 5 in art. حرم, in two places.

زُبْدَةٌ: see زُبْد, in four places.

زَبَدَةٌ: see زَبَدٌ.

زُبْدِيٌّ [*Butyraceous:* a rel. n. from زُبْد]. See خُشْخَاشٌ.

زَبَادٌ [*Civet;*] *a certain perfume, well known:* the lawyers and the lexicologists err in saying that it is *a certain beast,* [meaning the *civet-cat,*] *from which the perfume is milked:* (Ḳ:) or this assertion is not to be reckoned as a mistake, the word being tropically thus applied: so says El-Ḳaráfee: and Z and other authors worthy of confidence thus apply it [as a coll. gen. n.]: Z also mentions a saying in which † زَبَادَة is applied [as a n. un.] to an animal of the kind from which the perfume is obtained: (TA:) *this animal is the cat,* (Ḳ,) i. e. *the wild cat, which is like the tame, but longer and larger, and its hair inclines more*

to blackness: it is brought from India and Abyssinia: (TA:) *the perfume above mentioned is a fluid, or matter, exuded,* (وَشْم, thus in the TA and in my MS. copy of the Ḳ, but in the CḲ وَسْخ [i. e. *dirt*],) *resembling black viscous dirt,* (TA,) *which collects beneath the animal's tail, upon the anus* (المَخْرَج), (Ḳ,) *and in the inner sides of the thighs also,* as says Ed-Dímámeenee: (TA:) [see also زُفْر:] the beast is taken, and prevented from struggling, and the said exuded fluid or matter, or dirt, (وَشْم, or وَسْخ, accord. to different copies of the Ḳ,) collected there, is scraped off with a piece of the exterior part of a cane, (Ḳ,) or, more commonly, with a spoon, (TA,) or with a piece of rag, (Ḳ,) or a thin [silver coin such as is called] زُفْر. (TA. [Other accounts of this perfume, which are less correct, I omit.]) ⟹ See also زُبْدٌ.

زُبْدٌ, like غُرَابٌ [in measure], *Fresh butter* (زُبْد) *that has become bad, or spoiled, in the churning:* or, as some say, *thin milk.* (TA voce اِحْتَلَطَ, q. v.) [See also زُبَادُ اللَّبَن, below.]

زَبَادَةٌ: see زُبَادٌ.

زُبَادُ اللَّبَنِ *The watery part of milk;* (*that* [*part*] *in which is no good, of milk.* (Ṣ, Ḳ. [See also زُبَادٌ.]) It is said in a prov., اِحْتَلَطَ الخَاثِرُ بِالزُّبَادِ (Ṣ) *The thick milk became mixed with the thin watery part:* or] *the good became mixed with the bad:* relating to a case of difficulty, and applied to the mixture of truth with falsehood. (L. [See Freytag's Arab. Prov., i. 434: and see اِحْتَلَطَ.]) ⟹ See also زُبْدٌ. زُبَادٌ and زُبَادَى *A certain plant,* (Ṣ, Ḳ,) *growing in the plains, or soft land, having broad leaves, and a* [*pericarp such as is called*] سَفَّة: *it sometimes grows in hard ground, is eaten by men, and is good, or pleasant:* AḤn says that *it has small, contracted, dust-coloured leaves, like those of the* مَرْزَنْجُوش, *and its branches, or twigs, spread out:* and he adds, AZ says that the زُبَاد, as also زُبَادَى, the latter like سَحَاب [in measure], is *of the* [*kind of plants called*] أَحْرُف [pl. of حَرْف, q. v.]: (TA:) [some say that it is the *psyllium*. (Freytag's Lex.) See, again, اِحْتَلَطَ.]

زُبَادَى: see the next preceding paragraph.

زَبِدٌ *Possessing, or a possessor of,* زُبْد [or *fresh butter*]; (L;) as also مُزْبِدٌ. (Ḳ.)

بَحْرٌ مُزْبِدٌ [*A frothing, or foaming, sea;* or] *a tumultuous, frothing, or foaming, sea.* (Ṣ, A.) ⟹ [Hence,] أَبْيَضُ مُزْبِدٌ *Intensely white.* (A, TA.)

مُزْدَبِدٌ: see زَابِدٌ.

زبر

1. زَبَرَ البِئْرَ, (A, TA,) [aor. ـُ, and perhaps ـِ also,] inf. n. زَبْرٌ, (Ṣ, Ḳ,) *He cased the well,* or *walled it internally, with stones.* (Ṣ, A, Ḳ.) ⟹ زَبْرٌ also signifies The *disposing* a building, or construction, *one part upon another;* (Ḳ;) [as is done in casing a well;] and in this sense likewise it is an inf. n., of which the verb is زَبَرَ. (TḲ.) ⟹ And زَبَرَهُ بِالحِجَارَةِ, (TA,) inf. n. زَبْرٌ, (Ḳ,) *He threw stones at him;* or *pelted him with stones.* (Ḳ, TA.) ⟹ And [hence, perhaps, or] from زَبْر in the first of the senses expl. above, because him whom you restrain from error you strengthen like as a well is strengthened by its being cased, (TA,) زَبَرَهُ, (Ṣ, A, Mgh, Mṣb, Ḳ,) aor. ـُ (Ṣ, Mgh, Mṣb, Ḳ) and ـِ, (Ks, Ḳ,) inf. n. as above, (Ṣ, Mgh, Mṣb, Ḳ,) *He chid him;* or *checked, restrained, or forbade, him with rough speech:* (Ṣ, A, Mgh, Mṣb, Ḳ:) *he prevented, hindered, or withheld, him:* (Ṣ, Mgh, Ḳ:) *he forbade, or prohibited, him:* (Ḳ:) *he repelled him with strength.* (MF in art. هزبر.) You say, زَبَرَهُ عَنِ الأَمْرِ *He restrained him with rough speech, or forbade and prevented him, from doing the thing.* (TA.) And زَبَرَ السَّائِلَ *He chid and repelled the beggar with rough speech.* (TA.) ⟹ زَبَرَ, (Ṣ, A, Mṣb, Ḳ,) aor. ـُ and ـِ, (Ṣ, Ḳ,) inf. n. as above, *He wrote* (Ṣ, A, Mṣb, Ḳ) a writing, or book: (A, Mṣb:) or *he wrote it firmly, skilfully, or well:* (TA:) and *he inscribed,* or *engraved, upon stones:* (Az, TA:) and تَزْبِيرٌ, also, is *syn. with* كِتَابَةٌ, like زَبْر, (Ṣ, Ḳ,) and خَطٌّ: As says, I heard an Arab of the desert say, أَنَا أَعْرِفُ تَزْبِيرَتِي, meaning كِتَابَتِي and خَطِّي [i. e. *I know my writing,* or *handwriting*]: (Ṣ:) and Fr says, It is either an inf. n. of زَبَرَ, meaning *he wrote,* though I know not the verb with teshdeed, or it is a simple subst. like تَوْدِيَة: (TA:) thus زَبْر is *syn. with* ذَبْر (A'Obeyd, T and Ṣ in art. ذبر:) [and so, perhaps, is زَبْر *with* ذَبْر.] ⟹ And زَبَرْتُهُ signifies also *I read it,* or *recited it;* [or *did so with a low,* or *faint, voice*;] like ذَبَرْتُهُ [q. v.]. (Aṣ, TA.) ⟹ زَبْر is also *syn. with* كَلَامٌ [as meaning The act of *speaking,* or *speech* as a subst.]: (Ḳ:) [SM says,] thus it is found in all the copies: but [he adds] I have not found any authoritative ex. of it, so it requires consideration. (TA.) [Accord. to the TḲ, however, one says, سَأَلْتُهُ فَمَا زَبَرَ لِي بِزَبْرٍ, meaning *I asked him, and he spoke not to me a speech,* or *sentence.*] ⟹ Accord. to the Ḳ, زَبْر is also *syn. with* صَبْر [meaning The *being patient,* or *patience*]: one says, مَا لَهُ زَبْرٌ وَلَا صَبْرٌ: ISd says, This is mentioned by IAạr; but in my opinion, the meaning here is عَقْل. (TA. [See زَبْر below.]) [Or, as syn. with صَبْر, it may be an inf. n.: for, accord. to the TḲ, one says, لَمْ يَزْبِرْ عليه, meaning *He did not endure it with patience* (لَمْ يَصْبِرْ).] ⟹ زَبِرَ, inf. n. زَبَارَةٌ, *He* (a ram) *was,* or *became, bulky.* (Lth, TA.)

2: see 1, in two places.

4. ازبر *He* (a man, TA) *was,* or *became, large in body.* (Ḳ.) ⟹ And *He was,* or *became, courageous, brave,* or *strong-hearted.* (Ḳ.) ⟹ اِزْبَرَّهُ, inf. n. اِزْبِرَارٌ, *I rendered him* (a ram) *bulky.* (Lth, TA.)

5. تزبّر *He* (a man) *quaked,* or *trembled, by reason of anger.* (TA. [See also Q. Q. 4.])

Q. Q. 1. زَأْبَرَ (Ṣ, A, Ḳ) and زَوْبَرَ (Ḳ) [and app. زَبْزَبَ (see مُزَأْبِرٌ)], said of a garment, or piece of cloth, (Ṣ, A, Ḳ,) *Its* زِئْبِر [or *nap*] *came forth;* (Ṣ, Ḳ;*) *it had* زِئْبِر. (TA.) ⟹ Also the first, [and app. the second and third likewise,] *He made* a garment, or piece of cloth, *to have its* زِئْبِر [or *nap*] *come forth.* (Ḳ.) [This verb and other similar words with hemzeh next after the ز are mentioned in the Ḳ in a separate art. before art. ظ.]

Q. Q. 4. اِزْبَأَرَّ *It* (fur, or soft hair, and a plant, or herbage) *grew forth.* (Ṣ, Ḳ, TA.) ⟹ *It* (hair) *bristled up.* (Ṣ, A, Ḳ.) ⟹ *He* (a dog [and a horse]) *bristled up his hair.* (Ṣ, Ḳ.) Marrár Ibn-Munḳid El-Ḥanẕalee says, (Ṣ, TA,) describing a horse, (TA,)

* فَهْوَ وَرْدُ اللَّوْنِ فِي اِزْبِئْرَارِهِ *

* وَكُمَيْتُ اللَّوْنِ مَا لَمْ يَزْبَئِرْ *

[*And he is of a yellowish red colour on the occasion of his bristling up his hair, and of a dark bay colour as long as he does not bristle up his hair*]. (Ṣ, TA.) ⟹ Also *He* (a cat) *had abundance of hair.* (TA.) ⟹ And *He* (a man) *prepared for evil,* or *mischief:* (Ḳ, TA:) or *became affected by a quaking, or trembling, and a bristling-up of the hair.* (TA)

زَبْر *Stones.* (Ḳ.) ⟹ [The *stone casing of the interior of a well:* see جَوْل. ⟹ And hence,] *Understanding, intellect, or intelligence,* (Ṣ, A, Ḳ,) and *judgment,* (TA,) and *self-restraint:* (Ṣ, A:) originally an inf. n. [accord. to some; but this is evidently a mistake, as is shown by phrases in which it is coupled with جَوْل]. (Ṣ.) One says, مَا لَهُ زَبْرٌ ‡ *He has not understanding,* or *intellect,* or *intelligence, nor self-restraint:* (Ṣ, A:) or *judgment: or understanding to be relied upon.* (TA.) And هُوَ مَزْبُورٌ ‡ مَا فَوْقَ لَهُ زَبْرٌ وَجَوْلٌ ‡ الجَوْلِ مِنْهُ وَصَلْبٌ مَا تَحْتَ الزَّبْرِ مِنَ الجَوْلِ: see جَوْل. One says also of the wind, when it veers, or shifts, and does not continue to blow from one point, لَيْسَ لَهَا زَبْرٌ ‡ [*It has not steadiness*]. (TA.) ⟹ See also زِبْر.

زِبْر [A thing] *written;* as also زَبِير: (Ḳ:) [or] *a writing,* or *book;* (Ṣ;) as also زَبُور, of the measure فَعُول in the sense of the measure مَفْعُول, (Ṣ, Mṣb, Ḳ,) like رَسُول: (Mṣb, TA:) زَبُور signifying *any writing* or *book:* or *any diveine book with which it is difficult to become acquainted:* or *a book that is confined to intellectual science, exclusive of legal statutes or ordinances:* (TA:) الزَّبُور signifies particularly *the Book* [*of the Psalms*] *of Dawid:* (Ṣ, Mgh, Mṣb, Ḳ:) and also, and الزَّبُور, *the Syriac* [or *Hebrew*] *language:* (Mgh:) the pl. of زَبُور is زُبُور; (Ṣ, Ḳ;) and the pl. of زَبُور is زَبُر. (Ṣ, Mṣb, Ḳ.) It is said in the Ḳur [xxi. 105], وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ, meaning *And we have written in the book sent down to Dawid, after the* تَوْرَاة [or *Book of the Law revealed to Moses*]: (Aboo-Hureyreh, TA:) Sa'eed Ibn-Jubeyr read

الزَّبُور, [pl. of الزَّبِر,] and said that it means *the Book of the Law revealed to Moses* (التوراة) *and the Gospel and the Kur-án [together]*; and that الذكر means what is in heaven: (TA:) and some also read زُبُورًا in the Kur iv. 161 and xvii. 57. (Ṣ, TA.)

زَبْر, syn. with زَوْبَر &c.: see زِبْرٌ.

زَبَرَةٌ *A piece of iron:* (Ṣ, Mṣb, K:) or *a big piece of iron:* (TA:) pl. زُبَرٌ (Ṣ, Mṣb, K) and زِبَرٌ. (Ṣ, K.) The former pl. occurs in the Kur xviii. 95. (Ṣ.) It is also said in the Kur [xxiii. 55], فَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ زُبَرًا (Ṣ, TA,) and زُبَرًا; (TA;) meaning قَطَّعُوا, (Ṣ, TA,) in both cases; (Fr;) [i. e., *But they have become divided, in their state, among themselves, into parties:*] or he who reads زُبَرًا makes it pl. of زَبُورٌ, not of زَبَرَةٌ; for the measure فُعْلَةٌ does not assume the measure فُعُل in the pl.; and the meaning is, *they have made their religion* [to be founded upon] *various books:* and زُبَرٌ is pl. of زَبُورٌ: or it may be also pl. of زَبُورٌ, and originally زُبُرٌ, being changed therefrom, like as some of the Arabs are related to have said جُدُدٌ for the pl. of جَدِيدٌ, which is originally and regularly جُدُدٌ; after the same manner as when one says رُكُبَاتٌ for رُكُبَاتٌ, and غُرُفَاتٌ for غُرُفَاتٌ: and this opinion is strengthened by AA's allowing the reading زُبَرًا and زُبَرًا for غَضٌّ and زُبَرًا being a contraction of زُبُرًا, like as غَضٌّ is of غَضُنَ. (IB, TA.) — The *anvil* (K) of a blacksmith. (TA.) — The *upper part of the back, next the neck;* or *the part between the two shoulder-blades;* or *the part where the neck is joined to the back-bone;* syn. كَاهِلٌ: (K:) or *the place of the* كاهل: (Ṣ:) *or a certain thing rising from the* كاهل: (TA:) pl. in this sense, أَزْبَارٌ; or this is a pl. pl., as though it were pl. of زُبُرٌ, and this were pl. of زُبَرَةٌ in this sense. (TA.) One says, شَدَّ لِلْأَمْرِ زُبْرَتَهُ *He strengthened his* كاهل *and his back for the affair.* (TA.) — Also, hence, (Ṣ,) The *accumulation, or mass, of hair which is between the shoulder-blades* of the lion; (Ṣ in art. لبد:) [the *mane of a lion*;] the *collection of hair* (Lth, A, K) *between the shoulder-blades* of the lion &c., (K,) *or upon the place of the* كاهل [expl. above], *and upon the elbows,* of the lion; (Lth, A;) and *any hair in a similar collected state.* (Lth, TA.) — And [hence,] الزُّبْرَةُ ‡ *A certain asterism;* (K;) *two bright stars* [δ and θ], (Ṣ, K,) *in the* كاهل [*or part of the back next the neck*], (K,) *or which are the* كَاهِلَانِ (Ṣ,) *of Leo;* (Ṣ, K;) *one* [namely *the Eleventh*] *of the Mansions of the Moon:* (Ṣ, K:) [also called الصَّرْفَانِ: see this word: and see القَمَر, مَنَازِل, in art. نزل:] it is of the dial. of El-Yemen. (TA.) [This description is incorrect if applied to the constellation as at present figured; but doubtless correct when applied to it as figured by the Arabs. Ḳzw, in his description of Leo, says that they are *two stars, on the belly, and on the projecting part of the haunch-bone, of Leo.*] — Also The *breast,* or *what projects of its upper part,* (syn. صَعْرَةٌ,) of any beast. (TA.)

زِبْرٌ, applied to a lion, (Ṣ, TA,) and to a man, (TA,) *Strong;* (AA, Ṣ, K, TA;) as also ↑زَبِرٌ. (K.)

زُبْرٌ: see زِبْرٌ, in four places; and see زُبْرَةٌ, in two places.

زَبِيرٌ: see زِبْرٌ. — Applied to a ram, *Bulky:* (Lth, TA:) or *large in the* زُبْرَة [q. v.]: or *compact.* (TA.) — Applied to a man, *Strong:* and also *acute, sharp, or quick, in intellect; clever, ingenious, skilful, knowing, or intelligent.* (TA.) — Also *A calamity, or misfortune;* (Fr, K;) and so ↑زَبُورٌ, (Moḥammad Ibn-Ḥabeeb, TA,) which has been said to have this meaning in a verse of Ibn-Aḥmar cited below voce زِبْرٌ. (TA.) — And *Black mud; or black fetid mud.* (Ṣgh, K.)

زَائِبٌ, زَؤْبَرٌ } see the next paragraph.

زِبْرٌ (Ṣ, and K in art. زبر, in the CK [erroneously] written زِبْرٌ,) and زِبْرٌ, (Ṣ, K,) sometimes thus pronounced, (Ṣ,) or this, which is mentioned by IJ and ISd, is incorrect, (K,* TA,) and ↑زُؤْبُرٌ and ↑زُؤْبُورٌ and ↑زُؤْبُورٌ, (K in arts. زأبر and زبر,) as also زَبْرٌ and زَبْرٌ (as in two different copies of the K in art. زبر) or زَبْرٌ (as in another copy of the K and in the O and TA in the same art.) and زَبْرٌ, (accord. to a copy of the K in that art.) or زَبْرٌ, (O and TA in that art., and so accord. to one copy of the K,) ↑The *nap, or villous substance, upon the surface of a garment, or piece of cloth;* ‡ *what is upon the surface of a new garment, or piece of cloth, like what is upon the surface of* [*the kind of cloth called*] خَزّ (Ṣ, TA;) the زِبْر of [the kind of cloth called] خَزّ, and of a قَطِيفَة, and of any garment, or piece of cloth; (Lth, TA;) the زبر of a garment, or piece of cloth; (AZ, TA;) or *what appears of the* دَرْز [q. v., here meaning *nap, or villous substance,*] *of a garment, or piece of cloth.* (IJ, K.) [Hence] one says, ذَهَبَتِ الأَيَّامُ بِطَرَاوَتِهِ وَنَفَضَتْ زِبْرَهُ ‡ [lit. *Days took away its freshness, and shook off its nap*]; meaning *its age became old.* (A, TA.) And ↑زَبَّرَهُ بِزُبْرِهِ (Ṣ, A, K) and ↑زَأْبَرَهُ بِزُؤْبُرِهِ (Ṣ, K) and ↑زَبَرَهُ بِزِبْرِهِ (K,) as also زَبَّرَهُ بِزِبْرِهِ (Ṣ, and K* in art. زبر) and ↑زَبْزَبَهُ بِزِبْزِبِهِ, incorrectly written in the K زَبْرَبَهُ بِزِبْرِبِهِ, (TA,) ↑*He took it altogether,* (Ṣ, A, K,) *leaving nothing of it.* (Ṣ.) Ibn-Aḥmar says,

* وَإِنْ قَالَ عَادٍ مِنْ مَعَدٍّ قَصِيدَةً *

* بِهَا جَرْبٌ عُدَّتْ عَلَيَّ بِزُؤْبُرَا ↑ *

i. e. ↑[*And if a howler of Ma'add utters an ode in which is a fault,*] *it is attributed to me altogether,* (Ṣ,* L,) when I have not been the author of it: (L:) the last word, accord. to Aboo-'Alee [El-Fárisee], being imperfectly decl. because made a proper name for the قصيدة, and therefore combining the two qualities of being determinate and being of the fem. gender: so he said in answer to a question of IJ: but some say that the said word there means *a calamity,* or *misfortune:* and IB says that it is a proper name for a bitch (كلبة [if this be not a mistranscription]), of the fem. gender. (TA. [In one copy of the Ṣ, I find only the last three words of this verse: in another, it commences thus: إِذَا قَالَ عَادٍ مِنْ مَعَدٍّ: in the TA, the former reading is given, except that عَادٍ is put in the place of عَادٍ.])

One says also, ↑رَجَعَ بِزُؤْبُورِهِ ‡ *He returned disappointed, or unsuccessful;* (TA;) *without having obtained anything;* (K, TA;) *and without having accomplished his want.* (TA.)

زُؤْبُرٌ: see زَبِيرٌ: — and see also زِبْرٌ, in four places.

زُؤْبُورٌ: see زِبْرٌ.

زَنْبُرِيٌّ: } see art. زنبر.
زِنْبَارٌ: }
زُنْبُورٌ: }

أَحْدَثَ بِزُؤْبُورِهِ: see زِبْرٌ.

أَزْبَرُ and ↑مُزْبَرَانِيٌّ (the latter written in [some of] the copies of the K, [not in all of them, for in the CK it is written as above,] مُزْبَرٌ, which is a mistake, TA) *Large in the* زُبْرَة [q. v.]: (Ṣ, K:) the former applied to a man, and the latter to a lion: (Ṣ:) or, accord. to ISd, Khálid Ibn-Kulthoom is in error in saying that the latter is an epithet applied to the lion; and that the correct word is مُزْبَرَانِيٌّ: the 'em. of the former is أَزْبَرِيٌّ. (TA.) — Also the former, *Annoying, or hurting.* (Ṣgh, K.) — قَدْ هَاجَتْ زَبْرَاءُ: [*Zebrà has become excited,*] (Ṣ,) or هَاجَتْ زَبْرَاؤُهُ: *His anger has become excited,* is said of any man when this has been the case: (TA:) [it is said that] Zebrà was a clamorous and foul-tongued slave-girl of El-Aḥnaf Ibn-Ḳeys; and when she was angry, he used to say, زبراء هاجت: and it became a proverb. (Ṣ, TA.)

تَزْبِرَةٌ: see 1.

مِزْبَرٌ *A writing-reed;* (Ṣ, A, K, TA;) *a reed with which one writes.* (TA.)

مَزْبُورَةٌ: see art. زبر.

مَزْبَرَانِيٌّ: see أَزْبَرُ.

مَزْبُورٌ: see art. زبر.

مَزْبَرٌ: see مِزْبَرٌ.

مَزْبَرَةٌ *A well cased, or walled internally, with stones.* (Ṣ.) — See also زِبْرٌ.

مَزْأَرٌ and مَزْأَرٌ (Ṣ, K) and ↑مَزْؤَرٌ and ↑مَزْبِرٌ, or ↑مَزْبَرٌ and ↑مَزْبَرٌ, (accord. to different copies of the K,) the third and fourth and the fifth and sixth said by Fr to be dial. vars. of the first and second, (Ṣgh, TA,) A garment, or piece of cloth, *having nap* (زِبْر) *upon it:* (Ṣ, K:) [or the second and fifth and sixth, *having its nap made to come forth:*] or the first is applied to a man [as meaning *making to have its nap come forth;* and so the third and fourth]: and the second, to a garment or a piece of cloth [as having the second of the meanings expl. above; and so the fifth and sixth]. (TA.)

مَزْوَرٌ: } see the next preceding paragraph.
مَزْبُورٌ: }

زبرج

Q. 1. زَبْرَجَ *He embellished, beautified, adorned, or decorated,* a thing. (TA.)

زِبْرِجٌ *Embellishment, ornament, or decoration; consisting in variegated, or figured, work; or in jewels, or gems;* (Ṣ, K, TA;) and *the like:* (Ṣ, TA:) *embellishment, ornament, or decoration, of weapons:* (TA:) and *anything beautiful.* (Th, TA.) [Hence,] زِبْرِجُ الدُّنْيَا *The vanities and finery of the present world or state of existence.* (TA, from a trad. of 'Aïsheh.) — Also *Gold:* (Ṣ, K:) so some say. (Ṣ.) — And *Thin clouds, in which is a redness:* (Fr, Ṣ, K:) or *clouds spotted in the surface with blackness and redness:* or *light clouds which the wind sweeps away, or disperses:* or *red clouds:* but AZ says that the first of these is the correct signification: and *clouds spotted like the leopard, seeming to be such as will give rain:* and *thin clouds, in which is no water.* (TA.)

مُزَبْرَجٌ *Embellished, adorned, or decorated:* applied as an epithet to زِبْرِجٌ [either in the first or second of the senses expl. above, as is indicated in the Ṣ; and also as meaning clouds, as is likewise indicated in the Ṣ: in each case merely heightening the signification]. (Ṣ, K.) You say also سَحَابٌ مُزَبْرَجٌ [app. meaning *Variegated clouds*]. (TA.)

زبرجد

زَبَرْجَدٌ [The *chrysolite; a certain green diaphonous gem;*] a *well-known gem;* (Ṣ, Mṣb, K;) as also زَبَرْدَجٌ (TA;) *i. q.* زُمُرُّدٌ; (Ṣ and K in art. زمرد;) or said to be so; (Mṣb;) [but this appears to be a mistake;] or it is *a kind of* زُمُرُّدٌ: (TA:) the mine in which it receives its being is in the mine of the زمرد, with which it is found; but it is very rare, more so than the زمرد: at the present period, the year 640 [of the Flight], none whatever of it is found in the mine: *some species of it are of a dark green colour; some, light green; and some, of a middling hue of green, of a good water, and very transparent, and these are the best and the most costly species thereof.* (Et-Teyfíshee, in De Sacy's Chrest. Arabe, 2nd ed., i. 267, q. v.)

زبردج

زَبَرْدَجٌ: see the next preceding art.

زبع

الزُّبْعَةُ The Name of *a certain devil;* (Lth, K;) to which some add, *insolent and audacious in pride and rebellion:* (TA:) or *a certain chief of the jinn, or genii:* (Ṣ, K:) *said to be one of those, nine or seven in number, spoken of in the Kur-án* [xlvi. 28], *as listening to the Kur-án.* (TA.) — And hence, زُبْعَةُ (Ṣ, K,) and (K,) or as some say, (Ṣ, TA,) زُبَيْعَةُ (Ṣ, and so in some copies of the K,) or زُبَيْعَةُ, (as in other copies of the K,) and, (K,) as the children of the Arabs of the desert call it, (Lth,) أَبُو زُبَيْعَةَ, or أَبُو زُبَيْعَةَ, (accord. to different copies of the K,) *i. q.* إِعْصَارٌ (Lth, Ṣ, K;) i. e. *A whirlwind of dust* [or *sand*] *rising into the sky;* (TA;) *a wind that raises the dust* [or *sand*] *and rises towards the sky as though it were a pillar:* (Ṣ:) [I have measured several of these whirling pillars of dust or sand, with a sextant, in circumstances peculiarly favourable to accuracy, in Upper Egypt, and found them from five hundred to seven hundred and fifty feet in height:] it is said [in the present day] that in the زوبعة is a devil, insolent and audacious in pride and rebellion. (K.) — زَوَابِعُ [is the pl., and also] signifies *Calamities,* or *misfortunes.* (TA.)

زبق

1. زَبَقَ, (IF, Ṣ, Mṣb, K,) aor. ـُ (A'Obeyd, Ṣ, K) and ـِ, (K,) inf. n. زَبْقٌ, (TA,) *He plucked out* (IF, Ṣ, Mṣb, K) his hair, (IF, Ṣ,) or the hair, (Mṣb,) or his beard. (K.) — زَبَقَتْ بِوَلَدِهَا — *She* (a woman) *cast forth her child.* (Ibn-Buzurj, TA.) — Also, (K,) inf. n. as above, (TA,) *He mixed* a thing with (ب) another thing. (K.) — *He made* a man *to enter* into (فى) a thing, and a house, or tent, or chamber. (IKh, TA.) — *He confined* a man (Aṣ, A'Obeyd, IF, K) in a prison. (TA.) — *He straitened* a man. (TA.) — *He made fast, or bound or tied fast or firmly,* a sheep, or goat, and a lamb, or kid, *round the neck, with a cord;* like زَبَقَ بِحَبْلٍ. (IKh, TA.) — Also *He broke* a thing. (TA.) — And *He opened* a lock. (TA.)

2. زبّق, inf. n. تَزْبِيقٌ: see its syn. زَبَّقَ, in art. زبق.

5. تزبّق *He ornamented, or adorned, himself;* like تَزَقَّقَ. (Aboo-Turáb, TA in art. زقق.)

7. انزبق *He entered* (IKh, IF, Ṣ, K) into a house, or tent, or chamber; (IKh, IF, K;) and *he entered* into it *and concealed himself:* (TA:) [quasi-pass. of, زَبَقَ, or] formed by transposition from انزقب. (Ṣ, TA.) And [simply] *He hid,* or *concealed, himself.* (TA.) — And انزبق فِى الحِبَالَةِ *He became caught, or entangled, in the snare.* (Lḥ, TA.)

مَا أَقَنَى زَبَقَةً *He, or it, did not stand, or serve, instead of anything.* (TA.)

زِبِقَّانَةٌ A man *very evil, bad, unjust, mischievous,* or *corrupt:* and a woman *narrow in disposition.* (Ibn-'Abbád, TA.)

لِحْيَةٌ زَبِقَةٌ (K, TA, in the CK زَبْزَقَةٌ) *A beard plucked out;* as also مَزْبُوقَةٌ. (K.)

زَبْزَقَ, mentioned in the Ṣ and Mṣb in this art., and said in the latter to be of the measure فَعْلَلَ: see art. زبق.

زِبِيقٌ: see زُنْزُبِقٌ, in art. زنبق.

زَابُوقَةٌ *An angle* of a house: or *the like of a* دَغَل [q. v.] *in a house* (K, TA) *or building,* (TA,) *in which are turning* [or *zigzag*] *angles:* (K, TA:) so says Lth. (TA.)

أَزْبَقُ One *who plucks out the hair of his beard, because of his foolishness, or stupidity.* (El-Wezeer Ibn-El-Mughribee, TA.)

زبل

1. زَبَلَ, (Ṣ, Mṣb, K,) aor. ـِ, (Mṣb,) or ـُ, (K,) inf. n. زَبْلٌ and زَبَلٌ, (Mṣb,) *He dunged,* or *manured,* (Ṣ, K,) land, (Ṣ,) or seed-produce; (K:) *he put* land *into a good state for sowing, with* زِبْل and *the like.* (Mṣb.) [In a copy of the M, in art. سمد, this verb is written زَبَّلَ, which I believe to be post-classical.] — And زَبَلَ, inf. n. زَبْلٌ; and ازدبل; *He bore, carried, or took up and carried,* a thing; as also زَمَلَ and ازدمل. (TA.) You say, فُلَانٌ شَدِيدُ الزَّبْلِ لِلْغَرِيرَةِ *Such a one is strong to bear, or carry, or take up and carry, the water-skin.* (TA.) — And *It* (a place, or ground,) *held,* or *retained,* water. (TA.)

2. زبّل: see 1. [It is thus commonly pronounced in the present day in the sense first assigned above to زَبَلَ.]

8. ازدبل: see the first paragraph.

زِبْلٌ (Ṣ, Mgh, Mṣb, K) and زِبَلٌ (K) *i. q.* سِرْقِينٌ (Ṣ) or سِرْقِينٌ (Mgh, K, TA) [*Dung of horses or other solid-hoofed animals, or fresh dung of camels, sheep and goats, wild oxen, and the like; used for manure*]; and the *like thereof.* (TA.) — And the former, *i. q.* حَقِيبَةٌ [i. e. *A bag,* or *receptacle, in which a man puts his travelling-provisions; and any other thing that is conveyed behind him on his beast:* &c.]. (AA, TA.)

زُبْلَةٌ *A morsel, gobbet,* or *mouthful.* (IAạr, K.)

زَبَلَةٌ: see زِبَالٌ, in two places.

زِبَالٌ: see the next paragraph.

زِبَالٌ *A thing that the ant will carry in its mouth:* (Ṣ, K, TA: [in some of the copies of the K, in the place of اَلنَّمْلَةُ is put اَلنَّمْلُ, which, as is said in the TA, is a mistake:]) or *as much as the gnat will carry.* (TA in art. وزأ.) Hence the saying, مَا أَصَابَ مِنْ فُلَانٍ زِبَالًا and زِبَالًا *He obtained not from such a one anything.* (IDrd, K, TA.) And مَا وَزَأْتُهُ زِبَالًا *I did not take from him, or it, anything:* (Ṣ:) and مَا وَزَأْتُهُ زَبَلَةً and زِبَالًا means the same: (K:) and in like manner, مَا أَغْنَى عَنْهُ زَبَلَةً [*He, or it, did not stand him in stead of anything; or profit him at all*]. (TA.) Hence also a saying of Ibn-Mukbil cited in art. وزأ, conj. 8. (Ṣ, TA.) [See also زَبَالَةٌ.]

زَبِيلٌ (Ṣ, Mṣb, K) and زِبِّيلٌ (Ṣ, K) and زِنْبِيلٌ (Ṣ, Mṣb, K) and زِنْبِيلٌ (K, TA,) the last mentioned by Sgh, on the authority of Fr, (TA,) *A* [*basket of palm-leaves, such as is called*] مُكْتَل, (Mṣb,) or قُفَّة: or *a* جِرَاب: or *a* وِعَاء, (K, TA,) *in which things are carried:* (TA:) *a thing well known:* (Ṣ:) pl. (of the first, Mṣb) زُبُلٌ (Mṣb, K) and زُبْلَانٌ, (K,) and (of the third, Mṣb)

زَنَابِيلُ. (Mṣb, TA.) One says, عِنْدَهُ زُبُلٌ مِنْ تَمْرٍ, and ↑ زَنَابِيلُ [*With him are palm-leaf-baskets of dates*]. (TA.) ═ For the first, see also زُبْلٌ.

زَبَالَةٌ *Sweepings.* (Mṣb in art. كنس.) ═ [And hence, *Anything*; like زُبَالٌ and زَبَالَةٌ.] One says, مَا فِى الإِنَآءِ, (Ṣ) or البِئْرِ, (K,) وَالسِّقَآءِ, (TA,) زُبَالَةٌ, i. e. [*There is not in the vessel, or the well, and the water-skin or milk-skin,*] *anything.* (Ṣ, K, TA.)

زَبَّالٌ *A collector of* زُبْلٍ: (Mṣb:) *one whose occupation is to carry* زُبْلٍ. (TA.) [In the present day it means *A scavenger, or dustman.*]

زِبِّيلٌ: see زُبَيْلٌ.

زُبَالٌ and زَبِيلٌ (Ṣ, K) and زُبُلٌ and زُبْلٌ, but mostly without ء, (K,) [applied to a man,] *Short.* (Ṣ, K.)

زُبْلٌ *A calamity, or misfortune:* (Ibn-'Abbád, K:) pl. زُبَلٌ. (TA.)

زُبُلٌ and زُبَيْلٌ, and the pl. زَنَابِيلُ: see زُبَيْلٌ, in four places.

مَزْبَلَةٌ (Ṣ, Mgh, Mṣb, K) and مَزْبُلَةٌ (Ṣ, Mṣb, K) *A place of* زُبْلٍ: (Ṣ, Mgh, Mṣb, K:) *a place where* زُبْلٍ *is thrown down:* (M, K:) pl. مَزَابِلُ. (TA.)

زبن

1. زَبَنَهُ, (Mṣb, TA,) and بِهِ زَبَنَ, (TA,) aor. ـُ, (Mṣb, TA,) inf. n. زَبْنٌ. (Ṣ, M, Mgh, Mṣb, K,) *He pushed it, or thrust it; or pushed it, or thrust it, away;* (Ṣ,* Mgh,* Mṣb, K,* TA;) namely, a thing: (Mṣb, TA:) or a thing from another thing. (M,* TA.) You say of a she-camel, تَزْبِنُ حَالِبَهَا *She pushes, or thrusts, or she pushes, or thrusts, away, her milker.* (Mgh, Mṣb, TA.) And زَبَنَتْ بِثَفِنَاتِ رِجْلَيْهَا, (Ṣ,) or زَبَنَتْ بِرِجْلَيْهَا, (TA,) *She* (a camel) *struck with her stifle-joints* (TA) on the occasion of being milked: تَزْبِنُ being [generally] with the stifle-joints; and رَكَضَتْ, with the hind leg; and ضَبَطَتْ, with the fore leg. (Ṣ, TA.) And تَزْبِنُ وَتَدْفَعُ عَنْ ضَرْعِهَا بِرِجْلَيْهَا, or *thrusts, away her young one from her udder with her hind leg.* (M, TA.) And زَبَنَهُمْ *He pushed, or thrust, them away; put them away, or removed them from their place.* (TA.) And of war, or battle, (حَرْب,) one says, تَزْبِنُ النَّاسَ, meaning ‡ *It dashes men* [one against another], *and pushes, or thrusts, them.* (Ṣ, TA.) ═ And زَبَنَتْ عَنَّا هَدِيَّتَكَ وَمَعْرُوفَكَ, inf. n. as above, † *Thou hast turned away from us thy present and thy bounty, or favour:* accord. to Lḥ, properly meaning thou hast turned them away from thy neighbours and acquaintance to others: or, accord. to the A, ‡ *thou hast withdrawn,* and *withheld, from us thy present* &c. (TA.) ═ زَبْنٌ also signifies The *selling any fruit upon its trees for [other] fruit by measure:* (K:) whence ↑ المُزَابَنَةُ (see 3): it has been forbidden, because of the fraud, or deceit, and the ignorance, attending it: and is thus termed because either of the two parties, when he repents, repels the other [if able to do so] from the obligation that he has imposed upon him. (TA.)

3. زَابَنَهُ, (K,) inf. n. مُزَابَنَةٌ, (TA,) *i. q.* دَافَعَهُ [*He contended, or strove, with him in pushing, or thrusting, or in pushing, or thrusting, away; or he pushed him, &c., being pushed &c. by him; or he pushed against him*]. (K.) ═ مُزَابَنَةٌ signifies [also] The *selling dates* (Ṣ, Mgh, Mṣb, K) *in their fresh ripe state* (Ṣ, K) *upon the heads of the palm-trees for dried dates* (Ṣ, Mgh, Mṣb, K) *by measure;* (Mgh, Mṣb;) which is forbidden, because it is a sale by conjecture, [or] without measuring and without weighing: (Ṣ, TA:) it is from زُبْنٌ; because it leads to contention and mutual repulsion: (Mgh:) and in like manner, the *selling any fruit upon its trees for fruit by measure:* see 1, last sentence: (TA:) accord. to Málik, *any selling or buying of a thing by conjecture, not knowing its measure nor its number nor its weight, for something named of that which is measured and weighed and numbered:* or the *selling of a thing known for a thing unknown of its kind:* or the *selling of a thing unknown for a thing unknown of its kind:* or a *buying and selling in which is a mutual endeavour to endamage, or overreach,* (بَيْعٌ مُغَابَنَةٌ,) *in a kind in which endamaging, or overreaching, is not allowable;* (K:) because, in this case, he who is endamaged, or overreached, desires to annul the sale, and he who endamages, or overreaches, desires to make it take effect, so they repel one another, and contend. (TA.)

4. ازبنوا *They removed their tents from the road, or way.* (TA.)

5: see 10, in two places.

6. تزابنوا *i. q.* تدافعوا [*They contended, or strove, together, in pushing, or thrusting, or in pushing, or thrusting, away; or they pushed, &c., one another; or pushed against one another*]. (TA.)

7. انزبنوا *They removed, withdrew, or retired to a distance.* (K.)

10. استزبنه *He made him a* زُبُون [i. e. *treated him as such;*] meaning *a simpleton, or fool; one much, or often, endamaged, or overreached, defrauded, or deceived;* as also ↑ تزبّنه: (Mgh:) or استزبنه and ↑ تزبّنه are like اسْتَغْبَنَهُ and تَغَبَّنَهُ [both app. meaning *he esteemed him* غَبِين, i. e. *weak in judgment,* and therefore *liable to be endamaged, or overreached, defrauded, or deceived;* like as اسْتَعْجَزَهُ and تَعَجَّزَهُ both signify "he esteemed him ضَعِيف, i. e. weak"]; or like اسْتَغْبَاهُ and تَغَبَّاهُ [both app. meaning *he esteemed him unintelligent, or one having little intelligence*]. (TA.)

زُبْنٌ A tent, or house, (بَيْت,) *standing apart from the [other] tents or houses:* (K:) as though it were pushed from them. (TA.) ═ See also مَقَامُ زُبْنٍ. ═ زُبْنٌ *A narrow standing-place, upon which a man cannot stand by reason of its narrowness and slipperiness.* (TA.) ═ [In one place in the CK, الزُّبْنُ is erroneously put for الزُّبُن.]

زُبْنٌ: see زَبْنٌ. ═ Also *A want, or thing wanted:* you say, قَدْ أَخَذَ زُبْنَهُ مِنَ المَالِ, i. e. [*He has taken*] *what he wanted [of the property],* (K,) and مِنَ الطَّعَامِ *[of the food].* (TA.)

زَبْنٌ *A side; a lateral, or an adjacent, part or tract or quarter:* (K:) [and so, app., ↑ زُبْنٌ and ↑ زُبْنٌ: for] you say, حَلَّ زُبْنًا مِنْ قَوْمِهِ with fet-ḥ, [as well as زَبْنًا, with two fet-ḥahs,] and زُبْنًا, with kesr, meaning *He alighted aside, or apart, from his people, or party;* as though he were thrust from their place: scarcely ever, or never, used otherwise than as an adv. n. [of place] or as a denotative of state. (TA.) ═ Also *A piece of cloth [shaped] after the fashion of the tent* (عَلَى تَقْطِيعِ البَيْتِ) *like the* حَجَلَة *[a kind of curtained canopy prepared for a bride].* (K.)

زُبْنٌ, (K, TA,) like كَتِفٌ, (TA,) in the CK being a mistranscription for الزُّبْنُ,]) *Vehement in pushing, or thrusting;* and so ↑ زُبُنٌّ. (K,* TA.)

زِبْنِيَةٌ } see زَبَانِيَةٌ.
زِبْنِيٌّ }

زُبَنٌ: see زَبْنٌ.

زُبْنَةٌ The *hind leg* of a she-camel: (TA:) the hind legs of the she-camel are called رُشْتَاهَا (K, TA) because she pushes, or thrusts, with them. (TA.)

زَبُونٌ One *who pushes, or thrusts, or who pushes, or thrusts, away,* [or *who pushes* &c. *much or vehemently, or who is wont to push* &c.,] *a thing.* (Mṣb.) A she-camel *that pushes, or thrusts, or that pushes, or thrusts, away,* (Mgh, Mṣb, K,) *or that kicks, or strikes, and pushes,* &c., (Ṣ, TA,) *her milker,* (Ṣ, Mgh, Mṣb, K,*) *with her hind leg* (Mṣb) [*or with her stifle-joint:* see 1]: *or that is wont, or accustomed, to push,* &c., *her milker.* (TA.) Hence, (A,) one says حَرْبٌ زَبُونٌ (Ṣ, A, Mṣb, K) meaning ‡ *A difficult, or stubborn, war or battle;* likened to the she-camel termed زَبُون: (A, TA:) or *that dashes men [one against another], and pushes, or thrusts, them:* (Ṣ:) *or in which one portion pushes, or thrusts, or pushes or thrusts away, another, by reason of multitudinousness:* (K:) or it is thus called because it repels the valiant men from advancing, through fear of death. (Mṣb.) ═ As meaning غَبِيٌّ [i. e. † *Unintelligent,* or *having little intelligence*], and حَرِيفٌ [syn. مُعَامِلٌ, and hence, as will be seen from what follows, app. here used in the sense of † *a dealer with others in buying and selling,* a meaning which مُعَامِلٌ often has, though, as I have shown in art. حرف, I do not know any authority for assigning this meaning to حَرِيفٌ, (Ṣ, K, [the latter explanation thus written in my copies of the Ṣ and in my MS. copy of the K and in the CK, but in the TA, and hence in the TK, حريف, which has no meaning, that I know of, appropriate in this instance,]) it is post-classical, (K,) not of the language of the people of the desert: (Ṣ:) it signifies ‡ *a simpleton,* or *fool, who is endamaged,* or *defrauded,* (يُغْبَنُ) *much;*

by a tropical attribution [of the meaning of a pass. part. n. to a word which has properly the meaning of an act. part. n.; because the person thus termed is as though he were pushed, or thrust, away]: (Mgh:) it signifies also † *a purchaser*; because he pushes away another from the thing that is sold; [or because he is often *duped*;] and in this sense, [a sense in which it is commonly now used, or as meaning *a customer*, and also *a dupe*,] it is a post-classical word, not of the language of the people of the desert. (Msb.) [The pl. now commonly used is زَبَائِنُ, and some say الزَّبُونَاتُ.] It is said in a post-classical prov., الزَّبُونُ يَفْرَحُ بِلَا شَيْءٍ [which I would render † *The dupe rejoices without anything, or at nothing*]: (Meyd:) or الزَّبُونُ يَفْرَحُ بِأَدْنَى شَيْءٍ, meaning [† *The dupe rejoices at the least, or the meanest, thing*: or] *the dealer* (المُعَامِلُ), or *the* † *purchaser* (المُشْتَرِي), as the word signifies in the dial. the people of El-Baṣrah. (Ḥar p. 76, q. v. [The editors of the sec. ed. of De Sacy's Ḥar, to which reference is here made, say, (Notes, p. 90,), "Nous pensons que le mot الزبون, dans l'acception qu'il prend dans ce proverbe dérive du chaldéen ܙܒܢ 'vendre.'" (This verb is written in the Lex. of Gesenius ܙܒܢ.) See also De Sacy's Chrest. Arabe, sec. ed., pp. 186—190.] = Also *A well in which is a receding in its* مَثَابَة [or *place where the water collects, or place reached by the water when it returns and collects after one has drawn from it*, &c.; (see art. ثوب;) as though its casing were pushed back in that part]. (K.) = And [*An inner vest;* so in the present day; pl. زَبَائِنُ;] *a thing that is cut so as to fit the body, and worn.* (TA.)

زُبَانَى is the sing. of which زُبَانَيَانِ is the dual. (Mz, 40th نوع.) زُبَانَى العَقْرَب signifies *The horn* [or *claw*] *of the scorpion*: (Msb:) its two horns [or claws] are called زُبَانَيَا العَقْرَبِ: (S, K:) because it pushes with them. (TA.) — And الزُّبَانَيَانِ, (Ibn-Kunásch, S, Kzw,) or زُبَانَيَا العَقْرَبِ, (K,) [the former the more common,] † *The two horns* [or *claws*] *of Scorpio*; [which, like the constellation Leo, the Arabs extended much beyond the limits that we assign to it, and which they thus made to include a portion of Libra;] (Kzw:) *two stars, widely separated,* (Ibn-Kunásch, Kzw, [*that rise*] *before* الإِكْلِيل [q. v.]; (Ibn-Kunásch;) *between which* (Ibn-Kunásch, Kzw) *is the measure of a spear* (رُمْح [q. v.]), *more than the stature of a man,* (Ibn-Kunásch,) [or,] *in appearance, the measure of five cubits:* (Kzw:) *two bright stars,* (S, K,) *in,* or *upon,* (K,) *the two horns* [or *claws*] *of Scorpio:* (S, K:) [*α and γ of Libra*, accord. to those who make النَّوْء to mean "the auroral setting;" and perhaps the same, or *α and β of Libra*, accord to those who make النَّوْء to mean "the auroral rising:"] *one of the Mansions of the Moon,* (S, Kzw,) namely, *the Sixteenth Mansion.* (Kzw. [See مَنَازِلُ القَمَرِ, in art. نزل.]) The saying

* عَضَّ بِأَطْرَافِ الزُّبَانَى قَمَرُهْ *

[lit. *His moon bit the extremities of the claw of Scorpio*], cited by IAạr, is expl. as meaning "he is uncircumcised, except the part from which the قَمَر has contracted;" his قُلْفَة being likened to the زُبَانَى [and his حَشَوَة to the قَمَر]: and he is related to have said that he who is born when the moon is in Scorpio is unprosperous: but Th says, I asked him respecting this saying, and he disallowed it, and said, No, but he is a low, or mean, or sordid, person, who does not give food in winter; and when the moon [in winter] bites the extremities of the زُبَانَى, [i. e. enters Scorpio,] it is most intense cold. (TA.) = See also زُبَانِيَة.

زَبَان: see the next paragraph.

زُبَانِيَة is a pl., of which the sing. is زَبَنِيٌّ (Akh, Zj, S, K,) as some say, or زَبَانٍ, (Akh, S,) or زُبَانِيٌّ, like سُكَارَى, (TA,) or زُبْنِيٌّ, (Ks, K,) the pl. of this last being originally زُبَانِيُّ, the ـ being substituted for the [last] ى: (Bḍ in xcvi. 18:) but the Arabs hardly, or in nowise, know this [attribution of a sing. to زُبَانِيَة], holding it to be a pl. having no sing., like أَبَابِيل and عَبَادِيد. (Akh, S.) With the Arabs [of the classical age] it signifies The شُرَط [app. in the earlier sense of the *braves of an army*, or in the later sense of the *armed attendants, officers*, or *soldiers, of the prefect of the police*]: (S:) this is the primary signification: (Bḍ in xcvi. 18:) the sing. being *syn. with* شُرْطِيّ: and also signifying the مُتَمَرِّد [i. e. *one who exalts himself, or is insolent and audacious, in pride and in acts of rebellion or disobedience*, &c.,] of the jinn, or genii, and of mankind: (K:) and *i. q.* شَدِيد [i. e. *strong*, &c.]: (Seer, K:) each of these two significations [and the first also] being from the meaning of "pushing," or "thrusting." (TA.) — الزَّبَانِيَة signifies also *Certain angels, [the tormentors of the damned in Hell,]* so called because of their thrusting the people of the fire thereto; (Katádeh, S, Msb;*) *the angels* mentioned in the Kur [lxvi. 6] as خِلَاظٌ شِدَادٌ (Zj,) i. e. *rough* in speech or in disposition, *strong* in deeds or in make. (Bḍ.)

[زَبَّان is said by Freytag to signify a foot ("pes"), as on the authority of J; as though he had found it expl. by the word رِجْل: but this is a mistake: it is said in the S that زَبَّان is the name of a man (اسْمُ رَجُلٍ).]

زَبِّين One *striving to suppress the urine and ordure*: (K,* TA: [the word, with the article ال, is expl. by مُدَافِعُ الأَخْبَثَيْنِ: see 3 in art. دفع, and see also أَخْبَثُ:]) such is said in a trad. to be one of those from whom prayer will not be accepted; or, as some relate it, it is the زَبِّين with ن [in the place of the ب]: (TA:) or it means one *withholding them against his will.* (K.) — One says also, مَا بِهَا زَبِّينٌ, meaning *There is not in it* [i. e. the house, الدَّار,] *any one:* so says Aboo-Shubrumeh. (TA.)

زُبُونَة *Pride;* syn. كِبْر. (Ṣ.) — And [hence, probably,] رَجُلٌ ذُو زُبُونَةٍ *i. q.* مَانِعٌ جَانِبَهُ [app. meaning *A man who defends his honour, or reputation:* see جَانِبٌ: (S, TA:) or *a man who defends what is behind his back* مَا وَرَاءَ ظَهْرِهِ [perhaps meaning *his household:* see ظَهْر]). (TA, and so in a copy of the S.) = Also, and † زُبُونَة, The *neck;* (IAạr, K;) as in the saying خُذْ بِقُرُونِهِ وَبِزُبُونَتِهِ *[Take thou hold of his horns and his neck]:* (IAạr, TA:) or زُبُونَة may signify the *ear;* and the pl. زُبُونَاتٌ, the *head and neck* of a horse, by a metonymy, because the ears are therein. (Ḥam p. 58, q. v.)

زُبُونَة: see the next preceding paragraph.

زَبِين: see زَبَانِيَة, first sentence.

زَابِنَة *An [eminence such as is termed]* أُكَمَة (K, TA,) *raised high* (TA) *in a valley that bends,* or *turns, from it;* (K, TA:) as though it pushed it, or thrust it, away. (TA.)

زبى

1. زَبَاهُ, aor. يَزْبِيهِ, (S, K,) inf. n. زَبْىٌ, (S,) *i. q.* حَمَلَهُ [*He bore it, carried it, took it up and carried it, conveyed it,* &c.]; (S, K;) namely, a thing; (S;) as also † ازْدَبَاهُ; thus accord. to the T and S and M; (TA;) [accord. to one of my copies of the S, *i. q.* احتملهُ, which is often syn. with حَمَلَهُ;] or † ازْبَأَهُ; thus in the copies of the K: (TA:) or the first and † last signify *he bore upon his back a heavy burden:* (JM:) and hence the saying of Kuṯb, فَقُلْتُ لَهُ كَلِمَةً أَزْبِيهِ † بِذَلِكَ (JM, TA) i. e. [† *And I said to him a saying,*] *disguieting,* or *disturbing, him,* (JM, TA,*) [*by reason of that:*] because, when a thing is borne, or carried, it is removed from its place. (JM.) — Also, (K,) aor. and inf. n. as above, (TA,) *He drove, urged, or incited, him;* (K, TA;) and so † زَبَّاهُ, (K,) inf. n. تَزْبِيَة; (TA;) and † ازدباه. (K.) [And *i. q.* دَعَاهُ. You say, مَا زَبَاهُمْ إِلَى هٰذَا, i. e. مَا دَعَاهُمْ إِلَيْهِ [*What drew, led, induced, caused, constrained, or drove, them to this? or What hath led,* &c.?]. (JM, TA.) And † زَبَّى لَهُ, inf. n. تَزْبِيَة, i. e. دَعَاهُ [*He drew, or caused, evil to him*]. (TA.) And † زَبَّيْتُ لَهُ, inf. n. تَزْبِيَة, *I prepared* [app. evil] *for him.* (TA.) And زَبَاهُ بِشَرٍّ, (K, TA,) or بِمَكْرُوهٍ, (TA,) *He smote him with evil.* (K, TA.)

2. زَبَّى, inf. n. تَزْبِيَة, accord. to the K, *He spread* flesh-meat *upon a* زُبْيَة as meaning *a hill, or an elevated piece of ground, which the water did not overflow:* but accord. to ISd, *he threw* flesh-meat *into a* زُبْيَة as meaning *a hollow dug in the ground, in which one roasts, or broils, for himself, and bakes bread.* (TA.) — See also 5. — And see 1, in three places.

4: see 1, in three places.

5. تزبّى لِزُبْيَةٍ *He made a pitfall for a lion* (S, Mgh, K) *or a wolf;* (Mgh;) as also † زَبَّاهَا, inf. n. تَزَبِّيَة. (K.) A rájiz says,

وَلَا تَكُونَنَّ مِنَ ٱللَّدْ كَبِدًا *
* حَتَّالَلَّدْ تَرَبَّى زُبْيَةً فَتُصْطَدَا

[*And by no means be thou of those who have been beguiled; like him who has made a pitfall for a lion or a wolf, and then has* himself *been trapped*].

(S,* Mgh.) — And تَرَبَّى فِى الزُّبْيَةِ, accord. to ISd, signifies the same as تَزَبَّاهَا [app. in a sense different from that expl. above; meaning *He concealed himself from the objects of the chase in the hollow made for that purpose: or he fell into the* زُبْيَة, like تَرَدَّى فِى الزُّبْيَةِ]. (TA.)

6. تزابى *He walked with a stretching of himself, or with an elegant and a proud and self-conceited gait, and with slowness.* (T, K, TA.) — And *He magnified himself; or behaved proudly, haughtily, or insolently;* (K, TA;) and *disdainfully.* (TA.)

8. اِزْدَبَاهُ: see 1, in two places.

زُبْيَةٌ *A hill, or an elevated piece of ground, which the water does not overflow:* (S, K:) pl. زُبًى. (S, TA.) Hence, (TA,) it is said in a prov., بَلَغَ السَّيْلُ الزُّبَى [*The torrent reached the* tops *of the hills which they do not usually overflow*]: (S, TA:) or الزُّبَى is here pl. of الزُّبْيَةُ in the sense next following: [but the meaning is virtually the same:] (Meyd:) the prov. is applied to a thing, or an affair, or a case, exceeding the ordinary bounds or limit. (Meyd, TA.) — *A pitfall for a lion* (S, Mgh, Msb, K) *or a wolf* (Mgh) *&c.,* (Msb,) *dug in a high place,* (S, Mgh, Msb,) for which reason it is thus called: (S:) pl. as above. (Msb.) — *A hollow dug in the ground, in which a sportsman conceals himself [from the objects of the chase].* (TA.) — *A hollow dug in the ground, in which one roasts, or broils, for himself, and bakes bread.* (ISd, TA.) — *A well:* so where it is said in a trad. of an Arab of the desert, تَرَدَّى فِى زُبْيَةٍ [*He fell into a well*]. (Mgh.) — The *excavation made by ants;* which they make not save in a high place. (TA.) — Some include this word among those that have contr. significations. (TA.)

أُزْبِيٌّ *Quickness, and briskness, liveliness,* or *sprightliness:* (S, K:) [originally أُزْبُوِىٌّ,] of the measure أُفْعُولِىٌّ. (S.) — *A certain mode of going,* or *pace,* (S, M, K,) *of camels:* (M, TA:) accord. to Aṯ, أُزْبِىٌّ, which is its pl., signifies *various modes of going or pace.* (S.) — *Evil:* (AZ, S:) or *a great evil:* (K:) and *a great, momentous,* or *terrible, thing or affair:* (AZ, S, K:) pl. as above. (AZ, S.) One says, لَقِيتُ مِنْهُ الْأَزَابِىَّ *I experienced from him, or it, evils;* and *great, momentous, or terrible, things.* (AZ, S.) — And *i. q.* عَجَبٌ [app. as meaning *A wonderful thing*]. (TA.) — And The *sound* of a bow; (JM, TA;*) its *musical ringing, or plaintive, sound.* (JM.)

زتن

أَرْضٌ زَيْتُونٌ: see زيتون, in art. زيت.

زج

1. زَجَّهُ, (S, A, Msb,) aor. ـُ, (S,) inf. n. زَجٌّ, (S, A, Msb, K,) *He pierced him, or thrust him,* (i. e. a man, S, Msb,) *with the* زُجّ [*or pointed iron foot of the spear*]; (S, A, Msb, K;*) and *cast at him with it:* and زُجّ also signifies *he pierced, or thrust, with haste.* (TA.) And زَجَّجْتُهُ *I cast at him with the spear.* (A, and Ḥam p. 147.) — [Hence,] زَجَّ شَيْئًا *He cast, or threw, the thing from himself:* (A:) or زَجَّ بِالشَّىْءِ مِنْ يَدِهِ, aor. ـُ, (TA,) inf. n. as above, (K, TA,) ‡ *he cast, or threw, the thing from his hand.* (K,* TA.) — [And hence,] زُجّ signifies also ‡ The *running* of the ostrich. (K, TA.) You say of the ostrich, زَجَّ بِرِجْلَيْهِ, (A, TA,) inf. n. as above, (TA,) ‡ *He ran,* (A, TA,) *throwing out his legs.* (TA.) — [Hence also,] نَزَلْنَا بِوَادٍ يَزُجُّ النَّبَاتَ ‡ *We alighted in a valley putting forth herbage;* as though casting it from itself. (A, TA.) — See also 4. — زَجَّ, sec. pers. زَجِجْتَ, aor. ـِ, inf. n. زَجَجٌ, *It* (an eyebrow) *was, or became, narrow and long:* (TK:) *or arched:* (MA:) [*or narrow and long and full and arched:* see زَجِجٌ below.]

2: see 4. — زَجَّجْتُ حَاجِبَهَا, (S, A,) or زَجَّجَ حَاجِبَهَا, (K, TA,) inf. n. تَزْجِيجٌ, (TA,) *She, or he, made her, or his, eyebrow narrow and long:* (S, K:) [*or made it arched:* (see 1, last sentence:) or *made it narrow and long and arched:* (see زَجِجٌ below:)] or *clipped the redundant portions of the hair thereof: or lengthened it [in appearance] with* إِثْمِد [i. e. *antimony, or ore of antimony, or a black collyrium*; like as the ancient Egyptians were accustomed to do, as appears from their paintings and sculptures; and like as some of the Arab women still do; extending a black line towards the ear, and also a similar line from the outer angle of the eye]. (TA.) In the following verse of the poet Er-Rā'ee,

إِذَا مَا الغَانِيَاتُ خَرَجْنَ يَوْمًا *
* وَزَجَّجْنَ الحَوَاجِبَ وَالعُيُونَا

[the last of these significations may be intended; so that it may be rendered, *When the females content with their husbands, or with their beauty, &c., shall go forth (or went forth) one day, and shall lengthen (or lengthened) with black collyrium the eyebrows and the eyes:* or] كَحَلْنَ is meant to be understood before العُيُونَا. (S.) — Hence, from تَزْجِيجُ الحَوَاجِبِ as signifying "the clipping of the redundant portions of the hair of the eyebrows," زَجَّجَ مُوَضِّعَهَا, occurring in a trad., referring to a hole made in a piece of wood in which a thousand deenars and a writing had been inserted, is expl. as meaning *He made even, and adjusted, the place thereof:* or, accord. to IAth, it may be that the hole was in the end of the piece of wood, and so it may mean *he made a* زُجّ [q. v.] *upon the place thereof,* to hold it fast, and to preserve what was in it. (TA.)

4. أَزَجَّ الرُّمْحَ; (IAạr, ISk, S, A, K;) and زَجَّجَهُ ♦; (A, TA;) and ♦ زَجَّهُ, aor. ـُ, inf. n. زَجٌّ; (Msb;) and زَجَاجُهُ; (TA;) *He put, or made, a* زُجّ [q. v.] *to the spear.* (IAạr, ISk, S, A, Msb, K.) — The first of these phrases is said also to signify *He removed, or took off, its* زُجّ *from the spear:* (A:) IAạr is related to have said thus; but he is also related to have said that this signification is not allowable. (TA.)

8. اِزْدَجَّ, said of the eyebrow, *It reached to the outer extremity* (زُنَابَى) *of the eye.* (K.) — And, said of herbage, *Its intervening spaces became closed up.* (TA.)

زُجّ [The *pointed iron foot,* or *heel,* or *shoe, of a spear;*] the *iron at the lower extremity of a spear;* (S, A, Msb, K;) i. e. the *iron which is fixed upon the lower extremity of a spear, and with which the spear is stuck into the ground:* the iron which is fixed upon its upper extremity, and with which one pierces, being called سِنَانٌ. (ISd, TA:) pl. [of mult.] زِجَاجٌ and زِجَجَةٌ (S, Msb, K) and [of pauc.] أَزِجَّةٌ and أَزُجَّةٌ. (TA.) — or this last is not allowable, (S, Msb, TA,) accord. to ISk. (Msb.) Zuheyr says,

وَمَنْ يَعْصِ أَطْرَافَ الزِّجَاجِ فَإِنَّهُ *
* يُطِيعُ العَوَالِى رُكِّبَتْ كُلَّ لَهْذَمِ

[*And he who refuses to yield to the points of the iron feet of the spears shall yield to the upper extremities thereof mounted with every sharp spear-head*]: ISk says, he means that he who refuses to yield to a small thing will encounter a great thing: and Khálid Ibn-Kulthoom says, they used to meet their enemies, when they desired peace, with the iron feet of their spears turned towards them; and if they refused peace, they turned their spears' heads to them, and combated them. (TA.) [By a synecdoche, the pl.] زِجَاجٌ is also used to signify *Spears,* altogether. (Ḥam p. 147.) — Hence, as being likened to the زُجّ of the spear, (L,) ‡ The *extremity of the elbow,* (S, L, K,) *which is pointed:* (L:) or the *part* [or *joint*] *between the lower extremity of the os humeri and the extremity of the ulna at the elbow:* (T in art. ابر:) or [simply] *the elbow.* (A.) You say, اِتَّكَأَ عَلَى زُجِّهِ ‡ *He leaned upon his elbows:* and اِتَّكَؤُوا عَلَى زِجَاجِ ‡ [*They leaned upon the extremities of their elbows*]. (A.) — [Hence also,] ‡ *A tush,* or *canine tooth:* زِجَاجُ الفَحْلِ signifies ‡ *the tushes of the stallion-camel.* (A, K.) — [Hence also a signification mentioned by Golius on the authority of Meyd, † *An iron picot* ("subsceus ferrea") *round which a mill-stone turns.*] — Also *An arrow-head:* (IAạr, K:) pl. زِجَجَةٌ and زِجَاجٌ (K) and أَزِجَّةٌ. (TA.)

زَجَجٌ *Narrowness and length in the eyebrows:* (S, K:) or *narrowness and archedness of the eyebrows:* (A:) or *archedness thereof:* (MA:) or *narrowness and length and fulness and arched-*

ness thereof. (TA.) [See 1, last sentence.] — Also, in an ostrich, † *Length of the shanks, and width of step.* (L.) — And in camels, † *Width, or wideness,* (رَوْح,) *in* [*the space between*] *the hind legs.* (TA.) — And † *Wideness* of a solid hoof: which is a fault. (TA in art. صر.)

زُجٌّ *Darts, or javelins,* (جِرَاب,) *furnished with iron heads:* (Ḳ:) its sing. is not mentioned. (TA.) — [It is also expl. in different copies of the Ḳ as meaning مُعَيِّرٌ مُقَتِّلَةٌ or مُقَتِّلَةٌ or مُقَتِّلَةٌ: the first I regard as the right reading; i. e. *Asses (wild asses) fighting one another.*]

زُجَاجٌ and زَجَاجٌ and زِجَاجٌ, (AO, Ṣ, Mṣb, Ḳ,) the first of which is that used by the seven readers [of the Ḳur-án], (Mṣb,) and the last is the least common, (TA,) words of well-known meaning; (Ṣ, Mṣb, Ḳ:) [*Glass: pieces of glass: glass-vessels:*] *glass flasks or bottles;* syn. قَوَارِيرُ: (TA:) and [*glass*] *drinking-cups* or *bowls:* (AO, TA:) pls. of زُجَاجَةٌ (AO, Ṣ) and زَجَاجَةٌ and زِجَاجَةٌ: (AO:) or [rather] these are the ns. un. (Mṣb.) In the Ḳur [xxiv. 35], زُجَاجَةٌ means *A lamp,* syn. قِنْدِيلٌ. (Lth, Bḍ, Jel.) *Of* زُجَاجٌ [i. e. *glass*]. (Bḍ.) — زَجَاجٌ, with fet-ḥ, also signifies The *berries of the clove-tree;* syn. حَبُّ القَرَنْفُلِ. (Ḳ, TA.)

زَجَاجَةٌ and زَجَاجَةٌ and زِجَاجَةٌ: see the next preceding paragraph; the first, in two places. — The last also signifies The *art,* or *occupation, of making* زُجَاج [i. e. *glass, glass vessels,* &c.]. (TA.)

زُجَاجِىٌّ (Mṣb, Ḳ, TA) [and زَجَاجِىٌّ and زِجَاجِىٌّ, the former in the CḲ, and both implied in the Ḳ and in the Mṣb,] *A seller of* زُجَاج [i. e. *glass, glass vessels,* &c.]. (Mṣb, Ḳ.)

زَجَّاجٌ *A maker,* or *manufacturer, of* زُجَاج [i. e. *glass, glass vessels,* &c.]. (Mṣb, Ḳ.)

اِزْجَاجَةٌ † *The anus;* because it emits (زَرْجٌ) wind and excrement. (TA.)

أَزَجُّ, applied to a man, (Ṣ, A,) *Having narrow and long eyebrows:* (Ṣ, Ḳ:) or *having narrow and arched eyebrows:* (A:) [or *having arched eyebrows:* see زَجَجٌ:] or *having narrow and long and full and arched eyebrows:* (TA:) fem. زَجَّاءُ, (A, Ḳ,) applied to a woman: (A:) [pl. زُجٌّ:] and one says also أَزَجُّ الحَوَاجِبِ [meaning the same]. (L.) It is likewise applied to the eyebrow [as meaning *Narrow and long:* or *narrow and arched:* &c.]: (A, TA:) and so مُزَجَّجٌ: (TA:) or the former signifies an eyebrow *narrow and long* [&c.] *naturally:* and the latter, *rendered so artificially.* (MF.) And الأَزَجُّ is a name for *The eyebrow* [itself] in the dial. of El-Yemen. (TA.) — Also, applied to a male ostrich, † *Long in step:* (Ṣ, Ḳ:) or *long-legged and long in step:* (L:) or *that runs throwing out his legs:* (TA:) or *having white feathers above his eyes:* (Ḳ:) fem. زَجَّاءُ: (Ṣ:) and pl. زُجٌّ. (Ḳ.) And, applied to a man, † *Long-legged.* (L.) — Also, applied to a solid hoof, † *Wide.* (TA in art. صر. [See زَجَجٌ, last sentence.])

مِزَجٌّ A spear *having a* زُجّ [q. v.] *affixed to it.* (ISk, Ṣ.)

مِزْرَاقٌ مِزَجٌّ *A short spear, like the* مِزْرَاق, (Ṣ, Ḳ, TA,) *having at its lower extremity a* زُجّ [q. v.]: and sometimes used as meaning *one that transpierces, or passes through, quickly.* (TA.)

مِزَجَّةٌ *An instrument with which the eyebrow is made such as is termed* أَزَجُّ [or *narrow and long,* or *narrow and arched,* &c.]. (TA.)

مُزَجَّجٌ: see أَزَجُّ, in two places.

مُزَجْوَجٌ *Pierced, or thrust, with the* زُجّ [q. v.] *of a spear.* (Ṣ, TA.) And *Cast at therewith.* (TA.) — Also A large bucket (غَرْبٌ) *not made round, but having its two lips* [or *opposite edges*] *put together, and then sewed.* (Ḳ.)

زجر

1. زَجَرَهُ, (Ṣ, A, Mgh, Mṣb, Ḳ,) aor. ـُ, (Mṣb, TA,) inf. n. زَجْرٌ, (Ṣ, A, Mṣb,) *He chid him, by a cry, by his voice, or by reproof:* (Ṣ,* Ḳ,* TA:) *he checked him, restrained him, or forbade him, with rough speech:* (TA:) or *prevented, hindered, restrained,* or *withheld, him:* or *forbade,* or *prohibited, him:* [*by any kind of cry or speech:*] as also ♦ ازْجَرَهُ; (Ṣ, A, Mgh, Mṣb, Ḳ;) the latter originally ازْجَرَهُ: (Mṣb, TA:) عَنْ كَذَا *from* [*doing*] *such a thing:* (A,* Mgh, TA:) عَنِ السُّوءِ *from evil.* (TA.) — زَجَرَ الكَلْبَ, (Ḳ,) and السَّبُعَ, (TA,) and بِهِ زَجَرَ, (Ḳ,) † *He cried out to, or at, the dog,* (Ḳ,) and *the beast of prey,* (TA,) *in order that he might forbear, refrain, or abstain.* (Ḳ, TA.) [See a tropical ex. voce جَنَّ.] — زَجَرَ البَعِيرَ † *He incited the camel to quickness:* (TA:) *he drove, or urged, the camel,* (Ṣ, Ḳ, TA,) *and incited him with a peculiar cry,* so that he became excited, and went on: (TA:) *he said to the camel* حُوبْ: and زَجَرَ النَّاقَةَ † *he said to the she-camel* حَلْ: (AZ, TA:) and زَجَرَ الغَنَمَ † *He* (a pastor) *cried out to, or at, the sheep or goats:* (A, Mgh, TA:) and in like manner, to, or at, a horse or the like, and a camel, and a beast of prey, *with a high, or loud, voice, and vehemently:* (TA:) and † الرِّيحُ تَزْجُرُ السَّحَابَ [*The wind drives the clouds*]. (A.) — زَجْرٌ signifies The *driving away with crying or a cry:* and by subsequent applications, sometimes, † the *driving away:* and sometimes † the *crying, or crying out, or a cry.* (B, TA.) — زَجَرَ الطَّائِرَ, (Ḳ,) aor. ـِ, inf. n. زَجْرٌ; (TA;) and ♦ ازْجَرَهُ; (Ḳ:) † *He chid the bird, auguring evil from it.* (Ḳ, TA.) — And زَجَرَ الطَّيْرَ † *He threw a pebble at the birds, and cried out; and if, in flying, they turned their right sides towards him, he augured well from them; but if their left sides, evil.* (A.) — Hence, (A,) زَجَرَ also signifies † *The auguring from the flight, alighting-places, cries, kinds, or names, of birds:* (Ṣ, A, Ḳ:) you say, هُوَ يَزْجُرُ الطَّيْرَ *He augurs from the flight, &c., of birds:* (A:) or زَجْرٌ signifies the *auguring well from a bird's or some other thing's* سُنُوح [or *turning the right side towards one,* or *the contrary*], and *evil from its* بُرُوح [or *turning the left side towards one, or the contrary*]. (Zj.) And زَجَرَ غُرَابُ البَيْنِ means † *He went away, departed, or journeyed.* (Ḥar p. 308.) — [Hence,] it also signifies † *The practising of divination:* (Ḳ:) or *a species thereof:* you say, زَجَرْتُ أَنَّهُ يَكُونُ كَذَا وَكَذَا *I have divined that it is so and so.* (Ṣ, L.) [See also زَاجِر.] — زَجَرْتُ بِمَا فِى بَطْنِهَا. † *She* (a camel) *cast forth what was in her belly.* (Ḳ, TA.)

6. تَزَاجَرُوا عَنِ المُنْكَرِ [*They checked, restrained, or forbade, one another, with rough speech;* or] *they prevented, hindered, or withheld one another; or they forbade, or prohibited, one another; from abominable, foul, or evil, conduct.* (A, Mṣb.)

7. انزجر and ازْدَجَرَ ♦ *He, being chidden, by a cry, by the voice, or by reproof; or being checked, restrained, or forbidden, with rough speech;* (TA:) *or being prevented, hindered, restrained, or withheld; or being forbidden or prohibited; refrained, forbore, or abstained;* (Ṣ, A, Mgh, Mṣb, Ḳ, TA:) عَنْ كَذَا *from* [*doing*] *such a thing.* (Mgh, TA.) — ازْدَجَرَ, in the Ḳur liv. 9, means *He was driven away.* (TA.) — انزجر *He* (a dog) *became urged, or incited, by a cry,* to pursue the game. (Mgh.)

8. ازْدَجَرَ, for ازْتَجَرَ, trans. and intrans.: see 1 and 7; each in two places.

Q. Q. 1 (accord. to the Ṣ) زَأْزَجَ: see art. زجر.

زَجْرٌ inf. n. of 1. (Ṣ, A, Mṣb.) — *A crying at camels* [&c.], *and an urging or inciting of them.* (TA.) — *A cry by which one chides,* i. e., either *checks* or *urges, a beast of prey,* &c.; like صَهْ to a man, and عَدَسْ to a mule, &c. (The lexicons, passim.) — See also what next follows.

زَجْرٌ (Az, O, Ḳ) and ♦ زَجْرٌ (IDrd, O, Ḳ) *Large fish,* (Ḳ,) [i. e.] *a species of large fish,* (IDrd, O,) *with small scales:* (TA:) IDrd says, thus called by the people of El-Irák, but I do not think the appellation to be genuine Arabic: (O:) pl. زُجُورٌ. (O, Ḳ.)

زَجْرَةٌ *A cry.* (Mgh.)

زَجُورٌ † A she-camel *that will not yield her milk abundantly until chidden:* (A, Ḳ, TA:) or *that yields her milk abundantly to her young one if beaten, but does not if let alone:* (TA:) or (Ḳ, TA, but accord. to the CḲ "and") a she-camel *that knows* [*her young one*] *with her eye, but repudiates it with her nose* [*when she smells it*]: (Ṣ, Ḳ:) and a she-camel *that inclines to the young one of another, and not to her own, but only smells it, and refuses to yield her milk to it;* syn. عَلُوقٌ. (Ḳ.) — It is also applied, metaphorically, as an epithet to war. (A, TA.)

زَجَّارٌ One *who chides,* &c., *much, or often.*

زَاجِرٌ [act. part. n. of 1]. — [Hence,] كَفَى

بِالْقُرْآنِ زَاجِرًا ‡ [*The Kur-án suffices as a chider, checker, restrainer, or forbidder*]. (A, TA.) And الزَّاجِرُ † *The exhorter, on the part of God, in the heart of the believer;* i. e. *the light shed into it,* [or what we term *the light of nature,*] *that invites him to the truth.* (KT.) — الزَّاجِرَاتُ, in the Kur xxxvii. 2, means ‡ The angels who are *the drivers of the clouds.* (K,* TA.) — زَاجِرٌ also signifies ‡ *A diviner;* because, when he sees that which he thinks to be of evil omen, he cries out with a high, or loud, and vehement, voice, forbidding to undertake the thing in question. (Zj, TA.) — أَبُو زَاجِرٍ † *The crow;* because one augurs by means of it. (Ḥar p. 602.)

[A زَاجِرَةٌ is a subst. formed from the epithet زَاجِرٌ by the addition of ة. Its pl. occurs in the saying,] كَرَّرْتُ عَلَى سَمْعِهِ المَوَاعِظَ وَالزَّوَاجِرَ ‡ [*Exhortations, and chiding or restraining speeches, were repeated in his ears*]. (A, TA.)

زِنْجِيرٌ and زِنْجِيرَةٌ: see art. زنجر.

أَزْجَرُ A camel *having a looseness in the vertebræ of his back, arising from disease, or from galls, or sores, produced by the saddle:* (O, K:*) [or *having a fracture in his back;*] like أَحْزَلُ. (O.)

مَزْجَرٌ [*A place of* زَجْر, i. e. *chiding,* &c.]. — [Hence,] هُوَ مِنِّي مَزْجَرَ الكَلْبِ, an elliptical phrase, meaning ‡ [*He is, in relation to me,* or مِنِّي is here used in the sense of عِنْدِي, i. e., *in my estimation,*] *as though he were in the* مزجر *of the dog;* (Sb, TA ‡) [i. e., *as though he were to be chidden like the dog, and driven away;*] said by Z to be tropical. (TA.)

مَزْجَرَةٌ [*A cause of* زَجْر, i. e. *chiding,* &c.: a noun of the same class as مَبْحَثَةٌ &c.; pl. مَزَاجِرُ]. A poet says,

* مَنْ كَانَ لَا يَزْعُمُ أَنِّي شَاعِرُ *

* فَلْيَمْحُ مِنِّي تَنْسُهُ المَزَاجِرُ *

i. e. † [*He who will not assert that I am a poet, let him approach me:*] *preventing causes forbid him.* (TA.) And one says, ذِكْرُ اللّٰهِ مَزْجَرَةٌ لِلشَّيْطَانِ ‡ [*The remembrance,* or *the mention, of God is a cause of driving away the devil*]. (A, TA.)

مُزْدَجَرٌ, in the Kur liv. 4, (Bḍ, TA,) is [an inf. n.,] syn. with ازْدِجَارٌ, (Bḍ,) meaning † *Depulsion,* and *prevention,* or *prohibition,* from the commission of sinful actions; (TA;) or from punishment: or it there means *a threatening:* and some read مُزْجَرٌ, changing the د into ج, and incorporating it [into the preceding letter]. (Bḍ.)

زجل

1. زَجَلَ, (MA, K,) aor. ـِ, (K,) inf. n. زَجْلٌ, (MA, K, KL, and Ḥar p. 240,) *He uttered his voice,* or *a cry;* or *made a sound,* or *cry:* (MA, KL:) or *he raised his voice,* (K, Ḥar,) *to evince emotion.* (Ḥar.) — [It seems to be indicated in the K that it signifies also *He played,* or *sported:* and *He,* or *it* (i. e. a company of men), *raised cries, shouts, noises, a clamour,* or *confused cries* or *shouts* or *noises:* and *He trilled,* or *quavered, and prolonged his voice;* or *prolonged it, and modulated it sweetly.* See the next paragraph.]

زَجْلٌ inf. n. of زَجَلَ: (MA, K:) [and used as a simple subst.:] *i. q.* صَوْتٌ [as an inf. n., meaning The *uttering of the voice,* or *of a sound,* or *cry:* or, as a simple subst., *a voice, sound,* or *cry*]: (S:) or *a high,* or *loud, voice:* such have the angels when celebrating the praises of God: (TA:) [and] *a vehement sound.* (Ḥam p. 627.) [Hence,] سَحَابٌ ذُو زَجَلٍ *Clouds having a thundering:* (TA:) [and] so ♦ سَحَابٌ زَجِلٌ. (S.) — *A clamour;* or *a confusion,* or *mixture, of cries* or *shouts* or *noises,* or *of crying* or *shouting* or *noise.* (K.) — [*A low,* or *faint, sound:* hence,] زَجَلُ عَفَارِيهِ الجِنِّ means [i. e. *The low,* or *faint, sound of the jinn,* or *genii, that is heard by night in the deserts;* and said to be *a sound like drumming:* or *the sound of the winds in the atmosphere, imagined by the people of the desert to be the sound of the jinn*]. (TA.) — *A trilling,* or *quavering, and prolonging of the voice;* or *a prolonging of the voice, and modulating it sweetly.* (K.) A poet likens it to the voice of one urging on camels by singing to them, and to the playing on a reed-pipe. (Sb, TA.) — Also *Play,* or *sport.* (K.) — And *A species of verse, well known;* [*a vulgar sort of unmeasured song or ballad;*] in this sense post-classical. (TA.)

زَجْلٌ *Raising his voice;* as also ♦ زَاجِلٌ. (K.) — [Hence,] زَجَلٌ: سَحَابٌ زَجِلٌ: see زَجْلٌ. And نَبْتٌ زَجِلٌ *Rain accompanied by the sound of thunder.* (TA.) And نَبْتٌ زَجِلٌ *A plant,* or *herbage, in which,* or *among which, the wind makes a sound.* (K.)

زَجْلَةٌ: see the next paragraph, in two places.

زَجْلَةٌ The *sound,* or *voice,* or *noise,* of men; as also ♦ زَجْلَةٌ. (K.) — And *A company, a collection,* or *an assemblage:* (K:) or *a party, or company, of men,* (S, K,) peculiarly: (TA:) as also زَجْلَةٌ: (K:) pl. of the former زَجَلٌ. (S.)

زَاجِلٌ: see زَجَلٌ. — It is also applied to a song, or singing, [meaning *Loud,*] in the saying,

* وَهُوَ يُغَنِّيهَا غِنَاءً زَاجِلَا *

[*And he sings to her,* or *to them* (probably referring to camels), *with a loud song* or *singing*]. (TA.)

زجو

1. زَجَا, (S, K,) sor. يَزْجُو, (S,) inf. n. زَجْوٌ (S, K, and Ḥam p. 78) and زَجْوَةٌ (K and Ḥam) and زُجُوٌّ, (K,) *It* (a thing) *went,* or *became urged on* or *along, quickly.* (Ḥam ubi suprà: there indicated by the context, but not expressed.) — *It* (a bad piece of money) *passed,* or *had currency.* (Er-Rághib, TA.) — *It* (an affair) *was,* or *became, easy;* and *right, in a right state,* or *right, in its direction* or *tendency.* (K, TA.) Hence the trad., لَا تَزْجُو صَلَاةٌ لَا يُقْرَأُ فِيهَا بِفَاتِحَةِ الكِتَابِ, i. e. [*A prayer in which the opening chapter of the Book* (meaning the Kur-án) *is not recited*] *will not be right.* (TA.) — Also, inf. n. زَجَاءٌ, said of the [tax called] خَرَاج, *It was,* or *became, easy of collection.* (S.) — زَجَاءٌ also signifies The *acting with penetrative energy, and effectiveness,* in an affair. (S, K.) One says, هٰذَا الأَمْرُ قَدْ زَجَوْنَا عَلَيْهِ [app. meaning *This affair, we have effected it,* or *accomplished it;* like as one says, مَضَيْنَا عَلَى الأَمْرِ]. (T, TA.) And عَطَاءٌ قَلِيلٌ يَزْجُو خَيْرٌ مِنْ كَثِيرٍ لَا يَزْجُو [*A small gift that is effective is better than much that will not be effective*]. (S.) — One says also, ضَحِكَ حَتَّى زَجَا, i. e. [*He laughed until*] *his laughing became stopped,* or *cut short.* (S, K.*) — See also what next follows, in two places.

2. زَجَّى, (S, Mṣb, TA,) inf. n. تَزْجِيَةٌ, (S, TA,) *He pushed it gently,* (S, Mṣb, TA,) *in order that it might go on;* as also ♦ ازْجَاهُ; and ♦ زَجَاهُ, (for, يَزْجُوهُ, inf. n. زَجْوٌ: and this last, *he drove it,* or *urged it on, gently;* (TA:) [and so زَجَاهُ and ♦ ازْجَاهُ, as will be shown by what follows:] or ♦ زَجَاهُ signifies [simply] *he drove it,* or *urged it on:* and *he pushed it:* and so [app. in both of these senses] زَجَاهُ and ♦ ازْجَاهُ. (K.) Hence, i. e. from زَجَّيْتُهُ meaning "I pushed it gently," (Ḥar p. 304,) one says, كَيْفَ تُزَجِّي الأَيَّامَ, (S, Ḥar) i. e. كَيْفَ تُدَافِعُهَا [*How dost thou strive with the days in pushing them on,* or *making them to pass away?*]: (S:) or كيف تدفعها [*how dost thou push on the days?* and thus may mean also كيف تدافعها]: (Ḥar:) [or *how dost thou make the days to pass away?* for] تزجى الأيام means *he made the days to pass away:* (MA:) [or *how dost thou pass the days?* for it is also said that] تَزْجِيَةٌ signifies the *passing* [one's] days. (KL.) [تزجى الأيام may be well rendered *He made the days to pass away by means of exertion;* and so دَفَعَهَا and دَافَعَهَا. Ḥar (ubi suprà) uses the phrase أَزْجَى أَيَّامًا مَسُودَةً as meaning *I push on evil and hard days.*] ازجى ♦ الشَّيْءَ, also, inf. n. إِزْجَاءٌ, is expl. by Az as signifying دَافَعَ بِقَلِيلِهِ [app. meaning *He strove to push on* life, or *to repel* want or the like, *with little of the thing*]: and accord. to a saying heard by him from a man of the tribe of Fezárah, نُزَجِّي دُنْيَانَا [or the correct reading may be نُزْجِي, and accord. to either reading the phrase may be rendered *We strive to push on* life, or *to repel* want &c., *with little of our worldly possessions,*] means *we content ourselves in respect of our worldly possessions with scanty sustenance.* (TA. [See also 5.]) One says also أَزْجَيْتُ ♦ الإِبِلَ *I drove the camels.* (S.) And البَقَرَةُ تُزْجِي ♦ وَلَدَهَا *The [wild] cow drives her young one.* (S.) الرِّيحُ ♦ تُزْجِي السَّحَابَ *The wind drives along the clouds:* (S:) or *drives along gently the clouds;* as also تُزَجِّيهِ, but in an intensive sense. (Mṣb.) In like manner, يُزْجِي ♦ سَحَابًا is said of God, in the Kur [xxiv. 43]: and in the same [xvii. 68], رَبُّكُمُ الَّذِي يُزْجِي ♦ لَكُمُ الْفُلْكَ فِي الْبَحْرِ [*Your Lord is He*

who driveth along for you the ship in the sea]. (TA.) And a poet says,

* زَجَّيْتُهُ بِالقَوْلِ وَازْدَجَيْتُهُ ♦ *

i. e. [*I drove him with speech, and*] *urged him on*: for زَجَّاهُ signifies سَاقَهُ [like زَجَاهُ &c.]. (TA.) — And زَجَّى حَاجَتِى *He made easy the attainment of my want*. (TA.) = زَجَّى الرُّمْحَ *i. q.* أَزَجَّهُ q. v. in art. زج. (TA in that art.)

4: see **2**, in ten places. ازجى also signifies *He made* money, or bud money, *to pass*, or *be current*. (Er-Rághib, TA.)

5. تَزَجَّيْتُ بِكَذَا *I contented myself with such a thing*: a rájiz says,

* تَزَجَّ مِنْ دُنْيَاكَ بِالبَلَاغِ *

[*Content thyself with what is sufficient of thy worldly possessions*]. (S. [See also **2**.])

8: see **2**, near the end of the paragraph.

أَزْجَى *More penetrating and effective* in an affair than another: (S, K:) so in the saying, فُلَانٌ أَزْجَى بِهَا الأَمْرِ مِنْ فُلَانٍ [*Such a one is more penetrating and effective in this affair than such a one*]. (S, K.*)

مُزْجًى, applied to a horse [or other beast], *That is driven*, or *urged on*, (يُزْجَى,) [i. e. يُزْجِيهِ رَاكِبُهُ,] *in his pace, by little and little*. (Ham p. 168.) — A *small*, or *scanty*, thing; (S, Er-Rághib, TA;) or such as is *mean*, or *paltry*; *that may be pushed and driven away because of the little account that is made of it*. (Er-Rághib, TA.) بِضَاعَةٌ مُزْجَاةٌ means *Small*, or *scanty, merchandise*; *little in quantity*: (S, K:) and so it is said to mean in the Kur [xii. 88]: or, as in some copies of the S, *little*, or *mean*, or *paltry, merchandise*: (TA:) or *mean*, or *paltry, merchandise, rejected by every one to whom it is offered*: (A, TA:) or *merchandise wherewith the days are pushed on* (تُدْفَعُ [i. e. *made to pass away by means of exertion*]) because of its scantiness: (Mṣb, TA: [for مُزْجَاةٌ بِهَا:]) or, accord. to the shereef El-Murtaḍà, *merchandise driven along portion after portion, scantily and feebly*: (TA:) or *merchandise in respect of which a lowering of the price is demanded on account of its badness* (فِيهَا إِنْخَافِضٌ); (Th, TA:) *not in perfect condition*: (Th, K, TA:) thus, too, it is expl. as used in the Kur: and some say that what is there mentioned consisted of fruit of the terebinth-tree, or of صَنَوْبَر [app. here meaning pine-cones]: some say, of commodities of the Arabs of the desert, wool, and clarified butter: and some say, of deficient pieces of money. (TA.)

مُزَجَّى *Weak*: so termed because of his lagging behind, and requiring to be urged on: (Ham p. 441:) or anything not *perfect in nobility, nor in any other praiseworthy quality*: or, as some say, one *driven to generosity against his will*: (TA:) and also, (TA,) applied to a man, *q. v.* مُزَلَّجٌ [q. v., app. here meaning *deficient in manliness, or manly virtue, or the like*]. (S, TA.) الزَّمَانُ المُزْجَى, a phrase used by Ḥar, expl. (p. 429) as meaning حَقُّهُ أَنْ يُزْجِيَهُ النَّاسُ, i. e. *Time that requires men to push it on, or to make it to pass away by means of exertion*.]

مُزْجِيَةٌ A man *who urges on much the camel, or beast, that he rides*. (TA.)

زحر

1. زَحَرَ, (S, L, K,) aor. ـِ, (S, L,) inf. n. زَحْرٌ; (L;) and زَحْرَةٌ ♦ (L:) *He removed him, or it, from his, or its, place*: (S, L, K:) and *he pushed, or thrust, away, him, or it*: (L, K:) or the latter, *he removed him, or it, far away; placed, or put, him, or it, at a distance, far away, or far off*: (S, A, Mgh, L, Mṣb:) and the former signifies also *he drew, dragged, or pulled, away, him, or it, in haste*. (L, K.) You say, زَحَرَهُ ♦ عَنْهُ *He removed him, or it, far away*; (S, K;) or *pushed, or thrust, away*; and *removed; him, or it*; (TA;) *from it*; (S, K;) i. e. from his, or its, place. (TA.) It is said in the Kur [iii. 182], فَمَنْ زُحْزِحَ ♦ عَنِ النَّارِ وَأُدْخِلَ الجَنَّةَ فَقَدْ فَازَ, i. e. [*And he*] *who shall be removed* [*from the fire* of Hell], *or removed far away* [*therefrom, and made to enter Paradise, shall attain good fortune*]. (TA.)

R. Q. 1. زَحْرَحَ: see above, in three places: = and see also the paragraph here following.

R. Q. 2. تَزَحْزَحَ *He*, or *it*, *removed*, or *became removed*; (S, A, Mgh, Mṣb;) and (Mgh, Mṣb) *removed, or became removed, far away*: (Mgh, Mṣb, K:) and accord. to Es-Semeen, ♦ زَحْزَحَ is likewise used in an intrans. sense, as well as a trans.; but MF says that its use in an intrans. sense is strange. (TA.) You say, دَخَلْتُ عَلَى فُلَانٍ فَتَزَحْزَحَ لِى عَنْ مَجْلِسِهِ, i. e. [*I went in to such a one, and*] *he removed* [*for me from his sitting-place*]. (Mgh, Mṣb.*)

* زَحْزَحٌ *Distance*: so in the saying, هُوَ بِزَحْزَحٍ مِنْهُ, i. e. [*He, or it, is at a distance from him, or it*]. (S, K.) Az says that, accord. to some, this is a reduplicative word from زَاحَ, aor. يَزِيحُ, meaning تَأَخَّرَ; and some hold it to be from الزَّوْحُ meaning "the driving vehemently," as also الدَّوْحُ. (TA.)

زُحْزُحٌ *Distant; remote*. (K.)

مُتَزَحْزَحٌ *A place to which one removes, or may remove*, [in an absolute sense, as is implied in the A, or] *far away*. (Ham p. 655.) One says, مَا لِى عَنْهُ مُتَزَحْزَحٌ [*There is not for me any place to which to remove from him, or it*]. (A.)

زحر

1. زَحَرَ, aor. ـِ and ـُ, (K,) inf. n. زَحِيرٌ (A, K) and زَحَارٌ and زَحَارَةٌ, (K,) *He emitted the voice*, (K, * TA,) or (K, TA, in the CK "and,") *the breath, with a moaning*; (A, K;) [*or he breathed hard*; as appears from what follows;] in work, or labour, or in difficulty. (TA.) You say, سَمِعْتُ لَهُ زَحِيرًا [*I heard him breathe hard*; *or emit the voice, or the breath, with a moaning*]. (A.) And of a woman bringing forth, you say, زَحَرَتْ, aor. ـِ and ـُ, inf. n. زَحِيرٌ, *She breathed hard*. (S.) — [Hence,] زَحَرَ said of a niggardly man, † *He, being begged of, deemed the begging grievous, or troublesome*, (K, TA,) *and moaned thereat*. (TA.) — زَحَرَ, (A, K,) aor. ـِ and ـُ, (K,) inf. n. زَحِيرٌ (S, A, K) and زَحَارٌ (S, K) and زَحَارَةٌ (K;) [and app. زَحْرٌ also; (see مَزْحُورٍ;)] and زَحْرَةٌ, (A, K;) and زَحْرٌ, inf. n. تَزْحِيرٌ; (K;) [all signify] *He was, or became, affected with a looseness of the bowels*: (S, A:) *or with a violent looseness of the bowels, and with a griping pain in the belly, and a discharge of blood*. (K.) — And زَحَرَتْ بِهِ أُمُّهُ, and عَنْهُ ♦ تَزَحَّرَتْ ‡ *His mother brought him forth*. (A, K.) — زَحَرَهُ بِالرُّمْحِ, accord. to the K, signifies *He broke, or clave, his head with the spear*: but IDrd says that this is not of established authority. (TA.) = زَحِرَ, like عَنِىَ, *He was, or became, niggardly, or tenacious*. (K.)

2: see **1**. = زَحَّرَ الثَّالَّةَ, inf. n. تَزْحِيرٌ, *He put a ball* (كُرَة) *into a nose-bag* (مِخْدَرَة), *and inserted it into the vulva of the she-camel* whose young one had died during the period between the time [that should have been that] of bringing him forth and a month of the last part thereof, [i. e. during the last month of her proper period of gestation,] *and left it for a night, having stopped up her nose, then drew forth the ball, having prepared another young camel, which he then showed to her, the nose being still stopped up, whereupon she thought that it was her young one, and that she had at that time brought it forth, then he unstopped her nose, and brought it near, and she affected it, and yielded her milk*. (K, TA.)

3. زَاحَرَهُ ‡ *He treated him, or regarded him, with enmity, or hostility*, (A, K, TA,) *and behaved angrily* (اِنْتَغَضَ) *to him*. (TA.)

5: see **1**, in two places. — هُوَ يَتَزَحَّرُ بِمَالِهِ شُحًّا † [*He yields his property with pain*, (app. from تَزَحْزَحَتْ said of a woman in child-birth,) *by reason of niggardliness*]; as though he moaned, and strained himself; or moaned, being niggardly. (TA.)

زَحْرٌ: see زَحَارٌ.

زَحْرَةٌ [inf. n. of un. of زَحَرَ; *An emission* [*of the voice* or] *of the breath with a moaning*: (A:) [or *a hard breathing*: (see 1:) it is said to be] *like* زَوْزَةٌ [q. v.]. (TA.)

زَحَرَانٌ: see زَحَارٌ.

زَحَارٌ [an inf. n. of **1**, q. v. — Also] *A certain disease that affects the camel*, (K, TA,) *in consequence of which he suffers from a violent looseness of the bowels, until, or so that, the extremity of his rectum turns inside-out, and nothing comes forth from it*. (TA.)

زَحَّارٌ [One *who breathes hard*; (this meaning being indicated, though not expressed, in the S;) or *who emits the voice, or the breath, with a moaning*: see **1**, first sentence. — And hence,] † *Niggardly; tenacious; who moans on being*

begged of; (TA; [in which it is said to be with ḍamm; but this is a mistake, occasioned by an incorrect point in the L;]) as also ↑ زُحْرٌ and ↑ زَحْرَانٌ and ↑ مَزْحُورٌ. (ʂ, ↑ TA.) A poet says,

* أَرَالِدَ جَمَعْتَ مَسْأَلَةً وَحِرْصًا * وَعِنْدَ الفَقْرِ زَحْرًا أَنَّانَا *

[*I see thee to have combined begging and covetousness, and in poverty to be niggardly, with moaning*]: (ʂ, TA: in the former thus, in two copies, in the present art. and in art. انن: in the TA زَحْرًا:) أَنَانًا is said by IB to be [here] an inf. n. of أَنَّ, like أَنِينًا. (TA.)

↑ مَزْحُورٌ A man *affected with a looseness*, or *with a violent looseness, of the bowels, and with a griping pain in the belly, and a discharge of blood*. (A,* TA.) — See also the next preceding paragraph.

زحف

1. زَحَفَ, aor. ـِ, inf. n. زَحْفٌ (ʂ, Mgh, Mṣb, Ḳ) and زُحُوفٌ (Mṣb, Ḳ) and زَحَفَانٌ (Ḳ,) *He*, or *it*, (an army, Mgh, Mṣb,* or a company of men, Mṣb,) *walked, marched, or went on foot*, إِلَيْهِ [*to him*, or *it*]; (ʂ, Ḳ;) and [generally] *did so by little and little*; (accord. to an explanation of زَحْفٌ in the TA;) *crept, or crawled, along*; or *went, or walked, leisurely, or gently*: (Mgh:) and ↑ تَزَحَّفَ إِلَيْهِ, (ʂ, Ḳ,) as also ↑ ازدحف, (Ḳ,) *i. q.* تَسَنَّى, (ʂ, Ḳ,) i. e. *he walked* [*with slow steps, or*] *heavily, with an effort, to him, or it*: (TḲ:) and مِشْيَةٌ زَحْفَانٍ means *a gait in which is a heaviness of motion*. (TA.) One says of a child, before he walks, (ʂ, Mṣb, Ḳ,) or before he stands, (T, TA,) يَزْحَفُ [*He drags himself along*] (ʂ, Mṣb, Ḳ) عَلَى الأَرْضِ [*upon the ground*], or عَلَى أَسْتِهِ [*upon his posteriors*]: (TA:) or زَحَفَ alone, said of a child, *he went along slowly, by little and little, upon his posteriors*: (Bḥ in viii. 15:) and to the زَحْف of children is likened the marching of two bodies of men going to meet each other for fight, when each of them marches gently, or leisurely, towards the other, before they draw near together to smite each other: and one says likewise of a child, before he walks, يَتَزَحَّفُ عَلَى الأَرْضِ, or, as in the T, عَلَى بَطْنِهِ, i. e. *he drags himself along* [*upon the ground, or upon his belly*]. (TA.) — زَحَفَ الدَّبَا [*The young locusts not yet winged*] *went on, or forwards*: (ʂ, O, Ḳ:) مَشَى in this explanation in the Ḳ should be مَضَى, as in the ʂ and A. (TA.) — زَحَفَ said of an arrow, ↑ *It fell short of the butt, and then slid along to it*. (ʂ,* Mṣb.) — Also, said of a camel, (ʂ, Mgh, Mṣb, Ḳ,) aor. ـِ, inf. n. زَحْفٌ and زُحُوفٌ, (TA,) *He became fatigued, and dragged his foot, or the extremity of his foot*; (ʂ, Mgh, Mṣb, Ḳ:) as also ↑ أَزْحَفَ: (ʂ, Mgh, Mṣb:) or this latter signifies *he* (a camel) *became fatigued*, (Ḳ, TA,) *and stood still with his master*: and ↑ أَزْحَفَتْهُ رَاحِلَتُهُ مِنَ الإِعْيَاءِ *His saddle-camel stood still from fatigue*: or, accord. to El-Khaṭṭábee, correctly, أُزْحِفَتْ عَلَيْهِ: (TA:) or this is a mistake, occurring in the Fáïḳ; and it is correctly with fet-ḥ: (Mgh:) and accord. to the T, زَحَفَ signifies *he* (a camel) *became fatigued, so that he stood still with his master*: (TA:) or, as some say, زَحَفَ said of one walking, or marching, [i. e., of a man and of a beast,] (Mṣb, TA,) accord. to AZ, whether fat or lean, (Mṣb,) aor. ـِ, inf. n. زَحْفٌ and زَحَفَانٌ, or, as AZ says, زَحْفٌ and زُحُوفٌ, (TA,) signifies, (Mṣb,) or signifies also, (TA,) *he became fatigued*, (Mṣb, TA,) in walking, or marching. (TA.) — And زَحَفَ الشَّجَرَ; *The trees became in a state of gentle motion*, by the influence of the wind. (TA.) = زَحَفَ الشَّيْءَ, inf. n. زَحْفٌ, *He dragged the thing along gently*. (TA.)

2. زحّف البَيْتَ بِالزِّحَافَةِ [*He swept the house, or chamber, with the* زِحَافَة, q. v.]. (TA.)

3. زَاحَفُونَا, inf. n. مُزَاحَفَةٌ, *They fought with us*. (TA.)

4: see 1, in the latter half, in two places. — أَزْحَفَ said of a man means *His camel, or his horse or the like, became fatigued*. (ʂ.) — ازحف رَكْبٌ مَرُّوا عَلَيْنَا فَازْحَفُونَا *The sons of such a one became a cause of fatigue to us*, (Ḳ, TA,) i. e., *an army marching to us to fight with us*. (TA.) — And ازحف فُلَانٌ *Such a one attained to the utmost of that which he sought, or desired*. (Ḳ,* TA.) = ازحف said of long journeying, *It fatigued* the camels. (TA.) — ازحفت الرِّيحُ الشَّجَرَ; *The wind put the trees into a state of gentle motion*. (TA.)

5: see 1, in the former half, in two places.

6. تزاحفوا *They drew near, one to another, in fight*. (IDrd, Z, Ḳ.) *They walked, or marched, one to, or towards, another*; as also ↑ ازدحفوا. (TA.)

8. ازدحف [originally ازْتَحَفَ]: see 1, first sentence: and see also 6.

زَحْفٌ *An army, or a military force, marching by little and little, or leisurely, to, or towards, the enemy*, (ʂ, A, Ḳ, TA,) or *heavily, by reason of their multitude and force*: (A, TA:) or *a numerous army or military force*; an inf. n. used as a subst.; (Mgh, Mṣb;) because, by reason of its multitude, and heaviness of motion, it is as though it crept, or crawled, along: (Mgh:) accord. to Az, from زَحَفَ عَلَى أُسْتِهِ said of a child: (TA:) not applied to a single individual: (IḲoot, Mṣb:) pl. زُحُوفٌ. (Mṣb, TA.) — And hence, as being likened thereto, ↑ *A swarm of locusts*. (TA.) — فَرَّ مِنَ الزَّحْفِ, occurring in a trad., means *He fled from war with unbelievers*; and *from encountering the enemy in war*. (TA.) — إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا زَحْفًا, in the Ḳur [viii. 15], means, accord. to Zj, زَاحِفِينَ, i. e. [*When ye meet those who have disbelieved*] *marching by little and little* [in consequence of their great number, to attack you]. (TA.)

زَحْفَةٌ [inf. n. of un. of 1; *A walk*, &c.]. — نَارُ الزَّحْفَتَيْنِ *The fire of the* شِيح *and the* أَلّ; because it quickly blazes in them [and then subsides]; (ʂ, Ḳ;) so that one walks, or creeps, from them [and back to them]: (ʂ:) or *the fire of the* عَرْفَج; (M, A;) because it quickly takes effect upon it; so that when it blazes, those who warm themselves at it walk, or creep, from it; then it soon subsides, and they walk, or creep, back to it: (M, TA:) and the like is said by IB; wherefore, he adds, it is called أَبُو سَرِيع. (TA.) It was said to a woman of the Arabs, "Wherefore do we see you to be scant of flesh in the posteriors and thighs?" and she answered, أَرْسَخَتْنَا نَارُ الزَّحْفَتَيْنِ [*The fire of the* شِيح *and the* أَلّ, or *of the* عَرْفَج, *has rendered us scant of flesh in the posteriors and thighs*]. (ʂ.)

زَحِفَةٌ, (Ḳ,) or زَحَفَةٌ, A man (TA) *who does not travel about in the countries*: (Ḳ, TA:) so in the Mojeez. (TA.)

زَحُوفٌ: see زَاحِفٌ, in two places. — [Also, accord. to Freytag, occurring in the Deewán el-Hudhaleeyeen as meaning *Going along slowly*.]

زَحَّافَةٌ, in the dial. of Egypt, signifies مَا يُزَحَّفُ بِهِ البَيْتُ [i. e. The *thing, generally a palm-branch, with which the house, or chamber, is swept, to remove the dust and cobwebs from the roof and walls*]. (TA.)

زَحْزَفَةٌ One *who creeps along* (يُزَحْفُ) *upon the ground*, (Ibn-'Abbád, Ḳ,) either from fatigue or old age. (TA.) — Also A man (TA) *whose heel-tendons nearly knock against each other*. (Ibn-'Abbád, Ḳ, TA.)

زَاحِفٌ [part. n. of 1; *Walking*, &c.]. — ; An *arrow that falls short of the butt, and then slides along to it*: (ʂ,* Mṣb, TA:*) pl. زَوَاحِفُ. (Mṣb.) — A camel *fatigued, and dragging his foot, or the extremity of his foot*; (Ḳ;) as also ↑ زَاحِفَةٌ, in which the ة is added to denote intensiveness: (Mṣb:) or the latter is applied, in the sense expl. above, to a she-camel; (ʂ, Ḳ;) and so ↑ زَحُوفٌ; (Ḳ;) or this last signifies a she-camel *that drags her hind legs or feet*: and ↑ مُزْحِفٌ, applied to a he-camel, has the former of these meanings: (ʂ:) [see also سَحُوفٌ, said to be a dial. var. of زَحُوفٌ:] the pl. of ↑ زَاحِفَةٌ is زَوَاحِفُ (ʂ, Mṣb, Ḳ,) and the pl. of ↑ زَحُوفٌ is زُحُفٌ. (TA.) Also *Fatigued and motionless*; whatever it be, whether lean or fat; and so ↑ مُزْحِفٌ. (TA.) And, accord. to Aboo-Sa'eed Ed-Dareer, [simply] *Fatigued*; (TA;) and so ↑ مُزْحِفٌ; applied to a camel: (Ḳ:) or the latter, so applied, signifies *fatigued, and standing still with his owner*: the former is applied to the male and to the female; and its pl. is زَوَاحِفُ: it is said to be also the name of a certain camel; but Th denies this. (TA.)

زَحِفَةٌ: see the next preceding paragraph, in two places.

مَزْحَفٌ: see زَحِفَةٌ.

مُزْحِفٌ: see زَاحِفٌ, in three places. — سَحَابٌ مُزْحِفٌ ; *Clouds moving slowly, because carrying much water*; likened to fatigued camels. (TA.)

مَزْحَفَةٌ a n. of place, sing. of مَزَاحِفُ, (TḲ,)

which signifies The *places of the creeping* of serpents; (ṢḤ, K, TA;) and the *marks*, or *tracks, of the passage* thereof: (TA:) and ↟ مِزْحَفٌ likewise signifies the *mark*, or *track*, of a serpent, *upon the ground*; like مِسْحَفٌ. (TA in art. سحف.) مَزَاحِفُ also signifies The *places of fighting* of a party, or people. (TA.) — And ‡ The *places of pouring* [*of the water*] of the clouds; (TA;) the *places where falls the rain* of the clouds. (K, TA. [In the CK, السَّحَاب is erroneously put for السَّحَاب.])

مُزْحَافٌ A camel *wont*, or *accustomed*, *to become fatigued*, (ṢḤ, K, TA,) *and to drag his foot, or the extremity of his foot*, (ṢḤ,) *or to stand still with his owner*: (TA:) or ‡ a she-camel *that quickly becomes attenuated*, or *chafed*, or *abraded*, or *worn*, *in the sole of the foot*: (A, TA:) pl. مَزَاحِيفُ (ṢḤ, TA) and مَزَاحِفُ. (TA.)

زحل

1. زَحَلَ, (ṢḤ, K,) aor. ـِ, (K,) inf. n. زُحُولٌ (ṢḤ, K) and زَحْلٌ (Ham p. 125) and مَزْحَلٌ, (ṢḤ,) *He removed, withdrew, or retired to a distance*; (ṢḤ, K, TA, and Ham ubi suprà:) and *went back* or *backwards, drew back, receded, or retreated*; (TA;) عَنْ مَكَانِهِ also ↟ تزحّل *[from his place]*; as also ↟ زَحَّلَ عَنِّى فَقَدْ نَفِدْتُنِى. (ṢḤ, K.) Hence, in a trad., زَحِّلْ عَنِّى, &c., *from me*,] *for thou hast exhausted me of what I possessed*. (TA.) And يَزْحَلُ عَنِ الأُمُورِ (K, TA, in the CK الأُمُور) *He removes, withdraws, or retires far away, from affairs*. (TA.) — And *He*, or *it*, *was*, or *became*, *distant*, or *remote*. (TA.) — And زَحَلَ وَزُحُولَ, aor. ـِ, (K,) inf. n. زَحْلٌ and زُحُولٌ, عَنْ مَقَامِهِ and مَزْحَلٌ, (TA,) *It* (a thing, TA) *quitted its station*, or *standing-place*; (K, TA;) as also ↟ تَزَحْوَلَ. (K:) in some copies of the K, in the explanation of this phrase, زَلَّ is put in the place of زَالَ. (TA.) — And زَحَلَتْ *She* (a camel) *held back, hung back*, or *lagged behind, in her course*, or *journeying*. (K.) — And زَحَلَ *He* (a man, TA) *was*, or *became*, *fatigued*, *tired*, or *jaded*. (K, TA.)

2: see what next follows.

4. ازحلهُ *He removed him*, or *it*, *far away*; as also ↟ زحّلهُ, inf. n. تَزْحِيلٌ. (K.) — And ازحلهُ إِلَيْهِ ‡ *He*, or *it*, *constrained him to betake himself*, or *repair*, or *have recourse*, *to him*, or *it*. (K, TA.)

5: see 1, first sentence.

Q. Q. 1. زَحْوَلَهُ عَنْ مَكَانِهِ *He made him*, or *it*, *to slip* (أَزَلَّهُ), [probably a mistranscription for أَزَالَهُ *he removed him*, or *it*, like as زَلَّ is put in some copies of the K in the place of زَالَ in a case mentioned above,)] *from his*, or *its*, *place*. (TA.)

Q. Q. 2. تَزَحْوَلَ [quasi-pass. of Q. Q. 1]: see 1.

زَحْلٌ and ↟ زِحْلِيلٌ *Removing, withdrawing*, or *retiring to a distance*; (ṢḤ, K, TA;) and *going back* or *backwards, drawing back, receding*, or *retreating*; (TA;) from a place. (ṢḤ, K, TA.)

زَحُولٌ A man *who removes, withdraws*, or *retires far away, from affairs*, (K,* TA,) *whether they be good or evil*: (TA:) fem. with ة. (K.) ‖ زُحَلُ, imperfectly decl., (ṢḤ, K,) like عُمَرُ, (ṢḤ,) because it is a proper name and deviates from the original form [which is app. الزُّاحِلُ, reg. part. n. of 1], (Mbr, TA,) [*The planet Saturn*;] *a certain star, of those called* الخُنَّس; (ṢḤ, K;) so called because it is remote; and *said to be in the Seventh Heaven*. (TA.) غُلَامُ زُحَلَ [*The young man, or slave, of Saturn*] is [a surname of] Abu-l-Kásim the well-known astronomer or astrologer. (K.)

زَحْلَةٌ A man *who does not travel about in the countries*. (K.) [See also زُحَلَةٌ.] — And *A certain beast that enters its hole with its hinder part foremost*. (K.)

زَحَّلٌ A camel *that drives far away the* [*other*] *camels, pressing against them so as to remove them, in the coming to water, and then drinks*. (K.)

زُحْلُولٌ: see the next paragraph. — Also *Light in body*. (TA.)

زِحْلِيلٌ: see زَحْلٌ. — Also *Quick*, or *swift*: (K:) mentioned by Sb, and expl. by Seer. (TA.) — And A place *that is strait and slippery, consisting of smooth stones*; as also ↟ زُحْلُولٌ: (K:) and so زِحْلِيقٌ. (Aboo-Málik, TA.)

نَاقَةٌ زَحُولٌ *A she-camel which, when she comes to the watering-trough, and the driver* (الزَّالِمُ, in the copies of the K erroneously written الزَّالِمُ, TA) *strikes her face, turns her rump to him, and ceases not to recede until she comes to the watering-trough*. (Lth, K,* TA.) — And عَقَبَةٌ زَحُولٌ [in the CK erroneously written عَقَبَةٌ, *A stage of a journey*] *far-extending*. (K, TA.)

زُحْلَةٌ *A proud and self-conceited gait*. (K.)

مَزْحَلٌ an inf. n. of زَحَلَ. (ṢḤ, TA.) — And also *A place to which one removes, withdraws, or retires far away*. (ṢḤ, TA.) Ibráheem Ibn-Kuneyf En-Nebháneе says,

* وَمَا لِامْرِئٍ عَمَّا قَضَى اللّٰهُ مَزْحَلُ *

i. e. *And there is not, for a man, a place to which to go far away from that which God has decreed*. (Ham p. 125.) And one says, إِنَّ لِى عِنْدَكَ لَمَزْحَلًا *Verily there is, for me, with thee, ample scope, or freedom, or liberty*]. (ṢḤ, TA.)

زحلف

Q. Q. 1. زَحْلَفَهُ, (ṢḤ, K,) inf. n. زَحْلَفَةٌ, (ṢḤ,) *He rolled him*, or *it*, *down*, or *along*. (ṢḤ, K.) — And *He pushed, impelled, repelled, or drove away*, or *back, him*, or *it*. (ṢḤ, K.) [Hence,] one says, زَحْلَفَ اللّٰهُ عَنَّا شَرَّكَ *May God put away, or ward off, from us thy mischief*. (TA.) — زَحْلَفَ لِفُلَانٍ أَلْفًا *He gave to such a one a thousand*. (Sgh, K.) — زَحْلَفَ الإِنَآءَ *He filled the vessel*. (Sgh, K.) — زَحْلَفَ فِى الكَلَامِ *He hastened, or was quick, in speech*. (Sgh, K.)

Q. Q. 2. تَزَحْلَفَ *He*, or *it*, *rolled down* or *along*. (ṢḤ,* K,* TA.) One says, يَتَزَحْلَفُونَ فِيهِ [*They roll down it*]; namely, a smoothed descending, or sloping, place. (IAạr, T, ṢḤ.) — And *He*, or *it*, *became pushed, impelled, repelled, or driven away* or *back*. (ṢḤ, K.) [Hence,] El-Ajjáj says,

* وَالشَّمْسُ قَدْ كَادَتْ تَكُونُ دَنَفَا *
* أُوْعُبُهَا بِالرِّجْلِ كَيْ تَزَحْلَفَا *

[*And the sun had almost become near to setting, and to turning yellow; I repelling it with the palm of the hand in order that it might be warded off*; تَزَحْلَفَا being for تَتَزَحْلَفُ. (ṢḤ.)] See also the next paragraph. — One says also تَزَحْلَفَتِ الشَّمْسُ meaning *The sun inclined to setting*: or *declined from the meridian, at midday*. (TA.)

Q. Q. 4. ازحلفّ, as also ازلحفّ, (Mgh, K,) *He was*, or *became*, *far*; *he stood*, or *kept*, *aloof*; (A'Obeyd, Mgh, TA;) *he removed, withdrew*, or *retired to a distance*; (A'Obeyd, Mgh, K, TA:) as also ↟ تَزَحْلَفَ عَنْ كَذَا (TA;) *from such a thing*: (Mgh:) for ex., from adultery, or fornication. (A'Obeyd, Mgh, TA.)

زُحْلُوفٌ *Smooth rock*: to which is likened the portion of flesh and sinew bordering the backbone, when fat. (Ibn-'Abbád, TA.)

زِحْلِيفٌ *A slippery place*. (TA.) [See also what next follows: and see زِحْلِيلٌ.]

زُحْلُوفَةٌ The *traces of the sliding of children from the top to the bottom of a hill*: (IAạr, ṢḤ, K:) of the dial. of the people of El-'Áliyeh: in the dial. of Temeem, with ق [in the place of ف]: (ṢḤ:) or [*a sloping slide*, or *rolling-place*; i. e.] *a smoothed descending, or sloping, place*; (IAạr, ṢḤ, K;) because they roll down it (يَتَزَحْلَفُونَ فِيهِ): (ṢḤ:) or *a slippery place of a mountain of sands, upon which children play*; and likewise *on smooth rock*: (Aboo-Málik, TA:) pl. زَحَالِيفُ. (ṢḤ.)

زَحَالِيفُ الصُّمْلِ a pl. of زُحْلُوفَةُ. (ṢḤ.) — حُمُرٌ زَحَالِيفُ *Asses having smooth and fat bellies*. (Ibn-'Abbád, TA.) ‖ Also *Small* دَوَابّ [i. e. *reptiles*, or *insects*], *having legs, that walk, resembling ants*: (K:) or, as in the O, *having legs resembling ants*. (TA.)

[مُتَزَحْلِفٌ, accord. to Freytag, occurs in the Deewán el-Hudhaleeyeen as meaning *Smooth*, applied to rock.]

زحلق

Q. Q. 1. زَحْلَقَهُ [inf. n. of زَحْلَقَ] The *rolling* [a thing] *down*; syn. دَحْرَجَهُ. (ṢḤ, K.) You say, زَحْلَقَ الحَجَرَ, i. e. دَحْرَجَهُ [*He rolled down the stone*]. (TK.)

Q. Q. 2. تَزَحْلَقَ *He*, or *it*, *rolled down*; syn. تَدَحْرَجَ: (ṢḤ, K:) or *he slid*, or *slipped, upon his posteriors*. (TA.)

زِحْلِقٌ A *violent* wind. (Ibn-'Abbád, K.)

زِحْلِيقٌ: see the next paragraph.

زُحْلُوقَةٌ *i. q.* زُحُلُوقَةٌ; (S, * K;) meaning [*A sloping slide, or rolling-place*; or] *the traces of the sliding of children from above to below*: (TA:) of the dial. of Temeem: pl. زَحَالِيقُ: (S:) which likewise signifies *slippery places*; as also زَحْلُوقٌ. (TA.) — And : *A grave*: (K, TA:) because one slips into it. (TA.) — And *i. q.* زُحُوقَةٌ; i. e. [*A seesaw*;] *a piece of wood* [or a plank] *which children lay upon an elevated place, and a number sit upon one end of it, and a number upon the other* [end]; *and when one of the two parties is heavier, the other rises, and threatens to fall; whereupon they* [app. *who are looking on*] *call out to them,* أَلَا حَلُّوا أَلَا حَلُّوا. [*Now leave ye! now leave ye* what ye are doing!]. (K. [See also زُحُوقَةٌ.])

مُتَزَحْلِقٌ [*Rolled down*: see Q. 1. — And] *Smooth.* (TA.)

زحم

1. زَحَمَهُ, (Mgh, Msb, K,) aor. ـِ, inf. n. زَحْمٌ (Msb, K) and زَحْمَةٌ (Msb) and زِحَامٌ, with kesr; (K;) [but see what here follows, and see also زَحْمَةٌ below;] and ▼ زَاحَمَهُ, (S, Msb, TA,) inf. n. مُزَاحَمَةٌ (Msb, TA) and زِحَامٌ; (Msb;) *i. q.* ضَايَقَهُ [i. e. *He straitened him*, meaning, in this instance, *by pressure*; and properly, *being in like manner straitened by him*]: (K in explanation of زَحَمَهُ, and TA in explanation of زَاحَمَهُ:) or *i. q.* دَفَعَهُ [*he pushed him, or repelled him*]; generally meaning [*he pushed against him*] in a strait, or narrow, [or crowded,] place: (Msb in explanation of زَحَمَهُ, and app. in explanation of زَاحَمَهُ also:) [or *i. q.* دَافَعَهُ, which often signifies the same as دَفَعَهُ; but more properly, *he pushed him, &c., being pushed, &c., by him*: for] زَحَمَنِى النَّاسُ means دَافَعُونِى [i. e. *The people pushed against me; or pushed me, &c., being pushed, &c., by me*;] in a strait, or narrow, [or crowded,] place: (Mgh:) [or *pressed, crowded, or thronged, me*:] and مُزَاحَمَةٌ is *syn. with* مُضَايَقَةٌ: (TA in art. دفع:) and ازْدَحَمُوا in the place of تَزَاحَمُوا is a mistake. (Mgh.) One says, زَحَمَ القَوْمُ بَعْضُهُمْ بَعْضًا *The people straitened one another*; syn. تَضَايَقُوا; [or *pressed, crowded, or thronged, one another*;] in a sitting-place, or place of assembly: (Msb:) as also ▼ ازدحموا, (Msb, K, * TA,) in whatever place it be; (Msb;) and ▼ تزاحموا. (K, * TA.) One may also use the pass. form of زَحَمَ, i. e. زُحِمَ [meaning *He was straitened, by pressure*; &c.]; and that of زَاحَمَ, i. e. ▼ زُوحِمَ [meaning the same]. (Msb.) — ▼ زَحِمَ زَحْمَةً *He gobbled a gobbet, or morsel, or mouthful*: so in the "Nawádir;" as also زَهِمَهُ. (TA.)

3: see above, in two places. — [Hence,] one says, زَاحَمَ عَلَى الرِّئَاسَةِ وَأَرَادَهَا ↑ [*He strove for headship, or command, and desired it*]. (IAạr, TA in art. رأس.) [And hence the prov. زَاحِمْ بِعُودٍ أَوْ دَعْ: see art. عود.] — [Hence, likewise,] زاحمه also signifies ↑ *He treated him, or behaved towards him, with roughness, rudeness, hardness, harshness, or ill-nature*. (TA. [I find this explanation noted down by me as taken from the TA, but without any reference to the art. from which I obtained it. It is not in the present art.]) — زَاحَمَ الخَمْسِينَ *He* (a man, TA) *approached*, (K, TA,) and *reached, or attained*, (TA,) *the* [age of] *fifty* [years]; (K, TA;) as also زَاهَمَهَا. (TA.)

6: see 1, and 8. — تزاحمت الأَمْوَاجُ and ازدحمت ▼ *The waves dashed against each other.* (TA.) See a verse cited below, voce زَحْمٌ.

8: see 1, in two places; and see also an ex. in a verse cited below, voce زَحْمٌ. One says also, تزاحموا ▼ عَلَيْهِ and ازدحموا عَلَى كَذَا [*They pushed, pressed, crowded, or thronged, together, upon, or against, such a thing*]. (S.) — Hence, by way of metaphor, ازدحم الغُرَمَاءُ [*The creditors were, or became, numerous and pressing*]. (Msb.) — See also 6.

زَحْمٌ [originally an inf. n.,] *i. q.* قَوْمٌ مُزْدَحِمُونَ [*A party, or company of men, straitening one another by pressure; pushing, pressing, crowding, or thronging, one another*; i. e. *a press, crowd, or throng*]. (K, * TA.) A poet says,

* جَاءَ بِزَحْمٍ مَعَ زَحْمٍ فَازْدَحَمَا *

* تَزَاحُمَ ▼ المَوْجِ إِذَا المَوْجُ التَطَمَ *

[*He brought a crowd with a crowd, and they pressed, one against another, like the dashing together of the waves when the waves beat one another*]: he uses [here] an inf. n. not conformable to the verb. (ISd, TA.)

زُحْمٌ, with ḍamm, a name of *Mekheh*: (K, * TA:) so says Th: but ISd says that the name commonly known is زَحْمٌ [or زَحْمُ رَحْمٍ, or أُمُّ الرَّحْمِ, or أُمُّ الزَّحْمِ]: (TA:) or it is أُمُّ الزُّحْمِ [probably, I think, a mistranscription for أُمُّ الرَّحْمِ]. (K, TA.)

زَحْمَةٌ [an inf. n. of زَحَمَهُ accord. to the Msb] *i. q.* ▼ زِحَامٌ [likewise an inf. n. of زَحَمَهُ accord. to the K, and of زَاحَمَهُ accord. to the Msb: both signify *A straitening, pushing, pressing, crowding, or thronging*]. (S.) — زَحْمَةُ الوِلَادَةِ *The moaning, or hard breathing,* (زُحِرَةٌ,) *with which the child comes forth*; as also زَحْمَةٌ and زَحْمَةٌ. (K in the present art. and in art. زحر.)

زَحْمَةٌ *A gobbet, morsel, or mouthful.* (TA.) See 1, last sentence.

زَحَّامٌ: see زَحْمَةٌ.

مِزْحَمٌ *i. q.* كَثِيرُ الزِّحَامِ, or شَدِيدُهُ [i. e. One *who straitens, pushes, presses, crowds, or thronges, much or vehemently*]. (K.) Hence, مِنْكَبٌ مِزْحَمٌ [*A shoulder that pushes vehemently*]. (TA.)

زَحْمٌ مُدَافِعٌ *i. q.* هُوَ سَيِّدُ قَوْمِهِ غَيْرُ مُزَاحِمٍ. (K in art. دفع. q. v.)

مُزَاحِمٌ, (T, TA,) or أَبُو مُزَاحِمٍ, (T, K, TA,) or ابْنُ مُزَاحِمٍ, (M, TA,) The *elephant*: (T, M, K:) and *a bull having horns*: so in the T, on the authority of IAạr: (TA:) or *a bull having the horns broken*. (M, K, TA.) — مُزَاحِمٌ is also the name of *A certain horse*. (K, * TA.)

زحن

1. زَحَنَهُ, (S, A, K,) aor. ـِ, inf. n. زَحْنٌ, (TA,) *He pushed him, or thrust him*, (S, A,) *or made him to fall*, (K,) *into a depressed place, or a deep hollow or cavity*: (S, A, K:) [or *he pushed him, or thrust him, in any manner*; for] زَحْنٌ signifies, accord. to IDrd, *any pushing, or thrusting*. (TA.) You say, زَحَنَ فِى النَّارِ, (A,) or زَحَنَ بِهِ فِى النَّارِ, *He was pushed, or thrust, and thrown, or cast, into the fire* [of Hell]. (TA.) And زَحَنَ فِى قَفَاهُ (A, TA) *He was pushed, or thrust, on the back of his neck*: or *he was pushed, or thrust, on the back of his neck, and expelled*. (TA.) And it is said in a trad. of Aboo-Moosà, مَنْ يَتَّبِعِ القُرْآنَ يَزُحَّ بِهِ عَلَى رِيَاضِ الجَنَّةِ وَمَنْ يَتَّبِعْهُ القُرْآنُ يَزُحَّ بِهِ فِى قَفَاهُ حَتَّى يَقْذِفَ بِهِ فِى نَارِ جَهَنَّمَ [*Whosoever follows the Kur-án as his guide, it will make him to alight upon the gardens, or meadows, of Paradise; and whomsoever the Kur-án follows as a punisher, it will push, or thrust, upon the back of his neck, until it shall cast him into the fire of Hell*]. (S.) One says also of lambs or kids, زُحِنَ, meaning *They are driven*; and *impelled from behind them*. (TA.) And of a driver, زَحَنَ الإِبِلَ *He drove the camels quickly*, and *urged them on*. (TA.) — [Hence,] زَحَنَ بِبَوْلِهِ, (K,) inf. n. as above, (TA,) *He cast forth his urine*; (K, TA;) and *propelled it*. (TA.) And زَحَنَتِ المَاءَ, and زَحَنَتْ بِالمَاءِ, *She* (a woman) *ejected the* [*seminal*] *fluid*. (TA. [See خَاضَخَضَ.]) — Hence also, (TA,) زَحَنَ المَرْأَةَ, (S, * A, * K,) aor. as above, (S, A,) and so the inf. n., (TA,) *He compressed the woman*; (A, K;) as also ▼ زَحْزَحَهَا, (K,) inf. n. زِحْزَاحٌ. (TA.) — And زَحَنَهُ بِالرُّمْحِ *i. q.* زَجَّهُ [*He pierced him, or thrust him, with the pointed iron foot of the spear*]; like زَنَحَهُ. (TA in art. زنح.) — And زَحَنَ, (K,) and ▼ زَحْزَحَ بِنَفْسِهِ, (TA,) [as though meaning "he propelled himself,"] *He leaped*: (K, TA:) thus, sometimes a man leaps a نَهْر [here meaning a rivulet for irrigation], putting his مِسْحَاة in the middle of it. (TA.) — And زَحَنَ, (K,) inf. n. as above, (TA,) *He went quickly*; [as though propelling himself:] (TA:) *he* (a driver) *went, or journeyed, a violent, or vigorous, pace*. (K, TA.) — زَحَنَ, (S, K,) [aor., accord. to analogy, ـِ,] inf. n. as above, (S,) *He* (a man) *was, or became, angered, or enraged*. (S, K. [See also زَحْنَةٌ.]) — زَحَنَ الجَمْرُ, (S, A, K,) in some copies of the K, erroneously, الحَمْرُ, (TA,) aor. ـِ, (S, K,) with kesr, (S,) and ـَ, with ḍamm, [which is anomalous,] (TA,) inf. n. زَحِيحٌ (S, * A, * K) and زَحْنٌ, (K,) *The live coals glistened*: (K:) or *glistened vehemently*: (S, A:) and in like manner, الحَرِيرُ *[the silk]*. (TA.)

R. Q. 1. زَخْرَخَ المَرْأَةُ: see 1, in the latter half of the paragraph.

زَخٌّ: see the next paragraph.

زَخَّةٌ: see مَزَخَّةٌ. = Also, (S, L,) and ↑ زِخٌّ (L,) [or the former is a simple subst. and the latter is an inf. n., (see 1, last sentence but one,)] *Rancour, malevolence, malice, or spite;* and *anger, or rage:* (S, L:) but زَخَّةٌ is said to have been heard in this sense only in a verse of Sakhr-el-Ghee. (TA.)

زَخَّةٌ The *young ones of sheep or goats:* of the measure فَعْلَةٌ in the sense of the measure مَفْعُولٌ; like قَبْضَةٌ and غَرْفَةٌ; so called لِأَنَّهَا تُزَخُّ, i. e. because they are driven, and impelled from behind them: from these, it is said in a trad. that no contribution to the poor-rates is to be taken. (TA.)

زَخَّاخٌ: see what next follows.

زَخَّاخَةٌ A woman *who ejects the [seminal] fluid on the occasion of* جِمَاع (K, TA;) as also ↑ زَخَّاخٌ. (TA.)

مَزَخَّةٌ The *vulva* of a woman; (K, TA;) because it is the place of the زَخّ. (TA. [See زَخّ المَرْأَة.]) — And *A wife;* (S, A, K;) as though she were the place of the زَخّ; (TA;) as also ↑ مِزَخَّةٌ and ↑ زَخَّةٌ. (K.)

مِزَخَّةٌ: see what next precedes.

زخر

1. زَخَرَ, (S, A, K,) aor. ـُ, inf. n. زَخْرٌ and زُخُورٌ (K) and زَخِيرٌ, so in the A, (TA,) *It* (the sea) *became full;* or *rose, and became full;* as also ↑ تزخّر: (K:) or both, said of the sea, *its flow, or tide, rose,* or *became full:* (JK, A:) or the former, [or each,] said of the sea, *it increased, and its water became abundant, and its waves rose.* (TA.) — *It* (a valley) *flowed with much water, which rose high:* (S, K:) *it flowed copiously, and its torrent became full:* or *it flowed with abundance of water, and its waves rose.* (TA.) — وَزَخَرَتِ القِدْرُ, (K,) aor. ـُ, inf. n. زَخْرٌ, (TA,) *The cooking-pot boiled, or began to do so:* (K, TA:) and in like manner, الحَرْبُ *[war, or the war; i. e. raged, or began to do so].* (A,* K.) And زَخَرَ القَوْمُ *The people, or party, became in a state of commotion* for the purpose of going forth to execute some affair, (AA, JK, K, TA,) or for war. (JK, A, K.) — [وَزَخَرَتِ الرِّيحُ *The wind blew strongly, or vehemently.* (Freytag, from the Deewán el-Hudhaleeyeen.)] — زَخَرَ said of a plant, or herbage, *It became high,* or *tall;* (A, K;) and so said of anything. (JK.) — And, said of a man, *He boasted* (Aṣ, A, K) بِمَا عِنْدَهُ [*of what he possessed*], (Aṣ, K,) or بِمَا لَيْسَ عِنْدَهُ [*of what he did not possess*]; (A;) as also ↑ تَزَخَّرَ. (K:) or this latter signifies *he magnified himself; or behaved proudly, haughtily, or insolently; and threatened.* (TA.) = زَخَرَ, (K,) inf. n. زَخْرٌ, (TA,) *He filled* a thing. (K.) — *It* (the herb, or herbage,) *fattened, and rendered comely,* the cattle. (JK, K.) — *He caused* a man *to be affected with emotion* [app. *by reason of mirth or joy*]; syn. أَطْرَبَ. (JK, K.) — زَخَرَتِ الرِّيحُ *The wind drove along the clouds.* (JK.) — أَذْرَاهُ فِي الرِّيحِ زَخْرَ الدِّقِّ i. q. [*He threw, or scattered, the fine part, or particles,* (accord. to the TK *the flour and bran,*) *in the wind*], (JK, K, TA,) *with the* مِذَرَّة [*or instrument with which grain is scattered*]. (TA.) = See also what next follows.

3. زَاخَرْتُهُ فَزَخَرْتُهُ ↑ *I vied with him in boasting, and surpassed him,* or *overcame him, therein.* (JK, A, K.*)

5: see 1, first sentence.

Q. Q. 2. تَزَخْرَخَ: see 1.

زَخْرَةٌ [*Fulness* of the sea]. One says, رَأَيْتُ البِحَارَ فَلَمْ أَرَ أَعْذَبَ مِنْهُ زَخْرَةً وَالجِبَالَ فَلَمْ أَرَ أَصْلَبَ مِنْهُ صَخْرَةً [*I have seen the seas, but I have not seen one more surpassing in fulness than he is* in bountifulness; *and the mountains, but I have not seen one more firm in rock than he is* in heart]. (A.)

زُخْرِيٌّ, applied to a plant, or herbage, &c., (TA,) *Tall;* (JK, K, TA;) as also ↑ زَخَارِيٌّ. (JK.)

زُخْرُبَّةٌ, (JK,) or زُخْرُبَةٌ, like هُبَرِيَّةٌ, (O, TA,) *A plant, or herbage, full-grown;* (IDrd, JK, O, TA;) as also ↑ زُخْرُبٌ. (JK.)

زُخْرُبٌ: see what next precedes.

زَخُورٌ A wind *blowing violently.* (Freytag, from the Deewán el-Hudhaleeyeen.)]

زَخُورٌ: see the next paragraph.

زَخَارِيٌّ A plant, or herbage, *full-grown, full of juice, luxuriant, or abundant and dense,* (K, TA,) *and in blossom;* (TA;) as also ↑ زَخُورِيٌّ and ↑ زَخُورٌ. (K, TA.) See also زُخْرِيٌّ. — مَكَانٌ زَخَارِيُّ النَّبَاتِ [*A place having its plants, or herbage, full-grown, full of juice, luxuriant, or abundant and dense, and in blossom*]. (S.) — And زَخَارِيُّ النَّبَاتِ *The blossoms, and the beauty and brightness, of plants, or herbage.* (K.) [Hence,] أَخَذَ زَخَارِيَهُ *It* (a plant, or herbage,) *blossomed:* (JK:) or *became luxuriant, or abundant and dense, and put forth its blossoms;* as also جُنُونٌ, inf. n. جَنُونٌ: (Aṣ, TA:) or *obtained its full supply of moisture:* (A, TA:) or *acquired its due degree of beauty and brightness:* (TA:) or *became tall.* (A.) Also *It* (any affair, or thing,) *became complete, or perfect, and in a sound, or good, state.* (A, TA.) And أَخَذَتِ الأَرْضُ زَخَارِيَّهَا *The land had tall herbage:* (A, TA:) when such is the case, it is termed أَرْضٌ زَاخِرَةٌ. (TA.)

زَخُورِيٌّ: see the next preceding paragraph. — كَلَامٌ زَخُورِيٌّ *Speech in which is self-magnification, pride, haughtiness, or insolence,* (JK, K, TA,) *and threatening.* (TA.)

زَخَّارٌ: see the next paragraph.

زَاخِرٌ A sea *full,* or *flowing with much water, and rising high:* (S, TA:) and a valley *flowing with a copious and high tide of water:* and ↑ زَخَّارٌ, also, is applied as an epithet to a sea [in a similar, but intensive, sense]. (TA.) [Hence,] one says, فُلَانٌ بَحْرٌ زَاخِرٌ وَبَدْرٌ زَاهِرٌ + [*Such a one is a full sea,* meaning *bountiful, and a shining full moon,* meaning *illustrious*]. (A, TA.) The saying of the Hudhalee, describing a woman,

* جَوَادٌ بِقُوتِ البَطْنِ وَالعِرْقُ زَاخِرُ

means *Liberal with the food of the belly* in time of hunger, *when* [the vein is *full*, and] the blood and the tempers are excited: or it means, *and her lineage is high;* for the vein of the generous flows fully with generousness. (S, TA.) One says also عِرْقُهُ زَاخِرٌ meaning + *He is generous, increasing* [*in generosity*], or *abounding* [*therein*]. (AO, S, K, TA.) And زَاخِرٌ signifies *High* nobility. (AA, K.) — See also زُخَارِيٌّ, last sentence. — Also *Rejoicing, joyful, glad, or happy.* (A, K.)

زَاخِرَةٌ a subst. from زَاخِرٌ, rendered such by the affix ة, وَزَوَاخِرُ [is its pl., and] signifies *Watercourses;* or *channels of water.* (JK.) — And *Herbs:* so in the saying, اخْتَهَلَتْ زَوَاخِرُ الوَادِي [*The herbs of the valley became tall, full-grown,* or *of their full height and in blossom*]. (A, TA.)

أَزْخَرُ [*More,* and *most, full,* &c.]. One says, هُوَ مِنَ البَحْرِ أَزْخَرُهَا وَمِنَ البُدُورِ أَزْهَرُهَا + [*He is, of the seas, the most full,* meaning, *of the bountiful, the most bountiful; and of the full moons, the most shining,* meaning, *of the illustrious, the most illustrious*]. (A, TA.)

زخرف

Q. 1. زَخْرَفَةٌ signifies The *adorning, ornamenting, decorating, or embellishing,* of a thing, (KL, and Har p. 3,) primarily, *with* زُخْرُف, i. e. *gold:* (Har ib.:) and hence, (Har,) the *adorning,* &c., of falsehood, or a lie: (KL, Har:) and the *falsifying or adulterating* [of speech &c.]. (KL.) You say, زَخْرَفَ البَيْتَ, inf. n. زَخْرَفَةٌ, *He adorned, ornamented, decorated, or embellished, the house,* or *chamber,* &c.; and *rendered it complete:* and زُخْرُفٌ is said of anything as meaning *It was adorned, ornamented, decorated, or embellished.* (TA.) And زَخْرَفَ الكَلَامَ *He arranged, or rightly disposed, or put into a right or proper state, the speech, or language:* (TA:) and *i. q.* رَقَّشَهُ [i. e. *he embellished it;* generally meaning, *with lies*]. (S, A, K, in art. رقش.) [This verb is mentioned and explained by Freytag as on the authority of the K, in which it is not found in this art.]

Q. 2. تَزَخْرَفَ *He* (a man) *adorned, ornamented, decorated, or embellished, himself.* (TA.)

زُخْرُفٌ *Gold:* (Fr, S, M, K:) so in the Kur xvii. 95: and this, accord. to ISd, is the primary meaning. (TA.) — Then applied to *Any orna-*

ment, decoration, or *embellishment:* (ISd, TA:) *anything adorned, ornamented, decorated,* or *embellished:* (Ham p. 784:) and particularly applied to the *decorations, and pictured works, in gold, with which the Kaabeh was ornamented in Pagan times.* (TA.) The *colours of the plants* or *herbage,* of land, (Ḳ, TA,) *red and yellow and white:* its *ornature, consisting in blossoms and flowers:* or its *perfection:* so in the Ḳur x. 25. (TA.) And The *furniture,* or *utensils, of a house* or *tent.* (TA.) — *Anything varnished,* or *embellished with a false colouring,* or *falsified,* is likened thereto [and so termed]. (Ṣ, TA.) [Hence,] زُخْرُفُ القَوْلِ *The ornature of speech;* (TA;) *the fair appearance,* or *comeliness, of speech, produced by the embellishing with lies:* (Ḳ, TA:) so in the Ḳur vi. 112: (TA:) or it there means *varnished falsehoods.* (Bḍ.) — [Its pl.] زَخَارِفُ signifies The *lines,* or *streaks, [that are seen on the surface]* of water. (Ṣ, Ḳ.) — And *Ships:* (T, Ḳ:) or *ornamented,* or *decorated, ships:* (M, TA:) or the *ornature of ships, with which they are decorated.* ('Eyn, TA.) — Also *Certain insects that fly upon the water,* (T, O, Ḳ,) *having four legs, resembling the common fly;* (O, Ḳ;) *small flies, having four legs, that fly upon the water:* (M, TA:) the sing., زَخْرُفَةٌ, is expl. by Kr [in the Munjid] as meaning *a kind of flying thing.* (TA.)

مُزَخْرَفٌ *Adorned, ornamented, decorated,* or *embellished:* (Ṣ, TA:) [&c.: see the verb.]

زر

1. زَرَّ, aor. يَزُرُّ, (Ṣ, Mgh, Mṣb,) inf. n. زَرٌّ, (Ṣ, Mgh, Mṣb, Ḳ,) *He buttoned* a shirt [&c.]; (Ṣ, Mgh, Mṣb, Ḳ:*) as also ↑ زَرَّرَ, inf. n. تَزْرِيرٌ; (Mgh; [and so in the present day;]) or the latter verb [relates to several objects, or means *he buttoned* a shirt &c. *with many buttons;* for it] has an intensive signification. (Mṣb.) You say, ↑ زَرَّرَ عَلَيْكَ قَمِيصَكَ, and زُرَّهُ, and ↑ زَرِّرْهُ, *Button upon thee thy shirt.* (Ṣ.) — ‡ *He narrowed* his eyes [as when one draws together the edges of a vest in buttoning it]. (Ḳ,* [in which, in this instance, as in others, only the inf. n. of the verb زَرٌّ is mentioned,] and TA.) — ‡ *He collected,* or *drew together, vehemently,* or *forcibly.* (A, Mṣb, Ḳ.*) — زَرَّفَا [referring to the pieces of cloth composing a tent] *He made in them what are called* أَزْرَارٌ [pl. of زِرٌّ, q. v.]. (TA.) — And زَرَّ, aor. as above, (Ṣ, A, TA,) and so the inf. n., (Ṣ, Ḳ,) ‡ *He drove away.* (Ṣ, A, Ḳ, TA. [In the TA, the inf. n. is expl. by الشَّدُّ as well as الطَّرْدُ; but the former is a mistranscription for السَّلُّ, the reading in the Ṣ.]) One says, هُوَ يَزُرُّ الكَتَائِبَ بِالسَّيْفِ ‡ *He drives away the troops with the sword.* (Ṣ, A.) — ‡ *He bit* another. (Ṣ,* A, Ḳ.*) — ‡ *He pierced,* or *thrust,* another, (Ḳ, TA,) with a spear. (TḲ.) — *He plucked out* hair. (Ḳ,* TA.) — *He shook* goods, or household furniture, or the like, *to remove dust &c.* (O, Ḳ:* only the inf. n. is mentioned in the latter.) — زَرَّ, (Ḳ,) aor. يَزُرُّ, (TA,) *He increased in intelligence,* (Ḳ, TA,) *and in probations,* or *experiences.* (TA. [See also زَرِيرٌ, below, in this paragraph.])

= Also, aor. يَزُرُّ, inf. n. زَرِيرٌ, *It* (a spear-head) *gleamed,* or *glistened.* (A.) And زَرَّتْ عَيْنُهُ, aor. تَزُرُّ, (Ṣ,) inf. n. زَرِيرٌ, (Ṣ, Ḳ,) *His eye gleamed,* or *glistened.* (Ṣ, Ḳ.*) And عَيْنَاهُ قَزْرَانِ فِى رَأْسِهِ *His eyes gleam,* or *glisten, in his head.* (Fr, Ṣ,* A, TA.) = زَرِيرٌ, like سَعِيرٌ, [by rule زِرٌّ, sec. pers. زَرَرْتَ, aor. يَزُرُّ,] *He acted wrongfully, injuriously,* or *unjustly, to his adversary,* or *antagonist.* (Ḳ.) — And *He became intelligent after having been foolish,* or *stupid.* (Ḳ. [See also signification of زِرٌّ, above.])

2: see 1, first sentence: — and see also 4.

3. زَازَّهُ, (A,) inf. n. مُزَازَّةٌ, (Ṣ, Ḳ,) ‡ *He bit him, being bitten by him.* (Ṣ,* A, Ḳ.*)

4. أَزَرَّهُ, (A'Obeyd, Ṣ, Mṣb,) and ↑ زَرَّرَهُ, (A,) *He put* أَزْرَار [i. e. *buttons,* or, as some say, *loops for buttons,*] *upon it,* namely, a shirt [&c.]. (A'Obeyd, Ṣ, A, Mṣb.)

5. تزرّر *It* (a shirt [&c.]) *had* أَزْرَار [i. e. *buttons,* or, as some say, *loops for buttons,*] *put upon it.* (Ṣ, TA.)

R. Q. 1. زَرْزَرَ, (Ṣ, Ḳ,) inf. n. زَرْزَرَةٌ, (TA,) *He* (a زَرْزُور [or starling]) *uttered a cry,* or *cries.* (Ṣ, Ḳ.) — *He* (a man) *kept continually,* or *constantly, to the eating of the* زَرْزُور. (IAạr, Ḳ, TA.) — زَرْزَرَ بِالمَكَانِ *He continued,* or *remained fixed,* or *stationary, in the place.* (Ḳ.)

R. Q. 2. تَزَرْزَرَ *He,* or *it, was,* or *became, in a state of motion,* or *commotion.* (Ḳ.)

زَرٌّ an inf. n. of زَرَّ [q. v.]. (Ṣ, Mgh, Mṣb, Ḳ.*) — See also زِرٌّ. *

زِرٌّ: see what next follows.

زُرٌّ, (Ṣ, A, Mṣb, Ḳ, &c.,) and ↑ زِرٌّ, (ISk,) app. in the same sense, (Az,) and ↑ زُرٌّ has been also mentioned, but this is doubtful, (MF,) *A button* (IAạr, A, Mṣb, TA) of a shirt, (IAạr, Ṣ, A, Mṣb, Ḳ,) and of other things, as, for instance, of a curtain: (MF, TA:) or the *loop into which a button is put:* (ISh:) the latter, accord. to Az, is the right meaning: (TA:) [but the former is that to which the word is generally applied:] the former is also called زِرِّير, by a change of the first ر: (IAạr:) pl. [of pauc.] أَزْرَارٌ (Ṣ, A, Mṣb, Ḳ) and [of mult.] زُرُور. (Ḳ.) [Hence the saying,] هُوَ أَثْرَمُ لِى مِنْ زِرِّى لِعُرْوَتِهِ [*He is more fast to me than my button to its loop*]. (A.) And أَعْطَانِيهِ بِزِرِّهِ ‡ *He gave it to me altogether.* (A.) — الزِّرّ [*The star* ♊ *of Gemini;*] *one of the two stars called* البَهْعَة. (Ḳzw.) — زِرٌّ also signifies ‡ *A certain piece of wood at the upper extremity of the pole of a tent:* (A, Ḳ:*) pl. أَزْرَارٌ: (TA:) *the upper end of the tent-pole is inserted into it:* (L:) or the أزرار of a tent (جَبَايَة) are *certain pieces of wood which are sewed into the upper parts of the pieces of cloth which compose the tent, the lower ends of which [pieces of cloth] are upon the ground:* and زَرَّفَا signifies "he made in them [namely the said pieces of cloth] such pieces of wood." (TA.) — ‡ *The socket in which the head of the upper bone of the arm turns;* (A, Ḳ:*) *resembling the half of a nut:* (A:) or the *head itself of that bone:* (TA:) and the *extremity of the hip-bone, in the socket.* (Ḳ.) — ‡ *A certain small bone,* (Ḳ,) *resembling the half of a nut,* (TA, [but this is probably a misplaced insertion, from the A, ubi suprà,]) *beneath the heart, of which it is the support.* (Ḳ.) — ‡ *The edge,* (Ḳ,) or *each of the two edges,* (TA,) of a sword. (IAạr, Ḳ, TA.) — One says, إِنَّهُ لَقَوْدٌ مِنْ أَزْرَارِ الإِبِلِ (Ṣ,* A, Ḳ*) ‡ *Verily he is one who keeps close to the camels;* (A;) *a good pastor of them.* (Ṣ, A, Ḳ. [Accord. to the A, it seems to be from زِرٌّ signifying "a button."]) You term also زِرُّ مَالٍ ‡ *One who drives camels, or the like, vehemently;* accord. to some; but the preceding meaning, given in the Ḳ, is the more correct: (TA:) or it signifies *one acquainted with the right management thereof;* (Ḳ, TA;) *who manages them well;* (TA;) as also ↑ زُرْزُورُ مَالٍ. (Ḳ.) — زِرُّ الدِّينِ ‡ *The support,* or *prop, of the religion;* (Abu-l-'Abbás, Ḳ:) like the small bone called زِرّ, which is the support of the heart: (Abu-l-'Abbás, TA:) applied, in a trad., to 'Aloe: in another relation, it is زِرُّ الأَرْضِ, meaning *he between whom and the earth is a mutual dependance, and without whose existence one would repudiate the earth and mankind:* or, accord. to Th, *he by whom the earth becomes firm, like as a shirt does by means of its* زِرّ [*or button*]. (TA.)

زِرٌّ *Intellect,* or *intelligence.* (O, TA.)

زِرَّةٌ The *mark left by a bite:* (Ḳ, TA:) or, as some say, *a bite itself.* (TA.) And *A wound with the edge of a sword.* (TA.) = J says, When camels are fat, you say, بِهَا زِرَّةٌ: but this is a mistake for بِهَا زِرِّرَةٌ, (Ṣgh, Ḳ,) which is pl. of زِبْزِرَةٌ. (TA in art. زبزر.)

زَرِير, applied to a man, (O, TA,) *Light,* or *active; and sharp,* or *acute, of mind, with quickness of perception, and of intelligence, understanding, sagacity, skill,* or *knowledge;* as also ↑ زُرْزُورٌ, (O, Ḳ,) [in the CK, الرَّكِيُّ is erroneously put for الذَّكِيُّ;]) which is also expl. as signifying *light,* or *active, and quick;* (TA;) and ↑ زُرَازِرٌ, (Ḳ,) of which the pl. is زُرَازِرُ. (TA.) = Also *A certain plant,* (O, Ḳ,) *having a yellow blossom,* (O,) *with which one dyes:* (O, Ḳ:) in this sense, a Pers., or foreign, word. (O.)

زُرْزُرٌ: see زُرْزُورٌ.

زُرْزُرٌ: see زَرِير. Accord. to Aṣ, it signifies A man whose *eyes glisten.* (TA.)

زُرْزُورٌ [The *starling;*] a certain *bird,* (IDrd, Ṣ, O, Ḳ,) as also ↑ زُرْزُرٌ, (IDrd, O, Ḳ,) *resembling the lark:* pl. زَرَازِيرُ. (TA.) = مَرْكَبٌ زُرْزُورٌ *A narrow* مركب [*or animal, or thing, upon which one rides or is carried;* accord. to the TḲ, meaning a *beast;* for it is there added that one says,

حِمَارٌ زُرْزُورٌ, meaning *a narrow ass*. (O, K.*) ═ زُرْزُورُ مَالٍ: see زِرٌّ, last sentence but one.

زُرَازِيرُ: see زَرْبَرٌ.

مِزَرٌّ An ass [app. meaning a wild ass] *that bites much*. (S,* TA.)

مُزَرْزَرٌ is used by El-Marrár El-Faḳ'asee as meaning A she-camel's *nose-rein*; because it is plaited and tied. (S.)

زرب

1. زَرَبَ [as an inf. n.] signifies The *constructing a* زَرِيبَة, (K, TA,) i. e. *an enclosure of wood*, (TA,) *for sheep*, or *goats*: (K, TA:) you say, زَرَبْتُ الغَنَمَ, aor. زَرُبَ, inf. n. زَرْبٌ: (TA:) [or this, I think, is a mistake for what here follows:] زَرَبْتُ لِلْغَنَمِ, aor. زَرِبَ, inf. n. زَرْبٌ (Ks, S:) [i. e. *I constructed an enclosure of wood for the sheep* or *goats*: this meaning is plainly indicated, though not expressed, in the S and TA:] but in some copies of the K, in the place of بَنَى الزَّرِيبَةَ لِلْغَنَمِ, as explaining الزَّرْبُ, we find بَنَاتِ الزَّرِيبَةِ الغَنَمِ [meaning that بَنَاتُ الزَّرِيبَةِ signifies *sheep*, or *goats*]. (TA.) ═ And زَرَبَ البَهْمَ فِى زَرِيبَتِهَا or زَرِيبَتِهِنَّ *He put the* بهم [i. e. *lambs* or *kids*, or *young lambs* or *kids*,] *into their place* [or *enclosure of wood*]. (A. [And the like is said in the Ḥam p. 195.]) ═ زَرِبَ, aor. ـَ, (K, TA,) said of water, (TA,) *It flowed*; (K, TA;) like سَرِبَ. (TA.)

7. انزرب البَهْمُ فِى الزَّرْبِ *The* بهم [i. e. *lambs* or *kids*, or *young lambs* or *kids*,] *entered into the* زرب [or *enclosure of wood*]. (A, TA.*) ═ And انزرب الصَّائِدُ فِى قُتْرَتِهِ (S, TA) †*The hunter*, or *sportsman*, *entered into his lurking-place*. (S, TA.)

9. ازرابّ, inf. n. ازْرِئْبَابٌ, *It* (a plant, or herb,) *became yellow*, or *red*, *while having in it greenness*. (K, TA.)

زُرْبٌ *A place of entrance*. (AA, S, A, K.) ═ And hence, accord. to AA, (S,) the same word, (S, A, K,) and زُرْبٌ, (ISk, S, K,) as some pronounce it, (ISk, S,) and زَرِيبَةٌ, (S, A, K,) †*The place of sheep* or *goats*; (A, K, TA;) [i. e.] *an enclosure of wood for sheep* or *goats*: (S:) [said in the TA to be tropical; but not so accord. to the A:] pl. of the first (A, K) and second (K) زُرُوبٌ (A, K,) and of the last زَرَائِبُ. (A.) ═ And, as being likened thereto, (A,) زُرْبٌ and زَرِيبَةٌ signify also †The *lurking-place* (قُتْرَة) *of a hunter*, or *sportsman*, (S, A, K,) or *of an archer*, or *a shooter*: (TA in explanation of the former word:) both signify *a well* [or *pit*] *which the hunter*, or *sportsman*, *digs for himself that he may lie in wait therein for the game*. (TA.) ═ See also the next paragraph.

زُرْبٌ: see the next preceding paragraph. ═ Also *A channel in which water flows*; (K;) and so زُرْبٌ. (TA.) It is said in a rejez of Kaab,

• تَبِيتُ بَيْنَ الزُّرْبِ وَالكَثِيفِ •

She passes the night between the channel of water and the concealing, or *protecting*, *place*: meaning that she is fed in the enclosures for camels &c., [فِى الحظائر, thus I read for الحضائر (an evident mistranscription) in the TA,] and among the tents, or houses; not in the pasture-land. (TA.)

زُرْبِىٌّ and زُرْبِىٌّ, (K,) or, accord. to the L [and the A], on the authority of IAạr, زُرْبِيَّةٌ, also said to be written زُرْبِيَّةٌ and زُرْبِيَّةٌ, (TA,) are sings. of زَرَابِىُّ, (K, TA,) which signifies نَمَارِقُ [app. as meaning *Small pillows*]: (S, A, K:) and *carpets*: *or any things which are spread*, *and upon which one leans*, *or reclines*: (A, K:) the like of this is said by Zj in explaining a phrase in which it occurs in the Ḳur lxxxviii. 16: or, accord. to Fr, it signifies *carpets* (طَنَافِس) *having a fine nap*, or *pile*: (TA:) also, [particularly,] (A,) *carpets* (قُطُوع, A, or طَنَافِس, Ḥar p. 377) *of the fabric of El-Ḥeereh*; and the *like thereof in fabric*: (A, and Ḥar ubi suprà:) or زَرْبِيَّةٌ signifies [simply] *a carpet* (طُنْفُسَة): and *a carpet* (بِسَاط) *having a nap*, or *pile*: and a [*piece of leather that is spread upon the ground*, *such as is called*] نَطْع; and the *like thereof in make*. (TA. [See also the last sentence of this paragraph.]) [Hence,] one says, زَرَابِىُّ البُغْضَاءِ بَيْنَهُمْ مَبْثُوثَةٌ; [*The embellished coverings of vehement hatred are spread between them*; i. e. vehement hatred concealed by fair professions &c. subsists between them]. (A.) The following saying, of Artáh Ibn-Suheiyeh,

• وَنَحْنُ بَنُو عَمٍّ عَلَى ذَاتِ بَيْنِنَا •
• زَرَابِىُّ ♦ فِيهَا بِغْضَةٌ وَتَنَافُسُ •

is expl. by En-Nemiree as meaning †[*And we are sons of a paternal uncle*, but] *upon our enmity is a comely covering* beneath which it is latent; [*therein are vehement hatred and envious competition*;] زَرَابِىُّ signifying [properly] *carpets of sundry colours*: (Ḥam p. 196:) it is also said to mean, in this instance, †[*concealed*] *enmities*, and *sayings that give pain*; [the former of these two meanings being] from زَرَبْتُ البَهْمَ فِى الزَّرِيبَةِ, i. e. أَدْخَلْتُهُ: [the latter of them app. suggested by another reading, namely, زَرَابِئُ in the place of زَرَابِىُّ; mentioned and thus explained in the Ḥam ubi suprà: the poet, therefore, is supposed to have meant, *upon our state of union*, or *concord*, (ذات بيننا having two contr. significations,) *have supervened concealed enmities*, &c.:] or, as some say, the reading in the dooewán of Artáh is زَرَائِبُ, as though pl. of زَرِيبَةٌ, which is likewise made to denote *enmity* because it is made to enter (تُزْرَبُ, i. e. تُدْخَلُ) into the heart; or which may be metaphorically applied to *a place of enmity latent in the bosom*, from the same word as signifying the "place in which are put lambs, or kids, and sheep, or goats:" or, supposing the right reading to be زَرَابِىُّ, the poet may very properly mean, *upon the vacant space between our tents*, or *houses*, *are carpets* (بُسُط and طَنَافِس) spread for us, and we sit thereon, near together in the places, but with the hearts remote: (idem p. 195:) but with the reading زَرَائِبُ, mentioned above, occurs another variation, thus: عَلَى ذَالِكَ بَيْنَنَا زَرَائِبُ; meaning, *notwithstanding that*, *between us are sayings that give pain*. (Idem p. 196.) ═ وَيْلٌ لِلزَّرْبِيَّةِ, occurring in a trad., is said to mean [*Wo to those who go in to lords*, or *princes*, *and*, *when they say what is evil*, or *say anything*, *say*, *He has spoken truth*: such persons being likened, in respect of their variable conduct, to one of the زَرَابِىّ mentioned above in the first sentence of this paragraph; or to *sheep*, or *goats*, which are thus called in relation to the زُرْبٌ, i. e. the enclosure to which they repair, because they are obsequious to the lords, or princes, and follow their steps with the submissiveness of sheep or goats to their pastor. (TA.) ═ Accord. to El-Muárrij, (TA,) زَرَابِىُّ ♦ is applied to plants, as meaning *Such as have become yellow*, or *red*, *while having in them greenness*: (K, TA:) and when they saw the colours in carpets and other articles of furniture that are spread, they likened them to such plants. (TA.)

زَرْبِيَّةٌ and زُرْبِيَّةٌ and زُرْبِيَّةٌ: see the next preceding paragraph, in three places. ═ [Golius, finding the second and third of these words expl. by the Pers. شادروان, (which is often applied by Arabs in the present day to "an artificial fountain that throws up water,") has erroneously, as Freytag has observed, supposed that they may signify "Euripus, fons in altum saliens."]

زَرِيبَةٌ: see زُرْبٌ, in two places: and see 1, first sentence. ═ Also † The *lurking-place* of a beast of prey. (S, K.) ═ See also زُرْبِىٌّ.

زَرَابِىُّ: see زُرْبِىٌّ, in five places.

زِرْنِبَابٌ, (in the CK زِرْنِبَاب,) an arabicized word, (K, TA,) from [the Pers.] زِرْ آبْ, the hemzeh [in آبْ, for أَابْ,] being changed into ى, (TA,) *Gold*: (IAạr, K:) or *the water thereof* [i. e. *water-gold*; which may be deemed the more correct, as agreeing with the original]. (K.) ═ And Anything *yellow*. (K.) ═ Also *A certain black singing-bird*; (MF, TA;) called also ابو زوق [app. a mistranscription for ابو زريق, as in Freytag's Lex., i. e. أَبُو زُرَيْقٍ,] accord. to the book entitled "Mantik et-Teyr." (TA.)

مِزْرَابٌ *i. q.* مِزْرَابٌ [q. v., said to be not a chaste word]. (K.)

مَزْرُبَانٌ: see مِزْرَبَانٌ, in art. زرب.

زرجن

Q. 1. زَرْجَنَهُ (as an inf. n., TK) *i. q.* خَبَّأَهُ [q. v.]: (K:) one says, زَرْجَنُوا, meaning تَخَبَّأُوا. (TK.) ═ And *The being deceitful*, *wicked*, *dishonest*, or *dissimulating*, *and mischief-making*; or *very deceitful* &c.: and the act of *deceiving*, *deluding*, *beguiling*, *circumventing*, or *outwitting*: (K:) one says, زَرْجَنَهُ, meaning *He deceived him*, *deluded him*, &c. (TK.)

زُرْجُونٌ, (S, K,) which is also written زُرْجُونٌ, like عُصْفُورٌ, is mentioned in art. زرج and also in

the present art. by the author of the K, though he charges J with error in mentioning it in this art. because مُزَرَّج is used by a rájiz as meaning "intoxicated:" whereas J is not in error, but is right, in doing thus; for the ن is radical accord. to the generality of the lexicologists and the authors on inflection, like the س in قَرْبُوس; and the rájiz above referred to elided the ن in forming مُزَرَّج because he imagined it to be augmentative: (MF in art. زرج:) it signifies *Wine;* (S, K:) and is a Pers. word, (Aṣ, Sh, Seer, S,) originally زَرْكُون, [i. e. زَرْ گُون,] (Sh, TA,) meaning "gold-coloured:" (Aṣ, Sh, Seer, S:) or it signifies, (S, Mgh,) or signifies also [like as does عِنَب, of which the primary signification is "grapes"], (K,) the *grape-vine;* (ISh, S, Mgh, K:) n. un. with ة; (ISh, TA:) and pl. زَرَاجِين: (Mgh:) it has this meaning in the dial. of Et-Táïf: (ISh, TA in art. زرج:) or the *shoots of a grape-vine:* (Mgh, K:) thus in the dial. of Et-Táïf and El-Ghowr: (TA in the present art.:) or *a shoot that is planted, of a grape-vine.* (AḤn, TA.) — Also *A certain red dye.* (El-Jarmee, S, K.) — And *Water that remains or stagnates, or collects, or remains long and becomes altered, or becomes yellow and altered, in a rock:* (K in art. زرج:) or *clear water that remains or stagnates, &c., in a mountain.* (MF, TA.)

زرد

1. زَرِدَ, aor. ـَ, (S, L, Mṣb, K,) inf. n. زَرَدٌ, (S, L, Mṣb,) or زَرْدٌ; (TA;) [but this I find not in any other lexicon;]) or زَرِدَ, (A, Mgh,) or this also, aor. ـِ, inf. n. زَرَدٌ and زَرَدَانٌ; this latter form of the verb being mentioned by IDrd in the Jm, and ISd in the M, and IKtt in the Af'ál; but it is disapproved by Th, and asserted by his expositors to be vulgar; (TA;) and ↑ اِزْدَرَدَ, (S,* A, Mgh, Mṣb, K,) inf. n. اِزْدِرَادٌ (S, A) and مُزْدَرَدٌ; (A, TA;) and ↑ تَزَرَّدَ (A, TA;) and ↑ اِزْوَارَّ, mentioned by 'Amr El-Muṭarriz, but this is the most strange; (TA;) *He swallowed* (S, A, Mgh, Mṣb, K) a morsel, or mouthful, (S, A, Mṣb, K,) or water, (Mgh,) [and medicine; for] you say دَوَاءٌ صَعْبُ الزَّرْدِ ↑ [*A medicine difficult to swallow*]. (A, TA.) And one says of a man swearing, تَزَرَّدَهَا حَلَّاتٌ and ↑ تَزَرَّدَهَا حَلَّاتٌ ↑ [*He swallowed it;* meaning, *took it hastily;* i. e. the oath]. (A, TA.) — زَرَدَهُ, aor. ـُ (S, K) and ـِ, (TA, and so in a copy of the S, as well as ـُ,) or زَرِدَ حَلْقَهُ, (A, TA, [in my copy of the A written زَرَدَ,]) inf. n. زَرْدٌ, (S,) *He strangled him,* or *throttled him,* or *squeezed his throat;* syn. خَنَقَهُ, (S, K,) or عَصَرَ حَلْقَهُ. (A.) And زَرَدَهُ *He took him,* or *seized him, by his throat.* (TA.) — زَرَدَ الدِّرْعَ, (K,) inf. n. زَرْدٌ, (S, A,) *He fabricated the coat of mail, by inserting the rings one into another;* i. q. سَرَدَهَا: (K:) الزَّرْدُ is like السَّرْدُ, meaning the *inserting* (تَدَاخُل) *of the rings* of a coat of mail, *one into another:* (S:) [or, as Z says,] زَرْدُ الدِّرْعِ means سَرْدُهَا, because the coat of mail consists of narrow, or close, rings: (A:) the ز is said to be a substitute for س. (L, TA.)

2. زَرَّدَ خَيْنَهُ عَلَى صَاحِبِهِ ↕ *He was angry with his companion, and looked sternly, austerely, or morosely, at him;* i. e. *he contracted his eye in looking at him, and did not open it until he had satisfied it with gazing at him.* (A, TA.)

5: see 1, in two places.

8. اِزْدَرَدَ, inf. n. اِزْدِرَادٌ and مُزْدَرَدٌ: see 1, in two places.

زَرْدٌ: see the next paragraph, in two places.

زَرْدٌ, (S, A, K,) of the measure فَعْلٌ in the sense of the measure مَفْعُولٌ, (A,) *A coat of mail;* (S, A, K:) as also ↑ زَرْدَةٌ, which is an inf. n. used as a subst. [and therefore used as a sing. and a pl., and applied, as is also زَرْدٌ to *anything made of mail, a piece of mail,* and *rings in general,* like سَرْد, q. v.], (A,) and ↑ زَرْدِيَّةٌ: (mentioned as syn. with دِرْع in art. درع in the Mṣb and in the TA, on the authority of IAth:) the pl. of ↑ زَرْدَةٌ is زُرْدٌ. (TA.) [See also زُرْدٌ and مِغْفَرٌ.]

زَرْدٌ *Quick in swallowing:* (K:) but in the Nawádir el-Aṣráb, food that is *soft, and quick in descending [in the throat].* (TA.)

زُرْدَةٌ [The *quantity that is swallowed at once;* like جُرْعَةٌ and بُلْعَةٌ;] *a morsel,* or *small mouthful:* so in the saying, ظَنَّ فُلَانٌ أَنِّي زُرْدَةٌ لَهُ ↕ [*Such a one thought that I was a morsel for him*]. (A, TA.)

زَرْدَانُ *A guest:* as though he throttled his companion. (A, TA.)

زَرْدَانُ *The vulva* of a woman: (K, TA:) accord. to some, (TA,) so called because it swallows (يَزْدَرِد), or because it compresses (يَزْرُد [in the CK يَزْدَرِد again]), (K, TA,) i. e. يَحْتَبِسُ, (TA,) the إِسْت, by its straitness. (K, TA.)

زَرْدِيَّةٌ: see زَرْدٌ.

زِرَادٌ (S, K) and ↑ مِزْرَدٌ (K) *A cord by which the throat of a camel is compressed, in order that he may not eject his cud therefrom and bespatter his rider.* (S, K.) The former word is also expl. in the K by مِغْفَرَة, [in some copies of the K مِغْفَرَة,] which signifies the same. (TA.)

زِرَادَةٌ *The art of fabricating coats of mail;* (A, TA;) as also سِرَادَة. (TA.)

زَرَّادٌ *A strangler;* or *one who throttles,* or *squeezes the throat;* syn. خَنَّاقٌ. (A, TA.) — And *A fabricator of coats of mail;* (S, A, K;) as also سَرَّادٌ. (TA.)

مَزْرَدٌ [The *place of strangling* or *throttling;* like ↑ مَزْرَدَةٌ; meaning] the *fauces;* (S, K, TA;) the *throat,* or *gullet.* (TA.)

مِزْرَدٌ: see زِرَادٌ.

مَزْرَدَةٌ: see مَزْرَدٌ. One says, أَخَذَ بِمَزْرَدِهِ, like أَخَذَ بِمَخْنَقِهِ, [properly *He,* or *it, seized his throat,* or *throttled him,* or *choked him,*] meaning *he, or it, straitened him.* (A, TA.)

مَزْرُودٌ *Strangled, throttled,* or *having his throat squeezed.* (TA.) And, applied to the fauces [or throat], *Squeezed,* or *compressed.* (S.)

زردم

Q. 1. زَرْدَمَهُ, (S, K,) inf. n. زَرْدَمَةٌ, (TA,) *He squeezed his throat:* (S, K:) or *he throttled him;* or *strangled him:* (K:) as also بَرْدَمَهُ. (TA.) — And *He swallowed it.* (K.)

زَرْدَمَةٌ inf. n. of the verb above. (TA.) — Also The *place of swallowing:* (S, K:) or the غُلْصُمَة [or *epiglottis*]: (K:) or, as some say, it is [the part] *beneath the* حُلْقُوم [or *windpipe:* or, app., the part *beneath the head of the* حلقوم]: and *in it,* or *upon it, is set the tongue:* some say that the word is Pers. [in origin; app. holding it to be arabicized from the Pers. زِرْدُمْن, which signifies the "windpipe"]. (TA.)

زرط

زِرَاطٌ: see سِرَاطٌ.

زرع

1. زَرَعَ, aor. ـَ, (K,) inf. n. زَرْعٌ (S, TA) and زِرَاعَةٌ, (TA,) *He sowed,* or *cast seed;* (S, K, TA;) as also ↑ اِزْدَرَعَ, (S, Mṣb, K,) originally اِزْتَرَعَ, the ت being changed into د in order that it may agree with the ز, (S, K,) for ز and د are pronounced with the voice as well as the breath, whereas ت is pronounced with the breath only: (S, TA:) [or the latter verb, as appears from an explanation of it to be found below, may signify *he sowed for himself.*] They say, زَرَعَ زَرْعَ حَصَدَ [*He who sows reaps*]. (TA.) And [they use this verb transitively, saying,] زَرَعْتُ الْبُرَّ وَالشَّعِيرَ [*I sowed wheat and barley*]: and in like manner, زَرَعْتُ الشَّجَرَ [*I sowed the trees;* or *sowed the seeds which should produce the trees:* or it may signify *I planted the trees*]. (Ibn-Abi-l-Ḥadeed.) And زَرَعَ الْحُبَّ لَكَ فِي الْقُلُوبِ كَرَمُكَ وَحُسْنُ خُلُقِكَ [*Thy generosity and the goodness of thy disposition have sown love for thee in the hearts*]. (TA.) And it is said in a trad., مَنْ كَانَتْ لَهُ أَرْضٌ فَلْيَزْرَعْهَا أَوْ لِيَمْنَحْهَا أَخَاهُ فَإِنْ أَبَى فَلْيُمْسِكْ أَرْضَهُ [*Whoso hath land,*] *let him sow it* [*or let him lend it, or give it, to his brother; and if he refuse, let him retain his land*]. (TA.) — زَرَعَ الْأَرْضَ, (Mgh, Mṣb,) inf. n. زَرْعٌ, (Mṣb,) signifies [also] *He ploughed up,* or *tilled, or cultivated, the land, or ground, for sowing.* (Mgh, Mṣb.) Hence [the saying in a trad.], إِذَا زَرَعَتْ هٰذِهِ الْأُمَّةُ ↕ نُزِعَ مِنْهَا النَّصْرُ *When this nation shall employ itself* altogether *with agriculture* and the affairs of the present world, and turn away from warring against unbelievers and the like, *aid shall be withdrawn from it.* (Mgh.) — زَرَعَهُ اللّٰهُ signifies *God caused it,* or *made it, to grow, vegetate,* or

germinate; (S, Mgh, Msb, K;) and, *to increase;* (Mgh;) namely, الحَرْثُ [*the seed-produce*]. (Mgh, Msb.) The verb is properly thus used of divine affairs, exclusively of human: (Er-Rághib:) and hence the saying in the Kur [lvi. 63-4], أَفَرَأَيْتُم مَّا تَحْرُثُونَ ءَأَنتُمْ تَزْرَعُونَهُۥٓ أَمْ نَحْنُ ٱلزَّٰرِعُونَ (S,* Er-Rághib) *Now think ye, what ye sow, do ye cause it to grow, or are We the causers of growth?* (Bd:) or, as some say, *do ye cause it to increase, or are We the causers of its increase?* the حَرْث [or sowing] being ascribed to them, and the زَرْع [or causing to grow] exclusively to God: when the latter is ascribed to a man, it is because he is an agent as a means of making to grow; as when you say, أَنْبَتُّ كَذَا ↑ *I was a means of causing such a thing to grow.* (Er-Rághib.) [In like manner,] you say, ازْدَرَعَ ↑, meaning ↕ [*He raised seed-produce,* i. e., *was a means of causing it to grow,*] *for himself,* in particular. (TA.) — [Hence,] one says, with respect to a child, زَرَعَهُ اللّٰهُ ↕ *May God render him sound and strong:* syn. جَبَرَهُ. (S, K, TA:) like as one says أَنْبَتَهُ اللّٰهُ: and in like manner, زَرَعَ اللّٰهُ وَلَدَكَ لِلْخَيْرِ ↕ [*May God render thine offspring sound and strong,* or rather, *cause thine offspring to grow up, for* the doing, or enjoyment, of *what is good*]. (TA.) — [Hence also,] زُرِعَ لَهُ بَعْدَ شَقَاوَةٍ ↕ [*An increase was made for him after adversity;* or] *he obtained property after want;* for the verb in this instance is like عُنِيَ. (Ibn-'Abbád, K.)

3. مُزَارَعَةٌ is of the measure مُفَاعَلَةٌ, [denoting a mutual action,] from الزِّرَاعَةُ, (Mgh,) and its signification is well known; (S;) i. e. ↕ The *making a contract,* or *bargain, with another, for labour upon land, [to till and sow and cultivate it,* as is indicated in the Mgh and Msb,] *for a share,* or *portion, of its produce,* (Msb, K, TA,) *the seed being from the owner of the land.* (K, TA.) [You say,] زَارَعَهُ ↕ *He made with him a contract,* or *bargain, such as is above described;* and in like manner, خَابَرَهُ, and آكَرَهُ. The doing this is forbidden, because of the uncertainty of the result.]

4. ازرع *It* (a plant, or herbage,) *had,* or *became in the state of having,* زَرْع [i. e. *produce of its seed*; i. e. *it grew from its seed*]: (TA:) and, said of زَرْع [or seed-produce], *it became tall:* (K:) or, as some say, *it produced its leaves:* and *it attained to the proper time for its being reaped.* (TA.) — أَمْكَنَهُمُ الزَّرْعُ signifies ازرع النَّاسُ [expl. in the TK as meaning *The men,* or *people, became able to sow seed;* i. e., *became possessors of seed:* but I rather think that it means *they had seed-produce within their power,* or *reach; they became able to avail themselves thereof;* or *they attained to a season when they had seed produce*]. (K.)

5. تزرّع إِلَى الشَّرِّ *i. q.* تسرّع [*He hastened,* or *made haste, to do evil,* or *mischief*]. (Sgh, K.)

8. ازْدَرَعَ, originally ازْتَرَعَ: see 1, in two places.

10. اسْتَزْرَعَ اللّٰهَ وَلَدِى لِلْبِرِّ وَاسْتَرْزَقَهُ لَهُ مِنَ الحِلِّ ↕ [*I beg God to make my offspring grow up for piety, and I beg of Him means of subsistence for them,* or *him, of such kind as is of lawful attainment*]. (TA.)

زَرْعٌ, originally an inf. n., [see 1,] (Mgh, Msb, TA,) used as a subst. properly so termed, signifying *Seed-produce; what is raised by means of sowing;* (Mgh, Msb;) *what is sown;* (K, TA:) *while in growth,* [i. e. *standing corn,* and *the like,*] (K and TA voce زَرْوٌ,) *and also after it has been reaped;* (S and Msb and K in art. رفر, &c.;) its predominant application is to *wheat* and *barley;* (TA;) but it signifies also *plants,* or *herbage, [in general,] such as one reaps;* or, as some say, *only while fresh and juicy:* (Msb:) [and often *a sown field*:] pl. زُرُوعٌ. (S, Mgh, Msb, K.) — [Hence,] ↕ *Offspring,* or *children;* or *a child.* (IDrd, K, TA.) You say, هٰؤُلَآءِ زَرْعُ فُلَانٍ ↕ *These are the offspring,* or *children, of such a one.* (IDrd, TA.) And هُوَ زَرْعُ الرَّجُلِ ↕ *He is the offspring,* or *child, of the man.* (TA.) — And ↕ The *seed,* or *seminal fluid,* of a man. (TA.) — [And ↕ The *fruit,* or *harvest, of* a man's *conduct*; as though it were the produce of what he sowed.] One says, بِئْسَ الزَّرْعُ زَرْعُ المُذْنِبِ ↕ [*Very evil is the fruit,* or *harvest, of conduct; the fruit,* or *harvest, of the conduct of the sinner*]. (TA.)

زَرْعَةٌ and ↑ زُرْعَةٌ and ↑ زَرِعَةٌ and ↑ زَرَعَةٌ *A place in which to sow.* (AHn, Sgh, K.) You say, مَا فِى الأَرْضِ زَرْعَةٌ, &c., (K,) or زَرْعَةٌ وَاحِدَةٌ, &c., and in like manner, عَلَى الأَرْضِ, (TA,) *There is not in the land,* (K,) *or upon the land,* (TA,) *a place,* (K,) *or a single place,* (TA,) *in which to sow.* (K, TA.) — [The first also app. signifies *An ear of corn:* see سُنْبُلٌ.]

زَرْعَةُ: see زَرْعَةٌ. — Also *Seed,* or *grain, for sowing,* or *that is sown;* syn. بَذْرٌ. (K.) You say, أَعْطِنِى زَرْعَةً أَزْرَعُ بِهَا أَرْضِى *[Give thou to me seed that I may sow therewith my land].* (TA.) [See also زَرِيعَةٌ.] — And ↕ The *young one of a* قَبَجَة [generally meaning a *partridge*]. (Z, TA.)

زُرْعَةٌ: } see زَرْعَةٌ.
زَرْعَةٌ: }

زَرِيعٌ [*i. q.* ↑ مَزْرُوعٌ *Sown:* &c.: see زَرِيعَةٌ]. — *Seed produce that is watered by the rain.* (Ham p. 657.) — And hence, ↕ Anything *soft,* or *tender;* as being likened thereto. (Id.)

زِرَاعَةٌ [an inf. n. of 1, q. v.: and] The *business,* or *occupation, of sowing,* ↕ *ploughing up, tilling, or cultivating, land.* (Mgh,* Msb,* TA.)

زَرِيعَةٌ *A thing that is sown;* (IDrd, K;) sometimes used in this sense; as though meaning مَزْرُوعَةٌ: (IDrd:) or *grain that is sown:* زَرِيعَةٌ, with teshdeed, is wrong. (IB.) [See also زَرْعَةٌ.]

زَرَّاعٌ: see زَارِعٌ. — Also ↕ *A calumniator:* (IAqr:) *one who sows rancours in the hearts of friends.* (TA.)

زَرِيعٌ ↕ *What grows in land that has been left unsown for a year or more, from what has become scattered upon it in the days of the reaping;* (K;) i. e., *of the grain;* mentioned by Sgh, on the authority of ISh; and by Z, who says that it is also called كُثَّأٌ. (TA.)

زَرَّاعَةٌ: see مَزْرَعَةٌ, in two places.

زَارِعٌ [act. part. n. of 1:] *i. q.* ↑ زَرَّاعٌ (TA) [*One who sows:*] ↕ *one who ploughs up, tills,* or *cultivates, land:* (Mgh:) pl. زُرَّاعٌ. (TA.) By this pl., in the Kur xlviii. 29,, are meant Mohammad and his Companions, the inviters to El-Islám. (Zj.) — *Causing to grow, vegetate,* or *germinate:* (S, TA:) *causing to increase:* (TA:) pl. with ون. (S, TA.) = Also *The name of a certain dog:* (Ibn-'Abbád, IF, K:) whence أَوْلَادُ زَارِعٍ meaning ↕ *dogs.* (Ibn-'Abbád, Z, K.)

مَزْرَعَةٌ (S, Msb, K, &c.) and مَزْرَعَةٌ (Sgh, L, K) and مُزْرَعَةٌ (K) *A place of* زَرْع [*of seed-produce*]; as also ↑ مَزْدَرَعٌ; (S, Msb, K;) and ↑ زَرَّاعَةٌ; (Ham p. 657;) or this last signifies *land that is sown;* (TA:) pl. of the first مَزَارِعُ; (TA;) and of ↑ the last زَرَّاعَاتٌ. (Ham, TA.) — [Hence the saying,] الدُّنْيَا مَزْرَعَةُ الآخِرَةِ ↕ [*The present world is the place in which is produced the fruit,* or *harvest, to be reaped in the world to come*]. (TA.)

مَزْرُوعَةٌ and مَزْرُوعَةٌ: see مَزْرُوعٌ and زَرِيعَةٌ.

مَزْرُوعٌ: see مَزْرَعَةٌ.

مُزْدَرَعٌ: see مَزْرَعَةٌ.

مُزْدَرِعٌ ↕ One *who raises seed-produce* (يَزْدَرِعُ زَرْعًا) *for himself,* in particular. (TA.)

زرف

زَرَافَةٌ (S, Msb, K) and ↑ زُرَافَةٌ (Msb as on the authority of A'Obeyd [but not found by me elsewhere in the sense here assigned to it]) and ↑ زَرَافَاةٌ, [which is of a rare form, like حَجَارَاةٌ, q. v.,] (A'Obeyd, IF, S, Msb, K,) this last mentioned by El-Kanánee, (A'Obeyd, S,) and by Kzz in his Jámi', but not known to A'Obeyd on any other authority than that of El-Kanánee, and the first is said by him (A'Obeyd) to be preferable, (TA,) *A company,* or *congregated body, of men:* (S, Msb, K:) or *ten thereof:* (K, TA:) accord. to some copies of the K *what is termed an* عَشِيرَة [i. e. *a small portion of a tribe,* &c.,] *thereof:* (TA:) pl. زَرَافَاتٌ (IF, S, Mgh, Msb) and زَرَافَاتٌ: (IF, Msb:) in a poem of Lebeed, زُرَافَاتٌ, with teshdeed to the ر. (TA.) One says, أَتَانِى القَوْمُ ↑ بِزُرَافَتِهِمْ [or بِزُرَافَتِهِمْ, i. e. *The people,* or *party, came to me with their whole company;* meaning, *all together*]. (TA.) = Also زَرَافَةٌ and ↑ زُرَافَةٌ, (S, O, Mgh, L, Msb, K,) the latter, only, mentioned by IDrd, (TA,) who says, I doubt whether it be a genuine Arabic word, or not, (Msb, TA,) but some say that the latter is vulgar, (TA,) and ↑ زَرَافَاةٌ and ↑ زُرَافَاةٌ, (O, L, Msb, K,) but the first of these four is the most chaste, (L, TA,) [The *camelopard,* or *giraffe;*] *a certain beast,* (S, K, [in the Mgh erroneously said to be a beast of prey,]) *of beautiful make, the fore legs of which are longer than its hind legs;* (TA;) said to be

called by a name signifying جَمَاعَة because it has the form of an assemblage of animals; (Msb;) *in Pers. called* أُشْتُرْ گَاوْ پَلَنْگ, (Ṣ, Mgh, Ḳ,) i. e. *camel-ox-leopard*, (TA,) because it has resemblances to the camel and the ox and the leopard: (Ḳ, TA:) pl. زَرَافِىّ, زَرَافِىّ, or زَرَافِىّ, (accord. to different copies of the Ḳ, the last accord. to the TA,) like بَرَابِىّ. (TA.)

زُرَافَةٌ: see the preceding paragraph, in two places.

زَرَافَةٌ and زُرَافَةٌ: see the first paragraph; the former in three places.

زرفن

Q. 1. زَرْفَنَ صُدْغَيْهِ *He disposed the hair hanging down upon each of his temples in the form of a* زُرْفِين [or *ring*]: (Ṣ,* Ḳ:) but this is post-classical. (Ṣ.)

* زُرْفِينٌ, زِرْفِينٌ, (Ṣ, Mgh, Ḳ,) or the latter is the correct word, for there is no word of the measure فُعْلِيلٌ in the language, (Az, TA,) [though the former is agreeable with the Pers. word which is the original,] *A ring of a door:* (Mgh, Ḳ:) or [*a ring*] *in a general sense:* (Ḳ:) pl. زَرَافِينُ, occurring in a trad. as applied to rings of a coat of mail belonging to the Prophet, by which rings it was suspended: (TA:) arabicized, (Ṣ, Ḳ,) from the Pers. زَرْفِين. (Ṣ.) — The latter also signifies *A company of men* [app. *disposed in the form of a ring*]. (TA.)

زرق

1. زَرَقَ, (MA, TA,) [aor. ـُ,] inf. n. زَرَقٌ (Ṣ, MA, KL, TA) and زُرْقَةٌ, (MA,) [or the latter is a simple subst.,] *He had that colour of the eye which is termed* زُرْقَة [q. v.]; (Ṣ, TA:) [i. e.] *he was blue-eyed;* (KL;) or *gray-eyed;* (MA, PṢ;) or *of a greenish hue in the eye* [so I render the Pers. explanation سبز چشم شد]. (MA.) And زَرِقَتْ عَيْنُهُ, (Ṣ, Ḳ:) and ازرقّت عَيْنُهُ, inf. n. اِزْرِقَاقٌ, (Ṣ:) and ازرأقّت عَيْنُهُ, (Ṣ, MA,) inf. n. اِزْرِئْقَاقٌ; (Ṣ:) *His eye was of the colour termed* زُرْقَة; (Ṣ, Ḳ:) [i. e.] *his eye was gray;* (MA:) [&c.] — And زَرِقَ, (TḲ,) inf. n. زَرَقٌ, (Ḳ, TḲ,) *He* (a man, TḲ) *was, or became, blind.* (Ḳ,* TḲ.) — [And زَرِقَ النَّصْلُ, inf. n. زَرَقٌ, is app. used as signifying *The iron head or blade of an arrow &c. was, or became, very clear or bright:* see زَرَقٌ, below.] — And زَرِقَ المَآءُ *The water was, or became, clear;* as also ↑ ازرقّ. (Msb.) = زَرَقَتْ عَيْنُهُ نَحْوِى *His eye turned towards me so that the white thereof appeared;* (Ṣ, Ḳ:) as also ↑ ازرأقّت and ↑ ازرقّت. (Fr, Ḳ.) = زَرَقَهُ, (Mgh,) or زَرَقَهُ بِمِزْرَاقٍ, (Ṣ, Ḳ,) or بِرُمْحٍ, (Msb,) aor. ـُ, (Msb, TA,) inf. n. زَرْقٌ, (Mgh, Msb,) *He cast at him,* (Ṣ, Mgh, Ḳ,) *or he thrust him, or pierced him,* (Mgh, Msb,) *with a* مِزْرَاق [or *javelin*], (Mgh, Msb,) *with a spear.* (Msb.) — [Hence,] زَرَقَهُ بِعَيْنِهِ, and بِبَصَرِهِ, ‡ *He looked sharply, or intently, or attentively, at him; he cast his eye at him.* (TA.) — زَرَقَ الرَّحْلَ, (Ṣ, TA,) الحِمْلَ, (TA,) *She* (a camel) *made the saddle,* (Ṣ, TA,) *or the load,* (TA,) *to shift backwards:* (Ṣ, TA:) and إِزْرَاقٌ ↑ حِمْلَهَا, (Ḳ,) inf. n. إِزْرَاقٌ, (TA,) *She* (a camel) *made her load to shift backwards.* (Ḳ.) [See also 2.] = زَرِقَ, aor. ـَ, and ـِ, (Ṣ, Msb, Ḳ,) inf. n. زَرَقٌ, (Msb,) said of a bird, *i. q.* دَرِقَ [i. e. *It muted, or dunged*]. (Ṣ, Msb, Ḳ.)

[2. زرّق, accord. to Golius, as on the authority of the KL, "*i. q.* Pers. چکانید, *Fecit ut stillaret, stillatim emisit:*" but it appears from my copy of the KL that this should be زقّ; for I there find تَزْقِيقٌ (not تَزْرِيقٌ) expl. by the Pers. چکانیدن: then, however, immediately follows, in that copy, another explanation: — and *The shifting backwards of a camel's saddle from his back:* therefore it seems that either تَزْرِيقٌ is there omitted before this second explanation, (see 1, last sentence but one, and see 7,) or تَزْقِيقٌ is there a mistake for تَزْرِيقٌ.]

4: see 1, in two places.

7. انزرق *It* (an arrow) *passed through, and went forth on the other side:* (Lth, Ḳ:) and in like manner a spear. (Ḳ in art. زرق.) — *He,* or *it, passed, so as to go beyond and away.* (TA.) — *He entered into a burrow, and lay hid.* (Ḳ in art. زرق.) — *It* (a camel's saddle, Ṣ, Ḳ, and a load, TA) *shifted backwards.* (Ṣ, Ḳ, TA. [In the CḲ, انْزَرْمَلَ is erroneously put for انْزَرْحَلَ. See an ex. in art. زهق, conj. 4.]) — *He* (a man, Aṣ) *laid himself down on his back.* (Aṣ, Ḳ.)

9: see 1, in three places.

11: see 1, second sentence.

Q. Q. 2. تَزَرْوَقَ, (Ḳ, TA,) in some of the copies of the Ḳ تَزَرْوَزَ, (TA,) *He* (a man, TA) *cast [forth] what was in his belly:* (Ḳ, TA:) so says Fr. (TA.)

زَرَقٌ [inf. n. of زَرِقَ, q. v.: and] *i. q.* زُرْقَةٌ, q. v. (Ḳ.) — *Blindness:* (Ḳ:) in this sense also an inf. n. of which the verb is زَرِقَ. (TḲ.) — *The quality of being very clear or bright,* in the iron head or blade of an arrow &c. (ISk, Ṣ. [See, again زَرِقَ, of which it is app., in this sense likewise, an inf. n.]) — *A sort of* تَحْجِيل [i. e. *whiteness in the legs, or in three of the legs, or in the two hind legs, or in one hind leg, beneath the knees and hocks, or beneath the hocks, or beneath the hock, of a horse,*] *not including the border of the pastern next the hoof:* (AO, Ḳ:) or, as some say, (TA, but in the Ḳ "and") *a whiteness not surrounding the bone altogether, but [only] a whiteness of the hair* (وَضَح) *upon a part thereof.* (Ḳ, TA.)

زُرْقَةٌ *A certain head* (حَرَزَة) *for the purpose of fascination,* (Ibn-'Abbád, Ḳ,) *with which women fascinate* [men]. (Ibn-'Abbád, TA.)

زُرْقَةٌ *A certain colour,* (Msb, Ḳ,) *well known;* as also ↑ زَرَقٌ: (Ḳ:) it is [in various things; but is generally expl. as being] in the eye: (JK, Ṣ:) [*a blue colour,* (see 1, first sentence,) whether *light or dark or of a middling tint,* but generally the first;] *sky-colour, or azure;* (TḲ:) [*blueness of the eye;*] or *grayness of the eye;* (PṢ:) [or *a greenish hue in the eye:* (see again 1, first sentence:)] accord. to ISd, *whiteness, wherever it be:* and *a* خُضْرَة [by which may be meant *greenness, or dust-colour intermixed with blackness or deep ash-colour,*] *in the* سَوَاد [here meaning *iris*] *of the eye:* or, as some say, *a whiteness overspreading the* سَوَاد *of the eye* [app. when a person becomes blind: see 1, third sentence; and see also زُرَّقٌ]. (TA.) [In the present day it is often improperly used as meaning *A black colour.*]

زُرْقُمٌ *Having, in an intense degree, that colour of the eye which is termed* زُرْقَة; (Ṣ, Ḳ:*) applied to the male and the female; (Ḳ:) [i. e.] applied also to a woman: (Ṣ:) accord. to Ibn-'Oṣfoor, it is [used as] a subst., [or, app. as an epithet in which the quality of a subst. predominates;] not [as] an epithet with a subst.; (MF, TA:) but accord. to Lḥ, one says رَجُلٌ زُرْقُمٌ and زُرْقُمَةٌ: امْرَأَةٌ زُرْقُمَةٌ: the م is augmentative. (TA.)

زُرْقُمَةٌ [*Intenseness of* زُرْقَة, i. e. *blueness, or grayness, in the eye;*] *the attribute denoted by the epithet* زُرْقُمٌ. (Lḥ, TA.)

زُرَيْقٌ [and app. أَبُو زُرَيْقٍ (see زُرَيْقَاءُ)] *A certain bird.* (Ḳ.)

زُرَيْقَاءُ [dim. of زَرْقَاءُ fem. of أَزْرَقُ] ‡ A mess of crumbled bread (ثَرِيدٌ) *dressed with milk and olive oil:* (JK, Z, Ḳ:) likened, because of its seasoning, to the eyes that are termed زُرْق. (Z, TA.) = Also *A certain small beast, resembling the cat.* (Lth, Ḳ.)

زُرَّقٌ *A certain bird used for catching other birds* (IDrd, Ṣ, Ḳ:) *between the [species of hawk called]* بَازِى *and the* بُنْدُق [or *sparrow-hawk*]: (IDrd, TA:) or, accord. to Fr, the *white* بَازِى [or *falcon*]: (Ṣ, TA:) [but] it is said in the A, لَا يُقَاسُ الزُّرَقُ بِالأَزْرَقِ [*The* زُرَق *is not to be compared with the* أَزْرَق], which latter is the بَازِى: (TA:) the pl. is زَرَارِيقُ. (Ṣ, Ḳ.) = And *A whiteness in the forelock of a horse;* (Ḳ, TA:) *or in the hinder part of his head, behind the forelock.* (O, TA.) And *Some white hairs in the fore leg of a horse; or in his hind leg.* (TA.) = Also *Sharp-sighted:* mentioned by Sb, and expl. by Seer. (TA.)

زَرَّاقٌ, applied to a man, *Very deceitful;* or *a great deceiver.* (TA.)

زَرَّاقَةٌ, with fet-ḥ and teshdeed, *A short javelin;* i. e. *a spear shorter than the* مِزْرَاق: pl. زَرَارِيقُ. (TA.) — Also *i. q.* مِنْشَفَة, (IAqr, L and Ḳ in art. نشف; in some copies of the Ḳ, زَرَّاقَة;) and in the CḲ زَرَافَة;) i. e. *An instrument made of copper, or brass, for shooting forth* نَشَّاثَة *[into a besieged place].* (L in that art.)

زُرْنُوقٌ &c.: see art. زرنق.

زَوْرَقٌ *A sort of* سَفِينَة [or *boat*]; (Ṣ;) [*a skiff*

i. e.] *a small* سَفِينَة; (K;) or *a small* قَارِب: pl. زَوَارِقُ. (TA.) Dhu-r-Rummeh says, [referring to a she-camel,] نَعَمْتُ زَوْرَى البَلَدِ; [making it fem., because] meaning نَعَمْتُ سَفِينَةُ المَفَازَةِ [*Excellent, or most excellent, is the boat, or skiff, of the desert, or waterless desert.*] (S, TA.)

أَزْرَقُ *Of the colour termed* زُرْقَة [q. v.]; (Mṣb, TA;) and ↑ أَزْرَقِيّ signifies the same: (TA:) an epithet applied to a man, signifying *having what is termed* زُرْقَة *of the eye:* (S:) *blue,* (KL,) [whether *light* or *dark* or *of a middling tint,* but generally the first;] *sky-coloured,* or *azure;* (TK;) *blue-eyed;* (MA, KL;) *gray-eyed;* (MA;) [or *having a greenish hue in the eye:* &c.: (see زُرْقَة:)] fem. زَرْقَآءُ: (S, Mṣb:) pl. زُرْقٌ. (Mṣb.) [In the present day it is often improperly used as meaning *Black:* and is applied to a horse, an ass, a mule, a bird, and any animal, and sometimes to other things, as meaning *gray,* or *ash-coloured.*] — [And *Blind;* properly *by reason of a bluish,* or *grayish, opacity of the crystalline lens;* i. e., *by what is commonly termed a cataract in the eye.*] وَنَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا, in the Kur [xx. 102], means [*And we will congregate,* or *raise to life, on that day, the sinners,* or *unbelievers,*] *blind;* (Bḍ, K, * TA;) because the black of the eye of the blind becomes blue, or gray: (Bḍ:) Zj says that they will come forth from their graves seeing, as they were created at the first, and will become blind when congregated: (TA:) or the meaning is, *thirsty:* (Th, TA:) or *with their eyes become blue,* or *gray, by reason of intense thirst:* (ISd, TA:) or *blue-eyed,* or *gray-eyed,* (زُرْقُ العُيُونِ,) because الزُّرْقَة is the worst of the colours of the eye, and the most hateful thereof to the Arabs, for the Greeks were their greatest enemies, and are زُرْق. (Bḍ.) — Applied to the iron head or blade of an arrow &c., *Very clear* or *bright:* (ISk, S, K:) and زُرْق [used as a subst.] means *spear-heads* (S, K) or *the like;* (K;) because of their colour; (S, TA;) or because of their clearness, or brightness; (TA;) or *polished iron heads* or *blades of arrows &c.* (Ḥam p. 313.) And *Clear* water: (IAar, S, Mṣb:) pl. as above. (TA.) — Hence, العَدُوّ الأَزْرَق *The sheer enemy:* or [*the fierce enemy;*] *the enemy that is vehement in hostility;* because زُرْقَة of the eyes is predominant in the Greeks and the Deylem, between whom and the Arabs is a confirmed enmity. (Ḥar p. 148.) — الأَزْرَقُ بَازِي [i. e. *hawk,* or *falcon:* because of his colour]: pl. as above. (TA. [See also زُرْقٌ.]) — And *The leopard.* (TA.) — الزَّرْقَآءُ *Wine:* (K:) [app. because of its clearness:] so says AA. (TA.) — And the name of *A horse of Náfi' Ibn-'Abd-El-'Ozzà.* (Ibn-'Abbád, K.)

أَزْرَقِيّ: see the next preceding paragraph, first sentence. — Also sing. of الأَزَارِقَة, (TA,) which is the appellation of *A certain sect of the* [*heretics,* or *schismatics, called*] خَوَارِج, (S, K,) or حَرُورِيَّة; (TA:) so called in relation to Náfi' Ibn-El-Azrak, (S, K,) who was [of the family] of El-Dool Ibn-Haneefeh: (S:) they asserted that 'Alee committed an act of infidelity by submitting his case to arbitration, and that Ibn-Muljam's slaughter of him was just; and they pronounced the Companions [of the Prophet] to have been guilty of infidelity. (TA.)

مِزْرَاقٌ *A javelin;* i. e. *a short spear,* (S, Mgh, Mṣb, K,) *lighter than the* عَنَزَة. (Mgh, Mṣb.) — Also A camel *that makes his load to shift backwards.* (Az, K.)

Quasi-زرقم.

زُرْقُمٌ and زُرْقُمَةٌ are expl. in art. زرق.

زرم

1. زَرَمَ, (S, K,) aor. ـِ, (K,) inf. n. زَرْمٌ, (TA,) said of one's urine, (S, K,) and of his flow of tears, and of his speech, (K,) and of his oath, (TA,) and of anything that had gone back, (S,) *It became interrupted, or stopped;* or *it stopped;* or *ceased;* (S, K;) as also ↑ ازْرَأَمَّ. (K.) And so the former verb said of a sale. (TA.) — And, said of a dog, (S, K,) and of a cat, (K,) *His dung,* (S, K,) or *dry dung,* (K,) *stopped in his rectum.* (S, K.) — زَرَمَهُ: see 4. — زَرَمَتْ بِهِ *She* (his mother, S) *brought him forth.* (S, K.)

2: see 4. — زَرَّمَ, (S, TA,) inf. n. تَزْرِيمٌ, (TA,) *He, or it, rendered him* زَرِم, i. e. *niggardly,* or *avaricious:* (S:) or *it* (time, or fortune,) *cut off from him good, good things, or prosperity.* (TA.)

4. ازرمهُ *He,* or *it, interrupted it, stopped it,* or *caused it to cease;* namely, one's urine, and his flow of tears, and his speech; as also ↑ زَرَمَهُ, aor. ـِ, (K,) inf. n. زَرْمٌ; (TA;) and ↑ زَرَّمَهُ, (K,) inf. n. تَزْرِيمٌ. (TA.) — And *He interrupted,* or *stopped, his* (another's) *urine.* (Aṣ, S, K.) — ازْرَمَّتْ *She* (a camel) *interrupted her flow of urine by little and little.* (AA, TA.)

8. ازْدِرَامٌ The act of *swallowing* [a thing]: (S, K:) mentioned in the S in art. زدرم [accord. to different copies]; (TA;) and in the K, as an art. by itself; the reason whereof is not apparent; for it appears to be of the measure اِفْتِعَال; pot اِفْعِلَّال. (MF, TA.)

Q. Q. 4. ازْرَأَمَّ, (S, K,) inf. n. ازْرِئْمَامٌ: (S:) see 1. — [Also] *He shrank,* or *drew himself together:* (A'Obeyd, S:) or *he shuddered and shrank.* (TA.) — And *He was angry.* (AZ, TA.)

زرم [app. زَرْمٌ] *Dung,* or *dry dung, stopping in the rectum* of a dog or cat. (TA. [See 1, third sentence.]) — زَرْمٌ *Caution.* (K.)

زَرِمٌ Anything *becoming interrupted, or stopped; stopping,* or *ceasing;* as also ↑ أَزْرَمُ. (TA.) *Scanty,* or *little in quantity, and becoming interrupted,* or *stopped:* so in the phrase رَجُلٌ زَرِمُ الدَّمْعِ: or this signifies [simply] *a man whose tears are becoming interrupted,* or *stopped.* (TA.) — A she-camel *that interrupts her flow of urine by little and little.* (AA, TA. [Thus used as a fem. epithet without ة.]) — A dog, and a cat, *whose dung,* or *dry dung, has stopped in his rectum.* (TA.) — *Straitened* [app. *in his means of subsistence*]. (S.) — *Niggardly,* or *avaricious.* (S.) — *Low, abject, mean,* or *ignominious, whose near kinsfolk are few;* (IAar, K;) as also ↑ زِرِمٌ. (TA.) — *One who does not remain fixed,* or *settled, in any place.* (Aṣ, K.)

زِرِمٌ: see the next preceding paragraph.

زُرَامِيرُ: see مُزَرْنِمٌ.

أَزْرَمُ: see زَرِمٌ. — Also The *cat.* (ISd, K.)

مُزَرْنِمٌ *Shrinking,* or *drawing himself together:* (A'Obeyd, S, K:) as also ↑ زُرَامِيرُ; (Th, K, TA; [in the CK زَرَامِير;]) each with ḍamm: (TA:) or, accord. to A'Obeyd, مُزَرْنِمٌ signifies *shuddering and shrinking;* with the ر before the ز; and AZ doubted whether the word having this meaning were مُزَرْنِمٌ or مُزَمْزِمٌ; but Az says that the former is the right, with the ز before the ر, and that it is thus accord. to Ibn-Jebeleh. (TA.) — Also *Angry.* (AZ, TA.) — And *Silent.* (IB, TA.)

زرنب

زَرْنَبٌ *A certain perfume:* or *certain sweet-smelling trees:* (K:) or *a species of sweet-smelling plant:* (S:) *it consists of slender round twigs, between* [مَا بَيْنَ (مَلِين misprinted)] *the thickness of the large needle and the thickness of writing-reeds, black inclining to yellowness, not having much taste nor odour, its little odour being of a fragrant kind like that of the citron:* (Ibn-Seenà, book ii. p. 168:) [Freytag says, as on the authority of the K, but he seems to have taken it from the TK, that, "accord. to some" it signifies *the leaves of a sweet-smelling plant, which has the name of* رجل الجراد, *locusts' foot:*" and he adds, as though on the authority of Ibn-Seenà ubi suprà, "*salix Aegyptiaca:*" referring also to Sprengel, Hist. rei. herb., t. i. p. 270:] also *saffron:* (K:) it is of the measure فَعْلَل; (S, TA;) and is a genuine Arabic word, though asserted by Ibn-El-Kutbee to be arabicized. (TA.) A rájiz says,

* يَا بِأَبِي أَنْتِ وَفُوكِ الأُشْنُنِ *

* كَأَنَّمَا دُرَّ عَلَيْهِ الزَّرْنَبُ *

[*O, with my father thou* shouldst be ransomed, *and thy mouth that is cool and sweet, as though* زَرْنَب *were sprinkled upon it*]. (S.) In the trad. of Umm-Zarʼ, where it is said, لَمَسْتُ أَرْنَبَ النَّبِيِّ وَالرِّيحُ رِيحُ زَرْنَبٍ [*The feel is the feel of a hare, and the odour is the odour of* زَرْنَب], IAth says that it signifies *saffron;* and she may mean the sweetness of his odour, or the perfume of his garments among the people. (TA.) — Also The [*dung such as is termed*] بَعْر *of wild animals.* (K.) — Also, [and, as appears from what follows,] ↑ زَرْنَبَةٌ likewise, if this be not a mistranscription,] The *vulva* of a woman: (K,* TA:) or *such as is large:* or the *external portion thereof:* (K:) or *a piece of flesh* (K, TA) *within the* زِرْوَان [a mistranscription for زِرْوَدَان, a name for the *vulva*], (TA,) *behind the* كَمْكَمَة [or كَمْكَم, q. v.]: (K, TA:) behind the ↑ زَرْنَبَة is another piece of flesh: so says IAar. (TA.)

زَرْنَبَةٌ: see the next preceding sentence, in two places.

زرنق

Q. 1. زَرْنَقَهُ [as inf. n. of زَرْنَقَ] The *irrigating* [land] *by means of the* زُرْنُوق [here app. meaning *rivulet*]. (Mgh, K.) — And The *setting up a* [*pillar-like structure such as is termed*] زُرْنُوق *by a well*. (K.) — One says also, زَرْنَقْتُهُ, (K.) inf. n. as above, (TK,) meaning *I clad him* [app. فِى الثِّيَابِ *in the clothes*: see Q. 2]: or زَرْنَقْتُ اللِّبَاسَ عَلَيْهِ *I put the clothing upon him; or clad him therewith*. (TK) — And لَا يُزَرْنِقُكَ أَحَدٌ عَلَى فَضْلِ زَيْدٍ [*None will exceed to thee the excellence of Zeyd*]. (TA. [It is there indicated that this is from زَرْنَقَةٌ as syn. with زِيَادَةٌ.]) — [See زَرْنَقَةٌ as a simple subst. below.]

Q. 2. تَزَرْنَقَ *He drew water by means of the* زُرْنُوق, (Mgh, K, TA,) or *the* زُرْنُوقَانِ, (TA,) *for hire*. (Mgh, K, TA.) Hence the saying of 'Alee, لَا أَدَعُ الْحَجَّ وَلَوْ تَزَرْنَقْتُ, meaning *I will not omit*, or *neglect, the pilgrimage, though I should draw water by means of the* زُرْنُوق, or زُرْنُوقان, *and perform it with the hire obtained thereby*: thus it is explained: another explanation will be found in what follows. (Mgh, TA.) — تزرنق فى الثِّيَاب *He clad, and covered, himself in the clothes*. (K.) — And hence, [it is said,] because implying concealment of the excess [of the price] in the sale, (TA,) تزرنق also signifies تَغَبَّنَ, (Mgh, K, TA, [in the CK, erroneously, تَغَيَّرَ,]) from الزَّرْنَقَةُ meaning الغَبْنَةُ; (Mgh;) i.e. *He bought on credit, for an excess* [*in the amount of the price*]. (TK.) And accord. to some, وَلَوْ تَزَرْنَقْتُ, in the saying of 'Alee mentioned above, means وَلَوْ تَغَبَّنْتُ, (Mgh,) i. e. وَلَوْ تَغَبَّنْتُ غَبْنَةَ الزَّادِ وَالرَّاحِلَةِ [*though I should buy on credit, for more than the current price, the travelling-provision and the camel to be ridden*]: (TA:) but the former explanation is the more likely. (Mgh.)

زَرْنَقَةٌ inf. n. of زَرْنَقَ. (TK. [See Q. 1, above.]) — Also *i. q.* غَبْنَةٌ; (IAar, JK, Mgh, K;) i. e. *The buying of a thing from a man on credit, for more than its* [*current*] *price*. (JK, Fāïk:) or *the doing thus, and then selling it to him, or to another, for less than the price for which it was purchased*. (TA.) — And *Increase, excess, or addition*; syn. زِيَادَةٌ. (K.) [For زَرْنَقَةٌ in this and the following senses, Freytag, in his Lex., has written زَرْنَكَة.] — And *Debt*. (K, TA. [In the CK, الدَّيْنُ is erroneously put for الدِّينُ: and it is there added, "as though arabicized from زَرْنَه; i. e. الذَّهَبُ تِبْر" but what this should be I know not, unless it be a mistranscription for الذَّهَبُ تِبْر; for, in Pers., زَر means "gold," and نَه is a negative.]) — Also *Perfect*, or *consummate, beauty*. (K.)

زُرْنُوق, as some pronounce it, is by others pronounced زُرْنُوقٌ, which is of a strange form, [said to be] of the measure فُعْنُولٌ, (IJ, TA,) mentioned by Kr on the authority of Lh: (TA:) [the dual] زُرْنُوقَانِ, (S, Mgh, K,) mentioned by J in art. زرق, the ن being regarded by him as augmentative, but by the author of the K as radical, (TA,) also pronounced زُرْنُوفَانِ, (K,) signifies *Two pillar-like structures* (مَنَارَتَانِ) *constructed by the head of a well*, (S, Mgh, K,) *on the two sides thereof*; (K;) *or two walls; or two posts*; (Mgh;) *across which is placed a piece of wood*, (S, Mgh,) *called* دَعَامَة; (S;) *and to this is suspended the pulley by means of which the water is drawn*: (S, Mgh:) or *two structures like the signs set up to show the way, by the brink of a well, of clay or of stones*: (TA:) accord. to the S, (TA,) if of wood, they are called دِعَامَتَانِ: or, as El-Kilábee says, if of wood, they are called نَعَامَتَانِ, and the cross-piece is called the عَجَلَة, and to this the large bucket is suspended: (S, TA:) pl. زَرَانِيقُ. (TA.) — زُرْنُوق also signifies *A rivulet*; (Sh, Mgh, K;) app. *a rivulet in which runs the water that is drawn by means of the* زرنوق. (Sh, Mgh, * TA.)

زُرْنِيخ *i. q.* زِرْنِيخ [i. e. *Arsenic*]; an arabicized word; (K;) as is also the latter [q. v.]. (TA.)

مِزْرَقٌ *A setter-up of what are termed* زُرْنُوقَانِ. (TA.)

زرنيخ

زِرْنِيخٌ [*Arsenic*]; *a well-known kind of stone* [or *mineral*, for it is *a metal*]; of which there are several species; one species is *white* [i. e. *white arsenic*]; and another is *red* [i. e. *realgar, or red arsenic*, also called *sandarac*]; and another is *yellow* [i. e. *orpiment, or yellow arsenic*]: (K, TA:) it is an arabicized word from the Pers. زَرْنِيخ or زَرْنِيخ or زَرْنَه. (Msb.)

زرى

1. زَرَى عَلَيْهِ, (S, Msb, K,) or زَرَى عَلَيْهِ فِعْلَهُ, (Mgh, TA,) aor. يَزْرِى, (Msb, TA,) inf. n. زَرْيٌ, (S, Mgh, Msb, K, TA,) with kesr, (Msb, TA,) but by some written with fet-h, (TA, [زَرْيَة,] thus in the CK and in one of my copies of the S, and in my MS. copy of the K,]) and زَرًى (Msb, K) and زَرْيَة (Msb [perhaps a mistranscription for what next follows]) and مَزْرِيَة and مَزْرَاة and زَرْيَان, with damm, (K,) but accord. to the copies of the T and M زَرْيَان; (TA;) and عليه ♦ تزرّى, (S, Msb, K,) and عليه ♦ ازدرى, but this is of rare occurrence, (K,) and ♦ ازدراه; (Msb;) *He blamed, found fault with, or reproved*, (Lth, AZ, S, Mgh, Msb, K,) *him*, (S, Msb, K,) *or his deed*; (Mgh, TA;) *or was angry with him, with the anger that proceeds from a friend*: (S, TA:) and *reproached him, upbraided him, or blamed him angrily or severely*: (Lth, TA:) and *he mocked, scoffed, or laughed, at him; derided him; or ridiculed him*. (Msb.) — See also 4, last sentence but one.

4. ازرى به, inf. n. إِزْرَاءٌ, *He held it* (i. e. a thing, S, Msb, or a case, or an affair, K) *in little, or light, or mean, estimation, or in contempt*; (S, Mgh, Msb, K;) as also ♦ ازدراه. (Mgh.) And *i. q.* قَصَّرَ بِهِ [app. here meaning (in like manner as it is rendered below in this paragraph) *He fell short of that estimation which was required by him, or due to him*]; and ♦ إِزْدِرَاءٌ, i. e. *he contemned, or despised, him*; [and so, app., ♦ اسْتِزْرَاءٌ; (see مُزْدَرٍ;)] or *made him to be contemned or despised*; syn. حَقَّرَهُ or صَغَّرَهُ. (S, accord. to different copies. [But whether this last explanation be here meant to relate to به and ازرى or ازدراه and to the latter alone, is not clear.]) *He lowered his condition, or estimation*. (Ham p. 117.) *He brought against him the imputation of a fault, or vice, or the like*, ('Eyn, K, TA,) *or a thing, or an affair, or an action, whereby he desired to involve him in confusion*. (ISd, K, TA.) ازرى بِعِلْمِهِ and به ♦ زَرَى, mentioned, but not explained, by Lb, are thought by ISd to signify قَصَّرَ بِهِ [app. meaning *He fell short of that estimation which was required by, or due to, his knowledge*]. (TA.) ازرى عَلَيْهِ: see 1.

5: see 1.

8. ازْدَرَاهُ: see 1: and see also 4, in two places.

10: see 4.

زَرِىٌّ, applied to a skin for water or milk (سِقَاءٌ) [*Of middling size;*] *between small and large*. (ISd, K.)

زَارٍ عَلَى إِنْسَانٍ *Blaming, finding fault with, or reproving, a man; or being angry with him, with the anger that proceeds from a friend*; and *being displeased with him*: thus in a verse of Mejnoon cited voce اِسْتَخَامَ: (S, TA:) *making no account of a man, and disapproving his conduct*. (AA, Msb, TA.)

مِزْرَاةٌ A man *who blames, or finds fault with, people* [app. *much, or habitually*]. (K, * TA.)

مُزْدَرٍ *Contemning, or despising*; as also ♦ مُسْتَزْرٍ. (K, and in some copies of the S.) — And [hence,] The *lion*. (K.)

مُسْتَزْرٍ: see the next preceding paragraph.

زرم

زِرِمٌّ and زِرِمِّيٌ: see art. زم.

زعع

R. Q. 1. زَعْزَعَةٌ signifies The *moving, agitating, shaking, or putting into a state of motion or commotion*, (Lth, S, K,) a thing, (S,) or a tree, (Lth, K,) and the like, (K,) by the wind: (Lth, K:) *or any vehement moving or agitating or shaking*; or *putting into a state of vehement motion or commotion*. (K.) You say, زَعْزَعْتُهُ *I moved it, agitated it, shook it*, &c. (S.) And زَعْزَعَتِ الرِّيحُ الشَّجَرَةَ, inf. n. زَعْزَعَةٌ, *The wind moved, or agitated, or shook*, &c., *the tree*; as also زَعْزَعَتْ بِهَا, which may be a dial. var. of the former, or the verb in this case may be made trans. by means of the ب because it has the meaning of دَفَعَتْ بِهَا. (TA.) You say also, زَعْزَعَهُ, inf. n. as above, meaning

He moved it, agitated it, shook it, &c., *vehemently,* desiring to pull it out or up or off, and to remove it. (TA.) — [And hence,] زَعْزَعْتُ الإِبِلَ ‡ *I drove the camels roughly, or violently; urged them on.* (TA.)

R. Q. 2. تَزَعْزَعَ *It became moved, agitated, shaken, or put into a state of motion or commotion:* (S, K:) [or *it became moved, agitated, shaken,* &c., *vehemently:*] quasi-pass. of زَعْزَعَهُ. الرِّيحُ. (TA.) — [And hence,] تَزَعْزَعَتِ الإِبِلُ ‡ *The camels went roughly, or violently, being driven, or urged on.* (TA.)

زَعْزَعٌ and ♦ زِعْزِعٌ, زَعْزَعَانٌ and ♦ زَعْزَاعٌ, (S, K,) the last with ḍammeh, (K, TA,) but written by J with fet-ḥ, (TA,) [and so I find it in one copy of the S, but in another copy with ḍammeh,] and ♦ زَعْزَاعٌ, (Sgh, K,) *A wind that agitates things, shakes them, or puts them into a state of motion or commotion:* (S, K, TA:) and ♦ رِيحٌ زَعْزَعٌ [signifies the same; or] *a violent wind.* (IJ.) — [And hence,] سَيْرٌ زَعْزَعٌ ‡ *An agitating, or a jolting, pace;* (S, [but not there explained, though the meaning is there implied,] Sgh, K;) *a vehement pace.* (L.)

زَعْزَعَةٌ [see R. Q. 1]. — زَعَازِعُ [which is its pl. when it is used as a simple subst.] signifies ‡ *The calamities, or adversities, of fortune;* (K, TA;) like زَلَازِلُ. (TA.) One says, كَيْفَ أَنْتَ فِى هٰذِهِ الزَّعَازِعِ ‡ *How art thou in these calamities, or adversities?* so in the L and the Moḥeet and the A. (TA.)

زَعْزَعَانٌ: see زَعْزَعٌ.

زَعْزَاعٌ: see زَعْزَعٌ. — Also [*Vehement motion, agitation,* or *shaking;*] a subst. from زَعْزَعَهُ as signifying "he moved it," &c., "vehemently:" and metaphorically used by Ed-Dahnà in allusion to the دُكَّر. (TA.)

زَعْزُوعٌ: see زَعْزَعٌ.

زَعْزَعَةٌ *i. q.* شِدَّةٌ [*Vehemence; strength;* &c.]. (IB.) — *A troop,* or *force, of many horsemen,* (K, TA,) *in a state of motion or commotion.* (TA.)

زَعْزِيعٌ: see زَعْزَعٌ.

مَزْعُوزَةٌ *i. q.* فَالُوذَجٌ [*A kind of sweet food:* see the latter word]. (IAar, K.)

زعب

1. زَعَبَهُ عَنِّى, (nor. ـُ,) inf. n. زَعْبٌ, *I pushed, thrust, drove away, or repelled, him, or it, from me.* (S, TA.) — [Hence,] زَعَبَ said of a torrent, aor. and inf. n. as above, *It was impelled in its several parts, or portions, by the impetus of one part, or portion, acting upon another;* in a valley: (S, TA:) [*it was, or became, copious, and drove along, one portion impelling another;* like ♦ ازْدَعَبَ: *it ran.* (TA.) — If you say زَعَبَ, with the unpointed ر, (S, TA,) or thus and also زَعَبَ, aor. and inf. n. as above, (TA,) you mean *It filled* the valley. (S, TA.) And the latter, *It filled* everything: said of rain. (TA.) And *He filled* a vessel. (K, TA.) — [Hence,] زَعَبَ الْمَرْأَةُ (K, TA,) aor. and inf. n. as above, is a tropical phrase, meaning جَامَعَهَا فَمَلَأَ فَرْجَهَا بِفَرْجِهِ: (TA:) or جَامَعَهَا فَمَلَأَ فَرْجَهَا مَنِيًّا: (K,* TA:) [neither of which explanations needs translation:] but, accord. to some, this is said only of one that is large, or bulky. (TA.) — زَعَبَ الْقِرْبَةَ *He took up and carried the water-skin, it being full:* (K, TA:) *he carried it filled;* as also زَأَبَهَا: (TA:) and both signify *he carried it in his bosom:* (TA in art. زأب: [see also 8:]) the former also signifies *he was impelled onwards* (تدافع) *by it, carrying it, by reason of its weight.* (TA in the present art.) — زَعَبَ بِجِمْلِهِ — زَعَبَ, said of a camel, (K, TA,) *i. q.* اِسْتَقَامَ [app. meaning *He went right on, straight on,* or *undeviatingly, with his load*]: (TA:) or, as also به ♦ زَأَجَ, *he went along with his load oppressed by its weight:* or *he was impelled onwards* (تَدافَعَ) *by it:* (K, TA:) or ♦ مَرَّ يَزْعَبُ بِهِ *he went along quickly with it:* or *he went along easily with it;* namely, his load. (TA.) — زَعَبَ الْوَادِى *The valley became filled,* (K, TA,) *so that the several parts, or portions, of the torrent impelled one another.* (TA.) — زَعَبَ فِى قَيْئِهِ *He vomited much, so that one portion [of the vomit] impelled on another.* (TA.) — زَعَبَتِ الْقَرْحَةُ *i. q.* دَفَعَتْ مَدَّتَهَا [*The water-skin propelled its water:* or the right reading is probably وَقَذَتْ مَدَّتَهَا, i. e., *poured forth its water;* or *poured it forth with vehemence*]. (TA.) — زَعَبَ also signifies *He cut off,* or *divided off;* and so ♦ ازدعب. (K, TA.) You say, زَعَبَ لَهُ مِنَ الْمَالِ, and ازدعب, as also ازدهب, *He cut off,* or *divided off, for him* [a portion] *of the property,* or *wealth.* (TA.) And زَعَبَتْ لَهُ مِنَ الْمَالِ, and زَعْبًا, and زَعْبَةً, (S, K,*) and زَعِبَ, (K,) *I gave to him a part, or portion, of the property,* or *wealth:* (S, K:) or *a full,* or *an ample, or abundant, portion thereof.* (TA.) — زَعَبَ الشَّرَابَ, aor. and inf. n. as above, *He drank all the wine,* or *beverage.* (TA.)

5. تزعّب *He was brisk, lively, or sprightly;* (K, TA:) and *quick.* (TA.) — *He was,* or *became, angered, or enraged.* (K.) — تزعّب فِى أَكْلِهِ وَشُرْبِهِ *He was immoderate in his eating and his drinking; he ate and drank much.* (K.) — تزعّب الْقَوْمُ الْمَالَ = *The people, or party, divided among themselves the property,* or *wealth;* (K;) *divided it into parts, or portions.* (TA.)

8. ازْدَعَبْتُ الشَّىْءَ *I carried the thing; took it up and carried it; or carried it off or away;* syn. حَمَلْتُهُ: you say, مَرَّ بِهِ فَازْدَعَبَهُ [*He passed by it and carried it off or away*]. (S.) [See also ازدهب.] — See also 1, in three places.

Q. Q. 4. ازْلَعَبَّ: see 1, second sentence; and see also art. زلعب.

زَعَبٌ *Muchness, copiousness, abundance, or a large quantity or number.* (TA.)

زَعْبٌ: / زَعْبَةٌ: } see what next follows.

زَعْبَةٌ and ♦ زَعْبَةٌ *A part, or portion, that is given,* of property, or wealth; (S, K;*) as also ♦ زَعْبٌ: (K:) or *a full, or an ample, or abundant, portion, that is given,* thereof; and so زَعْبَةٌ. (TA.) [See 1, last sentence but one.]

زَعُوبٌ: see what next follows, in two places.

زَاعِبٌ A torrent *driving along, one portion of it impelling another;* (A, TA;) as also ♦ زَعُوبٌ [but app. in an intensive sense; and ♦ مُزْعِبٌ, also, has the same, or a similar, meaning]: or the first and ♦ second signify a torrent *filling* the valley: and the first is also applied to rain, as meaning *filling* everything. (TA.) — Also *A guide of the way, one who is a frequent traveller.* (S, K.)

رُمْحٌ زَاعِبِىٌّ, (A,) and رَمَاحٌ زَاعِبِيَّةٌ, (A, K,) *A spear,* (A,) and *spears,* (A, K,) *so called in relation to a certain man named Zà'ib* (زَاعِبٌ), (A, K,) *of El-Khazraj, who made spear-heads:* (A:) so says Mbr: (TA:) or † the spears thus termed are *such as quiver much* (عَشَّاقَةٌ), *which, when shaken, have a motion like the torrent termed* زَاعِبٌ, *of which one portion impels another:* the ى being that of the rel. n.; to give intensiveness to the signification, as in أَحْمَرِىٌّ: (A:) or *such that, when they are shaken, their* كُعُوب [i. e. *knots,* or *joints, or their internodal portions,*] *are as though they ran one into another,* (K, TA,) *by reason of its pliancy:* so says Aṣ: and this meaning is tropical; for it is from the phrase مَرَّ يَزْعَبُ بِحِمْلِهِ meaning "he went along [impelled by his load, or] easily with his load:" accord. to another explanation, زَاعِبِىٌّ applied to a spear means *such that, when it is shaken, the whole of it is [in appearance] impelled in its several parts by the impetus of one part acting upon another, as though its hind part ran into its fore part:* (TA:) or سِنَانٌ زَاعِبِىٌّ signifies *spears,* (S, TA,) universally. (TA.) You say also سِنَانٌ زَاعِبِىٌّ (S, TA) *A spear-head of Zà'ib.* (TA.)

مُزْعِبٌ: see زَاعِبٌ; and see also art. زلعب.

زعج

1. زَعَجَ: see 4. — Also *inf.* طَرْدٌ [*He drove away,* &c.]. (K.) = And [i. q. وَعَّقَ, meaning] *He called, called out, cried out, or shouted.* (K.)

4. ازعجهُ *He disquieted, disturbed, agitated, or flurried, him;* (IDrd, S, K;) and *removed him* from his place: (S, A, Mṣb, K:) and ♦ زَعَجَهُ signifies the same. (IDrd, K.) You say, أَزْعَجْتُهُ مِنْ مَحَلِّهِ, (Mṣb,) or عَنْ جُوضِعِهِ, (A,) and مِنْ بِلَادِهِ, (L,) *I removed him, or unsettled him, from his place,* and *from his country.* (A, L, Mṣb.) And it is said in a trad., أَبَتْ عُمَرُ يَزْعَجُ أَبَا بَكْرٍ, meaning *I saw 'Omar rousing Aboo-Bekr, and not suffering him to remain still.* (TA.) And in another, الْحَالِفُ يَزْعَجُ السِّلْعَةَ وَيَمْحَقُ الْبَرَكَةَ. (TA.) And in another, الْحَالِفُ يَزْعَجُ السِّلْعَةَ وَيَمْحَقُ الْبَرَكَةَ meaning, accord. to Az, [*Swearing*] *lowers in estimation* [*the commodity* that one desires to recommend thereby *and does away with the*

blessing thereof]: or, accord. to IAth, *causes it to be easy of sale and to go forth from the hand of its owner* [*but does away with the blessing* thereof]. (TA.) إِزْعَاجٌ [is the inf. n.; and as inf. n. of the pass. verb,] signifies [The *being disquieted*, &c.; and hence,] the *quitting of home*. (Ḥar p. 392.)

7. انزعج *He was*, or *became, disquieted, disturbed, agitated*, or *flurried*; (Ṣ, Ḳ;) and *was*, or *became, removed*, or *unsettled, from his place*: (Ṣ, A, L, Mṣb, Ḳ:) it may be thus used as quasi-pass. of ازعج: (Kh, Mṣb:) or it should not be so used: (Mṣb:) it is, however, agreeable with analogy, as is also ✝ ازدعج: (L:) but the word commonly used in its stead is شَخَصَ: (L, Mṣb:) زَعَجَ in this sense is not allowable. (L.)

8. ازدعج: see what next precedes.

زَعَجٌ *Disquietude, disturbance*, or *agitation*: (Ḳ, TA:) a subst. [not an inf. n.] in this sense. (TA.)

مِزْعَاجٌ An *unquiet* woman, *who remains not still*, or *settled, in one place*. (Ṣ, A, Ḳ.)

زعر

1. زَعِرَ, (Ṣ, A, Mṣb, Ḳ,) aor. ـَ, (Mṣb, Ḳ,) inf. n. زَعَرٌ, (Ṣ, A, Mṣb, Ḳ,) *His hair*, (Ṣ, A, Mṣb,) and *his plumage*, (A,) *was*, or *became, scanty*, (Ṣ, A, Mṣb,) *and thin*; (A;) as also ✝ ازعارّ: (A:) and *it* (hair, and plumage, Ḳ, and fur, TA) *was*, or *became, scanty, and thin*; (Ḳ, TA;) as also ✝ ازعرّ and ✝ ازعارّ. (Ḳ.) — Also, inf. n. as above, said of a man, † *His good things*, or *wealth*, or *his beneficence, became scanty*, or *wanting*; *he became poor*; or *he became niggardly*. (TA.) — And, inf. n. as above, ‡ *It* (the disposition) *became evil*, or *bad*: but the verb is seldom used in this sense. (TA.) See زَعَارَّةٌ.

9: see above.

11: see 1, in two places.

زَعَرٌ inf. n. of 1 [q. v.]. — See also زَعَارَّةٌ.

زَعِرٌ: see أَزْعَرُ, in two places: — and see also the paragraph here following.

زُعْرُورٌ † A man *of bad disposition*, or *illnatured*: (Ṣ, Ḳ:) the vulgar say ✝ زَعِرٌ. (Ṣ. [زَعِرُ الخُلُقِ occurs in the TA in art. شرس.]) = *A well-known fruit*; (Ṣ;) the *fruit of a well-known tree*; (Ḳ;) the *fruit of a tree, of which there is a red species and a yellow, having a round and hard stone*; (Mgh;) *a fruit of the desert, in make resembling the* نَبِق [or *fruit of the lote-tree*], *and in the taste of which is acidity*; (Mṣb;) *it may be the wild* نَبِق: (Mṣb, voce سِدْر:) AA says that the ثُلْث is the زعرور; and IDrd, that the Arabs do not know it: [it is a coll. gen. n.:] the n. un. is with ة: (TA:) [the name is now applied to the *medlar*, or *a species thereof*: accord. to Golius, the "*mespilum*; special. quod genus *aronium* vocat Dios. i. 169:"] accord. to ISh, the *tree called* دُلْب: (T:) this, says Ṣgh, is different from what J has mentioned. (TA.)

زَعَارَّةٌ, (Ṣ, A, Mṣb, Ḳ,) [respecting the form of which see حَمَارَّةٌ,] and زَعَارَةٌ, (Ṣ, A, Ḳ,) the latter a vulgar form, (Ṣ,) and ✝ زَعَرٌ, (A,) ‡ *Illnature*; *excessive perverseness* or *crossness*: (Ṣ, Mṣb, Ḳ:) nouns having no corresponding verb: (Ṣ:) or the verb is ✝ زَعِرَ, but it is seldom used. (TA.)

زَيْعَرٌ ‡ A man *having little wealth*. (Ḳ, TA.)

أَزْعَرُ A man (Ṣ) *having scanty hair*, (Ṣ, A, Mṣb,) *and thin*: and a bird *having scanty and thin plumage*: (A:) fem. زَعْرَاءُ: (A, Mṣb:) and hair and plumage that is *scanty and thin*; as also ✝ زَعِرٌ. (Ḳ.) — ‡ A place *having few plants*, or *little herbage*; (Ṣ, A, Ḳ;) as also ✝ زَعِرٌ: (Ḳ, TA: in the CḲ, زَعْر:) pl. [of the former] زُعْرٌ. (TA.)

زعف

1. زَعَفَهُ, (Ṣ, Ḳ,) aor. ـَ, (Ḳ,) inf. n. زَعْفٌ, (Ṣ,) *He*, or *it, killed him on the spot*; (Ṣ, Ḳ;) as also ✝ ازعفهُ, and ✝ ازدعفهُ; (Ḳ;) the last mentioned by Aṣ, as syn. with أَقْعَصَهُ: (TA:) or *cast*, or *shot, at him*, or *smote him, so that he died on the spot, quickly*: (L, TA:) and *killed him quickly*. (Ṣ.) — See also 4. = زَعَفَ فِى حَدِيثِهِ *He added*, or *exaggerated*, or *he lied, in his discourse*, or *narration*. (Mj, L.)

4: see above. — ازعف عَلَيْهِ *He despatched him*; or *hastened and completed his slaughter*; (El-Khárzenjee, Ḳ;) as also ✝ زَعَفَهُ, aor. and inf. n. as above. (TA.)

8: ازدعفهُ [originally اِزْتَعَفَهُ]: see 1.

زُعَافٌ, applied to poison, like زُؤَافٌ (Ṣ, Ḳ) and ذُعَافٌ [meaning *Quick in its effect*]; and in like manner applied to death: (Ṣ:) and ✝ مُزْعِفٌ, applied to death, and to a sword, *that will not suffer one to linger*; *killing on the spot*; (Ḳ;) as applied to a sword, thus expl. by Aṣ; as applied to death, expl. by Skr as meaning *quick*. (TA.)

زُعُوفٌ [a pl. of which the sing. is not mentioned,] *Places of destruction*. (IAạr, Ḳ.)

حِسْىٌ مُزْعِفٌ [*Water which the earth imbibes from sand above it, and which, when it reaches what is hard, is arrested thereby*,] *such as is not sweet*. (Ibn-'Abbád, Ḳ.)

مُزْعِفٌ: see زُعَافٌ. — المُزْعِفُ is also the name of a certain sword, (Ḳ, TA,) belonging to 'Abd-Allah Ibn-Sebreh, one of the braves of El-Islám; thus accord. to Az: (TA:) or this is with ر; (Ṣgh, Ḳ;) and is thus found in the handwriting of Moḥammad Ibn-El-'Abbás El-Yezeedee, with a dot beneath the ر, to show that it is not ز. (Ṣgh, TA.)

المِزْعَافَةُ *The serpent*; (Ḳ;) as also المِزْعَامَةُ. (TA.) [Accord. to Freytag, مِزْعَافَةُ الرِّيقِ occurs in the Deewán el-Hudhaleeyeen as meaning *The serpent*: or *the lion*.]

[See also art. ذعف, passim.]

زعفر

Q. 1. زَعْفَرَ *He dyed* a garment, or piece of cloth, *with* زَعْفَرَان [or *saffron*]. (Ṣ, A, Mṣb, Ḳ.)

زَعْفَرَانٌ *A certain dye and perfume*, (TA,) *well-known*; (Mṣb, Ḳ;) [namely, *saffron*:] if it be in a house or chamber, the [lizard called] سَامّ أَبْرَص will not enter it: (Ḳ:) pl. زَعَافِرُ. (Ṣ, Ḳ.) — Also † The *rust* of iron: pl. as above. (Ḳ.)

مُزَعْفَرٌ A garment, or piece of cloth, *dyed with* زَعْفَرَان [or *saffron*]. (A, Mṣb.) — [The *kind of sweet food called*] فَالُوذ, (Ḳ, TA,) and also called مُلَوَّص and مُزَعْزَع. (TA.) — † A lion *of the colour termed* وَرْد [or *red inclining to yellow*]: (Ṣ, Ḳ:) because its [natural] colour is such: or because having upon him marks of blood. (TA.)

زعق

1. زَعَقَ, aor. ـَ, (Ḳ,) inf. n. زَعْقٌ, (TA,) *He called out*, or *cried out*. (Ḳ, TA.) You say, زَعَقْتُ بِهِ, inf. n. as above, *I called out*, or *cried out, to him*: (Ṣ:) of the dial. of Syria. (TA.) — And زَعَقَ بِدَوَابِّهِ, (Ḳ,) inf. n. as above, (TA,) *He drove away his beasts*: (Ḳ:) or *he called out*, or *cried out, to his beasts, and drove them away quickly*. (TA.) — And زَعَقَهُ, (Ḳ,) and زَعَقَ بِهِ, (TA, as from the Ḳ,) aor. as above, (Ḳ,) and so the inf. n. in both cases, (TA,) *He frightened him*; as also ✝ ازعقهُ: and ✝ أَزْعَقُوهُ *They frightened him*: (Ḳ:) or *they frightened him so that he became brisk, lively*, or *sprightly*: (TA:) or you say, ازعقهُ ✝ الخَوْفُ حَتَّى زَعِقَ [*Fear affected him so that he became brisk, lively*, or *sprightly, yet fearful*]: accord. to Aṣ, one says ✝ أَزْعَقْتُهُ, and the epithet applied to the object is ✝ مَزْعُوقٌ, differing from rule; but accord. to El-Umawee, one says زَعَقْتُهُ, and the epithet so applied is ✝ مَزْعُوقٌ. (Ṣ.) — زَعَقَتِ الرِّيحُ التُّرَابَ *The wind raised the dust*: or *made it to go to and fro*: syn. أَثَارَتْهُ, (Ḳ,) or أَمَارَتْهُ. (IB.) — زَعَقَتْهُ العَقْرَبُ *The scorpion stung him*. (L, Ḳ.) — زَعَقَ القِدْرَ, (Ḳ,) aor. and inf. n. as above, (TA,) *He put much salt into the cooking-pot*; as also ✝ ازعقها. (Ḳ.) = زَعِقَ, aor. ـَ, (Ḳ,) inf. n. زَعَقٌ; (TA;) and زُعِقَ, like عُنِىَ; and ✝ انزعق: *He feared by night*: (Ḳ:) but in the T, the restriction to the night is not added; nor is it in the instance of the last of these verbs in the O. (TA.) — And زَعِقَ, aor. ـَ, (Ṣ, Ḳ, TA,) inf. n. زَعَقٌ; (Ṣ, TA;) and زُعِقَ; (Ḳ; [but only the former accord. to the TA, as in the Ṣ;]) *He was*, or *became, brisk, lively*, or *sprightly*, (Ṣ, Ḳ,) *but with fear*; (Ṣ;) as also ✝ انزعق. (Ṣ. [This meaning of the last verb is indicated, but not expressed, in the Ṣ.]) = زَعُقَ, (Ḳ,) inf. n. زَعَاقَةٌ (TḲ) [and زُعُوقَةٌ], *It* (water) *was*, or *became, bitter*, (Ḳ, TA,) *so that it could not be drunk* [*by reason of its bitterness*, or *saltness*, or *bitterness and saltness*, or *burning saltness*, or *intense bitterness or saltness*: see زُعَاقٌ]. (Ḳ.)

4: see above, in five places. = أَزْعَقُوا السَّيْرَ [app. for فِى السَّيْرِ] *They made haste* [*in the journey*, or *rate of going*]. (Ibn-'Abbád, Ḳ.) = ازعق also signifies *He produced*, or *fetched out*, by

labour [*in digging*], *water such as is termed* زُعَاق. (TA.) And ازعقوا *They, in digging, came upon water such as is termed* زُعَاق. (K.)

7: see 1, latter part, in two places. — انزعقت الدَّوَابُّ *The beasts hastened, or went quickly.* (Ibn-'Abbád, K.) — And انزعق الفَرَسُ *The horse went forward, or before.* (Ibn-'Abbád, K.)

زَعِقٌ *Fearing, or fearing by night.* (K, * TA.) — *Brisk, lively, or sprightly,* (S, K,) *but with fear.* (S.) [See also مُزْعُوقٌ.] — هَوْلٌ زَعِقٌ *Vehement terror.* (TA.) — بِئْرٌ زَعِقَةٌ *A well of which the water is such as is termed* زُعَاق. (TA.)

زَعْقَةٌ inf. n. un. of زَعَقَ; *A call, or cry:* pl. زَعْقَاتٌ.

زُعَاقٌ *A disposition to take fright and run away at random.* (IF, O, K.) — And hence, (IF, O,) as an epithet applied to a mountain-goat, *Wont to take fright and run away at random.* (IF, O, K.) — Also *Salt* water: (S:) or *very salt* water; like حُرَّاق: (TA in art. حرق:) or water *that is bitter,* مُرٌّ غَلِظٌ, Lth, O, K, both of which epithets, applied to water, signify the same, TA in art. غلظ,) *so that it cannot be drunk* (Lth, O, K) *by reason of its bitterness, or saltness, or bitterness and saltness, or burning saltness, or intense bitterness or saltness:* (Lth, O:) used alike as sing. and pl. (TA.) — One says also, أَكَلْتُهُ زُعَاقًا, meaning *I ate it with so much salt in it that it was bitter.* (Lth, O.) See also مُزْعُوقٌ.

زَعِيقٌ: see مُزْعُوقٌ.

زَعَّاقٌ *One who drives away the beasts, and cries out after them.* (TA.) [See also زَاعِقٌ.] — Applied to a horse, *A good goer; or strong to walk, or go:* (Ibn-'Abbád, K:) and also (Ibn-'Abbád) *very quick.* (Ibn-'Abbád, K.)

زُعْفُوقَةٌ The *young of the* قَبَّج, (Lth, K, TA,) which means the حَجَل [or *partridge*], and [sometimes] the حُكَّرَوان [or *stone-curlew*]: pl. زَعَافِيقُ. (TA.)

زَاعِقٌ One *who calls out, or cries out, to his beasts, and drives them away quickly: or who drives them, and cries out to them vehemently.* (TA.) [See also زَعَّاقٌ.]

مُزْعِقٌ سَيْرٌ مُزْعِقٌ *Quick:* so in the phrase [*a quick pace or journeying*]. (Ibn-'Abbád, K.) And one says also, نَزَعَ فِى القَوْسِ نَزْعًا مُزْعِقًا (Ibn-'Abbád, K,) i. e. [*He drew the bow*] *quickly.* (TA.) — It signifies also مِقْلَاعٌ تُقْلَعُ بِهِ الأَرْضُونَ [app. meaning *An implement with which the lands, or fields, are broken up*]. (Ibn-'Abbád, K.)

مَزْعُوقٌ *Frightened;* as also زَعِيقٌ: (K:) [or *frightened so as to be rendered brisk, lively, or sprightly, with fear:*] see 1, in two places. [See also زَعِقٌ.] Applied to a colt, *Frightened, and sharp in spirit:* (S:) or, applied to a man, *sharp in spirit:* and, applied to a colt, *well fed.* (TA.) — أَرْضٌ مَزْعُوقَةٌ *Land rained upon by vehement rain falling in large drops.* (K, TA.) — طَعَامٌ مَزْعُوقٌ *Food having much salt put in it;* (S, K:) as also زَعِيقٌ. (TA.) And قِدْرٌ مَزْعُوقَةٌ *A cooking-pot in which much salt has been put.* (TA.)

زعل

1. زَعَلَ, (S, K,) aor. ـَ, (K,) inf. n. زَعْلٌ; (S, TA;) and زَعِلَ, (K;) *He was, or became, brisk, lively, sprightly, active, agile, prompt, and quick;* (S, K, TA:) and *he exulted, or exulted greatly, or excessively, and behaved insolently and unthankfully, or ungratefully.* (TA.) — And the former, (K,) inf. n. as above, (TA,) *He* (a horse) *curvetted, pranced, leaped, sprang, or bounded, without his rider.* (K.) — And *He writhed, or cried out and writhed, by reason of hunger.* (TA.) — [In the modern language, *He was, or became, weary:* one says, زَعِلْتُ مِنْهُ *I was, or became, weary of it.*]

4. ازعلهُ [in the CK erroneously written اَعْلَهُ] *It* (pasture, and fatness, TA) *rendered him* [i. e. a beast] *brisk, lively, sprightly, active, agile, prompt, and quick.* (S, K, TA.) — And ازعلهُ مِنْ مَكَانِهِ *He, or it, removed him, or unsettled him, from his place.* (Ibn-'Abbád, K.)

5: see 1.

زَعِلٌ *Brisk, lively, sprightly, active, agile, prompt, and quick;* (S, TA;) as also زِرْعِيلٌ: (K:) the former is applied in this sense to a horse; and the latter, as well as the former, to an ass, [i. e. a wild ass,] as meaning *brisk, lively, &c., and curvetting, prancing, leaping, springing, or bounding:* and the former signifies also *exulting, or exulting greatly, or excessively, and behaving insolently and unthankfully, or ungratefully:* pl. زُعَّلٌ, applied by Tarafeh to male ostriches. (TA.) — Also *Writhing, or crying out and writhing, by reason of hunger.* (S, K.)

زُعْلُولٌ *Light, or active,* (Kr, K,) *in spirit and in body:* (TA in art. زغل:) accord. to Kr and Ibn-'Abbád, with ع and with غ: in the "Musannaf" of A'Obeyd, with ع only. (TA.)

زَعْلَانُ *Writhing, or crying out and writhing, having no rest;* as also مُتَزَعِّلٌ. (TA.) — [In the modern language, *Weary:* (see 1, last sentence:) and having its fem. with ة.]

زِرْعِيلٌ: see زَعِلٌ, in two places.

مُتَزَعِّلٌ: see زَعْلَانُ.

زعر

1. زَعَرَ, (S, Msb,) nor. ـَ, (Msb, MS, JM, [not mentioned in the S nor in the K, app. because well known,]) inf. n. زَعْرٌ and زَعْرَةٌ and زَعَرٌ, (S, Msb, K,) the first of the dial. of El-Hijáz, (Msb, TA,) the second of the dialect of the tribe of] Asad, (Msb,) or Benoo-Temeem, (TA,) and the third of the dial. of some of [the tribe of] Keys; (Msb;) [generally best rendered *He asserted;* for it mostly relates to a thing not certainly known: or] *he said;* (S, Msb, K;) as in the phrases زَعَمَتِ الحَنَفِيَّةُ [*The Hanafees said or asserted, or have said or asserted,*] and زَعَمَ سِيبَوَيْهِ [*Seebaweyh said or asserted, or has said or asserted*]; (Msb;) [and زَعَمَ أَنَّهُ كَذَا *He said, or asserted, that it was thus;*] either truly or falsely: (K:) mostly used in relation to a thing respecting which there is doubt, (Sh, Az, Msb, K,) and which is not certainly known: (Sh, Az, Msb:) or it is mostly used in relation to that which is false, or that respecting which there is doubt, or suspicion: (El-Marzookee, Msb:) or, as those skilled in the language of the Arabs say, in relation to a thing of which the speaker doubts, and does not know whether it may not be false: (Lth:) or زَعَمَ زَعْمًا means *he related a piece of information not knowing whether it were true or false.* (IKoot, Msb.) Hence the saying, زَعَمَ مَطِيَّةُ الكَذِبِ [i. e. زَعَمَ *is the conveyer, or vehicle,* (properly *the camel, or beast, that serves as the conveyer,*) *of lying*]. (Msb.) It is said in a trad., بِئْسَ مَطِيَّةُ الرَّجُلِ زَعَمُوا [*Very evil, or bad, is the man's conveyer* زَعَمُوا]: i. e., when a man desires to journey to a country, or town, he mounts his camel, or beast, that serves to convey him, and journeys until he accomplishes the object of his want: therefore, that with which the speaker prefaces his speech, and by means of which he attains the object of his desire, when he says زَعَمُوا كَذَا وَكَذَا, is likened to the camel, or beast, by means of which he attains the object of want: for زَعَمُوا is [generally] said only in the case of a narration that has no authority whereon to rest, and that contains no proof. (TA.) IKh says that الزَّعْمُ is used in relation to that which is discommended; and that its primary signification is said by some of the expositors of the Kur-án to be The act of *lying:* (TA: [this signification is also given in the K, as being contr. to the first:]) some say that it is metonymically used in this sense: (Msb:) and it is expl. as having this meaning in the Kur [vi. 137], where it is said, فَقَالُوا هٰذَا لِلّٰهِ بِزَعْمِهِمْ, i. e. [*And they have said, "This* belongeth *unto God," with their lying.* (Lth, TA.) — [Sometimes] زَعَمَهُ signifies *He described him, or it.* (Har p. 204.) — And sometimes زَعَمَ signifies *He promised:* whence the saying of 'Amr Ibn-Sha-s,

تَقُولُ هَلَكْنَا إِنْ هَلَكْتَ وَإِنَّمَا
عَلَى اللّٰهِ أَرْزَاقُ العِبَادِ كَمَا زَعَمْ

[*Thou sayest, or she says, "We perish if thou perish:" but verily upon God lie the means of subsistence of mankind,* i. e. it lies upon Him to supply these, *as He has promised*]. (TA.) — الزَّعْمُ is used also in the sense of الظَّنُّ: (Msb, TA:) one says, فِى زَعْمِى كَذَا [*In my opinion it is thus*]. (Msb.) [Hence, likewise,] زَعَمْتَنِى, كَذَا, (K,) nor. تَزْعَمُنِى, (TA,) *Thou thoughtest me to be thus.* (K, TA.) Aboo-Dhu-eyb says,

فَإِنْ تَزْعُمِينِى كُنْتُ أَجْهَلُ فِيكُمُ
فَإِنِّى شَرِيتُ الحِلْمَ بَعْدَكِ بِالجَهْلِ

[*And if thou think me* such *that I used to be ignorant, or to act ignorantly, among you,* know

that *I have purchased intelligence since I was with thee* (بَعْدَكَ being for بَعْدِى بِكَ) *in exchange for ignorance*). (TA. [The meaning of تزعمينى is there indicated by the context.]) — It is also used in the sense of الِاعْتِقَادُ: whence the saying in the Kur [lxiv. 7], زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا *They who have disbelieved* our revelations *have believed, or firmly believed, that they shall not be raised from the dead*]. (Mṣb.) — Sometimes, also, زَعَمَ is used in the sense of شَبَّ: as in the saying of En-Nábighah,

* زَعَمَ الْبَهَارُ بِأَنَّ فَاهَا بَارِدٌ *

[app. meaning *The magnanimous chief bore witness that her mouth was cool*]. (TA.) — زَعَمَ بِهِ (Ṣ, Mṣb, K,) aor. ـَ (Ṣ, Mṣb) and ـِ, (Mṣb,) inf. n. زَعَمٌ (Ṣ, Mṣb, K) and زَعَامَةٌ (Ṣ, K,) or the latter is a simple subst., (Mṣb,) *He was, or became, responsible, answerable, amenable, surety, or guarantee, for it;* (Ṣ, Mṣb, K;) namely, property. (Mṣb.) — And زَعُمَ, like قَتَلَ, (Mṣb,) or زَعُمَ, like كَرُمَ, (TA,) aor. ـُ, inf. n. زَعَامَةٌ, *He was, or became, chief, lord, master, or prince,* (Mṣb, TA,) of a people, (TA,) or عَلَى قَوْمٍ [*over a people*]; (Mṣb;) or *spokesman* of a people. (TA.) — See also 4, in two places. — زَعِمَ, aor. ـَ, (Ṣ, K,) inf. n. زَعَمٌ (Ṣ, TA) and زَعِمٌ, (TA,) *He coveted, or eagerly desired.* (Ṣ, K.) [Like its syn. طَمِعَ, it is trans. by means of فِى.] One says, زَعِمَ فُلَانٌ فِى غَيْرِ مَزْعَمٍ, i. e. طَمِعَ فِى غَيْرِ مَطْمَعٍ [*Such a one coveted a thing not to be coveted*; meaning, *a thing of which the attainment was remote, or improbable:* see art. طمع]. (TA.) And 'Antarah says,

* مُحَلَّمَتًا عَرَضًا وَأَقْتُلُ قَوْمَهَا *
* وَعَنًا لَعَمْرُ أَبِيكَ لَيْسَ بِمَزْعَمِ *

(Ṣ,) i. e. *I became enamoured of her unintentionally,* [or *accidentally,*] *while I was slaying her people; eagerly desiring* her love: *by the life of thy father,* I swear, *this is not a* [*fit*] *occasion for eager desire:* i. e. I cannot attain to holding communion of love with thee, [or with her,] any day, while there is this conflict and hostility between the two tribes: (EM p. 222:) لَيْسَ بِمَزْعَمٍ meaning لَيْسَ بِمَطْمَعٍ: (Ṣ:) or, [as some relate it,]

* زَعَمًا وَرَبِّ الْبَيْتِ لَيْسَ بِمَزْعَمِ *

[*eagerly desiring: by the Lord of the House* (i. e. the Kaabeh), &c.]. (TA. [زَعَمًا is there expressly said to be thus: but the measure does not require its being so.])

3. زاعم, (K,) inf. n. مُزَاعَمَةٌ, (TA,) *i. q.* زَاحَمَ [q. v.]: (K:) the ع is a substitute for the ح. (TA.)

4. ازعم *He made* a person *to be such as is termed* زَعِيم; (Mṣb, TA;) as meaning *responsible, answerable, amenable, surety,* or *guarantee.* (Mṣb.) You say, أَزْعَمْتُكَ المَالَ, (Mṣb,) or الشَّىْءَ, *I made thee,* or *have made thee, responsible,* &c., (Mṣb, TA,*) [*for the property,* or *the thing*;] i. e. زَعِيمًا بِهِ. (Mṣb, TA.) — *He made one to covet, or eagerly desire.* (Ṣ, K.) You say, أَزْعَمْتُهُ الشَّىْءَ. (Ṣ.) [And أَزْعَمْتُهُ فِى الشَّىْءِ *I made him to covet, or eagerly desire, the thing;* like as you say, أَطْمَعْتُهُ فِيهِ. See زَعِيم.] — *He obeyed* (K, TA) *the* زَعِيم [i. e. *chief, lord,* or *prince*]. (TA.) — *It* (an affair) *was,* or *became, possible.* (K.) — *It* (milk) *began to become good,* or *pleasant;* [or *fit to be drunk*;] as also ازعمت, (K,) inf. n. زَعْمٌ. (TA.) — ازعمت said of a young she-camel, or of one full-grown, *She was thought to have fat in her hump.* (IKh, TA. [The TA states it to have been asserted by IKh that the verb is only used in this sense, or (for the passage is ambiguous) in this sense and the first mentioned above.]) — Also, (K,) or ازعم, (TA, [but this I think to be probably a mistranscription,]) said of the earth, or land, (الأَرْضُ,) *It put forth the first of its plants,* or *herbage.* (IAạr, K, TA.)

5. تزعّم *i. q.* تَكَذَّبَ [q. v.]: (Ṣ, K:) [it seems here to mean *He spoke falsely*; and to be trans.; for] a poet says,

* أَيُّهَا الزَّاعِمُ مَا تَزَعَّمَا *

[app. meaning *O thou asserter of that which thou hast spoken falsely*]. (TA. [This hemistich is there cited as an ex. of تزعّم as expl. in the K; and I find no other explanation of this verb.])

6. تَزَاعَمَا *They two competed in discoursing of a thing, and differed respecting it:* accord. to Z, it means *they talked of,* or *related,* زَعِمَات, i. e. [*mere assertions,* or] *stories in which no confidence was to be placed.* (TA.) Sh says that التَّزَاعُمِ is mostly used in relation to a thing respecting which there is doubt. (TA.) — One says also, تزاعم القَوْمُ, meaning *The people,* or *party, became responsible, one for another:* and hence, تزاعموا عَلَى كَذَا *they leagued together, and aided one another, against such a thing.* (TA.)

زَعْمٌ [originally an inf. n. of زَعَمَ, like زَعْمٌ and زَعْمٌ,] is a word used by the vulgar as meaning كِبْرٌ [i. e. *Pride*; and, as often used in the present day, *pretension:* because implying false, or vain, assertion]. (TA.)

زَعْمٌ and ♦ زَعَامَةٌ *Responsibility, answerableness, amenableness,* or *suretiship;* substs. from as زَعَمَ: (Mṣb:) or the latter is an inf. n. (Ṣ, K.)

زَعْمٌ, applied to roasted meat, (K, TA,) *Dripping with its gravy;* or *succulent, and dripping with its juice* or *fat;* (TA;) *having much grease,* or *gravy; quickly flowing* [*therewith*] *over the fire.* (K.)

زَعْمَةٌ [Inf. n. of un. of زَعَمَ; *An assertion;* &c.: pl. زَعَمَاتٌ. One says, هٰذَا وَلَا زَعْمَتَكَ and ولا أَزْعُمَتَكَ being understood after لا: these words are used as meaning the rejection of what has been said by the person to whom they are addressed. (K, TA. [In the CK, erroneously, زَعْمَتَكَ and زَعْمَاتَكَ.]) They said also, زَعْمَةٌ صَادِقَةٌ لَأَتِيَنَّكَ [i. e. *It is a true assertion: I will assuredly come to thee*]; using the nom. case: though they said, يَمِينًا صَادِقَةً لَأَفْعَلَنَّ [i. e. I swear "a true oath: I will assuredly do" such a thing]; using the accus. case. (K, TA.) And one says, تَحَازَنَا بِالزَّعَمَاتِ, meaning *They two talked of,* or *related, each to the other, [mere assertions,* or] *stories in which no confidence was to be placed.* (Z, TA.)

زَعُمٌ (with ḍamm, TA) *Mendacious:* and *veracious:* (K:) thus bearing two contr. significations. (TA.)

زَعُومٌ: see the next paragraph.

زَعُومٌ, a fem. epithet, (Ṣ, K, &c.,) applied to a she-camel, and to a sheep or goat, *Of which one doubts whether there be in her fat or not,* (Ṣ, K,) *and which is therefore felt with the hands, in order that one may know if she be fat or lean:* (Ṣ:) or a sheep or goat *of which one knows not whether there be in her fat or not:* (Aṣ, TA:) or, as some say, *of which men assert that there is in her marrow.* (TA.) And, as a fem. epithet, *Having little fat:* and *having much fat:* thus bearing two contr. senses: as also ♦ مُزْعُمَةٌ [app. in both senses]: (M, K:) and ♦ مُزْعُومَةٌ also signifies *having little fat; of which people, when they eat of her, say to her owner,* "*Didst thou assert her to be fat?*" applied to a she-camel. (TA.) — Also *Impotent in speech;* (K;) and so ♦ زُعْمُورٌ. (Ṣ,* K.)

زَعِيمٌ *Responsible, answerable, amenable, surety,* or *guarantee.* (Ṣ, Mṣb, K.) Hence, in the Kur [xii. 72], وَأَنَا بِهِ زَعِيمٌ [*And I am responsible for it*]. (TA.) — Also *The chief, lord, master,* or *prince,* of a people; (Mṣb, K;) or [in the CK "and"] their *spokesman:* (K:) their chief is thus called because he speaks for them; like as he is called قَيْلٌ and مَقْوَلٌ: (Ḥam p. 705:) pl. زَعَمَةٌ. (K.) — Also *Described;* syn. مَوْصُوفٌ. (Ḥar p. 204.)

زَعَامَةٌ: see زَعْمٌ. — Also *High,* or *elevated, rank* or *condition* or *state;* or *nobility.* (K.) And *Chiefdom, lordship, mastery,* or *princedom:* (IAạr, Ṣ, K:) [accord. to the Mṣb, an inf. n. in this sense:] thus expl. by IAạr as occurring in the following verse of Lebeed: (TA:)

* تَطِيرُ عَدَائِدُ الْأَشْرَاكِ شَفْعًا * وَوِتْرًا وَالزَّعَامَةُ لِلْغُلَامِ

(Ṣ and TA in the present art. and in art. عد) [*The portions* of inheritance *of the sharers fly away, two together and singly; but the chiefdom is for the boy*]: by his saying شَفْعًا وَوِتْرًا, he means that the male's share of inheritance is like that of two females [so that he has two portions when the female has one]: but other explanations, those here following, are given of الزعامة as used in this verse. (TA. [See also عَدِيدَةٌ.]) — *A weapon,* or *weapons;* syn. سِلَاحٌ. (Ṣ, K.) So, accord. to J, in the verse of Lebeed: for, he says, they used, when they divided the inheritance, to give the weapon, or weapons, to the son, exclusively of the daughter. (TA.) — *A coat of mail:* (K:) or *coats of mail:* and thus it is

expl. by IAar as used in the verse of Lebeed. (TA.) — The *chief's share of spoil.* (K.) — And The *best and most of the property of an inheritance* and *the like:* (K:) and thus, also, it has been expl. as used in the verse of Lebeed. (TA.) — Also, and ↑ وَغَامَةٌ, *An animal of the ox-kind;* [probably meaning *one of the wild species;*] syn. بَقَرَةٌ. (K.)

وَغَّامَةٌ: see the next preceding sentence.

مَوْغَمٌ A thing, or an affair, *in which no confidence is to be placed;* (S, K;) *this saying, or asserting, it to be thus, and this saying, or asserting, it to be thus:* (S:) [pl. مَوَاغِمُ]. One says, فِى قَوْلِهِ مَوَاغِمُ *[In his saying are things in which no confidence is to be placed;* or] *no confidence is to be placed in his saying.* (TA.) And هٰذَا أَمْرٌ فِيهِ مَوَاغِمُ *This is an affair that is not right;* (TA:) *[wherein are things] respecting which there is dispute.* (K, TA.) And وَغَمَ غَيْرَ مَوْغِمٍ *He said that which was not good, or right, or just;* and *asserted what was impossible.* (Mṣb.) — Also *A thing that is,* or *is to be, coveted, or eagerly desired;* syn. مَطْمَعٌ. (S, TA.) See two exs. near the end of the first paragraph.

مُوَغِّمٌ: see its fem., with ī, voce وَغُومٌ.

أَمْرٌ مُوَغِّمٌ *A thing, or an affair, that makes one to covet, or desire eagerly.* (TA.)

مِيغَامٌ: see its fem., with ī, voce وَغُومٌ.

مِيغَامَةٌ *A serpent.* (K.)

هُوَ مَوْغَمٌ *No confidence is to be placed in him,* or *it.* (So in the TA. [But I incline to think it a mistranscription for فِيهِ مَوَاغِمُ. See مَوْغَمٌ.])

وغب

1. وَغَبَ, aor. ـَ, (Mṣb, K,) inf. n. وَغْبٌ; (Mṣb;) and وَغَّبَ, (JK, S, A, K,) inf. n. تَوْغِيبٌ; (S;) and ↑ وَاغَبَ; (K;) *It, or he, was, or became, downy; or had upon it, or him, what is termed* وَغَبٌ meaning as expl. below; (JK, S, K;) in any of its senses: (TA:) said of a young bird, (JK, S, A, Mṣb,) meaning [as above, or] *its* وَغَبٌ [or *down*] *grew forth:* (A:) or *its feathers were small:* and, said of a boy, or a young child, *his* وَغَبٌ [or *downy hair*] *grew forth:* (Mṣb:) and ↑ اِزْغَبَّ is also said of a young bird [in the same sense as the verbs above: (see art. زغب:) or] as meaning *its feathers came forth.* (S.) — [Hence,] بَحْرٌ يَزْغَبُ ↑ *A sea,* or *great river, that becomes [foaming,* or] *in a state of commotion, and full.* (JK.)

2: see the preceding paragraph: — and that here following.

4. اوغب, said of a grape-vine, (S, K,) i. e., app., accord. to [J and] F, like أَوْغَمَ, but accord. to others of the leading lexicologists it seems to be [↑ ازغبّ,] like اِحْمَرَّ; as also ↑ ازغابّ; *It produced what resembled* وَغَبٌ [or *down*], *at the knots of the shoots, whence the bunches of grapes would grow:* (TA:) this it does when the sap flows in it, (S, K, TA,) and it begins to produce leaves. (K, TA.) — A'Obeyd, in applying to the truffles termed بَنَاتُ أَوْبَرَ the epithet مَوْغِبَة, [written in art. وبر in copies of the K ↑ مَوْغِبَة, and in the T and S and M ↑ مَوْغِبَة, but in the present art. in the TA it seems to be indicated that it is probably ↑ مَوْغِبَة,] signifying *having* وَغَبٌ [i. e. *down*], assigns to it a verb [which may be ↑ أَوْغَبَتْ or ↑ وَغَّبَتْ or ↑ ازْغَبَّتْ, meaning *They had, or produced, a kind of downy substance*]. (TA.)

8. ازدغب مَا عَلَى الخِوَانِ *He took away,* or *swept away,* [or *devoured,*] *the whole of what was on the table of food:* like ازدغف. (TA.) [See also 8 in art. زغب.]

9: see 4, in two places.

11: see 1: — and see also 4.

Q. Q. 4. اِزْلَغَبَّ: see 1; and see also art. زلغب.

وَغَبٌ [*Down:*] or the *yellow* [*down resembling*] *small hairs upon the feathers of the young bird:* (S:) or *small and soft hair* and *feathers:* or *each of these when first coming forth:* (A, K:) i. e. (TA) the *small and soft hair when it first appears, of a young child,* (Mṣb, TA,) and *of a colt* [or *foal*]; (JK,* TA;) and *likewise of an old man, when his hair becomes thin and weak;* (Mṣb;) and the *feathers when they first appear,* (Mṣb, TA,) *of the young bird:* (TA:) and *small feathers that do not become long nor good:* (JK, Mṣb:) n. un. with ة: (TA:) and *what remains upon the head of an old man when his hair has become thin.* (K.) — [Hence,] أَخَذَهُ بِزَغَبِهِ ↑ *He took it at its commencement,* or *in its first and fresh state.* (JK, K.) And أَخَذَهُ بِزَغَبِ رَقَبَتِهِ [lit. *He took him by the down of his neck;*] meaning ↑ *he overtook him.* (JK.)

وَغْبٌ: see وَغَّبَ, in three places.

وَغَّبَ: see أَوْغَبَ.

وَغْبَانِىٌّ and وَغَابِىٌّ The *smallest of* وَغَبٌ [or *down*]: (JK, K:) or *something less in quantity than* وَغَبٌ: or *something smaller than* وَغَبٌ. (TA.) One says, مَا أَصَبْتُ مِنْهُ وَغَابَةً i.e. ↑ *[I obtained not from him, or it,] as much as what is termed* وَغَابَة: (L, TA:) or ↑ *the least thing:* (A:) or ↑ *anything.* (K.)

وَغَابِىٌّ: see the next preceding paragraph.

أَوْغَبُ [*Downy;*] *having upon it, or him, what is termed* وَغَبٌ; as also ↑ وَغْبٌ: fem. of the former وَغْبَآءُ; and pl. وُغْبٌ. (TA.) You say فَرْخٌ أَوْغَبُ [*A downy young bird*]: (A:) and جَرْوٌ أَوْغَبُ [*downy young birds*]. (S.) And رَجُلٌ أَوْغَبُ ↑ وَغْبٌ [*A downy man*]: (JK:) or ↑ رَجُلٌ وَغْبٌ [*a man having downy hair*]. (Mṣb, TA.) And رَقَبَةٌ وَغْبَآءُ [*A downy neck*]. (JK, A, Mṣb.) And قِثَّآءٌ أَوْغَبُ (AHn, A, TA) ↕ [*A species of cucumber*] *having upon it what resembles the* وَغَبٌ [or *down*] *of fur, which falls off by degrees when they become large, leaving them smooth.* (AHn, TA.) [For another epithet of similar meaning, see 4, in three places.] — Also ↑ *A species of fig,* (AHn, K,) *larger than the* وَحْشِىّ [or *wild*], *upon which is* وَغَبٌ [or *down*]: *when stripped of this, it comes forth black: it is large, thick, and sweet: but it is a worthless sort of fig.* (AHn, TA.) — Applied to a horse, *Black and white;* or *white in the hind legs as high as the thighs;* syn. أَبْلَقُ. (K.) And [in like manner] applied to a mountain, *Of which the whiteness is intermixed with its blackness;* as also ↑ وَغْبٌ. (JK, K, TA. [In some of the copies of the K, for مِنَ الجِبَالِ, we find مِنَ الحِبَالِ: that the former is the right reading, contr. to the assertion of Freytag app. based on the explanation in the TK, appears from its being added that the fem.] الرُّغْبَآءُ is the name of a certain mountain in El-Kibleeyeh; (K, TA;) in some copies of the K, El-Kabaleeyeh. (TA.)

وَغْبَةٌ, or مُوَغِّبَةٌ, or مُوَغْبَةٌ: see 4.

وغبر

Q. 1. وَغْبَرَ *It* (a garment, or piece of cloth,) *had what is termed* وَغْبَر, or وَغْبَر, &c., i. e. وَبْر [or *nap*]. (O, K.)

وَغْبَر, (O and TA, and so in a copy of the K,) or وَغْبَر, (as in two different copies of the K,) and وَغْبَر, (O and TA, and so accord. to a copy of the K,) or وَغْبَر, (accord. to another copy of the K,) of a garment, or piece of cloth, *i. q.* وَبْر [i. e. The *nap:* see وَبْر, in art. وبر]. (O, K.)

[Hence, app., supposing وَغْبَر to be a dial. var., having the signification expl. above,] أَخَذَ الشَّىْءَ بِوَغْبَرِهِ *He took the thing altogether,* (O, K,* TA,) *leaving nothing of it;* as also بِوَغْبَرِيهِ and بِوَغْوَرِهِ. (O, TA.)

وغرد

Q. 1. وَغْرَدَةٌ The *braying that is reiterated* (L, K) *in the fauces,* or *throat,* (L,) or *in the* جَوْف [meaning *chest*], (K,) of the camel: (L, K:) an inf. n., of which the verb is وَغْرَدَ: you say, وَغْرَدَ البَعِيرُ. (TK.) — Hence the وَغْرَدَة of women on the occasions of rejoicings. (TA.) [One says, of a womap, وَغْرَدَتْ, more commonly in the present day وَغْرَطَتْ, meaning *She uttered shrill, quavering,* or *rapidly-reiterated, sounds,* or *cries of joy:* which sounds, or cries, are termed ↑ وَغَارِيد, and now more commonly وَغَارِيط.]

وَغَارِيد: see above.

وغل

1. وَغَلَهُ, aor. ـِ, (K,) inf. n. وَغْل, (TA,) *He,* or *it, poured it out,* or *forth, with an impetus,* or *with force.* (K. [See also 4.]) And *He,* or *it, spirted it forth;* (K;) as also ↑ اغلغله. (TA.) You say, وَغَلَتِ الشَّرَابَ ↑ أَوْغَلَتْ *I spirted forth the wine,* or *beverage.* (JK.) And وَغَلَتِ المِزَادَةُ مِنْ عَزْلَائِهَا *The leathern water-bag poured* [or *spirted*] *forth*

from its spout. (TA.) And زَغَلَتِ النَّاقَةُ بِبَوْلِهَا see 4. —— زَغَلَ الأُمَّ *He* (a kid, TA) *sucked the mother:* (K, TA:) [and زَغَلَ is a dial. var. thereof:] so says Er-Riyáshee: or, as in the L, زَغَلَتِ البَهْمَةُ أُمَّهَا *the young lamb or kid overpowered its mother and sucked her.* (TA.)

4. ازغلهُ, inf. n. إِزْغَالٌ, *He poured it out, or forth.* (TA. [And غَلَهُ app. signifies the same.]) One says, أَزْغَلَ مِنْ عَزْلَاءِ المَزَادَةِ المَآءَ *He poured forth, from the spout of the leathern water-bag, the water.* (TA.) And أَزْغَلَ بِي غُلَالَةً ↓ مِنْ سِقَائِكَ, (S,) or أَزْغَلَ مِنْ إِنَائِكَ, (K, [in the CK أَزْغَلَ,) i. e. أَغْلَهَ, from غَلَهَ,) *Pour thou out, for me, somewhat* (S, K) [*or a gulp or mouthful*] of milk *from thy skin,* (S,) *or from thy vessel.* (K.) See also 1, in two places. One says also, أَزْغَلَتِ النَّاقَةُ بِبَوْلِهَا (S, K) and زَغَلَتْ (K) بِهِ *The she-camel ejected her urine* (S, K, TA) *in repeated small quantities* (غُلَالَةً زُغْلَةً, TA) *and interrupted it.* (S, TA.) And أَزْغَلَتِ الطَّعْنَةُ بِالدَّمِ, like أَوْزَغَتْ, [i. e. *The wound made with a spear or the like emitted blood in repeated gushes*]. (S, K.) —— أَزْغَلَتْ وَلَدَهَا *She suckled her child.* (JK, TA.) And ازغل فُرْجَهُ *He* (a bird) *fed his young one with his mouth, or bill:* (S, K:) [and ازغل is a dial. var. thereof.] ——

أَزْغَلَتْ, said by 'Áṣim to Mis'ar, when the latter was reading, or reciting, to him, and did so incorrectly, means *Thou hast become like the* زُغْلُول, i. e. *young infant:* mentioned by Z: (TA:) or he said زُغْلَتْ, which is a dial. var. of the former verb. (TA in art. رغل.)

زَغَلٌ *i. q.* غِشٌّ [meaning *Adulterated, or counterfeit, coin:* so in the present day]. (TA.) [See also زَغَلِيٌّ.]

زُغْلَةٌ *A mouthful,* or the *quantity that fills the mouth;* of milk [&c.]; heard in this sense by Az from an Arab of the desert; (TA;) *a gulp* of wine or beverage [&c.]: pl. زُغَلٌ [perhaps a mistranscription for زُغَلٌ: if not, it is a coll. gen. n.]. (MA.) See 4. —— The *quantity that is emitted,* or *poured forth, at once, [without interruption,]* of urine, (S, K,) &c. (K.) See, again, 4. —— The *quantity that one spirts forth from his mouth,* of wine or beverage. (K.) —— زُغْلَةُ الإِسْتِ also signifies *The* اِسْت [i. e. *podex,* or *anus*]. (El-Hejeree, K.)

زُغَلِيٌّ [*A maker of adulterated, or counterfeit, coin;* a meaning indicated in the TA, and obtaining in the present day:] an epithet from الزَّغَل, used by the vulgar and by persons of distinction. (TA.)

زُغْلُولٌ *Light,* or *active,* (Kr, JK, S, K,) *in spirit and in body,* (IKh, TA,) *and quick;* an epithet applied to a man: (JK:) mentioned by Kr with ع and with غ: (TA:) in the "Muṣannaf" of A'Obeyd, with ع only. (TA in art. زعل.) —— Also *A young infant:* (JK, S, K:) pl. زَغَالِيلُ. (TA.) One says صِبْيَةٌ زَغَالِيلُ *Little children.* (TA.) And كَيْفَ زُغْلُولُكَ *How is thy little one?* (A, TA.) —— And *An orphan.* (IKh, TA.) —— And The *young one of the pigeon.* (TA.) —— [Freytag explains it as signifying also "*Pullus ovis, cameli lactens;*" but whether this be intended to express a single meaning is not clear to me: —— also, on the authority of Dmr, as signifying *A man light in respect of dignity and manners:* app. as being likened to a young child.]

زَغُولٌ, applied to [the young one of] a camel and [of] a sheep or goat, *Persistent in sucking.* (K.)

مُزْغِلٌ [without ة because applied only to a female,] A woman *suckling her child.* (JK, TA.)

مُزْغَلَةٌ *A drinking-vessel that holds a* غُلَّة i. e.] *gulp, or as much as is swallowed at once* [of wine or beverage]. (MA.)

زف

1. زَفَّ العَرُوسَ, (K,) or زَفَفْتُهَا, (S,) or زَفَفْتُ النِّسَآءَ, (Msb,) aor. ², (Msb, K,) inf. n. زَفٌّ (S, Msb, K) and زِفَافٌ, (S, K,) or the latter is a simple subst.; (Msb;) and ↓ ازفّها, (K,) or ازففتها, (S,) or ازفّتها or ازففتها, (S,) or ازفّوها, (K,) or ازففتها, (S,) إِلَى زَوْجِهَا; (ازففتها النِّسَآءُ; (Msb;) and ↓ ازفّوها, (K,) or ازففتها, (S,) all signify the same; (S, Msb,* K;) i. e. *He,* [or *I,*] *or the women, sent* [*or conducted*] *the bride* [*with festive parade or pageantry,* and generally *with music,*] *to her husband:* (Msb, K:) accord. to Er-Rághib, زَفُّ العَرُوسِ is a metaphorical phrase, from زَفْزَفَةُ النَّعَامِ; because she is conducted with joyous alacrity. (TA.) —— زَفَّ, aor. ـِ, inf. n. زَفِيفٌ (S, K) and زَفٌّ and زُفُوفٌ, (K,) or زَفِيفٌ is a simple subst., (Msb,) said of an ostrich, (S, K,) and of a camel, (S,) &c., (K,) *He hastened, or was quick;* (S, K;) as also ↑ ازفّ: (IAạr, K:) accord. to Lḥ, said of a man and of others; and ↑ زَفَّ, he says, is the more unusual of the two: (TA:) or زَفَّ, aor. ـِ, is said, in this sense, of a man: and, accord. to the Mj, said of an ostrich, inf. n. زَفِيفٌ, it means *he hastened, or was quick, so that a [sound such as is termed* زَفِيف *was heard,to be produced by his wings:* (Msb:) or زَفَّ and ↑ اِزْفَأَلَّ are *like* دَمِيلٌ [which signifies *the going a gentle pace; or a pace above that which is termed* العَنَقُ, *and above that which is termed* التَّزْيِيدُ]: (K,* TA: [in the CK, التَّزْمِيل is put for الدَّمِيل:]) or *the first running of the ostrich:* (K:) or زَفِيفٌ has this last meaning: (TA:) or signifies *the going quickly and with short steps:* (Lḥ, TA:) or the *going quickly, with short steps, and quietly.* (TA.) You say, زَفَّ القَوْمُ فِي مَشْيِهِمْ *The people,* or *party, hastened, or were quick, in their walking, or marching, or going along:* and hence, in the Ḳur [xxxvii. 92], فَأَقْبَلُوا إِلَيْهِ يَزِفُّونَ, (S,) i. e. [*And they advanced towards him*] *hastening, or going quickly.* (Fr, TA. [But there are other readings, for which see Bḍ.]) [Hence also,] one says زَفَّ رَأْيُهُ, meaning † *He was, or became, light of intellect, lightwitted, or irresolute.* (S, Z, TA. [See also art. ولل.]) —— زَفِيفٌ, inf. n. of (O, K) and زَفٌّ, (K,) said of a bird, (O, K,) in his flight, (O,) *He cast himself:* (ʼEyn, O, K:) or *he spread his wings:* and so ↑ زَفْزَفَ [app. in either sense]: (K:) and the latter, *he moved* [or *flapped*] *his wings in running.* (TA.) —— وَزَفَّتِ الرِّيحُ, (S, K,) aor. ـِ, (S,) inf. n. زَفِيفٌ and زُفُوفٌ, (TA,) *The wind blew along,* (S, K,) *not violently:* (S:) or *blew gently and continually:* (TA:) and ↑ زَفْزَفَتْ signifies the same: (K, TA:) or the latter, inf. n. زَفْزَفَةٌ, signifies *it blew violently:* so in the T: or *it blew gently:* (TA:) or زَفْزَفَةٌ signifies the *moaning* (حَنِين) of the wind, and its *sounding among the trees.* (S.) —— زَفَّ, (O, K,) inf. n. زَفِيفٌ, (TA,) said of lightning, *It shone,* or *gleamed.* (O, K, TA.)

4. ازفّ, inf. n. إِزْفَافٌ, intrans.: see 1, in three places. —— ازفّ العَرُوسَ: see 1, first sentence. —— ازفّه *He made him to hasten, or go quickly;* (S, L, K;) namely, a camel, (S, L,) and an ostrich. (S.) —— [And accord. to Freytag, it occurs in the Deewán el-Hudhaleyceen as meaning *He led him to do light, vain, things.*]

8. ازدفّ العَرُوسَ: see 1, first sentence. —— ازدفّ الحِمْلَ *He carried, took up and carried,* or *raised upon his back, the load.* (Ibn-'Abbád, K.)

10. استزفّتْهُ السَّيْلُ, (Ibn-'Abbád, A, O, TA,) thus correctly, but in the copies of the K الشَّهْرُ, (TA,) *The torrent found it light to carry* (اِسْتَخَفَّهُ, Ibn-'Abbád, A, O, K,) *and took it away.* (Ibn-'Abbád, A, O, TA.)

R. Q. 1. زَفْزَفَ, [inf. n. زَفْزَفَةٌ,] said of a man, *He walked in a comely manner.* (TA.) —— زَفْزَفَةٌ also signifies *The running vehemently.* (K.) —— And *A certain manner, or rate, of going,* of camels, said to be *beyond,* or *above, what is termed* الخَبَبُ. (TA.) —— Said of a bird: see 1, latter part. —— And زَفْزَفَتْ said of the wind: see, again, 1, latter part. The inf. n. signifies The wind's *putting in motion* the dry herbage, *and making a sound* therein: (K, TA:) you say, of the dry herbage, زَفْزَفَتْهُ الرِّيحُ [*The wind put it in motion,* &c.]. (TA.) —— The inf. n. signifies also The *noising,* or *noise-making,* of a procession, or company of men riding or walking along. (IDrd, K.) —— And The *sounding* of an arrow when it is twirled round upon the nail [of the left thumb: see دَرُّ الشَّهْرِ, in art. در]. (TA.) —— It is related in a trad., that the Prophet said to a woman, مَا لَكِ تُزَفْزِفِينَ, (O, K, TA, in some copies of the K تُزَفْزِفِينَ,) with ḍamm to the first letter; (K;) to which she replied "The fever may God not bless it;" and he said "Revile not thou the fever, for it does away with the sins of the sons of Adam like as the blacksmith's skin with which he blows his fire does away with the dross of the iron:" (O, TA:) the meaning is, [*What aileth thee*] *that thou art made to tremble, or quake?* تُرْعِدِينَ: O, K, TA: in some copies of the K تُرْعِدِينَ:) [see also مَزْفُوفٌ:] or it is with fet-ḥ to ت, (O, K, TA,) i. e. تَزَفْزَفِينَ [for تَتَزَفْزَفِينَ, from ↑ تَزَفْزَفْتُ, (O,) meaning, *that thou tremblest,* or *quakest?* (O, K:) or it is with kesr to the [latter] ز,

[تَزْفَرِينَ,] meaning, *that thou moanest*, as does he who is sick: (TA:) or, as some relate it, it is with ر [in the place of the ز, i. e. تَرْفَرِينَ, having the second of the meanings expl. above in this sentence, or nearly so]. (K.)

R. Q. 1. تَزَلْزَفَتْ: see the next preceding paragraph, last sentence.

زُفٌّ *Small feathers* of the ostrich, (S, K,) and (S, in the K "or") of a bird (S, K) of any kind: (K:) or *small feathers, like down, beneath the thickest feathers:* (IDrd, O, TA:) accord. to some, only of the ostrich: (O, TA:) [pl., app., زِفَافٌ: see زَفَارِفُ.] One says أَلْيَنُ مِنْ زِفِّ النَّعَامِ [*More soft than the small feathers of the ostrich*]. (TA)

زَفَّةً *A time; one time;* syn. مَرَّةً. (K:) one says, جِئْتُهُ زَفَّةً, جِئْتُهُ زَفَّتَيْنِ; *I came to him once,* or *twice.* (TA.) *A single act of* زَفِيف [i. e. *hastening,* or *going quickly*]. (TA. [This seems to be the primary signification.])

زَفَّةٌ *A company,* or *congregated body, of men.* (O, K.) Hence the saying of the Prophet to Bilál, on the occasion of the marriage of Fátimeh, أَدْخِلِ النَّاسَ عَلَىٰ زَفَّةً زَفَّةً, meaning *Bring thou in the people to me company after company.* (O, TA.)

زَفَفٌ, in a male ostrich, The *quality of having abundant and dense* زِفّ, i. e. *small feathers.* (S, K.)

زَفُوفٌ: see زَفْزَفٌ. — Hence it is applied to a she-camel, as being likened to an ostrich in her quickness; (TA;) meaning [*Quick:* or] *good in pace, and quick.* (Ham p. 750.) And الزَّفُوفُ is the name of a certain horse that belonged to Noşmán Ibn-El-Mundhir. (O.) — Also A *twanging* bow. (TA.)

زَفِيفٌ (S, K) and ♦ زَفَّانٌ and ♦ زِفَّانِيٌّ (Ibn-'Abbád, K,) or ♦ زِفَّانٌ, without ي, (L, TA,) *Quick,* (Ibn-'Abbád, S, L, K,) like ذَفِيف, (S,) and *light.* (L, TA. [In the CK the explanation is omitted.]) — It is also an inf. n.: (S, K, &c.:) or a simple subst. (Mṣb.) [See 1, in several places.]

زَفَّانٌ
زَفَّانِيٌّ
} see the next preceding paragraph.

زَفْزَفٌ and ♦ زَفْزَافٌ [the latter of which is omitted in the CK] A wind *that blows violently, with continuance;* as also ♦ زَفْزَافَةٌ, (K, TA,) or زَفْزَفَةٌ, (CK:) or ♦ زَفْزَافَةٌ and زَفْزَفٌ a wind *making a moaning* (حَنِين), *and sounding among the trees:* (S:) or زَفْزَفٌ a *quick,* or *swift,* wind: or زَفْزَفَةٌ and ♦ زَفْزَافَةٌ and ♦ زَفْزَافٌ a *violent* wind, *having a sounding:* i. e. the pl. of زَفْزَفٌ is زَفَازِفُ. (TA.) — Also, (i. e. the first and second words,) *Light [in motion or action].* (Ibn-'Abbád, K.) — And *The ostrich;* (K;) so called because of his lightness of pace; or because of his زَفْزَفَة, meaning his moving [or flapping] of his wings when running; (TA;) and so ♦ زَفُوفٌ. (K.)

. زَلْزَفٌ, and with ز: see the next preceding paragraph, in five places.

زَفَارِفُ pl. of زَفْزَفٌ. — It is also used by a Hudhalee poet [app. referring to birds] as meaning ذَوَاتُ زِفَافٍ [i. e., supposing زِفَاف to be pl. of زِفٌّ agreeably with analogy, *Having small, downy, feathers*]. (TA.)

زَافٌّ act. part. n. of زَفَّ in the phrase زَفَّ الْعَرُوسَ: fem. with ة: pl. of the latter زَوَافٌّ. Hence,] رَجَعَتْ زَوَافَّ زَفَفْنَهَا, a phrase mentioned by Lh, meaning اللَّوَاتِي زَفَفْنَهَا [i. e. *The women who conducted her to her husband walked along gently*]. (TA.)

أَزَفُّ A male ostrich *having abundant and dense* زِفّ, i. e. *small feathers.* (S, K.) — See also زَفِيف.

مِزَفَّةٌ *A [vehicle of the kind called]* مِحَفَّة *in which, or upon which, the bride is sent* [or *conducted*] *to her husband.* (Kh, S, K.)

مَزْفُوفٌ pass. part. n. of زَفَّ in a sense not mentioned, and perhaps not used. Hence,] بَاتَ مَزْفُوفًا a phrase meaning بَاتَ تَزْفِزُهُ الرِّيحُ [i. e. *He passed the night made to tremble, or quake, by the wind*]. (TA.)

زفت

2. زفّت *He smeared* a receptacle [such as a wine-skin and a wine-jar] *with* زِفْت. (Mṣb.)

زِفْتٌ [*Pitch:* or *tar:* or *a sort of pitch:* or *crude pitch:*] *i. q.* قَارٌ: (A, Mgh, K:) or قِيرٌ (Mṣb:) or قَطِرَانٌ: (A, Mṣb:) or it is *like* قِيرٌ: (S:) it is not the قِير *with which ships are smeared, but [like this inasmuch as] it is also a black substance, with which wine-skins are seasoned; for the* قِير *of ships dries upon them, whereas the* زِفْت *of skins does not dry:* (TA:) or [*crude pitch*; i. e.] *a produce of the pine,* or *pitch-tree;* which is of two sorts, moist and dry; the latter being either cooked, or congealed of itself; *such as flows of itself from the trees* is called زِفْت; such as is prepared by cooking, and art, قَطِرَان. (TK.) [See also كُفْر: and see De Sacy's "Abd-allatif," p. 273.] — Also, (K,* TA,) i. e. زِفْتٌ, (TA,) [not مَزْفُوتٌ, which Freytag has supposed to be here intended in the K, and not without some reason, for the passage is ambiguous,] *A certain medicine;* (K, TA;) *a thing that comes forth from the earth,* [app. *a sort of bitumen,* perhaps another name for قَفْر يَهُودِيّ *bitumen Judaicum,* or *Jews' pitch,*] *that is an ingredient in medicines:* not the زفت commonly known. (TA.)

مَزْفُوتٌ *Smeared with* زِفْت; (S, A,* Mgh, K;) applied to a wine-skin, (A,) or a vessel, or receptacle for wine; *i. q.* مَقْيُور. (TA.) The receptacle thus termed quickly occasions alteration [or fermentation] in the wine [contained in it]. (Mgh.) You say جَرَّةٌ مَزْفُوتَةٌ *A jar smeared with* زِفْت. (S.) And it is said in a trad., نَهَى عَنِ الْمُزَفَّتِ [*He forbade* the use of *that* skin, or vessel, *which is smeared with* زِفْت, for the beverage called نَبِيذ]. (TA.)

زفر

1. زَفَرَ, aor. ـُ, (S, K,) inf. n. زَفِيرٌ (S, A, K) and زَفْرٌ (K) and زَفْزِفٌ, (M, [like زَلْزِلٌ,] app. an inf. n., or perhaps a simple subst.,]) *He drew in his breath to the utmost, by reason of distress:* (S:) it originally signifies *he drew back his breath vehemently, so that his ribs became swollen out:* (Er-Rághib:) زَفِيرٌ is the *beginning of the cry of the ass,* (Lth, S, A, Er-Rághib,) *and of the like,* (Lth,) and is generally used in this sense; (Er-Rághib;) and شَهِيقٌ is the ending thereof; (Lth, S, A, Er-Rághib;) for the former is the *drawing in of the breath,* and the latter is the sending it forth: (Lth, S:) or the verb signifies *he sent forth his breath, after prolonging it:* (M, K:) or *he sent forth his breath with a prolonged sound:* [i. e., *he sighed,* or *uttered a long sigh,* or *sighed vehemently;* or *he groaned:*] or *he filled his chest, by reason of grief, and then sent forth his breath:* (TA:) or *he breathed, raising his voice, like one moaning,* or *in grief.* (Har p. 20.) — [Hence,] زَفَرَتِ النَّارُ † *The fire made a sound to be heard from its burning,* or *its fierce burning:* (K:) and this [sounding] is termed زَفِير. (TA.) [See also حَفَرَ; where زَفْر, its inf. n., is expl., on the authority of AZ, as signifying The *flaming,* or *blazing,* of fire.] And البَحْرُ يَزْفُرُ بِتَمَوُّجِهِ : [*The sea makes a roaring by its tumultuousness*]. (A, TA.) — زَفَرَتِ الأَرْضُ † *The land put forth its plants,* or *herbage.* (TA.) ═ زَفَرَ, aor. ـِ, (S, A, K,) inf. n. زَفْرٌ; (S, K;) and ازدفر; (S, K;) *He carried,* (S, A, K,) a thing, (K,) or a load, or burden, (S, A,) as, for ex., a filled water-skin. (TA.) You say, يَزْفِرُونَ عَنْهُ الأَثْقَالَ [*They bear,* or *carry, or take off from him, and carry, his burdens*]. (A.) — *He drew,* (K, TA,) *and carried,* (TA,) water. (K, TA.)

2: see the next paragraph.

5. تزفّر occurs in the Ṣaḥeeḥ of El-Bukhâree as meaning تَحَنَّطَ [q. v.]: but El-Jelâl says, in the Towsheeh, that this is not known in the language of the Arabs. (MF.) ═ [Freytag explains it as meaning *He ate fat food, breaking the fast;* like ♦ تَزَفَّرَ; (which latter generally means, in the present day, *he rendered greasy;*) but this I believe to be post-classical. See De Sacy's Chrest. Ar., sec. ed., i. 270.]

8: see 1, near the end of the paragraph.

زِفْر *A load,* or *burden,* syn. حِمْل, (S, A, K,) on the back, (K,) or on the head, *that is heavy, and in consequence of which the bearer breathes vehemently,* or *groans* (يَزْفِر): (A:) pl. أَزْفَارٌ. (S, A.) — *A [water-skin of the kind called]* قِرْبَة: (S, K:) *a skin in which a pastor carries his water:* pl. as above. (TA.) — The *apparatus of a traveller,* (K,) *comprising the water-skin &c.* (TA.)

— *A lamb;* syn. حَمَلٌ: so in the Bár'. (K.) This signification and that of حِمْلٌ are both correct. (TA.)

زَفْرٌ *A prop* of a tree. (K, TA.) — [In modern Arabic, it means *Grease, greasy food,* or *flesh-meat:* app. from the Pers. زَفْر or زِفْر, signifying "filth:" and hence, *obscenity.* Hence also the vulgar epithet زِفْر (app. for زَفْر), meaning *Greasy:* and *foul,* or *filthy:* and *obscene.* See 5.]

زَفْرٌ : *A sea,* (K,) *that makes a roaring,* (يَزْفُرُ,) *by reason of its tumultuousness.* (TA.) — : *A river containing much water,* (K,) *so that it resembles a sea.* (TA.) — : *A large gift,* (K,) as likened to a sea. (TA.) — : *A liberal man;* likened to a sea that makes a roaring, (يَزْفُرُ,) by reason of its tumultuousness; (A;) as also زَافِرَةٌ. (TA.) — *One who carries loads,* or *burdens;* meaning, *who has strength to carry water-skins.* (K.) [See also زَافِرَةٌ.] — † *One who has power to bear responsibilities.* (Sh, Ṣ.*) — Hence, † *A lord, master, chief,* or *the like:* (Ṣ:) or, for the same reason, *a great lord,* or *the like;* (TA;) as also زَافِرَةٌ. (K, TA.) — † *A courageous man.* (K,* TA.) — † *A lion.* (K.) — See also زَافِرَةٌ, in three places: — and زَفِير.

زَفْرَةٌ *A drawing-in of the breath to the utmost, by reason of distress:* (Ṣ:) [or *a drawing-back of the breath vehemently, so that the ribs become swollen out:* (see 1:)] or *an emission of the breath after prolonging it;* as also زَفْرَةٌ and مَزْفُورَةٌ and مَزْفُورٌ, (K, TA,) or مَزْفُورٌ, (as in a copy of the K,) and مَزْفُورَةٌ: (CK, but omitted in the TA and in my MS. copy of the K:) [or *an emission of the breath with a prolonged sound;* i. e., *a sigh, or a long or vehement sigh;* or *a groan:* or *an emission of the breath after filling the chest with it by reason of grief:* (see, again, 1:)] pl. زَفَرَاتٌ, because it is a subst., not an epithet; but sometimes, by poetic license, زَفْرَاتٌ. (Ṣ.) El-Jaḍee says,

* قَبِيحٌ عَلَى زَفْرَةٍ فَتْمٌ وَنَبْرٌ * يَرْجِعُ عَلَى دِقَّةٍ وَلَا هَضَمِ *

meaning *As though he were sewed up after a drawing-in of the breath to the utmost, by reason of distress,* so that he seemed to be constantly so drawing in his breath, on account of the largeness of his belly, [*and did not become restored to slenderness nor lankness of the belly.*] (Ṣ.) And another says,

* فَتَسْتَرِيحُ النَّفْسُ مِنْ زَفَرَاتِهَا *

[*And the soul finds rest from its drawing-in of the breath to the utmost, by reason of distress;* or *from its sighs, &c.*]. (Ṣ.) — Also, ‡ all the words above mentioned, [A man] *breathing* [*in the manner above described*]; syn. مُتَنَفِّسٌ; [unless this be a mistranscription for مُتَنَفَّسٌ meaning the *place of (such) breathing;* as seems probable from the forms of more than one of these words, and from what follows, and also from an explanation of مَزْفُورَةٌ, below.] (K, TA.) — Also زَفْرَةٌ (K, TA) and ‡ زَفِيرَةٌ (Ṣ, K,* TA [but not the other words mentioned above, as is implied in the CK,]) The *middle* (Ṣ, K) of a thing, (K,) or of a horse: (Ṣ:) or the *chest,* or *belly:* pl. of the former, زَفَرَاتٌ. (TA.) One says, ‡ إِنَّهُ لَعَظِيمُ الزَّفْرَةِ *Verily he is great in the middle:* (Ṣ, TA:) or *in the chest, or belly.* (TA.) — One says also, of a camel, or other beast, مَا أَشَدَّ زَفْرَتَهُ, meaning *How strong is the knitting together of his joints!* (TA.)

زَفْرَةٌ: see زَفْرٌ, in four places.

زَفِيرٌ *A calamity; a misfortune;* (Ṣ, K:) as also زَفْرٌ. (TA.)

زَافِرٌ One *who* [*carries* or] *helps to carry loads,* or *burdens:* (TA:) and زَوَافِرُ [pl. of زَافِرَةٌ] female slaves *that carry water-skins* (Ṣ) or *[other] loads,* or *burdens.* (TA.) — See also the next paragraph.

زَافِرَةٌ: see what next precedes. — Also † *A bulky camel;* (K;) and so زَفْرٌ: (Sgh, K:) because he carries loads, or burdens. (TA.) — † The كَاهِل [*or withers, or upper portion of the back, next the neck,*] *with what is next to it.* (TA.) [Because loads are borne upon it.] — † The *side,* or *angle,* (رُكْن,) of a building, (K,) *upon which it [mainly] rests,* or *is supported:* pl. زَوَافِرُ. (TA.) [Hence the expression] نَهْضَدِهِمْ زَوَافِرُ : *Their glory has props that strengthen it.* (A, K,* TA.) — : A man's *aiders,* or *assistants,* (Ṣ, TA,) and his *kinsfolk, or tribe,* syn. عَشِيرَةٌ. (Ṣ, A, K,) as also زَوَافِرُ; because they bear his burdens: (A:) his *aiders,* or *assistants,* and *particular friends.* (TA.) You say, هُمْ زَافِرُ أَمْرِهِمْ عِنْدَ السُّلْطَانِ *They are the persons who undertake and perform their business with the Sulṭán.* (Ṣ.) And هُوَ زَافِرُ قَوْمِهِ, and زَافِرُ أَمْرِهِمْ, also, عِنْدَ السُّلْطَانِ, † *He is the chief of his people, and the bearer of their burdens, with the Sulṭán.* (A.) See also زُفَر, in two places. — † *A company,* or *congregated body,* (K,) *of men;* (TA:) as also زُفَرٌ. (K,* TA.) — † *An army;* or *a collected portion thereof;* or *a troop of horse;* syn. كَتِيبَةٌ, as also زُفَرٌ. (K.) — : [*A rib:* pl. زَوَافِرُ.] You say فَرَسٌ شَدِيدُ الزَّوَافِرِ : *A horse having strong ribs.* (A.) — : *A bow:* (K:) pl. زَوَافِرُ: (A:) so called as being likened to a rib: (TA:) [or perhaps from its sound.] — † The *part* of an arrow *exclusive of the feathers:* (Ṣ, K:) or the *part exclusive of two thirds, next the head:* ('Eesà Ibn-'Omar, Ṣ, K:) or the *part from a little before the head to the head:* (ISh:) or *about a third part* of an arrow, and of a spear. (TA.) [Perhaps so called from its sound.] — أُمُّ زَافِرَةَ *The* بَيْرَة [or *female of the* بِير]. (T in art. ام.)

أَزْفَرُ A horse *large in the sides:* (K:) or *in the ribs of the sides:* or *in the chest, or belly:* or *in the middle:* (TA:) pl. زُفْرٌ. (K.) — الزُّفَرَاةُ, used as a subst., *The pudendum;* like العُطَاءُ; syn. السَّوْءَةُ. (TAqr, TA in art. معط.)

مَزْفُورٌ, or مَزْفُورَةٌ, and مَزْفُورَةٌ: see زَفْرَةٌ, in two places.

مَزْفُورٌ A beast, (K,) or camel, (TA,) *having his joints strongly knit together.* (K, TA.) You say also, هُوَ مَزْفُورُ الخَلْقِ [*He is strongly compacted in make*]. (TA.)

مُزْدَفَرٌ The *part* of the breast (جُؤْجُؤ) of a horse *from which the breathing termed* زَفِير [see 1] *proceeds.* (AO, O, K.) — See also زُفَرٌ, in two places.

زفل

أَزْفَلُ [whether with or without tenween is not shown; but accord. to general opinion, a word of this measure, if not an epithet, is perfectly decl., i. e. with tenween;] *Anger;* and *sharpness, or hastiness of temper.* (K.)

أَزْفَلَةٌ *A company, or collection,* (Ṣ, K, TA,) of men, and of camels: (TA:) and ‡ أُزْفُلَى is like أُجْفُلَى, (Ṣ,) syn. therewith, (K,) signifying *a collection,* or *an assemblage,* of any things. (TA.) One says, جَاؤُوا بِأَزْفَلَتِهِمْ (Fr, Ṣ, TA) and بِأُجْفُلَتِهِمْ (Fr, TA) *They came with their company.* (Fr, Ṣ, TA.) And أَجْفَلَةً جَاؤُوا أَزْفَلَةً and *They came in a company.* (Fr, Ṣ and K* in art. جفل.)

أُزْفُلَى: see the next preceding paragraph.

زُفْلَةٌ *i. q.* خِفَّةٌ [*Lightness, levity,* &c.]: (Sb, Ṣ, K:) so in the saying, أَخَذَتْهُ زُفْلَةٌ [*Lightness,* or *levity,* &c., *seized him,* or *affected him*]. (Sb, Ṣ.)

زفن

1. زَفَنَهُ, (TA, and Ḥar p. 124,) aor. ـِ, (TA,) inf. n. زَفْنٌ, (TA, Ḥar,) in its primary acceptation, *He pushed,* or *thrust,* or *he pushed, or thrust, away,* (TA, Ḥar,) *vehemently:* and *he struck* [or *kicked*] *with the leg,* or *hind leg.* (Ḥar.) You say, دَنَوْتُ مِنْهُ فَزَفَنَنِي *I approached him, and he pushed me, or thrust me, from him.* (TA.) And هُوَ يَزْفِنُ الْعَجِلَى *He drives,* or *urges on, the saddle-camel.* (TA.) And الرِّيحُ تَزْفِنُ السَّحَابَ and التُّرَابَ [*The wind drives along the clouds* and *the dust*]. (TA.) And الأَمْوَاجُ تَزْفِنُ السَّفِينَةَ [*The waves drive along the ship*]. (TA.) And المُحْتَضَرُ يَزْفِنُ بِنَفْسِهِ, i. e. [*He who is at the point of death*] *urges on his soul.* (TA.) — And زَفَنَ, aor. ـِ, (Ṣ, Mgh, Msb, K, in the CK ـُ,) inf. n. زَفْنٌ (Ṣ, Mgh, Msb) and زَفَانٌ, (TA,) *He danced;* (Ṣ, Mgh, Msb, K;) and *played,* or *sported.* (TA.) It is said in a trad. of Fáṭimeh, كَانَتْ تَزْفِنُ لِلْحَسَنِ *She used to dance to El-Ḥasan.* (TA.)

زَفْنٌ: see what next follows.

زِفْنٌ *A covering which they make over their flat house-tops to protect them from the heat and dew of the sea;* (K;) of the dial. of 'Omán: and ‡ زَفْنٌ is a dial. var. thereof. (TA.) — And *Straight and slender palm-branches stripped of their leaves* [*and cut to certain required lengths*], *conjoined, one to another,* [*side by side, by means of split pieces of such branches passing through holes punched in the former,*] *like the woven mat:* (K:) [of such are made chests for cooking utensils and provisions &c.:] of the dial. of Azd. (TA.)

زَقُونٌ, applied to a she-camel, *i. q.* زَيُوفٌ [*That pushes, or thrusts, or that pushes, or thrusts, away, or that kicks, or strikes, and pushes, &c., her milker with her hind leg, or with her stifle-joint; or that is wont, or accustomed, to do so*]: or *lame*: as also ♦ زَاقِنَةٌ; (K;) as though she danced in her gait, in consequence of lameness. (TA.)

زَقْنٌ *A dancer*: [whence] one says, الصُّوفِيَّةُ زَقَّانَةُ جَفَّانَةٍ *The Soofees are dancers, providers of food with their* جَفَنَات [or *bowls*, which many of them, leading a mendicant-life, as darweeshes, are in the habit of always carrying with them]. (TA.)

زَاقِنَةٌ: see زَقُونٌ. — Also A woman *that suffices her man, or husband, in respect of the means of* جِمَاع. (K.)

زَيْغَنٌ (S, K) and زِيغَنٌ (K) *Tall*; (K;) and *strong*; (S, K;) and some add, *light, or active*. (TA.) [In one copy of the S, I find it written زَيْقَن; which its measure in poetry shows to be wrong.]

زَيْزَفُونٌ, applied to a she-camel, *Swift*, (K,) and *light, or active*: IJ says that it is app. of the measure فَيْعَلُولٌ, from الزَّفْنُ [as meaning "the act of dancing"]; or it may be a quadriliteral-radical word: IB says that دَيْدَبُونٌ [which see in art. دبن] is similar to it. (TA.) — Also, applied to a bow, *That makes a sound, or sounds, in consequence of being put in motion*: and in this sense it is said by IJ to be of the measure فَيْعَلُولٌ, from الزَّفْنُ. (TA.)

زَفْنٌ, رَجُلٌ فِيهِ إِزْفِنَّةٌ *A man in whom is motion, or commotion*: and رَجُلٌ إِزْفِنَّةٌ *A man in a state of motion, or commotion*: mentioned by Sb, and expl. by Seer. (TA.)

زق

1. زَقَّ فَرْخَهُ, said of a bird, aor. ـُ, (S, M, Mṣb,) inf. n. زَقٌّ, (M, Mṣb, K;) and ♦ زَقْزَقَهُ, (IDrd, M,) inf. n. زَقْزَقَةٌ; (K;) *It fed its young one* (S, M, K) *with its mouth* [or *bill*]; (S, M;*) *it ejected food* [*from its bill*] *into the mouth of its young one*. (IDrd, TA.) — [Hence,] one says, مَا زِلْتُ أَزُقُّهُ ‡ بِالعِلْمِ [*I ceased not to instil into him, or to nourish him with, knowledge, or science*]. (TA.) — زَقَّ بِسَلْحِهِ, mostly said of a bird, (M,) or زَقَّ بِذَرْقِهِ, said of a bird, (TA,) aor. as above, (M,) and so the inf. n.; (M, K, TA;) and ♦ زَقْزَقَ, (M, TA,) [بِسَلْحِهِ or] بِذَرْقِهِ, (TA,) inf. n. زَقْزَقَةٌ; (K;) *He cast forth his excrement*; (M;) *it* (a bird) *muted, or dunged*. (M, K, TA.)

2. زقّن, (M, TA,) inf. n. تَزْقِينٌ, (S, TA,) *He stripped off* a hide, or skin, *by commencing from the head*, (S, M, TA,) *in order to make of it a* زِقّ [q. v.]. (M, TA.) The doing thus is different from the mode now practised. (S.)

R. Q. 1. زَقْزَقَ, inf. n. زَقْزَقَةٌ: see 1, above, in two places. — [As inf. n. of the same verb,] زَقْزَقَةٌ also signifies A bird's *uttering its cry, or voice, at dawn*: (Lth, K:) or it is a word imitative of the *cry*, or *voice, of the bird*; (M, TA:) and he who thus explains it does not restrict it by adding "at dawn." (TA.) — Also [as an onomatopœia] *A weak laughing*. (Ibn-'Abbád, K.) — And The *being light*, or *active*, (K, and Har p. 375,) *and quick*. (Har ibid.) — Also a word of the dial. of Kelb, app. meaning The *being quick in speech*, (Ibn-'Abbád, K, TA,) *and making one part thereof to follow close upon another*. (Ibn-'Abbád, TA.) — And The *dancing a child*; (Lth, S, M, K;) as also زَقْزَاقٌ, [which is likewise an inf. n. of the same verb,] (Lth, M, K,) with kesr. (K.)

زِقٌّ one of the names of *Wine*: (Mobeyt, K:*) pl., as in the Mobeyt, زِقَقَةٌ; but accord. to the K, زَقَقَةٌ. (TA.)

زِقٌّ *A skin for holding wine &c.*: *any receptacle, consisting of a skin, that is used for wine and the like*: or, as some say, not thus called unless it be *stripped off from the part next the animal's neck*: or, accord. to AHn, *one in which wine is conveyed*: (M:) or *a skin for water or milk*; syn. سِقَآءٌ: (S, K:) or *a skin of which the hair is clipped, not plucked out*, (Lth, K,) *for wine and the like*, (Lth,) or *for wine &c.*: (K:) or *a receptacle*, ظَرْف, Mṣb, and Har p. 335,) *of skin, in which are put clarified butter and vinegar and wine*: (Har ibid.:) or, as some say, a ظَرْف *smeared with* زِفْت: (Mṣb:) AHát says that it is *such as is smeared with* زِفْت *with* قِير: (TA:) pl. (of pauc., S) أَزْقَاقٌ (S, M, Mṣb, K) and زُقَقٌ, mentioned by El-Hejereee, (M,) and (of mult., S) زِقَاقٌ (S, M, K) and زُقَّانٌ [in the CK erroneously written زُقَاقٌ]. (S, M, Mṣb, K, TA.)

زُقَّةٌ *A certain small bird*; (K;) *a certain aquatic bird, that remains still until it is almost seized, and then dives, and comes forth far off*: pl. زُقَقٌ. (M.)

زَقَاقٌ: see زِقٌّ.

زُقَاقٌ *A* سِكَّة [meaning *street*]: (S, K:) or [rather *a by-street*, or *lane*;] *a narrow* طَرِيق [here meaning *street*], (M,) *less than a* سِكَّة, (M, Mgh, Mṣb,) *whether a thoroughfare or not*: (Mgh, Mṣb:) masc. (S, Mṣb) and fem.: (S, Mṣb, K:) Akh says that the people of El-Hijáz mnke الطَّرِيقُ and الصِّرَاطُ (S, Mṣb) and السَّبِيلُ (S) and السُّوقُ and الزُّقَاقُ (S, Mṣb) and الكَلَّوْذَةُ, which is the market of El-Baṣrah, (S,) fem.; and Temeem make them masc., (S, Mṣb,) i. e. all of these: (S:) pl. [of pauc., but also used as a pl. of mult.,] أَزِقَّةٌ (S, M, Mgh, Mṣb, K) and [of mult.] زُقَّانٌ. (Sb, S, M, K.) مِنْ هُدَى زُقَاقًا, occurring in a trad., means *He who has guided the erring and the blind to his way*. (TA.) — [Hence,] الزُّقَاقُ *[The strait of Gibraltar; the passage of the sea between Tanjeh and El-Jezeereh el-Khadrà, in the west,* (K, TA,) *by El-Andalus; called* زُقَاقُ سَبْتَة. (TA.)

زُقَّاقٌ The *maker of the [kind of skin called]* زِقّ. (TA.) — Also, as in the copies of the Mobeyt and the A [and in the JK], or ♦ زُقَاقٌ, like سَحَاب, accord. to the K, but the former is probably the right, (TA,) *One who drinks water* (Mobeyt, A, K) *at the table*, (Mobeyt, K,) *while having food in his mouth*. (Mobeyt, A, K.) [As shown in the A, it is an epithet applied to a greedy man.]

زُقْزُقَةٌ *Light, or active, in her walk*; (K, TA;) applied to a woman. (TA.)

مُزَقَّقٌ A ram *shinned from his head to his hind leg*; (Lḥ, TA;) as also ♦ مُزَقُوقٌ: (Lḥ, K, TA:) *contr. of* مُرَجَّلٌ (TA) and of مَجْزُولٌ. (K, TA.) — And A skin *of which the hair is clipped, not cut off*. (K, TA.) — And hence, as being like such a skin, † A head *of which all the hair is cut off*. (K,* TA.) And † A man *having all the hair of his head cut off*. (TA.) — مُزَقَّقَةٌ *A large* she-camel: (Ibn-'Abbád, K:) or a she-camel *whose skin is filled with fat after her fleshiness*. (En-Nadr, TA.)

مُزَقُوقٌ: see the next preceding paragraph.

مُزَقْزِقٌ Any work *that is accomplished quickly*. (K.)

زقب

1. زَقَبَهُ فِى جُحْرِهِ, (JK, S, K,*) and فِى الثُّوَّةِ, (TA,) *He made him* (a field-rat, S, TA) *to enter [into his hole, and into the aperture in a wall]*. (S, K, TA.) — See also 7.

2. زقّب, (AZ, TA,) inf. n. تَزْقِيبٌ, (AZ, K, TA,) *He* (the bird called مُقَّة) *sent forth his voice, or cry*. (AZ, K.)

7. انزقب *He entered* (T, S, K) into his hole, (JK, S, K,) said of a field-rat; (JK, S;) as also ♦ زَقَبَ; (K;) or into a thing; as also انزبق: (T, TA:) or *he entered* into it *and concealed himself*. (IKtt, TA in art. نبس.)

زَقَبٌ, (K,) and زَقَبٌ طَرِيقٌ, (Lḥ, S,) [in which the latter word may be either a substitute for the former or an epithet,] *A narrow road or way*: (Lḥ, S, K:) pl. زُقُبٌ: (TA:) and n. un. with ة; or this and the pl. are alike. (K, TA.) The phrase مَطَارِبُ زَقَبٍ occurs in a verse of Aboo-Dhu-eyb cited voce مَطْرَب; [the former word being with tenween for the sake of the measure;] or, as some relate it, زُقُبٍ: (S, TA:) in this instance, زقب is a substitute for مطارب: or, accord. to A'Obeyd, مطارب signifies *narrow roads or ways*, and زقب signifies *narrow*: (TA:) or طَرِيقٌ زَقَبٌ signifies *an obscure narrow road or way*. (JK.) — One says also, رَمَيْتُهُ مِنْ زَقَبٍ, meaning *I threw, or shot, at him, or it, from a near spot*. (JK, K.)

زقم

1. زَقَمَ is *syn. with* لَقَمَ [The act of *gobbling* a thing; i. e. *eating* it *quickly*, and *hastily*; or *drawing* it *with the mouth, and eating* it *quickly*: or *swallowing* it: (see also 5 and 8:)]: (AA, K, TA:) or لَقَمٌ شَدِيدٌ [*vehement gobbling*; &c.]: (TA:) you say, زَقَمَهُ, aor. ـَ, inf. n. زَقْمٌ, meaning لَقَمَهُ [*He gobbled it*; &c.]. (TK.) [And par-

ticularly] The *eating what is termed* الزَّقُّوم, as meaning *a certain food in which are dates and fresh butter*: (Ṣ:) [or so زَقُّومٍ; for] you say, زَقِّمْ, inf. n. تَزْقِيمٌ, *he ate* الزَّقُّوم: as also زَقَّمَهُ, inf. n. زَقْمٌ. (TA.)

2: see above. — [Freytag explains it as signifying *He gave* a person *a thing to eat*; but without indicating his authority.]

4. ازقمهُ الشَّيْءَ *He made him to swallow the thing.* (Ṣ, K.*)

5. تَزَقَّمَ is *syn. with* تَلَقَّمَ [The *swallowing* a thing *in a leisurely manner*]: (Ṣ, K:) [or simply the *swallowing* a thing: for] you say, تزقّم اللُّقْمَةَ [*He swallowed in a leisurely manner the gobbet*, or *morsel*, or *mouthful*: or simply] *he swallowed the gobbet.* (TA. [See also 1 and 8.]) — Also The *drinking milk much*, or *abundantly*: and the subst. is زَقُّم [app. زُقُّوم, as it is written without any syll. signs; meaning, I suppose, *A copious draught of milk*]. (TA.) Accord. to IDrd, one says, تزقّم فُلَانٌ اللَّبَنَ, meaning *Such a one drank immoderately of the milk*; or *drank the milk immoderately.* (Ṣ, TA.)

8. ازدقمهُ *He swallowed it.* (Ṣ, K. [See also 1 and 5.])

زَقُّومٌ: see 5.

زَقْمَةٌ *Plague*, or *pestilence*; syn. طَاعُونٌ. (Th, Ṣ, K.) One says, رَمَاهُ اللّٰهُ بِالزَّقْمَةِ [*God smote him*, or *may God smite him, with the plague*, or *pestilence*]. (TK.)

زُقُّومٌ *Fresh butter with dates*; (M, K:) in the dial. of Hreckeeyeh: (M, TA:) *a certain food of the Arabs, in which are dates and fresh butter.* (Ṣ.) — Also *Any deadly food.* (Th, TA.) — The *food of the people of the fire* [*of Hell*]. (ISd, K.) *A certain tree in Hell:* (K:) [respecting which] I'Ab says that when the saying [in the Kur xliv. 43 and 44] إِنَّ شَجَرَةَ الزَّقُّومِ طَعَامُ الْأَثِيمِ [*Verily the tree of* الزَّقُّوم shall be *the food of the sinner*] was revealed, Aboo-Jahl said, "Dates and fresh butter: we will swallow it leisurely:" therefore God revealed [these other words in the Kur, xxxvii. 62 and 63,] إِنَّا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ طَلْعُهَا كَأَنَّهُ رُؤُوسُ الشَّيَاطِينِ [*Verily it is a tree coming forth in the bottom of Hell, the fruit thereof* being *as though it were the heads of the devils, or of terrible serpents, foul in aspect, having manes*, as expl. by Bḥ]: (Ṣ:) it is thus called after a tree of which a description here follows. (Bḥ in xxxvii. 60.) — *A certain tree having small leaves, stinking* (دَفِرَة), *and bitter, found in Tihámeh*: (Bḥ ubi suprà:) AHn says, (Ṣ, TA, [but this passage is only in one of my two copies of the Ṣ,]) on the authority of an Arab of the desert, of Azd es-Sarát, that the زُقُّوم is *a dust-coloured tree*, (Ṣ, TA,) *having small round leaves, without thorns*, (TA,) *having a pungent odour* (دَفِرَة [perhaps a mistranscription for دَفِرَة i. e. *stinking*]), *and bitter, having knots in its stems*, (Ṣ, TA,) *many in number, and a small and very weak flower, which the bees eat, or lick, for making honey*; (Ṣ, TA;) *its flower is white; and the heads of its leaves are very foul, or ugly*: (Ṣ,* TA:) [or] *a certain plant in the desert* (البَادِيَة), *having a flower resembling in form the jasmine.* (K.) — Also *A certain tree in Areeḥà* [i. e. *Jericho*], *of* [the district called] *the Ghowr, having a fruit like the date, sweet, with an astringent and bitter quality; the stone of which has an oil greatly esteemed for its beneficial properties, wonderful of operation in dispersing the cold kinds of flatus, and phlegmatic disorders, and pains of the joints, and gout in the foot* (نِقْرِس), *and sciatica, and the flatus that is confined in the socket of the hip: the weight of seven drachms thereof is drunk three days or five days; and sometimes, or often, it makes to rise and stand the crippled and those who are deprived of the power of motion*: it is said that its original was the [species of] إِهْلِيلَج [or myrobalan] called كَابُلِيّ, which the Benoo-Umeiyeh removed (from India, TA), and planted in Areeḥà; and when it had long remained, the soil of Areeḥà altered it from the natural character of the اهليلج. (K.)

زكأ

1. زَكَأَهُ, (Ṣ, K,) aor. ـَ, (K,) inf. n. زَلْءٌ, (Ṣ,) *He paid it in ready money, quickly, or promptly; or was quick, or prompt, in doing so.* (ISk, Ṣ.) [The verb is doubly trans. in this sense:] you say, زَكَأَ أَلْفًا *He paid him a thousand* (meaning a thousand dirhems, TA) *in ready money, quickly, or promptly.* (K, TA.) And زَكَأَتْهُ حَقَّهُ, inf. n. as above, *I paid him his due*; as also نَكَأَتْهُ حَقَّهُ, inf. n. نَكْءٌ. (ISh, TA.) — And زَكَأَتِ النَّاقَةُ بِوَلَدِهَا (Ṣ, K,) aor. and inf. n. as above, (Ṣ,) *The she-camel cast forth her young one at her hind legs, or hind feet*, (Ṣ, and so in some copies of the K,) *or at her hind leg, or hind foot*: (so in other copies of the K:) or, *in labour, cast forth her young one.* (T, TA.) And one says also, قَبَّحَ اللّٰهُ أُمًّا زَكَأَتْ بِهِ, and نَكَأَتْ بِهِ, i. e. [*May God remove from good, or prosperity, a mother that cast him forth from her womb*, or] *that brought him forth.* (TA.) — And زَكَأَهُ, aor. as above, (K,) and so the inf. n., (TA,) *He beat him, or struck him.* (K.) So in the phrase زَكَأَهُ مِائَةَ سَوْطٍ [*He beat him, or struck him, with a hundred stripes of the whip*]. (TA.) — And زَكَأَ جَارِيَتَهُ *He compressed his young woman, or female slave.* (K.) — زَكَأَ إِلَيْهِ *He had recourse to him, or it, for refuge, protection, preservation, concealment, covert, or lodging; he leaned, or stayed himself, upon him, or it.* (AZ, K.)

8. ازْدَكَأَ مِنْهُ حَقَّهُ *He took, or received, from him his due*; (K;) as also انتكأ. (TA.)

زُكَأُ: see what next follows, in two places.

زَكْأَةٌ زَهْلٌ زُكَأَةٌ (Ṣ, K) and ♦ زُكَأٌ, (K,) and ♦ مَلِيٌّ زُكَأَةٌ (Ṣ) and ♦ زُكَأٌ, (TA,) and ♦ نَقْدٌ زُكَأَةٌ (Ṣ, K,) *A wealthy man, quick, or prompt, in paying*: (Ṣ,* K:) [or rather this is the meaning when you combine the two epithets ملي and زكأة or زكا: otherwise the meaning is only *a man quick*, or *prompt, in paying*: for] you say, تَجِدُهُ زُكَأَةً نُكَأَةً meaning *Thou wilt assuredly find him to be one who pays what he owes* (TA) *without putting off.* (K in art. نكأ.)

زُكَأُ النَّقْدِ: see the next preceding paragraph.

مَزْكَأٌ *A refuge; an asylum; a place to which one has recourse for refuge, protection, preservation, concealment, covert, or lodging*: [and applied to a man:] a poet says, speaking of Bishr Ibn-Marwán,

* وَنِعْمَ مَزْكَأُ مَنْ فَاتَتْ مَذَاهِبُهُ

[*And excellent, or most excellent, is the refuge of him whose ways have become strait*]. (TA.)

زكر

1. زَكَرَ, (A, K,) aor. ـُ, (TK,) inf. n. زُكْرٌ; (TA;) and ♦ زُكْرٌ, (K,) inf. n. تَزْكِيرٌ; (TA;) ‡ *He filled* (A, K) a vessel, (TA,) or a water-skin. (A.)

2: see 1: — and 5.

5. تزكّر ‡ *It* (a child's belly) *became large*, (K,) or *full*, (Ṣ, A,) *so that it was like a* زُكْرَة, (A,) *and in good condition*; (K;) as also ♦ زكّر, inf. n. تَزْكِيرٌ. (K.) — ‡ *It* (beverage, or wine,) *became collected* (K) *in a* زُكْرَة. (TA.)

زُكْرَةٌ *A certain small receptacle;* (Mṣb;) *a receptacle of skin*, (A,) *or a skin*, (K,) *or a small skin*, (Ṣ, Mgh,) *for wine*, (Ṣ, A, Mgh, K,) *or for vinegar*: (K:) pl. زُكَرٌ. (Mṣb.)

زكر

1. زَكَمَ, (K,) inf. n. زُكْمٌ, (TA,) *He filled* a water-skin: (K, TA:) and زُكِمَ signifies the same as زُكِرَ, i. e. the act of *filling*: this is the primary meaning. (TA.) — See also 4. — زَكَمَ — ‡ *He emitted his sperma genitale* (M, A, K) *like the discharge of mucus from the nose of the* مَنْكُوم. (A.) — زَكَمَتْ بِهِ أُمُّهُ ‡ *His mother brought him forth* [in an absolute sense (as in a saying here following), or], accord. to IAar, *easily.* (TA.) One says, لَعَنَ اللّٰهُ أُمًّا زَكَمَتْ بِهِ ‡ [*May God curse a mother that brought him forth*]. (TA.) — زُكِمَ *He* (a man, Ṣ) *was*, or *became, affected with* زُكَام: (Ṣ, Mṣb, K:) [it is app. from زُكِمَ; but is thought to be] from أُزْكُومَة, q. v.; [and therefore] anomalous. (Mṣb.)

[2. زَكَّمَهُ is said by Golius to be *syn. with* أَزْكَمَهُ. But the only mention of تزكّر that I find is in art. ركن in the Ṣ, where it is said that تزكّر and زكّر signify عَلَيْهِ شَقَّ, and رَكَّنَ عَلَيْهِ, and بَنَى.]

4. ازكمهُ *He* (God, Ṣ, Mṣb) *caused him* (a man, Ṣ) *to be affected with* زُكَام; (AZ, Aṣ, Ṣ, Mṣb, K;) as also ♦ زَكَّمَهُ. (K.)

زَكْمَةٌ: see زُكَامٌ. — Also ‡ *Progeny*: so says

IAqr: or, accord. to Yaʿḳoob, it is ↟ زُكْمَةٌ (TA.) One says, هُوَ لِأُمِّهِ زَكْمَةُ سَوْءٍ [or ↟ زُكْمَةٌ, i. e. *He is the basest, most ignoble, or meanest, of evil progeny*; or] meaning that he is not a good son. (TA.) ═ Also The *moaning*, or *hard breathing*, (زَحْرَةٌ,) *with which the child comes forth*; as also [زَحْمَةٌ and] زَحْمَةٌ. (K,* TA.)

زُكْمَةٌ: see زُكَامٌ. ═ Also ‡ The *last of the children* of his two parents. (S, K, TA.) You say, هُوَ زُكْمَةُ أَبَوَيْهِ *He is the last of the children of his two parents*. (S, TA.) ═ See also زَكْمَةٌ, in two places. ═ Also ‡ *Heavy, and coarse, rough, or rude*. (K, TA.)

زُكَامٌ (S, Mṣb, K) and ↟ زُكْمَةٌ (K,) or ↟ زُخْمَةٌ, with ḍamm, (Mṣb,) [*A coryza, or catarrhus ad nares; a rheum*, in the most usual sense of the term, meaning *a defluxion from the head, chiefly from the nose*; commonly called *a cold in the head*;] *a defluxion of redundant humour from the two anterior venters of the brain to the nostrils*: (K:) well known: (S, Mṣb:) from زُكْمٌ meaning the act of "filling." (TA.)

مَزْكُومٌ (pass. part. n. of زَكَرَ). You say قِرْبَةٌ مَزْكُومَةٌ *A filled water-skin*. (TA.) ═ And, applied to a man, (AZ, Aṣ, S,) *Affected with* زُكَامٌ: (AZ, Aṣ, S, Mṣb, K:) [regularly formed from زَكِمَ or زَكَمَ; but thought to be] from أَزْكَمَهُ; (AZ, Aṣ, S, Mṣb:) [and therefore] anomalous. (Mṣb.)

زكو

1. زَكَا, aor. يَزْكُو, (S, Mṣb, K, &c.,) inf. n. زَكَاةٌ, (S,) or زُكُوٌّ, (Mṣb, [accord. to which the former seems to be a simple subst.,]) or both, (K, TA,) the latter like بَهُوٌّ, as in the M, but accord. to [some of] the copies of the K زُكُوٌّ, (TA,) *It increased, or augmented*; (S, Mṣb, K, TA;) *it received increase and blessing from God; it throve by the blessing of God*; (Er-Rághib, TA;) and *produced fruit*; (TA in art. زكى;) and add زَكِيَ, (K in that art.,) aor. يَزْكَى, inf. n. زَكًا, (TA in that art.,) signifies the same, (K, TA,) mentioned by ISd, on the authority of Lḥ, as a dial. var. of زَكَا, aor. يَزْكُو; (TA;) and so ↟ ازكى (Mṣb, K:) and ↟ تزكّى: (K in art. زكى:) it is said of seed-produce, (S, Mṣb, Er-Rághib, TA,) and of wealth, or cattle &c., and of other things: of anything that increases, or augments, one says يَزْكُو, inf. n. زَكَاةٌ. (TA.) [This is the primary meaning: or, accord. to some, the primary meaning is, *It was, or became, pure*:] some say that the root denotes purity: and some, that it denotes a state of increase, or augmentation. (Mgh.) You say also زَكَتِ الْأَرْضُ *The land throve, or yielded increase*. (Mṣb.) And زَكَا الْغُلَامُ [*The boy grew, or throve*], inf. n. زُكُوٌّ and زَكَاةٌ, on the authority of Akh. (S.) And زَكَا عَمَلُهُ ‡ [*His deed, or work, throve*]. (K in art. در.) It is said in a trad. of 'Alee, لَيْسَ تَنْقُصُهُ النَّفَقَةُ وَالْعِلْمُ يَزْكُو عَلَى الْإِنْفَاقِ ‡ [*Wealth, what one expends diminishes it, but knowledge increases by expending*]: زَكَاةٌ being thus predicated of knowledge, though this is not a corporeal thing. (TA.) Accord. to El-Umawee, (S,) said of a man, زَكَا, (S, K,) aor. يَزْكُو, inf. n. زُكُوٌّ, (S,) means *He enjoyed, or led, a plentiful, and a pleasant or an easy, and a soft or delicate, life*; (S, K;) *was in a state of abundance of the goods, conveniences, or comforts, of life*. (S.) And likewise said of a man, (having the same aor. and inf. n., TA,) it means also *He was, or became, good, or righteous*; (Jel in xxiv. 21, Mṣb, K, TA;) and *pure from sin*. (Jel ibid.) [Hence,] هٰذَا الْأَمْرُ لَا يَزْكُو بِفُلَانٍ means *This thing, or affair, will not be suitable to such a one; will not befit him*. (S.)

2. زَكَّاهُ, inf. n. تَزْكِيَةٌ: see 4. ═ Also *He purified him, or it*. (Er-Rághib, TA.) Sometimes the agent of the verb in this sense is a man; as in the saying in the Ḳur [xci. 9], قَدْ أَفْلَحَ مَنْ زَكَّاهَا *[Verily he prospereth who purifieth it;* namely, his soul]: sometimes it is God; as in [the saying in the Ḳur xxiv. 21,] وَلٰكِنَّ اللّٰهَ يُزَكِّي مَنْ يَشَآءُ [*But God purifieth whom He willeth*]: and sometimes it is the Prophet; as in the saying [in the Ḳur ix. 104], خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا *[Take thou, from their possessions, a poor-rate, whereby thou shalt cleanse them and purify them;* where (J says in the S) they say that تُزَكِّيهِمْ means the same as تُطَهِّرُهُمْ; and in the saying [in the Ḳur ii. 146], يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ *[Who reciteth to you our signs, and purifieth you]*. (Er-Rághib, TA.) ═ [Hence, accord. to what is said in the Ḳur ix. 104, i. e. because the act which it signifies is believed to purify the performer, or because it is believed to purify, or to occasion an increase of, the rest of his property,] زَكَّى مَالَهُ (S, Mgh, Mṣb,) inf. n. as above, (S, Mṣb,) *He gave the* زَكَاة [or *poor-rate*] *from his property*. (S, Mgh.) And زَكَّاهُ, (S,) or زَكَّاهُمْ, (Mgh,) *He took* (S, Mgh) *his*, (S,) or *their*, (Mgh,) زَكَاة [or *poor-rate*]. (S, Mgh.) ═ زَكَّيْتُهُ also signifies *I attributed to him* زَكَاء, i. e. [*purity*, or] *goodness*, or *righteousness*. (Mṣb.) [And hence, *I praised him*.] And زَكَّى نَفْسَهُ, (S, Mgh,) inf. n. as above, (S,) *He praised himself*. (S, Mgh.) The doing this is forbidden in the Ḳur liii. 33. (Er-Rághib, TA.) Hence, also, تَزْكِيَةُ الشُّهُودِ *The pronouncing the witnesses to be veracious, and good, or righteous*. (Mgh.) ═ هُوَ يُحَشِّي وَيُزَكِّي *He plays, and says, "Is it even or odd* [or rather *odd or even*]*?"* (TA in art. حشو;) *he takes, or holds, something in his hand, and says, "Is it even or odd* [or *odd or even*]*?"* (TA in the present art.) [See زَكَا below.]

4. ازكاهُ *He* (God) *made it to increase, or augment*; (S, Mṣb, K;) [*made it to thrive*; and *put it into a good, or right, state, or condition*;] namely, seed-produce, (S, Mṣb, TA,) and wealth, or cattle &c., and any other thing capable of increase; (TA;) as also ↟ زكّاهُ, (Mṣb, K, TA,) inf. n. تَزْكِيَةٌ. (TA.) ═ Also *He put it into a bag, or some other receptacle*; namely, property: thus expl. by Aboo-Moosà. (Nh, TA.) ═ See also 1, first sentence.

5. تزكّى: see 1, first sentence. ═ Also *He became purified*; or *he purified himself*: (TA:) also pronounced يَتَزَكَّى, aor. يَتَزَكَّى. (Bḍ in xxxv. 19.) ═ And *He endeavoured to attain much piety*; from التُّزْكَاةُ. (Bḍ in lxxxvii. 14.) ═ And *He gave the poor-rate*. (S.)

زَكَا, (S, K,* TA,) without tenween, and accord. to some with tenween, and not having the article ال prefixed to it; and in like manner شَفَا, which is coupled with the former, is without tenween, and accord. to some with tenween, and not having the article ال prefixed to it; (TA;) [but each has ال prefixed to it in the K;] *i. q.* الشَّفْعُ (S, K) مِنَ الْعَدَدِ (K) [or شَفْعٌ, as meaning *An even number; a number consisting of pairs*; or *a single pair*]: said to be so called because the pair are more, or more perfect, or better, (أَزْكَى,) than is the one. (TA.) You say شَفًا أَوْ زَكًا or شَفًا أَوْ وَتْرًا [*Odd or even?*]. (TA.) [See more voce شَفَا.]

زَكَاةٌ, and زَكْوَةٌ, [accord. to El-Hareeree, to be written with ا when prefixed to a pronoun, and also in the dual number, (see De Sacy's Anthol. Gram. Arabe, p. 67 of the Arabic text,) but this rule I have not found to be generally observed, even in the best MSS., nor have I in the similar cases of صَلٰوةٌ and حَيٰوةٌ, (to which it is also applied,) in the best copies of the Ḳur-án,] of the measure فَعَلَةٌ, [i. e., originally زَكْوَةٌ,] like صَدَقَةٌ [which is one of its syns.]; a noun of the class of homonyms: (IAth, TA:) it signifies *Increase*, or *augmentation*, (IAth, Er-Rághib, TA,) as also ↟ زَكَاءٌ [mentioned in the first paragraph as an inf. n.], (Mṣb,) *resulting from the blessing of God*; and this is [said to be] the primary meaning; and is considered as relating to the things of the present world and to those of the world to come. (Er-Rághib, TA.) ═ And *Purity*. (IAth, TA.) And [particularly] The *dryness* of the earth or ground; which is its *purity from defilement*. (TA.) ═ And *Purification*: a meaning which it is said to have in the saying in the Ḳur [xxiii. 4], وَالَّذِينَ هُمْ لِلزَّكٰوةِ فَاعِلُونَ, (IAth, Mgh, Er-Rághib, TA,) i. e. *And who are acting* in their religious service *for* God's *purification* of them; *or for their purification* of themselves: for لِلزَّكٰوةِ is not here an objective complement of فَاعِلُونَ, but the ل therein denoting the aim and the cause. (Er-Rághib, TA.) ═ Also, [as being a mode of purification of oneself,] *Good, or righteous, conduct*: and in this sense it has been expl. as used in the Ḳur xviii. 80: or as meaning *goodness, or righteousness*: (TA:) which ↟ زَكَاةٌ [also] signifies. (Mṣb.) And *Religious service*; as being the means of purification: so [accord. to some] it signifies in the saying [in the Ḳur xix. 14], وَحَنَانًا مِنْ لَدُنَّا وَزَكٰوةً [*And* the disposition to *mercy, or compassion, from us, and religious service*]: (Er-Rághib, TA:) or it here means طُهْرَةٌ [i. e. *purification, or purity*]: and [accord. to some, if we except the instances mentioned above in the

next two preceding sentences,] this is the only instance in the Kur-án in which it is used in any other sense than that which next follows. (Kull p. 199.) — And [The *poor-rate;*] the *portion, or amount, of property, that is given therefrom,* (M, IAth, Mgh, Msb, K, Er-Rághib, TA,) *as the due of God,* (Er-Rághib, TA,) *by its possessor,* (M, K, TA,) *to the poor,* (M, Mgh, Er-Rághib, TA,) *in order that he may purify it thereby:* (M, IAth, K, TA:) [in the S it is merely said that "the زَكَوٰة of property is well known:" the giving it is obligatory, provided that the property is of a certain amount, and has been in possession eleven months: the portion given varies according to the nature and amount of the property; but is generally a fortieth part thereof, or of its value; i. e. two and a half per cent.:] it thus termed [for the reason assigned above; or] as being a cause of the hope of increase, (Msb, Er-Rághib, TA,) or as causing the soul, or person, to thrive, or grow, by means of good things and blessings [procured thereby], or for both of these reasons. (Er-Rághib, TA.) زَكَاةُ الفِطْرِ [*The alms of the breaking of the fast,* given at the end of Ramadán,] is obligatory upon every person of the Muslims, the free and the slave, the male and the female, the young and the old, the poor and the rich; and purifies the faster from unprofitable and lewd discourse: it consists of a صَاع [q. v.] of dates, or of barley, [or of raisins or some other ordinary kind of food,] or half that quantity of wheat. (El-Jámi' es-Sagheer, voce زَكَاة.) [The pl. is زَكَوَاتٌ.] — Also, [as being an attribution of purity or goodness or righteousness,] *Praise.* (IAth, TA.) — And The *pure,* or *best, part of a thing:* (K, TA:) on the authority of Aboo-'Alee. (TA.)

زَكَاةٌ an inf. n. of 1 [q. v.]. (S, K.) See also the next preceding paragraph, in two places. — Also [The *increase of the earth;* or] the *fruits caused to come forth by God.* (TA.)

زَكِىٌّ *i. q.* زَاكٍ (Akh, S,) which signifies *Increasing* [&c., as act part. n. of زَكَا, q. v.]: (Ham p. 722:) [and *growing,* or *thriving*]: applied in this sense to a boy. (Akh, S.) — غُلَامًا زَكِيًّا in the Kur xix. 19 means [*A boy*] *pure from sins:* or *growing,* or *increasing, in goodness and righteousness:* (Bd:) or *purified by nature: or such as shall in the future become purified.* (TA.) And نَفْسًا زَكِيَّةً in the Kur xviii. 73 means [*A soul,* or *person,*] *pure from sins:* some read زَاكِيَةً; but the former is more forcible: [or,] accord. to AA, the latter means *that has never sinned:* and the former, *that has sinned and then been forgiven.* (Bd.) [Or] رَجُلٌ زَكِيٌّ signifies *A good,* or *righteous, man:* and the pl. is أَزْكِيَاءُ. (Msb, K,* TA.) And also *A man enjoying, or leading, a plentiful, and a pleasant or an easy, and a soft or delicate, life:* pl. as above. (K, TA.) — And أَرْضٌ زَكِيَّةٌ *Good, fat land.* (TA in art. زكى.)

زَكَوِىٌّ [generally meaning *Of,* or *relating to, the poor-rate*] is the rel. n. of زَكَاةٌ; like as حَصَوِىٌّ is that of حَصَاةٌ; because the rel. n. reduces the word to its original form: زَكَائِىٌّ is vulgar and wrong. (Msb.)

زَاكٍ, and its fem. زَاكِيَةٌ: see زَكِىٌّ, in three places.

أَزْكَى *More,* or *most, profitable:* (Bd in ii. 232:) or *better,* or *best:* (Jel ibid:) *more,* or *most, pure:* (Bd in xxiv. 28:) *more,* or *most, lawful,* (Bd and Jel in xviii. 18,) *and good,* or *pleasant:* or *more,* or *most, abundant and cheap.* (Bd ibid.) See also زَكَا as a noun.

زكى

1. زَكِيَ, (K,) aor. زَكَىٰ, inf. n. زَكَاةٌ, *i. q.* زَكَا, aor. زَكُو, as meaning *It increased, or augmented;* (Lh, ISd, K,* TA;) and *produced fruit:* (TA:) and تَزَكَّى signifies the same. (K.) — Also *He thirsted.* (Th, K.)

5: see above; and see art. زكو.

زَكِّ: see art. زكو.

زل

1. زَلَتْ, [third pers. زَلَّ,] aor. تَزِلُّ, (S, K:) and زَلِلْتَ, [third pers. likewise زَلَّ,] aor. تَزَلُّ; (Fr, S, K:) inf. n. زَلِيلٌ, (Lh, S, K,) which is of the former verb, (S,) and زَلٌّ, (Lh, K,) also of the former verb, (Msb,) and زُلُولٌ and زِلَلٌ [or, accord. to the S, this is a simple subst.,] and زِلَّةٌ and مَزَلَّةٌ, (K,) [all app. of the former verb,] and زَلَلٌ, (Fr, S, K,) which is of the latter verb; (Fr, S;) *Thou slippedst* (K) in mud, or in speech, (S, K,) or in judgment, or opinion, or in religion: (TA:) or you say, زَلَّ عَنْ مَكَانِهِ, aor. يَزِلُّ, inf. n. زَلٌّ [&c. as above]; and زَلَّ, aor. يَزِلُّ, inf. n. زَلَلٌ; the former verb of the class of ضَرَبَ and تَعِبَ, and the latter, of the class of تَعِبَ: meaning *he,* or *it, moved away,* or *aside,* [or *slipped,*] *from his,* or *its, place:* and زَلَّ فِى مَنْطِقِهِ, or فِعْلِهِ, aor. يَزِلُّ, like يَضْرِبُ, inf. n. زَلَّةٌ, *he made a slip,* or *mistake, in his speech,* or *his action.* (Msb.) فَإِنْ زَلَلْتُمْ, in the Kur ii. 205, means *But if ye turn away,* or *aside,* from entering thereinto fully: (Jel:) this is the common reading: but some read زَلِلْتُمْ. (TA.) And you say, زَلَّ زَلَّةً *He committed a slip* in speech and the like. (TA.) Accord. to IAth, زُلِىَ signifies The *passing* of a body from one place to another: and — hence it is metaphorically used in like manner in relation to a benefit: one says, زُلِّتْ مِنْهُ إِلَى فُلَانٍ نِعْمَةٌ, inf. n. زُلِىٌّ, meaning *A benefit passed,* or *was transferred, from him,* (i. e. a benefactor,) *to such a one.* (TA.) — زَلَّ, inf. n. زَلِيلٌ and زُلُولٌ, also signifies *He* (a man) *passed along quickly:* (ISh, K:) and زَلَّ, inf. n. زَلِيلٌ, *he ran:* and زَلِيلٌ, *a light,* or *an agile, walking* or *pacing:* (TA:) [and زَلَلٌ, mentioned above as an inf. n., seems to have the same, or a similar, signification:] a rájiz says, (S,) namely, Aboo-Mohammad El-Hadhlemee, (TA,) or Aboo-Mohammad El-Fak'asee, (O,)

إِنَّ لَهَا فِى العَامِ ذِى الفُوقِ ... وَزَلَلٍ البَيْدَاءِ وَالصَّفِيتِ ... وَضْعَةَ مَوْلًى نَاصِحٍ شَفِيتِ ...

(S in the present art.,* and in art. صفق,* and art. فتق, but in this last with رَبٍّ in the place of مَوْلًى, and TA,) [i. e. *Verily they have, in the year of little rain,* (thus الفُوق,) *and in the passing along lightly to the place which is the object of the journey, and in the being removed from a tract which they have depastured to a place in which is pasture,* (thus الصَّفِيت, as here used, in expl. in the S in art. صفق,) *the tending of a master honest in his conduct, or desirous of their good, benevolent, or compassionate:*] he is speaking of his camels: (S in art. فتق:) he means that they pass along lightly [so I render زَلَلٌ from place to place in search of herbage: and البَيْدَاء means the place to which they purpose journeying. (S.) — [Hence,] زَلَّ ضَيْفُهُ + *His life went, or passed,* [or *glided,*] *away.* (K, TA.) — زَلَّتِ الدَّرَاهِمُ, (S, Msb,* K,) aor. ـِ, (S, Msb,) inf. n. زُلُولٌ, (S, K,) or زَلِيلٌ, (Msb,) *The dirhems,* or *pieces of money, poured out, or forth:* (K:) or *were,* or *became, deficient in weight.* (S, Msb,* K.) — زَلَّ, inf. n. زَلَلٌ, (K,) said of a man, (TA,) [and app. of a wolf, (see أَزَلَّ,)] *He was,* or *became, light [of flesh] in the hips,* or *haunches:* (K:) or زَلَلٌ signifies a woman's *having little flesh in the posteriors and thighs.* (S.) — زَلَّ, aor. يَزِلُّ, accord. to analogy, as an intrans. v., from أَزْلَلْتُ إِلَيْهِ meaning "I gave to him" of food &c., should signify *He took,* or *received:* and hence the saying of the lawyers, وَيَزِلُّ إِنْ عَلِمَ الرِّضَى *And he shall take,* or *receive,* of the food [*if he have knowledge of permission,* or *consent*]. (Msb.) — زَلَّ *i. q.* دَقَّ [app. as meaning *He,* or *it, was made,* or *rendered, thin,* or *slender*]. (IAar, TA.)

2: see the next paragraph, near its end.

4. أَزَلَّهُ, (K,) inf. n. إِزْلَالٌ, (TA,) *He,* or *it, made him,* or *caused him, to slip* in mud, (K, TA,) or in speech, or in judgment, or opinion, or in religion; (TA:) and أَستَزَلَّهُ signifies the same. (S,* MA, K,* PS. [But respecting this latter, see what follows.]) It is said in the Kur [ii. 34], فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا [*And the Devil made them, or caused them, both, to slip,* or *fall, from it,* namely, Paradise (الجَنَّة)]; and one reading is أَزَالَّهُمَا, i. e. *removed them:* or, as some say, it means *caused them to commit a slip,* or *wrong action, in consequence of it* [referring to the tree]: or, accord. to Th, *caused them to slip in judgment.* (TA.) And in the same, iii. 149, اسْتَزَلَّهُمُ الشَّيْطَانُ *The Devil made them, or caused them, to slip:* (Jel:) or, as some say, *sought to make them commit a slip,* or *wrong action.* (TA.) — One says also, أَزَلَّ فُلَانًا إِلَى القَوْمِ *He sent forward such a one to the people,* or *party.* (TA.) — And أَزَلَّهُ عَنْ رَأْيِهِ *He made him to turn from*

his opinion. (MA.) — And as زَلِلٌ signifies the "passing" of a body from one place to another, one says, speaking metaphorically, (IAth, TA,) أَزَلَّ إِلَيْهِ نِعْمَةً ↑ *He did to him a benefit:* (S, IAth, K:) whence, (TA,) it is said in a trad., مَنْ أَزْلَلْتَ إِلَيْهِ نِعْمَةً فَلْيَشْكُرْهَا ↑ *He to whom a benefit is done [let him be grateful for it].* (A'Obeyd, S,* Mgh, Mṣb.) And أَزْلَلْتُ لَهُ زَلَّةً ↑ *I did to him a benefit*: one should not say زَلَلْتُ [thus written, app. for ↑ زَلَّلْتُ: but see مُزَلِّلٌ]. (TA.) And أَزْلَلْتُ إِلَيْهِ [alone] ↑ *I gave to him: or I did to him a benefit.* (Mṣb.) And أَزْلَلْتُ إِلَيْهِ مِنَ الطَّعَامِ وَغَيْرِهِ ↑ *I gave to him of the food and other things.* (IKtt, TA.) And أَزَلَّ إِلَيْهِ مِنْ ↑ *He gave to him somewhat of his due.* (S, K.) And أَزَلَّ عَنْهُ نَعْمَةً ↑ *He drew forth from him a benefit.* (TA.)

10: see 4, in two places.

R. Q. 1. زَلْزَلَهُ, (S,* Mṣb, K, &c.,) inf. n. زَلْزَلَةٌ and زِلْزَالٌ and زَلْزَالٌ and زُلْزُلٌ, (K,) or the first of these is an inf. n. [by universal consent], (S,) and so is the second, but the third is a simple subst., (Zj, S, Mṣb,) though this and the fourth [which is the least known] have the authority of certain readings of passages of the Ḳur, namely, xcix. 1 for both of these, and xxxiii. 11 for the latter of them, (TA,) *He put it, or him, into a state of motion, commotion, or agitation:* (Mṣb, K, TA:) or *into a state of convulsion, or violent motion.* (Zj, TA.) You say, زَلْزَلَ اللّٰهُ الْأَرْضَ [i. e. *God made the earth to quake: or to quake violently:*] (S:) [or] *put the earth into a state of convulsion, or violent motion.* (Zj, TA.) And جَاءَ بِالْإِبِلِ يُزَلْزِلُهَا *He came with, or brought, the camels, driving them with roughness, violence, or vehemence.* (TA.) Some say that الزَّلَلُ فِي الرَّأْيِ is from زَلْزَلَهُ [i. e. "the making a slip in judgment, or opinion"]: so when one says, زُلْزِلَ الْقَوْمُ the meaning is, *The people, or party, were turned away from the right course, and fear was cast into their hearts.* (TA.) It is said in a trad., اَللّٰهُمَّ مُزْزِمَ الْأَحْزَابِ وَزَلْزِلْهُمْ i. e. [*O God, rout, defeat, or put to flight, the combined forces, and*] *make their state of affairs to be unsound, or unsettled.* (TA.) Accord. to IAmb, أَصَابَتِ الْقَوْمَ زَلْزَلَةٌ means *An affrighting befell the people, or party;* from the saying in the Ḳur [ii. 210], وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ i. e. *And they were affrighted [so that the Apostle said]:* (L, TA:) or *were vehemently agitated.* (Ksh, Bḍ.) — مَا زَلْزَلْتُ قَطُّ مَلَأَ أَبْرَدَ مِنْ كَعْبِ الثَّوْبِ, as it is written in the explanation of this saying, the latter being app. the right reading, said by Aboo-Shembel, means *I have not put into my throat, or fauces, ever, water slipping into it cooler than the water of the* كَعْب [or *pool left by a torrent in the shade of a mountain*]. (Az, TA.)

R. Q. 2. تَزَلْزَلَ *It was, or became, in a state of motion, commotion, agitation, convulsion, or violent motion.* (Mṣb, TA.) You say, تَزَلْزَلَتِ الْأَرْضُ (S, Mṣb, TA) *The earth [quaked:* or *quaked violently:*] *was,* or *became, in a state of motion, commotion,* &c.: (Mṣb:) the verb in this phrase [and in others] is quasi-pass. of R. Q. 1. (S, TA.) And تَزَلْزَلَتْ نَفْسُهُ *His soul reciprocated in his chest at death.* (TA.)

زَلٌّ *Slippery:* (S:) a place *in which one slips;* (K;) and ↑ زَلَلٌ signifies the same; (S, K;) and ↑ زُلَلٌ [likewise, i. e.] a place *in which the foot slips.* (TA.) You say مَقَامُ زَلٍّ, and ↑ زَلَلٍ, and ↑ زُلَلٍ, and ↑ مَقَامَةُ زَلٍّ, [*A standing-place*] *in which one slips.* (K.) And زُحْلُوقَةُ زَلٍّ and ↑ زَلَلٍ *A slippery [sloping slide or rolling-place* &c.]. (S.) [See also مُزَلَّةٌ.]

زَلَّةٌ *A slip* (S, Mṣb,* K) in mud, or in speech; a subst. from 1 meaning as expl. in the first sentence of this art.; (S, K;) as also ↑ زَلَلَى: (S: [but this latter is mentioned by Lḥ and in the K as an inf. n.:]) *a slip, or lapse;* (K:) *a fault, a wrong action, a mistake, or an error;* (Mṣb, K;) or *a sin, or crime;* (K,* TA:) *a fall into sin or crime.* (Mṣb in art. عثر.) One says, زَلَّ الرَّجُلُ زَلَّةً قَبِيحَةً *The man [made a foul slip;* or] *fell into the commission of a disapproved, or hateful, or foul, act; or committed an exorbitant, an abominable, or a foul, mistake:* whence the trad., نَعُوذُ بِاللّٰهِ مِنْ زَلَّةِ الْعَالِمِ [*We seek protection by God from the slip of the learned man*]: and the well-known saying, زَلَّةُ الْعَالِمِ زَلَّةُ الْعَالَمِ [*The slip of the learned man is the slip of the world at large*]. (TA.) — *A benefit, or good action;* (Mgh,* K;) as also ↑ زَلَّةٌ: (K:) *a gift.* (Mṣb.) — *A feast, or repast, that is prepared for guests.* (Lth, O, Mṣb.) One says, اتَّخَذَ فُلَانٌ زَلَّةً [*Such a one made, or prepared, a feast for guests*]. (Lth, O, Mṣb.) Hence, (Lth, TA,) it is also a name for *Food that is carried from the table of one's friend or relation*: a word of the dial. of El-'Irák: (Lth, Mṣb, K:) or in this sense it is a vulgar word, (K, TA,) used by the common people of El-'Irák: (TA.) And *i. q.* عُرْسٌ [as meaning *A marriage-feast*]. (ISh, Az, Mṣb, K.) So in the saying, كُنَّا فِي زَلَّةِ فُلَانٍ [*We were at the marriage-feast of such a one*]. (ISh, Az, Mṣb, TA.)

زَلَّةٌ: see زَلَّةٌ. — Also *A straitened state of the breath* [unless النَّفَسِ be a mistranscription for النَّفْسِ *the soul*, which I think not improbable]. (K.)

زِلَّةٌ *Stones:* or *smooth stones:* (K:) pl. زِلَلٌ. (TA.)

زَلَلٌ an inf. n. of 1, [q. v.,] (Fr, S, Mṣb, K,) in two [or three] senses. (K.) — See also زَلٌّ, in four places. — Also *A deficiency:* so in the saying, فِي مِيزَانِهِ زَلَلٌ [*In its weight is a deficiency*]. (Lḥ, K.)

زُلَلٌ *A certain animal, of small, white body; which, when it dies, is put into water, and renders it cool, or cold:* (TA:) [Golius describes it as *a worm that is bred in snow;* of which Aristotle speaks in his Hist. Animalium, l. v. 19; and he adds, on the authority of Dmr, that it is *of the length of a finger, generally marked with yellow spots; and swelling in water such as is termed* ماء الزلال.] — Hence, [it is said to be] applied to water, as meaning *Cool,* or *cold:* (TA:) or, so applied, *sweet:* (S:) or *sweet, clear, or limpid, pure, easy in its descent, that slips into the throat;* as also ↑ زُلَالٌ: (TA:) or *quick in its descent and passage in the throat,* (K,* TA,) *cool,* or *cold, sweet, clear, or limpid, easy in its descent;* as also ↑ زُلَلٌ and ↑ زُلُلٌ and ↑ زُلَالٌ. (K.) — And *Clear,* as applied to anything. (TA.)

زُلُولٌ: see زُلٌّ: — and see also زُلَالٌ.

زُلَيْلٌ: see زُلَالٌ. — Also [The *kind of sweet food called*] فَالُوذ [q. v.]. (Sgh, K.)

زِلْزِلٌ, an arabicized word from the Pers. زِيلُو, (K in art. زنى, in the CK زِنْبُو, ["a sort of woollen blanket,"] *A carpet;* syn. بِسَاطٌ: (K in the present art.:) *a certain sort of* بِسَاط [or *carpets,* said by Golius to be *generally woollen and villous,* but by Freytag to be *woollen but not villous*]: (Mṣb:) [in Johnson's Pers. Arab. and Engl. Dict. expl. as meaning *a coverlet of woollen, without a pile, neither striped nor painted:*] pl. زَلَازِلُ. (S, Mṣb, K.)

زَلَّةٌ: see زَلَّةٌ.

زُلُّولٌ, (S, K) and زُلُولٌ, and MF adds ↑ زُلْزُولٌ, (TA,) *Household-goods; or utensils and furniture of a house or tent;* (S, K;) as also زُلٌّ. (Sh, TA.)

زُلُولٌ *Light, or agile;* (TA;) as also ↑ أَزْلُّ: (IAar, TA:) the former applied as an epithet to a boy, or young man. (TA.) [See also زُلْزُولٌ.] — And *A skilful player on the drum.* (Fr, K.)

زُلُولٌ: see زُلُّولٌ.

زُلْزُولٌ: see what next follows.

زِلْزَالٌ [*Motion, commotion, agitation, convulsion, or violent motion;* and particularly *an earthquake, or a violent earthquake;*] a subst. from R. Q. 1: (Zj, S, Mṣb:) or an inf. n. of R. Q. 1, as also زَلْزَالٌ and زُلْزَالٌ and ↑ زُلْزُولٌ [which last is often used as a simple subst., as such having for its pl. زَلَازِلُ, and is expl. in Jel xxii. 1 as signifying *a violent earthquake*]. (K.)

زُلْزُولٌ *Light, or active,* (K, TA,) *in spirit and body;* (TA:) *acute, sharp, or quick, in intellect; clever, or ingenious.* (K, TA.) [See also زُلُولٌ.] — *Lightness, or activity.* (K.) — *Conflict, or fight, and evil condition.* (Sh, K.) One says, تَرَكْتُ الْقَوْمَ فِي زُلْزُولٍ وَعَلْعُولٍ (Aṣ, Sh) i. e. [*I left the people, or party,* in *conflict, or fight, and evil condition.* (Sh, TA.)

زَلَازِلُ [a pl. of which the sing. is not mentioned,] *Difficulties;* (S, TA:) *trials, troubles, or afflictions;* (K, TA;) and *terrors, or causes of fear.* (TA.) [See also زِلْزَالٌ.]

زَلْزَلٌ: see زُلَالٌ, in two places.

زَلٌّ *Deficient in weight;* applied to a dirhem, (S, Msb, K, TA,) and to a deenár: (TA:) pl. زُلُولٌ, (Msb,) or زِلَالٌ. (TA.) One says, مِنْ دَنَانِيرِكَ زَلَلٌ وَمِنْهَا وَزْنٌ [*Of thy deenárs are such as are deficient in weight, and of them are such as are of full weight*]. (TA.)

أَزَلُّ *Quick,* or *swift.* (IAạr, K.) — See also زَلَّاءُ. — Also *Light* [*of flesh*] *in the hips,* or *haunches:* (AA, S, K:) and *having little flesh in the posteriors and thighs;* or *having small buttocks sticking together;* syn. أَسَكُّ: (M, TA:) in the copies of the K, erroneously, أَشَمُّ: (TA:) or it signifies one who is *more than* أَسَكّ; (K,* TA;) *whose waist-wrapper will not retain its hold:* (TA:) fem. زَلَّاءُ. (S, K.) applied to a woman; *i. q.* رَسْحَاءُ: (S:) or *having no buttock:* pl. زُلٌّ. (TA.) السَّمْعُ الأَزَلُّ means *The wolf that has little flesh in the rump and thighs,* (الدَّمِيمُ,) الأَزَلُّ, S, in the K ذِئْبٌ أَزَلُّ,) *begotten between the wolf and the she-hyena;* (S, K;) [the words والعِقْعِقُ والقِنَّالُ والثَّرْ here immediately following in the CK should be erased; their proper place being in the second of the lines below in that edition, where they are again inserted; as observed by Freytag;]) and this epithet (الأَزَلّ) is inseparable: (S:) or, accord. to IAth, الأَزَلُّ primarily signifies *the small in the buttock:* and as an epithet applied to the wolf, *the light,* or *active;* and it is said to be from زَلٌّ signifying "he ran." (TA.) It is said in a prov., هُوَ أَسْمَعُ مِنَ السَّمْعِ الأَزَلِّ [*He is more quick of hearing than the wolf that is lean in the rump and thighs; or than the light,* or *active,* سمع]. (S, TA.) — قَوْسٌ زَلَّاءُ *A bow from which the arrow slips, by reason of the rapidity with which it goes forth.* (K.)

إِزَلْزِلٌ [said by Freytag to be written in the CK إِزَلْزِلٌ, but in my copy of that edition it is إِزَلْزِلٌ] is a word uttered on the occasion of the زَلْزَلَة, (so in copies of the K,) or on the occasions of زَلْزَال (so in the TA:) [app. an ejaculation expressive of alarm, or of distress: the Turkish translator of the K thinks that it is originally أُزْلُزِلْ, contracted and altered in the vowels for the purpose of alleviating the utterance on account of the straitness of the time:] but IJ says that a word of four radical letters does not receive an augmentative like this as an initial; and holds it to be, as to the letter and the meaning, from الأَزَلّ [i. e. "straitness, distress," &c.], and of the measure فَعْلَعِلٌ. (TA.)

مَزَلَّةٌ: see the next paragraph. [Its primary signification is probably *A cause of slipping:* compare مَعْجَنَةٌ and &c.]

مَزِلَّةٌ and ↑ مَزَلَّةٌ, (S, Msb, K,) the former the more chaste, (Msb,) the latter mentioned by AA, (TA,) *A slippery place;* (S, Msb, K, TA:) such as a smooth rock, and the like; and such the صِرَاط is said to be. (TA.) [See also زَلِقٌ.] — The former is also an inf. n. of 1 [q. v.]. (K.)

مُزَلِّلٌ One *who bestows many benefits* (K, TA) *and gifts.* (TA.)

زلج

1. زَلَجَ, aor. ـِ, inf. n. زُلْجٌ and زَلَجَانٌ and زَبِيجٌ; and ↑ انزلج; *He went a gentle pace:* and *he walked,* or *ran, quickly:* (L:) or زُلْجٌ signifies the *being quick* in going and in other things: and the *going quickly:* (TA:) and زَلَجَانٌ, the *advancing,* or *proceeding,* (O, K, TA,) *quickly,* (O,) or *in journeying:* (TA: [see also زَلَحَانٌ:]) or, as some say, the *going a gentle pace.* (TA.) You say of a she-camel, زَلَجَتْ, aor. ـِ, inf. n. زُلْجٌ, *She went swiftly, [appearing] as though she did not move her legs by reason of her swiftness.* (Lth, TA.) And زَلَجَتْ occurring in a verse of Dhu-r-Rummeh, [app. referring to draughts of water,] is expl. as meaning *They descended quickly* into the entrance of the gullet, by reason of vehemence of thirst. (TA.) You say also, زَلَجَتْ عَلَى وَجْهِ الأَرْضِ رِجْلُهُ *His foot slipped;* as also زَلَحَتْ. (AZ, L, and TA in art. زلح.) And مَرَّ يَزْلُجُ, inf. n. زُلْجٌ and زَلَجٌ, *He,* or *it, passed, going lightly upon the ground.* (S, K.) And, of an arrow, يَزْلُجُ عَلَى وَجْهِ الأَرْضِ [app. *It goes along lightly upon the ground*]: and يُمْضِي مَضَاةً زَلِجًا [app. meaning the same]. (TA.) And زَلَجَ السَّهْمُ, aor. ـِ, inf. n. زُلْجٌ and زَلَجٌ, *The arrow fell upon the ground, and did not go straight to the animal at which it was shot.* (TA. [See also زَلَخَ.]) — زَلِجَ, aor. ـَ, also signifies *He escaped from difficulties, troubles, or distresses.* (TA.) — And *He drank vehemently* of anything. (TA.) — See also 4.

2. زلّج, inf. n. تَزْلِيجٌ, *He uttered, and made current,* his words, or speech, (K, TA,) and an ode, or an oration. (TA.) — And تَزْلِيجٌ signifies also The *striving to retain life with a bare sufficiency of the means of subsistence;* and التَّزْلِيجُ being expl. by مُدَافَعَةُ العَيْشِ بِالبُلْغَةِ. (K.)

4. ازلج السَّهْمُ *He made the arrow to fall upon the ground, and not to go straight to the animal at which it was shot.* (TA. [See also 4 in art. زلخ.]) — ازلج البَابَ *He closed,* or *made fast, the door with the* مِزْلَاج [q. v.]; (S,* K;) as also ↑ زَجَّهُ, (K,) inf. n. زَجٌّ. (TA. [See, again, 4 in art. زلج.])

5. تزلّج *He,* or *it, slipped,* or *slid along* or *down;* syn. تَزَلَّقَ. (S, TA:) *his foot slipped.* (KL. [See also 5 in art. زلخ.]) — One says of an arrow, يَتَزَلَّجُ عَنِ القَوْسِ ↑ يَتَزَلَّجُ [*It slips from the bow*]. (S and K, accord. to different copies.) — Also *He persevered,* or *persisted, in drinking* the beverage called نَبِيذ, (Lḥ, K, TA,) and wine; (Lḥ, TA;) like تَسَلَّجَ. (TA.)

7: see 1, first sentence: — and see also 5; and مِزْلَاجٌ, and زُلْجٌ.

زُلْجٌ, as an epithet applied to a place, (S, TA,) *Slippery;* syn. [زَلِقٌ and] زَلِقٌ; [like زُلْخٌ:] as also ↑ زَلَجٌ (S, K) and ↑ زَلِجٌ. (TA.) — See also زَلَاجٌ. — [Explained by Freytag as meaning "Quod aliquis in jaculando multum tollit manum, ut majori vi mittat telum," on the authority of Meyd, it is app. a mistranscription for زَلْجٌ, q. v.; or it may be a dial. var. of the latter.]

زَلَجٌ: see the next preceding paragraph.

زُلُجٌ *Smooth rocks;* (K;) because the feet slip from them. (TA.)

زَلَجَى, like جَمَزَى [in measure and meaning], and ↑ زَلِجَةٌ, (K, TA,) and ↑ زَلُوجٌ, (TA,) applied to a she-camel, *Quick,* or *swift,* (K, TA,) *in pace, or journeying:* or, as some say, *that quickly finishes in being milked.* (TA.)

زَلَّاجٌ: see مِزْلَاجٌ.

زَلُوجٌ *Quick,* or *swift;* (K;) as also ↑ زَالِجٌ, applied to anything. (Ham p. 764.) See also زَلَجَى. [And see زَلُوخ.] — An arrow, such as is called قِدْحٌ, *that slips* (↑ يَتَزَلَّجُ) *quickly from the hand,* (K, TA,) or *from the bow.* (TA.) See also زَالِجٌ. — Applied to a well, *i. q.* زَلُوخٌ [q. v.]. (TA in art. زلخ.) — عَقَبَةٌ زَلُوجٌ *A far-extending, long [stage of a journey];* (Lḥ, K;) as also زَلُوقٌ. (Lḥ, K in art. زق, and TA. [In the CK, in this art. and in art. زق, عَقَبَةٌ: in my MS. copy of the K, in this art., عَقِبَةٌ; but in art. زق, عَقَبَةٌ, which is the right reading. See also زَلُوقٌ.]) So in the saying, سِرْنَا عَقَبَةً زَلُوجًا [*We journeyed a far-extending, long stage*]. (Lḥ, TA.)

زَلِجٌ: see زَلْجٌ. — and its fem., with ة: see زَلَجَى.

زَالِجٌ: see زَلُوجٌ. — Also An arrow *that slips* (↑ يَتَزَلَّجُ or يَتَزَالَجُ [see 5]) *from the bow;* (S, K;) and so ↑ زَلُوجٌ [q. v.]: (K:) or an arrow *that is shot by the archer, and falls short of the butt, striking violently upon a rock, and bounding up from it to the butt:* but such is not reckoned مُفْرَطٌ: (AHeyth, TA: [see also زَالِخٌ:]) and ↑ زَلْجٌ, as though an inf. n. used as an epithet, an arrow *that falls upon the ground, and does not go straight to the animal at which it is shot.* (TA.) — Also *Escaping from difficulties, troubles, or distresses.* (K.) — And *Drinking vehemently* (K) of anything. (TA.)

• [مِزْلَجٌ, written in Freytag's Lex. مِزْلَج, there expl. as meaning *Quickly,* or *swiftly, passing;* on the authority of the Deewán el-Hudhaleyeen.]

مُزَلَّجٌ *Small in quantity* or *number:* (K:) a *mean, paltry, small,* or *little,* gift: (S, TA:) one that is *imperfect,* or *incomplete:* and anything that is *not done superlatively, excellently, consummately, thoroughly,* or *soundly:* (TA:) anything *low, base, vile, mean, paltry, inconsiderable,*

or *contemptible*. (K. [See also مُزَلَّخٌ].) — *Love* (حُبّ [in the CK, erroneously, وَحُبّ]) that is *not pure*, or *not genuine*. (K.) — *Having little taste*. (Ham p. 404.) — *Small in body*. (Ham ibid.) — And hence, (Ham ibid.,) A man (K) *deficient*, or *defective*, (K, Ham,) *in manliness*, or *manly virtue* or *moral goodness*, (Ham,) *and weak*: (TA:) or *defective in make*: and *deficient in prudence*, or *discretion*, *and precaution*, or *sound judgment*, or *firmness of mind* or *of judgment*: (TA:) and *niggardly*. (K.) — One who is *consociated with a people*, *not being of them*: (S, K, TA:) or, as some say, *i. q.* دَعِيٌّ [i. e. one *whose origin*, or *lineage*, *is suspected*; or *an adopted son*; &c.]. (TA.) — Also *Life striven to be retained* (مُدَافَعٌ) *with a bare sufficiency of the means of subsistence*. (TA.)

مِزْلَخٌ (S, K) and ♦ زَلَخٌ (K) [*A kind of latch*, or *sliding bolt*; like مِزْلَاجٌ and مِزْلَاخٌ;] *a* [*thing like the*] مِغْلَاق, *except that it is opened with the hand*, whereas the مِغْلَاق is not to be opened save with the key: (S, K:) *a wooden thing by means of which one closes or makes fast* [*a door*]: (Ham p. 764; in explanation of the former word:) so called because of the quickness with which it slips (♦ لِسُرْعَةِ انْزِلَاجِهِ): but ISh describes the kind of مِزْلَاج used by the people of El-Baṣrah as *having a crooked iron key*, *which slips into a hole in the door*, *by means of which the door is locked*: pl. مَزَالِيخُ. (TA.) — Also the former word, applied to a woman, *Having little flesh in her posteriors*, *or posteriors and thighs*; *or having small buttocks*, *sticking together*; syn. رَسْحَاءُ. (S, K.)

زلخ

1. زَلَخَتْ رِجْلُهُ, aor. ـَ, inf. n. زُلُوخٌ, *His foot slipped*; (AZ, A, L, TA;) like زَلِجَتْ; (AZ, L, TA;) as also ♦ تَزَلَّخَتْ. (A.) — [Hence,] one says of water, زَلَخَ عَنِ الصَّخْرَةِ ↕ [*It slipped*, or *slid down*, *from the rock*]. (A, TA.) And of an arrow, يَزْلَخُ عَلَى وَجْهِ الْأَرْضِ ثُمَّ يَمْضِي ↕ [*It slides along upon the ground*; *then penetrates*]. (A, TA. [See also زَلِجَ.]) And زَلَخَ فِي مَشْيِهِ ↕ *He hastened*, or *was quick*, *in his going*, or *gait*. (A, TA.) [See also زَلْخَانٌ.] And زَلَخَ مِنْ فِيهِ كَلَامٌ ↕ [*Speech slipped from his mouth*]. (A.) = زَلَخَهُ بِالرُّمْحِ, aor. ـُ, (K,) inf. n. زَلْخٌ, (TA,) *i. q.* زَجَّهُ [*He pierced him*, or *thrust him*, *with the pointed iron foot of the spear*]; (K;) as also زَخَّهُ. (TA.) — And زَلَخَ رَأْسَهُ, inf. n. زَلْخٌ, *He broke his head so as to slit*, or *cleave*, *the skin*; syn. شَجَّهُ. (Kr, TA.) = زَلِخَ, aor. ـَ, (K,) inf. n. زَلَخٌ, (TA,) *He was*, or *became*, *fat*. (K.) زَلَخَتْ is said of camels, meaning *They were*, or *became*, *fat*. (TA.)

2. زَلَّخَهُ, inf. n. تَزْلِيخٌ, *He made it*, or *rendered it*, *smooth*. (K.) — [And app. *He*, or *it*, *made him to slip*: see its pass. part. n., below.] — See also a verse cited voce زَلَّغَةٌ.

4. ازلخ قَدَمَهُ *He*, or *it*, *made his foot to slip*. (A, TA.) — [Hence,] ازلخ السَّهْمُ ↕ [*He made the arrow to slide along upon the ground*: see 1, third sentence]. (A, TA. [See also 4 in art. زلج.]) — ازلخ البَابَ *He closed*, or *made fast*, *the door with the* مِزْلَاخ [q. v.]. (A, TA.) You say, [so in my copy of the A, but app. it should be "you do not say,"] أَزْلَخْتُ البَابَ when you require, for opening it, a key. (A. [See, again, 4 in art. زلج.])

5. تزلّخ [*He*, or *it*, *slipped*, or *slid along or down*]: see 1, first sentence: and see زَلَّغَةٌ. [See also 5 in art. زلج.]

زَلْخٌ *A slippery place*, *from which the feet slip because of its moistness* (S, K) *or its smoothness*; (K;) for it is [like smooth rock, or is] smooth rock; (S, TA;) as also ♦ زَلَخٌ. (K.) And one says also مَزَلَّةٌ زَلْخٌ [using the latter word as a corroborative]. (TA.) — It is also an inf. n. used as an epithet; (TA;) meaning † *Slippery*; (S, A, TA;) applied to a standing-place, (S,) or to a place [absolutely]; (A, TA;) as also زَلَخٌ; (S, TA;) as also ♦ زَلِخٌ. (A, TA. [In this sense, زَلْخٌ is said in the A to be tropical: app. because it is an inf. n. used as an epithet.]) It is also applied to a well (رَكِيَّة), meaning *Smooth and slippery at its top* [or *mouth*], *so that he who stands upon it slips into it*; (TA;) and so ♦ زُلُوخٌ, (S, TA,) and زَلُوخٌ. (TA.) = Also The *limit*, or *extreme limit*, *to which an arrow is shot*: (S, K:) a rájiz says,

مِنْ مِائَةٍ زُلْخٍ بِمِرْبَاعٍ غَالْ

[app. meaning *From a hundred* fathoms, *a limit*, or *an extreme limit*, *to which one shoots with a long four-feathered arrow rising in its flight so as to exceed the usual limit*; from three hundred to four hundred cubits being said to be the limit, or extreme limit, to which an arrow is shot; and غَالْ being used by poetic license for غَالَ: (S:) or, accord. to ADk, زلخ here signifies the *furthest limit to which an arrow is shot by him who endeavours to shoot it to the utmost distance*: or, accord. to Lth, the *raising the hand*, or *arm*, *in shooting an arrow to the furthest possible distance*: so says Az; who adds that he had not heard this last explanation on any other authority than that of Lth, but hoped it might be correct. (L, TA.) [See also زَلْخٌ.]

زَلْخٌ: see the next preceding paragraph, in two places.

زَلْخَةٌ: see زَلَّخَهُ, below.

زَلْخَانٌ and زَلَخَانٌ † *The advancing*, or *preceding*, accord. to the K, *in going*, or *gait*, but accord. to the parent-lexicons, *in haste*, or *quickly*; as also زلجان [i. e. زَلَجَانٌ, which is an inf. n.; and in like manner زَلَخَانٌ and زَلْخَانٌ, accord. to the TK, are inf. ns., of which the verb is زَلِخَ, aor. ـَ; though it is more probably ـِ]. (TA.)

زَلُوخٌ: see زَلْخٌ. — Also A *quick*, or *swift*, she-camel. (TA. [See also زَلُوخٌ.]) — And عَقَبَة زَلُوخٌ [i. e. عَقَبَةٌ زَلُوخٌ,] *A long*, *far-extending* [*stage of a journey*]. (TA.)

زَلُوخٌ: see the next paragraph.

زَلَّخَةٌ *A sloping slide* (رَحْلُوقَةٌ, S, K) *down which children slide*. (S. [In one copy of the S, ♦ يَتَزَلَّخُ: in two other copies, يَتَزَلَّخُ: and in one of these, عَلَيْهَا is put in the place of مِنْهَا.]) — Also ↕ *A pain that attacks in the back*, (A, K,) *which consequently becomes hard*, or *rigid*, *and rough*, (K,) *depriving one of the power of motion* (A, K) *by reason of its violence*: (A:) and some pronounce the word ♦ زَلَّغَةٌ, without teshdeed to the ل; and some, erroneously, with ج: (TA:) or it is a *disease that attacks in the back and the side*: (ISd, TA:) [and ♦ زُلْخٌ appears to signify the same, or to be a coll. gen. n.: for] AA cites the following verse:

* وَصِرْتُ مِنْ بَعْدِ القَوَامِ أَبْزَخَا *

* وَزَلَّغَ ♦ الدَّهْرُ بِظَهْرِي زُلْخَا *

[app. meaning, *And I have become*, *after goodliness of stature*, *or symmetry*, *or justness of proportion*, *protuberant in the breast and hollow in the back*; *and time has produced*, *in my back*, *pain that deprives me of the power of motion*]. (S, TA.)

عَنَقٌ زَلَّاخٌ † *A vehement* [*pace of the kind termed*] عَنَق [q. v.]. (TA.)

زَالِخٌ ↕ An arrow *that slides along* (يَزْلَخُ) *upon the ground*, *and then penetrates*. (A, TA. [See also زَالِجٌ.])

مُزَلَّخٌ, applied to a man, ↕ *Mean*, *ungenerous*, or *sordid*; [*as though*] *repelled*, *and made to slip*, *from generosity*: — and hence, applied to living, or sustenance, or means of subsistence, and to a gift, *mean*, *paltry*, *scanty*, or *deficient*. (A, TA. [See also مُزَلَّجٌ.])

مِزْلَاخٌ [*A kind of latch*, or *sliding bolt*; also called مِزْلَاجٌ, q. v., and مِزْلَاقٌ;] *a thing with which doors are made fast without its being* [*itself*] *made fast* [or *locked*]. (A, TA.)

زلعب

Q. 4. ازلعبّ, (K,) inf. n. ازْلِعْبَابٌ, (S in art. زعب,) said of a torrent, *It was*, or *became*, *copious*, *and impelled in its several parts*, or *portions*, *by the impetus of one part*, or *portion*, *acting upon another*. (S, K.) Accord. to the S, and AHei, the ل is augmentative; [as it is said with equal reason to be in ازْلَفَقَّ;] but accord. to the K, it is radical, and therefore this is its proper place, not art. زعب. (TA.) — Also *i. q.* ازْلَفَقَّ, (q. v.,) said of hair. (TA in art. زلفق.) — And ازلعبّ السَّحَابُ *The clouds were*, or *became*, *dense*, or *thick*. (K.)

مُزْلَعِبٌّ A torrent *that is copious*, *and impelled in its several parts*, or *portions*, *by the impetus of*

one part, or portion, acting upon another, (Ṣ in art. زعب, and K, and TA,) *having much rubbish* or *many small particles* or *fragments* [*borne on its surface*]. (TA.) [See also زَأْعَبٌ.] — Also a dial. var. of مُزَلْعَبٌ, [q. v.,] applied to a young bird. (TA.)

زلعب

Q. 4. ازْلَعَبَّ, said of a young bird, *Its feathers came forth:* (Ṣ in art. زعب, and K:) or *its feathers began to come forth,* (Lth, TA,) *before their becoming black.* (TA.) Also said of plumage, *It began to come forth.* (Lth, TA.) And said of hair, (Ṣ in art. زعب, and K,) as also ازْلَعَبَّ, (TA,) *It grew forth after having been shaven:* (Ṣ, K:) *it began to grow forth, soft:* and said of the hair of an old man, *i. q.* ازْلَغَبَّ [*it was,* or *became, downy*]. (TA.) Accord. to the Ṣ, and AḤei and IK‖ and others, it belongs to art. زعب, like as ازْلَعَبَّ is held by them to belong to art. زعب; but accord. to the K, the ل is radical, and therefore this is its proper place. (TA.)

زلف

1. زَلَفَ: see 2: — and see also 8, in three places.

2. زَلَّفَهُ, (O, TA,) inf. n. تَزْلِيفٌ, (O,) *He did it previously,* or *beforehand;* namely, a thing; (IAṣr, O, TA:) as, for instance, an evil action; (O, TA:) and so ♦ زَلَّفَ; (IAṣr, TA:) syn. أَسْلَفَهُ, (O, TA,) وقَدَّمَهُ. (IAṣr, O, TA.) — زلّف النَّاسَ, inf. n. as above, *He disquieted, or agitated, the people, step by step:* (Ibn-'Abbád, Z, O, TA:) زَلَّفَ فِى حَدِيثِهِ, (inf. n. as above, K,) *He added, or exaggerated, in his discourse,* or *narration;* (IDrd, O, K:) as also دَرَّفَ. (IDrd, O.)

4. ازلفهُ *He made, brought,* or *drew, him, or it,* (namely, a thing, TA,) *near.* (Ṣ, Mgh, Mṣb, TA.) Hence, in the Kur [xxvi. 90 and l. 30], وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ *And Paradise shall be brought near to the pious:* meaning, accord. to Zj, that their entrance thereinto shall become near, and their view thereof. (TA.) [بِهِ ازلف ♦ also signifies the same as ازلفهُ (agreeably with analogy); as is shown by what here follows:] it is said in a trad. of Mohammad El-Bákir, مَا لَكَ مِنْ عَيْشِكَ إِلَّا نَقْرَةٌ تَزْلِفُ بِكَ إِلَى جِمَامِكَ [i. e. *There is not remaining to thee, of thy life, save a pleasure that brings thee near to thy predestined term*]. (O, TA.) And ♦ ازدلفهُ means *He, or it, brought him near to destruction.* (TA.) — Also *He collected it together;* (Mṣb, TA:) namely, a thing. (Mṣb.) Hence, in the Kur [xxvi. 64], وَأَزْلَفْنَا ثَمَّ الْآخَرِينَ [*And we collected there the others*]. (TA.)

5: see the next paragraph.

8. ازْدَلَفَ, (Mgh, Mṣb,) originally ازْتَلَفَ, (Mṣb,) or ازْدَلَفُوا, and ♦ ترلفوا, (Ṣ, O, L, K,) *He,* or *they, approached,* or *drew near:* (Mgh, O, L, Mṣb, TA: in the K, تَغَرَّفُوا is erroneously put for تَزَلَّفُوا: TA:) or (O, accord. to the K "and") *advanced;* or *went forward,* or *before:* (Ṣ, O, K:) إِلَيْهِ [*to him,* or *it*], (Mgh, K,) and مِنْهُ [which means the same, as after دَنَا &c.]: (TA, and Ḥar p. 452:) [and ♦ زَلَفَ and زَلَفَا, inf. n. app. زَلْفٌ and زُلْفٌ, signify the same: for] you say also, ♦ زَلَفَ إِلَيْهِ *He drew near to him, or it:* and ♦ زَلَفَا لَهُ *We advanced,* or *went forward, to him, or it:* (TA:) and زَلْفٌ signifies the act of *advancing,* or *going forward,* (A'Obeyd, Ṣ, TA,) from place to place; as also زُلْفٌ. (TA.) One says, ازدلف السَّهْمُ إِلَى كَذَا *The arrow approached, or drew near, to such a thing.* (Mṣb.) And it is said in a trad., فَإِذَا زَالَتِ الشَّمْسُ فَازْدَلِفْ إِلَى اللّٰهِ فِيهِ بِرَكْعَتَيْنِ meaning تَقَرَّبْ إِلَى اللّٰهِ فِيهِ بِرَكْعَتَيْنِ [i. e., *When the sun declines from the meridian, then seek thou to draw near unto God therein by means of the prayers of two rek'ahs*]. (TA.) — See also 4, in two places.

زَلْفٌ: see زُلْفَةٌ.

زُلْفٌ: see its accus. case voce زُلْفَةٌ, near the end of the paragraph.

زِلْفٌ *A meadow;* syn. رَوْضَةٌ; (TṢ, K;) and so ♦ زُلْفَةٌ; (IB, TA:) thus the latter is expl. as occurring in a trad. relating to Ya-jooj and Ma-jooj, in which it is said, ثُمَّ يُرْسِلُ اللّٰهُ مَطَرًا فَيَغْسِلُ الْأَرْضَ حَتَّى يَتْرُكَهَا كَالزُّلْفَةِ [*Then God will send rain, and it will wash the earth so that it will leave it like the meadow*]: but in this instance, several other meanings are assigned to it: see زُلْفَةٌ below. (TA.)

زَلِفٌ: see زُلْفَةٌ, in two places: — and see also زَلَفَةٌ, in five places.

زُلْفٌ: see its accus. case voce زُلْفَةٌ, near the end of the paragraph.

زُلْفَةٌ *i. q.* قُرْبَةٌ [i. e. *Nearness, with respect to rank, degree,* or *station*]; (Ṣ, Mgh, O, Mṣb, K;) as also ♦ زُلْفَى, (Ṣ, Mgh, O, Mṣb,) and ♦ زُلْفٌ. (IDrd, O, K.) [It would seem that it means also *Nearness with respect to place* or *situation:* for SM immediately adds,] hence, in the Kur [xvii. 27], فَلَمَّا رَأَوْهُ زُلْفَةً, [as though meaning *But when they shall see it in a state of nearness:* but] Zj says that the meaning is, *but when they shall see it* (i. e. the punishment) *near* (قَرِيبًا); and several authors say that زُلْفَةٌ is sometimes used in the sense of قَرِيبٌ, as is stated in the 'Ináyeh. (TA.) And *Station, rank, grade,* or *degree;* as also ♦ زُلْفَى, (Ṣ, O, K, TA,) and ♦ زُلْفٌ, (TṢ, K,) and ♦ زَلَفٌ: (K, TA:) pl. of the first زُلَفٌ: (Ṣ, TA:) or (K) ♦ زُلْفَى is a quasi-inf. n.; (Ṣ, K;) and such it is in the saying in the Kur [xxxiv. 36], وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِالَّتِى تُقَرِّبُكُمْ عِنْدَنَا زُلْفَى, as though meaning أَوْلَادًا [i. e. *And neither your riches nor your children are what will bring you near to us in advancement:* but here it may be well rendered, *in station*]: (Ṣ:) accord. to Ibn-'Arafeh, زُلْفَى signifies the *bringing very near:* (TA:) the saying of Ibn-El-Tilimsánee that it is pl. of زُلْفَةٌ is very strange, and unknown; the correct pl. of this last word being زُلَفٌ. (MF, TA.) — Also *A portion* (Ṣ, K) *of the first part* (Ṣ) *of the night,* (Ṣ, K,) *whether small* or *large:* so accord. to Th: or, accord. to Akh, of the night absolutely: (TA:) pl. زُلَفٌ and زُلَفَاتٌ (Ṣ, K) and زُلَفَاتٌ and زُلَفَاتٌ: or زُلَفٌ signifies the *hours,* or *periods,* (سَاعَات,) of the night, *commencing from the daytime,* and the *hours,* or *periods,* of the daytime, *commencing from the night:* (K:) and its sing. is زُلْفَةٌ. (TA.) وَزُلَفًا مِنَ اللَّيْلِ, in the Kur [xi. 116], means *And at sunset and night-fall* (the مَغْرِب and the عَتَمَة): (Zj, TA:) some read ♦ زُلْفًا, with two dammehs; which may be a sing., like حُلُمٌ; or a pl. of زُلْفَةٌ, like as بُسْرٌ is of بُسْرَةٌ, with dumm to the س in each: [but this is not a parallel instance; for بُسْرٌ is a coll. gen. n. of which بُسْرَةٌ is the n. un., and the latter is not of the same measure as زُلْفَةٌ:] and some read ♦ زُلُفًا, which is a pl. [or rather coll. gen. n.] of زُلْفَةٌ, like as دُرٌّ is of دُرَّةٌ; (K, TA:) or pl. of غُرْفَةٌ, like as قُرْبٌ is of قَرِيبٌ, and غُرُفٌ of غَرِيبٌ: (TA:) and some read ♦ زُلَفًا, in which the alif [written ى] is a denotative of the fem. gender. (K, TA.) — See also the next paragraph.

زَلَفَةٌ *A full* [*reservoir of water such as is called*] مَصْنَعَة; (Ṣ, K:) pl. [or rather coll. gen. n.] ♦ زَلَفٌ: (Ṣ:) so, accord. to Sh, in the trad. mentioned voce زَلَّفَ: (TA:) or ♦ زَلَفٌ signifies *full watering-troughs,* (K,) as pl. [or coll. gen. n.] of زَلَفَةٌ: (TA:) or *a full watering-trough.* (K.) Also *A* [*bówl such as is called*] صَحْفَة; (K;) and so ♦ زُلْفَةٌ; (Ibn-'Abbád, K;) of which the pl. is زُلَفٌ: (TA:) or *a full* صَحْفَة; and its pl. [or coll. gen. n.] is ♦ زُلَفٌ. (Lth, TA.) A *green* [*vessel of the kind called*] إِجَّانَة: (K:) so says AO: pl. [or coll. gen. n.] ♦ زُلَفٌ; and ♦ مَزَالِفُ likewise signifies *green* أَجَاجِين [app. as an anomalous pl. of زَلَفَةٌ or of زُلَفٌ, like as مَشَابِهُ is of شَبَهَةٌ]; both, also, mentioned on the authority of AO. (TA.) — Also *A mother-of-pearl-shell,* or *an oyster-shell;* syn. صَدَفَةٌ: (K:) Kt says that the زُلْفَة in the trad. mentioned above voce زِلْف has been expl. as meaning *the* صَحَارَة, i. e. *the* صَدَفَة; but he adds, I know not this explanation, unless a pool of water be called صحارة because the water returns (يَحُور) to it and collects in it. (TA.) — Also *A smooth rock:* (K:) so, too, said to mean in the same trad.: and some read الزَّلِقَة. (TA.) And *Rugged ground.* (K.) And *Swept ground.* (K.) And *An even part of a soft mountain.* (K.) Pl. (K) [or rather coll. gen. n.] in all these senses (TA) ♦ زُلَفٌ. (K.) — See also زُلْفٌ. — Also *A mirror:* (O, K: [in the CK, المِرْآة is put in the place of المَرْآة:]) [like زَلَفَةٌ:] mentioned by IB on the authority of Aboo-'Amr Ez-Záhid, and by Sgh on that of Ks: and so, too, it is said to mean in the trad. mentioned above; the earth being likened thereto because of its evenness and cleanness: (TA:) or the *face thereof;* (K;) as is said by IAṣr. (TA.)

زُلْفَى: see زُلْفَةٌ, in four places.

عُقْبَةٌ زَلُوفٌ [*A stage of a journey*] *far-extend-*

ing: (O, K:) so says IF. (O.) [In the CK, عَقْبَة is erroneously put for عَقَبَة.]

زَيْفٌ *Advancing; or going forward, or before.* (O, K. [It is said in the TA that المُتَقَدِّم as the explanation of الزَّيْف is erroneously put in the copies of the K for المُتَقَدِّم: but this assertion is app. itself erroneous.]) See زَلَفَةٌ, near the end of the paragraph.

[أَزْلَفُ expl. by Golius as on the authority of the KL, and by Freytag after him, as meaning *Parvo naso prædituς ejusque recto ac parvo mucrone,* is a mistake for أَذْلَفُ, thus written in my copy of the KL.]

أَزْلَفَةٌ and أُزْلُفَةٌ expl. by Freytag as meaning *Copia parva, cœtus hominum parvus,* as on the authority of El-Meydánee, are app. mistakes for أَزْفَلَةٌ and أُزْفُلَةٌ.]

مَزْلَفَةٌ *Any town* (قَرْيَة) *that is between the desert and the cultivated land:* pl. مَزَالِفُ: (S,* K*) the latter is syn. with بَرَاغِيل, signifying the *towns* (بلاد) *that are between the cultivated land and the desert;* (S;) or, *between the desert and the* بَحْر [i. e. *sea* or *great river*]; such as El-Anbár and El-Kádisiyeh. (M, TA.) — [The pl.] مَزَالِفُ also signifies *Places of ascent; or steps, or stairs, by which one ascends:* (K:) because they bring one near to the place to which he ascends. (TA.) — For the pl. مَزَالِفُ, see also زَلَفَةٌ.

زق

1. زَقَّ, aor. ـُ, (K,) inf. n. زَقٌّ; (TA;) and زَقِقَ, aor. ـَ, (K,) inf. n. زَقَقٌ; (TA;) *He slipped;* syn. زَلَّ; (K, TA;) for which ذَلَّ is erroneously put in [some of] the copies of the K. (TA. [See also 5.]) And زَقَّتْ رِجْلُهُ, الْقَدَمُ, (S,) or زَقَّتْ, (Mṣb,) aor. ـُ, inf. n. زَقٌّ, (S, Mṣb,) *His foot,* (S,) or *the foot,* (Mṣb,) *slipped,* (S,) *or did not remain firm, or fixed, in its place.* (Mṣb.) The former is also said of an arrow, [app. as meaning *It slid along the ground,*] like زَمَّ [q. v.]. (JK in art. زمخ.) — زَقَّ بِمَكَانِهِ and زَقَّ, *He was, or became, disgusted by,* or *with, his place, or he loathed it, and removed, withdrew, or retired to a distance, from it.* (K, TA.) — زَلَقَتْ, said of a she-camel, *She was, or became, quick,* or *swift.* (O, TA.) = زَلَقَهُ: see 4. — زَلَقَهُ عَنْ مَكَانِهِ, aor. ـُ, (K,) inf. n. زَقٌّ, (TA,) *He removed him from his place.* (K, TA.) Hence the reading of Aboo-Jaafar and Náfi', [in the Kur lxviii. 51,] وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَارِهِمْ, meaning [*And verily they who have disbelieved almost*] *smite thee with their evil eyes so as to remove thee from thy station in which God has placed thee, by reason of enmity to thee.* (TA. [Or this reading may be rendered agreeably with the common reading: see 4.]) — زَقَّ رَأْسَهُ, (S, K,) aor. ـُ, inf. n. زَقٌّ, (S,) *He shaved his head;* as also أَزْلَقَهُ; and زَلَقَهُ, (S, K,) inf. n. تَزْلِيقٌ: (S:) IB says that, accord. to 'Alee Ibn-Hamzeh, it is only زَلَقَهُ, with ب; and that الزَّلْق means the plucking out; not the shaving: but accord. to Fr, one says of him who has shaved his head قد زلقه, [whether with or without teshdeed is not shown,] and ازلقه. (TA.)

2. زَقَّقَ, [inf. n. تَزْقِيقٌ,] *He made a* place *slippery,* (K, TA,) *so that it became like the* زَلَقَة; and *thus too though there be no water therein.* (TA.) — Accord. to the O and K, [the inf. n.] تَزْلِيق also signifies The *anointing* the body *with oils* and *the like, so that it becomes like the* زَلَقَة; to which is added in the O, *and though it be without water:* but this is a confusion of two meanings; one of which is the first expl. above in this paragraph; and the other is, the *anointing* the body *with oils* and *the like;* as in the L and the Tekmileh. (TA.) — See also 4. — And see 1, last sentence. — زَقَّ الْحَدِيدَةَ *He made the iron thing to be always sharp.* (K.) — زَقَّهُ بِبَصَرِهِ, inf. n. as above, *He looked sharply, or intently, at him, or it.* (Ez-Zejjájee, TA.) — See also 2, last sentence, in art. دلص.

4. أَزْقَهُ *He made him to slip;* as also ♦ زَلَقَهُ. (K.) All the readers except those of El-Medeeneh read, [in the Kur lxviii. 51,] وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَارِهِمْ, meaning [*And verily those who have disbelieved*] *almost make thee to fall by their looking hard at thee, with vehement hatred:* so accord. to El-'Otbee: or the meaning is, † [*almost*] *smite thee with their* [evil] *eyes:* (TA:) [it is also said that] أَزْلَقَ فُلَانًا بِبَصَرِهِ means † *he looked at such a one with the look of a person affected with displeasure, or anger:* (K:) or so نَظَرَ إِلَى فُلَانٍ فَأَزَلَّقَهُ بِبَصَرِهِ: (Jm, TA:) and in this sense, also, is expl. the saying in the Kur mentioned above. (TA.) One says also أَزْلَقَ رِجْلَهُ, (S,) or الْقَدَمَ, (Mṣb,) † *He made his* (another's) *foot to slip,* (S,) *or he made the foot not to remain firm, or fixed, in its place;* and so أَزَلَّهَا. (Mṣb.) — أَزْلَقَتْ, said of a camel, (S, K, TA,) and of a mare, (TA,) *She cast her young one;* syn. أَسْقَطَتْ. (S, TA:) or أَمْخَضَتْ [q. v.]: (K:) or *she* (a mare) *cast forth her young one completely formed:* or, as some say, [*her foetus*] *not completely formed:* (ISk:) and you say also, أَزْلَقَتْ بِجَنِينِهَا, like أَمْلَصَتْ بِهِ [q. v.]: (Abu-l-'Abbás, TA in art. ملص:) or أَزْلَقَتْ وَلَدَهَا is said of a female [of any kind], and mgans *she cast forth her young one before it was completely formed.* (Mgh.) — See also 1, last sentence.

5. تزلق *He, or it, slipped, or slid, along;* (KL;) like تَزَلَّجَ. (S and TA in art. زلج. [See also 1.]) One says, تَزَلَّقَتِ الْغُدَّةُ بَيْنَ الْجِلْدِ وَاللَّحْمِ [*The ganglion slipped about between the skin and the flesh*]. (M in art. دبس.) — [Also *It was, or became, smooth,* or *slippery:* a signification indicated in the M, in art. ملس, where it is coupled with اسْتَوَى.] — *He anointed his body with oils and the like.* (JK.) — *He ornamented,* or *adorned, himself;* (Aboo-Turáb, K, TA;) as also تزلّق: (Aboo-Turáb, TA:) and *led an easy, and a soft, or delicate, life, so that his colour, and the exterior of his skin, had a shining, or glistening.* (K, TA.)

زَقٌّ: see the next paragraph.

زَقٌّ, مَكَانٌ زَقٌّ, (S,) or زَقٌّ [alone], (K,) which is originally an inf. n., (S,) and ♦ زَقٌّ and ♦ زَقٌّ, (K) and ♦ زَلَقَةٌ and ♦ مَزْقٌ and ♦ مَزْقَةٌ, (S, K, TA, [the last two erroneously written in the CK مَزْلَقٌ and مَزْلَقَةٌ,]) all signify the same; (K:) *A slippery place; a place on which the foot does not remain firm, or fixed.* (S, TA.) Hence, in the Kur [xviii. 38], فَتُصْبِحَ صَعِيدًا زَلَقًا, i. e., [*So that it shall become*] *smooth ground, with nothing in it, or with no plants in it:* or, accord. to Akh, *such that the feet shall not stand firmly upon it.* (TA.) A poet says, (TA,) namely, Mohammad Ibn-Besheer, (Ham p. 551,)

قَدِّرْ لِرِجْلِكَ قَبْلَ الْخَطْوِ مَوْقِعَهَا * وَلَا تَقُلْ زَلَقٌ عَنْ عِثْرَةٍ زَلِجَا *

[*Appoint for thy foot, before the stepping, its place upon which it shall fall,* or, as in the Ham p. 522, simply *its place,* (مَوْضِعَهَا)] *for he who goes upon a slippery place, in consequence of inadvertence, slips].* (TA.) — زَقٌّ also signifies The *rump* of a horse or similar beast. (S, K, TA.)

زَقٌّ: see the next preceding paragraph. — Applied to a man, *Quickly angry* (O, K) *at what is said.* (O.) — And, (T, S, K,) as also ♦ زَمِقٌ (T, S, and K in art. زمق) and ♦ زَمِقٌ and ♦ زَمِلٌ (S, and K in art. زملق) applied to a man, (T, S,) *Qui semen emittit quum verba mulieri facit, sine congressu:* (T, TA:) or *qui semen emittit ante initum.* (S, K.)

زَلَقَةٌ *A smooth rock;* (K;) as also زَلَقَةٌ. (K in art. زلف.) — And, (AZ, K,) as also the latter word, (AZ, TA,) *A mirror.* (AZ, K. [In the CK, المِرْآة is erroneously put for المَرْأَة.])

زَلُوقٌ *A quick,* or *swift, she-camel;* (AZ, K:) as also زَلُوجٌ. (AZ, TA.) — And عُقْبَةٌ زَلُوقٌ [and زَلُوجٌ and زَلُوجَةٌ, in the CK, erroneously, عَقَبَةٌ,] *A far-extending* [*stage of a journey*]. (K, TA.)

زَلُوقٌ, q. بَعْظٌ [meaning *A young one, or foetus, that falls from the belly of the mother abortively, or in an immature, or imperfect, state, or dead, but having the form developed, or manifest*]. (S, K.)

زَلَّقَةٌ: see زَقٌّ.

زُلَّيْقٌ The *smooth peach;* (S, K;) *called in Pers.* شَفْتَلُو رُشْت. (S.)

زَمِقٌ and زَمِلٌ and زَمَلٌ: see زَقٌّ.

زِيحٌ زَيْقَى *A wind swift in its passage.* (Kr, TA.)

الزَّلُوقُ the name of a shield belonging to the Prophet; meaning *That from which the weapon slips off, so that it does not wound the bearer.* (TA.)

أَزْقَ (K in art. دلص) *Hairless and glistening in body.* (TK in that art.)

مَزْقٌ: see زَقٌّ.

مِزْلَقَةٌ: see زَلَقٌ. [Hence,] one says, هُوَ عَلَى مِزْلَقَةِ البَاطِلِ [*He is on the slippery way of false religion* or *the like*]. (MF voce جَادَّةٌ, q. v.)

مِزْلَاقٌ *i. q.* مِزْلَاجٌ, (K,) a dial. vár. of the latter word, [q. v.,] meaning The *thing by means of which a door is closed, or made fast, and which is opened without a key.* (S, K.) — Also A mare [or other female (see 4)] *that often casts her young;* (S, K;) i. e., *that usually does so;* and applied in this sense to a camel. (TA.)

زلقم

Q. 1. زَلْقَمَ *He swallowed* a gobbet, or morsel, or mouthful. (TA.) — [The inf. n.] زَلْقَمَةٌ signifies [also], accord. to IB, The *being wide, broad, or ample.* (TA.)

زَلْقَمٌ The *sea;* from زَلْقَمَةٌ meaning as expl. above; as also قُلْزُمٌ. (IKh, TA.)

زُلْقُومٌ *i. q.* حُلْقُومٌ [The *windpipe*]. (IDrd, S in art. زقر, L, and K.) — Also The خُرْطُومُ [i. e. *nose, or fore part thereof,*] of a dog: and of a beast of prey: and, accord. to IAar, [the *proboscis*] of an elephant. (TA.)

زلم

1. زَلَمَ, (aor. ـِ, inf. n. زَلْمٌ, TK,) *He cut off* one's nose [and app. anything projecting, or prominent: see 2: and see also 8]. (ISh, K.) — † *He made* his gift *little, or small, in quantity or amount;* (S, K;) [as though he cut off something from it;] in [some of the copies of] the S, [but not so in mine,] زَلَّمَ. (TA.) — *He filled* (S, K) a watering-trough, or tank, (S,) or a vessel; (K;) as also زَلَمَ, inf. n. تَزْلِيمٌ. (AHn, K.)

2. زَلَّمَ السَّهْمَ, (S, K,*) inf. n. تَزْلِيمٌ, (K,) *He cut* [or *pared*] *the arrow, and made its proportion or conformation, and its workmanship, good:* (S:) [*he shaped it well:*] or *he made it even and supple.* (K.) And زَلَّمَ is said of anything as meaning *Its edges were pared off.* (TA.) [Hence,] زَلَّمَ الرَّحَى *He made the mill-stone round, and took from its edges.* (K.) Dhu-r-Rummeh says,

كَأَنَّ حَارَاتِ رَبْدٍ زَلَّمَتْهَا المَنَاقِرُ

[*Like the mill-stones of Rahd* (a mountain so called) *which the picks have rounded by taking from their edges*]: he likens the foot of the camel to a mill-stone from the edges of which the مَعَاوِل have taken, (S, TA,) and which they have made even. (TA.) And زَلَّمْتُ الحَجَرَ signifies *I cut the stone, and prepared it properly for a mill-stone.* (TA.) — See also 1, in two places. — زَلَّمَ غُدَّتَهُ † *He made his food, or nutriment, bad,* [i. e. *fed him ill,*] (K, TA,) *so that his body became small.* (TA.)

8. ازْدَلَمَ *He cut off* one's head. (ISh, K.) And *He extirpated* one's nose. (K.)

زَلْمٌ or زُلْمٌ, whence the phrase هُوَ العَبْدُ زُلْمًا: see زَلَمَةٌ.

زَلَمٌ and † زُلْمٌ *An arrow without a head and without feathers:* pl. أَزْلَامٌ: (S, Mgh, Mṣb, K:) which was applied to those [*divining-*] *arrows by means of which the Arabs in the Time of Ignorance sought to know what was allotted to them:* (S, K:) they were *arrows upon which the Arabs in the Time of Ignorance wrote "Command" and "Prohibition;"* (Mgh, Mṣb;) or *upon some of which was written "My Lord hath commanded me;" and upon some, "My Lord hath forbidden me;"* (Ḥar p. 465;) or they were *three arrows; upon one of which was written "My Lord hath commanded me;" and upon another, "My Lord hath forbidden me;" and the third was blank;* (Bd in v. 4;) *and they put them in a receptacle,* (Mgh, Mṣb,) *and when any one of them desired to make a journey, or to accomplish a want,* (Mgh,) *or when he desired to perform some affair,* (Mṣb,) *he put his hand into that receptacle,* (Mgh, Mṣb,) *and took forth an arrow;* (Mṣb;) *and if the arrow upon which was "Command"* [or *"My Lord hath commanded me"* (Ḥar ubi suprà)] *came forth, he went to accomplish his purpose; but if that upon which was "Prohibition"* [or *"My Lord hath forbidden me"* (Ḥar)] *came forth, he refrained;* (Mgh, Mṣb;) *and if the blank came forth, they shuffled them a second time:* (Bd ubi suprà:) or, as some say, the أزلام *were white pebbles, upon which they thus wrote, and by means of which they sought to know what was allotted to them in the manner expl. above:* (Ḥar ubi suprà:) or, accord. to Az, the أزلام [were *arrows that*] *belonged to Kureysh, in the Time of Ignorance, upon which were written "He hath commanded" and "He hath forbidden," and "Do thou" and "Do thou not;" they had been well shaped* (زُلِّمَتْ) *and made even, and placed in the Kaabeh, the ministers of the House taking care of them;* [*and when a man desired to go on a journey, or to marry, he came to the minister, and said, "Take thou forth for me a* زلم*;" and thereupon he would take it forth, and look at it; and if the arrow of command came forth, he went to accomplish that which he had purposed to do; but if the arrow of prohibition came forth, he refrained from that which he desired to do:* [it is said that] *there were seven of the arrows thus called with the minister of the Kaabeh, having marks upon them, and used for this purpose:* (Jel in v. 4:) *and sometimes there were with the man two such arrows, which he put into his sword-case; and when he desired to seek the knowledge of what was allotted to him, he took forth one of them.* (TA.) Some say that the أزلام are The *arrows of the game called* المَيْسِر: but this is a mistake. (TA.) The seeking to obtain the knowledge of what is allotted to one by means of the أزلام is forbidden in the Kur v. 4. (TA.) — Hence, [likewise,] the former of the two words (زَلَمٌ) signifies also † *A strong and light or active boy:* pl. as above: (TA:) [app. because] a poet likens [such] a boy to an arrow of the kind thus called. (S, TA.*) — Also, both words, (K,) the latter on the authority of Kr, (TA,) *A cloven hoof:* (K:) accord. to some, peculiarly of the ox-kind: (TA:) or the [*projecting*] *thing that is behind it:* (S, K:) pl. as above. (K,* TA.) — And the latter of the same two words, (AA, S,) or each of them, (K,) [The *hyrax Syriacus;*] *one of the* [*animals called*] وَبَار [pl. of وَبْرٌ]: pl. as above. (AA, S, K.)

زُلَمٌ: see the next preceding paragraph, throughout.

هُوَ العَبْدُ زُلْمَةً and زَلَمَةً and † زُلَمَةً, [the last omitted in some copies of the K,] (S, K,) and also with ن in the place of the ل, (S and K in art. زنم,) † *He is one whose proportion, or conformation,* (S, K,) *or whose cut,* (K,) *is that of the slave:* (S, K:) or *he is the slave in truth:* (Ks, S:) or *he resembles the slave as though he were he:* (Lḥ, K:) it is as though one said, هو العبد مَزْلُومًا, i. e. *he is the slave, being thus created by* God, so that every one who looks at him sees the characteristics of the slaves impressed upon him: and it is a prov. applied to him who is low, ignoble, or mean: (Meyd:) [i. e.,] one says thus in disapproval فِي النَّكَرَة [i. e. فِي النَّكْرَة or فِي النَّكِرَة]: (Lḥ: so in different copies of the S:) and in like manner one says of the female slave هِيَ الأَمَةُ زُلَمَةً &c.]: (Lḥ, S, K:) As said, هُوَ العَبْدُ زُلَمَةً, using the nom. case, without nunnation; but IAar said, هو العبد زُلَمَةً, using the accus. case, with tenween: so in the handwriting of 'Abd-Es-Selám El-Baǧree: (TA:) and accord. to Lḥ, one says, هٰذَا العَبْدُ زُلَمًا يَا فَتَى (so in some copies of the S,) or † زُلَمٌ, (so in other copies of the S, and in the TA,) with ḍamm, (TA,) meaning † *This is the slave in proportion, or conformation,* and *in cut, O young man:* (S, TA:) or, as some say, the meaning is, *truly.* (TA.)

زُلَمَةٌ: see the next preceding paragraph.

زَلَمَةُ [*the kind of wattle*] زَلَمَتَا العَنْزِ means *the* زَنَمَتَانِ *of the she-goat* (K:) or, accord. to Kh, زَلَمَةٌ signifies *a certain appertenance of goats; a thing hanging from their* حُلُوق [here meaning *throats, externally*] *like the* [*kind of ear-ring called*] وَقْط; *the animal having two of such things:* if an appertenance of the ear, it is called زَنَمَةٌ, [q. v.,] with ن. (S, TA.) See also أَزْلَمُ. — See also زُلَمَةٌ.

زَلَمَةٌ: see زُلَمَةٌ.

مِزْلَمٌ: see مِزْلَامٌ.

زَلَمِيٌّ: see زَنَمِيٌّ, in art. زنم.

أَزْلَمُ (K) and † مُزَلَّمٌ, (A'Obeyd, K,) as also [أَزْلَمُ and زَلَمٌ and] مُزَلَّمٌ [applied to a camel], (TA,) *Having the end of the ear cut,* (A'Obeyd, K,) *a* [*portion termed*] † زَلَمَةٌ or زَنَمَةٌ *being left* [*hanging*] *to it:* (A'Obeyd, TA:) this is done only to camels of generous race, (A'Obeyd, K,) and to sheep or goats of the fem. of the first is زَلْمَاءُ: (K:) [see also زَلَمٌ: or] أَزْلَمُ, fem as above, is applied to a goat, as meaning *having what are termed* زَلَمَتَانِ [dual of زَلَمَةٌ expl. above]. (S.) — الأَزْلَمُ الجَذَعِ signifies *The mountain-goat;* (K;) agreeably with the original meaning; (TA;) and so † المُزَلَّمُ: (K:

[in the CK, و is erroneously omitted between the words الصَّغِيرُ الجُثَّةِ and الوَعْلُ and الزَّمَّانَةُ signifies *The female mountain-goat*. (Kr, K.) — And also, i. e. الأَزْلَمِ-الجَذَعِ, (K,) because it is [as though it were] always جَذَع, not becoming old, (TA,) † *Time, or fortune*, (S, K,) *that is hard, or rigorous*, (K,) *in its course*, (TA,) *abounding with trials* (K) *and deaths*: accord. to Yaʼkoob, so called because deaths hang upon it, and follow it. (TA.) They said, أُدْرِكَ بِهِ الأَزْلَمُ الجَذَعُ and الأَزْلَمُ الجَذَعُ, [q. v.] i. e. † *Time*, or *fortune*, [&c.,] *destroyed it*; relating to a thing that has gone, and passed, and of which one has despaired. (TA.) [See also art. جذع.] — الزَّمَّانَةُ also signifies *The female of the hawk kind*. (Kr, K.)

مُزَلَّمٌ, applied to an arrow, (S, K, TA,) like زَيِّفٌ, (S, K,) *Cut* [or *pared*, (ISk, S,) *and made good in its proportion or conformation, and its workmanship*: (ISk, S, K:) [*well shaped*:] or *made even and supple*: (TA:) and in like manner the former, with ز, applied to a staff (عَصًا). (S.) — See also أَزْلَمُ, in two places. — Also (i.e. مُزَلَّمٌ) † *Short* [*as though cropped*] *in the tail*. (ISk, TA.) — † *Small in body*: (K: [in the CK, و is erroneously omitted before the words explaining this meaning:]) and so مُزَلَّمٌ: (TAʼar, TA:) and the former, *rendered small in the body by being badly fed*: (TA:) or [simply] *badly fed*. (S.) — Applied to a man, (S, TA,) † *Light*, (TA,) or, like مُقَلَّدٌ, *made light*, (S,) *in form, figure, or person*: so says ISk: (S, TA:) or † *short, light, or active*, and ظَرِيف [app. as meaning either *elegant in form*, or *clever*]; (M, K;) likened to a small arrow: (M:) and, with ز, applied to a woman as meaning † *not tall*; like مُقَلَّدَةٌ. (S.) — Applied to a horse, † *Of middling make*; مُقْتَدِرُ الخَلْقِ or مُقْتَدَرُ الخَلْقِ: (so in different copies of the K:) thus expl. in the M. (TA.) — And † *Small* [or *scanted*]; applied to a gift. (TA.)

مَزْلُومٌ: see زَلِيمٌ.

زلى

زِلْيَةٌ [expl. in art. زل, q. v.,] sing. of زَلَايَا. (K.)

زمر

1 زَمَرَ, (K,) aor. ـُ, inf. n. زَمْرٌ, (TA,) *He tied*, or *bound*, *it*; *fastened it*; or *made it fast*. (K.) — زَمَرَ البَعِيرَ, (S, Mgh, Mṣb, K, &c.,) aor. and inf. n. as above, (Mṣb, TA,) *He attached*, (ISk,) or *put*, (Mgh,) or *tied*, or *fastened*, (Mṣb,) *to the camel*, (ISk, Mgh, Mṣb,) *the* زِمَام [q. v.], (ISk, Mgh,) or *his* زِمَام; (Mṣb;) *he put in the camel's* بُرَة, or *his* حِزَام, [each meaning a *nose-ring*,] or *his* حِشَاشَة, [or حِشَاش, *a wooden thing fixed in the bone of the nose*,] *the* زِمَام, *and tied it*, or *fastened it, in order to restrain him thereby*; (Har p. 329;) *i. q.* خَطَمَهُ: (S, K:) and زَمَّرَ الجِمَالَ [*He attached* أَزِمَّة (pl. of زِمَام) *to the camels*], (TA,) or زَمَّرَ الجِمَالَ [*The camels had* أَزِمَّة *attached to them*]; (S;) with teshdeed because relating to several objects. (S, TA.) — Hence, زَمَّ نَفْسَهُ † *He restrained*, or *withheld, himself*. (Mgh.) And زَمَّتِ الأَلْسُنَةُ † *The tongues were restrained*, or *withheld*. (Har p. 329.) And مَا أَتَكَلَّمُ بِكَلِمَةٍ حَتَّى أَعْلَمَهَا † [*I say not a saying until I qualify it to be used with cogency or efficiency*]. (TA.) — Hence also, (Mgh,) زَمَّ الشَّعْرَ, (S, Mgh, TA,) [sor. and] inf. n. as above, (TA,) † *He attached a* زِمَام [q. v.] *to the sandal*; (S, Mgh, TA;) as also الزِّمَامَ النَّعْلِ. (Mgh, TA.) — [Hence likewise,] زَمَّ بِأَنْفِهِ, said of a camel, † *He raised* [*his nose*, and consequently] *his head, by reason of a pain in it*. (K.) And the same phrase, (S, K,) said of a man, (TA,) † *He elevated his nose, from pride*; (K;) or *he magnified*, or *exalted, himself*; or *was proud*; (S, K;*) as also ازْدَمَّ; (K;) and زِمَّارٌ, inf. n. مُزَامَّةٌ. (TA.) — And زَمَّ بِرَأْسِهِ † *He raised his head*; (K, TA;) inf. n. as above: (TA:) [and so زَمَّ رَأْسَهُ: for] you say, أَخَذَ الذِّئْبُ سَخْلَةً فَذَهَبَ بِهَا زَامًّا † رَأْسَهُ, i. e. † [*The wolf took a new-born lamb or kid, and went away with it*] *raising* [*his head*], (S, TA,) or زَمًّا i. e. *raising* with it his head: (TA:) and you say of the wolf, زَمَّمَ and ازْدَمَّمَ, both meaning the same, (S, K,) i. e. *He took it*, namely, the new-born lamb or kid, *raising his head, or its head*, (accord. to different copies of the K,) *with it*. (TA.) — زَمَّ القِرْبَةَ, (K,) inf. n. as above, (TA,) † *He filled the water-skin*. (K, TA.) = زَمَّتِ القِرْبَةُ, [aor., accord. to rule, ـُ,] inf. n. زَمُومٌ, † *The water-skin became full*: thus the verb is intrans. as well as trans. (K, TA.) — And زَمَّ said of a camel's tush, † *It rose*. (TA.) — And † *He went forward*, or *onward*; or *before*, or *ahead*; (S, K, TA;) as some say, (TA,) *in journeying*: (S, K, TA:) or in this sense, the inf. n. is زَمٌّ. (TA.) = Also, (inf. n. زَمٌّ, A'Obeyd, TA,) *He spoke*, or *talked*. (A'Obeyd, K, TA.) — One says also of the sparrow, يَزِمُّ بِصَوْتٍ لَهُ ضَعِيفٍ [app. يَزِمُّ, as it is intrans., meaning *The sparrow chirps with a feeble voice peculiar to it*]: and thus do large hornets. (TA.)

2: see 1, second sentence, in two places.

3: see 1. — You say also, خَرَجْتُ مَعَهُ أُزَامِّهُ, and أُخَازِمُهُ, i. e. أُغَايِرُهُ [meaning † *I went forth with him taking a different way from his until we both met in one place*: see خَازَمَهُ]. (TA.)

4: see 1, in the former half of the paragraph.

7: انزمّ *It was*, or *became*, *tied*, or *bound*; *fastened*; or *made fast*. (K.)

8: see 1, in the latter half of the paragraph, in two places. — One says also, ازدمّ الشَّيْءَ إِلَيْهِ, meaning † *He stretched forth the thing to him*. (TA.)

R. Q. 1. زَمْزَمَةٌ [as inf. n. of زَمْزَمَ, and also as a simple subst.,] *A distant sounding* or *sound, such as is confused and continued*. (K.) You say, of a thing, زَمْزَمَ, meaning *It made a distant sound, confused and continued*: and زَمْزَمَةٌ سَمِعْتُ *I heard a distant sound, confused and continued*. (TK.) — The *sounding*, or *sound*, *of thunder*: (AZ, S:) or *the consecutive reiteration of the sound of thunder*; which is the best kind of sounding thereof, and the surest symptom of rain. (M, K.) One says, الرَّعْدُ يُزَمْزِمُ *The thunder sounds with consecutive reiteration*. (TK.) Accord. to AHn, the زَمْزَمَةُ of thunder is [The *sounding thereof*] *when it is not loud and clear*. (TA.) — The *speaking*, or *speech*, *of the Magians, on the occasion of their eating*, (S, IAth,) *with a low voice*: (IAth:) or *the gibbering*, or *uttering gibberish* or *jargon*, *one to another*, *of the Persians*, *or other foreigners*, (تَرَاطُنُ الأَعْلُوجِ,) *over their eating, while they are* [*in a manner*] *speechless, not making use of tongue nor of lip* [*so as to articulate*] ; *it being a sound which they roll in their noses and their fauces, but such that they understand one another*: (K:) or زَمْزَمَ, said of a Magian, means *He affected*, or *constrained himself*, *to speak*, *on the occasion of eating*, *while closing his mouth*: whence the saying, وَانْهَوْهُمْ عَنِ الزَّمْزَمَةِ [*And forbid ye them from the affecting*, &c.]. (Mgh.) — The *crying* [or *roaring*], or the *cry* [or *roar*], of the *lion*. (K.) You say of him, زَمْزَمَ [*He cried*, or *roared*]. (TA.) — It is also [The *uttering*, or *utterance*, *of a sound*, *or of the voice*,] *from the chest, when it is not clear*. (TA.) — Also The *crying* [or *whinnying* or *neighing*], or the *cry* [or *neigh*], *of the horse*: [see مَزْمُومٌ:] so in the saying, حَوْلَ الصَّلِيَانِ الزَّمْزَمَةُ [*Around the* صَلِيَان (a kind of plant, or herbage,) *is whinnying or neighing*]: (Meyd:) this is a prov., applied to a man who hovers round about a thing, and does not make apparent his desire: (Meyd, TA:) or to a man who is served for the sake of his wealth: (Meyd:) the صَلِيَان is one of the most excellent kinds of pasture: and the prov. means that the cries and clamour that one hears are for the desire of what is to be eaten and enjoyed: Z says, (TA,) the صَلِيَان is cut for the horses that do not quit the tribe; (Meyd, TA;) and they neigh, or whinny, (زَمْزَمُوا, زُمْزِمُوا, زُحْمِجُوا,) around it: (TA:) some relate it otherwise, saying حَوْلَ الصَّلِيَانِ الزَّمْزَمَةُ [*around the crosses*], pl. of صَلِيب; and الزَّمْزَمَةُ [they say] means *the crying*, or *cry*, *of the worshipper thereof*. (Meyd.) زَمْزَمَ also signifies *He kept*, *guarded*, or *took care of*, a thing. (TA.) — And زَمْزَمْتُ المَالَ, inf. n. زَمْزَمَةٌ, *I collected together the cattle*, *or property*, *and drove back*, *or put back*, *the outer ones*, *or outer portions*, *of what had become scattered thereof*. (TA.)

R. Q. 2. تَزَمْزَمَ, said of a camel, *He brayed*; syn. هَدَرَ. (K. [See also R. Q. 1, which has nearly the same meaning.]) — تَزَمْزَمَتْ بِهِ شَفَتَاهُ *His lips moved with it*. (TA.)

زَمْ [an inf. n. used in the sense of an act. part. n.]: see زَامٌّ: — and see also 1, in the latter half of the paragraph.

زَمَرٌ is thought by ISd to be used only as an adv. n.: (TA:) [but see what follows.] وَجْهِي زَمَرٌ بِبَيْتِهِ means *My face is towards his house*. (K.) An Arab of the desert said, لَهُ وَالِدِي وَجْهِي زَمَرٌ بِبَيْتِهِ مَا كَانَ كَذَا وَكَذَا, meaning [*No, by Him*]

towards whose house [is my face, it was not thus and thus, or such and such things did not happen]. (S.) — One says also, دَارِى مِنْ دَارِهِ زَمِّ, (S,) or دَارِى زَمِّ دَارِهِ, (K, TA, in the CK زَمِّ دَارِهِ,) My house is near to his house. (S, K, TA.) — And أَمْرُهُ زَمِّ Their affair, or case, is conformable to the just mean; like أَمْرُهُ: (S, K:) or easy, not exceeding the due measure, bound, or limit. (Lḥ, TA.)

زِمَامٌ A thing with which one ties or binds, fastens, or makes fast: (K:) meaning [the nose-rein of a camel; i. e.] the cord that is tied to the بُرَة [or حِزَام, each meaning nose-ring of a camel], or to the خَشَاش [or wooden thing fixed in the bone of the nose], and to which, (S, Mgh, Mṣb, TA,) i. e. to the end of which, (S, TA,) is tied the مَقُود [or leading-rope]: (S, Mgh, Mṣb, TA:) and (afterwards, Mṣb) also applied to the مَقُود (S, Mṣb, TA) itself: (Mṣb:) pl. أَزِمَّةٌ. (Mṣb, K.) [See also خِطَام.] It is said in a trad., لَا زِمَامَ وَلَا حِزَامَ فِى الْإِسْلَامِ [There shall be no nose-rein nor nose-ring by which to lead a man in El-Islám]: meaning a practice of the devotees of the Children of Israel, who used to attach rings and reins to the noses, like as is done to the she-camel in order that she may be led thereby. (TA.) — [Hence,] زِمَامُ الْأَمْرِ That by means of which the thing, or affair, subsists, and is conducted, or managed, and ordered. (TA.) And أَلْقَى فِى يَدِهِ زِمَامَ أَمْرِهِ and اَلْقَاهُ زِمَامَ الْإِبِلِ [He put in his hand, or power, the means of conducting his affair, or the conduct of his affair]: and يُصَرِّفُ أَزِمَّةَ الْأُمُورِ [He disposes as he pleases the various means of conducting the affairs]. (TA.) And هُوَ عَلَى زِمَامِ أَمْرِهِ He is on the point of accomplishing his affair. (TA.) And اَلنَّاقَةُ زِمَامُ الْإِبِلِ [The she-camel is the leader of the other camels]: said when she goes before them. (TA.) And هُوَ زِمَامُ قَوْمِهِ [He is the leader of his people, or party]: and هُمْ أَزِمَّةُ قَوْمِهِمْ [They are the leaders of their people, or party]. (TA.) [See also De Sacy's Chrest. Arabe, sec. ed., i. 261 and 503; and see Quatremère's Hist. des Sultans Mamlouks, vol. i., sec. part, pp. 65 and 66.] — زِمَامُ النَّعْلِ [The زمام of the sandal] is the thing to which the شِسْع is attached, or tied: (S:) or the thong that is between the middle toe and that next to it, to which the شِسْع is attached, or tied: [but for the latter of these explanations, it seems that we should read the thong that is between the middle toe and that next to it: or the thong to which the شِسْع is attached, or tied: the شِسْع being the thong that passes through the sole, and between two of the toes, and to which the شِرَاك is attached:] for it appears that the term زِمَام is applied by some to the thong called by others the شِرَاك, extending between the leg and the toes: and by some, to what is called by others the شِسْع, or قِبَال: to the latter as being likened to the cord that is tied to the camel's nose-ring; and to the former as being likened to the leading-rope which is tied to that cord: it being] a metaphorical term, from the زِمَام of the camel: (Mgh:) it is [said to be] the thong that lies upon the back [meaning upper side] of the foot, [extending] from, or [consisting] of, the fore part of the شِرَاك, lengthwise: [for the term شِرَاك (q. v.) is sometimes used in a larger sense than that above assigned to it:] or it is like the قِبَال, [which is expl. in the same manner as the شِسْع, i. e., as] being between the middle toe and that next to it: (Ḥar p. 539:) [and thus it is expl. by J and Mṭr and F in another art.:] and the قِبَال of the sandal is its زِمَام, (S, and Mgh and K in art. قبل,) i. e. its thong which is (Mgh in that art.) between the middle toe and that next to it. (S and Mgh and K in that art.)

زَمَّرَ: see زَمَّرَ.

زُمَّارٌ Tall herbs, (K,) rising above such as are termed نُعَاع. (TA.)

زَمْزَمٌ Copious, or abundant, water; as also زَمْزَامٌ: (K:) [or] the latter, (Kz, TA,) [and app. the former also,] and زَمْزَمٌ, (IKh, TA,) and زَمْزَامٌ, (Kz, TA,) brackish water; i. e. such as is between salt and sweet. (IKh, Kz, TA.) — Also, (accord. to some copies of the S and K,) or زَمْزَمٌ, (accord. to other copies of the same, and accord. to the Mṣb,) imperfectly decl., because of the fem. gender and a proper name, (Mṣb,) the name of The well of Mekkeh, (so in a copy of the S and in the Mṣb,) or a certain [celebrated] well in Mekkeh, (so in another copy of the S,) [i. e.,] a certain well adjacent to the Kaabeh; (K:) so called [because its water is somewhat brackish, or] because of the copiousness of its water; (JM;) as also زَمْزَامٌ [i. e. زَمْزَمٌ or زَمْزَامٌ, (IAạr, TA,)] and زَمْزَامٌ [or زَمْزَامٌ, and زَمْزَمٌ or زَمْزَمٌ, (accord. to different copies of the K,) the last (زمزم) on the authority of IAạr. (TA.) The names of this well, collected from trads. and lexicons, have been found to amount to more than sixty. (TA.) — زَمْزَمٌ [with or without tenween] is also the name of A celebrated well at El-Medeeneh, which is regarded as a means of obtaining a blessing, and the water of which is drunk and transported [like that of the more celebrated well of the same name at Mekkeh]. (TA.) — زَمْزَمٌ or زَمْزَامٌ (accord. to different copies of the S, [used by a poet with tenween, but probably by poetic license, for it is app. a fem. proper name, and therefore imperfectly decl.,]) is also A name of, or for, a she-camel, like عَطْفَل. (S.)

زُمْزُمٌ: see زُمْزُمَةٌ, in two places.

زَمْزُومٌ or زُمْزُومٌ: see زُمْزُومَةٌ, in two places.

زُمْزُمَةٌ [inf. n. of R. Q. 1 (q. v. passim); and also used as a simple subst., of which the pl. is هَذَاهِيذُ and رَعْدٌ ذُو زَمَازِمَ and زَمَازِمُ. [Thunder having confused and continued, or murmuring, sounds, heard from a distance]. (TA.) And زَمَازِمُ النَّارِ The sounds of the blazing, of fire. (TA.)

زُمْزُمَةٌ A company, or collection, (S, K,) of men, (S, TA,) whatever it be: (TA:) or any collection; as also زَمْزُومٌ [i. e. زُمْزُومَةٌ]: (Ham p. 233:) or fifty, (K,) and thereabout, (TA,) of camels, and of men; (Aṣ, K:) as also شِمْلِجَةٌ (Aṣ, TA:) neither of which words is formed by substitution from the other: (TA:) pl. زَمَازِمُ [i. e. زَمَازِمُ], (Ḥam ubi suprà,) and [coll. gen. n.] زِمِزَّمٌ (S, * TA,) occurring in the saying of a rájiz, (S,) Aboo-Moḥammad El-Faḳ'asee, (TA,)

إِذَا تَدَانَى زِمْزِمٌ مِنْ زِمْزِمِ

[When companies draw near to companies]. (S, TA.) Also A distinct number of jinn, or genii: or of beasts of prey. (K.) And A herd of camels among which are no young ones, or little ones; and so زِمِزَّمٌ: (K:) or, accord. to Esh-Sheybánee, زُمْزُمٌ and زِمِزَّمٌ signify large, big, or bulky, camels. (S.)

سَحَابٌ زَمْزَامٌ Clouds thundering, but not loudly and clearly. (AḤn, TA.) [Accord. to one passage in the TA, زَمْزَامٌ seems to be expl. by IKh as meaning Thundering much: but the passage appears to be incorrectly transcribed.] — See also زَمْزَمٌ.

زُمْزُومٌ The best, or excellent, or choice, of camels: or a hundred thereof. (K.) And The best of a people; (K, TA;) the choice, best, or most excellent, portion thereof: in one copy of the K, [and so in the CK,] شُرْشُومٌ is put in the place of سِرْسُومٌ. (TA.) — See also زُمْزُمَةٌ.

زَمْزِيمٌ: see زُمْزُمَةٌ, last sentence, in two places.

زَمْزَامٌ or زَمْزَامٌ: see زَمْزَمٌ, in two places.

زَامٌّ [act. part. n. of زَمَّ]. زَأْمَمَ [meaning Attaching a زِمَام to her] occurs used by poetic license for زَمَّ, because of the concurrence of two quiescent letters; like اِسْوَادَّتْ for اِسْوَدَّتْ. (S.) — † Magnifying, or exalting, himself; or elevating his nose, from pride: (S, TA:) [and in like manner زَمْزَمَ:] one says, زَأْمَمْتُهُ زَمًّا † I saw him magnifying, or exalting, himself, &c., not speaking: (TA:) pl. of the former زُمِّ. (S, TA.) — See also 1, in the latter half of the paragraph. — Also, accord. to El-Harbee, applied to a man, † Fearing, or afraid; syn. فَزِعٌ. (TA.)

زِيزَمٌ: see what next follows.

زِيزِيمٌ a word imitative of The low, or faint, sound of the jinn, or genii, that is heard by night in the deserts; (TA in this art. and in art. زير;) and so زِيزَمٌ: (IAạr, K* and TA in art. زير:) Ru-beh says,

تَسْمَعُ لِلْجِنِّ بِهِ زِيزِيمَا

[Thou hearest therein a low, or faint, sound of the jinn by night]. (TA.)

زَيَالِى الْمُحَاقِ الزِّمْزِيمِ One of the nights called المُحَاق [meaning the last three nights of the lunar month]. (K.) — And The decrescent moon in the last part of the [lunar] month, (K,) when it becomes slender and bow-shaped: Dhu-r-Rummeh uses it in this sense without the article ال: and Th says

that إِزْمِيرٌ is one of the names of *the* [*moon when it is termed*] هِلَال. (TA.)

مُزَمَّمَةٌ: see what next follows.

بَعِيرٌ مُزَمَّمٌ *A camel having a* زِمَام *attached to him*; syn. مَشْطُورٌ: and ناقَةٌ مُزَمَّمَةٌ *a camel having* أُزِمَّة *attached to them*; syn. مُشَطَّرَةٌ. (TA.)

فَرَسٌ مُزَمْزِمٌ فِى صَوْتِهِ *A horse quavering, or trilling, his voice,* [or *whinnying* or *neighing,*] *and prolonging it.* (A'Obeyd, TA.)

زمارود

زَمَارُودٌ, (Ṣ and K in art. رود,) or زَمَارُوذٌ, as in the Commentaries on the Keshshâf, (MF,) or زَمَارُوذٌ, (MA,) an arabicized word, vulgarly بَزْمَارُوذٌ, (Ṣ,) or بُزْمَارُوذٌ, (K,) and the vulgar appellation is correct, agreeing with the Pers. original, (Shifâ el-Ghaleel,) [which is بِزْمَارُوذ, or] بِزْمَارُود, (MA,) *A certain kind of food, composed of eggs and flesh-meat:* (K:) or *thin paste folded together, with flesh-meat within:* or the *kind of food called* نُقْيَةُ الفَانِيذ, [i. e. *small, light, spongy balls, generally about the size of walnuts, made of leavened dough, and eaten with honey poured over,*] and also called نُقْيَةُ الخَلِيفَة, and نَرْجِس, and العَالِيَة, and مَيِّتَة, and مَيُّوس, *and in Khurásán called* نَوَالَه: (MF:) نوالهٔ بزركان: (MA:) [or, as Golius says, on the authority of Meyd, *a kind of food made of fine flour, bruised almonds, and honey.*]

زمت

1. زَمَتَ, aor. ـُ, inf. n. زَمَاتَةٌ, *He was, or became, grave, staid, steady, sedate, or calm.* (A, K.)

5. تزمّت *i. q.* تَوَقَّرَ [*He showed, exhibited, or manifested, gravity, staidness, steadiness, sedateness, or calmness; or he endeavoured, or constrained himself, to be grave, staid, &c.*]. (A.) One says, مَا أَشَدَّ تَزَمُّتَهُ [*How great is his show of gravity, &c.! or his endeavour, or constraint of himself, to be grave, &c.!*]. (Fr, Ṣ.)

زَمِتٌ *Grave, staid, steady, sedate, or calm,* (IAạr, Ṣ, A, K, TA,) *in his sitting-place:* (IAạr, TA:) pl. زَمْتَةٌ, (A,) or زمت [app. زَمْتٌ or زُمْتٌ, if not a mistranscription for زَمْتَةٌ, which I rather think it to be]. (TA.)

زَمِيتٌ *Very grave, staid, steady, sedate, or calm:* (Ṣ, K, TA:) *forbearing, or clement; quiet; of few words;* like صَمِيتٌ: or, as some say, *silent.* (TA.)

فُلَانٌ أَزْمَتُ النَّاسِ *Such a one is the most grave, staid, steady, sedate, or calm, of men.* (Ṣ.)

زمخ

1. زَمَخَ, (Ṣ, K,) or بِأَنْفِهِ زَمَخَ, (L,) aor. ـَ, (K,) inf. n. زَمْخٌ, (L,) *He exalted, or magnified, himself; was proud;* (Ṣ, L, K:) *behaved proudly, haughtily, or vainly;* (Ṣ, L:) *elevated his nose, from pride;* (L:) *i. q.* شَمَخَ بِأَنْفِهِ. (TA.)

زَمْخٌ: see زَمُوخٌ, in two places.

زَمِخٌ or زَمِخٌ The *tree called* سُمَّاق; as also طَمِخٌ or طَمِخٌ. (TA in art. طمخ; but there written without any syll. signs.)

عَقَبَةٌ زَمُوخٌ [in the CK عَقَبَةٌ زَمُوخٌ] (JK, A, K) and زَمِخٌ (K) : [*A stage of a journey*] *far-extending,* (K,) *hard, or difficult.* (AZ, IAạr, JK, K.) One says, سَارَ عَقَبَةً زَمُوخًا : [*He journeyed a long and hard stage*]. (A.) — And بِئْرٌ زَمُوخٌ A, and L in art. شمخ) and زَمِخٌ, like شَمُوخٌ and شَمِخٌ, (L in that art.,) : *A distant, far-reaching, or far-aiming, intention, purpose, or design.* (A, and L ubi suprà.)

زَامِخٌ *i. q.* شَامِخٌ [*Proud,* &c.]; (Ṣ, K;) or شَامِخٌ بِأَنْفِهِ [*elevating his nose, from pride*]: (A, L:) [pl. زُمَّخٌ and زُمَّخٌ.] أُنُوفٌ زُمَّخٌ *i. q.* شُمَّخٌ [*Noses elevated, from pride*]. (Ṣ, A.) — [Hence,] جِبَالٌ زَوَامِخُ, (A, TA,) i. e. طِوَالٌ : [*Mountains having tall, or long, prominences*]. (TA.) — And كَيْلٌ زَامِخٌ : *Full measure.* (JK, A, K.)

زمر

1. زَمَرَ, aor. ـُ and ـِ, inf. n. زَمْرٌ (Ṣ, Mṣb, K) and زَمِيرٌ (Mṣb, K) and زَمَرَانٌ; (ISd, TA;) and زَمْرٌ, inf. n. تَزْمِيرٌ; (K;) *He* [*piped, or*] *played upon* (lit. *sang in*) *a reed;* (K:) *he blew in a* مِزْمَار. (Ṣ,* A, Mṣb.*) — [Hence,] زَمَرَ النَّعَامُ, (Ṣ, K,) and زَمَرَتِ النَّعَامَةُ, (A,) or النَّعَامَةُ زَمَرَتْ, inf. n. زَمْرٌ, (Ṣ, A, K) and زَمِيرٌ, (TA,) : *The ostriches,* (Ṣ, K,) and *the she-ostrich,* (A, TA,) *cried, or uttered their, or her, cry.* (Ṣ, A, K, TA.) [Said only of the females, or a female:] of the male ostrich one says only غَارَ. (Ṣ, TA.) — And زَمَرَ بِالحَدِيثِ : *He published, or divulged, the story.* (A, K.) — And زَمَرَ فُلَانًا بِفُلَانٍ *He excited, or incited, such a one against such a one.* (A,* K, TA.) — زَمِرَ, (Ṣ, K,) aor. ـِ, (K,) inf. n. زَمَرٌ, (Ṣ,) *He had little hair,* (Ṣ,* K,* TA,) and *little wool.* (K,* TA.) — Also, [hence,] inf. n. as above, (Ṣ,) or زَمَارَةٌ and زُمُورَةٌ, (TA,) : *He* (a man, Ṣ, TA) *had little* مُرُوءَة [i. e. *manliness, or manly virtue*]. (Ṣ, K.) — And مَالُهُ زَمِرَ, inf. n. as above, † *His property became little, or scanty.* (TA in art. قفر.)

2: see 1, first sentence.

10. استزمر : see 1, first sentence.

زَمِرٌ: see زَمِرَةٌ.

زَمِرٌ *Having little hair;* (Ṣ, A, K;) and *having little wool:* fem. with ة. (A, K.) You say ضَبِىٌّ زَمِرٌ *A child having little hair:* and شَاةٌ زَمِرَةٌ [*A sheep, or goat, having little wool or hair*]: and غَنَمٌ زَوَامِرُ [*Sheep, or goats, having little wool or hair*]: (A, TA:) and نَاقَةٌ زَمِرَةٌ *A she-camel having little fur:* and ثَبْتٌ زَمِرٌ [app. meaning *A plant having few leaves*]. (Ḥam p. 683.) And شَعْرٌ زَمِرٌ [*Scanty, or thin, hair*]. (A, TA.) — Also, [hence,] (Ṣ, K,) or زَمِرُ المُرُوءَة, (A,) : A man (A) *having little* مُرُوءَة [i. e. *manliness, or manly virtue*]. (Ṣ, A,* K.) — And زَمِرُ الحَالِ † A man *having little, or scanty, property.* (AZ, TA in art. قفر.) — And عَطِيَّةٌ زَمِرَةٌ : *A scanty, or small, gift.* (A,* TA.) — Also *Good* singing: (Th, TA:) [and] so زَمِرٌ. (Az, O, TA.) — And *Goodly in countenance.* (K.)

زُمْرَةٌ *A company, or congregated body, of men;* (Ṣ, K;) as also زَوْمَرٌ; (TA:) or (so in the TA, but in the K "and") *a party in a state of dispersion:* (K:) pl. زُمَرٌ: (Ṣ, A, K:) you say, زُمَرًا زُمَرًا *They came in parties in a state of dispersion, one after another:* (A:) some say that زُمْرَةٌ is from زَمْرٌ (originally an inf. n., (see 1, first sentence,) and hence) signifying "sound," because a company of men is not without sound: others, that it signifies *a company of few persons;* from شَاةٌ زَمِرَةٌ: (MF:) but the former is the proper derivation, and is confirmed by what is said in the B. (TA.)

زُمُرٌ: see the next paragraph.

زُمُرٌ *Short;* (Kr, K;) applied to a man: (TA:) pl. زُمْرٌ. (Kr, K.) — And *Beautiful;* applied to a boy, or young man; (AA, Th, O, K;) as also زُوَمَرٌ (AA, O, K) and زُمُرٌ. (K.) — See also زَمِرٌ.

زَمَارَةٌ The act [or *art*] *of* [*piping, or*] *playing upon the reed* [or مِزْمَار]. (K.)

زَمْرٌ (Aṣ, Ṣ, A, Mṣb, K) and زَامِرٌ, (Aṣ, Ṣ, K,) but the latter is rare, (K,) or scarcely ever used, (Ṣ,) or it is not allowable, (Mṣb,) applied to a man; and زَامِرَةٌ, (Ṣ, Mṣb, K,) but not زَمَّارَةٌ, (Ṣ, Mṣb,) applied to a woman; (Ṣ, Mṣb, K:) *A* [*piper, or*] *player upon a reed;* (K:) *one who blows in a* مِزْمَار. (Ṣ,* A, Mṣb.*) — Also زَمَّارَةٌ, † *A fornicatress, or an adulteress:* (Th, A'Obeyd, Az, Ṣ, K:) so in a trad., in which it is said نَهَى عَنْ كَسْبِ الزَّمَّارَةِ *He prohibited the gain of the fornicatress:* (Th, A'Obeyd, Az, Ṣ:) so called because she publishes her business: (Th:) some say that the correct word is here زَمَّارَة, because such a woman makes signs with her lips and her eyes and her eyebrows: Az says that he holds the former to be the right; and Abu-l-'Abbás Aḥmad says that the latter is wrong, and that the former signifies *a beautiful prostitute:* but Az adds that the trad. may mean as above, or *he prohibited the gain of the female singer,* as Alḥát relates on the authority of Aṣ. (TA.)

زَمَّارَةٌ [fem. of زَمَّارٌ, q. v. — Also] *i. q.* مِزْمَارٌ, q. v. (K.) — And † سَاجُور [i. e. *collar, or collar of iron,*] (O, A, K, TA) *that is put upon the neck of a dog.* (TA.) — And metaphorically used as meaning † جَامِعَة; (A, TA:) [i. e.] *a* [*shackle for the neck and hands, such as is called*] غُلّ. (TA.) And † *A bar of iron* (عَمُود) *between*

the two rings of the [shackle called] غُلّ: (M, O, K:) so termed because of its sound. (O.) — Also *A she-ostrich.* (Har p. 408.)

زَمِرٌ; and its fem., with ة: see زَمِرٌ.

زَمْرٌ: see زَمْرَةٌ: — and see also زَمِرٌ. — Also *Playing*; or *a player.* (O.)

مَزْمُورٌ † *Shackled [with a* زَمَّارَة*].* (O, TA.)

مِزْمَارٌ *A musical reed, or pipe;* (S,* A, Mṣb,* K,* TA;) *what is called in Persian* نَاىْ [now generally meaning *a flute*]; (marginal note in a copy of the KT;) as also † زَمَّارَةٌ, (K,) [which latter, by many pronounced زَمَّارَة, and generally so pronounced in Egypt, is applied to *a double reed-pipe*, figured and described in my work on the Modern Egyptians,] and † مُزْمُورٌ and مِزْمُورٌ, (IAth,) the latter like مُعْلُوقٌ and مُقْرُودٌ: (TA:) pl. of the first, (S, A,) and of the last two, مَزَامِيرُ. (S,* A.) It is related in a trad., that Mohammad, on hearing Aboo-Moosà El-Ash'aree reciting, said to him, لَقَدْ أُعْطِيتَ مِزْمَارًا مِنْ مَزَامِيرِ آلِ دَاوُدَ ‡ *[Verily thou hast been gifted with a pipe like that of David himself]*; likening the sweetness of his voice and melody to the sound of the مِزْمَار; (TA;) as though he had musical pipes in his throat: or مَزَامِير آل داوود is here the same as مَزْمُورَات دَاوُد: (A:) for, — مَزَامِيرُ دَاوُدَ also signifies *[The Psalms of David;] what David used to sing*, or *chant*, (يَتَغَنَّى بِهِ, in the CK يُتَغَنَّى بِهِ,) *of the Psalms:* (K:) and to such is likened the utmost sweetness of voice in reciting: and آل is said to be here redundant or pleonastic; meaning the person: (TA:) or (so in the TA, but in the K "and") مزامير داوود signifies *kinds of prayer*, or *supplication:* it is pl. of مِزْمَارٌ and of † مُزْمُورٌ or مِزْمُورٌ. (So in different copies of the K.)

مُزْمُورٌ and مُزْمُورٌ: see مِزْمَارٌ, in two places.

مُسْتَزْمِرٌ ‡ *Shrinking, and abject, or ignominious, in his own estimation.* (K, TA.) [See also its verb.]

زمرد

زُمُرُّدٌ: see the next article.

زمرد

زُمُرُّدٌ (T, S, Mgh, L, Mṣb, K) and زُمُرُّدٌ, (Az, TA,) and accord. to some زُمُرُّدٌ, with the unpointed ر, (TA,) or, accord. to IK̇t, this is a mistranscription, and Aṣ says that it is correctly written with the pointed ر, (Mṣb,) [The *emerald*: accord. to some] *i. q.* زَبَرْجَدٌ; (S, L, Mṣb, K:) but Et-Teyfáshee [rightly] says that the زبرجد is a different kind of stone: [see this word:] and Ibn-Sà'id El-Andáree says that the mine of the زبرجد is said to be near to that of the زمرد: (TA:) several authors say that the زمرد *differs from the* زبرجد *in being more green:* (MF, TA:) it is an arabicized word [from the Pers. زمرد]: (S, L, Mṣb, K:) [a coll. gen. n.:] n. un. with ة. (Mṣb.)

زمع

1. زَمِعَ, aor. ـَ, inf. n. زَمَعٌ, *He became confounded, or perplexed, and unable to see his right course; or he became bereft of his reason or intellect; in consequence of fear:* (S, Mṣb,* K:*) *he feared, or was afraid:* (K:) *he was impatient; or had not sufficient strength to bear what befell him, and found not patience:* (L:) *he became disquieted, disturbed, agitated, flurried, or in a state of commotion.* (Lḥ.) — زَمِعَتِ الأُرْنُبُ, aor. ـَ, (TA,) inf. n. زَمَعَانٌ, (Lth, K, TA,) *The hare was light, or active, and quick, or swift:* (Lth, K, TA:) and † ازمعت *it ran,* (S, TA,) *and was light, or active.* (TA.) And زَمِعَ, aor. ـَ, inf. n. زَمَعَانٌ, *He went slowly.* (ISk, S, K.) Thus the verb has two contr. significations. (K.) And *He went with short steps;* as also † تزمّع. (TA.)

2: see the next paragraph.

4. أَزْمَعْتُ عَلَى الأَمْرِ, and أَزْمَعْتُ الأَمْرَ; (S, K:) the former accord. to Ks.; the latter accord. to Kh, but disallowed by Ks; both, however, are authorized by Fr, as meaning the same, like أَجْمَعْتُهُ and أَجْمَعْتُ عَلَيْهِ; (S;) and أَزْمَعْتُ بِهِ; (TA;) *I determined, resolved, or decided, upon the affair:* (Fr, S, K:) *my determination, resolution, or decision, became fixed upon the affair,* (Lth or Kh, S, TA,) *to execute it, or perform it, of necessity:* (Lth, TA:) or *I kept constantly, firmly, steadily, steadfastly, or fixedly, to the affair:* syn. ثَبَّتُّ عَلَيْهِ: (K:) and † زَمَعْتُ, (Ibn-'Abbád, K, [in the CK written without teshdeed,]) followed by عَلَى before the object, inf. n. تَزْمِيعٌ, (TA,) signifies the same: (Ibn-'Abbád, K:) ازمع may be formed by transposition from عزم, or the ز may be a substitute for ع. (IF.) You say, ازمع المَسِيرَ [and عَلَى المَسِيرِ] *He determined, resolved, or decided, upon going, journeying, or departing.* (Mgh.) — See also 1. — ازمعت الحَمْلَةُ † [*The grape-vine, or its branch,*] *became large in its* زَمَعَة, i. e. *knot, or gem,* [see زَمَعٌ,] (ISh, K, TA,) *and its fruit-stalk was near to coming forth.* (ISh, TA.) — And ازمع البَقْلُ *The herbage made its first appearance in a scattered state:* (S:) *or was not all of it equal, or uniform, but consisted of scattered portions,* (K, TA,) *at its first appearance,* (TA,) *one part surpassing another.* (K, TA.)

5: see 1, last sentence.

زَمَعٌ; see زَمَعَانٌ. — Also pl. [or rather coll. gen. n.] of † زَمَعَة, which [is the n. un. of the former, and] signifies *A certain excrescence behind the cloven hoof:* (AZ, S, Mṣb,* K:) or *a thing like the nails of sheep or goats, in the part between the shank and foot; every leg having upon it two of the things thus termed* (زَمَعَتَانِ), *as though they were formed of pieces of horn:* (Lth, K:) or *a certain excrescence projecting above the hoof of the sheep or goat:* (TA:) or the *pendent hairs in the hinder part of the hind leg, or hind foot, of the sheep or goat, and of the gazelle, and of the hare:* (K:) [the pl. of † زَمَعَة is زَمَعَات (occurring in the S and K in the present art., and in the K in art. زود, &c.),] and the pl. of زَمَعٌ is زِمَاعٌ: (AZ, S, K:) see زَمُوعٌ. — Hence, as being compared to the زَمَع of the cloven hoof, (L,) زَمَعٌ also signifies † *The lower, or baser, or the lowest, or basest, or the refuse, of mankind:* (S, L, K:) pl. زِمَاعٌ. (L.) One says, هُوَ مِنْ زَمَعٍ, meaning † *He is of the last of them;* (S, L;) and *of their followers.* (L.) — Also, i. e. زَمَعٌ *The hairs behind the fetlock [-joint]*; (K;) and so زَمَعَاتٌ [pl. of the n. un. † زَمَعَة]. (TA.) — Also † *Knots, gems, or buds, in the places whence the racemes of the grape-vine come forth:* (ISh, K, TA:) accord. to Et-Táïfee, (L in art. كصع) [the n. un.] † زَمَعَة signifies *the knot, or gem, in the place whence the raceme of grapes grows forth:* (L ubi suprà, and TA:) or, as some say, *the berry when it is like the head of a young ant;* and the pl. is زَمَعَاتٌ and [coll. gen. n.] زَمَعٌ: (TA:) and † *the gem of a leaf:* (L in art. كصع:) and زَمَعُ الكَرْمِ † *The leaves that cover what is within them of the raceme of the grape-vine.* (TA voce حَكَافُورٌ.) — Also † *An excrescence, or a redundance,* (زِيَادَة,) *in the fingers or toes:* and the epithet [applied to him who has such] is † أَزْمَعُ. (K.) — And *Scattered portions of* herbage, *here and there; like portions of clouds in the sky.* (TA.)

زَمَعَة: see the next preceding paragraph, in four places.

زَمْعٌ *Penetrating energy, or sharpness, vigorousness, and effectiveness, in the performance of an affair, and determination, resolution, or decision, to do it;* (L, K:) as also † زَمَاعٌ and † زَمَعٌ: (K:) and *courage, such that when one has determined, resolved, or decided, upon an affair, he does not turn from it:* (K:) and *good judgment, with boldness to undertake affairs,* (K, TA,) *such that when one purposes an affair, he acts with a penetrating energy, or sharpness, vigorousness, and effectiveness, in performing it:* (TA:) or *courage,* and *great boldness:* (S:) and *quickness,* and *hastiness.* (S, K.)

زَمَاعٌ: see the next preceding paragraph.

زَمُوعٌ: see زَمِعٌ. — Also A hare *that runs with short steps, as though it ran upon its* † زَمَعَات (Aṣ, T, S, K,) i. e. the *pendent hairs on the hinder parts of its hind legs:* (T, TA:) or *such as, when it approaches its habitation, goes upon its* زَمَعَة, (K, TA,) *and with short steps,* (TA,) *in order that its foot-marks may not be traced:* (K, TA:) and (K, TA, but in the CK "or") *such as is quick, or swift, and brisk, or sprightly.* (K, TA.)

زَمِيعٌ A man *sharp, vigorous, or effective, in determination, resolution, or decision:* (Mgh:) a *courageous* man, *who, when he has determined, resolved, or decided, upon an affair, does not turn from it:* (Lth, K:) [in the CK, يَزْمِعُ is a mistake

for يَزْمَعُ:]) and *having good judgment, with boldness to undertake affairs*, (K, TA,) *so that when he has purposed an affair, he acts with a penetrating energy*, or *sharpness, vigorousness, and effectiveness, in performing it*: (TA:) or زَمِعُ الرَّأْيِ signifies a man *having good judgment*: (S:) and زَمِعٌ signifies also *quick*; (K:) *quick*, and *hasty*; (S;) and so ↑ زَمُوعٌ: (S, K:) pl. of the former زَمَعَةٌ. (S, K.)

هُوَ أَزْمَعُ مِنْهُ *He is more sharp, vigorous*, or *effective, in determination, resolution*, or *decision, than he*. (Mgh.) ═ See also زَمِعَ, last sentence but one.

أَنَا مُزْمِعٌ عَلَى أَمْرٍ, مُزْمِعٌ أَمْرًا, or both, and مُزْمِعٌ بِأَمْرٍ, *I am determining, resolving, or deciding, upon an affair*: or *my determination, resolution, or decision, is fixed upon an affair*. (Kh, S.) [See 4.]

زمك

زِمِكٌّ: see the following paragraph.

زِمَكَّى, (Fr, S, K,) with Kesr to the ز and ر, (K,) like زِمَجَّى [in measure and in meaning, app. from the Pers. زَمْجِي], (S,) [in the O erroneously written زِمَكَّى] and ↑ زِمِكٌّ, (Fr, K, TA,) like فِلِزٌّ, (TA,) [in the O erroneously written زَمَكٌ, and in the CK زَمَكٌ,] and ↑ زِمَكَّةٌ, (TA,) *The place of the growth of the tail of a bird*: (Fr, S, K:) or *the root of the tail of a bird*: (M, K:) or *the whole tail of a bird*: (K:) or sometimes, accord. to Lth, *the tail itself* is called زِمَكَّى *when it is short* (إِذَا قَصُرَ), (O, TA,) or, as in some copies [of his book, meaning the 'Eyn], *when it is clipped* (إِذَا قُصَّ). (TA.)

زِمَكَّةٌ: see the preceding paragraph.

زمل

1 زَمَلَ, aor. ـُ and ـِ, inf. n. زَمْلٌ, *He ran*, (K, TA,) and *went along quickly*, (TA,) *leaning, or bearing, on one side, raising his other side*; (K, TA;) *as though he were bearing upon one leg; not with the firmness of him who bears upon both of his legs*. (TA.) ═ And زَمَلَ (K, TA) عَدْوَهُ وفى مَشْيِهِ, aor. ـُ, (TA,) inf. n. زَمْلٌ and زَمَلَانٌ [the latter accord. to the CK زَمَلَانٌ, but said in the TA to be with fet-h like the former,] and زَمَلَانٌ (K, TA) and زَمْلٌ, (TA as from the K, [but not in the CK nor in my MS. copy of the K,]) said of a horse or similar beast, (K, TA,) or of a wild ass, (TA,) *He was as though he limped, by reason of his briskness, or sprightliness*, (K,) or *as though bearing upon his fore legs, by reason of pride*, or *self-conceit, and briskness, in his going* and *his running*. (TA.) ═ زَمَلَهُ, (Mgh, Mṣb,) inf. n. زَمْلٌ, (TA,) *He bore it*, or *carried it*; namely, a thing: (Mgh, Mṣb:) and ↑ ازْدَمَلَهُ, (S, K,) originally ازتملهُ, (TA,) signifies the same; or *he took it up and carried it*, or *he raised it upon his back*; syn. احْتَمَلَهُ; (S, K;) *at once*; (K;) namely, a load: (TA:) like زَمَّلَهُ and ازدملهُ. (TA in art. زدل.) ═ And زَمَلَهُ, (IDrd, K,) aor. ـِ, inf. n. زَمْلٌ, (TA,) *He made him to ride behind him*, (IDrd, K,) عَلَى البَعِيرِ *on the camel*: (IDrd:) or *he rode with him* [on a camel, in a مِحْمَل,] *so as to counterbalance him*; (K, TK;) and so ↑ ازملهُ, (Mgh,) inf. n. مُزَامَلَةٌ, (S,) *he rode with him so as to counterbalance him* (S, Mgh) on a camel, (S,) in the مِحْمَل. (Mgh.) ═ [And زَمَلَ غَيْرَهُ, aor. ـُ, *He followed another*:] see ازملهُ.

2 زَمَّلَهُ, (S, Mgh, Mṣb,) inf. n. تَزْمِيلٌ, (Mṣb, K,) *He wrapped him* (S, Mgh, Mṣb, K*) فِى ثَوْبِهِ [*in his garment*], (S, K,*) or فِى ثِيَابِهِ *in his garments*], (Mgh,) or بِثَوْبِهِ [*with his garment*]. (Mṣb.) ═ [Hence, app.,] تَزْمِيلٌ signifies also The act of *concealing*. (IAṣr, K.)

3: see 1, last sentence but one. ═ مُزَامَلَةٌ also signifies The *requiting with beneficence*. (AA, TA in art. حمل.)

5 تزمّل (S, Mgh, Mṣb, K) and ازّمّل, (Mgh, K,) the latter of the measure افّعل, (K,) [a variation of the former,] and ↑ ازْدَمَلَ, (TA,) *He wrapped himself* (S, Mgh, Mṣb, K, TA) بِثِيَابِهِ [*with his garments*], (S,) and so تزمّل alone, (TA,) or فِى ثِيَابِهِ [*in his garments*], (Mgh, TA,) or بِثَوْبِهِ [*with his garment*]. (Mṣb.)

تزاملوا *i. q.* تراجزوا [i. e. *They recited verses*, or *poetry, of the metre termed* رَجَز, *which is also termed* زَمَل, *one with another*; or *vied in doing so*]. (TA.)

8 ازْدَمَلَ: see 5. ═ ازْدَمَلَهُ: see 1.

Q. Q. 1. زَوْمَلَ, (TK,) inf. n. زَوْمَلَةٌ, (K,) *He drove* camels. (K, TK.)

زَمْلٌ *A load*, or *burden*. (K.) It occurs in a trad. as meaning † *A load of knowledge*. (TA.) ═ [*Household-goods*; or *furniture and utensils*. (Freytag, on the authority of the Deewán of the Hudhalees.) See also أَزْمَلُ. ═ مَا فِى جِوَالِقِكَ إِلَّا زَمْلٌ means *There is not in thy sack save a half*. (AA, K.) ═ See also زِمِلٌّ. ═ And see زَمَلٌ.

زَمَلٌ The *kind of verse, or poetry, [more commonly] termed* رَجَز: [hence,] a poet says,

* لَا يُغْلَبُ النَّازِعُ مَا دَامَ الزَّمَلْ *

[*The drawer of water will not be overcome as long as the* زمل *continues*]; meaning, as long as he recites [or chants] the verse termed رَجَز [or زَمَل], he is strong enough to work: thus it is related on the authority of AA: another reading is الرَّمَلْ: both are correct as to meaning. (IJ, TA.)

زَمِلٌ and زَمِلٌ: see زَمَلٌ.

زُمْلَةٌ *A company of persons travelling together*, or *with whom one is travelling*; (AZ, K;) as also ↑ زَوْمَلَةٌ: (En-Nadr, TA:) or, as some say, (TA,) *a company* or *a collection* [in an absolute sense]. (K, TA.)

زُمْلَةٌ *Luxuriant*, or *abundant, and dense* [*palm-trees such as are termed*] جَبَّار: [الجبّار in the CK is a mistranscription:] and *a collection of* وَدِيّ [i. e. *small young palm-trees*, or *shoots cut off from palm-trees and planted*]: and *young palm-trees exceeding the reach of the hand*: (K, TA:) all on the authority of El-Hejeree. (TA.)

زَمَلَةٌ: see أَزْمَلُ, in two places.

زَمِلٌ *A limping in a camel*. (K.) ═ And *A wrapper that is put over a* رَاوِيَة [or *leathern water-bag*]: pl. زُمَلٌ and زَمِلَةٌ: (Az, K:) you say ثَلَاثَةُ أَزْمِلَةٍ. (Az, TA.)

زَمِيلٌ *One who rides behind another* (IDrd, S, K) *on a camel* (IDrd, TA) *that carries the food and the household-goods or furniture and utensils*; (TA;) and ↑ زُمَّلٌ signifies the same, (K,) and so does ↑ مُزَمَّلٌ: (IDrd, TA:) or *one who rides behind another on a horse* or *similar beast*: (TA:) or *one who rides with another in a* مِحْمَل *so as to counterbalance him*. (Mgh.) It is metaphorically used in the saying, أَنْتَ فَارِسُ العِلْمِ وَأَنَا زَمِيلُكَ! [*Thou art the horseman of science, or knowledge, and I am he who rides behind thee*]. (TA.) ═ Hence, *A travelling-companion* (Mgh, TA) *who assists one in the performance of his affairs*. (TA.) It is said in a trad., لَا يُفَارِقُ رَجُلٌ زَمِيلَهُ, i. e. [*A man shall not separate himself from*] *his travelling-companion*. (Mgh.) ═ زَمِيلَانِ means *Two men engaged in work upon their two camels*: when they are without work, they are called رَفِيقَانِ. (K.)

زَمِيلٌ and زَمِيلَةٌ: see زَمْلٌ.

زُمَيْلٌ: see what next follows.

زُمَّلٌ (S, K) and ↑ زُمَلٌ and ↑ زُمْلٌ [said in the CK to be like عِدًى, but correctly like عِدًى,] and ↑ زُمَيْلٌ (K) and ↑ زُمَّيْلٌ and ↑ زُمَّالٌ (S, K) and ↑ زُمَيْلٌ and ↑ زُمَيْلَةٌ and ↑ زُمَّيْلَةٌ (K, or this is fem., S) and ↑ زُمَالَةٌ (K) *Cowardly, weak*, (S, K, TA,) *low, mean, or contemptible*; *who wraps himself up in his house, or tent*; *not rising and hastening to engage in warfare*; *indolently refraining from aspiring to great things*. (TA.) [See also زِمِلٌّ. Accord. to J,] ↑ زُمَيْلَةٌ signifies *Weak* as a fem. epithet. (S.)

زُمَّلٌ
زُمَيْلٌ
زُمَّالَةٌ
} see the next preceding paragraph.

زُمَيْلَةٌ: see زُمَّلٌ, in two places.

زَمِلٌ, applied to a horse or similar beast, (K, TA,) or to a wild ass, (A'Obeyd, TA,) *That is as though he limped, by reason of his briskness, or sprightliness*. (A'Obeyd, K, TA.) [Hence, app., the name of] *The horse of Mo'áwiyeh Ibn-Mirdás Es-Sulamee*. (K.) ═ Also One *who follows* (↑ يَزْمُلُ, [in the CK يَزْمَلُ i. q. يَتْبَعُ,) *another*. (K.)

زَمِلَةٌ *A camel* (S, Mgh, Mṣb, K) *or other beast*

(K) *used for carrying* (S, Mgh, Msb, K) *the goods, or furniture and utensils, of a man* (S, Mgh, Msb) *travelling,* (Mgh, Msb,) *and his food;* (S, Mgh;) the ا denoting intensiveness: (Msb:) *or a she-camel upon which are carried the goods, or furniture and utensils, of the traveller:* (Har p. 130:) from زَمَلَ "he bore, or carried," a thing: (Mgh, Msb:) pl. زَوَامِلُ. (TA.) [See also زُوَمْلَةٌ.] — Afterwards used to signify The عِدْل [properly *half-load*] *in which is the pilgrim's travelling-provision, consisting of biscuit, or dry bread, and fruit* تمر [app. a mistranscription for تَمْر i. e. *dates*]), *and the like.* (Mgh.)

زُوَمْلَةٌ *Camels having their loads upon them:* (IAqtr, M, K:* [in the K, وَالعِيرِ should be وَالعِيرُ, or rather وَالإِبِلُ:]) and so لُطَيْمَةٌ signifies "camels laden or not laden:" (IAqtr, M:) زَوَامِلُ may be either its pl. or pl. of زَامِلَةٌ [q. v.]. (TA.)

— See also زُمْلَةٌ. — هُوَ ابْنُ زُوَمْلَتِهَا means *He is a knower of it;* (IAqtr, K:) i. e., of the affair. (IAqtr.) — And ابْنُ زُوَمْلَةَ also, means *The son of the female slave.* (IAqtr, K.)

أَزْمَلُ *A sound:* (Aṣ, S:) *or any mixed, or confused, sound: or a sound proceeding from the prepuce of a horse or similar beast:* (K:) it has no verb. (TA.) A poet says,

* تَضِبُّ ثَبَاتُ الخَيْلِ فِى حَجَرَاتِهَا *

* وَتَسْمَعُ مِنْ تَحْتِ العَجَاجِ لَهَا أَزْمَلُ *

[*The gums of the horses water in the adjacent tracts thereof, and thou hearest, beneath the dust, a sound attributable to them*]: he means أَزْمَلًا, but suppresses the ا, as is done in وَيْلُمِّهِ [for وَيْلٌ لِأُمِّهِ]. (S.) أَزَامِيلُ القِسِىِّ means *The sounds of the bows:* أَزَامِيل being pl. of أَزْمَل, with ى to give fulness to the sound of the vowel preceding it. (TA.) And زُمَّلَةٌ signifies The *twanging sound* of a bow. (K, TA.) — تَرَكَ أَزْمَلًا and أَزْمَلَةً and زُمَّلَةً *He left a family,* or *household.* (K.) And خَرَجَ فُلَانٌ وَخَلَّفَ أَزْمَلَهُ [*Such a one went forth, and left behind him his family, or his family and his cattle*]: and خَرَجَ بِأَزْمَلِهِ *He went forth with his family and his camels and his sheep or goats, not leaving behind him aught of his property.* (AZ, TA.) — [Hence, app.,] أَخَذَهُ بِأَزْمَلِهِ [in one of my copies of the S, أَزْمَلَهُ,] *He took it altogether;* (S, K:) namely, a thing. (S.) And *He took it with its* أَثَاث [or *utensils and furniture*]; as also بِأَزْمَلِهِ and أَزْمَلَتِهِ (K) and زَمْلَتِهِ. (L, TA.) — And عِيَالَاتٌ أَزْمَلَةٌ i. e. *Numerous families or households.* (S, K.*)

أَزْمَلُ, whence بِأَزْمَلِهِ أَخَذَهُ: see the next preceding paragraph, last sentence but one.

أَزْمَلَةٌ: see أَزْمَلُ, in four places.

إِزْمِيلٌ: see أُزْمُولٌ.

أُزْمِيلٌ *A shoemaker's knife* (S, K, TA) *with which he cuts the leather.* (TA.) [In the TA, in art. ذرب, it is expl. as meaning *A shoemaker's* إِشْفًى *with which he sews:* but this I have not found elsewhere.] — Also *An iron* (K, TA) *like the new moon [in shape],* (TA,) *that is put at the end of a spear, for the purpose of catching wild oxen.* (K,* TA.) — And The [*implement called*] مِطْرَقَة [q. v.]. (K.) — Applied to a man, (K, TA,) † *A great, or vehement, eater;* likened to the [shoemaker's] knife: (TA:) or *strong:* and also *weak;* (K, TA;) *low, mean, or contemptible:* (TA: [like زُمَّلٌ:]) thus having two contr. significations. (K.)

أُزْمُولَةٌ (AA, S, K) and (S, K) some say (S) إِزْمُولَةٌ (S, K,) the latter accord. to Aṣ and Sb and Ez-Zubeydee, (TA,) and † أُزْمُولٌ (S, TA,) which is said by IJ to be quasi-coordinate to جُرْحُدَل, because the ل in it is not a letter of prolongation, for the letter before it is with fet-ḥ, (TA,) applied to a mountain-goat and to one of other animals, *Vociferous:* (AA, S, K, TA:) or the first, [or, app., any of the three,] applied to a mountain-goat, *such as, when he runs, leans, or bears, on one side:* so accord. to AHeyth: Fr explains the first or second as applied to a horse, meaning *that runs swiftly:* and in like manner to a mountain-goat. (TA.)

مُزَمَّلَةٌ *A certain thing in which water is cooled:* of the dial. of El-'Irák: (K:) applied by the people of Baghdád to *a green [jar such as is called]* جَرَّة, خَابِيَة, *in the middle whereof is a perforation, in which is fixed a tube of silver or lead, whence one drinks;* so called because *it is wrapped* (زُمِّلَ i. e. كُنِفَ) *with a piece of cloth of coarse flax, or some other thing, between which and the jar is straw: it is in their houses in the days of summer: the water is cooled in the night by means of the [porous earthen bottles called]* بَرَّادَات, *then it is poured into this* مزملة, *and remains in it cool.* (Har p. 548.)

مُزَمَّلٌ: see زَمِيلٌ.

مُزَمِّلٌ, originally مُتَزَمِّلٌ, A man *wrapped with* [or *in*] *his garments:* occurring in the Kur lxxiii. 1. (TA.)

زملق

Q. 1. زَمْلَقَ, inf. n. زَمْلَقَةٌ, *He did the act denoted by the epithet* زَمْلَقِىّ expl. in art. زلق, voce زَلَقَ. (TA.) — زَمْلَقَةُ العِيسِ is like هَمْلَجَةٌ [i. e. *The going an easy and a quick pace*] in a horse. (TA.)

زَمْلَقِىّ and † زَمْلَقِىٌّ and † زَمَالِقِىٌّ are expl. in the S in art. زلق [q. v., voce زَلْزَقَ]: in the K, in the present art., agreeably with the opinion of Aboo-'Obeyd. (TA.) [The first is said in the TA, voce تَتٌّ, to be syn. with عِدْيَوْطٌ, q. v.] — The first is also applied to an ass, as meaning *Fat; whose back is even by reason of the fat.* (Lḥ, TA.)

زُمْلُوقٌ A boy, or young man, *light,* or *active, upon whom his pursuer can hardly lay hold by reason of his lightness in his running, and his going this way and that, quickly, and deceitfully,* or *guilefully;* as also † زُمَالِقٌ: thus expl. by Az, on the authority of one of the Arabs: also said to signify *light,* or *active, and inconstant, unsteady,* or *fickle;* and so † زُمَلِّقٌ and † زُمَالِقٌ. (TA.)

زُمَالِقٌ: see زُمَلِّقٌ: — and see also زُمْلُوقٌ, in two places.

زُمَلِّقٌ: see زُمَالِقٌ: — and see also زُمْلُوقٌ.

زمن

1. زَمِنَ, aor. ـَ, inf. n. زَمَنٌ (Msb, K) and زَمَانَةٌ (S,* Msb, K) and زُمْنَةٌ, (K,) *He* (a man, S, Msb) *had,* or *was affected with, a malady of long continuance,* (Msb,) or *what is termed* زَمَانَة, expl. below: (K:) *he was,* or *became, afflicted [with what is so termed]:* (S:) or *he was,* or *became, crippled.* (TK.)

2. عَامَلَهُ مُزَامَنَةً. (S, K) and زَمَانًا (Lḥ, TA) [*He bargained,* or *made an engagement, with him, to work, for a time*], (S, K,) from الزَّمَن, (S,) is like مُشَاهَرَة [and إِشْهَارًا] (S, K) from الشَّهْر. (S.)

4. أَزْمَنَ [*He, or it, continued a long time;*] *a long time passed over him,* or *it,* (K,* TA,) i. e. a thing. (TA.) You say, أَزْمَنَ بِالمَكَانِ *He remained, staid, dwelt, or abode, a long time* (زَمَانًا) *in the place.* (TA.) — And [hence,] أَزْمَنَ عَنِّى عَطَاؤُهُ † *His gift [was a long time kept back from me, or] was slow, or tardy, in coming to me.* (TA.) — أَزْمَنَ فُلَانًا *He* (God) *made such a one to be such as is termed* زَمِن, i. e. *affected with a protracted disease;* (Msb, TA;) or *crippled, or deprived of the power to move or to stand or to walk, by disease,* or *by a protracted disease: or made him to be affected with what is termed* زَمَانَة, expl. below, as meaning عَاهَة. (TA.) It is said also of a disease [as meaning *It deprived him of the power to move* &c.]. (TA in art. عضب.)

زَمَنٌ an inf. n. of زَمِنَ [q. v.]. (Msb, K.) — And a simple subst. [meaning *Continuance for a long time,*] from أَزْمَنَ in the first of the senses assigned to it above; and so † زُمْنَةٌ, with ḍamm. (IAqtr, TA.) — Also, and † زَمَانٌ, (S, Msb, K, &c.,) the former a contraction of the latter, (Msb,) *A time, whether little or much;* (S, Msb, K;) thus accord. to Er-Rághib; (TA in art. دهر;) as being *a space capable of division:* (Msb:) and so says El-Munáwee: (TA:) *a time considered with respect to its beginning and its end:* (Er-Rághib, MF voce أَمَدٌ:) or *i. q.* عَصْر [as meaning *a space, or period, of time*]: (M, K:) often meaning, without any addition to qualify it, *a long time;* as in an instance of the usage of the latter word above: (see 4:) what follows here applies to each of these words:] زَمَانٌ differs in some respects from أَبَدٌ and from أَمَدٌ: Sh asserts it to be *syn. with* دَهْر; but AHeyth says that this is a mistake: (TA:) [it is so, however, sometimes, accord. to several authorities, as has been shown in art. دهر; and particularly as meaning *fortune,* or *fate:*] IAth says that it is applied to the *whole of what is termed* الدَّهْر [as meaning *time*], and to *a*

portion thereof: AHeyth says that it is the زمان [i. e. season] of fruit, of ripe dates, and of heat and cold: and that it may be [a period of] two months [as meaning any one of the six seasons of the solar year] to six months [as meaning the half-year often termed summer and the half-year often termed winter]: (TA:) [thus] it is applied to any one of the four quarters of the year; (Mṣb, TA;) the first of which [in the order in which they are commonly mentioned by the Arabs, i. e. autumn,] is called by the Arabs [of the classical age] الرَّبِيعُ, but vulgarly الخَرِيفُ; called by the former name because the first rain is therein, giving growth to [the herbage called] the ربيع; and called by the latter name because the fruits are gathered therein; and it commences when the sun enters Libra: the second [i. e. winter] is called الشَّتَآءُ; and commences when the sun enters Capricornus: the third [i. e. spring] is الصَّيْفُ, vulgarly called الرَّبِيعُ; and commences when the sun enters Aries: the fourth [i. e. summer] is القَيْظُ, vulgarly called الصَّيْفُ; and commences when the sun enters Cancer: (Mṣb:)

* The two following tables exhibit the principal divisions of the Arabian Calendar. The latter of them shows the places of the months in relation to the solar year at the period when they received the names by which they are here designated.



it is also applied to the time, or period, of the reign, rule, prefecture, or the like, of a man: [and to the life-time of a man:] with the philosophers, it signifies the measure of the motion of the ninth (or greatest) sphere (المَنْطَق الأَطْلَس): (TA:) [and there are various other explanations belonging to the conventional language of the schools, not to the proper language of the Arabs: (see the "Dict. of the Technical Terms used in the Sciences of the Musalmans:")] the pl. (of زَمَن, Mṣb) is أَزْمَان and أَزْمُن and (that of زَمَان, Mṣb) أَزْمِنَة. (Ṣ, Mṣb, K.) [The dim. of زَمَن, i. e. زُمَيْن, see below.] In the following trad., إِذَا تَقَارَبَ الزَّمَانُ ♦ لَمْ تَكَدْ رُؤْيَا المُؤْمِنِ تَكْذِب [When the time becomes contracted, the dream of the believer will scarcely ever, or never, be false], what is meant is the end of time; and the approach of the resurrection; because when a thing becomes little, its extremities contract: or what is meant is the day's and the night's becoming equal; for the interpreters of dreams assert that the times [of dreams] most true of interpretation are the season of the breaking forth of the blossoms and that of the ripening of the fruit, which is when the day and the night become equal: or what is meant is the coming forth of El-Mahdee, when the year will be like the month, and the month like the week, and the week like the day, and the day like the hour, deemed short because deemed delightful: (K in art. قرب:) or it alludes to the shortness of lives and the scantiness of blessings. (TA in that art.) In another trad. it is said, كَانَتْ تَأْتِينَا أَزْمَانَ خَدِيجَة, meaning [She used to come to us] in the life-time [lit. times] of Khadeejeh. (TA.) And one says also, مَا لَقِيتُهُ مُذْ زَمَانٍ [i. e. I have not met him for a long time past: but in this case, accord. to the more approved usage, one should say مُذْ زَمَنٍ and مُذْ زَمَانٍ and مُذْ زَمَنٍ, or مُذْ زَمَانٍ]. (Lḥ, K,* TA.)

زَمَنٌ (Ṣ, Mgh, Mṣb, K) and ♦ زَمِنٌ, (K, TA,) applied to a man, (Ṣ, Mṣb, TA,) Having, or affected with, a malady of long continuance; (Mgh, Mṣb, TA;* as also ♦ مُزْمِنٌ (Ḥar p. 182;) or crippled, or deprived of the power to move or to stand or to walk, by disease, or by a protracted disease: (TA:) or having what is termed زَمَانَة [expl. below], i. e. عَاهَة: (K, TA:) or afflicted [with what is so termed]: (Ṣ:) pl. زَمْنَوْن, (K, TA,) of the former, (TA,) and زَمْنَى, (Mṣb, K, TA,) [likewise] of the former, (Mṣb,) or of the latter, as also زَمِنَة. (TA.) — [Hence,] هُوَ فَاتِرُ الِاشْتِيَاقِ زَمِنُ الرَّغْبَة [He is remiss in respect of briskness or promptness, powerless in respect of desire]. (TA.)

زَمِنَة: see زَمَن, second sentence.

زَمَنَة A space, or period, or a long space or period, of time. (TA.) See also زُمَن, last sentence.

زَمَان: see زَمَن, third sentence, and again in two places in the latter part of the paragraph.

زَمِين: see زَمِن.

زُمَيْن [dim. of زَمَن]. You say, لَقِيتُهُ ذَاتَ الزُّمَيْنِ, meaning thereby تَرَاخِيَ الوَقْتِ (Ṣ, K;) [i. e. I met him some time ago;] like as one says بَيْنَ الأُمَيْمَاتِ, ذَاتَ العُوَيْمِر (Ṣ:) or meaning فِي سَاعَةٍ لَهَا أَعْدَادٌ [in a time consisting of some, or several, subdivisions]: (TA:) or ذَاتَ الزُّمَيْنِ means مُذْ ثَلَاثَةِ أَزْمَانٍ [three seasons ago; or, app., three or more, to ten; (agreeably with an explanation of ذَاتَ العُوَيْمِر voce ذُو;) by زمان being app. meant periods of two, or three, or six, months]; (T in art. ذو;) and the like is said by IAar. (TA in art. صبح.)

زَمَانَة an inf. n. of زَمِنَ [q. v.]. (Ṣ,* Mṣb, K.) — [Used as a simple subst.] it signifies also A disease, or an evil affection, syn. آفَة, (Ṣ,) or عَاهَة, (K,) in animals: (Ṣ:) [and particularly, in a man, a disease of long continuance: or such as cripples, or deprives of the power to move or to stand or to walk: (see زَمَن and زَمِن:)] or want of some one or more of the limbs, or members; and privation of the powers, or faculties. (Ḥar p. 315.) And i. q. دَهْر [app. as meaning An evil event or accident, a misfortune, or a calamity]. (KL.) — Also Love. (K.)

[سَاعَةٌ زَمَانِيَّةٌ A while; an indefinite short time; as distinguished from سَاعَةٌ فَلَكِيَّةٌ, which is an astronomical hour: and so, often, سَاعَةٌ alone.]

مُزْمِن: see زَمِن.

مُزْمِنٌ Of long continuance; of long standing; over which a long time has past. (TA.) [You say مَآءٌ مُزْمِنٌ Stale water.] And سُعَالٌ مُزْمِنٌ [Chronic cough]. (K voce مُصَمْكَك.)

زمر

Q. 1: see the next paragraph.

(For authorities, and further information, see the words here mentioned, and more particularly نَوْء and رَبِيع; under the latter of which it is said that the third and last of the Six Seasons are called by some, respectively, الرَّبِيعُ الأَوَّل and الرَّبِيعُ الثَّانِي; and also that the appellations of the 3rd and 4th months are differently pronounced by different persons; and that some exclude the وَسْمِيّ from the rains called الرَّبِيع: and for the Calendar of the Mansions of the Moon, see مَنَازِلُ القَمَر, in art. نزل.) The months are said to have received the names here given to them from Kilâb Ibn-Murrah, an ancestor of Mohammad, about two centuries before El-Islâm. These months were lunar; and from this period, with the view of adapting their year to the solar, the Arabs added a month, which they called النَّسِيء, at the end of every three years, until they were forbidden to do so by the Kur-án (ch. ix.): but the months still retrograded through the seasons, though much more slowly. The abolition of the intercalation was proclaimed by Mohammad at the pilgrimage in the tenth year of the Flight.

Q. 4. ازْمَهَرَّتْ *They* (the stars) *shone*, (Ṣ, K,) *and were intensely bright*. (TA.) — *It* (the eye) *became red by reason of anger*, (K,) on the occasion of some distressing event; (TA;) as also ازْمَهَرَّتْ. (AZ, Ṣ, K.) — ازمهرّ *It* (the face) *grinned, so as to display the teeth; or became contracted, with a stern, an austere, or a morose, look*. (K.) — *It* (a day) *became intensely cold*. (K.)

زَمْهَرِيرٌ *Intense cold*. (Ṣ, K.) Such is prepared by God as a punishment for the unbelievers in the latter state. (TA.) In the Ḳur lxxvi. 13, زَمْهَرِيرًا means *Hurting cold*: (Bḍ:) or [simply] *cold*: (Jel:) or, accord. to some, it there has the meaning next following. (Bḍ, Jel.) — *The moon*; (K;) in the dial of Teiyi. (TA.)

مُزْمَهِرٌّ *Laughing so as to show the teeth*: (K:) from the likeness to the shining of stars. (TA.) — *Angry*: (K:) or *violently angry*. (Ṣ.)

زن

1: see 4, in five places. — زَنَّ عَضُدَهُ, [aor., accord. to rule, ـُ, or the sec. pers. may be زَنَنْتَ and the aor. ـِ, and the inf. n., in this case, زَنْنٌ which see below, but the TK makes its aor. to be ـِ and the inf. n. زَنٌّ,] *His sinews dried up*. (K.) — زَنَّ فُلَانًا عَنْ فُلَانٍ means حَقَنَ فَقَطَرَ [which may be rendered *He kept in, or retained, his urine, and then dribbled it, or his urine was kept in, or retained, and then dribbled*]. (TA. [See زِنْزِينٌ.])

4. أَزْنَنْتُهُ *I thought him to possess good or evil*; as also زَنَنْتُهُ, aor. ـِ, inf. n. زَنٌّ: or both mean *I imputed, or attributed, to him good or evil*: (Mṣb:) or زَنَّ فُلَانًا بِخَيْرٍ or بِشَرٍّ *he thought such a one to possess good or evil*; like ظَنَّهُ بِهِ: (K:) or, accord. to Lḥ, one says, أَزْنَنْتُهُ بِمَالٍ and بِخَيْرٍ *I thought him to possess* [*property* and (as appears from what is said below on his authority) *wealth*]: but زَنَنْتُهُ is what the vulgar say, and is wrong. (TA.) And أَزْنَنْتُهُ بِشَيْءٍ, (Ṣ,) or بِكَذَا, (K,) and also زَنَنْتُهُ بِكَذَا (Ḥar p. 112,) [and accord. to Golius أَزْنَنْتُهُ,] mentioned by him as from the Ṣ, but not found therein by Freytag, nor by me in either of my copies,] *I suspected him of a thing, or of such a thing*: (Ṣ, K, and Ḥar ubi suprà:) [but] Lḥ says, لَا يَكُونُ الِازْنَانُ فِي الْخَيْرِ [app. meaning that أُزِنَّ is not said in relation to that which is good: see what is cited on his authority above]. (TA.) And ازْنَهُ بِالْأَمْرِ *He suspected him of the thing, or affair*; like اظْنَنْهُ. (Ṣ.) And هُوَ يُزَنُّ بِكَذَا [*He is suspected of such a thing*]. (Ṣ.) Ḥassán says,

حَصَانٌ رَزَانٌ مَا تُزَنُّ بِرِيبَةٍ

i. e. [*Chaste, staid,*] *she is not suspected of evil*: [in which تُزَنُّ may be from زَنَّتْ or from أُزِنَّتْ:] but some restrict themselves to the quadriliteral verb [ازنّ]. (Mṣb.)

8: see 4.

زَنْبَرَ — زَمْهَرَ

زَنَّةٌ *A suspicion*: whence the saying, أَشَرُّ مِنْهُ أَخُو زَنَّةٍ *The ape, or baboon, or monkey, is worse than he is the person who has conceived a suspicion*: (A, TA:) [for] — أَبُو زَنَّةَ, (so in three copies of the Ṣ and in my MS. copy of the K,) or أَبُو زُنَّةَ, (thus in the CK and TK and JM, [in the second and third of which it is expressly said to be "with kesr," which, however, the author of the K should have added, accord. to his usual practice, if he meant it to be thus,]) signifies القِرْدُ. (Ṣ, K.)

أَبُو زِنَّةَ: see what next precedes, in two places.

زَنَنٌ, and مَاءٌ زَنَنٌ, [which suggests that زَنَنٌ is an inf. n. used as an epithet,] *A water*, and *waters, small in quantity, and narrow*: (K:) [for] زَنَنٌ signifies *strait*, or *narrow*; like زَنٌّ and زِنٌّ [which do not belong to this art.]: (TA:) or مَاءٌ زَنَنٌ means [*a place of water*] *of which one knows not whether there be in it water or not*. (K.)

ظِلٌّ زَنَانٌ *Short* [or *contracted*] *shade*; like زَنَانٌ [mentioned in art. زنز]. (K.)

زُنَانَى *A fluid like mucus, that falls from the noses of camels*: (K:) but the more approved word is ذُنَانَى. (TA.)

زَنَانِيٌّ *A man who suffices for himself, without any other*. (K.)

زَنَّانٌ One *who opines, or conjectures, much*; *i. q.* ظَنَّانٌ. (TA.)

زِنِّينٌ One *suppressing his urine and his ordure*: occurring in a trad.: or, as some say, it is زِرِّينٌ [q. v.,] with ب. (TA. [But see 1, and see also what here follows.])

زُنُّونٌ One *suppressing his urine* [*or his ordure*]; syn. حَاقِنٌ: such is one of the persons forbidden, in a trad., to act as إِمَام to others. (TA in art. نصر: mentioned also, but not expl., in the present art. in the TA.) [See also the next preceding paragraph.]

زنا

1. زَنَا فِي الْجَبَلِ (Ṣ, Mṣb, K,) aor. ـُ, (Mṣb, K,*) inf. n. زُنُوٌّ and زُنُوٌّ, (Ṣ, Mṣb, K,) *He ascended the mountain*. (Ṣ, Mṣb, K.) — زَنَا إِلَيْهِ (Ṣ, K,) aor. as above, (K,) inf. n. زُنُوٌّ (Ṣ, K) and زُنْيٌ, (K,) *He* (a man, Ṣ) *had recourse to it* (a thing, TA) *for refuge, protection, preservation, concealment, covert, or lodging*. (Ṣ, K.) — And *He approached it, or drew near to it*; (K, TA;) namely, a thing. (TA.) [Hence,] زَنَا الْخَمْسِينَ (Ṣ,) or لِلْخَمْسِينَ, inf. n. زُنْيٌ, (TA,) *He drew near to the* [age of] *fifty* [years]. (Ṣ, TA.) — زَنَا said of the shade, (Ṣ, K,) *It became short*; (Ṣ;) *it contracted, shrank, or drew together*. (K.) — Said of a place, (TA in art. زنز,) *It was, or became, strait, or narrow*; and زَنَا, without ـ, inf. n. زُنُوٌّ, is a dial. var. thereof in this sense. (ISd, K, TA; all in art. زنز.) — Said of the urine, (Ṣ, Mṣb, K,) aor. ـُ, (Ṣ, TA,) or ـِ, (Mṣb,) inf. n. زُنُوٌّ (Ṣ, Mṣb, TA) and زُنْيٌ, (TA,) *It became retained, or suppressed*. (Ṣ, Mṣb, K, TA.) — Also *He, or it, clave to the ground*. (K.) — *He hastened, or made haste*. (K.) — And *He was, or became, affected with a lively emotion*, either *of joy* or *of grief*; syn. طَرِبَ. (K.) — See also 2, in two places: and see 4. — زَنَا is also expl. in the K as signifying حَنَقَ [*He throttled, or strangled*]: but [SM says,] I have not found any of the leading lexicologists to have mentioned this, unless it be a mistranscription for حَقَنَ [a meaning assigned to this verb below: see 4]. (TA.)

2. زَنَّا عَلَيْهِ, inf. n. تَزْنِئَةٌ, *He straitened, or oppressed, him; made strait, or close, to him*; (Ṣ, K, TA;) as also عليه ازنّأ. (TA.) The verb occurs without ـ, written زَنِّئْ, by poetic license, in a saying of a rájiz cited in art. شدخ, as an ex. of the word شَادِخَةٌ. (Ṣ.) And زَنَّؤُوا عَلَيْهِ الْحِجَارَةَ *They made the stones strait, or close, to him, or upon him*. (TA.)

4. ازناه فى الجبل *He made him to ascend the mountain*. (Mṣb, K,* TA.) — ازناه also signifies اَلْجَأَهُ إِلَى الْأَمْرِ; so in the saying, ازناه إِلَى الْأَمْرِ [*He constrained him to have recourse to, or to do, the thing*]. (TA.) — ازنا بَوْلَهُ *He retained, or suppressed, his urine*; (Mṣb, K,*) as also زَنَّأَ; the latter verb being trans. as well as intrans. (Mṣb.)

زَنَأٌ *Straitness, or narrowness*; syn. ضِيقٌ. (Ṣ. [So in my copies: perhaps a mistranscription for ضَيْقٌ, a meaning mentioned in the next sentence.]) — *Strait, or narrow*; syn. ضَيْقٌ: you say مَكَانٌ زَنَأٌ [*A strait, or narrow, place*]: and بِئْرٌ زَنَأٌ [*A narrow well*]: so in the Fáïḳ. (TA.) — *Short* (Ṣ, K) *and compact, or contratted*: (K:) applied to a man: and to shade. (Ṣ.) — *Retaining, or suppressing, his urine*; (Ṣ, Mṣb, K;) as also زَانِئٌ. (Mṣb.) So in a trad. in which it is said that a man is forbidden to pray when he is زَنِئٌ; (Ṣ, TA;) or where it is said that the prayer of one who is زَانِئٌ will not be accepted: (Mṣb:) or the latter word in this case means one who is *ascending a mountain*; because he has not full power [to pray], or because he is straitened by being out of breath. (TA.) — Also, Tapp. because of its narrowness,] *A grave*. (TA.)

زَنِيٌّ *A small skin for water or milk*. (K.) [See also زَنِئٌ, in art. زنو.]

زَانِئٌ: see زَنِئٌ, in two places.

أَزْنَأُ *More, or most, strait*: so in the saying كَانَ لَا يُحِبُّ مِنَ الدُّنْيَا إِلَّا أَزْنَاهَا [*He used not to love, of worldly enjoyments, or blessings, save the more, or most, strait thereof*]. (MF.)

زنبر

Q. 2. تَزَنْبَرَ عَلَيْنَا *He behaved proudly*, or *haughtily, to us*, (K,* TA,) *and frowned*, or *looked sternly, austerely, or morosely*. (TA.)

الزُّنْبُرُ *The lion.* (K.)

زُنْبُرٌ *Small, or young,* (K, TA,) *and light, or active:* applied to a boy. (TA.) — See also زُنْبُورٌ.

زَنْبَرِيٌّ *Large, or bulky;* applied to a ship: (K:) you say سَفِينَةٌ زَنْبَرِيَّةٌ *a large, or bulky, ship:* (TA:) or زَنْبَرِيَّةٌ signifies *a sort of large, or bulky, ship.* (S in art. زبر.) — Also *Heavy;* applied to a man. (K.)

زُنْبَارٌ: see the next paragraph, in two places.

زُنْبُورٌ [The *hornet, or hornets; a large sort of wasp;*] *a stinging kind of fly;* (K:) *a certain kind of flying thing that stings;* (T, TA:) *i. q.* دَبُّور, (S,) or دُبُّور; (TA:) and ↑ زُنْبُورَةٌ signifies the same, (K,) [or app. is the n. un.,] and so does ↑ زُنْبَارٌ; (S, K,) a dial. var. mentioned by ISk: (S:) [being a coll. gen. n.,] زُنْبُور is [sometimes] made of the fem. gender: the pl. is زَنَابِيرُ (S:) and الزَّنَابِيرُ sometimes means *the flies of the meadows or gardens* (ذُبَابُ الرَّوْضِ). (Ham p. 324.) — Also *A young ass that is able to bear burdens.* (K.) — And *A large rat:* pl. زَنَابِرُ, occurring in poetry [app. for زَنَابِيرُ]. (TA.) — Also, [as an epithet,] *Light, or active; clever, or ingenious;* (K, TA:) mentioned by Abu-l-Jarráh, from a man of the Benoo-Kiláb, and he adds that it means *light, or active;* (TA:) *quick in reply:* (K, TA:) and so ↑ زُنْبُرٌ. (K.) = Also, and ↑ زُنْبِرٌ, and ↑ زُنْبَارٌ, *An certain tree,* (K, TA,) *of large size,* (TA,) *resembling the* دُلْب [or *plane-tree*], (K, TA,) *but not wide, the leaves of which are like those of the nut-tree in appearance and scent, having blossoms like those of the* عُنَّاب [q. v.], *white tinged [with another colour], and having a fruit exactly like the olive, which, when fully ripe, becomes intensely black and very sweet, and is eaten by men like ripe dates, has a stone like that of the* غُبَيْرَاء [or *fruit of the service-tree*], *and dyes the mouth like as does the mulberry: it is planted.* (TA.) — Also, the same three words, *A species of the* تِين [or *fig*], *called by the people of the towns and villages the* تِين حُلْوَانِيّ. (IAar, K, TA:) *one of the strange trees of the desert:* pl. زَنَابِيرُ. (IAar, TA.)

زُنْبِرٌ: } see the next preceding paragraph.
زُنْبُورَةٌ: }

أَخَذَهُ بِزُنْبُورِهِ is like أَخَذَهُ بِزُنْبُورِهِ meaning *He took it altogether;* mentioned in art. زبر. (TA.)

أَرْضٌ مَزْنَبِرَةٌ *A land abounding with* زَنَابِير [or *hornets*, pl. of زُنْبُور; the ن being rejected in its formation]: (S in art. زبر, and K:) similar to ذَاتُ عَقَارِبَ, and مَتْعَلَةٌ, meaning أَرْضٌ مَعْقِرَةٌ ذَاتُ ثَعَالِبَ. (S.)

زنبق

زَنْبَق [mentioned in the S and Mṣb in art. زبق] *Oil of jasmine:* (S, K:) or this is called دُهْنُ الزَّنْبَقِ, and is of the dial. of El-'Irák; (Az, TA:) [for] it is said that زَنْبَق signifies the *jasmine* [itself]: (Mṣb:) or, as some say, it is *a certain flower, which is put into* شِيرَج [i. e. *oil of sesame*, or, as being likened thereto, because of its clearness, *white oil before it becomes altered*], *and the like, and of which is [thus] made an [odoriferous] oil;* like as is done with other species of flowers. (MF.) [In the present day, this name is applied to several species of plants: namely, *Mogorium sambac* of Juss., Lam., Desfont.: — *Nyctanthes sambac* of Linn.; *nyctanthes undulata* in notis Amœn. academ. 4, p. 449: (Delile, Flor. Aegypt. Illustr., no. 8:) — and *Iris germanica* of Linn.; or *Iris sambac* of Forsk.: (Idem, no. 26:) — also the *lily.*] — Also The [*musical reed, or pipe, called*] زَمَّارَة, (AA, T, TA,) or مِزْمَار. (Aboo-Málik, K.) — *Wine:* (IAar, K, and T in art. امر:) or *wine such as is termed* فَيْهَج وَقَنْدِيد. (IAmb, TA in art. فيهج.)

زَنْبَق *A certain herb, or leguminous plant, hot, burning, or biting, to the tongue, and that causes headache.* (K.)

زنبل

زَنْبَل and زُنْبُل dial. vars. of زَنْبِيل, mentioned in art. زبل [q. v.]: pl. زَنَابِيل. TA.)

زنج

الزُّنْج and الزِّنْج, (AA, S, Mṣb, K,) the latter being a dial. var. of the former, (Mṣb,) both of them chaste, (TA,) [but the latter is the more common,] and ↑ الزُّنُوج (S, K) and ↑ المُزْدَنِجَة, (K,) *A certain nation of the blacks;* (S, Mṣb, K:) *[the inhabitants of the country called by us "Zanguebar," including the "Zingis" of Ptolemy, near the entrance of the Red Sea, and a large portion of inner Africa:] their country is beneath, and to the south of, the equinoctial line; and beyond them is [said to be] no habitation, or cultivation:* [sometimes applied to *the Negroes* absolutely; for] *some say that their country extends from the western parts of Africa nearly to Abyssinia, [comprehending the whole of Nigritia properly so called, or at least the whole of the countries of the Negroes known to the Arabs of the classical ages,] and that part of it is on the Nile of Egypt:* (Mṣb:) the n. un. is ↑ زِنْجِيّ and زَنْجِيّ. (AA, A'Obeyd, ISk, S, K,) like as رُومِيّ is of رُوم. (TA:) and ↑ أَزْنَج occurs as a broken pl., meaning the *divisions* and *subtribes [of that nation]*: so says AAF, and so in the M. (TA.)

زِنْجِيّ and زَنْجِيّ [of which the latter is the more common, A man, and a thing, *of, or belonging to,* or *relating to, the* زِنْج or زَنْج]: see the preceding paragraph.

الزُّنُوجُ: }
أَزْنَجُ: } see the first paragraph.
المُزْدَنِجَةُ: }

زنجبيل

زَنْجَبِيل [*Ginger; amomum zinziber;*] *a certain plant growing in the country of the Arabs, in the land of 'Omán,* (AHn, TA,) *and in El-Yemen also;* (TA:) *well known:* (S:) [or the *root thereof:*] *a certain root,* or *roots,* (accord. to different copies of the K,) *creeping beneath the ground;* (K, TA:) *burning, or biting, to the tongue;* (TA:) *growing like the stalks of the papyrus,* (K, TA,) *and the* رَاسِن [mentioned below]: *there is no wild sort of it; nor is it a tree that is eaten fresh like as herbs, or leguminous plants, ere eaten; but it is used in a dry state; and its conserve is the best of conserves; and the best thereof is what is brought from the country of the Zinj and China:* (TA:) *it has a property that is heating, or warming, digestive, lenitive in a small degree, strengthening to the venereal faculty,* (K, TA,) *clearing to the phlegm,* (TA,) *sharpening to the intellect,* (K,* TA,) *and exhilarating:* (TA:) *if mixed with the moisture of the liver of the goat, and dried, and pulverized, and used as a collyrium, it removes the film [upon the eye], and obscurity of the sight.* (K, TA.) — It is mentioned in the Kur, where it is said, [lxxvi. 17 and 18,] كَانَ مِزَاجُهَا زَنْجَبِيلًا عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا [*The admixture whereof shall be* زنجبيل, *a fountain therein named* Selsebeel]: i. e. it shall have the flavour of زنجبيل [or ginger], which the Arabs esteem very pleasant: it may mean that زنجبيل is [essentially] in the wine of Paradise: or that it is the admixture thereof: or that it is a name for the fountain whence this wine is taken, and which is named Selsebeel also. (Az, O, TA.) As some assert, (ISd, TA,) it means also *Wine* [absolutely]. (S, ISd, K.) — زَنْجَبِيلُ الكِلَاب *A certain herb, or leguminous plant, the leaves of which are like [those of] the* خِلَاف [or *salix Aegyptia*], *and the twigs are red: it clears the* [*discoloration of the face termed*] كَلَف, *and the* [*spots in the skin termed*] نَمَش; *and it kills dogs;* (K;) wherefore it is named in relation to them. (TA.) — زَنْجَبِيلُ العَجَم *i. q.* الأُشْتُرْغَار [a word of Persian origin, now applied by Arabs to *A species of carline thistle*]. (K.) [Accord. to Freytag, *Horminum,* or *salvia silvestris:* but this, I believe, is what is called in Pers. زَنْجَبِيلُ الشَّام *i. q.* الرَّاسِن [*Inula helenium, common inula, or elecampane*]. (K.)

زنجر

Q. 1. زَنْجَرَ, (Lth, K,) inf. n. زَنْجَرَةٌ, (S in art. زجر.) *He* [*fillipped, or*] *struck the thumb upon, or against, the middle finger with the fore finger:* (S in art. زجر:) or *he fillipped with the nail of his thumb and that of his fore finger:* (Lth, A, K:*) you say زَنْجَرَ لَهُ, meaning *he put the nail of his thumb upon that of his fore finger, and then fillipped with them to him,* (Lth, A,*) *saying* وَلَا مِثْلَ هٰذَا [*Nor, or not even, the like of this* will I give thee]; (Lth:) meaning thus, وَلَا أُعْطِيكَ مِثْلَ هٰذَا. (A.) The subst., (S,) or the name of this [action], (Lth,) is زَنْجَرٌ. (Lth, S.)

زَنْجَرٌ [*A fillip, such as is described above*]: see what immediately precedes. — *A nail-paring:* as also زِنْقَرٌ: both foreign words introduced into the Arabic language: mentioned in the T among quadriliteral-radical words. (TA.) — *A*

whiteness [or *white speck*] *seen on the nails of young persons*; (AZ, K;) likewise called فُوفٌ and وَشْمٌ; (AZ, TA;) as also ‡ زُنْجِرَةٌ. (AZ, K.) — Accord. to IAar, ‡ this last signifies *What the end of the thumb* [or *of the thumb-nail*] *takes from the extremity of the tooth when a man* [*presses the former against the edge of an upper front tooth and suddenly lets it go forward, and*] *says*, مَا لَكَ عِنْدِى شَىْءٌ وَلَا هٰذَا *I have not anything for thee: not even this*: (TA:) [i.e. it means *anything*; always used in a negative phrase.]

زُنْجِرَةٌ: see the next preceding paragraph, in two places.

زنجفر

زُنْجُفْرٌ *A certain dye*, [or *pigment*,] *well known*, (K,) *of a red colour, with which one writes as well as dyes*; [namely, *cinnabar*:] its virtue is similar to that of white lead; or, as some say, of شَادَنْج [a kind of stone, used medicinally, from the Persian شَادَنَهْ]: it is of two kinds, *native* and *factitious*: *the native is* [*formed by*] *the transition of a sulphureous substance into quicksilver*: [*it is a sulphureous ore of quicksilver*:] *the factitious* [*is what is called vermilion, and*] *is of various sorts*. (TA.)

زنخ

1. زَنِخَ, aor. ـَ, (S, K,) inf. n. زَنَخٌ, (S,) said of oil, (S, K,) and clarified butter, (JK, L,) and food, (L,) *It was, or became, altered* [*for the worse*] (S, K, TA) *in odour*; (TA;) [*stinking, rancid,*] *bad, or corrupt*; like سَنِخَ. (JK.) — And, said of a lamb, or kid, *He raised his head in sucking, by reason of choking, or of dryness of the fauces*. (K.)

زَنِخٌ, applied to oil, (S, K,) and clarified butter, and food, (L,) *Altered* [*for the worse*] (S, K, TA) *in odour*; (TA;) [*stinking, rancid, bad, or corrupt*; like سَنِخٌ: see 1.] إِبِلٌ زَنِخَةٌ *Camels having their bellies straitened, by reason of thirsting* (Kr, K, TA) *time after time*. (Kr, TA.)

زند

1. زَنَدَ الثَّارَ, aor. ـُ, *He produced fire* [*with a* زَنْدَة *and* زَنْد]. (A, TA.) — [Hence,] زَنَدُوا نَارَ الحَرْبِ ‡ [*They kindled the fire of war*]. (A, TA.) — See also 2. — زَنَدَ, aor. ـَ, (K,) inf. n. زَنْدٌ, (TK,) *He* (a man, TA) *thirsted*. (K.) — زَنِدَتْ, inf. n. زَنَدٌ, said of a she-camel, *Her womb came forth on her giving birth*. (L.)

2. زَنَّدَ, inf. n. تَزْنِيدٌ, *He made his* زَنْد *to produce fire*. (K.) — *He lied*. (K.) — *He filled* (K, TA) a water-skin, or milk-skin; (TA;) as also ‡ زَنَّدَ, (K, TA,) inf. n. زَنْدٌ; and in like manner a watering-trough, and a vessel: and *he filled* his water-skin, or milk-skin, *so that it became like the* زَنْد, i. e. [*hard, or firm, being*] *full*. (TA.) — [*He made, or rendered, narrow*. You say,] لِلْفَرَسِ مَنْخِرٌ لَمْ يُزَنِّدْ *The horse has a nostril which was not made narrow when he was created*. (A, TA.) — [*He straitened, or scanted; made strait, or scanty*: see the pass. part. n. Hence, app.,] زَنَّدَ عَلَى أَهْلِهِ [*He straitened, or scanted, his family; made their circumstances, or subsistence, strait, or scanty, to them*;] *he was hard, severe, or rigorous, to his family*. (L.) — *He punished beyond his right*. (K, TA.) — *He charged with niggardliness*: (TA:) *or he, or it, made, or rendered, niggardly, mean, or sordid*. (KL.) زَنَّدَتِ النَّاقَةُ, inf. n. تَزْنِيدٌ, *The she-camel*, having a [tumour of the kind called] قَرْن in her vulva, *had her vulva perforated on every side, and leathern thongs inserted in the holes and tied tight*: (ISh, TA:) or تَزْنِيدٌ [as inf. n. of زَنَّدَتْ] signifies a she-camel's *having the vulva perforated with small sharp-pointed pieces of wood, and then tied with* [*threads or strings of*] *hair*: this is done when her womb comes forth after her having given birth; (S, K;) on the authority of IDrd, with ن and ى. (S.) — See also the next paragraph.

4. ازند, (K,) said of a man, (TA,) *i. q.* زَادَ [*He exceeded, &c.*]. (K, TA.) — [Hence, app.,] مَا يُزَنِّدُكَ, as also ‡ مَا يُزَنِّدُكَ أَحَدٌ عَلَيْهِ, *i. q.* مَا يُزِيدُكَ [meaning *No one is more sufficient for thee than he*: see art. زيد]: (K:) or *no one exceeds him to thee in excellence*. (TA.) — ازند فى وَجْعِهِ *i. q.* رَجَعَ [i. e. *He relapsed in his pain*.] (K.)

5. تزنّد *He was*, or *became, straitened, or embarrassed, and contracted in his bosom*: (A:) *he was, or became, straitened, or embarrassed, so as to be unable to reply, or to answer*: and *he was angry*; (A, K;) and *was incensed*. (TA.) The saying of 'Adee,

إِذَا أَنْتَ فَاكَهْتَ النِّسَآءَ فَلَا تَنِغْ ۞
وَقُلْ مِثْلَ مَا قَالُوا وَلَا تَتَزَنَّدِ ۞

[*When thou jestest with men, be not altogether foolish, but say like as they have said, and be not straitened, &c.*,] some relate with ى [in the last word, saying تَتَزَيَّدِ: see art. زيد]. (TA.)

زَنْدٌ [*A piece of stick, or wood, for producing fire*;] the *upper one of the two pieces of stick, or wood*, (عُودَانِ, S, M, L, K, or خَشَبَتَانِ, L,) *with which fire is produced* [*in a manner described below*]; (S, M, L, K;) of the masc. gender; (Msb;) [or masc. and fem.: (see مِيقَادٌ, in art. وقد:)] and ‡ زَنْدَةٌ is the appellation of the *lower one thereof*, (S, M, L, K,) *in which is the notch*, or *hollow*, (فُوضَة, M, L, or فُوض, A in art. فوض,) *or in which is a hole* (ثُقْب, S), [*whence the fire is produced*;] and this is fem.: (S, M:) *one end of the* زَنْدَة *put into the* فُوض *of the* زَنْدَة, *and the* زَنْد *is then* [*rapidly*] *twirled round, in producing fire*: (A in art. فوض:) [the best kind of زَنْد is made of عَفَار; and the best kind of ‡ زَنْدَة, of مَرْخ: (see these two words:)] the dual زَنْدَانِ is applied to the *two together*; (S, M, L;) [and so, very often, is the sing. زَنْد:] one should not say زَنْدَتَانِ; (S, M, L, K;) for it is a well-known rule that predominance is to be attributed to the masc.: (MF:) the pl. [of mult.] is ‡ زِنَادٌ, (S, M, Mgh, L, Msb, K,) which is also syn. with زَنْدٌ, (Kr, L,) and زُنُودٌ (L) and [of pauc.] أَزْنُدٌ and أَزْنَادٌ, (S, M, L, K,) the last anomalous [accord. to general opinion because the medial radical is not an infirm letter]; (TA;) and pl. pl. أَزَانِدُ. (L.) Hence one says, إِنَّهُ لَوَارِى الزَّنْدِ (TA,) or وَارِى الزِّنَادِ, (A,) [lit. *He is one whose* زِنَاد *produces fire, or whose* زِنَاد *produce fire*,] alluding to generosity and other commended qualities [of the person to whom it is applied]. (TA.) And وَرِثَ زِنَادَ فُلَانٍ [lit. *My* زِنَاد *have, or has, produced fire by thy means*], (S, A, K,) said by thee to one who has aided, or assisted, thee. (S, K.) And أَنَا مُقْتَبِسٌ بِزَنْدِكَ وَكُلُّ خَيْرٍ عِنْدِى مِنْ عِنْدِكَ ‡ [lit. *I am one who produces fire by means of thy* زند, *and all the good in my possession is from thee*]. (A.) [Hence also,] ‡ لَا يَرُدُّ بُكَآئِى زَنْدًا [*My weeping will not bring as a return for it* so much *as a* زند; i. e. it will not avail aught]. (Ham p. 83.) And زَنْدَانِ فِى مَرْقَعَةٍ: see art. رقع. And ‡ زَنْدَانِ فِى وِعَآءٍ [*Two pieces of stick, or wood, for producing fire, in a bag or the like*]: a prov. denoting lowness, ignobleness, meanness, or weakness; and applied to two weak persons together. (Meyd.) And لَيْسَ فِى جَعْبِهِ غَيْرُ زَنْدَيْنِ: see art. جعب. — Hence, (A,) ‡ *Each of the two bones of the fore arm*; [the *radius* and the *ulna*;] (A, Mgh, L;) *one of which is more slender than the other*: the extremity of the زند next the thumb is called كُرْسُوعٌ: and that of the زند next the little finger is called رُسْغٌ [or wrist] is the place of junction of the زَنْدَانِ and the part where the hand of the thief is cut off: (L:) in this sense masc.; but improperly made fem.: (Mgh:) the two bones above mentioned are called the زَنْدَانِ as being likened to the زندان with which fire is produced. (A, Mgh.*) And in some one or more of the dialects, الأُعْلَى مِنَ الزَّنْدَيْنِ is *The* سَاعِد [q. v.]; and الأَسْفَل مِنَ الزَّنْدَيْنِ, ذِرَاع [q. v.]. (L and TA in art. سعد.) [Also] The *part of the fore arm which is divested of flesh*: of the masc. gender: pl. زُنُودٌ. (Msb.) And (L) The *part where the extremity of the fore arm joins to the hand* [*on the side of the thumb* and also *on the side of the little finger*, as is shown by what follows]: there are two parts called together زَنْدَانِ: (S, L, K:) the كُرْسُوع and the رُسْغ. (S, L.) — Also *A certain thorny tree*. (K.)

زَنْدٌ *A* دَرَجَة (K, TA) *consisting of a stone wrapped up in pieces of rag* (TA) *which is stuffed into a she-camel's vulva, when she is made to take a liking to the young one of another*: (K:) *it has a string attached to it; and when it distresses her, they pull it out, and she imagines that she has brought forth a young one*: so say AO and others. (TA.)

زَنْدَةٌ: see زَنْدٌ, in two places.

زِنَادٌ: see زَنْدٌ; of which it is a pl., and with which it is also syn. [In the present day it is commonly applied to *A steel for striking fire*: and has for its pl. أَزْنِدَةٌ.]

مُزَنَّقٌ [*Made, or rendered, narrow*]. You say ثَوْبٌ مُزَنَّقٌ *A garment, or piece of cloth, of little width.* (Ṣ, Ḳ.) And مَزَادَةٌ مُزَنَّقَةٌ [*A leathern water-bag*] *narrow, but long; [such that] when thou seest that there is somewhat in it, [thou lookest again, and] lo, there is nothing in it.* (A, TA.) — *A small, scanty, gift.* (A, TA.*) — *Narrow;* (Ṣ, Ḳ:) *niggardly;* (Ṣ, A, Ḳ:) *tenacious;* (TA:) *who will not confer a small benefit:* (A:) *low, ignoble, mean, or sordid:* (TA:) *charged with niggardliness, and held to be little:* (Ḥam p. 178:) and *i. q.* دَعِيٌّ [i. e. one *whose origin, or lineage, is suspected; or an adopted son;* &c.]. (Ḳ.) And A man *quick in becoming angry.* (L.)

زندق

Q. 2. تَزَنْدَقَ [*He adopted, or held, or professed, the tenets of the* زِنْدِيق]; *he was, or became, a* زِنْدِيق: (Ṣ,* Ḳ,* TA:) [generally,] *he was, or became, a* مُلْحِد [i. e. *deviater from the right religion, or an impugner of religions*], and *without religion;* (KL:) [*a disbeliever in the world to come and in the Deity, or the unity of the Creator:* (see تَزَنْدُقٌ:) and *an asserter of the endlessness of time:* see زِنْدِيق.]

زَنْدَقٌ, (Th, O, L, Ḳ, [in some of the copies of the Ḳ, and in my copy of the Mṣb, زِنْدِيق, which, as is said in the TA, is a mistake,]) and ↑زَنْدَقِيٌّ, A man *very niggardly or avaricious.* (Th, O, L, Ḳ, Mṣb.)

زَنْدَقَةٌ a subst. from the verb above mentioned; (Ṣ, Ḳ:) [The *adoption, or belief, or profession, of the tenets of the* زِنْدِيق: generally, *deviation from the right religion,* or the *impugningof religions,* and the *state of him who is without religion;*] *disbelief in the world to come and in* [*the Deity,* or] *the unity of the Creator:* (T, Mgh, Mṣb:) [and the *assertion of the endlessness of time:* see زِنْدِيق.] — Also *i. q.* ضِيقٌ [as meaning *Niggardliness,* or *avarice:* see تَزَنْدُقٌ]. (L, TA.)

تَزَنْدُقٌ: see زَنْدَقَةٌ.

زَنْدَقِيٌّ: see زَنْدَقٌ.

زُنْدُوقٌ a dial. var. of صُنْدُوقٌ [q. v.]; (Ḳ;) like as قَزْدٌ is of قَصْدٌ. (TA.)

زِنْدِيقٌ *One who is of the* ثَنَوِيَّة [*or asserters of the doctrine of Dualism*]: (Ṣ, O, Ḳ:) or *one who asserts his belief in* [*the two principles of*] *Light and Darkness:* or *one who does not believe in the world to come, nor in the Deity:* (O, Ḳ:) or *one who does not believe in the world to come nor in the unity of the Creator:* (T, Mṣb:) or *one who conceals unbelief and makes an outward show of belief:* (Ḳ:) an arabicized word, (Ṣ, Mṣb,) originally Pers., so they say, (Mṣb,) from زُنْدْ, which is a book belonging to them [i. e. the book of Zoroaster]: (PṢ:) [or from the Pers. زِنْدِيك, meaning *magian,* or *fire-worshipper:* and this seems to be its primary meaning; as De Sacy says in his "Chrest. Ar." 2nd ed., ii. 274:] or, accord. to IDrd, it is an arabicized word from the Persian زِنْدَه, (Mgh, [thus in my copy, app. for زَنْدَهْ, in which the ه may be, as it is in many other instances, an affix denoting some kind of relationship,]) or زَنْد وِكَرْ, (TA, as from the L, [but not very clearly written, and with an erasure, such as to suggest that the original and right reading may be زَنْد وِكِيرْ, which may be rendered *holder of the Zend,* but]) which is expl. as meaning *he [who] asserts his belief in the eternity,* or *the endlessness, of the present world:* (Mgh, TA:) or it is arabicized from زَنْ دِين, i. e. woman's religion: (O, Ḳ:) or the right explanation is this: that it is a term of relation to the زُنْد, which is the book of Mánee the Magian, who was in the time of Bahrám the son of Hurmuz the son of Sáboor [or Shápoor], and who claimed to be successor to the Messiah, on whom be peace; and, desiring fame, composed this book, which he hid in a tree, and then took forth: الزُّنْدُ, in their language, is "explanation;" and he meant that this was the explanation of the book of Zarádusht [or Zoroaster] the Persian; and in it he held that there are two gods, Light and Darkness, Light creating good, and Darkness creating evil: (TA:) or, accord. to the "Mefátcḥ el-'Uloom," زِنْدِيق means *a follower of Mánee,* and also *a follower of Mezdek,* who (i. e. Mezdek) appeared in the days of Kubádh, and asserted that possessions and women were in common, and put forth a book which he called زند, which is the book of the Magians, that was brought by Zarádusht, whom they assert to have been a prophet; and the companions of Mezdek were named in relation to [this] زند; which word, being arabicized, was converted into زِنْدِيق: (Mgh:) Th says that زِنْدِيق is not of the [genuine] language of the Arabs; (Mgh, TA:) and when the Arabs desire to express the meaning in which it is commonly used, (Mgh,* Mṣb, TA,) which is *one who does not hold any religion, and who asserts his belief in the endlessness of time,* (Mṣb,) they say مُلْحِد, (Mgh, Mṣb, TA,) i. e. [*a deviater from the right religion,* or] *an impugner of religions,* (Mṣb,) and دَهْرِيّ: (Mgh, TA:) some say that it is from الزَّنْدَقَةُ; because the زِنْدِيق straitens himself: (L, TA:) an Arab of the desert is related to have explained it as meaning *one who looks much into things,* or *affairs:* (Mṣb:) the pl. is زَنَادِقَةٌ and زَنَادِيقُ (Ṣ, O, Mṣb, Ḳ:) the latter being the original pl., and the ـ of the former being a substitute for the suppressed ى of the latter. (Ṣ, O.)

زنر

1. زَنَرَهُ *He filled it;* (Ḳ:) namely, a vessel, and a water-skin. (TA.) — See also what next follows.

2. زَنَّرَهُ, (Mṣb:) or ↑زَنْزَرَهُ, (Ḳ,) inf. n. زَنْرٌ (TA:) [but the former is more probably correct, as تَزَنَّر, mentioned below, is its quasi-pass.; or perhaps each is correct:] *He put upon him a* زُنَّار [*or waist-belt*]. (Mṣb, Ḳ.) — زَنَّرَ عَيْنَهُ إِلَيَّ, or زَنَّرَ بِعَيْنِهِ إِلَيَّ, *He looked hard at me:* so in the "Nawádir:" (TA: [see also the act. part. n., below:]) or زَنَّرَ بِعَيْنِهِ ↕ [*he looked minutely at me*]: and زَنَّرَتْ عَيْنُهُ ↕ *his eye looked minutely.* (A.)

5. تَزَنَّرَ *He* (a Christian [or Jew or Sabian or Magian]) *bound a* زُنَّار [or *waist-belt*] *upon his waist.* (A, Mṣb.) — ↕ *It* (a thing) *became slender,* or *narrow,* (A, Ḳ,) *so as to be like a* زُنَّار. (A.)

زُنَّارٌ (Ṣ, A, Mṣb, Ḳ) and ↑زُنَّارَةٌ (A, Ḳ) and ↑زُنَّيْرَةٌ (Ḳ) The *thing* [meaning *waist-belt*] *that is upon the waist of the Christian* (Ṣ,* A,* Mṣb,* Ḳ) *and Magian;* (Ḳ;) the *thing which the* ذِمِّيّ [or *free non-Muslim subject of a Muslim government, who pays a poll-tax for his freedom and toleration,* i. e., Christian, Jew, or Sabian,] *binds upon his waist:* (T, TA:) [accord. to the Ḳ, from تَزَنَّرَ "it became slender, or narrow:" but the reverse is implied in the A: see 5: and it is more probably derived from the Greek ζωνάριον, as observed by Golius, or ζωνάριον, as suggested by Freytag:] pl. زَنَانِيرُ. (A, Mṣb.) = See also زُنَّيْرٌ.

زُنَّيْرٌ: see زُنَّارٌ.

زُنَّيْرٌ, (T, TA,) or ↑زُنَّيْرَةٌ, as also ↑زُنَّارَةٌ, (TA,) sing. of زَنَانِيرُ, (T, TA,) which signifies *Pebbles:* (IAạr:) or *small pebbles.* (A'Obeyd, Kr, ISd, Ḳ.) — Also زُنَّيْرٌ and ↑زُنَّارٌ, (Kr,) or ↑زُنَّيْرَةٌ and ↑زُنَّارَةٌ, (TA,) *Certain small flies* (Kr, Ḳ) *that are in* حَشُوش [i. e. *gardens,* or *privies*]. (Kr, TA.)

زُنَّارَةٌ: see زُنَّارٌ: = and see زُنَّيْرٌ, in two places.

زُنَّيْرَةٌ: see زُنَّيْرٌ, in two places.

مُزَنَّرَةٌ A woman *tall, and large in body.* (Ḳ, TA.)

فُلَانٌ مُزَنِّرٌ إِلَيَّ بِعَيْنِهِ ↕ *Such a one is looking hard at me, and making the eye to project:* so in the "Nawádir." (T, TA. [See also the verb, 2.])

زنق

1. زَنَقَهُ, (JK, Ṣ, O, Ḳ,) namely, a mule, (JK, O,) or a horse, (Ṣ, Ḳ,) aor. ـِ, (O, TA,) inf. n. زَنْقٌ, (JK, TA,) *He put a ring in the thin skin beneath the part under his lower jaw, and then attached to it a cord:* (JK, O, Ṣ, Ḳ:) this ring is put to the head of the refractory mule; and is called ↑زَنَاقَةٌ: (JK, O, TA:) or *he put a* ↑زِنَاق *in the part under his lower jaw, in the skin:* (Ṣ, O:) every cord with which a beast is tied, [attached to a ring or otherwise] in the skin beneath the part under the lower jaw, is called ↑زِنَاقٌ [or ↑زِنَاقَةٌ]: (O, TA:) in the Ḳ, زُنَاقٌ, like غُرَابٌ; but this is wrong: (TA:) what is in the nose, pierced, is called عِرَانٌ. (O, TA.) — Also, (IDrd, Ḳ,) aor. ـِ and ـُ, (TA,) inf. n. as above, (KL,) *He bound his legs by means of the* شِكَال [or زِنَاق, q. v.]; namely, a mule's; (IDrd, Ḳ;) and in like manner, a horse's. (TA.) [This meaning alone I find in the KL, given on the authority of the Mj: but Golius says, as on the authority of the KL likewise, that it signifies also *He fitted a* shoe *to a horse's foot;* followed by an accus.] — And زَنَقَ عَلَى عِيَالِهِ, (IAạr, O,) or زَنَقَ, aor. ـِ; (Ḳ;) and ↑ازنق and ↑زَنَّقَ, (IAạr, O, Ḳ,) inf. n. تَزْنِيق; (IAạr, O;) ↑ *He straitened his household,*

by reason of niggardliness or *poverty*. (IAqr, O, Ḳ.) And زَنَّقَتْ عَلَى فُلَانٍ, and ↑ أَزْنَقَتْ, *I straitened such a one*. (JK.)

2: see above, last sentence but one.

4: see 1, last two sentences.

زَنَقٌ The *place of the* زِنَاق [or زَنَاقَة]. (Ṣ, Ḳ.) — The *thin part of an arrow-head*: pl. زُنُوقٌ. (JK, Ibn-'Abbád, Ḳ.)

زُنُقٌ: see زَنِيقٌ.

زَنَقَةٌ *A narrow* سِكَّة [or *street*]. (Ṣ.) — *A narrow part* of a valley. (JK, Ibn-'Abbád, O.) — *A bend in a wall*; or *in a* سِكَّة [or *street*]; (Lth, JK, O;) or *in a side of a house*; or *in a narrow*, or *very narrow, road of a valley*, [so I render بِي عُرُوقُوبِ وَادٍ, (see عُرُوقُوبٌ,)] *in which is what resembles a place of entrance and a twisting* or *winding*: a subst. in all these senses, having no verb. (Lth, O.)

زِنَاقٌ: see 1, in two places. — Also *i. q.* شِكَالٌ [i. e. *Hobbles for a horse or the like, having a rope extending from the shackles of the fore feet to those of the hind feet*]. (TA.) — And The *kind of ornament called* مِخْنَقَة [i. e. *a necklace*, or *the like*]; (Ṣ, O, Ḳ; [in this sense correctly said in the Ḳ to be like كِتَاب;]) *a certain ornament for women*, (JK, Ibn-'Abbád, O,) *of silver*. (Ibn-'Abbád, O.)

زَنِيقٌ [in its primary acceptation is app. *syn.* with مُزَنَّقٌ in the first of the senses assigned to the latter below: — and hence,] ‡ *Firm, strong*, or *sound*; (JK, O, Ḳ, TA ‡) applied to judgment, or an opinion, (JK, O, TA,) and an affair, and management, or exercise of forecast or forethought. (TA.) And ↑ زُنُقٌ [which is app. its pl., or زُنُقٌ, [or رُعُفٌ,] ‡ *Perfect understandings* or *intellects*. (IAqr, O, Ḳ.)

زُنَاقَةٌ: see 1, in two places.

مُزَنَّقٌ *Tied*, or *bound, with the* زِنَاق [q. v., or *with the* زُنَاقَة]. (TA. [See also زَنَّقَ.]) — And ‡ *Suffering a suppression of the urine*. (TA.) — اَلْمُزَنَّقُ is the name of *A horse of 'Ámir Ibn-Et-Tufeyl*: (Ṣ, Ḳ:) and of *a horse of 'Attáb Ibn-El-Warḥá*. (TA.)

زنم

2. تَزْنِيمٌ [inf. n. of زَنَّمَ] The *cutting a small portion of the ear of a camel or other animal, and leaving it hanging thereto*. (KL. [See زَنَمَةٌ.]) — [And hence,] The act of *marking with a siga* or *token*. (KL. [See also the same word as a subst. properly so termed, expl. below.]) — And The *conjoining any one with a people*, or *party, to which he does not belong*. (KL.) — زَنَّمُوا إِلَيَّ هٰذَا الخَصْمَ, (inf. n. تَزْنِيمٌ, TA,) *They sent to me this adversary in order that he might contend in an altercation, dispute, or litigate, with me*. (Ḳ.)

4. ازنم الشَّجَرُ ‡ *The trees had a* زَنَمَة (Ḳ, TA) [i. e. *an excrescence*] *resembling the* زَنَمَة *of the* شَاة [app. here meaning *sheep* as well as *goat*; though sheep are said in the Ṣ, and in one place in the TA, to have no زَنَمَة]. (TA.)

زَنَمٌ The [*projecting*] *thing that is behind the cloven hoof*: also called زَلَمٌ (Ṣ, Ḳ ;) of which it is a dial. var. (Ṣ.)

زَنَمٌ A camel *having a* زَنَمَة, i. e. *a thing* [or *portion*] *of the ear cut* (Ṣ, Ḳ) *and left hanging down* [*therefrom*], (Ṣ,) which is done to camels of generous race (Ṣ, Ḳ) only; (Ṣ;) as also ↑ أَزْنَمُ and ↑ مُزَنَّمٌ: fem. زَنَمَةٌ and ↑ زَنَّمَةٌ and ↑ مُزَنَّمَةٌ: (Ṣ, Ḳ:) pl. of pauc. أَزْنُمٌ and زَنَمَاتٌ. (Yáḳoot, TA.) [See also أَزْنَمُ.] — ضَائِنَةٌ زَنَمَةٌ ‡ *A ewe that is held in high estimation*; [not signifying having a زَنَمَة, as meaning "having a kind of wattle;"] for [it is asserted that] the sheep has no زَنَمَة that pertaining only to the goat. (Ṣ. [But see زَنَمَةٌ.])

زَنَمَةٌ and ↑ زُنَمَةٌ and ↑ زَنِمَةٌ and ↑ زَنَمٌ هُوَ العَبْدُ زَنَمَةٌ (Ṣ, Ḳ) *i. q.* زَنَمَةٌ &c., (Ḳ,) *He is one whose proportion, or conformation, is that of the slave*: or, as Ks says, (or Lḥ, TA,) the meaning is, *truly*. (Ṣ.) [See also زَلَمَةٌ.] — زَنَمَتَا الفُوقِ: see زَنَمٌ.

زَنَمَةٌ: see what next precedes. — زَنَمَةُ الأُذُنِ also signifies *A certain tree, having no leaves, as though it were the* زَنَمَة *of the* شَاة [app. here meaning *sheep* as well as *goat*: see زَنَمَةٌ]. (TA.)

زَنَمَةٌ of the ear of a camel: see زَنَمٌ: but accord. to El-Aḥmar, it is *a mark made by cutting off a portion of the ear*. (TA.) — [Of the ear of a man, it is app. The *antitragus* and also *a small prominence of the antihelix immediately above the antitragus*: for it is said that] زَنَمَتَا الأُذُنِ signifies *two small things* (هَنَتَانِ) *next to the* شَحْمَة [or *lobule*], *opposite to the* وَتَرَة [an evident mistranscription for وَتِدَة i. e. *tragus*]. (Ḳ. [So in all the copies that I have seen.]) — Also [*A kind of wattle*, i. e.] *a thing*, (Msb,) or *piece of flesh*, (TA,) *hanging from the* حَلْق [here meaning *throat, externally*), (Msb, TA,) *beneath each ear*, (Ṣ and A and Ḳ in art. رعث,) of the شَاة [i. e., app., *sheep* as well as *goat*; though it is said in the Ṣ that "the sheep has no زَنَمَة; that pertaining only to the goat;" app. because it is uncommon in sheep]. (TA.) [See also زَلَمَةٌ; and see عَثْنَةٌ, and رَعْنَةٌ and رُعْنَةٌ.] — To this is likened the زَنَمَة of a tree: see 4. (TA.) — And [as the زَنَمَة of the ear of a camel, or of a goat or sheep, serves to distinguish it,] it signifies also ‡ *A mark, sign*, or *token*. (TA.) — زَنَمَتَا الفُوقِ ‡ *The two edges* [or *cusps*] *of the notch of an arrow*, (Msb, Ḳ, TA,) *between which is put the bow-string*; (Msb, TA;) as also الفُوقُ زَلَمَتَا ; (Ḳ;) but the former is the more chaste: (TA:) also called شَرْطَا الفُوقِ. (Ṣ in art. شرط, and A and TA.) — See also زَنَمَةُ الرَّئَةِ. — زَنَمَةُ أُذُنٍ also signifies ‡ *A certain herb*, or *leguminous plant*; (Ḳ, TA,) of which AḤn had heard mention made, but remembered not any description: *it is said to grow in plain, or soft, tracts, and in the form of the* زَنَمَة *of the ear; to have leaves; and to be one of the worst of plants*. (TA.) — See also زَلَمَةٌ.

زَنَمَةٌ: see زَلَمَةٌ.

زَنَمٌ *A calamity, misfortune*, or *evil accident*. (Ḳ.) — See also زَلَمٌ.

زَنِيمٌ, applied to a goat, [and app. to a sheep also,] *Having [two wattles, such as are termed]* زَنَمَتَان [of which see the sing., زَنَمَةٌ]; as also مُزَنَّمٌ. (TA.) — Also, and ↑ مُزَنِّمٌ, ‡ *One adopted among a people to whom he does not belong*, (Fr in explanation of the former word as used in the Ḳur lxviii. 13, and Ṣ and Ḳ,) to which some add, (TA,) *not being needed*; as though he were a دَعِيٌّ among them: (Ṣ, TA:) and *i. q.* لَئِيمٌ [as meaning likewise one who is *adopted* among a people or by a person (though understood in some other sense by F)]; (Mbr, Mgh, Msb, TA;) *conjoined* [with them or him]: thus the former was expl. by I'Ab as used in the Ḳur ubi suprà: (Mbr, TA:) but Az says that the latter word has only the meaning assigned to it above, voce زَنِيمٌ, as an epithet applied to a camel. (TA.) And the former word, ‡ *Base, ignoble*, or *mean; known by his baseness, ignobleness*, or *meanness*, (Ṣ, Ḳ, TA,) or *his evil character*, (Ḳ, TA,) *like as the* شَاة [i. e. *sheep or goat*] *is known by its* زَنَمَة: (Ṣ, TA: [in the latter of which is added, "because the cutting of the ear is a mark:" but by its زَنَمَة is here meant "its wattle;" for the cutting of the ear of the camel is a mark of generous race:]) thus expl. by 'Ikrimeh as used in the Ḳur ubi suprà. (Ṣ.) And ‡ The *son of an adulteress* or *a fornicatress*. (TA.) — Also *A commissioned agent, a factor*, or *a deputy*. (TA.) — الأَبُدُّ الزَّنِيمُ *The lion*. (M and Ḳ in art. بد, q. v.)

زَنَّامَى ناىٍ ↑ زَنَّامَى *A* نَاي [or *flute*], so called because *invented by* زَنَّام, a skilful زَمَّار [or player upon the musical reed] in the service of Er-Rasheed and El-Mo'tasim and El-Wáthik: vulgarly called زَلَّامِيّ; said by Esh-Shereeshee to be thus miscalled by the common people of the West. (TA.)

أَزْنَمُ, and its fem. زَنْمَاءُ: see زَنِيمٌ. — الأَزْنَمُ الأَزْلَمُ الجَذَعُ *i. q.* الأَزْلَمُ الجَذَعُ [q. v.]: (Ḳ, TA:) meaning ‡ *Time*, or *fortune, to which trials are appendant*: or, as some say, *hard*, or *rigorous, in its course*. (TA.) — See also what next follows.

أَزْنَمِيَّةٌ ‡ *A camel of those called* بَنُو بَرْنُوعٍ (بَطْن) [a sub-tribe of تَمِيم named] بَنُو أَزْنَمَ. (IAqr, TA.)

stallion [-camel]; (Ṣ, K;) accord. to some, who read thus, in a verse of Zuheyr,

مَغَانِمُ شَتَّى مِنْ إِفَالٍ مُزَنَّرِ

[*Sundry spoils* consisting *of the young camels* the offspring *of Muzeynem*]: (Ṣ:) thus A'Obeyd read, instead of مُزَنَّرٍ, in which the latter word is used for مُزَنَّمَةٍ, [by poetic license,] because إِفَالٌ is of a measure common to masc. and fem. words. (EM p. 120.)

زنو

1. زَنَا, [aor. يَزْنُو,] inf. n. زُنُوٌّ, *It was*, or *became*, *strait*, or *narrow*; a dial. var. of زَنَّ (ISd, K, TA) said of a place. (TA.)

2. زَنَّى عَلَيْهِ *He straitened*, or *oppressed*, *him*; *made strait*, or *close*, *to him*: (ISd, K:) it occurs thus, without ء, by poetic license, for زَنَّأَ, in a saying of a rájiz cited in art. شدخ, as an ex. of the word شَادِخَةٌ. (Ṣ in art. زنأ.) ― زَنَّى also signifies *He* (a man) *became lax in his joints*. (TA in art. زن.)

زَنَاةٌ: see what next follows, and also art. زنأ.

زَنِيٌّ *Strait*, or *narrow*; (K;) as also ↑ زَنَاةٌ (TA in art. زنأ, from the Fáïk; and in art. زن: the former mentioned in this sense by IAạr; (TA;) applied to a bag, or other receptacle. (K, TA.) [See also زَنِيٌّ, in art. زنأ.]

زَنَوِيٌّ rel. n. from زَنًى: see the next article.

زنى

1. زَنَى, aor. يَزْنِي, inf. n. زِنًى [often written زِنًا] and زِنَاءٌ, (Ṣ, Mgh,* Mṣb, K,) the latter an inf. n. of 3 (Ṣ, Mgh, Mṣb, K) also, (Ṣ, Mgh, K,) but said by some to be a dial. var. of the former, (Mṣb,) the former being of the dial. of the people of El-Ḥijáz (Lḥ, Ṣ, Mṣb, TA,) and the latter of the dial. of Benoo-Temeem, (Lḥ, TA,) or of the people of Nejd, (Ṣ, Mṣb, TA,) *He committed fornication* or *adultery*; (El-Munáwee, Er-Rágheb, TA:) بِهَا *with her*: (MA:) but accord. to El-Munáwee, [it seems to be properly a dial. var. of زَنَّ as meaning *he mounted*; for he says that,] in the proper language of the Arabs, الزِّنَا signifies *the mounting upon a thing*; and in the language of the law it signifies the commission of the act first mentioned above: it is [thus] *syn.* with فَجْر: and in like manner one says of a woman [زَنَّتْ]: (TA:) ↑ زَنِيَ, inf. n. تَزْنِيَةٌ, also signifies the same: (TA:) and so does ↑ زَانَى, inf. n. مُزَانَاةٌ and زِنَاءٌ: (K:) one says of a woman, ↑ تُزَانِي, inf. n. مُزَانَاةٌ and زِنَاءٌ, meaning تُبَاغِي [i. e. *She commits fornication* or *adultery*; or *prostitutes herself*]. (Ṣ.) It is said in a prov., لَا حَصَنٌ حَصَانٌ وَلَا الزِّنَا زِنَاءٌ [*Her continence is not continence, nor the fornication*, or *adultery*, that she commits, *fornication*, or *adultery*]: applied to him who does not remain in one state, or condition; neither in good nor in evil: (Meyd:) or to him who refrains from doing good and then is excessive [therein], or from evil and then is excessive therein; not continuing to pursue one way. (TA.) [See also تَزَنِّيَةٌ.]

2. زَنَّاهُ, inf. n. تَزْنِيَةٌ, (Ṣ, Mgh, Mṣb, TA,) *He said to him* يَا زَانِي (*O fornicator* or *adulterer*): (Ṣ, TA:) or *he imputed to him* الزِّنَا [i. e. *fornication* or *adultery*]; (Mgh, Mṣb, TA;) and so ↑ زَانَاهُ, accord. to the copies of the K; but in the M, ↑ زَانَاهُ, which, it is there said, has not been heard except in a trad. of the daughter of El-Ḥasan. (TA.) ― See also 1. ― And see 2 in art. زنو.

3. زَانَاهَا, inf. n. مُزَانَاةٌ and زِنَاءٌ, [*He committed fornication* or *adultery with her*.] (Mgh, Mṣb.) ― See also 1, in two places. ― And see 2.

4: see 2.

زِنًى, often written زِنًا: see the next paragraph, in two places.

زِنْيَةٌ *A single act of* الزِّنَا [i. e. *fornication* or *adultery*]: (Mṣb, TA:) and ↑ زِنًى is [used in the same sense, (though properly an inf. n., not of un.,) as is shown by its being] dualized: they say زِنَيَانِ (TA:) [but this is post-classical:] thus using the dual of زِنًى, the lawyers say, قَذَفَهُ بِزِنَيَيْنِ [*He reproached him with two acts of fornication* or *adultery*]: (Mṣb, TA:) but [in this instance, and] in the saying ↑ شَهِدَ عَلَى زِنَادَيْنِ [which is dual of زِنَادٌ, properly an inf. n. like زِنًى,] and زِنَيَيْنِ, [*He testified*, or *gave decisive information*, *respecting two acts of fornication* or *adultery*,] the right word is زِنْيَتَيْنِ. (Mgh.) One says also, هُوَ ابْنُ زِنْيَةٍ, and sometimes ↑ بِزِنْيَةٍ, (K,) but the former is the more chaste, (Az, TA,) meaning ↑ ابْنُ زِنًى [i. e. *He is a son of fornication* or *adultery*]: (K:) or هُوَ وَلَدُ زِنْيَةٍ and ↑ زِنْيَةٍ, (Mgh, Mṣb,) and لِزِنْيَةٍ [هُوَ] and ↑ لِزِنْيَةٍ, (Mgh,) with fet-ḥ and with kesr, [meaning as above, or لِوَلَدِ زِنْيَةٍ *He is, or was, born of fornication or adultery,*] *contr. of* لِرِشْدَةٍ and وَلَدِ رِشْدَةٍ (Mgh,) or *contr. of* هُوَ لِرِشْدَةٍ (Mṣb:) or هُوَ لِزِنْيَةٍ or ↑ لِزِنْيَةٍ, [*He is the offspring of fornication or adultery,*] *contr. of* لِرِشْدَةٍ and لِرِشْدَةٍ (Ṣ:) accord. to Fr, one says, هُوَ لِغَيَّةٍ وَلِرِشْدَةٍ and لِزِنْيَةٍ and لِغَيَّةٍ, [all meaning the same, and] all with fet-ḥ: accord. to Ks, however, one may say ↑ زِنْيَةٍ and رِشْدَةٍ, with kesr, but غَيَّةٍ only with fet-ḥ: (TA:) ISk says that زِنْيَةٍ and غَيَّةٍ are both with kesr and fet-ḥ. (Mṣb.)

زِنْيَةٌ [accord. to analogy signifies *A mode*, or *manner*, *of fornication or adultery*]. See the next preceding paragraph, in five places. ― Also *The last of a man's children*; (K;) like as فَجْرَةٌ signifies the "last of a woman's children." (TA.)

زِنًى [properly an inf. n., but having a dual assigned to it]: see an instance of its dual voce زِنْيَةٌ.

زَنَوِيٌّ [meaning *Of*, or *relating to*, *fornication* or *adultery*] is the rel. n. from زِنًى (Ṣ, Mṣb;) the [radical] ى being changed into و because three ى are deemed difficult of pronunciation: (Mṣb:) and the rel. n. from زِنَاءٌ [having the same meaning] is ↑ زِنَائِيٌّ. (Ṣ.)

زِنَائِيٌّ: see what next precedes.

زَنْدَاةٌ an appellation applied to *A female ape* (قِرْدَةٌ). (Ṣ.)

زَانٍ act. part. n. of زَنَى: [signifying *Committing fornication* or *adultery*: and also *a fornicator* or *an adulterer*:] (Mṣb:) fem. زَانِيَةٌ: (Ḳur xxiv. 2 and 3:) pl. masc. زُنَاةٌ, like قُضَاةٌ pl. of قَاضٍ: (Mṣb:) [and pl. fem. زَوَانٍ. (Ṣ in art. زنأ.)] يَا زَانِيَ said to a woman is correct as being [for يَا زَانِيَةُ, *O fornicatress*, or *adulteress*,] apocopated. (Mgh.)

زَانِيَةٌ fem. of زَانٍ [q. v.] ― Applied to a man, it has an intensive meaning [i. e. *One much addicted to fornication* or *adultery*]. (Mgh.)

زهد

1. زَهِدَ فِيهِ, (Ṣ, A, Mgh, Mṣb, K,) and عَنْهُ, (Ṣ, Mgh, Mṣb,) aor. ـِ; (Ṣ, K;) [the most usual form of the verb;] and زَهَدَ, aor. ـُ; (Ṣ, Mṣb, K;) which is the most approved form, though MF says otherwise; (TA;) and زَهُدَ, aor. ـُ; (Th, Ṣ;) inf. n. زُهْدٌ and زَهَادَةٌ (Ṣ, Mgh, Mṣb, K) and زُهْدٌ; (Sb, TA;) *He abstained from it*; [meaning, from something that would gratify the passions or senses;] *relinquished it*; *forsook it*; *shunned*, or *avoided*, *it*; *did not desire it*; (Ṣ, A, Mgh, Mṣb, K;) *contr. of* رَغِبَ [i. e. of رَغِبَ فِيهِ], (Ṣ, K,) and *i. q.* رَغِبَ عَنْهُ, (A, Mgh,) and نَفَرَ يَنْفِرُ, (Mgh,) and تَرَكَهُ and أَعْرَضَ عَنْهُ: (Mṣb:) or *he abstained from it*, meaning a thing of the lawfulness of which he was sure, *so far as to take the least that was sufficient thereof, leaving the rest to God*: (MF:) or زَهَادَةٌ relates only to worldly things; and زُهْدٌ, to matters of religion: (Kh, Mṣb, K:) or both signify *the exercising oneself in the service of God*, or *in acts of devotion*; as also ↑ تَزَهُّدٌ: (KL:) he who makes a difference between فِيهِ and زَهِدَ عَنْهُ errs. (Mgh.) ― زَهُدَ, (K,) inf. n. زَهَادَةٌ and زُهْدٌ also signify [particularly The *being abstinent in respect of eating*;] the *eating little*. (A, TA.) ― And زَهِدَ and ↑ ازهد *He straitened his household, by reason of niggardliness or poverty*. (TA in art. زنق.) ― زَهُدَ, aor. ـُ, (K,) inf. n. زَهَادَةٌ, (TA,) ‡ *He computed*, or *determined*, *its quantity, measure, size, bulk, proportion, extent, amount, sum*, or *number*; or *he computed by conjecture its quantity* or *measure &c.*, or *the quantity of its fruit*; as also ↑ زَهَّدَهُ, (K, TA,) inf. n. تَزْهِيدٌ; and ↑ زَهَّدَهُ, inf. n. تَزْهِيدٌ: all used in relation to palm-trees. (TA.) You say, زَهُدْتُ النَّخْلَ, aor. and inf. n. as above, ‡ *I computed by conjecture the quantity of the fruit upon the palm-trees*. (Eth-Sheybánee, Ṣ, TA.) And زَهُدْتُ المَالَ ‡ *I computed by conjecture the quantity*, or *amount*, *of the property*; or *the number of the camels* or *cattle*. (JK.)

2. زَهَّدَهُ فِيهِ [and عَنْهُ] *He made him, or caused him, to abstain from it; to relinquish it; to forsake it; to shun, or avoid, it; or to be not desirous of it;* (L, Mṣb;) *i. q.* رَغَّبَهُ عَنْهُ; (L;) trans. of زَهِدَ فِيهِ: (Mṣb:) [i. e.] تَزَهَّدَ فِى الشَّىْءِ; (Ṣ, K.*) and عَنْهُ is the *contr. of* تَرَغَّبَ فِيهِ. (Ṣ, K.*) — And التَّزْهِيدُ is also ‡ *syn. with* التَّبْخِيلُ. (K, TA. [In the CK, erroneously, التَّجْهِيل.]) One says, يُزَهِّدُونَهُ النَّاسُ يُبَخِّلُونَهُ ‡ [*Men, or the people, impute to him, or accuse him of, niggardliness, or stinginess*]. (A, TA.) And 'Adee Ibn-Zeyd says,

* وَلَبَعْلَةُ الأُولَى لَئِنْ كَانَ بَاخِلًا *

* أَعَقُّ وَمَنْ يَبْعَلْ يَلُمْ وَيُزَهَّدِ *

i. e. † *And verily the first single act of niggardliness, of him who is acting in a niggardly manner, is most undutious to parents;* (app. because generosity is what they enjoin above all things;) *and he who is niggardly is blamed, and] is charged with being a niggard, a low or mean or sordid man.* (TA.) — See also 1.

4. ازهد, (JK, L,) inf. n. إِزْهَادٌ, (JK, Ṣ, L,) *He was, or became, one whose property was not desired, because of its littleness;* (JK, L;) *he possessed little property,* (Ṣ, L,) *which, because of its littleness, was not desired.* (L.) — See also 1. ‡ ازهدهُ: see 1, near the end.

5. تزهّد *He manifested, or made a show of,* زُهْد [*or abstinence, &c., generally meaning exercise in the service of God, or devotion*]: (KL:) [and] *he devoted himself to the service of God, or to religious exercises; or applied himself to acts of devotion.* (Ṣ, Mṣb.) See also 1.

6. تزاهدوهُ ‡ *They contemned, or despised, him, or it.* (K.) It is said in a trad., of wine-drinkers, تزاهدوا الحَدّ, i. e. *they contemned the* حَدّ [*or prescribed castigation*]; *held it in little, or mean, estimation; regarded it as a small thing.* (TA.) [See also what next follows.]

8. ازْدَهَدَهُ ‡ *He reckoned it little.* (K.) You say, فُلَانٌ يَزْدَهِدُ عَطَآءَ فُلَانٍ ‡ *Such a one reckons little the gift of such a one.* (ISk, Ṣ.) [See also what next precedes.]

زُهْد ‡ *A small quantity.* (A.) You say, هٰذَا زُهْدُ مَا يَكْفِيكَ (JK, Ṣ, K) ‡ *Take thou the small quantity that is sufficient for thee:* (A:) or *as much as is sufficient for thee.* (JK, Ṣ.)

زَهَد ‡ The *poor-rate*; syn. زَكَاةٌ: (A, K:) mentioned by Aboo-Sa'eed, on the authority of Mubtekir El-Bedawee: so called, accord. to Aboo-Sa'eed, because of its littleness; the زكاة of property being the least portion of it; or, accord. to the A, because the fortieth part [which is its general proportion] is little. (TA.) So in the saying, مَا لَكَ تَمْنَعُ الزَّهَدَ ‡ [*What aileth thee that thou refusest the poor-rate?*]. (A, TA.)

أَرْضٌ زَهَادٌ ‡ *Land that does not flow with water except in consequence of much rain:* (Ṣ:) *or land that flows with water in consequence of the least rain;* (ISk, JK, and TA in art. حشد;) as also حَشَادٌ; (ISk, TA in art. حشد;) [contr. of أَرْضٌ رَبَاب: see also زَهِيدٌ.] And زَهَادُ الثِّلَاعِ ‡ *The small water-courses.* (L.)

زَهِيدٌ *Who eats little;* (T, K;) applied to a man; (T;) [and] so زَهِيدُ الأَكْلِ; (Ṣ:) or زَهِيدٌ الطَّعْمِ: (A:) and so زَهِيدٌ or زَهِيدَةٌ, (as in different places in the T,) applied to a woman; *contr. of* رَغِيبٌ and] رَغِيبَةٌ. (T.) You say, فُلَانٌ زَاهِدٌ ‡ زَهِيدٌ, i. e. [*Such a one is abstinent,* &c., and] *a small eater.* (A.) — ‡ *Small in quantity or number:* (Ṣ, Mṣb, K:) so applied to a gift. (Ṣ.) — ‡ *Contemptible, despicable, mean, or paltry.* (TA.) — ‡ A man *who possesses, or does, little, or no, good.* (A, TA.) — ‡ A man (Lḥ, TA) *narrow, or niggardly, in disposition;* (Lḥ, K, TA:) as also زَاهِدٌ ‡ (K:) fem. of the former with ة: (Lḥ, TA:) a *low, ignoble, ungenerous, mean, or sordid,* man; *such that one does not desire what he possesses;* as also زَاهِدٌ. (L.) — هُوَ زَهِيدُ العَيْنِ, and لَهُ عَيْنٌ زَهِيدَةٌ, ‡ *He is content with little;* *contr. of* هُوَ رَغِيبُ العَيْنِ and لَهُ عَيْنٌ رَغِيبَةٌ. (A, TA.) — وَادٍ زَهِيدٌ ‡ *A narrow valley:* (JK, K:) *or a valley that takes, or receives, little water;* (ISh, Ṣ, TA;) *that is made to flow by a slight quantity of water, even as much as a she-goat voids into it, because it is even and hard:* (ISh, TA:) *contr. of* وَادٍ رَغِيبٌ. (TA in art. رغب.)

[See also زَاهِدٌ.] And زَهِيدُ الأَرْضِ ‡ *What is narrow, of land;* ‡ *and that from which water does not come forth:* pl. زُهْدَانٌ. (L.)

زَهِّيدٌ: see the next paragraph.

زَاهِدٌ act. part. n. of زَهِدَ [i. e. *Abstaining, or abstinent; relinquishing; forsaking; shunning, or avoiding; not desiring or desirous:* and particularly *abstaining from, or shunning, or retiring from, worldly pleasures; exercising himself in the service of God, or in acts of devotion; a devotee*]: and زَاهِدٌ has a similar, but intensive, meaning [i. e. *abstaining much, or very abstinent;* &c.]: pl. of the former زُهَّدٌ. (Mṣb, TA.) See also زَهِيدٌ, in three places.

مُزْهَدٌ A man *possessing little property,* (JK, Ṣ, A,) *so that one does not desire it.* (JK.) It is said in a trad., بِأَفْضَلِ النَّاسِ مُؤْمِنٌ مُزْهَدٌ meaning [*The most excellent of men is a believer*] *possessing little property.* (Ṣ, A.)

زهر

1. زَهَرَ and زَهَرَتْ, (Ṣ, A, K, &c.,) aor. ـَ, (Mṣb, K,) inf. n. زُهُورٌ, (Ṣ, K,) *It* (a star, TA, and the moon, and a lamp, and the face, K) *shone, or glistened;* (K, TA:) as also ازهرت: (K:) *it* (fire, Ṣ, A, K, and the sun, A) *gave light; shone; or shone brightly:* (Ṣ, A, K:) *it* (a thing) *was clear in colour, and gave light, or shone, or shone brightly:* (Mṣb:) and you say also, of the moon and of the sun, زَهَرَ [and زَهَرَتْ], aor. ـَ, inf. n. زُهْرٌ; and زَهَرَ [and زَهَرَتْ, aor. ـُ]. (TA.) — زَهَرَ النَّارُ *The piece of stick, or wood, for producing fire emitted shining fire; made its fire to shine.* (TA.) — زَهَرَتْ بِكَ نَارِى (Ṣ, A) [lit.] *My fire hath become strong and abundant by means of thee:* (Ṣ:) and زَهَرَتْ بِكَ زِنَادِى (T, K) [lit.] *my pieces of stick, or wood, for producing fire have become powerful and abundant [in fire] by means of thee:* (K:) meaning, ‡ *my want hath been accomplished by means of thee:* (T, TA:) like دَرِيَتْ بِكَ زِنَادِى. (Ṣ.) — زَهَرَ, aor. ـِ; (Mṣb;) and زَهِرَ, aor. ـَ, (K,) inf. n. زَهَرٌ; (TA;) and زُهْرٌ; (K;) † *He, or it, was, or became, white;* (Mṣb, K;) *and beautiful:* (K: [so in the CK and in my MS. copy of the K; but omitted in the TA:]) *or of a bright white colour:* (TA:) *or of any shining colour:* (AḤn, R:) and زَهَرٌ ‡ *it* (a plant) *was, or became, beautiful:* (AḤn, TA:) and زَهِرَ, aor. ـَ, ‡ *he* (a man) *was, or became, white, or fair, in face.* (Mṣb.) — See also 4, in two places. ‡ زَهَرَتِ الشَّمْسُ الإِبِلَ *The sun altered the camels.* (K.)

4. ازهر *He made* a fire, (Ṣ, K,) and a lamp, (A,) *to give light, to shine, or to shine brightly.* (Ṣ, A, K.) — أَزْهَرْتَ زَنْدِى [lit., *Thou hast made my piece of stick, or wood, for producing fire to emit shining fire, or abundant fire*; meaning, ‡ *thou hast made me to accomplish my want:* see 1]. (A.) — ازهر (AḤn, T, Ṣ, M, A, Mṣb, [and so in the CK and in my MS. copy of the K, but SM says that in all the copies of the K it is written أَزْهَرُ, like أَحْمَرُ,]) *It* (a plant, or herbage, Ṣ, K, &c., and a tree, TA) *flowered, or blossomed;* (AḤn, T, Ṣ, Mṣb, &c.;) as also زَهَرَ, aor. ـُ; (Mṣb;) and ازهارًا. (AḤn, K.) — أَزْهَرَتِ الأَرْضُ, and زَهَرَتْ ‡ *The land abounded with flowers.* (Ṣg, TA.)

8: see 1. — ازْدَهَرَ بِهِ, (originally ازْتَهَرَ, TA,) *He took care of it,* (Ṣ, A, K,) *and was mindful of it:* (A:) or (so in the TA, but in the K "and") *he rejoiced in it;* (IAth, K;) *his face became shining by reason of it:* (IAth:) or *he was mindful of it:* or ازْدَهِرْ بِهِ signifies *be thou vigorous, sedulous, earnest, energetic, or diligent, in it;* meaning, in the thing that I command thee to do; for] الِازْدِهَارُ بِشَىْءٍ means [by implication] *thy commanding thy companion to be vigorous, sedulous, earnest, energetic, or diligent, in the thing which thou commandest him to do:* (K:) all which significations are from زَهْرَةٌ in the sense of "beauty, and brightness." (TA.) It is said in a trad. that Mohammad bequeathed to Aboo-Katádeh the vessel from which he performed ablution, and said to him, ازْدَهِرْ بِهَذَا فَإِنَّ لَهُ شَأْنًا *Take thou care of this, and do not lose it,* (Ṣ, TA,) *but be mindful of it, [for it is a thing of importance:]* (TA:) *or rejoice thou in this; let thy face become shining by means of it:* (IAth:) or, accord. to Th, *take it up; or charge thyself with it:* and he says that this verb is Syriac: A'Obeyd thinks it to be Nabathean or Syriac: Aboo-Sa'eed says that it is Arabic. (TA.)

9 and 11: see 4.

زَهْرٌ, a pl., (K,) or [rather a coll. gen. n.] like

زَهْرٌ, (Mṣb,) of which the sing., (K,) or n. un., (Mṣb,) is ↑ زَهْرَةٌ, (Mṣb, K,) which latter signifies, as also ↑ زَهَرَةٌ, *A flower*, or *blossom*, of a plant: (S, Mṣb, K:) or *a yellow flower* or *blossom*; (IAar, K:) and white flowers are called نَوْرٌ. (IAar:) or *a flower* or *blossom that has become yellow*: (IAar, TA:) IKt says that the term زهرة is not applied to a flower until it becomes yellow: or it signifies *an open flower* or *blossom*; a flower or blossom before it opens being called بُرْعُومٌ: (Mṣb:) pl. أَزْهَارٌ, and pl. pl. أَزَاهِيرُ. (A,* K.) One says, كَأَنَّ زَهْرَ النُّجُومِ زَهْرُ النُّجُومِ [*As though the flowers of the herbs were the shining of the stars*]. (A.) — Also ↑ زَهَرَةٌ (Th, K) and ↑ زَهْرَةٌ (K,) or the former only, (TA,) *A plant*: (Th, K:) but ISd thinks that Th, by this explanation, means the signification first given above: and MF disallows the meaning of a plant as unknown. (TA.)

زِهْرٌ *A want*. (K, TA.) So in the phrase, قَضَيْتُ مِنْهُ زِهْرِي [*I accomplished what I wanted of him, or it*]. (TA.)

زَهْرَةُ: see زَهْرٌ, in two places. — زَهْرَةُ الدُّنْيَا (S, M, A, Mṣb, K,) and ↑ زَهْرَتُهَا, (AḤát, M, K,) the former agreeable with the reading of verse 131 of chap. xx. of the Ḳur obtaining among the people of the Ḥarameyn, and the latter with that generally obtaining in El-Baṣrah, (AḤát, TA,) [but the latter is disallowed in the Mṣb, and by MF,] *The beauty and splendour of the present world or life*; (M, A, K;) *its goodliness*; (S, M, A, K;) *its sweetness*, or *pleasantness*; or *the abundance of its goods, conveniences, or comforts*; (S, M;) *its goods*; (Mṣb;) *its finery*, (Mṣb, TA,) or *beauty and splendour, and abundance of good things*. (TA.)

زَهْرَةٌ *Whiteness*; (Yaʼḳoob, S, K;) *and beauty*: (K:) *whiteness, or fairness, characteristic of good birth*: (S:) or *bright whiteness*: (TA:) or *any shining colour*. (AḤn, R.)

زَهَرَةٌ: see زَهْرٌ, in two places: — and زَهْرَةٌ.

الزُّهْرَةُ [*The planet Venus*;] *a certain star*, (S, Mṣb, K,) *well known*, (K,) *white and brilliant*, (TA,) *in the third heaven*. (K.) — الزُّهَرُ [the pl.]: see أَزْهَرُ, near the end of the paragraph.

زَاهِرٌ [*Shining*; *&c.* See 1.] — Applied to a زُنْد, or piece of stick, or wood, for producing fire, *Emitting shining fire*; *making its fire to shine*. (TA.) — Applied to a plant, † *Beautiful*: and to the complexion of a man, *bright*; *shining*: and *i. q.* أَزْهَرُ, q. v. (TA.) — أَحْمَرُ زَاهِرٌ † *Intensely red*. (Lḥ, K.) — لِفُلَانٍ دَوْلَةٌ زَاهِرَةٌ ‡ [*Such a one has a brilliant turn of fortune*]. (Aṣ)

يَمْشِي الزَّاهِرِيَّةَ *He walks with an elegant, and a proud, and self-conceited, gait, with an inclining of the body from side to side*: (K,* TA:) occurring in the poetry of Aboo-Ṣaḵhr El-Hudhalee. (TA.)

أَزْهَرُ *Shining*; *giving light*; *bright*. (S, K.) Hence, (TA,) الأَزْهَرُ *The moon*. (S, K.) And الأَزْهَرَانِ *The sun and the moon*. (ISk, S, A, K.) — † *White*; (S, K;) *and beautiful*: (K:) or *of a bright white colour*: (TA:) or *of any shining colour*: (AḤn, R:) as also ↑ زَاهِرٌ. (TA.) — ‡ A man *white*, or *fair, in face*: (Mṣb:) *having a bright, or shining, face*: (K:) *having a white, or fair, and bright, or shining, face*: (S:) a man *having a white, or fair, complexion, characteristic of good birth*: (Sh, S:*) or *of a bright white or fair complexion, with a shining face*: or *mixed with redness*: (TA:) and زَهْرَاءُ a woman *white, or fair, in face*: (Mṣb:) *having a bright, or shining, face*: (K:) *having a white, or fair, and bright, or shining, face*: (S:) *of a bright white or fair complexion intermixed with redness*. (TA.) — † *Bright*, or *shining*, applied to an animal and to a plant. (AA.) — Applied also to water [app. as meaning *Bright and clear*]. (TA.) — And *i. q.* حُوَّار [app. a mistranscription for حُوَّارَى, i. e. *White*, or *whitened*, applied to flour]. (TA.) — † *A wild bull*: and زَهْرَاءُ *a wild cow*. (S, K.) — † *A white lion*. (K.) — *A white ewer or jug, in which wine is made*. (TA voce غَرْب.) — † *Milk just drawn*. (AA, K.) — الزَّهْرَاءُ is applied by Ru-beh to *The white cloud* (سَحَابَة) *lightning in the evening*. (O, K.) — دُرَّةٌ زَهْرَاءُ ‡ *A white and clear pearl*. (TA.) — الزَّهْر *Three nights of the beginning of the* [*lunar*] *month*: (TA:) or so ↑ الزَّهْرَا. (Ḥar p. 200.) — اليَوْمُ الأَزْهَرُ *Friday*. (O, K,* TA.) — الزَّهْرَاوَانِ [*The two chapters of the Ḳur-án entitled*] البَقَرَةُ وَآلُ عِمْرَانَ. (O, K.) — A camel *parting his legs wide, cropping the trees*. (K.)

مِزْهَرٌ *A certain musical instrument*; (Mṣb;) the *lute* (عُود) *upon which one plays*: (S, K:) pl. مَزَاهِرُ. (Mṣb.) — One *who makes the fire bright, and turns it over* [*to prevent its going out or becoming dull,*] (يُقَلِّبُهَا, K and TA, in the CK يُوقِدُهَا) *for* [*the purpose of attracting*] *guests*. (K.)

مِزْهَرٌ, applied by El-Ajjáj to the lamp of the darkness [i. e. the moon], *Made to shine*; from زَهَّرَهُ اللّٰهُ; like مُجَوَّنٌ from أَجَّنَهُ: or, as some say, *shining*. (TA.)

زهق

1. زَهَقَتْ نَفْسُهُ, and زَهِقَتْ, (S, Mgh, Mṣb, K,) the latter preferred by IḲoot and Hr, but the former by A'Obeyd, (TA,) aor. ـَ, (S, Mṣb, K,*) inf. n. زُهُوقٌ, (S, Mgh,) which is of both verbs, (S,) or this is of the former verb, and the inf. n. of the latter is زَهَقٌ, (Mṣb,) [but in the K it seems to be indicated, by its being said of the latter verb that it is of the class of سَمِعَ, that the inf. n. of this verb is زَهَقٌ,] *His soul went forth, passed forth, or departed*: (S, Mgh, Mṣb, K, TA:) *it perished: it died*: (TA:) زَهَقَتْ نَفْسُهُ and ↑ انْزَهَقَتْ and ↑ زَهِقَتْ are not of the [classical] language of the Arabs. (Mgh.) It is said in the Ḳur [ix. 55 and 86] وَتَزْهَقَ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ [*And that their souls may depart while they are unbelievers*]. (S.) The primary meaning of زُهُوقٌ is *The going forth, passing forth, or departing, with difficulty*. (Bḍ in ix. 55.) — [Hence,] زَهَقَ الشَّيْءُ ‡ *The thing perished, passed away, or came to nought*; (Mṣb, K, TA:) *became null, void, or of no effect*. (K, TA.) And زَهَقَ البَاطِلُ ‡ *What was false, or vain, passed away, or came to nought*, (S, Mṣb, K, TA,) *being overcome by the truth, or reality, or fact*: or, accord. to Ḳatádeh, by البَاطِل is meant *the devil*. (TA.) — And زَهَقَ السَّهْمُ (S, Mṣb, K, TA) and زَهِقَ (Mṣb) ‡ *The arrow passed beyond the butt*, (S, Mṣb, K, TA,) *and fell behind it*: (TA:) or *went swiftly*: (Ḥam p. 23:) or the former has this meaning: and the latter is syn. with زَلِقَ [app. meaning *it slid along the ground*]. (JK.) — And زَهَقَ الفَرَسُ, aor. ـَ, inf. n. زُهُوقٌ, † *The horse preceded, went before, got before, outwent, or outstripped*. (S,* Mṣb.) And زَهَقَتِ الرِّجْلَةُ, inf. n. زُهُوقٌ, (ISk, S, K) and زَهْقٌ, (TA as from the K, [but not in the CK nor in my MS. copy of the K,]) ‡ *The saddle-camel preceded, went before, got before, outwent, or outstripped, the horses, or horsemen*; (ISk, JK,* S, K, TA;) and ↑ انزهقت signifies the same. (JK.) And زَهَقَ فُلَانٌ, inf. n. زَهْقٌ and زُهُوقٌ, ‡ *Such a one preceded, went before, &c.*; (K, TA;) or زَهَقَ بَيْنَ أَيْدِينَا ‡ *proceeded us, went before us, &c., and preceded, &c., the horses, or horsemen*; (TA;) and ↑ انزهق signifies the same. (K.) — زَهِقَ said of a bone, (S, K,) aor. ـَ, (K,) inf. n. زَهَقٌ, *Its marrow became compact and full*; (S, K;) as also ↑ انزهق. (L, K.) And زَهِقَتِ الدَّابَّةُ, with the same aor. and inf. n., *The beast was, or became, marrowy in the utmost degree, its marrow-bones being compacted and full*. (TA.) — Also, said of marrow, *It was, or became, compact and full*. (S, K.)

2: see 2 in art. زرق: and see 4 below.

3. زَاهَقَ الحَقُّ البَاطِلَ (TA [there expl. by زَهَقَهُ, a mistranscription, app. for ↑ أَزْهَقَهُ, meaning † *The truth, or reality, or fact, made what was false, or vain, to pass away, or come to nought*.])

4. أزهق نَفْسَهُ *He* (God) *caused his soul to go forth, pass forth, or depart*. (Mgh, Mṣb.) The phrase القَتْلُ إِزْهَاقُ means † *Slaughter is a cause of making the soul to come to nought, and to depart*. (Mgh.) — [Hence,] أزهق البَاطِلَ ‡ *He* (God) *caused what was false, or vain, to pass away, or come to nought*. (S, K, TA.) See also 3. — And أزهق السَّهْمَ (K) مِنَ الرِّدْفِ (S, K) † *He made the arrow to pass beyond the butt*. (S, K, TA.) — And أزهقت الدَّابَّةُ السَّرْجَ † *The beast shifted forward the saddle, and threw it upon its neck*: (S, K:) and, or but, it is said to be with زَاء: [i. e. one says also, or correctly, accord. to some, أَزْهَقَتْهُ:] a rájiz says,

أَخَافُ أَنْ تُزْهِقَهُ أَوْ يَنْزِقَا

[† *I fear that she may shift it forward, and throw it upon her neck, or it may shift backwards*]: [thus, says J,] cited to me by Abu-l-Ghowth, with زَاي. (S.) [Accord. to my copy of the KL, ↑ تَزْهِيقٌ, inf. n. of زَهَّقَ, signifies † *The shifting backwards of a camel's saddle from his back*: see 2 in art. زرق.] — And ازهق فِي السَّيْرِ

† *He was quick [as though urging* himself *forward] in pace, or journeying.* (K.) = زَهِقَهُ also signifies *He filled it*; (S, O, K:) namely, a vessel: (S, O:) but accord. to the L, *he overturned it*; i. e. a vessel. (TA.) = See also 1, near the end.

7: see 1, in three places. — One says also انزهقت الدَّابَّةُ † *The beast leaped, or leaped upwards,* (S,) *or went forward, or preceded,* (O, K,) in consequence of beating, or taking fright. (S, O, K.) And *The beast fell* into a deep place, or from a mountain; or *fell from a mountain and died*; syn. تَرَدَّتْ. (TA. [See the next paragraph.])

زَهَقٌ *A low, or depressed, part of the ground.* (S, O, K.) *A hollow, or cavity, or deep hollow or cavity, in the ground*; syn. وَهْدَةٌ: (JK, TA:) sometimes, or often, beasts fall into it, and die. (TA. [See 7.])

زَهِقٌ ‡ *Light, and unsteady, or lightwitted*; (S, K, TA;) applied to a man. (S.) = And A beast *not exceeded in fatness.* (TA.)

زَهَقِيٌّ † A mare *that precedes, or outgoes, the [other] horses, or the horsemen.* (Sh, K.)

هُمْ زُهَاءَ مِائَةٍ and زُهَاءَ مِائَةٍ *i. q.* زُهَاءَ مِائَةٍ, (K,* TA,) i. e. *They are of the number of a hundred.* (TA.)

زَهُوقٌ ‡ A thing *passing away, or coming to nought; or that passes away, or comes to nought*; as also زَاهِقٌ. (K, TA.) Hence, in the Kur [xvii. 83], إِنَّ الْبَاطِلَ كَانَ زَهُوقًا, i. e. ‡ [*Verily what is false, or vain,*] *is a thing that passes away, or comes to nought.* (TA.) — ‡ A *deep* well; (JK, S, K;) as also زَاهِقَةٌ; [in the TA زَاهِقٌ;] and in like manner both are applied to a place of destruction (مَتْلَفَةٌ); (JK;) and to a مَتْلَفَةٌ [app. meaning a desert in which people perish] as meaning *far-extending.* (Ham p. 23.) And in like manner, (S,) the former is also applied [app. as an epithet] to a فَجّ [or road, or depressed road] of an overpowering, or overhanging, mountain. (S, K.) — Also ‡ *Light, or active*; syn. خَفِيفٌ. (JK.)

زَاهِقٌ *Perishing, or dying.* (Az, TA.) — See also زَهُوقٌ, in two places. — ‡ An arrow *passing beyond the butt, and falling behind it:* (Mgh, TA:) whence the saying, in a trad., إِنْ حَابِيًا فَخَيْرٌ مِنْ زَاهِقٍ [expl. in art. حبو]. (TA.) — [† *Preceding,* or *outgoing.*] You say, جَاءَ زَاهِقًا. † *He came before, or in advance of, the horses,* or *horsemen.* (JK.) And زَاهِقَةً † *A saddle-camel proceeding, going before, getting before, outgoing, or outstripping, the horses, or horsemen.* (S.) — † A man *put to flight*: (S, O, K:) pl. زُهْقٌ, (so in my copies of the S,) or زُهُقٌ, (so in the O,) and زُهَّقٌ and زُهَّقٌ, with ḍammeh and with two ḍammehs. (K.) — ‡ Water *running vehemently*: (JK, K, TA:) and † a canal (خَلِيجٌ) *running swiftly.* (TA.) = Applied to a beast (دَابَّة), *Fat,* (JK, Az, S, K,) and *marrowy*: (S, K:) or *marrowy, but not fat in the utmost degree*: or *having thin, or little, marrow*: (TA:) and *dry, or tough,* (K, TA,) *by reason of leanness*; so says Aṣ: (TA:) and, (K,) or as some say, (JK,) *very lean*; (JK, K, TA;) *such that a foul odour is perceived arising from the meagreness of its flesh*: (TA:) thus it bears two contr. meanings. (K.) — And, applied to marrow, *Compact and full*: (S, TA:) or, so applied, *good in respect of fatness*: and some say, *i. q.* زَارٍ [i. e. *in a melting state, or corrupt, by reason of emaciation; or thin*; &c.]: so that [thus applied also] it bears two contr. meanings. (JK.) In the saying of a rájiz, (S, TA,) namely, 'Omárah Ibn-Tárik, (TA,)

* وَمَسَدٍ أُمِرَّ مِنْ أَيَانِقِ *
* تُسْنَ بِأَنْيَابٍ وَلَا حَقَائِقِ *
* وَلَا ضِعَافٍ مُخُّهُنَّ زَاهِقُ *

accord. to Fr, it is in the nom. case, the poetry being what is termed مُتْلَفٌ, [by which is here meant having one rhyme made to end with kesreh (which is substituted for fet-ḥah by poetic license) and another with ḍammeh,] the poet meaning [*And a rope, or many a rope, tightly twisted,* of the fur *of she-camels, that were not aged ones, nor such as had their teeth fallen out by reason of extreme age, nor weak,*] but *whose marrow was compact and full*: [or, agreeably with an explanation given above from the JK, زَاهِق may mean *in a melting state,* &c.:] another explanation is, that زَاهِق here means ذَاهِب [*going away*]: (S, TA:) but, as Sgh says, the [right] reading is

* عِيسٍ عِتَاقٍ ذَاتِ مُخٍّ زَاهِقِ *

[meaning but *of a reddish, or yellowish, or dingy, white hue, of generous race, having compact and full marrow*]. (TA.)

أُزْهُوقَةٌ sing. of أَزَاهِيقُ in the phrase فَرَسٌ ذَاتُ أَزَاهِيقَ ‡ *A mare having wonderful, or admirable, qualities in running*: (A, TA:) or this means *a mare having a swift running.* (S, K.) — One says also, جَاءَتِ الخَيْلُ أَزَاهِيقَ and أَزَاهِقَ, meaning † [*The horses, or horsemen, came*] *in troops in a state of dispersion.* (A'Obeyd, TA.) — أَزَاهِقُ is also the name of *A horse of Ziyád Ibn-Hindábeh.* (K.)

مُزْهَقٌ *Slain.* (El-Muárrij, S.)

مُزْهِقٌ *Slaying, or a slayer.* (El-Muárrij, S.) — And † A man *quick [as though urging* himself *forward]* in his pace, or journeying. (S, TA.) — And † *Loquacious.* (JK.)

مُزْهَقَةٌ [*A cause of the departure of the soul*: a word of the same class as مُبْخَلَةٌ, مَجْبَنَةٌ.] — [Hence,] one says of a camel which others strive in vain to overtake, هٰذَا الجَمَلُ مُزْهَقَةٌ لِأَرْوَاحِ المَطِيِّ ‡ [*This camel is one that takes away the breath of the other beasts for saddle-camels*]. (A, TA.)

رَجُلٌ مَزْهُوقٌ † *A man who is straitened.* (TA.)

زهر

1. زَهِرَ, inf. n. زُهُومَةٌ and زَهَرٌ, *It stank:* [in which sense زَهَر, inf. n. زُهُومَةٌ, is mentioned by Freytag on the authority of the Deewán el-Hudhaleeyeen:] said of flesh-meat. (MA. [See also زَهُومَةٌ and زَهَرٌ below.]) And زَهِرَتْ يَدُهُ (S, MA, K,) aor. ـَ, (K,) inf. n. زَهَرٌ, (S, K,) *His hand was, or became, greasy,* (S, MA, K,) مِنَ الشَّحْمِ *from the fat*: (MA:) or *had in it the odour of fat.* (TA.) — زَهِرَ also signifies *He suffered from indigestion, or heaviness of the stomach arising from food which it was too weak to digest*: (JK, K:) said of a man. (JK.) — زَهِرَ, (K,) aor. ـَ, inf. n. زَهَرٌ, (TK,) *It* (a bone) *was, or became, marrowy; had, or contained, marrow*; as also زَهِمَ. (K, TA.)

4: see what next precedes.

زُهْمٌ *Fat,* as a subst.: (S:) or so زُهَمٌ; a particular term for it, not implying there being in it the odour of fat and stinking flesh-meat: (JK: [and the same is said in the TA in relation to the former word:]) or the latter signifies *fat of a beast of prey*: (TA:) or, as some say, *flesh-meat that is raw, or not thoroughly cooked*: (JK:) and the former, *fat of a wild animal: or of the ostrich: or of horses:* (K:) or as some say, *of a wild animal that does not chew the cud*: (TA:) or *in a general sense.* (K.) — And The *perfume known by the name of* زَبَاد [i. e. *civet*], *which comes forth from the* [*cat called*] سِنَّوْر الزَّبَاد, *from beneath its tail, in the part between the anus and the meatus urinarius.* (K.) = Also *A fetid odour.* (K.) [See also زَهَمٌ and زُهُومَةٌ.]

زَهَمٌ The *fetid odour of corpses or carcases.* (TA. [See also 1, first sentence; and the last explanation of زُهْمٌ; and see زُهُومَةٌ.]) — And The *remains of fat in a horse or similar beast* (فِي دَابَّة). (TA.) See also زُهْمٌ.

زَهِمٌ [part. n. of زَهِمَ]. You say, لَحْمٌ زَهِمٌ, *Stinking, fat, flesh-meat.* (JK.) And يَدُهُ زَهِمَةٌ *His hand is greasy*: (S, K:) or *has in it the odour of fat.* (TA.) — And *Very fat; having much fat: or having some remains of fatness.* (K.)

زُهُومَةٌ: see زُهْمٌ.

زَهْمَانُ *Suffering from indigestion, or heaviness of the stomach arising from food which it is too weak to digest*: (JK, K:) and زَهْمَانٌ with ḍammeh [i. e. زُهْمَانٌ, with tenween, for, as is said in the S (voce عُرْيَانٌ), a word of the measure فُعْلَانٌ has its fem. with ة, meaning, if an epithet,] signifies [the same, or] *satiated, sated, or satisfied in stomach*; as also زُهْمَانِيٌّ. (Z, cited by Freytag in his Arab. Prov., ii. 196.) And [hence, app.,] زُهْمَانٌ, (Abu-n-Nedà, IAạr, TA,) or زُهْمَانٌ, (imperfectly decl. (like the first word) as a proper name ending with ان,] (AHeyth, IDrd, S, TA,) or each, (K,) the name of *A certain dog.* (S, K, &c.) It is said in a prov., فِي بَطْنِ زُهْمَانَ زَادُهُ *In the belly of the dog* زهمان *is his provision*: applied to a man who has with him his apparatus, and what he needs: or, accord. to AA, the case was

this: a man slaughtered a camel, and divided it, and gave to [one whose name was] زِهْمَان his share, and then زِهْمَان returned to receive again with the [other] people; and it is applied to a man who seeks a thing when he has received once: (Meyd:) Z says that زَهْمَانُ is the name of a man who came to a people that had slaughtered a camel, and asked them to give him some food thereof, and they gave it him: then he returned to them, and they said to him thus, meaning "Thou has had thy provision thereof, and it is in thy belly;" and it is applied to any one who has received his share of a thing, and then come, after that, seeking it: or, as some relate it, it is with ḍamm, [زُهْمَانُ,] and is applied to one who is invited to a repast when he is satiated: or it relates to one suffering from indigestion: or زِهْمَان is the name of a dog; and it originated from the fact that a man prepared for himself some provision, and was unmindful of it, and a dog ate it; and it is applied to him for whom there is no share. (Z cited by Freytag ubi suprà.)

زُهْمَانٌ and زَهْمَانٌ: see the next preceding paragraph, in four places.

زَهْمَانِىٌّ: see زَهْمَانٌ, first sentence.

زُهُومَةٌ The *odour of fat and stinking flesh-meat;* (JK, K; [and mentioned also, but not explained, in the S;]) as also ↑ زُهْمَةٌ: (K:) or the latter signifies *a fetid odour* [in a general sense]: (S:) but accord. to Az, the former signifies the *disagreeableness of odour, without the being fetid,* or *altered [for the worse]; such as the odour of lean flesh-meat, or the odour of the flesh of a beast of prey, or strong-smelling sea-fish;* the fish of the rivers having no زهومة. (TA.) [See also 1, first sentence; and زُهْرٌ, last signification; and زَهِرَ.]

زهو

1. زَهَا, said of seed-produce, *It increased,* or *augmented; received increase and blessing from God;* or *throve by the blessing of God:* (JK, TA:) [or,] said of herbage, aor. يَزْهُو, inf. n. زَهْوٌ, *it attained its full growth:* (Mṣb:) or *it put forth its fruit:* or *it became tall:* (TA:) and, said of palm-trees, (نَخْل, S, Mṣb, K, TA,) and likewise of plants, (TA,) aor. as above, (Mṣb, TA,) and so the inf. n., (S, Mṣb, TA,) *they became tall;* (K, TA;) *became tall and full-grown;* or *became of their full height, and blossomed;* (TA;) and ↑ ازهى signifies the same: (K:) or both signify *they* (i. e. palm-trees) *showed redness,* and *yellowness, in their fruit;* (S, Mṣb:) the latter verb mentioned by AZ, but [it is said that] Aṣ did not know it: (S: [see, however, what follows:]) or, as some say, the former signifies *they put forth their fruit;* and ↑ the latter, as expl. next before: (Mṣb:) accord. to Abu-l-Khaṭṭáb and Lth, one says of palm-trees (نَخْل) only يَزْهِى; not يَزْهُو: and Aṣ [is related to have] said, [contr. to what has been asserted of him above,] that when redness appears in [the fruit of] palm-trees, one says ازهى. (TA.) And زَهَا الثَّمَرُ, (JK,) or البُسْرُ; and ↑ ازهى; (Mgh, K;) and ↑ زَهِىَ, (K,) inf. n. تَزْهِيَةٌ; (TA;) [*The dates,* or *dates beginning to ripen,*] *showed their goodness by redness,* and *yellowness:* (JK:) *became red,* and *yellow:* (Mgh:) *became coloured.* (K.) Hence the trad., نَهَى عَنْ بَيْعِ ثَمَرِ النَّخْلِ حَتَّى يَزْهُوَ, or ↑ يَزْهَى, [*He forbade the selling of the fruit of the palm-trees until its becoming red or yellow*], thus differently related. (Mgh.) — You say also, زَهَا الغُلَامُ, (K,) aor. and inf. n. as above, (TA,) *The boy grew up;* or *attained to youthful vigour,* or *the prime of manhood.* (K.) — And زَهَتِ الشَّاةُ, (JK, S, K,) aor. as above, (S,) and so the inf. n., (JK, S,) *The ewe,* or *she-goat, became large in her udder:* (JK:) or *secreted milk in her udder, and was never to bringing forth.* (AZ, S, K.*) — And زَهَتِ الرِّيحُ *The wind rose, blew,* or *became in a state of commotion.* (S.) — And زَهَتِ الإِبِلُ, (JK, S, M, K,) aor. as above, (JK, M,) and so the inf. n., (S, M,) *The camels journeyed, after coming to water,* (JK, S, M, K,) *a night* or *more,* (JK, S, M,) so says A'Obeyd, (S,) or *a night or two nights.* (K.) And *The camels passed along,* (مَرَّتْ,) so in the copies of the K, but correctly مَدَّتْ [i. e. *made much advance in journeying*], as in the M, (TA,) *in search of pasturage, after they had drunk,* (K, TA,) *not pasturing around the water.* (TA.) The verb used in relation to camels is also trans., as will be shown below. (S, &c.) — زَهْوٌ [as inf. n. of the trans. v. زَهَا, aor. يَزْهِى,] primarily signifies The act of *raising,* or *elevating:* and the act of *shaking;* or *putting in motion, or into a state of commotion:* whence زَهَا السَّرَابُ and زَهَتِ الرِّيحُ التُّرَابَ [both expl. in what follows]. (Ḥar p. 171.) You say, زَهَتِ الأَمْوَاجُ السَّفِينَةَ *The waves raised the ship.* (TA.) And زَهَا السَّرَابُ الشَّىْءَ, aor. يَزْهَا, *The mirage raised,* or *elevated, [to the eye,] the thing* [seen in it or beyond it; or rather, *made it to appear tall, and as though quivering, vibrating, or playing up and down;* as is perhaps meant to be indicated by the citation above from Ḥar]; syn. رَفَعَهُ; written only [thus] with ا [in the pret. and in the aor.]: (S:) and السَّرَابُ يُزْهِى القُبُورَ and الجَمَلُ *The mirage is as though it raised the tombs and the women's camel-vehicles;* or *elevated them;* expl. by the words خَيَّلَتْهُ يَرْفَعُهَا. (TA.) — زَهَا المِرْوَحَةَ, said of a person fanning, *He put in motion the fan;* or *put it into a state of commotion;* as also ↑ زَهَّاهَا. (TA.) And زَهَتِ الرِّيحُ, (S,) or التُّرَابَ, (K,* TA,) aor. يَزْهُو, (S, TA,) inf. n. زَهْوٌ, (K, TA,) *The wind shook,* or *put in motion* or *into a state of commotion,* (S, K,* TA,) *the trees,* (S,) or *the plants,* or *herbage, after the dew* or *rain* (غَبَّ النَّدَى). (K, TA.) — And زَهَا, (S, TA,) inf. n. زَهْوٌ; (K, TA;) and ↑ ازهاهُ, (S, TA,) inf. n. ازْهَاءٌ; (K, TA;) [not زهاه, as in the TK, followed by Freytag;] *i. q.* اسْتَخَفَّهُ: (S, K,* TA:) and زَهَا بِهِ (S:) [the former of these two explanations as meaning *He,* or *it, incited him,* or *excited him, to brishness, liveliness, or sprightliness;* or *to lightness, levity,* or *unsteadiness:* and the latter of them, or both of them, for the former is often syn. with the latter, as meaning *he held him,* or *it, in little,* or *light, estimation or account,* or *in contempt; he contemned, or despised, him,* or *it:* but of this latter meaning I do not remember to have met with any ex.:] and بِهِ ازدهى signifies the same as ازهاه (TA) meaning بِهِ تَهَاوَنَ. (JK.) You say, زَهَا بِالشَّىْءِ and ↑ ازهاهُ, meaning [agreeably with the former of the two explanations in the sentence immediately preceding] اسْتَخَفَّهُ طَرَبًا (Ḥar p. 359:) and ↑ يُزْهِينِى as meaning [agreeably with the same explanation] يَسْتَفِزُّنِى and ↑ ازهى القَوْمُ بِهِ يَسْتَخِفُّهُمْ: (Id. p. 131:) and ↑ ازهانى مِنَ الطَّرَبِ اسْتَخَفَّنِى; and also as meaning [in like manner] *He pleased the people,* or *party:* (Id. p. 427:) and ↑ ازْهَاهُ also as meaning حَمَلَهُ عَلَى الزَّهْوِ [*He incited him,* or *excited him, to pride,* or *conceit, or the like*]: (Id. p. 131:) and زَهَاهُ الكِبْرُ (K) *Pride rendered him self-conceited.* (TK.) 'Omar Ibn-'Abee-Rabeeʿ says,

* وَلَمَّا تَفَاوَضْنَا الحَدِيثَ وَأَسْفَرَتْ *

* وُجُوهٌ زَهَاهَا الحُسْنُ أَنْ تَتَقَنَّعَا *

meaning *And when we discoursed together, and faces shone, beauty excited* the possessors of *them to levity* (اسْتَخَفَّ أَرْبَابَهَا) *and prevented their veiling them with the* قِنَاع [or *head-covering*], by reason of self-admiration: or, as some say, the ها in زهاها refers to a woman mentioned before, not to وجوه; and the meaning is, *beauty excited her* &c.: and thus the women of the Arabs used to do when they were beautiful: or you may consider the complement of لَمَّا as suppressed; as though he said, when we did all that, we behaved with mutual familiarity, or the like; for the complements of لَمَّا and لَوْ and حِينَ may be suppressed, and their vagueness by reason of their suppression is more forcible in respect of the meaning: مِنْ أَنْ تَتَقَنَّعَا means أَنْ تَتَقَنَّعَا; for they often suppress the preposition with أَنْ: (Ḥam pp. 552—3:) [J gives two readings of this verse, accord to one of my copies of the S: one is with تَفَاوَضْنَا in the place of تَفَاوَضْنَا, and أَشْرَقَتْ in the place of أَسْفَرَتْ; which make no difference in the meaning: but this is omitted in my other copy: the other is as follows:]

* فَلَمَّا تَوَافَقْنَا وَسَلَّمْتُ أَقْبَلَتْ *

* وُجُوهٌ زَهَاهَا الحُسْنُ أَنْ تَتَقَنَّعَا *

[*And when we agreed together, and I saluted, faces advanced, which beauty excited* &c., or the possessors of which *beauty excited* &c.]. (S.) And hence their saying, فُلَانٌ لَا يُزْهَى بِخَدِيعَةٍ [*Such a one will not be incited, or excited, to brishness,* &c., *by means of deceit,* or *guile*]. (S.) And ↑ اسْتَخَفَّهُ الفَرَحُ, ازدهاهُ, meaning [*Joy incited him,* &c.]. (MA.) [And hence, perhaps, may be derived most of the following significations.] — زَهَا الظَّلُّ الوَبْرَ *The* ظِلّ [or *fine drizzling rain*] *made the flowers,* or *blossoms, to increase in beauty of aspect.* (TA.) — زَهَا السِّرَاجُ, (K,) aor. يَزْهُو [perhaps a mistranscription for يَزْهَا], inf. n. زَهْوٌ, (TA,) *He made the* سراج [or *lamp,* or *lighted wick,*] *to give a bright light.* (K.) — زَهَوْتُ الإِبِلَ

I made the camels to journey, after coming to water, (A'Obeyd, JK, Ṣ, K;) *a night or more*, (A'Obeyd, JK, Ṣ,) *or a night or two nights*. (K.) Thus the verb in relation to camels is trans. as well as intrans. (Ṣ.) زَهَا بِالسَّيْفِ ـــ *He made a sign with the sword by waving it, or brandishing it*. (K, TA.) ـــ زَهَا بِالعَصَا *He struck with the staff*, or *stick*. (K.) ـــ زَهَا بِمِائَةٍ رِطْلٍ *He computed, or computed by conjecture, [to be of the weight of] a hundred pounds*. (K.) You say, زَهَاهُ بِمِائَةِ رِطْلٍ meaning حَزَرَهُ [a mistake for حَزَرَهُ] *i. e. He computed it, &c., to be of the weight of a hundred pounds*]. (TK.) In the TA, زها فلان بمائة رطل بالشَّىْء, or the like being omitted by an oversight, نحو) aor. يَزْهُو [which indicates an omission after فلان.) And زَهَوْتُ القَوْمَ *I computed, or computed by conjecture, the number of the people, or party*. (JK.) ـــ زَهِىَ, (JK, Ṣ, K,) like عَنِىَ, (Ṣ, K,) and زَهَا, (IDrd, Ṣ, K,) like دَعَا, but this is rare, (K,) and was dissallowed by Aṣ in the sense of زَهِىَ, (TA in art. نحو) aor. يَزْهُو, inf. n. زَهْوٌ; (IDrd, Ṣ;) and ↑ أَزْهَى; (K;) said of a man, (JK, Ṣ,) *He behaved proudly, haughtily, or insolently*; (Ṣ, K,* TA;) *he was proud, vain, and boastful*; (K;) *or was pleased with himself, or self-conceited*: (JK:) ازدهى [i. e. ↑ اِزْدَهَى], in like manner, means تَكَبَّرَ: (Ḥar p. 264: [but this more properly signifies, as shown above by an explanation of اِزْدَهَاهُ, *he was incited, or excited, to lightness, levity, or unsteadiness*:]) the first of these verbs [may be originally pass. of زَهَا in the phrase زَهَاهُ الكِبْرُ mentioned before, but, as J says,] is one of a class of verbs used in the pass. form though having the sense of the act. form: in using it imperatively, you say, تَزَهَّ يَا رَجُلُ [*Behave thou proudly, &c., O man*; see art. تز; and like this is the aor. [used as an imperative] of every verb of which the agent is not named; for when it is reduced to its essential import, you thereby command something, other than the person whom you address, to affect, or befall, that person; and the third person of the [aor. used as an] imperative is never without ل, as when you say, لِيَقُمْ زَيْدٌ: (Ṣ, TA:) J also says, (TA,) I said to an Arab of the desert, of [the tribe of] Benoo-Suleym, What is the meaning of زَهِىَ الرَّجُلُ? and he answered, *The man was pleased with himself, or self-conceited*: I said, Dost thou say, زَهَا as meaning اِفْتَخَرَ [*He gloried*, or *boasted*, &c.]? and he answered, As for us, we do not say it. (Ṣ, TA.) One says also, زَهِىَ فُلَانٌ بِكَذَا i. e. نَعِمَ [*Such a one gloried, or boasted, and magnified himself, or behaved proudly, by reason of such a thing*]; as though meaning زَهَا الإِعْجَابُ بِنَفْسِهِ [i. e. *self-conceit elevated him by* reason of such a thing]. (Ḥar p. 171.) ـــ And one says, زَهِىَ بِعَيْنَيْكَ or زَهِىَ الشَّىْءُ بِعَيْنَيْكَ *The thing was beautiful in aspect in, or to, thine eyes*. (Ṣ, accord. to different copies. The meaning is there shown by what immediately precedes. In three copies of the Ṣ, I find the verb in this phrase thus written, زُهِىَ; and only in the PṢ, زها, for زَهِا, which is the form given by Golius: Freytag writes the phrase زَهِىَ الشى بعينك.])

2: see 1, in two places, in the former half of the paragraph.

4: see 1, in four places, in the first three sentences: ـــ and again, in one place, in the last quarter of the same paragraph. ـــ مَا أَزْهَاهُ [meaning *How proud, vain, boastful, or self-conceited, is he!*] is from زَهَا as syn. with زَهِىَ; not from the latter of these two verbs, because the verb of wonder is not formed from a verb of which the agent is not named. (Ṣ.)

8. اِزْدَهَى [originally اِزْتَهَى]: see 1, as a trans. verb, in eight places. And اِزْدَهِ: see 1, in the last quarter of the paragraph.

زَهْوٌ [is the inf. n. of زَهَا (q. v.): and also has the significations here following. ـــ] *Pride* [as implying self-elevation]: (JK, Ṣ, K:) *vanity, or vain behaviour*: (K:) *boasting, or glorying*: (Ṣ, K:) and *wrongdoing, injustice, injuriousness, or tyranny*: (TA.) ـــ *A false, or vain, saying*; syn. بَاطِلٌ; (Ṣ, K, and Ḥam p. 24;) *a lie, or falsehood*; (JK, Ṣ, K, and Ḥam* ubi suprà;) *or an exaggeration in speech*. (Ḥam ubi suprà.) You say, قَالَ زَهْوًا [*He said a false, or vain, saying, &c.*]. (Ḥam ubi suprà.) ـــ *A beautiful aspect*. (Ṣ, K.) ـــ *The blossoms, or flowers, of a plant*. (Lth, K.) ـــ *The brightness of a plant* (K, TA) *by its becoming red or yellow*; (TA;) as also ↑ زَهْوٌ, (K, TA,) like عُلْوٌ, (TA,) [in the CK كَالتَّزْهُو is here put in the place of كَالتَّزْهُوِ,] and ↑ زَهَاءٌ, (K, TA,) like سَحَابٌ, as the unrestricted mention of it requires, but in some of the copies of the K with ḍamm [i. e. زُهَاءٌ]. (TA.) ـــ Also, [or زَهْوٌ, as in the TK,] *A plant beautiful and bright*, (K,) *or fresh*. (TA.) ـــ And *Dates beginning to ripen* (بُسْر) *that are becoming coloured* (مَلْوْن), (so in some copies of the Ṣ and K, and in the Mgh, or مُتَلَوِّن [which signifies the same], Ḥar p. 416), *or that have become coloured* (مَلْوْن); (so in other copies of the Ṣ and K;) as also ↑ زَهْوٌ, (K, TA,) like عُلْوٌ, thus in the handwriting of Az in the T: (TA:) [here, again, in the CK we find كالتزهو put in the place of كَالتَّزْهُوِ: or perhaps it should be كَالتَّزْهُوِ; as appears from what follows in the next sentence:] in this sense, زَهْوٌ is an inf. n. used as a subst. (Mgh.) One says, when redness and yellowness appear in palm-trees, قَدْ ظَهَرَ فِيهِ الزَّهْوُ [*Dates becoming, or become, red, or yellow, have appeared in them*; i. e. فِى النَّخْلِ: and the people of El-Hijáz say, ↑ الزُّهْوُ, with ḍamm: (Ṣ:) [Fei says,] the subst. from زَهَا النَّخْلُ meaning "the palm-trees showed redness and yellowness in their fruit" is الزَّهْوُ [i. e. ↑ الزُّهْوُ], with ḍamm; and AḤát says that this term is used only when the colour of the date has become free from admixture in redness or yellowness. (Msb.) ـــ You say also ثَوْبٌ زَهْوٌ *A red and beautiful garment or piece of cloth*: and ثِيَابٌ زَهْوَةٌ and ↑ زَاهِيَةٌ [*red and beautiful garments* &c.]. (JK.)

زَهْوٌ: see the next preceding paragraph, latter half, in three places.

زُهَا الدُّنْيَا *The ornature, finery, show, pomp, or gaiety, of the present life or world*. (K, TA.) The former noun [when indeterminate] is [with tenween, زُهًا,] like هُدًى. (K.)

زُهُوٌّ *A shining, glistening, or brilliancy*; whatever be the colour. (TA.)

زَهَاءٌ: see زَهْوٌ, in the former half of the paragraph.

زُهَاءٌ *Number*, or *amount*. (JK, Msb.) You say, كَمْ زُهَاؤُهُمْ *How many is their number? or how much is their amount?* (Msb, TA:) or, *the computation of them?* (TA.) And هُمْ زُهَاءُ مِائَةٍ [*They are as many as a hundred;*] *they are the number, or amount, of a hundred*; (El-Fárábee, Ṣ, Mgh, Msb, K:*) *or their number, or amount, is a hundred*: (Mgh:) and مِائَةٌ ↑ زُهَاءٌ, also, with kesr: (El-Fárábee, Msb:) but the saying of the [common] people هُمْ زُهَاءُ عَلَى مِائَةٍ is not [correct] Arabic. (Msb.) ـــ Also *A large number*: whence in a trad. respecting the time of the resurrection, إِذَا سَمِعْتُمْ بِنَاسٍ يَأْتُونَ مِنْ قِبَلِ المَشْرِقِ زُهَاؤُهُمْ أُولِى زُهَاءٍ i. e. [*When ye hear of men coming from the direction of the east,*] *having a large number*. (TA.) ـــ And زُهَاءُ الشَّىْءِ signifies *The* شُخْص [i. e. *corporeal form or figure or substance, which one sees from a distance,*] *of the thing*. (TA.)

زُهَاءٌ: see the next preceding paragraph.

زُهُوٌّ: see زَهْوٌ, in two places. ـــ Also The *redness of colour*, and *beauty*, of garments or cloths. (JK.)

زَاهٍ [act. part. n. of زَهَا]. ـــ إِبِلٌ زَاهِيَةٌ *Camels that will not pasture upon the [plants, or trees, termed]* حَمْض: (ISk, Ṣ:) pl. زَوَاهٍ. (TA.) ـــ زَاهِى اللَّوْنِ *Bright in respect of colour*. (TA.) ـــ ثِيَابٌ زَاهِيَةٌ: see زَهْوٌ, last sentence.

أَزْهَى [meaning *More*, and *most*, *proud*, *vain*, *boastful*, or *self-conceited*, is, like مَا أَزْهَاهُ (q. v.), from زَهَا as syn. with زَهِىَ; not from the latter of these two verbs]. You say أَزْهَى مِنْ غُرَابٍ [*More proud*, &c., *than a crow*]; (Ṣ, Meyd;) because the crow, in walking, ceases not to go with a proud, or self-conceited, gait, and to look at itself: and مِنْ وَعِلٍ [*than a mountain-goat*]: and مِنْ طَاوُسٍ [*than a peacock*]: and مِنْ دِيكٍ and ثَعْلَبٍ and ثَوْرٍ and ذُبَابٍ [*a cock and a fly and a bull and a fox*]: all these are provs. (Meyd.)

اِزْدَهَى, in which each of the first two letters is augmentative, and which is said to be the only word of its kind except اِقْعَنْسَسَ from قَعْسَسَ, (MF, TA,) applied to a man, *Proud, haughty*, or *insolent*; (Lḥ, K;) as also ↑ مُزْدَهٍ [which more properly means *incited*, or *excited*, *to lightness, levity, or unsteadiness*]; (Ḥar p. 264:) pl. of the former اِزْدَهَوْنَ. (Lḥ, TA.) [See also what next follows.]

مُزْدَهٍ, from زَهِىَ, applied to a man, *Proud, haughty, or insolent*; (Ṣ, TA;) [*vain, and boast-*

ful;] *pleased with himself*, or *self-conceited*. (TA.) [See also what next precedes.]

مُزْدَهٍ: see مُزْنِقٌ, above.

زو

1. زَىَّ عَلَيْنَا, or زِىَّ, (accord. to different copies of the Ṣ, in the TA زُىَّ) [from زَوٌّ, originally زَوِوَ, then زَوِىَ, and then زَىَّ or زِىَّ,] or it is زَوَىَ (thus in some copies of the Ṣ,) *It was decreed against us*. (Ṣ.)

4. أَزْوَى (K,) said of a man, (TA,) [from زَوٌّ,] *He came having with him another*: (K, and T in art. تو:) mentioned by Az and Ṣgh on the authority of Iʼ Aṣr: (TA:) opposed to اِتْوَى meaning "he came alone; by himself." (T in art. تو.)

زَوٌّ *A pair*, or *couple*; *two coupled together*; (Ṣ, K, TA;) [of men, and] of ships and other things; (TA;) *i. q.* زَوْجٌ: (K, and T in art. تو:) opposed to تَوٌّ meaning "one, and no more." (K, and TA in this art. and in art. تو.) You say, جَآءَ فُلَانٌ زَوًّا, meaning *Such one came with his companion*. (Ṣ.) [See also art. تو.] ـــ الزَّوْرَقُ is also the name of *A ship constructed by El-Mutawekkil*, (K, TA,) *the ʼAbbáseé*; in which he associated in drinking with the poet El-Bohturee. (TA.) Accord. to the Ṣ, it is the name of a mountain in El-Irák: but Aboo-Zekereeyà Et-Tebreezee, and after him the author of the K, deny this, and suppose J to have been led into error in asserting such to be the case by the following saying of the poet above mentioned:

* وَلَا جَبَلًا كَالزَّوْرَقِ يُوقَلُ نَارَهُ *

* وَيُنْقَادُ إِمَّا خُدْنُهُ بِزِمَامِ *

[*Nor* have I seen *a mountain like* الزَّوْرَق, *that is made stationary at one time, and becomes led on* at another time *if thou draw it along with a leading-rope*]: J, however, does not say that he took this from the poetry of El-Bohturee. (TA. [In the CK, in the verse above cited, إِذْ is put in the place of إِمَّا.]) ـــ [J also says that,] accord. to Aṣ, زَوُ الْمَنِيَّةِ signifies *What happens of decreed perdition or death*: and زَوٌّ is also said to signify *a decree* [of God]: (Ṣ, TA:) and in the M it is said that زَوٌّ signifies *perdition*, or *death*: and زَوُّ الْمَنِيَّةِ, the *accidents*, or *calamities*, *of destiny or death*: but accord. to the T, Aṣ said زَوْءُ الْمَنِيَّةِ, with ء. (TA.)

زوج

2. زَوَّجَ شَيْئًا بِشَىْءٍ, and زَوَّجَهُ إِلَيْهِ, [inf. n. تَزْوِيجٌ,] *He coupled*, or *paired*, *a thing with a thing*; *united it to it as its fellow*, or *like*. (TA.) So in the Kur [xliv. 54 and lii. 20], زَوَّجْنَاهُمْ بِحُورٍ عِينٍ *We will couple them*, or *pair them*, [*with females having eyes like those of gazelles*:] (Ṣ, Mgh, K, TA:) the meaning is not the تَزْوِيج commonly known, [i. e. marriage,] for there will be no [such] تزويج in Paradise. (MF, TA.) And so in the Kur [lxxxi. 7], وَإِذَا النُّفُوسُ زُوِّجَتْ *And when the souls shall be coupled*, or *paired*, or *united with their fellows*: (TA:) i. e., with their bodies: (Bḍ, Jel:) or, each with its register: (Bḍ:) or with its works: (Bḍ, TA:) or the souls of the believers with the حور, and those of the unbelievers with the devils: (Bḍ:) or when each sect, or party, shall be united with those whom it has followed. (TA.) And so in the phrase, زَوَّجْتُ إِبِلِي *I coupled*, or *paired*, *my camels*, *one with another*: (A:) or زَوَّجْتُ بَعْضَ الْإِبِلِ *I coupled*, or *paired*, *every one of the camels with another*. (TA.) So too in the Kur [xlii. 49], أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنَاثًا *Or He maketh them couples*, or *pairs*, *males and females*: or, accord. to AM, *maketh them of different sorts* [or sexes], *males and females*: for ـــ تَزْوِيجٌ signifies [also] The *making to be of different sorts or species* [&c.]. (TA.) ـــ زَوَّجَهُ امْرَأَةً, (T, Ṣ, A,* Mgh, Mṣb, K,) thus the Arabs say accord. to Yoo (Ṣ, Mgh) and ISk, (Mgh,) making the verb doubly trans. by itself, [without a particle,] meaning *I married him*, or *gave him in marriage*, *to a woman*; (Mṣb, TA;) as also بِامْرَأَةٍ; (A, K;) Akh says that this is allowable [app. as being of the dial. of Azd-Shanooàh (see ẓ)]: (Mṣb, TA:) [when the verb is trans. by means of ب, it generally has the meaning expl. in the first sentence of this art.:] زَوَّجْتُ مِنْهُ امْرَأَةً is not of the language of the Arabs: (T, Mgh, TA:) [but see a similar phrase in a verse cited in art. حصن, conj. 4:] the lawyers say, زَوَّجْتُهُ مِنْهُ [meaning *I married him to her*]; but this is a phrase for which there is no reasonable way of accounting, unless that it is accord. to the opinion of those who hold that مِنْ may be redundant in an affirmative proposition, or that of those who hold that it may be substituted for بِ. (Mṣb.)

3. زاوجهُ, [inf. n. مُزَاوَجَةٌ and تِزْوَاجٌ,] *It*, or *he*, *was*, or *became*, *a couple*, or *pair*, *with it*, or *him*: or *made a coupling*, or *pairing*, *with it*, or *him*. (MA.) [And زَاوَجَا *They two formed together a couple*, or *pair*.] ـــ [And تزاوجوا, inf. n. as above, *They married each other*.] You say, هٰذَيْلٌ يُزَاوِجُ عِكْرِمَةَ [The tribe of *Hudheyl intermarry with* that of *ʼIkrimeh*]. (A. [See also 6.]) ـــ ازاوج ↑ زَاوَجَ بَيْنَهُمَا ↑ [*He made them two* (referring to sentences or phrases) *to have a mutual resemblance in their prose-rhymes*, or *in measure*: or *to be connected*, *each with the other*; or *dependent*, *each on the other*]. (A, TA.) See also 8, in three places.

4: see the next preceding paragraph.

5. تَزَوَّجَتْ امْرَأَةً, (T, Ṣ, A,* Mgh, Mṣb, K,) thus the Arabs say accord. to Yoo (Ṣ, Mgh) and ISk, (Mgh,) meaning *I married a woman*; i. e., *took a woman in marriage*; *took her as my wife*; (Mṣb, TA:) as also بِامْرَأَةٍ; (A,* K;) or this is rare; (K:) Akh says that it is allowable; (Mṣb, TA;) and it is said to be of the dial. of Azd-Shanooàh, (Ṣ, Mgh, Mṣb, TA,) by Fr; (Ṣ, TA:) but accord. to Yoo (Ṣ, Mgh) and ISk, (Mgh,) it is not of the language of the Arabs. (T, Ṣ, Mgh.) And تزوّج فِى بَنِى فُلَانٍ (A, Mṣb, TA) *He married*, or *took a wife*, *among the sons of such a one*. (Mṣb, TA.) And تزوّج إِلَيْهِ خَالَتَهُ *i. q.* خَالَتَهُ [*He allied himself to him by marriage*]. (K in art. ختن.) ـــ [Hence,] تَزَوَّجَهُ النَّوْمُ ↑ *Sleep pervaded him*; syn. خَالَطَهُ. (K.)

6. تزاوج القَوْمُ and ازْدَوَجُوا ↑ *The people*, or *party*, *married one another*; *intermarried*. (TA. [See also 3.]) ـــ See also the next paragraph, in three places.

8. ازْدَوَجَتِ الطَّيْرُ [*The birds coupled*, or *paired*, *one with another*]. (TA.) ـــ See also 6. ـــ ازْدَوَجَا and تَزَاوَجَا ↑ [and ↑ زَاوَجَا,] said of two phrases, or sentences, (A, TA,) ↑ *They bore a mutual resemblance in their prose-rhymes*, or *in measure*: or *were connected*, *each with the other*; or *dependent*, *each on the other*: and in like manner, ازدوج and ↑ تزاوج, said of a phrase, or sentence, ↑ *It was such that one part of it resembled another in the prose-rhyme*, or *in the measure*: or *consisted of two propositions connected*, *each with the other*; or *dependent*, *each on the other*: (TA:) ازْدِوَاجٌ and ↑ مُزَاوَجَةٌ (Ṣ, A, K) and ↑ تَزَاوُجٌ (Ṣ) are syn.: (Ṣ, A,* K:) ازدواج signifies *A conformity*, or *mutual resemblance*, [*with respect to sound*, or *measure*,] *of two words occurring near together*; as in the phrase مِنْ سَبَا بِنَبَإٍ [in the Kur xxvii. 22]: (Kull p. 31 :) and this is also termed ↑ مُزَاوَجَةٌ and مُحَاذَاةٌ and مُوَازَنَةٌ and مُقَابَلَةٌ. (Marginal note in a copy of the Muzhir, 22nd نوع.)

زَاجٌ [*Vitriol*;] *a well-known kind of salt*; (K, TA;) *called* شَبٌّ يَمَانِىٌّ; [but see شَبٌّ;] *which is a medicinal substance, and one of the ingredients of ink*: (Lth, TA:) [pl. زَاجَاتٌ, meaning *species*, or *sorts*, *of vitriol*; namely, green, or sulphate of iron, which is an ingredient in ink, and is generally meant by the term زاج when unrestricted by an epithet; blue, or sulphate of copper; and white, or sulphate of zinc:] it is a Pers. word, (Ṣ,) arabicized, (Ṣ, K,) originally زَاگ. (TA.)

زَوْجٌ primarily signifies *A sort of thing of any kind* [*that is one of a pair or couple*]: and زَوْجَانِ signifies *a pair*, or *couple*, i. e. *any two things paired or coupled together*, whether they be *like* or *contraries*: زَوْجٌ signifying *either one of such two things*: (Az, TA:) or, accord. to ʼAlee Ibn-ʼEesà, *a sort of thing* [absolutely]: (Mgh:) or *a sort of thing having its like*, (El-Ghooree, Mgh, Mṣb,) as in the case of species; (Mṣb;) or *having its contrary*, (El-Ghooree, Mgh, Mṣb,) as the moist and the dry, and the male and the female, and the night and the day, and the bitter and the sweet; (Mṣb;) though sometimes applied to *any sort of thing*; and to *a single thing*: (El-Ghooree, Mgh:) or it is applied to *a single thing* only when *having with it a thing of the same kind*; (Mgh, Mṣb;) زَوْجَانِ signifying *a pair*, or *couple*, *of such things*: (Mgh:) the pl. is أَزْوَاجٌ: (TA:) you say زَوْجَا حَمَامٍ and زَوْجَانِ مِنْ حَمَامٍ [*A pair*

of pigeons]: (A:) and اِشْتَرَيْتُ زَوْجَيْ حَمَامٍ [*I bought a pair of pigeons*], meaning a male and a female: (Ṣ:) and زَوْجَا نَعْلٍ [*A pair of sandals*]: (Ṣ, A:) and in like manner زَوْجَيْنِ is used in the Ḳur xi. 42 and xxiii. 28; (Ṣ;) meaning a male and a female: (Bḍ, Jel:) or, accord. to the M, زَوْجٌ signifies *one of a pair* or *couple:* and also *a pair* or *couple together:* (TA:) and in like manner says AO, (Mgh, Mṣb,) and IḲt, and IF: (Mṣb:) and ISh says that it signifies *two;* (Mgh;) and so says IDrd: (Mṣb:) so that you say, هُمَا زَوْجَانِ [meaning *They two are a pair,* or *couple*]; (Ṣ, Ḳ, TA;) like as you say, هُمَا سَوَاءٌ: (Ṣ, TA:) and هُمَا سِيَّانِ: (Ṣ, TA:) and عِنْدِي زَوْجُ نِعَالٍ [*I have two* [*sandals*]]; and زَوْجَانِ, meaning *four:* (Mṣb:) or زَوْجُ حَمَامٍ as meaning a male and a female [of pigeons] is a phrase which should not be used; one to which the vulgar are addicted: (TA:) IAmb says, the vulgar are wrong in thinking that زَوْجٌ signifies *two;* for the Arabs used not to employ such a phrase as زَوْجُ حَمَامٍ, but used to say زَوْجَانِ مِنَ الحَمَامِ, (Mgh, Mṣb, TA,) meaning a male and a female; (TA:) and زَوْجَانِ مِنَ الخِفَافِ, (Mgh, Mṣb, TA,) meaning the right and the left [of boots]: (TA:) nor did they apply the term زَوْجٌ to *one* of birds, like as they applied the dual, زَوْجَانِ, to *two;* but they applied the term فَرْدٌ to the male, and فَرْدَةٌ to the female: (Mgh, Mṣb:) Es-Sijistánee, also, says that the term زَوْجٌ should not be applied to *two*, neither of birds nor of other things, for this is a usage of the ignorant; but to every two, زَوْجَانِ: (Mṣb:) Az says that the grammarians disapprove the saying of ISh that زَوْجٌ signifies *two* of any things, (Mgh,* TA,) and that زَوْجَانِ مِنْ خِفَافٍ signifies [*Two pair of boots,* or] *four* [*boots*]; for زَوْجٌ with them signifies *one* [*of a pair or couple*]: a man and his wife [together] are termed زَوْجَانِ: and ثَمَانِيَةُ أَزْوَاجٍ in the Ḳur [vi. 144 and xxxix. 8] means *Eight ones* [*of pairs or couples*]: the primary meaning of زَوْج being that first mentioned in this paragraph: (TA:) in the Ḳur xxii. 5 and l. 7 [it seems to be implied that it means *pair* or *couple;* but more probably in these instances] it means *sort,* or *species:* (Bḍ, Jel:) it is also expl. by the word نَوْن [used in this last sense]: (T, TA:) in the Ḳur xxxviii. 58, its pl. أَزْوَاجٌ means أَنْوَاعٌ and أَلْوَانٌ [i. e. *sorts, or species*] of punishment: F explains the sing. as meaning نَوْنٌ مِنَ الدِّيبَاجِ وَنَحْوِهِ [*a sort, or species, of silk brocade and the like*]; but his restricting the signification by the words من الديباج ونحوه is not right, as is shown by a citation, in the T, of a verse of El-Aṣṣhà, in which he uses the phrase كُلُّ زَوْجٍ مِنَ الدِّيبَاجِ [*every sort, or species, of silk brocade*], as an ex. of زوج in the sense of لون. (TA.) — [Hence,] A woman's *husband:* and a man's *wife:* in which latter sense زَوْجَةٌ is also used; (Ṣ, M, A, Mgh,* Mṣb, Ḳ;*) as in a verse of El-Farezdak cited in art. بول. conj. 10; (Ṣ, Mgh;) but it is disallowed by Aṯ; (TA:) and the former word is the one of high authority, (Mgh, Mṣb,) and is that which occurs in the Ḳur, in ii. 33 and vii. 18, (Ṣ, Mgh, Mṣb, TA,) and in iv. 24, (Mgh, TA,) and in xxxiii. 37: (Mgh:) AḤát says that the people of Nejd call a wife زَوْجَةٌ, and that the people of the Ḥaram use this word: but ISk says that the people of El-Ḥijáz call a wife زَوْجٌ; and the rest of the Arabs, زَوْجَةٌ: the lawyers use this latter word only, as applied to a wife, for the sake of perspicuity, fearing to confound the male with the female: (Mṣb:) the pl. of زَوْجٌ is أَزْوَاجٌ (Mṣb, Ḳ*) and زَوْجَةٌ; (Ḳ;) and the pl. of زَوْجَةٌ is زَوْجَاتٌ (A, Mgh, Mṣb) and أَزْوَاجٌ also; (A, Mṣb;) and زَوَاجٍ occurs [as a pl. pl., i. e. pl. of أَزْوَاجٌ] in a verse cited by ISk. (TA in art. بنج.) — [Hence also,] *A consociate, an associate,* or *a comrade:* (A:) its pl. in this sense is أَزْوَاجٌ, (Ṣ, A, Ḳ,) occurring in the Ḳur xxxvii. 22. (Ṣ, A.) — And *A fellow,* or *like:* pl. أَزْوَاجٌ: in this sense, each one of a pair of boots is the زوج of the other; and the husband is the زوج of the wife; and the wife, the زوج of the husband. (TA.) You say, عِنْدِي مِنْ هٰذَا أَزْوَاجٌ *I have, of this, fellows, or likes.* (TA.) — As used by arithmeticians, (Mgh, Mṣb,) *contr. of* فَرْدٌ; (Ṣ, Mgh, Mṣb, Ḳ:) i. e. it signifies *An even number; a number that may be divided into two equal numbers;* (Mṣb;) as, for instance, four, and eight, as opposed to three, and seven: (Mgh:) pl. أَزْوَاجٌ. (Ṣ, Mgh.) One says زَوْجٌ أَوْ فَرْدٌ [*Even or odd?*], like as one says رَكًا أَوْ جَحًا [or rather جَفْعٌ أَوْ وِتْرٌ and زَكًا أَوْ جَحًا]. (Ṣ, Mgh.) — Also *A* [*kind of cloth such as is termed*] نَمَط [q. v.]: *or silk brocade;* syn. دِيبَاجٌ: (TA:) or *a* نَمَط *that is thrown over the* [*kind of vehicle called*] هَوْدَج. (Ṣ, Ḳ, TA.)

زِيجٌ: see art. زيج.

زَوْجَةٌ: see زَوْجٌ, in four places, in the latter half of the paragraph.

زَوْجِيَّةٌ and زَوَاجٌ [The *marriage-state,* or simply *marriage*]: the latter is a subst. from زَوَّجَ, [i. e. a quasi-inf. n.,] like سَلَامٌ from سَلَّمَ, and كَلَامٌ from كَلَّمَ. (Mṣb.) You say, بَيْنَهُمَا الزَّوْجِيَّةُ وَالزَّوَاجُ [*Between them two is the right of the marriage-state,* or *of marriage*]: (A, Mṣb:) and الزَّوَاجُ is also allowable as [an inf. n. of 3,] coördinate to الزَّوْجِيَّةُ. (Mṣb.)

زَوَاجٌ: see the next preceding paragraph, in two places.

زَائِجَةٌ: see art. زيج.

مِزْوَاجٌ A woman *who marries often:* (Ṣ, Ḳ:) one *who has had many husbands.* (Ḳ.)

زود

1. زَادَ, aor. يَزُودُ, (L,) inf. n. زَوْدٌ, (L, Ḳ,) *He laid in a stock of provisions for travelling or for a fixed residence;* syn. أَسَّسَ زَادًا: (L, Ḳ:) or زَادَهُ is *syn. with* زَوَّدَهُ; q. v.; and this is what is meant in the Ḳ by تَأْسِيسُ الزَّادِ as the explanation of التَّزْوِيدُ. (MF.)

2. زَوَّدَهُ, (Ṣ, Mṣb, Ḳ,) inf. n. تَزْوِيدٌ; (KL;) as also ↑ زَادَهُ, aor. يَزِيدُ, (Ḳ,) inf. n. إِزْدَادٌ; (TA;) and ↑ زَادَهُ, inf. n. زَوْدٌ; (MF;) *He furnished him with,* or *gave him, provisions* (Ṣ, Mṣb, Ḳ,* KL) *for travelling* [*or for a fixed residence*]. (Ṣ, Mṣb.) [It is doubly trans.:] you say, زَوَّدْتُهُ مِلْءَ المَزَادِ [*I furnished them with what filled the provision-bags for travelling-provision*]: (A:) and زَوَّدَهُ الزَّيْتَ [*He furnished him with olive-oil for travelling-provision*]. (Ṣ in art. زيت.) And Aboo-Khirásh says,

* وَقَدْ يَأْتِيكَ بِالأَخْبَارِ مَنْ لَا *

* تُجَهِّزُ بِالجِدَادِ وَلَا تُزِيدُ ↑ *

[*And sometimes, or often, he will bring thee tidings whom thou wilt not furnish with the sandal nor furnish with travelling-provisions*]. (TA.) — [Hence,] زَوَّدْتُهُ كِتَابًا ↑ [*I provided him with a letter*]. (A, TA.)

4: see 2, in two places.

5. تَزَوَّدَ [*He became furnished,* or *he furnished himself, with provisions for travelling* or *for a fixed residence;*] *he took,* or *prepared, for himself provisions* (Ṣ,* KL, TA) *for travelling* or *for a fixed residence:* (TA: [Golius makes it to be trans. by means of ب, as on the authority of the KL; in which the only explanation, as that of the inf. n., is توشه برگرفتن:]) and *he chose a* thing as زَادٌ [or *provision*] *for himself.* (Ḥar p. 92.) You say, تَزَوَّدَ مِنَّا فُلَانٌ [*Such a one was furnished, or such a one furnished himself, with provisions from us*]. (A.) And تَزَوَّدَ لِسَفَرِهِ [*He was furnished,* or *he furnished himself, with provisions for his journey*]. (Mṣb.) And see another ex. voce زَادٌ. You say also, تَزَوَّدْ مِنَ الدُّنْيَا لِلْآخِرَةِ [*Take thou provisions from the present world,* i. e. *make thou provision in it, for the world to come*]. (A, TA.) And تَزَوَّدَ مِنَ الأَمِيرِ كِتَابًا لِعَامِلِهِ [*He provided himself with a letter from the commander,* or *governor,* or *prince, to his prefect*]. (A, TA.) And تَزَوَّدَ مِنِّي طَعْنَةً بَيْنَ أُذُنَيْهِ [*He got from me a stab,* or *spear-wound,* or *the like, between his ears*]. (A, TA.)

زَادٌ *Provisions,* or *a stock of provisions, for travelling* (Ṣ, L, Mṣb, TA) and *for a fixed residence:* (L, TA:) pl. أَزْوَادٌ (L, Mṣb) and أَزْوِدَةٌ; the latter anomalous. (L.) — And hence, as being likened thereto, ↕ *Any deed, or acquirement,* whether *good* or *evil, whereby one becomes changed in state,* or *condition;* (L;) [or rather, *whereby one provides for a change of state,* or *condition, like as a traveller provides for a journey.*] It is

said in the Kur [ii. 193]; وَتَزَوَّدُوا ۝ فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى (L) meaning, [as is implied in the L, ‡ And make ye provision; but verily the best acquirement whereby to provide for a change of state, or condition, is fear of God, or piety: or the meaning is] and prepare ye provisions for your journey; and verily the best provision is that whereby one provides against begging from others, &c. (Jel.) — [It is also said to be used as meaning † Salutation and the returning of a greeting. (De Sacy's Chrest. Ar., ii. 415, q. v.)]

مِزْوَدٌ: see مِزْوَدٌ.

مِزْوَدٌ, A bag, or other receptacle, (S, * Mṣb, K, TA,) for travelling-provisions, (S, K, TA,) or for dates, made of leather: (Mṣb:) pl. مَزَاوِدُ. (S, A, Mṣb, K.) — [Hence,] رَقَبُ المَزَاوِدِ [lit. The necks of provision-bags;] a nickname applied to the عَجَم [or Persians, or foreigners in general] (S, K) by the Arabs. (S.) [See art. رقب.]

مَزَادَةٌ [A leathern water-bag, one of a pair which is borne by a camel or other beast; the half (شَطْر) of a رَاوِيَة: pl. مَزَادٌ; (TA;) regularly مَوَازِدُ, or the medial radical is ى, and therefore the reg. pl. is مَزَايِدُ;] and sometimes they said مَزَادٌ, [a coll. gen. n.,] without ة: [accord. to some,] it is of the measure مَفْعَلَةٌ, [originally مَوْزَدَةٌ,] from الوَزْدُ, because one furnishes himself with water in it for travelling-provision: (Mṣb:) [and therefore it is mentioned in this art.:] but this is a mistake. (TA in art. وزد, q. v.)

زور

1. زَارَهُ, aor. يَزُورُ, inf. n. زِيَارَةٌ (S, A, Mṣb, K) and زَوْرَةٌ (S, A, K) and مَزَارٌ (S, Mṣb, K) and زُوَارٌ (Ks, S) or زُوَارَةٌ (K;) and ازْدَارَهُ (S, A, TA,) of the measure اِفْتَعَلَ from الزِّيَارَةُ, (S, TA,) is syn. with زَارَهُ; (A, TA:) [He visited him: lit.] he met him with his زَوْر [i. e. chest, or bosom]: or he repaired to his زَوْر, i. e. direction: (B, TA:) [or] he inclined towards him: (TA:) [see also زَوْر:] or he repaired to him: (A:) or he repaired to him from a desire to see him. (Mṣb.) — [Hence,] زَارَ شَعُوبَ ‡ [lit. He visited death; i. e., he died]. (TA.) [See 4.] — زَارَهُ, (K,) aor. يَزْوُرُ, inf. n. زَوْرٌ, (TA,) He bound upon him (namely a camel) the rope called زِوَار, q. v. (K.) — زُوِرَ, aor. يَزْوَرُ, inf. n. زَوَرٌ, He, or it, inclined. (TA.) [App. always used in a proper, not a tropical, sense. See زَوَر below.] — He had the kind of distortion termed زَوَر [which see, below]. (TA.)

2. زَوَّرَهُ, (A, K,) inf. n. تَزْوِيرٌ, (S,) He honoured him; namely, a visiter; treated him with honour, or hospitality; (S, A, K;) made account of his visit; (A;) treated him well, and acknowledged his right as a visiter; (TA;) slaughtered for him, and treated him with honour or hospitality. (AZ.) — زَوَّرَ الشَّهَادَةَ He annulled the testimony; (K, TA;) impugned and annulled it. (TA.) — El-Kaṭṭál says,

وَنَحْنُ أُنَاسٌ عُودُنَا عُودُ نَبْعَةٍ
صَلِيبٌ وَفِينَا قَسْوَةٌ لَا تُزَوَّرُ

[And we are men whose wood of which our bows are made is hard wood of a nebʼah, and it us is hardiness not to be impugned and denied]: Aboo-ʼAdnán says, [perhaps reading تُزَوَّرُ, which may be the correct reading,] that he means, we are not to be calumniated, because of our hardness, or hardiness, nor to be held weak. (TA.) — زَوَّرَ نَفْسَهُ He stigmatized himself by the imputation of falsehood. (K.) [See also other explanations, below.] — زَوَّرَ كَلَامَهُ ‡ He fabricated his speech; he embellished his speech with lies; syn. زَخْرَفَهُ. (Mṣb.) [See also below.] — زَوَّرَ الكَذِبَ (K,) inf. n. تَزْوِيرٌ, (S,) ‡ He embellished the lie: (S, K, TA:) ‡ زَوَّرَ شَيْئًا He removed, or did away with, the obliquity of a thing; (TA;) he rectified, adjusted, or corrected, it; (A, S, Mṣb, K;) whether good or evil; (IAar, Mṣb;) he beautified, or embellished, it. (AZ, S, K.) — زَوَّرَ كَلَامًا ‡ He made speech right and sound, prepared it, (Aṣ, Mṣb,) and measured it, (Aṣ,) in his mind, (Mṣb,) before he uttered it: (Aṣ:) he rectified, adjusted, or corrected, it; and beautified, or embellished, it; as also تَزَوَّرَ, occurring in a verse of Nasr Ibn-Seiyár. (TA.) And [in like manner] زَوَّرَ الحَدِيثَ ‡ He rectified, or corrected, the story, narrative, or tradition, removing, or doing away with, its obliquity: and ‡ تَزَوَّرَ he did so (زَوَّرَهُ) to himself. (A.) — رَحِمَ اللّٰهُ امْرَأً زَوَّرَ نَفْسَهُ عَلَى نَفْسِهِ, a saying of El-Ḥajjáj, May God have mercy upon a man who rectifies, or corrects, himself, against himself: (S, * TA:) or, as some say, who stigmatizes himself by the charge of falsehood against himself: or who accuses himself against himself: like as you say, أَنَا أُزَوِّرُكَ عَلَى نَفْسِكَ I accuse thee [of wrong] against thyself. (TA.) — تَزَوَّرَ is also syn. with تَشَبَّهَ [The likening a thing to another thing; &c.]. (TA.) — زَوِرَ said of a bird, inf. n. as above, His crop (حَوْصَلَتُهُ) became high: (AZ, TA:) or became full. (TA.)

4. ازارهُ He incited him, or made him, to visit. (S, K.) You say أَزَرْتُهُ غَيْرِي I made him, or caused him, to visit another, not myself. (A.) — أَزَرْتُهُ شَعُوبَ ‡ I made him to visit death; [i. e., I killed him.] (TA.) [See 1.] — أَنَا أُزِيرُكُمْ, (K,) i. e., [I will introduce you, or your name, in my eulogy; meaning I will praise you]. (A.) And أَزَرْتُكُمْ قَصَائِدِي ‡ [I have introduced you, or the mention of you, in my odes]. (A.)

5. تزوّر He said what was false; spoke falsely. (A.) — See also 2, in two places.

6. تزاوروا They visited one another. (S, A, K.) You say, بَيْنَهُمْ تَزَاوُرٌ Between them is mutual visiting. (A.) — See also 9, in two places.

8. ازْدَارَ: see 1. — Also, accord. to Aboo-ʼAmr El-Mutarrizi, He swallowed a morsel, or mouthful; like ازْدَرَدَ. (TA in art. زرد.)

9. ازورّ عَنْهُ, (S, A, Mṣb, K,) inf. n. ازْوِرَارٌ, (S, A,) and ازْوِيرَارٌ, (S, A, K,) inf. n. ازْوِيرَارٌ (S;) and تزاور (S, A, Mṣb, K;) He declined, or turned aside, from it. (S, A, * Mṣb, K.) ۝ تَزَاوَرَ, in the Kur xviii. 16, is a contraction of تَتَزَاوَرُ: (S:) تَزْوَرُ is another reading. (TA.) — فِي صَدْرِهِ ازْوِرَارٌ In his breast, or chest, is crookedness, curving, or distortion. (A.)

10. استزارهُ He asked him to visit him. (S, A, K.)

11: see 9.

زَارٌ: see زَارِرٌ.

زَوْرٌ: see زَارِرٌ, in three places. — Also A camel having the hump inclining. (TA.) — And, with ة, A she-camel that looks from the outer angle of her eye, by reason of her vehemence and sharpness of temper: (K, * TA: [see زَوْزَةٌ below: and see also زَوْرٌ:]) and a strong and thick she-camel. (TA.) — And فَلَاةٌ زَوْرَةٌ A desert not of moderate extent, or not easy to traverse. (TA.) — The direction of a person to whom one repairs. (B.) — The breast, or chest: (TA:) or its upper, or uppermost, part: (S, A, Mgh:) in a horse, narrowness in this part is approved, and width in the نَيَّان: as the poet ʼAbd-Allah Ibn-Suleymeh says, making a distinction between these two parts: (S:) or its middle: or the elevated part of it, to the shoulder-blades: or the part where the extremities of the breast-bones meet together: (K:) or the whole of the breast of the camel: pl. أَزْوَار. (TA.) Hence, بَنَاتُ الزَّوْرِ The ribs and other parts around the breast. (TA.) [Hence also, app. from the action of the camel when he lies down,] أَلْقَى زَوْرَهُ ‡ [lit. He threw his breast upon the ground;] he remained, stayed, or abode. (A.) — The lord, or chief, of a people; (K, * TA;) as also زُوَرٌ (Sh, K) and زَوَرِيٌّ (IAar, S, K) and زُوَيْرٌ (TA, as from the K, [in a copy of which SM appears to have found كَالزُّوَيْرِ وَالزُّوَيْرِ كَزُبَيْرٍ وَجُدَبَ, instead of كَالزُّوَيْرِ وَالزُّوَيْرِ الخ,]) and زُوَرٌ. (K, TA.) — Determination: (T, M:) or strength of determination. (K.) — See also زُوَرٌ. — A palm-branch, or straight and slender palm-branch, from which the leaves have been stripped off: (Sgh, K, TA:) of the dial. of El-Yemen. (Sgh, TA.) — Stone which appears to a person digging a well, and which, being unable to break it, he leaves apparent: (K:) or, as some say, a mass of rock, in an absolute sense. (TA.)

زُوْرٌ A lie; a falsehood; an untruth: (S, Mṣb, K:) because it is a saying deviating from the truth. (TA.) So in the Kur xxii. 31: and so it is expl. in the trad., لَا يَشْهَدُ بِهَا ثَمَّ يَقْعُدُ كَلَابِسِ ثَوْبَيْ زُوْرٍ [He who boasts of abundance which he has not received is like the wearer of two garments of falsity]. (TA. [See art. شبع.]) So, too, in the Kur [xxv. 72], وَالَّذِينَ لَا يَشْهَدُونَ الزُّوْرَ And those who do not bear false witness. (Bḍ, Mṣb.) [But there are other explanations of these words of the Kur, which see below.] — What is false, or vain: (K:) or false witness: and a thing for which one is suspected, syn. تُهَمَةٌ. (TA.) — ‡ Anything that is taken as a lord in the place of God; (S;) a thing, (K,) or anything, (AO, A,) that is worshipped in the place of God;

(AO, A, K:) as also زُونٌ: (K:) or a particular idol which was adorned with jewels, in the country of Ed-Dádar الدَّادَر [a name I nowhere find]). (TA.) — See also زُوَرٌ. — † The association of another, or others, with God: (Zj, K:) so explained by Zj, in the Kur xxv. 72, quoted above: and so the phrase شَهَادَةُ الزُّورِ, occurring in a trad. (TA.) — † [A place or] places in which lies are told: and the words in the Kur xxv. 72, quoted above, may mean, And those who are not present in places where lies are told: because the witnessing of what is false is participating therein: (Bd:) or the meaning here is the places where the Christians sit and converse: (Zj:) or where the Jews and Christians sit and converse: (TA, as from the K:) or the festivals of the Jews and Christians: (so in the CK and in a MS. copy of the K:) or (so in the TA, but in the K "and") a place, (K,) or places, (Zj,) where persons sit, and hear singing: (Zj, K:) or places where persons sit, and entertain themselves by frivolous or vain diversion: (Th:) but ISd says, I know not how this is, unless he mean the assemblies of polytheism, which includes the festivals of the Christians, and other festivals. (TA.) — Judgment: (K:) or judgment to which recourse may be had: (S:) or strength of judgment. (A.) [See also زُوَرٌ.] You say, مَا لَهُ زُورٌ and ♦ وَلَا صَبُورٌ He has no judgment to which recourse may be had: (S:) or no strength of judgment: (A:) or no judgment, nor understanding or intellect or intelligence, to which recourse may be had: (TA:) for زُورٌ also signifies understanding, intellect, or intelligence; (Yaʼkoob, K;) and so ♦ زُوَرٌ: (A'Obeyd, K:) but A'Obeyd thinks it a mistranscription, for بُرٌ. (TA.) — Strength: in which sense the word is an instance of agreement between the Arabic and Persian languages: (AO, K:) or it is arabicized: (Sb:) but the Persian word is with the inclined, not the pure, dammeh. (TA.) You say لَيْسَ لَهُمْ زُورٌ They have not strength. (TA.) And حَبْلٌ لَهُ زُورٌ A rope having strength. (TA.) — Deliciousness, and sweetness, or pleasantness, of food. (K.) — And Softness, and cleanness, of a garment, or piece of cloth. (K.)

زُوَرٌ inf. n. of زَوِرَ. (TA.) — Inclination; (S, Mṣb, K;) such as is termed صَعَرٌ; (S;) crookedness; wryness; distortion. (A.) — Distortion of the زَوْر, (Mgh, K,) which is the upper, or uppermost, part of the breast, (Mgh,) or the middle of the breast [sfc.]: (TA:) or the prominence of one of its two sides above the other: (K:) in a horse, the prominence of one of the two portions of flesh in the breast, on the right and left thereof, and the depression of the other: (S:) in others than dogs, it is said by some to signify inclination [or distortion] of a thing or part which is not of a regular square form; such as the حُرْكُرَة and the بَدَن. (TA.)

زُوَرٌ, (S, K, &c.,) originally with ى, written by the Sheykh-el-Islám Zekereyà, in his Commentaries on Bd, with hemz, contr. to the leading lexicologists; (TA:) or زِيرٌ نِسَآءٍ: A visiter of women: (Az, TA in art. تبع:) a man who loves to discourse with women, and to sit with them, (S, K,) and to mix with them: (TA:) so called because of his frequent visits to them: or who mixes with them in vain things: or who mixes with them and desires to discourse with them: (TA:) without evil, or with it: (K:) and a woman is termed زِيرٌ also: (K:) you say امْرَأَةٌ زِيرٌ, (Ks:) but this usage is rare: (TA:) or it is applied to a man only: (Ks:) a woman of this description is termed مِزِيرٌ: (TA:) pl. [of pauc.] أَزْوُرٌ and أَزْيَارٌ, (K,) the latter like أَعْيَادٌ pl. of عِيدٌ, (TA,) and [of mult.] زِيرَةٌ. (S, K.) — Custom; habit; wont: (Yeo, K.) — A slender [or bow-string]: (S, K:) or the most slender of such cords, (K, TA in the CK أَحَدُّهَا:) and the most firmly twisted. (TA.) — Hence the زِير [or smallest string] of a مِزْهَر [or lute] is thus termed. (TA.) [In this and the next preceding senses, it is pop. of Persian origin.] — Flax: (Yaʼkoob, S, K:) and with ى, a portion thereof: (K:) pl. أَزْوَارٌ. (TA.) — See also art. زير.

زُوَرٌ A vehement pace. (S, K.) — Vehement; or strong: (K:) but to what applied is not particularized. (TA.) — Applied to a camel, Strong; hardy; (TA;) prepared for journeys. (K.) And زُوَرَةٌ أَسْفَارٍ applied to a she-camel, Prepared for journeys: or having an inclination to one side, by reason of her brishness, or sprightliness. (TA.) [See also زُوَرٌ.] — See also زُوَرٌ.

زُيَر, in the K زُبَر: see art. زبر.

زَارَةٌ The حَوْصَلَة [or crop] (AZ, K) of a bird; (AZ, TA;) as also ♦ زَارُورَةٌ, (K, TA,) with fet-h to the ر, (TA,) [in the CK زَارُورَة,] and ♦ زَاوُورَةٌ (K, TA) [in the CK زَاوُرَة]: and ♦ زَارُورَةٌ The receptacle in which the [bird called] قَطَا carries water to its young ones. (TA.) — زَارَةُ الأَسَد The thicket, wood, or forest, or bed of reeds or canes, (أَجَمَة,) that is the haunt of the lion: so called because of his frequenting it. (IJ.) (See also زَأْرَة, in art. زأر.) And ♦ زَارٌ A thicket, wood, or forest, (أَجَمَة,) containing [high coarse grass of the kind called] حَلْفَاء, and reeds or canes, and water. (TA.) — † A collected number, (K,) or a large collected number, (TA,) of camels, (K,) and of sheep or goats, and of men: or of camels, and of men, from fifty to sixty. (TA.) [See, again, زَأْرَة, in art. زأر.]

زُوَرَةٌ A single visit. (S, TA.) — Distance; remoteness: (S, K:) from الزُّوَار. (S.) A poet (Sakhr El-Ghei, TA) says,

وَمَارٍ وَرَدْتُ عَلَى زُوَرَةٍ

[To many a water have I come, notwithstanding its distance]: (S:) or, accord. to AA, عَلَى زُوَرَةٍ, in this ex., accord. to one relation زُوَرَةٍ, but the former is the better known, means upon a she-camel that looked from the outer angle of her eye, by reason of her vehemence and sharpness of temper. (TA.)

زِيرَةٌ A manner of visiting. (K.) One says, فُلَانٌ حَسَنُ الزِّيرَةِ Such a one is good in his manner of visiting. (TA.)

زُوَارٌ (AA, S, K) and ♦ زِيَارٌ (IAạr, K) A rope, or cord, which is put between the camel's fore-girth and hind-girth, (AA, S, K,) to prevent the hind-girth from hurting the animal's تِيل, and so causing a suppression of the urine: (AA, TA:) pl. أَزْوِرَةٌ. (S, K.) In a trad., Ed-Dejjál is described as bound with أَزْوِرَة; meaning, having his arms bound together upon his breast. (IAth.) — Also, both words, [Anything that is a (means of) rectification to another thing, (K,) and a defence, or protection; (IAạr, K:) like the زِيَار of a beast. (IAạr.)

زِيَارٌ: see زُوَارٌ: — and see art. زير.

زُوَيْر and زُوَيْرِيَة: see زُوَر.

زُوَّار: see what next follows, in two places.

زُوَّارٌ and ♦ زُوَّارِيٌّ [A man who visits much:] a poet says,

لَا غَابَ عَنْهَا بَعْلُهَا لَمْ أُكْثِرِ الْ
زُوَّارُ وَلَمْ تَأْنَسْ إِلَيَّ جَارَتُهَا

[When her husband is absent from her, I am not to her a frequent visiter, nor do her dogs become familiar to me]. (TA.)

زَائِرٌ A person visiting; a visiter: (S, Mṣb, K:) fem. زَائِرَةٌ: (Sb:) pl. زَائِرُونَ, masc., (S, K,) and زَائِرَاتٌ, fem., (S, Mṣb,) and زُوَّارٌ, masc., (S, Mṣb, K,) and زُوَرٌ, masc., (K,) and fem.: (Sb, S, Mṣb:) and ♦ زُوَرٌ signifies the same as زَائِرٌ (A, Mṣb, K, TA) and زَائِرَةٌ (TA) and زَائِرُونَ (S, A, K, TA) and زَائِرَاتٌ; (S, A, Mṣb, TA;) being originally an inf. n.; or, as syn. with زَائِرُونَ, it is a quasi-pl. n.; by some called a pl. of زَائِرٌ. (TA.)

It is said in a trad., إِنَّ لِزَوْرِكَ ♦ عَلَيْكَ حَقًّا [Verily there is to thy visiter, or visiters, a just claim upon thee]. (TA.) [And hence,] ♦ زُوَرٌ also signifies A phantom that is seen in sleep. (K.)

أَزْوَرُ
زَاوَرُ
زَاوُورَةٌ
} see زَارَةٌ; the former, in two places.

أَزْوَرُ Inclining; (K:) crooked; wry; distorted: (A:) [fem. زَوْرَاءُ:] pl. زُورٌ. (K.) — Having that kind of distortion in the زَوْر (or middle of the breast [sfc.] TA) which is termed زَوَرٌ. (K, TA.) — A dog whose breast (جَوْشَن صَدْرِهِ) is narrow, (K,) and the كَلْكَل [app. meaning the part between the two collar-bones] projecting, as though his, or its, sides had been squeezed. (TA.) — A wry neck. (TA.) — [A beast] that looks from the outer angles of his eyes (K) by reason of his vehemence and sharpness of temper: (TA: [see also زُوَّارٌ:]) or a camel (TA) that goes with an inclination towards one side, when his pace is vehement, though without any distortion in his chest. (K.) [See also زُوَّارٌ. Hence, app.,] الزَّوْرَاءُ is a name of Certain camels (مَال) that

belonged to Uheyhah (Ṣ, K) Ibn-El-Julāh El-Anṣāree. (Ṣ.) — زُوَرَةٌ: A bow: (Ṣ, A, K:) because of its curving. (Ṣ.) — : A bent bow. (TA.) — : A menāreh (مَنَارَة) deviating from the perpendicular. (A.) — : A well (بِئْر) deep: (Ṣ, K,* TA:) or not straightly dug. (TA.) — : A land, (أَرْض, Ṣ, K,) and a desert, (مَفَازَة, A, or فَلَاة, TA,) far-extending, (Ṣ, A, K, TA,) and turning aside: (TA:) and زُوَرٌ is applied [in the same sense] to a country, (TA,) and to an army. (Ṣ, TA.) — : A saying, or phrase, (كَلِمَة,) bad, and crooked, or distorted. (A.) = Also زَوْرَآءُ [as an epithet in which the quality of a subst. predominates] †A [drinking-cup or bowl of the kind called] قَدَح. (Ṣ, K.) — And †A certain vessel (K) for drinking, (TA,) oblong, like the تَلْتَلَة. (TA.) = هُوَ زَوْرٌ عَنْ مَقَامِ الذُّلِّ (A) : He is most remote from the station, or state, of baseness, or ignominiousness. (TA.)

مَزَارٌ A place [and a time] of visiting. (Ṣ, Mṣb.)

مَزُورٌ Visited. (A.)

مَزْوَرٌ A camel distorted in the breast, or chest, when drawn forth from his mother's belly by the مِدْمَر [q. v.], who therefore presses, or squeezes, it, in order to set it right, but so that an effect of his pressing, or squeezing, remains in him, whereby he is known to be مَزْوَر. (Lth, K.) — And كَلَامٌ مَزْوَرٌ †Speech falsified, or embellished with lies. (TA.) And : Speech rectified, adjusted, or corrected, [and prepared, (see 2,)] before it is uttered: or beautified, or embellished; as also مُتَزَوَّر. (TA.)

مُزْوَارَةٌ Visiters of the tomb of the Prophet. (A.)

مَزْوَر: see مَزْوَر.

زوع

1. زَاعَ, (IDrd, O, K,) aor. يَزُوعُ, (IDrd, O,) inf. n. زَوْعٌ, (IDrd, O, K,) He declined, deviated, swerved, or turned aside, (IDrd, O, K,) from the right course or direction, (IDrd, O,) and from the road; as also زِيغ, aor. يَزِيغُ, inf. n. زَيْغٌ, which latter is the more chaste: (O, TA:) the former is a dial. var. of the latter. (Mṣb in art. زيغ.) — And زَاغَ فِى المَنْطِقِ, (Yz, O, K,) aor. يَزُوعُ, (Yz, O,) inf. n. زَوَغَانٌ, He declined, or deviated, from the right way in speech. (Yz, O, K.) — See also 4. — It is also trans.: (O, TA:) you say, زَاغَ قَلْبَهُ (O, K,* TA,) aor. يَزُوعُ, (O, TA,) He made his heart to decline, deviate, swerve, or turn aside. (O, K,* TA.) رَبَّنَا لَا تُزِغْ قُلُوبَنَا, with fet-ḥ to the ت and ḍamm to the ز, [O our Lord, make not our hearts to decline from the right way, in the Ḳur iii. 6, commonly read تُزِيغْ, see 4 in art. زيغ,)] is an extr. reading of Nāfi'. (O, TA.) — [Hence, app., if it be correct,] زَاغَ الشَّافَةَ (O, K,) aor. يَزُوعُ, inf. n. زَوْعٌ, (O,) He pulled the she-camel by the nose-rein: (O, K:) so says Ibn-'Abbād: but [Ṣgh says,] the verb in this sense is with the unpointed ع only; which Ibn-'Abbād states to be the better known. (O, TA.)

3: see what next follows.

4. ازاغهُ فِى المَنْطِقِ, inf. n. إِزَاغَةٌ, [He made him to decline, or deviate, from the right way in speech, (see 1,)] and ↑ زَاوَغَهُ, inf. n. مُزَاوَغَةٌ and زِوَاغٌ, [being mentioned immediately after, without any explanation, seems to signify I made him to decline, or deviate, from the right way therein, like as بَاعَدْتُهُ is used in the same sense as أَبْعَدْتُهُ,] (TA,) and ↑ بِهِ زُغْتُ. (O, TA.)

زَاغٌ is said by Ṣgh to belong to art. زيغ [q. v.]. (Mṣb in the present art.)

أَزْوَغُ [More, and most, wont to decline, deviate, swerve, or turn aside, from the right course &c.]. (IJ, TA.)

زوق

2. زَوَّقَهُ, (O, Mṣb, TA,) inf. n. تَزْوِيقٌ, (Mṣb, K,) [seems to signify primarily He washed it over with زِاوُوق, i. e. quicksilver; he silvered it therewith.] One says, زَوَّقَ الدَّرَاهِمَ [He washed over the dirhems with quicksilver]; from الزِّاوُوق. (MA.) — [Then, He gilded it with an amalgam of quicksilver and gold: see زَاوُوق. — And hence,] He decorated it, and embellished it; namely, a thing [of any kind: and particularly he painted it]: but IF says that زَوَّقَهُ, meaning thus, is without foundation; that they say it is from الزُّاوُوق meaning الزُّئْبَق [as if it is said to be in the K;] but that this is [mere] assertion. (O, TA.) [Whether properly or improperly, however,] one says, زَوَّقَ البَيْتَ بِالزُّاوُوق, i. e. He decorated the house, or chamber, [perhaps meaning the House of God, at Mekkeh, i. e. the Kaabeh, as appears to be probable from what here follows,] and changed its colour and its fashion or semblance, with زاووق, i. e. زِئْبَق. (Ḥar p. 107.) And it is related in a trad. that he [Mohammad] said to Ibn-'Omar, إِذَا رَأَيْتَ قُرَيْشًا قَدْ هَمُّوا البَيْتَ ثُمَّ بَنَوْهُ فَزَوِّقُوهُ فَإِنِ اسْتَطَعْتَ المَوْتَ فَمُتْ [When thou seest Kureysh shall have demolished the House of God, then built it again, and decorated it, if thou be able to die, then die]: he disliked the تَزْوِيق of mosques because of its inducing desire for the things of the present world, and its finery, or because of its diverting the person praying. (TA.) — One says also, (TA,) زَوَّقْتُ الكَلَامَ, and الكِتَابَ, † I embellished the speech, or language, and the writing, or book; and : I rectified, or corrected, it. (Ṣ, TA.) And فُلَانٌ زَوَّرَ كِتَابَهُ and زَوَّقَهُ both mean : Such a one rectified, or corrected, his writing, or book. (TA.) — And زَوَّقُوا الجَارِيَةَ They embellished the girl, or young woman, with نُقُوش [or decorations, app. such as are made by tattooing, or staining with حِنَّآء]: such decoration is termed ↑ زَوَاقِىّ, like سَحَابِىّ: and hence, ↑ تَزَيُّقِى, [Embellish thyself &c.,] said to a woman; [so that it is originally ↑ تَزَوُّقِى;] or this is from زِيق, [i. e. زِئْبَق,] with ى. (TA.)

5: see the last sentence above, in two places.

زُوَّق: see زَاوُوق.

زَوَقَة [pl. of زَاقٍ, act. part. n. of the unused verb زَاقَ] Decorators, or embellishers, of the ceilings of houses or chambers. (AA, TA.) [See also زَوَّاق.]

زَوَاق: see 2, last sentence.

[زَوَّاق A decorator; an embellisher: and particularly a painter. See also زَوَقَة.]

زَاوُوق, (Ṣ, O, K,* [in the CK written زَاؤُق, as though it were زَاوُق, the quiescent و being indicated by the sign of sukoon after the dammeh,]) of the dial. of the people of El-Medeeneh, (AA, Ṣ, O,) i. q. زِئْبَق [i. e. Quicksilver]; (AA, Ṣ, O, K;) as also ↑ زُوَّق; (AA, O, K;) but from what is said by IB, it would seem that this last word is pl. of زَاوُوق: (TA:) it is used in ↑ تَزَاوِيق [meaning decorations, or embellishments, pl. of تَزْوِيق used as a simple subst., or of the n. un. تَزْوِيقَة]; (Ṣ, O;) and hence, [accord. to some,] اتِّزْوِيق signifying "the act of decorating, and embellishing;" (K;) for it is put, together with gold, (Ṣ, O, K,) for overlaying therewith, (K,) upon iron, (Ṣ, O,) and then it is put into the fire, whereupon the زِئْبَق [or quicksilver] goes from it [by evaporation], and the gold remains: (Ṣ, O, K:) and hence anything decorated, or embellished, is termed ↑ مُزَوَّق, (Ṣ, O,) though not having in it زِئْبَق. (Ṣ.)

تَزْوِيق inf. n. of 2. (Mṣb.) [Used as a simple subst., this, or the n. un. تَزْوِيقَة, has for its pl. تَزَاوِيق: see the next preceding paragraph.

مُزَوَّق Washed over with [زَاوُوق or] زِئْبَق [i. e. quicksilver]; applied to a dirhem. (TA.) Decorated therewith (TA) [or with an amalgam of quicksilver and gold subjected to the action of fire so that the quicksilver is evaporated]. — And hence, (TA,) Anything decorated, or embellished, (Ṣ, O, Mṣb, K, TA,) though not having in it زِئْبَق. (Ṣ, O.) See زَاوُوق. — Also, applied to speech, or language, † Embellished: (Kr, TA:) and applied to a book, or writing, [in the same sense: (see 2:) or] as meaning : rectified, or corrected; like مُزَوَّر. (AZ, TA.)

زول

1. زَالَ, aor. يَزُولُ, (K,) and, accord. to the K, also يَزَالُ, which is rare, on the authority of Aboo-'Alee, but this is the aor. of زَالَ like خَافَ, [which has a different meaning from the former verb,] (MF, TA,) inf. n. زَوَالٌ (K) and زُوَلٌ (Lḥ, K) [which in all its senses except one mentioned below may app. be pronounced also زُوُلٌ, like حُوُول for حَوُول, pl. of حَوْل, and زُوُل and زُوَل, (K, TA,) the last thus, with fet-ḥ, accord. to a rule of the K, but in some of the copies زُوُل, with ḍamm, (TA,) and زُوَلَان, (K,) It went away; passed away; departed; removed; shifted; (K, TA;) was, or became, remote, or absent; ceased to be or exist, or came to nought; (TA;) as also ↑ أَزْوَلَ, inf. n. إِزْوَلَال; (K;) or, accord. to the O, ↑ اِزْوَالَّ, like اِطْمَأَنَّ. (TA.) [See also 7.] Hence,

الدُّنْيَا وَبَهْجَتُهَا الزَّوَالُ [*The world, or worldly enjoyment or good, is quick in passing away, or coming to nought*]. (TA.) And زَوَالَهَا and زَالَ, and زَوَالَهَا: see زَوَالٌ: and for the former see also زَوِيلٌ. And زَالَ الشَّيْءُ, and زَالَ زَوِيلُهُ: see زَوِيلٌ. And زَوِيلُهُ, (Ṣ, TA,) or مَوْضِعُهُ, (Mṣb,) or مَتَانُهُ, (K,) نُزُولٌ, inf. n. زَوَالٌ (Ṣ, Mṣb, TA) &c., as above, (TA,) *The thing removed, went away, [or ceased,] from its place; it left, or quitted, its place.* (TA.) And زَالَتْ عَنْ مَكَانِهَا, inf. n. زَوَالٌ and زُوُولٌ, [*I went away, &c., from my place.*] (K.) [And زَالَ عَنْهُ, said of any affection of the mind or body, *It went away, passed away, or ceased, from him; it left him, or quitted him.*] And زَالُوا عَنْ مَكَانِهِمْ *They turned away from their place; or returned, or went back, and fled, from it.* (TA.) And زَالَ عَنِ الرَّأْيِ, aor. يَزُولُ, inf. n. زُوُولٌ, [*He turned, or swerved, from the opinion, or judgment, or sentiment.*] (Lḥ, TA.) And زَالَ alone, aor. يَزُولُ, *He, or it, quitted his, or its, place.* (AHeyth, TA.) And *He removed from one town, or country, to another.* (TA.) And زَالَتِ الْخَيْلُ بِرُكْبَانِهَا, (K,) inf. n. زَيَلَانٌ, (TA,) *The horses removed from their place with their riders.* (K, TA. [Said in the TA to be tropical; but I see not why.]) — Hence, زَالَتِ الشَّمْسُ, inf. n. زَوَالٌ and زُوُولٌ, without ٮ, (K,) as Th says, (TA,) and زَيَلَانٌ and زَوَلَانٌ; ‡ *The sun declined from the meridian.* (K, TA.) [And sometimes it signifies † *The sun set*: see 1 in art. دلك.] — And hence, but not with زُوُولٌ for an inf. n. in the senses expl. in this sentence and the next following it, (TA,) زَالَ, (K, TA,) inf. n. زَوَالٌ (TA) [and app. زَيَلَانٌ, and زَوَلَانٌ, ‡ *The day became advanced, the sun being somewhat high*; syn. ارْتَفَعَ: (K, TA:) or, as some say, *went away*; or *departed*. (TA.) And زَالَ الظِّلُّ, (TA,) or الظِّلُّ, زَالَ زَائِلًا, (K, TA,) ‡ *The sun became high, and the shade contracted, or decreased, or went away, at midday.* (K,* TA.) — زَالَتْ لِطَعْنِهِمْ, زَالَ لِطَعْنِهِمْ, [thus in the TK (ed. of Boolák), i. e. طَعْنُهُمْ, thus in the K, and thus only, the verb being indicated by a preceding phrase; in the TA لِطَعْنِهِمْ, which is an evident mistranscription;] inf. n. زَوْلَلَةٌ, (K,) like قَيْلَلَةٌ [an inf. n. of قَالَ, aor. يَقِيلُ; but more properly compared to دَيْدَمَةٌ, an inf. n. of دَامَ, aor. يَدُومُ]; (TA;) [a phrase which may be rendered *Their journeying ceased for a while*;] expl. as meaning ثُمَّ اسْتَوْدَعُوا مَكَانَهُمْ ثُمَّ بَدَا لَهُمْ [i. e. *they abode in their place: then an opinion occurred to them different from their former opinion, so that it turned them therefrom*, inducing them to remove]: (K:) in the K is added عَنْهُ; but this should be omitted: the passage is taken from the M; in which عَنْهُ refers to Lḥ as the authority. (TA.) — زَالَ [having for its inf. n., app., زَوَالٌ and زَوِيلٌ and زُوُولٌ (see the first of these below)] signifies also *It moved*; or *was, or became, in a state of motion, commotion, or agitation*: syn. تَحَرَّكَ: so in the saying, رَأَيْتُ شَيْئًا ثُمَّ زَالَ [*I saw a bodily form or figure: then it moved, &c.*]. (TA.) And one says, هُوَ يَزُولُ فِي النَّاسِ, meaning *He moves much among men, or the people, and does not remain still, or stationary.* (TA.) — زَالَتْ لَهُ شَخْصَ لَهُ شَخْصٌ means ‡ [*A figure seen from a distance rose to his view*]. (TA.) — And زَالَ *The mirage raised, or elevated, (رَفَعَ) and made apparent, him, or it.* (TA.) — زَالَ, aor. ـِـلُ, &c.: see in art. زيل. — And زَالَ, aor. يَزُولُ, also signifies *He effected acuteness or sharpness or quickness of intellect, cleverness, ingeniousness, skilfulness, knowledge, or intelligence*: or *did so, not having it*: syn. تَطَرَّفَ. (IAqr, TA.) [See also 5.] — [As a trans. verb, it belongs to art. زيل, and app. to the present art. also.] See 4. You say, زَالَ اللّٰهُ زَوَالَهُ and زَالَ بِهِ زَوَالَهُ and زَيَّلَ زَوِيلَهُ and زَوَالَهُ and زَوَّلَ تَزْوِيلَهُ: see زَوَالٌ. And زَوَّلَهُ and زَيَّلَهُ: see زَوِيلٌ: and for the first, see also زَوَالٌ. — And زَالَ *He separated himself from him*; (K;) as also زَايَلَهُ. (Ṣ and K in art. زيل [to which the latter exclusively belongs.])

2: see 4: — and see also 5.

3. مُزَاوَلَةٌ, inf. n. زَاوَلَهُ, (Ṣ, K) and زِوَالٌ, (K,) i. q. عَالَجَهُ [as meaning *He laboured, exerted himself, strove, struggled, contended, or conflicted, with him, or it, to prevail, overcome, or gain the mastery or possession, or to effect an object*: and accord. to the KL and PS and some other lexicons, it signifies also *he treated him medically*; which is another meaning of عَالَجَهُ: but of this meaning I have not found any ex.]: and حَاوَلَهُ [as meaning *he sought to obtain it, or effect it*; or *did so by artful, or skilful, management*]: (Ṣ,* K:) and طَالَبَهُ [*he made a demand on him, or prosecuted a claim upon him*]. (K.) [Accord. to the TA, it seems to be used properly in relation to real things, and tropically in relation to ideal things. One says, زَاوَلَ الصَّيْدَ *He strove to gain possession of, or to catch, i. e. he hunted, the animals of the chase.* (See طَرَدَ.)] And زَاوَلْتُهُ عَنِ الْأَمْرِ [*I strove with him to avert him, or to turn him back, from the affair*]. (Ṣ in art. جمس.) Zuheyr says,

فَبِتْنَا وُقُوفًا عِنْدَ رَأْسِ جَوَادِنَا ... يُزَاوِلْنَنَا عَنْ نَفْسِهِ وَنُزَاوِلُهُ

[*And we passed the night standing at the head of our courser, he striving with us to repel us from himself, and we striving with him to master him*]. (Ṣ.) And a man said to another, who upbraided him with cowardice, وَاللّٰهِ مَا كُنْتُ جَبَانًا وَلٰكِنِّي يُحَاوِلُنِي ‡ [*By God I was not a coward, but I strove, or sought, to preserve a possession appointed for a fixed time*; i. e., to preserve my life though its term is fixed: see the Kur iii. 139]. (Ṣ.) One says also, هُوَ يُزَاوِلُ حَاجَةً لَهُ i. e. يُحَاوِلُهَا ‡ [*He seeks to accomplish a thing that is an object of want to him; or does so by artful, or skilful, management*]: a tropical phrase. (TA.) And مُلِئْتُ مُزَاوَلَةَ هٰذَا الْأَمْرِ ‡ [*I loathed, or was averse from, striving, or seeking, to accomplish this affair*]. (TA.)

4. أَزَالَ, (Ṣ, O, Mṣb, K,) inf. n. إِزَالَةٌ; (TA;) and ‡ زَوَّلَ, (Ṣ, O, Mṣb, K,) inf. n. تَزْوِيلٌ; (O, TA;) and ‡ أَزَالَهُ, [originally أَزْوَلَهُ,] inf. n. إِزْوَالٌ, (O,) this being syn. with إِزَالَةٌ: (K:) *He removed it; made it to go away, pass away, depart, remove, or shift*; (O, K, TA:) [and *made it to cease to be or exist, or to come to nought: did away with it; annulled it: effaced, or obliterated, it:*] and ‡ زَوَّلَهُ, aor. أَزَالَهُ and أَزِيلَهُ, [which see in art. زيل,] signifies the same as أَزَالَهُ and زَوَّلَهُ. (K.) You say, أَزَالَهُ عَنِ الْمَوْضِعِ *He removed it from the place.* (MA: and the like is said in the K.) [And أَزَالَ عَنْهُ كَذَا *He removed from him such a thing; made it to go away, pass away, or cease, from him; or to leave him, or quit him; he freed him from it, or rid him of it.* And أَزَالَهُ عَنْ رَأْيِهِ *He, or it, made him to turn, or swerve, from his opinion, or judgment, or sentiment.*] And أَزَالَ اللّٰهُ زَوَالَهُ and زَوَّلَهَا: see زَوَالٌ. [See also 4 in art. زيل.]

5. تَزَوَّلَ and ‡ زَوَّلَ *i. q.* أَجْهَدَهُ [*He made him, or it, to come*]: so says AAF, on the authority of AZ: in the copies of the K, erroneously, أَجْهَدَ. (TA.) — And تَزَوَّلَ, (K,) said of a young man, (TA,) *He attained the utmost degree of acuteness or sharpness or quickness of intellect, or of cleverness, ingeniousness, skilfulness, knowledge, or intelligence.* (K.) [See also 1, near the end of the paragraph.]

6. تَزَاوَلُوا *i. q.* تَعَالَجُوا [*They laboured, exerted themselves, strove, struggled, contended, or conflicted, one with another, to prevail, overcome, or gain the mastery or possession, or to effect an object*]. (Ṣ, K. [See also 3.])

7. انزال *It was, or became, removed; or made to go away, pass away, depart, remove, or shift.* (Ṣ,* TA.) — And أَزَالَ عَنْهُ انزال *He became separated from him.* (K.) [See also 7 in art. زيل.]

8. ازدال: see 4, first sentence.

9. ازوالّ: see 1, first sentence.

10. [اسْتِزَالَةٌ *He looked at it to see if it quitted its place.*] One says, اِسْتَزِلْ هٰذَا الشَّخْصَ وَاسْتَزِلْهُ, meaning *Look thou at this figure seen from a distance to see if it move and if it quit its place.* (AHeyth, O, TA.)

Q. Q. 4. أَزْوَلَّ: see 1, first sentence.

زَوْلٌ an inf. n. of 1 in the first of the senses expl. above. (K,* TA.) — See also زَوِلٌ. — As an epithet applied to a man, (Ṣ,) *Light, agile; or active: acute or sharp or quick in intellect, clever, ingenious, skilful, knowing, or intelligent*: (Ṣ, K:) *at whose acuteness or sharpness or quickness of intellect, &c., one wonders*: (ISk, Ṣ:) fem. with ة; (Ṣ, K;) said to mean *skilful, knowing, or intelligent*, (Ṣ, TA,) as also the masc., (TA,) and *cunning*: (Ṣ, TA:) and a servant-girl who is *sharp and effective in the conveying of messages*: and applied to a woman as meaning مِرْوَلَةٌ لِلرِّجَالِ [*who goes or comes forth to men, and with whom they sit, and of whom they talk, and who abstains from what is unlawful and indecorous, and is intelligent*; &c.: see art. لبب]:

bracing (رُفُّهَا) a part, or portion, (قِطْعَةٌ) thereof: (Mṣb, TA:) pl. زَوَايَا [which is irreg.; for by rule it should be زَوَائِرُ, being originally of the measure فَوَاعِلُ, not فَعَالِلُ]. (Ṣ, K.) They say, كَمْ فِى الزَّوَايَا مِنَ الخَبَايَا [*How many hidden things are there in the corners!*]. (TA.) — [In geometry, *An angle.* — And hence, زَاوِيَةُ العَوَّادِ *The star η of Virgo*; العَوَّادُ being composed of four stars, γ, δ, ε, and η, of Virgo, disposed nearly in the following manner, δ ε γ η .] — In a saying cited voce زَوِيَةٌ, the pl. زَوَايَا is used as meaning *Houses*, or *tents*. (T in art. زوى.) — [And in the present day, the term زَاوِيَةٌ is also applied to *A small mosque*, or *chapel*: and in some instances, a building of this kind, thus called, serves as *a hospice*, or *an asylum for poor Muslims, students and others*; like رِبَاطٌ.]

زى

1. زَىَّ, or زِىَّ: see art. زو.

2. زَيَّتُ: see 2 in art. زوى, in two places.

5. تَزَيَّا: see 5 in art. زوى.

زَىْ: see زَأْىٌ, in art. زوى.

زِى an onomatopœia significant of *The sound of the jinn*, or *genii*. (TA.) [See also زِيزِمّ and زِيزِيم, in art. زم.]

زَىَّ: see زَأْىٌ, in art. زوى.

زِىَ: زِىٌّ: زِيَّةٌ: } see art. زوى.

زيب

أَزْيَبُ is of the measure أَفْعَلُ, (Ṣ,) like أَحْمَرُ: (K:) or, as some say, of the measure فَعْيَلٌ; but this is a weak assertion, for it is said that there is no Arabic word of this measure; مَرْيَمُ being a foreign proper name, and ضَهْيَأُ being disputed. (MF, TA.) [In some of its senses it is an epithet, and used as such: in some, app. an epithet in which the quality of a subst. is predominant: and in some, a simple subst.: but in all its senses it is imperfectly decl.; and therefore seems to be originally an epithet.] — *Brisk, lively, sprightly, agile, or quick.* (K.) — A man *who walks with short steps*: (TA:) and *short in stature and in step*; (K, TA;) likewise applied to a man. (TA.) — *Ignoble, base, or base-born.* (K.) The *offspring of fornication or adultery*; or the *offspring of fornication, begotten on a slave.* (Abu-l-Mekárim, TA.) One *whose origin, or lineage, is suspected*; or *an adopted son*; or one *who claims as his father a person who is not his father*; or *who is claimed as a son by a person who is not his father*; syn. دَعِىٌّ. (Ṣ, K.) — *A devil*: (K:) accord. to some, a dial. var. of أَزْيَبُ. (TA.) — The *hedge-hog.* (TAṣr, K.) — *A disagreeable, a disapproved, or an abominable, thing or affair.* (K.) — *A calamity*, or *misfortune.* (K.) — *Much water*: (AA, Ṣ:) and so أُذَيْبٌ. (K in art. ذيب.) — [*A south-easterly wind*; i. e.] the [*wind termed*] نَكْبَآءُ [q. v.] *that blows between the* صَبَا *and the* جَنُوب: (Ṣ, M, K:) or *the south wind, or a southerly wind*; syn. جَنُوبٌ: (M, K:) of the dial. of Hudheyl; so affirm Mbr in his "Kámil" and IF and Et-Tarábulusee: IAth says that the people of Mekkeh use this appellation much; and it is related to be God's name for what men call the جنوب: Sh says that the people of El-Yemen, and those who voyage upon the sea between Juddah and 'Adan, call the جنوب by the name of الزَّيْزَبُ, and know not any other name for it; and that is because it is boisterous, and stirs up the sea, turning it upside-down: [whence it seems to mean *the boisterous*, or *violent*:] ISh says that أَزْيَبُ ذَاتُ أَزْيَبَ signifies *any violent wind.* (L, TA.) — [Hence it appears that it signifies also *Violence.*] — Also *Enmity.* (Ṣ, K.) — And *Briskness, liveliness, sprightliness, agility, or quickness*: (ISk, Ṣ, K, TA:) [see also أُذَيْبٌ:] it is fem.: one says, مَرَّ لِفُلَانٍ أَزْيَبُ. وَلَهُ أَزْيَبُ مُنْكَرَةٌ [*Such a one passed having a disapproved briskness*, &c.]: this is said when one passes quickly by reason of briskness, &c. (ISk, Ṣ.) — And *Fear*, or *fright*: (AZ, Ṣ, K:) and so أُذَيْبٌ. (K in art. ذيب.) One says, أَخَذَنِى مِنْ فُلَانٍ الزَّيْزَبُ [*Fear*, or *fright*, arising *from such a one, seized me*]. (AZ, Ṣ.)

زيت

1. زَاتَهُ, aor. يَزِيتُهُ, [inf. n. زَيْتٌ,] *He anointed him*, or *it, with* زَيْت, i. e. *oil of the* زَيْتُون [or *olive*]. (Mṣb.) You say, زِتْ, meaning *I anointed* my head, and the head of another, *with oil of the* زيتون. (L.) — And زَيَّتَهُ, (Lḥ, Ṣ, K,) aor. يُزَيِّتُهُ, (Ṣ, K, TA, in the CK يُزَيِّتُهُ, and so in my MS. copy of the K,) inf. n. تَزْيِيتٌ, (K,) *I put* زَيْت [i. e. *olive-oil*] *into it*; namely, the food; (Ṣ, K;) or the crumbled bread: or *I prepared it therewith*: (TA:) or *I moistened it*, or *stirred it about*, or *moistened and mixed it, with* زيت: namely, bread, and crumbled bread. (Lḥ, TA.) — And زَيَّتَ بِهِ (Lḥ, Ṣ, K, TA, in the CK [erroneously] زَأْتَمَ بِهِ) *He fed them with* زَيْت: (Lḥ, K:) or *he made* زيت *to be the seasoning of their food.* (Ṣ.)

2. زَيَّتَهُمْ *He furnished them with* زَيْت [i. e. *olive-oil*] *for travelling-provision*; (Lḥ, Ṣ, A;) agreeably with a general rule relating to verbs similar to this in meaning. (Lḥ, TA.)

4. أَزَاتُوا (in the CK [erroneously] أَزْأَتُوا) *They had much* زَيْت [i. e. *olive-oil*]; *their* زَيْت *became much*; (Lḥ, K;) agreeably with a general rule relating to verbs similar to this in meaning. (Lḥ, TA.)

8. ازْدَاتَ [so in the TA and in my MS copy of the K; in the CK, erroneously, ازْدَأَتَ;] *He anointed himself with* زَيْت [i. e. *olive-oil*]. (K.)

10. استزات *He sought*, or *demanded*, زَيْت [i. e. *olive-oil*]. (K.) You say, جَاؤُوا يَسْتَزِيتُونَ *They came asking for* زَيْت *as a gift*; (Ṣ, L;) or *seeking*, or *demanding*, زيت. (A.)

زَيْتٌ The *oil*, (Ṣ, Mgh, Mṣb, K,) or *expressed juice*, (M, TA,) or مَسْح [i. e. *beat*, or *choicest, of the constituents*], (A, TA,) *of the* زَيْتُون [or *olive*]. (Ṣ, M, A, Mgh, Mṣb, K.) [In the present day it is applied to *Any oil.*]

زَيْتُونٌ [*The olive-tree*;] *a certain kind of tree*, (Mṣb, K,*) *well known*, (Ṣ, Mṣb,) *whence* زَيْت *is obtained*; (Ṣ, Mṣb, K;) [*a tree*] *of the kind called* عِضَاه. (AḤn, Mgh, TA:) Aṣ says, on the authority of 'Abd-El-Melik Ibn-Ṣáliḥ Ibn-'Alee, that a single tree of this kind lasts thirty thousand years; and that every tree of this kind in Palestine was planted by the ancient Greeks who are called the Yoonánees: (TA:) and the *fruit of that tree*: (Mgh:) or it has the latter signification, and is tropically applied to the tree: or it properly has both of these significations: (TA:) [it is a coll. gen. n.:] n. un. with ة: (Ṣ, TA:) accord. to some, the ن is a radical letter, and the ى is augmentative, because they said ارض زَتْنة [i. e. أَرْضٌ عَضِهَةٌ, like أَرْضٌ زَتْنَةٌ from العِضَاه], meaning "a land in which are زَيْتُون;" so that the measure is فَيْعُولٌ; and if so, its proper place is art. زتن. (TA.) Respecting the phrase in the Kur xcv. 1, وَالتِّينِ وَالزَّيْتُونِ, see تِينٌ. [زَيْتُونُ بَنِى إِسْرَائِيل *Lapis Judaicus*: so called because resembling an olive in shape, and found in Judæa.]

زَيْتُونِىٌّ *Of, or relating to, the olive: olive-coloured.*]

زَيَّاتٌ *One who sells, or expresses,* زَيْت [i. e. *olive-oil*, and, vulgarly, *any oil*]. (TA.) — [Hence,] جَآءَ فُلَانٌ فِى ثِيَابٍ زَيَّات † *Such a one came in dirty clothes.* (A.)

مَزْيُوتٌ and ¶ مَزْيُوتٌ Food *into which* زَيْت [i. e. *olive-oil*] *has been put*: (Ṣ, A, K:) or *prepared therewith.* (TA.)

مَزْيُوتٌ: see what next precedes.

مُزَيِّتٌ A man *anointing himself, or who anoints himself, with* زَيْت [i. e. *olive-oil*]. (TA.)

مُزَيِّتَةٌ dim. of مُزَيِّتٌ. (TA.)

زيح

زَيْحٌ The *builder's string*, or *line*, (K in art. زوح, improperly there mentioned, TA,) *which he extends to make even, thereby, the row of stones, or bricks, of the building*; syn. مِطْمَرٌ [q. v.]: (TA:) [also called زِيغٌ:] an arabicized word, (K,) from [the Pers.] ōj, signifying "a bow-string:" so in the "Shifá el-Ghaleel." (TA.) — Also, as is said in the "Mefátee el-'Uloom," [*An astronomical almanac; or a set of astronomical tables;*] *a book*, or *writing, containing stellar calculations, year by year*: in which sense, likewise, it is an arabicized word, from the Pers. ōj: pl. زِيَجَةٌ. (TA.) — And The *science of astronomy*, or *of the celestial sphere.* (TA.)

زَائِجَةٌ *A four-sided*, or *round, scheme, made to exhibit the horoscope*, or *places* [or *configurations*] *of the stars at the time of a birth*: an astrological

term [arabicized from the Pers. زَاجْحَهْ]: so in the "Shifá el-Ghaleel," from the "Mefátеeh el-'Uloom," by Er-Rázee. (TA.)

زيح

1. زَاحَ, (S, A, K,) aor. يَزِيحُ, inf. n. زَيْحٌ (S, K) and زَيْحُوحَةٌ (MA, K) and زَيْحُوحٌ (K) and زَيْحَانٌ; (MA, K; [in the CK, erroneously, زَيْحَان;]) and ↑ انزاح; (A, K:) *It* (a thing, S) *became distant, or remote:* (S, A, K:) *it went, went away, passed away, or departed.* (S, K.) You say, زَاحَتْ عِلَّتُهُ (S, A, MA) and ↑ انزاحت (A) *His pretext, pretence, or excuse,* [or *his malady,*] *became remote* [or *removed*], *or went away.* (MA.) And زَاحَ عَنِّي البَاطِلُ *What was false, or vain, ceased, passed away, or went away, from me.* (TA, from a trad.) — And زَاحَ, aor. as above, *i. q.* تَأَخَّرَ [*He, or it, went back or backwards,* &c.]. (TA in art. زحح.)

4. ازاحهُ *He made it* (a thing, S) *to be distant, or remote: [he removed it, did away with it, or caused it to cease:] he made it to go, go away, pass away, or depart.* (S, K.) Hence the saying of El-Aashà, قَدْ أَزَحْنَا هُزَالَهَا [*We had caused her leanness to cease*]. (S.) And أَزَحْتُ عِلَّتَهُ: (S, A:) signifies *He removed his pretext, pretence, or excuse;* [*or his malady;*] or *did away with it.* (MA.)

7: see 1, in two places.

مَزَاحٌ *A place to which one* [goes away, or *may go away;* or] *removes, or may remove, far away.* (Ham p. 329.)

زيد

1. زَادَ, (S, A, Mgh, Msb, K,) aor. يَزِيدُ, (S, Mgh, Msb,) inf. n. زِيَادَةٌ (S, Æ, Msb, K) and زَيْدٌ, (S, Mgh, Msb, K,) with which are syn. زَيْدٌ (S, K) and زَيَدٌ (K) and مَزِيدٌ (S, K) and زَيْدَانُ, which last is anomalous, like ضَيْفَنٌ (K) and لَيَّانُ, said to be the only instances of the kind, (TA,) all as inf. ns. (TK,) and so is مَزَادٌ. (TA.) And J adds that زَوَادَةٌ is mentioned by Yaakoob, from Ks, from El-Bekree, as syn. with زِيَادَةٌ, but this is a mistake, which is unfairly imputed to J by the author of the K, (MF,) [who says,] as to الزَّوَادَةُ, it is a mistranscription by J, for the words are الزَّوَارَةُ and الزِّيَارَةُ, [in the CK الزَّوَادَةُ and الزِّيَادَةُ,] with ر, and without the mention of [the signification of] الصُّوَّةُ (K, TA.) *It* (a thing, S, Mgh, Msb, [as, for ex., water, and property, A) *increased, or augmented, or grew;* (S, A, TA;) [and in like manner said of a man, and of any animal;] as also ↑ ازْدَادَ: (S, A, Mgh, Msb, K:) or this latter has a more intensive signification than the former, like اكْتَسَبَ in relation to كَسَبَ. (MF. [See also 5.]) In this sense it has a single objective complement; as in زَادَ كَذَا *It, or he, increased, or augmented, or grew, in such a thing;* as also ↑ ازْدَادَ. (TA.) [The latter is more commonly used in this manner.] You say, ↑ ازْدَدْتُ مَالًا (A, Mgh, Msb) [*I increased in property:* also] meaning *I increased to myself, or for myself, property.* (Mgh, Msb.) And ↑ ازداد الأَمْرُ صُعُوبَةً [*The affair increased in difficulty*]. (A.) — [Also *It exceeded; it was, or became, redundant, or superfluous; it remained over and above.* And زَادَ عَلَيْهِ *It exceeded it;* as also ↑ تزايد.] You say, زَادَ عَلَى الشَّيْءِ ضِعْفَهُ [*It exceeded the thing by the like thereof, or more*]. (A.) And زَادَ عَلَى مَا أَرَادَ [*It exceeded what he desired*]. (A.) — Also *He gave an addition:* so in the saying, مَنْ زَادَ وَازْدَادَ ↑ فَقَدْ أَبَى *He who gives an addition, and who takes it,* [each 'of these] *practises usury.* (Msb.) — [And *He added, or exaggerated.*] يَزِيدُ فِي حَدِيثِهِ [*He adds, or exaggerates, in his narration, or talk, or discourse,*] is said of a liar. (A and TA voce سَرَّاجٌ. [See also 5.]) — It is also trans.: (Msb:) you say, زَادَهُ, aor. يَزِيدُهُ, inf. n. زِيَادَةٌ, *He increased it, or augmented it.* (L.) And in this sense it is doubly trans.: (MF:) you say, زَادَهُ اللّٰهُ خَيْرًا, (S, K,) or مَالًا, (A,) [*God increased to him, or added to him, good fortune or prosperity or the like, or property; increased, or added to, his good fortune,* &c.; or *may God increase* &c.;] as also ↑ زَيَّدَهُ: (K:) and زَادَ فِيمَا عِنْدَهُ, (S,) or فِي مَالِهِ, (A,) [*He increased, or added to, what he possessed or his possessions, or his property;* or *may He* (i. e. God) *increase* &c.] — زَادَهُ also signifies *He gave him an increase, or an addition, or more.* (Msb.) See 10. — You say also, مَا يَزِيدُكَ أَحَدٌ عَلَيْهِ [*No one is more sufficient for thee than he*]. (K in art. زند. [See 4 in that art.]) لَا يَزِيدُكَ عَلَيْهِ جَمَلٌ *No camel will be more sufficient for thee than he; i. q.* لَا يَضُرُّكَ. (ISk, S in art. ضر [in which see other exs.].)

2. زيّد, [inf. n. تَزْيِيدٌ,] said of property, *It increased, or augmented, much.* (A.) — See also 1, latter part.

3. زايد أَحَدُ الشَّيْئَيْنِ الآخَرَ, inf. n. مُزَايَدَةٌ, *[One of the two persons buying-together outbade the other:* see also 6.] (A.)

5. تزيّد *It* (a price, S, A) *was, or became, excessive, or dear;* (S, A, K;) as also ↑ تزايد. (A, TA.) — *He added, or exaggerated,* (MA,) or *lied,* (S, MA, K,) in narration, or discourse. (S, MA. [See also 1, latter half.]) And *He affected to exceed the due bounds in* his narration, or discourse, and his speech; (TA;) *he affected excess* in speech, &c.; (K, TA;) i. e. in speech and in action; (TA;) as also ↑ تزايد: (K:) or التَّزَيُّدُ فِي الحَدِيثِ means *the embellishing narration, or discourse, with lies, and adding in it what does not belong to it.* (Har p. 195.) In the verse of 'Adee cited in art. زند, the last word تَزَيُّد as some relate it, or تَزَنُّد as others relate it. (TA.) — *He went a pace exceeding that termed* العَنَق. (S, K. [See also دَمَل, and نَصَبَ السَّيْرَ, and وَسَجَ.]) And تزيّدت *She* (a camel) *stretched forth her neck, and went a pace exceeding that termed* العَنَق, *as though she were swimming with her rider:* (A, TA:) and in like manner one says of a mare, or horse. (TA.) And تزيّدت الإِبِلُ فِي سَيْرِهَا *The camels tasked themselves in their pace beyond their ability.* (TA.)

6. تزايد [*It increased, augmented, or grew, gradually;* contr. of تَنَاقَصَ]. See also 1. And see 5, in two places. تزايدوا عَلَى السِّلْعَة [*They bade, one against another, for the commodity, or article of merchandise, successively raising the price*]: said of the people of a market when a commodity is sold to him who bids more than others. (L.) And تزايدوا فِي الثَّمَنِ حَتَّى بَلَغَ مُنْتَهَاهُ [*They augmented the price, one outbidding another, until it attained its utmost*]. (A, TA.)

8. ازْدَادَ [originally ازْتَادَ]: see 1, in four places. — Also *He took an addition.* (Msb.) See, again, 1. — Also *He took in addition:* so in the saying, إِذَا ازْدَادَ الرَّاهِنُ دَرَاهِمَ مِنَ المُرْتَهِنِ [*When the pledger takes money in addition from the receiver of the pledge*]. (Mgh.) One says also, ازْدَدْ مِنَ الخَيْرِ [*Obtain thou, or gain thou,* somewhat *in addition of what is good:* or it may mean *seek thou, or desire thou, an increase, or addition, of what is good*]. (A.) See what next follows, in two places.

10. استزاد *He sought, or desired, or demanded, an increase, an addition, or more;* (A, Mgh, Msb;) as also ↑ ازْدَادَ; whence the saying, to a man to whom a thing has been given, ↑ هَلْ تَزْدَادُ *Dost thou seek, or desire, or demand, more than what I have given thee?* (L.) — [Hence,] هُوَ يَسْتَزِيدُ فِي حَدِيثِهِ [*He seeks, or desires, to add, or exaggerate, or to exceed the due bounds, or to embellish with lies and additions, in his narration, or discourse*]. (A, TA. [See also 5.]) — استزادهُ *He sought, or desired, or demanded, of him an increase, an addition, or more.* (Msb, K.) You say, لَوِ اسْتَزَدْتُهُ لَزَادَنِي ↑ *If I had sought, or desired, or demanded, an increase,* &c., *he had given me an increase,* &c. (Msb.) — [And hence,] ↕ *He reckoned him, or held him, to have fallen short of doing what he ought to have done,* (S, A, K, TA,) *and complained of him,* (A, TA,) or *reproved him, for a thing that he did not approve.* (TA.) اسْتَزَدْتُهُ كِتَابَ اسْتِزَادَةٍ ↕ [*He wrote to him a letter of complaint, or reproof, for his having fallen short,* &c.; requiring him to do more]. (A.)

زَيْدٌ an inf. n. of زَادَ. (S, Mgh, Msb.) — [Hence,] هُمْ زَيْدٌ عَلَى مِائَةٍ (S, A, L) and ↑ زِيدٌ (S, L) and ↑ زِيَادَةٌ (A) ↕ [*They are more than a hundred*].

زِيدٌ an inf. n. of زَادَ. (S,* K,* TK.) — See the next preceding paragraph.

زِيَادَةٌ an inf. n. of زَادَ. (S, Msb.) Using it as an inf. n., (Msb,) you say, افْعَلْ ذٰلِكَ زِيَادَةً [meaning *Do thou that, in addition*]: (S, Msb:) the vulgar say ↑ زِيَدَةً, (S,) which one should not say. (Msb.) [Hence also,] حُرُوفُ الزِّيَادَةِ [*The letters of augmentation; or the augmentative letters:* i. e. *the letters that are added to the radical letters in Arabic words*]: *they are ten, and are*

comprised in the saying, سَأَلْتُمُونِيهَا ["Ye asked me for them"], (TA,) *and in* الْيَوْمَ تُنْسَاهُ ["To-day thou wilt forget it"]; (K, TA;) and more than a hundred and thirty other combinations comprising them have been mentioned: (MF:) [these letters are also called زَوَائِد, of which the sing. is زَائِدَة.] See also زَيْد. — [As a simple subst., or a subst. properly so termed, it signifies *An increase, or increment; an augmentation, or augment; an addition, additament, adjunct, or accessory: an accession: excess, redundance, or superfluity:* and *a redundant part or portion or appertenance; a surplus; a residue: an excrescence:* pl. زِيَادَاتٌ. — Hence,] إِبِلٌ كَثِيرَةُ الزِّيَادَاتِ i. e. الزِّيَادَاتِ كَثِيرَةُ الزِّيَادَاتِ [*Camels having much increase*; lit., *much, or many, increases*]. (K.) A poet says,

* بِجَمْعَةٍ تَمْلَأُ عَيْنَ الحَاسِدِ *
* ذَاتِ سُرُوحٍ جَمَّةِ الزِّيَادِ *

[*With a herd of forty or more camels, that fill, or glut, the eye of the envier, enjoying pasturing by themselves, having much increase*]: some say, [in citing this verse,] الزَّوَائِد, which is pl. of زَائِدَة; but الزوائد is said only in relation to the legs of a beast. (L.) — [Hence also,] زِيَادَةُ الكَبِد, (so in a copy of the S, and in the A and L, and in several places in the K,) or زَائِدَةُ الكَبِد, (so termed by Zj, and so in the T, and in two copies of the S, and in the L,) both of which are correct, (TA,) [*The redundant appertenance of the liver;*] *a certain small piece to which the liver is attached, or suspended:* (Zj, in his "Khalk el-Insán:") *or a certain small appertenance of the liver* (هَنِيَّةٌ مِنْهَا صَغِيرَةٌ), *at its side, going away from it* (مُنْتَحِيَةٌ مِنْهَا): (S, L:) or *a certain piece appended, or attached, to the liver* (مُعَلَّقَةٌ بِهَا): (A:) or *a certain appendage of the liver;* [so I render هَنَةٌ مُتَعَلِّقَةٌ مِنْهُ, agreeably with the next preceding explanation; though it may be rendered *a thing suspended from it*, i. e. *from the liver*; or the right reading may be هِنَة مُتَعَلِّقَة بِهَا, which is virtually the same as the explanation in the A, and agreeable with what here follows:] so called] because *it is a redundance* (تَزِيد) *upon its upper surface:* (L:) [all of these explanations seem to denote *the round ligament of the liver:* the Hebrew תֹּרֶת הַכָּבֵד, in Ex. xxix. 22, literally signifies the same; like the slightly-varying appellations in Ex. xxix. 13 and Lev. iii. 4, and Lev. ix. 10: but the real meaning thereof is much disputed: the rendering of the LXX. is λοβὸν τοῦ ἥπατος; which is said to mean *extrema pars hepatis:* that of our authorized Engl. Vers., *the caul above the liver;* (with this marginal note: "it seemeth by anatomy, and the Hebrew Doctors, to be *the midriff*:") and it is remarkable that this is one of the meanings assigned to الحَلَب, which some hold to be syn. with زِيَادَةُ الكَبِد: (see حَلَبٌ:) Bochart (in his Hieroz. t. i., p. 498, seq.,) and Gesenius (in his Lex.) explain the Hebrew term as meaning *the greater lobe of the liver:* but this is hard to reconcile with the Hebrew or the Arabic; and utterly irreconcileable with the explanations given by the Arabs; among whom, it should be observed, were many of the Jewish religion, who cannot reasonably be supposed to have not known the correct meaning of a term relating to their sacrifices:] the pl. of زِيَادَة is زَوَائِد. (L,) and that of زَائِدَة is زَوَائِد. (S, L.) Hence the saying, الوَلَدُ كَبِدٌ ذِي الوَلَدِ وَوَلَدُ الوَلَدِ زِيَادَةُ الكَبِد [*The child is as the liver of the parent, and the grandchild is as the redundant appertenance of the liver*]. (A, TA.)

زَائِدٌ act. part. n. of زَادَ, (Mṣb,) [*Increasing, augmenting, or growing.* — *Exceeding; in excess; redundant; superfluous; remaining over and above: exprescent: additional; in addition; adscititious.*] You say, أَخَذْتُهُ بِدِرْهَمٍ فَزَائِدًا [*I took it, i. e. bought it, for a dirhem and more*]. (A.) [See also the next paragraph.]

زَائِدَة (fem. of زَائِد: and also a subst.; being transferred from the category of epithets to that of substs. by the affix ة: pl. زَوَائِد): see زَائِدٌ, in five places. — [Hence,] الزَّوَائِد [*Certain excrescences, or pendent hairs, termed* رَمَصَات, *in the hinder part of the kind leg or foot.* (K. [In the explanations there given, I read الرِّجْل, as in one copy, instead of الرَّحْل. It has been stated above, voce زِيَادَة, on the authority of the L, that الزَّوَائِد is said only in relation to the legs of a beast.]) — [But] ذُو الزَّوَائِد *The lion:* (S, K:) by the زوائد being meant his claws and his canine teeth and his roaring and his impetuosity. (S.) — زَائِدَةُ السَّاقِ *The shin-bone.* (L.)

زَوَائِدِيّ a rel. n. from زَوَائِد, pl. of زَائِدَة; and used, app., as meaning *Having something redundant*; for] Su'eed Ibn-'Othmán was surnamed الزَّوَائِدِيّ because he had three بَيْضَات: so they assert. (S.)

بُرُودٌ تَزِيدِيَّةٌ, (S, K,) and تَزِيدِيَّاتٌ [alone], (S,) *Garments of the kind termed* بُرُود *having in them red stripes,* (S, K,) *to which streaks of blood are likened:* (S:) so called in relation to تَزِيد the son of حَلْوَان, the father of a tribe: (S, K:) or, as some say, تَزِيد the son of حَيْدَان: (MF:) or from تَزِيد, a city, or town, of El-Yemen, in which such بُرُود were woven: (TA:) or, accord. to some, J and F are in error; and the truth is, that there were some merchants in Mekkeh, called بَنُو يَزِيد, thus with ى, and in relation to them certain [camel-vehicles for women of the kind called] هَوَادِج were termed هَوَادِج يَزِيدِيَّة. (MF.)

مَزَادٌ: see مَزَادَة, in two places.

مَزِيد an inf. n. of زَادَ. (S, K.) You say, زِدْهُ مَزِيدَ عَلَى مَا فَعَلْتَ and مُسْتَزَادَ لَكَ (A, Mṣb,) both meaning the same [i. e. *There is no exceeding what thou hast done:* or rather the latter means *there is no desire for more than thou hast done, or there is no one of whom is desired more than thou hast done;* for مُسْتَزَاد may be here an inf. n., and it may be a pass. part. n.]. (Mṣb.) — [It is also the pass. part. n. of زَادَ, signifying *Increased, or augmented*; as also فِيهِ مَزِيد.]

مَزَادَة [*A leathern water-bag, one of a pair which is borne by a camel or other beast*;] the *half* (شَطْر) of a رَاوِيَة: (Mṣb in art. زود:) [a water-bag of this kind is represented in a sketch of "Sakkás" in my work on the Modern Egyptians:] *it has two loops, and two kidney-shaped pieces of leather* (شَقِيقَتَان), *the former of which are sewed to the latter:* (TA: voce خَرْزَة:) *the* رَاوِيَة *consists of two mazádeks* (مَزَادَتَان), *which are bound upon the two sides of the camel with the* [*cord called*] رِوَاء: the pl. is مَزَايِد [often written مَزَائِد]; and sometimes the Arabs elided the ى, saying مَزَاد: (T, TA:) [both of these forms are mentioned in the S and K as pls.:] and مَزَاد, without ى, is [also] applied to *the single one* (فَرْدُهُ) [meaning the *single water-skin*] *which the rider attaches behind his camel's saddle, having no* عَزْلَاء. [*or spout* (which is closed by means of a thong tied round it) *at one of the lower extremities for pouring out the water*; thus] differing from the مَزَادَة: (T, TA:) or the مَزَادَة is *a* رَاوِيَة, [app. accord. to some who applied this latter term to a single water-bag,] (S, A, K,) or only (K) *such as is composed of two skins with a third inserted between them to widen it:* (A'Obeyd, S, M, A, K:) and so are the سَطِيحَة and the شَعِيب: (A'Obeyd, S:) or the سَطِيحَة is made of two skins put face to face; and the مَزَادَة is *of two skins and a half, or of three skins:* (ISh, TA:) or it is [*a water-bag*] *joined* (مُتَعَرِّبَة) *at one side*; if consisting of two faces (ان خرجت من وجهين) [i. e. of two pieces of skin whereof each forms one face or side)] it is called a شَعِيب: or it is *like a* رَاوِيَة *having no* عَزْلَاء [expl. above]: AM and the author of the Mṣb and some others assert that its medial radical letter is و, and that it is from زَوْد, (TA,) being so called because one furnishes himself with water in it for travelling-provision: (Mṣb in art. زود:) but this is a mistake: (TA:) it is thus called because it is enlarged by the addition of a third skin: (AO, El-Khafájee, TA:) [Fei says that] accord. to analogy it should be مِزَادَة. (Mṣb in art. زود.)

مُسْتَزَاد: see مَزِيد, in two places.

يَزِيدِيَّة, applied to هَوَادِج: see تَزِيدِيَّة.

زبر

2. زَبَّرَ الدَّابَّةَ *He* (a farrier) *twisted the lip of the beast with a* زِبْر: (S in art. زور, and TA:) *and he put a* زِبْر *upon the* حَنَك [*or part beneath the chin*] *of the beast.* (TA.) [In the present day, the instrument here mentioned is generally applied to the upper lip.]

زِبْر [*A large water-jar, wide in the upper part and nearly pointed at the bottom;*] *a* [*vessel of the kind called*] دَنّ: or *a* [*vessel such as is called*] حَبّ, (K,) *in which water is put:* (TA: [but يُعمل is there put by mistake for يُجعَل:]) of the dial. of El-'Irák [and that of Egypt]: pl. زُبُور.

a foreign word. (TA in art. زور, in which, and in art. زير, the word is mentioned in the K.) ‖ See also art. زور. ‖ Also *L. q.* زُرٌّ; (IAar, TA in art. زور; the former ر in the latter word being changed by some of the Arabs into ي in this and similar instances. (Az, TA.) ‖ [See also بَصَلٌ.]

زَيْرٌ, (Sgh, TA in art. زور) in the K, erroneously, زَيْرٌ, (TA,) *Angry, displeased with his companion:* (IAar, TA:) originally زُرٌّ. (Az, TA.)

زِيرَةٌ: see art. زور.

زَيْزَفٌ [*A kind of barnacle, used by a farrier;*] *an instrument with which a farrier twists the lip of a beast;* (S in art. زور;) *a thing that is put upon the mouth of a beast when he is refractory, in order that he may become submissive.* (IAth, TA. [See 2.]) ‖ See also art. زور.

زيزفون

زَيْزَفُونٌ: see art. زفن.

زيغ

1. زَاغَ, aor. يَزِيغُ, inf. n. زَيْغٌ (S, O, Mṣb, K) and زَيَغَانٌ and زَيْغُوغَةٌ (O, K) and زُيُوغٌ, (TA,) *He, or it,* (a thing, Mṣb,) *declined, deviated, swerved, or turned aside,* (S, O, Mṣb, K,) from the right course or direction, accord. to an explanation of زَيْغُ by Er-Rághib; and from the truth: (TA:) and زاغ, aor. يَزُوغُ, inf. n. زُوغٌ, is a dial. var. thereof. (Mṣb, TA.*) In the Kur iii. 5, (O,) زَيْغٌ means *A doubting,* and *a declining, or deviating, from the truth.* (O, K.) ‖ You say also, زَاغَتِ الشَّمْسُ, (S, Mṣb, K,) aor. تَزِيغُ, inf. n. زَيْغٌ (Mṣb, TA) and زُيُوغٌ, (TA,) *The sun declined [from the meridian],* (S,* Mṣb, K,) *so that the shade turned from one side to the other.* (S,* K.) ‖ And زَاغَ البَصَرُ (S, O, K,) inf. n. زَيْغٌ, (TA,) ‡ *The eye, or eyes, or the sight, became dim, or dull:* (S, O, K, TA:) so in the phrase مَا زَاغَ البَصَرُ in the Kur [iii. 17]: (O, TA:) or, as some say, زَاغَتِ الأَبْصَارُ signifies *the eyes turned aside from their places;* as in the case of a man in fear. (TA.)

2. زَيَّغْتُ فُلَانًا, inf. n. تَزْيِيغٌ, *I rectified the* زَيْغ [or *declining, or deviating,* &c.,] *of such a one.* (Aboo-Sa'eed, O, K.*)

4. أَزَاغَهُ, (S, O, Mṣb, K,) عَنِ الطَّرِيقِ, (S, O,) inf. n. إِزَاغَةٌ, (Mṣb,) *He made him to decline, deviate, swerve, or turn aside,* (S, O, Mṣb, K,) *from the way.* (S, O.) Hence, in the Kur [iii. 6, accord. to the usual reading], رَبَّنَا لَا تُزِغْ قُلُوبَنَا (O, TA,) meaning *O our Lord, make us not* [or *make not our hearts*] *to decline from the right way and course: make us not to err, or go astray.* (TA. [See another reading in the first paragraph of art. زوغ.]) ‖ And *He made him to fall into* الزَّيْغ [app. as meaning *deviation from the truth, or the right way of belief or conduct*]. ((TA.) ‖ فَلَمَّا زَاغُوا أَزَاغَ اللّٰهُ قُلُوبَهُمْ, in the Kur [lxi. 5], means, accord. to Er-Rághib, *And when they quitted the right way, God dealt with them according to that:* (TA:) or *God turned their hearts from the acceptance of the truth, and the inclining to the right course.* (Bḍ.)

5. تَزَيَّغَتْ *She* (a woman) *ornamented, or adorned, herself, and showed, or displayed, her finery, or ornaments, and beauties of person or form or countenance, to men, or strangers,* (AZ, S, K,) *and decked herself with apparel;* like تَزَيَّقَتْ. (AZ, TA:) IF says that its غ is a substitute for ن. (TA.)

6. تَزَايَغَ *i. q.* تَمَايَلَ. (JK, S, O, K,) *An inclining towards each other,* (PS,) accord. to some, peculiarly, (TA,) in the teeth. (JK, TA.)

زَاغٌ [*The rook;*] *a small* غُرَاب [*or bird of the crow-kind*], *inclining to white,* (O, Mgh, K, TA,) *that does not eat* ‘*carrion,* (O, Mgh, TA,) *and is allowed to be eaten; now called in Egypt the* غُرَاب نُوحِىّ [*or Noachian crow*]: (TA:) *or a* غُرَاب *like the pigeon, black, with a dusty colour in its head;* or, as some say, *inclining to white; that does not eat carrion:* (Mṣb in art. زوغ:) *or a small black* غُرَاب, *that is eaten; also called* حَذَف, of which the ء un. is with ة: (ISh, TA in art. حذف:) [these descriptions correctly apply to different varieties of the rook; some of which are distinguished by more or less whiteness in the head and other parts: in the present day, the word is, by some, perhaps generally, erroneously applied to the *carrion-crow:*] Az says, "I know not whether it be Arabic or arabicized:" (Mṣb in art. زوغ, and TA:) the truth is, that it is a Pers. word, [زاغ,] arabicized; originally applied to crows (غِرْبَان), whether small or large; but when arabicized, applied peculiarly to one species thereof: (TA:) pl. زِيغَانٌ. (O, Mgh, Mṣb, K.)

زَائِغٌ *Declining, deviating, swerving, or turning aside:* (TA:) pl. زَاغَةٌ, applied to a number of men, (S, O, K, TA,) *i. q.* زَائِغُونَ. (S, O, TA,) like بَاغَةٌ meaning بَاغُونَ. (O, TA.)

زيف

1. زَافَ, aor. يَزِيفُ, (S, O, K,) inf. n. زَيْفٌ and زُيُوفٌ, (TA,) said of a camel, (S, TA,) and of a man, &c., (TA,) *He walked with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side:* (S, O, K:) *or he went quickly, with an affected inclining of the body from side to side.* (TA.) And زَافَتْ فِى مِشْيَتِهَا, said of a woman, *She appeared as though she were turning round, or circling, in her gait.* (Z, TA.) [This is app. from what next follows.] One says of a male pigeon, زَافَ عِنْدَ الحَمَامَةِ *He dragged the tail, and impelled his fore part with his hinder part, and turned, or circled, around the female pigeon:* (S, O, L, K,* TA:) and of a female pigeon one says, تَزِيفُ بَيْنَ يَدَيِ الحَمَامِ الذَّكَرِ, meaning *She walks with boldness and presumptuousness before the male pigeon.* (TA.) And a poet describing a battle says of it زَافَتْ, meaning *The hinder part thereof impelled the fore part.* (L, TA.) ‖ زَافَ, (Kr, TA,) inf. n. زَيْفٌ, (Kr,) said of a building, (Kr, TA,) &c., (TA,) *It was, or became, high.* (Kr, TA.) ‖ زَافَتِ الدَّرَاهِمُ, (S, MA, Mgh, Mṣb, K,) aor. تَزِيفُ, (Mṣb,) inf. n. زَيْفٌ, (Mṣb,) or زُيُوفٌ, (Mgh, K,) for which the lawyers say زَيَافَةٌ, (Mgh,) *The dirhems, or pieces of money, were bad:* (MA, Mṣb:) *or were rejected, or returned,* (Mgh, K,) مِنْهُ *[to him],* (S, Mgh, K,) *because of adulterating alloy therein:* (Mgh, K:) or, accord. to the M, simply, *were rejected, or returned;* (TA:) [and so ♦ زُيِّفَتْ. (Mgh.)] ‖ See also 2. ‖ زَافَ الحَائِطَ, (O, K,) inf. n. زَيْفٌ, (TA,) *He leaped the wall;* syn. قَفَزَهُ. (O, K.) ‖ said of a man. (O.)

2. تَزْيِيفٌ is said to signify primarily *The separating, or setting apart, such* [money] *as is passable, or current, from such as is termed* زَائِف: and hence, *the rejecting* [money], *or returning* [it]: and the *making* [it], *or proving* [it] *to be, false, or spurious.* (TA.) One says, زُيِّفَ الدَّرَاهِمَ, (S, MA, Mṣb, K,) inf. n. تَزْيِيفٌ, (Mṣb,) *He made,* (MA, K,) *or pronounced,* (K,) *or showed,* (Mṣb,) *the dirhems, or pieces of money, to be bad,* (MA, Mṣb,) *or to be such as are termed* زُيُوف (K:) as also ♦ زَائِفًا. (L, K.) See also 1, near the end of the paragraph. ‖ [Hence, التَّزْيِيفُ in relation to speech, or language: see 2 in art. رمل.] ‖ And زَيَّفَهُ, (Kr, TA,) inf. n. as above, (Kr,) ‡ *He made his blood to be of no account, to go for nothing, unretaliated, or uncompensated by a mulct; or made it allowable to take, or shed, his blood:* (TA:) or *he made him to be contemptible, ignominious, base, or vile, in the estimation of others:* (Kr, TA:) from دِرْهَمٌ زَائِفٌ "a bad dirhem, or piece of money." (TA.)

5. تَزَيَّفَتْ, said of a woman, [like تَزَيَّغَتْ,] *She ornamented, or adorned, herself.* (O.) ‖ [Accord. to Freytag, تَزَيَّفَ signifies *It was adulterated:* and in Har p. 612 it is expl. as signifying صَارَ زَيْفًا فِى احوالِه, which seems to have this or a similar meaning; زَيْفًا being app. a mistranscription for زَيْفًا.]

زَيْفٌ: see زَائِفٌ, in four places. ‖ Also The بِفْرِيز, i. e., (Kr, TA,) the طَنْف, (Kr, O, K, TA,) [meaning *the coping, or ledge, or cornice,*] *that protects a wall,* (O, K, TA,) *surrounding the upper part of the wall,* (Kr,) *or surrounding the walls at the top of a house:* (TA:) or, as some say, (O, in the K "and,") *the steps, or stairs, of places of ascent:* (O, K:) or, as some say, (Kr, O, in the K "and,") *i. q.* شُرُف [meaning *ornamental ornaments forming a single number of a cresting of a wall, or of the crown of a cornice*]: n. un. with ة. (Kr, O, K.)

زَيْلٌ, and its see the next paragraph, in three places.

زَائِفٌ One *who walks in the manner described in the first sentence of this art.;* as also ♦ زَيِّفٌ, which is an inf. n. used as an epithet: (TA:) [and so ♦ زَيْفٌ, but properly in an intensive sense:] and ♦ زَيَّافَةٌ a she-camel *proud and self-*

conceited [in her gait]. (§.) Hence, (TA,) الزَّيْلَفُ signifies *The lion;* as also ↑ الزَّيْلَفُ; (O, K;) but the latter has an intensive meaning: (TA:) so called because of his proud and self-conceited walk. (O, TA.) ═ Also, and ↑ زَيْفٌ, (§, Kr, Mgh, O, Mṣb, K,) the latter an inf. n. used as an epithet, (Mṣb,) or, accord. to IDrd, this is a vulgar term, (O,) or bad, (K,) applied to a dirhem, or piece of money, (§, Mgh, O, Mṣb, K,) to gold and to silver, (Ḥar p. 309, referring to the latter word,) *Bad:* (Kr, Mṣb, and Ḥar ubi suprà:) or *such as are rejected, or returned, because of adulterating alloy therein:* (Mgh, O, K:) or, as some say, *such as are less bad than what are termed* بَرْجٌ, being *such as are rejected by [the officers of] the government-treasury;* whereas the بَرْجٌ are such as are rejected by the merchants, or traders: (Mgh:) the pl. is زُيُوفٌ and زُيُفٌ, (O, K,) [the latter a pl. of pauc.,] or the pl. of ↑ زَيْفٌ is زُيُوفٌ, and the pl. of ↑ زَائِفٌ is زُيُفٌ: (Mgh,* Mṣb:) accord. to some, the زُيُوف are *such as are done over with a compound of quicksilver and sulphur.* (Mṣb.) [It is implied in the Mṣb that ↑ زَيْفٌ is the more common term, though, as has been stated above, it is said by IDrd to be vulgar: and it is also applied to human beings: for ex.,] a poet says,

تَرَى القَوْمَ أَشْبَاهًا إِذَا نَزَلُوا مَعًا
وَفِى القَوْمِ زَيْفٌ مِثْلُ زَيْفِ الدَّرَاهِمِ

[Thou seest the people to be likes when they alight together; but among the people are bad like the bad of dirhems.] (TA.)

زِيق

5. تَزَيَّقَ *He ornamented, or adorned, himself, and applied* كُحْل *to his eyes:* (K:) or تَزَيَّقَتْ, said of a woman, (JK, Ṣ, O,) like تَزَيَّفَتْ, (Ṣ, O,) *she ornamented, or adorned, herself,* (JK, Ṣ, O,) *and applied* كُحْل *to her eyes,* (Ṣ, O, TA,) and some add, *and decked herself with apparel:* accord. to Ṣ, it is from الزِّيق [app. meaning الزِّئْبَق, syn. with الزِّوَاق; or from زِوَاق, (see 2 in art. زوق, last sentence,) so that it is originally تَزَوَّقَتْ;] or it may be from زِيق, (i. e. زِيقُ,) with ى, [meaning the "builder's string, or line, with which he makes even the rows of stones, or bricks, and with which the building is proportioned,"] because she who embellishes herself makes her state right by adornment. (TA.)

زِيقٌ The *part,* of a shirt, *that surrounds the neck:* (§, K:) the *collar* of a shirt: (KL:) or the *border of a collar;* (MA:) or the *hemmed border* of the opening at the neck and bosom of a shirt: (JK:) [app. an arabicized word from the Pers. يَوْهْ: J, holding the medial radical to be [originally] ى, has mentioned it in art. زوق. (TA.) ═ [Hence, † *The surrounding edge* of the eyelid. (See حَاجِر.)] ═ And The *string,* or *line, of the builder,* [also called زِئْبَق, q. v., *with which he makes even the rows of stones, or bricks, and*] *with which the building is proportioned.* (JK.) ═ زِيقُ الشَّيَاطِين, expl. by Lth as meaning *A certain thing that flies in the air, called by the Arabs* لُعَابُ الشَّمْسِ, [i. e. *the fine filmy cobwebs termed gossamer,*] is a mistake for زِئْق, with هـ. (Az, O, K.*)

زيل

1. زَالَهُ is syn. with أَزَالَهُ, q. v. (§, Mṣb, K.) ═ زَالَ, and زَالَ اللّٰهُ زَوَالَهَا; and زَالَ وَزَوَالَهَا; see زَوَالٌ, in art. زول. And زَيْلَهَا and زَيْلَهَا وَزَوَالَهَا: see زَوَالٌ, in art. زول; and for the first, see also زَوَالٌ, in that art. ═ زَيَّلَهُ, (§, K,) aor. يُزَيِّلُ, inf. n. تَزْيِيلٌ, (§,) [first pers. of زَالَهُ,] signifies also *I put it, or set it, apart, away, or aside; removed it; or separated it;* (§, K, TA;) namely, a thing, (§, TA,) from another thing: (TA:) and ↑ ازالهُ also signifies *he separated it;* like أزالهُ. (TA.) See also 4. One says, زِلْ عَنَّا مِنْ مِعْزَانِكَ, [*Remove, or separate, thy sheep from thy goats.*] (§,* TA.) And ↑ زَيَّلَتْ فَلَمْ يَتَزَيَّلْ *I separated it* [partly], *but it did not become* [wholly] *separated.* (§, K.) ═ مَا زَالَ يَفْعَلُ كَذَا (§ in art. زول, and Mṣb,) is like مَا بَرِحَ, both in its [original] measure, [which is زَيِلَ accord. to most authorities,] and in its meaning, which is [*He ceased not to do such a thing, or he continued to do such a thing,* for it denotes] the continuing to do a thing [as in the ex. above], and a constant state [as in the phrase مَا زَالَ زَيْدٌ قَائِمًا *Zeyd ceased not to be, or continued to be, standing*]: (Mṣb:) [using the first pers.,] one says, مَا زِلْتُ أَفْعَلُهُ [and مَا زِلْتُ أَفْعَلُ, as appears from what follows], meaning مَا بَرِحْتُ [i. e. *I ceased not to do it; or I continued to do it*], (K,) aor. أَزَالُ [supposing the measure of the pret. to be originally فَعِلْتُ]: (Mṣb, K:) and أَزِيلُ [supposing the measure of the pret. to be originally فَعَلْتُ]: (Mṣb, K:) and فَعَلْتُ: (K:) the verb is seldom [in the Mṣb "never"] used without a negative particle: (Az, TA:) one says زِلْتُ أَفْعَلُ meaning مَا زِلْتُ أَفْعَلُ; but this is rare: (K:) and مَا زِيلَ يَفْعَلُ كَذَا, (§, Mṣb, K,) a phrase used by some of the Arabs, (Mṣb,) mentioned by Akh, (§, TA,) as is meant in [some of the copies of] the K by the addition of مِنْهُ, though Akh is not mentioned in what precedes. (TA.) The verb in مَا زَالَ and مَا زِلْتُ is used in the manner of كَانَ *in* governing the noun [which is its subject] in the nom. case and the predicate in the accus. case [as in مَا زَالَ زَيْدٌ قَائِمًا, expl. above]; but one may not say, مَا زَالَ مَا كَانَ زَيْدٌ إِلَّا مُنْطَلِقًا, like as one says, زَيْدٌ إِلَّا مُنْطَلِقٌ; for زَالَ denotes a negation, [meaning *he did not* a thing, or *he was not* doing &c.,] and مَا and لَا denote negation, and two negations together denote an affirmation; so that مَا زَالَ is affirmative like كَانَ; and as one may not say, كَانَ زَيْدٌ إِلَّا مُنْطَلِقًا, so one may not say, مَا زَالَ زَيْدٌ إِلَّا مُنْطَلِقًا. (Er-Rághib, TA.) One says also, مَا زِلْتُ وَزَيْدًا وَمَا زِلْتُ بِزَيْدٍ حَتَّى فَعَلَ ذٰلِكَ [*I desisted not with Zeyd until he did that*], (Sb, §,* TA,) inf. n. زَيْلٌ. (Sb, TA.) لَمْ يَزُلْ [*He, or it, has not ceased* to be &c., i. e., *has ever been* &c., (see أَزَلَّ,)] is said of God, as meaning *He has never been nonexistent;* and لَا يَزَالُ, said of Him, *He will never be nonexistent.* (Kull p. 31.) This [incomplete i. e. non-attributive] verb and the complete [i. e. attributive, which signifies "it ceased to be" or "exist," &c.,] differ in their components; the latter being composed of ز و ل; and this, of ى ز ل: or the incompleter is altered from the complete; being made to be with kesr to its medial radical letter, [for it is generally held to be from زَيِلَ or زَيِلَ,] after its having been [originally زَوَلَ, with fet-h: or it is from زَالَهُ, nor. يَزِيلُ, meaning "he put it," or "set it, apart," &c. (K.)

2. زَيَّلَهُ, (§, K,) inf. n. تَزْيِيلٌ, (§,) *He separated it* [i. e. accompany of men, or an assemblage of things,] *much* (Fr, Az, §,* K,* TA,) [*so greatly, or widely;* or *dispersed it;*] differing in degree from زَالَهُ like as مَيَّزَهُ does from مَازَهُ. (TA.) Hence, فَرَّيْنَا بَيْنَهُمْ [*And we will separate them widely, one from another*], (Fr, Az, §, K, TA,) in the Ḳur [x. 29]; (Fr, Az, §, TA;) where some read ↑ بَيَّنَّا بَيْنَهُمْ; like ↑ تَضَعْضَعُوا and لَا تَضَعْضَعُوا [in the Ḳur xxxix 17]. (Fr, Az, TA.) [See also an ex. in a verse cited voce دُونَ.] زَيْلَتْ is of the measure فَعْلَتْ because its inf. n. is as above; for were it فَعْلَتْ, one would say زَيْلَةٌ [of the measure فَعْلَةٌ]. (§.) ═ زَيْلٌ is also [said to be] an [irreg.] inf. n. of 5, q. v. (Lḥ, K.)

3. زايلهُ, (§, Mṣb, K,) inf. n. مُزَايَلَةٌ and زِيَالٌ, (§, K,) *He separated himself from him.* (§, Mṣb, K. [See also 1 in art. زول, last signification.]) One says, خَالِطُوا النَّاسَ وَزَايِلُوهُمْ, meaning [*Mix ye with men in familiar, or social, intercourse, and*] *separate yourselves from them in deeds, or actions.* (TA.) ═ زَايَلَتْهُ بِوَجْهِهَا *She veiled her face from him.* (IAar on the authority of Ibn-Ez-Zubeyr, TA: in art. برز.) [See also 6.] ═ زَايَلَنَا بَيْنَهُمْ: see 2. And see also what next follows.

4. ازالهُ (§, Mṣb, K) مِنْ مَكَانِهِ (§) or مَكَانِهِ, عَنْ مَكَانِهِ, (K,) inf. n. إِزَالَةٌ (K) and زِوَالٌ (Lḥ, K:) and ↑ أَزَالٌ (§, Mṣb, K, and Ḥar p. 303,) nor. يَزِيلُ, (§, K, and Ḥar ubi suprà,) or يَزَالُ, like يَبَالُ, (Mṣb,) inf. n. زَيْلٌ, (§, K, Ḥar,) or زِيَالٌ; (Mṣb;) both signify the same; (§, Mṣb, K;) *He removed it [from its place;* as the former is expl. in art. زول; (Mṣb in explanation of both, and Ḥar ubi suprà in explanation of the latter;) and so ↑ زَايَلَهُ, of which the primary signification is that first assigned to it in the next preceding paragraph. (Ḥar ubi suprà.) See also 1, fourth sentence. [And see 4 in art. زول.]

5. تزيّلوا, (§,* Mṣb, K,) inf. n. تَزَيُّلٌ and تَزْيِيلٌ, (K,) the latter [irreg., being properly inf. n. of 2,] of the dial. of El-Ḥijáz, mentioned by Lḥ; (TA;) and ↑ تزايلوا, inf. n. تَزَايُلٌ; (K;) *i. q.*

تَفَرُّوا [i. e. *They became separated much*, or *greatly*, or *widely*; *or became dispersed*: or rather, the former verb, being quasi-pass. of 2, has this meaning; and the latter verb, as quasi-pass. of 3, means simply *they became separated, one from another*]: (Ṣ, Ḳ:) [for] ٱلتَّزَايُل signifies ٱلتَّبَايُن: (Ṣ, Ḳ:) *is syn. with* تَزَيَّلُوا: thus in the Ḳur [xlviii. 25], where it is said, لَوْ تَزَيَّلُوا لَعَذَّبْنَا ٱلَّذِينَ كَفَرُوا [*Had they been widely separated, one from another, we had assuredly punished those who disbelieved*]: (Mṣb,* TA:) and some here read تَزَايَلُوا. (Bḍ.) [See also 7.]

6: see 5, in three places. — [Hence,] ٱلتَّزَايُل signifies also ٱلِٱحْتِشَام; (Ḳ, TA;) a tropical meaning: (TA:) one says, تَزَايَلَ عَنْهُ, meaning ٱحْتَشَمَهُ [i. e. *He was, or became, abashed at him*]: (Ṣ, TA:) because the مُحْتَشِم separates himself, and shrinks, from another. (TA.) — [See also مُتَزَايِلَة, whence it seems that one says, of a woman, تَزَايَلَتْ, meaning *She veiled her face from men*: see likewise 3.]

7. ٱنزال *It was, or became, put, or set, apart, away, or aside; removed*; or *separated*; (Ṣ, Ḳ:) عَنْهُ [*from him, or it*]. (TA.) One says, زَيَّلْتُهُ عَنْهُ: see 1. (Ṣ, Ḳ.) [See also 5. And see 7 in art. زول.]

زَيْل *Width between the thighs*; (Ṣ, Ḳ;) like فَجّ. (Ṣ.)

أَزْيَل, (Ḳ,) or أَزْيَل الفَخِذَيْن, occurring in a trad., (TA,) *Having the thighs wide apart*. (Ḳ, TA.)

مِزْيَل A man *acute* or *sharp* or *quick in intellect, clever, ingenious, skilful, knowing*, or *intelligent*; *knowing with respect to the subtilties, niceties, abstruseties, or obscurities, of things, affairs*, or *cases*; as also مِزْيَال: (Ḳ:) or *vehement in altercation*, or *litigation*, *who shifts* (يَزُول) *from one plea, or argument, to another*: occurring in a trad., in which it is said, with reference to two claimants, كَانَ أَحَدُهُمَا مِخْلَطًا مِزْيَلًا [*One of them two was a person who mixed in, or entered into, affairs; vehement in altercation*, &c.]: (TA in ٱلتَّزَايُل, TA:) accord. to which latter explanation, it should be mentioned in art. زول, as it is by the author of the L; but Z mentions it in the present art., like F. (TA.)

مِزْيَال: see the next preceding paragraph.

الحِبّ المِزْيَال [a mistranscription for الحَبِيب] means البَائِن [i. e. *The beloved, or the friend, who is in a state of separation*, or *disunion*]. (TA.)

مُتَزَايِلَة A woman *who veils her face from men*. (TA in art. بز.)

زين

1. زَانَهُ, (Ṣ, MA, Mṣb, Ḳ,) aor. يَزِينُهُ, (Mṣb,) inf. n. زَيْنٌ; (MA, Mṣb, KL, TA;) and ٭ زَيَّنَهُ, (Ṣ, MA, Mṣb, Ḳ,) inf. n. تَزْيِينٌ; (Mṣb, KL, TA;) and ٭ أَزَّانَهُ, (Mṣb, Ḳ,) and ٭ أَزْيَنَهُ, (Ḳ,) which is its original form, (TA,) inf. n. إِزَانَةٌ; (Mṣb;) signify the same; (Ṣ, MA, Mṣb, Ḳ;) *He, or it, adorned, ornamented, decorated, decked, bedecked, garnished, embellished, beautified*, or *graced, him, or it*. (MA, KL, Ṣ: [and the like is indicated in the Ṣ and Mṣb and Ḳ.]) ٱلزَّيْن said of a quality, and of an action, and of a saying, is best rendered *It adorned him, or graced him, or was an honour to him*; contr. of شَانَهُ; as is indicated in the Ṣ and Ḳ: and sometimes means *it was his pride*: and ٭ زُيِّنَ means as expl. above: and *he embellished it, dressed it up, or trimmed it*; said in this sense as relating to language: and *he embellished it, or dressed it up*, namely, an action &c. to another (لِغَيْرِهِ); often said in this sense of the Devil; (as in the Ḳur vi. 43, &c.;) i. e. *he commended it* to him: and ٭ زَيَّنَهُ and زَانَهُ كَذَا [*Such a thing adorned him*, &c.,] are expl. as said when one's excellence [فَضْلُهُ, as I read for فعله, an evident mistranscription,] appears either by speech or by action: and ٭ تَزْيِينٌ اللّٰهِ [*God's adorning*, &c., *of things*] is sometimes by means of his creating them مُزَيِّنَة [i. e. adorned, &c.]; and ٭ تَزْيِينٌ النَّاسِ [*The adorning*, &c., *of men*], by their abundance of property, and by their speech, i. e. by their extolling Him. (Er-Rāghib, TA.) One says, ٭ زَيَّنَ لِي الهَوَى [*Love, or desire, commended it to me*]: but in the former, مِنَ الهَوَى in the place of لِي الهَوَى. [The reading in the Ṣ means *of the objects of love*: for هَوًى, being originally an inf. n., may be used alike as sing. and pl.:] ٭ تَزْيِينٌ [means *The setting off*, or *commending, of a commodity in selling*; and] is allowed, if without concealment of a fault, or defect, from the purchaser, and without lying in the attribution and description of the article. (TA.)

2: see above, in six places.

4. أَزَانَهُ and ٭ أَزْيَنَهُ: see 1, first sentence. — See also the paragraph here following.

5. تَزَيَّنَ and ٭ ٱزْدَانَ, (Ṣ, Ḳ,) the latter of the measure ٱفْتَعَلَ, [originally ٱزْتَيَنَ, and then ٱزْدَانَ,] (Ṣ,) quasi-pass. verbs, [the former of زَيَّنَهُ and the latter of زَانَهُ,] (Ḳ,) signify the same; (Ṣ;) *He, or it, was, or became, adorned, ornamented, decorated, decked, bedecked, garnished, embellished, beautified, or graced*; (Ṣ, Ḳ;) as also تَزَيَّنَ, (Ṣ,* Ḳ,) [a variation of the first, being] originally تَزْتَيَنَ, the ت being made quiescent, and incorporated into the ز, and the ت being prefixed in order that the inception may be perfect; (Ṣ, TA;) and ٭ ازْيَانَّ and ٭ ازْيَنَّ. (Ḳ.) One says, ٭ أَزْيَنَتِ الأَرْضُ بِعُشْبِهَا [perhaps a mistranscription for ٭ ازْيَنَّتِ, *The earth, or land, became adorned, &c., with, or by, its herbage*]; as also ٭ ازْيَنَّتْ, originally ٭ تَزَيَّنَتْ [as expl. above]; (Ṣ;) and some, in the Ḳur x. 25, read ٭ تَزَيَّنَّتْ; and some, ٭ ازْيَانَّتْ. (Bḍ.) And they said, ٭ إِذَا طَلَعَتِ الجَبْهَةُ, (Ṣ,) or ٭ تَزَيَّنَتِ السُّنْبُلَةُ [*When* الجبهة (the Tenth Mansion of the Moon) *rises aurorally, the palm-tree becomes garnished* with ripening dates: that Mansion thus rose in central Arabia, about the commencement of the era of the Flight, on the 12th of August, O. S.; and in that region, at, or soon after, that period, the dates begin to ripen]. (TA.) [تَزَيَّن is said of language, as meaning *It was embellished, dressed up, or trimmed*: and of an action &c., as meaning *it was embellished, or dressed up*, i. e. *commended*, to a person, by another man, and, more commonly, by the Devil.] — And تزيّن also signifies *He adorned, ornamented, decorated, decked*, &c., *himself*. (MA, KL.) [Hence,] تَزَيَّنَ بِٱلبَاطِلِ [*He invested himself with that which did not belong to him*]. (Ṣ and TA in art. شبع.)

8. ٱزْدَانَ, originally ٱزْتَيَنَ: see the next preceding paragraph, first sentence.

9: } see 5, each in two places.
11: }

زَانٌ: see art. زون.

زَيْن [as an inf. n., and also as a simple subst.,] is the contr. of شَيْن: (Ṣ, Mṣb, Ḳ:) [as a simple subst.,] *i. q.* زِينَة, q. v.: (Ḥar p. 139:) [and commonly signifying *A grace; a beauty; a comely quality; a physical*, and also *an intellectual, adornment; an honour, or a credit*; and anything that is the *pride*, or *glory*, of a person or thing: in these senses contr. of شَيْن:] pl. أَزْيَان. (Ḳ.) — Az says, I heard a boy of [the tribe called] Beneo-'Okeyl say to another, وَجْهِي زَيْن, وَوَجْهُكَ شَيْن, meaning *My face is comely and thy face is ugly*; for وَجْهِي ذُو زَيْن وَوَجْهُكَ ذُو شَيْن [*my face is possessed of comeliness and thy face is possessed of ugliness*]; using the inf. ns. as epithets; like as one says صَوْم رَجُل and عَدْل. (TA.) — Also *The comb of the cock*. (Ṣ.)

زَانَهُ [mentioned in this art. in the Ḳ]: see art. زون.

زِينَة, the subst. from زَانَهُ, (Mṣb,) signifies مَا يَتَزَيَّنُ بِهِ [i. e. *A thing with which*, or *by which, one is adorned, ornamented, decorated, decked, bedecked, garnished, embellished, beautified*, or *graced*; or *with which*, or *by which, one adorns, &c., himself*]; (T, Ṣ, Ḳ;) *any such thing*; (T, TA;) [*any ornament, ornature, decoration, garnish, embellishment*, or *grace*;] and so ٭ زَيْن; (Ḳ;) and ٭ زَيْن, also, [which see above,] signifies the same as زِينَة. (Ḥar p. 139:) accord. to El-Ḥarālleo, زِينَة denotes the [*means of*] *beautifying*, or *embellishing, a thing by another thing*; *consisting of apparel*, or *an ornament of gold* or *silver* or *of jewels* or *gems*, or *aspect*: or, as some say, it is *the beauty* [*seen*] *of the eye that does not reach to the interior of that which is adorned [thereby]*: accord. to Er-Rāghib, its proper mean-

ing is *a thing that does not disgrace, or render unseemly, a man, in any of his states or conditions, either in the present world or in that which is to come:* but that which adorns him in one state or condition, exclusively of another, is in one point of view زَيْنٌ: summarily speaking, it is of three kinds; namely, *mental, such as knowledge or science, and good tenets;* and *bodily, such as strength, and tallness of stature, and beauty of aspect;* and *extrinsic, such as wealth, and rank or station or dignity;* and all these are mentioned in the Ḳur: (TA:) the pl. is زِيَنٌ. (Bḍ in x. 25.) زِينَةُ الحَيَاةِ الدُّنْيَا [or simply زِينَةُ الدُّنْيَا] generally means *The ornature, finery, show, pomp, or gaiety, of the present life or world;* and] particularly includes *wealth and children.* (Ḳur xviii. 44.) زِينَةُ الأَرْضِ [*The ornature of the earth*] means *the plants, or herbage, of the earth.* (TA.) يَوْمُ الزِّينَةِ [*The day of ornature*] is *the festival* (العِيدُ); (Ṣ, Ḳ;) when men used [and still use] to adorn themselves with goodly articles of apparel. (TA.) And also *The day of the breaking* [*of the dam a little within the entrance*] *of the canal of Miṣr* [here meaning the present capital of Egypt, El-Káhireh, which we call "Cairo"], (Ḳ, TA,) i. e. the canal which runs through the midst of Miṣr, and [the dam of] which is broken when the Nile has attained the height of sixteen cubits or more: this day is said to be meant in the Ḳur xx. 61: it is one of the days observed in Egypt with the greatest gladness and rejoicing from ancient times; and its observance in the days of the Fátimees was such as is inconceivable, as it is described in the "Khiṭaṭ" of El-Makreezee. (TA. [The modern observances of this day, and of other days in relation to the rise of the Nile, are described in my work on the Modern Egyptians.])

قَمَرٌ زَيَّانٌ *A beautiful moon.* (Ḳ.)

زَيَّانٌ: see زِينَةٌ.

[زِيَانَةٌ The *art*, or *occupation, of the* مُزَيِّن: so in the present day.]

زَائِنٌ: see the last paragraph in this art.

مُزَيِّنٌ: see مُتَزَيِّنٌ. — [Also,] applied to a man, *Having his hair trimmed, or clipped,* [or *shaven, by the* مُزَيِّن.] (Ṣ, TA.)

مُزَيِّنٌ *i. q.* حَجَّامٌ [i. e. *A cupper;* who is generally *a barber;* and to the latter this epithet (مُزَيِّن) is now commonly applied; as it is also in the MA]. (Ṣ, TA.) = See also مُتَزَيِّنٌ.

مُزَيَّنٌ: see مُتَزَيِّنٌ.

مُزَّانٌ, مُزْدَانٌ: see each in two places in what follows.

مُتَزَيِّنٌ and مُزْدَانٌ and مُزَّانٌ signify the same [i. e. *Adorned, ornamented, decorated, decked, bedecked, garnished, embellished,* or *graced;* as also مُزَيَّنٌ: and the first signifies also *self-adorned* &c.]: (TA:) the second and third are part. ns. of اِزْدَانَ; the third being formed from the second by incorporation [of the د into the ز]: and the dim. of مُزْدَانٌ is مُزَيْزَانٌ, like مُسَيْطِرٌ the dim. of مُسَيْطِرٌ; and if you substitute [for the د], مُزَيْبِنٌ: and in like manner in forming the pl. you say مَزَايِينُ and مَزَابِينُ. (Ṣ.) You say, أَنَا مُزَّانٌ بِإِعْلَامِكَ and مُزْدَانٌ بِإِعْلَامِكَ and مُتَزَيِّنٌ, meaning بِإِعْلَامِ أَمْرِكَ [i. e. *I am graced by the making known of thy command,* or *affair*]. (TA.) And مُتَزَيِّنَةٌ امْرَأَةٌ زَائِنٌ means [i. e. *A woman adorned,* &c.; or *self-adorned* &c.]: (Ḳ, TA:) in [some of] the copies of the Ḳ, erroneously, مُتَزَيِّنٌ. (TA.)

END OF THE THIRD PART OF BOOK I.

W. M. WATTS, 20 GRAY'S-INN ROAD.

القاموس

AN

ARABIC-ENGLISH

LEXICON,

DERIVED FROM THE BEST AND THE MOST COPIOUS EASTERN SOURCES;

COMPRISING A VERY LARGE COLLECTION
OF WORDS AND SIGNIFICATIONS OMITTED IN THE ḲÁMOOS,
WITH SUPPLEMENTS TO ITS ABRIDGED AND DEFECTIVE EXPLANATIONS,
AMPLE GRAMMATICAL AND CRITICAL COMMENTS,
AND EXAMPLES IN PROSE AND VERSE:

COMPOSED BY MEANS OF THE MUNIFICENCE OF THE MOST NOBLE

ALGERNON,

DUKE OF NORTHUMBERLAND, K.G.,

ETC. ETC. ETC.,

AND THE BOUNTY OF

THE BRITISH GOVERNMENT:

BY EDWARD WILLIAM LANE,

CORRESPONDENT OF THE INSTITUTE OF FRANCE, ETC.

IN TWO BOOKS:

THE FIRST CONTAINING ALL THE CLASSICAL WORDS AND SIGNIFICATIONS COMMONLY KNOWN
TO THE LEARNED AMONG THE ARABS:
THE SECOND, THOSE THAT ARE OF RARE OCCURRENCE AND NOT COMMONLY KNOWN.

BOOK I.—PART 4.

ص — س

AXB ~~G~~ 5D. C-10

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س

The twelfth letter of the alphabet; called سِينٌ. It is one of the letters termed مَهْمُوسَة [or non-vocal, i. e. pronounced with the breath only, without the voice]; and of the letters termed أَسَلِّيَّة, as also ص and ز, because proceeding from the tip of the tongue: its place of utterance is between that of ص and that of ز: and Az says that it is never conjoined with either of these two letters in any Arabic word: (TA:) it is a sibilant letter; and is distinguished from ص by the raising of the tongue to the palate [in the utterance of the latter], and from ز by the suppression of the voice [in the utterance of the former]. (K in art. سين.) It is one of the letters of augmentation [occurring in the form اِسْتَفْعَلَ and its derivatives]. (S and L in art. سين.) [See also سِينٌ in art. سين. It is sometimes substituted for ص; as in سِرَاطٌ, for صِرَاطٌ: and for ش, as in سِطْرَنْجٌ, for شِطْرَنْجٌ: (see De Sacy's Chrest. Arabe, sec. ed., ii. 230-233: and iii. 630-632:)] and AZ says that some of the Arabs substitute for it ث, (S and L and K in art. سين,) as in the saying (S and L in art. سين) of 'Alyà Ibn-Arkam, (L ibn,)

يَا قَبَّحَ اللّٰهُ بَنِى السَّعْلَاتِ ... عَمْرَو بْنَ يَرْبُوعٍ شِرَارَ النَّاتِ ... لَيْسُوا أَعِفَّاءً وَلَا أَكْيَاتِ

[*O, may God remove far from good, or from prosperity, the sons of the Sa'lah, 'Amr Ibn-Yarbooa, the worst of mankind: they are not chaste, nor sharp in intellect*]: he means أَنَاسٍ and بِأَكْيَاسٍ: (S and L ib.:) and in like manner one says عُسْتُ for عُصْتُ. (TA in art. كيت.) — لٓمٓ in the Kur [commencing ch. xxxvi.] is like يٰسٓ and حٰمٓ at the commencement of chapters of the same; and is said by 'Ikrimeh to mean يَا إِنْسَانُ [*O man*], because it is followed by the words إِنَّكَ لَمِنَ الْمُرْسَلِينَ: (S and L in art. سين:) or it means either thus, or يَا سَيِّدُ [*O man of dignity*]. (K in art. سين.) — س is a particle peculiarly prefixed to the aor., rendering it clearly denotative of the future, (Mughnee, and S* and K* in art. سين,) as in سَيَفْعَلُ [*He will do such a thing*], (S and L ib.,) and considered as forming a part thereof, for which reason it does not exercise any government upon it: it is not contracted from سَوْفَ, contrary to what the Koofees hold: nor is the extent of the future with it shorter than it is with سَوْفَ, contrary to what the Basrees hold: the analytical grammarians term it حَرْفُ تَنْفِيسٍ, by which is meant a particle of amplification; because it changes the aor. from the strait time, which is the present, to the ample time, which is the future: but plainer than their expression is the saying of Z and others, [that it is] a particle denoting the future. (Mughnee.) Kh asserts that it corresponds [as an affirmative] to [the negative] لَنْ. (S and L in art. سين.) Some assert that it sometimes denotes continuance, not futurity: this is mentioned in relation to the saying in the Kur [iv. 93], سَتَجِدُونَ آخَرِينَ [as though meaning *Ye continually find others*]; and they adduce as an evidence thereof the saying in the same [ii. 136], سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّاهُمْ عَنْ قِبْلَتِهِمْ [as meaning *The light-witted of the people continually say, What hath turned them away, or back, from their kibleh?*]; affirming that this was revealed after their saying مَا وَلَّاهُمْ: but this the grammarians know not; and that this verse was revealed after their saying مَا وَلَّاهُمْ is not a fact agreed upon: moreover, if it be conceded, still continuance is inferred from the aor.; like as when you say, فُلَانٌ يَقْرِى الضَّيْفَ and يَصْنَعُ الْجَمِيلَ, you mean that it is his custom to do thus. (Mughnee.) Z asserts that when it is prefixed to a verb signifying what is liked or disliked, it denotes that the event will inevitably happen: i. e., when it is prefixed to a verb signifying a promise or a threat, it corroborates and confirms its meaning. (Mughnee.) — [As a numeral, س denotes *Sixty*.]

سَا

i. q. سَوْفَ, q. v.

سَأَبَ

1. سَأْبَهُ, (S, M, K,) aor. ـَ, (M, K,) inf. n. سَأْبٌ, (S, M,) *He throttled him*, syn. خَنَقَهُ; (S, M, TA'Arf, K;) *i. e., squeezed his throat:* (TA:) or, *so that he died*, (S,) or *so that he killed him*. (M, K.) — And سَأَبَهُ *He widened it;* namely, a سِقَاء [or skin for water or milk]. (S, K.) — سَأَبَ مِنَ الشَّرَابِ, (M, K,) aor. ـَ and inf. n. as above; (M, K;) and سَئِبَ, (M, K,) aor. ـَ, (K,) inf. n. سَأَبٌ; (M;) *He was satisfied with drinking of wine or beverage*. (M, K.)

سَأْبٌ and ♦ مِسْأَبٌ *A [skin such as is termed]* زِقّ, (S, M, K,) *for wine:* (M:) or *such as is large:* (M, K:) or a زِقّ *of any kind:* (M:) or *a receptacle of skin, or leather, in which the* زِقّ *is put:* (M, K:) the former also occurs in a verse in which it is read without ء for the sake of the rhyme: (M:) and its pl. is سُؤُوبٌ: (S, M, K:) and (so in the S, but in the K "or,") the latter (مِسْأَب) signifies *a skin for honey:* (S, K:) and in a verse of Aboo-Dhu-eyb, (S, M, K,) cited voce عَافَةٌ, (S, M,) it is written مِسْئَبٌ (S, M, K,) without ء; (S, M:) and it signifies also *a skin in which clarified butter is put*. (S and L voce بِسَادٌ.)

سُؤْبَانٌ, in the following saying, إِنَّهُ لَسُؤْبَانُ مَالٍ, meaning *Verily he is one who pastures, or tends, the cattle, and takes care of them, and manages them, well*, (IJ, M, K,*) is from سَأْبٌ signifying "a زِقّ," because the زِقّ is made only for the preservation of its contents. (IJ, M.)

سَأُوبٌ: see سَأْبٌ, in two places. Also, (K,) applied to a man, (TA,) *Who drinks much water*. (K.)

سَأَدَ

1. سَئِدَ: see 1 in art. سود.

4. إِسْآدٌ signifies The *hastening*, or *being quick, in journeying;* (S, K;) and is mostly used in relation to journeying by night: (S:) or *the journeying all the night;* (M;) or *the journeying in the night without alighting to rest;* (Mbr, S, K;) and تَأْوِيب signifies the "journeying in the day without alighting to rest:" (Mbr, S:) or the *journeying of camels night and day* (AA, S, M, K) *together*. (M, K.) And ♦ سَأَّدَ occurs [as an inf. n. in the sense of إِسْآدٌ]; but [Isd says] I know not any verb [properly] belonging to it. (M.) — You say also, سَأَدَ السَّيْرَ *He prosecuted the journey with energy*, (M,) or *persistently*, or *continually*. (MA.) [See an ex. in a verse of Aboo-Duwád cited voce مَرْفُوقٌ.]

سَأْدٌ [an inf. n. of which the verb is not mentioned,] The act of *walking*, or *going any pace on foot*. (M.)

سَأْدَةٌ: see 4, above.

سُؤْدَةٌ *Somewhat remaining of youthfulness* (S, K) *and strength* (S) in a woman. (S, K.* (See also سُؤْدَةٌ.))

مِسْأَدٌ A skin for clarified butter, (S, K, [see مِدْرَةٌ,]) or for honey; as also مِسَادٌ, without ة: the former of the measure مِفْعَلٌ, and the latter of the measure فِعَالٌ: or a [skin of the kind called] زِقّ smaller than the جَمِيت [which is similarly described as a skin, or small skin, of the kind called زِقّ]: (El-Aḥmar, L:) but Sh says, what we have heard is مِسْأَبٌ, meaning a large [skin of the kind called] زِقّ. (L.)

مَسْؤُودٌ: see art. سود.

ساذج

سَاذَجٌ (O, K, TA) and سَاذِجٌ (TA) arabicized from [the Pers.] سَادَهْ: (O, K: [in some copies of the K سَاذَهْ:]) this is the only explanation in some of the copies of the K: (TA:) Plain; i. e. without variegation, decoration, embellishment, or engraved or sculptured work: (O, TA:) or without any hair upon it: or of one unmixed colour: this last is [said to be] the correct meaning [in many instances]; but the shaykh Welee-ed-Deen El-'Irákee says, in the Expos. of the "Sunan" of Aboo-Dáwood, respecting a pair of boots of the Prophet, described as خُفَّانِ أَسْوَدَانِ سَاذَجَانِ or سَاذِجَانِ, that this phrase seems to mean A pair of black boots of one unmixed colour; the last word being used in this sense in the common conventional language; though he had not found it with this meaning in the lexicons, nor in the books of authors on the strange words occurring in traditions. (TA.) — Also Free from self-constraint: and one who knows not badness, wickedness, deceit, or guile; in whom is no latent rancour, malevolence, malice, or spite, nor cunning: (O:) or free in intellect; and easy [or simple or artless] in nature or disposition. (TA in art. سدج.) — سَاذَجَةٌ, also written سَاذِجَةٌ, is used by authors on the scholastic theology of the Muslims as meaning An argument, a plea, an allegation, an evidence, or a testimony, that is undecisive: and sometimes the same epithet is used [in like manner] in other cases. (L.) — In some copies of the K, it is said to be [the name of] Certain roots and shoots, that grow in waters, useful for such and such things; arabicized from ساذه [or سَاذَهْ]: (TA:) or certain leaves and shoots, (O, K,) used as a medicine, having a flower; one sort thereof called رُومِيٌّ; and another, هِنْدِيٌّ; [the latter name, i.e. سَاذَجٌ هِنْدِيٌّ, as well as سَاذَجٌ alone, applied in the present day to malabathrum, or Indian spikenard;] growing in waters that collect and stagnate in black muddy lands, (O,) standing up on the surface of the water, (O, K,) like the plant called غُضَى الْمَآءِ, (O,) without attachment to a root; (O, K;) beneficial for swellings of the eye. (K.)

سأر

1. سَأَرَ: see 4, in two places. — سَئِرَ, aor. ـَ, (Msb, K,) inf. n. سُؤْرٌ, (Msb,) It remained; became left, as a residue. (Msb, K.)

4. أسأر He left a remainder, or somewhat remaining; (IAṣr, M, K;) as also ٭ سَأَرَ, (IAṣr, K,) or سَآرَ, (A,) inf. n. سُؤْرٌ: (TK:) or he left somewhat of the beverage in the bottom of the vessel from which he had drunk; (S, TA;) as also أسأر فِى الْإِنَآءِ سُؤْرًا: (A:) the doing of which is prescribed in a trad. (TA.) You say also أسأرهُ He left it remaining. (Msb.) And أسأر سُؤْرًا He left a remainder, or residue. (T, TA.) And أسأر مِنْهُ شَيْئًا He left somewhat of it remaining. (M.) And أَسْأَرَتِ الإِبِلُ فِى الْحَوْضِ, and ٭ سَأَرَتْ, The camels left some water remaining in the trough, or tank. (A.) Also أسأر مِنَ الطَّعَامِ سُؤْرَهُ He left somewhat remaining of the food. (A.) And أسأر مِنْ حِسَابِهِ He left somewhat of his calculation unreckoned. (M, TA.)

8. تسأر (so in the Tekmileh and M and CK, and in a MS. copy of the K; but in some copies of the K, and in a copy of the A, ٭ تَسَأَّرَ;) He drank the remains: (A:) or the remainder of the beverage: (K:) or so تسأر الثَّمِيدَ. (Lḥ, M.)

6: see what next precedes.

سُؤْرٌ A remainder, or residue; (T, M, Msb, K;) of a thing, (M,) or of anything; (TA;) as also ٭ سُؤْرَةٌ: (T:) or a remainder of beverage in the bottom of a vessel after one has drunk; (S,* A;) such as is left by a rat or mouse &c. after drinking: (S:) properly applied to a remainder of water left by the drinker in a vessel or watering-trough: and tropically to ‡ a remainder of food, &c.: (Mgh:) and ٭ سُؤْرَةٌ signifies likewise ‡ a remainder of food: (A:) pl. of the former أَسْآرٌ, (S, M, Mgh, Msb,) and, by transposition, أَسْئَارٌ, like آبَارٌ and آرَامٌ, pls. of بِئْرٌ and رِئْمٌ. (M.) [See also سَائِرٌ, below.] — السُّؤْرَةُ ٭ الصُّقْرِ means ‡ What remains of the portion of the flesh of the game that is given to the hawk which has captured it. (A.) — And ٭ سُؤْرَةٌ also signifies ‡ A remainder of youthful vigour in a man, (M, K,) or in a woman who has passed the prime of youth, (Lth,) or in a woman who has passed the period of youth but not been rendered decrepit by old age. (A.) [See also سُؤْدُدٌ.] — And ٭ What is good, or excellent, of property, or of camels or the like: pl. سُؤُرٌ. (L.) [App. because such is left when one has parted with the bad.] — ٭ سُؤْرُ شَرٍّ means Such a one is very evil or mischievous. (A.)

سُؤْرَةٌ: see the next preceding paragraph, in five places.

سَائِرٌ One who leaves a remainder, or residue, (S, M, K,) of beverage in the bottom of the vessel from which he has drunk: (S, M:) [and ‡ of food in a dish; &c.:] deviating from rule, (S, M,) like جَائِرٌ from أَجْوَرَ: (S:) [see دَوَّالٌ, which is said to be the only other instance of the kind:] by rule it should be ٭ مُسْئِرٌ; (S, K;) which is [said to be] also allowable: (K:) but MF denies this; (TA;) or it may be [regular] from سَأَرَ or [irregular] from أَسْأَرَ. (T, TA.)

سَائِرُ The rest, or remainder, (T, and M in art. سبر, and Msb and K,) of a thing, (Z, M, Msb,) whether little or much; (T, Msb;) and of men, or people: (Sgh, Msb:) not the whole, or all, as many imagine it to mean, (Sgh, Msb, K,) though people use it in this latter sense, (IAth,) which Sgh asserts to be a vulgar error: (Msb:) it occurs repeatedly in trads., and always in the former sense: (IAth:) or it is sometimes used [in chaste Arabic] in the latter sense: (K:) and is correctly so used accord. to AAF and J and IJ and El-Jawáleekee and IB, the last of whom confirms this signification by many examples and evident proofs: but whether, in this sense, it is derived from السُّبْرُ, as AAF and J and others hold, or from سُوَارُ the "wall which surrounds a town or city," as others hold, is disputed: (TA:) and سَائِرُ الشَّىْءِ is a dial. var. of سَابُرُهُ. (S in art. سبر.) — An Arab of the desert became the guest of a party, and they ordered the female slave to perfume him; whereupon he said, بَطْنِى عَطِرِى وَسَائِرِى دَرِى [My belly perfume thou, and the rest of me leave thou]: (K:) but in other lexicons than the K, we find أَعْطِرِى. (TA in art. عطر.) This saying is a well-known prov. (TA.) [In the TA it is added that سائرى here signifies the whole of me, or all of me: but this is an evident mistake.] You say this to a man who gives you what you do not want, and refuses you what you want. (Sgh, TA in art. عطر.) — It is related, also, that a hostile attack was made upon a people, and they cried out for aid to the sons of their uncle; but these held back from them until they had been made captives and taken away; then they came inquiring respecting them; and the person asked replied, أَسَائِرَ الْيَوْمِ وَقَدْ زَالَ الظَّهْرُ [What, all the day, when the noon has passed?] (K:) i.e., Dost thou covet what is remote, (مَا بَعُدَ, (S, K, TA, in a copy of the S and in one of the K and in the CK مَا بَعُدَ,) when [reason for] despair hath become manifest to thee: for when one wants the whole day, and the noon has passed, he must despair like as he despairs of accomplishing his want at sunset. (S in art. سبر, and K.) This saying is a prov.; (S, A;) and is used with reference to a thing which one hopes to attain when its time has passed. (A.)

[أَسَائِرُ expl. by Golius as a pl. meaning "Partes reliquæ" is an evident mistake, app. caused by a misunderstanding of the latter prov. mentioned above.]

مُسْئِرٌ: see سَائِرٌ.

سأسر

سَأْسَرٌ a dial. var. of سَاسَمٌ without ء; A certain tree; [accord. to some,] i. q. جُلَّنَارٌ. (TA.) [See art. اسس.]

سأل

1. سَأَلَ (S, M, K) with كَذَا following it, and بِكَذَا and عَنْ كَذَا, (S,* K,) aor. يَسْأَلُ, (M,)

inf. n. سُؤَالٌ and مَسْأَلَةٌ, (S, M, K,) which latter is also pronounced مَسْئَلَةٌ, without the hemzeh, (TA,) and تَسْآلٌ and سَآلَةٌ, (M, K,) and سَأَلَةٌ or سَآلَةٌ, (accord. to different copies of the K, the former of these two accord. to the TA, [and it appears from a statement that will be found below, voce سُؤَالٌ, that one of these is correct, but in an excellent copy of the M, in the place thereof, I find, and ↑ سَاءَلَةٌ, as a verb, doubly trans., first thus by itself, and secondly by means of عَنْ, as shown by an ex. in a verse cited below, (see 3,) and this also is correct,]) all [sometimes] signify the same, (S, K,) i. e. *He asked him such a thing; or asked him, interrogated him, questioned him, or inquired of him, respecting such a thing:* but سَأَلَ عن كذا is more common than سَأَلَ كذا: when سَأَلَ means the asking, or demanding, of property, it is trans. [only] by itself or by means of مِنْ [so that you say سَأَلْتُهُ كَذَا and سَأَلْتُ مِنْهُ كَذَا meaning *he asked, or demanded, of him such a thing*]: (Er-Rághib, TA:) and one says also سَأَلَ, aor. يَسْأَلُ, (Akh, S, M, Mṣb, K,) like خَافَ, aor. يَخَافُ; (Mṣb, K;) which is of the dial. of Hudheyl; the medial letter of this being originally و, as is shown by the phrase, mentioned by AZ, هُمَا يَتَسَاوَلَانِ: (TA:) [respecting this dial. var., see what follows:] the imperative (S, Mṣb, K, TA) of سَأَلَ (S, Mṣb, TA) is اِسْأَلْ; (S, M, Mṣb, K, TA;) and (S, K, &c.) that of سَأَلَ, (S, Mṣb, TA,) سَلْ, (S, Mṣb, K, TA,) dual. سَلَا, and pl. سَلُوا, [these two being] irregular; (Mṣb;) and AAF mentions that Aboo-'Othmán heard one say اِسَلْ, [a form omitted in some copies of the K, but mentioned in the CK,] meaning اُسْأُلْ, suppressing the ء, and transferring its vowel to the preceding letter, like as some of the Arabs said لَحْمَرُ for لَ الْأَحْمَرُ [as many do in the present day]: (M:) accord. to ISd, (TA,) the Arabs universally suppress the ء in the imperative except when they prefix to it وَ or فَ; (M, TA:) saying وَاسْأَلْ and فَاسْأَلْ (TA:) or when لَ [or فَ] is prefixed, it is allowable to pronounce the ء and also to suppress it, as in saying وَاسْأَلُوا and وَسَلُوا: (Mṣb:) and for the pass. سُئِلَ, one may say سُيِلَ, and سُئِلَ, in this instance making the kesreh to partake of the sound of dammeh, and سُولَ; and also سِيلَ, in which the middle letter is pronounced with a sound between that of ء and that of ى, or resembling that of و. (IJ, TA.) As Er-Rághib says, سُؤَالٌ signifies The *asking, or demanding, knowledge, or information, or what leads thereto:* and the *asking, or demanding, property, or what leads thereto.* (TA.) سَأَلْتُهُ عَنِ الشَّيْءِ means *I asked of him information respecting the thing:* (IB, TA:) [and the like is said in the Mṣb:]) and سَأَلْتُهُ الشَّيْءَ [is sometimes used in the same sense, as has been shown above, but generally] means *I asked him to give me the thing:* (IB, TA:) you say, سَأَلَهُ مَالًا *He asked, demanded, or begged, of him property*, and in like manner, سَأَلَ إِلَيْهِ مَالًا [followed by مَالًا]: (MA:) and سَأَلْتُ اللّٰهَ الْعَافِيَةَ, inf. n. سُؤَالٌ and مَسْأَلَةٌ, *I begged, or sought, of God health*, or *freedom from disease*, &c. (Mṣb.) The saying in the Kur [lxx. 1], سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ means عَنْ عَذَابٍ [i. e. *An asker asked respecting a falling punishment*]: (S:) [or] one says, خَرَجْنَا نَسْأَلُ عَنْ فُلَانٍ and بِفُلَانٍ [meaning *We went forth asking respecting such a one*]: (Akh, S:) or the phrase in the Kur means *a caller called [for a falling punishment]*: (TA:) and some read سَالَ سَائِلٌ بِعَذَابٍ وَاقِعٍ [likewise] from السُّؤَالِ: (Bḍ:) or this means سَالَ وَادٍ بِعَذَابٍ وَاقِعٍ [i. e. *a valley flowed with a falling punishment*]; (Bḍ, TA;) so some say; (TA;) from السَّيَلَانِ. (Bḍ.) The saying, in a trad., نَهَى عَنْ كَثْرَةِ السُّؤَالِ *[He (Mohammad) forbade much questioning* or *inquiring*] is said to relate to subtile questions or inquiries, that are needless; like another trad., mentioned below, voce مَسْأَلَةٌ: or to the begging, of men, their property needlessly. (TA.)

3. سَآلَهُ, (M, TA,) inf. n. مُسَآلَةٌ: (TA:) see 1, first sentence. Aboo-Dhu-eyb says,

أَسَآلَتْ رَسْمَ الدَّارِ أَمْ لَمْ تَسَائِلِ ۞
عَنِ السَّكْنِ أَمْ عَنْ عَهْدِهِ بِالْأَوَائِلِ ۞

[Didst thou ask the remains of the dwelling, or didst thou not ask, respecting the inhabitants, or respecting their knowledge of the former occupants?]. (M, TA.) — In the saying of Bilál Ibn-Jereer,

إِذَا جِئْتَهُمْ أَوْ سَآلَتْهُمْ ۞ وَجَدْتَ بِهِمْ عِلَّةً حَاضِرَهْ ۞

[When thou becomest their guest, or askest of them, thou findest with them a ready excuse], سَآلَتْهُمْ is a combination of two dial. vars.; the ء in the original phrase سَأَلْتُ زَيْدًا, and the ى being a substitute in the phrase سَايَلْتُ زَيْدًا; the measure of سَآلَتْهُمْ being فَعَايَلْتُهُمْ, (M, K:*) so said Ahmad Ibn-Yahyà, [i. e. Th,] who had at first ignored the expression: (M:) and it is an instance of which we know not a parallel in the language. (M, K.*) — [Accord. to analogy, سَاءَلَهُ also signifies *He asked him, &c., being asked by him*, &c. — And Freytag states that Reiske has explained تَسَاءَلَ as meaning *He always demanded that another should express wishes for his health*; but I know not any instance of its being used in this sense.]

4. أَسْأَلَهُ سُؤْلَهُ ↑, (K,) or ↑ سُؤْلَتَهُ, (S,) and ↑ مَسْأَلَتَهُ, (S, K,) *He accomplished for him his want.* (S, K.)

5. تَسَأَّلَ, in the modern language, signifies *He begged*, or *asked alms*; as also تَسَوَّلَ: both probably post-classical.]

6. تَسَآلُوا *They asked*, or *begged, one another.* (S, Mṣb, K.) You say, هُمَا يَتَسَآلَانِ, (M,) and also يَتَسَاوَلَانِ, (M, Mṣb, K,) and يَتَسَاءَلَانِ. (TA.) In the Kur [iv. 1], some read وَاتَّقُوا اللّٰهَ الَّذِي تَسَاءَلُونَ بِهِ; and others, تَسَّاءَلُونَ: in each case, originally تَتَسَاءَلُونَ: the meaning is, [*And fear ye God,*] *by Whom ye demand* [one of another] *your rights, or dues:* (M:) or *by Whom ye ask, or demand, one of another:* (Bḍ, Jel:) *saying, I ask thee, or beg thee, by God;* and *I beseech thee, or adjure thee, by God.* (Jel.) — One says also اَلْقَوْمُ تَسَآلُوا, meaning *They [together] asked, or begged, the people.* (Mgh in art. نقض.)

سُؤْلٌ, (S, M, K,) also pronounced سُولٌ, without ء, (S, K,) [*A petition; or a request*; meaning] *a thing that people ask or beg;* (S;) or *a thing that one has asked or begged;* (M, K;) as also ↑ سُؤَالَةٌ, (IJ, M, K,) which is likewise pronounced سُولَةٌ, without ء; (K;) and ↑ سُؤُولٌ (Har p. 422; [for this is app. pl. of سُؤْلٌ, like as بُرُودٌ is of بُرْدٌ and بُرُدٌ, &c.;]) [and ↑ سَأَلَةٌ or سَآلَةٌ, as will be shown by what follows;] and ↑ مَسْؤُولٌ (Mṣb;) [and ↑ مَسْأَلَةٌ:] see 4: the first of these said by Z to be of the measure فُعْلٌ in the sense of the measure مَفْعُولٌ; like غُرْفٌ and نُثْرٌ. (TA.) Thus in the Kur [xx. 36], قَدْ أُوتِيتَ سُؤْلَكَ يَا مُوسَى *Thou hast been granted thy petition, or the thing that thou hast asked, O Moses.* (S, M, TA.) In the saying اَللّٰهُمَّ أَعْطِنَا سُؤْلَنَا ↑ [*O God, grant Thou us our petitions*], mentioned by Aboo-'Alee on the authority of AZ, the inf. n. is used as a subst., properly so termed, and is therefore pluralized. (M.)

سَأَلَةٌ or سَآلَةٌ; pl. سَآلَاتٌ: see the next preceding paragraph, in two places.

سُؤَالَةٌ: see 4: and see also سُؤْلٌ.

سُؤَلَةٌ, (S, K,) also pronounced سُوَلَةٌ, (TA,) A man (S) *who asks*, or *begs, much*; (S, K;) as also ↑ سُأَلٌ, and ↑ سُؤُولٌ: (TA:) such is improperly termed ↑ سُئَلٌ. (Durrat-el-Ghowwás, in De Sacy's Anthol. Gramm. Ar., p. 47 of the Ar. text.)

سُؤَالٌ an inf. n. of 1. (S, M, K, &c.) — [It is often used as a subst. properly so called; like مَسْأَلَةٌ; meaning *A question; an interrogation*; correlative of جَوَابٌ: and *a demand, or petition*: and as such has a pl., سُؤَالَاتٌ; perhaps post-classical.]

سُؤُلٌ: see سُؤَلَةٌ.

سُؤُولٌ: see سُؤْلٌ [of which it is app. pl.].

سُؤَلٌ: see سُؤَلَةٌ.

سَأَّلٌ [i. e. *Asking*; meaning *interrogating, questioning, or inquiring*; and *demanding, or begging*;] has for its pl. سُؤَّالٌ and سُؤَّلٌ. (TA.) See سُؤَلَةٌ. — It also means [*A beggar*; i. e.] *a poor man asking, or begging, a thing.* (Er-Rághib, TA.) So it has been expl. as used in the Kur [xciii. 10], where it is said, وَأَمَّا السَّآئِلَ فَلَا تَنْهَرْ [*And as for the beggar, thou shalt not chide* him, *or address* him *with rough speech*]: or, accord. to El-Hasan, it here means *the seeker of knowledge.* (TA.)

مَسْأَلَةٌ, an inf. n. of 1, is tropically used in the sense of a pass. part. n. [with the noun qualified by it understood; meaning *A thing asked*; i. e. *a question; a problem, or proposition; a matter, or an affair, proposed for decision or determination*]; (TA:) and the pl. is مَسَائِلُ. (Mṣb, TA.) So in the saying, تَعَلَّمْتُ مَسْأَلَةً [*I learned a*

question, or problem, &c.]. (TA.) The saying, in a trad., كَثْرَةُ المَسَائِلِ وَعَابَهَا means †[He (Mohammad) disliked and discommended] subtle questions, such as are needless. (TA.) — See also سُؤَال: — and see 4.

مَسْؤُول [pass. part. n. of 1: and used as a subst.]: see سُؤَال.

سأم

1. سَئِمَ مِنْهُ, (S, M, Msb, K,) and سَئِمَهُ, (M, Msb, K,) aor. ـَ, (S, Msb, K,) inf. n. سَأْم (S, M, K) and سَأَم (K) and سَآمَة (S, M) and سَآمٌ and سَآمَةٌ, (S, Msb, K,) He turned away with disgust from it; was averse from it; was disgusted at it or with it; loathed, or nauseated, it; (S, M, Msb, K;) namely, a thing; (S, M, K;) syn. مَلَّ, (S, M, Msb, K,) and ضَجِرَ: (Msb:) سَآمَة exceeds مَلَال. (Ham pp. 775-6.) It is said in the Kur [xli. 49], لَا يَسْأَمُ الْإِنْسَانُ مِنْ دُعَاءِ الْخَيْرِ [Man will not turn away with disgust from, or will not be weary of, praying for good, or wealth, or prosperity]. (Msb.) And in a trad., إِنَّ اللّٰهَ لَا يَسْأَمُ حَتَّى تَسْأَمُوا Verily God will not turn away with disgust until ye turn away with disgust; like لَا يَمَلُّ حَتَّى تَمَلُّوا, and thus the trad. is commonly related. (TA.) And it is related in a trad. of 'Áïsheh that she used to say to the Jews, عَلَيْكُمُ السَّأْمُ وَالذَّأْمُ وَاللَّعْنَةُ [Disgust, or loathing, and contempt, and cursing, rest upon you]: thus related with ء, meaning ye shall turn away with disgust from your religion: but commonly related without ء [and with a different meaning], as will be stated hereafter [in art. سوم]. (IAth, TA in this art. and in art. سوم.)

4. أَسْأَمَهُ He, or it, made him to turn away with disgust, to be averse, to be disgusted, to loathe, or to nauseate. (M, K.)

سَؤُوم an [intensive] epithet from 1 [meaning Wont, or much disposed, to turn away with disgust, to be averse, to be disgusted, to loathe, or to nauseate]: (S, M, K:) or much affected with vexation, or disgust; having little patience: (Ham p. 532.)

سأو

1. سَآهُ, (S, M, K,) like رَآهُ, [or rather like رَاءَهُ,] incorrectly [and differently] written in copies of the K, (TA,) i. q. سَاءَهُ, (S, M, K, TA,) formed from the latter by transposition; (S, M;) mentioned by Sb: you say, سَآهُ الْأَمْرُ like سَاءَهُ [The affair displeased, grieved, or vexed, him]: (M:) and سَاوُهُ, meaning سَاءُوهُ [I displeased, grieved, or vexed, him]. (S, TA.) — And أَسْآهُ بَيْنَهُمْ, (K, TA,) inf. n. سَأْو, (TA,) He created, or excited, disorder, or discord, between them, or among them; made, or did, mischief between them, or among them: (K, TA:) mentioned by Az: app. a dial. var. of سَعَى. (TA.)

4. أَسْأَيْتُ الْقَوْسَ I made a سِئَة [q. v.] to the bow. (K, TA.)

سَأْة: } see what next follows.
سُؤَة: }

سِئَة of a bow, and †سُؤَة, (Ibn-Málik, Az, ISd, K, TA,) and †سَأَة, (Ibn-Málik, K, TA,) [in the CK erroneously written سَاءَة, and it is there implied that the other vars. are سِيئَة and سُوئَة,] dial. vars. of سِيَة, (K, &c.,) i. e. The curved extremity thereof. (TA.) [See also art. سوء.]

سَآءَة, like سَمَاءَة, is a dial. var. of مَسَآءَة, [or] formed from the latter by transposition; and has for its pl. سَآءَات: whence the saying, أَطْرَحُ مَسَاوِيَكَ [I dislike, or hate, thy vices, faults, or acts of disobedience]: (TA:) Sb mentions this saying; (M, TA;) and says, سَآءَة is pluralized, and then the pl. is transformed, so that it is as though it were pl. of سَآءَة, like سَمَاءَة. (M.)

سب

1. سَبَّهُ, (S, M, K,) [aor. ـِ,] inf. n. سَبٌّ, (M,) He cut him, or it. (S, M, K.) — And i. q. عَقَرَهُ [i. e. He wounded him; or hocked, houghed, or hamstrung, him; &c.]. (S,* K.) — And, (S, M, K,) aor. as above, (S, TA,) and so the inf. n., (M, TA,) †He pierced him in the سِبَّة, i. e. the اِسْت. (S, M, K, TA.) [See an ex. in a verse cited in the first paragraph of art. سر.] — Also سَبَبَهُ, (S, M, A, Msb, K,) aor. as above, (S, M,) inf. n. سَبٌّ (S, M, Msb, K) and سِبَبٌ, (K,) [but the latter, accord. to analogy, has an intensive signification,] He reviled him, vilified him, upbraided him, reproached him, defamed him, or gave a bad name to him; (S, M, A, Msb, K, Bḍ in vi. 108, &c.;) from the same verb in the first of the senses expl. in this art.; (M;) as also †سَبَّبَهُ; (K;) or the latter signifies he reviled him, vilified him, &c., much; syn. أَكْثَرَ مِنْ سَبِّهِ; (M;) or is more than سَبَّهُ (أَكْثَرَ مِنْ سَبَّهُ). (TA.)

2: see what next precedes. — سَبَّبَ لِلْأَمْرِ, (MA,) inf. n. تَسْبِيبٌ, (KL, PS,) † He made, or appointed, or prepared, a means, or cause, (MA, KL, PS,) of attaining, or accomplishing, the thing, or affair. (MA.) [And سَبَّبَ, alone, † He, or it, caused or occasioned.] You say, سَبَّبَ اللّٰهُ لَكَ خَيْرًا †[May God make, or appoint, or prepare, for thee a means of attaining good, or prosperity]. (A, TA.) And سَبَّبَ لِلْمَاءِ مَجْرًى † He made, or prepared, a channel for the water. (A, TA.)

3. سَابَّهُ, inf. n. سِبَابٌ (S,* M, A, Msb, K*) and مُسَابَّةٌ, (M, Msb, KL, TA,) He reviled him, vilified him, upbraided him, reproached him, defamed him, or gave a bad name to him, (M, A, KL, TA,) being reviled, &c., by him. (M, A, TA.) You say, بَيْنَهُمَا سِبَابٌ Between them two is mutual reviling, &c. (A.) And الْمِزَاحُ سِبَابٌ الْوُقَحِ [Jesting is the mutual reviling, &c., of those that are foolish, or stupid]. (A, TA.) And it is said in a trad., سِبَابُ الْمُسْلِمِ فُسُوقٌ (TA) The mutual reviling of the Muslim is a departure from obedience to God. (El-Munáwee in his Expos. of the Jámi' es-Sagheer of Es-Suyootee.)

5. تَسَبَّبَ [as quasi-pass. of 2, † It was, or became, made, or appointed, or prepared, as a means, or cause, of attaining, or accomplishing a thing, or an affair; followed by لِأَمْرٍ. And It was, or became, caused, or occasioned]. You say, تَسَبَّبَ مَالُ الْفَيْءِ †[The property of the spoil, or acquisition, or tribute, termed فَيْء was caused, or occasioned, to accrue]: for that whereby the property is caused, or occasioned, [to be obtained, as the abandonment of their abodes by unbelievers, or their making peace with Muslim invaders on the condition of paying a poll-tax or the like,] is made a means, or cause, of the accruing of the property to those to whom it is due of the recipients of the فَيْء. (Az, TA.) [See also 10.] — تَسَبَّبَ بِهِ إِلَى شَيْءٍ † He made use of it as a means, or cause, of attaining, or accomplishing, a thing. (M.) And أَتَسَبَّبُ بِفُلَانٍ إِلَيْكَ †[I make use of such a one as a means of access to thee]. (TA in art. دوع.) — [Hence, in the present day, تَسَبَّبَ is used as meaning † He trafficked; because trafficking is a using means to procure subsistence.]

6. تَسَابَّا, (K,) [or تَسَابَبَا,] inf. n. تَسَابٌّ, (S,) They two cut each other, (S,* K,) [or they (i. e. more than two persons) cut one another.] — [Hence, (see 1, last sentence,)] تَسَابَبُوا, (S, M, A, MA, K,) inf. n. as above; (S;) and †اِسْتَبُّوا; (A, MA;) They reviled, vilified, upbraided, reproached, defamed, or gave bad names to, one another. (S, M, A, MA.) And يَتَسَابُّونَ بِهِ (S, M, A,* TA) Between them is a thing [meaning reviling or vilifying speech] with which they revile, or vilify, &c., one another. (M, TA.)

8: see the next preceding paragraph.

10. اِسْتَبَّ لِأَبَوَيْهِ [He invited, or attracted, reviling, or vilifying, to his two parents]. (A.) It is said in a trad. of Aboo-Hureyreh, لَا تُسْتَبَّنَّ أَمَامَ أَبِيكَ وَلَا تَجْلِسْ قَبْلَهُ وَلَا تَدْعُهُ بِاسْمِهِ وَلَا تَسْتَبَّ لَهُ, i. e. [By no means walk thou before thy father, nor sit down before him, nor call him by his name,] nor expose him to reviling, or attract reviling to him, by reviling another's father, for in that case he may revile thy father in requital to thee. (TA.) — اِسْتَبَّتْ لَهُ الْأُمُورُ †: (A, TA) [The thing, or affair, or event, became caused, or prepared, for him]: thus expl. by IbrD: see also 5].

R. Q. 1. سَبْسَبَ † He severed his tie, or ties, of relationship, by unkind behaviour to his kindred. (AA.) — He went a gentle pace. (AA. [Freytag, on the authority of "Hamak. Waked.," assigns this meaning to ٣ سَبْسَبَ.]) — He smelt a foul smell. (AA.) — He discharged his urine. (M, K.) He made water to flow. (K.)

R. Q. 2. تَسَبْسَبَ It (water) ran, or flowed. (K.) — See also R. Q. 1.

سِبّ One who reviles, vilifies, upbraids, reproaches, or defames, much, being reviled, &c.; (A'Obeyd, S, M, Msb,* K;) as also ٣ سِبِّيت, (S, K.) And [simply] One's mutual reviler or vilifier &c.; (A'Obeyd, S, M, K;) as also ٣ سِبِّيت

(M, K.) A poet, (S,) namely, 'Abd-Er-Raḥmán Ibn-Ḥassán, satirizing Miskeen Ed-Dárimee, (TA,) says,

لَا تَسُبَّنِّي فَلَسْتَ بِسَبِّي ۞
إِنَّ سِبِّي مِنَ الرِّجَالِ الكَرِيمُ ۞

[*Thou shalt by no means revile me; for thou art not my mutual reviler: verily he, of men, who is my mutual reviler is the generous*]. (S, TA.) [See also سُبَّابٌ: and سِبَابٌ.] = *A veil, or the like; syn.* سِتْرٌ. (M.) = *A woman's muffler, or head-covering; syn.* خِمَارٌ. (S, M, Mṣb, K.) = *A turban.* (S, M, Mgh, Mṣb, K.) El-Mukhabbal Es-Sa'dee says, (S, M, Mgh,) using it in this sense, (M, Mgh,)

وَأَشْهَدُ مِنْ عَوْفٍ حُلُولًا كَثِيرَةً ۞
يَحُفُّونَ سِبَّ الزِّبْرِقَانِ المُزَعْفَرَا ۞

[*And I witness many persons of 'Owf, alighting during their journeys, going repeatedly to and fro to see Ez-Zibrikán's turban dyed with saffron*]: (S, M, Mgh:) for it was a custom of the chiefs of the Arabs to dye their turbans with saffron: or, as some say, the meaning is his اسْت; [but this is correctly, or more commonly, termed سَتْة;] and Kṭr asserts that he was suspected: (M:) he says that Ez-Zibrikán used to tinge his است yellow; but this is a strange saying. (TA in art. زبرق.) = Also, and ↑ سَبِيبَةٌ, *An oblong piece* (S, M, K) *of cloth,* (M,) *or of thin cloth,* (K,) *or of thin linen cloth,* (S,) *or of white cloth:* (M:) *or a thin garment:* (Aboo-'Omar, TA:) or so the latter word: (M:) or this signifies *a linen stuff that is brought from the region of the Nile, of a kind commonly known among the merchants by [the name of]* كُرْكِم, *some of which are made in Miṣr, and their length is eight by six [cubits:* cubits being meant because the ns. of number here are fem., and ذِرَاع is fem.]: (Sh, TA:) or this same word signifies *an oblong piece of cloth of any kind,* or, as some say, *of linen:* (TA:) the pl. of the former is سُبُوبٌ; (S, K, TA;) and of the latter, سَبَابِيبُ: (S, M, K, TA:) in a verse of 'Alkameh Ibn-'Abadeh, the phrase بِسَبَابِيبِ القَتَّانِ is used for بِسَبِّيَا القَتَّانِ. (M.) = See also سَبَبٌ, first signification.

سَبَّةٌ *i. q.* إِسْتٌ [*The podex, or the anus*]: (S, M, A, K:) because it is discommended. (A.) [See also سَبٌّ.] = مَضَتْ سَبَّةٌ مِنَ الدَّهْرِ ‡ *A space, or long space, of time passed;* (S, M, A;) [thus termed] because time is always complained of; (A;) and so سَنَةٌ, in which the ن is [said to be] a substitute for the [former] ب of سَبَّةٌ, in like manner as it is substituted in the case of إِجَّاصٌ; because [it is asserted, though this is contradicted, that] there is no word of which the radical letters are سنب. (M.) And مَا رَأَيْتُهُ مُنْذُ سَبَّةٍ ‡ *I have not seen him for, or during, a space, or long space, of time;* (S, K;*) like as you say مُنْذُ سَنَةٍ. (S.) And عُدْنَا بِهَا سَبَّةً and سَبَّتَيْنِ ‡ *We lived in it a space, or long space, of time.* (Ks, TA.) And أَصَابَتْنَا سَبَّةٌ مِنَ الحَرِّ, and البَرْدِ, and الصَّحْوِ, (K,* TA,) and الرَّوْحِ, (TA,) ‡ *A period of some days' continuance [of heat, and of cold and of serene weather, and of gentle wind, betided us].* (K, TA.) [The pl. is سِبَابٌ.] One says, الدَّهْرُ سِبَابٌ ‡ *Time consists of vicissitudes;* one turn is thus; and one is thus. (ISh, TA.)

سُبَّةٌ *A disgrace; a shame; a thing that occasions one's being reviled.* (S, M, A, K.) One says, صَارَ هٰذَا الأَمْرُ سُبَّةً عَلَيْهِ *This thing became a disgrace to him, occasioning his being reviled.* (S.) And أَنْتَ سُبَّةٌ عَلَى قَوْمِكَ [*Thou art a disgrace to thy people*]. (A.) [And ↑ مَسَبَّةٌ, in like manner, (a word of the class of مَعْجَنَةٌ and مَضْحَكَةٌ, being originally مَسْبَبَةٌ,) signifies *A cause of reviling, or of being reviled;* as is shown by the saying of Tufeyl El-Ghanawee, cited in the TA in art. عقب,

فَلَمْ يَجِدِ الأَقْوَامُ فِينَا مَسَبَّةً ۞

And the people did not find in us a cause of reviling, or of being reviled: pl. مَسَابُّ. (M.) One says, إِيَّاكَ وَالمَسَبَّةَ [*Beware thou of, or avoid thou, the cause of reviling or of being reviled, and the causes thereof*]. (A.) = Also *One whom people revile* (S, K) *much.* (K.) See also سَبَّابَةٌ.

السَّبَّابَةُ: see السَّبَّابَةُ.

سَبَبٌ *A rope, or cord;* (S, M, A, Mṣb, K;) as also ↑ سَبٌّ; (S, M, K;) the latter of the dial. of Hudheyl, (S,) and occurring in this sense in a verse of Aboo-Dhu-eyb cited voce خُبَيْطَةٌ; (S, M;) accord. to some, as there meaning *a wooden peg,* [a meaning assigned to it in the K,] but the former is the correct meaning: (M:) the pl. of both words is أَسْبَابٌ, (M, TA,*) [and] the pl. of the latter word is سُبُوبٌ (S, TA) also: (TA:) or سَبَبٌ signifies *any rope let down, or made to descend, from above:* (AO, TA:) *or a strong and long rope,* but no rope is so called except one by means of which one ascends and descends: (Khálid Ibn-Jembeh, TA:) or this appellation is only given to *a rope of which one end is attached to a roof or ceiling or the like:* (TA:) *or one by means of which one ascends palm-trees:* (Er-Rághib, TA:) [and] *a rope by means of which one reaches, or gains access to, water.* (TA.) فَلْيَمْدُدْ بِسَبَبٍ إِلَى السَّمَاءِ ثُمَّ لِيَقْطَعْ in the Kur [xxii. 15], means *Let him stretch a rope to the roof, or ceiling,* of his dwelling; *then let him die strangled:* i. e. let him die of rage: (M, TA:) or, as some say, *let him stretch a rope to* the lowest *heaven; then let him traverse* the intervening space until he reach the highest part thereof. (Bḍ.) The saying

جَبَتْ بَنَاتُ العَالَمِينَ بِالسَّبَبْ ۞

has been expl. in art. جب: in this instance, a *rope* or *cord,* may be meant; or a *string,* or *thread.* (M, TA.) = Hence, (Mṣb,) ‡ *A thing,* (S, M, Mṣb, K) *of any kind* (S, Mṣb, K) *by means of which one attains, reaches, or gains access to, another thing:* (S, M, Mṣb, K:) pl. as above. (M.) One says, جَعَلْتُ فُلَانًا لِي سَبَبًا إِلَى فُلَانٍ فِي حَاجَتِي, i. e. ‡ [*I made such a one*] *a means of access* [*to such a one in the case of my want*]. (TA.) Hence, (M,) ↑ أَسْبَابُ السَّمَاءِ ‡ *The places of ascent of the heaven, or sky:* (M, K:) *or the tracts, or regions, thereof:* (S, K:) *or the gates thereof.* (Ibn-Es-Seed, K. [See an ex. in a verse cited voce ثَمَانُونَ.]) And the saying, ارْتَقَى فِي الأَسْبَابِ, meaning ‡ *He excelled* [or *attained to excellence*] *in religion.* (M.) = ‡ *A road, or way.* (A. [There mentioned among proper, not tropical, significations.]) So in the saying, in the Kur xviii. 88 and 91, ثُمَّ أَتْبَعَ سَبَبًا ‡ [*Then he followed a road, or way*]. (Bḍ.) [And] so in the saying, مَا لِي إِلَيْهِ سَبَبٌ ‡ [*There is not for me any road, or way, to him, or it*]. (A.) So too ↑ سَبِيبَةٌ: pl. سَبَابِيبُ. (Ḥam p. 347.) = [‡ *A mean, or means, used in order to any end: a means by which a thing is brought about: a cause;* but more properly only *a second cause: an occasion, or accidental cause:* and *a reason,* or *motive.*] One says, هٰذَا سَبَبُ هٰذَا ‡ [*This is the cause, or occasion, of this*]. (Mṣb.) And بِسَبَبِهِ كَانَ كَذَا ‡ [*Because of him, or it, it was thus, or such a thing was*]. (Mṣb in art. جعل.) And سَبَّبَ اللّٰهُ لَكَ سَبَبَ خَيْرٍ ‡ [*May God appoint, or prepare, for thee a means, or cause, of good, or prosperity*]. (A.) = ‡ *A connexion,* or *tie,* (S, A, K, TA,) *of relationship* (S, K, TA) *by marriage;* distinguished from نَسَب, which is by birth: from the same word as signifying "a rope by means of which one reaches, or gains access to, water." (TA.) One says, انْقَطَعَ بِهِمُ السَّبَبُ, i. e. ‡ *The connexion, or tie, [of affinity between them was severed,]* and الأَسْبَابُ *the connexions, or ties.* (A) وَتَقَطَّعَتْ بِهِمُ الأَسْبَابُ [in the Kur ii. 161] means, accord. to I 'Ab, ‡ *And their ties and affections [shall be dissundered]:* or, accord. to AZ, ‡ *and their places of abode [shall be divided asunder].* (TA.) [But] قَطَعَ اللّٰهُ بِهِ السَّبَبَ means ‡ [*God cut short,* or *may God cut short,*] *his life.* (M, K.) = Also, [from the same word as signifying the "cord, or rope, of a tent," properly meaning "tent," and tropically "verse,"] ‡ *A portion, or division, of a sheet of a verse, consisting of a movent letter and a quiescent letter;* and also *one consisting of two movent letters:* pl. أَسْبَابٌ. (M, K. [In some of the copies of the K, the latter kind is not mentioned.]) سَبَبٌ خَفِيفٌ ‡ [*A light cord*] means *a movent letter followed by a quiescent letter;* as قَدْ and مِنْ: and سَبَبٌ ثَقِيلٌ ‡ [*A heavy cord*], *two movent letters;* as لَكَ and بِهِ. (KT.) سَبَبَانِ مَقْرُونَانِ ‡ [*Two conjoined cords*] means *two portions in which are three successive short vowels followed by a quiescent letter;* as مُتَفَا in مُتَفَاعِلُنْ, and عَلَتَنْ in مُفَاعَلَتَنْ: and سَبَبَانِ مَفْرُوقَانِ ‡ [*Two disjoined cords*], *two portions of which each consists of a movent letter and a quiescent letter, and which is followed by a movent letter;* as مُسْ in مُسْتَفْعِلُنْ, and عِلُنْ in مَفَاعِيلُنْ. (M, TA.)

سُبَّةٌ *One who reviles people:* (S, K:) as also

سَبَّةٌ (K.) One says, لَا تَكُنْ سَبَّةً وَلَا سَبَّةً [*Be not thou a reviler of others, nor one whom others revile*]. (A.)

[سَبِّيٌ *Causative.*]

[سَبَبِيَّةٌ *Causality.*]

سَبَبٌ: see سَبٌّ, second sentence. ═ Also *The hair of the forelock*, (AO, Ṣ, M, A, K,) and *of the tail*, (Ṣ, M, A, K,) the latter meaning [only] assigned to it by Er-Riyáshee, (TA,) and *of the mane*, (Ṣ, M, K,) of a horse: (M, A, K:) pl. أَسْبَابٌ and سُبُوبٌ. (A, TA.) ═ And † *A lock* (خُصْلَة) *of hair*; as also † سَبِيبَةٌ: (M, K:) pl. ذَوَائِبُ: which is also expl. as † *syn. with* [app. as meaning *pendent locks*, or *pendent plaits, of hair*]: (TA:) thus in the phrase امْرَأَةٌ طَوِيلَةُ السَّبَائِبِ † *A woman having the* ذوائب *long*. (A, TA.)

سَبِيبَةٌ see سَبٌّ. ═ and سَبِيبٌ: ═ and سَبٌّ. عَلَيْهِ سَبَائِبُ الدَّمِ ═ means † *Upon him are*, or *were, streaks of blood*: (A, TA:) the sing. of سبائب in this sense is سَبِيبَةٌ. (Ham p. 347.) ═ Also [*Trees of the kind called*] عِضَاه *abounding in a place*. (M, K.)

سَبَّابٌ [*That cuts much*, or *sharply*]. سَبَّابُ العَرَاقِيبِ means *The sword*: (K, TA:) or is an epithet applied to the sword: (A:) because it cuts the عراقيب [or hock-tendons]: (TA:) [but Z holds it to be tropical, from the signification following; for] it is added in the A, as though it were hostile to the عراقيب, and reviled them. (TA.) ═ [One *who reviles much* or *frequently*; or *a great reviler*: a meaning indicated in the Mṣb, and of frequent occurrence.]

السَّبَّابَةُ, an epithet in which the quality of a subst. is predominant, (M,) † [*The index*, or *fore finger*;] *the finger that is next to the thumb* (Ṣ, M, A, Mṣb, K, TA) *and middle-finger*; (M, TA;) *between these two*; (TA;) as also † السَّبَّةُ: (K:) so called because one [often] points with it in reviling: (Mṣb:) called by persons praying السَّبَّحَةُ and السَّابِحَةُ [because it is raised in asserting the unity of God]. (TA in the present art. and in art. سبح.)

سَبَسَبٌ *A desert*; or *a desert in which is no water*, or *in which is neither water nor herbage*; syn. مَفَازَةٌ (Ṣ, K) and قَفْرٌ: (TA:) or *a tract of land level and far-extending*: (M, K:) or *a* [*desert such as is termed*] قَفْرٌ *that is far-extending, whether level or not level, rugged or not rugged, without water and without any one to cheer by his presence*: (ISh, TA:) or *a land affected with drought, barrenness, or dearth*: (Aboo-Kheyreh, TA:) and سَبْسَبٌ signifies the same: (TA:) pl. سَبَاسِبُ. (M, TA:) A'Obeyd explains سَبَاسِبُ and بَسَابِسُ as *syn. with* بَرَارٍ, [pl. of قَفْرٌ]. (TA.) One says also بَلَدٌ سَبْسَبٌ, (Ṣ, K,) [using the latter word as an epithet;] and بَلَدٌ سَبَاسِبُ (Lḥ, Ṣ, M, K,) thus using the pl. as though he termed every part of the بَلَد a سَبْسَب; (Lḥ, M;) or the pl. is added to give intensiveness to the meaning: (IAth, TA voce بَلْقَعٌ, q. v.:) but some say سَبَاسِبُ, with ḍammeh; and this is more common, because it is a sing. epithet. (MF, TA.) ═ Also *i. q.* سَابُورٌ [or سَبُّوبٌ (q. v. in art. سب), if not a mistranscription for this last], i. e. *A kind of tree, from which arrows*, or, as in the book of AḤn, *camels' saddles* (رِحَال), *are made*: Ru-beh says, [accord. to one reading, another being given in art. سب, q. v.:]

وَاحَتْ وَرَاحَ كَعَصَا السَّبَاسِبِ †

[*She went, and he went, like the rod of the* sebásib, meaning, the arrow]; in which the last word is a dial. var. of السَّبُّوبِ, or the ا is inserted by poetic license. (TA.) ═ [Hence, perhaps,] السَّبَاسِبُ, (M, K,) or يَوْمُ السَّبَاسِبِ, (Ṣ, TA,) *A certain festival of the Christians*; (Ṣ, TA;) *i. q.* أَيْلَمُ, (Abu-l-'Alà, M, K,) or يَوْمُ الشَّعَانِينِ, [*Palm-Sunday*; now commonly called أَحَدُ الشَّعَانِينِ or عِيدُ الشَّعَانِينِ, with ش]. (TA.)

سَبَّاسٌ, سَبَّاسٌ, } see the next preceding paragraph.

سُبُوبَةٌ [like أُمُّومَةٌ, contr. of أُمُّومَحَةٌ,] *A thing* [meaning *reviling speech*] *with which persons revile one another*: (M, TA:) pl. أَسَابِيبُ. (A, TA.) Using it in this sense, (M, TA,) one says, بَيْنَهُمْ أُسْبُوبَةٌ يَتَسَابُّونَ بِهَا [*Between them is reviling speech*] (Ṣ, M, A,* K) *with which they revile one another*. (M, TA.)

سُبُوبٌ pl. of سَبٌّ: ═ and also of أُسْبُوبَةٌ. ═ أَسَابِيبُ الوَجْهِ *The beauties of the face*. (TA in art. سبب.)

سِبٌّ: see سَبٌّ, first signification.

سَبَّةٌ: see سَبَّةٌ, in two places: ═ and سُبَّةٌ.

مُسَبَّبٌ [*Much reviled*: see its verb]. ═ مُسَبَّبَةٌ as an epithet applied to camels, (Ṣ, K, TA,) or to horses, (A,) and to wild asses, (TA,) means † *Goodly*, or *excellent*: (Ṣ, A,* K, TA:) because (Ṣ, TA) they are such that one says of them, (Ṣ, A, TA,) when admiring them, (Ṣ, TA,) or when deeming them goodly, or excellent, (A,) May God curse them, قَاتَلَنَا اللّٰهُ, Ṣ, A, TA,) and abase them: (أَعْزَلَهَا: A, TA:) how goodly, or excellent, are they! (TA.) ═ [Also *Made, appointed, or prepared, as a means, or cause, of attainment or accomplishment, to* لِأَمْرٍ *for a thing*, or *an affair*. And *Caused*, or *occasioned*: and *a thing caused* or *occasioned*; an *effect*.] One says, هٰذَا مُسَبَّبٌ عَنْ هٰذَا [*This is caused, or occasioned, by that*: *this is an effect of*, or *arising from, that*]. (Mṣb.)

مُسَبِّبٌ [*Reviling much*: see its verb. ═ And *Making, appointing, or preparing, a means, or cause*: and *causing, or occasioning*: and *a causer*]. [*The Appointer*, or *Preparer, of means or causes*; or *the Causer of causes*;] is an epithet applied to God. (Ṣ.)

مُسَبَّبٌ [act. and pass. part. n. of 8]. It is said in a trad., الْمُسَبَّبَانِ خَيْطَانِ (A, TA) *The two mutual revilers are two devils*. (El-Munáwee in his Expos. of the Jámi' eṣ-Ṣagheer of Es-Suyooṭee.)

سبأ

1. سَبَأَ الخَمْرَ, (Ṣ, M, K,) aor. ـَ, (M, K,) inf. n. سَبْءٌ (Ṣ, M, K) and سِبَاءٌ, (M, K, TA,) like كِتَابٌ, (TA, in the CK سِبَاء,) [but see سِبَاءٌ below,] and سَبَأٌ; (Ṣ, K;) and † اسْتَبْأَهَا; (Ṣ, M, K;) *He bought wine*, syn. حَرَاهَا, (M, K,) which mostly means "he sold it," (TA,) or اشْتَرَاهَا, (Ṣ, O,) which is well known as meaning "he bought it," wherefore it is here used in the Ṣ and O, (TA,) *in order that he might drink it*: (Ṣ, O:) accord. to Ks, (TA,) when you buy wine to carry it to a place, you say, سَبَيْتُ الخَمْرَ, without ء; (Ṣ, TA;) and so say the [other] celebrated lexicologists, except Fei, accord. to whom you say in this case [as in others], سَبَأْتُهَا; and it is itself called سَبِيئَةٌ: (TA:) the verbs are only used, in the sense of buying, in relation to wine. (Ṣ, Mṣb, TA.) [See also art. سبى.] ═ And سَبَأَ الزِّقَّ *He collected the wine* in vessels: occurring in this sense in a trad. (Aboo-Moosà, TA.) ═ سَبَأَهُ, (M,) or سَبَأَ جِلْدَهُ, (K,) said of fire, (M, K,) and of whips, (M,) *It*, or *they*, *burned*, or *hurt*, (M, K,) or, as some say, (M, but in the K "and,") *altered*, (M, K,) *him*, (M,) or *the skin*: (K:) and in like manner one says of the sun, and of fever, and of journeying. (M.) ═ And سَبَأْتُهُ بِالنَّارِ *I burned him with fire*: (AZ, Ṣ:) or سَبَأَ جِلْدَهُ, inf. n. سَبْءٌ, *He burned his skin*; or, as some say, *stripped it off*: (M:) or سَبَأَ الجِلْدَ *he burned the skin*: and سَبَأَ signifies also *he stripped off* [skin], or *he skinned*. (K.) ═ And سَبَأْتُ الرَّجُلَ, (inf. n. سَبْءٌ, TA,) *I flogged the man*. (Ṣ, K.*) ═ سَبَأَ عَلَى يَمِينٍ كَذَا وَكَذَا, (Ṣ, M,) nor. ـَ, inf. n. سَبْءٌ, (M,) *He passed over a false oath* [that he had sworn], *not caring for it*: (Ṣ:) or *he swore a false oath*: and some say, سَبَأَ عَلَى يَمِينٍ, nor. and inf. n. as above, meaning *he passed over an oath* [that he had sworn], *lying*. (M.) ═ سَبَأَ is also syn. with صَافَحَ [*He took by the hand*: &c.]: (O, K:) deemed by MF a strange meaning. (TA.)

4. اسبأ *He* (a man) *was*, or *became, silent*. (Sh, TA in art. رطم.) ═ اسبأ لِأَمْرِ اللّٰهِ, (M, K,) or *his heart*, (L,) *was*, or *became, submissive to the decree of God*. (M, L, K.) ═ And اسبأ عَلَى الشَّيْءِ *His heart became in a bad state*, or *heavy*, (حَبِطَ,) [so in the M and in a copy of the K, in the CK and TA حَبَطَ, and thus in my MS. copy of the K, but there altered from حَبِطَ, app. on the authority of the TA, and I think it a mistranscription, although expl. in the TA as meaning اِنْخَضَعَ, which is a signification of أَحْبَطَ, the explanation of اسبأ in the next preceding sentence,] *at the thing*. (M, K.)

7. انسبأ *It* (the skin) *was*, or *became, stripped*

off. (Ṣ, M.) — And *It* (a person's skin) *peeled off*, or *became abraded.* (TA.)

8: see 1, first sentence.

سَبَأٌ: see سَبِئَةٌ — and أَيَادِى سَبَا, and تفرّقوا أيدى سبا, (T, TA,) and with ذَهَبُوا in the place of تفرّقوا (T, TA,) *They became scattered, or dispersed,* (Ḳ, TA,) and *they went away* in a state of dispersion, *in the ways of Seba,* (T, TA,) a people of El-Yemen, who were dispersed in consequence of the inundation of their lands by the bursting of their [famous] dam, (TA,) and who became proverbial on that account: (M, Ḳ, TA:) سَبَا is here made indecl., (M, Ḳ, TA, [بَنُوهُ in the CḲ being a mistranscription for بَنُوهُ, wherefore كما تبدّد has been there interpolated, immediately before بَنُوهُ,]) with the last letter quiescent, and forms, with the preceding word, a compound like مَعْدَ يَكْرِبَ [which implies that we should read أَيَادِىَ سَبَا and أَيَادِىَ سَبَا, but I have never found it thus written]: (TA:) it is not formed from سَبَأٌ by suppression of the ء, but is a substitute for that word, (M, Ḳ, TA,) on account of the frequent use of this phrase. (M, TA.) [See also art. سبى.]

سُبْأٌ *A long,* or *far, journey,* (IA�its, T, M, Ḳ,) *that alters one:* (IAṣr, M, TA:) so termed because the sun alters him who makes a long journey. (T, TA. [See 1.]) You say, إِنَّكَ لَتُرِيدُ سُبْأً *Verily thou desirest a long journey,* (IAṣr, M, Ḳ,*) *that will alter thee.* (IAṣr, M.) In the case of a short journey, you say, تُرِيدُ سُرْبَةً. (T, TA.)

السَّبِيئَةُ, (Ṣ, and so in a copy of the Ḳ,) or **السَّبَائِيَةُ,** (so in another copy of the Ḳ and accord. to the CḲ:) MF says that the former is the correct term, but both are correct; (TA:) *Certain of the* غُلَاة (Ṣ, Ḳ, TA,) i. e. *extravagant zealots of the class of innovators; a party of the* شِيعَة [q. v.]; *who are divided into eighteen sects:* (TA:) they are so called in relation to Seba (سبأ) the father of 'Abd-Allah, (Ḳ,) or in relation to 'Abd-Allah Ibn-Seba. (Ṣ.)

سِبَاءٌ [The *purchase of wine*;] a subst. from سَبَأَ الخَمْرَ (Ṣ;) or an inf. n. (M, Ḳ, TA.) — See also سَبِيئَةٌ, in two places.

سَبْءٌ The *skin,* or *slough,* of a serpent; (Ḳ:) as also سَبِيءٌ; for it is with, and without, ء. (TA.)

سَبِيئَةٌ (Ṣ, M, Ḳ) and **سَبِئَةٌ** and **سَبِيءَةٌ** (M, Ḳ) and, accord. to Ks, **سَبِيءٌ,** but the form commonly known is **سَبِيءٌ,** with kesr to the س, and with medd, (IAmb, TA,) *Wine,* (Ṣ, M, Ḳ,) *in an absolute sense;* (TA;) or, [as is perhaps meant in the Ṣ,] *wine that is bought to be drunk, not for merchandise.* (Ḥar p. 400, in explanation of the first word.) [See an ex. of the second in a verse of Lebeed cited in art. دكن: and see also سَبِيئَةٌ, in art. سبى.]

السَّبَائِيَةُ: see **السَّبِيئَةُ,** above.

سَبَّاءٌ *A vintner,* or *seller of wine.* (Ṣ, M, Ḳ.) — [It is said in a marginal note in my MS. copy of the Ḳ that it signifies also *A seller of grave-clothes:* but this is evidently a mistake, app. occasioned by a mistranscription, for سَبَّاء, with ى.]

مَسْبَأٌ *A road* (Ṣ, Ḳ) *in a mountain.* (Ṣ.)

سبت

1. سَبَتَ, (Ṣ, M, Mṣb,) aor. ـُ (Ṣ, Mṣb) only, (Ṣ,) or ـِ, (so written in a copy of the M,) [both of which are said by MF to be indicated, or implied, in the Ḳ, but this is not clearly the case,] inf. n. سُبُوتٌ, (M, Ḳ,* TA,) *He rested:* (Ṣ, M, Mṣb, Ḳ:*) and *ceased,* or *abstained, from work:* (TA:) and *was,* or *became, quiet, still,* or *motionless:* (M, TA:) and سبت is [the same, or] *he was,* or *became, motionless:* (Ṣ, TA:) Az says that سَبَتَ in the first of these senses is not known in the language of the Arabs: (TA:) [but J says that] the primary signification of سَبْتٌ is "rest:" and hence the former of these verbs signifies *he slept.* (Ṣ.) — And يَهُودُ يَسْبِتُونَ (Ṣ,* A, Ḳ,) aor. ـِ (Ṣ, Ḳ) and ـُ, (Ḳ,) inf. n. سَبْتٌ, (Ṣ, Ḳ,) *The Jews kept,* or *performed, the ordinances of their* سبت [or *sabbath*]: (Ṣ, Ḳ:*) or يَسْبِتُوا, aor. ـِ (M, Mṣb) and ـُ, (M,) inf. n. سَبْتٌ; (Mṣb;) and اِسْبِتُوا; (Ṣ, M, Mṣb;) *they entered upon the* سبت [or *sabbath*]: (Ṣ, M:) or *they* (the Jews) *ceased from seeking the means of subsistence, and the labouring to acquire gain.* (Mṣb.) It is said in the Ḳur [vii. 163], وَيَوْمَ لَا يَسْبِتُونَ *And on the day when they were not keeping the ordinances of their* سبت (Ṣ:) where some read لَا يَسْبُتُونَ, from سَبَتَ; and some, لَا يُسْبَتُونَ, in the pass. form, meaning *when they were not made to enter upon [the observance of] the* سبت. (Bḍ.) — سَبَتَتْ, aor. ـِ, inf. n. سَبْتٌ, *She* (a camel) *went the pace termed* سَبْت meaning as expl. below. (M.) — And سَبَتَ signifies Also The *outstripping in running.* (M.) — And as inf. n. of سَبَتَ said of a man, (TḲ,) سَبْتٌ also signifies The *being confounded, or perplexed, unable to see one's right course,* (Ḳ, TA,) *and being [therefore] silent,* or *lowering the eyes, looking towards the ground.* (TA.) — سَبَتَ الشَّىْءَ, (M, TA,) inf. n. سَبْتٌ, (M, A, Mgh, Ḳ,) *i. q.* قَطَعَهُ [meaning *He cut the thing; or cut it off; severed it;* and *intercepted,* or *interrupted, it; put a stop, or an end, to it;* or *made it to cease;* relating to ideal as well as real objects; for instance, to work, or action, as is shown in the TA]; (M, A, Mgh, Ḳ, TA;) as also سَبَّتَهُ: expl. by Lḥ as relating particularly to necks. (M, TA.) [Hence,] سَبَتَ عِلَاوَتَهُ, (Ṣ, M,) inf. n. سَبْتٌ, (Ṣ, Ḳ,) *He smote his neck [so as to decapitate him]:* (Ṣ, M, Ḳ:) and سَبَتَتْ عِلَاوَتُهُ, *His head was cut off.* (A. [This is there said to be tropical; but why, I do not see.]) — And سَبَتَتِ اللُّقْمَةُ حَلْقِى, and سَبَّتَتْهُ, *i. q.* قَطَّعَتْهُ [i. e. *The morsel,* or *gobbet, obstructed,* or *stopped, my fauces*]: but the verb without teshdeed is the more usual. (M, TA.) — And سَبَتَ رَأْسَهُ, (M, A, Mgh, Mṣb,) aor. ـِ, (M, Mṣb, TA,) inf. n. سَبْتٌ, (Ṣ, M, A, Mṣb, Ḳ,) *He shaved his head:* (Ṣ, M, A, Mgh, Mṣb, Ḳ:) and in like manner, سَبَتَ شَعْرَهُ, *he shaved off his hair;* (TA;) as also سَبَّتَهُ and اِسْبَتَهُ. (AA, TA in art. سبد.) — And سَبَّتَ also signifies The *letting down* the hair, or *letting it fall* or *hang down, after* (lit. *from,* عن) [*the twisting,* or *plaiting,* termed] العُقَص. (Ṣ, Ḳ.) — سَبَتَ *He* (a man) *was,* or *became, affected with* [the *kind,* or *degree,* or *semblance, of sleep termed*] سُبَات [q. v.]: (IAṣr, M, TA:) and (TA) *he swooned:* (Mṣb, TA:) and *he became prostrated like him who is sleeping, generally closing his eyes;* said of a sick man: (TA:) and also *he died.* (Mṣb, TA.)

2: see **4:** — and see also 1, latter half, in three places.

4: see 1, former half, in four places. — اسبتت الحَيَّةُ, inf. n. إِسْبَاتٌ *The serpent was, or became, silent; or bent down its head, or lowered its eyes, looking towards the ground.* (TA.) — اسبت [*It* (a drug) *produced the kind, or degree, or semblance, of sleep termed* سُبَات: and hence, *it torpified,* or *benumbed:* often used in this sense in medical works: and سَبَّتَ is also used in this sense in the present day.] — See also 1, near the end of the paragraph.

7. انسبت [*It became cut off, interrupted, put a stop to, or put an end to, or it ceased:* meanings indicated in this art. in the M and TA. —] *It became extended:* (Ḳ:) or *long and extended, together with softness.* (TA.) It is said in a description of the countenance of the Prophet, (TA,) كَانَ فِى وَجْهِهِ انْسِبَاتٌ *There was, in his face, length, and extension.* (Ḳ,* TA.) — *It* (a hide) *became soft* by the process of tanning. (IAṣr, TA.) — انسبت الرُّطَبُ *The date became wholly pervaded by ripeness:* (M, TA:) and *became soft.* (TA.) And انسبت الرُّطَبُ *The dates became all ripe, or ripe throughout.* (M, TA.)

سَبْتٌ *Rest:* (Ṣ, Ḳ:) and *quiet, stillness,* or *freedom from motion.* (TA.) [See 1, of which it is an inf. n.] See also سُبَات. — السَّبْتُ, (M, Ḳ,) or يَوْمُ السَّبْتِ, (Ṣ, Mṣb,) [*The sabbath,* or *Saturday;*] *one of the days of the week;* (M, Ḳ:) *the seventh of those days:* (M:) so called because the creation commenced on the first day of the week and continued to [the end of] Friday, and on the سبت there was no creation, the work having ceased thereon: or, as some say, because the Jews ceased thereon from work, and the management of affairs: (M, TA:) or because the days [of the week] end thereon: (Ṣ, TA:) Az says that he errs who asserts it to have been so called because God commanded the Children of Israel to rest thereon, and that God created the heavens and the earth in six days, whereof the last was Friday, then rested, and the work ceased, and therefore He named the seventh day يوم السبت: this, he says, is an error, because [he affirms that] سَبَتَ as meaning "he rested" is not known in the language of the Arabs, but signifies قَطَعَ; and rest cannot be attributed to God, because He knows not fatigue, and rest is only after fatigue and work: (TA:) the pl. [of pauc.] is أَسْبُتٌ and [of mult.] سُبُوتٌ: (Ṣ, M, Mṣb, Ḳ:)

it has no dim. (Sb, Ṣ in art. امس.) ـــ سَبْتٌ also means *A week; from the* سَبْت *to the* سَبْت [i. e. *from the sabbath to the sabbath*]: so in the saying, in a trad., فَمَا رَأَيْنَا الشَّمْسَ سَبْتًا [*And we saw not the sun for a week*]: as when one says "twenty autumns" meaning "twenty years:" or it means in this instance *a space of time, whether short or long.* (TA.) ـــ *I. q.* بُرْهَةٌ [i. e. *A space, or period, or a long space or period,*] (M, Ḳ, TA) مِنَ الدَّهْرِ [*of time*]: (TA:) so ih the saying, أَقَمْتُ سَبْتًا [*I remained, staid, dwelt, or abode, a space, or a long space, of time*]; as also ↑ سَبْتَةً and ↑ سَبْتًا and ↑ سَبْتَا. (M, Ḳ.) ـــ And *i. q.* دَهْرٌ [meaning *Time; or a long time; or a space, or period, of time, whether long or short;* &c.]; as also ↑ سُبَاتٌ. (Ṣ, M, Ḳ.) And [hence] ↑ ابْنَا سُبَاتٍ means † *The night and the day:* (Ṣ, M, Ḳ:) Ibn Aḥmar says,

* وَكُنَّا وَهُمْ كَالَّتَيْنِ سُبَاتِ تَدَفَّقَا *

* سِوًى ثُمَّ كَانَا مُنْجِدًا وَتِهَامِيَا *

[*And we were, with them, like the night and the day that parted asunder alike, then became one going towards Nejd and one going towards Tihámeh*]: (Ṣ, Ḳ:) such, they say, is the meaning: (Ṣ:) or, as IB says, on the authority of Aboo-Jaʼfar Mohammad Ibn-Ḥabeeb, ابنا سبات were two men, one of whom saw the other in a dream, and then one of them awoke in Nejd, and the other in Tihámeh: or they were two brothers, one of whom went to the east to see where the sun rose, and the other to the west to see where it set. (L, TA.) ـــ Also *A certain pace* (Ṣ, M, Ḳ) *of camels:* (Ṣ, Ḳ:) or *a quick pace:* (TA:) or *i. q.* عَنَقٌ [q. v.]: (AA, Ṣ:) or *a pace exceeding that termed* العَنَق. (M.) ـــ *A swift,* or *an excellent,* horse; (Ḳ, TA;) *that runs much.* (TA.) ـــ A boy, or young man, *of bad disposition,* or *illnatured, and bold,* or *daring.* (Ḳ.) ـــ A man *cunning,* i. e. *possessing intelligence, or sagacity, or intelligence mixed with craft and forecast; and excellent in judgment; or very cunning* &c.; (K, TA;) *silent,* or *lowering his eyes, looking towards the ground;* (TA;) and ↑ سُبَاتٌ signifies the same. (Ḳ, TA.) ـــ A man *who sleeps much;* (Ḳ;) i. e. كَثِيرُ السُّبَاتِ. (TA.) See also مَسْبُوتٌ. ـــ See also what next follows.

سَبْتٌ *A certain plant, resembling the* خِطْمِيّ [or *marsh-mallow*]; (Kr, M, Ḳ;) as also ↑ سَبَتٌ, (Ḳ [there expressly said to be with fet-h],) or ↑ سَبْتٌ: (M [so written in a copy of that work]:) said to be *a certain plant used for tanning.* (MF.) See the next paragraph.

سَبْتٌ The *hides,* or *skins, of oxen;* (M, Ḳ:) *whether tanned or not tanned:* so some say: (M:) or (so accord. to the M, in the Ḳ and TA "and," but the و is omitted in the CḲ,) *any tanned hide;* (Aṣ, AA, M, Ḳ;) said to be so called [because the tanning removes the hair,] from السَّبْتُ, "the act of shaving:" (AA, TA:) *or such as is tanned with* قَرَظ [q. v.]? (M, Ḳ:) or only *ox-hides tanned:* so says AḤn on the authority of Aṣ and AZ: (TA:) or *ox-hides tanned with* قَرَظ, (Ṣ, Mgh,) *whereof are made [the sandals called]* ↑ نَعَالٌ سَبْتِيَّةٌ: (Ṣ) these are hence thus called: (Mgh:) they are *sandals having no hair upon them:* (M, Msb:) or *sandals tanned with* قَرَظ: (AA, TA:) accord. to Az, they are thus called because their hair has been shaven off (سُبِتَ, i. e. حُلِقَ,) and removed by a well-known process in tanning, (Mgh,* TA,) so that they are soft; and they are of the sandals of people that lead a life of ease and softness: (Mgh:) IAṣr says that they are thus called because of their having become soft by the tanning: accord. to this, they should be called ↑ سَبْتِيَّةٌ; and so accord. to a saying of Ed-Dáwoodee, that they are called in relation to سُوقُ السَّبْت ["the Market of the Sabbath"]: it is also said that they are called in relation to the ↑ سَبْت, with damm, which is a plant used for tanning therewith; so that they should be called ↑ سَبْتِيَّةٌ, unless the appellation be an instance of a rel. n. deviating from its source of derivation [or unless this plant be also termed سَبْتٌ, as it is accord. to a copy of the M]: (TA:) see سَبْتٌ. It is related of the Prophet, that he saw a man walking among the graves wearing his sandals, and said, يَا صَاحِبَ السَّبْتَيْنِ اخْلَعْ سَبْتَيْكَ [meaning † *O wearer of the pair of sandals of* سَبْت, *pull off thy pair of sandals of* سَبْت]: (Ṣ,* TA:) and accord. to the A, they are thus termed tropically: it is like the saying "Such a one wears wool, and cotton, and silk;" meaning "garments made thereof;" as is said in the Nh: but, as some relate it, what he said was, يَا صَاحِبَ السَّبْتَيْنِ, the last of these words being a rel. n.; and thus it is found in the handwriting of Az, in his book. (TA.)

سِبْتٌ, (M, Ḳ,) like قِلْتٌ, (TA,) [in a copy of the M erroneously written سِبَت,] *A certain plant;* [*anethum graveolens,* or *dill, of the common garden-species;*] an arabicized word, from [the Pers.] شِبْت [or شِبِت]: (AḤn, M, L:) or *i. q.* شِبِتّ; both words arabicized from شِوِيذ [or شِوِيد] (Ḳ:) asserted by some to be *the same as* سَوْث [q. v.]: (M, L:) Az says that شِبِتّ, the name of *a well-known herb,* or *leguminous plant,* is an arabicized word; that he had heard the people of El-Baḥreyn call it سِبْت, with the unpointed س, and with ت; that it is originally, in Pers., شِوِيذ; and that it has another dial. var., namely, سِبِط [i. e. سِبِطّ]. (El-Jawáleekee, TA.)

سَبْتَةٌ: see سَبْتٌ, in the middle of the paragraph. ـــ Also *Goats,* collectively. (Ḳ.)

سَبْتَاءُ *A [desert such as is termed]* صَحْرَاءُ (AZ, Ḳ:) or أَرْضٌ سَبْتَاءُ is *like* صَحْرَاءُ: or *a land in which are no trees:* (M:) and *i. q.* مَسْبُوتَةٌ ↑ [i. e. *a bare* land; as though shorn of its herbage]: (TA:) pl. سَبَابِيتُ. (M.) ـــ Also, [in like manner] a fem. epithet, *Having spreading,* or *expanded, ears, whether long or short.* (Ḳ.)

سَبَّتِيٌّ *One who fasts alone on the* سَبْت [i. e. *sabbath,* or *Saturday*]: thus in the saying mentioned by Th, on the authority of IAṣr, لَا تَكُ سَبَّتِيًّا [*Be not thou one who fasts* &c.]. (M.)

سَبِيتَةٌ, نَعَالٌ سَبِيتَةٌ, سَبِتِيَّةٌ, and سَبْتِيَّةٌ; and the dual. of سَبِتِيٌّ, applied to a pair of sandals: see سَبْتٌ, in four places.

سَبْتَانُ, with kesr, *Foolish, stupid,* or *of little sense;* (Ḳ, TA;) *confounded,* or *perplexed, and unable to see his right course; without understanding.* (TA.)

سُبَاتٌ primarily signifies *Rest* [like سَبْتٌ]: (Ṣ, Msb:) and hence, *sleep:* (Ṣ, Ḳ:) or *heavy sleep:* (Msb:) or *sleep that is hardly perceptible* (خَفِيّ, M, Ḳ, [in some copies of the Ḳ, as mentioned by Freytag, خفيف, i. e. *light,*]), *like a swoon:* (M:) or the *commencement of sleep in the head [and its continuance] until it reaches the heart:* (Th, M, Ḳ:) or the *sleep of one who is sick;* i. e. *light sleep:* (TA:) and ↑ سُبَّاتٌ signifies the same as سُبَاتٌ. (T, TA.) Hence, in the Ḳur [lxxviii. 9, and in like manner the word is used in xxv. 49], وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا; (Ṣ;) i. e. قَطْعًا; as though a man, when he slept, were cut off from [the rest of] mankind: (IAṣr, TA:) or سُبَات is when one is cut off, or ceases, from motion, while the soul still remains in the body; i. e., the text means, *And we have made your sleep to be rest unto you:* (Zj, TA:) or *we have made your sleep to be a cutting off from sensation and motion, for rest to the animal forces, and for causing their weariness to cease:* or, *to be death:* (Bḍ:) or, *to be rest unto your bodies by the interruption of labour,* or *work.* (Jel.) ـــ See also سَبْتٌ, latter half, in three places.

سَبُوتٌ A she-camel *that goes the pace termed* سَبْت: or *constantly going the pace termed* عَنَق. (M.)

سَبَنْتَى, (Ṣ, M, Ḳ,) as also سَبَنْدَى (Ṣ,) *Bold,* or *daring;* (Ṣ, M, Ḳ;) as an epithet applied to anything [i. e. man or brute]: the ى is added to render it quasi-coordinate to the class of quinqueliteral-radical words, not to denote the fem. gender, for it receives ة as a termination [to denote the fem.], becoming سَبَنْتَاةٌ; (Ṣ;) and has tenween. (TA.) A poet applies the fem. epithet to a she-camel. (Ṣ.) ـــ Also *The leopard;* (Ṣ, M, Ḳ;) so too with ة; (AHeyth, L in art. سبد;) and so سَبَنْدَى: probably thus called because of his boldness, or daringness: (Ṣ:) or, as some say, the *lion:* fem. with ة: or the fem. signifies *a bold,* or *daring, lioness:* or *a she-camel of bold,* or *daring, breast;* but this last is not of valid authority: (M:) and *a beast of prey* [absolutely]: (L in art. سبد:) pl. سَبَانِيتُ; (Ḳ, TA;) and some of the Arabs make سَبَانِيتَ [or rather سَبَاتِيَ] to be its pl. (TA.) ـــ The fem. also, applied to a woman, signifies *Sharp in tongue;* or *clamorous;* or *clamorous and foul-tongued;* or *long-tongued and vehemently clamorous.* (TA.)

سَنْبَتٌ: } see سَبْتٌ, in the middle of the para-
سَنْبَتَةٌ: } graph.

مَسْبُوتٌ *Motionless; not moving.* (S, K.) — And, accord. to the L and K, *Entering upon the day called* السَّبْتُ [i. e. *the sabbath*]: but correctly, *entering upon the observance of the* سَبْت [or *sabbath*]. (TA.)

مَسْبُوتٌ *Affected with* [*the kind, or degree, or semblance, of sleep termed*] سِبَات [q. v.]: (IAạr, M:) or *affected with a swoon*: and, applied to a sick man, *prostrated like him who is sleeping, generally closing his eyes*: (S:) or *confounded, or perplexed, and unable to see his right course*: (Msb:) and ↑ سَبُوتٌ signifies the same as مَسْبُوتٌ; as in the saying, cited by Aṣ,

* يُصْبِحُ مَخْمُورًا وَيُمْسِي سَبْتَا *

[*He is in the morning affected with the remains of intoxication, and he is in the evening affected with sleep, or heavy sleep, &c.*]. (T, TA.) — Also *Dead*. (S, K.) = رَأْسٌ مَسْبُوتٌ [*A head cut off*.] (A.) — أَرْضٌ مَسْبُوتَةٌ: see سَبْتَاءُ.

رُطَبٌ مُنْبَتٌ *Dates that have become all ripe, or ripe throughout*. (S, K.) And رُطَبَةٌ مُنْبَتَةٌ [*A date that is ripe throughout*: and also] *a soft date*. (TA.)

سبح

1. سَبَحَ, aor. ـَ, inf. n. سَبْحٌ (Msb, K) and سِبَاحَةٌ (S,* K,) or the latter is a simple subst., (Msb,) *He swam*, syn. عَامَ, (S,* K,) بِالنَّهْرِ and فِيهِ [*in the river*], (K,) or rather بِالْمَآءِ (MF, TA) or فِي الْمَآءِ (Msb) [i. e. *in the water*], for it is likewise in the sea, and in a pool, and also in any expanse: (MF, TA:) [or *he swam upon the surface, without immersing himself*; for,] accord. to Z, there is a difference between عَوْمٌ and سِبَاحَةٌ; the former signifying the "coursing along in the water by immersion of oneself;" and the latter, the *coursing along upon water without immersion of oneself*. (MF, TA.) — [Hence,] النُّجُومُ تَسْبَحُ فِي الْفَلَكِ (A, TA) ↕ *The stars* [*swim*, or *glide along*, or] *pass along, in the firmament, with a spreading forth*. (TA.) It is said in the Ḳur xxi. 34 and xxxvi. 40, with reference to the sun and the moon, (Bḍ and Jel in xxi. 34,) with which the stars are meant to be included, (Jel ibid.,) كُلٌّ فِي فَلَكٍ يَسْبَحُونَ, i. e. ↑ *All* [*glide* or] *travel along swiftly*, [*in a firmament,*] *like the swimmer* (Bḍ and Jel ibid.) *upon the surface of the water*, (Bḍ ibid.,) or *in the water*; (Jel ibid.;) where-fore the form of the verb used is that which is appropriate to rational beings, (Bḍ and Jel ibid.,) swimming being the act of such beings. (Bḍ ibid.) — And [hence] one says, سَبَحَ ذِكْرُكَ ↑ الشَّمْسَ وَالْقَمَرَ: [*Thy fame has travelled as far as the sun and the moon*; lit., *swum along the tracts along which swim the sun and the moon*]. (A, TA.) — [Hence, likewise, as inf. n. of سَبَحَ, aor. as above,] سَبْحٌ also signifies ↑ The *running* of a horse (S, L, K,* TA) *in which the fore legs are stretched forth well* [*like as are the arms of a man in swimming*]. (L, K,* TA.) — And ↑ The *being quick*, or *swift*. (MF.) — And ↑ The *being*, or *becoming, remote*. (MF.) — And ↑ The *travelling far*. (K.) You say, سَبَحَ ↑ فِي الْأَرْضِ ↑ *He went, or travelled, far, in*, or *into, the land, or country*: (O, TA:) and سَبَحَ: both thus expl. by Abu-l-Jahm El-Jaṣfarce. (TA.) — And ↑ The *journeying for the purpose of traffic* (تَقَلُّب [q. v.]); and [a people's] *becoming scattered, or dispersed, in the land, or earth*. (K.) And ↑ The *busying oneself in going to and fro, or seeking gain*, (IAạr, TA,) and *occupying oneself according to his own judgment or discretion, in the disposal or management of affairs, in respect of the means of subsistence*. (IAạr, S, K, TA.) You say, فُلَانٌ يَسْبَحُ النَّهَارَ ↕ كُلَّهُ فِي طَلَبِ الْمَعَاشِ [*Such a one busies himself in going to and fro, or occupies himself according to his own judgment or discretion, in seeking the means of subsistence*]. (A, TA.) And سَبَحَ ↑ فِي حَوَائِجِهِ *He occupied himself according to his own judgment or discretion in the accomplishment of his needful affairs*. (Msb.) — As used in the Ḳur [lxxiii. 7], where it is said, إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا, it is variously explained: (S, TA:) accord. to Ḳatádeh (S) and El-Muárrij, (S, TA,) the meaning is, ↑ [*Verily thou hast in the day-time*] *long freedom from occupation*; (S, K,* TA;) and in this sense, also, its verb is سَبِحَ, aor. ـَ: (JM:) [thus it has two contr. significations:] or, accord. to Lth, ↑ *leisure for sleep*: (TA:) accord. to AO, the meaning is, ↑ *long-continued scope, or room, for free action*; syn. مُتَقَلَّبًا طَوِيلًا: and accord. to El-Muárrij, it means also ↑ *coming and going*: (S, TA:) accord. to Fr, the meaning is, ↑ *thou hast in the day-time the accomplishment of thy needful affairs*: (TA:) or the meaning is, ↑ [*long*] *occupation of thyself in thy affairs of business*; not being free from occupation therein for the reciting of the Ḳur-án. (Jel.) Some read سَبْحًا, which has nearly the same meaning as سَبْحًا. (Zj, TA.) — As inf. n. of سَبَحَ, (TK,) it signifies also ↑ The state of *sleeping*. (K.) And as such also, (TK,) ↑ The *being still, quiet, or motionless*. (K.) — [Also ↑ The *glistening* of the mirage.] You say, سَبَحَ السَّرَابُ, or الْآلُ, meaning لَمَعَ [i. e. ↑ *The mirage glistened*]. (O.) — And ↑ The *digging, or burrowing*, in the earth, or ground. (K,* TA.) You say of the jerboa, سَبَحَ فِي الْأَرْضِ ↑ *He dug, or burrowed, in the earth, or ground*. (O, TA.) — And ↑ The *being profuse* in speech. (K.) You say, سَبَحَ فِي الْكَلَامِ ↑ *He was profuse in speech*. (O, TA.) — See also the next paragraph, in two places.

2. تَسْبِيحٌ signifies The *declaring* [God] *to be far removed, or free, from every imperfection or impurity, or from everything derogatory from* [his] *glory*; syn. تَنْزِيهٌ, (S, O, Msb, TA,) and تَقْدِيسٌ: (Msb:) the *magnifying, celebrating, lauding, or praising, and glorifying*, God; and *declaring* Him *to be far removed, or free, from everything evil*. (TA.) You say, سُبْحَانَ اللّٰهِ, (T, A, Mgh, Msb, TA,) and سُبْحَانَ لِلّٰهِ, (Ḳur lvii. 1 &c., and A,) in which the لِ is redundant, (Jel in lvii. 1 &c.,) inf. n. تَسْبِيحٌ, and سُبْحَانٌ is a subst. that [sometimes] stands in the place of the inf. n., (T, TA,) or it is an inf. n. of which the verb is سَبَّحَ, (K, TA,) *He declared God to be far removed, or free, from every imperfection or impurity* &c., (A, Mgh, TA,) *or from what they say [of Him] who disacknowledge* [*His attributes*]; (Msb;) [i. e. *he declared, or celebrated, or extolled, the perfection or purity, or absolute glory, of God*;] and *he magnified, celebrated, lauded, or praised, God, by the mention of his names, saying* سُبْحَانَ اللّٰهِ *and the like*: (Msb:) and سُبْحَانَ [alone], (Mgh, K,) inf. n. تَسْبِيحٌ, (K,) *he said* سُبْحَانَ اللّٰهِ; (Mgh, K;) as also ↑ سَبَّحَ, inf. n. سُبْحَانٌ; (K, TA;) the latter, which is like شُكْرَانٌ, inf. n. شَكَرَ, a dial. var. mentioned by ISd; and no regard should be paid to the saying of Ibn-Ya'eesh and others, that سبحان is an inf. n. of which the verb is obsolete: accord to El-Mufaḍḍal, سُبْحَانَ is the inf. n. of ↑ سَبَّحَ signifying *he raised his voice with supplication, or prayer, and magnification or celebration or praise [of God, as when one says* سُبْحَانَ اللّٰهِ *or the like]*; and he cites as an ex.,

* قَبَّحَ الْإِلٰهُ وُجُوهَ تَغْلِبَ كُلَّمَا *
* سَبَّحَ الْحَجِيجُ وَكَبَّرُوا إِهْلَالَا *

[*May God remove far from good, or prosperity, or success, the persons* (وُجُوه a here meaning نُفُوس) of the tribe of Teghlib, *whenever the pilgrims raise their voices with supplication, &c., and say* سُبْحَانَ اللّٰهِ, *ejaculating* لَبَّيْكَ]. (MF, TA.) وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ, in the Ḳur ii. 28, is a phrase denotative of state, (Ksh, Bḍ, Jel,) meaning *While we declare thy remoteness from evil [of every kind]*, (Ksh, Bḍ,) *or while we, say* سُبْحَانَ اللّٰهِ, (Jel,) *praising Thee*, (Ksh,) [*or with the praising of Thee*, i. e.] *making the praising of Thee to be an accompaniment, or adjunct, to our doing that*: (Ksh, Bḍ, Jel:) so that we are the more worthy to be appointed thy vice-agents. (Ksh,* Bḍ,* Jel.) فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ, in the Ḳur lvi. 73 and last verse, means *Therefore declare thou the remoteness from what is unsuitable to his majesty by mentioning the name of thy Lord, or by mentioning the Lord*, for the pronouncing of the name of a thing is the mentioning of it, [i. e., of the thing itself,] *the great* name, or *the great* Lord: (Bḍ:) or it means *therefore pray thou commencing with, or uttering, the name of thy Lord [the great* name or Lord]: (Kull p. 211 r) [for] — تَسْبِيحٌ also signifies The act of *praying*. (K, Msb.) You say, سَبَّحَ meaning *He prayed*. (A, Mgh.) And [particularly] *He performed the [supererogatory] prayer of [the period termed]* الضُّحَى. (TA.) And صَلَّى السُّبْحَةَ, i. e. ↑ يُسَبِّحُ, meaning *Such a one performs prayer to God*, either *obligatory* or *supererogatory*: [but generally the latter: (see

سُبْحَةً:)] and سَبَّحَ عَلَى رَاحِلَتِهِ *performs supererogatory prayer [upon his camel that he is riding]*. (Msb.) It is said in the Kur [iii. 36], وَسَبِّحْ بِالْعَشِيِّ وَالْإِبْكَارِ, i. e. *And pray thou [in the evening, or the afternoon, and the early morning]*. (TA.) And it is related of 'Omar, أَنَّهُ جَلَدَ رِجَالًا سَبَّحُوا بَعْدَ الْعَصْرِ, meaning *[That he flogged two men] who prayed [after the prescribed time of the afternoon-prayer]*. (S, TA.) You say also, بِيَدِهِ سُبْحَةٌ ? يُسَبِّحُ بِهَا [i.e. *In his hand is a string of beads by the help of which he repeats the praises of God*: see سُبْحَةٌ, below]. (A, Msb.*) — Also The *making an exception, by saying* إِنْ شَاءَ اللّٰهُ [*If God will*]: because, by so saying, one magnifies God, and acknowledges that one should not will unless God will: and thus is expl. the saying in the Kur [lxviii. 28], أَلَمْ أَقُلْ لَكُمْ لَوْ لَا تُسَبِّحُونَ [*Did I not say to you, Wherefore will ye not make an exception?* addressed to the owners of a garden, who "swore that they would certainly cut its fruit when they should be entering upon the time of morning, they not making an exception"]. (TA.)

3. سابحهُ, inf. n. مُسَابَحَةٌ, *i. q.* رَاسَاهُ, (T and K in art. رسو.) i. e. *He swam with him*. (TK in that art.) [And app. also *He vied, or contended, with him in swimming*.]

4. اسبحهُ *He made him to swim* (K, TA) فِى الْمَآءِ [*in the water*] or فَوْقَ الْمَآءِ [*upon the water*]. (TA.)

سُبْحَةٌ *Garments of skins:* (K:) or, accord. to Sh, سِبَاحٌ, which is the pl., signifies *shirts of skins, for boys*: AO corrupted the word, relating it as written سُبْجَةٌ, *with* ج, and with ḍamm to the س; whereas this signifies "a black [garment of the kind called] كِسَّآء:" and a verse cited by him as presenting an ex. of its pl., in its last word, is from a poem of which each verse has for its fundamental rhyme-letter the unpointed ح: ISd, in art. سبح, mentions سِبَاجٌ as signifying "garments of skin," and having سبحة for its sing.; but says that the word with the unpointed ح is of higher authority; though he also states it, in the same art., to have been corrupted by AO. (TA.) — [A meaning belonging to سُبْحَةٌ (q. v.) is assigned in some copies of the K to سَبْحَةٌ.] — سُبْحَةٌ, (K,) or سَبْحَةٌ, from سَابِحٌ as an epithet applied to a horse, or mare, (IAth, TA,) is a proper name of *A horse, or mare, belonging to the Prophet*: (IAth, K, TA:) and of *another belonging to Jaafar the son of Aboo-Tálib*; (K;) or this was *a mare named* سَبْحَةٌ: (O:) and of *another belonging to another*. (K.)

سُبْحَةٌ *Beads* (S, Msb, K, TA) *strung* (Msb, TA) *upon a string or thread*, (TA,) [*ninety-nine in number, and having a mark after each thirty-three,*] *with which (by counting them,* K) *one performs the act termed* التَّسْبِيحُ [meaning *the repetition of the praises of God*, generally consisting in repeating the words سُبْحَانَ اللّٰهِ thirty-three times, and الْحَمْدُ لِلّٰهِ thirty-three times, and اللّٰهُ أَكْبَرُ thirty-three times, which is done by many persons after the ordinary prayers, as a supererogatory act]: (S, A, Msb, K:) its appellation implies that it is an Arabic word; but Az says that it is post-classical: its pl. is سُبَحٌ (Msb) and سُبُحَاتٌ also. (Har p. 133.) See 2, last sentence but one. — Also *Invocation of God; or supplication*: (K:) and *prayer*, (A, Msb,) *whether obligatory or supererogatory*: (Msb:) *or supererogatory praise*; (S;) and *supererogatory prayer*; (S, A, Mgh, K;) because of the تَسْبِيحُ therein. (Mgh.) You say, فُلَانٌ يُصَلِّى السُّبْحَةَ, expl. above; see 2, in the latter part of the paragraph. (Msb.) And قَضَى سُبْحَتَهُ *He performed, or finished, his prayer*: (A:) or قَضَيْتُ سُبْحَتِى means *I performed, or finished, my supererogatory praise and such prayer*. (S.) And صَلَّى السُّبْحَةَ *He performed the supererogatory prayer*: (A:) and سُبْحَةَ الضُّحَى [*the supererogatory prayer of the period termed* الضُّحَى]. (Msb.) — سُبْحَةُ اللّٰهِ, (IAth, K, TA,) with ḍamm, (TA, [but in my MS. copy of the K written سُبْحَة, and so in the CK,]) means †*The greatness*, or *majesty, of God*: (IAth, K, TA:) or [the pl.] السُّبُحَاتُ, occurring in a trad., means †*the greatness, or majesty, and the light* [or *splendour*], *of God*: (Msb:) or by the saying سُبُحَاتُ وَجْهِ رَبِّنَا, with ḍamm to the س and ب, is meant †*the greatness, or majesty, of the face of our Lord*: (S:) or سُبُحَاتُ وَجْهِ اللّٰهِ means †*the lights* [or *splendours*], (K,) or, accord. to ISh, *the light* [or *splendour*], (TA,) *of the face of God*: (ISh, K, TA:) some say that سُبُحَاتُ الْوَجْهِ means †*the beauties of the face*; because, when you see a person of beautiful face, you say, سُبْحَانَ اللّٰهِ [to express your admiration]: and some, that [when it relates to God] it denotes a declaration of his being far removed from every imperfection; meaning سُبْحَانَ وَجْهِهِ. (TA. [See سُبْحَانَ.]) One says, [addressing God,] أَسْأَلُكَ بِسُبُحَاتِ وَجْهِكَ الْكَرِيمِ, with two ḍammehs, meaning ‡ *[I ask Thee] by the evidences of thy greatness, or majesty, [or of the greatness, or majesty, of thy glorious face,] by the acknowledgement whereof thy praise is celebrated*. (A.) — السُّبَحَاتُ also signifies †*The places of prostration* [probably meaning *in the reciting of the Kur-án*]. (K.) — Also, i. e. [the sing.,] سُبْحَةٌ *A piece of cotton*. (TA.)

سُبْحَانَ is the inf. n. of سَبَّحَ as syn. with سَبَّحَ [q. v.]; (K, TA;) and is a subst. that [sometimes] stands in place of the inf. n. of the latter of these verbs, i. e. in the sense of تَسْبِيحٌ. (T, TA.) — سُبْحَانَ is a proper name in the sense of التَّسْبِيحُ, and [for this reason, and also because it ends with ا and ن,] it is imperfectly decl., and is also invariable; being put in the accus. case in the manner of an inf. n. (Mgh.) You say سُبْحَانَ اللّٰهِ, meaning *I declare* [or *celebrate or extol*] *the remoteness, or freedom, of God* [*from every imperfection or impurity, or from everything derogatory from his glory, i. e.*] *from the imputation of there being any equal to Him, or any companion, or anything like unto Him, or anything contrary to Him; or from everything that should not be imputed to Him*: (L:) [*I declare, or celebrate, or extol, his absolute perfection or glory or purity: or extolled be his absolute perfection* &c.:] or *I declare the remoteness of God, or his freedom* (بَرَآءَة), *from evil*, (Zj, *S, K, TA,) *or from every evil*; (TA;) and [especially] *from the imputation of his having a female companion, and offspring*: (K:) or *I declare God's being very far removed from all the foul imputations of those who assert a plurality of gods*: (MF:) [it sometimes implies wonder, and may well be rendered *how far is God from every imperfection!* &c.:] in this case, سبحان is a determinate noun; (K;) i. e., a generic proper name, for التَّسْبِيحُ, like as بَرَّةُ is for البِرُّ. (MF:) Zj says, (TA,) it is put in the accus. case in the manner of an inf. n.; (S, K;) i. e., as the absolute complement of a verb understood; the phrase with the verb supplied being أُسَبِّحُ اللّٰهَ سُبْحَانَهُ; (MF;) meaning أُبَرِّئُ اللّٰهَ مِنَ السُّوءِ بَرَاءَةً; (S, K, MF;) سبحان thus supplying the place of the verb: accord. to Ibn-El-Ḥájib and others, when it is prefixed to another noun or pronoun, governing it in the gen. case, it is a quasi-inf. n.; and when not so prefixed, it is a proper name, imperfectly decl.: but to this it is objected that a proper name may be thus prefixed for the purpose of distinction, as in the instances of زَيْدُ الفَوَارِسِ and حَاتِمُ طَيِّئٍ: some say that it is an inf. n. of an obsolete verb; but this assertion is not to be regarded; for, as an inf. n., its verb is سَبَحَ, like شَكَرَ of which the inf. n. is شُكْرَانٌ: others say that it may be an inf. n. of سَبَحَ, though far from being agreeable with analogy: and some derive it from السَّبْحُ as signifying "the act of swimming," or "the being quick, or swift," or "the being, or becoming, remote," &c.: (MF:) [hence F adds,] or the phrase above-mentioned denotes quickness in betaking oneself to God, and agility in serving, or obeying, Him; [and therefore may be rendered *I betake myself quickly to the service of God, and am prompt in obeying Him*;] (K;) so accord. to ISh, to whom a man presented himself in a dream, and indicated this explanation of the phrase, deriving it from سَبَحَ الفَرَسُ ["the horse ran stretching forth his fore legs, as one does with his arms in swimming"]. (L.) فَسُبْحَانَ اللّٰهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ, [in which سبحان is used in the place of the inf. n. of سَبَّحَ, and سَبَّحُوا is understood before it,] in the Kur [xxx. 16], means *Therefore perform ye prayer to God* [or *declare ye the remoteness of God from every imperfection* &c.] *when ye enter upon the time of evening and when ye enter upon the time of daybreak*. (Fr, TA.) And سُبْحَانَ اللّٰهِ عَمَّا يَصِفُونَ, in the Kur xxiii. 93, means *Far* [or *how far*] *is God from that by which they describe* Him! (Jel.) One says also, سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ, meaning سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ آلَآنَ [i. e. *I glorify Thee by*

enumerating *all thy benefits, and by the praising of Thee I glorify Thee*]. (Mgh. [See also the prep. ب.]) — سُبْحَانَ مِنْ كَذَا, (Msb, K,) or سُبْحَانَ اللّٰهِ مِنْ كَذَا, (S,) and سُبْحَانَ اللّٰهِ مِنْ فُلَانٍ, (A,) are † phrases expressive of wonder (S, A, Msb, K) at a thing (S, Msb, K) and a person; (A;) originating from God's being glorified (أَنَّ يُسَبِّحَ اللّٰهَ) at the sight of what is wonderful of his works, and afterwards, by reason of its being frequently said, employed in relation to anything at which one wonders; (Er-Rağee, TA;) meaning † [*I wonder greatly* (lit., *with wondering*) *at such a thing* and *such a person*; as is shown by what follows; or] *how extraordinary*, or *strange, is such a thing!* [and *such a person!*]. (Msb.) El-Aṣhà says,

* أَقُولُ لَمَّا جَآءَنِى فَخْرُهُ *

* سُبْحَانَ مِنْ عَلْقَمَةَ الفَاخِرِ *

(S, Msb*) † [*I saying, when his boasting reached me, I wonder greatly at 'Alkameh the boasting*]; i. e. عَجَبًا لَهُ, (S,) or [rather] عَجِبْتُ مِنْهُ [for أَعْجَبُ عَجَبًا لَهُ], lit. *I wonder with wondering at him*; (Msb;) [or *how extraordinary a person is 'Alkameh the boasting!*:] سبحان being without tenween because it is regarded by them as a determinate noun, and having a resemblance to a fem. noun: (S:) [though in what quality it resembles a fem. noun, except in its being of one of the measures of broken pls., I do not know:] or it is imperfectly decl. because it is a determinate noun, being a proper name for البَرَاءَة (IJ, IB) and التَّنْزِيه, (IJ,) and because of the addition of the ا and ن: (IJ, IB:) this is the true reason: but some hold that it is rendered determinate by its being prefixed to a noun understood, governing it in the gen. case; the complete phrase being سُبْحَانَ اللّٰهِ مِنْ عَلْقَمَةَ. (MF.) — سُبْحَانًا, thus with tenween, as an indeterminate noun, occurs in the phrase سُبْحَانَهُ ثُمَّ سُبْحَانًا, in a poem of Umeiyeh. (IB.) — سُبْحَانَ is also used in the sense of نَفْس, in the saying أَنْتَ أَعْلَمُ بِهَا فِى سُبْحَانِكَ [*Thou art possessed of more, or most, knowledge of that which is in thine own mind*]. (K.)

سَبُوحٌ: see سَابِحٌ, in three places.

سَبَاحَةٌ an inf. n., (K,) or a simple subst., (Msb,) from سَبَحَ; (Msb, K;) *Natation*; or the *act* [or *art*] *of swimming*: (S, A, Msb,* K:) or the *coursing along upon water without immersion of oneself*. (MF, TA. [See 1, first sentence.])

سَبَّاحٌ: see سَابِحٌ, in two places.

سُبُّوحٌ, also pronounced سُبُّوحٌ, (T, S, Msb, K, &c.,) the latter the more agreeable with analogy, &c., the former more common, (Th, T, S, but the former the more common, (Th, T, S, Msb,*) one of the epithets applied to God, (T, S, A, Msb,* K,) because He is an object of تَسْبِيح, (K,) and [often] immediately followed by قُدُّوسٌ, (A, Msb, K,) which is likewise also pronounced قُدُّوسٌ, though the former pronunciation is the more common: (Th, T, S, Msb:*) it signifies ‡ [*All-perfect, all-pure*, or *all-glorious*; i. e.] *far removed*, or *free, from everything evil*, (Zj, Mgh, Msb, TA,) *and from every imperfection* [*and the like*]. (Msb. [See 2, and see also سُبْحَانَ اللّٰهِ.]) It is said (S, Msb) by Th (S) that there is no word like the two epithets above, of the measure فُعُّول with ḍamm as well as with fet-ḥ to the first letter, except ذُرُوح: (S, Msb:) but the following similar instances have been pointed out: سُتُوق among epithets, and دُرُوع and شُبُوط and فُرُوج and سُقُود and كُثُوب among substs. (TA.) Sb says, لَيْسَ فِى الكَلَامِ فُعُّولٌ بِوَاحِدَةٍ [expl. voce زُرَاحٌ]: (S:) [or] accord. to AHei, Sb said that there is no epithet of the measure فُعُّول except سُبُّوحٌ and قُدُّوسٌ: Lḥ mentions سُتُّوق also, as an epithet applied to a رِدْعَم, as well as سُتُوق. (TA.)

السَّبَّاحَةُ: see المُسَبِّحَةُ, in two places.

سَابِحٌ (Msb, K) and † سَبَّاحٌ (Msb, K) and † سَبُوحٌ (K) are part. ns., or epithets, from سَبَحَ in the first of the senses assigned to it above: (Msb, K:) [the first signifies *Swimming*, or *a swimmer*:] the second has an intensive signification [i. e. one *who swims much*, or *a great swimmer*; as also the third]: (Msb:) the pl. of the first, accord. to IAạr, not of the first and last as it appears to be accord. to the K, is سَبَّاحَةٌ: (MF:) that of the second is سَبَّاحُونَ: (K:) and that of the third is سُبُحٌ or سُبَّاحٌ, the former reg., and the latter irreg. (MF.) — السَّابِحَاتُ, (K, &c.,) in the Kur [lxxix. 3], accord. to Az, (TA,) means *The ships*: (K:) or † *the souls of the believers* (أَرْوَاحُ المُؤْمِنِينَ [for which Golius seems to have found in a copy of the K أَزْوَاجُ المُؤْمِنِينَ, for he gives as an explanation *pias* et *fidelium uxores*,]) (K, TA) *which go forth with ease*: or † *the angels that swim*, or *glide*, (يَتَسَبَّحُونَ,) *from* (من [app. a mistranscription for بين *between*]) *the heaven and the earth*: (TA:) or † *the stars*, (K,) *which swim*, or *glide along*, (يَتَسَبَّحُونَ,) *in the firmament, like the* سابح *in water*. (TA.) [The meanings *feminæ jejunantes* and *veloces equi* and *planetæ*, assigned to this word by Golius as on the authority of the KL, are in that work assigned to سَابِحَات in the first of them as the meaning of this word in the Kur lxvi. 5.] And you say نُجُومٌ سَوَابِحُ ‡ [*Stars gliding along* in the firmament: سوابح being a pl. of سَابِحٌ applied to an irrational thing, and of سَابِحَةٌ]. (A.) — سَابِحٌ is also applied as an epithet to a horse, (S, IAth, A, L,) meaning ‡ *That stretches forth his fore legs well in running* [*like as one does the arms in swimming*]; (S,* IAth, L;) and in like manner † سَبُوحٌ [but in an intensive sense]: (A, L:) the pl. [of the former] is سَوَابِحُ and سُبُحٌ. (A.) And سَوَابِحُ also signifies ‡ *Horses*; (K, TA;) as an epithet in which the quality of a subst. is predominant; (TA;) because they thus stretch forth their fore legs in running. (K,* TA.) Hence, (TA,) † السَّبُوحُ is the name of *A horse of Rabeeʼ Ibn-Jusham*. (K, TA.) And in like manner, † السَّبَّاحُ is the name of *A celebrated courser*: (TA:) and of *A certain camel*. (K, TA.)

تَسْبِيحَةٌ and تَسْبِيحَاتٌ [pls. of تَسْبِيحَةٌ *A single act of* تَسْبِيح: see 2]. (A.)

مَسْبَحٌ *A place of swimming*, &c.: pl. مَسَابِحُ.] — See an ex. of the pl. in the first paragraph of this art.

مُسَبَّحٌ, accord. to AA and the K, applied as an epithet to a [garment of the kind called] كِسَآء, means *Strong*: and accord. to the former, مُسَبَّغٌ, so applied, means "made wide." (TA.)

فَلَوْلَا أَنَّهُ كَانَ مِنَ المُسَبِّحِينَ, in the Kur (xxxvii. 143), means *And had he not been of the performers of prayer*, (A,* Mgh, Msb, K,*) as some say. (Mgh.)

المُسَبِّحَةُ (A, Msb, TA) and † السَّبَّاحَةُ (A, TA) ‡ [*The index*, or *fore finger*;] *the finger that is next the thumb*: (Msb, TA:) so called because it is like the glorifier when one makes a sign with it [by raising it] when declaring [the unity of] the divine essence. (Msb, TA.*) One says, بِالسَّبَّاحَةِ أَشَارَ إِلَيْهِ and † بِالمُسَبِّحَةِ ‡ [*He pointed towards him*, or *it, with the fore finger*]. (A, TA.)

سبح

1. سَبَحَتِ الأَرْضُ, (JK, A, Msb,) aor. ـَ, inf. n. سَبْحٌ; (Msb;) and † أَسْبَحَتْ (JK, A, Msb, K;) *The land*, or *earth*, *exuded water and produced salt*: (JK, K:) or *was*, or *became, salt*; *had in it salt*. (A, Msb.) And سَبِخَ المَكَانُ, inf. n. as above, *The place produced salt, and was such that the feet sank in it*. (TA.) — See also 2. — سَبْحٌ, an inf. n. of which the verb is سَبَحَ, aor. ـَ, (TK,) means also † The *being in a state of sleep*: (AA, S:) and † تَسْبِيحٌ † The *sleeping soundly*: (S:) or both have this meaning: (K:) or the former signifies † the *being in a state of rest, and easing the body by sleep*: (IAạr, L:) and † the latter, † the *sleeping every hour*: (TA:) and the former signifies also † the *being unoccupied, at leisure*, or *free from work or business*; (AA, S, K;) and so † the latter. (K.) In the Kur lxxiii. 7, some read سَبْحًا [instead of سَبْحًا, q. v.]; (S, K:) meaning † *rest, and easing of the body by sleep*; (IAạr, L:) and said by Fr to be from تَسْبِيحٌ, in the first of the senses expl. in the next paragraph: (L:) or † *freedom from occupation or work or business*. (S.) Accord to Zj, السَّبْحُ and السَّبْعُ are nearly the same in meaning. (TA.) You say سَبْحٌ مِنْ نَوْمٍ and مَشْيٌ and حَرْثٌ [app. meaning ‡ *A ceasing from sleeping* and *from walking* or *journeying* and *of heat*]. (JK.) — And سَبَحَتِ النُّوقُ, inf. n. سَبْحٌ, † [*I slept long*; or] *I lengthened sleeping*. (JK.) — And سَبَحْتُ † فِى الأَرْضِ *I went*, or *travelled, far, in*, or *into*,

the land, or country; (JK, Ḳ,* TA;) like سَبَخْتُ. (TA.)

2. تَسْبِيخٌ [inf. n. of سبّخ] The *separating,* or *plucking asunder, and loosening,* of cotton, *and making* it [*or spreading it out*] *wide.* (Fr, L.) — And The *winding* of cotton and the like, (Ḳ, TA,) such as wool, and soft hair (وَبَر), *after the separating and loosening, for a woman to spin it;* (TA:) [as also سَبْخٌ, inf. n. of ↑ سَبَخَ; see سَبِيخٌ.] — [Hence,] ‡ The act of *lightening,* or *alleviating.* (Ṣ, A, Ḳ.) It is related in a trad. that the Prophet said to 'Áïsheh, when she had cursed a thief, (Ṣ, A, TA,) who had stolen something from her, (Ṣ, TA,) لَا تُسَبِّخِي عَنْهُ بِدَعَائِكِ عَلَيْهِ, (Ṣ, A,* TA,) meaning ‡ *Do not thou alleviate* (Ṣ, A, TA) *the merited punishment of his crime by thy cursing him.* (Ṣ,* TA.) And a poet says,

* فَسَبِّخْ عَلَيْكَ الْهَمَّ وَاعْلَمْ بِأَنَّهُ *
* إِذَا قَدَّرَ الرَّحْمٰنُ شَيْئًا تَكَائَنَا *

[Then alleviate thou the disquietude of thy mind; and know that, when the Compassionate decreeth a thing, it happeneth]. (Ṣ.) One says also, سَبَّخَ اللّٰهُ عَنْكَ الْحُمَّى *May God alleviate thy fever.* (Ṣ.) And اَللّٰهُمَّ سَبِّخْ عَنَّا الْأَذَى *O God, remove from us, or alleviate to us, that which harms, or hurts.* (TA.) — And ‡ The act of *stilling, quieting, rendering motionless, appeasing, tranquillizing, calming, allaying, asmuaging, or quelling,* (Ḳ.) ▬ Also ‡ The *becoming* [*alleviated, or lightened,*] *still, quiet, motionless, appeased, tranquil, calm, allayed, asmuaged, or quelled.* (Ḳ,* TA.) One says of heat, (Ṣ, Ḳ,) and of anger, (TA,) سَبَخَ, (Ṣ, Ḳ,) inf. n. as above; and ↑ تَسْبِيخٌ (Ḳ:) ‡ *It became abated, or allayed,* (Ṣ, Ḳ, TA,) and *alleviated.* (Ṣ.) — Also ‡ The *ceasing* of veins *from the throbbing occasioned by pain* therein. (Aṣṭr, L, Ḳ.*) — See also 1, in three places.

[3. سابخ expl. by Freytag as meaning *He contended* with another *in swimming* is a mistake for سابح.]

4. اسبخ *He reached salt earth* in digging (Ṣ, Ḳ) a well. (TA.) — See also 1, first sentence.

5: see 2, near the end of the paragraph.

[سَبَخٌ is expl. by Freytag as applied in the Deewán of Jereer to *A dense cloud that is seen suspended apart from other clouds.*]

سَبِيخٌ; and its fem., with ة: see سَبِيخَةٌ, in three places.

سَبِيخَةٌ: see the next paragraph, in three places.

سَبَخَةٌ and ↑ سَبِيخَةٌ [*A piece, or tract, of*] *land that exudes water and produces salt:* (Ḳ:) pl. (of the former, Ṣ, or of the latter, Mṣb) سِبَاخٌ: (Ṣ, A, Mṣb, Ḳ:) ↑ أَرْضٌ سَبِيخَةٌ [also] signifies as above; (JK;) or *land containing* سِبَاخ, (Ṣ, A,) i. e. [*places that exude water and produce salt,* or simply] *salt;* (A;) or *salt land* or *earth,* as also ↑ ارض سَبْخَةٌ, in which the latter word is a contraction of سَبِيخَةٌ, and ارض سَبَخَةٌ also: (Mṣb:) and ↑ سَبِيخٌ signifies a place *producing salt,* (Mṣb,* TA,) *and in which the feet sink:* (TA:) the pl. of ↑ سَبِيخَةٌ is سَبَائِخُ. (Mṣb.) The Prophet said to Anas, on his mentioning El-Baṣrah, إِنْ مَرَرْتَ بِهَا وَدَخَلْتَهَا فَإِيَّاكَ وَسِبَاخَهَا, meaning [*If thou pass by it and enter it, then beware thou of*] *its tracts of land overspread with saltness, that seldom, or never, give growth to anything but some trees, or shrubs.* (L.) — Also, (Ḳ,) or the latter, i. e. ↑ سَبِيخَةٌ, (JK,) *A thing that overspreads water* (JK, Ḳ, TA) *in consequence of its having been long left,* (TA,) *resembling* [*the green substance called*] حُبْحُب, (JK, Ḳ,) *or such as* طحلب *and the like.* (TA.)

سَبِيخٌ Cotton, and wool, and soft hair (وَبَر), *separated, or plucked asunder, and loosened;* as also ↑ مُسَبَّخٌ: (TA:) [and ↑ سَبِيخَةٌ, in which the ة is added to convert the epithet into a subst., signifies *a portion,* i. e. *a loose flock, thereof;* and its pl. is سَبَائِخُ, whence] one says, طَارَتْ سَبَائِخُ الْقُطْنِ [*The loose flocks of the cotton flew about*]. (A.) — [Hence,] ‡ Feathers (ريش) *that fall off* (Ṣ, A, Ḳ) *and become scattered:* (Ḳ:) as also ↑ مُسَبَّخٌ: (TA:) the pl. of the former (Ḳ, TA) [used as a subst.], in this and in the following senses, (TA,) [or rather of ↑ سَبِيخَةٌ as a n. un. thus used,] is سَبَائِخُ. (Ḳ, TA.) One says, وَرَدْتُ مَاءً حَوْلَهُ سَبِيخُ الطَّيْرِ, i. e. ‡ [*I came to water around which were*] *the feathers that had fallen off* [*and become scattered*] *of birds.* (A.) — Also Cotton *made wide for a medicament to be put upon it* (Ḳ, TA) *and for it to be applied upon a wound:* (TA:) and ↑ سَبِيخَةٌ signifies *a portion of cotton thus prepared for this purpose.* (JK, Ḳ.*) — And Cotton, (Ṣ, Ḳ,) and wool, and soft hair (وَبَر), (Ṣ,) *wound, after the separating and loosening,* (Ṣ, Ḳ, in the former ↑ يُسَبِّخُ ; i. e. يَلُفُّ,) *to be spun* (Ṣ, Ḳ) *by a woman:* (Ṣ:) and ↑ سَبِيخَةٌ signifies *a portion thereof.* (Ṣ.)

سَبِيخَةٌ; and its pl., سَبَائِخُ: see the next preceding paragraph, in five places.

مُسَبَّخٌ: see سَبِيخٌ, in two places.

سبد

1: see what next follows.

2. سبّد شَعْرَهُ, (AA, TA,) inf. n. تَسْبِيدٌ, (Ḳ, TA,) *He shaved off his hair;* (AA, Ḳ, TA;) as also ↑ سَبَدَهُ, (AA, Ḳ,) inf. n. سَبْدٌ; (Ḳ, TA;) and ↑ اسبدهُ, (AA, TA,) inf. n. إِسْبَادٌ: (Ḳ, TA:) or all signify *he shaved off his hair and* [*so*] *removed it utterly:* and سَبَتَ شَعْرَهُ and سَبَتَهُ and اسبتهُ also have the former signification accord. to AA: (TA:) [and] تَسْبِيدُ النَّوَّاسِ signifies the *removing utterly the hair of the head* [*by shaving*]: (Ṣ:) or سبّد شَعْرَهُ signifies *he shaved off his hair and then left it until it had grown a little:* (A'Obeyd, L:) or *he removed utterly his hair, making it to be* [*shaven*] *close to the skin;* (A'Obeyd, M, L;) as also سَبَدَهُ. (A'Obeyd, L.) — And *He let the whole of his hair grow ample and long:* thus it has two contr. significations. (M.) — And تَسْبِيدٌ signifies also The *combing,* or *combing down,* or *letting down and loosing, and then moistening, and leaving,* the hair of the head. (Suleymán Ibn-El-Mugheyreh, L, Ḳ.*) — And The *rendering* [one's hair] *matted, or compacted, and dusty.* (M, L.) — And [hence, app., the objective complement being meant to be understood,] The *leaving off,* or *neglecting, the anointing of oneself* [*or of one's hair*], (A'Obeyd, Ṣ, Ḳ, TA,) *and washing:* and some say تَسْبِيدٌ, which signifies the same. (A'Obeyd, TA.) ▬ تَسْبِيدٌ is also used [intransitively,] as signifying The *appearing* of the hair of the head: (Ḳ:) or the *growing after some days:* (M:) or سَبَدُ الشَّعَرِ means *The hair grew so that its blackness appeared* after the shaving. (Ṣ, M.) — And The *coming forth of the down* [of a young bird]: (M:) or the *appearing of the feathers* of a young bird. (Ḳ.) You say, سَبَدُ الفَرْخِ *The young bird began to show its feathers, or to become fledged.* (Ṣ.) — And The *growing of fresh shoots upon, or among, the old portions* of the [plant called] نَصِىّ; as also ↑ إِسْبَادٌ: (Ḳ:) you say [of that plant], سَبَدُ and ↑ اسبد: (TA:) or سَبَدُ النَّبَاتِ *The plant had heads coming forth, before the spreading thereof.* (M.)

4: see 2, in three places; first and last sentences.

سَبْدٌ *i. q.* دَاهِيَةٌ [as meaning *Cunning,* or *very cunning:* and perhaps also as meaning *a calamity:* pl. أَسْبَادٌ]. (Ṣ, M, Ḳ.) You say, هُوَ سَبْدٌ أَسْبَادٌ *He is cunning,* or *very cunning,* (دَاهٍ, Ṣ, M, or دَاهِيَةٌ, Ḳ,) *in theft,* or *robbery.* (Ṣ, M, Ḳ.) — And [hence, perhaps, or the reverse may be the case,] *A wolf:* (Ḳ:) it occurs, in the accus. case, in a verse, in this sense, (TA,) or in the former sense; (Ṣ;) or, as some relate it, the word in this instance is سِبْدًا [which has the latter meaning]. (Ṣ, TA.)

سَبَدٌ *Hair* [*of goats*]; syn. شَعَرٌ; (Aṣ, Ṣ, M;) as also ↑ سُبُودٌ: (M:) or *a small quantity thereof:* (Ḳ:) or *fur* [*of camels*]; syn. وَبَرٌ. (M.) One says, مَا لَهُ سَبَدٌ وَلَا لَبَدٌ (Aṣ, Ṣ, M, Ḳ) *He has neither goats' hair nor wool:* (Aṣ,* Ṣ,* M:) or *neither camels' fur nor wool:* or *neither camels' fur nor goats' hair:* meaning ‡ *he has neither goats nor sheep:* or ‡ *neither camels nor sheep:* or ‡ *neither camels nor goats:* (M:) or ‡ *neither little nor much;* (Aṣ, Ṣ, Ḳ, TA;) i. e. *he has not anything.* (TA.) [See also لَبَدٌ.] Hence سَبَدٌ is an appellation for † *Cattle* (مَال). (TA.) Hence also the saying of 'Átikeh Bint-Zeyd,

* لَمْ يَدَعْهُ اللّٰهُ يَمْشِي بَسَبَدْ *

[i. e. † *God let him not walk with goats, &c.*]; meaning † *God reduced him to poverty, so that He left not* [*to him*] *anything.* (Ḥam p. 495.) — Also sing. of أَسْبَادٌ (TA) which signifies *Black garments* or *cloths* [app. *of goats' hair or of*

camels' fur]. (K, TA.) — أُصْبَاءٌ, (K, TA,) as pl. of سَبَدٌ, (TA,) signifies also The heads of the [plant called] نَصِىّ when they first come forth: (K, TA:) or, as pl. of سَبَدٌ, the heads of plants coming forth, before spreading. (M.) — And, likewise as pl. of سَبَدٌ, Remains of plants or herbage in a land. (TA.) [See also سَبِيدٌ.] — سَبَدٌ also signifies Unluckiness, ill luck, or evil fortune: (M:) or so ↑ سُبَدٌ: (K, TA:) so says Lth, on the authority of ADk. (TA.)

سَبَدٌ A remnant of herbage or pasturage. (K.) [See also سَبَدٌ, last sentence but one.]

سُبَدٌ A certain bird, (S, M, K,) having plumage so soft, or smooth, that when two drops of water drop upon it, (S, M,* K,) upon its back, (S, M,) they run off from it; (S,* M, K,* TA;) or such that when a drop of water drops upon its back, it rubs [off]: (M:) the Arabs liken to it a horse when he sweats: (S:) or a certain bird like the eagle: (TA:) or the male eagle: (M, TA:) or the swallow of the desert (بَرِّىّ): (Aṣ, TA:) or a bird like the خُطَّاف; when water falls upon it, it runs off from it quickly: so says Aboo-Naṣr; and so Skr in his Expos. of the poetry of Hudheyl, on the authority of Aṣ: (TA:) said by Aṣ to be a certain black bird: (so in a marg. note in one of my copies of the S:) pl. سِبْدَانٌ. (S, M.) — Also A piece of cloth with which the watering-trough (K, TA) such as is termed مِرْكَنٌ [q. v.] (TA) is rendered close, or firm, [in its bottom and sides,] (سُبِّدَ, [in the L سُبِّدَ, but I know not any apposite meaning of this verb,]) in order that the water may not become turbid: (K:) it is spread therein; and the camels are made to drink [the water] above it. (L.) — See also سَبِيدَةٌ. — And see سَبَدٌ, last sentence.

سَبِيدَةٌ, (M, L,) or ↑ سُبَدٌ, (K,) or both, (TA,) The pubes. (M, L, K.)

سُبُدٌ: see سَبَدٌ, first sentence.

سَبَنْدًى Tall, or long; (K;) in the dial. of Hudheyl: (TA:) and also bold, or daring; (S, M, K;) applied to anything [i. e. to any creature]; (S, K;) of the dial. of Hudheyl: (M:) as also سَبَنْدًى: (S, TA:) or, so applied, bold, or daring, to undertake anything: and the fem. سَبَنْدَاةٌ, like سَبَنْتَاةٌ,] is said to signify a bold lioness: and a bold-breasted she-camel: and in like manner [the masc. signifies] a bold-breasted he-camel: (M, L:) and, (S, M, L, K,) as also سِبَنْدًى, (M, L,) the leopard; (Aṣ, S, M, L, K;) and so سِبَنْتًى, (Aṣ, S, L,) or سَبَنْتَاةٌ, which is also applied to a beast of prey [absolutely]: (A Heyth:) or the lion: (M, L:) pl. سَبَانِدُ and سَبَانِدَةٌ: or the meaning of this, or these, [i. e. of the latter pl. or of both, for the pronoun (هى) may relate to the latter or to both,] is idle, and sportful, and vain, or frivolous, persons; (K, TA;) like سَبَارِدَةٌ. (TA.)

سَبَّنْدًى, like مُعَظَّمٌ, (TA,) or ↑ مُسَبِّدٌ, (accord. to a copy of the M,) as meaning † Consummate, (M,* TA,) is applied as an epithet to a calamity, دَاهِيَة, (M, TA,) which a poet terms, for the sake of the measure, أُمّ فَأْر, because it is termed أُمّ دِرْص, and دِرْص is applied to a young one of a bitch, and of a she-wolf, and of a she-cat, and of the [species of فَأْر called] جُرَذ, and of the jerboa. (M.)

مُسَبِّدٌ [act. part. n. of 2]. It is said of Ibn-'Abbás, قَدِمَ مَكَّةَ مُسَبِّدًا رَأْسُهُ, meaning He came to Mekkeh having his head unanointed and unwashed. (A 'Obeyd, S.) — See also the next preceding paragraph.

سبر

1. سَبَرَ الْجُرْحَ, (S, M, A, &c.,) aor. ˚ (S, M, Mṣb) and ;, (M, TA,) inf. n. سَبْرٌ; (S, M, Mṣb, K;) and ↑ استبرهُ (K;) He probed the wound; measured its depth with the مِسْبَار, i. e., with an iron or other instrument; (A, Mgh;) tried, (K,) or examined, (S,) or endeavoured to learn, (Mṣb,) its depth; (S, Mṣb, K;) examined its extent. (M.) — سَبَرَهُ † He determined, or computed by conjecture or by the eye, its measure, quantity, size, or bulk. (M, K,* TA.) — † He tried, proved, or tested, it; proved it by experiment or experience; (S, M, TA;) namely, anything; as also ↑ استبرهُ. (S.) — † He elicited its true, or real, condition. (TA.) — It is related in the trad. of the cave, that Aboo-Bekr said to Mohammad, لَا تَدْخُلْهُ حَتَّى أَسْبُرَهُ قَبْلَكَ † Do not thou enter it until I explore it before thee, and see if there be in it any one, or anything that may hurt. (TA.) — مَفَازَةٌ لَا تُسْبَرُ † A desert of which the extent cannot be known. (A.) — سَبَرْتُ فُلَانًا ↕ † [I searched into such a one]. (A.) — فِيهِ خَيْرٌ كَثِيرٌ لَا يُسْبَرُ ↕ † [In him is much good, the extent of which cannot be known]. (A.) — أَمْرٌ عَظِيمٌ لَا يُسْبَرُ ↕ † [A great affair, of which the uttermost cannot be known]. (A.) — أَسْبِرْ لِى مَا عِنْدَهُ † Learn thou for me what he has [in his mind, or in his possession]. (M.) — سَبَرْتُ الْقَوْمَ, aor. ˚ and ;, inf. n. سَبْرٌ, † I observed the people attentively, with investigation, one after another, that I might know their number. (Mṣb.)

2: see 1, in two places.

سَبْرٌ: see سِبْرٌ. — Also The lion. (El-Mubárrid, K.)

سِبْرٌ (S, M, K) and ↑ سَبْرٌ (M, K) The source, or origin, [of a thing,] syn. أَصْلٌ: (M, K:) pl. of both أَسْبَارٌ. (M.) — ↕ Form, or appearance; figure, feature, or lineaments; external state or condition; state with regard to apparel and the like; (S, M, K;) or goodly form or appearance &c.; (K;) aspect; garb, or habit; (TA;) colour, or complexion; (M, K;) beauty; (K;) brightness of countenance: (M:) pl. of both as above. (M.) — IAṣr says, I heard Aboo-Ziyád El-Kilábee say, I returned from Marw to the desert, and one of its people said to me, أَمَّا السِّبْرُ فَحَضَرِىٌّ وَأَمَّا اللِّسَانُ فَبَدَوِىٌّ ↕ As to garb and appearance, [thou art like] an inhabitant of a town; but as to tongue, an inhabitant of the desert. (S,* TA.) — You say, فُلَانٌ حَسَنُ الْجِبْرِ وَالسِّبْرِ ↕ Such a one is beautiful and of goodly appearance. (S.) [See also جِبْر.] — A woman of the desert said, أَعْجَبَنِى سِبْرُ فُلَانٍ ↕ The good condition, and flourishing state of body, of such a one pleased me: and رَأَيْتُهُ سَيِّئَ السِّبْرِ ↕ I saw him to have an altered and ill appearance of body: thus she assigned to سِبر two significations. (TA.) — One says also, إِنَّهُ لَحَسَنُ السِّبْرِ ↕ Verily he is goodly in complexion and appearance. (TA.) — سِبْر also signifies ↕ A characteristic by which one knows the generousness or ungenerousness of a beast. (AZ, M.) — And † One's knowledge of the fruitfulness or unfruitfulness [or the good or bad condition] of a beast. (AZ, TA.) — Also † Likeness; syn. شَبَهٌ. (K, TA. [In some copies of the K, شِبْهٌ, which is an evident mistake.]) So in the phrase, occurring in a trad., غَلَبَ عَلَيْهِمْ سِبْرُ أَبِى بَكْرٍ † The likeness (شَبَه) of Aboo-Bekr predominated in them. (IAṣr, TA.) One says also, عَرَفَهُ بِسِبْرِ أَبِيهِ † He knew him by the appearance and likeness of his father. (TA.) — Also the former (سِبْر), Eumity, (K,) accord. to El-Mukarrij; but Aṣ says that this is strange. (TA.)

سَبْرَةٌ A cold morning, between daybreak and sunrise: (S, M, A, Mgh, K:) or from the time a little before daybreak to daybreak: or from daybreak to sunrise: (M:) or a cold morning during the period next after sunrise: (Mṣb:) pl. سَبَرَاتٌ: (S, M, Mgh, Mṣb, K:) which latter is also expl. as signifying the intenseness of the cold of winter, and of the year. (TA.)

سَبُورٌ and سَبُورَاتٌ and سُبُورَاتٌ and سِبِيرِيَاتٌ: &c.: see art. سبر.

سَبْرُورٌ Poor; (K, TA;) possessing no property: like سَبُورَاتٌ, in this sense, and in that following. (TA.) — ↕ Land in which is no herbage. (K, TA.)

سِبَارٌ and ↑ مِسْبَارٌ A probe; an instrument with which a wound is probed; (S, M, K;) as also ↑ مِسْبَرٌ: (Ham p. 818:) a twist like a wick, (T, Mṣb,) or a similar thing, (Mṣb,) which is put into a wound (T, Mṣb) to ascertain its depth; (Mṣb;) an iron or other instrument with which the depth of a wound is measured: (A, Mgh:) pl. of the first, سُبُرٌ; and of ↑ the second, مَسَابِرُ. (Mṣb.) It is said in a prov., لَوْلَا الْمِسْبَارُ مَا عُرِفَ غَوْرُ الْجُرْحِ [Were it not for the probe, the depth of the wound would not be known]. (A.) And ↑ بَعِيدُ الْمِسْبَارِ is applied as an epithet to a woman's vulva [or vagina, in an obvious sense,] by Ibn-Habeeb: and accord. to the K, to a woman [in allusion to her vagina]. (TA in art. عجى.)

سَبَارٍ an irreg. pl. of سُبُرَاتٌ: see the latter in art. سبرت.

سَابُورِىٌّ A coat of mail made of slender rings, and strongly: (K:) so called in relation to the king Sáboor. (TA.) — Hence, (TA,) or from

Sáboor, a province of Persia, (Mgh, Mṣb,) *A thin, or delicate, kind of garment or cloth*, (IDrd, Ṣ, M, Mgh, Mṣb, Ḳ,) *of excellent quality:* (Ḳ:) and *anything thin, or delicate.* (M.) Whence the prov., عَرَّضَ سَابِرِيٌّ (Ṣ, M, * Ḳ*) *A slight exhibition:* (M:) [see variations of this phrase in art. عرض, under عَرَّضَ الشَّيْءَ:] said to him to whom a thing is shown in a slight manner: (Ṣ:) because the garment or cloth called سابرى, (Ṣ, Ḳ,) being of the best of qualities, (Ṣ,) is desired when exhibited in the slightest manner. (Ṣ, Ḳ. [See the first paragraph in art. عرض; and see also عَرَّضَ عَلَى سَوْمَ عَائِلَةٍ in the first paragraph of art. سوم.]) — *A certain sort of dates,* (Ṣ, Mṣb, Ḳ,) *of good quality.* (Mṣb, Ḳ.) It is said that the best of the dates in El-Koofeh are the نَرْسِيَان and the سابرى. (Ṣ.) — نَخْلَةٌ سَابِرِيَّةٌ *A palm-tree of which the unripe dates are yellow and somewhat long.* (AḤát, Mṣb.)

مُسْبُرٌ † [The *internal state* or *condition* of a man]. You say, مَسْبُرُهُ حَمِيدٌ and مَحْمُودٌ † [*I praised his internal state or condition*]: (Ṣ:) and مَسْبُرَةٌ † also signifies † The *internal state or condition; an internal, or intrinsic, quality;* or the *intrinsic*, or *real*, *as opposed to the apparent, state, or aspect.* (TA.)

مِسْبَرٌ: see سَبَارٌ.

مَسْبُرَةٌ The *utmost point* of a wound. (M.) — See also مِسْبَرٌ.

مِسْبَارٌ: see سَبَارٌ, in four places. — It may also be applied to † *A man who probes a wound.* (Ḥam p. 818.)

مَسْبُورٌ *Goodly in form* or *appearance; in figure, feature, or lineaments; in external state or condition; in state of apparel or the like.* (Ḳ, TA.)

سبرت

Q. 1. سَبْرَتَ *He begged;* and *became lovely, humble, or submissive;* or *affected to be like the* مَسَاكِين [or *destitute, or needy,* &c.]; syn. قَنَعَ; (Ḳ, TA; [omitted in the CḲ, and in my MS. copy of the Ḳ erroneously written قَبَعَ;]) and تَمَسْكَنَ. (TA.)

سَبْرُوتٌ: see مَسْبُورٌ.

سُبُرَاتٌ: see the next paragraph, in two places.

سَبُورٌ *A desert,* syn. قَفْرٌ, (Ṣ, Ḳ,) or *a plain,* syn. قَاعٌ, (M,) *in which is no herbage:* (M, Ḳ:) or *weak land:* (TA:) and أَرْضٌ سَبُورٌ and سَبِيرَةٌ † (Aṣ, Lḥ, M) and † سُبُرَاتٌ (M) *Land in which is no herbage;* (M:) or *land in which is nothing:* (Aṣ, Lḥ, M:) pl. سَبَارِيتُ and سَبَارٍ, the latter anomalous, mentioned by Lḥ: (M:) accord. to A'Obeyd, the pl. سَبَارِيتُ signifies *deserts, or waterless deserts,* (فَلَوَاتٌ,) *in which is nothing:* and accord. to Aṣ, *land* [or *lands*] *in which nothing grows:* (TA:) and one says also أَرْضٌ سَبَارِيتُ, (M, Ḳ,) a phrase of the same class as ثَوْبٌ أَخْلَاقٌ, (Ḳ,) as though the sing. سَبُورَةٌ or سَبِيرَةٌ were applied to every portion thereof. (M.) — Hence, (TA,) applied to a man, (AZ, Ṣ, TA,) *Needy, in want, indigent,* (AZ, Aṣ, Ṣ, M, Ḳ, TA,) *poor,* (AZ, Aṣ, Ḳ, TA,) *possessing little,* (M, TA,) or, as some say, *possessing nothing;* (Ṣ, * M, TA;) and † سَبِيرَةٌ signifies the same, (AZ, Ṣ, M, Ḳ,) as also † سُبُرَاتٌ, and † سَبُورٌ: (M, Ḳ:) also *bankrupt,* or *insolvent;* syn. مُفْلِسٌ: (TA in explanation of the first [but equally applying to all]:) the epithet applied to a woman is سَبُورَةٌ and † سَبِيرَةٌ; (AZ, Ṣ;) the latter of which is applied to a man [app. in intensive sense, agreeably with analogy,] as well as to a woman: (M:) and the pl. is سَبَارِيتُ applied to men and to women. (AZ, Ṣ.) — [Hence, also,] applied to a youth, or young man, *Beardless;* or *having no hair upon the sides of his face.* (M, Ḳ, TA. [In the Ḳ, this signification is immediately followed by the mention of the pls. سَبَارِيتُ and سَبَارٍ.]) — And *Little, or small, in quantity* or *number;* (Ṣ, M, Ḳ:) *paltry, or inconsiderable:* (Ḳ:) applied to a thing, (Ṣ, Ḳ,) and (Ṣ) to property, or cattle. (Ṣ, M.) — Also *Tall,* or *long.* (M, TA.) — And *A skilful,* or *an expert, guide, well acquainted with the lands.* (TA.) It is mentioned by Sb, who says that it is of the measure فَعُلُولٌ, like زَوُّورٌ and عَصُفُورٌ; and most hold him to be right: but some of the authors on inflection assert that it is of the measure فَعُلُولٌ, from سَبَرْتُ الشَّيْءَ meaning "I tried, proved, or tested, the thing, or proved it by experiment or experience;" and that the ت is added to give intensiveness to the signification; which several deny: (MF, TA:) سَبْرُورٌ, however, is mentioned in the Ḳ, in art. سبر, as meaning "poor," and land "in which is no herbage." (TA.)

سَبِيرَةٌ and سُبَيْرَةٌ: see the next preceding paragraph, in three places.

سُنْبُرِيَّةٌ A man (TA) *of evil disposition* or *nature.* (Ḳ, TA: but omitted in the CḲ.)

مُسَبَّرٌ *Bald,* or *bare of hair.* (Ḳ, TA: but omitted in the CḲ.)

سبط

1. سَبَطَ, aor. ـُ; (Sb, Ṣ, M, Mṣb, Ḳ;) and سَبِطَ, aor. ـِ; (M, Mṣb, Ḳ;) inf. n. سَبَطٌ, of the former verb, (Ṣ, Mṣb,) or سُبُوطٌ, (so in the Ḳ, as is remarked in the TA,) and سَبُوطَةٌ, (M, Mṣb, Ḳ,) which is of the latter verb, (M, Mṣb,) and سَبَاطَةٌ and سُبُوطٌ, (M, Ḳ,) which are also of the latter verb; (M;) *It* (hair, Ṣ, Mṣb) *was,* or *became, lank, not crisp:* (Ṣ, M,* Mṣb, Ḳ:*) or the former verb is used in this sense, said of hair; and the latter is said of a man, signifying *he was,* or *became, lank, not crisp, in his hair.* (TA.) — سَبَاطَةٌ, relating to a man, also signifies The *being tall:* (M:) or the *being long in the* [*bones called*] أَلْوَاح [pl. of لَوْحٌ], *and even therein.* (TA.) — Also سَبْطٌ, inf. n. سَبَاطَةٌ; (M, TA;) and سَبِطَ, inf. n. سَبَطٌ; (M;) † *He* (a man) *was,* or *became, easy,* or *facile,* بِالْمَعْرُوفِ *in beneficence.* (M, TA.) And سُبُوطَةٌ is likewise expl. as signifying † The *being liberal, bountiful,* or *munificent.* (M, TA.) — And سَبَاطَةٌ, relating to rain, † The *being abundant and extensive.* (Sh, Ḳ, TA.) [— See also the part. n. سَبِطٌ.] — سَبِطَ عَلَيْهِ الْعَطَاءُ † *He gave to him successive and large gifts.* (Sgh, TA.) — سَبِطَ *He was affected with fever.* (Sgh, Ḳ.) [See سَبَاط.]

2. سَبَّطَتْ, (M, Ḳ, &c.,) inf. n. تَسْبِيطٌ, (Ṣ, Ḳ,) *She* (a camel, AZ, Aṣ, M, Ḳ, and a ewe, Ḳ) *cast her young one, or foetus, in an incomplete state:* (M, Ḳ:) or *before its form was apparent;* (AZ, Ḳ;) like أَجْهَضَتْ; (AZ:) or *when its fur had grown, before completion;* as also سَبَّطَتْ: (Aṣ, TA:) or سَبَطَتْ بِوَلَدِهَا *she* (a camel) *cast her young one when its hair had grown:* and سَبَطَتْ *she* (a ewe) *cast her young one, or foetus, abortively.* (Ṣ.) The epithet applied to her in this case is † مُسَبِّطٌ [without ة]. (M, Ḳ.)

4. اسبط *He* (a man, Ṣ, M) *extended himself,* or *became extended* or *stretched,* (Ṣ, M, Ḳ, TA,) *upon the ground,* (Ṣ, TA), *in consequence of being beaten,* (M, Ḳ, TA,) &c.: (TA:) *he fell* (M, Ḳ, TA) *upon the ground,* (TA,) *and was unable to move,* (M, Ḳ, TA,) *by reason of weakness,* (M, TA,) or *from drinking medicine,* or *some other cause;* on the authority of AZ: (M:) *he fell upon the ground, and became extended* or *stretched, in consequence of being beaten, or from disease,* and in like manner *from drinking medicine.* (TA.) And اسبط بِالْأَرْضِ *He clave to the ground.* (Ibn-Jebeleh, M, Ḳ.) — *He was silent, by reason of fear,* or *fright:* (M, L, Ḳ:) *he was silent and still;* or *he lowered his eyes, looking towards the ground, and was still.* (O.) — اسبط فِى نَوْمِهِ *He shut,* or *closed, his eyes,* or *eyelids, in his sleep.* (Sgh, Ḳ.) — اسبط عَنِ الْأَمْرِ *He feigned himself negligent of the thing* or *affair, inattentive to it, or heedless of it.* (Sgh, Ḳ.)

سَبْطٌ: see سِبْطٌ, throughout.

سِبْطٌ *A grandchild;* (Ṣ, Mṣb, Ḳ;) *a son's child,* and *a daughter's child:* (M, TA:) pl. أَسْبَاطٌ; (Ṣ, Mṣb, TA;) which is commonly used by the vulgar as signifying *daughters' children;* distinguished by them from أَحْفَادٌ [which they apply to son's children, pl. of حَفِيدٌ]; but the leading lexicologists expressly declare that it includes sons' children and daughters' children, as it is said to do by ISd: IAạr explained سِبْطٌ and سِبْطَانِ and أَسْبَاطٌ as signifying the *particularly distinguished,* and *choicest, of children.* (TA.) It is said in a trad., (TA,) الْحَسَنُ وَالْحُسَيْنُ سِبْطَا رَسُولِ اللّٰهِ *El-Hasan, and El-Hoseyn are the two grandsons of the Apostle of God.* (M, TA.*) — *A tribe of the Jews:* pl. أَسْبَاطٌ: (M, Mṣb, Ḳ:) سِبْطٌ (M) and أَسْبَاطٌ (Ṣ, Mṣb) in relation to the Jews, (M, Mṣb,) or [rather] the Children of Israel, (Ṣ,) being like قَبِيلَةٌ (M) and قَبَائِلُ (Ṣ, Mṣb) in relation to the Arabs: (Ṣ, M, Mṣb:) and the former are thus called to distinguish them from the children of Ishmael. (M, TA.) In the phrase, وَقَطَّعْنَاهُمْ اثْنَتَىْ عَشْرَةَ أَسْبَاطًا [*And we divided them into twelve*

divisions, *tribes*], (Ṣ, M, Ḳ,) in the Ḳur [vii. 160], (Ṣ, M,) اسباطا is a substitute (Ṣ, M, Ḳ) for اثنتى (Ṣ, M,) not a specificative, (Ṣ, M, Ḳ,) because the specificative may only be a sing.; (Ṣ, M;) the meaning being فرقة عشرة وقطعناهم اثنتى عشرة فرقة, (Akh, Zj, Ṣ,) and therefore the numeral is fem.; (Akh, Ṣ;) or this is a mistake; for it should be اثنتى عشرة فرقا; and therefore the numeral is fem. (Abu-l-'Abbás, TA.) Accord. to Ḳṭr, you say, هذا سبط, and سبط, هذه, using سبط as a pl., meaning فرقة. (TA.) The saying

كأنه سبط من الأسباط

is [asserted to be] a mistake, inasmuch as its author imagined that سبط meant *a man*: (M:) IDrd ascribes it to El-'Ajjáj or Ru-beh: it occurs in an أرجوزة by the latter. (Sgh, TA.) [But it is applied to a single man: for] it is said in a trad., حسين سبط من الأسباط, (TA,) i. e. *Ḥoseyn is* [as though he were] *a nation of the nations* من أمة الأمم (Ḳ) *in goodness*; so expl. by Aboo-Bekr: (TA:) or *one of the fathers of tribes*; because of the multitude of his descendants: or *one of the sons of daughters*. (So in a marginal note in a copy of the "Jámi' eṣ-Ṣagheer" of Es-Suyooṭee.) — Also *A generation* (قرن) *that comes after another*. (Zj, TA.) — And سبط ربعية, (TA in the present art. and in art. ربع,) or سبط ربعية, (so accord. to a copy of the M, in the present art.,) *A palm-tree of which the fruit ripens in the end of the summer*, or *hot-season*. (M, TA.)

سَبَطٌ: see the next paragraph, first sentence. — Also *Such as is fresh of the* [*plant called*] حلى; *one of the plants of the sands*; (M;) [i. e.] the [*plant called*] نصى, *while fresh*; (A'Obeyd, Ṣ, O, Ḳ;) *when it has dried up, called* حلى; (A'Obeyd, Ṣ, O;) *a plant like the* ثيل [q. v.], *except that it becomes tall; growing in the sands*: (Lth, TA:) n. un. with ة: (Lth, Ṣ:) it is *one of those that, when they dry up, become white*, [as is said of the حلى,] *resembling hoariness, like the* ثيهام [*or panic grass*]: (AḤn, O: in the TA, the ثيهام:) it is asserted that the Arabs say, "The نعام is the bread of the camels, and the سبط is their خبيص:" (AḤn, O:) *its manner of growth is like* [*that of*] دخن [q. v.]; *and it is a good pasture*: (Ḳ:) AḤn says, a desert-Arab, of 'Anazeh, told me that *its manner of growth is like that of large* دخن, *falling short of* [so I render دون, but this also signifies *exceeding*,] ذرة [q. v.], *and it has grain like the grain termed* بزر [q. v.], *which will not come forth from its envelopes but by bruising*, or *pounding, and men extract it and eat it, made into bread, and cooked*: (M, O:) the n. un. is with ة: and the pl. is أَسْبَاط. (M.) Also *The tree that has many branches and one* أصل [meaning *stem*]: (Ḳ:) so says Az.; adding that hence is derived أُسْبُوط [pl. of سَبَط]; as though the father represented the tree and the children represented the branches: (TA: [but this is questionable:]) accord. to Abo-Ziyád, *a certain tree*, (AḤn, M, O,) *growing in the sands*, (AḤn, O,) *tall, having slender branches, eaten by the camels and the sheep or goats*, (AḤn, M, O,) *and collected by men, who sell it upon the roads* (عَلَى الطُّرُق), (AḤn, O,) *or with the tamarisk* (مَعَ الطَّرْفَاء); (so in the TA;) *without blossom and without thorns, having thin leaves of the size of* [*those of*] الحُرْث [or *leek*] (AḤn, M, O) *when this first comes forth*. (AḤn, O.) — See also the last sentence of the next preceding paragraph.

سَبَط and ↑ سَبَطٌ and ↑ سَبَطٌ, (the first and third of these in one copy of the Ṣ, and the second alone in another copy of the Ṣ, and all in the M and Mṣb and Ḳ,) the first of the dial. of El-Ḥijáz, (TA,) from سَبِط, and the second from سَبِط, the last being an inf. n. used as an epithet, (Mṣb,) *Lank, not crisp*; (Ṣ, M,* Mṣb, Ḳ;*) applied to hair: (Ṣ, Mṣb:) pl. سِبَاط, which is said by Sb to be of the measure most common for a pl. of an epithet of the measure فَعْل, (M,) or فَعْل, (TA.) — سَبَط الشَّعْر, (Ṣ, M,) and ↑ سَبَطُه, (M,) A man *having lank hair*: (Ṣ, M:) and in like manner سِبَاط, alone, applied to a number of persons. (TA.) ↑ سَبَطٌ is also metonymically applied to ‡ *A foreigner*, like as [its contr.] جَعْد is to an Arab. (TA.) — سَبَط also signifies *Tall*; (M, Ḳ:) applied to a man: (M:) or, as also ↑ سَبَطٌ, (TA,) or سَبَط الجسر, (M,) so applied, *long in the* [*bones called*] أَلْوَاح [pl. of لَوْح], (M, TA,) *and even therein*: (TA:) or سَبَط الجسر or ↑ سَبَطَة, (accord. to different copies of the Ḳ,) or both, (Ṣ, TA,) *goodly in stature, or person, or proportion*, (Ṣ, Ḳ,) *and evenness*. (Ṣ.) Also *Having extended limbs, and perfect in make*. (TA.) And سَبِط القَصَب, and ↑ سَبَطَة, A man [*long and even, or*] *extended, and without protuberances, in the bones of the fore arms and the shanks*. (TA.) And سَبِط البَنَان and ↑ سَبَطٌ, ‡ *Long in the fingers*. (TA.) And سَبِط الخَلْق A man *lank in make*: (L in art. رد:) and سَبَطَة الخَلْق, and ↑ سَبَطَةٌ, ‡ a woman *lank, or soft*, or *tender, in make*. (M, Z, TA.) And سَبِط السَّاقَيْن A man *soft*, or *flaccid*, or *uncompact, in the shanks*. (Ḥam p. 238.) — سَبِط اليَدَيْن, (M, Ḳ, TA,) and سَبَطَيْن, (TA, and so in the CḲ,) and سَبِط الكَفَّيْن, (TA,) ‡ A man who is *liberal, bountiful*, or *munificent*. (M, Ḳ, TA.) And سَبِط بِالمَعْرُوف ‡ A man *easy*, or *facile, in beneficence*. (M, TA.) — مَطَر سَبَط, (Sh, TA,) and ↑ سَبَطٌ, (Sh, Ḳ,) ‡ *Rain pouring abundantly and extensively*, (Sh, Ḳ,) *and consecutively*. (Ṣḥ, TA.)

سِبَطٌ: see سِبْط.

سَبَاط *Fever*: (M, O, Ḳ:) so called because the man attacked by it extends himself, and becomes relaxed: (Skr, O:) or *fever attended with shivering*, or *trembling*. (O.)

سُبَاط (AA, Ṣ, M, Ḳ) and سُبَاط, being perfectly and imperfectly decl., (AA, Ḳ,) and also written with ش, (TA, and Ḳ in art. شبط,) *The name of a month in Greek*; (Ṣ;) *a certain month*, [*next before* أَذَار; (Ḳ;) *the month that is between the winter and the spring*: (M;) [*the fifth month of the Syrian year, corresponding with February O. S.*;] *it is in the winter-quarters, and in it is the completion of the day whereof the fractions circulate in the years*: when the said day is complete in that month, the people of Syria call that year عَامُ الكَبِيس; and when a child is born, or a person arrives from a country, in that year, they consider it fortunate. (Az, TA.) [See كَبِيس.]

سَبَاطَة *Sweepings*, syn. كُنَاسَة, (Ṣ, M, Mgh, Mṣb, Ḳ,) *which are thrown every day in the courts of houses*. (Ḳ.) — Also *A place in which sweepings* (Mgh, TA) *and dirt* (TA) *are thrown*: occuring in a trad., (Mgh, TA,) and so expl. by El-Khaṭṭábee: (Mgh:) but some assign to it there the former meaning. (TA.) [It should be observed that كُنَاسَة also is said to have both these meanings.] — Also *What falls from*, or *of, hair when it is combed*. (M, TA.) — *A raceme of a palm-tree, with its fruit-stalks* (عَرَاجِين) *and its fresh ripe dates*: of the dial. of Egypt. (TA.)

سَبَاط *A roof* (Ṣ, M, Mgh, Mṣb, Ḳ) *between two walls*, (Ṣ,) *or between two houses*, (M, Ḳ,) *having beneath it a road, or way, or passage*, (Ṣ, Mgh, Mṣb, Ḳ,) *which is a thoroughfare*: (Mgh:) pl. سَوَابِيط (Ṣ, Mṣb, Ḳ) and سَبَابِيطُ. (Ṣ, Ḳ.)

مَا لِي أَرَاكَ مُسْبَطًا *Wherefore do I see thee hanging down thy head like one in grief, or anxiety, lax in body?* (Ṣ.) And تَرَكْتُهُ مُسْبَطًا *I left him* (meaning a sick person) *not moving nor speaking*. (TA.) — أَرْضٌ مُسْبَطَةٌ, (M, and so in some copies of the Ṣ,) or مُسْبَطَةٌ, (thus in other copies of the Ṣ, and in the O,) *Land abounding with* سَبَط [q. v.]. (Ṣ, M,* O.)

مُسْبَطَة: see what next precedes.

مُسَبَّط: see 2.

سبطر

Q. 4. اِسْبَطَرَّ *He stretched himself*: (M:) *he lay upon his side, and stretched himself*. (Ṣ, Ḳ.) — *He* (a slaughtered beast) *stretched himself to die*. (TA.) — اسبطرت الإبل فى سيرها *The camels hastened*, (M,* Ḳ,* TA,) *and stretched themselves, in their march, or course*. (TA.) — اسبطرت له *The provinces became rightly disposed to him*. (Fr, Ḳ.*)

سَبَطْرٌ A lion *stretching himself when about to spring* or *leap*. (Ṣ, Ḳ.) — A *quick* camel: pl. سَبَطْرَاتٌ: it has no broken pl. (Sb, M.) — Also, the pl. above mentioned, Camels *long, upon the surface of the ground* [*or horizontally*]. (Ṣ, Ḳ.) The ت [says J] is not the denotative of the fem. gender: (Ṣ:) it is like that in حِجَاجَاتٌ (Ṣ, Ḳ) and حِجَامَاتٌ, as masc. pls.: (Ṣ:) but IB says, the ت in this word is the denotative of the fem. gender; for it is an epithet applied to جِمَال, which is fem. as a [broken] pl.; as is shown by the saying الجِمَالُ سَارَتْ, and رَحَلَتْ, &c.: and he adds, J's saying that it is like رحلات and حمامات

is a mistake, inasmuch as he confounds رِجالات with حَمّامات; for رِجَال is a fem. pl., as is shown by one's saying الرِّجَال خَرَجَتْ, and سَارَتْ; but حَمّام is masc., and should not regularly have a pl. with ا and ت, but, as Sb says, it has this pl. form, like some other masc. words, in lieu of a broken pl., and would not have it if it had a broken pl. (TA.) — Also the sing., *Penetrating; effective;* (Lth, M, K;) [as though *stretching far;*] *sharp in intellect; clever; acute:* (K: [in the CK, الماضى الشَّهْر is put by mistake for الماضى الشَّهْم:]) or *sharp in intellect, and very bold* or *daring* or *courageous.* (TA.) — *Lank* hair. (M.) — A man (Sh) *lank and tall.* (Sh, K.) — And with ة, A *corpulent* woman. (M.)

سَبَطْرَى *A proud and self-conceited gait, with an affected inclining of the body from side to side.* (M, K.)

سُبَاطْرٌ: see what next follows.

سَبَنْطَرٌ and سُبَاطِرٌ *Tall,* or *long.* (M, K.) — Also the former, *A certain bird having a very long neck,* (S, K,) *which one sees always in shallow water; surnamed* أَبُو العِزَّازِ. (S.) [Freytag says, on the authority of Dmr, that it is also called مالك الحزين. See art. مالك.]

سبع

1. سَبَعَهُ, aor. ـَ (S, Msb, K) and ـِ (Yoo, Msb, K) and ـُ, (Yoo, Msb,) inf. n. سَبْعٌ, (Msb,) *He was,* or *became, the seventh of them:* (S, Msb, K:) or *he made them, with himself, seven:* (S in art. ثلث:) or it signifies, (S, and so in some copies of the K,) or signifies also, (Msb, and so in some copies of the K,) *he took the seventh part of their property,* or *possessions.* (S, Msb, K.) And *He made them,* they being sixty-nine, *to be seventy with himself.* (A'Obeyd, S in art. ثلث.) And سَبَعَ also signifies *He made* sixteen *to be seventeen.* (T in art. ثلث.) — سَبَعْتُ لَهُ الأَيَّامَ, aor. ـَ, inf. n. as above, *I completed to him the days by making them seven:* and سَبَّعْتُهَا signifies the same in an emphatic manner. (Msb.) [See also 2.] — سَبَعَ الحَبْلَ, (S, Msb, K,) aor. ـَ, inf. n. as above, (TA,) *He made the rope,* or *cord, of seven strands.* (K, TA.) — سَبَعُ المَوْلُودِ *The infant had its head shaven, and an animal* [generally a goat] *sacrificed by way of expiation for it, on the seventh day [after its birth,* (commonly called يَوْمُ السُّبُوعِ,) agreeably with an ordinance of Mohammad; the sacrifice being for the expiation of original sin]. (IDrd.) — سَبَعَ الغَنَمَ *He* (a wolf) *seized the sheep,* or *goats, and broke their necks,* or *killed them,* or *made them his prey,* (S, K, TA,) *and ate them.* (TA.) — سَبُعَتِ الوَحْشِيَّةُ *The female wild animal had her young,* or *young one, eaten by the* سَبُع [or *beast,* or *bird, of prey*]. (TA.) — سَبَعَهُ *He stole it;* (as though, like a سَبُع, he made it his prey;) as also ↑ تسبّعهُ (AA, K.) — *He shot him* [with an arrow on the like], or *hurled at him and struck him* [with a lance, or a missile of any kind]; namely, a wolf: or *he frightened him;* namely, a wolf; (K;) and also, a man. (TA.) — ↑ *He reviled, vilified,* or *vituperated, him; charged him with a vice* or *fault* or *the like;* (S, K, TA;) *assailed him with foul language, such as displeased him:* (TA:) or *he bit him* (K, TA) *with his teeth, like as does the* سَبُع. (TA.)

2. سَبَّعَهُ, inf. n. تَسْبِيعٌ, *He made it seven;* or *called it seven;* (S, K;) as also ↑ اسبعهُ. (TA.) See also 1. — *He made it to have seven angles,* or *corners; to be heptagonal.* (K.) — *He* (God) *gave him his reward,* or *recompense, seven times,* or *seven fold.* (K.) An Arab of the desert said to a man who had done a good act to him, (TA,) سَبَّعَ اللّٰهُ لَكَ *May God give thee thy reward,* or *recompense, seven times,* or *seven fold.* (K, TA.) The Arabs also said, سَبَّعَ اللّٰهُ لَكَ أَجْرَهَا *May God multiply to thee the reward,* or *recompense, for it;* meaning, for this good act: (Aboo-Sa'eed:) [for] تَسْبِيعٌ is used by them to signify the act of *multiplying,* though it be more than seven fold. (TA.) And سَبَّعَ اللّٰهُ لِفُلَانٍ is used as meaning *May God make a thing to be followed by another thing to such a one;* in relation to good and to evil; as also تَبَّعَ لَهُ. (TA.) And سَبَّعَ اللّٰهُ لَكَ meaning *May God bless thee with seven children.* (TA.) — *He washed it* (namely, a vessel,) *seven times.* (K.) Hence the saying of Aboo-Dhu-eyb,

كَتَعْتُ آتِى قَامَتْ تُسَبِّعُ سُؤْرَهَا

[*Like her who has arisen to wash out seven times her remains of beverage in the bottom of a vessel, left by a drinker;* that drinker, as is said in a marginal note in my copy of the TA, being her dog]: or, accord. to Es-Sukkaree, the meaning is, *to give as alms her* سُؤْر [*remains of beverage in the bottom of a vessel after one had drunk,* or *remains of food &c.,*], *thereby seeking reward,* or *recompense, multiplied;* *to have her reward,* or *recompense, multiplied;* being used by the poet for يُسَؤِّرُهَا. (TA.) — سبّع القُرْآنَ [app. followed by لَهُ or عَلَيْهِ] *He appointed him the reading,* or *recitation, of the Kur-án* [*in seven portions so that he should complete the whole*] *in every seven nights.* (O, L, K.) — سَبَّعَ العَسَلَ, (K, TA,) or عِنْدَهَا and بِهَا ↑ أَسْبَعَ, (TA,) *He remained with his wife seven nights.* (K, TA.) In like manner one says ثَلَّثَ; and thus of every number from one to ten; in relation to any saying or action. (TA.) — سبّعت *She* (a woman) *brought forth at seven months.* (TA:) — سَبَّعَ دَرَاهِمَهُ *He made his dirhems to be seventy complete;* but this is post-classical; (K;) and in like manner, سَبَّعَنَ ↑ دراهمه, meaning the same, and also post-classical, and not allowable; the proper phrase to express the meaning "I made it to be seventy" being كَمَّلْتُهُ سَبْعِينَ. (TA.) — سَبَّعَتِ القَوْمُ *The people,* or *company of men, completed the number of seven hundred men:* (K, TA:) occurring in a trad, (TA.)

3. سَابَعَ (K,) inf. n. سِبَاعٌ, (TK,) *The performing of the act of coitus,* (IAar, Th, K,) with a woman. (TK.) — The *vying with another in the endeavour to surpass him in obscene, or lewd, language, and in frequency of coitus, and in speaking plainly of such subjects as should only be alluded to, in relation to women:* (IAar, K:*) such seems to be its meaning in a trad. in which the doing this is forbidden. (IAar.) — ↑ *Mutual reviling, vilifying,* or *vituperating:* (K, TA:) *when each of two men assails the other with foul language, such as displeases him:* (TA:) this is said by some to be its meaning in the trad. in which it is forbidden. (TA.)

4. اسبع, said of a party of men, *It became seven:* (S, K:) also, *it became seventy.* (M and L in art. ثلث.) — Said of a man, it signifies *He was,* or *became, one whose camels came to the water on the seventh day* [*counting the day of the next preceding watering as the first*]. (S, K.) — اسبعت لِامْرَأَتِهِ: see 2. — *She brought forth her seventh offspring.* (TA in art. بكر.) — اسبعهُ: see 2, first signification. — *It* (a rond) *abounded with* سِبَاع [or *animals of prey*]. (TA.) — اسبع الرَّعْيَانُ — *The pastors had their beasts fallen upon by the* سَبُع [or *animal of prey*]. (Yaakoob, S, K.) — اسبعهُ *i. q.* أَطْعَمَهُ السَّبُعَ [which may be rendered *He gave him as food the animal of prey,* or *he gave him as food to the animal of prey;* but it seems from what here follows that the former is meant]: (S, K:) in the "Mufradát," [*he gave him as food*] *the flesh of the* سَبُع. (TA.) — *He gave him,* or *delivered him,* (namely, his son,) *to the* طُؤْرَة [which means both *nurse* and *nurses*]. (S, K.) — *He left him to himself;* or *left him without work,* or *occupation;* namely, his slave; syn. أَهْمَلَهُ. (S, K.) [See مُسَبَّع.]

8: see 1.

Q. Q. 1; سَبْعَنَ: see 2. last sentence but one.

سَبْع fem. of سَبْعَةٌ, q. v. — See also سُبْع in two places. — السَّبْعُ *The place to which mankind shall be congregated* (K, TA) *on the day of resurrection.* (TA.) Hence the trad., (K, TA,) which relates that while a pastor was among his sheep, or goats, the wolf rushed upon him, and took from them a sheep, or goat, and the pastor pursued him until he rescued it from him; whereupon the wolf looked aside towards him, and said to him, (TA,) مَنْ لَهَا يَوْمَ السَّبْعِ, meaning *Who will be for it* [namely, the sheep, or goat, *as aider,* or *defender,*] *on the day of resurrection?* (K, TA:) thus expl. by IAar, and mentioned by Sgh and the author of the L: (TA:) but to this is contradictory, or repugnant, يَعْقُرُنِى, [in the CK erroneously written يَعْقِرُنِى,]) the saying of the wolf, (K, TA,) after the words mentioned above, (TA,) "the day when it shall have no pastor but me;" for the wolf will not be a pastor on the day of resurrection: or the meaning is, *who shall be for it on the occasion of trials, when it shall be left to itself, without pastor, a spoil to the animals of prey:* the animal of prey being thus made to be a pastor to it: (K, TA:) this is in the way of a trope: and accord. to this explanation, it may be [يَوْمَ السَّبْعِ] with ḍamm to the ب:

(TA:) or يَوْمُ السَّبْعِ was *a festival of their's in the Time of Ignorance, on which they were diverted from everything by their sport:* (AO, K, TA:) and accord. to one relation [of the trad.] it is with damm to the ب. (L, K.)

سُبْعٌ (S, Msb, K) and ↑ سَبْعٌ, (Mgh, Msb,) of which the former is a contraction, (Msb,) *A seventh part; one of seven parts;* (S, Mgh, Msb, K:) as also ↑ سَبِيعٌ; (S, Msb, K:) the last not heard by Sh on any authority beside that of AZ: (TA:) pl. of the first (Msb) and second (Mgh, Msb) أَسْبَاعٌ. (Mgh, Msb, TA.) Hence, أَسْبَاعُ القُرْآنِ *[The seven sections, or volumes, of the Kur-an,]* in which one reads: said to be post-classical. (Mgh.) ═ See also أُسْبُوعٌ, in three places.

سُبْعٌ *A certain* ظِمْء *of the* أَظْمِئَة *of camels;* (T, S, K:) i. e. *their coming to the water on the seventh day [counting the day of the next preceding watering as the first];* (K:) or [in other words, which have virtually the same meaning,] *their remaining in their places of pasturing five complete days, and coming to the water on the sixth day, not reckoning the day of the [next preceding] return from the water.* (Az, TA.) You say, وَرَدَتْ إِبِلُهُ سُبْعًا *His camels came to the water &c.* (S, K.) ═ Also The *seventh young one,* or *offspring.* (A in art. ثلث.)

سَبْعٌ: see what next follows.

سَبْعٌ (S, Sgh, Msb, K) and ↑ سَبِعٌ, (Sgh, Msb, K,) and a dial. var., (Sgh, Msb,) and the form in common use with the vulgar, (Msb,) adopted also by several readers of the Kur in v. 4, (Msb, TA,) and often occurring in the poems of the Arabs, (TA,) and ↑ سَبُعٌ, (Sgh, K,) a form adopted by two readers of the Kur in the place above mentioned, and perhaps a dial. var., (Sgh, TA,) The *animal of prey;* the *rapacious animal;* (K:) *[whether beast or bird;* being sometimes applied to the latter, as, for instance, in the K, voce مِصْلَبٌ; but generally to the former:] or *whatsoever has a fang, or canine tooth, with which it makes hostile attacks, and seizes its prey;* (Msb;) *such as the lion,* [to which it is particularly applied by most of the Arabs in the present day,] *and also* (TA) *such as the wolf and the lynx and the leopard,* (Msb, TA,) *and the like of these, that has a fang, and attacks men and beasts and makes them its prey:* (TA:) the fox, however, is not thus called, though having a fang, (Msb, TA,) because he does not attack with it nor take prey, (Msb,) or because he does not attack small beasts, nor seize with his fang any animal; (TA;) and in like manner the hyena (Msb, TA) is not reckoned among the hostile animals thus called, wherefore the Sunneh allows that its flesh may be eaten, and requires that a compensation be made for it [by the sacrifice of a ram] if it be smitten [and killed] in the sacred territory or by a person in the state of iḥrám: but *as to the jackal, it is a noxious* سبع, and its flesh is unlawful, because it is of the same kind as wolves, except that it is smaller in size and weaker in body: thus says Az; but some others say that the سبع is *any hostile beast having a* مِخْلَب *[or tearing claw]:* and it is said in the Mufradát to be thus called because of the perfectness of its strength; for السَّبْع [seven] is one of the perfect numbers: (TA:) the pl. is سِبَاعٌ, (Sb, S, Msb, K,) i. e., of سَبُع, which has no other pl.; (Sb, Msb;) أَسْبُعٌ is also a pl., (Sgh, Msb, K,) but this is pl. of paue. of ↑ سَبِيعٌ, (Sgh, Msb,) which, not being a contraction [of سَبْع, but a dial. var. thereof], has also for its pls. [of mult.] سَبُوعٌ and سَبُوعَة, like صَفُور and صَفُورَة, pls. of صَفْر. (TA.) See also سُبْعٌ: [and see سَبُعٌ.] You say of him who is very injurious, or mischievous, مَا هُوَ إِلَّا سَبْعٌ مِنَ السِّبَاعِ ‡ *[He is none other than one of the animals of prey].* (TA.) ═ السَّبُعُ is also the name of ✝ *The constellation [Lupus] behind* [i. e. *on the east of*] *Centaurus, containing nineteen stars in the figure.* (Kzw.)

سَبْعٌ: see سُبْعٌ.

سَبُعٌ, (S, K,) sometimes pronounced ↑ سَبُعَةٌ but some disallow this latter, and say that it is pl. of سَابِعٌ, (K,) *[Seven;] a well-known number; and called one of the perfect numbers:* (TA:) fem. سَبْعٌ. (S, K.) You say, سَبُعَةُ رِجَالٍ *[Seven men]:* and سَبْعُ نِسْوَةٍ *[seven women].* (S, K.) ═ أَخَذَهُ أَخْذَ سَبُعَةٍ: see سَبُعَةٌ. ═ وَزْنُ سَبُعَةٍ means *Of the weight of seven* مَثَاقِيل: (S, K:) one says, أَخَذْتُ مِنْهُ مِائَةَ دِرْهَمٍ وَزْنَ سَبُعَةٍ meaning *[I took,* or *received, from him a hundred dirhems]* every ten whereof were *of the weight of seven* mithkáls. (TA.) [But see also وَزْنُ دِرْهَمٍ.] ═ إِحْدَى مِنْ سَبُعٍ [lit. *One of seven;*] means *a great, momentous, or difficult, thing, or affair:* (Sh, K:*) *an affair difficult to decide:* perhaps as being likened to one of the seven nights in which God sent the punishment upon [the tribe of] 'Ád: or, as some say, the seven years [of famine in the days] of Joseph. (Sh, TA.) ═ السَّبْعُ المَثَانِي *The Fátihah;* [or *first chapter of the Kur-án;*] because it consists of seven verses: or *the long chapters from* البَقَرة *to* الأعراف [a mistake for الأَنْفَال]; as in the Mufradát: or, as in the L, *to* التَّوْبَة, reckoning التوبة and الانفال as one chapter, for which reason they are not separated by the بَسْمَلَة. (TA.) [See also مَثْنَى.] ═ El-Farezdak says,

* وَكَيْفَ أَخَافُ النَّاسَ وَاللّٰهُ قَابِضٌ *
* عَلَى النَّأْيِ وَالأَدْنَيْنِ فِي رَاحَةِ اليَدِ *

meaning *[And how should I fear men when God is comprehending mankind and] the seven heavens and seven earths [in the palm of the hand?].* (K.) ═ See also أُسْبُوعٌ; last sentence. ═ سَبْعٌ is also used in a vague manner, as meaning *Seven* or *more;* or *several;* or *many;* as Bḍ says, in ix. 81, and as is indicated, though not plainly declared, in the TA. See 2: and see also سَبْعُونَ. ═ Respecting a peculiar pronunciation of the people of El-Ḥijáz, and a case in which سَبْعَة is imperfectly decl., see ثَلَاثَةٌ. See also سِتَّةٌ.] ═ سَبْعَةَ — [indecl. in every case, meaning *Seventeen,*] is pronounced by some of the Arabs سَبْعَةَ عَشَرَ: and [the fem.] سَبْعَ عَشْرَةَ, thus in the dial. of El-Ḥijáz [and of most of the Arabs], is pronounced سَبْعَ عَشَرَ in the dial. of Nejd. (S in art. عشر.) ═ See also سَبْعَةٌ, in two places.

سَبْعَةٌ: see سَبْعَةٌ.

سَبْعَةٌ and ↑ سَبُعَةٌ, the latter a contraction of the former, The *lioness.* (ISk, S, Msb, K.) Hence the saying, أَخَذَهُ أَخْذَ سَبْعَةٍ (ISk, S, K,) or السَّبْعَةِ, (Msb,) *He seized him with the seizing of a lioness,* (ISk, S, K,) or *of the lioness,* (Msb,) which is more impetuous (أَنْزَق) than the lion, (ISk, S,) or more bold than the lion: (Msb:) or the saying is, أَخَذَهُ أَخْذَ سَبُعَةٍ (S, K) *he seized him with the seizing of Seb'ah,* who was a certain strong man, (Ibn-El-Kelbee, S,) or a certain insolent and audacious rebel, (Ibn-El-Kelbee, Lth, K,) of the Arabs, (TA,) whom one of the kings of El-Yemen seized, and, after having cut off his hands and feet, or arms and legs, crucified; [so that the meaning is, *he punished him with the punishment of Seb'ah;*] and hence it was said, لَأُعَذِّبَنَّكَ عَذَابَ سَبُعَةَ *[I will assuredly punish thee with the punishment of Seb'ah];* (El-Kelbee, Lth, K,*) and لَأَعْمَلَنَّ بِكَ عَمَلَ سَبُعَةَ *I will assuredly do with thee as was done with Seb'ah:* (O:) or the man's name was سَبُعٌ, and it was contracted, and made fem. by way of contempt: or the meaning of the first saying is, *he seized him with the seizing of seven* men: (K:) and in like manner the last saying is expl. by some [who say سَبُعَة instead of سَبُعَة]. (TA.) The dim. is ↑ سُبَيْعَةٌ. (Msb.) [See also سَبُعٌ.]

[سَبُعِيٌّ *Of, or relating to, an animal of prey.*]

سَبُّونَ [*Seventy;*] *a well-known number;* (K;) the *round number that is between* سِتُّونَ *and* ثَمَانُونَ. (TA.) ═ The Arabs also use it as meaning [*Seventy or more;* or] *many.* (TA.) Thus it is used in the Kur [ix. 81], where it is said, إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللّٰهُ لَهُمْ, meaning *If thou beg forgiveness for them many times, even then God will not forgive them;* not that God would forgive them if forgiveness were begged more than seventy times: (Bḍ,* TA:) and سَبْعَةٌ and سَبْعِمِائَةٍ and the like are used in the same manner. (Bḍ.) ═ [Also *Seventieth.*]

[سُبَاعٌ as meaning *Seven and seven,* or *seven and seven together,* or *seven at a time and seven at a time,* seems not to have been used; for] A'Obeyd says that more than أُحَادُ and ثُنَاءُ and ثُلَاثُ and رُبَاعُ has not been heard, excepting عُشَارُ. (TA in art. عشر.)

سُبُوعٌ [app. *Wont to frighten*]: (TA: [in which the meaning here given seems to be indicated.])

سُبُوعٌ: see أُسْبُوعٌ, in four places.

سَبِيعٌ: see سُبْعٌ: ═ and سَابِعٌ.

سُبَيْعَةٌ dim. of سَبْعَةٌ, q. v.

سَبَاعِىٌّ A garment, or piece of cloth, *seven cubits, or seven spans, in length.* (TA.) — A *great and tall* camel; (En-Naḍr, K;) [as though *seven cubits in height*:] fem. with ة. (K.) And سَبَاعِىٌّ البَدَنِ, (S, K,) applied to a man, has the like meaning; (K;) *complete, or full-grown, in body;* (S, TA;) [or *seven spans in height*; for] when a boy has attained seven spans, he is a man. (S, voce خُمَاسِىٌّ. q. v.)

سَابِعٌ [act. part. n. of 1: generally meaning *Seventh*]: pl. سَبَعَةٌ. (K.) You say, كُنْتُ سَابِعَهُمْ *[I was the seventh of them].* (S, K.) And هٰذَا سَابِعُ هٰذَا, meaning *This is the seventh of this:* not the seventh part; though the former has also this latter meaning]. (TA.) And هُوَ سَابِعُ سَبْعَةٍ *[He is the seventh of seven].* (TA.) And هُوَ سَابِعُ سِتَّةٍ *[He is making six to become seven].* (TA.) — إِبِلٌ سَوَابِعُ [pl. of سَابِعَةٌ] *Camels coming to the water on the seventh day [counting the day of the next preceding watering as the first].* (TA.) [See يَسْبَعُ.] — [سَابِعَ عَشَرَ and سَابِعَةَ عَشْرَةَ, the former masc. and the latter fem., meaning *Seventeenth*, are subject to the same rules as ثَالِثَ عَشَرَ and its fem., expl. in art. ثلث, q. v.]

أُسْبُوعٌ *A certain number of days;* (S,* Msb, K;*) i. e. *seven days; a week;* (Msb;) also termed سُبُوعٌ, (Lth, Msb, K,) by some of the Arabs; (Lth, Msb;) [and سُبْعٌ, as shown by what follows:] pl. of the first أَسَابِيعُ. (Msb, TA.) One says, أَقَمْتُ عِنْدَهُ سَبْعِينَ [in the sense of أُسْبُوعَيْنِ, which is more common,] i. e. *I remained at his abode two weeks.* (TA.) — Also *The seventh day;* and so سُبُوعٌ; as in a trad., where it is said, إِذَا كَانَ يَوْمُ سُبُوعِهِ, meaning *When his seventh day after the celebration of his marriage is come.* (TA.) [يَوْمُ السُّبُوعِ is used in this sense in the present day: and also as meaning *The seventh day after childbirth*; in which sense it is generally to be understood when used unrestrictedly; as this day is celebrated with more rejoicing than the former: also as meaning *the seventh day after the return from pilgrimage.*] — And *Seven circuitings* [round the House of God, meaning the Kaabeh]: (Lth, Mṣb, Msb:) pl. أَسَابِيعُ (S, Mṣb, Msb) and أَسْبُوعَاتٌ. (Lth, Mṣb, Msb.) You say, طَافَ بِالبَيْتِ أُسْبُوعًا (S, Mṣb,* K,) and سُبُوعًا, (Lth, IDrd, K,) but Aboo Sa'eed says, I know not any one who has said this except IDrd, and the former is the word commonly known, (TA,) and سَبْعًا, (K,) and سُبَاعًا, (TA,) *He circuited round the House* [of God] *seven times,* (S, TA,) or *seven circuitings;* (Mṣb;) and ثَلَاثَةَ أَسَابِيعَ [*thrice seven times,* or *thrice seven circuitings*]. (S.)

مُسْبِعٌ *Given, or delivered, to the* طُؤُورَةَ [which means both *nurse* and *nurses*]: (Skr, S, TA:) this is the primary signification: (Skr:) or *whose mother dies, and who is therefore suckled by another;* (K;) in which the next following signification may be regarded as implied, TA;) *left to himself;* or *left without work, or occupation;* applied to a slave; syn. مُهْمَلٌ: (Skr, S:) or مُتْرَفٌ. (Sgh, K,) [which has the same and other significations; or] which is [here] nearly the same as مُهْمَلٌ, for he who is مُهْمَلٌ is usually مُتْرَفٌ: (TA:) or one who is *left to himself with the* سِبَاع [or *animals of prey*] *so that he becomes like one of them in mischievousness, or noxiousness, or evilness:* (AO, K:) or who is *left to himself and not restrained from his daringness, so that he remains daring:* and a slave *left to himself, and daring; left until he has become like the* سَبُع: (TA:) or one *whose origin is suspected;* (K;) *whose father is not known:* (Er-Rághib, Sgh:) or *a bastard:* (K:) or one *whose lineage is of slaves,* (K, TA,) or *ignoble,* (TA,) *up to seven male ancestors,* (K, TA,) or, *to seven female ancestors;* (TA;) or, *to four male ancestors;* (En-Naḍr, K;) or *whose lineage is traced up to four female ancestors all of them slaves:* (TA:) or *born at seven months;* (K, TA;) *not matured by the womb, his months not being completed.* (Az, IF, TA.)

مُسْبِعٌ One *whose camels come to the water on the seventh day [counting the day of the next preceding watering as the first].* (TA.) — A slave *finding a* سَبُع [or *rapacious animal*] *among his sheep, or goats.* (Aboo-Sa'eed Eḍ-Ḍareer, S.)

أَرْضٌ مُسْبِعَةٌ, (S, Mgh, Msb, K,) with fet-ḥ (S, Msb) to the first and third letters, (Msb,) like مُرْحِلَةٌ, (K,) and مُذْأِبَةٌ, with an inseparable ى, (Sb,) *A land containing,* (S,) *or abounding with,* (Mgh, Msb, K,) سِبَاع [or *animals of prey*]. (S, Mgh, Msb, K.)

مُسْبَّعٌ A verse *consisting of seven feet.* (TA.) — A camel *having, in the middle part of his back, between the withers and the rump, seven vertebræ redundant* [app. meaning *in size*]. (TA.) — [See also مُثَلَّثٌ.]

مُسْبَّعٌ A rope *consisting of seven strands.* (M, voce مَثْلُوثٌ.) — With ى, A cow, (S, TA,) [app. meaning a wild cow,] or [other] female wild animal, (TA,) *whose offspring has been eaten by the* سَبُع [or *beast, or bird, of prey*]. (S, TA.)

مُسْتَبَعٌ The *place of a* سَبُع [or *beast, or bird, of prey*]. (TA.)

سبع

1. سَبَعَ, (Msb, K, &c.,) aor. ـِ (MA, Msb) and ـُ, (MA,) inf. n. سُبُوغٌ, (Msb, K, &c.,) *It* (a garment [&c.]) *was complete, full, ample, & without deficiency:* (MA, Msb:) *it* (a thing, Lth, Mṣb, of any kind, JK, Msb, such as a garment, TA, a coat of mail, JK, Mṣb, TA, and the like, TA, and hair, JK, TA) *was long,* (JK, Mṣb, K,) *from above to below,* (Mṣb,) or *reaching to, or towards, the ground.* (Lth, K.) [Hence,] ذُو سُبُوغٍ [*The ample,* or *long,* &c.,] was the name of a coat of mail belonging to the Prophet. (TA.) — [Hence also] سَبَغَتْ قُصَيْرَى الفَرَسِ *The* قصيرى [app. here meaning the *rib next the flank*] *of the horse was of full length.* (TA.) — And سَبَغَ البَطَرُ *The rain approached the earth, and extended.* (TA.) — And سَبَغَتِ النِّعْمَةُ, (S, Mṣb, K,) inf. n. as above, (S, Mṣb,) † *The benefit, or boon, was, or became, ample.* (S, Mṣb, K, TA.) One says, اَلْحَمْدُ للهِ عَلَى سُبُوغِ النِّعْمَةِ *Praise be to God for the ampleness of the benefit, or boon.* (TA.) — And سَبَغَ لِبَلَدِهِ † *He tended towards, and reached, his town, or country;* (AA,* K;) inf. n. as above. (TA.)

2. سَبَّغَتْ, inf. n. تَسْبِيغٌ, *She* (a camel, Aṣ, JK, S, or a pregnant female, K) *cast her young one, or foetus,* (Aṣ, JK, S, K,) *in an incomplete state,* (TA,) *or when its hair had grown,* (Aṣ, S, K,) *or when its fur had grown;* (JK;) accord. to the T, (TA,) *i. q.* أَجْهَضَتْ: (JK, TA:) or, accord. to AA, سَبَّغَتِ الإِبِلُ بِأَوْلَادِهَا *the camels cast their young abortively;* and, in like manner, accord. to Lth, one says of all pregnant females: (TA:) [see also سَبَّقَتْ:] the epithet applied to her is مُسَبِّغٌ, without ة. (Aṣ, K, TA.)

4. اسبغهُ *He made it complete, full, ample, or without deficiency;* (Mṣb;) *he made it wide;* namely, his garment [&c.]: and *he made it long;* namely, [his garment, and the like, and] his hair, (TA.) — [Hence,] اسبغ اللّٰهُ عَلَيْهِ النِّعْمَةَ (S, Mṣb,* K*) † *God made the benefit, or boon, complete, full, or ample, to him.* (S,* Mṣb,* K,* TA.) And اسبغ لَهُ فِى النَّفَقَةِ *was completely sufficient for his wants; bestowed upon him amply.* (TA.) — And اسبغ الوُضُوءَ, (K,) inf. n. إِسْبَاغٌ, (S,) † *He performed completely the* [*ablution termed*] وضوء, (S, K, TA,) *making it to reach to the proper places thereof, and giving fully to every member its due.* (K, TA.) — And اسبغ *He put on a wide, or an ample,* [or *a long,*] *coat of mail.* (KL.)

سَبُوغٌ: see مُسْبِغٌ.

سَبْغَةٌ † *Plentifulness,* and *pleasantness or easiness,* and *softness or delicacy,* of life. (K, TA.) One says, إِنَّهُمْ لَفِى سَبْغَةٍ مِنَ العَيْشِ † *Verily they are in a state of plentifulness,* &c., *of life.* (TA.)

سَابِغٌ, applied to a thing (JK, S) of any kind, (JK,) *Complete, full, ample, or without deficiency:* (S, TA:) [and] *long.* (JK.) You say, دِرْعٌ سَابِغَةٌ *A coat of mail that is wide, or ample,* (S, K,* TA,) and *long:* (K, TA:) or *such that one drags it upon the ground, or* [*that falls*] *against one's ankles, by reason of length and ampleness:* pl. سَوَابِغُ. (TA.) And ذَنَبٌ سَابِغٌ *A complete, a full, or an ample, tail.* (S.) And دَلْوٌ سَابِغَةٌ † *A long* دلو [or *leathern bucket*]. (TA.) And نَاقَةٌ سَابِغَةُ الضَّرْعِ † *A she-camel full, or without lack or defect, in the udder:* (Lth, and so in the K accord. to the TA:) or سَابِغَةُ الشُّؤُونِ *without lack or defect, and long, in the viba.* (So

in copies of the K.) And عَجِيزَةٌ سَابِغَةٌ أَلْيَةٌ (Mṣb, K) signify in like manner, (K,) [or] سَابِغَةٌ ‡ *A long buttock.* (Mṣb, TA.*) And رَجُلٌ سَابِغُ الإِلْيَتَيْنِ ‡ *A man large in the buttocks.* (TA.) And فَحْلٌ سَابِغٌ ‡ *A stallion long in the veretrum:* (S, K, TA:) the contr. thereof is termed خَصِيٌّ. (S, TA.) And ثَقْبَةٌ سَابِغَةٌ ‡ *A foul, or an ugly, gum.* (Lth, K, TA.) — And مُطْرَةٌ سَابِغَةٌ ‡ *A copious rain.* (K,* TA.) — And نِعْمَةٌ سَابِغَةٌ ‡ *A complete, a full, or an ample, benefit, or boon.* (K,* TA.) — See also تَسْبِيغَةٌ.

أَسْبَغُ *More* [and *most*] *complete, full, ample, or free from deficiency* [*in breadth* and *in length*]: occurring in this sense in a trad., relating to a coat of mail. (TA.)

سَبْغٌ: see what next follows.

تَسْبِيغَةٌ (JK, S, K) and سَبْغَةٌ and ↑ تَسْبِيغٌ and تَسْبُوغٌ, (JK, K,) the first of which is the most chaste, (TA,) *I. q.* مِغْفَرٌ [q. v.]: (JK:) or *a portion of the mail of the coat of mail, that is conjoined to the helmet, and protects the neck:* (JK, S, K:) for the helmet becomes lengthened (تَسْبُغُ) thereby; and but for it, there would be between it and the opening at the neck of the coat of mail an intervening space: (S:) or *the mail composing the* رَفْرَف *of the helmet, at the bottom thereof, with which the man protects his neck, and which is also called the* مِغْفَر: or, accord. to "the Book of the Coat of Mail and the Helmet," by AO, the رَفْرَف of the helmet is other than its تَسْبِيغَة; for he says that, of helmets, there is that which has a رَفْرَف, [consisting of] rings [or mail] encompassing the bottom thereof, so as to surround the back and other parts of the neck, and the two cheeks, and to reach to the مَنْجِرَانِ [q. v.] of the two eyes; and he afterwards says, but when it [the helmet] is not of plate, or expanded metal, but is [*a head-covering*] *of mail*, it is called تَسْبِيغَة and غِفَارَة: (TA:) [the pl. is تَسَابِيغُ:] and the helmet [that has a تَسْبِيغَة attached to it, accord. to those who mean by this term the mail attached to the bottom thereof,] is called ↑ سَابِغٌ: (JK:) or, accord. to Aṣ, one says لَهُ بَيْضَةٌ لَهَا سَابِغٌ, (S,) or لَهَا تَسَابِيغُ. (K, TA: in the CK [erroneously] تَسَابُغُ.)

مُسْبِغٌ, (S, A, L, TA,) in the O and K ↑ سَبِيغٌ, like غُنُقٌ, which seems to be a mistranscription, copied by the author of the K, accord. to his usual practice, from the O, (TA,) A man *having upon him a coat of mail such as is termed* سَابِغَة. (S, A, O, L, K.)

مَسْبُوغٌ is expl. by Kr as meaning The *young that is cast by its mother after the soul has been blown into it.* (TA. [But see its verb, 2.])

مُسَبَّغٌ: see 2.

مِسْبَاغٌ A she-camel *that usually casts her young abortively:* but a term not well known. (IDrd, TA.)

سبق — سبغ

سبق

1. سَبَقَهُ, (S, O, Mṣb, K, &c.,) aor. ـُ (O, Mṣb, K) and ـِ, (O, K,) but the former is of higher authority, or more usual, (O, TA,) inf. n. سَبْقٌ, (S, Mṣb,) *He preceded him; he was, or became, got, went, or came, before him, or ahead of him; he outwent, or outstripped, him; he had, got, or took, precedence of him;* syn. تَقَدَّمَهُ: (K, TA:) in running, and in everything. (TA.) Some read, in the Ḳur [xxi. 27], لَا يَسْبِقُونَهُ بِالْقَوْلِ, thus, with ḳamm, meaning *They say not* [anything] *without his having taught them:* (O, TA:) or *they say not* anything *until He has said* it: originally, لَا يَسْبِقُ قَوْلُهُمْ قَوْلَهُ [*their saying does not precede his saying*]: this reading is from the phrase سَابَقْتُهُ فَسَبَقْتُهُ, [expl. below,] aor. of the latter أَسْبِقُهُ. (Bḍ.) See 3. — سَبَقَ الفَرَسُ بِفِي — الحَلْبَةِ *The horse outstripped, or came in first, among those started together for a wager, or in the race-ground.* (O, K.) Hence the trad. of 'Alee, سَبَقَ رَسُولُ اللّٰهِ وَصَلَّى أَبُو بَكْرٍ وَثَلَّثَ عُمَرُ ‡ [*The Apostle of God came in first* in the race, *and Aboo-Bekr came in next, and 'Omar came in third*]. (O, TA.) [And سَبَقَ used in like manner with the objective complement understood means *He preceded,* &c., as above; and hence, *he was, or became, first, foremost, or beforehand; he had, or got, the priority, or precedence.* And *He was, or became, one of the first or foremost:* see سَابِقٌ. See also قَصَبُ السَّبْقِ in art. قصب.] — سَبَقَ النَّاسَ إِلَى الأَمْرِ [*He preceded the* other *people; was, or became, before them; or had, got, or took, precedence of them; in betaking, or applying, himself to the affair*]. (S, K.) And in like manner one says, هٰذَا الأَمْرُ لَهُ سَبْقٌ فِى *To him belongs priority, or precedence, in this affair;* like سَابِقَةٌ; syn. قُدْمَةٌ. (A, TA.) — [Hence,] سَبَقَ وَهْمُهُ إِلَى شَىْءٍ ‡ فَعَلِمَ فِيهِ [*He preconceived a thing, and therefore made a mistake, or erred, respecting it*]. (Mṣb, in explanation of دَخَلَ عَلَيْهِ.) And سَبَقَ ذِهْنُهُ إِلَى الشَّىْءِ means in like manner ‡ *He preconceived the thing:* or *his mind adverted hastily, before reflection, or without premeditation, to the thing;* from what next follows.] — سَبَقَ إِلَيْهِمْ *He went, or passed, hastily, or quickly, to them.* (TA.) — [And hence,] سَبَقَ إِلَيَّ مِنِّى قَوْلٌ ‡ *A saying preceded hastily, before reflection, or without premeditation, to him from me;* syn. فَرَطَ: (S in art. فرط:) and سَبَقَ مِنْهُ كَلَامٌ ‡ *speech proceeded hastily,* &c., *from him;* syn. فَرَطَ: (Mṣb in that art.:) [but this phrase also means, more agreeably with the primary signification of the verb, ‡ *speech proceeded previously from him;* (see the Ḳur x. 20, &c.;) and in like manner the former phrase.] See also 8. And سَبَقَهُ القَيْءُ, (S, Mṣb, K, all in art. ذرع,) i. e. سَبَقَهُ فِى الخُرُوجِ إِلَى فِيهِ [meaning ‡ *The vomit came forth to his mouth before he was aware*]. (TA in that art.) [And سَبَقَ القَلَمُ ‡ *The pen anticipated, skipping over something,* in transcribing.] — One says also, سُبِقْتُ عَلَيْهِ, meaning ‡ *I overcame him.* (TA.) And سَبَقَ ‡ *He overcame his people in generosity.* (TA.) And سَبَقَهُ فِى الكَرَمِ ‡ *He exceeded him in generosity.* (TA.)

2. سَبَّقَ, (inf. n. تَسْبِيقٌ, Mgh,) *He took,* or *received, the* سَبَق [i. e. *stake,* or *wager, laid at a race or a shooting-match, to be taken by the successful competitor*]: (IAạr, O, K:) or سَبَّقْتُهُ *I took, or received, the* سَبَق *from him.* (Az, Mgh, Mṣb.) — And *He gave the* سَبَق: (IAạr, O, K:) or سَبَّقْتُهُ *I gave him the* سَبَق. (Az, Mgh, Mṣb.) Thus it has two contr. significations. (IAạr, Az, Mgh, O, Mṣb, K.) Hence, in the trad. of Rukáneh the wrestler, مَا سَبَّقَنِى, i. e. *What wilt thou give me* [if I overcome]? and he said, The third of my sheep, or goats. (Mgh.) And سَبَّقَ البَدْرَةَ بَيْنَ الشُّعَرَاءِ ‡ *He made the* [*sum of money termed*] بَدْرَة *to be a* سَبَق [i. e. *stake,* or *wager,*] *among the poets,* to be taken by him who should overcome. (Z, TA.) And it is said in a trad., أَمَرَ بِإِحْرَازِ الخَيْلِ وَسَبَّقَهَا ثَلَاثَةَ أَمْيَالٍ مِنْ ثَلَاثِ نَحَلَاتٍ, meaning [*He ordered the making of the horses to run, and*] *gave them as a* سَبَق [*three racemes of dates from three palm-trees*]: or it may mean, *he took, or received, as their* سَبَق: or it [i. e. سبقها] may be without teshdeed, [as a subst. with its affixed pronoun,] meaning *the property assigned* [*as their* سَبَق]. (L, TA.) — One says also, سَبَّقْتُ بَيْنَ الخَيْلِ [app. meaning *I gave a* سَبَق *among the horses*]: (O:) or سَبَّقْتُ الخَيْلَ, and سابقت ↑ بينها, meaning *I sent forth the horses with their riders upon them, to see which of them would outstrip.* (TA.) — And سَبَّقَتِ الشَّاةُ, inf. n. as above, *The ewe, or she-goat, cast her young one, or fœtus, in an incomplete state:* (Ibn-'Abbád, O, K:) but سَبِّقَتْ, with ḳ, is better known. (Ibn-'Abbád, O.) = سَبَّقْتُ الطَّائِرَ ‡ *I put the* سِبَاق [*or pair of jesses*] *upon the legs of the bird,* and [so] *shackled it.* (TA.)

3. سَابَقَهُ, inf. n. مُسَابَقَةٌ and سِبَاق, [*I strove, or contended, with him to precede him; to be, or become, get, go, or come, before him, or ahead of him; to outgo, or outstrip, him; to have, get, or take, precedence of him;* in running (i. e. *I raced, or ran a race, with him*); and in everything.] (Mṣb, TA.) You say, ↑ سَابَقْتُهُ فَسَبَقْتُهُ [*I strove, or contended, with him to precede him,* &c., *and I surpassed him, or overcame him, in doing so*]: (S:) the aor. of the latter verb in this case is أَسْبِقُهُ, (Bḍ in xxi. 27,) and the inf. n. is سَبْقٌ. (S.) — See also 6. — And see 2.

4. اسبق القَوْمُ إِلَى الأَمْرِ [perhaps a mistranscription for ↑ استبق] *The people, or party, hastened to the thing, or affair; or employed the fulness of their power, or force, to hasten to it;* syn. بَادَرُوا. (TA.)

6. تسابقا and ↑ استبقا signify the same: (K, TA:) thus the saying [in the Ḳur xii. 25] تَسَابَقَا إِلَيْهِ and ↑ وَاسْتَبَقَا means البَابَ, i. e. *And they strove, or contended, each with the other, to precede, or get before, to the door.* (TA.) [And

both are trans. by means of إِلَى:) you say, اسْتَبَقُوا ۝ إِلَيْهِ and تَسَابَقُوا إِلَى كَذَا [*They strove, or contended, together, to precede, or be first, in attaining to such a thing:* and so ۝ سَابَقُوا: see the Kur lvii. 21, where سَابِقُوا إِلَى مَغْفِرَةٍ is expl. by Bḍ as meaning سَارِعُوا مُسَارَعَةَ الْمُسَابِقِينَ فِي الْمِضْمَارِ i. e. *Strive ye, one with another, in hastening, with the striving of those that contend to outstrip in the hippodrome, to obtain forgiveness*]. (Msb.) And you say, اسْتَبَقْنَا ۝ فِي الْعَدْوِ, meaning تَسَابَقْنَا [i. e. *We strove, or contended, one with another, to precede, get before or ahead, or outstrip, in running*: and in like manner each of these verbs is used in relation to any object of contention for precedence]. (Ṣ.) — And تَسَابَقُوا and ۝ اسْتَبَقُوا ‡ *They competed, or contended, together in shooting.* (TA.) ۝ ذَهَبْنَا نَسْتَبِقُ, in the Kur [xii. 17], means ‡ *We went to compete, or contend, together in shooting:* (Ṣ, Bḍ:) or *in running.* (Bḍ.) — And ۝ the latter of these verbs, as well as the former, signifies also *They laid bets, wagers, or stakes, one with another.* (TA.)

8. [اسْتَبَقَهُ and] اسْتَبَقَ إِلَيْهِ *i. q.* بَادَرَ إِلَيْهِ. Thus] فَاسْتَبِقُوا الْخَيْرَاتِ, in the Kur [ii. 143 and v. 53], means *Therefore hasten ye to good acts, &c.; or employ the fulness of your power, or force, in hastening thereto;* syn. بَادِرُوا إِلَيْهَا. (O.) See also 4. — You say also, اسْتَبَقَ إِلَيْهِ الْأَمْرُ, (K in art. بدر,) or ۝ سَبَقَ, (M in that art.,) *The thing, or event, came to him, or happened to him, hastily, quickly, or speedily;* and *beforehand* [or *before he expected it*]; syn. بَدَرَهُ, and إِلَيْهِ بَدَرَ. (M and K in that art.) — فَاسْتَبَقُوا الصِّرَاطَ, in the Kur xxxvi. 66, in which الصِّرَاطَ is in the accus. case because of إِلَى suppressed before it, or by making الِابْتِدَارَ to imply the meaning of الِابْتِدَارَ, (Bḍ,) means *And they would hasten, make haste, or strive to get first or beforehand, to the road* that they were wont to travel: (Bḍ, Jel:) or ‡ *they would go along the road and leave it behind them,* (Bḍ,* O, K, TA,) *so that they would wander from the right way.* (O, K, TA.) — See also 6, throughout.

سَبْقٌ *A competitor* of another *in striving to precede, to be before or ahead, to outgo or outstrip, or to have precedence:* [pl. أَسْبَاقٌ; and the sing. is also used as a pl.:] you say, هُمْ سَبْقِي, and أُسْبَاقِي هُمَا سَبْقَانِ (L:) and هُمَا سَبْقَانِ *They are two that compete* &c. (El-Mohecb, O, K.)

سَبَقٌ *A stake, or wager, that is laid between the persons concerned in a race,* (T, Ṣ, O, Mgh,* Msb,* K,) and *in a shooting-match; in the former case taken by* [*the owner of*] *the one that outstrips;* (T, TA;) and ۝ سَبْقَةٌ signifies the same: (K:) pl. of the former أَسْبَاقٌ. (O, K.) It is said in a trad., لَا سَبَقَ إِلَّا فِي خُفٍّ أَوْ حَافِرٍ أَوْ نَصْلٍ, meaning *There shall be no stake, or wager, except in the case of* the racing of *camels, or of horses or mules or asses, or in the case of* [*the arrow-head or lance-head,* i. e.] shooting or casting [the lance]: for all these affairs are preparations for engaging in fight with the enemy; and mules and asses are included because they carry the baggage of the army. (O, TA.) — Also † *The lesson of a boy, that is learned each day in the school;* also called إِمْلَاءٌ. (TA in art. املا.)

سَبْقَةٌ: see the next preceding paragraph.

سَبَقٌ an inf. n. of 3 [q. v.]. (Msb, TA.) — [As a simple subst., *A race, or contest in running.* — And The *preceding part* of a discourse &c. You say سَبَقُ الْكَلَامِ وَسِيَاقُهُ *The preceding and following parts of the discourse; the context, before and after.*] — سَبَقَا الْبَارِي *The* قَيْدَانِ [or *pair of shackles,* i. e. *jesses,*] *of the hawk or falcon, of leathern thongs or straps, or of other material.* (Ṣ, O, K.)

سَوْقٌ: see سَابِقٌ.

سَابِقٌ [act. part. n. of 1, *Preceding,* &c.: and sometimes it means *one of the first or foremost:* as is shown by what here follows]: sometimes what is thus termed has one coming up with it; as [sometimes happens] in the case of the سَابِق of horses: and sometimes it is like him who obtains the winning-cane (قَضِيبُ السَّبْقِ [see art. قصب]). (O, K, TA.)

سَابِقٌ [act. part. n. of 1, *Preceding,* &c.: and sometimes it means *one of the first or foremost:* as is shown by what here follows]: sometimes what is thus termed has one coming up with it; as [sometimes happens] in the case of the سَابِق of horses: and sometimes it is like him who obtains the winning-cane (قَضِيبُ السَّبْقِ [see art. قصب]); for he outstrips to it and has none to share with him in it, there being none coming up with him. (Msb.) It is applied to a horse *That outstrips;* as also ۝ سَوْقٌ: (T, Msb, TA:*) and the pl. [masc., i. e. pl. of the former,] applied to horses is سُبَّقٌ and [fem., i. e. pl. of سَابِقَةٌ,] سَوَابِقُ: (TA:) or] سَوَابِقُ may be pl. of سَابِقٌ regarded as a subst. like كَاهِلٌ and غَارِبٌ of which the pls. are كَوَاهِلُ and غَوَارِبُ. (Ḥam p. 46.) — By the سَابِقَات mentioned in the Kur lxxix. 4 are meant *The angels that precede the devils with the revelation [that they convey] to the prophets:* (TA:) *or the angels that precede the jinn, or genii, in listening to the revelation:* (T, K, TA:) *or the angels that precede with the souls of the believers to Paradise* (Bḍ, Jel) *and with the souls of the unbelievers to Hell:* (Bḍ:) *or the horses [that precede in battle]:* (Zj, TA:) *or the souls of the believers, that go forth with ease: or the stars [that precede other stars].* (TA. [See more in the Expositions of Bḍ and others.]) — [The pl.] سُبَّقٌ, applied to palm-trees, means † *That produce their fruit early.* (TA.)

سَابِقَةٌ [fem. of سَابِقٌ, q. v.: and also a subst. formed from the latter by the affix ة, signifying *Priority, or precedence*]. One says, لَهُ سَابِقَةٌ فِي هٰذَا الْأَمْرِ ‡ [*To him belongs priority, or precedence, in this affair,*] when he has preceded the [other] people [in betaking, or applying, himself] to the affair: (Ṣ, K, TA:) like as you say, لَهُ سَبْقٌ [mentioned above: see 1]. (TA.) — [Also, as used by physicians, *A predisposition to disease.*]

سَابِقِيَّةٌ [*The state, or condition, of preceding*]. (De Sacy's Anthol. Gramm. Ar. p. 302.)

أَسْبَقُ [*More,* and *most, preceding or previenent; more,* and *most outgoing or outstripping;* &c.]. مِنَ الْأَفْكَارِ أَسْبَقُ مِنَ الْأَجَلِ and مِنَ الْأَجَلِ are provs. [meaning *More prevenient than the period of death* and *than the thoughts*]. (Meyd.)

مُسَبَّقٌ A horse *much,* or *often, outstripped.* (Msb.)

مُسْبُوقِيَّةٌ [*The state, or conditon, of being preceded*]. (De Sacy's Anthol. Gramm. Ar. p. 302.)

سبك

1. سَبَكَ, (Ṣ, Mgh, Msb, K,) aor. ـُ, (Ṣ, K,) so says El-Fárábee, and so in the Jm, and in the handwriting of Aboo-Sahl El-Harawee, (TA,) or ـِ, (Msb,) thus in the handwriting of Az, (TA,) inf. n. سَبْكٌ, (Ṣ, Mgh, Msb,) *He melted,* (Ṣ, Mgh, Msb, K, TA,) *and cleared of its dross,* (Mgh,) *and poured forth* (K, TA) *into a mould,* (TA,) gold, (Mgh, Msb, TA,) or silver, (Ṣ, Mgh, TA,) &c.; (Ṣ, TA;) and ۝ أَسْبَكَ signifies the same, (K,) inf. n. تَسْبِيكٌ; (TA;) this inf. n. and سَبْكٌ both signifying the *melting* of gold and silver, and *pouring it forth into a* مِسْبَكَة [or *mould*] *of iron, like the half of a cane divided lengthwise.* (Lth, TA.) — Hence, سَبَكَ is metaphorically used in the sense of جَرَّبَهُ. (Ḥar pp. 140 and 211.) One says, فُلَانٌ سَبَكَتْهُ الشَّجَارِبُ ‡ [*Such a one, tryings tried, or have tried, him*]. (TA.) And كَلَامٌ لَمْ يُثْبِتْ عَلَى السَّبْكِ is another tropical phrase [app. meaning ‡ *Speech or language, that does not stand good, or is not sound, or valid, when tried, or tested; that will not stand trying, or testing*]. (TA.)

2: see the preceding paragraph.

7. انسبك said of تِبْرٌ [i. e. native, or unwrought, gold or silver or the like], *It melted.* (TA.)

سَبِيكٌ, applied to تِبْرٌ [i. e. native, or unwrought gold or silver or the like, *Melted and cleared of its dross, and poured forth into a mould*], *i. q.* ۝ مَسْبُوكٌ. (TA.)

سَبِيكَةٌ [a subst. formed from the epithet سَبِيكٌ by the affix ة, *An ingot,* i. e.] *a piece* (Lth, Mgh, Msb, K) of gold, (Lth, Mgh, Msb, TA,) or of silver, (Lth, Ṣ, Mgh, TA,) &c., (Mgh,) [i. e.,] sometimes, of any metal, (Msb,) *of an oblong form,* (Mgh, Msb,) *that has been melted,* (Lth, Ṣ, Mgh, Msb, K, TA,) *and cleared of its dross,* (Mgh,) *and poured forth* (K, TA) *into a mould,* (TA,) [i. e.,] *into a* مِسْبَكَة *of iron like the half of a cane divided lengthwise:* (Lth, TA:) pl. سَبَائِكُ. (Lth, Ṣ, Msb.) An Arab of the desert likened to it a difficult mountain that he desired to ascend, because of its smoothness; saying, أَيُّ سَبِيكَةٍ هٰذِهِ [*What an ingot is this !*]. (A, TA.) — The pl. is also applied to رُقَاقٌ [i. e. † *Thin, flat, bread*]; this being so called because it is made of choice, or pure, flour; and is as though it were prepared therefrom by being melted and poured into a mould (كَأَنَّهُ سُبِكَ مِنْهُ), and cleared from the bran. (TA.)

[سَبَّالٌ *A melter and purifier and caster, or one who makes* سَبَائِك *of gold, or silver, or the like.* — Hence,] هُوَ سَبَّالٌ لِلْكَلَامِ a tropical phrase [app. meaning ‡ *He is a trier, or tester, or a purifier, of speech, or language:* see 1]. (TA.)

سُبْتُك: see art. سبك.

مِسْبَكَةٌ *A mould of iron like the half of a cane divided lengthwise, into which molten gold and silver* (Lth, TA) *and the like* (TA) *are poured:* (Lth, TA:) pl. مَسَابِكُ. (TA.)

مَسْبُوكٌ: see سَبِيكٌ.

سبكر

Q. 4. اِسْبَكْرَطَّ *i. q.* اِسْبَطَّرَّ in its several significations: (K:) i. e. (TA) — *He stretched himself:* (TA:) *he lay upon his side, and stretched himself:* (AA, Ṣ, TA:) [&c.] — *He* (a youth, or young man,) *became tall:* (Lḥ:) and اسبكرّت *She* (a girl) *became of erect and justly-proportioned stature.* (Ṣ, K.) An ex. occurs in a verse of Imra-el-Keys, cited voce جُمْهُور. (Ṣ.) — *It* (a plant) *became tall and full-grown:* (TA:) *and it* (anything) *became extended, and long, or tall.* (Lḥ.) — *He went at random, or heedlessly; without consideration, or certain aim.* (Lḥ.) — *It* (a river) *flowed.* (TA.) — اسبكرّت عَيْنُهُ *His eye shed tears.* (Lḥ.) But ISd says that this is not known in classical Arabic. (TA.)

مُسْبَكِرٌّ [act. part. n. of the verb above]. — A youth, or young man, *of just proportion, and full grown.* (Aboo-Ziyád El-Kilábee, Ṣ, K.) — *Hair that hangs down; lank; not crisp:* (Ṣ, K:) or *of just length:* or *full-grown, and standing out.* (TA.) — And Anything *extended, and long, or tall.* (Lḥ.)

سبل

2. سَبَّلَهُ, inf. n. تَسْبِيلٌ, means جَعَلَهُ فِي سَبِيلِ اللّٰهِ [*He assigned it, or the profit, or revenue, or usufruct, thereof, to be employed in the way, meaning cause, of God, or of religion; or in the doing of anything, or all, that God has commanded, or of the works whereby one pursues the way that leads to advancement in the favour of God; he dedicated it to pious, or charitable, uses or purposes*]; (K, TA:) as though [meaning] *he made it a trodden way* [*whereby to advance*] *to* [*the favour of*] *God.* (TA.) You say, سَبَّلَ ضَيْعَتَهُ, using the verb in this sense [i. e. *He assigned the profit, or revenue, or usufruct, of his estate to be employed in the cause of God, or of religion*]; (Ṣ:) *to be given to the wayfarer, and the poor, and the warrior against unbelievers, and others.* (TA voce سَبِيلٌ.) And سَبَّلَ الثَّمَرَةَ *He assigned the profit to be employed in the ways of good works* (Mgh, Msb) *and the various kinds of pious deeds:* (Msb:) *or he made the profit to be allowable, or free, to those for whose benefit the property itself was made unalienable in perpetuity.* (TA. [See an ex. in the first paragraph of art. حبس, relating to some palm-trees which 'Omar desired to give in charity.]) — سَبَّلَ, [either سَبَّلَ or, سَبِيلٌ both app. allowable, (see the part. ns., below,)] *He* (a man) *was, or became, long in the* سَبَلَة [q. v.]; *as though he had a long* سَبَلَة *given to him.* (TA.) — See also 4.

4. أَسْبَلَتِ الطَّرِيقُ *The road had many passengers following, or succeeding, one another, or going repeatedly to and fro, upon it.* (M, K.) — اسبل إِزَارَهُ (Ṣ, M, K,) inf. n. إِسْبَالٌ. (TA.) *He let loose, let down, or lowered, his waist-wrapper;* (Ṣ, M, K;) and so السِّتْرَ *the veil, or curtain,* (Msb,) or *he let down, let fall, or made to hang down, the veil, or curtain:* (Mgh:) the former act is forbidden in a trad. (TA.) And اسبلت ذَيْلَهَا [*She made her skirt to hang down; or to hang down low, so that she dragged it on the ground*]; said of a woman. (M.) And اسبل ثَوْبَهُ *He dragged his garment* [*on the ground*]; (O;) and سَبَلَهُ signifies the same, (O, TA,) inf. n. تَسْبِيلٌ. (TA.) And اسبل ذَنَبَهُ *He made his tail to hang down; he hung down his tail;* said of a horse. (M.) — [Hence,] اسبل المَاءَ ‡ *He* (a man) *poured forth the water.* (Msb.) And اسبل دَمْعَهُ (M, K, TA) ‡ *He shed, or let fall, his tears.* (K, TA.) — The verb is also similarly used intransitively. (TA.) You say, of a part of the beard, اسبل عَلَى الصَّدْرِ [*It fell, or hung down, upon the breast*]. (Az, O, TA.) — And اسبل المَطَرُ ‡ *The rain let fall a shower, and became dense;* as though it let down a curtain: (A, TA: [but accord. to this explanation, the verb is app. trans.; and the phrase, elliptical:]) or *the rain fell continuously, or in consecutive showers, and in large drops:* and in like manner, اسبلت العَيْنُ الدَّمْعَ *the eyes* (Ṣ, K,) — And اسبلت السَّمَاءُ (AZ, Ṣ, M, K) † *The sky let fall its rain ioning from the clouds and not as yet having reached the earth:* (AZ, Ṣ, TA:) or [simply] *the sky rained.* (K.) And اسبلت أَرْوَاقُ العَيْنِ ‡ *The sides of the eye shed tears.* (O, K,* TA, all in art. روق.) — And اسبل عَلَيْهِ ‡ *He poured forth his speech against him abundantly,* [or *in torrents,*] (A, K,* TA,) *like as rain pours.* (A. TA.) — اسبل الزَّرْعُ *The seed-produce put forth its* سُبُل [or *ears*]; (Ṣ;) and so ↑ سَبَّلَ; (Ṣ, Mgh, Msb;) or *put forth its* سَبَل, (Msb in explanation of the former,) which is syn. with سُنْبُل, (Ṣ, M, Msb, K,) or its سُنْبُلَة. (K in explanation of the former:) [M[r says,] ↑ تَسَبَّلَ I have not found. (Mgh.)

Q. Q. 1. سَبْسَبَ: see 4, last sentence: — and art. سبب.

Q. Q. 2. تَسَبْسَلَ: see 4, last sentence.

سَبَل *A thing that one has let loose, let down, let fall, or made to hang down, and to drag* [*on the ground*]; like as نَشْر signifies "a thing that one has spread" &c.: whence the trad., مَنْ جَرَّ سَبَلَهُ مِنَ الخُيَلَاءِ لَا يَنْظُرُ اللّٰهُ إِلَيْهِ يَوْمَ القِيَامَةِ [*He who drags what he has made to hang down* of his garment *from pride, or self-conceit, God will not look towards him on the day of resurrection*]: (O:) or سَبَل means *garments made to hang down* [*so as to drag*]; and is pl. of ↑ سَبَلَة; [or rather a coll. gen. n. of which سَبَلَة is the n. un.;] whence جَرَّ سَبَلَتَهُ, (TA,) which means [*He dragged his garment*; though said to mean,] *his garments.* (K, TA.) — Also ‡ *Rain:* (Ṣ, M, K:) or *rain issuing from the clouds and not as yet having reached the earth:* (AZ, Ṣ, TA:) or *flowing rain:* and likewise *flowing blood.* (Ham p. 359.) — [Hence, app., as indicating swiftness,] سَبَل is the name of † *A certain mare,* (Ṣ, K,) *an excellent mare, said by* Aṣ *to have been the mother of* أَعْوَج, *and to have belonged to* [*the tribe of*] *Ghanee.* (Ṣ, TA.) — And سَبَل [or سَبَلٌ as a fem. proper name] is a name for † *A ewe, or she-goat:* and such is called to be milked by saying سَبَلَ سَبَلَ. (Ibn-'Abbád, TA.) — Also *i. q.* ↑ سُبُل, (Ṣ, M, Msb, K,) which signifies The *ears of corn:* (MA:) [and in like manner both are expl. in the KL, but as singulars, app. because used as gen. ns.:]) n. un. of the former with ة, and so of ↑ the latter: and the pl. of ↑ سُبُل, which is of the measure فُعُل, is سُبُلٌ: (Msb:) or this is pl. of سُبْلَة, (Ṣ,) as also سُنْبُلٌ: (Qur xii. 43 and 46:) or سُنْبُلَة [in the CK (erroneously) سَنْبَلَة] signifies *an ear of corn* [so I render زَرْعَة (in the CK زَرْع)] *that is bending, or inclining,* as also ↑ سَوْبَلَة [mentioned in one of my two copies of the Ṣ as syn. with سُنْبُلَة but not in the other copy] and ↑ سُوبُلَة (M, K) and ↑ سَبَلَة; (K;) or, accord. to Lth, ↑ سُوبُلَة signifies *an ear* (سُنْبُلَة) *of millet* (ذُرَة), and *of rice, and the like, when bending, or inclining:* (O, TA:) and some say that سَبَل signifies *spreading, or expanding, ears of* سُنْبُل [*or ears of corn*]; (M, TA;) or the *extremities thereof;* (TA;) and the pl. is سُبُول; (M¶) or سبول is syn. with سُنْبُل, in the dial. of بنو هميان [?]. (TA.) ↑ السُّنْبُلَة is also the name of *A certain sign of the Zodiac* [i. e. *Virgo*]: (Ṣ in the present art., and K in art. سنبل:) [or *Spica Virginis;*] *a star in Virgo; thus called by astrologers; also called* السِّمَاكُ الأَعْزَل. (Kzw. [See art. سماك.]) السُّنْبُل البَلَدِيّ ↑ الطِّيب is *A well-known plant, [spikenard,* which is called in the present day السُّنْبُل الهِنْدِيّ,] *brought from India.* (O. [See also art. سنبل.]) — Also sing. of أَسْبَال, which signifies † *The uppermost parts of a* bucket, (O,) or the *lips* thereof: (Ṣ:) or ↑ سَبَلَة is the sing. of أَسْبَال in these senses; and signifies ‡ the *head* of a vessel [like as it signifies the "ear," which is the "head," of a culm of wheat &c.]. (TA.) You say, مَلَأَهَا إِلَى أَسْبَالِهَا ‡ *He filled it* (i. e. the wine-cup, الكَأْس, M, TA, or the bucket, الدَّلْو, O) *to its edges,* (M, K, TA,) and *to its lips.* (K.) And a poet says, (Ṣ,) namely Bá'ith Ibn-Ṣureym El-Yeshkuree, (TA,)

* إِذْ أَرْسَلُونِي مَاتِحًا بِدِلَائِهِمْ *

* فَمَلَأْتُهَا عَلَقًا إِلَى أَسْبَالِهَا *

[*When they sent me drawing with their buckets, and I filled them with blood to their brims*]: he says, they sent me seeking to execute their blood-revenges, and I slew many: العَلَق meaning

"blood." (Ṣ, TA. [See also Ḥam p. 268, where some different readings are mentioned; and it is said that the اسبال may mean the *knots that are connected with the cross-pieces of wood* of the bucket.]) — And † *A number of spears, few* or *many*. (Ḳ. [Perhaps because their heads are likened to the heads of corn.]) — Also The *nose*: (Ḳ:) pl. سِبَالٌ: so in the Mo'heet. (TA.) One says, أَرْغَمَ اللّٰهُ سَبَلَهُ [*May God make his nose to cleave to the earth, or dust*: or † *abase, or humble, him*]. (TA.) — And *Garments made of the hards, or hurds, of flax of the coarsest of qualities*: and so † سَبَلَةٌ [if one of these words be not a mistranscription for the other]. (TA.) — And *A certain disease in the eye*, [thus رِيحُ السَّبَلِ is expl. in the M,] *resembling a film, as though it were the web of a spider, with red veins*: (Ṣ:) *or a film of the eye, from the smelling, or inflation, of its external veins upon the surface of the* مُلْتَحِمَة, (Ḳ,) which is one of the layers of the eye, (TA,) [namely, the *tunica albuginea*, or *white of the eye*, so called in the present day,] *and the appearance of a web, or thing woven, between the two*, [i. e. *between those veins and the white tunic,*] *like smoke*: (Ḳ:) *or a film covering the eye; as* though from إِسْبَال meaning the "letting down" of a veil, or curtain. (Mgh.) — Also *A reviling, or vilifying*. (Ḳ.) One says, سَبَلٌ مُبْهَمٌ وَمُبْهَمَةٌ *Between me and him is a reviling, or vilifying*: so in the Mo'heet. (TA.)

سَبَلٌ [is app. a possessive epithet, meaning *Having length and flaccidity*]. سَبَلَةٌ خَصْبَةٌ means [*A scrotum*] *that is long* (M, Ḳ, TA) *and flaccid*. (TA.)

سُبْلَةٌ † *A rain of wide extent*. (IAqṭ, O, Ḳ.)

سَبَلَةٌ: see سَبَلٌ, in five places. — Also † The شَارِب [or *mustache*]: (Ṣ:) or the ذَائِرَة [or *small protuberance termed* جَرْمَة, q. v.,] *in the middle of the upper lip*: or *the hair that is upon* [app. meaning of] the شَارِب; (M, Ḳ;) whence the saying, طَالَتْ سَبَلَتُكَ فَقُصَّهَا [*thy hair of the mustache has become long, therefore clip it*]; and it is tropical: (TA:) or *the extremity of that hair*: (M, Ḳ:) or *the two mustaches together*: (M, Ḳ:*) or *what is upon the chin, to the extremity of the beard*: or *the fore part of the beard*: (M, Ḳ:) or *what hangs down, of, or from, the fore part of the beard*: (Zj, in his "Khalḳ el-Insán:") or, accord. to Az, it signifies, with the Arabs, the *fore part of the beard, and what hangs down thereof, or therefrom, upon the breast*: or, accord. to IDrd, some of them apply it to *the extremity of the beard*; and some, to *the hair of the mustache that hangs down on the beard*: in a trad., in which it is said that he [Mo*h*ammad] was full in the سَبَلَة, Az says that it means the *hairs beneath the lower jaw*: accord. to AZ, it is *what appears, of the fore part of the beard, after* [or *exclusive of*] *the hair of the side of each cheek and the* عَثَانُون [here app. meaning the *portion of the beard next the front of the throat*], *and what is concealed* [*thereof*]: (TA:) or, accord. to Th, the *beard altogether*: (M:) the pl. is سِبَالٌ, (Ṣ, Ḳ,) [to which ة is sometimes added, agreeably with a common license, as appears from an ex. in what follows,] سَبَلَاتٌ, occurring in the saying, إِنَّهُ لَذُو سَبَلَاتٍ, mentioned by Lḥ, in which the term سَبَلَة is made to apply to every separate portion [so that the meaning is, *Verily he has a great number of beards*]. (M.) One says, of enemies, سَبَلَة الشِّبَال † [*They are red, or reddish, in respect of the mustaches*, &c.: see art. صهب]. (TA.) And of a man who has come threatening, one says, جَاءَ فُلَانٌ وَقَدْ نَشَرَ سَبَلَتَهُ ‡ [*Such a one came having spread out his mustache*, &c.]. (Ḳ,* TA.) And in a trad. respecting Dhu-th-Thudeiyeh, [see art. ذدى,] it is said, عَلَيْهِ ثَعَبَرَاتٌ مِثْلُ سَبَالَةِ السَّوْرِ [app. meaning † *Having upon him small hairs like the whiskers of the cat*]. TA.) سَبَلَةُ البَعِيرِ means † *The part of the camel, in which he is stabbed, or stuck, in the uppermost part of the breast*; (T, M;) called also the تَرْبِيَة: (T:) or *the fur that flows down upon that part of the camel*. (M, Ḳ. [In the CḲ, مَنْحَره is erroneously put for مَنْحَرِه.]) You say ثَقَبَ فِى سَبَلَةِ النَّاقَةِ, meaning † *He stabbed, or stuck, the she-camel in the part above mentioned*: (M in art. ثقب: [in the Ḳ, in the present art., كَثَبَ is erroneously put, in this phrase, in the place of ثَقَبَ:]) Az heard an Arab of the desert say نَحَرْتُ فِى سَبَلَةِ بَعِيرِهِ, [which means the same as ثَقَبْتُ,] and he supposes the سَبَلَة to be *hairs in the part above mentioned*. (TA.) You say also, بَعِيرٌ حَسَنُ السَّبَلَةِ, meaning † [*A camel goodly in respect of*] *the thinness of his skin* (جِلْدِه): so in the O and K: but accord. to the T, *of his cheek* (خَدِّه); and this is probably the right explanation. (TA.)

أَسْبَلُ: see سَلَابِنٌ.

سَبِيل *A way, road, or path*; (Ṣ, M, Mṣb, Ḳ:) and *what is open, or conspicuous, thereof*; (M, Ḳ:) and Er-Rághib adds, *wherein is easiness*: (TA:) and سَبِيلَةٌ signifies the same: (Ibn-'Abbád, Ḳ:) the former is masc. and fem.; (Ṣ, M, Mgh, Mṣb, Ḳ;) like زُقَاق; (Mṣb;) made fem. by the people of El-Ḥijáz, and masc. by Temeem; (Akh, Ṣ voce زُقَاق;) but mostly fem.; (IAth, TA;) in the Ḳur it is made masc. in vii. 143, and fem. in xii. 108: (Ṣ, M, TA:) pl. سُبُل, (M, Ḳ,) or, accord. to ISk, it has this pl. when masc., and سُبُول, like عُنُوق when fem., (Mṣb, [but this distinction and the latter pl. are both strange,]) and it has also as a pl. [of pauc.] أَسْبِلَة. (TA.) In the saying, وَعَلَى اللّٰهِ قَصْدُ السَّبِيلِ [*And upon God it rests to show the right way* (see art. قصد)], (M, Ḳ,) in the Ḳur [xvi. 9], (M,) it is used as a gen. n., because it is added, (M, Ḳ.) وَمِنْهَا جَائِرٌ. — ابْنُ السَّبِيلِ means † *The son of the road*; (M, Ḳ;) *he whom the road has brought, or* [*as it were*] *brought forth*; (IB;) *the wayfarer, or traveller*: (Mgh, Mṣb:) or *he who travels much or often*: (TA:) or *the traveller who is far from his place of abode*: (Er-Rághib:) as used in the verse of the Ḳur, (M, Mgh, Mṣb,) ix. 60, (M,) it means *the person to whom the way has become cut short* [*so that he is unable to continue his journey*]; (M, Ḳ;) to which has been added, *who desires to return to his country, or town, and finds not what will suffice him*: (TA:) *or the traveller who is cut off from his property*: (Mgh, Mṣb:) *or the person who desires to go to a country, or town, other than his own, for a necessary affair*: or, accord. to Ibn-'Arafeh, *the guest who has become disabled from proceeding in his journey, his means having failed him*: to such should be given as much as will suffice him to his home. (TA.) — وَتُقَطِّعُونَ السَّبِيلَ, in the Ḳur [xxix. 28], means † [*And ye cut off*] *the way of offspring* [by your unnatural practices]: or *and ye oppose yourselves to men in the roads* [or *road*] *for the purpose of that which is excessively, or enormously, foul or abominable*. (TA.) — سَبِيلُ اللّٰهِ means † *The way, or cause, of God, or of religion; or the way whereby one seeks approach to God, or advancement in his favour*.] It is said in the Ḳur [ii. 191], وَأَنْفِقُوا فِى سَبِيلِ اللّٰهِ, meaning † *And expend ye in warring against unbelievers* and *the like*, and *in every good work commanded by God*; (M, Ḳ:) such being of the ways [that lead] to God: (M:) mostly used in relation to warring against unbelievers and the like. (M, Ḳ.) And in the same, iii. 163, الَّذِينَ قُتِلُوا فِى سَبِيلِ اللّٰهِ, meaning [*Who have been slain in the cause of God, or of his religion*, i. e.,] *for the sake of the religion of God*. (Jel.) And you say, جَعَلَ ضَيْعَتَهُ فِى سَبِيلِ اللّٰهِ † [*He made his estate to have its profit, or revenue, or usufruct, employed in the cause of God, or of religion*]. (Ṣ.) — سَبِيل also signifies † *A means of access; a connexion, or a tie*: so in the saying, in the Ḳur [xxv. 29], يَا لَيْتَنِى اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا † [*O would that I had obtained, with the Apostle, a means of access to* Paradise]: (Ṣ, Mṣb, TA:) thus it has been explained: (TA:) or the meaning is, [*O would that I had taken, with the Apostle,*] *a way to safety: or one way*, the way of truth. (Bḍ.) — [Also, in the present day, applied to *A public drinking-fountain*.]

سُبُولٌ: see سَبَلٌ, in three places.

سَبِيلَةٌ: see سَبِيل, first sentence.

سَابِلٌ *Travelling upon a road*: pl. سَوَابِل and (coll. gen. n.) † سَابِلَةٌ: (TA:) this last signifies *travellers*, (Ṣ, M,*) or *a company of people*, (Mgh, Ḳ,) *following, or succeeding, one another, or going repeatedly to and fro*, (Ṣ, M, Mgh, Ḳ,) *upon the roads*, (Ṣ, Mgh,) or *upon the road*, (M, Ḳ,) *for the accomplishment of their wants*: it is made fem. as denoting a جَمَاعَة. (Mgh.) — Also, † سَابِلَةٌ, (TA in art. شعر,) or سَبِيلٌ سَابِلَةٌ, (M, Ḳ,* TA,) *A travelled road*; (M, Ḳ, TA;) *a beaten road*. (TA in art. شعر.) — غَيْثٌ سَابِلٌ = † *Rain falling continuously, or in successive showers, and in large drops, and copiously*. (TA.)

سَابِلَةٌ: see the next preceding paragraph, in two places.

سُنْبُلَةٌ, سُنْبُلَةٌ: see سَنْبَلٌ, in five places: and see also art. سنبل.

سَلْسَبِيل the name of *A certain fountain in Paradise:* determinate; [without tenween;] but occurring at the end of a verse of the Ḳur [lxxvi. 18], (Akh, Ṣ, Ḳ,) and being with fet-ḥ, (Akh, Ṣ,) l is added to it, (Akh, Ṣ, Ḳ,) for the sake of conformity [with the endings of other verses before and after it]. (Ḳ.) See also art. سلسل.

أَسْبَل ↑ A man *long in the* سَبَلَة [q. v., here used in the TA to mean the *beard*, but this is questionable], as also ↑ سَبَلَانِىٌّ and ↑ مُسْبِل and ↑ مُسَبَّل and ↑ مِسْبِيل and ↑ مِسْبَال. (M, Ḳ, TA.) — And the fem., سَبَلَاءُ, ↑ A woman *having hair in the place of the mustache.* (TA.) — And ↑ An eye *having long lashes.* (M, Ḳ.)

مُسْبَل: see the next preceding paragraph.

مُسْبِل A man *lengthening his garment, and making it to hang down to the ground.* (IAạr, TA.) [And in like manner,] applied to a woman, [though without ة,] *Who has made her shirt to hang down* [app. *to the ground*]. (M.) — See also أُسْبُل. — And المُسْبِل signifies ↕ *The penis:* (M, Ḳ, TA:) because of its pendulousness. (TA.) — And ↑ *The [lizard called]* ضَبّ. (Ḳ.) — And *the fifth of the arrows used in the game called* المَيْسِر: (M, Ḳ:) or *the sixth of those arrows,* (Lḥ, Ṣ, M, Ḳ,) also called المُصْفَح, (Ṣ,) in which are six notches, and to which are assigned six shares [of the slaughtered camel] if it win, and six fines if it do not win: (M:) pl. المَسَابِيل. (TA.) — And مُسْبِل is one of the names of *Dhu-l-Ḥijjeh;* (M, Ḳ;*) of the time of 'Ád. (M.)

مُسَبَّل: see أُسْبُل. — Also *An ugly old man:* (Ḳ:) app. because of the length of his beard. (TA.)

مِسْبِيل: see أُسْبُل.

سبى

1. سَبَى, (Ṣ, M, Mṣb, Ḳ,) وَغَيْرُهُ, (M,) aor. ـِ يَسْبِى, (Mṣb, TA,) inf. n. سَبْى (Ṣ, M, Mṣb, Ḳ) and سِبَاء, (Ṣ, M, Ḳ,) or ↑ the latter is a simple subst., as also ↑ سِبًا or سِبًى, (Mṣb,) *He made captive, captived, or took prisoner, [the enemy, and other than an enemy;]* (Ṣ, Ḳ:) as also ↑ اِسْتَبَاهُ (Ṣ, Mṣb, Ḳ.) — [Hence,] سَبَى قَلْبَ الرَّجُلِ ↑ [*She captivated the heart of the man*], said of a woman. (Ṣ.) — And سَبَتْ قَلْبَهُ and ↑ اِسْتَبَتْهُ and ↑ سَبَهُ † *I captivated his heart.* (M.) And سَبَتْ ↑ قَلْبَ الفَتَى, said of a girl, or young woman, *i. q.* [i. e. † *She captivated the heart of the youth, or young man.*] (TA.) — One says also, طَوِيلٌ وَلَا أُسْبَى لَهُ, the latter on the authority of Lḥ, who says that it means a prayer, (M, TA,) for which reason the verb [in the former instance] is in the mejzoom form, (TA,) i. e. [*Verily the night is long, and*] *may I not be made as the captive [to it].* (M, TA.) — سَبَى الخَمْرَ, (Ṣ, M, Ḳ,) aor. as above, (M,) inf. n. سَبْى and سِبَاء, (T, M, Ḳ,) though J says only the latter, (Ḳ,) *He conveyed wine from one town, or country, to another;* (Ṣ, Ḳ;) or *he brought wine from one land to another;* as also ↑ اِسْتَبَاهَا: (M:) [and so سَبَأَهَا, with hemz: (Mṣb:) or سَبَأَتْ, with hemz, means "I bought" (Ṣ, M) wine, to drink it. (Ṣ. [See art. سبأ.]) — سَبَاهُ اللّٰهُ, (ISk, Ṣ, M, Ḳ,) aor. as above, (Ṣ,) inf. n. سَبْى, (Ṣ, M,) *God estranged him;* (ISk, Ṣ, M, Ḳ;) *removed him far away;* (Ṣ, Ḳ;) and *cursed him:* (M:) or it is like the saying لَعَنَهُ اللّٰهُ: (Ṣ:) [or *may God estrange him;* &c.:] one says, مَا لَهُ سَبَاهُ اللّٰهُ *[What ails him? May God estrange him;* &c.]. (TA.) — سَبَى البِئْرَ, (M, Ḳ,) aor. as above, (M,) inf. n. سَبْى, (TA,) *He dug until he reached the water.* (M, Ḳ.)

5. تسبّى لَهُ ↑ *He manifested, or showed, love, or affection, to him;* and *became inclined to him.* (TA.)

6. تسابوا *They made one another captive.* (Az, Ḳ.)

8: see 1, in four places.

سَبْى i. q. ↑ مَسْبِىٌّ [i. e. *Made captive*]; (M;) or مَا يُسْبَى signifies [i. e. *what is made captive;* but I rather think that the right explanation is مَنْ يُسْبَى i. e. *the person who is made captive;* agreeably with what follows]: pl. سَبْىٌ: (M, Ḳ:) one says قَوْمٌ سَبْىٌ *[a company, or party, of men made captive]*; the latter word in this case being an inf. n. used as an epithet; [therefore, as such, it is applicable to a single person, male or female, as well as to a pl. number;] and accord. to As, one says not otherwise than thus in speaking of a company, or party, of men: (Mṣb, TA:) [but] ↑ سَبِىٌّ is [also] applied to a single person, to the male and the female, (M, Ḳ,) i. e. to the latter, as to the former, without ة, (M,) as meaning *made captive:* (Ḳ:) or سَبِىٌّ is applied to a boy, or young man, or male slave, as also ↑ مَسْبِىٌّ; and سَبِيَّة to a girl, or young woman, or female slave, as also ↑ مَسْبِيَّة; (Mṣb;) or to a woman, in this sense: (Ṣ:) and the pl. of ↑ سَبِىٌّ, (M, Ḳ,) or of سَبِيَّة, (Mṣb,) is سَبَايَا, (M, Mṣb, Ḳ,) applied to women. (M.) — Also *Women,* (IAạr, M, Ḳ,) universally; (IAạr, M;) because they captivate the hearts; or because they are made captive, and possessed as property. (M, Ḳ.)

سَبَا: see سَبِىٌّ. — Also *A tribe of El-Yemen;* regarded as a حَىّ, perfectly decl.; and regarded as a قَبِيلَة, [and therefore a fem. proper name,] imperfectly decl. [and written سَبَأ]: (M, TA:) or, as is said in the Mṣb, it is the name of *a town, or province, in El-Yemen;* masc., and therefore perfectly decl.; and fem., and therefore imperfectly decl.; called by the name of its builder: (TA:) [hence,] one says, أَيَادِى سَبَا and ذَهَبُوا أَيْدِى سَبَا, [making the last word to be without tenween either as a fem. proper name or because of pausing after it,] i. e. *They went away scattered, or dispersed:* (Ṣ, M, Ḳ:) J says, (TA,) they are two nouns made one, like مَعْدِى كَرِبَ, perfectly decl. because not occurring otherwise than as a denotative of state, [and therefore indeterminate,] whether you make the former to be a prefixed noun governing the latter in the gen. case, or do not so. (Ṣ, TA. [See also art. سبأ.]) = In a verse of 'Alḳameh Ibn-'Abadeh, the phrase بِسَبَا الكَتَّانِ is used for بِسَبَائِبِ الكَتَّانِ. (M in art. سب: see سِبٌ.)

سَبًا or سَبًى: see 1, first sentence.

سَبَاء: see سَبِىٌّ.

سِبَاء: see 1, first sentence.

سَبِىٌّ: see سَبْى, in two places. — Also, (Ḳ,) or عُودٌ سَبِىٌّ, (M,) *A branch, or piece of stick or wood, brought by a torrent from one tract, or region, to another,* (M, Ḳ,) *or from a distant place;* (M;) and ↑ سَبَاءٌ and ↑ سَبًا signify the same. (Ḳ.) سَبِىُّ الحَيَّةِ *The slough of the serpent;* (M,* Ḳ;) as also سَبِيبُهَا. (Ḳ in art. سبب. [Accord. to different copies of the Ḳ in the present art., سَبِيبُهَا or سَبِيبُهُ or سَبِيبُهُ or سَبِيبُهَا, all of which are wrong.]) — سَبِيَّة [or دُرَّةٌ سَبِيَّةٌ] *A pearl, or large pearl, brought out by the diver* (Ḳ, TA,) *from the sea.* (TA.) — Also, [or حَمْرَةٌ سَبِيَّةٌ,] *Wine brought from one town, or country, to another:* (Ṣ, M, Ḳ:) if bought to be drunk, it is termed سَبِيئَةٌ, with ء: (Ṣ, M:) or, perhaps, the former may be an instance of the alleviation of ء. (M. [See also سَبِيئَة in art. سبأ.])

سَابِيَاء The مَشِيمَة [or *membrane enclosing the fœtus in the womb*], *which comes forth with the young:* (Ṣ, Ḳ:) or *a thin pellicle over the nose of the fœtus, which dies if it be not removed from it at the birth:* (Ḳ:) or *the water that comes forth upon the head of the fœtus,* (T, M,) [i. e.] *at the birth:* (T:) pl. سَوَابٍ [or سَوَابِئُ]. (Ṣ.) — Hence, as being likened thereto, because of its fineness, (M,) † The *dust of the burrows, or holes, of the jerboa;* (Ḳ:) or *fine dust which the jerboa extracts from its burrow, or hole:* said by Abu-l-'Abbás to be [*one*] *of the burrows, or holes, of the jerboa;* but this saying of his has been rebutted. (M.) — Hence also, (M,) ↕ *Increase or offspring [of camels or the like];* (Ṣ, M, Ḳ, TA:) called by the name of that from which they come: (M, TA:) or (so accord. to M, but accord. to the Ḳ "and") *camels for breeding:* and *numerous cattle:* (M, Ḳ:) or also *sheep, or goats, having numerous offspring:* (T, Ṣ, Ḳ:) and it is also applied to denote *a large number* [app. of animals &c.]. (TA.) One says, لِآلِ فُلَانٍ سَابِيَاءُ, meaning ↕ *[To such a one belong] numerous cattle.* (TA.)

سَبِيئَة *A streak* of blood; (AO, Ṣ, M, Ḳ:) as also ↑ سَبِيبَة: (M, TA:) pl. سَبَائِبُ. (AO, Ṣ, M, Ḳ.) — And *An extended thread or string of [goats'] hair.* (TA.) — And [the pl.] سَبَائِبُ signifies The *conspicuous tracks* of a road. (TA.)

سُبَيْبَة: see the next preceding paragraph.

سَبِيبَة; and its fem., with ة: see سَبِىٌّ, in three places.

ست

1. سَتَهُ, [aor. ـُ, accord to rule, and inf. n. app. سَتٌ, q. v.,] *He attributed* or *imputed to him*, or *charged him with*, or *accused him of*, *a fault*, or *defect*, or *the like*; as also سَدَهُ; syn. عَابَهُ. (TA. [The sense in which عابه is there used is indicated by the context.])

سَتَ a dial. var. of اِسْتَ: see the latter word in art. سته, in two places.

سَتٌ *Foul*, or *evil*, *speech* or *language*. (IAqr, K.) — And also, [like سَدٌّ,] *A fault*, or *defect*, or *the like*; syn. عَيْبٌ. (K.)

سِتٌ: see سِتَّةٌ, of which it is the fem. — سِتِّي said to a woman means, (K, TA,) accord. to the explanation of IAmb, (TA,) يَا سِتَّ جِهَاتِي [*O thou who occupiest the six places in relation to me*; or, *who art above me, below me, before me, behind me, on my right, and on my left*]: (K, TA:) as though alluding to her holding the speaker in her possession: (TA:) or it is an incorrect expression; (K;) or it is vulgar, and held in low estimation; (IAqr, TA;) and is correctly سَيِّدَتِي [*my lady*, or *my mistress*]: (K:) it may be regarded as a contraction of سَيِّدَتِي, accord. to Esh-Shihâb El-Kásimee: (TA:) and Es-seyyid 'Eesà Es-Safawee says that it should not be restricted to the class of expressions used as vocatives. (MF, TA.)

سِتَّةٌ (Lth, T, Ṣ, M) and ▼سِتٌ, (Lth, T, Ṣ, M, K,) the former masc. and the latter fem., (Ṣ,) [signifying *Six*,] are originally سَدْسَةٌ (Lth, T, M) and سَدْسٌ; (Lth, T, Ṣ, M, K;) the latter س is changed into ت, and the د is incorporated into it; (Lth, T, Ṣ, M, K;) for the dim. of سِتَّةٌ is سُدَيْسَةٌ [and that of سِتٌ is سُدَيْسٌ], and the pl. is أَسْدَاسٌ. (Lth, T, Ṣ.) You say, عِنْدِي سِتَّةٌ رِجَالٍ وَسِتُّونَ [*I have with me*, or *at my abode*, *six men and women*], i. e., *three men and three women*: and you may say, عِنْدِي سِتَّةُ رِجَالٍ وَسِتُّونَ, meaning, *six men, and also women*: and in like manner you do in the case of any number that can be divided so as to apply to two plurals, as six and seven and the higher numbers: but in the case of a number that cannot be divided so as to apply to two plurals, as five and four and three, you put the latter noun in the nom. case only, saying, for ex., عِنْدِي خَمْسَةُ رِجَالٍ وَنِسْوَةٌ. (ISk, Ṣ.) [Respecting a peculiar pronunciation of the people of El-Hijáz, and a case in which سِتَّةٌ is imperfectly decl., see ثَلَاثَةٌ.] تِسْعَةَ عَشَرَ [indecl. in every case, meaning *Sixteen*,] is pronounced by some of the Arabs سِتَّةُ عُشْرَ; and [the fem.] سِتَّ عُشْرَةَ, thus in the dial. of El-Hijáz [and of most of the Arabs], is pronounced سِتْ عُشْرَةَ in the dial. of Nejd. (Ṣ in art. عشر.) — سِتْمِائَةٍ [meaning *Six hundred*] should be written thus, without separating the two words; because سِتٌ is originally سِدْسٌ, and the union of the two words is to compensate for the incorporation of the د into the ت. (El-Ḥareeree, in De Sacy's Anthol. Gramm. Ar., p. 72 of the Arabic text.)

سِتُّونَ [*Sixty*,] *one of the tenfold numbers*, (M, TA,) namely, that between خَمْسُونَ and سَبْعُونَ, (TA,) is derived from سِتٌّ. (M, TA.) — [Also *Sixtieth*.]

سَادِسٌ [*Sixth*]. You say, جَاءَ فُلَانٌ سَادِسًا and ثَانِيًا and سَادِسَ [*Such a one came sixth*]; سادسا being formed from سِدْسٌ; and ثانيا, from سِتَّةٌ: سِتٌ: in سادسا, the [latter] س [of سادسا] is changed into ى for certain letters in other cases are sometimes so changed; as in أَمَّا and أَيْنَا and تَسَنَّى and تَسَنَّسَ and تَقَضَّضَ and تَقَضَّى, and تَلَعَّمَ and تَلَعَّى, and تَسَرَّرَ and تَسَرَّى. (ISk, Ṣ.)

اِسْتٌ: see arts. است and سته: it is properly mentioned in the latter art., being originally سَتَهٌ. (Ṣ, TA.)

ستر

1. سَتَرَ, aor. ـُ (Ṣ, M) and ـِ, (M,) inf. n. سَتْرٌ (Ṣ, M) and سَتَرٌ, (M,) *He*, or *it*, *veiled*, *concealed*, or *hid*, a thing; (M;) *covered it*: (Ṣ:) and ▼ سَتَّرَ signifies the same, (M,) [or has an intensive sense, or denotes frequency or repetition of the action, or its application to many objects: accord. to Golius, "*sub velo*, *obtexo eo* [sic], *me quis vir intueretur eam*, *custodivit* puellam: et *clam asservavit habuitque eam*:" as on the authority of the KL: in which I find nothing of the kind but تَسْتِير expl. by the words در پرده داشتن (*to have* or *hold*, *within a curtain*.)] — † *He protected* another. (The Lexicons passim.) — سَتُرَتْ, inf. n. سَتَارَةٌ; ‡ *She* (a woman) *was*, or *became*, سَتِيرَةٌ, (A,) i. e., *modest*, or *bashful*. (M.) — And سَتُرَ, inf. n. سِتْرٌ, † *He was*, or *became*, *intelligent*. (M.)

2: see the preceding paragraph.

3. سَاتَرَهُ العَدَاوَةَ, inf. n. مُسَاتَرَةٌ, ‡ [*He concealed enmity with him*]. (A.) [See also the act. part. n., below.]

5 and 7: see the next paragraph.

8. استتر and ▼تسترّ (Ṣ, M, K) and ▼انستر (IAqr, M) *It became veiled*, *concealed*, or *hidden*; or *it veiled*, *concealed*, or *hid*, *itself*: (M:) *it became covered*; or *it covered itself*. (Ṣ, K.) — [Hence,] فُلَانٌ لَا يَسْتَتِرُ مِنَ اللّٰهِ بِشَرٍّ ‡ [*Such a one does not protect himself from* the displeasure of *God by piety*; i. e.,] *such a one does not fear God*. (A, TA.)

سِتْرٌ and ▼سُتْرَةٌ [which latter see also below] and ▼سِتَارَةٌ (Ṣ, M, K) and ▼سِتَارٌ (K) and ▼سَتَرَةٌ and ▼إِسْتَارٌ (TA) and ▼إِسْتَارَةٌ, (M, K,) which last is only known to occur in one instance, in a trad., (M, TA,) and ▼سِتْرٌ, (M, K,) *Anything by which a person or thing is veiled*, *concealed*, *hidden*, or *covered*; *a veil*; *a curtain*; *a screen*; *a cover*; *a covering*; *a covert*: (Ṣ, M, K:) [and the first and second, *anything by which one is protected*, or *sheltered*:] the pl. of سِتْرٌ is سُتُورٌ and أَسْتَارٌ (Ṣ, M, K) [the latter a pl. of pauc.] and سُتُرٌ; (M, TA;) which last is also pl. of ▼سِتَارٌ, (K,) like as كُتُبٌ is of كِتَابٌ; (TA;) and the pl. of ▼سِتَارَةٌ is سَتَائِرُ. (Ṣ, K.) — [Hence the phrase] هَتَكَ اللّٰهُ سِتْرَهُ [lit., *God rent open*, or *may God rend open*, *his veil*, or *covering*; meaning,] ‡ *God manifested*, or *made known*, *his vices*, or *faults*: (A:) [or *God disgraced*, or *dishonoured*, *him*, or *exposed him to disgrace*, or *dishonour*, or *may God disgrace* or *dishonour him* &c.] And أَمَدَّ اللَّيْلُ أَسْتَارَهُ [*Night spread its curtains*]. (A.) And أَمُدُّ إِلَى اللّٰهِ يَدَيَّ تَحْتَ سِتَارِ اللَّيْلِ ‡ [*I stretch forth my hands in supplication to God beneath the veil of night*]. (A.) — سِتْرٌ also signifies ‡ *Fear*. (K.) [Because by it one protects himself from the displeasure of God. See 8.] And ‡ *Modesty*, or *bashfulness*. (K.) One says, مَا لِفُلَانٍ سِتْرٌ وَلَا حِجْرٌ ‡ *Such a one has not modesty nor intelligence*. (TA.) — And *Intelligence*; syn. عَقْلٌ. (M.) In the K it is explained by عَيْلٌ; but this appears to be a mistranscription, for عَقْلٌ. (TA.)

سَتْرٌ *A shield*. (M, K.)

سُتْرَةٌ: see سِتْرٌ. — Its predominant application is to *A thing which a person praying sets up before him*; [*sticking it in the ground*, or *laying it down if the ground be hard*, *in order that no living being or image may be the object next before him*;] *such as a whip*, *and a staff having a pointed iron at its lower extremity*. (Mgh.) [See عَنَزَةٌ: and see my "Modern Egyptians," 5th ed., p. 72.] — Also *A parapet*, or *surrounding wall*, of a flat house-top. (Mgh.) — And *i. q.* غُلَالَةٌ [q. v.]. (Mgh.)

سَتَرَةٌ: see سِتْرٌ.

سَتِرَةٌ: see سَتِيرٌ, in two places.

سَتَارٌ: see سِتْرٌ, in three places.

سَتِيرٌ (Ṣ, M, K) and ▼مُسْتُورٌ, (Ṣ, A, K,) applied to a man, (Ṣ, A, &c.,) and سَتِيرَةٌ (Ṣ, M, A, K) and سَتِيرٌ and ▼سَتِرَةٌ, (M,) applied to a girl (Ṣ) or female, (M, &c.,) [properly *Veiled*, *concealed*, or *covered*. — And hence,] ‡ *Modest*; *bashful*; (M;) *chaste*: (Ṣ, K:) pl. of سَتِيرٌ, as masc., سُتُرٌ; (M;) and of ▼مُسْتُورٌ, [مُسْتُورُونَ and] مَسَاتِيرُ; (A;) and, app. of سَتِيرٌ [as fem.] and سَتِيرَةٌ also, سَتَائِرُ; and the pl. of ▼سَتِرَةٌ is سَتَرَاتٌ only, accord. to a rule laid down by Sb. (M.) — شَجَرٌ سَتِيرٌ ‡ *Trees having many boughs or branches*. (A.) — سَتِيرٌ applied to God is of the measure فَعِيلٌ in the sense of the measure فَاعِلٌ, meaning † *Veiling*, *or protecting*; a veiler, or protector. (TA.)

سَتَارَةٌ: see سِتْرٌ, in two places. — Also The *piece of skin that is upon the nail*. (K.)

سَتَّارٌ *One who veils*, or *conceals*, [*much*, or *often*; or *who does so*] *well*. (KL.) [Hence,] اللّٰهُ سَتَّارُ العُيُوبِ ‡ *God is He who is wont to veil*

vices, or faults]. (A.) — And The *keeper of the curtain* [*that hangs over, and closes, the door of a chamber*]. (MA.)

إِسْتَارٌ: see سِتْرٌ. — Also *Four:* (S, M, A, K:) said by Aboo-Sa'eed and Az to be arabicized, from the Pers. چَهَار: pl. أَسَاتِيرُ and أَسَاتِرُ. (TA.) It is applied to men: (S, M:) and you also say, أَكَلْتُ إِسْتَارًا مِنَ الخُبْزِ meaning *I have eaten four cakes of bread.* (TA.) — And The *fourth* of a party of people. (TA.) — And The *weight of four mithkáls* (مِثْقَال) *and a half:* (S, K: [see وَطْل:]) likewise arabicized: (Az:) [app. from the Greek τριώβολ:] pl. أَسَاتِيرُ. (S.)

إِسْتَارَةٌ, مِسْتَرٌ: } see سِتْرٌ.

مُسْتُورٌ: see سَتِيرٌ, in two places. — جَمَلًا مَسْتُورًا, in the Kur xvii. 47, means *A veil covered by another veil;* implying the thickness of the veil: (S:) or مستورا is here of the measure مَفْعُولٌ in the sense of the measure فَاعِلٌ, like مَأْتِيًّا in the Kur xix. 62, (S, M,) which some say is the only other instance of the kind; (TA;) and Th explains it as signifying *preventing*, or *hindering*, or *obstructing;* and says that it is of the measure مَفْعُولٌ because the veil itself is hidden from man. (M.)

جَارِيَةٌ مُسْتَتِرَةٌ *A girl kept behind*, or *within, the curtain.* (S.)

هُوَ مُدَاجٍ مُسَاتِرٌ: [*He is a wheedler*, or *cajoler, who conceals enmity*]. (A.)

ستق

سُتُّوقٌ (S, Mgh, K) and سُتُّوقٌ, (S, K,) [said to be] the only instances of the kind except سَبُّوح and قَدُّوس and ذَرُّوح, all of which are with ḍamm and with fet-ḥ, (S,) [but see سُبُّوح;] as also سُتُّوقٌ, (K,) this last mentioned by Lḥ on the authority of a desert-Arab of Kelb, (TA,) applied to a dirhem, *Such as is termed* زَيْف (S, K) *and* نَبَهْرَج (S) or مَبَهْرَج (K) [i. e. *bad*, &c.]; *worthless;* (TA;) *coated with silver:* (K:) accord. to El-Karkhee, *such as consists for the most part of brass or of copper:* and it is said in the "Risáleh Yoosufeeyeh" that the سُتُّوقَة it is *unlawful to take, as being* فُلُوس [which means certain small *coins of copper*; whence it seems that سَتُّوقَة has a pl. meaning, though otherwise it would seem to be a sing. subst.]: it is said to be arabicized, from سه تُو, (Mgh, TA,) which is Pers., meaning "three fold;" as is [thought to be] indicated by its being said to be coated with silver. (TA.)

سَتُّوقَةٌ, نُسْتُوقٌ: } see the preceding paragraph.

مُسْتَقَةٌ (S, O, K) and مُسْتَقَةٌ, (O, K,) the latter allowed by Ibn-'Abbád, (O,) *A fur-garment*, (S, O, K,) or *one of what are termed* فَرْوَة, (S, O,) *with long sleeves:* (S, O, K:) accord. to A'Obeyd, (S, O,) arabicized, from the Pers. مُشْتَه: [or app., in the sense above expl., from the Pers. مُشْتِى; and in the sense following, from the former Pers. word:] pl. مَسَاتِقُ. (S, O.) — Also *An instrument with which the* صَنْج [q. v.] *and the like are beaten.* (K.)

سته

1. سَتَهُ, (S, K,) aor. ـِ (K,) inf. n. سَتْهٌ, (S,) *He struck his* اِسْت; (S, K;) i. e. a man's. (S. [See اِسْت below.]) — And, (K,) inf. n. as above, (TA,) *He followed him from behind,* (K, TA,) *not quitting him;* because following his اِسْت. (TA.)

4. أَسْتَهَ *He* (a man) *was*, or *became, large in the buttocks.* (TA.)

سَتَهٌ and سُتَهٌ: see اِسْت, below.

سِتَهٌ: see اِسْت, below, in two places.

سَتَهٌ: see اِسْت, below, in two places. — Also *Largeness of the* اِسْت. (S, K.)

سَتِهٌ; and its fem., with ة: see أَسْتَهُ, in two places: and see what next follows.

سَتَوِيٌّ *Of*, or *relating to, the* اِسْت; and in the same sense, if you will, you may say سَتِيٌّ; and سَتَهٌ also, with kesr to the ت, like as they said خَرِجٌ. (S.)

سُتْهُمْ: see أَسْتَهُ, in three places.

سُتَيْهَةٌ dim. of اِسْت, from the original of the latter, i. e. سَتَهٌ. (TA.)

سَتَاهِيٌّ: see أَسْتَهُ, in two places.

سَتَيِيٌّ: see what next follows.

سَتَيِيٌّ, thus correctly, in the handwriting of Sgh, on the authority of Fr; in the K, سَتِيٌّ; (TA;) One *who always walks*, or *goes, at the rear of a people*, or *party*, (IB, K, TA,) *remaining behind them, and looking to their goods.* (IB, TA.)

اِسْت (S, Mgh, K, written with the conjunctive hemzeh, Msb in art. سوت) and سَتَهٌ (S, Mgh, K) and سُتَهٌ (K) and سِتَهٌ (K [but not in my MS. copy of the K nor in the TA, and of doubtful authority, as will be seen from what follows,]) signify the same, (S, * Mgh, * K,) i. e. The *podex, buttock* or *buttocks, posteriors, rump*, or *croup;* and sometimes the *anus;* (S;) سَتَهٌ being the original form, as is shown by the pl., (S, Mgh,) which is أَسْتَاهٌ; (S, Mgh, K:) like جَمَلٌ, أَجْمَالٌ: it may not be [سَتْهٌ and] سُتَهٌ like جِذْعٌ and قُفْلٌ, of which the pls. are also of the measure أَفْعَال, because, when you restore the ه which is the final radical, and reject the medial radical [which is ت], you say سَهٌ, with fet-ḥ, (S, Mgh,*) which has both of the meanings expl. above, as also سَهٌ, (K,) but [SM says,] this last, mentioned by the author of the K, is strange, and I have not seen it on the authority of any one [else]: (TA:) and some say سَتٌ, (IKh, S, Mgh, TA,) suppressing the final radical [of سَتَهٌ], (S,) i. e., without ه at the end and without hemzeh [or ا] at the beginning. (TA.) [All are of the fem. gender.] It is said in a trad., اَلعَيْنُ وِكَاءُ السَّهِ, or, as some relate it, اَلسَّتِ, (S, Mgh, TA,) [*The eye is the tie of the anus,*] meaning that when one [closes the eye and] sleeps, the tie of the سه becomes loosed, and the excrement and wind issue. (TA.) And أَبُو الأَسْتَاهِ means *He who has large posteriors.* (Az, TA.) بِأَسْتِ فُلَانٍ is a phrase of the Arabs significant of reviling; (S;) said when holding one in contempt; meaning فُلَانٌ لَصِقَ العَارُ بِأَسْتِ † [*May disgrace cleave to the* اسْت *of such a one*]. (Mgh.) And يَا ابْنَ أَسْتِهَا †! [*O son of her* اسْت, (K, TA,) a prov. of the Arabs, (TA,) is an allusion to one's father's إِحْصَاص [see 2 in art. حصص] of the former's mother; (Z, TA;) and is said to mean أَنَّهُ وُلِدَ مِنِ اسْتِهَا: (TA:) and the Arabs called the sons of the female slave بَنُو أَسْتِهَا. (Sh, TA.) And one says to a man who is deemed abject and weak, اسْتُ أَمِكَ أَشْيَخُ † [lit. *Thy mother's* اسْت *is too contracted*], and إِسْتُكَ أَشْيَخُ مِنْ أَنْ تَفْعَلَ كَذَا [*Thine* اسْت *is too contracted*, meaning † *thine ability is too small, for thy doing such and such things*]: (TA: [see also Freytag's Arab. Prov., i. 607:]) and أَنْتُمْ أَضْيَقُ أَسْتَاهًا مِنْ أَنْ تَفْعَلُوهُ [in like manner] is an allusion to inability [meaning † *Ye are unable to do it*]. (K.) The saying of a poet,

وَأَنْتَ مَكَانُكَ مِنْ وَائِلٍ ... مَكَانَ القُرَادِ مِنِ اسْتِ الجَمَلْ

†[*And thou, thy place in the* tribe of *Wáil* is like *the place of the tick in the rump of the camel,*] is tropical; for they do not [properly] say اسْتُ الجَمَلِ, but عَجُزُ الجَمَلِ. (S.) One says also to a man who is deemed low, or base, أَنْتَ الاسْتُ السُّفْلَى, (TA,) and انت السَّهُ السُّفْلَى, meaning † *Thou art* among others *in the condition of the* اسْت of mankind: (S, TA:) and of low, or base, men, one says, هٰؤُلَاءِ الأَسْتَاهُ; and of such as are excellent, هٰؤُلَاءِ الأَعْيَانُ. (TA.) And one says, لَقِيتُ مِنْهُ أَسْتَ العَلْقَمِيِّ, (A, K,) a prov., (TA,) meaning † *I experienced from him, or it, what I disliked, or hated.* (A, K, TA. [See also Freytag's Arab. Prov., ii. 445.]) And اسْتُ البَانِ أَعْرَفُ, or أَعْلَمُ: see art. بين. And مَا لَكَ أَسْتٌ مَعَ أَسْتِكَ † *Thou hast no one* [*with thee*] *to assist thee:* (A, K, TA:) another prov., related on the authority of AZ as said to one who has no large amount of property, nor number of men. (Sgh, TA.) And تَرَكْتُهُ بِأَسْتِ الأَرْضِ, another prov., (TA,) meaning † *I left him destitute, poor,* (K, TA,) *possessing nothing:* (TA:) or تَرَكْتُهُ بِأَسْتِ العَيْنِ † *I left him on the hard ground, alone.* (Meyd.) And مَا لَكَ فِي هٰذَا الأَمْرِ أَسْتٌ وَلَا قَمٌ † *Thou hast not in this thing, or affair, root nor branch:* Jereer says,

فَمَا لَكُمْ أَسْتٌ فِي العَلَاءِ وَلَا قَمُ

[*And ye have not any root in eminence, nor branch*]. (TA.) And كَانَ ذٰلِكَ عَلَى أَسَتِّ الدَّهْرِ ; *That was in the beginning of time:* (A, K, TA:) or *in the olden time;* (AO, S, TA:) as also عَلَى إِسِّ الدَّهْرِ. (AO, TA.) See also art. اسس. [And see other exs. in Freytag's Arab. Prov. i. 355 and 378 (a variation of a prov. mentioned in the preceding page) and 607 and 622 and 729-730.]

أُسَّةٌ, applied to a man, (ISk, S, Mgh,) *Large in the* أِسْت, (ISk, S, Mgh, K,) or عَجُز; (S;) as also ↑ سُتَهِيٌّ, (ISk, S, Mgh, K,) and ↑ سُتُّهٌ: (S:) and so, applied to a woman, سَتَّةٌ [fem. of the first], and ↑ سُتُّهٌ, in which the م is augmentative, (ISk, S,) and ↑ سَتِهَةٌ: (TA:) pl. [of the first] سُتَهٌ, like كُتُبٌ, and سُتْهَانٌ: (K:) and ↑ مُسْتَهٌ, applied to a man, signifies *large in the buttocks.* (TA.) — And, as also ↑ سُتَهِيٌّ and ↑ سَتِهٌ and ↑ سُتُّهٌ, *A seeker, or desirer, of the* أِسْت; (K;) or one *addicted thereto;* (TA;) *i. q.* لُوطِيٌّ [one *addicted to the crime of the people of Lot*]. (TK.)

سَتِيٌّ: see سَتَوِيٌّ, with which it is syn.

مُسْتَهٌ: see [its syn.] أُسَّةٌ.

سته

سُتْهٌ *Large in the posteriors:* (K:) accord. to the S, *syn. with* أُسَّةٌ; [see this latter, in art. سته, in three places;] and the م is augmentative: (TA:) some explain it as *syn. with* أِسْت: the author of the K [a mistake for the S], in art. سته, as meaning *large in the* أِسْت. (MF, TA.)

ستى

1. سَتَى, (K,) aor. يَسْتِي, said of a camel, (TA,) *He hastened, made haste, or went quickly;* (K, TA;) as also سَدَى: mentioned by Az. (TA.)

2: see 4, in two places.

3: سَاتَاهُ, inf. n. مُسَاتَاةٌ, (TA,) *He played with him the [game called]* شَفَلْقَة [expl. in art. شفلق in the K as consisting in one's striking with the hand, or with the fore part of the foot, the hinder part, or backside, of a man, from behind him, and so throwing him down prostrate: whence it seems that the verb is perhaps irregularly derived from the سَتَهٌ, q. v.]. (K.)

4. استى الثَّوْبَ (S, K) and ↑ سَتَاهُ (M, TA) are syn. with اسداهُ (S, K) and سَدَاهُ, (M, TA,) [i. e. *He set, or disposed, the warp of the garment, or piece of cloth,*] said of a weaver; *contr. of* أَلْحَمَهُ; except that ↑ سَتَى means he did so for himself and for another, whereas سَدَى means he did so for another, تسدّى meaning he did so for himself. (TA.)

12 [accord. to the S and K]. اِسْتَنْتَتْ, inf. n. اِسْتِنْتَاتٌ, said of a she-camel, *She became relaxed by reason of lust:* (S, K:) thus mentioned here by J and in the K; but its proper place, as is evident, is art. انى, in which it has been explained. (TA: see 10 in art. انى.)

سَتًى is *syn. with* سَدًى, (S, M, K,) relating to a garment, or piece of cloth; (S, M;) as also ↑ أُسْتِيٌّ; (K;) both signify [The *warp* thereof;] the *contr. of* لُحْمَةٌ; like سَدًى and أُسْدِيٌّ: (M:) and ↑ سَتَاةٌ is [the n. un. of the former, or] *syn. with* سَدَاةٌ, relating to a garment, or piece of cloth: (AZ, S:) [whence,] one says to him who neither harms nor profits, ↑ مَا أَنْتَ لُحْمَةٌ وَلَا سَتَاةٌ [lit. *Thou art neither a woof nor a warp:* see also a similar saying voce نِير]: (TA: [see also سَدًى:]) and ↑ أُسْتِيٌّ signifies also ثَوْبٌ مُسْدًى or مُسَدًّى (accord. to different copies of the K) [lit. *a garment, or piece of cloth, having its warp set or disposed;* perhaps meaning *having a good, or strong, warp;* in art. اسد written, as from the L, مُسَدًّى, for which I find no other authority]; so expl. by AHeyth: but accord. to others, it is what the weavers term سَتًى, as mentioned above, i. e. the *warp.* (TA. [See also أُسْتِيٌّ in art. است, and أُسْدِيٌّ in art. اسد and in art. سدو and سدى.]) = Also *i. q.* مَعْرُوفٌ [as meaning *A favour, benefit, benefaction, or the like*]; (K;) in this sense also a dial. var. of سَدًى. (TA.) = Also a dial. var. of سَدًى signifying *Dates while continuing green and small;* syn. بَلَحٌ. (TA.)

سَتَاةٌ: see the next preceding paragraph, in two places.

أُسْتِيٌّ: see سَتًى, above, in two places.

سجح

1. سَجَحَ, aor. ـَ, inf. n. سَجْحٌ, (so accord. to the L, and the text of the K followed in the TA,) or سُجُوحٌ, (so accord. to the CK and my MS. copy of the K,) and سَجَاحَةٌ, [which last suggests that سَجْح also may be used in the sense here following,] said of a cheek, *It was even, and soft, and long, in moderation, with little flesh,* (M, TA,) *and wide:* (TA:) or *was smooth, and long, with little flesh, and wide.* (L. [See سَجْح, below.]) — سَجُحَ, inf. n. سَجَاحَةٌ, is said of a man's natural disposition, [meaning *It was,* or *became, gentle, or easy:* (see سَجْح, voce سَجُحٌ, below:)] and one says, سَجُحَتْ فِي عَقْلِهِ رَجَاحَةٌ وَفِي خَلِيقَتِهِ سَجَاحَةٌ [*In his intellect is gravity, and in his natural disposition is gentleness, or easiness*]. (A.) = سَجَحَتِ الحَمَامَةُ *i. q.* سَجَعَتْ [i. e. *The pigeon cooed; or reiterated its voice or cry;* &c.]: (Lth, K:) but said by some to be a mispronunciation, and disallowed by IDrd. (MF.) = سَجَحَ لَهُ بِكَلَامِهِ *He expressed a meaning to him obliquely, indirectly, obscurely, or allusively, by speech;* as also ↑ سَجَّحَ: (Az, K:) so in the "Nawádir." (Az, TA.)

2: see what next precedes.

4. إِسْجَاحٌ signifies The *pardoning,* or *forgiving, with goodness.* (S, O, K.) One says, مَلَكْتَ فَأَسْجِحْ (S, A, O, TA;) a prov., relating to pardoning, or forgiving, when having power [to punish or to take vengeance]; (TA;) meaning [*Thou hast become possessed of power, then pardon, or forgive, with goodness;* or] *thou hast attained thine object, then act with goodness;* (A, * TA;) and *thou hast obtained power, then pardon, or forgive, in an easy and a good manner:* (TA:) it was said by the Prophet to Ibn-El-Akwa', and by 'Áïsheh to 'Alee on the "Day of the Camel." (O.) And one says also, إِذَا سَأَلْتَ فَأَسْجِحْ *When thou askest, or beggest, then make thy words, or expressions, easy, and be gentle.* (S.)

7. انْسَجَحَ لِي بِكَذَا *i. q.* اِنْسَمَحَ [app. syn. with اِنْسَبَحَ, or perhaps a mistranscription for this last word, meaning *He was liberal, or generous, to me with such a thing; or he complied with my desire in such a thing*]. (K.)

سَجْحٌ: see سَجُحٌ, in five places.

سَجْحٌ *Beauty, and justness of proportion,* (T, S, L,) of the make, (T,) or of the face, (S,) or of a man. (L.) [See also 1, first sentence.]

سَجْحٌ *Soft, or gentle, and even, or easy;* as also ↑ سَجِيحٌ. (K.) You say مِشْيَةٌ سَجْحٌ *An easy* (S, A) *and a direct, or right,* (A,) *gait,* or *manner of going.* (S, A.) And مَشَى فُلَانٌ مِشْيًا سَجْحًا and ↑ سَجِيحًا, and ↑ مِشْيَةً سَجْحًا, *Such a one walked, or went, with an easy gait* or *manner of going:* (L:) or *with an equable gait, without inclining the body from side to side in pride.* (T.) And ↑ خُلُقٌ سَجِيحٌ *A gentle, or an easy, natural disposition.* (L.) And رَجُلٌ سَجْحٌ *A man easy and good in natural disposition:* (Har p. 314:) and ↑ الخُلُقِ سَجِيحُ [which means the same]. (A.) = Also The *middle* of a road, (S, A, K,) or its *main part, or beaten track;* (A, K;) and so ↑ سَجْحٌ: (S, A, K:) because of its evenness. (TA.) One says, ↑ خَلِّ لَهُ عَنْ سَجْحِ الطَّرِيقِ or الطَّرِيقِ [*Leave thou for him the middle of the road*]. (S, accord. to different copies.) And ↑ مَنْ طَلَبَ بِالحَقِّ وَمَشَى فِي سَجْحِهِ أَوْصَلَهُ اللّٰهُ إِلَى نُجْحِهِ [*He who seeks, demands, or sues for, that which is a right, or due, and goes in the beaten track thereof, God will conduct him to the attainment of his object*]. (A, TA.) = And *Measure, size, or proportion;* (S, K;) as also ↑ سَجْحٌ, (S,) and ↑ سَجِيحَةٌ: (S, A, K:) so in the saying, بَنِي القَوْمُ مُبَيَّتَهُمْ عَلَى سَجْحٍ وَاحِدٍ (S, K*) and ↑ سَجِيحٍ وَاحِدٍ and ↑ سَجِيحَةٍ (S) and ↑ وَاحِدَةٍ (S, A) [*The people, or party, constructed their tents, or houses, of one uniform measure* &c.].

سَجِيحَةٌ: see سَجْحٌ.

سَجَاحٌ The *air.* (O, K.) [Perhaps a mistranscription for سَجَاحٌ.]

سَجَاحٌ *i. q.* دُجَاجَةٌ: (Fr, O, K:*) so in the saying, قَعَدْتُ سَجَاحَ وَجْهِهِ [*I sat over against, or fronting, his face*]. (Fr, O.)

سَجْحٌ: see سُجُحٌ, in four places.

سَجِيحَةٌ: see سُجُحٌ, in two places. — Also *Natural disposition;* (Ṣ, A, Ḳ;) and so ↑ سَجِحَةٌ (Ḳ, in the TA سجِح) and ↑ مَسْجُوحَةٌ and ↑ مَسْجُوجٌ (Ḳ,) the last an inf. n., though having no verb. (Abu-l-Ḥasan, TA.) You say, هُوَ كَرِيمُ السَّجِيحَةِ *He is generous in respect of the natural disposition.* (A.) And رَكِبَ لِفُلَانٍ سَجِيحَةَ رَأْيِهِ *Such a one followed his own opinion.* (AZ, TA.)

أَسْجَحُ *Beautiful, and of just proportion;* (T, Ṣ, L, Ḳ:) applied to the make, (T,) or to the face, (Ṣ,) or to a man: (L:) or a face *equable in form.* (A.) And رَجُلٌ أَسْجَحُ الخَدَّيْنِ (A, L, TA) *A man even, and soft, and long, in moderation, with little flesh, and wide, in the cheeks:* (TA:) or *smooth, and long, with little flesh, and wide, in the cheeks.* (L.) — Also A camel *thin in the lip.* (Ḥam p. 283.) — And the fem., سَجْحَآءُ, A she-camel *perfect, or complete,* (L, Ḳ,) *in length, or tallness, and in largeness:* (L:) and a she-camel *long in the back.* (Ḳ.)

مَسْجُوحٌ: see سَجِيحَةٌ. — Also *i. q.* جِبَةٌ [The *place, or point, towards which a person, or thing goes, tends, or is directed*]. (O, Ḳ.)

مَسْجُوحَةٌ: see سَجِيحَةٌ.

سجد

1. سَجَدَ, (Ṣ, A, Mṣb, Ḳ, &c.,) [aor. ـُ,] inf. n. سُجُودٌ, (Mṣb,) *He was, or became, lowly, humble,* or *submissive;* syn. خَضَعَ, (Ṣ, A, Ḳ, TA,) or تَطَامَنَ, and ذَلَّ: (Mṣb:) or *he bent himself down towards the ground:* (Aboo-Bekr, TA: [and such is often meant by خَضَعَ and by تَطَامَنَ:]) [or it has both of these significations combined; i. e. *he was, or became, lowly, humble, or submissive, bending himself down;* for] the primary signification of السُّجُودُ is تَذَلُّلٌ together with تَطَامُنٌ [or تَخَاضُعٌ]. (Bḍ in ii. 32.) And ↑ اسجد *He lowered his head, and bent himself;* (AA, Ṣ, Mgh, Ḳ:) said of a man; (AA, Ṣ, Mgh;) *and put his forehead on the ground:* (Mgh:) and likewise said of a camel; (Ṣ, A:) in the latter case tropical; (A:) as also سَجَدَ; (A, Mgh, Mṣb;) meaning ‡ *he lowered his head,* (Ṣ, A, Mgh, Mṣb,) *to be ridden,* (Ṣ, Mgh,) or *to his rider,* (A,) or *on the occasion of his being ridden,* or *mounted.* (Mṣb.) — The سُجُود of prayer is from سَجَدَ in the first of the senses expl. above; (Ṣ;) and means The [*prostrating oneself;*] *putting the forehead on the ground:* (Ṣ, Mgh:) سَجَدَ, (ISd, Mṣb, TA,) aor. and inf. n. as above, (ISd, TA,) signifies *he put his forehead on the ground:* (ISd, Mṣb, TA:) but سُجُود to God denotes a particular manner [of doing this; i. e. the *prostrating oneself* in prayer by *dropping gently upon the knees, placing the palms of the hands on the ground, a little before the place of the knees, and then putting the nose and forehead on the ground, the former first, between the two hands*]. (Mṣb.) — It is said of Kisrà, in a trad., كَانَ يَسْجُدُ لِلطَّائِعِ, i. e. *He used to lower himself,* or *bend himself down, to the arrow passing beyond the butt, going over it;* which they used to reckon like that which hit the butt; meaning that he used to concede to the shooter thereof: or, accord. to Az, it means that he used to lower his head when his arrow was elevated [too high] above the object shot at, in order that the arrow might be rightly directed, and might hit the circle. (TA.) — And [as salutation is often accompanied with a bending of the body,] سُجُود also signifies † The act of *saluting.* (L, TA.) [You say, سَجَدَ لَهُ † *He saluted him.* And also † *He paid respect,* or *honour, to him;* or *magnified him;* see Ḥam p. 294.] — You say also, سَجَدَتِ النَّخْلَةُ ‡ *The palm-tree bent,* or *inclined,* (AḤn, Mgh, TA,) by reason of the abundance of its fruit. (Mgh.) And الصَّفِينَةُ تَسْجُدُ لِلرِّيحِ ‡ *The ship bends,* or *inclines, by the influence of the wind.* (A, TA.) — وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ, in the Ḳur [lv. 5], means, accord. to Fr, † [*And the herbs and the trees*] *turn towards the sun and incline with it until the afternoon-shade becomes broken:* (TA:) or *the herbs and the trees humbly submit to his will.* (Bḍ, Jel.) The سُجُود of inanimate things to God we understand, in the Ḳur, as denoting obedience to that whereto they are made subservient, and as a fact to be believed without inquiry into the manner thereof. (I'Ab, L.) — Also *He stood erect:* (Lth, Mṣb, Ḳ:) so in the dial. of Teiyi. (Mṣb.) It is said in the Ḳ, immediately after the mention of the first signification and this last, that thus the verb has two contr. meanings: but it may be said that there is no [necessary, or absolute,] contrariety between سَجَدَتْ = الإِنْتِصَابُ (MF.) — وِجْلُهُ, aor. ـُ, ‡ *His leg became inflated,* or *swollen.* (Ḳ, TA.)

4. اسجد: see 1, second sentence. — Also, (Ḳ,) inf. n. إِسْجَادٌ, (Ṣ,) ‡ *He looked continuedly and tranquilly:* (TA:) or *he looked continuedly,* (Ṣ, Ḳ,) *and lowered the eyelids in a languid,* or *languishing, manner,* (Ṣ, [the inf. n. being there expl. by إِدَامَةُ النَّظَرِ وَإِمْرَاضُ الجُفْنَيْنِ]) or *lowering the eyelids* [&c.], (Ḳ, * TK,) *with a look indicative of [amorousness, and feigned coyness or opposition, or] confidence in one's love, and consequent presumptuousness:* (TA:) or *he had a languid, or languishing, eye.* (L.) — And اسجدت عَيْنُهُ ‡ *She lowered her eye.* (A, TA.)

سَجْدَةٌ *A single act of* سُجُود [as meaning *prostrating oneself* in prayer or the like: pl. سَجَدَاتٌ]: so in the phrase سَجَدْتُ سَجْدَةً [*I performed a prostration of myself*]: (Mṣb:) and قَرَأْتُ سُورَةَ السَّجْدَةِ [*I recited, or read, the chapter of the prostration;* which is the thirty-second chapter of the Ḳur-án]. (Ṣ, * Mṣb.)

سُجْدَةٌ a subst. from سَجَدَ; (Ṣ;) *A species, or sort, [or kind,] of* سُجُود [as meaning *prostration of oneself* in prayer or the like]: so in the phrase سَجَدْتُ سُجْدَةً طَوِيلَةً [*I performed a long kind of prostration of myself*]. (Mṣb.)

رَجُلٌ سَجَّادٌ [*A man who prostrates himself much,* or *frequently,* in prayer or the like]. (A, TA.)

سَجَّادَةٌ *A* [*small mat, such as is termed*] سُجَّيْدَةٌ, (Ṣ, Mgh, L, TA,) [*of an oblong shape,* and *a small oblong carpet,*] *upon which one prostrates himself* [*and stands and sits in prayer*]; (L, TA;) also called ↑ سُجَّادَةٌ, (A, TA,) and ↑ سُجَّيْدَةٌ. (A, L, TA.) You say, بَسَطَ سَجَّادَتَهُ &c. [*He spread his prayer-mat,* or *prayer-carpet*]. (A.) — And The *mark of* سُجُود [or *prostration* in prayer] *upon the forehead* [when dust adheres to it]. (Ṣ, A, Mgh.)

سَجَّادَةٌ: see the next preceding paragraph.

سَاجِدٌ act. part. n. of سَجَدَ: (L:) [*Being lowly, humble, or submissive: bending himself down towards the ground:* &c.: and hence, *prostrating himself in prayer; putting his forehead on the ground:* &c.:] pl. سُجُودٌ (Ṣ, A, L) and سُجَّدٌ. (L.) — وَادْخُلُوا البَابَ سُجَّدًا, in the Ḳur [ii. 55 and vii. 161], means *And enter ye the gate bending down your heads:* (I'Ab, Ḳ:) it was a narrow [or low] gate. (I'Ab.) — And سُجَّدًا لِلَّهِ, in the Ḳur xvi. 50, means ‡ *Humbling themselves to God, with subserviency.* (TA.) — You say also سَاجِدٌ, and شَجَرَةٌ سَاجِدَةٌ and شَجَرٌ سَاجِدٌ and سَوَاجِدُ, [this last word being pl. of سَاجِدَةٌ,] ‡ *A tree,* and *trees, bending,* or *inclining:* (A:) and نَخْلٌ سَوَاجِدُ and نَخْلَةٌ سَاجِدَةٌ ‡ *palm-trees bending,* or *inclining:* (AḤn:) and كَلْبٌ سَوَاجِدُ, occurring in a verse of Lebeed, means ‡ *Firmly-rooted [tall] palm-trees.* (IAạr.) — And سَاجِدٌ فُلَانٌ ‡ *Such a one is abject, low, humble, or submissive.* (A, TA.) — And عَيْنٌ سَاجِدَةٌ ‡ *A languid, or languishing, eye.* (A, Ḳ.)

أَسْجَدُ ‡ *Having his leg inflated,* or *swollen:* (Ḳ, TA:) applied to a man. (TA.)

دَرَاهِمُ الإِسْجَادِ, (O, Ḳ,) or الأَسْجَاد, (Ṣ, O, Ḳ,) thus some relate it, with kesr to the ء, (O, Ḳ,) in the saying of El-Aswad Ibn-Yaṣfur,

* مِنْ خَمْرِ ذِي نَطَفٍ أَغَنَّ مُنَطَّقٍ *

* وَافَى بِهَا لِدَرَاهِمِ الإِسْجَادِ *

[*Of the wine of one with earrings, having a nasal twang, girded with a waist-belt,* i. e., of a foreigner: *he brought it for what are termed* دراهم الإسجاد, (Ṣ, * O, Ḳ, but in the copies of the Ḳ كَدَرَاهِمِ, [which I think a mistranscription,]) means *dirhems whereon were effigies to which people performed the act of* سُجُود: (Ṣ, O, Ḳ:) it is said that *upon them was the effigy of Kisrà, and he who beheld them lowered his head to them and showed humility* [as the Persians in the present day do to the picture of their King]: (IAmb, TA:) or الأَسْجَاد means *the tax called* جِزْيَة: (O, Ḳ:) so says AO, (O,) or A'Obeyd: (TA:) or *the Jews* and *the Christians:* (O, Ḳ:) some say the former and some say the latter: (O:) and it is read with kesr to the ء, and expl. as meaning *the Jews,* (O, Ḳ,) by IAạr. (O.) [Whatever be the signification of the last word, the verse plainly means, "of wine of a foreigner, sold by him for foreign money."]

مَسْجِدٌ The *forehead,* (Ṣ, Ḳ,) *where is the*

mark made by the سُجُود [or *prostration* in prayer]. (Ṣ.) [Said in the TA to be tropical; but not so accord. to the A.] And sing. of مَسَاجِدُ which signifies The *parts* of a man *that are the places of* سُجُود; (Lḥ, Mgh, Mṣb, L;) المَسَاجِدُ meaning *the forehead, the nose, the hands, the knees, and the feet:* (Mgh, L:) or *the forehead, the hands, and the knees:* (Mgh:) or *the seven* آرَاب: (Ṣ, K:) namely, *the forehead, the hands, the knees, and the feet:* (TA in art. ارب:) such, accord. to some, is its meaning in the Kur lxxii. 18. (L.) — See also the next paragraph, in two places.

مَسْجِد [*Any place in which one performs the act of* سُجُود, or *acts of worship or devotion*; and particularly *a mosque*; *a Muslim temple*; *an oratory*]: *a house in which one performs the act of* سُجُود; (IB;) *a house of prayer;* (Mgh, Mṣb;) *any place in which one performs acts of worship or devotion:* (Zj:) a word of well-known meaning; (K;) sing. of مَسَاجِدُ; (Ṣ, Mgh, K;) and also pronounced مَسْجَد: (Ṣ, K:) this latter word signifies, accord. to IAạr, the مِحْرَاب [here meaning *oratory*, or *place of private prayer*,] *of a house*; and *the place of prayer of the congregations;* (TA;) or it signifies *any of the parts of the ground, as well as of the body, that are the places of* سُجُود: (Lḥ, L:) or *the place of the forehead* [*on the ground in the act of prostration in prayer*]. (IB.) Fr says, (Ṣ,) the مَفْعِل of every verb of the class of فَعَلَ having its aor. of the measure يَفْعُلُ is with fet-ḥ to the medial radical letter, whether it be a subst, or an inf. n., (Ṣ, K,) without any difference, so that you say, هٰذَا مَدْخَلُهُ, and دَخَلَ مَدْخَلًا, and words (Ṣ, K) among substs., (Ṣ,) as مَسْجِد and مَطْلِع (Ṣ, K) and مَغْرِب (Ṣ) and مَشْرِق and مَسْقِط and مَفْرِق and مَسْكِن and مَرْفِق (Ṣ, K) from رَفَقَ, aor. يَرْفُقُ, (Ṣ,) and مَنْبِت and مَنْسِك (Ṣ, K) from نَسَكَ, aor. يَنْسُكُ; (Ṣ;) these being with kesr (Ṣ, K) to the medial radical letter (K) as a sign of their being substs.; but sometimes some of the Arabs pronounce it with fet-ḥ in the subst.: مَسْكَن and مَسْجَد have been transmitted; and we have heard المَسْجَد and المَسْجِد, and المَطْلَع and المَطْلِع: and he further says, (Ṣ,) fet-ḥ is allowable, (Ṣ, K,) in all of these, (Ṣ,) even if we have not heard it: but when the verb is of the class of فَعَلَ having its aor. of the measure يَفْعِلُ, the n. of place [or time] is with kesr, and the inf. n. is with fet-ḥ, to distinguish the one from the other; so that you say, نَزَلَ مَنْزِلًا, meaning نُزُولًا, and هٰذَا مَنْزِلُهُ, meaning دَارُهُ. (Ṣ, K.*) — [Hence مَسْجِدٌ جَامِعٌ *A congregational mosque*; i. e. *a mosque in which a congregation assembles to perform the Friday-prayers.*] المَسْجِدُ الحَرَامُ [*The sacred mosque* of Mekkeh]. (Mṣb, in art. حرم.) المَسْجِدُ الأَقْصَى *The furthest mosque* [which is in Jerusalem]. (Mṣb in art. قصو.) مَسْجِدُ الخَيْف *The mosque of the* خَيْف [q. v.] in Minè. (Ṣ &c. in art. خيف.) And المَسْجِدَانِ *The two mosques;* that of Mekkeh and that of El-Medeeneh: (Ṣ, Mgh:) so in a verse cited in the first paragraph of art. ثرو. (Ṣ.)

مَسْجَدَةٌ: see مَسْجِد.

سجر

1. سَجَرَ, (Ṣ, A, Mṣb, K,) aor. ـَ, (Mṣb,) inf. n. سَجْر (Mṣb, TA) and سُجُور; (TA;) and ٢ سَجَّرَ, inf. n. تَسْجِير; (TA;) *He filled it;* (Ṣ, A, Mṣb, K;) namely, a river, or channel for water; (Ṣ, A, K;) and a vessel; as also سَكَرَ; (TA;) *with water.* (Ṣ.) You say, سَجَرَ السَّيْلُ الآبَارَ *[The torrent filled the wells].* (A.) And سُجِرَتِ الآبَارُ *The wells* [see its sing. سَجَرَ] *became filled by the rain.* (Ṣ.) In the Kur [lxxi. 6], وَإِذَا البِحَارُ سُجِّرَتْ, some read thus; and others, ٢ سُجِّرَتْ; (Zj;) and Th explains it, and so Zj the former reading, as signifying, *And when the seas shall be filled:* but ISd says that there is no way of understanding this unless it mean *filled with fire:* or it means *and when the seas shall overflow:* or *shall meet together and become one sea:* (TA:) or ٢ سُجِّرَتْ signifies *shall flow forth, one into another, and thus become one sea,* (Zj, Bḍ,) *and so be filled:* (Bḍ:) and there are other explanations of the above-mentioned words of the Kur, which see below. — سَجَرَ المَاءَ فِى حَلْقِهِ *He poured the water into his throat.* (K.) — سَجَرَ التَّنُّورَ, (Ṣ, A, Mṣb, K,) aor. ـَ, inf. n. سَجْر; (Ṣ;) and ٢ سَجَّرَ; (Bḍ in lxxi. 6;) or the latter has an intensive signification; (Mgh;) *He heated the oven;* (Ṣ, A, K;) *kindled fire in it:* (Mṣb:) or *filled it with firewood, to heat it:* (Mgh Bḍ:) or *he heated it fully with fuel.* (TA.) The words of the Kur quoted above, وَإِذَا البِحَارُ سُجِّرَتْ, are said to signify *And when the seas shall be set on fire:* (El-Ḥasan El-Baṣree:) or *shall become without water,* (Katádeh,) or *shall be dried up, by the kindling of fire therein:* (B:) or *shall be kindled, and become fire:* (Jel:) or *shall be mixed together, and become fire:* (El-Ubbee;) an explanation founded upon the license to employ a homonym in its several significations together: (MF:) or by "sea" is meant hell. (Kaṣb.) You say also, سَجَرَ الوَقُودَ بِالْمِسْجَرَةِ [*He stirred the fuel with the* مِسْجَرَة]. (A.) = سَجَرَتِ النَّاقَةُ, (Ṣ, A, K,) aor. ـَ, (Ṣ,) inf. n. سَجْر, (Ṣ, A, K) and سُجُور, (Ṣ, K;) and ٢ سَجَّرَتْ, inf. n. تَسْجِير; (A;) ‡ *The she-camel prolonged her yearning cry* (حَنِين, Ṣ, A, K) *after her young one,* (As, A,) *and filled her mouth with it.* (A.) = سَجَرَ, inf. n. سَجْر, [and ٢ سَجَّرَ, and ٣ سَوْجَرَ (see the pass. part. ns., below;)] *He made it* [namely hair or the like] *to hang down.* (TA. [See also سَجَرَتْ شَعْرَهَا.]) = سَجَرَهُ; (A, K;) and ٢ سَجَّرَهُ, (A,) inf. n. تَسْجِير; (TA;) and ٣ سَوْجَرَهُ; (IJ, A, K;) *He put a* سَاجُور *upon, or around, his* (a dog's) *neck:* (A:) or *he bound him* (a dog) *with a* ساجور. (K.)

2. سَجَّرَ المَاءَ, inf. n. تَسْجِير, *He opened a way to the water; made it to flow forth,* (Aboo-Sa'eed, K,) *whithersoever he would.* (Aboo-Sa'eed.) — See also 1, throughout.

3. سَاجَرَهُ, (A,) inf. n. مُسَاجَرَة, (A, K,) ‡ *He acted or associated with him as a friend, or as a true friend;* (A, * K, * TA;) *mixed, or held intercourse, with him:* from النَّاقَةُ سَجَرَتِ. (A.)

7. انسجر *It* (a vessel) *became full.* (TA.) — [*It* (hair) *hung down.* See the part. n., voce مَسْجُور.] — انسجرت الإِبِلُ *The camels followed one another in a continuous series, or uninterruptedly,* in their march, or progress: (Ṣ, K:* [but in some copies of the K, for انسجر فى السَّير, is put أَسْجَرَ:]) or *they advanced and hastened;* as also انشجر. (TA.)

Q. Q. 1. سَوْجَرَهُ: see 1, last two sentences.

سَجَر (T, Ṣ, M, K, &c.) and ٢ سُجْرَة (T, M, K) *Turbidness, or dinginess:* this is the primary signification: and hence, (TA,) ‡ *an intermixture of redness in the white of the eye:* (Ṣ, K:) or *redness in the white of the eye:* (T:) or *redness inclining to whiteness:* or *redness inclining to blueness:* or *redness in the black of the eye:* or *an intermixture, or a tinge, of redness in the black of the eye:* or *a slight redness mixing with the blackness:* or *an inclining of the black to redness:* or *a slight whiteness in the black of the eye:* or *a dinginess in the interior of the eye, arising from neglecting, or leaving off, the use of collyrium.* (TA.)

سُجْرَة: see سَجَر. — Also [*A full of*] *rain-water which fills what are called* بِيَاد [pl. of بَيْد, q. v.]: pl. سُجَر. (Ṣ.)

بِئْرٌ سَجْرٌ *A full well.* (TA.)

سَجُور *Fuel with which an oven* (تَنُّور) *is heated;* (Ṣ, A, Mgh, K:) as also ٢ مِسْجَر (K) and ٢ مِسْجَرَة. (TA). [See also مِسْجَرَة below.]

سَجِير ‡ A man's *friend,* or *true* or *sincere friend:* pl. سُجَرَاءُ: (Ṣ, A, K:) from سَجَرَتِ النَّاقَةُ; because each of two friends yearns towards the other. (A.) — And hence, † *A sword.* (Ḥam p. 265.)

سَاجُور A torrent *that fills everything.* (TA.) — *A place upon which a torrent comes and which it fills:* (Ṣ, A, K:) a possessive epithet, or of the measure فَاعُول in the sense of the measure مَفْعُول. (TA.) = See also مَسْجُور.

سَاجُور *A wooden thing, or piece of wood,* (Ṣ, K,) *that is put,* (Ṣ,) or *hung,* (K,) *upon the neck of a dog:* (Ṣ, K:) or *a collar,* (TA,) or *ring or collar of iron,* (A,) *that is put upon the neck of a dog:* (A, TA:) [pl. سَوَاجِير or سَوَاجِر.] One says, سَوَاجِيرُ فِى أَعْنَاقِهِمْ سَوَاجِيرُ ‡ *Upon their necks are iron collars.* (A.)

أَسْجَر, applied to a pool of water left by a torrent (غَدِير), † *Having mud unmixed with sand;* or *having good mud:* (Ṣ, K:) or † *of which the water inclines to a red colour;* which is the case when its rain-water is recent, before it has become clear: (TA:) and ‡ rain-water *intermixed with turbidness and redness.* (A.) — ‡ A man *having what is termed* سَجَر or سُجْرَة *in the eye or eyes:* fem. سَجْرَاءُ. (TA.) — عَيْنٌ سَجْرَاءُ

‡ *An eye of which the white is intermixed with redness:* (Ṣ, A, Ḳ:) *an eye in which is what is termed* سُجْرَةٌ [q. v.]. (TA.) — ‡ *A turbid drop:* (A,* TA:) and in like manner بُطْقَةٌ. (TA.)

مُسْجِرٌ: see سُجُورٌ: and also what here follows.

مُسْجِرَةٌ: see سُجُورٌ. — Also [and app. مِسْجَرَةٌ] *A piece of wood, or stick, with which the fuel in an oven* (تَنُّور) *is stirred.* (A, L, TA.)

مَسْجُورٌ *Filled:* (AZ:) applied to the sea in this sense: (Ṣ:) or the *sea* [*itself*]: (Ḳ: [in the TA, by the omission of وَاللَّبَن after البَحْر, it is made to signify "a sea of which the water is more than it is itself;" a meaning which, as there remarked, is not found in other lexicons:]) and مَسْجُورٌ بِالنَّار *filled with fire:* (ʼAlee:) and عَيْنٌ مَسْجُورَةٌ, and مَسْجُورَةٌ, *a full eye or source;* syn. مُمْعِنَة. (A, TA.) — Milk *of which the water is more than it is itself.* (Fr, Ṣ, Ḳ.) — *Made to flow forth.* (TA.) — *Empty.* (AZ, Aboo-ʼAlee.) Thus it bears two contr. significations. (TA.) — *Kindled.* (Ḳ.) — *Still, or quiet;* (Ḳ;) as also مَاجِر: (TA:) or *still, or quiet, and full at the same time.* (A'Obeyd, TA.) — مَسْجُورٌ *Pearls strung and hanging down:* (A'Obeyd, Ṣ, Ḳ:) or *that have fallen and become scattered from their string:* and لُؤْلُؤَةٌ مَسْجُورَةٌ is said to signify *a pearl of much brilliancy.* (TA.) — شَعْرٌ مَسْجُورٌ, (TA,) and مُسْجَرٌ, and مُسْجِرٌ, (Ḳ,) and مُنْسَجِرٌ, (Ṣ, Ḳ,) *Hair made to hang down;* (Ḳ;) *hanging down.* (Ṣ, Ḳ.) — كَلْبٌ مَسْجُورٌ, (AZ, A,) and مُسْجَرٌ, (A,) and مُسْجِرٌ, (Ṣ, A,) *A dog having a* سَاجُور (q. v.) *upon his neck.* (AZ, Ṣ, A.)

مُسْجَرٌ: see مَسْجُورٌ, in three places. — Also, *Dried up; of which the water has sunk into the ground.* (TA.)

مُسْجِرٌ: see مَسْجُورٌ, in two places.

مُسْجَرٌ: see مَسْجُورٌ.

سجس

1. سَجِسَ, (Ṣ, A, Ḳ,) aor. ـَ, (Ḳ,) inf. n. سَجَسٌ, (TA,) *It* (water) *became altered, changed in odour, or stinking;* syn. تَغَيَّرَ: (IAạr, A'Obeyd, Ṣ, A, Ḳ:) *it became turbid, thick, or muddy:* (ISk, A, Ḳ:) or *it became corrupted, and stirred up.* (TA.)

2. سَجَّسَهُ, inf. n. تَسْجِيسٌ, *He made it* (namely, water,) *turbid, thick, or muddy.* (Ḳ, TA.)

سَجْسٌ
سَجْسٌ
سَجْسٌ
سَجْسٌ
} see the next paragraph, in five places.

مَاءٌ سَجِسٌ *Water that is altered, changed in odour, or stinking;* syn. مُتَغَيِّر: *turbid, thick, or muddy:* as also سَجِسٌ, (Ḳ, TA,) and سَجْسٌ: (TA:) or *corrupted, and stirred up;* as also مُسَجَّسٌ: or the last signifies *made turbid, thick, or muddy, and stirred up:* the [only] form mentioned in the Ṣ is سَجْسٌ: but Aboo-Sahl says that سَجِسٌ is the form learned by him in reading under Aboo-Usámeh in the Musannaf; and as to سَجْسٌ, it is only an inf. n. (TA, from a note in the handwriting of Aboo-Zekereeyà.) — Hence the saying, (TA,) لَا آتِيكَ سَجِسَ اللَّيَالِي *I will not come to thee to the end of nights:* (TA:) *or ever;* (Ṣ, Ḳ:) as also سَجِسَ اللَّيَالِي and سَجِسَ وَاللَّيَالِي, (TA,) and سَجِسَ الأَوْجِسِ, (Ṣ, Ḳ,) and سَجِسَ الأَوْجِسِ, (Ḳ,) and سَجِسَ عَجِيجٍ: (Ṣ, Ḳ:) or *while time lasts;* as also سَجِسَ الدَّهْرِ, and سَجِسَ الأَوْجِسِ: (A:) it is from سَجِسٌ meaning "turbid," because water thus termed is the last that remains: عُجَيْس is a corroborative; and عَجِسَ signifies "the last part of the night:" (TA:) or سَجِسَ اللَّيَالِي means *while the nights glide along continuously.* (Ḥam p. 243.)

سَاجِسٌ A ram *having much wool:* fem. with ة: (A:) or a ram *having white wool, good for tupping, or covering, and of excellent breed.* (Ḳ.* TA.) And *Certain sheep* [i. e. *a breed of sheep*] *belonging to the Benoo-Teghlib,* (Ḳ,* TA,) *in El-Jezeereh.* (TA.)

سَجِيسٌ: see سَجِسٌ.

سجح

1. سَجَحَ, aor. ـِ, inf. n. سَجْحٌ, *He pursued an even, uniform course; he pursued an even course, following one order:* this is the primary signification. (TA.) [It seems to be properly intrans.; but is sometimes used as a trans. verb, لِ or إِلَى being perhaps understood; as in the following phrase:] سَجَحَ ذٰلِكَ الضَّجِيعُ *He pursued, or aimed at, that object of pursuit or aim;* (Ḳ, TA;) occurring in a trad. (TA.) — And *It was even and uniform, one part thereof being like another.* (TA.) — [Hence,] سَجَحَتِ الحَمَامَةُ, (IDrd, Ṣ, Mṣb, Ḳ,) aor. ـِ, (Mṣb, Ḳ,) inf. n. سَجْعٌ, (Mbr, TA,) and quasi-inf. n. سَجْعٌ, (TA.) *The pigeon continued its cry uninterruptedly in one uniform way or manner; or called, and prolonged its voice or cry, modulating it sweetly:* (Mbr, in the "Kámil;" and TA:) *or cooed:* or *reiterated its voice or cry:* syn. هَدَرَتْ, (Mṣb:) and صَوَّتَتْ: (Mṣb:) or رَدَّدَتْ: (IDrd, Ḳ.) It is said in a prov., لَا آتِيكَ مَا سَجَعَ الحَمَامُ *[I will not come to thee as long as the pigeon cooes;]* meaning *I will never come to thee.* (Lḥ.) — You say also, سَجَعَتِ النَّاقَةُ, (Ṣ, TA,) inf. n. سَجْعٌ, (TA,) *The she-camel prolonged her yearning cry in one uniform manner.* (Ṣ, TA.) — And سَجَعَتِ القَوْسُ ‡ *The bow prolonged its twang in one uniform manner, monotonously.* (TA.) — And hence by way of comparison to the سَجْع of the pigeon, سَجَعَ كَلَامَهُ ‡ *He* (a man) *made his speech, or language, [to be rhyming prose, i. e.,] to have* فَوَاصِل *like the rhymes of verse, without its being measured.* (Mṣb.) And سَجَعَ [alone], (Ṣ, Ḳ,) aor. ـَ, (Ḳ,) inf. n. سَجْعٌ; (Ṣ, TA;) and سَجِعَ, inf. n. سَجَعٌ; (Ṣ, TA:) ‡ *He* (a man, Ṣ) *spoke, or uttered,* [or *composed,*] (Ṣ,* Ḳ, TA,) *rhyming speech or language,* (Ṣ,) [i. e., *rhyming prose,* i. e.,] *speech, or language, having* فَوَاصِل (Ḳ, TA) *like the* فَوَاصِل *of verse, without measure:* as is said in a description of Sijistán, مَاؤُهَا وَشَلٌ * وَلَصُّهَا بَطَلٌ * وَتَمْرُهَا دَقَلٌ * إِنْ كَثَّرَ الجَيْشُ بِهَا جَاعُوا * وَإِنْ قَلُّوا ضَاعُوا * [Its water is such as scantily distils, in interrupted drops, from mountains or rocks, and its robber is a man of courage, and its dates are of the worst kind: if the army be numerous in it, they hunger; and if they be few, they perish]: so says Lth. (TA.) You say also, سَجَعَ بِالشَّيْءِ, meaning ‡ *He uttered the thing in the manner above described.* (TA.) [See also سَجَّعَ, below.]

2: see the preceding paragraph.

سَجْعٌ; [originally inf. n. of سَجَعَ, q. v.;] (Ṣ, Mṣb, Ḳ, &c.;) or, as some say, سَجْعٌ, but the former is that which commonly obtains, the latter being said to be a subst. like ذِبْحٌ meaning "what is slaughtered," unknown, however, in the lexicons, and probably one of the instances of the elicitations of the foreigners, (MF, TA,) the object of him who says that it is سَجْعٌ being app. to make a distinction between the simple subst. and the inf. n., as in the case of the simple subst. and the inf. n. of جَمْعٌ said of the pigeon; [see سَجَعَتِ الحَمَامَةُ;] (TA;) and أُسْجُوعَةٌ; (Ṣ,* Ḳ;) ‡ *Rhyming speech or language;* (Ṣ, Ḳ, TA;) [i. e. *rhyming prose;* i. e.] *speech, or language, having* فَوَاصِل *like the rhymes of verse, without being measured;* so called as being likened to the سَجْع of the pigeon; (Mṣb;) or because of its uniformity, (TA,) and the mutual resemblance and agreement of the words which end its clauses: (IJ, TA:) or a *consecution* [*of clauses*] *of speech or language, with one* رَوِيّ [which is the *principal, or only, rhymo-letter*]: (Jm, Ḳ:*) or *it consists in the agreement of the endings of words* [*or clauses*], *in a certain order, like the agreement of the rhymes* (قَوَافٍ) [*of verses*]: (Mbr, in the "Kámil;" TA:) *each clause ends with a quiescent letter; and consists of at least two words:* (Kull p. 208:) [see an ex. in the first paragraph of this art.:] you say also كَلَامٌ مُسَجَّعٌ (Ṣ) and كَلَامٌ مَسْجُوعٌ and سَجْعٌ, meaning the same as سَجْعٌ: (TA:) the pl. of سَجْعٌ is أَسْجَاعٌ (Ṣ, Ḳ) and, accord. to IJ, سُجُوعٌ, but ISd says, I know not whether he have related this from another or coined it, (TA,) and أَسَاجِيعُ, (Ṣ,) or this last is pl. of أُسْجُوعَةٌ (Ḳ) [and is also a pl. pl., i. e. pl. of أَسْجَاعٌ, like as أَزَاهِيرُ is pl. of أَزْهَارٌ which is pl. of زَهْرٌ, and many similar instances might be added, such instances being numerous app. because أَفْعَال is properly a measure of a pl. of paucity]. السَّجْعُ المُطَرَّفُ is *That* [*rhyming prose*] *in which the two words* [*that end two corresponding clauses*] *agree in the letter of the* سَجْع *but not in measure;* as الأُمَمُ and الرُّمَمُ: and السَّجْعُ المُتَوَازِي is *that in which the measure is observed in the two words as well as the letter of the*

سَجْعٌ; as القَسَمُ. (ḲT.) It is said in a trad., that Mohammad forbade سَجْعٌ in prayer: [but many of the forms of prayer which he himself prescribed, and many others commonly used by Muslims in every age to the present time, are سَجْعٌ, and in the Ḳur-án is a composition of the same kind, though some do not allow this term to be applied to it, because سَجْعٌ is *a highly artificial style of prose-language, characterized by a kind of rhythm as well as rhyme*, and it is obviously not proper to ascribe such artificial language to God, nor is it proper to use it in prayer, wherefore] Az says that سَجْعٌ is disapproved in prayer because it resembles the language of the diviners, or soothsayers, but that other kinds of rhyming styles are allowable in خُطَب and رَسَائِل. (TA.) He is also related to have said, إِيَّاكُمْ وَسَجْعَ الكُهَّانِ! [*Avoid ye the rhyming prose of the diviners, or soothsayers*]. (TA.) One says also, ↑ بَيْنَهُمْ أُسْجُوعَةٌ [*Between them is a discourse, or colloquy*, oral or written, *in rhyming prose*]. (Ṣ.)

سَجْعٌ: see سَجَعَتِ الحَمَامَةُ: — and see سَجْعٌ.

سَجُوعٌ: سَجَّاعٌ: سَجَّاعَةٌ: } see سَاجِعٌ.

سَاجِعٌ *Pursuing* [*an even, uniform, course, or*] *a direct, or right, course*, (AZ, Ṣ, Ḳ, TA,) in going, or journeying, (AZ, Ṣ, TA,) [and] ‡ in speech, &c. (Ḳ, TA.) Dhu-r-Rummeh says,

* قَطَعْتُ بِهَا أَرْضًا تَرَى وَجْهَ رَكْبِهَا *
* إِذَا عَلَوْهَا مُكْفَأً غَيْرَ سَاجِعِ *

i. e. [*I traversed, or have traversed, with her a land* in which *thou wouldst see the face of* every one *of the company of travellers riding over it, when they get upon it,*] جَائِرًا غَيْرَ قَاصِدٍ [*turning aside from the right course*, (or rather *turned aside*, unless, which is not improbable, the right reading be مُكْفَئًا, *not direct*], (AZ, Ṣ, TA,) or *not direct towards one point*: (TA:) but in the O we find, as on the authority of AZ, غَيْرَ سَاجِعٍ غير جَائِرٍ عَنِ القَصْدِ [which is evidently a mistranscription; the right reading being غَيْرَ سَاجِعٍ أَىْ جَائِرًا عَنِ القَصْدِ, or the like]. (TA.) — [Hence,] A face *justly proportioned*; [*symmetrical*;] *well, or beautifully, formed*. (Ḳ.) — [Hence also,] حَمَامَةٌ سَاجِعَةٌ, and ↑ سَجُوعٌ, (Ḳ,) without ة, (TA,) [*A pigeon continuing its cry uninterruptedly in one uniform way or manner*; or *calling, and prolonging its voice or cry, modulating it sweetly*: or *cooing*: (see 1:) or] *reiterating its voice or cry*: pl. [of the former or of both] سَجْعٌ and [of the former] سَوَاجِعُ. (Ḳ.) — And نَاقَةٌ سَاجِعٌ *A she-camel prolonging her yearning cry in one uniform manner*‡ (TA:) or *quavering, and prolonging her voice*, [in the copies of the Ḳ مُطْرِبَة, but correctly مُطَرِّبَة,] *in her yearning cry*: (Ḳ:) or *tall*; (AA, Ḳ:) but Az says, I have not heard this on any authority beside that of AA. (TA.) — [And hence,] سَاجِعٌ also signifies ‡ [*A rhyming-proser*, or *rhyming-prosaist*;] one *who speaks*, or *utters*, [or *composes*,] سَجْعٌ: and in like manner, ↑ سَجَّاعٌ (mentioned by Golius, and by Freytag as on the authority of the Ḳ, in no copy of which do I find it,) meaning one *who speaks*, or *utters*, or *composes*, سَجْعٌ *much*: and ↑ سَجَّاعَةٌ [meaning one *who does so very much*: the three epithets being similar to رَاجِزٌ and رَجَّازٌ and رَجَّازَةٌ]. (Ḳ, TA.)

أُسْجُوعَةٌ: see سَجْعٌ, in three places.

مَسْجَعٌ *A place, or an object*, [to which latter it is applied in a phrase mentioned in the second sentence of this art.,] *of pursuit* or *aim*; syn. مَقْصِدٌ. (Ḳ.)

مَسْجَعٌ: مَسْجُوعٌ: } see سَجْعٌ.

سجف

1. سَجَفَ البَيْتَ: see 2. — سَجَفْتُ, aor. ـِ, inf. n. سَجْفٌ, *She* (a woman) *was*, or *became, slender in the waist*: and *lank in the belly*. (TḲ.) [See also سَجُفَ, below.]

2. سجّف البَيْتَ, (Ḳ,) inf. n. تَسْجِيفٌ, (TA,) *He let down the curtain* (السِّجْف) *upon* [*the entrance of*] *the tent*, or *chamber*; as also ↑ سَجَفَهُ, and ↑ اسجفه: (Ḳ, TA:) accord. to the T, السِّجْفَانِ التَّسْجِيفُ signifies *the letting down of the* سِجْفَانِ [*or two separate halves, that hang side by side, of a curtain*]: accord. to the M, *the letting down of the curtain*. (TA. [See also what next follows.])

4. اسجف السِّتْرُ *He let down the curtain*. (Ṣ, Ḳ, TA.) — [Hence,] اسجف اللَّيْلُ ‡ *i. q.* أَسْدَفَ, (Ṣ, Ḳ, TA,) i. e. *The night became dark*. (TA.) — See also 2.

سَجْفٌ: see the next paragraph.

سِجْفٌ and ↑ سَجْفٌ [of which the former is the more common] *A curtain; a veil; or a thing that veils, conceals, hides, covers, or protects*; (Ṣ, Ḳ ;) as also ↑ سِجَافٌ, and ↑ سَجَافَةٌ: (TA:) *or a pair of curtains having an opening between them*: (IDrd, Ḳ:) *or each half of a pair of curtains*, (Lth, Ḳ, TA,) *divided in the midst*, (Lth, TA,) *by which any door, or entrance, is veiled*; (Lth, Ḳ, TA ;) as also ↑ سِجَافٌ: (Ḳ, TA:) this last is not a pl. of سِجْفٌ: (TA:) thus السِّجْفَانِ signifies *the two separate halves* [*that hang side by side, so as to meet together,*] *of the curtain* of a tent, (Lth, Ṣ, TA,) in the fore part thereof: (Ṣ:) so in a verse of En-Nábighah Edh-Dhubyánee cited in the second paragraph of art. رفع: (Ṣ, TA:) the pl. of سِجْفٌ and سَجْفٌ is سُجُوفٌ and أَسْجَافٌ; and the pl. of ↑ سِجَافٌ is سُجُفٌ. (TA.) [Hence] one says, أَرْخَى اللَّيْلُ سُجُوفَهُ ‡ *The night let down its curtains*. (TA.) — سِجْفٌ also signifies *The part that is behind a door or an entrance*. (O, TA.)

سَجَفٌ *Slenderness of the waist*: and *lankness of the belly*. (Ḳ.) One says فِى خَصْرِهِ سَجَفٌ *In his waist is slenderness*: and فِى بَطْنِهِ سَجَفٌ *In his belly is lankness*. (TA.) [See also سَجِفَتْ, in the first paragraph.]

سُجْفَةٌ *A period* (سَاعَةٌ) of the night; (Ḳ;) like سُدْفَةٌ. (TA.)

سِجَافٌ: see سِجْفٌ, in three places. — Hence, *The thing* [i. e. *edging*, such as a *fringe*, &c., (thus applied in the present day,)] *that is affixed to the borders of a garment, or piece of cloth*. (TA.)

سَجَافَةٌ: see سِجْفٌ. — Hence the saying of Umm-Selemeh to 'Áïsheh, وَجَّيْتِ سَجَافَتَهُ ‡ i. e. وَجْهَ سَجَافَتِهِ أَحْدَثْتِ وَجْهًا [i. e. هَتَكْتِ سِتْرَهُ (as in the JM in art. وجه in explanation of وَجَّيْتِ بِدَاقَتَهُ) *Thou hast rent open his veil, or covering*; both of these explanations meaning the same, as is said in the O and Ḳ in art. سدف: but it is also related otherwise, i. e. وَجَّيْتِ بِدَاقَتَهُ, which has the same meaning. (TA. [See art. سدف.])

بَيْتٌ مُسَجَّفٌ [*A tent, or chamber,*] *having a pair of curtains* (سِجْفَانِ) *upon its entrance, or door*. (Aṣ, TA.) El-Farezdak applies this masc. sing. epithet to a pl. n., saying الجِمَالُ المُسَجَّفُ. (TA.)

سجل

1. سَجَلَ المَآءَ, (Ṣ, Ḳ,) inf. n. سَجْلٌ, (TA,) *He poured out, or forth, the water*, (Ṣ, Ḳ, JM, TA,) *continuously*. (JM, TA.) — Hence, سَجَلَ القُرْآنَ *He read, or recited, the Ḳur-án continuously*. (JM. [See also سَجَلَ.]) — See also 2: — and 4.

2. سجّل, inf. n. تَسْجِيلٌ, (Ṣ, Mṣb, Ḳ,) said of a judge, (Ṣ,) or ḳádee, (Mṣb,) *He wrote a* سِجِلّ [q. v.]: (Ṣ, Ḳ:) *or he decided judicially, and recorded his sentence in the* سِجِلّ: (Mṣb:) and Mṭr says that ↑ إِسْجَالٌ may be syn. with تَسْجِيلٌ, signifying the *writing of* سِجِلّات [pl. of سِجِلّ], though not found by him in the lexicons: (Ḥar p. 473:) [but I have found it, for Sgh says,] the إِسْجَال of the ḳádee and his تَسْجِيل are one [in meaning]. (O.) You say, سَجَّلَ بِهِ *He decided it judicially, [and recorded it in the* سِجِلّ*;]* or *he decreed it decisively*; so expl. by the Shereef: or, as in the 'Ináyeh, *he established it and recorded it [in the* سِجِلّ*]*. (TA:) And سَجَّلَ القَاضِى لِفُلَانٍ بِمَالِهِ *The ḳádee secured to such a one his property [by a judicial decision recorded in the* سِجِلّ*]*. (TA.) And سَجَّلَ عَلَيْهِ القَاضِى *[The ḳádee decided judicially against him, and recorded his sentence in the* سِجِلّ*]*. (Mgh.) — And سَجَّلَ عَلَيْهِ بِكَذَا ‡ *He rendered him notorious by reason of such a thing, and stigmatized him with it*. (Z, TA.) — And سَجَّلَ بِهِ *He threw it from above*; as also ↑ سَجَلَ, inf. n. سَجْلٌ. (Ḳ.) — And سَجِلَ, inf. n. as above, *He* (a man, TA) *became affected with carnal appetite*. (Ḳ.)

3. مُسَاجَلَةٌ, (K,) inf. n. of سَاجَلَهُ, (S, IB, TA,) [and app. سِجَالٌ also, (see سِجْلٌ,)] *He vied, competed, or contended for superiority, with him; emulated, or rivalled, him; or imitated him;* (S, IB,* K;) *doing like as he did;* (S, IB;) originally *in the drawing of water;* (S,* IB;) *each of them bringing forth in his* سَجْل [or *bucket*] *the like of what the other brought forth* [or *endeavouring to do so*]; *the one, of them, that desisted being overcome:* (IB:) and also, † *in running:* or *in watering.* (S.) Hence, فُلَانٌ يُسَاجِلُ فُلَانًا ‡ *Such a one vies with such a one, each of them producing, [of the evidences] of nobility, the like of what the other produces; the one, of them, that desists being overcome.* (IB.) El-Faḍl Ibn-'Abbás Ibn-'Otbeh Ibn-Abee-Lahab says,

* مَنْ يُسَاجِلْنِي يُسَاجِلْ مَاجِدًا *
* يَمْلَأُ الدَّلْوَ إِلَى عَقْدِ الكَرَبْ *

[*He who contends for superiority with me contends for superiority with one possessing glory, who fills the bucket to the tying of the rope that is attached to the middle of its cross-bars*]: and hence the saying, الحَرْبُ سِجَالٌ. (S. [See سِجْلٌ.])

4. اسجلهُ *He gave him a bucketful* (سَجْلٌ) or *two bucketfuls* (سَجْلَيْنِ): (K:) or, as some say, † *he gave him much.* (TA.) — And اسجل الحَوْضَ *He filled the watering-trough, or tank;* (S, K;) as also سَجَلَهُ. (JM.) — أَسْجَلَتِ البَهِيمَةُ *The beast was sent forth, or set loose or free, with its mother.* (TA.) It is said in a trad., لَا تُسْجِلُوا أَنْعَامَكُمْ, meaning *Set not loose your cattle in men's fields of seed-produce.* (TA.) — And you say, اسجل النَّاسَ *He left, or left alone, the people.* (K.) — And اسجل لِلرَّجُلِ الأَمْرَ † *He made the affair free, or allowable, to them.* (K.) — And أَسْجَلْتُ الكَلَامَ † *I made the speech, or language, to be unrestricted.* (S.) = اسجل *He* (a man, TA) *abounded in goodness,* (K, TA,) *and beneficence, and gifts to men.* (TA.) = أَسْجَلْتُ لِلرَّجُلِ, inf. n. إِسْجَالٌ, *I wrote a writing for the man.* (Mṣb.) — See also 2.

6. تساجلوا *They vied, competed, or contended for superiority, one with another; emulated, or rivalled, one another; or imitated one another;* [originally, *in the drawing of water:* and hence, † *in other things:* (see 3:)] (S, TA:) and هُمَا يَتَسَاجَلَانِ *They two vie, &c., each with the other.* (K.)

7. انسجل *It* (water) *poured out, or forth; or became poured out, or forth;* (S, K;) [app., *continuously:* see 1.]

سَجْلٌ *A full bucket:* so accord. to Az and El-Fárábee and others: (MṢ:) or *a bucket containing water,* whether *little or much:* such as is empty is not called سَجْلٌ nor دَلْوٌ: (S:) or *a great bucket:* (Mṣb: [see also سَجِيلٌ:]) or *a great bucket that is full* (K, TA) *of water:* (TA:) and *a bucketful; the quantity that fills a bucket:* (K:) it is of the masc. gender [though دَلْوٌ (the most common word for "a bucket") is generally fem.]: (S, K:) pl. سِجَالٌ. (S.) — And [hence,] † *A share,* or *portion;* (Mṣb;) like دَلْوٌ [which likewise originally signifies "a bucket"]. (S in art. دلو. [See also سَجِيلٌ.]) And hence is derived the saying, الحَرْبُ سِجَالٌ, [as though meaning † *War is an affair of shares, or portions;*] i. e. *the victory in war is shared by turns* among the people [engaged therein]: (Mṣb:) [but it is implied in the S that it is from مُسَاجَلَةٌ, and that سِجَالٌ is here an inf. n. like مُسَاجَلَةٌ, agreeably with analogy; and if so, the saying may be rendered *war is a contention for superiority:* (see 3:)] or the saying الحَرْبُ بَيْنَهُمْ سِجَالٌ means † [*War between them consists of portions, in such a manner that*] *a* سَجْل [*or portion*] *thereof is against these, and another is against these:* (K:) originating from the act of two men drawing water with two buckets from a well, each of them having [in his turn] a full bucket. (TA.) You say also, أَعْطَاهُ سَجْلَهُ مِنْ كَذَا ‡ *He gave him his share, or portion, of such a thing;* like as one says, دَلْوَهُ. (Ḥar p. 19.) The phrase سَجْلٌ مِنَ المَجْدِ سَجْلٌ سَجِيلٌ ‡ is in the saying (K,* TA) has an intensive signification; (K, TA;) [the saying app. meaning † *They have, of glory, a large share.*] — Hence likewise, metaphorically applied to signify † *A gift:* one says جَوَادٌ عَظِيمُ السَّجْلِ ‡ [*A bountiful man who is large in gift*]. (Ḥar ibid. [The first word in this saying is there written بجواد.]) One says also, لَهُ بِرٌّ فَائِضُ السِّجَالِ † [*He has overflowing goodness or beneficence*]. (TA.) — Also † *A bountiful man.* (Abu-l-'Omeythil, K.) — And † *A great udder:* pl. سُجُولٌ and سِجَالٌ. (K.) = See also سِجِلٌّ, in two places.

سِجْلٌ: see the next paragraph.

سِجِلٌّ *A writing;* or *paper, or piece of skin, written upon;* (K,* TA;) as also سَجِلٌّ (TA) and سِجْلٌ (K, TA) [and سَجِلٌّ, as appears from what follows]: or *a* طُومَار [meaning *a roll, or scroll, or the like,*] *for writing upon or written upon:* (Bḍ in xxi. 104:) and *a written statement of a contract and the like;* (K, TA;) i. e. (TA) *i. q.* صَكٌّ: (S, TA: [but see this word, which has also other meanings, and among them that here following, which is the most common meaning of سِجِلٌّ:]) the *record of a ḥádee, or judge, in which his sentence is written;* (Mṣb;) *a judicial record:* (Mgh:) [see also مَحْضَرٌ:] pl. سِجِلَّاتٌ. (Mṣb, K.) كَطَيِّ السِّجِلِّ لِلْكِتَابِ, in the Ḳur xxi. 104, means *Like the folding of the* طُومَار [expl. above] *for the purpose of writing* [thereon]: *or for what is to be written:* (Bḍ:) or *upon what is written;* (Bḍ,* Jel:) i. e., upon the written record [of the works] of the son of Adam at his death: (Jel:) or السِّجِلّ here has the third of the meanings here following: (Bḍ, Jel:) or the second thereof. (Bḍ.) — And *A writer,* or *scribe:* (K:) and so some explain it in the verse above cited. (TA.) — And السِّجِلّ *A certain scribe of the Prophet.* (K.) — And *A certain angel,* (K,) *who folds the written statements of* [*men's*] *works.* (Bḍ ubi suprà.) — And, without the article, *A man,* in the Abyssinian language. (K.) In the verse cited above, I'Ab read السِّجْلِ, and explained it as meaning *A certain man:* but it is also said to mean *a certain angel:* and another reading is السِّجِلِّ, a dial. var. mentioned above. (TA.)

السِّجَالُ a name for *The eve.* (Ibn-'Abbád, O.) — And سِجَالٌ بِسِجَالٍ [i. e. سِجَالٌ سِجَالٌ, so in my MS. copy of the K, but in the CK بِسِجَالٍ,] is *A call to the eve to be milked.* (Ibn-'Abbád, O, K.)

سَجُولٌ A she-goat *abounding in milk:* thus correctly, as in the O: in the copies of the K, in the place of عَنْز is put عَيْن [making the meaning to be a spring *abounding in water* or an eye *abounding in tears*]. (TA.)

سَجِيلٌ, applied to a bucket (دَلْو), *Large,* or *big;* as also with ة: (K:) or سَجِيلَةٌ [alone, i. e. as a subst., rendered such by the affix ة,] signifies *a large, or big, bucket.* (S.) — And, applied to an udder (ضَرْع), *Long:* (S:) or *pendent and wide;* as also سَجْلٌ: (K:) or this latter, applied to an udder, but only of a sheep or goat, *wide, flaccid, and tossing about; striking the animal's hind legs, from behind.* (ISh, TA.) — And, with ة, applied to a testicle (خُصْيَة), *Flaccid and wide in the scrotum.* (K.) — See also سَجْلٌ. — Also *Hard,* and *strong.* (K.) = And *A share, or portion:* (K:) IAạr says, it is of the measure فَعِيل from سَجْلٌ meaning "a full bucket" [and likewise "a share, or portion"]; but, he adds, it does not please me. (TA.)

سَجَالَةٌ, in a testicle, *Flaccidity and wideness in the scrotum.* (K.)

سَجِيلٌ: see سَجِيلَةٌ.

سِجِّيلٌ *Stones like lumps of dry,* or *tough, clay:* arabicized from سَنْگ وَگِل; (K, TA;) which are Pers. words, meaning "stone and clay;" the conjunction falling out in the arabicizing: (TA:) or *baked clay:* (Jel in xi. 84 and xv. 74 and cv. 4:) or *stones* (S, K) *of clay* (S) *baked by the fire of Hell, whereon were inscribed the names of the people [for whom they were destined]:* (S, K:) so in the Ḳur; as is indicated therein, in li. 33 and 34: (S:) or مِنْ سِجِّيلٍ in the Ḳur means مِنْ سِجِلٍّ, i. e. *of what had been written [or decreed] for them, that they should be punished therewith;* and سِجِّيل means the *same* as سِجِلّ, mentioned and expl. in the Ḳur lxxxiii. 8 and 9: (K:) AO says that مِن سِجِّيل means *many and hard;* and that سِجِّيل is syn. with سِجِلّ in this sense: (TA:) it is also said to be from سِجِّين meaning *Hell;* the ن being changed into لَ: (Bḍ in xi. 84:) also, to be from أَسْجَلْتُهُ meaning "I sent forth him or it:" or from أَسْجَلْتُ meaning "I gave;" and to be from السَّجْل. (TA.) = Also *i. q.* دَائِم, and so سِجِّين [q. v.]. (L in art. سجن.)

سَجْسَجِلٌ *A mirror:* (S, K:) or *a Chinese mirror:* (MA:) [said to be] a Greek word (ζωστὴρ),

(Ṣ, K,) arabicized: (Ṣ:) and some say زَجْنَجِل. (Az, TA.) [Pl., accord. to Freytag, سَنَاجِل.] — And † *Pieces such as are termed* سَنَائِك, *of silver;* (K,* TA;) as being likened to the mirror. (TA.) — And *Gold.* (K.) — And *Saffron.* (K.)

أَسْجَلُ: see سَجِيلٌ, [the fem.,] سَجْلَآءُ. — applied to a she-camel, (Ṣ, K,) means † *Long in the udder:* (Ṣ:) or *big in the udder:* pl. سُجْلٌ. (K.) — And, applied to a woman, † *Big in the posteriors:* (K:) pl. as above. (TA.)

مُسَجَّلٌ *Allowed, or made allowable, to every one;* (Ṣ, K:) *not denied to any one.* (Ṣ.) — Mohammad Ibn-El-Ḥanafeeyeh said, in explaining the words of the Kur [lv. 60], هَلْ جَزَآءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ [Shall the recompense of doing good be other than doing good?], هِيَ مُسَجَّلَةٌ لِلْبَرِّ وَالْفَاجِرِ, meaning † *It is unrestricted in its relation to the righteous and the unrighteous:* a righteous person is not made to be conditionally intended thereby, exclusively of an unrighteous. (Aṣ, Ṣ, TA.) — And one says, فَعَلْنَاهُ وَالدَّهْرُ مُسَجَّلٌ † [*We did it when fortune was unrestricted*], i. e., *when no one feared any one.* (K.)

سجم

1. سَجَمَ الدَّمْعُ, (Ṣ, K, JM,) aor. ـُ, (JM,) inf. n. سُجُومٌ and سَجْمٌ; (Ṣ, K:) and ♦ انسجم; (Ṣ, JM:) *The tears flowed:* (JM:) *or poured forth;* (TA in explanation of the latter verb;) and so the latter verb said of water. (TA.) — And سَجَمَ عَنِ الْأَمْرِ † *He held back from the thing, or affair, delaying to do it;* (A, Ṣ, TA:) and *shrank from it.* (A, TA.) — سَجَمَتِ الْعَيْنُ *The eye shed its tears in drops:* or *shed its tears, little or much:* (K:) *or poured forth its tears.* (TA.) And in like manner, سَجَمَتِ السَّحَابَةُ الْمَآءَ † *The cloud poured forth the water,* (K, TA,) *little or much:* (K:) and انسجمت ♦ السحابة † *The cloud rained continually;* as also انسجمت: (IAạr, TA:) and انسجمت السَّمَآءُ *The sky poured forth* [*rain*]; as also تسجمت. (Ṣ.) And سَجَمَهُ [*He poured it forth*, app. meaning either دَمَعَهُ or الْمَآءَ]; and [so] ♦ انسجمه; and [app. in an intensive sense] ♦ سَجَّمَهُ, inf. n. تَسْجِيمٌ and تَسْجَامٌ. (K: omitted in the TA.)

2: see the last sentence above.

4: see 1, last two sentences.

7: see 1, first sentence. — انسجم الْكَلَامُ † *The language was, or became, rightly, or regularly, ordered, arranged, or disposed.* (TA.)

دَمْعٌ سَجْمٌ and ♦ سَجَامٌ and ♦ سُجُومٌ (TA) [are instances of inf. ns. used as epithets, (as is said in the TA of the first and second, to which the third is obviously similar,) meaning *Tears flowing, or pouring forth:* or the first may be more correctly rendered *tears shed in drops,* or simply *shed, or poured forth*].

سَجْمٌ *Tears:* (K:) or *flowing tears.* (TA.) — And *Water:* (so in copies of the K:) i. e. the *water of the sky:* (TA:) or *water that is apparent,* or *manifest.* (CK.) — Also The *leaves of the* [*tree called*] خِلَاف [q. v.]; (K:) to which brond and long arrow-heads are likened. (TA.)

سِجَامٌ an inf. n. used as an epithet: see سَجْمٌ. (TA.)

عَيْنٌ سَجُومٌ [*An eye shedding many tears*]. (Ṣ, TA.) — And سَحَابٌ سَجُومٌ † [*Clouds pouring forth much rain;* like سَجَّامٌ]. (TA.) — And نَاقَةٌ سَجُومٌ † *A she-camel yielding much milk:* (A, TA:) *or that parts her hind legs on being milked, and raises her head:* (K, TA:) [in the CK, سَعَتْ is erroneously put for سَطَعَتْ:]) as also رَجُلٌ سَجُومٌ عَنِ النَّكَائِرِ. (K.) مِسْجَامٌ — † *A man who shrinks from generous actions.* (TA.)

سُجُومٌ: see سَجْمٌ. [As it is originally an inf. n., used as an epithet,] you say also أَعْيُنٌ سُجُومٌ *Eyes shedding tears in drops,* or simply *shedding tears, or pouring forth tears; i. q.* سَوَاجِمُ [pl. of ♦ سَاجِمَةٌ fem. of ♦ سَاجِمٌ, of which last, accord. to Freytag, سُجُومٌ is a pl.]. (TA.)

سَحَابٌ سَجَّامٌ † *Clouds pouring forth much rain.* (TA. [See also سَجُومٌ.])

سَاجِمٌ; and its fem., with ة: see سُجُومٌ.

سَاجُومٌ *A certain dye.* (K.)

أَسْجَمُ A camel *that does not utter the grumbling cry termed* رُغَاء: (Ṣ, TA:) or *that does not bray clearly:* (TA:) *i. q.* أَرْبَعُ. (K.)

سُجُومٌ: see سَجْمٌ.

أَرْضٌ مَسْجُومَةٌ † *Land watered by rain.* (Ṣ, TA.)

سجن

1. سَجَنَهُ, (Ṣ, Msb, K,) aor. ـُ, inf. n. سَجْنٌ, (Ṣ, Msb,) *He imprisoned him.* (Ṣ, Msb, K.) — [Hence,] it is said in a trad., مَا شَيْءٌ أَحَقُّ بِطُولِ † السَّجْنِ مِنْ لِسَانٍ *There is not anything more deserving of long restraint than a tongue.* (L.) — And سَجَنَ الْبِرَّ † *He secreted anxiety; did not reveal it.* (L, K.) A poet says,

* وَلَا تَسْجُنَنَّ الْبِرَّ إِنَّ بَسِيطَهُ *

* عَنَاءً وَحَمْلُهُ الْمَهَارَى الزَّوَاجِيَا *

† [*And by no means secrete thou anxiety: verily to the secreting thereof pertains embarrassment: but load with it fleet camels of Mahreh.*] (L.)

2. سَجَّنَهُ, inf. n. تَسْجِينٌ, *i. q.* شَقَّقَهُ [*He cut it, or divided it, lengthwise; clave it; split it;* &c.]. (K.) — And سَجَّنَ النَّخْلَ *He made the palm-trees to be such as are termed* بِئْرِيَّة [or سَجُون; i. e. *he dug at their feet trenches to conduct the water to them when it did not reach to them*]. (K.)

سِجْنٌ *A prison;* (Ṣ, L, Msb, K;) as also ♦ سِجِّينٌ; (L:) pl. of the former سُجُونٌ. (Mgh, Msb.)

سَجِينٌ is *syn. with* ♦ مَسْجُونٌ [*Imprisoned*]; pl. سَجْنَى: and is applied to a female likewise, as also سَجِينَةٌ; pl. سَجَانِينُ and سَجَائِنُ. (K.)

سَجَّانٌ The *keeper of a prison.* (K.)

سِجِّينٌ: see سِجْنٌ. — [In the Kur lxxxiii. 7,] *A certain place in which is the record* [*of the deeds*] *of the wicked;* (Ṣ, L, K:) or, as I'Ab says, *in which are their registers:* AO says, it is of the measure فِعِّيل from السَّجْنُ, like الفِسِّيق from الفِسْق: (Ṣ, L:) *or a certain valley in Hell:* or *a certain stone,* [or *rock,*] (L, K,) *beneath,* (L,) or *in,* (K,) *the seventh earth:* (L, K:) [these explanations are given by those who hold that مَا سِجِّينٌ in the next verse is for مَا كِتَابٌ سِجِّينٌ:] or it there means *a register comprising the deeds of the wicked,* (Bḍ, Jel,*) *of the jinn, or genii, and of mankind,* (Bḍ,) *or of the devils and the unbelievers:* (Jel:) or مَا سِجِّين in the next verse is for مَا كتاب سِجِّين, and the meaning is the *place,* (Bḍ, Jel,) *which is beneath the seventh earth, the abode of Iblees and his forces:* (Jel:) IAth says, it occurs in a trad. with the article ال; and without that article it is a proper name for *the fire* [*of Hell*], and hence the mention of it in the Kur lxxxiii. 7. (L.) [See also سِجِّيل.] — Also Anything *hard:* (L:) and *hard, vehement, or severe;* (Ṣ, L, K:) applied to a beating. (Ṣ, L.) — And *Continuing, lasting,* or *everlasting;* syn. دَائِمٌ; (L, K:) as also سِجِّيل: so accord. to El-Muarrij. (L. [See, again, سِجِّيل.]) — And *i. q.* عَلَّانِيَة: (L, K:) so in the saying, عَمِلَ ذٰلِكَ سِجِّيًا [*He did that openly,* or *publicly*]. (L.) — Also *Palm-trees* (نَخْل) *such as are termed* بِئْرِيَّة (Aṣ, L, K) in the dial. of the people of El-Baḥreyn; (Aṣ, L;) [app. meaning that the latter word is of that dial.; for it is said that] the Arabs [app. the Arabs in general] say سِجِّين in the place of بِئْرِيَّة, which is not Arabic: (L:) the palm-trees thus termed are *such as have trenches dug at their feet to conduct the water to them when it has not reached to them.* (L, and K in art. بئر.)

سَاجُونٌ *Iron such as is termed* أَنِيث [i. e. *female,* meaning *soft*]. (L.)

مَسْجَنَة, accord. to Freytag, The *act of imprisoning:* but it seems rather to be a word of the class of مَبْقَلَة and مَبْخَلَة &c., and to signify *a cause of imprisonment.*]

سَجِينٌ: see سَجِينٌ.

سجو

1. سَجَا, (Ṣ, Msb, K, &c.,) aor. يَسْجُو, (Ṣ, Msb,) inf. n. سُجُوٌّ (Ṣ, K, TA) and سَجْوٌ, (TA,) said of the night, (Fr, IAạr, Msb, TA,) &c., (TA,) *It was, or became, silent, quiet, or still:* (Fr, IAạr, Ṣ, K, TA:) and *dark:* (Fr, TA:) *or its darkness became extended:* (IAạr, TA:) *or it covered, or concealed, by its darkness.* (Msb, TA.) وَاللَّيْلِ إِذَا سَجَا in the Kur [xciii. 2], means *And the night when it becomes still, silent, or quiet:*

(IAṡr, Zj, Ṣ, Jel:) or *when it covers with its darkness:* (Jel:) or *when its people become silent:* or *when its darkness becomes still:* from سَجَا, inf. n. سُجُوٌّ, *The sea became calm.* (Bḍ.) And one says, سَجَتِ الرِّيحُ *The wind became still.* (TA.) سَجَتِ النَّاقَةُ *The she-camel prolonged her* حَنِينَ [*or cry of yearning towards her young one*]. (Ḳ.) — See also 2.

2. سَجَّى *He covered* anything; as also ↑ اسجى, and ↑ سَجَا. (IAṡr, TA.) You say, سَجَّى المَيِّتَ, (Ṣ, Mgh, Mṣb,) inf. n. تَسْجِيَةٌ, (Ṣ, Mgh, Ḳ,) *He covered the dead person* (Mgh, Mṣb, Ḳ) with a garment, or piece of cloth, (Mgh, Mṣb,) and the like. (Mṣb.)

3. ساجاهُ, (Ḳ,) inf. n. مُسَاجَاةٌ, (TA,) *He touched it.* (Ḳ.) One says, أَتَانَا بِطَعَامٍ فَمَا سَاجَيْنَاهُ i. e. [*He brought us food, and*] *we did not touch it.* (AZ, TA.) — And *i. q.* عَالَجَهُ [meaning *He worked, or laboured, upon it, or at it;* &c.]. (Ḳ.) One says, هَلْ سَاجَيْتَ ضَيْعَتَكَ i. e. تَعَالَجْتَهَا [meaning *Dost thou work, or labour, upon a landed estate?* or, probably, *dost thou cultivate a landed estate by the work, or labour, of others?*]. (Aboo-Málik, TA.)

4: see 2. — اسجت النَّاقَةُ *The she-camel had much milk.* (Ṣgh, Ḳ.)

سَجِيٌّ *A sincere companion* and *friend.* (Golius, from Meyd.)]

سَجِيَّةٌ *A nature;* or *a natural, a native, or an innate, disposition or temper or the like;* syn. خُلُقٌ, and طَبِيعَةٌ, (Ṣ,) or غَرِيزَةٌ: (Mṣb:) or *a faculty, or quality, firmly rooted in the mind, not easy of removal:* (MF:) pl. سَجَايَا. (Mṣb.)

نَاقَةٌ سَجْوَاءُ *A she-camel still, or quiet, when being milked.* (M, Ḳ.) — And *A she-camel whose fur is unruffled:* and شَاةٌ سَجْوَاءُ *a sheep whose wool is unruffled.* (TA.) — And رِيحٌ سَجْوَاءُ *A gentle wind.* (TA.) — And امْرَأَةٌ سَجْوَاءُ الطَّرْفِ i. e. ↑ سَاجِيَةُ, (Ḳ,) meaning *A woman languid, or languishing, in the eye.* (TA.)

سَاجٌ *Still, silent, or quiet:* thus applied to the sea [as meaning *calm,* or *unruffled*]. (Ṣ, Ḳ.) And لَيْلَةٌ سَاجِيَةٌ *A calm night, in which the wind is still, and such as is not dark:* (T, TA:) or *a night in which the cold has become allayed, and in which the wind and the clouds have become still, and which is not dark.* (M, TA.) And طَرْفٌ سَاجٍ *A still, or motionless, eye:* (Ṣ, Ḳ:) [or] عَيْنٌ سَاجِيَةٌ, accord. to IAṡr, means *an eye that has a languid, or languishing, look;* which is an accessory to beauty in women. (TA.) See also the next preceding paragraph.

سح

1. سَحَّ, (Ṣ, A, TA,) aor. ˊ, (Ṣ, TA,) inf. n. سَحٌّ, (Ṣ, Ḳ, &c.,) *He poured out,* or *forth,* (Ṣ, A, Ḳ,) water, (Ṣ, A,) &c.: (Ṣ:) or, accord. to IDrd, سَحٌّ signifies the *pouring out,* or *forth, in consecutive quantities:* or, accord. to the Mṣb, [but this art. is not in my copy of that work,] the *pouring forth much,* or *abundantly;* and the like is said in the Jámi' of Kz. (TA.) You say also, سَحَّتِ السَّمَآءُ مَطَرَهَا [*The sky poured forth its rain*]. (A, TA.) See also an ex. of the inf. n. voce سَحَاحٌ, below. — [Hence,] one says, اِسْتَنْشَدْتُهُ قَصِيدَةً فَسَحَّ عَلَيَّ ! [*I asked him to recite an ode, and he poured it forth to me;* lit., *upon me*], inf. n. as above. (A.) — [Hence likewise,] سَحٌّ signifies also † The act of *flogging.* (Ḳ, TA.) One says, سَحَّهُ مِائَةَ سَوْطٍ, (Ṣ, TA,) aor. and inf. n. as above, (TA,) † *He inflicted upon him a hundred stripes of a whip.* (Ṣ, TA.) — And † The act of *beating, striking,* or *smiting.* (Ḳ.) — And † The act of *thrusting* or *piercing* [with a spear or the like]. (TA.) = سَحٌّ, (Ṣ, A,) aor. ˊ, (Ṣ,) so says Fei, or, accord. to some, ˏ, agreeably with analogy, (TA,) inf. n. سَحٌّ (Ṣ, Ḳ) and سُحُوحٌ, (Ḳ,) or the former is the inf. n. of the trans. verb, and the latter is that of the intrans., (MF,) *It flowed from above;* (Ṣ, Ḳ:) [i. e. *it flowed down;*] said of water, (Ṣ,) and of rain, and of tears; (Ṣ, A;) as also ↑ تَسَحَّ and ↑ تَسْحَاحٌ: (Ḳ:) or سَحٌّ signifies, or signifies also, *it poured out, or forth, vehemently:* (TA:) and ↑ تَسْحَاحٌ, *it flowed;* said of water, (Ṣ, TA,) and of a thing. (TA.) — [Hence,] سَحَّتِ الثَّوْرَةُ, (Ṣ, A, TA,) and الثَّوْرَةُ, (TA,) aor. سَحُّ, (Ṣ, TA,) or, accord. to Lḥ and Z, سَحَّ, (TA,) inf. n. سَحٌّ, (Ḳ,) or سُحُوحٌ, (Ṣ, A,) or both, (TA,) and سُحُوحَةٌ, (Ṣ, Ibn-Et-Teiyáneе, TA,) † *The sheep or goat, and the animal of the ox-kind, became fat:* (AZ, AḤn, Ṣ, TA:) or *became fat to the utmost degree:* (Ḳ:) or *became fat so as to flow with grease:* (A:) or *became fat, but not to the utmost degree.* (TA.)

5: see 1, in the latter half of the paragraph.

7. انسح عَرَقًا *It* (a camel's arm-pit) *poured with sweat.* (TA.)

R. Q. **2.** تَسَحْسَحَ: see 1, latter half, in two places.

سَحٌّ Rain *pouring abundantly and extensively:* (Ḳ in art. سبط:) and ↑ سَحْسَاحٌ (Ṣ, Ḳ) and ↑ سَحْسَحٌ (Ḳ) rain *pouring vehemently,* (Ṣ, Ḳ, * TA,) *paring the surface of the earth:* (TA:) and ↑ سُحُوحٌ, applied to rain that falls in large drops, *pouring much,* or *abundantly;* and also applied to a thundering cloud, (حَنَّانَةٌ, i. e. سَحَابَةٌ فِيهَا رَعْدٌ, [or, accord. to the Ṣ and A, to any cloud, سَحَابَة,]) *pouring forth much rain:* (Ḥam p. 391: [in which it is said that in the latter case it may be proper; and in the former case, tropical:]) and ↑ عَيْنٌ سَحَّاحَةٌ, so in a copy of the Ḳ, [and thus in my MS. copy of it,] in other copies ↑ سَحَّاحَةٌ, but thé former is the right, (TA,) *an eye pouring forth tears abundantly,* or *much:* (Ḳ, TA:) and ↑ طَعْنَةٌ مُسَحْسِحَةٌ (Ṣ, TA) [*a spear-wound,* or *the like,*] *flowing* [*with blood*]. (TA.) — [Hence,] حَلَفَ سَحٍّ † *A swearing in which oaths pour forth consecutively.* (L.) = Also † *i. q.* قُسٌّ [i. e. *Dry,* or *tough, dates, that crumble in the mouth and have hard stones*]: (Ḳ:) Az relates his having heard the Baḥránees thus term a certain kind of قُسٌّ: (TA:) or † *scattered dates:* (A:) or † *dry,* or *tough, dates,* (Ḳ, TA,) *not sprinkled with water* [in order that they may stick together, for thus they do for this purpose, or they sprinkle the palm-leaf-receptacle of the dates for this purpose], (TA,) *scattered* (Ḳ, TA) *upon the ground, not collected in a receptacle, and not packed;* (TA:) as also ↑ سَحٌّ, (IDrd, Ḳ,) which is of the dial. of El-Yemen. (IDrd.)

سَحٌّ: see what next precedes.

سَحَاحٌ The *air.* (Fr, T, O, Ḳ.) [See also سُحَاحٌ, which is perhaps a mistranscription.]

سُحُوحٌ: see سَحٌّ.

سَحَّاءُ a fem. epithet, an instance of فَعَّالٌ having no أَفْعَلُ, [i. e. not having أَسَحُّ for the masc. form], occurring in a trad., in which it is said, يَمِينُ اللّٰهِ سَحَّاءُ لَا يَغِيضُهَا شَيْءٌ أَلَيْلَ وَأَنْهَارَ (TA,) i. e. † *The right hand of God is continually pouring with gifts, nothing will render it deficient, night and day:* or, as some relate it, the phrase is ↑ يَمِينُ اللّٰهِ مَلْأَى سَحَّاءُ [*the right hand of God is full, with pouring forth*]; the last word being with tenween, as an inf. n.: it is thus likened to the abundant source that is not diminished by drawing from it, nor by descending into it and filling the bucket. (TA.) — You say also غَارَةٌ سَحَّاءُ (A, TA) † [*An incursion into the territory of an enemy*] *that pours calamity upon people with sudden impetuosity.* (TA.) — [Golius explains سَحَّاءُ, on the authority of Meyd, as signifying † *A hot wind:* it is probably a mistranscription for سَمُومٌ.]

سَحَاحَةٌ: see سَحٌّ.

سُحَاحٌ: see سَحٌّ. — Also, applied to land (أَرْض), † *Wide,* or *spacious:* but IDrd says, I know not the truth of this. (TA.) = Also, and ↑ سُحَاحَةٌ, *A court,* or *a spacious portion in which is no building or that is vacant,* of a house, (Ṣ, Ḳ, TA,) and of a place of alighting, or of a settlement, or of a collection of houses or tents: the former expl. by IAṡr as meaning a man's *quarter,* or *tract,* in which he alights. (TA.)

سَحْسَحَةٌ: see what next precedes.

سَحْسَاحٌ; and its fem., with ة: see سَحٌّ: — and see also the fem. in what here follows.

سَحْسَاحَةٌ, (A, Ḳ,) after the manner of a possessive noun, (TA,) and سَحْسَحَةٌ, (Ḳ,) the latter occurring in a trad., or, as some relate it, ↑ سَحَاسِحَةٌ, which means the same, (TA,) † *A sheep,* or *goat, that is fat:* (Ṣ, TA: but in the former, only a pl., as applied to sheep or goats, is mentioned; namely, the 'first of the pls. below:) or *that flows with grease by reason of its fatness:* (A:) or *full of fat:* (TA:) or *fat in the utmost degree:* (Ḳ:) [or *fat, but not in the utmost degree;* for] one says مَهْزُولٌ ثُمَّ سَحْسَاحٌ ثُمَّ مُنْقٍ when it has become a little

fat; then شَحْمٌ; then سَمِينٌ; then صَاحٌ; and then مُتْرَطِّمٌ, which means fat in the utmost degree: (Aboo-Ma'add El-Kilábee, TA:) pl. سِحَاحٌ, (Th, Ṣ, L,) thus in the handwriting of J, and mentioned by Aboo-Mis-ḥal, (TA,) or سِحَاحٌ (IKtt, K) and سُحَاحٌ, which is extr. [in form]. (K.) And شَحْمٌ سَاحٌ † *Fat flesh-meat; as though, by reason of its fatness, it poured forth grease.* (Aṣ, Ṣ, TA.)

فَرَسٌ مِسَحٌّ : *A swift horse;* (Kz, K, TA;) *as though it poured forth running;* (Ṣ, Kz, TA;) likened to rain in swiftness. (TA.)

طَعْنَةٌ مُسَحِّحَةٌ: see سَحَّ.

سحب

1. سَحَبَهُ, (Ṣ, A, Msb, K,) aor. ـَ, (Msb, K,) inf. n. سَحْبٌ, (Msb, TA,) *He dragged it,* or *drew it along,* (Ṣ, A, Msb, K,) namely, his ذَيْل [or skirt], (Ṣ,) or a thing, such as a garment &c., (TA,) upon the ground. (Msb, K, TA.) One says of a woman, تَسْحَبُ ذَيْلَهَا [*She drags,* or *draws along, her skirt* upon the ground]. (TA.) And سَحَبَتِ الرِّيحُ التُّرَابَ [*The wind drew along the dust* upon the ground]. (TA.) — [Hence,] سَحَبَتِ الرِّيَاحُ أَذْيَالَهَا † [*The winds dragged their skirts* upon the ground; i. e., *blew so as to efface the traces upon the ground*]. (A: in the TA, أَسْحَبُ ذَيْلَكَ عَلَى مَا كَانَ مِنِّي.) And الرِّيحُ تَسْحَبُ ذَيْلَهَا عَلَى مَا كَانَ مِنِّي † [*Drag thy skirt over that which has proceeded from me*; i. e. *efface what has proceeded from me,* as when a person dragging his skirt effaces the traces upon the sand or dust over which he walks]. (A, TA.) And مَا أَسْتَبْقِي رَجُلٌ وُدَّ صَاحِبِهِ بِمِثْلِ مَا سَحَبَ الذَّيْلَ عَلَى مَعَايِبِهِ † [*A man has not preserved, or kept alive, the love, or affection, of his companion with anything that is* in its effect *like his dragging the skirt over his vices, or faults*]. (A, TA.) — [Hence likewise, as will be shown by what next follows,] سَحَبَ, aor. ـَ, (K, TA,) inf. n. as above, (Ṣ, TA,) means also † *He ate and drank vehemently.* (Ṣ, K, TA.)

4. أَسْحَتَ مِنَ الطَّعَامِ وَالشَّرَابِ † *I took, or ate and drank, much of the food and beverage;* as also أَسْحَبَ: because it is the habit of the glutton to draw and appropriate to himself the victuals [and beverages]. (A, TA.)

5: see 4. — تَسَحَّبَ عَلَيْهِ † *He acted,* or *behaved, towards him with boldness,* or *presumptuousness; or did so confiding in his love,* or *affection:* (Az, Ṣ, MA, TA:) or *with coquettishness, and feigned opposition.* (Az,* MA, TA.*) — تَسَحَّبَتْ فِي حَقِّهِ, occurring in a trad. of Sa'eed and [a woman named] Arwà, means † *She took his right, or rightful property, by force, and annexed it to her own, and to her land.* (TA.)

7. انسحب *It was,* or *became, dragged,* or *drawn along,* (Ṣ, A, Msb, K,) upon the ground: (Msb, K:) said of one's skirt, (Ṣ,) or of a thing, such as a garment &c. (TA.) — [Hence,] انْسَحَبَتْ فِيهَا أَذْيَالُ الرِّيحِ † [*The skirts of the wind were, or became, dragged upon it,* i. e., upon the ground (الأَرْض), so as to efface the traces upon it]. (A, TA.)

سُحَابَةٌ *i. q.* غِشَاوَةٌ [app. as meaning particularly *A covering,* or *film,* upon the eye: expl. by Freytag, from the Deewán el-Hudhaleeyeen, as meaning *oculorum caligo*]. (K.) — And *Remains of water in a pool left by a torrent;* as also سُحَابَةٌ: (K, TA:) dim. of the former سُحَيْبَةٌ. (TA.)

رَجُلٌ سَحْبَانُ *A man who takes,* or *carries,* or *sweeps, away everything by which he passes.* (K.) — [Golius explains سَحْبَان, as on the authority of Meyd, as meaning *A portion of water remaining in a skin or other thing:* but I think that this is a mistranscription for سُحْبَة.]

سَحَابٌ [termed in the Ṣ and K pl. of سَحَابَةٌ, as also سُحْبٌ and سَحَائِبُ,] is, accord. to Aṣ, [correctly,] a coll. gen. n., used alike as masc. and fem. and sing. and pl.; (MF, TA;) and سَحَابَةٌ is its n. un.; (MF, Msb,* TA;) and سُحْبٌ is pl. of سَحَابٌ or of سَحَابَةٌ; (L, Msb,* MF, TA;) it may be pl. of either of these; (L, MF, TA;) and سَحَابٌ is pl. of سَحَابَةٌ absolutely, and of سَحَابٌ when used as fem.: (MF, TA:) it signifies *Clouds* [*or a collection of clouds*]; (Ṣ, K, KL, TA, &c.;) and [*clouds*] *from which the rain comes:* (TA:) so called because drawn along in the air; (Msb, TA;) or because they draw along one another; or because the winds draw them along; (TA;) or because they draw along their fringes. (TA in art. جحف.) One says, مَطَرْنَاهُمُ السَّحَابَةُ [*The cloud rained upon them*]. (A.) — [Hence,] أَقَمْتُ عِنْدَهُ سَحَابَةَ نَهَارِي † *I remained at his abode the whole of my day:* originally said in relation to a cloudy day; and then proverbially used in relation to any day. (A, TA.) And مَا زِلْتُ أَفْعَلُهُ سَحَابَةَ يَوْمِي † *I ceased not to do it the whole of my day.* (K,* TA.) — مُدَّ السَّحَابُ [properly *The water of the clouds*] is a term for † *wine.* (TA in art. جفن.) — السَّحَابُ is a name of † *The Prophet's turban;* (Mgh, TA:) it was thus called as being likened to the سحاب of the rain because of its being drawn along in the air. (TA.) — Also the name of *A sword of Dirar Ibn-El-Khaṭṭáb.* (K.)

سَحَابَةٌ n. un. of سَحَابٌ [q. v.]. (Aṣ, Msb, &c.)

سُحْبَةٌ: see سُحَيْبَةٌ.

سَحِيبَةٌ dim. of سُحْبَةٌ, q. v. (TA.)

أَسْحُوبٌ † A man *who eats and drinks much,* (Ṣ, A,) or *vehemently:* (K:) Az says that the word known to him in the former sense is أَسْحُوتٌ, with ت; but that perhaps اسحوب is allowable. (L, TA.)

مَسْحَبٌ *A place of dragging,* or *drawing along,* of a skirt, or garment, &c., upon the ground: pl. مَسَاحِبُ: see Ḥar p. 78.]

سحت

1. سَحَتَهُ, [aor. ـَ, inf. n. سَحْتٌ,] *He extirpated it, eradicated it, exterminated it,* or *destroyed it utterly;* as also أَسْحَتَهُ: (Ṣ, K, TA:) both signify *he,* or *it, made it to go, go away, pass away,* or *depart; made away with it, did away with it, made an end of it,* or *destroyed it;* namely, a man's property: and the latter, *he destroyed utterly what he* (a man) *possessed.* (TA.) You say, سَحَتَ الخِتَانَ, inf. n. as above; and أَسْحَتَهُ; *He performed the circumcision so as to remove the prepuce utterly.* (TA.) And سَحَتَ شَعْرَهُ *He removed his hair utterly* in shaving and cutting: (A:) and سَحَتَ رَأْسَهُ, inf. n. as above; and أَسْحَتَهُ; *He shaved his head so as to remove the hair utterly.* (Lḥ, TA.) And سَحَتَ الشَّحْمَ عَنِ اللَّحْمِ, (aor. as above, K,) *He peeled off the fat from the flesh;* (Ṣ, A, K;) as also سَفَدَهُ. (Ṣ.) And سَحَتَ شَيْئًا, aor. and inf. n. as above, *He peeled,* or *peeled off, a thing by little and little.* (L, TA.) And سَحَتَ وَجْهَ الأَرْضِ *He,* or *it, effaced the traces, or the like, upon the surface of the earth.* (A, TA.) فَيُسْحِتَكُمْ بِعَذَابٍ, in the Kur xx. 64, means *Lest He destroy you in the manner of the punishment* [*by a punishment*], (Bḍ, Jel,) or *utterly destroy you;* (Bḍ;) and some read فَيُسْحِتَكُمْ, (Ṣ, Bḍ, Jel,) which means the same; (Bḍ, Jel;) this being of the dial. of Nejd and Temeem; and the former, of the dial. of El-Ḥijáz: (Bḍ:) or † *lest He harass,* or *distress,* or *afflict, you* [*by a punishment*]: (A, TA:) or † *lest He pare you* [*from the surface of the earth thereby*]. (TA.) سَحَتَهُمْ and أَسْحَتَهُمْ both signify † *We harassed,* or *distressed,* or *afflicted, them:* and سَحَتْنَاهُمْ [and أَسْحَتْنَاهُمْ], *We slaughtered them.* (TA.) — See also the next paragraph, in two places.

4: see above, in six places. — [Hence,] أُسْحِتَ, said of a man, † *His property went away.* (Lḥ, TA.) — اسحت *He gained,* or *earned, what is termed* سُحْت [i. e. *gain that was unlawful,* &c.]; (Ṣ, A, K;) as also سَحَتَ: (K:) or *he earned little.* (Msb.) You say, اسحت فى تجارته *He earned such gain in his traffic;* (Ṣ, A;) as also سَحَتَ فِيهَا: (TA:) or *he earned little therein;* and so اسحت تجارته. (Msb.) And استحت تجارته *His traffic was,* or *became, disapproved, abominable,* or *foul, and unlawful.* (K.)

سُحْت inf. n. of 1 [q. v.]. (L, TA.) — Also † *Vehemence of eating and drinking.* (TA.) — And † *Punishment, castigation, or chastisement.* (TA.) بَرْدٌ سُحْتٌ, (K,) [as also سُحْتٌ, q. v.,] and سُحْتٌ, and سُحُتٌ, (TA,) [and سُحُتٌ,] *i. q.* صَاقِعٌ [i. e. † *Vehement,* or *intense, cold:* see سُحْتٌ, &c.]. (K.) — See also سُحُوتٌ: — and مَسْحُوتٌ: — and see the paragraph here following, in two places.

سُحْتٌ (Ṣ, A, Msb, K) and † سُحُتٌ, (Ṣ, Msb, K,) the former a contraction of the latter, (Msb,) *A thing that is forbidden, prohibited,* or *unlawful;* (Ṣ, A, K;) and (so in the A, but in the K "or") *what is disapproved, abominable,* or *foul, of gains,* (A, K, TA,) *that occasions disgrace* (K, TA) *and bad repute;* as the price of a dog, and of wine, and of a pig; (TA;) *any pro-*

perty that is forbidden, not lawful to be gained (Msb, TA) *nor to be eaten;* (Msb;) *anything forbidden, or unlawful, and of bad repute:* sometimes it means what is disapproved; and sometimes, what is unlawful; the context showing in which sense it is used: and it is also applied to signify *a bribe that is given to a judge or the like:* so called because it cuts off blessing: (TA:) in the Kur v. 46, some read لِلسُّحْتِ; and some, لِلسُّحُتِ; (Bḍ, TA;) and it has also been read as the inf. n., ▼ لِلسَّحْتِ: (Bḍ:) the pl. is أَسْحَاتٌ. (K.) — Also *Little, or small, in quantity or number; paltry, mean, or inconsiderable.* (Msb.) — سُحْتٌ ▼ مَالُهُ سُحْتٌ (accord. to different copies of the K [the former the better known]) *His property may be taken and destroyed with impunity:* and in like manner, دَمُهُ سُحْتٌ *His blood may be shed with impunity.* (K,* TA.) — See also مَسْحُوتٌ.

سُحْتٌ: see the next preceding paragraph.

سُحْتَةٌ: see what next follows.

سُحْتَةٌ An *old and worn-out* garment or piece of cloth; as also ▼ سَحْتٌ and ▼ سَحْتَةٌ. (K.) — [A mess of] سَوِيق [or meal of parched barley, &c.,] *having little grease or gravy* [*mixed with it*]; as also ▼ سُحَيْتٌ; (K;) the latter a dial. var. of سُحَيْتَةٌ [q. v.]. (TA.) — And A desert (مَفَازَةٌ) *of which the earth is soft.* (K.)

سُحَيْتٌ: see the next preceding paragraph.

سُحَيْتَةٌ: see the next preceding paragraph, in two places. — سَحَابَةٌ سُحَيْتَةٌ *A cloud that carries away, or sweeps away, that by which it passes.* (TA.)

عَامٌ أَسْحَتُ, and أَرْضٌ سَنَةٌ سَحْتَاءُ, † *A year, and a land, in which is no pasture.* (K.)

أَسْحُوتٌ: / أَسْمُوتٌ: } see the following paragraph.

مَسْحُوتٌ † *Property* (مَال) *made to go away, or depart; made away with, made an end of, or destroyed;* as also ▼ مُسَحَّتٌ, (S, K,) as in a verse cited voce مُجَلَّفٌ, (S,) and ▼ سَحِيتٌ and ▼ سَحِيتٌ. (K.) — † A man *who eats and drinks vehemently;* as also ▼ سَحِيتٌ: (TA in the present art.:) and ▼ أَسْحُوتٌ signifies [the same, or] a man *who eats and drinks much.* (Az, TA voce أَسْحُوتٌ, q. v.) And مَسْحُوتُ الجَوْفِ † A man (S) *who does not become satiated:* (S, K:) *having a capacious belly,* (K, TA,) *and who does not become satiated with food:* (TA:) and as some say, *hungry:* (TA:) and one *who suffers much from indigestion.* (K, TA.) And مَسْحُوتُ المِعْدَةِ † A man *having a greedy, or gluttonous, stomach.* (A, TA.)

سحح

1. سَحَّهُ, (S, A, K, TA,) aor. ˚, (K, TA,) inf. n. سَحٌّ, (TA,) *He abraded, or otherwise removed, its outer integument, or superficial part;* (S, A, K, TA;) relating to one's skin: (S, A, TA:) and *he scratched him;* or *wounded him in the outer skin:* also *he rubbed it,* namely, a thing, with another thing, *so as to abrade, or remove, its superficial part:* and *it,* namely, a thing, hitting another thing, *abraded from it a little of its superficial part;* as when a thing hits the solid hoof previously to [that state of attenuation and abrasion which is termed] الوَحَى. (TA.) You say, سَحَحْتُ جِلْدَهُ *I abraded, or removed, the outer integument* [i. e. *the cuticle*] *of his skin.* (S.) And أَصَابَهُ شَيْءٌ فَسَحَّ وَجْهَهُ [*A thing hit him, and abraded the cuticle of his face*]. (S.) And سَحَّ العُودَ بِالمِبْرَدِ *He abraded the outer part of the wood, or piece of wood, or stick, with the file.* (TA.) And سَحَّ الأَرْضَ بِمِقَبِّهِ, referring to a camel, (S, K, TA,) *He pares the surface of the ground with his foot, so that he is not slow in becoming attenuated and abraded in the sole.* (TA.) And سَحَّتِ الرِّيَاحُ الأَرْضَ [*The winds pared the surface of the earth, removing the dust and pebbles:* like سَحَّجَتْ]. (A.) — Also *He bit him so as to make a mark, or marks, upon him;* [or *so as to lacerate his skin;*] used especially in relation to wild asses; and so ▼ سَحَّحَهُ, [but in an intensive sense, i. e. *he so bit him much, or many times,* (see مُسَحَّحٌ,)] inf. n. تَسْحِيحٌ and سُحَّحٌ [of which latter see an ex. in the next paragraph]. (TA.) — سَحَّحَ also signifies The *combing gently upon the skin of the head:* (K, TA:) [*combing* the hair *with a gentle pressure upon the skin of the head:*] one says, سَحَّحَ شَعْرَهُ بِالمُشْطِ, inf. n. سَحٌّ, *He combed his hair* [*pressing the comb*] *gently* [*upon the skin of his head*]. (TA.) — And The *going quickly* [as though paring the surface of the earth with the feet, or making marks upon it]. (O, K.) You say, مَرَّ يُسَحِّحُ *He passed along going quickly:* and [so] يُسَحِّحُ السَّيْرَ. (O, TA.) — And *A running* of beasts *falling short of such as is vehement.* (K.) — And [hence, app.,] سَحَّ الأَيْمَانَ, (TA,) aor. as above, (K, TA,) † *He made the oaths to follow one another with little, or no, interruption.* (K,* TA.) — See also 7.

2. سَحَّحَهُ, (S, K,) inf. n. تَسْحِيحٌ and سُحَّحٌ, [of which latter, see an ex. in what follows,] (TA,) *He abraded, or otherwise removed, its outer integument, or superficial part, much, or often.* (S, K.) — See also 1. An ex. of the latter inf. n. occurs in the following hemistich of the "Jeemeeyeh" of El-'Ajjáj:

* جَأْبًا تَرَى بِلِيَتِهِ مُسَحَّحَا *

[*A bulky, or strong, wild ass, in the side of whose neck thou seest much biting, or lacerating of the skin, that has made marks upon it*]: thus heard by AḤát from the mouth of AZ, and thus recited by the former to As, who disallowed it, and said, تَلِيلَهُ [i. e. *whose neck, or cheek,* thou seest to be much bitten, &c., instead of بِلِيَتِهِ], but abstained from objecting after AḤát had adduced other exs. [of similar inf. ns.], and among them the saying in the Kur [xxxiv. 18], وَمَزَّقْنَاهُمْ كُلَّ مُمَزَّقٍ: Az says that مُسَحَّحًا is here made an inf. n., like تَسْحِيحًا. (TA.)

5. تَسَحَّحَ *It had its outer integument,* or *superficial part, abraded, or otherwise removed, much, or often:* (S, K:) said of the skin [&c.]. (S.)

7. انْسَحَّ *It had its outer integument,* or *superficial part, abraded, or otherwise removed:* (S, K:) said of the skin: (S:) [and it seems from the phrase سَحَّ الفَعْدَيْنِ occurring in the O and K in art. بذح, that ▼ سَجَّ, inf. n. سَحٌّ, may signify the same: but سَحَّ may there be a mistranscription for سَحَّ.] One says, انْسَحَّ جِلْدُهُ مِنْ شَيْءٍ مَرَّ بِهِ *His skin had its cuticle abraded in consequence of a thing that passed by him.* (TA.)

سَحٌّ inf. n. of سَحَّ. (TA.) — And [hence, *Dysentery, or the like;* because attended by abrasion, or excoriation, of the colon;] *a certain disease of the bowels;* (PS;) *an abrading disease in the belly.* (TA.) You say, بِهِ سَحٌّ (S) i. e. *In him is the disease above mentioned.* (PS.)

سَحُوحٌ: see سَحَّاحٌ.

سَحِيحٌ *Having its outer integument,* or *superficial part, abraded,* or *otherwise removed;* as also ▼ سَحُوحٌ. (TA.)

سَحَّاحٌ A camel *that pares the surface of the ground with his foot,* (S, * K, * TA,) *so that he is not slow in becoming attenuated and abraded in the sole.* (TA.) — Also † A man *who makes oaths to follow one another with little, or no, interruption:* (TA:) and so ▼ سَحُوحٌ and ▼ مِسَحٌّ applied to a woman. (K,* TA.) And حَلِفٌ سَحَّاحٌ † *A swearing in which the oaths are made so to follow one another.* (TA.)

[سَحَّاجٌ act. part. n. of سَحَّجَ: fem. with ة: pl. of the fem. سَوَاحِجُ. Hence,] رِيَاحٌ سَوَاحِجُ [*Winds paring, or that pare, the surface of the earth, removing the dust and pebbles*]. (A, TA.)

مَسَاحِجُ *A place of abrasion, &c.:* pl. of مِسْحَجٌ. — Hence,] one says, of an ass, (A,) i. e. a wild ass, (TA,) عَلَيْهِ المَسَاحِجُ *Upon him are the marks, or scars, of the biting of other asses.* (A, TA.)

مِسْحَجٌ The [*instrument called*] مِبْرَاة *with which one pares, or shapes, wood.* (O, K.) — [And hence, app., *A rain that is as though it pared the surface of the earth.* Accord. to Freytag, مِسْحَجٌ occurs in this sense in the Deewán of Jereer: pl. مَسَاحِجُ: but the correct word is evidently مِسْحَجٌ.] — Also, and ▼ مُسَحِّجٌ, (O, K, TA,) A wild ass *that bites [other asses] much, or frequently:* (TA:) [or each signifies, though not so expl. in the TA,] an ass [i. e. a wild ass] *that runs a pace falling short of such as is vehement.* (O, K.)

مُسَحَّحٌ An ass [i. e. a wild ass] *much bitten.* (S, A, K.) — [See also 2.]

مِسْحَاحٌ: see مِسَحٌّ: — and see also سَحَّاحٌ.
مَسْحُوحٌ: see سَحِيحٌ.

سحر

1. سَحَرَهُ *He*, or *it*, *hit*, or *hurt*, *his* سَحْر [or *lungs*, &c.], (Mgh, TA,) or *his* سَحْرَة [i. e. *heart*]. (TA.) — And the same, aor. ـَ, inf. n. سَحْر, (T, TA,) [said to be] the only instance of a pret. and aor. and inf. n. of these measures except the verb فَعَلَ, aor. يَفْعَلُ, inf. n. فَعْل, (MF,) ‡ *He turned it*, (T,) or *him*, (TA,) عَنْ وَجْهِهِ [*from its, or his, course, or way, or manner of being*]: and hence other significations here following. (T, TA. [Accord. to the T, this seems to be proper; but accord. to the A, tropical.]) In this sense the verb is used in the Ḳur xxiii. 91. (Fr.) The Arabs say to a man, مَا سَحَرَكَ عَنْ وَجْهِ كَذَا وَكَذَا ‡ *What has turned thee from such and such a course?* (Yoo.) أَفَكَ and سَحَرَ are syn. [as meaning ‡ *He was turned* from his course &c.]. (TA.) — And ‡ *He turned him from hatred to love.* (TA.) — Hence, (TA,) aor. and inf. n. as above, (T, Ṣ, TA,) and inf. n. also سُحْر, (KL, TA,) ‡ *He enchanted*, or *fascinated*, *him*, or *it*; (Ṣ,* Ḳ,* KL, PṢ;) and so ‡ سَحَّرَهُ (MA, TA) [in an intensive or a frequentative sense, meaning *he enchanted*, or *fascinated*, *him*, or *it*, *much*, or (as shown by an explanation of its pass. part. n.) *time after time*]: and سَحَرَ عَيْنَهُ *He enchanted*, or *fascinated*, *his eye*. (MA.) You say, سَحَرَ الشَّيْءُ عَنْ وَجْهِهِ, meaning ‡ *He* (an enchanter, سَاحِر) *apparently turned the thing from its proper manner of being, making what was false to appear in the form of the true*, or *real*; *causing the thing to be imagined different from what it really was.* (T, TA. [See سِحْر, below.]) And الْمَرْأَةُ تَسْحَرُ النَّاسَ بِعَيْنِهَا ‡ [*The woman enchants*, or *fascinates*, *men by her eye*]. (A.) And سَحَرَهُ بِكَلَامِهِ ‡ *He caused him*, or *enticed him*, *to incline to him by his soft*, or *elegant*, *speech*, *and by the beauty of its composition.* (Mṣb.) — ‡ *He deceived*, *deluded*, *beguiled*, *circumvented*, or *outwitted*, *him*; (Ṣ, Mgh, Ḳ;*) as also ‡ سَحَّرَهُ, [but app. in an intensive or a frequentative sense,] (Ḳ, TA,) inf. n. تَسْحِير. (TA. [Accord. to the Mgh, the former verb in this sense seems to be derived from the same verb in the first of the senses expl. in this art.]) — And in like manner, ‡ *He diverted him* [with a thing], *as one diverts a child with food*, *that he may be contented*, *and not want milk*; syn. عَلَّلَهُ; as also سَحَرَهُ, inf. n. تَسْحِير. (Ṣ, TA.) One says, سَحَرَهُ بِالطَّعَامِ وَالشَّرَابِ, and سَحَرَهُ, ‡ *He fed him*, *and diverted him* [*from the feeling of want*], *with meat and drink.* (TA.) — And سَحَرْتُ الفِضَّةَ ‡ *I gilded the silver.* (Ḥam p. 601.) — سِحْر is also *syn. with* فَسَاد [as quasi-inf. n. of أَفْسَدَ, as is indicated in the TA; thus signifying The act of *corrupting*, *marring*, *spoiling*, &c.: see the pass. part. n., مَسْحُور]. (TA.) [Hence,] one says, سَحَرَ المَطَرُ الطِّينَ and التُّرَابَ, ‡ *The rain spoiled the clay, and the earth, or dust, so that it was not fit for use.* (TA.) — And one says of the adhesion of the lungs to the side by reason of thirst, يَسْحَرُ أَلْبَانَ الفَتِير, meaning ‡ *It causes the milk of the sheep, or goats, to descend before bringing forth.* (TA.) — سَحَرَ also signifies *He went*, or *removed*, *to a distance*, or *far away*; syn. تَبَاعَدَ; (T, Ṣ;) said of a man. (T, TA.) — سَحَرَ, aor. ـَ, ‡ *He went forth early in the morning*, *in the first part of the day*; or *between the time of the prayer of daybreak and sunrise*; syn. بَكَّرَ. (O, Ḳ. [See also 4.])

2. سَحَّرَ, inf. n. تَسْحِير: see 1, in four places. — Also ‡ *He fed* another, or others, *with the food*, or *meal*, *called the* سَحُور: (M, Mgh, TA:) or سَحَّرَهُمْ signifies *he gave to them the meal so called.* (Mgh.)

4. اسحر ‡ *He was*, or *became*, *in the time called the* سَحَر; (Ṣ, A, Ḳ;) as also ‡ استحر. (TA.) And ‡ *He went*, or *journeyed*, *in the time so called*: (Ṣ, Ḳ, TA:) or *he rose to go*, or *journey*, *in that time*; and so ‡ استحر: (TA:) or this latter signifies *he went forth in that time.* (A. [See also 1, last sentence.])

5. تسحّر (A, Mgh, Mṣb) and تَسَحَّرَ السُّحُورَ (Az, TA) ‡ *He ate the food*, or *meal*, [or *drank the draught of milk*,] *called the* سَحُور. (Az, A, Mgh, Mṣb, TA.) — And بِهِ تَسَحَّرَ ‡ *He ate it*, (Ṣ,* Ḳ,* TA,) namely, food, or سَوِيق [q. v.], [or *drank it*, namely, milk,] *at the time called the* سَحَر. (TA.)

8. استحر: see 4, in two places. — Also ‡ *He* (a cock) *crowed at the time called the* سَحَر: (Ṣ, Ḳ:) and *he* (a bird) *sang*, *warbled*, or *uttered his voice*, *at that time.* (TA.)

سَحْر, and ‡ سُحْر, (Ṣ, Mgh, Mṣb, Ḳ,) sometimes thus because of the faucial letter, (Ṣ,) and ‡ سُحْر, (Ṣ, Mṣb, Ḳ,) and, accord. to El-Khalîjee, in the 'Inâyeh, ‡ سِحْر, but this is not mentioned by any other, and therefore requires confirmation, (TA,) The *lungs*, or *lights*: (Ṣ, A, Mgh, Mṣb, Ḳ:) or *what adheres to the gullet and the windpipe*, *of [the contents of] the upper part of the belly*: or *all that hangs to the gullet*, *consisting of the heart and liver and lungs*: (Mṣb, TA:) and *the part of the exterior of the body corresponding to the place of the lungs*: (Mgh, TA:*) and سَحْر signifies also the *liver*; and *the core*, or *black* or *inner part*, (سَوَاد,) and *sides*, or *regions*, *of the heart*: (TA:) and ‡ سُحْر, the *heart*; (El-Jarmee, Ḳ:) as also ‡ سُحْرَة: (TA:) the pl. (of سَحْر, Ṣ, Mṣb) is سُحُور, and (of ‡ سُحْر, Ṣ, Mṣb, and of ‡ سِحْر, Mṣb) أَسْحَار. (Ṣ, Mṣb, Ḳ.) — Hence, انْتَفَخَ سَحْرُهُ (Ṣ, A, Ḳ,) and انْتَفَخَتْ سَحْرَتُهُ, (A, Ḳ,) ‡ *His lungs became inflated*, *or swollen*, *by reason of timidity and cowardice*: (A:) said of a coward: (Ṣ:) and of one who has exceeded his due bounds: Lth says that, when repletion arises in a man, one says انتفخ سحره and that the meaning is, [as given also in the Ḳ,] *he exceeded his due bounds*: but Az says that this is a mistake, and that this phrase is only said of a coward, whose inside is filled with fear, and whose lungs are inflated, or swollen, so that the heart is raised to the gullet: and of the same kind is the phrase in the Ḳur [xxxiii. 10] وَبَلَغَتِ القُلُوبُ الحَنَاجِرَ. (TA.) — And البُقْعَةُ ‡ البُقْعَةُ البَيْطَاءُ: (Ṣ:) and some (of those of later times, Ṣ) say البُقْعَةُ, with kesr to the ط; (Ṣ, Ḳ;) as though, by her speed and vehemence of running, she would burst asunder her lungs; (Ṣ;) or because she bursts the lungs of the dogs by the vehemence of her running, and the lungs of him who pursues her. (ISh, Ṣgh.) — And أَنْقَطَعَ مِنْهُ سَحْرِي ‡ *I despaired of him*, or *it.* (A, Ḳ.) And أَنَا مِنْهُ عَلَى سَحْرِ صَرِيرٍ ‡ *I am not in despair of him*, or *it.* (A, B.) صَرِيرٍ سَحْرٍ is also expl. as signifying ‡ *Having his hope cut off*: and ‡ anything *despaired of.* (TA.) And صُرِمَ سَحْرَةُ means ‡ *His hope was cut off.* (TA.) — Also *The scar of a gall on the back of a camel*, (Ḳ, TA,) *when it has healed*, *and the place thereof has become white.* (TA.) — And *The upper*, or *highest*, *part* of a valley. (TA.) — See also سَحَارَةٌ. — And see سُحْر, in two places.

سُحْر: see the next preceding paragraph, in three places.

سِحْر: see سَحْر, first sentence. — [Also] an inf. n. of سَحَرَهُ, meaning ‡ The *turning* a thing *from its proper manner of being to another manner*: (T, TA: [accord. to the T, this seems to be proper; but accord. to the A, tropical:]) and hence, (T, TA,) ‡ *enchantment*, or *fascination*: (T,* Ṣ,* MA, KL, PṢ:) for when the enchanter (السَّاحِر) makes what is false to appear in the form of truth, and causes a thing to be imagined different from what it really is, it is as though he turned it from its proper manner of being: (T, TA:) the *producing what is false in the form of truth*: (IF, Mṣb:) or, in the common conventional language of the law, *any event of which the cause is hidden*, *and which is imagined to be different from what it really is*: and *embellishment by falsification*, and *deceit*: (Fakhr-ed-Deen, Mṣb:) or a *performance in which one allies himself to the devil*, *and which is effected by his aid*: (TA:) i. q. أُعْجُوبَةٌ [meaning *a kind of enchantment*, or *fascination*, *which captivates the eye and the like*, *and by which enchantresses withhold their husbands from other women*]: (Ṣ:) and *anything of which the way of proceeding or operation* (مَأْخَذُهُ) *is subtile*: (Ṣ, Ḳ:) accord. to Ibn-Abee-'Áïsheh, سِحْر is thus called by the Arabs because it changes health, or soundness, to disease: (Sh:) [and in like manner it is said to change hatred to love: (see 1:)] pl. أَسْحَارٌ and سُحُورٌ. (TA.) — Also ‡ *Skilful eloquence*: (TA:) or used absolutely, it is applied to that for which the agent is blamed: and when restricted, to that which is praiseworthy. (Mṣb.) Thus it is in the saying of Moḥammad, إِنَّ مِنَ البَيَانِ سِحْرًا

‡ [*Verily there is a kind of eloquence that is enchantment*]: because the speaker propounds an obscure matter, and discloses its true meaning by the beauty of his eloquence, inclining the hearts [of his hearers] in like manner as they are inclined by سِحْر: or because there is in eloquence a novelty and strangeness of composition which attracts the hearer and brings him to such a pass as almost diverts him from other things; therefore it is likened to سِحْر properly so called: and it is said to be السِّحْرُ الحَلَال [or *lawful enchantment*]. (Msb.) The saying of Mohammad mentioned above was uttered on the following occasion: Keys Ibn-'Asim El-Minkaree and Ez-Zibrikán Ibn-Bedr and 'Amr Ibn-El-Ahtam came to the Prophet, who asked 'Amr respecting Ez-Zibrikán; whereupon he spoke well of him: but Ez-Zibrikán was not content with this, and said, "By God, O apostle of God, he knows that I am more excellent than he has said; but he envies the place that I have in thine estimation:" and thereupon 'Amr spoke ill of him; and then said, "By God, I did not lie of him in the first saying nor in the other; but he pleased me, and I spoke as pleased; then he angered me, and I spoke as angered:" then Mohammad uttered the above-mentioned words. (TA.) Their meaning is, but God knows best, he praises the man, speaking truth respecting him, so as to turn the hearts of the hearers to him, (K,) or to what he says; (TA;) and he dispraises him, speaking truth respecting him, so as to turn their hearts also to him, (K,) or to what he says after. (TA.) A'Obeyd says nearly the same. Or, as some say, the meaning is, that there is an eloquence that is sinful like سِحْر. (TA.) — Also ‡ *Skill; science:* Mohammad said, مَنْ تَعَلَّمَ بَابًا مِنَ النُّجُومِ فَقَدْ تَعَلَّمَ بَابًا مِنَ السِّحْرِ ‡ [*He who learneth a process of the science of the stars* (meaning *astrology or astronomy*) *learneth a process of enchantment*], which may mean that the science of the stars is forbidden to be learned, like the science of enchantment, and that the learning of it is an act of infidelity: or it may mean that it is *skill*, and *science*; referring to what is acquired thereof by way of calculation; as the knowledge of eclipses of the sun or moon, and the like. (ISd, TA.) — Also ‡ *Food; aliment; nutriment:* so called because its effect is subtile. (TA.) — غَيْثٌ ذُو سِحْرٍ means † *Superabundant rain.* (TA.)

سَحْر: see سُحْر, in two places. — Also, (S, A, Mgh, Msb, K, &c.,) and ↑ سُحُر, (TA,) and ↑ سُحُر, (Msb,) and ↑ سَحَرِيَّة, and ↑ سَحَرِيَّة, (K,) ‡ The *time a little before daybreak:* (S, K:) or [simply] *before daybreak:* (Msb:) or the *last part of the night:* (Lth, Mgh:) or the *last sixth of the night:* (Mgh:) the pl. of سَحَر (Msb) and of سُحْر (TA) and of سُحُر, (Msb,) is أَسْحَار: (Msb, K, TA:) the سَحَر is thus met. called because it is the time of the departure of the night and the coming of the day; so that it is the مُنْتَفَّس [lit. the "time of the breathing," by which is meant the "shining forth,"] of the dawn: (A:) there are two times of which each is thus called; one, which is [specially] called السَّحَر الأَعْلَى, [or *the earlier* or of anything: (K:) from the time of night so called: (A:) pl. أَسْحَار. (T, A, K.)

سَحْر: see سُحْر.

سَحَر: see سَحْر, first sentence, in two places.

سَحَرِيَّة: see سَحْر: = and سَحَرِيَّة, in five places.

سَحَرِيَّة and سَحَرِيَّة: see سَحَر; each in two places.

سُحْر *A meal, or food,* (Mgh, Msb, TA,) or [particularly] سَوِيق [generally meaning *meal of parched barley*], *that is eaten at the time called the* سَحَر; (S,* Mgh, Msb, K,* TA;) or *a draught of milk that is drunk at that time.* (TA.) It is repeatedly mentioned in trads. [relating to Ramadán, when the Muslim is required to be exact in the time of this meal], and mostly as above; but some say that it is correctly [in these cases] with ḍamm, [i. e. سُحُر, which see below,] because the blessing and recompense have respect to the action, and not to the food. (TA.)

سُحُر, an inf. n. [without a verb properly belonging to it, or rather a quasi-inf. n., for its verb is سَحَرَ], (TA,) The act of *eating the meal, or food,* [or *drinking the draught of milk,*] *called the* سَحَر [q. v.]. (Msb, TA.)

سَحِر: see سَحِر. — Also A man *having his lungs* (سَحْر) *ruptured;* and so ↑ سَحِر. (TA.) — And *Having a complaint of the belly,* (K, TA,) *from pain of the lungs.* (TA.) — And A horse *large in the belly,* (K,) or *in the* جَوْف [which often means the *chest*]. (TA.) = [And An arrow *wounding the lungs:* so accord. to Freytag in the "Deewán el-Hudhaleeyeen."]

سُحَيْرًا: see سَحَر, in the latter half of the paragraph.

سُحَارَة The *parts, of a sheep or goat, that the butcher plucks out* (K, TA) *and throws away,* (TA,) *consisting of the lungs, or lights,* (سَحْر,) *and the windpipe,* (K, TA,) *and the appendages of these.* (TA.)

سَحَّار: see سَاحِر, in two places.

سَحَّارَة ‡ *A certain plaything of children;* (A, K, TA;) *having a string attached to it;* (A;) *which, when extended in one direction, turns out to be of one colour; and when extended in another direction, turns out to be of another colour:* (A,* TA:) it is also called سَحَّار: and whatever resembles it is called by the former appellation: so says Lth. (TA.)

سَاحِر ‡ [*An enchanter;*] a man *who practices* سِحْر; as also سَحَّار [in an intensive sense, or denoting habit or frequency]: pl. of the former سَحَرَة and سَحَّار; and of ↑ the latter, سَحَّارُونَ only, for it has no broken pl. (TA.) [Hence,] one says, لَهَا عَيْنٌ سَاحِرَةٌ ‡ [*She has an enchanting, or a fascinating, eye*], and عُيُونٌ سَوَاحِرُ [*enchanting, or fascinating, eyes*]. (A, TA.) And أَرْضٌ سَاحِرَةٌ ‡ [*A land of delusive mirage*]. (A, TA.) — And † *Knowing, skilful, or intelligent.* (S,* TA.)

مُسَحَّرٌ, of which the pl. occurs in the Ḳur xxvi. 153 and 185, means *Having* سَحْر or سِحْر [i. e. *lungs*]; (Bḍ, TA;) or *created with* سَحْر [or *lungs*]; (Ṣ;) i. e. a human being: (Bḍ:) or *diverted [from want] with food and drink*: (Ṣ,* TA:) and this seems to be implied by the explanation in the Ḳ; which is *hollow*; from Fr: (TA:) or *enchanted time after time, so that his intellect is disordered, or rendered unsound:* (A, TA:) or *enchanted much, so that his reason is overcome:* (Bḍ, Jel:) [see also مَسْحُور:] or *deceived, deluded, beguiled, circumvented,* or *outwitted.* (TA.)

مُسَحَّرٌ *Having his lungs* (سَحْر), or *his heart* (سَحْرَة), *hit,* or *hurt;* as also ✝ سَحِير [q. v.]. (TA.) — [✝ *Enchanted, or fascinated.*] — ✝ *Deprived of his reason or intellect; corrupted or disordered [in his intellect].* (IAạr, Sh.) [See also مُسَحَّر.] — ✝ *Food* (طَعَام) *marred, or spoilt,* (Ḳ, TA,) *in the making thereof.* (TA.) ✝ Herbage *marred, or spoilt.* (TA.) ✝ A place *marred, or spoilt, by much rain, or by scantiness of herbage.* (Ḳ.) The fem., with ة, accord. to Az, signifies ✝ Land (أَرْض) *marred, or spoilt, by superabundant rain, or by scantiness of herbage:* accord. to ISh, ✝ land *in which is little milk*; i. e. [because] *without herbage:* accord. to Z, [in the A,] ‡ land *that produces no herbage.* (TA.) — And the fem., applied to a she-goat, ‡ *Having little milk:* (A, TA:) or *large in her udder, but having little milk.* (Ḥam p. 26.)

مُتَسَحِّر: see سَحُور, second sentence.

سحف

1. سَحَفَهُ, (Ṣ, Ḳ, TA,) aor. ˊ, (Ḳ, TA,) inf. n. سَحْف, (Ṣ, TA,) *He pared it,* or *peeled it, off;* (Ṣ, Ḳ, TA;) namely, a thing; (TA;) and [particularly] the fat from the back (Ṣ, Ḳ) of the sheep or goat, (Ṣ, TA,) not of the she-camel, as is indicated by the context in the Ḳ, (TA,) by reason of its abundance, after which he roasted it, (Ṣ, TA,) i. e., accord. to the Ṣ, the fat, but accord. to others the sheep or goat: (TA:) so says ISk. (Ṣ, TA.) — And سَحَفَهُ, (Lth, TA,) inf. n. as above, (Lth, Ḳ, TA,) *He removed it,* or *stripped it off,* namely, hair from skin, *so that none of it remained.* (Lth, Ḳ, TA.) — Hence, (TA,) سَحَفَتِ الإِبِلُ ‡ *The camels ate what they would.* (Ḳ, TA.) — And سَحَفَتِ الرِّيحُ السَّحَابَ ✝ *The wind removed the clouds;* (Lth, Ḳ;) as also ✝ اِنْسَحَفَتْ. (Zj, Ḳ, TA: in the ḲK اِسْتَحْفَتْ.) — سَحَفَ رَأْسَهُ, (Ṣ, Ḳ,) inf. n. as above, (TA,) *He shaved his head* (Ṣ, Ḳ, TA) *so as to remove the hair utterly.* (TA.) — سَحَفَ الشَّيْءَ, and السُّحَافَة, (Ḳ,) aor. and inf. n. as above, (TA,) *He burned the thing,* and *the palm-tree &c.;* (Ḳ, TA;) *in the case of the palm-tree, by kindling fire at the stumps of the branches, being unable to strip them off.* (Aboo-Naṣr, TA.) — And سَحَفَهُ *He* (i. e. God) *caused him to be affected with* سُحَاف, i. e. *consumption,* or *ulceration of the lungs.* (TA.)

4. اسحف *He sold the fat termed* سَحَفَة. (Ḳ.) = See also 1.

سَحْف *Fat,* as a subst.: pl. سِحَاف. (TA.) An Arab of the desert said, أَتَوْنَا بِصِحَافٍ فِيهَا لِحَامٌ وَسِحَافٌ *They brought us bowls in which were sorts of flesh-meat and of fat.* (IAạr, Ḳ,* TA.)

سَحَفَة *A piece, or portion, of fat;* in a general sense: (TA:) or the *portion of fat that is upon the back,* (Ṣ, Ḳ, TA,) *sticking to the skin, in the part between the two shoulder-blades, extending to the haunches:* so says ISk: (Ṣ, TA:) or *that is upon the two sides and the back:* and it is never but from fatness: accord. to IKh, it is in all beasts except the camel: ISd says that, accord. to some, it is in the camel [also]. (TA.) — And [the dual] سَحَفَتَانِ *The two sides of the tuft of hair that is between the lower lip and the chin:* (Aboo-Sa'eed, Ḳ:) pl. سَحَفَاتٌ. (TA.) = See also سَحِيف. = [Freytag makes it to be also syn. with مَسَحْف, as on the authority of the Ḳ, in which I do not find it in this sense.]

سُحَافَة: see what next follows.

سُحَفِيَّة (in which the ن is augmentative, TA) A man *having the head shaven;* (IB, Ḳ, TA;) as also ✝ سَحَفِيَّة. (IB, TA.) — And with the article ال, *What one has shaven off:* thus it is sometimes a subst.; and sometimes, [i. e. in the former sense,] an epithet. (IB, TA.) = Also *A certain beast, or creeping thing:* (Seer, TA:) [SM says,] I think it is the سَحْفِيَة [or *tortoise*]. (TA.)

سُحَاف *Consumption;* or *ulceration of the lungs;* syn. سِلّ. (Ṣ, Ḳ.)

سَحُوف A bucket (دَلْو) *that takes, and bears away, the water that is in a well.* (Seer, Ḳ.) = Also, applied to a she-camel, *Of which the fat has gone away.* (ISd, TA.) — And, applied to a sheep or goat, or to a ewe or she-goat, (جَاحِر,) *Having a portion of fat such as is termed* سَحَفَة, or *two such portions of fat;* as also ✝ أَسْحُوف: (TA:) or, so applied, (Ṣ,) and applied to a she-camel, (Ṣ, Ḳ,) and to a he-camel, (Ḳ,) *having abundance of* سُحَاف, (Ṣ,* Ḳ, TA,) pl. of سَحِيفَة [q. v.]; or *having abundance of the fat termed* سَحَفَة. (TA.) — Also A she-camel *long in the teats.* (IDrd, Ḳ.) — And A she-camel *narrow in the orifices of the teats.* (IDrd, Ḳ.) — And A she-camel *that drags her feet, or the extremities of her feet, upon the ground, in going along;* (Ḳ, TA;) so say some; i. e., by reason of fatigue: a dial. var. of زَحُوف. (TA.) — And A sheep, or ewe, *thin in the wool of the belly.* (Ḳ.) — In the Ḳ, three other meanings are erroneously assigned to this word; one of them belonging to سَحِيفَة, and each of the others to سَحِيف. (TA.)

سَحِيف, (ISk, Ṣ, Ṣgh, TA,) accord. to the context in the Ḳ سَحُوف, which is wrong, in this and the next sense, (TA,) The *sound* of the mill *when one grinds.* (ISk, Ṣ, Ṣgh, Ḳ.*) And The *sound of the streaming* of milk from the udder; (O, Ḳ,* TA;) as also ✝ سَحِيفَة. (Ḳ,* TA.)

سَحِيفَة The *fat called* سَحَفَة *that one has pared off from the back of a sheep or goat.* (ISk, Ṣ.) — And sing. of سَحَائِف, (Lth, TA,) which signifies The *layers of fat between the layers [of flesh] of the flanks:* and *similar wide portions of fat that are seen adhering to the skin.* (Lth, Ḳ, TA.) — Also *A rain* (مَطَرٌ) *that sweeps away that along which it passes:* (Ṣ, O, L, TA:) in the Ḳ, by the omission of كَسَفِينَة, this meaning is erroneously assigned to سَحُوف: accord. to Aṣ, *a sharp rain, that sweeps away everything:* and سَحِيفَة, with ق, a vehement rain, consisting of large drops, but of little width: pls. سَحَائِف and سَحَائِق. (TA.)

أَسْحُوف: see سَحُوف. — أَسْحُوفُ الأَحَابِيلِ, (Ḳ,) mentioned by ISh, on the authority of Aboo-Aslam, (TA,) and أَسْحُوفُ الإِحَالِيلِ, (Ḳ,) thus accord. to Sb, (TA,) A she-camel *wide in the orifices of the teats:* (Aboo-Aslam, Ḳ:) or *having much milk, the streaming of which causes a sound to be heard.* (Aboo-Málik, Ḳ,* TA.)

مَسْحَف The *mark, or track,* of a serpent, *upon the ground;* (Ibn-'Abbád, Ḳ;) as also مَزْحَف. (TA.)

أَرْضٌ مُسْحَفَة, with fet-ḥ [to the ح, or perhaps to the ر and ح], *A land of which the herbage is thin* [or *scanty*]: mentioned in the Ḳ in art. سخف, as being [written مُسْخِفَة,] like مُسْحِنَة. (TA.)

مِسْحَفَة *A thing with which flesh, or flesh-meat, is pared.* (Ibn-'Abbád, Ḳ.)

مَسْحُوف A man *affected with* سُحَاف, i. e. *consumption,* or *ulceration of the lungs;* (Ṣ;) syn. مَسْلُول. (Ḳ.)

سحق

1. سَحَقَهُ, (Ṣ, Mṣb, Ḳ,) aor. ˊ, (Mṣb, Ḳ,) inf. n. سَحْق, (Mṣb,) *He bruised, brayed,* or *pounded, it;* syn. دَقَّهُ; (Mgh, Ḳ;) namely, a thing, (Ṣ, TA,) or medicine: (Mgh, Mṣb:) or *i. q.* سَكَّهُ [app. as meaning *he bruised, brayed, or pounded, it coarsely;* but see this latter verb]: (Ṣ, Ḳ:) or it signifies *[he did so in a degree] less than what is meant by* دَقَّهُ: (Lth, Ḳ:) or *[he pondered, or pulverized, it;* i. e.*] he bruised, brayed, or pounded, it finely:* or *he bruised, brayed, or pounded, it time after time.* (TA.) — [Hence,] سَحَقَتِ الرِّيحُ الأَرْضَ, (Ḳ,) aor. and inf. n. as above, (TA,) ‡ *The wind effaced the traces of the ground,* (Ḳ, TA,) *and carried away the broken particles [that were upon it]:* (M, TA:) or *passed along as though it were bruising, or braying, or pounding,* (كَأَنَّهَا تَسْحَق,) *the dust:* (O, Ḳ:) or *pared, or abraded, the surface of the earth by its vehement blowing;* as also سَحَتَتْهَا [q. v.]. (T, A, TA.) — And سَحَقَهُ, (Ḳ, TA,) aor. and inf. n. as above, (TA,) ‡ *He wore it out;* namely, a garment. (Ḳ, TA.) And سَحَقَهُ مَرُّ الزَّمَانِ ✝ *The course of time rendered it* (a garment) *thin and worn out.* (O, TA.) And سَحَقَهُ البِلَى ✝ [*Wear wasted it*]; namely, a garment. (TA.) — Also *He,* or *it, rendered it soft,* or

smooth; namely, a hard thing. (K.) — And † *He destroyed it*; and so ↓ اسحقهُ. (Har p. 257-8.) — سَحَقَ القَمْلَةَ *He killed the louse.* (K.) — سَحَقَ رَأْسَهُ *He shaved his head.* (K.) — سَحَقَتِ العَيْنُ دَمْعًا *The eye spent its tears; shed them, or let them fall.* (K, TA;) — See also 4. — سَحُقَ, aor. ², inf. n. سُحُوقَةٌ, † *It* (a garment) *was, or became, old, and worn out;* (K;) [and so, app., سَحِقَ, inf. n. سَحَقٌ, accord. to a usage of this noun, in the Deewán el-Hudhaleeyeen, mentioned by Freytag, and agreeably with the phrase ثَوْبٌ سَحِقٌ, mentioned below;] as also ↓ اسحق, (Yaʼkoob, Ṣ, Mṣb, K,) inf. n. إِسْحَاقٌ. (Mṣb.) — سَحَقَ, (Ṣ, Mṣb, K,) aor. ², and سَحِقَ, aor. ⁻; (K;) inf. n. سُحْقٌ (Ṣ,* Mṣb,* K) [and app. سُحُوقٌ also]; *It* (a thing, Ṣ, or a place, Mṣb) *was, or became, distant, or remote;* (Ṣ, Mṣb, K;) as also ↓ اسحق, and ↓ انسحق. (TA.) سُحْقًا and سُحْقًا are both syn. with بُعْدًا. (Ṣ, K.) One says, سُحْقًا لَهُ, (Ṣ, Mṣb,) a form of imprecation, (Mṣb,) meaning *May God alienate him, or estrange him, from good, or prosperity!* or *curse him!* i. e. may he not be pitied with respect to that which has befallen him! like بُعْدًا لَهُ: the most approved way is to put the noun thus in the accus. case as an inf. n.; but the tribe of Temeem say, بُعْدٌ لَهُ, and سُحْقٌ لَهُ. (TA in art. بعد.) — سَحَقَتِ النَّخْلَةُ *The palm-tree became tall:* (K:) or *tall with smoothness* [*of its trunk*]. (TA.) — سَحَقَتِ الدَّابَّةُ, [inf. n. سَحْقٌ,] *The beast ran vehemently:* or *ran a pace above that termed* مَشْيٌ *and below that termed* حَضْرٌ, (K, TA,) agreeably with what is said in explanation of السَّحْقُ in the Ṣ: or *below that termed* حَضْرٌ *and above that termed* سَمْجٌ. (TA.)

3. مُسَاحَقَةُ النِّسَاءِ [meaning † *The mutual act, of women, indicated by the epithet* سَحَّاقَةٌ (q. v.), as also ↓ تَسَاحُقٌ] is post-classical: (T, TA:) such it is said to be. (Mgh.)

4. اسحقهُ: see 1. — Said of God, (Ṣ, TA,) *He removed him far away, or alienated him, or estranged him, in a general sense, or from good, or prosperity*; syn. أَبْعَدَهُ; (Ṣ, O, K, TA; [accord. to the CK انسحقهُ, which is wrong;]) as also ↓ سَحَقَهُ; *or, from his mercy.* (TA.) — اسحق as intrans.: see 1, in two places. — Also, [in the CK, erroneously, انسحق,] said of a camel's foot, *It was, or became, smooth, with a degree of hardness*; syn. مَانَ. (ISk, Ṣ, O, K.) — And said of an udder, *It lost its milk, and became wasted, and clave to the belly:* (ISk, Ṣ, O, K:) or *it dried up:* (Aṣ, TA:) or *it went away*; and *wasted.* (A'Obeyd, TA.) — And اسحقت الدَّلْوُ *The bucket became empty of what was in it.* (TA.)

6. تَسَاحُقٌ The act of *rubbing together.* (KL.) See also 3.

7. انسحق [*It was, or became, bruised, brayed, or pounded:* &c.:] quasi-pass. of سَحَقَهُ as expl. in the first sentence of this art. (Ṣ, O, K.) — Said of a garment, *It was, or became,* [*worn out; or thin and worn out*; (see 1;) or] *threadbare, or napless, while new.* (TA.) — And [said of a place,] *It was wide, or ample.* (O, K.) — See also 1. — انسحق الدَّمْعُ *The tears were shed.* (TA.)

سَحْقٌ *An old and worn-out garment,* (Ṣ, Mgh, O, Mṣb, K,) *that has become thin,* (O,) *and threadbare;* (Ḥam p. 501;) also used as a prefixed noun, (Mgh, Mṣb,) so that you say سَحْقُ بُرْدٍ [meaning as above], (Mgh,) and سَحْقُ عِمَامَةٍ [*an old and worn-out turban*]: (Mgh, Mṣb:) and one says ثَوْبٌ سَحْقٌ, [using it as an epithet,] (O, TA,) and ↓ ثَوْبٌ سَحِقٌ. (Ḥar p. 258, [but for this I have found no other authority, and it may be a mistranscription,]) and ↓ ثَوْبٌ مُسَحَّقٌ likewise signifies *an old and worn-out garment:* (TA:) سَحْقٌ applied to a garment is an inf. n. used as a subst.: (O, TA:) the pl. is سُحُوقٌ. (TA.) Hence one says سَحْقُ دِرْهَمٍ, meaning † *A* [*bad*] *dirhem* [or] *such as is termed* زَائِفٌ. (Mgh.) — Also *A pastor's bag* (كِنْف): so in a verse cited voce خُفٌّ (Ṣ in art. خف.) — And † *Thin clouds:* (K:) likened to an old and worn-out garment. (TA.) — And The *mark,* or *scar, of a gall,* or *sore, on the back of a camel, when it has healed, and the place thereof has become white:* (TA:) [like سَلْقٌ and سَلَقٌ.]

سَحِقٌ: see the next preceding paragraph.

سُحْقَةٌ *Baldness:* of the dial. of El-Yemen. (Freytag, from IDrd.)]

سَحُوقٌ *Tall;* applied to a palm-tree; (Ṣ, Mṣb, K:) as also سَحُوقَةٌ; (Ṣ;) and to a he-ass and to a she-ass; (Ṣ, K;) and by some, metaphorically, to a woman; (TA;) and ↓ سَحْسَحٌ signifies the same, (K,) applied to a man; (TA;) and سَحُوقٌ, (K,) applied to a palm-tree signifies *long in respect of the legs:* (IB:) or سَحُوقٌ applied to a palm-tree signifies *tall so that its fruit is far above the gatherer;* Aṣ says, I know not whether the be with a bending: or, accord. to Sh, so applied, *smooth and tall, having no stumps of the branches remaining* [*upon the trunk*]; and to such the neck of a horse is likened by a poet: and applied to a he-ass and to a she-ass, *tall, and advanced in age:* (TA:) pl. سُحُقٌ, (Ṣ, O, Mṣb,) like رُسُلٌ, (Mṣb,) or سُحُقٌ. (So in the K.) One says also جَنَّةٌ سَحُوقٌ, meaning *A garden of tall palm-trees.* (TA.)

سَحِيقٌ *Bruised, brayed,* or *pounded:* (Mgh:) [&c.: (see 1, first sentence:)] *i. q.* ↓ مَسْحُوقٌ: (O:) applied to musk; (Mgh, O;) and to saffron. (Mgh in art. ورس.) — And *Distant; remote;* (Ṣ, Mṣb, K;) applied to a thing, (Ṣ,) or to a place; (Mṣb, K;) as also ↓ أَسْحَقُ; (IB, TA;) and ↓ سَاحِقٌ in the same sense, applied to a place, is allowed in poetry. (TA.) One says, إِنَّهُ لَبَعِيدٌ سَحِيقٌ [app. meaning *Verily he,* or *it, is very distant or remote*]. (TA.)

سَحِيقَةٌ *A great rain that sweeps away that along which it passes:* (K:) or, accord. to Aṣ, سَحِيقَةٌ, with ف, has this meaning; and the former word signifies *a vehement rain, consisting of large drops,* (TA in the present art.,) *but of little width:* pls. سَحَائِقُ and سَحَائِفُ. (TA in art. سحف.)

سَحَّاقَةٌ [*Fricatrix; quæ confricta libidinem alterius explet:* (Golius, from Meyd:)] an epithet of evil import, applied to a woman: (O, K:) pl. سَحَّاقَاتٌ: of such it is said that they are cursed by God. (Mgh.)

سُحُقٌ: see سَحِيقٌ. — You say also سُحُقٌ بَاحِقٌ, meaning *Great distance* or *remoteness.* (TA.)

سُوحَقُ: see سُحُوقٌ, in two places.

أَسْحَقُ: see سَحِيقٌ. — [Also *Bald:* of the dial. of El-Yemen. (Freytag, from IDrd.)]

مِسْحَقٌ *An instrument with which one bruises, brays, or pounds:* &c.: (مُسْحَقٌ بِهِ:) [see 1, first sentence.] (TA.)

مَسْحُوقٌ: see سَحِيقٌ.

مُنْسَحِقٌ: see سَحِيقٌ. — Also *Wide, or ample.* (TA.) دَمْعٌ مُنْسَحِقٌ *Tears pouring forth;* syn. مُنْدَفِقٌ: (Lth, Az, TA:) in the K, مُنْدَفِعٌ: (TA:) pl. مَسَاحِيقُ, which is extr.; (K;) like مَكَاسِيرُ pl. of مُنْكَسِرٌ. (TA.)

سحل

1. سَحَلَهُ, aor. ², (K,) inf. n. سَحْلٌ, (Ṣ, TA,) *He pared it; peeled it;* or *stripped off, scraped off, rubbed off, abraded,* or *otherwise removed, its outer covering* or *integument,* or *superficial part:* or *he pared, peeled,* or *stripped, it off:* (Ṣ, K, TA:) this is the primary signification: (Ṣ:) and *he filed it.* (TA.) It is said in a trad., فَجَعَلَتْ تَسْحَلُهَا لَهُ, i. e. *And she betook herself to paring off from it the flesh that was upon it for him:* or, as some relate it, تَسْحَاهَا, which means the same. (TA.) — [Hence,] الرِّيَاحُ تَسْحَلُ الأَرْضَ † *The winds strip off what is upon the earth,* (K, TA,) or *the surface of the earth.* (TA: and the like is said in the Ṣ.) — And سَحَلَهُ, (Ṣ, K,) inf. n. as above, (TA,) † *He struck him a hundred lashes, or strokes of a whip,* (Ṣ, K, TA,) *and pared off his skin,* (TA,) *or as though he pared off his skin.* (Ṣ.) — And سَحَلَ فُلَانٌ † *Such a one reviled* [another], *and blamed* [him: like as you say, قَمَرَ بِاللِّسَانِ]. (K. [See مِسْحَلٌ as meaning "a tongue."]) One says, وَجَدَ النَّاسُ يَسْحَلُونَهُ † *He found the people reviling him,* (K, TA,) *and blaming him, and speaking evil of him behind his back, or in his absence, or otherwise.* (TA.) — سَحَلْتُ الشَّيْءَ *i. q.* سَحَقْتُهُ [*I bruised, brayed, or pounded, the thing:* or *pulverized it:* &c.]. (Ṣ.) — سَحَلَ الثَّوْبَ *He washed the clothes,* [*beating them in doing so,*] *and removed* [*or rubbed off*] *from them the soils.* (TA.) — سَحَلْتُ الدَّرَاهِمَ *I made the pieces of money smooth.* (Ṣ.) Accord. to ISk,

I poured out, or forth, the pieces of money: as though I rubbed them, one against another. (S.) [Or] سَحَلَ الدَّرَاهِمَ, aor. as above, (K,) and so the inf. n., (TA,) *i. q.* انْتَقَدَهَا [which signifies *He picked the pieces of money, separating the good from the bad; or examined them to do so*: and also *he received the pieces of money*]. (K.) And سَحَلَ عَلَيْهِ مِائَةَ دِرْهَمٍ *I paid him a hundred dirhems in ready money.* (S.) [Or] *He paid the creditor a hundred dirhems in ready money.* (K.) ― سَحَلَ الثَّوْبَ, (K,) aor. and inf. n. as above, (TA,) *He wove the garment, or piece of cloth, of spun thread not formed of two twists:* (K:) or *he wove it without having twisted its warp* [i. e. *without having made its warp to consist of threads of two twists*]. (TA.) ― And سَحَلْتُ الحَبْلَ *I formed the rope of a single twist;* (S, TA;) and accord. to some, one says also أَسْحَلْتُهُ, but the former is the chaste expression. (TA.) [Hence,] سُحِلَتْ مَرِيرَةُ فُلَانٍ is said of one whose strength has become weakened; meaning ↕ *His well-twisted rope, or rope of two twists, has become a rope of a single twist.* (TA.) ― سَحَلَ القِرَاءَةَ, inf. n. سَحْلٌ, *He performed the reading, or recitation, in consecutive portions, continuously*: and some relate it with ح [i. e. سَحَلَ]: سَحْلٌ is syn. with سَرْدٌ, signifying the *making* [a thing] *to be consecutive in its parts, or portions.* (TA.) ― بَاتَتِ السَّمَاءُ تَسْحَلُ لَيْلَتَهَا ↕ *The sky continued pouring forth water that night:* (Aṣ, S, TA:) inf. n. as above. (TA.) ― And سَحَلَتِ العَيْنُ, (K,) aor. as above, (TA,) inf. n. سَحْلٌ and سُحُولٌ, ↕ *The eye wept;* (K;) *poured forth tears.* (TA.) ― سَحَلَ, aor. ـُ (S, K) and ـِ (K,) inf. n. سَحِيلٌ and سُحَالٌ, (S,* K, [the latter inf. n. erroneously written in the CK سِحَالٌ]) *He* (an ass) *made a rolling sound in his chest;* whence the ass of the desert is called ↕ مِسْحَلٌ: (S: [see also سَحِيلٌ below:]) *he* (a mule, K, and an ass, TA) *brayed.* (K, TA.)

3. ساحلوا, (S, K,) inf. n. مُسَاحَلَةٌ, (TA,) ↕ *They took,* (S,) *or came,* (K,) *to the* سَاحِل [*or shore,* &c., of the sea]. (S, K, TA.) Hence, in a trad. respecting Bedr, فَسَاحَلَ بِالعِيرِ *And he brought the caravan to the* سَاحِل *of the sea.* (TA.) ― هُوَ يُسَاحِلُهُ, inf. n. سِحَالٌ and مُسَاحَلَةٌ, *He contends, disputes, or litigates, with him.* (TA.)

4. اسْحَلَّ فُلَانٌ ↕ *He found the people revilling such a one,* (K, TA,) *and blaming him, and speaking evil of him behind his back, or in his absence, or otherwise.* (TA.) ― See also 1, in the latter half of the paragraph.

7. انسحل *It became pared, or peeled; or had its outer covering or integument, or its superficial part, stripped off, scraped off, rubbed off, abraded, or otherwise removed: or it became pared, peeled, or stripped, off.* (K.) It is said, in this sense, of the surface of the earth [as meaning ↕ *It was stripped of what was upon it* by the wind: see 1, third sentence]. (TA.) ― انسحلت الدَّرَاهِمُ *The pieces of money became smooth.* (S.) ― *It poured out, or forth; or became poured out, or forth.* (TA.) ― انسحلت النَّاقَةُ ↕ *The she-camel was, or became, quick, or swift, in her going, or pace.* (Aṣ, TA.) ― انسحل بِالكَلَامِ ↕ *He* (an orator, S, TA) *ran on with speech:* (S, K, TA:) or *was fluent, and diffuse, or without pause, or hesitation, therein.* (TA.)

سَحْلٌ *A white garment or piece of cloth:* (Mṣb:) or *a white, thin garment or piece of cloth:* (TA:) or *a white garment or piece of cloth, of cotton,* (S, K,) *of those of El-Yemen:* (S:) pl. [of mult.] سُحُولٌ and سُحَلٌ (S, Mṣb, K) and [of pauc.] أَسْحَالٌ. (K. [See also ثَوْبٌ سَحُولِيَّةٌ, below.]) ― And *A garment, or piece of cloth, of which the spun thread is not composed of two twists;* as also ↕ سَحِيلٌ: (K:) or, as some say, the latter is not applied to a garment, or piece of cloth; but to thread, in a sense expl. below: (TA:) or, accord. to Aboo-Naṣr, it (the latter) is applied also to a garment, or piece of cloth, *of which the spun thread is a single yarn:* the مِسْرَد is that of which the spun thread is twisted of two yarns: and the مِتَنّ is that of which the warp and the woof are each of two yarns. (S, TA.) ― Also, (K,) or ↕ سَحِيلٌ, (S,) or both, (TA,) *A rope that is of a single strand;* (K, TA;) or the latter, a rope *that is twisted of one twist,* like as the tailor twists his thread; the مِسْرَد is that which is composed of two twists twisted together into one: (Aboo-Naṣr, S, TA:) such a rope is also termed ↕ مُسَحَّلٌ; but not ↕ مُسَحَّلٌ, for the sake of [analogy to] مِسْرَد (S, TA;) or the latter epithet is sometimes applied to it: (S, TA: [see also مُسَحَّل:]) ↕ سَحِيلٌ likewise signifies thread *not twisted;* (Aboo-Naṣr, S, TA;) or spun thread *not composed of two twists.* (TA.) ― Also *Ready money:* (S, TA:) an inf. n. used as a subst. [properly so termed]. (TA.)

سُحَالٌ: see سَحِيلٌ.

سَحَالٌ: see مِسْحَلٌ.

سَحُولٌ *One who beats and washes and whitens clothes:* hence, accord. to some, ثَوْبٌ سَحُولِيَّةٌ [q. v.]. (TA.)

سَحِيلٌ: see سَحْلٌ, in three places. ― Also, and ↕ سُحَالٌ, [both mentioned above as inf. ns., (see 1, last sentence,)] The *rolling sound in the chest of the ass:* (S, K:) or the former, [and probably the latter also,] the *most vehement braying* of the wild ass. (TA.)

سُحَالَةٌ *Filings* of gold and of silver (S, K) and the like, (S,) or of anything. (TA.) ― The *husks* of wheat and of barley and the like (K, TA) *when stripped off* therefrom, and so of other grains, as rice and [the species of millet called] دُخْن: accord. to Az, the *particles that fall off* of rice and of millet (ذُرَة) *in the process of bruising, or braying, or pounding, like bran.* (TA.) ― And [hence,] ↕ The *refuse, or lowest or basest* or *meanest sort,* of a people or party of men. (IqAr, K, TA.)

سَحُولِيَّةٌ: see ثَوْبٌ سَحُولِيَّةٌ. ― *Certain garments, or pieces of cloth,* (S, Mgh, Mṣb, K, TA,) *of cotton,* (S, TA,) *white,* (Mgh, TA,) *so called in relation to* سَحُول, (S, Mgh, Mṣb,) *a place,* (S, K,) *or town,* (Mgh, Mṣb,) *of El-Yemen,* (S, Mgh, Mṣb, K,) *where they are woven,* (K,) *or whence they are brought:* (Mṣb:) some say سُحُولِيَّةٌ, with ḍamm; (Mgh, Mṣb, TA;) so say Az and El-Ḳutabee; (Mgh;) a rel. n. from سُحُول, pl. of سَحْل, (Mgh, Mṣb,* TA,) meaning "a white garment or piece of cloth (Mgh, TA) of cotton;" (TA;) but this is [said to be] a mistake; (Mṣb;) or it is allowable because فُعُول sometimes occurs as the measure of a sing., to which this pl. is likened; as is said in the O: (TA:) or the former appellation is applied, as some say, *to garments, or pieces of cloth, beaten and washed and whitened;* so called in relation to سَحُول meaning "one who beats and washes and whitens clothes." (TA.)

سَاحِل ↕ *A shore of a sea or great river* (S, Mṣb, K, TA) [and] *of a river* (نَهْر) like جُدّ; (Mgh in art. جد;) [generally, *a sea-shore, sea-coast, or seaboard;*] and *a tract of cultivated land, with towns or villages, adjacent to a sea or great river:* (K:) a reversed word, (IDrd, S, K,) by rule مَسْحُول, (IDrd, K,) of the measure فَاعِل in the sense of the measure مَفْعُول, (TA,) because the water abrades it, (IDrd, S, K, TA,) or comes upon it: (TA:) or [it is a possessive epithet, like دَارِع and نَابِل,] meaning *having abrading water* (ذُو سَاحِلٍ مِنَ المَاءِ) when the tide flows and ebbs and so sweeps away what is upon it. (K.) And The *side* (سِيف) of a valley. (K in art. سيف.) Pl. سَوَاحِل. (Mṣb.)

إِسْحِل *A kind of tree,* (AHn, S, K,) *resembling the [species of tamarisk called]* أَثْل, *and growing in the places where the [trees called]* أَرَاك *grow, in plain, or soft, tracts:* (AHn, TA:) *its twigs are used for cleaning the teeth:* (AHn, K,* TA:) and Imra-el-Keys likens the fingers of a woman to tooth-sticks (مَسَاوِيك) thereof. (S, TA. [See EM p. 30.]) It is [said to be] a word that has no parallel in form except إِجْرِز and إِجْرِد and إِبْلِم and إِثْمِد. (TA.)

أَسَاحِل [a pl. of which the sing. is not mentioned] *Water-courses,* or *places in which water flows.* (Ibn-'Abbád, K.)

مِسْحَل: see سَحْل.

مِسْحَل *An implement for cutting, hewing, or paring,* (Lth, K, TA,) *of wood.* (Lth, TA.) ― *A file.* (S, K.) ― [Hence,] ↕ The *tongue, in an absolute sense:* (K, TA:) [see مِبْرَد: or as being an instrument of reviling,] from سَحَلَ "he reviled." (TA.) J explains اللِّسَان الخَطِيب as meaning اللِّسَان, (K, TA,) and MF defends this as meaning *The tongue that speaks well:* (TA:) [and it is said in the Ḥam p. 683 to signify اللِّسَان الَّذِي لَا يَتَأَتَّى لِلْكَلَام, app. meaning *the tongue that does not prepare itself for speech*; i. e. *the ready tongue:*] but [F says that] the right reading is اللِّسَان وَالخَطِيب [i. e.]

مِسْحَل also signifies *i. q.* خَطِيبٌ † [*A speaker, an orator, or a preacher*; or *a good speaker* &c.]: and *an eloquent* مِسْحَلٌ مِسْحَلٌ مِسْحَلٌ (K, TA;) *one who scarcely, or never, stops short in his speech; excelling such as is termed* مِصْقَعٌ. (TA.) — † *One who is skilled in the reading, or reciting, of the Kur-án*: (K:) from سَحْل meaning the "making" [a thing] "to be consecutive in its parts, or portions;" and the "pouring forth" [water &c.]. (TA.) — *A copious rain*: (K:) from سَحْل meaning the act of "pouring forth." (TA.) — *A water-spout* (مِزْاب) *of which the water is not to be withstood* [so I render لَا يُقَاقُ مَاؤُه, app. meaning, *that pours forth its water with such violence that no obstruction will resist it*]. (O, K.) — The *mouth of a* مَزَادَة [*or leathern water-bag*]. (O, K.) — *A brisk, lively, sprightly, or active, waterer, or cup-bearer*. (O, K.) — *Extreme* (نِهَايَة) *in bounty, or munificence*. (O, K.) — *A courageous man, who acts,* (يَعْمَل, so in the M and K, TA,) *or charges, or makes an assault or attack,* (يَحْمِل, so in the O, TA,) *alone, or by himself*. (M, O, K.) — The *flogger who inflicts the castigations appointed by the law* (O, K) *before, or in the presence of, the Sultán*. (O.) — *I. q.* لِجَام [as meaning The *bridle, or headstall and reins with the bit and other appurtenances*]; as also مِسْحَال; (K;) like as you say مِنْطَق and نِطَاق, and مِئْزَر and إِزَار: (TA:) or its وِقَاس (K;) which is the *piece of iron that stands up in the mouth* [*from the middle of the bit-mouth*]; as IDrd says in the "Book of the Saddle and Bridle:" (TA:) and *two rings*, (K, TA,) *one of which is inserted into the other*, (TA,) *at the two extremities of the* شَكِير *of the bridle*, (K, TA,) *which is* [generally applied to *the bit-mouth*, but is here said by SM to be] *the piece of iron that is beneath the lower lip*: or, accord. to IDrd, the مِسْحَل of the bridle is *a piece of iron which is beneath the lower jaw*; and the وِقَاس is the piece of iron that stands up in the شَكِيمَة; and the شَكِيمَة is the piece of iron that lies crosswise in the mouth: and the pl. is مَسَاحِل: (TA:) or the مِسْحَلَانِ are *two rings at the two extremities of the* شَكِير *[or bit-mouth] of the bridle, one of which is inserted into the other [so that they occupy the place of our curb-chain]*: (S:) they are [also said to be] the حُدَّانِ [lit. *two cheeks*] of the bridle: (TA:) the مِسْحَل is beneath the part in which is the bridle, and upon it flow the foam and blood of the horse. (Az, TA voce قِيقَب. [See also لِجَام and وِقَاس.]) One says of a horse when exerting himself, and being quick, in his going, and thrusting forward therein his head, رَكِبَ مِسْحَلَهُ [*He bore upon his bridle*, &c.]. (O, TA.) And hence, (TA,) this phrase means [also] † *He* (a man, TA) *followed his error, not desisting from it*: (K, TA:) مِسْحَل signifying † *error*: (K:) and [in like manner] طَعَنَ فِى مِسْحَلِ ضَلَالَتِه means † *He hastened, and strove in his error*, (TA.) Also, the former of these two phrases, † *He resolved, or determined, upon the* [*or his*] *affair, and strove, or exerted himself therein*: (O, TA:) [for] مِسْحَل signifies also † *decisive resolution or determination*. (O, K, TA.) And † *He went on with energy in his discourse, sermon, speech, oration, or harangue*: (S, TA:) and so *in his poetry*. (A, TA.) — Also, [from the same word as meaning the "bridle," or "headstall &c.,"] ‡ The *side of the beard*: [like as it is called عِذَار because it is in the place corresponding to that of the عِذَار of a horse or the like: (جَانِب in the CK is a mistake for جَانِب:)] or the *lower part of each* عِذَار [*or side of the beard*], *to the fore part of the beard*; both together being called مِسْحَلَان: (K, TA: [أَسْفَل in the CK is a mistake for أَسْفَل:]) or the *place of the* عِذَار: (Az, TA:) or مِسْحَلَان meaning the *two temples*: (TA:) and (K) the عَارِض [*or side of the cheek*] of a man. (Ibn-'Abbád, O, K.) One says, شَابَ مِسْحَلُهُ, meaning ‡ *The side of his beard became white, or hoary*. (TA.) — *A clean* (O, K, TA) *thin* (TA) *garment, or piece of cloth, of cotton*. (O, K, TA. [See also مِسْحَل.]) — *A rope*, (K,) or *string, or thread*, (M, TA,) *that is twisted alone*: (K:) if with another, [i. e. with another strand,] it is termed مُبْرَم, and مُقَار. (TA. [See, again, مِسْحَل.]) — *A sieve*. (O, K.) — The *wild ass*: (S, TA:) [because of his braying:] see 1, last sentence: an epithet in which the quality of a subst. predominates. (TA.) — *A brisk, lively, sprightly, or active, ass*. (O.) — *A low, vile, mean, or sordid*, man. (O, TA.) — *A devil*. (O, TA.) — The name of *The* نَابِغَة (S, O) or [*familiar*] *jinnee or genie* (K) *of* [*the poet*] *El-Aashà*. (S, O, K. [In the K it is implied that it is with the article ال: but accord. to the S and O and TA, it is without ال.])

مُسَحْلَة *A ball of spun thread*. (AA, TA.)

مَسْحُول [*Pared, peeled*, &c.: see 1. — And hence, because abraded by the feet of men and beasts,] *A road*. (TA in art. رفع.) — And *An even, wide place*. (O, K.) — See also مِسْحَل. — *As an epithet* applied to a man, *Small and contemptible*. (O, K.) — And the name of *A camel belonging to* [*the poet*] *El-'Ajjáj*. (O, K.)

سحر

1. سَحَرَ, aor. ـِ, inf. n. سَحْر; and سَحِرَ; *He, or it, was, or became, black*. (Msb.)

2. سَحَّموا وَجْهَهُ *They blackened his face*; syn. حَمَّرُوهُ; as also سَخَّمُوهُ. (A, TA.)

4. اسحمت السَّمَآء *The sky poured forth its water*: (K:) mentioned as on the authority of IAqr: but it has been mentioned before, on his authority, as with ج. (TA.)

سَحْر: see سَحَرَة. — *A sort of tree*; (S, K;) like سَحَرَة: (S:) the latter also signifies a sort of tree: (K:) the former is said by ISk to be *a certain plant*: and by AHn, to be *a plant that grows like the* نَصِىّ *and* مِلَّان *and* عَنْكَث, *except that it is taller*; the سَحَرَة [i. e. the *single plant of this species*] *being sometimes as tall as a man, and larger*. (TA.) — Also *Iron*: (IAqr, K:) n. un. with ة; meaning *a lump*, or *piece, of iron*. (IAqr, TA.)

سُحَّر [a pl. of which the sing. is not mentioned,] The *blacksmith's hammers*. (IAqr, K.)

سُحَّمَة *Blackness*; (S, Msb, K;) as also سُحَار, (mentioned above as inf. n. of سَحِر,) and سُحَام; (K;) like سُخَمَة and سُخَام: (TA in art. سخر:) *a blackness like the colour of the crow to which the epithet* أُسَحَّم *is applied*. (Lth, TA.)

سُحَار: see the next preceding paragraph.

سُحَيْر: see the next following paragraph.

أَسْحَر *Black*; (S, Msb, K;) like أَسْخَر (TA in art. سخر;) applied to the crow; see سُحَمَة: (Lth, TA:) fem. سَحْرَآء; (Msb, TA;) applied to a plant of that colour; (ISk, TA;) and particularly to the نَصِىّ when it is of that colour, and thus applied as an intensive epithet; and to a woman in the same sense: (TA:) and إِسْحِمَان signifies anything *black* (ISd, K) accord. to some; but this is a mistake, for it is only أَسْحَم. (ISd, TA.) — [Hence,] الأَسْحَر is the name of *A certain idol*, (K, TA,) *which was black*. (TA.) — And *The night*. (TA.) — [Hence likewise,] أَسْحَم signifies also *Cloud* (سَحَاب): (S, K:) or, as some say, *black clouds*: and سُحَمَة signifies *a black cloud*. (TA.) — Also *Blood into which are dipped the hands of persons swearing, one to another*; (K;) or *blood into which the hand is dipped on the occasion of swearing with another or others*: said to have this meaning in the saying of El-Aṣàbà,

رَضِيعَىْ لِبَانِ ثَدْىِ أُمٍّ تَحَالَفَا
بِأَسْحَمَ دَاجٍ عَوْضُ لَا نَتَفَرَّقُ

[*Two foster-brothers by the sucking of the breast of one mother swore together, by dark blood into which they dipped their hands, that you, or they*, i. e. a tribe (قَبِيلَة) or a company of men (جَمَاعَة), for, without the context, the meaning is doubtful, *should not ever become separated*]: or it has here one, or another, of three meanings here following. (S.) — The *womb*. (S.) — The *nipple of a woman's breast*: (K:) or the *blackness of the nipple of a woman's breast*. (S.) — *A skin such as is termed* زِقّ *for wine*: (S, K:) because of its blackness: and سُحَيِّم also signifies a زِقّ. (TA.) — Also *A horn*: (S, K:) thus in the saying of Zuheyr,

وَتَنْبِيهُهَا عَنْهُ بِأَسْحَمَ مِدْوَدِ

[*And the frequent repelling of her*, or *them, from him with a horn*; so that مِدْوَد is merely an explicative adjunct, for it also means a horn, or it may be rendered here *an instrument for repelling*]: (S, * TA:) or [أسحم is here an epithet, and] the meaning is, *with a black horn*. (TA.) Another poet uses the phrase بِسَحْمَاوَيْنِ, (so in the TA, app. a mistranscription for بِذَلْوَيْنِ,) i. e., [reading بِذَلْوَيْنِ, *She repels*] *with a pair of horns*; using the fem. as meaning بِصَحِيحَتَيْنِ;

as though he said بِصِمِّيَّتَيْنِ سَحْمَاوَيْنِ [*with two black horns*]. (IAar, TA.) — The fem., السَّحْمَآءُ also signifies *The* دُبُر [here meaning *anus*]: (K:) because of its colour. (TA.) — For another signification of the fem., see سَحِمٌ.

أُسْحُمَانٌ *Of the colour termed* أُدْمَة [here app. meaning *tawniness*] *in an intense degree*. (TA.) — Also *A sort of tree*. (M, K.) A poet uses the phrase الأُسْحُمَانُ الأَسْحَمُ [*The black, or dark,* اسحمان]. (M, TA.)

إِسْحِمَانٌ: see أَسْحَمُ, first sentence.

سحن

1. سَحَنَ, (S, L, K,) aor. ـَ, (K,) inf. n. سَحْنٌ, (L,) *He broke* a stone. (S, L, K.) And *He crushed, bruised, brayed, or pounded,* a thing. (L.) — Also *He rubbed* [in the CK ذَلَكَ is erroneously put for ذَلَّكَ] a piece of wood *so as to make it smooth,* (L, K,) *with an instrument called* مِسْحَن, *without taking anything from it*. (L.)

3. ساحن البَالَ: see 5. — The inf. n. مُسَاحَنَة signifies also The *meeting* [another] *face to face*. (L, K.) — And you say, سَاحَنَكَ, (L,) inf. n. مُسَاحَنَة, (S, L, K,) *I mixed with thee in familiar, or social, intercourse*: (L:) and *did so in a good manner*. (S, L, K.) And سَاحَنَهُ الشَّيْءَ *He joined, or took part, with him in the thing*. (L.)

5. تَسَحَّنَ *He looked at the* سَحْنَة [*or aspect &c.*] *of the* مال [i. e. *cattle*, or other *property*]; as also ساحنهُ. (L, K.) You say, تَسَحَّنْتُ البَالَ فَرَأَيْتُ سَحْنَتَهُ حَسَنَةً [*I looked at the aspect of the cattle*, or other *property, and saw the aspect thereof to be goodly*]. (S, L.)

سَحْنٌ *A numerous congregation*: so in the phrase يَوْمُ سَحْنٍ [*A day of a numerous congregation*]. (K.)

سَحْنٌ *Quarter, shelter, or protection*; syn. كَنَفٌ: so in the saying, هُوَ فِى سَحْنِهِ [*He is in his quarter or shelter or protection*]. (K.)

سَحْنَة and ‡ سَحَنَة, (L, K,) or the latter, and, as sometimes pronounced, سَحَنَة, (S,) and ‡ سَحْنَآء and ‡ سَحَنَآء, (S, L, K,) pronounced سَحَنَآء by Fr, the only person heard by Ibn-Keysán to be thus pronounced because of the faucial letter, (S, L,) but ‡ سَحَنَة is better, (L,) *Aspect, appearance,* or *external state or condition*: (S, L, K:) and simply *state, or condition*: (L:) and *colour*: and *softness, or smoothness, of the external skin*: and *i. q.* نَعْمَة [as meaning *softness, or delicateness*: in the CK, النَّعْمَة is erroneously put for النَّعْمَة]. (L, K.) You say, إِنَّهُ لَحَسَنُ السَّحْنَة (L) and ‡ السَّحْنَآء (S, L) [*Verily he is goodly in aspect, &c.*]: and ‡ هٰؤُلَآءِ قَوْمٌ حَسَنٌ سَحْنَتُهُمْ [*These are a people, or party, whose aspect, &c., is goodly*]. (S, L.) And سَحْنَة is also expl. as signifying The *beauty of the hair, and of the complexion, and of the external skin*, of a man. (L.) And it occurs in a trad. as meaning The *external skin of the face*; and is sometimes pronounced ‡ سَحْنَة and is also called the ‡ سَحْنَة. (L.)

سَحْنَة: see what next precedes.

سَحَنَة: see سَحْنَة, in two places.

سَحَنَة and سَحَنَة: see سَحْنَة; the former in four places.

مُسْحَنٌ A horse *goodly in condition*; as in the saying, جَآءَ الفَرَسُ مُسْحَنًا [*The horse came goodly in condition*]: fem. with ة: (L, K:) you say فَرَسٌ مُسْحَنَةٌ, (L,) or ‡ مُسَحَّنَةٌ, (S, [so in my copies,]) *a mare goodly in condition and in aspect*, (L,) or *goodly in aspect*. (S.)

مِسْحَنٌ *An instrument with which wood is rubbed so as to make it smooth without taking anything from it*. (L.)

مُسْحَنَة *A thing with which stones are broken*. (S, L, K.) *I. q.* صَلَاءَة [i. e. *A stone such as fills the hand: or a stone with which, or on which, one brays, or powders, perfumes or other things*]. (L, K. [In the CK, الصَّلَابَة is erroneously put for الصَّلَاءَة or its var. الصَّلَاءَة.]) *A thing with which gold is rubbed so that it becomes smooth and glistening*. (Skr pp. 154 and 155.) And its pl. مَسَاحِنُ is said to signify *Stones with which are crushed, or brayed, the stones of* [i. e. *containing*] *silver*. (Skr, L.) And *Mill-stones with which one grinds*. (Skr.) And *Thin stones with which iron is made thin*, (L, * K, [in the former of which يُهيى is erroneously put for يُهيِّى,]) *like [as is done with] the* سَنّ. (L.) And *Stones of* [i. e. *containing*] *gold and silver*: (Skr, K:) so says Ibn-Habeeb. (Skr.)

مُسَحَّنَة: see مُسْحَنٌ.

سحى and سحو

1. سَحَا الطِّينَ, (K,) first pers. سَحَوْتُ (S, Mṣb) and سَحَيْتُ, (S,) aor. يَسْحُو, (S, Mṣb, K,) and يَسْحِى, (S, K,) inf. n. سَحْوٌ (Mṣb, TA) and سَحْىٌ, (K, TA,) *He scraped off*, (S, K,) or *cleared away*, (Mṣb, K,) [*the clay, soil, or mud,*] عَنْ وَجْهِ الأَرْضِ [*from the surface of the earth*], (S, Mṣb,) *with the* مِسْحَاة [q. v.]. (Mṣb.) سَحَا الجَمْرَ *He cleared, or swept, away the live, or burning, coals*: (K:) ISd says, I think that Lh has mentioned this; but the verb well known in this sense is with خ. (TA. [See سَخَا.])

سَحَا الشَّعْرَ عَنِ الإِهَابِ, inf. n. سَحْوٌ, *He scraped, or pared, off the fat from the skin*, or *hide*. (TA.) It is said in a trad., as some relate it, فَجَعَلَتْ تَسْحَاهَا, or, as others relate it, تَسْحَلُهَا, both meaning the same, i. e. *And she betook herself to paring, or stripping, off from it the flesh that was upon it*. (TA in art. سحل.) And الشَّعْرَ ‡ استحى signifies *He pared, or stripped, off the flesh*. (TA.) — سَحَا الشَّعْرَ, (K,) aor. يَسْحُو and يَسْحِى, inf. n. [app. سَحْوٌ and] سَحْىٌ, (TA,) *He shaved off the hair*; as also ‡ استحاهُ. (K.) — سَحَوْتُ القِرْطَاسَ, and سَحَيْتُهُ, aor. أَسْحِى, *I scraped off, or otherwise removed, the superficial part of the paper*. (S.) [And] سَحَا مِنَ القِرْطَاسِ *He took a little from the paper*. (K.* TA. [See سَحَاةً, second sentence.]) — سَحَا الكِتَابَ, (K,) first pers. سَحَوْتُ and سَحَيْتُ, (S,) aor. يَسْحُو and يَسْحِى, (TA,) *He bound the writing* (S, K) *with a* سَحَاة (K) *or with the* سَحَا [q. v.]; (S;) and so ‡ سَحَاهُ, (K,) inf. n. سَحْوَةٌ (TA;) and ‡ اسحاهُ (K;) as in the M. (TA.)

2: see the next preceding sentence.

4. اسحى *He* (a man §) *had many* أَسْحِيَة [pl. of سَحَاةٌ, (q. v.,)] n. un. of سَحَاة. (S, K.) — See also 1, last sentence.

7. انسحى *It was, or became, pared; or pared off*. (TA.)

8: see 1, in two places.

سَحًا: see the next paragraph, in two places.

سَحَاةٌ The قِشْر [or *covering, integument, peel, or the like,*] of anything: pl. [or rather coll. gen. n.] سَحًا. (S.) See also سَحَاةً. — *A certain thorny tree*; (K, TA;) *the fruit thereof is white: it is a herb in the spring-season, as long as it remains green: when it dries up in the hot season, it is a tree*. (TA.) — *A bat:* (ISh, S, K:) pl. ‡ سَحًا (K:) or [rather] it is the n. un. of سَحًا, which is syn. with خُفَّاش [used as a gen. n.]: (ISh, S:) and ‡ سَحًا is a dial. var. of سَحًا used in this sense, accord. to Az. (TA.) — *I. q.* سَاحَةٌ [i. e. *The court, or open area*, of a house]: (S, K:) formed from the latter word by transposition: (TA:) one says, لَأُوَبِّئَنَّكَ بِسَحَاتِى وَسَاحَاتِى [*I will assuredly not see thee in my quarter, or tract, and my court*]. (S.) And *I. q.* نَاحِيَة [*A side, region, quarter, or tract*, &c.]. (K.)

سَحَاةً: see سَحَاةٌ, in two places. — Also *A certain plant*, (S, K,) *having thorns*, (K,) *and having a blossom of a red hue inclining to whiteness, called the* بَهْرَمَة [app. a mistranscription for بَهْرَمَة]: (TA:) *the bees feed upon it*, (S, K,) *and their honey in consequence thereof becomes sweet* (S, K*) *in the utmost degree*. (K.) — See also سَحَاة.

سَحَاةٌ, of a writing, (S, K, TA, [in the CK and in my MS. copy of the K, written, سَحَاة,]) and ‡ سَحَاءٌ, (TA,) or [rather] the former is the n. un. of the latter, (S,) *A certain thing with which a writing is bound*; (S, K, TA;) *called in Pers.* بَنْد نَامَه, (PS,) or بَنْد نَامَه (Adillet el-Asmá of Meyd, cited by Golius;) *and in Turkish* نَامَه باغِى (Mirkát el-Loghah, cited by the same;) [*a sealed strip of paper with which a letter, or the like, is bound:*] the letter of a khálifeh to another khálifeh is perforated for the سَحَاةٌ, and is then sealed [upon this strip:] (Mgh in art. خزم:) pl. أَسْحِيَة. (S.) [The same seems to be meant by what here follows:] سَحَاةُ القِرْطَاسِ, (K, TA,) with ـَ, (TA,) and ‡ سَحَاؤُهُ, (K, TA,) with و [and ـَ],

(TA,) or ↑ سَحَافَةٌ, (so in the CK,) or this last also, like حَصَاةٌ, is a dial. var. of the first, (TA,) and ↑ سِحَايَةٌ, (K, TA, [in the CK written with fet-ḥ to the س, but it is]) like كِنَايَةٌ, with ى, (TA,) *What is taken from paper;* (K;) *the small portion* [or *strip*, app.,] *that is taken from paper:* (TA:) pl. أُسْحِيَةٌ [as above]. (K.) — Also, (S, M,) or ↑ سِحَافَةٌ, (K,) *A portion* (K) of cloud. (S, K.) One says, ↑ مَا فِى السَّمَآءِ سَحَافَةٌ مِنْ سَحَابٍ [*There is not in the sky a portion of cloud*]. (S,) السَّحَافَةُ [in the CK السَّحَافَةُ] also signifies أُمُّ الرَّأْسِ [q. v.], (K, TA,) [app. here meaning The *meninx*; for SM adds,] *in which is the brain;* (TA;) as also ↑ السِّحَايَةُ, with kesr [to the س]. (K.)

سَحَايَةٌ, (K, TA,) [in the CK سَحَايَةٌ, but it is] with kesr, (TA,) *Anything that is pared, or peeled, from a thing.* (K, TA.) — See also سَحَافَةٌ, in three places. — Also The *art*, or *craft, of making the kind of implement called* مِسْحَاةٌ: (K, TA:) in this sense, likewise, with kesr, agreeably with analogy. (TA.)

سَحَّافٌ *A maker of the kind of implement called* مِسْحَاةٌ. (T, K.)

سَاحٍ, applied to a [lizard of the species called] ضَبٌّ, *That feeds upon the plant called* سَحَاةٌ. (S.)

سَاحِيَةٌ, (S, K,) [from سَاحٍ,] the ة denoting intensiveness, (TA,) A torrent *that carries away everything;* (K;) *that pares and sweeps away everything.* (TA.) — And A rain *that falls with vehemence,* (S, K,) *paring the surface of the earth.* (S.)

أُسْحِيَةٌ (with ḍamm, TA) *Any integument of skin upon the portions of flesh that are on bones.* (Az, K.)

أُسْحُوَانٌ, with ḍamm, (S, K,) A man (S) *that eats much.* (S, K.) — And (K) *Beautiful,* or *comely,* (K,) so expl. by AO, (TA,) [*and*] *tall,* (K,) thus expl. by Fr, likewise applied to a man. (TA.)

مِسْحَاةٌ *A shovel,* or *spade, of iron;* (MA, PS;) an *implement* (S, Msb, K) *like the* مِجْرَفَة, *except that it is of iron,* (S, Msb,) *with which clay, soil,* or *mud, is cleared away* (Msb, K) *from the surface of the earth:* (Msb:) a مِسْحَاة [*for digging,* i. e. *a spade,*] *has a cross piece of wood upon which the digger presses his foot:* (K, voce عَتْرٌ:) and there is *a cureed kind,* [app. *a sort of hoe,*] *such as is called in Pers.* كَلَنْد: (S:) pl. مَسَاحٍ. (S, Msb.) Ru-beh likens the toes, or extremities of the fore parts of the hoofs, of horses, to مَسَاحٍ; because with them they pare the ground: so in the T: or, accord. to the M, he likens thereto the hoofs of asses. (TA.) مِسْحَاةُ النَّارِ means [*The fire-shovel;*] *a thing with which the fire is stirred.* (TA voce مِحْرَاثٌ.)

سحب

1. سَحَبَ [inf. n. سَحْبٌ] *i. q.* صَخَبَ [inf. n. of صَخَبَ], (A, K,) signifying The *raising a loud cry, or a clamour:* (TA:) or it [is used as a subst., and] signifies *a confusion of sounds.* (Mgh, MF, TA.) The substitution of ص for س is allowable in every word containing ح: [for instance,] in a trad. [cited voce عَصْفٌ, q. v., as some relate it], the hypocrites are described as حُصْبٌ بِالَّليْلِ سُحْبٌ بِالنَّهَارِ. (TA.)

سَحَابٌ *A necklace* (قِلَادَة) *made of [the composition termed]* سُكّ *and of other things, without any jewels:* (S:) or *a* قِلَادَة *of cloves and* سُكّ [q. v.], *without jewels,* (A, K, TA,) *and without pearls:* and likewise, *of gold:* and *of silver:* or, accord. to Az, it is, with the Arabs, *any* قِلَادَة, whether *with jewels* or *without:* accord. to IAth, *a string on which are strung beads, worn by boys and by girls:* (TA:) it is thus called because of the sound of its beads when in motion: (MF, TA:) pl. سُحُبٌ. (S, K.) [Hence] one says, وَجَدْتُكَ وَارِثَ السَّحَابِ [*I have found thee to be the inheritor of the* سحاب], meaning, ‡ *like the boy that has no knowledge.* (A, TA.)

سحبر

سَحْبَرٌ *A certain kind of trees,* (S, K,) *the heads of which, when it grows tall, bend and hang down;* [a coll. gen. n.:] n. un. with ة: (TA:) *it resembles the* إِذْخِر (K;) or *it is like the* ثُمَام [or *panic grass*], *and has a* [*root such as is termed*] جُرْثُومَة; *its branches, or twigs, are, in abundance, like the* كَرَاث [app. كُرَّاث, a certain large tree, growing on the mountains]; *and its fruits resemble brooms of reeds, or are more slender:* (AḤn:) *serpents make their abodes at its roots.* (TA.) It is related in a trad. of Ibn-Ez-Zubeyr, that he said to Mo'áwiyeh, لَا تُطْرِقْ إِطْرَاقَ الْأَفْعُوَانِ فِى أُصُولِ السَّحْبَرِ [*Do not thou look down upon the ground like as does the male viper at the roots of the sakhbar*]; meaning † *do not thou affect heedlessness of the state in which we are, or of the affair in which we are engaged.* (TA.) One says also, رَكِبَ فُلَانٌ السَّحْبَرَ, meaning, † *Such a one acted perfidiously, treacherously, or unfaithfully.* (S.) And a poet says,

* وَالْغَدْرُ يَنْبُتُ فِى أُصُولِ السَّحْبَرِ *

† [*And perfidy grows at the roots of the sakhbar*]: (S:) [because the viper lives there: or] the poet means, that the people of whom he speaks dwelt in places where the sakhbar grew; and they are thought to have been of the tribe of Hudheyl: IB says that he likens the perfidious to this tree because, when it is full-grown, its head hangs down, not remaining erect; and that he means, ye do not remain faithful, like as this tree does not remain in one state. (TA.)

سحت

سُحْتٌ, (S, K,) originally Pers., (TA,) *Vehement,* or *intense;* (S, K;) as also ↑ سَحِيتٌ (K) and ↑ سُخْتِيتٌ. (S, K.) One says, هٰذَا حَرٌّ سُحْتٌ, (Lḥ, S,) or سُحْتٌ نُحْتٌ, (TA,) *This is vehement,* or *intense, heat;* a phrase well known in the language of the Arabs, who use certain Pers., or foreign, words, as, for instance, بَلَاس for مِسْح. (Lḥ, S, TA. [See also سَحْتٌ.]) And حَلْفٌ سُحْتِيتٌ ↑ وَكَذِبٌ سُحْتِيتٌ ↑ *Vehement swearing.* (S.) And كَذِبٌ سُحْتِيتٌ ↑ *A vehement lie:* and *a pure,* or *an unmixed, lie.* (TA.) — Also, from the Pers., Anything *hard and thin* or *fine.* (TA.)

سَحِيتٌ: see the preceding paragraph: — and that here following.

سُحْتِيتٌ: see the first paragraph, in three places. — Also Dust *rising very high:* (S, K:) and ↑ سَحِيتٌ likewise signifies [the same, or] dust *rising high;* (TA in art. شحت;) as also سُحْتِيتٌ and شَحِيتٌ and شُحْتِيتٌ; (K in that art.;) said to be arabicized words from the Pers. سُخْت: (TA in that art.:) and the first (سحتيت [and app. the others also]), *fine* dust. (TA in the present art.) And Anything *fine;* as, for instance, flour, or meal. (AA, TA.) *Fine* سَوِيق [or meal of parched barley, &c.]: (Aṣ, TA:) or سويق *that is not moistened with any seasoning,* or *savoury admixture:* (S:) or سويق *having little grease* or *gravy [mixed with it];* as also سُحْتِيتٌ and سُحْتُوتٌ. (K and TA in the present art. and in art. سحت.) And *Fine* حُوَّارَى [or white flour]. (Aṣ, K.)

سُحْتِيَانٌ and سُحْتِيَانٌ (K, TA) and accord. to some سُحْتِيَانٌ; the second of which is asserted by the expositors of Bkh to be the most common and most chaste; but Esh-Shihábi [El-Khafájee], in the "Sharḥ esh-Shifà," mentions only the form with kesr to the س and fet-ḥ and kesr to the ت; and Ibn-Et-Tilimsánee mentions only the form with ḍamm to the س and fet-ḥ and kesr to the ت, adding that it is also written with ج; MF, however, deems what this last says to be very strange, and more especially with respect to the word's being written with ج, which he affirms to be unknown; (TA;) [*Morocco-leather;* so in the present day;] *tanned goat's skin;* an arabicized word, (K,) from the Perk.: expl. by IAth as *jujube-coloured* [or *dark dull red*] *skins* (جُلُود عَنَّابِيَّة); not [*such as from their red colour are termed*] أُدُم. (TA.)

سُحْتِيَانِىٌّ *A preparer and seller of* سُحْتِيَان. (K, TA.)

سحف

سَحْفٌ, (S, K,) originally Pers., (TA,) *Vehement,* or *intense;* (S, K;) as also ↑ سَحِيفٌ (K)

peculiar to the human species: or common to the human species and beasts: (L:) or the *water* [or *fluid*] *in that membrane*; as also سُخْطٌ and نُخْطٌ and فَقْرٌ: (IAar, TA in art. فقأ:) or [the *placenta*; i. e.] *a thing like the liver, or like the spleen, compact, which is in the membrane that envelops the fœtus of a beast*: sometimes children play with it: or *that membrane itself*: and *i. q.* رِهْلٌ [which is expl. as meaning *yellow water in the face* (as in the trad. above mentioned)]. (L.)

سُخْطٌ: see سَخَطٌ, in two places.

سُخْطَةٌ *Having the stomach in a heaving state, agitated by a tendency to vomit, or disordered*; (K;) *yellow*, (S, K,) *heavy*, (S,) *and swollen*, (S, K,) *by disease or by some other cause*. (TA.)

سخر

1. سَخِرَ مِنْهُ, (Fr, Akh, S, A, Mṣb, K,) and بِهِ, (AZ, Akh, S, Mṣb, K,) like as one says ضَحِكَ مِنْهُ and بِهِ, and هَزِئَ مِنْهُ and بِهِ, (Akh, S,) but the former is the more chaste, (En-Nawawee, TA,) and is that which occurs in the Kur ix. 80, and xi. 40, [&c.,] (TA,) and J says that the latter is the worse of the two, (S,) and Fr disallows it absolutely, (TA,) aor. ـَ, (S, Mṣb, K,) inf. n. سَخَرٌ (S, Mṣb, K) and سُخْرٌ (K) and سُخْرِىٌّ and سُخْرِيَّةٌ (K) and سَخَرٌ (S, K) and سُخْرَةٌ (K) and سَخَرِيَّةٌ, (S, K,) *He mocked at, scoffed at, laughed at, derided, or ridiculed, him*; (S,* A, Mṣb, K, &c.;) as also ↑اسْتَخَرَ: (A,* K:) and ↑يَسْتَخِرُونَ, in the Kur xxxvii. 14, signifies, accord. to Ibn-Er-Rummánee, *they invite one another to mock, scoff, deride, or ridicule*. (TA.) — It is said in a trad., أَتَسْخَرُ مِنِّى وَأَنَا المَلِكُ *Dost thou mock at me, or deride me, when I am the king?* or, as some say, it is tropical, and means, ‡ *dost thou put me in a place which I do not regard as my right?* so that it seems to denote a species of mockery. (TA.) — And in another trad. it is said, أَنَا أَقُولُ هٰكَذَا وَلَا أَسْخَرُ ‡ [*I say so, and I do not jest*]; meaning I say not aught but the truth. (A,* TA.) — The words of the Kur [xi. 40] إِنْ تَسْخَرُوا مِنَّا فَإِنَّا نَسْخَرُ مِنْكُمْ كَمَا تَسْخَرُونَ (TA) are said to signify *If ye deem us ignorant, we also deem you ignorant like as ye deem us ignorant*. (K.) — سَخَرَ: see 2. — سَخَرَتِ السَّفِينَةُ, aor. ـَ, ‡ *The ship had a good wind and voyage*; (K;) [as though it made the wind subservient, or submissive, to it; (see 2;)] *it obeyed, and ran its course*. (TA.)

2. سَخَّرَ, inf. n. تَسْخِيرٌ, *He constrained him*, or *compelled him*, (JK, S, K,) namely, a servant, or a beast, *to do what he* [the latter] *did not desire*, (JK, TA,) or *to work, without recompense, or hire, or wages*, (S, K,) *and without price*; (TA;) as also ↑سَخَّرَ: (S, Mgh,* K:) and [in like manner,] ↑سَاخَرَهُ, aor. ـَ, inf. n. سِخْرِىٌّ and سُخْرِىٌّ, *he constrained him to do what he did not desire; compelled him*: (K:) or سَخَّرَهُ, *he made use of him without compensation*, (A, Mṣb,) *in work*. (Mṣb.) You say, ↑تَسَخَّرْتُ دَابَّةَ فُلَانٍ فِى العَمَلِ *I rode a beast belonging to such a one without recompense*. (TA.) — *He brought him under, or into subjection; rendered him subservient, submissive, tractable, or manageable*. (S, K.) You say, سَخَّرَ اللّٰهُ الإِبِلَ *God hath made the camels subservient, or submissive, and manageable*. (Mṣb.) And in the Kur [xiv. 37], it is said, وَسَخَّرَ لَكُمُ الشَّمْسَ وَالقَمَرَ ‡ *And He hath made subservient to you, or submissive for you, the sun and the moon* [to run their appointed courses]. (TA.) سَخَّرَ لَهُ [as also لَهُ ↑تَسَخَّرَ] signifies ‡ *It* (anything) *was rendered submissive or manageable or practicable, to him, or prepared or disposed for him agreeably with his desire*. (TA.) You say also, سَخَّرَ اللّٰهُ السَّفِينَةَ, inf. n. تَسْخِيرٌ, ‡ *God made the ship to obey and to run its course; to have a good wind and voyage*. (TA.) سَخَّرَهَا عَلَيْهِمْ, in the Kur lxix. 7, means ‡ *He sent it upon them by force*; namely, the wind: (Jel:) or *made it to prevail against them by his power*. (Bd.)

5: see 2, in three places.

10: see 1, in two places.

سُخْرَةٌ *One who is mocked at, scoffed at, laughed at, derided, or ridiculed; a laughingstock*; (S, A, K;) as also ↑سُخْرِىٌّ and ↑سُخْرِيَّةٌ (Az, A;) which are used as sing., as in the phrase اَلْمَلُوهُ ↑سُخْرِيًّا *they made him a laughingstock*; (A;) and as pl., as in هُمْ لَكَ سُخْرِيٌّ, and also ↑سُخْرِيَّةٌ, the former being masc. and the latter fem., *they are to thee laughingstocks*; the former occurring in the Kur [see xxiii. 112, and xxxviii. 63, and xliii. 31,] with ḍamm and with kesr accord. to different readings. (Az, TA.) — Also *One who is constrained, or compelled, to do what he does not desire, or to work, without recompense, or hire, or wages*; (JK, S,* Mgh,* Mṣb,* K,* TA;) applied to a servant, (JK, S, Mṣb,) and to a beast; (JK, Mṣb;) as also ↑سُخْرِىٌّ (Mṣb, K) and ↑سِخْرِىٌّ (K;) or the former of these, only, is used in this sense; and the latter, and sometimes the former also, in the sense immediately preceding: (TA:) and سُخْرَةٌ is also used as a pl., (JK, A,) as in the phrase هٰؤُلَآءِ سُخْرَةٌ لِلسُّلْطَانِ *these are persons made use of without compensation for the Sultán*: (JK,* A:) it also signifies *one who employs any person*, (K, TA,) or *beast*, (TA,) *that he has subjected, or compelled to obey him, without recompense, or hire, or wages*: (K, TA:) [or this is a mistake, and the correct signification is] *one who is so employed by him who has subjected him*. (L.) — It is also *syn. with* تَسْخِيرٌ [inf. n. of 2]. (TA in art. سمخ.)

سَخَرَةٌ *One who mocks at, scoffs at, laughs at, derides, or ridicules, others*, (S, K,) *much*. (S.) [See also مِسْخَرَةٌ.]

سِخْرِىٌّ and سُخْرِىٌّ (T, S, Mṣb, K) and سُخْرِيَّةٌ (T, S, K) *Mockery; scoff; derision, ridicule*. (T, S, Mṣb, K.) — See also سُخْرَةٌ, in three places.

سُخْرٌ *A certain herb*, or *leguminous plant*, (Sgh, K,) *in Khurásán*; (K;) accord. to AḤn, *i. q.* سَكْبَرٌ [q. v.]. (TA.)

سَخُرَ [pl. of سَفِينَةٌ سَاخِرَةٌ] ‡ *Ships obeying, and having a good wind*. (S.)

مَسْخَرَةٌ [*An occasion, or a cause, of mockery, scoffing, derision, or ridicule*]: pl. مَسَاخِرُ. (A.) You say رُبَّ مَسَاخِرَ يَعُدُّهَا النَّاسُ مَفَاخِرَ [*Many occasions of mockery, &c., men reckon occasions of boasting, or glorying*]. (A.) And هُوَ مَسْخَرَةٌ *He is a cause of mockery*, &c.]. (A.) [See also سُخْرَةٌ.] — Also *One who mocks at, scoffs at, laughs at, derides, or ridicules, others*. (A.) [See also سَخَرَةٌ.]

مُسَخَّرٌ Any one *that is constrained, or compelled, [brought into subjection, or made subservient or submissive,] and managed, unable to free himself from constraint*. (TA.) وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِهِ [in the Kur xvi. 12 means *And the stars are made subservient, or submissive,] running their courses*. (Az, TA.)

سخط

1. سَخِطَ, aor. ـَ, inf. n. سَخَطٌ (S,* Mṣb, K*) and مَسْخَطٌ, (see سُخْطٌ, below,)] *He was, or became, displeased, or discontented*; (S,* K, TA;) as also ↑سَخُطَ (K, TA;) syns. كَرِهَ and تَكَرَّهَ [the latter of which, app. referring particularly to ↑سَخُطَ, properly and generally signifies, when intrans., *he expressed, or showed, dislike, displeasure, disapprobation, discontent, or hatred*]: (TA:) *he was, or became, angry*; (S, Mṣb, TA;) and ↑سَخِطَ signifies *the same*; or *he became angered*; syn. تَغَضَّبَ. (TA.) You say, سَخِطَ عَلَيْهِ [*He was, or became, displeased, or discontented, or angry, with him*]. (Kur v. 83.) And سَخِطَهُ *He was, or became, displeased, or discontented, with him*; as also ↑تَسَخَّطَهُ; both expl. by نَفَرَ مِنْهُ; (Ham p. 502;) and the latter by تَكَرَّهَهُ [which signifies as above, like كَرِهَهُ, and also *he expressed, or showed, dislike of it, displeasure with it, disapprobation of it, discontent with it, or hatred of it*]. (K, TA.) — نَفَرَ بِعَرْضِهِ and بِرَ بِعَرْضِهِ (TA:) as in the saying, كُلَّمَا عَمِلْتُ لَهُ عَمَلًا تَسَخَّطَهُ ‡ [*Every time that I did for him a deed, he expressed, or showed, dislike of it*, &c.]; and in like manner, أَعْطَاهُ قَلِيلًا فَتَسَخَّطَهُ ‡ [*He gave him little and he expressed, or showed, dislike of it*, &c.]: (TA:) and [hence,] ↑تَسَخَّطَ عَطَآءَهُ *He deemed his gift little, and it did not stand with him in any stead*; expl. by اِسْتَقَلَّهُ وَلَمْ يَقَعْ مِنْهُ مَوْقِعًا. (S, K.) You say also, اللّٰهُ يَسْخَطُ كَذَا ‡ meaning *God forbiddeth you such a thing*: or *will punish you for such a thing*: or it may refer to the desire of punishing for it. (TA.)

4. اَسْخَطَهُ [*He displeased, or discontented, him*:] *he angered him; made him angry*. (S, Mṣb, K.)

5: see 1, in seven places.

سُخْطٌ, (S, Mṣb, K,) a subst. from سَخِطَ, (Mṣb,) *Dislike, displeasure, disapprobation, or discontent;* (TA;) *contr. of* رِضًى; (S, K, TA;) as also ↑ سَخَطٌ (Ṣgh, K) and ↑ سَخَطٌ (S, K) and ↑ مَسْخَطٌ: (Ṣgh, K:) [the last two of which are inf. ns.:] *anger;* (Mṣb;) as also ↑ سَخَطٌ. (TA.)

سَخَطٌ: see سُخْطٌ, in two places.

سُخْطٌ: see سُخْطٌ.

سَاخِطٌ [*Displeased; discontented:*] *angry.* (S.)

مَسْخَطٌ: see سُخْطٌ.

مَسْخَطَةٌ [*A cause, or means, or an occasion, of dislike, displeasure, disapprobation, or discontent:* and, *of anger:* or *a cause, &c., of procuring dislike, &c.:* pl., مَسَاخِطُ and مَسَاخِطَاتٌ. Hence the saying,] اَلْبِرُّ مَرْضَاةٌ لِلرَّبِّ مَسْخَطَةٌ لِلشَّيْطَانِ [*Piety is a cause of approbation to the Lord; a cause of disapprobation, or anger, to the devil*]. (TA.)

مَسْخُوطٌ *Disliked, disapproved,* or *hated:* (A, K:) in this sense applied to a gift. (A, TA.) You say also, هُوَ مَسْخُوطٌ عَلَيْهِ *He is an object of anger.* (TA.) — [Hence,] *Transformed,* or *metamorphosed, into a worse, or more foul, or more ugly, shape:* [and hence applied by the Arabs in the present day to any idol or other image of ancient workmanship; such being regarded by them as metamorphosed in consequence of having incurred the wrath of God:] and *short:* but thus applied, it is a vulgar term. (TA.)

سخف

1. سَخُفَ, [aor. ـُ,] inf. n. سَخَافَةٌ (Mgh, Mṣb, TA) and سُخْفٌ, or, accord. to Kh, the former only, (Mṣb,) said of a garment, or piece of cloth, (Mgh, Mṣb, TA,) *It was,* or *became, thin, flimsy,* or *unsubstantial;* (Mṣb;) *scanty in the yarn;* (Mgh, Mṣb;) or *thin in texture.* (TA.) And سَخُفَ, (TA,) inf. n. سَخَافَةٌ, said of anything, *It was,* or *became, thin, slender,* or *unsubstantial.* (Mṣb, * TA. [See سَخَافَةٌ below, voce سُخْفٌ.]) And سَخُفَ, inf. n. سُخْفٌ, (K,) or rather سَخَافَةٌ, accord. to what is said below of a distinction between these two ns., (TA,) said of a skin for water or milk, *It was;* or *became, unsound,* (K, TA,) *altered for the worse, old, and worn out.* (TA.) — سَخُفَ, aor. سَخَافَةٌ, (or سُخْفٌ, q. v. infrà,) is also said of a man, meaning *He was,* or *became, slender,* or *shallow,* or *weak, in intellect.* (S, K.*) And it is also said of the intellect, meaning *It was,* or *became, slender,* &c. (K,* TK.)

2. سخّفهُ, inf. n. تَسْخِيفٌ, [*It rendered him thin, lean,* or *emaciated,*] said of hunger. (A, TA.)

3. ساخفهُ, (S, K,) inf. n. مُسَاخَفَةٌ, (TA,) *i. q.* حَامَقَهُ [*He aided him in his foolishness,* or *stupidity*]. (S, K.) — مُسَاخَفَةٌ signifies [also] The *showing,* or *making a show of, foolishness* or *stupidity.* (KL.)

4. اسخف, inf. n. إِسْخَافٌ, said of a man, *His property became little,* or *scanty.* (TA.) — مَا أَسْخَفَهُ *How [slender, shallow, weak,] deficient,* or *defective, is he in intellect!* (Sb, TA.)

[10. استخفهُ *He deemed him slender, shallow,* or *weak, in intellect:* but this is perhaps post-classical.]

سُخْفٌ *Slenderness of the means of subsistence.* (AA, K.) — See also the next paragraph.

سُخْفٌ (AA, JK, S, Mgh, Mṣb, K) and ↑ سَخْفٌ (JK, K) and ↑ سُخُوفَةٌ and ↑ سَخَافَةٌ (K) *Slendernes, shallowness,* or *weakness, of intellect,* (AA, JK, S, Mgh, Mṣb, K,) *&c.:* (K:) or, as some say, *a lightness [of body] incident to a man when he is hungry:* [but it is not clearly shown whether this refer to all of the foregoing words or only to the last, or last two, of them: (see سَخُفَ, below:)] and some say that ↑ سُخُوفَةٌ signifies *weakness of intellect;* or *deficiency thereof:* (TA:) or سُخْفٌ is in the intellect; and ↑ سَخَافَةٌ is [*thinness, &c.,* (see 1,)] in everything; (Kh, Mṣb, K, TA;) as, for instance, in clouds, and in a skin for water or milk, and in herbage, and in a garment, or piece of cloth, &c. (TA.)

سَخَافَةُ الْجُوعِ, (S, K,) and ↑ سُخْفَتُهُ, (JK, K,) *The thinness,* and *leanness,* or *emaciation, consequent upon hunger.* (JK, S, K.) One says, بِهِ سَخَافَةٌ مِنَ الْجُوعِ *In him is thinness, &c., consequent upon hunger.* (S, TA.)

سُخُفٌ: see سُخْفٌ, in two places: — and see the paragraph here next preceding.

سَخِيفٌ, applied to a garment, or piece of cloth, (JK, Mgh, Mṣb, K, TA,) *Thin, flimsy,* or *unsubstantial;* (Mṣb;) *scanty in the yarn;* (Mgh, Mṣb;) or *thin in texture.* (JK, TA.) It is also applied to anything, as, for instance, clouds (سَحَاب), and herbage, (JK,) in both of these cases meaning *Thin;* (TA;) and to a skin for water or milk [as meaning *unsound, altered for the worse, old, and worn out;* see 1]: (JK:) and to the iron head or blade of an arrow or a spear or the like as meaning *long and broad* [*and app. thin*]. (AHn, TA.) — Also, applied to a man, *Slender,* or *shallow,* or *weak, in intellect:* (JK, S, Mgh, Mṣb, K:*) and, thus applied, (K,) or سَخِيفُ الْعَقْلِ, (TA,) *lightwitted;* or *light, or unsteady, in intellect:* (K, TA:) from the same epithet applied to a garment, or piece of cloth. (Mgh, Mṣb.)

سَخَافَةٌ: see سُخْفٌ, in two places. [And see also 1, of which it is an inf. n.]

أَرْضٌ مُسْخِفَةٌ *A land in which is little herbage:* (ISh, K:) from سَخِيف as an epithet applied to a garment, or piece of cloth. (TA.) [See also ارض مُسْخِفَةٌ, in art. سخف.]

سخل

1. سَخَلَهُمْ, aor. ـُ, (K,) inf. n. سُخْلٌ, (TA,) *He drove away, repelled, or banished, them:* (K, TA: [in the CK, نَفَّهُمْ is erroneously put for نَفَاهُمْ:]) and حَسَّرَهُمْ signifies the same. (TA.) — And سَخَلَ الشَّيْءَ *He took the thing by deceit* (K, TA) *and by seizure:* but not known to Az except on the authority of Lth; and its correctness is doubted by him, unless it be formed by transposition from جَخَلَ like as they said جَذَبَ and جَبَذَ, and بَشَّ and شَبَّ. (TA.)

2. سَخَّلَتِ النَّخْلَةُ, inf. n. تَسْخِيلٌ, *The palm-tree bore dates such as are termed* [سُخَّل, i. e.] شِيص: (S, TA:) so in the dial. of El-Hijáz: (TA:) or *it was weak in its date-stones and its dates:* or *it shook off its dates.* (K, TA.) — And سَخَّلَ, (K,) or سَخَّلَ النَّخْلَةُ, (TA,) said of a man, *He shook the palm-tree in order that its dates might fall off.* (K, TA.) — And سَخَّلَهُ, (S,) or سَخَّلَ تَسْخِيلًا, inf. n. as above, (K,) *He attributed,* or *imputed, to him, or them, a vice, fault,* or *defect,* (S, K, TA,) *and reckoned him, or them, weak:* of the dial. of Hudheyl. (S, TA.)

4. اسخلهُ *It* (an affair, or event, TA) *kept him,* or *held him, back; delayed him,* or *retarded him.* (K, TA.)

سُخْلٌ: see سَخْلَةٌ. — † *An infant that is an object of love to his parents:* (IAạr, O, TA:) originally, the "offspring of the sheep or goat" [app. as a sing. as well as a coll. gen. n.]. (TA.) — See also سُخَّلٌ, in two places.

سَخْلَةٌ *A lamb,* or *kid, in whatever state it be;* (K;) *male or female:* (TA:) or *a lamb,* or *kid, when just born; male or female:* (S, M, O, Mṣb, K:) or, accord. to some, peculiarly applied to a *lamb;* and this is affirmed by 'Iyáḍ and Er-Rážee: accord. to some, peculiarly to a *kid;* and so affirms IAth: (TA:) [see also بَهْمٌ, in three places:] pl. سُخَّلٌ, (S, O, Mṣb, K,) [or rather this is a coll. gen. n.] like as تَمْرَةٌ is of تُمُرٌ, (Mṣb,) [and is app. also used as a sing., (see the next preceding paragraph,)] and [the pl. properly so termed is] سَخَالٌ (S, O, Mṣb, K) and سَخَلَةٌ, which is extr. [as a pl. form, so much so that Sb holds it to be a quasi-pl. measure, not a broken pl. measure, as is said in the TA voce جِمَالٌ]. (K.)

سُخَّلٌ (Az, S, O, K) and ↑ سُخَالٌ, (Az, O, K,) applied to men, *Weak;* (S, O, K;) *bad, vile, or base;* (K;) or *low, ignoble, mean,* or *sordid:* (Az, O:) a pl. having no sing.: (Az, S, O:) or its sing. is ↑ سُخَّلٌ: (K, TA: in the CK سُخَّلٌ [like the former pl.]:) so says Khálid. (IJ, TA.) — Also سُخَّلٌ, (CK,) or ↑ سُخَّلٌ, (TK,) [in the TA without any syll. signs,] Anything *not completed.* (IJ, K.) — Also the former, (S, O, K,) in the dial. of the people of El-Medeeneh, (S, O,) The *sort of dates termed* شِيص, (S, O, K,) i. e. *of which the stones do not become hard:* (TA:) or, accord. to 'Eesà Ibn-'Omar, *dates of which two or three grow together in one place, intermingling.* (O, TA.)

سَخَالَةٌ *Refuse;* syn. نُفَايَةٌ. (JK, O, K, TA: in the CK نِفَايَةٌ.)

سُخَّلٌ: see سُخْلٌ.

مَسْخُولٌ *Pronounced to be low, base, vile, mean,* or *contemptible:* (K:) like مَنْخُولٌ. (TA.) —

Unknown: (Ṣ, O, Ḳ:) and so سَخْسُولٌ. (O.) A poet says,

• وَأَنْتُنَّ كَوَاكِبُ مَسْخُولَةٌ لَرَى فِى السَّمَآءِ وَلَا تُعْلَمُ •

[*And ye are stars unknown, that are seen in the sky but not known*]: or, as some relate it, مَسْئُولَةٌ. (Ṣ, O.)

سَخِمَ

2. سَخَّمَ وَجْهَهُ, (inf. n. تَسْخِيمٌ,) *He blackened his face* (Ṣ, Mgh, Mṣb, Ḳ) *with* سُخَامٌ, i. e. *crock of the cooking-pot*, (Mṣb,) or it is from سُخَامُ الشِّحْمِ; (Mgh;) like سَحَمَهُ, (Z, TA,) which is from الْأَسْحَمُ. (Mgh.) 'Omar said of him who bears false witness, يُسَخِّمُ وَجْهَهُ [*His face shall be blackened*]. (TA.) And one says, سَخَّمَ اللّٰهُ وَجْهَهُ, i. e. *May God blacken his face:* (Ṣ:) [or † *may God disgrace him:*] or † *may God hate him, or hate him in the utmost degree*; and *be angry with him*. (Mṣb.) — سَخَّمَ الْمَآءَ, *He heated the water*, (IAạr, Ḳ, TA,) and *made it to boil*. (IAạr, TA.) — And سَخَّمَ بِصَدْرِهِ, inf. n. as above, † *He angered him*. (Ḳ.) — سَخَّرَ اللَّحْمُ, (Ḳ,) inf. n. as above, (TA,) *The flesh-meat became stinking*; (Ḳ, TA;) *became altered* [*for the worse*]. (TA.)

5. تَسَخَّمَ عَلَيْهِ † *He became affected with rancour, malevolence, malice, or spite, against him*: (Ḳ:) *or he became angered against him*. (TA.)

سَخَمٌ: see what next follows.

سُخْمَةٌ, (Ṣ, TA, [so in both of my copies of the former, erroneously written by Golius and Freytag, in the first of the following senses, سَخَمَةٌ,]) with ḍamm, (TA,) *Blackness*; (Ṣ, TA;) as also ↑ سَخَمٌ, (Ḳ, TA,) and ↑ سُخَامَةٌ and ↑ سُخَامٌ. (TA.) — And † *Anger*. (TA.) See also سَخِيمَةٌ.

سُخَامٌ *Crock, or black matter, [that collects upon the outside] of a cooking-pot*. (Ṣ, Mgh, Mṣb, Ḳ.) — And *Charcoal*: (Ḳ:) heard in this sense from a man of Himyer. (Aṣ, TA.) — [Hence,] *Black hair*. (TA.) And لَيْلٌ سُخَامٌ and ↑ سُخَامِىٌّ *Black night*. (Ham p. 38.) — Also *Soft feathers beneath the upper feathers of a bird*: (Ḳ,* TA:) n. un. with ة. (TA.) — And *Soft to the feel*, (Ḳ, TA,) and *goodly*; (TA;) applied to a garment, or piece of cloth; such as [the kind of cloth called] خَزّ; and cotton; and the like: (Ḳ, TA:) you say ثَوْبٌ سُخَامُ الْمَسِّ *a garment soft to the feel*; such as خَزّ: and رِيشٌ سُخَامُ *feathers soft to the feel*: and قُطْنٌ سُخَامُ [*cotton soft to the feel*]: it is not from the signification of "blackness." (Ṣ.) And hence, (Ṣ,) خَمْرٌ سُخَامٌ *Wine that descends smoothly and easily [down the throat]*; as also ↑ سُخَامِيَّةٌ (Ṣ, Ḳ) and ↑ سُخَامِىٌّ, (Ḳ,) or, accord. to 'Alee Ibn-Hamzeh, only the former of these two: (TA:) and [in like manner] طَعَامٌ سُخَامٌ *food that is soft, or smooth, and easy in descent*. (IAạr.)

سَخِيمٌ, applied to water, *Neither hot nor cold*: as also سَخِينٌ. (AA, L in art. سخن.)

سَخِيمَةٌ (Ṣ, Ḳ) and ↑ سُخْمَةٌ (Ḳ) *Rancour, malevolence, malice, or spite*; (Ṣ, Ḳ:) and *anger in the soul*: (Ṣ, TA:) pl. of the former سَخَائِمُ. (TA.) [See two exs. in the first paragraph of art. سل.] — And the former, by a metonymy, is used as meaning ‡ *Excrement, or dung*: so in the trad., مَنْ سَدَّ سَخِيمَتَهُ فِى طَرِيقِ الْمُسْلِمِينَ لَعَنَهُ اللّٰهُ ‡ [*Whoso voids his excrement in the road, or path, of the Muslims, him God curses*]. (TA.)

سَخَائِمِىٌّ, and سُخَامِيَّةٌ: see سُخَامٌ, in three places.

أَسْخَمُ *Black*; (Ṣ, Ḳ:) like أَسْحَمُ. (TA.) — [The fem.] سَخْمَآءُ is said to be applied to wine (خَمْر) as meaning *Inclining to blackness*: but what has been said above [app. as to the word and the meaning] is more approved. (TA.) — Also, applied to a [stony tract such as is termed] حَرَّة, *Of which what is smooth, or soft, or plain, thereof, is intermixed with what is rugged*. (Ḳ.)

مُسَخَّمٌ One *in whom is* سَخِيمَة, i. e. *rancour, malevolence, malice, or spite*. (Ḳ.)

سخن

1. سَخُنَ, (JK, Ṣ, MA, L, Mṣb, Ḳ,) aor. ـُ (TA;) and سَخِنَ, (Ṣ, MA, L, Mṣb, Ḳ,) aor. ـِ (TK;) and سَخِنَ, (L, Mṣb, Ḳ,) which is of the dial. of Benoo-'Ámir, (L,) aor. ـَ; (TK;) inf. n. سُخُونَةٌ, (JK, Ṣ, MA, L, Mṣb, Ḳ,) which is of the first [agreeably with analogy] (JK, Ṣ, MA) and of the second also, (Ṣ,) and سَخْنَةٌ, (JK, L, Ḳ,) which is of the first, (JK,) and سُخْنٌ, (MA, L, Ḳ, [accord. to some copies of the Ḳ, in which بِضَمَّتَيْنِ is put instead of بِضَمَّتَيْنِ after these three inf. ns.,]) which is likewise of the first, (MA,) [or of the first and second,] and سَخَانَةٌ, (L, Mṣb, Ḳ,) [also of the first accord. to general analogy,] and سَخَنٌ, (Ḳ,) [which is of the third verb:] *It was, or became, hot, or warm*; (JK, Ṣ, MA, L, Ḳ;) said of water, (JK, Ṣ, L, Mṣb,) &c. (Ṣ, MA, L, Mṣb.) And سَخِنَتِ النَّارُ, and الْقِدْرُ, [and سَخُنَتْ,] aor. ـَ, inf. n. سُخُونٌ and سُخُونَةٌ, [*The fire, and the cooking-pot, became hot*.] (L.) And سَخِنَتِ الْأَرْضُ and سَخُنَتْ and سَخِنَتْ [*The ground became hot*]. (L.) And سَخَنَتْ عَلَيْهِ الشَّمْسُ [*The sun became hot upon him*]: in the dial. of Benoo-'Ámir سَخِنَتْ. (L.) And سَخِنَ الْيَوْمُ, (L, Mṣb,) and سَخُنَ, aor. ـُ, and some say سَخِنَ, aor. ـِ, inf. n. سُخُونٌ and سَخَنٌ, [*The day was, or became, hot, or warm*.] (L.) And سَخِنَتِ الدَّابَّةُ *The beast*, being made to run, *became hot in its bones, and light, or agile, in its running*; [or simply, *became hot, or heated*; (see EM pp. 172 and 173;)] as also سَخَنَتْ. (L.) And سَخِنَتْ عَيْنُهُ, with kesr, (JK,* Ṣ, MA, L, Ḳ,) and سَخَنَتْ, (JK, L,) or the former only, (L,) inf. n. سُخْنَةٌ (JK, Ṣ,* MA, L, Ḳ, [in the CK, erroneously, سَخْنَةٌ,]) and سُخُونٌ (JK, L, Ḳ) and سَخَنٌ, (L, Ḳ, [accord. to the CK سُخْنٌ, but this is a mistake,]) *contr. of* قَرَّتْ (Ṣ,* L, Ḳ*) [i. e.] *His eye was, or became, hot, [or heated, or inflamed, by weeping, or by grief or sorrow; or hot] in its tears*. (MA.)

2: see the next paragraph.

4. اسْخَنَهُ; (L, Mṣb, Ḳ;) inf. n. إِسْخَانٌ (Ṣ, L,) *He heated it, or warmed it; made it hot, or warm*; (Ṣ,* L, Mṣb,* Ḳ;) namely, water, (Ṣ, L, Mṣb,) &c.; (L, Mṣb;) as also ↑ سَخَّنَهُ, (L, Mṣb, Ḳ,) inf. n. تَسْخِينٌ. (Ṣ, L.) And اسخن اللّٰهُ عَيْنَهُ, (Ṣ, L, Ḳ,) and ↑ بِعَيْنِهِ, (L, Ḳ,) [*God made his eye to become hot, or heated, or inflamed, by weeping, or by grief or sorrow*; or, simply,] *made him to weep*. (Ṣ, L, Ḳ.)

سُخْنٌ: see سُخْنَةٌ. — [The signification of "calor aquæ aliarumve rerum," assigned to it by Freytag as on the authority of J, is a mistake, probably occasioned by a fault in his copy of the Ṣ.]

سُخْنٌ an inf. n. of 1 [q. v.]. (MA, L, Ḳ.) — Also *Hot, or warm*; (MA, PṢ;) *i. q.* حَارٌّ; (Ṣ, MA, Mgh, L, Ḳ;) *contr. of* بَارِدٌ; (JK, L;) an epithet applied to water, (JK, MA, Mgh, L,) &c.; (Mṣb;) as is also (in the same sense, JK, MA, Mgh, L) ↑ سَخِينٌ, (JK, Ṣ, MA, Mgh, L, Mṣb, Ḳ,) and ↑ سَاخِنٌ, (Mṣb,) and ↑ مُسَخَّنٌ, syn. with سَخِينٌ like as مُبَرَّدٌ is with بَرِيدٌ, &c., (IAạr, Ṣ, L,) or ↑ مُسَخَّنٌ, [which is syn. with مُسَخَّنٌ as meaning *heated*, or *warmed*,] like مُعَظَّمٌ [in measure], (Ḳ,) and ↑ سَخِينٌ, (L, Ḳ,) and ↑ سَاخِينٌ, which is the only instance of the measure, (Ṣ, L, Ḳ, [which measure is said in the Ṣ to be فَعَاعِيلُ, but in the Ḳ فَعَاعِلُ,]) and which is also applied to food; (L;) syn. حَارٌّ: (L, Ḳ:) or, accord. to AA, ↑ سَخِينٌ, applied to water, means *neither hot nor cold*; as also سَخِيرٌ. (L.) And يَوْمٌ سُخْنٌ and ↑ سَاخِنٌ (Ṣ, L, Mṣb, Ḳ) and ↑ سُخَانٌ or ↑ سَخَانٌ, (accord. to different copies of the Ṣ,) or both these, (Ḳ,) and ↑ سُخَانٌ, (L, Ḳ,*) in the CK and in my MS. copy of the Ḳ written سُخَنَانٌ, which is incorrect, and in like manner سَخَنَانٌ is there written ↑ سَخَنَانٌ, but this, as well as سُخَنَانٌ, may be correct, for it appears that سُخَنَانٌ has سُخَانًا for its fem. as well as سُخَانَةٌ,) and ↑ سَاخِينٌ signifies the same, [i. e. *A hot, or warm, day*,] or, accord. to IAạr, ↑ يَوْمٌ سَاخِينٌ signifies *a day that is [so hot as to be] hurtful, and painful*: (L:) and لَيْلَةٌ سُخْنَةٌ (L, Mṣb, Ḳ) and ↑ سَاخِنَةٌ (L, Mṣb, Ḳ) and ↑ سَخَانَةٌ or ↑ سَخَانَةٌ, (Ṣ, accord. to different copies,) or both, (Ḳ,) and ↑ سُخَانَةٌ, (L, Ḳ,) [i. e. *a hot, or warm, night*,] or ↑ يَوْمٌ سُخَانٌ *a day intensely hot*, and ↑ لَيْلَةٌ سَخَانَةٌ [the latter word being fem. of سَخَانٌ] *a sultry night, or intensely hot so that it takes away the breath*: (JK:) and it is said in a trad. of Mo'áwiyeh Ibn-Kurrah, ↑ شَرُّ الشِّتَآءِ السَّخِينُ, meaning [*The worst of winter is] the hot in which is no cold*; in the "Ghareeb" of El-Harbee, ↑ السُّخَيْنِيُّ, expl. as meaning the same, but this is probably a mistranscription. (L.)

سَخَنٌ an inf. n. of 1 [q. v., last sentence]. See also سُخْنَةٌ.

سَخْنَة: see the next paragraph.

سُخْنَة an inf. n. of 1 [q. v.]. (JK, Ṣ,* &c.) [Hence,] one says, إِنِّي لَأَجِدُ فِي نَفْسِي سُخْنَةً, (L, K,*) as also ↑ سَخْنَةً (Ṣ, L, K, the only form mentioned in the Ṣ in this case) and ↑ سَخُنَةً (L, K) and ↑ سَخَنَةً and ↑ سَخْنًا, (K,) or ↑ سَخَنًا, (JK,) and ↑ سَخُنَةً (L) and ↑ سُخُونَةً (L, K) [and ↑ سُخْنَةً (in the JK erroneously written سُخَنَةً) contr. of إِبْرُدَةً], meaning [*Verily I find, or experience, in myself,*] *an excess of heat arising from pain:* (Ṣ, L:) or [simply] *heat:* or *fever.* (L, K.) [Hence also,] سُخْنَةُ العَيْنِ *contr. of* قُرَّتُهَا [i. e. it signifies *A hot, or heated, or an inflamed, state of the eye, by reason of weeping, or of grief or sorrow; or heat in the tears of the eye:* see 1, last sentence]. (Ṣ, L, K.)

سَخْنَة: see the next preceding paragraph. — One says also, عَلَيْكَ بِالأَمْرِ عِنْدَ سُخْنَتِهِ, meaning † [*Keep thou to the affair*] *while it is in its first state, before it become cold* [i. e. unmanageable, like cold iron]. (L.)

سَخَنَة: see سُخْنَة.

سَخْنَاة [as fem. of سَخْنَان]: see سُخْن, latter part. — See also سُخْنَة.

سَخْنَان and سُخْنَان and سُخَنَان, and سَخَنَان in two places, and the same with ī: see سُخْن.

سَخُون Broth *heated,* or *made hot.* (Ṣ, L, K.)

سَخِين: see سُخْن, in three places. [See also a saying of 'Amr Ibn-Kulthoom cited in the first paragraph of art. سخو and سخى.] — Also, (K,) or سَخِينُ العَيْنِ, (Ṣ, MA, L,) A man *whose eye is* [*hot, or heated, or inflamed, by weeping, or by grief or sorrow;* or] *hot in its tears.* (Ṣ,* MA, L,* K.*) — And سَخِينٌ, ضَرْبٌ سَخِينٌ, (K,) or ↑ سَخِينٌ, (L,) + *A hot,* [i. e.] *painful, smiting.* (L, K. [Both are probably correct: that the latter is so is shown by what here follows.]) Ibn-Mukbil says,

* ضَرْبٌ تَرَامَتْ بِهِ الأَبْطَالُ سِخِّينَا ↑ *

[*A smiting which the brave* men *cast, one at another, burning,* or *painful:* the measure (بَسِيط) requires us to read the last word thus, with teshdeed to the خ]. (L.)

سَخِينَة: see سُخْن.

سَخِينَة an inf. n. of 1 [q. v.]. (JK, Ṣ, &c.) See also سُخْنَة.

سَخِينَة *A certain thin food, made of flour;* (K;) *a kind of food made of flour, thinner than* [*the kind of gruel called*] عَصِيدَة *and thicker than* [*the soup called*] حَسَا; like نَفِيثَة, it is eaten only in a time of straitness, and dearth, and leanness of the cattle; and Kureysh were taunted on account of their eating it; (Ṣ, L;) for they ate it much; and were called سَخِينَة: accord. to Az, it is also called ↑ سَخُونَة: accord. to AHeyth, on the authority of an Arab of the desert, it is *flour thrown upon water* or *upon milk, and cooked, and then eaten* [*with dates* (see عَزِيز)], or *supped;* and this is what is called حَسَا: [it is said in the Mgh to be the *same as* حَسَا:] accord. to others, *hot food:* or *food made of flour and clarified butter:* or, *of flour and dates, thicker than* حَسَا *and thinner than* عَصِيدَة. (L.)

سَخِين: see سُخْن: and سَخِينٌ, in two places. — Also, (L, K,) in the Ṣ سَخِينٌ, which is a mistake, (K,) *A* مِسْحَاة [or *shovel, or spade*]: or *a curved* مِسْحَاة: of the dial. of 'Abd-El-Keys: (Ṣ, L:) pl. سَخَائِنُ. (L, K.) [And The مِرّ [*or shovel, or spade,*] *with which one works in earth or mud:* (JK:) or *the handle of the* [*implement called*] مِسْحَاة [q. v.]; (L, K;) i. e., (L,) *its* مِرّ, which is also called مِعْرَق. (IAar, L.) And *A knife:* or *a butcher's knife:* pl. as above. (IAar, L, K.)

سَخِينَة: see سُخْن, in three places. Also Rain *coming in the intense heat of summer.* (JK.)

السُّخَيْنِ: see سُخْن, last sentence.

سَاخِن; and its fem., with ī: see سُخْن, in three places.

سَاخِنَة *contr. of* إِبْرُدَة: (K:) [see the latter word: and] see سُخْنَة.

تَسْخَان and تَسْخَانَة: see the next paragraph; the latter, in two places.

تَسَاخِين, accord. to Th, (Mgh, L, Msb,) a pl. having *no sing.,* (Ṣ, Mgh, L, Msb, K,) like تَعَاشِيب (Ṣ;) or its sing. is ↑ تَسْخَان and ↑ تَسْخَانَة, (Mgh, L, Msb, K,) *Boots;* syn. خِفَاف [pl. of خُفّ]: (JK, Ṣ, Mgh, L, Msb, K:) occurring in a trad., in which it is said, أَمَرَهُمْ أَنْ يَمْسَحُوا عَلَى التَّسَاخِينِ, (Ṣ, L,) [expl. as] meaning [*He ordered them to wipe*] *the turbans and the boots.* (L.) [But see what here follows.] — Also *A kind of thing like the* طَيَالِسَة [pl. of طَيْلَسَان, q. v.]: (K:) Hamzeh El-Ispahánee says, تَسْخَان is an arabicized word from [the Pers.] تُشْكَن [?], the name *of a certain kind of head-covering, which the learned men, and the lawyers of the Persians, or the judges of the Magians, exclusively of other persons, used to put upon their heads;* and by such as knew not its Pers. original, it has been expl. as meaning *a boot.* (IAth, L.) — Also *i. q.* مَرْجَل [i. e. *Cooking-pots, or copper cooking-pots,* &c.; pl. of مِرْجَل, q. v.]. (L, K. [In the CK, المَرَاجِل الخِفَاف is erroneously put for المَرَاجِل وَالخِفَاف. See also سُخْنَة.])

سُخْن: see سُخْن, second sentence.

مُسَخَّنَة [*A cause of heat or warmth*]: see an ex. voce مُبَرِّدَة [which signifies the contrary].

مِسْخَنَة *A cooking-pot* (قِدْر, JK, Ṣ, L) *of the kind called* بُرْمَة, q. v.], (L, K,) *like the* [*vessel called*] تَوْر [q. v.], (JK, Ṣ, L, K,) *in which food is heated:* or accord. to ISh, *a small cooking-pot in which one cooks for a child.* (L.)

مُسَخَّن: see سُخْن, second sentence.

سخى and سخو

1. سَخَا, aor. يَسْخُو; (Ṣ, Msb, K;) and سَخِيَ, aor. يَسْخَى; (K;) and سَخِيَ, aor. يَسْخَى; and سَخُوَ, aor. يَسْخُو; (Ṣ, Msb, K;) inf. n. سَخَاءٌ, (Ṣ, M, Msb,* K, TA,) of the first verb, (M, Msb,* TA,) and of the second, (TA,) and سَخًى, (M, K, TA, [in the CK سَخْو,]) of the first verb, (M, TA,) or of the last, (TA,) and سَخُوَّة, (M, K, TA,) of the first verb, (M, TA,) or of the third, (TA,) and سَخِيّ, (Msb, K, TA,) of the third verb, (Msb, TA,) and سَخَاوَة, of the last verb; (Ṣ, Msb, TA;) *He was, or became, liberal, bountiful, munificent, or generous;* or *he affected, or constrained himself, to be generous;* (Ṣ,* Msb,* K,* TA;) syn. جَادَ, and تَكَرَّمَ, (TA;) the inf. ns. signifying جُودٌ (Ṣ, Msb) and كَرَمٌ (Msb) [or تَكَرُّم]. And سَخَتْ نَفْسُهُ *His mind was, or became, liberal,* &c. (Msb.) [Accord. to J,] the saying of 'Amr Ibn-Kulthoom, [relating to wine,]

* إِذَا مَا المَاءُ خَالَطَهَا سَخِينَا *

means [*When the water mixes with it,* and we drink it,] *we are, or become, liberal, or bountiful, with our riches;* and the assertion that سَخِينَا is from السُّخُونَة, in the accus. case as a denotative of state, is a mistake: (Ṣ:) the former is the saying of AA; and the latter, of Aṣ: but IB says, on the authority of IKtt, that the right explanation is that which J disallows; and Eṣ-Ṣafadee says the like. (TA.) [See also 5.] — [Hence,] سَخِيتُ نَفْسِي عَنِ الشَّيْءِ *I left,* or *relinquished, the thing.* (Ṣ.) And سَخَا بِنَفْسِهِ عَنْهُ *He left, or relinquished, it:* (TA:) *or he held himself far from it;* or *withdrew his heart from it;* as also نَفْسُهُ عَنْهُ and سَخِيَ بِنَفْسِهِ عَنْهُ and ↑ سَخِيَ عَنْهُ: (MA:) or سَخِيتُ ↑ نَفْسِي عَنْ هٰذَا الشَّيْءِ and سَخَتْ نَفْسِي بِنَفْسِي عَنْهُ *I left, or relinquished, this thing, and my soul did not strive with me to incline me to it.* (JK.) And سَخَا قَلْبِي عَلَيْكَ [perhaps a mistranscription for عَنْكَ] *I endured with patience the being debarred from thee.* (JK.) — سَخَا, (K,) aor. سَخُوَ, inf. n. سَخْوٌ, (TA,) *He* (a man) *rested from his state of motion:* (K:) from ISd. (TA.) — سَخَا الثَّارَ, aor. يَسْخُو, inf. n. سَخْوٌ; (AA, Ṣ, K;) and سَخِيَ, aor. يَسْخَى, inf. n. سَخْيٌ; (AA, Ṣ;) and سَخَاهَا, aor. يَسْخِي, inf. n. سَخْيٌ; (Ṣgh, K;) *He made an opening in the live and extinct coals of the fire which had become collected together after it had been kindled:* (T, Ṣ:) or *he made a way* [or *vent*] *for the fire, beneath the cooking-pot:* (M, K:) or سَخَا النَّارَ signifies فَتَحَ عَيْنَهَا [i. e. *he made an opening in the live coals of the fire, that had become collected together,* (as expl. in the TK in art. سحو,) i. e., *that had become compacted; in order that it might burn up well*]; as also صَخَاهَا: or, as some say, *he cleared,* or *swept, away the*

live, or burning, coals of the fire; as also with ح: (TA: [see سَحَا:]) and ♦ النَّارُ سَخِيَتْ, inf. n. سَخًى, *I opened the heart of the place where the fire was kindled, in order that it might burn up well.* (JK.) And one says, اِسْخَ نَارَكَ meaning *Make thou a place upon which to kindle thy fire.* (Ṣ.) — And سَخَا القِدْرَ, (K,) aor. يَسْخُو, inf. n. سَخْوٌ, (TA,) *He made a way* [or *vent*] *for the fire beneath the cooking-pot*; (K;) mentioned by ISd, who adds that one says also, سَخَا الجَمْرَ مِنْ تَحْتِ القِدْرِ: (TA:) or the former phrase, [and app. the latter also,] *he put aside the live coals from beneath the cooking-pot*; (JK, TA;) as also ♦ سَخْخَاهَا. (JK.) — سَخِيَ, aor. يَسْخَى, inf. n. سَخًا, said of a camel, (Ṣ, K,) and of a young weaned camel, (Ṣ,) *He became affected with a limping*, or *halting*, (Ṣ, K,) *having leaped with a heavy load, in consequence of which a flatus had intervened between the skin and the shoulder-blade*: (Ṣ:) the epithet applied to the animal in this case is ♦ سَخٍ, (Ṣ, K,) mentioned by Yaʿḳoob, (Ṣ,) and ♦ سَخِيٌّ, (JK, K,) this latter mentioned by Sgh, and anomalous, being of a measure proper to an epithet from a verb of the measure فَعُلَ, with ḍamm to the medial radical; (TA;) and the pl. of this latter epithet is سَخَايَا and سَخَاوَى. (JK.)

2: see above, in four places.

5. تَسَخَّى *He affected, or constrained himself, to be liberal, bountiful, munificent, or generous,* عَلَى أَصْحَابِهِ [*over and above his companions*]. (Ṣ.)

سَخْوٌ مِنْ كَلَامٍ *Somewhat of speech.* (JK.)

سَخِيٌّ: see سَخِيَ: — and see also سَخٍ, last sentence.

سَخِيٌّ *Liberal, bountiful, munificent, or generous*; (Ṣ, Mṣb, K;) as also ♦ سَاخٍ and ♦ سَخٍ: (Mṣb, TA:) fem. of the first with ة: pl. masc. أَسْخِيَةٌ and سُخَوَانَا: and pl. fem. سَخِيَّاتٌ and سَخَايَا. (K.) — [Hence,] one says, إِنَّهُ لَنَسْخَى النَّفْسِ عَنْهُ [*Verily he is content to leave, or relinquish, it*]. (TA.) — See also 1, last sentence.

سَخَاءٌ *A certain plant of the* [*season called*] رَبِيع: n. un. with ة: (JK:) the latter, of which the former is [said to be] the pl., signifies *a certain herb*, or *leguminous plant*, (K, TA,) *rising upon a stem, having what resembles in form an ear of wheat, in which are grains like those of the* بُنَيْوت [which is variously explained], *and a heart, or kernel,* (لُبّ,) *the grain of which is a remedy for wounds*: it is also called صَخَاءٌ; but the more approved pronunciation is with س. (TA in art. صخو.)

سَخَاوَةٌ: see the next paragraph.

سَخَاوِيٌّ applied to a place, and سَخَاوِيَّةٌ applied to a land (أَرْض), *Soft in the earth* [*thereof*]; (Ṣ, TA;) to which is added in the Ṣ, وهِيَ مَسْخُوَةٌ [and it is a rel. n.]; but in the handwriting of Aboo-Zekereeyà, وهِيَ مَسْخُوَةٌ [i. e. *and such as is even, or level*]: (TA:) or the former is pl. [or rather coll. gen. n.] of the latter, which signifies *land soft in the earth* [*thereof*]: or *wide, or ample*: as also ♦ سَخَاوَةٌ: (K:) or this last signifies a *soft, or plain, and wide, or ample,* land: (Ṣ:) and its pl. is سَخَاوَى and سَخَاوِى [or rather سَخَاوِى, when indeterminate]: (Ṣ, K:) [in the former, these two pls. are correctly written with the article السَّخَاوَى and السَّخَاوِى]) or, accord. to AA, سَخَاوِيٌّ signifies *land*, or *lands*, [for the explanation is ambiguous, app. meaning the latter,] *in which is nothing*; and in like manner سَخَاوِيَةٌ [but app. as a n. un.]: accord. to Aṣ and A'Obeyd, *land*; but correctly *lands*: (TA:) or *width*, or *wide extent*, (JK, TA,) so some say, (TA,) of a desert, or waterless desert, *and vehemence of heat* thereof. (JK.)

سَخِيٌّ: see سَخِيَ.

أَسْخَى [*More, and most, liberal, bountiful, munificent, or generous*]: see an ex. voce لَوْفِيٌّ.

مَسْخَى النَّارِ *The place that is widened* [or *hollowed*], *in the fire, beneath the cooking-pot, in order that it may be able to burn up well*: and hence, some say, is derived السَّخَاءُ meaning الجُودُ; because the bosom becomes expanded on the occasion of giving. (TA.)

سد

1. سَدَّ, (Ṣ, M, A, Mgh, Mṣb, K,) aor. ـُ, (Ṣ, M, Mṣb, K,) inf. n. سُدٌّ; (Ṣ, M, Mgh, Mṣb;) and ♦ سَدٌّ; (M;) [but the latter has an intensive signification, or relates to several objects;] *He closed, or closed up*, an interstice, or intervening space: (M:) and *stopped, or stopped up*, (M,) or *repaired, and made firm or strong*, (Ṣ, A, K,) a breach, or gap, (Ṣ, M, A, Mgh, Mṣb, K,) and the like. (Ṣ, Mṣb.) — [Hence one says,] سَدَّتْ عَلَيْهِ الطَّرِيقَ †[*The road, or way, became closed, or stopped, against him*]. (K.) And سَدَّ طَرِيقَهُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ †[*His road, or way, became closed, or stopped, before him and behind him*]. (Zj, M.) And سَدَّ الأُفُقَ ‡[*It obstructed the horizon*]; said of a multitudinous swarm of locusts. (Ṣ, A,* K.) And سَدَّ عَلَيْهِمْ, and ♦ أَسَدَّ, *It closed, or obstructed, against them, the horizon*; or الأُفُقَ being understood;] said of a collection of clouds rising. (M.) And سَدَّ مَا وَرَآءَهُ [*It barred, or excluded, what was behind it*]. (M.) — [Hence also,] سَدَدْتُ عَلَيْهِ بَابَ الكَلَامِ †[*I closed, or stopped, to him the door of speech*; i. e.] *I prevented him from speaking*; as though I closed, or stopped, his mouth. (Mṣb.) And مَا سَدَدْتُ عَلَى لَوَاتِ مَضْرِبِ قَطُّ †*I never stopped the way of speech of an adversary, nor prevented his saying what was in his mind.* (Shureyḥ, Mgh.) And مَا سَدَدْتُ عَلَى مَضْرِبِ قَطُّ †*I never stopped an adversary from speaking*; (El-Fáïḳ, Mgh, L;) on the authority of Esh-Shaabee: (Mgh:) occurring in a trad. (L.) — And أَبِيهِ سَدَّ يَسُدُّ ♦ هُوَ [*He fills up, or supplies, the place of his father*]: and يَسُدُّونَ مَسَدَّ ♦ أَسْلَافِهِمْ [*They fill up, or supply, the place of their ancestors*]. (A, TA.) And سَدَّ بِهِ الحَاجَةَ [*Want is supplied thereby*: (M,* TA:) [whence the saying,] تَصَدَّقُوا وَلَوْ بِتَمْرَةٍ فَإِنَّهَا تَسُدُّ مِنَ الجَائِعِ †[*Give ye something as alms, though it be but a date, or a dried date; for it will supply somewhat of the want of the hungry*]: a trad. (El-Jámi' eṣ-Ṣagheer.) And سَدَّ الرَّمَقَ †[*It stays, or arrests, the remains of life*; as though it stopped the passage of the last breath from the body; or] *it maintains, and preserves, the strength.* (Mṣb in art. رمق.) — And سَدَّهُ †*He attributed, or imputed, to him, or he charged him with, or accused him of, a fault*; [as though he thereby stopped his mouth; (see سَدٌّ;)] as also سَدَّهُ. (TA in art. سد.) — سَدَّ, sor. يَسِدُّ, (Ṣ, L, K,) with kesr, (Ṣ,) inf. n. سَدَادٌ and سُدُودٌ, (L, the former inf. n. expl. in the Ṣ and K as signifying اِسْتِقَامَةُ السَّهْمِ,) said of a spear, and an arrow, (TA,) and a saying, (Ṣ,) and an action, (TA,) or a thing [absolutely]; (L;) or سَدَّ, [sec. pers. سَدِدْتَ, aor. يَسُدُّ, with fet-ḥ to the س (A,) inf. n. سَدٌّ, (TK, expl. in the Ṣ and K as signifying اِسْتِقَامَةُ السَّهْمِ,) said of a saying, and an affair; (A;) or سَدَّ, sor. يَسُدُّ and يَسَدُّ, inf. n. سَدَدٌ; (MA;) *i. q.* صَارَ سَدِيدًا [i. e. *It was, or became, right, direct, or in a right state; it had, or took, a right direction or tendency; it tended towards the right point or object*]: (Ṣ, A, L, K, TA:) and [in like manner] ♦ اسْتَدَّ is *syn. with* اِسْتَقَامَ [which signifies the same]; (Ṣ, K;) as also ♦ تَسَدَّدَ: (TA:) ♦ اسْتَدَّ said of an affair signifies *it was, or became, rightly ordered or disposed; in a right state.* (Mṣb.) You say, ♦ اسْتَدَّ وَتَسَدَّدَ لَهُ *It was, or became, rightly directed towards it.* (M.) And ♦ اسْتَدَّ سَاعِدُهُ and ♦ تَسَدَّدَ *His fore arm was, or became, in a right state, or rightly directed,* عَلَى الرَّمْيِ [*for shooting*]; syn. اِسْتَقَامَ. (A.) A poet says,

• أُعَلِّمُهُ الرِّمَايَةَ كُلَّ يَوْمٍ • فَلَمَّا اسْتَدَّ ♦ سَاعِدُهُ رَمَانِي •

[*I teaching him the art of shooting every day; and when his fore arm became in a right state, he shot me*]: Aṣ says that [the reading] اشتدّ, with ش, is not to be regarded. (Ṣ, TA.) — And سَدَّ, aor. يَسِدُّ, with kesr to the س, (A, Mṣb, TA,) inf. n. سُدُودٌ (Mṣb) [and app. also, as above, سَدَادٌ, q. v. infrà], is said of a man, (A, Mṣb, TA,) in like manner meaning صَارَ سَدِيدًا [i. e. *He was, or became, in a right state; he had, or took, a right direction or tendency; he tended towards the right point or object*]: (A, TA:) or, (Mṣb,) as also ♦ اسْتَدَّ, (Ṣ, K, TA,) *he hit the right thing* (Ṣ, Mṣb, K, TA) in his saying (Ṣ, Mṣb, TA) and in his action: (Mṣb:) or ♦ اسْتَدَّ signifies *he said, or did, what was right*: (Mṣb:) or *he sought what was right*; (L, K;) as also ♦ سَدَّدَ; (L;) or it has this last meaning also. (Ṣ,* L.) You say, إِنَّهُ لَيَسُدُّ فِي القَوْلِ *Verily he hits the right thing in the saying.* (Ṣ, L.) And قَدْ

مَا شِئْتَ أَسْدَدْتَ ↓ (S,* L) is said to a man who he seeks [or has sought] what is right, (S,) meaning *Thou hast sought what is right*; whether the person thus addressed have hit the right thing or not. (L.) One says also, سَدَّ عَلَيْكَ الرَّجُلُ, aor. يَسُدُّ, inf. n. سَدٌّ [app. a mistranscription for سَدَادٌ or سُدُودٌ], *The man said, or did, what was right [against thee]*: so in the handwriting of Sh. (Az, TA.)

2: see 1, first sentence. — [Hence,] سَدَّدَ مَلْأَهُ [*He filled it up*]; namely, a vessel, and a watering-trough. (Aboo-Sa'eed, TA in art. حنق.) — And سَدَّدَ عَلَيْهِمْ كُلَّ شَىْءٍ قَالُوهُ † *He annulled, in opposing them, everything that they said.* (Jábir, as related by Aboo-'Adnán.) — سَدَّدَهُ, (S, A, L, Mṣb, K,) inf. n. تَسْدِيدٌ, (K,) *He directed it*, (A,* L, Mṣb, K,) namely, an arrow, (A, Mṣb,) نَحْوَهُ *towards him* or *it*, (A,) or إِلَى الصَّيْدِ *towards the game*; (Mṣb;) and سَدَّدَ فِى, with ش, is a dial. var. thereof: (Towsheeh, TA:) and [in like manner] his spear; contr. of عَرَّضَهُ. (S, Mṣb,) or عَرَّضَهُ. (L.) — And *He taught him the art of shooting*. (TA.) — Also, (M, A, K,) inf. n. as above, (S,) *He directed, accommodated, adapted, or disposed, him* (S, M, A, K) *to that which was right*, of words and of actions: (S, K: [and the like is implied in the M and A:]) said of God. (M, A.) And you say, سَدِّدْ صَاحِبَكَ *Teach thou thy companion, and direct him to the right course.* (Sh, TA.) — And [hence,] سَدِّدْ مَالَكَ *Act thou well with thy property, or cattle.* (L.) And سَدَّدَ الْإِبِلَ, inf. n. as above, *He gave the camels easy access to every pasturage, and to every place where the ground was soft and spacious.* (L.) — See also 1, near the end of the paragraph.

4: see 1, near the beginning: — and see also the latter half of the same paragraph, in five places.

5: see 1, in the latter half of the paragraph, in three places.

7. انسدّ, said of an interstice, or intervening space, *It became closed, or closed up*; as also ↓ استدّ: (M:) and both, said of a breach, or gap, (M, A,) *it became stopped, or stopped up*, (M,) or *repaired, and made firm or strong*. (A.) And ↓ انسدّت, and ↓ استدّت, signify the same [i. e. *The punctures made in the sewing of the skin became closed*]; (S, K;) expressing a consequence of pouring water into a skin. (S.)

8: see the next preceding paragraph, in two places: — and see also 1, in the latter half of the paragraph, in five places.

سَدٌّ and ↓ سُدٌّ *Any building, or construction, with which a place is closed or closed up, or stopped or stopped up*: (M: [see also سِدَادٌ:]) *a dam*: (Mṣb:) *a thing intervening, as a separation, a partition, a fence, a barrier, a rampart, or an obstacle, or obstruction, between two other things*: (S, Mṣb, K:) and *a mountain*: (S, M, K: [in the last it seems that this meaning is restricted to the former word; but if restricted to either, it should be to the latter:]) or, as some say, *anything that faces one, or is over against one, and bars, or excludes*, (سَدَّ,) *what is behind it*: whence goats are said to be سَدٌّ يَرَى مِنْ وَرَائِهِ الْفَقْرَ † [*a barrier behind which is seen poverty*]; meaning that they are not of great utility: (M:) or سَدٌّ signifies *what is made by man*; and سُدٌّ, *what is created by God*, (Zj, M, Mṣb, K,) as *a mountain*: (Mṣb:) in the Kur xviii. 92 and 93, and xxxvi. 8, some read with fet-ḥ, and some with ḍamm: (M, TA:) the pl. is سُدُودٌ, [a pl. of pauc.,] (A, Mṣb,) or أَسْدَادٌ, [also a pl. of pauc.,] and سُدُودٌ, [a pl. of mult.,] the latter of these two agreeable with general analogy, and the former of them anomalous, or, (ISd says,) in my opinion, this (أَسْدَادٌ) is pl. of سُدٌّ. (M.) You say, ضَرَبَ بَيْنَهُمَا سَدًّا and سِدَادًا [*A barrier, or an obstacle, was set between them two*]: and ضَرَبَتْ بَيْنَهُمَا الْأَسْدَادَ [*Barriers, or obstacles, were set between them two*]. (A.) And ضَرَبَتْ عَلَيْهِ الْأَرْضُ بِالْأَسْدَادِ ↕ [*The earth, or land, set barriers, or obstacles, against him*]; meaning, *the ways became closed, or stopped, against him, and the courses that he should pursue became obscure to him*: (K: in the CK ضُرِبَتْ:) the sing. of أَسْدَادٌ [accord. to general analogy] is سِدَادٌ. (TA.) — [Hence,] the former (سَدٌّ) also signifies, (Fr, S, M, L, K,) or سِدَادٌ, (A,) or the former and سَدَادَةٌ ↓, (L,) ↕ *A fault, or defect*, (Fr, S, M, A, &c.,) *such as blindness* and *deafness* and *dumbness*, (S,) or *such as closes, or stops, one's mouth, so that he does not speak*: (A:) pl. of the first, (S, M, K,) or of the second, (A,) أُسُدٌّ, [a pl. of pauc.,] (S, M, A, K,) accord. to analogy سُدُودٌ, (S, M, K,) or أُسُدٌ [which is a pl. of pauc.]. (M.) You say, مَا بِهِ سِدَادٌ ↕ *There is not in him any fault &c.*: and مِنْ فُلَانٌ بَرِئَ ↕ الْأُسْدَّةِ *Such a one is free from faults &c.* (A.) And مَا بِفُلَانٍ سَدَادَةٌ ↓ سَدَّ فَاهُ عَنِ الْكَلَامِ † *There is not in such a one a fault that stops his mouth from speaking.* (Aboo-Sa'eed, L.) And لَا تَجْعَلَنَّ بِحِبَالِكَ الْأُسْدَّةَ ↕ *By no means render thou thy bosom contracted so that thou shalt be unable to return an answer, like him who is deaf or dumb.* (S, K.) — See also سُدٌّ. — سَدّ [so in the TA, i. e. either سَدٌّ or سُدٌّ,] also signifies † *A she-camel by which the sportsman conceals himself from the game*; also called دَرِيئَةٌ and دَرِيعَةٌ: whence the saying, رَمَاهُ فِى سَدِّ نَاقَتِهِ † [*He shot him, or shot at him, by his she-camel whereby he was concealing himself*]. (IAqr, TA.) — And سَدٌّ, (M,) or سُدٌّ, (O, K,) is also *syn. with* ظِلٌّ [as meaning ↕ *Shade, or shadow; or cover, or protection*]. (IAqr, M, O, K, TA.) A poet cited by IAqr says,

* فَعَدْتُ لَهُ فِى سَدِّ نِقْضٍ مُعَوِّدٍ *

* لِذٰلِكَ فِى صُحْرَةٍ جِقْمٍ دَرِينُهَا *

↕ [*I sat for him*, i. e. *lay in wait for him, in the shade, or cover, of a camel rendered lean by travel, accustomed to that, in a desert whereof the dry herbage was old*]: i. e. I made him a cover, or screen, to me, in order that he might not see me: and by جِقْمٍ he means "old," because الجِقْمُ signifies الأَصْلُ, and there is nothing older than أَصْل; and he uses it as an epithet because it implies the meaning of an epithet. (M.) — سُدٌّ also signifies *A thing*, (S, K,) [i. e.] *a basket such as is called* سَلَّة, (M, TA,) *made of twigs*, (S, M, K,) *and having covers* (أَطْبَاق): (S, K: [but this addition in the S and K seems properly to apply to the pl., as will be shown by what follows:]) pl. سُدُودٌ and سَدَادٌ: (M, TA:) or, accord. to Lth, سُدُودٌ signifies [*baskets such as are called*] بِلَال, [pl. of سَلَّة,] *made of twigs, and having covers* (أَطْبَاق); *one of which is called* [not سُدٌّ but] ↓ سُدَّةٌ: and it is said also on this authority that the سَلَّة is called سُدَّةٌ and طُبْل. (L, TA.)

سُدٌّ: see the next preceding paragraph, passim. — Also † *A swarm of locusts obstructing the horizon*: (M:) or so سُدٌّ مِنْ جَرَادٍ: (TA:) and جَرَادٌ سُدٌّ ↕ *locusts* (S, M, A, K) *that have obstructed*, (S, K,) *or obstructing*, (M, A,) *the horizon*, (S, M, A, K,) *by their multitude*: (S, A, K:) in which case, سُدٌّ is either a substitute for جَرَادٌ and therefore a substantive, or it is pl. of ↓ سَدُودٌ signifying that *which obstructs the horizon* and therefore an epithet. (M.) — And ↕ *A black cloud*, (AZ, S, K, TA,) *that has risen in any tract of the sky*: (TA:) *or a collection of clouds rising, obstructing the horizon*: (M:) pl. سُدُودٌ: (S, M, K:) [or] ↓ سُدٌّ and صَدٌّ, but the former is the more approved, signify † *a cloud, or collection of clouds, rising high, and appearing like a mountain*. (M and L in art. صد.) — And *A valley*: (K:) so called because it becomes closed, or stopped up. (TA.) — And *A valley containing stones and masses of rock, in which water remains for some time, or a long time*: pl. سُدَّةٌ: (S, L, K:) or you say, أَرْضٌ بِهَا سُدَّةٌ [*a land in which are valleys containing stones and masses of rock*, &c.]; and the sing. is ↓ سُدَّةٌ. (L.) — And † The *departure* [or *loss*] *of sight*: (IAqr, M:) from the same word in the first of the senses expl. in the next preceding paragraph. (M.)

سِدٌّ: see سَدِيدٌ.

سُدَّةٌ: see سَدٌّ, last sentence.

سُدَّةٌ *A certain disease in the nose*, (S, M, L, K,) *which stops it up*, (M, L,) *attaching the passage of the breath*, (L,) *and preventing respiration*; (S, L;) as also ↓ سُدَادٌ. (S, M, L, K.) *A thing that obstructs the passage of the humours, and of the food, in the body*. (K L.) [And *Any obstruction in the body*: pl. سُدَدٌ.] — See also سُدٌّ. — Also [*A vestibule, or porch, for shade and shelter, before the door of a house*: this is a common signification of the word, and is app. what is meant by its being said that] the سُدَّة *is what is before the door of a house*: (M, A:) or, as some say, a سَقِيفَة [i. e. *roof, or covering, such as projects over the door of a house &c.*; or *a place roofed over*]: (M:) or *a* ظُلَّة [i. e. *roof, or cover-*

ing, for shade and shelter,] over a door: (Mgh:) or it is [a thing, or place,] like a صُفَّة [or سَفِيفَة] before a بَيْت [or house, or perhaps here meaning tent]: and a قُلَّة at the door of a house (دار): (AA, TA:) or, accord. to Aboo-Sa'eed, (TA,) in the language of the Arabs [of the desert] it signifies [a space such as is termed] a كِنَّة pertaining to a tent of hair-cloth and the like; and those who make it to be like a صُفَّة, or like a سَفِيفَة, explain the word accord. to the way in which it is used by the people of the towns and villages: (Msb, TA:) or it signifies the door [itself]: (Ṣ, A, Mgh, Ḳ:) or it has this meaning also: (Msb:) some thus apply it to the door itself: (A'Obeyd, L:) and the surrounding portico [of the interior court] of the largest, or larger, mosque: (M, TA:) pl. سُدَدٌ. (Ṣ, L, Msb, Ḳ.) You say, رَأَيْتُهُ قَاعِدًا بِسُدَّةِ بَابِهِ [I saw him sitting in the vestibule of his door]: (Ṣ, TA:) and بِسُدَّةِ دَارِهِ [in the vestibule before the door, or at the door, of his house]. (TA.) Abu-d-Dardà said, مَنْ يَغْشَ سُدَدَ السُّلْطَانِ يَقُمْ وَيَقْعُدْ, (Ṣ, L,) or مَنْ يَأْتِ الخ, i. e. [He who comes to the vestibules, or gates, of the Sulṭán] experiences returns of recent and old griefs, disquieting him so that he is not able to remain at rest, but stands up and sits down: (Mgh in art. قدم:) this he said when he came to the gate of Mo'áwiyeh and did not receive permission to enter. (L.) And it is said in a trad., الشُّعْثُ الرُّؤُوسِ الَّذِينَ لَا تُفْتَحُ لَهُمُ السُّدَدُ, (Ṣ, A,) meaning الْأَبْوَابُ [i. e. The shaggy, or dishevelled, and dusty, in the heads are those to whom the doors will not be opened]. (A.) — Hence, Umm-Selemeh, addressing 'Áïsheh, termed her a سُدَّة, i. e. a بَاب [meaning † A means of communication], between the Prophet and his people. (L, from a trad.) — Also Palm-sticks, i. e. palm-branches stripped of their leaves, bound together, [side by side,] upon which one sleeps. (M.)

سَدَدٌ: see the next paragraph, in four places: — and see also سَدِيد.

سَدَادٌ [an inf. n. of the intrans. verb سَدَّ; as also ↑ سَدَدٌ]. [Hence,] one says, إِنَّهُ لَذُو سَدَادٍ ↑ سَدَدٍ Verily he has a faculty of hitting the right thing, or his object or aim, in speaking, and in the managing or disposing of affairs, and in shooting. (TA.) — [Hence also, as a subst.,] A thing that is right, syn. صَوَابٌ, (Ṣ, A, Msb, Ḳ,) and قَصْدٌ, (Ṣ,) of what is said and of what is done; (Ṣ, A,* Msb, Ḳ:) as also ↑ سَدَدٌ, (Ṣ, A,) which is a contraction of the former. (Ṣ.) One says, قَالَ سَدَادًا مِنَ القَوْلِ He said a right thing [lit. of what is said, i. e., a right saying]; (Ṣ, A;) as also ↑ سَدَدًا. (A.) And يُصِيبُ السَّدَادَ He hits the right thing in speech [or action]. (Ṣ.) And هُوَ عَلَى سَدَادٍ مِنْ أَمْرِهِ and ↑ سَدَدٍ [He is following a right course of action in respect of his affair]. (A.) And أَمْرُ فُلَانٍ يَجْرِي عَلَى السَّدَادِ The affair of such a one goes on according to that which is right. (Ṣ.) — [And hence the saying,] أَتَتْنَا رِيحٌ مِنْ سَدَادِ أَرْضِهِمْ ↕ A wind came to us from the direction of their land. (A, TA.) — It is also used as an epithet, syn. with سَدِيد, q. v. (L.) — And السَّدَادُ [as though meaning The right projecter] is a name that was given to a bone belonging to the Prophet, as ominating the hitting of the object aimed at by that which was shot from it. (TA.) — See also سِدَادٌ, in three places.

سَدَادٌ: see سُدَّةٌ, first sentence.

سِدَادٌ A thing with which an interstice, or intervening space, is closed, or closed up: (AO, M, L: [see also سَدٌّ:]) and a thing with which a breach, or gap, (M, A,) is stopped, or stopped up, (M,) or repaired, and made firm or strong: (A:) pl. أَسِدَّةٌ. (M.) Primarily, accord. to ISh, (Meyd, in explanation of a prov. mentioned in what follows,) Somewhat of milk that dries up in the orifice of a she-camel's teat; (Meyd, Ḳ:) because it stops up the passage of the milk. (Meyd.) Also A stopper of a bottle (Ṣ,* Mgh,* Msb, Ḳ,* TA) &c.: (Msb:) in this sense [as well as in those before mentioned] with kesr (Ṣ, Mgh, Msb, Ḳ) only [to the س]: and so in the sense next following. (Ṣ, Ḳ.) A body of horse and foot serving as blockaders of the frontier of a hostile country. (Ṣ, Ḳ,* TA.) — سِدَادٌ مِنْ عَوَزٍ and ↑ سَدَادٌ, (ISk, Ṣ, M, Msb, Ḳ,) but the former is the more chaste, (Ṣ,) and it alone is mentioned by most authors in this saying, because it is from سداد as meaning the "stopper" of a bottle; (Msb;) and some say that ↑ سَدَادٌ, with fet-ḥ, is a corruption; (Msb, Ḳ;) expressly disallowed by Aṣ and ISh; (Msb;) a prov.; (Meyd;) meaning † A thing by which want is supplied, (Ṣ, M, Msb, Ḳ,) and by which life is preserved; accord. to ISh, if incomplete; and accord. to Aṣ, a thing by which somewhat of the entire wants of one's case is supplied. (Msb.) One says also, أَصَبْتُ بِهِ سِدَادًا مِنَ العَيْشِ ↕ سَدَادًا ↑ I attained thereby a thing by which want was supplied; (Ṣ, Ḳ,* TA;) or a means of sustaining life. (AO, L.) — See also سُدٌّ, in two places.

سَدُودٌ: see سُدٌّ.

سَدِيد, applied to a spear, Seldom missing; and [to the same, and] to an arrow, that hits the mark; (TA;) and to a saying, (Ṣ, M, L,) as also ↑ سَدَادٌ (M, L) and ↑ سَدَدٌ; (L;) and an action; (TA;) and an affair, as also ↑ أَسَدُّ; (Ṣ, A, L;) right, direct, or in a right state; having, or taking, a right direction or tendency; tending towards the right point or object: (Ṣ, M, A, L, TA:) and ↑ سُدٌّ, applied to speech, signifies the same; (TA;) and true. (Ḳ, TA.) — And applied to a man, meaning Who pursues a right course; as also ↑ أَسَدُّ; (M;) and [in an intensive sense] ↑ سَدَّادٌ: (TA:) or, (Msb,) as also ↑ مُسَدِّدٌ (Ṣ,) who hits the right thing in his saying (Ṣ, Msb) and in his action. (Msb.)

سَدَادَةٌ: see سُدٌّ, in two places.

سَدِيدٌ: see سَدِيد, in two places.

سُدَّةٌ: see سُدَّة.

سُدٌّ [properly A place of closing, or stopping, &c.]: see 1, in two places.

سُدُّ: see سَدِيد.

سُدَّةٌ Directed; pointed in a right direction. (Ṣ, TA.) — And A man directed, accommodated, adapted, or disposed, to that which is right [of words and of actions]; (L;) who does that which is right, يَعْمَلُ بِالسَّدَادِ وَالقَصْدِ, Ṣ, L,) keeping to the right way; in which sense it is related by some with kesr, ↑ سُدِّدَ. (L.) [Golius explains it as meaning, on the authority of the Ṣ, who executes his affairs with sure and good judgment, and with happy success: and Freytag thus explains ↑ سُدِّدَ, as from the Ṣ.]

سُدُدٌ: see the next preceding paragraph, in two places.

سدح

1. سَدَحَهُ بِشَيْءٍ, (O, Ḳ,) aor. ـَ, inf. n. سَدْحٌ, (TḲ,) He thought a thing to be in him; (O, Ḳ:) i. e. he suspected him of a thing: (TA:) or سَدَحَ بِشَيْءٍ he imagined, or thought, a thing. (L.) — See also what next follows, in two places.

5. تسدّح; (Ṣ, L, Ḳ;) and ↑ تَسَدَّحَ, inf. n. تَسَدُّحٌ; (L;) He lied, affected lying, or lied purposely; and forged, or fabricated: (Ṣ, L, Ḳ: [in the CK, تَخَلَّقَ is erroneously put for تَسَلَّقَ:]) he forged and uttered false and vain tales: (L:) or ↑ تَسَدَّحَ, aor. ـَ, signifies [simply] he lied; (O, in the present art. and in art. سرح;) like سَرَحَ. (O in art. سرح.) [See also تَسَرَّحَ.]

7. انسدح He fell prostrate; fell upon his face; (O, Ḳ, TA;) like him who is prostrating himself in prayer: (TA:) [it may perhaps be a mistranscription for انسدح; which seems to be better known in this sense: but it is said to be] formed by transposition from انسجد and [so] انسدح. (TA.)

سَدَاحَةٌ, used by Ibn-El-Khaṭeeb and others of the people of El-Andalus, [and by post-classical writers of other countries,] as meaning Easiness, and goodness of nature or disposition, [or rather simplicity, or plainness, of mind or manners,] is from سَاذَج, an arabicized word from [the Pers.] سَاذَه, signifying, with them, "free in intellect," and "easy in nature or disposition:" frequent usage occasioned the change of the ذ into د. (TA. [See De Sacy's Chrest. Ar., 2nd ed., ii. 202.])

سَدَّاحٌ A great, or habitual, liar, (Ṣ, O, L, Ḳ,) who will not tell thee truly whence he comes, but will tell thee lyingly. (L.) [See also سَرَّاح.]

سدر

1. سَدِرَ, aor. ـَ, inf. n. سَدَرٌ and سَدَارَةٌ, (S, K,) *He became dazzled by a thing at which he looked, so that he turned away his face from it: or became confounded, or perplexed, and unable to see his right course:* syn. تَحَيَّرَ: (K:) and *he* (a camel) *became dazzled by a thing at which he looked, so that he turned away his face from it, by reason of intense heat:* (S,* K:) also, (TA,) سَدِرَ بَصَرُهُ, (M,) *he* [app. a man or any animal] *was hardly able to see:* (M, TA:) *or* سَدِرَ بَصَرُهُ *he was dazzled, or confounded or perplexed, and did not see well;* as also ↑ اِسْمَدَرَّ. (A, TA.) [See also سَدَرَ, below.] سَدَرَ, (M, K,) or سَدَرَتْ, (S,) aor. ـِ, inf. n. سُدُورٌ, (M,) *He, or she, let down, let fall, or made to hang down,* his, or her, hair; (S, M, K;) and in like manner, a curtain, or veil, (M,) and a garment; (Lḥ;) a dial. var. of سَدَلَ. (S, K.*) — Also سَدَرَ, aor. ـُ, inf. n. سَدْرٌ and سُدُورٌ, *He rent* his garment. (Yaʿḳoob, M.)

4. اسدرت الشَّمْسُ عَيْنَهُ *[The sun dazzled his eye, and confused his sight].* (K in art. جهر.)

5. تسدّر بِثَوْبِهِ *He covered himself with his garment.* (AA.)

7. انسدر *It* (hair, S, M, K, and a curtain or veil, M) *hung down;* (S, M, K;) and a dial. var. of انسدل. (S, K.*) — انسدر يَعْدُو *He was somewhat quick, or made some haste, running:* (S, M:*) or *he went down, or downwards, and persevered* (A'Obeyd, K) *in his running, going quickly.* (A'Obeyd.) [In the CK, for يعدو, is put by mistake يَعْدَ.]

Q. Q. 4. اسْمَدَرَّ بَصَرُهُ *His sight became weak, in the manner described below,* voce سَمَادِيرُ (S in art. سدر, and M and K in art. سمدر.) It is of the measure افْعَنْلَلَ, from السَّدَرُ, (IK,) the ر being augmentative. (S.) See also سَدِرَ. — اسمدرت عَيْنُهُ *His eye shed tears;* accord. to Lḥ; but this is not known in the classical language. (M in art. سمدر.)

سِدْرٌ [a coll. gen. n., The *species of lote-tree called by Linnæus rhamnus spina Christi; and by Forskål, rhamnus nabeca;*] the *tree,* or *trees, of which the fruit is called* نَبِق: (S, M, Mgh, Msb, K:) sing., (Msb,) or [rather] n. un., (S, M, K,) سِدْرَةٌ: (S, M, Msb, K:) and sometimes سِدْر is used as meaning the smallest or smaller of numbers [generally denoting from three to ten inclusively]: (Ibn-Es-Sarrāj, Msb:) AHn says, accord. to Aboo-Ziyád, the سِدْر *is of the kind called* عِضَاه عُبْرِيّ, *and is of two species, and* ضَالّ: the عُبْرِيّ *is that which has no thorns except such as do not hurt: the* ضال *has thorns [which hurt]: the* سدر *has a broad round leaf: and sometimes people alight and rest beneath a tree of this kind; but the* ضال *is small: the best that is known in the land of the Arabs is in Hejer* (هَجَر)*, in a single piece of land which is appropriated to the Sulṭán alone: it is the sweetest of all in taste and odour: the mouth of him who eats it, and the garments of him who has it upon him, diffuse an odour like that of perfume:* (M, TA:) *it is [also] said that the* سدر *is of two species; whereof one grows in the cultivated lands, and its leaves are used in the ablution termed* غُسْل, *and its fruit is sweet; and the other grows in the desert, and its leaves are not so used, and its fruit is juicy:* the زُعْرُور is so described that it may be supposed to be the wild نبق: (Msb:) when سِدْر is used absolutely, with relation to the ablution termed غُسْل, it means the *ground leaves of the tree so called:* (Mgh,* Msb:) the pl. of سِدْرَةٌ is سِدَرَاتٌ and سِدْرَاتٌ and سِدَرَةٌ and سِدْرٌ (S, M, K) and سُدُورٌ, (M, K,) which last is extr. (M.) — سِدْرَةُ الْمُنْتَهَى is said to be *The lote-tree in the Seventh Heaven;* (Lth, K;*) *beyond which neither angel nor prophet passes, and which shades the water and Paradise:* (Lth:) in the Ṣaḥeeḥ it is said to be *in the Sixth Heaven:* 'Iyáḍ reconciles the two assertions by the supposition that *its root is in the Sixth, and* that *it rises over the Seventh:* accord. to IAth, it is *in the furthest part of Paradise to which, as its furthest limit, extends the knowledge of ancients and moderns.* (MF, TA.)

سَدِرٌ [see 1]. You say, فِى بَصَرِهِ سَدَرٌ, and ↑ سَمَادِيرُ, *In his sight is a confusedness, so that he does not see well.* (A.) — Some say that it signifies *An affection resembling vertigo, common to a voyager upon the sea:* or [simply] *vertigo.* (TA in art. بقل.)

سَدِرٌ *Having his eyes dazzled by a thing, so that he turns away his face from it: or in a state of confusion or perplexity, and unable to see his right course:* syn. مُتَحَيِّرٌ: (K:) as also ↑ سَادِرٌ: (S, K:) and the former, a camel *having his eyes dazzled by a thing, so that he turns away his face from it, by reason of intense heat:* (S:) and also one *having his eyes dazzled by snow;* as well as by intense heat. (IAqr.) — عَيْنٌ سَدِرَةٌ *His eye is confused in its vision, or dazzled, so that he cannot see well.* (A.) — And سَدِرَةٌ means An *old and weak* she-camel. (IAqr, TA in art. سد.) — Also سَدِرٌ *The sea:* (S, M, K:) one of the [proper] names thereof; (S;) occurring only in a poem of Umeiyeh Ibn-Abi-ṣ-Ṣalt: (M:) he says,

* فَكَأَنَّ بِرُقَعَ وَالْمَلَائِكَ حَوْلَهُ *
* سَدِرٌ تَوَاكَلَهُ الْقَوَائِمُ أَجْرَدُ *

[*And as though the first heaven, with the angels around it, were the sea, the winds deserting it, and smooth*]: (S, M, TA: [but in the M and TA, for حَوْلَهُ, we find حَوْلَنَا; and in the S, for أَجْرَدُ, we find أَجْرَبُ, which is inconsistent with the rhyme of the poem:]) by القوائم he means the winds; and by تواكله, [for تَتَوَاكَلُهُ, or rather أَتْتَرُكُهُ]: he likens the sky to the sea when calm: (TA:) Th quotes thus:

* وَكَأَنَّ بِرُقَعَ وَالْمَلَائِكَ تَحْتَنَا *
* سَدِرٌ تَوَاكَلَهُ قَوَائِمُ أَرْبَعُ *

and says that the poet likens the angels, with respect to their fear of God, to a man affected with a vertigo [lit., turning round, though it would seem more appropriate had he said, the poet likens them to a camel so affected, whom his four legs failed: he prefaces this explanation with the words, سَدِرٌ يَدُورُ وَقَوَائِمُ أَرْبَعٍ هُمُ الْمَلَائِكَةُ]: to which he or ISd adds, لَا يَدْرِى كَيْفَ يَخْلُصُهُمْ: but (using a common phrase of ISd) I can only say, لَا أَدْرِى كَيْفَ هٰذَا; unless there be some omission in the transcription]: (M, TA:) Sgh says that the correct reading is سِدْر, meaning the kind of tree so called, not the sea; and the author of the Námoos adopts his opinion; but MF rejects it: (TA:) some read رُفْعًا [in the place of برقع] and explain it as meaning *the seventh heaven.* (TA in art. رفع.)

سِدْرِىٌّ *One who grinds and sells the leaves of the* سِدْر. (TA.) [See also سَدَّارٌ.]

سِدَارٌ *A thing resembling a* [*curtain of the kind called*] جِدَار: (K:) or *resembling a* حِجَلَة, *which is put across a* [*tent of the kind called*] جِبَاء. (M.)

سَدَّارٌ *A seller of the leaves of the* سِدْر. (TA.) [See also سِدْرِىٌّ.]

سَادِرٌ: see سَدِرٌ. — Also *Losing his way:* you say, إِنَّهُ سَادِرٌ فِى الغَىِّ *Verily he is losing his way, in error.* (A.) And أَتَى أَمْرًا سَادِرًا i. e. [*He entered into, or did, his affair*] *in a wrong way.* (Ḥam p. 432.) — A man *without firmness, or deliberation.* (M.) You say, تَكَلَّمَ سَادِرًا *He spoke without deliberation.* (A.) — A man *who cares not for anything, nor minds what he does:* (S,* M, K:) or one *who occupies himself with vain or frivolous diversion.* (TA.)

سُدُورٌ *A cloudiness of the eye;* (K;) *and weakness of sight:* (TA:) and سَمَادِيرُ [originally pl. of the preceding, app.,] *weakness of sight,* (S, M, K,) or *something appearing to a man by reason of weakness of his sight,* (M, K,) *on the occasion of,* (S, M,) or [*arising*] *from,* (K,) *intoxication* (S, M, K) *by drink &c.,* (M,) *and from* [or if the reading in the CK be correct this prep. should be omitted] *the insensibility arising from drowsiness and vertigo.* (S, K.) The ر is augmentative. (S: but the word is mentioned in the M and K in art. سمدر.) See also سَمَادِيرُ. — Also *A king:* because the eyes become weak, or dazzled, in consequence of looking at him. (K in art. سمدر.)

الأَسْدَرَانِ *The shoulder-joints,* (S, M, A, K,) *and the sides:* (S, K:) or (so in the M, but accord. to the K "and") *two veins* (M, K) *in the eye,* (M,) or *in the two eyes:* (K:) or *beneath the temples.* (M.) Hence the saying جَاءَ يَضْرِبُ أَسْدَرَيْهِ *He came beating* (with his hands, TA) *his shoulder-joints* (S, A, K) *and his sides;* (S, K;) meaning, [*he came empty,* (S, A, K,) *having nothing in his hand,* (S,) *or having no occupation,* (M,) *and without having accomplished the object of his desire:* (S, K:) and in like manner, جَاءَ يَنْفُضُ أَسْدَرَيْهِ: (S:) and جَاءَ

(AZ,) and أَصْدَرِيَّة, (TA,) and أَزْدَرِيَّة, (ISk,) *he came shaking his shoulder-joints:* (AZ:) or *his sides:* meaning as above. (TA.)

مَسْدُورٌ Hair [*let down, or made to hang down, or*] *hanging down;* like مَسْدُولٌ. (TA.)

مُسَيْدِرٌ A *dazzled* eye. (TA in art. سدر.) = A *long and direct* road. (K ibid.) — And hence, (TA ibid.,) † *Right* speech or language. (K and TA ibid.)

سدس

1. سَدَسَ القَوْمَ, (S, M, Msb, K,*) aor. ـُ, (S, M, Msb,) inf. n. سَدْسٌ, (M, Msb, TA,) *He took the sixth part of the possessions of the people.* (M, Msb, K.) — And سَدَسَ القَوْمَ, aor. ـُ, (S, M, Msb, K,) inf. n. سَدْسٌ, (Msb, TA,) *He was, or became, the sixth of the people:* (M, Msb, K:) or *he made them, with himself, six.* (S in art. ثلث.) And *He made the people,* they being fifty-nine, *to be sixty with himself.* (A'Obeyd, S in art. ثلث.) And سَدَسَ also signifies *He made* fifteen *to be sixteen.* (T in art. ثلث.)

2. سدّس, inf. n. تَسْدِيسٌ, *He made it six.* (Esh-Sheybánee, and K voce وَحَّدَهُ.) — *He made it to be six-cornered; six-angled; hexagonal: or six-ribbed.* (Sgh, TA.) — سدّس لِامْرَأَتِهِ, or عِنْدَهَا, *He remained six nights with his wife:* and in like manner the verb is used in relation to any saying or action. (TA voce سَبَّعَ.)

4. اسدس القَوْمُ *The party of men became six:* (S, M, Msb:) also *the party of men became sixty.* (M and K in art. ثلث.) — اسدس البَعِيرُ *The camel cast the tooth after the* رَبَاعِيَة; (S, Msb, K;) *cast the tooth called* سَدِيس; (M, A;) *which he does in his eighth year:* (S, IF, A, Msb:) and in like manner one says of a sheep or goat. (M.) — اسدس الرَّجُلُ *The man was, or became, one whose camels came to water on the sixth day, counting the day of the next preceding drinking as the first.* (S,* K,* TA.) [See سَدْس.]

سُدْس: see سَدْس.

سَدْس is the original form of سُدْس, (M, K,) fem. of سُدُسٌ, which is originally سُدْسَةٌ, (M,) [meaning *Six;* for] the dim. [of سُدْس] is سُدَيْس, and that] of سُدُسٌ is سُدَيْسَةٌ; and the pl. is أَسْدَاس. (S in art. ست, q. v.) — Also [The *drinking of camels on the sixth day, counting the day of the next preceding drinking as the first;* as will be seen from what here follows;] the *period of the drinking of camels* [*next*] *after that called* خِمْس: or *after six days and five nights:* (M, TA:) or *their being kept from the water five days, and coming to it on the sixth:* (S:) but Sgh says that this is a mistake, and that the correct meaning of the term is, *their being kept from the water four days, and coming to it on the fifth;* and so it is explained in the [A and] K: (TA:) or *their drinking one day, then being kept from the water four days, then coming to it on the fifth day;* so [by the application of the term سَدْس] they include in their reckoning the first day in which the camels drink: (Aboo-Sahl, TA:) or *their remaining in the place of pasture four days* [*after drinking*], *then coming to the water on the fifth:* (TA:) pl. أَسْدَاس. (M, Sgh, TA.) You say, وَرَدَتْ إِبِلُهُ سُدْسَ [*His camels came to the water on the sixth day, counting the day of the next preceding drinking as the first*]. (S, A, K.) [Hence the saying,] ضَرَبَ أَعْشَارًا وَأَسْدَاسًا [which see expl. voce خِمْس]. (A.) — Also *The sixth young one, or offspring.* (A in art. ثلث.)

سُدَّس: see سَدِيس, in three places: — and, as an epithet applied to a calf, see عَضَّب.

سُدُس (S, M, A, Msb, K) and ‡ سُدْس (S, Msb, K) *A sixth part;* (S, M, A, Msb, K;) as also ‡ سَدِيس, (S, Msb, K,) a form used by some, like as one says عُشْر and عَشِير: (S:) pl. أَسْدَاس. (M, Msb, TA.) — [Hence, app., the saying, ضَرْب أَعْشَارًا فِى أَسْدَاسِهِ, which see expl. voce خِمْس.]

[سُدَاس as meaning *Six and six together,* or *six at a time and six at a time,* seems not to have been heard: see عُشَار. But Freytag mentions سُدَاس as used by El-Mutanebbee for سِتّة.]

سُدُوس: see the next paragraph.

سُدُوس (Sh, S, M, K) and ‡ سَدُوس, (Sh, M, K,) As used to say the latter, (S,) *A* [*garment of the kind called*] طَيْلَسَان (M:) or a طيلسان, (S, M, K,) or *any garment,* (Sh,) *of the colour termed* خُضْرَة [here app. meaning *a dark, or an ashy, dust-colour*]. (Sh, S, M, K.) = And the former, (K,) or the latter, (M,) *Smoke-black of fat;* or *lamp-black;* syn. نِيلَتْج. (M, K.)

سَدِيس: see سُدُس: — and see سُدَاسِىّ. = Also *The tooth that is before that called the* بَازِل (S, K:) *after that called the* رَبَاعِيَة; (M, L, TA;) as also ‡ سَدْس; (S, K;) masc. and fem., because the fem. names of teeth are all with ة, except سَدْس and سَدِيس and بَازِل: (S:) the pl. (of the former, S,) سُدُس and (of the latter, S) أَسْدُس. (S, K.) You say, of a camel, أَلْقَى سَدِيسَهُ and ‡ سَدْسَهُ [*He cast his tooth called the* سديس *and* سدس]. (A.) — And hence, (Mgh,) A camel, (M, A, Mgh, Msb,) and a sheep or goat, (M, TA,) *casting his* سديس, (M, A, TA,) or *his tooth that is after the* رَبَاعِيَة (Msb;) i. e., *in the eighth year;* (A, Mgh, Msb;) as also ‡ سَدْس: (A, Mgh, TA:) masc. and fem.: (M, TA:) or a sheep or goat *six years old:* (S, K:) pl. سُدُس. (M.) A poet, (S,) namely, Mansoor Ibn-Misjáh, speaking of a fine for homicide, taken from among selected camels, (TA,) says,

* فَطَافَ كَيْ طَافَ الْمُصَدِّقُ وَسْطَهَا *
* يُخْيِرُ مِنْهَا فِى الْبَوَازِلِ وَالسُّدُسِ *

[*And he went round about, as the collector of the poor-rate went round about, amid them, preferring* certain *of them, among the nine-year-old and the eight-year-old* camels]. (S, TA.) = Also *A sort of measure,* or *a sort of* مِكْوَك, [in some copies of the K ضَرْبٌ مِنَ المَكَاكِيلِ, and in others and in the O ضرب من المكاكيك,] (O, K,) *with which dates are measured.* (O.) = سَدِيس in the saying لَا آتِيكَ سَدِيسَ عُجَيْسٍ is a dial. var. of رَسِيس. q. v. (S.)

سُدَيْس and سُدَيْسَةٌ: see بِزْل.

سَدَاسِىّ, applied to a garment of the kind called إِزَارٌ, (S, A, K,) *Six cubits in length;* (A, K;) as also ‡ سَدِيسِىّ. (S,* A, Msb, K.) — Also [as meaning *Six spans in height,* said to be] applied to a slave. (Msb in art. خمس.) [But see خُمَاسِىّ.] — [Also A word *composed of six letters, radical only,* or *radical and augmentative.*]

سَادِس [*Sixth*]: fem. with ة. (S, K, &c.) See also سَادِسَ عَشَرَ. — سادس عَشَرَ, and the fem. سَادِسَةَ عَشْرَةَ, meaning *Sixteenth,* are subject to the same rules as ثَالِثَ عَشَرَ and its fem., expl. in art. ثلث, q. v.]

سُدَاسِىّ: see art. سندس.

مُسَدَّس A thing *composed of six layers or strata,* or *of six distinct fascicles* or *the like.* (TA in art. ثلث. [See also مُثَلَّث, below.]) — [*Hexagonal; a hexagon.*] — A verse *composed of six feet.* (M.)

مُسَدَّد A rope *composed of six strands.* (M in art. ثلث.)

سدغ

سَدْغٌ a dial. var. of صَدْغٌ, (K,) which is the more common. (TA. [See the latter.])

مُسَدَّغ: see what follows.

مُسْدَغَة a dial. var. of مُصْدَغَة [q. v.]; (TA;) as also مُزْدَغَة; (L and TA in art. زدغ;) and ‡ مُزْدَغ and مُسْدَغ signify the same [as dial. vars. of مُصْدَغ]. (TA.)

سدف

2. سدّف, (M, TA,) inf. n. تَسْدِيف, (TA,) *He cut it in pieces;* namely, a camel's hump. (M, TA.)

4. اسدف *It* (the night) *became dark;* (S, M, K;) accord. to some, *after the* جِنْح [app. as meaning the *first part thereof*; or *about the half*; or *a great, or the greater, part*]: (M:) or *let down its curtains, and became dark:* and ازدف and اشدف signify the same. (AO, TA.) — And اسدف القَوْمُ *The people, or party, entered upon the* [*period of the night called*] سُدْفَة. (M.) — And اسدف *He slept;* (AA, K, TA;) as also ازدف. (AA, TA.) — And † *His eyes became dark* by reason of hunger or age; (K, TA:) said of a man. (TA.) — Also, said of the daybreak, or dawn, *It shone:* (S, K, TA:) [thus,] as AO says, it has two contr. significations. (TA.) — And *He lighted the lamp:* (K:) or one says, in the dial. of Hawázin, أَسْدِفُوا, i. e. أَسْرِجُوا [*Light*

ge a lamp, or with a lamp]; from السِّرَاج: (Ṣ, TA:) or one says in that dial., أَسْدَفُونَا لَنَا, i. e. أَسْرَجُوا [*They lighted for us* a lamp, or with a lamp]. (M.) — Also *He moved away or aside* [*in order that the light might enter a place*]. (K.) When a man is standing at a door or an entrance, one says to him, أَسْدِفْ, i. e. *Move thou away or aside* from the door, or entrance, *in order that the chamber, or tent, may become light*. (AA, TA. [See also the last sentence of this paragraph.]) — [In all of these senses, perhaps excepting one, it is intrans.: in others, trans.] — You say of a woman, اسدفت القِنَاعَ (Ṣ, TA,) and الحِجَابَ, (TA,) *She let down* [*the head-covering*, and *the veil*, or *curtain*]. (Ṣ, TA.) — And اسدف البَيْتَ *He raised* [*the veil*, or *curtain*]. (K.) — One says also, أَسْدِفِ البَابَ *Open thou the door, or entrance, in order that the chamber, or tent, may become light*. (Ṣ.)

سُدْفٌ: see سَدَفٌ, in three places. — Also The *night*. (Ṣ, TA.) — And The *daybreak*, or *dawn*: (AA, Ṣ, K:) and the *advent thereof*: (Fr, Ṣ, K:) and the *whiteness of day*. (TA.) — Also *A eve*: (Ibn-'Abbád, K:) or *such as has a blackness like that of night*. (TA.) — And سَدَلٌ سَدَفٌ is *A call to the eve to be milked*. (K.)

سَدَفَةٌ: see the next paragraph.

سُدْفَةٌ and ↑ سَدْفَةٌ *i. q.* ↑ سَدَفٌ, (Aṣ, Ṣ, M, K,) as meaning The *darkness*, (Aṣ, Ṣ, K,) in the dial. of Nejd, (Aṣ, Ṣ,) or of Temeem; (K;) or as meaning the *darkness of night*; or, as some say, *after the* جُنْح [which here app. means the *first part of the night*; or *about the half*; or a *great*, or *the greater, part*]: (M:) and also as meaning the *light*, (Aṣ, Ṣ, K, and M in explanation of the first word,) in the dial. of others, (Aṣ, Ṣ,) or of Keys: (K:) thus having two contr. significations; (Ṣ, K;) or the darkness and the light are called by one and the same name because each of them comes upon the other: (K:) or the first, (Ṣ, M, K,) and second, (K,) the *commingling of the light and the darkness*, (Ṣ, M, K,) *as in the time between the rising of the dawn*, (Ṣ,) or *as in the time between the prayer of the dawn*, (M,) *and that when the sun becomes white*, (Ṣ, M,) accord. to some, as is said by A'Obeyd; (Ṣ;) or, as 'Omárah says, the first signifies *darkness in which is light, of the former part of the night* and *of the latter part thereof, between the redness after sunset and the darkness* and *between the dawn and the prayer* [*of the dawn*]; And Az says that this is the correct explanation: (TA:) and the first, (K, TA,) i. e. with ḍamm, (TA,) and the second, (CK,) as also ↑ سَدَفٌ, the *blackness of night*: (K:) the pl. of the first is سُدَفٌ; as in the saying of 'Alee, كَشَفْتُ عَنْهُمْ سُدَفَ اللَّيْلِ *I removed from over them the darknesses of night*: (TA:) and the pl. of ↑ سَدَفٌ is أَسْدَافٌ. (M, TA.) You say also, رَأَيْتُ سُدْفَةً شَخْصِهِ مِنْ بُعْدٍ ; [*I saw the blackness of his body, or form, from a distance*. (TA.) — Also the first, *A door*, or *an entrance*: (M, K:) or its سُدَّة [i. e. *vestibule*, or *porch*, &c.]: (K:) and *a sort of covering over a door to protect it from the rain*. (K,* TA.)

سُدُفٌ [a pl. of which the sing. is app. سَدَفٌ, like حَدَقٌ,] The *corporeal forms* or *figures* or *substances of men* or *other things which one sees from a distance*: (K:) accord. to Sgh, (TA,) correctly with ش: (K, TA:) but the truth is, that they are two dial. vars. (TA.)

سَدِيفٌ *A camel's hump*: (Ṣ:) or *a camel's hump cut into pieces*: (M, TA:) or *pieces* [or *slices*] *of a camel's hump*: (Ḥam p. 258:) or the *fat of a camel's hump*: (M, K, and Ḥam p. 257:) [or *a very fat hump of a camel*: (Freytag, from the Deewán of Jereer:)] pl. سُدُفٌ and سُدُفَاتٌ. (TA.)

سَدَافَةٌ *A veil*, or *covering*; *a thing that veils, conceals, covers*, or *protects*: whence the saying of Umm-Selemeh to 'Áïsheh, (O, K, TA,) when she desired to go forth to El-Baṣrah, (TA,) أَخْلَدْتِ وَجْهَكِ i. e. هَتَكْتِ البَيْتَ i. e. قَدْ وَجَّهْتِ سَدَافَتَهُ [i. e. وَجْهَهُ سَدَافَتَهُ (JM in art. وجه) *Thou hast rent open his veil*, or *covering*, meaning the Prophet's, as is shown in the TA]: (O, K, TA:) or *thou hast removed his veil*, or *covering*: (O, TA:) or *thou hast removed his veil*, or *covering, from its place, to which thou wast commanded to keep, and hast placed it before thee*: (O, K, TA:) but the saying is also related otherwise, i. e. وَجَّهْتِ سَجَافَتَهُ, mentioned before [in art. سجف]. (TA.) One says also, وَجَّهَ فُلَانٌ سَدَافَتَهُ, meaning *Such a one quitted his veil, or covering, and came forth from* [*behind*] *it*. (TA.)

أَسْدَفُ, an epithet applied to night, *Dark*, (M, [as also مُسْدِفٌ,]) or *black*. (K.)

مُسْدِفٌ *Dark*: [like أَسْدَفُ:] and also *light*: having two contr. significations. (M, TA.) — And *Entering upon the* [*period called*] سُدْفَة. (TA.)

مُسْدَفٌ: see مَنْضَدٌ مُسْدَفٌ *A camel's hump cut into pieces* [or *slices*]. (M.)

جِحَابٌ مُسْدَفٌ *A veil*, or *curtain, let down*. (TA.)

سدل

1. سَدَلَهُ, aor. ـُ, (Ṣ, M, Mṣb, K,) and ـِ, (M, K,) inf. n. سَدْلٌ, (Ṣ, M, Mgh, Mṣb,) *He let it loose, let it down, lowered it*, or *let it fall*; (Ṣ, M, K;) namely, his garment, (Ṣ, M,) and hair, (Fr, M, K,) and a veil, or curtain; (M;) and سَدَّلَهُ signifies the same; (Fr, TA;) as also ↑ أَسْدَلَهُ; (M, K;) or this latter is a mistake; (Mgh;) [but this the author asserts because, he says, he had searched through books without finding it except in the "Nahj-el-Balágháh;"]) not allowable; (Mṣb;) and the former signifies *he let it down*, or *let it fall*, namely, the garment, *without drawing together its two sides*: (Mgh, Mṣb:) or, as some say, *he threw it upon his head, and let it loose, let it down, or let it fall, upon his shoulders*: (Mgh:) and *he let it down*, or *let it fall*, namely, hair, not مَعْقُوص [i. e. *made recurvate at the extremities*], *nor tied in knots*: (Lth, TA:) and one says also, يَرْخِي ذُؤَابَتَهُ وَيُسْدِلُ, changing the س into ز. (Sb, M.) The سَدْل that is forbidden in prayer is The *letting down one's garment without drawing together its two sides*: or the *enveloping oneself with his garment, and putting his arms within, and bowing the head and body, and prostrating oneself, in that state*; as the Jews used to do; and this applies uniformly to the shirt and other garments: or the *putting the middle of the* إِزَار [or *waist-wrapper*] *upon the head, and letting fall its two ends upon one's right and left, without making it to be upon his two shoulder-blades*. (TA.) سَدَلَ عِمَامَتَهُ بَيْنَ كَتِفَيْهِ is said in a trad. [as meaning *He made the end of his turban to hang down between his two shoulder-blades*]. (Mgh.) And one says also, ↑ سَدَّلَ عَلَى تَعَوَّرَ عَلَى, عَاتِقَيْهِ وَعُنُقِهِ [meaning *He let his hair fall down abundant and long upon his shoulders and his neck*,] inf. n. تَسْدِيلٌ. (ISh, TA. [See its pass. part. n., voce مُسْدَلٌ.]) — Also, aor. ـُ, (M, K,) inf. n. as above, (TA,) *He slit it*, or *rent it*; namely, his garment. (M, K.) — And سَدَلَ فِي البِلَادِ, (O, K,) inf. n. as above, (TA,) *He went away into the countries*, or *provinces*. (O, K.)

2: see 1, last sentence but two.

4: see 1, first sentence.

5: see the next paragraph.

7. انسدل [and accord. to Freytag ↑ تسدّل also, but he names no authority for this, and I have not found it in any MS. lexicon, but it is agreeable with analogy as quasi-pass. of 2,] *It was let loose, let down, lowered, or let fall*; said of hair &c.). (MA, KL.) — And انسدل يَعْدُو *He was somewhat quick*, or *made some haste, running*; like انسرّ; the ر and ل being app. interchangeable. (Ḥar p. 576.)

Q. Q. 1. سَوْدَلَ *He* (a man) *had long mustaches*, (IAṣr, TA,) or *he had a long mustache*. (Aṣ, K.)

سُدْلٌ and ↑ بِدْلٌ [the former written in a copy of the M سَدْل, but said in the K to be with ḍamm,] *A veil*, or *curtain*: pl. [of mult.] سُدُولٌ and [of pauc.] أَسْدَالٌ (M, K) and أَسْدُلٌ. (K.) In a verse of Homeyd Ibn-Thowr, as it is related by Yaʼḳoob, السُّدُول is used as a sing., because it is of a measure which is [in some instances] that of a sing., such as السُّدُوس, meaning a sort of garment: but others relate it differently, saying السُّدُبِل, which is correctly a sing. (M.) [See also سِدْنٌ.]

بِدْلٌ *A string of gems* or *jewels*: (Ṣ:) or *a string of pearls* or *large pearls, reaching to the breast*: (M, K:) pl. سُدُولٌ. (Ṣ.) — See also سُدْلٌ.

سَدَلٌ *An inclining*. (M, K.) [See أَسْدَلُ.]

سِدِلِّي, of the measure فِعِلِّي, an arabicized

word, originally, in Pers., سِهْ دِلَهْ ["three-hearted"], as though it were three chambers in one chamber حَارِكٌ بِثَمَنِينَ (كَأَنَّهُ ثَلَاثَةُ بُيُوتٍ فِي بَيْتٍ [i. e., I suppose, "like the garment of El-Heerch with two sleeves;" app. meaning that it signifies *An oblong chamber with a wide and deep recess on either hand at, or near, one extremity thereof*; so that its ground-plan resembles an expanded garment with a pair of very wide sleeves: in the present day, it is commonly applied to a single recess of the kind above mentioned, the floor of which is elevated about half a foot or somewhat more or less above the floor of the main chamber, and which has a mattress and cushions laid against one or two or each of its three sides]. (Ṣ.) [Golius explains it, as on the authority of the Ṣ, (in which is nothing relating to it but what I have given above,) thus: *Perz.* سِيدِلَهْ *seu* سِدِرَهْ, *i. q.* سَدْرٌ.]

سَدِيلٌ The *thing* [or *hanging*] *that is let down, or suspended, upon the* [*kind of camel-vehicle for women called*] هَوْدَجٌ (Ṣ, O, K:) pl. [of mult.] **سُدُولٌ** and **سَدَائِلُ** and [of pauc.] **أَسْدَالٌ**: (Ṣ, O:) the first of which pls. is expl. by Aṣ as meaning the *pieces of cloth with which the* هودج *is covered*; as also **سَدْنٌ**. (TA.) — Also *A thing* [app. *a hanging or curtain*] *that is extended across, or sideways,* (يُعْرَضُ) *in the space from side to side of the* [*tent called*] حِبَالَ (فِي سَعَةِ الخِبَاءِ): and (some say, M) the *curtain of the* حَجَلَة [or *bridal canopy, &c.,*] *of a woman*: (M, K:) pls. as above. (TA.)

سَنْدَلٌ, or **سَمَنْدَلٌ**, (accord. to different copies of the Ṣ,) *A certain bird, that eats* [*the poisonous plant called*] بِيشٌ [generally applied to the *common wolf's-bane, aconitum napellus*]: on the authority of El-Jáhiḍ. (Ṣ.) [See also art. سمندل.]

سَوْدَلٌ The *mustache*. (Ṣ, IAṣr, K.) You say, طَالَ سَوْدَلُهُ (Aṣ, K,) or سَوْدَلَاهُ, (IAṣr,) *His mustache, or mustaches, became long*. (Aṣ, IAṣr, K.)

دَكَرٌ أَسْدَلُ *An inclining penis*: (M, K:) pl. [by rule سُدَّلٌ, but it is said to be] سُدُلٌ, i. e. like كُتُبٌ. (K.)

مُسَدَّلٌ and **مُسَدَّلٌ**: see what follows.

مُسْدَلٌ Hair *let loose, let down, lowered*, or *let fall*: (Ṣ:) or *lank, or long, and pendent*; (M, K:) as also ↑ **مُسَدَّلٌ**: (TA:) or *abundant and long*, (Lth, TA,) and so ↑ **مُسَدَّلٌ**, (ISh, TA,) *falling upon the back*. (Lth, TA.)

سدم

1. سَدِمَ, (Ṣ, M, K,) aor. ـَ, (K,) inf. n. **سَدَمٌ**, (Ṣ, M, K,) *He repented and grieved*: (Ṣ:) or *he was, or became, affected with anxiety*: or *with anxiety together with repentance*: or *with wrath, or rage, together with grief*. (M, K.) [Hence,] one says, مَا لَهُ هَمٌّ وَلَا سَدَمٌ إِلَّا ذَاكَ *He has no object of anxiety nor of repentance and grief except that*: or this saying may be from what next follows]. (Ṣ.) — **سَدِمَ بِالشَّيْءِ**, aor. and inf. n. as above, *He desired the thing vehemently, eagerly, greedily, very greedily, or excessively; hankered after it, or coveted it*; and *he was, or became, devoted, addicted, or attached, to it*: (TK:) [but these meanings of the verb are perhaps only inferred from the saying that] السَّدَمُ is *syn.* with الهَوَسُ: and ↑ **اللَّهَجُ** [in the CK اللَّهْجُ] بِالشَّيْءِ: (M, K, [in the CK اللَّهْجُ]) and ↑ **الوُلُوعُ**. (TA.) Hence the trad., مَنْ كَانَتِ الدُّنْيَا هَمَّهُ وَسَدَمَهُ جَعَلَ اللّٰهُ فَقْرَهُ بَيْنَ عَيْنَيْهِ *[To whomsoever the present state of existence is the object of his anxiety and of his eager desire &c., God places his poverty before his eyes]*. (TA.) — And **سَدِمَ**, [i. e. سَدِمَ, as is indicated by the form of the part. n. سَدِمٌ, and by سَدَمٌ as an inf. n. used in the sense of that part. n.,] said of water, *It became altered [for the worse] by reason of long standing, and overspread with [the green substance termed]* طُحْلُب, *and choked with dust and other things that had fallen into it*. (A, TA.) — [And سَدِمَ said of a stallion, *He was withheld from covering*: so in the Deewán of Jereer, accord. to Freytag: it is said of a stallion-camel: see سَدِمَ.] — **سَدِمَ الغَدِ** بِالشَّارِبَةِ *[The length of time that had elapsed since the coming thereto of the drinkers] altered the water [for the worse]*. (A, TA.) — And **سَدِمَ البَابَ** *He shut, or closed, the door*; syn. رَدَمَهُ; (IAṣr, M, TA;) in the K, erroneously, رَدَمَهُ: and so سَطَمَهُ. (TA.) — See also سَدِيمٌ.

2. تَسْدِيمٌ [inf. n. of سَدَّمَ] The *binding*, or *closing, the mouth* of a camel [*with a muzzle*; i. e. the *muzzling* of a camel: see the pass. part. n., below]. (KL.)

[4. أَسْدَمَ, said of water, *It was prevented from flowing by dust and wind*: so in the Deewán of Jereer, accord. to Freytag.]

7. انسدم ذَبَرُ البَعِيرِ *The galls, or sores, on the back of the camel became healed*. (K, TA.)

سُدْمٌ, as a sing. epithet: see سَدِيمٌ, last sentence. It is also a pl. of سَدُومٌ. (M, TA.)

سَدَمٌ inf. n. of سَدِمَ. (Ṣ, M, K. [See **1**, first four sentences.]) — See also سَدِيمٌ, in two places.

سَدُمٌ: see the latter half of the next paragraph.

سَدِمٌ [is a part. n. of سَدِمَ: and is also app. used as an imitative sequent to نَدِمٌ]. You say [سَدِمٌ and] ↑ **سَادِمٌ** and ↑ **سَدْمَانُ** (M, K, TA) meaning *Repenting and grieving*: (TA:) or *affected with anxiety*: or *with anxiety together with repentance*: or *with wrath*, or *rage, together with grief*: (M, K, TA:) and **نَادِمٌ سَدِمٌ**, in which one is used as an imitative sequent to the other; and ↑ **سَادِمٌ نَادِمٌ** and ↑ **سَدْمَانُ نَدْمَانُ**, [app. in like manner,] السَّدَمُ being seldom used without النَّدَمُ: (TA:) or [↑ **نَدِيمٌ سَدِيمٌ**, and] ↑ **نَادِمٌ سَادِمٌ**, or, accord. to ↑ **نَدْمَانُ سَدْمَانُ**; in which one is said to be an imitative sequent to the other: (Ṣ:) or, accord. to IAmb, ↑ **سَادِمٌ** in the phrase رَجُلٌ سَادِمٌ نَادِمٌ means, as some say, *altered [for the worse] in intellect in consequence of grief*; from ↑ **مَاءٌ سَدُومٌ**, i. e. "water that has become altered [for the worse]:" or, as others say, *grieving, not able to go nor to come*. (TA.) You say also رَجُلٌ سَدِمٌ *A man affected with wrath, or rage*. (Ṣ, TA.) — And **عَاشِقٌ سَدِمٌ** *Affected with amorous, or passionate, desire, in a vehement degree*. (AO, Ṣ.) — And in like manner, (TA,) **فَحْلٌ سَدِمٌ** (Ṣ, M, K) and ↑ **بَعِيرٌ سَدِمٌ** [which is an inf. n. used as an epithet] and ↑ **مُسَدَّمٌ** and ↑ **مُسْدَمٌ** (M, K) *A stallion* [*camel*] *excited by lust for the female*: (Ṣ, M, K:) or *one that is sent among the she-camels, and that brays amidst them, and, when they have become excited by lust, is taken forth from them, because what he begets is disesteemed*; (M, K, TA:) *therefore, when he is excited by lust, he is shackled, and pastures around the dwelling*; *and if he attacks the she-camels, he is muzzled*: (TA:) or *one that is in any manner debarred from covering*; (K:) or the last two epithets have this last signification. (M.) — And **نَاقَةٌ سَدِمَةٌ** *An old and weak she-camel*. (AO, (TA.) — And مَاءٌ سَدِمٌ and ↑ **سَدِمٌ** (M, K) and ↑ **سَدُمٌ** (K) and ↑ **سَدُومٌ** (M, TA) and ↑ **سُدُومٌ** and ↑ **سُدْمٌ** (TA) *i. q.* مُنْدَفِنٌ [i. e. *Water filled up, stopped up, or choked up, with earth or dust*; or *into which the dust has been swept by the wind*]: (M: [in the K and TA, erroneously, مُنْدَفِقٌ:]) pl. أَسْدَامٌ [a pl. of pauc.] and سِدَامٌ [a pl. of mult.]; or the sing. and pl. are alike; (M, K;) [i. e.] you say مَاءٌ أَسْدَامٌ, applying pl. epithets to a sing. noun; (Z, TA;) as well as مِيَاهٌ أَسْدَامٌ (IAmb, TA, and Ḥam p. 102) and سِدَامٌ (IAmb, TA) meaning *waters altered [for the worse]* (IAmb, TA, and Ḥam ubi supra) *in consequence of long standing*, and so سُدْمٌ: (Ḥam:) this last is pl. of ↑ سَدُومٌ, as also سَدُمٌ: (M, TA:) [and each of these two is also used as a sing.; i. e.] you say also ↑ سُدْمٌ and ↑ رَكِيَّةٌ سُدْمٌ and ↑ سُدُمٌ meaning *a well filled up, stopped up, or choked up, with earth or dust*; or *into which the dust has been swept by the wind*: (Ṣ, K, TA: [in the CK, مُنْدَفِقَةٌ is erroneously put for مُنْدَفِنَةٌ:]) or *into which varieties of small rubbish, and dust, or small pebbles, whirled round by the wind, have fallen, so that it is nearly choked up*: (Lth, TA:) and ↑ مَاءٌ سُدُمٌ is expl. as meaning *water that has become altered [for the worse]*: (IAmb, TA:) ↑ مُسَدَّمٌ, also, applied to water, signifies the same as مُسْدَمٌ; (M, K;) and so does ↑ مُسَدُّومٌ: (TA:) [or ↑ the former of these, so applied, *prevented from flowing by dust and wind*. (Freytag, from the Deewán of Jereer.)]

سُدْمٌ, as a sing. epithet: see the latter half of the next preceding paragraph, in three places. It is also a pl. of سَدُومٌ. (M, TA.)

سَدْمَانُ: see سَدِمٌ, second sentence, in three places.

سَدُومٌ and **سُدُومٌ**: see سَدِمٌ, in the latter half of the paragraph; the former word, in two places.

سَدِيمٌ: see سَدِمٌ, in the latter half of the para-

graph. ═ Also *Mist*; syn. صَبَابٌ: or *such as is thin*. (M, K.) ═ And *i. q.* كَثِيرُ الذِّكْرِ (K) [app. as meaning *Remembering* God, or *celebrating* Him, *much*, or *frequently*: for SM adds], hence the saying,

لَا يَذْكُرُونَ اللّٰهَ إِلَّا سَدْمَا

[app. *They remember not*, or *celebrate not*, *God*, *otherwise than doing so much*, or *frequently*: from which it seems that one says, سَدَمَ اللّٰهَ, inf. n. سَدْمٌ, meaning *He remembered*, or *celebrated*, *God*, &c.]. (TA.) ═ And *i. q.* تَعَبٌ [*Fatigue*: but I incline to think that this explanation is a mistranscription]. (TA.)

سَادِمٌ: see سَدِمٌ, second sentence, in four places.

مَسْدَمٌ: see سَدِمٌ, in the former half of the paragraph. ═ Also A camel *left to pasture by itself* (K, TA) *around the dwelling*. (TA.) ═ And A [camel of generous race, such as is termed] فَنِيقٌ *having a muzzle put upon his mouth*. (S.) ═ And A camel *having galls*, or *sores*, *upon his back*, *and therefore exempted from the saddle until his galls*, or *sores*, *have become healed*. (K.) ═ See also سَدِمٌ, last sentence, in two places.

مَسْدُومٌ: see سَدِمٌ, in the former half of the paragraph: ═ and again in the last sentence. ═ Also A door *shut*, or *closed*. (TA.)

سدن

1. سَدَنَ, (S, L, K,) aor. ـُ, (S, L,) inf. n. سَدْنٌ and سِدَانَةٌ, [for the latter, accord. to the Mṣb, seems to be a simple subst.,] *He acted as minister*, or *servant*, *of the Kaaba*, and [so in the S and L, but in the K "or"] *of the temple of idols*; (S, L, K;) and *performed the office of doorkeeper*, or *chamberlain*. (K.) [And سَدَنَ الكَعْبَةَ. aor. ـُ, inf. n. سَدْنٌ, has the former meaning. (Mṣb.) A'Obeyd says, (L,) سِدَانَةُ الكَعْبَةِ signifies *The ministry*, or *service*, *of the Kaabeh*, (Mgh, L,) *and the superintendence thereof*, *and the opening and locking of its door*. (L.) The سِدَانَة and the لِوَاء [q. v.] belonged to [the family named] Benoo-'Abd-el-Dár in the Time of Ignorance, and the Prophet confirmed it to them in El-Islám: (S, L:) [in the first age of El-Islám,] the سِدَانَة of the Kaabeh belonged to the sons of 'Othmán Ibn-Talhah [of the family of Benoo-'Abd-ed-Dár]. (Mgh.) السِّدَانَةُ signifies [also (L)] الحِجَابَةُ [which seems to be properly a subst., meaning *The office of door-keeper*, or *chamberlain*, but here seems, from the context, to be used as an inf. n., meaning *the performing that office*]: you say, سَدَنَهُ, aor. as above, [app. meaning *He acted as door-keeper*, or *chamberlain*, *to it*, namely a temple, or *for him*:] (M, L:) or سَدَنَهُ, inf. n. سِدَانَةٌ, signifies *he served it*, or *him*. (MA.) سَدَنَ ثَوْبَهُ, (S, L, K,) and السِّتْرَ, (S, L,) aor. ـُ and ـِ, (K,) *He* (a man, S, L) *let down*, or *lowered*, *his garment*, (S, L, K,) and *the curtain*, or *veil*, (S, L,) and الشَّعَرَ *the hair*; like سَدَلَهُ [which is held by some to be the original, the ن being held by them to be a substitute for ل: see سَدْنٌ]. (Fr, TA in art. سدل.)

سَدْنٌ: see what next follows, in two places.

سِدْنٌ, (L, Mṣb,) or ↑ سَدِنٌ, (so in a copy of the M,) or ↑ سَدَنٌ, and ↑ سَدَانٌ, (K,) as also ↑ سِدِينٌ, (AA, L, K,) *A curtain*, or *veil*: (AA, M, L, Mṣb, K:) [like سَدْلٌ and سَدَلٌ:] pl. of the first (L) or second (M) [and app. of the last also, like as سُدُولٌ is pl. of سَدْلٌ or سَدَلٌ and also of سَدِيلٌ,] أَسْدَانٌ; in which the ن is said by some to be a substitute for ل: (M, L:) or أَسْدَانٌ is a dial. var. of أَسْدَالٌ signifying the سُدُول [*kind of camel-vehicles for women called*] هَوَادِج. (S, L:) [i. e., accord. to ISk, it signifies the *pieces of cloth with which the* هَوْدَج *is covered*; (L:) as also سُدُونٌ (Aṣ, TA voce سَدِيلٌ;) and its sing. is [سِدِينٌ like سَدِيلٌ, or] ↑ سُدُنٌ. (L. [The last word is there thus written, in this instance, with fet-ḥ.])

سَدَنٌ: } سَدَانٌ: } see the next preceding paragraph.

سَدِينٌ: see سِدْنٌ. ═ Also *Fat*, as a subst. (AA, L, K.) ═ And *Blood*. (K.) ═ And *Wool*. (K.)

سَدَانَةٌ *Ministry*, or *service*. (Mṣb.) [And particularly The *ministry*, or *service*, *and superintendence*, *of a temple of idols*; and afterwards, *of the Kaabeh*: see 1.]

سَادِنٌ *A minister*, or *servant*, *of the Kaabeh*, (S, Mgh, L, Mṣb, K,) and [so in the S and L, but in the K "or"] *of the temple of idols*; (S, L, K;) and *one who performs the office of doorkeeper*, or *chamberlain*: (K:) pl. سَدَنَةٌ: (S, Mgh, L, Mṣb, K:) or سَدَنَةٌ signifies the *doorkeepers*, or *chamberlains*, (حِجَّاب, [pl. of حَاجِب,]) *of the House* [*of God*, i. e. *the Kaabeh*]; and *the intendants of the idols in the Time of Ignorance*; the latter being the primary application: (M, L:) but IB says that there is this difference between the سادِن and the حاجِب; that the latter precludes, and his license to do so belongs to another; whereas the سادِن precludes, and his license to do so belongs to himself. (L.)

سدى and سدو

1. سَدَا بِيَدَيْهِ, (M,) or بِيَدِهِ, (K,) [aor. ـُ,] inf. n. سَدْوٌ, (S, M, K,) *He stretched forth* (S, M, K) *his arms* or *hands*; or, as when said of a camel, *his fore legs*, (M,) or *his arm* or *hand*, or *his fore leg*, (S, K, TA,) إِلَيْهِ [*towards him* or *it*], (CK,) or نَحْوَ الشَّيْءِ [*towards the thing*], *like as do camels* (كَمَا تَسْدُو الإِبِلُ) *in their going along*; (TA;) as also ↑ استدى, (M, K, TA,) in [some of] the copies of the K استدى, but the former is the right. (TA.) You say of a man, سَدَا, aor. يَسْدُو, *He stretched forth his arm*, or *hand*, *towards a thing*: and of a camel, سَدَا, inf. n. سَدْوٌ, *he stretched forth his fore leg in going along*: (Mṣb:) or of a she-camel, سَدَتْ, (S, K,) aor. تَسْدُو, inf. n. سَدْوٌ, (S,) *she went with wide steps*; (K;) or *she stretched forth her arms in going along*, *and went with wide steps*: and مَا أَحْسَنَ سَدْوَ رِجْلَيْهَا وَأَنْوَ يَدَيْهَا [*How good*, or *beautiful*, *is her stretching forth of her hind legs*, *and her returning of her fore legs in her going!*]. (S.) See also سَتَى. ═ سَدَا, (M,) or يَسْدُو ↑ سَدُوَ, (S, M,) *He went*, (M,) or *he goes*, (S,) *towards*, or *in the direction of*, *such a thing*; (S, M;) said of a man. (S.) ═ سَدْوٌ also signifies The *going at random*, *heedlessly*, or *in a headlong manner*, *without consideration*, or *without any certain aim*, or *object*, *not obeying a guide to the right course*, *in journeying*; (S, M;) said in relation to camels and horses. (M.) ═ Hence, (M,) سَدَا بِالجَوْزِ, (K,) aor. يَسْدُو, (TA,) inf. n. سَدْوٌ, (M, TA,) *He* (a boy, or child,) *played with walnuts*, (M, K, TA,) *throwing them into a hole*; (TA;) a dial. var. of زَدَا; (K;) or, accord. to the T, the latter is of the dial. of children; (TA;) as also ↑ استدى, (M, K, TA,) in [some of] the copies of the K, erroneously, اسدى. (TA.) See also مُدْحَاةٌ, in art. دحو. ═ See also 5. ═ سَدِيَتِ الأَرْضُ *The land was*, or *became*, *moistened by much dew*, (S, Mṣb,) either *from the sky* or *from the ground*. (S.) And سَدِيَتِ اللَّيْلَةُ *The night was*, or *became*, *moist with much dew*. (M,* TA.) ═ البُسْرُ سَدِيَ, (S, K,) or البَلَحُ, (M,) inf. n. سَدًى; (TA;) and ↑ أَسْدَى; (M;) *The dates in the state in which they are termed* بسر, or بلح, [see these words,] *were*, or *became*, *lax in their* قَفَايِز [or *bases*, so as to be easily detached therefrom], (S, M, K,) *and moist*. (M.)

2: see 4, first three sentences, in four places. ═ [Hence,] one says of honey, يُسَدِّيهِ النَّحْلُ † [*The bees make*, *prepare*, or *produce*, *it*]. (M.) ═ See 4, again, in two places. ═ See also 5.

4. اسدى الثَّوْبَ, (S, Mṣb, K,) and اسَاهُ; (S;) as also ↑ سَدَّاهُ, (K,) inf. n. تَسْدِيَةٌ; (TA;) and ↑ تَسَدَّاهُ; (K;) *He set*, or *disposed*, *the warp* (السَّدَى) *of the garment*, or *piece of cloth*; (S,* Mṣb, K,* TA;) *he made a warp* (سَدًى) *in the garment*, or *piece of cloth*: (Ḥar p. 241:) or ↑ سَدَّاهُ means *he did so for another*; and ↑ تَسَدَّاهُ, *he did so for himself*. (M, TA.) [Golius explains ↑ سدّى as signifying also "*Obliciit* telam *viscoiore aquâ*, ut cui mistus fuerit panis, quod fit roboris conciliandi ergo;" as on the authority of the KL; in my copy of which I find only its inf. n., تَسْدِيَةٌ, expl. as meaning the weaver's *making a warp in a garment*, or *piece of cloth* (تار در جامه): and Freytag adds, as a signification assigned to the same verb by Jac. Schultens, "*Cirris* s. *fimbriis ornavit* vestem."]—[Hence,] one says, هُوَ يُسَدِّي الأُمُورَ وَيُنَيِّرُهَا (A in art. نير) or يسدى (TA in that art.) [meaning † *He commences things*, or *affairs*, and *completes them*]. And أَلْحِمْ مَا أَسْدَيْتَ † *Complete what thou hast commenced* (S and K in art. لحم) *of beneficence*. (S in that art.) ═ Hence also, اسدى بَيْنَهُمْ حَدِيثًا *i. q.* نَسَجَهُ [i. e. † *He wove*, or *composed*, or *he forged*, *a discourse between them*]. (M, TA.) ═ And اسدى بَيْنَهُمَا *i. q.* أَصْلَحَ [i. e. † *He effected a*

rectification of affairs, an agreement, a harmony, or a reconciliation, between them two]. (AA, Az, K.) ــ And اسدى إِلَيْهِ † *He did a benefit to him*; as also ↑ سَدَّى, inf. n. تَسْدِيَةٌ: (K:) or اسدى إِلَيْهِ سَدًى, and سَدًى ↑ عَلَيْهِ, (M, TA, [thus in the latter case, عليه, not الله,]) or اسدى إِلَيْهِ ↑ مَعْرُوفًا (Msb,) *he did to him, or conferred upon him, a benefit, benefaction, favour, or the like:* (M,* Msb, TA:) [app. from الثَّوْب اسدى, and سَدًى; and accordingly mentioned in the M in art. سدى: or] it is from سدى [or rather سَدَا, inf. n. سَدْوٌ,] as meaning "he (a camel) put forward his fore legs in going along;" for he of whom one says أَسْدَاكَ خَيْرًا [*he did to thee good*, like أَسْدَى إِلَيْكَ خَيْرًا] is as though he stretched forth to thee his arm, or hand, therewith, advancing: (Ham p. 606:) you say, اسدى نِعْمَةً, meaning اصْطَنَعَ [i. e. *he did a benefit*, &c.]. (Idem p. 760.) ــ You say also, طَلَبْتُ أَمْرًا فَأَسْدَيْتُهُ i. e. † [*I sought a thing, and*] *I attained it*, or *obtained it:* [as though meaning I stretched forth my hand to it and reached it:] if you do not attain it, or obtain it, you say, أَعْيَيْتُهُ: (Ṣ:) or إِسْدَاءٌ signifies the *attaining quickly*. (KL. [There expl. by the words زود دياقتن: for which Golius seems to have found in his copy زود وقتن for he has assigned to اسدى, as on the authority of the KL, the meaning of *cito incessit*.]) ــ اسداهُ also signifies *He left, let alone, or neglected, him*, or *it:* (K:) *he left him to himself, uncontrolled*, (M, Msb,) *neither commanded nor forbidden*. (M.) And you say, أَسْدَيْتُ إِبِلِي, (AZ, T, Ṣ,) inf. n. إِسْدَاءٌ, (AZ, T,) *I left my camels to pasture by themselves*. (AZ, T, Ṣ.) ــ اسدى الشُّغْلَ: see 1, last sentence. ــ اسدى البَلَحَ *The palm-trees had dates such as are termed* سَدٍ. (As, T, Ṣ, K.)

5. تَسَدَّاهُ: see 4, first sentence, in two places. ــ Also *He mounted it, or mounted upon it;* (M, K:) *he was, or became, or got, upon it;* (Ṣ, M, K:) syn. رَكِبَهُ. (M, K.) and عَلَاهُ. (Ṣ, M, K:) namely, a thing. (M.) A poet says, (Ṣ, TA,) namely, Imra-el-Keys, (TA,)

* فَلَمَّا دَنَوْتُ تَسَدَّيْتُهَا * فَكَانَ نَسِيتُ وَثَوْبِي أَجُرّ *

[*And when I drew near, I got upon her, and a garment I forgot, or neglected, and a garment I was dragging* upon the ground: أَجُرّ being for أَجُرُّ]. (Ṣ, TA.) And سدى جَارِيَتَهُ [or ↑ سَدَا (for تَسَدَّاهُ meaning as expl. above is mentioned in the M in art. سدو, or it may be ↑ سَدَّى) signifies [in like manner] عَلَاهَا. (TA.) ــ And *He followed him*, (K, TA,) *and overtook him*. (TA.) ــ And *He overcame, or overpowered, him;* namely, a man. (TA.) And *He conquered, or mastered, it;* namely, an affair. (TA.)

8. استدى: see 1, in two places. ــ Also, said of a horse, *He sweated*. (K.)

سَدْوٌ inf. n. of سَدَا. (Ṣ, M, K.) Hence, سَدَا ↑ سَدْوَ سَدْوَ كَذَا and سَدْوَ كَذَا: see 1. And خَطَبَ الأَمِيرُ فَمَا زَالَ عَلَى سَدْوٍ وَاحِدٍ i. e. [*The prince, or commander, recited an oration, or a harangue,* &c., *and ceased not to keep to*] *one prose-rhyme*. (M.)

سَدًى of a garment, or piece of cloth, (Ṣ, M, K, &c.,) The *warp*; (MA, KL;) *contr. of* لُحْمَةٌ. (Ṣ, M, Msb;) i. e. (Msb [in the M "and it is said to mean"]) the *portion* [or *threads*] thereof *extended longitudinally* (M,* Msb, K*) *in the weaving:* (Msb:) and it is said to mean the *lower, or lowest, part* thereof: (M: [but this is a strange explanation, which I do not find elsewhere:]) it is [said to be] from السَّدْوُ [inf. n. of سَدَا] signifying "the stretching forth the arm, or hand, or the fore leg, towards a thing:" (Har p. 241: [but it is mentioned in the M as belonging to art. سدى; and its dual, mentioned below, requires its being so:]) and ↑ أُسْدِيٌّ, (M, K,) also [and more commonly] written ↑ أُسْدِيٌّ, (K,) signifies the same; (M, K;) as also ↑ سَدَاةٌ; (Ṣ, K;) or this last is the n. un. of سَدًى, (M, TA,) having a more special signification, (Msb, TA,) [as though meaning *a warp, or a sort of warp;* or the ة may be affixed for the purpose of assimilating the word to its contr. لُحْمَةٌ, with which it is often coupled:] the dual [of سَدًى] is سَدَيَانِ: (Ṣ, Msb, TA:) and the pl. is أُسْدِيَةٌ (accord. to the Ṣ) or أَسْدَاءٌ. (Msb.) ↑ مَا أَنْتَ بِلُحْمَةٍ وَلَا سَدَاةٍ [lit. *Thou art neither a woof nor a warp*] is said to him who neither harms nor profits. (TA. [See also سَتْرٌ.]) ــ Hence, as being likened thereto, (M, [see 2, second sentence,]) † *Honey in its comb*; syn. شَهْدٌ or شَهْدٌ. (M, K, TA.) ــ And † *A benefit, benefaction, favour, or the like.* (Ṣ, M, K, TA. [See also the next two sentences.]) ــ The *night-dew;* (Ṣ, M, Msb, K;) by means of which seed-produce lives: (Ṣ,* Msb:) or, as some say, سَدًى and نَدًى are syn. [and both applied to *dew in an absolute sense*]: and the pl. is أَسْدَاءٌ. (M.) ــ And † *Liberality, bounty, munificence, or generosity;* as being likened thereto; and so نَدًى. (Ṣ in art. ندو.) [See an ex. in a verse cited voce بِرْقِعَة.] ــ *Green dates,* (M, K,) *with their* شَمَارِيخ [or *fruit-stalks*]; (M;) as also ↑ سَدَدٌ; (M, K;) of the dial. of El-Yemen: n. un. ↑ سَدَاةٌ and ↑ سَدَّةٌ, (M, TA,) on the authority of AA, and of Sh also, who says that they are of the dial. of El-Medeeneh. (TA.) [See also the last sentence of the next paragraph: and see سَيْأَب.] ــ Also sometimes used in the sense of سُدًى. (Ṣ, K.) See this latter word.

سَدٍ [originally سَدِيٌ] *Moist;* applied in this sense to anything. (AḤn, M.) ــ And [particularly] *Moist with dew,* [or *with night-dew,* or *with much thereof,*] applied to a place. (M.) And you say أَرْضٌ سَدِيَةٌ *A land moist with much night-dew.* (Ṣ, Msb.) And لَيْلَةٌ سَدِيَةٌ *A night moist with much dew:* (M,* TA:) the epithet [سَدٍ] is seldom applied to a day. (M, TA.) ــ And بَلَحٌ سَدٍ *Dates in the state in which they are termed* بُسْر, (Ṣ, M, K,) accord. to Aṣ, *when they have fallen,* (T, TA,) *that have become lax in their* ثَفَارِيق [or *bases,* so as to be easily detached therefrom], (Aṣ, T, Ṣ, M, K,) *and moist:* (Aṣ, T, M:) one thereof [i. e. a بَلَحَة] is termed سَدِيَةٌ: (Aṣ, T, TA:) the ثَفْرُوق is the قِمْع of the بَلَحَة [or بُسْرَة]. (TA.) You say also بُسْرٌ سَدٍ; and بُسْرَةٌ سَدِيَةٌ, which is the same as ↑ سَدَاةٌ [expl. above, voce سَدًى]. (Ṣ.)

سُدًى and ↑ سَدًى, (Ṣ, M, K,) the former the more common, (Ṣ, K,) used alike as sing. and pl., (Ṣ,* M, K,) *Left, let alone, or neglected;* or *left to pasture by itself* or *by themselves;* (Ṣ, M, K:) applied to a camel, (K, TA,) and to camels: (Ṣ, K, TA:) you say نَاقَةٌ سُدًى (TA) and إِبِلٌ سُدًى (Ṣ, TA:) and ↑ سَدًى signifies the same [as a sing. epithet]. (M, K.) أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى, in the Kur [xxv. 36], means *Doth man think that he is to be left to himself, uncontrolled, neither commanded nor forbidden?* (M.)

سَدَاةٌ: see سَدًى, in three places: and see also سَدٍ.

سَدَاةٌ: } see سَدًى, last sentence but two.
سَدَاةٌ: }

سَدُوٌّ A she-camel *that stretches forth, and flings out, her fore legs in going along.* (M.) [See also سَادٍ.]

السُّدَّانَى الرُّمَّان *The pomegranate of* السُّدَّى, *a town near Zebeed.* (K.)

سَادٍ *Stretching forth the arms, or fore legs, in going along,* (M,* TA,) *and wide in step;* (TA;) applied to a camel: (M, TA:) and so سَوَّادٍ, [pl. of the fem. سَادِيَةٌ,] applied to she-camels: (Ṣ, K,* TA:) [see also سَدُوٌّ:] or, accord. to the T, the Arabs apply the term سَوَّادٍ as a name for the *fore legs of camels,* because of their stretching them forth in going along; and then as a name for the camels themselves. (TA.) And سَادٍ signifies also *Good in pace or going;* applied to a camel; and so زَادٍ. (TA.) ــ See also سُدًى. ــ السَّادِي is also used for السَّادِس; (Ṣ, K, TA;) the س being changed into ي. (TA.) One says, جَاءَ فُلَانٌ سَادِسًا and سَادِيًا [*Such a one came sixth*]. (ISk, Ṣ voce سَاتٌ, q. v.)

أُسْدِيٌّ and أُسْدِيٌّ: see سَدًى. ــ The former also signifies ثَوْبٌ مُسَدًّى [like أُسْتِيٌّ: see this last word, voce سَتًى. (AHeyth, K.)

مُسْدَاةٌ *A weaver's yarn-beam,* or *roller;* i. e., as expl. by Golius, on the authority of Meyd, the *implement on which the weaver rolls the warp.*]

المَسَادِي: see مِدْحَاةٌ, in art. دحو.

سلب

سُلْبَةٌ *A bag,* or *other receptacle, for travelling-provisions* or *for goods* or *utensils &c.;* syn. وِعَاءٌ. (K.)

سَلَابٌ, said to be an arabicized word, because [it is asserted that] س and ب are not combined in any Arabic word; [and if so, سُلْبَةٌ also, men-

tioned above, is arabicized;] but in some of the books on plants it is written with the unpointed د; (TA;) *i. q.* قَيْصُوم, (K,) which is an ancient Greek word, (TA,) [i. e. κύψαρον, meaning *Rue*;] *a well-known* بَقْل [or *kind of herb*], (K,) *having properties described in the medical books.* (TA.)

سَذَابِيّ *A seller of* سَذَاب [or *rue*]. (K,* TA.)

سذج

سَاذِجٌ, mentioned under this head in the O and K: see art. ساذج.

سر

[1. سَرَّهُ, accord. to the TA, has two contr. significations: for it is there stated that "one says سَرَرْتُهُ meaning كَشَفْتُهُ and سَرَرْتُهُ meaning أَعْلَنْتُهُ:" and it is added that "it will occur again soon:" but it does not again occur in that work, nor have I found it in any other lexicon: I therefore think that it is a mistranscription, for أَسْرَرْتُهُ, first pers. of أَسَرَّهُ, (S, O, Msb, K, &c.,) aor. *a*, (MS,) inf. n. سَرَارَةٌ (S, O, K) and سُرُورٌ [which latter, from the explanations of it which will be found below, seems to be generally, if not only, as an inf. n., that of سَرَّ,] and سُرٌّ [which is also syn. with سُرُورٌ in the senses assigned to the latter below] and سَرِيَّةٌ and سَرِيٌّ [which last may be also an inf. n. of سَرَوْتُ] expl. by Freytag as syn. with سَرَّهُ in the sense here following, but without an indication of any authority], (O, K,) *He, or it, rejoiced him; gladdened him; or made him happy*; syn. أَفْرَحَهُ: (Msb, K:) [or *made him to experience a pleasure, or delight, and dilatation of the heart, of which there was no external sign:* see سُرُورٌ, below.] And سَرَّ, (inf. n. سُرُورٌ (see above),) *He rejoiced; was joyful, or glad; or was happy:* (S,* A,* K:) [or *he experienced a pleasure, or delight, and dilatation of the heart, of which there was no external sign*; accord. to an explanation of سُرُورٌ:] you say, سَرَّ بِهِ and سُرَّ بِهِ [*He rejoiced, was joyful or glad, or was happy, by reason of him, or it*]. (A.) — سَرَّهُ, (K,) aor. as above, (TA,) also signifies *He saluted him with* [*the offering of what are termed*] السَّرَّة, i. e. *the extremities of sweet-smelling plants.* (K.) — Also سَرَّهُ, (S, M,) aor. as above, inf. n. سَرٌّ, (S,) or سُرٌّ, (so in a copy of the M,) *He cut his* (a child's) سُرَر, or سَرّ, i. e. *navel-string.* (S, M.) And سَرَّ *He* (a child) *had his navel-string cut.* (K.) — And سَرَّهُ, aor. as above, *He pierced him, or thrust him,* [with a spear or the like,] *in his* سُرَّة [or *navel*]: a poet says,

* تَسُرُّهُمْ إِنْ هُمْ أَقْبَلُوا * وَإِنْ أَدْبَرُوا فَهُمُ مَنْ يَسُبّ *

[*We pierce them in the navel if they advance; and if they retreat, they are those who are pierced in the podex*; يَسُبّ being for يُسَبّ]. (S.) — سَرَّ الزَّنْدَ, aor. as above, inf. n. سَرٌّ, *He put a piece of wood,* (M, K,) or *a little piece of wood,* (S,) *in the interior of the* زند [or *piece of stich, or wood, for producing fire*], (M,) or *in its extremity,* (S, K,) *inserting it in its interior,* (S,) *in order that he might produce fire with it.* (S, M, K.) One says, سُرَّ زَنْدَكَ فَإِنَّهُ أَسَرّ *Fill up the interior of thy* زند, *that it may produce fire,* (AHn, M,) *for it is* [worn] *hollow.* (S, K.) — سَرَّ, (sec. pers. سَرَرْتَ, aor. يَسُرّ, (IAar, Sgh, L, K,) inf. n. سَرَر, remarked upon by MF as extr., [though it is agreeable with a general rule,] said of a man, (TA,) *He had a complaint of the* سُرَّة [or *navel*]. (IAar, Sgh, L, K.) — Also, aor. and inf. n.'as in the next preceding case, said of a camel, *He had the pain, or disorder, termed* سَرَر [q. v.]. (IAar, M.)

2: see 1, second sentence. — سَرَّرْتُهُ in the phrase سَرَّرْتُهُ سَرِّيَةً *I gave him, or caused him to take, a concubine slave,* doubly trans., is [said to be] changed to سَرَّيْتُهُ for alleviation of the pronunciation. (Msb.) — سَرَّرَ, inf. n. تَسْرِير, said of water, *It reached his* سُرَّة [or *navel*]. (K.)

3. سَارَّهُ, inf. n. مُسَارَّة and سِرَار, (S, M,) [*He spoke, or discoursed, secretly to him or with him*; *he acquainted him with a secret.* (M.) You say, سَارَّهُ فِى أُذُنِهِ *He spoke secretly to him in his ear.* (S,* K,* TK.) And كَانَ يُحَدِّثُهُ كَالْمُسَارِّ *He used to converse in a trad., meaning He* (Mohammad) *used to talk to him* ('Omar) *in a low voice, like him who is telling a secret.* (TA.) — بَيْعُ السِّرَارِ is *The selling in which one says, "I will put forth my hand and thou shalt put forth thy hand, and if I produce my signet-ring before thee, it is a sale for such a price; and if thou produce they signet-ring before me, for such a price:*" if they produce together, or do not both produce, they do thus again. (Mgh.)

4. اسرّهُ, (S, M, A, Mgh, Msb, K,) inf. n. إِسْرَار; (Msb;) [and accord. to the TA سَرَّهُ; but see the first sentence of this art.;] *He concealed it; suppressed it; kept it secret;* (S, M, A, Mgh, Msb, K;) namely, a story, or the like: (A, Mgh, Msb:) and, contr., *he manifested it; revealed it; published it; made it known.* (S, M, Msb, K.) Both of these significations have been assigned to the verb in the phrase وَأَسَرُّوا النَّدَامَةَ, in the Kur [x. 55 and xxxiv. 32]: (S:) some say, that the meaning is *They will manifest repentance:* Th says, *they will conceal it* from their chiefs: the former [says IS] is the more correct: (M:) the former meaning is also given on the authority of AO; but Sh says, I have not heard it on the authority of any other; and Az says that the lexicologists most strongly disapprove of the saying of AO; and it is said that the meaning is, *they,* the chiefs of the polytheists, *will conceal repentance* from the lower class of their people, whom they shall have caused to err; and in like manner say Zj and the [other] expositors. (TA.) In like manner also the two contr. significations are assigned to the verb in the saying of Imra-el-Keys, [in his Mo'allakah,] لَوْ يُسِرُّونَ مَقْتَلِى, which Aṣ used to quote with ش, thus, لَوْ يُشِرُّونَ مَقْتَلِى, meaning *that they might publish, or make known, my slaughter.* (S.) You say also, أَسَرَّ إِلَيْهِ حَدِيثًا *He revealed unto him a story* (S, K) *secretly.* (TA.) An ex. occurs in the Kur lxvi. 3. (TA.) And أَسْرَرْتُ إِلَيْهِ المَوَدَّةَ, and بِالمَوَدَّةِ, *I showed, or manifested, to him love, or affection.* (S.) It is said in the Kur [lx. 1], تُسِرُّونَ إِلَيْهِمْ بِالْمَوَدَّةِ, meaning, *Ye reveal to them* the news of the Prophet *by reason of the love* that is between you and them; the objective complement of the verb being suppressed: or المودّة may be an objective complement, the ب being a redundant corroborative, as in أَخَذَ الخِطَامَ and أَخَذَ بِهِ (Msb:) and this interpretation is correct; for إِسْرَار to a person necessarily implies revealing a secret to him and at the same time concealing it from another. (B.) — بِالسِّرِّ بِضَاعَةٌ, and وَالسِّرُّ بِضَاعَةٌ, in the Kur xii. 19, signifies *And they concealed, or kept secret, his case,* making him *as an article of merchandise:* (Jel:) or *they conjectured in their minds that they should obtain, by selling him, merchandise.* (TA.) [See also an ex. voce بِالفَاتِحَةِ.] — أَسَرَّ الفَاتِحَةَ, and بِالفَاتِحَةِ, and إِرْ art. رجو. — *He recited the Fátihah* [or First Chapter of the Kur-án] *secretly, or inaudibly:* (Msb:) or the latter form of expression is a mistake. (Mgh.) — أَسْرَرْتُهُ also signifies نَسَبْتُهُ إِلَى البِرِّ [which may mean either *I attributed it to secrecy,* or, like many phrases of this kind, by inversion, *I attributed to him secrecy, or mystery*]. (Msb.)

5. تسرّر and تسرّى, (M, K,) and ↑ استسرّ, (K,) *He took to himself a concubine-slave.* (M,* K,* TA.) And تَسَرَّرْتُ جَارِيَةً, and تَسَرَّيْتُهَا, (S,) and ↑ اِسْتَسْرَرْتُهَا, (TA,) *I took to myself a girl, or young woman, as a concubine-slave.* (S,* TA.) تَسَرَّرْتُهَا is [said to be] thus changed to تَسَرَّيْتُهَا, (T, S, Msb,) for alleviation of the pronunciation, (Msb,) on account of the three رs following one another, (T,) being like تَظَنَّيْتُ and تَظَنَّنْتُ. (T,* S.) Lth says that تسرّيت is a mistake; but Az says that it is correct. (TA.) ↑ اِسْتَسَرَّنِى occurs in a trad. as signifying *He took me to himself as a concubine-slave;* but by rule one should say تَسَرَّرَنِى, or تَسَرَّانِى: as to ↑ استسرّنى, it [more properly] signifies "He revealed to me his secret." (TA.) — تَسَرَّرَ فُلَانٌ بِنْتَ فُلَانٍ [as though signifying *Such a one took to himself the daughter of such a one as a concubine-slave*] is said when a man of low birth takes as his wife a woman or girl of high birth because of the abundance of his property and the littleness of hers. (M.)

6. تسارّوا *They spoke, or discoursed, secretly together; acquainted one another with secrets.* (S, K.) [See also 3.] — تسارّ إِلَى ذٰلِكَ ! *He experienced pleasure, or delight, at that:* as, for instance, at his scratching a part of his body, or pressing, or kneading, it; and at a thing disliked by another person. (A, TA.) [But I am in some doubt as to the correctness of this, and incline to think that it is a mistake for ! استسرّ.]

10. استسرّ *He, or it, became concealed;* or *he,*

or *it, concealed himself* or *itself:* (K:) *it* (a thing, or an affair,) *became hidden* or *concealed* or *secret:* (A, Mṣb:) *it* (the moon) *became concealed* (Ṣ, M, A, TA) *by the light of the sun,* (TA,) [i. e. *by its proximity to the sun,*] *for one night, or for two nights.* (AO, Ṣ.) ═ *He took extraordinary pains in concealing it,* or *keeping it secret.* (TA.) ═ See also 5, in four places. ═ *He revealed to me his secret.* (TA.) ═ See also 1; and see 6, last sentence.

سَرٌّ A man *who rejoices,* or *gladdens, another;* or *makes him happy;* (Ṣ, K;) [and so ↑ سَارٌّ:] fem. سَرَّةٌ; with which ↑ سَارَّةٌ is syn. (Lḥ, M, K.) You say رَجُلٌ بِرٌّ سَرٌّ *A man who treats with goodness and affection and gentleness, and rejoices* &c., (Ṣ, K, TA,) *his brethren:* (TA:) pl. بَرُّونَ سَرُّونَ. (Ṣ, K.)

سُرَّةٌ see سُرَرٌ: ═ and سِرٌّ, last sentence but one. ═ It is also a contraction of سُرُرٌ, pl. of سَرِيرٌ. (Sb, M.) ═ Also, and ↑ سُرٌّ, (Ṣ, M, K,) and ↑ سُرٌّ, (Ṣ, K, in the CK سُرُرٌ,) *The navel-string* of a child; i. e. the *thing that the midwife cuts off from the navel* (سُرَّةٌ) of a child; (Ṣ, K;) the *thing that hangs from the navel* (سُرَّةٌ) of a newborn child, *and that is cut off:* or ↑ سُرٌّ signifies the *part that is cut off thereof, and that goes away:* (M:) pl. (of سُرٌّ, Ṣ, [or of سُرٌّ or سُرٌّ,]) أَسِرَّةٌ, (Yaʼḳoob, Ṣ, M, K,) which is extr. (M.) One says, عَرَفْتُ ذٰلِكَ قَبْلَ أَنْ يُقْطَعَ سُرٌّ *I knew that before thy navel-string was cut:* one should not say سُرَّتُكَ; for the سُرَّة is not cut. (Ṣ.) And وَلَدَتْ ثَلَاثَةً فِي سُرٍّ وَاحِدٍ *She brought forth three* [boys] *consecutively,* or *one at the heels of another.* (M.) [See also سِرٌّ, last sentence.]

سِرٌّ *A secret; a thing that is concealed,* or *suppressed,* (Ṣ, M, A, Mgh, Mṣb, K,) *in the mind;* (TA;) as also ↑ سَرِيرَةٌ: (Ṣ, M, A, K:) or the former has the above-mentioned signification, and the latter signifies *a secret action, whether good or evil:* (Lth:) [and the former, also, *a mystery:*] pl. of the former, أَسْرَارٌ; (Ṣ, M, A, Mgh, Mṣb, K;) and of the latter, سَرَائِرُ. (Ṣ, A, K.) It is said in a prov., مَا يَوْمُ حَلِيمَةَ بِسِرٍّ [*The day of Ḥaleemeh is not a secret*]: applied to anything commonly known: alluding to Ḥaleemeh the daughter of El-Ḥárith the son of Aboo-Shemir El-Ghassánee; for, when her father sent an army to El-Mundhir the son of Má-es-Semá, she took forth for the soldiers some perfume in a vessel (مِرْكَن), and perfumed them with it. (Ṣ.) [You say also, هُوَ مَوْضِعُ سِرِّي *He is the depositary of my secret, or secrets.*] The words of the Kur [lxxxvi. 9] يَوْمَ تُبْلَى السَّرَائِرُ signify *In the day wherein the secret tenets and intentions shall be tried and revealed:* (Jel:) or by السَّرَائِر is here meant *fasting, and prayer, and alms-giving, and ablution on account of the pollution termed* جَنَابَة. (TA.) [See also a verse cited in the third paragraph of art. عرض.] ═ *A thing that is revealed, appears,* or *is made manifest:* thus it has two contrary significations. (MF.) ═ السِّرُّ [for مَحَلُّ السِّرِّ] ↑ *The heart; the mind; the recesses of the mind; the secret thoughts; the soul;* is a syn. of الضَّمِيرُ. (K in art. ضمر. [See also سَرِيرَةٌ.]) ↑ لَا تُتْعِبْ سِرَّكَ *Weary not thy heart,* or *mind,* is a common modern phrase. And one says, of a deceased holy man, قَدَّسَ اللّٰهُ سِرَّهُ ↑ *May God sanctify his soul.* ═ سِرٌّ also signifies *Secrecy; privacy;* contr. of عَلَانِيَةٌ. (Ṣ in art. علن.) You say سِرًّا وَعَلَانِيَةً [*Secretly and openly;* or *privately and publickly*]. (Ḳur ii. 275, &c.) ═ *Concealment.* (Ṣ.) ═ *Suppression;* contr. of إِعْلَانٌ. (Mṣb.) [So in the phrase تَكَلَّمَ سِرًّا *He spoke with a suppressed,* or *low, voice; softly.*] ═ [*One having private knowledge* of a thing. You say,] فُلَانٌ سِرُّ هٰذَا الْأَمْرِ ↑ *Such a one has* [*private*] *knowledge of this thing.* (TA.) ═ ↕ The *penis* (T, Ṣ, M, K) of a man: (T:) and ↕ the *vulva,* or *external portion of the organs of generation,* of a woman. (K.) One says, اِتَّقَى السِّرَّانِ ↕ *The two pudenda met.* (A.) ═ ↕ *Concubitus.* (AHeyth, Ṣ, Mgh, K.) ═ ↕ *Marriage:* (M, A, Mṣb, K:) pl. أَسْرَارٌ. (TA.) You say, وَاعَدَهَا سِرًّا ↕ *He promised her marriage, she promising him the same.* (A.) So, accord. to some, in the Ḳur ii. 235. (TA.) ═ ↕ *Plain declaration of marriage:* (K:) i. e., *a man's offering himself in marriage to a woman during her* عِدَّة: so expl. as occurring in the Ḳur ubi supra: (TA:) or *a man's demanding a woman in marriage during her* عِدَّة. (Mujáhid.) ═ ↕ *Adultery, or fornication:* (AHeyth, (K:) so, accord. to Aboo-Mijlez and El-Ḥasan, in the Ḳur ubi supra. (TA.) Hence the saying, لَا يُرْجَى مِنْ وَلَدِ السِّرِّ بِرٌّ ↕ *One does not hope for filial piety from the offspring of adultery,* or *fornication.* (TK.) ═ ↕ *Origin;* syn. أَصْلٌ; (M, K;) as in the phrase هُوَ كَرِيمُ السِّرِّ كَثِيرُ البِرِّ *He is of generous origin, of much filial piety.* (TK.) ═ ↕ The *commencement,* or *first night,* of a lunar month: (K, TA:) or its *middle;* (K;) app. meaning *what are called* الْأَيَّامُ الْبِيضُ: (TA:) but Az says, I know it not in this sense. (IAth.) ═ ↕ The *interior* of anything; its *heart.* (K.) Whence سِرُّ الشَّهْرِ and سِرُّ اللَّيْلِ ↕ [*The middle of the lunar month* and *of the night*]. (TA.) ═ The *marrow* of anything. (TA.) ═ ↕ The *pure, choice,* or *best, part* of anything. (Fr, M, K.) You say, أَعْطَيْتُكَ بِرَّهُ ↕ *I gave thee the pure, or choice, or best, part of it.* (A.) ═ ↕ The *pure, or genuine, quality* of race, or lineage: (Ṣ, A, K:) its *best quality:* (Ṣ, K:) and the *middle sort* thereof; (Ṣ:) and of rank, or quality, or the like: (M:) as also ↑ سَرَارٌ and ↑ سَرَارَةٌ. (M, K.) One says, هُوَ فِي بِرِّ قَوْمِهِ ↕ *He is of the best* [*in race or family*] *of his people:* (TA:) or *of the middle sort of them.* (Ṣ.) ═ ↕ The *low, or depressed, part* of a valley: (K:) the *best,* (Ṣ, K,) or *most fruitful,* (Aṣ, M, TA,) *part* thereof: (Aṣ, Ṣ, M, K:) as also ↑ سَرَارٌ (M, K) and ↑ سَرَارَةٌ (Aṣ, Ṣ, M, K) and ↑ سُرَّةٌ: (M, K:) or the last signifies the *middle* of a valley: (Ṣ:) the pl. of سِرٌّ is سُرُرٌ and سُرُورٌ (M) and أَسِرَّةٌ, like as أَثَافٍ is pl. of ثِفَىٌّ, (Ṣ,) or the last is pl. of ↑ سَرَارٌ, like as أَفَادِنُ is of فَدَادِنُ; (M;) and that of ↑ سَرَارَةٌ is ↑ سَرَارٌ, (Ṣ,) or [this is a coll. gen. n., and the pl. is] سَرَائِرُ: (M:) also ↑ سُرَّةٌ ↕ *the middle* of a city: and سُرَّةٌ ↕ *the middles* of meadows. (TA.) And أَرْضٌ بِرٌّ ↕ *Fruitful, good, land;* (M, K;) as also ↑ سَرَارَةٌ. (K,* TA.) ═ Also ↕ *Goodness; excellence.* (Mṣb.) ═ Also, and ↑ سُرٌّ, (M, K,) and ↑ سُرُرٌ, (Ṣ, M, K,) and ↑ سُرُرٌ, (K,) and ↑ سَرَارٌ, (Ṣ, M, K,) *A line* of the palm of the hand, (M, K,*) and of the face, (M,) and of the forehead: (Ṣ, M, Mgh:) pl. (of سِرٌّ, TA, or of ↑ سَرَارٌ, Ṣ) أَسِرَّةٌ, (M, TA,) and (of the same, K, or of ↑ سُرُرٌ, Ṣ, Mgh) ↑ أَسْرَارٌ; (Ṣ, M, Mgh, K:) and pl. pl., [i. e. pl. of ↑ أَسْرَارٌ,] أَسَارِيرُ: (Ṣ, M, (Mgh, K:) this last, accord. to AA, signifies the *lines in the forehead, from the shrivelling of the skin;* and its sing. is ↑ سُرُرٌ: (TA:) some also apply the pl. أَسِرَّةٌ to ↕ *lines,* or *streaks, of herbage;* as being likened to the lines of the hand and of the face, but this is not of valid authority: (M:) and أَسَارِيرُ (as pl. of ↑ أَسْرَارٌ, which is pl. of سُرُرٌ, TA) also signifies the *beauties* of the face, and of the cheeks, and of the elevated parts of the cheeks. (K, TA.) ═ وَلَدَ لَهُ ثَلَاثَةً عَلَى سِرٍّ, (K,) and عَلَى سَرٍّ, (K,* TA,) means *Three children were born to him, whose navel-strings were cut in a similar manner, without any female among them.* (K. [See also سَرٌّ.])

سُرَّةٌ The *navel;* i. e. the *place from which the navel-string* (سَرٌّ) *has been cut off;* (Ṣ;) the *small cavity,* or *hollow, of the belly,* (M, TA,) *in the middle thereof;* (TA;) *what remains of the* سِرٌّ: (M:) [see سَرٌّ:] pl. سُرَرٌ [in the CK erroneously سُرُرٌ]. (Ṣ, K.) ═ [Hence,] سُرَّةُ الفَرَسِ ↕ [*The navel of the horse,*] *the star, of Pegasus, that is in the head of Andromeda.* (Kzw.) ═ [Hence likewise] سُرَّةُ الإِبْرِيقِ also signifies ↕ *A perforation in the middle of a jar such as is termed* مُزَمَّلَة [q. v.], *in which is fixed a tube of silver or lead, whence one drinks.* (Ḥar p. 548.) ═ And ↕ The *place where the water rests, in the furthest part,* of a watering-trough, or tank. (K, TA.) ═ See also سِرٌّ, in two places, in the latter part of the paragraph.

سَرْوٌ a subst. from سَارَّهُ [like its syn. نَجْوَى, from نَاجَاهُ, signifying *Secret discourse, or a secret communication, between two persons or parties*]. (M.) ═ See also سَرَارُ الشَّهْرِ: ═ and سِرٌّ, last sentence but one: ═ and سُرٌّ, in two places. ═ Also *A pain which a camel suffers in his* كَرْكَرَة [*or callous projection upon the breast*], *arising from a gall, or sore:* (Ṣ,* K:) or *sores in the hinder part of the* كَرْكَرَة *of a camel, nearly penetrating into his inside, but not mortal:* or a *disease that attacks the horns:* (M:) it is said by Lth to be a *pain in the navel;* but Az and others say that this is a mistake. (TA.) ═ Also *Hollowness* of a spear-shaft [&c.]. (Ṣ, K.) [See أَسَرُّ.]

سُرٌّ: see سِرٌّ, last sentence but one: = and سُرُرٌ. = It is also a pl. of سَرِيرٌ [q. v.]. (S, M, Msb, K.)

سَرَارُ الشَّهْرِ: see سِرٌّ, last two sentences, in three places: = and سِرَارُ الشَّهْرِ, in two places. = Also The coats, or coverings, and earth, that are upon truffles; (S, K;) and ↑ سَرِيرٌ signifies the same, (TA,) or the sand (K, TA) and earth and coats or coverings (TA) upon truffles: (K, TA:) here, and in some copies of the Tekmileh, for كُمْأَة, is put أَكَمَة: (TA:) or both signify the earth that is upon truffles: (M:) or the former signifies the round clod of earth in which a truffle grows: (ISh, TA:) pl. of the former, (ISh, S,) and of ↑ the latter, (TA,) أَسْرَارٌ. (ISh, S, TA.)

سَرَارُ الشَّهْرِ and ↑ سِرَارُهُ, (S, M, K,) but the latter is not approved by the lexicologists in general], (Az,) and ↑ سَرَرُهُ (S, M, K) and ↑ سِرَرُهُ, (M,) and ↑ الدَّعْجَاءُ (S) [or ↑ لَيْلَةُ السِّرَارِ &c.], The last night of the lunar month: (S, K:) or when the month is twenty-nine, it is the twenty-eighth night; and when the month is thirty, it is the twenty-ninth night: (Fr:) or the night in which the moon becomes concealed by the light of the sun: (M:) sometimes this is the case one night, and sometimes it is two nights. (AO, S.) [See also الدَّعْجَاءُ, voce دَعْجَ.] = سَرَارٌ is also syn. with سِرٌّ, in two senses: see سِرٌّ, in the latter part of the paragraph, in four places. = It signifies also [Dates in the unripe state in which they are termed] سَابٌ [q. v.]. (K.)

سَرَارٌ: see the next preceding paragraph, in two places: = and سِرٌّ, last sentence but one, in two places: = and سَرَّةٌ.

سُرُورٌ: see what next follows.

سَرُورٌ, (S, M, A, Msb,) or ↑ سُرُورٌ, when used as a simple subst., (IAar, Sgh, K,) but this is strange, and, accord. to MF, unknown, whether as a simple subst. or as an inf. n., (TA,) and ↑ سَرٌّ (M, Msb) and ↑ سَرَّةٌ and ↑ سُرَّةٌ, (M,) Happiness, or joy, or gladness; syn. فَرَحٌ (M, K, *) contr. of حُزْنٌ (S:) or dilatation of the bosom with delight, or pleasure, wherein is quiet or tranquillity or rest of mind, of short or of long continuance; whereas فَرَحٌ is dilatation of the bosom with delight, or pleasure, of short continuance, transitory, or fleeting, not lasting, as is the case in bodily and worldly pleasures; but فَرَحٌ is sometimes called سُرُورٌ, and vice versâ: (Er-Rághib, TA in art. فرح:) or سُرُورٌ signifies pleasure, or delight, and dilatation of the heart, of which there is no external sign; distinguished from حُبُورٌ, which is cheerfulness, i. e., pleasure, or delight, or dilatation of the heart, which has a visible effect in the aspect. (TA.) = Also sing. of ↑ سُرُرٌ, (TA,) which signifies The upper extremities of the stems of plants. (K, TA.) See also سُرَّةٌ.

سَرِيرٌ [A couch-frame; a bedstead: a raised couch, or couch upon a frame: a throne:] a thing upon which one lies; syn. مُضْطَجَعٌ: (M, K:) or a thing upon which one sits: (TA:) pl. [of pauc.] أَسِرَّةٌ and [of mult.] سُرُرٌ, (S, M, Msb, K,) and some, for the latter, say سُرُرٌ, as more easy of pronunciation, (S, Msb,) and make the same change in other similar pls., (S,) and he who says صِيَدٌ [for صُيُودٌ, pl. of صَيْدٌ,] says سُرٌ for سُرُرٌ. (Sb, M.) It is said to be derived from سُرُورٌ, because it generally belongs to persons of ease and affluence and of authority, and to kings. (MF.) = Hence, and as an appellation of good omen, (Er-Rághib,) A bier, before the corpse is carried upon it: (K:) when the corpse is carried upon it, it is called نَعْشٌ and جِنَازَةٌ. (TA.) = [Hence,] سَرِيرُ بَنَاتِ نَعْشٍ †[The bier of Benát-Naash;] the seven stars that are upon the neck and breast and two knees of the Greater Bear, resembling a semicircle; [app. ν, h, ν, φ, θ, e, and f; (as in Freytag's Lex.;)] also called الحَوْضُ. (Kzw.) = [Hence likewise] سَرِيرٌ also signifies ‡ Dominion, sovereignty, rule, or authority: and ease, comfort, or affluence: (S, K:) [in some copies of each of which, we find التَّعْمِيَةُ in the place of التَّعْمِيمُ:]) and settled means of subsistence. (M, TA.) You say, زَالَ عَنْ سَرِيرِهِ ‡ He ceased to enjoy authority, or power, and ease, comfort, or affluence. (A.) [See also an ex. in a verse cited in art. دغفل.] = And ‡ The part where the head rests upon the neck: (S, M, K, TA:) pl. أَسِرَّةٌ and سَرَائِرُ. (TA.) = See also سِرٌّ, in two places: = and مَسْرُرٌ.

سَرَارَةٌ: see سِرٌّ, in the latter part of the paragraph, in three places. It signifies also † The best of the productive parts of a meadow. (TA.) = And hence, (TA,) † Pureness, choiceness, or excellence, of anything: (M, K:) pureness, and excellence, of race, or lineage. (S.) It has no verb. (M.) You say, هُوَ فِي سَرَارَةِ مِنْ عِيشَةٍ †[He is in the best condition, or mode, of life]. (A.) And هُنَّ فِي سَرَارَةٍ لَهُنَّ عَلَيْهَا سَرَارَةٌ † She possesses superiority over her. (Fr.)

سَرِيرَةٌ; and its pl. سَرَائِرُ: see سِرٌّ, first and fourth sentences, in three places. = Also The heart, or mind. (KL. [And so سِرٌّ, q. v.]) And One's inner man; syn. جَوَّانِيٌّ: opposed to عَلَانِيَةٌ and بَرَّانِيٌّ [q. v.]. (T in art. بر.)

سَرَّاءُ Ampleness, or freedom from straitness, of the means, or circumstances, of life; syn. رَخَاءٌ; [or a happy state or condition;] contr. of ضَرَّاءُ; (S;) i. q. ↑ مَسَرَّةٌ and ↑ سَرَارَةٌ [contr. of مَضَرَّةٌ and ضَرَارَةٌ]. (K.) = See also سُرُورٌ: = and see سِرٌّ, near the end of the paragraph. = Also i. q. بُحْبُوحَةٌ [q. v.]. (TA.)

سِرِّيٌّ [rel. n. from سِرٌّ; Of, or relating to, anything secret: a secret, or mysterious, thing. = And] A man who does things secretly: pl. سِرِّيُّونَ. (M.)

سَرِيَّةٌ A concubine-slave; a female slave whom one takes as a possession and for concubitus; (M;) a female slave to whom one assigns a house, or chamber, in which he lodges her, (S, K,) and whom he takes as a possession and for concubitus: (TA:) of the measure فَعِيلَةٌ, (S, M, Mgh, Msb,) from سِرٌّ as signifying "concubitus," (S, M,* Mgh, Msb, K,) or as signifying "concealment," because a man often conceals and protects her from his wife; (S;) altered from the regular form of a rel. n., (S, M, Msb, K,) by its having ḍamm [in the place of kesr]; (S, Msb;) for the rel. n. is sometimes thus altered, as in the instances of دَهْرِيٌّ from الدَّهْرُ and سَرِيَّةُ الرَّأْسِ from السَّرْأَةُ: (S:) or it is with ḍamm to distinguish it from سِرِّيَّةٌ, which is applied to "a free woman with whom one has sexual intercourse secretly," (Msb,) or "one who prostitutes herself:" (TA:) or it is from سُرُورٌ in the sense of سُرُورٌ; because her owner rejoices in her; (Akh,* S,* Msb;) and if so, it is agreeable with analogy: (Msb:) so says AHeyth; and this is the best that has been said respecting it: (TA:) or it is of the measure فُعُولَةٌ, from سُرٌّ, (M, Mgh,) the latter و being changed into ي for euphony, and then the [other] و being incorporated into it and thus becoming ي like it, after which the ḍammeh is changed into a kesreh because the ي is next to it: (M:) the pl. is سَرَارِيُّ (ISk, S, TA) and سَرَارٍ; (ISk, TA;) the latter, by poetic license. (Ham p. 304.)

سِرِّيَّةٌ A free woman with whom one has sexual intercourse secretly, (Msb, TA,*) or who prostitutes herself: (TA:) distinguished from سَرِيَّةٌ [q. v.]. (Msb, TA.)

سُرْسُورٌ Intelligent; knowing; skilful; (S, M, K;) entering much into affairs, (S, K,) by means of his good artifices or artful contrivances. (TA.) You say, هُوَ سُرْسُورُ مَالٍ He is one who manages well, or takes good care of, property, or cattle, (AA, M,* K,* TA,) knowing what is conducive to the good thereof. (AA, TA.) And هُوَ ابْنُ سُرْسُورِهَا He is the knowing with respect to it. (T in art. بنى.) = A person beloved, or a friend; a special, or choice, companion; (K;) as also ↑ سُرْسُورَةٌ. (TA.) = Also The نَصْل [or spun thread, that has come forth,] of the spindle. (K.)

سُرْسُورَةٌ: see the next preceding paragraph.

سَرٌّ; and its fem., with ة: see سِرٌّ.

سَرَارَةٌ: see سَرَّةٌ.

سَرْأَةٌ An adventitious; one abiding among a people to whom he is not related; syn. دَخِيلٌ. (S, K.) Lebeed says,

* وَجَدِّي فَارِسُ الرَّعْثَاءِ مِنْهُمْ
* رَكِيبٌ لَا أَسَرْأَةٌ وَلَا سَبِيدُ

[And my grandfather, the rider of Er-Raṣṣhá, was of them; a chief, not an adventitious, nor of suspected origin]. (S.) = Also a camel having a gall, or sore, in the حَرْكَرَةُ [or callous projection upon the breast]: (S:) or having a pain therein, arising from a gall, or sore: (K:) or

having sores in the hinder part thereof, nearly penetrating into his inside, but not mortal: or having the disorder termed صُئْب, *which is a tumour in the breast:* (M:) fem. سَرْآءُ. (M, K.) [See سَرْدٌ.] زَنْدٌ أَسْرَى A زند *[or piece of stick, or wood, for producing fire,] that has become hollow [by wear].* (AḤn, Ṣ, M, K. [See 1, near the end of the paragraph.]) And قَنَاةٌ سَرْآءُ *A hollow spear-shaft.* (Ṣ, M, K.)

تَسْرُوءٌ: see سُرُورٌ.

مَسْرُوءٌ an inf. n. of سَرَّهُ [q. v.] (Ṣ, O, K.) — [And *A cause of* سُرُور, i. e. *happiness, or joy, or gladness*;] *a thing whereby one is made happy, or joyful, or glad:* pl. مَسَارُّ. (Mṣb.) — See also سُرَّاءُ. — Also, [perhaps as being a cause of pleasure,] The *extremities of sweet-smelling plants;* (M, O, K;) and so ↑ سُرُورٌ: (O, K:) or the latter, the *upper halves of the stems of plants;* (Lth, M, O; [but see سُرُورٌ;]) properly, the *parts* of a lotus-plant *that are concealed [by the water] and are consequently succulent and soft and beautiful:* and ↑ سَرِيرٌ, the *root*, or *lower part*, of a lotus-plant, *whereon it rests:* (O:) or this last, the *pith* of the lotus-plant; (M, K;) and so ↑ سُرَارٌ: (TA:) [accord. to Az,] ابْنُ المَسَرَّةِ signifies the *branch* [or *sprig*] of رَيْحَان [or *of a sweet-smelling plant*]. (T in art. بنى.)

مِسَرَّةٌ *An instrument in which one speaks secretly, like a* طُومَار [i. e. a *roll*, or *scroll*] (Ṣ, K) &c. (TA.)

مَسْرُورٌ *Happy, or joyful, or glad; or affected with* سُرُور [q. v.]. (Ṣ, TA.) = *Having the navel-string cut.* (TA, from a trad.) — And with ء, applied to the kind of jar termed مُؤَسَّفَة, *Having a* سُرَّة, meaning a *perforation in the middle, in which is fixed a tube of silver or lead, whence one drinks.* (Ḥar p. 548.)

وَقَفْتُ عَلَى مَسْتُورِهِ *I became acquainted with his hidden, or secret, affair.* (A,* TA.)

سرأ

1. سَرَأَتْ, (Ṣ, K,) aor. ـَ, inf. n. سَرْءٌ; (Ṣ, TA;) and ↑ سَرَأَتْ, inf. n. تَسْرِئَةٌ; (K;) said of the female locust, (Ṣ, K,) and of the female of the [lizard called] ضَبّ, (TA,) [and of a fish, and the like, (see سَرْءٌ,)] *She laid eggs:* (Ṣ, K, TA:) and سَرَتْ, inf. n. سَرْوٌ, is a dial. var. thereof. (TA in art. سرو.) [And accord. to El-Ḳanánee, as cited in the TA, it seems that one says also, of locusts (جَرَاد), سَرَأَ البَيْضَ and سَرَأَ بِهِ. — Also, each of these two verbs, (K,) the former mentioned by IDrd, and ↑ the latter by Fr, (TA,) said of a woman, *She bore many children.* (K.)

2: see above, in two places.

4. اسرأت, said of a female locust, [and app. of a female of the lizard called ضَبّ, and a fish, and the like, (see سَرْءٌ,)] *She attained the period of laying eggs.* (Ṣ, K.)

سَرْءٌ and ↑ سَرْأَةٌ (M, K) and ↑ سِرْأَةٌ (K [for وِتْكِسْر in the CK should be وِتَكْسِر, referring to the second form,]) and ↑ سِرْءٌ, (TA, [accord. to which وتكسر refers to the س in the first and second, but this I think improbable,]) or سِرْأَة is with kasr [only, i. e. ↑ إِسْرِئَةٌ,] (Ṣ, K, [supposing that in the latter the pronoun هي refers to سِرْأَة, but accord. to the TA it means الكَلِمَة, so as to refer to سرء also,]) and most hold this to be correct, (TA,) The *egg*, (Ṣ, K,) or *eggs*, (M,) *of the locust*, (Ṣ, M, K,) and *of the* [*lizard called*] ضَبّ, (M, TA,) and *of fish* (M, K, TA) and *the like;* (M, TA;) and سَرْوَةٌ signifies the same, but is originally with ه: (Ṣ:) accord. to 'Alee Ibn-Ḥamzeh El-Iṣbahánee, ↑ سِرْأَةٌ and سَرْوَةٌ signify *the eggs of the locust;* but some say, only *when laid:* accord. to Lth, سرء [app. سَرْءٌ] signifies the *eggs* of the fish and the like, as also سَرْوَةٌ; [the former as a coll. gen. n., and the latter as its pl., agreeably with analogy;] and one is called سَرْأَة [app. ↑ سَرْأَةٌ as a n. un., agreeably with analogy; or it may be ↑ سِرْأَةٌ]. (TA. [See also سَرْوَةٌ in art. سرو: and see دبى.])

سِرْءٌ: see the next preceding paragraph.

سَرْأَةٌ: see سَرْءٌ, in two places.

سِرْأَةٌ: see سَرْءٌ, in four places.

سَرْوَةٌ, originally سَرْأَةٌ [q. v., voce سَرْءٌ]. — Also *A dust-coloured arrow:* in this sense likewise originally with ه: thus expl. by 'Alee Ibn-Ḥamzeh. (TA.) [See also art. سرو.]

سَرْءٌ *A species of tree, of which bows are made:* n. un. with ة. (TA.) [See art. سرى.]

سَرْوٌ, applied to a female locust, (El-Iṣbahánee, K,) and to the female of the [lizard called] ضَبّ, (Lth, TA,) [and to a fish and the like, (see سَرْءٌ,)] *Laying eggs:* (El-Iṣbahánee, K,* TA:) or *having eggs in her belly; not yet laid:* (Lth, K,* TA:) pl. سُرُوٌ (Lth, El-Iṣbahánee, K) and سِرَاءٌ, which latter is extr. in form as pl. of a sing. of the measure فَعُولٌ, (K,) and سُرُوٌ [which is also extr., like هُجُود as pl. accord. to some of هَجُود]. (MF.)

أَرْضٌ مَسْرُوَةٌ, (Ṣ, K,) or مَسْرُوءَةٌ, (TA,) *A land containing* سَرْوَة [meaning *locusts' eggs*]: (El-Iṣbahánee, Ṣ:) or *abounding with locusts* (K,* TA) [or *with locusts' eggs:* for the explanation in the K is ambiguous].

Quasi-سرأل and سرأن

إِسْرَائِيلُ a surname of [the patriarch] *Jacob;* (Ksh and Bḍ and Jel* in ii. 38;) also pronounced إِسْرَائِلُ (Ksh and Bḍ ibid.,) and إِسْرَائِلُ, (Ksh ibid.,) and إِسْرَايِلُ and إِسْرَايِيلُ. (Bḍ ibid.) — And the name of *A certain angel;* also pronounced إِسْرَائِينُ; in which the ن is asserted by Yaʼḳoob to be a substitute for the ل. (TA.) — [But the ا is more properly to be regarded as a radical letter.]

سرب

1. سَرَبَ aor. ـُ, inf. n. سُرُوبٌ, *He went forth:* and *he went away.* (M.) You say, سَرَبَ فِى الأَرْضِ, (M, A, Mgh, Mṣb,) aor. as above, (M, Mṣb,) and so the inf. n., (M, A, Mṣb,) *He went away [into the country, or in the land].* (M, A, Mgh, Mṣb.) And سَرَبَ فِى حَاجَتِهِ *He went, or went away,* (A'Obeyd, M,) or, as some say, *during the day,* (M,) *for the accomplishment of his want.* (A'Obeyd, M.) And هُوَ يَسْرُبُ النَّهَارَ كُلَّهُ فِى حَوَائِجِهِ *[He goes, or goes away, all the day, accomplishing his wants].* (A.) — سَرَبَ — (or rather سَرَبَ فِى الأَرْضِ) also signifies *He* (a man) *went away at random into the country, or in the land.* (Ḥar pp. 448 and 511.) A poet says, (Ṣ,) namely, Ḳeys Ibn-El-Khaṭeem, (TA,)

* أَنَّى سَرَبْتِ وَكُنْتِ غَيْرَ سَرُوبِ ↑

[i. e. *Whence hast thou gone away at random? for thou wast not one wont to go away at random:*] (Ṣ, TA:) thus, سَرِبْتِ, as related by IDrd: accord. to others, [سَرُبْتِ,] with ى. (TA:) سَرَبَتِ الإِبِلُ, aor. and inf. n. as above, *The camels went away into the country, or in the land, going forth whithersoever they would:* and in like manner سَرَبَ is said of a stallion [camel]: (Az, TA:) or سَرَبَ, (Ṣ, K,) said of a stallion [camel], aor. as above, (Ṣ,) and so the inf. n., signifies *he repaired, or betook himself, to the place of pasture:* (Ṣ, A, Ḳ:) and سَرَبَ الفَحْلُ, aor. ـِ, inf. n. سُرُوبٌ, *the camels, or cattle, pastured during the day without a pastor.* (Mṣb.) — سَرَبَ المَاءُ, (A, Mgh, Mṣb,) aor. as above, (Mṣb,) inf. n. سُرُوبٌ; (Mgh, Mṣb;) or سَرَبٌ, (aor. ـَ,) inf. n. سَرَبٌ; (M;) *The water ran* (A, Mgh) upon the surface of the ground: (A:) or *flowed;* as also ↑ انسرب: (M:) [or the latter signifies *it ran swiftly:* (see Ḥar p. 586:)] and in like manner one says of السَّرَاب [or mirage], يَسْرُبُ, inf. n. سَرَبٌ, *it runs.* (AHeyth, TA.) And سَرِبَتِ العَيْنُ, inf. n. سَرَبٌ; and سَرُبَتْ, aor. ـُ, inf. n. سُرُوبٌ; *The* عين [or *source*, or perhaps *eye*, (see مَسْرُوب,)] *flowed;* as also ↑ تسرّبت: so says Lḥ. (M.) And سَرِبَتِ المَزَادَةُ, aor. ـَ, (Ṣ, K,) inf. n. سَرَبٌ, (Ṣ,) *The* مزادة [or *leathern water-bag*] *flowed.* (Ṣ, K.) And خَرَجَ المَاءُ سَرْبًا *The water came forth from the punctures made in sewing the skin.* (TA.) [Or] سَرَبَتْ said of a new [water-skin such as is termed] قِرْبَة, or of a مَزَادَة, signifies *It had water poured into it in order that the thong [with which it was sewed] might become moistened, so as to swell, and fill up the holes made in the sewing.* (M.) — See also سَرْبٌ, below. — [Golius explains سَرَبَ, inf. n. سَرَبَان, as on the authority of the Kl, as signifying "*Ingressus fuit in rem, totum subivit implevitve locum:*" but this is a mistake, evidently occasioned by his finding سَرَبَان, explained in this sense, instead of سَرَبَان, the reading in my copy of the Kl.] = سَرَبَ [as an inf. n.] is [also] *syn. with* خَرْزٌ [signifying *The sewing* of a skin or the like]. (Kr, Ḳ, TA. [In a copy of the M, I find السَّرْبَ الخَرْزَ erroneously written for السَّرْبَ الخَرْزَ.]) You say, سَرَبْتُ القِرْبَةَ, inf. n. سَرْبٌ, *I sewed the* قربة [i. e. *water-skin*, or *milk-skin*]. (TḲ.) =

سُرُوبٌ, (M, Ḳ,) like جُنِيَ, [i. e. pass. in form but neuter in signification,] (Ḳ,) said of a man, (TA,) *He became affected with suppression of the feces, or constipation of the bowels,* (أُحْدُوثُ حَصْرٍ, or حَصْرٌ accord. to different copies of the Ḳ,) *by the entrance of the fume of* [molten] *silver* [see أُسْرُوبٌ] *into the innermost parts of his nose, and other passages,* (Ḳ,) *or into his mouth, and the innermost parts of his nose, and his anus,* (M,* TA,) *and other passages:* (TA:) the epithet applied to a man thus affected is ↑ مَسْرُوبٌ: (Ḳ:) sometimes he recovers, and sometimes he dies. (TA.)

2. [سرّب] appe signifies, primarily, *He sent camels in a herd or drove, together, to pasture.* And hence, —] سَرَّبَ عَلَى الإِبِلِ ↑ *He sent [against me] the camels* [app. with armed riders], *one detached number after another:* (Aṣ, Ṣ, A, Ḳ, TA:) and in like manner, الخَيْلَ ↑ *[the horsemen].* (Ṣ, A, Mgh, TA.) It is said in a trad. of 'Áïsheh, [referring to girls who were her playmates,] كَانَ يُسَرِّبُهُنَّ إِلَيَّ فَيَلْعَبْنَ مَعِي ↑ *He used to send them to me* [app. *party after party, and they would play with me*]. (TA.) And one says, سَرَّبْتُ إِلَيْهِ الشَّيْءَ ↑ *I sent to him the thing, one by one;* or rather, *portion by portion.* (L, TA.) And سَرَّبْتُ إِلَيْهِ الأَشْيَاءَ ↑ *I gave him the things, one after another.* (A, TA.) And سَرَّبَهُ *He sent him back in his* سَرَب [i. e. سَرْب], meaning *way* [by which he had come]. (Ḥar p. 20.) — See also 4. — سرب سَرْبًا *He made a subterranean excavation.* (M, A.) سَرَّبَ الحَافِرُ, (Aṣ, TA,) inf. n. تَسْرِيبٌ, (Ṣ, Ḳ,) *The digger* [of a well], *in digging, took* [i. e. *dug*] *towards the right and left:* (Aṣ, Ṣ,* Ḳ,* TA:) in some copies of the Ḳ, [and in the Ṣ,] *right or left:* but the former is the correct explanation. (TA.) — سَرَّبَ القِرْبَةَ, (Ṣ, M, A,) inf. n. as above, (Ḳ,) *He poured water into the* قربة [i. e. *water-skin,* or *milk-skin*], *in order that the holes made in the sewing might become filled up* (Ṣ, M, A, Ḳ) *by their being moistened,* (Ṣ, Ḳ,) or *by the moistening, and consequent swelling, of the thong* [*with which it was sewed*]; the قربة being new. (M.)

4. اسرب *He made* water *to flow;* as also ↑ سَرَّبَ. (M.)

5: see 1, near the middle of the paragraph. — [Hence, app.,] تَسَرَّبُوا فِيهِ ↑ *They followed one another continuously in it;* namely, a road. (M.) — See also 7. — تسرب مِنَ المَآءِ *He became full of water.* (TA.)

7: see 1, near the middle of the paragraph. — انسرب فِيهِ *He entered into it;* (Ṣ, M, Ḳ;) i. e., a wild animal, into his سَرَب, (Ṣ, M, Mṣb,) meaning his subterranean habitation, (Ṣ, Mṣb,) or his place of abode; (M;) and a fox, (Ṣ,) into his burrow; as also ↑ تَسَرَّبَ. (Ṣ, Ḳ.)

سَرْب *Pasturing* مَال, (M, A, TA,) i. e. *camels:* (M, TA:) or *camels,* and مَال [here meaning *cattle* in general], *that pasture:* (Ṣ:) or مَال [i. e. *camels or cattle*] *pasturing during the day without a pastor;* an inf. n. used as a subst. in this sense; and ↑ سَارِبٌ [meaning مَالٌ سَارِبٌ] signifies the same: (Mṣb:) or, accord. to IAṣr, (M,) *any* مَاشِيَة [i. e. *camels and other cattle*]; (M, Ḳ;) thus say IJ and Ibn-Hishám El-Lakhmee: and accord. to Ḳz, ↑ سُرُبٌ also, [q. v.,] with kesr, signifies مَال [syn. with مَاشِيَة]; and IO says the like: (TA:) pl. of the former سُرُوبٌ, (M, TA,) and some say أَسْرُبٌ [which is a pl. of pauc.]. (TA.) Hence the saying, اِذْهَبِي فَلَا أَنْدَهُ سَرْبَكِ, i. e. *Go thou away, for I will not drive back thy [pasturing] camels;* (Ṣ, Mṣb;* TA;) they shall go, (Ṣ,) or I will leave them to pasture, (Mṣb,) where they will; (Ṣ, Mṣb;) meaning, I have no need of thee: (Ṣ:) in the Time of Ignorance, they used to divorce by saying thus, (Ṣ, M, Mṣb,) اِذْهَبِي فَلَا أَنْدَهُ سَرْبَكِ, (Ṣ, M, A.) — [Freytag also explains it, from the Deewán el-Hudhaleeyeen, as meaning *A sheep-fold.*] — Also *A way, or road;* (AZ, Ṣ, M, A, Mgh, Mṣb, Ḳ;) and so ↑ سُرُبٌ, with kesr; (M, Ḳ;) the latter accord. to Aboo-'Omar and Th, but disallowed by Mbr, who knew only the former in this sense; said by Ibn-Es-Seed to have been pronounced by AZ with fet-ḥ, and by Aboo-'Omar with kesr: (TA:) and one's *way, or course;* (M, Ḳ,* TA;) the *way by which one goes.* (T, TA. [See also سُرُبٌ, and مَسْرَبٌ.]) One says, خَلِّ سَرْبَهُ *Leave thou free, or unobstructed, his way* (T, M, Mgh, Mṣb, TA) *by which he goes,* (T, TA,) and *his course;* (M, TA;) and so ↑ سُرُبَهُ, with kesr; (M, TA;) accord. to Aboo-'Omar: (TA:) or خَلِّ لَهُ سَرْبَهُ *leave thou free, or unobstructed, to him his way.* (Ṣ, A.) And أَطْلَقَ الأَسِيرَ وَخَلَّى سَرْبَهُ [*He loosed the captive and left free to him his way*]. (A.) Hence, in a trad., مَنْ أَصْبَحَ آمِنًا فِي سِرْبِهِ, meaning مُتَعَرَّضِهِ وَفِي مُتَقَلَّبِهِ [i. e. *He who has become secure in his scope, or room, for free action*]: or, accord. to one reading, the last words are فِي سِرْبِهِ, meaning, ‡ *in respect of his wives, or women under covert, and his household, or family;* a metaphorical sense, from the سِرْب of gazelles &c. (A, and so in the Fáïk. [See also سُرُبٌ.]) Hence also the saying, إِذَا كَانَ مُتَّقِّي, meaning *When he is made to be in ample circumstances; not straitened.* (Mgh.) And you say وَاسِعُ السِّرْبِ, instead of السِّرْبِ; meaning *Whose way that he pursues is ample.* (TA. [But see what follows.]) — Also The *bosom,* or *breast;* or the *mind;* syn. صَدْرٌ. (Mbr, M, Ḳ.) إِنَّهُ لَوَاسِعُ السِّرْبِ means *Verily he is of ample bosom, or mind;* and *judgment;* and *love:* (M, TA:) or, as some say, *ample of bosom, or mind; slow of anger.* (M. [The latter meaning is assigned in the Mṣb and TA to وَاسِعُ الصِّرْبِ: see the next paragraph.])

سُرُبٌ: see سَارِبٌ. — [Hence, app.,] *A* قَطِيع, (Ṣ, M, Ḳ,) or جَمَاعَة, (Mgh, Mṣb,) [i. e. *herd,*] of gazelles, (Ṣ, M, A, Mgh, Mṣb, Ḳ,) and of oxen, (M, Mgh, Mṣb,) [app. meaning wild oxen,] and of [wild] asses, (M,) and of wild animals [in general], (Ṣ, Mṣb,) and [*a flock or herd*] of sheep or goats, (M,) and [*a flock*] of the birds called قَطًا, (Ṣ, Mṣb,) and of birds [in general], (M,) and [*a party, or bevy,*] of women, (Ṣ, M, Mṣb, Ḳ,) &c.; (Ḳ:) and, as used by El-'Ajjáj, it is of men also: (Sh, TA:) and a poet of the Jinn, as they assert, used it metaphorically in speaking of a سُرُب of the [lizards called] عَظَاء: (M:) it signifies also *a collection* of palm-trees; (M, Ḳ; in some copies of the latter of which النَّخْل is erroneously put for النَّخْل; TA;) so says AḤn; and Abu-l-Ḥasan thinks it to be by way of comparison: and ↑ سُرُبَة is like it [in its meanings]: (M: [particularly mentioned in the Ḳ as used in the last of the senses above mentioned:]) each of these words is said to be applied to a قطيع of the birds called قَطًا, and of gazelles, and of sheep or goats, on the authority of Aṣ; and the latter [or each] of them is applied to a قطيع of women as being likened to gazelles: (TA:) the pl. of the former is أَسْرَابٌ; (Sh, M, Mṣb, TA;) and of ↑ the latter, سُرُبٌ, (Ḳ, accord. to the TA,) with two ḍammehs, (TA,) [in the CK سُرُوبٌ,] or سُرُبٌ, (so in my MS. copy of the Ḳ, [either a contraction of the former pl. or a coll. gen. n. of which سُرُبَة is the n. un.,]) or both. (TA. [See also سُرُبَة below, where the pl. is said to be سُرُبٌ.]) — [Hence, as some explain them, two phrases mentioned below in this paragraph.] — See also سُرُبٌ, first sentence. — It is also syn. with سَرْب as meaning *A way,* or *road:* and *a course:* see سَرْب in two places. — Also *i. q.* بَالٌ [app. as syn. with حَالٌ, i. e. *State,* or *condition*]. (Ṣ, Mṣb, Ḳ.) One says, فُلَانٌ وَاسِعُ السِّرْبِ, meaning رَخِيُّ البَالِ [i. e. *Such a one is in an ample, or unstraitened, state or condition:* or the meaning may be, *such a one is easy,* or *unstraitened, in mind:* see what follows, and see also بَالٌ]: (Ṣ, Mṣb:) or, as some say, *ample of bosom,* or *mind; slow of anger:* (Mṣb, TA:) [see also وَاسِعُ السِّرْبِ, in two places near the end of the next preceding paragraph:] MF thinks that for بَال we should read مَال, agreeably with an explanation of a phrase in what here follows. (TA.) — Also The قَلْب [meaning *heart,* or *mind*]: (M, Ḳ:) and the نَفْس [meaning *self*]. (IAṣr, M, Mṣb, Ḳ.) One says, هُوَ آمِنٌ فِي سِرْبِهِ *He is secure in, or in respect of, his heart,* or *mind:* or, *himself:* (M:) but IDrd disallows this latter explanation; and says that the meaning is, *his family,* and *his* مَال [*or camels, or cattle, or other property*], and *his children;* as though the phrase آمن فى سربه were originally used in relation to the pastor, and the stallion [camel], and then extended in its relation to others, metaphorically: (TA:) or the meaning is [simply], *his* مَال: or, *his people, or party:* (M, TA:) or as expl. above, voce سُرُبٌ, q. v.: or, accord. to Ḳz, *his way.* (TA.) The pl. is سِرْبَانٌ. (El-Hejeree, M, TA.) — See also مَسْرَبٌ.

سَرَب *A subterranean excavation:* (M, Ḳ:) or *a habitation* (Ṣ, Mgh, Mṣb, TA) of a wild animal, (Ṣ,* Mṣb,) *in,* (Ṣ, Mgh, Mṣb,) *or beneath,* (TA,) *the earth, or ground,* (Ṣ, Mgh, Mṣb, TA,) *having no passage through it;* also called جُحْر: (Mṣb:) such as has a passage through it is

termed نَقْبٌ: (Mgh, Mṣb:) the *burrow*, or *hole*, (M, K,) of a wild animal, (K,) or of a fox, and likewise [the *den*] of a lion, and of a hyena, and of a wolf; and the *place into which a wild animal enters*: (M:) pl. أَسْرَابٌ. (M, A, Mṣb.) In the saying in the Kur [xviii. 60], فَاتَّخَذَ سَبِيلَهُ فِى ٱلْبَحْرِ سَرَبًا [*And it* (the fish) *took its way into the sea* &c.], Fr says that when the fish was restored to life by the water that came upon it from the fountain [of life], and fell into the sea, its way became congealed, and like a سَرَب [or *subterranean excavation*, &c.]: Zj says that سرب may be considered as put in the accus. case in two ways; either as a second objective complement of the verb, or as an inf. n. [of ۴ سَرَّبَ, q. v.]: and AHát thinks that it here means ذَهَابًا [*going away*]: or, accord. to IAth, سَرَب signifies *a secret*, or *hidden, place of passage*: or, as used by El-Moṭarrid Edh-Dhafaree, it means [simply] *a road*, or *way*. (TA.) It signifies also *A subterranean channel or conduit, by which water enters a* حَائِط [or *garden*, or *walled garden of palm-trees*]. (M, K.) And طَرِيقٌ سَرَبٌ means *A way*, or *road*, *in which people follow one another continuously*. (M.) — Also *Flowing water*: (M, K: [see also سَرِبٌ:]) or *water flowing from a* مَزَادَة [or *leathern water-bag*] *and the like*: (S:) or *water dropping from the punctures made in the sewing* of a water-skin. (A.) — And *Water that is poured into a* قِرْبَة [or *skin for water or milk*], (M, K,) *when it is new, or into a* مَزَادَة [or *leathern water-bag*], (M,) *in order that the thong* [*with which it is sewed*] *may become moistened*, (M, K,) *so as to swell, and fill up the holes made in the sewing*. (M.)

سَرْبٌ *Flowing* water. (S,* M. [See also سَرَبٌ.]) You say also سَرْبَةٌ مَزَادَةٌ, i. e. [*A leathern-water-bag*] *flowing*. (S, K.)

سَرْبَةٌ: see the next paragraph. = *I. q.* خَرْزَةٌ [*A single puncture*, or *stitch-hole, made in sewing a skin or the like*]. (K. [There expressly said to be, in this sense, with fet-ḥ; but I think that we should read سَرْبَةٌ, and خَرْزَةٌ: see, again, the next paragraph.])

سُرْبَةٌ *A short journey*; (IAạr, M;) or so ۴ سَرْبَةٌ. (K. [But I think that the former is the right.]) You say, إِنَّكَ لَتُرِيدُ سُرْبَةً *Verily thou desirest a short journey*. (IAạr, M.) A long journey is termed سُبْطَةٌ. (TA.) — And *i. q.* مَذْهَبٌ (S, M, A, K) and طَرِيقَةٌ (A, K) [i. e. *A way by which one goes* or *goes away*, a proper meaning of the former word; and *a way, course, mode, or manner, of acting* or *conduct* or *the like*, which is a meaning of both of these words]. One says, فُلَانٌ بَعِيدُ السُّرْبَةِ, (S, A, TA,) meaning [*Such a one is*] *one who takes a distant way into the country, or land*: (TA:) or meaning بَعِيدُ المَذْهَبِ (S, A) الطَّرِيقَةِ (A) [i. e., *who follows a distant*, or *remote, way* in journeying, and *a long way, course, mode, or manner, of acting or conduct or the like*. See also سَرَبٌ, and مَسْرُبٌ]. Ibn-Shemfárà says,

* عَدَوْنَا مِنَ الوَادِى الَّذِى بَيْنَ مُشْعَلٍ *
* وَبَيْنَ الحَمَا هَيْهَاتَ أَنَّاكَ سُرْبَتِى *

[*We passed from the valley that is between Mish'al and El-Ḥashà: distant was it: I made my way to lead me far off*]; meaning, how distant was the place from which I commenced my journey! (TA.) And one says also, إِنَّهُ لَقَرِيبُ السُّرْبَةِ مِنَ المَذْهَبِ [i. e. *Verily he is one who pursues a near way*]; *who hastens, or is quick, in accomplishing his want*. (Th, M.) = Also *A portion, or detached number*, (S, Mgh, Mṣb,) *of what compose a* سَرْب, (Mgh, Mṣb,) i. e., of a *collection* [or *herd*] *of gazelles*, and *of* [*wild*] *oxen*, (Mgh,) or [*of a flock*] *of the birds called* قَطًا, and *of horses*, and *asses*, and *gazelles*: (S:) pl. سُرُبٌ, like غُرْفَةٌ pl. of غُرْفٌ. (Mṣb.) See also سَرْب, in two places; in the latter of which the pl. is said to be سُرُبٌ and سُرْبٌ. — *A collection of* خَيْل [i. e. *horses*, or *horsemen*], *from twenty to thirty*, (M, K,) or *from ten to twenty*. (M.) — *A company of men who steal away from an army, and make a hostile incursion into the territory of a people, and return*. (IAạr, TA.) — *A row of grape-vines*: (M, K:) and any طَرِيقَة [meaning *row* or *line*]. (M.) — See also سُرْبَةٌ. — Also *i. q.* خَرْزَةٌ [i. e. *A seam*, or *a stitch*, or *a puncture*, or *stitch-hole*, of a skin or the like]. (M. [See also سَرْبَةٌ.])

سَرَابٌ [The *mirage*;] *i. q.* آلٌ: (Aṣ, M, TA:) or the *semblance of water*, (S, M, A, K,) *of running water*, (M,) *at midday*, (S, M, A, K,) *cleaving to the ground*, (M,) *and* [in appearance] *lowering everything so that it becomes* [*as though it were*] *cleaving to the ground, having no* شَخْص; (TA;) whereas the آل is that which is in the ضُحَى [or early part of the day when the sun is yet low], raising figures seen from a distance, and making them to quiver: (M:) [several other distinctions between the سراب and the آل, mentioned here in the TA, see voce آلٌ:] سَرَابٌ has no pl. (S and K voce نَهَارٌ.) One says أَخْدَعُ مِنْ سَرَابٍ [*More deceitful than a midday-mirage*]. (A.) = سَرَابٌ, like قَطَامٍ, (A, K, TA,) i. e. indecl., with kesr for its termination, as also سَرَابٍ, imperfectly decl., (TA,) determinate, (K, TA,) as a proper name, not having the article ال prefixed to it, (TA,) is the name of *The she-camel of El-Basoos* (البَسُوسِ), (K,) or *the she-camel El-Basoos*, (A, TA,) for El-Basoos was her surname: (TA:) whence the saying أَشْأَمُ مِنْ سَرَابٍ [*More inauspicious than Sarábi*]: (A, K, TA:) a celebrated prov.: for she was the cause of a famous war. (TA.)

سَرْبَى [*Went to go away at random*]: see 1, near the beginning of the paragraph.

سَرْبِيَةٌ *A sheep*, or *goat*, (شَاةٌ,) *which one drives back*, or *brings back, from the water, when the sheep, or goats, are satisfied with drinking, and which they follow*. (M, TA. [See also خَرْبِيَةٌ.])

سَارِبٌ *Going forth*: and *going away*; as also ۴ سَرِبٌ; the latter expl. by IAạr as *syn. with* ذَاهِبٌ and مَاضٍ: (M: [in one place in the TA the latter is erroneously written سيرب:]) or *going away at random* into the country, or in the land. (S, K.) See also سَرْبٌ, first sentence. You say سَارِبٌ, مَالَ, (A,) and فَحْلٌ سَارِبٌ, (TA,) i. e. [*Camels, or cattle*, and *a stallion-camel*,] *repairing to the place of pasture*: (A, TA:) and طَلِيحَةٌ سَارِبٌ (M) or سَارِبَةٌ (TA) [*a she-gazelle*] *going away in her place of pasture*. (M, TA.) A poet says, (S, M,) namely, El-Akhmas Ibn-Shihàb El-Teghlibee, (TA,)

* وَكُلُّ أُنَاسٍ قَارَبُوا قَيْدَ فَحْلِهِمْ *
* وَنَحْنُ خَلَعْنَا قَيْدَهُ فَهْوَ سَارِبُ *

[*And all other men have contracted the shackles of their stallion-camel; but we have pulled off his shackles, and he is going away whithersoever he will in his place of pasture*]: (S, M, TA: but in the last, حَلَلْنَا is put in the place of خَلَعْنَا [in the Ḥam (p. 347) it begins thus: أَرَى كُلَّ قَوْمٍ:]) this, says Aṣ, is a prov.; meaning [other] men have abode in one place, not daring to remove to another, and have contracted the shackles of their stallion, that is, confined him, that he may not advance, and be followed by their [other] camels; fearing a hostile attack upon them: but we are people of might, wandering about the land, and going whithersoever we will; and we have pulled off the shackles of our stallion, that he may go whither he will; and whithersoever he hastes away to herbage produced by the rain, thither we follow him: (IB, TA:) or it may be that by the فحل he means the chief, whom, Abu-l-'Alà says, he likens to the stallion-camel. (Ḥam p. 347.) And hence the saying in the Kur [xiii. 11], مُسْتَخْفٍ بِٱللَّيْلِ وَسَارِبٌ بِٱلنَّهَارِ [*Hiding himself by night, and*] *appearing by day*: (S:) or *appearing by day in his way*, or *road*, or *in the roads*: or, as is related on the authority of Akh, *appearing by night, and hiding himself by day*; and Kṭr says the same of سارب. (TA.)

أَسْرُبٌ, (M, K,) and أُسْرُبٌ, (M, Mṣb, K,) the former mentioned by Sh, (TA,) [the latter the more common,] a Pers. word, (M, TA,) arabicized, (Mṣb, TA,) originally أُسْرُبْ, (M,) [or أُسْرُبْ,] or أُسْرُبْ (Mṣb, MF, TA,) [and in the TA رستوب,] *i. q.* رَصَاصٌ [i. e. *Lead*], (M, Mṣb,) or آنَكٌ [which signifies the same, or *black lead*, or *tin*, or *pewter*]. (K.) — And the latter, *The fume of* [*molten*] *silver*. (M. [See 1, last sentence.])

مَسْرَبٌ *A way by which one goes*; [like سَرْبٌ and سَرْبَةٌ;] syn. مَذْهَبٌ: (Ḥar p. 448:) *a place in which the* مَال [i. e. *camels, or cattle,*] *go to pasture* (تَسْرُبُ); (Ḥam p. 99;) and ۴ مَسْرُبَةٌ signifies [the same, or] *a place of pasture*: (S, K:) pl. of the former مَسَارِبُ. (Ḥam ubi suprà.) and so of the latter. (S, K.) — And *A channel* of water. (A, and Ḥar ubi suprà.) [Hence,] one says, اِهْمَلَّتْ مَسَارِبُ عَيْنِهِ i. e. [*The channels of the tears* [*of his eyes became moist so as to scatter drops*]. (A.)

مَسْرِيَة: see the next preceding paragraph. — Also The *passage*, and *place of exit, of the dung*; (Mgh, Mṣb, TA;) in this sense with fet-ḥ (Mgh, Mṣb) only [i. e. to the ر]; or so and likewise ↑ مَسْرُوَة: and both signify the *upper part of the anus*. (TA.) — See also the next following paragraph. — Also *[A sitting-place] like a* صُفَّة [q. v.], *before a* [*chamber such as is called*] عُرْفَة: not مَشْرُبَة; for this is a عُرْفَة [itself]. (TA.)

مَسْرُوَة, (S, M, A, Mgh, Mṣb, K,) with ḍamm to the ر, (S, Mgh, Mṣb,) and ↑ مَسْرِيَة, (M, Mṣb,) with fet-ḥ, (Mṣb,) i. e. to the ر, (TA,) and ↑ سَرِيَة, (M, K,) The *narrow hair that extends from the breast to the navel*: (S:) or the *hair growing in the middle of the breast, extending to the belly*: (M, K:) or the *hair extending from the breast to the pubes*: (A, Mgh:) or the *hair of the breast, extending to the pubes*: (Mṣb:) and ↑ سَرْب, also, signifies the *hair of the breast*. (TA.) [See an ex. in a verse cited voce جِذْمٌ.] — The مَسَارِب of beasts are The *soft parts of their bellies*: (M, TA:) or the مَسْرِيَة of any beast means the *upper parts, from the part next the neck to the root of the tail*: and the *soft parts of the belly*, and the *groins*, or *any similar parts*. (A 'Obeyd, TA.) — See also مَسْرُوَة.

مَسْرُوب: see 1, last sentence.

مُسْرِب *Very tall*; (K, TA;) applied to a man: and *very long*; applied to hair. (TA.)

سربخ

Q. 1. سَرْبَخَ فِي المَشْيِ, inf. n. سَرْبَخَة, *I walked, or marched, an hour, or a while*: (JK:) [or *in the middle of the day*: and *gently, or in a leisurely manner*: for] سَرْبَخَة signifies The *walking, or marching, in the middle of the day*. (K.) And The *walking, or marching, gently, or in a leisurely manner*. (JK, K.) — And The *being light, or agile, or active; light in any work or action, or unsteady or lightwitted, or so on an occasion of anger, or hasty, with foolishness or ignorance*; syn. خَفَّة and نَزَق. (K.)

سَرْبَخ *A wide, or spacious, land*: (S, K:) or *one far extending*: (TA:) and *a land in which one cannot find his way*. (K,* TA.)

مَهْبَهٌ سَرْبَخٌ *A desert, or waterless desert, wide, or spacious*, (K, TA,) *in the sides*: (TA:) and مَهْبَهٌ مُسَرْبَخ *a desert, or waterless desert, far extending*, (K,* TA,) *wide, or spacious*: so in a verse of Aboo-Duwád cited voce مِرْدَوْن, q. v. (TA.)

مُسَرْبَخ: see what next precedes.

سربل

Q. 1. سَرْبَلَهُ, (S, K,) or سَرْبَلَهُ سِرْبَالًا, (M, Mṣb,) inf. n. سَرْبَلَةٌ, (K,) *He clad him with a* سِرْبَال. (S, Mṣb, K.)

Q. 2. تَسَرْبَلَ, (S,) or تَسَرْبَلَ سِرْبَالًا (Mṣb) or بِسِرْبَالٍ, (M, K,) *He clad himself, or became clad, with a* سِرْبَال: (S, M, Mṣb, K:) and so تَسَرْبَنَ, in which, accord. to Yaʼḳoob, the ن is a substitute for the ل of the former. (M.)

سَرْبَلَة *Broken, or crumbled, bread*, (ثَرِيد, M, K,) *or a mess of broken, or crumbled, bread*, (ثَرِيدة, AA, TA,) *having*, (K,) *or moistened with*, (AA,) *grease, or dripping, or gravy*, (AA, K,) *or having much thereof*. (M.)

سِرْبَال *A shirt*: (S, M, Mṣb, K:) and [so in the M, and in the Ḥam p. 65, but in the Mṣb and K "or"] *a coat of mail*: (M, Mṣb, K:) the former is the primary signification: (Ḥam p. 349:) or *anything that is worn*: (M, K:) pl. سَرَابِيل, (Mṣb, TA,) which occurs in the Ḳur xvi. 83 [in the first and also in the second of the senses mentioned above]: (TA:) and سِرْبَانٌ signifies the same as سِرْبَال, the ن being, accord. to Yaʼḳoob, a substitute for the ل. (M.) — In the following words of a trad. of 'Othmán, لَا أَخْلَعُ سِرْبَالًا سَرْبَلَنِيهِ اللّٰهُ [*I will not pull off a garment with which God has invested me*], it is metonymically applied to the *office of Khaleefeh*. (TA.)

سربن

Q. 2. تَسَرْبَنَ: see تَسَرْبَلَ.

سِرْبَانٌ: see سِرْبَال.

سرح

1. سَرَحَ, (O, K,) aor. ـِ (K,) inf. n. سَرْح, (TK,) + *He lied*; as also سَرَّحَ, (O, K,) aor. ـَ (K;) but the latter is outweighed [in authority]; (TA;) like سَدَحَ: (O:) and so ↑ سَرَّحَ: (TA:) and سَرَّحَ. (O and K* in art. سرح.) You say, تَكَلَّمَ فُلَانٌ بِكَلِمَةٍ فَسَرَحَ عَلَيْهَا بِأَسْرَحَ ↑ [*Such a one spoke a word, or sentence, and followed it with a lie*]. (O.) — And سَرَحَ الكَذِبَ, aor. ـِ inf. n. سَرْح, + *He forged the lie*. (TA.) [See also 2.] سَرْح, as an inf. n., signifies The *being bright, or shining*. (KL.) — [And hence,] سَرَحَ, (O, K,) aor. ـَ (K,) inf. n. سَرَح, (TK,) said of one's face, + *It was, or became, beautiful*: (O:) or, said of a man, (TA,) ‡ *he was or became, beautiful in his face*: (K, TA:) but said by some, to be post-classical; and by some, to be strange. (TA.) — سَرَحَتْ شَعْرَهَا, (O, K, TA, but not in the CK,) and ↑ سَرَّحَتْ, (K, TA, but not in the O,) [thought by SM to be a mistranscription for سَرَّحَتْ, with the unpointed ح] *She* (a woman, O) *plaited her hair*; (O, K;) like سَمَّرَتْهُ. (O.) — [سَرَحَ, aor. ـَ, expl. as signifying "*Ephippio instruxit intravitve equum*" by Golius and Freytag, by the latter as on the authority of the S and K, I do not find in either of those lexicons, nor in any other. The verb having this meaning is اسرح only.]

2. سَرَّحَ, (A, K,) inf. n. تَسْرِيح, (K,) ‡ *He rendered it beautiful*; (A, K;) namely, a person's face; said of God: (Aṣ) + *he adorned, ornamented, decorated, or embellished, it*; namely, a thing. (L.) The meaning given in the K [and A] has the authority of El-Beyhaḳee and IḲut and Es-Saraḳusṭee and IḲooṭ; but Aboo-'Abd-Allah Moḥammad Ibn-Esh-Shádhilee thought it to be not of established authority as belonging to the ancient language. (TA.) [Hence,] one says, سَرِّحْ إِلَيَّ أَمْرَكَ ↑ *Embellish and elucidate thou to him thy affair, or case*. (Ḥam p. 326.) — And *i. q.* وَفَّقَهُ ↑ [*He accommodated, adapted, or disposed, him, or it, to a right course, or issue*]. (TA.) — One says also, ↑ سَرَّحَ عَلَيَّ أُمُورَهُ ‡ [*He forged against me a lie*]. (A, TA.) And ↑ تَسَرَّحَ عَلَيَّ ‡ *He lied, or lied purposely, against me*. (A, TA. [See also تَسَحَّرَ.]) And ↑ إِنَّهُ يُسَرِّحُ الأَحَادِيثَ ‡ [*Verily he forges traditions, or stories*]. (A, TA.) — See also 1, first sentence. = سَرِّحْ شَعْرَهَا: see 1.

4. أَسْرَحْتُ السِّرَاجَ (O, Mṣb, TA) *I lighted the lamp, or wick*. (Mṣb, TA.) — [And اسرح signifies also *He lighted himself or another* with a lamp &c.; and so ↑ استرح: or each of these, with بِهِ following it, *he employed it* (i. e. a lamp, or oil, &c.,) *as a means of light*: see إِصْطَبَحَ, in art. صبح.] = أَسْرَحْتُ الدَّابَّةَ, (S, K,*) or القَرَسَ, (Mṣb,) *I bound the saddle, or bags, upon the beast, or horse*: (Mṣb, K:) or *I made a saddle for the* [*beast, or*] *horse*. (Mṣb.)

5: see 2.

10: see 4.

Q. Q. 1. سَرْجَنَ الأَرْضَ *He manured the land with* سِرْجِين. (L in art. سرجن.)

سَرْج *A certain appertenance of a horse or similar beast*, (Mṣb, K,*) *well known*; (S, Mṣb;) i. e., his رَحْل [or *saddle*]: (TA:) an Arabic word; or, accord. to the Shifà el-Ghaleel, arabicized from سرك [which is written by Freytag شرك, and said by him to be Pers., but I know not either of these two words in Pers. with an apposite meaning]: (TA:) dim. ↑ سُرَيْج: (Mṣb:) and pl. سُرُوج. (Mgh, Mṣb, TA.) [Hence,] مَالَ سَرْجُهُ ↑ *Thy affair, or case, was, or has become, in a disordered, or an unsound, state*: a proverbial saying. (Ḥam p. 242.)

سُرْجُج *Continuing, or lasting*; or *continuing, or lasting, long*; or, *for ever*. (O, K.)

سُرُوجٌ *Foolish*, or *stupid*. (O, K.)

سِرْجِين *i. q.* زِبْل [i. e. *dung of horses or other solid-hoofed animals, or fresh dung of camels, sheep and goats, wild oxen, and the like; used for manure*]: (Mṣb, and K in art. سرجن:) a foreign, or Pers., word, (Mṣb,) originally سَرْكِين, [meaning سُرْگِين,] (Mṣb, K,) arabicized, (Mṣb, and S and K in art. سرجن,) by the conversion of the ك [or گ] into ج, and also into ق, so that one says also سِرْقِين [q. v.]: As is related to have said, I know not how to say it, and I only say سِرْجِين: it is with kesr to the first letter in order to agree with Arabic words; fet-ḥ not being allowable, because

there is no instance of the measure فَعْلِيلٌ; though it is said in the M to be سِرْجِينٌ and سِرْجِينٌ: (Msb:) [the word being arabicized, all its letters should be regarded as radical; but] many assert the ن to be augmentative [and therefore mention the word, or the two words, in the present art., as does the author of the Msb]. (TA.)

سُرْجُوجَةٌ (Ṣ, O, K) and ‡ سِرْجِيجَةٌ (O, K) *Nature*; or *natural, native, or innate, disposition, or temper, or the like*: (Ṣ, O, K, TA:) and *a way, mode, or manner, of acting or conduct or the like*. (Ṣ, O, TA.) One says, هُمْ عَلَى سُرْجُوجَةٍ وَاحِدَةٍ *They are of one uniform nature or disposition*. (Aṣ, Ṣ, O.) And الكَوْرُ مِنْ سِرْجِيجَتِهِ and سُرْجُوجَتِهِ *Generosity is a quality of his nature or disposition*. (Lḥ, TA.) And إِنَّهُ لَكَرِيمُ السُّرْجُوجَةِ وَالسِّرْجِيجَةِ *Verily he is generous of nature or disposition*. (AZ, TA.)

سِرْجِيجَةٌ: see the next preceding paragraph.

سِرَاجٌ a word of well-known meaning; (Ṣ, O, K;) *i.q.* مِصْبَاحٌ [i. e. *A lamp*, or its *lighted wick*, (the latter of which meanings is assigned to both of these words by Jel in xxiv. 35,)] (L, Msb, TA) *that gives light by night*: (L, TA:) or, properly, *a lighted wick*; its employment to signify the *place thereof* [i. e. *a lamp*, generally *a vessel of glass having in its bottom a small glass tube into which the lower part of the wick is inserted*,] being a well-known tropical application: (MF, TA:) pl. سُرُجٌ. (O, Msb, TA.) [See also مَسْرَجَةٌ.] — [Hence,] the sun is called a سِرَاج [in the Kur lxxi. 15, and also xxv. 62, and lxxviii. 13], (Ṣ, O,) and السِّرَاجُ (K,) and ‡ سِرَاجُ النَّهَارِ [*The lamp of day*]. (A, TA.) So too is the Prophet. (Kur xxxiii. 45.) 'Omar, also, is called in a trad. ‡ سِرَاجُ أَهْلِ الجَنَّةِ [*The lamp of the people of Paradise*]. (TA.) And one says, ‡ سِرَاجُ الهُدَى [*The Kur-án is the lamp of the believers*], (A,) or سِرَاجُ المُؤْمِنِ [*the lamp of the believer*]. (TA.) — Also, metaphorically, ‡ The *eye*; because of its being often likened to a سِرَاج. (Ḥar p. 554.)

سُرَيْجٌ dim. of سَرْجٌ, q. v. (Msb.)

سِرَاجَةٌ The *craft, or occupation, of the* سَرَّاج [or *saddler*]. (O, K, TA.)

سُيُوفٌ سُرَيْجِيَّةٌ, (O, K,) or سُرَيْجِيَّاتٌ, (Aṣ, Ṣ,) *Certain swords so called in relation to a blacksmith named* سُرَيْجٌ: (Aṣ, Ṣ, O, K:) or they may be so called because *having much water, and [glistening] wavy marks or streaks or grain*. (Ḥam p. 326.) [See also مُسَرَّجٌ.]

سَرَّاجٌ *A saddler*; i. e. *a maker of* سُرُوج [or *saddles*]: (O, K,* TA:) or *a seller thereof*. (TA.) — Also ‡ *A great, or habitual, liar*, (K, TA,) *who will not tell thee truly whence he comes, but will tell thee lyingly*. (TA.) One says, إِنَّهُ لَسَرَّاجٌ ‡ مُمَرِّجٌ *Verily he is a lying person*, (A,) or *a great, or habitual, liar*, (TA,) *who adds, or exaggerates*, (يُزَوِّق,) *in his narration, or talk*, or *discourse*. (A, TA.) And it is used alone, [without مُمَرِّج,] so that one says, ‡ رَجُلٌ سَرَّاجٌ [*A man who lies much, or habitually, &c.*]. (TA.) [See also سَمَّاجٌ.]

سَرْجٌ ‡ جَبِينٌ سَارِجٌ [*A side of a forehead, or a forehead* itself,] *clear, or white, [and bright,] like the* سِرَاج [or *lamp*]. (Th, TA.)

سَرِيجٌ *i.q.* شَرِيجٌ; (TA in the present art. and in art. شرج; [but in the present art., غير الشَّرِيج is erroneously put for غَيْرُ الشَّرِيجِ, meaning the same as الشَّرِيج;]) but vulgar; (TA in art. شرج;) i. e. *Oil of sesame, or sesamum*: an arabicized word, from [the Pers.] شِيرَهْ. (TA in the present art.)

أُسْرُوجَةٌ ‡ *A lie*. (TA.) See 1 and 2.

مُسَرَّجٌ, applied to a horse, (A,) or beast (دَابَّة), [or app., when applied to the latter, with ة,] *Saddled*; i. e. *having the* سَرْج *bound upon it*. (TA.)

مَسْرَجَةٌ, with fet-ḥ (Ṣ, Mgh, O, Msb) to the ر and ج, (Msb,) [*A lamp*; i. e.] *the thing in which is the wick and the oil*: (Ṣ, Mgh, O, TA:) and also the *thing upon which the* سِرَاج [app. here meaning *lamp*] *is put*: (O:) or the *thing upon which the* ‡ مُسْرَجَة *is placed*: (Msb:) or ‡ مِسْرَجَةٌ, with kesr, has the last of these meanings: مَسْرَجَةٌ, with fet-ḥ, having the first thereof: or, as some say, the reverse is the case; (Mgh;) [i. e.] ‡ مُسْرَجَةٌ, with kesr, signifies the *thing in which is the wick [and the oil]*: and مَسْرَجَةٌ, with fet-ḥ, the *thing upon which that is put*: (A, TA:) the pl. (of either, Mgh) is مَسَارِجُ. (Mgh, Msb.) [See also سِرَاج.]

مُسْرَجَةٌ: see the next preceding paragraph, in three places.

مُسَرَّجٌ ‡ A face *rendered beautiful* by God. (A.) — A nose *beautiful in thinness and evenness*: used in this sense by El-'Ajjáj: likened by him to the kind of sword called سُرَيْجِيّ. (Ṣ, O.)

سرجن

Q. 1. سَرْجَنَ: سِرْجِينٌ: } see art. سرج.

سرح

1. سَرَحَ الْمَالُ, (TA,) or سَرَحَتِ الْمَاشِيَةُ, (Ṣ, TA,) or الإِبِلُ, (Mgh, Msb,) aor. ـَ, (Msb, TA,) inf. n. سُرُوحٌ (Ṣ, A, Msb, K) and سَرْحٌ (Mgh, Msb, K,) *The cattle, or camels, pastured*, (Ṣ, Mgh, Msb, K, TA,) or *pastured where they pleased*, (Ṣ, K, TA,) *by themselves*; (Ṣ,* Msb, K,* TA;) [or *in the morning*; for] you say, سَرَحَتْ بِالغَدَاةِ: (Ṣ:) or *pastured in the morning until the* ضُحَى [or *period of bright morning-sunshine*]. (AHeyth, TA.) — [Hence, app.,] هُوَ يَسْرَحُ فِى أَعْرَاضِ النَّاسِ [as though meaning *He feeds upon the reputations of men*;] i. e. ‡ *he defames men; or defames men in their absence*. (A, TA.) — And سَرَحْتُ أَنَا, inf. n. سُرُوحٌ, *I went, or went away, in the morning*. (AHeyth, TA.) And أَسْرَحُ إِلَيْكَ *I go, or walk, to thee*. (Ḥar p. 44.) — And سَرَحَ السَّيْلُ, (A, TA,) aor. ـَ, inf. n. سَرْحٌ and سُرُوحٌ, (TA,) *The torrent ran, or flowed, easily*: (A, TA:) on the authority of Aboo-Sa'eed. (TA.) — And سَرَحَ البَوْلُ, (A, K,) aor. ـَ, inf. n. سَرْحٌ (K) and سُرُوحٌ, (TA,) *The urine had vent, poured out or forth, flowed, or streamed*, (A, K, TA,) after its having been suppressed. (A, TA.) — سَرَحَ المَاشِيَةَ, (AHeyth, Ṣ, A,* TA,) or الإِبِلَ, (Mgh, Msb,) aor. ـَ, (Msb,) inf. n. سَرْحٌ; (Ṣ, A, Mgh, Msb, TA;) and ‡ سَرَّحَهَا, (Mgh, Msb,) inf. n. تَسْرِيحٌ, (Mgh, K,) but the teshdeed in this verb denotes intensiveness, or muchness, or frequency, of the action, or its application to many objects; (Msb;) *He sent forth, or set free, [or drove,] the cattle, or camels, to pasture*, (Ṣ,* Mgh, Msb,* K,*) *or to pasture where they pleased*, (Ṣ, K, TA,) *by themselves*: (Ṣ,* Msb, K,* TA:) [or *he did so in the morning*, as is indicated in the Ṣ; i. e.] *he made them to go forth in the morning to the pasturage*. (AHeyth, TA.) You say, أَسْرَحْتُ المَاشِيَةَ and أَسْمَتُّهَا and أَهْمَلْتُهَا and أَفْلَتُّهَا and سَرَّحْتُهَا; this last alone without ا. (Ṣ. [Yet Golius mentions the last also with ا, though without assigning any authority for it.]) And hence, in the Kur [xvi. 6], حِينَ تُرِيحُونَ وَحِينَ تَسْرَحُونَ [*When ye bring, or drive, them back in the evening, and when ye send, or drive, them forth in the morning*]. (AHeyth, Ṣ.) — [Hence also,] سَرَحَ, aor. ـَ, inf. n. سَرْحٌ; (K;) and ‡ سَرَّحَ, (Ṣ, A, L,) inf. n. تَسْرِيحٌ; (L;) *He sent* (Ṣ, L, K) a messenger to another person, (A, TA,) or such a one to such a place, (Ṣ, L,) or to accomplish some needful affair. (L.) — [And hence, app.,] سَرَحَهُ اللّٰهُ, سَرَحَ اللّٰهُ ‡ سَرَّحَهُ, ‡ *God disposed him* [to what was right or good], or *adapted him* [thereto]: mentioned by Az, on the authority of El-Iyádee, but as being strange. (TA.) One says, سَرَحَكَ اللّٰهُ ‡ سَرَّحَكَ ‡ *May God dispose thee, or adapt thee, to that which is good*. (A.) — And سَرَحَ, aor. ـَ, inf. n. سَرْحٌ, *He voided his excrement, or ordure*; or, *in a thin state*; [the objective complement being understood;] syn. سَلَحَ. (K.) — And سَرَحْتُ مَا فِى صَدْرِى ‡ أَسْرَحْتُهُ, (K,* TA,) aor. ـَ, inf. n. سَرْحٌ, (K,) ‡ *I manifested, or gave forth, (*أَخْرَجْتُ,) *what was in my bosom*. (K,* TA.) = سَرِحَ, aor. ـَ, *He set out easily in his affairs*. (K.)

2: see above, in four places. — تَسْرِيحٌ also signifies The *dismissing* a wife *by divorcement*. (Ṣ, K.) You say, سَرَّحَهَا *He dismissed her by divorcement*: (A, Msb:) from سَرْحُ الإِبِلِ [explained above]. (Msb.) And *He sent her forth from his abode*; (Bḥ in xxxiii. 48;) or *let her go free*; (Jel ibid.;) meaning one to whom he had not gone in. (Bḥ and Jel ibid.) [See also سَرَاحٌ, below; a subst. used as a quasi-inf. n. of this verb.] — [Also The *putting, or sending*, another *away, far away, or far off*; *removing* him *far*

away; or *alienating*, or *estranging*, him: see Ḥar p. 44.] — And The act of *removing*, or *clearing away*: you say, سَرْحُ عَنْهُ *He removed*, or *cleared away*, *from him* [grief or sorrow]; syn. فَرْجٌ. (L, TA.) — [And The *causing* water *to flow*; or *letting* it *flow*.] You say, سَرَّحُوا المَآءَ فِى المَخْنَقِ [*They caused the water to flow*, or *let it flow*, *into the moat*]; from سَرْحُ الإِبِلِ. (Mgh.) — And The *letting down*, and *loosing*, the hair, (Ṣ, K,) *before the combing*: (Ṣ:) or the *disentangling* the hair: or the *separating* it *with the comb*: or the *combing* it: (Mgh:) or the *combing down* the hair; and *disentangling* it *with the comb*. (Az, TA.) You say, سَرَّحَتْ شَعْرَهَا (A) or الشَّعْرَ, inf. n. as above, (Mṣb,) *She combed* [&c.] *her hair* (A) [*or the hair*]. — [And it is used also in relation to poetry, or verses.] You say also, سَرْحُ الشَّاعِرِ الشِّعْرَ [app. meaning *The poet trimmed the poetry*, or *verses*; as seems to be indicated by the context; for it is mentioned by Z immediately after what here precedes it]. (A.) — And The act of *facilitating*, or *rendering easy*. (Ṣ, K.)

5. تسرّح *He* (a man) *went away*, and *went forth*, from a place. (TA.) — See also the next paragraph.

7. اِنْسَرَحَ The act of *running*, or *going along* [*quickly and easily*]. (K.L.) You say of a she-camel, اِنْسَرَحَتْ فِى سَيْرِهَا *She was*, or *became*, *quick and easy in her pace*. (A.) — And اِنْسَرَحَ *He lay upon his back*, or *lay as though thrown down* or *extended*, and *parted his legs*. (Ṣ.) — And *He was*, or *became*, *naked*, *bare*, or *without clothing*. (K.L. [See also its part. n., مُنْسَرِحٌ.]) — And *It* (grief or sorrow) *became removed*, or *cleared away*; [syn. اِنْفَرَجَ;] as also ↑ تَسَرَّحَ; quasi-pass. of سَرَّحَ signifying فَرَّجَ. (L, TA.)

سَرْحٌ *Cattle*, or *camels &c.*, *pasturing*, (Ṣ, A, Mgh, Mṣb, K,) or *pasturing where they please*, *by themselves*: (Ṣ, A, K:) or only *such as are sent*, or *driven*, *forth* [*to pasture*] *in the morning*, *and brought*, or *driven*, *back in the evening to their nightly resting-place*: (L:) an inf. n. used as a subst. (Mgh, Mṣb.) A'Obeyd says that سَرْحٌ and ↑ سَارِحَةٌ and ↑ سَارِحٌ signify *Cattle*, or *camels &c.*: and Khálid Ibn-Jembeh says that سَارِحَةٌ ↑ means *camels* and *sheep* or *goats*: and *a single beast*; as well as *a collection* [*of beasts*]. (TA.) — Also *A certain kind of trees*, *of great size*, (Ṣ, K, TA,) *and tall*, (Ṣ, TA,) *not depastured*, *or seldom eaten by the camels &c.*, *but used for their shade*: *they grow in Nejd*, *in plain*, *or soft*, *and in rugged ground*, *but not in sand nor upon a mountain*; *and have a yellow fruit*: (TA:) n. un. with ة: and it is said to be the same as the أَلْ: (Ṣ:) but this is a mistake; the fact being that *it bears a kind of berry termed* أَلْ, (K, TA,) *resembling the olive*: (TA:) or *any trees without thorns*: (K:) n. un. in this sense with ة: (Fr, Ḥam p. 603, TA:) or *any tall trees*: (K:) or [*trees*] *of the kind called* عِضَاه, *great*, *with spreading branches*, *beneath which men alight in the* ضَيْف [or *summer*]: (Ḥam ubi suprà:) accord. to AḤn, the سَرْحَة *is a great tree with spreading branches*, *beneath which people often alight*, *widely extending*; *men alight beneath it in the* ضَيْف [or *summer*], *and pitch tents*, *or build houses*, *beneath it*; *and its shade is good*: accord. to information given to Az by an Arab of the desert not known by him to have uttered a lie, *it has a dusty colour*, *is not so tall as the* أَلْ [a species of tamarisk], *has small leaves*, *and lank branches*, *or twigs*, *and always grows slanting*, *its inclination among all the trees being towards the south* (اليَمِين): Lth says that the سَرْح are *a kind of trees that have a fruit*, *and they are the* أَلْ [and the الآرَان]; but Az says that this is a mistake: Lth cites the saying of 'Antarah,

* بَطَلٌ كَأَنَّ ثِيَابَهُ فِى سَرْحَةٍ *
* يُحْذَى نِعَالَ السِّبْتِ لَيْسَ بِتَوْءَمِ *

(L,) i. e. *He is a man of valour*, tall of stature, *as though his clothes were upon a* great tree such as is called سرحة; *sandals of* سبت [q. v.] *are cut and made* for him, such as are worn by the kings; and *he is not a twin*; so that he has been well suckled: (EM p. 245:) thus he describes this person as tall of stature, showing that the سرحة is a large tree: but the الآر [or أَلْ] has no trunk nor tallness: IAạr says that the سَرْح are ذُكُورَان *that have become large*; and the ذكوران are certain trees having beautiful [shoots such as are termed] عَسَالِيج: the pl. is سَرَحَات. (L.) — The n. un., سَرْحَةٌ, is applied to signify ↕ *A man's wife*, (Ṣ, A,) by a metonymy. (Ṣ.) The Arabs are said by Az to term a woman, or wife, a سَرْحَة growing over water, because in this case it is in the most beautiful condition. (TA.) — [Accord. to Forskål, (Flora Aegypt. Arab. pp. cvi. and 68,) the name of سرح is applied to a plant of the class pentandria, which he terms *Cadaba farinosa*, (described by him in p. 68,) growing in the lower region of the mountains of Wádee-Surdud, in Tihámeh.] — Also The *exterior court* or *yard of a house*, (K,) or, as in the L, *of a gate*, or *door*. (TA.)

سَرْحٌ *Easy*; as also ↑ سَرِيحٌ. (L.) You say, وَلَدَتْهُ سَرْحًا *She brought him forth with ease*. (TA.) And تَخْرُجُ سَرْحًا *It passes forth easily and quickly*: occurring in a trad., describing a draught of water that satisfies thirst (شَرْبَةُ مَآءٍ). (TA.) And سَرْحٌ نَاقَةٌ ↑ مُسَرْحَةٌ *A quick*, or *swift*, *she-camel*; (Ṣ;) as also ↑ سَرْحٌ: (L:) or *a she-camel quick and easy in pace*. (A, MA, and Ḥar p. 481.) And فَرَسٌ سَرْحٌ and ↑ مُسْرَحٌ (K) and ↑ سَرِيحٌ, (TA,) or خَيْلٌ سَرْحٌ or سَرِيحٌ, (Ṣ,) *A horse*, or *horses*, *quick*, or *swift*. (Ṣ, K.) [See also سَرَحٌ, and سَرْحَانٌ.] And مِلَاطُ سَرْحِ الجَنْبِ *A shoulder-blade*, (TA,) or *an upper arm-bone*, of a camel, (ISh, T, TA,) *quick to go and come* [or *move forwards and backwards*]. (Aṣ, Ṣ, TA.) And مِشْيَةٌ سَرْحٌ *An easy gait*, or *manner of going*; (Ṣ, K;) like سَجْحٌ. (TA.) And عَطِيَّةٌ سَرْحٌ ↑ *A gift promptly given*, *without deferring*: (K:) or ↕ *a gift that is easy and quick*; a metaphorical phrase from نَاقَةٌ سَرْحٌ expl. above. (Ḥar p. 481.) — [See also سَرِيحَةٌ, of which, in two senses, it is a pl.]

سَرْحَةٌ *A single tree of the kind called* سَرْحٌ [q. v.]. (Fr, Ṣ, TA.) — Also *A she-ass that has attained to maturity but has not become pregnant*. (O, K.) — And سَرْحَةُ, (O,) or السَّرْحَةُ, (K,) is the name of *A certain dog*. (O, K.)

سِرْحَانٌ, of the measure فِعْلَانٌ, the ن being an augmentative letter, (Sb, Ṣ,) from the verb سَرَحَ, (TA,) The *wolf*; (Ṣ, A, Mgh, Mṣb, K;) as also سِرْحَالٌ (Yaʿḳoob, K;) fem. سِرْحَانَةٌ (Ks, Ṣ) and سِرْحَالَةٌ; (TA;) and the *lion*, (Ṣ, O, Mṣb, K,) in the dial. of Hudheyl: (Ṣ, O:) pl. سَرَاحِينُ (Ṣ, A, O, Mṣb, K) and سَرَاحِ and سَرَاحِينُ, (O, L, K,) but the last not remembered to have been heard by Az. (L.) It is said in a prov.,

* سَقَطَ العَشَآءُ بِهِ عَلَى سِرْحَانِ *

[*The evening-meal*, or *supper*, (i. e. the seeking for it,) *made him to fall*, or *light*, *upon a wolf*]: (Ṣ, Meyd:) accord. to A'Obeyd, it originated from a man's going forth to seek the evening-meal, and falling upon a wolf, which devoured him: accord. to Aṣ, from the like accident to a beast: accord. to IAạr, from a man's being slain by another man, named سِرْحَان: it is applied to the seeking an object of want that leads one to destruction. (Meyd. [See Freytag's Arab. Prov. i. 599: but the name there written "Hasahah" is هَزْلَة; accord. to Meyd, the father, but accord. to the O, the brother, of Sirḥán.]) — Hence, (Mgh, Mṣb,) i. e. from السِّرْحَان as meaning "the wolf," or, as some say, "the lion," (TA,) ذَنَبُ السِّرْحَانِ *The false dawn*; (Mgh, O, K, TA;) i. e. *the first* [*dawn*]. (TA. [A term nearly agreeing with the Greek Λυκόφως.]) — السِّرْحَانُ, (O, K,) or سِرْحَانٌ, (TA,) is also the name of *A certain dog*: and of *a certain horse*: and of *another horse*. (O, K.) — Also The *middle* of a watering-trough or tank; (O, K:) pl. as above. (K.)

سَرَاحٌ a subst. from تَسْرِيحُ المَرْأَةِ; (Ṣ, Mṣb, K;) [i. e., a subst.] signifying The *dismissal* of a wife *by divorcement*: (Bḥ in xxxiii. 28 [where it is used as a quasi-inf. n., as it is also in verse 48 of the same chap.];) like طَلَاقٌ and فِرَاقٌ, it signifies *divorcement* explicitly. (L.) — [And *Dismissal* in a general sense. Hence,] it is said in a prov., ↕ اَلسَّرَاحُ مِنَ النَّجَاحِ [i. e. *Dismissal is a part of the accomplishment of one's want*]; (Ṣ, A, L;) meaning, when thou canst not accomplish a man's want, make him to despair; for thy doing so will be in his estimation an act that will stand him in lieu of thy helping him to accomplish it: (Ṣ, L: [in some copies of the former, for فَأَيْئِسْهُ, we find فَأَيْسِسْهُ:]) or it is applied to a man who does not desire to accomplish the want [of another]; and means, it behooves thee to make him to *despair* if thou accomplish not his want. (Meyd. [See a similar prov. voce جَرَاحٌ.]) — Also *Haste*, ex-

pedition, or promptness. (TA.) — And † Ease: so in the saying, اِفْعَلْ ذٰلِكَ فِى سَرَاحٍ وَرَوَاحٍ (TA) i. e. † *Do thou that in a state of ease* (Ṣ and A and Ḳ in art. روح) *and rest.* (A in that art.) ═ سَرَاحٍ [indecl.] like قَطَامِ, [app. as meaning *The quick*, or *quick and easy in pace*, like الشُّرُسِ,] the name of *a certain horse.* (Ḳ.)

سُرُوحٌ: see سَرُوحٌ.

سَرِيحٌ: see سَرُوحٌ. — أَمْرٌ سَرِيحٌ *An affair done quickly, expeditiously, or promptly*; (TA;) *in which is no deferring.* (A.) You say also, لَا يَكُونُ ذٰلِكَ إِلَّا فِى سَرِيحٍ *That will not be save with quickness, expedition, or promptness.* (TA.) And إِنَّ خَيْرَكَ لَفِى سَرِيحٍ and إِنْ خَيْرُكَ لَسَرِيحٌ *Verily thy bounty is quick, expeditious, or prompt.* (TA.) — فَرَسٌ سَرِيحٌ *A horse without a saddle.* (Ṣ, Ḳ.) ═ See also the next paragraph, in five places.

سَرِيحَةٌ *A thong with which one sews soles or sandals or the like:* (Ṣ, O, Ḳ:) pl. سَرَائِحُ (Ṣ, O, Ḳ*) and سُرُحٌ (TA) and [coll. gen. n.] ↑ سَرِيحٌ: (Ṣ, TA:) or, as some say, *the thong wherewith is fastened, or tied, the* حَذَمَة, *which is a* [*thick plaited*] *thong that is fastened upon the pastern* [*of a camel, encircling it like a ring, for the attachment of a leathern shoe, or sandal*]: (TA:) the pl. سُرُحٌ is also expl. as signifying the نِعَال [*or leathern shoes, or sandals,*] *of camels:* or, as some say, *the thongs, or straps, of their* نِعَال; each thong, or strap, being called سَرِيحَةٌ: (L, TA:) Suh says, in the R, that ↑ سَرِيحٌ signifies *a kind of thing like the* نَعْل *with which camels' feet are clad.* (TA.) The سَرَائِحُ of an arrow are The *sinews that are wound around* it; sing. سَرِيحَةٌ: and also *certain marks* upon it, *like those of fire.* (TA.) — Also *A piece of a garment* (Ḳ, TA) *that has been much torn:* (TA:) pl. سَرَائِحُ (Ḳ, TA) and [coll. gen. n.] ↑ سَرِيحٌ. (TA.) — And *A conspicuous elongated strip of ground,* (O, Ḳ,) *even,* (O,) *narrow, and having more trees, or shrubs,* (O, Ḳ,) or, as Az says, *having more plants, or herbage, and trees, or shrubs,* (TA,) *than what is around it,* (O, Ḳ, TA,) *and rising above what surrounds it;* (TA:) *so that one sees it to be oblong, abounding with trees, or shrubs, what is around it having few trees, or shrubs:* and sometimes it is *what is termed* عَقَبَة [app. as meaning *a long mountain lying across the way, and over which one passes*]: (O, TA:) pl. سَرَائِحُ (O, Ḳ,* TA) and [coll. gen. n.] ↑ سَرِيحٌ. (TA.) — And *An oblong, or elongated, tract of blood,* (Ḳ, TA,) *when flowing:* (TA:) pl. سَرَائِحُ (Ḳ,* TA) and [coll. gen. n.] ↑ سَرِيحٌ. (TA.)

سُرَيْحَانٌ: see سَرُوحٌ. — Also *Tall*; (Ṣ, Ḳ;) as an epithet applied to a man. (TA.) ═ And *Locusts*, or *the locust.* (Ṣ, O, Ḳ, TA. [In the CḲ, and in foy MS. copy of the Ḳ, الجَوَادُ is erroneously put for الجَرَادُ.]) And أُمُّ سُرَيْحَانٍ *The female locust:* (Aboo-'Amr Ez-Záhid, IB:) and the name of *A certain woman,* (Ṣ, Ḳ,) in one instance only. (Aboo-'Amr Ez-Záhid, IB.) — السُّرَيْحَانُ, (Ḳ,) or سُرَيْحَانٌ, (O,) is the name of *A certain dog.* (O, Ḳ.)

سُرْحَانٌ [probably meaning *Quick*, or *quick and easy in pace*, like سُرُحٌ,] the name of *a horse of Eth-Mohallak Ibn-Hantam.* (O, Ḳ.)

سَارِحٌ and سَارِحَةٌ: see سَرْحٌ, second sentence, in three places. مَا لَهُ سَارِحَةٌ وَلَا رَائِحَةٌ [lit. *He has not any* camels, *&c., that go away to pasture, nor any that return from pasture,*] means † *he has not anything:* (Ṣ, TA:) and sometimes it means † *he has not any people, or party.* (Lḥ, TA.) — سَيْلٌ سَارِحٌ *A torrent running, or flowing, easily.* (Aboo-Sa'eed, A, TA.) ═ سَارِحٌ is also used as a subst., signifying *A pastor who sends forth, or sets free, camels, or cattle, to pasture, or to pasture where they please, by themselves, or who sends them forth in the morning to the pasturage:* and *a people, or party, having camels, or cattle, pasturing, or pasturing where they please, by themselves, or sent forth in the morning to the pasturage.* (TA.)

مَسْرَحٌ *A place of pasturage:* (Ḳ:) or *a place into which beasts are sent forth, or sent forth in the morning, to pasture:* (O:) pl. مَسَارِحُ. (TA.) لَهُ إِبِلٌ قَلِيلَاتُ المَسَارِحِ occurs in a trad., of Umm-Zarʿ, meaning [*He has camels whose places of pasturage are few*; i. e.] his camels do not go forth into distant pasturages, but lie down in his outer court, or yard, in order that they may be near by to supply the guests with their milk and their flesh. (TA.)

مِسْرَحٌ *A comb.* (O, Ḳ.) — And [the dual] مِسْرَحَانِ *Two wooden things, or two pieces of wood, [composing a yoke,] that are bound upon the neck of the bull with which one ploughs.* (AḤn, TA.)

مُسْرَحَةٌ *An instrument with which hair and flax or the like are separated and combed.* (TA.)

مَسْرُوحٌ The سَرَاب [or *mirage*]: (Ḳ: [in some copies of which, الشَّرَاب is put in the place of السَّرَاب:]) mentioned on the authority of Th; but he was not sure of its correctness: (TA:) a dial. var. of مَشْرُوحٌ in this sense. (TA in art. شرح.)

مُسَرَّحٌ; and its fem., with ة: see سَرْحٌ, in two places. — Also the former, (Ḳ, TA,) applied to a man, (TA,) *Lying upon his back, or lying as though thrown down or extended, and parting his legs.* (Ḳ, TA.) — And *Denuded, or divested, of his clothes*; or *making himself to be so: or having few clothes; lightly clad:* (TA:) or *coming, or going, forth from his clothes*; (Ṣ, O, Ḳ;) or so مُتَسَرِّحٌ مِنْ ثِيَابِهِ. (A.) [Hence,] one says, هُوَ مُسَرَّحٌ مِنْ أَثْوَابِ الكَرَمِ ‡ *He is divested, or divesting himself, of the apparel of generosity.* (A.) — And [applied to a camel as meaning] *Divested of his* وَبَر [i. e. *fur, or soft hair*]. (TA.) — المُسَرَّحُ is also the name of *A kind of verse;* (Ṣ, O, Ḳ;) [namely, *the tenth;*] the [*full*] *measure of which is*

مُسْتَفْعِلُنْ مَفْعُولَاتُ مُسْتَفْعِلُنْ

twice. (O.)

مُرَحْبِحٌ

مُرَحْبُوحٌ, applied to a mare, *Long-bodied*; (Ṣ, Ḳ;*) [said to be] applied only to a female: (Ṣ:) or, as some say, a mare *that moves the fore legs quickly in running:* and a horse *of generous race, or excellent, and light, or active:* said by Az to be mostly applied to the horse-kind, but restricted by some to the female. (TA.) And A she-camel *swift, and long* [*in the body*]. (TA.) It is also applied to a man, (Ḳ,) meaning *Tall, and beautiful in body:* and with ة, to a woman: but not known to the Kilábees as applied to a human being. (TA.) — الثَّرْحُوبُ *The jackal;* syn. ابْنُ آوَى. (Ḳ.) — And *A certain blind devil, dwelling in the sea.* (Ḳ.) ═ رُثْرُوبٌ سَرْحُوبٌ, (Ḳ, TA,) with the ب quiescent, (TA,) [in the CḲ with بِ,] *A cry by which the ewes is called on the occasion of milking.* (Ḳ.)

مرحل

مِرْحَالٌ; fem with ة: see سِرْحَانٌ, in art. سرح.

سرد

1. سَرَدَ, aor. ـُ, inf. n. سَرْدٌ, *He carried on a thing, or put it forward from one stage to another, in regular order, consecutively, or one part immediately after another, uninterruptedly; he made it consecutive, successive, or uninterrupted, in its progressions, or gradations, or the like:* (M, L:) [and so ↑ سَرَّدَ, inf. n. تَسْرِيدٌ; or this may have an intensive signification.] — You say, سَرَدَ الدِّرْعَ, (A,) [aor. and] inf. n. as above, (Ṣ, Ḳ,) *He fabricated the coat of mail* (Ṣ, A, Ḳ) *by inserting the rings one into another:* (Ṣ, A:) [and so (as appears from an explanation of its pass. part. n.) ↑ سَرَّدَ; or this may have an intensive signification:] and زَرَدَهَا signifies the same. (Ḳ in art. زرد. [See also سَرْد below.] — And سَرَدَ الشَّيْءَ, (M,) inf. n. as above; (M, Ḳ;) and ↑ سَرَّدَ, (M,) inf. n. تَسْرِيدٌ; (Ḳ;) and ↑ اسْرَدَ, (M,) inf. n. إِسْرَادٌ; (TA;) *He perforated the thing* (as one does in fabricating a coat of mail, (see, again, سَرْد, below,) and in sewing leather): (M, Ḳ:) some say that سَرْدٌ signifies the act of *perforating.* (Ṣ.) — And سَرَدَ النَّعْلَ وَغَيْرَهَا, [inf. n. as above and إِسْرَادٌ,] *He sewed the sandal &c.;* (A:) [as also ↑ سَرَّدَ, for] سَرْدٌ (Ṣ, Ḳ) and سَرْدٌ (Ḳ) and ↑ تَسْرِيدٌ (Ṣ, Ḳ) signify the *sewing* of leather. (Ṣ, Ḳ.) — And سَرَدَ حَفَّ البَعِيرِ, inf. n. سَرْدٌ, *t. q.* حَصَفَهُ بِالقِدِّ [app. meaning *He covered the camel's foot with thongs interwoven*]. (M.) — And سَرَدَ الحَدِيثَ (M, A, Mṣb) وَنَحْوَهُ, (M,) aor. ـُ, (Ṣ, M, Mṣb,) inf. n. سَرْدٌ; (Ṣ, M, Mṣb, Ḳ;) and ↑ سَرَّدَ; (TA:) ‡ *He carried on,* or *continued, uninterruptedly,* (Ṣ,* M, A, Mṣb, Ḳ,*) *and well,* (Ṣ, Ḳ,) *the narrative, or tradition, or discourse,* (Ṣ, M, A, Mṣb, Ḳ,) *and the like;* (M;) and in

like manner, القِرَآءَةُ *the recitation*, or *reading*: (A:) from سَرَدَ الدِّرْعَ and الفَعَّالَ [or الفُعَّلَ, expl. above]: (Har p. 307:) and سَرَدَ القُرْآنَ *He carried on*, or *continued, uninterruptedly and with rapidity the recitation*, or *reading, of the Kur-án*. (M, L.) And سَرَدَ الصَّوْمَ (S, K*) or الصِّيَامَ, (TA,) and صَوْمَهُ, aor. ـُ, inf. n. سَرْدٌ, (K,) † *He continued uninterruptedly the fast*, (S, K,) and *his fast*. (K. [See also what next follows.]) ═ سَرُدَ, aor. ـُ, (K,) inf. n. سَرْدٌ, (TK,) *He* (a man, TA) *fasted uninterruptedly*. (K.)

2: see the preceding paragraph, in six places.

4: see 1. ═ اسرد المُتَحَمِّل *The palm-trees had hard green dates, which are termed* سِرَادٌ. (K.)

5. تَسَرَّدَ الدُّرُّ ‡ *The pearls, or large pearls, followed one another, or did so uninterruptedly, upon the string*. (A.) And تَسَرَّدَ دَمْعُهَا كَمَا يَتَسَرَّدُ اللُّؤْلُؤُ ‡ *His tears followed one another, or did so uninterruptedly, like as do pearls*. (A.) And تَسَرَّدَ الحَدِيثُ, and, القِرَآءَةُ, ‡ *The narrative, or tradition, and the recitation, or reading, was carried on, or continued, uninterruptedly* [and *well*: see 1]. (A.)

Q. Q. 3. اِسْرَنْدَاهُ, (S, M, K,) inf. n. اِسْرِنْدَآءٌ, (S,) *It* (a thing, M) *prevailed against him*, or *overcame him*; (S,* M, K;*) like اِقْرَنْدَاهُ: (S,* K:) these two are said to be the only verbs of this measure: (TA:) [but several others should be added; as اِعْلَنْدَى and اِكْلَنْدَى and اِغْلَنْتَى:] the ى in اسرندى [and the like] is to render it quasi-coordinate to [quadriliteral-radical verbs of the measure] افْعَنْلَلَ. (S.) A rájiz says,

* قَدْ جَعَلَ الثُّعَاسُ يَغْرَنْدِينِي *
* أَطْرُدُهُ عَنِّي وَيَسْرَنْدِينِي *

[*Drowsiness was beginning to prevail against me; I driving it from me, and it overcoming me*]. (S, M; but in the latter, with أَدْفَعُهُ in the place of أَطْرُدُهُ.)

سَرْدٌ inf. n. of 1 [q. v.]. (S, M, &c.) [Hence,] وَقَدِّرْ فِى السَّرْدِ, in the Kur xxxiv. 10, means *And do thou make a due adaptation of the rings in the fabrication* of the coats of mail: (Bd, Jel:) or *and do thou properly adapt* the nails, or pins, and the holes of the rings, [*in the fabrication*,] not making the former thick and the latter small, nor the reverse: (M, Bd,* L:) or السَّرْد means السَّمْر [i. e. *the nailing*, or *the making firm*, or *fast, with nails*], (Zj, M, L,) in this instance. (Zj, L.) ═ Also † *Coats of mail*; (S, M, L, K;) a gen. n. in this sense: (S, K:) [and *a single coat of mail*; like زَرْد and زَرَد:] and ‡ *any other* حَلَق [properly signifying *rings*, but here meaning *mail*]; (S, A, K;) [i. e.] it signifies also the *like of coats of mail, made of* حَلَق: (M, L:) [said to be] so called because the two extremities of each ring are perforated by the nail, or pin; and these rings are [termed] † السَّرْد: (L:) [if so, the word is an inf. n. used in the sense of a pass. part. n.,] see مَسْرُودٌ, [and then as a subst.; and, being originally an inf. n., it is used alike as sing. and pl.; or, as Z says,] it is an inf. n. used as a subst.: (A:) or السَّرْد, as some say, means السَّمْر, [as mentioned above,] and † السَّرْد means الحَلَق [like الزَّرْد]. (M.) ═ Also ‡ *Consecutive, or following one another*: so in the phrase نُجُومٌ سَرْدٌ ‡ [*Stars that are consecutive*: the epithet retaining the masc. sing. form, though applied to a pl. subst., because originally an inf. n.; like عَدْلٌ in the phrase رِجَالٌ عَدْلٌ]. (A.) So too as an epithet applied to three of the sacred months, in the saying, ثَلَاثَةٌ سَرْدٌ وَوَاحِدٌ فَرْدٌ [*Three are consecutive and one is separate*]: (A:) thus an Arab of the desert answered when asked if he knew the sacred months: (S, M, Mṣb:) the سرد are Dhu-l-Ḳa'deh and Dhu-l-Ḥijjeh and El-Moḥarram, and the فرد is Rejeb. (S, M.)

سَرْدٌ: see السَّرْد in the next preceding paragraph.

سِرَادٌ *Hard green dates*: (K:) and *dates that are injured by want of water*, (K, TA,) *and consequently dry up before ripening*: (TA:) or *unripe dates that drop before attaining to maturity, while green*: n. un. with ة: (AḤn, M, TA:) or the latter signifies *a date that becomes sweet before it becomes coloured, being such as is termed* بَلَحَة. (M, TA.) [See بُسْر.] ═ See also سَرْدٌ. ═ سَرَادٌ and سُرُودٌ said by Golius, and by Freytag after him, to signify the same as the "Pers. رَمِيدَن *Pavidum fugacemque esse*," as on the authority of the KL, are mistranscriptions for سَرَادٌ and خُرُودٌ, which I find thus expl. in the KL.]

سَرَادٌ: see سِرْدٌ.

سَرِيدٌ: see مِسْرَدٌ in two places.

سِرَادَةٌ The *art of fabricating coats of mail*; as also زِرَادَةٌ. (TA in art. زرد.)

سَرَّادٌ *A fabricator of coats of mail*; (TA in art. زرد;) *i. q.* زَرَّادٌ. (M and TA in art. زرد.) ═ And *A sewer of leather*; (TA;) as also † سَارِدٌ. (AA, L, TA.)

سَرْدَنٌ: and سَرْمَدِىٌّ: see art. سرمد.

سَرْدِىٌّ *Strong*: (S, M, K:) or *bold, daring, brave, or courageous*: (M:) and *quick in his affairs*: (K:) or a man *who goes on, or advances, boldly*; derived from السَّرْد: (Sb, TA:) [accord. to Sb, therefore, this is its proper art.; but accord. to the K, its proper art. is سرند, in which F mentions it again: it is perfectly deek., i. e., with tenween, for] the fem. is سَرْدَاةٌ. (S, TA.) ═ Also A sword *that penetrates the thing that it strikes*. (L.)

سَارِدٌ: see سَرَّادٌ.

سَارُودٌ: see سَرْدٌ.

مِسْرَدٌ (S, M, A, L, Mṣb) and † سِرْدَادٌ (S, M, A, L) *An instrument for perforating*: (M, L, Mṣb:) and, (M,) or as some say, (Mṣb,) *an instrument with which leather is sewed*; (S;) syn. مِخْرَزٌ; (M, L, Mṣb;) or إِشْفًى; which is [said to be] the same thing as the مِخْرَز; (L;) as also † سَرِيدٌ: (K:) or *an [instrument of the kind called]* إِشْفًى *that has a hole at its extremity*; (A;) and so † سَرِيدٌ and † سِرْدَادٌ. (TA: [but the last I think a mistake for سِرْدَادٌ.]) ═ [Hence,] one says, هُوَ ابْنُ أَمَةٍ مِسْرَدٌ, (K,) or هُوَ ابْنُ أَمَةٍ مِسْرَدٌ, (A,) ‡ *He is the son of a female slave*: (A, K:) because she is a sewer of skins, or leather; (A:) an expression of vituperation. (K.) ═ [Hence, likewise,] مِسْرَدٌ also signifies ‡ The *tongue*. (M, A.) So in the saying, فُلَانٌ يَخْرِقُ الأَعْرَاضَ بِمِسْرَدِهِ ‡ [*Such a one wounds reputations with his tongue*]. (A.) ═ Also A sandal *having its* لِسَان [or *tongue*, i. e. the *thing projecting in its fore part*,] *faced with another piece sewed on*. (M, L.)

مَسْرُودٌ; and its fem., with ة: see the next paragraph, in three places.

دِرْعٌ مَسْرُودَةٌ and † مَسْرُودٌ [app. *A sewing of leather or skin carried on in regular and uninterrupted order*]. (S. [In one of my copies of the S, I find خَرْز in the place of خُرُوز; and so in the L; but the latter appears from the context to be the right reading.]) ═ And likewise دِرْعٌ مَسْرُودَةٌ and † مَسْرُودَةٌ (S,) or دِرْعٌ مَسْرُودٌ, and † لَبُوسٌ مَسْرُودٌ, [though دِرْعٌ and لَبُوس are both generally fem.,] and † لَأْمَةٌ سَرْدَاءُ, [in which the epithet retains the masc. form because originally an inf. n., like عَدْلٌ in the phrase امْرَأَةٌ عَدْلٌ,] *A coat of mail fabricated by inserting the rings one into another*. (A.) And سَرُودَةٌ signifies A coat of mail (دِرْع) *perforated* [in its rings]. (S.)

لُؤْلُؤٌ مُتَسَرِّدٌ ‡ *Pearls following one another, or doing so uninterruptedly*. (A.) And مَاشٍ مُتَسَرِّدٌ ‡ One *walking*, or *going, with consecutive, or uninterrupted, steps*. (A.)

مُسَرْدَبٌ [A thing] *that overcomes one*. (S.)

سرداب

سِرْدَابٌ, an arabicized word, (K,) from [the Pers.] سَرْد [i. e. "cold"] and آب ["water"], (TA,) *A subterranean structure, for the summer*: (El-Aḥmar, K:) or *a narrow place into which one enters*: (Mṣb:) [applied in the present day *to a cellar, or subterranean vault, in which anything is put to be kept cool*:] pl. سَرَادِيبُ (Mṣb) [or سَرَادِيب].

السِّرْدَابِيَّةُ *A people of those who compose the extravagant zealots of the* [*sect called*] رَافِضَة [q. v.], *who expect El-Mahdee's coming forth from the* سِرْدَاب *that is in Reï, wherefore they bring a saddled and bridled horse every Friday, after the prayer* [*of the congregations at noon*], *saying, "O Imám: in the name of God:" three times*. (TA.)

سردق

[Q. 1. سَرْدَقَ, inf. n. سَرْدَقَةٌ, *He covered* a house *with an awning over its interior court, as a* protection from the heat of the sun: so accord. to Golius, as on the authority of the KL: and the

same is indicated by the explanation of the pass. part. n. in the PS: but in the KL, I find only the inf. n. expl. by سَرَادِرْدَه كَرْدَن: the verb may, however, be better expl. as signifying *he furnished with a* سِرَادِق, q. v.]

سِرَادِقٌ, said by El-Jawáleekee to be an arabicized word from [the Pers.] سُرَادَار or سَرَاطَاق, (MF,) *An awning extended over the interior court of a house:* (S, O, Mṣb, K:) [and the *cover of a tent:*] and *any tent of cotton:* (S, O, K, and mentioned in the Mṣb as on the authority of J:) or *a [tent of the kind called]* فُسْطَاط; (Bḍ in xviii. 28;) so says AO: (Mṣb:) also (Mṣb) *an enclosure around a* خَيْمَة [or *tent*], *consisting of pieces of cloth, without a roof:* (Mgh, Mṣb:) or *an enclosure* (حُجْرَة) *around a* فُسْطَاط: (Ksh and Bḍ ubi suprà:) or *what surrounds the [tent called]* خَيْمَة and *the [tent called]* قُبَّة: (Ḥam p. 772:) or *any wall or enclosure, or [tent such as is called]* مِضْرَب, or [*such as is called*] جِهَة, *that surrounds a thing:* (IAth, TA:) pl. سَرَادِقَاتٌ: (S, O, K:) it has this pl., though it is masc., because it has no broken pl. (Sb, TA.) El-Kedhdháh El-Ḥirmázee says, not Ru-beh as in the "Book" of Sb [and in the S], addressing Ḥakam Ibn-El-Mundhir Ibn-El-Járood,

سَرَادِقُ الْمَجْدِ عَلَيْكَ مَمْدُودُ

†*[The canopy of glory is extended over thee].* (O, TA.) — [Hence,] †*Dust rising; or spreading, or diffusing itself.* (Az, O, K.) — And †*Smoke rising high, and surrounding a thing.* (Az, O, K.) — In the Kur xviii. 28, it is applied to what will surround the unbelievers, of the fire of Hell, (Ksh, Bḍ,) as being likened to a فُسْطَاط, (Bḍ,) or to an enclosure around a فُسْطَاط; or as meaning the *smoke* of the fire; or a *wall* thereof. (Ksh, Bḍ.)

بَيْتٌ مُسَرْدَقٌ (Lth, S, &c.) [*A house, or tent,*] *having a* سَرَادِق: (Ksh in xviii. 28, and PS:) or *having the whole of its upper part, and of its lower part,* مَمْدُود [accord. to the TK here meaning *curtained*, which seems to be the only apposite rendering, but I know not any authority for it], (Lth, JK, O, K, TA,) or مَمْدُود [i. e. *closed*, &c.]. (So in the CK.)

سرط

1. سَرَطَهُ, aor. ـُ, inf. n. سَرْطٌ (S, M, Mṣb, K) and سَرَطَانٌ; (M, K:) and سَرْطَهُ; (Sgh, K:) but the former is the more chaste, and is the form commonly known, and the latter is by some disallowed; (TA:) *He swallowed it:* (S, M, Mṣb, K:) or, as in some of the copies of the S, *without chewing:* or, accord. to the A, *by little and little:* (TA:) and تسرطه signifies the same; (S, M, Mṣb, K;) and so تسرّطه: (Az, K:) and in like manner, ازدرده (TA) [and تزرّده]. It is said in a prov., لَا تَكُنْ حُلْوًا فَتُسْرَطَ وَلَا مُرًّا فَتُعْقَى *Be not thou sweet, so that thou shouldest be swallowed; nor bitter, so that thou shouldest be put out of the mouth because of thy bitterness:* (S, TA:) or, accord. to one relation, فَتُعْقَى, i. e., *so that thou shouldest be disliked for being very bitter:* used in enjoining the taking of a middle course of conduct: so in the O. (TA.)

4. أَسْرَطْتُهُ ذِرَاعِي *I put my fore arm upon his throat [from behind him], to strangle him, or throttle him.* (TA in art. ذرع.)

5: see 1.

7. انسرط فِي حَلْقِهِ *It* (a thing, M) *passed easily in his throat.* (M, K.)

8: see 1.

Q. Q. 1. سَرْطَمَ: see art. سرطم.

سَرْطٌ A man *that swallows quickly;* (Ibn-'Abbád, O;) as also سَرْطَةٌ (Ibn-'Abbád, O) and سَرْطَمِيطٌ: (O:) or سَرَطَمٌ (so accord. to the TA) and سَرْطٌ a man *that eats quickly:* (TA:) or the first, and سَرْطَانٌ and سَرْطَمِيطٌ, (M, K,) a man (M) *that swallows well,* (M,) or *largely.* (K.) [See also سَرَاطِيطٌ.] — Also, and سَرْطَانٌ, (M, K,) ‡ A horse (M, TA) *that runs vehemently.* (M,* K, TA.) [See again سَرَاطِيطٌ.]

سَرْطَةٌ: see the next preceding paragraph.

سَرْطَمٌ and سَرْطَمِيطٌ: see سَرَاطِيطٌ, in three places. — Hence, (M,) the former also signifies † *An eloquent speaker;* (M, K;) as also † سَرْطَانٌ. (TA.) [See also art. سرطم.]

سَرْطَانٌ: see سَرْطٌ, in two places: and سُرْطُمَى and سُرْطُمِيٌّ. — Also [*The crab;*] *a certain aquatic creature;* (S;) *a certain animal of the sea;* (Mṣb;) *a certain creeping thing* (دَابَّة), *of aquatic creatures;* (M;) *a certain fluvial creeping thing* (دَابَّة); and also *a marine kind, which is an animal that becomes hard like stone: the former kind is of much utility; the quantity of three* مَثَاقِيل *of its ashes, when burnt in a cooking-pot of copper* نُحَاسِيٌّ أَحْمَرُ [for the latter of which words we find in the CK حُمَيْرٌ], *with water or wine, or with half its weight of gentian* (جِنْطِيَانَا), *is very good against the bite of the mad dog; if its eye be hung upon a person affected with a tertian fever, he is cured; and if its leg be hung upon a tree, its fruit falls spontaneously:* (K:) this is [said of] the سرطان that is bred in rivers: (TA:) *of the marine kind, what is burnt is an ingredient in collyriums,* (K,) *for removing whiteness,* (TA,) *and in dentifrices* (سُنُونَات), so in copies of the K and in the TA [but in the CK, erroneously, سُفُوفَات]), *and strengthens the gum:* (TA:) pl. سَرَطَانَاتٌ. (Mṣb.) — السَّرَطَانُ is also the name of † *A certain sign of the Zodiac;* (S, M, K;) [*Cancer;*] *the fourth sign;* so called because resembling the creature above mentioned in form. (TA.) — [*The disease called cancer;*] *a black-biliary tumour, which begins like an almond, and smaller, and when it becomes large, there appear upon it veins, red and green, resembling the legs of the* سَرَطَان: *there is no hope for its cure; and it is treated medicinally only in order that it may not increase:* (K:) *a certain disease that attacks men and beasts:* (M:) it is also (K) *a certain disease in the pastern of a beast, rendering it hard, or rigid, so that the animal inverts his hoof:* (S, K:) *a certain disease that appears in the legs of beasts:* (T, TA:) some say that it is *a disease which affects a man in his fauces, having relation to the blood, and resembling the* دُبَيْلَة [which is explained by ISh, in describing the disease termed ذَاتُ الْجَنْب, as an ulcer that perforates the belly]: and some say, that it is [*the disease called*] ذَاتُ الْفِيل. (TA.)

سَرْطِيطٌ: see سُرُّوطٌ.

سَرْطُومٌ or سَرْطُومَةٌ: see سَرُوطٌ.

سِرْطِرَاطٌ (Lth, Lḥ, S, M, K) and سَرْطَرَاطٌ, (Lth, M, K,) the former said by Az to be a good form, like جِلْبَابٌ and سِرْبَالٌ, but the latter to be the only instance of its form known to him, (TA,) and سُرْبُطٌ, like زُبْرُجٌ, (accord. to the K,) or سُرْبُطٌ, (as in the M,) like قُنْبُطٌ, (TA, [in which this is said to be the right form,]) [The *kind of sweet food called*] فَالُوذَج, (Lḥ, S, M, K,) or فَالُوذ, (as in some copies of the K and in the TA:) so called because very delicious to eat and swallow, from سَرُوط signifying the "act of swallowing;" (Az, TA;) of the dial. of Syria: (Lḥ, M:) or [*the kind of sweet food called*] خَبِيص. (M, K.)

سَرَاطِيطُ: see سَرَاطِيطٌ.

سِرَاطٌ A *road*, or *way:* (Mṣb:) or *a conspicuous road or way;* (M, K;) so called because he who goes away on it disappears like food that is swallowed; (K;) *i. q.* صِرَاطٌ, (S, M, Mṣb, K,) which is of the dial. of the early Kureysh, (Fr,) and is the more approved, on account of the mutual resemblance [of the ص and ط], (M, K,) though the former is the original; (M, Mṣb, K;) and زِرَاطٌ; for the saying that the pronunciation with the pure ج is a mistake, is [itself] a mistake: (K:) [ISd says,] Aṣ mentions the reading الزِّرَاط, with the pure ج; but this is a mistake; for he only heard the resemblance, and imagined it to be ج; and Aṣ was not a grammarian, that he should be trusted in this matter: (M:) this is [itself, however,] a mistake; for AA is related to have read الزِّرَاط and the same is related of Hamzeh, by Ks. (TA.) One says also, هُوَ فِي دِينِهِ عَلَى سِرَاطٍ مُسْتَقِيمٍ ‡ [*He is, in respect of his religion, on, or in, a right way*]. (TA.) [It is fem. as well as masc.: see زُقَّيْ.]

سُرُوطٌ: see سَرَاطِيطٌ.

سَرَيْطٌ: see سُرَيْطِرَاطٌ: — and سُرَيْطِيٌّ.

سُرَيْطِيٌّ: see سُرَيْطِيَةٌ: — and سُرَيْطِيٌّ.

سَرَاطِيطٌ *A great eater;* (K;) as also † سِرْوَاطٌ

(Seer, M, K,) and ✝ سُرْطُمٌ: (K:) or one who swallows everything: as also ✝ سِرْوَاطٌ (M) and ✝ سِرْوَطٌ and ✝ سُرَطٌ (Lḥ, M;) from الإِسْتِرَاطُ. (M.) ___ Also, the ر, accord. to IJ, being augmentative; (M;) and so ✝ سُرُوطٌ. (TA.) [See also سُرُوطٌ.] ___ Also, (S, M, K,) and ✝ سُرَاطٌ, (M, K,) ‡ A sword that cuts (S, K, TA) much, or well; (K, TA;) that passes into the object that is struck with it; (M, TA;) that goes quickly into the flesh. (Ibn-Habeeb, O, in explanation of the former word.) ___ ✝ سُرَاطِيٌّ الجَرْيِ ___ (K, TA.) ‡ A horse that runs vehemently. [See again سُرُوطٌ.]

سُرْطَانَةٌ, (Jm, M, K, TA,) or ✝ سُرْطَى, (L,) A kind of soup, or food that is supped, (Jm, M, K, TA,) like خَزِيرَةٌ [q. v.]; (Jm, M, TA;) in the K, erroneously, like حَرِيرَةٌ. (TA:) or resembling خَزِيرَةٌ. (L in explanation of the latter word.) ___ See also سُرْطَى.

سُرُوطٌ: see سُرَاطِيٌّ, in two places.

سُرَّاطٌ: see سُرُوطٌ.

سِرْطِيطٌ: see ✝ سِرْطِيطَةٌ: ___ and see also the paragraph here following.

سِرْطِيطَةٌ a word occurring in the following prov.: الأَحَدُ سُرْطَى وَالقَضَاءُ ضُرْبَطَى, (S, K,) or سِرْطِيطَةٌ and ضِرْبِيطَى, (so in a copy of the M, without teshdeed,) and one says also ✝ سِرْبِطَى and سُرْطَى, ضِرْبِطَى, (O, K,) and ✝ سُرْطَانَةٌ, ضُرَيْطَةٌ, (O, K, TA, in the CK سُرَيْطَا and ضُرَيْطَا) and ✝ سُرَيْطٌ and ضُرَيْطٌ, (K, and so in a copy of the S,) each like زُبَيْرٌ, (TA,) or ✝ سُرَيْطَةٌ and ضُرَيْطَةٌ, (so in another copy of the S,) or both, (M,) [Taking, or receiving, is a swallowing, and paying is a making with the mouth a sound like that of the emission of wind from the anus; i. e.] one takes, or receives, a loan, or the like, (S, M, O, K,) and swallows it, (M, O, K,) and when payment is demanded of him he makes with his mouth a sound like that of the emission of wind from the anus: (S, M, O, K, TA:) meaning that taking, or receiving, is liked, and paying is disliked: (TA:) and ✝ الأَحَدُ سَرَطَانٌ, الأَحَدُ سَرَطَانٌ, (O, K,) or, as some relate it, سَلَمَانٌ, (O,) وَالقَضَاءُ ذَأْنَانٌ. (O, K. [See 1 in art. سلح.])

سِرْيَطَى: see the next preceding paragraph.

سَرْطٌ and ✝ سُرُوطٌ The gullet: (M, K:) also written with ص. (M.)

سُرَّاطٌ: see what next precedes: ___ and see also سُرُوطٌ.

سرطم

Q. 1. سَرْطَمَ He (a man) was, or became, silent. (Sh, TA in art. رطم.) ___ [From what follows, it would seem to signify also He was perspicuous in speech, or eloquent.]

سَرْطَمٌ Long, or tall; (S, K;) as also ✝ سِرْطِمٌ: (K:) in the latter sense, the former epithet is applied to a man; as also ✝ سَرْطُومٌ and ✝ سَرَاطِمٌ: (M:) and a poet (namely 'Adee Ibn-Zeyd, TA) uses the phrase سَرْطَمُ الدَّحْيَيْنِ [long in the two jaw-bones]. (S.) ___ And The gullet; because of its width. (M.) ___ And, as also ✝ سِرْطِمٌ, Wide in the fauces, quick in swallowing, (M, K,) or that swallows much, (TA,) with [largeness of] body and make: (M, K:) or that swallows everything: held by Kh to be of the triliteral-radical class; (M, TA;) and mentioned in art. سرط. (TA. [See سَرَاطِيٌّ.]) ___ And hence ✝ the latter, ✝ An eloquent speaker: (M in art. سرط and in the present art., and K* in the former:) or perspicuous in speech; (M and K in the present art.;) as also سَرْطَمٌ. (K.) ___ سَرْطَمٌ is also expl. as meaning الذي يستوعب الزمام [which may be rendered That takes the whole of the nose-rein, or leading-rope; but the exact meaning must be determined from the context]; and so ✝ سَرْطَمَانٌ. (Freytag, from the Deewán of Jercer.)

سِرْطِمٌ: see سَرْطَمٌ, in three places.

سَرْطَمَانٌ: see سَرْطَمٌ, last sentence.

سَرْطُومٌ ‡ / سِرْطِمٌ: see سَرْطَمٌ, first sentence.

سرع

1. سَرَعَ, aor. ـُ, inf. n. سُرْعٌ (S, Msb, K) and سُرُوعٌ (TA [and mentioned in the K, but app. as a simple subst.,]) and سَرْعٌ and سَرَعٌ and سَرَاعَةٌ (TA) and سُرْعَةٌ, (K,) or this last is a simple subst. from, (Msb,) [but it is also generally used as syn. with the inf. ns. before mentioned when they are employed as simple substs., and is more common than any of them,] He, or it, was quick, expeditious, hasty, speedy, rapid, swift, or fleet: (in course, tendency, action, speech, &c.:] (S, K:) or, said of a man, i. q. أَسْرَعَ [which may mean as above, or he hastened, made haste, or sped,] in his speech and in his actions: (IAạr, TA:) but Sb makes a difference between سَرُعَ and أَسْرَعَ: see the latter below: (TA:) one says also سَرِعَ, aor. ـَ; a dial. var. of سَرُعَ: and ✝ تَسَرَّعَ, said of an affair, or event, signifies the same as سَرُعَ. (TA.) One says, السُّرْعَ السُّرْعَ like الوَحَا الوَحَا, (S, K,) i. e. [Make thou] haste; or haste to be first, or before, or beforehand: haste; or haste to be first, &c. (S and TA in art. وحى.) And سَرُعَ مَا فَعَلْتَ ذَاكَ, (S,* TA,) and سَرُعَ, which is a contraction of the former; for the Arabs contract by the suppression of dammeh and kesreh because they are difficult of pronunciation, saying فَخْذٌ for فَخِذٌ and عَضْدٌ for عَضُدٌ, but one should not say حَجْرٌ for حَجَرٌ, (S, TA,) or the like, accord. to the Baṣrees, though the Koofees allow the contraction in the case of fet-hah also, as in سَلْفٌ for سَلَفٌ; (M in art. سلف;) and one says also سُرُعَ, as a contraction of سَرُعَ; all meaning سُرْعَانَ [i. e. Quick was thy doing that: or how quick was thy doing that! or, which is nearly the same, excellently quick was thy doing that; for سُرْعَ is similar to قُضْوَ and رُمْوَ, denoting excellence]. (TA.)

2: see 4.

3. مُسَارَعَةٌ signifies The hastening with another; or vying, or striving, with another, in hastening; or hastening to be, or get, before another or others; (S, K;) إِلَى شَىْءٍ to a thing; (S;) as also ✝ تَسَارُعٌ; syn. مُبَادَرَةٌ; (S, K;) with which, also, [not, however, as it is expl. above, but in the sense of بُدُوٌّ, i. e. simply the hastening to a thing,] ✝ إِسْرَاعٌ is syn. (TA.) One says, سَارَعُوا and ✝ تَسَارَعُوا إِلَيْهِ, [They hastened, one with another, &c., to such a thing,] both signifying the same. (S.) And [of a single person,] سَارَعَ إِلَى الشَّىْءِ He hastened to the thing; syn. بَادَرَ. (Msb.) And it is said in the Kur [iii. 127], وَسَارِعُوا إِلَى مَغْفِرَةٍ مِنْ رَبِّكُمْ [And vie ye, one with another, in hastening to obtain forgiveness from your Lord]. (TA.) And again, [iii. 170,] الَّذِينَ يُسَارِعُونَ فِى الكُفْرِ Who fall into unbelief hastily, or quickly, (Bḍ, Jel,) and eagerly. (Bḍ.)

4. اسرع is originally trans., ‡ (S, K:) [signifying He quickened, or hastened, himself, or his going, &c.;] and hence the saying, in a trad., إِذَا مَرَّ أَحَدُكُمْ بِطُرْبَالٍ مَائِلٍ فَلْيُسْرِعِ المَشْىَ [When any one of you passes by a high wall, or the like, that is inclining, let him quicken, or hasten, the pace, or going]. (K,* TA.) But [it is used also elliptically, as meaning He hastened, in an intrans. sense; he made haste; he sped; he went quickly; and hence] you say, اسرع فِى السَّيْرِ, (S, K,) like سَرُعَ [He was quick, expeditious, hasty, speedy, rapid, swift, or fleet, in going, journeying, or pace]: (K:) or [rather he hastened, made haste, or sped, therein; for] اسرع signifies he endeavoured, or sought, and affected, to be quick, &c., as though he hastened the pace, or going; but ✝ سَرُعَ denotes what is as it were an innate quality: (Sb:) the verb being originally trans., when you say of one اسرع فى السير it is as though [meaning] he urged himself forward with haste; or he quickened, or hastened, the pace, or going; and it is only because the meaning is understood by the persons addressing one another, that the objective complement is not expressed: (Lth, K:) or the verb may be trans. by means of a particle and without a particle: or when made immediately trans., the phrase may be meant to be understood as elliptical. (TA.) [Accord. to Fei,] اسرع فى مَشْيِهِ, &c., inf. n. إِسْرَاعٌ, is originally اسرع مَشْيَهُ [He quickened, or hastened, his pace, or going]; فى being redundant; or اسرع الحَرَكَةَ فى مَشْيِهِ [he quickened, or hastened, the motion in his going]: and اسرع إِلَيْهِ means اسرع المَشْىَ إِلَيْهِ [he quickened, or hastened, the going to him]. (Msb.) ✝ سَرِعَ is syn. with اسرع. (TA.) And you say, ✝ تَسَرَّعَ إِلَى الشَّرِّ, (S, K,) meaning He hastened, or made haste, to [do] evil, or mischief; (K:) as also تَوَزَّعَ. (Sgh and K in art. وزع.) And ✝ تَسَرَّعَ

بِالْأَمْرِ *He hastened to do the thing, or affair*: syn. بَادَرَ بِهِ. (TA.) See also 3. — أَسْرَعَ إِلَيْهِ occurs in a trad. as meaning *He was quick, or hasty, in being angry with him, or in blaming him, or in reviling him*. (Mgh.) — أَسْرَعَ بِهِ: see [its contr.] بَطَّأَ. — أَسْرَعُوا signifies also, *Their beasts on which they rode were, or became, quick, swift, or fleet*. (AZ, Ṣ, K.) = مَا أَسْرَعَ مَا صَنَعْتَ كَذَا [*How quick was thy doing that!*]. (Ṣ, K.)

3: see 1 and 4; the latter in two places.

6: see 3, in two places.

سُرْعٌ [originally an inf. n. of سَرُعَ, like سُرْعَةٌ and سَرْعٌ accord. to the TA]: see سَرِيعٌ, in two places.

سَرْعٌ: see [1 and] سُرْعَةٌ.

سَرِيعٌ: see سَرِيعٌ.

سُرْعَةٌ *Quickness, expedition, haste, speed, rapidity, swiftness, or fleetness*; [of course, tendency, action, speech, &c.;] (Ṣ, K;) as also ↑ سَرْعٌ; (K;) [the former said in the K, and the latter in the TA, to be an inf. n. of سَرُعَ:] and *a hastening, making haste, or speeding*; i. q. إِسْرَاعٌ [inf. n. of 4]; (TA;) or a subst. therefrom. (Mṣb.) You say, عَجِبْتُ مِنْ سُرْعَةِ ذَاكَ [*I wondered at the quickness, &c., of that*]. (Ṣ.)

سَرْعَانَ and سُرْعَانَ and سِرْعَانَ and ↑ سُرَاعَانَ, the last with ḍamm to the ع, (IAạr,) occurring in the phrase سِرْعَانَ ذَا هُذُوذَا and سُرَاعَانَ ذَا حُذُوذَا (IAạr, Ṣ, K,) meaning سَرُعَ ذَا حُذُوذًا [*Quick is this in coming forth: or how quick is this in coming forth!* or, which is nearly the same, *excellently quick* &c.], (Ṣ, K,) are dial. vars., changed from the original form, which is سَرُعَ, and, for this reason, (Ṣ,) made indecl., with the final vowel of سَرُعَ for their termination. (Ṣ, K.) The word سرعان is used as a simple enunciative [placed before its inchoative], and also as an enunciative denoting wonder: [see بَطَّانَ:] and hence the saying, (K,) سَرْعَانَ مَا صَنَعْتَ كَذَا *How quick was thy doing that!* (Ṣ, K.) The saying سَرْعَانَ ذَا إِهَالَةً originated from the fact that a man had a lean ewe, her snivel running from her nostrils by reason of her leanness, and it being said to him "What is this?" he answered, "Her grease:" whereupon the asker said as above: the last word is in the accus. case as a denotative of state; and the meaning is, *Quick, or how quick, is this* snivel [coming forth] *in the state of melted grease!* or the last word is a specificative, under the supposition that the action is transferred [from its proper agent, which thus becomes a specificative], as in the phrase تَصَبَّبَ زَيْدٌ عَرَقًا; and the meaning to be understood is, *Quick, or how quick, is the melted grease of this!* the saying is applied to him who tells of a thing's coming to pass before its time: (O, K:) it is a prov. (TA.) = سَرْعَانَ; and its fem., سَرْعَى: see سَرِيعٌ, in two places: see also the paragraph here next following, in two places.

سَرْعَانُ النَّاسِ, (Ṣ, Mgh, Mṣb, K,) and ↑ سُرْعَانُ النَّاسِ, (IAạr, K,) *The first, or foremost, of the men, or people*, (IAạr, Ṣ, Mgh, Mṣb, K,) *striving, one with another, to be the first to do a thing*; (K;) so says Aṣ, with reference to soldiers hastening: (TA:) the former word in this phrase is [distinguished from سُرْعَانَ in being] declinable in every case: (Ṣ:) in two trads. in which the phrase occurs, we find it differently related, سَرْعَانَ and سُرْعَانَ; the latter being pl. of سَرِيعٌ. (TA.) سَرْعَانُ الْخَيْلِ, also, signifies *The first* or *foremost, of the horsemen*, and sometimes they said سُرْعَانُ ↑ الْخَيْلِ. (K.) Abu-l-'Abbás says that when سرعان is an epithet applied to men, it has both of the above-mentioned forms; but when applied to others, the former is the more chaste, though the latter is allowable. (TA.)

سَرْعَانَ: see سَرْعَانَ.

سُرَاعَانَ: and its fem., with ى: see what next follows, in three places.

سَرِيعٌ *Quick, expeditious, hasty, speedy, rapid, swift, or fleet*; [in course, tendency, action, speech, &c.;] (Ṣ, Mṣb,* TA;) as also ↑ سَرُعٌ [and ↑ سَرُعٌ and ↑ سُرُعٌ, of which the fem. is with ى, and ↑ سُرَاعَانَ, of which the fem. is سُرَعَى; (TA;) *i. q.* ↑ مُسْرِعٌ, (K,) which signifies as above; (TA;) [and which also signifies *hastening, making haste, or speeding*;] and ↑ مُسْرِعٌ, also, signifies *quick*, &c., (سَرِيع,) to [do] good or evil: (K:) the pl. of سريع is سُرْعَانٌ, (K,) and ↑ سُرَّاعٌ is [also a pl. of the same,] syn. with مُسْرِعُونَ. (Mṣb.) You say, فَرَسٌ سَرِيعٌ and ↑ سُرَاعٌ [*A quick, swift, or fleet, horse*]: (IB:) and ↑ حِجْرٌ سُرَاعَةٌ meaning سَرِيعَةٌ [*a quick, swift, or fleet, mare*]. (K.) And ↑ اسْعَ عَلَى رِجْلِكَ السُّرَعَى [*Go thou quickly*; lit. *go thou, or walk thou, or run thou, upon thy quick, or swift, leg*]. (Fr.) And ↑ جَاءَ سُرُعًا meaning سَرِيعًا [*He, or it, came quickly, hastily, speedily*, &c.]. (TA.) And God is said [in the Ḳur ii. 198, &c.] to be سَرِيعُ الْحِسَابِ [*Quick in reckoning*], meaning that his reckoning will inevitably come to pass; or that one reckoning will not divert Him from another reckoning, nor one thing from another thing; or that his actions are quick, none of them being later than He desireth, because it is done without manual operation and without effort, so that He will reckon with mankind, after raising them from death and congregating them, in the twinkling of an eye, without numbering, or calculating: (K:) and [in like manner He is said in the same, chap. vi., last verse, to be] سَرِيعُ الْعِقَابِ [*quick in punishing*]. (El-Mufraḍát, B.) — Also *A certain kind of going, or pace*; coupled with سَبْسَبٌ, which signifies another kind thereof. (Ibn-Habeeb, TA.) — السَّرِيعُ *The ninth metre* (بَحْر) *in prosody, in which each hemistich originally consisted of* مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ مَفْعُولَاتُ.] — And أَبُو سَرِيعٍ The [*shrub called*] عَرْفَج: or *the fire that is therein*. (K. [See رَجْمَةٌ.]) = Also *A shoot, or twig, that falls from the* بَشَام [*or tree of the balsam of Mekkeh*]: pl. سُرْعَانٌ. (K.)

أَسْرَعُ [*More, and most, quick, expeditious, hasty, speedy, rapid, swift, or fleet*, of course, tendency, action, speech, &c.]. [It is said, of God, in the Ḳur vi. 62,] وَهُوَ أَسْرَعُ الْحَاسِبِينَ [*And He is the quickest of the reckoners*]. (K.) [The fem.] سَرْعَى is applied to a she-camel by Honeyf El-Ḥanátim [as meaning *Surpassingly quick or fleet*]. (IAạr, TA in art. بهى.)

سُرْعٌ, سَرْعٌ, سُرُعٌ: see سَرِيعٌ.

مِسْرَاعٌ *Very quick, or hasty*, (K, TA,) to [do] good or evil, (K,) or in affairs. (TA.)

سرف

1. سَرِفَ, aor. ـَ, inf. n. سَرَفٌ, *He was ignorant: or he was unmindful, negligent, or heedless*. (Mṣb.) [In these senses it is trans.: you say,] سَرِفَهُ, (Ṣ, M, K,) aor. ـَ, (K,) inf. n. سَرَفٌ, (Ṣ, M, K,*) *He was unmindful, negligent, or heedless, of it*; (Ṣ, M, K;) namely, a thing: (Ṣ, M:) and *he was ignorant of it*: (Ṣ, K:) and *he missed it*; (Ṣ,* M, K;* [in the first and third of which, only the inf. n. of the verb in this sense is mentioned, and expl. as syn. with خَطَأٌ]) syn. أَخْطَأَهُ. (M.) And طَلَبْتُهُمْ فَسَرِفْتُهُمْ *I sought them and missed them: or was ignorant of them*. (Mṣb.) And سَرِفَ الْقَوْمَ *He passed by the people, or party, and left them behind him*. (M.) As relates, of an Arab of the desert, with whom some companions of his made an appointment to meet him in a certain place of theirs, and to whom he broke his promise, that, being asked respecting that, he said, مَرَرْتُ بِهِمْ فَسَرِفْتُهُمْ, meaning [*I passed by you and*] *I was unmindful of you*. (Ṣ.) And hence the saying of Jereer, (Ṣ, TA,) praising the Benoo-Umeiyeh, (TA,)

أَعْطَوْا هُنَيْدَةَ يَحْدُوهَا ثَمَانِيَةٌ ... مَا فِي عَطَائِهِمِ مَنٌّ وَلَا سَرَفُ

meaning, [*They gave a hundred camels, eight persons driving them, or urging them by singing to them: there was not in their gift reproach for a benefit conferred, nor*] *unmindfulness*: or the meaning is, *nor missing* (خَطَأٌ); that is, they did not miss the proper place of the gift by their giving it to such as did not deserve it and refusing it to the deserving. (Ṣ, TA.) You say also, سَرِفْتُ يَمِينَهُ *I was unacquainted with, or knew not, his oath*. (TA.) — سَرُفَ is also, as expl. below, *syn. with* أَسْرَفَ, but as a subst., having no verb properly belonging to it.] = سَرِفَتِ الشَّجَرَةُ, (ISk, Ṣ, K,) aor. ـَ, inf. n. سَرَفٌ, (ISk, Ṣ,) said of the سُرْفَة [q. v.], *It ate the leaves of the tree*: (ISk, Ṣ, K:) and سَرِفَتِ الْخَشَبَ is likewise said of the سُرْفَة [as meaning *it ate the wood*]. (Z, TA.) And سَرِفَتِ الشَّجَرَةُ, (ISk, Ṣ, M, TA,) inf. n. سَرَفٌ, (ISk,) *The tree had its leaves eaten by the* سُرْفَة: (Ṣ:) *or was smitten, or lighted on, by the* سُرْفَة: (ISk, M, TA:) and سَرِفَ الْخَشَبُ [*the wood was eaten by the* سُرْفَة], the verb in this phrase being quasi-pass. of the verb in the phrase سَرَفَتِ السُّرْفَةُ الْخَشَبَ, like as حَطَمَ and

صَحِقَ are quasi-passives of the verbs in the phrases صَعَقَتْهُ السَّمَآءُ and صَحَقَتْهُ السَّنَةُ: (Z, TA:) and [hence] one says also, سَرِفَ الطَّعَامُ ‡ *The wheat, or food, was, or became, cankered, or eaten away;* as though smitten, or lighted on, by the سَرْفَة. (M, TA.) — [Hence also,] سُرِفَتْ أُذُنُ الشَّاةِ ‡ *The ear of the sheep, or goat, was entirely cut off.* (A, TA.) — And سَرِفَتْ وَلَدَهَا ‡ *She* (a mother) *injured her child by too much milk.* (A, K,* TA.)

4. اسرف, (Msb,) inf. n. إِسْرَافٌ, (M, Msb,) *He exceeded, or transgressed, the just, or right, bound, or limit, or measure; acted extravagantly, exorbitantly, or immoderately:* (M, Msb:) or إِسْرَافٌ signifies the *being extravagant in expenditure,* syn. تَبْذِيرٌ: (K:) or so إِسْرَافٌ فِى النَّفَقَةِ: (S, TA:) or, as some say, تَبْذِير means the "exceeding in respect of the right objects of expenditure," which is ignorance of the [right] manner, and of things that should prevent it; and اسراف means the *exceeding with respect to quantity [in expenditure],* and is ignorance of the values of the right objects: (MF in art. بذر:) or the latter signifies the *expending otherwise than in obedience of God,* (Sufyán, K,* TA,) *whether little or much;* (TA:) as also ¶ سَرَفٌ: (M, TA:) it is also said to mean the *eating that which it is not lawful to eat;* and this is said to be meant in the Kur vi. 142 or vii. 29: and the *putting a thing in a wrong place* [as when one expends his money upon a wrong object]: and accord. to Iyás Ibn-Mo'áwiyeh, الإِسْرَافُ is *that [action] whereby one falls short of what is due to God.* (TA.) You say also, اسرف فِى مَالِهِ, meaning *He was hasty in respect of his property,* [i. e. *in expending it,*] *without pursuing the just course,* or *keeping within due bounds.* (M.) And اسرف فِى الكَلَامِ, and فِى القَتْلِ, *He exceeded the due bounds, or just limits, in speech,* and *in slaying.* (M.) الإِسْرَافُ فِى القَتْلِ, which is forbidden in the Kur xvii. 35, is said to mean *The slaying of another than the slayer of one's companion:* (Zj, M, Mgh:*) or *the slaying the slayer without the authority of the Sultán: or the not being content with slaying one, but slaying a number of persons, because of the high rank of the slain and the low condition of the slayer: or the slaying one higher in rank than the slayer:* (Zj, M:) or *the slaying two when the slayer is one: or the maiming or mutilating [before slaughter].* (Mgh.) إِسْرَافٌ also signifies *The committing of many faults, offences, or crimes, and sins.* (TA.) And you say, سَرَفًا أَكَلَهُ إِسْرَافًا (TA) and ¶ سَرَفًا, (M, TA,) meaning *He ate it hastily.* (M, TA.)

5. تسرّف *He nuched:* and *ate, gnawed, or devoured.* (KL. [App. from سُرْفَة, q. v. See also سَرَفَتِ الشَّجَرَةُ, &c., in the latter half of the first paragraph.])

سَرَف inf. n. of سَرِفَ [q. v.]. (S,* M, Msb, K.*) — And also a subst. from أَسْرَفَ: (Msb:) i. q. إِسْرَاف; (M;) signifying *Excess, or transgression, of the just, or right, bound, or limit, or measure; extravagant, exorbitant, or immoderate, action or conduct;* (M, Msb, TA;) *contr. of* قَصْد. (S, K.) See also 4, in two places. — [Hence,] ‡ The *overflowing* of water *from the sides* of a watering-trough, or tank; as in the saying, ذَهَبَ مَآءُ الحَوْضِ سَرَفًا ‡ *The water of the watering-trough, or tank, [went away running to waste, or] overflowed from its sides:* (K, TA:) or سَرَفُ المَآءِ means ‡ *what goes, of water, without irrigating and without profit:* [or rather *its going for nought:*] you say, أَبْدَتِ البِئْرُ السَّخِيلَ سَرَفًا ‡ وَذَهَبَ بَقِيَّةُ المَآءِ سَرَفًا ‡ *[The well irrigated the palm-trees, and the rest of the water went for nought, in waste].* (Sh, TA.) — And *Addictedness* to, or *love* of, نَبِيذ, S, K, or نَبِيذ, M,) or in respect of wine. (K, TA.) It is said in a trad. (S, M) of 'Áïsheh, (TA,) إِنَّ لِلْخَمْرِ سَرَفًا كَسَرَفِ اللَّحْمِ *[Verily there is an addictedness to fleshmeat like the addictedness to wine]:* (S, M, TA:) i. e. he who is accustomed to it is addicted to the eating thereof, like as he who is constantly drinking wine is addicted thereto, having little self-restraint therefrom: or the meaning here is *unmindfulness [of consequences with respect to fleshmeat &c.]:* or *corruptness of conduct, arising from hardness of heart, and daringness to disobey, and self-impulsion to the gratification of appetite:* (TA:) or it may be [that the meaning is, *there is an extravagance with respect to fleshmeat* &c.,] from الإِسْرَافُ (S, TA) in expenditure for that which is not needed, or otherwise than in obedience [to the law of God]. (TA.) — It is also said in a trad., لَا يَنْتَهِبُ الرَّجُلُ نُهْبَةً ذَاتَ سَرَفٍ حِينَ يَنْتَهِبُهَا وَهُوَ مُؤْمِنٌ, meaning, {i. e. *The man shall not take a thing as spoil that is of high and great estimation, he being a believer*]: (K, TA:) [for] people disapprove of that: (TA:) and it is also related with ش [i. e. ذَاتَ شَرَفٍ]. (K.)

سَرِف *Ignorant;* (IAar, M, Msb, TA;) as also ¶ مُسْرِف: (IAar, TA:) or *unmindful, negligent, or heedless.* (Msb.) And رَجُل سَرِفُ الفُؤَادِ ‡ *A man missing, or mistaking, in heart, or mind; negligent, or heedless, therein.* (S, K, TA.) And رَجُلٌ سَرِفُ العَقْلِ ‡ *A man having little intellect, or intelligence:* or ‡ *corrupt in intellect;* accord. to Z, from سَرِفَتِ الشَّرَّةُ الصَّغْبَ, of which the quasi-pass. is سَرِفَ [q. v.; meaning that it is سَرِف as a part. n. of this latter verb]. (TA.) — سَرِفَ, (S, M, K,) and وَادٍ سَرِفٌ, (M, TA,) *A land, and a valley, abounding with the* [worm, or *caterpillar,* or *small creeping thing, called*] سُرْفَة. (S, M,* K, TA.)

سُرْفَة *A certain white thing* [or *substance*] *resembling the web of the silkworm.* (Ibn-'Abbád, O, K.)

سُرْفَة *[A certain worm, or caterpillar, or small creeping thing;] a small creeping thing that makes for itself a habitation,* (S, K,) *four-sided, or square,* (S,) *of fragments of wood,* (S, K,) *joining them together by means of its spittle, in the form of a* نَاقُوس [here meaning *coffin*], (S,) *which it then enters, and [therein it] dies:* (S, K:) or the *silkworm:* or *a certain small creeping thing, dust-coloured, that constructs a beautiful habitation in which it is:* or *a very small creeping thing, like the half of a lentil, that bores a tree, and then constructs therein a habitation of pieces of wood, which it conjoins by means of what resembles the web of the spider:* or *a very small dust-coloured creeping thing, that comes to a piece of wood and excavates it, and then brings a bit of wood and puts it therein, then another, then another, and then weaves what resembles the web of the spider:* or, accord. to AHn, *a certain small creeping thing, like the worm, inclining in some degree to blackness, found upon the* [*plants called*] حَمْض, *that constructs a four-sided, or square, habitation, of pieces of wood, joining the extremities of these together by means of a thing* [or *substance*] *resembling the web of the spider:* or *the worm* [or *caterpillar*] *that weaves* [*a web*] *upon certain trees, and eats their leaves, and destroys the rest thereof by that weaving:* or *a certain worm* [or *caterpillar*] *like the finger, hairy, speckled with black or white, that eats the leaves of trees so as to make them bare:* or *a certain worm* [or *caterpillar*] *that weaves upon itself, of the size of the finger in length, a thing like the* قِرْطَاس [or *roll, or scroll, of paper*], *which it enters, so becoming unattainable:* or *a certain light, small creeping thing, like a spider:* (M:) pl. سُرَف. (TA.) Hence the prov., أَصْنَعُ مِنْ سُرْفَةٍ *[More skilled in fabricating than a* سُرْفَة]. (S, M, K.) And one says also, أَخَفُّ مِنْ سُرْفَةٍ [*Lighter than a* سُرْفَة]. (M.)

[سَرَاف, accord. to Freytag, (but he has not named his authority,) *The erosion of a tree by wood-fretters* ("woodlice," by which he means سُرَف, pl. of سُرْفَة).]

سَرُوف *Hard, severe, or difficult; great, momentous, or formidable:* (O, K, TA:) an epithet applied to a day. (O, TA.)

سَرِيف *A row of grape-vines.* (O, K.)

سَرَافِيل: see إِسْرَافِيل, below.

أُسْرُف *i. q.* آنَكُ [i. e. *Lead, or black lead, or tin, or pewter*]; (O, K;) of Pers. origin, (O,) arabicized, from سْرُب, (O, L, K,) or أُسْرُبّ. (CK.) [See also أُسْرُبّ.]

إِسْرَافِيل, (S, M, O, K,) and El-Kanánee used to say ¶ سَرَافِيل, the name of *A certain angel;* (M; [in which it is mentioned among quadriliteral-radical words; but it is there said that the ا may be radical;]) *the angel who is to blow the horn on the day of resurrection:* (Jel in vi. 73, &c.:) [see رُوحَانِيّ:] a foreign word (S, O, K) prefixed, (K,) or as though prefixed, (S, O,) to إِيل: (S, O, K:) and إِسْرَافِينَ is a dial. var. of the same; (Kh, S, M, O, K;) like as they said جَبْرِينَ and إِسْمَاعِينَ and إِسْرَائِينَ. (Akh, S, O.)

مُسْرِف [*Exceeding, or transgressing, the just, or*

right, bound, or limit, or measure; acting extravagantly, &c.: see its verb (4). — See also سَرُفَ. — [Also] *Denying, or disacknowledging, the favours, or benefits, or the unity, and the prophets and law, of God; a disbeliever, an unbeliever, or an infidel:* it is said to be used in this sense in the Ḳur xl. 36. (TA.)

مَسْرُوفٌ *Eaten by the* سُرْفَة [q. v.]. (TA.) And شَجَرَةٌ مَسْرُوفَةٌ *A tree of which the leaves have been eaten by the* سُرْفَة; (Ṣ;) *or smitten, or lighted on, by the* سُرْفَة. (ISk, TA.) — شَاةٌ مَسْرُوفَةُ الأُذُنِ *A sheep, or goat, that has had its ear entirely cut off.* (M, A.)

سرفن and سرفل

سَرْفِيلٌ and إِسْرَافِيلُ and إِسْرَافِينُ: see the next preceding art.

سرق

1. سَرَقَ مِنْهُ مَالًا, (Ṣ, Mgh, O, Mṣb,) or الشَّيْءَ, (Ḳ,) and سَرَقَهُ مَالًا, (Ṣ, Mgh, O, Mṣb,) thus also they sometimes said, (Ṣ, O,) the prep. being suppressed for the sake of alleviation, but meant to be understood, (Ḥam p. 155,) nor. ⁻, inf. n. سَرَقٌ (Ṣ, Mgh, O, Mṣb, Ḳ) and سَرِقٌ and سَرْقَةٌ (Mgh, Ḳ) and سَرِقَةٌ and سُرُوقٌ, (Ḳ,) *He stole from him property,* [or *the thing,*] i. e. *he took it* [*from him*] *secretly, and by artifice;* (Mgh;) *or he came clandestinely to a place of custody, and took what belonged to him, namely, another person;* (O, Ḳ;) as also ٤ استرقهُ [followed by مِنْهُ]. (IAạr, Ḳ.) And سَرَقُوهُمْ [alone, *He stole from them; or robbed them*]. (JK and Ḳ in art. بوق.) It is said in a prov., سُرِقَ السَّارِقُ فَانْحَسَرَ *The thief was robbed, and in consequence slew himself:* applied to him who has a thing not belonging to him taken from him, and whose impatience consequently becomes excessive. (Meyd,* O.) And ٤ سَرْفَهُ, inf. n. تَسْرِيقٌ, signifies the same as سَرَقَهُ: El-Farezdak says,

لَا تَحْسِبَنَّ دَرَاهِمًا سَرْقَتَهَا ... تَمْحُو مَخَازِيَكَ الَّتِي بِعُمَانِ

[*By no means reckon thou that dirhems which thou stolest will efface thy disgraceful practices that were committed in 'Omán*]. (IB, TA.) And you say in selling a slave, سَرَقْتُ إِلَيْكَ مِنَ الإِبَاقِ وَالسَّرِقِ [*I am irresponsible to thee for running away and stealing*]. (TA.) — One says also, سَرَقَ السَّمْعَ, meaning استرقهُ. (Mṣb. See 3.) — And سَرَقَ صَوْتُهُ [lit. *His voice was stolen*], meaning ‡ *he became hoarse.* (Z, TA.) — And سرقت يا قوم [app. سُرِقْتُ يَا قَوْمِ, expl. as meaning سرقت عرضى, which I think a mistranscription for سُرِقْتُ عِرْضِى, i. e. ‡ *I have been robbed of my honour, or reputation, O my people*]. (TA.) — And سَرَقْنَا لَيْلَةَ مِنَ الشَّهْرِ ‡ *We passed pleasantly,* or *with enjoyment, a night of the month.* (TA.) — And سَرَقَتْنِى عَيْنِى ‡ *My eye overcame me.* (TA.) — سَرِقَ, aor. ⁻, (Yoo, IDrd, Ḳ,) inf. n. سَرَقٌ, (TḲ,) said of a thing, (Yoo, IDrd,) *i. q.* خَفِىَ [*It was, or became, unperceived, or imperceptible, or hardly perceived or perceptible,* &c.]. (Yoo, IDrd, Ḳ.) — And سَرِقَتْ مَفَاصِلُهُ, aor. as above, (IDrd, Ḳ,) and so the inf. n., (TA,) *His joints became weak, or feeble;* (IDrd, Ḳ;) as also ٤ انسرقت. (Ḳ.)

2. سَرَّقَهُ: see 1. — Also, (Ṣ,) inf. n. تَسْرِيقٌ, (Ḳ,) *He attributed to him* [or *accused him of*] *theft.* (Ṣ.) It is said in the Ḳur (xii. 81), accord. to one reading, إِنَّ ابْنَكَ سَرَّقَ [*Verily thy son has been accused of theft*]. (Ṣ.)

3. هُوَ يُسَارِقُ النَّظَرَ إِلَيْهِ ‡ *He avails himself of,* (Ṣ, O,) *or seeks,* (Ḳ,) *his inadvertence, to look at him:* (Ṣ, O, Ḳ:) [*he takes an opportunity of looking at him by stealth:*] and in like manner one uses the phrases تَسَارَقَ ٤ النَّظَرَ and ٤ اسْتَرَاقَ [as meaning ‡ *the taking an opportunity of looking by stealth*]: and ٤ السَّرْقُ [alone] signifies ‡ *the taking an opportunity of looking* and *of hearing:* (TA:) [and *the hearing* discourse *by stealth;* as is indicated in the TA:] and ٤ استرق السَّمْعَ [and استرق alone, as appears from an explanation of the part. n. مُسْتَرِقٌ, below,] ‡ *He listened,* (Ṣ, O,) or *heard,* (Mṣb,) *by stealth;* (Ṣ, O, Mṣb;) as also سَرَقَ السَّمْعَ. (Mṣb.)

5. تسرّق *He stole* [*by degrees, or*] *one thing and then another.* (O, Ḳ.) So in the phrase تَسَرَّقَ شِعْرِى [*He stole my poetry, bit by bit*], used by Ru-beh. (O, TA.) — See also **3**, in two places.

7. انسرق *He went, drew, or shrank, back, in order to go away, from them.* (Ḳ, TA. [In this and the following sense, the verb is erroneously written in the CḲ انْسَرَقَ].) — And *He was, or became, languid, and weak, or feeble.* (O, Ḳ, TA.) See also 1, last sentence.

8. استرق: see 1, first sentence: — and see **3**, in two places. [See also كَمِيشٌ.] — Also ‡ *He deceived, or circumvented, secretly,* [or *by stealth,*] *like him who* [*so*] *listens.* (TA.) — And you say, استرق الكَاتِبُ بَعْضَ الحِسَابَاتِ ‡ *The writer suppressed some of the items of the reckoning.* (TA.)

Q. Q. 1. سَرْفَنَ الأَرْضَ *He manured the land with* سِرْقِين. (L in art. سرقن.)

سَرَقٌ *Oblong pieces* (Ṣ, O, Mṣb,* Ḳ) *of silk;* (Ṣ, O, Mṣb;) accord. to A'Obeyd, (Ṣ, O,) *of white silk:* (Ṣ, O, Ḳ:) or *silk in general:* (Ḳ:) said by A'Obeyd to be arabicized from the Pers. سَرَهْ, meaning "good:" (Ṣ, O:) n. un. with ة; (Ṣ, O, Mṣb;) which is expl. as meaning *a piece of good silk.* (TA.)

سَرِقٌ and ٤ سَرِقَةٌ [the former of which is said in the Mgh and Ḳ, and the latter in the Ḳ, to be an inf. n., are also said to be] substs. from سَرَقَ, [as such signifying *Theft,*] as also ٤ سَرْقَةٌ, (O, Ḳ,) or ٤ سِرْقَةٌ. (Mṣb.)

سَرْقَةٌ, سِرْقَةٌ: see what next precedes.

سَرُقَةٌ: see سَرِقٌ. — Also, (Mṣb,) *A thing stolen;* (Mgh, Mṣb;) and so ٤ سَرِقَةٌ; [pl. of the latter سَرَائِقُ;] whence the saying عِنْدَهُ سَرَائِقُ الشِّعْرِ [*He has stolen things of poetry or verse*]. (TA.)

سِرْقِينٌ (Ḳ, and Ṣ and Mṣb in art. سرج) sometimes written سَرْقِينٌ, (Ḳ,) as also سِرْجِينٌ (Mṣb, TA,) *Dung of horses or other solid-hoofed animals,* syn. رَوْثٌ and زِبْلٌ, (Mṣb,) or *fresh dung of camels, sheep and goats, wild oxen, and the like;* (TA in art. دار;) *a manure for land:* (L:) arabicized from سركين [or سَرْكِينْ], (Mṣb, Ḳ,) a Pers. word. (Mṣb.) [See سِرْجِينٌ, in art. سرج.]

سَرُوقٌ [*Thievish; a great thief*]; an epithet applied to a man, and to a dog: pl. سُرُقٌ. (TA.)

سُرَّاقَةٌ: see سَرُقَةٌ. — Also *A stealer of poetry or verses.* (TA.)

سُرُوقَةٌ [*Very thievish; a very great thief*]: it has no pl. (TA.)

سَارِقٌ [*Stealing; a thief;* or] *one who comes clandestinely to a place of custody, and takes what does not belong to him:* (O:) pl. سَرَقَةٌ and سُرَّاقٌ (TA) and سُرَّقٌ. (Mgh.)

سُورَقٌ *A certain disease in the members, or limbs.* (Ibn-'Abbád, O.)

سَارِقَةٌ sing. of سَوَارِقُ, which signifies [*Collars by means of which the two hands are confined together to the neck, called also*] جَوَامِعُ, (O, Ḳ, TA,) *of iron, attached to fetters or shackles.* (TA.) — And the pl., سَوَارِقُ, signifies also The *adjuncts* (زَوَائِد) *in the catches* (قَوَاشِ [q. v.]) *of a lock.* (Ibn-'Abbád, O, Ḳ.)

مَسْرُوقُ الصَّوْتِ [lit. *Having the voice stolen,*] means ‡ *hoarse in voice.* (Z, TA.) And hence, مَسْرُوقُ البُغَامِ ‡ [*A young gazelle*] *having a hoarse sound, or trvang, in its cry;* as though its voice were stolen: a phrase used by El-Aṣhà. (TA.)

مُسْتَرِقٌ ‡ *Listening by stealth,* (Ḳ, TA,) *like the thief.* (TA.) — ‡ *Defective, weak in make.* (Ibn-'Abbád, O, Ḳ.) — مُسْتَرِقُ القَوْلِ ‡ *Weak in speech or saying.* (A, TA.) — مُسْتَرِقُ العُنُقِ ‡ *Short in the neck;* (Ibn-'Abbád, O, Ḳ, TA;) applied to a man; (Ibn-'Abbád, O, TA;) *contracted therein.* (A, TA.) [In the CḲ, المُسْتَرِقُ is erroneously put for المُسْتَرْوِقُ.]

سرقن

Q. 1. سَرْقَنَ, سِرْقِينٌ: see the next preceding art.

سرم

سُرْمٌ The *anus;* (IAạr, T;) the *place of egress of the feces;* i. e. the *extremity of the rectum;* (Ṣ, Ḳ;) a post-classical word: (Ṣ:) or the *interior of the extremity of the rectum:* (Lth, TA:) or the *edge,* or *margin, of the rectum:* accord. to some, peculiarly in beasts of prey that have

claws: pl. أَسْرَارٌ. (M.) Hence the phrase رَجُلٌ وَابِلُ السُّرِّ ضَخْمُ البُلْعُومِ, occurring in a trad., meaning † *A man strong, or vehement, and violent, or wrongful or unjust or tyrannical in conduct: or a man prodigal of wealth and of blood:* and therefore described as wide in the places of egress and ingress. (TA in art. بلعم and in the present art.)

سُرَّةٌ *Pain of the anus.* (K, TA.)

سرمد

سَرْمَدٌ [signifies, or implies,] *Continuance, or incessant continuance,* (دَوَام, Kh, M, L, and اتِّصَال, Kh, L,) of time, (Kh, M, L,) either of night or of day. (Kh, L.) [I have said "or implies" because I have not found it used otherwise than as an epithet, in the following senses.] — *Continuing; or continuing incessantly, or endlessly;* syn. دَائِمٌ لَا يَنْقَطِعُ. (Zj, Ṣ, L, K;) or دَائِمٌ. (Nh, L.) It is applied in this sense to night (Nh, L) [and also to day: to each in the Ḳur xxviii. 71 and 72]: and to night as meaning *Long.* (L, K.) — Accord. to El-Fakhr Er-Rázee, it is derived from السَّرْدُ, which denotes consecutiveness and uninterruptedness, and the م is added to give intensiveness to the signification: if so, its proper place is in art. سرد; its measure being فَعْمَلٌ (MF:) [thus] its م is augmentative like the م in دِلَامِصٌ. (Bḍ in xxviii. 71.) — One says also, هُوَ لَكَ سَرْمَدًا *He, or it, is thine ever, or for ever.* (Mgh in art. سمد.)

سَرْمَدِيٌّ *Having neither beginning nor end.* (KT.)

سرند

إِسْرَنْدَاهُ: and سَرَنْدَى: and مُسَرْنِدٌ: see art. سرد.

سرهد

Q. 1. سَرْهَدَ, (Ṣ, K,) inf. n. سَرْهَدَةٌ, (Ṣ,) *He fed,* or *nourished,* a child *well.* (Ṣ, L, K.) — And *He cut* a camel's hump *[in pieces:* see the pass. part. n., below]. (K.)

سَرْهَدَةٌ a term sometimes applied to The *fat of a camel's hump.* (Ṣ, L.) — And *Much* water. (L.)

مُسَرْهَدٌ A *fat* camel's hump: (Ṣ, L, K:) or a camel's hump *cut in pieces.* (L.) — *Supplied with the comforts and conveniences of life,* and *well fed:* and, with ة, a woman *fat, and well fed.* (L.) [Applied also to a young camel: see an ex. in a hemistich cited in the first paragraph of art. رجل.]

سرو

1. سَرَوَ, (Ṣ, M, Mgh, K,) aor. يَسْرُو; (Ṣ, K;) and سَرِيَ, (Ṣ, M, K,) aor. as above; (Ṣ, K;) and سَرَى, (Ṣ, M, K,) aor. يَسْرَى; (Ṣ, K;) inf. n. سَرْوٌ and سَرَاوَةٌ, (Ṣ, M, K,) of the first verb, (Ṣ, M,) and سَرْوٌ, (Sb, Lḥ, Ṣ, M, Mgh, K,) of the same verb, (M, Mgh,) and of the second, (Ṣ, M,) and of the third, (Ṣ,) and سَرًا and سَرَارٌ, (M, K,) both of the third, but سَرَارٌ, and this only, is mentioned by Lḥ as inf. n. of the second verb; (M;) *He was,* or *became, possessed of liberality, bountifulness, munificence, or generosity, combined with manliness,* or *manly virtue:* (Ṣ, Mgh:) or *manliness,* or *manly virtue,* (M, K,) and (M,) or *combined with,* (K,) *high* or *elevated rank* or *condition, nobility, dignity, honour,* or *glory.* (M, K.) — سَرْوُ المَسَاقِي means *The cleaning out of what are termed* مَسَاقٍ [pl. of مَسْقَاةٌ or مِسْقَاةٌ, which see in art. سقى]. (TA.) — سَرْوٌ also signifies, like تَسْرِيَةٌ [inf. n. of 4 سَرَّى], and إِسْرَاءٌ [inf. n. of 4 اسرى], *The throwing off* a thing from oneself (or from another); (K, TA;) and the *pulling off* a thing. (TA.) You say, سَرَوْتُ الثَّوْبَ عَنِّي, (ISk, Ṣ,) or عَنْهُ, aor. أَسْرُو, (Mgh,) inf. n. سَرْوٌ, *I threw off the garment from me,* (ISk, Ṣ,) or *I removed the garment from over him;* (Mgh;) and سَرَيْتُ is a dial. var. thereof; (Ṣ;) or سَرَا ثَوْبَهُ عَنْهُ, inf. n. سَرْوٌ; and 4 سَرَّاهُ; *he pulled off his garment from him:* (M:) and سَرَوْتُ الجُلَّ عَنِ الفَرَسِ, (TA,) or عَنْ ظَهْرِ الفَرَسِ, (M,) and 4 سَرَّيْتُهُ, and 4 أَسْرَيْتُهُ, *I threw off* [the horse-cloth from the horse, or *from the back of the horse*]. (TA.) And سَرَوْتُ عَنِّي دِرْعِي [*I threw off from me my coat of mail*]: in this case the verb is only with ع. (Ṣ.) [Hence,] سَرَى 4 عَنْهُ, (M,) or سَرَى عَنْهُ, (Ṣ, K,*) inf. n. تَسْرِيَةٌ, (TA,) ‡ *Anxiety became removed from him;* as also عَنْهُ 4 انسرى: (Ṣ, K,* TA:) or *his anxiety became removed, or cleared away.* (M, in explanation of the first of these phrases.) And سَرَى 4 عَنْهُ الخَوْفُ † *Fear was made to quit him:* the teshdeed denotes intensiveness. (TA.) And hence the phrase in a trad., فَلَمَّا سَرَّى 4 عَنْهُ بِرَحَاءِ الوَحْيِ † [*And when the vehement distress of mind arising from the oppression caused by inspiration was made to quit him*]; referring to the Prophet. (Mgh.) — سَرَتْ, (Kl,) inf. n. سَرْوٌ, (TA,) said of the female locust, *She laid eggs:* (K:) a dial. var. of سَرَأَتْ. (TA.)

2. اليَوْمَ تُسَرُّونَ, said by the Prophet on the occasion of the expedition of Oḥod, means *To-day ye shall have your* سَرِيّ [*or that person, among you, who is distinguished by liberality and manliness, &c.,*] *slain:* and [accordingly] Ḥamzeh was then slain. (TA.) — See also 1, in six places.

3. ساراهُ, inf. n. مُسَارَاةٌ, *i. q.* فَاخَرَهُ [i. e. *He vied with him,* or *contended with him for superiority, in glory,* or rather *in liberality and manliness,* &c.: see 1, first sentence]. (TA.)

4. اسرى *He became in,* or *upon, land,* or *ground, such as is termed* سَرَاة: belonging to the present art., accord. to Er-Rághib: (TA:) or *he betook himself to the* سَرَاة [app. meaning *the mountainous tract so called*]: (K and TA in art. سرى:) it is like اَنْجَدَ and اَتْهَمَ (TA in that art.) — See also 1, in two places.

5. تسرّى signifies تَكَلُّفُ السَّرْوِ, (Ṣ, K,* TA,) i. e. [*He affected,* or *constrained himself, to possess liberality and manliness,* &c., (see 1, first sentence,) or] *high* or *elevated rank* or *condition, nobility, dignity, honour,* or *glory,* and *manliness,* or *manly virtue:* (TA:) or it signifies أَخَذَ سَرْيَةً [*he took a concubine-slave*]: (K:) or — one says also, تَسَرَّى الجَارِيَةَ [*He took the girl,* or *young woman, as a concubine-slave*], from السَّرِيَّة; said by Yaʼḳoob to be originally تَسَرَّرَ, [which see in art. سر,] from السُّرُورِ. (Ṣ.) — And تَسَرَّاهُ signifies 4 أَخَذَ أَسْرَاهُ [i. e. *He took the best thereof*]. (M, TA. [See also 8.])

7: see 1, in the latter part of the paragraph.

8. استرى *He chose,* or *selected, as being the best,* (Ṣ, M, K,) a thing, (M,) or men, (Ṣ, K,) and camels, and sheep or goats. (Ṣ.) And اِسْتَرَيْتُهُ *I took the best of it.* (T, TA. [See also 5, last sentence.]) And اِسْتَأْثَرَ signifies the same as استرى, being formed from the latter by transposition. (TA.) One says, اِسْتَرَى المَوْتُ بَنِي فُلَانٍ, (Ṣ,) or الحَيَّ, (K,) i. e. *Death chose* [or *took*] *the best of the sons of such a one,* or *of the tribe.* (Ṣ,* K,* TA.)

سَرْوٌ an inf. n. of 1 [q. v.]. (Ṣ, M, K, &c.) [Used as a simple subst., *Liberality, bountifulness, munificence,* or *generosity, combined with manliness,* or *manly virtue;* &c.] — Hence, أَبُو السَّرْوِ † *Aloes-wood,* or *the like, that is used for fumigation;* syn. البَخُور. (Ḥar p. 228.) — Also *A part that rises from* [*the bottom of*] *a valley, and slopes down from the rugged portion of a mountain:* (M, K:) or *that rises from the channel in which the water flows, and slopes down from the rugged portion of a mountain:* (M:) it is *like a* مَخِيض. (Ṣ.) السَّرْو, (Ṣ, K,) or سَرْوُ حِمْيَرَ, occurring in a trad., is said to mean مَسْأَلَةُ حِمْيَرَ [*The settlement of Himyer*]. (Ṣ, M, K.) — And *A certain kind of tree,* (Ṣ, M, K,) *well-known;* (K;) [the *common,* or *evergreen, cypress*; *cupressus sempervirens* of Linn.: applied thereto in the present day: (Delile's Floræ Aegypt. Illustr., no. 900:)] n. un. with ة. (Ṣ, M, K.) — And *Certain worms that light upon plants,* (M, K, TA,) *and eat them:* (M:) الثِّيَاب, in [some of] the copies of the K, is a mistranscription for الثِّمَار: (TA:) sing. [or rather n. un.] with ة. (M.)

سَرَاةٌ The *back* (Ṣ, M, K,) of anything: (Ṣ:) pl. سَرَوَاتٌ: (Ṣ, M, K:) it has no broken pl. (M.) And The *higher,* or *highest, part* of anything (M in the present art., and K in art. سرى:) so [for instance] of a mountain. (TA in art. سرى.) [Hence,] سَرَاةُ اليَمِينِ, (M,) or السَّرَاةُ [by way of preeminence, for سَرَاةُ اليَمِينِ], is prefixed to the names of a number of places and of tribes, as is said in the TA in art. سرى, *A certain mountain* [or *mountainous tract*] *commencing near ʻArafát and extending to Nejrán of El-Yemen:* (Mṣb:) pl. as above. (M.) — The *highest* [or *most advanced state*] of the day: (TA:) [or] the *state of advancement, when the sun has become somewhat high,* (syn. اِرْتِفَاعٌ) of the day, (M, K, TA,) and so of other things: by some said to mean the *middle* thereof; (M;) so in the Ṣ, in relation to the day; but this is [said to be] a mistake: (TA:)

in a verse of El-Bureyḳ El-Hudhalee, of the night: pl. as above: and the sing. also occurs used as a pl. (M.) — The *middle* of anything: pl. as above. (Ṣ.) The *middle and main part* of a road; (Mgh, Mṣb;) the *hard and elevated part* thereof. (Ḳ.) It is said in a trad., لَيْسَ لِلسَّنَامِ, (Ṣ, Mgh) *The back and middle of the road*, (Ṣ,) or *the middle and main parts thereof*, (Mgh,) *are not for the women*; meaning that they should walk upon the side parts. (Ṣ.) — Accord. to Er-Rāghib, *A wide tract of land.* (TA in art. سرى.) — It is also a pl., of a rare form, (Ṣ, Mṣb,) or a quasi-pl. n., (M, Ḳ,) of سَرِيٌّ [which see in several places]. (Ṣ, M, Mṣb, Ḳ.)

سَرْوَةٌ n. un. of سَرْوٌ [q.v.] in two senses. — See also سُرَّوَةٌ.

سُرَّوَةٌ: see what next follows.

سُرْوَةٌ (Th, AḤn, T, Ṣ, M, Ḳ) and ↑ سُرَّوَةٌ (Th, M, IAth, Ḳ) and ↑ سَرْوَةٌ (Kr, M, Ḳ) *A small arrow:* (Ṣ:) or *a small and short arrow:* or *an arrow broad and long in the head;* (M, Ḳ, TA;) *but therewithal slender and short; with which one shoots at the butts* (TA:) or *such as is round and smooth, not broad;* the broad and long being termed عَيْدَانٌ: (M:) or the very *slenderest of arrow-heads, that penetrates into the coats of mail:* (Th, M:) or *it [is an arrow that] penetrates into the coats of mail, for which reason it is called* الدَّرْعِيَّة, *its head entering like the needle:* (T, TA:) or *an arrow-head resembling an ordinary needle or a large needle:* it is mentioned also in art. سرى, [as being *a small, short, round and smooth arrow-head, having no breadth,* and as being called سُرَّوَةٌ and سَرِيَّةٌ,] because the word belongs to that art. and to this: (M:) [see also بُرْمَاةٌ; and see سَرْوَةٌ in art. سرأ:] the pl. is سُرًى [or سُرًى?] accord. to the T, or سَرْيٌ accord. to the Ṣ. (TA.) — The first (سَرْوَةٌ) also signifies The *locust in its first state, when it is a larva;* (Ṣ:) or *in its first state of growth, when it comes forth from its egg:* (M:) originally with hemz: (Ṣ:) [see سُرْءٌ, in two places:] and سَرْيَةٌ is a dial. var. thereof. (Ṣ.) [See also جَرَادٌ.]

سَرِيٌّ, as an epithet applied to a man, (Ṣ, M, Ḳ, &c.,) may be from اِسْتَرَيْتُ الشَّيْءَ "I chose, or selected, the thing," or from السَّرَاةُ "the higher, or highest, part" of a thing, (Ḥam p. 337,) or, accord. to Er-Rāghib, from سَرَوْتُ الثَّوْبَ عَنِّي "I pulled off the garment from me," (TA, [in which this derivation is said to be good, but I think it far-fetched,]) *Possessing liberality, bountifulness, munificence, or generosity, combined with manliness, or manly virtue:* (Ṣ, Mgh:) or *possessing manliness, or manly virtue,* (M, Ḳ,) and, (M,) *or combined with,* (Ḳ,) *high or elevated rank or condition, nobility, dignity, honour, or glory:* (M, Ḳ:) or i. q. رَئِيس [meaning a *chief*, or person *high in rank or condition*]: (Mṣb:) [or a *generous and manly or noble* person:] fem. with ة: (M, Ḳ:) and ↑ مَسْرُوَانٌ signifies the same, applied to a man; and ↑ مَسْرُوَانَةٌ applied to a woman: (M:) the pl. of سَرِيٌّ is سَرَوَاتٌ and أَسْرِيَاءُ (Lḥ, M, Ḳ) and سُرِيٌّ (Az, Ḳ,) which is anomalous, (TA,) and سَرَاةٌ, (T, Ṣ, Mgh,* Mṣb,) [originally سَرْوَةٌ, which is also] anomalous, (T, TA,) the only instance of فَعَلَةٌ as the measure of a pl. of a word of the measure فَعِيلٌ, (Ṣ, Mṣb,) or it is a quasi-pl. n., (Sb, M, Ḳ,) and its pl. is سَرَوَاتٌ; (Ṣ, M, Mgh,* Ḳ;) meaning سَادَاتٌ [or *chiefs*, &c.]; (Mgh); and سَرَاةٌ, with ḍamm, [originally سَرْوَةٌ,] is a dial. var. of سَرَاةٌ, as pl. [or quasi-pl. n.] of سَرِيٌّ: (IAth, TA:) the pl. of سَرِيَّةٌ is سَرَيَاتٌ and سَرَايَا. (M, Ḳ.) Also *Chosen, or choice, or select:* (M:) what is *good* of anything; pl. [or quasi-pl. n.] سَرَاةٌ: (Ḥam p. 337:) the *best*, (Mṣb, TA, and Ḥar p. 56,) and in like manner سَرَاةٌ [as a pl.]; (M, Mṣb, TA, and Ḥam p. 57, and Ḥar ubi suprà;) the former, of men, (Ḥar ubi suprà,) and of camels; (Ṣ;) and the latter, of men, (Ṣ, TA, and Ḥam ubi suprà, and Ḥar,) and of cattle or camels and the like, (Ṣ, M, TA,) as also the former. (TA.) — See also art. سرى.

سُرِّيَّةٌ, said by some to be originally of the measure فُعُّولَةٌ, from سَرْوٌ: see art. سر.

أَسْرَى is of the measure أَفْعَلُ [denoting the comparative and superlative degrees] from السُّرُوُّ signifying "liberality, bountifulness, munificence, or generosity, combined with manliness, or manly virtue:" [&c.:] whence the phrase اِسْرَاهُمْ سُرُوًّا *The best of them in respect of chiefdom*, or *the like:* or it may be from السُّرَى; meaning in this instance that the fame of the chiefdom, or the like, of him to whom it relates has pervaded the countries and spread among mankind; and this is more worthy of regard in respect of the method of grammatical analysis; from المَثَر (Ḥar p. 363: [see art. سرى:]) [ISd, however, assigns the word to the present art.:] see 5, last sentence.

أَرْضٌ مَسْرُوَةٌ *A land containing the* سَرْوَة, or *locust in its first state, when it is a larva.* (Ṣ.) [In a copy of the M, it is said to be from سَرْوَةٌ السُّرْوَةُ; and the context there indicates the meaning to be *A land infested by a worm of the kind termed* سَرْوٌ, of which سَرْوَةٌ is the n. un.: but probably السُّرْوَةُ, in this instance, is a mistranscription for السَّرْوَةُ, which is mentioned immediately after as meaning "the locust in its first state of growth, when it comes forth from its egg."]

مَسْرُوَانٌ; and its fem., with ة: see سَرِيٌّ.

سرول

Q. 1. سَرْوَلَهُ, (inf. n. سَرْوَلَةٌ, TA,) *He clad him with* سَرَاوِيل. (Ṣ, M, Ḳ.)

Q. 2. تَسَرْوَلَ *He clad himself, or became clad, with* سَرَاوِيل. (Ṣ, M, Ḳ.)

سِرْوَالٌ: see سَرَاوِيل, latter half, in two places.

سَرَاوِيل: see سِرْوَال, in the latter half.

سِرْوَالَةٌ: see the next paragraph, latter half, in two places.

سَرَاوِيل a Pers. word, (Ṣ,* M, Mṣb,* Ḳ,) originally شَلْوَار, (MA, KL, [in the former loosely expl. by the word إِزَار, and so in the PṢ,]) of well-known meaning, (Ṣ,) [*Drawers, trousers, or breeches:* originally applied to *such as are worn under other clothing;*] *a certain under-garment;* (MA;) [but now applied also to *such as are worn externally;*] is masc. [and perfectly decl., i. e. with tenween], and fem. [and imperfectly decl., i. e. without tenween]; (Ṣ, M, Mṣb, Ḳ;*) sometimes masc., (Mṣb, Ḳ,) but not known to As otherwise than as fem.; (M;) accord. to the usage most commonly obtaining, it is imperfectly decl. and fem.: (MF:) Sb says that it is a sing., and is a foreign, or Pers., word, arabicized; resembling, in their [the Arabs'] language, what is imperfectly decl. [as a pl. of the measure فَعَالِيل when determinate and when indeterminate; but is perfectly decl. when indeterminate; and imperfectly decl. if applied as a proper name to a man, and so is its dim. if so applied, because it is fem. and of more than three letters: (Ṣ:) or it is imperfectly decl. as a proper name because it is also originally a foreign word; and its dim., سُرَيْوِيل, [for سُرَيْوِيل, the و being changed into ى, as in سُيَيْد for سُوَيْد,] is perfectly decl. unless used as a proper name, in which latter case it is imperfectly decl. [for the reason above mentioned or] because it is fem. and determinate: (IB, TA:) it (i. e. سَرَاوِيل) is made, as a pl., imperfectly decl. when indeterminate by some of the grammarians; (Ṣ;) and it occurs in poetry imperfectly decl. [when indeterminate]: (Ṣ, M,* IB, TA:) [but this may be by poetic license:] thus in the saying of Ibn-Mukbil,

أَتَى دُونَهَا ذَبُّ الضِّرَابِ كَأَنَّهُ ... فَتًى فَارِسِيٌّ فِي سَرَاوِيلَ رَامِحُ

[There came as an obstacle intervening in the way to her, or them, the wild bull, as though he were a Persian youth in drawers; one with a pair of horns]: (Ṣ,* IB, TA:) the former [however] is the usual way, [contrary to what has been said on the authority of MF,] though the latter is more valid: (Ṣ:) the pl. is سَرَاوِيلَاتٌ: (Ṣ, M, Mṣb, Ḳ:) Sb says that it has no broken pl., because, if it had, it would be the same as the sing.: (M:) or, (Ḳ,) some say, (Ṣ, M, Mṣb,) namely those grammarians who make it imperfectly decl. when indeterminate, (Ṣ,) holding it to be [originally] an Arabic word, (Mṣb,) it is a pl. of which the sing. is ↑ سِرْوَالَةٌ (Ṣ, M, Mṣb, Ḳ) and ↑ سِرْوَالٌ (Ṣ, Ḳ) and ↑ سِرْوِيلٌ, which is [said to be] the only instance of a word of the measure فِعْوِيل: (Ḳ:) [this, therefore, confirms the opinion that I hold, that the measure of this word is فِعْلِيل, and that all the words of the present art. are quadriliteral-radical, agreeably with an assertion in the TA that سرل is not genuine Arabic: though it seems that all the lexicographers regard

the و in the words of this art. as augmentative:] a poet says,

• عَلَيْهِ مِنَ اللُّؤْمِ سِرْوَالَةٌ ♦ • فَلَيْسَ يَرِقُّ لِمُسْتَعْطِفِ

[*Upon him is an under-garment of ignobleness,* (i. e. ignobleness cleaves to him like a pair of drawers,) *so that he does not become tender-hearted to one who endeavours to conciliate him*]: (S, M:) in the "Mujarrad," سَرَاوِيل is made fem., and ♦ سِرْوَال masc.: (Mṣb:) سَرَاوِين is a dial. var.; (K;) or syn. with سَرَاوِيل; the ن in the former being asserted by Yaʼkoob to be a substitute for the ل [in the latter]: (M:) and شِرْوَال, with ش, is likewise a dial. var. [of سِرْوَال], (K,) mentioned by Es-Sijistánee, on the authority of some one or more of the Arabs: (TA:) [the common modern pronunciation is شَرْوَال: pl. شَرَاوِيل.]

سُرَيْوِيل: dim. of سَرَاوِيل, q. v. (IB, TA.)

مُتَسَرْوِلٌ *Clad with* سَرَاوِيل; as also ♦ مُسَرْوَلٌ. (A, TA.) — [Hence,] ♦ طَائِرٌ مُسَرْوَلٌ: *A bird whose plumage clothes its legs.* (M, L, TA.) And حَمَامَةٌ مُسَرْوَلَةٌ: *A pigeon having feathers upon its legs.* (S, K, TA.) And فَرَسٌ مُسَرْوَلٌ, (K,) or فَرَسٌ أَبْلَقُ مُسَرْوَلٌ, (A'Obeyd, S, TA,) : [*A horse, or a black and white horse,*] *whose whiteness of the legs extends* (A'Obeyd, S, K) *beyond,* (A'Obeyd, K, TA,) *or to,* (S,) *the arms and thighs:* (A'Obeyd, S, K:) or مُسَرْوَل applied to a horse means *white in the hinder part,* [*and black, or of some other colour, in the hind legs,*] *the whiteness descending to the thighs.* (A, voce أَزَرٌ.) — And المُسَرْوَلُ signifies ♦ *The wild bull:* because of the blackness that is in his legs. (Az, TA.)

مُتَسَرْوِلٌ: see the next preceding paragraph.

سرون

سَرَاوِين: see سَرَاوِيل, in art. سرول.

سرى

1. سَرَى, (S, M, K,) or سَرَى اللَّيْلَ (Mṣb) and بِاللَّيْلِ, (Mgh, Mṣb,) aor. يَسْرِي, (K,) inf. n. سُرًى (S, M, Mgh, K) and مَسْرًى (S, K) and سَرْيٌ and سُرْيَةٌ (M, K) and سَرَيَانٌ; (S,* and TA as from the K, but not in the CK nor in my MS. copy of the K;) the first of a form rare among inf. ns., because it is one of the forms of pls., as is shown by the fact that some of the Arabs make it and هُدًى fem., namely, Benoo-Asad, supposing them to be pls. of سُرْيَة and هُدْيَة, (S,) and Lh knew not سُرًى but as a fem. noun; (M;) or the inf. n. is سُرًى, and سُرْيَة and سَرَيَان are more special [in meaning, as will be shown below, voce سُرْيَة], and سُرًى is pl. of سُرْيَة; (Mṣb;) or سُرْيَة and سَرَيَان is an inf. n. un., and سُرْيَة is a simple subst., and so is سُرًى, (S, TA,) and so is سَرَيَان (Mṣb, TA) also, as some say; (TA;) *He journeyed, or travelled, by night, or in the night,* (S, M, Mgh, Mṣb, K,) *in a general sense;* (M, K;) accord. to AZ, in the first part of the night, and in the middle thereof, and in the last part thereof; (Mṣb, TA;) and ♦ اسرى signifies the same (S, M, Mgh, Mṣb, K) in the dial. of El-Ḥijáz, (S, Mṣb,) inf. n. إِسْرَاءٌ; (M;) as also ♦ استرى; (M, K;) and perhaps ♦ تسرّى likewise. (Mgh.) [See also سُرَى and سُرَيَّةُ below.] It is said in a prov., ذَهَبُوا إِسْرَاءً ♦ فَتُفُدِّد *[They went away in the manner of a hedge-hog's night-travelling;* meaning *they went away by night*]; because the تفدد goes all the night, not sleeping. (M.) — [Hence, as denoting unseen progress,] it is said also of the root of a tree, meaning *It crept along beneath the ground;* (Az, M, K;) aor. as above, (M,) inf. n. سُرًى. (TA.) — And it is said of ideal things, as being likened to corporeal things; tropically, and by extension of the signification; (Mṣb, TA;) or metaphorically; [as, for instance,] of calamities, and wars, and anxieties: (M, TA:) and the predominant inf. ns. [in these cases] are سَرَيَان and سُرْيَة. (TA.) One says, سَرَى عِرْقٌ السُّوءِ فِي الإِنْسَانِ ‡ [*The root, or strain, of evil crept in the man*]. (Es-Sarakhsíee, Mṣb, TA.) And سَرَى فِيهِ السَّمُّ ‡ [*The poison crept in him, or pervaded him*]; and similarly one says of wine; and of the like of these two things. (El-Fárábee, Mṣb, TA. [See also دَبَّ.]) And the lawyers say, سَرَى الجُرْحُ إِلَى النَّفْسِ ‡ [*The wound extended to the soul*], meaning that the pain of the wound continued until death ensued in consequence thereof: (Mgh,* Mṣb, TA:) and قُطِعَ كَفُّهُ فَسَرَى ‡ إِلَى سَاعِدِهِ [*His hand was cut off, and it extended to his upper arm*], meaning that the effect of the wound passed by transmission: and سَرَى التَّحْرِيمُ, and العِتْقُ, ‡ *The prohibition,* and *the emancipation,* [*extended,* or] *passed by transmission:* phrases current among the lawyers, but not mentioned in books of repute, though agreeable with others here preceding and following. (Mṣb, TA.) One says also, سَرَى عَلَيْهِ الهَمُّ ‡ *Anxiety came to him* [or *upon him*] *by night:* and سَرَى هَمُّهُ ‡ *His anxiety went away.* (Mṣb, TA.) And similar to these is the phrase in the Kur [lxxxix. 3], وَاللَّيْلِ إِذَا يَسْرِ ‡ *And by the night when it goes away:* (Mṣb, TA:) or, as some say, *when one journeys in it;* like as one says لَيْلٌ نَائِمٌ meaning "night in which one sleeps:" the [final] ي [of the verb] is elided because it terminates a verse. (TA.) — It is made trans. by means of ب: (Mṣb:) one says, سَرَى بِهِ *[He made him to journey, or travel, or he transported him, by night, or in the night;* or it may be rendered *he journeyed, or travelled, with him, by night, or in the night*]; (M, Mṣb, K;) and in like manner, [and more commonly,] بِهِ أَسْرَى ♦ (S, M, Mṣb, K;) and ♦ أَسْرَاهُ; (S, M, K;) like as one says, أَخَذَ الخِطَامَ as well as أَخَذَ بِالخِطَامِ. (S.) As to the saying in the Kur [xvii. 1], سُبْحَانَ الَّذِي أَسْرَى ♦ بِعَبْدِهِ لَيْلًا *[Extolled be the glory of Him who transported his servant by night!]*, it is an instance of corroboration, (S, K,* TA,) like the saying, لَيْلَةَ لَيْلَاءَ and بَرْحَ أَمْسِ بَارِحَةَ, (S, TA:) or the meaning is [simply] سَيَّرَهُ: (K, TA:) accord. to 'Alam-ed-Deen Es-Sakháwee, لَيْلًا is added, although إِسْرَاءً is not otherwise than by night, because the space over which he was transported is not to be traversed in less than forty days, but was traversed by him in one night; as though the meaning [intended] were, فِي لَيْلٍ وَاحِدٍ; and it denotes wonder: لَيْلًا is here used instead of لَيْلَةً because when they say سَرَى لَيْلَةً the meaning generally is *he occupied the whole of the night in journeying:* Ez-Rághib holds the verb in this instance to be from سَرَاةٌ signifying "a wide tract of land," to belong to art. سرو, and to be like أَجْنَلَ and أَتْهَمَ; the meaning being, *who transported his servant over a wide tract of land:* but this is strange. (TA.) — سَرَى مَتَاعَهُ, (M, K,) aor. يَسْرِي, (M, TA,) inf. n. سَرْيٌ, (TA,) *He threw his goods, or utensils and furniture, upon the back of his beast.* (M, K.) — And سَرَى عَنِّي الثَّوْبَ, inf. n. سَرْيٌ, *He removed from over me the garment:* but و is more approved [as the final radical: see I in art, سرو]. (M, TA.) You say, سَرَيْتُ الثَّوْبَ and ♦ سَرَّيْتُهُ *I pulled off the garment;* and ♦ سُرِّيَ عَنْهُ *It was removed from over him,* and *removed from its place:* the teshdeed denotes intensiveness. (TA.)

2. سرّى, (K,) or سَرَّى سَرِيَّةً, (TA,) inf. n. تَسْرِيَةٌ, *He* (the leader of an army, TA) *detached a* سَرِيَّة [q. v.] (K, TA) *to the enemy by night.* (TA.) — سَرَّى العَرَقَ عَنْ بَدَنِهِ, inf. n. as above, *He exuded the sweat from his body.* (TA.) — See also 1, last sentence, in two places.

4: see 1, in the former half of the paragraph, in two places: — and again, in the latter half, in three places. — See also 4 in art. سرو.

5: } see 1, first sentence.
8: }

سُرًى, [said by some to be an inf. n., by some to be a simple subst., and by some to be pl. of سَرِيَّة, or supposed to be so, and therefore made fem., as mentioned in the first sentence of this art.,] meaning *A journeying, or travelling, by night, or in the night, in a general sense,* is masc. and fem., (M, K,) by some of the Arabs made fem., (S,) and not known to Lh but as a fem. noun. (M.) It is said in a prov.,

• عِنْدَ الصَّبَاحِ يَحْمَدُ القَوْمُ السُّرَى •

[At daybreak, the party commend night-journeying]: applied to the man who endures difficulty, or distress, or fatigue, hoping for rest, or ease: (Meyd:) and in inciting to labour for the accomplishment of an affair with patience, and to dispose and subject the mind, until one commends the result thereof. (Har p. 555, q. v.)

سَرَاةٌ: see art. سرو.

سَرِيَّةٌ and ♦ سُرِّيَّةٌ are inf. ns. of سَرَى: (M, K:) or have a more special signification than the inf. n. of that verb, which is سَرْيٌ: one says, سَرَيْنَا سَرِيَّةً مِنَ اللَّيْلِ and ♦ سُرِّيَّةً [*We journeyed by night a journey of the night*]: and the pl. of ♦ سُرِّيَّةٌ is [said to be] سُرًى: (Mṣb:) or one says,

سَرَيْنَا سَرْيَةً وَاحِدَةً [*We journeyed by night a single night-journey*]: and the subst. [signifying *a journeying, or travelling, by night*, or *in the night*,] is ↑ سُرْيَةٌ, and سُرًى. (Ṣ, TA.)

سُرْيَةٌ: see the next preceding paragraph, in four places.

سُرِّيَةٌ meaning *An arrow-head*, (Aṣ, M, TA,) *such as is small, short, round and smooth, having no breadth*, (M, TA,) is a dial. var. of سُرْوَةٌ [q. v.], (Aṣ, M, TA,) or formed from the latter word by the substitution of ى for و because of the kesreh: (M, TA:) accord. to the Ḳ, ↑ سُرِّيَةٌ signifies *a small round arrow-head*; but this is a mistake; the correct word being سُرِّيَةٌ, with kesr, and without teshdeed to the ى. (TA.) ⟹ It is also a dial. var. of سُرْوَةٌ signifying The *locust in its first state, when it is a larva*. (Ṣ in art. سرو.)

سَرَاةٌ *A certain tree*, (AḤn, Ṣ, M, Ḳ,) *from which bows are made*, (AḤn, Ṣ, M,) *the wood whereof is of the best of woods, and which is of the trees of the mountains*: (AḤn, M:) El-Ghanawee El-Aṣráàbee says, *the* نَبِع *and* سَوْحَط [q. v.] *and* سَرَاة *are one*: (TA in art. سحط:) [it is also mentioned in the TA in art. سرأ:] n. un. سَرَاةَةٌ. (M, Ḳ.)

سَرِىٌّ i. q. نَهْرٌ [*A river*, &c.]: (Th, M:) or *a rivulet, or streamlet*: (Ṣ, M, Mṣb:) or *a riculet running to palm-trees*: (M, Ḳ:) pl. [of pauc.] أَسْرِيَةٌ (Ṣ, M, Ḳ) and [of mult.] سُرْيَانٌ: (Sb, Ṣ, M, Mṣb, Ḳ:) أُسْرِيَةٌ as its pl. has not been heard. (Ṣ.) Thus it has been expl. as occurring in the Ḳur xix. 24. (M, TA.) ⟹ See also art. سرو.

سَرِيَّةٌ *A portion of an army*: (Ṣ, Mṣb:) of the measure فَعِيلَةٌ in the sense of the measure فَاعِلَةٌ; because marching by night, privily; (Mgh, Mṣb;) thus originally, and afterwards 'applied also to such as march by day: (Ḥam p. 45:) or it may be from الاِسْتِرَآءُ "the act of choosing, or selecting;" because a company chosen from the army: (Mgh: [but if so, belonging to art. سرو:]) *from five persons to three hundred*: (M, Ḳ:) or *four hundred*: (Ḳ:) or, *of horsemen, about four hundred*: (M:) or the best thereof, (Ṣ,) or the utmost, (Nh,) consists of *four hundred*: (Ṣ, Nh:) or, accord. to the "Fet-ḥ el-Bári," *from a hundred to five hundred*: (TA:) or *nine, and more than this*; three, and four, and the like being termed طَلِيعَةٌ, not سَرِيَّةٌ: but it is related of the Prophet that he sent *a single person* as a سَرِيَّة: (Mgh:) the pl. is سَرَايَا (Ṣ, Mṣb) and سَرِيَّاتٌ. (Mṣb.) ⟹ See also بَرِيَّةٌ.

سَرْيَةٌ *A journeying, or travelling, by night, or in the night*: (Ṣ, Mṣb, TA:) an inf. n.; (TA as from the Ḳ; [see 1, first sentence;]) or a simple subst. (Mṣb, TA.)

[سَرَيَانِىٌّ, from the inf. n. سَرَيَانٌ, *Pervasive*: occurring in philosophical works, and probably post-classical.]

[السُّرْيَانِيَّةُ *The Syriac language*.]

سَرَّآءُ One *who journeys much*, or *often, by night*. (Ḳ.)

سَارٍ *Journeying, or travelling, by night, or in the night, in a general sense*: (M, TA:*) pl. سُرَّاءٌ. (TA.) ⟹ Hence, because of his going [about] by night, (TA,) السَّارِى signifies *The lion*; as also ↑ السُّرَّى and ↑ السُّرَّآءُ. (Ḳ, TA.)

سَارِيَةٌ *A party, or company of men, journeying by night*. (Er-Rághib, TA.) ⟹ And *A cloud that comes by night*: (Ṣ, Mṣb:) *or clouds that travel by night*: (Ḳ:) *or a cloud that is between that which comes in the early morning and that which comes in the evening*: [perhaps thus termed as having previously travelled in the night:] or, accord. to Lḥ, *a rain that comes in the night*: (M, TA:) pl. سَوَارٍ [app. a mistranscription for سَوَارٍ, being indeterminate]. (Ḳ, TA.) ⟹ One says, جَآءَ صَبِيحَةَ سَارِيَةٍ *He came in the morning of a night in which was rain*. (TA.) ⟹ And the pl. السَّارِيَاتُ signifies *The asses*: (M:) *or the wild asses*: (TA:) because they rest not by night: (M:) or because they pasture by night. (TA.) ⟹ Also *A column*, syn. أُسْطُوَانَةٌ, (Ṣ, M, Mṣb, Ḳ,) *of stone, or of baked bricks*; so in the "Bári'": (TA:) pl. سَوَارٍ. (Mgh.) ⟹ [And *A mast*: see حَنٌّ and صُرٌّ: and see also صَارِيَةٌ.]

أَسْرَى [*More, and most, used to night-journeying*]. أَسْرَى مِنْ قُنْفُذٍ [*More used to go about by night than a hedge-hog*] is a prov. of the Arabs. (TA.) [See also the same word in art. سرو.]

سُرًى may be a n. of place and a n. of time, [signifying *A place, and a time, of night-journeying*,] as well as an inf. n. (Ḥam p. 23.) It is [used also in a larger sense, as] *syn. with* مَذْهَبٌ [*A place, and a time, of going* &c.: *a way by which one goes* &c.]. (Ḥar p. 540.)

السَّارِى: السُّرَّى: } see سَارٍ, above.

السُّرَّى *He who goes forth in, or among, the [company termed]* سَرِيَّة. (IAth, TA.)

سب

سَأْسَبٌ and ↑ سَبْسَبٌ, (M, Ḳ,) *i. q.* سَبْسَبٌ, with two ب, (L, TA,) the second of which is commonly pronounced بِيسَب, and by some سِيسَم, (TA,) *A kind of tree*, (M, Ḳ,) *a kind of lofty tree*, (TA,) *of which arrows are made*, (M, Ḳ, TA,) *and bows*. (TA.) In the saying of Rubeh,

• • رَاحَتْ وَرَاحَ كَقِيضِ السَّأْسَبِ •

[*She went, and he went, like the rods of the seyáḥ*, (of which see another reading voce سِيسَب, in art. سب,) meaning, like arrows], it may be that السأسب is a dial. var. of السَّيْسَب, or it may be that the ل is added for the sake of the rhyme like as it is in العَقْوَاب in a verse cited in art. عقب. (M. [Accord. to the Ḳ and TA, السَّيْسَبان is used by Ru-beh for السَّيْسَبان: but this is evidently a mistake.])

سَبْسَبٌ: see the preceding paragraph: ⟹ and see also سَبْسَبَانٌ.

سَبَسْبًا, and سَبَسْبِى, and سَبَسْبِىٌّ, and سَبَسْبَاةٌ: see the paragraph that next follows.

سَبْسَبَانٌ and ↑ سَبَسْبَانٌ, (Ṣ,) or the former and ↑ سَبَسْبَاةٌ, which is mentioned by Th, (M,) *A kind of tree*; (M, Ḳ:) accord. to AḤn, *it grows from its seeds, and becomes tall, but does not endure the winter; it has leaves like those of the* دِفْلَى [q. v.], *beautiful; people sow it in the gardens, desiring its beauty; and it has a produce like the oblong pericarps* (غَرَانِيط) *of sesame, but thinner*: (M, TA:) AḤn adds that, *when its pericarps dry, it makes a rustling sound (a sound such as is termed* خَشْخَشَة) [*in the wind*], *like the* [*species of cassia called*] عُشَر: (TA:) [the *sesbania Aegyptiaca* of Persoon; *aschynomene sesban* of Linn.; (Delile, Flor. Aegypt. Illustr., no. 682;) *dolichos sesban* of Forskâl (in his Flora Aegypt. Arab, p. lxx., no. 302):] AḤn further says, وَحَكَى الفَرَّآءُ فِيهِ سَيْسَبًا: (M, TA:) [this may perhaps mean that Fr has mentioned; as a var. of this word, ↑ سَيْسَب, as it is in the accus. case: but I think that the right reading is ↑ سَيْسَى, and also سَيْسَبى (which last has been mentioned above on the authority of the Ḳ,) for it is immediately added in the TA, "it is masc. and fem.," app. indicating that it is with, and without, tenween: then it is there further and strangely added, "it is brought from India:"] a rájiz uses the form ↑ السَّيْسَبَا, at the end of a verse, for السَّيْسَبَانَ, necessarily eliding [the ن for the sake of the rhyme]. (M, TA.)

سَيْسَابٌ: see the first paragraph, in two places.

سير

سَاسَمٌ, without ه, (AḤát, TA,) *A kind of tree, of which arrows are made*: (AḤát, M:) *a kind of black tree*: (Ṣ, Ḳ:) *or a kind of tree* (AḤn, M, Ḳ) *of the mountains, of the* [*sort termed*] عُتُق, (AḤn, M,) *of which bows are made*: (AḤn, M, Ḳ:) or, (Ḳ,) as some assert, (AḤn, M,) the [*tree called*] آبَنُوس [i. e. *ebony*]: (AḤn, M, Ḳ:) or, (Ḳ,) as others assert, (AḤn, M,) the [*tree called*] شِيزَ: (AḤn, M, Ḳ:) [in some copies of the Ḳ شِيزَى, which means the same:]) but neither of these two is suitable for bows. (AḤn, M.)

سطب

أُسْطُبَّةٌ [an arabicized word, app. from the Greek σύκυν or σύκυ, *Tow*; i. e. *what falls from flax in the process of combing*. (Ḳ. [See also art. صطب.])

مَسْطَبَةٌ and مِسْطَبَةٌ are sings. of مَسَاطِبُ, which signifies The [*wide benches, of stone or brick &c., generally built against a wall, called*] دَكَاكِين, *upon which people sit*: (AZ, Ḳ:) [and particularly *such as surround the court of a mosque*: for] one says, رَأَيْتُهُمْ قَاعِدِينَ عَلَى المَسَاطِبِ, mean-

ing [*I saw them sitting upon*] the دَكَاكِين *around the court of the mosque*. (A. [See also art. صطب.]) — The pl. also signifies *Blacksmiths' anvils*. (IAar, K. [See, again, art. صطب.]) — And *Waters stopped up*, or *choked up*, *with earth* or *dust*; or *altered for the worse by long standing*; syn. مِيَاهٌ سُدَّمٌ. [q. v.]. (IAar, K.)

سطح

1. سَطَحَهُ, (A, K,) aor. ـَ, (K,) inf. n. سَطْحٌ, (Msb,) *He spread it, spread it out or forth, or expanded it*: (A, Msb, K:) this is the primary signification. (Msb.) You say, سَطَحَ اللّٰهُ الأَرْضَ, inf. n. as above, *God spread, or expanded, the earth*. (S.) And سَطَحَ التَّمْرَ, aor. and inf. n. as above, *He spread the dates* [to dry]. (Msb.) And سَطَحَ الثَّرِيدَ فِى الصَّحْفَةِ [*He spread evenly the crumbled, or broken, bread in the bowl*]. (A.) And سَطَحَ سَطْحَهُ *He made even his* سَطْح [or *flat roofs*]; as also ↑ سَطَّحَهُ, (K,) inf. n. تَسْطِيحٌ. (TA.) And سَطَحَ البَيْتَ, aor. and inf. n. as above; [*He made a flat roof to the house, or chamber*;] as also ↑ سَطَّحَهُ. (TA.) And سَطَّحْتُ ↑ القَبْرَ, inf. n. as above, *I made the top* [or *roof*] *of the grave* [*flat*] *like the* سَطْح [*of a house*]: (Msb:) تَسْطِيحٌ القَبْرِ is the *contr. of* تَسْنِيمُهُ. (S, A.) — *He threw him down* (A, L, K) [*so that he lay*] *extended on the back of his neck*, (A,) or *spread upon the ground*. (L.) And *He threw him down on his side*. (K.) And سَطَحَ النَّاقَةَ *He made the she-camel to lie down on her breast*. (TA.) — And *He sent him with his mother*; namely, a lamb or kid, or a new-born lamb or kid. (O, K.)

2: see above, in three places.

5: see what next follows.

7. انسطح *It was*, or *became*, *spread*, *spread out* or *forth*, or *expanded*; as also ↑ تسطّح. (TA.) — Said of a man, *He became extended* [*lying*] *on the back of his neck*, (S, Msb,) *affected by a disease of long continuance*, or *crippled*, (Msb,) *and moved not*: (S, Msb:) or *he became thrown down* [*so that he lay*] *extended on the back of his neck*. (A.)

Q. Q. 3 [accord to the S, but of an extr. form]. اِسْلَنْطَحَ *It* (a thing) *was*, or *became*, *long and wide*. (AA, S. [Mentioned in the S in this art., as though of the measure افْلَنْعَلَ: see also art. سلطح.])

سَطْحٌ a word of well-known meaning; (S;) The *upper*, or *uppermost*, *part* [or *surface*] of a house or chamber &c.; (Msb;) [the *flat top* or *roof* of a house &c.;] the *back* (ظَهْر) of a house or chamber (K, TA) *when it is flat*, *level*, or *even*; because of its expansion: (TA:) and the *upper*, or *uppermost*, *part* [or *surface*] of anything: (K:) or it has this last meaning [primarily]: and hence the سَطْح of a house or chamber: (A:) pl. سُطُوحٌ. (Msb, TA.) — [In geometry, *A plane*; i. e.] the سَطْح is *that which is divisible in length and breadth and is terminated by a line* [or *lines*]. (KT.)

سَطِيحٌ *Spread*, *spread out or forth*, or *expanded*; as also ↑ مَسْطُوحٌ. (TA.) — *Extended*, (Msb,) or *thrown down* [*so as to be lying*] *extended*, (A,) or *lying as though thrown down or extended*, (S,) *on the back of his neck*, (S, A, Msb,) *in consequence of disease of long continuance*, or *crippleness*; (S, Msb;) and ↑ مُنْسَطِحٌ signifies the same: (A:) or *spread* [*upon the ground*], *slow in rising*, *by reason of weakness*, (L, K,) or *disease of long continuance*, or *crippleness*. (K.) And One *born weak*, *unable to stand and to sit*, *so that he is always spread* [*upon the ground*]. (TA.) And *Slain*, *spread* [*upon the ground*]; as also ↑ مَسْطُوحٌ. (K.) — See also the next paragraph.

سَطِيحَةٌ *One of the vessels for water*; (TA;) *a* [*leathern water-bag of the kind called*] مَزَادَة, (S, A, Mgh, Msb, K, TA,) *made of two skins* (Mgh, TA) *placed opposite to each other*; it is *small*, and *large*; but the مزادة [*properly so called*] is *larger than it*; (TA;) and ↑ سَطِيحٌ signifies the same. (S, K, TA.)

سُطَّاحٌ *A certain kind of plant*, (As, AHn, S, O, K,) *of the plants that grow in plain*, or *soft*, *ground*: (AHn, O:) n. un. with ة: (As, AHn, S, O:) accord. to Az, the سُطَّاحَة *is a certain herb*, or *leguminous plant*, *upon which cattle pasture*, *and with the leaves of which the heads are washed*: (TA:) or it is *a certain plant growing in plain*, or *soft*, *tracts*, *and spreading upon the ground*: or *a certain tree*, or *shrub*, *that grows in the places where cattle recline around the waters*, *spreading*, *but scanty*, *and of no use*. (L.) And *Any kind of plant that spreads* (AHn, O, K) *upon the ground*, *and does not grow tall*: such as run and extend, as the melon or water-melon (بِطِّيخ), and the cucumber (قِثَّاء), and the colocynth, are all called قَرْعٌ: and such especially as are eaten [by men], like the gourd, and the cucumber (قِثَّاء and خِيَار), and the melon or water-melon (بِطِّيخ), are called بَقْلِيَّات. (AHn, O.)

مَسْطَحٌ, (Msb,) or ↑ مِسْطَحٌ, (K,) or both, (S, O,) the former because it means a place, (O,) *A place* (S, R, O, Msb) *that is even*, or *level*, (R,) *in which*, (S, O, Msb,) *or upon which*, (R,) *dates are spread* (S, R, O, Msb) *and dried*; (S, R, O;) *i. q.* جَرِينٌ; (K:) of the dial. of El-Yemen: (TA:) [pl. مَسَاطِحُ.] — رَأَيْتُ الأَرْضَ مَسَاطِحَ means *I saw the land* [*bare*, or] *destitute of pasturage*; likened to بُيُوت مَسْطُوحَة [i. e. flat-topped houses]. (TA.)

مِسْطَحٌ *A rolling-pin*; i. e. the *implement with which bread* [or *dough*] *is expanded*. (O, K.) — The *pole*, (S, A, Mgh, O, Msb,) or a *pole*, (K,) *of a* [*tent such as is called*] جِبَاد, (S, A, O, Msb, K,) or *of a* [*tent such as is called*] فُسْطَاط. (Mgh.) — *The transverse piece of wood upon the two props of the grape-vine*, *with the hoops* [*that are affixed upon it*]. (K.) ISh says that when a grape-vine had a raised support made for its branches to lie thereon, recourse was had to props, for [the feet of] which holes were dug in the ground, each prop having two forking portions [at the head]; then a piece of wood (خَشَبَة), so in the O, in the TA [erroneously] شعبة,) is taken, and laid across two props, and this transverse piece of wood is called the مِسْطَح, [pl. مَسَاطِحُ,] and upon the مَسَاطِح are placed hoops, from the nearest part thereof to the furthest; (O, TA;) and the مساطح with the hoops are called مساطح. (O.) — *A smooth piece of rock or hard stone*, *surrounded with stones*, *in which water collects*: (S, O, K:) or *a wide slab of rock or hard stone*, *bordered round*, *for the rain-water* [*to collect therein*]: and sometimes God creates, at the mouth of the well, a smooth, even, piece of rock or hard stone, [thus called,] which is surrounded with stones, and from which the camels are watered, like the حَوْض. (T, TA.) [See also حَوْبَة.] — Also *i. q.* مُسْطَح, q. v. (S, O.) — And *A mat* (S, O, K) *woven* (O) *of* خُوص (A, K) or طُفَى (O) [i. e. *leaves*] *of the* دَوْم [or *Theban palm*]; (O, K;) as also ↑ مِسْطَاح. (A.) — *A large roasting-pan* (مِقْلًى) *for wheat*, (K, TA,) *which is roasted therein*. (TA.) — And *A mug* (كُوز) *that is used in travelling*, *having one* جَنَب [app. here meaning *flat side*]; (O, K, TA;) as also ↑ مِسْطَحَة: it is *like the* مِطْرَحَة; *not four-sided*. (TA.)

مِسْطَحَة: see what next precedes.

مُسَطَّحٌ [*Plane*, or *flat*; opposed to كُرِّىٌّ &c.]. — A flat roof (سَطْح) *made even*. (A, TA.) — A nose *spreading very widely*. (S, K.)

مِسْطَاح: see مِسْطَح, last sentence but two.

مَسْطُوحٌ: see سَطِيحٌ, in two places. — بَيْتٌ مَسْطُوحٌ [*A house*, or *chamber*, *having a flat roof made to it*]. (TA.)

مُنْسَطِحٌ: see سَطِيحٌ.

سطر

1. سَطَرَ, (S, M, Msb, &c.,) aor. ـُ, (S, M, Msb,) inf. n. سَطْرٌ; (S, M, Msb, K;*) and ↑ سَطَّرَ; (M;) and ↑ استطر; (S, M, A, Msb, K;) *He wrote* (S, M,* A, Msb, K) a writing or book. (M, Msb.) — [And سَطَرَ *He ruled* a book. (See مِسْطَرَةٌ.)] — Also سَطَرَ, (TA,) inf. n. as above, (K, TA,) *He cut* another man *with a sword*. (K,* TA.) — And سَطَرَهُ *He prostrated him*; *threw him down prostrate*. (S.)

2. سَطَّرَ: see 1. — Also, inf. n. تَسْطِيرٌ, *He composed* (M, K) lies, falsehoods, (TA,) or أَسَاطِير, i. e. stories having no foundation, &c. (M.) — Also, [not تسطّر as in Gol.,] *He said what was false*: and *he pretended a false thing*. (KL.) And أَسَاطِيرَ سَطَّرَ *He told us stories resembling falsehoods*: (Lth:) *or he embellished stories to us with lies*: (TA:) or *he related to us wonderful*

stories of the ancients. (A.) And سَطَّرَ فُلَانٌ فُلَانًا *Such a one told falsehoods to such a one.* (Msb.) — And سَطَّرَهُ *He made him to form wishes,* or *desires.* (Sgh, TA.)

4. اسطرَ أَنْسِيَ *He passed over the line in which was my name.* (Ax, K.) — And **اسطر** ‡ *He committed a mistake,* or *an error,* (Ibn-Buzurj, K, TA,) *in his reading,* or *recitation.* (K.)

8: see 1, first sentence.

11. اسطارّ, aor. يَسْطَارُّ, [app. signifies *It* (beverage, or wine,) *became what is termed* مُسْطَار or مُسْطَارّ, q. v.] (TA.)

Q. Q. 1. سَيْطَرَ عَلَيْنَا, (S, M, A, K,) inf. n. سَيْطَرَةٌ; (A:) and سَوْطَرَ (K;) or سَوْطَرَ (so in a copy of the M; [but see what is said below respecting the pass. form of سَيْطَرَ;]) and ‡ تَسَيْطَرَ (A, K;) *He had,* or *exercised, absolute authority over us:* (M, A, K:) or *he was set in absolute authority over us, to oversee us, and to pay frequent attention to our various states or conditions, and to write down our manner of action:* (S:) or *he acted as a watcher and guardian over us,* (M, K, TA,) *paying frequent attention to us:* (TA:) also written with ص in the place of س; but originally it is with س, from السَّطْرُ: and every س immediately followed by ط may be changed into ص: (TA:) the pass. form of سَيْطَرَ is not used. (T.)

Q. Q. 2. تَسَيْطَرَ: see the next preceding paragraph.

سَطْرٌ, (S, M, A, Msb, K,) originally an inf. n., [see 1,] (S,) and ‡ سَطَرٌ, (S, M, Msb, K,) *A line* (S, M, K) of a book or writing: (M, A, K:) and *a writing:* (S, K:) and ‡ *a line* or *row* (S, M, A, Msb, K) of buildings, (S, A,) and of trees, (S, M, A, Msb, K,) &c., (Msb, K,) and [particularly] of palm-trees, and the like, (M,) [and so, app., ‡ مُسْطَارٌ, q. v.:] pl. (of the former, S, Msb) أَسْطُرٌ (S, M, A, Msb, K) and (of the latter, S) أَسْطَارٌ (S, M, A, K) [both pls. of pauc.] and (of the former, S, Msb) سُطُورٌ, (S, M, A, Msb, K,) and أَسَاطِيرُ (Lh, S, M, K) is a pl. pl., (S, K,) i. e. pl. of أَسْطُرٌ. (S.) You say, كَتَبَ سَطْرًا مِنْ كِتَابَةٍ [*He wrote a line of writing*]: (A:) and بَنَى سَطْرًا ‡ *He built a row* (S, A) مِنْ بِنَائِهِ [*of his building*]: (A:) and غَرَسَ سَطْرًا ‡ *He planted a row* (S, A) مِنْ وَدْيِهِ [*of his palm-shoots,* or *young palm-trees*]. (A.) — [Hence the saying,] اجْعَلِ الأَمْرَ سَطْرًا وَاحِدًا ‡ *Make thou the affair,* or *case,* [*uniform,* or] *one uniform thing.* (Fr, TA in art. بأى.) — Also the former, (سَطْر,) *A yearling* (عُنُود, T, M, K) *of goats,* (M,) or *of sheep or goats:* (T, K:) and سَطُور is a dial. var. thereof. (IDrd, M.)

سَطْرٌ: see the next preceding paragraph.

سُطُرٌ: see **أُسْطُورَةٌ**.

سُطْرَةٌ ‡ *An object of wish* or *desire.* (K, TA.) You say, وَاجَهْتُ فُلَانًا وَلَمْ يُسَاعِدْ سُطْرَتِي ‡ [*I consulted such a one, and he did not aid in the accomplishment of the object of my wish* or *desire*]. (TK.)

سَطَّارٌ: see what next follows.

سَاطُورٌ ‡ *A butcher;* (Fr, O, K, TA;) as also **سَطَّارٌ**. (Fr, O, TA.)

سَاطُورٌ *A butcher's cleaver;* (MA, O, K;*) i. e. the *great knife with which the butcher cuts* [*the slaughtered beast:* pl. سَوَاطِيرُ]. (O.)

أُسْطُورَةٌ [resembling the Greek ἱστορία] (S, M, A, Msb, K) and **أُسْطُورٌ** (M, Msb, K) and **إِسْطَارَةٌ** (S, M, Msb, K) and **إِسْطَارٌ** and **إِسْطِيرَةٌ** and **إِسْطِيرٌ** (M, K) signs. of أَسَاطِيرُ, (S, M, A, Msb, K,) which signifies *Lies;* or *falsehoods;* or *fictions:* (S, Msb, TA:) or *stories having no foundation,* or *no right tendency* or *tenour:* (لَا نِظَامَ لَهَا:) [such as we commonly term *legends:*] (M, K:) or *wonderful stories* of the ancients: (A:) or their *written stories:* (Bḍ in viii. 31:) or their *written tales:* (Jel in lxxxiii. 13:) or their *written lies:* (Bḍ in xxiii. 85, and Jel in xxvii. 70:) or *stories embellished with lies;* as also ‡ سُطُورٌ: (TA:) or, accord. to some, أَسَاطِيرُ is pl. of أُسْطُورَةٌ which is pl. of سُطُرٌ: or, accord. to AO, **اساطير** is pl. of أُسْطُرٌ which is pl. of سَطْرٌ: or, accord. to Abu-l-Ḥasan, **اساطير** has no sing.: (M:) or the pl. of أُسْطُرٌ, accord. to AO, is أَسَاطِيرُ, i. e., without ى: or, as some say, **اساطير** is an irreg. pl. of سُطُرٌ. (TA.)

مِسْطَرَةٌ *An instrument with which a book is* ruled (يُسَطَّرُ) [*made of a piece of pasteboard with strings strained and glued across it, which is laid under the paper; the latter being ruled by being slightly pressed over each string*]. (TA.)

مَسْطُورٌ *Written.* (S, M.)

مُسَطَّرٌ: see **مُسْطِيرٌ**.

مُسْطِيرٌ: see **مُسَطَّرٌ**.

مُسَاطَرٌ: see **سَطْرٌ**. — ‡ *Dust rising into the sky;* (K, TA:) as being likened to a row of palm-trees or other things. (TA.) — Also, (thus in some copies of the K, and so correctly written accord. to Sgh, with ḍamm, TA,) or مِسْطَارٌ, (thus in the S, and in some copies of the K,) with kesr to the م, (S,) or with teshdeed, (مُسَطَّرٌ,) as written by Ks, and this also shows it to be with ḍamm, being in this case from إِسْطَارٌ, aor. يُسْطَارُّ, (Sgh, TA,) *A kind of wine in which is acidity;* (S;) *an acid kind of wine:* (A'Obeyd, K:) or *a kind of wine which prostrates its drinker:* (K:) or *new, or recently-made, wine,* (K,) *of which the taste and odour are altered:* (TA:) or *wine made of the earliest of grapes, recently:* (T, TA:) or *a wine in which is a taste between sweet and sour;* also termed ‡ سُطَارَةٌ: (Har p. 618:) Az says, it is of the dial. of the people of Syria; and I think that it is Greek, [or perhaps it is from the Latin "mustarius," which is from "mustum,"] because it does not resemble an Arabic form: it is with ص, or, as some say, with س; and [app. a mistake for "or"] I think it to be of the measure مُفْتَعِل from صَارَ, with the ت changed into ط. (TA.)

مُسْطَارَةٌ: see the next preceding paragraph.

مُسَيْطِرٌ (S, M, A, Msb, K) and ‡ **مُسَيْطِرٌ**, (S, K,) as also **مُصَيْطِرٌ**, (S, A,) One *who has,* or *exercises, absolute authority* (M, A, K) *over others:* (M:) one *who is set in absolute authority over a thing* (or *people*), *to oversee it, and to pay frequent attention to its various states or conditions, and to write down its manner of action:* from السَّطْرُ: (S:) or *a watcher* and *guardian;* (M, K:) one *who pays frequent attention to a thing.* (Msb,* TA.)

سطرنج

سَطْرَنْجٌ [commonly pronounced سَطْرَنْج] a dial. var. of شَطْرَنْجٌ. (K in art. شطرنج, q. v.)

سطع

1. سَطَعَ, aor. ـُ, (S, Mgh,* Msb, K,) inf. n. سُطُوعٌ (S, K) and سَطْعٌ (TA) and سَطِيعٌ, which last is rare, (K,) *It rose:* (S, Mgh, Msb, K, TA:) or *it spread,* or *diffused itself:* (Mgh, TA:) said of dust, and of the dawn, (S, Msb, K,) [meaning as above, and *it radiated, gleamed,* or *shone,* (see سَاطِعٌ,)] and of light, (TA,) and of lightning, and of the rays of the sun, (K,) and ‡ of odour, (S, Mgh, Msb, K,) in relation to which last it is tropical, and signifies *it diffused itself,* and *rose:* or it was originally said only of light; and was then used absolutely, as meaning *it appeared,* or *became apparent.* (TA.) You say also سَطَعَ السَّهْمُ *The arrow,* being shot, *rose into the sky, glistening.* (TA.) And يَسْطَعُ, the aor. of سَطَعَ, is used by Dhu-r-Rummeh, in describing an ostrich, as meaning *He raises his head, and stretches his neck.* (TA.) And you say, سَطَعَ لِي أَمْرُكَ ‡ *Thine affair became,* or *has become, apparent,* or *manifest, to me.* (Lḥ.) — سَطَعَتْنِي رَائِحَةُ الْمِسْكِ ‡ *The odour of the musk rose to my nose.* (K, TA.) = سَطَعْتُ الشَّيْءَ *I laid hold of the thing with the palm of the hand, or with the hand, striking [the thing].* (Msb.) And سَطَعَ بِيَدَيْهِ, inf. n. سَطْعٌ, *He clapped with his hands:* whence the subst. سَطْعٌ [q. v.]. (IDrd, K.) = سَطِعَ, aor. ـَ, (K,) inf. n. سَطَعٌ, (TK,) *He was long-necked; he had a long neck.* (K.) [See أَسْطَعُ.]

2. سطّعهُ, inf. n. تَسْطِيعٌ, *He marked him* (namely a camel) *with the mark called* سِطَاع. (K.)

أَسْطَعَهُ (for اسْتَطْعَمَهُ), aor. أُسْطِيعُهُ (for أَسْتَطْعِمُهُ); or أَسْطَعَهُ (for أَطْعَمَهُ), aor. أُسْطِيعُهُ (for أُطْعِمُهُ): see in art. طوع. (TA.)

سَطَعٌ *Length of neck.* (S.) It is said of Mohammad, فِي عُنُقِهِ سَطَعٌ *In his neck was length.* (TA.) [See أَسْطَعُ.] — *A clapping with the hands,* or *striking with one hand upon the other,*

or *upon the hand of another*: (K:) or *a striking a thing with the palm of the hand, or with the fingers*. (TA.) And The *sound of a striking* or *throwing*: as in the saying, سَمِعْتُ لِوَقْعِهِ سَطْعًا شَدِيدًا *[I heard, in consequence of its falling, a loud sound of a striking or throwing]*. (K.) It is with fet-ḥ to the medial radical because it is an onomatopœia, not an epithet nor an inf. n., for onomatopœias are sometimes made to differ [in form] from epithets. (Lth, K.)

سَطْعٌ The *pole of the* [*tent called*] بَيْت: (Ṣ, K:) and the *longest of the poles of the* [*tent called*] حِبَالَة: (K:) from سَاطِعٌ applied to the dawn: (Az, TA:) and *a pole that is set up in the middle of the* حِبَال *and of the* [*tent called*] رِوَاق: pl. [of pauc.] أَسْطُعَةٌ and [of mult.] سُطُعٌ. (TA.) — Hence, as being likened thereto, † The *neck*. (TA.) — Hence also, (Az, TA,) † *A tall, bulky, camel*. (Az, Ibn-'Abbád, K, TA.) — † *A mark made with a hot iron upon the neck of a camel*, (Az, Ṣ, K,) *or upon his side*, (TA,) *lengthwise*: (Az, Ṣ, K, TA:) in the R, it is said to be *upon the limbs, or members*. (TA.)

سَطِيعٌ *Tall, or long*. (K.) — See also سَاطِعٌ.

سَاطِعٌ *Rising*: *or spreading, or diffusing itself*: [and *radiating, gleaming, or shining*:] applied [to dust, (*see* 1,) and] to the dawn, and to light, and to fire [&c.]: applied to the dawn, it denotes that *extending lengthwise into the sky, and called* ذَنَبُ السِّرْحَانِ [q.v.]. (TA.) — Also The *dawn* [*itself*]; (TA;) and so ↑ سَطِيعٌ; (Ṣ, TA;) because of its shining, and spreading; *when it first breaks, extending lengthwise*. (TA.) — نَاقَةٌ سَاطِعَةٌ *A she-camel having the front of the neck, and the* [*whole*] *neck, extended*. (TA.)

أَسْطَعُ *Long-necked*; (K;) applied to a camel, and an ostrich: (TA:) fem. سَطْعَاءُ; applied to a she-camel, (TA,) and a she-ostrich. (Ṣ.) — عُنُقٌ أَسْطَعُ *A long, erect, neck*: (TA:) and عُنُقٌ سَطْعَاءُ *a neck that is long, and erect in its sinews*. (AO, in describing horses; and TA.)

مِسْطَعٌ *Chaste in speech*; or *eloquent*; (Lḥ, K, TA;) *fluent in speech*. (TA.)

مُسَطَّعٌ † A camel *marked with the mark called* سِطَاع; (Ṣ, TA;) fem. with ة: and ↑ مُسَطْوَعَةٌ signifies the same, applied to a she-camel. (TA.) — And إِبِلٌ مُسَطَّعَةٌ † *Camels tall as the tent-poles called* سُطُعٌ, pl. of سَطْعٌ. (TA.)

مُسَطَّعَةٌ: see مُسَطَّعٌ.

سطل

1. سَطَلَهُ, inf. n. سَطْلٌ, said of a medicine, *It intoxicated him*: but it is a vulgar word. (TA.) — [And hence, † *He*, or *it*, *charmed*, or *fascinated*, or *delighted*, *him*.]

7. اِنْسَطَلَ *A state of intoxication* produced by the حَشِيش [or herb, or perhaps species of hemp,] known by the name of زِبْد as also ↑ اِسْتِطَالٌ.

سطو — سطح

(De Sacy's Chrest. Ar., 2nd ed., i. 282; from the book entitled كتاب الكواكب السائرة فى اخبار مصر والقاهرة.) [Both app. post-classical: see 1, of which each is quasi-pass.]

8. اِسْتَطَالَ: see what next precedes.

Q. Q. 2. جَاءَ يَتَسَطْيَلُ *He came alone, having nothing with him*. (Ibn-'Abbád, K.)

سَطْلٌ *A* طَسْتِيَّة [or *small vessel of the kind called* طَسْت, or طُسْت, q. v.], (M, K,) *like the* دَوْر [q. v.], (M,) *having a loop-shaped handle*, (M, K,) *like that of the* مِرْجَل; (TA;) *well known*: (Ṣ, Mṣb:) a genuine Arabic word: (M:) or an arabicized word: [said by Golius to be in Pers. سَطَل:] and طَسْت and طُسْت is a dial. var. thereof: (Mṣb:) *a vessel of copper, a large* [*vessel of the kind called*] طَاس [q. v.], *for the hot bath*; (MA;) the *thing* [i. e. *vessel*] *in which water is drawn from the hot bath*: (KL:) [in the present day applied to *a kind of pail, of tinned copper, which the women take with them to the hot bath, containing the water that they require for washing after the other operations of the bath; and also used for various other purposes*; as also ↑ سَطْلَةٌ:] and ↑ سَيْطَلٌ signifies the same: (Ṣ, M, K, KL:) or this last signifies, (K,) or signifies also, (M,) a [*vessel of the kind called*] طَسْت; (M, K;) *not the well-known* [*vessel called*] سَطْل: (K:) the pl. [of mult.] of سَطْلٌ is سُطُولٌ (M, Mṣb, K) and [of pauc.] أَسْطَالٌ. (Mṣb.)

سَطْلَةٌ: see the next preceding paragraph.

سَاطِلٌ Dust *rising*, or *rising high*; as also خَاسِلٌ. (K.)

سَيْطَلٌ: see سَطْلٌ. — Also A *tall* man: (K:) or سَيْطَلٌ نَيْطَلٌ a man *tall*, or *long, in body*. (Ibn-'Abbád, TA.)

أُسْطُولٌ *A ship of war, prepared for fighting with the unbelievers on the sea*: mentioned by El-Makreeze in the "Khiṭaṭ;" and he says, "I do not think this word to be [genuine] Arabic:" (TA:) [it is evidently from the Greek στόλος:] several writers mention it among arabicized words. (MF, TA.)

سطن

2. سَطَّنَ a verb of which only the pass. part. n. (q. v. infrà) is mentioned: if used, app. signifying *He supported upon* أُسْطَوَانَة, i. e. *columns*: — and hence, *upon long legs*: — and *he made firm*.]

سَاطِنٌ *i. q.* خَبِيثٌ [*Bad, corrupt*, &c.; like خَاطِنٌ]. (M, L, K.)

أُسْطَانٌ [a pl. of which the sing. is not mentioned] *Vessels of* صُفْر [or *brass*]. (L, K.)

أُسْطُوَانٌ, an arabicized word, (Az, L,) [app. from the Pers. أُسْتُون, like the word next following,] A man *long in the legs and back*. (M, L.) And A camel *long in the neck*, (M, L, K,) or (K) *high*. (Ṣ, M, L, K.) — What is termed أُسْتُوَانُ الْبَيْت is well known [app. meaning *The pole of the tent*: (*see* what next follows:) and this seems to be the primary signification]. (M, L.)

أُسْطُوَانَةٌ a word of well-known meaning, (Ṣ, L,) arabicized from [the Pers.] أُسْتُون [which signifies the same], (K,) *i. q.* سَارِيَةٌ [meaning *A column, of stone or of baked bricks*]: (Ṣ, M, L, Mṣb, K:) pl. أَسَاطِينُ (Ṣ, M,* L, Mṣb, K*) and أَسَاطِينَةٌ: (Mṣb:) it is of the measure أَفْعُوَانَةٌ, (Ṣ, L, Mṣb, K,) because its pl. is أَسَاطِينُ, the ن being radical, (L, Mṣb,) accord. to Kh (Mṣb) and Fr, who says that it is the only instance of this measure; (L;) or of the measure فُعْلُوَانَةٌ, (Ṣ, L, K,) accord. to Akh, but, (J says, L,) if so, the و is augmentative and has next to it two augmentative letters, and this is scarcely ever, or never, the case; (Ṣ, L;) IB, however, says that this is the true measure, as is shown by its pl., أَسَاطِينُ, and its dim., ↑ أُسَيْطِينَةٌ: (L:) accord. to some, it is of the measure أُفْعُلَانَةٌ, (Ṣ, L, Mṣb,) but, if it were so, it would not have for its pl. أَسَاطِينُ, as there is no instance of the measure أَفَاعِينُ. (Ṣ, L.) — [Also *A portico*. Hence, أَهْلُ الْأُسْطُوَانَة *The Stoics*. — And *A cylinder*.] — And The *legs* of a beast: (K:) [or rather the pl.] أَسَاطِينُ has this meaning. (L.) — And The *penis*. (K.)

أُسَيْطِينَةٌ dim. of أُسْطُوَانَةٌ, q. v. (IB, L.)

مُسَطَّنٌ [app. *Supported upon* أَسَاطِين, i. e. *columns*. — And hence,] A man, and a beast, *having long legs*. (L.) — And أَسَاطِينُ مُسَطَّنَةٌ (Ṣ, M, L, K,) [*Columns*] *made firm*. (K.)

سطو

1. سَطَا بِهِ (Ṣ, M, Mṣb, K, &c.) and عَلَيْهِ (M, Mṣb, K,) aor. يَسْطُو, (Mṣb,) inf. n. سَطْوٌ (Ṣ, M, Mṣb, K) and سَطْوَةٌ, (M, Mṣb, K,) or the latter is an inf. n. un., (Ṣ,) *He sprang*, or *rushed, upon him; made an assault, or attack, upon him*; syn. صَالَ: (M, K:) *he sprang upon him and seized him violently or laid violent hands upon him*: (Bḍ in xxii. 71:) *he seized him violently with uplifted hand*: (Er-Rághib, TA:) *he overbore him, overpowered him, or subdued him*, (قَهَرَهُ, Lth, Ṣ, Mṣb, K, or قَطَاوَلَ عَلَيْهِ, T, TA,) *by seizing him violently, or laying violent hands upon him*, (Lth, Ṣ, K,) *and abased him*; or *he seized him with great violence*: (Mṣb:) or *he stretched forth his hand to him [to seize him]*. (Th, M, TA.) And in like manner, (M,) one says of a stallion [camel], يَسْطُو عَلَى طَرُوقَتِهِ [*He springs*, or *rushes*, *upon*, or *he overbears*, *the she-camel that he covers*]. (Ṣ, M.*) — سَطَا عَلَى — الثَّاقَةَ (Ṣ, M, K,) and الفَرَسَ, inf. n. سَطْوٌ and سُطُوٌّ, (M,) *He* (the pastor) *put his hand into the* رَحِم [or vulva] *of the she-camel*, (Ṣ, M, K,) and *of the mare*, (M,) *to extract*, (Ṣ, K,) or *and extracted*, (M,) *the sperma of the stallion*: (Ṣ, M, K:) when this is not extracted, the she-camel

does not conceive: (Ṣ:) or this is done when she has been leaped by a stallion of low race; or when the sperma is bad, and she has not conceived in consequence of it. (M.) And *He extracted from her* (i. e. a she-camel, TA) *the foetus, dead:* (M, TA:) and مَسَطَ signifies "he extracted the sperma of the stallion:" thus Az distinguishes between the two verbs. (TA.) Accord. to IAạr, one says, سَطَا عَلَى الحَامِلِ, and سَاطَ, which is formed by transposition, meaning *He extracted the foetus, or young one, of the pregnant female.* (TA.) And A'Obeyd mentions السُّطُوُّ as used in relation to a woman: it is said in a trad. of El-Ḥasan, لَا بَأْسَ أَنْ يَسْطُوَ الرَّجُلُ عَلَى المَرْأَةِ [*There is, or will be, no harm in the man's extracting the foetus of the woman*]; (M, TA;) which Lth explains by saying, when her child sticks fast in her belly, dead, it may be extracted [by him] when fear is entertained for her and a woman is not found to do this. (TA.) — سَطَا said of a horse, (M, Ḳ,) inf. n. سَطْوٌ, (M,) *He went at random, heedlessly, or in a headlong manner, not obeying guidance.* (M, Ḳ.) — Also, said of a horse, *He went with wide step:* (Ṣ, M, Ḳ:) or *raised his tail in running;* the doing of which is approved. (M.) — Also ↕ *It was, or became, abundant, or copious;* said of water. (Ṣ, M, Mṣb, Ḳ, TA.) — And ↕ *He tasted* food; (Ḳ, TA;) and *took it with the hand, or with the extended hand.* (TA.) — And *i. q.* عَاقَبَ [app. as meaning *He punished:* see سَطْوَةٌ, below]. (M, TA.) — And سَطَاهَا *He compressed her;* [and so سَطَأَهَا and سَطَّأَهَا;] on the authority of Aboo-Sa'eed. (TA.)

3. ساطهُ, (Ḳ,) inf. n. مُسَاطَةٌ, (TA,) *He treated him with hardness, severity, or rigour:* (Ḳ, TA:) so says Az, on the authority of IAạr. (TA.) — And *He treated him with gentleness, or tenderness.* (IAạr, T, TA.) Thus it has two contr. significations. (TA.)

سَطْوَةٌ [as a simple subst., or] as an inf. n. un., has for its pl. سَطَوَاتٌ. (Ṣ.) It signifies [*A spring, or rush; or an assault, or attack:* &c.: (see 1, first sentence:) *impetuosity* in war or battle:] *a reviling: a beating:* and *punishment, or chastisement;* as in the saying, اتَّقِ سَطْوَتَهُ [*Guard thyself against his punishment, or chastisement;* or it may mean in this phrase, *his violence, or impetuosity*]. (TA.)

سَاطٍ [act. part. n. of 1, *Springing, or rushing; making an assault, or attack:* &c. — Hence,] applied to a horse, *That springs, or rushes, upon other horses, and stands upon his hind legs and attacks with his fore legs:* (T, TA: [in the Ḥam p. 383, *and raises his fore legs:*]) or a horse *wide in step:* (Aṣ, Ṣ, M, Ḳ:) or *that attacks other horses:* (Ṣ:) or *that raises his tail in his running;* (Ṣ, M, Ḳ;) the doing of which is approved. (M.) — And A stallion-camel *excited by lust, and going forth from camels to other camels* (Ṣ, Ḳ) *in consequence thereof.* (Ṣ.) — And What is *tall, or long,* (Ḳ, TA,) of camels &c. (TA.) — الأَيْدِي السَّوَاطِي *The hands that reach, or take, or take hold of, a thing.* (TA.)

بعث

5. تسعّب *It* (a thing, TA, [such as saliva, and any thick liquid,]) *roped;* i. e. *drew out, with a viscous, glutinous, cohesive, sticky, ropy, or slimy, continuity of parts;* or *was, or became, viscous, glutinous, cohesive, sticky, ropy, or slimy;* syn. تَنَطَّفَ. (Ḳ.)

7. انسعب *It* (water [&c.]) *flowed;* (Ḳ;) [or *flowed in a continuous stream;*] like انْشَعَبَ (TA) [and انْذَعَبَ].

سَعْبٌ Any kind of wine, or beverage, &c., *that ropes;* i. e. *that draws out, with a viscous, glutinous, cohesive, sticky, ropy, or slimy, continuity of parts;* or *that is viscous, glutinous,* &c. (Ḳ.)

سُعْبُوبٌ and سُعْبُوبَةٌ: see the next paragraph.

سَعَابِيبُ *What extend like threads, or strings, from honey* (A,* Ḳ) *and marsh-mallows,* (Ḳ,) *and the like:* (A, Ḳ:) pl. of سُعْبُوبٌ. (TA.) You say, سَالَ فُمُهُ سَعَابِيبَ *His slaver extended, or stretched out, like threads, or strings.* (A, Ḳ.) And فُوهُ يَجْرِي سَعَابِيبَ *His mouth runs with clear water, having an extended* [or *a ropy*] *flow;* like يَجْرِي ثَعَابِيبَ. (Ṣ.) — And *What follow the hand in milking, [stretching out] like phlegm:* pl. of سُعْبُوبَةٌ. (ISh, TA.)

هُوَ مُسَعَّبٌ لَهُ كَذَا وَكَذَا *To him are allowed, or permitted, such and such things:* (Ḳ:) like مُسَقَّبٌ, مُرَقَّبٌ. (TA.)

سعتر

سَعْتَرٌ *A certain plant,* (Ṣ, Mṣb, Ḳ,) *of the kind called* نَبْطِيّ, (Mgh,) *well known;* (Mṣb, Ḳ;) and applied also to the *grain,* or *seed, thereof:* (Mgh:) [*a species of origanum,* or *majorana:* so in the present day; and so says Golius, as on the authority of Ibn-Beyṭár, "*origani species,* sc. consonante voce, *satureia,* Hisp. *azedrea:*" accord. to Forskål, (Flora Aeg. Arab. p. cxiv.,) "*thymus serpyllum:*"] some write the word in books of medicine with ص, in order that [when written without the diacritical points] it may not be confounded with سُعَيْر: (Ṣ, Mgh:) in the T, it is with ص, on the authority of AA, only; and thus in the book of Lth: in the Jámi' of El-Ghooree, with س and ص: (Mgh:) or the س is changed into ص in the dial. of Bel'ambar [or Benu-l-'Ambar]; and some pronounced it only with ص: (Mṣb:) accord. to Abu-l-'Alà, the vulgar pronounce it with س, and the approved word is with ص. (Ḥnm p. 402.) [In the present day, it is also written with ج.]

سُعْتَرِيٌّ *i. q.* شَاطِرٌ [q. v.], (Ḳ,) in the dial. of the people of El-'Irák. (TA.) — And *Generous, noble, or high-born, and courageous, brave, or strong-hearted.* (Ḳ.) The pronunciation with ص is of higher authority. (Ḳ. [This remark is probably there meant to relate to both of the words of this art.])

سعد

1. سَعِدَ, (Ṣ, A, Mṣb, Ḳ,) aor. ـَ; (Mṣb, Ḳ:) and سَعُدَ; (Ṣ, A, Mṣb, Ḳ;) inf. n. of the former, (Mṣb,) or of the latter, (MA,) or of both, (TA,) سَعْدٌ, (MA, Mṣb, TA,) and of the former, (MA,) or of both, (TA,) سَعَادَةٌ, (MA, TA,) or this latter is a simple subst.; (Mṣb;) *He* (a man, Ṣ, A, Mṣb) *was,* or *became, prosperous, fortunate, happy, or in a state of felicity;* (Ṣ, MA, Mṣb, TA;) *contr. of* شَقِيَ; (Ṣ,* Mṣb, Ḳ;*) with respect to religion and with respect to worldly things. (Mṣb.) You say, سَعِدْتُ بِهِ and سَعُدْتُ [*I was, or became, prosperous,* &c., *by means of him, or it*]. (A.) In the Ḳur xi. 110, Ks read سُعِدُوا [instead of the common reading سُعِدُوا]. (Ṣ.) [See also سَعَادَةٌ, below.] — And سَعُدَ يَوْمُنَا, aor. ـُ, inf. n. سُعُودٌ (Ṣ, Ḳ) and سَعْدٌ, (Ḳ,) *Our day was, or became, prosperous, fortunate, auspicious,* or *lucky;* (Ṣ, Ḳ;) [*contr. of* نَحِسَ; and in like manner the verb is used in relation to a star or an asterism &c.; and] سَعِدَ, inf. n. سَعْدٌ, signifies [likewise] the *contr. of* نُحِسَ. (Mgh.) [See also سُعُودَةٌ, below.] — سَعَدَ المَاءُ فِي الأَرْضِ means *The water came upon the land unsought;* i. e., *came flowing [naturally] upon the surface of the land, not requiring a machine to raise it for the purpose of irrigation.* (TA, from a trad.) See also 4, in three places.

3. ساعدهُ, (A, L, Mṣb,) inf. n. مُسَاعَدَةٌ (Ṣ, L, Mṣb) and سِعَادٌ; (L;) and اسعدهُ, (Ḳ,) inf. n. إِسْعَادٌ; (Ṣ;) *He aided, assisted, or helped, him;* syn. of the former عَاوَنَهُ, (Ṣ,* L, Mṣb,) and of the latter أَعَانَهُ: (Ṣ,* Ḳ:) [like as is said of عَاوَنَهُ and أَعَانَهُ,] both signify the same: or مُسَاعَدَةٌ signifies the *aiding, or assisting,* or *helping, in any manner* or *case;* and is said to be from a man's putting his arm, or hand, upon the ساعِد [or fore arm] of his companion when they walk together to accomplish some object of want, and aid each other to do a thing: [so that سَاعَدَهُ more properly signifies *he aided him, being aided by him:* but see سَاعَدَ:] whereas إِسْعَادٌ signifies specially a woman's *aiding, assisting,* or *helping,* another *to wail* for a dead person: so says El-Khaṭṭábee: and this is what is meant in a trad. in which اسعاد is forbidden. (L.) One says, سَاعَدَهُ عَلَيْهِ [*He aided, assisted, or helped him against him, or it, or to do it*]: and أَسْعَدَتِ النَّائِحَةُ الثَّكْلَى *The wailing-woman assisted the woman bereft of her child to weep and wail.* (A.) Accord. to Fr, [but this is questionable,] the primary signification of مُسَاعَدَةٌ and إِسْعَادٌ is A man's *performing diligently the command and good pleasure of God.* (L.)

4. اسعدهُ اللّٰهُ, [inf. n. إِسْعَادٌ,] *God rendered him prosperous, fortunate, happy, or in a state of felicity;* (Ṣ, Mṣb, Ḳ;) and, also سَعَّدَهُ, aor. ـُ; (T, Mṣb, TA;) but the former is the more common. (Mṣb.) And اسعد اللّٰهُ جَدَّهُ, (A, L,) *God made his good fortune to increase;* as also سَعَّدَ جَدَّهُ. (L.) And accord. to Az, اسعدهُ اللّٰهُ and سَعَّدَهُ signify *God aided, assisted, or helped, him;* and *accommodated, adapted, or disposed, him to the right course.* (L, TA.) See also 3, in four places.

5. تسعّد *He sought after the plant called* سَعْدَان. (K.)

10. استعد به *He deemed it, or reckoned it, fortunate, auspicious, or lucky.* (K.) You say, استعد بِرُؤْيَةِ فُلَانٍ *He deemed, or reckoned, the sight of such a one fortunate, auspicious, or lucky.* (S.) — *He became fortunate by means of him, or it.* (MA.) — *He sought good fortune by means of him, or it.* (MA.) — [And استعدهُ *He desired, or demanded, his aid or assistance:* for] اِسْتِعْدَادٌ also signifies the *desiring, or demanding, aid or assistance* [of another]. (KL.)

سَعْدٌ an inf. n. of سَعِدَ, (Msb,) or of سُعِدَ, (MA,) or of both: (TA:) and of سَعَدَ: (K, TA:) [and also used as a simple subst.:] see سَعَادَةٌ [with which it is syn.]: and see also سُعُودَةٌ [with which it is likewise syn.]; *i. q.* يُمْنٌ. (S, A.) — It is also an inf. n. used as an epithet, i. e. *Prosperous, fortunate, auspicious, or lucky,* applied to a day, and to a star or an asterism [&c.: so that it may be used alike as masc. and fem. and sing. and pl.: but it is also used as originally an epithet, forming its fem. with ة; and in this case it has for pl. of mult. سُعُودٌ and pl. of pauc. أَسْعُدٌ]: you say يَوْمٌ سَعْدٌ, as well as يَوْمُ سَعْدٍ [in which it is used as a subst.]; and كَوْكَبٌ سَعْدٌ: and IJ mentions لَيْلَةُ سَعْدَةٍ, in which سَعْدَةٌ is like جَمْدَةٌ as fem. of جَمْدٌ. (L.) — [Hence,] السَّعْدَانِ is an appellation of *The two planets Venus and Mercury:* like as [the contr.] النَّحْسَانِ is applied to Saturn and Mars. (Ibn-'Abbád, TA in art. نحس.) — And [hence, also,] سَعْدٌ is an appellation given to *Each of ten asterisms,* (S, L, K,) *four of which are in the signs of Capricornus and Aquarius,* (S, L,) *and are Mansions of the Moon:* pl. [of mult.] سُعُودٌ (S, L, K) and سُعُدٌ; but the former is the more known, and more agreeable with analogy; and pl. of pauc. أَسْعُدٌ: (L:) they are distinguished by the following names:—سَعْدُ الذَّابِحِ, (S, L, K,) [or سَعْدُ الذَّابِحِ, see art. ذبح,] *Two stars near together, one of which is called* الذابح *because with it is a small obscure star, almost close to it, and it seems as though the former were about to slaughter it; and* الذابح *is a little brighter than it;* (Ibn-Kunásheh;) they are *the two stars* [α and β] *which are in one of the horns of Capricornus;* so called because of the small adjacent star, which is said to be the sheep (شاة) of الذابح, which he is about to slaughter; *the Twenty-second Mansion of the Moon:* (Kzw:) [see also art. ذبح] — سَعْدُ بُلَعَ: (Kzw:) [see also art. بلع] (S, L, K) *Two obscure stars, lying obliquely,* of which Aboo-Yahyà says, the Arabs assert that they rose [at dawn] when God said, يَا أَرْضُ ابْلَعِي مَاءَكِ [Kur xi. 46]; and said to be thus called because one of them seems as though about to swallow the other, on account of its nearness to it: (Ibn-Kunásheh:) or *three stars* [app. ε and μ *with the star of the same magnitude next to them on the north*] on [or rather *near*] *the left hand of Aquarius;* [*the Twenty-third Mansion of the Moon:*] (Kzw, descr. of Aquarius:) [See also art. بلع.]

سَعْدُ السُّعُودِ (S, L, K) *Two stars, the most approved of the* سُعُود, and therefore thus named, *resembling* سعد الذابح [app. a mistake for سَعْدُ الْبَارِعِ, or some other سعد, not of the Mansions of the Moon,] *in the time of their [auroral] rising;* (Ibn-Kunásheh;) *the star* [β] *which is on the left shoulder-joint of Aquarius, together with the star* [δ] *in the tail of Capricornus; [the Twenty-fourth Mansion of the Moon:]* (Kzw, descr. of Aquarius:) or *a certain solitary bright star:* (S:) سَعْدُ الْأَخْبِيَةِ (S, L, K) [also called الْأَخْبِيَة and خِبَاءُ (see خبى in art. خبى)] *Three stars, not in the track of the other* سُعُود, *but declining from it [a little], in, or respecting, which there is a discordance;* they are *neither very obscure nor very bright;* and are thus called because, when they rise [aurorally], the venomous or noxious reptiles of the earth, such as scorpions and serpents, come forth from their holes; (Ibn-Kunásheh;) [and this observation is just; for this asterism, about the commencement of the era of the Flight, rose aurorally, in Central Arabia, on the 24th of February, O. S., after the end of the cold season: see مَنَازِلُ الْقَمَرِ, in art. نزل:] or it consists of *three stars, like the three stones upon which the cooking-pot is placed, with a fourth below one of them;* (S;) *the star* [γ] *that is on the right arm, together with the three stars* [ζ, η, *and* π,] *on the right hand of Aquarius:* so called because, when it rises [aurorally], the venomous or noxious reptiles that have hidden themselves beneath the ground by reason of the cold appear: (Kzw, descr. of Aquarius; [in some copies, incorrectly, for "that have hidden themselves," &c., "hide themselves beneath the ground by reason of the cold:"]) it is said that *the* سعد *is one star, the brightest of four, the other three of which are obscure;* and it is [correctly] said to be called thus because, when it rises [aurorally], the venomous or noxious reptiles that are hidden beneath the ground come forth: it is *the Twenty-fifth Mansion of the Moon:* (Kzw, descr. of the Mansions of the Moon:) — the following are the other سعود, which are not Mansions of the Moon: (S, L, K:) — سَعْدُ نَاشِرَةَ (S, L, K) [*Two stars,* situate, accord. to Ideler, as is said in Freytag's Lex., *in the tail of Capricornus*]: — سَعْدُ الْمَلِكِ (S, L, K) *The two stars* [*a and* o?] *on the right shoulder of Aquarius:* (Kzw:) سَعْدُ الْبَهَامِ (S, L, K) *The two stars* [ε *and* θ?] *on the head of Pegasus:* (Kzw: [but in the copies of his work the name is written سَعْدُ الْبَهَائِمِ:]) سَعْدُ الْبَهَامِ (S, L, K) *The two stars* [ξ *and* 31?] *on the neck of Pegasus:* (Kzw:) سَعْدُ الْبَارِعِ (S, L, K) *The two stars near together* [μ *and* λ?] *in the breast of Pegasus:* (Kzw:) سَعْدُ مَطَرٍ (S, L, K) *The two stars* [γ *and* o?] *on the right* [or *left*?] *knee of Pegasus:* (Kzw: but there called سَعْدُ الْمَطَرِ:) — each سعد of these six consists of two stars: between every two stars, as viewed by the eye, is [said to be] a distance of a cubit, (ذِرَاع) (S, L,) or about a cubit; (K;) [but this is not correct;] and they are disposed in regular order. (S, L.) — It is also the name of *A certain object of idolatrous worship that belonged to the sons of Milkán* (S, K) *the son of Kináneh,* (S,) *in a place on the shore of the sea, adjacent to Juddeh.* (TA.) A poet says,

* وَهَلْ سَعْدُ إِلَّا صَخْرَةٌ بِتَنُوفَةٍ *
* مِنَ الْأَرْضِ لَا تَدْعُو لِغَيٍّ وَلَا رُشْدِ *

[*And is Saad aught but a mass of rock in a desert tract of the earth, not inviting to error nor to a right course?*]. (S, TA.) Hudheyl is said to have worshipped it in the Time of Ignorance. (TA.) — بِنْتُ سَعْدٍ is metonymically used as meaning ‡ *The virginity, or hymen,* of a girl or woman. (TA.) أَسَعْدٌ أَمْ سَعِيدٌ؟ meaning ‡ *Is it a thing liked or a thing disliked?* (S, A, K,) is a prov., (S, A,) which [is said to have] originated from the fact that Saad and So'eyd, [the latter name erroneously written in some copies of the S and K سَعِيد,] the two sons of Dabbeh the son of Udd, went forth (S, K, TA) to seek some camels belonging to them, (TA,) and Saad returned, but So'eyd was lost, and his name became regarded as unlucky: (S, K, TA:) Dabbeh used to say this when he saw a dark object in the night: and hence it is said in allusion to care for one's relation; and in inquiring whether a good or an evil event have happened. (TA.) [The saying may also be rendered, *Is it a fortunate thing or a little fortunate thing?*] — سَعْدَيْكَ, in the saying لَبَّيْكَ وَسَعْدَيْكَ, signifies *Aiding Thee after aiding* [i. e. *time after time*]; syn. إِسْعَادًا: لَكَ بَعْدَ إِسْعَادٍ: (ISk, T, S, L, K:) or *aiding Thee and then aiding:* (Ahmad Ibn-Yahyà, L:) or *aiding thy cause after aiding* [i. e. *time after time*]: (T, L:) and hence it is in the dual number: (IAth, L:) El-Jarmee says that it has no sing.; and Fr says the same of it, and also of لَبَّيْكَ: it is in the accus. case as an inf. n. governed by a verb understood. (L.) It occurs in the form of words preceding the recitation of the Opening Chapter of the Kur-án in prayer, لَبَّيْكَ وَسَعْدَيْكَ وَالْخَيْرُ بَيْنَ يَدَيْكَ وَالشَّرُّ لَيْسَ إِلَيْكَ [meaning *I wait intent upon thy service, or upon obedience to Thee, time after time, and upon aiding thy cause time after time; and good is before Thee, and evil is not imputable to Thee*]. (L, TA.) — Also *The third part of the* نِيقَة [or *gore*] (K, TA) *of a shirt:* (TA:) [the dim.] سُعَيْد signifies *the fourth part thereof.* (K, TA.)

سُعْدٌ and ‡ سُعَادَى *A certain kind of perfume,* (S, K,) *well known:* (K:) or the former is pl. of ‡ سُعَادَةٌ, [or rather a coll. gen. n. of which سُعَادَةٌ is the n. un.,] and this last is [the name of] *a certain kind of sweet-smelling root;* it is *a rhizoma* (أُرُومَة), *round, black, hard, like a knot; which forms an ingredient in perfumes and medicines:* (AHn:) and ‡ سُعَادَى is the name of *its plant;* (Lth, AHn;) and its pl. is سُعَادِيَاتٌ: (AHn:) or the سُعْد is *a certain plant having a root* (أَصْل) *beneath the ground, black, and of sweet odour:* and the ‡ سُعَادَى is *another plant:* (Az:) [in the present day, the former of these two names (سُعْد) is applied to *a species of cyperus:* a species thereof is termed by Forskål (in his Flora Aegypt. Arab, pp. lx. and 14,) *cyperus*

complanatus; and he writes its Arabic name "sæad" and "sæad:" it has a wonderful efficacy applied to ulcers, or sores, that heal with difficulty. (K.)

سَعْدٌ *A certain sort of dates.* (K, TA.)

سَعْدَةُ: see **سَعْدٌ** [of which it is the n. un.].

دُرُوعٌ سَعْدِيَّةٌ *Coats of mail of the fabric of a town called* السَّعْدَانُ. (TA.)

سَعْدَانٌ, in which the ن is an augmentative letter, because there is not in the language any word of the measure فَعْلَالٌ except قَهْقَارٌ unless it is of the reduplicative class, (S,) *A certain plant,* (S, K,) *growing in the plain,* or *soft, tracts,* (TA,) *one of the best kinds of the pastures of camels,* (S, K,) *as long as it continues fresh;* (TA;) *having [a head of] prickles,* (T, S, K,) *called* حَسَكَةُ السَّعْدَانِ, (T, S,) *to which the nipple* [or *the areola*] *of a woman's breast is likened:* (S, K: [see سَعْدَانَةٌ, below:]) the Arabs say that the camels that yield the sweetest milk are those that eat this plant: (TA:) and they fatten upon it: (Az, TA:) *it is of the kind of plants called* أَحْرَار [pl. of حُرٌّ, meaning *slender, and succulent or soft or sweet*], *dust-coloured, and sweet, and eaten by everything that is not large, [as well as by camels,] and it is one of the most wholesome kinds of pasture:* (AHn, TA:) it is a herb, or leguminous plant, *having a round fruit with a prickly face, which, when it dries, falls upon the ground on its back, and when a person stalking treads upon it, the prickles wound his foot: it is one of the best of their pastures in the days of the* رَبِيع, *and sweetens the milk of the camels that feed upon it; for it is sweet as long as it continues fresh; and in this state men suck it and eat it:* (Az, L:) the n. un. is with ة. (TA.) Hence the prov., مَرْعًى وَلَا كَالسَّعْدَانِ [*Pasture, but not like the* سعدان]: (S, K:) said of a thing possessing excellence, but surpassed in excellence by another thing; or of a thing that excels other things of the like kind. (TA.) — Also *The prickles of the palm-tree.* (AHn, TA.)

سُبْحَانَ اللّٰهِ [inf. n. of سَبَحَ, and, like سبحان, invariable, being put in the accus. case in the manner of an inf. n.]; one says, سُبْحَانَهُ وَسَعْدَانَهُ, meaning سُبْحَانَهُ وَأُطِيعُهُ [i. e. *I declare, or celebrate, or extol, his* (i. e. God's) *remoteness, or freedom, from every imperfection, or impurity,* &c., (see art. سبح, and *I render Him obedience, or aid his cause*]. (K, TA.)

سَعْدَانَةُ n. un. of سَعْدَانٌ. (TA.) — **سَعْدَانَةُ الثَّنْدُوَةِ** *The nipple of a woman's breast;* as being likened to the [head of] prickles of the plant called سَعْدَان, as mentioned above: (S, K:) or **سَعْدَانَةُ الثَّدْيِ**, i. e. *the blackness* [or *areola*] *around the nipple:* (A:) *or the part surrounding the* ثَدْي [here meaning *nipple*], *like the whirl of a spindle.* (TA.) — [Hence likewise,] **سَعْدَانَةُ** signifies also The *knot of the* شِسْع [or *appertenance that passes between two of the toes and through the sole*] of the sandal, (S, A, K,) *beneath,* (A, K,) *next the ground;* (S;) also called وُظَيْفَانَة. (K in art. رغب.) — And The *knot beneath the scale* of a balance: (K,* TA:) the *knots beneath the scale* of a balance (S, A) are called its سَعْدَانَات. (A.) — And the pl., سَعْدَانَات, *Things in the lower parts of the* [*tendons, or sinews, called*] غَضَارِيف, *resembling nails* (أَظْفَار). (S, K.) — Also the sing., The *callous protuberance upon the breast of the camel,* (S, A, K,) *upon which he rests when he lies down:* (A, TA:) so called because of its roundness. (TA.) — And The *anus:* (K:) or the *sphincter thereof.* (TA.) — And The *part of the vulva of a mare where the veretrum enters.* (TA.) = Also *A pigeon:* or سَعْدَانَةُ السَّعْدَانَةِ *is the name of a certain pigeon.* (K,* TA.)

سَعِيدٌ, applied to a man, (S, Msb,) *Prosperous, fortunate, happy, or in a state of felicity;* (T, S, A, Msb, K;) with respect to religion and with respect to worldly things; (Msb;) as also ✝ **مَسْعُودٌ** (A,* K:) or the latter signifies, (T, S, Msb,) or signifies also, (K,) and so may the former signify, (T, TA,) *rendered prosperous, fortunate, happy, or in a state of felicity,* by God; (T, S, Msb, K:) irregularly derived from أَسْعَدَهُ, (S,* K,* MF,) or regularly from سَعَدَهُ: (T, Msb:) one should not say مَسْعُود: (S, K:) fem. of the former [and latter] with ة: (TA:) pl. of the former سُعَدَاءُ, (A, Msb, TA,) and, accord. to Lh, سَعِيدُونَ and أَسْعَدُ; but ISd says, I know not whether he mean [of] the [proper] name or of the epithet; but أَسْعِدُ as pl. of سَعِيد is anomalous: (TA:) the pl. of ✝ مَسْعُودٌ is مَسْعُودُونَ and مَسَاعِيدُ. (A, TA.) = Also *A* نَهْر [i. e. *river,* or *rivulet,* or *canal of running water,*] (K, TA) *that irrigates the land in the parts adjacent to it, when it is appropriated thereto: or a small* نَهْر: the نَهْر *for irrigation* of a tract of seed-produce: pl. سُعُدٌ. (TA.)

سُعَيْدٌ: see **سَعْدٌ**, [of which it is the dim.,] in the last quarter of the paragraph, in two places.

سَعَادَةٌ an inf. n. of سَعِدَ (MA, TA) and of سَعُدَ, (TA,) or a simple subst., (Msb,) *Prosperity, good fortune, happiness, or felicity,* of a man; (S, Msb, K;) *contr. of* شَقَاوَةٌ; (S, Msb,* K;) with respect to religion and with respect to worldly things: (Msb:) [and so ✝ **سَعْدٌ** used as a simple subst.:] it is of two kinds; أُخْرَوِيَّةٌ [*relating to the world to come*] and دُنْيَاوِيَّةٌ [*relating to the present world*]: and the latter is of three kinds; نَفْسِيَّةٌ [*relating to the soul*] and بَدَنِيَّةٌ [*relating to the body*] and خَارِجِيَّةٌ [*relating to external circumstances*]. (Er-Rághib, TA in art. شقو.) [See also what next follows.]

سُعُودَةٌ *Prosperousness, fortunateness, auspiciousness, or luckiness,* (S, L,) of a day, and of a star or an asterism [&c.]; (L;) [as also ✝ **سَعْدٌ** used as a simple subst.;] *contr. of* نُحُوسَة. (S, L.)

السَّعِيدَةُ *A temple to which the Arabs* (K, TA) *of the tribe of Rabeeʿ* (TA) *used to perform pilgrimage,* (K, TA,) *at* [*Mount*] *Ohod, in the Time of Ignorance.* (TA.)

سَعْدَى: see **سَعْدٌ**, in three places.

سَعِيدِيَّةٌ *A sort of garments of the kind called* بُرُود, *of the fabric of El-Yemen:* (S, K:) app. so called in relation to the mountains of Benoo-Sa'eed. (TA.) — And **حُلَّةٌ سَعِيدِيَّةٌ** [*A certain kind of dress*]: so called in relation to Sa'eed Ibn-El-'Aṣ, whom, when a boy, or young man, the Prophet clad with a حُلَّة, the kind of which was thence thus named. (Har. p. 596.)

سَاعِدٌ The *fore arm* (ذِرَاع) of a man; (K;) the *part of the arm from the wrist to the elbow;* (T, L;) or *from elbow to the hand:* (Mgh, Msb:) so called because it aids the hand in seizing a thing (T, Msb) or taking it (T) and in work: (Msb:) or it signifies, (S,) or signifies also, (Msb,) the *upper arm,* or *upper half of the arm, from the elbow to the shoulder-blade,* syn. عَضُدٌ, [q. v.,] (S, Msb,) of a man: (S:) [and in like manner, of a beast, both the *fore shank* and the *arm:*] in some one or more of the dialects, the *upper of the* زَنْدَان [which may mean either the *upper arm* or the *radius*]; the ذِرَاع being the lower of them [which may mean either the "fore arm" or the "ulna"]: (L, TA:) of the masc. gender: (Msb:) pl. سَوَاعِدُ. (T, Mgh, Msb, TA.) One says, سَوَاعِدَكُمُ اللّٰهُ شَدَّ عَلَى سَاعِدِكَ and [*May God strengthen thy fore arm and aid thee,* and *your fore arms and aid you*]. (A, TA.) — And hence, [*A kind of armlet;*] *a thing that is worn upon the fore arm, of iron or brass or gold.* (Mgh.) — [Hence also,] سَاعِدَا الطَّائِرِ ✝ *The two wings of the bird.* (S, K.) — And سَاعِدُ الرِّيحِ ✝ *The anterior, or primary, feathers of the wing:* so in the phrase, طَائِرٌ شَدِيدُ السَّوَاعِدِ ✝ [*A bird strong in the anterior, or primary, feathers of the wing*]. (A, TA.) — Also the sing., ✝ *A chief, upon whom people rely.* (TA.) — And the pl., سَوَاعِدُ, ✝ *The channels in which water runs to a river or small river* (نَهْر), (S, A, K,) or *to a sea or large river* (بَحْر); (AA, S, K;) the sing. said by AA to be سَاعِدٌ, without ة: or this latter signifies *a channel in which water runs to a valley,* and *to a sea or large river* (بَحْر): or *the channel in which a large river* (بَحْر) *runs to small rivers* (أَنْهَار). (L.) And ✝ The *places from which issues the water* of a well: the *channels of the springs* thereof. (L.) — Also ✝ The *medullary cavities; the ducts through which runs the marrow in a bone.* (S, K.) — And ✝ The *ducts* (AA, A, TA) *in the udder* (A, TA) *from which the milk comes* (AA, A, TA) *to the orifice of the teat;* as being likened to the سَوَاعِد of the بَحْر: (AA, TA:) the قَصَب *of the udder:* (Aṣ, TA:) or سَاعِدٌ signifies *the orifice of a she-camel's teat, from which the milk issues:* and سَاعِدُ الثَّرِّ, *a duct by which the milk descends to the she-camel's udder:* and in like manner سَاعِدٌ signifies *a duct that conveys the milk to a woman's breast or nipple.* (TA.) — أَمْرُكُمْ سَوَاعِدُ means ✝ *An affair having several modes, or manners, [in which it may be per-*

formed,] *and several ways of egress therefrom.* (A, TA.)

سَاعِدَةٌ The *bone* of the shank. (TA.) — And *A piece of wood,* (K, TA.) *set up,* (TA,) *that holds the pulley.* (K, TA.) = سَاعِدَةُ is a name of *The lion:* (S, K:) imperfectly decl., like أُسَامَةُ. (TA.)

أَسْعَدُ [*More,* and *most, prosperous* or *fortunate* or *happy*: an epithet applied to a man:] masc. of سَعْدَى. (S, K:) but IJ says that سُعْدَى as an epithet has not been heard. (TA.) = Also *A* [*cracking of the skin, such as is termed*] شُقَاق, *resembling mange, or scab, that happens to a camel, and in consequence of which he becomes decrepit,* (K, TA,) *and weak.* (TA.)

مَسْعُودٌ: see سَعِيدٌ, in two places.

سعر

1. سَعَرَ النَّارَ, (S, A, Mṣb, K,) aor. ˊ, (Mṣb, K,) inf. n. سَعْرٌ; (Mṣb;) and ↑ اسعرها, (A, Mṣb, K,) inf. n. إِسْعَارٌ; (Mṣb;) and ↑ سعّرها, (A, K,) inf. n. تَسْعِيرٌ; (TA;) or the last has an intensive signification; (S;) *He lighted,* or *kindled, the fire;* or *made it to burn, to burn up, to burn brightly or fiercely, to blaze,* or *to flame;* syn. أَوْقَدَهَا, (Mṣb, K,) or هَيَّجَهَا and أَلْهَبَهَا. (S, A.) In the Kur lxxi. 12, some read سُعِّرَتْ; and others, ↑ سُعِّرَتْ, which latter has an intensive signification. (S.) And سَعَّرَ النَّارَ *He stirred the fire with a* مِسْعَر. (TA.) — [Hence,] سَعَّرَ الحَرْبَ, (S, K,) aor. as above, (K,) and so the inf. n.; (TA;) and ↑ اسعرها, and ↑ سعّرها; (K;) ‡ *He kindled war;* (K, TA;) *excited,* or *provoked, it.* (K, S, TA.) And سَعَّرُوا نَارَ الحَرْبِ ‡ [*They kindled,* or *excited, the fire of war*]. (A.) — [Hence also,] سَعَّرَهُمْ شَرًّا ‡ [*Evil, or mischief, excited them,* or *inflamed them*]. (A.) And سَعَّرَ عَلَى قَوْمِهِ ‡ [*He excited,* or *inflamed, against his people*]. (A.) — And سَعَّرَهُمْ شَرًّا ‡ *He did extensive evil, or mischief, to them:* (ISk, S, TA:) or *he did evil, or mischief, to them generally, or in common;* as also ↑ اسعرهم, and ↑ سعّرهم; (TA;) or one should not say ↑ اسعرهم. (ISk, S, TA.) — And سَعَّرْنَاهُمْ بِالنَّبْلِ ‡ *We burned and pained them* [or *inflicted upon them burning pain*] *with arrows.* (S.) — And سَعَرَ الإِبِلَ, aor. as above, (K,) and so the inf. n., (TA,) ‡ *He* (a camel, TK) *communicated to the* [other] *camels his mange,* or *scab.* (K, TA.) — And سَعِرَ, (S, A,) inf. n. سَعَرٌ, (TA,) ‡ *He* (a man) *was smitten by the* [*hot wind called*] سَمُوم. (S, A.) And ‡ *He* (a man) *was,* or *became, vehemently hungry and thirsty.* (TA.) And ‡ *He was,* or *became, mad, insane, or a demoniac.* (MA.) — You say also, سَعَرْتُ اليَوْمَ فِي حَاجَتِي سَعَرَةً ‡ *I made a circuit during the day, or to-day, for the accomplishment of my want.* (S.) And لِأَسْعَرَنَّ سَعْرَةً ‡ [app. meaning *I will assuredly practise circumvention like his practising thereof*]. i. e. لَأُطَوِّفَنَّ طَوْفَةً. (Fr, O, K.) — And سَعَرَ اللَّيْلَ بِالبَيْطَلِيِّ, inf. n. as above, ‡ *He journeyed throughout the night with the camels,* or *beasts, used for riding.* (ISk, TA.) — And سَعَرَتِ النَّاقَةُ ‡ *The she-camel was quick,* or *swift, in her going.* (TA.) [See also سَعَرَانٌ, below.]

2: see 1, in four places. = سَعَّرَهُ [from إِسْعَار] (Sgh, Mṣb,) inf. n. تَسْعِيرٌ; (Mṣb;) and ↑ اسعره; (Sgh, Mṣb;) *He assigned to it a known and fixed price:* (Mṣb:) or *he declared its current price, or the rate at which it should be sold.* (Sgh.) And سَعَّرَ لَهُمْ, (A, TA,) inf. n. as above; (S;) and ↑ اسعر لهم; (A;) *He* (a governor, A) *fixed the amount of the prices of provisions &c. for them;* (S, TA;) the doing of which is not allowable. (TA.) — And سَعَّرُوا, inf. n. as above; and ↑ اسعروا; *They agreed as to a price, or rate at which a thing should be sold.* (K.)

[3. ساعرهُ app. signifies ‡ *He acted with him, or it, like one mad,* or *like a mad dog;* for, accord. to Et-Tebreezee, (Ham p. 785,) it is from مُسْعَر as an epithet applied to a dog, meaning "mad."]

4: see 1, in four places. — أَسْعَرَنَا قَفْزًا, said of a wild animal, means ‡ *He excited and aroused us by leaping,* or *bounding.* (TA, from a trad.) = See also 2, in three places.

5: see the next paragraph.

8. استعرت النَّارُ, (S, A, Mṣb, K,) and ↑ تسعّرت, (S, A, K,) [but the latter, app., has an intensive signification,] *The fire burned;* or *burned up, burned brightly or fiercely, blazed,* or *flamed.* (S, A, Mṣb, K.) — [Hence,] استعرت الحَرْبُ ‡ *The war* [*raged like fire,* or] *spread.* (K, TA.) And in like manner, (TA,) استعر الشَّرُّ ‡ *The evil,* or *mischief,* [*raged,* or] *spread.* (K, TA.) — And استعر اللُّصُوصُ, (S, A, K,) or استعرت, (TA,) ‡ *The thieves,* or *robbers, put themselves in motion,* (K,* TA,) *for mischief,* (TA,) *as though they were set on fire.* (S, K, TA.) — And استعر الجَرَبُ ‡ *The mange,* or *scab, began in the armpits and the groins or similar parts* (AA, S, A,* K) *and the lips* (S) *of the camels.* (AA, S, A, K.) — And استعر النَّاسُ فِى كُلِّ وَجْهٍ ‡ *The people ate the fresh ripe dates in every direction,* and *obtained them;* like اِسْتَنْجَوْا. (Aboo-Yoosuf, TA.)

رَمْىٌ سَعِرٌ ‡ *A vehement shooting* or *throwing:* (A:) [*or a burning, painful shooting;* as is indicated in the S:] one says ضَرْبٌ هَبِرٌ وَطَعْنٌ نَجِرٌ وَرَمْىٌ سَعِرٌ ‡ [*a smiting that cleaves off a piece of flesh, and a piercing inflicted with extraordinary force, and a burning, painful shooting*]. (S.) It is said in a trad. of 'Alee, اضْرِبُوا هَبِرًا وَارْمُوا سَعِرًا ‡ [*Smite ye so as to cleave off a piece of flesh, and*] *shoot ye quickly:* the shooting being thus likened to the burning of fire. (TA.)

سَعْرٌ: see سُعَارٌ. — [Hence,] ‡ *Madness, insanity,* or *demoniacal possession;* (K;) as also ↑ سُعَارٌ: (S, K:) so ↑ the latter is expl. by AAF as used in the Kur liv. 47: and so it is expl. as used in verse 24 of the same chap.: (TA:) or it signifies in the former, (S,) or in the latter, (TA,) ‡ *fatigue,* or *weariness,* or *distress,* or *affliction, and punishment:* (Fr, S, TA:) or, accord. to Az, in verse 24, may mean ‡ *verily we should in that case be in error, and in punishment* arising from what would necessarily befall us: or, accord. to Ibn-'Arafeh, it means, *in a state that would inflame and excite us.* (TA.) — Also ‡ *Hunger;* and so ↑ سُعَارٌ: (Fr, K, TA:) or the former signifies *vehemence of desire for flesh-meat:* (K, TA:) and ↑ the latter, *vehemence of hunger:* (S:) or *the burning of hunger:* (TA:) and *the burning of thirst.* (A.) — And ‡ *A disease, such as the mange, or scab, that is transitive from one to another;* or *the transition of the mange, or scab, or other disease, from one to another;* syn. عَدْوَى. (K. [See 1.])

سِعْرٌ The *current price,* or *rate, at which a thing is to be sold:* (MA, K:) pl. أَسْعَارٌ. (S, A, Mṣb, K.) One says, لَهُ سِعْرٌ, meaning *It is exceedingly valuable:* and لَيْسَ لَهُ سِعْرٌ *It is exceedingly cheap.* (Mṣb.)

سَعِرٌ: see سَعِيرٌ.

سَعِرٌ ‡ *Mad, insane,* or *possessed by a demon:* (K:) and so ↑ مَسْعُورٌ applied to a she-camel: (S:) or the latter, so applied, *that will not remain still;* from سُعَارٌ meaning "madness, or insanity, or demoniacal possession:" (Ham p. 785:) [See also مِسْعَرٌ:] the pl. of سَعِرٌ is سَعْرَى. (K.)

سُعَارٌ: see سَعْرٌ, in two places.

سَعَرٌ ‡ *A cough:* (O, K:) or *a sharp cough;* as also ↑ سَعِيرٌ. (IAar, TA.) — And ‡ The *beginning* of an affair or a case; and the *newness* thereof: (K, TA:) in some copies of the K, جِدَّتُهُ is erroneously put for جِدَّتُهُ. (TA.)

سَعْرَةٌ *A colour inclining to blackness,* (S, TA,) *a little above what is termed* أُدْمَة; as also ↑ سَعَرٌ. (TA.)

سَعَرَانٌ [an inf. n.] *Vehemence of running.* (O, K.) [See 1, last signification.]

سَعْرُورَةٌ and ↑ سُعْرُورَةٌ (K) ‡ *Daybreak.* (K.) — And ‡ The *rays of the sun entering an aperture of a house* or *chamber:* (K,* TA:) or *the motes that are seen in the rays of the sun* (Az, S, TA) *when they fall into a chamber, moving to and fro.* (Az, TA.)

سُعْرُورَةٌ: see the next preceding paragraph.

سُعَارٌ The *heat* (S, K) *of fire;* (S;) as also ↑ سَعْرٌ: (K:) and ‡ *of night.* (A.) — See also ↑ سَعْرٌ, in two places. — Also ‡ *Evil,* or *mischief:* so in the saying, لَا يَنَامُ النَّاسُ مِنْ سُعَارِهِ ‡ [*Men will not sleep by reason of his evil,* or *mischief*], occurring in a trad. (TA.)

سَعُورٌ ‡ A *she-camel quick,* or *swift, in her going.* (TA.) [See 1, last signification.]

سَعِيرٌ *Lighted,* or *kindled;* or *made to burn, burn up, burn brightly or fiercely, blaze,* or *flame:* (K, TA:) of the measure فَعِيل in the sense of the measure مَفْعُول: (TA:) [and thus] similar to ذَبِيحٌ and دَهِينٌ; for you say نَارٌ

مَسْعُورَةٌ: (Akh, S:) or نَارٌ سَعِيرٌ signifies *fire kindled, or made to burn &c., with other fire.* (Lḥ, TA.) — Also *Fire* (S, K) *itself;* (S:) and so سَاعُورَةٌ and سَاعُورٌ: (K:) or [so in the TA, but in the K "and,"] *its flame;* (K:) as also سَاعُورَةٌ and سَاعُورٌ. (TA.) = السَّعِيرُ: see what next follows.

السُّعَيْرُ, (O, K,) and السَّعِيرُ, (S,) or the latter is a mistake, (O, TA,) *A certain idol,* (S, K,) *belonging peculiarly to [the tribe of] 'Anazeh.* (Ibn-El-Kelbee, S.) [See an ex. in a verse cited in art. جهر.]

سَعِيرَةٌ: see سَعْرَةٌ.

سَاعُورٌ: see سَعِيرٌ, in two places. — Also *A sort of fire-place, or oven,* (تَنُّورٌ, K, TA,) *dug in the ground, in which bread is baked.* (TA.) = And The *chief of the Christians in the knowledge of medicine* (K, TA) *and of the instruments thereof:* [said to be] originally سَاعُورَا, a Syriac word, meaning the *investigator of the cases of the diseased.* (TA.)

سَاعُورَةٌ: see سَعِيرٌ, in two places.

أَسْعَرُ, applied to a man, *Of the colour termed* سُعْرَةٌ: fem. سَعْرَاءُ. (TA.) — And, so applied, (TA,) *Having little flesh,* (K, TA,) *lean, or lank in the belly,* (TA,) *having the sinews apparent, altered in colour or complexion, or emaciated,* (K, TA,) *and slender.* (TA.)

مَسْعَرٌ The *slender part of the tail* of a camel. (K.) — See also مَسْعَرٌ.

مِسْعَرٌ and مِسْعَارٌ (S, K) The *thing,* (K,) or *wood,* (S,) or *instrument of iron or of wood,* (TA,) *with which a fire is stirred* [or *made to burn* or *burn up* &c.]: (S,* K,* TA:) pl. (of the former, A) مَسَاعِرُ (A, TA) and [of the latter] مَسَاعِيرُ. (TA.) — Hence one says of a man, إِنَّهُ لَيُسَعِّرُ حَرْبٍ ‡ *Verily he is one who makes the fire of war to rage;* (S, A,* K,* TA;) *a stirrer of the fire of war.* (TA.) — Also the former, (مِسْعَرٌ,) † *Long;* (AA, S, K:) applied to a neck (K) or some other thing: (TA:) or *strong.* (Aṣ, K.) — And, applied to a dog, † *Mad.* (Ḥam p. 785.) [See also المِسْعَرُ —] سَعِيرٌ as an epithet applied to a horse means الَّذِي يُطْبِحُ قَوَائِمَهُ مُتَفَرِّقَةً وَلَا ضَبْرَ لَهُ [i. e., app., *That makes his legs to fall spread apart, and that has no leaping with his legs put together*]: (K:) or, in the words of AO, [and so in the O,] الذي تُطْبِحُ قَوَائِمُهُ [app. *whose legs thou makest to fall* &c.]: (TA:) [in the CK, وَلَا ضَبْرَ لَهُ, which is, I doubt not, a mistake: and in the TA is added, وقيل وَثْبٌ مُجْتَمِعُ القَوَائِمِ, in which وقيل is evidently a mistranscription for وَهُوَ, referring to ضَبْرٌ, which is well known as meaning وَثْبٌ مُجْتَمِعُ القَوَائِمِ:] and مُسَاعِرٌ signifies the same. (AO.)

مِسْعَارٌ: see the next preceding paragraph.

مَسْعُورٌ: see its syn. سَعِيرٌ. — [Hence,] ‡ A man *smitten by the [hot wind called]* سَمُومٌ. (S, A.) — And ‡ *Vehemently hungry and thirsty:* (TA:) *eager for food,* even though his belly be full; (K:) and, it is said, *for drink* also. (TA.) — See also سَعِيرٌ.

مَسَاعِرُ [a pl. of which the sing., if it have one, is probably مِسْعَرٌ,] † The *armpits* and the *groins* or *similar parts,* (S, A,* K,) and the *lips,* (S,) of camels. (S, A, K.)

مُسَاعِرٌ: see مِسْعَرٌ, last sentence.

سعط

1: see what next follows.

2. أَسْعَطَ, (S,) or أَسْعَطَ دَوَاءً, (AA, IDrd, Mgh, Msb, K,) *He poured,* (S, Mgh, Msb,) *or introduced,* (K,) *medicine into his* (a man's, S) *nose;* (S, Mgh, Msb, K:) as also سَعَّطَهُ, aor. ـِ and ـُ, (K,) the former of which, namely ـِ, is the more approved, inf. n. سَعْطٌ. (TA.) Both are also written with ص. (K and TA in art. صعط.) — [Hence,] أَسْعَطَهُ الرُّمْحَ ‡ *He pierced him in his nose with the spear:* ('Eyn, K:) or it is like أَوْجَرَهُ, meaning *he pierced him in his breast,* or *chest, with the spear.* (S.) — [Hence also,] أَسْعَطَهُ عِلْمًا ‡ *He took extraordinary pains in making him to understand science,* (K, TA,) *and in repeating to him what he taught him.* (TA.)

8. استعط *He* (a man, S) *poured medicine into his* (i. e. *his own*) *nose;* or *had it poured therein;* (S, Mgh;) or *introduced it, or had it introduced, therein:* (K:) the pass. form, أُسْتُعِطَ, is not allowable. (Mgh.)

10. استعط + *He* (a camel, TA) *smelled the urine of the she-camel,* (K,) *or somewhat thereof,* (TA,) *and it,* (K,) *or some of it,* (TA,) *entered into his nose;* (K;) *then he covered her, and failed not to impregnate.* (TA.)

سَعُوطَةٌ وَاحِدَةٌ *A single introduction of medicine into the nose;* as also إِسْعَاطَةٌ واحدة. (Lḥ, K.)

سَعُوطٌ: see سَعِيطٌ, in four places.

سَعُوطٌ *Medicine that is poured,* (S, Mgh, Msb,) or *introduced,* (K,) *into the nose;* (S, Mgh, Msb, K;) [*an errhine;*] as also صَعُوطٌ; (Lḥ, K:) which is thought, by ISd, to be an instance of assimilation [like صِرَاطٌ for بِرَاطٌ] such as Sb mentions. (TA.) — Also *Sweat.* (TA.)

سَعُوطٌ: see the next paragraph, in two places.

سَعِيطٌ *Sweet,* or *pleasant, odour,* of wine and the like, or of anything: (A'Obeyd, K:) and *sharpness,* or *pungency, of odour;* as also سَعُوطٌ; (K;) the former, [for instance,] of mustard, (ISk,) and so سَعُوطٌ the latter, and likewise سُعُوطٌ: (TA:) and المِسْكُ سَعُوطٌ signifies *the odour of musk.* (Fr.) A rájiz says, describing camels and their milk,

حَمْضِيَّةٌ طَيِّبَةُ السَّعُوطِ

[*That eat the plants called* حَمْض, *sweet in odour*]. (AHn.) And you say, هُوَ طَيِّبُ السَّعُوطِ and الإِسْعَاطِ [*He, or it, is sweet in odour:* but the latter is perhaps a mistranscription, for الإِسْعَاطِ]. (TA.) — *The dregs, lees, or sediment, of wine.* (S, K.) — The بَان [or *ben*]: (K:) the *oil thereof:* (IB, K:) the *oil of mustard:* (K:) and the *oil of the* زَنْبَق [or *jasmine*]. (TA.) = *I. q.* مُسْعَطٌ [pass. part. n. of 4, q. v.]. (TA.)

إِسْعَاطٌ: see the next preceding paragraph.

إِسْعَاطَةٌ: see سَعْطَةٌ.

سَعْطَةٌ, (S, Msb, K,) مِسْعَطٌ, (Lḥ, K,) the former an instance of the instr. n. with فتح, (S, Msb, TA,) which is extr., (Msb, TA,) like مُنْخُلٌ &c., (TA.) The *thing,* (K,) or *vessel, or receptacle,* (S, Msb,) *into which* سَعُوط *is put,* (S, Msb, K,) *and from which it is poured into the nose.* (K.)

سعف

1. سَعَفَهُ بِحَاجَتِهِ: see **4.** — سَعِفَتْ يَدُهُ, (S, TA,) inf. n. سَعَفٌ, (S, K,) *His hand became cracked around the nails;* (S, K,* TA;) as also سَعِفَتْ. (S, TA.) — سَعِفَتِ النَّاقَةُ, in the K, erroneously, سَعِفَتْ, with فتح, (TA,) or سَعِفَ البَعِيرُ, (ISk, S,) *The she-camel,* (K, TA,) or *he-camel,* (ISk, S,) *became affected with what is termed* سَعَفٌ, meaning *a disease in the mouth, like mange,* or *scab, in consequence of which the hair of the* خُوطُومِ [i. e. *nose,* or *fore part of the nose,*] *falls off,* (ISk, S, K,) *and the hair of the eyes:* (ISk, S:) the like thereof in sheep or goats is termed غَرَبٌ: (S:) accord. to IAạr, it is not used in relation to he-camels; and A'Obeyd says the like: accord. to some, as AZ says, it is allowable to use it in relation to he-camels; (TA;) but it is rarely thus used. (K, TA.) — سَعِفَ, (S, K,) like عَنِيَ, (K,) said of a boy, *He became affected with the pustules termed* سَعْفَةٌ [q. v.]. (S, K.)

2. تَسْعِيفٌ The *mixing* of musk and the like *with aromatic perfumes* (K, TA) *and sweet-scented oils.* (TA.) One says, سَعِّفْ لِي دُهْنِي [*Mix thou for me my oil with aromatic perfumes*]. (ISh, TA.)

3. ساعفهُ, (K, TA,) inf. n. مُسَاعَفَةٌ, (S, TA,) *He aided, assisted, or helped, him;* [like سَاعَدَهُ;] or [so accord. to the K, but accord. to the S "and,"] *agreed, or complied, with him,* (S,* K, TA,) *to perform an affair,* (TA,) *acting towards him with reciprocal purity, or sincerity, of love, or affection, and aiding, assisting, or helping, with him,* (K, TA,) *well.* (TA.) — [Hence,] ساعفهُ جَدُّهُ ‡ *His fortune aided him:* and in like manner, ساعفتهُ الدُّنْيَا ‡ [*Worldly prosperity aided him*]. (A, TA.)

4. أسعف, (K,) inf. n. إِسْعَافٌ, (TA,) *It* (a thing, TA) *drew near, or approached:* (K, TA:) and أسعف بِهِ *it drew near, or approached, to him, or it.* (TA.) — أسعف لَهُ *It* (an object of the chase) *became within his power, or reach.* (K.) — أسعف إِلَيْهِ *He tended, repaired, or betook*

himself, to, or towards, him, or it. (TA.) — اسعف بِأَهْلِهِ *He came to his family*; syn. أَلَمَّ. (K.) [And in a similar sense the verb is trans. without a particle, as will be shown by the last sentence of this paragraph.] — أَسْعَفْتُهُ *I aided, assisted, or helped, him to perform his affair.* (Msb. [See also 3.]) — And اسعفهُ بِحَاجَتِهِ, (S, Msb, K,*) inf. n. إِسْعَافٌ, (Msb,) *He performed, or accomplished, for him the object of his want;* (S, Msb, K;) as also سَعَفَهُ ↓ بِهَا, (Ibn-'Abbád, K,* TA,) nor. ـَ, (K,) inf. n. سَعْفٌ. (TA.) — It is said in a trad., thus related, فَاطِمَةُ بَضْعَةٌ مِنِّي يُسْعِفُنِي مَا يُسْعِفُهَا, meaning [*Fátimeh is a part of me:*] *that betides, or happens to,* [or *affects,*] *me which betides, or happens to,* [or *affects,*] *her.* (TA. [See another reading in art. بضع.])

سَعْفٌ *A commodity; an article of merchandise.* (O, K, TA.) One says, إِنَّهُ سَعْفُ سَوْءٍ *Verily it is a bad commodity.* (O, TA.) — And *A man vile, or mean, and despised in all his circumstances.* (AHeyth, O, K.)

سَعْفٌ *Palm-branches,* (Az,* S, Msb, K,) *as long as they have the leaves upon them:* when these are removed from them, called جَرِيدٌ: (Msb:) or the *part* [or *parts*] *of palm-branches upon which leaves have grown:* (S voce عَسِيبٌ:) or the *leaves of palm-branches,* (Mgh, K, TA,) *of which are woven* [*baskets of the kind called*] زُبْلٌ (Mgh) or زُبْلَانٌ (TA) [pls. of زَبِيلٌ], *and* [*the similar receptacles called*] جِلَالٌ [pl. of جُلَّةٌ], (TA,) *and fans* [which are made in the form of small flags], (Mgh, TA,) *and the like:* (TA:) and sometimes *palm-branches themselves* are thus called: (Mgh:) accord. to Lth, (Mgh, TA,) *such as have become dry* [*of palm-branches*] are mostly thus called; the fresh [palm-branch] being called صُحْفَةٌ. (Mgh, K, TA:) sing., (S,) or [rather] n. un., (Mgh, Msb,) with ة: (S, Mgh, Msb:) which also signifies *a palm-tree* itself; and its pl. is سَعَفَاتٌ. (TA.) — [Hence, as being likened to palm-leaves,] The *forelock* of a horse: so in the saying of Imrul-Keys,

* وَأَرْكَبُ فِي الرَّوْعِ خَيْفَانَةً *
* كَسَا وَجْهَهَا سَعْفٌ مُنْتَشِرْ *

[*And I ride, in war, or battle, a brisk, or an agile, leaving* mare, *whose face a spreading forelock has clad*]: which shows that سَعْفٌ [properly] signifies the leaves [of a palm-branch]. (Az, TA.) [Sec. Schultens, as mentioned by Freytag, explains it as meaning *A whiteness upon the forehead of a horse:* but this explanation is perhaps conjectural, from the verse cited above.] — The *paraphernalia* (جِهَاز) *of a bride:* pl. سُعُوفٌ. (IAar, K.) — *Anything good, goodly, or excellent, and consummate, such as a slave, or any precious thing, or a house that one possesses.* (IAar, K.) — *A species of fly:* mentioned by a poet as smiting a lion. (IB, TA.) — See also 1.

سَعْفَةٌ *A certain disease,* (Kr, TA,) *or pustules,* (S, K, TA,) *coming forth upon the head* (Kr, S, K, TA) *of a child,* (S, K, TA,) *and upon his face:* (K, TA:) said by AHát to be دَاءُ الثَّعْلَبِ [i. e. *alopecia*], *which occasions baldness;* and ↑ سَعْفَةٌ is a dial. var. thereof in this last sense. (TA.)

سَعْفَةٌ n. un. of سَعْفٌ [q. v.]. (S,* Mgh, Msb.) — See also the next preceding paragraph.

سَعَّافٌ *A cracking, and scaling off, of the nail:* (TA:) or *a cracking at the root of the nail.* (Ibn-'Abbád, O.) [See 1.]

سُعُوفٌ *Large* [*drinking-cups or bowls such as are called*] أَقْدَاح. (IAar, K.) — And *The goods, or furniture and utensils, of a tent or house,* (S, TA,) *and its carpets or the like:* or, as some say, particularly *such as are held in little estimation, as the* [*drinking-vessel called*] تَوْر, *and the bucket, and the rope, and the like.* (TA.) — [See also سَعَفٌ, of which it is pl.] — Also *The natural dispositions,* (AA, IAar, K, TA,) *generous and other, of men:* (IAar, K, TA:) AA says, I have not heard any sing. thereof. (TA.)

أَسْعَفُ A camel *having the disease termed* سَعَفٌ (see 1): fem. سَعْفَاءُ, applied to a she-camel: (ISk, S, K:) A'Obeyd mentions only the fem. epithet. (TA.) — Also A horse *white,* (S,* K,) or *hoary,* (S,) *in the forelock,* (S, K,) *when there is some other colour in it, different from the white:* (TA:) when the whole of it is white, he is termed أَصْبَحُ: (S, TA:) so in the "Book of Horses" by AO. (TA.)

مَسْعُوفٌ A boy *affected with the pustules termed* سَعْفَةٌ [q. v.]. (S, K.)

مُسْعَفٌ A place, (K,) and a place of alighting, (TA,) *near.* (K, TA.)

سعل

1. سَعَلَ, aor. ـِ, (S, O, Msb, K,) inf. n. سُعَالٌ (S, O, K) and سَعْلَةٌ, (K,) or the latter of these is the inf. n., and the former is a simple subst., (Msb,) [*He coughed:*] سَعْلَةٌ signifies [*the having*] *a motion whereby nature expels somewhat hurtful from the lungs and the organs connected therewith:* (Ibn-Seenà, K, TA:) wherefore the ducts of the lungs are called قَصَبُ السَّعَال [*the tubes of coughing,* meaning *the bronchial tubes,*] because it [i. e. what is hurtful in the lungs] has its exit by them. (TA.) One says, إِنَّهُ يَسْعَلُ سَعْلَةً مُنْكَرَةً [*Verily he coughs with an abominable coughing*]. (TA.) And بِهِ سُعَالٌ [*In him is a coughing;* i. e. *he has a coughing, or cough*]. (TA.) And أَعْصَفَكَ السُّؤَالُ فَأَسْعَدَكَ السُّعَالُ [*The question, or petition, has choked thee, and consequently coughing has seized thee*]. (TA.) — Hence the saying, رَمَاهُ فَسَعَلَ الدَّمَ [*He shot him, and he consequently coughed up blood*]; i. e., *he threw* [*up*] *blood from his chest.* (TA.) — سَعَلَ, aor. ـِ, inf. n. سَعَلٌ; accord. to the K, app., سَعَلَ, aor. ـِ, inf. n. سَعْلٌ; [and thus the pret. and inf. n. are written in the copies of the K;] but the former is the right; (TA;) † *He was, or became, brisk, lively, or sprightly;* (K, TA;) like وَزِعَلَ, inf. n. وَزَعَلٌ. (TA. [See the part. n., سَعِلٌ, below.])

4. اسعلهُ *It* [*made him to cough,* or] *occasioned him a coughing.* (TA.) — And † *He,* or *it, made him, or pronounced him, to be like the* سِعْلَاةُ [q. v.]. (O, TA.) — And † *He,* (a man, K, TA,) and *it,* (pasture, or herbage, O, TA,) *rendered him* (a horse, TA) *brisk, lively, or sprightly;* (O, K, TA;) as also أَزْعَلَهُ. (O, TA.)

10. استعلت ‡ *She* (a woman) *became a* سِعْلَاةٌ, i. e., *very clamorous, and foul-tongued;* (S, O;) *or like a* سِعْلَاةٌ, (K, TA,) *in badness, wickedness, or guile, and clamorousness, and foulness of tongue:* (TA:) similar to اِسْتَكْلَبَتْ, and to اِسْتَأْسَدَ said of a man, &c. (AZ, TA.)

سَعَلٌ *Dry* [*dates of the bad sort termed*] شِيص. (IAar, O, K.)

سَعِلٌ, applied to a horse, † *Brisk, lively,* or *sprightly;* like زَعِلٌ. (AO, O, TA.)

سِعْلَى: see the next paragraph.

سِعْلَاةٌ and ↑ سِعْلَاءٌ (S, O, K [app. thus, without tenween, as a fem. noun, though فِعْلَاءُ without tenween is unusual,]) and ↑ سِعْلَى (S, O, TA) The [*kind of goblin, demon, devil, or jinnee, called*] غُولٌ: (K:) or the *female of the* غُول: (Abu-l-Wefee El-Agrábee, TA in art. غول; and Ḥar p. 76:) or the *worst, most wicked, or most guileful, of the* غِيلَان [pl. of غُول]: (S, O:) or *an enchantress of the jinn, or genii:* (K:) pl. [of the first] سَعَالٍ [written with the article السَّعَالِي] (S, O, K) [and of the second سَعَالِيُّ and of the third سِعْلَيَاتٌ, which is said to signify the *females of the* غِيلَان. (TA.) — [Hence,] سِعْلَاةٌ signifies ‡ *A very clamorous, foul-tongued, woman:* (S, O, TA:) accord. to Aboo-'Adnán, *a woman foul in face, evil in disposition,* is likened to the سِعْلَاةُ: but some of the Arabs say that the Arabs do not apply the epithet سِعْلَاةٌ to any but *an old woman.* (TA.) — And [the pl.] السَّعَالِي signifies ‡ *Horses;* as being likened to what are [properly] so termed. (TA.) — And [the same pl.] السَّعَالِي, (K, TA,) with kesr to the ل, (TA,) [in the TK السَّعَالِيُّ, and in the CK ↑ السَّعَالِيُّ,] signifies † *A certain plant, the leaves of which make* [*the ulcers termed*] دُبَيْلَات *to discharge their contents, and dissolves them; and the fresh thereof remove the mange, or scab: it is a most excellent remedy for the cough;* [wherefore it is also called حَشِيشَةُ السَّعَالِ (TK;)] *and causes the erection of the* ذَكَر *to subside* (وَيُقِلُّ الِانْتِصَابَ, K, TA, for which we find in some copies of the K وَيَنْفِي الِانْتِصَابَ); *even the fumigating of oneself therewith.* (K.)

سِعْلَاةٌ: see the next preceding paragraph.

سُعَالٌ an inf. n. of سَعَلَ [q. v.]: (S, O, K:) or a simple subst. [meaning *A cough*]. (Msb.)

سِعْلَاةٌ: see سِعْلَاةٌ.

سَاعِلٌ [*Coughing*]. You say نَاقَةٌ سَاعِلٌ (O,

ḲS,) without ā, (O,) meaning *A she-camel having a cough.* (O, Ḳ.) ــ And إِنَّهُ لَذُو سُعَالٍ سَاعِلٍ [*Verily he has a violent cough*]: (O, Ḳ:*) a phrase having an intensive meaning: (Ḳ:) by rule one should say سُعَّالٌ مُسْعِلٌ; but thus the Arabs said, like as they said شُعْرٌ شَاعِرٌ and شُغُلٌ شَاغِلٌ: and [in like manner] a poet cited by Lth says ذُو سَاعِلٍ. (O.) ــ See also what follows.

مَسْعَلٌ The *part of the fauces, or throat, which is the place of coughing:* (ṢḤ, Mṣb:) or [simply] *the fauces, or throat;* as also ↑ سَاعِلٌ; (Ḳ;) which latter is expl. by Az as meaning The *mouth;* because with it one coughs. (TA.)

سعى and سعو

1. سَعَى, aor. يَسْعَى, inf. n. سَعْىٌ (ṢḤ, Mṣb, Ḳ, &c.) [and مَسْعًى, agreeably with general analogy], *He walked, went, or went along,* (Er-Rāghib, Mṣb, Ḳ, TA,) *quickly:* (Er-Rāghib, Mgh, TA:) this, accord. to Er-Rāghib, is the primary signification: and hence, السَّعْىُ بَيْنَ الصَّفَا وَالْمَرْوَةِ [*The tripping to and fro between Es-Ṣafā and El-Marweh*]: (TA:) and سَعَى فِى مَشْيِهِ [app. meaning *He tripped along, or he trudged along, in his walking*]: (Mṣb:) [or] السَّعْىُ signifies *the going along with vigorousness, and with lightness, activity, or quickness.* (Ḥam p. 605.) ــ *He* (a man, ṢḤ) *ran;* syn. عَدَا; (TA‡ṣr, ṢḤ, Ḳ, TA;) or جَرَى: by the former of which is meant [*he went*] *a pace below what is termed* الشَّدُّ *and above what is termed* الْمَشْىُ. (TA‡ṣr, TA.) ــ *I. q.* قَصَدَ [as meaning *He repaired, or betook himself*]. (Ḳ.) The saying, in the Ḳur [xii. 9], فَاْسْعَوْا إِلَى ذِكْرِ اللّٰهِ is expl. as meaning [فَاقْصِدُوا *Then repair ye to prayer to God*]: (TA:) or *then go ye* (فَامْضُوا) *to prayer* [*to God*]: (Jel:) and Ibn-Mes'ood read فَامْضُوا. (TA.) Or سَعَى إِلَى الصَّلٰوةِ means *He went to prayer, in any manner* [i. e. whether *quickly* or *not*]. (Mṣb.) ــ *He was active, or busy and bustling,* in procuring the means of subsistence: (TA:) *he strove, laboured, or exerted himself; employed himself vigorously, strenuously, or with energy;* in any affair, whether good or evil; but mostly used in relation to what is praiseworthy, or praised: (Er-Rāghib, TA:) *he occupied himself according to his own judgment or discretion or free will,* in any work, or deed: (Mṣb:) *he worked, or wrought, or did,* (ṢḤ, Mṣb, Ḳ, TA,) any work, or deed, good or evil: (TA:) *he earned, or gained.* (ṢḤ, Ḳ, TA.) One says, هُوَ يَسْعَى عَلَى قَوْمِهِ *He manages, conducts, orders, regulates, or superintends, the affairs of his people, or party.* (Ḥam p. 771, Mṣb.*) And سَعَى and عَمِلَ *He worked, or wrought, and earned, or gained, for them.* (TA.) And الْمَرْءُ يَسْعَى لِبَازِيهِ a prov., meaning *The man earns for his belly and his pudendum.* (TA.) And فِى فَكِّ رَقَبَتِهِ سَعَى الْمُكَاتَبُ فِى عِتْقِ رَقَبَتِهِ (ṢḤ,) or فِى فَكِّ رَقَبَتِهِ, i. e. [*The slave who had made a contract with his master to pay him a certain sum for his emancipation*] *laboured to earn the means of releasing himself:* (Mṣb:) the inf. n. of the verb thus used is سِعَايَةٌ: (ṢḤ, Mṣb:) and this term is employed when a slave emancipated in part, and in part retained in slavery, labours and earns for the completion of his release. (IAth, TA.) The saying, in the Ḳur [liii. 40], لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى means [*There is nothing* imputable *to the man*] *but what he hath wrought, or done.* (Mṣb.) And فَلَمَّا بَلَغَ مَعَهُ السَّعْىَ, in the same [xxxvii. 100], means *And when he attained to working with him: or and when he was able to assist him in his working.* (TA.) ــ Also *He superintended, managed, or conducted, in his own person, the collection of the poor-rates;* (Ḳ, TA;) *he went to exact them, and received them;* (TA;) and the inf. n. in this case also is سِعَايَةٌ: (Ḳ, TA:) or سَعَى عَلَى الصَّدَقَةِ, (ṢḤ, Mṣb,) aor. يَسْعَى, inf. n. سَعْىٌ, (Mṣb,) *he officiated in the exacting, or receiving, or collecting, of the poor-rate.* (ṢḤ, Mṣb.) [And سَعَى is trans. without a prep. as meaning *He exacted* the poor-rate:] a poet says, (namely, 'Amr Ibn-'Addā, TA,)

* سَعَى عِقَالًا فَلَمْ يَتْرُكْ لَنَا سَبَدًا *

* فَكَيْفَ لَوْ قَدْ سَعَى عَمْرٌو عِقَالَيْنِ *

[*He exacted the poor-rate of a year, and left not to us camels' fur, or goats' hair: then how* would be the case *if 'Amr had exacted the poor-rate of two years?*]. (ṢḤ.) ــ سَعَيْتُ فِى أَمْرِ فُلَانٍ is said when one rectifies, redresses, or reforms, the affair of such a one, or mars, vitiates, or perverts it, by his سَعْى [or striving, or labouring; and may be rendered *I strove, or laboured, in respect of the affair of such a one,* either *to rectify, redress, or reform, it,* or *to mar, vitiate, or pervert, it*]: and وَالَّذِينَ سَعَوْا فِى آيَاتِنَا in the Ḳur xxii. 50 [and xxxiv. 5], means *And they who strive, or labour, in respect of our signs, to mar, or vitiate, or pervert, their meaning, by impugning their character;* seeing that they called them enchantment, and poetry, and tales, or legends, or fictions: (Ksh in xxii. 50:) or these words of the Ḳur mean *and they who strive, or labour, to falsify, or nullify, our signs;* i. e. the Ḳur-án. (Jel.) ــ سَعَى بَيْنَهُمْ means *He created, or excited, disorder, or discord, between them, or among them; made, or did, mischief between them, or among them;* as also بَغَى, which is app., in this case, a dial. var. of سَعَى. (TA in art. بغى.) [Hence,] سَعَى بَيْنَ النَّاسِ بِالنَّمَائِمِ (سأو.) [*He created, or excited, disorder, &c., among the people by calumnies, or slanders:* or it may be well rendered *he busied himself among the people with propagating calumnies, or slanders*]. (ṢḤ and O in art. اكل; &c.) ــ And سَعَى بِهِ: *He calumniated him, or slandered him,* (ṢḤ, Mṣb, Ḳ,* TA,) إِلَى الْوَالِى [*to the ruler, or magistrate*]; (ṢḤ, Mṣb, Ḳ:) inf. n. سِعَايَةٌ. (TA.) ــ سَعَتْ, said of a female slave, (Ḳ, TA,) aor. تَسْعَى, inf. n. سَعْىٌ, (TA,) *She committed fornication, or prostituted herself.* (Ḳ, TA.) [See also 3.] ــ سَعَانِى فُلَانٌ فَسَعَيْتُهُ: see 3.

3. سَاعَانِى فُلَانٌ فَسَعَيْتُهُ, aor. of the latter أَسْعِيهِ, means [*Such a one strove with me in walking, or going along, quickly,* &c.,] *and I overcame him* [*therein*]. (ṢḤ, TA.) The inf. n. مُسَاعَاةٌ signifies The *walking, or going, quickly* [&c., or rather the *striving,* or *contending, in doing so,*] *with any one.* (Ḳ.) Hence the trad. of 'Alee, in discommendation of worldly enjoyments, مَنْ سَاعَاهَا فَاتَتْهُ, meaning مَنْ سَابَقَهَا [i. e. *He who runs a race with them, they evade him, or escape his pursuit*]. (TA.) ــ مُسَاعَاةٌ also signifies One's *committing fornication with a female slave:* and a female slave's *committing fornication with any one:* (Ḳ:) you say, of a man, وَعَرَ, and وَنَى, and this is with a free woman and with a female slave; but one says in the case of a female slave, peculiarly, قَدْ سَاعَاهَا [*He has committed fornication with her*]; مُسَاعَاةٌ not being with any but with female slaves: thus in a trad., إِمَاءٌ سَاعَيْنَ فِى الْجَاهِلِيَّةِ [*Female slaves that committed fornication in the Time of Ignorance*]: and أُتِىَ عُمَرُ بِرَجُلٍ سَاعَى أَمَةً [*There was brought to 'Omar a man who committed fornication with a female slave*]: (ṢḤ, TA:*) and hence, وَلَدُ الْمُسَاعَاةِ (occurring in the L, in art. بهث, as mentioned by IAṣr on the authority of Abu-l-Mekārim), meaning *The offspring of fornication, begotten on a slave:* (Ḳ, TA,) inf. n. as above, (TA,) signifies [or rather signifies also] *He sought her for the purpose of fornication:* (Ḳ, [in which the context seems to indicate that it relates to a female slave,] and TA:) accord. to Th, relating to the free woman and the female slave: it is also said that مُسَاعَاةُ الْمَرْأَةِ signifies *The imposing upon the woman, by her owner, an impost which she is to pay by means of* [*the gain of*] *prostitution:* and it is said in a trad. that there shall be no مُسَاعَاةَ in El-Islām. (TA.) ═ [It is said in the TA in art. ربع, that مُسَاعَاةٌ from السَّاعَةُ is like مُشَاهَرَةٌ from الشَّهْرُ and مُرَابَعَةٌ from الرَّبِيعُ &c.; but I think that مساعاة in this instance is a mistranscription for مُسَاوَعَةٌ: see art. سوع.]

4. اسعاهُ signifies جَعَلَهُ يَسْعَى, (Ḳ, TA,) i. e. *He made him to earn, or gain.* (TA.) ــ And اسعى عَلَى صَدَقَاتِهِمْ *He employed a collector of their poor-rates.* (TA.) [See also 10.] ــ And أَسْعَوْا لَهُ *They gave him, or performed or accomplished for him, what he desired, or sought,* or *needed.* (Sgh, Ḳ, TA.)

10. استسعى العَبْدُ فِى قِيمَتِهِ (ṢḤ, Mṣb, Ḳ) *He required of the slave that he should labour to earn the means of releasing himself:* (Mṣb:) *or he imposed upon the slave work by means of which he should pay for himself, when he had been emancipated in part, in order to his completing his emancipation:* and ↑ سِعَايَةٌ signifies *the work so imposed.* (Ḳ.) ــ And استعاهُ *He employed him as collector of the poor-rate.* (JM; and the like is said in the TA, from a trad.) [See also 4.]

سَعْوٌ: see the next paragraph, in two places: ═ and see also سَعْوَةٌ.

سِعْوٌ, with kesr, (T, Ṣ, TA,) [and ↑ سَعْوٌ, with fet-h, as shown by what follows,] or ↑ سَعْوَةٌ, with kesr, (Ḳ,) or ↑ سَعْوَةٌ, thus written in the M, with

fet-ḥ, (TA,) and ⁺ سَعْوَآءُ, (T, Ṣ, Iḳ, Ḳ, [Freytag found this last written in a copy of the Ṣ سَعْوَاءُ, and in one of my copies of the Ṣ it is written سَعَاوَى,]) which is said to be masc., (TA,) [and therefore with tenween, accord. to a general rule applying to ns. of the measure فَعْلَآءُ,] and ⁺ سُعْوَآءُ, (IAạr, Ṣgh, Ḳ,) *A [portion, or short portion, such as is termed]* سَاعَة, (Ṣ, M, Ḳ, &c.,) of the night: (Ṣ, M, TA:) [like سَوْآءُ, q. v.:] one says, سَعْوَآءُ ⁺ مَضَى مِنَ اللَّيْلِ سَعْوٌ, with fet-ḥ as well as with kesr, (TA, and thus in the Ḥam p. 708,) and ⁺ سَعْوَةٌ, with fet-ḥ, (TA,) [or ⁺ سُعْوَةٌ, and ⁺ سُعْوَآءٌ,] (Ṣ,) and ⁺ سُعْوَآءٌ, (TA,) *A portion (قِطْعَة) of the night passed;* (TA;) [or *a short portion:*] and سَعْوٌ مِنَ اللَّيْلِ signifies the same: (Ḥam p. 708:) or, as some say, ⁺ سَعْوَآءُ signifies *more than a* ساعة, of the night, and likewise of the day; and one says, كُنَّا عِنْدَهُ فِي سَعْوَاوَاتٍ مِنَ النَّهَارِ [app. meaning *We were with him, or at his abode, during some considerable portions of the night and of the day*]: so in the T. (TA.)

سَعْيٌ inf. n. of 1 [in most of its senses]. (Ṣ, Mṣb, Ḳ, &c.) ═ See also سَعْيَةٌ.

سَعَاةٌ *The occupation of oneself according to his own judgment or discretion or free will* (Ḳ, TA) *in procuring the means of subsistence,* and *in earning, or gain.* (TA.) Hence the prov., شَقَّتْ سَعَاتِي جَدْوَايَ [*My occupation of myself in procuring the means of subsistence has diverted me from giving*]: El-Mundhiree says that سُعَابِي, with ش, is a mistranscription: it is applied to him whose disposition is generous but who is in want. (TA. [See also art. شعب.])

سَعْوَةٌ: see سَعْوٌ, in two places. ═ Also *i. q.* شَمْعَةٌ or شَعْمَةٌ [i. e. *A piece of wax, or a candle*]: (IAạr, TA:) in the Ḳ, السَّعْمة is erroneously put for الشَّمْعة: [so in the TA; but it is omitted in the CḲ and in my MS. copy of the Ḳ:] pl. [or rather coll. gen. n.] سَعْوٌ. (TA.)

سُعْوَةٌ: see سَعْوٌ, in two places. ═ Also, [accord. to the Ḳ, سَعْوَةٌ, for it is there written with the article ال, but] accord. to IAạr without the article ال, [app. سُعْوَةُ, as a proper name,] (TA,) A woman *foul, unseemly, or obscene, in tongue; having little, or no, shame or modesty:* (IAạr, Ḳ,* TA:) الخَالِعَةُ in the Ḳ is a mistranscription for الجَالِعَةُ, with جيم. (TA.)

سَعْيَةُ a proper name for *The she-goat.* (Ḳ.) And she is called to be milked by the cry ⁺ سَعَى سَعْيَه. (TA.)

سَعْوَآءُ and سُعْوَآءُ: see سَعْوٌ, in five places.

سَعَايَةٌ an inf. n. of سَعَى, in three of its senses. ═ See also 10.

سَعَّاءٌ One *who patiently endures sleeplessness and travel:* (Ḳ:) *very laborious, active, and bustling.* (TA.)

سَاعٍ act. part. n. of 1. (Mṣb.) *A messenger; a courier, or messenger that journeys with haste; or a messenger on a beast of the post;* syn. بَرِيدٌ. (TA.) [See an ex. at the end of the first paragraph of art. زبر.] ═ *Any manager, conductor, orderer, regulator, or superintendent,* (Ṣ, Ḳ,) *of a thing, over a people, or party,* (Ṣ,) *or of an affair,* and *of a people, or party, whatever it be:* (Ḳ:) pl. سُعَاةٌ. (Ṣ,* TA.) Mostly, (Ṣ, TA,) or when used without restriction, (Mṣb,) applied to The *intendant, or collector, of the poor-rate:* pl. as above. (Ṣ, Mṣb, TA. [See زَكِيٌّ.]) And particularly The *headman of the Jews and Christians,* (Ḳ, TA,) *from whose opinion, or judgment, they do not deviate, and without whom they do not decide an affair.* (TA.) And [the pl.] سُعَاةٌ signifies *Persons who take upon themselves responsibility for the prevention of the shedding of blood, and for the stilling of sedition, or discord, or the like;* because they labour in the reforming, or amending, of the circumstances subsisting between parties. (TA.) ═ Also *A calumniator, or slanderer;* [and especially] to the ruler, or magistrate: whence the saying, in a trad., السَّاعِي لِغَيْرِ رُشْدَةٍ *The calumniator is not trueborn:* and in another trad., السَّاعِي مُثَلَّثٌ [*The calumniator of another to the ruler is a trebler* of evil]; meaning that he destroys, by his calumny, himself, and the calumniated, and the ruler. (TA.)

مَسْعًى, syn. with سَعْيٌ, [an inf. n. of سَعَى,] signifying The act of *running,* and *working,* and *earning or gaining,* [&c., when used as a simple subst.,] has for its pl. مَسَاعٍ. (Ḥar p. 384.)

مَسْعَاةٌ *A means of attaining honour and eminence or elevation, in the various kinds of glory;* (Ḳ;) *a good, or laudable, act or endeavour; generosity:* pl. مَسَاعٍ. (MA.) [See an ex. voce مَدْعَاةٌ, and another voce أَقْعَدَ.] J says, [in the السَّمْعَانَا وَاحِدُ المَسَاعِي فِي الكَلَامِ وَالجُودِ :Ṣ] and the author of the Ḳ, following Ṣgh, says that he has committed a mistake in saying فِي الكَلَامِ instead of فِي الكَرَمِ: in some copies of the Ṣ is found فِي الكَرَمِ; but this is an emendation: the original reading is فِي الكَلَامِ: which, however, should be termed a slip of the pen [rather than a mistake, for it cannot be that J was ignorant of the meaning of so common a word as مَسْعَاة]. (TA.)

مَسْعًى بِهِ *Calumniated,* or *slandered,* [and especially] to a ruler, or magistrate. (TA.)

سغب

1. سَغِبَ, aor. ـَ; (Ṣ, A, Mṣb, Ḳ;) and سَغَبَ, aor. ـَ; (A, Ḳ;) inf. n. سَغَبٌ, (Ṣ, A,* Mṣb, Ḳ,) which is of the former, (Ṣ, Mṣb, TA,) and سُغُوبٌ, (Ḳ,) which is of the latter, (TA,) and سَغَابَةٌ and مَسْغَبَةٌ, (A,* Ḳ,) the last syn. with مَجَاعَةٌ; (Ṣ, Mṣb;) *He was, or became, hungry:* (Ṣ, A, Mṣb, Ḳ:) or *suffered hunger together with fatigue.* (A, Mṣb, Ḳ.) You say, بِهِ سَغَبٌ and مَسْغَبَةٌ and سَغَابَةٌ, [using these ns. as simple substs.,] *In him is hunger:* or *hunger together with fatigue.* (A.) And بَيْتِيمٍ ذُو مَسْغَبَةٍ [*An orphan*] *having hunger.* (Ṣ.) And فِي يَوْمٍ ذِي مَسْغَبَةٍ, in the Ḳur [xc. 14], means *In a day of hunger.* (TA.) [See also سَغْبَة and سَغَب below.]

4. اسغب *He* (a man, TA) *entered upon a state of hunger.* (Ḳ.)

سَغَبٌ an inf. n. of سَغِبَ [q. v.]. (Ṣ, &c.) ═ It also signifies *Thirst:* but is unused: (Ḳ:) [or] thirst is sometimes thus termed. (Mṣb.)

سَغِبٌ: see سَاغِبٌ.

سَغْبَةٌ *Hunger:* or *hunger combined with fatigue.* (TA.) [See also 1.]

سَغْبَانُ; and its fem., سَغْبَى: see the next paragraph, in three places.

سَاغِبٌ and ⁺ سَغْبَانُ (Ṣ, A, Mṣb, Ḳ) and ⁺ سَغِبٌ (Ḳ) *Hungry:* (Ṣ, A, Mṣb, Ḳ, TA:) or *suffering hunger together with fatigue:* (A, Mṣb, Ḳ:) or *thirsty:* (TA:) fem. [of the second] ⁺ سَغْبَى. (Ṣ, Ḳ,) pl. سَغَابٌ. (Ḳ.) You say also, هُوَ سَاغِبٌ لَآغِبٌ (A, TA) and سَغْبَانُ ⁺ لَغْبَانُ (TA) [*He is hungry and fatigued, or fatigued in the utmost degree*]. And it is said in a trad., دَخَلَ خَيْبَرَ وَهُمْ ⁺ مُسْغَبُونَ, expl. as meaning [*He entered Kheyber*] *they being hungry.* (TA.)

مُسْغِبٌ: see its pl. in what next precedes.

هُوَ مُسْغَبٌ لَهُ كَذَا and ⁺ مُسْغَبٌ [the latter written in the CḲ مُسْغَبٌ] *To him is allowed, or permitted, such a thing.* (Ḳ, TA.)

سف

1. سَفَّ, (A'Obeyd, Az, Ṣ, M, Ḳ,) aor. ـِ, inf. n. سَفٌّ; (Ṣ, TA;) and ⁺ اسَفَّ, (A'Obeyd, Ṣ, M, Ḳ,) inf. n. إِسْفَافٌ; (TA;) *He wore* (A'Obeyd, Az, Ṣ, M, Z, Ḳ) *with his fingers* (Z, TA) [or *plaited*] a mat, (A'Obeyd, TA,) or palm-leaves, (Az, Ṣ, M, Ḳ,) and any other thing that may be woven with the fingers; (TA;) like وَمَلَ. أَوْمَلَ. (A'Obeyd, TA.) ═ سَفَّ عَلَى وَجْهِ الأَرْضِ (Lth, O, Ḳ) سَفِيفٌ, (Lth, O,) [aor. ـِ accord. to the TḲ, but more probably ـَ, agreeably with a general rule relating to intrans. verbs of this class,] inf. n. سَفٌّ, (Mgh,) aor. أَسُفُّ, (Mgh, TA,) inf. n. سَفٌّ; (M, Mṣb, Ḳ;) and ⁺ اسْتَفَفْتُ; (Ṣ, M, Mṣb, Ḳ;) [in one of my copies of the Ṣ, erroneously, اسْفَفْتُ;] *I took [into my mouth],* (Ṣ, Ḳ,) or *ate,* (Mgh, Mṣb,) medicine, (Ṣ, M, Mgh, Mṣb, Ḳ,) and meal of parched barley or wheat, (Ṣ, M, Mgh,) and the like of either of these, (M,) or anything dry, (Mgh, Mṣb,) *not moistened,* (Ṣ, Mṣb, Ḳ,) and *not kneaded [with water &c.];* (Ṣ;) or *i. q.* قَبَضْتُ, (M, Ḳ, TA,) which signifies as above, (TA,) or *I took it in the palm of my hand,* (A and L in art. قبض,) *and conveyed it to my mouth,* (A in that art.,) or *licked it up:* (L in that art.:) and ⁺ سَفَّةٌ signifies the *doing thus once.* (TA.) And [hence,] سَفٌّ signifies also Camels' *eating*

dry herbage. (K.) Hence the saying of 'Amr Ibn-Kulthoom,

* تَسُفُّ الجِلَّةُ الخُورُ الدَّرِينَا *

The she-camels advanced in age, abounding with milk, eating the [dry and] old and wasted herbage. (Mgh. [See EM p. 208: and the same, p. 224.]) Hence also the phrase, لَأَنْ أَسُفَّ التُّرَابَ *Assuredly that I should eat the dust*. (Mgh.) — And سَفِفْتُ المَآءَ, (M, K,) aor. أَسُفُّ, inf. n. سَفٌّ, (TA,) *I drank much of the water without satisfying my thirst*: (M, K:) and so سَفَفْتُهُ, aor. أَسُفُّهُ, inf. n. سَفٌّ. (TA.) — سَفَّ الرَّمَادُ فِى وَجْهِهِ: see 4.

4. أسفّ: see 1, first sentence. — [Hence,] أَسْفَفْتُ الشَّىْءَ, inf. n. إِسْفَافٌ, *I stuck one part of the thing to another*. (Yz, TA.) — [And from the same signification, as is indicated in the O and TA,] أسفّ النَّظَرَ ‡ *He looked sharply*, (S, M, A, O, K,) *and hardly*, (S, O,) *and minutely*, (A,) towards, or at, (إِلَى,) a person, (S, A, O,) and an affair, (A,) and AAF adds, *and inclined towards the ground*. (M.) — Also *He fed* a camel *with dry herbage*. (K.) — [Hence,] أسفّ الفَرَسَ اللِّجَامَ † *He put the bit into the mouth of the horse*. (Mobeyt, L, K.) — And أسفّ الدَّوَاءَ † *He stuffed the wound with the medicament*: (M:) or أسفّ الجَرْحَ دَوَاءً † *he put a medicament into the wound*; (K, TA;) as though he put سُفُوف to it. (TA.) — And أسفّ الوَشْمَ نُؤُورًا † *He filled in the tattoo with* نُؤُور [i. e. *smoke-black of fat*]. (M.) — And أَسِفَّ وَجْهُهُ النُّؤُورَ † *His face was sprinkled with* نُؤُور. (S.) It is said in a trad., فَتَأَلَّقَ أَسِفَّ وَجْهُهُ, meaning † *His face was altered*, (S, K,*) *as though something that altered it had been sprinkled upon it*. (S.) You say also, كَأَنَّ وَجْهَهُ أُسِفَّ رَمَادًا, meaning † *His face became of a blackish, or an ashy, hue, altered, as though ashes had been sprinkled upon it*: and ‡ سُفَّ الرَّمَادُ فِى وَجْهِهِ [*Ashes were sprinkled upon his face*], meaning *his face became altered*. (Har p. 626.) — Also *It approached the earth, or ground*; (S, M, K;) said of a bird in its flight; (S, K;) or of a bird &c.: (M:) or *it* (a bird) *flew over the ground so near that its feet almost reached it*. (A.) And أسفّت السَّحَابَةُ *The cloud approached the earth*. (S, K.) — Said of a stallion, *He stooped his head to bite*. (M, K.) And one says of a man, أسفّ مِنَ الأَرْضِ [and إِلَى الارض] *He stooped towards the ground*. (O in art. شب.) — And, said of a man, (S,) † *He pursued small, or little, things*: (S, K:) and † *he followed after low, or mean, things*: (K:) [† *he stooped to such things*:] or أسفّ إِلَى مَدَاتِّ الأُمُورِ وَالْأَدْنِيَّةِ † *He approached* [or *pursued*] *small, or little, things, and the meanest, or most ignoble, thereof*; or *became mean, or ignoble*: (M,* TA:) and أسفّ لِلْأَمْرِ الدَّنِىِّ, [or correctly لِلدَّنِىِّ,] and إِلَيْهِ, † *He approached* [*the thing that was near, or that was low, or mean*]; from أسفّ said of a bird in its flight, meaning *It approached the ground so that its feet almost touched it*. (Har p. 206.) [Hence the saying,] تَحَفَّظْ مِنَ العَمَلِ السَّفَافِ وَلَا تُسِفَّ لَهُ بَعْضَ الإِسْفَافِ : [*Guard thyself from the bad action, and approach it not with any degree of approaching*]. (TA.) — You say also, مَا أَسَفَّ مِنْهُ بِنَافِهٍ *He obtained not* [*from him, or of it, a paltry acquisition*]. (K, TA,) [or] *anything*. (TA.) — And أسفّ *He fled from his companion*, (K, TA,) *running most vehemently*. (TA.)

8: see 1.

R. Q. 1. سَفْسَفَ, (K,) inf. n. سَفْسَفَةٌ, (S, M,) *He cleared, or sifted,* (اِنْتَخَلَ,) flour, (S, M, K,) and the like, (S, K,) with the مِنْخُل [or sieve], and the like. (L, TA.) One says, سَمِعْتُ سَفْسَفَةَ المِنْخُلِ [*I heard the sifting of the sieve*]. (TA.) — And سَفْسَفَ عَمَلَهُ ‡ *He did his deed imperfectly, or not soundly*. (IDrd, M, K, TA.) — And سَفْسَفَتِ الرِّيحُ *The wind raised the fine dust, blowing a little above the surface of the earth*. (TA.)

R. Q. 2. لَا تَزَالُ تَسْفَسِفُ فِى هٰذَا الأَمْرِ a phrase mentioned by Ibn-'Abbád as meaning *Thou wilt not cease to destroy, or bring to nought, this thing, or affair*. (O, TA.)

سَفّ, with the ف quiescent, *i. q.* سَوْفَ; as in the phrase سَفْ تَفْعَلُ [*Thou wilt do* such a thing]: mentioned by Th. (M. [See art. سوف; and see also the letter س.])

سَفّ, accord. to the K, or ‡ سِفّ, with kesr, accord. to Sgh, [in the O,] (TA,) *A spadix, or a spathe, (*طَلْعَة*) of a male palm-tree*. (AA, O, K.) — See also سِفّ.

سُفّ: see what next follows.

سِفّ and ‡ سُفّ, (O, K,) or the former and ‡ سِفّ, (so in a copy of the M,) The *serpent called* أَرْقَم: (AA, O, K:) or the *serpent that flies* (M, O, K) *in the air*: (M, O:) and sometimes peculiarly applied to the أَرْقَم: (M:) or the *male serpent*. (O.) And the Hudhalee poet Ed-Dákhil Ibn-Harám uses the first of these words as meaning † *A man like a serpent*. (M.) — See also سِفّ.

سَفَّة [an inf. n. un.]: see 1.

سَفَّة *A plait of palm-leaves*, (M, K, TA,) i. e. a سَفِيفَة, (TA,) *made according to the measure of the* زَبِيل *or the* جُلَّة *[of which it is to form a part]*. (K, TA.) — And *A thing of the kind termed* قَرَامِل [pl. of قِرْمِل], (K, TA,) [i. e. *a plait*] *of [goat's] hair, or of wool*, (TA,) *which a woman attaches to her [plaits of] hair*: it was not disapproved by Ibráheem En-Nakha'ee; (K, TA;) though he disapproved of other things attached to the hair: IAth explains it as *a thing that a woman puts upon her head, and attaches to her hair in order that it may be lengthened thereby*. (TA.) — *A small portion,* (حَفْنَة,) and (§) *a handful*, (S, K,) of meal of parched barley or wheat, (S,) or of wheat, and the like. (K.) — See also what next follows.

سَفُوف *Medicine*, (S, M, Mṣb, K,) and *meal of parched barley or wheat*, (S, M,) and the *like of either of these*, (M,) or *anything dry*, (Mṣb,) *taken [into the mouth]*, (S, M,* K,) *or eaten*, (Mṣb,) *not moistened*, (S, M,* Mṣb, K,) *or not kneaded [with water &c.]*; (S;) and ‡ سَفُّوفَة signifies the same; (M, K;) each a subst. from سَفَفْتُ and السَّوِيق and الدَّوَاء and &c. (M.) — Also *Blackness of the gum*. (M, TA.)

سَفِيف *Woven [with the fingers, or plaited,] of palm-leaves*. (K L.) — [And hence,] The *girth of the* رَحْل [*or camel's saddle*], (S, M, K,) and *of the [women's vehicle called]* هَوْدَج: (M:) the *fore-girth of the* رَحْل; because made broad, like the سَفِيف of palm-leaves. (T, TA.) [See also the next paragraph.] — *A certain plant*. (IDrd, K.) — The *sharpness* of the ears of the wolf. (M, TA.) — And السَّفِيف is *A name of Iblees*: (O, K:) so says AA: (O:) in one or more of the copies of the "Nawádir," ‡ السَّفْسَف. (TA.)

سَفِيفَة *A thing woven [with the fingers, or plaited,]* of palm-leaves: (S, O:) *a piece of woven* [or *plaited*] *work* of palm-leaves (K voce عَرِيَّة) &c.: (TA ibid.:) pl. سَفَائِف. (TA.) See سَفَّة, first sentence. — *A wide belly-girth with which a* رَحْل [or *camel's saddle*] *is bound, or fastened*. (M.) [See also سَفِيف.] — The *appertenance* [or *suspensory*] *of a water-skin* (قِرْبَة), *which the carrier of the* قربة *puts over his chest [when carrying the* قربة *on his back]*. (K voce عَرِيَّة.) — See also جَمَّانٌ. — *A [receptacle for dates, such as is called]* دَوْخَلَة, *[made of palm-leaves,] before it is woven*. (M, TA.) — And [the pl.] سَفَائِف signifies *Wide ribs*: or, as some say, *all the ribs*. (M.)

سَفْسَف *A certain plant*: (M, TA:) said by IDrd to be of the dial. of El-Yemen; *that which the people of Nejd call the* عَنْقَز, *which is the* مَرْزَنْجُوش [or *marjoram*]. (TA.) — See also سَفِيف.

سَفَاف The *dust* of flour, *that rises*, (K,) or *flies and rises*, (TA,) *at the sifting*. (K, TA.) — The *fine particles* of dust: (S, Mgh, K:) or *such as rises, or spreads*, of dust. (M.) — Hence, (Mgh,) سَفَافُ الشِّعْرِ (Mgh, K) † *What is bad of poetry*, (K, TA,) *imperfectly, or unsoundly, done*. (TA. [In the CK, الشَّعْر is erroneously put for الشِّعْر; and Freytag appears to have read الشَّعِير.]) سَفَافٌ signifies † *Bad* poetry: and † anything *imperfectly, or unsoundly, done*. (M.) Anything *bad*. (S, K. [Compare the Heb. סָפָל, occurring with the article, and with the quiescent, in Numbers xi. 4.]) † *Such as is bad* of natural dispositions. (M.) And † *A contemptible, or despicable*, thing or affair. (S, K.) It is said in a trad., إِنَّ اللّٰهَ يُحِبُّ مَعَالِىَ الأُمُورِ وَيُبْغِضُ سَفَافَهَا, (S, M, Mgh, TA,) or يَكْرَهُ سَفَافَهَا, (S, TA,) i. e. † [*Verily God loves lofty things, or things whereby one acquires eminence or nobility, and*] *hates paltry, and mean, things*, (Mgh, Sgh, TA.)

سَفَّافٌ signifies [also] † An action, and a saying, *in which is no good.* (Ḥam p. 232; where the foregoing trad. is cited as an ex.) And † Any *bad* wind: (TA:) [or] سَفَّافَةٌ signifies a wind *running a little above the ground;* and so ♦ مُسَفَّفَةٌ: (M:) or the latter, a wind *that raises the fine dust, and runs a little above the ground.* (Ṣ, K.) — حَلَفٌ سَفَّافٌ † *A false,* or *lying, swearing, in which is no ratification.* (TA.)

سُفَافٌ *Vehement* hunger. (Ibn-'Abbád, K.)

سُفٌّ [act. part. n. of 4, q. v.]. — Anything *cleaving, or sticking, to another thing.* (A'Obeyd, TA.) — مَرَّ مُسِفًّا *He passed by fleeing from his companion, running most vehemently.* (Ibn-'Abbád, TA.)

مُسَفَّفَةٌ: see سَفَّافٌ, last sentence but one. — Also, without the ّ, † *Ungenerous,* or *mean, in giving.* (Ṣ, M.)

سفح

1. سَفَحَ, (Ṣ, A, Mṣb, K,) aor. ـِ, (Mṣb, K,) inf. n. سَفْحٌ, (Mṣb,) [and app. سُفُوحٌ also, mentioned in what follows,] *He poured out,* or *forth,* water: (Ṣ, A:) and *he shed* blood, (Ṣ, A, Mṣb, K,) the blood of another; (Ṣ, A;) and tears; (Mṣb, K;) inf. n. as above, and سُفُوحٌ: (K:) or سَفَحَتِ العَيْنُ دَمْعَهَا [*the eye shed its tears*]. (A.) The saying, in a trad., فَقَتَلَ عَلَى رَأْسِ البِئْرِ حَتَّى سَفَحَ الدَّمُ المَاءَ has been explained as meaning [*And he slew at the head of the water so that*] *the blood covered the water:* but IAth says that this is not consistent with the language; for سَفْحٌ signifies the act of "pouring out, or forth;" and that the meaning may therefore be, that *the blood made the water to pour forth;* like as when, into a full vessel, something heavier than what is in it is poured; for in this case there comes forth from it as much as has been poured into it. (TA.) — سَفَحَ فِى الأَرْضِ [*He was stretched,* or *extended, upon the ground*], said of a camel. (K.) — The verb is also used intransitively; you say, سَفَحَ المَاءُ, (Mṣb,) and الدَّمْعُ, inf. n. سُفُوحٌ and سَفَحَانٌ (O, K) and سَفْحٌ, (K,) *The water,* (Mṣb,) and *the tears,* (O, K,) *poured out,* or *forth.* (O, Mṣb, K.)

2. سفّح, inf. n. تَسْفِيحٌ, † *He did a deed that profited him not;* (K;) likened to the arrow called السَّفِيح. (TA.)

3. [سافحه, inf. n. مُسَافَحَةٌ, and perhaps سِفَاحٌ also, *He contended with him in the shedding of blood.*] You say, سَافَحَ بَيْنَهُمْ *Between them is a shedding of blood.* (TA.) — And [hence,] سَافَحَ بَيْنَهُمَا † *Between them two is a contending in fight:* or, *in hocking [of camels]* (مُعَاقَرَة). (A, TA.) — And سَافَحَهُ also signify † *The committing fornication with another;* (Ṣ, A, Mṣb, K;) تَسَافَحَا بِأَنَّ المَاءَ يَصُبُّ ضَابِئًا (Mṣb;) as also ♦ [which is said of more than one pair]. (K.) You say, سَافَحَهَا † *He committed fornication with her.* (A, Mṣb.) And سَافَحَتْهُ † *She committed fornication with him:* (L:) or *she abode with him in the practice of fornication.* (TA.) [In all the copies of the Ṣ that I have been able to consult, three in number, I find سَاقَحَهَا.] And فِى النِّكَاحِ سِفَاحٌ † [*In marriage is that which renders one in no need of fornication*]. (A, Mṣb.) In the Time of Ignorance, when a man demanded a woman in marriage, he said, انْكِحِينِى; and when he desired fornication, he said, سَافِحِينِى. (TA.)

4. أَسْفَحُوا † *They made* [horses] *to run without a wager.* (K.) [App., like 2, from سَفْحٌ, the arrow thus called.].

[5. تسفّح, accord. to Freytag, signifies *It was,* or *became, poured out,* or *forth:* but he names no authority for this.]

6. تَسافحوا الدِّمَاءَ [*They mutually shed blood;* lit., *bloods*]. (A.) — See also 3.

سَفْحٌ The *base, foot, bottom,* or *lowest* or *lower part,* (Ṣ, A, Mṣb, K,) of a mountain, (Ṣ, A, K,) which is the *part whereinto is poured* (يُسْفَحُ) *the water* [*from the parts above*]; i. e. the *part where the side* thereof *rests upon the ground:* (Ṣ: [as also صَفْحٌ:]) or the [*part called*] عَرْض thereof, [see this word,] *that rests its side upon the ground:* or the حَضِيض [app. as meaning the *low ground at, or by, the base, or foot,*] thereof: (K:) or the *spreading part* thereof: (A: [there said to be in this sense tropical; but why, I see not:]) or the *face* thereof: (Mṣb:) or the *lowest, or lower, part thereof, where it is rugged:* (Ḥam p. 80:) pl. سُفُوحٌ. (K.) — [The pl.] سُفُوحٌ also signifies *Rocks that are soft,* or *smooth,* (K, TA,) *and slippery.* (TA.)

سَفُوحٌ: see سَافِحٌ. You say جَفْنٌ سَفُوحٌ [*An eyelid shedding copious tears*]. (A.)

سَفِيحٌ *A sack;* syn. جُوَالِقٌ: (K:) سَفِيحَانِ signifies *a pair of sacks which are placed* (Ṣ, L) *upon a camel,* (L,) *like the* خُرْج. (Ṣ, L.) — And *A thick,* or *coarse, [garment of the kind called]* كِسَاء. (O, K.) — السَّفِيحُ [incorrectly written by Freytag سفيحة, as on the authority of the Ṣ,] is the name of *An arrow used in the game called* المَيْسِر, *to which no portion pertains:* (Ṣ, A,* K:) it is *the fourth of the arrows to which the term* فُذُّ *is applied, which have no notches, and to which is assigned no portion and no fine;* these being added only to give additional weight to the collection of arrows from fear of occasioning suspicion [of foul play]: the first of them is called المُصْدِر; the next, المُصْعِف; the next, النَّافِس; and the next, السَّفِيح. (L, TA.) — See also مُسَافِحٌ.

سَفَّاحٌ *A shedder of much blood.* (A.) [Hence,] السَّفَّاحُ is the name of *A sword of Homeyd Ibn-Bahdal.* (K.) — [Hence also,] † *A giver of many gifts;* or one *who gives much.* (K.) — And † *Chaste* [or rather *fluent,* or *eloquent*] *in speech;* syn. فَصِيحٌ: (K:) or *possessing ability for speech.* (Ṣ.)

سَافِحٌ *Pouring out,* or *forth;* (O, L, Mṣb, K;) applied to water, (A, Mṣb,) [and blood,] and tears (دَمْع): (O, L, K:) [accord. to some, unacquainted with the intrans. verb سَفَحَ, a possessive epithet, i. e.] meaning ذُو سَفْحٍ (Ḥam p. 709:) *syn. with* ♦ سَفُوحٌ, [or rather this is an intensive epithet,] and ♦ مَسْفُوحٌ also is *syn. with* سَفُوحٌ; (TA:) or [rather] signifies *poured out,* or *forth;* (A,* L, Mṣb;) and is applied to water, (A, Mṣb,) and tears (دَمْع). (L.)

أَسْفَحُ † *Bald in the fore part of the head;* (K;) as also أَسْفَعُ (TA) [and أَصْفَحُ].

[مَسْفَحٌ *A place where water is poured out,* or *forth;* and *where blood,* and *tears, are shed:* pl. مَسَافِحُ.] One says, بِلْوَادِى مَسَافِحُ *The valley has places where it pours out,* or *forth.* (A, TA.)

مُسْفِحٌ † One *who does a deed that profits him not.* (K. [See 2.])

مَسْفُوحٌ: see سَافِحٌ. — [Hence,] applied to a camel, it means قَدْ سُفِحَ فِى الأَرْضِ وَمُدَّ † [*Stretched,* or *extended, upon the ground;* وَمُدَّ being an explicative adjunct]. (K.) — † *Wide.* (K.) You say نَاقَةٌ مَسْفُوحَةُ الإِبْطِ † *A she-camel wide in the arm-pit.* (A, K.) And جَمَلٌ مَسْفُوحُ الضُّلُوعِ † *A camel* [*wide* i. e.] *not contracted in the ribs.* (A, TA.) — † *Thick, coarse,* or *big.* (K.) — You say also, إِنَّهُ لَمَسْفُوحُ العُنُقِ, meaning † *Verily he is long, and thick, coarse, or big, in the neck.* (TA.) — And مَسْفُوحٌ is the name of † *A horse of Sakhr Ibn-'Amr Ibn-El-Ḥárith.* (K.)

مُسَافِحٌ † *A fornicator.* (TA.) And مُسَافِحَةٌ † *A fornicatress;* (TA;) *a woman who does not abstain from fornication.* (Aboo-Is-ḥák, TA.) ابْنُ مُسَافِحَةٍ means † *A son of a fornicatress;* (TA;) and [in like manner] ♦ سَفِيحٌ *a son who is the offspring of fornication.* (Sgh, TA in art. عرض.)

سفد

1. سَفَدَ and سَفَدَ عَلَى الأُنْثَى and سَفَدَ [عَلَيْهَا], (K,) or سَفِدَهَا (M, Mṣb) and سَفَدَهَا, (M, A,) aor. of the former ـِ, (Ṣ, M, Mṣb, K,) and of the latter ـَ, (M, K,) inf. n. سِفَادٌ (Ṣ, M, Mṣb) and سَفْدٌ, which are of both the verbs; (M;) and ♦ سَافَدَهَا, inf. n. سِفَادٌ; (A;) *He leaped the female:* (Ṣ, K:) said of a bird, (A, Mṣb,) &c.; (Mṣb;) or of any beast or bird of prey; (Aṣ, TA;) or of a quadruped and of a bird; (M, TA;) or of a goat (Ṣ, TA) and of a camel (Aṣ, Ṣ, TA) and of a bull and of a beast of prey and of a bird; (Ṣ, TA;) and, in poetry, of a swimmer [app. meaning a fish]: (M, TA:) sometimes, also, it is used to convey an allusion to الجِمَاع [relating to human beings]. (A.)

2. تَسْفِيدُ الشَّعْرِ † *The arranging of the flesh-*

meat upon the سَفُّود, *to roast:* (K:) Z [app.] makes it tropical, by his derivation of سَفُّود [q. v.]. (TA.)

3: see 1: — and see also 6.

4. اسفدهُ *He made him to leap* [the female]. (S,* K,* PS, TK.) — أَسْفِدْنِي قَبْلَكَ, mentioned by Lḥ, means *Lend me thy he-goat in order that he may leap my she-goat:* and Umeiyeh Ibn-Abi-ṣ-Ṣalt uses its pass. part. n. metaphorically in relation to the زَنْد [or piece of stick used for producing fire]; saying,

* وَالأَرْضُ صَيَّرَهَا الإِلٰهُ طَرُوقَةً *
* لِلْمَاءِ حَتَّى كُلُّ زَنْدٍ مُسْفَدُ *

[*And the land, God made it to be soaked by the seater, so that every* زند *was lent;* no man being able to go far enough to cut one for himself]. (M, TA.)

5. تسفّد فَرَسَهُ *He mounted his mare from behind;* (M:) as also ♦ استسفدها: (AAF, M:) or ♦ استسفد *he came to his camel from behind, and mounted him:* (IAqr, K:) and [in like manner] تَسَفَّدَهُ *i. q.* تَعَرَّفَهُ, (K,) i. e. *he mounted him from behind.* (TA.)

6. تسافدت السِّبَاعُ (S) and الظُّبْيُ, (A,) or **تسافد** السِّبَاعُ (K) and الظُّبْيُ, (TA,) and **تسافدت** ♦ السِّبَاعُ, (Msb, [perhaps a mistranscription for تَسَافَدَتِ,]) *The beasts of prey* [and *the birds* and *the sheep* or *goats*] *leaped one another.* (TK.)

10: see 5, in two places.

سَفْدُ اللِّفَاحِ *A certain game, in which boys arrange themselves one behind another, every one laying hold upon the* حِجْزَة [*or uppermost part of the waist-wrapper*] *of his fellow, from behind him.* (T in art. جعر, and TA.)

سَفُودٌ A mare *that is not allowed to be leaped* [*by the stallion*] *until she has completed her* مِئَة, which is a *period of twenty days.* (Kr, M.)

سَفُّود (S, M, Msb, K) and **سُفُّود** (M, TA) ♦ *An iron instrument,* (S, M, Msb, K,) *with curved prongs,* (M, TA,) *with which flesh-meat is roasted:* (S, K:) Z makes it to be tropical, saying [in the A] that it is so called because of its adhering to that which is roasted upon it: (TA:) pl. سَفَافِيدُ. (Msb, TA.) [For instances of substs. similar to سَفُّود and سُفُّود, see سَبُّوح.]

إِسْفِنْد and **إِسْفِنْدٌ** *Wine:* (K:) the etymologists assert that its د is a substitute for the ط in إِسْفِنْط, which is one of the names of wine. (TA.)

مُسَفَّد pass. part. n. of 4, q. v.

سفر

1. سَفَرَ, (S, M, A, K,) aor. ـُ, inf. n. سَفْرٌ, (M, K,) *He swept* a house, or chamber, (S, M, A, K,) &c. (M.) — And *He*, or *it*, [*swept away; or took away, or carried off, in every direction:* and] *dispersed:* (M, K:) and *removed, took off, or stripped off,* a thing from a thing which it covered. (M* A,* K.) You say, سَفَرَتِ الرِّيحُ التُّرَابَ, and الوَرَقَ, † *The wind swept away the dust,* and *the leaves: or took them away, or carried them off, in every direction.* (M.) And سَفَرَتِ الرِّيحُ الغَيْمَ † *The wind dispersed the clouds:* (M, TA:) or † *removed the clouds* from the face of the sky. (A,* TA.) And you say of a woman, سَفَرَتْ, (S, M, A, Mgh, K,) aor. ـُ, (M,) inf. n. سُفُورٌ, (M, Mgh,) meaning *She removed* her veil (M, A, Mgh) عَنْ وَجْهِهَا *from her face:* (A, M:) and [elliptically] (M) *she uncovered her face:* (S, M, K:) [for] سَفَرَتِ الشَّيْءَ, (سفرت عَنِ الشَّيْءِ,) aor. ـُ, inf. n. سَفْرٌ [or سُفُورٌ ?], signifies *I uncovered the thing; made it apparent, or manifest:* (Mgh:) [but accord. to Mṭr,] the phrase تَسْفِيرُ وَجْهِهَا [meaning *she uncovers her face*] is of weak authority. (Mgh.) — Hence, i. e. from سَفَرَتْ meaning "she uncovered her face," (M,) سَفَرَتْ بَيْنَ القَوْمِ, (S, M, Mgh,* Msb, K,) aor. ـُ (S, Msb, K) and ـِ, (K,) inf. n. سِفَارَةٌ (S, Mgh, Msb, K) and سَفَارَةٌ and سَفْرٌ, (K,) † *I made peace, effected a reconciliation, or adjusted a difference, between the people;* (S, Mgh, Msb, K;) because he who does so exposes what is in the mind of each party: (TA:) or *I exposed what was in the mind of this and the mind of this in order to make peace, &c., between the people.* (M.) [See also سِفَارَةٌ, below.] — [And likewise, perhaps, from سَفَرَتْ meaning "she uncovered her face,"] سَفَرَتِ الشَّمْسُ, aor. ـُ, inf. n. سَفْرٌ, † *The sun rose.* (Msb.) — See also 4, in two places. — سَفَرَ, (S, Msb,) aor. ـُ, (S,) or ـِ, (Msb,) inf. n. سُفُورٌ, (S,) or سَفَرٌ, (Msb,) [the former of which inf. ns. perhaps indicates a radical relation to سَفَرَتْ said of a woman, and of the sun, expl. above,] *He went forth to journey:* (S, Msb:) this verb, however, in this sense, [which appears to have been unknown, or not acknowledged, by the authors of the M and K, (see مُسَافِرٌ,)] is obsolete; but its inf. n. سَفَرٌ is used as a simple subst. (Msb. [See 3, the verb commonly used in this sense.]) — [Hence, app.,] سَفَرَتِ الحَرْبُ † *The war* (A, TA.) — and سَفَرَتِ الحَرْبُ † *The war declined;* syn. وَنَّتْ. (A, K.) — سَفَرَ الكِتَابَ, (S, A,) aor. ـِ, inf. n. سَفْرٌ, (S,) *He wrote the book,* or *writing.* (A. [See 3.]) — سَفَرَ البَعِيرَ, (S, K,) or سَفَرَهُ بِالسِّفَارِ, (M,) aor. ـُ, (M, K,) inf. n. سَفْرٌ; (M;) and ♦ أَسْفَرَهُ, (AZ, M, K,) inf. n. إِسْفَارٌ; (TA;) and ♦ سَفَّرَهُ, (Kr, M, K,) inf. n. تَسْفِيرٌ; (TA:) *He put the* سِفَار [q. v.] *upon the nose of the camel.* (S, M, K.) — سَفَرَ الغَنَمَ *He sold the best of the sheep,* or *goats.* (K.)

2. سَفَّرَهُ, inf. n. تَسْفِيرٌ, *He sent him to go a journey.* (K, TA.) — سَفَّرَ الإِبِلَ, (K,) inf. n. as above, (TA,) *He pastured the camels between sunset and nightfall,* and *in the* سَفِير, (K, TA,) i. e., *the whiteness* [*of the sky*] *before night:* (TA:) or *he fed the camels with* سَفِير [q. v.]: (so in the O:) and سَفَّرَ فَرَسَهُ, inf. n. تَسْفِيرٌ, *He fed his horse with* سَفِير: or *he kept him continually going, and trained him, in order that he might become strong to journey.* (JM.) — سَفَّرَ النَّارَ, (K,) inf. n. as above, (TA,) *He made the fire to flame, or blaze;* (K, TA;) *kindled it;* or *made it to burn, burn up,* or *burn brightly or fiercely.* (TA.) — See also 1, last sentence but one.

3. سَافَرَ is trans. and intrans.] You say, الرِّيَاحُ يُسَافِرُ بَعْضُهَا بَعْضًا [*The winds vie, one with another, in sweeping the ground, effacing one another's traces*]: for the east wind removes and disperses the longitudinal traces made by the west wind, and the south wind makes traces across them. (S,* K,* TA.) — And سَافَرَ, inf. n. مُسَافَرَةٌ (S, Msb, K) and سِفَارٌ, (S, K,) *He journeyed,* or *went,* (K,) or *went forth to journey,* (S, Msb,) إِلَى بَلَدِ كَذَا [*to such a country,* or *town*]. (S, K.) And سَافَرَ سَفَرًا بَعِيدًا [*He journeyed, or went, a far journey*]. (A, Mgh.) [See also 1.] — [Hence,] † *He died.* (K.) — And سَافَرَتِ الشَّمْسُ عَنْ كَبِدِ السَّمَاءِ ‡ [*The sun declined from the middle of the sky*]. (A.) — And سَافَرَتْ عَنْهُ الحُمَّى ‡ [*The fever departed from him*]. (A.)

4. اسفرت الشَّجَرَةُ *The tree had its leaves blown off* [*and swept away*] *by the wind;* (K,* TA;) *they having become changed in colour, and white.* (TA.) — And **اسفر,** (inf. n. إِسْفَارٌ, Mgh, Msb,) *It* (the dawn, or daybreak,) *shone,* (T, S, M, A, Mgh, Msb, K,) *so that there was no doubt respecting it;* (T, TA;) as also ♦ سَفَرَ, (M, K,) aor. ـُ, (K,) inf. n. سُفُورٌ: (TA:) it has a special relation to colour; meaning *it shone in colour.* (B, TA.) — *It* (the moon) *caused a shining* [*in the sky*] *before its rising.* (M.) — ‡ *It* (a man's face) *shone* (S, M) [*with happiness* (see مُسْفِرٌ)]; or with beauty; for you say, اسفر حُسْنًا; (S;) as also سَفَرَ: (M:) or *became overspread with beauty.* (Msb.) — And *He entered upon the time of dawn, or daybreak;* (M;) or *the time when the dawn became white.* (K.) The Prophet said, أَسْفِرُوا بِالفَجْرِ, meaning *Perform ye the prayer of daybreak when ye enter upon the time in which the dawn shines, or becomes white:* (S,* Msb:) or *when the dawn has become manifest, so that there is no doubt respecting it, every one knowing it to be the true dawn when he sees it;* accord. to Esh-Shâfi'ee and Ibn-Ḥambal and others: (T, TA:) or *prolong ye the prayer of daybreak until ye enter upon the time when the dawn becomes white:* (S, TA:) some say that it relates especially to nights in [the end of] which the moon shines, because in such the commencement of daybreak is not manifest: (TA:) or أَسْفِرُ بِالصَّلَاةِ means *he performed prayer in the shining of the dawn:* and the ب is for the purpose of making the verb transitive. (Mgh.) — اسفرت الحَرْبُ ‡ *The war became vehement.* (A, K.) — See also 1, last sentence but one.

5. تسفّر means أَتَى بِسَفِير, (O, K,) i. e. *He came in* [*the time of*] *the whiteness of day* [either *before sunrise* or *after sunset*]. (TA.) — And تسفرت الإِبِلُ *The camels pastured between sunset and nightfall,* (O, K,) and *in the* سَفِير, (K, TA,)

i. e. the *whiteness* [*of the sky*] *before night*. (TA. [But see **2**, second sentence.]) ⟹ تسفّر النّسآءُ عَنْ وُجُوهِهِنَّ (O, TA) *i. q.* استشرفن, (O, K, TA,) i. e. *He sought the brightest of the women in face and in beauty* (TA, TK*) for marriage. (TK.) ⟹ And تسفّر شيئًا مِنْ حاجتِه ; *He attained, or obtained, somewhat of the object of his want* (O, K, TA) *before its becoming beyond his reach*. (TA.) ⟹ And تسفّر فلانٌ النِّصْفَ, O, K, TA [in the CK التِّصْفَ], by which, if it be correct, may perhaps be meant *what was equitable*, and النِّصْفَ may bear the same interpretation,) *of a claim* (تَبِعَة) *that he had upon him*. (O, K, TA.) ⟹ تسفّر الجِلْدُ *The skin received, or had, a mark, or an impression:* (O, K:) from سَفْر meaning أَثَر. (TA.)

7. انسفر الغُبَّرُ ↑ *The clouds became dispersed:* (M, TA:) [or] *became removed* from the face of the sky. (TA.) انسفر مُقَدَّمُ رأسِه مِنَ الشَّعْرِ ↑ *The fore part of his head became divested of the hair.* (S, K.*) ⟹ انسفرت الإبلُ فِى الأَرْضِ ↑ *The camels went away into the country*, or *land*. (M, K.*)

9. [أَسْفَرَتِ الشَّمْسُ, inf. n. إِسْفَارٌ, app. means *The sun became white*, previously to setting.] See سَفَر.

10. استسفر النّسآءَ : see **5.** ⟹ استسفره *He sent him as a* سَفِير [q. v.]. (JM.)

سَفْرٌ : see مِسْفَرٌ, in two places. ⟹ Also *A mark, an impression, a trace, or a vestige,* (أَثَر, K, TA,) *remaining:* (TA:) pl. سُفُورٌ. (K.) [Accord. to Freytag, it occurs in the Deewán El-Hudhaleeyeen as meaning The *track*, or *trace, of a surge*, or *torrent*.]

سِفْرٌ *A book*, or *writing:* (S, M:) or *a great*, or *large, book:* or *a section of the Book of the Law revealed to Moses:* (M, K:) or *a book that discovers*, or *reveals, truths:* (TA:) or a book is thus called because it discovers things, and makes them evident: (M:) pl. أَسْفَارٌ. (S, M.) ⟹ With respect to the saying of Aboo-Şakhr El-Hudhalee,

* لِلْبَيْنِ بِذَاتِ البَيْنِ دَارٌ عَرَفْتُهَا *
* وَأُخْرَى بِذَاتِ الجَيْشِ آيَاتُهَا سِفْرُ *

Skr says, [the poet means,] the marks, or traces, thereof had become effaced: [accordingly, the verse may be rendered, *To Leylà there was in Dhát-el-Beyn an abode that I knew, and another in Dhát-el-Jeysh whereof the marks, or traces, are effaced:*] IJ says, [app. holding the meaning to be, *the marks, or traces, whereof are* (*like those of*) *an ancient book*, such as a portion of the Mosaic Law,] the last word should be from the phrase سَفَرْتُ البَيْتَ, i. e. "I swept the house, or chamber;" as though the writing were swept off from the طُرُوس [or "written paper" or the like, to which the poet seems to compare the site of the abode in Dhát-el-Jeysh]. (M, TA.)

سَفْرٌ *Journey*, or *travel*; the *act of journeying* or *travelling*; (S, A, K:) *contr. of* حَضَر: (M, K:) thus called because of the going and coming in it, like the going and coming of the wind sweeping away fallen leaves: (M:) or the *act of going forth to journey*; an inf. n. used as a simple subst.: (Msb:) [therefore] the pl. is أَسْفَارٌ: (S, M, A, Msb, K:) [and therefore it is often used as a n. un.; but, properly speaking, the n. un. is سَفْرَةٌ:] you say, كَانَتْ سَفْرَتُهُ قَرِيبَةً [*His journey was near*]: and the pl. of سَفْرَةٌ, accord. to rule, is سَفَرَاتٌ (Msb.) In law, [as relating to the obligation of fasting &c.,] The *going forth with the intention of performing a journey of three days and nights, or more*. (KT.) ⟹ Also The *whiteness of dawn or daybreak:* (A:) or the *whiteness of the day:* (S, M:) and *i. q.* صَبَاح [*dawn, or morning, or forenoon*; but app. here used in the first of these senses]: (M:) and سَفِير, the *whiteness* [*of the sky*] *before night:* (A, TA:) or the former, the *remains of the whiteness of day after sunset*. (K.) You say سَفَرًا, i. e. صَبَاحًا [app. as meaning *In the dawn*]. (A.) And the prose-rhymer says, إِذَا طَلَعَتِ الشِّعْرَى سَفَرًا لَمْ تَرَ فِيهَا مَطَرًا. (S,* TA) i. e. *When Sirius rises in the whiteness of day* [meaning *in the clear twilight of morning, thou seest not then rain:* for Sirius rises aurorally, in Arabia, in the middle and the latter half of July, when rain scarcely ever falls there]. (S. [Accord. to the TA, the meaning, app. taken without consideration from one of the foregoing explanations of سَفَر, is, *when Sirius rises at nightfall:* but this is during the usual winter-rains.]) You say also, عِنْدَ أَسْفَارٍ ↑ and فِى سَفَرٍ, and بَقِيَّةُ سَفَرٍ, meaning *when the sun rises*, تَطْلُعُ الشَّمْسُ, thus related, with س [in the word اسفرار (not with ص), and app. meaning *I met him when the sun was becoming white, previously to the setting*]. (M.) And بَقِىَ سَفَرٌ مِنْ نَهَارٍ [*There remained a white gleam of daylight*]. (A.)

سَفْرَةٌ : see the next preceding paragraph.

سُفْرَةٌ The *food of the traveller*; (M, K:) the *food that is prepared for the traveller*, (S, Msb,) *or for a journey:* (TA:) pl. سُفَرٌ. (Msb.) This is the primary signification. (TA.) You say, أَكَلُوا السُّفْرَةَ *They ate the food for the journey*. (A.) ⟹ Hence, ↕ The *receptacle thereof;* (TA:) the *piece of skin in which it is put*. (S,* M,* Msb, K,* TA.) [This is commonly of a round form, with a running string; so that it is converted into a bag to contain the food, at one time, and at another time is spread flat upon the ground, when persons want to eat upon it.] ⟹ And hence, ↕ The *thing* [*whatever it be*] *upon which one eats:* (TA:) [in the desert, it is generally a round piece of skin, such as I have described above: in the towns, in the houses of the middle classes, a round tray of tinned copper, which is usually placed on a low stool; and in the dwellings of some of the highest classes, and the lowest, respectively, of silver and wood:] accord. to the T, سُفْرَة has the last of the significations given before this, and the thing which it denotes is thus called because it is spread when one eats upon it. (TA.)

سِفَارٌ (Lb, S, M, K) and سِفَارَةٌ ↑ (Lb, M) *A piece of iron*, (S, M, K,) or *a cord*, (M,) or *a piece of skin*, (K,) *that is put over the nose* [*and jaws*] *of a camel, in the place of the* حَكَمَة [q. v.] (Lb, S, M, K) *of the horse:* (S, K:) or *a cord that is attached to the* خِطَام [q. v.] *of a camel, a part being twisted round it, and the rest being made a rein:* and *sometimes it is of iron:* (Lth:) pl. [of pauc., of the former,] أَسْفِرَةٌ (M, K) and [of mult.] سُفُرٌ (S, M, K) and [of either] سَفَائِرُ. (M, K.)

سَفِير *Leaves which the wind sweeps away;* (M;) *leaves which fall from trees* (S, A, K) *and which the wind sweeps away*, (A,) or because the wind sweeps them away: (S:) or *leaves of herbs*; because the wind sweeps them away: (T, TA:) or *what have fallen of the leaves of trees and of the lower portions of seed-produce*. (JM.) ⟹ Also *A messenger:* (S:) and ↑ *a mediator;* or *a man who makes peace, effects a reconciliation, or adjusts a difference, between a people;* (S, M, Msb;) as also سَافِرٌ: (Msb:) or *a messenger who makes peace*, &c.: (T, Mgh, TA:) [see **1**:] pl. of the former سُفَرَاءُ, (S, M, Mgh,) and of the latter سَفَرَةٌ. (Har p. 255. [See also سَفِيرَةٌ, below.]) ⟹ And ↑ *A commissioned agent, a factor, or a deputy;* and *the like:* pl. as above: app. so called because he discovers, and makes manifest, the affair in which he acts as a substitute for another person. (Msb.) ⟹ See also سَفَر.

سَفَارَةٌ *Sweepings*. (S, M, K.)

سَفَارَةٌ an inf. n. of سَفَرَ in the phrase سَفَرَ بَيْنَ القَوْمِ [q. v.]. (S, Mgh, Msb, K.) [And hence, The *office of the* سَفِير (q. v.). See also De Sacy's Chrest. Ar., sec. ed., i. 126 and 172: and Quatremère's Hist. des Sultans Mamlouks, i. 193.] ⟹ Also The *falling of one's hair from* [*above*] *his forehead*. (Sgh, TA.) ⟹ See also سِفَار.

سَافِرٌ [act. part. n. of **1**:] A woman *having her face uncovered:* (S, M, Mgh, K:) pl. سَوَافِرُ. (TA.) ⟹ And a horse ↑ *having little flesh:* (K:) or so سَافِرُ اللَّحْمِ, a phrase used by Ibn-Mukbil. (TA.) ⟹ See also سَفِير. ⟹ And see مُسَافِرٌ, in two places. ⟹ Also *A writer;* a *scribe:* (Akh, S, M, K:) in the Nabathæan language سَافَرَا: (M:) pl. سَفَرَةٌ: (Akh, S, M, K:) which is also applied to the *angels who register actions*. (M, K.)

تَسْفِيرَةٌ : see مِسْفَرَةٌ.

مَسْفَرٌ sing. of مَسَافِرُ, (A,) which signifies The *part that appears* [*or parts that appear*] of the face. (S, A,* K.) ⟹ [Also, or] مِسْفَرٌ, *A place of journeying or travelling:* in which sense, likewise, its pl. is مَسَافِرُ. One says, بَيْنِى وَبَيْنَهُ مَسَافِرُ بَعِيدَةٌ [*Between me and him, or it, are far-extending tracts to be travelled*]. (A.)

مُسْفِرٌ [act. part. n. of 4, q. v.:] ↕ A face *shining* (A, TA) *with happiness*. (A.) ⟹ الشَّأْفَةُ المُسْفِرَةُ

الحُمْرَة [in the CK (erroneously) الحُمْرَة] means † *[The she-camel] that is somewhat above such as is termed* صَهْبَآء *[in respect of redness]*. (O, K, TA.)

مِسْفَرٌ: see مِسْفَرَةٌ. — Also A man (TA) *that journeys*, or *travels, much*; (K;) and so ♦ مِسْفَارٌ: (A:) or *that journeys*, or *travels, much, and is strong for journeying*: (M:) and, applied to a camel, (S, M, A,) *strong for journeying*; (S, M, A, K;) fem. with ة, (S, M, K,) applied to a she-camel, (S, M,) as also ♦ مِسْفَارٌ, thus applied. (M.)

مِسْفَرَةٌ *A broom*; *a thing with which one sweeps*; (S, M, K;) as also ♦ مِسْفَرٌ, and ♦ تَسْفِيرَةٌ, of which last, (expl. by مَا يُسْفَرُ بِهِ) the pl. is تَسَافِيرُ. (TA.)

مُسَفِّرٌ i. q. مُجَلِّدٌ [i. e. *One who binds books* (أَسْفَار, pl. of سِفْر), or *covers them with leather*]. (A, TA.)

مِسْفَارٌ: see مِسْفَرٌ, in two places.

مَسْفُورٌ *Distressed, or fatigued, by journeying* or *travel*. (TA.)

مُسَافِرٌ A man *journeying*, or *travelling*; *a traveller*; *a wayfarer*; (S, M, K;) as also ♦ سَافِرٌ; (M,* K;) which latter is [said to be] not a part. n., but [a possessive epithet] meaning ذُو سَفَرٍ, (M,) having no verb belonging to it (M, K) that we have seen; (M;) or it is from سَفَر, and signifies *going forth on a journey*: (S, Msb:) pl. of the former مُسَافِرُونَ, (S,) and of the latter سُفَّار (S, M, A, Msb, K) and أَسْفَار (M, K) and سُفْر; (TA;) and you also say ♦ قَوْمٌ سَافِرَةٌ [fem. of سَافِرٌ], (S,* M, Msb, K,) and ♦ قَوْمٌ سَفْرٌ, (S, M, A, Msb, K,) سَفْر being a quasi-pl. n., like صَحْب in relation to صَاحِب: (S, Mgh, Msb:) and ♦ سَفْرٌ is also used as a sing., (M, K,) being originally an inf. n. (TA.) — مُسَافِرَةٌ is used by Zuheyr as a name for *A* [*wild*] *cow*. (M, TA.)

سفرجل

سَفَرْجَل [The *quince*; *pyrus cydonia* of Linn.;] *a certain fruit*, (K,) *well known*; (S, K;) *abundant in the land of the Arabs*: (AHn, TA:) *it is astringent*, or *constipating*; *strengthening*; *diuretic*; *excites the appetite* (K, TA) *for food and venery*; (TA;) *allays thirst*; *and when eaten upon* [*other*] *food, loosens* [*the bowels*]; *and the most beneficial thereof is that which has been scooped out, and had its pips extracted, and honey put in the place thereof, and been plastered over with clay, and baked* (K, TA) *in the oven*: (TA:) [a coll. gen. n.:] n. un. with ة: (K:) and pl. سَفَارِجُ: (S, K:) the dim. is سُفَيْرِجٌ and سُفَيْجِلٌ, mentioned by Az. (TA.) — سَفَرْجَلُ هِنْدِيٌّ *Annona glabra*; *a species of* cœtard-apple; mentioned by Forskål, Flora Aegypt. Arab., p. cxiv.] = The saying of Sb, that there is not in the language the like of سفرجل does not mean that this word is applied to anything: and in like manner his saying that there is not in the language the like of اسفرجلت does not mean that this word is used. (TA.)

سفط

1. سَفَطَ, aor. ـُ, (M, K,) inf. n. سَفَاطَةٌ, (M, TA,) *He was*, or *became, cheerful, happy*, or *free from straitness, in mind*: *liberal, bountiful*, or *munificent*. (M, K, TA.)

4. مَا أَسْفَطَ نَفْسَهُ عَنْكَ *How pleased*, or *content, is his mind to give thee up*, or *relinquish thee!* syn. مَا أَطْيَبَهُ. (IAar, K.)

5. تسفّط الخَمْرَ *It* (a jar) *drank up*, or *absorbed, the greater part of the wine*. (K.)

8. اسْتَفَطَ The *drinking up entirely* [what is in a vessel]; syn. اسْتَفَقَ. (K.)

سَفَطٌ *A thing* (M, Mgh, Msb, K) *like a* جُوَالِق [or *sack*], (M, K,) or *like a* قُفَّة [or *basket woven of palm-leaves*], (K,) *in which are stored perfume and similar things*, (Mgh, Msb, TA,) *of the apparatus of women*: (Mgh, TA:) an Arabic word, well known: (TA:) pl. أَسْفَاطٌ. (S, M, Mgh, Msb, K.) — And hence, † *A casket*, or *small chest*. (Mgh.) It is related that an Arab of the desert, passing by at the burial of Mohammad, asked why they had not placed the Apostle of God in a سَفَط of brown aloes-wood encased with gold. (TA.)

سَفِيطٌ *Cheerful, happy*, or *free from straitness, in mind*: *liberal, bountiful*, or *munificent*. (S, M, K.) You say, هُوَ سَفِيطُ النَّفْسِ *He is cheerful, happy, or free from straitness, and liberal, in mind*: (TA:) or *cheerful*, or *brisk, to do what is kind or beneficent*. (Ag.) And نَفْسُهُ سَفِيطَةٌ بِكَذَا [*His mind is pleased*, or *content, with such a thing*]. (TA.) = *Vile, or mean, and despised in all his circumstances*: (M, K:) a man, (IAar, M, K,) or thing, (IAar, M,) *of no estimation*. (IAar, M, K.) Thus it has two contr. significations. (K.) — *What drop from the tree, of green unripe dates*. (M, L, K. [البُسَاطُ in the CK is a mistake for البُسَاطُ.]) = أَمْوَالُهُمْ سَفِيطَةٌ بَيْنَهُمْ *Their possessions are mixed among them*. (AZ, S.)

سَفَاطَةٌ The *goods*, or *utensils and furniture, of a house* or *tent*. (IDrd, S, [but wanting in one copy,] M, K.)

سَفَّاطٌ *A maker of what is called* سَفَط. (TA.)

إِسْفَنْطٌ, (S, M, K,) so in the handwriting of J, (TA,) and إِسْفَنْطٌ, (M, K,) also written with ص, (Aṣ, and K in art. صفط,) *Perfumed juice of grapes*: (M, L, K:) or *wine in which are aromatics*: (TA:) or *the upper part of wine*; (AO, M, K;) the *clear part thereof*; (AO, TA;) so called because the jars (دِنَان) have drunk up, or absorbed, the greater portion of it, (K, TA,) the clear part remaining; (TA;) or from سَفِيط in the first of the senses assigned to it above: (IAar, K:) or *various wines mixed together*: (TA:) or it signifies *a certain sort of beverage* or *wine*: and is a Persian word, [originally إِسْفَنْذ,] arabicized: (S, K:) or, accord. to Aṣ, a Greek word, (S, M,) signifying *wine*: (TA:) if not Arabic, all its letters are radicals: and Sb says that it is a quinqueliteral-radical word, like إِجَّلِيل. (TA.)

مُسَفَّطُ الرَّأْسِ A man *having a head like a* سَفَط. (IAar, K.)

سفح

1. سَفَحَ السَّمُومُ وَجْهَهُ, (S,) or سَفَحَتْهُ السَّمُومُ, (K,) and النَّارُ, (S,) and الشَّمْسُ, (TA,) aor. ـَ, (K,) inf. n. سَفْحٌ, (TK,) *The hot wind*, (S, K,) and *the fire*, (S,) and *the sun*, (TA,) *smote*, or *burned*, (S, K,) *him*, (S,) or *his face*, (K,) *slightly*, (S, K,) *so that it altered the colour of the external skin*, (S,) *and*, as some add, *blackened it*; (TA;) as also ♦ سَفَّعَهُ, (K,) inf. n. تَسْفِيعٌ. (TA.) [It is app. from سُفْعَة signifying "blackness tinged with redness."] — [And hence,] سَفَعَهُ, aor. as above, (K,) and so the inf. n., (TA,) *He made a mark upon it*: and *he made a mark upon it with a hot iron*, or *with fire*. (K,* TA.) — Also, aor. as above, (L, K,) and so the inf. n., (L,) † *He slapped* (L, K) *it*, a man's face, (L,) or *him*, a man, (K,) with his hand. (L.) And † *He struck it* (a man's neck) *with his expanded hand*: in which sense it is also written with ص. (TA.) And † *He struck him*, or *beat him*, (K,) with a staff, or stick. (TA.) And † *He* (a bird) *slapped it*, (S, [in which only the inf. n. is mentioned,] and K,) namely, the object struck by him, (K,) *with his wing*, (S,) or *with his wings*. (K: and so [as is implied in the TA] in some copies of the S.) — سَفَعَ بِنَاصِيَتِهِ, (Lth, S, K,) aor. and inf. n. as above, (TA,) *He laid hold upon*, or *seized*, (Lth, S, K,) *and dragged*, (Lth, K,) *his* نَاصِية, (Lth, S, K,) i. e. *the fore part of his head* (TA) [or *his forelock* or *the hair over his forehead*]: or سَفْع signifies the *laying hold upon*, or *seizing, the* سَفْعَة *of the head*, i. e. *the black part of its* نَاصِية. (El-Mufradát, TA.) You say, سَفَعَ بِنَاصِيَةِ الفَرَسِ لِيَرْكَبَهُ [*He laid hold upon*, or *seized, the forelock of the horse, to mount him*]. (TA.) And سَفَعَ بِرِجْلِهِ *He laid hold upon*, or *seized, and dragged, his foot*. (TA.) And سَفَعَ بِيَدِهِ *He laid hold upon his hand*: (IAar:) or *he laid hold upon his hand and raised him*: often used in this sense by 'Obeyd-Allah Ibn-Al-Ḥasan, Káḍee of El-Baṣrah. (Sgh.) It is said in the Kur [xcvi. 15], لَنَسْفَعًا بِالنَّاصِيَةِ; (S, K, &c.;) [or لَنَسْفَعَنَّ; (see أَلِفُ النُّونِ الخَفِيفَةِ in art. ا;)] the Arabs [sometimes] substituting ا for the quiescent ن [in a case of this kind]; (Sgh;) i. e. *We will assuredly take by the* نَاصِية (Az, S, TA) *to the fire* [*of hell*]: (Az, TA:) or *we will assuredly lay hold upon his* نَاصِية *and drag him thereby with violence to the fire*: (Bḍ:) or *we will assuredly drag him thereby to the fire*: (O, K:) or *we will assuredly blacken his face*; the نَاصِية being put for the face because it is the fore part thereof: (Fr, Az, K:) or *we will assuredly mark him with the mark of the people of the fire*, (O, K,) *making his face black, and his eyes blue*: (O:) or *we will assuredly abase him*: or, *render him despicable*:

(O, K:) or *we will assuredly abase him and make him to stand:* so in the L and other lexicons; for these, instead of أَوْ لَنُقِيمَنَّهُ in the O and K, have وَلَنُقِيمَنَّهُ, and this is shown to be the right reading by the last explanation in the sentence next preceding. (TA.) = صَفَعَ, aor. ـَ, inf. n. صَفْعٌ, *It* (a thing) *was, or became, of the colour termed* صُفْعَة, i. e. *black tinged, or intermixed, with red.* (Mṣb.)

2: see 1; first sentence.

3. صافحهُ, inf. n. مُصَافَحَةٌ, (Ṣ, TA,) ‡ *He slapped him, being slapped by him: he struck him,* or *beat him, being struck, or beaten, by him:* and *he fought with him*; namely his adversary: (TA:) [or *he charged upon, or assaulted, or attacked, him, the latter doing the same*; for] مُصَافَحَةٌ is like مُطَارَدَةٌ. (Ṣ.) — + *He embraced him, being embraced by him.* (TA.)

5. تصفّع بِالنَّارِ *He warmed himself,* (K, TA,) *with the fire.* (TA.)

8. اِسْتَصْفَعَ لَوْنُهُ *His colour became altered* by reason of fear, or the like, (K, TA,) as, for instance, disease. (TA.) — [اِسْتَفَعَ *He*, or *it, became swollen, or affected with a tumour*; for] اِسْتَفَاعَ is like اِسْتَهَجَّ, (K, TA,) with ب before the ج. (TA: [in the CK اِسْتَهَجَّ.]) = اِسْتَفَعَ [from صَفَعَ] *He* (a man) *put on, or clad himself with, his garment:* and اِسْتَفَعَتْ *She* (a woman) *put on her garments.* (TA.)

صَفْعُ النَّارِ مِنَ النَّارِ *A mark, from fire, altering the colour of a man.* (TA.) = صَفْعٌ also signifies *A garment of any kind:* (K:) but mostly *such as is dyed:* pl. صُفُوعٌ. (TA.) — [And hence, perhaps,] *The spathe, or spadix,* (طَلْع,) *of a tree called* طَلْحٌ. (AA, T in art. طلح.)

صَفْعٌ: see صُفْعَةٌ, of which it is pl., though sometimes used as a subst.

صَفَعٌ: see صُفْعَةٌ.

صُفْعَةٌ *+ A stroke from a devil:* (TA:) or *a touch of madness or diabolical possession, in a person, as though a devil had laid hold upon his* نَاصِيَة (Ṣ, TA:) [see صَفَعَ بِنَاصِيَتِهِ:] or *a stroke with the evil eye:* (TA:) or *a stroke of an [evil] eye by which one is affected from the jinn's looking at him;* as also نَفْزَةٌ: (T in art. نظر:) or *an evil eye.* (K, TA: [in the CK, for صُفْعَةُ أَيْ, صُفْعَةٌ أَوْ عَيْنٌ.]) One says, بِهِ صُفْعَةٌ أَوْ عَيْنٌ, is put *In him is a touch of madness,* &c. (Ṣ.) And أَصَابَتْهُ صُفْعَةٌ *An evil eye smote him.* (K, TA.)

صُفْعَةٌ *Blackness tinged, or intermixed, with redness:* (Lth, Ṣ, Mṣb, K:) or *blackness that is not much: or blackness with another colour: or blackness with blueness;* or, *with yellowness;* according to the Towsheeb: but Lth says that, as meaning a colour, it has the first of all these meanings only: (TA:) or [simply] *blackness.* (Mgh.) In the face, it is *A blackness in the cheeks of a wan, or haggard, woman:* (Ṣ:) and ‡ صَفْعٌ [which is properly the inf. n. of صَفِعَ, q. v.,] *a blackness tinged with redness in the cheeks of a wan, or haggard, woman,* (O, K,) and *of a sheep, or goat.* (O.) One says also, رَأَى فِي وَجْهِهِ صَفْعَةً ‡ مِنْ غَضَبٍ *I see in his face a change to blackness in consequence of anger.* (TA.) The صُفْعَة of the head is The *blackness of its* نَاصِيَة [i. e. *fore part, or forelock, or hair over the forehead*]. (El-Mufraḍát, TA.) And صَفَعٌ [which is the pl.] signifies *Black spots, or specks, on the face* of a bull. (TA.) — Also *A spot of ground, in the traces of a house, differing, in its blackness, from the rest of the colour of the ground:* (Ṣ, TA:) [i. e. *a black, or dark, patch of ground where a house has stood:*] or *dung of beasts,* (K, TA,) or *sand,* (TA,) or *ashes, or sweepings commingled and compacted together, in the traces left by the inhabitants of a house, differing in colour from the ground* [*around*]; (K, TA;) so says Lth. (TA.)

صَافِعٌ [act. part. n. of صَفَعَ,] A man *laying hold upon, or seizing, the* نَاصِيَة [or *forelock*] *of his horse* [*to mount him*]. (Ṣ,* and Ḥam p. 7.) = سَوَافِعُ [pl. of صَافِعَةٌ,] *Burning blasts of the* [*wind called*] سَمُوم. (Ṣ, K.)

أَصْفَعُ *Of a black colour tinged, or intermixed, with redness:* (Ṣ, Mṣb:) or *black:* (Mgh:) applied to a man: (Ṣ:) fem. صَفْعَاءُ. (Mgh, Mṣb:) and صُفْعٌ [is the pl., and] signifies *blacks inclining to redness.* (K.) Applied to an ostrich, *i. q.* أَزْيَدُ [which is variously explained, as signifying *Of a colour inclining to blackness, or of the colour of dust,* &c.]. (TA.) And the fem., applied to a ewe, *Having black cheeks, the rest of her being white.* (TA.) The masc. also signifies *A wild bull:* (K:) or, applied to a wild bull, it signifies *having in his cheeks a blackness inclining a little to redness.* (TA.) And The *hawk;* (K;) because it has spots of black: (Er-Rághib:) all hawks are صُفْعٌ: (Ṣ:) and the fem., *A pigeon* (حَمَامَةٌ); because of the صُفْعَة upon its neck: (Ṣ:) or, applied to a pigeon, it signifies *of which the* صُفْعَة *is upon its neck,* (K, TA,) *exclusively of the head,* (TA,) *in the part on each side of the neck above the ring.* (K,* TA.) It is also a name for *Sheep,* or *goats;* used when they are called to be milked: (K:) so in the O: but in some copies, and in the TS, for *the she-goat:* (TA:) thus in the phrase, أَنْتِ إِنْكَ الأُصْفَعُ [*Call thou to thee the sheep, or goats, or the she-goat, to be milked*]: (O, TS, K:) mentioned by Ibn-'Abbád. (TA.) — Applied to a garment, or piece of cloth, *Black.* (K.) — ‡ The pl. is also applied to The أَثَافِيّ, (Lth, Ṣ, K,) or *three stones upon which the cooking-pot is set up;* (TA;) because of their blackness: (Lth, Er-Rághib:) [see حَاضِنٌ:] and a single one thereof is called صُفْعَةٌ: (K:) or *an iron* أُثْفِيَّة [meaning *trivet*], (K, TA,) *upon which the cooking-pot is set up;* and this is said to be the primary application. (TA.) — صُفْعٌ also signifies The *seeds,* or *grain, of the colocynth;* (Ibn-'Abbád, K;) because of their blackness: (TA:) n. un. with ة. (K.)

مُصَفَّعٌ applied to a man clad in armour, *Black from the rust of the iron.* (TA.) Applied to a bull, *Having black spots, or specks, on his face.* (TA.)

مَصْفُوعٌ A man (I 'Ab) *smitten by an evil eye.* (I 'Ab, K.) — مَصْفُوعُ العَيْنِ A man *whose eye is sunk, or depressed, in his head.* (I 'Ab, K.) — [See also مَصْفُوفٌ.]

مُصَافِعٌ *+ Striking,* or *beating, another, being struck, or beaten, by him.* (K.) *+ Charging upon, or assaulting, or attacking, another who is doing the same.* (K.) — [And hence,] + The *lion* (K, TA) *that prostrates his prey.* (TA.) — *+ Embracing.* (K.) — ‡ *I. q.* مُصَافِحٌ; (Ibn-'Abbád, K;) i. e. *having sexual intercourse without marriage.* (TA.)

صفق

1. صَفَقَ البَابَ, (T, Ṣ, Mṣb, K,) aor. ـُ, inf. n. صَفْقٌ; (Mṣb;) and ‡ اِسْفَقَهُ; (T, Ṣ, Mṣb, K;) *He shut, or closed, the door;* (T, Ṣ, Mṣb, K;) or *locked it;* (Mṣb:) and in like manner with ص [in the place of the س]. (TA.) — صَفَقَ وَجْهَهُ, (inf. n. as above, TA,) *He slapped his face.* (IDrd, Mṣb, K.) [See also صَفَقَ فِي.] — الصَّفْقُ فِي الأَسْوَاقِ, occurring in a trad., means *The striking of the hands* [of the contracting parties] on the occasion of selling and buying [in token of the ratification thereof *in the markets*]: and so with ص. (TA.) — صَفَقَ امْرَأَتَهُ, inf. n. as above, *i. q.* أَصَابَهَا [app. meaning *He compressed his wife;* like أَصَابَ مِنْهَا]. (TA.) = صَفَقَ, (Ṣ, Mṣb, K,) aor. ـُ, (K,) inf. n. صَفَاقَةٌ, (Ṣ, Mṣb,) *It* (a garment, or piece of cloth,) *was thick, substantial, close, or compact, in texture;* (T, Ṣ, Mṣb, K;) *not* سَخِيف; (T;) *contr. of* صَفَّقَ: (Mṣb:) [and so صَفُقَ.]

4: see above, first sentence. — اصفق القَمَرَ *He milked the sheep, or goats, but once in the day:* and so with ص. (TA.) — اصفق الثَّوْبَ *He* (a weaver) *made the garment, or piece of cloth, thick, substantial, close, or compact, in texture.* (TA.)

7. انصفق *It* (a door) *became shut, or closed:* (Ṣ, TA:) and so with ص. (TA.)

8. بَايَعَهُ *i. q.* أَعْطَاهُ صَفْقَةَ يَمِينِهِ [*He sold and bought with him: he made a covenant, a compact, an engagement, or the like, with him:* or *he promised, or swore, allegiance to him*]: (O, K:) occurring in a trad., related thus and with ص. (TA.) — And اِشْتَرَيْتُ الشَّيْئَيْنِ صَفْقَةً وَاحِدَةً, (O,) or فِى صَفْقَةٍ وَاحِدَةٍ, (K,) *I purchased the two things by a single act of purchasing.* (O, K.)

صَفِيق, applied to a garment, or piece of cloth, *Thick, substantial, close, or compact, in texture.* (T, Ṣ, Mṣb, K.) — And [hence,] + A man (Ṣ, O, TA) *having little shame.* (Ṣ, O, K, TA.)

سَفِيفَةٌ *A broad, thin, long piece of wood, which is put, or laid down, and upon which are then wound the* [*mats of reeds called*] بَوَارِىّ (Lth, O, K,) *above the house-tops of the people of El-Bagrah.* (Lth, O. [See also سَعِيفَةٌ.]) — And *Any piece of gold, and of silver, or other metal, that is beaten thin and long.* (Lth, O, K.* [See, again, سَعِيفَةٌ.])

سفك

1. سَفَكَ, aor. ـِ (S, M, O, Msb, K) and ـُ, (O, Msb, TA, &c.,) inf. n. سَفْكٌ, (S, O, Msb,) *He shed, poured forth, or caused to run or flow,* blood, (S, O, Msb, K, TA,) and tears, (S, O, Msb, TA,) and water, and any fluid or liquid, but app. most especially blood. (TA.) — And [hence,] سَفَكَ الْكَلَامَ, (K,) inf. n. as above, (TA,) ‡ *He poured forth speech profusely,* (K, TA,) *with haste, or quickly.* (TA.)

2. سفّكهُ, inf. n. تَسْفِيكٌ, *He fed him* (i. e. his guest) *with something whereby to content, or satisfy, him,* [*so as to allay the craving of his stomach,*] *before the morning-meal; i. q.* نَجَّمَهُ. (O, TA.)

6. تسافكوا دِمَاءَهُمْ [*They contended together in the mutual shedding of blood*]. (TA in art. نجز.)

7. انسفك, said of blood, (K, TA,) and tears, and water, and any fluid or liquid, (TA,) *It was, or became, shed, poured forth, or caused to run or flow; or it poured forth, or flowed.* (K, TA.)

سَفْكَةٌ *A portion of food that is presented to a guest, to content, or satisfy, him,* [*so as to allay the craving of his stomach,*] *before the morning-meal; like* نَجْمَةٌ. (IAqr, O, K.*)

سَفُوكٌ: see سَفَّاكٌ, in two places. — Also † The *soul:* (K:) [like كَدُوبٌ: app. because of its proneness to lying.]

سَفِيكٌ Blood, (K, TA,) and tears, and water, and any fluid or liquid, (TA,) *Shed, poured forth, or caused to run or flow;* as also ↑ مَسْفُوكٌ. (K, TA.)

سَفَّاكٌ One *who sheds* blood, and tears, *much;* (Msb;) [as also ↑ سَفُوكٌ.] You say سَفَّاكُ لِلدِّمَاءِ. *A great shedder of blood.* (TA.) — And † *Eloquent;* (Kr, K;) *an able speaker.* (S, K.) — And ‡ *Mendacious; a great, or habitual, liar;* (TA;) as also ↑ سَفُوكٌ, (K,) or سَفُوكٌ بِالْكَلَامِ. (TA.)

سَافِكٌ *Shedding,* or *pouring forth,* blood and tears (&c.). (Msb.) You say عُيُونٌ سَوَافِكُ *Eyes shedding,* or *pouring forth, tears.* (TA.) — And دُمُوعٌ سَوَافِكُ [*Tears pouring forth*; properly] meaning ذَوَاتُ سَفْكٍ [*having a shedding or pouring forth*], the latter word being pl. of سَافِكَةٌ: so as used in a verse of Mutemmim Ibn-Nuweyreh; but the obviously-right expression is ↑ مَسْفُوكَةٌ. (Ham p. 370.)

مِسْفَكٌ † *Loquacious; garrulous.* (K,* TA.)

مَسْفُوكٌ: see سَفِيكٌ and سَافِكٌ.

سفل

1. سَفَلَ, aor. ـُ; (M, MA, Mgh, O,* Msb, K;) and سَفُلَ, aor. ـُ; (M, Msb, K;) and سَفِلَ, (O, K,) aor. ـِ; (K;) inf. n. (of the first, Mgh, Msb, TA, and of the last, TA) سُفُولٌ (M, MA, Mgh, Msb, K) and سَفَالٌ (M, MA, K, TA, in the CK [erroneously] بسفال), and of the second سَافِلَةٌ; (TA;) and † تَسَفَّلَ (M, K;) *He, or it, was, or became, low;* (M,* Msb, K;*) the first *contr. of* عَلَا; (Mgh, O;) and the third, of عَلِىَ; and † both are said of a man; (O;) سُفُولٌ and سَفَالٌ being the contr. of عُلُوٌّ and عَلَاءٌ: (S, K:) or *became lower than another:* (Msb:) [and] the first signifies *it descended, subsided,* or *sank downwards.* (MA.) Hence the phrase بِنْتُ بِنْتِ بِنْتٍ † وَإِنْ سَفَلَتْ [*A daughter of a daughter of a daughter, and if she be lower in descent*]: سَفَلَتْ, i. e. with ḍammeh to the ف, in this case, is a mistake. (Mgh.) And سَفَلَتْ مَنْزِلَتُهُ عِنْدَ الْأَمِيرِ † [*His station with,* or *in the estimation of, the commander, governor,* or *prince, was,* or *became, low,* or *lower*]. (TA.) And أَمْرُهُمْ فِى سَفَالٍ † [*Their case is in a low state*]. (TA.) And سَفَلَ فِى الشَّىْءِ, (K,* TA, [in the former of which the context implies that it is سَفُلَ, but it is]) like نَصَرَ, (aor. ـُ) (TA,) inf. n. سُفُولٌ, [*It subsided in the thing;*] *it descended from the upper, or uppermost, part of the thing, to the lower, or lowest, part thereof.* (K.) — And سَفُلَ, (aor. ـُ,) inf. n. سَفَالَةٌ (Fr, S, MA, Mgh, O, K*) and سَفَالِيَةٌ (MA) and سُفْلٌ, (Fr, O,) † *He was, or became, low, base, vile, ignoble, mean, or sordid;* (Fr, S, MA, Mgh, O, K;*) as also سَفِلَ, with fet-ḥ, (Fr, O,) or سَفِلَ. (MA.) You say, سَفَلَ, like قَتَلَ, (Msb,) or سَفُلَ, like كَرُمَ, (K,) فِى خُلُقِهِ, and عَيْبِهِ, (Msb, K,) and نَسَبِهِ, (TA,) [aor. in either case ـُ,] inf. n. سُفْلٌ (Msb, K) and سُفْلٌ (K) and سَفَالٌ, (Msb,* K, [in the former without any indication of the syll. signs,]) the last like كِتَابٌ; (K;) [and app. سَفِلَ also accord. to the MA, as shown above;] and ↑ تسفّل, and ↑ استفل; (TA;) ‡ *He was low, base, vile, ignoble, or mean, in his lot,* [or, as seems to be indicated in the Msb, *inferior to others,*] *in respect of his disposition,* and *his deed,* and *his lineage:* (TA:) ↑ تَسَفُّلٌ is the *contr. of* جَادٌ. (Msb.)

2. تَسْفِيلٌ The act of *lowering,* or *depressing;* syn. تَصْوِيبٌ. (S, O.)

3. هُوَ يُسَافِلُ فُلَانًا † *He vies with,* or *imitates, such a one in his low, base, vile, ignoble, mean,* or *sordid, actions.* (TA.)

5. تَسَفَّلَ [quasi-pass. of 2,] The *being lowered,* or *depressed;* syn. تَصَوُّبٌ; (S, O;) *contr. of* تَعَلَّ. (TA.) — See also 1, first sentence: — and the same, last sentence, in two places.

8: see 1, last sentence.

سُفْلٌ and ↑ سِفْلٌ (S, M, Mgh, O, Msb, K) [but it is strangely added in the Msb that IKt disallowed the pronunciation with ḍammeh] and ↑ سُفَالَةٌ (M, K) and ↑ سَفَالَةٌ (S, O, K) The *lowest,* or *lower, part* [of a thing]; *contr. of* عُلْوٌ (S, M, Mgh, O, Msb, K) and عُلْوَةٌ (S, Mgh, O, Msb, K) and عُلَاوَةٌ (K) and عَلَاوَةٌ; (S, O, K;) [and so ↑ سَفَالَةٌ, *contr. of* عَالِيَةُ الشَّىْءِ:] كُلُّ شَىْءٍ سَفَالَتُهُ ↑ signifies, (K,) or is said to signify, (M,) *the lowest,* or *lower, part of anything;* i. e. ↑ أَسْفَلُهُ; (M, K;) and عَلَاوَتُهُ, [the contr., i. e.] أَعْلَاهُ. (M.)

سُفْلٌ: see the next preceding paragraph.

سَفِلٌ from سَفَلَ, and ↑ سَفِيلٌ from سَفُلَ, † *A low, base, vile, ignoble, mean, or sordid,* man: (MA:) or ↑ سَفِيلٌ signifies *low* (↑ سَافِلٌ) [*in condition*], *deficient in lot,* or *fortune:* (TA:) and سَفِلَةٌ, (S, M, MA, Mgh, Msb, K,) said by some to be from this word as signifying the "legs" (Mgh, Msb) of a camel (Mgh) or of a beast, or quadruped, (Msb,) and ↑ سِفْلَةٌ, (S, M, MA, Mgh, Msb, K,) a contraction of سَفِلَةٌ, (S, Mgh, Msb,) or it may be pl. of ↑ سَفِيلٌ, like as عَلِيَّةٌ is of عُلِّىٌّ, (Mgh,) † *low, base, vile, ignoble, mean, or sordid, persons;* (S,* MA, Mgh, Msb;) or the *lowest,* or *lower, basest,* or *baser, vilest,* or *viler,* &c., of mankind, or of people; the *refuse,* or *rabble,* thereof: (S,* M, K:) and ↑ سِفِلَةٌ, with two kesrehs, is a dial. var. of سَفِلَةٌ and سُفْلَةٌ, mentioned by Sgh and IB on the authority of Yoo and IKh, and is said to mean the *lowest, basest,* &c., *of the low, base,* &c.: the pl. of ↑ سِفْلَةٌ is سِفْلٌ; (TA;) one should not say, هُوَ سَفِلَةٌ ↑, because this is [used only as] a pl.: (S:) the vulgar say رَجُلٌ سَفِلَةٌ ↑ مِنْ قَوْمٍ سَفِلٍ (S, Mgh;*) but this has been disallowed: (Mgh:) a man is related to have said to his wife, (Mgh, TA,) who had called him سِفْلَةٌ, (TA,) إِنْ كُنْتُ سِفْلَةً فَأَنْتِ طَالِقٌ (Mgh, TA,) meaning *If I be low, base,* &c., *in my intellect and my religion* [*thou art divorced*]; (Mgh;) whence it seems that سِفْلَةٌ may be applied to a single person; but this requires consideration. (TA.) ↑ أَيْمَانُ السِّفْلَةِ means † [*The oaths*] *of the ignorant:* or accord. to Aboo-Haneefeh, *of the heretics,* or *schismatics:* such [oaths] are said to be وَوَجْهِ اللّٰهِ وَأَمَانَةِ اللّٰهِ. (Mgh.)

سِفْلَةٌ: see سُفْلٌ: — and see also سَفِلٌ, in three places.

سَفَلَةٌ The *legs* (S, M, Mgh, Msb, K) of a camel (S, M, Mgh, K) or of a beast, or quadruped: (Msb:) because they are lowest. (M.) — See also سَافِلَةٌ: — and see سَفِلٌ, in three places.

سِفْلَةٌ: see سَفِلٌ.

سُفْلِىٌّ [*Of, or relating to, the lowest,* or *lower, part* or *place;*] a rel. n. from سُفْلٌ. (TA.) [Hence, the pl.] سُفْلِيُّونَ means Persons *alighting,*

or *abiding, in the lowest, or lower, parts of a country:* opposed to عَلْيُون. (TA in art. علو.) — It is also opposed to عَلِيٌّ [in relation to condition]: whence the saying, مَنْ يَرْحَمِ السَّفِلِيَّ يَرْحَمْهُ العَلِيُّ † [*He who has mercy on the low in condition, on him will the high in condition have mercy*]. (TA.) سُفْلِيُّون, meaning † *Persons low in condition*, is opposed to عَلْيُون, meaning "opulent persons." (TA in art. علو.)

سَفِيل: see سَفْل, in three places.

سَفَالَة: see سُفْل, in two places. — One says, قَعَدَ سَفَالَةَ الرِّيح, and فِى سَفَالَةِ الرِّيح, (M, K,* TA,) or سَفَالَةَ الرِّيح, (Ṣ,) [*He sat in, or on, the leeward side*; like as one says in French, *sous le vent*;] *in, or on, the side, or quarter, towards which the wind blew*; (Ṣ, M, K,* TA;) and particularly with respect to the object or objects of the chase [in order that his smell might not be perceived thereby]: (TA in the present art. and in art. علو:) opposed to عَلَاوَتَهَا, and فِى عَلَاوَتِهَا, (M, K,* TA,) or بِعَلَاوَتِهَا. (Ṣ.)

سَافِل *Low*; contr. of عَالٍ. (Ṣ, Mṣb,* TA.) See also سَفِل: and see an ex. voce أَسْفَل.

سَافِلَة: see سُفْل. — [Hence,] سَافِلَةُ الرُّمْح *The half that is next to the* زُجّ [*or pointed iron shoe, or foot,*] *of the spear*: (M, K:) [opposed to عَالِيَتُهُ.] — And السَّافِلَةُ *The bottom, podex, posteriors, or buttocks*; and *the anus*; syn. المَقْعَدَة, (Ṣ,) and الدُّبُر; (TA;) as also ♦ السِّفْلَة: syn. الدُّبُر. (L in art. حجر.)

أَسْفَل *Lower*, and *lowest*; contr. of أَعْلَى: (M, Mṣb, K:) fem. سُفْلَى: (TA:) and pl. أَسَافِل. (M, TA.) One says, صَارَ أَسْفَلَ مِنْ غَيْرِهِ [*He, or it, became lower than another*]. (Mṣb.) And it is said in the Ḳur [viii. 43], وَالرَّكْبُ أَسْفَلَ مِنْكُمْ *The caravan being in a place lower than ye*; اسفل being here an adv. n.: or, as some read, أَسْفَلَ مِنْكُمْ, i. e. *being lower than ye*. (M.) — ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ ♦, in the Ḳur [xcv. 5], means † [*Then we rendered him the lowest of low*: or] *we reduced him to extreme old age, or decrepitude*: or *to a state of perishing, or passing away*: or *to a state of error*; relating to him who has disbelieved; (M, K:) for every infant is born of the natural constitution with which he is created in his mother's womb, and he who disbelieves and errs is reduced to this state: (M:) or the meaning is, *we have made him to be of the people of the fire* [*of Hell*]: or [*we have made him to go down*] *to the fire* [*of Hell*]. (Bḍ.) — سُفْلَى مُضَر [*The lower of Muḍar*] is said to denote *those of Muḍar with the exception of Kureysh and Keys*: opposed to عُلْيَا مُضَر. (TA in art. علو.) — See also سُفْل. — The pl. أَسَافِل means *The lower, or lowest, parts* of valleys [&c.]. (TA.) The phrase كَلَارِبُ الأَسَافِلِ occurs in a verse of Aboo-Dhu-eyb as meaning [*The dogs*] *of the lower, or lowest, parts of the valleys*. (M.) — And † *The young ones* of camels. (Aṣ, Ṣ,* TA.)

سفن

1. سَفَنَهُ, (Ṣ, M, L, K,) aor. ـِ, (M, L, K,) inf. n. سَفْن, (Ṣ, M, L,) *i. q.* قَشَرَهُ [i. e. *He divested or stripped it of, or he stripped off, scraped off, rubbed off, abraded, or otherwise removed, its outer covering or integument, or superficial part; he pared it, peeled it*, &c.: and *he, or it, pared, peeled, stripped, or rubbed, it off*; namely, anything superficial and generally a thing adhering to the surface of another thing]. (Ṣ, M, L, K.) Imra-el-Keys says,

* فَجَاءَ عَقِبًا يَسْفِنُ الأَرْضَ بَطْنُهُ *

* تَرَى التُّرْبَ مِنْهُ لَاصِقًا كُلَّ مَلْصَقِ *

[*And he came clandestinely, his belly paring the ground, thou seeing the dust sticking to him with the utmost sticking*]; (Ṣ, M, L; but in the Ṣ, لَاصِقًا and مَلْزَقِ;) meaning that he came cleaving to the ground in order that the objects of the chase might not see him and flee from him. (Ṣ, L.) — And *He pared and smoothed it*; as also ♦ سَفَّنَهُ [but app. in an intensive sense, or used in relation to several objects]. (M, L.) — And سَفَنَتِ الرِّيحُ التُّرَابَ, (M, L,) nor. as above, (L,) and so the inf. n., (M, L,) *The wind reduced the dust to a fine powder*: (M, L:) or سَفَنَتِ الرِّيحُ التُّرَابَ عَنْ وَجْهِ الأَرْضِ [*The wind pared off the dust from the surface of the earth*]. (Ṣ, L.) — And سَفَنَتِ الرِّيحُ, nor. ـُ, (L,) inf. n. سُفُون, (L, M, L, K,) *The wind blew upon the surface of the earth* [app. *removing the dust*]; as also سَفَتِ, (L, M, L, K,) nor. ـِ. (K.) — And السَّفِينَةُ تَسْفِنُ عَلَى وَجْهِ الأَرْضِ *The ship, or boat, sticks upon the ground*. (L.)

2: see the preceding paragraph.

سَفْن *A carpenter's adz, or axe*, (L,) or *a large adz or axe*, (M, L,) or *a thing* (Ṣ, L, K) *of any kind*, (K,) *with which one hews, or shapes out, or pares, a thing*; as also ♦ مِسْفَن: (Ṣ, L, K:) or *an adz with which palm-trunks are pared*; as also سَفْر and شَفْن. (ISk, L.) — Also *Rough skin*, (Ṣ, M, L, K,) *thick, or coarse*, (M,) *such as the skins of crocodiles*, (Ṣ, L,) *which is put upon the hilts of swords*: (Ṣ, M, L:) or *the skin of the fish called* أُطُوم, *which is a rough skin, wherewith whips and arrows are rubbed [to smooth them], and which is upon the hilts of swords*: (Mgh, L:*) accord. to AḤn, (M, L,) *a rough piece of the skin of the* [*lizard called*] ضَبّ, *or of the skin of a fish, with which the arrow is rubbed so as to remove from it the marks of the paring-knife*: (M, L, K:) or, as some say, (M, L,) *a stone with which one shapes out, or pares, and smooths*: (M, L, K:) sometimes, accord. to Lth, *an iron implement with which one rubs wood so as to smooth it*: (L:) accord. to AHeyth, *a cane which is hollowed, and has some notches cut in it, through which an arrow is put and repeatedly drawn [to smooth it]*; also called كَرِيدَة. (L in art. طرد.) See an ex. in a verse cited in art. خوف, conj. 5.

سَفُون A wind *that blows upon the surface of the earth* [app. *removing the dust*]; (M, K;) as also ♦ سَافِيَة: (K:) or the former, a wind *always blowing*: (L:) and ♦ the latter signifies a wind *as though wiping the surface of the earth*; (A'Obeyd, L;) or *paring it*; (L;) or [simply] *a wind*; (Ṣ;) and its pl. is سَوَافِن. (A'Obeyd, Ṣ, L, K.)

سَفِين: see سَفِينَة, in two places.

سَفَانَة The *craft, or occupation, of constructing*, (M, L, K,) and *of navigating*, (M, L,) *ships* or *boats*. (M, L, K.)

سَفِينَة *A ship, or boat*; (M, L;) of the measure فَعِيلَة in the sense of the measure فَاعِلَة; (IDrd, Ṣ, M, L, Mṣb;) as though it pared the surface of the water; (IDrd, Ṣ, L, Mṣb;) or so called because it pares [meaning skims] the surface of the water; (M, L;) or because it pares the sands [by running aground] when the water is little [in depth]; or because [in that case] it sticks upon the ground; or it may be from سَفْن meaning "a carpenter's adz or axe with which he hews &c.," and, if so, having the meaning of the measure مَفْعُولَة: (L:) the pl. is سَفَائِن and سُفُن (M, L, Mṣb, K) and [coll. gen. n.] ♦ سَفِين: (Ṣ, M, L, Mṣb, K:) the first of these is a regular pl.: (Sb, M, L:) the second is pl. of the third, (Mṣb,) or it is as though it were pl. of the third: (Sb, M, L:) ♦ the third is anomalous, being of a class proper to created things, as in the instances of ثَمَرَة and تَمْر, نَخْلَة and نَخْل, and only heard in a few instances in the cases of things made by art; and some say that it is a dial. var. of سَفِينَة. (Mṣb:) [Hence,] السَّفِينَة † [*The constellation Argo*;] *one of the southern constellations, of which the stars are five and forty, the bright great star upon the southern oar being* سُهَيْل [i. e. *Canopus*], *accord. to Ptolemy, and it is the most remote star from the* سفينة *in the south, and is marked on the astrolabe; but some of the Arabs say that the bright star at the extremity of the second oar* [but what star is meant thereby I know not] *is called* سُهَيْل, *without restriction*. (Kzw.) — [Also *An oblong book*: and *a common-place book*: app. post-classical.]

سَفَّان *A constructor, or builder, of ships or boats*: (M, L, K:) and *a navigator*, (M, L,) or *a master*, (Ṣ, Mṣb,) *of a ship or boat*. (Ṣ, M, L, Mṣb.)

سَفَانَة *A pearl*. (K.)

سَافِيَة: pl. سَوَافِن: see سَفُون, in two places.

السَّافِنِيَّان *A certain vein in the inner side of the spine, extending lengthwise, with which is united the* نِيَاط [q.v.] *of the heart*. (K.) [Golius and Freytag explain it as meaning the "Saphæna;" but this is called الصَّافِنِيَّان.]

سِفَنَّة *A certain bird [found] in Egypt, that*

does not alight upon a tree without eating all the leaves thereof. (K.)

سَفَنٌ: see سَفَنٌ.

سفند and سفنط.

إِسْفَنْدٌ and إِسْفَنْطٌ: see arts. سفد and سفط.

سفه

1. سَفِهَ, (S, MA, Msb,) aor. ـَ; (Msb;) and سَفُهَ, [aor. ـُ;] (S, Msb;) inf. n. سَفَهٌ and سَفَاهَةٌ (S, MA, Msb, K*) and سَفَاهٌ, (S, MA, K,*) [all mentioned in the MA as of the former verb, and so in the TA when that verb is trans., but properly] the first is of the former verb, and the second is of the latter verb, (S, Msb,) and so is the third; (S;) *He* (a man, S) *was*, or *became*, *such as is termed* سَفِيه; (S, TA;) [i. e.] *he was*, or *became*, *unwise*, *witless*, or *destitute of wisdom* or *understanding*, or [rather] *lightwitted*. (MA.) — The phrase سَفِهَ نَفْسَهُ, [of which an instance occurs in the Kur ii. 124, and] to which غَبِنَ رَأْيُهُ and أَبِرَ بَطْنَهُ and بَطِرَ عَيْشَهُ and وَقِرَ أَمْرُهُ and رَشِدَ أَمْرُهُ are similar, was originally سَفِهَتْ نَفْسُ زَيْدٍ [or rather سَفِهَتْ نَفْسَهُ i. e. *Himself*, or *his mind*, *was*, or *became*, *lightwitted*, &c.]; but when [the dependence of] the verb became transferred [from the نفس] to the man, what followed the verb was put in the accus. case by being its objective complement, for the phrase became identical in meaning with سَفِهَ نَفْسُهُ [*he made himself*, or *his mind*, *lightwitted*, &c.]: so say the Baṣrees and Ks; and it is allowable with them to make this accus. to precede [the verb]; like as it is allowable to say, غُلَامَهُ ضَرَبَ زَيْدٌ: (S, TA:) accord. to the K, the verb thus used has three forms; (TA;) you say سَفِهَ نَفْسَهُ and رَأْيَهُ, (K, TA,) and حِلْمَهُ, (TA,) and سَفَهَ, and سَفِهَ, meaning حَمَلَهُ عَلَى السَّفَهِ [which is virtually the same as سَفِهَ i. e. *he made himself*, or *his mind*, *lightwitted*, or *unwise*, &c., and in like manner *his judgment*, or *opinion*, *and he made his gravity*, or *forbearance*, or *the like*, *to become levity*, or *hastiness*, &c.]: or *he attributed* سَفَه [i. e. *lightwittedness*, &c., *to himself*, or *his mind*, and *to his judgment*, or *opinion*]: or *he destroyed it*; (K, TA;) agreeably with the meaning assigned to نَفْسَهُ سَفِهَ by AO: (TA:) or this means *he held himself in mean*, or *light*, *estimation*; (MA, and Ksh and Bḍ in ii. 124;) and *rendered himself low*, *base*, or *contemptible*: (Bḍ ibid.:) but Lḥ says that سَفِهَ نَفْسَهُ, with kesr [to the ف], inf. n. سَفَهٌ and سَفَاهَةٌ, سَفَاهٌ, means حَمَلَهُ عَلَى السَّفَهِ [or حَمَلَهَا], and is the approved form, and that some say سَفَهَ, which is rare: and accord. to J and others, (TA,) when they say سَفِهَ نَفْسَهُ, and رَأْيَهُ, they do not say it otherwise than with kesr [to the ف], because فَعِلَ is not trans.: (S, TA:) so that the three forms of the verb mentioned in the K require consideration: (TA:) accord. to Fr, when [the dependence of] the verb in the phrase سَفِهَ نَفْسَهُ became transferred from the نفس to the possessor thereof, what followed the verb became an explicative, to indicate that the سَفَه [or lightwittedness, &c.,] was therein; and by rule it should be سَفِهَ زَيْدٌ نَفْسًا, for the explicative should not be otherwise than indeterminate; but it was left in its state of a prefixed noun, and put in the accus. case in the manner of an indeterminate noun as being likened thereto; [the meaning, therefore, accord. to him, is *he was*, or *became*, *lightwitted*, &c., *as to his mind*;] it is not allowable, however, in his opinion, to make this accus. to precede [the verb], because the explicative may not precede; and similar to this is the phrase طِبْتُ بِهِ نَفْسًا, ضِقْتُ بِهِ ذَرْعًا, meaning طَابَتْ نَفْسِي بِهِ and ضَاقَ ذَرْعِي بِهِ: (S, TA:) but this saying [of Fr] is disallowed by the grammarians; for they say that explicatives are indeterminate, and that determinate nouns may not be used as indeterminate: some of the grammarians say that إِلَّا مَنْ سَفِهَ نَفْسَهُ in the Kur [ii. 124] means إِلَّا مَنْ سَفِهَ فِي نَفْسِهِ [*but he who is lightwitted*, &c., *in his mind*], i. e., who becomes سَفِيه [the prep.] being suppressed [and the noun therefore put in the accus. case agreeably with a general rule]: Zj holds that the approvable saying is, that it means سَفِهَ نَفْسُهُ إِلَّا مَنْ جَهِلَ نَفْسَهُ, i. e., *but he who is* [*ignorant* or *silly* or *foolish* or] *unreflecting in his mind:* and in like manner, سَفِهَ رَأْيَهُ means جَهِلَهُ [i. e. *he was ignorant*, &c., *in his judgment*, or *opinion*]; and *his judgment*, or *opinion*, *was unsound*, *without rectitude:* and سَفِهَ نَفْسَهُ signifies also *he lost himself*, or *his own soul*. (TA.) سَفِهَ الحَقَّ is likewise expl. as meaning سَفَّهَ الحَقَّ [*He made the truth*, or *right*, *to be foolishness*, or *the like*]; and Yoo held the one to be a dial. var. of the other, and the measure of the former verb to denote intensiveness; and accord. to this explanation one may say, سَفِهْتُ زَيْدًا meaning سَفَّهْتُ زَيْدًا [*I pronounced Zeyd lightwitted*, &c.]: or the meaning is جَهِلَ الحَقَّ [*he ignored the truth*, or *right*], and *he did not see it to be the truth*, or *right:* (TA:) or *he regarded the truth*, or *right*, *as foolishness*, or *ignorance*. (S and TA in art. ضغط.) See also 2. — سَفِهَ عَلَيْهِ signifies جَهِلَ [i. e., when thus trans. by means of عَلَى, *He feigned ignorance to him*]; as also سَفِهَ, (K, TA,) and تَسافَهَ. (K.) — And سَفِهَتْ نَصِيبِي [and it is implied in the K that one says سَفِهَتْ نصيبي also, but only the former is authorized by the TA,] *I forgot my share*, or *portion*. (Th, K, TA.) — And سَفِهَ صَاحِبَهُ, aor. ـِ, *He overcame his companion in what is termed* سَفَاهَة. (TA.) — You say, سَافَهَنِي مُسَافَهَةً [inf. n. of 3, q. v.]. (K.) You say, سَفِهَتِ الطَّعْنَةُ, (JK, K, TA,) inf. n. سَفَهٌ, (TA,) ‡ *The spear-wound*, or *the like*, *emitted blood which came from it quickly* (JK, K, TA) *and dried up* (وَجَفَّ [in the TK وجف]): (K, TA:) so in the A. (TA.) — سَفِهَ الثَّرْبَ, (S, K,) inf. n. سَفَهٌ, (TA,) *He drank much of the beverage*, or *wine*, *without having his thirst satisfied thereby*, (S, K, TA.) See also 3. And سَفِهَ المَاءَ ‡ *He drank the water immoderately.* (TA.) — And سَفِهْتُ and سَفَهْتُ signify شُغِلْتُ, (so in the CK,) in [some of] the copies of the K شَغَلْتُ, but the right reading is شُغِلْتُ [i. e. *I was occupied*, or *busied*, or *diverted* from a thing]: or, accord. to the copies of the K, تَشَغَّلْتُ; but correctly, or شَغَلْتُ [i. e. *I occupied*, or *busied*, or *diverted* from a thing]. (TA.)

2. سفّهه, inf. n. تَسْفِيهٌ, (S, Msb, K,) signifies جَعَلَهُ سَفِيهًا [i. e. *He*, or *it*, *made him to be*, or *he pronounced him to be*, *lightwitted*, &c.]; as also سَفَّهَهُ; (K, TA;) on the authority of Akh and Yoo: (TA:) or *he attributed to him what is termed* سَفَه [i. e. *lightwittedness*, &c.]: (S, Msb:) or *he said to him that he was such as is termed* سَفِيه. (Msb.) And سَفَّهَ الجَهْلُ جِلْمَهُ *Ignorance made him light*, *inconstant*, *unsteady*, *irresolute*, or *fickle*; syn. أَخَفَّهُ and أَطَاشَهُ. (TA.) See also 1, in three places.

3. سافهه, (S, MA, K,) inf. n. مُسَافَهَةٌ, (S, KL,) *He acted* [*in a lightwitted manner*,] *foolishly*, or *ignorantly*, *with him*; (MA, KL;) *showed lightness*, *levity*, *weakness of mind*, *and lack of* حِلْم [*or gravity*, &c.], *with him*. (KL.) You say, سَافَهَنِي فَسَفِهْتُهُ: see 1, near the end of the paragraph. [سافهه in this instance may mean as above, or may have the meaning here next following.] — *He reviled him*; *or he reviled him*, *being reviled by him*; syn. شَاتَمَهُ: whence the prov., لَمْ يَجِدْ مُسَافِيًا ‡ [*A lightwitted person found not a reviler*, or *mutual reviler*]; (K, TA;) mentioned in the S. (TA.) [See also 5.] — سافه الدَّنَّ, (S, K,) or الوَطْبَ, (S,) + *He sat with* (قَاعَدَ) *the* دَن [or *wine-jar*], (S, K,) or *the* وطب [or *milk-skin*], (S,) *and drank from it while after while.* (S, K.) And سافه الثَّرْابَ ‡ *He exceeded the due bounds in respect of the beverage*, or *wine*, *drinking it without measure*; (K, TA;) as also سَفِهَ. (K.) And سَافَيْتُ المَاءَ ‡ *I drank the water immoderately*, (Lḥ, TA,) or *without measure*. (A, TA.) [See also 1, near the end of the paragraph.] — And سَافَيْتِ النَّاقَةُ الطَّرِيقَ ‡ *The she-camel kept to the road*, or *way*, (A, K, TA,) or *took to it*, (A, TA,) *with a vehement pace:* (A, K, TA:) or *was light*, or *agile*, *in her pace*, or *going*. (TA.)

4. أَسْفَهَهُ *I found him to be* سَفِيه [i. e. *lightwitted*, &c.]. (TA. [There said to be tropical; but I see not why.]) — أَسْفَهَكَ اللّٰهُ الثَّرْابَ + *May God make thee to drink of the beverage*, or *wine*, *without having thy thirst satisfied thereby:* or أَسْفَهَهُ اللّٰهُ *God made him*, or *may God make him*, *to drink without having his thirst satisfied:* (S, accord. to different copies:) or اسفه اللّٰهُ فُلَانًا *the* مَاء *God made*, or *may God make*, *such a one to drink much water*. (TA.)

5. تسفّهت الرِّيَاحُ *The winds became in a state of commotion*. (TA.) — تَسَفَّهَتِ الرِّيحُ الشَّجَرَ, (S,) or الغُصُونَ, (K, TA,) and سَفَّتِ الرِّيحُ الغُصُونَ, (Ham p. 359,) *The wind made the trees*, (S,) or *the branches*, (K,) *to bend*, or *incline*: (S, K:) and *put the branches in motion*: (K,

and Ḥam ubi supra:) or *ruffled, and put in motion, the branches.* (TA. [There said to be tropical: but see what is said of the primary signification of سَفَهٌ, below.]) — [Hence,] it is said in a prov., فُرَارَةٌ تَسْفَحُ قَرَارَةً *A lamb, or kid, made a sheep, or goat, to incline* (to silly behaviour]: applied to the old whom the young incites to lightwittedness (السَّفَه) and levity. (Meyd. [See also a similar prov. in Freytag's Arab. Prov., ii. 253.]) — تسفّه عَنْ مَالِه *He deluded him, or beguiled him, of his property.* (Ṣ, K.) — تسفّه عَلَيْهِ *He acted with* سَفَاهَة [i. e. *lightwittedness*, &c.], *or foolishly, towards him.* (MA.) — And تَسَفَّتْ عَلَيْهِ signifies أَسْعَتَتْهُ [as meaning *I reviled him*]. (Ṣ.) [See also 3.]

6. تسافه عَلَيْهِ: see 1, in the last quarter of the paragraph. — [And تسافهوا *They behaved in a lightwitted, foolish, or ignorant, manner, one with another.* See also 3, which has a similar meaning. — And *They reviled one another:* as seems to be indicated in the TA. See also Ḥar p. 522: and see, again, 3.] — تَسَافَهَ أَشْفَاقًا, in a verse of Khalaf Ibn-Is-ḥák El-Bahránee, [describing swift camels,] means *Their sides of the mouth casting forth their foam, one at another:* like the saying of El-Jarmee,

* تَسَافَهَ أَشْفَاقًا بِالْلُّغَامِرِ *

[Their sides of the mouth casting forth the foam, one at another]. (TA. [تسافه, there written without any syll. signs, is app. thus, (for تَسَّافَهَ) not تَسَافَهَ.])

سَفَهٌ, (Ṣ, TA,) as also ♦ سَفَاهَةٌ and ♦ سَفَاهٌ, (TA,) [all mentioned as inf. ns. in the first paragraph of this art.,] primarily signifies خِفَّةٌ [in its proper sense of *Lightness*], and *motion, commotion, or agitation.* (Ṣ, TA.) — And hence (Ṣ, TA) the first, (Ṣ, K, TA,) like each of the others, (K, TA,) signifies [generally *Lightwittedness, or the like;*] the contr. of حِلْمٌ; (Ṣ, K, TA;) [i. e.] خِفَّةٌ [as meaning *lightness or levity, inconstancy, unsteadiness, irresoluteness; or lightness or levity,* &c., *and hastiness*; for, as is said in the TA in art. رجح, the contr. of حِلْمٌ is described by the terms خِفَّةٌ and خَجَلٌ, like as حِلْمٌ is described by the term ثِقَلٌ]; *and slenderness, shallowness,* or *weakness, of judgment; qualities which deficiency of intellect,* or *understanding, necessarily involves:* (Bḍ in ii. 12, in explanation of سَفَهٌ:) or خِفَّةُ حِلْمٍ [i. e. *slightness of gravity* or *staidness* or *sedateness* or *calmness* &c.]: or جَهْلٌ [i. e. *ignorance,* or *silliness* or *foolishness*]: (K, TA:) all of which explanations are nearly alike: (TA:) or سَفَهٌ is a *deficiency in intellect* or *understanding:* (Mṣb:) or *a lightness,* or *levity, accidental to a man, arising from joy* or *anger, inducing him to act unreasonably and unlawfully.* (KT.)

سَفَاهٌ: see the next preceding paragraph.

سَفِيهٌ [*Having the quality termed* سَفَهٌ; i. e., accord. to the explanation of the primary signification of the latter, above, *Light;* and *in a state of motion, commotion,* or *agitation:*] applied to a camel's nose-rein, (Ṣ, K,) *light:* (Ṣ:) or *quivering;* (K, TA;) because of the she-camel's shaking it, and contending in pulling it. (TA: but there said to be, when thus applied, tropical.) Dhu-r-Rummeh says,

* عَلَى ظَهْرِ مِقْلَاتٍ سَفِيهٍ جَدِيلُهَا *

i. e. [*Upon the back of a she-camel that had brought forth but once and not conceived after,*] *whose nose-rein was light.* (Ṣ. In the TA, جَدِيلُهَا is here put in the place of زِمَامُهَا.) And one says also نَاقَةٌ سَفِيهَةُ الزِّمَامِ, (K, TA,) meaning [*A she-camel whose nose-rein is light, or quivering:* or] *light, or agile, in pace or going.* (TA: in which this, also, is said to be tropical.) — Also *Lightwitted; light of intellect or understanding;* (TA;) *deficient in intellect or understanding;* (Mṣb;) *ignorant;* (Mujáhid, K, TA;) *weak; foolish, stupid, unsound in intellect or understanding, dull therein, or having little, or no, intellect, or understanding;* (Mujáhid, TA;) and ♦ سَافِهٌ, also, [which is syn. with سَفِيهٌ in all the senses mentioned above,] is expl. by IAṣr as having this last meaning of *foolish, stupid,* &c.: (TA:) the fem. is سَفِيهَةٌ: (Mṣb, K:) and the pl. of the masc., (K,) or of the masc. and fem., (Mṣb, TA,) is سُفَهَاءُ, (Mṣb, K, TA,) and of both, سُفَهَاءُ, and of the fem., سَفِيهَاتٌ also and سَفَائِهُ and سُفَهٌ. (K, TA.) In the Kur ii. 282, سَفِيهًا means, accord. to Ibn-'Arafeh, *Ignorant of the ordinances,* or *statutes; one who does not dictate well, and knows not what dictation is;* for he who is ignorant in all his circumstances may not deal with another upon credit: accord. to Ibn, *ignorant* or صَغِير [meaning *under the age of puberty*]; not ignorant of dictating, as Lḥ asserts it to mean, because it is added, "or not able to dictate, himself:" this, says Er-Rághib, denotes سَفَه in respect of worldly matters: in the Kur lxxii. 4, سَفِيهُنَا denotes سَفَه in religion. (TA.) In the Kur iv. 4, the pl. السُّفَهَآء is said to mean *Women, and young children;* because they are ignorant of the proper object of expense: and I'Ab is related to have said that women are termed السُّفْهَة and السُّفَهَآء: (Lḥ, TA:) Az, also, says that a woman is termed سَفِيهَةٌ because of the weakness of her intellect, and because she does not manage well her property; and in like manner are termed children as long as they are not known to be characterized by maturity of intellect, and rectitude of actions, and good management of affairs. (TA.) — ثَوْبٌ سَفِيهٌ : *A garment,* or *piece of cloth, badly woven; thin, flimsy, unsubstantial,* or *scanty in the yarn.* (K,* TA.)

سَفَاهَة: see سَفَهٌ.

سَافِهٌ: see سَفِيهٌ. — Also, applied to a man, † *Vehemently thirsty:* and so سَافِفٌ. (Az, TA.)

وَادٍ مُسْفَهٌ : *A valley filled* [*with water*]: (K, TA:) as though it exceeded the due bounds, and became such as is termed سَفِيه: imagined to be from أَسْفَهْتُهُ signifying "I found him to be سَفِيه." (TA.)

طَعَامٌ مُسْفِهَةٌ, (K, TA, in the CK [erroneously] مُسَفِّهَة,) as also مُسَفِّهَةٌ, (TA,) † *Food that incites* [in the CK يُتْعِبُ is erroneously put for يُتْعِثُ] *to the drinking of much water.* (IAṣr,* K, TA.)

مُسَافِهَةٌ act. part. n. of 3, q. v.

سفى and سفو

1. سَفَا, (Ṣ, M,) aor. يَسْفُو, inf. n. سُفُوٌّ, (Ṣ, TA,) like عُلُوٌّ, (TA,) or سَفْوٌ, (so accord. to a copy of the M,) *He was quick,* or *swift,* in walking, or going, and in flying. (Ṣ, M.) — سَفَتِ الرِّيحُ التُّرَابَ (Ṣ, M, Mgh, K,) aor. تَسْفِي, (Ṣ, K,) inf. n. سَفْيٌ, (Ṣ, M,) *The wind raised the dust,* or *made it to fly, and carried it away, or dispersed it;* (Ṣ, Mgh, K;) and *cast it:* (Mgh:) or *bore it, carried it, or carried it away;* (M, K;) as also ♦ أَسْفَتَتْهُ, (K,) a dial. var. of weak authority, mentioned by Sgh on the authority of Fr; (TA;) [or it may be thus expl. by a mistake originating from the fact that] IAṣr mentions سَفَتِ الرِّيحُ and أَسْفَتَتْ, [as syn.,] but [in a sense to be expl. hereafter,] not making either of them trans.: (M:) [and ♦ سَافَتِ التُّرَابَ occurs in the M and L in art. سفف:] and سَفَتِ الرِّيحُ بِهِ, relating to the wind and the dust, also occurs; the ب being redundant, or added because the verb implies the meaning of رَمَتْ [which is trans. by means of ب]. (Mgh.) — And سَفَتِ الرِّيحُ *The wind blew;* as also ♦ أَسْفَتَتْ. (IAṣr, TA.) And سَفَتْ عَلَيْهِ الرِّيَاحُ [*The winds blew upon him,* or *it*]. (Z, TA.) — And سَفَى, اَلتُّرَابُ, aor. يَسْفِي, [*The dust,* or *earth, poured down,*] the verb being intrans. as well as trans. (Ḥam p. 454. [It is there indicated that the meaning is إِنْهَالُ.]) — سَفِيَ : see سَفَا, below. — سَفِيَتْ يَدُهُ *His hand became much cracked,* or *chapped,* (K, TA,) in consequence of work. (TA.) — And سَفِيَ, [aor. يَسْفَى,] inf. n. سَفًا and سَفَاةٌ, *He was,* or *became, lightwitted;* or *unwise, witless,* or *destitute of wisdom* or *understanding;* i. q. سَفِهَ, inf. n. سَفَهٌ and سَفَاهٌ; (M, K;) as also ♦ اسفى. (Az, K.)

3. سافت الرِّيحُ التُّرَابَ : see 1. — سَافَاهُ, (Ṣ, K,) inf. n. مُسَافَاةٌ and سِفَاءٌ, i. q. سَافَهَهُ [*He acted in a lightwitted manner, foolishly, or ignorantly, with him*]. (Ṣ, K.) — And *He treated him medically,* or *curatively:* (K:) from سِفَاءٌ. (TA. [But see سِفَاءٌ, below.])

4. اسفى *He took for himself a mule such as is termed* سَفَوَّرٌ, i. e. *quick* &c.). (K.) — أَسْفَتْ said of the wind, intrans. and trans.: see 1, in two places. — اسفى said of corn, *It became rough, or coarse, in the extremities* [or *awn*] *of its ears.* (Ṣ, K.) — اسفت said of بُهْمَى [or barley-grass], *It let fall its* سَفَا [or *prickles,* or *awn,* or *extremities*]. (M, K.) — And اسفى said of a man, *He took the prickles* [or *awn* or *extremities*] of the بُهْمَى [or *barley-grass*]. (TA.) — Also, said of a man, *He removed dust,* or *earth,* (سَفًا, TA) *from one place to another.*

(Az, K.) ═ And اسفت said of a she-camel, ; *She became lean, or emaciated,* (K,) *so that she was like the* سَفَا [*or prickles of barley-grass*]. (TA.) ═ See also 1, last sentence. ═ اسفاهُ *It* (an affair, or event, M) *incited him* (a man, K) *to unsteadiness, and levity.* (M, K.) ═ And hence, perhaps, (M,) اسفى بِهِ *He did evil or ill, or acted ill, to him, or with him,* (M, K,) i. e., his companion. (M.)

8. اسْتَفَى وَجْهَهُ *i. q.* اِسْطَرَفَهُ, (Sgh, K,) i. e. *He turned away his face.* (TK.)

سَفَا *Lightness, thinness, or scantiness, in the hair of the forelock,* (S, M, Mgh, K,) of the horse, in which it is discommended, (S,* Z, Mgh,) and of the mule and ass, in both of which it is commended: (Z, Mgh:) or *shortness, and scantiness, of the forelock:* accord. to Th, it is سَفَاةٌ, with medd: which is metaphorically used by a poet as meaning *scantiness* in milk. (M.) [Accord. to the TK, the former is an inf. n., of which the verb is سَفِيَ, said of a horse, as meaning *He was,* or *became, light, thin, or scanty, in the forelock.*] ═ And, accord. to IAạr, *A whiteness* [*or a tinge thereof*] *in the hair* [of a horse]: particularly said by him in one place to be such as is termed أُثْقُر, and such as is أُثْفُر. (M, in art. سفو.) ═ Also, [but more properly written سَفًى, the last radical in this case being ى,] *Dust, or earth;* (S, M, K;) and so سَافٌ: (TA:) or this is applied to earth, or dust, [as meaning *pouring down,*] from سَفِى التُّرَابُ [expl. above]: (Ḥam p. 454:) the former signifies *dust, or earth,* though not raised and carried away, or dispersed, by the wind: or, accord. to the T, *whatever is raised and carried away, or dispersed, by the wind:* (TA:) accord. to IAạr, *dust, or earth, taken forth from a grave or a well:* (M:) سَفَاةٌ is a more special term, (S,) the n. un., (M,) سَفَاةٌ مِنْ تُرَابٍ signifying *a collection* (كُتْلَةٌ) *of dust, or earth.* (Ḥam p. 810.) ═ Also *Any kind of tree having prickles, or thorns:* (K:) [but this seems to have been erroneously taken from what here follows:]) the *prickles* [or *awn* or *beard*] of نُبْعِى [or *barley-grass*], (S, M,) and *of the ears of corn,* [*of wheat or barley,* (TA in art. حدش,)] and *of anything having prickles:* accord. to Th, the *extremities of* نُبْعِى: n. un. سَفَاةٌ, as above. (M.) ═ Also *Leanness,* or *emaciation,* (K, TA,) *in consequence of disease.* (TA.) ═ It is also an inf. n. of سَفِى as syn. with سَفِهَ, expl. above. (M, K.)

سَفَاةٌ: see the first sentence of the next preceding paragraph: it is expl. in the K [and also in the M] as signifying *A stopping, stopping short,* or *ceasing,* of the she-camel's milk: and ISd cites [in the M, after Th], from a poet, the phrase فِى أَلْبَانِهِنَّ سَفَاةٌ [ending a verse,] referring to [she-camels such as are termed] فَلَائِص: but Az relates it differently, فِى أَلْبَانِهِنَّ سَفَاةٌ, with ب [in the place of ن]; saying that سَفَاةٌ means *lightness,* or *levity,* in anything; and *ignorance;* and that the phrase, as he cites it, means *in whose faculties of understanding is lightness.* (TA.) [See 1, last sentence: and] see also what next follows.

سِفَاةٌ, accord. to the K, signifies *A medicine,* or *remedy:* [see 3, last signification:] but this requires consideration; for it is said in the M, [السَّفَاةُ signifies *unsteadiness,* and *levity;* and IAạr says,] السَّفَاةُ from السَّفْيُ is like الثَّقَاةُ from الثَّقْيُ. (TA.)

سَفِىٌّ Dust *raised,* or *made to fly, and carried away, or dispersed, by the wind;* (S, K;) and (K) so سَافٌ. (M, K,) *i. q.* مُسْفٍ; a possessive epithet, or of the measure فَاعِلٌ in the sense of the measure مَفْعُولٌ. (M. [See another explanation of سَافٍ voce سَفًا, from the Ḥamásch. Freytag explains both سَفِىٌّ and سَافٍ, as on the authority of the K, as epithets applied to the wind, not to the dust.]) ═ Also *Clouds;* [app. as being driven by the wind;] syn. سَحَابٌ. (S.) ═ And *i. q.* سَفِيهٌ [*Lightwitted,* &c.: see 1, last sentence]. (M, K.) [And it seems to be indicated in the S that سَافٍ is *syn. with* سَافِهٌ, which is *syn. with* سَفِيهٌ.]

سَفَّاءٌ: see مُسْفٍ.

سَافٍ: fem. سَافِيَةٌ, pl. سَوَافٍ: see this last in the next paragraph: ═ and for the first, see سَفًا: and سَفِىٌّ, first sentence. ═ See also سَفِىٌّ again, last sentence.

سَافِيَاءُ *Dust,* syn. غُبَارٌ: (M, K:) or *dust* (تُرَابٌ) and *dry herbage* or *the like:* (Ḥam p. 445:) or *dust* (تُرَاب) *with the wind:* (M:) or *wind that bears, or carries, or carries away, dust,* (M, K, TA,) *much, upon the surface of the earth, impelling it against men:* (TA, and in like manner in the Ḥam ubi suprà:) and رِيَاحٌ سَوَافٍ, (TA,) pl. of رِيحٌ سَافِيَةٌ, (Ḥam ubi suprà,) *winds that raise the dust, or make it to fly, and carry it away, or disperse it:* you say, لَعِبَتْ بِهِ السَّوَافِى [*The winds raising the dust,* &c., *made sport with him, or it*]. (TA.) ═ [Also *Tracks, or streaks, upon a pool put in motion by the wind:* so says Freytag; but he names not any authority for this.]

أَسْفَى applied to a horse, (Aṣ, S, M, Mgh,) *Light, thin, or scanty, in the hair of the forelock:* (Aṣ, S, M, Mgh, K:) or *short and scanty therein:* fem. سَفْوَاءُ: (M:) [and accord. to some, it seems to be in like manner applied to a mule and an ass: (see سَفًا:)] one says بِغْلَةٌ سَفْوَاءُ and فَرَسٌ أَسْفَى and بِغْلَةٌ سَفْوَاءُ: (Mgh:) [or,] accord. to Aṣ, أَسْفَى in the sense first expl. above is not applied to anything but a horse: applied to a mule, it means †*quick,* or *swift:* (S:) or بِغْلَةٌ سَفْوَاءُ signifies ‡ *a she-mule that is quick, or swift,* (S, M, A, K, TA,) *like the wind,* (A, TA,) *active,* or *light,* (S,) *of middling make, compact and strong in the back;* (M, TA;) and in like manner سَفْوَاءُ is applied to a wild she-ass. (M.) ═ Accord. to IAạr, الأَسْفَى applied to the horse signifies الَّذِى تَنْزِعُهُ شَعَرَةٌ بَيْضَاءُ [app. meaning *Distinguished by some white hairs,* though I find no authority for thus rendering the verb here used] whether he be bay or of some other colour: or *having that whiteness of the hair which is termed* سَفًا [expl. above], which is particularly said by him in one place to be in such as is termed أَدْهَم, and such as is أَشْقَر: and the fem. in this sense also is as above. (M.) ═ One says also رِيحٌ سَفْوَاءُ, meaning † *A swift wind;* like as one says رِيحٌ هَوْجَاءُ. (TA.)

مُسْفٍ [and, accord. to Golius, † سَفَّاءٌ, mentioned by him as on the authority of the K, in which, however, I do not find it, nor did Freytag,] *A calumniator, or slanderer.* (K.)

سَفِىٌّ: see سَفِىٌّ.

سقب

1. سَقِبَ, aor. ـَ, inf. n. سَقْبٌ, *He,* or *it, was,* or *became, near.* (Msb.) سَقْبٌ is syn. with قُرْبٌ. (S, A, K.) You say, سَقِبَتْ دَارُهُ, (S, and so in the K accord. to the TA,) with kesr [to the قِ], (S,) [inf. n. as above;] or سَقِبَتْ, (so in the CK and in my MS. copy of the K and in my copy of the Mgh,) inf. n. سَقْبٌ, (so in my copy of the Mgh,) or سُقُوبٌ; (K;) [but I believe the verb to be correctly سَقِبَتْ, like its syn. صَقِبَتْ, and the inf. n. to be correctly سَقْبٌ, and perhaps سُقُوبٌ also;] *His house was near;* (S, Mgh, K;) as also أَسْقَبَتْ. (S, K.) It is said in a trad., الجَارُ أَحَقُّ بِسَقَبِهِ, meaning [*The neighbour has a better, or the best, claim to* pre-emption] *by reason of his being near:* (S,* A, Msb:) or the ب is a connective of أَحَقّ with its complement, (Mgh, Msb,) not to denote a cause, (Mgh,) and بِسَقَبِهِ is expl. as meaning بِالشُّفْعَةِ; (Mgh, Msb;) i. e. *the neighbour has a better, or the best, claim to* الشُّفْعَة [or *pre-emption*], when his house is contiguous: (Mgh:) IAth says that it is adduced as an evidence that الشُّفْعَة belongs to the neighbour though not a sharer; i. e., that he has a better claim thereto than one who is not a neighbour: but some explain الجار as meaning *the partner,* or *sharer:* or the meaning of the trad. may be, the neighbour has a better, or the best, claim to kindness and assistance because of his being near. (L, TA. [See also another reading (بِصَقَبِهِ), and explanations thereof, in art. صقب.])

4. اسقبهُ *He made him,* or *it, to be near:* (K:) or اسقب دَارَهُ *he made his house to be near.* (S.) [And so with ص.] ═ See also the paragraph above. ═ أُسْقِبَتْ is also said of a she-camel, meaning *She brought forth mostly males.* (A,* TA.) [And اسقب *He got,* or *got mostly, male offspring.*] In the following saying, (S, TA,) of Ru-beh, describing the two parents of a man eulogized [by him], (TA,)

* وَحَانَتِ العِرْسُ الَّتِى تَنَسَّبَا
* غَرَّاءُ مِسْقَابٌ ‡ لِفَحْلٍ أَسْقَبَا

[*And the wife whom he chose was generous,* or *noble,* or *fair, one that brought forth,* or *brought*

forth mostly, male offspring, to a male that begot, or *begot mostly, such offspring,*] the last word is a verb, in the pret. tense, not an epithet applied to فعل. (Ṣ,* TA. [In the former, only the second hemistich is cited.])

[6. تساقيت أبائهم was probably used as meaning *Their tents,* or *houses, were near together:* see the part. n. of this verb below.]

سَقْبٌ The *young one of a camel:* or, *when just brought forth:* (K:) or only the *male young one of a camel:* (Ṣ, K:) [see also صَقْبٌ:] when a she-camel has brought forth her young one, the latter, when just born, is called سَلِيلٌ, before it is known whether it is a male or a female; but when it is known, if it is a male, it is called سَقْبٌ: (Aṣ, TA:) the female is not called سَقْبَةٌ, (Ṣ, K,) but حَائِلٌ: (Ṣ:) or it is [sometimes] called by the former of these appellations: (K:) [see De Sacy's Chrest. Arabe, 2nd ed., ii. 358: and see سَقْبَةٌ below:] the pl. is أَسْقُبٌ [a pl. of pauc.] and سِقَابٌ and سُقُوبٌ and سُقْبَانٌ. (K.)

* أَذَلُّ مِنَ السُّقْبَانِ بَيْنَ الحَلَائِبِ *

[*More vile than the male young ones of camels among the milch camels*] is a prov. [from a verse of Keys Ibn-El-Khateem]. (TA.) — *Tall:* (K: [see also سَقْبٌ:]) or anything *tall, together with plumpness; or fatness, softness, thinness of the shin, and plumpness.* (Ṣ. [See also صَقْبٌ.]) Applied to a branch, *Juicy, thick, and long:* (Az, TA: [and so صَقْبٌ:]) or anything of the like kind *full and complete.* (ADk, TA.) In the following verse, cited by Sb,

* وَسَاقِيَيْنِ مِثْلِ زَيْدٍ وَجَعْفَلْ *

* سَقْبَانِ مَمْشُوقَانِ مُكْنُوزَا العَفَلْ *

سَقْبَانِ signifies طَوِيلَانِ [*tall*], and is also written صَقْبَانِ: (Sh, TA:) [so that the meaning may be, *And two waterers, or givers of drink, like Zeyd and Jo'al:* they being *two tall persons, light of flesh, compact in the muscles:* I suppose هُمَا to be understood before the latter hemistich; because of the ns. in the nom. case: and I have substituted مُكْنُوزَا for مُكْنُوزَانِ, the reading in the TA, doubtless a mistranscription:] or it is for مِثْلُ سَقْبَيْنِ [meaning *like two male young ones of camels*]. (L, TA.) — And The *pole of a* [*tent such as is called*] حِبَالٌ; (Ṣ, K:) as also سَقِيبَةٌ: and so صَقْبٌ: (Ṣ:) pl. of the first سِقْبَانٌ. (K.)

سَقْبٌ inf. n. of سَقِبَ [q. v.]. (Msb.) — See also سَاقِبٌ, in three places.

سَقْبَةٌ The *female foal of a wild ass.* (Ṣ, K,* TA.) — [See also سَقْبٌ, of which, in the first of the senses assigned to it above, it is said by some to be the fem.]

سَقْبٌ *A bit of cotton which a woman afflicted* (K, TA) *by the death of her husband, in the Time of Ignorance, after shaving her head, and scratching her face,* (TA,) *used to make red with her blood,* (K, TA,) i. e. *her own blood,* (TA,) *and put upon her head, making its extremity to protrude from a hole, or rent, of her* قِنَاع [or *head-covering*], *in order that people might know her to be so afflicted.* (K,* TA.)

سُقُوبٌ a pl. of سَقْبٌ [q. v.]. (K.) — Also *The hind legs* of camels: (IAạr, K:) pronounced also with ص. (IAạr, TA in art. صقب.)

سَقِيبٌ: see سَاقِبٌ.

سَقِيبَةٌ: see سَقْبٌ, last sentence. — Also *A baker's kneading-board: or his rolling-pin.* (MA.)

سَاقِبٌ [in the CK ثاقب] *Near;* (A, Msb, K:) and likewise with ص; (A:) as also سَقِيبٌ (Msb) and سَقْبٌ, [likewise pronounced with ص,] (Mgh, K,* TA,) for سَقِبٌ, or it may be an inf. n. used as a subst. or an epithet, (Mgh,) and مُسْقِبٌ. (K,* TA.) You say مَكَانٌ سَاقِبٌ *A near place:* (A:) and مَنْزِلٌ سَقِبٌ and مُسْقِبٌ *a near place of alighting or abode:* (K,* TA:) and دَارِي سَقْبٌ مِنْ دَارِهِ *My house is near his house.* (Mgh.) — Also *Distant:* (Msb, K:) this meaning is mentioned by some, as well as the former: (Msb:) thus it has two contr. meanings: (K:) the latter of these is mentioned in the Mj; and the following verse is cited as a proof thereof;

* تَرَكْتُ أَبَاكَ بِأَرْضِ الحِجَازِ *

* وَرُحْتُ إِنِّي بِبَلْدٍ سَاقِبِ *

[*Thou leftest thy father in the land of El-Ḥijáz, and wentest to a distant country*]. (MF, TA.)

سَوْقَبٌ A man *tall and slender.* (Suh, TA.)

أَسْقَبُ, أَصْقَبُ, occurring in a trad., accord. to different relaters, *Nearer* [and *nearest*]. (TA in art. صقب.)

مُسْقِبٌ: see سَاقِبٌ, in two places.

مِسْقَبٌ The *dam of a* سَقْبٌ [q. v.]; as also مِسْقَابٌ: (K:) [or] the latter signifies a she-camel *that usually brings forth males.* (Ṣ.)

مُسْقَابٌ: see what next precedes: and see a verse cited above, conj. 4.

أَبْيَاتُهُمْ مُتَسَاقِبَةٌ *Their tents,* or *houses, are near together.* (K.)

سقر

1. سَقَرَتْهُ الشَّمْسُ, (Ṣ,) aor. ², inf. n. سَقْرٌ, (TA,) *The sun scorched,* or *burned, him, altering the colour of his complexion and skin,* (Ṣ,* TA,) *and pained him,* or *pained his brain by its heat:* (TA:) *melted and heated him,* or *it.* (TA.) And سَقَرَتْهُ النَّارُ *The fire altered the colour of his skin;* or *scorched his skin, and altered its colour;* as also حَمَرَتْهُ. (Bḍ in liv. 48.)

سَقْرٌ The *heat, and hurtful action, of the sun.* (K.)

سَقَرُ *Hell:* (Ṣ, K:) one of the [proper] names thereof: (Ṣ:) Aboo-Bekr says, There are two opinions respecting this word: some say, that *the fire of the world to come* is thus called, and that the derivation of the word is unknown, and that it is imperfectly decl. because it is determinate and a foreign word: others say that it is from سَقَرَتْهُ الشَّمْسُ, because it melts the bodies and souls, and that it is an Arabic word; and he who holds it to be such says that it is imperfectly decl. because it is determinate and of the fem. gender. (TA.)

سَقَرَاتٌ The *vehemence of the stroke* of the sun. (Ṣ.)

مُسْقِرٌّ A day *vehemently hot.* (Ṣ in this art., and K in art. سمقر.) This is its proper place. (TA.)

سقرقع

سُقُرْقَعٌ, an arabicized word from سُكُرْكَه, (Ṣ, K,) [or سُكُرْكَهْ, so written in Persian,] *A certain beverage,* (O, K,) *the wine of the Abyssinians,* (Ṣ,) *made from* ذُرَة [or *millet*]: (Ṣ, K:) or *a certain beverage of the people of El-Ḥijáz, from barley and [other] grains; to which they have become addicted:* (Lth, K:) Lth says, (TA,) it is an Abyssinian word, (K, TA,) not of the language of the Arabs, because (TA) there is not in the language a quinqueliteral-radical word having ḍamm to the first syllable and fet-ḥ to the last, (K, TA,) except such as is reduplicative, like دُرَحْرِحٌ. (TA.) [See also سُكُرْكَةٌ, and جُرْجُرٌ, and جُحْجُبَا.]

سقط

1. سَقَطَ, (Ṣ, M, &c.,) aor. ², (M, MṢ,) inf. n. سُقُوطٌ (Ṣ, M, Mgh, Msb, K) and سَقَطٌ, (Ṣ, K,) *It fell; fell down; dropped; dropped down; tumbled down;* (M, Mgh, Msb, K:) *upon the ground;* (Mgh:) or *from a higher to a lower place;* (Msb;) namely, a thing from the hand; (Ṣ;) or from a high place, as a roof of a house; and from a low place, as when said of a person in an erect posture; (B;) also said of a building; (TA in art. هور;) and of a جُرْف [q. v.]: (Msb and TA in that art.:) [and often used by anatomists and physicians, as meaning *it delapsed; it slipped,* or *fell, down:*] and إِسْقَطَ [originally اِتْسَقَطَ] signifies the same; (K;) as in the phrase in the Kur [xix. 25], تُسَاقِطْ عَلَيْكِ رُطَبًا جَنِيًّا, or يُسَاقِطْ, accord. to different readings, *It,* namely the palm-tree (نَخْلَة) accord. to the former reading, and the trunk (جِذْع) accord. to the latter reading, *shall drop upon thee with fresh ripe dates, plucked;* رطبا جنيا being transferred from its proper place, and used as a specificative; the meaning being, يُسَاقِطُ رُطَبُ الجِذْعِ: so says Fr. (Az, TA.) [This phrase of the Kur, with the above-mentioned explanation, but less fully given, occurs in a copy of the Ṣ which, throughout this art., differs much from other copies.] You say also, سَقَطَ فُلَانٌ مَغْشِيًّا عَلَيْهِ مِنْ نَازِعٍ أَطْوَلَ مِنْهُ سَقَطَ [*Such a one fell down in a swoon*]. (TA.) And السُّقُوطَيَّةُ [*He who contends with one taller than himself falls by the trick which consists in one's twisting his leg with the leg of the other*]. (TA.) — سَقَطَ الوَلَدُ مِنْ بَطْنِ أُمِّهِ, (Kb, Ṣ, Msb, K,)

inf. n. سُقُوطٌ (Mṣb,) *The child, or foetus, came forth* [or *fell*] *from the belly of its mother* (Mṣb, K) *abortively*, or *in an immature*, or *imperfect, state*, (Mṣb,) or *dead*, (A,) *but having the form developed, or manifest*: (Mṣb:) you do not say وَقَعَ (Kh, Ṣ, Mṣb, K) unless the child is born alive. (A, TA.) — سَقَطَ فِى يَدِهِ, and سَقَطَ فِى أَيْدِيهِ, (Fr, Zj, Ṣ, M, K,) but the former is more common, and better, (Fr,) the latter allowed by Akh, but disallowed by AA and by Aḥmad Ibn-Yaḥyà [i. e. Th], (Ṣ,) [lit. *There was a falling*, and *there was a making to fall, upon his hand*; i. e., of his hand upon his hand, or of his teeth upon his hand, by reason of repentance, and grief, or regret; meaning] † *he repented*, (Fr, Zj, Ṣ, M, K,) *of what he had done; and grieved for, or regretted, an act of inadvertence*; (Zj, M;) or, *and became confounded, or perplexed, and unable to see his right course*: (O, K:) or both signify, (TA,) or signify also, (K,) or the former signifies also, (M,) *he slipped; fell into an error, or a fault; committed a mistake*. (M, K.) Hence the saying in the Kur [vii. 148], وَلَمَّا سُقِطَ فِى أَيْدِيهِمْ † *And when they repented:* (Ṣ:) *or struck their hands upon their hands, by reason of repentance*; accord. to AAF: (M:) or *repented greatly*; because he who repents, and grieves, or regrets, bites his hand in sorrow, so that his hand is fallen upon [by his teeth]: (Bḍ:) the phrase was not known to the Arabs before the time of the Kur-ân: (O:) it has also been read سَقَطَ فِى أَيْدِيهِمْ (Akh, Ṣ, M,) as though النَّدَمُ were understood; (Akh, Ṣ;) i. e. سَقَطَ النَّدَمُ; like as you say, قَدْ حَصَلَ فِى يَدِهِ مِنْ هٰذَا مَكْرُوهٌ, likening what comes into the heart, and into the mind, to what comes into the hand, and is seen with the eye: (M, TA:) and this, as well as the former, is tropical. (TA.) — سَقَطَ القَمَرُ † *The moon set*: and in like manner الثُّمَّرُ [*the star*, or *asterism*; generally meaning *the Pleiades*; and when this is the case, the phrase in most instances means *the Pleiades set at dawn*: see مَسْقِطٌ]. (Mgh, TA.) — سَقَطَ الرَّجُلُ † *The man died*. (TA.) — [And † *The man tottered* by reason of age.] You say of an old man, سَقَطَ مِنَ الكِبَرِ † [*He tottered by reason of age*]. (Ṣ in art. دهر.) — سَقَطَ إِلَىَّ القَوْمُ, (M, K,) inf. n. سُقُوطٌ, (TA,) † *The people, or company of men, alighted at my abode*: (M, K, TA:) *they came to me*. (TA.) سَقَطَ إِلَى جِيرَانِهِ لَهُ occurring in a trad., means † *He came to some neighbours of his, and they gave him refuge, and protected him*. (M, TA.) And it is said in a post-classical prov., حَيْثُمَا سَقَطَ لَقَطَ [*Wherever he alights he picks up* something]: applied to him who practises evasions, shifts, artifices, or the like. (Meyd, and Har p. 660.) — سَقَطَ عَلَى ضَالَّتِهِ † *He stumbled upon, lighted on*, or *became acquainted with, the place of his stray, or lost, beast; he lighted on his stray, or lost, beast*. (TA.) Moḥammad said to El-Ḥárith Ibn-Ḥassán, on the latter's asking him respecting a thing, عَلَى الخَبِيرِ سَقَطْتَ † *On the possessor of knowledge thou hast lighted*: and this is a prov. current among the Arabs. (TA.) And it is said in a prov.,

• سَقَطَ العَشَّارُ بِهِ عَلَى سِرْحَانِ •

† [*The evening-meal, or supper*, (i. e. the seeking for it,) *made him to fall, or light, upon a wolf*: or سرحان, as is said in a copy of the Ṣ, is here the name of a certain man: see also art. سرح]: applied to him who seeks an object of desire, and falls into a thing that destroys him. (TA.) — سَقَطَ also signifies *He descended* [*from the place which he occupied*], *and his place became vacant*. (TA.) And you say, سَقَطَ فُلَانٌ مِنْ مَنْزِلَتِهِ † [*Such a one fell from his honourable station*]. (TA.) And سَقَطَ فُلَانٌ مِنْ عَيْنِى † [*Such a one fell from the place which he held in my regard*]. (TA.) سَقَاطَةٌ, as an inf. n., meaning † *The being ignoble in respect of the deeds or qualities of one's ancestors, and of oneself*, [as though its verb were سَقُطَ,] is a mistake, although it has been used, for the purpose of assimilation, coupled with وَقَاحَة. (Mgh.) — [Also, † *He dropped off; fell behind*: *he, or it, remained behind, or in the rear*. See سَاقِطٌ.] — سَقَطَ عَنِ الطَّرِيقِ † [*He deviated from the road*]. (IAạr, TA in art. خرد.) — سَقَطَ فِى كَلَامِهِ, (M, K,) and سَقَطَ بِكَلَامِهِ, (TA,) inf. n. سُقُوطٌ (M, TA;) and سَقَطَ † فِى كَلَامِهِ and أَسْقَطَ † فِى كَلِمَتِهِ, (Ṣ, TA;) † *He committed a mistake in his speech*. (M, K, TA.) And تَكَلَّمَ فَمَا سَقَطَ بِكَلِمَةٍ, (M, TA,) and مَا أَسْقَطَ † فِى كَلِمَةٍ, and مَا أَسْقَطَ † كَلِمَةً, (M, K,) † *He spoke, and did not commit a mistake in a word*. (M, K, TA.) And تَكَلَّمَ بِكَلَامٍ فَمَا سَقَطَ بِحَرْفٍ, and مَا أَسْقَطَ † حَرْفًا, [held by him on whose authority it is mentioned to mean † *He spoke speech, and did not drop a letter, or a word*; for this is] said by Yaạḳoob to be like وَعَلَّقَهُ, and أَدْهَنَهُ, &c. (Ṣ.) — سَقَطَ ذِكْرُهُ † [*The mention of him, or it, was, or became, dropped, left out*, or *omitted*]. (TA, passim.) And سَقَطَ الرَّجُلُ † *The man's name fell out*, or *became dropped, from the register of soldiers or pensioners*. (TA.) — سَقَطَتْ قُوَّتُهُ دُونَ بُلُوغِ الأَمْرِ, (M, K,) inf. n. سُقُوطٌ, likewise signifies † *It* (a claim or demand, a due, an argument or a plea, a condition, a law, a command or prohibition, a gift, a reward, a punishment, a good action, a sin, &c.,) *became null, annulled, void, of no force, or of no account; as though it fell to the ground, or became dropped*; whence سَقَطَ حُكْمُهُ, by which phrase بَطَلَ, q. v., is expl. in the Mṣb.] You say, سَقَطَ العَرْضُ † [*The assigned, or appointed, gift, or soldier's stipend or pay, became annulled*], meaning سَقَطَ طَلَبُهُ وَالأَمْرُ بِهِ † [*the demand for it and the order for it became dropped*]. (Mṣb.) And إِذَا صَحَّتِ المَوَدَّةُ سَقَطَتْ شُرُوطُ الأَدَبِ وَالتَّكْلِيفِ † [*When love, or affection, is free from imperfection, the conditions of politeness and constraint become annulled*]. (TA.) And سَقَطَتْ خَطَايَاهُ † *His sins fell* [*from him*]; *went away*; or *departed*. (TA in art. حر.) — سَقَطَ المَطَرُ, (M, K,) aor. ⁴, inf. n. سُقُوطٌ, (M,) † *The heat fell* [like as one says of rain]; (M, K;) *it befell*; (TA;) *it came*. (K.) But سَقَطَ عَنَّا الحَرُّ † *The heat left us* or *quitted us*: (IAạr, M, K:) as though the verb had two contr. significations. (M, K.*) — سَقَطَ الحَدِيثُ مِنْكَ إِلَيْهِ وَمِنْهُ إِلَيْكَ † [*Discourse fell from thee to him, and from him to thee*]: (M:) or سَقَطَ مِنْ كُلِّ عَلَى الآخَرِ † [*it fell from each to the other*]. (K.)

3. ساقطهُ, (Ṣ, M, K,) inf. n. مُسَاقَطَةٌ, and سِقَاطٌ, (M, K,) *i. q.* أَسْقَطَهُ † [q. v.]: (K:) or *he made it to fall, fall down, drop, drop down, or tumble down, in consecutive portions or quantities*; syn. تَابَعَ إِسْقَاطَهُ [in the CK أَسْقَاطَهُ]: (M, K:) or it has both of these significations. (So in the L, and in some copies of the Ṣ; but in one copy of the Ṣ, the former only is mentioned.) A poet says, (Ṣ, M,) namely Dâbi Ibn-El-Ḥárith El-Burjumee, (TA,) describing a [wild] bull and the dogs, (Ṣ,)

• يُسَاقِطُ عَنْهُ رَوْقُهُ ضَارِيَاتِهَا
• سِقَاطَ حَدِيدِ القَيْنِ أَهْوَلَ أَهْوَلَا •

[*His horn makes to fall consecutively from him those of them that were trained for hunting, as the iron of the blacksmith makes* sparks *to fall consecutively, scattered about*]. (Ṣ, M.) — ساقط الخَيْلَ † *He* (a horse) *outstripped the* [other] *horses*: (TA:) [as though he made them to drop behind him, one after another.] — ساقطهُ الحَدِيثَ, (M, K,) inf. n. سِقَاطٌ (Ṣ, M, A) and مُسَاقَطَةٌ, (TA,) † [*He discoursed with him alternately:*] *discourse fell* (سَقَطَ) *from each of them to the other*, (M, K,) *so as that one discoursed, and the other listened to him, and when he became silent, he who had been silent discoursed*: (Ṣ, K:) or *he discoursed to him telling him thing after thing*. (A, TA.) — كَانَ يُسَاقِطُ ذٰلِكَ عَنْ رَسُولِ اللّٰهِ † *He used to relate that from the Apostle of God amid his discourse*; as though he mixed his discourse therewith. (TA, from a trad.) — ساقط الفَرَسُ العَدْوَ, (M, K,) inf. n. سِقَاطٌ, (Ṣ, M, K,) † *The horse came* [*running*] *in a slack, or languid, manner*: (Ṣ,* M, K, TA:) or سِقَاطٌ in a horse is the *incessantly having the foot wounded and made to bleed by stones, or hurt thereby*. (A, TA.) You say also فَرَسٌ بِهَا سِقَاطٌ † *A horse slow in running*. (TA.) — ساقط الرَّجُلُ, inf. n. سِقَاطٌ, † *The man failed of attaining to the condition of the generous, or noble*. (TA.)

4. اسقطهُ *He made it to fall, fall down, drop, drop down, or tumble down; threw it down; dropped it; let it fall*; (Ṣ,* M, Mgh, Mṣb;) *upon the ground*; (Mgh;) or *from a higher to a lower place*. (Mṣb.) See also **3**, first sentence. — أَسْقَطَتْ, (Ṣ, Mgh, O, Mṣb, K,) or اسقطت (M, K,) or the latter is wrong, (MF,) for the Arabs disused, as some say, the objective complement after this verb, scarcely, or never, saying أَسْقَطَتْ سِقْطًا, nor do they say, أَسْقَطَ الوَلَدُ, (Mṣb, MF,) or the lawyers use these last two phrases, but they are not Arabic, (Mgh,) or a phrase like the last, i. e. أَسْقَطَتِ الأُنْثَى, occurs in an Arabic verse, (TA,) *She* (a pregnant female, Mgh, Mṣb, or a woman, M, B, and so in a copy of the Ṣ, or a camel or other animal, as in some copies of the Ṣ and in the O, or, accord. to El-

كَلَّمَهُ فِي is only said of a woman, like as اجهضت is only said of a she-camel, TA,) *cast her young one, or fœtus, or her young; brought forth her young one, or fœtus, or her young, abortively, or in an immature, or imperfect, state,* (S,* M, Msb, K, B,) or *dead,* (Mgh,) *but having the form developed, or manifest.* (Mgh, Msb.) ― يَدِهِ: see 1. ― اسقطه السُّلْطَانُ: [*The Sultán made him to fall, or degraded him, from his honourable station*]. (TA.) ― اسقط also signifies *He dropped, left out, or omitted,* a letter of a word, a word of a phrase, &c.] You say, فِي كَلِمَتِهِ, and اسقط حَرْفًا, and كَلِمَةً, and فِي كَلِمَتِهِ, and اسقط الفَارِضُ اسْمَهُ: see 1. And اسقط كَلَامِهِ: *The appointer, or registrar, of the stipends of soldiers or pensioners dropped, left out, or omitted, his name.* (TA.) ― [Also † *He, or it, annulled; made, or rendered, null, void, of no force, or of no account; he rejected;* said in relation to a claim or demand, a due, an argument or a plea, a condition, a law, a command or prohibition, a gift, a reward, a punishment, a good action, a sin, &c.; of any of these you say, اسقطهُ, and اسقط حُكْمَهُ: see an ex. voce هَمَزَ: and see 1, near the end of the paragraph. Hence,] اسقط مِنَ الثَّمَنِ: *He abated of the price so much*; syn. كَذَا. (Mgh and Msb in art. حط.) ― اسقطهُ, for اسْتَسْقَطَهُ, is erroneously put in the K, in one instance, حَطُّ. (TA.) See 5. ― أَسْقَطُوا لَهُ بِالكَلَامِ: *They reviled him with evil speech.* (TA.)

5. تَسَقَّطَهُ: *He sought his mistake, or error:* (S, K, TA:) *he strove, or laboured, to make him commit a mistake, or an error; or to make him lie;* or *to make him reveal what he had to tell;* (M, K, TA;) as also ٭ اسْتَسْقَطَهُ; (M, TA;) in the copies of the K, ٭ أَسْقَطَهُ, which is a mistake. (TA.) ― تَسَقَّطَ الخَبَرَ: *He took, or received, the news, or information, by little and little;* (K, TA;) *thing after thing:* mentioned by Aboo-Turáb, on the authority of Abu-l-Mikdám Es-Sulamee. (TA.)

6. تساقط: see its variation اِتَّسَاقَطَ in 1; first sentence. ― *It fell in consecutive portions or quantities* [like the leaves of a tree, &c.; *by degrees; gradually*]. (M, K.) A poet says,

• وَيَوْمٍ تَسَاقَطَ لَذَّاتُهُ • كَتَسَاقُطِ الثَّرَيَّا وَأَمْطَارِهَا •

i. e. † [*Many a day*] *of which the pleasures come one thing after another;* [such a day being *like the asterism of the Pleiades, and* the pleasures thereof like *its rains;*] meaning the abounding of its pleasures. (TA.) And you say, تَسَاقَطَ إِلَيَّ خَيْرُ فُلَانٍ: [*The wealth of such a one fell,* or *came, to me, one thing after another*]. (TA.) ― تساقط عَلَى الشَّيْءِ *He threw himself upon the thing.* (S.) You say, تساقط عَلَى الرَّجُلِ يَعْقِرُهُ [*He threw himself upon the man, protecting him with his own person*]. (TA.)

10: see 5.

سَقْطٌ: see سِقْطٌ, in three places: ― and سَقِيطٌ, in two places: ― and سَاقِطٌ: ― and سَقْطَةٌ: see سِقْطٌ, in three places.

سِقْطٌ and ٭ سُقْطٌ and ٭ سَقْطٌ *A child, or young one, or fœtus, that falls from the belly of the mother abortively, or in an immature, or imperfect, state,* (S, M, Msb, K,) or *dead,* (Mgh,) *but having the form developed, or manifest;* (Mgh, Msb;) for otherwise it is not so called; (Mgh;) *whether male or female:* (Msb, TA:) the first of these three forms is the most common: and the pl. is أَسْقَاطٌ. (TA.) The reward which a father will receive for such offspring is [held to be] more than that for adult offspring. (TA.) ― Hence, (M, B, TA,) the same three words, (K,) or masc. and fem. (Fr, S, K.) ― Also سِقْطٌ and ٭ سُقْطٌ and ٭ سَقْطٌ and ٭ سُقُطٌ and ٭ سُقُطَى and ٭ سَقُطَى (S, M, Msb,) and ٭ سُقْطَةٌ and ٭ سَقْطَةٌ (S, M, Msb, K) and ٭ مَسْقَطَةٌ (M, K) and ٭ مَسْقُطَةٌ (M, TA) [*The fall, or slope, of a tract, or quantity, of sand;*] *the place where sand* [*falls, or slopes, and*] *ends:* (S:) or *the place to which the extremity of sand extends:* (Msb:) or *the place where the main portion of sand ends, and where it* [*falls, or slopes, and*] *becomes thin;* (M, K;) for it is [derived] from سُقُوطٌ [inf. n. of 1]. (M.) ― Also سُقْطٌ: ↑ *The edge, or extremity,* of a cloud: (M, K:) or *the part* of a cloud *where the edge, or extremity, is seen as though it were falling upon the earth, in the horizon.* (S.) ― And hence, or from the same word as used in relation to sand, (TA,) ↑ *The similar part* of a [tent of the kind called] حِبَاء: (S:) or *the lowest strip of cloth, that is next the ground, on either side* of a حِبَاء: (A, TA:) or *the side* of a حِبَاء: (K:) or [*each of*] *the two sides* thereof. (M.) ― Also, (S, M, K,) and ٭ سُقْطٌ and ٭ مُسْقُطٌ, (M, K,) ↑ *The wing;* (K;) *each of the two wings;* (S, M;) of a bird; (M, K;) or of a male ostrich. (S.) And سُقْطُ جَنَاحِ الطَّائِرِ ↑ *The part of the wing of the bird which it drags upon the ground.* (S, TA.) ― [And hence,] سُقْطَا اللَّيْلِ ↑ *The two sides of the darkness of night;* (TA;) *the beginning and end thereof;* (S, TA;) as also ٭ سَقَاطَاهُ: (TA:) whence the saying of the poet, (S, TA,) namely Er-Rá'ee, (TA,)

• حَتَّى إِذَا مَا أَضَأَ الصُّبْحُ وَانْجَحَرَتْ • عَنْهُ نَعَامَةُ ذِي سُقْطَيْنِ مُعْتَكِرِ •

† [*Until, when the dawn shone, and the blackness of confused night became dispelled from it*]: he means by نعامة the "blackness" of night: he says that the night, having its beginning and end, passed, and the dawn shone clearly. (S, TA.)

سَقْطٌ *What is made to fall, thrown down, or dropped,* of, or from, a thing, (M, K,) *and held in mean estimation:* (TA:) and [in like manner] ٭ سُقَاطَةٌ the *refuse* of anything; (IDrd;) or *what falls,* of, or from, a thing, (M, K,) *and is held in mean estimation;* (TA;) as also ٭ سُقَاطٌ; (K;) or, accord. to some, this last is a pl. [or rather a coll. gen. n.], and ٭ سُقَاطَةٌ is its sing. [or n. un.]; and سَقَاطَاتٌ is also a pl. of this last. (TA.) [Hence,] سَقَطُ الطَّعَامِ ↑ *What is worthless, of food:* (M, K,* TA:) or *what falls from,* or *of, food:* (M:) and [in like manner] ٭ سُقَاطَةٌ and ٭ سُقَاطٌ *refuse that falls, and is held in mean estimation,* of, or from, food and beverage and the like: (TA:) the pl. of سَقَطٌ is أَسْقَاطٌ. (K.) And سَقَطُ المَتَاعِ ↑ *What is worthless, paltry, mean, vile, or held in little account, of the furniture or utensils of a house or tent, or of household goods:* (S, Msb, K:) *or the refuse thereof;* (Mgh;) and so سَقَاطَةُ المَتَاعِ: (TA:) and سَقَطُ البَيْتِ signifies the same; (M;) or *such articles of the tent or house as the needle and the axe and the cooking-pot and the like:* (Lth:) pl. as above. (M.) And hence, أَسْقَاطُ النَّاسِ (q. v. infrà, as also سَقَطُ النَّاسِ, voce سَاقِطٌ). (Lḥ, M.) سَقَطٌ also signifies † *Things of which the sale is held in mean estimation; such as the seeds that are used in cooking, for seasoning food; and the like;* (M, TA;) or *such as sugar and raisins.* (A, TA.) Also † *The parts of a slaughtered beast that are held in mean estimation;* such as *the legs and the stomach and the liver, and the like of these:* pl. as above. (TA.) ― ↑ *A mistake, or an error,* (S, M, Mgh, Msb, K,) *in speech,* (M, Msb, K,) *in reckoning,* (S, M, K,) *in writing,* (S, M, Mgh, K,) and *in action;* (Msb;) as also ٭ سَقَاطٌ. (M, K.) [See also ٭ سَقْطَةٌ.] ― ↑ *A disgraceful, or shameful, thing; a vice, or fault, or the like.* (M, K, TA.) ― سَقَطُ الكَلَامِ ↑ *Evil speech.* (TA.)

سَقْطَةٌ *A full:* or] *a violent fall.* (M, TA.) ― ↑ *A slip, lapse, fault, or wrong action;* as also ٭ سَقَاطٌ; (S, K;) and ٭ سُقْطٌ; which last is also used in a pl. sense: (TA:) or the second (سقاط) is pl. of سَقْطَةٌ: (Msb, K:) as sing., it is an inf. n. of سَاقَطَ: (TA:) and سَقْطَةٌ also signifies *a bad word or saying, that swerves from rectitude:* (TA in art. عور:) its pl., or one of its pls., is سَقَطَاتٌ. (TA.) You say, لَا يَفْلُو أَحَدٌ مِنْ سَقْطَةٍ ↑ [*No one will be free from a slip*]. (TA.) And الكَامِلُ مَنْ عُدَّتْ سَقَطَاتُهُ ↑ [*The perfect is he whose slips are so few that they may be counted*]. (TA.)

سَقِيطٌ (Mgh, K) and ٭ سَقَّاطٌ, (S, Mgh, K,) the latter disallowed by some, (Mgh, TA,) but occurring in a trad., (S, Mgh, TA,) *A seller of what is worthless, or mean, or vile, of the furniture or utensils of a house or tent, or of household goods;* (S, K;) *or of the refuse thereof;* (Mgh;) *of what are termed* سَقَطُ المَتَاعِ: (S, Mgh, K:) those who disallow the latter epithet term such a person صَاحِبُ سَقَطٍ: (TA:) or ٭ the latter epithet signifies *a seller of things of which the sale is held in mean estimation; such as the seeds that are used in cooking, for seasoning food; and the like; which are termed* سَقَطٌ. (M.) [See also أَسْقَاطِيٌّ.]

سَاقِطٌ: see سَقْطٌ.

سَقَّاطٌ: see سَقَطٌ, in two places.

سَقْطٌ *What falls from palm-trees, of unripe dates:* (K:) or such are termed سَقَاطُ النَّخْلِ: (M:) سقاط, thus used, may be a sing., or pl. of سَاقِطٌ [q. v.]. (TA.) — : *Dates that are brought from El-Yemámeh by those who journey thither to procure them.* (M, K.) — See also سُقَاطَةٌ; and سَقَطٌ, near the end of the paragraph: — and see سِقْطٌ, in two places, near the end of the paragraph.

سُقُوطٌ: see سَاقِطٌ.

سَقِيطٌ *Hoar-frost, or rime;* i. e. *dew that falls and congeals upon the ground;* (S, M, K:) also called جَلِيدٌ and ضَرِيبٌ (S in art. جلد:) of the dial. of Teiyi. (M.) — *Snow;* (S, TA:) as also سَقْطٌ. (K, TA.) — *Hail:* (K:) or this is called سَقِيطُ السَّحَابِ. (M, TA.) — *What falls, or has fallen,* of dew, (M, K, TA,) *upon the ground;* (M, TA:) as also سَقْطٌ. (K, TA.) — دُرٌّ سَقِيطٌ *Scattered pearls.* (TA.) And وَرَقٌ سِقَاطٌ [*Scattered leaves*]: the latter word is pl. of سَقِيطٌ, like as طِوَالٌ is pl. of طَوِيلٌ. (TA.) — See also سَاقِطٌ. — *A whelp;* syn. جِرْوٌ. (TA.) — It is also said by some to signify *Baked pottery;* but the correct word in this sense is with ش. (TA.)

سَقَاطَةٌ: see سَقَطٌ, in four places.

سَقِيطَةٌ: see سَاقِطٌ, in two places.

سَقَّاطٌ (S, Sgh, L, K) and سَقَاطٌ, (K,) or سَقَّاطٌ (M, TA,) A sword *that falls behind the object struck therewith, cutting it so as to pass to the ground:* (S, K:) or *that cuts the object struck therewith, and then reaches to what is after it:* (M, K:) or *that cleaves so as to reach to the ground after cutting:* (IAạr, M:) or *that passes through the object struck therewith, and then falls.* (Expos. of the Deewán of the Hudhalees.) — See سَقَطِيٌّ, in two places.

سُقَّيْطٌ *i. q.* حَبُّ العَزِيزِ [*The small tubercles that compose the root of the cyperus esculentus: or that plant itself*]. (TA.)

سُقَّاطَةٌ [*A door-latch;*] *a thing that is put over the upper part of a door, and that falls upon it, so that it becomes fastened.* (TA.)

سَاقِطٌ *Falling; falling down; dropping; dropping down; tumbling down;* as also سَقُوطٌ; (M, K:) which latter is both masc. and fem. (M, TA.) — سَاقِطَةُ [its fem., as an epithet in which the quality of a subst. predominates,] *A fruit that falls before maturity:* pl. سَوَاقِطُ: which also signifies *what falls from palm-trees:* or *branches that fall;* not fruits. (Mgh.) — هُوَ سَاقِطٌ فِي يَدِهِ: see مَسْقُوطٌ. — لِكُلِّ سَاقِطَةٍ لَاقِطَةٌ †, *For every saying that falls from one, there is a person who will take it up:* (M, Mṣb:) or *for every word that falls from the mouth of the speaker, there is a person who will bear it and pick it up and publish it:* a prov., relating to the guarding of the tongue: (TA:) the ة in لاقطة is either to give intensiveness to the meaning or for the purpose of assimilation. (Mṣb.) — سَوَاقِطُ مِنْ حَرٍّ †, *Fallings of heat.* (M, TA.) [See 1, near the end of the paragraph.] — سَاقِطٌ also signifies *Hanging down; pendent; pendulous:* and the pl. is سُقَّطٌ. (TA.) — [And *Tottering by* reason of age.] You say شَيْخٌ سَاقِطٌ جِكِرَّا [*An old man tottering by reason of age*]. (K in art. درهم.) — Also † *Low, ignoble, base, vile, or mean, in respect of the deeds or qualities of his ancestors, and of himself;* (S, Mgh:) and so سَاقِطَةٌ: (S:) or, † *in respect of the deeds or qualities of his ancestors, and of his race;* and so سَاقِطَةٌ: (TA:) † one who is *not reckoned among the better, or best, class of young men;* as also سَقْطٌ: (K:) † one *who is, or remains, behind, or in the rear of, other men:* (M, K:) [*obscure, unnoted, reputeless, or of no reputation:*] pl. سُقَّاطٌ (S, Mgh, TA) and سَقْطَى (S, TA) and سِقَاطٌ, which last is like نِيَامٌ as pl. of نَائِمٌ, and سُقَّطَةٌ, [by rule a pl. of سَقِيطٌ, which see in what follows,] and سَوَاقِطُ [is pl. of سَاقِطَةٌ]. (TA.) The epithets سَاقِطٌ مَاقِطٌ لَاقِطٌ are used together, as signifying † *Low, ignoble, base, vile,* or *mean;* applied to a man; as is said in the L: or, accord. to the O, [and the S in art. مقط,] the Arabs say, in reviling, فُلَانٌ سَاقِطُ بْنُ مَاقِطِ بْنِ لَاقِطٍ, meaning *Such a one is a slave of a slave of a slave of a freedman, son of a slave of a slave of a freedman, son of a slave of a freedman;* the سا being the slave of the ماء, and the ماء being the slave of the لا, and the لا being the slave of the freedman. (TA.) سُقَّاطُ النَّاسِ signifies, accord. to IAạr, † *The refuse, rabble,* or *lowest* or *basest* or *meanest sort, of mankind,* or *of people;* (TA in art. حثر:) as also سَقَطُ النَّاسِ, (TA,) and أُسْقَاطُ النَّاسِ, as being likened to those articles of a tent or house which are termed سَقَطٌ, q. v.: (Lḥ, M:) and سُقَّاطُ الجُنْدِ † *Soldiers of whom no account is made.* (TA.) ? سَاقِطَةٌ, (M, L, TA,) in the K سَقِيطَةٌ, but this is a mistake, (TA,) or, applied to a man, only used when immediately followed by لَقِيطَةٌ, (TA in art. لقط,) also signifies † *Deficient in intellect, or intelligence, or understanding;* (M, L, K:) as also سَقِيطٌ; (Ez-Zejjájee, M, L, K:) and سَقِيطَةٌ is the fem. of the latter; (M, L, TA:) and signifies also, applied to a woman, † *Low, ignoble, base, vile,* or *mean,* (S, TA,) *and stupid.* (So in some copies of the S, and in the TA.) You say also, هُوَ سَاقِطَةٌ ? الفِعْلِ † [*He is mean in conduct:* or *one of whose actions no account is made*]. (TA.) — Also, [as signifying † *Vile, mean,* or *paltry,*] applied to a thing: (TA in art. لقط:) [a thing] † *falling short of the due,* or *just, mean.* (M in art. وسط.) — سَاقِطٌ الشَّدِّ † A horse *that runs interruptedly.* (A, TA.) — سَوَاقِطُ † *Persons who come to El-Yemámeh to bring thence for themselves provisions of dates.* (M, K, TA.) — And † this last word, † *Small, low mountains, [as though] cleaving to the ground.* (TA.)

سَاقِطَةٌ, and its pl. سَوَاقِطُ: see سَاقِطٌ, throughout.

أَسْقَاطِيٌّ † *One who sells the parts of a slaughtered beast that are called* سَقَطٌ [q. v.]. (TA.) [See also سَقَطِيٌّ.]

سَقْطٌ (S, M, K) and سَقَطٌ, (M, K,) the former extr. [with respect to rule, though the contr. with respect to usage], (M,) and the latter an inf. n. as well as a noun of place [and of time], (S, K,) *A place* [and *a time*] *of falling, falling down, dropping, dropping down,* or *tumbling down,* (S, M, K,) of a thing; (M, TA;) as, for instance, of a whip, and of rain: pl. مَسَاقِطُ. (TA.) — مَسْقِطُ الرَّأْسِ, (K,) and مَسْقَطُهُ, (Aṣ,) and المَسْقَطُ alone, (A, TA,) † *The place of birth.* (K, TA.) You say, هٰذَا مَسْقِطُ رَأْسِي † *This is my birth-place.* (S.) And البَصْرَةُ مَسْقَطُ رَأْسِي ![*El-Baṣrah is my birth-place*]. (M.) And هُوَ يَحِنُّ إِلَى مَسْقِطِهِ † *He yearns towards his birth-place.* (A, TA.) — أَتَانَا فِي مَسْقِطِ الشِّعْرِ † *He came to us at the time of the setting of the star, or asterism;* (S, TA;) [meaning, *at the time of the auroral setting of the Pleiades:* see مَنَازِلُ القَمَرِ, in art. نزل.] — مَسْقَطٌ also signifies The *place of the ending* of anything. (TA.) See سُقْطٌ, in three places.

مُسْقِطٌ *Casting her young one or foetus; bringing it forth abortively, or in an immature, or imperfect, state,* (M, K,) [or *dead, but having the form developed,* or *manifest:* see 4.]

هٰذَا الفِعْلُ مَسْقَطَةٌ لِلْإِنْسَانِ مِنْ أَعْيُنِ النَّاسِ ![*This deed is a cause of a man's falling from the place which he holds in the regard of people*]: (S, K:*) said when one does a thing that is not proper for him to do. (TA.)

مِسْقَاطٌ *Accustomed to cast her young; to bring them forth abortively, or in an immature, or imperfect, state,* (K,) [or *dead, but having the form developed,* or *manifest:* see 4.]

تَمْرَةٌ مَسْقُوطَةٌ [*A fallen date*]: some say that this means سَاقِطَةٌ: others, ذَاتُ سُقُوطٍ [*having a falling*]: it may be from أُسْقِطَتْ, like مَحْمُومٌ from أُحْمِّ اللهُ. (TA.) — هُوَ مَسْقُوطٌ فِي يَدِهِ †; *He is repenting, and abject;* as also هُوَ سَاقِطٌ فِي يَدِهِ. (TA.)

مَشَى مُسَاقِطًا †, [*He walked,* or *went, in a slack, or languid, manner; as though repeatedly stumbling;* or *as though throwing himself down:* see 3, near the end; and see also 6]. (A in art. طرح.)

سقف

1. سَقَفَ البَيْتَ, (S, O, Mṣb, K,) aor. ـِ, (S, O, Mṣb,) or ـُ, (K, [but this is app. a mistake, being anomalous,]) inf. n. سَقْفٌ, (S, O, Mgh,) *He made a* سَقْف [i. e. *ceiling,* or *roof,*] *to the house* or *chamber* or *tent;* [*he ceiled it,* or *roofed it;*] (S,

O, Msb, K;) as also ↑ اسقفهُ; (Msb;) and ↑ سَقَّفَهُ, inf. n. تَسْقِيفٌ; (O, K;) or this last has an intensive signification. (Msb.) ⟹ سَقَفَ, [aor. ـُ,] inf. n. سَقْفٌ, *He was, or became, tall, and bent, or bowed;* said of a man, and of an ostrich, &c. (TA.) ⟹ See also 5.

2: see 1. ⟹ سَقَّفَ, inf. n. تَسْقِيفٌ, *He was made an* أُسْقُف [i. e. *a bishop*]. (O, K.)

4: see 1.

5. تسقّف *He became an* أُسْقُف [i. e. *a bishop*]; (O, K;) as also ↑ سقف [app. سَقَفَ], inf. n. سَقِيفَى [like جَلِيفَى inf. n. of عَلَفَ]. (TK.)

سَقْف *The ceiling, roof, or covering,* (JK, MA, PS,) of a house or chamber or tent; (JK, S, MA, K, PS;) as also ↑ سَقِيف; (K;) so called because of its height, and the tallness of its wall [or walls]: (TA:) pl. of the former سُقُوف and سُقُف, (S, Msb, K,) the latter pl. on the authority of Akh, (S,) extr., (Msb,) or, accord. to Fr, this is pl. of ↑ سَقِيف, (S, Msb, TA,) or, accord. to Fr, it may be a pl. pl., i. e. you may say سُقُف and سُقُوف and [then] سُقُف [as pl. of سُقُوف], (TA,) and سُقُف [also] is a pl. of سَقْف. (Ḥam p. 227.) [In the Kur xliii. 32,] Aboo-Jaafar read سُقُفًا مِنْ فِضَّة; with fet-ḥ: (TA:) others read سُقُفٍ: (S, TA:) in the former reading, it is a sing. denoting a pl. meaning; i. e., "we would have made to the house of every one of them a سَقْف of silver." (TA.) — [Hence,] The *sky,* or *heaven:* (S, K:) this is called سَقْفُ الأَرْض [*the ceiling, or roof, of the earth*]: of the masc. gender: occurring in the Kur xxi. 33 and lii. 5. (TA.) ⟹ Also, applied to the لِحْيَة [or part on which the beard grows] *Long, and flaccid,* or *pendulous;* syn. طَوِيل. مُسْتَرْخٍ. (S, K.) ⟹ See also أُسْقُف.

سُقُف: see أُسْقُف. ⟹ Also a pl. of سَقْف [q. v.: perhaps a contraction of سَقُف]. (Ḥam p. 227.)

سَقَف *Tallness, with a bending, or bowing:* (S, K:) it is in a man, (S,) [and] in an ostrich &c. (K.) [See 1, second sentence.]

السُّقَفَاة in the saying of El-Ḥajjáj, إِيَّاىَ وَهٰذِهِ السُّقَفَاة [Beware ye of *me with respect to these* سقفاة,] (S, K,* TA,) is [said to be] a word of which the meaning is unknown: (S:) Kt says, "I have asked often respecting it, and no one knew it:" but accord. to Z, as is related by IAth, (TA,) it is said to be a mistranscription for الشُّفَعَاة, (K,* TA,) pl. of شَفِيع; (TA;) for they used to assemble in the presence of the Sulṭán and intercede for him who was suspected, (K, TA,) and for criminals; and he [i. e. El-Ḥajjáj] forbade their doing that. (TA.)

سَقِيف: see سَقْف, in two places: ⟹ and see also the paragraph here following, in two places.

سَقِيفَة *A* صُفَّة, (S, Msb, K, TA,) *or the like,* (TA,) [i. e. a *roof,* or *covering,*] *such as projects [over the door of a house],* (TA,) [or *of which the ends of the beams rest upon opposite houses;* i. e.] *a* ظُلَّة; [often applied in the present day to *a roofed, or covered, portion of a street or the like;*] and *any wing or porch or other thing [of a building] that is roofed over:* (Msb:) of the measure فَعِيلَة in the sense of the measure مَفْعُولَة: (TA:) pl. سَقَائِف (Msb) and [coll. gen. n.] ↑ سَقِيف. (MA.) — *Any broad piece of wood, such as a plank, or a broad piece of stone, with which one may form a roof* (O, K, TA) *to the lurking-place of a hunter &c.* (O, TA.) And [the pl.] سَقَائِف signifies The طوايق [app. a mistranscription for طَوَابِق, and, if so, meaning, agreeably with a modern usage, *flat stones covering a hollow such as that] of the lurking-place of the hunter.* (TA.) [And The *pieces of wood which form the roof of the kind of vehicle called* مَحْمِل: see عَارِضَة: and see also حُذْرُوف.] — ‡ *A plank* [app. *of the deck*] *of a ship or boat:* (S, K, TA:) pl. as above. (S, TA.) — ‡ *A single cranial bone* of the head of the camel: (Ibn-'Abbád, K, TA:) the cranial bones being termed سَقَائِف التَّأْس. (Ibn-'Abbád, TA.) — And ‡ *A single rib* of a camel: (K, TA:) its ribs being termed سَقَائِف (Az, Z, O, TA) and ↑ سَقِيف. (O, TA.) One says, هٰذَا السَّفْرُ سَقَائِفُ البَعِير [*Travel disjointed,* or *luxated,*] *the ribs of the camel.* (Az, Z, TA.) — Also ‡ *A splint;* i. e. *a piece of wood with which a bone is set, or reduced from a fractured state:* (O, K, TA:) pl. as above. (O, TA.) — And *A broad and long piece of wood, which is put, or laid down, and upon which are wound the mats of reeds* (البَوَارِىّ) *above the house-tops of the people of El-Baṣrah.* (TA. [See also سَقِيفَة.]) — And † *Any piece of gold,* and *of silver, that is beaten thin and long.* (TA. [See, again, سَقِيفَة.])

سَقَّاف *One whose occupation is the construction of ceilings or roofs* (سُقُوف). (TA.)

سِقِّيفَى [and ↑ أُسْقُفِيَّة or أُسْقُفِيَّة] The *office of an* أُسْقُف [i. e. *of a bishop*]. (K,* O, TA.) [See also 5.]

أَسْقَف *Tall, and bent, or bowed;* (S, K;) applied to a man, (S, TA,) and to an ostrich, &c.; (K, TA;) as also with damm, (K,) i. e. ↑ أُسْقُف: (TA:) fem. سَقْفَاء, (K,) mentioned by IB as an epithet applied to a female ostrich: (TA:) and hence the ↑ أُسْقُف of the Christians, (S, K,) accord. to ISk [and others ignorant of its true derivation], because he affects lowliness. (S.) And, applied to a man, [simply,] *Tall;* (K;) likened to the سَقْف [or ceiling, or roof,] in height; (TA;) and so ↑ مُسَقَّف: (O, K:) or *thick and big in the bones:* (K:) and [simply] *bent, or bowed:* (TA:) and, applied to an ostrich, *crooked in the neck* (K, TA) *and the legs:* (TA:) fem. as above; (K;) which is applied to a female ostrich as meaning *long and crooked in the legs:* (O:) or to a she-camel as meaning *long in the hind legs,* and in like manner applied to a she-ostrich. (JK.) — And, applied to a camel, *Having no fur upon him.* (K.)

أُسْقُف: see the next preceding paragraph: ⟹ and the next following also.

أُسْقُفّ and ↑ أُسْقُف, (S, Msb, K,) as also ↑ سُقُف (K) and ↑ سَقُف, (TA,) [each a variation of] a foreign word used by the Arabs, (TA,) [from the Greek ἐπίσκοπος, *A bishop;* i. e.] *a headman of the Christians* (S, Msb, K) *in religion;* (S, K;) or [more exactly] *one who is above the* قِسِّيس [i. e. *presbyter,* or *priest*], *and below the* مُطْرَان [or *metropolitan*]: (K:) or *one who is learned* (K, TA) *in their religion:* (TA:) or *a king who affects loneliness in his gait:* (K: [a very strange explanation:]) pl. أَسَاقِفَة (Msb, K) and أَسَاقِف. (K.) See also أُسْقُف.

أُسْقُفِيَّة or أُسْقُفِيَّة: see سِقِّيفَى.

مُسَقَّف *Wide in the bone* [or *bones*] *of the body.* (JK.) — See also أَسْقَف.

مُسَقَّف, (K accord. to the TA,) or ↑ مُسْتَقِف, (so in several copies of the K,) or both, (TK,) *Hair that is raised, and shaggy,* or *dishevelled, or disordered.* (K.)

مُسْتَقِف: see what next precedes.

سقر

1. سَقَرَ, aor. ـُ; (S, Msb, K;) and سَقِرَ, aor. ـَ; (Msb, K;) inf. n. سَقَر, (S, Msb, TA,) of the former verb; (S, Msb;) and سَقَم, of the latter verb, (Msb,) and سَقَامَة and سَقَام, (TA,) [also of the latter verb, the last like جَمَال, &c.,] or the last is a simple subst.; (Msb;) *He was,* or *became, diseased, disordered, distempered, sick,* or *ill;* syn. مَرِضَ: (S, K, TA:) or *he was long diseased* &c. (Msb.) [See also سَقُم below.]

2: see what next follows.

4. اسقمهُ, (S, Msb, TA,) inf. n. إِسْقَام; (TA;) and ↑ سَقَّمَهُ, (Msb, TA,) inf. n. تَسْقِيم; (TA:) *He* (God) [or *it*] *caused him to be,* or *become, diseased, disordered, distempered, sick,* or *ill:* (S, TA:) or *caused him to be long diseased* &c. (Msb.) ⟹ And أَسْقَمَ الرَّجُل *The man had his family affected with diseases, and the diseases came afterwards upon him.* (TA.)

سُقْم and ↑ سَقَم and ↑ سَقَام [are all inf. ns.; or the last, accord. to the Msb, is a simple subst.; and all are used as substs., signifying] *A disease, disorder, distemper, malady, sickness,* or *an illness;* syn. مَرَض: (S, K, TA:) مَرَض and سُقْم are both said to be in the body, and also † in religion [&c., as is implied by phrases mentioned below, voce سَقِيم]: (Aboo-Is-ḥák, TA in art. مرض:) pl. [of the first] أَسْقَام. (TA.) ↑ سَقَر: الجُفُون means † *Languidness,* and *slowness in motion, of the eyelids.* (Ḥar p. 113.)

سَقِم: see the next preceding paragraph, in two places.

سَقِر: see سَقِير.

سَقْفٌ: see سُقُفٌ.

سَقِيمٌ Diseased, disordered, distempered, sick, or ill; (S, K, TA;) as also ↑ سَقِيرٌ: (TA:) or long diseased &c.: (Msb:) pl. of the former سِقَامٌ, (Msb, K,) like كِرَامٌ pl. of كَرِيمٌ. (Msb.) See also مِسْقَامٌ, and مُسْقِيرٌ. The phrase إِنِّى سَقِيمٌ occurring in the Kur [xxxvii. 87], as a saying of Abraham, is expl. by some as meaning [Verily I am] smitten with the طَاعُون [or pestilence]: or the meaning is, I shall be diseased at a future time, when the period shall have come; and it is said that he inferred, from looking at the stars, the time of a fever's coming to him: or it means † verily I am sick of your worshipping what is not God: IAth says that, in truth, it is one of his three lies; all of which were for the sake of God and his religion. (TA.) You say also قَلْبٌ سَقِيمٌ ‡ [A diseased, a sickly, or an unsound, heart]: and فَهْمٌ سَقِيمٌ ‡ [Diseased, unsound, faulty, or weak, understanding]: and كَلَامٌ سَقِيمٌ ‡ [Unsound, faulty, or weak, language]. (TA.) And هُوَ سَقِيمُ الصَّدْرِ عَلَيْهِ ‡ He is affected with rancour, malevolence, malice, or spite, against him. (TA.)

سَوْقَمٌ A kind of tree resembling the جِلَّاف [q. v.], but not the same as this latter: (TA:) or a kind of large tree, (AHn, K, TA,) exactly like the أَثْأَب, (AHn, TA,) which is a tree of the fig-kind, (TA in art. ثأب,) except that it is taller than the latter, and less broad, having a fruit like the fig (تِين), which, when green, is [like] stone in hardness, but when it ripens it becomes somewhat yellow, and soft, and very sweet, and of a pleasant odour, and people send it, one to another, as a present. (AHn, TA.) [Forskål, in his Flora Aegypt. Arab., p. cxxiv., mentions سقر, which is evidently a mistranscription for سوقر, and which he writes in Italic letters "sokam," as one of the names of the ficus sycomorus; and app. of another species or variety of fig which he terms ficus sycomoroides.]

مُسْقَمٌ A man who is diseased and whose family are diseased. (TA.)

مَسْقَمَةٌ [A cause of disease: a word of the same class as مَجْنَنَةٌ and many others of the measure مَفْعَلَةٌ]: see an ex. voce كَثْلَةٌ.

مِسْقَامٌ i. q. ↑ سَقِيمٌ [Diseased, disordered, &c.]: (TA:) or [rather, agreeably with analogy,] much, or often, diseased &c.: (S, TA:) and accord. to Lḥ it is also applied as an epithet to a female. (TA.)

سقمونيا

سَقْمُونِيَا, (so in copies of the K,) or سَقْمُونِيَاء, (Mgh, Msb,) said to be an ancient Greek word, [Σκαμμωνία,] or, as some say, (Msb,) Syriac, (Mgh, Msb,) [Scammony:] a certain plant, from the hollows of which is extracted a mucilage, which is dried, and is called by the name of its plant: it is more repugnant to the stomach and the bowels than all the laxatives; but it is rendered good by aromatic substances, such as pepper and ginger and aniseed: the weight of six barley-corns thereof to twenty eases the yellow bile, and noxious viscosities, from the most remote parts of the body; and a portion thereof with a portion of عُنْصُل, or تُرْمُس, [so in different copies of the K, or تُرْمُذ, or تُرْمُذَ, i. e. turpeth,] in fresh milk, taken fasting, will not leave a single worm in the belly: it is wonderful in that effect, and proved by experiment. (K.)

سقى

1. سَقَاهُ, aor. يَسْقِيهِ, (K,) inf. n. سَقْىٌ; (TA; [see also سَقَايَةٌ, which is likewise said to be an inf. n. of the same verb;]) and ↑ سَقَاهُ, (K,) with teshdeed; (TA;) and ↑ اسْقَاهُ; (K, TA; [in the CK, erroneously, اِسْتَقَاهُ;]) all have one meaning; (TA;) [i. e. He gave him to drink, generally water, often milk, and sometimes poison or some other thing: and the first often signifies he watered him, namely, a beast; and in like manner seed produce &c., i. e. irrigated it; as will be shown by what follows:] or سَقَاهُ [is said when you mean he gave him drink] لِشَفَتِهِ [to his lip], (S,) or بِالشَّفَةِ [by means of the lip], as also ↑ سَقَاهُ; and ↑ اسقاهُ means he directed him to water, (K,) or he watered (سَقَى) his cattle or his land: (S,* K:) or both of them, (K, TA,) i. e. سَقَاهُ and ↑ اسقاهُ, (TA,) signify he assigned to him, or gave to him, (جَعَلَ لَهُ) water, (K, TA,) or drink, or water for irrigation; so that سَقَاهُ is like كَسَاهُ and ↑ اسقى is like أَلْبَسَ, as Sb says: (TA:) or, as some say, سَقَيْتُهُ I gave him water to his mouth; and ↑ أَسْقَيْتُهُ, I assigned to him, or gave to him, (جَعَلْتُ لَهُ,) drink, or water for irrigation, that he might do as he would; and like them are كَسَوْتُهُ and ↑ أَكْسَيْتُهُ: (Ham p. 45:) Er-Rághib says that السَّقْى signifies the giving one drink; and ↑ الإِسْقَاء, the giving one drink so that he may take it howsoever he will; so that the latter is more ample in meaning than the former. (TA.) Both سَقَى and ↑ اسقى are sometimes used in relation to what is in the bellies of camels or other cattle; [meaning their milk;] as in the Kur [xxiii. 21], where it is said, نُسْقِيكُمْ, نُسْقِيكُمْ مِمَّا فِى بُطُونِهَا, [i. e. We give you to drink of what is in their bellies,] accord. to different readings. (TA.) One says, سَقَاهُ المَاءَ, [He gave him to drink water, or the water,] inf. n. as above: (Mgh:) and ↑ سَقَّيْتُهُ المَاءَ [I gave him to drink water, or the water, much, or often]: the teshdeed denotes muchness, or frequency. (S.) [See also a tropical usage of the former verb in a verse cited in p. 85, col. 3: and another, from Tarafeh, in p. 134, col. 3. One says also, سَقَى المَاءَ, without a second objective complement, He supplied, or gave, water, or the water.] And سَقَيْتُ الزَّرْعَ, [I watered, or irrigated, the seed-produce,] inf. n. as above; as also ↑ أَسْقَيْتُهُ. (Msb.) And سَقَيْتُ فِى القِرْبَةِ and ↑ أَسْقَيْتُ فِيهَا [I poured water into the water-skin]: a poet says, [in one of my copies of the S, Dhu-r-Rummeh,]

وَمَا شَنَّتَا حَرْقَاءَ وَاهٍ كِلَاهُمَا ... سَقَى فِيهِمَا مُسْتَعْجِلٌ ثُمَّ تَبَلَّلَا
بِأَسْمَحَ مِنْ عَيْنَيْكَ لِلدَّمْعِ كُلَّمَا ... تَعَرَّفْتَ دَارًا أَوْ تَوَهَّمْتَ مَنْزِلَا

[And two old and worn-out skins of an unskilful woman who has not sewed them well, each of them unsound, into which a person in haste has poured water, they not having been previously moistened, (تَبَلَّلَا being for تَتَبَلَّلَا,) are not more liable to the shedding of their water than are thine eyes to the shedding of tears whenever thou investigatest a dwelling or imaginest a place of alighting, or abode]. (S.) [And hence, app.,] سَقَى فُلَانٌ فِى ذِكْرِهِ † Such a one became vehemently affected by sexual appetite. (JK.) One says also, سَقَاهُ اللّٰهُ الغَيْثَ and ↑ اسقاهُ (S, Msb,* K) God sent down rain to him, or may God send &c.: (K:) both of these verbs being used by Lebeed in his saying,

سَقَى قَوْمِى بَنِى مَجْدٍ وَأَسْقَى ... نُمَيْرًا وَالقَبَائِلَ مِنْ هِلَالِ

[May He send down rain to my people, the sons of Mejd, and may He send down rain to Numeyr, and the tribes of Hilál]. (S.) [Hence,] one says, سَقَى اللّٰهُ عَصْرَ الشَّبِيبَةِ † [May God freshen as with rain the times, or mornings, or afternoons, of youth, or young manhood]. (A and TA in art. شب.) And سَقَيْتُ فُلَانًا, (S,) and ↑ أَسْقَيْتُهُ, and ↑ سَقَّيْتُهُ, (S, K,*) which last is the form in most repute as expressive of a prayer, (Ham p. 45,) and of which the inf. n. is سُقْيَةٌ, (K,) I said to such a one سَقَاكَ اللّٰهُ [May God send down rain to thee], (S and K in explanation of the second and third,) or سَقْيًا [which virtually means the same, for سَقَاكَ اللّٰهُ سَقْيًا]: (S in explanation of the first and second, and K in explanation of the second and third:) [or,] accord. to some, one says سَقَّيْتُهُ when it [which he gives, i. e. water or the like,] is in his hand; [agreeably with the first explanation in this art.;] and ↑ أَسْقَيْتُهُ signifies I prayed for him, saying لَكَ سُقْيًا. (Msb.) — سَقَى فُلَانٌ بَطْنَهُ, (JK, S, MA, K,) inf. n. سَقْىٌ; (JK, S;) and سُقِىَ, (JK, IAth, TA,) or سَقِىَ, aor. يَسْقَى, inf. n. سَقَمٌ; (MA;) and ↑ استسقى; (JK, S, K;) [in my copy of the Msb اسقى, which I doubt not to be a mistranscription, as the verb most commonly known in the sense here following is استسقى, and as this is not there mentioned;]) His belly [was, or became, diseased with dropsy, i. e.] had yellow water [meaning serum] (JK, S, Msb, K,* TA) apparent in it, (JK,) or collected in it; (S, K, TA;) for which there is scarcely, or never, any cure; (Msb, TA;) his belly became swollen [with dropsy]. (MA.) — [In the phrase written in the CK سَقِىَ قَلْبُهُ عَدَاوَةً, the verb is correctly سُقِىَ: see 2.] — سَقَى العَرَقُ The sweat flowed without stopping. (TA.) — سَقَى الثَّوْبَ, and ↑ سَقَّاهُ, He made the garment, or piece of cloth, to imbibe a dye. (TA.) — [سَقَى also signifies He tempered

steel; and is used in this sense in the present day: and accord. to a reading in one of my copies of the Ṣ, in art. شرخ, سَقَى ↑ also has this meaning.] — See also 4, last sentence.

2: see 1, in six places. — سَقَّى قَلْبَهُ عَدَاوَةً, (Ḳ, TA, [in the CḲ, erroneously, سَقَى,]) and بِالعَدَاوَةِ, (TA, and thus, and thus only, in the JK,) inf. n. تَسْقِيَةٌ, (JK, TA,) [*His heart was made to imbibe enmity*, (Ḳ, TA,) is said of a man to whom a thing that he dislikes, or hates, has been repeatedly done. (TA.)

3. سَاقَاهُ [The *giving to drink, one with another*. See a tropical usage of its verb in an ex. cited in art. شف, conj. 8. —] The *drawing of water together*. (KL.) — And a man's *employing a man to take upon himself*, or *manage, the culture* [or *watering* &c.] *of palm-trees* or *grape-vines* [or *the like*] *on the condition of his having a certain share of their produce*: (Ṣ, TA:) Az says that the people of El-'Irák term it مُعَامَلَةٌ. (TA.)

4: see 1, in thirteen places. — One says also, أَسْقَيْتُهُ رَكِيَّتِي *I assigned to him my well* [*to draw water therefrom*]: and أَسْقَيْتُهُ جَدْوَلًا مِنْ نَهْرِي *I assigned to him* [*a streamlet as*] *a place*, or *source, of irrigation, from my river*, or *rivulet*; and أَسْقَيْتُ لَهُ مِنْهُ [which means the same]. (TA.) — And أَسْقَاهُ *It produced in him* [*dropsy*, or] *yellow water*. (JK. [See 1, near the end of the paragraph.]) — And *He gave him a made* [*skin such as is termed*] سِقَآء: (Az, Ḳ, TA: [it is said in the TA that وَهَبَ مِنْهُ in the Ḳ should be وَهَبَ لَهُ, as in the explanation by Az: but see art. وهب, in which it is said that وهب منه is allowable, and occurs in several trads.:]) or *he gave him a hide to make of it a* سِقَآء: (Ḳ:) or أَسْقَاهُ has the latter meaning: (JK, TA:) and إِهَابًا أَسْقِنِي occurs in a trad. as meaning *Give thou its hide to him who will make of it a* سِقَآء, (TA,) or *make thou its hide to be a* سِقَآء *for thee*. (JK.) — Also, (JK, Ṣ, Ḳ, TA,) and ↑ سَقَاهُ, (Ḳ,) the latter mentioned as on the authority of IAạr, but disallowed by Sh, (TA,) *i. q.* اغْتَابَهُ: [*He spoke evil of him, or traduced him, in his absence* or *otherwise*], (JK, Ṣ, Ḳ, TA,) *in a foul manner*; (TA;) and *imputed to him a vice, fault, or the like*: (Ṣ, TA:) and J cites [in the Ṣ] a verse of Ibn-Aḥmar ending with the phrase أَسْقَانِي بِقَارِفَةٍ ↑ [app. as meaning † *Who has spoken evil of me*, &c.]. (TA.)

5. تسقّى *It* (a thing) *received*, or *admitted*, *moisture*, (M, TA,) or *irrigation*; or *became plentifully irrigated*, or *succulent*, or *sappy*. (M, Ḳ, TA.) The Hudhalee (El-Mutanakhkhil, TA) says,

* مُجَدَّلٌ يَتَسَقَّى جِلْدُهُ دَمَهُ *
* كَمَا تَفَطَّرَ جِذْعُ الدَّوْمَةِ الفُطُلُ *

meaning [*Thrown down upon the ground, his skin*] *becomes drenched with his blood* [يَتَسَقَّاهُ *like as drips the severed trunk of the Theban palm-tree*]: or, as some relate the verse, يَتَسَكَّى

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[*becomes overspread*, here meaning *suffused*], from السُّوءَةُ. (Ṣ, TA.) — تَسَقَّتِ الإِبِلُ الحَوْذَانَ † *The camels ate the* حوذان (a certain plant, TA) *in its fresh and moist state, and became fat upon it*. (Ḳ.)

6. تَسَاقَوْا *They gave to drink, one to another*, (Ṣ, MA, TA,) *with the full measure of the vessel in which they were given to drink*. (Ṣ, TA.) [See also 3.]

8. استقى *He drew water* (TA) مِنَ البِئْرِ [*from the well*], (Ṣ, TA,) and مِنَ النَّهْرِ [*from the river*, or *rivulet*]. (TA. [Golius and Freytag make the verb in this sense, erroneously, استسقى; but the former mentions استقى also in the same sense.]) [And سَانِيَةٌ عَلَى بَعِيرٍ *He drew water upon a camel* in a manner expl. voce سَانِيَةٌ, q. v.: often occurring in the Lexicons.] — And ↕ *He was, or became, fat*, (Ḳ, TA,) *and satisfied with drinking of water*. (TA.) — See also 10, in two places.

10. استقى *He sought, or demanded, drink* (سُقْيًا, Ḳ, TA, [in the CḲ سَقْيًا,]) i. e. مَا يَشْرَبُ, (TA;) مِنْهُ [*from him*]; as also ↑ استقى. (Ḳ, TA. [In the CḲ is immediately added after this explanation, وسَقْيٌ: but this is a mistranscription for وَتَقِيٌّ; expressing another signification of these two verbs, which will be expl. below.]) And *He asked, begged, or prayed, for rain*; (Mṣb, * TA;) *i. q.* اسْتَمْطَرَ. (Ṣ in art. مطر, and Mṣb.*) [Hence,] صَلَاةُ الإِسْتِسْقَاءِ *The prayer of the petitioning for rain*. And سَقَاهَا اللّٰهُ *May God send down rain upon it*, namely, a land: see Ḥar p. 300.] — And *He constrained himself to vomit*; or *vomited intentionally*: syn. تَقَيَّأَ; [see a statement above, in this paragraph, respecting a mistranscription in the CḲ;] as also ↑ استقى. (Ḳ, TA;) mentioned by ISd. (TA.) — See also 1, in the last quarter of the paragraph.

سُقْيٌ in the phrase سُقْيُ الفُرَاتِ, which means *The towns*, or *villages*, [or *lands*,] *watered by the Euphrates*, is said by Mṭr to be an inf. n. used as a subst. [properly so termed, and, being originally an inf. n., it may be used alike as sing. and pl.]; or, in this phrase, a noun that should be prefixed to it [such as بَلَاتُ, is suppressed: or, accord. to some, it is سُقًى [q. v.], an instance of the measure فُعْلٌ in the sense of the measure مَفْعُولٌ; and thus it is in the handwriting of El-Hareerce in his 22nd Makámeh. (Ḥar p. 246.) — See also the next paragraph.

سُقْيٌ *Drink*; or *what is drunk*; (TA;) or *what is given to drink*; (Ḳ, TA;) a subst. from سَقَاهُ and أَسْقَاهُ; (Ṣ, TA;) [in the former of which, this meaning is indicated, and also the meaning of *water given to drink to cattle*; and *water with which land is irrigated*;]) in the M, *drink given to camels*: (TA:) pl. أَسْقِيَةٌ. (Ṣ, TA.) And [particularly] *A share*, or *portion*, *of water* [*for irrigation*]: one says, كَمْ سُقْيُ أَرْضِكَ [*How many* bucketfuls or skinfuls, (the specificative being suppressed,) virtually meaning *how much, is the share*, or *portion, of water for the irrigation of thy land?*]. (Ṣ, TA.) — And *Water*, (Ḳ, TA, [in the CḲ لما, a mistranscription for مَاءٌ,]) i. e. *yellow water* [meaning *serum*, effused in dropsy], *incidental in the belly*, (Ḳ, TA,) scarcely, or never, curable; (TA;) as also ↑ سَقْيٌ: (Ḳ: [وَيُفْتَحُ being there added: and the word as meaning "yellow water" is written only with fet-ḥ in the JK: but in the TA, وبفتح forms part of the addition here following:]) or *it is in white* نَفَاخِيخ [meaning *cells*] *in the fat of the belly*; [in which sense, also, the word is written only with fet-ḥ in the JK;] *and it* [app. meaning the belly] *is opened* (وَيُفْتَحُ) *on the occasion of its issuing*: so says ISd: (TA:) a subst. from سَقَى بَطْنُهُ [q. v.]. (Ṣ, TA.) And *A skin* [or *membrane*] *containing yellow water, which cleaves asunder from over the head of the young one* [*at the birth*]: (Ḳ, TA:) or, as in the T, the *water that is in the* [*membrane called*] مَشِيمَة, *that comes forth* عَلَى رَأْسِ الوَلَدِ [meaning *at the birth*]. (TA.) — Also *Land that is irrigated*; having the meaning of the measure مَفْعُولٌ, like نَقْضٌ [in the sense of مَنْقُوضٌ]: (Er-Rághib, TA: [see also سَقًى:]) or it signifies, (Ḳ,) or so ↑ سَقْيٌ, of the same measure as شَقْيٌ and صَبْيٌ, (Mgh,) and ↑ مَسْقُوٌ, (Ṣ, Mgh, Ḳ,) app. a rel. n. from مَسْقًى, not from مَسْقِيٌّ, for if it were from the latter it would be مَسْقِيٌّ, (M, TA,) [or, accord. to some, if from مَسْقًى, it may be either مَسْقًى or مَسْقُوٌ, (see Lumsden's Arab. Gr. p. 630.)] seed-produce *irrigated* (Ṣ, Mgh, Ḳ) *by water running upon the surface of the earth*; (Ṣ, Mgh;) [i. e., not by rain only;] ↑ سَقْيٌ being the *contr. of* بَخْسٌ; (Mgh;) and ↑ مَسْقُوٌ, *contr. of* مَظْمِئَةٌ, (Mgh, TA,) which signifies "watered [only] by the rain;" and the vulgar say ↑ مِسْقَاوِي. (TA.)

بَطْنٌ سَقٍ *A belly swollen* [*with dropsy*]. (MA.)

سَقْيٌ *A giving of drink*; [*or a giving to drink*;] like [the inf. n.] سَقْيٌ. (Er-Rághib, TA.) — And *A sending down of rain* upon mankind and the lands: (TA:) a subt. from سَقَاهُ اللّٰهُ الغَيْثَ. (Ṣ, Ḳ, * TA.*) One says, دَعَوْتُ لَهُ بِالسَّقْيِ [*I prayed for him for the sending down of rain*]. (JK.) And it is said in a form of prayer, سَقْيًا رَحْمَةً وَلَا سَقْيًا عَذَابٍ [We ask of Thee *a sending down of a rain of mercy, and not a sending down of a rain of punishment*]; meaning, send Thou down upon us a rain in which shall be benefit, without injury, and without laying waste. (Mṣb.) One says also أَرْضٌ خَاضِعَةُ السَّقْيِ *Land easy of irrigation* [either by the rain or otherwise]: (Ḳ in art. خضع:) and the contr. is termed رَافِعَةُ السَّقْيِ. (TA in that art.) — Also *i. q.* شَرْبٌ [i. e. شِرْبٌ, meaning] A beast's *share*, or *portion, of water*: so in the Ḳur xci. 13. (Jel.)

سِقَآءٌ *A skin*, (KL,) or a قِرْبَة, (JḲ,) [i. e.] *a skin of a young goat* or *sheep when it has entered*

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its second year, (M, K,) *used for water* and *for milk*, (ISk, JK, Ṣ, Mṣb, K, KL,) or, accord. to ISd, *only for water*: (TA:) it is termed ابْنُ أَدْبِرٍ [*made of one hide*; but there are larger sorts]; and if larger, it is termed ابْنُ أَدْبَرَيْنِ [*made of two hides*], and ابْنُ ثَلَاثَةِ آدُمَةٍ [*made of three hides*]: (T and TA in art. بنى:) accord. to ISk, the سِقَى is peculiarly for milk; and the نَحْى, and وَطْب, for clarified butter; and the رَقْوَة, for water: (Ṣ:) the pl. (of pauc., Ṣ) is أَسْقِيَةٌ and (of mult., Ṣ) أَسْقٍ, (Ṣ, K,) or this last is a pl. pl. (T, TA.) — See also 4, last sentence. — [And see a phrase voce حِدَأَةٌ, in art. حدو, where it is applied to ✝ The *stomach* of a camel, in which water is stored.]

سَقِيٌّ: see سِقْيٌ, last sentence, in two places. — Also *A cloud having large drops [of rain]*, (Ṣ, K,) *vehement in the falling [thereof]*: (Ṣ:) [like رَمِىٌّ and رَوِىٌّ:] pl. أَسْقِيَةٌ. (Ṣ, K.) — And The *papyrus* (بَرْدِىّ): (JK, Ṣ, K:) or *tender papyrus*: so called because of its growing in, or near to, water: (TA:) occurring in a verse of Imra-el-Keys, cited voce مَذَلَّلٌ: (Ṣ, TA: [but see what is said under this word, مذلل: and see Ham p. 555:]) n. un. سَقِيَّةٌ. (Ṣ.) — And *Palm-trees*; (Ṣ, K;) and سَقِيَّةٌ signifies [the same, or] *palm-trees that are irrigated by means of water-wheels* (دَوَالٍ, [pl. of دَالِيَةٌ, q. v.]). (TA.)

سُقَايَةٌ: see what next follows.

سِقَايَةٌ and ✝ سُقَايَةٌ and ✝ مَسْقَاةٌ and ✝ مِسْقَاةٌ *A place for giving to drink* or *for watering*: (K,* TA:) what is termed سِقَايَةُ الْبَابِ is well known: (Ṣ:) i. e. سِقَايَةٌ signifies *a place made, or prepared, for the giving to drink to people*: (Mṣb:) *a construction for water*: (Mgh:) or *a place in which beverage is made, or prepared, at the fairs, or festivals, &c.*: (JK, T, TA:) [and particularly] *a place in which a beverage made of raisins steeped in water was given at the general assembly of the pilgrims*:] and ✝ مَسْقَاةٌ signifies *a drinking-place* [in a general sense]: and he who pronounces it with kesr to the ✝ مِسْقَاةٌ makes it to be like the utensil called مِسْقَاةُ الدِّيكِ [*the drinking-vessel of the cock*]: (Ṣ:) [see تُرْقُوَة:] and the pl. is مَسَاقٍ. (TA.) — سِقَايَةٌ also signifies *A vessel in which one is given to drink*: (K:) in the Kur [xii. 70], it means the king's *drinking-cup*; (Mgh;) his صُوَاع, *in* [or *from*] *which he drank*, (JK, Ṣ, TA,) *and with which they measured corn; and it was a vessel of silver*. (TA.) — And سِقَايَةُ الْحَاجِّ means *The beverage made of raisins steeped in water which [the tribe of] Kureysh used to give to the pilgrims to drink*: it was under the superintendence of El-'Abbás in the Time of Ignorance and in El-Islám: (TA:) or سِقَايَة in this phrase is an inf. n.; so in the Kur ix. 19; (Mgh;) where it is said, أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ آمَنَ بِاللّٰهِ وَالْيَوْمِ الْآخِرِ; the two words سقاية and عمارة being inf. ns. of سَقَى and عَمَرَ; (Bḍ;) the meaning being أَجَعَلْتُمْ أَهْلَ سِقَايَةِ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ [i. e. *Have ye made, or pronounced, the authors of the giving to drink to the pilgrims, and of the keeping in repair of the sacred mosque, to be like him who has believed in God and the last day?*]; and this is confirmed by another reading, which is, سُقَاةَ الْحَاجِّ وَعُمَّارَ الْمَسْجِدِ: (Ksh, Bḍ:) or the meaning is, أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ كَإِيمَانِ مَنْ آمَنَ [&c., i. e. *have ye made, or pronounced, the giving to drink to the pilgrims, &c., to be like the belief of him who has believed &c.?*]. (Bḍ.) [See also رِفَادَة.]

سُقَاةٌ; and the fem. سُقَاةَةٌ and سُقَايَةٌ: see سَاقٍ, in six places. — السُّقَاة is also the appellation of *A certain intelligent bird, that draws water for itself*. (JK.) [It is applied in the present day, by some, to *The pelican*: and by some, to *the aquiline vulture; commonly called the* رَخَم.]

سَاقٍ and ✝ سُقَاةٌ *Giving to drink*; or *one who gives to drink*: (K, TA:) the former signifies [generally as above, or *a cup-bearer*: and also] *watering* seed-produce; or *a waterer* of seed-produce: (Mṣb:) [and ✝ the latter generally signifies *a water-carrier*:] the pl. of the former is سُقًى, (K, TA,) with ḍamm and then teshdeed, (TA,) [accord. to the CK سُقِىٌّ, which is app. a mistranscription,] and سُقَاةٌ, (K, TA,) like رُمَّانٌ, (TA,) or سُقَاةٌ: (CK: [this last is a well-known pl. of سَاقٍ, and as such has occurred above, voce سِقَايَةٌ:]) the pl. of ✝ سُقَّاةٌ: (K:) and a woman is termed سَاقِيَةٌ and ✝ سُقَّاةٌ. (Ṣ, K.) It is said in a prov.,

* اِسْقِ وَقَاشِ إِنَّا ✝ سُقَّايَةٌ *

[*Give thou to drink to Rakáshi: verily she is one who gives to drink*: وَقَاش being a woman's name]: it is applied to him who does good: meaning do thou good to him, because of his doing good. (A'Obeyd, Ṣ.) — [Hence,] سَاقِى الْعَيْنِ *A certain vein* [app. *the central artery of the retina*] *which passes from the interior of the head to the eye, and the severing of which occasions the loss of the sight*. (JK.) [See also the next paragraph.]

سَاقِيَةٌ [a subst. from سَاقٍ, made so by the affix ة,] *A rivulet, or streamlet*, (T, K, TA,) *for the irrigation of seed-produce*; (T, TA;) *a small channel for the irrigation of land*; (Mṣb;) it is *larger than a* نَهْر, *and than a* جَدْوَل: (Mgh:) pl. سَوَاقٍ. (Mgh, TA.) It is now vulgarly applied to designate The [*kind of water-wheel for irrigation termed*] دُولَاب [q. v.]. (TA in art. دلب.) — And [the pl.] السَّوَاقِى signifies *Certain veins which discharge into the* أَبْهَرَانِ [dual of أَبْهَر, q. v.]. (JK.)

مَسْقًى *A time* [and *a place*] *of giving to drink*. (JK, TA.)

مَسْقَاةٌ: see سِقَايَةٌ, in two places. One says when the Sulṭán has dealt gently with his subjects in his government of them, أَبْلَغَ السُّلْطَانُ الرَّاتِعَ مَسْقَاتَهُ ✝ [*The Sulṭán has caused the beast pasturing at pleasure amid abundant herbage to come to his drinking-place*]. (TA.) [See also مَرْتَعَة.]

مَسْقَاةٌ: see سِقَايَةٌ, in two places. — Also *A thing which is made for the* جِرَار [*or water-jars*], *and upon which the mugs are hung*. (JK, TA.)

مُسَقًّى [*Given to drink*: and] *watered* seed-produce [&c.]. (Mṣb.) — [Hence,] إِنَّهُ لَمُسَقًّى الدَّمِ *Verily he is tinged with redness*. (JK.)

مُسْقَوِىٌّ and مُسْقَوٍ: see سِقْىٌ, last sentence, in three places.

سك

1. سَكَّ الشَّىْءَ, aor. ـُ, (TA,) inf. n. سَكٌّ, (K, TA,) *i. q.* سَدَّهُ [i. e. *He closed or closed up, or he stopped or stopped up, or repaired, and made firm or strong, the thing*]. (K,* TA.) [In the place of سَدَّ الشَّىْءَ, the explanation of the inf. n. accord. to the reading in the TA, we find in the CK شَدَّ الشَّىْءَ: and it seems that شَدَّهُ is a correct meaning of سَكَّهُ; for it is said that] from مَسْكُوك as signifying مَشْدُود is the post-classical phrase سَكَّ الْأَبْوَاب [i. e. *The making fast of doors*]. (TA.) [In the present day, سَكَّ البَابَ, aor. and inf. n. as above, means *He locked*, and *he bolted, the door*.] — And سَكٌّ, (TA,) inf. n. as above, (Ṣ, K, TA,) *He clamped it* (ضَبَّبَهُ) *with iron*; namely, a door, (Ṣ, K, TA,) and wood. (TA.) — Also سَكٌّ, aor. as above, (Ṣ, TA,) and so the inf. n., (K, TA,) *He cut off his ears*. (Ṣ, K,* TA.) — سَكَّ بِهَا فِى بَطْنِهِ, (TA,) inf. n. as above, (K, TA,) *He cast forth what was in his belly*: (K,* TA:) *muted*, or *dunged*; (TA:) said of an ostrich: (K, TA:) and so سَجَّ. (TA.) And سَكَّ بِسَلْحِهِ, (AA, TA,) inf. n. as above, (K, TA,) *He cast forth his excrement*, or *ordure*, (AA, K, TA,) *in a thin state*; (AA,* K, TA;) as also زَكَّ, (AA, TA,) and هَكَّ. (TA.) And هُوَ يَسُكُّ, inf. n. as above, *He voids thin excrement or ordure*; (Aṣ, Ṣ, TA:) as also يَسُجُّ, inf. n. سَجٌّ. (Aṣ, TA.) And أَعْدَهُ سَكٌّ [*He was taken with a looseness of the bowels;*] *he had thin evacuations of the bowels*: expl. by قَعَدَ مَقَاعِدَ وِقَاقٍ: and أَحْدَهُ سَكٌّ فِى بَطْنِهِ [signifies the same; or] *his bowels became loose*; as also سَجٌّ; so says Yaʼḳoob; and he asserts it to be formed by substitution; but which of the two is so formed is unknown. (TA.) — سَكَّ فِى الْأَرْضِ *He went at random in the land, or country, not knowing whither to go, and was perplexed*. (Ibn-'Abbád, O. [See also 7.]) — One says also, أَيْنَ تَسُكُّ *Whither goest thou?* (Ibn-'Abbád, O.) — مَا سَكَّ سَمْعِى مِثْلَ ذٰلِكَ الْكَلَامِ *The like of that speech has not entered my ear*, or *ears*: مَا آنَسَكَّ ✝ فِى مَسَامِعِى مِثْلَهُ *The*

like of it has not entered my ears. (TA.) = سَكٌّ, [sec. pers., سَكَكْتَ,] aor. ⁴, (TA,) inf. n. سُكُوكٌ, (K, TA.) *It* (one's nature, or disposition,) *was, or became, base, ignoble, mean, or sordid.* (K.*TA.) = سَكَّ, (Mṣb, TA,) sec. pers. سَكَكْتَ, (Mṣb, K, TA, [in the CK, erroneously, سَكَكْتَ,]) inf. n. سَكَكٌ, (S, Mgh, Mṣb, K, TA,) said of a man, &c., (K,) † *He was small in the ear,* (S, Mgh, Mṣb, K, TA,) *with a sticking thereof to the head, and small projection thereof:* (K, TA:) or *he was short in the ear, with a sticking thereof to the part behind it:* (TA:) or *he was small in the* قُوف [here meaning either the *upper part* or the *helix* (in the CK قُوب)] *of the ear, and narrow in the ear-hole.* (K, TA.) And † *He was, or became, deaf.* (K, TA.)

7. انسكّت الإبل *The camels went at random.* (Ibn-'Abbád, O, TA. [See also سَكَّ فِى الأَرْضِ, above.]) انْسِكَاكٌ in the case of the birds called قَطًا means Their *going at random, and depressing their breasts, after soaring in their flight and circling in the air.* (Ibn-'Abbád, O, K.)

8. استكّ *It* (a thing) *was, or became, closed or closed up, or stopped or stopped up, or repaired, and made firm or strong;* quasi pass. of 1 in the first of the senses assigned to it above; syn. انْسَدَّ. (TA.) — [Hence,] استكّت مَسَامِعُهُ ; *His ears became stopped up, or deaf,* (S, Mṣb, K,*) *and narrow* [*in the aperture*]. (S, K.) — And استكّ ; اشتكّ † *The herbage became luxuriant and dense,* (S, K,) *its interstices becoming closed up.* (S.) And استكّت الرِّيَاضُ † *The meadows became luxuriant and dense* [*in their herbage*]. (Aṣ, TA.) = See also 1.

سَكٌّ *A nail; a pin,* or *peg, of iron;* as also ♦ سِكَّةٌ; (S, K;) like as one says دَوْمٌ and دَوْمَةٌ: (S:) pl. سُكَاكٌ (S, K) and سُكُوكٌ. (K.) [A verse of Aboo-Dahbal El-Jumaḥee is cited as an ex. in the TA as follows:

* دِرْعِى وَلَاصٌ سَكُّهَا سَكٌّ عَجَبْ *
* وَجَوْبَةُ الغَائِرِ مِنْ سَبِرِ اليَلَبْ *

but see يَلَبٌ.] = *A straight,* or an *even,* building, and excavation, (O, K,) *like a wall, without curvity, or bending.* (O.) — A coat of mail *narrow in the rings;* (S, K;) as also ♦ سُكٌّ, and ♦ سُكَّاكٌ; (K:) or, accord. to the O, *soft in the rings.* (TA.) — See also the next paragraph.

سُكٌّ A well *narrow* (Lth, AZ, Aṣ, S, O, K) *in its cavity, or interior,* (Lth, O,) *or from its top to its bottom,* (AZ, S, O,) *or in its aperture;* as also ♦ سَكٌّ, and ♦ سُكُوكٌ: (K:) or a well *even in its cavity, or interior, and in its casing:* or, accord. to Fr, one *well, or strongly, or compactly, cased, and narrow:* the pl. of سُكٌّ is سُكَاكٌ; and the pl. of ♦ سُكُوكٌ is سُكٌّ, so that the latter is both a sing. and a pl. (TA.) — And A *narrow* road: (I'Abbád, O:) or a road *stopped up:* (K:) or a road *narrow and stopped up.* (Lḥ, TA.) — See also سَكٌّ. — Also The *hole of the scorpion,* (Ibn-'Abbád, Ṣ, O, K,) in the dial. of the Benoo-Asad; (Ibn-'Abbád, O;) and *of the spider,* (O, K,) likewise, because of its narrowness. (TA.) = Also *A sort of perfume,* (S, Mgh, O, Mṣb, K,) *prepared from* رَامِك [q. v.]. (K,) or *from musk and* رَامِك, (O,) *the former being bruised, or pounded, sifted, kneaded with water, and wrung hard, and wiped over with oil of the* خِيرِى [q. v.] *in order that it may not stick to the vessel, and left for a night; then musk is pounded, or powdered,* (يُسْحَقُ,) *and put into it by degrees, and it is [again] wrung hard, and cut into small, round, flat pieces, and left for two days, after which it is perforated with a large needle, and strung upon a hempen string, and left for a year; and as it becomes old, its odour becomes the more sweet.* (K.) = Also pl. of أَسَكُّ. (K.)

سِكَّةٌ *A ploughshare;* i. e. the *iron thing with which the ground is ploughed;* (S, TA;) the *iron appertenance of the plough.* (K.) Hence the trad., مَا دَخَلَتِ السِّكَّةُ دَارَ قَوْمٍ إِلَّا ذَلُّوا *[The ploughshare enters not the abode of a people, or party, but they become abased];* meaning, in consequence of the violence and the demands that the agriculturists experience from the ruling power. (TA.) — And *A die,* i. e. *an engraved piece of iron,* (S,* Mṣb, K, TA,) *having an inscription upon it,* (TA,) *with which dirhems and deendrs are stamped,* (S,* Mṣb,) *or upon which pieces of money* (دَرَاهِم) *are struck:* (K:) pl. سِكَكٌ. (Mṣb.) — And, because stamped therewith, *A coined dirhem, or deendr;* (TA;) which latter is called [also] ♦ سِكِّيٌّ, (O, K, TA,) [in the CK سَكِّيٌّ, but it is] with kesr. (TA.) = Also *A row* (طَرِيقَةٌ, S, O, Mṣb, سَطْرٌ, K, or سَطْرٌ مُصْطَفٌّ, TA) *of palm-trees.* (S, O, Mṣb, K, TA.) Hence their saying, (S,) or the saying of the Prophet, (O,) خَيْرُ المَالِ مُبِرَّةٌ مَأْمُورَةٌ أَوْ سِكَّةٌ مَأْبُورَةٌ, (S, in the O سِكَّة مأبورة او مبرة مأمورة,) meaning *[The best of property is] a prolific filly* (TA) *or a row of palm-trees fecundated:* (S, TA:) or, accord. to Aṣ, سِكَّة مَأْبُورة here signifies *a ploughshare properly prepared [for ploughing];* and, he says, the meaning is, that the best of property is a brood [of a mare] or seed-produce. (S.) [It has been suggested to me that, if طريقة in the explanation above have the signification here assigned to it, the epithet مصطفّة is redundant; and therefore that طريقة alone may be the proper explanation, and may mean in this case, as it does in many others, *a tall palm-tree, or the tallest of palm-trees, or a smooth palm-tree, or a palm-tree the head of which is reached by the hand;* and that مصطفّة may have been added in consequence of misunderstanding, and سطر substituted for طريقة for the same reason: but I think it much more probable that the epithet has been added because طريقة is ambiguous; and this is confirmed by what here follows.] — Also *A* زُقَاق [meaning *street*]: (S, O,* Mṣb:) or [rather] *a wide* زُقَاق: (Mṣb:) or *an even road,* (K, TA,) [*or street,*] *of such as are termed* أَزِقَّة [pl. of زُقَاق]: (TA:) so called because the houses therein form a row or rows [on either side]; (O, TA;) being likened to a سِكَّة of palm-trees: (TA:) [in the present day, often applied to *a highway,* and to *any road:*] pl. سِكَك [as above]: (O:) and ♦ سَكَاكِيكُ is *syn. with* [سِكَك as meaning] أَزِقَّة. (TA.) — [Hence also, app., one says,] اِجْعَلِ الأَمْرَ سِكَّةً وَاحِدَةً † *Make thou the affair, or case, [uniform,* or] *one uniform thing.* (Fr, TA in art. بأج.) — And أَخَذَ الأَمْرَ بِسِكَّتِهِ, (K,) and أَدْرَكَهُ بِسِكَّتِهِ, (TA,) † [*He took the thing,* and *he attained it, in its proper way,* or] *when it was possible.* (K, TA.) — And فُلَانٌ صَعْبُ السِّكَّةِ ; *Such a one will not remain quiet, or still, or steady, by reason of hastiness of temper.* (Ibn-'Abbád, Z, O, TA.) = Also The *house* [or *station*] *of the* بَرِيد [or *messenger that journeys on a beast of the post,* or *messengers on beasts of the post:* it is likewise called سِكَّةُ البَرِيدِ: see بَرِيد]: and أَصْحَابُ السِّكَّةِ, occurring in a letter of 'Omar Ibn-'Abd-El-'Azeez, means *the* بُرُد [or *messengers on beasts of the post*] *who are stationed there to be sent on affairs of importance.* (Mgh.) سِكَّةُ البَرِيدِ is well known [as having the meaning assigned to it above: and also as meaning *The space,* or *distance, between each station of the messengers above mentioned and the station next to it:* see, again, بَرِيد]. (Ibn-'Abbád, O.)

سَكَكٌ inf. n. of سَكَّ, sec. pers. سَكَكْتَ. (Mṣb, TA. [See 1, last sentence but one.])

سُكَّكٌ [a pl. of which the sing. is not mentioned,] *Bustards;* syn. حُبَارَيَاتٌ. (TA.)

سُكَاكٌ The *air that is next to the clouds, or to the higher part,* (عَنَان,) *of the sky;* as also ♦ سُكَاكَةٌ: (S, K:) or both signify the *air,* or *atmosphere, between heaven and earth:* like نُوحٌ: the pl. of the second is سُكَاكِيكُ. (TA.) Hence the saying, لَا أَفْعَلُ ذٰلِكَ وَلَوْ نَزَوْتَ فِى السُّكَاكِ, meaning *[I will not do that even if thou leap] into the sky.* (S.) — Also The *part, of an arrow, which is the place of the feathers.* (Ibn-'Abbád, O, K.)

سُكُوكٌ: see سُكٌّ, in two places.

ضَرَبُوا بُيُوتَهُمْ سِكَاكًا *[They pitched their tents] in one row:* (Th, K:) and said with ش, [i. e. سِكَاكًا,] accord. to IAṣr: (TA:) but Th says that it is only with س, deriving it from سِكَّة signifying "a wide زُقَاق." (TA in art. سك.)

سُكَاكَةٌ *Small in the ear,* (M, K,) or *in the ears.* (IAṣr, TA.) [See also أَسَكُّ.] — And † One who is *alone in his opinion, having none to share with him in it,* (AZ, K, TA,) *who acts without caring how his opinion happens to be:* pl. سُكَاكَاتٌ: it has no broken pl. (AZ, TA.) = See also سُكَاكٌ.

سَكَاكِكُ pl. of سُكَاكَةٌ as syn. with سُكَاكٌ [q. v.]. (TA.) — See also سِكَّةٌ, in the latter half of the paragraph.

سَكِّيٌّ: see سَكٌّ.

سَكَّةٌ: see سِكَّةٌ, in the former half of the paragraph. ‖ Also *i. q.* بَرِيدٌ [meaning either *A beast of the post* or *a messenger who journeys on a beast of the post*]: a rel. n. from سِكَّةٌ. (Ibn-'Abbád, O, TA.)

سَكَّاكٌ [*A stamper of money;*] *one who strikes the* سِكَّة. (TA.) ‖ [And said by Golius, as on the authority of Meyd, to signify *A maker of knives*; like سَكَّانٌ.]

سَكَّاكَةٌ [as a coll. gen. n., app. derived from سِكَّةٌ signifying "a road,"] *Wayfarers.* (TA.)

سَكِّينٌ, mentioned by Ibn-'Abbád in this art., and said in the Mgh to be of the measure فَعِّيلٌ from السُّكُونُ; see art. سكن.

أَسَكُّ *Small in the ear,* (Mgh, K,) *with a sticking thereof to the head, and small projection thereof:* (K:) *or short in the ear, with a sticking thereof to the part behind it:* (TA:) *or small in the* قوف [meaning either the *upper part* or the *helix*] *of the ear, and narrow in the ear-hole:* (K:) applied to a man, (Mgh, K,) &c.: (K:) fem. سَكَّاءُ: (S, Mgh, O, Msb, K:) applied [to a woman, as is implied in the K, and to a female bird, and particularly to a female ostrich, and] to a single bird of the species called قَطًا, because having no ear [apparent or projecting], (TA,) and to a she-goat, meaning, with the lawyers, *having no ear except the ear-hole,* or, accord. to El-Kudooree, *naturally earless:* (Mgh:) and applied to an ear, as meaning *small:* (S, Msb:) pl. سُكٌّ: applied [to human beings, &c., more commonly to birds, and particularly] to ostriches, (K,) and to birds of the species called قَطًا: (TA:) it is said that every سَكَّاءُ is oviparous, and every شَرْقَاءُ is viviparous; the former meaning *a female that has no ear* (S, O) *apparent,* or *external;* (O;) and the latter, "a female that has an ear (S, O) apparent, or external, (O,) though it be slit." (S.) A rájiz says,

* تَيْلَهُ حَكٍّ لَيْسَ فِيهَا شَكُّ *

* أَحَكُّ حَتَّى سَاعِدِي مُنْفَكُّ *

* أَسْهَرَنِي الْأَسْوَدُ الْأَسَكُّ *

[*A night of scratching: there is no doubt respecting it: I scratch so that my fore arm,* or *my upper arm,* (for ساعد is used in both of these senses,) *is dislocated: the little black thing without ears having rendered me sleepless*]: he means the fleas, using the sing. as a gen. n. (TA.) ‖ Also *Having the ears cut off.* (TA.) [This seems to be the primary, though not a usual, signification.] ‖ And † [*Having the ears stopped up:* (see 8:) or] *deaf.* (K.) It is applied in this sense to the ostrich, because [they say that] he does not hear. (Lth, TA.) ‖ And الأَسَكُّ was the name of *A certain horse.* (O, K.) ‖ See also سَكٌّ.

مِسَكٌّ مَسْكُوكٌ [*A pulpit*] *nailed with nails of iron:* but also said to be with ش, [i. e. مِسْكٌ مَشْكُوكٌ] meaning مَشْدُودٌ [made firm or strong, &c.]. (TA.)

سكب

1. سَكَبَ, (S, A, Msb, K,) aor. ‘ـُ, (A, TA,) inf. n. سَكْبٌ (S, A, Msb, K) and سُكُوبٌ (Msb) and تَسْكَابٌ, (S, [this last assigned in the K to the trans. verb,]) said of water, (S, A, Msb, K,) and a flow of tears (دَمْع), (A, TA,) and the like, (TA,) *It poured out* or *forth;* or *was,* or *became, poured out* or *forth;* (S, A, Msb, K;) as also ٤ انسكب (S, K.) ‖ And سَكَبَهُ, (S, A, Mgh, Msb, K,) aor. as above, (A, TA,) inf. n. سَكْبٌ (S, Mgh, K) and تَسْكَابٌ, (K, [the latter assigned in the S to the intrans. verb,]) *He poured it out* or *forth;* namely, water, (S, A, Mgh, Msb, K,) and a flow of tears, (A, TA,) and the like; (TA;) as also ٤ اسكبهُ. (A.) The people of El-Medeeneh say, أَسْكُبْ عَلَى يَدَيَّ *Pour thou out,* or *forth, upon my hands.* (A.) And it is said in a trad., هَاهُنَا تُسْكَبُ الْعَبَرَاتُ [*Here tears are to be poured forth*], meaning this is the place in which one should weep, seeking forgiveness. (Mgh.)

4: } see the next preceding paragraph.
7: }

سَكْبٌ and ٤ سَاكِبٌ and ٤ سَكُوبٌ and ٤ سَكِيبٌ and ٤ أُسْكُوبٌ (K) and ٤ سَكِيبٌ (CK [omitted in the TA and in my MS. copy of the K]) and ٤ أُسْكُوبٌ (K) Water *poured out* or *forth,* or *being poured out* or *forth:* or *poured out* or *forth,* (K, TA,) *running upon the surface of the earth without any excavation:* (TA:) or the first signifies water *poured out* or *forth;* and is an inf. n. used as an epithet, like صَبٌّ and غَوْرٌ applied as epithets to water: and ٤ سَكُوبٌ, water *running upon the surface of the earth without any excavation:* and ٤ أُسْكُوبٌ, water *pouring out* or *forth,* or *being poured out* or *forth;* (S;) or, as some say, *pouring much:* (Har pp. 460 et seq.:) and also this last, *running* water: (TA:) or this signifies دَائِمُ الْهَلَانِ [i. e. *continually pouring,* or *continually pouring dispersedly and in large drops;* as also سَكْبٌ; for hence it appears evident that الْهَلَانُ الدَّائِرُ is an explanation of السَّكْبُ and الْأُسْكُوبُ in the K is a mistake for الدَّائِرُ الْهَلَانِ]; and is applied as an epithet to water and to blood; (A;) and also [probably in this sense] to clouds (سَحَاب); and to a wound made with a spear or the like (طَعْنَة); and ٤ سَاكِبٌ is applied as an epithet to tears (دَمْع). (TA.) ‖ [Hence] سَكْبٌ applied to a horse means † *Wide in step:* (S, A, K:) or *fleet,* or *swift,* or *excellent in running;* (A, K;) *that runs much:* (Mgh, TA:) or *light,* or *active:* and ٤ أُسْكُوبٌ, so applied, has one or another of these meanings: (A:) or the former, thus applied, *that runs vehemently;* as also فَيْضٌ; likened to water pouring forth: (Eth-Thaalebee, TA:) also, (K, TA,) applied to a horse and a man and a boy, (TA,) † *light of spirit;* and *brisk, lively, sprightly,* (K, TA,) *in work,* or *action.* (TA.) السَّكْبُ was the name of the first horse possessed by the Prophet; (Mgh,* K;) as also ٤ السَّكُوبُ: and the name of a horse of Shebeeb Ibn-Mo'áwiyeh. (K.) ‖ [Hence also,] † *A certain sort of clothes,* or *garments,* (T, S, K,) *thin so as to resemble dust, and as though resembling pouring water by reason of its thinness;* and so, accord. to IAar, ٤ سَكْبٌ. (T, TA.) ‖ Applied to a man, † *Tall;* (K;) a dial. var. of سَقْبٌ [q. v.]. (TA.) ‖ And ‡ A *necessary* thing or affair: (A, K, TA:) and ‡ a disgrace (سُبَّة) that is *necessary,* or *unavoidable.* (A, TA.) Lakeet Ibn-Zurárah said to his brother Masbad, when he required him to ransom him with two hundred camels, he being a captive, نُبِيطُ عَنْكَ شَيْئًا يَكُونُ عَلَى أَهْلِ بَيْتِكَ سُبَّةً سَكْبًا, meaning ‡ [*We will put away from thee a thing that would be to the people of thy house*] *a necessary,* or *an unavoidable, disgrace.* (TA.) ‖ Also *Copper,* or *brass;* syn. نُحَاسٌ: or *lead:* (IAar, K:) and so ٤ سَكْبٌ, (K,) in the latter sense, or in both senses, or in all the senses. (TA.)

سَكْبٌ: see the next preceding paragraph, latter half, in three places. ‖ Also *A certain kind of tree,* (S, K,) *of sweet odour,* (S,) *as though its odour were that of* [*the perfume called*] خَلُوق [q. v.], *growing apart from others, upon a single root, having a downy substance, and leaves like those of the* صَعْتَر [*a species of origanum,* or *marjoram*], *except in being more green: it grows in the plains and the valleys; and what has dried up thereof is of no use to any one: it has a fruit which is eaten, and the people of El-Hijáz make of it a* [*beverage such as is termed*] نَبِيذ: *its fruit does not grow forth in one year, but only in several years:* AHn says that the سَكْب is *a herb that rises to the height of a cubit, having dust-coloured leaves like those of the* هِنْدُبَة [*or endive*], *and a blossom intensely white, of the form of that of the* قَرْنَبِيط [i. e. *peach, or a species or variety thereof*]: (TA:) n. un. with ة: (S, TA:) Aṣ mentions the سَكْب as *one of the plants of the plain, or soft, tracts.* (TA.) ‖ It is also said to be The [*plant called*] ربع [app. رَبَع, or رِبِع, which seem to be coll. gen. ns. of each of which the n. un. is with ة (see رَبَعَة)], *having a yellow blossom.* (TA.) ‖ And The *anemone* (شَقَائِق النُّعْمَان). (K.) ‖ And *One of the trees of the hot season.* (TA.)

سَكَابٌ and سَكَابٍ, the latter [indecl., with kesr for its termination,] like قَطَامِ, and ٤ سَكَّابٌ, [all app. meaning *The fleet,* or *swift,* like السَّكْب and الْأُسْكُوب,] are names of certain horses. (K: the second only mentioned in the S.)

سَكُوبٌ: see سَكْبٌ, in two places.

سَكِيبٌ: see سَكْبٌ.

سَكَّابٌ: see سَكَابٌ.

سَاكِبٌ: see سَكْبٌ, in two places. ‖ [And act. part. n. of سَكَبَ. Hence,] ٤ سَاكِبُ الْمَاءِ [*The sign of Aquarius;*] the *eleventh of the signs of the Zodiac;* also called الدَّلْو. (Kzw.)

سُكَيْبٌ: see سَكْبٌ.

أُسْكُفَّةٌ The أُسْكُفَّة [i.e. *threshold*] of a door. (K.)

إِسْكَابٌ: see the next paragraph.

أُسْكُوبٌ: see سَكْبٌ, in three places. — Also *Lightning extending towards the earth.* (K.) So in the saying of Zuheyr El-Mázinee,

* بَرْقٌ يُضِيءُ أَمَامَ البَيْتِ أُسْكُوبُ *

[*Lightning shining, or shining brightly, before the tent, or house, extending towards the earth*]; as though it were pouring forth rain. (TA.) — And *A row* of palm-trees; (IAqr, K;) as also أُسْلُوبٌ: if of other than palm-trees, it is termed إِسْكَافٌ. مِدَادٌ, and أُسْلُوبٌ. (IAqr, TA.) = Also *i. q.* إِسْكَافٌ [*A maker of shoes or boots, or a sewer of leather*, &c.]; like إِسْكَابٌ: or *a blacksmith.* (K.)

البِسْكِيَةُ [altered in a copy of the A from البِسْكِيَّةُ, which may perhaps be the right word,] The *higher*, or *highest*, *rivulet*, or *small channel for irrigation, from which the other rivulets, or small channels, are supplied with water.* (A.) — [In a copy of the A (in art. سطب), البِسْطِيَّة, which I believe to be in that instance a mis-transcription for البِسكية, occurs expl. as meaning † *The Milky Way.*]

سكبج

Q. 1. سَكْبَجَ *He prepared* سِكْبَاج. (TA.)

سِكْبَاجٌ an arabicized word, (O, Msb, K,) with kesr (Msb, K) to the س, not with fet-h, because there is no word of the measure فَعْلَلٌ except of the reduplicate class [like زَلْزَالٌ &c.], (Msb,) from سِكْ, meaning "vinegar," in Pers., and بَاج, [arabicized from the Pers. بَاهَا,] i. e. تَوْن [as meaning "a sort," or "species," of food or viands]; (O; [in which it is erroneously said that بَاج is from بَاوَا;]) or from [the Pers.] سِرْكَهْ; بَاجَهْ meaning "vinegar;" and بَاجَهْ, "sheeps' feet," or "trotters;" (TA;) [but the former derivation is evidently the more probable;] *A well-known kind of food;* (Msb;) *flesh-meat cooked with vinegar:* this is the best that is said [in explanation of the word]: (TA:) [in the present day, applied to *a sort of food composed of flesh-meat, wheat-flour, and vinegar;* and sometimes to other varieties of food, but vinegar, I believe, enters into the composition of them all: also called بِسْبَاج; from the Pers. بِسْ "vinegar," and بَا "spoon-meat:" accord. to Golius, on the authority of the Loghat Námet-Allah Khaleel Soofee, *a sort of food composed of flesh-meat cut in pieces, (to which are afterwards added raisins, a few figs, and some vetches,) with vinegar and honey, or acid syrop:* and سِكْبَاجُ البَقَرِ is a name given to *such food prepared with beef:*] سِكْبَاجُ أَصْفَرُ is *a well-known sort of broth* [or *soup*] *in which is saffron*, wherefore it is termed اصفر. (Mgh.)

سكبنج

سَكْبِينَجٌ an arabicized word [from the Pers. سَكْبِينَهْ]; (O;) [*Sagapenum;*] *a certain medicine,* (O, K,) *well-known;* (K;) the *gum of a certain tree* (O, TA) *in Persia,* (TA,) [*supposed to be the ferula Persica,*] *in which is no useful property, but only in its gum:* some say that there is *a sort of* قِنَّة [*or galbanum*] *that changes from its original state and becomes* سكبينج. (O.)

سكت

1. سَكَتَ, (S, Msb, TA,) aor. ـُ, (Lth, TA,) inf. n. سُكُوتٌ and سَكْتٌ (S, A, Msb, K) and سَكَاتٌ (S, K) and سَكَاتَةٌ, (K,) [all these ns. said in the K to signify the same, but this is not exactly the case, for the last is of an intensive form,] *He was, or became, silent, mute, or speechless; contr.* of نَطَقَ; (TA;) *i. q.* صَمَتَ: (Lth, Msb, TA:) or سَكَتَ is said of him who has the power, or faculty, of speech, but abstains from making use of it; whereas صَمَتَ is sometimes said of that which has not the power, or faculty, of speech: (Er-Rághib, MF, TA:) or سَكَتَ, aor. ـُ, inf. n. سُكُوتٌ and سَكْتٌ, signifies *he* (a man) *ceased, or stopped, speaking;* and سَكَتَ, aor. ـُ, inf. n. سَكْتٌ, † *he* (a man) *was, or became, still, or quiet;* syn. سَكَنَ: (Zj, TA:) [it is said that] ٭ اسكت, also, is *syn. with* صَهْ, like سَكَتَ; (Msb;) accord. to AZ, one says of a man, صَمَتَ and أَصْمَتَ and سَكَتَ and ٭ أَسْكَتَ: (TA:) or, as some say, ٭ اسكت signifies *he was, or became, silent,* or *he spoke not;* and *he ceased [from speech], or broke off [therefrom], or became cut short* [therein]: (Msb:) or سَكَتَ signifies *he was, or became, silent intentionally;* and ٭ اسكت, *he was, or became, silent by reason of thought or disease or fear:* (TA:) or you say تَكَلَّمْ ثُمَّ سَكَتَ without ا [when you mean *he spoke* and *then became silent,* i. e., *intentionally*]; (S;) but you say ٭ اسكت when you mean *his speech became broken off, or cut short, and so he spoke not.* (S, K.) It is said in a prov., سَكَتَ أَلَفًا وَنَطَقَ خَلْفًا *He held his tongue from a thousand words* (سَكَتَ عَنْ أَلْفِ كَلِمَةٍ), *and then uttered what was wrong.* (ISk, S and Msb in art. خلف.) And you say [of the quiescent ه that is sometimes added at the end of a word, after a vowel or a letter of prolongation, as in لَمْ يَرْتَهْ and وَا زَيْدَاهْ] هٰذِهِ هَاءُ السَّكْتِ [*This is the* هاء *of pausation*]. (A, TA.) One says also, of a she-camel, سَكَتَتْ, inf. n. سُكُوتٌ, meaning *She uttered not the [grumbling] cry termed* رُغَاء *when the saddle was put upon her.* (ISd, TA.) — [Hence سَكَتَ, aor. as above, inf. n. سَكْتٌ, as syn. with سَكَنَ, meaning as expl. above; and also † *It was,* or *became, still, quiet, motionless, at rest, stilled, quieted, appeased, tranquillized, calm, allayed, assuaged,* or *quelled;* it *remitted;* it *subsided;* and so ٭ اسكت. You say, سَكَتَتْ حَرَكَتُهُ (A) or حَرَكَتُهُ ٭ أَسْكَتَتْ (TA) ‡ [*He beat him until his motion became stilled*]; and ٭ سَكَتَ حَتَّى أَسْكَتَ † [*until he became still*]. (TA.) And سَكَتَ الغَضَبُ *i. q.* سَكَنَ, (S, Msb, TA,) meaning فَتَرَ i. e. † *The anger remitted;* or *became stilled, appeased,* or *allayed*]; (TA:) as also ٭ اسكت: (Msb:) and سَكَتَ عَنْهُ الغَضَبُ ‡ [*Anger,* or *the anger, became stilled so that it departed from him*]. (A.) Hence, in the Kur [vii. 153], وَلَمَّا سَكَتَ عَنْ مُوسَى الغَضَبُ, (S,) meaning, accord. to Zj, سَكَنَ [i. e. † *And when the anger became stilled so that it departed from Moses*]: or, as some say, the phrase is inverted, the meaning being وَلَمَّا سَكَتَ مُوسَى عَنِ الغَضَبِ [*And when Moses was silent, ceasing from anger*]: but the former is the explanation of those skilled in the Arabic language. (TA. [See also 4.]) You say also, سَكَتَ الحَرُّ, meaning † *The heat became vehement,* or *intense, the wind being still.* (TA.) — [Hence also,] † *He died:* (K:) occurring in this sense in a trad. (TA.) — سَاكَتَنِي فَسَكَتُّ: see 3. = سَكَتَ said of a horse, [from السَّكْتُ,] *He came in tenth in a race.* (TA.)

2: see 4, in two places.

3. ٭ سَاكَتَنِي فَسَكَتُّ [may mean *He kept silence with me and I was silent:* or *he vied with me in keeping silence and I surpassed therein:* or it may have both of these meanings; both being agreeable with analogy]. (S, TA; in neither of which it is explained.)

4. اسكت as an intrans. verb: see 1, in nine places. — *He turned away, and spoke not;* occurring in this sense in a trad.: and اسكت عَنِ الشَّيْءِ *He turned away from the thing.* (TA.) = اسْكَتَهُ and ٭ سَكَّتَهُ (S, A, Msb) both signify the same, said of God (S) [and of a man]; *He made him, or rendered him, silent, mute, or speechless;* (Msb;) [*he silenced,* or *hushed, him;*] namely, a person speaking. (A.) And اسكتهُ عَنِّي [*He made him to abstain from speaking of,* or *to, me*]. (Aṣ, TA in art. نصت.) And اسكت الصَّبِيَّ بِسُكْتَةٍ [*He silenced,* or *hushed, the child with a* سُكْتَة]. (Lḥ, S, A, K.) And أَسْكَتَ means *He was silenced in a dispute or the like.* (A, TA.) — [And hence, † *He stilled, quieted, appeased, tranquillized, calmed, allayed, assuaged,* or *quelled, it.*] In the Kur vii. 153, some read, وَلَمَّا سُكِّتَ عَنْ مُوسَى الغَضَبُ [i. e. † *And when the anger was stilled so that it was made to depart from Moses*]. (Bd. [For the usual reading see 1, latter part.])

سَكْتٌ an inf. n. of 1 [q. v.]. (S, &c.) — And [hence,] *A division* [or *pause*] *between two musical sounds, or notes, without breathing;* (T, K, TA;) as also ٭ سَكْتَةٌ. (TA.) = See also بِسَكْتَيْنِ, in two places.

سَكْتَةٌ *A single state of silence, muteness, or speechlessness.* (Msb.) One says, لِلْمُثْنِي ضَرْطَةٌ ثُمَّ سَكْتَةٌ [*To the pregnant* woman *is attributable a vehement cry, then a silence*]. (A, TA.) — In prayer, *A silence* [or *pause*] *after the commencement;* [i. e. *after what precedes the first recitation of the Opening Chapter of the Kur-án;*] which is approved: and, in like manner, *after the ending of the recitation of the Opening Chapter of the Kur-án.* (T, TA.) — See also

سَكْتٌ. — Also *A certain disease* [*by which a person loses his powers of speech and motion*], (Ṣ, K, TA,) *well known among the physicians*; (TA;) [i. e. *apoplexy*; thus called in the present day:] accord. to some, the word in this sense should be written سَكْتَةٌ, because it denotes *a mode* [*of silence or stillness*]; but this is incorrect, being at variance with the authority of transmission. (TA.) — See also the next paragraph: and see سِكِّيتٌ.

سَكْتَةٌ: see سَكْتٌ. — Also *A thing* (Ṣ, A, Mṣb, K) *of any kind* (Ṣ) *with which one silences, or hushes, or quiets, a child*, (Ṣ, A, Mṣb, K,) *or other person*; (Ṣ, K;) [generally meaning *a lullaby of any kind for a child*:] and *somewhat remaining in a bag or other receptacle*, (K, TA,) i. e., *of food*. (TA.) One says, مَا لَهُ سَكْتَةٌ لِعِيَالِهِ, and سَكْتَةٌ, meaning *He has not any food with which to silence, or quiet his family, or household*. (L, TA.)

سُكْتَةٌ is a subst. from سَكَتَ; [signifying *Silence*, &c.; like سُكُوتٌ used as a subst.;] as also سَكْتَةٌ. (L, TA.) — See also سُكْتٌ.

سُكَاتٌ *Constant, or continual, silence.* (Mṣb.) Hence, by way of comparison, one says, الإِفْحَامُ سُكَاتٌ [as though meaning *The state of being silenced in a dispute, &c., is a state of constant, or continual, silence*: but it seems to mean, more probably, الإفحام (as an act. inf. n.) *is an act that silences*; agreeably with what here follows]. (Mṣb.) — رَمَاهُ بِسُكَاتٍ (AZ, M, K) and سَكَاتَةٍ (AZ, Ṣ, M, A, K,) to which latter is generally added وَصُدَاعَةٍ, (M, TA,) *He* (a man, Ṣ, M, and God, TA) *smote him, or afflicted him, with a thing that silenced him*; (Ṣ, A, K;) thought by ISd to mean, *with anxiety, or grief, that silenced him, or a thing in consequence of which he became silent*: not expl. by AZ. (TA.) — [In like manner] one says also, رَمَاهُ بِالسُّكَاتِ [*He smote him, or afflicted him, with the words, or acts, that silenced him*]. (T in art. رم, from Aboo-Málik.) And بِهِ سُكَاتٌ [*He has in him that which makes him silent*]: said of one long silent in consequence of disease (A, TA) or of some evil in him. (TA.) And أَصَابَ سُكَاتًا *He met with, or experienced, a disease that prevented him from speaking.* (TA.) — هُوَ عَلَى سُكَاتِ الأَمْرِ *He is at the point of accomplishing the affair.* (K.) And كُنْتُ عَلَى سُكَاتِ هٰذِهِ الحَاجَةِ *I was at the point of attaining this want, or needful affair.* (Ṣ.) — حَيَّةٌ سُكَاتٌ ‡ *A serpent that bites before one has knowledge of it*; (Ṣ, A, K, TA;) as also سُكُوتٌ. (TA.)

سُكُوتٌ: see سِكِّيتٌ. — Applied to a she-camel, *That does not utter the* [*grumbling*] *cry termed* رُغَاءٌ *when the saddle is put upon her.* (M, TA.) — See also سُكَاتٌ, last sentence.

سُكَيْتٌ: see سِكِّيتٌ. — السُّكَيْتُ and السُّقَيْتُ, (Ṣ, Mṣb, K,) sometimes pronounced thus with teshdeed, (Ṣ,) the former being the more common, (Mṣb,) *The tenth horse in a race*; i. e. *the last of them*; (Mṣb;) *the last horse among those that start together in a race*, (Ṣ, K,) *of the ten that are reckoned*; (Ṣ;) also called الفُسْكُلُ (Ṣ, Mṣb) and القَافُورُ; those that come in after this one not being reckoned. (Ṣ.) The other nine are thus called, beginning with the first of these: العَاطِفُ, المُرْتَاحُ, التَّالِي, المُسَلِّي, المُصَلِّي, المُجَلِّي, اللُّطَيْمُ, and الوُغْمُلُ, الخَطِيُّ. (TA.) Sb says that سُكَيْتٌ is a contracted dim. of سُكَيْتٌ; the uncontracted dim. of which is سُكَيْكِيتٌ. (TA.) — [Hence,] one says, فُلَانٌ سُكَيْتُ الحَلْبَةِ [lit. *Such a one is the tenth horse of those that are started together for a wager*], meaning ‡ *such a one is scrupulously nice and exact, or neat, [and therefore deliberate,] in his handicraft.* (A, TA.)

سُكَاتَةٌ: see سُكَاتٌ.

السُّكَيْتُ: see السُّكَيْتُ. — السُّكَيْتُ: see سِكِّيتٌ.

سِكِّيتٌ (Ṣ, A, Mṣb, K) and سَاكُوتٌ (Ṣ, A, K) and سُكَيْتٌ (A, TA) and سَكُوتٌ and سُكَيْتٌ and سَكُوتَةٌ and سَكُوتَةٌ, (K,) [all intensive epithets, and the last doubly intensive,] A man *constantly, or continually, silent*: (Ṣ in explanation of the first and second:) or *much*, or *often, silent*, (Mṣb in explanation of the first, and K in explanation of all above-cited therefrom,) *restraining himself from speech*; (Mṣb;) and سَكْتٌ signifies the same: (K:) and سَكْتٌ this last, [which is originally an inf. n., and therefore used as an intensive epithet, like عَدْلٌ &c.,] (AZ, K,) and سَاكُوتٌ and سَكُوتَةٌ and سَكُوتٌ, (TA,) [but the last, which is written in the TA without any syll. signs, is doubly intensive, as is also that next preceding it,] a man *who speaks little*, (AZ, K, TA,) *without inability to express his mind, or to express what he would say*, (AZ, TA,) *and, when he speaks, does so well.* (AZ, K, TA.)

سِكِّيتٌ: see the next preceding paragraph.

سَاكُوتٌ, سَكُوتٌ: } see سِكِّيتٌ; each in two places.
سَكُوتَةٌ: }

أُسْكُتٌ *The temperate days in the latter, or last, part of the* صَيْف [app. here meaning *summer*]. (K.) — *Remains* of anything: (K:) as though pl. of سُكْتَةٌ, before mentioned. (TA.) — Also, (K,) or أُسْكُتٌ مِنَ النَّاسِ, (IAar, L,) *Sundry, or scattered, parties, or classes, of people*: (IAar:) or *i. q.* أَوْبَاشٌ [i. e. *a medley, or mixed multitude*; or *the lowest or basest or meanest sort, or refuse, or riffraff*]. (L, K:) IAar does not assign to it a sing.: some say that its sing. is سَكٌ [app. سَكْتٌ]; but this demands consideration. (TA.)

إِسْكَاتَةٌ, of the measure إِفْعَالَةٌ from السُّكُوتُ; *A silence* [*or pause*] *of short duration, requiring something to be said or read or recited after it: or an abstaining from elevating the voice in speech*; not an absolute silence, in which one ceases, or abstains, from reading or reciting or speaking; for it occurs in a trad. in the words, مَا تَقُولُ فِي إِسْكَاتَتِكَ [*What dost thou say in thy* اسكاتة *?*]. (IAth, TA.)

سُكَاتٌ: see سُكَاتٌ.

السُّكَّتُ *The last of the* قِدَاح [or *arrows used in the game called* المَيْسِر]. (K.) This is omitted in some of the copies of the K. (MF.)

الحِكْمَةُ المَسْكُوتُ عَنْهَا *The secrets of the science of the Divine Essence.* (TA in art. حكم, q. v.)

سكر

1. سَكِرَ, aor. ـَ, inf. n. سَكْرٌ (Ṣ, Mgh, Mṣb, K) and سُكْرٌ, (A, Mgh, K,) or this is a simple subst., (Ṣ, Mṣb,) and سُكْرٌ and سَكْرٌ (K) and سُكْرٌ (Mṣb) and سُكَارٌ, (K,) *He was, or became, intoxicated, inebriated, or drunken*; (MA, KL, &c.;) *contr. of* صَحَا. (Ṣ, A, K.) [See also سُكْرٌ, below.] — [Hence,] سَكِرَ عَلَيَّ فُلَانٌ, (A,) inf. n. سَكَرٌ, (K,) ‡ *Such a one was, or became, violently angry with me*: (A:) *or angry*; *or enraged.* (K.) And لَهُ عَلَيَّ سَكَرٌ ‡ *He has violent anger against me.* (A.) — And سَكِرَتْ أَبْصَارُ القَوْمِ; and سَكِرَتْ عَيْنُهُ: see 2. — Also سَكِرَ, aor. ـِ, (TK,) inf. n. سَكَرٌ, (IAar, K,) *It* (a watering-trough, or tank, TK) *was, or became, full.* (IAar, K, TK.) — And سَكِرَتِ الرِّيحُ (A, and so in my MS. copy of the K,) or سَكَرَتِ, (Ṣ, O, and so in the CK,) aor. ـِ, (Ṣ, O,) or, as some relate a verse of Jendel Ibn-El-Muthennà Eṭ-Ṭuhawee, in which it occurs, ـَ, (O,) [indicating that the pret. is سَكَرَتْ or that the aor. is irreg.,] inf. n. سُكُورٌ (Ṣ, O, K) and سُكُونٌ, (K,) ‡ *The wind became still*, (Ṣ, A, O, K,) *after blowing.* (Ṣ.) And سَكَرَ, [or سَكِرَ,] inf. n. سُكُورٌ, ‡ *It* (water) *became still, ceasing to run*: so says AZ: and ‡ *it* (the sea) *became calm, or motionless*: so says IAar. (TA.) And سَكِرَ, (A,) or سَكَرَ, aor. ـِ, (TA,) ‡ *It* (food [in a cooking-pot], or hot water, A, or a hot thing, TA) *ceased to boil, or estuate*, (A, TA,) *or to burn, or be hot*: (TA:) and † *it* (heat) *became allayed, or it subsided.* (TA.) —

سَكَّرَهُ: see 4. — Also, (IAar, TA,) aor. ـُ, (TK,) inf. n. سَكْرٌ, (K,) *He filled it.* (IAar, K, * TA.) — Also, (Ṣ, Mgh, Mṣb,) aor. as above, (Ṣ, Mṣb,) and so the inf. n.; (Ṣ, Mgh, Mṣb, K;) and سَكَّرَهُ, inf. n. تَسْكِيرٌ; (MF;) *He stopped it up, or dammed it*; namely, a river, or rivulet. (Ṣ, Mgh, Mṣb, K, MF.) And hence, سَكَّرَ البَابَ, and سَكَّرَهُ, † *He closed, or stopped up, the door.* (TA.) — سُكِّرَتْ أَبْصَارُنَا: see 2.

2. سَكَّرَهُ: see 4. — And see also 1, last two explanations. — سُكِّرَتْ أَبْصَارُنَا in the Ḳur [xv. 15], means ‡ *Our eyes have been prevented from seeing, and dazzled*: (Ṣ, K:) *or have been covered over*: (Aboo-'Amr Ibn-El-'Alà, Ṣ, K:) and سُكِرَتْ, without teshdeed, *have been prevented from seeing*: (Fr, K:*) or this latter, which is the reading of El-Ḥasan, means, accord. to him, *have been enchanted*: (Ṣ:) or both mean, *have been covered*

and closed by enchantment, so that we imagined ourselves to behold things which we did not really see: (T, TA:) Mujáhid explains the latter reading as meaning, *have been stopped up;* i. e., *have been covered by that which prevented their seeing, like as water is prevented from flowing by a* سِكْر [or *dam*]: (A'Obeyd:) and another reading is ↑ سَكِرَتْ, meaning, *have become dazzled, like those of the intoxicated:* (Ksh, Bd:*) AO says that سَكِرَتْ ↑ أَبْصَارُ القَوْمِ means ‡ *The people became affected by a giddiness; and an affection like cloudiness of the eye, or weakness of the sight, came over them, so that they did not see;* and Aboo-'Amr Ibn-El-'Alà says that this signification is derived from سُكْر; as though their eyes were intoxicated: Zj says that عَيْنُهُ سَكِرَتْ ↑ means ↑ *his eye became dazzled, and ceased to see.* (TA.) — سَكِرَ لِلْحَاجَةِ, meaning ↑ *His judgment, or opinion, was confused respecting the object of want,* is said of a man only before he has determined upon the thing alluded to. (TA.) — سَكْرَهُ, inf. n. تَسْكِير, also signifies *He squeezed his throat, or throttled him.* (Ṣ, K.) One says, البَعِيرُ يُسَكِّرُ آخَرَ بِذِرَاعِهِ حَتَّى يَكَادُ يَقْتُلُهُ [*The camel throttles another with his arm so that he almost kills him*]. (Ṣ.)

4. اسكرهُ *It* (wine, or beverage,) *intoxicated,* or *inebriated, him;* (Ṣ, A;) or *deprived him of his reason;* (Msb;) as also, accord. to some, ↑ سَكَرَهُ; (MF, TA;) but the former is that which commonly obtains; (TA;) [and ↑ سَكَرَهُ has the same signification; or its inf. n.] تَسْكِير signifies the *causing,* or *making, to be affected with the remains of intoxication.* (KL. [See the pass. part. n. of this last, below.]) The first is also said of قَرِيص [app. a mistranscription for قَرِيص, which may be syn. with قَارِص, meaning "sour milk," for this has an effect like intoxication when too much of it has been drunk]; and thus applied it is tropical. (TA.)

6. تساكر *He feigned intoxication,* or *a state of drunkenness.* (Ṣ, A.*)

8. استكر الضَّرْعُ *The udder became full of milk.* (MA.) — And **استكرت السَّمَآءُ** *The sky rained vehemently.* (MA.)

سُكْر: see سُكْرَان: — and سُكْر. — Also *A certain herb, or leguminous plant,* (بُقْلَة,) *of such as are termed* أَحْرُر [pl. of حُرّ], (Aboo-Naṣr, K,) *which is of the best of* بُقُول: (TA as from the K: [but not in my MS. copy of the K nor in the CK:]) AḤn says that no description of its general attributes or qualities had come to his knowledge. (TA.)

سُكْر an inf. n., (A, Mgh, K,) or a simple subst., signifying *Intoxication, inebriation,* or *drunkenness;* i. e. the *state thereof;* (Ṣ, Msb;) *a state that intervenes as an obstruction between a man and his intellect;* mostly used in relation to intoxicating drinks: but sometimes as meaning ↑ *such a state arising from anger,* or *from the passion of love:* a poet says,

* سُكْرَانِ سُكْرُ هَوًى وَسُكْرُ مُدَامَةٍ *
* أَنَّى يُفِيقُ فَتًى بِهِ سُكْرَانِ *

[*Two intoxications, the intoxication of love and the intoxication of wine: how shall a youth recover his senses in whom are two intoxications?*]. (Er-Rághib, TA.)

سُكْر a subst. from السَّكْر (Mgh, K) as meaning "the stopping up, or damming," of the river, or rivulet; (K;) i. e. *A dam; a thing with which a river, or rivulet, is stopped up;* (Ṣ,* Msb, K, TA;) and سَكْر, originally an inf. n., occurs in the same sense: (Mgh:) the pl. of the former is سُكُور. (K.)

سَكْر *Wine:* (K:) so, accord. to Fr and others in the Kur [xvi. 69], تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا, meaning, *ye obtain therefrom wine, and raisins and dried dates and the like;* this being said before wine was prohibited: (TA:) and the [*beverage called*] نَبِيذ (Ṣ, A) *prepared from dried dates:* (Ṣ:) so in the Kur, ubi suprà: (Ṣ:) or the *expressed juice of fresh ripe dates when it has become strong;* (Mgh, Msb;) originally an inf. n.: (Mgh:) or *an infusion of dried dates, untouched by fire:* (A'Obeyd:) *a beverage,* (A,) or نَبِيذ, (K,) *made from dried dates and from* كَشُوث [*a species of cuscuta, or dodder*] (A, K) *and myrtle,* آس, (A,) which is the most bitter beverage in the world, (A,) and forbidden like wine; (TA;) or *made from dried dates and* كَشُوث, *disposed layer upon layer, upon which water is poured;* and some assert that *sometimes myrtle* (آس) *is mixed with it, and this increases its strength:* (AḤn:) also *anything that intoxicates:* (K:) and *what is forbidden [that is obtained] from fruit* (I'Ab, T, K) [*of the palm-tree and grape vine*], meaning wine, before its being forbidden; and الرِّزْقُ الحَسَن is what is lawful [that is obtained] from grapes and dates: (I'Ab, T, TA:) and *vinegar;* (K;) accord. to some of the expositors of the Kur, ubi suprà; but this is a meaning unknown to the leading lexicologists: (B, TA:) and *food:* (K:) so accord. to AO alone; as in the following saying of a poet;

* جَعَلْتَ أَعْرَاضَ الكِرَامِ سَكَرًا *

[*Thou hast made the reputations of the generous to be food:* or] *thou hast made the vituperation of the generous to be food to thee:* but the leading lexicologists disallow this; and Zj says that the more probable meaning here is *wine.* (TA.)

سَكِر: see سُكْرَان: — and سِكِّير.

سَكِرَة *A fit of intoxication:* (A, Mgh:) pl. سَكَرَاتٌ. (Mgh.) You say, ذَهَبَ بَيْنَ الصَّحْوَةِ وَالسَّكْرَةِ *He went away in a state between that of sensibility and insensibility,* or *mental perception and inability thereof.* (TA.) — And ‡ *A fit of anger.* (TA.) — And ‡ *An overpowering sensation of delight, affecting youth.* (TA.) — سَكْرَةُ المَوْتِ ‡ [*The intoxication of death;* meaning] *the confusion of the intellect by reason of the severity of the agony of death:* (B, TA:) *the oppressive sensation attendant upon death, which deprives the sufferer of reason:* (Bd in ل, 18:) the *oppressive sensation,* (Ṣ, A,* Mgh, K,) *and disturbance of the mind, and insensibility,* (K,) *attendant upon death.* (Ṣ,* A, Mgh, K.) And in like manner, سَكْرَةُ البَيْرِ, (K,) and النَّوْمِ, (TA,) ‡ *The oppressive sensation, &c., attendant upon anxiety,* (K,) and upon *sleep.* (TA.)

سَكْرَة *I. q.* شَيْلَم (K;) [or *resembling the* شَيْلَم; (see زَوْزَان;) *a certain plant,* app. called by the former name because *a decoction thereof is used as an anæsthetic;* said to be] *the same that is called* مُرَيْرَا, *that is* [*often found*] *in wheat.* (TA.)

سُكْرَان (Ṣ, A, Mgh, Msb, K) and سُكْرَانّ, (TA,) which latter is seldom used, and is of the dial. of the Benoo-Asad, as is said in the Ṣ and Msb of its fem., (TA,) and ↑ سَكْرَى; (K; [in the TA ↑ سَكِر, but this is afterwards mentioned in the K as an intensive epithet;]) fem. [of the first,] سَكْرَى; (Ṣ, Mgh, Msb, K;) and [of the second,] سَكْرَانَة (Ṣ, Msb, K;) and [of the third,] سَكْرَة; (K; [in the TA سَكْرَة;]) *Intoxicated; inebriated; drunken:* (Ṣ, Msb, K:) [see سُكْرَى:] pl. سُكَارَى [which is said in the TA to be also pl. of سَكِر] and سَكَارَى, (Ṣ, Msb, K,) of which the former is the more common, or, as some say, the latter, and the former of which is said to be the only instance of the kind, except عُجَالَى and كُسَالَى, غُيَارَى, (TA,) to which should be added حُيَارَى, and probably some other instances,] and سُكْرَى; (Ṣ, K;) or this is a fem. sing. applied as an epithet to a pl. n.; (Fr;) and in the Kur iv. 46, El-Aṣmaee read سُكَارَى, with ḍamm, which is very strange, since no pl. of the measure فُعَالَى is known. (TA.) Th says that the words of the Kur [iv. 46] لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَى [*Engage ye not in prayer when ye are intoxicated*] was said before the prohibition of wine was revealed: others say that the meaning is, *when ye are intoxicated with sleep.* (TA.)

سُكْرُكَة, written by Sh سُكْرُكَّة: see art. سكرك. (TA.)

سَكُور: see سِكِّير.

سُكَّر [*Sugar;*] *a certain sweet substance,* (TA.) *well known:* (Msb, TA:) a Pers. word, (Ṣ,) arabicized, (Ṣ, K,) from شَكَّر (K:) n. un. with ة [signifying *a piece of sugar*]: (Ṣ, K:) it is hot and moist, accord. to the most correct opinion; but some say, cold: and the best sort of it is the transparent, called طَبَرْزَذ; and the old is more delicate than the new: it is injurious to the stomach, engendering yellow bile; but the juice of the لَيْمُون and نَارَنْج counteract its noxiousness: it is said to be a word recently introduced; but some say that it occurs in one trad. (TA.) — Also *Like* سُكَّر [or *sugar*] *in sweetness:* so used by Aboo-Ziyád El-Kiláboe. (TA.) — Also *A certain kind of sweet fresh ripe dates;* (K;) *a sort of fresh ripe dates, likened to sugar in sweetness:* (Mgh:) or *a kind of very sweet dates:* (AḤát, T, Msb;) *known to the people of El-Baḥreyn,* (T,) *and in Sijilmáseh and Dar'ah, and, as some say, in El-Medeeneh, where, how-*

ever, they require to be dried artificially. (MF.) — *A kind of grapes, which, being affected by what is termed* مَرَق, *fall off,* (K,) *for the most part: their bunches are of middling size; and they are white, juicy, and very sweet,* (TA,) *of the best kinds of grapes;* (K;) *and are made into raisins.* (TA.)

سُكَّرِىٌّ [*Sugary; saccharine.* — And] *Cake containing sugar, or barley-sugar, with almonds, or pistachio-nuts.* (MA.)

سَكَّاذٌ *One who makes, or sells, the beverage called* نَبِيذ; syn. نَبَّاذٌ. (S, K.)

سِكِّيرٌ One *who intoxicates himself much,* or *often; a drunkard; a tippler;* (K;) as also مِسْكِيرٌ (S, K) and مُسْكُورٌ (IAqr, K) and سَكِيرٌ: (K:) or *constantly intoxicated:* (S:) the pl. of سَكِيرٌ is سَكَارَى, which is also pl. of سَكْرَانُ. (TA.)

رِيحٌ سَاكِرَةٌ ‡ *Wind becoming still.* (A.) And لَيْلَةٌ سَاكِرَةٌ ‡ *A still night; a night in which the wind is still;* (S, A;) *a night in which there is no wind,* (TA.) And مَآءٌ سَاكِرٌ ‡ *Still, not running, water.* (AZ, TA.)

سُكَّرَانُ *A certain plant, always green, the grain whereof is eaten:* (K: [but this description seems to be an incorrect abstract of what here follows:]) Ed-Deenawaree [i. e. AHn] says, *it is of the plants that continue green throughout the whole of the summer:* I asked a sheykh of the Arabs of Syria, and he said, *it is the* سُكَّر, [correctly سُكَّر,] *and we eat it in its fresh state, with what an eating!* and, he said, *it has green grains, like the grain of the* رَازِيَانَج [or *fennel*], *except that they are round:* (O:) [in the present day, it is applied to *henbane,* or *a species thereof:* accord. to Forskål, (Flora Aegypt. Arab., p. lxiii.,) *hyoscyamus datora.* See also سُكْرَان.]

سُكَّرٌ *Affected with the remains of intoxication.* (S, K.)

مِسْكِيرٌ: see سِكِّيرٌ.

سكرج

سُكُرُّجَةٌ, or سُكُرُّجٌ, accord. to different authorities, (TA,) or both, (MF,) not an Arabic word, but occurring in a trad.; [arabicized from the Pers. سُكْرُچَه, meaning *A saucer;*] *a sort of small bowl-shaped vessel, in* [or *out of*] *which one eats:* it is *of two sizes; the larger holding six ounces; and the smaller, three ounces, or four mithkáls, or between two thirds of an ounce* [*and some other quantity more or less* (for there is an omission in this place in my original)]: *in such vessels, placed upon the tables, around the meats, the Arabs used to put sauces and the like to excite the appetite and to aid digestion:* expl. by Ed-Dáwoodee as a *small, varnished, bowl-shaped vessel.* (TA.)

سكرك

سُكْرُكَةٌ, (Mgh, and so in some copies of the K,) thus written by IAth, (TA,) [and thus in copies of the S and A voce مِزْرٌ, and of the S and K voce سُفْرُقَةٌ, and of the Mgh and Msb and K voce سُبَيْرَآء, &c.,] or سُكُرْكَةٌ, thus written by Sh, (TA in art. سكر, and thus in a copy of the K,) an Abyssinian word, (TA,) arabicized, (Mgh, TA,) *A certain beverage,* (Mgh, K, TA,) *of the Abyssinians,* (Mgh,) *prepared from* ذُرَة [or *millet*], (Mgh, K, TA,) *which intoxicates; the wine of the Abyssinians;* also called سُفْرُقَة [q. v.], (TA,) and سُبَيْرَآء (Mgh and Msb and K in art. غبر, and TA in the present art.,) and مِزْر [q. v.]. (A in art. مزر.)

سكف

1. سَكَفْتُ البَابَ, مَا, (Ibn-'Abbád, K, TA,) and بِالبَابِ, (TA in art. عتب,) aor. ـُ, (K,) *I did not tread, or have not trodden, upon the threshold of the door,* (Ibn-'Abbád, K, TA,) and *of his door;* (TA;) as also مَا تَسَكَّفْتُهُ: (K:) and لَا أَتَسَكَّفُ لَهُ بَابًا [*I will not tread upon the threshold of a door of his;* or] *I will not enter a house, or chamber, of his.* (Z, TA.)

4. اسكف, (inf. n. إِسْكَافٌ, Msb,) *He was, or became, an* إِسْكَاف [q. v. infrà]. (IAqr, T, Msb, K.)

5: see 1, in two places.

سِكَافَةٌ The *craft,* or *handicraft, of the* إِسْكَاف [q. v.]: (K:) termed by Lth an inf. n., the source of the إِسْكَاف, having no [unaugmented] verb. (TA.)

سَكَّافٌ: see إِسْكَافٌ.

سَكِفٌ The *lintel* of a door, *in which turns the* صَايُور, (O, K, TA,) this latter word meaning [the upper and] the lower extremity of the door, the upper of which turns [in a socket in the lintel, and the lower in a socket in the threshold]: so says En-Nadr. (O, TA. [The explanation of صَايُور in the O seems to have been mutilated by a copyist, and requires the additions which I have made, according to modern usage.])

سَيْكَفٌ: see إِسْكَافٌ.

أَسْكَفٌ: see إِسْكَافٌ, in two places.

أُسْكُفُّ العَيْنَيْنِ *The parts on which grow the eyelashes of the two eyes:* (IAqr, K:) or *the lower eyelids.* (Z, K.)

أُسْكُفَّةٌ The *threshold* of a door, (S, O, K,) *upon which one treads;* (O, K;) as also أُسْكُوفَةٌ (TA:) or the *lintel* of a door: and sometimes [or rather almost universally] used in the former sense, which is the only meaning mentioned in the T [and] in the Abridgment of the 'Eyn [and in most other lexicons]: pl. اسكاف [app. أَسْكَافٌ, and, if so, anomalous]. (Msb.) — Also The خِرْقَة [i. e. خِرْقَة, or *rag,* or *ragged garment,* or perhaps it is a mistranscription for خِرْقَة, i. e. *craft,* or *handicraft,* like سِكَافَةٌ] *of the* إِسْكَاف: extr.: on the authority of Fr. (TA.)

إِسْكَافٌ (Sh, S, M, Msb, K, &c.) and أُسْكُوفٌ (Sh, S, M, K) and أُسْكَفٌ and سَكَّافٌ and سَيْكَفٌ (K) *A maker of boots,* (Sh, Msb, K,) or *of shoes* or *sandals;* (MA;) or *a sewer of boots &c.:* (Msb:) or the first word, (Msb, K, TA,) as used by the Arabs [of the desert], (Msb, TA,) *any artificer,* or *artisan,* (Msb, K, TA,) thus expl. in the M, and so its three [perhaps a mistake for four] dial. vars., but said by J [in the S] to be a meaning not known, (TA,) *except the maker of boots,* for he is called أُسْكُفٌ, (K, TA,) i. e. when they mean such as is called إِسْكَافٌ in the cities or towns or villages: (TA:) or *a carpenter;* (K;) in which sense it is used by Eth-Shemmákh, but J says, [in the S,] only on the ground of supposition; (TA;) and *any handicraftsman who works with an iron tool:* (AA, K, TA:) pl. أَسَاكِفُ. (S, Msb, TA) [and أَسَاكِيف]. — Also the first word, *Skilful* with an affair. (O, K.) Sh says, I heard El-Fak'asee say, إِنَّكَ لَإِسْكَافٌ بِهٰذَا الأَمْرِ meaning *Verily thou art skilful with this affair.* (O.) — Accord. to Ibn-'Abbád, الإِسْكَاف is also used (O, K) by Ibn-Mukbil (O) as meaning *The redness of wine:* but this is a mistranscription, (O, K,) and a perversion of the meaning: (O:) the right word is الإِسْكَاب. (O, K.)

أُسْكُوفٌ: see the next preceding paragraph.

أُسْكُوفَةٌ: see أُسْكُفَّةٌ.

سكن

1. سَكَنَ, (S, Mgh, L, Msb, K,) aor. ـُ, (L,) inf. n. سُكُونٌ, (S, Mgh, L, Msb, K,) said of a thing, (S, L,) of a thing that moves, (Mgh, Msb,) *It was, or became, still, motionless, stationary, in a state of rest, quiet, calm, or unruffled,* (هَدَأَ, Abu-l-'Abbás, L, or قَرَّ, K,) *after motion:* (Abu-l-'Abbás, L:) *its motion* [*ceased, or*] *went away;* (L, Msb;) and in like manner said of a man, and of a beast: (Abu-l-'Abbás, L:) and said of anything such as wind and heat and cold and the like; of rain; [and of anger;] &c.;] *it was, or became, still, calm, tranquillized, appeased, allayed, assuaged, or quelled;* [*it died away, passed away, or ceased to be:* and *it remitted, or subsided; became alleviated, light, slight, or gentle:*] and said of a man [or beast or the like, and of a voice or sound], *he* [or *it*] *was, or became, still, or silent.* (L.) [Hence,] one says, سَكَنَ الدَّمْعُ, and الدَّمُ, meaning رَقَأَ [*The tears,* and *the blood, stopped, or ceased to flow*]. (S and Mgh in art. رقأ.) [And one says of heat, and cold, and pain, &c., سَكَنَ عَنْهُ *It passed away from him; quitted him.* And سَكَنَتِ النَّارُ *The fire became extinguished; or became allayed or assuaged; subsided; or ceased to flame or blaze or burn fiercely.*] — [Hence also, *It* (a letter) *was or became, quiescent;* i. e., *without a vowel immediately following it; contr. of* تَحَرَّكَ.] — And سَكَنَ إِلَيْهِ, (Msb, [where the aor. is said to be ـِ, but this is either a mistake or rare, for the aor. accord. to common usage is ـُ, as in the Kur vii. 189 and xxx. 20,]) inf. n. سُكُونٌ (Mgh, Msb) and سَكَنٌ, (Msb,) *He trusted to it, or relied upon it, so as to be, or become, easy, or quiet, in mind;* i. q. رَكَنَ إِلَيْهِ; (S and K &c. in art. ركن;) and

اِطْمَأَنَّ إِلَيْهِ; (TA in art. طمن;) [and اِعْتَمَدَ عَلَيْهِ; and وَثِقَ بِهِ; &c.; and *he inclined to it*; syn. مَالَ إِلَيْهِ; and *became familiar with it*; syn. اِسْتَأْنَسَ بِهِ; and أَلِفَ; agreeably with explanations here following;] namely, a thing: (Msb:) and سَكَنَ إِلَيْهَا, aor. ², *he trusted to her, or relied upon her, so as to be, or become, easy, or quiet, in mind*; &c., as above; syn. اِطْمَأَنَّ إِلَيْهَا; (Ksh and Bḍ in vii. 189, and Ksh in xxx. 20;) and مَالَ إِلَيْهَا; (Ksh in vii. 189, and the same and Bḍ in xxx. 20;) and اِسْتَأْنَسَ بِهَا, and أَلِفَ; (Bḍ in the same two places;) namely, his wife. (Ksh and Bḍ.) — And سَكَنَ الدَّارَ, (Ṣ, MA, Mgh, L, Msb, K,) and فِى الدَّارِ, (Mgh, Msb,) and بِالْمَكَانِ, (L,) aor. ², (L, Msb, JM,) inf. n. سُكْنَى (MA, Mgh, L, JM) and سُكُونٌ (MA, L) and سَكَنٌ, (MA,) or سُكْنَى is a simple subst., and the inf. n. is سَكَن, (Msb, [accord. to which the latter is app. سُكُون, for it is there said that the verb in this case is like طَلَبَ, the unaugmented inf. n. of which is طَلَبٌ, but this inf. n. سَكَن I have not found elsewhere, and what is generally used as the inf. n. or quasi-inf. n. of the verb in this case is سُكْنَى,) or سُكْنَى is a subst. in the sense of إِسْكَانٌ, as expl. below, (Mgh,) [or rather it is also a subst. in this sense,] *He inhabited, or dwelt or abode in, the house* [and *the place*]. (MA, Mgh.) وَلَهُ مَا سَكَنَ فِى اللَّيْلِ وَالنَّهَارِ, in the Kur [vi. 13], is from السُّكْنَى (Ksh, Bḍ) or from السُّكُون: (Bḍ:) if from the former, (Ksh, Bḍ,) it signifies *To Him belongeth what taketh up its abode in the night and the day*; (IAṣr, Ksh,* Bḍ,* L, Jel;) meaning, what the night and the day include within their limits: (Ksh,* Bḍ:) or, if from السُّكُون, (Bḍ,) *what is still, or motionless*, (Abu-l-'Abbás, Bḍ, L,) and what moves; one of the two contraries being mentioned as sufficient [to show what is intended] without the other; (Bḍ;) app. meaning the creation, collectively, or all created beings. (Abu-l-'Abbás, L.) — And سَكِنَ, (L, K,) aor. ², (K,) *He became such as is termed* مِسْكِين [q. v.]; (L, K;) as also سَكُنَ, (K,) and اِسْكَنَّ, and تَسَكَّنَ, and تَمَسْكَنَ: (L, K:) and [thus it means particularly] *he was, or became, lonely, humble, or submissive*; and *low, abject, abased, and weak*; as also اِسْكَنَّ, (L,) and تَسَكَّنَ, and تَمَسْكَنَ; (Ṣ,* L;) the former of these being the regular form, (Ṣ, L,) and the more common and more chaste; (L;) the latter of them anomalous, [from المِسْكِين,] like تَمَنْدَلَ from المِنْدِيل, and تَمَدْرَعَ from المِدْرَعَة; (Ṣ, L;) and اِسْتَكَانَ, (L, Msb,) and اِسْتَكَنَ, of the measure اِفْتَعَلَ, (L, Msb, K) from المَسْكَنَة (L, K) or from السُّكُون, (Msb,) with ا added, (L, Msb,) the vowel of the medial radical letter being thus rendered full in sound, (L, Msb, K,) or it is of the measure اِسْتَفْعَلَ from الكَيْنَة, signifying "evil state or condition," (Msb,) or from الكَيْن signifying "the [piece of] flesh in the interior of the vulva," because he who is lowly and abject is the most obscure of mankind. (L. [See also arts. كين and كون.])

2. سَكَّنَ, (Ṣ, I, Msb, K,) inf. n. تَسْكِينٌ, (Ṣ, L, K,) *He, or it, caused it to be, or become, still, motionless, stationary, in a state of rest, quiet, calm, or unruffled*; (Ṣ,* L, Msb, K;) namely, a thing: (Ṣ, L, Msb:) [*and caused it*, namely, anything such as wind, and heat, and cold, and the like, as rain, and pain, and anger, *to be, or become, still, or calm*; *stilled, calmed, tranquillized, appeased, allayed, assuaged, or quelled, it*; *caused it to die away, pass away, or cease to be*: and *caused it to remit, or subside*; *to become alleviated, light, slight, or gentle*: and *caused him*, and *it*, namely, a man or beast or the like, and a voice or sound, *to become still, or silent*: (see 1, first sentence:)] and اسكنهُ signifies the same. (L.) [Hence,] one says of God, سَكَّن دَمْعَهُ, meaning أَرْقَأَهُ [*He caused his tears to stop, or cease flowing*]. (Ṣ and TA in art. رقأ.) — [And hence, *He made it* (a letter) *quiescent*; i. e., *made it to be without a vowel immediately following it*; contr. of حَرَّكَهُ.] — تَسْكِينٌ also signifies The *straightening* a cane, or spear, (تَصْعِدَة,) *with fire* [which is termed السَّكِن]. (IAṣr, L, K.) — And The *constantly riding a light and swift ass* which is termed سَكُون. (IAṣr, L, K.)

3. ساكنهُ, inf. n. مُسَاكَنَةٌ, *i. q.* جَاوَرَهُ [meaning *He lived in his neighbourhood, or near to him*]. (TA in art. جور.)

4. اسكن: see **1**, near the end, in two places. — اسكنهُ: see **2**, first sentence. — [Hence,] said of poverty, *It made him to be little, or seldom, in motion*. (Aboo-Is-ḥáḳ, L, K.) — And, said of God, *He made him to be such as is termed* مِسْكِين [q. v.]. (L, K.) — And اسكنهُ الدَّارَ, (Ṣ, L, Msb, K,) or الفُسْطَاطَ, (MA,) *He made him* [or *gave him*] *to inhabit the house, or abode*; (Ṣ,* MA, L,* Msb,* K;*) *he lodged him therein*. (MA.)

5. تسكّن, said of a man, is from السَّكِينَة [i. e. *He had, or possessed, or affected, the quality thus termed*; meaning *he was, or became, or affected to be, calm, tranquil, grave, staid, steady, or sedate*; &c.]. (L.) See also Q. Q. **2**, below: and see 1, above, near the end, in two places.

8. استكن, and its var. or syn. اِسْتَكَانَ: see **1**, near the end.

Q. Q. **2.** تَمَسْكَنَ *He affected to be like, or he imitated, such as are termed* مَسَاكِين [pl. of مِسْكِين, q. v.]. (IAth, L.) — See also **1**, near the end, in two places. You say, تَمَسْكَنَ لِرَبِّهِ *He humbled, or abased, himself to his Lord; or addressed himself with earnest, or energetic, supplication to Him*: and تسكّن is like تَمَسْكَنَ. (L, L.)

سَكُن, a quasi-pl. n. of سَاكِن, like as شَرُب is of شَارِب, called by Akh a pl., (L,) The *inhabitants, people, or family*, of a house or tent; (Ṣ, L, K;) *a household*. (L.) — And The *collective body of the people of a tribe*: one says, تَحَمَّلَ السَّكَنُ فَذَهَبُوا [*The collective body of the people of the tribe bound the loads, or burdens, upon their beasts, and went away*]. (L, L.) — See also سَكَنٌ. — And see the paragraph here next following.

سُكْن: see سُكْنَى. — And see also مَسْكَنٌ, in three places. — Also, (L, JM, [thus written in both, and expressly said in the latter to be "with ḍamm,"]) or سَكْن, (thus in copies of the K,) or سَكُن, (thus in the CK,) [but the first is app. the right,] *Food, aliment, or victuals*, syn. قُوتٌ; (L, K, JM;) like نُزْل meaning "food (طَعَام, L, JM) of a party alighting to partake of it," and said to be called سَكْن because by means of it a place is inhabited, like as the نُزُل of an army means the "appointed rations of an army alighting at a place." (L.)

سَكَن *A thing*, (Ṣ, L, Msb, K,) *of any kind*, (Ṣ, L,) *to which one trusts, or upon which one relies, so as to be, or become, easy, or quiet, in mind*; (Ṣ, L, Msb, K;) and in like manner, *a person, or persons, to whom one trusts*, &c.: applied in this sense to a family, or wife, (L, Msb,) as well as to property, (Msb,) &c.: (L, Msb:) and hence [particularly] signifying *a wife*. (L.) One says, [app. using it in this sense, as seems to be indicated by the context in the Ṣ,] فُلَانٌ ابْنُ السَّكَنِ [*Such a one is the son of the* سَكَن]; and Aṣ used to say ابْنُ السَّكَنِ: (Ṣ, L:) accord. to Ibn-Ḥubeeb, one says سَكَن and سَكِن. (L.) And it is said in the Kur [vi. 96], جَعَلَ اللَّيْلَ سَكَنًا *He hath made, or appointed, the night to be a resource for ease, or quiet*. (L.) And in the same [ix. 104], إِنَّ صَلَوَاتَكَ سَكَنٌ لَهُمْ, i. e. [*Verily thy prayers for forgiveness are*] *a cause of ease, or quiet, to them*. (Zj, L.) [And سَكْنَةٌ seems to have a similar meaning: for] ISh says, تَغْطِيَةُ الوَجْهِ عِنْدَ النَّوْمِ سَكْنَةٌ, app. [*The covering of the face on the occasion of sleep is a cause of ease, or quiet,*] in the case of loneliness, or of fear arising therefrom. (L.) And it is said in a trad., اَللَّهُمَّ أَنْزِلْ عَلَيْنَا فِى أَرْضِنَا سَكَنًا, meaning *O God, send down upon us, in our land, the succour, or relief, of its inhabitants*, [app. alluding to rain,] *to which they may trust so as to be easy, or quiet, in mind*. (L.) — Also *i. q.* مَسْكَن. (Lḥ, L, and Ham p. 400.) See the latter word, in three places. — And *Fire*; [app. first applied thereto as being a cause of ease, or comfort;] (Ṣ, L, K;) as in the saying [of a rájiz],

* وَسَكَنٍ تُوقَدُ فِى مِظَلَّهْ *

[*And a fire kindled in a large tent of hair-cloth, or in a booth, or shed*], (Ṣ, L,) describing himself as driven to have recourse thereto by the night, and by a moist wind, or a wind cold with moisture; and [afterwards used without any allusion to its being a cause of ease, or comfort,] as in the saying of another, describing a cane,

* أَقَامَهَا بِسَكَنٍ وَأُدْهَانْ *

meaning *He straightened it with fire and oils*. (L.) — And *Mercy, pity, or compassion*. (K.

[See also سَكِينَةٌ.]) — And *i. q.* بَرَكَةٌ [*A blessing; prosperity,* or *good fortune; increase;* &c.]. (K.) = See also سُكْنَى: = and سُكْنَى: = and see سَاكِن.

[سُكْنَةٌ *A quiescence* of a letter; its *having no vowel immediately following;* opposed to حَرَكَةٌ: pl. سَكَنَاتٌ.] تَرَكْتُهُمْ عَلَى سَكَنَاتِهِمْ: see سَكْنَةٌ.

سُكْنَةٌ: see سَكَنٌ.

سَكَنَةٌ *A place;* [properly] *a place of habitation* or *abode:* pl. سَكَنَاتٌ. (L.) It is said in a trad., اِسْقُرُّوا عَلَى سَكَنَاتِكُمْ فَقَدِ انْقَطَعَتِ الْهِجْرَةُ (S, L, K,*) i. e. *Rest ye,* or *remain ye, at your places,* (S, L,) or *in your places of habitation* or *abode,* (S, L, K,) *for emigration has* [*ended,* having] become no longer needful. (L.) And one says, النَّاسُ عَلَى سَكَنَاتِهِمْ, [virtually] meaning, accord. to Fr, *The people are in their right state:* (S, L:) and in like manner is expl. the saying, تَرَكْتُهُمْ عَلَى سَكَنَاتِهِمْ and نَزَلَاتِهِمْ and نَزَلَاتِهِمْ; but the approved explanation is, [*I left them*] *at their places of habitation,* which is that of Th; or, as in the M, *their places of alighting,* or *abode.* (L.) — Also The *part,* or *the neck, which is the resting-place of the head.* (S, L, K.) So in the saying, (S, L,) attributed to several poets, (L,)

* ضَرْبٌ يُزِيلُ الْهَامَ عَنْ سَكَنَاتِهِ *

[*With a smiting that removes the heads from their resting-places on the necks*]. (S, L.)

سُكْنَى is an inf. n. of سَكَنَ in the phrase سُكْنَى الدَّارِ: (MA, Mgh, L, JM:) or a simple subst. therefrom: (Msb:) or a subst. in the sense of إِسْكَانٌ, like رُقْيَى in the sense of إِرْقَابٌ: (Mgh:) see 1, in three places: or it is a subst. (S, L, K,) also (L,) from أَسْكَنَهُ الدَّارَ, (S, L, K,) like as عُتْبَى is from أَعْتَبَهُ, (S, L,) and so is سَكَنٌ. (L, L, K,) [which is app. mentioned in the Msb as an inf. n. of the former verb,] signifying, as also سُكْنٌ, [so in one place, as on the authority of Lth, in the L, and said in the MA to be, like سُكْنَى, an inf. n. of the verb first mentioned above,] The *making* [or *giving*] a man *a place, or an abode, to inhabit, without rent;* (L, and Ham p. 400 in explanation of the first of these words;) the term سُكْنَى being similar to عُمْرَى. (L.) — See also مَسْكَن, in five places.

سُكْنٌ An ass *light,* or *active, and quick,* or *swift:* and سَكْنَةٌ is applied to a she-ass (L, K) in the same sense. (L.) — Hence the latter is used as a name for † *A girl,* or *young woman, or a female slave, that is of a light,* or *an active, spirit.* (L.) — The former also signifies *A wild ass.* (L.) — And السُّكَيْنَةُ is the name of *The gnat that entered into the nose of Numrood* [or *Nimrod*]. (L, K.)

سَكِينَةٌ (S, L, Msb, K) and † سِكِّينَةٌ (Ks, L, K) and † سَكِّينَةٌ, (L, Msb,) mentioned in the "Nawádir," (Msb,) on the authority of AZ, (L,) but of a measure of which there is no [other] known instance, (L, Msb,) *Calmness,* or *tranquillity;* (S, L, Msb, K;) *gravity, staidness, steadiness,* or *sedateness;* (S, L, Msb;) and *a quality inspiring reverence* or *veneration:* (Msb:) and, as some say, *mercy, pity,* or *compassion:* [see also سَكَنٌ:] and *aid* or *assistance;* or *victory* or *conquest:* and *a thing whereby a man is calmed,* or *tranquillized:* (L:) pl. of the first word سَكَائِنُ. (Har p. 62.) One says of a man who is calm or tranquil, or grave &c., عَلَيْهِ السَّكِينَةُ *[Upon him is* resting, or abiding, *calmness* &c.]. (L.) And it is said in a trad., respecting the Prophet, on the occasion of the coming down of revelation, فَغَشِيَتْهُ السَّكِينَةُ, meaning *And calmness,* or *tranquillity, and* هَيْبَةٌ [i. e., as here used, *absence of mind from self and others by its being exclusively occupied by the contemplation of divine things*], *came upon him.* (L.) And in the Kur [ii. 240], it is said, [with reference to the coming of the ark of the covenant,] فِيهِ سَكِينَةٌ مِنْ رَبِّكُمْ, meaning [*In which shall be*] *a cause of your becoming tranquil,* [*or easy in your minds,*] when it cometh to you [*from your Lord*]: (Zj, L, K:) or, as some say, there was in it *a head like that of the cat; when it uttered a cry, victory betided the Children of Israel:* (L:) or *a thing having a head like that of the cat* [*and a tail like that of the cat* (Bd)]*, of chrysolite and sapphire, and a pair of wings:* (L, K:) or *an image like the cat,* that was with them among their forces, *on the appearance of which their enemies were routed:* or *an animal having a face like that of a human being, compact* [*in substance*], *the rest thereof being unsubstantial like the wind and the air:* or *the images of the Prophets, from Adam to Mohammad:* (Bḍ:) or *the signs, or miracles, with the performance of which Moses was endowed, and to which they trusted so as to be easy,* or *quiet, in their minds:* (L:) or by the تَابُوت to which these words refer is meant the heart, [or rather the chest, i. e. bosom,] and the سكينة is *the knowledge, and purity,* or *sincerity, in the heart* [or *bosom*]. (Bḍ.) In a trad. of 'Alee, respecting the building of the Kaabeh, it is said, فَأَرْسَلَ اللّٰهُ إِلَيْهِ السَّكِينَةَ, meaning [*And God sent to him*] *the wind swift in its passage.* (L.)

سَكِينَةٌ fem. of سَكِينٌ [q. v.]. (L, K.*)

السُّكَّيْنَةُ *The hair over the forehead* (of a girl or woman) *that is cut with a straight,* or *even, edge,* or *with two such edges one above the other, so as to form a kind of border, after the fashion of Suheyneh,*] is so called in relation to Sukeyneh the daughter of El-Ḥoseyn. (S, L, K.)

سَكَّانٌ *A maker of* سَكَاكِين [or *knives*], (ISd, L, K.*) pl. of سِكِّينٌ; (ISd, L;) as also † سَكَاكِينِيٌّ (ISd, L, K,) which latter is held by ISd to be post-classical, being formed from the pl., whereas by rule it should be formed from the sing. (L.)

سُكَّانٌ The ذَنَب, (Lth, S, MA, Mgh, L,) [i. e.] the *rudder,* (MA, KL, PS,) *of a ship* or *boat,* (Lth, S, MA, Mgh, L,) *by means of which it is rightly directed,* (Lth, Mgh,* L,) *and made still,* or *steady;* (Mgh, L;) its حَذَف; (AA, L;) *i. q.* خَيْزُرَانٌ and كُوَّثَلٌ [meaning the same, or *its tiller*]: (A'Obeyd, L:) it is an Arabic word. (L.) Hence the saying of Tarafeh, (L,) likening to it the elevated neck of a she-camel, as being long, and quick in motion, (EM p. 73,) [and thus app. applying it to the upper and narrow part of a rudder,]

* كَسُكَّانِ بُوصِيٍّ بِمِجْدَلَةٍ مُصْعِدِ *

(L, EM,) i. e. *Like the* سُكَّان *of a vessel of the sort called* بُوصِيّ [*ascending the Tigris*]. (EM.) = Also pl. of سَاكِن [q. v.]. (L, Msb.)

سِكِّينٌ a word of well-known meaning; (S, Msb, K;) i. e. *A knife;* (MA, PS;) *i. q.* مُدْيَةٌ; (L;) as also † سِكِّينَةٌ, (ISd, L, K,) a dial. var., (ISd, L,) occurring in a trad., but the former is that which is commonly known: (L:) so called because it stills the animals slaughtered with it: (Az, L, Msb:) or فِعِّيلٌ (IDrd, L, Msb:) or, accord. to some, its ن is augmentative, so that it is of the measure فِعْلِيلٌ: (Msb:) it is masc., and sometimes fem.: (Zj, IAmb,* L, Msb, K:*) not heard as fem. by IAqr: (L:) held to be only masc. by AZ and As and some others: (Msb:) but sometimes it occurs in poetry as fem. on the ground of meaning [as being syn. with مُدْيَةٌ or شَفْرَةٌ], (Msb,) and as such it occurs in a trad.: (L:) the pl. is سَكَاكِينُ. (ISd, MA, L.) [See an ex. in a prov. cited voce سَلَى.]

سَكِينَةٌ: see سَكِينَةٌ.

سِكِّينَةٌ: see سَكِينَةٌ: — and see also سِكِّينٌ.

سَكَاكِينِيٌّ: see سَكَّانٌ.

سَاكِنٌ *Still, motionless, stationary, in a state of rest, quiet, calm,* or *unruffled:* [applied to a letter, *quiescent;* i. e. *without a vowel immediately following it:*] *still, calm, tranquil, becoming appeased* or *assuaged* or *quelled; dying away, passing away,* or *ceasing to be: remitting,* or *subsiding; becoming alleviated, light, slight,* or *gentle:*] *still,* or *silent.* (L. [See its verb, سَكَنَ, first sentence.]) — *Inhabiting, dwelling,* or *abiding;* [*an inhabitant,* or *a lodger:* (L, Msb:) and سَكَنٌ and † سُكْنٌ signifies the same as سَاكِنٌ [app. thus used]: (L:) the pl. of سَاكِنٌ is سُكَّانٌ. (L, Msb.) You say, هُمْ سُكَّانُ فُلَانٍ [*They are the lodgers of such a one*]. (S, L.) And سُكَّانُ الدَّارِ signifies *The Jinn,* or *Genii, inhabiting the house.* (L. [Respecting the custom of sacrificing an animal to the Jinn on the occasion of buying a house, in order to prevent any injury from the Jinn thereof, see ذَبْح. The belief that houses are inhabited by Jinn obtains among the Arabs in the present day.]) See also سُكْنٌ. — [Other meanings are indicated by explanations of its verb.]

[أَسْكَنُ *More,* and *most, still,* &c.]

مَسْكَنٌ and مَسْكِنٌ; (S, L, Msb, K;) the people of El-Ḥijáz say the former, (S, L,) and the latter is anomalous; (L:) [*A place of habitation:*] *a place of alighting, abiding, sojourning, or lodging; an abode, or a dwelling;* (S, L, K;) *a house, or a tent;* (S, L, Msb;) pl. مَسَاكِنُ. (Msb:) and سَكَنٌ signifies the same as مَسْكَنٌ, [thus in the

Kur xvi. 82,] (Lḥ, L, and Ham p. 400,) as also سُكْنَى, (Lḥ, L,) and ↑ سُكْنَى: you say, دَارٌ فِيهَا ↑ سُكْنَى, (Lḥ, L,) and ↑ سُكْنٌ: you say, لَكَ دَارِى هٰذِهِ سُكْنَى ↑ and ↑ سُكْنٌ, i. e. ↑ سُكْنَى [or مَسْكَنٌ, meaning *A house in which is a place of habitation, or a lodging*]: (L: [↑ سَكَنٌ and ↑ سُكْنٌ are there mentioned as syn., each of them, with مَسْكَنٌ and سُكْنَى, but in different places; and I incline to think that سُكْنٌ thus mentioned may be a mistranscription for سَكَنٌ: I have not found it elsewhere in this sense:]) and ↑ دَارِى لَكَ سُكْنَى, in which the last word is [said to be] virtually in the accus. case, as a denotative of state, meaning [*My house is for thee,*] *as made* [or *given*] *to be inhabited, or as being inhabited:* (Mgh:) or *as being inhabited:* (Mgh:) or *thy house is a lent dwelling-place:* and الْمَرْأَةِ ↑ سُكْنَى means *The wife's dwelling-place in which the husband lodges her.* (L.)

مَسْكَنٌ مَرْعًى مَسْكَنٌ *Abundant pasturage,* [*that causes people to abide in it,*] *not requiring to go away;* like مَرْبَعٌ and مَنْزِلٌ. (L.) — أَصْبَحُوا مَسْكَنِينَ *They became in the state termed* مَسْكَنَةٌ. (L, K.)

مَسْكَنَةٌ (L, Mṣb, K) The *state of him who is termed* مِسْكِينٌ: primarily, *lowliness, humility, or submissiveness:* and meaning also *lowness, abjectness, ignominiousness, abasement, or humiliation;* and *paucity of property;* and *an evil state or condition;* also *poverty of mind;* and *weakness:* (IAth, L:) it is from السُّكُونُ [an inf. n. of سَكَنَ meaning as expl. in the first sentence of this art.]. (L.)

مَسْكَنٌ, meaning "an earnest," or "earnest money," and of which [as well as of مِسْكِينٌ] the pl. is مَسَاكِينُ, belongs to art. سمك. (TA.)

مِسْكِينٌ (S, Mgh, L, Mṣb, K, &c.) and مَسْكِينٌ, (L, Mṣb, K,) the latter anomalous, for there is no [other] instance of the measure مَفْعِيلٌ, (L,) of the dial. of Benoo-Asad, (L, Mṣb,) mentioned by Ks as heard by him from some one or more of that tribe, (L,) others saying مِسْكِينٌ, (Mṣb,) of the measure مِفْعِيلٌ (L) from السُّكُونُ, because the person to whom it is applied trusts to, or relies upon, others, so as to be, or become, easy, or quiet, in mind: (Mgh, L, Mṣb:) primarily, (L,) it signifies *Lowly, humble, or submissive;* (IAth, Mgh, L;) and therefore the Prophet said, اللّٰهُمَّ أَحْيِنِى مِسْكِينًا وَأَمِتْنِى مِسْكِينًا وَاحْشُرْنِى فِى زُمْرَةِ الْمَسَاكِينِ [*O God, make me to live lowly, and make me to die lowly, and gather me among the congregation of the lowly*]: (Mgh,* L:) and hence it sometimes applies to him who possesses little and [sometimes] to him who possesses much: (L:) sometimes, (S,) it signifies (S, IAth, L, Mṣb, K) also (IAth, L) *low, abject, ignominious,* or *in a state of abasement or humiliation:* (S, IAth, L, Mṣb, K;) and *weak;* (S, L, K;) and *subdued,* or *oppressed;* though possessing riches or competence: (Mṣb:) [therefore] Sb says, it is one of the words expressive of pity, or compassion; [and as such may be rendered *poor;*] you say, مَرَرْتُ بِهِ الْمِسْكِينَ [*I passed by him,* I mean *the poor* man], putting it in the accus. case by the implication of أَعْنِى, though it may be in the genitive case as a substitute [for the pronoun], and in the nom. case by the suppression of هُوَ meant to be understood: (L:) in other cases, (S,) it is *syn. with* فَقِيرٌ, (S, L, Mṣb,) meaning (Mṣb) *destitute,* i. e. *possessing nothing:* (L, Mṣb, K:) or accord. to IŞk, مسكين means thus; but the فقير is he who possesses a sufficiency of the means of subsistence: (Mṣb:) or the former means *possessing somewhat;* (L:) or [rather] *needy,* i. e. *possessing what is not sufficient* (L, K) *for him* (K) *or for his family:* (L:) or *caused by poverty to have little power of motion;* (L, K:) thus expl. by Aboo-Is-ḥák; but this is improbable; for مسكين has the meaning of an active part. n., and his explanation [like one of the others mentioned above] makes it to have that of a pass. part. n.: (L:) Yoo says the like of ISk: (Mṣb:) he used to say that the مسكين is in a harder condition than the فقير: (S, L,* Mṣb:*) he says, I asked an Arab of the desert, Art thou فقير? and he answered, No, by God, but rather مسكين; (S, L,* Mṣb;) but 'Alee Ibn-Ḥamzeh says that this man may have meant that he was low, or abject, by reason of his distance from his people and his home; and that he does not think he meant anything but that: (L:) [J also adds,] it is said in a trad. that the مسكين is not he whom a mouthful or two mouthfuls will turn back, or away, but is only he who does not beg, and who is not known so that he may be given [anything]; (S;) but Ziyádet-Allah Ibn-Aḥmad says that the فقير is he who sits in his house, not begging, and the مسكين is he who begs and is given; and hence it is argued that the latter is in a better condition than the former; though it indicates that the former is more high-minded than the latter: (L:) accord. to Aṣ, the مسكين is better in condition than the فقير; and this is [said to be] the right assertion, (Mgh, L, Mṣb,) for the pl. of the former is applied in the Kur xviii. 78 to men possessing a ship, or boat, which is worth a considerable sum; (L, Mṣb;) but they may have been thus termed because they were humbled and abased by the tyranny of the king who took every ship, or boat, that he found upon the sea, by force; (L;) and it is said that these men were hirers, not owners, of the vessel: (TA voce فَقِيرٌ, q. v.:) 'Alee Ibn-Hamzeh says, that the مسكين is better in condition than the فقير is shown by a passage in the Kur [ix. 60], where it is said that the poor-rates are for the فُقَرَاء and the مَسَاكِين; for you will find the classes to be there mentioned in such an order that the second is better in condition than the first, and the third than the second, and in like manner the fourth and the fifth and the sixth and the seventh and the eighth: and he says that the same is shown by the fact that the Arabs sometimes used مسكين as a proper name, but not فقير: (L:) or when these two words are used together, they differ in signification; and when used separately, they [sometimes] signify the same: (El-Bedr El-Karáfee, TA in art. فقر:) see more voce فَقِيرٌ: a woman is termed مِسْكِينَةٌ (Sb, S, L, Mṣb, K) and مِسْكِينٌ also; (S, L, K;) the former by way of assimilation to فَقِيرَةٌ; (Sb, S, L;) the latter being accord. to rule, for an epithet of the measure مَفْعِيلٌ is regularly applied alike to a male and a female; (S, Mṣb;) or, as Abu-l-Ḥasan says, this is only when it is an intensive epithet, which مِسْكِينَةٌ is not: (L:) the pl. is مَسَاكِينُ and مِسْكِينُونَ (S, L, K,) applied to men, (K,) or to a company of people, (S, L,) and مِسْكِينَاتٌ applied to females. (S, L, K.)

سل

1. سَلَّ الشَّىْءَ, (S, M, Mgh,) aor. ـُ, (S, M,) inf. n. سَلٌّ; (S, M, Mgh, K;) and ↑ استلّهُ, (M,) inf. n. اِسْتِلَالٌ; (K; [in the CK, الإِسْلَال but in the place of الِاسْتِلَال;]) *He drew the thing out or forth* from another thing: (Jel in xxiii. 12:) or *he pulled out the thing, or drew it forth, gently:* (M, K:*) or *he drew, or pulled, the thing out, or forth, as a sword from its scabbard, and a hair from dough.* (Mgh.) You say, سَلَّ السَّيْفَ, (S, Mṣb,) aor. and inf. n. as above; (Mṣb;) and ↑ استلّهُ, both signifying the same; (S;) [i. e. *He drew the sword;*] as also ↑ اسلّهُ, inf. n. إِسْلَالٌ. (TA.) In the saying of El-Farezdak,

* غَدَاةَ وَلَّيْتُمْ كَأَنَّ سُيُوفَكُمْ *

* دَآنِينَ فِى أَعْنَاقِكُمْ لَمْ تُسَلْسَلِ ↑ *

[*In the morning when ye turned back, as though your swords were* دَآنِين (pl. of دَانٍ a species of fungus) *upon your necks,* (for the sword was hung upon the shoulder, not by a waist-belt,) *not drawn forth,*] he has separated the doubled letter: thus the verse is related by IAạr: but by Th, ↑ لَمْ تَسَلَّلِ [for تَسَلَّلْ]. (M.) It is said in a trad., لَأُسَلَّنَّكَ مِنْهُمْ كَمَا تُسَلُّ الشَّعْرَةُ مِنَ الْعَجِينِ [*I will assuredly draw thee forth from them like as the single hair is drawn forth from dough*]. (TA.) And in another trad., اَللّٰهُمَّ اسْلُلْ سَخِيمَةَ قَلْبِى [*O God, draw forth the rancour of my heart*]: and hence the saying اَلْهَدَايَا تَسُلُّ السَّخَائِمَ وَتَحْلُلُ الشَّكَائِمَ [*Presents draw away feelings of rancour, and loose, or melt, resistances, or incompliances*]. (TA.) And سَلَّ, said of a colt, means *He was drawn forth a* سَلِيل [q. v.]. (M, TA.) — Also *He took the thing.* (Mṣb.) Hence one says, سَلَّ مِنْ قِبَلِ رَأْسِهِ إِلَى الْقَبْرِ, i. e. [*The dead body*] *is taken* [*head-foremost to the grave*]: (Mṣb:) [or *is drawn forth* &c.: for] it is said of the Apostle of God, سُلَّ مِنْ قِبَلِ رَأْسِهِ, meaning *He was drawn forth* [&c.] from the bier. (Mgh.) — Also, sor. and inf. n. as above, *He stole the thing:* (Mṣb, TA:) or *he stole it covertly, secretly, or clandestinely;* (TA;) and so ↑ اسلّهُ. (TK. [But see 4, below, where اسلّ meaning "he stole" is mentioned only as intrans.]) You say, سَلَّ الْبَعِيرَ فِى جَوْفِ اللَّيْلِ *He drew away the camel from among the other camels in the middle of the night;* and in like manner you say of other things. (TA.) — سَلَّ, aor. ـِ, (K,) inf. n. سَلٌّ, (TK,) said of a man; (TA;) or سَلِلَ, aor. ـَ, (whence it would seem that the sec. pers. of the pret. is سَلِلْتَ, and the inf. n. سَلَلٌ,) said of a

sheep or goat, شَاةٌ; (M;) *He*, or *it*, *lost his*, or *its*, *teeth*: (M, K:) on the authority of Lḥ. (M.) ═ سَلَّ, (M, Mṣb, K,) in the pass. form, (Mṣb,) with ḍamm, (K,) *He was*, or *became*, *affected with the disease termed* سِلّ [q. v.]. (M, Mṣb, K.)

4: see 1, second sentence.—اسل, (ISk, Ṣ, M, Mgh,) inf. n. إِسْلَالٌ, (ISk, Ṣ, M, Mgh:) or *he stole covertly, secretly, or clandestinely*. (M, K.) See also 1, in the latter half of the paragraph. You say, اسل مِنَ الغَنِيمَةِ *He stole of the spoil*. (Mgh.)—إِسْلَالٌ signifies also *An open raid or predatory incursion*. (TA.)—And اسل *He aided another to steal, or to steal covertly, secretly, or clandestinely*. (TA.)—[See also إِسْلَالٌ below. Accord. to Freytag, اسل signifies *He received a bribe*: but this requires consideration: he gives no authority but the K, which does not justify this explanation.]═أَسَلَّهُ اللّٰهُ *He* (God) *caused him to be affected with the disease termed* سِلّ [q. v.]. (Ṣ, M, Mṣb, K.)

5. تسلّل: see **7**: and see also 1, in the former half of the paragraph.—Also *i. q.* اِضْطَرَبَ [*It was*, or *became, in a state of commotion, agitation*, &c.]; said of a thing; as though it were imagined to be repeatedly drawn forth. (Er-Rāghib, TA.)

7. انسل *It* (a thing) *became pulled out*, or *drawn forth, gently*; (M;) *it became drawn*, or *pulled out or forth, as a sword from its scabbard*, and *a hair from dough*. (Mgh.) You say, انسل السَّيْفُ مِنَ الغِمْدِ *The sword* [*became drawn from the scabbard*: or] *slipped out from the scabbard*. (TA.) And انسلّ قِيَادُ الفَرَسِ مِنْ يَدِهِ [*The leading-rope of the horse slipped out* or] *came forth* [*from his hand*]. (Mgh.)—And [hence], as also ♦ تسلّل, (Ṣ, M, K,) *He slipped away*, or *stole away*; i. e., *went away covertly, secretly*, or *clandestinely*: (M, K:) or *he went forth*, مِنْ بَيْنِهِمْ [*from among them*]. (Ṣ.) And اِنْسَلَلْتُ مِنْ بَيْنِ يَدَيْهِ *I went away*, and *went forth, deliberately*, or *leisurely*, and *by degrees, from before him*. (TA.) Sb says that اِنْسَلَلْتُ [used in this or a similar sense] is not a quasi-pass. verb; but is only like [a verb of the measure] فَعَلْتُ; like as اِفْتَقَرَ is like ضَعُفَ. (M.) It is said in a prov., وَمَشَى بِدَائِنَا وَانْسَلَلْتَ [*She reproached me with her own fault, and slipped away*]: (Ṣ, Meyd, TA:) [originally] said by one of the fellow-wives of Ruḥm, daughter of El-Khazraj, wife of Saʿd Ibn-Zeyd-Menāh, on Ruḥm's reproaching her with a fault that was in herself. (Meyd, TA. [See also Freytag's Arab. Prov. cap. x. no. 2; and another prov. there referred to in cap. ii. no. 78.]) And one says also, اِنْسَلَّ ♦ بِدَائِنَا, meaning *He went away with such a thing covertly, secretly*, or *clandestinely*. (TA.)

8: see 1, first and second sentences: ═ and see also 7, last sentence.

10. استسلّ النَّهْرُ جَدْوَلًا: *The river had a rivulet*, or *streamlet, branching off from it*. (TA.)

R. Q. **1**. سَلْسَلَهُ [as inf. n. of سَلْسَلَ (see مُسَلْسَلٌ below)] signifies A thing's *being connected* with another thing. (M, K.) [It is also inf. n. of سَلْسَلَ, as such signifying The *connecting* a thing with another thing.]—[Hence, or the reverse may be the case,] سَلْسَلْتُهُ *I bound him with the* سِلْسِلَة [or *chain*]. (O. TA.)—And سَلْسَلْتُ المَآءَ فِى الحَلْقِ *I poured the water into the throat, or fauces*, [app. *in a continuous stream*.] (Ṣ,* O.)—And مَا سَلْسَلَ طَعَامًا *He did not eat food*: (K:) as though he did not pour it into his throat, or fauces. (TA.)═Accord. to IAqr, سَلْسَلَ signifies *He ate a* سَلْسَلَة, i. e., *a long piece of a camel's hump*. (O.)═See also 1, third sentence.

R. Q. **2**. تَسَلْسَلَ, said of water, *It ran* into the throat, or fauces: (Ṣ, O:) or *it ran down a declivity, or declivous place*: (M, K:) or † *it became* [*fretted with a succession of ripples*] *like a chain, in running* [*in a shallow and rugged bed*], or *when smitten by the wind*. (Ṣ.)—And, said of lightning, † *It assumed the form of* سَلَاسِل, [i. e. *chains*, meaning *elongated streams*,] pl. of سِلْسِلَة [q. v.], in the clouds. (M.)—And تَسَلْسَلَ signifies † The *glistening*, and [*apparent*] *creeping, of the diversified wavy marks, streaks, or grain*, [*resembling a chain*, (see مُسَلْسَلٌ,) and also *likened to the creeping of ants*, (see أُنْمُلَة, and رَبْدٌ,)] of a sword. (TA. [See also أُنْمُلَة.])—And تَسَلْسَلَ said of a garment, † *It was worn until it became thin*; (O, K;) like تَخَلْخَلَ. (O.)

سَلٌّ, (M, K,) applied to a man, (M,) *Whose teeth are falling out*; (M;) *losing his teeth*: (K:) fem. with ة: (M, K:) likewise applied to a sheep or goat (شَاةٌ); on the authority of Lḥ; (M;) and to a she-camel *whose teeth have fallen out from extreme old age*; or one *extremely aged, having no tooth remaining*; on the authority of IAqr. (TA.)═See also سَلَّةٌ, in two places.

سُلَّ: see what next follows.

سِلٌّ (Ṣ, M, Mṣb, K) and ♦ سُلَالٌ, (Ṣ, M, K,) the former [the more common, and] often occurring in the verses of chaste poets, though El-Harecree says in the "Durrat el-Ghowwáṣ" that it is an erroneous term of the vulgar, and that the latter is the right term, (TA,) signify the same, (Ṣ, M, K,) as also ♦ سُلٌّ and ♦ سَلَّةٌ, (K,) [*Consumption*: or *phthisis*:] *an emaciating, oppressive, and fatal malady*: (T, TA:) *a certain disease, well known*; said in the medical books to be *one of the diseases of girls*, because of the abundance of blood in them: (Mṣb:) accord. to the physicians, (TA,) *an ulcer*, (K, TA,) or *ulcers*, (Mṣb,) [or *ulceration*,] *in the lungs*; (Mṣb, K, TA;) *succeeding* تَعَقُّب [grammatically referring to سَلَّة] *either* ذَاتِ الرِّئَة [i. e. *inflammation of the lungs*] *or* ذَاتِ الجَنْب [i. e. *pleurisy*]: (in the CK, يَعْقُب:) ذَاتِ الرِّئَة او ذَاتِ الجَنْب is erroneously put in the place of تَعَقُّبُ ذَاتِ الرِّئَة أَوْ ذَاتِ الجَنْب: and in what here follows, the gen. case is put in the place of the nom. in four instances:) or *a rheum* (زُكَامٌ), *and defluxions* (نَوَازِل), or *a long cough, and attended with constant fever*. (K, TA.)—Hence the saying, in a trad., غُبَارُ ذَيْلِ المَرْأَةِ الفَاجِرَةِ يُبُوتُ السِّلّ † [*The dust of the skirt of the vitious woman occasions the loss of property*]; meaning that he who follows vitious women and acts vitiously, loses his property, and becomes poor: the diminution and departure of property being likened to the diminution and wasting away of the body when one has the disorder termed سِلّ. (TA.)

سَلَّةٌ The *drawing of swords*; (Ṣ, M, K;) as also ♦ سِلَّةٌ. (K.) So in the saying, أَتَيْنَاهُمْ عِنْدَ السَّلَّةِ [*We came to them on the occasion of the drawing of swords*]. (Ṣ, M, K.)—And *Theft*: (Ṣ, Mṣb:) or *covert, secret, or clandestine, theft*; (M, K;) like إِسْلَالٌ [except that the former is a simple subst., and the latter is an inf. n., i. e. of 4]: (K:) one says, فِى بَنِى فُلَانٍ سَلَّةٌ [*Among the sons of such a one is theft*, or *covert theft*]: (Ṣ:) and الخَفَّةُ تَدْعُو إِلَى السَّلَّةِ [*Want inviteth to theft, or covert theft*]. (TA.)═Also ‡ The *rush* (دَفْعَة) of a horse *among other horses, in running*: (TA:) or the *rush* (دَفْعَة) of a horse *in striving to outstrip*: (Ṣ, TA: [I read سَبَاقِه فِى, as in a copy of the Ṣ; instead of فِى سِبَاقِه, as in other copies of the Ṣ and in the TA:]) so in the saying, فَرَسٌ شَدِيدُ السَّلَّةِ: [*A horse of which the rush &c. is vehement*]: (Ṣ, TA:) and خَرَجَتْ سَلَّتُهُ عَلَى سَائِرِ الخَيْلِ or عَلَى الخَيْلِ (Ṣ) or عَلَى سَائِرِ الخَيْلِ (TA): [*His rush in striving to outstrip proceeded against the other horses*]. —And *A revulsion of shortness of breathing* (اِرْتِكَادُ رِبْوٍ) *in the chest of a horse, in consequence of his suppressing such shortness of breathing* [so I render مِنْ كَبْوَةٍ يَكْبُوهَا; but this phrase admits of other renderings, as will be seen in art. كبو]: (M, K:) when he is inflated thereby, one says, أَخْرَجَ سَلَّتَهُ [app. meaning *he has manifested his revulsion of shortness of breathing*]; and thereupon he is urged to run with vehemence, and made to sweat, and coverings are thrown upon him, and that shortness of breathing (ذٰلِكَ الرِّبْوُ) passes forth. (M.)═[In a sheep or goat, or a ewe or she-goat, it seems to mean *Power, or force, of long continuance*: see مَسْلُولَةٌ, voce مَسْلُولٌ.]═See also سِلٌّ.═Also *A* [*basket of the kind called*] جُونَة: (K:) or *a thing like the* جُونَة, (M,) or *like the covered* جُونَة, *which is also called* سَبَدَة; so says Az: (TA:) *a receptacle in which fruit is carried*: (Mṣb:) [*sometimes covered with red skin*: (see حَوَر:) in the present day commonly applied to *a basket made of twigs, oblong and deep, generally between a foot and a foot and a half in length*:] and ♦ سُلٌّ signifies the same: (M, K:) what is termed سَلَّةُ الخُبْزِ [*the bread-basket*] is well known: (Ṣ:) سَلَّة meaning as expl. above is not thought by IDrd to be an Arabic word: (M:) [the dim. ♦ سُلَيْلَة occurs in the K voce جُونَة, and in the Mgh voce رَيْعَة, &c.:] the pl. is سِلَال (M, K) and سَلَّاتٌ (Mṣb) and [coll. gen. n.] ♦ سُلٌّ, of

which Abu-l-Ḥasan says that it is in his opinion a rare kind of pl. [or coll. gen. n.] because it denotes what is made by art, not created, and it should more properly be regarded as of the class of سَفِينَة and كُوفِيَّة [which are syn.] because this is more common than the class of سَفِينَة and سَفِينٌ. (M.) ═ Also *A fault, or defect, in a watering-trough or tank, or in a* [*jar of the kind called*] حَابِيَة: (M, K:) *or a breach between the* أَنْصَاب, (K,) or [more properly] *between the* نَصَائِب, [i. e. *the stones set up, and cemented together with kneaded clay, around the interior,*] (M,) *of a watering-trough or tank.* (M, K.) ═ And *Fissures in the ground, that steal* [i. e. *imbibe*] *the water.* (TA.) ═ Also *One's sewing* [a skin, or hide, *with*] *two things in a single puncture, or stitch-hole.* (M, K.)

سِلَّةٌ: see سَلَّةٌ, first sentence.

سُلَّانٌ *i. q.* سِلٌّ, q. v. (Ṣ, M, K.)

سَلِيلٌ A *drawn* sword; *i. q.* مَسْلُولٌ. (M, K.) ═ † *A child, or male offspring;* [because drawn forth;] (Ṣ, M, Mṣb, K:) as also ☆ سُلَالَةٌ; (M, Mgh, Mṣb, K:) metonymically so termed: (Mgh:) or, *when it comes forth from the belly of its mother;* as also ☆ the latter; the former so called because created from the [sperma genitalis, which is termed] سُلَالَة: (Akh, TA:) fem. of the former ☆ سَلِيلَةٌ, (Ṣ, M, Mṣb, K,) applied to *a daughter.* (AA, K.) ═ *A colt;* (M, K:) and with ة *a filly;* (Ṣ,* M, TA:) the ة being affixed, though سليل is of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ, because the word is made a subst.: (Ḥam p. 102:) or, as some say, (M, in the K "and") the former signifies *a colt that is born not in a* [*membrane such as is called*] مَابِصَة *nor* [*in one such as is called*] سَلَى: if in either of these, it is termed بَغِيرٌ [not بَغِيٌّ as in the CK].

(M, K.) [See also دُعْمُوص.] ═ And *A young camel when just born, before it is known whether it is a male or a female.* (Aṣ, Ṣ, TA.) ═ *Clear, or pure, beverage or wine;* (K, TA:) as though gently drawn away from dust or motes or particles of rubbish or the like: such is said to be the beverage, or wine, of Paradise: or *cool beverage or wine: or such as is clear from dust or motes or particles of rubbish or the like, and from turbidness;* of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ: or *such as is easy* [*in its descent*] *in the throat, or fauces.* (TA.) [See also سُلَالَةٌ, and سَلْسَال.] ═ The *channel of the water, or place in which the water flows, in a valley: or the middle of a valley,* (M, K,*) *where flows the main body of water.* (M.) And *A wide* (Ṣ, M, K) *and deep* (M, K) *valley,* (Ṣ, M, K,) *that gives growth to the* [*trees called*] سَلَم *and* سَمُر, (Ṣ, K,) *or that gives growth to the* سَلَم *and* ضَعَة *and* يَنَمَة *and* حَلَمَة; (M;) and ☆ سَالٌ signifies the same: (M, K:) or this latter, *a place in which are trees:* (TA:) *or a narrow channel of a torrent in a valley:* (Aṣ, Ṣ, TA:) *or a low place surrounded by what is elevated, in which the water collects:* (En-Naḍr, TA:) pl. of both سُلَّانٌ, (M, K,) or of the former accord. to Kr, (M, TA,) and of the latter accord. to Aṣ [and the Ṣ], (TA,) or that of the latter is سُوَالٌ. (En-Naḍr, K, TA.) One says سَلِيلٌ مِنْ سَلَمٍ like as one says غَالٌ مِنْ سَلَمٍ. (Ṣ.) The phrase سَالَ السَّيْلُ بِهِمْ [lit. *The wide, or wide and deep, valley, &c., flowed with them*] is used by the poet Zuheyr (Ṣ, IB) as meaning † *they journeyed swiftly.* (IB, TA.) ═ The *brain of the horse.* (M, K.) ═ The *hump of the camel.* (M, K.) ═ The سُلَاع [*or spinal cord*]. (M, K.) ═ And سَلِيلُ اللَّحْمِ *The* [*portions that are termed*] خَصِيلَة [q. v. voce خَصِيلَةٌ] *of flesh:* [the former word in this case being app. a coll. gen. n., of which the n. un. is ☆ سَلِيلَةٌ (q. v.); the more probably as it is added that] the pl. is سَلَائِل. (TA.)

سُلَالَةٌ *What is, or becomes, drawn forth, or drawn forth gently, from, or of, a thing:* (M, K:) or so ☆ سَلَالَةُ شَيْءٍ: (Ṣ:) [*an extract of a thing:* and hence,] the *clear, or pure, part, or the choice, best, or most excellent, part* [of a thing]; (Mgh; and Ksh and Bḍ and Jel in xxiii. 12;) because drawn from the thick, or turbid, part. (Mgh.) It is said in the Ḳur [xxiii. 12], وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِنْ طِينٍ, meaning [*And verily we created man from*] *what was drawn forth from every kind of dust, or earth:* (Fr, TA:) *or from a pure, or choice, or most excellent, sort of earth or clay.* (Ksh, Bḍ, Jel.) ═ And [hence,] The *sperma genitalia* of a man, or human being; (Ṣ, TA;) *what is drawn from the* صُلْب [app. here meaning *loins*] *of the man and from the* تَرَائِب [pl. of تَرِيبَة, q. v.,] *of the woman:* (AHeyth, TA:) the *water* (مَاء) *that is drawn from the back.* (Ikrimeh, TA.) ═ See also سَلِيلٌ, second sentence, in two places.

سَلِيلَةٌ: see سَلِيلٌ, second sentence. ═ Also *A sinew,* عَصَبَة, (M, K, or عَقَبَة, K,) or *a portion of flesh having streaks, or strips,* (M, K,) *that separate, one from another.* (TA.) And The *oblong portion of flesh of the part on either side of the backbone:* (K:) or this is called سَلِيلَةُ الصُّلْبِ. (M:) or [by the pl.] سَلَائِل signifies the *long streaks, or strips, of flesh extending with the backbone.* (TA.) See also سَلِيلٌ, last sentence. [Also] *A small thin thing* [or *substance*] *resembling flesh:* pl. سَلَائِل. (TA in art. عصر.) And سَلَائِلُ السَّنَام *Long slices cut from the camel's hump.* (TA.) ═ And the pl., *Oblong* نَفَقَات [*or portions of dry mucus or the like*] *in the nose.* (M.) ═ Also [*Goats'*] *hair separated, or plucked asunder, with the fingers, then folded, and tied; then the woman draws from it one portion after another, which she spins:* (M:) or سَلِيلَةٌ مِنْ شَعْرٍ signifies *what is drawn forth from a* ضَرِيبَة *of* [*goats'*] *hair, which is a portion thereof separated, or plucked asunder, with the fingers, then folded, and rolled up into long portions, the length of each being about a cubit, and the thickness that of the half of the fore arm next the hand: this is tied, then the woman draws from it one portion after another, and spins it.* (Ṣ.) [See also عَجِينَة.] ═ Also *A certain long fish,* (K, TA,) *having a long* مِنْقَار [app. meaning *beak-like snout, or nose*]. (TA.)

سُلَيْلَةٌ سَلَّةٌ (of which it is the dim.), in the latter half of the paragraph.

سُلَّةٌ; n. un. with ة; mentioned in the M and K in this art. as well as in art. سلل: see the latter art.

سَلْسَلٌ: see سَالٌ. ═ [And it seems to be somewhere mentioned in the Ṣ, though not in the present art., as meaning *A maker of the sort of baskets called* سِلَال (pl. of سَلَّةٌ): for Golius explains it, as on the authority of J, as signifying *qui sportas qualasque contexit.*]

سَلْسَلٌ and سَلْسَالٌ and ☆ سُلْسُلٌ (Ṣ, M, K) *Sweet* water, (M, K,) *that descends easily in the throat, or fauces;* (M;) water *that enters easily into the throat, or fauces, by reason of its sweetness and clearness:* (Ṣ:) or *cold, or cool,* water: (M, K:) or water *that has fluctuated to and fro, in the place where it has continued, until it has become limpid, or clear.* (Er-Rāghib, TA.) And the first and ☆ second, *Mellow* wine: (M, K:) the former is expl. by Lth as meaning *sweet and clear, that runs* [*easily*] *into the throat, or fauces, when drunk.* (TA.) ═ And غَدِيرٌ سَلْسَلٌ [*A pool of water left by a torrent*] *which, being smitten* [or *blown upon*] *by the wind, becomes* [*rippled so as to be*] *like the* سِلْسِلَة [or *chain*]. (TA.)

سُلْسُلٌ A boy, or young man, *light, or active, in spirit;* as also سُلْسُلٌ. (IAạr, O.)

سِلْسِلٌ: see سِلْسِلَة, in two places.

سَلْسَلَةٌ [as an inf. n.: see R. Q. 1. ═ Also] *A long piece of a camel's hump:* (IAạr, O, K:) accord. to AA, it is called سَلْسَلَة: accord. to Aṣ, سُلَسَلَة. (O.)

سِلْسِلَةٌ *A chain,* i. q. زِنْجِيرٌ in Pers.; (KL;) *rings* (دَائِرٌ) [app. used as a coll. gen. n., though I do not know any authority for such usage of it,] K [in the M دَائِرَةٌ]) *of iron* (Ṣ, M, K) or *the like* (M, K) *of metals:* derived from السَّلْسَلَة signifying "the being connected" with another thing: (M: [see R. Q. 1:]) pl. سَلَاسِل. (Ṣ, Mgh, TA.) It was a custom to extend a سِلْسِلَة over a river or a road, the ships or boats or the passengers being arrested thereby, for the purpose of the taking of the tithes from them by an officer set over it. (Mgh.) ═ [Hence,] سِلْسِلَةُ بَرْقٍ ; *An elongated stream of lightning* [*like a chain*] *in the midst of the clouds:* (Ṣ, TA:*) or سَلَاسِلُ الْبَرْقِ means *what have assumed the form of chains* (مَا تَسَلْسَلَ), *of lightning,* (M, K,) *in the clouds;* (M;) and السَّحَاب [i. e., of *the clouds* in like manner]: (K:) [but I think that وَالسَّحَاب in the K is evidently a mistranscription for فِي السَّحَاب the reading in the M:]) sing. سِلْسِلَةٌ (M, K) and ☆ سِلْسِلٌ, (K,) thus in the copies of the K, but in the L, ☆ سِلْسِيلٌ, which is [said to be] the correct

word. (TA. [See, however, what follows.]) And in like manner, سَلَاسِلُ الرَّمْلِ † *What have assumed the form of chains* (مَا تَسَلْسَلَ) *of sands:* (M:) or سَلَاسِلُ signifies ‡ *sands that become accumulated, or congested,* (يَتَعْقَعِدُ,) *one upon another, and extended along:* (A'Obeyd, Ṣ, O, Ḳ, TA:) you say رَمْلٌ ذُو سَلَاسِلَ ‡ [*sands having portions accumulated, or congested,* &c.]: and ذَاتُ سَلَاسِلَ, which has been expl. as meaning † *elongated sands:* (TA:) sing. سَلْسَلَةٌ (M, TA) and سَلْسِلٌ, (M,) or سَلْسِيلٌ; and سَلْسُولُ الرَّمْلِ; (M, TA) with fet-h [to the first letter], is a dial. var. of سِلْسِلَةٌ. (TA.) — And سَلَاسِلُ كِتَابٍ ‡ *The lines of a book or writing.* (O, Ḳ, TA.) — And يَرْذَوْنٌ ذُو سَلَاسِلَ † [*A hackney*] *upon whose legs one sees what resemble* سَلَاسِل *or chains.* (M.) — Also The وَحْوَحَةُ, (O, Ḳ,) which is *a small reptile,* [*a species of lizard, the same that is called* السِّلْسِلَةُ الرَّقْطَاءُ, (see أَرْقَطُ,)] *spotted, black and white, having a slender tail, which it moves about when running.* (TA.)

سَلْسَلٌ: see سَلْسَلٌ, in two places.

سَلْسُولٌ: see سِلْسِلَةٌ.

سِلْسِيلٌ: see سِلْسِلَةٌ, in two places.

سَلْسَلٌ.

سَالٌ [act. part. n. of سَلَّ, *Drawing out, or forth:* &c. — *Stealing:* or *stealing covertly, secretly, or clandestinely:*] a *thief;* as also سَلَّالٌ [which is commonly applied in the present day to *a horse-stealer* and *the like*] and أَسَلُّ. (TA.) — See also سَلِيلٌ.

أَسَلُّ: see the next preceding paragraph.

إِسْلَالٌ *A bribe.* (Ṣ, M, Ḳ.) It is said in a trad., لَا إِغْلَالَ وَلَا إِسْلَالَ *There shall be no treachery, or perfidy, and no* [giving or receiving of a] *bribe:* or, *and no stealing.* (Ṣ in this art. and in art. غل. [See 4.])

مَسَلَ in the phrase مَضْجَعُهُ كَمَسَلِ ظَبْيَةٍ, in the trad. of Umm-Zarʼ, meaning [*His sleeping-place is*] *like a green palm-stick drawn forth* from its skin [by reason of his slenderness], or, as some say, *a sword drawn forth* [from its scabbard], is [originally] an inf. n. used in the sense of a pass. part. n. (TA. [See also art. شطب.])

مَسَلَّةٌ *A large needle:* (Ṣ, M, Mgh, Mṣb, Ḳ:) [*a packing-needle:*] pl. مَسَلٌّ. (Ṣ, Mgh, Mṣb.)

مُسَلْسَلٌ *Subtle of machination in stealing.* (TA.)

مَسْلُولٌ: see سَلِيلٌ. — [Hence, elliptically,] A man (Mṣb) whose testicles have been extracted. (Mgh, Mṣb.) — Also *Affected with the disease termed* سَلّ: (Ṣ, M, Mṣb, Ḳ:) [regularly derived from سَلَّ, but] anomalous [as derived from أَسَلُّ]: (Ṣ, M, Mṣb:) Sb says, as though the سَلّ were put into him. (M.) — AA says that the مَسْلُولَة of غَنَم [meaning sheep or goats, i. e., applied to a شَاة, meaning a sheep or goat, or a ewe or she-goat,] is One *whose powers,* or *forces, are of long continuance* (الَّتِي يَطُولُ قُوَاهَا): and that one says [of such] فِي فِيهَا سَلَّةٌ [in which phrase فِي seems evidently to have been preposed by mistake: see سَلَّةٌ]. (O, TA.)

مُسَلْسَلٌ A thing *having its parts, or portions, connected, one with another.* (Ṣ, O.) — And [hence, (see سِلْسِلَةٌ,)] *Chained; bound with the* سِلْسِلَة. (TA.) امْرَأَةٌ مُسَلْسَلَةٌ is the name of *The constellation Andromeda;* described by Kzw and others.] — † *Lightning that assumes the form of chains* (يَتَسَلْسَلُ) *in its upper portions, and seldom, or never, breaks its promise* [*of being followed by rain*]. (IAạr, TA.) — Applied to hair, [as also مُتَسَلْسِلٌ, (Ḳ in art. جعد,)] † *Forming a succession of rimples, like water running in a shallow and rugged bed, or rippled by the wind;* (see R. Q. 2;) or) *crisp, or curly, or twisted, and contracted;* syn. جَعْدٌ. (Mgh.) — † A sword *having in it, or upon it, diversified wavy marks, streaks, or grain, resembling the* سِلْسِلَة [*or chain*]. (TA.) [See also مُسَلْسَلٌ.] — † A garment, or piece of cloth, *figured with stripes, or lines;* (Ḳ;) as also مُسَلْسَلٌ: as though formed by tranposition. (TA.) Also, and مُتَسَلْسِلٌ, † A garment, or piece of cloth, *woven badly* (M, Ḳ) *and thinly.* (M.) — حَدِيثٌ مُسَلْسَلٌ † *A tradition* [*related by an uninterrupted chain of transmitters,*] *such as when one says, I met face to face such a one who said, I met face to face such a one, and so on, to the Apostle of God.* (O, TA.)

مُتَسَلْسِلٌ: see the next preceding paragraph, in two places. — Also † A garment *worn until it has become thin.* (TA.)

سلأ

1. سَلَأَ السَّمْنَ, (Ṣ, M, Mgh, Mṣb, Ḳ,) aor. ـَ, (M, Mṣb, Ḳ,) inf. n. سَلْءٌ; (M, Mṣb;) and اسْتَلَأَ; (Ṣ, Ḳ;) *He cooked the* سَمْن [here meaning *butter*], (Ṣ, M, Mgh, Mṣb, Ḳ,) *and worked it together,* (Ṣ, Mgh, Ḳ,) *and melted its* زُبْد [*or fresh, unclarified, portion*], (M,) *until it became clear* (Mgh, Mṣb) *from the milk remaining in it;* (Mṣb;) *he cleared the* سمن [*or butter*] *from the* زُبْد [*or fresh, unclarified, portion*]; (Ḥam p. 2, in explanation of the former phrase; [i. e. *he clarified the butter:*] and سَلَأَ سَمْنَهُ, said of fresh butter, *it was made into* سَمْن [*or clarified butter;* i. e., *was clarified*]. (Mgh.) — And سَلَأَ السِّمْسِمَ, (M, Ḳ,) [aor. and] inf. n. as above, (M,) *He pressed the sesame, or sesamum,* (M, Ḳ,) *and extracted its oil.* (M.) — سَلَأَ, (AZ, Ṣ,) or الشَّعْلَةَ, (AḤn, M,) or الجِدْعَ, (M, Ḳ,) and العَسِيبَ, [aor. and] inf. n. as above, (AZ, AḤn, Ṣ, M,) *He plucked off the prickles,* (AZ, Ṣ, M, Ḳ,) i. e. (Ḳ) *what are called* سَلَأَة, (AḤn, M, Ḳ,) *of the palm-trees,* (AZ, Ṣ,) *or of the palm-tree,* (AḤn, M,) *or of the palm-trunk,* (M, Ḳ,) and *of the* [*part called*] عَسِيب [*of a palm-branch*]. (AZ, AḤn, Ṣ, M.) — سَلَأَهُ مِائَةَ سَوْطٍ, (Aṣ, Ṣ, M, Ḳ,*) [aor. and] inf. n. as above, (M,) *He inflicted upon him a hundred lashes of the whip.* (M, Ḳ.*) — And سَلَأَهُ مِائَةَ دِرْهَمٍ, (Aṣ, Ṣ, M, Ḳ,*) [aor. and] inf. n. as above, (M,) *He payed him, or payed him in ready money, a hundred dirhems,* (Aṣ, Ṣ, M, Ḳ,*) *promptly, or quickly.* (Ḳ.)

8: see above, first sentence. [See also 8 in art. سلى.]

سَلْأَةٌ [*Clarified butter;*] the subst. from سَلَأَ السَّمْنَ: pl. أَسْلِئَةٌ. (Ṣ, M, Ḳ.) El-Farezdak says,

* كَانُوا كَسَالِئَةٍ حَمْقَاءَ إِذْ حَقَنَتْ *

* بِلَادَهَا فِي أَدِيمٍ غَيْرِ مَرْبُوبِ *

[*They were like a stupid female clarifying butter, when she collected her clarified butter in a skin not seasoned with rob*]. (Ṣ.) — See also what follows.

سَلَأَة The *prickles of the palm-tree:* [a coll. gen. n.:] n. un. with ة. (Ṣ, M, Mṣb, Ḳ.) — Also, (Ḳ,) or [correctly the n. un.] سَلَأَةٌ, (M,) *A sort of arrow-head,* or *spear-head,* (M, Ḳ,*) *in shape like the prickle of the palm-tree:* (M, Ḳ:) and سَلَاة, app. [سَلَأَةٌ] without teshdeed [and with kesr], occurs in a trad. in this sense; for it is said that its pl. is سَلَأٌ, of the same measure as جَمَلٌ. (TA.) — Also *A certain bird,* (M, Ḳ,) *dust-coloured, and long-legged.* (M.)

سلب

1. سَلَبَهُ, (Ṣ, A, Ḳ,) aor. ـُ, (TA,) inf. n. سَلْبٌ (Ṣ, Ḳ) and سَلَبٌ, (Ḳ,) from the former of which the pl. سُلُوبٌ has been formed, on the authority of hearsay, (El-Jurjánee, Mṣb in art. قصد,) *He seized it,* or *carried it off, by force;* (Ṣ, A, Ḳ:) as also اسْتَلَبَهُ. (Ṣ, Ḳ.) You say, سَلَبَهُ الشَّيْءَ, aor. ـُ, inf. n. سَلْبٌ and سَلَبٌ; and أَبَانَهُ ‡ اسْتَلَبَهُ; (M, TA;) *He seized,* or *carried off, by force* [*from him the thing;* or *he spoiled him, despoiled him, plundered him,* or *deprived him, of the thing*]. (TA.) And سَلَبْتُهُ ثَوْبَهُ (Mgh,* Mṣb,) aor. ـُ, (Mṣb,) inf. n. سَلْبٌ, (Mgh, Mṣb,) *I took away from him his garment;* (Mgh,* Mṣb;) as also ‡ اسْتَلَبْتُهُ [perhaps a mistranscription for اسْتَلَبْتُهُ, but another instance of the former of these two verbs, in a similar sense, occurs in what follows]: originally, سَلَبْتُ ثَوْبَ زَيْدٍ [*I took away the garment of Zeyd*]; but the verb has been made to have زيد for its object, and the ثوب is postponed, and put in the accus. case as a specificative [though by rule the specificative should be indeterminate]; and it may be suppressed, [so that you may say simply, سَلَبْتُهُ, meaning *I took away from him what was upon him or with him, spoiled him,* or *plundered him,*] the meaning being understood. (Mṣb.) — [Hence] one says also, سَلَبَهُ فُؤَادَهُ وَعَقْلَهُ ‡ [*He,* or *it, despoiled him,* or *deprived him, of his heart and his reason*], and ‡ اسْتَلَبَهُ. (A, TA.) [The latter one might think to be a mistranscription for ‡ اسْتَلَبَهُ were it not for an instance of the same verb before men-

tioned, and for the fact that it is immediately followed in the A by وَهُوَ مُسْلَبُ العَقْلِ: perhaps, however, مُسْلَب may be here a mistake for مُسْلِب. — And أَسْلِبْ هٰذِهِ القَصَبَةَ † *Peel thou this cane, or reed.* (TA.) — [In grammar and logic, سَلْب is used to signify † *Privation, or deprivation,* in a general sense; and † *negation;* opposed to إِثْبَات and إِيجَاب.] = سَلْبٌ [as an inf. n. of which the verb (app. سَلَبَ) is not mentioned] † *The going, or journeying, lightly and quickly.* (M, K.) Ru-beh says,

* قَدْ قَدَّحَتْ مِنْ سَلِيبِيَّ سَلَبَا *

* قَارُورَةُ العَيْنِ فَصَارَتْ وَقْبَا *

† [*The black of the eye became depressed so that it became a hollow in consequence of their going with* much *lightness and quickness:* سَلَبًا, for سَلْبًا, being an absolute complement to the inf. n. in سَلِيبِيَّ. (M. [See also 7.]) = سَلَبٌ [or سَلَبَةٌ, as appears from what follows], aor. ـِ, † *He* [*she*] *put on black garments* (K, TA) *which women wear at assemblies for the purpose of mourning.* (TA. [See also 5.])

2: see **5**, in three places.

[3. سالبهُ الشَّيْءَ, if used, means *He contended with him in a mutual endeavour to seize, or carry off, the thing by force.* See **6.**]

4. اسلبت, said of a she-camel, (S, M, K,) ‡ *She became deprived of her young one by death* (M, K, TA) or *by some other means:* (M, TA:) or *she cast her young one in an imperfect state.* (S, M, K.) — اسلب الشَّجَرُ ‡ *The trees became bare of their fruit, and dropped their leaves.* (K, TA.) — اسلب الثَّمَرُ † *The* ثِمَار [or *panic grass*] *put forth its* خُوص [or *leaves*, so that *it became fit to be cut:* see سَلَب. (TA.) = See also **1**, in two places.

5. تسلّبت, (S, K,) said of a woman, (S,) *i. q.* أَحَدَّتْ [i. e. † *She abstained from the wearing of ornaments, and the use of perfumes, and dye for the hands &c., and put on the garments of mourning,*] عَلَى زَوْجِهَا [*for her husband*]: (K:) or, as some say, عَلَى إِحْدَادٍ is for the husband; (S, A;) but تَسَلُّب is sometimes for another than the husband: (S, TA:) [therefore] تسلّبت signifies † *she put on the black garments of mourning;* (M, TA;) as also ♦ سَلَّبت: (M, A:) you say, تَسَلَّبَتْ عَلَى ♦ سَلَّبَتْ عَلَى حَمِيمِهَا or زَوْجِهَا (Lḥ, M) † *She puts on the black garments of mourning* [*for her husband or her loved and loving relation or friend*]: (M:) and ♦ سَلَّبَتْ عَلَى مَيِّتِهَا † *She put on the black garments of mourning for her dead one:* تَسْلِيب having a general application. (A.)

[6. تسالبا الشَّيْءَ *They both contended together, each endeavouring to seize, or carry off, the thing by force.* The inf. n. occurs in the S and K in art. خلس, as a syn. of تَخَالُس.]

7. انسلب † *He went a very quick pace:* (K:) or *he went well;* said of a horse and of a camel: (KL:) but mostly (TA) one says, انسلبت النَّاقَةُ † *The she-camel went so quick a pace that she was as though she went forth from her skin:* (S, TA:) [or *she outstripped:* see an ex. voce غَاسِح.]

8: see **1**, in four places.

سَلْبٌ The *longest* [*thing*] *of the apparatus of the plough:* (AHn, M, K:) or *a piece of wood that is joined to the base of the* نُؤْمَة [here meaning *ploughshare*], *its end being* [*inserted*] *in the hole, or perforation, of the latter.* (M, K.)

سَلَبٌ: see سَلْب. — *Spoil, plunder, or booty;* (TA;) *what is seized, or carried off, by force,* (M, Mṣb, K, TA,) *from a man, of spoils, whatever it be;* (TA;) *comprising all the clothing that is upon the man;* (Mgh, Mṣb, TA;) accord. to Lth and Az (Mgh) and the Bárí; (Mṣb;) or *whatever one of two antagonists in war takes from the other, of the things upon him and with him,* i. e. *of clothes and weapons, and his beast:* of the measure فَعَل in the sense of the measure مَفْعُول, i. e., (TA,) *i. q.* مَسْلُوب [used in the manner of a subst., or as an epithet in which the quality of a subst. is predominant]: (Mgh, TA:) pl. أَسْلَاب. (M, A, Mṣb, K.) You say, أَخَذَ سَلَبَ القَتِيلِ [*He took the spoil of the slain man*], and أَسْلَابَ القَتْلَى [*the spoils of the slain men*]. (A.) — Also † The *hide and shanks and paunch* of a slaughtered animal. (K. [App. so called because given to the slaughterer, as though they were his spoil; or, in the case of an animal of the chase, to the dog or dogs: see the verses cited voce بَدَن.]) — And † The *peel, or rind,* [or *skin,*] of a cane, or reed, (K, TA,) and of a tree. (TA.) And [particularly] The *bark, or rind, of a kind of tree* (S, K) *well known* (S) *in El-Yemen, of which ropes are made,* (S, K,) *and which is coarser and harder than the fibres of the Theban palm-tree:* (S:) hence it is that a well-known kind of [thick] rope [made of the fibres of the common palm-tree] is called by the vulgar ♦ سَلَبَةٌ: (TA:) or the *bark of a kind of tree of which are made* [*baskets of the kind called*] سِلَال. (Sh, TA:) there is a market called ♦ سُوقُ السَّلَّابِينَ in El-Medeeneh, (Sh, S, K, TA,) and in Mekkeh also, as being the market [of the sellers, or manufacturers, of what are made] of سَلَب: (Sh, TA:) it is also [said to be] (K) *a certain kind of tall tree,* (M, K,) *growing symmetrically, which is taken and laid beneath hot ashes* (مُعْمَل), *and then split asunder, whereupon there comes forth from it a white* مُشَاقَة [*or coarse fibrous substance*] *like* [*the fibres of the palm-tree, called*] لِيف; and *it is one of the best of the materials of which ropes are made:* the n. un. is with ة: (M:) and (M, K) AHn says, (M,) it is *a certain plant* (M, K) *which grows in form like candles, except that it is larger and longer, and of which are made ropes of every sort:* (M:) and (M, K) some say, (M,) it is the *fibrous substance* (لِيف) *of the Theban palm-tree,* (M, K,) this Lth asserts it to be, (TA,) *which is brought from Mekkeh,* (M,) and Lth adds, *and it is white;* but Az says that Lth has erred respecting it: A'Obeyd says, I asked respecting it, and was told, it is not the fibrous substance of the Theban palm-tree, but is *a kind of tree well known in El-Yemen, of which ropes are made:* and some say that it is the خُوص [or *leaves*] *of the* ثِمَار [or *panic grass*]: and this [says SM] is what is commonly known among us in El-Yemen: (TA:) [accord. to Forskál, (Flor. Aegypt. Arab., p. cx.) this name is applied in El-Yemen to *a species of hyacinth,* which he terms *hyacinthus aporus.*] A poet says, (S,) namely, [Murrah] Ibn-Maḥkán [El-Temeemee], (M,)

* فَتَشَنَّشَ الجِلْدَ عَنْهَا وَهْيَ بَارِكَةٌ *

* كَمَا تُشَنَّشُ كَفَّا فَاتِلٍ سَلَبَا *

(S, M,* i. e. *And he stripped off quickly the skin [from her, while she was lying upon her breast, like as the two hands of the twister of* ropes *strips off quickly the seleb*]: (S in art. نشش:) some read فَاتِلٍ, meaning [by the word following it] "what is seized, or carried off by force, from one slain:" (M:) Aṣ read فَاتِلٍ, with ف: IAṣr, with ق: Th says that the right reading is that of Aṣ. (S in the present art.)

سَلْبٌ *Light,* or *active,* (K, TA,) *and quick.* (TA.) You say, رَجُلٌ سَلْبُ اليَدَيْنِ بِالطَّعْنِ *A man light, or active, in the arms, or hands, in thrusting, or piercing:* and بَوٌّ سَلْبُ الطَّعْنِ بِالقَرْنِ *A bull light, or active, in thrusting, or piercing, with the horn.* (S, TA.) And فَرَسٌ سَلْبُ القَوَائِمِ *A horse light, or active,* (S, M, K,) *in the legs,* (M, K,) [i. e.,] *in the shifting of the legs:* (S:) or, accord. to Az, the right meaning is, *long in the legs:* (TA:) [for] سَلْب signifies also *Long or tall;* (S, M, K;) applied to a spear, and to a man [&c.]: pl. سُلُب. (M.)

سُلُبٌ, as a sing., see سَلِيب, in three places. — It is also a pl. of سَلْب [q. v., last sentence]: (M:) and of سِلَاب, as a subst.: (S, K:) and of سُلُوب as an epithet applied to a spear: (Ham p. 171:) and of the same, (S, M,) or of سِلَاب, (M,) as an epithet applied to a she-camel (S, M) and to a woman: (M:) and of سَلِيب as an epithet applied to a tree. (S.)

سَلِيبَةٌ *i. q.* جُرْدَةٌ [i. e. *The denuded, or unclad, part, or parts, of the body*]: (IAṣr, K:) *or a state of nudity.* (TA.) One says, مَا أَحْسَنَ سَلِيبَتِي! [*How goodly is what is unclad of her person!* or, *her state of nudity!*]. (K.)

سَلِيبٌ: see سَلْب, in the former half of the paragraph: — and see also سِلَاب. = Also *A string,* or *cord, that is tied to the* خِطَام [i. e. *muzzle,* or *nose,*] *of the camel, exclusive of the* خِطَام [q. v.]. (M.) — And *A sinew that is bound upon an arrow:* accord. to AHn, the *sinew that is wound upon the* لِبْد [or *skin of the reed, or cane,*] *of the arrow.* (M.)

سِلَاب sing. of سُلُب, which signifies The *black garments of women at their assemblies for mourning:* (S:) MF says that the former is expl. in the K as meaning *black garments,* which necessarily implies that it is a pl.; and the latter is there said to be its pl., which necessarily implies that it is a sing.: (TA:) [but it may be replied that the

author of the K regarded the former as a pl. without a sing.; and the latter, as a pl. pl.:] or both signify *black garments worn by women*; and the sing. is ثَوْبٌ سَلَبَةٌ: (M:) accord. to the T, سِلَابٌ signifies a *black garment with which a woman mourning for the death of her husband covers her head*: accord. to the R, a *black* خِرْقَة [or *piece torn off from a garment or cloth*] *that is worn by a woman bereft of her child, or of a person beloved, by death*. (TA.) ═ See also سَلِيبٌ.

سَلُوبٌ: see سَلِيبٌ, in four places. ═ Also A spear *that takes away life*: pl. سُلُبٌ. (Ham p. 171.)

سَلِيبٌ *i. q.* مَسْلُوبٌ [as meaning *Seized*, or *carried off, by force*: —and more commonly *spoiled, despoiled, plundered, or deprived of what was upon one or with one*]: (Ṣ, A, Mṣb:) as also سَلُوبٌ [but app. in the former sense only]. (Ṣ.) [Hence] one says شَجَرَةٌ سَلِيبٌ ‡ *A tree despoiled, or deprived, of its leaves and its branches*: (M, K, TA:) or *of which the leaves and fruit have been taken*: (A:) pl. سُلُبٌ, as in the phrases نَخْلٌ سُلُبٌ *palm-trees upon which is no fruit*, and شَجَرٌ سُلُبٌ *trees upon which are no leaves*; the sing. being of the measure فَعِيل in the sense of the measure مَفْعُولٌ: (Ṣ:) and one says also شَجَرَةٌ سُلُبٌ, [using سُلُبٌ as a sing., like other words of the same measure mentioned in what follows,] meaning *a tree of which the leaves have become scattered, or strewn*. (Az, TA.) And سَلِيبٌ is applied to a woman as meaning † *Whose husband has died, or her loved and loving relation or friend, and who puts on the black garments of mourning for him*; as also مُسَلَّبٌ and سَلُوبٌ: (Lḥ, M:) or سَلُوبٌ, so applied, signifies [simply] † *putting on, or wearing, the black garments of mourning*. (M. [See an ex. of this last word with the affix ة, used as a pl., in a verse cited voce عَضُّ; and an ex. of its pl., مُسَلَّبَات, in a verse cited voce نَدْبٌ.]) Also, applied, to a she-camel, and so سَالِبٌ and سَلُوبٌ and مُسْلِبٌ, (K,) the last in one instance in the copies of the K erroneously written مُسَلِّبٌ, (TA,) and سَلُبٌ, (K, TA,) with ḍammeh to the first and second letters, (TA,) [in the CK سُلُبٌ, and said to be with ḍamm,] or سَلُوبٌ thus applied, (Ṣ, M,) and سِلَابٌ, (M,) † *Whose young has died*: (M, K:) or *that has cast her young one in an imperfect state*: (Ṣ, M, K:) and in this latter sense, as applied to a she-camel, مُسْلِبٌ is particularly mentioned in the M: and in like manner applied to a woman: (M, K:) the pl. (of سَلُوبٌ, Ṣ, M, or سِلَابٌ, M) is سُلُبٌ (Ṣ, M, K, TA, in the last expressly stated to be like كُتُبٌ, but in the CK سُلُبٌ,) and سَلَائِبُ: (M, K:) and sometimes they said امْرَأَةٌ سُلُبٌ, like نَاقَةٌ عُلُطٌ and فَرَسٌ قُرُطٌ and numerous other instances that have been enumerated by A'Obeyd, in which words of the measure فُعُل, without ة, are used as fem.n. epithets: (M:) or سَلُوبٌ signifies ‡ a she-camel *whose young one has been taken*; and its pl. is سَلَائِبُ: (A:) and, applied to a she-camel, it signifies also [which may mean *whose young one is cast abortively*; or *cast away* because abortive; or *cast at, or shot at, and killed*]: (L, TA:) and is also applied to a she-guzzle, as meaning *despoiled, or deprived, of her young one*: and so سَالِبٌ. (M.) Applied to a man, (M,) it signifies also الْعَقْلِ مُسْتَلَبُ ‡ [*Despoiled, or deprived, of reason*]; (M, K;) and you say [also] مُسْلَبُ الْعَقْلِ, [perhaps a mistranscription for مُسْلِبُ الْعَقْلِ, see 1,] a tropical expression: (A:) pl. سَلْبَى. (M, K.)

سَلُوبَةٌ, (L, M, K, TA, [in the CK, erroneously, سَلُوبٌ,]) of the measure فَعُولَةٌ, from سَلَبَهُ الشَّيْءَ, (M,) and سَلَّابَةٌ, are [doubly intensive] epithets of which each is applied to a man and to a woman; (L, M, K:) meaning *Wont to spoil, or plunder, people [very often*, or] *constantly*. (TK.)

سَلَّابٌ [One *who spoils, or plunders, people much or often*. ═ And *A seller, or manufacturer, of ropes, or baskets, made of* سَلَب: see its pl., voce سَلَبٌ.

سَلَّابَةٌ: see سَلُوبَةٌ.

سَالِبٌ: see سَلِيبٌ, in two places.

أُسْلُوبٌ *A row* of palm-trees; as also أُسْطُوبٌ. (IAạr, TA in the present art. and in art. سطب. [This is app. the primary signification; as seems to be indicated, by its occupying the first place, in the TA.]) ═ *A road, or way*, (M, Mṣb, K, TA,) *that one takes*: (M, TA:) *any extended road or way*: a *way or direction [in which one goes]*: (TA:) a *way, course, mode, or manner, of acting or conduct or the like*: (A, TA:) *a mode, manner, sort, or species*; syn. فَنٌّ: (Ṣ, M,* Mṣb, TA:) pl. أَسَالِيبُ. (Ṣ, M, A, Mṣb.) You say, هُوَ عَلَى أُسْلُوبٍ مِنْ أَسَالِيبِ الْقَوْمِ i. e. [*He is following*] *a way of the ways of the people, or party*. (Mṣb.) And هُمْ فِى أُسْلُوبِ سَوْءٍ [*They are in a bad, or an evil, way*]. (TA.) And سَلَكَ أُسْلُوبَهُ *He pursued his way, course, mode, or manner, of acting or conduct or the like*. (A, TA.) And أَخَذَ فِى أَسَالِيبَ مِنَ الْقَوْلِ *He began, or entered upon, modes, manners, sorts, or species*, [meaning *varieties, or diversities,*] *of speech*; syn. فُنُونٌ, (Ṣ,) or أَفَانِينُ. (M.) And كَلَامُهُ عَلَى أَسَالِيبَ [*His speech, or language, is according to good, or beautiful, modes, manners, sorts, or species*]. (A, TA.) And one says of him who is proud, أَنْفُهُ فِى أُسْلُوبٍ (M, A) [*His nose* is kept *in one direction*], meaning † *he looks not to the right nor to the left*. (A.) [Hence it is said that] أُسْلُوبٌ signifies also ‡ *Elevation in the nose, from pride*. (K, TA.) ═ Also The *aperture of a watering-trough, or tank, through which the water flows*. (IAạr, TA in art. سيب.) ═ And The *neck of the lion*. (K.)

أُسْلُوبَةٌ *A certain game of the Arabs of the desert: or some action that they perform among them*: one says, سَيَبْعَثُهُمْ أُسْلُوبَةً [*Among them is a performance of what is termed* اسلوبة]. (Lḥ, M.)

مُسْلِبُ الْعَقْلِ: see سَلِيبٌ, last sentence.

مُسْلِبٌ: see سَلِيبٌ, in three places.

مُسْلِبٌ: see سَلِيبٌ, in two places. ═ مَا بِى أَرَاكَ مُسْلِبًا i. e. [*What hath happened to me that I see thee*] *unfamiliar, not inclining to any one?* is a saying whereby a man is likened to a wild animal: one says also, إِنَّهُ لَوَحْشِىٌّ مُسْلِبٌ, meaning *Verily he is unsociable and ungentle*. (AZ, L, TA.)

مَسْلُوبٌ: see سَلِيبٌ, first sentence.

مُسْتَلَبُ الْعَقْلِ: see سَلِيبٌ, last sentence.

الْمُسْتَلِبُ the name of *A sword of 'Amr Ibn Kulthoom*: and of *another, belonging to Aboo-Dahbal*. (K.)

سلت

1. سَلَتَ الْمِعَى, aor. ـُ, (M, K) and ـِ, (K,) inf. n. سَلْتٌ, (M, TA,) *He extracted, or made to come forth, [the contents of] the gut [by compressing it] with his hand*. (M, K. [In both it is expl. by أَخْرَجَهُ بِيَدِهِ: but it seems that a fault has been accidentally committed by a copyist in the former or in its original, and thence passed into the latter; and that the words which I have supplied are necessary to explain the true meaning. That such is the case, appears from what here follows.]) It is said in the L that السَّلْتُ signifies *The griping, with the hand, a thing that is contaminated by dirt, or filth, so that what is in it comes forth*; and thus is done with a gut. (TA.) It is also said to signify *The extracting, or causing to come forth, what is fluid, or moist, adhering to another thing*. (MF, TA.) [Hence,] سَلَتَ خَشْمَهُ عَنْ أَنْفِهِ i. e. مُخَاطَهُ [*He cleansed his nose of the mucus that was in it by compressing it with his fingers*]: occurring in two trads.; in one of which, the Prophet is related to have been in the habit of doing this to El-Ḥoseyn when he used to carry him upon his shoulder. (TA.) [Hence, likewise,] it is said in a trad., فَيَنْفُذُ الْجَمِيمُ إِلَى جَوْفِهِ فَيَسْلِتُ مَا فِيهِ, i. e. [*And the fire of Hell shall penetrate to his inside, and*] *shall exscind and extirpate what is in it*. (TA.) ═ You say also, سَلَتَ الْقَصْعَةَ, (Ṣ, A, K,) aor. ـِ, inf. n. سَلْتٌ; (Ṣ;) and ‡ استلتها; (K;) *He cleansed the bowl by taking off with his finger what remained upon its sides*; (Ṣ;) *he wiped the bowl* (A, K) *with his fingers* (A) *or with his finger*. (K.) And سَلَتَتْ خِضَابَهَا عَنْ يَدِهَا aor. ـِ, inf. n. سَلْتٌ, (Mṣb,) *She cast from her, or from her hand, the remains of her stuff for dyeing the hands or hair*: (Ṣ, K:) or *she put away, or removed, that stuff from her hand*: (Mṣb:) or *she wiped off, and cast away, that stuff from her hand*: (TA:) or سَلَتَتِ الْخِضَابَ, aor. ـِ, *he took away, and wiped off, the material for dyeing the hands or hair*; and in like manner, a similar thing; and sweat; and blood. (Mgh.) سَلَتَ الدَّمَ عَنْهَا occurs in a trad, as meaning *He*

removed the blood [from her or it]. (TA.) ـــ سَلَتَ وَمَرَ البَدَنَةَ (M, K) means, accord. to Lḥ, *He scraped off the blood of the* بدنة [or *beast brought to Mekkeh for sacrifice, or there sacrificed,*] *with the knife:* but [ISd says, (and in like manner هَلَتَ وَمَرَ البَدَنَةَ is expl. in the L as on the authority of Lḥ,)] in my opinion the meaning is, *he scraped off the skin of the* بدنة *with the knife so that he made its blood to appear.* (M. [The explanation in the K is made up from the two different explanations in the M, being as follows: قَشَرَهُ حَتَّى أَظْهَرَ دَمَهَا, as though meaning *he scraped off* the dried *blood of the* بدنة *so that he made its* fresh *blood to appear:* but in the copy of the K followed in the TA, البَدَنَة (i. e. *the scar*) is put in the place of البَدَنَة, and the former of these two (i. e. البدنة) I regard as the right word.]) ـــ سَلَتَ also signifies ↑ *He cut off* a thing. (K. [This is said in the TA to be the primary meaning: but accord. to the A, the phrase here following, in which it has this meaning, is tropical.]) You say, سَلَتَ أَنْفَهُ (S, M, A, K,) aor. ـُ and ـِ, inf. n. سَلْتٌ, (M,) ↕ *He cut off his nose* (S, M, A, K) *entirely* (TA) with a sword. (S, A.) And سَلَتَ يَدَهُ بِالسَّيْفِ ↑ *He cut off his hand,* or *arm, with the sword.* (M.) And سَلَتَ شَعْرَهُ ↑ *He shaved off his hair.* (M, K.) And سَلَتَ رَأْسَهُ ↕ *He shaved his head.* (Aṣ, S, L.) ـــ سَلَتَهُ ↑ *He beat, struck,* or *smote, him:* (K, TA:) and سَلَتَهُ مِائَةَ سَوْطٍ ↑ *I inflicted upon him a hundred strokes of the whip.* (S, TA.) ـــ And سَلَتَ بِأَنْفِهِ ↑ *He cast forth his excrement,* or *ordure.* (K.)

7. انسلت عَنَّا *He stole,* or *slipped, away from us without his being known to do so.* (M, K.)

8: see 1, in the former half of the paragraph.

سَلْتٌ *A species of* شعير [or *barley*], (Lth, S, M, Mgh, Msb, K,) *having no husk,* (Lth, S, Mgh, Msb,) أَجْرَدُ [which may mean either *beardless* or *smooth*], (Lth,) [*in appearance*] *as though it were wheat,* (S,) *growing in El-Ghowr and El-Ijáz;* (Mgh, Msb;) *the* سَوِيق [or *meal of the parched grain*] *whereof is employed as a cooling diet in the* صَيْف [or *summer*]: (TA:) or *i. q.* شعير [i. e. the *common barley*]; (M, K;) as some say: (M:) or *the sour* (حامض) *sort of* شعير: (M, K:) or *a white* شعير, *without husk:* or, as some say, *a species of wheat;* but the explanation next preceding this last is the more correct, for البَيْضَاء and السَّلْت are mentioned in a trad. as distinct, each from the other, and by the former is meant wheat: (TA:) or *a species of* شعير *with a thin husk and small grain:* (IF, Msb:) or *a grain between wheat and barley* (شعير), *not having a husk like that of the latter, and thus being like wheat in smoothness, and like barley* (شعير) *in its nature, or quality, and in its coolness:* (Az, Msb:) accord. to Eṣ-Ṣeydelánee, *like barley* (شعير) *in its form, and like wheat in its nature, or quality;* but this is a mistake: (Ibn-Eṣ-Ṣalàḥ, Msb:) [*gymnocrithon* (i. e. *hordeum nudum*) of Galen: *tragus* of Diose. (Golius.)]

سَلْتَةٌ ذَهَبَ بِنِي فَلْتَةً وَسَلْتَةً *It* (a thing, or an affair, TA) *escaped me:* (K, TA:) accord. to some, سلتة is here an imitative sequent. (TA.)

سَلْتَاءُ A woman *who does not make frequent use of* حِنَّاء [*for tinging,* or *dyeing, her hands*]; (S;) a woman *who does not frequently tinge her hands with* خِضَاب: (M:) or a woman *who does not make use of* خِضَاب *for herself* (M, A, K) *at all:* so some say. (M.) It is related of the Prophet, in a trad., that he cursed such a woman. (TA.)

سَلَاتَةٌ *What is extracted,* or *made to come forth,* (M, K,*) *from a gut [by compressing it]* with the hand. (M.) ـــ *What is taken off with the finger from the sides of a bowl, to clean it.* (S, K.*)

أَسْلَتُ A man (S) *whose nose has been cut off* (S, M, K) *entirely.* (S, K.)

مِسْلَتَةٌ [app. *An instrument with which* حِنَّاء *is scraped off,* or *removed, from the hand*]. One says, أَعْطِنِي مِسْلَتَكَ حِنَّاتَكَ [*Give thou to me* &c.]. (A.)

مَسْلُوتٌ That *whereof the flesh that was upon it has been taken off* or *away,* or *removed.* (K.) ـــ And A *shaven* head. (Aṣ, S, L.)

سلتم

سِلْتِمٌ *A calamity,* or *misfortune.* (S, M, K.) ـــ *A hard,* or *severe, year.* (S, M, K.) ـــ *A* [*goblin,* or *demon, such as is termed*] غُول. (S, M, K.) ـــ A she-camel *having no tooth remaining, and whose lower lip has fallen and she is unable to raise it.* (K, TA. [The explanation in the CK is faulty: the last words should be لَا تَسْتَطِيعُ رَفْعَهُ.]) Some say that the م is augmentative. (TA.) ـــ One says also مَا أَصَابَ سِلْتِمًا, [in the CK سَلْتَمًا,] meaning *He got not anything.* (K, TA.)

سلخ

1. سَلَخَ, aor. ـَ, inf. n. سَلْخَانٌ (S, O, Msb, K) and سَلْخٌ, (S, O, K,) *He swallowed* (S, O, Msb, K) a morsel, or mouthful, or gobbet, (S, O, K,) and food, (TA,) or a thing; (Msb;) as also سَلِخَ, aor. ـَ; (Msb;) and ↑ تَسَلَّخَ: (O, K:*) or سَلْخَانٌ signifies the *eating* quickly. (TA.) Hence the saying, الأُكْلُ سَلْخَانٌ وَالقَضَاءُ لَيَّانٌ [*Eating is a swallowing, and paying is a putting off*], (S, Meyd, O,) or الأُكْلُ سَلْخَانُ الله [*Taking,* or *receiving, is a swallowing,* &c.]. (Meyd, TA:) i. e., when a man receives a loan, or the like, he devours it [greedily]; but when he from whom he has received it demands his due, he puts him off by promising to pay it: (S, O:) a prov., (Meyd, O, TA,) applied to him who takes the property of others and to whom it is easy to do so; but when he is sued for payment, puts off, and it is difficult to him: (Meyd:) meaning that one loves to take, and hates to return, or restore. (L. [See also سَرْبَطَى.]) ـــ سَلَخَ, said of a young camel, *He sucked the she-camel;* (O, K;) as also مَلَخَهَا. (L, TA.) ـــ سَلَخَتِ الإِبِلُ, aor. ـَ, (S, K, TA,) inf. n. سُلُوخٌ; (TA;) and سَلِخَتْ, aor. ـَ; (K, TA;) or the latter only accord. to AḤn; (TA;) or the latter is better than the former accord. to Sh; (O, TA;) *The camels had a looseness* (S, K) *of their bellies* (S) *from eating the plant called* سَلَخ. (S, K.)

5. تسلّخ: see 1, first sentence. ـــ Also *He persevered,* or *persisted, in drinking* (Lḥ, O, K) the beverage called نَبِيذ, (Lḥ,) or wine; (O, K;) like تَزَلَّخَ. (Lḥ;) meaning *he made it to enter his* سِلْخَان (O;) or *as though he filled with it his* سِلْخَان, (K,) i. e. his حُلْقُوم: (TA:) and so ↑ استلخ. (O, K.)

8: see what next precedes.

سَلِيخٌ: see سَلْجَخٌ, below.

سَلِيجَةٌ A سَاجَة (O, K,) i. e. *an oblong and squared piece of wood of the tree called* سَاج, *as brought from India,* (TA in art. سوج,) *from which a door is cloven,* or *divided off, lengthwise:* (O, K:) so says AḤn. (TA.) ـــ See also what next follows.

سُلَّخٌ *A certain plant,* (S, K,) *upon which the camels pasture,* (S,) *soft, flaccid,* or *fragile, of the shrub-kind;* (TA;) also called ↑ سُلَّخَانٌ, (K, TA,) or ↑ سُلَّخَانٌ, (CK,) like قُعْدَان (K;) and ↑ سَلِيخَةٌ: (TA:) or the ↑ سِلِّخَان, (O, TA,) i. e. سُلَّخَان, with ḍamm to the س, and teshdeed and fet-ḥ to the ل, (O,) *is a species of the* سُلَّخ; (O, TA;) and this last is *one of the largest of the kind of trees called* حَمْض: (O:) accord. to AḤn, (TA,) or as is said by some one or more of the Arabs of the desert, (O,) the سُلَّخ *is a large kind of trees, like the tails of the* [*lizards called*] ضِبَاب [pl. of ضَبّ], *green, and having thorns, and* [*of the kind termed*] حَمْض: (O, TA:) in the T it is said to be *a sort of* حَمْض *that ceases not to be green in the summer, or hot season, and in the* رَبِيع [app. here meaning *autumn*], *and is weak,* or *weak and soft:* Az also says that *it grows in the plains, or level tracts, has a fruit, or produce, with a sharpness in the extremities thereof, and is green in the* [*season called*] رَبِيع, *and then dries up, and becomes yellow:* and he adds, (contr. to what has been said above, from his work, the T,) it is *not reckoned among the trees called* حَمْض. (L, TA.)

سَلَّخَانٌ or سُلَّخَانٌ: see the next preceding paragraph, in three places.

سِلِّخَان The حُلْقُوم [properly the *windpipe,* but here app. meaning the *gullet:* see 5]. (O, K.) One says, رَمَاهُ اللهُ فِي سِلِّخَانِهِ [*May God smite him,* or *afflict him, in his* سِلِّخَان]. (O.)

سَلِيخٌ and ↑ سَلْجَخٌ and طَعَامٌ سَلْجَخٌ *Good,*

or pleasant, food, (O, K, TA,) *that is swallowed* (K, TA) *with ease.* (TA.)

أَسْلَحُ *Bald in the fore part of the head;* like أَسْلَعُ; but the former is the more common. (TA in art. سلع.)

سلجم

سَلْجَمٌ and ↑ سُلْجُمٌ *Tall, or long;* (S, K;) as epithets applied to a horse, and to a man, and to the iron head or blade of an arrow &c.: (K:) or, applied to this last, the former word signifies *long and broad:* (AHn, TA:) or *slender;* as also سَلَجْمٌ: and the pls. of these two words are سَلَجِمٌ and سَلَاجِمُ: which, applied to such iron heads or blades, signify [also] *sharpened,* or *pointed,* or *sharp-pointed:* (TA:) and سَلْجَمٌ applied to arrows signifies *long in the iron heads.* (S.) سَلْجَمٌ and ↑ سُلْجُمٌ are also applied as epithets to a camel: (S, K: [in the former it is implied that in this case they have the first of the significations above; but see what follows:]) thus applied, they signify *Advanced in age, and strong:* (K:) or the former, so applied, signifies *strong:* (S voce صَلْعَدٌ:) the pl. of each is سَلَاجِمُ, with fet-h [to the س]. (S, K.) — Also the former, applied to the نَعْي [or jaw-bone], *Strong,* (K, TA,) *full-sized,* (TA,) *and thick, or compact.* (K, TA.) And, applied to a head, *Long in the ذَحْيَانِ* [or *jaw-bones*]. (K, TA.) — Also A well *ancient* (عَادِيَّةٌ) *and having much water.* (K.) — سَلْجَمٌ is also the name of *A certain well-known plant;* (K, TA:) *of those termed* بُقُول; *which is eaten;* (TA:) [namely, *colza;* or *brassica napus oleifera:* so in the present day:] it is an arabicized word, [from the Pers. شَلْغَمٌ,] originally with ش, but pronounced by the Arabs with س: (AHn, TA:) one should not say ثَلْجَمٌ, nor صَلْجَمٌ, or this is a word of weak authority: (T, K, TA:) Az says that some pronounce it with ش, but that it is correctly with س. (TA.)

سُلَاجِمٌ: see the preceding paragraph, in two places.

سَهْمٌ مُسَلْجَمَاتٌ *Arrows made long and broad* [*in their iron heads*]. (TA.)

سلح

1. سَلَحَ, (S, Mgh, K,) aor. ـَ, (Msb, K,) inf. n. سَلْحٌ, (S, Mgh, Msb,) said of a man, (TA,) *He voided his excrement,* or *ordure;* (S, K:) [or *thin excrement:* see سَلْحٌ: and] said of a bird, it *muted,* or *dunged:* (Msb:) like تَفَوَّطَ (Mgh,* Msb) said of a man: (Msb:) and said also [of other animals, as, for instance,] of a camel, (S, K, TA,) and of a bull. (K in art. بلط.)

2. سَلَّحَهُ *He armed him with a weapon or weapons.* (A.) And سَلَّحَهُ السَّيْفَ, (K; TA,) and القَوْسَ, (TA,) *He armed him with the sword,* (K, TA,) and *the bow.* (TA.) — سَلَّحَ الإِبِلَ (A, TA,) inf. n. تَسْلِيحٌ, (TA,) *It caused the camels to void* سَلْحٌ [*or thin excrement;* i. e. *it purged them*]; said of a herb. (A, TA.) [See also 4.] — سَلَّحَ نَحْيَهُ, inf. n. as above, *He rubbed over his* نَحْي [*or skin for holding clarified butter*] *with* سَلْحٌ, i. e. *rob, or inspissated juice.* (K, TA.)

4. أَسْلَحَهُ *He made him to void* سَلْحٌ [*or thin excrement*]. (S, K.) [See also 2.]

5. تسلّح *He wore, or put on,* [*or armed himself with,*] *a weapon, or weapons.* (S, A, L, K.) — [Hence,] تَسَلَّحَتِ الإِبِلُ بِالْشِيحَةِ: see سِلَاحٌ.

سَلْحٌ *Excrement, ordure, or dung:* (L, TA: [and evidently so accord. to the Msb; in my copy of which, and so, app., in the copy used by SM, immediately after the mention and explanation of the verb سَلَحَ is added, وهو سلحة تسمية بالمصدر plainly showing, by what follows سلحة, that this word is a mistranscription for سَلْحَةٌ; and that the meaning is, "and it is its سَلْح, an instance of the inf. n. used as a subst. properly so called;" i. e., the dung of a bird is called its سَلْح; for the verb is there said to relate to a bird; though in truth it has a general application:]) or *such as is thin, of any dung:* (L, TA: [and this is the sense in which it is commonly known:]) and سِلَاحٌ signifies [the same: i. e.] *excrement, ordure, or dung,* (S, A, MA, L, K, KL,) of a human being, (KL,) or of a bird (MA) [and of any animal]: or *thin excrement or dung:* (MA:) this latter is said to be the correct meaning in a marginal note in a copy of the S: (TA:) the pl. of the former is سُلُوحٌ and سُلْحَانٌ. (L, TA.) سَلْحٌ وَسَلِيحٌ frequently occurs in the Lexicons &c., meaning *He cast forth his excrement,* or *ordure;* or properly, *in a thin state.* يَا سَلْحَ الغُرَاب [lit. *O dung of the crow*], an expression used by 'Omar, means ↑ *[O foul,* or *filthy,* man]. (Mgh.)

سُلْحٌ signifies رُبّ [i. e. *Rob,* or *inspissated juice, generally of dates,*] *with which a skin for clarified butter is rubbed over,* (K, TA,) *for the purpose of seasoning it.* (TA.)

سِلْحٌ: see سِلَاحٌ.

سَلْحٌ *Rain-water in pools left by torrents:* (K:) so says ISh: but not heard by Az from the Arabs. (TA.)

سُلْحٌ *The young of the* حَجَل [or *partridge*]; (S, K:) like سُلَاف and سُنَاف: (S:) [a coll. gen. n.: n. un. with ة: for] it is said in the T that سُلْحَةٌ and سُلَحَةٌ signify *the young one of the* حَجَل: (TA:) pl. سِلْحَانٌ, (T, S, K,) like سِلْخَانٌ. (T, TA.)

سِلْحٌ: / سُلْحَانٌ: } see سِلَاحٌ.

سَلُوحٌ: see سَلْحٌ. — [Also *A looseness,* or *flux of thin excrement from the bowels: diarrhœa.*]

سِلَاحٌ, (S, A, Mgh, Msb, K, &c.,) as also ↑ سِلْحٌ (accord. to the K) or ↑ سِلْحٌ (accord. to the Msb) and ↑ سُلْحَانٌ, (K,) [the last mentioned in the L as a pl.,] *A weapon,* or *weapons;* i. e. *an instrument, or instruments, of war;* (A, K:) the *thing* [or *things*] *with which one fights in war, and repels, or defends oneself;* (Msb;) *anything with which one repels the enemy, as a sword and spear &c.:* (Ham p. 73:) or *a weapon, or weapons, of iron:* (Lth, Mgh, K:) it is of the masc. gender, (S, Msb, TA,) accord. to the more approved usage, (TA,) or that which most prevails, (Msb,) because in the pl. it takes the form of أُفْعُلَة, which is a pl. form of a masc. n., (S, Msb,) as in the instances of أُجْرُزَة, pl. of جِرْز, and أُدْرُزَة, pl. of دِرْز, (S,) but it is also fem., (S, Msb, K,) and has also for pls. سُلُحٌ and سُلْحَانٌ, (L,) and the pl. fem. is سِلَاحَاتٌ. (Msb.) You say رَجُلٌ ذُو سِلَاحٍ [*A man having a weapon or weapons*]. (K.) And قَوْمٌ ذَوُو سِلَاحٍ [*A people, or party, having weapons, or arms*]. (S, A, K.) And لَبِسَ السِّلَاحَ [*He wore, or put on, the weapon, or the weapons,* or *arms*]. (S, A, K.) And أَحَدَّ القَوْمُ ↑ أَسْلَحَتَهُمْ *The people, or party, took their weapons,* or *arms, each taking his.* (Msb.) — *A sword* (Az, Mgh, K) alone is sometimes termed سِلَاحٌ. (Az, Mgh.) — And *A bow without a string* (K) is likewise thus termed. (TA.) — And *A staff,* or *stick.* (K.) — سِلَاحُ الثَّوْرِ means † *The horns of the bull.* (S,* TA.) — ذُو السِّلَاحِ is ‡ an appellation of الشَّائِلُ النَّامِسُ [i. e. *The star Arcturus*]. (A, TA.) — And أَعْدَتِ الإِبِلُ سِلَاحَهَا and تَسَلَّحَتْ ↑ بِأَسْلِحَتِهَا mean ‡ *The camels became fat, and of goodly appearance;* (A, L, TA;) i. e. their fat became as though it were weapons with which they prevented their being slaughtered: (L, TA:) and the like has been mentioned before, [voce رِفْد,] in art. رمح. (TA.)

سَالِحٌ A man *having,* (K,) or *having with him,* (S,) *a weapon, or weapons:* (S, K:) an epithet [of the possessive kind, having no verb,] similar to تَامِرٌ and لَابِنٌ. (TA.) — And A she-camel *that has voided excrement,* [or *thin excrement,*] *in consequence* [*of the eating*] *of herbs, or leguminous plants.* (S, K.)

أَسْلَحُ مِنْ خُزَارَى [*More wont to mute than a bustard*] (Meyd, A, Mgh) and مِنْ دَجَاجَةٍ [*than a domestic hen*]: the former mutes in the time of fear; and the latter, in the time of security: (Meyd:) a prov. (Meyd, Mgh.)

إِسْلِيحٌ *A certain plant, the pasturing upon which causes the milk* (S, K) *of the camels* (S) *to become abundant:* (S, K:) *or a certain kind of tree, or shrub, that has this effect:* (L:) [see also إِسْلِيخٌ:] it was said to an Arab woman of the desert, "What is thy father's tree?" and she answered, شَجَرَةُ أَبِي الإِسْلِيحِ رُغْوَةٌ وَضَرِيحٌ وَسَنَامٌ [*The tree of my father is the isleek: froth* upon the milk, *and milk free from froth; and a long, or tall, hump:* these are the consequences of pasturing upon it]: (S,* L:) or it is *a certain*

herb, or leguminous plant, of those that are slender and soft (مِنْ أَحْرَارِ البُقُولِ), growing in the winter, that causes the camels to void سِلَاح [or thin excrement] when they eat much of it: or a certain herb (عُشْبَة), resembling the جِرْجِير [or rocket], growing upon tracts of sand such as are termed حُقُوف: or a certain kind of plant, growing conspicuously in plain, or soft, tracts, having a thin and delicate leaf, and a pericarp (سِنْفَة) stuffed with grains, or seeds, like those of the poppy; which is one of the plants of the rain of the صَيْف [here meaning spring (see زَمَن)], and which causes the cattle to void سِلَاح: n. un. with ة: Aboo-Ziyád says that the places in which the اسلاح grows are sands. (L.)

مَسْلَحَة A قَفْر [or frontier of a hostile country]: (K:) or a place of arms or weapons, (Mgh,) like مَرْقَب and a قَفْر [which is an elevated place of observation], (S, Mgh, TA,) wherein are parties that watch the enemy, lest they should make an invasion at unawares, and, when they see them, inform their companions, in order that they may prepare themselves for them: (Nh, TA:) pl. مَسَالِحُ. (S, Mgh.) — Also, [in one of my copies of the S erroneously written مُسْلَحَة,] A people, or party, having arms, or weapons; an armed people or party: (S, A, K, TA:) composing a numerous body, in a place of observation, with the keeping of which they are entrusted, at the frontier of an enemy's country; a single person of whom is termed مَسْلَحِيّ; (A,* L;) and مَسْلَحَة [also] is thus applied to a single person in a saying of 'Omar: (Mgh:) they are thus called because of their having weapons, or because of their occupying the place called مَسْلَحَة: (Nh:) or the مسلحة of the army are a party of capturers that go before the army, exploring for them the way, and searching as spies to learn news of the enemy, lest the enemy should make a sudden assault upon them; not suffering any one of the enemy to enter the territory of the Muslims, and warning the Muslims of the approach of an army. (ISh.)

مَسْلَحِيّ: see the next preceding paragraph.

سلحب

Q. 4. اِسْلَنْحَبَّ It was, or became, right, direct, rightly directed, straight, or even. (S, K.) — It (a road) was extended: (S:) or conspicuous and extended. (K.) — [And app. It was, or became, spread out, or expanded: see the part n., below.]

سُلْحُوب A woman who cares not for what she does nor for what is said to her. (AA, TA.)

مُسْلَنْحِب Right, direct, rightly directed, straight, or even: (S, K:) like مُنْتَلِب. (TA.) — Extended: (S:) or conspicuous and extended: (K:) applied to a road: (S, K:) like مُطْلَنْحِب. (L.) — I. q. مُنْبَطِح [app. as meaning Spread out, or expanded]. (TA.) — طَلَّ يَوْمُنَا مُسْلَنْحِبًا means Our day was, or became, one of protracted journeying. (L, TA.)

سلحف

سُلَحْفَى (AZ, Msb, K) and سُلْعَفَى (Fr, K,) pronounced by the vulgar سِلْحَفَى, (TA,) and سُلَحْفَاة [which is the most common of the dial. vars.] (S, Msb, K) and سَلَحْفَاة (Fr, K) and سُلْحُفَاة, (Msb,) and سَلْحُفَاة, (AZ, Msb, K,) and سُلَحْفِيَة, (S, K,) [The tortoise, commonly so called; and also the turtle, or sea-tortoise; applied to both in the present day;] a certain well-known beast; (K:) [and] a certain aquatic animal; (Msb;) called in Pers. بَاهُه and كَشْف (MA, PS) and سَنْگ پُشْت; (MA:) applied to the male and the female: (Msb:) pl. سَلَاحِف. (S, Msb:) or, accord. to Fr, the male of the سلاحف is called عُلَّيْم; and the female is called سلحفاة in the dial. of Benoo-Asad: (Msb:) [it is said to be derived from the Pers. سولاخ پای: because there is a hole in the body, into which the foot enters: (Freytag's Lex.:)] its blood and its gall-bladder are [asserted to be] beneficial to him who is affected with epilepsy; and the smearing with its blood, to the joints; (K, TA;) which thereby become strong: (TA:) and it is said that when the cold has become intense in a place, (K, TA,) and one fears for the seed-produce from it, (TA,) and this beast is placed upside-down, so that its fore and hind legs are towards the air, the cold will not alight upon that place. (K, TA.) — السُّلَحْفَاةُ or السُّلْحُفَاةُ is also a name of † The constellation Lyra; commonly called الشُّلَيَّان.]

سلح

1. سَلَحَ, (S, A, Msb, K, &c.,) aor. ـَ, (S, K, [as in the Kur xxxvi. 37,]) or ـِ, (Msb, [but this I find in no other lexicon,]) and ¹ (S, Msb, K,) inf. n. سَلْحٌ, (S, Msb,) He stripped off (S, K) the hide, or skin, of a sheep or goat: (S:) or he skinned a sheep or goat. (A, Msb.) And سَلَحَ جِلْدَهَا [Its skin was stripped off]. (A.) One does not say of a camel, سَلَخْتُ جِلْدَهُ; but كَشَطْتُهُ, and نَجَوْتُهُ, and أَنْجَيْتُهُ. (Msb.) — [Hence,] † He pulled off or stripped off [a garment]. (K, TA.) You say of a woman, سَلَحَتْ دِرْعَهَا, (S, TA,) and سَلَحَتْ عَنْهَا دِرْعَهَا, (A, TA,) † She pulled off her shift; stripped it off. (S, TA.) — And [hence,] سَلَحَ الشَّهْرُ, (S, A, Msb,) or شَهْرُهُ, (K,) aor. ـَ (L, Msb) and ـِ, (L,) inf. n. سَلْخٌ and سُلُوخٌ, (L, Msb,) † He passed the month, or his month; (S, K, TA;) came to the end of it. (S, A, Msb, K.) سَلَخْنَا الشَّهْرَ means † We passed forth from the month; having pulled off from ourselves every night one thirtieth part until the nights were complete, when we pulled off from ourselves all of it: and أَهْلَلْنَا هِلَالَ شَهْرٍ means كَذَا means "We entered upon [the period of the new moon of] such a month; clothing ourselves with it and increasing the clothing of ourselves therewith until the passing of the half of it:" then we pull off from ourselves [by degrees] the whole of it: hence a verse cited voce جَمَادَى. (T, TA.) And one says of God, سَلَخَ النَّهَارَ مِنَ اللَّيْلِ † He drew forth gently the day from the night: (K, TA:) or He separated the day from the night. (Jel in xxxvi. 37.) — See also 7, in three places. — سَلَخَ الحَرُّ جِلْدَ الإِنْسَانِ — and [in an intensive sense] سَلَّخَهُ † [The heat made the skin of the man to peel off; or excoriated the man]. (TA.) And سَلَخَ الجَرَبُ جِلْدَهُ † [The mange, or scab, excoriated him, i. e., a camel]: (A, TA:) [and so سَلَخَهُ without the mention of the skin:] see سَالِخ. And سُلِخَ الظَّلِيمُ † The ostrich had a disease in his feathers [app. such as caused many of them to fall off]. (TA.) — سَلَخَ الثَّبَاتُ † [The plant shed its foliage, and then became altogether green again: (see سَالِخ:) or] the plant became green again after having dried up. (M, K.) — فَسَلَخُوا مَوْضِعَ المَاءِ كَمَا يُسْلَخُ الإِهَابُ فَخَرَجَ المَاءُ, in a trad. respecting Solomon and the هُدْهُد [or hoopoe, i. e. † And they stripped off the surface of the place of the water, like as the hide is stripped off, and thereupon the water came forth], means that they dug until they found the water. (TA.) — سَلَخَ مِنْ بَطْنِ أُمِّهِ, said of a child, means † He was drawn out from the belly of his mother. (TA.) — سَلْخُ الشِّعْرِ is † The substituting throughout the poetry, for the original words, other words synonymous therewith: what falls short of this is termed مَسْخ. (TA. [See Har p. 263.])

2: see 1, in the latter half of the paragraph.

5: see the next paragraph, first sentence.

7. اِنْسَلَخَ جِلْدُهُ, and [in an intensive sense] تَسَلَّخَ [His skin became stripped off: — and † he became excoriated by heat). (A, TA. [The latter meaning is indicated in the TA.]) — اِنْسَلَخَتِ الحَيَّةُ مِنْ قِشْرِهَا [The serpent cast off, or divested itself of, its slough]: (S:) and سَلَخَتِ † الحَيَّةُ, (L, K,) aor. ـَ, inf. n. سَلْخٌ, (L,) [signifies the same, or] the serpent withdrew itself from its slough: (L, K:) and in like manner one says of any creeping thing: (L:) and one says of the serpent termed السَّالِخ [q. v.], يَسْلَخُ † جِلْدَهُ [He casts off his slough]. (S.) — One says also of a man, اِنْسَلَخَ مِنْ ثِيَابِهِ † [He became stripped, or divested, or he divested himself, of his clothes]. (S.) — And اِنْسَلَخَ الشَّهْرُ مِنْ سَنَتِهِ † انسلخ (S, A, Msb, K) [(S) † The month passed, or passed away [from its year]; (Msb, K, TA;) as also † سَلَخَ. (K.) And اِنْسَلَخَ النَّهَارُ مِنَ اللَّيْلِ (S, A, K) † The day became drawn forth gently from the night; (K, TA;) came forth from the night so as not to leave with it aught of its light. (TA.) [As used in this phrase and in others,] اِنْسَلَخَ مِنْهُ means † It became altogether separated from it; quitted it entirely. (MF.)

9. اِسْلَخَّ, inf. n. اِسْلِخَاخٌ, He lay upon his side. (K.)

سَلْخ: see مِسْلَاخ, in two places. — سَلْخُ الشَّهْرِ † The last, or end, of the month; (Msb, K;) as

also ↑ مُتَسَلَّخَهُ: (K:) or *the last day thereof.* (MA.)

سِلْخٌ: see مِسْلَاخٌ, in two places.

سَلَخٌ The *spun thread that is upon the spindle.* (K.)

سَلْخَةٌ: see مِسْلَاخٌ.

سَلِيخٌ A *skinned* sheep or goat; (L;) as also ↑ مَسْلُوخٌ (S, K) and ↑ مَسْلُوخَةٌ: (TA:) or this last is an epithet in which the quality of a subst. is predominant, meaning *a skinned sheep or goat, without head and without legs and without belly:* (Mgh:) and the first is an epithet applied to a sheep or goat until some part of it has been eaten; after which, what remains is called شِلْوٌ, whether much or little. (L.) ═ سَلِيخٌ مَلِيخٌ A thing, (JK,) accord. to the K a person, but this is not in the other lexicons, (TA,) *insipid; without taste.* (JK, K, TA.) ═ And A man (TA) *vehement in* جِمَاع, *without impregnating.* (K, TA.)

فِيهِ سَلَاخَةٌ وَمَلَاحَةٌ *In it* (accord. to the K *in him*, but see سَلِيخٌ, TA) *is insipidity, or tastelessness.* (K,* TA.)

سَلَاخَةٌ [app. *A piece of skin, or hide, stripped off*]. (K voce جَرْخٌ.) ═ The *urine of the mountain-goat.* (KL.) [In Pers. سَلَاخَهْ: thus, with ح, and with fet-h to the first letter, accord. to Johnson's Pers. Ar. and Engl. Dict. Golius adds, on the authority of Ibn-Beyṭár, that it is black and viscous like pitch, and is collected from the rocks.]

سَلِيخَةٌ † *A certain perfume, or odoriferous substance, resembling bark stripped off,* (JK, K, TA,) *and having* شُعَب [or *forking projections*]. (TA.) ═ † Of the [plants called] رِمْث (JK, S, K) and عَرْفَج, (JK, S,) [*Such as has been stripped of what was good for pasture;*] the *portion that has in it nothing for pasture* (JK, S, K, TA) *remaining;* (TA;) *consisting only of dry wood:* (S, TA:) and of the عرفج, *such as is thick, of what has become dried up.* (TA.) ═ And † The *oil of the fruit, or produce, of the* بَان [or *ben-tree*] *before it has been seasoned* (K, TA) *with aromatics:* when it has been seasoned with musk and [other] perfume, and then expressed, it is termed مَنْشُوش; and one says of it, نَشٌّ. (TA.) Also † *Offspring:* (JK, K, TA:) because it has been drawn out (سُلِخَ i. e. نُزِعَ) from the belly of its mother. (TA.)

سَلَّاخَةٌ an extr. pl. [or quasi-pl. n.] of سَالِخ, q. v. (TA.)

سَلَّاخٌ *A skinner, or flayer.* (KL.)

سَالِخٌ *Skinning, or flaying.* (KL.) ═ † *Mange, or scab, in consequence of which the camel is excoriated* (يَسْلَخُ). (K.) ═ [A serpent *casting off its slough.* And hence,] *A black serpent,* (JK, S, K,) *intensely black:* (JK, TA:) you say, أَسْوَدُ سَالِخٌ, (S, K,) not prefixing the former word so as to govern the latter in the gen. case: [so called] because it casts off its slough (يَسْلَخُ جِلْدَهُ) every year: (S:) the female is called أُسْوَدَةٌ, and is not qualified by the epithet سَالِخَةٌ: (S, K:) and you say أُسْوَدَانِ سَالِخٌ, (K,) not giving to the epithet the dual form, accord. to AZ and Aṣ; but IDrd authorizes its being in the dual form, though the former mode is the better known: (TA:) and سَوَالِخُ أَسَاوِدَ and سَالِخَةٌ and سَلَّخٌ and سَلْخَةٌ, (K,) which last is extr. [i. e. anomalous]. (TA.) ═ Also † A plant of the kinds termed حَمْض &c. *that has shed its foliage* (سَلَخَ) *and then become altogether green again.* (TA.)

أَسْلَخُ, applied to a man, (JK,) † *Very red* [as though skinned]. (JK, K.) ═ And [its pl.] سَلْخَى, applied to camels, † *Having mange,* or *scab, by which they are excoriated.* (JK.) ═ Also † *Bald in the fore part of the head:* (K:) but إِسْلَخُ is more common in this sense. (TA.)

إِسْلِيخٌ *A certain plant.* (K.) [Perhaps a dial. var. of إِسْلِيخٌ, or a mistranscription for this latter.]

مَسْلَخٌ *A place in which sheep or goats are skinned.* (Mṣb.)

مِسْلَاخٌ *A skin, or hide;* (JK, S, K:) as also ↑ سِلْخٌ: (TA:) or, of a sheep or goat; (A;) as also ↑ سَلْخٌ, i. e. its *skin, or hide, that is stripped off.* (K, TA.) [Hence,] one says, فُلَانٌ جَمَادِ فِي مِسْلَاخِ إِنْسَانٍ ↕ [*Such a one is an ass in the skin of a man*]. (A, TA.) ═ And The *slough* of a serpent; (JK, Ṣ, A, L, K:) as also ↑ سِلْخٌ, (MA, KL, and so in the CK,) or ↑ سَلْخٌ, (TA,) and ↑ سَلْخَةٌ. (L, and so in copies of the K and in the TA.) ═ Also † *A palm-tree of which the unripe dates fall and become scattered about in a green state.* (S, K.)

مَسْلُوخٌ; and with ة: see سَلِيخٌ.

مُنْسَلَخُ الشَّهْرِ: see سَلْخٌ.

سلس

1. سَلِسَ, [aor. ـَ,] inf. n. سَلَاسَةٌ and سَلَاسٌ and سَلَاسَةٌ, (*It was, or became, loose, not tight;* as meaning *slack;* the only signification indicated by ISd; (see سَلِسَ, below;) and also as meaning *unsteady:*) (M:) [in the K, سَلَسَ and سَلَاسَةٌ are said to be simply substs.: see the former of these two words below.] ═ سَلِسَ, (Mṣb, TA,) aor. ـَ, inf. n. سَلَسٌ (Mṣb) [and app. سَلَاسَةٌ also, (see سَلِسَ below,)] said of a colt, (TA,) [and of a horse, and, tropically, of a man, (see سَلِسٌ,)] *He was, or became, tractable, submissive, compliant, obsequious,* (TA,) or *easy,* (Mṣb, TA,) and *gentle.* (Mṣb.) You say, سَلِسَ لِي بِحَقِّي ↕ [*He was easy to me in giving me my due, or right*]. (A, TA.) And سَلِسَ بَوْلُهُ, (TA,) inf. n. سَلَسٌ, (Mṣb,) † *His urine flowed involuntarily; he was unable to retain his urine;* (Mṣb, TA;) *by reason of disease.* (Mṣb.) [The explanations of سَلَسَ and سَلِسَ &c. below will serve to give further illustrations of this verb.] ═ سَلِسَتِ النَّخْلَةُ, aor. ـَ, *The palm-tree lost the stumps, or lower ends, of its branches;* (Ibn-'Abbád, K;) as also ↑ أَسْلَسَتْ: and the epithet applied to the palm-tree in this case is ↑ مِسْلَاسٌ; (K;) or, accord. to the Tekmileh and O and L, ↑ مُسْلِسٌ; but it seems that نَخْلَةٌ مُسْلِسٌ means *a palm-tree that lets fall and strews its unripe dates;* and ↑ مِسْلَاسٌ, *that usually does thus:* (TA:) and ↑ سَلَسٌ means *what falls from the palm-tree.* (Ibn-'Abbád, TA.) ═ سَلِسَتِ الخَشَبَةُ, (inf. n. سَلَسٌ, TA,) *The piece of wood became old and crumbling and wasted.* (Ibn-'Abbád, K.) ═ سَلِسَ, (S, M, K,) inf. n. سَلَسٌ and سَلَسٌ, (Aṣr, M,) *He became bereft of reason.* (S, M, K.)

2. سَلَّسَ, (Ibn-'Abbád,) inf. n. تَسْلِيسٌ, (K,) *He set, fixed, or put together,* a composite ornament, of the ornaments worn by women, not consisting of خَرَز [or beads]. (Ibn-'Abbád, K,* TA.)

4. أَسْلَسَتْ *She* (a camel) *produced her young one before the completion of the days:* (T, K:) the epithet applied to her in this case is ↑ مُسْلِسٌ; and to the young one, ↑ مُسْلَسٌ, (TA,) and ↑ سَلَسٌ. (Ibn-'Abbád, TA.) ═ See also 1.

سَلَسٌ *A string upon which beads,* (M,) or *white beads worn by female slaves,* (S, K,) *are strung:* (S, M, K:) pl. سُلُوسٌ: (S, M:) or [*a woman's ear-drop;* i. e.] the *woman's ornament called* قُرْط. (Ibn-'Abbád, K.) ═ And [the pl.] سُلُوس signifies also *Women's mufflers, or head-coverings;* syn. خُمُر [pl. of خِمَار]: so says IAṣr; and he cites as an ex.,

* قَدْ مَلَأَتْ مَرْجَلَهَا رُؤُوسَا *
* كَأَنَّ فِيهِ عُجُزًا جُلُوسَا *
* شُمْطَ الرُّؤُوسِ أَلْقَتِ السُّلُوسَا *

[*They* (referring to camels) *had filled their watering-trough with heads, as though there were in it old women sitting, with grizzled heads, having thrown off the mufflers*]: they having eaten of [the kind of plants, or trees, called] حِمْض, so that their faces and heads had become white, he likens them to old women that had thrown off the mufflers. (M.)

سَلَسٌ and ↑ سَلَاسَةٌ [said in the M to be inf. ns. of سَلِسَ, (q. v.,)] and in the K to be simply substs., signify, as substs., *Looseness;* as meaning *slackness;* and as meaning *unsteadiness:* ═ and also] *Easiness, gentleness, tractableness, submissiveness; compliance, or obsequiousness.* (S, K.) [Hence,] one says, فِي كَلَامِهِ سَلَاسَةٌ ↕ [*In his speech is easiness*]. (A.) ═ For the former, see also 1: ═ and 4.

سَلِسٌ part. n. of سَلِسَ; as also ↑ سَالِسٌ: (M:) *Loose, not tight;* meaning [*slack;* (see 1, first sentence;) and also] *unsteady;* applied to a nail, (A, TA,) and to any other thing. (TA.) A rájiz says,

* مَنْكُورَةٌ غُرَّتِي الوِشَاحِ السَّالِسِ *
* تَضْحَكُ عَنْ ذِي أُشُرٍ غُضَارِسِ *

[*A female of slender make, whose loose* وِشَاح (q. v.) *required more than it had within it to fill it, laughing so as to discover cool and sweet serrated and sharp teeth*]. (M, TA.) — *Easy*; applied to a thing: (Ṣ:) *easy*, (Mṣb, Ḳ,) *gentle*; (Ṣ, Mṣb, Ḳ;) *tractable*; *submissive*; *compliant*; *obsequious*; (Ṣ, Ḳ;) applied [to a horse and the like, and, tropically,] to a man. (Ṣ.) You say, فَرَسٌ سَلِسُ القِيَادِ [*A horse easy to be led; tractable*]. (A.) And قَائِدٌ سَلِسُ القِيَادِ and مِسْلَاسٌ ‡ [*Such a one is easy to be led, or persuaded; tractable, submissive, or compliant*]. (A.) — ‡ A man *easy in private conference*; expl. by سَهْلُ الخَلِيقَةِ. (Mṣb.) — Beverage, or wine, *that descends gently* or *easily* [*down the throat*]. (TA.) — سَلِسُ البَوْلِ A man *whose urine flows involuntarily*; *who is unable to retain his urine*; (Ṣ, A, Mṣb, Ḳ;) *by reason of disease*. (Mṣb.)

سَلْسَةٌ *A certain herb, bearing a near resemblance to the* نَصِىّ, (AḤn, M, Ḳ,* TA,) *except that it has a grain like that of the* [*species of barley called*] سُلْت; (AḤn, TA;) *and when it dries up, it has an awn that flies about, when it is put in motion, like darrows, sticking into the eyes and the nostrils, and often blinding the pasturing beasts*: (AḤn, M, TA:) *the places of its growth are the plain*, or *soft, tracts*. (AḤn, TA.)

سَلَاسٌ *Loss, or departure, of reason or intellect*. (Ṣ, M, Ḳ.)

سَلَاسَةٌ: see سَلَسٌ, in two places.

سَالِسٌ: see سَلِسٌ, in two places.

مُسَلْسَلٌ: see 4.

مُسَلِّسٌ: see 1, in two places: — and see also 4.

مُسَلَّسٌ A sword *having wavy marks resembling a chain*: occurring in a verse of Ibn-Kilábeh El-Hudhalee, as some relate it; but accord. to others, مُسَلْسَلٌ, formed by transposition from مُسَلَّسٌ. (TA.)

مِسْلَاسٌ: see سَلِسٌ: — and see also 1, latter part, in two places.

مَسْلُوسٌ *Bereft of reason, or intellect*; (Ṣ, M;) and *[of bulk] of body*, (M, TA,) as some say; but accord. to the T, one says رَجُلٌ مَسْلُوسٌ in respect of his reason, or intellect, but مَهْبُوسٌ in respect of his body: (TA:) *possessed*, or *insane*. (Ḳ.)

سلسبل

سَلْسَبِيلٌ, a quinqueliteral-radical word, (M,) *Easy [as a beverage] in the utmost degree*: (TA:) [applied as an epithet to milk, (لَبَن, so in a copy of the M, and so in the CḲ,) or signifying *smooth*, (نَبَن, so in copies of the Ḳ,)] *in which is no roughness*: (M, Ḳ:) and sometimes applied as an epithet to water, (M, TA,) or beverage, meaning *easy of entrance into the throat, or fauces*. (TA.) — And *Wine*: (Ḳ:) so accord. to some, as in the saying of 'Abd-Allah Ibn-Rawáḥah, in which it is [said to be] used as a syn. adjunct to the preceding word:

* إِنَّهُمْ عِنْدَ رَبِّهِمْ فِى جِنَانٍ *
* يَشْرَبُونَ الرَّحِيقَ وَالسَّلْسَبِيلَا *

[as though meaning *Verily they are with their Lord, in gardens, drinking wine and fermented juice of the grape*: but the meaning may be, *the choicest of wine, or the sweetest thereof*, &c., (see رَحِيقٌ,) *and wine easy to swallow, or the like*]. (TA.) — And *A certain fountain in Paradise* [mentioned in art. سبل, q. v.]: (M, Ḳ:) Aboo-Bekr says that it may be a proper name of the fountain, and properly imperfectly decl. [i. e. without tenween] as being determinate and of the fem. gender, but made to be with tenween at the end of a verse in the Ḳur [lxxvi, 18] in order that it may be conformable with other endings of verses; or it may be an epithet applied to the fountain, and therefore perfectly decl.: (TA:) Sb mentions it as an ex. of an epithet: IAạr says that he had not heard it except in the Ḳur-án: (M, TA:) I'Ab says that سَلْسَبِيلًا [in the Ḳur] means *that slips*, or *steals*, (يَتَسَلْسَلُ,) *into the throats*, or *fauces*: [as though the radical letters were only س and ل, which some assert to be the case:] accord. to Aboo-Jaạfar El-Báḳir, it means *soft in the part between the* حَنْجَرَة [or *head of the wind-pipe*] *and the* حَلْق [or *fauces*]: the explanation as meaning [سَلْ سَبِيلًا إِلَى هٰذِهِ i. e.] سَلْ رَبَّكَ سَبِيلًا العَيْن [*Ask of thy Lord a way of access to this fountain*] is a mistake, not allowable. (TA.) — The pl. is سَلَاسِبُ and سَلَاسِيبُ: and the pl. of [the fem.] سَلْسَبِيلَةٌ is سَلْسَبِيلَاتٌ. (TA.) — [In the present day it is applied to *An artificial fountain that throws up water*.]

سلط

1. سَلُطَ, aor. ـُ, (M,) inf. n. سَلَاطَةٌ, (Ṣ, M, B,) *He*, or *it*, *overcame, prevailed*, or *predominated*: (Ṣ, TA:) or *was*, or *became, firm*, or *established, in superior power or force*: (B, TA:) *he possessed power of dominion* or *sovereignty* or *rule*. (M.) — *It* (anything, as, for instance, a solid hoof, and a camel's foot,) *was*, or *became, strong*, or *hard*. (M.) — *He was*, or *became, sharp*. (TA.) And the same verb, (M, Mṣb, Ḳ,) inf. n. as above (Ṣ, M, Mṣb, Ḳ) and سَلُوطَةٌ (Ṣ, M, Ḳ,) *He was, or became, chaste, or perspicuous, in speech, or eloquent, and sharp in tongue*: (Ṣ:) or *long-tongued*; (M, Ḳ;) as also سَلِطَ, aor. ـَ, (Ḳ,) inf. n. سَلَطٌ: (TṢ, TA:) or *clamorous and foul-tongued*: (Mṣb:) [or this verb, said of a man, has the first of these three significations; but] سَلِطَتْ, inf. n. سَلَاطَةٌ, signifies *she* (a woman) *was, or became, long-tongued, and vehemently clamorous*. (Lth.) [See سَلِيط, below.]

2. سَلَّطَهُ عَلَيْهِ, (Ṣ, M, Mṣb,) inf. n. تَسْلِيطٌ, (M, Ḳ,) also written with ص, (Ibn-'Abbád, and Ḳ in art. سلط,) *He* (God, Ṣ) *made him to overcome him*; *to prevail*, or *predominate, over him*; or *to have, or exercise, superior power or force over him*: (Ṣ, Ḳ:) *he made him to have mastery, dominion, or authority, and power, over him*: (Mṣb:) *he made him to have, or exercise, absolute dominion or sovereignty or rule, over him*; (M;) or *absolute superiority of power or force*: (Ḳ:) *he gave him power over him*, and *superior power* or *force*. (TA.) [You say also, سَلَّطَ عَلَيْهِ الكِلَابَ *He set the dogs upon him*.]

5. تَسَلَّطَ عَلَيْهِمْ *He overcame them*; *prevailed* or *predominated, over them*; or *was made to do so*; *he had, or exercised, or was made to have or exercise, superior power or force over them*: (Ṣ:) *he had, or was made to have, mastery, dominion, or authority, and power, or absolute dominion or authority and power, over them*: (Mṣb:) *he had, or received, power over them*; and *superior power* or *force*; quasi-pass. of سَلَّطَهُ عَلَيْهِمْ. (TA.)

سَلْطٌ: } see سَلِيطٌ; for the former, in four
سَلِيطٌ: } places; and for the latter, in seven.

سَلْطَةٌ: } see سَلْطَانٌ; for the latter, in three
سَلْطَنَةٌ: } places.

سُلْطَانٌ *Strength, might, force*, or *power*; (TA:) as also ▼ سَلْطَنَةٌ: (Bḥ in iii. 144:) *predominance*; the *possession*, or *exercise, of superior power or force, or of dominion*, or *authority*, and *power, or of absolute dominion or authority and power*; (Mgh;) as also ▼ سَلْطَةٌ; (Ṣ;) the former being *syn. with* تَسَلُّط [used as a subst.]; (Mgh;) and the latter being the subst. from تَسَلَّطَ. (Ṣ:) *power of dominion*; *sovereign*, or *ruling, power*; (M;) [in this sense, as well as in the first,] *i. q.* ▼ سَلْطَنَةٌ; (Mṣb;) *power of a king*; (Lth, Mgh, Ḳ;) and *of a governor*; (Mgh, Mṣb:) [i. e.] *delegated power, or power given to one who is not a king*; (TA:) also written سُلْطَانٌ; (M, Mṣb, Ḳ;) which is the only instance of this form: (Mṣb:) it is masc. and fem.; (M, TA;) generally masc., in the opinion of the skilful; but sometimes fem.; so say IAmb and Zj and others: (Mṣb:) but ISk says that it is fem. (TA.) One says, قَضَتْ بِهِ السُّلْطَانُ (ISk, Mṣb) or some say, (Mṣb,) السُّلْطَانُ (ISk, Mṣb) *The sovereign*, or *ruling, power* (السُّلْطَنَةُ) *decreed it*. (Mṣb.) And Aboo-Zuheyr says, I heard one, in whose chasteness of speech I have confidence, say, أَتَتْنَا سُلْطَانٌ جَائِرَةٌ [*A tyrannical sovereign*, or *ruling, power, came to us*]. (Mṣb.) It is said in a trad., إِلَّا أَنْ تَسَّالَ سُلْطَانٌ, meaning *Unless thou ask the ruler*, or *governor*, or *the king*, for thy due from the public treasury. (Mgh.) And you say, قَدْ جَعَلْتُ لَكَ سُلْطَانًا عَلَى أَعْمَدِ حَقِّى مِنْ فُلَانٍ *I have given thee power, or authority, to take, or receive, my due from such a one*. (TA.) And لَا يَؤُمُّ الرَّجُلُ الرَّجُلَ فِى سُلْطَانِهِ [*A man shall not take precedence of a man in his authority*]; meaning, in his house, and where he has predominance, or superior power, or authority; nor shall he sit upon his cushion; for in doing so he would show him contempt. (Mgh.) — *Strength*, or *hardness*, of anything: (M, Ḳ:) *sharpness* of anything: *force*, or *violence*, of anything. (TA.) *The vehemence* of winter. (TḲ.) *An excited and predominant state* of the blood; or *inflammation* thereof. (IDrd, M, Ḳ.) *The flaming*, or *blazing*, of fire. (IDrd.) — *A proof*; *an evidence*; *an argument*;

a plea; an allegation; syn. حُجَّةٌ, (Ṣ, M, Mgh, Mṣb, Ḳ,) and بُرْهَانٌ: (Ṣ, Mṣb:) a حُجَّة being thus called because of the force with which truth attacks the mind: (B:) or, accord. to Moḥammad Ibn-Yezeed, from سَلِيطٌ, (M, TA,) signifying "oil of olives," because it enlightens: (TA:) and in these senses it has no pl., because it is used in the place of an inf. n. (Ṣ, TA.) Accord. to I'Ab, it signifies حُجَّة wherever it occurs in the Ḳur. (TA.) But in the words of the Ḳur [xvii. 35], فَقَدْ جَعَلْنَا لِوَلِيِّهِ سُلْطَانًا either [*We have given to his executor, or heir,*] *authority, and power, or absolute authority and power, or the like; or a plea, or the like.* (Mgh.) And again, in the Ḳur [lxix. 29], هَلَكَ عَنِّي سُلْطَانِيَهْ, the meaning may be *My dominion, and my authority and power over men, has perished from me; or my plea.* (Bḍ, B.) And sometimes it means *A miracle*; as in the words of the Ḳur [li. 38], إِذْ أَرْسَلْنَاهُ إِلَى فِرْعَوْنَ بِسُلْطَانٍ مُبِينٍ [*When we sent him to Pharaoh with a manifest miracle*]. (TA.) Az says that it is sometimes masc. because it has a masc. form; and thus it is in the last of the instances above. (TA.) — Also *A ruler, or governor, or the like; a king; a sovereign*; (Ṣ, Ḳ, TA;) *a khaleefeh*: (TA:) these are its most common applications [in the writings of post-classical times]: (TA:) thus applied because the person so called is made to predominate; to have, or exercise, superior power or force; to have dominion, or the like: or because he is one of the evidences of God: (Aboo-Bekr, TA:) or because he possesses proof or evidence [of his right]: or because by him pleas and rights are established: (TA:) or because he enlightens the earth, (Mṣb,* B,) and is of great usefulness; (B;) the word being derived from سَلِيطٌ [signifying "olive-oil"]: (Mṣb:) it is of the measure فُعْلَانٌ: (Ṣ:) and when [thus] applied to a person, it is masc.: (Mṣb:) or it is masc. and fem.: (Ṣ, TA:) accord. to Moḥammad Ibn-Yezeed, (TA,) fem. because it is [originally] pl. of سَلِيطٌ applied to "oil;" as though the kingdom shone by him; or because it has the signification of حُجَّة: and sometimes masc., because regarded as meaning a man; (Ḳ, TA;) or because regarded as a sing.: so says Moḥammad Ibn-Yezeed; but Az observes that none beside him says this: Fr says that he who makes it masc. regards it as meaning رَجُلٌ; and he who makes it fem. regards it as meaning حُجَّة: (TA:) the pl. is سَلَاطِينُ. (Ṣ, Mṣb.) It is also, itself, sometimes used as a pl.; as in the phrase سَيِّدُ السُّلْطَانِ, used by a poet, meaning سَيِّدُ السَّلَاطِينِ [*The lord of kings*]; i. e. *the khaleefeh*: [but this may be rendered *the lord of sovereign power*, &c.:] or, as some say, the latter word is here pl. of سَلِيطٌ, like as رُغُفَانٌ is pl. of رَغِيفٌ. (Mṣb.)

سَلَطَانَةٌ, and بِلِطَانَةٌ, or سِلِطَانَةٌ: see سَلِيطٌ.

سَلِيطٌ *Strong*, or *hard*; (M, Ḳ;) as also ↑ بَلِيطٌ, (M,) or ↑ سَلْطٌ. (Ḳ.) You say, ↑ حَافِرٌ سَلِيطٌ, (M;) or ↑ سَلْطٌ, (TA,) and سَلِيطٌ, (M, TA,) *A strong, or hard, solid hoof.* (M, TA.) And دَابَّةٌ سَلِيطَةٌ ↑ الحَافِرِ *A beast having a strong, or hard, hoof.* (M.) And بَعِيرٌ سَلِيطٌ ↑ السَّفْقِ *A camel having a strong, or hard, foot.* (M.) — *Sharp*; applied to anything. (Ḳ.) You say also, ↑ سَنَابِكُ سَلَاطَاتٌ *Sharp edges of the fore parts of hoofs.* (Ṣ, TA.) — *Chaste in speech, or eloquent*, (Ṣ, Ḳ,) *and sharp in tongue*: (Ṣ:) an epithet of praise when applied to the male, and of dispraise when [with ة] applied to the female: (IDrd, Ḳ:) also, (Ḳ,) *long-tongued*; (M, Ḳ;) and so ↑ سَلْطٌ, (M,) or ↑ سَلِطٌ; (Ḳ;) fem. سَلِيطَةٌ, and ↑ سَلَطَانَةٌ, (M, Ḳ,) and ↑ سِلِطَانَةٌ, (Ḳ,) or ↑ بِلِطَانَةٌ; (M;) the last written [thus] with teshdeed to the ب in the Jm., and there explained as signifying *long-tongued and clamorous*: (TA:) or سَلِيطٌ signifies *clamorous and foul-tongued*; and so سَلِيطَةٌ applied to a woman: (Mṣb:) or the latter, applied to a woman, *clamorous*: (Ṣ:) or *long-tongued and vehemently clamorous*: (Lth:) or سَلِيطَةُ اللِّسَانِ is applied to a woman in two senses; signifying *sharp-tongued*; and *long-tongued*. (Az, TA.) You say also, لِسَانٌ سَلِيطٌ, (M, Ḳ,) and ↑ سَلْطٌ, (M,) or ↑ سَلِطٌ, (Ḳ,) *A long tongue*. (M, Ḳ.) — *Oil of olives*; (Ṣ, M, Mṣb, Ḳ;) so applied by the generality of the Arabs: but by the people of El-Yemen applied to *oil of sesame, or sesamum*: (Ṣ, M:) IDrd, in the Jm, says the reverse; and IF has followed him; but what J says is right, as ṣgh, has observed in the O: (TA:) also, (Ḳ,) or as some say, (M,) *any oil expressed from grains or berries*: (M, Ḳ:) pl. سُلْطَانٌ. (Mṣb, Ḳ.)

أَسْلَطُ *More*, and *most, overcoming, prevailing, predominating, or superior in power or force.* (Ḥar p. 66 l.) — هُوَ أَسْلَطُهُمْ لِسَانًا *He is the most chaste, or eloquent, and the sharpest*, [&c., (see an ex. voce بِلْسٌ),] *of them in tongue.* (Ṣ.)

سلطح

Q. 3. اِسْلَنْطَحَ *It* (a thing) *was, or became, long and wide.* (AA, O and L in this art.: mentioned in the Ṣ in art. سطح.) — *It* (a valley) *became wide*: (Ḳ:) accord. to IF, both the ل and the ن are added to give intensiveness to the signification. (O.) — *He* (a man) *extended himself or became extended* [app. on the ground]; syn. اِبْلَنْطَحَ: (L:) *or he became thrown down upon his face*: or *he lay, or lay as though thrown down or extended: or he stretched himself*; or *lay, and stretched himself; upon his face, extended upon the ground*: syn. اِبْلَنْطَحَ: (O:) or *he lay as though thrown down or extended, upon the back of his neck*: (Ibn-'Abbád, O:) or *he* (a man, L) *fell upon his face*: (L, Ḳ:) and *upon his back.* (L.)

سَلْطَحٌ, (Ḳ,) or ↑ سَلْهُوحٌ, (O,) A *smooth* mountain: (O, Ḳ:) so says Ibn-'Abbád. (O.)

سَلْطَحَةٌ, applied to a girl, or young woman. *Broad.* (Ḳ.)

سَلْطُوحٌ: see سَلْطَحٌ.

سَلْوَحٌ *Wide.* (Lth, T, O, Ḳ.) It is said of rain [as meaning *Wide-spreading*]. (O.)

سَلْنَطِحٌ *A wide open tract*; (IDrd, O, Ḳ;) as also ↑ مُسَلْنَطِحٌ. (Ḳ.)

مُسَلْنَطِحٌ: see what next precedes.

سلع

1. سَلَعَ رَأْسَهُ, aor. ـَ, (Ṣ, Mṣb,) inf. n. سَلْعٌ, (Ṣ, TA,) *He clave, or split, his head*, [i. e., *the skin thereof*, (see سَلْعَةٌ)] (Ṣ, Mṣb, TA;) *by striking it*, with a staff, or stick. (TA.) — سَلِعَتْ, سَلِعَ, قَدَمُهُ, (Ṣ, Ḳ,*) aor. ـَ, inf. n. سَلَعٌ, (Ṣ, Ḳ,) *His foot became chapped, or cracked*, (Ṣ, Ḳ,) *in its upper part and in its under*, like زَلِقَتْ. (Ṣ, TA.) [See also 5.] — سَلَعَ جِلْدَهُ بِالنَّارِ, [so in the L and TA, app. a mistranscription for سَلِعَ,] inf. n. سَلَعٌ, *His skin became burned by fire so that the mark thereof was seen upon it.* (L, TA.) — سَلِعَ, aor. ـَ, inf. n. سَلَعٌ, *He was, or became, affected with* بَرَص [i. e. *leprosy*, particularly *the white, malignant kind thereof*]. (IDrd, Ḳ.)

2. سَلَّعَ [inf. n. of سَلَّعَ as used in the phrase ثِيرَانَ الوَحْشِ, سَلَّعَ البَقَرَ, (see سَلَّعَةٌ,)] signifies a practice which was observed in the Time of Ignorance, when the people were afflicted with drought, or barrenness of the earth; which was The *hanging the* [*kind of tree, or plant, called*] سَلَع *with the* [*species of swallow-wort called*] عُشَر, *to wild bulls, and sending them down from the mountains, having kindled fire in the* سلع *and* عشر; seeking thereby to obtain rain: (Ḳ, TA:) or the *loading the backs of those animals with the fire-wood of the* سلع *and* عشر, *then kindling fire therein*; seeking to obtain rain by the flame of the fire, which was likened to the gleaming of lightning. (TA.) [See also سَلَعٌ, where a meaning somewhat different from those above is indicated.])

4. اسلع *He* (a man, TA) *had a* [*wound in the head, such as is termed*] سَلْعَة. (Ḳ, TA.) i. e., *a* سَلْعَة: (TA:) or *he had a* [*kind of ulcer in the belly, called*] دُبَيْلَة. (TA.)

5. تسلّع عَقِبُهُ *His heel became chapped*, or *cracked.* (ṣgh, Ḳ.) [See also 1; and see 7.]

7. انسلع *It clave, or split, or slit, in an intrans. sense.* (Ṣ, Ḳ.) [See also 1, and 5.]

سَلْعٌ *A chap, or crack, in the human foot*: pl. سُلُوعٌ. (Ṣ, Ḳ.) — See also the next paragraph, in two places.

سِلْعٌ *A cleft*, or *fissure, in a mountain*, (Lḥ, IAqr, Yaʿḳoob, Ṣ, Ḳ,) *having the form of a crack*; (TA;) as also ↑ سَلْعٌ, (Ṣ, Ḳ,) accord. to some: (Ṣ, TA:) pl. [of either] أَسْلُعٌ (Yaʿḳoob, Ṣ, Ḳ) and (of the latter, TA) سُلُوعٌ. (Ḳ.) — Also *A like, or fellow*; (AA, L, Ḳ;) and so ↑ سَلْعٌ: (L, TA:) pl. أَسْلُعٌ. (IAqr, L, Ḳ.) You

say, هٰذَا سِلْعُ هٰذَا *This is the like of this.* (TA.) And غُلَامَانِ سِلْعَانِ *Two boys, or young men, that are fellows, or equals in age:* and غِلْمَانٌ أَسْلَاعٌ. (Ibn-'Abbád, K.) And أَعْطَاهُ أَسْلَاعَ إِبِلِهِ *He gave him the likes, or fellows, of his camels.* (L.) ═ And the pl. أَسْلَاعٌ signifies also The *portions of flesh that cling to the* نَسَيَانِ [or *two sciatic veins*] of a mare when she is fat. (Sgh, K.)

سَلْعٌ [originally inf. n. of سَلَعَ, q. v.,] *Marks left by fire upon the skin.* (TA.) ═ *A certain kind of bitter tree;* (S, K;) which, in the Time of Ignorance, was used in one or the other of the manners described above in the explanations of تَسْلِيعٌ; (K, TA;) or they used, in the case of drought, or barrenness of the earth, to hang somewhat of this tree and of the عُشَر to the tails (ذَنَانِي) [a sing. used as a pl.]) of [wild] bulls or cows, then to kindle fire therein, and make them to ascend upon the mountain; and thus, they assert, they used to obtain rain: (S, TA:) the author of the K says that J has made a mistake in saying ذنانى, in the above-cited passage; that he should have said أَذْنَاب; but others had made this remark before the author of the K; and 'Abd-El-Kádir Ibn-'Omar El-Baghdádee says that the mistake is to be imputed to these, and not to J, who has only used a sing. in the sense of a pl., like as الدُّبَرَ is used in the Kur [liv. 45], for الْأَدْبَارَ: (MF, TA:) AHn cites an Arab of the desert, of the سَرَاة, as saying that the سلع *grows near to a tree, and then clings to it, and climbs it, with long, green, leafless shoots, twining upon the branches and interweaving themselves, and having a fruit like bunches of grapes, which is small, and, when ripe, becomes black, and is eaten only by the monkeys, or apes, not by men, nor by the beasts that are left to pasture at their pleasure;* and adding, *I have not tasted it, but I think that it is bitter; and when it is broken, there flows from it a viscous fluid, clear, and having strings:* such is the description of the man of the سراة: (TA:) or it is *a certain poisonous plant,* (K, TA,) *not to be tasted, like* زَرْع [here meaning *wheat or barley*] *when it first comes forth, scantily scattered in the ground, and having a small, yellow, prickly leaf, its prickles being downy; it is a herb, or leguminous plant, which spreads itself upon the surface of the ground, like* [*the plant called*] رَاعِيَةُ الثَّلْبِ, *having no root, and it is not improbable that the ostrich may feed upon it, notwithstanding its bitterness, for it sometimes feeds upon the colocynth:* (Aboo-Ziyád, TA:) or it is *a species of aloes:* (K:) or *a herb, or leguminous plant,* (K, TA,) *of those termed* كِفَّة [*that are hard and thick, or thick, and inclining to bitterness, or thick and rough*], (TA,) *of bad, or nauseous, or disgusting, taste:* (K, TA:) so says Aboo-Nasr: (TA:) [Forskål found this name applied in El-Yemen to the *scalanthus quadragonus:* (Flora Ægypt. Arab., pp. cv. and 33:) and the *cacalia sonchifolia:* (Ibid., p. cxix.:) and the name of سَلَع أَبْيَض, or سَلَع البَقَر, to the *senecio hadiensis.* (Ibid., pp. cxix. and 149.)]

سَلْعَةٌ *A wound by which the head is broken,* syn. شَجَّةٌ, (S, L, Mgh, Msb, K,) *of whatever kind it be;* as also ↑ سَلَعَةٌ: or *that [only] cleaves the skin:* (K:) pl. سَلَعَاتٌ (Msb, K, [in the CK, erroneously, سَلَعَات,]) and سِلَاعٌ, and quasi-pl. n. [or coll. gen. n.] سَلَعٌ. (K.) ═ See also what next follows.

سِلْعَةٌ [*A ganglion;*] *a thing like the* غُدَّة, *that comes forth upon the body, or person;* (K,* TA;) as also ↑ سَلْعَةٌ, (K,) which is the form of the word now commonly known, (TA,) and ↑ سَلَعَةٌ, (K,) and ↑ سَلَعٌ: (Ibn-'Abbád, K:) or *an excrescence* (S, Mgh, K) *of flesh,* (Mgh,) *that arises in the body,* (S, Mgh, K,) *or a [kind of spontaneous swelling that comes forth upon the body, such as is termed* خَرَاج, (Msb,) *like the* غُدَّة, (S, Mgh, Msb, K,) *that moves about when moved,* (S, Msb, K,) *or moves to and fro between the skin and the flesh,* (Mgh,) *and varies from [the size of] a chick-pea to [that of] a melon;* (S, K;) also termed ↑ ضَوَاة: (S:) the physicians say that it is *a thick tumour, not adhering to the flesh, moving about when moved, having a cyst, or case which encloses it, and capable of increase, because it is extrinsic to the flesh,* wherefore the doctors of practical law allow its being cut off, when it is safe to do so: (Msb:) or *a* خُرَاج [vide suprà] *in the neck:* (K:) or *a* غُدَّة *in the neck:* (Ibn-'Abbád, K:) pl. سِلَاعٌ. (Msb.) ═ [Hence,] *A thing* [i. e. *a knob*] *that comes forth in a tree.* (AHn, TA in art. بلط.) ═ [Hence also,] *A leech;* (K:) because it attaches itself to the body like the غُدَّة: (TA:) pl. سِلَاعٌ. (K.) ═ *A commodity; an article of merchandise;* (S,* Mgh,* Msb, K:*) *a thing with which one trafficks:* (K:) pl. سِلَعٌ. (Msb, K.)

سَلَعَةٌ: see سَلْعَةٌ: ═ and سِلْعَةٌ.

سِلَعَةٌ: see سِلْعَةٌ.

سَلِيعَةٌ *Nature, or disposition:* so in the phrase إِنَّهُ لَكَرِيمُ السَّلِيعَةِ *[Verily he is generous in respect of nature, or disposition].* (TA.) [But perhaps this may have originated from a mistranscription for سَلِيقَة.]

سَوْلَعٌ The *bitter aloe.* (IAar, Sgh, K.)

أَسْلَعُ A man *having the foot chapped,* or *cracked:* pl. سُلْعٌ. (K.) ═ A man *having his skin burned by fire so that the mark thereof is seen upon it.* (TA.) ═ A man *affected with* بَرَص [i. e. *leprosy,* particularly *the white, malignant kind thereof*]. (Mgh, K.) ═ And *Humpbacked.* (TA.)

مُسْلِعٌ [A man *having a wound in the head, such as is termed* سَلْعَة: (see 4; and see also مُسْلُوعٌ:) or] *having a [kind of ulcer in the belly, called]* دُبَيْلَة. (TA.)

مِسْلَعٌ *A guide that directs aright:* (Lth, K:) so called because he cleaves the desert. (TA.)

بَيْلُورٌ مُسَلَّعَةٌ *A number of [wild] bulls or cows having some firewood of the* سَلَع *hung to their tails, [with* عُشَر, *and then set on fire,]* (S,* TA,) *or having their backs laden therewith.* (TA.) [See 2, and see also سَلَعٌ.]

مُسْلُوعٌ A man *having [the skin of] his head cleft, or split;* (Msb;) *a man having [a* سَلْعَة, i. e.] a شَجَّة; as also ↑ مُسَلَّعٌ. (TA.) [See also مُسْلِعٌ.] ═ *Having a* سِلْعَة, i. e. [*ganglion,* or] *thing like the* غُدَّة, &c. (K.) ═ مَسْلُوعَةُ The *main part, or middle, of a road;* the *part of a road along which one travels;* syn. مَحَجَّة: (Ibn-'Abbád, L, K:) because it is cleft, or furrowed. (L.)

مُسْلَعٌ: see مُسْلُوعٌ.

سلغ

1. سَلَغَتِ البَقَرَةُ, and الشَّاةُ, aor. ـَ, inf. n. سُلُوغٌ, *The bovine animal, and the sheep or goat, shed the tooth* [*next*] *behind that called the* سَدِيس; (S, K;) as also صَلَغَتْ: (S:) this is in the sixth year; (S, K;) and سُلُوغٌ in cloven-hoofed animals is like بُزُول in camels: for it is the furthest of their teeth [that they then shed]: (S:) or *bred its [tooth called the]* نَاب: (K:) or *attained its full fatness:* (TA: [or more probably, I think, *its full age*; for I think that سِنِّهَا in the TA is a mistranscription for سِنَّتِهَا: see أَسَنَّ:]) the epithet is ↑ سَالِغٌ and صَالِغٌ, applied [to the male and] likewise to the female, without ة: (S:) you say بَقَرَةٌ سَالِغٌ and نَعْجَةٌ سَالِغٌ: (Lth, K:) the young one of the بَقَرَة in the first year being termed عِجْل, then تَبِيعٌ, (S, Sgh, K,) or, correctly, accord. to IB, in the first year عِجْل, then تَبِيعٌ, (TA,) then جَذَعٌ, then ثَنِيٌّ, then رَبَاعٍ, then سَدِيس, then سَالِغٌ سَنَةٍ and سَالِغُ سَنَتَيْنِ, and so on; and the young one of the شَاة in the first year being termed جَحْل or جَحْلَى, then جَذَعٌ, then ثَنِيٌّ, then رَبَاعٍ, then سَدِيسٌ, then سَالِغٌ: (S, Sgh, K:) and سُلَّغٌ is [the pl.,] applied to [bovine animals and] sheep or goats, like صُلَّغٌ. (TA.) ═ You say also, سَلَغَ الحِمَارُ, meaning قَرِحَ [i. e. *The ass finished teething*]. (TA.)

سَالِغٌ: see the preceding paragraph.

سلف

1. سَلَفَ, (S, M, Msb, K,) aor. ـِ, (S, M, Msb,) or, accord. to some, ـُ, and accord. to IKtt, ـَ and ـُ, (MF,) inf. n. سَلْف, (S, K,) or سُلُوف, (Msb,) [both app. correct,] *It* (a thing, K) [and also *he* (a man)] *passed; passed away;* (S, Msb, K;) *came to an end, or to nought; or became cut off:* (Msb:) and, (K,) inf. n. سَلْف, (M, MF, and so in copies of the K,) or سُلُف, (so in the CK,) and سُلُوف, (M, K,) *he* (a man, K) [and also *it* (a thing)] *went before, or preceded;* (M, K;) and so ↑ سالف, said of a camel. (K.) In a verse cited voce زَوَادٌ, سَلَفَ is used by poetic

license for سَلَفَ: but this kind of contraction is allowed by the Baṣrees only in verbs of which the medial radical letter is with kesr or ḍamm, as in عَلِمَ for عَلِمَ, and كَرُمَ for كَرُمَ. (M. [See سَرُعَ.]) — You say also, سَلَفَ لَهُ عَمَلٌ صَالِحٌ meaning *A good, or righteous, deed of his preceded [so as to prepare for him a future reward]*, (TA.) — And سَلَفَتِ النَّاقَةُ, inf. n. سُلُوفٌ, *The she-camel was, or became, among the foremost of the camels in arriving at the water.* (TA.) — [Golius and Freytag mention also سَلَفَ as a trans. verb; the former explaining it as signifying "*Præteriit, præcessit*, rem;" and the latter adding "*tempore*," and assigning to it the inf. ns. سَلْفٌ and سُلُوفٌ; as on the authority of the Ḳ; in which I find no indication of such a usage of this verb.] — سَلَفَ الأَرْضَ, (Ṣ, M, Ḳ,) aor. ـُ, inf. n. سَلْفٌ; (Ṣ, M;) and ↑ اسلفها; (M, Ḳ;) *He turned over the land for sowing*: (M, Ḳ:) or (so in the Ḳ, but in the M "and") *he made it even with the* مِسْلَفَة [q. v.]. (Ṣ, M, Ḳ.) — سَلَفَ المَزَادَةَ, inf. n. سَلْفٌ, [in some copies of the Ḳ سَلَّفَ,] *He oiled, or greased, the* مزادة [or *leathern water-bag*]. (Ḳ.)

2. تَسْلِيفٌ signifies The *making* [a thing] *to go before, or precede*. (Ṣ, Ḳ.) — And *I. q.* إِسْلَافٌ. (Ḳ.) See 4, in six places. — And The *giving* to another *the portion of food termed* سُلْفَة [q. v.]. (Ṣ.) You say, سَلَّفَ الرَّجُلَ القَوْمَ, (Ṣ,) or القَوْمُ, (M,) inf. n. as above, (Ṣ,) *He gave to the man*, (Ṣ,) or *to the people or party*, (M,) *the portion of food so called*; (Ṣ, M;) as also سَلَّفَ لَهُمْ, or سَلَّفَ لَهُمْ. (M.) — And The *eating of the [portion of food termed]* سُلْفَة. (Ḳ.) [See also 5.]

3. سالف: see 1, first sentence. — سالفهُ فِى الأَرْضِ, (Ibn-'Abbád, Ḳ,) inf. n. مُسَالَفَةٌ, (Ibn-'Abbád, TA,) *i. q.* سَايَرَهُ [i. e. *He went, or kept pace, or ran, with him, or he vied, contended, or competed, with him in going or running, in the land*; as though striving to be before him]. (Ibn-'Abbád, Ḳ.) — And سالفهُ *He equalled him* in an affair. (Ibn-'Abbád, Ḳ.)

4. اسلفهُ *He did it previously, or beforehand.* (O and TA in art. زلف.) — [Hence,] اسلف فِى كَذَا, (Ṣ, Mgh, Mṣb, TA,) inf. n. إِسْلَافٌ; (TA;) and سَلَّفَ فِيهِ, (Mgh, Mṣb, TA,) inf. n. تَسْلِيفٌ; (Mṣb, TA;) *He paid in advance, or beforehand, for such a thing*, (Ṣ, Mgh, TA,) i. e. a commodity described to him, (Ṣ,) or wheat or the like, *for which the seller became responsible, [with something additional to the equivalent of the current price at the time of the payment,* (see سَلَفٌ,)] (TA,) *to be delivered at a certain period*: (Ṣ:) and أَسْلَمَ signifies the same. (TA.) You say, سَلَّفْتُ إِلَيْهِ and أَسْلَفْتُ إِلَيْهِ فِى كَذَا [*I paid in advance to him for such a thing*, &c.]. (Mṣb.) Hence the saying in a trad., فَلْيُسَلِّفْ مَنْ سَلَّفَ فِى كَيْلٍ مَعْلُومٍ وَوَزْنٍ مَعْلُومٍ إِلَى أَجَلٍ مَعْلُومٍ i. e. *He who pays in advance for a commodity for which the seller is responsible, let him pay in advance for a certain measure, and a certain weight, to be delivered at a certain period.* (TA.) — And اسلفهُ مَالًا, (Ṣ, M, Mgh, TA,) and ↑ سَلَّفَهُ, (M, Mgh, TA,) *He lent him property [to be repaid, or returned, without any profit]*. (M, Mgh, TA. [See, again, سَلَفٌ.]) [Hence one says, اسلفهُ إِحْسَانًا and ↑ سَلَّفَهُ, meaning † *He did to him, to be requited it, a good action and an evil action*; as is shown by the words مَا أَسْلَفْتَ مِنْ إِسَاءَةٍ أَوْ إِحْسَانٍ وَمَا تُعْطِيهِ تُقْضَاهُ in art. قرض in the Ḳ, and by the corresponding words مَا سَلَّفْتَ مِنْ إِحْسَانٍ وَمِنْ إِسَاءَةٍ in the same art. in the Ṣ: see also بذ in xxxvi. 11: and see زَلَفَهُ. And hence,] a poet says,

* تُسَلِّفُ الجَارَ شِرْبًا وَهْىَ حَائِمَةٌ *
* وَالمَآءُ تَرْنُو بِكَيْءٍ العَيْنِ مُقْتَسِرُ *

† [*They* (referring to camels) *yield promptly to the neighbour a draught of milk, while they are thirsty, and going round about the water, when the water is crowded upon, scanty in the source, divided by lot*]. (TA. [See also some verses of El-Akra' Ibn-Mo'ádh, in which the former hemistich occurs with a different latter hemistich, in the Ḥam p. 753.]) — See also 1, last sentence but one.

5. تسلّف *He received payment in advance*: and ↑ استلف [perhaps a mistranscription for ↑ استلف] signifies [the same; or] *he took, or received, what is termed* سَلَف. (Mṣb.) — [And hence,] تسلّف مِنْهُ *He received from him a loan*; syn. اقْتَرَضَ; as also ↑ استلف. (A in art. قرض.) And تسلّف مِنْهُ كَذَا *He received as a loan from him such a thing*. (TA.) — See also 10. — And تسلّف *He ate the [portion of food termed]* سُلْفَة. (MA.) [See also 2.]

6. تسالفا *They two took as their wives two sisters*. (M, Ḳ.)

8: see 5, in two places.

10. اِسْتَسْلَفْتُ مِنْهُ دَرَاهِمَ *I sought, or demanded, of him money as a loan*; as also ↑ تَسَلَّفْتُ. (Ṣ,* TA.) Hence, استلف مِنْ أَعْرَابِىٍّ بَكْرًا *He sought, or demanded, as a loan, from an Arab of the desert, a [youthful he-camel such as is termed]* بَكْر. (TA.) — And استلف ثَيِّبَةً *He sought, or demanded, its price in advance*; syn. اِسْتَقْرَضَهُ. (Ḥar p. 530.) — See also 5. — [And اِسْتَسْلَفَ *He took as his wife the wife of his deceased brother*: so in a version of the Bible, in Deut. xxv. 5: mentioned by Golius.]

سَلْفٌ *A [bag for travelling-provisions &c., such as is termed* جِرَاب, (M, Ḳ,) *of any sort*: (M:) or *a large* جِرَاب: (Ṣ, M, Ḳ:) [and the contr., i. e. *a small one*: (Freytag, from the Kitáb el-Aḍdád:)] or *a hide not well, or not thoroughly, tanned*: (M, Ḳ, TA:) pl. [of pauc.] أَسْلُفٌ and [of mult.] سُلُوفٌ. (M, Ḳ.)

سُلْفٌ [perhaps a mistranscription for سُلُفٌ, q. v.,] *A certain species of bird*, not particularized. (TA.) — See also سُلْفِىٌّ.

سُلْفٌ; and its fem., with ة; and their duals: see سَلَفٌ, in five places: — and see سَلَفٌ, last sentence.

سَلَفٌ *Such as have gone before, or preceded*; (M, Mṣb;*) [i. e. the *preceding generations*;] as also ↑ سَلِيفٌ and ↑ سُلُفٌ and ↑ سُلَفٌ; all quasi-pl. ns.; (M;) of which the sing. is ↑ سَالِفٌ: (M, Mṣb:*) or *such as have gone before, or preceded, of* a man's *ancestors* (Ṣ, Ḳ) *and of his relations*, (Ḳ,) *that are above him in age and in excellence*; [but this addition is not always agreeable with usage;] one of whom is termed ↑ سَالِفٌ: (TA:) the pl. of سَلَفٌ is أَسْلَافٌ and سُلَّافٌ, (Ṣ, Ḳ,) [the former a pl. of pauc. and the latter of mult.,] or the latter is pl. of ↑ سَالِفٌ, and so is سَلَفٌ [said to be, though this is more properly termed, as it is in the M, a quasi-pl. n.]: (IB, Mṣb, TA:) and, accord. to Zj, سَلَفٌ is pl. of ↑ سَلِيفٌ, and سَلَفٌ is pl. of ↑ سُلَفَةٌ, which means *a company* (عُصْبَة) *that has passed away*: (M:) or ↑ سَالِفٌ and ↑ سَلِيفٌ signify the same; *going before; preceding*; syn. مُتَقَدِّمٌ. (Ṣ.) [Accord. to Abu-l-Maḥásin, السَّلَفُ is particularly applied to 'Áïsheh the wife of Moḥammad, the three Khaleefehs Aboo-Bekr and 'Omar and 'Othmán, Ṭalḥah and Ez-Zubeyr, the Khaleefeh Mo'áwiyeh, and 'Amr Ibn-El-Áṣ. (De Sacy's Chrest. Ar., sec. ed., i. 156.)] And السَّلَفُ الصَّالِحُ is applied to the first chief persons of the Tábi'ees. (TA.) And السَّلَفُ المُقَدَّمُ is an appellation of the prophet Moḥammad. (Ḥam p. 780.) [Hence, مَذَاهِبُ السَّلَفِ *The tenets of the early Muslims*.] — Also *A people, or party, going before, or preceding, in journeying*. (TA.) — And [simply] *A company* of men; as in the saying, جَآءَنِى سَلَفٌ مِنَ النَّاسِ *[A company of men came to me]*. (M.) — And *Any good, or righteous, deed, that one has done beforehand [by way of preparing a future reward]*: or *any* فَرْط [i. e. *cause of reward, or recompense, in the world to come, such as a child dying in infancy*, that *[as it were] goes before one*. (A'Obeyd, O, Ḳ.) — And *i. q.* سَلَمٌ; (T, Ḥr, Mgh, O, Ḳ, TA;) i. e. *Any money, or property, paid in advance, or beforehand, as the price of a commodity for which the seller has become responsible and which one has bought on description*: (T, TA:) or *payment for a commodity to be delivered at a certain [future] period with something additional to [the equivalent of] the current price at the time of such payment*; this [transaction] being a cause of profit to him who makes such payment; and سَلَمٌ also has this meaning: (TA:) or *a sort of sale in which the price is paid in advance, and the commodity is withheld, on the condition of description, to a certain [future] period*: (Ṣ, O:) it is a subst. from الإِسْلَاف. (Mṣb,* Ḳ, TA.) — And *A loan* (قَرْض) *in which is no profit* (Ḥr, O, Mgh, Ḳ, TA) *to the lender* (Ḥr, O, Ḳ, TA) *except recompense [in the world to come] and thanks*, (TA,) *and which it is incumbent on the recipient thereof to return as he received it*: (Ḥr, O, Ḳ, TA:) thus the Arabs term it: (Ḥr, O, TA:) and in this sense also the word is a subst.

from الإِسْلَافُ. (TA.) ═ Also *A stallion-camel.* (IAṣr, M, TA.) ═ Also, (M,) or ↑ سُلْفَةٌ, (O, TA,) *The prepuce of a boy;* (M, O, TA;) so says Lth; (O, TA;) and ↑ سَلَفٌ and ↑ سِلْفٌ signify the same; for this is meant by الجِلْدُ as an explanation of السَّلَفُ in the K, in some copies of which السَّلَفُ is erroneously put for الجِلْدُ. (TA.)

سَلَفٌ and ↑ سِلْفٌ The *husband of the sister of the wife* of a man: (Ṣ, K:) and [the duals] سَلَفَانِ (M, TA) and ↑ سِلْفَانِ (M, K) signify the *two husbands of two sisters:* (M, K:) accord. to IAṣr, the epithet سَلَفَةٌ [or ↑ سِلْفَةٌ] is not applied to a woman; (M;) one only uses the term سَلَفَانِ applied to two men: (M:) or, (M, K,) accord. to Kr, سِلْفَانِ, (M,) or ↑ سِلْفَانِ, (K,) is applied to the *two wives of two brothers:* (M, K:) [in the present day, ↑ سِلْفَةٌ is used as meaning a woman's *husband's sister*, and her *brother's wife*:] the pl. applied to men is أَسْلَافٌ, (M, K, TA,) and that applied to women is سَلَائِفُ. (TA.) ═ See also سَلَفٌ, last sentence.

سَلَفٌ The *young one of the* حَجَل [or *partridge*]: (Ṣ, M, K:) or, accord. to Kr, *of the* قَطَا [n. un. of قَطَاة, q. v.]: (M:) AA says that he had not heard سَلَفَةٌ, applied to the female; but if one said سَلَفَةٌ, like as one says سَلَكَةٌ as meaning a single female of what are termed سَلْكَانٌ, it would be approvable: (Ṣ:) the pl. is سِلْفَانٌ (Ṣ, M, K) and سُلْفَانٌ: (M, K:) some say that سِلْفَانٌ signifies *a species of bird*, not particularized. (M.) [See also سَلْحٌ and سَلَكٌ.]

سُلْفَةٌ: see سَلَفٌ, first sentence, in two places. [Hence,] one says, جَاؤُوا سُلْفَةً سُلْفَةً, meaning *They came [one before another;* or, which is virtually the same,] *one after,* or *near after,* or *at the heels of, another.* (AZ, K.) ═ Also *A portion of food* (Ṣ, M, TA) *which a man takes betimes,* (Ṣ,) or *with which one contents, or satisfies, himself [so as to allay the craving of his stomach],* (M,) *before the [morning-meal called]* غَدَاة; (Ṣ, M, TA;) *i. q.* لُهْجَةٌ (K, TA) and نُهْنَةٌ: (TA:) or *a* نُهْنَة *that is supplied betimes for a guest, before the* غَدَاة. (TA.) ═ And السُّلْفَةُ also signifies *That which a woman reposits, or prepares, or provides,* [app. *of food,*] *to present to her visiter.* (M.) ═ Also *A piece, or portion, of land of seed-produce made even* [*with the* مِسْلَفَة, q. v.]: pl. سُلَفٌ. (Az, O, K.) ═ And *Thin skin* (M, O, K) *which is put as a lining to boots,* (O, K,) *sometimes red, and [sometimes] yellow.* (O.) ═ See also سَلَفٌ, last sentence.

سِلْفَةٌ; and its dual: see سَلَفٌ, in three places.

أَرْضٌ سَلِفَةٌ *Land in which are few trees.* (AA, K.) ═ [See also سَلِفٌ.]

سُلَافٌ (T, Ṣ, M, Mgh) and ↑ سُلَافَةٌ (T, M, Mgh) The *portion that flows before its being expressed,* (Ṣ, Mgh,) of the juice of the grape; (Ṣ;) and this is the most excellent of wine: (Mgh:) or the *first that is expressed,* of wine: or *the portion that flows without its being expressed:* or *the first that descends,* thereof: (M:) or the *clearest,* or *purest, and most excellent,* of wine, *such as flows from the grapes without their being pressed, and without steeping,* or *maceration;* (T, TA;) and in like manner, *such as flows from dates,* (T, TA,) and *from raisins, before water has been added to it* (T, M,* TA) *after the exuding of the first thereof;* (T, TA:) or the latter signifies the *first that is expressed,* of anything: (M:) or it has this meaning also: and the former is a name for *wine* [absolutely]: (Ṣ:) or each has this meaning: (K:) or each signifies the *clear,* or *pure,* of wine, and of anything. (M.) ═ سُلَافُ العَسْكَرِ: see سَالِفٌ.

سَلُوفٌ: see سَلَفٌ, first sentence. ═ Also, applied to a she-camel, (Ṣ, M, K,) *That is among the foremost of the camels when they come to the water:* (Ṣ, K:) or *that precedes the [other] camels to the watering-trough* or *tank:* (M:) or *that precedes,* or *leads, the other camels;* opposed to عَنُود. (El-Ḳeysee, TA in art. عند.) ═ And *A swift,* or *fleet,* horse: (M, K:) pl. سُلُفٌ. (K.) ═ And *An arrow having a long head:* (M:) or *a long* arrow-head. (K.)

سَلِيفٌ: see سَلَفٌ, first sentence, in three places. ═ Also *A road,* or *way.* (TA.)

سَلَافَةُ: see سُلَافٌ.

سَالِفٌ *Passing; passing away; coming to an end, or to nought; becoming cut off:* (Mṣb:) and *going before; preceding:* (Ṣ:) pl. سُلَّفٌ and (quasi-pl. n.) سَلَفٌ: (IB, Mṣb, TA:) see سَلَفٌ, first sentence, in four places. [Hence,] الأُمَمُ السَّالِفَةُ *The peoples going before, or preceding,* [or *that have gone, or passed away, before,*] *those remaining, or continuing:* (K,* TA:) pl. سَوَالِفُ. (TA.) One says, كَانَ ذٰلِكَ فِى الأُمَمِ السَّالِفَةِ وَالقُرُونِ السَّوَالِفِ [*That was in the time of the preceding peoples, and the preceding generations*]: the pl. in this instance being used because every portion of the قرون is termed سَالِفَةٌ. (TA.) [Hence also,] سُلَّافُ العَسْكَرِ, in the K, by implication, سُلَّافُ العسكر, the former word like غُرَّاب, whereas it is correctly like رُمَّان, *The van of the army,* as expl. in the K. (TA.)

سَالِفَةٌ [fem. of سَالِفٌ, q. v. ═ And hence, as a subst.,] *The side of the fore part of the neck, from the place of suspension of the ear-ring to the hollow* (قَلْب [in the CK erroneously قَلَب]) *of the collar-bone:* (Ṣ, K:) or *the upper,* or *uppermost, part of the neck:* (M:) or *the side of the neck,* (M, Mgh, TA,) *from the place of suspension of the ear-ring to the* حَاقِفَة [here meaning *the pit of the collar-bone*]: pl. سَوَالِفُ. (M.) In the saying إِنَّ بَيْنَ وَتِيحَةَ السَّوَالِفِ [*Verily she is fair in respect of the* سَالِفَة], mentioned by Lḥ, the term سالفة is made applicable to every part thereof, and then the pl. is used accordingly. (M.) It is said in a trad. respecting [the covenant at] El-Ḥodeybiyeh, لَأُقَاتِلَنَّهُمْ حَتَّى تَنْفَرِدَ سَالِفَتِى i. e. [*I will assuredly fight with them,* or *combat them,*] *until the side of my neck shall become separate* from what is next to it: an allusion to death. (TA.) ═ And [hence, i. e.] by the application of the name of the place to that which occupies the place, † *The locks of hair that are made to hang down upon the cheek* [or rather *upon the side of the fore part of the neck*]: said by MF to be metonymical, or tropical. (TA.) ═ Also *The fore part of the neck* of a horse (K, TA) &c.: so in the O and L. (TA.)

بَيْنَهُمَا أُسْلُوفَةٌ *Between them two is* صِهْر [i. e. *affinity,* app. *by their having married to sisters:* see سَلَفٌ]. (O, K.)

مُسَلَّفٌ, (Ṣ, M, O, L,) thus in some copies of the K, as in the Ṣ &c., but in other copies of the K, erroneously, ↑ مُسَلَّفٌ, (TA,) A woman *that has attained the age of five and forty years,* (Ṣ, M, O, K,) and *the like:* (Ṣ, M, O:) or *i. q.* نَصَفٌ [i. e. *middle-aged, or forty-five years old, or fifty years old*]: (M:) an epithet specially applied to a female. (Ṣ, O.) A poet says,

• فِيهَا ثَلَاثٌ كَالدُّمَى • وَكَاعِبٌ وَمُسَلَّفُ •

[*Among them three females like the images of ivory,* or *of marble,* &c., *and one with swelling breasts, and one of middle age,* &c.]. (Ṣ, M: in the O with إِلَى in the place of فِيهَا.)

مِسْلَفَةٌ *An instrument with which land is made even,* (Ṣ, M, O, K, TA,) *of stone:* A'Obeyd says, I think it is a *stone made round* [or *cylindrical,* i. e. *a stone roller,*] *which is rolled upon the land to make it even.* (TA.) [In the present day, applied to *A harrow.*]

أَرْضٌ جَنَّةٌ مَسْلُوفَةٌ, occurring in a trad., *The ground of Paradise is made even:* (Aṣ, T, Ṣ, O, TA:) said by Aṣ to be of the dial. of El-Yemen and Eṭ-Ṭáïf: accord. to IAth, *smooth and soft.* (TA.)

سلق

1. سَلَقَهُ, (Ṣ, K,) [aor. ـُ,] inf. n. سَلْقٌ, (TK,) *He prostrated him on the back of his neck;* (K:) or *threw him down on his back;* (Ṣ;) as also ↑ سَلْقَهُ, inf. n. سَلْقَةٌ. (Ṣ, K.) You say, طَعَنْتُهُ فَسَلَقْتُهُ and ↑ سَلْقَيْتُهُ, i. e. [*I thrust him,* or *pierced him, and*] *threw him down on his back.* (Ṣ.) And سَلَقَانِى ↑ عَلَى قَفَايَ and سَلَقَنِى لِحَلْوَةِ القَفَا *He threw me down on my back:* and so with عَلَى; but more commonly with مِن. (TA, from a trad.) And سَلَقَهُ الطَّبِيبُ عَلَى ظَهْرِهِ *The physician extended him on his back.* (TA.) And سَلَقَهَا, (Ṣ, Mṣb, K,) inf. n. as above, (TA,) *He threw her down on the back of her neck* [*on her back*] *for the purpose of compressing her;* namely, his wife: (Mṣb:) or he *spread her, and then compressed her;* (Ṣ, K;) as also ↑ سَلْقَلَهَا; (Ṣ;) namely, a girl, or young woman. (K.) ═ *He thrust him,* or *pierced him,* (K, TA,) with a spear; (TK;) and *pushed him,* or *repelled him;* and *dashed himself,* or *his body, against him;* (TA;) and ↑ سَلْقَلَهُ signifies the same; (K, TA;) inf. n. سَلْقَلَةٌ. (TA:) [and *he struck him,* or

smote him; for the inf. n.] سَلْقٌ signifies the act of *striking,* or *smiting.* (TA.) [Hence,] سَلَقَهُ بِالكَلَامِ, (Ṣ, K,) aor. ـُ, (TA,) inf. n. سَلْقٌ, (Ṣ, TA,) 1 *He hurt him, or displeased him, with speech;* (Ṣ, K, TA;) *spoke strongly, or severely, to him;* (Ṣ, TA;) *made him to hear that which he disliked, or hated, and did so much:* (TA:) and سَلَقَهُ بِلِسَانِهِ † *he said to him that which he disliked, or hated.* (Mṣb.) سَلْقُوكُمْ بِأَلْسِنَةٍ حِدَادٍ in the Ḳur xxxiii. 19, means 1 *They hurt you, or displease you,* (Fr, Jel, TA,) *by what they say, or bite you,* (Fr, TA,) *or are extravagant, or vehement, in speech to you,* (AO, Ṣ, TA,) *or smite you,* (Bḍ, Jel,) *with sharp tongues:* (Fr, Bḍ, TA:) سَلْقٌ signifying the act of *assaulting,* and *smiting, with force,* with the hand, or arm, or † with the tongue: (Bḍ:) and the verb is also with ص; but this is not allowable in the reading [of the Ḳur]. (TA.) — You say also, سَلَقَتِ الأَقْدَامُ وَالحَوَافِرُ الطَّرِيقَ (TK,) inf. n. سَلْقٌ, (K,) *The feet of men, and the hoofs of horses or the like, marked, or made marks upon, the road.* (K, TK.) — And سَلَقَهُ *He flayed him* with a whip. (K.) — *He galled it;* namely, the back of his camel. (TA.) — *He* (a beast) *abraded the inner side of his* (the rider's) *thigh.* (TA.) — *He peeled it off;* namely, the flesh from the bone (عَنِ العَظْمِ); syn. النَّحَاهُ: (O, K, TA:) *he removed it* therefrom. (TA.) — *He removed its hair,* (Mṣb, K,) and *its fur,* (K,) *with hot water,* (Mṣb, K,) *leaving the traces thereof remaining;* (K:) aor. ـُ, inf. n. سَلْقٌ. (Mṣb.) — *He boiled it with fire:* (K:) or *he boiled it slightly:* inf. n. as above. (TA.) You say, سَلَقْتُ البَقْلَ *I boiled the herbs, or leguminous plants, with fire, slightly:* (Ṣ:) or *I boiled them with water merely:* thus heard by Az from the Arabs: (Mṣb:) and in like manner, eggs, (Ṣ, Mṣb,) in their shells: so says Az. (Mṣb.) You say also, سَلَقْتُ شَيْئًا بِالمَاءِ الحَارِّ [*I cooked a thing with hot water*]. (Lth, TA.) And سَلْقٌ is said of anything as meaning *It was* [*boiled,* i. e.] *cooked with hot water* (TA.) — سَلَقَ البُرَّةَ النَّبْتُ *The cold nipped, shrunk, shrivelled, or blasted, the herbage, or plants;* syn. أَحْرَقَهُ [q. v.]. (K.) — سَلَقَ البَرَاذَةَ — (inf. n. as above, TA,) *He oiled, or greased, the leathern water-bag:* (Ṣ, K:) and in like manner, الأَدِيمَ [*the hide, or tanned hide*]. (TA.) And سَلَقَ البَعِيرَ بِالقَارِ (K, TA) *He smeared the camel all over with tar:* (K, TA:) from Ibn-'Abbád. (TA.) — سَلَقَ الجَوَالِقَ, aor. ـُ, (TA,) inf. n. سَلْقٌ, (Ṣ, TA,) *He inserted one of the two loops of the* [*sack called*] جوالق *into the other:* (Ṣ, TA:) or سَلَقَ العُودَ فِى العُرْوَةِ *he inserted the stick into the loop* [of the جوالق]; as also ↑ اسلقهُ: (K:) accord. to AHeyth, سَلْقٌ signifies the *inserting the* [*stick called*] شِظَاظ *at once into the two loops of the* [*two sacks called*] جُوَالِقَان *when they are put and bound upon the camel.* (TA. [See also سَلَقَ الجَوَالِقَ.]) — سَلَقَ: see 5. — الحَائِطُ: سَلَقَتْ أَفْوَاهَهَا مِنْ أَكْلِ وَرَقِ الشَّجَرِ *Our mouths broke out with pimples, or small pustules, from the eating of the leaves of trees.* (TA. [See سُلَّاق.]) — هٰذِهِ سَلِيقَتُهُ ↑ الَّتِى سُلِقَ عَلَيْهَا *This is his nature, or what he was constitutionally adapted or disposed:* said by Sb. (TA.) — سَلَقَ, [intrans., aor. ـُ,] (Ṣ, K,) inf. n. سَلْقٌ, (TA,) *He called out, cried out, or shouted;* or *did so vehemently;* or *with his utmost force:* (Ṣ, K:) a dial. var. of صَلَقَ: (Ṣ:) *he raised the voice:* (Ibn-El-Mubárak, TA:) or *he raised his voice on the occasion of the death of a man, or on the occasion of a calamity:* (A'Obeyd, TA:) accord. to IDrd, the meaning [of the inf. n.] is a woman's *slapping and scratching her face:* but the first explanation is more correct. (TA.) — Also *He ran.* (K.) You say سَلَقَ سَلْقَةً *He ran a run.* (Ibn-'Abbád, O.)

4. اسلق, said of a man, *His camel's back became white after the healing of galls.* (TA.) — And *He hunted, snared, or trapped, a she-wolf,* (IAạr, K,) which is called سِلَّقَة. (IAạr.) — See also 1, in the latter half of the paragraph.

5: see Q. Q. 3. — تَسَلَّقَ عَلَى فِرَاشِهِ (IAạr, K, TA) *He was, or became, restless, agitated, or in a state of commotion, upon his bed, by reason of anxiety or pain:* (IAạr, K, TA:) but Az says that the verb known in this sense is with ص. (TA.) تَسَلَّقَ الجِدَارَ (Ṣ, K,) or الحَائِطَ; and ↑ سَلَّقَهُ, inf. n. تَسَلُّقٌ; (TA; [comp. the Chald. סְלַק;]) *He ascended, climbed, or scaled, the wall:* (Ṣ, K, TA:) or تَسَلُّقٌ signifies the *ascending a smooth wall:* or it is *like the تَسَلُّقُ of the Messiah to Heaven.* (TA.)

7. انسلق [app. signifies *It was, or became, affected with what is termed* سَلَق; said of the tongue: and in like manner said of the eye: or,] said of the tongue, *it was, or became, affected with an excoriation:* and الْسِلَاقُ in the eye is a *redness* incident thereto. (TA.)

Q. Q. 1. سَلْقَاةُ &c.: see 1, in five places.

Q. Q. 3. اِسْلَنْقَى, of the measure اِفْعَنْلَى, (Ṣ,) *He lay, or slept,* (نَامَ,) *on his back;* (Ṣgnr, Ṣ, O, K:) like اِسْتَلْقَى [which belongs to art. لقى]; (O, K;) as also ↑ تَسَلَّقَ. (TA.)

سَلْقٌ *The mark, or scar, of a gall, or sore, on the back of a camel, when it has healed, and the place thereof has become white;* (K:) [like وَسْمٌ;] as also ↑ سَلَقٌ. (Ṣ, K.) — And *The mark made by the* [*plaited thong called*] نَسْع *upon the side of the camel,* (K, TA,) *or upon his belly, from which the fur becomes worn off;* (TA;) and so ↑ سَلِيقَةٌ: (Ṣ, K:*) سَلَائِقُ [is pl. of ↑ the latter word, and] signifies the *marks made by the feet of men and by the hoofs of horses or the like upon the road:* (K, TA:) and to these the marks made by the [plaited thongs called] أَنْسَاع upon the belly of the camel are likened. (TA.)

سَلْقٌ [*Bete;* and particularly *red garden-bete:* so called in the present day; and also called سَوْنَدَر and سَوْنَدْر and بِنْجَر:] *a certain plant,* (Ṣ, Mṣb,) or *herb* (بَقْلَة), (K,) *that is eaten,* (Ṣ,) *well known;* (Mṣb, K:) i. q. جِنْجِنْدَر [or جِنْجُنْدَر]; whence the vulgar name سَوْنَدَر, and hence سَوَنْدَر]; so says ISh; i. e. in Pers.; in some of the MSS. جلندر [a mistranscription for جُنْجُنْدَر]; *a plant having long leaves, and a root penetrating [deeply] into the earth, the leaves of which are tender, and are cooked:* (TA:) *it clears* [the skin], *acts as a dissolvent, and as a lenitive, and as an aperient, or a deobstruent; exhilarates, and is good for the* نِقْرِس [i. e. *gout, or podagra,*] *and the joints: its expressed juice, when poured upon wine, converts it into vinegar after two hours; and when poured upon vinegar, converts it into wine after four hours; and the expressed juice of its root, used as an errhine, is an antidote to toothache and earache and hemicrania.* (K.) [See also حُمَّاض, and بَقْلُ البَرّ and سَلْقُ البَرّ, also, are the names of *Two plants.* (K.) — Also The *he-wolf:* (Ṣ, Mṣb, K:) and ↑ سِلَّقَةٌ the *she-wolf:* (Ṣ, K:) or the latter signifies thus; but سَلْقٌ is not applied to the he-wolf: (K:) the pl. of سَلْقَةٌ is سَلْقَانٌ and سَلَقَانٌ: (JM, TA:) or these are pls. of سِلْقٌ; and the pl. of سَلْقَةٌ is سَلٌ and سِلٌّ, (K,) or [rather] this last is a coll. gen. n. of which سَلْقَةٌ is the n. un. (Sb.) Hence the prov., أَسْلَطُ مِنْ سَلْقَةٍ (JK, Meyd) i. e. *More clamorous than a she-wolf:* or it may mean *more overpowering.* (Meyd.) — And hence, (TA,) ↑ سَلْقَةٌ is applied to a woman as meaning 1 *Clamorous;* or *long-tongued and vehemently clamorous,* (Ṣ, K, TA,) *foul, evil, or lewd;* (K, TA;) likened to the she-wolf in respect of her bad qualities: (TA:) pl. سَلْقَانٌ and سَلَقَانٌ. (K.) — ↑ سَلْقَةٌ also signifies *A female lizard of the kind called* ضَبّ, (JK,) or *a female locust,* (TA,) *when she has laid her eggs.* (JK, TA.) — Also *A water-course, or channel in which water flows,* (K, TA,) *between two tracts of elevated, or elevated and rugged, ground:* or, accord. to Aṣ, *an even, depressed tract of ground:* (TA:) pl. سُلْقَانٌ (K) and سُلُقَانٌ and أَسْلَاقٌ and أَسْلَاقٌ, which (i. e. the second and third of these pls.) are also said to be pls. of سَلَقٌ [q. v.]. (TA.)

سَلَقٌ *An even plain:* (Ṣ:) or *a smooth, even, tract, of good soil:* (O, K:* [a meaning erroneously assigned in the CK to سَلْقَاة:]) or *a depressed, even, plain, in which are no trees:* (ISh:) or *a low tract, or portion, of land, that produces herbage:* (JK:) pl. [of mult.] سُلَقَانٌ (Ṣ, O, K) and سِلْقَانٌ (K) and [of pauc.] أَسْلَاقٌ, (JK, O, K,) and أَسْلَاقٌ is also a pl. of سَلَقٌ, or of its pl. سُلُقَانٌ, as is likewise سُلْقَانٌ: (TA:) ↑ سَمْلَقٌ, also, with an augmentative م, signifies the same, and its pl. is سَمَالِقُ: (Ṣ:) or the pl. سُلَقَانٌ signifies *meadows* (رِيَاض) *in the higher parts of* [*tracts such as are termed*] بَرَاق [pl. of بَرْقَة] *and* قِفَاف [pl. of قُفّ]. (Az, TA in art. روض.) — See also سَلْقَى.

سِلْقَةٌ: see سِلٌّ, in four places.

سَلْقَاةٌ *A certain mode of compressing, upon the back.* (Ibn-'Abbád, K, TA.) [See 1.]

سُلَّاقٌ *Pimples,* or *small pustules, that come*

forth upon the root of the tongue: or *a scaling in the roots of the teeth:* (Ṣ, Ḳ:) sometimes it is in beasts (دَوَابّ). (TA.) — And *A thickness,* or *roughness, in the eyelids, by reason of a corrosive matter which causes them to become red and occasions the falling off of the eyelashes and then the ulceration of the edges of the eyelids:* (Ḳ:) thus سَلَق of the eye is expl. in the "Ḳánoon." (TA.)

سَلِيٌّ *What fall off* [app. *of the leaves*] (Ṣ, Ḳ) *from trees,* (Ṣ,) *or from shrubs, or small trees;* (Ḳ;) or *from trees which the cold has nipped, or blasted:* or, accord. to Aṣ, *trees which heat, or cold, has nipped, or blasted:* (TA:) pl. سُلْفٌ. (Ḳ.) — And *What has dried up of [the plant called]* ضِبْرِق, (Ibn-'Abbád,) Ḳ,) *and become parched by the sun.* (Ibn-'Abbád.) = Also *Honey which the bees build up* (Ibn-'Abbád, O, Ḳ) *along the length of their hive, or habitation:* (Ḳ:) or, accord. to the T, ↑ سَلِيقَةٌ signifies *a certain thing which the bees fabricate in their hive, or habitation, lengthwise:* (TA:) pl. سُلُفٌ. (Ḳ.) = Also The *side* of a road. (Ḳ.) The two sides of the road are called سَلِيقَا الطَّرِيقِ. (Ibn-'Abbád, O.)

سَلِيقَةٌ *What is cooked with hot water* (مَا سُلِقَ), *of herbs, or leguminous plants, and the like:* (Ḳ:) or, accord. to Az, *what is cooked* (مَا طُبِخَ) *with water, of the herbs, or leguminous plants, of the [season called]* رَبِيع, *and eaten in times of famine:* pl. سَلَائِقُ, which occurs in a trad., and, as some relate it, with ص. (TA.) — And *Millet* (ذُرَة) *bruised,* (IAṣr, IDrd, Z, Ḳ,) *and dressed,* (IAṣr, IDrd, Ḳ,) *by being cooked with milk:* (IAṣr:) or أَقِط [*a preparation of dried curd*] *with which are mixed* [*plants called*] طَرَائِيث. (Ḳ.) = Accord. to Lth, (TA,) *The place where the* [*plaited thong called*] نِسْع *comes forth [from the ropes that form the breast-girth],* (O, Ḳ, TA,) *in the side of the camel:* said by him to be derived from the phrase سَلَقَتْ ثَيِّبًا بِالنَّارِ الحَارِّ; because it is [as though it were] burnt by the ropes: or, accord. to another explanation, its pl., سَلَائِقُ, signifies the *strips of flesh between the two sides.* (TA.) — See also سَلْقٌ, in two places. = And see سَلِيٌّ. — And *The nature,* or *natural disposition* or *constitution,* (AZ, IAṣr, Ṣ, Ḳ,) of a man. (IAṣr, Ṣ.) See 1, in the last quarter of the paragraph. One says, إِنَّهُ لَكَرِيمُ السَّلِيقَةِ *Verily he is generous in respect of nature.* (AZ.) [See also سَلِيقِيَّةٌ.]

سَلُوقِيٌّ [applied in the present day to *A grey-hound,* and *any hunting-dog;*] *a sort of dog:* (MA:) and *a sort of coat of mail:* (TA:) ↑ سَلُوقِيَّةٌ [as a coll. n.] is applied to *certain coats of mail:* (Ṣ, Ḳ:*) and *to certain dogs:* so called in relation to سَلُوقَى, [said by Freytag to be written in the Ḳ سَلُوقة, but it is there said to be like صَبُور,] a town in El-Yemen; (Ṣ, MA, Ḳ:*) or a town, or district, in the border of Armenia, (Ḳ,) called الأَلَّان [or لَان]: (TA:) or the coats of mail are so called in relation to the former (so in a copy of the Ṣ;) and the dogs, in relation to سُلُوق which is the city of الأَلَّان [or لَان]: (Ṣ, TA:*) or both are so called in relation to سَلُوقِيَّة, a town in the Greek Empire, (IDrd as on the authority of Aṣ, and Ḳ,) said by El-Mes'oodee to have been on the shore of [the province of] Antioch, remains of which still exist; (TA;) and if so, it is a rel. n. altered from its proper form. (Ḳ, TA.) — [It is also said in the TA to signify *A sword:* but a verse there cited, after Th, as an ex. of it in this sense, is mistranscribed, and casts doubt upon the orthography of the word, and upon this explanation.]

كَلَامٌ سَلِيقِيٌّ [*Natural, or untaught, speech;*] *speech whereof the desinential syntax is not much attended to, but which is chaste and eloquent in respect of what has been heard, though often tripping, or stumbling, in respect of grammar:* (Lth, L, TA:) or the *speech which the dweller in the desert utters according to his nature and his proper dialect, though his other speech be nobler and better.* (L, TA.) And ↑ سَلِيقِيَّةٌ [in like manner, the ī being affixed to the epithet سَلِيقٌ to convert it into a subst.,] signifies *The dialect in which the speaker thereof proceeds loosely, or freely, according to his nature, without paying much attention to desinential syntax, and without avoiding incorrectness.* (O, TA.) You say, فُلَانٌ يَتَكَلَّمُ بِالسَّلِيقِيَّةِ, meaning *Such a one speaks according to his nature, not from having learned.* (Ṣ, Ḳ.) And ↑ فُلَانٌ يَقْرَأُ بِالسَّلِيقِيَّةِ *Such a one reads, or recites, according to the natural condition in which he has grown up, not as having been taught.* (TA.)

سَلُوقِيَّةٌ: see سَلُوقِيٌّ. = Also The *sitting-place of the* رُبَّان [or *captain*] of a ship. (Ibn-'Abbád, O, Ḳ.)

سَلِيقِيَّةٌ: see سَلِيقِيٌّ, in three places.

سَلَّاقٌ: see مِسْلَقٌ, in two places.

السَّلَّاقِيُّ *A certain festival of the Christians;* (Ḳ:) *that of the Ascension of Jesus into Heaven:* (TḲ:) derived from سَلَقَ الحَائِطَ [expl. above (see 5)]: said by IDrd to be a foreign word (أَعْجَمِيٌّ), and in one place said by him to be Syriac, arabicized. (TA.)

سَلَّاقَةٌ A woman *raising her voice, on the occasion of a calamity,* (Ḳ, TA,) *or on the occasion of the death of any one:* (TA:) or *slapping her face:* (Ḳ, TA:) thus says Ibn-El-Mubárak: but the former explanation is the more correct: it occurs in a trad., in which such is said to have been cursed by the Prophet; and, as some relate it, with ص. (TA.)

سُلَّمٌ: see سَلْمٌ: and see also art. سلق.

سَلُوقٌ *Quick,* or *swift;* a fem. epithet; (Ibn-'Abbád, O, Ḳ;) applied to a she-camel: (Ibn-'Abbád, O:) in the Tekmileh, سَلُوقٌ, which is a mistake: in the L, a she-camel *having a penetrative energy in her pace.* (TA.)

الأَسَالِق *What is next to the* ثَهْوَات [app. here a pl. used as a sing., meaning the *uvula*] *of the mouth, internally:* (Ibn-'Abbád, O, Ḳ:) or *the upper parts of the interior of the mouth:* (TA:) or *the upper parts of the mouth,* (M, TA,) *those to which the tongue rises:* thus applied, it is a pl. having no sing. (TA.)

سَلَّاقٌ ↑ and مِسْلَقٌ ↑ and خَطِيبٌ مِسْلَقٌ ‡ *An eloquent speaker or orator or preacher:* (Ṣ, Ḳ, TA:) because of the vehemence of his voice and his speech. (Ṣ, TA.) And لِسَانٌ مِسْلَقٌ and سَلَّاقٌ ↑ ‡ *A sharp, cutting, or eloquent, tongue.* (TA.)

مِسْلَاقٌ: see the next preceding paragraph.

مَسْلُوقَةٌ, meaning *A skinned fowl cooked* [i. e. *boiled*] *with water, by itself,* [and also *any boiled meat,* is agreeable with a classical usage of the verb from which it is derived, but] is [said to be] a vulgar term. (TA.)

سلك

1. سَلَكَ الطَّرِيقَ, (IAṣr, MA, Mṣb,) or الثَّنَايَا, (Ḳ,) aor. ـُ, (Mṣb, TA,) inf. n. سُلُوكٌ (MA, Mṣb, Ḳ) and سَلْكٌ, (Ḳ, [but I doubt this latter's being correctly used as an inf. n. of the verb in the sense here immediately following,]) *He travelled,* (MA,) or *went along in,* (Mṣb,) *the road,* (IAṣr, MA, Mṣb,) or *the place:* (Ḳ:) or سَلَكَ الثَّنَايَا *he entered into the place.* (TḲ.) [In these and similar instances, it seems that the prep. فِى is suppressed, and the noun therefore put in the accus. case, as in دَخَلَ البَيْتَ &c.: for it is said that سَلَكَ as meaning *He entered* (دَخَلَ) is intrans.: (Kull p. 200:) اسلك [likewise] has this meaning: (Ṣ:) ↑ اسلك as an intrans. verb [in the sense of سَلَكَ] is extr. (Mṣb.) سَلَكَ طَرِيقًا] is also often used tropically, as meaning ‡ *He pursued a course of conduct or the like.*] = And سَلَكَهُ الطَّرِيقَ, (IAṣr, Mṣb,) or الثَّنَايَا, and فِيهِ, (Ḳ,) [inf. n. سَلْكٌ;] and ↑ اسلكهُ ↑ إِيَّاهُ, (Mṣb, Ḳ,) this also is allowable, (IAṣr, TA,) and فِيهِ, and عَلَيْهِ; (Ḳ;) *He made him [to travel or] to go along in [or to enter] the road,* (IAṣr,* Mṣb,) or *the place:* (Ḳ:) and so سَلَكَ بِهِ الطَّرِيقَ: (Mṣb:) and ↑ سَكَكَهُ, inf. n. تَسْلِيكٌ, signifies the same as سَلَكَهُ thus used, and] اسلكهُ. (TA.) And سَلَكْتُ الشَّىْءَ فِى الشَّىْءِ, (Ṣ, Mṣb,) inf. n. سَلْكٌ, (Ṣ,) *I made the thing to enter, or I inserted it, or introduced it, into the thing:* (Ṣ:) or *I made the thing to go, or pass, through the thing:* (Mṣb:) and ↑ أَسْلَكْتُهُ signifies the same. (Ṣ. [See an ex. of the latter verb in a verse of 'Abd-Menáf Ibn-Ribʼa El-Hudhalee, voce إِذَا; cited there and here also in the Ṣ.]) You say, سَلَكَ الخَيْطَ فِى الإِبْرَةِ *He inserted the thread into the needle.* (MA.) And سَلَكَ يَدَهُ فِى الجَيْبِ *He inserted [his hand, or arm, into the opening at the neck and bosom of the shirt];* as also ↑ أَسْلَكَهَا: (Ḳ:) and so into the skin for milk or water, and the like. (TA.) And it is said in the Ḳur [xxvi. 200], كَذَٰلِكَ سَلَكْنَاهُ فِى قُلُوبِ المُجْرِمِينَ *Thus we have caused it to enter [into the hearts of the sinners].* (Ṣ.) And in the same [xxxix. 22], فَسَلَكَهُ يَنَابِيعَ فِى الأَرْضِ *[And*

hath caused it to enter into springs in the earth]. (TA.)

2: see 1. — [In the present day, سَلَّك signifies *He cleared* a passage or way. And *He cleaned out* a pipe for smoking. — And, from سِلْك, *He wound* thread *upon a reel* or *into a skein*.]

4: see 1, in four places.

7: see 1, second sentence.

سِلْك *Thread, or string,* (S, Mgh, K,) *with which one sews:* (K:) or *upon which beads are strung;* (Ḥam p. 42;) *[but not having beads upon it;* for if it have, it is termed سِمْط: (S and Mgh in art. سمط:) [in the present day it signifies *wire*:] a pl. [or rather a coll. gen. n.] of which the sing. [or n. un.] is ‡ سِلْكَة: the pl. [of pauc.] of سِلْك is أَسْلُك and [of mult.] سُلُوك. (K.) — [Hence,] one says, هٰذَا كَلَامٌ رَقِيقُ السِّلْك ‡ *This is speech, or language, [subtile;* or] *abstruse in its course,* or *tenour;* i. e. خَفِيُّ المَسْلَك ‡ (TA.) — And مَا أَنْتَ بِمُنْجَرِدِ السِّلْك, (AZ, TA in art. جرد,) or بِمُنْجَرِدِ السِّلْك, (so in a copy of the A in that art.,) said to one who is shy, or bashful, ‡ meaning *[Thou art] not free from shyness in appearing [before others]*: (AZ, TA in that art.:) or ‡ *thou art not celebrated, or well-known.* (A and TA in that art.) — Also *The first of what is emitted by the she-camel [from her udder], before the* لَبَأ [or *biestings*]. (Ibn-'Abbád, K.)

سُلْك *The young one of the* حَجَل *[or partridge]*; (S, K;) like سُلَّح: (S in art. سلح:) or *of the bird called* قَطًا: (K:) fem. سُلَّكَة, (S, K,) and ‡ سُلَّكَانَة, but the latter is rare: (K:) pl. سُلْكَان, (S, K,) like صِرْدَان pl. of صَرْد (S) [and سُلَّح pl. of سُلَّح].

سُلْكَة: see سُلْك.

طَعْنَةٌ سُلْكَى *[A thrust,* or *piercing thrust,] directed right towards the face.* (S, K.) And أَمْرٌ سُلْكَى *[An affair] rightly directed;* (K, TA;) and so رَأْيٌ سُلْكَى *[an opinion]*: (TA:) or the former, *[an affair] following one uniform course.* (ISk, TA.) — In the saying of Keys Ibn-'Eyzárah,

* غَدَاةَ تَنَادَوْا ثُمَّ قَامُوا فَأَجْمَعُوا *

* بِقَتْلِيَ سُلْكَى لَيْسَ فِيهَا تَنَازُعُ *

he means [*In the morning when they congregated, then arose and determined upon my slaughter*] *with a strong resolution in respect of which there was no contention.* (TA.)

سَلُوك, like جَرُوث [in measure], *A certain bird.* (K.)

سِلْكَانَة: see سُلْك.

مَسْلَك *[A place of passage* of a man or beast and of anything;] *a way, road,* or *path:* pl. مَسَالِك. (TA.) — [Hence,] مَسْلَكُ المَرْأَة *[The vagina and rectum of the woman].* (M in art. فيض. [See أَفَاضَ المَرْأَةَ in that art.]) — [Hence, also,] one says, خُذْ فِي مَسَالِكِ الحَقِّ ‡ [*Enter thou upon the ways of truth*]. (TA.) — See also سُلْك.

مَسْلَكَة *A border* (طِرَّة) *slit from the side of a garment, or piece of cloth:* (K:) so called because extended, like the سِلْك. (TA.)

مَسْلُك *Slender,* or *lean,* (IDrd, K, TA,) *in body;* applied to a man and to a horse. (IDrd, TA.) And مَسْلُكُ الذَّكَر *Sharp in the head of the penis:* and so مُسَلْهَبُ الذَّكَر. (AA, TA.)

سلم

1 سَلِمَ, (aor. ـَ,) inf. n. سَلَامَة (S, M, A, Mgh, Msb, K) and سَلَام (A, TA) and سَلَم and سِلْم and سِلَم, (Bd in xxxix. 30,) *He was,* or *became, safe, or secure; or he escaped;* (M, TA;) or *he was,* or *became, free;* (TA;) مِنَ الآفَات *[from evils of any kind],* (S, Mgh,) or مِنَ الآفَة *[from evil of any kind],* (K,) or مِنَ الأَمْر *[from the affair]*. (M:) *he* (a traveller) *was,* or *became, safe, secure,* or *free, from evils of any kind:* (Msb:) and سَلِمَ مِنَ العَيْب *he was,* or *became, free from fault, defect, imperfection, blemish,* or *vice;* syn. بَرِئَ. (Msb in art. برأ.) [Hence,] one says, لَا بِدَى تَسْلَمُ مَا كَانَ, كَذَا وَكَذَا (ISk, S, K,*) meaning *No, by God* [or *Him*] *who maketh thee to be in safety,* (ISk, S, K,) [*such and such things were not*;] and to two persons لَا بِدَى تَسْلَمَانِ, and to a pl. number لَا بِدَى تَسْلَمُونَ, and to a female لَا بِدَى تَسْلَمِينَ, and to a pl. number [of females] لَا بِدَى تَسْلَمْنَ. (ISk, S, K.*) And لَا أَفْعَلُ ذٰلِكَ بِدَى تَسْلَمُ, meaning, بِدَى سَلَامَتِكَ [i. e. *I will not do that, by the Author* (lit. *Lord* or *Master*) *of thy safety*]; and in like manner, بِدَى تَسْلَمَانِ, and بِدَى تَسْلَمُونَ. (Sb, M. [See also ذو.]) And إِذْهَبْ بِدَى تَسْلَمُ, i. e. إِذْهَبْ بِسَلَامَتِكَ [*Go thou with thy safety*; or, *with the Author of thy safety* to protect thee; meaning *go thou in safety*]; and [to two persons] إِذْهَبَا بِدَى تَسْلَمَانِ. (S, K.) دَى is thus prefixed to a verb [as virtually governing it in the gen. case] like as إِيَّا is in an instance mentioned under this latter word; but these are two extr. instances; for only a noun significant of time is [regularly] prefixed to a verb, as in the phrase هٰذَا يَوْمُ يُفْعَلُ, meaning يُفْعَلُ فِيهِ: (Akh, S:) it is not prefixed to any but this verb تَسْلَمُ [and its variations as above mentioned]. (Sb, M, K.) — And hence, (Mgh,) one says also, سَلِمَتْ لَهُ الضَّيْعَةُ, meaning [*The landed estate*] *was,* or *became, free from participation to him*; syn. خَلَصَتْ. (Mgh, TA.) — سَلِمَهُ, [app. سَلَمَهُ, or perhaps سَلِمَهُ for some verbs of this measure are trans., as حَسِبَ and وَرِثَ,] inf. n. سَلْم, [app. سَلَم, q. v. infr.,] *He made him a captive.* (TA.) — سَلِمَتْهُ الحَيَّةُ, (TA,) inf. n. سُلْم, (M, K, TA,) *The serpent bit him:* (M, K,* TA:) mentioned by Az, but he adds that no one but Lth has said this. (TA.) — سَلِمَ الجِلْدَ, aor. ـَ, (S, K,) inf. n. سَلْم, (TA,) *He tanned the skin with* [قَرَظ, i. e. *leaves of the* سَلَم [or *mimosa flava*]. (S, K; TA.) — سَلَمَ, الدَّلْوَ, (M, K,) aor. ـُ, inf. n. سَلْم, (M,) *He finished making the leathern bucket;* and *made it firm, strong, or sound,* or *made it firmly, strongly, or soundly.* (M, K.)

2 سَلَّمَهُ, (S, M, Msb, K,) inf. n. تَسْلِيم, (K,) *He* (God) *made him to be safe, secure,* or *free; saved, secured,* or *freed, him;* (M, Msb, TA;) مِنَ الآفَات [*from evils of any kind*], (S, Msb,) or مِنَ الآفَة [*from evil of any kind*], (K,) or مِنَ الأَمْر [*from the affair*]. (M.) [Freytag assigns the same meaning to ‡ اسلمهُ also, as on the authority of the Ḥam; in which I find no explanation of this verb except one which will be found later in this paragraph.] — [Hence,] التَّسْلِيم is also *syn. with* الصَّلَاة, (S, K, TA,) as meaning *The saluting,* or *greeting,* one *with a prayer for his safety,* or *security,* or *freedom, from evils of any kind in his religion and in his person;* and the interpretation thereof is [*the expressing a desire for*] التَّخْلِيص: (Mṭr, TA;) or *the saluting,* or *greeting,* one *with a prayer for his life;* or, *by saying* سَلَامٌ عَلَيْكَ [q. v. infr., voce سَلَام]; syn. التَّحِيَّة. (TA.) You say, سَلَّمَ عَلَيْهِ [meaning *He so saluted,* or *greeted, him*]. (M, Msb.) [This, when said of God, virtually means سَلَّمَهُ, i. e. *He saved him*; and should be rendered agreeably with this explanation in the phrase commonly used after the mention of the Prophet, صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ *May God bless and save him.* You say also, سَلَّمَ عَلَيْهِ بِالخِلَافَة *He saluted him with the acknowledgment of his being Khaleefeh*; saying, سَلَامٌ عَلَيْكَ يَا أَمِيرَ المُؤْمِنِينَ *Salutation to thee, or peace be on thee, &c., O Prince of the Faithful.*] التَّسْلِيمَة signifies *The salutation that is pronounced on finishing every two rek'ahs in prayer:* (Ḥar p. 180:) [and also *that which is pronounced after the last rek'ah of each of the prayers* (i. e. after the sunneh prayers and the farḍ alike), addressed to the two guardian and recording angels: (see my "Modern Egyptians," ch. iii., p. 78 of the 5th ed.:) and سَلَّم means *He pronounced either of those salutations.*] — [Hence also,] سَلَّمَ إِلَيْهِ الشَّيْءَ, (S, K,*) inf. n. as above; (K;) and ‡ اسلمهُ إِلَيْهِ الشَّيْءَ; (M;) *He gave to him the thing;* (S,* M, K;) or *delivered it to him:* (M:) [*he resigned it to him:*] and سَلَّمَ إِلَيْهِ الوَدِيعَةَ (Mgh,) or سَلَّمَ الوَدِيعَةَ لِصَاحِبِهَا *He delivered the deposit* [*to him,* or] *to its owner:* (Msb:) and ‡ اسلمهُ إِلَى الخَيَّاطِ الثَّوْبَ (Mgh) signifies the same as سَلَّمَهُ إِلَيْهِ [i. e. *He delivered the garment,* or *piece of cloth, to the tailor*]. (Ḥar p. 166.) — See also 4, in two places. — You say also, سَلَّمَ الأَجِيرُ نَفْسَهُ لِلْمُسْتَأْجِرِ *The hired man gave himself up,* or *gave authority over himself, to the hirer.* (Msb.) And ‡ أَسْلَمْتُهُ and سَلَّمْتُهُ *I left him in the power of him who desired to kill him* or *to wound him.* (Ḥam p. 115.) And ‡ سَلَّمْتُهُ لَهَلَاكِهِ اسلمهُ [*He gave him up to destruction*]: in this case with [the prep.] ل only. (Ḥar p. 166.) And

الرَّجُلَ, اسلم, (Ṣ,* M, Mṣb,*) or العَدُوَّ, (K,) *He left, forsook, or deserted,* (M, K,) *the man,* (Ṣ,* M, Mṣb,*) *or the enemy;* (K:) *or abstained from aiding, or assisting, him;* (Ṣ, M, Mṣb, K;) and *threw him into destruction.* (IAth, TA.) And اسلمهُ لِيَا بِهِ *He left him* [*to that* bane *which was in him:* app. referring to the bite of a serpent, or any evil affection: see سَلِيمٌ, third sentence]. (Ṣ,* M.) — And سلّم أَمْرَهُ إِلَى اللّٰهِ and اسلمهُ, both meaning the same, (Ṣ, Mṣb, K, TA,) i. e. *He committed his case to God.* (TA.) — And سلّم الدَّعْوَى *He acknowledged the truth* [or *justice*] *of the claim, demand, or suit; [he conceded its truth or justice;]* from سَلَّم الوَدِيعَةَ لِصَاحِبِهَا, expl. above; denoting an ideal delivering [or yielding of a thing to another person]. (Mṣb.) [Hence one says, سَلَّم أَنَّهُ جَدًّا *He conceded that it was thus.*] — And التَّسْلِيمُ signifies also *The assenting,* or] *the giving* [one's] *approval* (Ṣ, K, TA) *unreservedly,* (Ṣ,) to that which is ordained, or decreed, (Ṣ, K, TA,) by God; and *the submitting* to his commands; and *the abstaining from offering opposition in the case in which it is not becoming [to do so].* (TA.) You say, سَلَّم لِأَمْرِ اللّٰهِ *He assented to the command of God: [or he gave his approval to it:]* or *he submitted to it;* as also اسلم. (MA.)

3. سالمهُ, (M, Mṣb,) inf. n. مُسَالَمَةٌ (Ṣ, M, Mṣb) and سِلْمٌ, (M, Mṣb,) *He made peace, or became at peace or reconciled, with him;* or *he reconciled himself with him:* [implying mutual concession, or a compromise:] (Ṣ,* M, Mṣb:) and سَالَمَا *They made peace, or became at peace or reconciled, or they reconciled themselves, each with the other.* (K.)

4: see **2**, in nine places. [The first of the meanings there assigned to this verb is, in my opinion, more than doubtful. In all its senses, it seems to be properly trans.: when it is used as an intrans. verb, an objective complement is app. understood. Thus,] أَسْلَمَ is syn. with أَسْلَفَ [as meaning *He paid in advance,* or *beforehand*]; (Ṣ, M, Mgh, Mṣb;) الثَّمَنَ [*the price*] being suppressed, though sometimes it is expressed; (Mgh;) as also سلّم; (M;) and تسلّم, as occurring in a trad., where it is said, مَنْ تَسَلَّمَ فِي شَيْءٍ فَلَا يَصْرِفْهُ إِلَى غَيْرِهِ [*Whoso pays in advance for a thing, he shall not turn it over, or transfer it, to another than him*]; but Kt says that he had not heard this verb thus used except in this instance. (TA.) So the first of these verbs signifies in the saying, اسلم فِى الطَّعَامِ (Ṣ) or البُرِّ (Mgh) [*He paid in advance for the wheat*], and فِى الشَّىْءِ [*for the thing*], as also سلّم. (M.) And hence the saying, إِذَا أَسْلَمْتَ صُوفًا فِى لِبْدٍ أَوْ شَعَرًا فِى جَزٍّ لَمْ يَجُزْ [*If he give in advance wool for felt, or goats' hair for a garment, or piece, of hair-cloth, it will not be allowable*]. (Mgh.) And so in the phrase, أَسْلَمْتُ إِلَيْهِ [*I paid in advance to him*]. (Mṣb.) — Also [*He resigned,* or *submitted, himself;* نَفْسَهُ being understood: or] *he was,* or *became, resigned,* or *submissive;* (M, K;) and so اسلم: (Ṣ, M, Mṣb, K:) you say, اسلم لِلّٰهِ [*He resigned, or submitted, himself, or he was, or became, resigned, or submissive, to God:* see also an ex. (before referred to) in the last sentence of the second paragraph: or *he was, or became, sincere in his religion,* or *without hypocrisy, towards God:* see مُسْلِمٌ. (Mṣb:) [or] اسلم signifies *he entered into* السِّلْم, (Ṣ, Mṣb,) which here means الاِسْتِسْلَام [i. e. *the state of resignation,* or *submission*]. (Ṣ.) — And *He became a Muslim;* as also تسلّم; (M,* K;) as in the saying, أَسْلَمَ كَانَ كَافِرًا ثُمَّ تَسَلَّمَ, i. e. [*He was an unbeliever, or a denier of the unity of God, &c.; then he became a Muslim*]: (M:) or *he entered* [*the pale, or communion, of*] *the religion of* الإِسْلَام. (Ṣ,* Mṣb.) الإِسْلَامُ as a principle of the law of God is *The manifesting of humility or submission, and outward conforming with the law of God, and the taking upon oneself to do or to say as the Prophet has done or said:* for this, the blood is to be spared, and one may demand the repelling of evil: (T,* M:) and if there is therewith firm belief with the heart, it is إِيمَان: (T:) this is the doctrine of Esh-Shâfi'ee; but the doctrine of Aboo-Haneefeh makes no difference between these two terms: (KT:) [agreeably with the former doctrine,] Th well and briefly says, الاسلام is with the tongue, and الايمان is with the heart: and he says, in explaining verse 48 of ch. v. of the Kur, that every prophet has been sent with الإِسْلَام, though the ordinances differ. (M.) — One says also, أَسْلَمْتُ عَنْهُ, meaning *I left it* [app. an affair, as in an explanation in the TK,] *after I had been [engaged] in it.* (Ibn-Buzurj, K.) And اسلم occurs intransitively in the saying, كَانَ رَاعِىَ غَنَمٍ ثُمَّ أَسْلَمَ, meaning [*He was a pastor of sheep,* or *goats; then*] *he left them.* (M.) — [Freytag assigns to اسلم another signification "*Adscendere fecit* (vid. a سُلَّم)," as from the Ḥam, p. 39: but this is app. a mistake, into which he has been led by a saying, there cited, of Zuheyr, which I read thus:

هَوِىَّ الدَّلْوِ أَسْلَمَتِ الرِّشَاءَ

(meaning, *The descent, or as the descent, of the bucket that the well-rope has let go*): and by its being there said that "you should not prefer any reading of هوى to that with ḍamm, though it has been said otherwise:" whereas the correct reading is, in my opinion, هَوِىَّ, agreeably with what here follows:] Er-Riyáshee says, on the authority of AZ, that الهَوِىُّ, with fet-ḥ, is downwards; and with ḍamm, upwards; and he cites the saying above as an ex. of the word as meaning downwards. (TA in art. هوى.)

5. تسلّم مِنْهُ *He asserted,* or *declared, himself to be free from,* or *clear of,* or *quit of, it,* or *him.* (M.) — تسلّم is also *syn.* with أَسْلَمَ, in two senses: see the latter, in two places. — And تَسَلَّمَهُ signifies *He took it,* or *received it;* namely, a thing given, or delivered. (Ṣ, M, Mṣb, K.)

6. تسالموا, (M,) and تسالما, (K,) inf. n. تَسَالُمٌ, (Ṣ,) *They,* (M,) or *they two,* (K,) *made peace,* or *became at peace* or *reconciled,* (Ṣ,* M, K,) *one with another,* (Ṣ, M,) or *each with the other.* (Ṣ, K.) [See also **8**.] — One says of a man, (M,) of a great, or frequent, liar, (TA,) لَا تَسَالُمَ بَيْنَهُ وَبَيْنَ خَيْلِهِ [for تَتَسَالَمُ,] (M,) or يَتَسَالَمُ خَيْلُهُ, (K, TA,) [*His two troops of horses will not agree in pace, each with the other;*] meaning [*his assertions will not be found to agree together;* or] *he will not say what is true, so that it may be accepted from him:* for تَسَالَمَتْ, said of horses, means [*they kept pace, one with another;* (q. v.);] *not exciting one another.* (M, K, TA.)

8. استلم *He became at peace,* or *reconciled.* (TA.) Hence the saying, (TA,) هُوَ لَا يَسْتَلِمُ عَلَى سَخَطِهِ *He will not become at peace, or reconciled, during his displeasure* at a thing. (K, TA.) [See also **6**.] — استلم الزَّرْعُ *The seed-produce put forth its ears.* (K.) — استلم الحَجَرَ *He touched,* (Ṣ, K,) or *reached,* (Mgh,) *the stone,* [meaning the Black Stone of the Kaabeh,] *by kissing,* or *with the hand:* (Ṣ, Mgh, K:) or *he wiped it,* or *stroked it, with the hand:* (Mgh:) or *he kissed the stone: or he embraced it:* (M:) and اِسْتَلَمَهُ signifies the same; (M, K;) but is not the original: (M:) accord. to ISk, the Arabs pronounced it with hemz, contr. to analogy; (Mṣb;) or it should not be pronounced with hemz, though some thus pronounce it, (Ṣ,) the original being اِسْتَلَمَ, (ISk, Mṣb,) because it is from سَلَامٌ [pl. of سَلَمَةٌ] signifying "stones," (ISk, Ṣ,* M, Mṣb,* [in the Mgh, from سَلَمَةٌ signifying "a stone," and in the Mṣb the pl. of سَلَمَةٌ is said to be سَلَامٌ, like كَلْمَةٌ,]) accord. to Sb, who says that it does not denote the act of taking; (M;) or, accord. to Sb, it is from السَّلَامُ, with fet-ḥ, meaning "salutation," and it means the touching with the hand by way of salutation in order to obtain a blessing thereby: (TA:) but accord. to IAạr, the original is with hemz, from المُلَاءَمَة, meaning الإِجْتِمَاعُ ["the coming together," &c., because denoting contact]. (Mṣb.) Abu-ṭ-Ṭufeyl is related to have said, رَأَيْتُ رَسُولَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَطُوفُ عَلَى رَاحِلَتِهِ يَسْتَلِمُ بِمِحْجَنِهِ وَيُقَبِّلُ المِحْجَنَ [i. e. *I saw the Apostle of God (may God bless and save him) circuiting* around the Kaabeh, *upon his camel, touching* the Black Stone *with his hooked staff, and kissing the hooked staff*]. (TA.) The primary signification of الاِسْتِلَامِ [is said to be] *The wiping,* or *stroking, the* سَلَمَة, i. e. *the stone:* afterwards it was used in relation to other things, and one said اِسْتَلَمْتُ يَدَهَا, meaning *I stroked,* or *kissed, her hand.* (Ḥar pp. 30 and 31.) — استلم الخُفُّ قَدَمَهُ means *The boot rendered his foot soft* [after he had been accustomed to walking barefoot]. (TA.)

10: see **4**, in the former half of the paragraph. — استلم ثَنَيَّةَ الطَّرِيقِ *He went upon the middle of the road, not missing it.* (K,* TA. [In the CK, after وَاسْتَلَمَ انْقَادَ, for الطَّرِيقِ, meaning وَتَيَمَّمَ الطَّرِيقَ, وَاسْتَلَمَ ثَنَيَّةَ الطَّرِيقِ, is erroneously put وَتَيَمَّمَ.]

الطَّرِيقَ, assigning to تَسَلَّمَ a meaning belonging to استسلم.])

Q. Q. 2. قَسْلَمَ [from مُسَيْلِمٌ] *He named, or called, himself a Muslim; or he named himself Muslim;* his name having before been Mohammad: (M, K:) mentioned by Er-Ru-fácee. (M.)

سَلْمٌ: see the next paragraph, in six places. — Also *A leathern bucket* (دَلْو) *having one* عُرْوَة [or *loop-shaped handle*], (T, S, M, K,) *with which the waterer walks, like the buckets* (دِلَاء) *of the attendants of the camels or other beasts upon which water is drawn or which carry water,* (T, TA,) *or like the* دِلَاء *of the water-carriers:* (S, K:) expl. in the S as above as on the authority of AA; but IB says that the correct explanation is, *having one* عُرْوَة [*or stick fixed across from one part of the brim to the opposite part, serving as a handle as well as to keep it from collapsing*]: (TA:) of the masc. gender [whereas دَلْو is fem.]: (M:) pl. [of pauc.] أَسْلُمٌ and [of mult.] سِلَامٌ (M, K,) and Lḥ mentions as its pl. أَسَالِمُ, which is extr. [unless as a pl. pl., i. e. pl. of أَسْلُمٌ]. (M.)

سَلْمٌ *Peace, or reconciliation;* as also سَلَمٌ (S, M, Mṣb, K,) masc. and fem.; (S, Mṣb, K,*) and سَلَامٌ and سَلَامٌ are like سِلْمٌ [in signification]: (M: [the context there shows that the signification mentioned above is what is meant in this instance:]) or سِلْمٌ signifies the *making peace,* or *becoming at peace* or *reconciled,* with another or others; (Ḥam p. 80;) as also سَلْمٌ; and both are sometimes fem. as being syn. with مُصَالَحَة. (L voce جَنَح, q. v.) In the saying of El-Aṣṣháh,

* أَذَاقَتْهُمُ الْحَرْبُ أَنْفَاسَهَا *
* وَقَدْ ثَكَرَتِ الْحَرْبُ بَعْدَ السِّلَامِ *

[*War made them, or has made them, to taste its draughts, and verily war is disliked after peace*], he has transferred the vowel of the م to the ل, in pausing; or it may be that he has inserted a kesreh in imitation of the preceding kesreh: it is not an instance like دِئِل, in the opinion of Sb; for in his opinion the latter is the only instance of its kind. (M.) It is said in a trad., respecting El-Hodeybiyeh, أَلَحَّ فَتَايِنٌ مِنْ أَهْلِ مَكَّةَ سِلْمًا, or سَلَمًا, or سَلْمٌ, accord. to different relations, meaning [*He took forty of the people of Mekkeh*] *peaceably:* thus expl. by El-Homeydee, in his "Ghareeb." (TA. [See also سَلَمٌ below.]) — Also *i. q.* سَلَامٌ, (S, K, TA,) as signifying *Self-resignation,* or *submission;* (TA;) [and thus the latter is expl. in one place in the S;]) which is also a signification of سَلَمٌ: (S, M, K, TA:) and this is meant in the Kur [iv. 96], where it is said, وَلَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا (Bḍ, TA,) or السَّلَمَ, as some read, (Bḍ,) [i. e. *And say not ye to him who offers to you submission, Thou art not a believer:*] or السَّلَامَ here means *the salutation of* الإِسْلَام *[by saying* سَلَامٌ عَلَيْكُمْ]: (Bḍ, TA:*) or *salutation, and submission by uttering the profession of* الإِسْلَام; and so السَّلَمَ: (Jel:) [or the latter here means, simply, *salutation;* and this is app. what is meant by its being said that] السَّلَمُ is the subst. from التَّسْلِيمُ; (K;) [but accord. to SM,] this means *the unreserved approval of what is decreed;* and this is said to be meant by the reading السَّلَمَ mentioned above. (TA.) — And [hence] الإِسْلَامُ signifies also [as meaning *The religion of the Muslims;* because it is a religion of self-resignation, or submission]: (S, K:) this is meant in the Kur [ii. 204], where it is said, ادْخُلُوا فِي السِّلْمِ كَافَّةً [*Enter ye into the religion of El-Islám wholly*]; (S, Bḍ, Jel;) and so السَّلْمِ, as some there read; (Bḍ, Jel;) or both there mean *submission and obedience* to God: (Bḍ:) [and] السَّلَمُ [also] has the former meaning. (M.) — Also, (S, M, K,) and سَلَمٌ, (M,) A man, (S, K, TA,) [and] a woman, (M,) *who makes peace, or is at peace,* with another; (S, M, K;) and in like manner, a company of men (قَوْمٌ). (M.) This is said to be meant in the Kur [xxxix. 30], where it is said, وَرَجُلًا سَلَمًا لِرَجُلٍ, as some read, i. e. *And a man who is at peace with respect to a man:* (TA:) or سَلْمًا and سَلَمًا and سَلَمًا, three different readings, in the place of [the more common reading] سَالِمًا, are all inf. ns. of سَلِمَ, used as epithets [syn. with سَالِمًا], or لِ is suppressed before them. (Bḍ.) You say, أَنَا سِلْمٌ لِمَنْ سَالَمَنِي [*I am one who is at peace with respect to him who is at peace with me*]. (S, TA.) And a poet says, [using this word in two different senses, the latter of which has been mentioned above,]

* أَنَائِلُ إِنَّنِي سِلْمٌ * وَإِهْلِيكِ فَاتْقِلِي بِلِمِي *

[*O Náïlek,* (نَائِلُ being for نَائِلَةُ, a woman's name, apocopated,) *verily I am one who is at peace with respect to thy family, therefore accept thou my submission*]. (TA. [It seems to be there indicated by the context that سِلْمِي here means *my peace,* or *reconciliation;* which is less appropriate than the meaning that I have assigned to it.])

سَلَمٌ: see سَلَامٌ: and see also سِلْمٌ, in seven places. — Also, in buying or selling, (Mṣb,) the subst. from أَسْلَمَ فِي الشَّيْءِ and سَلَّمَ signifying أَسْلَفَ, (M,) *i. q.* سَلَفٌ; (S, Mṣb, K;) i. e. *Any money, or property, paid in advance, or beforehand, as the price of a commodity for which the seller has become responsible and which one has bought on description:* (T and TA in art. سلف:) *or payment for a commodity to be delivered at a certain [future] period with something additional to [the equivalent of] the current price at the time of such payment;* this [transaction] being a cause of profit to him who makes such payment: (TA in that art.:) or *a sort of sale in which the price is paid in advance, and the commodity is withheld, on the condition of description, to a certain [future] period:* (S and O in that art., in explanation of سَلَفٌ:) but it is said in a trad. that the term سَلَمٌ as meaning سَلَفٌ was disliked; app. because the former is applied to obedience, and self-resignation, or submission, to God. (TA.) — And The *making* [one] *captive.* (K. [See 1, in the latter part of the paragraph.]) — And *A captive;* (K;) because he submits himself. (TA.) One says, أَخَذَهُ سَلَمًا, (M, TA, [in the TK بِالسَّلَمِ,]) *He took him* [*a captive*], (TA,) or *made him captive,* (M,) *without war:* (M, TA:) or *he brought him in a state of submission, not resisting;* and so, *if wounded:* (IAạr, M, TA:) and thus El-Khaṭṭábee has expl. the phrase in the trad. respecting El-Hodeybiyeh cited above, voce سِلْمٌ. (TA.) — Also *A sort of tree,* (S, M, Mṣb, K,) [the *mimosa flava* of Forskál, who writes its Arabic name in Italic characters *sylleem*, and in Arabic characters سليم, (Flora Aegypt. Arab., p. cxxiii.,)] *a species* (M) *of the* [*kind of thorny trees called*] عِضَاه, (S, M, Mgh, Mṣb, TA, [not عُضَاة, as in the Lexicons of Golius and Freytag,]) *the leaves whereof are the* قَرَظ, *with which skin is tanned:* (TA:) AHn says, *its branches are long, like rods; and it has no wood such as is used in carpentry, even if it grows large: it has slender, long thorns, grievous when they wound the foot of a man; and a yellow* [*fruit such as is termed*] بُرْمَة [n. un. of بُرَيْرَة, see this word, and see also حُمْلَة,] *which is the sweetest of the* بُرَيْرَة *in odour; and they tan with its leaves:* and it is said, on the authority of the Arabs of the desert, that *it has a yellow flower, containing a green grain* (حَبَّة خَضْرَآء) [or this may mean *a grain of a dark,* or *an ashy, dust-colour*]), *of sweet odour, in which is somewhat of bitterness, and of which the gazelles are very fond:* (M:) the n. un. is with ة: (S, M, Mgh, Mṣb, K:) and pl. أَسْلُمٌ, (M,) and سَلَمٌ as said by IB to be pl. of the n. un., like as إِكَامٌ is of أَكَمَة. (TA.) [Hence,] ذَاتُ أَسْلُمٍ *A land* (أَرْض) *that gives growth to the* [*trees called*] سَلَمٌ. (K.) See also سَلَمَان.

سِلْمٌ *Stones;* (S, M;) as also سِلَمٌ; (M:) and سِلَمَةٌ [as n. un. of the former and sing. of the latter, (incorrectly written by Freytag, in one place, سَلَمَة, and incorrectly said by him to be of the dial. of the people of Himyer,)] signifies *a stone:* (S, M, Mgh, Mṣb:) [or] the pl. [or quasi-pl. n.] of سِلَمَة in this sense is سِلَامٌ, like كِلَامٌ in measure: (Mṣb:) or سِلَمَة signifies *stones;* (K;) or *hard stones;* (TA;) and سِلَامٌ is its pl.: (K:) [said to be] so called because of their freedom (سَلَامَة) from softness: (TA:) or this last signifies *stones,* the *small* thereof and the *large;* and they assign to it no sing.: (ISh, TA:) or سِلَامٌ [probably meaning سَلَامٌ] is a quasi-pl. n.: (Aboo-Kheyreh, TA:) and it is also said to be a name for *any broad stone.* (TA.) See also سَلَمَان. A poet says, (namely, Bujeyr Ibn-'Anameh, IB, TA,)

* بِرُمْحِي وَرَائِي بِالْمُشَهَّرِ وَالْمُسَلَّمَةِ *

[*He casts* from *behind me* (i. e. *defends me*) *with the arrow and the stone*]: this [usage of ال in السَّلَمَة] is of the dial. of [Teiyi and] Himyer. (S, TA.)

السِّلْمُ for السَّلْمُ: see سِلْمٌ, second sentence.

سَلَمَةٌ: see سَلَمٌ, in two places: and سَلَمَان. — Also A woman *soft,* or *tender, in the* أَطْرَاف [or *fingers,* or other *extremities*]. (K.) — And An *old and weak* she-camel. (IAạr, TA in art. سدم.)

سَلْمَى *A certain plant* (K, TA) *which becomes green in the [season called]* صَيْف [app. here meaning *spring*]. (TA.) — أَبُو سَلْمَى *The [species of lizard called]* وَزَغ (K:) or, some say, [as is said in the M,] أَبُو سَلْمَان. (TA.) — See also the next paragraph. — [In the CK, by a mistranscription, a meaning belonging to سَلْمَى is assigned to سَلْمَة.]

السَّلْمَة, accord. to Aboo-Mis-hal, as meaning *The earth*, occurs in the prov., أَنْفٌ فِى المَاءِ وَأَسْتٌ فِى السَّلْمَةِ [*A nose in the water and a rump on the earth*]: and if this be correct, it may be derived from سلام [i. e. سَلَامٌ] meaning "stones:" and it may be originally السَّلْمَى, and lengthened for the sake of the rhyme. (Ḥam p. 214.) [But the reading commonly known is, أَنْفٌ فِى المَاءِ وَأَسْتٌ فِى المَاءِ.]

سَلْمَان هُوَ سَلْمَانُ بَيْتِهِ *He is the special*, or *particular, friend of his* [another's] *house; one who mixes with him much:* from the saying of the Prophet, سَلْمَانُ مِنَّا أَهْلَ البَيْتِ [*Selmán is of us, the people of the house*]; referring to Selmán El-Fárisee. (Ḥar p. 472.) — أَبُو سَلْمَانَ: see سَلْمَى. — Also *A species of the [black beetles called]* جُعْلَان [pl. of جُعَل, q. v.]: (M:) or *i. q.* جُعَل, (IAạr, K,) or أَبُو جُعْرَان, with fet-ḥ [app. a mistake for kesr] to the ج: (Kr, TA:) or *the largest of the* جُعْلَان: or *a certain insect like the* جُعَل, *having a pair of wings:* (TA:) or *the male of the [black beetles called]* خُنْفُسَاء [pl. of خُنْفُسَآء, q. v.]. (IAạr, TA in art. خفس.)

سَلَمَان or سَلْمَان, accord. to different readings, occurs in a trad. of Ibn-'Omar, in which it is said, كَانَ يُصَلِّى عِنْدَ سَلَمَاتٍ فِى طَرِيقِ مَكَّةَ [*He used to pray at certain selem-trees, or certain stones, in the road of Mekkeh*]: each may be a pl. [or rather a quasi-pl. n.]; the former, of سَلَمَةٌ, the "tree so called;" the latter, of سَلَمَةٌ, "stones" [or a "stone:" but both of these explanations are strange]. (TA.)

سَلَامٌ, (S, K, TA,) in its primary acceptation, (TA,) is *syn. with* سَلَامَةٌ, (S, K, TA,) as is also سَلَمٌ, (S, [so in one of my copies, but omitted in the other copy,]) and signifies *Safety, security, immunity*, or *freedom, from faults, defects, imperfections, blemishes*, or *vices*, (S,* [mentioned in one only of my two copies, and there as relating peculiarly to the third word,] K, [in which it ostensibly relates peculiarly to the first word, but in the CK, by the omission of a و before it, it is made to relate only to the second word,] and TA, [accord. to which it relates to the first and second words, as it is well known to do,]) *and from evils of any kind:* (TA:) or [simply] *safety, security, immunity*, or *freedom;* as also سَلَامَةٌ: (Sb, M:) IKt says that these two words may be dial. vars. [syn. each with the other]; or the former may be pl. of the latter [or rather a coll. gen. n. of which the latter is the n. un.]: (M, TA:) and Suh says, in the R, that most of the lexicologists hold them to have one [and the same] meaning: but that if they considered the language of the Arabs, and the distinction, or limitation, denoted by the ة, they would see that between them is a great difference (inasmuch as the former has a large range of meaning which the latter has not, as will be seen from what follows). (TA.) سَلَامٌ عَلَيْكُمْ is an announcement of the continuance of سَلَامَة [or safety, &c.]: (Bḍ in xiii. 24:) [it may therefore be rendered *Safety, &c., be, or light and abide, on you;* or, generally, *peace be, or light and abide, on you;* for] it means *nothing disliked*, or *evil, shall befall you henceforth:* (Bḍ in xvi. 34:) and سَلَامٌ عَلَيْكَ [may be rendered in like manner; for it virtually] means *I will not do to thee anything that is disliked, or evil;* (Bḍ and Jel in xix. 48;) *nor say to thee henceforward what would annoy thee, or be disagreeable, or evil, to thee.* (Bḍ ibid.) It may also be [rendered *May safety, &c., or peace, be, or light and abide, on you;* as] a prayer for سَلَامَة to those to whom it is addressed, from the state in which they are at the time. (Bḍ in xxviii. 55.) [It is generally held that this salutation may not be used by, nor to, any but a Muslim.] In the beginning of an epistle, the approved practice is to write سَلَامٌ عَلَيْكَ, without the article ال; and in repeating it, at the end, to write it with that article. (Durrat el-Ghowwáṣ, in De Sacy's Anthol. Gramm. Arabe, p. 72 of the Arabic text. [In the latter case, the general practice in the present day is to write simply وَالسَّلَام, suppressing عَلَيْكَ.]) In saluting the dead, one puts عَلَيْكَ first, saying, عَلَيْكَ سَلَامُ اللّٰهِ. (Ḥam p. 367.) You also say, لَا سَلَّمَنِيَكَ مَا كَانَ كَذَا وَكَذَا [*No, by thy safety, such and such things were not*]. (S.) السَّلَام also is a name of *God*, (S, M, Msb, K,) [applied to Him in the Kur lix. 23, accord. to some for ذُو السَّلَامَة, i. e. ذُو السَّلَامَة,] because of his safety, or freedom, from defect, and imperfection, and cessation of existence; (IKt, M, TA;) or from variations, and as being the everlasting, who brings the creation to nought and will not come to nought; or, accord. to Suh in the R, He is so named [as being *the Author of Safety, Security*, &c.; i. e.] because He has rendered all his creatures safe, or free, from defectiveness, or unsoundness, and mankind and the jinn, or genii, from the betiding of injustice, or wrong, to them, from Him; and the expositors who assert that He is thus named because of his safety, or freedom, from imperfections, and evils of any kind, utter an unseemly saying, making سَلَام to be syn. with سَالِم, which latter applies only to him who is liable to evil of any kind, and who expects it, and then becomes safe, or free, from it. (TA.) دَارُ السَّلَام is an appellation of *Paradise*, (M, K,) [applied thereto in the Kur vi. 127 and x. 26,] as being *the abode of everlasting safety*, or *security*; (Zj, M, TA;) *the abode of safety, or security, from evils of any kind, from death and decrepitude and diseases* [&c.]: (TA:) or as being *the abode of God.* (M, TA.) — See also سِلْم, in four places. — [As is there stated, it signifies also *Salutation*, or *greeting;* (M, TA;) particularly the *salutation of* الإِسْلَام [*by saying* سَلَامٌ عَلَيْكُمْ or سَلَامٌ عَلَيْكُمْ, expl. above]; (Bḍ in iv. 96;) a subst. (S, Mgh, Msb, TA) from سَلَّمَ عَلَيْهِ, (Msb,) [i. e.] from التَّسْلِيم, (S, Mgh, TA,) like كَلَّمَ from التَّكْلِيم. (Mgh. [See 2, third sentence.]) — In the saying in the Kur [xxv. 64], وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا [*And when the ignorant speak to them, they say,* سَلَامًا], this last word signifies تَسَلُّمًا, (Sb, M,) or تَسَلُّمٌ مِنْكُمْ [for نَتَسَلَّمُ مِنْكُمْ *We declare ourselves to be clear, or quit, of you*], and مُتَارَكَةً لَكُمْ [for مُتَارَكَتُكُمْ *we relinquish you*], (Bḍ,) [and means] *there shall be neither good nor evil between us* (Sb, M, Bḍ) *and you:* it is not the سَلَام that is used in salutation; for the verse was revealed at Mekkeh, and the Muslims had not then been commanded to salute the believers in a plurality of gods: (Sb, M:) [in iv. 88 of the Kur, which was promulgated afterwards, at El-Medeeneh, is a general command to return a salutation with a better or with the same; but the Sunneh prescribes that the salutation of سَلَامٌ عَلَيْكُمْ or سَلَامٌ عَلَيْكَ when addressed to a Muslim by one not a Muslim is to be returned only by saying وَعَلَيْكُمْ or وَعَلَيْكَ:] or the meaning in xxv. 64 is, *they say a right saying, in which they are secure from harming and sinning.* (Bḍ.) Sb asserts that Aboo-Rabee'ah used to say, إِذَا لَقِيتَ أَتَسَلَّمُ مِنْكَ, meaning تَسَلُّمًا [for فَقُلْ سَلَامًا لِأَتَسَلَّمُ, i. e. *When thou meetest such a one, say, I declare myself to be clear, or quit, of thee*]: and he says that some of them said سَلَامٌ, meaning *The case of me and thee is the [case of] being clear, or quit, each of the other;* and *the [case of] mutual relinquishing.* (M.) [It is usual, in the present day, to say, افْعَلْ كَذَا وَالسَّلَام, meaning *Do thou such a thing, and there will be an end of altercation* between us.] — See also سَلِيم. — Also *A kind of trees;* (S, M, Msb, K;) they assert that *they are evergreen; nothing eats them; but the gazelles keep to them, and protect themselves by their shade, but do not hide among them; and they are not great trees, nor of the kind called* عِضَاه: (AHn, M:) they are also called سَلَمَة (K;) or this is pl. of سَلَمَة [n. un. of سَلَم], which is of another kind; like as إِكَام is pl. of أَكَمَة: (IB, TA:) n. un. with ة. (S, M.) السَّلَامُ عَلَيْكَ was said to an Arab of the desert; and he replied, الجَشَاءُ عَلَيْكَ: and being asked, "What is this reply?" he answered, "They are two bitter trees: thou hast put upon me one, so I have put upon thee the other." (K.) — See also سَلِيم, in two places.

سَلَّامٌ: see سَلِيم, in two places: — and the paragraph here next preceding, last sentence but two.

سَلِيم *i. q.* سَالِم, (S, M, K,) which means *Safe, secure*, or *free*, (Msb,) *from evils of any kind;* (K, Msb, TA;) applied to a man: (M:) pl. سُلَمَاء; (M, K, TA;) in some copies of the K سَلْمَى, like جَرْحَى pl. of جَرِيح; (TA;) [but this is probably its pl. only when it is used in the sense of جَرِيح or the like, as seems to be the case from what follows.] Also, (M,) applied to a

heart: (Ṣ, M:) بِقَلْبٍ سَلِيمٍ in the Ḳur xxvi. 89, means *With a heart free from unbelief:* (M, TA:) *or, divested of corruptness,* or *unsoundness:* (Er-Rāghib, TA:) in the Ḳur xxxvii. 82, some say that it means *with a grieving, or sorrowful, heart;* from سَقِيمٌ in the sense here next following. (Bḍ.) — Also *i. q.* لَدِيغٌ [meaning *Bitten by a serpent*]; (Ṣ, M, Ḳ;) as also سَلْمٌ (Ṣ, Ḳ) and مَسْلُومٌ: (Ḳ:) app., (Ṣ,) as implying a good omen, of safety; (Ṣ, M;) or because the person is left (سُلِّمَ) to that [bane] which is in him: (IAṣr, Ṣ,* M:) and sometimes it is metaphorically used as meaning *I wounded:* (M:) or it means *wounded, at the point of death,* (M, Ḳ,) as some say: (M:) pl. سَلْمَى. (M, and Ḥam p. 214.) — Also, (M, Ḳ,) of a horse, (M,) The *part, of the hoof, that is between the* أُشْعَر [or *hair, or extremity of the skin, next the hoof*], (M, TA,) *or that is between the* أُشْعَر [q. v.], (Ḳ,) but the former is the right, (TA,) *and the interior of the hoof.* (M, Ḳ, TA.)

سَلَامَةٌ [the most usual inf. n. of سَلِمَ]: see سَلْمٌ, in three places. — Also n. un. of سَلْمٌ applied to a kind of trees [described above]. (Ṣ, Ḳ.)

سُلَامَى, a noun of the fem. gender, (Mṣb,) *A certain bone that is in the* فِرْسِن [q. v., here meaning *foot*] *of the camel:* (Ṣ, Ḳ:) this is said by A'Obeyd to be the primary signification: (Ṣ:) or the سُلَامَى of the camel are the *bones of the* فِرْسِن [*or foot*]: (M:) [for] سُلَامَى is used alike as sing. and pl., and sometimes it has also a pl., (Ṣ,) which is سُلَامَيَاتٌ: (Ṣ, M, Ḳ:) or it is a pl. [or rather a coll. gen. n.], of which the sing. [or n. un.] is سُلَامَيَةٌ, signifying the أُنْمُلَة [q. v.] *of [any of] the fingers:* (IAth, TA:) [but this is a strange explanation:] it is said that the last parts in which مُخّ [here meaning marrow or pulp and the like] remains in a camel when he has become emaciated are the سُلَامَى and eye; and when it has gone from these, he has none remaining: (Ṣ:) the pl. سُلَامَيَاتٌ, (Ṣ, TA,) or سُلَامَى, (M, Mṣb,) also signifies the *bones of the* أَصَابِع, (Ṣ, M,) so says Kh, and Zj adds that they are also called the قَصَب, (Mṣb,) *of the hand* and *of the foot;* (M:) [i. e., *of the fingers* and *of the toes;* and this seems to be the most common meaning, in relation to a human being; namely, the *phalanges of the fingers* and *of the toes;*] *that are between every two joints* [*and what are beyond the extreme joints*] of the أَصَابِع: accord. to Lth, the سُلَامَى are the *bones of the* أَصَابِع [or *fingers* and *toes*] and the أَنَامِل and أَكَارِع, *and are hard and compact bones like* كَعَاب [pl. of كَعْبٌ]: (TA: [see the words that I have left untranslated, for the senses in which they are here used are doubtful:]) accord. to IAṣr, (M,) *certain small bones, of the length of the* إِصْبَع [or *finger*], (M, Ḳ,) or *nearly so,* (M,) or *less,* (Ḳ,) *of which there are four,* or *three,* (M,) [or app., *five,* for the meaning here seems to be the *metacarpal* and, *metatarsal bones,* to which the terms سُلَامَى and سُلَامَيَاتٌ are sometimes applied, (see أُنْجُح and مُسْلُحٌ,)] *in the hand* and *in the foot,* (Ḳ,) [i. e., *in each hand* and *foot:* (M:) Ḳṭr says that the سُلَامِيات are the عُرُوق [app. a mistake for عِظَام i. e., *bones*] *of the outer side of the hand* and *foot:* (Mṣb:) سُلَامِى is also said to signify *any small hollow bone:* and *any bone of a human being:* and ISh says that in every horse are six سلاميات [app. in the fore legs and the same in the hind legs; for he seems to mean that the term سُلَامِى is applied to *each of the posterior-bones* and to the *coffin-bone;* these three corresponding to the phalanges of a human being: see قَصَب]: (TA:) it is not allowable to write سُلَامِى otherwise than with what is termed the short alif. (MF, TA.) — سَلْمَى, (M, Ḳ,) like سَكْرَى, (Ḳ, TA, [in the CḲ like سُكْرَى, which is shown to be wrong by a verse cited in the M and TA,]) signifies also The [*south, or southerly, wind called*] جَنُوب. (M, Ḳ.)

سَلْمَانُ *A kind of tree,* (Ṣ, M, Ḳ,) *growing in soft,* or *plain, tracts:* (M:) AZ says, it is *like the* أَلّ, which is a tree resembling the myrtle, which changes not in the midst of summer, and which has a produce resembling the head [or ear] of millet (ذُرَة), *except that it is smaller than the* أَلّ; *tooth-sticks* (مَسَاوِيك) *are made from it; and its produce is like that of the* أَلّ; *and it grows in the sands and the deserts:* (TA in art. ألّ:) n. un. with ة. (M.)

نَمْلُ سُلَيْمَانَ *Red ants* [lit. *the ants of Solomon*]. (TA voce أَحْوَى, in art. حو.)

سُلَّمٌ *A ladder,* or *a series of stairs* or *steps,* syn. مِرْقَاة, (M, Ḳ,) and دَرَجَة, (M,) or مِعْرَاج, (Mṣb,) *upon which one ascends;* (Ṣ, Mgh;) either *of wood* or *of clay* [*&c.*]: (Mgh:) said by Zj to be so called because it delivers thee (يُسَلِّمُكَ) to the place to which thou desirest to go, (Mgh, TA,) i. e., to some high place, and thou hopest for safety (السَّلَامَة) by means of it: (Er-Rāghib, TA:) masc. and fem.; (Lth, M, Mgh:) [app., accord. to Lth and F, generally fem.; for] accord. to Lth, one says, هٰذَا السُّلَّمُ and هِيَ السُّلَّمُ; (Mgh:) [and F says,] it is sometimes made masc. : (Ḳ:) pl. سَلَالِيمُ (Ṣ, Mgh, Ḳ) and سَلَالِمُ, (Ḳ,) [which latter is the original, for] the ى in سَلَالِيمُ is added by poetic license. (M, TA.) [Hence,] السُّلَّم + *Certain stars, below* [*those called*] العَائِقَة, *on the right of them;* (Ḳ;) as being likened to the سُلَّم [above-mentioned]. (TA.) — And the غَرْز [or *stirrup of the camel's saddle*] (Ṣ, Ḳ) is sometimes thus called [as being a means of mounting]. (Ṣ.) — And ‡ *A means to a thing;* (Ḳ, TA;) because it leads to another thing like as does the سُلَّم upon which one ascends. (TA.) — And السُّلَّم is the name of *The horse of Zebbán* (in the CḲ *Zeiyán*) *Ibn-Seiyár.* (Ḳ.)

سَالِمٌ: see سَلِيمٌ; and see سَلْمٌ, near the middle of the paragraph. [See also an ex. voce شَاجِبٌ.] — [Hence,] كَلِمَةٌ سَالِمَةُ العَيْنَيْنِ ‡ *A good word* or *expression* or *sentence.* (TA.) — The saying of J [in the Ṣ], (Ḳ,) in which he has followed his maternal uncle El-Fárábee, (TA,) that it signifies The *portion of skin between the eye and the nose,* is a mistake; (IB, Ḳ;) and his citation, as an authority, of the verse of 'Abd-Allah Ibn-'Omar (Ḳ) in which he says,

* وَجِلْدَةٌ بَيْنَ العَيْنِ وَالأَنْفِ سَالِمُ *

(TA,) is futile: (Ḳ:) for, as IB says, Sálim was the son of Ibn-'Omar, who, by reason of his love of him, thus makes him to be as the skin between his eyes and his nose: or, as MF says, the truth is, that the said verse is by Zuheyr, and Ibn-'Omar used it as a proverb: and [SM says], if this be correct, it strengthens the saying of J. (TA.)

أَسْلَمُ [*More, and most, safe* or *secure* or *free, from evils of any kind*]. You say, هٰذَا أَسْلَمُ مِنْ هٰذَا [*This is more safe &c. than this*]: and هٰذَا أَسْلَمُ [*This is the most safe &c.*]: and هٰذِهِ السُّلَّمِيَّة. (Ḥam p. 214.) — And الإِسْلِم [app. الإِسْلَام] signifies, like الطِّفْلِ [i. e. الطَّفْل], *The leaves* (خُوص) *of the* دَوْم [or *Theban palm*]. (Ibn-Beyṭár, app. from AḤn, cited by De Sacy in his Chrest. Arabe, 2nd ed., iii. 480.)

الإِسْلَامُ [inf. n. of 4, q. v. — It is the general term for *The religion of Mohammad:* differing from الإِيمَان, as shown above: see 4. — And hence, for أَهْلُ الإِسْلَام, or the like,] *The Muslims, collectively.* (M in art. بيض, &c.)

إِسْلَامِيٌّ [*Of, or relating to,* الإِسْلَام as meaning *the religion of Mohammad.* — And particularly] *A poet of the class next after the* مُخَضْرَمُون *and next before the* مُوَلَّدُون. (Mz 49th نوع.) [See the Preface to the present work, p. ix.] The most celebrated of the poets of this class, it seems, were Jereer, El-Farezdak, El-Akhṭal, and Dhu-r-Rummeh, who were contemporaries, and flourished in the first and second centuries of the Flight. (Mz ubi suprà, and Ibn-Khillikán in art. جرير.) — لَفْظٌ إِسْلَامِيٌّ *A word, or phrase, introduced,* or *used in a new sense, on the occasion of the promulgation and establishment of the religion of* الإِسْلَام, by means of the Ḳur-án &c. (Mz 20th نوع.)

الأَسْلِيمُ [*The vena salvatella;*] *a certain vein* (Ṣ, M, Ḳ) *in the hand,* (M,) *between the little finger and the finger next to this:* (Ṣ, Ḳ:) it occurs only [thus] in the dim. form. (M.)

مُسْلِمٌ act. part. n. of 4 [q. v.]. (Mṣb.) وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ, in the Ḳur ii. 122, means *And make both of us self-resigned,* or *submissive, to Thee:* (Bḍ, Jel:) or, *sincere in religion, or without hypocrisy, towards Thee;* syn. مُخْلِصَيْنِ: (M, Bḍ:) and therefore مسلمين is made trans. by means of ل. (M.) — [It commonly means *One who holds,* or *professes, the religion of* الإِسْلَام.] And one says, ‡ كَانَ كَافِرًا ثُمَّ هُوَ اليَوْمَ مُسْلِمَةٌ [*He was an unbeliever: then, to day,* he has become a *Muslim*]. (M.)

مُسْلِمَةٌ: see what next precedes.

الْمُسَلَّم is said to be used in the sense of الْمُسْتَلَم in the saying of El-'Ajéj,

• بَيْنَ الصَّفَا وَالرُّكْنِ الْمُسَلَّمِ •

[*Between Es-Safà and the Kaabeh of which* the Black Stone *is touched with the hand, or kissed:* see 8]. (M.)

مَسْلُومٌ: see سَلِيمٌ. — Also A hide, or skin, *tanned with* [قَرَظ] *or leaves of the* سَلَم. (Ṣ, M.)

أَرْضٌ مَسْلُومَاءُ *A land abounding with the trees called* سَلَم. (M, K.) — Suh says, on the authority of AHn, that مَسْلُومَاءُ is a name for *A collection of* سَلَم; like مَشْيُوخَاءُ applied to "many elders, or men advanced in age." (TA.)

الْمُسْتَلَم: see الْمَسْلَم. الْمَسْلَم مُسْتَلَمُ الْقَدَمَيْنِ means A man *soft, or tender, in the feet.* (TA.)

سلهب

Q. 4. اِسْلَهَبَّ, said of a horse running, *He stretched himself forth;* or *extended, or elongated, himself:* (Ṣ: [the meaning is there indicated, and it is expressed by an interlinear explanation in one of my copies of that work:]) or *he pressed onward with a penetrative energy or force, or with sharpness of spirit.* (TA.) Some hold that the ه in the words of this art. is augmentative: others, [app. the greater number,] that it is radical. (MF.)

سَلْهَبٌ, sometimes pronounced with ص, (Ṣ, TA,) *Long, or tall;* (K, TA;) as an epithet of general application: (TA:) or a *tall* man: pl. سَلَاهِبَةٌ. (K.) — Applied to a horse, *Long-bodied:* (Ṣ:) or, so applied, *large,* (K, TA,) *and long, or tall,* (TA,) *and long in the bones;* as also سَلْهَبَةٌ, (K, TA,) which is applied to the male: (TA:) and the former, likewise applied to a horse, *that presses onward with a penetrative energy or force, or with sharpness of spirit:* (TA:) or, so applied, *large and long or tall:* and likewise applied to a spear: and tropically, [but in what sense is not explained,] to a wind (رِيح). (A.) — The fem. سَلْهَبَةٌ signifies *Corpulent, or large in body;* (K, TA;) not an epithet of commendation: (TA:) or, applied to a woman, it signifies *tall* or *beautiful.* (JK.) — And سَلْهَبٌ is the name of *A certain dog.* (K,* TA.)

سَلْهَبَةٌ: see سَلْهَبٌ, in two places.

سِلْهَبٌ: see what follows.

سِلْهَبَةٌ and سُلْهُبَةٌ, each as a fem. epithet, (K, TA,) and each with kesr [to the س], (TA,) [but each in the CK is with fet-ḥ,] *Bold, daring, brave, or courageous.* (K.)

سلو

1. سَلَا عَنْهُ, (Ṣ, M, Mṣb, K,) first pers. سَلَوْتُ (Ṣ, Mṣb,) aor. يَسْلُو, (Mṣb, K,) and يَسْلَا also, [or يَسْلَى,] though neither the second nor the third radical is a faucial letter; (Ḥam p. 508:) and سَلِيَ, (M, K,) aor. يَسْلُوُ; (K:) and سَلِيَ عَنْهُ, first pers. سَلِيتُ, (Ṣ, Mṣb,) aor. يَسْلَى; (Mṣb;) or سَلِيَهُ, (M, K,) aor. يَسْلَاهُ; (K;) and سَلَاهُ, first pers. سَلَيْتُهُ, aor. يَسْلِيهِ; (TA in art. سلى, on the authority of Esh-Shereeshee;) inf. n. سُلُوٌّ, (Ṣ, M, Mṣb, K,) of the first, (Ṣ, Mṣb, TA,) and سَلْوٌ, (M, K,) [app. of the second,] and سَلْوَانٌ, (M, MA, K,) of the first, as also سَلْوَةٌ, (MA,) or this last is a simple subst., (M,* Mṣb, K,) and سُلِيٌّ, (Ṣ, M, MA, K,) of the third, (Ṣ,) or of the first, (MA,) and سُلِيٌّ [with kesr substituted for ḍamm because of the kesr of the medial radical]; (M, TA;) *He was, or became, forgetful, unmindful, or neglectful,* (M, K, TA,) *or diverted from the remembrance,* (TA,) *of him,* or *it:* (M, K, TA:) *he endured with patience the loss, or want, of him, or it:* (Mṣb:) *he was, or became, content, or happy, without him, or it:* (PS:) [or *he experienced comfort, or consolation, for the loss, or want, of him, or it:*] accord to AZ, السُّلُوُّ [or rather سُلُوُّ الْإِنْسَانِ عَنِ الْإِلْفِ] signifies *the familiar's being content, or happy, without the familiar:* (Mṣb:) or السُّلُوُّ [or السُّلُوُّ عَنْ شَيْءٍ] signifies *the being content,* or *happy, without a thing.* (Ḥam p. 403.) One says also, سَلَا عَنِ الْحُبِّ, meaning *He was or became, free from love, or affection.* (MA.) [And سَلَا عَنِ الْبِرِّ *He was, or became, free from anxiety.* See also 5.] — Also لَا سَلِيتُ أَنْ أَقُولَ ذَاكَ, meaning *I did not forget, but neglected, to say that:* and one does not say سَلِيتُ أَنْ أَقُولَهُ except as meaning مَا سَلِيتُ أَنْ أَقُولَهُ. (AZ, TA.)

2. سَلَّاهُ عَنْهُ, (M, TA,*) inf. n. تَسْلِيَةٌ; (TA;) and أَسْلَاهُ عَنْهُ; (M, K;) *He, or it, made him, or rendered him, forgetful, unmindful, or neglectful,* (M, K, TA,) *or made him to be diverted from the remembrance,* (TA,) *of him,* or *it:* (M, K, TA:) [*made him to endure with patience the loss, or want, of him, or it: made him to be content, or happy, without him, or it: or comforted him, or consoled him, for the loss, or want, of him or it:* see 1, first sentence:] and the former verb occurs, in a verse of Aboo-Dhu-eyb, followed by an accus. as a second objective complement, in the place of a gen. preceded by عَنْ. (M, TA.) And one says also, سَلَّانِي مِنْ هَمِّي, inf. n. as above; and أَسْلَانِي; meaning [*He freed me from my anxiety;* or] *he removed from me my anxiety.* (Ṣ.) And سَلَّاهُ [alone] *He,* or *it,* [*made him to be content, or happy: comforted,* or *consoled, him;* or] *freed him from grief* [or *anxiety*]. (MA.)

4: see 2, in two places. — Also اسلى القَوْمُ *The people, or party, were, or became, secure, or safe, from the beast of prey.* (K.)

5. تسلّى عَنْهُ quasi-pass. of سَلَّاهُ عَنْهُ (M) or of أَسْلَاهُ عَنْهُ (M, K) [and therefore signifying *He was made, or rendered, forgetful, unmindful, or neglectful, or was made to be diverted from the remembrance of, him,* or *it: was made to endure with patience the loss, or want, of him, or it: was made to be content, or happy, without him, or it:* or *was comforted, or consoled, for the loss, or want, of him, or it*]: or تسلّى signifies تَكَلَّفَ السُّلُوَانَ [*he affected the being forgetful,* &c., of a person, or thing]: (Ḥam p. 403:) [*he made himself content, or happy: comforted, or consoled, himself: diverted, or amused, himself:* and, like سَلَا, (with which it is said in the Ḥam p. 572 to be syn.,) or nearly so,] *he became free from, or he relinquished, anxiety.* (MA.) See also what next follows.

7. انسلى عَنْهُ الْهَمُّ *Anxiety became removed,* or *cleared away, from him;* as also تسلّى. (Ṣ.)

8: see art. سلى.

سَلَا or سَلًى: see art. سلى.

سَلْوَةٌ, (M, Mṣb, K,) as also سُلْوَةٌ, (M, K,) a subst. from عَنْهُ سَلَا (M, Mṣb, K) [as such signifying *A state of forgetfulness, unmindfulness,* or *neglectfulness,* or *of diversion from remembrance,* of a person or thing: *patient endurance of a loss or want: content, or happiness, in a case of privation: or comfort, or consolation, for a loss or want:* accord. to the MA, the former is an inf. n.]. One says, سَقَيْتَنِي مِنْكَ سَلْوَةً and سُلْوَانًا *Thou hast made me content, or happy,* [or *hast infused into me content, or happiness,*] *without thee* [or *in thine absence*]. (Aṣ, Ṣ.) And هُوَ فِي سَلْوَةٍ مِنَ الْعَيْشِ *He is in a state of life ample in its means or circumstances, unstraitened, or plentiful, and pleasant.* (AZ, Ṣ.)

سُلْوَةٌ: see the next preceding paragraph.

سَلْوَى [accord. to those who make the alif to be a sign of the fem. gender] or سَلْوَى [accord. to those who make that letter to be one of quasi-coordination] *A certain bird,* (Ṣ, M, Mṣb, K,) [in the present day applied to the *quail*,] *i. q.* سُمَانَى [which is also applied in the present day to the quail], (Ksh and Bd and Jel in ii. 54,) [or] *white* [?, *resembling the* سُمَانَى, (M,) or *like the pigeon, but longer in the shank and neck than the latter, and of a colour resembling that of the* سُمَانَى, *quick in motion:* accord. to Akh, the word is used as sing. and pl.: (Mṣb:) [or] Akh says, I have not heard any sing. thereof, and it seems that the single one is thus called like the pl. number, in like manner as وَدْلَى is [said to be] applied to one and to the pl. number: (Ṣ:) or the n. un. is سَلْوَاةٌ; (M, K;) of which Lth cites as an ex. this saying, [in which بِلَلَّهِ should be بِلَلَّهِ,]

• كَمَا انْتَفَضَ السَّلْوَاةُ بِلَلَّهِ الْقَطْرُ •

[*Like as shakes the selwáh which the rain has much wetted*]. (TA.) — Also *Honey;* (Ṣ, M, K;) and so سَلْوَانَةٌ, with ḍamm: (K:) the former is used in this sense by a poet, (Ṣ, M,) namely, Khálid Ibn-Zuheyr; and Zj says that Khálid has made a mistake, the word سلوى signifying only a certain bird; but, accord. to AAF, السَّلْوَى signifies [also] *Whatever renders thee forgetful,* or *content,* or *happy, in a case of privation;* (كُلُّ مَا سَلَّاكَ, M, K;) and honey is thus called because it renders thee thus by its sweetness. (M.)

سُلْوَانٌ *A water which is drunk and which*

renders one forgetful, or content, or happy, in a case of privation; or comforts, or consoles, for a loss or want: (Lḥ, M, Ḳ:) or a thing that is given to drink to the passionate lover in order that he may be forgetful, or content, or happy, without the woman: (Lḥ, M:) or it consists in one's taking some of the dust, or earth, of a grave, and sprinkling it upon water, and giving it to drink to the passionate lover, (M, Ḳ,*) whereupon his love dies: (Ḳ:) or rain-water poured upon a certain bead (حَرْزَة) called ↟ سُلْوَانَة, of which they used to say that when the passionate lover drank this water he became forgetful, or content, or happy, in his privation: (Ṣ:) or a certain medicine which is given to drink to him who is in grief and in consequence of which he becomes happy; (Ṣ, Ḳ;) called by the physicians مُفَرِّح: (Ṣ:) or a certain bead (حَرْزَة) for captivating, or fascinating, also called ↟ سُلْوَانَة, (Lḥ, M, Ḳ,) and ↟ سَلْوَانَة, (Ṣgh, Ḳ,) with which women captivate, or fascinate, men, restraining them from other women: (Lḥ, M:) or ↟ سَلْوَانَة signifies [or, accord. to the Ḳ, signifies also] a certain bead (حَرْزَة, M, Ḳ,) transparent, (M,) which, when one has buried it in the sand and then scraped the sand up from over it, is seen to be black, and is given [in water] to drink to a man, and renders him forgetful, or content, or happy, in a case of privation: (M, Ḳ:*) or a pebble upon which water is poured and given to drink to a man, who thereupon becomes forgetful, or content, or happy, in a case of privation: (M:) Ru-beh says,

* لَوْ أَشْرَبُ السُّلْوَانَ مَا سَلِيتُ *

* مَا بِي عَلَى عَنْكٍ وَإِنْ عَتِيتُ *

(Ṣ, M,*) and Nuṣeyr Ibn-Abee-Nuṣeyr, in answer to a question of Aṣ respecting the meaning of السلوان, said that it is a bead (حَرْزَة) which is bruised, or pulverized, [and upon which water is then poured,] the water of which occasions in the drinker thereof forgetfulness, or content, or happiness, in a case of privation: but Aṣ disallowed this, and said that it is an inf. n. of سَلَوْتُ, and that the meaning is لَوْ أَشْرَبُ السُّلْوَ [i. e. + Were I made to drink forgetfulness, &c., I should not become forgetful, &c.: there is not in me freedom from want of thee, though I be free from want of others]. (TA.) See also سُلْوَة.

سَلْوَانَة: see the next preceding paragraph.

سُلْوَانَة: see سَلْوَى: — and see also سُلْوَان, in three places.

سَلِّيّ, [said to be] like رَبِّيّ, [but it may be سَلِيّ, as there is no apparent cause for its being imperfectly decl.,] A quality that renders forgetful of the objects of love or affection, or that renders content, or happy, without them. (TA in art. سلى.)

سَالٍ [act. part. n. of 1: as such often signifying] Having his heart free from love, or affection. (Ḥar p. 41.)

مَسْلَاة [a noun of the class of مَبْحَلَة and مَعْجَنَة &c., originally مَسْلَوَة]. One says, فِيهِ مَسْلَاةٌ عَنِ الضَّرْبِ [In him is a cause of forgetfulness of, or freedom from, anxieties]: like مَعْلَاة [in form]. (TA.)

البُسْلَى The third [in arriving at the goal] of the ten horses that are started together for a race: so called because he renders his owner content, or happy (يُسَلِّيه). (Ḥam p. 46.)

مُتَسَلًّى [a noun of place from 5]. One says, مَا عَنْهُ مُتَسَلًّى [There is not any place in which one may be rendered forgetful, &c., of him, or it; or in which one may be rendered content, or happy, without him, or it]. (TA.)

سلى

1. سَلِيَتْ, (M, Ḳ,) aor. ـَ, (Ḳ,) inf. n. سَلًى, said of a ewe, or she-goat, [and of a she-camel,] Her secundine (سَلَاهَا) became disrupted [in her belly]. (M, Ḳ.) = سَلَاهَا, inf. n. سَلْيٌ; (M;) or ↟ سَلِيَهَا, inf. n. تَسْلِيَةٌ; (Ṣ, Ḳ;) He pulled out or off, or removed from its place, her secundine (سَلَاهَا), namely, a ewe's, or she-goat's, (Ṣ, M, Ḳ,) or a she-camel's. (So in one of my copies of the Ṣ.) And سَلَيْتُ النَّاقَةَ I drew [forth] the she-camel's secundine (سَلَاهَا) after the bringing forth without letting it fall (بَعْدَ الوَضْعِ or بِالوَضْعِ). (Lḥ, M.) = سَلَيْتُهُ a dial. var. of سَلَوْتُهُ, mentioned by Esh-Shereeshee. (TA.) See 1 in art. سلو, first sentence.

2: see the preceding paragraph.

8. اِسْتَلَتْ She (a camel, TA, [or a ewe or goat,]) cast forth her secundine (سَلَاهَا). (Ḳ, TA.) — She (a ewe, or goat,) became fat. (Ḳ in art. سلو, and TA in the present art.) = استلت

سِلًى [i. e. سِنًى] She collected سِمن [or clarified butter]. (TA. [See also 8 in art. سلأ.])

سَلًى or سَلًا [thus differently written, the former the more correct, unless the word be derived from السَّلْوَة, as it is said to be in the Ḥam p. 656, but this is improbable.] The secundine; i. e. the skin, [or membrane,] (M, Ḳ,) or thin skin, (Ṣ,) in which is the fœtus, or young, [in the womb,] (Ṣ, M, Mṣb, Ḳ,) of human beings, and of horses and camels, (M,) or of human beings and of cattle, (Ḳ,) or [peculiarly] of cattle, (T, Ṣ,) that of human beings being termed مَشِيمَة: (TA:) it is pulled off from the face of the young camel at the time of the birth, or else it kills it, like as it does when it becomes disrupted in the belly: when it comes forth, the she-camel is safe, and so is the young one; but if it becomes disrupted in the belly, she perishes, and so does the young one: (Ṣ:) pl. أَسْلَاءٌ. (M, Mṣb, Ḳ.) [Hence,] one says, اِنْقَطَعَ السَّلَى فِى البَطْنِ † [The secundine became disrupted in the belly]; (Ṣ, Meyd, Ḳ;) i. e. artifice departed [or came to an end]; (Ṣ:) a prov. applied in the case of an affair's becoming beyond one's power of accomplishment, and coming to an end; (Meyd;) like the saying, بَلَغَ السِّكِّينُ العَظْمَ [The knife reached to the bone]. (Ṣ, Ḳ.) And هُوَ آكِلُ الأَسْلَاءِ † [He is the eater of secundines]; meaning he is low, base, vile, or sordid. (TA.) And وَقَعَ القَوْمُ فِى سَلًى جَمَلٍ † [The people, or party, fell into the like of the secundine of a he-camel]; meaning they fell into a difficult affair or case; (Ṣ, Ḳ;*) or they fell into an unparalleled evil; (Meyd;) for the he-camel has no سلى. (Ṣ, Meyd.)

سَلِيَّة A ewe, or she-goat, (Ṣ, Ḳ,) and a she-camel, (Ṣ,) whose secundine (سَلَاهَا) has become disrupted [in her belly]. (Ṣ, Ḳ.) — And A ewe, or she-goat, [or she-camel,] whose secundine (سَلَاهَا) has been pulled out or off, or removed from its place. (TA.)

سُلًّى, [or سُلًّى,] mentioned in this art. in the TA: see art. سلو.

سمر

1. سَمَّهُ, (Ṣ, Mṣb, Ḳ,) aor. ـُ, inf. n. سَمٌّ, (Mṣb,) He put poison into it; [poisoned it; infected it with poison;] namely, food. (Ṣ, Mṣb, Ḳ.) And He gave him to drink poison. (Ṣ, Ḳ.) And سَمَّتْهُ الهَامَّةُ The هامّة [or venomous reptile or the like] smote him with its poison. (M.) — [Hence, perhaps, He suggested it, إِلَيْهِ to him: a signification mentioned by Freytag, but without any indication of the authority.] — [And, app., It perforated it; transpierced it; or pierced, or passed, through it: for it is said that] سَمَرَ may be an inf. n. of the verb [signifying نَفَذَ, and may also signify a place of نُفُوذ. (Mṣb.) — And, (Ḳ,) aor. ـُ, (Ṣ, TA,) inf. n. سَمْرٌ, (TA,) ‡ He probed it; namely a case, or an affair; and examined, or endeavoured to learn, its depth. (Ṣ, Ḳ, TA.) — Also, inf. n. سَمٌّ q. شَدَّهُ [He made it firm, fast, or strong; &c.]: (M:) [or this may be a mistranscription for سَدَّهُ; for] you say, سَمَّتِ القَارُورَةَ وَنَحْوَهَا inf. n. as above, (TA,) meaning سَدَّتْ [i. e. I closed, stopped, or stopped up, the flask, or bottle, and the like]. (Ṣ, Ḳ.*) — Also, (M, Ḳ,) aor. ـُ, inf. n. سَمْرٌ, (TA,) i. q. أَصْلَحَهُ [He rectified it; or put it into a good, sound, right, or proper, state; &c.]; namely, a thing. (M, Ḳ.) And سَمَرَ بَيْنَ القَوْمِ, (Ṣ, M,) or سَمَرَ بِيَنِهِمَا, (Ḳ,) aor. ـُ, [for the verb is trans., الأَمْرَ being understood, or بَيْنَ meaning ذَاتَ البَيْنِ,] (M,) inf. n. سَمْرٌ, (Ṣ, M,) i. q. أَصْلَحَ [He rectified, or reformed, or amended, the circumstances subsisting between the people, or between them two; or he effected a rectification of affairs, or an agreement, a harmony, or a reconciliation, between the people, or between them two]. (Ṣ, M, Ḳ.) — And سَمَرَ الوَدَعَ He strung the وَدَع [or cowries]; which, when strung, are termed سَمْرَة and سُمْر. (M.) — سَمَّرَ, inf. n. سَمِّير, signifies also He appropriated it to a particular, peculiar, or special, object. (M.) You say, سَمَّرَ النِّعْمَةَ He so appropriated the benefit, or bounty. (Ḳ.) And سَمَّتِ النِّعْمَةُ The benefit, or bounty, was, or became, particular, peculiar, or special, as to its object: (Ṣ, Ḳ:) the verb being intrans. as well as trans. (Ḳ.) El-'Ajjáj says,

* هُوَ الَّذِى أَنْعَمَ نُعْمَى عَمَّتْ *

* عَلَى الَّذِينَ أَسْلَمُوا وَسَمَّتْ *

(Ṣ,) or the latter hemistich is

* عَلَى البِلَادِ بِمَا سَمَتْ *

(M,) [*He is the Being who has bestowed bounty that has been general and that has been particular upon those who have become Muslims, or upon the countries*, namely, *our Lord*]: he means that it has reached all. (Ṣ.) — [And *i. q.* قَصَدْتُ:] you say, سَمَيْتُ سُمُوَّكَ, i. e. قَصَدْتُ قَصْدَكَ [which means *I tended, repaired, betook myself, or directed my course, towards thee; or I have tended, &c.*: and also *I pursued, or have pursued, thy way, or course, doing like thee*]. (Ṣ.) — [سَمَرَتْهُ *It was smitten by the wind called* سَمُوم; applied to a plant; and in like manner to a man: see its part. n., مَسْمُومٌ. And] سَمَرَ يَوْمُنَا, with ḍamm [to the س], *Our day was, or became, attended with the wind called* سَمُوم. (Ṣ, Ḳ.)

2. سَمَّرَ signifies The *making loops to the* [*girth called*] وَضِين. (TA.) [You say, سَمَّرَ *He made loops to the* وَضِين: see the pass. part. n., below. And also *He adorned the* وَضِين *with* سُمُور, i. e. *strung cowries*: see, again, the pass. part. n.]

R. Q. 1. سَمْسَرَ *He* (a man) *walked, or went along, gently*. (IAạr, TA.) And *He* (a fox) *ran*: [or *ran in a certain manner*:] inf. n. سَمْسَمَةٌ: (TḲ:) the latter signifies the *running*, (Ḳ,) or *a sort of running*, (M,) of the fox. (M, Ḳ.)

سَمٌّ *Poison*, or *venom*; (PṢ, TḲ;) or *deadly poison* or *venom*; (KL;) or the *poison*, or *venom, of the serpent*; (MA;) *a certain deadly thing*, (Ṣ, M, Mṣb, Ḳ,) *well known*; (Ḳ;) as also سُمٌّ, (Ṣ, M, Mṣb, Ḳ,) which is of the dial. of the people of El-'Áliyeh, (Yoo, Mṣb, TA,) and is said to be the most chaste; (MF, TA;) and سُمٌ, (Mṣb, Ḳ,) which is [said to be] of the dial. of Temeem, (Mṣb,) [but is thought by SM to be vulgar, and] accord. to Yoo, the first is of the dial. of Temeem, (TA,) and this is the most common of the three: (Mṣb:) pl. سِمَامٌ (Ṣ, M, Mṣb, Ḳ) and سُمُومٌ: (Ṣ, Mṣb, Ḳ:) and سُمُومَةٌ signifies the same, in the sing. sense. (IṢk, Ḳ, TA.) [In some copies of the Ḳ, by a mistranscription (وَالسِّيرِ for وَالسَّيْرِ) سُمُّ السَّيْرِ or وَالسَّيْرِ سُمُّ is made to be syn. with سَحْمَر as signifying "a fox." That the right reading is that which I have followed is shown in the TA by an ex., in which سَحْمَر is spoken of as drunk.] — [Hence,] سُمُّ القَارِّ *Arsenic*; [in like manner called by us *ratsbane*;] syn. الشَّقُّ, (Ḳ, TA,) i. e. الرُّمْخ [which is a modern word for arsenic]. (TA.) [Also applied in the present day to *The hyoscyamus muticus* of Linn. (Delile's Flore Aegypt. Illustr., in the Descr. de l'Égypte, no. 242.)] — And سُمُّ الحِمَارِ *The* [*tree called*] وِدْلَى [q. v.]. (Ḳ.) — And سُمُّ السَّمِّ *The tree called* مَاهِيزَهْرَهْ [or مَاهِي زَهْرَهْ, (Ḳ,) which latter appellation is Pers., meaning the same, [i. e. "fish-poison,"] (TA,) *and also known by the name of* اليُوصِير: *it is beneficial for pains of the joints, and pain of the hip and the back, and the* نِقْرِس [i. e. *gout*, or specially *gout in the foot or feet*]; *but the only part of its tree that is beneficial is its* لِحَاء [or *bark*]: (Ḳ, TA:) *when somewhat thereof*, (Ḳ,* TA,) *kneaded with leaven*, (TA,) *is put into a pool of water, it intoxicates the fish thereof*, (Ḳ, TA,) *so that they float upon the surface of the water*: (TA:) *and its leaves burn in lamps in lieu of wicks*, (Ḳ, TA,) *by reason of their oleaginous property*. (TA.) — سُمُّ أَبْرَص: see سَامٌ. — Also, and سُمٌ, (Ṣ, M, Mṣb, Ḳ,) and سُمٌ, (Mṣb, Ḳ,) [but the last is thought by SM to be vulgar, in this sense as well as in the first,] *A perforation, bore, or hole*, (Ṣ, M, Mṣb, Ḳ,) of anything; (M;) or *such as is narrow*; (TA;) for instance, (Ṣ, TA,) [the *eye*] of a needle; (Ṣ, Mṣb, TA;) as in the Ḳur vii. 38; [see جَمَّل;] and the *hole* of the nose, and of the ear: (TA:) pl. سُمُومٌ, (M,) or سِمَامٌ, (Mṣb,) or both. (Ṣ, Ḳ.) The سُمُّ and سِمَام of a human being are His *mouth and his nostril and his ear*, (Ṣ,) or his *mouth and his nostrils and his ears*; (Ḳ;) and the sing. is سُمٌ and سُمٌ: (Ṣ:) or the سُمُوم of a human being, and of a horse or the like, are the *clefts* (مَشَاقّ) *of the skin* thereof. (M.) And the سُمُوم of the horse are The *thin portions of the hard bone*, [*extending*] *from the two sides of the nasal bone to the channels of the tears*: sing. سُمٌّ: (M:) or, as some say, (M,) the سِمَّانِ, (Ṣ, M,) or the سِمّ, (Ḳ, [but this seems evidently to be a mistake for the dual,]) means *two veins in the nose* (أَنْف, M, or خَيْشُوم, Ṣ, Ḳ, [which latter often means the same as the former,]) of the horse: (Ṣ, M, Ḳ:) accord. to Lth, سُمُوم, as pl. of سُمٌّ, signifies the *channels of the tears* of the horse: AO says that in the face of the horse are سُمُوم; and the bareness of his سُمُوم is approved, and is regarded as indicative of generous breed. (TA.) By the سُمُوم of the horse are also meant *Any bone* [or rather *bones*] *in which is narrow*. (TA.) And the سُمُوم of a sword are *Notches* therein, whether new or old. (TA.) — أَصَابَ سُمَّ حَاجَتِهِ [is app. from سُمٌّ as signifying the "eye" of a needle, or the like, and] means † *He hit, or attained, the object of his aim or pursuit*: (M, Ḳ:) and in like manner, هُوَ بَصِيرٌ بِسَمِّ حَاجَتِهِ [*He is knowing, or skilful, in respect of the object of his aim or pursuit*]. (M.) — [And hence, perhaps, though another derivation is asserted in what follows,] one says also, مَا لَهُ سُمٌّ وَلَا حُمٌّ غَيْرَكَ and سُمٌّ وَلَا حُمٌّ, (Ṣ, M,) meaning † *He has no object in his mind except thee*; syn. هَمٌّ: (M:) and in like manner, مَا لَهُ سُمٌّ وَلَا حُمٌّ and سُمٌّ وَلَا حُمٌّ [alone]: or, accord. to Fr, it means *he has not any who hopes for him*: this is from سَمَمْتُ سَمَّكَ and حَمَمْتُ حُمَّكَ meaning هَمَمْتُ هَمَّكَ: (TA:) or سُمٌّ and حُمٌّ are from قَصَدْتُ قَصْدَكَ being the inf. ns., and سُمٌّ and حُمٌّ the simple substs.; and the meaning is, *he has not any who seeks after him*; i. e. *he has no good in him for which he is to be sought after*: (Meyd:) or it means *he has neither little nor much*. (Ḳ and TA in art. حمر.) — سَمٌّ also signifies The *loop* (عُرْوَة) of the [girth called] وَضِين: pl. سُمُور. (TA. [See مُسَمَّر.]) — And *Anything like* وَدَع [or *cowries*] *brought forth from the sea*, (Ṣ, Ḳ, TA,) *and strung for ornament*. (TA.) And also, (TA,) or سُمٌّ and سُمٌ, (M,) *Strung* وَدَع [or *cowries*]: (M, TA:) pl. سُمُور. (TA.)

سُمٌ: see the next preceding paragraph, in seven places.

سُمٌ: see سَمٌّ, in two places.

سَمَّة The *meatus of the vagina* of a woman; (Aṣ, TA;) as also سِمَامٌ, [which is shown to be thus used as a sing., by a citation from a trad., though said to be] from سِمَام as signifying the "eyes" (ثُقَب) of the needle [or of needles]: or the *rima* of a woman, *with the parts that are next to it of the haunch and of the borders of the vulva*, i. e. *of the labia majora*. (TA.) — See also سَمَّة. — Also سَمَّة, (AA, TA,) or سَمَّة, (TA,) *The heart, or cerebrum, of the palm-tree*: pl. سِمَم [app. سِمَم, or سُمَم]. (TA.)

سَمَّة: see سَمٌّ, last sentence. — Also *A mat*, (AḤn, M,) or *a* سَفْرَة [q. v.], (Ḳ,) or *a thing like a wide* سَفْرَة, (T, TA,) *made*, (AḤn, M,) [i. e.] *woven*, (T, TA,) *of* خُوص [or *leaves*] (AḤn, T, M, Ḳ) *of the* قَفّ [a tree resembling a dwarf-palm-tree]: (AḤn, M:) *it is spread beneath the palm-tree* (T, Ḳ, TA) *when the dates are cut off*, (T, TA,) *and upon it fall what become scattered*. (T, Ḳ, TA) *of the dates*: (T, TA:) pl. سِمَام, (AḤn, M, TA,) or سُمَم, (Ḳ,) or, as in the Ṭ, سُمُوم. (TA.) — See also سَمَام, latter part, in two places.

سَمَّة The اِسْت [here app. meaning *anus*]; as also سَمَّة [q. v.]. (Ḳ.)

سَمَام *A sort of bird*, (T, Ṣ, M,) *less than the species called* قَطَا, *in make*, (T, TA,) *like the* سُمَانَى [or *quail*] : (M, TA:) [accord. to explanations of سَمَامَة in the MA, *mountain-swallows*: or, accord. to the same and Meyd, *birds like swallows*: accord. to Dmr, as stated by Golius, *i. q.* طير ابابيل: but this is app. said in relation to an assertion of 'Áïsheh, mentioned in part in ابل in the Mṣb, that the birds termed أَبَابِيل in the Ḳur cv. 3 were most like to swallows:] the word is a pl., (Ṣ,) [or rather a coll. gen. n.,] and the sing. [or n. un.] is with ة, (Ṣ, M,) pl. سَمَامَات: (Meyd:) see سَمَاسِم. — And hence, as being likened thereto, *A banner, an ensign, or a standard*; syn. لِوَاء: (M:) or so سَمَامَة. (Ḳ.) — And [hence, also, perhaps, without ة, as in a verse cited by IB and in the TA, for the coll. gen. n. may be used as a sing.,] *A swift she-camel*: (Ṣ, IB, TA:) [pl. سَمَاسِم, mentioned by Freytag, from Reiske, as signifying *swift she-camels*.] — Also, and سَمَامَة, and سَمَامَة, and سُمَّانَى, and سُمَّانَة, applied to anything, [of men and of beasts &c.,] *Light, active, or agile, and slender, and swift*; (M, Ḳ;)

and so ↑ سَمُومَةٌ: (M: [thus there written; not سَمَامَةٌ nor سَمَّامَةٌ, though both of these are app. correct:]) or ↑ سَمُومٌ and ↑ سَمُومَانِىٌّ, applied to a man, signify *light*, or *active*, or *agile, and swift*, or *quick*; (Ṣ;) and ↑ سَمُومٌ so applied, and ↑ سَمُومَةٌ and ↑ سَمَامَةٌ, applied to a woman, signify *light*, or *active*, or *agile, and slender*: (TA:) or ↑ سَمُومٌ, applied to a man, signifies [simply] *light*, or *active*, or *agile*. (K.)

سَمُومٌ a pl. of سَمٌّ or سُمٌّ: (Ṣ, M, Mṣb, K:) — and also used as a sing.: see سَمُومَةٌ. — [In one place, in the CK, erroneously put for سَمُومَانِىٌّ as syn. with سَمُومٌ, q. v.]

سَمُومٌ, of the fem. gender, (Ṣ,) *A hot wind*, (Ṣ, M, Mṣb, K,) or, as some say, *a cold wind*, (M, [perhaps a mistake occasioned by a misunderstanding of the phrase سَمُومُ بَارِدٌ, expl. below,]) *in the night or in the day*, (M,) or generally (K) *in the day*, (Mṣb, K,) but authorities differ respecting it, as has been shown voce حَرُورٌ: (Mṣb:) accord. to AO, it is *in the day*, and حَرُورٌ *in the night*; and the حَرُورٌ is in the night, and sometimes in the day: (Ṣ:) but some say that the former is *in the night*, and the latter in the day: (Ibn-Es-Seed in the "Farḳ," TA:) [in the present day it is commonly applied to *a violent and intensely-hot wind, generally occurring in the spring or summer, in Egypt and the Egyptian deserts usually proceeding from the south-east or south-south-east, gradually darkening the air to a deep purple hue, whether or not (according to the nature of the tract over which it blows) accompanied by clouds of dust or sand, and at length entirely concealing the sun; but seldom lasting more than about a quarter of an hour or twenty minutes*:] the word is used as a subst. [i. e. alone], and also as an epithet [qualifying the subst. رِيحٌ]: (M:) pl. سَمَائِمُ. (Ṣ, M, K.)

One says also سَمُومُ بَارِدٌ, meaning *A thing that is constant, continual, permanent, settled*, or *incessant*. (Ṣ and L in art. برد.) [See also بَارِدٌ.]

سَمَامَةٌ: see سَمٌّ, in three places: — and see سَمُومٌ. — Also *A certain feather*, (دَائِرَة, M, K, TA,) *which is approved* (K, TA) *by the Arabs*, (TA,) *in the neck of the horse*, (K,) *in the middle of the neck of the horse*, (M,) or *in the side of his neck*. (TA.) — And *A* شَخْص [or *corporeal form* or *figure*, or *person*,] (M, K,) of a man: (K:) or, as some say, (M, but accord. to the K "and") the *aspect*; (M, K;) as in the saying, هُوَ بَيِّنُ السَّمَامَةِ [*He is beautiful*, or *pleasing, in aspect*]. (TA.) — And *A portion standing up of ruined dwellings*. (K.)

سَمَّاسٌ *A seller of* سَمِيذ [q. v.]; like لَبَّانٌ signifying a seller of لُبَّانٌ. (IKh, TA.)

سَمَّانٌ *A certain plant*. (K.) — [See سَمْسَمٌ in art. سمن.]

سَمَّانٌ The *decorations*, or *embellishments*, (زَوَايِق,) *of a ceiling*: so says IAạr; and in like manner, Lḥ; and he says, I have not heard a sing. of it. (TA.) [See also سَمَّانٌ, in art. سمن.]

سَمُورٌ: see سَمُّورٌ, first sentence. — It is also an epithet, of which only the fem., with ī, is mentioned: see سَمَّارٌ. — [Hence,] سَمُورٌ and ↑ سَمَّارٌ, (M,) or سَمُّورٌ and ↑ سَمَّارٌ, (K, TA, [the latter erroneously written in the CK السِّمَّار,]) *The wolf*; (M, K;) because of his lightness, or activity, or agility: (M:) or السَّمُّورُ signifies *the wolf that is small in the body*. (M, K.) — And السَّمُّورُ *The fox*; (Ṣ, M, K;) as also سَمُورٌ [without ال]. (M,) and ↑ السَّمَّارُ. (K.)

سَمُّورٌ: and its fem., with ī: see سَمَّارٌ, last sentence, in three places. — Also, the former, and ↑ سَمُورٌ, or the latter is a mistake, [ascribed in the K to J,] *Red ants*: n. un. with ī: (K:) or سَمُّورَةٌ (M) and سَمُورَةٌ (Ṣ, M) signify *a certain insect*, (M,) *a red ant*; (Ṣ, M;) as also ↑ سَمَامَةٌ: (M:) accord. to Lth, *an insect of the form of the* أَكْلَة [app. a mistranscription for نَمْلَة, i. e. *ant*], *of a red colour*: Az says, I have seen it in the desert, and *it bites*, or *stings, painfully*: (TA:) pl. سَمَامِيرُ, (Ṣ, TA,) said by Aboo-Kheyreh to be *certain things found in El-Baṣrah, that bite vehemently, having longish heads, and the colours of which incline to redness*. (TA.) See سَمَامِيرُ below.

سِمْسِمٌ [*Sesame; sesamum orientale* of Linn.; applied in the present day to the plant and its grain;] *a well-known grain*; (Mṣb;) it is called in Pers. كُنْجُدْ; (MA, KL;) *i. q.* جُلْجُلَانٌ, (M, K,) said by AḤn to be *abundant in the Sarāt* (السَّرَاة), *and El-Yemen*, and to be *white*; (M;) [by this is evidently here meant *sesame*, or the *grain thereof*, or *both*; though it also signifies the "fruit of the coriander;" for otherwise, the most commonly-known meaning of سِمْسِمٌ would be unmentioned in the M;] the *grain of the* حَبّ; [i. e. the *grain from which the oil called* حَبّ *is expressed*;] (Ṣ, K;) [by the author of the latter of which, this was evidently understood to be different from the جُلْجُلَانٌ, which is mentioned by him after the description of properties here following;] *it is glutinous, corruptive to the stomach and the mouth; but is rendered good by honey; and when it is digested, it fattens; and the washing of the hair with the water in which its leaves have been cooked lengthens and improves it: the wild sort thereof is known by the name of* جُلْجُلَانٌ, (K, TA,) thus, with fet-ḥ to the ج and ب and ه, and sukoon to the ل and ن, [but written in the CK جِلْجِلَانٌ,] a Pers. word, [originally جِلْجِلَنْك,] arabicized; (TA;) *its action is nearly like that of the* خَرْبَق [or *hellebore*]; *and sometimes from half a drachm to a drachm is administered to him who is affected with palsy, and he is cured thereby*, (K, TA,) *speedily*; (TA;) *but a drachm thereof is dangerous*, (K, TA,) *in a great degree*. (TA.) — السِّمْسِمُ الهِنْدِى: see جُرْجُرٌ, in art. جرر. — Also The *serpent*: (K, TA:) or *a certain creeping thing resembling it*. (TA.) — See also the next preceding paragraph, where it and its n. un. with ه are mentioned.

سُمْسُمَانٌ: see سَمَامٌ.

سُمْسُمَانِىٌّ: see سَمَامٌ, in two places.

سُمْسُمٌ: see سَمَامٌ, in two places: — and see سَمُومٌ, likewise in two places.

سَمَامِيرُ *A species of bird*, (M, K,) *resembling the swallow*; [but see what follows;] thus expl. by Th, who has not mentioned any sing. thereof; (M;) and Lḥ adds that *its eggs are unattainable*: (TA:) so in the prov., كُلِّفَتْ بَيْضَ السَّمَامِيرِ *[Thou hast imposed upon me the task of procuring the eggs of the* سَمَامِير]; (M;) applied in the case of a man's being asked for that which he will not find, and which will not be: (TA:) or السَّمَّامَةُ is here pl. of ↑ السِّمَّة [i. e. السِّمِّيتَة or السِّمِّيتَة], and means *the red ants*: thus some relate the prov.: but others say, ↑ السَّمَّامِير, pl. of سَمَامَةٌ, [n. un. of سَمَّامٌ,] which means *a species of bird like the swallow, the eggs of which are unattainable*. (Meyd. [By Freytag, سَمَامِير is erroneously said, as on the authority of Meyd, to be pl. of سَمَامَةٌ in this sense.]) In [some of] the copies of the K, السَّمَامِيرُ is here erroneously put for السَّمَّامِير. (TA.)

سَمَامِيرُ: see سَمَّارٌ: — and see سَمُّورٌ.

سَمٌّ [act. part. n. of سَمَّ; as such signifying *Poisoning*, or *infecting with poison*]. سَامَّةٌ, as an act. part. n. [in the fem. form because applied to things of the fem. gender (such as the عَقْرَب &c.), and to such as are denoted by gen. ns., which are used in a pl. sense], (Mṣb,) *Such as is*, or *are, venomous* (Ṣ, Mṣb, K) of animals, (K,) or of creeping things, [and insects,] *but of which the venom does not kill*; as the scorpion, and the hornet: (Mṣb:) and such things (Sh, Mṣb) and the like thereof (Sh) are termed سَوَامّ. (Sh, Mṣb,) which is the pl. of سَامَّةٌ. (Mṣb.) — [And hence,] سَامُّ أَبْرَص (Ṣ, M, Mgh, K) and سَامُّ أَبْرَصُ, as one word, (Ṣ and Mṣb in art. برص, and the latter in the present art. also,) and سَمُّ أَبْرَصُ, (K,) *A species of the [lizard called]* وَزَغ: (M:) or *such as are large, of the* وَزَغ: (A in art. برص, and Mṣb:) or *[one] of the large [sorts] of the* وَزَغ: (Ṣ, Mgh, K:) also called السَّامّ: (TA, from a trad.:) [see more in art. برص:] applied to the male and the female: (Zj, Mṣb:) dual سَامَّا أَبْرَصَ; (TA;) and pl. سَوَامُّ أَبْرَصَ. (M, Mgh, TA.) — And يَوْمٌ سَامٌّ [as though meaning "a poisoning day"] (M, K) and ↑ مُسِمٌّ, (IAạr, M, K,) the latter rare, (M,) [and anomalous, being from سَمَّ,] and سَمُومٌ, (Ṣ, M, K,) *A day attended with the wind called* سَمُوم. (Ṣ, M, K.) — [سَامَّةٌ is also fem. of سَامّ as part. n. of the intrans. verb سَمَّ signifying "it was, or became, particular;

peculiar, or special." And hence,] السِّمَةُ signifies also † The خَاصَّة [or *distinguished people, or people of distinction*; and *the particular, peculiar, or special, friends, intimates, familiars, or the like*] (Ṣ, M, IAth, Ḳ, TA) of a man; (IAth, TA;) and ♦ السِّمَةُ, pl. سِمَامٌ, signifies the same; (M;) and so ♦ المَسِيمَةُ, like as المَعِيمَةُ signifies العَامَّة (IAṣr, TA:) or ♦ السِّمَةُ signifies *the relations*, syn. القَرَابَة (Ḳ;) or *the particular, or choice, relations*: (TA:) and ♦ أَهْلُ المَسِيمَةِ signifies *the relations*; syn. الأَقَارِبُ (M;) or *the* خَاصَّة [expl. above], (El-Umawee, Ṣ, Ḳ,) and *the relations*. (Ḳ.) One says, كَيْفَ السِّمَةُ وَالعَامَّةُ ? [*How are the people of distinction, &c., and the common people, or people in general?*]. (Ṣ.) And عَوَمَّةُ العَامَّةِ وَالسِّمَةُ ? [*The people in general, or the vulgar, and the people of distinction, &c., knew it, or him*]. (TA.)

سَامَّةٌ [fem. of سَامٌّ: see the latter in several places]. السَّامَّة also signifies *Death*: (M, Ḳ:) but this is extr.: (M, TA:) the word commonly known, (M,) or the correct word in this sense, (TA,) is السَّامُ, (belonging to art. سوم,) without teshdeed (M, TA) to the م, and without ة. (TA.)

سُمَّةٌ A nose *narrow* (Ḳ, TA) *and fat* (TA) *in the nostrils*. (Ḳ, TA.)

سَمٌّ *A place of perforation, of transpiercing, or of passing through*: pl. مَسَامٌّ. (Mṣb.) [Hence,] مَسَامُّ الجَسَدِ (Ṣ, Ḳ) or البَدَنِ (Mṣb) *The perforations* [or *pores*] *of the body* (Ṣ, Mṣb, Ḳ) *through which the sweat and the exhalation of the interior thereof pass forth*: (Mṣb:) المَسَامُّ [thus] applied to the مَنَافِذ *[of the body]* is a term of the physicians. (Mgh.)

سُمٌّ: see سَامٌّ.

سِمٌّ One *who eats what he is able to eat*. (Ḳ.)

المَسِيمَةُ and أَهْلُ المَسِيمَةِ: see سَامٌّ.

مُسَمَّرٌ, applied to a [girth such as is called] وَضِين, *Having three* سُمُور, i. e. *loops* (عُرًى) [*attached to it*]. (TA.) And also, thus applied, *Adorned with* سُمُور, i. e. *strung cowries*. (TA.)

مَسْمُومٌ [*Poisoned; infected with poison;*] *having had poison put into it*; applied to food. (TA.) And A man *having had poison given him to drink*. (TA.) ―― Also *Smitten by the wind called* سَمُوم; applied to a plant; and in like manner to a man. (TA.) See also سَامٌّ.

سمت

1. سَمْتٌ [as an inf. n.] is *syn. with* قَصْدٌ [in an intrans. sense], (Ṣ,* Mṣb,) and هَدْىٌ [in the sense of زَيْدٌ], and اِسْتِقَامَةٌ: (Mṣb:) or حُسْنُ نَحْوٍ (M, Ḳ:) you say, سَمَتَ, aor. ـُ, (Ṣ, M, Ḳ,) and ـِ, (Ḳ,) or in this case the former only, (TA,) inf. n. سُمُوتٌ, (M, TA,) *He pursued a right course*; syn. قَصَدَ: (Ṣ, TA:) or † *he followed a good direction* (M, Ḳ,* TA*) *in the way of religion* [&c.]. (TA.) Accord. to Khálid Ibn-Ḍabbeh, it signifies † The *following the truth and the right way or direction, and being a good neighbour, and doing little harm*. (TA.) [But more commonly, or primarily, it relates to the course that one pursues in journeying.] An Arab of the desert, of [the tribe of] Keys, says,

* سَوْفَ تَحُوبِينَ بِغَيْرِ نَعْتِ *
* تَعَسُّفًا أَوْ هَكَذَا بِالسَّمْتِ *

i. e. [*Thou shalt traverse* (addressing a woman), or, more probably, *ye shall traverse* (addressing camels or other beasts), a land *without a description*], *journeying without any sign of the way and without any track [for guidance]*, such being the meaning of تعسفا *or thus, pursuing a right course*, السَّمْت meaning القَصْد. (TA.) Accord. to Sh, السَّمْت signifies *The seeking, searching, or inquiring, for, or after, the right way or direction*. (TA.) ―― السَّمْتُ also signifies سَمْتُ الطَّرِيقِ [i. e. قَصْدُ الطَّرِيقِ signifies *The road's having a right, or direct, tendency*]: (M:) or [سَمْتُ الشَّىْءِ signifies قَصْدُ الشَّىْءِ [i. e. *The thing's having a right, or direct, tendency*]. (Ḳ.) [This last explanation has been misunderstood by the Turkish translator of the Ḳ; who has hence been led to assert that one says, سَمَتَ الشَّىْءَ as well as قَصَدَهُ, meaning قَصَدَهُ: it is تَسْمِتُهُ that (like نَحْوَهُ سَمَتَ) signifies قَصَدَهُ: not سَمَتَهُ, for سَمَتَ is always intrans.] ―― Also *The journeying* (Ṣ, M, Ḳ) *upon the road* (M, Ḳ) [*guided only*] *by opinion* (Ṣ, M, Ḳ) *and conjecture*: (Ṣ:) or, as some say, *the journeying by conjecture and opinion, not upon a* [*known*] *road*. (TA.) A poet says,

* لَيْسَ بِهَا رِيعٌ يَسُمْتِ السَّامِتِ ♦ *

[*There is not, or was not, in it, a road of any kind* (see رِيعٌ) *for the journeying by opinion and conjecture of him who so journeys*]. (Ṣ, TA.) ―― And *The pursuing a course, or direction,* [*of any kind,*] and [particularly] † *in religion and in worldly affairs*. (TA.) You say, هُوَ يَسْمُتُ سَمْتَهُ † *He pursues his* [another's] *way, or course, doing as he* [the latter] *does*. (TA.) سَمْتَهُ is here an absolute (not an objective) complement of يَسْمُتُ; like سَيْرَةَ in the phrase هُوَ يَسِيرُ سَيْرَهُ. See also سَمْتَهُ below.] ―― Also سَمَتَ, aor. ـِ, inf. n. سَمْتٌ, † *He* (a man) *was, or became, grave, staid, steady, sedate, or calm*. (Mṣb.) ―― And سَمَتَ, aor. ـُ, (Fr, Ḳ,) inf. n. سَمْتٌ, (Fr, TA,) † *He prepared, arranged, or disposed, for them, the mode, or manner, of speech, and of judging, or forming an opinion*, (Fr, Ḳ, TA,) and *of work, or action*. (Fr, TA.)

2. سَمَّتَ The *keeping to the* سَمْت [i. e. *road*, &c.]. (Ḳ.) It is said in a trad., فَانْطَلَقْتُ لَا أَدْرِى أَيْنَ أَذْهَبُ إِلَّا أَنِّى أَسْمُتُ, meaning [*And I departed, not knowing whither I should go, but*] *I kept to the course, or direction, of the road: or* as some say, *I prayed to God*. (TA.) ―― Also † The *mentioning of God*, (Ṣ, M, A, Mṣb, Ḳ,) or, as in some copies of the Ṣ, the *mentioning of the name of God*, [like تَسْمِيَة, inf. n. of سَمَّى,] (TA,) upon, or over, a thing, (Ṣ, M, A, Mṣb, Ḳ,) or in any case. (TA.) One says, سَمَّتَ عَلَى الطَّعَامِ † *He mentioned the name of God upon, or over, the food*. (TḲ.) ―― And سَمَّتَ لَهُ and عَلَيْهِ, inf. n. تَسْمِيتٌ, † *He prayed for what was good for him; prayed for a blessing upon him*; as also شَمَّتَ. (L and TA in art. شمت, q. v.) In a trad. respecting eating, it is said, سَمُّوا اللّٰهَ وَدَنُّوا وَسَمِّيَا, meaning † [*Pronounce ye the name of God, and take what is next you of the food, or make your words to be near together*, (see 2 in arts. دنو and سمر,) *and,*] when ye have ended, *invoke a blessing* upon him at whose abode or table ye have eaten. (TA.) ―― التَّسْمِيتُ also signifies, (M, Ḳ,) تَسْمِيتُ العَاطِسِ, (Ṣ, Mṣb,) † *The praying for the sneezer*; (M, Mṣb, Ḳ;) *saying*, هَدَاكَ اللّٰهُ إِلَى السَّمْتِ [*May God guide thee to the right, or good, course*]; because the person sneezing is disturbed and disquieted: so says AAF: (M, TA:) *or the saying to him*, يَرْحَمُكَ اللّٰهُ [*May God have mercy on thee*]: (Th, Ṣ, M:) or التَّسْمِيتُ signifies *the saying* بَارَكَ اللّٰهُ [*May God bless thee*]: (ISh, TA:) it is with س and with ش: (Ṣ, M, Mṣb:) one says سَمَّتَهُ, (T, M, Mṣb,) i. e. سَمَّتَ العَاطِسَ, meaning *He prayed for the sneezer, [saying as above,]* (A,) and شَمَّتَهُ: (T, M, Mṣb:) Th says that the former is preferred, (Ṣ,) or is the original, (Mṣb,) being from السَّمْت signifying القَصْد, (Ṣ, M, Mṣb,) and الهَدْى, الإِسْتِقَامَة, (Mṣb,) and الهَجْمَة, (Ṣ,) or الطَّرِيق; (M;) as though one made a person his object by this prayer; (M;) and that the س is changed [by some] into ش: (TA:) but A'Obeyd says that the pronunciation with ش is of higher authority, and more common. (Ṣ, Mṣb.) The Prophet said, When any of you sneezes, let him say, الحَمْدُ لِلّٰهِ [*Praise be to God*]; and he who prays for him (الَّذِى يُشَمِّتُهُ [or يُسَمِّتُهُ]), يَرْحَمُكَ اللّٰهُ; and let him [i. e. the sneezer] say [in reply], يَهْدِيكُمُ اللّٰهُ وَيُصْلِحُ بَالَكُمْ [*May God direct you aright, and render good your state, or condition, or case*]. (Ḥar p. 250.)

3. سامته, inf. n. مُسَامَتَةٌ, *He*, or *it*, *faced*, or *fronted*, *or was opposite to or over against*, *him*, or *it*. (Mṣb, TA.)

5. تسمّت, (Aṣ, Ṣ, A, TA,) [and] تسمّت لَهُ (M,) *He directed himself, or his course, or aim, to, or towards, him, or it*; syn. قَصَدَهُ, (Ṣ, M,) or تَعَمَّدَهُ, and قَصَدَ نَحْوَهُ. (Aṣ, A, TA.)

سَمْتٌ inf. n. of 1 [q. v.]. (M, TA.) ―― Also *A road, or way*; syn. طَرِيق, (Ṣ, M, A, Mgh, Mṣb, Ḳ,) and مَحَجَّة, (Th, Ṣ,) and نَحْو: (A:) [pl. سُمُوت.] One says, الْزَمْ هٰذَا السَّمْتَ *Keep thou to this road, or way*. (TA.) ―― And [hence,] † *The way, or course, that one pursues in his religion and his worldly affairs*: (TA:) † *a way, mode*, or *manner, of acting or conduct or the like*: (Ṣ, TA:) † the *mode, or manner,* [of life,] syn. هَيْئَة. (Ṣ, A, Mgh, Mṣb, Ḳ, TA,) *of good people*, (Ṣ, A, Mgh, Ḳ, TA,) *in respect of religion*, not in

respect of goodliness of person: (TA:) a metaphorical meaning, from the same word as signifying "a road," or "way." (Mgh.) One says, إِنَّهُ لَحَسَنُ السَّمْتِ ↑ *Verily he is good in respect of the way, or course, that he pursues in his religion and his worldly affairs:* (TA:) or هُوَ حَسَنُ السَّمْتِ means *he is good in his* هَيْئَة [i. e., as here used, *mode*, or *manner, of life*]. (Msb.) And مَا أَحْسَنَ سَمْتَهُ ! *How good is his way, mode, or manner, of acting or conduct or the like!* (Ṣ, A,* Mgh,* TA.) — [Hence,] † *Gravity, staidness, steadiness, sedateness, or calmness.* (Msb.) — السَّمْت also signifies *The region, or quarter, to which, or towards which, the course, or aim, is directed.* (M.) — [And hence, *The bearing, or direction, of an object by the compass.* And more particularly, *The azimuth.* — And سَمْتُ الرَّأْسِ *The zenith; or vertical point in the heavens.* ("Zenit" appears to have been, as Golius observes, a mistranscription for "zemt," or "semt.") — سَمْتُ الشَّمْسِ *The path of the sun; the ecliptic:* from سَمْت signifying "a road," or "way." — سَمْتُ الاِعْتِدَالِ *The equinoctial colure.* And سَمْتُ الاِنْقِلَابِ *The solstitial colure.*]

سَامِتٌ [part. n. of 1]: see an ex. in the latter half of the first paragraph of this art.

مُسَمِّتٌ † Any one *praying*, or *who prays, for what is good*, (Ṣ and TA in art. دمث,) لِأَحَدٍ [*for any one*]; (TA in that art.;) as also مُشَمِّتٌ: (Ṣ and TA in that art.:) any one *praying*, or *who prays, for a return to the right, or good, way, and continuance therein.* (Msb.)

مُسَمَّتُ النَّعْلِ *The part of the sandal that is below its* مُقَدَّم [or *narrow part*, more commonly called its صَدْر, *extending thence*] *to its extremity.* (K.)

سمح

سَمُحَ, [aor. ـُ,] inf. n. سَمَاحَةٌ (Ṣ, O, Msb, K) and سُمُوحَةٌ; (L, TA;) and سَمِحَ, [aor. ـَ,] (Lḥ, TA, and so in a copy of the A,) inf. n. سَمَاحَةٌ; (A;) *It* (a thing, Ṣ, O, Msb) *was, or became, foul, unseemly, or ugly;* (Ṣ, A, O, Msb,* K;) *or devoid of beauty.* (A, L, Msb.)

2. سَمَّحَهُ, (A, O, L, Msb, K,) inf. n. تَسْمِيحٌ, (O, K,) *He, or it, rendered it foul, unseemly, or ugly;* (O, Msb,* K;) *or devoid of beauty.* (L, Msb.) One says, مَا سَمَّحَهُ عِنْدِي إِلَّا كَذَا [*Nothing rendered it foul, unseemly, &c., in my estimation, but such a thing*]. (A.)

4. مَا أَسْمَحَهُ [*How foul, or unseemly, is his deed!*]. (A.)

10. اِسْتَسْمَحَهُ *He reckoned it, or esteemed it, foul, unseemly, or ugly;* (Ṣ, O;) *or devoid of beauty.* (L.) One says, أَنَا أَسْتَسْمِحُ فِعْلَكَ [*I reckon, or esteem, thy deed foul, or unseemly*]. (A, TA.)

سَمْحٌ, (Ṣ, O, K,) like صَعْبٌ from صَعُبَ, (Ṣ, O,) and ↑ سَمِحٌ, (Ṣ, A, O, Msb, K,) like حَشِنٌ (Ṣ, A, O, Msb) from حَشُنَ, (Ṣ, O,) and ↑ سَمِيحٌ, (Ṣ, A, O, K,) like قَبِيحٌ (Ṣ, A, O) from قَبُحَ, (Ṣ, O,) *Foul, unseemly, or ugly;* (Ṣ, A, O, Msb,* K;) or *devoid of beauty:* (A, L, Msb:) pl. سِمَاحٌ, (Ṣ, O, K,) [pl. of سَمِحٌ,] like ضِخَامٌ [pl. of ضَخْمٌ] or of سَمِيحٌ, like قِبَاحٌ pl. of قَبِيحٌ, applied to a number of men, (Ṣ, O,) and, so applied, سَمَاحَى, [of سَمِيحٌ, like حَدَارَى pl. of حَدِرٌ, or of سَمِيحٌ, like قَبَاحَى pl. of قَبِيحٌ,] (IF, O, L,) and سُمَّحٌ, [of سَمِيحٌ,] and سُمُحُونَ: (L:) ↑ سَمِيحٌ is of the dial. of Hudheyl; and is said by some to signify *possessing no good, or no good things.* (L.) One says also سَمْحٌ وَسَمِحٌ and ↑ سَمِيحٌ and ↑ سَمِحٌ, using the latter word in each case as an imitative sequent [for the purpose of corroboration]. (AO, Ṣ and K in art. لبح, q. v.) — سَمْحٌ applied to milk signifies *Greasy, and bad, or foul, in flavour;* as also ↑ سَمِيحٌ; (Ṣ, O, K;) and so سَمِحٌ and سَمْلَحٌ: (Ṣ:) or *having no flavour;* (L;) or so ↑ سَمِيحٌ: (Msb:) and *bad*, or *foul, in odour.* (L.)

سَمِحٌ: see the next preceding paragraph, in three places.

سَمِيحٌ: see سَمْحٌ, in four places.

سمح

1. سَمُحَ, (Ṣ, Msb, K,) aor. ـُ, (Msb, K,) inf. n. سَمَاحٌ and سَمَاحَةٌ and سُمُوحٌ and سُمُوحَةٌ and سَمْحٌ and سِمَاحٌ, (K,) *He was, or became, liberal, bountiful, munificent, or generous;* (Ṣ,* Msb,* K;) as also ↑ اسمح: (Msb, K:) but the unaugmented verb commonly known, but faultily omitted in the K, سَمُحَ, aor. ـُ; and this is the only one mentioned by IKtt and IKoot and a number of other authors: سَمَحَ, like كَرُمَ, means *he became of the people of* السَّمَاحَة [i. e. *liberality*, &c.]: (MF:) [but] سَمَحَ and ↑ اسمح both signify as above; *he was, or became, liberal*, &c.; and *he gave from a motive of generosity and liberality:* this is the correct explanation of both; though some say that the former only is used in this sense; and the latter, in relation to compliance and submissiveness. (L.) You say, سَمَحَ بِهِ (Ṣ, A, Msb,) aor. ـَ, inf. n. سَمَاحٌ and سَمَاحَةٌ (Ṣ,* A,* Msb) and سُمُوحٌ, (Msb,) *He was liberal, bountiful, munificent, or generous, with it;* (Ṣ, A, Msb;) and *gave it;* and *complied therein with that which was desired of him;* as also ↑ اسمح. (Msb.) [And سَمَحَ لَهُ *He was liberal*, &c., *to him;* as also ↑ اسمح; whence,] God is represented, in a trad., as saying, أَسْمِحُوا لِعَبْدِي كَمَا سَمَّحَ إِلَى عِبَادِي *Be ye liberal*, &c., *to my servant*, [meaning Mohammad,] *like as he is liberal*, &c., *to my servants.* (L.) And سَمَحَ لِي (Ṣ,) or لَهُ, (A,) *He gave* (Ṣ, A) *to me*, (Ṣ,) *or to him:* (A:) and سَامَحَهُ ↑ بِكَذَا *he gave him such a thing.* (Msb.) And سَمَحَ لِي بِذٰلِكَ, and ↑ اسمح, and ↑ سامح, *He complied with my desire in that thing.* (L: see also a similar phrase below.) — سَمُحَتْ, said of a she-camel, means *She became submissive, and went quickly:* (L:) and ↑ اسمحت said of a beast (دَابَّة), *it became gentle and submissive after being refractory:* (L, K:*) and in like manner ↑ اسمح; (A;) and ↑ سَمِحَ, inf. n. تَسْمِيحٌ; (L;) said of a camel: (A, L:) or تَسْمِيحٌ signifies the *going an easy pace:* (Ṣ, L, K:) and the *going quickly:* (L, K:) or (so in the L, but in the K "and") the act of *fleeing.* (L, K.) And ↑ اسمح *It became easy and submissive.* (L.) You say, أَسْمَحَتْ ↑ قُرُوشُهُ, (Ṣ, A, K,) and قُرُوشُهُ, as also ↑ سَامَحَتْ, (L,) *His mind became submissive,* (Ṣ, A, L, K,) لِذٰلِكَ الْأَمْرِ *to that thing.* (L.) — سَمَحَ, inf. n. سَمَاحٌ; (L;) and ↑ سَمِحَ, (Mgh, L,) inf. n. تَسْمِيحٌ; (L, K;) and ↑ سامح, (Mgh, L,) inf. n. مُسَامَحَةٌ; (Ṣ, A, L, K;) and ↑ اسمح, (Mgh,) and ↑ تسمّح; (L;) also signify *He acted in an easy, or a gentle, manner;* (Ṣ, A, Mgh, L, K;) and *he made easy, or facilitated;* (L;) فِي أَمْرٍ *in an affair:* (Mgh, L:) and ↑ مُسَامَحَةٌ signifies the *acting in an easy*, or a *gentle, manner* in a contest in thrusting, or piercing, with spears or the like, and smiting with swords, and running. (L.) It is said in a well-known trad., السَّمَاحُ رَبَاحٌ *The acting in an easy, or a gentle, manner*, in affairs, *is* a means of *gain*, or *profit*, to the performer thereof. (L.) And you say, سَامَحَهُ ↑ فِي الْأَمْرِ *He acted in an easy, or a gentle, manner with him.* (TK.) And سَمَحَ لَهُ بِهِ, and ↑ اسمح, *He made* [a thing] *easy to him.* (L.) And اِسْمَحْ يُسْمَحْ لَكَ (Meyd, Msb, L) and بِكَ, (L,) and أَسْمِحْ ↑ يُسْمَحْ لَكَ (Meyd, L) and بِكَ, (L,) a trad., (Mgh, L,) meaning *Facilitate thou*, and *facilitation shall be rendered to thee:* (Aṣ, Sh, L:) or *act thou in an easy*, or a *gentle, manner*, and *easy*, or *gentle, treatment, shall be rendered to thee:* (Mgh:) or *be thou compliant*, and *compliance shall be rendered to thee.* (Meyd.) And سَمَحَ لَهُ بِحَاجَتِهِ, and ↑ اسمح, *He made easy to him the object of his want.* (IAar, L: see also a similar phrase above.) — سَمَاحَةٌ (A, TA) and سُمُوحَةٌ, (TA,) [app. inf. ns. of which the verb is سَمُحَ,] in a branch, or rod, signify † *The being even and smooth, without any knots* [or *inequality of thickness:* see سَمْحٌ]. (A, TA.)

2: see 1, in two places. — سَمَّحَ الرُّمْحَ means † *The straightening*, or *making even, of the spear*, (Ṣ, K, TA,) *so as to render it smooth.* (TA. [See 1, last sentence.])

3: see 1, in six places.

4: see 1, in all but four sentences.

5: see 1, in the latter half of the paragraph: — and see also the paragraph here following, in two places.

6. تسامحوا *They acted in an easy, or a gentle, manner, one with another.* (S, A, K.) — [Hence] تَسَامُحٌ [as a conventional term in lexicology, or in relation to language,] is [*A careless, or defective, manner of expression,*] *when the meaning of a sentence is not known, and, in order to its being understood, requires another word or phrase to be supplied:* (KT:) [or the *using a careless mode of expression, relying upon the understanding of the reader or hearer;* as also ↑ تَسَمُّحٌ: or] *a deficiency in what a speaker says, relying upon [the knowledge of] the person addressed.* (Marginal note in a copy of the KT, subsigned سمع [app. to denote that the authority is Isma'eel Hakkee].) [See also تَسَاهُلٌ, which is often used as though it were syn. with تَسَامُحٌ.] — The primary meaning of تَسَامُحٌ and ↑ تَسَمُّحٌ is [said to be] The *being wide,* or *ample:* whence the phrase فِى الحَقِّ مَسْمَحٌ [expl. below]. (Msb.)

3. انسمح [app. syn. with انْفَسَحَ, or perhaps a mistranscription for the latter word]: see انْسَمَحَ.

سَمْحٌ (T, S, A, Mgh, Msb, K) and ↑ سَمِيحٌ, of which the former is a contraction, (Msb,) [but which is seldom used,] as also ↑ سَمِحٌ and [in an intensive sense] ↑ مِسْمَحٌ (T, M, TA) and ↑ مِسْمَاحٌ (T, S,* M, A,* K,* TA) [and ↑ سَمُوحٌ, occurring in the K voce نَعُوس, the last three fem. as well as masc.], *Liberal, bountiful, munificent,* or *generous:* (T, S, M, A, Mgh, Msb, K, TA:) fem. سَمْحَةٌ: (T, S, M, A, K:) pl. سُمَاحٌ (Th, T, S, M, A, Msb, K,) applied to women (Th, S, Msb, K) only, (Th, S, K,) or to men and to women, (T, M, TA,) and سُمَحَاءُ, (T, S, M, A, Msb, K,) applied to a party of people, (S, A,) [i. e.] to men and to women, (T, M, TA,) as though pl. of سَمِيحٌ, (S, K,) and مَسَامِيحُ (T, S, M, A, K,) applied to men and to women, (T, M, A,*) pl. of مِسْمَاحٌ (A,) or as though pl. of مِسْمَاحٌ. (S, K.) The dim. of سَمْحٌ is سُمَيْحٌ and ↑ سُمَيْحَةٌ; (K;) but the latter is by some disallowed. (TA.) You say also, فُلَانٌ سَمْحٌ نَجْلٌ and ↑ سَمِيحٌ [app. meaning *Such a one is very liberal,* &c.; for in each case the latter epithet is probably an imitative sequent, and therefore a corroborative]. (L.) دَابَّةٌ سَمْحَةٌ [*A beast that is submissive, or easy, or gentle:* and probably also *quick:* see 1]. (A, voce حَجْحَةٌ, q. v.) — [Hence, app.,] سَمْحَةُ is the name of *A mare of Jaafar the son of Aboo-Tálib.* (K. [See also سَبْحَةٌ.]) — And أُمُّ سَمْحَةَ *The she-goat.* (T in art. ام.) — And قَوْسٌ سَمْحَةٌ † *A pliant bow.* (K,* TA.) — And عُودٌ سَمْحٌ ‡ *A branch,* or *rod, that is even and smooth,* (A,* Msb,* TA,) *without any knot:* (A, K, TA:) or *of even growth, so that what is between its two extremities is not more slender than its two extremities or than one of them.* (AHn, TA.) One says also سَمْحَةٌ ‡ [*An oblong squared piece, or a board or tablet, of the wood of the* سَاج (q. v.), *that is even and smooth*]. (TA.) — And مِلَّةٌ سَمْحَةٌ † *A religion in which is no straitness* (K, TA) *nor difficulty.* (TA.) — The saying of 'Omar Ibn-'Abd-El-'Azeez أَيْنَ أَزَانَا سَمْحًا means † [*Recite thou a call to prayer*] *without a prolonging of the voice, and trilling,* and *without modulation.* (Mgh.)

سَمْحٌ: see the next preceding paragraph.

سَمَاحٌ *Tents* (بُيُوت) *made of skins.* (Ibn-El-Faraj, K.)

سَمُوحٌ: see سَمْحٌ, first sentence.

سَمِيحٌ: see سَمْحٌ, in two places.

سُمَيْحٌ and سُمَيْحَةٌ dims of سَمْحٌ, q. v. (K.)

أَسْمَحُ [*More,* and *most; liberal, bountiful, munificent,* or *generous*]. See an ex. voce يَفِدُ.

عَلَيْكَ بِالحَقِّ فَإِنَّ فِيهِ لَمُتَّسَعًا *Keep thou to the truth, for verily in it is ample scope* for avoiding falsity; expl. by مَتَّسَعًا, (A, Msb, K,) and مَنْدُوحَةً عَنِ البَاطِلِ. (A, Msb.)

مِسْمَحٌ / مِسْمَاحٌ } see سَمْحٌ, first sentence.

سمحج

سَمْحَجٌ, applied to a she-ass and to a mare, (S, O, K,) but not to a male, (AO, S, O,) and sometimes to a she-camel, (TA,) *Long in the back;* (S, O, K;) as also ↑ سِمْحَاجٌ (O, K) and ↑ سَمْحُوجٌ: (O:) [see an ex. in a verse cited voce شَغَبَ:] pl. of the last but one, or of the last, not of the first as it is asserted to be by A'Obeyd and by Kr, سَمَاحِيجُ: (TA:) and the first, a mare *slender in the body, or lean in the belly, but thick in the part between the shoulder and shoulder-blade,* (O, K, TA,) *having thick and strong flesh:* (TA:) applied only to females. (K.) — Also, applied to a bow, *Long.* (O, K.)

سَمْحَجَةٌ *Length* in anything. (T, O, K.)

سِمْحَاجٌ: see سَمْحَجٌ.

سُمْحُوجٌ: see سَمْحَجٌ. — Also *Tall and hateful* or *hated;* (O, K;) applied in this sense to a man. (O.)

سمحق

سِمْحَاقٌ [The *pericranium;* i. e.] the *thin skin,* (T, Mgh, Msb,) or *thin integument,* (S, Mgh, K,) *above the skull:* (T, S, Mgh, Msb, K:) and *any thin skin resembling that;* (Msb;) or [the *periosteum* of any bone; i. e.] the *skin that is between the bone and the flesh, above the bone and beneath the flesh;* every bone having what is thus termed: (TA:) [pl. سَمَاحِيقُ. — Hence,] one says, عَلَى قَرْنِ الشَّاةِ سَمَاحِيقُ مِنْ شَحْمٍ ‡ [*Upon the fat that covers the stomach and bowels of the sheep or goat is or are] a thin integument* [or *thin integuments of fat*]. (TA.) — And سَمَاحِيقُ السَّمَاءِ ‡ *The* [*strata or*] *thin portions of cloud.* (S, K, TA.) — سِمْحَاقٌ also signifies [The *cicatrix which is*] the *mark of circumcision.* (TA.) — And *A wound by which the head is broken* (شَجَّةٌ [q. v.]) *reaching to the thin skin,* or *integument, thus called.* (T, S, Msb, K.)

سُمَّحُوقٌ *Tall;* applied to a palm-tree; (S, O, K;) as also سَحُوقٌ: (S:) or *tall and thin:* (Lth, TA:) not known to Az on any other authority than that of Lth. (TA.)

[I held the ر in each of these words, as he says, to be augmentative; and has therefore mentioned them in art. سحق.]

سمد

1. سَمَدَ, (S, M, &c.,) aor. ـُ, (M, L,) inf. n. سُمُودٌ, *He* (a man, IAqr) *was,* or *became, high,* or *elevated.* (IAqr, S, M, L, K. [عَلَا in the CK is a mistake for عَلَّا.]) — *He raised his head;* (L;) [and the same is implied in the S;] see سَامِدٌ;]) and so سَمَدَ: (M, L:) [and] *he raised his head in pride.* (S, L, K.) And in the former sense it is said of a camel, in his going along. (Bd in liii. 61.) — Also *He* (a man) *stood, raising his head, and with his breast erect;* like as the stallion [camel] does when excited by lust: (A:) [for] it is said of a stallion [camel] when thus excited. (L.) — And hence, (A,) ‡ *He sang:* (M, A, L:) because the singer raises his head and erects his breast: (A:) but Th says that this is rare: (M:) accord. to I'Ab, سُمُود signifies the act of *singing* in the dial. of Himyer. (L.) — Also, (M, K,) aor. as above, (TA,) and so the inf. n., (S, M,) † *He diverted himself, sported,* or *played.* (S, M, K, TA. [For لَهِى in the CK, I read لَبِّ, as in the M, and in MS. copies of the K, and in the TA; and agreeably with the S, in which the inf. n. is expl. as syn. with لَهْو.]) — *He was,* or *became, negligent, inattentive, inadvertent, inconsiderate,* or *heedless;* and *went away from,* or *relinquished,* or *left, a thing.* (L.) — *He was,* or *became, confounded, perplexed,* or *amazed, and unable to see his right course;* or *affected with wonder;* or *cut short,* or *silent, being confounded,* or *perplexed, and unable to see his right course;* syn. بُهِتَ: inf. n. as above: (M:) [or] *he stood confounded,* or *perplexed, and unable to see his right course;* syn. قَامَ مُتَحَيِّرًا. (K. [After this explanation and لَبِّ immediately following it, it is said in the K, وَالسُّمُودُ يَكُونُ حُزْنًا وَسُرُورًا: meaning that it is by reason of grieving, or mourning, as signifying the "standing confounded" &c.; and by reason of rejoicing, or being happy, as signifying the "diverting oneself" &c. See as an ex. of its usage in a case of grief the verses which I have cited at the close of the first paragraph of art. رد, and which are cited in the present art. in the L and TA.]) — Also *He kept constantly,* or *continually,* (M, L,) *to an affair,* (M,) or *upon the ground,* or *in the land.* (L.) — *He strove laboured,* or *exerted himself,* or *he wearied himself, in work,* (K, TA,) and *in journeying.* (TA.) And سَمَدَتِ الإِبِلُ فِى سَيْرِهَا (S,) or سَمَدَتْ فِى السَّيْرِ (S, M, K) nor. and inf. n. as above, (M,) *The camels strove, laboured,* or *exerted themselves, in their journeying:* (S, K:) or *knew not fatigue,* or *weariness.* (M.) [See also سَمَّدَ, (which is likewise, perhaps,

an inf. n. of the same verb,) below.] = سَمَدَهُ, inf. n. سَمْدٌ, *i. q.* قَصَدَهُ [*He tended, repaired, betook himself, or directed himself or his course or aim, to, or towards, him, or it; or endeavoured to reach, or attain, or obtain, him, or it;* &c.]; like صَمَدَهُ. (M.) = And سَمَدَ الرَّأْسَ, inf. n. سَمْدٌ, *He made the head, or ground, plain, or smooth, or soft.* (M.)

2. سَمَّدَهُ, (M, TA,) inf. n. تَسْمِيدٌ, (TA,) † *He diverted him:* (M, TA:) [and in like manner, سَمَّدَتْهُ; for] one says to a slave-songstress, أَسْمِدِينَا, [in one of my copies of the Ṣ, erroneously, أَسْمِدِينَا,] meaning *Divert thou us by singing.* (Ṣ, O, L, TA.) = سَمَّدَ الأَرْضَ, (M, Mṣb, Ḳ,) inf. n. as above, (Ṣ, Mṣb, Ḳ,) *He manured the land with* سَمَاد [q. v.]: (Ṣ, Mṣb, Ḳ:) *he dunged,* or *manured, the land;* syn. زَبَّلَهَا. (M. [So in a copy of the M: in the TA زبلها, without teshdeed; and thus only, I believe, correctly; though it is commonly pronounced with teshdeed in the present day.]) = سَمَّدَ شَعْرَهُ, (M,) or الشَّعْرَ, (Ḳ,) inf. n. as above, (TA,) *He removed utterly his hair, or the hair;* (M, Ḳ, TA:) *taking the whole of it [in shaving]:* a dial. var. of سَمَّدَ. (TA.) تَسْمِيدُ الرَّأْسِ is *The removing utterly the hair of the head [by shaving]:* a dial. var. of تَسْبِيدُ. (Ṣ.) — And تَسْمِيدٌ is also used [alone, the objective complement being app. meant to be understood,] as meaning The *leaving off,* or *neglecting, the anointing of oneself* [or *of one's hair*], and *washing:* and so تَسْمِيد. (A'Obeyd, TA in art. سمد.)

4: see 2, first sentence.

9: see Q. Q. 4, in two places.

11: see what next follows.

Q. Q. 4. اِسْمَأَدَّ, (Ṣ, M, L,) inf. n. اِسْمِئْدَادٌ, (Ṣ,) *He, or it, became swollen:* (M, L:) or *he* (a man) *became swollen with anger;* (Ṣ, L;) or so اِسْمَادَّ, inf. n. اِسْمِيدَادٌ; and اِسْمَدَّ, inf. n. اِسْمِدَادٌ. (Ḳ.) One says, اِسْمَادَّتْ يَدُهُ *His arm, or hand, became swollen:* and اِسْمَادَّتْ رِجْلُهَا *Her leg, or foot, became inflated and swollen.* (L, TA.) — Also, said of anything, *It went,* or *passed, away:* or *perished;* and so اِسْمَدَّ. (L, TA.) And اِسْمَادَّ مِنَ الغَضَبِ *He perished by reason of anger.* (L.)

سَمْدٌ *Continuing,* or *unceasing, journeying.* (M, L.) [Perhaps an inf. n.: see سَمَدَتِ الإِبِلُ and what next precedes it, in the latter part of the first paragraph.] — هُوَ لَكَ سَمْدًا, (Ḳ, TA,) or سَمَدًا, (M,) [in my copy of the Mgh سمدا, and in the O سَمَدًا,] *He,* or *it, is thine ever,* or *for ever;* syn. سَرْمَدًا, (Th, M, Mgh, O, Ḳ,) and أَبَدًا. (Th, M, Mgh.) And لَا أَفْعَلُ ذٰلِكَ سَمْدًا, or سَمَدًا, (M,) *I will not do that ever.* (M, TA.)

سَمَدًا: see the next preceding paragraph, in two places.

سَمَادٌ *A compost,* or *manure, consisting of sheep and goats, wild oxen, and the like,* [*with ashes,* (Ṣ, Ḳ,) or *with earth or dust:* (Mgh, Mṣb:) or *a manure consisting of strong earth.* (M.)

سَمِيدٌ *i. q.* حُوَّارَى (A, Ḳ) [app. as meaning *White,* or *whitened, flour:* but said in the TḲ to mean *fine bread*]: accord. to Kr, *i. q.* طَعَامٌ [app. as meaning *wheat*]; and said by him to be with the unpointed د: (Ḳ:) but more chastely, (Ḳ,) and better known, (TA,) with ز. (Ḳ, TA.) [In the present day, applied to *Semoulia; a kind of paste made of very fine wheat-flour, reduced to small grains.* See also إِسْمِيذٌ, below.]

سَامِدٌ Any [man or animal] *raising his head* [in pride or otherwise]. (Ṣ, M, L.) — A man *standing:* (IAṣr; and so in a copy of the Ṣ:) or *standing, raising his head, and with his breast erect;* (A, IAth;) as the stallion [camel] does when excited by lust. (A.) — [And hence, as is indicated in the A, (see 1,)] † *A singer;* or *singing.* (M, L; and so in two copies of the Ṣ.) And the latter is said to be the meaning of the pl. in the Ḳur liii. 61. (M, L.) — [Hence also,] *Behaving proudly.* (I'Ab in explanation of the pl. in the Ḳur liii. 61; and IAṣr.) — *Diverting himself; playing;* or *sporting.* (IAṣr, Ṣ, M; and Bḍ in liii. 61,) — *Negligent, inattentive, inadvertent, inconsiderate,* or *heedless.* (Lth, IAṣr A.) Thus the pl. is said by Lth to mean in the Ḳur liii. 61. (TA.) — *Standing in a state of confusion, perplexity,* or *amazement:* (Mgh:) and so the pl. is said to mean in the Ḳur liii. 61: (TA:) or *confounded, perplexed,* or *amazed, by reason of inordinate exultation.* (IAṣr.) — And *Silent.* (So in a copy of the Ṣ.) — And *Grieving,* or *mourning, and lowly, humble,* or *submissive.* (So, too, in a copy of the Ṣ.) — In the saying of Ru-beh, (Ḳ,) describing camels, (TA,)

* سَوَامِدُ اللَّيْلِ حِفَافَ الزَّوَادْ *

the meaning is, *Continuing journeying,* (Ḳ,) or *striving, labouring,* or *exerting themselves, or wearying themselves, [during the night,] having no fodder in their bellies:* (L:) F says that J has erred in saying that the meaning is, "having no fodder in their bellies:" but this is the explanation of the words حفاف الازواد, as IM and others have expressly stated; and this necessarily indicates that سوامد has the meaning assigned to it in the Ḳ; so that no error is attributable to J in this case: or, as some say, حفاف الازواد means *not having upon their backs [much] provision* for the riders. (TA.) — سَامِدٌ as an epithet applied to a دَلْو [or skin in which milk is put] means † *Full, [so as to be] standing upright.* (A, TA.)

إِسْمِيذٌ *What is called in Persian* سِمِيذ [app. a mistranscription for شَمْذ, i. e. *white bread*]; an arabicized word: [so says ISd; and he adds,] I know not whether it be the same as سَمِيذ expl. by Kr as signifying طَعَامٌ, or not. (M.)

مِسْمَدٌ *i. q.* زَبِيلٌ [i. e. *A basket of palm-leaves;* probably one used *for carrying* سَمَاد, *or manure*]: so says Lḥ; adding that one should not say مِسْمَدَةٌ. (M.)

سمدر

Q. 4, accord. to the M and Ḳ, اِسْمَدَرَّ: and سَمَادِيرُ: and سَمَادُورٌ: and مُسْمَدِرٌ: see art. سدر.

سمدع

سَمَيْدَعٌ, (Ṣ, Ḳ, &c.,) of the measure فَعَيْلٌ, (Sb, TA,) so accord. to the grammarians, but Aboo-Usámeh Junádch El-Azdee says that it is of the measure فَعَيْعَلٌ, (IDrst, TA,) *A lord, master, chief, prince,* or *man of rank or quality;* ('Eyn, Ṣ, O, Ḳ;) to which Et-Teiyánee adds, from Aṣ, on the authority of Munteji' Ibn-Nebhán, (TA,) *of easy nature or disposition, generous, and very hospitable,* or *in whose vicinity his companion has power* or *authority* or *dignity, not being harmed nor inconvenienced;* (Ṣ, Ḳ, TA:) and thus expl. by AHát also; (TA:) *generous; noble,* or *elevated in rank; liberal, bountiful,* or *munificent:* (O, Ḳ:) and also (Ḳ) *courageous:* (Lth, Ḳ:) and *goodly, and stout, bulky,* or *corpulent:* (AZ, Et-Teiyánee:) pl. سَمَايِدُ. (IJ.) — The *lion.* (Ibn-Ed-Dahhán, T, Ṣ, O.) — And hence, [accord. to SM, but the reverse I think more probable,] † *A chief,* or *person of authority.* (TA.) — The *wolf;* (En-Naḍr, Ḳ;) because of his swiftness. (En-Naḍr.) — And hence, (TA,) † A man *active, agile,* or *prompt, in accomplishing his wants.* (Ḳ, TA.) — And *A sword.* (Ḳ.)

سمد

سَمِيدٌ *i. q.* سَمِيدٌ [q. v.]: (Ḳ:) [said to be] more chaste than the latter: (Ḳ in art. سمد:) [but] accord. to Kr, it is with the unpointed د. (M in that art.)

سمر

1. سَمَرَ, (Ṣ, M, Ḳ,) aor. ˊ, (Ṣ, M,) inf. n. سَمْرٌ and سُمُورٌ, (M, Ḳ,) *He held a conversation, or discourse, by night:* (Ṣ:) or *he waked; continued awake; did not sleep:* (M, Ḳ:) and اسمر may signify the same; or may be of the same class as أَمْرَضَ and أَسْمَنَ, and thus signify *he had,* or *came to have, a* سَمَر [or *conversation, or discourse, by night*]. (M.) [See also 3.] — سَمَرَتِ المَاشِيَةُ, aor. ˊ, inf. n. سُمُورٌ, † *The cattle pastured by night without a pastor; or dispersed themselves by night:* (M, TA:) [or simply *pastured by night;* for] one says, إِنَّ إِبِلَنَا تَسْمُرُ, meaning † *Verily our camels pasture by night:* (TA:) and سَمَرَتِ الإِبِلُ تِلْكَ الحَلْيَ : † *The camels pastured during their night, the whole of it.* (A.) And سَمَرَتِ المَاشِيَةُ النَّبَاتَ † *The cattle pastured upon the herbage;* (M, Ḳ:) aor. as above: (M:) [or *pastured upon the herbage by night:* like as one says,] سَمَرَ الحَمِيرُ † *He drank wine,* or *the wine,* (Ḳ, TA,) *by night:* (TA:) and جَاءُوا يَسْمُرُونَ

الخَمْرُ ; *They passed, or spent, their night drinking wine, or the wine.* (A.) — See also سَمِيرٌ, in three places. — سَمَرَ, (S, M, Mṣb, K,) aor. ـُ (K;) and سَمِرَ, (S, K, in a copy of the M سَمِرَ,) aor. ـَ; inf. n. of each سُمْرٌ; (K;) and ٭ أَسْمَارٌ, (S, M, K,) inf. n. بِالسَّمَرِ; (S;) *He, or it, was, or became, [tawny, brownish, dusky, or dark in complexion or colour;* i. e.,*] of the colour termed* سَمْرَة [expl. below]. (S, M, Mṣb, K.) = سَمَرَهُ: see 2, first signification. — [Hence,] سَمَرَ عَيْنَهُ *i. q.* ضَمَّنَ, (M, K,) which signifies *He put out,* or *blinded,* (وَفَقَأَ,) *his eye with a heated iron instrument:* (S and Mṣb in art. سمل:) or *he put out,* or *blinded,* (حَكَلَ,) *his eye with a* مِسْمَار [or *nail*] (Mgh, Mṣb, TA) *of iron* (TA) *made hot* (Mgh, Mṣb, TA) *in fire:* (Mṣb:) or [simply] *he put out,* or *blinded, his eye;* syn. فَقَأَهَا. (K.) = سَمَرَ اللَّبَنَ: = and سَمَّرَهُ: see 2.

2. سَمَّرَ, (S, M, Mgh, Mṣb, K,) inf. n. تَسْمِيرٌ, (S;) and ٭ سُمُورٌ, (S, M, Mgh, &c.,) aor. ـُ (M, Mṣb, K) and ـِ, (M, K,) inf. n. سَمْرٌ; (M, Mṣb;) or the former has an intensive signification; (Mṣb;) [*He nailed it;* i. e.] *he made it fast, firm,* or *strong,* (M, Mgh, K,) *with a nail* [or *nails*]; (S,* M,* Mgh, Mṣb, K,*) namely, a door [&c.]. (Mgh, Mṣb.) [See also سَرَّدَ.] = سَمَرَ اللَّبَنَ, (M, TA,) inf. n. تَسْمِيرٌ; (S;) and ٭ سَمَرَهُ, (K, TA,) aor. ـُ; (TA;) *He made the milk thin with water;* (S;) *made it to be what is termed* سَمَار [q. v.]. (M, K.) = سَمَرَ, inf. n. as above, is also *syn. with* خَثَرَ (S, M, K) and أَرْسَلَ. (M, K.) You say, سَمَرَ سَهْمَهُ *He discharged,* or *shot, his arrow;* (M, TA;) as also ٭ سَمَّرَهُ: (K, TA:) or the former, *he discharged it,* or *shot it, hastily;* (K;) opposed to عَرْقَلَ; for one says, سَمَرَ فَقَدَ أَخْطَبَكَ الصَّيْدُ [*Discharge,* or *shoot,* thine arrow *quickly, for the game has become within thy power*], and عَرْقِلْ حَتَّى يَخْطِبَكَ [Discharge, or shoot, deliberately, in order that it may become within thy power]. (IAạr, TA.) One says also, سَمَرَ جَارِيَتَهُ *He dismissed his female slave, or let her go free.* (S and M, from a trad.) A'Obeyd says that this is the only instance in which سَمَرَ, with س, has been heard [in this sense: but several other instances have been mentioned]. (TA.) You also say, سَمَرَ الإِبِلَ *He let the camels go,* or *left them:* and *he hastened them;* syn. كَمَّشَهَا; as also ٭ أَسْمَرَهَا; originally with ش (TA:) or *he sent them,* or *left them, to pasture by themselves, without a pastor, by night* [which is perhaps the more proper meaning (see 1)] or *by day;* syn. أَهْمَلَهَا. (M, TA.) And سَمَرَ السَّفِينَةَ *He sent off,* or *launched forth, the ship; let it go;* or *let it take its course.* (M, TA.)

3. سامرهُ, (M,) inf. n. مُسَامَرَةٌ, (S, A,) *He held a conversation,* or *discourse, with him by night.* (S, M.) [See also 1, first sentence.]

4: see 1: — and سَمِيرٌ, in four places: = and see also 2.

11. اسمارّ: see 1, in the latter half of the paragraph.

سَمْرٌ *Conversation,* or *discourse, by night;* (S, M, K;) as also مُسَامَرَةٌ. (S, A.*) It is said in a trad., السَّمَرُ بَعْدَ العِشَاءِ, or, accord. to one relation, السَّمْرُ, *Conversation* or *discourse by night is after nightfall.* (TA.) And you say, لَا أَفْعَلُهُ السَّمَرَ وَالقَمَرَ *I will not do it as long as men hold conversation* or *discourse in a night when the moon shines:* (S:) or *as long as men hold conversation* or *discourse by night, and as long as the moon rises:* (Lḥ, M:) or *ever.* (M.) [See also below. The pl., أَسْمَارٌ, is often used as meaning *Tales related in the night, for amusement:* but this usage is probably post-classical.] — ‡ *Conversation, discourse, by day.* (TA.) — *A place in which people hold conversation or discourse by night; or in which they wake, or remain awake;* (M, K;) as also ٭ سَامِرٌ; (S,* M, K;) which latter is expl. by Lth as signifying *a place in which people assemble for conversation or discourse by night.* (TA.) — A people's *assembling and holding conversation or discourse in the dark.* (TA.) — And hence, (TA,) The *dark;* or *darkness.* (Aṣ, M, K, TA.) So in the saying حَلَفَ بِالسَّمْرِ وَالقَمَرِ *He swore by the darkness and the moon.* (Aṣ.) — *Night:* (M, K:) you say, أَتَيْتُهُ سَمَرًا *I came to him in the night.* (A.) — *A night in which there is no moon:* hence the saying لَا أَفْعَلُ ذٰلِكَ السَّمَرَ وَالقَمَرَ *I will not do that when the moon does not rise nor when it does rise.* (Fr.) [See also above.] — The *shade of the moon.* (M, K.) — The *light of the moon; moonlight;* accord. to some, the primary signification; because they used to converse, or discourse, in it. (TA.) — The *time of daybreak:* you say, طُرِقَ القَوْمُ سَمَرًا *The people were come to at daybreak.* (AḤn, M.) — See also سَمِيرٌ.

سَمُرٌ *A certain kind of tree,* (M, K,) *well known;* (K;) *i. q.* طَلْحٌ [the *gum-acacia-tree; acacia,* or *mimosa, gummifera*]; (Mṣb;) or [*a species*] *of the* طَلْحٌ, (S,) *of the kind called* عِضَاه, (Mgh, Mṣb,) *having small leaves, short thorns, and a yellow fruit* (بَرَمَة) *which men eat: there is no kind of* عضاه *better in wood: it is transported to the towns and villages, and houses are covered with it:* (M:) *its produce is* [*a pod*] *termed* حُبَّةُ: (TA in art. حبب:) [the *mimosa unguis cati* of Forskål (Flora Aegypt. Arab., pp. cxxiii. and 176:)] n. un. سَمُرَةٌ: (M, Mgh, Mṣb, K:) [in the S, سَمُرٌ is said to be pl. of سَمُرَةٌ: but it is a coll. gen. n.:] the pl. of سَمُرَةٌ is سَمُرَاتٌ, and أَسْمُرٌ, a pl. of pauc., of which the dim. is ٭ أُسَيْمُرٌ. (S.) It is said in a prov., أَشْبَهُ شَرْجٌ شَرْجًا لَوْ أَنَّ أُسَيْمِرًا [*Sharj would resemble Sharj if a few gum-acacia-trees* were found there: Sharj is a certain valley of El-Yemen: for the origin of this prov., see Freytag's Arab. Prov., i. 662]. (S.) يَا أَصْحَابَ السَّمُرَةِ [*O people of the gum-acacia-tree*], in a saying of the Prophet, was addressed to the persons meant in the Kur xlviii. 18. (Mgh.)

سَمُرَةٌ [*A tawny,* or *brownish, colour, of various shades, like the various hues of wheat;* (see أَسْمَرُ;) *duskiness; darkness of complexion* or *colour;*] *a certain colour,* (S, Mṣb,) *well known,* (Mṣb,) *between white and black,* (M, K,) *in men and in camels and in other things that admit of having it,* but in camels the term أُدْمَةٌ is more common, and accord. to IAạr it is *in water also;* (M;) *in men, the same as* وَرْقَةٌ *[in camels];* (IAạr, TA;) *a colour inclining to a faint blackness;* (T, TA;) *the colour of what is exposed to the sun, of a person of whom what is concealed by the clothes is white:* (IAth:) from سَمُرٌ signifying the "shade of the moon." (TA.)

السَّمُرَةُ: see السَّامِرَةُ.

إِبِلٌ سَمُرِيَّةٌ *Camels that eat the tree called* سَمُرٌ. (AḤn, M, K.)

سَمُرُورَةٌ The *[demon called]* غُول. (Ṣgh, K.)

سَمَارٌ *Thin milk:* (S:) *milk containing much water:* (Th, M, K:) or *[diluted] milk of which water composes two thirds:* n. un. with ة, signifying *some thereof.* (M.) — [See also a tropical usage of this word in a prov. cited voce رَبِيضٌ.] = [In the present day it is also applied to *A species of rush, growing in the deserts of Lower and Upper Egypt, of which mats are made for covering the floors of rooms;* the *juncus spinosus* of Forskål, (Flora Aegypt. Arab., p. 75,) who writes its Arabic name "sammar;" the *juncus acutus β* of Linn.]

سَمُورٌ, applied to a she-camel, (K, TA,) *Swift:* (K:) or *generous, excellent,* or *strong and light, and swift.* (TA.)

سَمِيرٌ *i. q.* ٭ مُسَامِرٌ (M, A, K;) i. e. *A partner in conversation,* or *discourse, by night.* (TA.) You say, أَنَا سَمِيرُهُ, and ٭ مُسَامِرُهُ [*I am his partner* &c.]. (A.) — Afterwards used unrestrictedly [as signifying ٭ *A partner in conversation,* or *discourse, at any time*]. (TA.) — [Golius and Freytag add the meaning of *A place of nocturnal confabulation;* as from the K; a sense in which this word is not there found.] ابْنُ سَمِيرٍ — *The night in which is no moon:* [*contr. of* ابْنُ قَمِيرٍ:] a poet uses the phrase مَا أَسْمَرَ ابْنَ سَمِيرٍ, meaning *As long as the moonless night allows the holding conversation,* or *discourse, in it.* (M. [See also another explanation of this phrase in what follows.]) — سَمِيرٌ is also *syn. with* دَهْرٌ [as meaning *Unlimited time, or time without end*]; (Lḥ, Ṣ, M, K;) as also ٭ سَمَرٌ, (Fr, M, K,) whence the saying فُلَانٌ عِنْدَ فُلَانٍ السَّمَرَ *Such a one is with, or at the abode of, such a one ever, or always.* (M.) Hence, or because people hold conversation, or discourse, in them, (Ṣ,) ابْنَا سَمِيرٍ means *The night and the day.* (Ṣ, M, K.) You say, لِأَيْتِكَ الخَ لَا أَفْعَلُهُ مَا سَمَرَ ٭ ابْنَا سَمِيرٍ (M,) and ٭ السَّمِيرُ, and مَا سَمَرَ ٭ ابْنُ سَمِيرٍ, and مَا سَمَرَ ٭ ابْنَا سَمِيرٍ (M, K,) and مَا أَسْمَرَ ٭ ابْنَا سَمِيرٍ and مَا أَسْمَرَ ٭ ابْنُ سَمِيرٍ, (Lḥ, M, K,) and مَا أَسْمَرَ ٭ السَّمِيرُ, (K,) i. e. *[I will not do it,* and *I will not come to thee,] ever,* (Ṣ,) *or in all time,* (M,) *or while night and day alternate.* (K.) And لَا أَفْعَلُهُ سَمِيرَ اللَّيَالِي (Ṣ, M) [*I will not do it*] *to the end of the nights.* (M.) ابْنَا جَالِبٍ وَسَمِيرٍ is expl. by AHeyth, in

his handwriting, as meaning *Two roads that differ, each from the other.* (Az, TA.)

سُمَيْرِيَّةٌ *A certain kind of ships.* (Ṣ:) [**سُمَيْرَى**] signifies the same, (Golius on the authority of Meyd.,) applied to *A single ship of that kind.*] — IAṣr mentions the saying, **أَعْطَيْتُهُ سُمَيْرِيَّةً مِنْ دَرَاهِمَ كَأَنَّ الدُّخَانَ يَخْرُجُ مِنْهَا**, without explaining it: [ISd says,] I think he meant, *[I gave him] dirhems, i. e. dusky dirhems, as though smoke were issuing from them* by reason of their duskiness: or *dirhems of which the whiteness was fresh.* (M.)

سَمُّورٌ [The *sable; mustela zibellina,* or *viverra zibellina*;] *a certain beast,* (Mgh, K,) or *animal,* (Mṣb,) *well known,* (Mgh,) *found in Russia, beyond the country of the Turks, resembling the ichneumon; in some instances of a glossy black; and in some, of the* [reddish] *colour termed* **شُقْرَة**: (Mṣb, TA:) *costly furred garments are made of its skin:* (K, TA:) pl. **سَمَامِيرُ**. (Mṣb.) — Also *A* **شَمَّة** [*or any garment*] *made with its fur.* (TA.)

سَمِيرٌ *A companion of* [*or one who habitually indulges in*] *conversation, or discourse, by night.* (M, K.)

سَامِرٌ A man *holding, or who holds, a conversation, or discourse, by night:* (Ṣ:) pl. **سُمَّارٌ** (Ṣ, M, K) and **سُمُرٌ**. (TA.) It is also a quasi-pl. n., (M, K,) [as such occurring in a verse cited voce **مُوسٍ**, in art. رمز,] and is syn. [as such] with **سُمَّارٌ**, signifying persons *holding, or who hold, conversation, or discourse, by night:* (Ṣ, M:) or persons *waking, continuing awake, not sleeping;* as also † **سَامِرَةٌ** [a fem. sing., and therefore applicable as an epithet to a broken pl. and to a quasi-pl. n. and to a coll. gen. n.]: (M, K:) **سَامِرٌ** is a pl. [or rather quasi-pl. n.] applicable to males and to females: (T, TA:) or it is a sing., and, like other sings., is used as a qualificative of a pl. only when the latter is determinate; as in the phrase **تَرَكْتُهُمْ سَامِرًا** [*I left them holding a conversation* &c.]. (Lḥ, M.) — Also A camel *pasturing by night.* (TA.) — See also **سُمُرٌ**.

سَامِرَةٌ: see **سَامِرٌ**. — **السَّامِرَةُ** (M, Mṣb, K) and † **السُّمْرَةُ** (TA) [*The Samaritans; a people said to be* one of the tribes of the Israel; (M;) *or a sect,* (Mṣb,) *or people,* (K,) *of the Jews, differing from them* (Mṣb, K) *in most,* (Mṣb,) *or in some,* (K,) *of their institutes:* (Mṣb, K:) Zj says, *they remain to this time in Syria, and are known by the appellation of* **السَّامِرِيُّونَ**: (M:) most of them are in the mountain of En-Nábulus: (TA:) † **سَامِرِيٌّ** is the rel. n. of **السَّامِرَةُ**. (M, Mṣb, K.)

سَامِرِيٌّ, and its pl.: see the next preceding paragraph.

أَسْمَرُ [*Tawny, or brownish; dusky; dark-complexioned or dark-coloured;*] *of the colour termed* **سُمْرَةٌ** [q. v.]: (Ṣ, M, K, &c.:) fem. **سَمْرَاءُ**: (Mṣb, &c.:) and pl. **سُمْرٌ**. (A.) You say **بَعِيرٌ أَسْمَرُ** *A camel of a white colour inclining to* **حُمْرَة** [which is a hue wherein whiteness predominates over blackness]. (M.) And **قَنَاةٌ سَمْرَاءُ** [*A tawny spear-shaft*]. (M.) And **حِنْطَةٌ سَمْرَاءُ** [*Tawny wheat*]. (M.) — [Hence,] **السَّمْرَاءُ** *Wheat:* (Ṣ, Mṣb, K:) because of its colour. (Mṣb.) And **الأَسْمَرَانِ** *Wheat and water:* (AO, Ṣ, K:) *or water and the spear.* (Ṣ, K.) — **الأَسْمَرُ**, also, signifies *Milk:* (M:) or *milk of the gazelle:* (IAṣr, M, K:) app. because of its colour. (M.) — And [for the same reason] **السَّمْرَاءُ** signifies also *Coarse flour, or flour of the third quality, full of bran;* syn. **خُشْكَارٌ**. (K.) You say **خُبْزُ السَّمْرَاءِ** *Bread made of such flour.* (L in art. خرج.) — And The [*kind of milking-vessel called*] **عُلْبَة**. (Sgh, K.) — And **عَامُ أَسْمَرُ** † *A year of drought, in which is no rain.* (M.)

أُسَيْمِرُ dim. of **أَسْمَرُ**: see **سَمُرٌ**, in two places.

مِسْمَارٌ *A nail; a pin, or peg, of iron;* (Mgh;) *a certain thing of iron;* (Ṣ, K;) *a thing with which one makes fast, firm, or strong:* (M, K:) pl. **مَسَامِيرُ**. (Ṣ, Mṣb, K.) — Also, (K, TA,) or **مِسْمَارُ إِبِلٍ**, (A, O,) ‡ *A good manager of camels;* (A, O, K, TA;) *a skilful, good pastor thereof.* (A.)

مَسْمُورٌ *Nailed; made fast, firm, or strong, with a nail* [*or nails*]. (Ṣ.* Mgh.) — † A man, (TA,) *having little flesh, strongly knit in the bones and sinews.* (K, TA.) — And, with ة, ‡ A woman, (M,) or girl, or young woman, (A, O, K,) *compact, or firm, in body,* (M, A, O, K,) *not flabby in flesh.* (M, O, K.) = **عَيْشٌ مَسْمُورٌ** ‡ *A turbid life:* (M, O,* K,* TA:) from **سَمَار** applied to milk. (M, TA.)

مُسَامِيرُ: see **سَمِيرٌ**, in two places.

سمرج

Q. 1. **سَمْرَجَةٌ** [inf. n. of **سَمْرَجَ**] The *collecting of the* [*tax called*] **خَرَاج**: (Ibn-'Abbád, O:) [and the *giving, or paying, thereof:* for] one says, **سَمْرِجْ لَهُ**, meaning *Give thou to him* [*the tax so called*]. (ISh, O, K. [It seems to be intentionally indicated in the O and K, by what immediately precedes the explanation of this phrase, which explanation is **أَعْطِهِ**, that **الخَرَاج** is to be understood after it.])

سمرج [written without any syll. signs, and therefore probably **سَمْرَج**,] sing. of **سَمَارِيج**, (TA,) which signifies *Ecces, or plain, places* [*or tracts*] *of land.* (T,* Ibn-'Abbád, O, TA.*)

سَمْرَجٌ and **سَمْرَجَةٌ**, (Ṣ, O, K,) each a Pers. word arabicized, (Ṣ, O,) [or rather a compound of the Pers. **سِه** "three" and the Arabic **مَرَّة** for **مَرَّة** "a time,"] The *levying of the* [*tax called*] **خَرَاج** *at three several times* [*or instalments*]: (Ṣ, O, K:) or the *name of the day on which payment of the* **خَرَاج** *is received;* (K;) thus the former word is expl. by ISh; (O;) the *day of the collecting of the* **خَرَاج**; (Ibn-'Abbád, ISd, O, TA;) *a day when the foreigners,* or *Persians,* (**العَجَم**) *levy the* **خَرَاج** *at three several times* [*or instalments*]: also mentioned as written with **ش**. (TA.)

سَمْرَجَةٌ: see the next preceding paragraph.

سمس

سَمَّاسٌ: see art. **سمر**.

سمسر

Q. 1. **سَمْسَرَ**, inf. n. **سَمْسَرَةٌ**, *He acted as a* **سِمْسَار** [q. v.]. (K.)

سِمْسَارٌ *A broker; or one who acts as an intermediary between the seller and the buyer,* (Lth, Mgh, K,) *for effecting the sale; whom people call* **دَلَّال**, because he directs the purchaser to the merchandise, and the seller to the price: (TA:) pl. **سَمَاسِرَةٌ**: (Mgh, K:) a Pers. word, arabicized: (Lth, Mgh:) *or one who sells wheat to the people:* (M, TA:) or (TA, in the K "and") *the possessor of a thing:* (K:) or (TA, in the K "and") *one who has the care of a thing.* (K.) — ‡ *A messenger, or mediator,* (**سَفِير**,) *between two lovers or friends.* (K.) — **سِمْسَارُ الأَرْضِ** ‡ *He who is acquainted with the land, or country;* (K;) *an acute scrutinizer of its circumstances:* (TA:) fem. with ة. (K.) — **هُوَ ابْنُ سِمْسَارِهَا** [app. means † *He is the careful and skilful manager of it*]. (Fr, TA voce **جِلْس**.)

سمط

1. **سَمَطَهُ**, and ‹, and ›, (Ṣ, M, Mṣb, K,) inf. n. **سَمْطٌ**, (Ṣ, M, Mṣb,) namely, a kid, (Ṣ, M, Mṣb, K,) and a lamb, (M,) *He removed its hair,* (Mṣb,) *or wool,* (K,) *or cleansed it of the hair,* [*or wool,*] (Ṣ,) *by means of hot water;* (Ṣ, Mṣb, K;) in order to roast it; (Ṣ;) or it is generally done for this purpose: (TA:) *or he plucked from it the* [*hair, or*] *wool, after putting it into hot water.* (A.) — [And *It scalded it:* for] you say, of boiling water, **يَسْمُطُ الشَّيْءَ** [*it scalds the thing*]. (TA.) = **سَمَطَهُ**, (M, K,) inf. n. as above, (M,) also signifies *He hung it; suspended it:* namely, a thing; (M, K;) as also † **سَمَّطَهُ**, inf. n. **تَسْمِيطٌ**: (TA:) or the latter, *he hung it, or suspended it, upon,* (Ṣ, K,) *or by means of,* (so in some copies of the K and in the TA,) **سَمُوط**, (Ṣ, K,) meaning *thongs,* or *straps.* (TA.) And **سَمَّطَ الدِّرْعَ**, (M,) inf. n. **تَسْمِيطٌ**, (TA,) *He hung the coat of mail upon the hinder part of his horse.* (M.)

2: see 1, in two places. — **سَمَّطْتُ الشَّيْءَ**, inf. n. **تَسْمِيتٌ**, also signifies *I kept, or clave, to the thing:* hence a verse cited voce **دَرِينٌ**. (TA in art. درن.)

5. **تسمّط** *It* (a thing, TA) *was, or became, hung, or suspended.* (K.)

سَمْطٌ *A thread, or string, having upon it beads*

(Ṣ, Mgh) or *pearls*; (Mgh;) otherwise it is called سِلْك: (Ṣ, Mgh:) *a string of beads or the like*; (M, Ḳ:) so called because it is hung, or suspended; (M:) *a single string thereof*; like بَنْدٌ [in Persian]; a necklace of two strings thereof being called ذَاتُ سِمْطَيْنِ: (IDrd:) or it signifies, (M,) or signifies also, (Ḳ,) *a necklace longer than the* مُخَنَّقَة: (IDrd, M, Ḳ:) or [simply] *a necklace*: (Msb:) pl. سُمُوطٌ: (M, Ḳ:) which also signifies the *things that are suspended* (مَعَالِيق) *from necklaces*. (TA.) — *A thong*, or *strap, that is suspended from the horse's saddle*; (Ṣ, Ḳ:) sing. of سُمُوطٌ. (Ṣ.) — The *redundant part of the turban, which is left hanging down upon the breast and the shoulder-blades*: (Ḳ:) pl. as above. (TA.) — *A coat of mail which the horseman hangs upon the hinder part of his horse*. (M, Ḳ.) — *A trail, or long and elevated tract,* (حِبْل,) of sand, (Ḳ, TA,) *regularly disposed, as though it were a necklace*. (TA.) ═ See also سُمُوط, in two places.

سَمْط, (M, Ḳ,) and ↑ سَمِيط, (Ṣ, M, Ḳ,) and ↑ أَسْمَاط, (M, Ḳ,) which last is pl. of سَمِيط, (TA,) *A sandal, or sole, that is of a single piece [of leather, not of two or more pieces sewed together, one upon another]*, (طَاقٌ وَاحِدٌ, Ṣ, TA,) *in which is no patch*: (Ṣ, M, Ḳ:) or the last, (Ṣ,) or all, (M,) *not having a second piece sewed on to it*; (AZ, Ṣ, M:) as also ↑ سَمِيط. (So in the Ḳ, voce فَرْد.) — ثَوْبٌ سَمْطٌ (the latter word occurring twice in art. لحف in the TA, and there opposed to مَبْطَنٌ, and said to be masc. and fem.,) *i. q.* ↑ ثَوْبٌ سَمِيط *A garment having no lining*; [either] *a* مُلَمْلَمَان, or *such as is of cotton*: (ISh, Ḳ:) but one does not say كِسَاءٌ سَمْطٌ nor مِلْحَفَةٌ سَمْطٌ because such are not [ever] lined: (ISh:) or [accord. to some] سَمْط signifies a garment *that is lined below*; expl. by saying, أَوِ السَّمْطُ مِنَ الثِّيَابِ, مَا طُبِّرَ مِنْ تَحْتُ, (Ḳ, TA, [in the CK, and in a MS. copy of the Ḳ, for طُبِّرَ, we find طُهِّرَ,]) i. e. جُعِلَ لَهُ طِبْرٌ: (TA:) [but I think that طِبْرٌ is undoubtedly the right reading; and that سَمْط means *any portion that appears of a garment worn beneath a shorter garment*:] see سَنَد, last sentence. — سَرَاوِيلُ أَسْمَاط *Trousers, or drawers, not stuffed*: (M, Ḳ:) i. e., (Ḳ,) or, as Th says, (M,) *of single cloth*, (طَاقٌ وَاحِد, M, Ḳ.) — نَاقَةٌ سُمْطٌ (Kr, M, Ḳ,) and ↑ أَسْمَاطٌ, (Ḳ,) *A she-camel without any brand, or mark made by a hot iron*. (Kr, M, Ḳ.) ═ سُمُطٌ is also a pl. of بِسَاط [q. v.]. (Ḳ.)

سِمَاط *A rank* of people: (M, Ḳ:) or *a side*, or *lateral part or portion*: (Msb:) *each of the two sides*, or *lateral portions*, of men, and of palm-trees. (Ṣ, Msb.) You say, قَامَ بَيْنَ السِّمَاطَيْنِ *He stood between the two ranks*. (TA.) And قَامَ القَوْمُ حَوْلَهُ سِمَاطَيْنِ *The people stood around him in two ranks*. (TA.) And هُمْ عَلَى سِمَاطٍ *They are according to one order*. (Ḳ.) وَاحِد مَشَى بَيْنَ السِّمَاطَيْنِ And حَذَوْا بِسِمَاطَيِ الطَّرِيقِ *They walked between the two sides*. (Ṣ, Msb.) And *Take ye the two sides of the fresh, or moist*. (TA.) And اجْعَلِ الأَمْرَ سِمَاطًا وَاحِدًا *Make thou the affair, or case, [uniform, or] one uniform thing*. (Fr, TA in art. بلح.) — The *part* of a valley *which is between the upper extremity and the lower*: (M, Ḳ:) pl. سُمُطٌ. (Ḳ.) — سِمَاطُ الطَّعَامِ *The thing upon which food is spread*: (Ḳ:) pronounced by the vulgar سَمَاط: [and applied by them to *such as is long, prepared for a large company of people*:] pl. أَسْمِطَةٌ [a pl. of pauc.] and سَمَاطَاتٌ. (TA.)

سَمِيط and ↑ مَسْمُوط, applied to a kid, (Ṣ, M, Msb, Ḳ,) and to a lamb, (M,) *Of which the hair*, (Msb,) or *wool*, (Ḳ,) *has been removed*, (Msb, Ḳ,) or *cleansed of its hair* [or *wool*], (Ṣ,) *by means of hot water*; (Ṣ, Msb, Ḳ;) in order to its being roasted: (Ṣ:) or *of which the* [*hair or*] *wool has been plucked off from it, after its having been put into hot water*: (M:) or the former, *plucked of its* [*hair or*] *wool, and then roasted with its skin*: (Lth:) and a *roasted* sheep or goat: the former word of the measure فَعِيل in the sense of the measure مَفْعُول. (TA.) ═ See also سَمِيط, and its pl. أَسْمَاط, voce سَمْط; the pl. in three places.

سَامِط *Boiling* water, *that scalds* (يَسْمُط) *a thing*. (TA.) ═ *Hanging a thing by a rope behind him*; from السَّمْط [pl. of السِّمْط]. (TA.)

مَسْمُوط: see سَمِيط.

سمع

1. سَمِعَهُ, (Ṣ, Msb, Ḳ,*) aor. ـَ, (Ḳ,) inf. n. سَمْع (Ṣ, Msb, Ḳ) and سَمَاع, or this latter is a simple subst., (Lḥ, Ḳ,) and سَمَاع, (Ṣ, Ḳ,) or this last [also] is a simple subst., (Msb,) and سَمَاعَة and سَمَاعِيَة (Ḳ) and سَمْسَمَة, (TA,) [*He heard it*, (namely, a thing, as in the Ṣ,) or ↕ *him*;] and ↑ تَسْمِع, (Msb, Ḳ,) also written and pronounced ↑ تَسْمَاع; (Ḳ, TA;) and ↑ استمع; (Msb;) are syn. with سَمِعَ (Msb, Ḳ) as trans. by itself; (Msb;) and ↑ استمع [also] is syn. with سَمِعَ [as trans. by itself]: (Ḥam p. 604, where occurs a usage of its act. part. n. showing the verb to be trans. by itself:) or ↑ استمع denotes what is intentional, signifying only *he gave ear, hearkened, or listened*: but سَمِعَ, [as also ↑ تَسَمَّعَ and ↑ اِسْتَمِعَ,] what is unintentional, as well as what is intentional. (Msb.) You say, سَمِعَ الشَّيْءَ [*He heard or listened to, the thing*]. (Ṣ.) And ↑ تَسَمَّعَ الصَّوْتَ [*He listened to, or heard, the sound*]. (TA.) [And سَمِعْتُ لَهُ *I heard him, or it, utter, or produce, a sound*; lit. *I heard a sound attributable to him, or it*. And سَمِعَهُ مِنْهُ *He heard it from him*. And سَمِعَهُ عَنْهُ *He heard it as related from him; he heard it on his authority*. And سَمِعَهُ يَقُولُ كَذَا *He heard him say such a thing*.] And سَمِعَ بِهِ [*He heard of it*; for سَمِعَ التَّكَلُّمَ بِهِ, or the like]. (Ḳur xii. 31 and xxviii. 36 and xxxviii. 6, Ṣ, Ḳ, TA.) [When trans. by means of لِ alone, or إِلَى, it denotes what is intentional.] You say, سَمِعْتُ لَهُ, (Ṣ, Msb, TA,) and إِلَيْهِ, (Ṣ, TA,) meaning *I gave ear, hearkened, or listened, to him, or it*; (Ṣ, Msb,* TA;) and ↑ تَسَمَّعْتُ لَهُ, (Msb,) or إِلَيْهِ, and ↑ اسْتَمَعْتُ, (Ṣ, TA,) signify the same; (Ṣ, Msb, TA;) and so ↑ استمعت لَهُ (Ṣ, Msb, Ḳ,) and إِلَيْهِ. (Ḳ.) It is said in the Ḳur [xxxvii. 8], accord. to different readings, لَا ↑ يَسَّمَّعُونَ إِلَى المَلَإِ الأَعْلَى, ↑ لَا يَسْمَعُونَ, *They shall not listen* [*to the archangels*]: (Ṣ:) or the former has this signification, *they shall not listen to the angels* (Bḍ, Jel) *in heaven*, (Jel,) *or the exalted angels*: (Bḍ:) and ↑ the latter, *they shall not seek, or endeavour, to listen* &c. (Bḍ.) And in the same [xvii. 50], ↑ نَحْنُ أَعْلَمُ بِمَا يَسْتَمِعُونَ بِهِ إِذْ يَسْتَمِعُونَ إِلَيْكَ [*We are cognizant of that on account of which they hearken when they hearken to thee*]; بِهِ meaning بِسَبَبِهِ, (Bḍ, Jel,) and لِأَجْلِهِ (Bḍ,) alluding to scoffing, or derision. (Bḍ, Jel.) [For various usages of سَمْع and other inf. ns., whether employed as inf. ns. or as simple substs., see those words below.] — It also signifies *He understood it*; (TA;) *he understood its meaning*; i. e., the meaning of a person's speech. (Msb.) You say, لَمْ تَسْمَعْ مَا قُلْتُ لَكَ *Thou didst not understand what I said to thee*. (TA.) And such is the most obvious meaning of the verb in the saying, إِنْ كَانَ يَسْمَعُ الخَطِيبَ [*If he understand the words of the preacher*]; for this is the proper meaning in this case: but it may be rendered tropically, ↕ *if he hear the voice of the preacher*. (Msb.) — Also *He knew it*: as in the saying, سَمِعَ اللّٰهُ قَوْلَكَ [*God knew thy saying*]. (Msb.) — Also † *He accepted it*; namely, evidence, and praise: or, said of the latter, † *he recompensed it by acceptance*: (Msb:) ↕ *he paid regard to it, and answered it*; namely, prayer: ↕ *he answered, or assented to, or complied with, it*; namely, a person's speech. (TA.) The saying سَمِعَ اللّٰهُ لِمَنْ حَمِدَهُ means *May God accept the praise of him who praiseth Him*: or, accord. to IAmb, *may God recompense by acceptance the praise of him who praiseth Him*: (Msb:) or *may God answer the prayer of him who praiseth Him*. (TA, as on the authority of IAmb.) — Also † *He obeyed him*: as in the saying in the Ḳur [xxxvi. 24], إِنِّي آمَنْتُ بِرَبِّكُمْ فَاسْمَعُونِ † [*Verily I believe in your Lord, and do ye obey me*]. (TA.) — Lth says that the phrase سَمِعَتْ أُذُنِي زَيْدًا يَفْعَلُ كَذَا وَكَذَا means † *My eye saw Zeyd doing such and such things*: but Az says, I know not whence Lth brought this; for it is not of the way of the Arabs to say سمعت اذنى as meaning *my eye saw*: it is in my judgment corrupt language, and I am not sure but that it may have been originated by those addicted to innovations and erroneous opinions. (TA.)

2. تَسْمِيع [inf. n of سَمَّع, as also تَسْمِعَة, q. v. infra, voce سُمْعَة,] is *syn. with* ↑ إِسْمَاع [The *making* one *to hear*]. (Ḳ.) You say, سَمَّعَهُ and ↑ أَسْمَعَهُ [*He made him to hear the sound*]. (Ṣ.) And سَمَّعَهُ الحَدِيثَ (TA) and ↑ اسمعهُ (Ṣ, TA) [*He made him to hear the narra-*

tive]; both signifying the same. (TA.) [And سمع به *He made to hear of it*, or *him*.] It is said in a trad., مَنْ سَمَّعَ النَّاسَ بِعَمَلِهِ سَمَّعَ اللّٰهُ بِهِ (S, Mgh, TA) [*Whoso maketh men to hear of his deed*,] *God will make the ears of his creatures to hear of him* on the day of resurrection; (TA;) or *whoso maketh his deed notorious, that men may see it and hear of it, God will make notorious his hypocrisy, and fill with it the ears of his creatures, and they shall be generally acquainted with it*, [*and He will render him contemptible, and small in estimation,*] *so that he will become disgraced*; (Mgh;) or the meaning may be, *God will manifest to men his internal state, and fill their ears with the evilness of his secret intentions*, in requital of his deed: or, as some relate it, [for سَامِعٌ عَلَيْهِ we should say, سَامِعٌ, which is an epithet applied to God; so that the meaning is, *God [the Hearer of his creatures] will disgrace him*: (TA:) [for] سمع به — (S, Mgh, Msb,) inf. n. تَسْمِيعٌ, (S, Mgh, K,) signifies [also] *He rendered him*, or *it, notorious*, and *infamous*: (S, Mgh, K:*) or *he spread it abroad, for men to speak of it*. (Msb.) — Also *He raised him from obscurity to fame*. (S, K.*) — And *He made him to hear what was bad, evil, abominable, or foul*, and *he reviled him*: (AZ, T and L in art. نذ:) and اسمعهُ [also] has the latter of these two significations. (S, K.)

4. اسمعهُ, inf. n. إِسْمَاعٌ: see 2, in four places. — *He told him* [a thing]. (Msb.) — *He made him to understand*: the verb being used in this sense in the Kur [viii. 23], لَوْ عَلِمَ اللّٰهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ [*Had God known any good in them, He had made them to understand*]. (TA.) — أَسْمَعَكَ اللّٰهُ *May God not make thee to be deaf*. (TA.) — أَسْمَعَتْ *She sang*. (TA.) One says to a female singer, أَسْمِعِينَا *Sing thou to us*: thus used in a verse of Tarafeh. (TA.) — أَسْمَعْتَ *Thou hast said a saying that ought to be heard and followed*. (Har p. 398.) = اسمع الدَّلْوَ ; *He made*, or *put*, a مِسْمَع [q. v.] *to the bucket*. (S, K, TA.) And in like manner, اسمع الزِّنْبِيلَ (K) ; *He made*, or *put*, *what are termed* مِسْمَعَانِ *to the basket*. (TA.) = أَسْمِعْ بِهِمْ وَأَبْصِرْ ; and أَبْصِرْ بِهِ وَأَسْمِعْ : see art. بصر.

5. تَسَمَّعَ, also written and pronounced اِتَّسَمَّعَ: see 1, in the former half of the paragraph, in six places.

6. تسامع به النَّاسُ (S, K) *The people heard of it*, [or *him*,] *one from another*: (PS, TK:) [or *the people heard one another talk of it, or him*:] or it, or *he, became notorious among the people*. (TA.) — تسامع also signifies *He feigned himself hearing*. (KL.)

8: see 1, in the former half of the paragraph, in four places.

10: see 1, in the first sentence, in two places.

سَمْعٌ inf. n. of سَمِعَ, (S, Msb, K,) like ضَمَانٌ, (S, K,) (&c.,) or the latter is a simple subst. [used in the abstract sense of the former]. (Msb.) You say, سَمْعًا وَطَاعَةً, [for سَمْعِي سَمْعًا وَطَوْعِي طَاعَةً, an emphatic mode of expression, meaning *I hear and I obey*, or for طَاعَةً سَمْعًا وَأَطَعْتُ, which means the same, but more emphatically; طَاعَةً being a quasi-inf. n. for إِطَاعَةً;] the verb [of each] being understood: and سَمْعٌ وَطَاعَةٌ, meaning أَمْرِي ذٰلِكَ [i. e. طَاعَةٌ وَسَمْعٌ أَمْرِي *My affair is hearing and obeying*]. (K.) You say also, [in like manner,] أَللّٰهُمَّ سَمْعًا لَا بَلْغًا, (K,) and لَا سَمْعٌ وَلَا بَلْغٌ: (TA:) see سَمْعٌ. And سَمْعُكَ أُذُنِي فُلَانًا يَقُولُ ذٰلِكَ, (K,) [said to be] the only instance of the kind among inf. ns. of trans. verbs except رَأْيُكَ عَيْنِي, (TA in art. رأى,) [in a copy of the M, in art. رأى, written سَمْعُ اذنى عينى for رَأْيُكَ عينى,] and سَمْعَةُ اذنى, and سَمْعُ اذنى, and سَمْعُ اذنى, [*My ear heard* (lit. *my ear's hearing*) *such a one say that*]. (K.) — [As a simple subst., it signifies] The *sense of the ear*; (K;) [i. e., *of hearing*;] the *faculty in the ear whereby it perceives sounds*. (TA.) Thus in the Kur [l. 36], أَوْ أَلْقَى السَّمْعَ, (TA,) meaning, *Or who hearkeneth*. (Bd, Jel.). [And hence,] أُمُّ السَّمْعِ *The brain*; (Z, O, K;) as also أُمُّ السَّمِيعِ. (O, K.) One says, ضَرَبَهُ عَلَى أُمِّ السَّمْعِ [*He struck him upon the brain*]. (TA.) — [It is also used for the inf. n. of أَسْمَعَ. Hence] one says, قَالُوا ذٰلِكَ سَمْعَ أُذُنِي, and in like manner, سَمْعُ اذنى, سَمَاعَ اذنى, and سَمَاعَةَ اذنى, i. e. إِسْمَاعًا [*They said that making my ear to hear*]: (K:) and one may say, سَمْعًا [*making to hear*]: this latter one says when he does not particularize himself. (Sb, K.) And كَلَّمْتُهُ سَمْعَهُ, with kesr, meaning, [*He spoke to him making them to hear*, or] *so that they heard*. (TA.) And a poet says,

* سَمَاعَ اللّٰهِ وَالْعُلَمَاءِ أَنِّي *
* أَعُوذُ بِمَعْرِ خَالِكَ يَا ابْنَ عَمْرِو *

[*Making God and the learned men to hear that I seek protection by the goodness of thy maternal uncle, O son of 'Amr*; or *O son of 'Amr, I seek protection by the goodness of thy maternal uncle*; thus in the TA in art. حقو;] using the subst. in the place of the inf. n., as though he said إِسْمَاعًا. عَنِّي. (TA.) One says also, أَعْدَدْتُ ذٰلِكَ عَنْهُ سَمْعًا, and in like manner, سَمَاعًا, [i. e. *I received that from him by being made to hear*, which virtually means, *by hearsay*, or *hearing it from him*,] making the inf. n. [in each case] to be of a different form from that of the verb to which it belongs [in respect of signification; i. e., using an inf. n. of سَمِعَ for that of أَسْمَعَ]. (K,* TA.) [See also سَمْعَةٌ.] — It also signifies The *ear*; (S,* Mgh, Msb,* K;) as also مِسْمَعٌ, (S, Msb, K, TA,) because it is the instrument of hearing, (TA,) and مَسْمَعٌ, [because it is the place thereof,] (Aboo-Jebeleh, TA,) and سَامِعَةٌ; (S, K;) or مِسْمَعٌ signifies the *ear-hole*; (TA;) and so مَسْمَعٌ, and مُسْتَمَعٌ: (Er-Rághib, TA:) and مِسْمَعٌ is also used as a pl., (S, K,) being originally an inf. n.; but sometimes (S) it has for its pl. أَسْمَاعٌ (S, Msb, K) and أَسْمُعٌ, (Mgh, O, K,) a pl. of pauc., (TA,) [as is also the former,] and أَسَامِعُ is a pl. pl., (S, Mgh, O, K,) i. e. pl. of أَسْمَاعٌ, (S,) or of أَسْمُعٌ: (Mgh, O:) [for an ex. of the pl. pl., see 2:] the pl. of مِسْمَعٌ is مَسَامِعُ; (Msb, K;) or this may be an irreg. pl. of سَمْعٌ, like as مَشَابِهُ is of شَبَهٌ. (Sgh, TA.) You say, سَمْعًا إِنِّي i. e. [Incline *thine ear to me*; or] *hear thou from me*. (S, K.) And طَرَقَ الْكَلَامُ السَّمْعَ [*The speech struck the ear*]. (Msb.) سَمْعٌ is used as a pl. in the Kur [ii. 6], where it is said, خَتَمَ اللّٰهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ [*God hath set a seal upon their hearts and upon their ears*]. (S.) One also says, فُلَانٌ عَظِيمُ السِّمْعَيْنِ *Such a one is great in the ears*. (S.) The phrase هُوَ بِبَيْنِ سَمْعِ الْأَرْضِ وَبَصَرِهَا means † *It is not known whither he has repaired*: (AZ, K:) or *he is between the ears of the people of the land and their eyes*, [so that they neither hear him nor see him,] the prefixed noun أَهْل being suppressed: (AO, K,* TA:) or † *in a void land, wherein is no one*; (ISk, K;) i. e., none hears his speech, nor does any see him, except [the wild animals of] the desert land: (K:) or † *between the length and breadth of the land*. (K, TA.) You say also, أَلْقَى نَفْسَهُ بَيْنَ سَمْعِ الْأَرْضِ وَبَصَرِهَا † *He exposed himself to perdition, or imperilled himself, and cast himself no one knew where*: (IAar, Th:) or † *he cast himself where no voice of man was heard, nor eye of man seen*. (K,* TA.) — Also *What rests in the ear, of a thing which one hears*. (L, K.) — See also سِمْعٌ, in three places, beside the two places before referred to.

سِمْعٌ *i. q.* سَمْعٌ, either as an inf. n. or as a simple subst. (Lb, K.) You say, أَللّٰهُمَّ سِمْعًا لَا بَلْغًا, (S, K,) and لَا بَلْغًا وَسِمْعًا, (K,) and لَا سِمْعٌ وَلَا بَلْغٌ, and لَا بَلْغٌ وَلَا سِمْعٌ, (TA,) a form of prayer, (K,) meaning *O God, may it be heard of but not fulfilled*: (S, K:) or *may it be heard but not come to*: or *may it be heard but not need to be come to*: or it is said by him who hears tidings not pleasing to him: (K:) Ks says that it means *I hear of calamities but may they not come to me*. (TA.) You say also, سِمْعُ أُذُنِي فُلَانًا يَقُولُ ذٰلِكَ: see سَمْعٌ. — Also *i. q.* إِسْمَاعٌ: so in the phrase قَالُوا ذٰلِكَ سِمْعَ أُذُنِي: (K:) and in the phrase كَلَّمْتُهُ سِمْعَهُ: (TA:) both explained above: see سَمْعٌ. — Also *Mention, fame, report, that is heard*; as also سَمْعٌ, and سَمَاعٌ: (K:) *fame*, or *good report*; (S, Msb, K, TA;) and so سَمْعَةٌ and سُمَاعَةٌ. (TA.) You say, ذَهَبَ سَمْعُهُ فِي النَّاسِ *His fame, or good report, went among mankind*. (S.) And the Arabs say, لَا وَسَمْعِ اللّٰهِ, [or لَا وَذِكْرِ اللّٰهِ, meaning لَا وَسِمْعِ اللّٰهِ] *No, by the glory of God*. (TA.) — [It is also used as an

epithet: thus,] رَجُلٌ سَمْعٌ means [*A man who makes* others *to hear* of him]: or one says, هٰذَا أَمْرٌ ذُو سَمْعٍ, and ذُو سَمَاعٍ ↑, [*This is a man of fame*, or *notoriety*], (K,) whether *good* or *bad*. (Lḥ, TA.) ═ Also *A certain mongrel beast of prey*, (S,) the *offspring of the wolf, begotten from the hyena*: (S, Mgh, Msb, K:) fem. with ة: they assert that it does not die a natural death, like the serpent, (K, TA,) but by some accident that befalls it, not knowing diseases and maladies; and that it is unequalled by any other animal in running, (TA,) its running being quicker than [the flight of] the bird; and its leap exceeding thirty cubits, (K, TA,) or twenty. (TA.) It is said in a prov., أَسْمَعُ ↑ مِنَ السَّمْعِ الأَزَلِ [*More quick of hearing than the* سمع *that is lean in the buttocks and thighs; or than the light, or active,* أَسْمَعُ مِنْ سَمْعٍ]: and sometimes they said أَسْمَعُ مِنْ سَمْعٍ [*more quick of hearing than a* سمع]. (S.)

سَمْعَةٌ *A single hearing*, or *hearkening*, or *listening*. (K.) ═ سَمْعَةُ أُذُنَيْ فُلَانٍ يَقُولُ ذٰلِكَ: see سَمْعٌ. ═ See also سُمْعَةٌ. ═ أُذْنُ سَمْعَةٍ: see سَامِعٌ.

سُمْعَةٌ is *syn. with* تَسْمِيعٌ, like as سُخْرَةٌ is with تَسْخِيرٌ. (TA.) You say, فَعَلَهُ رِئَآءً وَسُمْعَةً *He did it [to make men to see it and hear of it*, or] *in order that men might see it and hear of it*. (S.) And مَا فَعَلْتُهُ رِئَآءً وَلَا سُمْعَةً, and سَمْعَةً, and ↑ سُمْعَةً, *He did it not making it notorious so as to make* [*men*] *to see and to hear* [*it*]. (K.) And فَعَلْتُهُ تَسْمِيعَةَ ↑ تَسْمِيعَةَ لَكَ, *I did it in order that thou mightest hear it*. (AZ, K.) [See also سَمْعٌ, where similar phrases are mentioned and explained.] ═ السُّمْعَةُ, also, signifies *What is heard, of fame*, or *report*, *&c.*: (Har p. 34:) and [particularly] *good report*. (Id. p. 196.)

سِمْعَةٌ *A mode*, or *manner*, *of hearing, hearkening*, or *listening*. (K.) You say, سَمِعْتُهُ سِمْعَةً حَسَنَةً [*I heard it with a good manner of hearing*]. (TA.) ═ سِمْعَةُ أُذُنَيْ فُلَانٍ يَقُولُ ذٰلِكَ: see سَمْعٌ.

سَمَعَهُ: see سُمْعَةٌ. ═ أُذْنُ سَمَعَةٍ: see سَامِعٌ.

أُذْنُ سَمِعَةٍ: see سَامِعٌ.

سُمْعَنَةٌ, and سِمْعَنَةٌ نَظُرَنَةٌ, (S, K,) the former accord. to AZ, the latter accord. to El-Aḥmar, (S,) and سِمْعَنَةٌ نَظُرَنَةٌ, (K,) or the second and third are without teshdeed, and mentioned by Yaʼḳoob also, (TA in art. نظر, [but this, I think, is a mistake,]) applied to a woman, *Who listens, or hearkens, and endeavours to see, and, not seeing nor hearing anything, thinks it*, or *opines it*: (S,* K,* [the latter in art. نظر,] and TA:) and one also applies to her the epithet سِمْعَنَةٌ, meaning *who listens, or hearkens, and does so much, or habitually*. (K.)

سَمْعَمٌ (of the measure فَعْفَعٌ, S) *Small in the head*, (S, K,) and *in the body*; for او اللِّحْيَة in the K is a mistranscription for وَالجُثَّة: (TA:) *cunning*, or *very cunning*: (K, TA:) *light of flesh, quick in work, wicked*, and *clever*: (TA:) or [simply] *light and quick*: and applied as an epithet to a wolf. (K.) ═ Also A woman *that grins and frowns in thy face when thou enterest, and wails after thee when thou goest forth*. (K,* TA.) ═ And A *tall and slender* man: (K, TA:) fem. in this sense with ة. (TA.) ═ And A *wicked, deceitful*, or *crafty*, devil. (TA.)

سَمَاعِ [an imperative verbal n.] *Hear thou*: (S, K:) like مَنَاعِ and دَرَاكِ, meaning أُدْرِكْ and اِمْنَعْ. (S.)

سَمَاعٌ: see its syn. سَمْعٌ; first sentence. ═ Also syn. with إِسْمَاعٌ, as in three exs. expl. above; see سَمِّعْ, in the middle portion of the paragraph. ═ Also [an inf. n. used in the sense of a pass. part. n., meaning *What has been heard, or heard of*:] *a thing that one has heard of, and that has become current, and talked of*. (TA.) [Hence, used in lexicology and grammar as meaning *What has been received by hearsay*; i. e. *what is established by received usage*: as in the phrase, مَقْصُورٌ عَلَى السَّمَاعِ *restricted to what has been received by hearsay*; &c.: and in the phrase شَاذٌّ *deviating from the constant course of speech with respect to what has been received by hearsay*; &c.; which virtually means *deviating from what is established by received usage*: "what has been received by hearsay" always meaning "what has been heard, either immediately or mediately, from one or more of the Arabs of the classical times."] ═ [Also *What is heard, or being heard*, of discourse, or narration, and of matters of science. See an ex. voce مُرَّةٌ, in art. برد.] ═ And [hence,] *Singing, or song*; and *any* [*musical performance whether vocal or instrumental or both combined, or any other*] *pleasant sound in which the ears take delight*: as in the saying, بَاتَ فِي نَعْمٍ وَسَمَاعٍ [*He passed the night in* the enjoyment of *diversion and singing*, &c.]. (TA.) [See an ex. in a verse cited voce مُشَاوٍ, in art. شور.] ═ See also سِمْعٌ, in three places.

سَمُوعٌ: see سَامِعٌ, in two places.

سَمِيعٌ: see سَامِعٌ, in six places. ═ It is also *syn. with* مُسْمِعٌ [*Making to hear*; &c.]. (S, K.) Az remarks its being wonderful that persons should explain it as having this meaning in order to avoid the assigning to God the attribute of hearing, since that attribute is assigned to Him in more than one place in the Ḳur-án, though his hearing is not like the hearing of his creatures: he, however, adds, I do not deny that, in the language of the Arabs, سميع may be syn. with سَامِعٌ or مُسْمِعٌ; but it is mostly syn. with سَامِعٌ, like as عَلِيمٌ is with عَالِمٌ, and قَدِيرٌ with قَادِرٌ. (TA.) ═ Also [*Made to hear*; or] *told*; applied to a man. (Msb.) ═ أُمُّ السَّمِيعَيْنِ: see سَمْعٌ. ═ السَّمِيعَانِ *Two long pieces of wood* [*fixed*] *in the yoke with which the bull is yoked for ploughing the land*. (Lḥ, TA.)

سَمَاعَةٌ an inf. n. of سَمِعَ. (K.) ═ And *i. q.* إِسْمَاعٌ, whence a phrase expl. above: see سَمْعٌ.

سَمَاعِيٌّ, in lexicology and grammar, applied to a word &c., means *Relating*, or *belonging*, *to what has been received by hearsay*; i. e., *to what is established by received usage*. See سَمَاعٌ.

سَمْعٌ *Light, active*, or *agile*: and applied as an epithet to a غُول. (K.)

سَمَّاعٌ One *who hearkens*, or *listens, much to what is said, and utters it*. (TA.) [Its primary signification is simply One *who hears, hearkens*, or *listens, much*, or *habitually*: and it signifies also *quick of hearing*.] See also سَامِعٌ. ═ *A spy, who searches for information, and brings it*. (TA.) ═ † *Obedient*. (TA.)

سَامِعٌ and ↑ سَمِيعٌ are syn.; [signifying *Hearing*; and *hearkening*, or *listening*;] (Az, S, Msb, K;) like عَالِمٌ and عَلِيمٌ, قَادِرٌ and قَدِيرٌ. (Az, TA.) [↑ The latter has also an intensive signification; and hence,] ↑ السَّمِيعُ, applied to God, signifies *He whose hearing comprehends everything; who hears everything*. (TA.) And [hence, also,] ↑ this same epithet is applied to *The lion that hears the faint sound* (K, TA) *of man and of the prey* (TA) *from afar*. (K, TA.) You say also, أُذُنٌ سَامِعَةٌ, and ↑ سَمِيعَةٌ, and ↑ سَمِّيعٌ, and ↑ سَمِّيعَةٌ, and ↑ سَمِّعَةٌ, and ↑ سَمِعَةٌ, and ↑ سَمَّاعَةٌ, and ↑ سَمُوعٌ: [the first signifying *A hearing*, or *a hearkening or listening, ear*: and the last two, and app. all but the first, *an ear that hears*, or *hearkens* or *listens, much*; or *that is quick of hearing*:] the pl. of ↑ the last is سُمَّعٌ. (K.)

سَامِعَةٌ fem. of سَامِعٌ [q. v.]. ═ [It is also used as an epithet in which the quality of a subst. is predominant]: see سَمْعٌ, in the latter half of the paragraph.

أَسْمَعُ [*More*, and *most, quick of hearing*]: see سَمْعٌ; last sentence.

تَسْمِعَةٌ [an inf. n. of 2]: see سُمْعَةٌ.

مَسْمَعٌ *A place whence* [and *where*] *one hears*, or *hearkens*, or *listens*. (IDrd, K.) You say, هُوَ مِنِّي بِمَرْأًى وَمَسْمَعٍ *He is whence I see him and hear his speech*; (IDrd, K;) and in like manner, مَرْأًى وَمَسْمَعًا; (TA;) and مَرْأًى وَمَسْمَعٌ, (M and K in art. رأى, q. v.,) and sometimes they said مَرْئًى. (TA.) And فُلَانٌ فِي مَنْظَرٍ وَمَسْمَعٍ *Such a one is in a state in which he likes to be looked at and listened to*. (T, A, TA, in art. نظر.) ═ See also سَمْعٌ, in the latter half of the paragraph, in two places. ═ It is also an inf. n. of سمع. (TA.)

مُسَمَّعٌ [pass. part. n. of 4, q. v.]. مُسَمَّعٌ, in the Ḳur [iv. 48], means [*And hear thou without being made to hear*; i. e.] *mayest thou not be made to hear*: (Ibn-'Arafeh, K:) or *mayest thou not hear*, (Akh, S, Bḍ, Jel,) by

reason of deafness, or of death; (Bḍ;) said by way of imprecation: (Az, Er-Rághib:) or *hear thou without being made to hear speech which thou wouldest approve:* or *not being made to hear what is disliked;* accord. to which explanation, it is said hypocritically: or *hear thou speech which thou wilt not be made [really] to hear;* because thine ear will be averse from it; accord. to which explanation, what follows the verb is an objective complement: or *hear thou without having thine invitation assented to:* (Bḍ:) or *without having what thou sayest accepted.* (Mujáhid, K.)

مُسْمِعٌ [act. part. n. of 4, q. v.] — [Hence,] مُسْمِعَةٌ *A female singer.* (S, K.) [See an ex. of the pl. in a verse cited voce شَارِبٌ.] — And hence, (TA in art. زمر,) the former is applied to † *A shackle.* (K, and TA in art. زمر.)

مِسْمَعٌ *An instrument of hearing.* (TA.) — See سَمْعٌ, in the latter half of the paragraph, in four places. — † *A loop which is in the middle of the [large bucket called]* غَرْبٌ, *and into which is put a rope in order that the bucket may be even;* (S, K;) so called as being likened to an ear: (El-Mufradát, TA:) or the *part of the* [*leathern water-bag called*] مَزَادَة *which is the place of the loop: or what goes beyond, or through, the hole of the loop.* (TA.) — Also, (K,) or مِسْمَعَانِ, (El-Aḥmar, TA,) † *The two pieces of wood that are put into the two loops of the* [*basket called*] زُنْبِيل *when earth is taken forth with it from a well.* (El-Aḥmar, K, TA.) — And the latter, (i. e. the dual,) *A pair of socks, or stockings, worn by the sportsman when he is pursuing the gazelles during midday, or during midday in summer when the heat is vehement.* (TA.)

مُسَمَّعٌ † *Shackled:* the explanation in the K, مُسَمَّعٌ مُسَوْهَرٌ *shackled and collared,* applies to مُسَوْهَرٌ مُسَمَّعٌ together; not to the former of these two words alone. (TA.) [See مُسَمَّعٌ.]

مُسَمَّعَاتٌ [*Things heard*]. See 4 in art. جوز.

مَسَامِعُ is pl. of مِسْمَعٌ (Msb, K) [and of مَسْمَعٌ]. — As a pl. without a sing., it is applied to *All the holes of a human being; such as are* [*the holes of*] *the eyes, and such as the nostrils, and the anus.* (TA.)

مُسْتَمَعٌ: see سَمْعٌ, in the latter half of the paragraph.

سمع

السَّامِغَانِ *The two sides of the mouth, beneath the two extremities of the mustache, on the right and left:* a dial. var. of الصَّامِغَانِ [q. v.]. (IDrd, K.)

سمق

1. سَمَقَ, (S, O, L, K,) aor. ـُ, (O, L,) inf. n. سُمُوقٌ (S, O, L, K) and سَمْقٌ, (L,) *It was, or became, high,* or *tall:* (S, O, L, K:) or *tall in the highest degree:* (JK:) said of a plant, or herbage; (JK, L,) of a tree, and [particularly] of a palm-tree. (L.) — See also سَمُقَ.

سمك — سمع

سَمُقَ *Tall;* applied to a man. (Kr, TA.) [See also سَامِقٌ.]

سَمَاقٌ *Pure; sheer; unmixed.* (S, O, K.) You say كَذِبٌ سَمَاقٌ *A sheer, unmixed, lie;* (S, O;) and حُبٌّ سَمَاقٌ *pure, unmixed, love;* meaning *such as have overtopped* (سَمَقَا ↑) *every lie and love.* (O.)

سَمُوقٌ: see سَمَاقٌ.

سَمِيقٌ: see سَامِقٌ. — The dual, سَمِيقَانِ, signifies The [*yokes or*] *two pieces of wood that belong to the نِير, surrounding the necks of the two bulls,* (S, Z, O, K,) *like the neck-ring,* (S, O,) *the two extremities of each being made to meet together beneath the bull's dewlap, and bound with a cord:* (Z, TA:) pl. أَسْمِقَةٌ. (TA.) — And [its pl.,] أَسْمِقَةٌ, *Certain pieces of wood in the utensil upon which bricks, or crude bricks,* (لَبِن) *are conveyed.* (Ibn-'Abbád, O, L, K.)

سُمَّاقٌ (S, O, K) and ↑ سُمُوقٌ, (O, K,) in the Tekmileh with teshdeed, [i. e. ↑ سُمَّوقٌ,] (TA,) [*Sumach;* the *rhus coriaria* of Linn.; or *its berry:*] *a certain fruit,* (K,) *well known;* (S, K;) *a certain acid thing, with which one cooks;* (O;) the *fruit of certain trees of the* [*high grounds termed*] قِفَاف *and of the mountains, acid, consisting of bunches of small berries, which are cooked;* (AḤn, TA;) *not known to AHn as growing in any part of the land of the Arabs except in Syria;* and he says that it is *intensely red:* in the T, said to be the *acid berry called* عُنَّاب: n. un. with ة: (TA:) *it excites appetence; stops chronic diarrhœa; and the application of water in which it has been steeped, or macerated, as a collyrium, is beneficial for the* [*disorder termed*] سَلَاق *and for ophthalmia.* (K.)

سُمُّوقٌ: see the next preceding paragraph.

قِدْرٌ سَمَّاقِيَّةٌ: see عَرَبْرَبِيَّةٌ, in art. عرب.

سَامِقٌ and ↑ سَمِيقٌ *High,* or *tall;* applied to a plant, or herbage, and to a tree, and [particularly] to a palm-tree. (L.) [See also سَمِيقٌ.]

سمقر

مُسَمْقِرٌ: see art. سقر.

سمك

1. سَمَكَ, [aor. ـُ,] inf. n. سُمُوكٌ, *It* (a thing) *rose, or became high or elevated or lofty.* (S, K.) — And, aor. and inf. n. as above, *He ascended.* (TA.) One says, أَسْمُكْ فِي الرَّبِيرْ *Ascend thou the stairs.* (S, TA. [See رَبِيرٌ.]) — And سَمَّكَهُ, (S, K,) aor. as above, (TA,) inf. n. سَمْكٌ, *He raised, elevated, upraised, or uplifted, it.* (S, K.) So in the phrase, سَمَكَ اللّٰهُ السَّمَآءَ [*God raised the heaven*]. (S.)

سَمْكٌ The *roof* of a house, or chamber: (S, Mgh, * K:*) or the *interior uppermost part* [i. e. the *ceiling*] of a house, or chamber; the exterior uppermost part thereof being called صَهْوَةٌ: (Ham p. 725:) or [the *height*] *from the top to the bottom* of a house or chamber. (K.) [And hence, The *canopy* of the heaven or sky: or] the *measure of the height* of the heaven *from the earth:* or *the thickness* thereof, *upwards.* (Bḍ in lxxix. 28.) And The *stature,* or *height in a standing posture,* of anything: (K:) thus expl. by Lth: one says بَعِيرٌ طَوِيلُ السَّمْكِ [*A camel tall of stature*]. (TA.) [In the present day, it signifies The *extent* of anything *from top to bottom;* its *height, depth,* and *thickness:* and is vulgarly pronounced سَمْك.]

سَمَكٌ *Fish;* syn. حُوتٌ; (K;) *a kind of aquatic creatures:* [a coll. gen. n.:] n. un. with ة: pl. of the former سَمَكَاتٌ and سُمُوكٌ. (S, TA.) شَوَى سَمَكَةً فِي الحَرِيقِ [*He broiled his fish in the fire of a burning house*] is a post-classical prov. of the people of Baghdád, relating to the concealing, disguising, or cloaking, of a fault, for the purpose of seizing an opportunity; orginating from the fact that the thief used, when he saw the fire of a house in a place, to go thither for the purpose of theft; and if it were in his power, he did what he desired; and if he were lighted on, he said, I came to broil a fish. (Mṭr, in Ḥar pp. 481-2.) — السَّمَكَةُ [is a name of † *The constellation Pisces;* also called السَّمَكَتَانِ;] *a certain sign of the Zodiac;* (K, TA;) thought by ISd to be so called because it is a watery sign; and also called الحُوتُ. (TA.)

سِمَاكٌ *A thing with which a thing is raised, elevated, upraised, or uplifted;* (K, TA;) *whether a wall or a roof:* (TA:) pl. سُمُكٌ. (K.) — السِّمَاكَانِ is the name of *Two bright stars;* السِّمَاكُ الرَّامِحُ and السِّمَاكُ الأَعْزَلُ: (S, O, K:) the former is *a star* [namely α] *in Virgo, called by astrologers* السُّنْبُلَةُ [or *Spica Virginis*]; (Kzw;) and is *one of the Mansions of the Moon,* (S, O, and Kzw in his descr. of the Mansions of the Moon,) *the Fourteenth thereof;* (Kzw ibid.;) it is *one of the* أَنْوَآء [pl. of نَوْء, q. v.], *and rises aurorally in* تِشْرِينُ الأَوَّل [*October,* O. S.; its auroral rising, in Central Arabia, about the commencement of the era of the Flight, began *on the 4th of that month*]; it is called الأعزل because it has no star [near] before it, like the اعزل that has with him no spear; or, as some say, because, when it rises [aurorally], it is not accompanied by wind nor by cold: (TA:) the latter سِمَاك, i. e. الرَّامِح, [thus called for a reason expl. in art. رمح, q. v., is *the star Arcturus,* and] is *not of the Mansions of the Moon,* (S, O, TA,) *and has not any* نَوْء [here meaning *supposed influence in bringing rain &c.*]; *it is towards the north; the former being towards the south;* (TA;) *and is also called* السِّمَاكُ الجَوْزَمُ: (AZ, TA in art. رمح:) [it is erroneously said that] *the* سماكان *are in the sign of Libra:* (TA:) and it is said that *they are the two hind legs of Leo* (رِجْلَا الأَسَد): (S, O, K:*) [for it appears, as I have before observed, (voce ذِرَاع,) that the ancient Arabs, or many of them, extended the figure of Leo (as they did

also that of Scorpio) far beyond the limits which we assign to it: and hence,] السماك الاعزل was also called سَاقُ الأَسَد [*the thigh*, or *the hind shank*, *of Leo*]. (Kzw in his descr. of Virgo.) The rhyming-proser says, إِذَا طَلَعَ السِّمَاكُ ذَهَبَ العُكَاذُ فَأَصْبِحْ فِنَاكَ وَأَجِدَّ جِدَّاكَ فَإِنَّ التِّئْنَةَ قَدْ أَتَاكَ [*When* السماك الاعزل *rises* aurorally, (i. e. السماك الاعزل,) *the sultriness has gone, therefore do thou put thy court, or yard, in good condition, and renew thy sandal, for the winter has come to thee:* فِنَاكَ and جِدَّاكَ being contractions of فِنَاءَكَ and جِدْءَكَ, for the sake of the rhyme]. (O, TA.) The نَوْء [here app. meaning the rain consequent upon the auroral setting] of السماك الاعزل [about the 4th of April, O. S. in Central Arabia] is abundant, but disapproved, because it gives growth to the نَشْر [q. v.], which diseases the camels that pasture upon it. (Kzw in his descr. of the Mansions of the Moon.) [The epithet سِمَاكِيّ is applied to the rain above mentioned.] السِّمَاكُ also signifies, (K,) or سِمَاكُ القَرْوَة, (Ibn-'Abbád, O,) *The upper part of the chest, next to the collar-bone.* (Ibn-'Abbád, O, K.)

سِمَاكِيّ: see the next preceding paragraph.

سُمَيْكَة *i. q.* حُسَاس; (S, O, K;) i. e. *Certain small fish, which are dried; also called* هِفٌّ. (O, TA.)

سَمَّاكٌ *A fishmonger.* (MA.)

سَنَامٌ سَامِكٌ *A high*, (S, TA,) or *long and high, and plump*, (TA,) *camel's hump.* (S, TA.) — شَرَفُكَ تَامِكٌ وَإِقْبَالُكَ سَامِكٌ [*Thy nobility is lofty, and thy good fortune is high*]. (A and TA in art. تمك.)

السُّمْكَات *The heavens*; (K;) which are seven in number: (TA:) or so السَّمُوكَات: (S:) or this is wrong; or it is a dial. var.: (K:) the latter word is used by the vulgar, but is correct. (TA.)

مِسْمَاكٌ *A pole of a* [*tent such as is called*] جِبَايَة, (S, K,) *which latter is raised thereby.* (S.)

مَسْمُوكٌ *Tall*; (IDrd, O, K;) applied to a man. (IDrd, O.) — And, applied to a horse, مِنَ الخَيْلِ] in the CK being a mistake for مِنَ الخَيْلِ]: *Firm* (Ibn-'Abbád, Z, O, K, TA) *in the* [*ribs called*] جَوَانِح. (Z, TA.) — المَسْمُوكَات: see السُّمْكَات.

مُسْمَكٌ and مُسْمِكٌ *A tall house or tent.* (TA.)

مُسْمِكٌ: see what next precedes.

سمل

1. سَمَلَ عَيْنَهُ, (S,* M, Mgh,* Msb, K,) aor. ـُ (M, Msb,) inf. n. سَمْلٌ, (S, M, Msb,) *He put out*, or *blinded*, (فَقَأَ,) *his eye* (S, M, Mgh, Msb, K, TA) *with an iron instrument* (S, Msb, TA) *made hot*; (S, Msb;) or *with some other thing*; sometimes *with a thorn*; (TA;) like سَمَرَهَا: (M and K in art. سمر:) and *he pulled it out*: (Mgh:) and K in art. سمر signifies the same. (Fr, K.) — سَمَلَ الحَوْضَ, (S, M, K,) inf. n. as above; (M;) and ↑ سَمَّلَهُ, (M, K,) inf. n. تَسْمِيلٌ; (TA;) *He cleansed, or cleared, the watering-trough, or tank,* (S, M, K,) *from the* سَمْلَة, (M, K,) [i. e.] *from the black mud, or black fetid mud, [that was in it,] and from the mud, or clay.* (S.) And سَمَلْتُ البِئْرَ *I cleansed, or cleared out, the well.* (Msb.) — سَمَلَ بَيْنَهُمْ, (S, M, Msb, K,) nor. and inf. n. as above, (S, M,) *He effected a rectification of affairs, or an adjustment, or a reconciliation, between them*; as also ↑ اسمل: (S, M, K:) or *he strove, laboured, or exerted himself, in effecting a rectification between them*; and so فِي المَعِيشَة *[in respect of the means of subsistence].* (Msb.) — سَمَلَ, (S, M, K,) aor. ـُ, (M,) inf. n. سُمُولٌ (S, M, K) and سُمُولَة, [or this is probably the inf. n. of the latter of the next two following syn. verbs,] (K,) *It* (a garment, or piece of cloth,) *was, or became, old, and worn out*; as also ↑ اسمل (S, M, K;) and so سَمُلَ, like كَرُمَ; (K;) and ↑ إِسْمَأَلَّ, inf. n. اِسْمِئْلَال. (TA.) — See also the next paragraph.

2. سَمَّلَ الحَوْضَ: see 1. — سَمَّلَ الحَوْضُ, (M, K,) inf. n. تَسْمِيلٌ, (K,) *The watering-trough, or tank, yielded but little water.* (Lḥ, M, K.) And in like manner, (K,) سَمَّلَتِ الدَّلْوُ, (M, K,) inf. n. as above, (K,) *The bucket yielded,* (M,) or *produced* [from the well], *only what is termed* السَّمْلَة, (K,) i. e., (TA,) *little water*; (M, TA;) as also ↑ سَمَلَتْ, (K,) inf. n. سَمْلٌ; but the former verb is said by Fr to be preferable. (TA.) — سَمَّلَ, (K,) inf. n. تَسْمِيلٌ, (K,) *The watering-trough*, or *tank, yielded but little water.* (Lḥ, M, K.) And in like manner, (K,) سَمَّلَتِ الدَّلْوُ, (M, K,) inf. n. as above, (K,) *The bucket yielded*, (M,) or *produced* [from the well], *only what is termed* السَّمْلَة, (K,) i. e., (TA,) *little water*; (M, TA;) as also ↑ سَمَلَتْ, (K,) inf. n. سَمْلٌ; but the former verb is said by Fr to be preferable. (TA.) — سَمِلَ, (K,) inf. n. سَمَلٌ, (M,) *He drank, or took, remains in a vessel,* (M, K,) of wine, or beverage, &c. (M.) — And تَسَمَّلَ النَّبِيذَ *He persevered, or persisted, in the drinking of the* [*beverage called*] نَبِيذ. (Lḥ, M, K.)

3: see 1, first sentence.

Q. Q. 4. اِسْمَأَلَّ, (S, O, K,) inf. n. اِسْمِئْلَال, (S,) *He* (a man, O) *was, or became, slender, lean, or lank*, (S, O, K,) *in the belly.* (S,* O,* K.) — Said of the shade, *It contracted; or went away*; syn. قَلَصَ, (O,) or اِرْتَفَعَ. (TA.) The phrase إِذَا اسْمَأَلَّ السَّبُعُ, in a verse which is here cited in the S and O and TA, [and which I have cited in art. تبع,] means [accord. to J,] إِذَا رَجَعَ الظِّلُّ إِلَى أَصْلِ العُودِ [app. *When the shade cast by the leaves of a tree returns to the lower part of the branch*; i. e. when the sun becomes high: virtually the same as *when the shade contracts*]: (S, TA:) or, as some say, by السَّبُع is meant [the star, or asterism, called] الدَّبَرَان, and the phrase means *when* الدبران *rises.* (TA. [See art. تبع.])

— Said of a person's face, *It became altered in consequence of emaciation.* (TA.) — See also 1, last sentence but one.

سَمْل: see سَمَلَة, in three places. — Applied to a garment, or piece of cloth, *Old, and worn out*; (S, M, K;) as also ↑ سَمَلَة and ↑ سَمِيل and ↑ سَمُول and (M, K) and ↑ سَمِل and ↑ مُسَمَّل: (K:) the pl. of سَمَل is أَسْمَال: (A'Obeyd, TA:) and one says also رَثُّ أَسْمَال, (S, M, K,) like رَثُّ أَقْتَاد and بُرْمَةٌ أَعْشَار. (S.) The phrase سَمَلٌ قَطِيفَةٌ occurs in a trad. [as meaning *An old and worn-out garment of the kind called* قطيفة]: and in another trad., أَسْمَال مُلَيْبَدَيْن [meaning *two old and worn-out small garments of the kind called* مُلَيْبَدَة being a dim. of مُلَبَّدَة. (TA.) And ↑ سَمُول signifies [in like manner] *An old and worn-out* [*garment of the kind called*] حَصِير, on the authority of Ez-Zejjájee. (M.) — Also, (i. e. سَمَل,) applied to a ewe, *Having ragged wool*: — and سَمَلٌ سَمَلٌ is *A cry by which a ewe is called to be milked.* (O, TA.)

سَمِل: see the next preceding paragraph.

سَمْلَة *Tears poured forth* (AZ, K) *by the eyes affected with pain in consequence of hunger*, (AZ,) *or on an occasion of vehement hunger*, (K,) *as though putting out the eye.* (AZ, K.) — See also the next following paragraph.

سَمَلَة *A small quantity of water* (S, M, K) *remaining in the bottom of a vessel &c.*; like تَبِيلَة: (S:) as also ↑ سُمَالَة: (S, M,* K: [app., accord. to the M, the latter is syn. with the former absolutely:]) pl. ↑ سَمَل, (S, M, K,) which is used of wine, or beverage, &c., (M,) [or rather this is a coll. gen. n.,] and [the pl. properly so termed is] سُمُول (Aṣ, S) and أَسْمَال [a pl. of pauc.]: (AA, S:) and ↑ سِمْلَان [app. pl. of ↑ سَمِل, agreeably with analogy,] signifies *remains* of [the beverage called] نَبِيذ, (M, K,) and of water also. (TA.) Also *A remaining portion of water in a watering-trough, or tank*: (M, K:) and, (K,) as some say, (M,) *black mud, or black fetid mud*, (M, K,) *therein*: (M:) pl. ↑ سَمَل [or rather this is a coll. gen. n., as observed above,] and ↑ سَمِل; (M, K;) and سَمَائِل is pl. of the latter of these pls. (TA.) — See also سَمَل.

سُمَالَة: see the next preceding paragraph.

سَمُول, سَمِيل } see سَمَل.

سَمَّال [*One who puts out the eyes of others*]. A certain tribe were called بَنُو السَّمَّال, (M, K,*) or بَنُو سَمَّال, (S, TA,) because their founder had put out the eye of a man. (S, M, K.)

سَامِل One *who strives, labours, or exerts himself*, (S, M, K,) *in*, (S,) *or for*, (M, K,) *the right management of affairs for procuring the means of subsistence.* (S, M, K.)

سُمْلُل: see سَمَل.

سَوْمَلَةٌ *A small* [*cup of the kind called*] فِلْجَانَة (S, M, K, TA,) which latter is a post-classical word, originally فِلْجَانَة: or the سومله, as some say, is *a small* فِلْجَانَة an arabicized word from the Pers. پِيَالَة; which is also called طَرْجَهَارَة; (TA;) and this is the same as the فِلْجَان. (TA voce طرجهارة.)

مُسَيْمِلٌ *Slender, lean, or lank, in the belly*; (M, K;) applied to a man. (TA.) — See also سَمَل. — Also *A certain bird*. (K.)

سملق

سَمْلَقٌ *An even plain*; (K, TA;) like سَلَمْقٌ mentioned by J in art. سلق; or *a desert in which is no herbage: or an even tract of land destitute of herbage:* and [the pl.] سَمَالِيقُ signifies [*deserts such as are termed*] صَحَارَى: or, accord. to El-Wáḥideé, *far-extending, long land*. (TA.) [See an ex. in a verse cited voce أَرْقَل: and another voce رِيَاعٌ in art. ربع.] — [Hence,] † A woman *that bears no offspring:* likened to land that does not give growth to anything. (TA.) — † *A woman bad in sexual intercourse*; as also with ة. (TA.) And the latter, † A woman *that has no* إِسْكَان [or *labia majora of the vulva*]: (TA:) [or] a woman *having no buttocks*. (ISk, TA in art. رقع.) — And † *A clamorous* old woman: or, accord. to AA, *one of evil disposition*. (TA.)

سَمْلَقٌ كَذِبٌ [like صَمَّاقٌ] *A sheer, unmixed, lie*. (TA.)

سمن

1. سَمِنَ, (S, M, L, Mṣb, K,) aor. ـَ; (L, Mṣb, K;) and سَمُنَ, aor. ـُ; (Mṣb;) inf. n. of the former سَمَن (S, M, L, K) and سَمَانَة, (M, L, K,) or the former is a simple subst. (Mṣb) [and the latter by rule inf. n. of the latter verb]; *He was, or became, fat, or plump*; (S, M, L;) or *in the condition of having much flesh and fat*: (Mṣb:) and ↑ تسمّن has a like meaning [i. e. *he was, or became, fattened, rendered plump, or made to have much flesh and fat*]. (S, L.*) A poet says,

* رَكِبْتُهَا سَمَانَ نَبَّهَا فَلَمَّا *

* بَدَتْ مِنْهَا السَّنَامِينِ وَالضُّلُوعُ *

(IAạr, M, L,) meaning *We rode her during her state of fatness, or plumpness, [but when the edges of her vertebræ, and the ribs, became apparent, . . .]* (M, L.) — [Hence,] سَمِنَ البَرُّ, inf. n. سَمَن, † *The wheat became full in the grain*. (A in art. صفر.) سَمَّنَهُ, (S, M, L, K,) aor. ـِ, inf. n. سَمْن, (S, M, L,) *He made it, [or prepared it,]* namely, food, *with* سَمْن [q. v. infrà]; (M, L, K:) as also ↑ سمّنه and ↑ اسمنه: (K:) or the first signifies, (S,) or signifies also, and so ↑ the second and ↑ third, (M, L,) *he moistened it, and stirred it about*, (S, M, L,) namely, food, (S, L,) or bread, (M, L,) *with* سَمْن, (S, M, L,) *or for them*. (S.) — Also, and ↑ اسمنه, (L,) or ↑ سمّن القَوْمُ, (M, K,) aor. and inf. n. as above, (M,) *He fed him, or the people, or party, with* سَمْن. (M, L, K.) — And *He seasoned his bread for him with* سَمْن. (L.)

2. سَمَّنَهُ, (S, M, L, Mṣb, K,) inf. n. تَسْمِين; (K;) *He, or it, rendered him fat, or plump*; (S, M, L, K;*) or *caused him to have much flesh and fat*: (Mṣb:) and ↑ اسمنه signifies the same. (M, L, Mṣb.) It is said in a prov., سَمِّنْ كَلْبَكَ يَأْكُلْكَ *[Fatten thy dog, and he will eat thee]*. (S, L, Mṣb. [See Freytag's Arab. Prov., i. 600.)] — سَمْسَرَهُ, (S, M, L,) inf. n. as above, (S, L,) *He furnished them with* سَمْن *for travelling-provision, &c.* (S, M, L.) — See also 1, in two places. — تَسْمِين also signifies The act of *cooling*, (S, M, L, K,) in the dial. of Et-Táïf (S, M, L) and El-Yemen. (S.) A fish was brought to El-Ḥajjáj, (S, M, L,) broiled, (L,) and he said to the cook, سَمِّنْهَا, (S, M, L,) meaning *Cool it:* (S:) the man who brought it knew not what he meant; so 'Ambeseh Ibn-Sa'eed said to him, He says to thee *Cool it* (M, L) *a little*. (L.)

4. اسمن *He* (a man, M, L) *was fat, or plump, by nature*. (M, L, K.) — *He* (a man, S, M, L) *possessed a thing that was fat, or plump*: (S, M, L, K:) *or bought such*: (M, L, K:) *or gave such* (S, M, L, K) *to another*. (S.) اسمن القَوْمُ *The people, or party, became in the state of those whose cattle had become fat, or plump*. (M, L, K.*) — Also *He bought* سَمْن. (L.) — And اسمنوا *They became in the condition of having much* سَمْن. (M, L, K.) — اسمنهُ: see 2: — and see also 1, in two places.

5: see 1. — [Hence,] تسمّن also signifies † *He prided himself in the abundance of his wealth, and collected it but did not expend it*: (TA in art. هنأ:) *or he made a boast of abundance of goodness, or goods, which he did not possess*; and *laid claim to nobility that was not in him*: *or collected wealth for the purpose of attaining to the condition of the noble*: *or loved to indulge himself largely in eatables and drinkables that are the causes of fatness, or plumpness*. (L.)

10. استمنهُ *He deemed, or reckoned*, (S, L, Mṣb, K,) *or he found*, (M, L, K,) *it, or him*, (namely, a thing, M, L, and flesh-meat, L, or a man, K,) *to be fat, or plump*, (S, M, L, K,) *or to have much flesh and fat*: (Mṣb:) *or he sought it, or demanded it, fat, or plump*. (M, L.) — And جَاؤُوا يَسْتَسْمِنُونَ *They came seeking, or demanding, that* سَمْن [in the CK السَّمِين i. e. *that which was fat or plump*] *should be given to them*. (S, M, L, K.*)

سَمْن *Clarified butter; ghee*; i. e. سِلَاء *of fresh butter*, (M, L, K,) *or of milk*; (L;) it is *of the cow*, and sometimes *of the goat*: (S, L:) *what comes forth*, (Mgh,) *or is made*, (Mṣb,) [or *clarified, by cooking it, or boiling it, sometimes with an admixture of* سَوِيق (or *meal of parched barley or wheat*), *or dates, or globules of gazelles' dung*, (see حُلَاحِلَة, and قُشْدَة, and فُلْدَة,)] *from the milk of cows, and of goats*, (Mgh, Mṣb,) *or sheep*: (Mṣb:) [n. un. with ة:] pl. [of mult.] سُمْنَان (S, M, L, Mṣb, K, in the CK [erroneously] إِسْمَنان) and سُمُون and [of pauc.] أَسْمُن: (M, L, K:) *it counteracts all poisons, clears away the filth from foul ulcers, matures all tumours, and removes the [discoloration and spots termed]* كَلَف *and* سَمَن *from the face, applied as a liniment*. (K.) سَمْنُ البَيْدِ — [*Decocted juice of the colocynth, or of its pulp, or seed*]. (TA voce حَوْنَع, q. v.)

سَمَن *Fatness, or plumpness; contr. of* هُزَال; (M, L;) or the *condition of having much flesh and fat*. (Mṣb.) [See 1, first sentence.]

سَمَنَة, (M, L,) or ↑ سُمَنَة, with ḍamm, (K,) *A certain herb*, (M, L, K,) *having leaves, and slender twigs, and a white flower*: said by AHn to be *of the [kind called]* حَمْيَة, (M, L,) *which grows forth* بِنُجُومِ الصَّيْف [which may mean either *by the influence of the stars of the season called* الصيف, i. e., *of its rains, or with the herbs of that season*, in either case *in spring or summer*,] *and is evergreen*. (M, L, K.)

سُمَنَة *A medicine for fattening, or rendering plump*: (M, L, K:) *or a medicine by which women are fattened, or rendered plump*. (T, S, L.) — See also سَمَنَة.

السُّمَنِيَّة *A certain sect of idolaters, who assert the doctrine of metempsychosis, and deny that knowledge comes from informations*; (S, Mṣb;) *a certain people, of the Indians, who hold that the duration of the present world is from eternity, or that it is everlasting*, (M, L, K,) *and assert the doctrine of metempsychosis*: (K:) the word is said to be an irregular rel. n. from سُومَنَات, a town of India. (Mṣb.)

سَمِين *Fat, or plump*; (S, M, L, K,*) *contr. of* مَهْزُول; (S, L;) or *having much flesh and fat*; (Mṣb;) and ↑ سَامِن signifies the same: (M, L, K:) fem. with ة: (M, L, Mṣb:) [see سَاحٍ:] pl. (of the first, and of its fem., Mṣb) سِمَان, (Sb, M, L, Mṣb, K,) used instead of سُمَنَاء, which they did not say: (Sb, M, L:) accord. to Lḥ, (M, L,) ↑ مُسْمِن signifies *fat, or plump, by nature*; (M, L, K:) applied to a man: and some say امْرَأَة ↑ سَمِينَة meaning *a woman fat, or plump*, syn. سَمِينَة, (M, L,) or ↑ مُسَمَّنَة, امرأة, like مُكْرَمَة [in measure], meaning [*a woman rendered fat, or plump,*] *by nature*; (K;) and مُسَمَّنَة ↑ بِالأَدْوِيَة [*rendered fat, or plump, by medicines*]; (M, L, K;) and woe, on the day of resurrection, by reason of languor in the bones, is denounced in a trad. against women who make use of medicine to render themselves thus. (L.) — [Hence,] أَرْض ↑ سَمِينَة [*Fat land*; i. e.] *land of good soil, with few stones, strong to foster plants or herbage*: (M, L:) or *land consisting of soil in which is no stone*. (K.) — And كَلَامٌ سَمِين † *Chaste, eloquent, or excellent, language*. (L in art. قصد.) — See also مَسْمُون.

سَمَانِي [accord. to those who make the alif to be a sign of the fem. gender] or سَمَانِي [accord. to those who make that letter to be one of quasi-coordination] *A certain bird*, (S, M, L, Mṣb, K,)

well known; (Msb;) [the quail; tetrao coturnix: so called in the present day: and also called سَلْوَى:] used as a pl. and as a sing.; (M, L, K;) sometimes as a sing.: (M, L:) [or] the n. un. is سَمَانَاةٌ: (S, M, L, K:) pl. سَمَانَيَاتٌ: (S:) one should not say سُمَّانَى, with teshdeed. (S, L.)

سَمَّانٌ A seller of سَمْن. (S, M, L.) ═ Also Certain dyes [or pigments] with which one decorates, or embellishes. (M, L, K.) [See also سَمْنَانٌ, in art. سمر.] ═ سُمَّانُ, the name of A certain plant, see in art. سمر.

سَامِنٌ: see سَمِينٌ. ═ Also A possessor of سَمْن: (M, L, K:) like لَابِنٌ and تَامِرٌ as meaning "a possessor of milk" and "of dates." (L.)

أُسْمَانٌ Waist-wrappers; syn. أُزْرٌ [pl. of إِزَارٌ]: and old and worn-out garments or pieces of cloth: (L:) or old and worn-out أُزُر. (K.)

سُمْنٌ: see its fem., with ة, voce سَمِينٌ.

سُمِينٌ; and its fem., with ة: see سَمِينٌ. ═ قَوْمٌ مُسْمِنُونَ A people, or party, whose cattle have become fat, or plump. (L.)

طَعَامٌ مُسْمِنَةٌ لِلْجِسْمِ [Food that is a cause of fattening to the body]. (M, L, K:* in the CK [erroneously] مُسَمِّنَةٌ.) [See also an ex. voce حَقْلَةٌ.]

مُسَمَّنٌ: see its fem., with ة, voce سَمِينٌ.

مَسْمُونٌ Food made [or prepared] with سَمْن: (L:) or moistened, and stirred about, therewith: (S:) [and سَمِينٌ signifies the same; for] a rájiz says,

* فَبَاكَرَتْنَا جَفْنَةٌ بَطِيئَةْ * تَحْمِلُ جَزُورَ عُشَّةٍ سَمِينَةْ *

[And a capacious bowl came to us early in the morning, flesh of a slaughtered camel, lean, prepared with clarified butter]: i. e. مَسْمُونَةٌ, from السَّمْن, not from السِّمَن. (S, L.)

سمندل

سَمَنْدَلٌ [The phenix;] a certain bird that is in India; that enters into the fire without having its plumage burned: (Kr, M, K:* [mentioned in the M as a quadriliteral-radical word; the ن being regarded by ISd as augmentative:]) also called سَمَنْدَلٌ, with ب [in the place of م]: it is said that when it becomes extremely aged, and is without offspring, it casts itself into burning coals, and returns to its youthful state. (TA.) [See also سَنْدَلٌ, in art. سدل.]

سمهدر

سَمَهْدَرٌ Fat, as an epithet, (S, K,) applied to a boy, in praise of his fleshiness; (Fr, S;) a boy fat and fleshy. (TA.) ═ ‡ The penis, (K,) as likened to a fat, or fat and fleshy, boy. (TA.) ═ Applied to a country, or region, (بَلَدٌ,) Ample, (S, K,) wide, or far-extending, in its limits: or in which the sight is perplexed by its levelness. (TA.) ═ A land far-extending; that causes one to lose his way in it. (K, TA.)

سمهر

Q. 1. سَمْهَرَ, said of seed-produce, It did not multiply; as though every grain [of the seed] had its [single] head. (T, K.)

Q. 4. اسْمَهَرَّ It (a spear, TA) was, or became, hard. (S, K.) ═ It (a thorn) was, or became, dry, or tough, and hard. (S.) ═ It was, or became, strong; (said of a rope; TA;) or pressing, or severe, or difficult; (said of an affair; TA;) or intense; (S, K;) said of darkness: (S, TA:) and, said of darkness, it became disagreeable, and intense. (K.) ═ He (a man) became vehement in fight. (S.) ═ It (a penis) became straight and erect. (K, TA.)

رُمْحٌ سُمْهُرِيٌّ and قَنَاةٌ سُمْهُرِيَّةٌ, (S, K,) A hard spear, (S, K,) and a hard spear-shaft: (S:) or so called in relation to a man named سَمْهَرٌ, (S, K,) husband of رُدَيْنَةُ, (K,) who (as well as his wife, K) used to straighten spears: (S, K:) or in relation to a town or village of Abyssinia, (K,) called سُمْهُرٌ: so says Ez-Zubeyr Ibn-Bekkár, but Sgh distrusts this; and the former opinion is the more common. (TA.) You say also رِمَاحٌ سُمْهُرِيَّةٌ [Hard spears; &c.]. (S.) ═ وَتَرٌ سُمْهُرِيٌّ A strong bow-string. (TA.) ═ قَدٌّ سُمْهُرِيٌّ A straight stature. (TA.)

مُسْمُهِرٌ A tough thorn. (TA.) ═ A penis hard and strong; or distended and erect and hard: (L, TA: [but in both, عود, as an epithet applied to ذَكَر, is put by mistake for عَوْد:]) or the penis [itself]. (K.) ═ Straight. (AZ.)

سمو

1. سَمَا, (S, M, Msb, K,) first pers. سَمَوْتُ, like عَلَوْتُ, (S,) aor. يَسْمُو, (Msb, TA,) inf. n. سُمُوٌّ (S, M, K:) and سُمِيٌّ, first pers. سَمِيتُ, (Th, S, TA,) like عَلِيتُ; (S:) He, (a man, Th, S,) or it, (a thing, M,) was, or became, high, lofty, raised, upraised, uplifted, upreared, exalted, or elevated; it rose, or rose high: (S, M, Msb, K:) and سَامَى signifies the same. (MA. [See also 5.]) ═ سَمَا بِيَ الشَّيْءُ The thing became raised from afar so that I plainly distinguished it: (K:) or, as in the S, سَمَا بِيَ الشَّخْصُ from a distance, rose, or became raised, to me [i. e. to my view] so that I plainly distinguished it. (TA.) ═ سَمَا الهِلَالُ The moon near the change rose مُرْتَفِعًا [app. meaning upreared, not decumbent: see يَدُقُّ]. (TA.) ═ سَمَا لَهُ or نَحْوَهُ; or سَمَا إِلَيْهِ; He rose, and betook himself, to, or towards, him, or it. Hence,] مَا سَمَوْتُ لَكُمْ I will not [or (unless the phrase be an apodosis) I did not] rise and hasten to fight you. (TA.) ═ سَمَا بَصَرُهُ His sight, or eye, rose, or became raised. (S, TA.) [And سَمَا طَرْفُهُ lit. signifies the same; but means † His look was lofty; or he was proud: see سَامِر, below.] ═ سَمَا is also said of him who is termed خَبِيبٌ and شَرِيفٌ [i. e. it signifies He was, or became, noble; or high, or exalted, in rank]. (TA.) ═ سَمَتْ هِمَّتُهُ إِلَى مَعَالِي الأُمُورِ [His ambition soared, or aspired, to high things, or the means of attaining eminence;] he sought glory, or might, and eminence. (Msb, TA.) ═ سَمَا بِي شَوْقٌ بَعْدَ أَنْ كَانَ أَقْصَرَ [A yearning, or longing, of the soul arose in me after it had ceased]. (TA.) ═ هُمْ يَسْمُونَ عَلَى المِائَةِ They exceed (or are above) the number of a hundred. (TA.) ═ سَمَوْا, (S, K, TA,) and استَمَوا, (S,) They went forth to pursue the animals of the chase (S, K, TA) in their deserts: (TA:) [or] one says of the hunter, or sportsman, يَسْمُو الوَحْشَ, and يَسْتَسْمِيهَا, meaning he sees, or looks to see, (يَتَعَيَّنُ,) the coming forth of the wild animals, and pursues them. (M. [See also 8 below.]) ═ سَمَا الفَحْلُ, inf. n. سَمَاوَةٌ, The stallion sprang, or rushed, upon, (S,) or he overbore, (S,* M, K,) his she-camels that had passed seven or eight months since the period of their bringing forth. (S, M, K.) ═ سَمَا بِهِ: see 4. ═ See also 2.

2. سَمَّاهُ فُلَانًا and بِفُلَانٍ, (S, M, Msb, K,) accord. to Sb originally with ب, but Lh says that the former is that which is usual, (M,) [inf. n. تَسْمِيَةٌ,] and in like manner أَسْمَاهُ, (S,) i. e. أَسْمَاهُ فُلَانًا and بِفُلَانٍ, (M, K,) and accord. to Th, سَمَّاهُ فُلَانًا and سَمَّاهُ بِفُلَانٍ, (K,) ‡ فُلَانًا [in the correct copies of which the form of the verb first mentioned is without teshdeed, while in the CK the first and last are both alike with teshdeed, or, as is said in the M, Th has mentioned سَمَّوْتُهُ, but none other has mentioned it,)] He named him, or called him, Such a one; (S, M, Msb, K;) as Zeyd; i. e., he made Zeyd to be his name, his proper name. (Msb.) ═ [One says also, سَمَّى اللّٰهُ عَلَى شَيْءٍ, or simply سَمَّى عَلَيْهِ, which is the more common, meaning He pronounced the name of God, saying بِسْمِ اللّٰهِ (In the name of God), upon, or over, a thing; such as food, and an animal about to be slaughtered.] The Prophet said, سَمُّوا وَسَمُّوا وَدَنُّوا, [cited, with some variations, and expl., in arts. سمو and دنو,] meaning سَمُّوا اللّٰهَ [Pronounce ye the name of God, &c.]; i. e. whenever ye eat, (before ye begin to do so, accord. to the general custom, or] between two mouthfils. (M.)

3. سَامَاهُ, (S, M, K, TA,) inf. n. مُسَامَاةٌ, (TA,) He vied, competed, or contended for superiority, in highness, loftiness, or eminence, or in glory, or excellence, [or in an absolute sense,] with him; syn. عَالَاهُ, (M,) or فَاخَرَهُ, and بَارَاهُ. (K.) It is said in the trad. respecting the lie [against 'Áïsheh], لَمْ تَكُنْ أَمْرَأَةٌ تُسَامِينِي غَيْرَ زَيْنَبَ, meaning There was not any woman that vied with her in eminence (تُعَالِيهَا and تُفَاخِرُهَا) except Zeynab; الْمُطَاوَلَةُ فِي الْخُطُوَةِ meaning الْمُسَامَاةُ. (TA.) And one says, فُلَانٌ لَا يُسَامِي وَقَدْ عَلَا مَنْ سَامَاهُ [Such a one will not be vied with in highness, &c.: and he has overcome him who vied with him, &c.]. (S.) And إِنَّ أَمَامِي مَا لَا أُسَامِي, said when one fears an affair, or event, before him; on the authority

of IAạr; meaning [*Verily before me is an affair, or event,*] *with which I cannot vie.* (M.) A poet cited by Th says,

* بَاتَ ابْنُ أَدْمَاءَ يُسَامِي الأَنْدَرَا *

* سَامَى طِخَامَ الحَيِّ حَتَّى نَوَّرَا *

and he says that سَامَى means ارْتَفَعَ, and صَعِدَ; but [it seems that the verse should be rendered, *Ibn-Admà passed the night aspiring to reach the heap of reaped wheat: he aspired to attain the wheat of the tribe until it attained to maturity:* for ISd says,] in my opinion he means, as the seed-produce rose by growth, he rose to it, until it attained to maturity, when he reaped it and stole it: and he cites also the saying,

فَارْفَعْ يَدَيْكَ ثُمَّ سَامِ الحَنْجَرَا *

[*And raise thy hands, then endeavour to reach the windpipe*]; explaining سَامِ الحَنْجَرَ as meaning *raise thy hands to his* حَلْق [or *throat*, properly, *fauces*]. (M.)

4. اسماهُ *He raised, upraised, uplifted, upreared, exalted, or elevated, him, or it;* as also سَمَا ↑ بِهِ [lit. *he rose, &c., with him, or it*]. (M, Ḳ.) — **اسْمَيْتُهُ مِنْ بَلَدٍ** — *I made him to go up, or away, from a town, or country.* (TA.) — **اسْمَانَا** ↑, (TA,) or **اسْمَانَا** ↑, (M,) *He, or it, incited us to hunt, or chase:* so says Th. (M, TA.) ⁂ Also *He looked at, or towards, his, or its* سَمَاوَة [expl. immediately before the mention of this phrase in the M as meaning the *form, or figure, seen from a distance,* and the *aspect,* of anything]. (M, TA.) ⁂ And **اسمى** *He* (a man) *took the direction of,* (Ṣ,) *or came to,* (M,) *Es-Semáweh* (السَّمَاوَة, Ṣ, M) *a certain water in the desert* (البَادِية, M) *or a place between El-Koofeh and Syria,* (Ḳ,) *a well-known desert.* (TA.) ⁂ See also 2.

5. تسمّى [expl. by Golius, first, as meaning *Altus fuit, eminuit;* like سَمَا; but for this he names no authority, and I find none for it. ⁂] *He named himself.* (KL.) — **تسمّى بِزَيْد** — *He was named Zeyd:* (Ṣ,* M,* Mṣb, Ḳ :*) **تسمّى بِكَذَا** means *Such a thing became his name:* it is quasi-pass. of **سَمَّاهُ أَسْمَاهُ**. (TA.) — And **تسمّى بِبَنِى فُلَان**, (M, Ḳ,) **تسمّى بِالقَوْمِ**, (Ḳ,) and **إِلَيْهِمْ**, (M, Ḳ,) *He asserted his relationship to the sons of such a one* [*by the assumption of a name of relationship to them*], *or to the people.* (M, Ḳ.)

6: see 1, first sentence. — **تَسَامَوْا عَلَى الخَيْلِ** — *They mounted upon the horses.* (TA.) — And *They* تسامو *vied, competed, or contended for superiority,* [*in highness, loftiness, or eminence, or in glory, or excellence,* or in an absolute sense, (see 3,)] *one with another.* (Ṣ, Ḳ.) ⁂ And تسامو signifies also *They called one another by their names.* (TA.)

8. استمى *He* (a hunter, or sportsman, الصَّاعِد, in the Ḳ being a mistranscription for الصَّائِد,]) *attired himself with the socks, or stockings, called* مِسْمَاة, (M, Ḳ, TA,) *to protect himself from the heat of the burning ground,* (TA,) *for the hunting of gazelles, in the time of heat.* (M.) And (M, in the Ḳ "or") **استماهُ** *He asked of him the loan of the socks, or stockings, above named, for that purpose,* (M, Ḳ,*) i. e. *for the hunting of gazelles at midday.* (TA.) And **استمى**, (M, Ḳ,) or **استمى الظَّبْيَة**, (so in some copies of the Ḳ and in the TA,) *He sought, or pursued, the gazelles in their caves,* or *hiding-places,* (فِى غِيرَانِهَا) M, and so in copies of the Ḳ, by the غِيران being meant the كُنُس, M,) or *in what was not their time,* or *season,* (فِى غَيْرِ آنِهَا,) thus in some copies of the Ḳ,) *at the auroral rising of Canopus* (سُهَيْل [which rose aurorally, in Central Arabia, about the commencement of the era of the Flight, on the 4th of August, O. S.]): (M, Ḳ:) so says IAạr. (M.) [Freytag says, on the authority of scholia to the Doewán of Jereer, as follows: In the time of the greatest heat, they drive out a wild animal repeatedly from its hiding-place, permitting it to return thither at night, when, thus disturbed, it does not issue from its place; in order that they may be able to strike it.] — And *He hunted, or chased, wild animals.* (M.) — See also 1, latter part, in two places. — And see 4. ⁂ **استمّيْتُهُ** also signifies *I made him the object of a visit: or I perceived in him good, or goodness, by a right opinion formed from its outward signs.* (Ḳ.) — And **استماه** *He chose it, took it in preference, or selected it.* (IAạr, L voce الفَتْرَح.) — And IAạr mentions the saying, البِكْرَةُ مِنَ الإِبِلِ تُسْتَمَى بَعْدَ أَرْبَعَ عَشْرَةَ لَيْلَةً أَوْ بَعْدَ إِحْدَى وَعِشْرِينَ [*The youthful she-camel is tested for the purpose of discovering whether or not she be pregnant [after fourteen nights or after one and twenty]*: but Th disallows this, and says that the word is تُسْتَنَى, from النُّتْيَة, which means "the period by the end of which one knows whether or not the she-camel is pregnant." (M.)

10. استمى [or **استمى فُلَانًا**, the word فلانا having app. been inadvertently omitted by a copyist,] *He asked, or demanded, his* [*or such a one's*] *name.* (TA.)

سِمْ and **سُمْ** and **سِمْ**: see **اِسْمٌ**, in three places, near the beginning of the paragraph; and in four places near the end of the same.

سَمَا: see **سَمَاة**: ⁂ and see also **اِسْمٌ**, near the beginning of the paragraph.

سُمَا and **سِمَا**: see **اِسْمٌ**, in two places, near the beginning of the paragraph; and in the last sentence but one of the same.

سَمَاة The *higher,* or *upper,* or *highest,* or *uppermost, part* of anything: [in this sense] masc. (M.) — [In its predominant acceptation,] a word of well-known meaning; (Ḳ, TA;) i. e. (TA) [The *sky, or heaven;*] the *canopy of the earth:* (M, Mṣb, TA:) in this sense (M, Mṣb) masc. and fem.; (IAmb, Ṣ, M, Mṣb, Ḳ;*) sometimes fem.; (M;) rarely so, and thus as having the next but one of the significations here following: (Fr, Mṣb:) Az says that it is fem. because it is pl. [or coll. gen. n.] of **سَمَاةٌ**: (TA:) or it is as though it were pl. of ↑ **سَمَاوَةٌ**, [or rather its coll. gen. n.,] like as **سَحَابٌ** is of **سَحَابَةٌ**: (Mṣb, TA:) Er-Rághib says that the **سَمَاء** as opposed to the أَرْض is fem., and sometimes masc.; and is used as a sing. and as a pl.; as the latter in the Ḳur ii. 27 [where it is shown to apply to seven heavens]; and that it is like نَخْل and نَجْم and other [coll.] gen. ns.: (TA:) in this sense (M) the pl. is **أَسْمِيَة** [a pl. of pauc.] (Ṣ, M, Ḳ) and سُمِيّ, (M, Ḳ,) the latter [originally سُمُوِىّ] of the measure فُعُول, and both [also] pls. of **سَمَاة** in another sense, mentioned in what follows, (TA,) and **سَمَاوَات** or **سَمَوَات**, (Ṣ, M, Mṣb, Ḳ,) and accord. to the Ḳ, [in which all of these are mentioned as though pls. of **سَمَاة** in all its senses,] ↑ **سَمَا**, [in the Ḳ **سُمَا**,] but in the M **سَمَاة** [like the sing., as mentioned above], where it is said that it must be a pl. in the Ḳur ii. 27 for the reason already stated, as though pl. of **سَمَاءَةٌ** or **سَمَاوَةٌ**; (TA;) and a poet assigns to **سَمَاة** the anomalous pl. **سَمَاءٌ**, by his saying,

* سَمَاءُ الإِلٰهِ فَوْقَ سَبْعِ سَمَائِيَا *

[*The heaven of God, above seven heavens*]: (Ṣ, M:) the dim. is ↑ **سُمَيَّة**. (Ḥam p. 452.) — And *Any canopy, or covering over-head, of a person.* (Ṣ, Mṣb,* TA.) — And hence, (Ṣ, TA,) The *ceiling,* or *roof,* (Ṣ, Mṣb, Ḳ, TA,) of a house, or chamber, or tent, (Ṣ, Ḳ, TA,) and of anything; (Ḳ, TA;) in this sense masc.; (Mṣb, TA;) and ↑ **سَمَاوَة** also has this meaning. (Ṣ.) — And The رِوَاق, (M, Ḳ,) i. e. the **سُقْف** [or *oblong piece of cloth*] *that is beneath the upper,* or *uppermost,* **سُقْف**, (M,) of a بَيْت [or tent]; (M, Ḳ;) in which sense it is fem., and sometimes masc.; (M;) as also ↑ **سَمَاوَة**; (M, Ḳ;) [and so, app., ↑ **سَمَايَة**;] for] one says, **أَصْلَحَ سَمَايَتَهُ**, with kesr, [*He repaired his* سماية,] meaning, his **سَمَاوَة**. (TA.) — And The *clouds;* (Zj, TA:) or *a cloud.* (Mṣb.) — And *Rain;* (Ṣ, M, Mṣb, Ḳ;) because it comes forth from the **سَمَاء** [i. e. sky or clouds]: (TA:) or *a good rain* (**مَطَرَة جَيِّدَة**): (Ḳ, TA:) or *a new rain* (**مَطَرَة جَدِيدَة**): (T, TA:) or, as some say, *rain that has not fallen upon the earth;* so called in consideration of what has been said above [of its meaning the "clouds" &c.]: (Er-Rághib, TA:) [but] one says, **مَا زِلْنَا نَطَأُ السَّمَاءَ حَتَّى أَتَيْنَاكُمْ** [*We ceased not to tread upon the rain until we came to you*]: (Ṣ, TA:) applied to rain, it is masc., and fem. also because of its connexion with the **سَمَاء** that canopies the earth; (M;) or it is fem., as meaning **سَحَابَة**: (Mṣb:) the pl. [of mult.] is **سُمِيّ** (Ṣ, M, Mṣb, TA) and [of pauc.] **أَسْمِيَة**. (Ṣ, TA.) **بَنُو مَاءِ السَّمَاءِ** is an appellation of *The Arabs;* [signifying *the sons of the water of the heaven;*] because of their keeping much to the deserts which are the places of the falling of rain [by means of which they subsist]: or by **مَاءُ السَّمَاءِ** is meant *Zemzem,* which God made to well forth for the Arabs, who are therefore like the sons thereof. (TA.) — [Hence, app., as

being likened to rain by reason of the swiftness of his running,] a certain horse, (M, Ḳ,) belonging to Sakhr the brother of El-Khansà, (M,) was named السَّمَاءُ. (M, Ḳ.) — [Hence, likewise, as being likened to rain, † *Bounty.*] One says, أَصَابَنِى بِرَشْحَةٍ مِنْ سَمَائِهِ † [*He gave me a gift from his store of bounty*]. (A in art. رشح.) — Also † *Herbage*; because produced by the rain, which is thus called. (TA.) — And The *back* of a horse; (Ṣ, Mṣb, Ḳ;) because of its height: coupled with [its opposite] أَرْض [q. v.]. (Ṣ, TA.) — And of a sandal, [in like manner opposed to أَرْض,] The *upper part* [*of the sole*, i. e. the *upper surface thereof*], *upon which the foot is placed*. (M.) — See also سَمَاوَة.

سَمَاءٌ: see سَمَاوَة.

سَمِيٌّ: see سَامٍ, in two places. — [Also] *A competitor*, or *contender for superiority*, in *highness*, *loftiness*, or *eminence*, or *in glory*, or *excellence*; *i. q.* مُسَامٍ, (Ṣ, TA,) and مُطَاوِل: (TA:) thus the word, in the accus. case, is said to signify in the Ḳur xix. 66: (Ṣ, TA:) or it there has the meaning here next following. (Ṣ, M, TA.) — *A like*, or *an equal*: (Ṣ, M, Ḳ, TA:) and this with meaning the word, in the accus. case, is said by some to have in the Ḳur xix. 8: or in this instance it has the meaning here following. (M, TA.) — *A namesake* of another. (Ṣ, M, Ḳ, TA.) — The fem. is سَمِيَّةٌ. (M, TA.)

سُمَىٌّ dim. of اسْمٌ, q. v.

سُمَيَّةٌ dim. of سَمَاءٌ, q. v.

سُمَيٌّ and سُمَوِيٌّ: see اِسْمِىٌّ.

سَمَاوَةٌ: see سَمَاءٌ, in three places. — Also The *form*, or *figure*, *seen from a distance*, (Ṣ, M, Ḳ, TA,) [or] *such as is high*, or *elevated*, (TA,) of anything; (Ṣ, M, Ḳ, TA;) and the *aspect* thereof: pl. [or rather coll. gen. n.] سَمَاءٌ and سَمَاوٌ; the latter mentioned by Ks. (M, TA.) El-'Ajjáj says,

سَمَاوَةُ الْهِلَالِ حَتَّى احْقَوْلَفَا

[*The form, &c., of the moon when near the change, until it became curved*]. (Ṣ.)

سَمَائِىٌّ: see سَمَاءٌ, in the middle of the paragraph.

سَمَائِىٌّ and سَمَاوِىٌّ [*Of, or relating to, the sky* or *heaven*; *heavenly*; *celestial*;] rel. ns. from سَمَاءٌ. (Mṣb, TA.)

سَامٍ [*High*, or *lofty*; as also سَمِيٌّ: pl. of the former سَوَامٍ; applied to women as pl. of سَامِيَةٌ, whence the phrase سَوَامِى الطَّرْفِ in a verse cited voce بُضْعٌ; and to irrational animals, as in an instance here following]. One says الْفُرُومُ السَّوَامِى *The stallions* [meaning *the stallion-camels high in their heads*, or] *raising their heads high*. (Ṣ, TA.) And سَامِيَاتٌ, [pl. of سَامِيَةٌ,] applied to camels, *That raise*, or *raise high*, *their eyes and their heads*. (Ḥam p. 791.) And رَدَدْتُ مِنْ سَامٍ طَرْفَهُ [app. an elliptical phrase, نَحْوَهُ (which is expressed in the explanation) or a similar word being understood; i. e. † *I repelled the pride*, or *haughtiness*, *of him who was lofty in look*;] meaning *I contracted to him* [*or to the lofty in look*] *his soul, and annulled his pride*, or *haughtiness*. (Ṣ, TA.) And سَمِيٌّ † الْأَنْفِ [lit. *High-nosed*] means † *disdainful*, or *scornful*. (T and Ḳ in art. انف.) — [Also act. part. n. of 1 in all its senses. — And hence,] سَمَّاءٌ, (Ṣ, M, Mṣb, Ḳ,) of which it is the sing., (M,) signifies *Hunters* (Ṣ, M, Ḳ) *going forth to the chase*: (Ḳ:) an epithet in which the quality of a subst. predominates: or, as some say, *hunters in the day-time*, peculiarly: or *hunters wearing the socks*, or *stockings*, *called* مِسَاة. (M.)

اِسْمٌ, (Ṣ, M, Mṣb, Ḳ,) with the conjunctive ا, [i. e. written اِسْمٌ,] but this is made disjunctive by poetic license [as well as when the word commences a sentence], (Ṣ,) usually with kesr [when the ا is disjunctive], (Lḥ, M, TA,) and أَسْمٌ, (Ṣ, M, Ḳ,) of the dial. of Benoo-'Amr-Ibn-Temeem and of Kuḍá'ah, (M, TA,) mentioned by IAar, (TA,) and سِمٌ and سُمٌ (Ṣ, M, Ḳ) and سُمٌ, (Ḳ,) and سِمًا and سَمًا, (Ḳ,) and سُمًا (M, Ḳ) and سِمًا and سَمًا, (Ḳ,) [The *name* of a thing; i. e.] *a sign* [*such as may be uttered or written*] *conveying knowledge* of a thing; syn. عَلَامَةٌ: and *a word applied to denote a substance or an accident or attribute, for the purpose of distinction*: (M, Ḳ:) [or *a substantive in the proper sense of this term*, i. e. *a real substantive*; and *a substance in a tropical sense of this term*, i. e. *an ideal substantive*:] as expl. by El-Munáwee, in the "Towḳeef," the اسم is *that which denotes a meaning in itself unconnected with any of the three times* [*past and present and future*]: *if denoting what subsists by itself, it is termed* اِسْمُ عَيْنٍ; and *if denoting what does not subsist by itself*, [i. e. *an accident or attribute*,] *whether existent, as* العِلْم [i. e. *knowledge*], *or non-existent, as* الجَهْل [i. e. *ignorance*], *it is termed* اِسْمُ مَعْنًى: (TA:) the pl. is أَسْمَاءٌ [a pl. of pauc.] and أَسْمَاوَاتٌ, (Ṣ, M, Ḳ,) the latter said by Lḥ to be a pl. of اِسْمٌ, but it is rather a pl. of أُسْمَاةٌ, for otherwise there is no way of accounting for it, (M,) and أَسَامٍ and أَسَامِىُّ (M, Ḳ) are [likewise] pls. of أُسْمَاةٌ: (Ḳ, * TA:) the word اِسْمٌ [i. e. اِسْمٌ or أَسْمٌ] is derived from سُمُوٌّ, (Ṣ, TA,) or from السُّمُوُّ, (Mṣb, Er-Rághib, TA,) because the اسم is a means of raising into notice the thing denoted thereby, and making it known: (Ṣ, * Er-Rághib, TA:) it is of the measure اِفْعٌ [or اِفَعٌ, accord. to different dialects], the last radical, و, being wanting in it, (Ṣ, Mṣb, TA,) and the hemzeh [or rather ا] being prefixed by way of compensation for it, accord to a general rule; (Mṣb, TA;) for it is originally سِمْوٌ (Ṣ, Mṣb, Er-Rághib, TA) or سُمْوٌ, (Ṣ, Mṣb, TA,) its pl. being أَسْمَاوٌ, and its dim. being سُمَىٌّ [originally سُمَيْوٌ]: (Ṣ, Mṣb, Er-Rághib, * TA:) some of the Koofees hold that it is from الوَسْمُ, meaning العَلَامَةُ, the و, which is the primal radical, being rejected, and the hemzeh [or ا] being substituted for it, so that its measure is اِعْلٌ [or اِفَلٌ]; but this is a weak opinion, for, were it so, the dim. would be وُسَيْمٌ and the pl. would be أَوْسَامٌ. (Mṣb, TA.) One says, بِسْمِ هٰذَا كَذَا [*The name of this is thus*, or *such a word*]; and if you will you may say, بِاسْمِ هٰذَا كَذَا; and in like manner, اِسْمُهُ فُلَانٌ كَذَا and سِمُهُ and سُمُهُ: Lḥ says that اِسْمُهُ فُلَانٌ [*His name is Such a one*] is the [common] phrase of the Arabs; and he mentions سِمُهُ فُلَانٌ as heard from [the tribe of] Benoo-'Amr-Ibn-Temeem: and Ks cites, as heard from some of [the tribe of] Benoo-Kuḍá'ah, the saying,

بِسْمِ الَّذِى فِى كُلِّ سُورَةٍ سُمُهْ

[*In the name of Him whose name is in every chapter of the Ḳur-án*], and سُمُهْ as heard from others, not of Kuḍá'ah. (M.) بِرِ عَلَى اِسْمِ اللّٰهِ is an elliptical phrase [for بِرِ مُعْتَمِدًا عَلَى ذِكْرِ اسْمِ اللّٰهِ *Journey thou relying upon the mention of the name of God*]. (IJ, M in art. دل: see دَلِيل.) — [Hence,] اِسْمٌ signifies also † *Fame*, *renown*, *report*, or *reputation*, of a person: (TA:) and so سُمًا, *in relation to good*, (Ḳ, TA,) not to evil; mentioned by Az. (TA.) One says, ذَهَبَ اِسْمُهُ فِى النَّاسِ, i. e. *His fame &c.* [*went*, or *spread*, *among mankind*, or *the people*]. (TA.)

اِسْمِىٌّ [*Of*, or *relating to*, *a name* or *noun* or *substantive*;] rel. n. from اِسْمٌ; as also سَمَوِىٌّ and سُمَوِىٌّ. (Ṣ, TA.) [Hence,] جُمْلَةٌ اِسْمِيَّةٌ *A nominal proposition* or *phrase*; as distinguished from فِعْلِيَّةٌ, or verbal.]

اِسْمِيَّةٌ The *quality of a name* or *noun* or *substantive*.]

مِسَاةٌ The *socks*, or *stockings*, *worn by a hunter*, (M, Ḳ, TA,) *to protect him from the heat of the burning ground*. (TA.)

مُسَمًّى [*Named*]. — [Hence,] one says, هُوَ مِنْ مُسَمَّى قَوْمِهِ and مُسَمَّى مَكَارِمِ قَوْمِهِ, meaning † *He is of the best of his people* or *party*. (TA.)

مُسَامٍ: see سَامٍ.

سن

1. سَنَّهُ, (M, L, Ḳ,) [aor. ـُ,] inf. n. سَنٌّ, (M,) *He* (a man, M, L) *bit him* (another man, M, L) *with his* أَسْنَان [or *teeth*]. (M, L, Ḳ: but in the Ḳ, *with the* أَسْنَان.) [Hence, app.,] سَنَّتِ الْأَرْضُ *The herbage of the land was eaten*. (L, Ḳ.) — And, (M, L, in the Ḳ "or,") aor. and inf. n. as above, (M, L,) *He broke his* (a man's, M, L) أَسْنَان [or *teeth*]. (M, L, Ḳ.) — سَنَّتِ الْبَدَنَةُ: and بَدَنَةٌ اللّٰهُ سَنَّهَا: see 4. — Also, (accord. to the M and L, but accord. to the Ḳ "or,") aor. and inf. n. as above, (M, L,) *He pierced him*, or *thrust him*, *with the* سِنَان [or *spear-head*]. (M, L, Ḳ.) And سَنَّهُ بِالرُّمْحِ *He pierced him*, or *thrust him*, *with the spear*. (L.) — And *He fixed*, or *mounted*, *upon it* (i. e. the spear) *the* سِنَان [or *iron head*];

(M, L, Ḳ;) and ↑ أَسَنَّهُ *he put to it a* سِنَان. (L.) — Also, (Ṣ, M, L, Mṣb, Ḳ,) aor. and inf. n. as above, (M, L, Mṣb,) *He sharpened it, whetted it, or made it sharp-pointed*, (Ṣ, M, L, Mṣb, Ḳ,) *and polished it*, (M, L, Ḳ,) namely, a thing, (M, L,) or a knife; (Ṣ, L, Mṣb, Ḳ;) and so ↑ سَنَّنَهُ: (M, L, Ḳ:) and سَنَّ *he sharpened, whetted, or made sharp-pointed*, a spear-head *upon the* مِسَنّ: (L:) and *he rubbed, or grated*, a stone upon a stone. (Fr, L.) — [Hence,] ↑ سَنَّنِي هٰذَا الشَّيْءُ † *This thing [sharpened my appetite;] made me desirous of food.* (Ḳ.) The Arabs say [also] الحَمْضُ تَسُنُّ الإِبِلَ عَلَى الحَلْأَةِ † *The [plants, or trees, called]* حمض *strengthen the camels [or sharpen their appetites] for the [plants, or trees, called]* حَلْأة, *like as the whetstone strengthens [or sharpens] the edge of the knife.* (L.) — [Hence also,] سَنَّ أَسْنَانَهُ, (M, L, Ḳ,*) [nor. and] inf. n. as above, (M, L,) *He rubbed and cleaned his teeth with the stick used for that purpose*; (M, L, Ḳ:) as though he polished them. (M, L.) — And سَنَّ الإِبِلَ, (ISk, Ṣ, M, L,) or المَالَ, (Ḳ,) aor. and inf. n. as above, (M, L,) *He tended well*, (Ḳ,) or *pastured and tended well*, (ISk, Ṣ, L,) or *pastured, and rendered fat*, or *plump*, (M, L,) *the camels*, (ISk, Ṣ, M, L,) or *the cattle*; (Ḳ:) *so that they became in good condition, free from mange or the like*; as though he polished them. (ISk, Ṣ, M, L, Ḳ.) — And سَنُّوا المَالَ *They sent the cattle into the pasturage.* (El-Muṭarrij, Ṣ, L, Ḳ.*) — And سَنَّ الإِبِلَ, (M, L, Ḳ,) [nor. and] inf. n. as above, (M, L,) *He drove the camels quickly*: (M, L, Ḳ:) or, as some say, السَّنُّ signifies السَّيْرُ الشَّدِيدُ [i. e. *the making to go vehemently*; السَّيْر being here syn. with التَّسْيِير]: (M, L:) you say, سَنَنْتُ النَّاقَةَ *I made the she-camel to go* (سَوْقًا, Ṣ, or سَوْقًا شَدِيدًا, L) *vehemently*. (Ṣ, L.) — إِنَّمَا أَنْسَى لِأَسُنَّ, occurring in a trad., meaning *I am made to forget only that I may drive men by directing to the right way, and show them what is needful for them to do when forgetfulness occurs* to them, may be from سَنَّ [expl. above as] meaning "he pastured and tended well" the camels. (L.) — سَنَّ عَلَيْهِ المَاءَ [aor. and inf. n. as above,] *He poured forth the water upon him, or it*; (M, L, Ḳ:) as also ↑ اسَنَّهُ: (Ḥam p. 611:) *or he discharged the water gently upon him, or it.* (M, L.) You say, سَنَنْتُ المَاءَ عَلَى وَجْهِي, (Ṣ, L,) or عَلَى الوَجْهِ, (Mṣb,) or سَنَنْتُ المَاءَ عَلَى وَجْهِهِ, (L,) or فِي وَجْهِهِ, (Mgh,) aor. as above, (Mgh, L,) and so the inf. n., (L,) *I [or he] discharged the water without scattering upon his face*: if scattering it in pouring, you say, شَنَنْتُ: (Ṣ, L:) or *I, or he, poured the water gently* (Mgh, L, Mṣb) *upon the face*, (Mṣb,) or *upon his face*. (Mgh, L.) And سَنَّ التُّرَابَ *He poured the dust, or earth, gently* upon the ground: (Ṣ, L:) and *he put it gently* upon a corpse. (L.) And سَنَّتِ العَيْنُ الدَّمْعَ, aor. and inf. n. as above, *The eye poured forth tears.* (M, L.) And أَسَنَّتْ قُرُونُ فَرَسِكَ *Make the [issues of] sweat to flow from thy horse by plying him hard*, in order that he may become lean, or light of flesh: and سَنَّ لَهُ قَرْنَ, and قُرُونَ, *An issue, and issues, of his sweat, was, and were, made to flow.* (L.) عَلَيْهِ الدِّرْعَ سَنَّ, (Ṣ, M, L, Ḳ,) aor. and inf. n. as above, (Ṣ, M, L,) *He put* (lit. *poured*) *upon him the coat of mail.* (Ṣ, M, L, Ḳ.) — سَنَّ الفَحْلُ النَّاقَةَ *The stallion threw down the she-camel* (بَكَّهَا, in copies of the Ḳ [erroneously] رَكَّبَهَا) *upon her face.* (L, Ḳ.* [See also 3.]) — سَنَّ الطِّينَ *He plastered pottery with the clay*: (M, L:) *or he made the clay into pottery.* (M, L, Ḳ.) — سَنَّهُ, (Ṣ, L, Ḳ,) aor. as above, (Ṣ,) and so the inf. n., (Ṣ, L,) also signifies *He formed it, fashioned it, or shaped it*; (Ṣ, L, Ḳ;) namely, a thing: (Ḳ:) and some say, *he made it long.* (L.) — And [from the former of these two meanings, app.,] *He instituted, established, or prescribed, it*, i. e. a custom, practice, usage, or the like, whether good or bad; *set the example of it; originated it as a custom* &c. *to be followed by others after him.* (L.) You say, سَنَنْتُ لَكُمْ سُنَّةً فَاتَّبِعُوهَا *[I have instituted* &c., *for you an institute, a custom, a practice, a usage, or the like, to be followed, therefore follow ye it].* (L.) And فُلَانٌ سَنَّ طَرِيقًا مِنَ الخَيْرِ, aor. and inf. n. as above, *Such a one originated* [or *instituted*] *an act of goodness, or piety*, [or *a good, or pious, way of acting,*] *which his people knew not, and which they afterwards followed, or pursued.* (L.) And سَنَّ اللّٰهُ سُنَّتَهُ لِلنَّاسِ *God manifested, or made known, his statutes, or ordinances, and commands and prohibitions*, [i. e. *his laws,*] *to men:* (M, L:) and سَنَّ اللّٰهُ سُنَّةً *God manifested, or made known, a right way* [*of acting* &c.]: (L:) [and in like manner one says of any one,] سَنَّ الأَمْرَ *He manifested, or made known, the thing, affair, or case.* (Ḳ.) — And سَنَّ سُنَّةً, (M, L,) or طَرِيقَةً, (Ḳ,) [nor. and] inf. n. as above, (M, L,) *He pursued* [*a way, course, rule, mode, or manner, of acting or conduct or life or the like*]; as also ↑ استنّ; (M, L;) or ↑ استسنّ; (so in the Ḳ;) and ↑ بِهَا استنّ: (Ḳ in art. سير:) and ↑ استنّوا بِطَرِيقِ مِنَ الخَيْرِ [*They followed, or pursued, a good, or pious, way of acting*]. (L.) It is said in a trad. respecting the Magians, سُنُّوا بِهِمْ سُنَّةَ أَهْلِ الكِتَابِ, i. e. *Pursue ye with them the way of the People of the Scripture, or Bible; act with them as ye act with these*; granting them security on the condition of receiving [from them] the [tax called] جِزْيَة. (Mgh, L.*) — سَنَّ is also expl. as meaning *He, or it, became altered for the worse*, or *stinking*: so in a trad. of Barwa the daughter of Wáshik, where it is said, كَانَ زَوْجُهَا سَنَّ فِي بِئْرٍ [*Her husband had become altered for the worse, or stinking,* having died, *in a well* which he had descended]: from the saying in the Ḳur مِنْ حَمَإٍ مَسْنُونٍ: [see مَسْنُون:] but some say that he [who used this phrase] meant [to say, or meant thereby,] أَسِنَ, i. e. *his head became affected with vertigo by reason of a foul odour that he smelt, and he swooned.* (L.)

2. سَنَّنَهُ: see 1, near the beginning. — [Hence,] ↑ سَنَّنَ المَنْطِقَ † *He made the speech good, or beautiful*; (M, L, Ḳ:) as though he polished it. (M, L.) — And سَنَّنَ إِلَيْهِ الرُّمْحَ, (M, L, Ḳ,) inf. n. تَسْنِينٌ, (M, L,) *He directed, or pointed, the spear towards him*, or it. (M, L, Ḳ.)

3. سَانَّ النَّاقَةَ, inf. n. مُسَانَّةٌ and سِنَانٌ, (Ṣ, M, L, Ḳ,) *He* (the stallion-camel) *bit the she-camel with the fore part of the mouth*: (L:) *or he opposed himself to her*, (M, L,) *or drove her*, (Ṣ, L,) *or bit her with the fore part of the mouth, and drove her*, (Ḳ,) *to make her lie down*, (Ṣ, M, L, Ḳ,) *in order that he might cover her*: (Ṣ, M,* L, Ḳ:) *or he covered her without her desiring it, or before she desired it, by force.* (IB, L.)

4. اسنّ, (Ṣ, M, I, Mṣb, Ḳ,) inf. n. إِسْنَانٌ, (Mgh, L, Mṣb,) said of a man, (Ṣ, M, L, Mṣb, Ḳ,) and of other than man, (Mṣb,) *i. q.* كَبِرَ, [meaning *He became advanced in age, or full-grown*], (Ṣ, L, Mṣb,) or كَبِرَتْ سِنُّهُ [which means the same]; (M, L, Ḳ;) as also ↑ استسنّ: (Ḳ:) but Az says that الإِسْنَانُ in the case of an animal of the ox-kind and of the sheep or goat, is not the same as in that of a man: for in such animals it means [*the attaining to the age of*] *the coming forth of the* [*permanent*] ثَنِيَّة [or *central incisor*]: (Mṣb:) or in such animals it means at least [*the attaining to the age of*] *the shedding of the* [*tooth called*] ثَنِيَّة [which is generally said to be *in the third year*]; and at the utmost in such animals, [*the attaining to the age of*] *what is termed* السَّلْوَغ [which is *in the sixth year*]; and at the utmost in camels, [*the attaining to the age of*] *what is termed* البُزُول [which is generally *in the ninth year*]. (Mgh, L.) [It is also expl. in the Ḳ as meaning *His tooth grew forth*: but the right explanation is one given in the Mgh and L; i. e. *his tooth whereby he became* مُسِنّ *grew forth.*] نَبْ يُسْنُنَ, occurring in a trad. of Ibn-'Omar, as some relate it, is a mistake for نَبْ يُسْنِنَ. (Mgh, L.) And سَنَّتِ البَدَنَةُ, a phrase mentioned by Ḳt, as meaning *The teeth of the* بدنة *grew forth*, is also a mistake [for أَسَنَّتِ]. (L.) — You say also, اسنّ سَدِيسُ النَّاقَةِ *The* [*tooth called*] سديس *of the she-camel grew forth*, i. e. *in the eighth year.* (Ṣ, L.) — Also, said of God, *He made a* tooth *to grow forth.* (Ṣ, L, Ḳ.) سَنَّنَا اللّٰهُ, [referring to the teeth of a بَدَنَة,] a phrase mentioned by Ḳt, is a mistake [for أَسَنَّا]. (L.) — See also 1, in the former half of the paragraph, in two places.

5. تسنّن بِهِ [*He took him, or it, as an exemplar, example, or object to be imitated*]. (Ḳ voce قُدْوَة.) — تسنّن فِي عَدْوِهِ — *He* (a man) *went at random, heedlessly, or in a headlong manner, in his running*; as also ↑ تسنّ. (M, L.) — See also 5 in art. سنه, last signification.

6. تَكَادَمَتْ *i. q.* تَنَاتَشَتِ الفُحُولُ [meaning *The stallion-camels bit one another with the fore part of the mouth*]. (L, Ḳ.)

8. استنّ *He rubbed and cleaned his teeth with the* سِوَاك [or *piece of stick used for that purpose*];

(Ṣ, M, L, K:) *he made use of the* سِوَاك, *passing it over his teeth.* (L.) — And *He took, or seized, with the teeth.* (KL.) = اسْتَنَّتِ العَيْنُ *The eye poured forth its tears.* (M, L.) — اسْتَنَّ said of the blood of a wounded made with a spear or the like, *It issued in a gush.* (AZ, L.) — Said of the سَرَاب [or mirage], *It was, or became, in a state of commotion, went to and fro, or quivered.* (M, L, K.) — Said of a horse, *i. q.* قَمَصَ [app. as meaning *He pranced, leaped, sprang, or bounded*]: (Ṣ, K:) *he frisked; or was brisk, lively, or sprightly: he ran, in his friskiness, briskness, liveliness, or sprightliness, in one direction: he ran, by reason of his friskiness, briskness, liveliness, or sprightliness, a heat, or two heats, without a rider upon him:* (L:) *he ran to and fro, by reason of briskness, liveliness, or sprightliness:* from سَنٌّ as signifying "he poured forth" water, and as signifying "he sharpened" iron upon a whetstone. (Ḥar p. 47.) It is said in a prov., اسْتَنَّتِ الفِصَالُ حَتَّى القَرْعَى, (Ṣ, Meyd, L,) or الفُصْلَانُ, (Meyd,) i. e. *The young weaned camels leaped, sprang, or bounded;* (Ṣ,* L:) *even those affected with the small pustules called* قَرْع (Meyd, L:) which are small white pustules, the remedy for which is salt, and the butter (جَبَاب) of camels' milk: (Meyd:) when the healthy young weaned camels do thus, those affected with such pustules do the like in imitation, but become disabled from doing it by weakness: the prov. is applied to the man who introduces himself among a people, or party, to whom he does not belong: (L:) or to him who speaks with one before whom he should not speak by reason of the greatness of his rank: and some related it differently, saying, القُرْعَى [which is the dim. of القَرْعَى]; (Meyd:) and القُرُع [which is pl. of الأَقْرَع, q. v.]: and some say that اسْتَنَّتِ الفِصَالُ signifies *the young weaned camels became fat, or plump, and their skins became* [*sleek*] *like* مَسَان [*or whetstones*]. (L.) And it is said in a trad. of 'Omar, رَأَيْتُ أَبَاهُ يَسْتَنُّ بِسَيْفِهِ كَمَا يَسْتَنُّ الجَمَلُ, meaning [*I saw his father*] *exulting with briskness, liveliness, or sprightliness, and brandishing his sword, like as the camel exults with briskness, and lashes with his tail.* (L.) See also 5. — [Also *He took, held, or followed, the* سَنَن, i. e., *road, or way, or main and middle part thereof:* and *he, or it, was, or lay, in the way.* Hence,] one says, خُذْ مَا اسْتَنَّ, meaning [*Take thou what lies in the way;*] *what is easily attainable; what offers itself without difficulty.* (AA, TA voce انْتَدَبَ.) — See also 1, near the end of the paragraph, in two places.

10: see **4**: = and see also 1, near the end of the paragraph, in two places. — اسْتَنَّتِ الطَّرِيقُ *The road was travelled.* (K.)

R. Q. 1. سَنْبَتَ الرِّيحُ *The wind blew coldly, or coolly;* as also سَنْمَتَ: so in the Nawádir. (L.)

سِنٌّ *i. q.* ضِرْسٌ [as meaning *A tooth;* in which sense this latter word is often used; though it is frequently restricted to a molar tooth, or to any of the teeth except the central incisors]: (M, L, K:) [or, accord. to some, *a single tooth;* i. e. *one that is not of the double, or molar, kind;* as shown by a description in what follows:] of the fem. gender: (Ṣ, M, L, Mṣb:) pl. أَسْنَانٌ (Ṣ, M, L, Mṣb, K) and أَسِنَّةٌ and أُسُنٌّ, (M, L, K,) the last of these mentioned by Lḥ, and this and the second anomalous; (M, L;) or the second is allowable as pl. of the first of these pls.; (Ṣ;) or it is pl. of the سِنَان of the spear; but may also be pl. of أَسْنَانٌ as pl. of سِنٌّ applied to herbage upon which camels pasture, in an instance to be cited in what follows; (A'Obeyd, T, L:) the vulgar say أَسْنَانٌ and أَسْنَانٌ, which are wrong: (Mṣb:) the أَسْنَان of a human being consist of four ثَنَايَا, and four رَبَاعِيَات, and four أَنْيَاب, and four نَوَاجِذ, and sixteen أَضْرَاس: or, as some say, four ثنايا, and four رباعيات, and four انياب, and four نواجذ, and four أَضْرَاس: and the أَسْنَان and أَضْرَاس together make up the number of thirty-two; the ثنايا are four, two above and two below [in the middle]; next are the رباعيات, which are four, two above and two below; next are the انياب, which are four [likewise, two above and two below]; and next are the اضراس, which are twenty, on each side five above and five below; and of these [last] the four that are next to the انياب are the ضواحك; next to each ناب, above and below, is a ضَاحِك; next to the ضواحك are the طَوَاحِن, also called the أَرْحَاء, which are twelve, on each side [above and below] three; and next to these are the نواجذ, which are the last of the teeth in growth, and the last of the اضراس, on each side of the mouth one above and one below: (Zj in his "Khalk el-Insán:") the dim. of سِنٌّ is سُنَيَّةٌ, because it is fem. (Ṣ.) One says, لَا آتِيكَ سِنَّ الجَمَلِ, (Ṣ, M, L,) i. e. *I will not come to thee as long as remains the tooth of the young one of the* [*kind of lizard called*] ضَبّ; (M, L;) meaning, *ever;* (Ṣ, M,* L;) because the ضب never sheds a tooth: (Ṣ, L:) or, as Lb relates it, on the authority of El-Mufaḍḍal, سِنَّ حِمَلٍ; [using the dual form of سِنٌّ;] and [it may be rendered, accord. to the former reading, *during the life of the young one of the* ضب, for] he says, they assert that the ضب lives three hundred years, and that it is the longest-lived creeping thing upon the earth. (M, L.) A poet (Aboo-Jarwal El-Juhánee, whose name was Hind, L) says, describing camels taken as a bloodwit,

* فَجَاءَتْ كَسِنِّ الظَّبْيِ ثَمَّ أَرَنَّ مِثْلَنَا *

* بَوَاءً قَتِيلٍ أَوْ حَلُوبَةَ جَائِعِ *

[*And they came; + like the age of the gazelle* was the age of every one of them: *I have not seen the like of them for an equivalent of a slain person, or a milch camel of one hungry:* (I have given a reading of this verse that I have found in the M and TA in art. ظبى, instead of that in the present art. in the Ṣ and L, in which سَنَة and سَنَاء are put in the place of بَوَاء, app. for سِنَاء, an inf. n. of سَانَاهُ, and as such here meaning *a soothing, or the like:*)] he means that they were ثَنِيَّان [pl. of ثَنِيٌّ], because the ثَنِيّ is one shedding [or that has shed] his ثَنِيَّة, and the gazelle has no ثَنِيَّة [in the upper jaw], so that he is always [one that may be termed] a ثَنِيّ. (Ṣ, L.) It is said in a trad., إِذَا سَافَرْتُمْ فِي الخِصْبِ فَأَعْطُوا الرُّكْبَ أَسْنِتَهَا, [expl. as] meaning *When ye journey in the land abounding with herbage, enable ye the ridden beasts to take of the pasturage:* (Ṣ, L:) but Az states that A'Obeyd says, I know not أَسِنَّة except as pl. of the سِنَان of the spear; and if the trad. be [correctly] preserved in memory, it seems to be pl. of أَسْنَان; for سِنٌّ [sometimes] signifies the [*portion of*] *herbage upon which camels pasture;* and its pl. is أَسْنَانٌ; one says, أَسْنَانٌ مِنَ المَرْعَى; and the pl. of أَسْنَانٌ is أَسِنَّةٌ: Aboo-Sa'eed says that this last is pl. of سِنَان, not of أَسْنَان, and سِنَانٌ is applied to the [plants, or trees, called] حَمْض, as meaning † *a strengthener* [i. e. *a sharpener of the appetite*] of the camels for the [plants, or trees, called] خَلَّة: [see a phrase in the earlier part of the first paragraph:] in like manner, also, [he says,] when they light upon what is termed سِنٌّ مِنَ المَرْعَى [*a portion of pasturage*], this is termed سِنَانٌ † عَلَى السِّنِّ [*a strengthener, or sharpener, for journeying*]: this explanation is approved by Az, and likewise that of A'Obeyd: it is also related, on the authority of Fr, that السِّنّ signifies *the eating vehemently:* [a signification mentioned in the K as well as in the L:] and Az says, I have heard more than one of the Arabs say, أَصَابَتِ الإِبِلُ اليَوْمَ سِنًّا مِنَ المَرْعَى [*The camels have obtained to-day a good portion of pasturage*] when they have eaten well of the best of the pasturage: Z says that أَعْطُوا الرُّكْبَ أَسْنِتَهَا † means *Give ye to the ridden beasts what will prevent their being slaughtered;* for when their owner pastures them well, they become fat, and goodly in his eye, and therefore he withholds himself, with niggardliness, from slaughtering them, and this [condition of them] is likened to أَسِنَّة [as meaning "spear-heads"] pl. of سِنَان: [see also أَحْدَثَ رِمَاحَهَا, said of camels, voce رُمْح:] or if the pl. of سِنٌّ be intended by it, the meaning is, *enable ye them* [i. e. *the ridden beasts*] *to take of the pasturage;* and hence the trad., أَعْطُوا السِّنَّ حَظَّهَا مِنَ السِّنِّ, i. e. *Give ye the possessors of the* سِنّ [meaning *tooth*] *their share of the* سِنّ which is the *pasture.* (L.) السِّنّ is also used for ذَوَاتُ السِّنِّ [*The possessors of the tooth*] as meaning *the slave and horses and the like and other animals,* [*collectively,* in like manner as خُفٌّ and حَافِرٌ are used,] in a trad. of 'Omar. (L.) And it is said in a trad. of Ibn-Dhee-Yezen, لَوْ وَطِئَتْ أَسْنَانُ العَرَبِ, كَعْثَبَةَ, for ذَوِي أَسْنَانِ العَرَبِ, meaning [*I will assuredly wake*] *the great men and the nobles* [*of the Arabs to tread upon his ankle*]. (L.) [But اسنان in this instance may be pl. of سِنٌّ in the sense here next following; so that ذوى اسنان

may be rendered *the advanced in age.*]) — Hence, (L,) ‡ *Life;* (S, M, L, Mṣb;) metaphorically used in this sense as indicative of its length and its shortness; (L;) [for the teeth vary with the length of life;] the *measure,* (K,) or *extent, of life;* (Mṣb, K;) [the *age attained;*] used in relation to human beings and others: (M, L, K:) of the fem. gender in this sense also, (M, L, Mṣb,) because meaning ﴿ أَسْنَانٌ ﴾ مُدَّةٌ: (Mṣb:) pl. ﴿ أَسْنَانٌ ﴾ (M, L, K,) only. (M, L.) You say رَجُلٌ حَدِيثُ السِّنِّ, meaning † *A young man.* (S, Mṣb, K, all in art. حدث.) And جَاوَزْتُ أَسْنَانَ أَهْلِ بَيْتِي † [*I have exceeded*] *the lives of the people of my house.* (L.) And صَدَقَتِنِي سِنُّ بَكْرِهِ [and سِنُّ بَكْرٍ, expl. in art. بكر]. (L.) — And † *A like, an equal, or a match, in age,* of another; (M, L, K;) like ﴿ قِنٌّ ﴾ (M, L;) as also ﴿ سِنِّيٌّ ﴾, (M, L, K,) and ﴿ سِنِّيَّةٌ ﴾ (L,) or ﴿ سَنِيَّةٌ ﴾: (M, K:) in this sense also fem.; and [therefore] the dim. is ﴿ سُنَيَّةٌ ﴾: (L:) one says, ابْنِي سَنِيَّةُ ابْنِكَ [*My son is the equal in age of thy son*]: (El-Kemáneee, L:) and the pl. is أَسِنَّةٌ and أَسْنَانٌ. (L.) — Also † *A tooth* of a ﴿ مِنْجَل ﴾ [or *reaping-hook*]: (M, L, K:*) pl. ﴿ أَسْنَانٌ ﴾, signifying its أُثْر. (L and K in art. اثر.) — [And † *A tooth* of a comb.] The Arabs say كَأَسْنَانِ المُشْطِ meaning † [*Like the teeth of the comb*] in equality, in respect of any state, or condition: but if they mean equality in respect of evil, they say

* سَوَاسِيَةٌ كَأَسْنَانِ الحِمَارِ *

[*Equals like the teeth of the ass*]; سواسية being an anomalous pl. of سَوَآءٌ. (Ḥar p. 39.) — And † The *nib,* i. e. the *place of paring,* of a writing-reed: (S, L, K:) [and *each lateral half of that part;* for] the writing-reed has a right سِنّ and a left سِنّ: (TA in art. حرف:) and ﴿ سِنَّةٌ ﴾ occurs in the K voce جَلْفَةٌ as meaning the *point* of a writing-reed.] One says, أَعْطِ سِنَّ قَلَمِكَ وَسَنِّهَا [*Make long the nib, or pared portion, of thy writing-reed, and make it thick* (lit. *fat*), *and make thy mode of cutting the extremity of the nib oblique, and make it to incline towards the right*]. (S, L.*) — *A tooth* [or *pin*] of a key [app. of the kind of wooden lock called ضَبَّة, q. v.]. (MA.) — See also بِسِنِّهِ. — Also, (M, K, and A and K in art. رفص) or ﴿ سِنَّةٌ ﴾, (S, JM,) *A clove,* ﴿ فَصٌّ ﴾, S and A as syn. with سِنّ in art. فص, and JM in explanation of سِنَّة in the present art., or ﴿ فَصَّةٌ ﴾, S and L in explanation of ﴿ سِنَّة ﴾,) or a ﴿ حَبَّة ﴾ [app. here meaning *small distinct portion*] *of the head* [app. here meaning bulb], (M and L and K in explanation of ﴿ بِسِنِّ ﴾ of garlic. (S, M, A, L, K, JM.) — [Accord. to some,] one says, وَقَعَ فُلَانٌ فِي سِنِّ رَأْسِهِ, meaning *Such a one fell into* [*what equalled*] *the number of his hairs, of good,* (M,* L, K,*) *and of evil:* (L:) or, as some say, *into what he willed, or wished, and had authority to decide:* (L, K:) but this is a mistranscription: (Meyd:) the correct saying is فِي بِيِّ رَأْسِهِ (Az, Meyd, L,) and سَوَّاهُ رَأْسِهِ, meaning *he fell into a state of enjoyment, or welfare;* (Meyd;) the former sometimes expl. as meaning, [*he lighted upon, or came upon, what equalled*] *the number of the hairs of his head, of wealth, or good:* (A'Obeyd, Meyd:) *or what equalled* [*the hairs of*] *his head, of abundance of herbage, or of the goods, conveniences, or comforts, of life:* (Az, L, and Meyd* on the authority of IAạr:) the saying is a prov. (Meyd.) — السِّنّ also signifies *The wild bull.* (L, K.)

﴿ سِنَّةٌ ﴾ (K,) or ﴿ سِنَّةٌ ﴾, (so in the L,) *A she-bear;* syn. دِبَّةٌ. (K: in the L دِبَّةٌ.) And *A she-lynx:* syn. قَهْدَةٌ. (L, K.)

سُنَّة *A way, course, rule, mode, or manner, of acting or conduct or life or the like;* syn. طَرِيقَةٌ. (Mgh, L, Mṣb,) as also ﴿ سَنَنٌ ﴾, (S, L,) and ﴿ سِيرَةٌ ﴾; (S, M, L, Mṣb, K:) whence the saying, سُنَّا بِسِرٍ, expl. in the first paragraph of this art., last sentence but one, (Mgh,) and the saying of the Hudhalee [Khálid Ibn-Zuheyr] cited in the first paragraph of art. سير; (S;) and this is [said to be] the primary signification; (L;) whether *good,* or *bad;* (M, L;) *approved* or *disapproved:* (Mṣb:) or, accord. to Sh, *a way* [*of acting &c.*] *that has been instituted, or pursued, by former people, and has become one pursued by those after them;* and this, he says, is the primary signification: (L:) it signifies also [particularly] *a way of acting &c. that is commended, or approved, and right;* wherefore one says, فُلَانٌ مِنْ أَهْلِ السُّنَّة [*Such a one is of the people of the commended and right way of acting &c.*; generally meaning, *of those who follow the institutes, or ways, of the Prophet*]; and is from ﴿ سَنٌ ﴾ signifying "a way," or "road;" (T, L;) and is also *syn. with* سَنَنٌ: (L:) and [the *laws,* i. e] the *statutes, or ordinances,* and *commands and prohibitions,* of God: (Lḥ, M, L, K:) [also *a practice or saying,* or the *practices and sayings collectively, of Mohammad, or any other person who is an authority in matters of religion, namely, any prophet, or a Companion of Mohammad,* (see Kull p. 203,) *as handed down by tradition:*] when used unrestrictedly in matters of the law, السُّنَّة means only *what the Prophet* [*Mohammad*] *has commanded, and what has been handed down from him by tradition,* [or, as in the JM, *and what he forbade,*] *and what he has invited to do, by word or deed, of such things as are not mentioned in the Kur-án;* wherefore one says, in speaking of the directions, or evidences, of the law, الكِتَابُ وَالسُّنَّة meaning *the Kur-án and the Traditions:* (L:) [thus used, it may be rendered *the institutes of the Prophet; or his rule or usage:*] or in the law it signifies *the way of acting &c.* that is *pursued in religion without being made obligatory, or necessary;* it is *what the Prophet persevered in doing, or observing, with omitting, or neglecting,* [*it*] *sometimes; and if the said persevering is in the way of religious service, it constitutes* [*what are termed*] سُنَنُ الهُدَى *; if in the way of custom,* سُنَنُ الزَّوَائِدِ *: so that* سُنَّةُ الهُدَى [*the of right direction*] *is that of which the observance is a completion of religion, and it is that to the omission, or neglect, whereof attach blame and misdemeanour;* and سُنَّةُ الزَّوَائِدِ [*the* سُنَّة *of supererogatory acts*] *is that of which the observance is good, but to the omission, or neglect, whereof neither blame nor misdemeanour attaches, such as the ways of the Prophet in his standing and sitting and clothing and eating:* (KT:) سُنَنٌ is the pl. (Mṣb.) سُنَّةُ الأَوَّلِينَ, in the Kur xviii. 53, i. e. سُنَّتُنَا فِي الأَوَّلِينَ [*The way pursued by us in respect of the former, or preceding peoples*], means the destruction decreed to befall them; (Jel;) or extirpation; (Bḍ;) or, as Zj says, their beholding punishment; (أَنْ تُعَايِنُوا العَذَابَ; [or, as expl. in the K, مُعَايَنَةَ العَذَابِ;]) for the believers in a plurality of gods said, [as is related in the Kur viii. 32,] O God, if this be the truth from Thee, then do Thou rain down upon us stones from heaven. (M, L.) — Also *Nature; natural, or native, disposition, temper,* or other *quality* or *property:* (M, L, K:) pl. سُنَنٌ. (M, L.) — And The *face;* (M, L, K;) because of its polish and smoothness: (M, L:) or the *ball of the cheek* (حُرُّ الوَجْهِ): or the *circuit* (دَائِرَة) *of the face:* or *the form:* (M, L, K:) or the *form* of the face: (S:) or *the forehead and two sides thereof:* (M, L, K:) all from the meaning of polish and smoothness and evenness: (M, L:) or the *principal part* of the face; the *part* thereof *in which beauty is generally known to lie;* (M in art. اهر:) or the *side* of the cheek: pl. سُنَنٌ. (L.) You say, رَجُلٌ قَبِيحُ السُّنَّة *A man foul, or ugly, in respect of the forms, and of what confronts one, of the face.* (L.) And هُوَ أَشْبَهُ شَيْءٍ سُنَّةً وَأَمَّةً *He is the most like thing in form, and face, and in stature.* (L.) — And The *black line, or streak, on the back of the ass.* (L.) — Also, (S, K,) or ﴿ سِنَّةٌ ﴾, (so in the L,) *A sort of dates, of El-Medeeneh,* (S, L, K,) *well known.* (L.)

سِنَّة: see سِنّ, in the last quarter of the paragraph, in two places. — Also *i. q.* سُنَّةٌ, meaning *A ploughshare;* i. e. the *iron thing with which the ground is ploughed up:* (AA, IAạr, S, L: [see also نُؤْمَة:]) pl. سِنَنٌ. (L.) — [And] *A two-headed* فَأْس [i. e. *hoe* or *adz* or *axe*]: (K:) or [its pl.] سِنَن signifies [simply] *i. q.* فُؤُوس [pl. of فَأْس]. (L.) — See also سُنَّة: — and see سُنَّة, last sentence.

سَنَن *A way,* or *road:* (T, L:) the *main and middle part* thereof; (A'Obeyd, Mgh, L;) the *beaten track,* or *part along which one travels,* thereof; as also ﴿ سَنَنٌ ﴾: (A'Obeyd, L:) the ﴿ نَهْج ﴾ [i. e. *plain,* or *open, track*] of the road; and so ﴿ سَنَنٌ ﴾ and ﴿ سَنَنٌ ﴾ (M, L, K) and ﴿ سَنَنٌ ﴾: (K:) and, all of these, the *course,* or *direction,* of the road: (M, L, K:) but ISd says, [in the M,] I know not ﴿ سَنَنٌ ﴾ on any other authority than that of Lḥ. (L.) One says, تَنَحَّ عَنْ سَنَنِ الطَّرِيقِ (S, L, Mṣb) and ﴿ سَنَنِهِ ﴾ and ﴿ سَنَنِهِ ﴾ [*Go thou away, or aside, from the main and middle part of the road, or from the beaten track thereof;* &c.]:

عَنْ سَنَنِ الخَيْلِ (S, L:) and ↑ عَنْ سَنَنِ الطَّرِيقِ and ↑ سَنَنَهُ (Lb, M, L) and ↑ سَنَنَهُ (L) and ↑ سَنَنَهُ (Lb, M, L) [respecting which last see what precedes] *Such a one left, or has left, to thee the course, or direction, of the road.* (Lb, M, L.) And ↑ أَمْضِ عَلَى سَنَنِكَ and ↑ سَنَنِكَ (L) or ↑ سُنُنِكَ (M) *Go along on thy course.* (M, L.) سَنَنٌ also signifies *A way of acting or the like*; syn. طَرِيقَةٌ; (S, L:) as also سُنَّةٌ: (Mgh, L, Mṣb: see the latter word, in the former half of the paragraph, in two places:) you say, اسْتَقَامَ فُلَانٌ عَلَى سَنَنٍ وَاحِدٍ [*Such a one went on undeviatingly in one way*]: (S, L, Mṣb:*) and [in like manner] ↑ جَاءَتِ الرِّيحُ سَنَنَيْنِ *The wind came in one way*, (S, K,) *in one course*, or *direction*, and *one way*, (M, L,) *not varying*: (S, L:) and [similar to the former of these two phrases is the saying] بَنَى القَوْمُ بُيُوتَهُمْ عَلَى سَنَنٍ وَاحِدٍ i. e. [*The people*, or *party*, *built their houses*, or *constructed their tents*,] *in one mode*, or *manner*. (M, L.) Also *The aim*, or *intention*, of a man. (ISh, M,* L.) [Accord. to Fei,] السَّنَنُ also signifies الوَجْهُ مِنَ الأَرْضِ [by which may be meant *The place*, or *tract*, or *quarter*, *of the land*, *towards which one goes*; or it may mean *the face*, or *surface*, *of the ground*]: and so ↑ سَنَنٌ and ↑ سَنَنٌ. (Mṣb.) السَّنَنُ also signifies الإِبِلُ ↑ تَسْتَنُّ فِى عَدْوِهَا [app. meaning *The camels that leap*, *spring*, or *bound*, *in their running*; (see 8;) or rather السَّنَنُ مِنَ الإِبِلِ has this meaning, as appears from what here follows]: (K:) or [a horse, or camel,] *that perseveres in his running and advancing and retiring*: and one says, جَاءَ سَنَنٌ مِنَ الخَيْلِ i. e. شَوْطٌ [app. meaning *There came a number of horses running a heat*; for شوط in this explanation seems, from the phrase to which it relates and from what immediately precedes the mention of that phrase, to be an inf. n. used as an epithet in which the quality of a subst. predominates, and therefore, agreeably with a common rule, applied to a pl. number as well as to a single individual]: (M, L:) and جَاءَ مِنَ الخَيْلِ سَنَنٌ لَا يَرُدُّ وَجْهَهُ [app. meaning, in like manner, *There came, of the horses, a number running a heat, the course of which was not to be turned away*]; (S, L; not expl. in either;) and so, مِنَ الإِبِلِ [*of the camels*]. (L.) — And Sh explains سَنَنٌ as applied in a verse of El-Aṣshà to People, or a party, *hastening to fight*, or *slay*. (L.) Also, [as a quasi-inf. n.,] *The leaping*, *springing*, or *bounding*, [so I here render اِسْتِنَان, inf. n. of 8, which see for other, similar, meanings,] of camels and of horses. (L. [It is there mentioned in another place, and in the M, as a subst., meaning a quasi-inf. n., from سَنَّ.])

سَنٌّ: see the next preceding paragraph, in six places. — It is also pl. of سِنَّةٌ [q. v.]. (Mṣb, &c.)

سُنٌّ: see سَنَنٌ, in five places.

سِنٌّ: see سَنَنٌ, in three places.

سَنَّانٌ, also pronounced سَنَّانٌ: see سَنًّا, in art. سنو and سنى, last sentence.

سِنَانٌ, (K,) سِنَانُ رُمْحٍ, (S, M, Mgh, Mṣb,) *A spear-head*; (K;) the *iron* [*head*] *of a spear*: so called because of its polish: (M, L:) pl. أَسِنَّةٌ. (T, S, Mṣb, K.) One says, هُوَ أَطْوَعُ السِّنَانِ *He is one to whom the spear-head is subservient, howsoever he will.* (K.) — See also an ex. of its pl. voce سِنٌّ, in the middle of the paragraph. — And سِنَانٌ is *syn. with* مِسَنٌّ, q. v. (S, M, L.) — See also سِنٌّ, near the middle of the paragraph, in two places. — Also *Flies*; syn. ذِبَّانٌ [pl. of ذُبَابٌ]. (El-Muarrij, L.)

سَنُونٌ *A dentifrice*; (S, M, L, K;) *a medicament with which the teeth are rubbed and cleansed, compounded for the purpose of strengthening and freshening them*: (L:) pl. سَنُونَاتٌ. (K in art. سرط [where, in the CK, سَفُّوفَاتٌ is erroneously put in its place].) — See also سَنِينَةٌ.

سُنُونٌ and سُنُونَ pls. of سَنَةٌ: see this last in art. سنه.

سَنِينٌ: see مَسْنُونٌ, in two places. — Also *What flows* [*upon*, or *from*, *the whetstone*] *on the occasion of sharpening iron* [or *a knife or the like*], and which is always stinking. (Fr, L.) And *What falls from a stone when one rubs*, or *grates*, *it* (Fr, S, L, K) *upon another stone.* (Fr, L.) — See also سِنٌّ, in the latter half of the paragraph.

سَنِينٌ: see سِنٌّ, in the latter half of the paragraph. — See also سَنَةٌ (of which it is a pl.) in art. سنه.

سَنِينَةٌ *Elevated sands extending lengthwise upon the ground*: or *sands having the form of* جِبَال [pl. of جَبَلٌ, q. v.]: and ↑ سَنُونٌ is syn. therewith in the former or latter of these senses: (M, L:) or سَنَائِنُ has the former of these meanings, and سَنِينَةٌ is its sing. (S, K.) — Also *Wind*: (M, L, K:) [or *a gentle wind*: (Freytag, from the Deewán of the Hudhaleés:)] pl. سَنَائِنُ. (L.) — See also the pl., in relation to wind, voce سَنَنٌ, near the middle of the paragraph. — See also سِنٌّ, in the latter half of the paragraph.

سُنَيْنَةٌ: see سِنٌّ, of which it is the dim., in the former half of the paragraph: — and again, in the latter half of the same. — See also سَنَةٌ (of which it is an irreg. dim.) in art. سنه.

سِنْسِنٌ The *edge* (S, M, L, K) *of a vertebra* (S, M, L) *or of the vertebræ* (K) *of the back*; (S, M, L, K;) as also ↑ سِنْسِنَةٌ and ↑ سِنٌّ: (M, L, K:) pl. سَنَاسِنُ. (S, L:) and the *head* [*of any*] *of the bones of the breast*: and the *extremity of the rib in the breast*: (K:) or, as some say, سَنَاسِنُ signifies the *heads of the extremities of the bones of the breast*, *which are the soft heads of the bones of the* زُوَر: or the *extremities of the ribs in the breast*: or, of a horse, the *prominent* [*ribs*, or *anterior parts of the ribs*, *called*] جَوَانِح *resembling the* ضُلُوع, *but stopping short of the* ضُلُوع: (M, L:) or the *upper part of the hump of a camel*: (Ham p. 689:) [or the *middle of the lower part of the hump*; for,] accord. to Az, سَنَاسِنُ البَعِيرِ signifies *the flesh that is between the two sides*, or *halves*, *of the hump of the camel*; *which is the best of the sorts of flesh*, *and is marbled with fat*: (L:) or سَنَاسِنُ signifies *bones* [in general]; as also شَنَاشِنُ: (IAạr, L:) and (S) accord. to Ibn-'Amr [or Aboo-'Amr?] and others, (L,) it signifies the *heads of the* مَعَالَة [app. here meaning *vertebræ*]; (S, L;) and [it is also said that the sing.] سِنْسِنٌ signifies the *head of the* مَعَالَة [which signifies *a vertebra* as well as vertebræ, or is more correctly without ة when applied to the latter]. (K.) — Also *Thirst*. (K.)

سِنْسِنَةٌ: see the next preceding paragraph.

سَنْسَنٌ [app. *A blast* of smoke]. One says سَنْسَنَ مِنْ دُخَانٍ and نَسْنَسَ, meaning [of] the smoke of fire. (L in the present art. and TA in art. نس.)

سَنْسَنَةٌ رِيحٌ *A cold*, or *cool*, *wind*; as also نَسْنَسَةٌ. (L.)

أَسَنُّ *More* [and *most*] *advanced in age*: (M, L, K:) a correct Arabic word. (M, L.) You say, هٰذَا أَسَنُّ مِنْ هٰذَا *This is more advanced in age than this*: (M, L, K:*) and Th says, speaking of Moosà Ibn-'Eesà El-Leythee, أَدْرَكْتُهُ أَسَنَّ أَهْلِ البَلَدِ [meaning *I lived in his time, he being the most advanced in age of the people of the town*, or *country*]. (M, L.)

مُسِنٌّ *Advanced in age*, or *full-grown*; (L, Mṣb;) applied to a beast, *contr. of* فَتِيٌّ: (S and Mgh and Mṣb in art. فتو:) or, applied to an animal of the ox-kind and to the sheep or goat, [at the least,] *in the third year*: (L: [see the verb, 4:]) fem. with ة: (Mṣb:) pl. مُسَانّ, (L, Mṣb,) which, applied to camels, is [said to be] *syn. with* كِبَارٌ [as meaning *advanced in age*, or *full-grown*], (K,) *contr. of* أَفْتَاءٌ [pl. of فَتِيٌّ] so applied. (S, L.)

مِسَنٌّ *A whetstone*; i. e. *a stone*, (S, M, L, Mṣb,) or *anything*, (K,) *with which*, (S, K,) or *upon which*, (M, L, Mṣb, K,) *one sharpens*, or *whets*, or *makes sharp-pointed*, (S, M, L, Mṣb, K,) *and polishes*, (M, L, K,) *a knife and the like*; (Mṣb;) and ↑ سَنِينٌ signifies the same. (S, M, L.)

مَسْنُونٌ [*Bitten with the teeth*: whence, app., what next follows]. You say أَرْضٌ مَسْنُونَةٌ and ↑ سَنِينٌ meaning *Land of which the herbage has been eaten*. (L, K.) — *Sharpened*, or *whetted*, or *made sharp-pointed*, *and polished*; as also ↑ سَنِينٌ; (M, L, K;) applied to a knife (K) or thing [of any kind]. (M, L.) *Made smooth*. (S, L.) *Formed*, *fashioned*, or *shaped*. (S, M, L.) *Made long*. (L.) You say وَجْهٌ مَسْنُونٌ ↑ *A face in which is length*, *without breadth*; (مَشْرُوطٌ;) *smooth and even*; or *smooth and long*; or *long*, *and not high in the ball*; or *soft*, *tender*, *thin*, *and even*; as though the flesh were ground (سُنَّ

[like as a thing is ground in sharpening and polishing]) from it. (M, L.) And رَجُلٌ مَسْنُونُ الوَجْهِ † *A man beautiful and smooth in the face:* (Lḥ, M, L, Ḳ:) or *a man in whose nose and face is length:* (Ṣ, L, Ḳ:) or *beautiful and long in the face.* (L.) مِنْ حَمَإٍ مَسْنُونٍ, in the Ḳur [xv. 26 and 28 and 33], (L,) means † *[Of black mud] altered [for the worse in odour];* (AA, Ṣ, L:) in which sense مَسْنُونٌ is also applied to water; (AHeyth, L:) [or] *stinking:* (AA, Ṣ, M, L, Ḳ:) from سَنَنْتُ الحَجَرَ عَلَى الحَجَرِ "I rubbed, or grated, the stone upon the stone;" what flows between them, termed سَنِين, being always stinking: (Ksh and Bḍ in xv. 26: [and the like is said in the L, on the authority of Fr:]) or, accord. to I'Ab, it means *moist:* accord to AO, *poured forth:* or, as some say, *poured forth in a form,* or *shape:* (L:) or *formed, fashioned,* or *shaped;* (Ksh, Bḍ:) or *poured forth in order to its drying* [or *hardening*], *and becoming formed, fashioned,* or *shaped, like as molten,* or *liquified, substances are poured forth into moulds.* (Ksh,* Bḍ.)

مُسْنُونُ الحَرُورِ is said to mean *The place of the running of the* سَوَاب [or *shirage,* app. *in consequence of the hot wind*]: or *the place of the vehement heat of the hot wind;* as though it were running to and fro therein (كَأَنَّهَا تَسْنُنُ فِيهِ عَدْوًا): or it may mean *the place whence issues the [hot] wind:* but the first is the explanation given by the preceding authorities. (M, L.) المُسْنُونُ [an epithet used as meaning] *The lion.* (Ḳ. [Thus applied, act. part. n. of اِسْتَنَّ.])

مُسْنُونٌ and مُسْنُونٌ: see what follows.

مُسْنُونٌ *A travelled road;* (T, M, L, and so in the Ḳ; in some copies of the Ḳ مُسْنُونٌ;) as also مُسْنُونٌ. (Ḳ.)

سنبق

سُنْبُوقٌ *A small* زَوْرَق [or *skiff*], (Ṣgh, Ḳ, TA,) *made on the coasts of the sea:* a word of the dial. of the people of all the coasts of the Sea of El-Yemen: (Ṣgh, TA:) whether the ن be radical requires consideration: Ṣgh says, in the Tekmileh, that the word is of the measure فُنْعُولٌ, from السَّبْقُ. (TA.)

سنبك

سُنْبُكٌ [mentioned in the Ṣ and Mṣb in art. سبك, and said in the latter to be of the measure فُعْلُلٌ, The *toe* of a horse or mule or ass; i. e.] the *extremity of the fore part of the solid hoof;* (Ṣ, Mṣb;) or the *extremity of the solid hoof* (Lth, O, Ḳ) *and its two sides anteriorly:* (Lth, O:) pl. سَنَابِكُ. (Ṣ, O, Mṣb.) — † The *extremity* (T, O, Ḳ, TA) *of the* نَعْل [or *iron shoe at the lower end of the scabbard*], (T, TA,) or *of the* حَلْيَة [or *gold or silver ornament*], (O, Ḳ,) of a sword. (T, O, Ḳ, TA.) — † The قَوْنَس [or *tapering top*] of an iron helmet. (O, Ḳ.) — Of a بُرْقُع, † The شِيَام [meaning *each, or either, of the two threads, or strings,* of the face-veil called *burḳu', by which the woman draws and binds the two upper corners to the back of her head*]: (Ḳ, TA: [in the CḲ, شِيَام is erroneously put for شِيَام:]) the سَنَابِك of the *burḳu'* are its سُتُر. (O.) — † *A rugged region or tract* of the earth or land, *in which is little, or no, good:* (Ṣ, O, Mṣb, Ḳ:) likened to the سنبك of the solid hoof. (Ṣ, O.) And سَنَابِكُ الأَرْضِ † *The extremities of the earth or land.* (TA.) — † The *first* of rain: (O, Ḳ:) and, (TA,) as some say, (Mṣb,) of anything. (Mṣb, TA.) One says, أَصَابَتْنَا سُنْبُكُ السَّمَاءِ † [*The first of the rain fell upon us*]. (TA.) And one says also, سُنْبُكٌ مِنْ كَذَا † *Preceding such a thing.* (O, Ḳ.) And كَانَ ذٰلِكَ عَلَى سُنْبُكِهِ † *That was in the time thereof,* (O, Ḳ, TA,) *and in the first thereof.* (TA.) — It is also said to signify The [*tax called*] خَرَاج: (O:) so says IAạr. (TA.) — And *A sort of run.* (Ḳ.)

سنبل

Q. 1. سَنْبَلَ الزَّرْعُ *The seed-produce put forth its* سُنْبُل [or *ears*]; (M, Ḳ:) as also أَسْنَبَلَ [q. v.]: the former of the dial. of Temeem, and the latter of that of El-Ḥijáz. (TA.) — سَنْبَلَ ثَوْبَهُ, (Ḳ,) inf. n. سَنْبَلَةٌ, (TA,) *He* (a man) *dragged a skirt of his garment behind him;* so says Khálid Ibn-Jembeh: (TA:) or *he dragged his garment behind him or before him.* (Ḳ.)

سُنْبُلٌ *Ears* of corn: n. un. with ة: pl. سَنَابِلُ and سُنْبُلَاتٌ, the latter pl. occurring in the Ḳur xii. 43 and 46: it is said in the M, in art. سنبل, that سُنْبُلَةٌ signifies *one of the* سُنْبُل *of* زَرْع; in the Ḳ, in this art., that it signifies *one of the* سَنَابِل *of* زَرْع: see سَبَلٌ. — السُّنْبُلَةُ is also the name of *A certain sign of the Zodiac* [i. e. *Virgo*]; (Ḳ, TA;) *the sixth sign; the third of the summer signs:* (TA:) [or *Spica Virginis;*] *a certain star in Virgo.* (Ḳazw.) [See, again, سَبَلٌ.] — Also *A certain perfume;* (M;) *a certain plant of sweet odour, also called* سُنْبُلُ العَصَافِيرِ, (Ḳ,) *and* الرَّيْحَان. — السِّنْدِيُّ (TA;) [*spikenard,* called in the present day السُّنْبُلُ الهِنْدِيُّ;] *the best whereof is the* صُورِيّ, (Ḳ,) *what is brought from* صُور [or صُورَى?], *a town, or district, of El-Irák;* (TA;) *and the weakest is the* هِنْدِيّ: *it is an aperient; a discutient of flatulences;* (Ḳ,* TA;) *strengthening to the brain and the spleen and the kidneys and the bowels; and diuretic; and has the property of arresting the excessive flow of blood from the womb.* (Ḳ, TA. [Mentioned also voce سَبَلٌ, as called السُّنْبُلُ الطِّيبِ.]) — السُّنْبُلُ الرُّومِيُّ [also signifies *Spikenard,* or perhaps *a variety thereof;*] *i. q.* التَّارِدِينُ. (Ḳ.)

سَنْبَلَةٌ The [*kind of trees called*] عِضَاه [q. v.]. (Fr, Ḳ.) [It is said in the TA that the ن in this word is augmentative: but the same is held by some to be the case in other words mentioned in this art.]

قَمِيصٌ سُنْبُلَانِيٌّ *A shirt ample in length,* or *reaching to,* or *towards, the ground:* or so called in relation to a town, or district, in the Greek Empire. ('Abd-El-Waháb El-Ghanawee, K, TA.)

سنت

سَنُوتٌ, inf. n. of قَسَتَ, *He put* القِدْر, (Ṣ, Ḳ,) meaning كَمُّون [i. e. *cumin, or cumin-seed*], (Ṣ,) *into the cooking-pot.* (Ṣ, Ḳ.)

3. ساتوا الأَرْض *They sought after the herbage of the land, doing so diligently,* or *with labour* or *perseverance,* or *time after time.* (M, Ḳ.)

4. اسنتوا *They experienced drought, or barrenness:* (Ṣ, M, A, Ḳ:) derived from سَنَة; the و being changed into ت, [for سَنَة is originally سَنْوَة, or, accord. to one dial. سَنْيَة,] to distinguish between this verb and أَسْنَى as signifying "he remained in a place a year:" or, as Fr says, they imagined the ه [meaning ة, in سَنَة,] to be a radical letter, finding it to be the third letter, and therefore changed it into ت: (Ṣ:) accord. to Sb, the ت [in أَسْنَتَ] is substituted for the ى [in أَسْنَى]; and there is no instance of the like except ثَنَتَانِ [in which the ت is substituted for the final radical, ى, (M in the present art.,) and in words of the measure اِفْتَعَلَ [as اِتَّسَرَ for اِيتَسَرَ]. (M in art. ثنى.)

5. تَسَنَّتَ [*He married her, or took her as his wife, he being an ignoble, or a low-born, but rich, man, and she being a noble, or high-born, but poor, woman;* or] *he,* an ignoble, or a low-born, man, *married her,* a noble, or high-born woman, *because of the paucity of her property and the abundance of his property.* (Ṣ) And تَسَنَّتَ كَرِيمَةً آلَ فُلَانٍ *He married the noble or high-born, woman of the family of such a one in the year of drought, dearth, or scarcity.* (TA.)

أَصَابَتْهُمْ سَنَتٌ, for سَنَة, *Drought,* or *barrenness, afflicted them, or befell them.* (Ṣ, TA.)

رَجُلٌ سَنِتُ الخَيْرِ, (Ṣ, A,* Ḳ,*) or رَجُلٌ سَنِتٌ, (M,) *A man possessing little, or no, good; possessing few, or no, good things;* or *poor:* (Ṣ, M, A,* Ḳ:*) pl. سَنُتُونَ: (M, Ḳ:) it has no broken pl. (M.) And the former, *A man afflicted with drought,* or *barrenness;* (TA in art. بغع;) as also سَنِيتٌ: (TA in the present art.:) and رَجُلٌ سَنِيتٌ *a man indigent and desolate, possessing nothing:* probably from أَرْضٌ سَنْتَةٌ, or عَامٌ سَنِيتٌ, [both expl. below,] or from أَسْنَتُوا meaning as expl. above. (MF.) — And أَرْضٌ سَنَةٌ and سَنْتَةٌ and سَنِيتَةٌ *Land that has not given growth to anything,* (AḤn, M, Ḳ,) *in consequence of its not having been rained upon:* but if containing any of the dry herbage of the preceding year, it is not termed سنتة: it is not thus termed unless having in it nothing. (AḤn, M.) [See also سَنِيت.]

رَجُلٌ سَنُوتٌ *A man evil in disposition.* (M, L.) [See also مَسْنُوت.]

عَامٌ سَنِيتٌ and سَنِيتَةٌ *A year of drought,* or *barrenness.* (AḤn, M, Ḳ.) [See also سَنِيت.]

سَنُّوتٌ, also pronounced سَنُّوتٌ, (Ṣ, M, Ḳ,) the

latter a dial. var. mentioned by Kr, (M,) and سُنُوتٌ, a form mentioned by IAth and others, but the first is that which is commonly known, and the most chaste; (TA;) a word of which the meaning is differently explained, as follows: (M, TA:) *Honey*: (Ṣ, M, A, Ḳ:) *i. q.* رُبٌّ [i. e. *rob, or inspissated juice*, &c.]: (M, Ḳ:) *a species of dates*: *fresh butter*; syn. زُبْدٌ: *cheese*: (Ḳ:) *i. q.* كَمُّونٌ [i. e. *cumin, or cumin-seed*]; (Yaʼḳoob, Ṣ, M, Ḳ:) so in the dial. of El-Yemen: (M:) or *a certain plant resembling the* كَمُّون: (IAạr, M:) *i. q.* بِسْبَاسٌ [i. e. *anethum graveolens*, or *dill, of the common garden-species*; in the CḲ بِسْبَاسٌ]: and *i. q.* رَازِيَانَجٌ; (M, Ḳ:) which last is what is called in the Egyptian dial. شَمَرٌ [a name given in Egypt to the *anethum graveolens*, above mentioned, and to *its seed*; and also to the *anethum fœniculum*, or *fennel*]. (TA.)

مُسَنَّتٌ; and its fem., with ة: سَنِتٌ, in three places: and see also سَنِيتٌ.

مُسَنُوتٌ One *who associates with another and is angry without cause*, (Ḳ, TA,) *by reason of his evil disposition*. (TA.) [See also سَنُوتٌ.]

سنح

1. سَنَحَ *He smeared* anything *with a colour different from its own colour*. (O, Ḳ.)

سُنَّحٌ The عُنَّاب [or *jujube*]. (IAạr, Ḳ.)

سَنْحَةٌ, as also صَنْحَةٌ, but the former is the more chaste, (T, O, Mṣb, Ḳ,) accord to Fr, (O,) because ص and ج do not both occur in any [genuine] Arabic word, (Mṣb,) or the former only is allowable accord. to Fr, (T, Mṣb,) or, accord. to ISk, (T, O, Mṣb, and Ṣ in art. صنح,) and IKt, (T, Mṣb,) the latter only is allowable; (T, O, Mṣb, and Ṣ and O in art. صنح;) an arabicized word, (O, Mṣb, and Ṣ and Ḳ in art. صنح,) from [the Pers.] سنك [or سَنَّگ, as meaning "a weight"]; (O;) [or rather from the Pers. سَنْجَه meaning "a balance" and "a weight;"] *i. q.* مِيزَانٌ [*A balance*]: (A in art. صنح:) [in the present day, applied to *a steel-yard*: and also, more commonly, (agreeably with the explanation of صَنْجَة in the MA,) to *a weight of a balance*; which last seems to be intended in the Ṣ and O and Mṣb and Ḳ &c. by the expressions سَنْجَةُ المِيزَانِ and صَنْجَتُهُ, unless these expressions be instances of what is termed إِضَافَةٌ لِأَدْنَى مُلَابَسَةٍ إِلَى المُضَافِ [i. e. the prefixing a noun, governing the gen. case, to another noun signifying the same thing), which I think unlikely:] pl. سَنِجٌ (A, Mṣb) and سَنَجَاتٌ. (Mṣb.) One says, اِتَّزَنَ بِالسَّنْجَةِ الرَّاجِحَةِ [*He received by weight from me with the inclining balance, or with the preponderating weight*], and بِالسَّنَجِ الوَافِيَةِ [*with the full weights*]. (A.) And a rájiz says,

* كَأَنَّهَا سَنْجَةُ أَلَّفَ رَاجِحَهْ *

[*As though it, or she, were the weight of a thou-*

sand, preponderating]: or, as some relate it, صَنْجَهْ. (O.)

سُنْحَةٌ *i. q.* لُطْخَةٌ [i. e. *Blackness mixed with speckles of white*: or *the reverse*: or *speckles of white, and of black, and of red, and of yellow*, in an animal]: (AA, O, Ḳ:) pl. سُنَّحٌ, (O, Ḳ, TA, in the CḲ سُنُحٌ,) like حُجْرٌ (Ḳ, TA, in the CḲ like رُجْحٌ) as pl. of حُجْرَةٌ. (TA.)

سِنَاحٌ The *mark*, or *effect*, of the سِرَاج [i. e. *lamp, or its lighted wick*], (A, O, Ḳ,) *upon the wall*. (O, Ḳ, TA.) One says, لَا بُدَّ لِلسِّرَاجِ مِنْ سِنَاحِهِ [*The lamp, or its lighted wick, cannot but have the mark, or effect, thereof upon the wall*]. (A.) — Also The سِرَاج [*itself*; i. e. *a lamp, or its lighted wick*]: (ISd, Ḳ:) as also سَنِيحٌ. (Ḳ.)

سَنِيحٌ: see what next precedes.

بُرْدٌ مُسَنَّحٌ *A* [*garment of the kind called*] بُرْد *striped*. (O, Ḳ.) [SM thinks that it may be a mistranscription for مُسَنَّهٌ, meaning "wide," applied to a كِسَاء: but this I think improbable.]

سنجاب

سِنْجَابٌ [a Pers. word, arabicized; in the present day applied to The *squirrel*; and particularly the *gray squirrel*: and the *mineveret*:] *a certain animal, of the length of the jerboa, larger than the* فَأْر [or *rat*], *the fur of which is of the utmost softness: furred garments are made with its skin; and the best skins of this animal are the smooth and gray*. (Dmr, TA.)

[سِنْجَابِيٌّ *Gray; of the colour of the* سِنْجَاب.]

سنح

1. سَنَحَ is *syn. with* عَرَضَ [signifying *It showed*, or *presented, its side*: and hence, *it presented itself; it occurred*]. (A, O, L.) One says of a gazelle, (Ṣ, Ḳ,) or of a bird, (Ṣ,* A, Mṣb,) or some other thing, (IF, Ṣ, Mṣb, as implied by explanations of the part. n. سَانِح,) سَنَحَ (Ṣ, A, Mṣb, Ḳ) لِي (Ṣ,) or لَهُ, (A,) and عَلَيْهِ, (L,) and سَنَحَهُ, (A,) aor. ـَ, (Ṣ, L,) inf. n. سُنُوحٌ (Ṣ, L, Ḳ) and سُنْحٌ and سُنُحٌ and سَنْحٌ; (L;) and سَانِح, inf. n. سَنْحٌ; (Ṣ, TA;) [*It presented to me, or to him, its right side, or its left side, in its passage;*] *it passed along from the direction of my* [or *his*] *left hand to the direction of my* [or *his*] *right hand*: (Ṣ:) or *it passed along from the direction of* [my or] *his right hand* (A, L, Mṣb) *to the direction of* [my or] *his left hand*: (L, Mṣb:*) *contr. of* بَرَحَ. (Ḳ. [See بَارِحٌ, below.]) And سَنَحَ لِي فِي المَنَامِ *He presented himself to me in sleep*; syn. عَرَضَ: occurring in a saying of ʼAlee, referring to the Prophet. (O.) And سَنَحَ لِي رَأْيٌ (Ṣ, A, Mṣb, Ḳ) فِي كَذَا (Ṣ, Mṣb,) aor. ـَ, inf. n. سُنُوحٌ and سُنْحٌ and سُنُحٌ, (Ḳ, TA,) the second with ḍamm and sukoon and the third with two ḍammehs, (TA, [but written in the CḲ سَنْحٌ and سُنْحٌ,]) : *An idea, or an opinion, presented itself, or occurred*, syn. عَرَضَ, (Ṣ, A, Ḳ,) *or appeared*, syn. ظَهَرَ, (Mṣb,) *to me*, (Ṣ, A,* Mṣb, Ḳ,) *respecting such a thing*. (Ṣ, Mṣb.) سَنَحَ is also said of poetry, (L, Ḳ,) meaning † *It presented itself, or occurred*, syn. عَرَضَ, to me (لِي): (L:) or *it became easy*; (L, Ḳ;) and in this last sense, said of a thing, aor. ـَ, inf. n. سُنُوحٌ (Mṣb.) And it is related in a trad. of ʼAïsheh, that she said, [referring to the Prophet,] أَكْرَهُ أَنْ أَسْنَحَهُ, meaning *I dislike that I should confront him* with my hands [engaged] in prayer; from سَنَحَ as signifying عَرَضَ. (L.) — سَنَحَ بِكَذَا — † *He mentioned such a thing obliquely, or indirectly*, (Ṣ, Ḳ,) *in terms understood by the person addressed but unintelligible to others*, (Ṣ,) *not speaking explicitly*. (Ḳ.) سَنَحَ الخَاطِرُ بِهِ — *i. q.* جَادَ بِهِ † [*The mind granted it liberally*]. (Mṣb.) — سَنَحَهُ — *He turned him away, or back*, (O, Ḳ,) عَمَّا أَرَادَ [*from that which he desired, or meant*], (O,) or عَنْ رَأْيِهِ [*from his opinion*]. (Ḳ.) — And سَنَحَ بِهِ and عَلَيْهِ *He caused him to fall into straitness, or difficulty*; or *into sin, or crime*; syn. أَحْرَجَهُ; (Ḳ, TA; in the CḲ, [erroneously,] أَخْرَجَهُ;) [i. e. أَوْقَعَهُ فِي الحَرَجِ;] and *did evil to him*. (Ḳ.)

3: see 1, second sentence.

5: see 10. — تَسَنَّحَ مِنَ الرِّيحِ means اِسْتَدْبَرَ مِنْهَا [i. e. *Shelter thyself from the wind*]: so says Aboo-ʼAmr Esh-Sheybánee. (O [and so, probably, in correct copies of the Ḳ: in my MS. copy of the Ḳ, اِسْتَدْبَرَ مِنْهَا: in the CḲ, اِسْتَدْبَرَ مِنْهَا: in the TA, strangely, اِستدرّ منها, and expl. as meaning اُطْلُبْ مِنْهَا الدُّرّ: in the TḲ, اِسْتَدْبَرَ مِنْهَا, and expl. as meaning وَلِّ ظَهْرَكَ بِهِ: Freytag, app. having to choose only between the reading in the CḲ and that in the TḲ, has followed the latter, without mentioning their disagreement; though, if the meaning were "turn thy back towards the wind," the explanation should be اِسْتَدْبِرْهَا, not اِسْتَدْبِرْ مِنْهَا].)

10. اِسْتَنْسَنْتُهُ عَنْ كَذَا, and † تَسَنَّسْتُهُ, *i. q.* اِسْتَفْسَرْتُهُ [meaning *I asked him, or desired him, to explain such a thing*]: (O, Ḳ:) and so اِسْتَنْسَحْتُهُ عن كذا, تَسَنَّسْتُهُ. (TA.)

سُنْح *Prosperity, good fortune, good luck*, or *auspiciousness*; *blessing, increase, or plenty*: syn. يُمْنٌ, and بَرَكَةٌ. (O, Ḳ.) — Also, (Ḳ,) or † سُنُحٌ, with two ḍammehs, (O,) The *middle* of a road: (O, Ḳ:) like سَنَحٌ or] سَنَحٌ. (O.) [Both are also inf. ns. of I, q. v.]

سِنْخٌ *i. q.* أَصْلٌ [i. e. *Origin*, &c.]; like سِنْخٌ [q. v.]. (O, TA.) — And *i. q.* هَيْئَةٌ and سَجِيَّةٌ [i. e. *Form, aspect, appearance*, &c.]. (O.)

سُنْتٌ: see سُنْتٌ.

غَارَةٌ سَنْحَآءُ [app. as meaning *An incursion into the territory of an enemy taking by surprise*], accord. to one reading of a trad., is from سَنَحَ الرَّأْىُ [expl. above]: but the reading commonly known is سَحَّآءُ [q. v.]. (IAth, TA.)

سَنِيحٌ: see سَانِحٌ. = Also *Pearls*; or *large pearls*; syn. دُرٌّ: (O, K:) or (K, but accord. to the O, "also") the *string upon which they are to be strung, before they are strung thereon*: (O, K:) when they have been strung, it is termed عِقْدٌ: (O:) pl. سُنُحٌ. (TA.) — And [*Ornaments such as are termed*] حُلِىٌّ. (O, K.)

سِنَاحَةٌ *i. q.* سَتْرَةٌ [i. e. *Anything by which a person or thing is veiled, concealed, hidden*, or *covered*; &c.]. (O.)

سَنْحَنْحٌ A man *who sleeps not during night*: (K:) or سَنْحَنْحُ اللَّيْلِ a man who is *vigilant*; *who sleeps not*; *who journeys during the night*. (O.)

سَانِحٌ (Ṣ, A, Mṣb, K, &c.) and ♦ سَنِيحٌ (Ṣ, A, K) both signify the same, (Ṣ, A, K,) applied to a gazelle, (Ṣ, K,*) or to a bird, (Ṣ, A, Mṣb,) &c., (Ṣ, Mṣb,) *Turning its right side towards the spectator*; thus expl. by Ru-beh to Yoo, in the presence of AO; i. e. *passing from the direction of the left hand of the spectator towards the direction of his right hand*: (Ṣ:) or *coming from the direction of the right side of the spectator* (Aboo-'Amr Esh-Sheybánee, IF, A, L, Mṣb) *towards the direction of his left hand; turning towards him its left side*, which is that termed الإِنْسِىُّ: *contr. of* بَارِحٌ [q. v.]: (Aboo-'Amr Esh-Sheybánee, L:) the pl. [of the former] is سَوَانِحُ and سَنَائِحُ and [of either] سُنَّحٌ: and this last is also employed to signify *auspicious* and *inauspicious* gazelles [&c.], accord. to the different opinions of the Arabs. (L.) The Arabs [who apply the epithet in the latter of the two senses first explained] regard the سَانِح as a good omen, and the بَارِح as an evil omen; (Aboo-'Amr Esh-Sheybánee, Ṣ, L;) because one cannot shoot at the latter without turning himself: (Ṣ in art. برح:) but some of them hold the reverse of this: (Aboo-'Amr Esh-Sheybánee, L:) the people of Nejd hold the سانح to be a good omen; but sometimes a Nejdee adopts the [contr.] opinion of the Hijázee. (IB, TA.) It is said in a prov., مَنْ لِى بِالسَّانِحِ بَعْدَ البَارِحِ [expl. in art. برح]. (Ṣ, K.) — [It is said in Har p. 671 that السَّانِح also signifies المتطيِّر المتفائل بالطير, as though meaning *The person augуring, or who augurs, evil or good, from birds*: but I think that the right reading is المُتَطَيِّرُ بِهِ وَالمُتَفَأَّلُ بِهِ مِنَ الطُّيُورِ, i. e. *what is regarded as an evil omen and as a good omen, of birds*.]

سنع

1. سَنَحَتْ أَسْنَانُهُ, (JK, A, TA,) [aor. ـَ,] inf. n. سَنْعٌ, (A,) *His teeth became eroded at the roots*. (JK, A, TA.) — And سَنِعَ, said of a man, *He had his teeth eroded at the roots*. (A, TA.) — And said of the mouth, *It lost the roots* (أَسْنَاغ) *of its teeth*. (Mṣb.) — Also, (JK,) inf. n. as above, (K,) *i. q.* تغيّر [meaning † *It became altered for the worse in odour or otherwise, stinking, rancid, bad, or corrupt*]. (JK, K.) It is said [in this sense] of oil, (Ṣ, K,) or food, (A, L,) &c., (L,) as a dial. var. of زَنِخَ, (Ṣ, K,*) or from سَنَعُ الأَسْنَانِ, and therefore tropical; as also ♦ تَسَنَّعَ (A;) *its odour became bad*. (Ṣ,* TA.) And سَنِعَ مِنَ الطَّعَامِ *He ate much food*; syn. أَطْحَرَ. (L, K.) — سَنُعَ, aor. ـُ, inf. n. سُنُوعٌ, (L, K,) *He*, or *it*, *was*, or *became*, *firm*, *steady*, *steadfast*, *stable*, *fixed*, *fast*, *settled*, or *established*; syn. رَسَخَ. (L, K.*) So in the phrase سَنَعَ فِى العِلْمِ, (Ṣ, L, Mṣb,) aor. ـُ, (L,) or ـِ, (Mṣb,) inf. n. سُنُوعٌ, (Ṣ, L, Mṣb,) [*He was*, or *became*, *firmly rooted* or *established*, *in knowledge*, or *science*;] and this means also *he attained to eminence therein*. (L.)

2. تَسْنِيعٌ The *seeking*, *desiring*, or *demanding*, a thing. (K.) You say, سَنَّعَ مِنْهُ الشَّىْءَ *He sought*, *desired*, or *demanded*, *from him the thing*. (TK.)

5: see 1.

سِنْعٌ The أُصُل [i. e. *origin*, *source*, *root*, *foundation*, &c.,] (JK, Ṣ, Mṣb, K) of anything: (JK, Mṣb, TA:) as also سِنْخٌ: (L:) pl. [of pauc.] أَسْنَاعٌ (L, Mṣb) and [of mult.] سُنُوعٌ. (L.) One says, رَجَعَ فُلَانٌ إِلَى سِنْعِ الكَرَمِ [app. meaning *Such a one traced back his lineage to* an ancestor who was the *origin*, or *source*, *of generosity* or *nobility*: or *such a one returned*, or *reverted*, *to the original state*, or *condition*, *of generosity*: the latter I think the more probable, as it is immediately added], and إِلَى سِنْخِهِ الخَبِيثِ [which seems to mean, *to his bad original state*]. (L.) And it is said in a trad., أَصْلُ الجِهَادِ وَسِنْخُهُ الرِّبَاطُ فِى سَبِيلِ اللّٰهِ i. e. *The very essence of fighting against unbelievers, and the first principle thereof, is constancy*, or *perseverance*, or *assiduity*, *in the way*, or *cause*, *of God*. (L.) — Also *The place of growth* (مَنْبِت) [i. e. the *socket*] of a tooth: (K:) or the *part* of a tooth *that enters into the flesh* [*of the gum*]; (Zj in his "Khalk el-Insán;") [i. e.] the أَسْنَاغ of the teeth, (Ṣ,) or of the central incisors, (Mṣb,) are the *roots* thereof (أُصُول). (Ṣ, Mṣb.) — And [The *tongue*, or *tang*, of a blade;] the *part* of a knife, and of a sword, *that enters into*, or *is inserted in*, *the handle*: and the *part* of an arrow-head *that enters into*, or *is inserted in*, *the head of the shaft*. (L.) — And The *paroxysm* of a fever. (K.) — أَسْنَاغُ الشُّجُومِ, accord. to IAạr, as is related by Th, means *The stars that do not make their* [*temporary*] *abode in the Mansions of the Moon*, *which* [*latter*] *are called* أُصُولُ الأَظْفُرِ: ISd says, I am not sure whether he mean the أُصُول [a term applied to *the seven*, or *five*, *planets*], or others: some say, [and so IAạr is stated in the TA in art. شبح to have said,] that they are called only أَشْبَاحُ الشُّجُومِ [q. v.]. (L, TA.*)

طَعَامٌ سَنِيعٌ ‡ [*Food altered for the worse in odour* or *otherwise*, *stinking*, *rancid*, *bad*, or *corrupt*: see 1]. (A.) — And بَلَدٌ سَنِيعٌ † *A town*, or *country*, *in which is fever*, or *much fever*. (K.)

سَنْعَةٌ and ♦ سَنَاعَةٌ *A fetid odour*: and the latter, [and app. the former also,] *dirt*; and *remains of matter used for tanning*. (K, TA.) One says بَيْتٌ لَهُ سَنْعَةٌ (Ṣ, TA) and ♦ سَنَاعَةٌ (TA) or ♦ بَنَاعَةٌ (so in three copies of the Ṣ) [*A tent*, or *house*, or *chamber*, *that has a fetid odour*; as is indicated in the Ṣ and TA]. And Aboo-Keboer says,

فَأَتَيْتُ بَيْتًا غَيْرَ بَيْتِ بَنَاعَةٍ ♦

(so in three copies of the Ṣ,) or

فَدَخَلْتُ بَيْتًا غَيْرَ بَيْتِ سَنَاعَةٍ ♦

(so in the TA,) i. e. [*And I came to*, or *and I entered*,] *a tent*, or *house*, or *chamber*, *not one of tanning-matter nor of clarified butter*. (Ṣ.)

سُنْعَتَانِ The *measure of two statures of a man*. (K.)

سَنِيعَةٌ or بِنَاعَةٌ: see سَنْعَةٌ, in five places.

بَيْتُ فُلَانٍ بَيْتُ سَنِيعَةٍ means [*The house of such a one is a house of unstableness*; or] *is not one of stableness*. (JK.)

[أَسْنَعَ, as stated by Freytag, is expl. by Reiske, in his additions to the Lex. of Golius, as meaning *Pulled out from the root* (سنع): but no authority for this is named by him.]

سند

1. سَنَدَ إِلَيْهِ, (Ṣ, M, Mṣb, K,) aor. ـُ, (Ṣ, M, Mṣb,) inf. n. سُنُودٌ; (Ṣ, M, Mṣb, K;) and سَنَدٌ, aor. ـَ; (Mṣb;) and ♦ اسْتَنَدَ, [which is the most common,] (Ṣ, M, Mṣb, K,) and ♦ تَسَانَدَ, (Ṣ, M, A, K,) and ♦ أَسْنَدَ; (M, TA;) signify the same; (Ṣ, M,* Mṣb, K*;) i. e. *He* (a man, Ṣ, Mṣb, [and in like manner it is said of a thing,]) *leaned*, *rested*, or *stayed himself*, *against it*, or *upon it*; syn. اِعْتَمَدَ; (TK;) [or اعتمد عَلَيْهِ;] namely, a thing, (Ṣ, M, Mṣb,) or a wall, (A, Mṣb,) &c. (Mṣb.) — سَنَدَ فِى الجَبَلِ, (M, K,) aor. ـُ, inf. n. سُنُودٌ, (M,) *He ascended the mountain*; as also ♦ اسند. (M, K.) And [hence,] ♦ إِلَى فُلَانٍ أَسْنَدْتُ ‡ *I ascended to such a one*. (A.) — And سَنَدَ فِى الصَّبِيِّينَ, (M, and so in some copies of the K,) or لِلصَّبِيِّينَ, (so in other copies of the K,) ‡ *He approached*, or *drew near to*, [the age of] *fifty*: (K, TA:) likewise from سَنَدَ فِى الجَبَلِ. (M, TA.*) — أَسْنَدَ ذَنَبَ النَّاقَةِ, (K,) or ♦ سَنَدَ, (so in the O,) *The tail of the she-camel tossed about*, *and lashed her croup*, or *rump*, *on the right and left*. (O, K.)

2. سَنَّدَ, inf. n. تَسْنِيدٌ, *He set up* [pieces of] wood [*as stays*, or *props*,] against a wall. (KL.

[See the pass. part. n., below. And see also 3 and 4.] ⟹ Also, inf. n. as above, *He* (a man) *wore, or clad himself with, the kind of* بُرْد *called* سَنَد. (IAạr, K.)

3. سَانَدْتُهُ إِلَى الشَّيْءِ: see **4.** [Hence,] سَوَّدَ المَرِيضُ [*The sick man was stayed, or propped up,* against a pillow or the like]: and قَالَ سَانِدُونِي [*He* (the sick man) *said, Stay ye me, or prop ye me up*]. (A, TA.) And يُسَانِدُ بَعْضُهُ بَعْضًا [*One part of it stays, or supports, and so renders firm or strong, another part*]. (Sh, O, K. [See مُسَانَدَةٌ.]) — [And hence,] سَوَّدَ خَلْقَهَا, referring to a she-camel, † *Her frame, or make, was symmetrical; or conformable in its several parts.* (Ḥam p. 783.) — And سَانَدَهُ, (S, K,) inf. n. مُسَانَدَةٌ, (S,) *He aided, or assisted, him;* namely, another man. (S, K.) — And † *He requited, compensated, or recompensed, him,* (A, K, TA,) عَلَى العَمَلِ [*for work, or for the work or deed*]. (K.)

4. أَسْنَدْتُهُ إِلَى الشَّيْءِ (AZ, S,* M,* Mṣb, K,* TA) *I made him, or it, to lean, rest, or stay himself or itself, against, or upon, the thing;* (TK;) and سَانَدْتُهُ ↓ إِلَيْهِ signifies the same. (AZ, TA.) You say, أسند ظَهْرَهُ إِلَى الحَائِطِ *He leaned his back against the wall.* (MA.) And أسندهُ *He stayed, propped, or supported, it;* namely, a thing leaning; syn. دَعَمَهُ. (TA in art. دعم.) — [Hence,] أَسْنَدْتُ إِلَيْهِ أَمْرِي † [*I rested, or stayed, upon him my affair*]. (A.) — And أسند الحَدِيثَ إِلَى قَائِلِهِ, (T, M,* L, Mṣb,) inf. n. إِسْنَادٌ [q. v. infrà], (S, &c.,) † *He traced up, or ascribed, or attributed, the tradition to the author thereof,* [*resting it upon his authority,*] (T, S, M, L, Mṣb, TA,) *by mentioning him,* (Mṣb,) *or by mentioning, uninterruptedly, in ascending order, the persons by whom it had been transmitted, up to the Prophet;* (T, L, KT;) [*or by mentioning the person who had related it to him from the Prophet if only one person intervened;*] *saying, "Such a one told me, from such a one," and so on, if more than one intervened between him and the Prophet,*] *"from the Apostle of God;"* (KT;) [or it may be *with an interruption in the mention of the person by whom it had been transmitted:* see مُسْنَدٌ, below.] — إِسْنَادُ أَمْرٍ إِلَى ... أَمْرٌ إِيجَابِيٌّ أَوْ سَلْبِيٌّ [is a conventional phrase, used in logic, meaning † *The judging a thing to stand to another thing in the relation of an attribute to its subject, affirmatively or negatively*]. (Kull p. 157, in explanation of الحُكْم as a logical term [meaning "judgment"].) — إِسْنَادٌ مَجَازِيٌّ is another conventional term, used in lexicology and rhetoric, meaning † *A tropical attribution of* an act or a quality or a meaning; as in عِيشَةٌ رَاضِيَةٌ, مَرْضِيَّةٌ, and in زَيْدُونٌ (q. v.) in one of its senses: see Ḥar p. 432. — أَسْنَدَ الفِعْلَ إِلَى زَيْدٍ, another conventional phrase, is said of the verb in the phrases قَامَ زَيْدٌ and ضُرِبَ زَيْدٌ and زَيْدٌ قَامَ and زَيْدٌ ضُرِبَ, meaning *The verb is made an attributive to Zeyd:* and, in an unusual manner, it is said (in the Mṣb in art. سلب) of the verb in the saying سَلَبْتُ زَيْدًا ثَوْبَهُ; so that it means in this instance *The verb is made to have Zeyd for its object.* And أُسْنِدَ إِلَيْهِ فَاعِلَانِ فَصَاعِدًا is said (in the TA in art. سوى) of the verb in the phrase اِسْتَوَى زَيْدٌ وَعَمْرٌو وَخَالِدٌ فِي هٰذَا: so that it means *Two and more agents are assigned to it.*] — أسندهُ فِي الجَبَلِ *He made him to ascend the mountain.* (K.) — أسند as an intrans. verb: see **1**, in four places. — You say also, أسند فِي العَدْوِ, (M, L,) inf. n. إِسْنَادٌ, (L,) *He was vehement in running; he strove, laboured, or exerted himself, therein.* (M, L.) — And *He* (a camel) *went a pace between that called* دَمِيلَةٌ *and that called* حَمْلَجَةٌ. (L.)

6: see **1**, first sentence. — تَسَانَدَ القَوْمُ means *The people went forth, every commander of them with a* [separate] *corps.* (Ḥam p. 783.) [See also the act. part. n., below.]

8: see **1**, first sentence.

سِنْدٌ, (S, L,) or أَسْنَدُ, (M, L, K,) *A certain country,* (S, L, K,) *well known,* (K,) said in the "Marásid" to be *a country between India* (الهِنْد) *and Karmán and Sijistán:* (TA:) *or a people;* (K;) [*the people of that country;*] *a well-known nation;* (M, L;) *a nation bordering upon India, whose colours incline to yellowness, and who are generally slender:* (Mgh:) or one of these meanings is the original of the other: (TA:) ↓ سِنْدِيٌّ signifies *a single person thereof:* (S, K:) and سِنْدٌ is the pl., (K,) or [rather] is applied to the people collectively; (S;) these two words being like زِنْجِيٌّ and زِنْجٌ: (TA:) the pl. of سِنْدٌ is سُنُودٌ and أَسْنَادٌ. (M, L.) السِّنْد also is the name of *A great river of* الهِنْد [or *India*; i. e. *the Indus*]: and of *a district in El-Andalus:* and of *a town in Western Africa* (المَغْرِب). (K.)

سَنَدٌ The *part that faces one,* of a mountain, *and rises from* (عَنْ) *the* سَفْح [i. e. *base, or foot*]; (S, K;) *the acclivity, or rising part, in the face, or front,* [or *side,*] of a mountain or a valley: (T, M, A:) or *a rising, or an elevated, portion* of ground: (Mgh:) pl. أَسْنَادٌ, (M, A,) [properly a pl. of pauc., but] the only pl. form. (M.) — *A thing, such as a wall &c., against, or upon, which one leans, rests, or stays himself:* (Mgh, Mṣb:) and ↓ مُسْنَدٌ and ↓ مَسْنَدٌ [the latter in the TA said to be with fet-ḥ, but this is evidently a mistake, occasioned by a copyist's writing وبفتح for وبضمّ,] signify [the same,] *a thing against, or upon, which one leans, rests, or stays himself;* [and the former of these two particularly signifies *a cushion,* or *pillow,* and more particularly *a large cushion* or *pillow, against which one leans;* as expl. by Golius on the authority of Meyd;] pl. مَسَانِدُ. (L, Mṣb.) — Applied to a man, *i. q.* مُعْتَمَدٌ [meaning † *A person upon whom one leans, rests, stays himself, or relies*]; (S;) a man's مُعْتَمَد [i. e. † *stay, support, or object of reliance*]; (K, TA;) as also ↓ مُسْتَنَدٌ. (TA.) You say سَيِّد سَنَدٌ † [*A lord, or chief, upon whom people lean,* &c.]. (A, TA.) And هُوَ سَنَدِي and ↓ مُسْتَنَدِي † [*He is my stay, support, or object of reliance*]. (A.) And حَدِيثٌ قَوِيُّ السَّنَدِ † [*A tradition valid in respect of the authority upon which it rests, or to which it is traced up or ascribed*]. (A, TA. [See also إِسْنَادٌ, below.]) — See also مُسْنَدٌ. ⟹ Also *A sort of garment of the kind called* بُرُود, (IAạr, K,) *of the fabric of El-Yemen:* (IAạr:) pl. أَسْنَادٌ: (K:) or the pl. is like the sing.: (IAạr, K:) one says أَثْوَابٌ سَنَدٌ [meaning *garments of the kind called* سَنَد]: (TA, from a trad.:) Ibn-Buzurj says that السَّنَد means أَرْفَاقُ الثِّيَابِ مِنَ البُرُودِ, i. e. *garments of those called* بُرُود: and he cites, from a poet, the phrase جُبَّةٌ أَسْنَادٌ, which, he says, means *a red jubbeh of those [made] of what are called* بُرُود. (TA.) Accord. to Lth, it signifies *A sort of clothing,* [*consisting of*] *a shirt with a shirt over it:* and in like manner, *short shirts made of pieces of cloth, one whereof is concealed beneath another:* whatever appears (كُلُّ مَا ظَهَرَ) thereof is termed سِمْطٌ [q. v.]: (O:) [this app. explains the meaning of what here follows:] السَّنَد is [a term used in the case of] thy wearing a long shirt beneath a shirt shorter than it. (M.)

سِنْدِيٌّ: see سِنْدٌ [of which it is the n. un.].

سَنْدَانٌ, with fet-ḥ, (Mgh, Mṣb, K,) or ↓ سِنْدَانٌ, (thus in a copy of the M, [and thus I have generally found it written, agreeably with the common modern pronunciation,]) The عَلَّاز, (M,) or زُنْجُرَة, (Mṣb,) [both meaning *anvil,*] of the blacksmith. (Mṣb, K.)

سَنْدَانٌ *Great and strong;* applied to a man and to a wolf. (K.) ⟹ See also the next preceding paragraph.

سَنْدَانَةٌ *A she-ass* [either *domestic* or *wild:* probably the latter, because of her strength]. (K.)

سِنْدِيَانٌ [The *ilex,* or *evergreen oak;* so called in the present day;] *a kind of tree.* (TA.) [See إِسْنَادٌ.]

سِنَادٌ, applied to a she-camel, (S, M, &c.,) *Strong:* (K:) or *strong in make:* (AA, S:) or *tall in the hump:* (M:) or *long in the legs,* (A, L,) *and elevated* [so I render صنفة, conjecturally, as though meaning propped up,] *in the hump:* (L:) or *lean, and lank in the belly;* (AO, M, L;) but Sh disapproves of this last explanation. (L.)

مُسْنَدٌ: see سَنَدٌ.

أَسْنَدُ [a comparative and superlative epithet from أَسْنَدَ الحَدِيثَ q. v., though (like أَسْوَدُ and أَبْيَضُ when used as epithets of this kind) deviating from a general rule, which requires that such an epithet be formed from an unaugmented triliteral-radical verb]. You say أَسْنَدُ لِلْحَدِيثِ, meaning أَنْصُّ لَهُ, q. v. (TA in art. نص.)

إِسْنَادٌ inf. n. of **4** [q. v.]. (S, &c.) — [Used as a simple subst., signifying † The *ascription* of a tradition *to an authority in the manner expl.* voce أَسْنَدَ it has a pl., namely, أَسَانِيدُ; as in the saying,] الأَسَانِيدُ قَوَانِيدُ الأَحَادِيثِ † [*The ascrip-*

tions to authorities, whereon they rest, &c., are the foundations of traditions]. (A, TA. [See also سَنَدٌ.]) — Also used in the sense of رِوَايَةٌ [q. v., as a simple subst.]: pl. as above. (Har p. 32.) ═ Also *A certain kind of tree.* (M.) [In the TA, it is said that the name commonly known is سِنْدِيَان: but I think that this is a mistake: see the latter word.]

مَسْنَدٌ *A place in, or upon, which one leans, rests, or stays himself:* [and hence applied to *a couch,* and *a throne:*] pl. مَسَانِدُ. (KL. [See also مُسْنَدٌ, voce سَنَدٌ.])

مُسْنَدٌ [pass. part. n. of 4, *Made to lean, rest,* &c., against, or upon, a thing: and *stayed, propped,* or *supported*; or *set up.* — Hence used in the sense of مُسْنَدٌ, as being a thing set up]: see سَنَدٌ. — Also ‡ A tradition (حَدِيثٌ) *traced up, or ascribed, or attributed, to the author thereof,* (T, L, K, TA,) [*rested on his authority by the mention of him,* (see 4,)] or *by the mention, uninterruptedly, in ascending order, of the persons by whom it has been transmitted, up to the Prophet;* (T, L, KT;) [*or by the mention of him who has related it from the Prophet when only one has intervened;*] opposed to مُرْسَلٌ and مُنْقَطِعٌ; (T, L;) or *it may be* مُنقطع, i. e. *interrupted in the mention of the persons by whom it has been transmitted:* (KT:) pl. مَسَانِدُ, (K,) agreeably with analogy, (TA,) and مَسَانِيدُ, (Esh-Shâfi'ee, K,) which latter has ى added to render the sound of the kesreh more full; or, accord. to some, it is a dial. var.; and accord. to some, agreeable with analogy. (TA.) — And *i. q.* دَعِيٌّ [as meaning † One *who claims as his father a person who is not his father*; or *an adopted son*; or one *whose origin,* or *lineage, or parentage, is suspected*]; (S, M, L, K;) as also مُسَنِيدٌ; (M, L, K; [see an ex. in a verse cited voce أَسْرٌ;]) opposed to كَرِيمٌ. (L.) — المُسْنَدُ, accord. to Sb, signifies † *The first portion* [i. e. *the subject*] *of a proposition;* and إِلَيْهِ المُسْنَدُ, † *the second portion* [i. e. *the attribute,* or *predicate,*] *thereof:* (M, L:) or, accord. to Kh, a proposition consists of a مُسْنَدٌ and a مُسْنَدٌ إِلَيْهِ; and in the phrase عَبْدُ اللهِ رَجُلٌ صَالِحٌ, [for ex.,] عبد الله is a مسند, and رجل صالح is a مسند اليه: (O, L:) [but accord. to other authors, and general modern usage, and agreeably with the proper meanings of the terms, المُسْنَدُ (meaning the attributed) signifies *the attribute,* or *predicate;* and المُسْنَدُ إِلَيْهِ, (meaning that to which a thing or an accident is attributed) signifies *the subject.*] — Also *The Himyerec, or Himyeritic, character of writing; the character of Himyer;* (S, M, A, O, K;) *differing from the modern Arabic character:* (S, O:) they used to write it commonly in the days of their rule; and AHát says that it continued in use among them in El-Yemen in his day [i. e. in the latter half of the second century of the Flight and the former half of the third century]: (M, TA:) Abu-l-'Abbás says, المُسْنَدُ was *the language of the sons of Seth;* (O, TA;) [i. e. the language written in the character so called;] and the like is said in the "Sirr es-Sinâ'ah" of IJ. (TA.) [See also De Sacy's Chrest. Ar., sec. ed., vol. ii., p. 122 of the Ar. text, and 311 of the transl.] — And *i. q.* الدَّهْرُ [i. e. *Time, from the beginning of the world to its end; or time absolutely; or a long time; or a long unlimited time; or time without end;* &c.]. (S, M, A, K.) So in the saying, لَا أَفْعَلُهُ آخِرَ المُسْنَدِ [*I will not do it to the end of time*]. (A, TA.) One says also, لَا آتِيهِ يَدَ المُسْنَدِ, meaning [*I will not do it, or I will not come to him or it,*] *ever.* (IAar, TA.)

مُسْنَدٌ: see سَنَدٌ, second sentence.

مُسَنَّدٌ [pass. part. n. of 2, q. v.]. In the phrase حُشُبٌ مُسَنَّدَةٌ, [in the Kur lxiii. 4, meaning *Pieces of wood made to lean, or incline, against a wall,* (Jel,)] the latter word is with teshdeed because of its relation to many objects (لِلْكَثْرَةِ). (S.) ═ مُسَنَّدَةٌ also signifies *A certain sort of cloths, or garments;* and so ↑ مُسَنَّدِيَّةٌ. (M, TA.)

مُسَنِّدِيَّةٌ: see what next precedes.

مُسَانَدَةٌ (O, K, and Ham p. 783, in the CK and TK [erroneously] مُسَانِدَةٌ) † A she-camel *having the breast and fore part prominent:* (Aṣ, O, K:) or *whereof one part of her frame stays, or supports,* (يُسَانِدُ,) [*and so renders firm or strong,*] *another part:* (Sh, O, K:) or *having prominent withers:* (Ibn-Buzurj, L:) or *strong in the back:* or *whose frame, or make, is symmetrical, or conformable in its several parts:* or, as some say, *whose frame, or make, is dissimilar, or unconformable, in its several parts;* because the hump differs from the other parts; so that it is from the phrase تَسَانُدُ القَوْمِ meaning as expl. above [see 6]: (Ham p. 783:) and مُسَانِدَةُ القَرَا ‡ a she-camel *hard, firmly compacted, in the back.* (M, L, TA.)

مُتَسَنِّدٌ: see سَنَدٌ, in two places.

تَسَانَدُوا ‡ خَرَجُوا مُتَسَانِدِينَ ‡ *They two went forth aiding, or assisting, each other;* (A,* TA;) as though each of them leaned, or stayed himself, upon the other, and aided himself by him. (L, TA.) The latter word is used, in this sense, of two men going on a hostile, or hostile and plundering, expedition: and of two wolves attacking a person. (A.) And one says, خَرَجُوا مُتَسَانِدِينَ, meaning ‡ *They went forth under sundry, or different, banners, or standards,* (S, A, M, L, K,*) *every party by itself,* (A, L,) *the sons of one father under one* [*separate*] banner, (L,) *not all under the banner of one commander.* (S, L, K.)

سندر

Q. 1. سَنْدَرَةٌ (M, K) inf. n. of سَنْدَرَ, which signifies *He* (a man) *went quickly:* (TK:) [or *was quick* or *expeditious:*] syn. of the former سُرْعَةٌ: (M, K:) Sgh mentions it in art. سدر, regarding the ن as augmentative. (TA.) Hence, accord. to some, the saying of 'Alee,

* أَنَا الَّذِي سَمَّتْنِي أُمِّي حَيْدَرَهْ *
* كَلَيْثِ غَابَاتٍ غَلِيظِ القَصْرَهْ *
* أَكِيلُكُمْ بِالسَّيْفِ كَيْلَ السَّنْدَرَهْ ؟

[*I am he whom my mother named Heydereh, like a lion of forests, thick in the neck: I will measure you with the sword with a quick measuring:*] meaning, I will slay you quickly, before flight. (TA. [But see what follows.]) — *A large, or an ample, sort of* كَيْل [or *measuring*]: (M, K:) so expl. by some in the saying of 'Alee above quoted: or in that saying it is from سَنْدَرَةٌ as the name of a certain woman, who used to sell wheat and give full measure, or of a man who did so. (TA.) [See also سَنْدَرَةٌ as a subst., below.] — Also The *being bold,* or *daring:* or *boldness,* or *daringness.* (TA.) — And The *being sharp in affairs, and acting with penetrative energy:* or *sharpness in affairs, and penetrative energy.* (TA.)

سَنْدَرٌ: see the next paragraph but one.

سَنْدَرٌ A man *bold,* or *daring, in his affair, not frightened at anything.* (TA.)

سَنْدَرَةٌ, [said in the TK to be the inf. n. of Q. 1, q. v.,] (S in art. سدر,) or ↑ سَنْدَرٌ, (so in a copy of the M,) or ↑ سَنْدَرِيٌّ, (IAar, K, TA,) *A* مِكْيَال [or *measure, for measuring corn, &c.*], (S, M, K,) *well known,* (M,) *of large size,* (S, K,) *like the* قَفْل *and the* جِرَاف: this is said in explanation of the first of these words as used in the saying of 'Alee quoted above: (S, TA:) i. e., the saying has hence been expl. as meaning, I will make a wide and quick slaughter of you: (TA:) or it may be a measure (مكيال) *made of the tree called* سَنْدَرَةٌ: (Kt, TA:) [for] — it is also the name of *A certain tree,* (S, M, K,) *of which bows and arrows are made.* (M, K.)

سَنْدَرِيٌّ A man *quick,* or *expeditious,* (K, TA,) *in his affairs; who strives, exerts himself,* or *is diligent, therein.* (TA.) — And the pl. سَنَادِرَةٌ signifies [*the contr.,* or] *Persons without occupation; people of sport and idleness;* as also سَنَادِرَةٌ. (TA.) — Also, the sing., *Bold,* or *daring;* (O, K, TA;) *who makes a boast of more than he possesses.* (TA.) — The *lion;* (K;) because of his boldness, or daringness. (TA.) — *Strong,* or *vehement;* (O, K;) thus applied to anything. (TA.) — *Tall,* or *long;* (O, K;) thus in the dial. of Hudheyl. (O.) — *Large in the eyes.* (K.) — *Good:* and *the contr.,* i. e. *bad.* (M, K.) — *A certain sort of arrows,* and *of arrow-heads or the like:* (M:) or the *white* of these, (M, K,) i. e. of the latter: (K:) and a spear-head *very clear or bright,* (K, TA,) *and sharp:* (TA:) or, applied to an arrow, it means *made of the tree called* سَنْدَرَةٌ: (S* in art. سدر, and M, and TA:) and قَوْسٌ سَنْدَرِيَّةٌ means *a bow made of that tree:* (TA:) or *a bow having its string braced, and strongly, or skilfully, or well, made.* (K, TA.) — Also *A species of bird.* (K.) — See also the next preceding paragraph.

سندس

سُنْدُسٌ *Thin,* or *fine,* دِيبَاج [or *silk brocade*]: (Th, M, Bḍ and Jel in xviii. 30, Jel in xliv. 53, Msb, K, TA:) or *thin,* or *fine,* حَرِير [q. v.]: (Bḍ in xliv.:) opposed to إِسْتَبْرَقٌ: (TA:) or *i. q.*

بِزْيُونٌ [expl. by IB as meaning *thin*, or *fine*, : so in the TA in art. بزن] : (S :) *a kind of* بزيون : (Lth, K, TA :) *made of [the kind of down called]* مِرْعِزًى : (Lth, TA :) or *a kind of* بُرُود [pl. of بُرْد, q. v.] : (M, K :) [accord. to Golius, *prastans et subtile panni serici genus*; as on the authority of Ibn-Maqroof: and *Attalicus pannus, aurum argentumve intextum habens*; as on the authority of J, who, however, explains it only by the word بِزْيُونٌ : it is mentioned in the S and Msb in art. سدس ; and in the latter, is said to be of the measure فُعْفُلٌ ; but accord. to the K, the ن is a radical letter :] it is [said to be] an arabicized word, without contradiction, (Lth, K,) as well as إِسْتَبْرَقٌ : (Lth :) but both these words occur in the Kur-án, and Esh-Shâfi'ee and others deny that any arabicized word occurs therein : [though they are opposed by Bḍ (xvii. 37) and others :] some say that they are instances of the agreement of different languages. (MF.)

سندق

سُنْدُوقٌ a dial. var. of صُنْدُوقٌ, q. v. ; (Fr, L, K ;) like زُنْدُوقٌ : (TA :) pl. سَنَادِيقُ. (L.)

سندل

سَنْدَلٌ : see art. سدل.

سنر

1. سَنَرَ, aor. ـُ, (TK,) inf. n. سَنْرٌ, (M, K,) *He* (a man, TK) *was*, or *became*, *illnatured*, or *very perverse* or *cross* : (K, TK :) or *narrow in disposition*. (M.) Hence is derived سَنَّوْرٌ, in the first of the senses expl. below. (M.) [Or perhaps the reverse may be the case.]

سَنْرٌ, or سَنَّارٌ : see the last paragraph.

سَنَّوْرٌ *A coat made of thongs*, (S, M, K,) *worn in war*, (M,) *like a coat of mail* : (S, K :) [and] *any weapon of iron* : (A :) and *weapons*, or *arms, collectively* : (M, K :) or, accord. to some, *coats of mail* : (M :) so As means in explaining السَّنَّوْر as signifying *what consists of rings* : (TA :) or, as some say, *a coat of mail* : (Ham p. 362 :) or *all iron*. (AO.)

سَنَّوْرٌ The *cat* ; of the masc. gender ; syn. هِرٌّ ; (M, A, Msb ;) as also سِنَّارٌ, (K,) or سَنَّارٌ : (as in a copy of the M :) fem. with ة : (Msb :) pl. سَنَانِيرُ : (S, Msb, K :) but سَنَوْر is rare in the language of the Arabs : هِرٌّ and ضَبُعٌ are more common. (IAmb, Msb.) And ابْنُ السَّنَّوْرِ *The* دِرْص [or دِرْصٌ, i. e. *kitten*, or *the like*]. (T in art. بنى.) — *A lord*, *master*, or *chief* ; (M, K ;) in some copies of the K, سيد is erroneously put for سَيِّد ; (TA ;) *a chief of a tribe* : (Sgh :) pl. as above. (Sgh, K.) — *A vertebra* (M, K) *of the upper part* (TA) *of the neck* (M, K) *of a camel* : (M, TA :) pl. as above. (TA.) — The *root of the tail* : (Er-Riyáshee, K :) pl. as above. (K.)

سنط

1. سَنُطَ, aor. ـُ ; (M, K ;) or سَنِطَ, aor. ـَ, inf. n. سَنَطٌ ; (Msb ;) or both ; (TA ;) *He was*, or *became*, *such as is termed* سِنَاطٌ [q. v.]. (M, Msb, K.)

سَنْطٌ [The *mimosa Nilotica* ; also called *acacia Nilotica* ;] *a* قَرَظ, [or this is properly the name of its fruit,] (M, K,) *which grows in the* صَعِيد [or *Upper Egypt*, (M,) or [rather] *in Egypt* ; [for it grows in Lower, as well as Upper, Egypt ;] (K ;) *it is the best kind of firewood of the people of that country, who assert that it has most of fire, and least of ashes* ; so says AHn, on the authority of a person well informed ; and he adds that *they tan with it* [or rather *with its pods*] : the word is foreign : (M :) and is also written سَنْطٌ. Sgh says that it is an arabicized word, from the Indian حند. [So in the TA, doubtless a mistranscription. In the CK, السَّنَطُ is erroneously put for السَّنْطُ.]

سِنَاطٌ (S, M, Mgh, Msb, K) and سُنَاطٌ (M, O, L, CK) and ↑ سُنُوطِيٌّ (S, M, K) and ↑ سُنُوطٌ (S, M, K) A man (Msb) *having no beard* : (M, Mgh, Msb :) or *having no hair at all upon his face* : (M :) or *having no hair upon the sides of his face* [so I render كُوسَج], *and no beard at all* : (S, K :) or *having little hair upon the sides of the face*, (Mgh, Msb,) or *upon the side of the face, but not reaching to the state of the* كُوسَج : (IAar, K :) or *i. q.* كُوسَج : (Mgh :) or *whose beard is on his chin [only], having nothing on the sides of the face* : (As, K :) or this last signification, accord. to As, applies to سُنُوطٌ : (TA :) the pl. (of سُنُوطٌ accord. to some copies of the K and the TA) is سُنَّطٌ (IAar, K) and أَسْنَاطٌ [which is a pl. of pauc.] : (K :) سناط is used as a sing. and pl. epithet : it is used as a pl. by Dhu-r-Rummeh. (IB, TA.)

سُنُوطٌ : see the next preceding paragraph. — Also *A well-known medicine*. (K.)

سَنُوطِيٌّ : see سِنَاطٌ.

سنف

1. سَنَفَ البَعِيرَ, aor. ـُ and ـِ, (S, M, K,) inf. n. سَنْفٌ ; (M, K ;) and ↑ اسنفهُ ; (S, * M, K ;) or, accord. to As, the latter only ; (S ;) *He bound the* سِنَاف [q. v.] *upon the camel* : (S, M, K :) and the latter, *he put to him* (i. e. the camel), or *made for him, a* سِنَاف ; (K, TA ;) thus expl. by El-'Ozeyzee. (TA.) [Hence, accord. to some,] one says, in a prov., of a person confounded or perplexed, and unable to see his right course, in his affair, ↑ عَيَّ بِالإِسْنَافِ, (S, Meyd,) meaning *He was confounded*, or *perplexed, and unable to see his right course, by reason of fright, like him who knows not where to bind the* سِنَاف : (Z, TA :) it originated from the fact of a man's being thus confounded, or perplexed : (Meyd :) a poet says,

* إِذَا مَا عَيَّ بِالإِسْنَافِ قَوْمٌ *
* مِنَ الأَمْرِ المُشَبَّهِ أَنْ يَكُونَا *

[as though meaning *When a people are unable to find the right way to bind the* سِنَاف, *in consequence of the affair that is uncertain to be* : (thus related by Meyd ; but in the TA with حَيَّ in the place of قوم, and عَلَى in the place of من :)] Az, however, says that this is not the meaning : that الإسناف here signifies *the advancing*, or *preceding* ; and that the meaning is, *are unable to find the right way of advancing*, or *preceding* ; (Meyd, TA ;) from أَسْنَفَ said of a horse, expl. below. (TA.) — See also the next paragraph.

4. اسنف, inf. n. إِسْنَافٌ : see above, in two places. — Hence, i. e. from this verb in the sense expl. in the first sentence, (S, TA,) اسنف أَمْرَهُ ‡ *He performed his affair skilfully, soundly, or thoroughly*. (S, M, K, TA.) — Also *He* (a horse) *preceded the other horses* : (S, TA :) and اسنفت *she* (a camel) *preceded the other camels* (K, TA) *in going*, or *journeying*, or *pace* ; (TA ;) as also ↑ سَنَفَتْ. (K, TA.) [See the verse cited in the preceding paragraph, and the explanation of it by Az.] Said of a camel, it means also *He put forward his neck, to go on* : (K, TA :) or *he advanced*, or *preceded*. (TA.) — Said of lightning, *It appeared*, or *was seen*, *near* ; and so said of the clouds (السَّحَاب). (K.) — And اسنفت الرِّيحُ *The wind blew violently, and raised the dust*. (Ibn-'Abbád, K.)

سَنْف : see the next paragraph.

سَنْفٌ *A leaf* ; (M, and so in copies of the K, and in the TA ;) or *leaves* : (so in other copies of the K :) pl. سُنُوفٌ ; thus in the copies of the K, [like the sing.,] but this requires consideration ; and it seems that it is سُنُوفٌ, a pl. assigned to سَنْفٌ in a sense that will be mentioned in what follows : (TA :) [or the pl. is سَنَفَةٌ, likewise mentioned, as a pl. of سَنْفٌ, in what follows, in three places :] also (K) the *leaf of the [tree called]* مِرْخ : (AA, S, O, K :) or the *pericarp of the* مِرْخ : (S, M, O, K :) this, says IB, is the correct meaning, as those acquainted with the مرخ affirm ; for, as 'Aloe Ibn-Hamzeh says, the مرخ has not leaves, nor thorns, but consists of slender twigs ; it grows in [water-courses such as are termed] شَعْب : (TA :) a poet likens thereto the ears of horses : (S :) the pl. is سَنَفَةٌ : (M :) or the *pericarps of any tree having a produce consisting of grains in a long pod*, (AHn, O, K,) *that become scattered, when they dry, from that pod, the shale thereof remaining* ; (AHn, O ;) *one such pod is termed* ↑ سَنَفَةٌ ; (AHn, O, K ;) and the pl. [or coll. gen. n.] is سَنْفٌ ; (K ;) and this last has for its pl. سَنَفَةٌ. (AHn, O, K :) Aboo-Ziyád says that it is *like [the pod of] the* بَاقِلَّى [or *bean*], *except that it is wider, and pointed at the extremity* ; wherefore a poet likens thereto the ear of a horse : (O :) or, accord. to AHn, ↑ سَنْفَةٌ signifies *any pericarp, whether oblong or not oblong* ; and the pl. [or coll. gen. n.] is سَنْفٌ ; and the pl. of سَنْفٌ is سَنَفَةٌ : (M :) [see also حُبْلَةٌ :] and the *shale of the [bean called]*

يَاقِلَّة, and *of the* [*species of kidney-bean called*] تُوبِيَة, and *of the lentil, and the like;* (IAạr, TA;) or *the shale of the first of these three when what was in it has been eaten;* (ʂ;) and the pl. is سُنُوف. (IAạr, TA.) — Also, (ʂ,) or ♦ سَنَف, with fet-ḥ, (IAạr, O, L,) *A branch, or twig,* (غُود,) *stripped of its leaves.* (IAạr, O, L, ʂ.) — And the former, The [*grain called*] دُوسَر [i. e. زُوَان, q. v.,] *which is sometimes in wheat and barley,* (O, ʂ,) *and which vitiates them, and lowers their prices.* (O.) — Also *i. q.* صِنْف [*A sort, or species*]. (ʂ.) One says, هٰذَا طَعَامٌ سِنْفَانٌ [*This is food, or wheat,*] *of two sorts, good and bad.* (AA, O.) — And *A company* of men. (Ibn-'Abbád, O, ʂ.) One says, جَآءَنِى سِنْفٌ مِنَ النَّاسِ *A company of men came to me.* (Ibn-'Abbád, O.)

سِنْفَة: see the next preceding paragraph, in two places.

سِنْفَان and سِنْفَانَة *Two pieces of wood set upright, between which is put the* [*pulley called*] مَحَالَة [*by means whereof water is drawn*]. (ʂ.)

سِنَاف The [*breast-girth called*] نَيْب: (ʂ:) or the *appertenance of the camel that is as the* نَيْب *to the horse or similar beast:* (Kh, ʂ:) or *a cord which you tie to the* تَصْدِير [*or breast-girth of the camel*], *then you bring it forward so as to put it behind the callous protuberance upon the breast,* [*and there,* app., *make it fast in some manner,*] *and it keeps the* تصدير *in its place:* (Aṣ, ʂ, O, ʂ:) this is done only when the belly of the camel has become lank, and his تصدير has [consequently] become unsteady: (ʂ, O, ʂ:*) or *a cord that is tied from the hind girth of the camel to his breast-girth and is then tied to his neck, when he has become lank:* (M:) pl. [of mult.] سُنُف (M, ʂ) and سُنُف (ʂ) and [of pauc.] أَسْنِفَة: (TA:) and *a leathern strap or thong, or some other thing, that is put behind the* [*breast-girth called*] نَيْب, *in order that it may not slip* [*from its place*]. (M.)

سَنُوف A horse *that shifts the saddle forwards.* (Ibn-'Abbád, O, ʂ.) [See also مِسْنَاف.]

سَنِيف *A cloth that is put,* (AA, O, ʂ,) *or tied,* (M,) *upon the shoulders of the camel:* pl. سُنُف (AA, M, O, ʂ) and سُنُف: (ʂ:) the cloths that are similarly placed upon the hinder parts of camels are called أَسْلَة [pl. of خَلِيل]. (AA, O.) — Also The حَاشِيَة [properly meaning *selvage,* or *selvedge,*] *of a carpet;* (Ibn-'Abbád, O, ʂ;) i. e., its حَمِل [which generally means *nap*; but this addition I think doubtful]. (Ibn-'Abbád, O.)

مُسْنَفَة A she-camel *having the* سِنَاف [q. v.] *tied upon her.* (ʂ, TA.) — And خَيْلٌ مُسْنَفَاتٌ *Horses having the* [*withers, or parts called*] مَنَاسِيح *high,* or *elevated:* denoting a quality approved in them; for it is only in the best, and the generous, thereof: and when they are thus, the saddles recede upon their backs; wherefore the سِنَاف is put to them, to keep the saddles in their places. (M.)

مُسْنَفَة A mare, (ʂ, M, ʂ,) and a she-camel, (M,) *preceding others in going, or journeying, or pace;* (ʂ, M, ʂ;) as also ♦ مِسْنَاف: (M:) and مَسَانِيف [being pl. of the latter] signifies the same; and is applied to camels: (Th, TA:) or [so in the ʂ, but more properly "and"] مُسْنَفَة, with fet-ḥ to the ن, is specially applied to the she-camel, (ʂ, TA,) in the sense first assigned to it above: (TA:) or مُسْنَفَة, (ʂ, TA,) with kesr to the ن, (TA,) signifies a [youthful she-camel such as is termed] بَكْرَة *that has completed the tenth month of her pregnancy, and whose udder has become swollen.* (Ibn-'Abbád, ʂ, TA.) — Also, (El-'Ozeyzee, O, ʂ,) or مُسْنِف and ♦ مِسْنَاف, (AA, M,) applied to a she-camel, *Lean, or light of flank,* (AA, El-'Ozeyzee, M, O, ʂ,) or *lank in the belly.* (AA, M.) — And مُسْنَفَة signifies also Land *affected with drought, barrenness, or dearth:* (El-'Ozeyzee, O, ʂ:) or *a year of drought, barrenness, or dearth:* [thus expl. as a subst., or an epithet in which the quality of a subst. is predominant:] pl. مَسَانِيف. (AḤn, M.)

♦ مِسْنَاف A camel *that makes the saddle to shift backwards;* (ʂ, M, ʂ, TA;) wherefore a سِنَاف is put to him: (ʂ, TA:) and, (ʂ,) or as some say, (ʂ,) *that makes it to shift forwards:* (ʂ, ʂ, TA:) so says Lth: but ISh disallows his explanation, saying that it means a she-camel *that makes the load to shift forwards;* and that مِجْنَأَة [a word which I have not found anywhere except in this instance] signifies the contrary: (TA:) or *that makes her fore girth to slip forward;* contr. *of* مِدْرَاج and مِدْرَجَة. (TA in art. درج.) — See also مُسْنِفَة, in two places.

سنق

1. سَنَقَ, (ʂ, ʂ,) aor. ˊ, (ʂ,) inf. n. سَنْق, (ʂ,) *He* (a young camel) *suffered indigestion* (ʂ, ʂ) مِنَ اللَّبَنِ [*from the milk*]. (ʂ.) One says, of a young camel, شَرِبَ حَتَّى سَنَقَ *He drank until, or so that, he suffered indigestion.* (ʂ.) And one says, of an ass, and of any beast, سَنَقَ, inf. n. as above, meaning, *He was affected with what resembled indigestion* from eating fresh herbage. (TA.)

4. اسنقه النَّعْمَة *i. q.* تَوَّقَهُ [i. e. *Ease and plenty caused him to exult, or to exult greatly, or excessively, and to behave insolently and unthankfully, or ungratefully: or wealth made him to enjoy, or lead, a plentiful, and a pleasant or an easy, and a soft or delicate, life; or a life of ease and plenty*]. (O, ʂ.)

سَنِق *Satiated, or sated, like him who is suffering indigestion:* (A'Obeyd, TA:) applied by Lebeed as an epithet to a horse. (TA.)

سَنِيق *A house, or chamber, plastered with gypsum:* (Ibn-'Abbád, O, ʂ:) pl. سَنَائِق and سَنَانِيق: (ʂ:) or, accord. to Sh, these are pls. of the word in the sense next following. (TA.) — *Any* [*hill of the kind termed*] أُكَمَة: pl. as above: so accord. to Sh: (T, O, TA:) or it is the name of *a particular* أُكَمَة, (T, O, ʂ,* TA,) well known; occurring, without ال, in a poem of Imra-el-Keys. (T, O, TA.) — And السَّنِيق, *A certain white star.* (Ibn-'Abbád, O, ʂ.)

سنبر

1. سَنَبَرَ, (M, Mṣb, ʂ,) aor. ˊ, (Mṣb, ʂ,) inf. n. سَنْبَرَة; (M, Mṣb;) so some say; others saying سَنَبَر, in the pass. form; and ♦ أُسْنِبَرَ, as some say; others saying ♦ أُسْنُبِرَ; (Mṣb;) *He* (a camel) *was, or became, large in the* سَنَام [or *hump*]. (M, Mṣb, ʂ.)

2. سَنَّمَهُ, (M, ʂ,) inf. n. تَسْنِيمٌ, (ʂ,) *It* (herbage, or pasture,) *made him* (a camel) *large in the* سَنَام [or *hump*]; as also ♦ اسنمه: (M, ʂ:) or both signify *it made him fat.* (TA.) — And *He made it gibbous,* namely, a grave; i. e. *he raised it from the ground like the* سَنَام: (Mṣb:) تَسْنِيم (ʂ, ʂ) of a grave (ʂ) is the *contr. of* تَسْطِيح. (ʂ, ʂ.) *He raised it,* [app. *so as to make it gibbous,*] namely a thing. (M.) — And *He filled it,* namely, a vessel, (AZ, M, Mṣb, ʂ,) *and then put upon it what was like a* سَنَام *of wheat or some other thing,* (AZ, Mṣb,) or *so that there was above it what was like the* سَنَام. (M.) — See also 5. — [And see تَسْنِيمٌ, below.]

4: see 1, in two places: — and 2, first sentence. — اسنم الدُّخَانُ, (ʂ, ʂ,) inf. n. إِسْنَامٌ, (ʂ,) *The smoke rose, or rose high.* (ʂ, ʂ.) And اسنمت النَّارُ *The fire became large in its flame:* (M, ʂ:) or *the fire had a high flame.* (TA.)

5. تسنّم النَّاقَةَ *He mounted, or rode upon, the* سَنَام [or *hump*] *of the she-camel.* (Ḥar pp. 332, and 390.) — *He* (the stallion) *mounted the she-camel;* (M, TA;) *he leaped the she-camel.* (TA.) — And تَسَنَّمَهُ *He, or it, mounted, ascended, got, was, or became, upon it,* (ʂ, M, Mṣb, ʂ,) namely, a thing; (M, Mṣb, ʂ;) as also ♦ سَنَّمَهُ, (M, ʂ,) inf. n. تَسْنِيمٌ. (TA. [Freytag adds اِسْتَنْمَهُ in this sense, as on the authority of J, whom I do not find to have mentioned it.]) And *He mounted, or ascended, upon it from its side,* namely, a wall. (TA.) And *He rode upon it,* namely, anything, [meaning any animal,] *advancing, or retiring.* (TA.) — Also *It became abundant upon him, and spread;* said of hoariness; as also تَسَنَّمَهُ (IAạr, M, TA;) like أَوْتَمَرَ فِيهِ. (TA.) — And تَسَنَّرَ السَّحَابُ الأَرْضَ *The clouds rained copiously,* or *abundantly, upon the land.* (TA.) — اِتَّسَنَّمَ also signifies *The taking, or seizing, suddenly, unexpectedly, or by surprise.* (M, ʂ.)

سَنَمٌ [a coll. gen. n.]: see سَنَمَة [its n. un.].

سَنَم A camel *having a large* سَنَام [or *hump*]: (Lth, ʂ, M, ʂ:) fem. with ة. (Lth, TA.) — Also A *tall* plant, *of which the* سَنَمَة, (ʂ, ʂ,) i. e. *the head, resembling the ear of corn,* (ʂ,) or *the blossom,* (ʂ,) *has come forth.* (ʂ, ʂ.) [And] سَنَمَة signifies Any tree (شَجَرَة) *that does not*

bear; its extremities having dried up, and become altered. (M. [In the TA, the word in this sense is said to be سَنَمَةٌ: but the former is app. the right reading.]) — Also, (TA,) or سَنَمِ عَلَى, (Ṣ, in which it is only mentioned as said of water,) Water *rising*, or *rising high, and appearing upon the surface of the earth.* (TA.)

سَنَمَةٌ The *blossom* (M, K) of a plant; (K;) i. e. (TA) the *head* thereof, *resembling the ear of corn*, (Ṣ, TA,) [or] it is of the طَرِيفَة [q. v.], not of the [herbs called] بَقْل: (M:) and signifies also the *extremities* [or *an extremity*] of the صِلِّيَان, *which are* [or *is*] *shed* thereby: (M, TA:) and the *head* of a tree [or plant] of the kind termed دِقّ [q. v.], *in form like what is upon the head of the reed, or cane, except that it is soft, and the camels eat it in the manner termed* حَضْضٌ [inf. n. of حَضَضَ, q. v.]: (TA:) [it is the n. un. of ♦ سَنَمٌ, the latter being a coll. gon. n., as is shown by what follows:] AḤn says, some assert that the سَنَمَة is *such of the produce of herbs as resembles the produce of the* إِذْخِر [q. v.] *and the like*; and *such as the produce of the reed, or cane*; and that *the most excellent of the* سَنَم *are the* سَنَم *of a herb called the* ♦ إِسْنَامَة [n. un. of إِسْنَام]; *and the camels eat it in the manner termed* حَضْضٌ, *because of its softness*; or, as in some of the copies [of his work], *the camels do not eat it.* (M.)

سَنَامٌ of the camel, (Ṣ,) of the he-camel and of the she-camel, [The *hump*; i. e.] the *highest part of the back*: (M, TA:) [*in substance, it is to the camel like the* أَلْيَة [here meaning the *fat of the tail*] *to the sheep*: (Mṣb:) pl. أَسْنِمَةٌ (Ṣ, M, Mṣb, K) [and app. أَسْنَامٌ also, as seems to be indicated by an explanation of this latter pl. in what follows]. Hence, in a trad., نِسَآءٌ عَلَى رُؤُوسِهِنَّ كَأَسْنِمَةِ البُخْتِ [*Women upon whose heads are like the humps of the Bactrian camels*]; meaning such as wind the head-coverings as turbans upon their heads so as to enlarge them [in appearance] thereby. (TA.) [Hence, also,] سَنَامُ الثَّآدَة † *The name of a star in the constellation of Cassiopea*: mentioned by Freytag, with a reference to Ideler Untersuch. p. 84.] — Also *The highest*, or *highest part*, of anything: (TA:) and *the best*, or *choice part*, (M, TA,) of anything; (TA;) because the سَنَام is the best, or the choice part, of what is in the camel. (M.) [Hence,] أَسْنِمَةُ الرِّمَال *The protuberant*, or *elevated, parts of the sands*; as being likened to the hump of the she-camel: (M, TA:) and أَسْنِمَةُ الرَّمْلِ *the backs of the sands, that rise from the main portions thereof.* (TA.) And سَنَامُ الأَرْضِ *The* بَحْر [q. v.] (Ṣ, TA [in some copies of the Ṣ نَحْر, perhaps correctly نَجْد, i. e. *high*, or *elevated, part*]) *of the land*: (Ṣ, TA:) and *the middle of the land.* (Ṣ, K.) And سَنَامُ الشِّعْلِ *The rising part of the middle of the upper side of the sandal, which is in the place of the hollow of the foot.* (Ḥar p. 559.) And أَسْنَامُ نَارٍ *The highest parts of a fire*: (EM p. 156, and TA:) أَسْنَام being pl. of سَنَامٌ, which signifies the *highest part* of a thing. (EM ubi suprà.) And سَنَامُ المَجْدِ † *The highest* [of a people] *in respect of glory.* (TA.)

السَّنَام *The ox*, or *cow*; syn. البَقَرَة: (M, K:) or, as some say, *the wild* بَقَرَة. (TA.)

إِسْنَامٌ The *fruit*, or *produce*, *of the* حَلِيّ [q. v.]; (M, K, TA; [in the CK, of the حَلَيَان;]) mentioned by Seer on the authority of Aboo-Málik: (M:) n. un. with ة. (K.) And the latter signifies *A certain herb*: (see سَنَمَة:) or *a species of tree*: pl. [or rather coll. gen. n.] إِسْنَامٌ. (M.)

تَسْنِيم [originally inf. n. of 2, q. v.,] *A certain water in Paradise*; so called because running above the elevated chambers (Ṣ, K*) and the pavilions: mentioned in the Ḳur lxxxiii. 27: (Ṣ:) *or a certain fountain*, or *source*, (عَيْن,) *in Paradise*: so they assert; and this requires its being determinate, imperfectly decl.: or, accord. to Zj, *a water coming upon them from above*, from the elevated chambers: (M:) or *a certain fountain*, or *source*, *coming upon them from above.* (K [and in like manner Az explains it].)

أَرْضٌ مُسْنِمَةٌ *A land that gives growth to the* إِسْنَامَة, n. un. of إِسْنَامٌ. (K, TA.)

مُسَنَّمٌ *A camel left unridden [so that he is made to have a large hump].* (K,* TA.) — And قَبْرٌ مُسَنَّمٌ *An elevated* [or *a gibbous*] *grave*: from السَّنَام. (Mgh.) — And مَجْدٌ مُسَنَّمٌ † *Great glory.* (M, TA.)

سنه

1: see 5, in two places.

3. سَانَهُ, inf. n. مُسَانَهَةٌ and سَنَاةٌ and سَانَاةٌ, inf. n. مُسَانَاةٌ; (K;) or عَامَلَهُ مُسَانَهَةً, and مُسَانَاةً; (Mṣb;) *He made an engagement*, or *a contract, with him for work or the like, by the year*: (K:) and اِسْتَأْجَرْتُهُ مُسَانَاةً, and مُسَانَاةً, [*I hired him by the year*:] (Ṣ:) مُسَانَاةٌ and سَانَاةٌ from السَّنَة are like مُعَاوَمَةٌ from العَام, and مُشَاهَرَةٌ from الشَّهْر, and مُرَابَعَةٌ from الرَّبِيع, &c. (TA in art. ربع.) — سانت النَّخْلَةُ *The palm-tree bore one year and not another*; (Aṣ, K;) as also عَاوَمَت. (Aṣ, TA.)

4. In this form of the verb, the final radical letter is changed into ت, so that they say أَسْنَتُوا, meaning *They experienced drought*, or *barrenness.* (TA. [See also art. سنت.])

5. تَسَنَّيْتُ عِنْدَهُ, (Ṣ,) and تَسَنَّتُّ عنده, (Ṣ, Mṣb,) *I remained, stayed, dwelt, or abode, with him*, or *at his abode, a year*: (Mṣb:) both signify the same. (TA.) [See also 5 in art. سنو and سنى.] — تسنّت النَّخْلَةُ † *The palm-tree underwent the lapse of years*; (Ṣ, Mṣb;) as also ♦ سَنَّيت: (Ṣ:) and in like manner one says of other things. (Mṣb.) — تسنّه said of food and of beverage, (Fr, Ṣ, TA,) † *It became altered* [*for the worse*]; as also ♦ سَنِهَ, aor. ـَ, inf. n. سَنَهٌ: (TA:) or *it became altered* [*for the worse*] *by the lapse of years*: (Fr, Ṣ, TA:) and السَّنَهُ in relation to bread and beverage &c. means *the becoming mouldy*, or *musty*, or *spoiled*. (Ṣ: and so in some copies of the K and in the TA: in other copies of the K, السَّنَهُ, like كَتِف, is put in the place of السَّنَهُ; and المُنْكَرِج in the place of the explanation السَّنَهُ.) فَانْظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ (التَّذْكِرَة.) in the Ḳur [ii. 261], means † [*But look at thy food and thy beverage,*] *it has not become altered [for the worse] by the lapse of years*: (Fr, Ṣ, TA:) Az says that this is the right way of reading, by pronouncing the ه in يَتَسَنَّه in pausing after it and in continuing without pausing: Ks used to suppress the ه in the latter case and to pronounce it in the former: and Aboo-'Amr Esh-Sheybánee says that the original form [of يَتَسَنَّ] is يَتَسَنَّنْ; the like change being made in it as is made in قَصَصْتُ أَظْفَارِي and in قَصَصْتُ أَظْفَارِي [for قَصَصْتُ أظفاري]. (TA. [See also 5 in art. سنو and سنى, last sentence.])

سَنَةٌ a word of which the final radical letter is rejected, (Ṣ, Mṣb,) and of which there are two dial. vars., (Mṣb,) being, accord. to some, originally سَنْهَةٌ, (Ṣ, Mṣb,) like جَبْهَةٌ (Ṣ) or سَجْدَةٌ, (Mṣb,) and accord to others, سَنْوَةٌ, (Ṣ,* Mṣb,) like شَرْوَةٌ, and upon each of these originals are founded modifications of the word, (Mṣb,) therefore it is mentioned in the K [and Ṣ and other lexicons] in the present art. and again in art. سنو, (TA,) *A year*; syn. حَوْل; (Mṣb;) or عَام: (M, K:) or, as Suh says, in the R, the سَنَة is *longer than the* عَام; the latter word being applied to the [twelve] Arabian months [collectively], and thus differing from the former word: (TA:) with the Arabs *it consists of four seasons*, mentioned before [in art. زمن, voce زَمَن]: but sometimes it is tropically applied to ‡ *a single* فَصْل [or *quarter*]; as in the saying, دَامَ المَطَرُ السَّنَةَ كُلَّهَا, meaning [*The rain continued*] *during the* فَصْل [or *quarter, all of it*]: (Mṣb:) [see more in art. سنو and سنى:] the dim. is ♦ سُنَيْهَة (Ṣ, Mṣb) accord. to those who make the original of سَنَة to be سَنْهَة, (Mṣb,) and ♦ سُنَيَّة (Ṣ, Mṣb) accord. to those who make the original of سَنَة to be سَنْوَة; (Mṣb;) and some say سُنَيْنَة, but this is rare: (TA:) the pl. is سَنَوَاتٌ (Mṣb, K) accord. to those who make the original of سَنَة to be سَنْهَة, (Mṣb,) and سَنَوَاتٌ (Mṣb, K) accord. to those who make the original of سَنَة to be سَنْوَة; (Mṣb;) and سِنُونَ also, (Ṣ, Mṣb, K,) like the masc. perfect pl., (Mṣb,) [agreeably with a rule applying to other cases of this kind,] with kesr, to the س, (Ṣ, TA,) and سِنِينَ [in the accus. and gen. cases], (Mṣb, TA,) so that one says, هٰذِهِ سِنُونَ [*These are years*], and رَأَيْتُ سِنِينَ [*I saw years*], (TA,) and the ن is elided when it is prefixed to another noun, governing the latter in the gen. case, (Mṣb,) and some say سُنُونَ, with damm to the س; (Ṣ, TA;) and in one dial., the ي is retained in all the cases, and the ن is made a letter of declinability, with tenween when the word is indeterminate, [so that one says سِنِينٌ,] and is not elided when the word is prefixed to another noun, governing the latter in the gen. case, because it is [regarded as] one of the radical

letters of the word; and of this dial. is the saying of the Prophet, اَللّٰهُمَّ اجْعَلْهَا عَلَيْهِمْ سِنِينًا كَسِنِينِ يُوسُفَ [*O God, make them to be to them years like the years of Joseph*]; (Mṣb; [but in my copy of the Mgh, I find كَسِنِيْ يُوسُفَ;]) or with respect to سِنِيْنَ, like مِئِيْنَ, with refh [and ten-ween], there are two opinions; one is, that it is of the measure فِعِلٌ, like غِسْلِيْنَ, with a rejection [of one letter], though this is an anomalous pl., for there sometimes occurs among pls. that which has no parallel, as عِدًى, and this is the opinion of Akh; the other is, that it is of the measure فِعِلٌ, changed to فِعِيلٌ because of the kesreh of the second letter; the pl. being in some instances of the measure فِعِيلٌ, like كَلِيْبٌ and عَبِيدٌ; but he who holds this opinion makes its final نَ to be a substitute for و, and that of مِائَةٌ a substitute for ي (S:) you may also suppress the tenween in سِنِيْنَ; [in which case it seems that one says سِنِيْنَ in the nom. case (assimilating it to سِنِيْنَ as well as in the accus. and the gen.; like as one does in the instances of بُرِيْن and بِرِيْن, pls. of بُرْيَةٌ, accord. to the Ḳ, though, as I have shown in art. برى, there is some doubt on this point;] but the suppression of the tenween in سِنِيْنَ is more rare than its pronunciation: (I'Aḳ p. 18:) and another pl. is سُنُوٌ [originally سُنْوٌ] of the measure فُعُولٌ. (Er-Rāghib, TA in art. سنو.) The phrase ثَلَاثُ مِائَةٍ سِنِيْنَ, in the Ḳur [xviii. 24], is said by Akh to be for ثَلَاثِ مِائَةٍ مِنَ السِّنِيْنَ [*Three hundred of years*]: and he says that if the سِنُون be an explicative of the مِائَة, it is in the gen. case [to agree with مِائَة]; and if an explicative of the ثَلَاث, it is in the accus. case [to agree with ثَلَاث]. (Ṣ. [See also Bḍ on this phrase; and see De Sacy's Ar. Gr., 2nd ed., i. 423.]) لِسَنَةٍ, relating to an animal or a plant or the like, means *To the completion of a year*: and لِسَنَتِهِ, *to the completion of his, or its, year; i. e. in his, or its, first year.*] And one says, ♦ لَقِيتُهُ مُنْذُ سَنَتَيْنِ [*I met him some years ago; three or more, to ten, years ago*]: a phrase like لَقِيتُهُ ذَاتَ العَوْمِ. (Az, TA in art. عوم.) And ♦ سُنَيَّةٌ is a dim. of enhancement, of سَنَةٌ: one says سُنَيَّةٌ حَمِرَّاءُ *A severe year of drought or barrenness or dearth*: (TA:) and وَقَعُوا فِى السُّنَيَّاتِ البِيضِ [*They lapsed into the severe years of scantiness of herbage*]: these were years that pressed hard upon the people of El-Medeeneh. (Ḳ, TA.) — سَنَةٌ [alone] also signifies ‡ *Drought, or barrenness:* (Mṣb, Ḳ, TA:) *or vehement, or intense, drought:* (TA in art. سنو:) an instance of a noun used especially in one of its senses, like دَابَّةٌ applied to "a horse," and مَالٌ applied to "camels:" pl., in this, as in the former, sense, سَنَوَاتٌ [and سَنَاتٌ] and سِنُونَ and سِنِينَ. (TA.) One says of a land (أَرْض), أَصَابَتْهَا السَّنَةُ ‡ *Drought, or barrenness, befell it.* (Mṣb.) And in like manner one says of people, أَصَابَتْهُمُ السَّنَةُ ‡ [*Drought, &c., befell them*]. (TA:) A seeker of herbage and of a place in which to alight was sent to a tract, and found it dried up by want of rain, and when he returned, being asked respecting it, he said, اَلسَّنَةُ, meaning ‡ *Drought, &c.* [has befallen it]. (TA.) And it is said in a trad., اَللّٰهُمَّ أَعِنِّى عَلَى مُضَرَ بِالسَّنَةِ, i. e. ‡ [*O God, aid me against Muḍar*] *by drought &c.* (TA.) — It is also [used as an epithet,] applied to land (أَرْض), as meaning ‡ *Affected with drought, or barrenness;* (Aṣ, Ṣ, Ḳ:) as also ♦ سَنُوَّةٌ and سَنَّاءُ. (Mṣb.) One says likewise, هٰذِهِ بِلَادٌ سِنِينَ ‡ *These are countries, or tracts, affected with drought &c.*: and Et-Tirimmáh says

* بِمُسْحَنْرِرٍ تَسِحُّ الرِّيحُ فِيهِ *
* حَنِينَ الحُلْبِ فِى البَلَدِ السِّنِينِ *

‡ [*In a gusty tract, the wind moaning therein like the moaning of the milch ewes or goats* (see حَلُوبٌ) *in the country affected with drought, or the countries, &c.*, بَلَد being regarded as a coll. gen. n. and therefore qualified by a pl., like قَوْم in the phrase قَوْمٌ كَافِرُونَ]. (TA.)

سَنَهٌ, also pronounced with teshdeed to the ن: see سَنَّا, in art. سنو and سنى, last sentence.

سَنَهٌ †[*Food, or wheat,*] *that has undergone The lapse of years*; (AZ, Ḳ:) as also سَنٍ. (AZ, TA.) — See also مُسَنَّاة.

سَنَّاءُ ‡ *A palm-tree that bears one year and not another*: (Ṣ, Ḳ:) *or a palm-tree affected by a year of drought.* (Ṣ.) And سَنَةٌ سَنَّاءُ *A year in which is no herbage nor rain.* (TA.) — See also سَنَةٌ, last sentence but one.

سَنِّيَّةٌ and سَنَّةٌ (dims. of سَنَةٌ), and the pl. سَنَّاتٌ: see سَنَةٌ, in five places: and see also سَنَّةٌ in art. سنو and سنى.

سَنَّنَهُ, applied to bread, (Ṣ, Ḳ,) and so ♦ سَنَهُ applied to bread and to beverage &c., (CḲ, but see 5, third sentence,) † *Mouldy, or musty, or spoiled.* (Ṣ, Ḳ.)

سنى and سنو

1. سَنَا, [aor. يَسْنُو,] inf. n. سُنُوٌّ and سَنَايَةٌ and سَنْوٌ, *i. q.* سَقَى [as meaning *He watered, or irrigated,* land]. (M.) [Hence,] one says أَرْضٌ مَسْنُوَّةٌ and ♦ مَسْنِيَّةٌ, (Ṣ, M, Ḳ,) meaning *Watered, or irrigated, land:* (M:) the و in مَسْنِيَّةٌ being changed into ى, (Ṣ, M,) in the opinion of Sb, (M,) like as it is in قَسِيَّةٌ; (Ṣ;) for he knew not سَنَيْتُهَا [as meaning *I watered it*], holding سَنَوْتُهَا to be from [سَنَاهَا having for its aor.] يَسْنُوهَا. (M.) One says [also], سَنَتِ النَّاقَةُ, aor. يَسْنُو, (Ṣ, Ḳ,) inf. n. [as above, or] سَنَاوَةٌ and سَنَايَةٌ, (TA,) *The she-camel watered, or irrigated, land.* (Ṣ, Ḳ, TA.) And اَلسَّحَابَةُ تَسْنُو الأَرْضَ (Ṣ, Mṣb) *The cloud waters the land.* (Mṣb.) And سَنَاكَ الغَيْثُ †[*The rain gave thee water* for thy land, *or may the rain give thee water*], inf. n. سَنْوٌ and سِنِى [app. سُنُوٌّ and سُنِىٌّ]. (TA.) And اَلسَّحَابُ يَسْنُو البَطْحَ †[*The clouds send down rain*]. (TA.) And سَنَتِ السَّحَابَةُ بِالمَطَرِ †[*The cloud watered, or irrigated, with rain*], aor. تَسْنُو and يَسْنِى, (M, TA.) And سَنَتِ السَّمَاءُ, aor. تَسْنُو, inf. n. سُنُوٌّ, ‡ *The sky rained.* (TA.) — سَنَتِ, اَلدَّابَّةُ, aor. يَسْنِى; (M in art. سنى;) or سَنِيَتْ, (Ḳ,* TA,) aor. تَسْنَى, like تَرْضَى; (Ḳ, TA:) *The beast* [by which is app. meant, in the M, *the horse*, for it is there added وَغَيْرُهَا, meaning that the verb is said in like manner of other animals, which is the case, for it is generally said of a camel,] *was used for the drawing of water upon it* [to irrigate land: see سَانِيَةٌ, below]. (M, Ḳ.) And سَنَا, aor. يَسْنُو, said of a beast [turning a water-wheel], *He turned round about the well.* (R, TA.) And اَلقَوْمُ يَسْنُونَ لِأَنْفُسِهِمْ, (Ṣ, Ḳ,) inf. n. سَنَايَةٌ, and sometimes سَانِيَةٌ, (TA,) *The people, or party, drew water for themselves;* (Ṣ, Ḳ;) [in some copies of the former of which, إِذَا أَسْنَقُوا is erroneously put for إِذَا أَسْنَوْا, the reading in both of my copies;]) and so ♦ اِسْتَنَوْا. (M,* TA.) And سَنَا عَلَى البَعِيرِ, inf. n. سَنَايَةٌ [app. a mistranscription for سَانِيَةٌ], *He drew water upon the camel;* which camel is termed سَانِيَةٌ. (MA.) And بَعِيرٌ يُسْنَى عَلَيْهِ *A camel upon which water is drawn.* (Mgh and Mṣb in explanation of سَانِيَةٌ.) And بِئْرٌ يُسْنَى مِنْهَا [*A well from which water is drawn,* app. *by means of the camel called* سَانِيَةٌ]. (M.) And سَنَوْتُ الدَّلْوَ, inf. n. سَنْوٌ, *I drew the bucket from the well.* (TA.) — سَنَتِ النَّارُ, (M, Ḳ,) aor. يَسْنِى, inf. n. سَنًا, (M,) *The fire became high in its light.* (M, Ḳ.) And سَنَا البَرْقُ, (M, Ḳ,) aor. يَسْنُو, inf. n. سَنًا, (TA,) *The lightning shone, shone brightly, or gleamed:* (M, Ḳ, TA:) [or *gleamed upwards, or shot up:* for, in the Ḳur xxiv. 43,] some read يَكَادُ سَنَا بَرْقِهِ يَذْهَبُ بِالْأَبْصَارِ, meaning *The rising and gleaming upwards of his lightning* [*nearly taketh away the sight,* lit. *sights*]; others reading سَنَا, of which سَنَاء is not a dial. var. (M.) And ♦ اسْتَنَى البَرْقُ signifies [in like manner] *The lightning shone, or gleamed; or diffused itself, and rose.* (M.) And سَنَا إِلَى مَعَالِى الأُمُورِ = *He rose* [or *aspired*] *to the means of attaining eminence.* (M.) And سَنَوْتُ فِى حَسَبِهِ, inf. n. سَنًا, † *He became high, or exalted, in his grounds of pretension to respect or honour.* (M.) And سَنِىَ, like رَضِىَ, (a man, TA) *was, or became, high, or exalted, in rank.* (Ḳ,* TA.) — See also 2, in two places. — And see 5.

2. سَنَّاهُ, (M, TA,) inf. n. تَسْنِيَةٌ, (TA,) *He ascended, rose, mounted, got, was, or became, upon it,* namely, a thing; (M, TA:) as also ♦ تَسَنَّاهُ. (M.) And سَنَّى ♦ البَعِيرَ النَّاقَةَ *The he-camel mounted the she-camel to compress her.* (Ḳ.) — And سَنَّاهُ, (Ṣ, Ḳ,) inf. n. as above, (Ṣ,) *He opened it;* (Ṣ, Ḳ, TA;) namely, a knot, and a lock: (TA:) and *made it easy.* (Ṣ, Ḳ, TA. [In the last of these, said to be tropical.]) A poet says,

* وَأَعْلَمُ عِلْمًا لَيْسَ بِالظَّنِّ أَنَّهُ *
* إِذَا اللّٰهُ سَنَّى عَقْدَ شَىْءٍ تَيَسَّرَا *

[*And I know with a knowledge that is not mere opinion, that, when God opens, and makes easy, the tying, or knotting, of a thing, it becomes easy*]. (Ṣ.) And one says, سَنَيْتُ الشَّيْءَ, and الأَمْرَ, † *I opened the way of doing the thing, and the affair.* (TA.) And سَنَيْتُ ↓ البَابَ, (Ḳ,) inf. n. سَنْىٌ [app. سَنْوٌ ↓ ; (TA,)] *I opened the door;* as also ↓ سَنَوْتُهُ; (Ḳ, TA;) the verb in this sense having ى and و for its last radical. (TA.) ⟹ See also 5.

3. سَانَيْتُ الرَّجُلَ, (Ṣ, M,* Ḳ,*) inf. n. مُسَانَاةٌ (TA) [and سِنَاءٌ (see what I have said respecting the word سِنْوٌ in a verse cited voce سِنْوٌ)], † *I vied with the man in being pleased, well pleased, or content; or I agreed, consented, accorded, or was of one mind or opinion, with him:* (Ṣ, M,* Ḳ :*) and *I treated him with gentleness, or blandishment; soothed, or coaxed, him:* and *behaved well to him in my social intercourse with him:* (Ṣ, Ḳ:) or مُسَانَاةٌ signifies the *treating* one *with gentleness, or blandishment, in suing for a thing:* (Az, TA:) or the *endeavouring to conciliate* one. (TA.) ⟹ And سَانَاهُ, inf. n. مُسَانَاةٌ and سِنَاءٌ, *He hired him for* [or *by*] *the year;* (M, Ḳ;) or *he made an engagement, or a contract, with him for work or the like, by the year;* like سَانَهُ: (Ḳ in art. سنه:) and اِسْتَأْجَرَهُ مُسَانَاةً and عَامَلَهُ مُسَانَاةً signify the same as مُسَانَهَةً [q. v.]. (M, TA.)

4. اسناهُ *He raised, exalted, or elevated, him, or it.* (Ṣ, Mṣb, Ḳ.) ⟹ اسنى النَّارَ *He raised the light of the fire.* (M.) ⟹ اسنى لَهُ الجَائِزَةَ *He raised* [in value], *to him, the* جَائِزَة [i. e. *gift, or present*]. (TA.) And أَسْنَيْنَا لَهُ الجَعَالَةَ *We made much and high* [*in amount*], *to him, the pay.* (Ḥar p. 134.) ⟹ And اسنى جِوَارَهُ *i. q.* أَحْسَنَهُ [app. meaning *He made good his covenant of protection*]. (TA.) ⟹ اسنى البَرْقُ *The lightning sent its light into the house, or tent, or chamber: or fell upon the ground: or flew along in the clouds;* (Ḳ, TA;) or, sometimes, *elsewhere, not in the clouds:* but it is only *in the night.* (TA.) See also another explanation near the end of the first paragraph. ⟹ اسنى القَوْمُ, (Ṣ, M, Ḳ,) inf. n. إِسْنَاءٌ, (Ṣ,) *The people, or party, tarried a year* (Ṣ, Ḳ) in a place: (Ṣ:) or it signifies أَتَى عَلَيْهِمُ العَامُ [*the year passed over them*; meaning *they remained to the end of the year*]. (M.) But أُسْنُوا signifies *They were afflicted with drought, or barrenness:* (Ṣ, M,* Ḳ: [Freytag has erroneously assigned this signification to اِسْتَنَوْا:]) the و, (Ṣ,) or the ى, which is originally و, (M,) being changed into ت, (Ṣ, M,) to distinguish between this verb and اسنى in the sense expl. above. (Ṣ. [See art. سنت.])

5. تَسَنَّى: see 2, in two places. ⟹ Also *i. q.* رُقِيَ وَرَقِيَ, رُقِيَ وَرَقِيَ, and in my MS. copy of the Ḳ رَقَا وَرُقِيَ, but correctly رُقِيَ, meaning *He ascended:* agreeably with this rendering, the inf. n. is expl. in the TK as meaning بُوكِهِ جِقِهِ:] said of a man. (Ḳ,* TA.) ⟹ Also *It opened, or became opened or open:* said of a lock [&c.]. (TA.) ⟹ *It was, or became, facilitated, or easy;* and *ready, or prepared.* (Ḥar pp. 159 and 508.) ⟹ And *i. q.* تَسَهَّلَ فِى أُمُورِهِ, said of a man, (Ḳ,) i. e. *He found, or experienced, ease, or facility, in his affairs.* (TK.) ⟹ Also *i. q.* تَرَضَّى: so in the phrase تَسَنَّى فُلَانًا [*He sought to please, content, or satisfy, such a one; or he pleased, contented, or satisfied, such a one, after striving, labouring, or toiling*]: (Ḳ:) but it is said in the M, [app. a mistake, perhaps for the T, for in the M I do not find it,] that سنيت فلانا [by which may be meant either ↓ سَنَّيْتُ or ↓ سَنَيْتُ,] means تَرَضَّيْتُهُ. (TA.) ⟹ تَسَنَّيْتُ عِنْدَهُ *I remained, stayed, dwelt, or abode, with him, or at his abode, a year;* like تَسَنَّتْ عِنْدَهُ: (Mṣb in art. سنه:) or it means ↓ أَقَمْتُ عِنْدَهُ سِنِّينَ [*I remained, &c., with him, or at his abode, some years; three or more, to ten, years*]. (TA.) ⟹ Hence, (TA,) تَسَنَّى signifies also *It became altered* [*for the worse*], (Ṣ, Ḳ, TA,) accord. to Er-Rāghib, *so that it lost its freshness, by the lapse of years:* (TA: [see also تَسَنَّهَ:]) but accord. to AA, it is from the phrase in the Ḳur [xv. 26 and 28 and 33] مِنْ حَمَإٍ مَسْنُونٍ; one of the نs being changed into ى; and is similar to تَقَضَّى for تَقَضَّضَ. (Ṣ, TA.)

8. اِسْتَنَوْا لِأَنْفُسِهِمْ: see 1. ⟹ استنى النَّارَ *He looked at the light of the fire.* (IAạr, M.)

سَنًا *Light:* (Mṣb, MF:) or the *light of lightning,* (Ṣ, M, Ḳ,) and *of fire:* (M:) or the *point, or extremity, of the light of lightning:* (T, TA:) or *light shining or gleaming, or diffusing itself and rising:* (Er-Rāghib, TA:) or a *high light:* and applied also to the *shining, or gleaming, of weapons:* (Ḥam p. 271:) MF says that the apparent particularization in the Ḳ [&c.] seems to have been taken from the verse of the Ḳur [xxiv. 43], and that the word is correctly a general term, meaning as expl. in the Mṣb: (TA:) [it is originally سَنْوٌ, though mentioned in the Ḳ as belonging to art. سنى; for] the dual is سَنَوَانِ: As knew not a verb belonging to it. (TA.) ⟹ Also [The *cassia senna* of Linn.; the *common senna of medicine;* so called in the present day; and also called سَنَا مَكِّىّ and سَنَا حِجَازِىّ;] *a certain plant,* (Ṣ, M, Mṣb, Ḳ,) *used as a medicine;* (Ṣ, TA;) and recommended in a trad.; (TA;) *an attenuant of the yellow bile and the black bile and the phlegm,* (Ḳ, TA,) *howsoever used;* (TA;) [and] *used as a collyrium;* (M;) AHn describes it as *a shrub, or small tree, of the* [*class called*] أَطْلَاث [pl. of غَلَّث], *which is mixed with* حِنَّآء, *and improves and strengthens its colour, and blackens it; and which has a fruit of such kind that, when it dries up, and is put in motion by the wind, it causes to be heard a sound such as is termed* رَجْل [q. v.]: (M in arts. سنو and سنى, and TA:) its name is as above and ↑ سَنَّآء: (M, Ḳ:) and the n. un. is سَنَاةٌ and سَنَآةٌ: (M in arts. سنو and سنى:) the dual of سَنَا is سَنَوَانِ, and some say سَنَيَانِ. (M in art. سنى.) [Accord. to a gloss. in a copy of the Ṣ, as stated by Golius, the dual سَنَوَانِ is applied to The *leaves of cyprus* (or حِنَّآء) *and senna mixed together,* with which the hair is dyed black.] In the phrase سَنَا المِسْكِ, in a verse of El-Jaadee, the plant [above mentioned] may be meant, as though it were mixed with musk: or it may be from سَنَا signifying "light;" because the diffusion of odour is like that of light. (M.) ⟹ سَنَا, (JM,) or سَنَا سَنَا, (TA,) without teshdeed, and also with teshdeed, to the ن, is an Abyssinian expression, meaning حَسَنٌ [q. v.]. (JM, TA.) occurring in a trad. of Umm-Khálid; but it is differently related; some saying سَنَهْ سَنَهْ; and some, سَنَانِ; and pronouncing each with, as well as without, teshdeed: so in the Nh. (TA.)

طَعَامُ سَنٍ [*Food, or wheat,*] *that has undergone the lapse of years;* as also سَنَهٌ. (AZ, TA in art. سنه.)

سَنَةٌ, applied to a portion of time, (M,) signifying *A year,* syn. حَوْلٌ, (Mgh,) or عَامٌ, (Ḳ,) but a distinction is made between عَامٌ and سَنَةٌ, [as has been stated in art. سنه,] (TA,) belongs to arts. سنو and سنه [in both of which it is mentioned in many of the lexicons: see what has been said respecting it in art. سنه in the present work]. ⟹ (M:) accord. to Suh, in the R, it is from سَنَا, aor. يَسْنُو, said of a beast [turning a water-wheel], meaning "he turned round about the well;" so that it signifies *a single revolution of the sun:* and it is sometimes termed دَارٌ: he says also that it is *longer than the* عَامٌ, which is applied to the [twelve] Arabian months [collectively]: but سَنَةٌ is also applied to *twelve revolutions of the moon:* the سَنَةُ شَمْسِيَّةٌ [*solar year*] is *three hundred and sixty-five days and a quarter of a day:* and سَنَةٌ قَمَرِيَّةٌ [*or lunar year*] is *three hundred and fifty-four days and a third of a day:* it is also said, on the authority of Er-Rāghib, that سَنَةٌ is used as denoting a year in which is difficulty, and drought, *or* barrenness, or dearth; and عَامٌ, as denoting that in which is ampleness of the means, or circumstances, of life, and abundance of herbage or the like; and by this is explained the nice point in the words of the Ḳur [xxix. 13], أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا [*a thousand years save fifty years*]; because the fifty years passed before the mission of the prophet [Noah], before which no harm happened to him from his people; but after his mission, the years were difficult to him. (TA.) [Respecting the dims., (which are سُنَيَّةٌ and سُنَيَّةٌ, the former accord. to those who make the original of سَنَةٌ to be سَنْوٌ, and the latter accord. to those who make it to be سَنَهٌ,) and the pls., (which are سَنَوَاتٌ and سَنَاتٌ and سُنُونَ and سِنُونَ and سِنِينَ and سُنُونَ, the last whereof is originally سِنِينٌ, and سِنُونَ also,) see سَنَةٌ in art. سنه. ⟹ Also respecting سَنَةٌ used alone as signifying † *Drought, or barrenness, or vehement or intense drought,* see that word in art. سنه. ⟹ Also respecting the same word used as an epithet, applied to land (أَرْض), as meaning † *Affected with drought or barrenness,* like سَنْوَآءُ and سَنَهَآءُ, see that same word in art. سنه.

سَنَةٌ † *A hard, rigorous, or distressing, year.* (M, Ḳ.) And أَرْضٌ سَنْوَآءُ † *A land affected*

with drought or barrenness [like أَرْضٌ سَنَةٌ]. (TA.) [See also سَنَبَاءٌ, in art. سنه.]

سَنَآءٌ inf. n. of سَنَتْ said of fire, (M,) and of سَنَا said of lightning, (TA,) and of سَنْوٌ. (M.) — [Used as a simple subst.,] *High, or exalted, rank, or condition.* (S,* Mṣb, K, TA.) — See also سَنِىٌّ.

سَنِىٌّ *High, or exalted, in rank or condition:* (S, M:) as also ↑ سَنَائِىٌّ, applied to a man. (K,* TA.)

سُنَيْنَةٌ dim. of سَنَةٌ, (S and Mṣb in art. سنه,) according to those who make the latter word to be originally سُنْوَةٌ: (Mṣb in that art.:) pl. سُنَيْنَاتٌ. (K and TA in that art., and TA in the present art.) See 5, last sentence but one; and see also سَنَةٌ, in art. سنه, in four places.

أَحْدَهُ بِسَنَائِهِ (S, K) and بِصَنَائِهِ (S) *He took it wholly.* (S, K.)

سَنَائِىٌّ: see سَنِىٌّ.

سَانٍ *Watering:* [and *drawing water:*] applied [as an epithet] to a man and to a camel: pl. سُقَاةٌ; which is applied by Lebeed to men [as meaning] *drawing water by means of* سَوَانٍ [pl. of سَانِيَةٌ, q. v.]. (TA.)

سَانِيَةٌ [a subst. from سَانٍ, made so by the affix ة,] *A sho-camel,* (S,* M, K,) or a *camel,* (Mgh, Mṣb,) *a he-camel* as well as a *she-camel,* (TA,) *upon which water is drawn* (S,* M, Mgh, Mṣb, K, TA) *from a [deep] well* (Mgh, Mṣb) [*by a man riding or leading it away from the well, it having the two extremities of a long rope tied to the saddle, and the upper end of the well-rope being tied to the middle of the former rope,* as expl. voce إِنَاءَةٌ: *i. q.* نَاضِحَةٌ (S, TA:) [it seems also to signify, sometimes, *a camel that carries water for irrigating seed-produce;* a meaning likewise assigned to نَاضِحَةٌ and نَاضِحٌ:] and *a beast* (دَابَّة) *that turns round about a well [raising water from it by means of the machine called* دُولَاب]: (R, TA:) pl. سَوَانٍ. (S, Mgh, TA.) Hence the prov.,

سَيْرُ السَّوَانِى سَفَرًا لَا يَنْقَطِعُ

[The course of the boats that draw water in either of the ways described above *is a journey that does not end].* (S, Mgh, TA.) — Also the غَرْب [or large bucket with which water is drawn] *together with its gear, or apparatus.* (M, Mgh, K.) — And *A cloud watering the earth.* (Mṣb.)

أَرْضٌ مَسْنُوَّةٌ and مَسْنِيَّةٌ: see 1, second sentence.

مَسَنَّةٌ *i. q.* عَرِمٌ [q. v.]: (S, K:) [or rather] *A dam; i. e. a thing constructed* [or *raised*] *to keep back the water of a torrent;* (Mgh;) *a [kind of] wall built in the face of water:* (Mṣb in art. سن:) so called because there are in it sluices, or openings for the water, according to what may be required; from سَنَّ الشَّىْءَ, and الأُمُور, expl. above: so in the T: (TA:) pl. مَسَنَّاتٌ. (MA.)

مَسْنُوَّةٌ, (M, TA,) or بِئْرٌ مَسْنُوَّةٌ, (Az, TA,) *A well* (Az, M, TA) *of which the rope is long,* (Az, TA,) *from which one draws water only by means of the camel called* سَانِيَة. (Az, M,* TA.)

سه

سَهْ and سَهْ: see إِسْتْ, in art. سته, in four places.

سهب

1 سَهْبٌ The act of *taking.* (JK, K.) You say, سَهَبَ الشَّىْءَ, aor. ـَ; inf. n. سَهْبٌ, *He took the thing.* (TK.)

2 تَسْهِيبٌ The *departure of reason,* or *intellect:* its verb [which was probably سَهِبَ, like أَسْهَبَ, q. v.,] is obsolete. (TA.)

4 اسهب *He went far,* or *to a great* or *an extraordinary length,* in a thing; for instance, in journeying; as in a trad., in which it is said of horses, or horsemen, أَسْهَبَتْ شَهْرًا *They went far for a month;* and in eating and drinking; as in another trad.: (TA:) it is from سَهْبٌ, signifying "a plain and far-extending land;" as though meaning *He traversed a plain and far-extending tract of land;* like as one says أَمْعَنَ and أَحْزَنَ. (Har p. 572.) *He* (a horse) *ran with wide steps, and preceded, or outstripped.* (S, TA. [See also سَهْب, below.]) And [hence,] *He was, or became, loquacious, or profuse of speech;* (IAạr, S, K;) like أسهر: (K* and TA in art. سهر:) [and] so اسهب فِى المَنْطِقِ: (JK:) or *he doted;* or *was disordered in his intellect;* but when a man makes many mistakes in his speech, you say of him أَفْنَدَ: (Aṣ, TA:) or *he doted much,* or *often,* p. qu. *was much,* or *often, disordered in his intellect:* (AO, TA:) [and it seems from an explanation of the part. n. مُسْهِب that it probably signifies also *he was eloquent,* or *profuse of correct speech:*] or *he was very greedy,* and (in some copies of the K "or") *covetous, so as to refrain from nothing:* (K, TA:) and you say also اسهب فِى كَلَامِهِ إِسْهَابًا *He prolonged,* or *was prolix in, his speech:* and فِى كَلَامِهِ إِسْهَابٌ *In his speech is prolixity.* (A, TA.) Also *He* (a man) *gave much,* or *largely;* and so ↑ استهب: (Lth, K:) [or, in this sense,] you say, اسهب فِى العَطَاءِ. (A.) — اسهبوا *They reached sand,* in digging [a well], *and water came not forth:* (S:) or *they dug, and came upon sand or a current of air:* (K:) or *they dug, and came upon a current of air, and the water disappointed them of its coming:* (Az, TA:) or *they dug without attaining any good:* (K:) or اسهب signifies *he dug until he reached sand:* and, accord. to Th, *he dug a well and reached water.* (TA.) — اسهبوا النَّابَّةَ *They left the beast alone, or by itself,* (K, TA,) *to pasture [where it would].* (TA.) — اسهب الشَّاةُ وَلَدَهَا *Her young one sucked,* (K,) or *licked,* (TA,) *the ewe, or she-goat.* (K.) — أَسْهَبَ *He* (a man, S) *lost his reason,* (S, K, TA,) as some say, (TA,) *from the bite of a serpent,* (S, K, TA,) *or the sting of a scorpion:* (TA:) or *his colour became altered in consequence of love or fright or disease:* (K:) or, accord. to AHát, اسهب, [so in the TA, in which it seems to be implied that أَسْهَبَ, not أَسْهَبَ, is meant,] inf. n. إِسْهَابٌ, signifies *he* (a man bitten by a serpent, or stung by a scorpion,) *lost his reason and lived.* (TA. [See also the part. n., مُسْهَب, below.]) إِسْهَابُ اللُّبِّ [in which the former word is probably the inf. n. of أَسْهَبَ, not of أَسْهَبَ,] means *The mind's being confounded,* or *perplexed, by [love of] a woman.* (JK.)

8: see 4, in the middle of the paragraph.

سَهْبٌ *A desert,* or *waterless desert;* syn. فَلَاةٌ: (S, K:) pl. سُهُوبٌ. (TA.) [See also سَهْبٌ.] — A horse *wide of step in running,* (S, K, TA,) and (TA) *vehement therein,* (JK, K,* TA,) *slow to sweat;* (JK, TA;) and ↑ مُسْهَبٌ and ↑ سُهْبُودٌ, (K,) but the latter of these is said to be peculiarly the chaste form in this sense, (TA,) signify the same. (K.) — بِئْرٌ سَهْبَةٌ *A deep well;* (S, A, O, K;) as also ↑ بِئْرٌ مُسْهِبَةٌ: (S,* O:) or the former, *a deep well* (JK, TA) *from which sand comes forth* (JK) or *from which wind, or a current of air, comes forth:* (TA:) and ↑ the latter, *a well of which the coarse sand baffles one so that he cannot reach the water [in digging it];* (K;) or *a well that people dig until they reach pouring earth, which baffles them by its pouring down, so that they leave it;* (Sh, TA;) or *a well of which the bottom and the water are not reached;* (Ks, TA;) or *a well that is dug until one reaches the water upon which is the earth.* (Az, TA. [See 4.]) — *A portion of time;* as in the saying, مَضَى سَهْبٌ مِنَ اللَّيْلِ [*A portion of the night passed*]. (TA.)

سُهْبٌ *A plain and smooth,* or *plain and smooth and soft, tract of land:* pl. سُهُوبٌ: (K:) or the pl. signifies *plain and far-extending tracts of land:* (JK, A, TA:) or *wide land* [or lands (of the sing. is expl. in the TA in one place as signifying *a wide land*)]: (AA, TA:) or سُهُوبُ الفَلَاةِ signifies, (K,) or signifies also, (JK,) *tracts,* or *regions, of the* فَلَاة [i. e. *desert,* or *waterless desert,*] *in which there is no way.* (JK, K.) [See an ex. in a verse cited in art. وقل, conj. 4: and see also سُهْبٌ, above, first sentence.]

سُهْبُودٌ, with fet-h to the س, [contr. to rule, being of the measure مَفْعُلٌ in the sense of the measure مَفْعَلٌ *Going far,* or *to a great* or *an extraordinary length,* in a thing: and *prolonging.* (TA.) — See also سُهْبٌ: and its fem., with ة, see in two places in the same paragraph. — Also *Long,* or *tall:* (JK:) applied [in the latter sense] as an epithet to a man: and طَوِيلٌ مُسْهَبٌ *excessively tall.* (A.) — Also, and ↑ مُسْهِبٌ, (K,) both said to have been mentioned by ISk, (TA,) or the former, but not ↑ the latter, (AZ, IAạr, IKt, Zbd, S, TA,) though the former is extr. [with respect to rule], (S, TA,) *Loquacious,* or *profuse of speech:* (AZ, IAạr, ISk, IKt, Zbd, S, K, TA:) or, accord. to Aboo-'Aleo El-Baghdádee, as is stated by IB, the former signifies *profuse and erroneous in speech:* and the ↑ latter, *eloquent,* or *profuse and correct in speech:* and in like manner says El-Aṣlam, adding that the latter is shown to have this meaning by its being

applied to a horse that is *fleet*, or *swift, and excellent*: (TA:) or the former signifies *doting*; or *disordered in his intellect*: (Aṣ, TA:) or *doting much*, or *often*; or *much*, or *often, disordered in his intellect*: (AO, TA:) [and similar explanations of it will be found below:] other instances of verbs of the measure أَفْعَلَ having مُفْعَلٌ as the measure of the part. n. used in the sense of the measure مُفْعِلٌ are أَلْقَحَ and أَحْصَنَ and أَجْرَتِ الإِبِلُ and أَهْبَرَ: as used in the first of the senses expl. in this sentence, مُسَبٌّ is from سَبٌّ signifying "a wide land;" or, as some say, it is from أَسْبَوُا الغَايَةَ, expl. above; as though the person to whom it is applied were left to speak what he would, or made to have ample scope to say what he would. (TA.) — Both مُسَبٌّ and ✝ مُسَبِّبٌ signify also *Very greedy and covetous, so as to refrain from nothing*. (TA.) — And the former, *One who has lost his reason*; as some say, *from the bite of a serpent, or the sting of a scorpion: or one who talks irrationally, or foolishly, or deliriously, in consequence of doting, or disorder of his intellect: or whose colour has become altered in consequence of love or fright or disease*. (TA.) And مُسَبٌّ الجِسْرِ A man *whose body is wasting away in consequence of love*: so says Yaʿḳoob: and Lḥ mentions the phrases مُسَبٌّ العَقْلِ, with kesr, and الجِسْرِ, and مُسَبِّرٍ, which is formed by substitution [of م for ب], as meaning a man *whose reason is departing, and whose body is wasting away, in consequence of love*: and accord. to AḤát, مسبب, [app. ✝ مُسَبِّبٌ, as the context seems to imply,] applied to one bitten by a serpent or stung by a scorpion, signifies *who has lost his reason, and lives*. (TA.) — Also Land *far-extending, and plain, with depression, consisting of low tracts, the depression whereof is little, extending for the space of a day and a night [of journeying], and thereabout: the* بُطُون [or *low tracts*] *of land of which it consists are in* [*deserts such as are termed*] صَحَارَى, *and in elevated and plain, or hard and elevated, tracts of ground, and sometimes they flow* [*with torrents*], *and sometimes they do not flow, for they comprise parts that are rugged, and parts that are plain, or soft, producing much herbage, and in them are places wherein are trees* [*or shrubs*], *and places wherein are none*. (L, TA.) — Also A place *that does not obstruct nor retain water*. (TA.)

مُسَبٌّ: see سَبَبٌ, second signification: — and see مُسَبٌّ, in seven places. — Also *A man who overcomes, or surpasses, and is bountiful, in his gifts*, (TA.)

سبح

1. سَبَحَتِ الرِّيحُ, aor. ـَ, (A, Ḳ,) aor. ـُ, (JK,) inf. n. سَبْحٌ, (TA,) *The wind blew violently*: (Ṣ, A, Ḳ, TA: [like سَكَبَتْ:]) or *continually and violently*. (TA.) سَبَحَتِ الإِبِلُ *The camels journeyed, or went, quickly, or hastily*. (JK.) سَبَحَ القَوْمُ لَيْلَتَهُمْ *The people, or party, passed their night journeying* (Ṣ, Ḳ) *continually*. (TA.) = سَبَحَتِ الرِّيحُ الأَرْضَ [like سَحَتَتْ] *The wind pared the ground*: (Ṣ, Ḳ:) or *pared its surface*. (TA.) — And سَبَحَ الطِّيبَ, (Ṣ, Ḳ,) aor. and inf. n. as above, (TA,) *He bruised, brayed, or pounded, or he pounded small, powdered, or pulverized, the perfume*: (Ṣ, Ḳ:) or سَبْحٌ signifies any *bruising, braying, or pounding*. (TA.)

سَبْحٌ سَبُوحٌ and سَبُوحٌ (O, Ḳ) and ✝ سَبِيحٌ (Ṣ, O, Ḳ) and ✝ سَبِيحٌ, (Ṣ, A, O, Ḳ,) in the last two of which the ح is asserted by Yaʿḳoob to be a substitute for ك, (Aṣ, TA,) and ✝ سَبِيكَةٌ, (TA,) *A violent wind*. (Ṣ, A, O, Ḳ.) And you say also رِيحٌ سَبْحٌ (JK, Ṣ, O) and سَاهِجَاتٌ (JK) [both pls. of ✝ رِيحٌ سَاهِجَةٌ, and signifying, accord. to the context in the JK and O, *Violent winds*: or, accord. to the context in the Ṣ, *winds that pare the ground*: the sing. like رِيحٌ سَهُوكٌ and سَاهِكَةٌ &c.].

رِيحٌ سَاهِجَةٌ; pl. سَوَاهِجُ and سَاهِجَاتٌ: see the next preceding paragraph. — غُبَارٌ سَاهِجٌ *Dust rising high*. (JK.)

سَبِيحٌ, and with ك; } see سَبُوحٌ.
سَبِيكٌ;

أَسَابِيحُ [like أَسَانِيدُ and أَسَانِيمُ] *Various sorts of running*, (JK,) or *of going, or pace*, (O, Ḳ,) or, as in one copy of the Ḳ, *of the going, or pace, of camels*. (TA.) — And *Varieties of false, or vain, things or sayings or deeds*. (JK, TA.)

مَسْبَحٌ [like مَسْعَدٌ] *A place where the wind passes along* [*or blows violently*]. (AA, Ṣ, O, Ḳ.) AA cites, as an ex., the saying,

إِذَا هَبَطْنَ مَسْتَحَارًا مَسْبَحَا

[*When they descend into, or enter, a place of confusion, or perplexity, where one is unable to see his right course, a place where the wind blows, or blows violently*]. (Ṣ, O.)

مِسْبَحٌ One *who runs on, in speech, like the wind*: (JK:) *eloquent; or fluent in speech*: (O, Ḳ, TA:) applied to an orator; (JK, T, TA;) as also مِسْكَبٌ. (T, TA.) — And *One who speaks on every true and false subject*. (O, Ḳ.)

سبد

1. سَبِدَ, aor. ـِ, (Ṣ, L, Ḳ,) inf. n. سَبَدٌ (Ṣ, A, L) and سُبُودٌ (A, Ḳ) and سَبْدٌ, (Ṣ, L,) [all these are mentioned as inf. ns. in the L and TA, and app. in the Ḳ, but the first seems to be mentioned in the Ṣ as a simple subst.,] *He was sleepless*: syn. سَهِرَ: (Ṣ, A, L, Ḳ:) *he did not sleep*: syn. أَرِقَ: (Ṣ, A, L, Ḳ:) *contr. of* رَقَدَ. (L.) [See also سَادَ below.]

2. سبّدهُ, (Ṣ, A, L, Ḳ,) inf. n. تَسْبِيدٌ; (PṢ;) and ✝ اسبدهُ; (A, TA;) *He*, (a man, Ṣ, L, Ḳ,) and *it*, (anxiety, or grief, A, L, and pain, L,) *rendered him sleepless*. (Ṣ, A, L, Ḳ.) And فُلَانٌ يُسَبَّدُ *Such a one is not suffered to sleep*. (L.)

4: see 2. = اسبدت بالوَلَدِ *She* [a woman] *brought forth the child with a single moan, or hard breathing*; (IAạr, Ḳ;) [*or with a single impulse*;] like بِهِ وَكَبَتْ, &c. (IAạr, L in art. حدد.)

[5. تسبّد is said by Freytag, on the authority of the Ḳ, in which I do not find it, to signify *He was sleepless*; like سَبِدَ: if used, it more probably signifies *he was rendered sleepless*; as quasi-pass. of سبّدهُ.]

شَيْءٌ سَبَدٌ سَبِدٌ *A good, or beautiful, thing*: (L, Ḳ:) سبد is here an imitative sequent to سبد. (L.)

سُبُودٌ: see سَبَدٌ, in two places.

سَبُودٌ One *who sleeps little*; (Ṣ, A, L, Ḳ;) as also ✝ مُسَبَّدٌ: (A:) and some say سَبُدٌ, like عَمُرَ; but this is [of a measure used] only in proper names: (Ham p. 30:) and an eye (عَيْنٌ) *that sleeps little*. (L.) — [Hence,] ‡ *Vigilant; cautious*; applied to a man; as also ✝ مُسَبَّدٌ. (A, TA.) — And *Little sleep*. (L.)

هُوَ ذُو سَبَدَةٍ ‡ *Vigilance*: so in the saying, فِى أَمْرِهِ ‡ [*He is possessed of vigilance*] (A, Ḳ) [*in his affair*]. (A.) — You say also, مَا رَأَيْتُ مِنْهُ سَبَدَةً, meaning ‡ *I experienced not, or I have not experienced, from him any mindfulness of what is good, nor any desire for it*: (A, TA:) or *anything upon which to place reliance, of words or of good actions*, (Ṣ, L, Ḳ,) *or of good actions or satisfactory words*. (L.)

سَبَاتٌ (Ṣ, A, L) and ✝ سُبَادٌ (A, L, Ḳ) *Sleeplessness*. (Ṣ, A, L, Ḳ. [Both mentioned in the L and TA as inf. ns. of 1.]) One says فِى عَيْنِهِ سُبَادٌ and سَبَاتٌ *In his eye is sleeplessness*. (A.)

سَبُودٌ, applied to a boy, or young man, *Tender, or flourishing, and fresh*: (Sh, Ḳ:) or *tall and strong*. (Ḳ.)

أَسْبَدُ [*More, and most, sleepless*.] — [Hence,] هُوَ أَسْبَدُ رَأْيًا مِنْكَ ‡ *He is more cautious and vigilant in judgment, or opinion, than thou*. (A, Ṣ, TA.)

مُسَبَّدٌ *Rendered sleepless*. (Ṣ, L, Ḳ.) — See also مُسَبَّدٌ in two places.

سبر

1. سَبَرَ, aor. ـُ, inf. n. سَبْرٌ, *He waked, was sleepless or wakeful, or did not sleep, by night*; (Ṣ, Ḳ;) *he abstained from sleep by night*; (Lṫ;) *he remained awake* all the night or a part thereof: you say سَبَرَ اللَّيْلَ, or بَعْضَ اللَّيْلِ, *He remained awake during the night, or a part of the night*: (Mṣb:) [*he passed the night, or a part of the night, sleepless, or without sleeping:*] and سَبِرْتُ البَارِحَةَ *I remained awake last night*. (A.) — مَا لَهُ سَبِرَ وَعَبِرَ *What aileth him? May he be*

sleepless by night, and may he grieve, or mourn, is an imprecation of the Arabs. (AZ, TA in this art. and art. عبر.) — سَهْرُ البَرْقِ ‡ *The lightning gleamed, or glistened, during the night.* (As)

3. مُسَاهَرَةٌ signifies The *being sleepless,* or *awake, with another:* (KL, and Har p. 329:) [and the *vying with another in remaining sleepless* or *awake:*] and [like مُسَامَرٌ, but I think this doubtful,] the *making* [one] *sleepless* or *awake.* (KL.) سامر الجَوْزَاءُ means *He passed the night sleepless like as do the stars.* (Har ubi suprà.)

4. اسهرهُ *He,* (ṢMṣb,) or *it,* (A,) as anxiety, or trouble of mind, and pain, (TA,) *caused him to wake, to be sleepless,* or *wakeful,* or *to remain awake.* (Ṣ, A, Mṣb, TA.)

سَهْرٌ: see سَاهِرٌ.

سُهْرٌ, سُهْرَةٌ, سُهَارٌ: see سَاهِرٌ.

سَهَارٌ *A state of waking; sleeplessness,* or *wakefulness;* (K;) *i. q.* سُهَادٌ; (T;) as also ↑ سُهُورٌ. (K.)

سَهْرٌ: see سَاهِرٌ, in two places.

سَاهِرٌ and ↑ سَهْرَانُ (Ṣ, Mṣb, K) and ↑ سَهْرٌ (K) and ↑ سُهْرَةٌ, (Ṣ, K,) the last of which is an intensive epithet, (Ṣ,) [and so is the third, and sometimes the second,] *Waking, sitting up, sleepless, wakeful,* or *not sleeping, by night;* (Ṣ, K;) [*abstaining from sleep by night;*] *remaining awake* all the night or a part thereof: (Mṣb:) and the last, [and third, and sometimes the second,] *wakeful,* or *waking much, &c.* (Ṣ.) You say, رَجُلٌ سَاهِرُ العَيْنِ *A man whom sleep does not overcome.* (Lḥ.) — بَرْقٌ سَاهِرٌ ‡ *Lightning gleaming,* or *glistening, during the night.* (A.) — لَيْلٌ سَاهِرٌ ‡ *A night of waking* or *sleeplessness* or *wakefulness:* (K:) like as one says لَيْلٌ نَائِمٌ. (TA.) — سَاهِرَةُ العِرْقِ † A she-camel *that yields milk long and abundantly.* (TA.) — عَيْنٌ سَاهِرَةٌ ‡ *A running spring* or *fountain:* (K:)ʳ *a spring* or *fountain that runs night and day, unremittingly.* (A,* TA.) It is said in a trad., خَيْرُ المَالِ عَيْنٌ سَاهِرَةٌ ‡ *The best of property is a spring of water that runs night and day while its owner is sleeping;* (TA;) its owner having his mind unoccupied by it. (A.) — أَرْضٌ سَاهِرَةٌ ‡ *Land that produces plants quickly:* as though it passed the night doing so. (A.) — Also سَاهِرَةٌ [alone], ‡ *A wide, or an extensive, tract of land, the traverser of which remains awake during the night:* (A:) or the *earth,* or *land:* (K:) or the *surface of the earth:* (Fr, Lth, Ṣ, K:) because it produces plants or herbage alike by night and day: (Ibn-Es-Seed:) so in the Kur lxxix. 14: (Ṣ:) or (TA, but in the K "and") *a desert,* syn. فَلَاةٌ, (K,) *the traverser of which remains awake during the night:* (TA:) or (TA, but in the K "and") *an untrodden land:* (K:) or (TA) *a land which God will create anew on the day of resurrection:* (K:) or *a land on which none has disobeyed God:* (Ibn-Es Seed:) or (TA) *Hell:* (Katádeh, K:) or (TA) [in the Kur ubi suprà] *a certain mountain of Jerusalem:* (Wahb Ibn-Munebbih, K:) or (TA) the *land of Syria.* (Mukátil, K.)

سَاهِرَةٌ fem. of سَاهِرٌ [q. v.]. — See also سَاهُورَةٌ.

سَاهِرِيَّةٌ *A certain perfume:* [so called] because one is caused to be sleepless in preparing it, and making it good. (Sgh, K.)

سَاهُورٌ: see سَهْرٌ. — Also The *sheath of the moon,* (Ṣ, K,) *which it enters when it is eclipsed,* (TA,) accord. to the assertion of the Arabs; (Ṣ, TA;) as also ↑ سَاهِرَةٌ. (K.) One says, of the moon, when it is eclipsed, دَخَلَ فِى سَاهُورِهِ *It has entered into its sheath.* (Kt.) [Or] The *shade, or shadow, of the* سَاهِرَة, i. e., of the *surface of the earth.* (Ṣ, K.) — The *moon* (K, TA) itself; as also ↑ سُهْرٌ; of Syriac origin, accord to IDrd. (TA.) — The *halo* (دَارَة) *of the moon:* (K:) a Syriac word. (TA.) — And السَّاهُورُ *The last nine nights of the lunar month:* (K:) or so لَيَالِى السَّاهُورِ: because the moon is absent in its first part. (ISk.) — Also سَاهُورٌ, The *source* of a spring of water. (K,* TA.) — And *Multitude; abundance.* (K.)

الأَسْهُرَانِ ‡ *Two ducts* (عِرْقَانِ) *in the two nostrils,* (Ṣ, K,*) *in the inside,* (TA,) *which, when an ass is excited by lust, flow with water,* (Ṣ, TA,) *or with blood:* (TA:) so in the verse of Esh-Shemmákh,

• ثُوَائِلُ مِنْ مِصَلِّ أَنْصَبَتْهُ •
• حَوَالِبُ أَسْهُرَيْهِ بِالذَّنِينِ •

[*She seeks to escape from a strong (he-ass) whom the ducts of his two nostrils flowing with mucus have fatigued:*] (Ṣ;) or *the nose and the penis:* (Sb, K:) or (TA, but in the K "and") *two ducts in the flesh and sinew next the back-bone, through which runs the seminal fluid into the penis:* (K:) or (TA) *two ducts rising from the two testicles, and meeting together in the interior of the penis,* (K,) or *of the* قَيْشَلَة [*or glans of the penis*]; *which are the ducts of the seminal fluid:* (TA:) or *the two veins or ducts of the penis which become prominent when it is in a state of erection:* (TA:) and *two veins or ducts in the eye:* (K:) but Aṣ disallows اسهريه, and says that the true reading, in the verse of Esh-Shemmákh, is أَسْهُرَتَيْهِ, meaning, [*that*] *have not suffered him to sleep.* (TA.) [See also حَالِبٌ.]

سهك

1. سَهِكَ, aor. ـَ, (Mṣb, K,) inf. n. سَهَكٌ, (Mṣb,) *He* (a man, Mṣb) *had a disagreeable smell proceeding from sweat.* (Mṣb, K.) [And app. *It* (a thing) *had a foul smell* from fish, and from the rust of iron, &c.: see سَهَكٌ below.] — سَهَكَتْ الرِّيحُ *The wind blew vehemently.* (Ṣ, O. [And so سَهَجَتْ.]) — And سَهَكَتِ الدَّابَّةُ, (Ṣ, O, K,) inf. n. سُهُوكٌ, (O, K,) *The beast ran lightly,* or *with agility:* (Ṣ, O, K:) or *frisked away to the right and left.* (O.) — سَهَكَهُ, (Ṣ, O, K,) aor. ـُ, inf. n. سَهْكٌ, (Ṣ, O,) *i. q.* سَحَقَهُ [*He bruised, brayed, or pounded, it;* &c.]; (K;) a dial. var. of the latter: (Ṣ, O:) or it is like the latter, except that سَهْكٌ appears to be coarser than سَحْقٌ; for you say of the perfumer, سَهَكَ العَطَّارُ الطِّيبَ عَلَى الصَّلَايَةِ وَنَهَّتَهُ [*The perfumer bruised, brayed, pounded, or crushed, coarsely, the perfume, upon the stone used for that purpose, and did not as yet powder it,* or *pulverize it*]. (IDrd, O.) — And سَهَكَتِ الرِّيحُ الأَرْضَ, (O,) or التُّرَابَ, (TA,) or عَنْ وَجْهِ الأَرْضِ, (K,) or عَنِ الأَرْضِ, (TA,) *The wind made the dust to fly* [*from the ground,* or *from the surface of the earth*]. (O, K, TA.) [And سَهَجَتِ الرِّيحُ الأَرْضَ, q. v., has a similar meaning.]

سَهَكٌ (Ṣ, O, Mṣb, K) and ↑ سُهْكَةٌ (Fr, O, K) and ↑ سَهْكَةٌ (O, K) *A disagreeable smell which one perceives from a human being when he sweats;* (Mṣb,* K;) and the *smell of fish;* (Ṣ, O, K;) and *of the rust of iron;* (Ṣ, Mṣb;) or they signify also the *rust of iron;* (O, K;) and the *foulness of the smell of stinking flesh-meat:* (K:) and Har uses سُهُوكَةٌ in the first of these senses for the purpose of assimilation to سُهُومَةٌ, agreeably with a practice often observed. (Har p. 449.) — The first is also inf. n. of سَهِكَ [q. v.]. (Mṣb.)

سَهِكٌ *Having a disagreeable smell proceeding from sweat.* (K.) You say, إِنَّهُ لَسَهِكُ الرِّيحِ *Verily he is one who has a disagreeable smell,* &c. (Mohéet, L.) And يُجْدِى مِنَ السَّهِكِ وَمِنْ صَدَإِ الحَدِيدِ سَهِكَةٌ [*My hand is disagreeable in smell from fish and from the rust of iron*]; like as you say وَضِرَةٌ when it is from milk and butter, and غَمِرَةٌ when it is from flesh-meat. (Ṣ.)

سَهْكَةٌ and سُهْكَةٌ: see سَهَكٌ.

رِيحٌ سَهُوكٌ and ↑ سَهُوكٌ (K) and ↑ سَهِيكٌ and ↑ سَاهِكَةٌ (K) and ↑ سَهُوكٌ (Ṣ, K) [like سَهُوجٌ and سَاهِجَةٌ &c.] *A vehement,* or *violent, wind,* (Ṣ, K, TA,) *paring* [*the ground*]; (TA;) as also ↑ سَهْكَةٌ: (O, K:) [pl. of ↑ the second سَوَاهِكُ:] El-Kumeyt says,

• وَمَادًا أَطَارَتْهُ السَّوَاهِكُ وِمْدَرَا •

[*Ashes which the violent winds made to fly away reduced to the most minute particles*]. (Ṣ.) — السُّهُوكُ *The eagle.* (K.)

سُهْكَةٌ: see سَهَكٌ.

سَهَّاكٌ: see مِسْهَكٌ.

سَاهِكٌ *Ophthalmia;* syn. رَمَدٌ. (K.) So in the phrase, بِعَيْنِهِ سَاهِكٌ [*In his eye is ophthalmia*]. (TA.) — رِيحٌ سَاهِكَةٌ: see سَهُوكٌ, in two places.

سَهُوكٌ: } see سَهُوكٌ.
سَهُورٌ: }

أَسَاهِيكُ [like أَسَاهِيجُ] *Various sorts of running* (Ibn-'Abbád, O, K) of beasts; and their *frisking away* (K, TA) *to the right and left.* (TA.)

مَسْهَكٌ [like مَسْهَجٌ] *A place where the wind passes along* [*or blows violently*]; as also ↑ مَسْهَكَةٌ. (Ṣ, K.)

مِسْهَكٌ A horse *swift in running;* (Ṣ;) *that*

runs much; (K;) that runs like the wind. (TA.) — And [like مِسْهَبٌ, q. v.,] Eloquent, or fluent, in speech; running therein like the wind; (O, K;) as also ↑ سَهْكٌ. (Kr, K.)

مَسْهَكَةٌ: see سَهُوكٌ: — and see also مَسْهَكٌ.

سهل

1. سَهَلَ, said of a place, (S,) or of a thing, and, accord. to IKtt, they said also سَهِلَ and سَهُلَ, (Msb,) and سَهَلَتْ, said of land, (أَرْض,) aor. ـِ, (K,) inf. n. سُهُولَةٌ, (S, Msb, K, KL,) It was, or became, smooth or soft, plain or level, or smooth and soft; (S, Msb, K, KL, TA;) i. e. contr. of حَزَنَ and حَزَّتَ, (S,* K,* TA,) inf. n. حُزُونَةٌ. (TA.) — And سَهِلَ, (MA, Msb, K,) inf. n. سُهُولَةٌ, (MA, KL,) or سَهَالَةٌ, (K,) [but the former is the more common,] It (a thing, Msb) was, or became, easy. (MA, Msb,* K,* KL.) — One says كَلَامٌ فِيهِ سُهُولَةٌ [Language, or speech, in which is smoothness, or easiness]. (TA.)

2. سَهَّلَهُ, (Msb, K,) inf. n. تَسْهِيلٌ, (S, K,) i. q. صَيَّرَهُ سَهْلًا [which may mean He rendered it smooth or soft, plain or level, or smooth and soft; namely, a place &c.: or what next follows]. (TA.) — He made it easy; he facilitated it; (S, K;) namely, a thing; said of God (Msb) [and of a man]. — One says, سَهَّلَ سَبِيلَ المَآءِ [He smoothed, made easy, or prepared, the way, course, passage, or channel, of the water], (S and K in art. واق,) in order that it might pass forth to a place. (S in that art.) And سَهَّلَ مَسِيلَ المَآءِ [He smoothed, made easy, or prepared, a channel for water]. (M in that art.) — And سَهَّلَ اللّٰهُ عَلَيْكَ الأَمْرَ, and لَكَ, a form of prayer, meaning May God [make easy, or facilitate, to thee the affair; or] take upon Himself, for thee, the burden of the affair; and lighten [it] to thee. (TA.) [And in like manner سَهَّلَ اللّٰهُ عَلَيْكَ الأَمْرَ or أَمْرَكَ is often said with the أَمْرَ understood.] — [And أَهَّلَ بِهِ وَسَهَّلَ, or أَهَّلَهُ, inf. ns. تَأْهِيلٌ, تَسْهِيلٌ, He said to him أَهْلًا وَسَهْلًا ↑, meaning (as expl. in the Msb in art. اهل) أَتَيْتَ قَوْمًا أَهْلًا وَمَوْطِئًا سَهْلًا, i. e. Thou hast come to a people who are like himfolk, and to a place that is smooth, plain, or not rugged: see أَهْلٌ and أَهْلًا: and see also Ham p. 184.]

3. ساهلهُ, (MA, K,) inf. n. مُسَاهَلَةٌ, (TA,) He was easy, or facile, with him; (MA, K;*) or gentle with him; syn. يَاسَرَهُ: (K:) and تساهل عَلَيْهِ [has a similar meaning, i. e. he acted, or affected to act, in an easy, or a facile, manner towards him; or gently]. (S and K in art. غيض: see 4 in that art.) [See also the paragraph here following.]

4. اسهلوا They descended to the سَهْل [i. e. smooth or soft, or plain or level, or smooth and soft, tract]: (K, Msb:) or they betook themselves to the سَهْل: (S:) or they became in the سَهْل: (K:) and they alighted and abode in the سَهْل, after they had been alighting and abiding in the حَزْن [i. e. rugged, or rugged and hard, or rugged and high, ground]. (TA.) Hence, in a trad. respecting the throwing of the pebbles [at Minè], يُسْهِلُ occurs as meaning He betakes himself to the interior of the valley. (TA.) — Also They used smoothness, or easiness, (سُهُولَة,) with men: opposed to اِحْزَوْزَنُوا. (TA.) [See also 3.] — اسهل is also trans., signifying He found [a thing, a place, &c.,] to be smooth or soft, plain or level, or smooth and soft. (Ham p. 675.) — اسهل الرَّجُلُ [The man was relaxed in his bowels]: and أَسْهَلَ بَطْنُهُ [His bowels were relaxed]. (K.) [Hence the inf. n. إِسْهَالٌ signifies A diarrhœa. And اسهل, likewise said of medicine, signifies also It attenuated a humour of the body.] — اسهلت به She brought it forth (i. e. her fœtus, or offspring,) prematurely; i. q. أَمْلَصَتْ بِهِ [q. v.] &c. (Abu-l-'Abbás [i. e. Th], TA in art. ملص.)

5. تسهّل [It was, or became, rendered easy, or facilitated;] quasi-pass. of 2: (Msb:) or [like تَسَهَّلَ it was, or became, easy. (K.L.) You say, تسهّل لَهُ الأَمْرُ [The affair was, or became, rendered easy to him]. (Msb in art. واق.) And تسهّلت طَرِيقُ الأَمْرِ [The way of accomplishing the affair was, or became, rendered easy]. (TA in that art.) — And تسهّل فِى أُمُورِهِ, said of a man, (K in art. رضى,) He found, or experienced, ease, or facility, in his affairs. (TK in that art.)

6. تَسَاهَلُوا is syn. with تَسَامَحُوا. (S, K.) You say تساهلوا meaning They acted in an easy, or a facile, manner, one with another; (MA, TA in art. يسر;) or gently; syn. تَيَاسَرُوا. (TA in that art.) — See also 3. — [In the present day it is used as meaning The being negligent, or careless, in an affair.] — [As a conventional term in lexicology, or in relation to language, it means A careless mode of expression occasioning] a deficiency in the language of a [writer or] speaker without reliance upon the understanding of [the reader or] the person addressed: (KT: [in one of my copies of that work, this explanation is omitted in the text, but written in the margin; and it is there added that it is what commonly obtains:]) or it means [sometimes such a mode of expression] that a phrase is not correct if held to be used according to the proper meaning, but is correct if held to be used according to a tropical meaning: or the mention of the whole when meaning a part. (Marginal notes in the copy of the KT above mentioned.) [See also تَسَامُحٌ, for which it is often used.]

8. استهل, of the measure اِفْتَعَلَ from السُّهْل, occurs in a trad., where it is said, مَنْ كَدَبَ عَلَىَّ فَقَدِ اسْتَهَلَ مَكَانَهُ فِى جَهَنَّمَ, meaning [He who lies against me] takes for himself easily his place of abode in Hell. (TA.)

10. استسهلهُ He reckoned it سَهْل, (S, K,) i. e. easy, or facile. (TK.) [See an ex. in a verse cited voce وَأْد, p. 123.]

سَهْلٌ Smooth or soft, plain or level, or smooth and soft: (Msb:) or anything inclining to smoothness or softness, plainness or levelness, or smoothness and softness; (JK, M, K;) inclining to have little roughness, or ruggedness and hardness; (JK, M, TA;) and ↑ سَهِلٌ signifies the same. (K.) You say أَرْضٌ سَهْلَةٌ, [meaning the same as سَهْلٌ used as a subst., expl. in what follows,] (S, Msb,) contr. of حَزْنَةٌ. (TA.) See also 2, last sentence. — Also Easy, or facile; (MA, Mgh, KL;) contr. of صَعْبٌ. (Mgh.) You say رَجُلٌ سَهْلُ الخُلُقِ [A man easy of disposition]: (S, Msb,* TA:) [and] سَهْلُ المُقَادَةِ [easy to be led]. (TA.) And كَلَامٌ سَهْلُ المَأْخَذِ [Language easy in respect of the source of derivation]. (TA.) رَجُلٌ سَهْلُ الوَجْهِ, (K, TA,) a phrase mentioned, but not explained, by Lh, (TA,) means A man having little flesh in the face, (K, TA,) in the opinion of ISd: and [it is said that] سَهْلُ الخَدَّيْنِ, in a description of the approved characteristics of the Prophet, means having expanded cheeks, not elevated in the balls thereof. (TA.) — [As a subst.,] A smooth or soft, plain or level, or smooth and soft, tract of land; [generally meaning a soft tract, or a plain;] (IF, S, MA, Mgh, Msb, K, TA;) i. e. contr. of جَبَلٌ, (S, Msb,) or of حَزْنٌ: (IF, Mgh, Msb, K, TA:) it is one of the nouns that are used as adv. ns. [of place]: (TA:) [for ex. you say, نَزَلُوا سَهْلًا, (a phrase occurring in the TA,) meaning They alighted and abode in a سهل:] pl. سُهُولٌ (MA, Msb, K) and سُهُولَةٌ [of which latter an ex. occurs in a verse cited voce رَأْس]. (MA.) — Also The crow; i. e. raven, carrion-crow, rook, &c.; syn. غُرَابٌ. (K.)

سُهْلٌ: see سَهْل, first sentence. — سَهْلٌ سَهْلٌ, (S, K,) and أَرْضٌ سَهْلَةٌ, (K,) [A river, and a land,] having, (S,) or abounding with, (K,) what is termed سِهْلَةٌ [q. v.]. (S, K.)

سِهْلَةٌ Sea-sand: (IAar, TA:) or sand such as is not fine; (S:) or coarse sand, such as is not fine and soft: (IAth, TA:) or a sort of earth like sand, (JK, K,) brought by water: (K:) or sand of a conduit in which water runs: (S in art. رضف:) سِهْلَةُ الزُّجَاجِ is sea-sand that is made an ingredient in the substance of glass: (Mgh:) Az says that he had not heard the word سِهْلَة except on the authority of Lth. (TA.) [And Coarse sand that comes forth from the bladder; (Golius on the authority of Meyd;) what we commonly term gravel.]

سُهَيْلٌ, with ḍamm, [Of, or relating to, and growing in, and pasturing in, the kind of tract termed سَهْل;] a rel. n. from سَهْل, (S, Msb, K,) or from أَرْضٌ سَهْلَةٌ, (Aboo-'Amr Ibn-El-'Alà, TA,) irregularly formed. (S, Msb.) You say نَبْتٌ سُهَيْلٌ [A plant growing in the سَهْل]. (The Lexicons passim.) And بَعِيرٌ سُهَيْلٌ A camel that pastures in the سَهْل. (K.)

سُهُولٌ Laxative to the bowels; syn. مُسْهِلٌ; (O, K;) in the CK [erroneously] مُسْهَلٌ; as also ↑ مُسْهِلٌ; applied to a medicine. (Msb, TA.)

سُهَيْلٌ *A certain star [well known; namely, Canopus]*; (T, Ṣ, Ḳ;) *not seen in Khurásán, but seen in El-'Iráḳ*; (T, TA;) as Ibn-Kunásch says, *seen in El-Hijáz and in all the land of the Arabs, but not seen in the land of Armenia; and between the sight thereof by the people of El-Hijáz and the sight thereof by the people of El-'Iráḳ are twenty days*: (TA:) it is said that سهيل was a tyrannical collector of the tithes on the road to El-Yemen, and God transformed him into a star: (Lth, TA:) [*it rose aurorally, in Central Arabia, about the commencement of the era of the Flight, on the 4th of August, O. S.: the place where it rises, in that latitude, is S. 20° E.: and the place where it sets, in the same latitude, S. 20° W.*: (see 10 in art. جنب: and see جَنُوبٌ:)] *at the time of its [auroral] rising, the fruits ripen, and the* قَيْظ [q. v., here meaning the *greatest heat*,] *ends*. (Ḳ.) [بَالَ سُهَيْلٌ, which is a prov., and the saying of a poet,

• بَالَ سُهَيْلٌ فِي الفَضِيخِ فَفَسَدْ •

have been expl. in art. بول.] 'Omar Ibn-'Abd-Allah Ibn-Abee-Rabeeʼ says respecting Suheyl Ibn-'Abd-Er-Raḥmán Ibn-'Owf, and his taking in marriage Eth-Thureiyà El-'Ableeyeh of the Benoo-Umeiyeh, deeming their coming together to be a strange thing by likening them to the stars named Eth-Thureiyà and Suheyl,

• أَيُّهَا المُنْكِحُ الثُّرَيَّا سُهَيْلًا •
• عَمْرَكَ اللّٰهَ كَيْفَ يَلْتَقِيَانِ •
• هِيَ شَامِيَّةٌ إِذَا مَا اسْتَقَلَّتْ •
• وَسُهَيْلٌ إِذَا اسْتَقَلَّ يَمَانِي •

[*O thou marrier of Eth-Thureiyà to Suheyl, by thine acknowledgment of the everlasting existence of God*, (or, as it sometimes means, *I ask God to prolong thy life*,) tell me, *how can they meet together? She is of the northern region when she rises, and Suheyl, when he rises, is of the southern region*]. (Ḥar p. 276. [But I have substituted اللّٰه for اللّٰه, and يَمَانِي for يَمَانٍ. See also the notice of the poet above named in the work of Ibn-Khillikán: (I have the express authority of the TA for thus writing this name:) and De Sacy's Anthol. Gramm. Arabe, p. 139.)] Freytag states that سُهَيْلٌ قَدَمَا is the name of *Two stars which are behind Canopus*; on the authority of Meyd: and also mentions the name of سهيل الشام, and سهيل الفرد, as given to *Certain stars in the constellation Anguis*; adding that Canopus is distinguished from سهيل الشام by the name of سهيل اليمن.] The name of سُهَيْلٌ أُخْتَا *[The two sisters of Canopus]* is applied to الشِّعْرَى العَبُور *[or Sirius]* and الشِّعْرَى الغُمَيْصَاء *[or Procyon]*, *together*. (Ṣ and Ḳ in art. شعر.) [See also الوَزْن, and حَضَار.

أَكْذَبُ مِنْ سُهَيْلَةَ is a prov., (O, Ḳ,) said to mean [*More lying than*] *the wind*. (O:) or سهيلة was a certain liar. (Ḳ.)

مُسَهَّلٌ *Relaxed*, or *loosened*, by medicine; applied to the belly: no credit is to be given to people's saying مُسَهَّلٌ, unless an express authority be found for it. (Mṣb.)

مُسَهِّلٌ: see سَهُولٌ. [Also *an attenuant* medicine.]

سهر

1. سَهِرَ, aor. ـَ, inf. n. سَهَرٌ: see 3. ـــ سَهِرَ, (Ṣ, MA, Ḳ,) aor. ـَ; (Ḳ;) and سَهِرَ, aor. ـِ; inf. n. سَهَرٌ, (Ṣ, MA, Ḳ,) of both verbs, (Ṣ, TA,) and of the latter سَهَرَةٌ also, agreeably with analogy; (Ḥar p. 449;) *He*, (a man, TA,) or *it*, (one's face, Ṣ, MA, and Ḥar ubi suprà,) *was*, or *became, altered in colour*, (MA,) *or he was*, or *became, lean* or *lank, in the belly, and altered [in colour]*; (Ṣ, Ḳ, and Ḥar ubi suprà;) [or, accord. to an explanation of سَهَرٌ in the Ḥam p. 360, *he*, or *it, was*, or *became, altered in colour, and emaciated, and dried up*;] and سَهِرَ, also, aor. ـِ, inf. n. سُهُورٌ, has the first of these meanings: (MA:) [see also سُهُورٌ below:] or سَهِرَ signifies *he* (a man) *was*, or *became, lean*, or *lank, in the belly*: (TA:) or *he* (a man, Ṣ) *was*, or *became, smitten*, or *affected, by the heat of the [wind called]* سَهُور, (Ṣ, Ḳ, [see سَهْبَاء,]) or *by the burning*, or *vehement heat, of summer*. (Ḳ, TA.)

2. سَهَّرَ *The making a* garment *to be marked with stripes or lines [like* سُهُور, i. e. *arrows*: see the pass. part. n. below]. (KL. [And the same meaning is indicated in the TA.]) Dhu-r-Rummeh says, describing a dwelling, [or rather the traces thereof,]

• كَأَنَّهَا بَعْدَ أَحْوَالٍ مَضَيْنَ لَهَا •
• بِالأُثْيَمَيْنِ يَمَانٍ فِيهِ قُسَّهِرُ •

[*As though it were, after years had passed with respect to it, in El-Ashyamán, a garment of El-Yemen in which was a marking with stripes or lines*: the epithet يَمَانٍ being often applied to a garment of this kind, and ثَوْب being there understood]: (TA:) الأُثَيْمَانِ, or, as some call them, الأُثَافِيَانِ, are two places, or two mountains, mentioned by Dhu-r-Rummeh in several places in his poetry. (TA in art. ثمر.)

3. سَاهَمَهُ, (Ṣ, MA, Mgh, Mṣb,) inf. n. مُسَاهَمَةٌ, (Mṣb,) *He shot arrows [*سِهَام*] with him [in competition]*. (MA.) — [And hence,] *He cast*, or *drew, lots* [or more properly *arrows for sortilege*, as expl. in the Ṗs,] *with him*; *practised sortilege* [*or sortilege with arrows*] *with him*; *or competed with him in doing so*. (Ṣ, MA, Mgh, Mṣb.) You say, سَاهَمْتُهُ فَسَهَمْتُهُ; (Ṣ;) or سَاهَمَهُ فَسَهَرَهُ; (TA;) aor. of the latter verb ـَ, (Ṣ,) and inf. n. سَهْرٌ; (TA;) *I competed with him in casting*, or *drawing, lots* [*or arrows for sortilege*] *or in practising sortilege* [*or sortilege with arrows*] *with him, and overcame him therein*; or *He did so with them, and overcame them therein*. (Ṣ, TA.) Hence, فَسَاهَمَ in the Ḳur xxxvii. 141, (TA,) where [the objective complement] أَهْلَ السَّفِينَةِ is understood. (Jel.) — [And hence, *He shared with him*, فِي كَذَا, *in such a thing*. See an ex. voce مُشَدَّد, and another voce نَاوَبَ. — And app. *He contended with him* for a thing: see 6.]

4. اسهر أَسْهَرَ *i. q.* أَقْرَعَ [i. e. *He ordered*, or *commanded, them to cast*, or *draw, lots*, or *to practise sortilege*, or *sortilege with arrows, among themselves*, for a thing; or *he prepared*, or *disposed, them for doing so*; or *he cast*, or *drew, lots*, or *practised sortilege*, or *sortilege with arrows, among them*: see أَقْرَعَ]. (Ṣ.) — And أَسْهَمْتُ لَهُ *I gave him a lot, share*, or *portion*. (Mṣb.) ـــ And أَسْهَرَ is syn. with أَسْهَبَ, (Ḳ, TA,) meaning *He was*, or *became, loquacious*, or *profuse of speech*: its ر is said by Yaʼḳoob to be a substitute for ب. (TA.) [See also مُسْهِر, below.]

6. تساهموا: see 8. — [Hence, *They shared together*.] El-Ḥakam El-Khudree says,

• تَسَاهَمَ ثَوْبَاهَا فَفِي الدِّرْعِ رَادَةٌ •
• وَفِي البِرْطِ لَفَّاوَانِ رِدْفُهَا عَبْلُ •

i. e. *Her two garments shared together; for in the shift was a soft*, or *tender, body, with a slender waist, and within the waist-wrapper were two thick thighs whereof the part above them, behind, was large*. (Ḥam p. 579.) — Also *They contended* [for a thing], *one with another*. (JM.)

8. استهموا تساهموا (Ṣ, Mṣb) *They cast*, or *drew, lots*, or *practised sortilege*, [*or sortilege with arrows,*] *one with another*: syn. اقترعوا (Ṣ, Mṣb) and تقارعوا (Ṣ,) both of which signify the same. (Ṣ &c. in art. قرع.)

سَهْم *An arrow*; i. e. *one of what are called* نَبْل, (Mṣb, Ḳ, TA,) *having the iron head [and the feathers] affixed*: (TA:) the سَهْم before it has its feathers and its iron head affixed to it is [generally] called قِدْح. (Ṣ and Ḳ in art. قدح:) accord. to some it signifies *the iron head* itself; *i. q.* نَصْل; (Mṣb;) ISh says that this is its meaning; and he says, if one pick up a نصل, you say "What is this سَهْم with thee?" but if one pick up a قِدْح, you do not say thus; and the نَصْل is the broad and long سَهْم, and may be nearly of the length of the space between the extremity of the thumb and that of the fore finger when they are stretched out; and the مُشَقَّص is of half the size of the نَصْل: (TA:) [but this meaning of سَهْم seems to be very rare, and little known:] the pl. [of mult.] is سِهَام (Ṣ, TA) and [of pauc.] أَسْهُم. (TA.) [Hence,] سَهْمُ الرَّامِي [*The arrow of the archer*], (Ḳ,) or [simply] السَّهْم [*the arrow*], (Ḳxw,) *a certain constellation*, (Ḳ, *Ḳxw,) [namely *Sagitta*,] *one of the northern constellations, composed of five stars, between the bill* [meaning *the star β*] *of* الدَّجَاجَة [which is *Cygnus*] *and* النَّسْر الطَّائِر [which consists of *the stars α and β and γ of Aquila*, *in the Great Milky Way, having its head towards the east and its notch towards the west; and its length, as it appears to the eye, when it is in the middle of the sky, is about two cubits* (نَحْوُ ذِرَاعَيْنِ: see ذِرَاع). (Ḳxw.) — Also The قِدْح [*or featherless and headless arrow*] *with which one casts, or draws, lots*, (IAth, Mgh, TA,) *in the game called* المَيْسِر; (IAth, TA;) and the قِدْح *with which one plays at a game of hazard [of any kind*; i. e. *an arrow for sortilege*, and *a*

gaming-arrow]; the primary meaning of the word being the missile سَهْم; (Mgh;) or the primary meaning is the قِدْح with which one casts, or draws, lots in the game called المَيْسِر: (IAth, TA:) pl. سِهَامٌ (K) [and أَسْهُمٌ, as above]. See a verse cited voce رَقِيب. — Then applied to The *thing won by him whose arrow is successful [in the game above mentioned]*. (IAth, TA.) — And then (IAth, TA) applied also to *A lot, share, or portion*, (S, IAth, Mgh, Msb, K, TA,) *whatever it be*; (IAth, TA;) as also ↑ سِهْمَةٌ: (S, Msb, K:) pl. of the former سُهْمَانٌ (S, Mgh, Msb, K) and سِهَامٌ [both pls. of mult.] and أَسْهُمٌ [pl. of pauc.] (Mgh, Msb, TA) and [quasi-pl. n.] ↑ سُهَمَةٌ (M, K, TA,) this last like أُحُوَّةٌ. (TA.) It is said in a trad., كَانَ لَهُ سَهْمٌ مِنَ الغَنِيمَةِ شَرِكَ أَوْ غَابَ [*There was, or is, for him a share of the spoil whether he were, or be, present or absent*]. (TA.) And one says, ↑ لِفُلَانٍ مِنْ هٰذَا كَذَا سُهْمَةٌ *The share of such a one, of this, is such a thing*: and it may be from السِّهَامُ meaning the arrows (قِدَاح) that are shuffled among the persons competing in sortilege, in order that each one may appropriate to himself what comes forth for him as his share. (Ham p. 579.) — سَهْمُ السَّفِينَةِ *[The mast of the ship*: so called as being likened to an arrow, because the curved yard of the sail, resembling a bow, is suspended from the top]: (S and K in art. دقل) [in like manner] *called in Pers.* تِيرِ كِشْتِى. (PS in that art.) — سَهْمُ البَيْتِ *The beam* (جَائِز) *of the house or chamber*; (S, K;) [similarly] *called in Pers.* تِير. (S voce جَائِز, q. v.) — سَهْم also signifies The *measure of six cubits* [as used] in men's sales and purchases in their measurings of land. (K.) — And *A stone which is placed upon the entrance of a chamber constructed for the purpose of capturing therein the lion, so that, when he enters it, it falls upon the the entrance and closes it.* (K,* TA.) [The word in this sense is also mentioned in the K as written with ش.]

سُهْم, thus, with two dammehs, [*The fine filmy substance termed gossamer,*] with the article ال, *i. q.* غَزْلُ عَيْنِ الشَّمْسِ [lit. *the spun-thread of the rays of the sun*]: (IAar, K:) and ↑ سَهْمَانُ [signifies the *same*], with the article ال *i. q.* شَيْطَانُ [q. v., lit. *the swivel of the devil*]. (K.) — And *Overpowering heat.* (IAar, K.) — Also [a pl. of which the sing. is not mentioned, signifying] *Intelligent, knowing, or skilful or judicious, working* men; (K, TA;) and so with ش. (TA.)

سُهَمَة: see سَهْم, in the latter half of the paragraph, in three places. — Also *Relationship.* (S, K.) Whence ذُو السُّهْمَةِ *[A relation].* (S, TA.)

سَهْمٌ The *heat of the [wind called]* سَمُوم; (S, K;) and the *burning*, or *vehement, heat of summer*; (K;) and the *clouds of dust thereof*: or *a hot wind*; and *hot winds*; used alike as sing. and pl. (TA.) — See also سُهْم. — And see what next follows.

سَهَمٌ (S, K) and ↑ سَهْمٌ, (K, and only thus in some copies of the K,) the former mentioned by several authors, (TA,) *Leanness*, or *lankness in the belly, and an altered state* (S, K, TA) *of the colour, and dryness of the lips.* (TA.) — And the former, [in some copies of the K the latter, but the former, as is said in the TA, is the right, agreeably with analogy as a word signifying a disease,] *A certain disease incident to camels.* (El-Umawee, S, K.)

سَهْمٌ, with fet-h [to the س, by Freytag erroneously written سَهُم, in consequence of his having been misled by a double mistranscription immediately preceding in the CK], The *flying eagle*: (K:) the epithet "flying" being here used only as an explicative. (TA.)

سُهُومٌ an inf. n. of 1. (S, &c.) — Also *A frowning* (عُبُوس, K, TA) *of the face by reason of anxiety.* (TA. [In the CK, السُّهُور and العُبُوس are erroneously put for السُّهُوم and العُبُوس: in the TA, السهور is expressly said to be with ḍamm, in this case, and the meaning is shown by two verses there cited.])

سَهَّارٌ *A maker of arrows.* (MA.)

سَاهِمُ الوَجْهِ, applied to a man, *Altered in face.* (TA.) The saying of 'Antarah,

وَالخَيْلُ سَاهِمَةُ الوُجُوهِ كَأَنَّمَا
* *
سُقِيَ قَوَائِمَهَا نَقِيعُ الحَنْظَلِ
* *

is expl. by Th as meaning *And the owners of the horses were altered in their complexions* in consequence of the state of difficulty wherein they were [*as though* they, i. e. *the riders thereof, were given to drink infusion of colocynth*]. (TA.) [But] سَاهِمُ الوَجْهِ, is applied as an epithet to a horse as meaning *Urged*, or *made, to perform a distressing act of running*: and in like manner to a man when he is *urged*, or *made, to perform a distressing part in war*, or *battle*. (TA.) — [The fem.] سَاهِمَةٌ, applied to a she-camel, means *Lean*, or *lank in the belly*: (S, K: [see also مُسْهُومٌ:]) and [its pl.] سَوَاهِمُ, applied to camels, *altered by journeying.* (S.)

مُسَهَّمٌ A horse *half-blooded, got by a stallion of generous race out of a mare not of such race*; syn. هَجِينٌ: (K:) to [the rider of] such is given less than the سَهْم [or share] of the spoil that is given to [the rider of] the horse of generous race. (TA.) [It is applied in this sense to a stallion-camel as well as to a horse.] A poet says,

بَنِي يَثْرِبِيٍّ حَصِّنُوا أَيْنُقَاتِكُمْ
* *
وَأَقْرِنُكُمْ مِنْ ضَرْبِ أَحْمَرَ مُسْهَمِ
* *

[*Sons of Yethribee, keep ye your she-camels and your mares from the being covered by one that is red*, (i. e. of goodly appearance, for the red among camels are the most admired by the Arabs, and in like manner the bay among horses,) but *half-blooded*]: he means, keep ye your women from being taken as wives by such as are not their equals. (TA.) — You say also, رَجُلٌ مُسْهَمُ الجِسْمِ *A man whose body is wasting away in consequence of love*: (K:) and in like manner, مُسْهَمُ العَقْلِ [*whose reason is departing*]: mentioned by Lh: (TA:) and so ↑ مُسْهِمٌ, in both cases: (TA voce مُسْهِب, q. v.:) the م being a substitute for ب. (TA in the present art.) — And مُسْهَمٌ, (K, TA,) or ↑ مُسْهِمٌ, (CK,) [both app. correct,] from سُهُم, is like مُسْهِب [q. v.], (K, TA,) or مُسْهِب, (CK,) from سُهُب, in measure and in meaning; (K, TA;) meaning *Eloquacious*, or *profuse in speech*: the م, accord. to Yaakoob, being [in this case also] a substitute for ب. (TA.)

مُسْهَمٌ: see the next preceding paragraph, in two places.

مُسَهَّمٌ A [garment of the kind called] بُرْد *marked with stripes*, or *lines*, (S, K, TA,) *like* سِهَام [i. e. *arrows*]. (TA.) — See also the following paragraph.

مَسْهُومٌ, applied to a man, *Lean*, or *lank in the belly*: [see also سَاهِمٌ:] or *affected with what is termed* سِهَام [app. سِهَام, and meaning *the heat of the wind called* سَمُوم]. (TA.) — And, applied to a camel, *Smitten with the disease termed* سَهَمٌ: and so ↑ مُسَهَّمَةٌ applied to camels. (S, K.)

سهبر

1. سَهَرَ, (S, Msb,) or فِيهِ, (K,) aor. يَسْهُرُ, inf. n. سَهْرٌ (S, Msb, K) and سُهُورٌ, (M, K,) *He was, or became, unmindful, forgetful, neglectful, or heedless, of it, or inadvertent to it*; (S, Msb;) namely, a thing; syn. غَفَلَ عَنْهُ: (S,* Msb:) or *he forgot it*, or *neglected it*, (نَسِيَهُ,) and *was, or became, unmindful, forgetful, &c., of it, or inadvertent to it*, (غَفَلَ عَنْهُ,) *his mind adverting to another thing or affair or case*; (K, TA;) thus expl. in the M and T; so that السَّهْوُ and الغَفْلَةُ and النِّسْيَانُ are made to be one [in signification]; (TA;) but accord. to Esh-Shiháb, السَّهْوُ is *a slight* غَفْلَة [or *unmindfulness &c.*] *of that which is within the scope of the retentive faculty, such as when one's attention is roused by the least rousing thereof*; whereas النِّسيان denotes its passing away from the memory entirely; though all are used in one sense by a careless reliance upon the understanding of the reader or hearer: in the Msb it is said that a distinction is made between الشَّافِعِى and الشَّافِعِى by the latter's being applied to him who, when he is reminded, remembers, and the former's being applied to him who is in the contrary case: accord. to IAth, سَهَا فِى الشَّىْءِ means *he neglected*, or *omitted, the thing unknowingly*; and سَهَا عَنْهُ, *he neglected*, or *omitted, it knowingly*: or, as some say, السَّهْوُ is *the doing wrong from unmindfulness* (عَنْ غَفْلَة); as when an insane person reviles another, which is pardonable; and as when one drinks wine and then some unpleasing action proceeds from him unintentionally, which is punishable. (TA.) One says, سَهَا فِى الصَّلَاةِ, عَنْهَا, *i. q.* غَفَلَ [*He was, or became, unmindful in prayer, and of it*]. (TA.) — [Hence, app., as implying an unexpected event,] حَمَلَتْ سَهْوًا *She* (a woman, S)

conceived in menstruis. (Az, Ṣ, Z, K.) And حَمَلَتْ بِهِ أُمُّهُ سَهْوًا *His mother conceived him in menstruis.* (JK.) السَّهْوُ also signifies السُّكُونُ (JK, Ṣ, K) and اللِّينُ (JK, Ṣ) [app. as an inf. n., i. e. as meaning *The being still, or quiet, and gentle*; though it is immediately added in the Ṣ that the pl. is سِهَانٌ; for it seems that an early transcriber of the Ṣ has omitted to insert after اللِّينُ the words وَالسُّكُونُ: see سَهْوٌ below]. One says, فَعَلَهُ سَهْوًا وَرَهْوًا *He did it voluntarily, without its being asked, or demanded*; (K, TA;) and *without constraint*: (TA:) or *quietly, or calmly, without being hard, or difficult.* (TA in art. رهو.)

سَهَا إِلَيْهِ *He looked at him, or it, with motionless eye.* (Mṣb, TA.) And سَهَتِ العَيْنُ فِيهِ *The eye expatiates in it*; syn. تَبَسَّطَتْ. (JK.) ═ سَهَاوَةٌ, as denoting a quality of a camel, The *being easy to ride*; (K;) an inf. n., of which the verb is سَهِوَ. (TA.) ═ مَالٌ لَا يُسْهَى وَلَا يُنْهَى [*Cattle of which the end is not to be reached.* (AA, JK, Ṣ, K.) You say, يَرُوحُ عَلَى بَنِي فُلَانٍ مِنَ النَّعَمِ مَا لَا يُسْهَى وَلَا يُنْهَى [*There returns from the place of pasture in the evening, or afternoon, to the sons of such a one, of cattle, what is not to be numbered for multitude*: (T, TA:) or *what is not to be computed, or computed by conjecture.* (IAṣr, TA.) And ذَهَبَتْ تَبِعِيرٌ فَلَا تُسْهَى وَلَا تُنْهَى, meaning لَا تُذْكَرُ [i. e. *Temeem went away, and will not be remembered, or will not be mentioned*]: a saying of El-Aḥmar. (TA.)

3. ساهاهُ, inf. n. مُسَاهَاةٌ, *i. q.* غَافَلَهُ [app. meaning *He acted with him in the manner of him who is unmindful, forgetful, neglectful, heedless, or inadvertent*]. (TA.) [Or] the inf. n. signifies [The *acting with moderation with another*; or] the *abstaining from going to the utmost length* in social intercourse: (Ṣ, K:) or the *being easy, or facile*, with another: (A, TA:) or *the behaving in a good* [or *pleasing*] *manner in social intercourse*: (T, TA:) or the *comporting oneself with another*, or *others*, (مُغَافَلَةً) *in a good manner*, in social intercourse. ('Eyn, M, TA.) And one says, هُوَ يُسَاهِي أَصْحَابَهُ *He comports himself with his companions, or does so with good nature*; syn. يُغَافِلُهُمْ. (TA.) And ساهاهُ means also *He mocked at him, or derided him.* (TA.)

4. اسهى *He* (a man, TA) *constructed what is termed a* سَهْوَة (K, TA) *in a* بَيْت [or *chamber* &c.]. (TA.)

السُّهَا [often written السُّهَى] *A certain dim star*, (Ṣ, K,) *in* [*the asterism called*] بَنَاتِ نَعْشٍ الكُبْرَى (Ṣ, [in the K, erroneously, الصُّغْرَى,]) [بنات نعش] *by the middle star of those thus called*; (TA;) [i. e.] *a small star by that called* العَنَاقُ, (*which latter is the middle star* [ζ] *of the three in the tail of Ursa Major*, Kzw,) *by looking at which persons try their powers of sight*; (Kzw, TA;) mentioned in art. قود (voce قَائِدٌ, q. v.); (K;) [it is *the star* 80, *by* ζ;] *also called* السُّهَيَّا, which is the diminutive. (TA.) It is said in a prov., أَرِينِيَ السُّهَا وَتُرِينِيَ القَمَرَ [*I show her Es-Suhà, and she shows me the moon*]. (Ṣ, TA. [See also Freytag's Arab. Prov. vol. i. pp. 527—9.]) And one says, أَنَّى يُلْتَقَى سُهَيْلٌ وَالسُّهَا *How can Suheyl* [or *Canopus*] *meet Es-Suhà?* for the former is southern and the latter is northern. (Ḥar p. 276.)

سَهْوٌ [an inf. n. used as an epithet,] *Easy*; applied to a man, and to an affair, (K, TA,) and to an object of want: (TA:) and so [the fem.] سَهْوَةٌ, applied to a mare; and applied to a she-mule as meaning *easy in pace, that does not fatigue her rider*: the epithet سَهْو, however, is not applied to a he-mule: so in the T: (TA:) [but] it is applied to a he-camel, meaning *easy to ride*; and سَهْوَةٌ to a she-camel, (K, TA,) meaning *gentle, easy to ride*: and سَاهٍ ♦ رَاهٍ, applied to a he-camel, means [likewise] *gentle* in pace; and so [the pls.] سَوَاهٍ رَوَاهٍ applied to camels: (TA:) [and so ♦ سَهْوَاءُ applied to a mare; for] a certain mare was named السَّهْوَاءُ because of the gentleness of her pace. (TA.) Also, applied to water, *Cool, sweet, or limpid*; *easy of descent in the throat*. (K,* TA.) And قَوْسٌ سَهْوَةٌ *A bow that is compliant*, (K, TA,) and *easy*. (TA.) And رِيحٌ سَهْوٌ *A gentle wind*: [or *a quiet, gentle wind*:] pl. سِهَانٌ: (TA:) a poet (said to be El-Ḥárith Ibn-'Owf, TA) says,

تَنَاوَحَتِ الرِّيَاحُ لِفَقْدِ عَمْرٍو ... وَكَانَتْ قَبْلَ مَهْلِكِهِ سِهَانًا

i. e. [*The winds blew violently for the loss of 'Amr; but they were before his death*] *quiet and gentle*. (Ṣ, TA.) One says also أَرْضٌ سَهْوَةٌ *Soft land, without barrenness.* (TA.) ═ And السَّهْوُ means *The moon*, in the language of the Nabatheans. (JK.)

سَهْوٌ: see سَهْوَاءُ.

سَهْوَةٌ *An instance, or a case, of unmindfulness, forgetfulness, neglectfulness, heedlessness, or inadvertence.* (Mṣb.) ═ *A rock, or great mass of stone*, (K,) in the dial. of Teiyi, who call nothing else by this name: so in the M: or, accord. to the T, in that dial., *the rock, or great mass of stone, upon which the waterer* [app. *of camels*] *stands*: (TA:) or *a rock, or great mass of stone, standing up, not having any foundation** [app. meaning *not partly imbedded*] *in the ground*: and in the dial. of Teiyi, *a single stone, great or small*. (JK.) ═ بَيْت [app. here meaning *booth, or the like,*] *which the Arabs of the desert set up at the water, and by the shade of which they shelter themselves.* (TA.) *A* صُفَّة [or *kind of roofed vestibule, or the like, or a covering for shade and shelter*], (K, TA,) *between two houses*: (TA:) *or a thing like the* صُفَّة, *which is before, or in the front of, houses*: (Aṣ, JK, Ṣ:) or [in some copies of the K "and"] *a kind of closet* (مَخْدَع) *between two chambers*, (K, TA,) *in which the waterers of the camels shelter themselves*: or, as some say, *a small wall which is built between the two* [*opposite main*] *walls of the chamber, the roof being placed over the whole*: *what is in the middle* [*or main part*] *of the chamber being* [*called*] a سَهْوَة: [see غَرْس;] *and what is within it*, [app. *behind,*] a مُسْدَغ: (TA:) or *the like of a* رَفّ *and* طَاق, [app. meaning *a kind of arched construction with a flat top which forms a shelf, against a wall*; or simply *a shelf*, or *ledge projecting from a wall*, (see رَفّ and طَاق,)] *in which, or upon which, a thing is placed*: (ISd, K:) or *a small* بَيْت [or *chamber*], (Ṣ, K,) *descending into the earth, having its roof elevated above the ground*, (Ṣ,) *resembling a small* حَزَانَة [*for closet, or store-room*], (Ṣ, K,) *in which are* [*deposited*] *the household-goods, or furniture and utensils*; thus as heard by A'Obeyd from more than one of the people of El-Yemen: (Ṣ:) or it signifies, (K,) or signifies also, (JK,) *four sticks, or pieces of wood*, (JK, K,) *or three*, (K,) *which are placed cross-wise, one upon another, and upon which is then put anything of the household-goods, or furniture and utensils*: (JK, K:) so in the M: (TA:) and (accord. to the T, TA) *i. q.* خُصٌّ, (K,) which means *a small closet or store-room*: (TA:) and *i. q.* كُوَّة [i. e. *a window, or mural aperture*]: and *a* [*kind of curtained canopy, or the like, such as is called*] حَجَلَة: and *a curtain, or screen, before the court, or yard, of a house*, (K, TA,) and sometimes, *surrounding the house, like a wall*: (TA:) its pl. (in all of these senses, K, TA) is سِهَانٌ (JK, K, TA) and سَهَوَاتٌ. (JK.)

سَهْوَاءُ: see سَهْوٌ: ═ and see also what here follows.

سَهْوَاءُ, (IAqr, JK, Ṣ, TA,) like سَعْوَاءُ and تَهْوَاءُ, all with kesr, on the authority of IAqr, but in the K ♦ سَهْوَاءُ, (TA,) *A* [*portion, or short portion, such as is termed*] سَاعَة, of the night; (Ṣ, K, TA:) and (Ṣ, TA) *the first part* thereof: (JK, Ṣ, TA:) or it may be like ♦ سَهْوَانُ, [which is app. in this case with tenween, and] which seems to mean *a period in which people are unmindful of the places, or ways, in which things are, or should be, sought by them*; or سَهْوَانُ ♦ مِنَ اللَّيْلِ signifies the same as سَهْوٍ and سَهْوَ [and سَهْوَاءُ and سَعْوَاءُ. (Ham p. 708.) One says, فَقِيتُهُ بَعْدَ سَهْوَاءَ مِنْ اللَّيْلِ i. e. [*I met him after a portion, or short portion, of the night*; or] *after the first part of the night had passed.* (JK.)

سَهْوَانُ: see سَاهٍ: ═ and see also سَهْوَاءُ.

السُّهَيَّا dim. of السُّهَا, q. v.

سَاهٍ *Unmindful, forgetful, neglectful, heedless, or inadvertent*; (JK, Ṣ, Mṣb, K;) as also ♦ سَهْوَانُ; (Ṣ, K;) whence the prov.,

إِنَّ الوُصَفَاءَ بَنُو سَهْوَانْ

(Ṣ) i. e. *Only the unmindful* [lit. *the sons of the unmindful*] *are* such as require to be *enjoined*: (Ṣ, Meyd:) or, as some say, by بَنُو سَهْوَانَ are meant *all mankind*; because all become unmindful: but the most correct explanation is, that *those who are enjoined* to do a thing *are subject to unmindfulness*: it is applied to him who is unmindful of pursuing that which he is commanded to do: and سَهْوَانُ may be syn. with [the inf. n.] سَهْوٌ; or it may be an epithet, syn. with سَاهٍ, and is applied to Adam, because he forgot his cove-

nant, so that بَنُو سِيوَان may mean the sons of Adam, and hence, the unmindful. (Meyd. [See also Freytag's Arab. Prov. i. 3-4.]) — See also سيو.

سَاهِيَة *A tract of land long and wide, without any covert of trees, or the like, [to obstruct the view, or] to repel the eye.* (JK, and Ḥam p. 708.)

أَسْأَهُ and أَسْأَهَهُ: see what follows.

أَسَاهِيُّ, (JK, TA,) in the K, erroneously, أَسَاهِيبُ, (TA,) ♦ أَثْوَانٌ [generally signifying *Colours*; but also meaning *sorts*, or *species*; and here used in this latter sense, as is indicated in the TA]: a pl. having no sing.: (K, TA:) so in the M: (TA:) or it signifies, (JK,) or also, (TA,) *various sorts* (ضُرُوبٌ مُخْتَلِفَةٌ, JK, TA) *of pace of camels*; like أَسَاهِيجُ: (TA:) and its sing. is ♦ أَسْأَهَةٌ. (JK.)

سَوْ *i. q.* سَوْءٌ, q. v.

سوأ

1. سَآ, (Lth, M, Mṣb, K,) nor. يَسُوءُ, (Lth, Mṣb,) inf. n. سَوْءٌ, (Lth, M,) or سَوَآءٌ, like سَحَابٌ, (K,) [but the former is that which is commonly known,] *It* (a thing, Lth, M) *was, or became, evil, bad, abominable, foul, unseemly, unsightly, or ugly.* (Lth, M, Mṣb, K.) It is used in this sense, (IKt, TA,) or [rather] is like بِئْسَ, (Bḍ, Jel,) in the Ḳur [xvii. 34], where it is said, سَآءَ سَبِيلًا *[Evil, &c., is it as a way of acting]*: (IKt, Bḍ, Jel, TA:) which is like the saying, سَآءَ هٰذَا مَذْهَبًا *[Evil, &c., is this as a way of acting or believing, &c.]*: the noun being in the accus. case as a specificative. (IKt, TA.) And so in the saying, سَآءَ مَا فَعَلَ فُلَانٌ صَنِيعًا *[Evil, &c., as an action, is that which such a one has done]*. (TA.) — One says also, سُؤْتُ بِهِ ظَنًّا, [lit. *I was evil in opinion respecting him, or it,* and *I made the opinion respecting him, or it, to be evil*, each virtually meaning *I held, or formed, an evil opinion respecting him, or it,*] the noun being determinate, with the article ال, in the latter case, (ISk, Ṣ, Mṣb, TA,) because it is an objective complement, for the verb is trans., (IB, TA,) and the noun being indeterminate in the former case, (IB, Mṣb, TA,) because it is in the accus. case as a specificative; (IB, TA;) but some allow it to be indeterminate after ♦ أَنْتَ, which is here the *contr. of* أَحْسَنْتَ. (Mṣb.) — It is also trans.: (Lth, TA:) you say, سَآءَهُ, (Ṣ, M, K,) nor. يَسُوءُهُ, (Ṣ,) inf. n. سَوْءٌ (Ṣ, M, K) and سُوءٌ, with ḍamm also, (TA, [and said to be an inf. n. in the Ksh and by Bḍ in ii. 46, but as it is not mentioned as an inf. n. in the Ṣ nor in the M nor in the K, but is expressly said in all these to be a subst., I think that it should be rejected, or regarded as a quasi-inf. n. like كَلَامٌ and ثَوَابٌ &c.,]) and سَوَآءٌ (K) and سَآءَةٌ (AZ, M, K) and سَوْآنِيَةٌ, (Ṣ, M, K,) of the measure فَعَالِيَةٌ, like عَلَانِيَةٌ, (Kh, Ṣ, M,) and سَوَايَةٌ, (Ṣ, M, K,) which is a contraction of that next preceding, (Kh, Ṣ, M,) and سَآءَةٌ (M, K) and مَسَآءَةٌ (Ṣ, M, K,) originally مَسْوَأَةٌ, (Ḥar p. 81,) and مَسَايَةٌ, which is originally مَسْوَيَةٌ, (Kh, Ṣ, M, K,) and مَسَآءَةٌ (Ṣ, M, K,) which is a contraction of that next preceding, (Kh, Ṣ,) and مَسَايَةٌ, (M, K,) this last written in the L with two ى, [i. e. مَسَايِيَةٌ,] (TA,) *[He did evil to him;] he did to him that which he disliked, or hated;* (M, K;) *he displeased, grieved, or vexed, him; contr. of* سَرَّهُ. (Ṣ.) One says, سُؤْتُ الرَّجُلَ, meaning *I displeased, grieved, or vexed, the man by what he saw [or experienced] from me.* (Ṣ.) And أَرَدْتُ مَسَآءَتَكَ and مَسَايَتَكَ *[I desired to displease, grieve, or vex, thee]*. (Lth, TA.) And إِنَّ اللَّيْلَ طَوِيلٌ وَلَا يَسُؤْنِي بَالُهُ *[Verily the night is long, and may the state thereof not displease, grieve, or vex, me]*: meaning وَلَا يَسُوءُنِي بَالُهُ; and expressing a prayer. (Lḥ, M. [In the TA, in the place of بَالُهُ is put ما له; as though meaning مَا لَهُ مِنَ الحَوَادِثِ or the like, i. e. *its events, or accidents*, &c.]) And لَهُ عِنْدِي مَا سَآءَهُ يُؤْنَاهُ *[I have, belonging to him, or I owe him, what grieved him, and oppressed him by its weight]*, and مَا يَسُوءُهُ وَيَئُوءُهُ *[what does, or will, grieve him*, &c.]. (Ṣ.) تَرَكَ مَا يَسُوءُهُ وَيَئُوءُهُ *[He left, or has left, what will grieve him, and oppress him by its weight*, on the day of judgment, by the responsibility that it has imposed upon him,] is a prov., said of him who has left his property to his heirs. (Meyd, TA.) It is said that El-Maḥboobee was possessed of riches; and when death visited him, he desired to make a testament; so it was said to him, "What wilt thou write?" and he answered, "Write ye, 'Such a one,' meaning himself, 'has left what will grieve him, and oppress him by its weight:'" i. e., property which his heirs will devour, while the burden thereof will remain upon him. (Meyd, TA.) [See also 4.] — One says also, سُؤْتُ وَجْهَ فُلَانٍ, aor. أَسُوؤُهُ, inf. n. مَسَآءَةٌ and مَسَايَةٌ, (Lth, TA,) *i. q.* قَبَّحْتُهُ [i. e. *I said, May God remove the person* (lit. *the face*) *of such a one far from good, or prosperity*, &c.). (TA. [It is said in a copy of the M, that سُؤْتُ لَهُ وَجْهَهُ means قَبَّحْتُهُ: but I think that the right explanation is قَبَّحْتُهُ, without teshdeed, meaning *I said to him*, قَبَّحَ اللّٰهُ وَجْهَكَ: see art. قبح.])

2. سَوَّأَ *[He corrupted, or marred]*. You say, سَوِّ وَلَا تُسَوِّئْ *Rectify thou, and do not corrupt, or mar.* (A, TA.) [See also 4.] — سَوَّأَ عَلَيْهِ *He said to him* أَنْتَ *[Thou hast done ill]*. (M.) You say, سَوَّأْتَ عَلَيْهِ مَا صَنَعَ, (Ṣ,) or صَنِيعَهُ, (K,) i. e. فَعَلْهُ, (TA,) inf. n. تَسْوِئَةٌ and تَسْوِيٌ, *I discommended to him what he had done, or his deed; and said to him* أَنْتَ *[Thou hast done ill]*. (Ṣ, K.) And إِنْ أَسَأْتَ *[If I do ill, say thou to me, Thou hast done ill]*. (Ṣ.)

4. أَسَآ, [inf. n. إِسَآءَةٌ] *He did evil, or ill; or acted ill; contr. of* أَحْسَنَ: (Ṣ, M, K:) [and so] أَسَآ فِي فِعْلِهِ. (Mṣb.) You say, أَسَآءَ إِلَيْهِ (Ṣ, K) and لَهُ and عَلَيْهِ and بِهِ (TA) *He did evil or ill, or acted ill, to him.* (Ṣ, K, TA.) — [See also أَسْوَى, in several senses, in art. سوى.] — أَسَآءَ *He corrupted it, or marred it;* (M, K;) *[did it ill;] did it not well;* namely, a thing. (M.) It is said in a prov., أَسَآءَ كَادِرُهُ مَا عَمِلَ *[An unwilling person did ill what he did]*; relating to a man who was compelled against his will, by another, to do a thing, and marred it, or did it not well: it is applied to the man who seeks an object of want and does not take pains to accomplish it. (M, Meyd.*) See also 1, in two places, in the former half of the paragraph. [And see 2.]

8. اسْتَآ *He experienced evil, or that which he disliked or hated,* (Ṣ,* K, TA,) or *displeasure,* (TA,) or *grief, or anxiety.* (M, TA.) اسْتَآءَ بِهَا occurs in a trad. as meaning *He* (the Prophet) *became displeased, or grieved, or anxious, on account of it;* i. e., on account of a dream that had been related to him: or, accord. to one relation, the right reading is اسْتَآنَ, meaning "he sought the interpretation of it, by consideration." (TA.)

سَوْءٌ is an inf. n. of سَآ, (Lth, Ṣ, M, K,) intrans., (Lth, M,) and trans.: (Ṣ, M, K:) and is also used as an epithet, applied to a man, (M, Mṣb, and Ḥam p. 712,) and to an action. (Mṣb.) You say رَجُلُ سَوْءٍ (Ṣ, M, Mṣb, K) *[A man of evil nature or doings;* or] *a man who does what is evil, displeasing, grievous, or vexatious:* (M, TA:) and رَجُلُ السَّوْءِ *[the man of evil nature or doings* &c.]: (Ṣ, K:) and ذِئْبُ السَّوْءِ *[the wolf of evil nature* &c.], as in a verse cited voce أَحَالَ, in art. حول: (Ṣ:) and عَمَلُ سَوْءٍ *[a deed of evil nature]*: (M, Mṣb:) and عَمَلُ السَّوْءِ *[the deed of evil nature]*: (Ḥam p. 498:) and نَعْتُ سَوْءٍ *[an epithet of evil nature]*: (O and K in art. سحق:) and سَعْفُ سَوْءٍ *a bad commodity*: (O and TA in art. سعف:) and if you make the former word determinate [by means of the article ال], you use the latter as an epithet [also], (M,* Mṣb, and Ḥam, p. 712,*) and you say السَّوْءُ الرَّجُلُ *[the evil man, or the man who does what is evil* &c.]: (Mṣb, and Ḥam p. 712:) and العَمَلُ السَّوْءُ *[the evil deed]*: (Mṣb:) [this last phrase I hold to be correct, regarding السَّوْءُ in this case as originally an inf. n. of the intrans. verb سَآ, and therefore capable of being used as an epithet applied to anything; though] IB says that السَّوْءُ used as an epithet is applied to a man but not to a deed: (TA:) [in what here follows from the Ṣ, denying the correctness of another phrase mentioned above on the authority of lexicologists of high repute, there is, in my opinion, an obvious mistranscription, twice occurring, for السَّوْءُ, which I suppose to have passed from an early copy of that work into most other copies thereof, for I find it alike in all to which I have had access:] Akb says, one should not say السَّوْءُ الرَّجُلُ, though one says حَقُّ اليَقِينِ as well as الحَقُّ اليَقِينُ; for السَّوْءُ is not the same as الرَّجُلُ, but اليَقِينُ is the same as الحَقُّ: he says, also, nor should one say, هٰذَا رَجُلُ السَّوْءِ, with ḍamm: (Ṣ:) [here the expres-

sion "with ḍamm" may perhaps be meant to refer to السُّوء in all of the three instances above; not in the last only:] IB says, [in remarking on this passage of the Ṣ, in which he appears to have read السُّوء, with ḍamm, in all of the three instances,] Akh allows one's saying رَجُلُ السُّوء and رَجُلُ سُوء, with fet-ḥ to the س in both; but not رَجُلُ السُّوء, with ḍamm to the س, because السُّوء is a subst., meaning "harm, injury, hurt, mischief, or damage," and "evilness of state or condition;" and رَجُل is prefixed, as governing a gen. case, only to the inf. n.: and he adds that one says, هٰذَا الرَّجُلُ السُّوءُ, not prefixing [the former noun to the latter, but using the latter as an epithet]. (TA.) — See also the next paragraph, in six places.

سُوْءٌ is the subst. from سَاءَهُ; (Ṣ, M, * Ḳ;) [so, app., accord. to the generality of the lexicologists;] or inf. n. (Ksh and Bḍ in ii. 46) of سَيِّئَ, (Ksh ibid.,) or of سَآءَ, aor. يَسُوءُ, (Bḍ ibid.,) or of سَاءَ [q.v.]; (TA;) signifying *Evilness, badness, abominableness, foulness,* or *unseemliness;* [and *displeasingness, grievousness,* or *vexatiousness;*] as, for instance, of natural disposition, and of doings: (Ksh ubi suprà:) *vitious, immoral, wrighteous, sinful,* or *wicked, conduct:* [hence, رَمَاهُ بِسُوءٍ: see art. رمى:] *anything disapproved, or disallowed;* or *regarded as evil, bad, abominable, foul,* or *unseemly:* (Ṣ, TA:) [*an evil action or event:*] *evilness of state or condition: harm, injury, hurt, mischief,* or *damage:* (IB, TA:) *anything that is mentioned as being* سَيِّئ [i. e. *evil, &c.*]: (Lth, TA:) *any evil, evil affection, cause of mischief* or *harm* or *injury, noxious* or *destructive thing, calamity, disease,* or *malady:* (M, Ḳ, TA:) [pl. أَسْوَآءُ, accord. to a general rule.] The saying مَا أَكْرَكَ مِنْ سُوءٍ means *I do not disacknowledge thee in consequence of* سُوء [i. e. *evilness, &c.,*] that I have seen in thee, but only in consequence of my little knowledge of thee. (Ṣ.) تَصْرِفُ عَنْهُ السُّوءَ, and تَنْفَحُشَآءَ, is said by Zj to mean, [*In order that we might turn away from him*] *unfaithfulness to his master, and adultery.* (M, TA.) And سُوءُ الحِسَابِ, in the Ḳur [xiii. 18, i. e. *The evilness of the reckoning*], is expl. by him as meaning a reckoning in which no good work will be accepted, and no evil work passed over; because infidelity will have made the former to be of no avail: or, as some say, it means a reckoning pursued to the utmost extent, in which no evil work will be passed over. (M, TA.) لَا خَيْرَ فِى قَوْلِ السُّوءِ *saying* سُوء [i. e. *a thing that is evil;* قول being here used in its original sense of an inf. n.]: but if you say السُّوء, [you use قول in the sense of مَقُول, and] the meaning is, *in evil speech.* (TA as from the Ḳ, but not in the CḲ nor in my MS. copy of the Ḳ.) سُوْءٌ accord. to one reading, and سَوْءٌ accord. to another, (Ḳ, TA,) [but all that is given in this sentence as from the Ḳ is so given only on the authority of the TA, not being in the CḲ nor in my MS. copy of the Ḳ,]) the latter of which readings is the more common, (TA,) in the phrase دَائِرَةُ السَّوْءِ, (Ḳ, TA,) in the Ḳur [ix. 99 and xlviii. 6], (TA,) mean *Defeat,* and *evil;* (Ḳ, TA;) and *trial,* or *affliction,* and *torment;* (TA;) and *perdition,* and *destruction,* or *corruption:* (Ḳ, TA:) and in like manner in the saying, أُمْطِرَتْ مَطَرَ السَّوْءِ, (Ḳ, TA,) in the Ḳur [xxv. 42]: (TA:) or السُّوء means *harm, injury, hurt, mischief,* or *damage;* and *evilness of state* or *condition;* [as expl. before;] and السُّوء, *corruption,* or *destruction,* or *perdition:* (Ḳ,* TA:) or السُّوء in the phrase دَائِرَةُ السَّوْءِ means *defeat* and *evil;* and the reading السُّوء is from [i. e. *syn. with*] الهَزِيمَة [as inf. n.]. (Ṣ. [See also دَائِرَةٌ, in art. دور.]) Accord. to Zj, in the saying in the Ḳur [xlviii. 6], الظَّانِّينَ بِاللّٰهِ ظَنَّ السَّوْءِ, (TA,) meaning ظَنَّ الأَمْرِ السَّوْء [i. e. *Who opine, of God, the opining of the evil thing*], (Bḍ,) it is allowable to read ظَنَّ السَّوْء; (T, TA;) and thus some read in this instance: (Jel:) but AM says, in the saying in the Ḳur [xlviii. 12], وَظَنَنْتُمْ ظَنَّ السَّوْءِ, [*And ye opined the evil opining*], it is read only with fet-ḥ, and ḍamm to the س is not allowable in this instance, for there is in it no meaning of trial, or affliction, and torment: (TA:) [for this distinction, however, I see no reason; and it is not correct; for] السوء is with fet-ḥ and with ḍamm to the س in the three sentences [whereof this last is one] in which it occurs in this chapter. (Jel.) — In the Ḳur vii. 188, it is said to mean † *Diabolical possession;* or *insanity,* or *madness.* (M, TA.) — † *Leprosy,* syn. بَرَص. (Lth, Ṣ, M, Ḳ, TA,) is said to be its meaning in the Ḳur xx. 23 and xxvii. 12 and xxviii. 32. (Ṣ, TA.) — † *The fire:* so in the Ḳur xxx. 9, accord. to the reading السُّوءَى: (Ḳ, TA:) said to mean there *Hell:* but the reading commonly known is السُّوأَى. (TA.) — And † *Weakness in the eye.* (Ḳ. [Thus, i. e. with ḍamm to the س, in the CḲ and TḲ: in the TA said to be بِالفَتْحِ; but this is evidently a mistake for بِالضَّمِّ.])

سَيِّئ: see سَوْءٌ.

سَوْءَةٌ The عَوْرَة [or *pudendum*], (Ṣ, Mgh, Mṣb,) i. e. (Mṣb) the فَرْج [which means the same, or the *external portion of the organs of generation*], (Lth, M, IAth, Mṣb, Ḳ,) of a man, and of a woman: (Lth, Mṣb, TA:) and the *anus:* (Az and TA in art. سوى:) dual سَوْءَتَانِ: and pl. سَوْآتٌ: so called because its becoming exposed to men displeases [or shames] the owner thereof; (Mṣb;) or because of its unseemliness. (Ḥam p. 510.) In the Ḳur vii. 19, for سَوْآتِهِمَا, some read سَوْاتِهِمَا; and some, سَوْاتِهِمَا. (Bḍ.) — In the Ḳur v. 34, it means The *dead body,* or *corpse;* (Bḍ, Jel;) because it is deemed unseemly to be seen. (Bḍ.) — Accord. to IAth, the former is the primary signification: and hence it is transferred to denote *Any saying,* or *action, of which one is ashamed when it appears:* (TA:) *any evil, bad, abominable, foul,* or *unseemly, saying* or *action;* (Ṣ, Ḳ, TA;) as also سَوْأَة: (M:) *any disgracing action* or *thing:* (Lth, TA:) *an evil, abominable,* or *unseemly, property, quality, custom,* or *practice;* (Ḳ, TA;) as also سَوْأَة, or سَوْءَى; (accord. to different copies of the Ḳ; [the latter perhaps fem. of أَسْوَأُ like the former, of the same class as دَفْلَى and دَنْيَا, or fem. of سَوْآن, like عَطْشَى fem. of عَطْشَانُ:]) or so both of these; (TA;) or so سَوْءَةٌ: (Ṣ:) [or this last means *a property, &c., that is very evil* &c.] One says, سَوْءَةً لِفُلَانٍ *May a disgracing action or thing befall such a one;* [or *disgrace,* or *shame, to such a one;*] using the accus. case because it is an expression of reviling and imprecation. (Lth, TA.) [See also سَيِّئَة and سَوْءَى.] — السَّوْءَةُ السَّوْءَى [or السَّوْءَةُ السَّوْآةُ] also means *The contrarious wife* or *woman.* (TA.)

سَآءَ as used in the saying ضَرَبَ فُلَانٌ عَلَى فُلَانٍ سَايَةً is held by some to be originally with و, and of the measure فَعْلَة, from السُّوء; so that the saying means *Such a one did to such a one a thing that caused displeasure to him;* and *did evil to him:* others hold that the saying means *such a one made a way to do what he desired to such a one;* in which case, سَاية is of the measure فَعْلَة from سَوْيَة; originally سَوْيَة, which is changed into سَيْة, and then into سَايَة, in like manner as دِوَان is changed into دِيوَان. (Aboo-Bekr, TA.) [See the same word in art. سوى.]

سَوْءَى, in two places.

سَوْءَى is [fem. of أَسْوَأُ, q. v., as meaning *More, and most, evil, bad, abominable, foul, unseemly, unsightly,* or *ugly:* and is also] a subst. signifying *an evil, a bad, an abominable, a foul,* or *an unseemly, action;* (Mṣb, TA;) *i. q.* فَعْلَة [and سَيِّئَة alone]: in this sense, [as well as in the former,] (TA,) *contr. of* حُسْنَى. (Ṣ, M, Ḳ, TA.) — In the Ḳur xxx. 9, (Ṣ, TA,) accord. to the reading commonly known, (TA,) [as *contr. of* الحُسْنَى] السُّوأَى means † *The fire* (Ṣ, Ḳ, TA) *of Hell.* (TA.) See also سُوْءٌ, last explanation but one.

سَوْآن: see أَسْوَأُ (of which it is said by some to be fem.) in two places: — and see also سَوْءَة, in four places.

حَزْيَانُ سَوْآنَ is [app. an instance of the alteration of the latter of two epithets to assimilate it to the former, originally أَسْوَأَانِ, meaning *Ashamed, or base, or vile, or ignominious,* and *evil, bad, &c.,*] from الخِزْي. (M, TA.) — See also سُوْءَةٌ.

سَيِّئ, [originally سَيْوِئٌ (as will be shown below, voce سَيِّئَة), then سَيْيِئٌ, and then سَيِّئٌ,] applied to a thing [of any kind], (Lth, TA,) *Evil, bad, abominable, foul, unseemly, unsightly,* or *ugly;* (Lth, Mṣb, TA;) contr. of حَسَن: (Mṣb:) sometimes contracted into سَيْءٌ, like as هَيِّن is contracted into هَيْن, and لَيِّن into لَيْن; as in the saying of Eṭ-Ṭuhawee,

وَلَا يَجْزُونَ مِنْ حَسَنٍ بِسَيْءٍ
وَلَا يَجْزُونَ مِنْ غِلَظٍ بِلِينِ

[*And they will not requite good with evil, nor will they requite roughness with gentleness*]. (Ṣ.) You say قَوْلٌ سَيِّئٌ [*An evil saying*; or] *a saying that displeases*. (M, TA.) And فَعْلَةٌ سَيِّئَةٌ [*An evil action or deed*]. (TA.) And it is said in the Ḳur [xxxv. 41], وَمَكْرَ السَّيِّئِ وَلَا يَحِيقُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ [*And in the plotting of that which is evil; but the evil plotting shall not beset any save the authors thereof*]. (M, TA.) One says also, فُلَانٌ سَيِّئُ الِاخْتِيَارِ [*Such a one is evil in respect of choice, or preference*]. (Ṣ.) [See also the next paragraph.]

سَيِّئَةٌ [fem. of سَيِّئٌ, q. v.: and also a subst., being transferred from the category of epithets to that of substs. by the affix ة], originally سَوْءَةٌ, (Ṣ,) *An evil act or action; contr. of* حَسَنَةٌ; (Mṣb;) *a fault, an offence, or an act of disobedience; or such as is intentional; a sin, a crime, or an act of disobedience for which one deserves punishment*; syn. خَطِيئَةٌ: (M, Ḳ:) pl. سَيِّئَاتٌ. (TA.) It is said in a trad., الْحَسَنَةُ بَيْنَ السَّيِّئَتَيْنِ [*The good act is between the two evil acts*]; meaning that the exceeding of the just bounds is a سَيِّئَة, and the falling short thereof is a سَيِّئَة, and the pursuing a middle course between these two is a حَسَنَة. (TA.) [See also سَوْءَةٌ and سُوْءَى.] — Also, tropically, ↕ *The recompense of a* سَيِّئَة *properly so termed* [i. e. as expl. above]. (Mṣb in art. مكر.) — *An evil, or evil accident; a calamity; a misfortune*; (Ksh in iv. 81;) *a trial, or an affliction*; opposed to حَسَنَةٌ; (Ksh and Bd in iv. 80;) *scarcity of herbage, or of the goods, conveniences, and comforts, of life; straitness of circumstances*; and *unsuccessfulness*; thus [likewise] opposed to حَسَنَةٌ in the Ḳur iv. 80. (Er-Rāghib, TA in art. حسن.)

أَسْوَأُ; fem. سَوْءَى: see the latter word. One says, هُوَ أَسْوَأُ القَوْمِ *He is the most evil, &c., of the people, or party*; syn. أَقْبَحُهُمْ: and هِيَ السَّوْءَى *She is the most evil, &c.* (Mṣb.) And the [common] people say أَسْوَأُ الأَحْوَالِ, meaning *The [worst, or] most scanty, and weakest, of states or conditions*. (Mṣb.) — [Also,] applied as an epithet to a man, (El-Umawee, M, TA,) *Evil, bad, abominable, foul, unseemly, unsightly, or ugly*: (El-Umawee, M, Ḳ, TA:) fem. سَوْآءُ, (El-Umawee, M, Ḳ,) which is thus applied to a woman; (El-Umawee, Ṣ, M;) or this is an instance of the measure فَعْلَاءُ having no [masc. of the measure] أَفْعَلُ. (M, TA.) See also سَوْءَةٌ, in four places. It is said in a trad. (M, TA) of the Prophet, or of 'Omar, (TA,) سَوْآءُ وَلُودٌ خَيْرٌ مِنْ حَسْنَاءَ عَقِيرٍ [*An ugly prolific woman is better than a beautiful barren one*]. (M, TA.)

مَسَاءَةٌ an inf. n. of سَاءَ: (Ṣ, M, Ḳ:) and [also a subst. signifying *An evil*, as being] *a cause of grief or vexation; contr. of* مَسَرَّةٌ: originally مَسْوَأَةٌ: and therefore the pl. is مَسَاوِئُ (Mṣb;) signifying also *vices, faults, defects, or imperfections*; (Ṣ, Mṣb, Ḳ, TA;) and *diseases*; (Ṣ, TA;) and *acts of disobedience*: (Mṣb:) so in the saying, بَدَتْ مَسَاوِيهِ *His acts of disobedience, and vices, faults, &c., appeared*: (Mṣb:) and الخَيْلُ تَجْرِي عَلَى مَسَاوِيهَا *Horses run, notwithstanding their vices, or faults, &c.*, (Ṣ, Meyd, Ḳ,) and *diseases*; (Ṣ, Meyd;) for their generousness impels them to do so: (Ṣ, Meyd, Ḳ: but omitted in the CḲ:) and in like manner, the ingenuous generous man bears difficulties, and defends, or protects, what he is bound to defend or protect, or to regard as sacred, or inviolable, though he be weak, and practises generosity in all circumstances: (Meyd, TA:) or it is applied in relation to the protection and defence of what should be sacred, or inviolable, or of wives, or women under covert, and the members of one's household, notwithstanding harm, or injury, and fear: or it means that one may seek to defend himself by means of a man though there be in him qualities disapproved: (MF, TA:) but accord. to Lḥ, التَّسَاوِى has no proper sing., like التَّمَاثِيلُ: (Meyd, TA:*) accord. to some of the writers on inflection, it is the contr. of التَّحَاسِينُ, and an anomalous pl. of السُّوْءُ, being originally with ء. (TA.)

مَسَاوٍ: see the next preceding paragraph.

سوب

سُوبَةٌ *A long, or far, journey*; like سُوبَةٌ; (Ḳ, TA;) of which it is a dial. var.: a short journey is termed سُوبَةٌ. (TA.)

سُوبِيَةٌ *A well-known [beverage of the kind called]* نَبِيذ, *prepared from wheat, and much drunk by the people of Egypt*, (L, TA,) *at their festivals*: (TA:) *and also prepared from rice*: (MF, TA:) [*also from the pips of a species of melon, called in Egypt* عَبْدَلَّاوِى (see art. وعد and see also White's "Abdollatiphi Hist. Aegypti Compendium," pp. 52-3; or De Sacy's transl., pp. 34-5;) *moistened and pounded, and steeped in water, which is then strained, and sweetened with sugar*:] it is mentioned in a trad. and by several writers. (TA.)

سوح

1. سَاحَ نَسِيجَهُ بِالسُّوجَةِ, said of a weaver, *He passed the* مُسُوجَة, i. e. *the sprinkling instrument, to and fro over his web [to dress the warps with the preparation termed* سُوج]. (A, TA.*) — [Hence, app., unless the reverse be the case, the inf. n.] سُوحَانٌ signifies The act *of going and coming*: (AA, O, Ḳ, TA:) asserted by some to be سُوَحَانٌ [and thus it is in the CḲ,] but this is a mistake. (TA.) You say, سَاحَ, aor. يَسُوحُ, inf. n. سَوْحٌ [and سُوحَانٌ], *He*, or *it, went and came*. (TA.) — And سَاحَ, (IAạr, O, Ḳ,) aor. as above, (IAạr, O,) inf. n. سَوْحٌ and سُوَاحٌ and سُوحَانٌ, *He went along gently, softly, or in a leisurely manner*. (IAạr, O, Ḳ.) IAạr cites the following [as an ex. of an epithet hence derived]:

* غَرَّاءُ لَيْسَتْ بِالسَّؤُوحِ ٭ الجِلِّيجِ ٭

[A female *fair in face: she is not the ugly old woman that goes along gently, or softly*, by reason of decrepitude]. (O.)

2. سوّح عَلَى الكَرْمِ, (A, Mṣb) وَنَحْوِهِ (Mṣb) *He made a* سِيَاج, i. e. *an enclosure* (A, Mṣb) *composed of thorns and the like*, (Mṣb,) *around the grape-vines* (A, Mṣb) *and the like*; as also سيّج, with ى, agreeably with the word سِيَاج [from which it is derived]: (Mṣb:) and سيّج حَائِطَهُ, inf. n. تَسْيِيجٌ, *he made an enclosure* (Ḳ and TA in art. سيج) *of thorns and the like* (TA in that art.) *around his garden* of palm-trees or vines. (Ḳ and TA in the same art.)

سَاحٌ [The *teak-tree*; *tectona grandis*; to which the name of سَاج is applied in Pers.; *remarkable for its huge size, and enormous leaves*: or the *Indian*, or *Oriental, plane-tree*: or the *Indian plantain-tree*: (see De Sacy's Chrest. Ar., sec. ed., iii. 478:)] *a certain species of tree*, (Ṣ, A, Mgh, O, Mṣb, Ḳ,) *of great size*, (Mṣb,) *growing to a very great size*, (Mgh,) *that grows only in India, and is conveyed thence to other countries*; (Mgh, Mṣb;) so they say: (Mgh:) Z says, (Mṣb,) it is *a black, heavy, wood, which is brought from India*, (A, Mṣb,) *in pieces made of an oblong form, and squared*, (A,) *and which the wood-fretter can hardly, or not at all, wear, or waste*; (A, Mṣb:) and he says that its pl. is سُيُجَان: (Mṣb: [but this is said in the A only to be pl. of سَاج meaning "a rounded, wide, طَيْلَسَان":]) some say that *it resembles ebony, but is less black*: (Mṣb:) accord to the A, Noah's ark was made of it: but several authors say that it is related in the Book of the Law revealed to Moses that it was made of the صَنَوْبَر [or pine-tree]; and some say that the صنوبر is a species of the سَاج: (TA:) AḤn describes it, (O, TA,) on the authority of one who had seen it in its places of growth, (O,) as *a species of tree that grows to a great size, tall and wide, having leaves like the shields of the Deylem* (الدَّيْلَم, q. v.), *with one of which leaves a man may cover himself, and it will protect him from the rain, and it has a sweet odour, like the odour of the leaves of the walnut, and is fine and soft, or smooth*; (O, TA,) *the elephants* [he says] *are fond of it, and of the leaves of the banana, both of which they eat: it is not of the trees that grow in the land of the Arabs, nor does it grow in any country except those of India and the Zenj; ther does any tree grow so tall, nor any so big*: (O:) ↕ سَاجَةٌ is the n. un.; and its pl. is سَاجَاتٌ: (Mṣb:) and it signifies *a piece of wood of the tree called* سَاج, *made of an oblong form, and squared, as brought from India*; (A,* Mgh, TA:) *such as is cut and prepared for a foundation and the like*: (Mgh:) one says, فِى أَسَاسِ بِنَائِهِ سَاجَةٌ [*In the foundation of his building is a piece of wood of the* سَاج *cut in an oblong form, and squared*]: (A:) ↕ a سَاجَة from which a door is cloven, or divided off lengthwise, is called سَلِيجَةٌ: (TA:) and the term سَاجَة is also applied to the *board*, or *tablet*, [*of wood of the* سَاج,] *upon which stand* [or *rest*] *the two scales of the balance when one weighs with it*. (Ḥam. p. 818.) — Also *A garment of the kind*

called] طَيْلَسَان of the colour termed حُضْرَة [here meaning a dark, or an ashy, dust-colour]: (Ṣ, A, O, K:) or a black طيلسان: (IAar, O, K:) or a large, thick, or coarse, طيلسان: (TA:) or a طيلسان made of a round form, (A, TA,) and wide: (A:) or a طيلسان hollowed out in the middle (مُقَوَّر); so woven: (Az, O, Mṣb:) this last is said to be meant in a trad. in which it is said that the Prophet used to wear in war such قَلَانِس [pl. of قَلَنْسُوَة, q. v.,] as were [made] of سِيجَان: (TA:) the dim. is سُوَيْجَان. (TA.) It is tropically applied to signify † A [garment of the kind called] كِسَاء made of a square form, or four-sided; and is described as a sort of مِلْحَفَة, woven. (TA.) As meaning a طيلسان, it is said by some, that its ا is originally ى. (L, TA.) — It is also used, by a poet, in the manner of an epithet, as meaning Of the colour termed حُضْرَة [expl. above]. (TA.)

سُوج A preparation of clay, [app. made into a sort of ooze, and] cooked; with which the weaver does over [i. e. dresses] the warps of the web. (TA. [See 1, first sentence.])

سَاجَة n. un. of سَاج, q. v. (Mṣb.)

سَوْدَج [an epithet from سَاج in the last of the senses assigned to it above]: see 1, last sentence.

سُوَيْج A small طَيْلَسَان of the kind called سَاج, q. v. (TA.)

سِيَاج An enclosure (A, Mṣb) made with thorns and the like (Mṣb) around grape-vines (A, Mṣb) and the like: (Mṣb:) an enclosure made with trees around grape-vines or a garden: (L in art. سيج:) an enclosure (O and K in that art.) of any kind (O) around a thing, such as palm-trees and grape-vines: (O, K:) and a wall (O, K) of any kind, whether roofed or not roofed: (O:) pl. [of pauc.] أَسْوِجَة and [of mult.] سُوج; (A, Mṣb;) the latter originally سُوُج, like كُتُب pl. of كِتَاب. (Mṣb.) Fei makes the medial radical letter to be و, and so do [Z and] AHei and most of the grammarians; Az [and Ṣgh] and IM hold it to be ى. (TA.)

مِسْوَجَة The sprinkling instrument (مِرَشّ, A) which the weaver passes to and fro over his web [to dress the warps with the preparation termed سُوج]. (A, TA.*)

كِسَاء مُسَوَّج A [garment of the kind called] كِسَاء made into a ساج: (A:) or, made round (O, K, TA) and wide, or ample: (TA:) and also applied to signify such as is made square, or four-sided. (TA.)

سوح

سَاح [originally سَوْح]: see what follows.

سَاحَة [originally سَوْحَة] The court, or open area, of a house; i. e. a spacious vacant part or portion thereof, in which is no building; (Mṣb voce عَرْصَة;) a part of a house in which is no building nor roof: (Har p. 33:) its بَاحَة; (Ṣ;) or its yard; i. e. a spacious place in front of a house: (Mṣb in the present art.:) or a wide, or spacious, place, among the dwellings of a tribe: and a side, region, quarter, or tract; or a lateral, or an outward or adjacent, part or portion; syn. نَاحِيَة: (K:) the pl. is سَاحٌ [or rather this is a coll. gen. n. of which سَاحة is the n. un.] and [the pl. is] سَاحَات (Ṣ, Mṣb, K) and سُوح; (Ṣ, K;) the last like بُغْث pl. of بَغْثَة, and حُشْب pl. of حَشْبَة: (Ṣ:) the dim. is سُوَيْحَة (TA.) [See also 7 in art. سيح. One says, عَمَرَ اللّٰهُ سَاحَتَكَ {May God people thy court, or yard; or make it to be well stocked with people and the like}. (A.) And in a case of drought you say, اِحْمَرَّ أَلْوَحُ وَاغْبَرَّ السُّوح [The air, or atmosphere, has become red, and the courts, or yards, have become very dusty]. (A.) You say also, إِنَّهُ لَبِرَيْءٍ السَّاحَة, a phrase like إِنَّهُ لَبِرَيْءٍ العَقِيرَة [expl. in art. عقر]. (TA in art. عقر.)

سُوَيْحَة dim. of سَاحَة, q. v. (TA.)

سوح

1. سَاحَتْ قَوَائِمُهُ (Ṣ, Mṣb, K,) or قَوَائِمُ الدَّابَّة, (A,) فِى الأَرْضِ (Ṣ, Mṣb,) or بِالأَرْضِ, (A,) aor. تَسُوحُ, (Ṣ, A, Mṣb,) inf. n. سَوْحٌ (L, Mṣb) and سُوُوحٌ and سَوَحَانٌ (L,) His legs, or the legs of the beast, sank into the ground: (Mṣb,* TA:) or sank, and became concealed, in the ground or earth: (Ṣ, Mṣb,* TA:) and so سَاحَتْ, aor. تَسِيحُ, (Ṣ, Mṣb, TA,) inf. n. سَيْحٌ (Mṣb) [and سَيَحَانٌ: see art. سيح:] and in like manner one says of the foot: (A, TA:) like ثَاحَتْ. (Ṣ, K.) — And سَاحَ, (L, K,) aor. يَسُوحُ, (L,) It (a thing) sank [in water &c.], or subsided; syn. رَسَبَ. (L, K.) — And سَاحَتْ بِهِمُ الأَرْضُ, (A, L, Mṣb, K,) aor. تَسُوحُ, (L, Mṣb,) inf. n. سَوْحٌ (L, Mṣb, K) and سُوُوحٌ and سَوَحَانٌ, (L, K,) The ground, or earth, sank with them; or sank with them and swallowed them up or enclosed them; syn. انْشَعَفَتْ, (L, K,) or شَعَفَتْ: and so سَاحَتْ, aor. تَسِيحُ, inf. n. سَيْحٌ. (Mṣb.)

4. اساحهُ He (God) made him, or it, to sink into, or to sink and become concealed in, the ground or earth. (Mṣb.)

5. تسوّح He fell into a place rendered very slimy by rain; (L, K;) or into mud rendered very watery by rain; as also تزوّح. (L.)

سُوَاحًا صَارَتِ الأَرْضُ سُوَاحًا (L, K) and سُوَاحًا (L) and سَوَاحِيَ (L, K,) or سَوَاحِيَ, of the measure فَعَالِيَ, (Ṣ,) said in the K to be a mistake, but the Ṣ is not the only lexicon in which it is thus written, (TA,) The earth became very slimy by reason of rain. (Ṣ, L, K.)

سَوَاحِيَ: see the next preceding paragraph.

فِيهِ سَوَاحِيَةٌ In it is much mud. (K.)

سُوَاحًا i. q. صَارَتِ الأَرْضُ سُوَاحًا, q. v. (L.)

سُوَاحِيَ Mud rendered very watery by rain. (L.) See سُوَاحًا صَارَتِ الأَرْضُ سُوَاحًا, above. — Also, and سُوَسِيَة, Tumid earth that breaks in pieces when trodden upon. (L. voce بُطْحَان.) — سُوَاحِيَ [A wide water-course, or channel of a torrent, containing fine, or minute, or broken, pebbles, &c.,] into which the feet sink, or in which the feet sink and become concealed. (L.)

سُوَيْحَة dim. of سُوَاحِيَ. (L, K.)

سُوَيْحِيَة: see سُوَاحِيَ.

سود

1. سَادَ, aor. يَسُودُ, inf. n. سِيَادَةٌ (Mṣb, TA) and سُودَد and سُؤْدُد [and its vars. mentioned in the next sentence] and سُؤْدُودَة, (TA,) or سُودَد is a simple subst. signifying as expl. below, (Mṣb,) He was, or became, [a سَيِّد, i. e. chief, lord, master, &c.; or] possessed of glory, honour, dignity, eminence, exalted or elevated state, or nobility. (Mṣb, TA.) — [It is also trans.:] you say, سَادَ قَوْمَهُ, aor. يَسُودُهُمْ, (Ṣ, M,* A,) aor. يَسُودُ, (Ṣ, A,) inf. n. سِيَادَة (Ṣ, M, K*) and سُودَد (M, K*) and سُؤْدُد, (Ṣ, M, A, K,*) in which last the [final] ء is added to render the word quasi-coordinate to words of the measure فُعْلُل, as جُنْدُب and جُرْثُع, (Ṣ,) and سُؤْدُد and سُؤْدُد (M, TA*) and سُؤْدُدَة, (M, K,*) of the dial. of Teiyi, (M,) and سُؤْدُودَة, (Ṣ, M,) He was, or became, the سَيِّد [or chief, lord, master, &c.,] of his people; (Ṣ;) [he ruled his people, or held dominion over them;] and سَادَهُ اِسْتَادَهُ signifies the same. (M, L.) And سَادَهُ, inf. n. سِيَادَة and سِيَاد and سُودَد [&c.], He exercised rule, or dominion, over him. (MA.) [See also سُودَد below.] — [Hence,] سَادَتْ نَاقَتِي الْبَطَانَا † My she-camel left behind the [other] camels or beasts. (A, TA.) — سَاوَدَنِي فُلَانٌ: see 3. — سَوِدَ and سَادَ as syn. with سَوُدَ: see this last, in three places. — سَادَهُ as syn. with سَاوَدَهُ: see this latter. — سَادَ, aor. يَسُودُ, also signifies He drank water such as is termed مَسُودَة, which occasions a disease termed سَوَاد. (M, K.) — And سَيِدَ, (M,) or سَئِدَ, like مَنِيَ, (K,) He was, or became, affected with the سَوَاد. (M, K. [In the former, the context indicates that this means here a disease that attacks the liver from eating dates: in the latter, that it here means a disease incident to sheep or goats.])

2. سوّدهُ قَوْمُهُ, [inf. n. تَسْوِيد,] His people made him a سَيِّد [i. e. chief, lord, &c.; generally meaning over them]. (Ṣ, M,* A.) It is said in a trad. of 'Omar, تَفَقَّهُوا قَبْلَ أَنْ تُسَوَّدُوا, (M,) or تَسَوَّدُوا [for تَتَسَوَّدُوا], (O,) meaning Learn ye knowledge, or science, before ye be [made] chiefs, looked at; for if ye learn not before that, ye will be ashamed to learn after becoming advanced in age, or attaining to full growth, (بَعْدَ الكِبَر,) and so will remain ignorant, taking it [i. e. knowledge] from the younger ones, and that will lower your estima-

tion: (M:) or the meaning is, *before ye be married, and become masters of houses, or tents,* and be diverted by the marriage-state from [the acquisition of] knowledge, or science. (Sh, O.) [See also 5.] ـــ سَوَّد also signifies *He slew:* (Az, TA:) or [the inf. n.] تَسْوِيد signifies the *slaying of* سَادَة [i. e. *chiefs, lords,* &c., pl. of سَيِّد]. (K.) ـــ [And accord. to the K, تَسْوِيد is also *syn. with* جُرْأَة *The being bold, daring, brave,* or *courageous:* but accord. to the O, سَوَّد signifies حَرِئَ *He voided his excrement,* or *ordure*; as though from what next follows: which of these two explanations is right (for it seems improbable that both are right) I find no ex. to indicate.] ـــ سَوَّدَتْهُ, (S, M,* TA,) or سَوَّدته بِالسَّوَادِ, inf. n. تَسْوِيد, (Msb,) *I blackened it: made it, or rendered it,* أَسْوَد [i. e. *black*]; (S,* M, Msb;*) *I changed its* بَيَاض [or *whiteness*] *to* سَوَاد [or *blackness*]. (TA.) ـــ [Hence,] سَوَّد وَجْهَهُ lit. *He, or it, blackened his face:* meaning † *rendered his face expressive of sorrow, or displeasure; or grieved, or displeased, him:* and also, *disgraced him:* see the contr. بَيَّض: and see also 9. ـــ Hence also سَوَّد meaning *He wrote* anything *in a rough manner, as one writes the first draught, or original copy, of a book or the like;* contr. of بَيَّض in this sense also: probably post-classical.] ـــ And سَوَّد الإِبِلَ, (S, M, O,) inf. n. تَسْوِيد, (S, K,) † *He beat, or pounded, old worn-out hair-cloth, and applied it as a remedy to the galls, or sores, on the backs of the camels.* (Fr, A'Obeyd, S, M, O, K.*) ـــ And سَوَّدُوا ضَيْفَهُمْ † *Fed ye your guest with something to allay the craving of his stomach before the morning-meal* (الغَدَاء). (El-Umawee, TA in art. لبخ.)

3. سَاوَدَنِى فَسَدْتُهُ † *He vied with me, or contended with me for superiority, in the rank, or quality, or qualities, of a* سَيِّد [or *chief, lord,* &c.], *and I overcame, or surpassed, him therein:* (S, A, L, K:*) ـــ and also *He vied with me in blackness, and I surpassed him therein.* (S, L, K.*) ـــ And سَاوَدَهُ, inf. n. سِوَاد, *He met him in the blackness of the night.* (M, L.) ـــ And سَاوَدْتُهُ, (S, A, O,) inf. n. سِوَاد, (S, O, K*) and مُسَاوَدَة, (S,) *I spoke secretly with him;* (S, A, O, K;*) because you bring near your سِوَاد [or person] to his [when you so speak with another]; or [because] originally meaning *I brought near my* سِوَاد, i. e. *person, to his:* (S:) or سَاوَدَهُ, inf. n. سِوَاد, signifies *he spoke secretly with him, and so brought near his* سِوَاد *to his* [the other's]; as also † سَادَّهُ, inf. n. سَوَد. (M.) It was said to the daughter of El-Khuss, Wherefore didst thou commit fornication? (S, O, L,) or What caused thee to commit fornication? or Wherefore didst thou become pregnant? (M, L,) thou being the mistress of thy people? (S, O, L:) and she answered, قُرْبُ الوِسَادِ وَطُولُ السِّوَادِ (S, M, O, L, [in my two copies of the S طُوْلُ, as though a verb were understood,]) i. e. [*The nearness of the pillow, and the long continuance of*] *secret speaking with another:* (L, M, L:) or, as some say, السواد here means *the enticing to* جِمَاع: or, as others say, الجِمَاع *itself* [if the question put to her were the last mentioned above]. (M, L.) ـــ سَادَهُ also signifies † *He acted deceitfully, or guilefully, with him:* (K:) or *he endeavoured to turn him [to a thing] by blandishment, or by deceitful arts; or to entice him;* as shown above. (TA.) ـــ And † *He drove him away;* namely, a lion. (O, K.) ـــ And سادت الإِبِلُ الثَّبَاتَ † *The camels laboured at the herbage with their lips, and could not master it, because of its shortness* (O, K) *and its scantiness.* (K.)

4. أَسَادَ and أَسْوَدَ *He begat a boy that was a* سَيِّد [or *chief, lord,* &c.]: (S, O, K:) or they signify, (O, K,) or signify also, (S,) *he begat a black boy:* (S, O, K:) or *he had a black child born to him:* (M:) and اسودت *she brought forth black children.* (A.)

5. تَسَوَّد *He became married:* (K:) or *he became married, and master of a house, or tent.* (Sh, O.) See 2, second sentence.

8: see 1. ـــ استادوا بَنِى فُلَانٍ *They slew the* سَيِّد [or *chief, lord,* &c.,] *of the sons of such a one:* (AZ, S, M, O, K:) or (so in the K, but in the S and O "and in like manner") *they took him captive:* (S, O, K:) or *they asked, or demanded, of him a woman in marriage.* (IAar, S, M, O, K.) And استاد القَوْمَ, and بِى القَوْمِ, and بِجَمِيعِهِمْ, *He asked, or demanded, in marriage, a* سَيِّدَة [or *woman of rank or quality*], *among the people:* (M:) and استاد فِى بَنِى فُلَانٍ, and بِجَمِيعِهِمْ, *he married one of the chief, or noble, women of the sons of such a one.* (IAar, O.) And استاد *He married among* سَادَة [or *chiefs, lords,* &c.]. (L.)

9. اِسْوَدَّ, (S, M, Msb, K,) inf. n. اِسْوِدَادٌ; (S, K;) and † اِسْوَادَّ, (S, M, K,) inf. n. اِسْوِيدَادٌ; (S, K;) and in poetry it is allowable to say † اِسْوَادَّ, to avoid the concurrence of two quiescent letters; imperative [of † the second] اِسْوَادِدْ, and the last two letters in this may be incorporated together [so that you may say اِسْوَادَّ]: (S:) said of a thing; (S, Msb;) and † سَوِدَ, (S, M, Msb,) said of a man, (S, TA,) and of a thing, (TA,) aor. سَوَدَ; (Msb;) and † سَادَ, (M,) first pers. سُدْتُ, a form used by some; (S:) *It, and he, became* أَسْوَد [i. e. *black*]: (S, M, Msb, K:) and † اسواد *it, or he, became intensely so.* (TA.) Nuseyb says,

* سَوِدْتُ † فَلَمْ أُمْلِكْ سَوَادِى وَنَحْتَهُ *
* قَمِيصُ مِنَ اللُّومِيِّ بِيضٌ بَنَائِقُهُ *

[*I am black,* (for Nuseyb was a slave,) *and am not master of my person; but beneath it, or within it, is a shirt like the cloth of Koohistán, the gores of which are white:* by this قَمِيص he means his heart; قَمِيصُ القَلْبِ, or قَمِيصُ, tropically meaning "the pericardium;" and, by a synecdoche, "the heart itself, with its appertenances"]. (S, TA.) ـــ [Hence,] اسود وَجْهُهُ [lit. *His face became black:* meaning] † *his face became expressive of grief, or sorrow,* or *displeasure, occasioned by fear* [&c.]: (Bd in iii. 102:) *he became grieved, sorrowful,* or *displeased;* and *confounded,* or *perplexed, and unable to see his right course, by reason of shame, or in consequence of a deed that he had done* (Bd in xvi. 60) [&c.: and often meaning *he became disgraced*]: opposed to اِبْيَضَّ. (Bd in iii. 102.)

11: see 9, in three places.

Q. Q. 4. اِسْوَأَدَّ: see 9, first sentence.

سَوْد A سَفْح (M, K, TA) *of a mountain,* (M, TA,) [app. meaning, in this case, *a low tract at the base, or foot, of a mountain,*] *forming a narrow strip of ground,* (M, TA,) *rough and black,* (M,) *or level, abounding with black stones,* (K, TA,) *which are rough, and the predominant colour whereof is blackness; seldom found but at a mountain in which is a mine:* so says Lth: *or a piece of ground in which are black rough stones resembling dry human dung:* (TA:) or *land, or ground, in which blackness predominates, which is seldom anywhere but at a mountain in which is a mine:* (Msb:) pl. أَسْوَاد. (M, TA:) and † سَوْدَة signifies *a portion thereof;* (M, Msb, K, TA;) and the pl. of this is سَوْدَات, and the pl. of سَوْدَات is أَسْوَدَات, which occurs in a trad. (TA.)

سُوْد: see سَوْدَة.

سِيْد: see سَيِّد.

سَيْد a contraction of سَيِّد, q. v.

سَيِّد: see art. سيد.

سَوْدَة: see سَوْد. ـــ Also † *Land in which are palm-trees:* opposed to بَيْضَة. (TA in art. بيض. [See also سُوَّدَان, voce أَسْوَد, near the end.])

سُوْدَد a subst. from سَادَ, inf. n. سِيَادَة signifying [The *rank, station,* or *condition,* or the *quality* or *qualities, of a* سَيِّد; i. e. *chiefdom, lordship, mastery,* &c.; or] *glory, honour, dignity,* (Msb,) *or eminence, exalted* or *elevated state,* or *nobility:* (M, Msb:) or this word, (S, M, K,) and its vars. سُؤْدُد and سُؤْدُد, (M, TA) and سُؤْدُد, (M, K,) of the dial. of Teiyi, (M,) and † سُود, (M, K,) are syn. with سِيَادَة (S, M, K) and سِيَدُودَة as inf. ns. of سَادَ [q. v.]. (S, M.)

سُوَدَانِىّ fem. of أَسْوَد [q. v.]. (Msb.)

سُودَانَة, or سُودَانَة: see سُوَدَانِىّ.

سِيدَانَة: see سَيِّد, in art. سيد.

سُوَدَانِيَّة, (M, A, TA,) or سُؤْدَانِيَّة, (Mgh, O,) and سُوَدَانَة, (M, O,) or سُوَدَانَة, with ḍamm, like the first, (TA,) and † سَوَادِيَة (A, K) and † أَسْوَدِيَّة (K) all signify the same; (TA;) *A certain bird, that eats grapes:* or *i. q.* عُصْفُور [i. e. the *sparrow*]; or *a bird of the passerine kind*]: (K:) or *a certain small bird,* (A, Mgh, O, TA,) *having a long tail,* (Mgh,) *resembling the* عصفور, (TA,) *sometimes* (Mgh) *called also* † العُصْفُور الأَسْوَد, (Mgh, O,) *of such a size that it may be grasped in the hand, that eats grapes* (A, Mgh, O, TA) *and dates* (A, TA) *and locusts.* (Mgh, O, TA.)

سَوَادٌ *Blackness; contr. of* بَيَاضٌ; (M, Mgh:) *a certain colour,* (Ṣ, Msb,) *well known.* (Msb.) One says, نَعَمْ فِى سَوَادِ اللَّيْلِ [*He met him in the blackness of night*]. (TA.) And الشَّاةُ تَمْشِى فِى سَوَادٍ وَتَأْكُلُ فِى سَوَادٍ وَتَنْظُرُ فِى سَوَادٍ [*The sheep, or goat, walks in blackness, and eats in blackness, and looks in blackness*]; meaning the blackness of its legs and of its mouth and of what is around its eyes. (Mgh, Msb.) And إِذَا كَثُرَ البَيَاضُ قَلَّ السَّوَادُ [*When whiteness becomes much, blackness becomes little*]; by whiteness meaning *milk*; and by blackness, *dates.* (TA.) — *Black clothing.* (Mgh in art. بيض. [See its contr. بَيَاضٌ.]) — [Hence,] سَوَادُ القَلْبِ (Ṣ, M, A, K) and ♦ سَوَادَتُهُ (M) and ♦ أُسْوَدُهُ and ♦ سُوَيْدَاؤُهُ (Ṣ, M, K) and ♦ سُوَيْدَاؤُهُ (Ṣ, M, A, K,) the last a dim., (TA,) *The heart's core; the black, or inner, part of the heart: or a black thing in the heart: or the black clot of blood that is within the heart [resembling a piece of liver* (Zj in his "Khalḳ el-Insán")*]*: or *the heart's blood: i. q.* حَبَّتُهُ (Ṣ, M, K, TA) or, as some say, دَمُهُ. (M, TA.) One says, اجْعَلْهُمْ فِى سَوَادِ قَلْبِكَ (A, TA) and سُوَيْدَائِكَ ♦ (A) ‡ [*Place them in the inmost part of thy heart*; i. e. *give them the best, or most intimate, place in thy affections*]. (A, TA.) — سَوَادُ البَطْنِ signifies *The liver.* (L, TA.) — سَوَادٌ is also *syn. with* شَخْصٌ ‡ [as meaning *A person*; and also, in a more general sense, *a bodily, or corporeal, form or figure or substance*]; (A'Obeyd, Ṣ, M, A, Msb, K;) of a man, and of other things; (Msb;) expressly said by A'Obeyd to be of any article of household goods or utensils and furniture and the like, and of other things: (M:) because appearing black when seen from a distance: (TA:) pl. أَسْوِدَةٌ and أَسَاوِدُ, (Ṣ, M, A,) the latter a pl. pl. (Ṣ, M.) El-Aṣhà says,

تَنَاهَيْتُمْ عَنَّا وَقَدْ كَانَ فِيكُمْ ... أَسَاوِدُ صَرْعَى لَمْ يُوَسَّدْ قَتِيلُهَا

[*Ye refrained from* retaliating upon us *when there were among you prostrate persons the slain whereof had not been pillowed in* graves]: by the اساود meaning the شُخُوص of the slain. (Ṣ.) And it is said in a trad., إِذَا رَأَى أَحَدُكُمْ سَوَادًا بِلَيْلٍ فَلَا يَكُنْ أَجْبَنَ السَّوَادَيْنِ فَإِنَّهُ يُحَافُهُ تَحَافُهُ [*When any one of you sees a bodily form, or a person, by night, let him not be the more cowardly of the two bodily forms, or persons; for he feareth thee, like as thou fearest him*]: سوادا here meaning شَخْصًا. (L.) The saying لَا يُزَايِلُ سَوَادِى بَيَاضَكَ is expl. by Aṣ as meaning لَا يُزَايِلُ شَخْصِى شَخْصَكَ [i. e. *My person will not separate itself from thy person*]: سَوَادٌ, with the Arabs, meaning شَخْص, and in like manner بَيَاضٌ. (IAṣr, L.) [Hence, app.,] قَالَ لِىَ الشَّرُّ أُقْرُرْ سَوَادَكَ [as though lit. signifying *Evil said to me, Erect thy person*]; meaning ♦ *be thou patient*: a prov. (TA.) — As its pl. أَسَاوِدُ means the شُخُوص of the vessels of a house, [accord. to the statement of A'Obeyd cited above,] such as the مِطْهَرَة and the إِجَّانَة and the جَفْنَة, these being called أَسَاوِدُ الدَّارِ, it is also used as meaning ♦ *Household goods or utensils or furniture* and *the like*, absolutely. (Ḥar p. 495.) [And in like manner] the sing. is also used as meaning ♦ The *travelling-apparatus and baggage and train* (ثَقَل) of a commander: (Ṣ:) and ♦ *the tents and apparatus and beasts and other things, collectively, of an army.* (TA.) — Also, the sing., ♦ *Property*, or *cattle, &c.*; syn. مَالٌ: (Aboo-Málik, TA:) or *much thereof*; (A'Obeyd, Ṣ, K;) as in the saying لِفُلَانٍ سَوَادٌ [*To such a one belongs much property*, &c.]. (A'Obeyd, Ṣ.) — Also ‡ *A collection, company*, or *collective body*, of men; (M, A, L;) as in the saying كَثَّرْتُ سَوَادَ القَوْمِ بِسَوَادِى ‡ [*I increased the number of the collective body of the people, or party, by my person*]: (A, TA:) and ♦ أَسْوِدَاتٌ and أَسَاوِدُ are used in the same sense; (M;) or [rather] as pls. of this meaning: (L, TA:) or all these as meaning ♦ *sundry, distinct or separate, sorts* of men, or people: (M:) [but] سَوَادُ المُسْلِمِينَ means ♦ *the collective body of the Muslims*: (Mgh, Msb:) and so السَّوَادُ الأَعْظَمُ, a tropical phrase [in which مِنَ المُسْلِمِينَ is understood]: (A:) or this means ‡ *the great number of the Muslims agreed in obedience to the Imám.* (TA.) ♦ The *commonalty*, or *generality*, of men or people: (Ṣ, K:) ♦ the *bulk*, or *main part*, of a people: (M, TA:) or ♦ the *greater number*. (Msb.) And ♦ *A great number* (Ṣ, Msb, K) of any kind. (Ṣ.) — ♦ *A collection of palm-trees and of trees in general*; on account of their greenness and blackness, because greenness nearly resembles blackness. (M, L.) — And ‡ The *rural district* of any province; i. e. the *district around the towns or villages*, and the سَوَاتِيق [i. e. *districts of sown fields with towns or villages*], of any province: (M, TA:) or the *environs, consisting of towns, or villages, and of cultivated land*, (A, TA,) [but more properly applied to the latter than to the former,] of a city, (A,) or *of the chief city* of a province: (TA:) or the *towns, or villages*, [but properly *with the cultivated lands pertaining to them,*] of a province or city: (K:) thus [particularly] of El-Koofeh and El-Baṣrah: (Ṣ, O:) hence, (A,) سَوَادُ العِرَاقِ, (A, Mgh, O, Msb,) or [simply] السَّوَادُ, (K,) *the district of towns or villages, and cultivated lands, of El-'Irák*; (O, K;*) or *the district between El-Baṣrah and El-Koofeh, with the towns, or villages, around them*; (A;) or *extending in length from Hadeethet El-Mowṣil to 'Abbádán, and in breadth from El-'Odheyb to Holwán*; (Mgh;) so called because of the خُضْرَة [which means both greenness and a colour approaching to blackness] of its trees and its seed-produce; (Mgh, Msb;) for that which is أَخْضَر the Arabs term أَسْوَد because it appears to be thus at a distance. (Msb.)

سَوَادٌ *Secret speech with another*; as also بَوَادٌ (M, K, TA:) each a subst. from سَاوَدَهُ, accord. to A'Obeyd: (M, TA:) but [ISd says,] in my opinion the latter is the inf. n. of سَوَّدَ, [and as such it has been mentioned above, (see 3,)] and the former is the simple subst., the two words being like مَزَاحٌ and مِزَاحٌ: (M:) Aṣ disallowed the former, but it is authorized by AO and others. (TA.) — Also *A certain disease incident to sheep or goats.* (K.) — And *A certain disease incident to man*; (K;) *a pain that attacks the liver, in consequence of eating dates, and that sometimes, or often, kills.* (M, TA.) — And *A yellowness in the complexion, and a greenness* (خُضْرَة [app. here meaning *a blackish hue inclining to greenness*]) *in the nail*, (K, TA,) *incident to people from* [*drinking*] *salt water.* (TA.)

سَيِّدٌ, (Ṣ, M, K, &c.,) of the measure فَيْعِلٌ; (originally سَوْيِدٌ, for a reason to be mentioned below; the kesreh upon the و being deemed difficult of pronunciation, is suppressed, and the quiescent و and ى thus coming thgether, the latter receives the rejected kesreh, and the و is changed into ى and incorporated into the augmentative ى; as in the case of جَيِّد with those who hold it to be originally جَوْيِدٌ;) or, accord. to the Baṣrees, it is of the measure فَيْعِلٌ; (originally سَيْوِدٌ;) (Ṣ;) and also ♦ سَيْدٌ; (Mz, 40th نوع, section on the class of هَيْنٌ and هَيْنٌ;) *A chief, lord, or master*: (M, L, Mgh, Msb:) [accord. to the last of which, this is a secondary signification, as will be seen below:]) *a prince*, or *king*: (Fr, L:) *one who is set before, or over, others*: *a master of a household*: (L:) a woman's *husband*: (Fr, M, Msb:) *a possessor, an owner, or a proprietor*: (L, Msb:) a slave's *master*, or *owner*: (Fr, M, Msb:) *a superior in rank or station or condition; one possessing pre-eminence or excellence; a man of rank or quality; a personage; a man of distinction*: (L:) *one who surpasses others in intelligence and property, and in repelling injury, and in beneficence, or usefulness, who makes a just use of his property, and aids others by himself*: (ISh, L:) *one possessed of glory, honour, dignity, eminence, exalted or elevated state, or nobility*; (L, Msb;) [accord. to the latter of which, this is the primary signification;]) *generous, noble, or high-born*: (L:) the *most generous, noble, or high-born*, of a people: (Msb:) *a liberal, bountiful, or munificent, person*: (Fr, L:) *clement; forbearing; one who endures injurious treatment from his people*: (L:) *devout, abstaining from unlawful things, and clement, or forbearing*: (Kaṭádeh, L:) *one who is not overcome by his anger*: ('Ikrimeh, L:) accord. to Aṣ, the Arabs say that it signifies *any one who is subdued, or repressed, by his principle of clemency, or forbearance*: (L:) and سَائِدٌ signifies the same as سَيِّدٌ: or *one inferior to a* سَيِّد: (K:) or, accord. to Fr, one says, هٰذَا سَيِّدُ قَوْمِهِ اليَوْمَ [*this is the lord, &c., of his people today*]; but if you announce that he will be their سَيِّد after a little while, you say هُوَ سَائِدُ قَوْمِهِ عَنْ قَلِيلٍ, and سَيِّدُ: (Ṣ:) the fem. of سَيِّدٌ [and of سَائِدٌ] is with ة: (M, L, Msb:) pl. of سَيِّدٌ, (Ṣ, Msb,) or of ♦ سَائِدٌ, (M, K,) سَادَةٌ (Ṣ, M, Msb, K) and سَيَائِدُ (Ṣ, K) and [pl. of سَادَةٌ] سَادَاتٌ: (Msb:) [J says that] سَادَةٌ is of the measure فَعَلَةٌ, [orinally سَوَدَةٌ,] because سَيِّدٌ is of the measure فَعِيلٌ; [as has been before mentioned;] and it is like سَرَاةٌ as pl. of سَرِىٌّ, the only other instance

of the kind; this being shown to be the case by the fact that سَيِّدٌ has also as a pl. سَيَائِدُ, with ء, [and with the و changed into ي because it is so changed in the sing.,] like as أَفْيَلٌ has أَفَائِلُ, and like as تَبِيعٌ has تَبَائِعُ; but the Baṣrees, who hold سَيِّدٌ to be of the measure فَيْعِلٌ, say that it becomes of the measure فَعَلَةٌ in the pl. as though it were سَأْيِدٌ, like قَائِدٌ, which has قَادَةٌ as a pl., and like زَائِدٌ, which has زَادَةٌ as a pl.; and they also say that سَيَائِدُ, with ء, as pl. of سَيِّدٌ, is contr. to analogy; for by rule it should be without ء. (Ṣ.) — [In the present day it is also particularly applied to signify, like شَرِيف, Any *descendant of the Prophet*.] — One of the poets has used it in relation to the jinn, or genii; saying,

• جِنٌّ هَبَبْنَ بِلَيْلٍ • يَنْدُبْنَ سَيِّدَهُنَّهْ •

[*Genii that were roused* from their sleep *by night, summoning*, or perhaps *bewailing and eulogizing, their chief*]: Akh says that this is a well-known verse of the poetry of the Arabs: but it is asserted by one, or more, likewise deserving of reliance, that it is of the poetry of El-Weleed [and therefore post-classical]. (M.) — And the wild ass is called † the سَيِّد of his female. (TA.) — Also, (Ks, Ṣ, M, Mgh, Mṣb, Ḳ,) and ♦ سَيِّدٌ, (Ḳ,) the latter on the authority of Aboo-'Alee, (TA,) applied to a he-goat, † *Advanced in years*: (Ks, Ṣ, M, Mgh, Mṣb, Ḳ:) or *in its third year*: (Mgh:) or *great*, though not advanced in years: (TA:) or it is of general application, for it occurs in a trad. applied to the camel and the ox-kind. (M, TA.) — And the former also signifies † *What is most eminent, exalted*, or *noble*, of any things: and is applied by Zj to the Ḳur-án, because, he says, it is سَيِّدُ الكَلَامِ † [*The paragon of speech*]. (M.)

سَيَّدَ: see the last sentence but one above.

سُوَيِّدٌ the abbreviated dim. of أَسْوَدُ: (Ṣ, Mgh, Mṣb:) see the latter. — Also [as a subst., or an epithet in which the quality of a subst. predominates,] *Water*; (M, Mgh, L:) as also ♦ أُسَيْوِدٌ (M: [but see الأُسْوَدَان, voce أَسْوَدُ:]) the former is [said to be] used in this sense in negative phrases only: (M, L:) one says, مَا سَقَاهُمْ مِنْ سُوَيِّدٍ قَطْرَةً *He gave them not to drink a drop of water*. (M, Mgh,* L.) — أُمُّ سُوَيِّدٍ means *The anus*; syn. الإِسْتُ; (Ḳ;) [and] so ♦ السُّوَيْدَاءُ. (M.)

سَوَادَةُ القَلْبِ: see سَوَادٌ, near the beginning of the paragraph.

سَوَادِيٌّ [or perhaps سَوَادِيٌّ, i. e. "belonging to the Sawád of El-'Iráḳ,"] i. q. سَبَرِيزٌ (M) *A well-known sort of dates*, (Ḳ voce سبريز,) *found in abundance at El-Baṣrah*. (TA ibid.)

سَوَادِيَّةٌ: see سَوَادِيَّةٌ.

سُوَيْدَاءُ dim. of سَوْدَاءُ, fem. of أَسْوَدُ, q. v.: (Mgh:) — see also سَوَادٌ, in two places: — and سُوَيْدٌ: — and أُسَيْوِدٌ, near the end of the paragraph. — Also *A certain bird*. (M.) — And *Salt tracts* (سِبَاخ) of [plants of the kind called] ثَجِيل: Kr explains it by نَبْتَة [app. a mistranscription for نَبَتَة *a plant*]; without describing it. (M.)

سَائِدٌ: see سَيِّد, in the middle of the paragraph, in three places.

أَسْوَدُ *Greater*, and *greatest, in respect of estimation, rank*, or *dignity*; syn. أَجَلُّ: (Ṣ, Ḳ:) and, as some say, *more* [and *most*] *liberal* or *bountiful* or *munificent*: or *more* [and *most*] *clement* or *forbearing*. (TA.) One says, هُوَ أَسْوَدُ مِنْ فُلَانٍ *He is greater* &c. (أَجَلُّ) *than such a one*. (Ṣ.) And الأَسْوَدُ مِنَ القَوْمِ means *The greatest* &c. (الأَجَلُّ), of the people, or party. (Ḳ, TA.) — Also *Black*; i. e. *having* سَوَاد, (M,* Mgh,) which is *the contr. of* بَيَاض: (M, Mgh:) and ♦ أُسَيْوِدٌ signifies the same as أَسْوَدُ: (Ham p. 379:) [or has an intensive signification, like أَحْمَرُ:] the fem. of أَسْوَدُ is سَوْدَاءُ: (Mgh, Mṣb:) the dim. of أَسْوَدُ is أُسَيِّدُ, (Ṣ, Mṣb,) and it is allowable to say ♦ أُسَيْوِدٌ, [as is shown by an ex. voce أَسْنَكُ,] meaning [*a little black thing*; or *blackish*, or] *approaching to black*; (Ṣ:) and the abbreviated dim. is ♦ سُوَيْدٌ: (Ṣ, Mgh, Mṣb:) the dim. of سَوْدَاءُ is ♦ سُوَيْدَاءُ: (Mgh:) the pl. of أَسْوَدُ (M, Mṣb) and of سَوْدَاءُ (Mṣb) is سُودٌ (M, Mṣb) and سُودَانٌ [which latter is especially applied to human beings]. (M.) السُّودَانُ is said in the R to denote [*The negroes*;] *that particular people, or race, who are the most stinking of mankind in the armpits and sweat*, and the more so those who are eunuchs. (TA.) [It (i. e. السودان) is also sometimes used for أَرْضُ السُّودَانِ or بِلَادُ السُّودَانِ, *The land, or the country, of the negroes*,) or the like: it is thus used in the TA voce سَمْغَرَة.] And the epithet أَسْوَدُ is also applied by the Arabs to a thing that is أَخْضَر [i. e. *green*]; because it appears to be thus at a distance. (Mṣb. [See أَخْضَرُ: and see حَدِيقَةٌ دَهْمَاءُ and مُدْهَامَّةٌ, voce أَدْهَمُ.]) — [Hence,] أَسْوَدُ القَلْبِ and سَوْدَاؤُهُ: see سَوَادٌ. — [And السَّوْدَاءُ *The black bile*; *one of the four humours of the body*; of which the others are the yellow bile (الصَّفْرَاء), the blood (الدَّم), and the phlegm (البَلْغَم).] — أَسْوَدُ as opposed to أَحْمَرُ [and meaning The *Arab race*, and also, accord. to some, in this case also, the *black*]: see أَحْمَرُ, in two places. — As applied to a certain bird: see سُوَدَانِيَةٌ, in two places. — Also, as a subst., (Ṣ,) or an epithet in which the quality of a subst. predominates, (Sh, M,) so that it is used as a subst., (Sh, TA,) but imperfectly decl., (TA,) † *A great serpent*, (Ṣ, M, Ḳ,) *in which is blackness*: (Ṣ, M:) the *worst and greatest and most noxious of serpents, than which there is none more daring, for sometimes it opposes itself to a company of travellers, and follows the voice, and it is that which seeks retaliation, and he who is bitten by it will not escape death*: (Sh, TA:) it is pluralized as a subst., (Sh, Ṣ, M,) its pl. being أَسَاوِدُ (Ṣ, M) and أَسَاوِيدُ ♦ أُسْوَدَاتٌ (M:) were it an epithet [used as such], its pl. would be سُودٌ: it is also called أَسْوَدُ سَالِخٌ, because it casts off its slough every year: you do not say أَسْوَدُ سَالِخَةٌ: (Ṣ:) the female is called ♦ أُسْوَدَةٌ, (Ṣ, M,) which is extr.; (M;) and to this the epithet سَالِخَةٌ is not applied. (Ṣ.) — الأَسْوَدَانِ means † *The serpent and the scorpion*; (Sh, Mgh, Mṣb, Ḳ;) which are to be killed during prayer: (Sh, Mgh, Mṣb:) so called by the attribution of predominance [to the former]. (Sh, TA.) — And † *Dates and water*; (El-Aḥmar, Aṣ, Ṣ, M, A, Mgh, Mṣb, Ḳ;) both together being thus called by a term which properly applies to one only, [acord. to some,] for [they say that] الأَسْوَدُ alone signifies *dates*, not water, and especially, or mostly, *the dates of El-Medeeneh*; and in like manner, Aboo-Bekr and 'Omar together are called العُمَرَانِ; and the sun and the moon together, القَمَرَانِ: (TA:) or, as some say, it means *water and milk*; and is applied by a rájiz to *water and the herb called* الثَّمْث, of [the grain of] which bread is made, and is eaten [in time of dearth or drought]. (M, L.) See also سُوَيْد. — Also † *The* حَرَّة [or *tract strewn with black and crumbling stones*] *and night*: (Ṣ, M, L:) so called because of their blackness. (M, L.) A party came as guests to Muzebbid El-Medeneé, and he said to them, "There is nothing for you with us but الأَسْوَدَان:" and they replied, "Verily therein is a sufficiency: dates and water:" but he said, "I meant not that: I only meant the حَرَّة and the night." (Ṣ, M.) And as to the saying of 'Áïsheh, that she was with the Prophet when they had no food, but only the أَسْوَدَان, which is expl. by the lexicologists as meaning dates and water, [and thus by Mṭr in the Mgh, 18d says,] in my opinion she only meant the حَرَّة and night. (M.) — هُوَ أَسْوَدُ الكَبِدِ [lit. *He is black-livered*] means † *he is an enemy*: (A, TA:) and سُودُ الأَكْبَادِ † *enemies*. (M, A.) — You say also, جَاءَ فُلَانٌ بِغَنَمٍ سُودِ البُطُونِ حُمْرِ الكُلَى, both meaning † *Such a one brought his sheep, or goats, in a lean, or an emaciated, state*. (Aṣ, Ṣ, and A in art. حمر.) — And † رَمَى بِسَهْمِهِ الأَسْوَدِ *He shot, with his lucky arrow*, (A, Ḳ,) *that was smeared with blood*, (A,) *by means of which he looked for good fortune*, (Ḳ, TA,) because he had shot with it and hit the object shot at, (TA,) or as though it were black (Ḳ, TA) with blood, (TA,) or by its having been much handled. (Ḳ, TA.) — And كَلَّمْتُهُ فَمَا رَدَّ عَلَيَّ سَوْدَاءَ وَلَا بَيْضَاءَ † *I spoke to him, and he did not return to me a bad word nor a good one*: (Ṣ, L:) or *a single word*. (A.) — وَطْأَةٌ سَوْدَاءُ means † *A footstep*, or *footprint, that is becoming effaced*: a recent one is termed حُمَيْرَاء. (Ṣ.) — السَّوْدَاءُ [q. v.] *Cultivated*, or *planted, land*; opposed to البَيْضَاءُ. (TA in art. بيض. [See also سَوْدَةٌ.]) — [But سَنَةٌ سَوْدَاءُ means † *A very severe year*; *more severe than such as is termed* حُمَيْرَاء; which is more severe than the بَيْضَاء, and still more so than the شَهْبَاء: see arts. شهب and حمر.] — الحَيَّةُ السَّوْدَاءُ, said in a

trad. to be a remedy for every disease except death, (TA,) i. q. السُّونِيزُ [q. v.], (K,) as also حَبَّةُ السَّوْدَآءِ, (TA,) [i. e.] this latter signifies السُّونِيزُ, (M,) or properly السَّنِينِيزُ, for thus the Arabs called it accord. to IAạr: or, as some say, *i. q.* الحَبَّةُ الخَضْرَآءُ [q. v. in art. حب, because the Arabs [often] call black أَخْضَر, and green أَسْوَد. (TA.) ⟹ It is also used as an epithet denoting excess; but as such is anomalous, being formed from a verb whence the simple epithet is of the measure أَفْعَل: so in the saying, أَسْوَدُ مِنْ حَنَكِ الغُرَابِ [*Blacker than the blackness, or intense blackness, of the crow, or raven:* see حَنَك]. (I'Ak p. 237. [See also its contr. أَبْيَض, voce بَيَاض; and see Ḥar p. 286.])

أَسْوَدَةٌ fem. of أَسْوَد, q. v., used as a subst. (S, M.)

سَوْدَاتٌ: see سَوْد: ⟹ and سَوَادٌ: ⟹ and أَسْوَدَانِ.

أُسْوِدِيّ: see أَسْوَد, fourth sentence.

أُسْيِدِيٌّ, rel. n. of أُسَيْد with the movent ى rejected, *Of, or relating to,* [*a blackish colour,* or] *a colour approaching to black.* (S.)

أُسَيِّد and أُسَيِّدَة: see أَسْوَد, fourth sentence.

سَمَادٌ, *A skin for clarified butter, or for honey.* (TA in this art. [See also art. سمد; and see سَمَادٌ, in art. سأد.])

سُمُودٌ One *over whom rule, or dominion, is exercised; or of whom another is* سَيِّد [*or chief, lord, master,* &c.]. (TA.)

سُمُودٌ [act. part. n. of أَسْوَدَ, q. v.:] with ة, i. e. سُمُودَةٌ, A woman *who brings forth black children:* the contr. is termed مُبْيِضَةٌ (Fr, K in art. بيض,) or, more commonly, مُوضِحَةٌ (O and TA in that art.)

مَآءٌ مَسْوَدَةٌ *Water that is a cause of* [*the disease called*] سَوَاد (M, K, TA) *to such as drink it.* (TA.)

طَلَّ وَجْهُهُ مُسْوَدًّا, in the Ḳur [xvi. 60 and xliii. 16], means † [*His face becomes, or continues, or continues all the day,*] *expressive of sorrow,* or *displeasure.* (Mgh. [See the verb, 9.]) And أَيَّامٌ مُسْوَدَّةٌ means † [*Days of*] *evil state or condition, and hardness,* or *difficulty, of living.* (Ḥar p. 304.) ⟹ مُسَوَّدَةٌ The *first draught,* or *original copy, of a book,* or *the like:* (not called مُسَوَّدَة:) opposed to مُبَيَّضَةٌ. q. v.: probably post-classical.]

مُسْوَدَّة *Guts* (مُصْرَان) *containing blood drawn by venesection from a she-camel, bound at the head, roasted and eaten.* (IAạr and Ḳ as expl. by MF.)

المُسَوِّدَة *The partisans of the dynasty of the 'Abbásees;* [*so called because they made their clothes black;*] opposed to the مُبَيِّضَة (S and Ḳ in art. بيض.)

مُسَوَّدٌ part. n. of سَوَّدَ. (Ḳ. [See 1, last signification.])

سور

1. سَارَ, aor. يَسُورُ, (S, M, Ḳ,) inf. سُوُورٌ, (S,) or سَوْرٌ, (M,) or both, (Ḳ,) or سَوْرَةٌ, (Mgh,) [but this last is an inf. n. of un.,] *He leaped or sprang,* (S, M, A, Mgh, Ḳ,) إِلَيْهِ *to, or towards, him,* (S, M, Ḳ,) and عَلَيْهِ *upon him.* (A.) — *He leaped, or sprang, for committed an assault,* upon another,] *like as he does who behaves in an annoying manner towards his cup-companion in his intoxication.* (TA. [See also 3.]) — [Hence,] سَارَ الشَّرَابُ فِى رَأْسِهِ and سُوُورٌ (M, Ḳ) and سُوُورٌ, agreeably with the root, (M,) and سَوْرٌ, (TA,) ↕ [*The wine assaulted, or rushed into, his head*]: (A:) [or *the wine circulated in his head, and rose into it:* (M, Ḳ:) or سَارَ الشَّرَابُ, inf. n. سَوْرٌ and سَوْرَةٌ, *the wine had an overpowering influence upon the head:* (Mṣb:) and سَارَتْ فِيهِ خَمْيَةُ الكَأْسِ *the force* or *overpowering influence,* (سَوْرَة,) [or *fumes,*] *of the cup of wine mounted,* or *rose, to his head,* or *into his head.* (TA in art. حمى.) — And سار, aor. as above, † *He was angry.* (Mṣb.) — سار, aor. as above, inf. n. سَوْر, also signifies *He* (a man) *rose,* or *became elevated.* (M.)

* * * سُرْتُ إِلَيْهِ فِى أَعَالِى السُّورِ * * *

means *I rose to him* [*upon the upper, or uppermost, parts of the wall* of the city or town &c.]. (TA.) — And one says to a man, سُرْ سَوْر [*Rise thou, rise thou,* to eminence,] in enjoining aspiration to the means of acquiring eminence, or nobility: (IAạr, Ḳ,* TA:) from سُرْتُ العَانِكَ, meaning *I ascended,* or *mounted, upon the wall.* (TA.) — See also 5, in two places. ⟹ سُورَ بِهِ: see 2 in art. سير.

2. سوّر, inf. n. تَسْوِير, *He walled* a city or town &c. (See 2 in art. حفر.)] — See also 5. ⟹ And سَوَّرْتُهُ, [inf. n. as above, (see an ex. voce دَهْقَن.)] *I put upon him* [*or decked him with*] the سِوَار [or *bracelets*; or *I decked him with bracelets*]. (Ṣ.)

3. سَاوَرَهُ signifies The *leaping,* or *springing,* of two antagonists, *each upon the other,* or their *assaulting,* or *assailing, each other, in mutual fight.* (Ḥar p. 329.) — And ساوره, (S, M, Ḳ,) inf. n. مُسَاوَرَة and سِوَار, (M, Ḳ,) *He leaped, or sprang, upon him; he assaulted,* or *assailed, him;* syn. وَاثَبَهُ. (S, M, Ḳ.) You say, الحَيَّةُ تُسَاوِرُ الرَّاكِبَ [*The serpent springs upon,* or *assaults, the rider*]. (A.) And it is said in a trad. of 'Omar, فَجِئْتُ أُسَاوِرُهُ فِى الصَّلَاةِ, meaning *And I was near to leaping upon him, or assaulting him, and fighting him, during prayer.* (TA.) [See also 1.] You say also, سَاوَرَتْنِى الهُمُومُ ↕ [*Anxieties assaulted,* or *assailed, me*]. (A.) — Also *i. q.* أَحَدَّ بِرَأْسِهِ [which, as it is mentioned immediately after سَوَّرَ in the last of the senses assigned to that word below, is app. said of speech, or language, meaning † *It had an overpowering influence upon his head*]. (M, Ḳ.)

5. تسوّر *He ascended,* or *mounted, upon it;* (namely, a wall;) as also ↑ سَارَ, inf. n. سَوْر: (TA:) *he climbed, ascended,* or *scaled, it,* (namely, a wall,) *like a thief;* (IAạr, Ṣ,* M, A,* Ḳ,* TA;) as also ↑ تَسَوَّرَ عَلَيْهِ (M;) and ↑ سَارَهُ, inf. n. as above: (Ḳ:) *and he climbed,* or *ascended, and took, it;* as also تَسَوَّرَ عليه, and ↑ سَوَّرَهُ: (TA: [this last from a trad., in which, however, the verb is, in my opinion, probably mistranscribed:]) *he climbed,* or *ascended, its* سور [or *wall*]. (Bḍ in xxxviii. 20.) ⟹ And تَسَوَّرَ *He put on himself* [*or decked himself with*] the سِوَار [or *bracelet*; or *he decked himself with bracelets*]. (Ṣ.)

6. تَسَاوَرَ signifies The *leaping,* or *springing, one with* [or *upon*] *another.* (KL. [See also 3.]) — And تَسَاوَرَتْ بِهَا شَحْمَتِى ↕ *I raised,* or *elevated, my person to her,* or *it,* or *them;* or *stretched myself up* &c.; like تَطَاوَلْتُ. (TA.)

8. اِسْتَارَ: see اِسْتَوَى in art. سرو, from which it is formed by transposition.

سُورٌ The *wall* of a city [or town &c.]: (Ṣ, M, A, Mṣb, Ḳ:) [properly] masc.; but Ibn-Jurmooz, in a verse, makes it fem., because it is a part of the مَدِينَة: (M:) pl. أَسْوَارٌ (Ṣ, M, Mṣb, Ḳ) and سِيرَانٌ. (Ṣ, Ḳ.) — And The *upper,* or *uppermost, part* of the head; occurring in a trad., as some relate it; or, accord. to others, it is سُورَة; or سُوذَان, which is said by some of the later authors to be the reading commonly known. (TA.) ⟹ See also سُورَة, in three places. ⟹ And see سِوَار. ⟹ Also *An entertainment of a guest or guests;* (Ḳ:) *a repast to which people are invited:* (Abu-l-'Abbás, TA:) a Pers. word, honoured by the Prophet; (Ḳ;) i. e. by his saying to his companions, as is related in a trad., قُومُوا فَقَدْ صَنَعَ لَكُمْ جَابِرٌ سُورًا [*Arise ye, for Jábir has made an entertainment,* or *a repast*]. Abu-l-'Abbás, TA.) ⟹ [It is also the name of *A species of fig,* called by Forskål (Flora Aegypt. Arab., pp. cxxiv. and 180,) *ficus sur,* (not "mimosa sur," as in Freytag's Lex.,) observed by him at Jubleh, in El-Yemen.]

سُورَة *A leap,* or *spring.* (TA.) — † The *assault* of wine *upon the head;* or its *rush into the head:* and in like manner, the *assault,* or *rush,* of venom, such as that of the scorpion: (Ṣ:) or the *force,* or *strength,* of wine &c.; (M, Ḳ, Mṣb, and MF voce حَدّ;) as also ↑ سَوَارٌ; (M, Ḳ;) and in like manner, of hunger: (Mṣb:) the *overpowering influence* of wine *upon the head:* (Mṣb:) or ↑ سَوَارٌ signifies the *creeping* of wine *in the head:* and سَوْرَة is said to signify the *assault,* or *force,* or *intoxicating operation,* or *overpowering influence upon the head,* (جَمْح,) *produced by the creeping* of wine, *in,* or *through, the drinker:* and in like manner, ↑ سَوَارٌ فَرَحٍ means † *a motion of joy like the creeping of wine in the head.* (TA.) — [† *A paroxysm of fever.*] — † *An ebullition, a fierceness,* or *an impetuousness,* of anger; as when] one says إِنَّ لِغَضَبِهِ سَوْرَةً † [*Verily his anger has an ebullition, a fierceness, or an impetuousness*]: (Ṣ:) [† *an outburst,* or *outbreak,* of anger: and] † *anger* itself: [or † *a*

fit of anger, or irritation:] pl. سَوْرَاتٌ. (Mṣb.) — [+ The *flush*, or *impetuosity*, of youth: see حَمِيَّة.] — *Impetuousness* in war. (A.) [It is said in the TA that فُلَانٌ ذُو سَوْرَةٍ فِى الحَرْبِ means فُلَانٌ ذُو نَظَرٍ شَدِيدٍ, i. e. *Such a one has strong inspection in war*: but I think that نَظَر is here a mistranscription for سَطْو, i. e. *impetuousness*.] — *Violence, force, or oppression, and tyranny*, of a Sulṭán: (Ṣ, K:) and *might*, or *valour*, (Mṣb, TA,) of a Sulṭán. (TA.) — + *Vehemence*, or *intenseness*, of cold: (K:) or *vehement*, or *intense*, *cold*. (M.) You say, أَخَذَتْهُ السَّوْرَةُ + *Intense cold seized him*. (TA.) — See also سَوْرَةٌ.

سَوْرَةٌ ‡ *Eminence*, or *nobility*: (Ṣ, A, K:) *rank* or *station*: (Ṣ, M, A, K:) or *high*, or *exalted*, *rank* or *station*: (Ibn-Es-Seed:) *excellence*: (A:) pl. سَوْرٌ and ‡ سُوَرٌ: [the latter of which is an anomalous pl.; or a coll. gen. n. of which سَوْرَةٌ is the n. of un., as in another sense mentioned below:] (M:) and سَوْرَةٌ, (M,) or ‡ سُوَرَةٌ, (K,) *a mark*, or *sign*, of glory, honour, dignity, or nobility; and *height* thereof. (M, K.) You say, لَهُ سَوْرَةٌ فِى المَجْدِ ‡ *He has eminence in glory*. (A.) And لَهُ سَوْرَةٌ عَلَيْكَ ‡ *He has superiority, station, over, or above, thee; he is of higher rank or station, or dignity than thou*. (A.) And سَوْرُ الإِبِلِ, (M,) [in the A سُوَرُ مِنَ الإِبِلِ,] or ‡ سُوَرُ الإِبِلِ, (K,) means + *The excellent ones of camels*: (M, K:) sing. سَوْرَةٌ, which, accord. to some, signifies *hardy and strong*. (M.) — سُوَرَةٌ also signifies *What is goodly and tall, of structures*. (M, K.) — And The *extremity* (حَدّ) of anything. (IAqr, TA.) — See also سُور. — Also *A row of stones or bricks of a wall*: (L, K:) in the L, عَرْفٌ مِنْ أَعْرَافِ الحَائِطِ: in the K, عَرْفٌ مِن عُرُوفِ الحائط, الحائط, or, as in the CK, عِرْقٌ الحَ:) *any degree* (مَنْزِلَة) *of a structure*: (Ṣ:) pl. سُوُرٌ, (Ṣ, K,) [or this is a coll. gen. n.,] like as بُسْرَةٌ is of بُسْرٌ, (Ṣ,) and سُور. (K.) — Hence its application in relation to the Ḳur-án, [to signify *A chapter* thereof,] because each of what are thus called forms one degree, or step, (Ṣ, M,* K,) distinct from another, (Ṣ, K,) or [leading] to another: (M:) or from the same word signifying "eminence:" (IAqr:) or as being likened to the wall of a city: (B:) some pronounce it with hemz; (see art. سأر;) but it is more common without: (TA:) pl. سُوَرٌ, (Ṣ, Mṣb,) and سُوَرَاتٌ and سَوْرَاتٌ are also allowable. (Ṣ.) — *A sign*, or *token*. (IAqr, M, K.) You say, بَيْنَهُمَا سَوْرَةٌ *Between them two is a sign*, or *token*. (IAqr, M.)

سَوْرٌ: see سَوْرَةٌ, in three places: — and see what here follows.

سُوَارٌ (Ṣ, M, Mṣb, K) and ‡ سَوَارٌ (M, Mṣb, K) and ‡ إِسْوَارٌ (Ṣ, MF, and others) and ‡ أَسْوَارٌ (M, K) *A woman's bracelet*, (Ṣ,* M, Mṣb,* K,) syn. قُلْبٌ, (M, K, [in the CK, erroneously, قَلْب,]) *of silver or of gold*; (Zj:) [and *a man's bracelet* also: see 2 and 5, and see also سُوَار:] all arabicized, from the Pers. دَسْتْوَار or دَسْتَوَار or دَسْتُوَار: (B, TA:) pl. سُوُرٌ, (Ṣ, M, Mṣb,) and of سُوَارٌ, (M,) أَسْوِرَةٌ, (Ṣ, M, Mṣb, K,) and (pl. pl., M) أَسَاوِرُ, (Ṣ, M, K,) accord. to Aboo-'Amr Ibn-El-'Alà pl. of إِسْوَارٌ, (Ṣ,) and أَسَاوِرَةٌ, (Ṣ, Mṣb, K,) also pl. of إِسْوَارٌ or أُسْوَارٌ, (M, TA,) or of أُسْوِرَةٌ; (Ṣ:) and (pl. of mult., M) ‡ سُوُر, (M, Mṣb, K,) originally سُوْر, like كُتُب pl. of كِتَاب, (Mṣb,) and سُؤُور, (K, [in a copy of the M سُوُر,]) said by Sb to be used by poetic license. (M, TA.)

سَوَّارٌ is an epithet applied to a dog [as meaning *Wont to spring* or *leap* or *assault*]. (A.) — And it signifies The *lion*; (TṢ, K:) because of his leaping, or springing; (TA:) as also ‡ مُسَوِّار. (TṢ, TA.) — Also One *who is wont to leap* or *spring upon another*, or *to assault him*; (Ṣ:) *who behaves in an annoying manner towards his cup-companion in his intoxication*; (Ṣ, A, Mgh:) *who assaults* [or *insults*] *his cup-companion when he drinks*. (TA.) — + One *into whose head wine quickly rises*: (M, K:) as though it were he himself that rose. (M.) — And + Speech, or language, *that has an overpowering influence upon the head* (الَّذِى يَأْخُذُ بِالرَّأْسِ). (M, K.)

سَوَّارَى *Height*: so expl. by Th as used in the saying,

• أُحِبُّهُ حُبًّا لَهُ سَوَّارَى • كَمَا تُحِبُّ فَرْخَهَا الحَبَارَى

[*I love him with a love that has height* (i. e. *rising to a high degree*), *like as the bustard loves her young one*]: meaning that the bustard is stupid, and, when she loves her young one, is excessive in stupidity. (M.)

أُسْوَارٌ: see the next paragraph: — and see also سِوَار.

إِسْوَارٌ (Ṣ, M, Mṣb, K) and ‡ أُسْوَارٌ (Ṣ, M, K) The *leader of the Persians*; (M, A, Mṣb, K;) *like the* أمير *among the Arabs*: (Mṣb:) or *their greatest king*: arabicized [from the Pers. سْوَار]: (TA: [but said in the A to be tropical:]) or *a horseman of the Persians*, (A'Obeyd, Ṣ, TA,) *who fights*: (A'Obeyd, TA:) or *one who is firm on the back of his horse*: (K:) or *one who excels in sitting firmly on the back of his horse*: (M:) or (so in the M, but in the A and K "and") *one who is skilful in shooting arrows*: (M, A, K:) pl. أَسَاوِرَةٌ (Ṣ, M, A, Mṣb, K) and أَسَاوِرُ; (M, K;) in the former of which the ة is to compensate for the ى of the original form, which is أَسَاوِرِىٌ. (Ṣ.) — See also الحَضَارِمَة. — And see سِوَار.

مِسْوَرٌ *A leathern pillow, upon which one leans, or reclines*; as also ‡ مِسْوَرَةٌ: (M, K:) pl. مَسَاوِرُ. (TA.)

مِسْوَرَةٌ: see what next precedes.

مُسَوَّرٌ [*Decked with a bracelet or bracelets*. And hence,] + *Made a king* [or *chief*]. (A, TA. [See دَهْقَن.]) — And The *place of the bracelet*; (M, K;) like as مُعْظَم signifies the "place of the حَدَمَة." (M.)

مُسَاوِرٌ: see سَوَّارٌ.

سوس

1. سَاسَ الدَّوَابَّ, aor. يَسُوسُ, (A, Mgh,) inf. n. سِيَاسَةٌ, (TA,) *He managed, or tended, the beasts*, (قَامَ عَلَيْهَا,) *and trained them*. (Mgh, TA.) [And سَاسَ المَالَ *He managed, or tended, the camels or other property*. See سَائِس.] — Hence, (Mgh,) سَاسَ الرَّعِيَّةَ, aor. and inf. n. as above, (Ṣ, A,* Mgh, K, &c.,) ‡ *He ruled, or governed, the subjects; presided over their affairs as a commander, or governor, or the like*; (Ṣ,* Mgh;) *he commanded and forbade them*. (A, K.) And سَاسُوهُمْ, inf. n. سَوْس, ‡ *They were, or became, heads, chiefs, commanders, or the like, over them*. (TA.) One says, فُلَانٌ مُجَرَّبٌ قَدْ سَاسَ وَسِيسَ عَلَيْهِ (Ṣ, K,) ‡ [*Such a one is experienced: he has ruled and been ruled*: or] *he has commanded and been commanded*: (Ṣ:) or *he has taught and been taught*; or *has disciplined and been disciplined*. (K.) — سَاسَ الأَمْرَ, aor. as above, inf. n. سِيَاسَةٌ, ‡ *He managed, conducted, ordered, or regulated, the affair*; syn. دَبَّرَهُ, (Mṣb,) and قَامَ بِهِ: (M, Mṣb, TA:) سِيَاسَة signifies *the managing a* thing (قِيَامٌ عَلَى شَىْءٍ) *in such a manner as to put it in a right, or proper, state*. (TA.) [Used as a simple subst., the inf. n. may be rendered *Management, rule, government, or governance*.] — سَاسَ, (Ṣ, M, A, K,) aor. يَسُوسُ, (Ṣ, M, K,) and يَسُوسُ, (Kr, M,) inf. n. سَوْس, (M,) or سُوس, (Ibn-'Abbád, K:) and سَوَس, aor. يَسُوسُ, (K, TA;) but the aor. is omitted in the CK;) *or* سَاسَ, aor. يَسُوسُ, and سَاسَ and سَوَّسَ, aor. يُسَوِّسُ, inf. n. سَوْس and سُوس and تَسْوِيس, (Mṣb;) and سِيس (Yoo, K;) and ‡ أَسَاسَ; and ‡ سَوَّسَ; (Ṣ, M, A, Mṣb, K;) but the last is omitted in the TA;) and ‡ اِسْتَاسَ; and ‡ تَسَوَّسَ; (M, TA;) *It* (wheat, or other food, [&c.,]) *had in it, or became attacked by, [the grub called]* سُوس; *[the grub called]* سُوس *fell upon it, or into it*. (Ṣ, M,* A,* Mṣb, K,* TA.) One says also, سَاسَتِ الشَّجَرَةُ, aor. سَوَس, inf. n. سِيَاس; and ‡ اِسْاسَتْ; *[The tree had in it, or became attacked by, the grub called* سُوس*]*. (AḤn, M, TA.*) And سَاسَتِ الثَّمَاةُ, aor. سَوَس, (Ṣ, M, K,) inf. n. سَوْس, (Ṣ, K,) or سُوس, (M;) and ‡ اِسْاسَتْ, (Ṣ, M, K,) inf. n. إِسْاسَة. (TA.) *The sheep, or goat, abounded with* قمل. (AZ, Ṣ, M, K. [In a copy of the Ṣ and in one of the K, I find قُمَّل: in another of the Ṣ and another of the K, and in the CK, and in a copy of the M, قُمَّل: the right reading appears to be قُمِّل; for this last word is said by some to be syn. with سُوس.]) You also say, when you are gradually perishing by reason of grief, إِذَا تَبَالَكْتَ, ‡ سُوسَ ‡ عَظْمِى وَدُودَ لَحْمِى (رِفْقًا) [*My bone has bred grubs, and so my flesh*]. (A.) — سُوِسَتِ الدَّابَّةُ, inf. n. سَوَس, *The beast was attacked by the disease termed* سُوس [q. v. infrà]. (TK.)

2. سَوَّسَهُ, ‡ *They made him, or appointed him, ruler, or governor, over them*; (M,* TA;) as also ‡ اساسوهُ. (TA.) — سَوَّسَ الرَّجُلُ أُمُورَ النَّاسِ, (Ṣ, K,) or أَمْرَ النَّاسِ, (as in the TA,) or أَمْرَ قَوْمِهِ, (A,)

: *The man was made ruler of the affairs of the people;* (Ṣ;) [or *of the affairs of his people*, accord. as the phrase is given in the A:] or *was made king.* (K.) Accord. to a relation of a verse of El-Hoṭei-ah, he uses the expression سَوَّسَتْ أُمُورَ بَنِيكِ [as though meaning *Thou hast ruled the affairs of thy sons*]; but Fr says that سَوَّسَتْ is a mistake. (Ṣ. [Thus I find it in one copy of the Ṣ: but in another copy of the Ṣ, I find سَوَّسْتِ, which is clearly wrong; and in the TA, سَوَّسْتَ, which Fr can hardly be supposed to have disallowed.]) — سَوَّسَ لَهُ أَمْرًا † *He made an affair easy to him;* syn. رَوَّضَهُ and ذَلَّلَهُ. (TA.) You say, سَوَّسَ فُلَانٌ لَهُ أَمْرًا فَرَكِبَهُ † [*Such a one made an affair easy to him*, or, perhaps, *commended it to him by making it seem easy, and so he embarked in it, or undertook it*]: like as you say, سَوَّلَ لَهُ, and زَيَّنَ لَهُ. (AZ, K.*) — سوس البَرْأَة *He slit the vulva of the woman.* (TA.) — See also 1, in two places.

4: see 2: — and see 1, in three places.

5: } see 1.
8: }

سُوس: see سُوسٌ. — Also *A canker, or corrosion,* (قَادِح,) *in a tooth:* (AZ, K:) without ة and without teshdeed. (AZ.) — And A tooth *that has been eaten, or corroded:* (L, K,* TA:) originally سَائِس; like هَارٌ and هَائِرٌ. (K.) — See also مَسُوس, in two places.

سُوسٌ [The *grub*, or *larva of the phalæna tinea* and *of the curculio*; i. e. the *moth-worm* and the *weevil*;] the *kind of worm that attacks wool* (Ṣ, A, K) *and cloths* (TA) *and wheat or other food:* (Ṣ, TA:) and with ة, [n. un.,] *i. q.* عُثَّة; (Mgh, Mṣb;) as also ♦ سَاسٌ; (TA:) i. e., *a worm that attacks wool and cloths* (Mgh, Mṣb) *and wheat or other food:* (Mgh:) and سُوسٌ, *the kind of worm* (M, Mṣb) *called* عُثٌّ, (M,) *that eats grain* (M, Mṣb) *and wood:* (Mṣb:) n. un. with ة: (M, Mṣb:) and *any eater of a thing* is termed سُوسَةٌ, *whether worm or other thing.* (M.) One says, العَيَالُ سُوسُ المَالِ † [*The persons who compose a household are the grubs of property*]: i. e., they consume it by little and little like as سُوس consume grain, which can scarcely be cleared of them when they attack it. (Mṣb.) — [The *licorice-plant*; so called in the present day;] *a kind of tree,* (AḤn, M, K,) *or plant,* (Mgh,) *well known,* (Mgh, K,) *with which houses are covered above the roofs,* (AḤn, M, Mgh,) *the expressed juice of which is an ingredient in medicine,* (AḤn, M,) *the leaves of which are put into* [*the beverage called*] نَبِيذ, *and make it strong like* [*the strong drink called*] ذَاذِيّ, (Mgh,) *in the roots of which is sweetness* (AḤn, M, K) *intense in degree,* (AḤn, M,) *and in its branches is bitterness,* (AḤn, M, K,) *and it abounds in the countries of the Arabs:* (AḤn, M:) or *a kind of tree that grows in leaves without twigs:* (M:) or *a certain herb resembling* [*the species of trefoil called*] قَتّ. (TA.) [The root is vulgarly called, in the present day, عِرْق سُوس: and so is a strong infusion prepared from it, which is a very pleasant drink: and its inspissated juice is called رُبّ السُّوس.] — *Nature; natural disposition:* (Ṣ, M, A, K:) and *origin.* (Ṣ, A, K.) One says, الفَصَاحَةُ مِنْ سُوسِهِ (S, M) *Chasteness of speech, or eloquence, is* [a quality] *of his nature.* (Ṣ.) And الكَرَمُ مِنْ سُوسِهِ (Lḥ, M, A) *Generosity is* [a quality] *of his nature.* (A.) And فُلَانٌ مِنْ سُوسٍ صِدْقٍ *Such a one is of good origin.* (Ṣ.)

سُوسٌ *A certain disease in the rump of a horse or similar beast,* (M, K, TA,) *between the hip and the thigh, occasioning, as its result, weakness of the hind leg:* (TA:) or *a disease that attacks the beast in its legs.* (M.) [See 1, last sentence.]

سُوَاسٌ *A certain kind of tree:* n. un. with ة: (M, K:) AḤn says, (M, TA,) on the authority of Aboo-Ziyád, (TA,) *it is of the kind called* عِضَاه, *resembling the* مَرْخ, *having a pericarp like that of the* مرخ, (M, TA,) *without thorns and without leaves, growing high; and persons shade themselves beneath it;* one of the Arabs said that it is *the same that is called* ♦ سَوَاسِيَا (written with the article السَّوَاسِيَا); and AḤn says, I asked him respecting it, and he said that *this and the* مَرْخ *and the* ضَبّ *all three resemble one another;* (M;) *and it is one of the best of materials used for producing fire,* (Lth,* M, K,*) *not giving a sound without emitting fire,* (M,) *or because it seldom gives a sound without emitting fire.* (Lth, TA.)

سَوَاسٌ *A certain disease in the necks of horses, rendering them rigid,* (ISh, K, TA,) *so that they die.* (ISh, TA.)

سَوَاسِ (with the article السَّوَاسِيَا): see سَوَاسٌ. — And for the same word, and سَوَاسِيَةٌ: see art. سوى.

سَائِسٌ [*A groom, who has the care and management of a horse or horses or the like;*] *one who manages, or tends, beasts or horses or the like, and trains them:* (TA:) pl. سَاسَةٌ. (A.) And سَائِسُ مَالٍ [*A manager, or tender, of camels or cattle or other property*]. (K in art. ازى, &c.) — [And hence,] † *A manager, a conductor, an orderer, or a regulator,* of affairs: pl. as above. (M, TA.)

أُسْوِسٌ A beast *having the disease termed* سُوَاس. (K.) [Freytag, misled by an ambiguity in the K, assigns to it a signification belonging to سُوَاس.] — Also, [or أُسُوِسٌ, unless originally an epithet,] *A kind of stone upon which is generated the salt called* زَهْرَةُ أُسُوس: the author of the "Minháj" says that this may be caused by the moisture and dew of the sea falling upon it. (TA in art. سيس.)

طَعَامٌ مَسُوسٌ and ♦ مَسُوسٌ, (TA,) or ♦ مَسُوِسٌ, [which is app. the more correct,] (Ṣ,) and ♦ سَاسٌ, (M,) *Wheat, or other food, attached by* [*the grub called*] سُوس: (M, TA:) and ♦ حِنْطَةٌ مَسُوسَةٌ *wheat so attacked.* (Mgh.) And أَرْضٌ مَسُوسَةٌ and ♦ سَاسَةٌ [*Land attacked by such grubs*], (M, TA,) in like manner. (TA.) And ♦ شَجَرَةٌ مَسِيسٌ [or مُسِيسَةٌ *A tree containing, or attacked by, such grubs*]. (TA.) And ♦ شَاةٌ مَسِيسٌ, (M,) or مُسِيسَةٌ, (TA,) *A sheep,* or *goat, abounding with* قمل [i. e. قُمَّل: see 1, near the end of the paragraph]. (M, TA.)

مَسِيس: see مَسُوس, in two places.

مُسُوس and مُسُوِس: see مَسُوس, in three places.

سوسن

سَوْسَن, (M, Mṣb, K,) like جَوْهَر [in measure], (Mṣb, K,) by the vulgar pronounced سُوسَن, with ḍamm to the first letter, (Mṣb, [and thus written in one of my copies of the Ṣ, in the other of those copies, and app. in most others, omitted,]) a Pers., or foreign, word, (أَعْجَمِيٌّ,) current in the language of the Arabs, (M,) [i. e.] an arabicized word, [app. from the Pers. سُوسَن, in Hebr. שׁוֹשַׁן,] (Ṣ,) [applied in the present day to The *lily:* and also the *iris:* and the *pancratium:* and app. to *other similar flowers:*] *a certain plant,* (M, Mṣb, K,*) *of sweet odour,* (K,) *resembling what are called* رَيَاحِين, *with broad leaves, but not having an odour that diffuses itself like the* رياحين; (Mṣb;) *it is well known, and of many kinds, the sweetest of which is the white:* (Ṣ: [but only, as mentioned above, in one of my two copies thereof:]) *there is a wild kind; and the garden-kind is of two sorts, namely, the* آزَاد, *which is the white, and the* إِيرِسَا, [i. e. *the iris*, in the CK, erroneously, إِيرِسَا,] *which is the* بَنَفْسَجُونِي, [i. e. *azure-coloured*, from the Pers. بَنَفْشَان گُون,] *beneficial as a remedy against the dropsy, an attenuant of thick matters; and the* آزَاد *is of a delicate, or subtile, nature,* [so I here render نَطِيف, but it has other meanings,] *beneficial as a remedy for cold disorders in the brain, a discutient of the thick kinds of flatus that collect therein; its* أَصْل [app. here meaning *root*] *is a detergent of the skin, discutient; and its leaves are beneficial as a remedy against the burning of hot water, and against the sting of venomous reptiles or the like, and particularly of the scorpion:* the n. un. is with ة. (K.)

سوط

1. سَاطَهُ, [aor. يَسُوطُ,] (M,) inf. n. سَوْطٌ, (Ṣ, M, K,) *He mixed it,* (Ṣ, M, K,) *one part with another,* (Ṣ,) *and stirred it about, and beat it:* (M:) as also ♦ سَوَّطَهُ, (M, K,*) inf. n. تَسْوِيطٌ: (K:) or سَوْط signifies the *putting together* two things *in a vessel, then beating them with the hand until they become mixed:* (Jm, K:) or, accord. to some, it relates particularly to a cooking-pot, when its contents are mixed: (M:) you say, سَاطَ قِدْرَهُ بِالسَّوْطِ [*He mixed, and stirred about, and beat, the contents of his cooking-pot with the* سَوْط, q. v.]: (TA:) but you say also, سَاطَ البَرِيسَةَ, and ♦ سَوَّطَهَا, *he stirred about the* [*food called*] هريسة *with a piece of wood, in order that it might become mixed:* (TA:) or ♦ سَوَّطَهُ signifies *he mixed it much.* (Ṣ.) — [Hence,] سِيطَ مِنْ دَمِي and حُبِّكَ بِدَمِي † [*The love of thee is*

mixed with my blood]. (TA.) And هُوَ يَسُوطُ الأَمْرَ † *He turns over the affair* [*in his mind*]. (TA.) And فُلَانٌ يَسُوطُ الحَرْبَ and † يُسَوِّطُهَا † *Such a one superintends, manages, or conducts, in person, the war*. (A, TA.) And سَوَّطَ † فُلَانٌ أُمُورَهُ, inf. n. as above, (S, TA,) ‡ *Such a one rendered his affairs confused, or disordered, or perplexed*: (TA:) and in like manner, رَأْيَهُ [*his opinion*]. (M.) And سَوَّطَ † أَمْرَهُ ‡ *He created confusion, or disorder, in his affair, or case*. (K, TA.) — سَاطَهُ, (M,) nor. يَسُوطُ, (S,) inf. n. سَوْطٌ, (M, K,) *He whipped him; struck him with a* سَوْط; (S, M, K:) namely, a beast, and a man. (TA.) — سَاوَطَنِي فَسُطْتُهُ: see 3.

2: see 1, in six places. — سَوَّطَ الدُّرَّاتِ, (M, K,) inf. n. تَسْوِيطٌ, (K,) ‡ *The leeks put forth their* سِيَاط [or *seed-stalks*: see سَوْط]. (M, K, TA.)

3. سَاوَطَنِي فَسُطْتُهُ †: thus mentioned by Lḥ, without any addition: appr. meaning *He acted roughly with me with his whip, or he contended with me therewith, and I overcame him* [*with my whip*]: a mode of expression which is rare in relation to substances; rather relating to accidents, or attributes. (M.)

8. اِسْتَاطَ, which is extr., [for by rule it should be اِسْتَاطَ,] *It* (a thing) *was, or became, mixed*. (M.) — [Hence,] اِسْتَوَطَ عَلَيْهِ أَمْرُهُ ‡ *His affair, or case, was, or became, confused, or disordered, to him*. (M, K,* TA.)

سَوْطٌ [*A whip*;] *a certain thing*, (S, M,) namely, *plaited skin*, (Bḥ in lxxxix. 12,) [or *a lash*,] *with which one beats, or strikes*, (S, M,) *well known*; (Msb;) *i. q.* مِقْرَعَةٌ: (K:) so called because it mixes the flesh with the blood (IDrd, M, K) when a man or a beast is struck with it; (IDrd, TA;) or because its several component parts are mixed together: (Bḥ, ubi suprà:) pl. [of pauc.] أَسْوَاطٌ and [of mult.] سِيَاطٌ: (S, M, Msb, K:) the latter originally سِوَاطٌ. (TA.) The saying ضَرَبْتُ زَيْدًا بِسَوْطٍ means ضَرَبْتُ زَيْدًا سَوْطًا [*I struck Zeyd with a whip*]: (M, Msb:*) or it is one of those rare instances in which a prefixed n. is suppressed; being originally ضَرْبَةَ سَوْطٍ [*I struck him a stroke, or lash, of a whip*], meaning ضَرْبَةً بِسَوْطٍ [*a stroke, or lash, with a whip*]: (M:) or ضَرْبَةً وَاحِدَةً بِسَوْطٍ [*one stroke, or lash, with a whip*]. (Mgh.) One says also, ضَرَبَهُ مِائَةَ سَوْطٍ [*He struck him a hundred strokes, or lashes, of the whip*]. (S and K in art. سحل.) — In the Ḳur lxxxix. 12], where it is said, رَبُّكَ سَوْطَ عَذَابٍ, (S, Msb,) it signifies ‡ *A portion*, or *share*: (S, K:) or (S, Msb, but in the K, "and") ‡ *vehemence*, or *severity*; (S, Msb, K;) as being likened to the paining of a whip; (Msb;) because punishment is sometimes with the سَوْط; (S;) and this word is used by the Arabs to denote every kind of punishment when it is extreme, though there be in it no beating: (Fr:) [therefore,] the above-cited saying in the Ḳur means, ‡ [*And thy Lord poured upon them a portion*, or *a share*, or *vehemence*, or *severity*, of *punishment*: or it means,] *a mixture*, prepared for them, *of various punishments*: or it is designed to show that what befell them in the present world was, in comparison with what is prepared for them in the final state, like the whip in comparison with the sword: (Bḍ:) or the meaning is † *a kind of punishment*. (Jel.) [Agreeably with this last explanation, it is said that] the phrase هُمَا يَتَعَاطَيَانِ سَوْطًا وَاحِدًا means ‡ *They two are agreed upon one mode*: (A:) or the meaning is ‡ [*they two enter, or plunge, into; or venture boldly upon, and do;*] *one thing, or affair*; (S, and K;) but wanting in one copy of the former; and in the latter, in the place of هما is put ما; i. e., *one sort* [*of thing or affair*]. (S.) — [قِيدُ سَوْطٍ *The measure of a whip*, i. e. *a whip's length*, is an astronomical measure, which seems, from several instances that I have noted, in the work of Ḳ-zw &c., to be the same as رُمْحٌ is in modern usage; i. e. *four degrees and a half*, by rule; but, like the latter, not precise nor uniform in every instance.] — [The pl.] سِيَاطٌ also signifies ‡ The *seed-stalks of leeks*; (TḲ;) the *stalks, of leeks, upon which are the* زَمَالِيق *thereof*: (M, K:) so called as being likened to the سياط with which one strikes. (M.) — And سَوْطٌ signifies also ‡ *A remaining portion* (A, K) of water, (A,) or of a pool of water left by a torrent, (K, [in some copies of which الغَدِير is erroneously put for الغَدِيل,]) *extended like the* سَوْط [*with which one strikes*]: (A:) pl. سِيَاطٌ. (TA.) — And † *A place where water collects and stagnates*: (K:) pl. أَسْوَاطٌ. (TA.) — And ‡ *A road, or track, of little width, between two elevations*: pl. أَسْيَاطٌ [or سِيَاطٌ?] and أَسْوَاطٌ: so in the A: but some say شُوَطٌ, q. v. (TA.) — Also † *A kind of tent, of* [*goats'*] *hair*. (Ibn-El-Kelbee, TA voce بَيْتٌ, q. v.) — And سَوْطُ بَاطِلٍ ‡ *Light entering from an aperture in a wall, in sunshine*; (K, TA;) also termed خَيْطُ بَاطِلٍ: but as some say, with ش. (TA: and it is mentioned with ش in art. خوط in the S, and again in the K.)

سَوِيطٌ; fem. with ة: see مَسُوطٌ.

سَوَّاطٌ The شُرْطِيّ [*or officer of the prefect of police*] *who has with him the* سَوْط [*or whip*]. (TA.)

مَسُوطٌ *Mixed*. (TA.) So in a trad. of 'Alee with Fáṭimeh, [in which the former expresses the intimacy of her union with him, as though they two were one person,] مَسُوطٌ لَحْمِي بِدَمِي وَلَحْمِي † *Her flesh is blended and mixed with my blood and my flesh*. (TA.) You say also, أَمْوَالُهُمْ بَيْنَهُمْ سَوِيطَةٌ † *Their possessions are mixed among them*; (AZ, S, K;) *i. q.* مُشْتَرِكَةٌ. (M.)

مِسْوَطٌ: see what next follows.

مِسْوَاطٌ *A thing with which one mixes a thing*, (S, M, K,) *and stirs it about*; (M;) i. e., *a stick, or the like, used for that purpose*; as also مِسْوَطٌ. (K.) — A horse *that will not put forth his power of running unless by means of the whip*: (Ibn-'Abbád and K;) and so in a copy of the S, on the authority of AO, but omitted in another copy;) *as though* (TA) *keeping it in store*. (S, TA.)

مُسَوَّطٌ: fem. with ة: see مَسُوطٌ.

سوع

1. سَاعَتِ الإِبِلُ, aor. تَسُوعُ, (S, K,) inf. n. سَوْعٌ, (S,) *The camels were left to themselves*, (S, K,) *without a pastor*; (K;) as also ساعت for its aor. and سَيْعٌ for its inf. n. (Sh.)

3. عَامَلَهُ مُسَاوَعَةً [*He bargained with him for work by, or for the hour,*] is from السَّاعَةُ, like مُيَاوَمَةً from اليَوْم. (S, K. [See also the last sentence of the second paragraph of art. سعى.]) [It is added in the S, that neither of them is used otherwise than thus: but accord. to SM one says also,] ساوعه, inf. n. سِوَاعٌ, *He hired him, or took him as a hireling, for the hour*. (TA.)

4. اساعهُ *He left to himself, or itself, left alone, or neglected, and lost, or destroyed, him, or it*. (K.) Er-Rághib says, [but why, I do not well see,] that the meaning of neglecting, or the like, is imagined as derived from السَّاعَة. (TA.) You say, أَسْعَتُّ الإِبِلَ *I left the camels to themselves, left them alone, or neglected them*. (S.) And رَبٌّ نَاقَةٍ تَسِيعُ وَلَدَهَا حَتَّى تَأْطُلَهُ السِّبَاعُ, meaning [*Scarce, or many, a she-camel*] *leaves to itself, or leaves alone, or neglects, her young one* [*so that the beasts of prey devour it*]. (TA.) [See also 4 in art. سيع.] — أَسْوَعَ *He* (a man, Zj) *passed from* سَاعَة *to* سَاعَة [i. e. *time to time, or hour to hour*]; (Zj, K;) as also اساع, inf. n. إِسَاعَةٌ: (Zj, TA:) or *he remained behind, or held back, or delayed, for a* سَاعَة [i. e. *a time, or an hour*]. (Ibn-'Abbád, K.)

سَاعٌ: see سَاعَةٌ, in two places.

سَوْعٌ and † سَوَاعٌ *i. q.* هَذْءٌ, as used in the phrase, جَاءَنَا بَعْدَ سَوْعٍ مِنَ اللَّيْلِ [*He came to us after a period, or portion, of the night*; or *after about a third or fourth part of the night had elapsed, when men were asleep, or at rest, and the night, and the foot of the passenger, were still*; or *after a third part of the night*]: (S, K:*) or this phrase means *he came to us after a* سَاعَة [i. e. *a short period, or an hour,*] *of the night*. (TA.)

سَاعَةٌ [*An hour*;] *one of the divisions of the night and the day*; (Lth, K, TA;) *both of which together consist of four and twenty of those divisions; each of them, when they are of equal length, consisting of twelve such divisions*; (TA;) [also termed سَاعَةٌ فَلَكِيَّةٌ (*an astronomical hour*; *fifteen* دَرَجَات *of time*; *sixty minutes of time*;) because ساعة alone is often used in a vague sense, as meaning what is termed سَاعَةٌ زَمَانِيَّةٌ; i. e.] *a time of night or of day*: but used absolutely by the Arabs as meaning *a time*; *a while*; *a space, or period*; *an indefinite* [*short*] *time*; and *a little while*; (Msb;) *a* [*short or*] *little portion*, or *division*, [or *space, or period,*] *of the night* and *of the day*: (TA:) and السَّاعَة signifies the pre-

sent time: (S, K:) pl. سَاعَاتٌ and ˚ سَاعٌ, (S, Msb, K,) [or the latter is rather a coll. gen. n. of which ساعة is the n. un.,] and سِوَاعٌ. (Msb.) It is used unrestricted in the Kur [vii. 32 and in other places], where it is said, لَا يَسْتَأْخِرُونَ سَاعَةً (Msb) *They will not remain behind* (Bd) *for a time, or any while,* (Msb,) *or the shortest time: or they shall not seek to remain behind,* by reason of intense terror. (Bd.) And so in a trad., where it is said, مَنْ رَاحَ فِى السَّاعَةِ الْأُولَى *Whoso goeth in the first time;* not in the first astronomical ساعة, for then it would necessarily mean that he who should come in the latter part thereof would be on a par with the former person, which is not the case. (Msb.) [سَاعَةً signifies, as shown above, *For, or during, an hour:* and *awhile; for a little while; during a short time;* as in the phrase,] جَلَسْتُ عِنْدَكَ سَاعَةً *I sat with thee, or at thine abode, for a little while, or during a short time.* (TA.) [And فِى سَاعَةٍ *In a short time: in a moment.* And السَّاعَةَ, *Now: just now: this moment.* And سَاعَتَئِذٍ *Then; at that time:* or *in that hour.*] And مُذْ سَاعَةٍ *[A little while ago;] in the first time near to us:* (K in art. انف:) or this signifies السَّاعَةَ [expl. above]. (Zj, T and M in art. انف.) [And مِنْ سَاعَتِهِ *At the moment thereof; instantly.* Hence, سَمٌّ سَاعَةٍ *An instantaneous poison.*] — السَّاعَةَ also signifies ‡ *The resurrection;* (S, K, TA;) *the raising of mankind for the reckoning;* also termed السَّاعَةُ الْكُبْرَى (Er-Rághib, B:) or *the time thereof:* (K:) because of the quickness with which its reckoning will be accomplished: (TA:) or because it will come suddenly upon mankind, in a moment, and all creatures will die at one cry. (Zj, Ax, TA.) Hence, in the Kur [liv. 1], اقْتَرَبَتِ السَّاعَةُ ‡ *The resurrection* [or *the time thereof*] *hath drawn nigh.* (Jel, TA.) And [in vii. 186 and lxxix. 42,] يَسْأَلُونَكَ عَنِ السَّاعَةِ ‡ *They ask thee concerning the resurrection* [or *the time thereof*]. (Bd, Jel, TA.) And [in xxxi. last verse and xliii. 85,] عِنْدَهُ عِلْمُ السَّاعَةِ ‡ *With Him is the knowledge of the resurrection,* (TA,) or *of the time thereof.* (Bd, Jel.) — Also † *The death of one generation;* termed, for distinction, السَّاعَةُ الْوُسْطَى: as in the saying of Mohammad, when he saw 'Abd-Allah Ibn-Uneys, إِنْ يَطُلْ عُمُرُ هٰذَا الْغُلَامِ لَمْ يَمُتْ حَتَّى ˚ تَقُومَ السَّاعَةُ † [*If the life of this boy last long, he will not die until the death of the generation shall come to pass*]: accordingly it is said that he was the last that died of the Companions. (Er-Rághib, B.) — Also † *The death of any man;* termed, for distinction, السَّاعَةُ الصُّغْرَى: as in the Kur [vi. 31], قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَآءِ اللّٰهِ حَتَّى إِذَا جَآءَتْهُمُ السَّاعَةُ بَغْتَةً † [*They have suffered loss who disbelieved in, or denied as false, the meeting with God until, when death came to them suddenly*]. (Er-Rághib, B.) — Also † *Difficulty, distress,* or *affliction;* and so ˚ الْبَاغُ. (TA.) — And † *Distance,* or *remoteness.* (TA.) — See also سَابِغٌ.

سَاعَةٌ سَوْعَاءُ *A severe, grievous,* or *distressing [hour* or *time];* (S, K:) like the phrase لَيْلَةٌ لَيْلَاءُ. (S.)

سَوْعٌ: see سَوْعَةٌ. — Also, (S, K, [in the CK erroneously without tenwgen,]) and سَوَاعٌ, (Kh, K,) *A certain idol* (S, K) *which belonged to the people of Noah,* (S,) *in whose time it was worshipped; then the deluge buried it, but Iblees exhumed it, and it was worshipped [again];* (K:) so says Lth; (TA:) *then it became the property of [the tribe of] Hudheyl,* (S, K,) *and was at Ruhát,* (S,) *and pilgrimage was performed to it:* (S, K:) or *it belonged to [the tribe of] Hemdán:* (Bd, TA:) Abu-l-Mundhir says, I have not heard the mention of it in the poems of Hudheyl: but one of the Arabs, in verse, mentions Hudheyl as paying devotion to it: (TA:) it is said that *it had the form of a woman:* (Har p. 302:) [if so, as a fem. proper name, it would be without tenween: but] it is mentioned in the Kur [lxxi. 22, and is there with tenween]. (TA.) [See also وَدٌّ.]

هُوَ ضَائِعٌ سَائِعٌ *He is left to himself, left alone,* or *neglected.* (S,* K,* TA.) ˚ سَائِعَةٌ [is pl. of سَائِغٌ; and also signifies] *In a state of perdition* or *destruction; perishing;* or *dying; in a pl. sense;* like جَائِعَةٌ as signifying جِيَاعٌ, (K,) and طَائِعَةٌ as signifying مُطِيعُونَ. (TA.)

سُبُعٌ: see the following paragraph.

سُبَاعٌ A she-camel *that leaves her young one so that the beasts of prey devour it:* (Sh, K:) or a she-camel *that goes away in the place of pasturing:* (S:) belonging to this art. and to art. سبع, q. v. (K.) You say, رَجُلٌ مِضْيَاعٌ بِسُبَاعٍ لِلْإِبِلِ *[A man who is wont to neglect the camels or the like; or to leave them to themselves, or alone; or to lose them];* and accord. to A'Obeyd, مُضْيِعٌ ˚ مُسْبِعٌ. (S.)

سوع

1. سَاعَ, (S, Mgh, Msb, K,) or ساع فِى الْحَلْقِ, (JK,) aor. يَسُوعُ, (S, Msb,) inf. n. سَوْعٌ (JK, S, Mgh, Msb, K) and سَوَاعٌ, or, accord. to different copies of the K, (TA,) and سَوَغَانٌ, (CK, [not in my MS. copy of the K nor in the TA,]) and مَسَاغٌ, (MA,) *It* (beverage, or wine, JK, S, K, or food, Mgh, or each of these, TA) [*was easy and agreeable to swallow;*] *was easy of entrance into the fauces;* (S, Mgh, Msb, K:*) or *passed the fauces easily and agreeably.* (Bd in xiv. 20.) [See an ex. in a verse cited voce حَمِيمٌ.] — [Hence,] one says, سُغْ فِى الْأَرْضِ مَا وَجَدْتَ مَسَاغًا ˚ † *Enter thou into the land while thou findest a place of entrance.* (TA.) — And ساغ فِعْلُ الشَّىْءِ ‡ *The doing of the thing was allowable;* or *passed for lawful.* (Msb.) And ساغ لَهُ مَا فَعَلَ ‡ *What he did was allowable to him;* or *passed for lawful to him.* (S, K, TA.) — And ساغ الثَّمَارُ ‡ *The day was,* or *became, easy.* (TA.) — ساخت بِهِ الْأَرْضُ, (K,) inf. n. سَوْغٌ, (TA,) *i. q.* سَاخَتْ † [*The ground,* or *earth, sank with him;* or *sank with him and swallowed him up,* or *enclosed him*]. (AA, K, TA.) — And سَاخَتِ النَّاقَةُ † *The she-camel became apart,* or *alone,* syn. شَذَّتْ, (K, TA,) or *ran,* syn. شَذَّتْ, (JK, and so in the CK and in my MS. copy of the K,) *and went far away.* (JK, TA.) — See also 4, in two places.

2. [سَوَّغَهُ is app., in its primary sense, *syn. with* أَسَاغَهُ: and hence what here follows.] — You say, سَوَّغَهُ مَا أَصَابَ, (JK, TA,) inf. n. تَسْوِيغٌ, (JK,) † *He made pleasant,* or *agreeable, to him what he attained:* or, as some say, *he left clear to him what he had attained.* (TA.) — And سَوَّغَهُ, (inf. n. as above, K,) ‡ *He made it allowable, lawful,* or *free,* (S, Msb, K,) لَهُ *to him.* (S.) And سَوَّغَهُ مَالًا ‡ [*He made property allowable,* &c., *to him*]: so in the "Mufradát." (TA.) — And سَوَّغَ لَهُ كَذَا † *He gave him such a thing.* (IDrd, K.) — [See also تَسْوِيغَات, below.]

4. اساغهُ, (JK, Msb,) inf. n. إِسَاغَةٌ, (JK,) or إِسَاغٌ, (Msb,) said of God, (JK,) or of a man, (Msb,) [*He made it easy and agreeable to swallow;*] *he made it easy of entrance into the fauces;* (Msb;) [*or made it to pass the fauces easily and agreeably;*] namely, beverage [&c.: see 1, first sentence]; (JK;) as also ˚ اسَاغَهُ. (Msb.) — [Hence,] أَسِغْ بِى غُصَّتِى [*Make thou easy to me to swallow the thing that is choking me; or let me swallow it;*] meaning † *grant thou to me some delay, or respite; or act gently, or in a leisurely manner, towards me, or with me;* (S, K;) and *do not hurry me.* (S.) — And أَسَغْتُهُ, (S, Mgh, Msb,) inf. n. as above, (S, Msb, TA,) *I swallowed it:* (Msb, and Jel in xiv. 20:) or *I received it into my fauces easily* (S, Mgh, and Bd in xiv. 20) *and agreeably;* (Bd ibid.;) namely, beverage, or wine, (S, K,) or food, (Mgh,) or each of these; (TA;) and ˚ سُغْتُهُ and ˚ سِغْتُهُ, aor. سَغْتُ and سِغْتُ, (S, K,) inf. n. سَوْغٌ and أُسْوُغَةٌ, (TA in art. سغ,) signify the same. (S, K.) — اساغ فُلَانٌ بِفُلَانٍ means † *Such a one completed his affair by means of such a one,* (Ibn-Buzurj, K, TA, [in the CK, ثُمَّ أَمْرَهُ بِهِ is erroneously put for ثَمَّرَ أَمْرَهُ بِهِ,]) *and accomplished the object of his want by means of him:* (Ibn-Buzurj, TA:) the case is that of one's desiring a certain number of men or of pieces of money which one remains to complete the affair: when he obtains it, one says, اساغ بِهِ. (Ibn-Buzurj, K.) — أُسْوُغَةُ أَخَاهُ ˚ He (a man, Lh) *was born with his brother:* (Lh, K:) or *he was born [next, or immediately,] after his brother.* (Ibn-'Abbád, K.) [See what next follows.]

هٰذَا سَوْغُ هٰذَا and سَوْغَهُ (S, K) and ˚ سَوْغَتُهُ (K) mean ‡ *This is he who was born next after this,* (S, K, TA,) or, as in the "Mufradát," *immediately after this;* (TA;) and the like is also said of the female: (K:) one says, هِىَ أُخْتُهُ سَوْغُهُ and ˚ سَوْغَتُهُ [*She is his sister that was born* &c.], (S, TA,) as well as هُوَ أَخُوهُ سَوْغُهُ and ˚ سَوْغَتُهُ [*He is his brother that was born* &c.]: or سَوْغُ الرَّجُلِ means *he who was born after the man,* or *near after him,* though not his brother: and Fr

heard a man of Benoo-Temeem say سَوْفَهُ, and another of the same tribe say سَوْسَفَهُ, meaning *he who followed him:* (TA:) [the pl. of سَوْفٌ is أَسْوَافٌ; and it is said that] أَسْوَاغُ الرَّجُلِ means *those who were born with the man in one case of childbirth, after him, no other childbirth having occurred between him and them:* (TA:) or *those born next after him:* (JK:) and أَصْوَاغٌ is a dial. var. thereof: but IF says that هٰذَا سَوْفُ هٰذَا means *This is of the cast, mould, form, or fashion, of this;* and that the س may be a substitute for ص; as though the one were cast, moulded, formed, or fashioned, like the other: (TA:) and [in like manner] one says, هٰذَا سَيْغُ هٰذَا *this is proportionate to this, or of the proportion of this.* (TA in art. سيغ.)

سَوْفَةٌ: see the next preceding paragraph in four places.

سِوَافٌ *A thing whereby one makes to enter easily into his fauces [and to pass down his throat] that which is choking him.* (Ṣ, Mṣb, K.) One says, اِلْمَسْ سِوَافَ الغُصَصِ [*Water is that whereby one makes easy of entrance into the fauces and of passage down the throat the things that are choking him*]. (Ṣ.)

سَائِغٌ, applied to beverage, or wine, (JK, K, TA,) and food, (TA,) *Descending easily [and agreeably] down the throat;* (JK, Mṣb, K, TA, and Bd and Jel in xvi. 68 and Bd in xxxv. 13;) [*or easy and agreeable to swallow;*] *not choking;* (Jel in xvi. 68;) and أُسُوغٌ signifies the same; (IDrd, K, TA;) and so سَيْغٌ, applied to food [&c.]; (TA;) [and مُسْتَاغٌ, accord. to Freytag, as from the K, in which I do not find it.]

سَيْغٌ: see the next preceding paragraph.

أُسُوغٌ: see سَائِغٌ. [Freytag assigns to it also another signification, which belongs not to it, but to سَوْغٌ.]

تَسْوِيغَاتُ السُّلْطَانِ is a post-classical term, (O, K,) from سَوَّغْتُهُ لَهُ, inf. n. تَسْوِيغٌ, meaning "I made it allowable, lawful, or free, to him:" (O:) and what is meant by [the sing. of تسويغات i. e.] تَسْوِيغٌ is The *permission* [of the Sulṭán] *for the taking of that which is one's right,* or *due, on a particular account, with facilitation thereof to the taker.* (MF.)

مَسَاغٌ [*A place of easy entrance or passage* for beverage, or food, into the fauces or throat. — And hence,] † *A place of entrance* into a land [&c.]; as in a saying cited in the first paragraph of this art., q. v. (TA.) — And [hence] one says, هٰذَا لَا أَجِدُ لَهُ مَسَاغًا ; *This, I do not find to it a passage, or an [easy] entrance;* or *a way,* or *place, of entrance.* (TA.)

مُسْتَاغٌ: see سَائِغٌ.

سوف

1. سَافَ الشَّيْءَ, aor. يَسُوفُ (Ṣ, M, Mṣb) and يَسُافُ, (M,) inf. n. سَوْفٌ; (Ṣ, M, K;) and so سَوَّفَهُ, (M, TA;) and سَاوَفَهُ † and اِسْتَافَهُ, (M, Mṣb, K,*) inf. n. اِسْتِيَافٌ; (Ṣ;) [and, accord. to Freytag, سَوَّفَهُ †] but he has not named his authority; if correct, probably having an intensive signification;] *He smelled the thing.* (Ṣ, M, Mṣb.) A poet says, (Mṣb,) namely, Ru-beh, (Ṣ, M,)

* إِذَا الدَّلِيلُ اسْتَافَ أَخْلَاقَ الطُّرُقْ *

[*When the guide smells the natures of the roads* to know whether he be pursuing the right course or deviating therefrom]. (Ṣ, M, Mṣb.) — [And hence, *He hunted.* (Freytag, from the Deewán el-Hudhaleeyeen.)] سَوْفٌ is also *Syn. with* صَبْرٌ. (IAṣr, K.) You say, of a man, سَافَ عَلَيْهِ, inf. n. سَوْفٌ, *He endured it with patience.* (TK.) — سَافَ, (Ṣ, M, O, K,) aor. يَسُوفُ (Ṣ, O, K) and يَسُافُ, (O, K,) inf. n. سَوْفٌ, (M,) said of a man, (M,) and of cattle, (مَال, M, O, K,) *He,* or *they, perished,* or *died:* (Ṣ, M, O, K:) or, said of cattle, *they had a murrain occurring among them.* (K.) — [سَافَ expl. by Freytag in this art., as though having for its aor. يَسُوفُ, and meaning *He smote* a person *with a sword,* is a mistake, caused by a mistranscription (of سَفْهُ for سَفْهُ) in art. سيف in some copies of the K.]

2. سَوَّفَ, (Ṣ, M, K,) or سَوَّفَ بِهِ, (Mṣb,) inf. n. تَسْوِيفٌ, (Ṣ, M, Mṣb, K,) *He said to him time after time* سَوْفَ أَفْعَلُ [*I will do* such a thing]; (Ṣ, Mṣb, TA;) derived from the particle سَوْفَ: (IJ, M:) and hence, (Mṣb,) *he delayed,* or *deferred, with him; or put him off with promises;* syn. مَطَلَهُ; (Ṣ,* Mṣb, K, TA;) *saying* سَوْفَ أَفْعَلُ; (TA;) or *promising to be faithful to his engagement;* (Mṣb;) mostly used in relation to a promise that is not to be fulfilled; as is said by Ibn-Abi-l-Hadeed: (MF, TA:) and سَاوَفَهُ signifies [the same, as is implied in the M, being *syn. with*] مَاطَلَهُ: see an ex. in a verse cited voce سَوْفَ, last sentence. (TA.) التَّسْوِيفُ is [also expl. as] *Syn. with* التَّأْخِيرُ [app. as meaning *the postponing, putting off, delaying,* or *deferring,* anything]. (TA.) [And it is implied in art. عظب of the TA that it is *Syn. with* التَّعْيِيرُ and التَّعْيِيرُ: so that you say, سَوَّفَ عَلَيْهِ, meaning *He inured,* or *accustomed, him to it;* and *made him to endure it with patience:* see سَافَ عَلَيْهِ, above.] — You say also, سَوَّفْتُهُ أَمْرِي, meaning *I made him* (a man) *to have the ordering and deciding of my affair,* or *case,* (Ṣ, K,) *to do what he would:* (Ṣ:) and so سَوْسَفْتُهُ. (TA.) — See also 1, first sentence.

3. سَاوَفَ: see 1: — and 2. — Also *i. q.* سَارَّهُ [*He spoke,* or *discoursed, secretly to him or with him;* or *acquainted him with a secret*]. (K.) — And سَاوَفَ المَرْأَةَ *i. q.* ضَاجَعَهَا [*He slept with the woman in,* or *on, one bed*]. (K.)

4. أَسَافَ, (Ṣ, M, K,) inf. n. إِسَافَةٌ, (TA,) said of a man, (Ṣ, M,) *His cattle perished,* or *died:* (Ṣ, K:) or *he had murrain occurring among his cattle:* so in a verse of Tufeyl, cited voce اِسْتَرْخَى, in art. رخو. (M.) [Hence,] one says, أَسَافَ حَتَّى السَّوَافَ, السَّوَافَ, (AA, Ṣ, Meyd, K,) مَا يَشْتَكِي السَّوَافَ, (Aṣ, Meyd,) [*He had murrain among his cattle until he did not complain of the murrain:*] a prov., (Meyd,) applied to him who has become accustomed to casualties; (Ṣ, K;) or to him who has become inured to calamities, (A'Obeyd, Meyd, A,) so that he is not impatient of the vicissitudes of fortune. (A'Obeyd, Meyd.) — أساف الوَالِدَانِ *The two parents lost their child by his death:* in which case, the child is said to be مُسَافٌ; and his father, مُسِيفٌ; and his mother, مُسَافٌ. (Ibn-'Abbád, K.) — أَسَافَهُ اللّٰهُ *God destroyed him,* or *took away his life.* (M.) — أساف الخَرَّزُ *i. q.* خَرَمَهُ [i. e. *He spoiled the sewing* of the skin, or hide; *as when one uses a thick instrument for sewing or perforating, and a thin thong;* or *as when one rends two stitch-holes into one*]. (M.) And أساف الخَارِزُ *The sewer* of a skin, or hide, *perforated,* or *sewed, in such a manner that the two stitch-holes became rent [into one].* (A'Obeyd, K.)

8: see 1, first and second sentences.

سَافٌ *Any rove,* or *course,* (Ṣ, M, L, K, TA,) [i. e.] *a single rove,* or *course,* (Mgh,) *of bricks,* (Ṣ, M, Mgh, L, K, TA,) or (so in the Mgh, but in the TA "and") *of clay,* (Mgh, TA,) of a wall, (Ṣ, Mgh, K, TA,) or in a wall, (TA,) or in a building; (M, L, TA;) as also مِدْمَاكٌ: (TA:) pl. of pauc. أَسْؤُفٌ [formed by transposition, like أَدْرٌ pl. of دَارٌ,] (L,) and of paucity: (Mgh:) Lth explains سَافَاتُ البِنَاءِ as signifying *what is between the* سَافٌ *of the building:* its ا is originally و. (TA.) سَافَةٌ mentioned by Freytag as signifying "a single series of stones in a wall," on the authority of the K, I do not find there, nor in any other lexicon.] — Also *A certain bird, that preys.* (M.)

سَوْفَ, for which one also says سَفَ, (M, Mughnee, K,) rejecting the medial radical letter, (M, Mughnee,) and سَوْ, (M, Mughnee, K,) rejecting the final radical, (M, Mughnee,) and سَيْ, (M, Mughnee, K,) rejecting the final radical and changing the medial into ى for the purpose of alleviation [of the utterance], (M, Mughnee,) and accord. to the L سَ, (TA,) is a particle, (IJ, M, K,) denoting inception; (K;) or a word denoting تَنْفِيس, (Sb, Ṣ, M, K,) i. e. amplification, because it changes the aor. from the strait time, which is the present, to the ample time, which is the future; (Mughnee voce سَ [q. v.];) i. e., denoting تَنْفِيس with respect to that which has not yet happened; (Sb, Ṣ, K;) and postponement; (M;) and is used in terrifying and threatening and promising; (IDrd, K;) or it is a word denoting promising or threatening: (Mṣb:) it is *syn. with* سَ accord. to some, or *has a larger meaning than this latter* accord. to others. (Mughnee.) You say, سَوْفَ أَفْعَلُ [*I will do* such a thing]. (Ṣb, S.) And one may not introduce a separating word between it and its verb, [except in a case mentioned in what follows,] because it occupies the place of the س in سَيَفْعَلُ [&c.]. (Sb, Ṣ.) [But] it is distinct from سَ by its [sometimes] having ل prefixed to it; as in [the phrase in the Kur xciii. 5], وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى [*And thy Lord will give thee, and thou wilt be well pleased*]: (Mughnee:) in this phrase, [however,] the ل is [considered as] pre-

fixed to the verb, not to the particle: (M:) or the phrase is elliptical, for لَأَنْتَ سَوْفَ تُعْطِيكَ. (Bḍ.)

And it is distinct from سَ in this, that it is sometimes separated [from its verb] by a verb divested of government both as to the letter and the meaning; as in the saying,

* وَمَا أَدْرِي وَسَوْفَ إِخَالُ أَدْرِي *

* أَنَوْمٌ آلَ حِصْنٍ أَمْ نِسَاءُ *

[*And I know not, but I shall, I think, know, whether the family of Hiṣn be a company of men or women*]. (Mughnee.) — When you desire to make it a subst., [i. e. to use it as a subst.,] you make it to have tenween [when it is indeterminate]. (IDrd, Ḳ.) IDrd cites as an ex.,

* إِنَّ سَوْفًا وَإِنَّ لَيْتًا عَنَاهُ *

[*Verily* سَوْفَ *and verily* لَيْتَ *are a weariness*]: but one reading is إِنَّ لَوًا; and another, إِنَّ لَيْتًا; and there is no such reading as إِنَّ سَوْفًا; and there is no such reading as وَإِنَّ لَوًا (O, TA.) One says also, فُلَانٌ يَقْتَاتُ السَّوْفَ [lit. *Such a one feeds upon the word* سَوْفَ]; meaning ⁝ *Such a one lives by means of things hoped for*: (Ṣ, Ḳ, TA:) and in like manner, مَا قُوتُهُ إِلَّا السَّوْفُ [lit. *His food is not anything but, or other than, the word* سَوْفَ]. (A, TA.) — In the following verse of Ibn-Muḳbil, cited by Sb,

* لَوْ سَاوَفَتْنَا بِسَوْفٍ مِنْ تَحِيَّتِهَا *

* سَوْفَ الْعُيُوفِ لَرَاحَ الرَّكْبُ قَدْ قَنِعَا *

[*Had she put us off with a* سَوْفَ *as part of her greeting, with the putting off* even *of such as is affected with dislike, the riders had gone contented*], سَوْفَ is put in the accus. case [for مُسَاوَفَةً, i. e.] as an inf. n. with the augmentation [meaning the augmentative letters] rejected. (M.)

سِيفَةٌ: see مَسَافَةٌ, in two places.

سَوْفَانُ The [*cucumber commonly called*] قِثَّاءُ [q. v.]: (M, Ḳ, TA:) so says AHn, (M, TA,) on the authority of El-Ṭoosee. (TA.) ⁓ See also what next follows.

سُوَافٌ and ⁕ سَوْفَانٌ; with ḍamm accord. to Aṣ, and so, he says, all the names of diseases, as دُحَارٌ and دُكَاعٌ and لُؤَابٌ and حُمَالٌ [&c.]; accord. to AA, but so, but with fet-ḥ, and in like manner said 'Omárah Ibn-'Aḳeel; (Ṣ;) or none relates it with fet-ḥ except AA, and his relation is nought; (IB;) *Disease of cattle, and death thereof*: (Ṣ:) or each signifies *death among mankind and cattle*: (M:) or the latter, *a mortality, or murrain, among camels*; or so the former: or the latter, *a mortality among mankind and cattle*: (Ḳ:) and the former, *disease of camels*; (AHn, M, Ḳ;) and so the latter. (Ḳ.) One says, وَقَعَ فِي المَالِ سُوَافٌ [or سَوْفَانٌ] *Death* [or *a murrain*] *happened among the cattle*. (Ṣ.)

مَسَافٌ The *nose*: because one smells (يَسُوفُ, Ḳ, i. e. يَشُمُّ, TA) with it: (Ḳ:) so in the Mohcet. (TA.) ⁓ See also مَسَافَةٌ, in two places.

مُسَافٌ A child *taken from his parents by death*: see 4. (Ibn-'Abbád, Ḳ.)

مُسِيفٌ A man *whose cattle have died*. (TA.) — And A father *having lost his child by death*: see 4. (Ibn-'Abbád, Ḳ.)

مَسَافَةٌ [properly *A place of smelling*: ⁓ and hence,] ⁝ *Distance*; (Ṣ, Ḳ, TA;) and ⁕ مَسَافٌ and ⁕ سِيفَةٌ signify the same in this sense [or in others here following]: (Ḳ:) [*a space, or tract, or an extent, over which one journeys*:] *a far-extending tract that one traverses*: originally *a place of smelling* of the guides, in order that they may know whether it be far or near, out of the way or in the right way: (A, TA:) or *a* [*desert, or such as is termed*] مَفَازَةٌ: (M:) said to be from سَافَ meaning "he smelled the thing;" for the guide smells the dust of the place wherein he is; and if he smell the odour of urine and dung of camels, he knows that he [or some other] has traversed it; but otherwise, not: (Mṣb:) or because the guide, when he is in a desert, (Ṣ, M, Ḳ,) and has lost his way therein, (M,) smells its dust, (Ṣ, M, Ḳ,) in order that he may know, (Ṣ, Ḳ,) or and thus knows, (M,) whether he be in the right way, (Ṣ, M, Ḳ,) or not: (Ṣ, Ḳ:) then, by reason of frequency of usage of this word [as meaning "a place of smelling of the guides"] it became a term for "distance:" (Ṣ, Ḳ:) pl. مَسَاوِفُ (A, TA) and مَسَافَاتٌ. (Mṣb.) One says, كَمْ مَسَافَةُ هٰذِهِ الأَرْضِ and مَسَافَتُهَا and ⁕ سِيفَتُهَا ⁕ [*How long is the distance, or how much is the extent, of this land?*]. (TA.) And بَيْنَهُمْ مَسَافَةٌ بَعِيدَةٌ ⁕ [*Between them is a far-extending distance or space*]. (Mṣb.) And بَيْنَنَا مَسَافَةُ عِشْرِينَ يَوْمًا ⁝ [*Between us is the distance, or space, of twenty days*]. (TA.) — In the following saying of Dhu-r-Rummeh, it is doubly tropical:

* وَأَبْعَدْهُمُ مَسَافَةَ غَوْرِ عَقْلٍ *

* إِذَا مَا الأَمْرُ ذُو الشُّبُهَاتِ عَالَا *

⁝ ⁝ [*And the furthest of them in the extent of the depth of intelligence when the affair, or case, in which are dubiousnesses overcomes and is onerous*]. (A, TA.)

مُسَوِّفٌ One *who does what he will, [as though he said time after time* سَوْفَ أَفْعَلُ,*] whom no one will make to turn back*. (Ḳ.) — And, with ة, A woman *who will not comply with the desire of her husband when he calls her to his bed, and strives with him to repel him in respect of that which he desires of her, and says* سَوْفَ أَفْعَلُ: such is said, in a trad., to be cursed. (TA.) — Also, with ة, A well (رَكِيَّةٌ) *of which one says, Water will be found* (سَوْفَ يُوجَدُ) *in it*: or *of which the water is smelt* (يُسَافُ), *and disliked, and loathed*. (Ibn-'Abbád, Z, Ḳ.) — And, without ة, *Very patient* or *enduring*. (TA.)

مُسَافٌ *A place of smelling*, or *that is smelt*. (O, Ḳ.)

مِسْيَافٌ A mother *having lost her child by death*: see 4. (Ibn-'Abbád, Ḳ.)

إِنَّهَا لَنَسُوفَةٌ لِلسَّيْرِ [app. referring to a she-camel] *Verily she is one that has ability for journeying*. (M.)

سوق

1. سَاقَ, (Ṣ, Ḳ,) or الثَّعْمَ, (Mgh,) or الهَامِيَةَ, الدَّابَّةَ, (Mṣb,) nor. يَسُوقُ, (Ṣ, Mgh, Mṣb,) inf. n. سَوْقٌ (Ṣ, Mgh, Mṣb, Ḳ) and سِيَاقٌ, (Ṣ, [so in both of my copies, but it is said in the JK that this latter is used in relation' to death, and such is generally the case,]) or سَيَاقٌ, like سَحَابٌ, (TA, [but this I have not found elsewhere, and I doubt its correctness,]) and سِيَاقَةٌ and مَسَاقٌ, (O, Ḳ, TA,) *He drove the cattle* [*or the beast*]; *he urged the cattle* [*or the beast*] *to go*; (Mgh;) and ⁕ استاقها signifies the same, (Ṣ, Ḳ,) as also ⁕ اساقها, and ⁕ سَوَّقَهَا; (TA;) and تَسْوِيقٌ, the inf. n. [of this last], signifies the *driving well*: (KL:) [and accord. to Freytag, ⁕ استساق, followed by an accus., signifies the same as سَاقَ as expl. above; but for this he names no authority.] Hence, in the Ḳur (lxxv. 30), إِلَى رَبِّكَ يَوْمَئِذٍ المَسَاقُ (TA) i. e. *To thy Lord, and his judgment, on that day, shall be the driving*. (Bḍ, Jel.) And the saying, in a trad., لَا تَقُومُ السَّاعَةُ حَتَّى يَخْرُجَ رَجُلٌ مِنْ قَحْطَانَ يَسُوقُ النَّاسَ بِعَصَاهُ [properly rendered *The resurrection, or the hour thereof, shall not come to pass until a man come forth from* the tribe of *Kahṭán driving the people with his staff*], allusive to his having the mastery over them, and their obeying him; the staff being mentioned only to indicate his tyrannical and rough treatment of them. (TA.) [And hence the saying, سَاقَ عَلَيَّ فُلَانًا ⁕ *He urged such a one to intercede for him with me.*] — [Hence also,] سَاقَهُ القَدَرُ إِلَى مَا قُدِّرَ لَهُ ⁕ [*Destiny drove him, or impelled him, to that which was destined for him*]. (TA.) [And in like manner one says of desire, &c.] — And سَاقَ إِلَى المَرْأَةِ مَهْرَهَا, (TA;) and ⁕ أَسَاقَهُ; (Mṣb, Ḳ;) ⁝ *He sent to the woman her dowry*; (Ḳ, TA;) or *conveyed it, or caused it to be conveyed, to her*; (Mṣb;) though consisting of dirhems or deenárs; because the dowry, with the Arabs, originally consisted of camels, which are driven. (TA.) And hence, مَا سُقْتَ إِلَيْهَا, meaning ⁝ *What didst thou give her as her dowry?* occurring in a trad.; or, as some related it, مَا سُقْتَ مِنْهَا, i. e. *What didst thou give for her, or in exchange for her?* (TA.) And ⁕ ساق إِلَيْهِ الشَّيْءَ ⁝ [*He made, or caused, the thing to go, pass, or be conveyed or transmitted, to him; he sent to him the thing*]. (M and Ḳ in art. بلى.) And ⁕ سَاقَ إِلَيْهِ خَيْرًا ⁝ [*He caused good, or good fortune, to betide him*]. (TA.) And ⁕ ساق لِوَلَدِهِ نَهْرًا ⁝ [*He made a rivelet, or a channel for water, to run to his land*]. (M in art. بلى.) — [Hence likewise,] سَاقَتِ الرِّيحُ السَّحَابَ ⁝ [*The wind drove along the clouds*]. (Ṣ, * TA.) — [And سَاقَ الحَدِيثَ, inf. n. سِيَاقٌ and سَوْقٌ and مَسَاقٌ, ⁝ *He carried on the narrative, or discourse.*] You say, فُلَانٌ يَسُوقُ الحَدِيثَ أَحْسَنَ سِيَاقٍ ⁝ [*Such a one carries on the narrative, or discourse, in the best manner of doing so*]. (Mgh, TA.) And إِلَيْكَ يُسَاقُ الحَدِيثُ ⁝ [*To thee* as its object *the narrative, or discourse, is carried on*]. (TA.) And كَلَامٌ مَسُوقٌ إِلَى كَذَا ⁝ [*Speech whereof the*

carrying-on is pointed *to such a thing*]. (TA.) And جِئْتُكَ بِالحَدِيثِ عَلَى سَوْقِهِ ‡ [*I uttered to thee the narrative, or discourse, after the proper manner of the carrying-on thereof*]. (TA.) [In like manner also one says,] سَاقَ الأُمُورَ أَحْسَنَ ‡ [*He carried on, or prosecuted, affairs, or the affairs, in the best manner of doing so*]. (A in art. حوذ.) سَوْقُ المَعْلُومِ مَسَاقَ غَيْرِهِ [from ساق الحَدِيثَ expl. above] means † *The asking respecting that which one knows in the manner of one's asking respecting that which he knows not:* a mode of speech implying hyperbole: *as when one says,* أَوَجْهُكَ هٰذَا أَمْ بَدْرٌ [*Is this thy face or a full moon?*]. (Kull p. 211.) — ساق said of a sick man, (K,) and سَاقَ نَفْسَهُ, (app. thus originally,) (Ks, Msb, TA,) and سَاقَ بِنَفْسِهِ, (TA,) aor. يَسُوقُ, (Ks, Ṣ, O, Msb, TA,) inf. n. سِيَاقٌ, (Ṣ, O, Msb, K,) originally سِوَاقٌ, (TA,) and سَوْقٌ (O, K) and سُوَّاقٌ, (TA,) ‡ *He cast forth, or vomited, his soul;* (Ks, TA;) *he gave up his spirit;* or *was at the point of death, in the agony of death, or at the point of having his soul drawn forth;* (Ṣ, O, Msb, TA;) or *he began to give up his spirit, or to have his soul drawn forth.* (K.) You say, رَأَيْتُ فُلَانًا يَسُوقُ ‡ *I saw such a one giving up his spirit at death.* (Ṣ, O, TA.) And رَأَيْتُ فُلَانًا بِالسِّوَاقِ [or فِى السِّيَاقِ, as in the Msb,] ‡ *I saw such a one in the act* [or *agony*] *of death;* and يَسُوقُ [*having his soul expelled*], inf. n. سَوْقٌ: and إِنَّ نَفْسَهُ لَتَسُوقُ ‡ [*Verily his soul is being expelled*]. (ISh, TA.) — سَاقَهُ, (K,) first pers. سُقْتُهُ, (Ṣ,) aor. as above, inf. n. سَوْقٌ, (TA,) also signifies *He hit, or hurt, his* (another man's, Ṣ) سَاق [or *shank*]. (Ṣ, K.)

2. سوّق, inf. n. تَسْوِيقٌ: see **1**, first sentence. — سوّق فُلَانًا أَمْرَهُ † *He made such a one to have the ruling, or ordering, of his affair, or case.* (Ibn-'Abbád, K.) — See also **5**. — Said of a plant, (TA,) or of a tree, (K,) more properly of the former, (TA,) † *It had a* سَاق [i. e. *stem, stock,* or *trunk*]. (K, TA.)

3. ساوقهُ *He vied, or competed, with him, in driving:* (K: [in the CK, for فِى السَّوْقِ, is put فِى السَّوْقِ:]) or *he vied, or competed, with him to decide which of them twain was the stronger;* from the phrase قَامَتِ الحَرْبُ عَلَى سَاقٍ. (Ṣ.) [Hence,] one says بَعِيرٌ يُسَاوِقُ الصَّيْدَ ‡ [*A camel that vies with the animals of the chase in driving on, or in strength*]. (JK, Ibn-'Abbád, O, K, TA.) — مُسَاوَقَةٌ is also *syn. with* مُتَابَعَةٌ [app. as meaning † *The making to be consecutive, or successive,* for it is added], *as though driving on one another, or as though one portion were driving on another.* (TA. [See 6, its quasi-pass.].) — Freytag also assigns to ساوق the meaning of *He, or it, followed* (*secutus fuit*), as on the authority of the Ḥamásah; but without pointing out the page; and it is not in his index of words explained therein.]

4: see **1**, in two places. — أَسَقْتُهُ إِبِلًا *I made him to drive camels:* (K:) or *I gave to him camels, to drive them:* (Ṣ, TA:) or ‡ *I made him to possess camels.* (TA.)

5. تسوّق القَوْمُ *The people, or party,* [*trafficked in the* سُوق, *or market; or*] *sold and bought:* (Ṣ, TA:) the vulgar say تَسَوَّقُوا. (TA.)

6. تساوقت الإِبِلُ ‡ *The camels followed one another;* (Az, O, Msb, K, TA;) and in like manner one says تَقَاوَدَتْ; (O, K,* TA;) *as though, by reason of their weakness and leanness, some of them held back from others.* (TA.) And تساوقت الغَنَمُ ‡ *The sheep, or goats, pressed, one upon another,* (K,) *or followed one another,* (O,) *in going along,* (O, K,) *as though driving on one another.* (O.) [See also **7**.] — تساوت الخَطِيبَتَانِ, meaning † [*The two demandings of a woman in marriage*] *were simultaneous:* but [Fei says] I have not found it in the books of lexicology in this sense. (Msb.)

7. انساقت الإِبِلُ *The cattle went, or went along, being driven;* [*or as though driven; or drove along;*] quasi-pass. of سَاقَهَا. (Ṣ, TA.) And انساقت الإِبِلُ [has the like signification: or means] † *The camels became consecutive.* (TA. [See also **6**.])

8: } see **1**, first sentence.
10: }

سَاق The *shank;* i. e. the *part between the knee and the foot* of a human being; (Msb;) or the *part between the ankle and the knee* (K, TA) of a human being; (TA;) the سَاق of the human foot: (Ṣ, TA:) and [the *part properly corresponding thereto,* i. e. the *thigh commonly so called,* and also the *arm,* of a beast;] the *part above the* وَظِيف of the horse and mule and ass and camel, and the *part above the* كُرَاع of the ox-kind and sheep or goat and antelope: (TA:) [it is also sometimes applied to the *shank commonly so called, of the hind leg,* and, less properly, *of the fore leg,* of a beast: and to the *bone of any of the parts above mentioned:* and sometimes, by synecdoche, to the *hind leg,* and, less properly, to the *fore leg* also, of a beast: it generally corresponds to ذِرَاع: of a bird, it is the *thigh commonly so called:* and sometimes the *shank commonly so called:* and, by synecdoche, the *leg:*] it is of the fem. gender: (Msb, TA:) and for this reason, (TA,) the dim. is سُوَيْقَةٌ: (Msb, TA:) the pl. [of mult.] is سُوقٌ (Ṣ, Mgh, O, Msb, K) and سِيقَانٌ and [of pauc.] أَسْؤُقٌ. (Ṣ, O, K,) the و in this last being with ء in order that it may bear the dammeh. (O, K.) A poet says,

* لِلَّهِ دَرُّ غُلَامٍ بَجِيشٍ بِهِ *
* حَيْثُ تَرْدِى سَاقُهُ قَدَمُهْ *

meaning *The young man has intelligence whereby he lives when his foot directs aright his shank.* (IAar, TA.) And one says of a man when difficulty, or calamity, befalls him, كَشَفَ عَنْ سَاقِهِ [lit. *He uncovered his shank;* meaning † *he prepared himself for difficulty*]: so says IAmb: and hence, he says, (TA, [in which a similar explanation is cited from ISd also,]) they mention the سَاق when they mean to express the difficulty of a case or an event, and to tell of the terror occasioned thereby. (K, TA.) Thus, the saying يَوْمٌ يُكْشَفُ عَنْ سَاقٍ, (Ṣ, K, TA,) in the Kur [lxviii. 42], (Ṣ, TA,) [lit. *On a day when a shank shall be uncovered,*] means † *on a day when difficulty, or calamity, shall be disclosed.* (I'Ab, Mujáhid, Ṣ, K, TA.) It is like the saying, قَامَتِ الحَرْبُ عَلَى سَاقٍ, (Ṣ, TA,) which means † *The war, or battle, became vehement,* (Msb in this art. and in art. حرب,) *so that safety from destruction was difficult of attainment:* (Id. in art. حرب:) and كَشَفَتِ الحَرْبُ عَنْ سَاقٍ, [as also شَمَّرَتْ عَنْ سَاقِهَا,] i. e. † *The war, or battle, became vehement.* (Jel in lxviii. 42.) And in like manner, وَقَامَتِ الدَّمَاءُ بِالسَّاقِ, (K, TA,) in the Kur [lxxv. 29], (TA,) means † *And the affliction of the present state of existence shall be combined with that of the final state:* (K, TA:) or it means *when the* [one] *leg shall be inwrapped with the other leg by means of the grave-clothes.* (TA.) One says also, قَامَ القَوْمُ عَلَى سَاقٍ † *The people, or party, became in a state of toil, and trouble, or distress.* (TA.) And قَرَعَ لِلْأَمْرِ سَاقَهُ, [originating from one's striking the shin of his camel in order to make him lie down to be mounted; lit. *He struck his shank for the affair;*] meaning † *he prepared himself for the thing, or affair;* syn. تَشَمَّرَ: (JK:) or *he was, or became, light, or active, and he rose, or hastened, to do the thing;* or † *he applied himself vigorously, or diligently, or with energy, to the thing, or affair;* i. q. شَمَّرَ لَهُ [q. v.]; (TA;) or جَرَّدَ لَهُ. (A and TA in art. قرع [q. v.: see also ثَنْيُوب, in several places].) [It is also said that] أَوْمَتْ بِسَاقِ means جَدَّتْ أَفْعَلُ [i. e. *I nearly, or almost, did* what I purposed: but this explanation seems to have been derived only from what here, as in the TA, immediately follows]: Kurṭ says, describing the wolf,

* وَلَكِنَّنِى رَمَيْتُهُ مِنْ بَعِيدٍ *
* فَلَمْ أَفْعَلْ وَقَدْ أَوْمَتْ بِسَاقِ *

[i. e., app., *But I shot at thee from afar, and I did not* what I purposed, *though it* (the shot, الرَّمْيَةُ, I suppose, being meant to be understood,) *maimed a shank:* which virtually means, *though I nearly did what I purposed:* the poet, I assume, says بساق أومت for the sake of the measure and rhyme, for أَوْمَتْ سَاقًا: see what is said, in the explanations of the preposition بِ, respecting the phrase وَامْسَحُوا بِرُؤُسِكُمْ. (TA.) — By a secondary application, سَاق signifies † [*A greave;* i. e.] *a thing that is worn on the* سَاق [or *shank*] *of the leg, made of iron or other material.* (Mgh.) — Also † [The *stem, stock,* or *trunk,* i. e.] the *part between the* أَصْل [here meaning *root,* or *foot,* (though it is also syn. with سَاق in the sense in which the latter is here explained,)] *and the place where the branches shoot out;* (TA;) or *the support;* (Msb;) or the جِذْع, (Ṣ, K,) of a tree, or shrub: (Ṣ, Msb, K, TA:) pl. [of mult.] سُوقٌ (Msb, TA) and سُوَقٌ and سُوُوقٌ and سُؤُقٌ

and [of pauc.] أَسْوُقٌ and أَسْؤُقٌ. (TA.) It is related in a trad. of Mo'áwiyeh, that a man said, I applied to him to decide in a litigation with the son of my brother, and began to overcome him therein; whereupon he said, Thou art like as Aboo-Duwád says,

• أَنَّى أُتِيحَ لَهُ جُرْمَّازُ تَنْضُبَةٍ •
• لَا يُرْسِلُ السَّاقَ إِلَّا مُمْسِكًا سَاقَا •

[*Whencesoever, or however, a preparation is made for him*, to catch him, he is like *a chameleon of a tree of the kind called* تَنْضُب, *he will not loose the stem* thereof *unless grasping a stem*]: he meant that no plea of his came to nought but he clung to another; likening him to the chameleon, which places itself facing the sun, and ascends half-way up the tree, or shrub, then climbs to the branches when thesun becomes hot, then climbs to a higher branch, and will not loose the former until it grasps the other. (O, TA.*) — [Hence, perhaps, as it seems to be indicated in the O,] one says, وَلَدَتْ فُلَانَةُ ثَلَاثَةَ بَنِينَ عَلَى سَاقٍ (K, [in the copies of which, however, I find ثَلَاثُ put for ثَلَاثَةٌ]) or عَلَى سَاقٍ وَاحِدٍ (S,) or وَاحِدَةٍ (O,) i. e. ‡ *Such a woman brought forth three sons, one after another, without any girl between them:* (S, O, K, TA:) so says ISk: and وُلْدُ فُلَانٍ ثَلَاثَةٌ أَوْلَادٍ سَاقًا عَلَى سَاقٍ, i. e. ‡ *Three children were born to such a one, one after another.* (TA.) And بَنُو القَوْمِ بُيُوتُهُمْ عَلَى سَاقٍ وَاحِدٍ † [*The people, or party, built their houses, or constructed their tents, in one row or series*]. (TA.) — سَاقٌ also signifies † The *soul*, or *self*: syn. نَفْسٌ: hence the saying of 'Alee (in the war of the [schismatics called] شُرَاة), لَا بُدَّ لِي مِنْ قِتَالِهِمْ وَلَوْ تَلِفَتْ سَاقِي † [*There is not for me any way of avoiding combating them, though my soul, or self, should perish* by my doing so]. (Abu-l-'Abbás, O, TA.) So too in the saying, قَدَحَ فِي سَاقِهِ [as though meaning † *He cankered his very soul*]: (IAqr, TA in art. قدح:) [or] *he deceived him, and did that which was displeasing to him*: (L in that art.:) or † *he impugned his honour, or reputation*; from the action of canker-worms (قَوَادِح) cankering the stem, or trunk, of a shrub, or tree. (A in that art.) — سَاقُ حُرٍّ [is said to signify] The *male of the* قَبَارِيّ [or *species of collared turtle-doves of which the female is called* قُمْرِيَّة (see قُمْرِيّ)]; (S, Msb, K:) i. e. the وَرْشَان (S, Msb:) the former appellation being given to it as imitative of its cry: (Aṣ, K:) it has neither fem. nor pl.: (AHát, TA:) or السَّاقُ is *the pigeon*; and الحُرّ, *its young-one*: (Sh, K:) the poet Ibn-Harmeh uses the phrase كَسَاقِ ابْنِ حُرّ. (O, TA.) [See more in art. حر.]

سَوْقٌ: see سِيَاقٌ.

سُوقٌ [*A market, mart, or fair*;] *a place in which commerce is carried on*; (ISd, Msb, TA;) *a place of articles of merchandise*: (Mgh, TA:) so called because people drive their commodities thither: (TA:) [in the S unexplained, and in the K only said to be well-known:] of the fem. gender, and masc., (S, Mgh, Msb, K,*) the former in the dial. of the people of El-Hijáz, and the latter in that of Temeem, (S and Msb voce زُقَاق, q. v.,) the former the more chaste, or the making it masc. is a mistake: (Msb:) pl. أَسْوَاقٌ: (TA:) the dim. is سُوَيْقَةٌ [with ة, confirming the opinion of those who hold سُوق to be only fem.]: also signifying *merchandise*, syn. بِضَاعَةٌ; as in the phrase, جَاءَتْ سُوَيْقَةٌ [*Merchandise came*]. (TA.) — [Hence,] سُوقُ الحَرْبِ ‡ *The thickest, or most vehement part* (حُومَة) *of the fight*; (S, K, TA:) and so سُوقَةُ الحَرْبِ †; i. e. *the midst thereof*. (TA.)

سُوقٌ *Length of the shanks*: (S, K:) or *beauty thereof*: (K:) or it signifies also *beauty of the shank*. (S.)

سَاقَةٌ ‡ The *rear*, or *hinder part*, of an army: (S, Mgh, K, TA:) pl. of † سَائِقٌ; being those who drive on the army from behind them, and who guard them: (TA:) or as though pl. of سَائِقٌ, like as قَادَةٌ is of قَائِدٌ. (Mgh.) And hence, سَاقَةُ الحَاجِّ ‡ [*The rear of the company of pilgrims*]. (TA.)

سُوقَةٌ † *A subject*, and the *subjects*, of a king; (K, TA;) so called because driven by him; (TA:) *contr. of* مَلِك; (S, Mgh, Msb;) whether practising traffic or not: (Mgh:) not meaning of the people of the أَسْوَاق [or markets], as the vulgar think; (Msb;) for such are called سُوقِيُّون, sing. سُوقِيٌّ: (Ham p. 534:) it is used alike as sing. and pl. (S, Mgh, Msb, K) and dual (Mgh, Msb) and masc. and fem.: (S, K:) but sometimes it has سُوَقَةٌ for its pl. (S, K.) — سُوقَةُ الطُّرْثُوثِ [in the CK, erroneously, الشُّرْثُوث] *The part of the* [*plant called*] طرثوث *that is below the* نَعْكَة [or نَعْكَة or نَعْكَة, which is the *head from the top to the extent of a finger*, or *the flower at the head thereof*]; (O, K;) *sweet and pleasant*: so says Ibn-'Abbád: (O:) AHn says [of the طرثوث], *it is like the penis of the ass, and there is no part of it more pleasant, nor sweeter, than its* سوقة; *which is in some instances long; and in some, short*. (TA.) — See also سُوقٌ, last sentence.

سُوقِيٌّ [*Of, or relating to, the* سُوق, or *market*]. Its pl., سُوقِيُّون, means *The people of the* سُوق (Ham p. 534.) — [Hence,] أَدِيمٌ سُوقِيٌّ *A skin*, or *hide, prepared, or dressed; in a good state: or not prepared or dressed*: it is ascribed to the vulgar: and there is a difference of opinion respecting it: the second [explanation, or meaning,] is that which is commonly known. (TA.)

سَوِيقٌ *Meal of parched barley* (شَعِير), *or of* [*the species thereof, or similar grain, called*] سُلْت, *likewise parched*; and it is also *of wheat*; but is *mostly made of barley* (شعير); (MF, TA;) *what is made of wheat or of barley*: (Msb, TA;) *well known*: (S, Msb, K, TA:) [it is *generally made into a kind of gruel*, or *thick pitsan, being moistened with water*, or *clarified butter, or fat of a sheep's tail, &c.*; (see تَتَّ;) and is therefore said (in the Msb in art. حسو and in the KT voce أَطْفَل, &c.,) to be supped, or sipped, not eaten: but it is *likewise thus called when dry*; and in this state is taken in the palm of the hand and conveyed to the mouth, or licked up: (see حَاقَ, and دَقِيق:) it is *also made of other grains beside those mentioned above*; and *of several mealy fruits; of the fruit of the Theban palm*; (see خُبَّى;) and *of the carob*; (see خَرُّوب;) *&c.*: it is also, sometimes, with ص: so says IDrd in the Jm: and he adds, I think it to be of the dial. of Benoo-Temeem: it is peculiar to that of Bentu-l-'Ambar: (O, TA:) the n. un. [meaning *a portion, or mess, thereof*] is with ة: (AAF, TA in art. جش:) and the pl. is سُوُقَةٌ. (TA.) — And *Wine*: (AA, Msb, K:) also called سَوِيقُ الكَرْمِ. (AA, TA.)

سِيَاقٌ [an inf. n. of 1 (q. v.) in several senses. — As a subst., properly so termed,] ‡ *A dowery*, or *nuptial gift*; (K, TA;) as also † سَوْقٌ [which is likewise originally an inf. n.: see 1]. (TA.) — [Also, as a subst. properly so termed, † The *following part* of a discourse &c.; opposed to سِيَاقُ الكَلَامِ وَسِيَاقُهُ † *the preceding and following parts of the discourse*; *the context, before and after*: see, again 1. And † The *drift, thread, tenour*, or *scope*, of a discourse &c.]

سُوَيْقَةٌ dim. of سَاقٌ, q. v.: (Msb, TA:) — and of سُوقٌ, also, q. v. (TA.)

سَوَّاقٌ: see سَائِقٌ. — Also *A seller*, and *a maker, of* سَوِيق. (Mgh.)

سَوَّاقٌ *Long in the* سَاق [or *shank*]. (AA, K. [See also أَسْوَقُ.]) — And † *Having a long* سَاق [or *stem*]; applied to a plant. (Ibn-Abbád, K.) — And † The طَلْع [or *spadix*] *of a palm-tree, when it has come forth, and become a span in length*. (K.)

سَائِقٌ [*Driving*, or *a driver*;] the agent of the verb in the phrase سَاقَ البَاهِيَةَ: as also † سَوَّاقٌ (S, K) in an intensive sense [as meaning *Driving much or vehemently, or a vehement driver*]: (S, TA:) pl. of the former سَاقَةٌ, q. v. (TA.) مَعْنًى سَائِقٌ وَشَهِيدٌ, in the Kur [l. 20], is said to mean *Having with it a driver to the place of congregation [for judgment] and a witness to testify against it of its works*: (TA:) i. e. *an angel driving it, and another angel testifying of its works*: or *an angel performing both of these offices*: or *a writer of evil deeds and a writer of good deeds*: or *its own person, or its consociate [devil], and its members, or its works*. (Bd.)

سَيْق, [originally سَيْوِق,] † Clouds (سَحَاب, AZ, Aṣ, S, K) *driven by the wind*, (AZ, Aṣ, S,) *containing no water*, (AZ, S, K,) *or whether containing water or not*. (Aṣ.)

سَيِّقَةٌ, [a subst. formed from the epithet سَيِّق by the affix ة,] originally سَيِّوقَةٌ, (TA,) *Beasts* (دَوَاب) *driven by the enemy*; (S, K;) like وَسِيقَةٌ: so in a verse cited voce جَبَأَ: (S:) or *a number of camels, of a tribe, driven away together, or attached by a troop of horsemen and driven away*. (Z, TA.) — [Hence,] one says, اسْرَقَ سَيِّقَةَ القَدَرِ

†[*Man, or the man, is the impelled of destiny*]; i. e. destiny drives him to that which is destined for him, and will not pass him by. (TA.) — سَيِّقَةٌ signifies also *An animal by means of which* [in the O بِهَا, for which فِيهَا is erroneously put in the K,] *the sportsman conceals himself, and then shoots, or casts, at the wild animals:* (O, K:) like قَيِّدَةٌ: (A in art. قود:) said by Th to be a *she-camel* [*used for that purpose*]: (TA:) [so called because driven towards the objects of the chase: see ذَرِيئَةٌ:] pl. سَيَائِقُ. (K.) [See also مِسْوَقٌ.]

أَسْوَقُ A man (S,* TA) *long in the shanks:* (S, K:* [see also سَوْقَاءُ:]) or *thick in the shanks:* (IDrd, TA:) or it signifies, (K,) or signifies also, (S,) *beautiful in the shank or shanks,* (S, K,) applied to a man: and so سَوْقَاءُ applied to a woman: (S:) Lth explains the latter as meaning a woman *having plump shanks, with hair.* (TA.)

إِسَاقَةٌ (Lth, O, K, أَسَاقَة) The *strap of the horse's stirrup.* (Lth, O, K.)

بَعِيرٌ مِسْوَقٌ, (JK, O, and TA as from the Tekmileh,) or مُسْوَقٌ, like مُحْسِنٌ, (K, [but this I think to be a mistake,]) means الَّذِي يُسَاوِقُ الصَّيْدَ [i. e. ‡ *A camel that vies with the animals of the chase in driving on, or in strength*]; (JK, O, K;) so says Ibn-'Abbád: (O:) accord. to the L, *a camel by means of which one conceals himself from the animals of the chase, to circumvent them.* (TA. [See also سَيِّقَةٌ, last signification.])

[مِسْوَقَةٌ *A staff,* or *stick, with which cattle are driven:* pl. مَسَاوِقُ: perhaps post-classical.]

مُسَاوِقٌ *i. q.* تَابِعٌ [app. as meaning † *A follower,* or *servant;* as though driven]. (Ibn-'Abbád, O, K.) — And † *A relation;* syn. قَرِيبٌ. (Ibn-'Abbád, O, K.) — And عَلَمٌ مُتَسَاوِقٌ † *A mountain extending along the surface of the earth.* (Ibn-'Abbád, O, K.*)

سوك

1. سَاكَ الشَّيْءَ, (IDrd, O, Msb, K,) aor. يَسُوكُ, inf. n. سَوْكٌ, (IDrd, O, Msb,) *He rubbed the thing,* or *rubbed it well.* (IDrd, O, Msb, K.) — See also 2. — And see 6.

2. سَوَّكَ فَمَهُ بِالعُودِ, (S, O, Msb,) or سَوَّكَ فَاهُ, (K,) inf. n. تَسْوِيكٌ; (S, O, Msb, K:) and ↑ سَاكَهُ, (O, K,) nor. and inf. n. as in the first paragraph, (O,) or inf. n. سِوَاكٌ; (Msb;) [there said to be an inf. n., as well as a subst. syn. with مِسْوَاكٌ, but without the mention of its verb;]) and ↑ استاك and ↑ تَسَوَّكَ, these two used without the mention of the mouth (S, O, Msb, K) or the stick; (K:) [*He rubbed and cleaned his teeth with the* سِوَاك *or* مِسْوَاك.]

5: see the next preceding paragraph.

6. تَسَاوُكٌ and سِوَاكٌ [each an inf. n., the verb of the latter, if it have one, being app. ↑ سَاكَ,] *A weak manner of going: or a bad manner of going, resulting from slowness or emaciation:* (K, TA:) so says ISk. (TA.) One says, جَاءَتِ الإِبِلُ تَسَاوُكَ, [for تَسَاوُكًا,] i. e. *The camels came inclining from side to side, in consequence of weakness, in their going along.* (S, O.) [Or] تساوكت الإبل means *The camels had an agitation of their necks in consequence of leanness.* (IF, Msb.) In the M it is said that جَاءَتِ الغَنَمُ مَا تَسَاوَكَ means *The sheep, or goats, came, not moving their heads, in consequence of weakness.* (TA.)

8: see 2.

سِوَاكٌ and ↑ مِسْوَاكٌ signify the same; (S, Mgh, O, Msb, K;) i. e. *A tooth-stick; a piece of stick with which the teeth are rubbed* [*and cleaned, the end being made like a brush by beating or chewing it so as to separate the fibres*]; (K,* TA;) [commonly] *a piece of stick of the* [*kind of tree called*] أَرَاك. (Msb:) accord. to IDrd, derived from سُكْتُ الشَّيْءَ meaning "I rubbed, or rubbed well, the thing;" (O, Msb;) accord. to IF, from تساوكت الإبل [expl. above]: (Msb:) accord. to Lth, (T, TA,) سِوَاكٌ is masc. and fem., (IDrd, T, M, O, K,) though it is the more approvable way to make it masc.; (O;) but Az holds this to be a mistake, and the word to be masc. [only]; and Hr says that this assertion of Lth is one of his foul mistakes: (TA:) its pl. is سُوُكٌ (S, O, Msb, K) and سُوُكٌ (Az, TA) and سُوَّكٌ, (AHn, TA,) and [of pauc.] أَسْوُكَةٌ; and the pl. of ↑ مِسْوَاكٌ is مَسَاوِيكُ. (TA.) In the saying, in a trad., خَيْرُ خِلَالِ الصَّائِمِ السِّوَاكُ, a prefixed n. is [said to be] suppressed [so that the meaning is *The best of the habits, or customs, of the faster is* the use of *the tooth-stick:* but see 2, where سِوَاكٌ is said, on the authority of the Msb, to be also an inf. n.].

مِسْوَاكٌ: see سِوَاكٌ, in two places.

سول

1. سَالَ, aor. يَسَالُ, (Akh, and S, M, Msb, K, all in art. سأل,) like خَافَ, aor. يَخَافُ, (Msb and K ibid.,) first pers. pret. سِلْتُ, [like خِفْتُ,] (Sb, M in the present art., [in the K in this art., erroneously, سَلْتُ,]) and aor. أَسَالُ, (Sb, M and K in this art.,) imperative سَلْ, (S, Msb, K, TA, all in art. سأل,) dual سَلَا, and pl. سَلُوا, these two being irregular, (Msb in that art.,) inf. n. سُؤَالٌ, (M and K in the present art.,) mentioned by Sb and by Th, (M ibid.,) and سِوَالٌ, (M and K ibid.,) mentioned by Th, (M ibid.,) *i. q.* سُؤَالٌ [*He asked,* &c.], (Akh, and S, M, Msb, K, all in art. سأل,) and سَآلَةٌ; a dial. var. of the verb with ى, (Sb, M and K in the present art.,) the medial radical being originally و, (M and K ibid.,) not a substitute for ا, (M ibid.) as is shown by the phrase هُمَا يَتَسَاوَلَانِ, (M and K ibid.,) mentioned by AZ: (M ibid.:) it is of the dial. of Hudheyl. (TA in art. سأل.) [For the pass. &c., see سُئِلَ.] A certain elegant scholar says,

* سَاتَ هَذَيْلٌ رَسُولَ اللّٰهِ فَاحِشَةً *

i. e. [*Hudheyl asked of the Apostle of God as a thing wished for* [*something beyond measure evil*]: it is not from سُئِلَ, [i. e. it is originally سَوِلَ, not formed from سُئِلَ by the substitution of ا for ا,] as many of the elegant scholars say. (Er-Rághib, TA.) = سَوِلَ, (M, K,) [aor. يَسْوَلُ,] inf. n. سَوَلٌ, (M,) *He,* or *it, was,* or *became, lax, flaccid,* or *uncompact;* or *it hung down loosely; was,* or *became, pendent,* or *pendulous:* (M, K:) [or, said of a man, *he was,* or *became, flaccid,* or *pendulous, in the belly,* or *in the part of the belly below the navel;* as appears from an explanation of أَسْوَلُ and from what here follows:] سَوَلٌ, (S, TA,) in the K, erroneously, سَوْلَةٌ, (TA,) signifies *flaccidity,* or *uncompactness,* or *pendulousness,* (S, K, TA,) of the belly, (K,) and so ↑ تَسْوُلٌ and تَسَوُّلٌ, (TA,) or of the part of the belly below the navel; (S, TA;) and of other things, (K, TA,) as, for instance, (TA,) of a clond also. (S, TA.)

2. سَوَّلْتُ لَهُ نَفْسُهُ أَمْرًا, (S,) or كَذَا, (M, K,) or الشَّيْءَ, (Msb,) inf. n. تَسْوِيلٌ, (TA,) *His soul embellished* [or *commended*] *to him* (S, M, Msb,* K) *a thing,* or *an affair,* (S,) or *such a thing,* (M, K,) or *the thing:* (Msb:) or *made it* [*to appear*] *easy to him,* and *a light matter in his eyes;* from سَوْلٌ signifying "laxness" or the like: (Bd in xii. 18:) the inf. n. signifies the *embellishing,* a thing, and *making it to be loved* or *approved,* in order that one may do it or say it: (TA:) or the soul's *embellishing* a thing that is eagerly desired, and *picturing what is foul* thereof *as goodly:* (Er-Rághib, TA:) and it is said to be from سَوْلٌ signifying "an object of a man's desire, which embellishes to the seeker thereof that which is false, or vain, and other things of the deceptions of the present world." (TA.) — You say also, يُسَوِّلُ إِلَيَّ كَذَا *Such a thing is imaged in the mind to me; is an object of fancy to me;* or *seems to me.* (L in art. هدد.) — And سَوَّلَ لَهُ said of the Devil, *He led him into error;* or *made him to err:* (M, K:) or *facilitated to him the commission of great sins;* from سَوْلٌ meaning as expl. above in this paragraph: or *incited him to indulgence in appetences, or lusts;* from السُّولُ meaning [by implication] التَّمَنِّي: (Bd in xlvii. 27:) or [as though meaning] *let down his rope* [*to him to aid in the accomplishment of his desire*]. (Ham p. 748.)

5: see 5 in art. سأل: = and 1, last sentence, in the present art.

6. هُمَا يَتَسَاوَلَانِ [*They two ask,* or *beg, each other; i. q.* يَتَسَاءَلَانِ, q. v.]: (M, K:) a phrase mentioned by AZ. (M.)

سُؤْلٌ *i. q.* مَسْأَلَةٌ [as signifying *A petition;* or *a request;* meaning *a thing that is, or has been, asked,* or *begged;* see سُؤْلٌ]; (TA:) as also ↑ سُولَةٌ; (K, TA;) each, (TA,) a dial. var. of the word with ء: (K, TA:) [but it is also said in the latter that سُؤْلٌ is the original of سُولٌ because the readers of the Kur-án read the word with ء in chap. xx. verse 36:]) or *an object of desire* or *wish* (أُمْنِيَّة), *which one asks:* (TA:) or *an object*

of want, which the soul eagerly desires: (Er-Rághib, TA:) or *an object of* a man's *desire* (أُمْنِيَّة), *which embellishes to the seeker thereof that which is false, or vain, and other things of the deceptions of the present world:* but there is a difference between سُوْل and سُؤْلَة on the one hand and أُمْنِيَّة on the other hand, in that the former relate to what is sought, or demanded, and أمنيّة relates to what is meditated (قَدَّرَ); (TA;) [for] this last primarily signifies "a thing that a man meditates (يُقَدِّرُه) in his mind," from مَنَى signifying قَدَّرَ; (Bḍ in ii. 73;) so that the أُمْنِيَّة seems to be after the سُؤْلَة: (TA:) سُوْل may be from سَوَّلَتْ لَهُ نَفْسُهُ كَذَا in the first of the senses assigned to it above, and [from] سَوَّلَ said of the Devil in the last of the senses assigned to it above. (Ḥam p. 748.) [See also سُؤَال, below.]

سُوْلَة: see 1, last sentence.

سُوَلَة: see سُوْل, in three places.

سُوَلَة, (M, K,) applied to a man, (M,) One *who asks,* or *begs, much;* (K;) *i. q.* سُؤَّلَة and سَؤُول. (M.)

سُؤَال an inf. n. of سَأَلَ as syn. with سُؤْل: (Sb, Th, M, K:) [and used as a simple subst., like سُؤْل and سُؤْلَة, for] IJ mentions سُؤُولَة as its pl. (M, TA.)

سَوِيل *An equal.* (M, K.) So in the saying, أَنَا سَوِيلُكَ فِى هٰذَا الأَمْر [*I am thy equal in this affair*]. (M.)

أَسْوَل *Lax, flaccid,* or *uncompact;* or *hanging down loosely;* or *pendent,* or *pendulous;* or *in the lower part:* (M, K:) or a man *flaccid,* or *pendulous,* in the part of the belly *below* the *navel:* fem. سَوْلَاء: and pl. سُوْل. (S.) And سَحَاب أَسْوَل *Clouds that are uncompact,* (S, TA,) *their skirts,* or *fringes, hanging down;* and in like manner, سَحَابَة سَوْلَاء; sing. سَحَائِب سُوْل. (TA.) And دَلْو سَوْلَاء *A large bucket.* (M, K.*)

سوم

1. سَوْم, inf. n. of سَامَ, primarily signifies The *going,* or *going away, engaged,* or *occupied, in seeking,* or *in seeking for* or *after,* or *in seeking to find and take* or *to get,* a thing: and sometimes it is used as meaning the *going,* or *going away;* as when it is said of camels [or the like]: and sometimes, as meaning the *seeking,* or *seeking for* or *after,* or *seeking to find and take* or *to get;* as when it relates to selling or buying. (Er-Rághib, TA.) — You say, سَامَتِ الْمَاشِيَةُ (S, Mgh, Mṣb, TA) or الْعُشْبَ (M) or المَالَ, (K,) aor. تَسُوم, (S, M, Mṣb,) inf. n. سَوْم, (S, M, Mgh, Mṣb,) *The cattle pastured* (S, M, Mgh, Mṣb, K, TA) *by themselves* (Mṣb) *where they pleased;* and in like manner, الْغَنَمُ [*the sheep or goats*]: or *went away at random,* or *roved, pasturing where they pleased.* (TA.) — [Hence, سَامَ, inf. n. as above, *He did as he pleased.*] You say, سَوَّمْتُهُ *I left him to do as he pleased.* (S, M, K.*) [In the CK, خَلَّاهُ وسَوَّمَهُ لِما يُرِيدُهُ is put for خَلَّاهُ وسَوْمَهُ لِمَا يُرِيدُهُ; and the like is done in one of my copies of the S. See also 2.]) — And سَامَ, (S,) or سَامَتِ الإِبِلُ, and الرِّيحُ, (M, K,) or الرِّيَاحُ, (S,) inf. n. as above, (S, M,) *He,* or *it,* (S,) or *the camels,* and *the wind,* (M, K,) or *the winds,* (S,) *passed, went,* or *went on* or *along:* (S, M, K:) or سَوْم signifies the *passing,* &c., *quickly;* one says of a she camel, سَامَتْ, aor. and inf. n. as above, *she passed,* &c., *quickly;* (Aṣ, TA;) and hence the saying of Dhu-l-Bijádeyn cited in art. عرض, voce تَعَرَّضْ: or the *passing,* &c., *quickly, with the desire of making a sound in going along.* (TA.) — And سَامَتِ الطَّيْرُ عَلَى الشَّىْءِ, (M, K,) aor. and inf. n. as above, (M,) *The birds went,* [or *hovered,*] or *circled, round about the thing:* (M, K:) or, as some say, سَوْم signifies any *going,* [or *hovering,*] or *circling, round about.* (M.) ═ [As mentioned in the first sentence of this art.,] سَوْم is also in selling and buying. (S.) You say, سَامَ السِّلْعَةَ, (Mgh, Mṣb,) aor. and inf. n. as above, (Mṣb,) *He* (the seller) *offered the commodity,* or *article of merchandise,* (Mgh, Mṣb,) *for sale,* (Mṣb,) *and mentioned the price:* (Mgh:) and it is also said of the purchaser, like اِسْتَامَ, (Mgh, Mṣb,) meaning *he sought to obtain the sale of the commodity,* or *article of merchandise:* and one says also of the seller, and of the purchaser, سَامَ بِالسِّلْعَةِ, meaning *he mentioned the price of the commodity [in offering it for sale,* and *in offering to purchase it]:* (Mṣb:) and in like manner, سُمْتُ فُلَانًا بِسِلْعَتِى, inf. n. as above, *I said to such a one,* "*Wilt thou take* [or *purchase*] *my commodity for such a price?*" (TA:) and سَامَنِى بِسِلْعَتِهِ *he* (the seller, Mṣb) *mentioned to me the price of his commodity [in offering it for sale*]: (Mṣb, TA:) [and, agreeably with these explanations,] Kr says that السَّوْم signifies العَرْض [i. e. *the act of offering,* &c.]: (M, TA:) or سُمْتُ بِالسِّلْعَةِ, inf. n. سَوْم (M, K) and سَوَام, with damm; (K, TK;) [in the former only said to be syn. with سَوْم in selling and buying;]) and سَاوَمْتُ, (M, K,) inf. n. سِوَام; (TA;) and عَلَيَّ خَايَنْتُ and اسْتَبَنْتُ; signify بِهَا [which means *I offered the commodity for sale, mentioning its price, and was exorbitant in my demand:* and also *I purchased the commodity for a dear,* or *an excessive, price:* and both these meanings are app. here intended]: (M, K, TA:) and in like manner, اِسْتَبَنْتُهُ *I offered to him the commodity for sale,* &c.: and *I purchased of him the commodity,* &c.]: (TA:) or, as some say, (so in the TA, but in the M and K "and,") this last, as also اِسْتَبَنْتُهُ عَلَى السِّلْعَة, means سَأَلْتُهُ سَوْمَهَا [i. e. *I asked him the price at which the commodity was to be sold*]: (M, K, TA:) and سَامَنِيهَا, (M,) or سَاوَمَنِيهَا, (TA, [but the former is app. the right,]) means ذَكَرَلِى سَوْمَهَا [i. e. *he mentioned to me the price at which it was to be sold*]: (M, TA:) you say also, اِسْتَبَنْتُ عَلَيْهِ بِسِلْعَتِى when you mention the price of the commodity [i. e. it means *I mentioned to him the price at which I would sell my commodity*]: and you say, اِسْتَامَ بِى when he is the person who offers to thee the price [i. e. it means *he offered to me a price for my commodity;* or *he sought to obtain from me the sale of my commodity by offering a price for it*]: (TA:) and اِسْتَامَ عَلَى *he contended [by bidding] against me in a sale:* (S, PS:) or اِسْتَامَ عَلَى السِّلْعَة, which means اِسْتَامَ عَلَى سَوْمِى [i. e. *he sought to obtain the sale of the commodity in opposition to me,* or *to my seeking it*]. (Mṣb. [See also 3.]) Hence, [Mohammad is related to have said,] لَا يَسُومُ الرَّجُلُ عَلَى سَوْمِ أَخِيهِ (Mgh,) or لَا يَسُومُ أَحَدُكُمْ عَلَى سَوْمِ أَخِيهِ, (Mṣb,) i. e. [*The man,* or *any one of you,*] *shall not purchase* [*in opposition to his brother*]: (Mgh, Mṣb:) and it may mean *shall not sell;* the case being that of a man's offering to the purchaser his commodity for a certain price, and another's then saying, "I have the like thereof for less than this price:" so that the prohibition relates in common to the seller and the buyer: (M:) and the saying is also related otherwise, i. e. لَا يَسْتَامُ, meaning *shall not purchase.* (Mgh.) And it is said in a trad., نَهَى عَنِ السَّوْمِ قَبْلَ طُلُوعِ الشَّمْسِ, meaning, accord. to Aboo-Is-ḥáḳ, أَنْ يَسُومَ بِسِلْعَتِهِ [i. e. *He* (Mohammad) *forbade the offering a commodity for sale before the rising of the sun*]; because that is a time in which God is to be praised, and one should not be diverted by other occupation: or, he says, it may mean *the pasturing of camels;* because, before sunrise, when the pasturage is moist with dew, it occasions a fatal disease. (TA.) You say also, سُمْتُكَ بَعِيرَكَ سِمَةً [*I have mentioned to thee a good price for thy camel*]. (S.) And فِيهِ اسْتَامَ سِمَةً [*He demanded for it a dear price*]. (TA in art. حظر.) And سَامَهُ بِعَمَلٍ [*He made to him an offer of working, mentioning the rate of payment; or bargained, or contracted, with him for work*]. (K in art. عمل. [See also 3.]) — The Arabs also say, عَرَضَ عَلَىَّ سَوْمَ غَائِلَة [*He offered to me in the manner of offering* water *to camels taking a second draught*]; meaning like the saying of the vulgar, عَرَضَ سَابِرِيَّ: (Ks, TA: [see art. سبر:]) a prov. applied to him who offers to thee that of which thou hast no need. (Sh, TA. [See also art. على; and see Freytag's Arab. Prov. ii. 84.]) — And you say, سَامَهُ الأَمْرَ, (M, K,) aor. as above, (TA,) inf. n. سَوْم, (M, TA,) *He imposed upon him,* or *made him to undertake, the affair, as a task,* or *in spite of difficulty* or *trouble* or *inconvenience; or he ordered, required, or constrained, him to do the thing, it being difficult* or *troublesome* or *inconvenient:* (M, K, TA:) or *he brought upon him the affair,* or *event;* (Ḥj, M, K, TA;) as also سَوَّمَهُ, (K,) inf. n. تَسْوِيم: (TA:) or *he endeavoured to induce him,* or *incited him,* or *made him, to do,* or *to incur, the affair,* or *event:* (Sh, TA:) it is mostly used in relation to punishment, and evil, (Ḥj, M, K, TA,) and wrong-doing: and hence the saying in the Ḳur [ii. 46 and vii. 137 and xiv. 6], يَسُومُونَكُمْ سُوءَ الْعَذَابِ *They bringing upon you evil punish-*

ment or torment: (Zj, M, TA:) or seeking, or desiring, for you evil punishment: (Ksh and Bd in ii. 46:) or endeavouring to induce you to incur it: (Ksh ibid.:) from سَامَهُ خَسْفًا [expl. by what here follows]. (Ksh and Bd ibid.) You say, سُمْتُهُ خَسْفًا I brought upon him خَسْف [i. e. wrong, or wrong treatment, as expl. in the Ksh and by Bd ubi suprà]: or I endeavoured to induce him to incur it (أَوْدَدْتُهُ عَلَيْهِ): (Ṣ:) [see also خَسْفٌ: and] سُمْتُهُ خُطَّةَ خَسْفٍ; expl. in art. خط:] and سِيمَ الخَسْفَ He was constrained to incur, or to do, what is termed الخَسْف [meaning abasement or ignominy, or that which was difficult]: (TA:) and سُمْتُهُ ذُلًّا I abased him. (Msb.) ― سَامَهُ, aor. as above, also signifies He kept, or clave, to it, not quitting it. (M,* TA.) ― See also 4.

2. سوّم الخَيْلَ, (Ṣ, Ḳ,) or الإِبِلَ, (M,) inf. n. تَسْوِيمٌ, He sent forth the horses, (Ṣ, Ḳ,) or the camels, (M,) [sometimes meaning] to the pasturage, to pasture where they would. (TA. [See also 4.]) ― [Hence,] سَوَّمَهُ means خَلَّاهُ وَسَوْمَهُ (AZ, Ṣ, M, Ḳ,) i. e. [He left him] to do as he pleased; namely, a man. (AZ, Ṣ, Ḳ. [In the ḲḲ is a mistranscription in this place, before mentioned: see 1, fourth sentence.]) Whence the prov., عَبْدٌ سُوَّمٌ A slave, and he has been left to do as he pleases. (TA.) ― And سَوَّمْتُ فُلَانًا فِى مَالِى I gave such a one authority to judge, give judgment, pass sentence, or decide judicially, respecting my property. (AO, Ṣ: and in like manner سَوَّمَهُ فِى مَالِهِ is expl. in the M and Ḳ.) And سَوَّمْتُهُ أَمْرِى I made him to have the ordering and deciding of my affair, or case, to do what he would; like سَوَّطْتُهُ أَمْرِى. (TA in art. سوط.) ― And سوّم عَلَى القَوْمِ خَيْلَهُ being understood] against the people, or party, and made havoc among them. (Ṣ, Ḳ.) ― And تَسْوِيمٌ signifies also The making a horse to sweat well. (KL.) ― See also 1, in the last quarter of the paragraph. ― And سوّم الفَرَسَ, (M, Ḳ,) inf. n. تَسْوِيمٌ, (Ḳ,) He put a mark upon the horse: (M, Ḳ:) he marked the horse with a piece of silk بِحَرِيرَةٍ [perhaps a mistranscription for بِحَدِيدَةٍ i. e. with an iron such as is used for branding]), or with something whereby he should be known. (Lth, TA.) See also 5. [And see 4.]

3. سَاوَمْتُهُ بِالسِّلْعَةِ (Ṣ, Msb) [and فِى السِّلْعَةِ agreeably with what here follows and with an ex. in art. بكر], inf. n. سِوَامٌ (Ṣ, Msb) and مُسَاوَمَةٌ, (TA,) [I bargained, or chaffered, with him, or] I contended with him in bargaining, or chaffering, for the commodity, or article of merchandise, (MA, Msb,* TA,) and in deciding the price: (TA:) and ↑ تَسَاوَمْنَا (Ṣ, Msb, TA*) فِى السِّلْعَةِ (TA) [and بِالسِّلْعَةِ agreeably with what here precedes] We bargained, or chaffered, for the commodity, or article of merchandise, [or contended in doing so,] one offering it for a certain price, and another demanding it for a lower price. (Msb.) See also 1, in three places.

4. اسام الهَاشِمَةَ, (Ṣ, Mgh, Msb,) or الإِبِلَ, (M, Ḳ,) inf. n. إِسَامَةٌ, (Mgh,) He pastured the cattle, or the camels: (M, Mgh, Ḳ, TA:) or he sent forth, or took forth, the cattle, or the camels, to pasture: (Ṣ, TA:) or he made the cattle [or the camels] to pasture by themselves [where they pleased (see 1)]: (Msb:) and [in like manner] سُمْتُ ↑ الإِبِلَ I left the camels to pasture [by themselves where they pleased]. (Th, TA. [See also 2.]) Hence, in the Ḳur [xvi. 10], فِيهِ تُسِيمُونَ (Ṣ) Upon which ye pasture your beasts. (Jel.) ― [And accord. to Freytag, اسام occurs in the Deewán of Jereer as meaning He urged a horse to run: or, as some say, he marked a horse with some sign. See also 2.] ― اسام إِلَيْهِ بِبَصَرِهِ He cast his eye, or eyes, at him, or it. (Ḳ.) ― See also سَامَهُ.

5. تسوّم He set a mark, token, or badge, upon himself, whereby he might be known [in war &c.]. (Ṣ.) In a trad. (Ṣ, TA) respecting [the battle of] Bedr, (TA,) occur the words, تَسَوَّمُوا فَإِنَّ المَلَائِكَةَ قَدْ سَوَّمُوا ↑ فَإِنَّ المَلَائِكَةَ قَدْ تَسَوَّمَتْ, (Ṣ, TA,) or سَوَّمَتْ, accord. to different relations; i. e. Make ye a mark, token, or badge, for yourselves, whereby ye may know one another [in the fight, for the angels that are assisting you have done so]. (TA.)

6: see 3.

8. اِسْتَامَ الإِبِلُ أَرْضًا تَسْتَامُ فِيهَا, (M,) or مُسْتَامَةً ↑ تَسْتَامُ, (TA,) means A land in which the camels pasture by themselves where they please (تَسَوَّمُ فِيهَا): (M:) or a land into which they go away [to pasture]. (TA.) [See also اِسْتَامَ السِّلْعَةَ: &c.: see 1, in ten places.

سَامٌ Death: (IAạr, Ṣ, M, Mgh:) and سَامَةٌ (as its n. un.) a death: (IAạr, TA:) but the former [signifies the same in Pers., and] is said to be not Arabic. (TA.) It is related in a trad., respecting the salutation of the Jews, that they used to say, السَّامُ عَلَيْكُمْ [Death come upon you, instead of السَّلَامُ عَلَيْكُمْ]; and that he [i. e. Mohammad] used to reply, عَلَيْكُمْ; accord. to the generality of the relaters, وَعَلَيْكُمْ, but correctly without the و, because the و implies participation: and it is related of 'Áïsheh that she used to say to them, عَلَيْكُمُ السَّامُ وَالذَّامُ وَاللَّعْنَةُ, as mentioned in art. سأم: (TA:) the Jews are also related to have said [to the Muslims], عَلَيْكُمُ السَّامُ الدَّامُ meaning المَوْتُ الدَّائِمُ. (TA in art. دوم: see دَائِمٌ in that art.) ― Also A kind of tree, of which are made the masts (أَوْفَال [pl. of وَفَل]) of ships: (Kr, M, TA:) accord. to Sh, (TA,) the [tree called] خَيْزُرَان. (Ḳ, TA. [And accord. to some copies of the Ḳ, سَامَةٌ also has this signification, and the signification expl. in the sentence here next following: but accord. to the text of the Ḳ as given in the TA, وَالسَّامَةُ has been erroneously substituted in the copies above referred to for وَالسَّاقَةُ, which, by reason of what precedes it, means that سَامَةٌ also signifies the same as سَاقَةٌ; and if the former reading were right, the context in the Ḳ would imply that السامة is also the name of a son of Noah, which is incorrect; the name of that son being only سَامٌ.]) ― Also A [hollow, or cavity, in the ground, such as is called] نُقْرَة, in which water remains, or stagnates, and collects. (Ḳ. [For the verb in this explanation, which is written يَنْقَعُ in the ḲḲ and in my MS. copy of the Ḳ, I read يَنْقَعُ.]) ― Also a pl. [or rather coll. gen. n.] of which the sing. [or n. un.] is سَامَةٌ: (M, Ḳ:) the former signifies Veins of gold: and the latter, a single vein thereof: (Ṣ:) or the latter, a vein in a mountain, differing from its [general] nature; (M, Ḳ;) if running from east to west, not failing of its promise to yield silver: (M:) or the former, (M,) or latter, (Ḳ, TA,) gold, and silver; (M, Ḳ, TA;) accord. to Aṣ and IAạr: (M, TA:) or, as some say, an ingot of gold, and of silver: (TA:) or veins of gold, and of silver, in the stone [or rock]: (M, Ḳ:) En-Nábighah El-Jaʼdee, (M,) or Edh-Dhubyánee, (TA,) uses السام as meaning silver; for he likens thereto a woman's front teeth in respect of their whiteness: (M, TA:) and Aboo-Sa'eed says that silver is called in Pers. سِيمْ, and in Ar. سَامٌ: (TA:) but the meaning most commonly known is gold. (M, TA.) A poet says, (M,) namely, Keys Ibn-El-Khaṭeem, (Ṣ,)

* لَوْ أَنَّكَ تُلْفِى حَنْظَلًا فَوْقَ بَيْضِنَا *

* تَدَحْرَجَ عَنْ ذِى سَامِهِ المُتَغَارِبِ *

(S, M,) [i. e. If thou threwest colocynths upon our helmets, they would roll along from what is gilded thereof, they being near together: لَوْ أَنَّكَ is for أَنَّكَ لَوْ: and] the ه in سَامِهِ relates to the بيض [which are described as] gilded therewith: (Ṣ:) the poet is describing the party as being close together in fight, so that colocynths, notwithstanding their smoothness and the evenness of their parts, if they fell upon their heads, would not reach the ground. (Th, Ṣ,* M.)

سَوْمٌ [is originally an inf. n.: see 1, passim: ―] and is also used as a subst. signifying The price of any commodity, or article of merchandise; like سِيمَةٌ ↑ and ↑ سُومَةٌ. You say, سَاوَمَهُ ↑ سَوْمَةً, and سَأَلَهُ سَوْمَهُ, and ذَكَرَ لِى سَوْمَهُ, referring to a سِلْعَة [or commodity]: see 1, in the former half of the paragraph. And سِيمَتُكَ بَعِيرُكَ سِيمَةً ↑ حَسَنَةً: and اسْتَامَ فِيهِ سِيمَةً ↑ غَالِيَةً: see again 1, in the latter half of the paragraph. And إِنَّهُ لَغَالِى السِّيمَةِ (Ṣ, M, Ḳ) and ↑ السُّومَةِ, meaning السَّوْمِ [i. e. Verily it is dear in price]. (M, Ḳ.) ↑ سِيمَةٌ and ↑ سُومَةٌ are both substs. from سَامَنِى as used in the phrase سَامَنِى الرَّجُلُ بِسِلْعَتِهِ [and the like]; (TA;) syn. with قِيمَةٌ. (Ḥar p. 435 in explanation of the former.)

سَامَةٌ [as n. un. of سَامٌ: see the latter, first sentence, and last but one. ―] Also] A حُفْرَة, (M, and so in copies of the Ḳ,) or حُفَيْرَة, (Ḳ accord. to the TA,) [i. e. hollow dug in the ground, app. to be filled with water for cattle,] by a well (عَلَى رَكِيَّةٍ): its pl. is سِيَمٌ [originally سِوَمٌ]: and you say, أَسَّامَنَا ↑, (M, Ḳ, TA,) inf. n. إِسَامَةٌ, meaning He dug it [i. e. the سامة]. (TA.) ― Also i. q. سَاقَةٌ [q. v.], (Ḳ, accord. to the TA, [as mentioned above, see سَامٌ,]) on the authority of IAṣr. (TA.)

سُومَةٌ: see سَوْمٌ, in three places. ― Also, ↑(Ṣ,

M, K,) and ↑ سِيمَةٌ (M, K) and ↑ سِيمَى, also written سِيمَا (S, M, K, TA, but omitted in some copies of the K,) and ↑ سِيمَاءٌ and ↑ سِيمِيَاءُ (S, M, K,) the last mentioned by Aṣ, (TA,) [and it occurs with tenween by poetic license, being properly like كِتْبِيَةٌ, a rare form, q. v.,] *A mark, sign, token, or badge, by which a thing is known,* (S,* M, K,) *or by which the good is known from the bad:* (TA:) accord. to J, (TA,) the سِيمَة is *a mark,* &c., *that is put upon a sheep or goat,* and *such as is used in war or battle;* (S, TA;) whence the verb تَسَوَّمَ [q. v.]: (S:) and accord. to IAar the ↑ سِيمَة is *a mark upon the wool of sheep;* and its pl. is سِيَمٌ: [see also سِيمَة, in art. وسم:] accord. to IDrd, one says, ↑ عَلَيْهِ سِيمَى حَسَنَةٌ, meaning *Upon him, or it, is a good mark* &c.; and it is from وَسْمٌ, nor. أَسِمَ; being originally وِسْمَى: the و being transposed, and changed into ى because of the kesreh before it: (TA:) this form occurs in the Ḳur [xlviii. 29], where it is said, سِيمَاهُمْ فِى وُجُوهِهِمْ *[Their mark is upon their faces;* and in several other places thereof]. (S.)

سِيمَةٌ: see سَوْمٌ, in five places: ═ and see also سُومَةٌ, in two places. [For the meanings "pactus" and "pastum missus," assigned to it by Golius, as from the S, and copied by Freytag, I find no foundation.]

سِيمَى, also written سِيمَا: see سُومَةٌ, in two places.

سِيمِيَاءُ: see سُومَةٌ.

سِيمِيَاءُ: see سُومَةٌ. ═ [In the present day it is applied to *Natural magic:* from the Pers. سِيمِيَا.]

سَوَائِرُ: see سَائِرٌ. ═ Also *Two small hollows* (نُقْرَتَانِ) *beneath the eye of the horse.* (Ḳ.) ═ [And accord. to Freytag, it occurs in the Deewán el-Hudhaleeyeen in a sense which he explains by "*Malum*" (*an evil,* &c.).]

سَوَائِرُ [The *offering* a commodity *for sale,* &c.: see 1. ═ Also] *A certain bird.* (Ḳ.)

لَا سِيَّمَا: see art. سوى.

سَائِرٌ [*Going, or going away, engaged,* or *occupied, in seeking, or in seeking for or after, or in seeking to find and take or to get,* a thing: (see 1, first sentence:)] *going away at random, or roving, wherever he will.* (TA.) And [particularly], (S,) as also ↑ سَوَائِرُ (Aṣ, S, M, K) and ↑ سَائِمَةٌ (Aṣ, S, M, Mgh, Msb, K,) Cattle, (مَال, S, TA, or سَائِمَةٌ, Mgh, Msb,) or camels, (Aṣ, M, K, TA,) and sheep or goats, (TA,) *pasturing* (S, M, Mgh, Msb, K, TA) *by themselves* (Msb) *where they please;* (TA;) *or sent forth to pasture, and not fed with fodder among the family* [*to whom they belong*]; (Aṣ, Mgh, TA;) or *pasturing in the deserts, left to go and pasture where they will:* (TA:) the pl. of سَائِرٌ and of سَائِمَةٌ is سَوَائِرُ: (S:) the pass. part. n. مُسَامٌ is not used. (Msb.) It is said in a trad., فِى سَائِمَةِ الْغَنَمِ زَكَاةٌ *[In the case of pasturing sheep or goats, there is a poor-rate].* (TA.) And in another trad., السَّائِمَةُ جُبَارٌ, i. e. *The beast* (دَابَّة) *that is sent away into its place of pasture,* if it hurt a human being, *the injury committed by it is a thing for which no mulct is exacted.* (TA.) And it is related in a trad. respecting the emigration to Abyssinia, that the Nejáshee said to those who had emigrated to his country, أَمْكُثُوا فَأَنْتُمْ سُومٌ بِأَرْضِى, i. e. [*Tarry ye, and ye will be*] *secure* [*in my land*]: IAth says that thus it is explained: and سيوم [is said to be] an Abyssinian word: it is related also with fet-ḥ to the س: and some say that سُوْمٌ is pl. of سَائِرٌ [like as شُهُودٌ is said to be of شَاهِدٌ]; i. e., *ye shall rove* (تَسُومُونَ) *in my country like the sheep, or goats, pasturing where they please* (كَالْغَنَمِ السَّائِمَةِ), no one opposing you: (TA:) or, as some relate the trad., it is شُهُودٌ. (TA in art. شهد.)

[مَسَامٌ *A place where cattle pasture by themselves where they please; a place where they rove about, pasturing:* like مَسَامَةٌ.] أَرْضٌ مُسَامَةٌ *A land* (أَرْض) *in which sheep or goats, pasturing where they please* (كَالْغَنَمِ السَّائِمَةِ), no one opposing you: (TA:) or, as some relate the trad., it is شُهُودٌ. (TA in art. شهد.)

[مَسَامٌ *A place where cattle pasture by themselves where they please; a place where they rove about, pasturing:* like مَسَامَةٌ.] أَرْضٌ مُسَامَةٌ. ═ Freytag explains it as meaning *A place of passage:* ═ and *A quick passage:* from the Deewán el-Hudhaleeyeen.]

مَسَامَةٌ *A wide and thick piece of wood at the bottom of the* قَاعِدَتَانِ [*or two side-posts*] *of the door.* (Ḳ.) ═ And *A staff in the fore part of the* [*women's camel-vehicle called*] هَوْدَج. (Ḳ.)

الخَيْلُ المُسَوَّمَةُ means *The pastured horses:* (S, Msb, TA:) *or the horses sent forth with their riders upon them:* (AZ, Az, Msb, TA:) or it means, (TA,) or means also, (S, Msb,) *the marked horses;* (S, Msb, TA;) *marked by a colour differing from the rest of the colour;* or *by branding:* (TA:) or *the horses of goodly make.* (Ḥam p. 92, and TA. [See the Ḳur iii. 12.].) ═ مُسَوِّمِينَ, in the Ḳur [iii. 121], may mean, accord. to Akh, either *Marked* [*by the colours, or the like, of their horses, so as to be distinguished from others*], or *sent forth;* and is thus with ى and ن [because applied to rational beings, namely, angels, and] because the horses were marked, or sent forth, and upon them were their riders. (S.) ═ And حِجَارَةً مِنْ طِينٍ مُسَوَّمَةً عِنْدَ رَبِّكَ, (S,* M, K,*) in the Ḳur [li. 33 and 34], (S, M,) means [*Stones of* baked *clay*] *having upon them the semblance of seals* [*impressed in the presence of thy Lord*], (S, K, Er-Rághib,) in order that they may be known to be from God: (Er-Rághib:) or *marked* (Zj, M, Bḍ, K, Jel) *with whiteness and redness,* (Zj, M, K,) as is related on the authority of El-Ḥasan, (Zj, M,) or *with a mark whereby it shall be known that they are not of the stones of this world* (M, K) *but of the things wherewith God inflicts punishment,* (M,) or [*each*] *with the name of him upon whom it is to be cast:* (Jel:) or *sent forth:* (Bḍ, TA:) but Er-Rághib says that the first is the proper way of explaining it. (TA.)

مُسَوَّمَةٌ, applied to a land (أَرْض): see 8.

سون

5. تَسَوَّنَ: see 1 in art. سول, last sentence.

سوى

1. سَوَى, aor. يَسْوِى: see 3, in two places. ═ [Accord. to Golius, سَوِىَ, inf. n. سَوًى, signifies *He intended,* or *proposed to himself:* this he says as on the authority of the KL, in which only the inf. n. is mentioned with the explanation قصد وَٱهْتِمَام كردن: and to this, Freytag adds the authority of Meyd; and also that the verb governs the thing which is its objective complement in the accus. case. In the S and other lexicons of good repute, I find the meaning of قَصَدَ assigned to اِسْتَوَى followed by إِلَى; but in none to سَوِىَ.]

2. سَوَّاهُ, (S, M, &c.,) inf. n. تَسْوِيَةٌ, (Ḳ,) *He made it equal, equable, uniform, even, level, flat, plane* or *plain;* (S,* M, MA, Msb, K;) or *equal in respect of elevation or of depression;* (Er-Rághib, TA;) [and *straight, right, direct,* or *rightly directed;* (see its quasi-pass. 8;)] and ↑ اسواء signifies the same; (M, K;) namely, a place, (Msb, K,) or a thing, (S, M, Er-Rághib, TA,) or an uneven, or a crooked, thing. (Mgh.) It is said in a trad., فَأَمَرَ بِالْخَرَبِ فَسُوِّيَتْ [*And he gave orders respecting the ruins, and they were levelled*]. (TA in art. خرب.) And in another trad., سَوَّيْنَا عَلَى رُقَيَّةَ, meaning *We buried Rukeiyeh, and made the earth of the grave even, or level, over her.* (Mgh.) [Hence also,] سَوَّيْتُ عَلَيْهِ الأَرْضَ: see 8. And hence the saying in the Ḳur [iv. 45], لَوْ تُسَوَّى بِهِمُ الْأَرْضُ, (TA,) i. e. *That they were buried, and that the ground were made level over them;* (S,* Bḍ;) ب being here syn. with عَلَى: (TA in art. ب:) or the meaning is, *that they became like the dust of the earth:* (M, Jel:) thus expl. by Th; (M;) or *that they had not been created, and that they and the earth were alike.* (Bḍ.) [Hence also,] بَلَى قَادِرِينَ عَلَى أَنْ نُسَوِّىَ بَنَانَهُ, in the same [lxxv. 4], is said to mean [*Yea: we are able*] *to make his hand like the foot of the camel, without fingers:* or *to make his fingers uniform, of one measure or size:* (TA:) or the meaning is, *we are able to put together the bones of his fingers* [*consistently*] *as they were.* (Bḍ, Jel.) And حَتَّى إِذَا سَاوَى ↑ بَيْنَ الصَّدَفَيْنِ, in the Ḳur [xviii. 95], means سَوَّى بَيْنَهُمَا [i. e. *Until, when he had made the space between the two sides of the mountains even,* or *level,* by filling it up]. (TA.) ═ [Also *He made it uniform, equal,* or *consimilar,* with another thing.] One says, سَوَّيْتُهُ بِهِ, (M, K,) inf. n. as above; (K;) and ↑ سَاوَيْتُهُ بِهِ (M,* TA, TK,) and ↑ أَسْوَيْتُهُ بِهِ; (M, K, TA:) and ↑ سَاوَيْتُ هٰذَا بِذَاكَ *I raised this so as to make it equal in measure, or quantity, or amount, with that.* (TA.) And سَوَّيْتُ بَيْنَهُمَا, and ↑ سَاوَيْتُ, (S, M, K,) *I made them uniform,* or *equal, each with the other;* or *like each other.* (M, K, TA.) ═ [And *He made it symmetrical* or *symmetrically, by,* or *with, a just adaptation of its component parts; made it congruous* or *consistent in its several parts,* or *with congruity* or *consistency in its several parts: he made it, formed it,* or *fashioned*

it, in a suitable manner: he made it to be adapted, or *so as to be adapted, to the exigencies, or requirements, of its case, or of wisdom: he made it complete, or in a complete manner; completed it, or completed its make: he made it right or good, or in a right or good manner; rectified it; adjusted it; or put it into a right, or good, state.*] In the Kur xxxii. 8, it means *He made him symmetrical* [or *symmetrically*], *by the fit, or suitable, formation of his members.* (Bḍ.) And سَوَّيْتُهُ in the same, xv. 29 and xxxviii. 72, *I made his creation symmetrical:* (Bḍ:) or *I completed him,* or *made him complete.* (Jel.) And سَوَّى in the same, lxxxvii. 2, *He made* what He created *congruous* or *consistent in the several parts.* (Jel.) And الَّذِي خَلَقَكَ فَسَوَّاكَ, in the same [lxxxii. 7], means [*Who created thee,*] *and made thy creation to be adapted to the exigencies, or requirements, of wisdom.* (TA.) وَنَفْسٍ وَمَا سَوَّاهَا, in the same, [xci. 7, means *By a soul and what made it to be adapted to its exigencies,* i. e., to the performance of its functions, for it] is indicative of the faculties of the soul: this explanation is more proper than that which makes ما to mean [*Him who,* i. e.] God. (TA.) And رَفَعَ سَمْكَهَا فَسَوَّاهَا, in the same, lxxix. 28, means *He hath raised high* [*its canopy,* or] *the measure of its elevation from the earth, or its thickness upwards, and made it symmetrical,* or *even,* (Bḍ,) or *completed it by adorning it with the stars,* (Bḍ, TA,*) agreeably with what is said in the Kur xxxvii. 6, (TA,) *and by means of the revolvings* [*thereof*], *&c.:* from the saying next following. (Bḍ.) سَوِّ فُلَانٌ أَمْرَهُ *Such a one rectified, or adjusted, his affair; or put it into a right, or good, state.* (Bḍ in lxxix. 28.) [Hence,] one says, سَوِّ وَلَا تُسَوِّئْ *Rectify thou, and do not corrupt, or mar.* (A and TA in art. سوأ.) [One says also, سَوَّى الطَّعَامَ *He cooked the food thoroughly:* see 8 as its quasi-pass.] And سَوَّى فُلَانٌ مَنْصُوبَةً [*Such a one framed a stratagem,* or *plot.*] (TA in art. نصب.) ‖ سَوَّى [as an intrans. verb, if not a mistranscription for سَوَيَ,] inf. n. as above: see 8. ‖ And سَوِيَ, [app. for سَوِيَ,] inf. n. as above, signifies *It was,* or *became, altered* [*for the worse*]; syn. غَيِرَ. (TA.)

3. ساواهُ, (Ṣ, M,* Mṣb,) inf. n. مُسَاوَاةٌ (M, Er-Rāghib, Mṣb, TA) and سِوَآءٌ, (M,) *It was, or became, equal to it,* (Ṣ, Er-Rāghib, Mṣb, TA,) and *like it, in measure, extent, size, bulk, quantity,* or *amount,* and *in value,* (Mṣb, TA,) or *in linear measure,* and *in weight,* and *in the measure of capacity,* [*as well as in value:*] one says هٰذَا الثَّوْبُ مُسَاوٍ ۩ لِذٰلِكَ الثَّوْبِ [*This garment,* or *piece of cloth, is equal in length and breadth to that garment,* or *piece of cloth*]; and هٰذَا الثَّوْبُ مُسَاوٍ ۩ لِذٰلِكَ الدِّرْهَمِ [*This garment,* or *piece of cloth, is equivalent to that dirhem*]: and sometimes it means *in mode,* or *manner of being:* one says, هٰذَا السَّوَادُ مُسَاوٍ ۩ لِذٰلِكَ السَّوَادِ [*This blackness is equal in quality to this blackness*]. Er-Rāghib, TA.) It is said in a trad., سَاوَى الظِّلُّ اتِّلَالَ *The shade,* or *shadow, was like, in its extent, to the mounds, in their height.* (TA.) [And سَاوَى رَأْسُهُ الشَّيْءَ means *The thing equalled in height his head:* see an ex. of the verb tropically used in this sense voce بِيَ.] One says also, هٰذَا يُسَاوِي دِرْهَمًا *This is worth,* or *equal in its value to, a dirhem:* and in a rare dial., one says, يُسَوِّي دِرْهَمًا, aor. يُسَوَّاهُ; (Mṣb, TA;) which AZ disallows, saying, one says يُسَاوِيهُ, but not يُسَوَّاهُ. (Mṣb.) And هٰذَا الشَّيْءُ لَا يُسَاوِي كَذَا *This thing is not equivalent to* [*or is not worth*] *such a thing:* (Fr, Ṣ:) or لَا يُسَاوِي شَيْئًا [*It* (a garment, or some other thing, M) *is not worth anything*]: (M, Ḳ:) ۩ لَا يُسَوِّي is of a rare dial., (Ḳ,) unknown to Fr, (Ṣ,) disallowed by A'Obeyd, but mentioned by others: (M:) Az says that it is not of the language of the Arabs [of pure speech], (Mṣb, TA,) but is post-classical; and in like manner ۩ لَا يُسَوِّي is post-classical Arabic: this last is with ḍamm to the [first] ي: MF says that the generality of authorities disallow it, and the Fṣ expressly disallows it, but the expositors thereof say that it is correct and chaste, of the dial. of the people of El-Ḥijāz, though an instance of a verb of which the aor. only is used. (TA.) One says likewise, سَاوَى الرَّجُلُ قِرْنَهُ *The man equalled his opponent,* or *competitor,* in knowledge, or in courage. (TA.) ‖ See also **6.** ‖ And see **2**, in four places, in the former half of the paragraph.

4. اسوى as a trans. verb: see **2**, in two places, in the former half of the paragraph. ‖ لَا يُسْوِي in the sense of لَا يُسَاوِي is not correct Arabic: see **3**, in the latter part of the paragraph. ‖ As an intrans. verb: see **8**. ‖ Also *He was like his son,* or *offspring,* [in some copies of the Ḳ *his father*, which, as is said in the TA, is a mistake,] *in make,* (M, Ḳ,) or *in symmetry,* or *justness of proportion:* (Fr, TA:) or simply *he was like his son,* or *offspring.* (M.) [In this instance, and in all the senses here following that are mentioned in the Ḳ, the verb is erroneously written in the CK. اسوى فِي الْمَرْأَةِ *i. q.* أَوْعَبَ, (M, Ḳ, TA,) i. e. *He inserted the whole of his* ذَكَر *into the* فَرْج *of the woman.* (TA.) ‖ Also, [as though originally أَسْوَأَ,] *He was,* or *became, base, abased, abject, vile, despicable,* or *ignominious;* syn. خَزِيَ; (M, Ḳ;) from السَّوْأَةُ. (TA.) ‖ And *He voided his ordure;* syn. أَحْدَثَ. (Az, M, Ḳ:) [likewise] from السَّوْأَةُ, as meaning "the anus." (Az, TA.) ‖ And hence, in the opinion of Az, and thought by J to be originally أَسْوَأَ [as he says in the Ṣ], (TA,) [though trans.,] *He dropped, left out, omitted,* or *neglected,* (Ṣ, M, Ḳ,) and *did so through inadvertence,* (Ṣ, Ḳ,) a thing, (Ṣ,) or a letter, or word, of the Kur-án, (M, Ḳ,) or a verse thereof: (M:) mentioned by A'Obeyd: (Ṣ:) and in like manner, accord. to IAth, in reckoning, and in shooting, or casting: and Hr says that أَسْوَى, with ى, is allowable, as meaning أَسْقَطَ. (TA.) ‖ Also *He was,* or *became, affected with* بَرَص [or *leprosy,* which is sometimes termed السُّوَاءُ; so that the verb in this sense also seems to be originally أَسْوَأَ]. (TA.) ‖ And *He was,* or *became, restored to health,* [or *free from* سُوْء as meaning *an evil affection,* (as though the verb were in this sense likewise originally أَسْوَأَ, the incipient ا being privative, as it is in many other instances, like the Greek privative α,)] *after a disease,* or *malady.* (TA.) ‖ اسْوَيْتُهُ بِهِ: see Q. Q. 1 in art. اسو.

5: see **8**.

6. تَسَاوَيَا *They two were,* or *became, equal, like each other,* or *alike;* as also ۩ اِسْتَوَيَا. (M, Ḳ.) ۩ استوى has two and more agents assigned to it: one says, اِسْتَوَى زَيْدٌ وَعَمْرٌو وَخَالِدٌ فِى هٰذَا [*Zeyd and 'Amr and Khálid were equal,* or *alike, in this*]; i. e. تَسَاوَوْا: whence the saying in the Kur [ix. 19], لَا يَسْتَوُونَ ۩ عِنْدَ اللّٰهِ [*They will not be equal,* or *alike, in the sight of God*]. (TA.) And one says, تَسَاوَوْا فِى الْمَالِ *They were,* or *became, equal in respect of the property, none of them exceeding another;* as also ۩ اِسْتَوَوْا فِيهِ. (Msb.) It is said in a trad., as some relate it, ۩ مَنْ سَاوَى يَوْمَاهُ فَهُوَ مَغْبُونٌ, in which the meaning is said to be [i. e. *He whose two days are alike,* neither being distinguished above the other by any good done by him, *is weak-minded*]. (TA.) And in another it is said, لَا يَزَالُ النَّاسُ بِخَيْرٍ مَا تَفَاضَلُوا فَإِذَا تَسَاوَوْا هَلَكُوا (Ṣ,* TA,) i. e. [*Men will not cease to be in a good state while they vie in excellence,*] *but when they cease from vying in excellent qualities and are content with defect* [*and thus become alike, they perish*]: or *when they become equal in ignorance:* or *when they form themselves into parties and divisions, and every one is alone in his opinion, and they do not agree to acknowledge one exemplar* or *chief* or *leader* [*so that they are all alike*]: or, accord. to Az, *when they are alike in evil, there being none among them possessed of good.* (TA.)

8. استوى [seems, accord. to Bḍ, to signify primarily *He sought,* or *desired, what was equal, equable, uniform, even,* or the like: for he says (in ii. 27) that the primary meaning of الِاسْتِوَآء is طَلَبُ السَّوَآءِ; app. indicating the sense in which السَّوَآء is here used by what follows. ‖ And hence, accord. to him, but I would rather say primarily, as being quasi-pass. of سَوَّاهُ,] *It was,* or *became, equal, equable, uniform, even, level, flat, plane* or *plain,* [or *equal in respect of elevation or of depression,* (see **2**, first sentence,)] *straight, right, direct,* or *rightly directed;* syn. اِعْتَدَلَ (Ṣ, M, Mṣb, Ḳ, TA, and Ksh and Bḍ in ii. 27) فِى ذَاتِهِ (TA,) said of a place, (Mṣb,) and اِسْتَقَامَ, said of a stick, or piece of wood, &c. (Ksh ubi suprà.) And ۩ سَوِيَ, [if not a mistranscription for سَوِيَ,] inf. n. سَوَىٌ, signifies the same as استوى [app. meaning as above], accord. to IAạr; and so does ۩ أَسْوَى, as also أَوَسَى, formed from it by transposition. (TA.) One says, اِسْتَوَتْ بِهِ الْأَرْضُ [lit. *The earth, or ground, became equable, uniform, even, &c., with him,* he having been buried in it], meaning *he perished in the earth;* as also ۩ تَسَوَّتْ, and ۩ سَوَيَتْ. (M, Ḳ.) And استوت ۩ أَرْضُهُمْ *Their land became* [*even in its surface, being*] *affected with drought, or barrenness.* (M,*

TA.) And اِسْتَوَى المَآءُ وَالخَشَبَةُ, meaning مَعَ العَشَبَةِ [i. e. *The water became even, or level, with the piece of wood*]. (TA.) See also 6, in four places. One says also, اِسْتَوَى المُعْوَجُّ [or المُعْوَوِجُّ (as in the MA) i. e. *The crooked, or uneven, became straight, or even*]: (Mgh:) and اِسْتَوَى مِنَ اَعْوِجَاجٍ [*It became even from a state of unevenness*]. (Ṣ.) فَاسْتَوَى عَلَى سُوقِهِ, in the Ḳur xlviii. last verse, means *And has stood straight, or erect*, (Bḍ,) *or become strong, and stood straight, or erect*, (Jel,) *upon its stems*. (Bḍ, Jel. [Golius erroneously assigns a similar meaning to اِسْتَوَى, a verb which I do not anywhere find.]) And فَاسْتَوَى in the same, liii. 6, *And he stood straight, or erect, in his proper form in which God created him: or was endowed by his strength with power over the affair appointed to him*: (Bḍ:) *or became firm, or steady*. (Jel.) اِسْتَوَى said of a stick &c. means *It stood up or erect*: and *was, or became, even, or straight*: hence one says, اِسْتَوَى إِلَيْهِ كَالسَّهْمِ المُرْسَلِ *He, or it, went towards him, or it, with an undeviating, a direct, or a straight, course, like the arrow shot forth*: and hence, ثُمَّ اسْتَوَى إِلَى السَّمَآءِ is metaphorically said of God, in the Ḳur ii. 27 [and xli. 10]; (Ksh;) meaning: Then *He directed himself by his will to the* [*heaven, or*] *elevated regions*, (Ksh, Bḍ,) or *upwards*, (Ksh,) or *to the heavenly bodies*: (Bḍ:) syn. عَمَدَ, (Ṣ, M, Ḳ,) and قَصَدَ (Ṣ, M, Ḳ, and Ksh and Bḍ) بِإِرَادَتِهِ (Ksh, Bḍ:) for when الِاسْتِوَآءُ is trans. by means of إِلَى, it imports the meaning *of the directing of oneself*, or, as in this case, *of one's design*: (TA:) you say of any one who has finished a work and has directed himself to another, قَدِ اسْتَوَى لَهُ and إِلَيْهِ: (Ḥar p. 631:) or the meaning here is صَعِدَ, (Ṣ, M, Ḳ,) or صَعِدَ أَمْرُهُ [i. e. *his command ascended*]; (M;) and this is what is intended here by صَعِدَ: (TA:) or أَقْبَلَ عَلَيْهَا [i. e. *He advanced to it*, namely, the heaven]; (Fr, Th, M, Ḳ;) like as one says, كَانَ فُلَانٌ مُقْبِلًا عَلَى فُلَانٍ ثُمَّ اسْتَوَى عَلَيَّ and إِلَيَّ also, meaning أَقْبَلَ [i. e. *Such a one was advancing against such a one, then he advanced against me, and to me, reviling me, or contending with me in reviling*]: (TA:) or it means اِسْتَوْلَى, (M, Ḳ,) as some say: (M:) J says, [in the Ṣ,] but not explaining thereby the verse above cited, that it signifies also اِسْتَوْلَى and ظَهَرَ [as meaning *He had, or gained, the mastery, or victory*]: and hence the saying of El-Akhṭal, cited by him [in the Ṣ,]

* قَدِ اسْتَوَى بِشْرٌ عَلَى العِرَاقِ *

* مِنْ غَيْرِ سَيْفٍ وَدَمٍ مُهْرَاقِ *

[*Bishr has gained the mastery over El-'Irák without sword and* without *shed blood*]: Er-Rághib says that when this verb is trans. by means of عَلَى, it imports the meaning of الِاسْتِيلَآءِ; as in the saying in the Ḳur [xx. 4], اَلرَّحْمٰنُ عَلَى العَرْشِ اسْتَوَى [which may be rendered, *The Compassionate hath ascendancy over the empyrean so as to have everything in the universe equally within his grasp*; agreeably with what here follows]: he then adds, it is said to mean that everything is alike in relation to Him in such manner that no one thing is nearer to Him than another thing, since He is not like the bodies that abide in one place exclusively of another place. (TA.) The saying وَثَبَّتَ بِهِ اسْتَوَتْ means [*When his riding-camel*] *ascended with him upon the desert: or stood up with him straight upon its legs*. (Mgh.) And one says, اسْتَوَى عَلَى ظَهْرِ دَابَّتِهِ, (Ṣ, TA,) or وَعَلَى الفَرَسِ, (Mṣb,) *He was, or became, firm, or steady, seated, or sat firmly,*] *upon the back of his beast, or upon the horse*: (Ṣ, Mṣb, TA:) and اسْتَوَى جَالِسًا [*He became firm, or steady, sitting; or he settled himself in his sitting place; or sat firmly*]. (Mṣb.) [اسْتَوَى as quasi-pass. of سَوَّاهُ also signifies *It was made, or became, symmetrical; congruous, or consistent in its several parts: was made, formed, or fashioned, in a suitable manner: was made, or became, adapted to the exigencies, or requirements, of its case, or of wisdom: was made, or became, complete: was made, or became, right, or good; became rectified, adjusted, or put into a right or good state*. And hence,] اسْتَوَى الرَّجُلُ *i. q.* بَلَغَ أُشُدَّهُ [q. v.]; (M, Ḳ;) [generally meaning] *The man* [*became full-grown, of full vigour, or mature, in body, or in body and intellect*; i. e.] *attained the utmost limit of* [*the period termed*] *his* شَبَاب; (Ṣ;) *or attained the utmost limit of his* شَبَاب, *and the completion of his make and of his intellect, by the completion of from twenty-eight to thirty* [*years*]: (T, TA:) *or attained to forty* (T, M, Ḳ) *years*. (Ḳ.) And اسْتَوَى الطَّعَامُ *The food became thoroughly cooked*. (Mṣb.) خَطُّ الِاسْتِوَآءِ means *The equinoctial line*.

سِىٌّ, [app. a dial. var. of] بِسِىٍّ: see لَا سِيَّمَا, in the next paragraph.

سِىٌ, originally سِوْىٌ; and its dual: see سِوَآنِ, in ten places, all except one in the latter half of the paragraph. — [Hence,] of him who is, or has become, in a state of wealth, or welfare, [or rather, of abundant wealth or welfare,] one says, وَقَعَ فِى سِىِّ رَأْسِهِ and فِى سِوَآءِ رَأْسِهِ and هُوَ فِى سِىِّ رَأْسِهِ and سَوَآءِ رَأْسِهِ (Fr, Ṣ,) or وَقَعَ فِى سِىِّ رَأْسِهِ [in the ḲK (erroneously) سَنِىِّ] and سِوَآءِ رَأْسِهِ (M, Ḳ) and سَوَآءِ رَأْسِهِ (Ḳ,) or وَقَعَ مِنَ النِّعْمَةِ فِى سِوَآءِ رَأْسِهِ (Ks, M,) i. e. † [*He is in, or has lighted upon, or come upon,*] *what is in the predicament of his head* (حُكْمِ رَأْسِهِ) [*in point of eminence, of wealth, or welfare*]: or *what covers his head* [*thereof*]: (M, Ḳ:) or *what equals his head* [*in eminence*] (يُسَاوِى رَأْسَهُ), *of wealth, or welfare*: (T, TA:) or *what has equalled his head* [*in eminence*], *of wealth, or welfare*; i. e. *what has accumulated upon him, and filled* [or *satisfied*] *him*: (M:) or [*what equals*] *the number of the hairs of his head, of wealth, or good*; (A'Obeyd, Ṣ, Ḳ:) as some explain it. (A'Obeyd, Ṣ.) See also سِنٌّ, last sentence but one. —

[Hence likewise,] لَا سِيَّمَا (Ṣ, M, Mṣb, Ḳ,) also pronounced لَا سِيَمَا, without teshdeed, (Mṣb, Mughnee, Ḳ,) and ♦ لَا سِيَّمَا is a dial. var. thereof, (Mṣb,) a compound of سِىَ and مَا, denoting exception: (Ṣ:) one says, لَا سِيَّمَا زَيْدٍ, i. e. لَا مِثْلَ زَيْدٍ [lit. *There is not the like of Zeyd*; virtually, زَيْدٍ and generally, meaning *above all Zeyd, or especially Zeyd*]; and مَا being redundant: and لَا سِيَّمَا زَيْدٌ also; like as one says, دَعْ مَا يَذْكُرُ: (M, Ḳ:) [J says,] with respect to the case of the noun following مَا, there are two ways: you may make مَا to be in the place of الَّذِى, and mean that an inchoative is to be understood, [namely, هو or the like,] and put the noun that you mention in the nom. case as the enunciative; thus you may say, لَا سِىَ الَّذِى جَآءَنِى القَوْمُ لَا سِيَّمَا أُخُوكَ [i. e. *The people, or party, came to me*, and *there was not the like of him who is thy brother*; or *above all, or especially, he who is thy brother*]: (Ṣ, TA: [thus in a copy of the Ṣ: in other copies of the same, and in the TA, for سِيَّمَا, سِىَ:]) but this rendering is invalidated in such a phrase as وَلَا سِيَّمَا زَيْدٌ by the suppression of the correlative of the noun in the nom. case where there is no lengthiness, and by the applying مَا to denote a rational being: (Mughnee:) or you may put the noun after it in the gen. case, making مَا redundant, and making سِىَ to govern the noun in that case because the meaning of سِىَ is مِثْلُ: [and this is the preferable way:] (Mughnee:) in both of these ways is recited the saying of Imra-el-Keys,

* أَلَا رُبَّ يَوْمٍ لَكَ مِنْهُنَّ صَالِحٍ *

* وَلَا سِيَّمَا يَوْمٌ بِدَارَةِ جُلْجُلِ *

[*Verily many a good day was there to thee by reason of them; but there was not the like of a day, or above all a day, or especially a day, at Dárat Juljul*, a certain pool, where Imra-el-Keys surprised his beloved, 'Oneyzeh, with others, her companions, bathing: see EM pp. 9 and 10]: you say also, أَضْرِبُ القَوْمَ وَلَا سِيَّمَا أَخِيكَ, meaning وَلَا مِثْلَ ضَرْبِ أَخِيكَ [i. e. *I will beat the people, or party, but there shall not be the like of the beating of thy brother*]: and if you say, وَلَا سِيَّمَا أُخُوكَ, the meaning is, وَلَا مِثْلَ الَّذِى هُوَ أُخُوكَ [*and there shall not be the like of him who is thy brother*]: in the saying إِنَّ فُلَانًا كَرِيمٌ وَلَا سِيَّمَا إِنْ أَتَيْتَهُ قَاعِدًا, accord. to Akh, مَا is a substitute for the affixed pronoun هُ, which is suppressed; the meaning being, وَلَا مِثْلَهُ إِنْ أَتَيْتَهُ قَاعِدًا [i. e. *Verily such a one is generous, and there is not the like of him if thou come to him sitting*]: (Ṣ, TA:) it is said in the Mṣb, [after explaining that مَا in سِيَّمَا may be redundant, and the noun after it governed in the gen. case as the complement of a prefixed noun; and that مَا may be used in the sense of الَّذِى, and the noun following put in the nom. case as the enunciative of the inchoative هو which is suppressed;] that, accord. to some, the noun following may be in the accus. case, as being preceded by an exceptive; [or, as a specificative; (Mughnee;)] in which case we must regard مَا as a substitute for the affixed pronoun هُ;]

but that this is not a good way; [and in this case, accord. to the generality of the authorities, it must be an indeterminate noun, not, like زَيْدٌ, determinate: (Mughnee:)] also that سِيَّما should not be used without لا preceding it: and that it denotes the predominance of what follows it over what precedes it: but it is added that لا is sometimes suppressed [as is said in the Mughnee] because known to be meant, though this is rare. (TA.) One says also, لَا سِيَّ لِمَا فُلَانٌ (Lḥ, M, Ḳ) i. e. *There is not the like of such a one:* (TA:) and لَا سِيَّكَ مَا فُلَانٌ (Lḥ, M, Ḳ) i. e. *Such a one is not the like of thee.* (TA.) [In both of these instances, ما is obviously redundant. Other (similar) usages of سِيَ are mentioned voce سَوْءَةٌ, to which reference has been made above.] — سِيَ also signifies *A [desert such as is termed]* مَفَازَة; (Ṣ, M, Ḳ;) because of the evenness of its routes, and its uniformity. (TA.) [Hence السِّيُّ is the name of a particular tract, said in the M to be a certain smooth place in the بَادِيَة.] — See also art. سيو.

سِيَّة: see سَوْءَة, near the end of the paragraph.

سُيُوٌّ: see سَوْءَة, in seven places: — and see also سِوًى, in two places.

سِيٌّ: see سَوْءَة, in seven places. — Also, and likewise سُوًى, (Akh, Ṣ, Mṣb, Mughnee, Ḳ,) and سَوْءَة, (Akh, Ṣ, M, Mṣb, Mughnee, Ḳ,) and سَوْءَة, (Mughnee,) i. q. مَكَان, (Mughnee,) or غَيْر, (Akh, Ṣ, M, Mṣb, Mughnee, Ḳ,) accord. to different authorities: each used as an epithet, and as denoting exception, like غَيْر; accord. to Ez-Zejjájee and Ibn-Málik, used in the same sense and manner as غَيْر: but accord. to Sb and the generality of authorities, an adv. n. of place, always in the accus. case, except in instances of necessity: (Mughnee:) one says, عِنْدِي رَجُلٌ سِوَى زَيْدٍ, meaning عِنْدِي رَجُلٌ بَدَلَ زَيْدٍ and مَكَانَ زَيْدٍ [i. e. *I have with me a man instead of Zeyd* and *in the place of Zeyd*]: (Ḥam p. 570, and TA:*) [but] one says [also], مَرَرْتُ بِرَجُلٍ سِوَاكَ and سِوَاكِ and سِوَائِكَ and سِوَائِكِ, meaning غَيْرَكَ [i. e. *I passed by a man other than thee*]: (Ṣ:) and جَاءَنِي سِوَاؤُكَ [and سِوَائِكَ &c. *Other than thou came to me*], using it as an agent; and رَأَيْتُ سِوَاكَ [and سِوَائِكَ &c. *I saw other than thee*], using it as an objective complement: and مَا جَاءَنِي أَحَدٌ سِوَاكَ [and سِوَائِكَ &c. *None except thou came to me*]: and مَا جَاءَنِي أَحَدٌ سِوَاؤُكَ [and سِوَائِكَ &c. *None other than thou came to me*]: (Mughnee:) and فَعَلْتُ القَوْمَ سِوَى زَيْدٍ, meaning غَيْرَ زَيْدٍ [i. e. *I betook myself to, or towards, the people, or party, others than Zeyd*, which is virtually the same as *except Zeyd*]: (Mṣb:) and لَئِنْ فَعَلْتَ ذَاكَ وَأَنَا سِوَاكَ لَتَأْتِيَنَّكَ مِنِّي, مَا تَكْرَهُ, meaning [*If thou do that when I am in a land other than thy land, what thou dislikest, or hatest, shall assuredly come to thee from me.*] (Ibn-Buzurj, TA.) — The Arabs also said, عَقْلُكَ سِوَاكَ, meaning *Thine intellect has departed from thee.* (IAạr, M.) — The strangest of the meanings of سِوَى, in this sense with the short alif and with kesr, is قَصْدُ. (Mughnee.) سِوَى الشَّيْءِ means [i. e. *The tendency, or direction, of the thing*]. (M.) And one says, قَصَدْتُ سِوَى فُلَانٍ meaning [i. e. *I tended, or betook myself, in the direction of, or towards, such a one*]. (Ṣ, Ḳ.* [In the CḲ, and in my MS. copy of the Ḳ, سِوَاهُ is erroneously put for سِوَاهُ.]) And hence, (Mughnee,) a poet says, (namely, Keys Ibn-El-Khaṭeem, TA,)

* وَلَأُصْرِفَنَّ سِوَى حَدِيقَةَ مِدْحَتِي *

[*And I will surely turn towards Hodheyfeh my eulogy*]. (Ṣ, Mughnee.)

سَوْءَة [in some copies of the Ḳ erroneously written without ء] in its primary acceptation is an inf. n., [but without a proper verb, used as a simple subst.,] meaning *Equality, equability, uniformity, or evenness;* syn. اِسْتِوَاءٌ; (Mughnee;) as also سَوِيَّةٌ: (M, Ḳ:) or [rather] it is a subst., (Ṣ, and Ksh and Bḍ in ii. ٥,) meaning اِسْتِوَاءٌ, (Ksh and Bḍ ibid.,) from اِسْتَوَى in the sense of اِعْتَدَلَ; (Ṣ;) and signifies [as above: and] *equity, justice, or rectitude;* syn. عَدْلٌ; (Ṣ, M, Ḳ;) as also سَوِيَّةٌ; (M;) and سِوًى and سُوًى, as well as سَوَاءٌ, accord. to Fr, are syn. with نَصَفٌ and accord. to him, (TA,) and to Akh, (Ṣ, TA,) syn. with عَدْلٌ; (Ṣ, Ḳ, TA;) [but app., only syn. with عَدْلٌ and نَصَفٌ not as a subst. but as an epithet, like وَصْفٌ thus used, as will be shown by what follows, although] each said by Er-Rághib to be originally an inf. n. (TA.) One says, هُمَا سَوَاءٌ عَلَى سَوِيَّةٍ مِنْ هٰذَا الأَمْرِ [*They two are on an equality, or on a par, in respect of this affair, or case*]: (Ṣ, TA:) and اِسْتِوَاءٌ, meaning [likewise] [i. e. *They are on an equality, or on a par*], (M, Ḳ,) فِي هٰذَا الأَمْرِ [*in this affair, or case*]. (M.) And بِالعَدْلِ قَسَمْتُ الشَّيْءَ بَيْنَهُمَا بِالسَّوِيَّةِ, (Ṣ,) meaning [i. e. *I divided the thing between them two with equity, justice, or rectitude*]. (TA.) And it is said in the Ḳur [viii. 60], فَانْبِذْ إِلَيْهِمْ عَلَى سَوَاءٍ, meaning عَدْلٍ [as expl. in art. نبذ, q. v.]. (Ṣ,* TA.) [Hence,] لَيْلَةُ السَّوَاءِ *The night of the thirteenth [of the lunar month;* the first being that on which the new moon is first seen]; (Aṣ, Ṣ, Ḳ, TA;) *in which the moon becomes equable or uniform* (يَسْتَوِي) [*in illumination*]: (TA:) *or the night of the fourteenth.* (M, Ḳ.) — And *i. q.* وَسَطٌ [as meaning The *middle*, or *midst*, of a thing]; (Ṣ, M, Mughnee, Ḳ;) as also سَوِيٌّ and سِوِيٌّ. (Lḥ, M, Ḳ.) Hence, سَوَاءُ الشَّيْءِ *The middle*, or *midst*, *of the thing*; (Ṣ, M;) as also سَوَاءٌ and سِوَاءٌ. (Lḥ, M.) It is said in the Ḳur [xxxvii. 53,] فَرَآهُ فِي سَوَاءِ الْجَحِيمِ [*And he shall see him] in the middle or midst [of the fire of Hell*]. (Ṣ,* Mughnee, TA.) In like manner also one says سَوَاءُ السَّبِيلِ [*The middle of the road*]: or, accord. to Fr, it means *the right direction of the road* or *way*. (TA.) And one says, اِنْقَطَعَ سَوَائِي, meaning *My waist* [*broke*], or *my middle*. (TA.) And سَوَاءُ النَّهَارِ means *The middle of the day*. (M, Ḳ. [In some copies of the Ḳ, مُنْتَصَفُهُ is erroneously put for مُنْتَصَفُهُ.]) — [Hence, perhaps, as being generally the middle or nearly so,] *The summit* of a mountain. (M, Ḳ.) And *An [eminence, or a hill, or the like, such as is termed]* أَكْمَة: or *a [stony tract such as is termed]* حَرَّة: or the *head of a* حَرَّة. (M.) — It is also used as an epithet; (Mughnee;) and signifies *Equal, equable, uniform, or even;* syn. مُسْتَوٍ (M, Mughnee, Ḳ;) applied in this sense to a place; (Mughnee:) as also, thus applied, سَوِيٌّ, and سِيٌّ; (M, Ḳ;) or these two signify, thus applied, [like سَوَاءٌ as expl. hereafter,] *equidistant in respect of its two extremities.* (TA.) And as syn. with مُسْتَوٍ, it is applied [to a fem. noun as well as to a sing., and] to one and more than one, because it is originally an inf. n.; whence the phrase قَيَّمُوا سَوَاءً [*They are not equal*; in the Ḳur iii. 109]. (Mughnee.) Using it in this sense, one says أَرْضٌ سَوَاءٌ [*An even land*]: and دَارٌ سَوَاءٌ *A house uniform* (مُسْتَوِيَةٌ) *in respect of the [appertenances termed]* مَرَافِق: and ثَوْبٌ سَوَاءٌ *A garment*, or *piece of cloth, equal*, or *uniform*, (مُسْتَوٍ,) *in its breadth and its length and its two lateral edges:* but one does not say رَجُلٌ سَوَاءٌ, nor جَمَلٌ سَوَاءٌ, nor رَجُلٌ سَوَاءٌ: (M, TA:) though one says رَجُلٌ سَوَاءُ البَطْنِ *A man whose belly is even with the breast:* and سَوَاءُ القَدَمِ *having no hollow to the sole of his foot.* (TA.) One says also رَجُلٌ سَوِيُّ الخَلْقِ (Ṣ, M,) meaning مُسْتَوِي [i. e. *A man uniform in make*, or *symmetrical*; or *full-grown, of full vigour*, or *mature in body*, or *in body and intellect*: see 8]: (Ṣ:) and رَجُلٌ سَوِيٌّ *A man equally* free from excess and deficiency in his dispositions and his make:* (Er-Rághib, TA:) or *sound in limbs:* (TA voce مُرَّة, q. v.:) and غُلَامٌ سَوِيٌّ *A boy*, or *young man, uniform in make*, or *symmetrical*, (مُسْتَوِي الخَلْقِ,) *without disease, and without fault*, or *defect:* (Mgh:) and the fem. is سَوِيَّةٌ. (M.) Accord. to Er-Rághib, السَّوِيُّ signifies *That which is preserved from excess and deficiency:* and hence الصِّرَاطُ السَّوِيُّ [in Ḳur xx. last verse, as though meaning *The road*, or *way that neither exceeds, nor falls short of, that which is right*]; (Er-Rághib, TA;) *the right*, or *direct, road:* (Bḍ, Jel:) and some read السَّوَاءُ, meaning *the middle, good, road:* and السُّوَى (Ksh, Bḍ) i. e. *the evil*, or *bad*, road: (Bḍ:) and السُّوَيَى [i. e. *most evil*, or *worst*; fem. of أَسْوَأُ; for الصِّرَاطُ is fem. as well as masc.]: (Ksh, Bḍ:) [and] السُّوَى, of the measure فُعَلَى from السَّوَاءُ, [with which it is syn.,] or originally السُّوَيَى [mentioned above]: (Ḳ:) and سُوًى, (Ksh, Bḍ,) which is dim. of السُّوَى, (Lṭh, TA,) [or] as dim. of السُّوء [in which case it is for سُوَيَّى]. (Ksh, Bḍ.) — [Hence,] it signifies also *Complete:* (Mughnee:) you say, هٰذَا

دِرْهَمٌ سَوَاءٌ (M, Mughnee) *This is a complete dirhem;* (Mughnee;) using the last word as an epithet: and سَوَاءٌ also, using it as an inf. n., as though you said اِسْتَوَتْ: and in like manner in the Kur xli. 9, some read سَوَاءً; and others, سَوَاءٍ. (M.) — And *Equitable, just,* or *right;* syn. عَدْلٌ: used in this sense in the saying in the Kur [iii. 57], تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ, [*Come ye to an equitable,* or *a just,* or *right,* [*sentence,* or *proposition, between us and you*]. (Az, TA.) — And *Equidistant,* or *midway,* (عَدْلٌ, and وَسَطٌ, S, or نَصَفٌ, Mughnee,) *between two parties,* (S,) or *between two places;* (Mughnee;) applied as an epithet to a place; as also ↓ سِوًى and ↓ سُوًى; (S, Mughnee;) of which three words the second (سِوًى) is the most chaste; (Mughnee;) or the last two signify *equal* (مُسْتَوٍ) *in respect of its two extremities;* and are used as epithets and as adv. ns.; originally, inf. ns. (Er-Rághib, TA.) ↓ مَكَانًا سِوًى, ↓ سُوًى, (M, K,) in the Kur xx. 60, accord. to different readings, means *A place equidistant,* or *midway,* (Ksh, Bd, Jel,) between us and thee, (Ksh, Bd,) or to the comer from each of the two extremities: (Jel:) or مَكَانٌ سِوًى and سُوًى means مُعْظَمٌ [i. e. *a place marked*], (so in a copy of the M and in one of the K,) or مَعْلَمٌ, (so in other copies of the K and in the TA,) which is for دُوِ مَعْلَمٍ, meaning *having a mark,* or *sign, by which one is guided,* or *directed, thereto.* (MF, TA.) — [Also *Equal,* or *alike,* in any respect.] One says, مَرَرْتُ بِرَجُلٍ سَوَاءٍ, (M, Mughnee, K,) and سَوَاءٍ وَالعَدَمِ, (K,) and سَوَاءٍ وَالعَدَمَ, and سَوًى وَالعَدَمِ, and سَوًى وَالعَدَمَ, (M, K,) meaning وُجُودُهُ وَعَدَمُهُ سَوَاءٌ [i. e. *I passed by a man whose existence and whose non-existence are equal,* or *alike,* to me, or in my opinion]: (M, K:*) and Sb mentions the phrase, سَوَاءٌ هُوَ وَالعَدَمُ [as meaning *His existence and his non-existence are equal,* or *alike,* to me]. (M.) And سَوَاءٌ عَلَيَّ قُمْتَ أَوْ قَعَدْتَ [*It is equal,* or *alike, to me, that thou stand or that thou sit,* or *whether thou stand or sit; or that thou stand or that thou sit is equal,* or *alike, to me:* see Kur ii. 5, and the expositions thereof]. (S.) [And ↓ سِوًى is used as an adv. n., or as an inf. n. adverbially, meaning *Alike:* see an ex. in a verse cited voce سَبْتٌ.] — Also *A like; a similar person or thing;* (S, M, K;) and so ↓ سِيٌّ: [each used as masc. and fem.; and the former as sing. and dual and pl., though having proper dual and pl. forms:] the pl. of the former is أَسْوَاءٌ, (S, M, K,) and also, (S,* K,) but anomalous, (S,) or [rather] quasi-pl. ns., all anomalous, (M,) ↓ سَوَاسِيَةُ (S, M, K) and ↓ سَوَاسٍ and ↓ سَوَاسِوَةُ: (M, K:) and أَسْوَاءٌ is also pl. of ↓ سِيٌّ: (TA:) as to ↓ سَوَاسِيَةُ, Akh says, سَوَاءٌ is of the measure فَعَالٌ, and سِيَةٌ may be of the measure فَعَةٌ or فِلَةٌ, the former of which is the more agreeable with analogy, the و being changed into ى in سِيَةٌ because of the kesreh before it, for it is originally سِوْيَةٌ; and it is from أَسْوَيْتُ الشَّىْءَ meaning "I neglected the thing:" [see 4:] (S:) accord. to Aboo-'Alee, the ى in سَوَاسِيَةٌ is changed from the و in سَوَاسِوَةٌ, in which latter some preserve it to show that it is the final radical: (M:) accord. to Fr, سَوَاسِيَةٌ has no sing., and relates only to equality in evil: (T, TA:) so in the saying,

* سَوَاسِيَةٌ كَأَسْنَانِ الحِمَارِ *

[*Equals like the teeth of the ass*]. (TA.) It requires two [or more nouns for its subjects]: you say, سَوَاءٌ زَيْدٌ وَعَمْرٌو [i. e., lit., *Two possessors of equality,* or *likeness, are Zeyd and 'Amr*], (M, K,) because it is [originally] an inf. n.: (M:) and هُمَا فِى هٰذَا الأَمْرِ سَوَاءٌ [*They two are in this affair,* or *case, like*]: (S:) and هُمَا سِيَّانِ ↑ i. e. *They two are like:* (S, M, Mgh, Msb, K:) and هُمْ سَوَاءٌ and أَسْوَاءٌ and سَوَاسِيَةٌ ↑ i. e. *They are like;* (S; [the first and last of these three are mentioned in the Mgh as identical in meaning;]) or, accord. to Fr, the last means *they are equals in evil,* not in good: (T, TA:) and ↑ مَا هُوَ لَكَ بِسِيٍّ *He is not a person like to thee:* and ↑ مَا هُمْ لَكَ بِأَسْوَاءَ [*They are not persons like to thee*]: (Lh, M:) and ↑ مَا هِىَ لَكَ بِسِيٍّ i. e. *She is not a person like to thee:* (TA:) and ↑ مَا هُنَّ لَكَ بِأَسْوَاءَ [*They* (females) *are not persons like to thee*]: and لَا سِيَّكَ ↑ إِذَا فَعَلْتَ ذَاكَ [*There is not a like to him who did that*]: and لَا سِيَّكَ ↑ لِمَنْ فَعَلَ ذَاكَ [*There is not the like of thee when thou doest that*]: (Lh, M, K:) and لَا سِيَّةَ ↑ لِفُلَانٍ (K) [*There is not the like of such a one:* in the CK, لَا سِيَّكَ ↑ فُلَانٌ: perhaps the right reading is لَا سِيَّةَ ↑ لِفُلَانٍ. (TA.) [*Such a one is not the like of thee*]. سَوَاءٌ and ↑ سِيَّانِ should not be used with أَوْ in the place of وَ except by poetic license: one of the exceptions to this rule is the saying of Aboo-Dhu-eyb,

* وَكَانَ سِيَّانِ أَلَّا يَسْرَحُوا نَعَمًا *
* أَوْ يَسْرَحُوهُ بِهَا وَاغْبَرَّتِ السُّوحُ *

[*And they were two like cases that they should not send forth cattle to pasture or send him forth with them when the tracts were very dusty* by reason of drought]. (M.) For two other exs. of لَا سِيَّمَا [as well as of its syn. سِيَّ, and for لَا سِيَّمَا also,] see سِيَ. — See also سِوًى in six places.

سَوَاءٌ: see سِيَ, second sentence, in two places: and سَوَاءٌ also, in the latter half of the paragraph: — and see سِوًى. — سَوَاءٌ بَعْضُهُمْ بِالبَعْضِ وَالبَلْوَاءُ means † *They sent seeking,* or *demanding, aid,* or *succour.* (K in art. بلو. [The proper signification of البَلْوَاءُ in this instance I do not find explained.])

سَوًى: see سَوَاءٌ, in the former half of the paragraph, in six places.

سَوًى: see سَوَاءٌ, in the middle of the paragraph.

سَوِيَّةٌ: see سَوَاءٌ, in five places. — [Also fem. of سَوِيٌّ. — And hence, as a subst.,] *A kind of vehicle of female slaves and of necessitous persons:* (K:) or *a* [*garment of the kind called*] كِسَاءٌ *stuffed with paṣic grass* (قُمَّام), (S, M, K, and L in art. ركب,) or *palm-fibres* (ليف), (M,) or *the like,* (S, M, and L ubi suprà,) *resembling the* بَرْذَعَة [q. v.], (S, and L ubi suprà,) *which is put on the back of the camel,* (M,) or *on the back of the ass &c.,* (L ubi suprà,) *and which is one of the vehicles of female slaves and of necessitous persons:* (M:) and likewise *such as is put upon the back of the camel, but in the form of a ring because of the hump, and [also] called* حَوِيَّةٌ [q. v.]: pl. سَوَايَا. (S.)

سَوَاسٍ and سَوَاسِوَةُ and سَوَاسِيَةُ: see سَوَاءٌ, in the latter half of the paragraph; the last of them in three places.

سَوَّاءٌ, each of the measure فَعَّالٌ, irregularly derived from اِسْتَوَى and اِلْتَوَى; a prov., applied to women, meaning *Straight* and *bending,* and *collecting together* and *separating; not remaining in one state,* or *condition.* (Meyd.) — And أَرْضٌ سَوَّاءٌ *Land of which the earth,* or *dust, is like sand.* (IAth, TA.)

سَايَةٌ is [held by some to be] of the measure فَعْلَةٌ from السَّوِيَّةُ [inf. n. of سَوِىَ]; (K;) mentioned by Az on the authority of Fr; but in copies of the T, فَعْلَةٌ from السُّوَيَّةُ. (TA.) One says, ضَرَبَ فِى سَايَةٍ, meaning *He prepared for me a speech:* (K:) or *an evil speech, which he framed* (سَوَّاهَا) *against me to deceive me:* mentioned by Az on the authority of Fr. (TA.) [See the same word in art. سوا.]

أَسْوَى [*More, and most, equal, equable, uniform,* or *even:* and *more,* or *most, equitable,* &c.]. One says, هٰذَا المَكَانُ أَسْوَى هٰذِهِ الأَمْكِنَةِ i. e. [*This place is*] *the most even* [*of these places*]. (M.)

تَسْوَاءٌ *An even place;* occurring in a trad.: the ت is augmentative. (TA.)

مُسْوٍ [act. part. n. of 4]. One says in answer to him who asks, "How have ye entered upon the morning?" (S,) or "How have ye entered upon the evening?" (M, TA,) مُسْوُونَ صَالِحُونَ [as enunciatives of نَحْنُ understood], (S, M,) or مُسْتَوِينَ ↑ صَالِحِينَ [as enunciatives of أَصْبَحْنَا or أَمْسَيْنَا understood, but I think that مُسْتَوِينَ is a mistranscription for مُسْوِينَ, meaning *In a good, right, state, with respect to our children and our cattle.* (S, M, TA.)

مُسَاوٍ: see 3, in three places.

مُسْتَوٍ: see سَوَاءٌ, in the former half of the paragraph, in six places: and see also مُسْوٍ. [هِلْأَل] مُسْتَوٍ: see أَدْفَقُ.

سى

سَىَ *i. q.* سَوِىَ, q. v.

سِىٌّ and ↑ سِيٌّ: see art. سوى; and see the latter in art. سوو.

سيا

2. تَسْيَاهَا, (K,) or ↑ سَيَّاهَا, (M,) or both,

(TA,) *He drew forth the she-camel's* سَيْء, or *milk that descended before the full flow:* (M, K:) from El-Hejeree. (M.)

5: see above. = تَسَيُّأَت, (S, M, and so in copies of the K,) or اتَّسَيَّأَت, [a variation of the former,] (TA, as from the K,) *She* (a camel) *emitted her milk,* (Fr, S, K,) i. e., *what is termed* سَيْء, (M,) *without its being drawn forth.*" (Fr, S, K.) — Hence, إِنَّ فُلَانًا لَيَتَسَيَّأُ لِي بِشَيْءٍ قَلِيلٍ † [*Verily such a one yields me, or gives me, little*]. (TA.) — تَسَيَّأَ بِحَقِّي *He acknowledged my right, or due, after he had denied it.* (K.) — تَسَيَّأَتْ عَلَيَّ الأُمُورُ † *The affairs have become discordant, or diverse, to me,* (K,* TA,) *so that I know not which of them to pursue;* (TA;) as also تَسَأْسَأَتْ. (TA in art. سأ.)

7. انسيأ اللَّبَنُ *The milk, such as is termed* سَيْء, *issued without being drawn forth.* (Fr, S.)

سَيْءٌ (Fr, S, M, K) and ♦ سِيٌّ (M, K) The *milk that issues without being drawn forth:* (Fr, S:) the *milk* (S, M, K) *that is in the extremities of the camel's teats,* (S, K,) or *in the fore part of the udder,* (IAth, TA,) *descending* (K) *before,* (قُبُل, so in copies of the S and M and K,) or *at the first of,* (قُبُل, so in the TA as from the K,) *the full flow.* (S, M, K.) = See also the former word in art. سوأ.

سِيٌّ: see the next preceding paragraph.

سَيِّئَةٌ: and سَيِّئَةُ: see art. سوأ.

سَيَّاءٌ, occurring in a trad., is expl. as meaning *One who sells grave-clothes, and [therefore] wishes for people's death:* it may be from السُّوَاءَة and السَّاءَة: or from السَّيْء meaning "the milk that is in the fore part of the udder:" or it may be from سَيَّأْتُ meaning "I milked her." (IAth, TA.)

سيب

1. سَابَ, (S, M, A, Mgh, Mṣb, K,) aor. يَسِيبُ, (S, A,) inf. n. سَيْب, (S, M, A, K,) *It ran;* (S, M, A,* Mgh, Mṣb, K;) said of water: (S, M, A, Mṣb:) and ♦ انساب, likewise said of water, *it ran of itself.* (Mṣb.) — [Hence,] سابت الحَيَّةُ (M,) aor. as above; (M, A ;) and ♦ انسابت (S, M, A, Mṣb;) † *The serpent ran:* (S, A,* Mṣb:) or *went along* (M, TA) *in a uniform, or continuous, course,* (M,) or *quickly.* (TA.) سابَ and ♦ انساب both signify † *He,* or *it, walked, or went along, quickly:* (K, TA:) [or] so the former verb. (M.) It is said in a trad., respecting a man who drank from the mouth of a skin, انْسَابَتْ ♦ فِي بَطْنِهِ حَيَّةٌ † *A serpent entered and ran into his belly* with the running of the water: wherefore it was forbidden to drink from the mouth of a skin. (TA.) El-Hareereе, in [his first Makámeh, entitled] the Sán'áneeyeh, [p. 20,] uses the phrase, انساب ♦ فِيهَا عَلَى غَرَارَةٍ, meaning *He entered into it as the serpent enters into its lurking place.* (TA.) And you say of a viper, سابَ and ♦ انساب, meaning † *It came forth from its lurking-place.* (TA.) And انساب ♦ نَحْوَكُمْ † *He re-*

turned towards you. (S.) — سابَ, (Mgh, Mṣb,) aor. as above, inf. n. سَيَبَانٌ, said of a horse and the like, † *He went away at random:* (Mṣb:) or † *he* [app. a horse or the like] *went any, or every, way:* (Mgh:) or سابَتِ الدَّابَّةُ † *The beast was left alone, or by itself, to pasture, without a pastor.* (S,* A, TA.) — And سابَ فِي مَنْطِقِهِ † *He took every way* [or *vored at large*] *in his speech:* (TA:) or *he dilated, or was profuse, without consideration, in his speech.* (A, TA.) And سابَ فِي الكَلَامِ † *He entered into talk, or discourse, with loquacity, or irrationality.* (TA.) It is said in a trad., إِنَّ الجِدَّةَ بِالنِّطْقِ أَبْلَغُ مِنَ السُّيُوبِ فِي الكَلَامِ, meaning † [*Verily art, or skill, in speech is more eloquent, or effective,*] *than what is loose, or unrestrained,* [*or rambling,*] *in words;* i. e. *elegance of speech, with paucity,* [*is more eloquent, or effective,*] *than profusion.* (I, TA. [السُّيُوب is here an inf. n.])

2. سَيَّبَ † *He left, left alone, or neglected,* a thing. (M.) — † *He left* a beast, (S, A,) or a she-camel, (Mgh,) *alone, or by itself, to pasture where it would, without a pastor.* (S, A, Mgh.) — † *He emancipated* a slave *so that he* (the emancipator) *had no claim to inherit from him, and no control over his property; he made him to be such as is termed* سَائِبَة. (Mṣb.) — See also what next follows.

4. اساب, said of a horse, [and سيّب ♦ جُرْدَانَهُ, has the same or a similar meaning,] *i. q.* رَفَّضَ, q. v. (TA in art. رفض.)

7: see 1, in seven places.

سَيْب [as an inf. n. of 1, used in the sense of سَائِب (q. v.), as will be shown in what follows in this paragraph. — And hence,] † *A gift:* (S, M, A, Mgh, Mṣb, K:) and *a voluntary gift, by way of alms, or as a good work:* (TA:) and *a benefaction, an act of beneficence or kindness, a favour, or a benefit:* (M, K:) pl. سُيُوب. (I, TA.) It is said in a trad. respecting a prayer for rain, وَاجْعَلْهُ سَيْبًا نَافِعًا † *And make Thou it to be a beneficial gift:* or the meaning in this instance may be, *a flowing rain.* (TA.) And one says, فَاضَ سَيْبُهُ عَلَى النَّاسِ † *His gifts flowed abundantly upon the people.* (A, TA.) [See also an ex. in a verse cited voce جُبًّا.] — Also *i. q.* رِكَاز, [i. e. *Metal, or mineral; or pieces of gold or silver, that are extracted from the earth; or any metals or other minerals; or buried treasure of the people of the Time of Ignorance*]: (A, Mṣb:) or so سُيُوب; (A'Obeyd, S, M, Mgh, K;) which is the pl.: (A, Mṣb:) the latter signifies, accord. to Th, *metals,* or *minerals:* (M, TA:) accord. to Aboo-Sa'eed, *veins of gold* and *of silver, that come into existence, and appear, in the mines:* so called because of their running (لِأَنَّ سَيَلَانَهَا) in the earth: accord to Z, *treasure buried in the Time of Ignorance:* or *metal,* or *mineral:* (TA:) because of the gift of God, (M, Z, Mgh, TA,) to him who finds it. (Z, TA.) The Prophet said, (Mgh, TA,) فِي السُّيُوبِ الخُمُسُ, i. e. *In the case of* رِكَاز, *the fifth part* [is for the government-treasury]. (A, Mgh, TA.) = Also The *hair of the tail* of a horse. (M, K.) = And *A pole with which a ship or boat is propelled.* (M, K.)

سِيب *A place, or channel, in which water runs:* (S, M, K:) or so مَاءٍ سِيبُ: (A:) pl. سُيُوبٌ. (M.) = And The *apple:* in this sense a Pers. word [arabicized]: and hence the name of [the celebrated grammarian] سِيبَوَيْه; as though meaning "the scent of apples;" (M, K,* TA;) accord. to Abu-l-'Alà, (M, TA,) and Seer: (TA:) by some, [app. such as mispronounce it,] this name is said to be from the Pers. سِي signifying "thirty" and ويه, signifying "odour;" as though meaning "thirty odours:" (MF, TA:) and some say that وَيْه is an ejaculation; and that the relaters of traditions dislike pronouncing this name therewith, as also other similar names, and therefore say سِيبَوَيْه, changing the ه into ء, but pausing upon it [so as to pronounce it ه]. (TA.)

سَيْب and ♦ سَيَّاب (S, M, K) and ♦ سَيَّاب (K) [*Unripe dates in the state in which they are called*] بَلَح: (S, M, K:) or [*in the state in which they are called*] بُسْر: (K:) or *green* بُسْر: (AHn, M:) Aṣ says that the *flowers of the palm-tree when they have become* بَلَح are termed سَيْب, without teshdeed: (TA:) [but see بُسْر:] the n. un. is سَيْبَة (S, M) and سَيَّابَة (S) [and سَيَّابَة]: Sh says that they are called سَيَّاء in the dial. of El-Medeeneh, and one is called سَيَابة in the dial. of Wádi-l-Kurà: and he adds, I have heard the Baḥránees say ♦ سَيَّاب and سَيَّابَة. (TA.)

سَيَابَة n. un. of سَيْب; (S, M;) like as سَيَّابَة is of سَيَّاب. (S.) — Also *Wine.* (K.)

سَيَّاب and ♦ سَيَّاب: see سَيْب, in three places.

سَائِب *Running* water. (Mṣb.) [See also سَيْب, first sentence.]

سَائِبَة † *Any beast that is left to pasture where it will, without a pastor:* (M, A, K:*) pl. سَوَائِبُ and سُيَّبٌ. (A.) † *A camel that has lived until his offspring have had offspring, and is therefore set at liberty, and not ridden,* (M, K,) *nor laden with a burden.* (M.) In the Kur v. 102, (TA,) † *A she-camel that was set at liberty to pasture where it would,* (S, Mgh, Mṣb, K,) *in the Time of Ignorance,* (S, K,) *on account of a vow* (S, Mgh, Mṣb, K) *and the like:* (S, K:) or the *mother of a* بَحِيرَة; (S, Mgh;) [in the Mṣb, said to be *a she-camel of which the dam is a* بَحِيرَة; but both of these explanations require consideration, as will be seen from what follows;]) or (K) *a she-camel which, having brought forth females at ten successive births, was set at liberty to pasture where she would,* (S, K,) *and not ridden, nor was her milk drunk except by her young one or a guest, until she died, when the men and the women ate her together; and the ear of her last female young one was slit, and she was* [*therefore*] *called* بَحِيرَة, *and was a* سَائِبَة *like her mother:* (S:) or *a she-camel of which a man,* (M, IAth, K,) *in the Time of Ignorance,* (M,) *when he came from a far journey,* (M, IAth, K,) *or re-*

covered from a disease, (IAth, TA,) *or had been saved by his beast from difficulty or trouble,* (M, IAth,) *or when his beast had been saved therefrom,* (K,) *or from war, said,* هِيَ سَائِبَةٌ: (M, IAth, K:) i. e. *she was left to pasture where she would, without a pastor, and no use was made of her back, nor was she debarred from water, nor from herbage, nor ridden:* (IAth, TA:) thus it signifies in the Kur: (M:) *or a she-camel from whose back a vertebra or [some other] bone was taken forth,* (M, K,) *so that she became known thereby,* (M,) *and which was not debarred from water nor from herbage, nor ridden,* (M, K,) *nor milked:* (TA:) the pl. is سُيَّبٌ, like نُوَّحٌ pl. of نَائِحَةٌ, and لُوَّمٌ pl. of لَائِمَةٌ; (S;) and سَوَائِبُ. (TA.) It is said in a trad., "I saw 'Amr Ibn-Lohei dragging his intestines in the fire [of Hell]:" and he was the first who set at liberty سَوَائِبَ: the doing of which is forbidden in the Kur v. 102. (TA.) And it is related that a hostile attack was made upon a certain man of the Arabs, and he found not any [other] beast to ride, so he rode a سَائِبَة: whereupon it was said to him, "Dost thou ride what is forbidden?" and he replied, يَرْكَبُ الْحَرَامَ مَنْ لَا حَلَالَ لَهُ [He rides what is forbidden who has not what is allowed]: and this saying became a proverb. (M.) السَّائِبَتَانِ means *The* بَدَنَتَانِ [i. e. *two camels, or cows or bulls, for sacrifice,*] *which the Prophet brought as offerings to the House [of God at Mekkeh], and which one of the believers in a plurality of gods took away:* they are thus called because he gave them up (سَيَّبَهُمَا) to God. (TA.) — Also † *A slave emancipated so that the emancipator has no claim to inherit from him,* (S, M, A, Mgh, Msb, K,) *except,* accord. to Esh-Shafi'ee, *in the case of the slave's dying without appointing any heir, in which case his inheritance belongs to his emancipator,* (TA,) *[for] such an emancipated slave may bestow his property where* [or *on whom*] *he pleases,* (S, Mgh, Msb, TA,) agreeably with a trad.: (Mgh, TA:) [in the S, and in the Msb as on the authority of IF, it is added, that "this is what is related to have been forbidden:" but from what has been stated above, this appears to be a mistake; and I think that these words have been misplaced in the S and Msb, and that they relate only to the she-camel termed سَائِبَة:] a slave is thus emancipated by his owner's saying to him, أَنْتَ سَائِبَةٌ. (S.) 'Omar said, السَّائِبَةُ وَالصَّدَقَةُ يَوْمَيْهِمَا [*The sdibeh and alms are for their day*]: i. e., for the day of resurrection; so that one may not return to the deriving of any advantage from them in the present world. (AO, Mgh, TA.)

سيح

2. سَيَّحَ: see art. سوح.

سيح

1. سَاحَ, (S, Mgh, K,) or سَاحَ عَلَى وَجْهِ الْأَرْضِ, (A,) aor. يَسِيحُ, (S, K,) inf. n. سَيْحٌ (S, A, Mgh, K) and سَيَحَانٌ, (K,) *It* (water) *ran upon the surface of the earth.* (S, A, Mgh, K.) — And hence, (TA,) سَاحَ فِي الْأَرْضِ, (S, A, Msb,) aor. as above, (S, Msb,) inf. n. سِيَاحَةٌ, (A,) or سَيْحٌ, (Msb,) or both, and سُيُوحٌ and سَيَحَانٌ, (S, K,) said of a man, (A,) † *He went, or journeyed, through the land, or earth,* (S, L, K, &c.,) *for the purpose of devoting himself to religious services or exercises:* (L, K:) or in this restricted sense, which MF asserts to be unmentioned in most of the older books, and thinks to be conventional, the verb has only the first of the inf. ns. above, and in the absolute sense it has the second and third and fourth. (TA.) It is said in a trad., لَا سِيَاحَةَ فِي الْإِسْلَامِ (S, A, TA) i. e. † *[There shall be no going about through the land, or earth, in the way of devotees in El-Islám:* or] *no quitting of the cities, or towns, and going, or journeying, through the land, or earth:* (TA:) or *no quitting of the cities, or towns, and dwelling in the deserts, and forsaking the being present at the congregational prayers and at assemblies:* or *no going about through the land, or earth, doing evil, or mischief, and calumniating and corrupting.* (IAth, TA.) The سِيَاحَة of the Muslims [in a religious sense, and such as is approvable,] is † *Fasting.* (TA.) — [Hence also,] سَاحَ الظِّلُّ *The shade changed, or turned, or moved, from side to side, or from place to place.* (S, K.)

2. سيّح is said by Golius, as on the authority of the K, to signify *He made* water *to flow:* and this is probably its primary and proper signification, whence other meanings, which are tropical: but it is not in the K.] — See 4. — سَيَّحَ فُلَانٌ, [app. for سَيَّحَ كَلَامَهُ,] inf. n. تَسْيِيحٌ, ‡ *Such a one talked much.* (A, TA.) — And سَيَّحَ, inf. n. as above, † *It* (a garment, or piece of cloth,) *had in it* [or *was diversified with*] *various stripes.* (L.) [And in like manner it is said of other things: see its part. n., مُسَيَّح.]

4. اساح نَهْرًا *He made a river, or rivulet, to flow, or run.* (A, K.) [See also 2.] — اساح, said of a horse, *syn. with* رَفَضَ [q. v.]. (TA in art. رفض.) — And اساح بِذَنَبِهِ, said of a horse, † *He let his tail hang down loosely:* (K:) accord. to the K, J is in error in writing this verb اشاح; and Az says that اساح is right, and that اشاح is a mistranscription: the like is also said in the TS: but اشاح is asserted by more than one to be the right word. (TA.)

7. انساح بَطْنُهُ † *His belly became large* (K, TA) *and wide,* (TA,) *and approached [the ground] by reason of fatness.* (K, TA.) One says of a she-ass, انساح بَطْنُهَا, meaning † *Her belly became big, and approached the ground.* (IAar, T.) — انساح بَالُهُ ‡ [*His,* or *its, state,* or *condition,*] *became free from straitness,* or *unstraitened.* (S, O, K.) A poet says, (S,) namely, Dhu-r-Rummeh, (O,)

* أُمَنِّي ضَمِيرَ النَّفْسِ إِنْ كَ بَعْدَمَا *
* يُرَاجِعُنِي بَثِّي فَيَنْسَاحُ بَالُهَا *

‡ [*I make the secret thoughts of the soul to wish for thee after my grief, or sorrow, returns to me; and then the state, or condition, thereof, becomes free from straitness].* (S, O.) — انساح said of a garment, or piece of cloth, (K, TA,) &c., (TA,) † *It became much rent, or rent in several places.* (K, TA.) In like manner it is said of the dawn [as meaning † *It broke*]. (TA.) And it is said in the trad. relating to the cave الْغَارِ [mentioned in the Kur ix. 40)] فَانْسَاحَتِ الصَّخْرَةُ, meaning † [*And the mass of rock*] *became impelled and riven:* and hence, [accord. to some,] the † سَاحَة of a house [expl. in art. سوح]: but as some relate it, the verb in this instance is [انفاحت,] with ص and ع. (TA.)

سَيْح *Running water;* (S, Msb;) an inf. n. used as a subst.: (Msb:) or *running external water:* (K:) or *external water running upon the surface of the earth:* (T, TA:) the *water of rivers and valleys:* (Mgh:) pl. سُيُوحٌ. (T, TA.) [And it is used as an epithet:] you say also (TA) مَاءٌ سَيْحٌ (A, TA) and † سَائِحٌ (A) *Water running upon the surface of the earth:* (A, TA:) pl. of the former أَسْيَاحٌ. (TA.) — Also † *A striped [garment of the kind called]* كَسَاء, (K, TA,) *with which one covers himself, and which one spreads:* (TA:) or *a striped [garment such as is called]* عَبَاءَة: and *a sort of [the garments called]* بُرُود: (S:) pl. سُيُوحٌ. (TA.) See also مُسَيَّح.

سَاحَةٌ: see 7; and see also art. سوح.

سَائِحٌ ‡ *An itinerant, a roamer,* or *frequent traveller:* (A,* MA:) from سَاحَ فِي الْأَرْضِ. (A.)

سَائِحٌ: see سَيْحٌ. — [Hence,] ‡ A man *going,* or *journeying, [as a devotee,* or *otherwise,]* through the land or earth. (A.) — And, as being likened thereto, ‡ *Fasting,* or a *faster:* (A:) or *a faster who keeps to the mosques:* (K:) the faster is said to be thus called because he who journeys as a devotee does so without having any provision with him, and eats only when he finds provision: therefore the faster is likened to him. (TA.) الصَّائِحُونَ in the Kur ix. 113 means ‡ *The fasters:* (Bd, Jel, TA:) so say Zj and I'Ab and Ibn-Mes'ood: (TA:) or *those who observe the obligatory fasts:* or *those who fast constantly:* (TA:) or *those who journey to war against unbelievers,* or *to seek knowledge.* (Bd.) And سَائِحَات in the Kur lxvi. 5 means † *Women who fast:* or *who forsake their country or homes [for the sake of God].* (Bd, Jel.) — This last سائحات [if not a mistranscription for سَابِحَات]) also means † *Swift horses:* — and † *The planets.* (KL.)

مَسَاحٌ, مَسَاحَةٌ, the latter of the measure مَفْعَلَة, from السَّاحَة, [each app. meaning † *A place of* سِيَاحَة, or *journeying,*] is sing. of مَسَايِحُ, in which the ى is like that in مَعَايِشُ, as in other similar words of which the medial radical is an

infirm letter, except مَصَائِبُ, by rule مَصَاوِبُ. (Ḥar p. 15.) — [The pl. مَسَايِحُ is also expl. by Freytag as applied in the Deewán of Jereer to † The *part of the head between the temples as far as the forehead* (where the hairs are).]

مُسَيَّحٌ † *Striped*; applied in this sense to a [garment of the kind called] بُرْد; (Ṣ, Ḳ;) and also, with ة, to a [garment such as is called] عَبَاءَة (Ṣ:) or applied to [the garments called] عَبْء as meaning *having alternate stripes of white and black, the latter not intensely black*: every عباءة also is termed † سَيْح and مُسَيَّحَة: but that which has not stripes is a كِسَاء, not an عباءة. (ISh, TA.) So too applied to locusts (جَرَاد); (Ḳ;) and with ة applied to a single locust [i. e. جَرَادَة]: (TA:) or, applied to locusts, it means *marked with black and yellow and white stripes or streaks*. (Aṣ, TA.) It is also applied as an epithet to the [bird called] حُبَارَى. (Ṣ.) — ‡ The *wild ass*: so called because of his streak that makes a division between the belly and the side. (Ḳ, TA.) مُسَيَّحُ العَجِيزَة ‡ [*He that has the rump streaked*] is an epithet applied to the [wild] ass because of the whiteness on his rump. (A, TA.) — ‡ A road *of which the tracks* (شُرُك) *are* in different copies of the Ḳ *rendered apparent*: (Ḳ, TA:) likened to the شُرُك thus termed. (TA.)

مُسَايِحٌ ‡ One *who goes about calumniating, and making mischief, in the land*: (Ṣ, A, Ḳ:) pl. مَسَايِيحُ: so in the trad., لَا تَبِيتُوا بِالمَسَايِيحِ وَلَا بِالمَذَابِيعِ الخُمْرِ ‡ [*They are not of those who go about calumniating, &c., nor of the babblers who cannot keep secrets.*] (Ṣ, TA.) Sh derives it, not from السِّيَاحَة, but, from تَسْيِيحُ الثَّوْبِ. (L, TA.)

سيح

1. سَاحَ, aor. يَسِيحُ, inf. n. سَيْحٌ and سَيَحَانٌ, *i. q.* وَسَحَ and تَاحَ [both app. as signifying *It sank into the ground*: or by the former may here be meant *it was, or became, firm, steady, steadfast, stable, fixed, fast, settled, or established*]. (Ḳ.) See also 1 in art. سوح, in two places.

سِيَاحٌ *A building of clay*, (JK, TḲ,) *of any kind*: (JK:) pl. سُيُوحٌ. (JK, TḲ.) In the copies of the Ḳ, بِنَاءُ الطِّينِ is erroneously put for بِنَاءٌ الطِّينِ. (TḲ.)

سيد

سَيِّدٌ a contraction of سَيِوِدٌ, q. v. in art. سود.

سِيدٌ *A wolf*: (Ṣ, M, A, Ḳ: mentioned in the Ḳ in art. سود; and in the Ṣ, at the close of that art.: accord. to Sb, its medial radical letter is ى; its dim. being سُيَيِّدٌ: not like رِيحٌ [of which the dim. is رُوَيْحَةٌ], nor like دِيمَةٌ: (M:) and سِيدَانَةٌ signifies the same: (Ḳ:) or so سِيدَانٌ; (M;) which is the pl. (Ṣ, M, A) also: (M:) and سِيدَانَةٌ signifies *a she-wolf*; (M, A, and Ḥam p. 274;) [and] so سِيدَةٌ; (Ks, Ṣ;) or this is not allowable. (Ḥam ubi suprà.) One says سِيدُ رَمْلٍ [*A wolf of sands*; i. e., that frequents the sands; meaning *a savage wolf*]. (Ṣ.) Hence, امْرَأَةٌ سِيدَانَةٌ ‡ *A bold woman*, (M, A,) *like the she-wolf*. (A.) — And *A lion* (Ṣ, M, Ḳ) is sometimes thus called, (Ṣ,) in the dial. of Hudheyl. (M.) The former is the primary signification accord. to J and others; though the contr. seems to be indicated in the Ḳ. (TA.)

سِيدَةٌ fem. of سِيدٌ, q. v., accord. to Ks: (Ṣ:) but said to be not allowable. (Ḥam p. 274.)

سِيدَانٌ: see سِيدٌ.

سِيدَانَةٌ: see سِيدٌ, in three places.

سُيَيِّدٌ dim. of سِيدٌ, q. v. (Sb, M.)

سَيِّدٌ: and سَيِّدَةٌ: see art. سود.

مُسَيِّدٌ mentioned by Ez-Zarkeshee as a dial. var. of مُسَيِّدٌ [q. v.]: thought by MF to be post-classical: and in the [classical] language of the Arabs *i. q.* مُكَتِّبٌ [*A place where the art of writing is taught*]. (TA.)

سير

1. سَارَ, aor. يَسِيرُ, inf. n. سَيْرٌ and مَسِيرٌ, (Ṣ, M, A, Mṣb, Mṣb, Ḳ,) which latter is extr., for by rule it should be of the measure مَفْعَلٌ, with fet-h [to the ع], (Ṣ,) and سَيُورَةٌ (M, Ḳ) and سَوْرَةٌ (M, Mgh, Ḳ) like قَيْلُولَةٌ, but [Mṭr says] we have not heard it, (Mgh,) and تَسْيَارٌ, (Ṣ, M, Ḳ,) which last denotes repetition or frequency of the action, (M,) *He*, or *it*, *went* [*in any manner, or any pace*]; *went, or passed, along; marched, journeyed, or proceeded; went away, passed away, or departed*; (M,* Ḳ,* TA;) *by night* and *by day*. (Mṣb, TA.) You say, سَارَتِ الدَّابَّةُ [*The beast went, went along, &c.*]. (Ṣ.) [And سَارَ سَيْرًا شَدِيدًا *He* (a camel or other beast, and a man,) *went a vehement pace, or vehemently*. And سَارَ العَنَقَ *He* (a camel, or a horse,) *went the pace, or in the manner, termed* العَنَق: and the like.] And سَارُوا مِنْ بَلَدٍ لِبَلَدٍ [*They went, or journeyed, from town to town, or from country to country*]: (A:) or سَارَ مِنْ بَلَدٍ إِلَى بَلَدٍ [*he went, &c.*]. (Mgh.) And بَارَكَ اللّٰهُ فِي مَسِيرِكَ i. e. سَيْرِكَ [*May God bless thy journeying*]. (Ṣ.) And سِرْ عَنْكَ *Go thou from thy place; pass thou from it*: (L in art. نفذ:) or † *feign thou heedlessness, and bear, or endure, or be forbearing*; an elliptical phrase; as though it were originally سِرْ وَدَعْ عَنْكَ المِرَاءَ وَالشَّكَّ [*go thou, and leave wrangling and doubt*]. (Ṣ.) — [Hence,] سَارَتِ السَّفِينَةُ ‡ *The ship went, or sailed*: for] سَيْرُ السَّفِينَةِ is a tropical phrase. (Mgh.) — And سَارَ سِيرَةً حَسَنَةً ‡ [*He pursued a good way, course, mode, or manner, of acting, or conduct, or the like*], (Ṣ, A, Mṣb,) and سِيرَةً قَبِيحَةً [*a bad way, &c.*]. (Mṣb.) — And سَارَ فِي الثَّوْبِ † *It became current, or commonly known, among the people*; [as also † تَسَيَّرَ, alone; (see Ḥar p. 318;)] i. e. a proverb, and a saying. (M.) — And سَارَتْ سُنَّةٌ † [*A way, course, mode, or manner, of acting, or conduct, or the like, obtained, or was usual, among people*]. (M.) = سَارَ is also trans., *syn. with* سَيَّرَ. (Ṣ, M, Mṣb, Ḳ.) See the latter, in five places. — [Hence,] سَارَ سُنَّةً † *He made, or caused, a way, course, mode, or manner, of acting, or conduct, or the like, to obtain, or became usual, among people*. (Ṣ, M,* TA.) The Hudhalee (Khálid Ibn-Zuheyr, M) says,

* فَلَا تَجْزَعَنْ مِنْ سُنَّةٍ أَنْتَ سِرْتَهَا *

* فَأَوَّلُ رَاضٍ سُنَّةً مَنْ يَسِيرُهَا *

[*Then by no means be thou impatient of a way of acting which thou hast made usual; for the first who should be content with a way of acting is he who makes it usual*]. (Ṣ, M, L, TA: but in the M and TA, in the place of تَجْزَعَنْ, we find تَغْضَبَنْ.)

2. سَيَّرَهُ, (M, A, Mṣb, Ḳ,) inf. n. تَسْيِيرٌ; (TA;) and † أَسَارَهُ; (M, A, Ḳ;) and † سَارَهُ, (Ḳ,) inf. n. سَيْرٌ and سَيُورَةٌ and مَسَارٌ and مَسِيرَةٌ [or مَسِير, as below]; (TA;) and † سَارَ بِهِ (ISd, M, Ḳ;) *He made him* (a man, A, Mṣb) *to go* [*in any manner, or any pace*]; *to go, or pass, along; to march, journey, or proceed; to go away, pass away, or depart*: (M, A, Mṣb, K, TA:) and † سَوَّرَ بِهِ [for سَيَّرَ بِهِ, the reg. pass. form of which سُيِّرَ is mentioned; like هُوِّبَ and كُوِّلَ. (M.) And سَيَّرَ الدَّابَّةَ (M, A, Mṣb;) and † أَسَارَهَا; (M;) and † سَارَهَا, (Ṣ, M, Mṣb,) inf. n. سَيْرٌ and سَيُورَةٌ and مَسَارٌ and مَسِيرَةٌ [or مَسِير, as above]; (M;) *He made the beast to go* &c.: (Ṣ, M, A, Mṣb:) or † سَيَّرَ الدَّابَّةَ signifies *I rode the beast* [*and thus made it to go* &c.]: (Ibn-Buzurj, TA:) but when you ride it to pasture, you say, † أَسْرَحْتُهَا, (Mṣb,) or † سَرَّحْتُهَا. (Ibn-Buzurj, TA.) سَيَّرَهُ إِلَى المَرْعَى, and إِلَى القَرْيَةِ, (A.) And سَيَّرَهُ مِنْ بَلَدِهِ *He made him to go, or depart, from his town, or country; expelled, or banished, him from it*. (Ṣ, A.) — [Hence] سَيَّرَ ‡ *He removed, or put off, or took off*, the horse-cloth, or covering, (Ṣ, A, Ḳ,) from the horse, (Ḳ,) or beast, (A,) or from the back of the beast. (Ṣ.) — And ‡ *He made* a proverb, (Ḳ,) and a saying, (TA,) *to become current*; (Ḳ:) *he published it among the people*. (TA.) — And سَيَّرَ سِيَرَهُ † *He related stories of the ancients*. (M, Ḳ.) = سِيَرَهُ [from سَيْر meaning "a thong"] *He made stripes upon it*; namely, a garment, or piece of cloth, and an arrow. (M.) And سَيَّرَتْ حِضَابَهَا *She* (a woman) *made her dye to have the form of stripes, like thongs*. (Ḳ,* A,* TA.)

3. سَايَرَهُ, (Ṣ, M, A,) inf. n. مُسَايَرَةٌ, (A,) *He went, went along, &c.,* (سَارَ,) *with him*: (M:) *he went at an equal rate, or kept pace, with him*: (Ṣ:) *he ran with him*; syn. جَارَاهُ. (Ṣ, A.) — [And *He vied, contended, or competed, with him in going, or in running*: and hence, † *in any affair*; like جَارَاهُ.] See also 6.

4: see 2, in three places.

5: see 8: — and see also 1, in the latter half of the paragraph. — تَسْيِير [from سَيْر meaning "a thong"] said of a man's skin, *It peeled off*, (A, K, TA,) *and became like thongs*. (TA.)

6. تَسايَرُوا *They two* [*went, or went along*, (see 3,) or] *went at an equal rate, or kept pace, each with the other:* (PS:) or *ran, each with the other.* (S, A.) — One says of a great, or frequent, liar, لَا تَسَايَرُ خَيْلُاهُ [lit. *His two troops of horses will not run together, each troop with the other:* meaning † *his assertions will not be found to agree together*]: (so in a copy of the M:) or لَا تَسَايَرُ خَيْلُاهُ. (So in the K and TA voce خَيْل, q. v.; and so in the TA in the present art. [See also 6 in art. سلم.]) — [And *They two vied, contended, or competed, each with the other, in going, or in running:* and hence, † *in any affair.*] — One says also, تَسَايَرَ عَنْ وَجْهِ الغَضَبِ † *Anger went* [*or disappeared by degrees*] *from his face.* (TA, from a trad.)

8. اسْتَسْيَرَ بِسَيْرَتِهِ, (O, K, TA,) or اسْتَسْيَرَ بِسِيرَتِهِ, (as in the CK,) † *He pursued his way, course, mode, or manner, of acting, or conduct, or the like.* (O, K,* TA.) — And اسْتَسْيَرَ [from سِيرَةٌ in the last of the senses assigned to this word below] *He procured for himself wheat, or other provision, from a place, to be laid up in store.* (S, O, K.)

سَأْرٌ: see سَائِرٌ.

سَيْرٌ an inf. n. of 1 [q. v.]. (S, M, A, &c.) [Used as a simple subst., *A going, in any manner, or any pace; passage, march, journey, progress, or course: a pace: pace as meaning degree of celerity, or rate of going: departure:* see also سَيْرَةٌ.] — Also *A thong, or strap, or strip of skin or leather;* (S, Mṣb, K;) i. q. شِرَاكٌ: (M:) pl. [of mult.] سُيُورٌ (S, M, A, Mṣb) and سُيُورَةٌ and [pl. of pauc.] أَسْيُرٌ. (M.) It is said in a prov., قُدَّتْ سُيُورُهُ مِنْ أَدِيمِكَ [*His thongs have been cut from thy hide*]: applied to two things exactly resembling each other. (AHeyth, Meyd.) And لَيْسَ فِي العَصَا سَيْرٌ is a post-classical prov., (Meyd,) meaning *There is not in the staff, or stick, a thong:* the سير in this case being the thong that is inserted into the perforation of the head of the staff, or stick, and whereof a ring is tied, into which the hand is put: the prov. is applied to him who is unable to perform that which he desires to do. (Har p. 282.)

سَيْرَةٌ: see the next paragraph, in two places.

سِيرَةٌ [i. q. سَيْرٌ as meaning *A going, in any manner, or any pace;* &c.: see above:] a subst. from 1 in the first of the senses assigned to it above. (M, K.) Lh mentions the saying, إِنَّهُ لَحَسَنُ السِّيرَةِ [*Verily he is good in going*, &c.]. (M: in the TA, السِّيرَة, as having the meaning here next following.) — Also, (M,) or سَيْرَةٌ, (K,) [but the former seems to be the right, being agreeable with analogy, whereas the latter is anomalous,] *A mode, or manner, of going,* &c. (M, K.) — And the former, † *A way, course, rule, mode, or manner, of acting or conduct or life or the like;* syn. طَرِيقَةٌ (S, M, Mgh, Mṣb, K) and سُنَّةٌ (M, K) and مَذْهَبٌ: (Mgh:) pl. سِيَرٌ. (Mgh, Mṣb.) You say, سَارَ بِهِمْ سِيرَةً حَسَنَةً; [*He pursued with them a good way of acting*]. (S.) And سَارَ الوَالِي فِي الرَّعِيَّةِ سِيرَةً حَسَنَةً [*The prefect, or governor, pursued among the subjects a good way of acting*]; (A, Mṣb;*) and in like manner, سِيرَةً قَبِيحَةً [*a bad way of acting*]. (Mṣb.) — † The *record of a* man's *actions and pious works;* the prefixed noun صَحِيفَة being understood. (Mgh.) — † *Stories of the ancients:* (M, K:) [or so سِيرَةُ الأَوَّلِينَ:] you say, هٰذَا فِي سِيرَةِ الأَوَّلِينَ: [*This is in the stories of the ancients*]. (A.) — [Hence it is used in the present day as meaning † The *mention* of a person or thing: and † *a matter, or subject, of discourse.*] — Also, as a law term, (Mgh,) or so [the pl.] سِيَر, (Mgh, Mṣb,) † *Military expeditions;* or *the memorable actions thereof;* (Mṣb;) or *the affairs thereof.* (Mgh.) And they say السِّيَرُ الكَبِيرُ [meaning † *The great book of military expeditions;* for كِتَابٌ السِّيَرِ الكَبِيرُ]; using a masc. epithet in lieu of the [suppressed] prefixed noun كِتَاب. (Mgh.) — Also, the sing., † *Mode, or manner, of being; state, or condition;* syn. هَيْئَة, (M, O, Mṣb, K,) and حَالَة. (O, Mṣb.) So in the Kur xx. 22. (M, O, TA.) — Also *Wheat, or other provision, that is brought from a place to be laid up in store.* (S, O, K.)

سَيُورٌ *That goes, or journeys, much: or a great goer:* (IJ, M, K:) and سَيُورٌ is applied as an epithet [in the same sense] to a hackney, and to an ass. (Az, TA in art. غوث.)

سَيْرَاءُ (S, M, K, &c.) and سِيَرَاءُ (TA) [which latter, according to analogy, should be with tenween, but perhaps it is without tenween as being a contraction of the former,] *A sort of garment, or cloth, of the kind called* بُرُود, (Fr, S, M, Mgh, Mṣb, K,) *having yellow stripes;* (S, Mgh, Mṣb, K;) or *mixed with silk;* (K;) or *mixed with* [*the silk termed*] قَزّ: (AZ, A'Obeyd, Mgh:) or *a sort of* بُرُود *of silk:* (A:) or *a sort of garment, or cloth, having stripes, made of* قَزّ: or *certain garments, or cloths, of El-Yemen;* (M;) *which are now commonly known by the name of* مُضَ: (TA:) or *a sort of* بُرُود *mixed with silk like thongs;* and hence its appellation, from سَيْر, "a thong:" it is asserted by certain of the later writers that it is a subst., not an epithet; and he who says so cites Sb as asserting that a word of the measure فَعَلَّاء is not an epithet, but is a subst.: hence, he says, it is used with a prefixed noun, as in the ex. حُلَّةٌ سَيْرَاءُ; and is expl. as signifying *clear silk.* (IAth, TA.) — Also † The *diaphragm,* or *midriff:* (M, K:*) metaphorically used in this sense by a poet. (M.) — And † The *peel* [*or pellicle*] *adhering to the stone of a date.* (M, K.) — And *A palm branch stripped of its leaves.* (M, K.) — And *Gold:* (M:) or *clear, pure, gold.* (K,* TA.) — And *A certain plant,* (M, K, TA,) *not described by Ed-Deenaweree* [i. e. AHn]; *as some say,* (TA,) *resembling the* حُلَّة [q. v.]: (K, TA:) so in the Tekmileh. (TA.)

سَيُورٌ: see سَيُورٌ.

سَائِرٌ *A journeyer, or traveller:* (A:) and سَيَّارَةٌ, (S, M, Mgh, Mṣb, K,) for جَمَاعَةٌ سَيَّارَةٌ, (Mgh,) or قَوْمٌ سَيَّارَةٌ, (A,) *a company of persons journeying:* (S, M, A, Mgh, Mṣb, K:) [accord. to ISd,] سَيَّارَةٌ is made fem. because meaning نُقْلَةٌ, or جَمَاعَةٌ. (M.) — السَّيَّارَةُ [and السَّيَّارَاتُ] † *The five planets; Mercury, Venus, Mars, Jupiter, and Saturn.* (TA in art. خنس.)

سَائِرٌ [part. n. of 1, *Going,* &c. — Hence,] † A proverb [and a saying] *current, or commonly known.* (TA.) — Also, and سَارٌ, (S, M, K,) both are syn., (K,) signifying The *rest,* or *remainder,* of a thing: (M:) [and accord. to some,] the *whole,* or *all,* of a thing or of people. (S, TA.) [See the former word in art. سأر.]

مَسُورٌ: see the next paragraph.

مَسِيرٌ an inf. n. of سَارَ. (S, M, A, &c.) — [Also *A place,* and *a time, of going,* or *journeying.*] — And pass. part. n. of سَارَ, (Mṣb, MF;) [and so طَرِيقٌ مَسُورٌ, for] you say طَرِيقٌ مَسُورٌ, (K,) or طَرِيقٌ مَسُورٌ فِيهِ, (IJ, M,) [*A travelled road,*] and رَجُلٌ مَسُورٌ بِهِ [*A man made to go, or journey,* &c.]: (IJ, M, K:) accord. to Kh, in this case, and in others like it, the ى is changed into و [so that مَسُورٌ, the original form of مَسِيرٌ and of مَسُورٌ, becomes مَسْوُورٌ, and is then contracted into مَسُورٌ]: (M:) or, accord. to Kh, the ى is rejected: but accord. to Akh, it is the و that is rejected [so that مَسْيُورٌ becomes مَسِيرٌ; and then, مَسِيرٌ; and then مَسُورٌ]. (TA.)

مَسِيرَةٌ *A space which one traverses in journeying; a journey as measured by the time that it occupies;* as in the phrase, مَسِيرَةُ شَهْرٍ *a month's journey;* (TA;) and مَسِيرَةُ يَوْمٍ [*Between them two is the space of a day's journey*]. (S, TA.) مَسِيرَةُ يَوْمٍ [*A day's journey*] is *twenty-four miles.* (MF in art. فرطش.)

مَسِيرٌ A garment, or piece of cloth, *figured with stripes* (S, M, A, K) *like thongs,* (S, M, A,) *made of silk:* or a بُرْد *mixed with silk.* (TA.) [See also سَيْرَاءُ.] — And عُقَابٌ مُسَيَّرَةٌ *A striped eagle.* (M.) — And المُسَيَّر, (K,) or مُسَيَّر القِرَع, (TA, [but the orthography of the latter word I think doubtful,]) *A certain sweetmeat,* (K, TA,) *well-known.* (TA.)

مُسْتَأْرٌ [*A place whence one procures wheat,* or *other provision, for subsistence, to be laid up in store:* from اسْتَأْرَ in the latter of the senses assigned to it above, agreeably with analogy, and as is indicated in the S]. A rájiz says, [namely, Aboo-Wejzeh, as in a copy of the S,]

• أَشْكُو إِلَى اللّٰهِ العَزِيزِ الغَفَّارْ •
• ثُمَّ إِلَيْكَ اليَوْمَ بَعْدَ المُسْتَأْرْ •

[*I complain unto God, the Mighty, the Very Forgiving, then unto thee, this day, the remoteness of the place whence I have to procure provision for subsistence*]: or, accord. to some, المُسْتَأْر, in this verse, is of the measure مُفْتَعِل from السَّيْر [and, like it, meaning *the journey*]. (S.)

سيع

1. سَاعَ, aor. يَسِيعُ, inf. n. سَيْعٌ and سُيُوعٌ, *It* (water, and the سَرَاب [or mirage],) *ran, and was in a state of commotion, upon the surface of the ground;* (Ṣ, O, Ḳ:) as also ⁴ انساع: (Ṣ:) or the latter, said of water, *it ran upon the surface of the ground;* as also ⁴ تسيّع: and ⁴ انساع, said of a thing in a congealed or solid state, signifies also *it melted; became fluid, or liquid.* (TA.) — سَاعَتِ الإِبِلُ, (Sh, Ḳ,) sor. as above, inf. n. سَيْعٌ, (Sh,) *The camels were left to themselves, without a pastor;* (Sh, Ḳ:) as also ساعت having ضُوُعٌ for its sor. and سُوُوعٌ for its inf. n. (Sh, Ṣ* and Ḳ* in art. ضوع.) — And سَاعَ الشَّىْءُ, aor. as above, *The thing became left, or neglected, or lost;* or *it perished.* (TA.)

2. تَسْيِيعٌ The act of *plastering with mud* [or with سِيَاع]. (Ḳ.) You say, سَيَّعْتُ الحَائِطَ *I plastered the wall with mud and chopped straw.* (Ṣ.) — And The act of *anointing with fat* and *the like.* (Ḳ.) You say, سَيَّعَتِ المَرْأَةُ مَزَادَتَهَا *The woman anointed* [*with fat, or the like, her leathern water-bag*]. (TA.)

4. اساعهُ *He left it, neglected it, lost it, or destroyed it.* (TA.) [See also art. سوع.]

5: see 1. — تسيّع البَقْلُ *The herbs, or leguminous plants, dried up; or became yellow.* (TA.)

7: see 1, in two places.

سَيْعٌ *Water running upon the surface of the ground.* (Lth, Ḳ.)

سِيَاعٌ, (Ḳ,) or سِيَاعٌ, (Ṣ,) or both, (MF, TA,) *Mud:* (TA:) or *mud* [*mixed*] *with chopped straw, with which one plasters.* (Kr, Ṣ, Ḳ.) The saying of the poet, (Ṣ, Ḳ,) namely El-Ḳuṭámee, (Ḳ,) describing his she-camel, (TA,)

* فَلَبَّا أَنْ جَرَى سَمَنٌ عَلَيْهَا *
* كَمَا طَيَّنْتَ بِالفَدَنِ السِّيَاعَا *

presents an inversion, the meaning being كما طيّنت بالسِّياع الفَدَنَ [i. e. *And when fatness extended upon her, as* when *thou plasterest with mud and chopped straw the pavilion*]; الفَدَن signifying القَصْر, (Ṣ, Ḳ: [but in the former, only the latter hemistich is cited; and in some copies of the former, and in the O, we find بَطَّنْتَ in the place of طَيَّنْتَ.]) — Also *Fat with which a* مِزَادَة [or *leathern water-bag*] *is anointed.* (Ḳ.) — And ; *Pitch,* or *tar;* syn. زِفْت; as being likened to mud, because of its blackness. (TA.)

سَائِعٌ, mentioned in this art. in the TA: see art. سوع.

سَرَابٌ أَسْيَعُ *A mirage* [*running upon the surface of the ground,* (see 1,) *and*] *in a state of commotion:* (Ṣ,* TA:) or, as some say, [*in a state of exceeding commotion;* for] the form of the epithet in this case denotes مُفَاضَلَة. (TA.)

مِسْيَعَةٌ *A plasterer's trowel;* syn. مَالَجَةٌ. (Ṣ:) *a piece of wood made smooth, used by skilful plasterers with mud.* (Lth, Ḳ.)

مِسْيَاعٌ A she-camel *that goes away in the place of pasturing:* (Ḳ:) mentioned by J in art. سوع, q. v.: (TA:) or *that bears,* or *suffers, neglect,* or *being left alone,* (الَّتِى تُهْمِلُ الضَّيْعَةَ), [for the last of which words we find in some copies of the Ḳ الضَّيْعَةَ, but it is said in the TA that the former is the right reading, as is shown by its being added,]) *and bad superintendence* or *management;* (Ḳ, TA;) thus expl. by Aṣ: (TA:) or *upon which one journeys and returns;* (Ḳ;) thus expl. by Ṣgh, but this is the explanation of مِرْيَاعٌ, with which it is coupled. (TA.)

سيع

1. سَيْعٌ, aor. أَسِيعُ, inf. n. سَيْعٌ: see 4, in art. سوع.

هٰذَا سَيْعُ هٰذَا, هٰذَا سَوْعُ هٰذَا, in art. سوع, in two places.

سَيِّعٌ: see سَائِعٌ, in art. سوع.

سيف

1. سَافَهُ, (Ṣ, M, O, Ḳ,) first pers. سِفْتُهُ, (Ṣ, O, Mṣb, Ḳ, [in the CḲ, erroneously, سَفْتُهُ,]) aor. يَسِيفُ, (Ṣ, O, Mṣb, Ḳ,) inf. n. سَيْفٌ, (M,) *He struck him,* or *smote him, with the* سَيْف [or *sword*]; (Ṣ, M, O, Mṣb, Ḳ;) as also ⁴ تسيّفهُ. (TA.) — See also 3. — سِفْ, inf. n. سَيْفٌ; and ⁴ اساف; [app., as seems to be indicated by the context, said of palm-trees (نَخْل) or of palm-branches (سَعَف), as meaning *They had upon them what is termed* سيف, q. v.:] (M, TA:*) and سِفْت and ⁴ اسافت are said of a palm-tree (نَخْلَة) [app. as meaning *it had* سيف *upon it*]. (TA.)

مُسَايَفَةٌ signifies The *contending with another in fight,* or *in smiting, with the sword.* (Ṣ, Mgh.) ⁴ سَايَفَنِى فَسُفْتُهُ, a phrase mentioned, without his adding anything thereto, by Lḥ, app. means [*He contended with me in smiting with the sword, and*] *I was more skilled in the use of the sword* (كُنْتُ أَسْيَفَ) *than he.* (M.) — See also 6.

4. اساف القَوْمُ *The people,* or *party, came to the* سيف [or *sea-shore*]. (AAF, M.) — اساف الخَرْزَ (Ṣ, Ḳ) *i. q.* خَرَمَهُ (Ṣ, TA) [expl. in art. سوف] is said to belong to the present art., in which it is mentioned by IF as well as J. (TA.)

5: see 1. — [Accord. to Freytag, تَسَيَّفَ signifies *He was slain with the sword:* but he mentions no authority for this. Perhaps the pass. form of this verb may have this meaning.]

6. تسايفوا *They contended, one with another, in smiting with swords;* (Ṣ, M, Ḳ;) as also ⁴ سايفوا; (Ḳ;) and so ⁴ استافوا, (M, Ḳ,) as expl. by the lexicologists; but this last properly signifies *they took,* or *took hold of, the swords.* (IJ, M.)

7: see 1, in two places.

8. اسْتِيَافٌ signifies The act of [*putting to the sword,*] *destroying,* or *killing.* (KL.) One says, اسْتِيفَ القَوْمُ [app. meaning *The people,* or *party, were put to the sword*]: (Ḳ:) a phrase mentioned by Lth. (TA.) — See also 6.

سَيْفٌ *A sword;* (MA, PṢ, &c.;) *a certain thing with which one smites;* (M;) *well known:* its names exceed a thousand: (Ḳ: in which it is added that its author has mentioned these names in [his book entitled] الرَّوْضُ المَسْلُوفُ: [for the names of particular parts thereof, see ذُبَاب:] pl. [of pauc.] أَسْيَافٌ (Ṣ, M, O, Mṣb, Ḳ) and أَسْيُفٌ (Lḥ, M, O, Ḳ) and [of mult.] سُيُوفٌ (Ṣ, M, O, Mṣb, Ḳ) and [quasi-pl. n.] ⁴ مَسْيَفَةٌ, like مَشْيَخَةٌ, (O, Ḳ, TA,) or مَسْيِفَةٌ, like مَشْيِخَةٌ. (CḲ.) [Hence,] سَيْفُ الجَبَّارِ † [*The sword of Orion;*] *the three stars* [*η, θ, κ, beneath the girdle*] *of* الجبّار, *in a sloping direction, near together, disposed in a row.* (Kzw.) — † *A certain fish,* (Ibn-'Abbád, O, Ḳ,) *resembling a* سَيْف [*or sword*]; (Ibn-'Abbád, O;) as also ⁴ سيف. (Ḳ.) — † The سِيسِب, (M,) [i. e.] *the hair of the tail,* (Ḳ,) *of a horse.* (M, Ḳ.) — سَيْفُ الغُرَاب † *i. q.* الدَّبْرُوتُ; (Ḳ;) *A certain plant, the stem* (أَصْل) *and leaves of which are exactly like those of the saffron, and the bulb of which is enclosed in a covering of* [*fibres of the kind called*] لِيف; (AḤn;) so called because *its leaves are slender at the extremity like the* سَيْف [*or sword*]. (AḤn, Ḳ.) — هُمْ أَسْيَافٌ [lit. *They are swords*] means ⁴ أَجْزَاءٌ [i. e. † *they are bodies, or parties, of men prepared, or ready, for fighting,* &c.]. (Ibn-'Abbád, O, Ḳ.) — And one says, بَيْنَ فَكَّيْهِ سَيْفٌ صَارِمٌ † [*Between his two jaws is a sharp tongue;* lit., *a cleaving sword*]. (TA.)

سِيفٌ The *shore* (سَاحِل) *of the sea* or *of a great river:* (Ṣ, M, O, Mgh, Mṣb, Ḳ:) and the *side* (سَاحِل) of a valley: or [the *margin* of the shore of a sea or of a great river; for it is added,] every سَاحِل has a سِيف: or السِّيفُ is applied only to the سِيف [or sea-shore, or seaboard,] of 'Omán: (Ḳ:) [if otherwise applied,] its pl. is أَسْيَافٌ. (Ṣ, M.) One says, هُمْ أَهْلُ أَسْيَافٍ وَأَرْيَافٍ [*They are people of the shores of the sea or of a great river, and of the tracts of towns, or villages, and cultivated lands*]. (TA.) — Also *A thing that adheres to the lower parts, or roots, of palm-branches, like* [*the fibres called*] لِيف, *but not the same as* لِيف: (Ṣ: in which is added, "this I have taken from a book, without having heard it:") or the [*fibrous substance called*] لِيف, (Ḳ,) or the *thick, or coarse,* لِيف, (M,) *adhering to the lower parts, or roots, of palm-branches, which is the worst sort thereof,* [i. e. of لِيف,] (M, Ḳ,) *and the harshest, and coarsest.* (M.) [See شِيف.] — See also سَيْف.

سِيفَةٌ: see art. سوف.

سَيْفَانٌ, applied to a man, *Tall and slender,* (Ks, Ṣ, M, O, Ḳ,) *like the* سَيْف [*or sword*], (M,) *lank in the belly:* (Ks, Ṣ, O:) and with ⁱ applied to a woman, (Ks, Ṣ, M, O, Ḳ,) meaning *tall; resembling a sword-blade:* (O:) or it is peculiar

to women; (K;) [i. e.] accord. to Kh, one does not apply to a man the epithet سَيْفَانٌ. (O.)

سَيَّافٌ *An owner, or a possessor, of a* سَيْف [or *sword*]; (S, M, O, K;) as also ↑ مُسِيفٌ: (M:) pl. [or rather coll. gen. n.] of the former سَيَّافَةٌ: (S, M, O, K:) or this last signifies a people, or party, خُصُوص [or *fortresses*] *are their* سُيُوف [or *swords*; i. e. *whose only means of defence are their swords*]. (Lth, O, K.*) — Also ‡ A man *who is a frequent shedder of blood*; or *who sheds much blood*. (TA.) [*An executioner who slays with the sword.*] — And *A maker of* سُيُوف [or *swords*]. (TA.) [And *A seller of swords.*]

سَائِفٌ *Striking, or smiting, with the* سَيْف [or *sword*]. (S.) — And A man *having a* سَيْف [or *sword*]: (S, O, K:) or *having with him a* سَيْف. (Msb.)

أَسْيَفُ [*More, and most, skilled in the use of the sword*]: see 3.

مُسِيفٌ One *having upon him a* سَيْف [or *sword*]; (S, O, K;) *having hung upon himself a* سَيْف: (Ks:) and (K) accord. to Ibn-'Abbád, a *courageous* man *having with him a* سَيْف. (O, K.) — See also سَيَّافٌ. = And see art. سوف.

سَيْفَةٌ: مُسَيْفَةٌ: see سَيْفٌ.

مُسَيَّفٌ, applied to a [garment of the kind called] بُرْد, *Having upon it what resemble the forms of* سُيُوف [or *swords*]: (M, TA:) and, so applied, *having broad stripes, like the* سَيْف [or *sword*]. (TA.) — And, applied to a dirham, *of which the sides are plain, or clear of any impress or the like.* (IAqr, O, K.)

مِسْيَفٌ A wind (رِيح) *that cuts like the* سَيْف [or *sword*]. (M.) = See also art. سوف.

سيل

1. سَالَ, (S, M, Msb, K,) said of water, (S, Msb, TA,) or of a thing, (M,) aor. يَسِيلُ, (Msb, K,) inf. n. سَيْلٌ and سَيَلَانٌ (S, M, Msb, K, TA) and مَسِيلٌ (TA,) *It flowed, or ran:* (M, K, TA:) or, said of water, *it rose so as to become excessively copious, and flowed, or ran:* and سال said of thing, *it was, or became, fluid, or liquid;* contr. of جَمَدَ. (Msb.) — The Arabs say, سَالَ بِهِمُ السَّيْلُ وَجَاشَ بِنَا البَحْرُ *[The torrent flowed with them, and the sea estuated with us so as to be unnavigable;]* meaning, † *they fell into a hard case, and we fell into one that was harder than it:* (M, Meyd:) a proverb. (Meyd.) — And سَالَتْ عَلَيْهِ الخَيْلُ ‡ *[The horsemen poured upon him].* (TA. [See also 6.]) — And سالت الفُرَّةُ † *[The blaze upon the face of a horse] extended, or spread, long and wide:* (S:) [or, simply, *extended down the face;* as appears from an explanation of the word شِمْرَاخ in the S and K &c.: see also سَائِلَةٌ, below. And in like manner سال is often said of flowing, or defluent, hair.] = سِيلَ &c. for سُئِلَ, pass. of سَأَلَ: see this last word, in art. سأل.

2: see 4.

3. سَايَلْتُ: see 3 in art. سأل.

4. اسالهُ, (S, M, Msb, K,) inf. n. إِسَالَةٌ, (Msb,) *He made it to flow, or run;* (S,* M, Msb, K;) as also ↑ سَيَّلَهُ, (S, TA,) inf. n. تَسْيِيلٌ. (TA.) It is said in the Kur [xxxiv. 11], وَأَسَلْنَا لَهُ عَيْنَ القِطْرِ (M, TA) i. e. *And we made* [the source of *copper, or of brass,*] *to flow, or run, for him.* (TA.) — And † *He made it long,* (M, K,) *and complete;* (M;) namely, the point of the iron head or blade of an arrow or of a spear &c. (M, K.)

6. تسايلت الكَتَائِبُ ‡ *[The troops of horse] poured [together] from every quarter.* (S, TA. [See also 1.]) = هُمَا يَتَسَايَلَانِ: see 6 in art. سأل.

سَيْلٌ *A torrent, or flow of water;* (MA;) [i. e.] *much water,* (M, K,) or *a collection of rain-water,* (Msb,) *flowing, or running,* (M, Msb, K,) *in a valley, or water-course, or torrent-bed:* (Msb:) or *water that comes to one* [*from rain,* in any case, or] *from rain that has not fallen upon one:* (TA:) originally an inf. n.: (Msb, TA:) pl. سُيُولٌ: (S, M, Msb, K:) ↑ سَائِلَةٌ, also, signifies the same as سَيْلٌ; and its pl. is سَوَائِلُ [expl. in the M as meaning *flowing, or running, waters*]. (TA.) — And they said also, مَاءٌ سَيْلٌ, meaning ↑ سَائِلٌ [i. e. *Flowing, or running, water*]; (M, K;) putting the inf. n. in the place of the epithet. (M.) وَجَدْتُ بَقْلًا وَنَقِيلًا وَمَاءً عَذْلًا سَيْلًا, meaning *I found herbs full-grown and large and tall, and herbs not full-grown and therefore small, [and water among trees, flowing, or running,]* is a saying of one sent to seek for herbage and water; mentioned by Th. (M.)

سِيلَةٌ *A mode, or manner, of flowing or running* of water. (K.)

سِيلَانٌ The سِنْع [or *tongue*] *of* [meaning *that enters into*] *the hilt, or handle, of a sword* (M, K) and *of a knife* (M) and *the like;* (M, K;) the *part,* (S, TA,) in the A the *tail,* (TA,) *that enters into the hilt, or handle, of a sword* and *of a knife:* heard by A'Obeyd, though not from a learned man: (S, TA:) but AA cites the following ex. from Ez-Zibrikán Ibn-Bedr:

* وَلَنْ أُصَابِحَكُمْ مَا دَامَ لِي فَرَسٌ *

* وَأَشْتَدَّ قَبْضًا عَلَى السِّيلَانِ إِبْهَامِي *

[And I will not make peace with you while I have a horse and my thumb grasps firmly upon the tongue of the sword]. (El-Jawáleekee, IB, TA.)

سَيَّالٌ pl. of سَيَالَةٌ, (K,) [or rather the former is a coll. gen. n. of which the latter is the n. un., applied in the present day to *A species of mimosa,* or *acacia,* mentioned by Forskál in his Flora Aegypt. Arab., pp. lvi. and cxxiv., and by Delile in his Flora Aegypt. Illustr. (in the Descr. de l'Égypte), no. 965: and to *a species of thistle; cardua lacteus;* or *wild artichoke:*] *a species of trees having thorns, of the kind called* عِضَاه: (S:) *certain trees having white thorns:* (M:) or the *[thorny plant called]* شَمْ: (AA, M:) *a certain plant;* (K;) *said to have white thorns, from which, when these are plucked, there issues what resembles milk:* (AA, M, K:*) *certain trees having lank branches and white thorns of which the bases resemble the middle pairs of the teeth of virgins:* (TA:) or, (K,) accord. to Aboo-Ziyád, (AHn, M,) *tall* سَمُر [or *gum-acacia-trees*]: (AHn, M, K:) accord. to the A, the *trees called* خِلَاف [now applied to the *salix Aegyptia* of Linn.] in the dial. of El-Yemen. (TA.)

سَيَّالٌ [*Flowing,* or *running, much*]. One says, نَزَلْنَا بِوَادٍ نَبْتُهُ مَيَّالٌ وَمَاؤُهُ سَيَّالٌ *[We alighted in a valley the herbage whereof was inclining much,* by reason of its luxuriant growth, *and the water whereof was flowing,* or *running, much,* by reason of its copiousness]. (TA.) — [And *Distilling much:* see رَنْدٌ.] = Also *A certain mode of calculation.* (O, K, TA. [In the CK, الحِيتَانِ is erroneously put for الحِسَابِ.])

سَيَّالَةٌ: see سَائِلَةٌ. = Also *A bending in a sea or great river.* (TA.)

سَائِلٌ: see سَيْلٌ. — Also *Fluid,* or *liquid.* (Msb.) — سَائِلُ الأَطْرَافِ, in a description of the Prophet, means † *Extended in the fingers:* or, as some relate it, سَائِنُ, with ن, which has the same meaning. (O.) And غُرَّةٌ سَائِلَةٌ means † [*A blaze upon the face of a horse*] *extending, or spreading, long and wide:* (S:) or [*extending so as to be*] *equable,* or *uniform, upon the bone of the nose: or that has extended upon the extremity of the nose so as to make it white:* (M, K:) or *that has spread widely upon the forehead and the bone of the nose:* (TA:) if narrow, it is termed شِمْرَاخٌ. (S, TA.)

سَائِلَةٌ [as a subst. formed from the epithet سَائِلٌ by the affix ة]; pl. سَوَائِلُ: see سَيْلٌ. — [Hence the saying,] رَأَيْتُ سَائِلَةً مِنَ النَّاسِ † *I saw a company of men that had poured from some quarter;* and so ↑ سَيَّالَةٌ. (TA.) — The pl. سَوَائِلُ also signifies *Valleys* [app. *flowing with water,* or because they flow with water]. (T in art. ذنب.)

مَسَلٌ: see مَسِيلٌ.

مُسَالُ الخَدَّيْنِ [app. meaning ‡ *Having expanded cheeks, not elevated in the balls thereof,* like سَهْلُ الخَدَّيْنِ,] is a tropical phrase. (TA.) — مُسَالَا الرَّجُلِ † *The two sides of the beard of the man:* (O, and so in one of my copies of the S:) or, *of his jaws:* (so in the TA and in my other copy of the S; i. e. لِحْيَيْهِ instead of لِحْيَتِهِ:) sing. مُسَالٌ: and pl. مُسَالَاتٌ. (S, O.) And also † *The two sides of the man* [himself]; syn. عِطْفَاهُ. (S, O.)

مَسِيلٌ *A place* [or *channel*] *in which a torrent flows:* (Msb:) or مَسِيلٌ and مَاءٌ and مَسَلٌ, (S, K,) the latter anomalous, so much so that a parallel to it is scarcely, or in no wise, known, (MF,) *a water-course;* i. e. *a place* [or *channel*] *in which water flows,* or *runs:* pl. [of pauc., of the former,] أَمْسِلَةٌ, (S, K,) and [of mult.] مَسَايِلُ and مُسُلٌ and مُسْلَانٌ; (S, Msb, K, TA:) the second

pl. regular, without ء, (TA, [though written in the CK with ء,]) and the rest irregular, (S,* TA,) the sing. being likened to رَغِيفٌ, (S, Msb, TA,) which has for its pl. أَرْغِفَةٌ and رُغُفٌ (S, TA) and رُغْفَانٌ. (S, Msb, TA.) — It is also an inf. n. (TA. [See 1, first sentence.]) — Also Rain *causing much flowing;* opposed to مُرْزِغٌ [q. v.]. (Ḥam p. 632.) [See also what follows.]

مُسِيلٌ Rain *that causes the valleys and watercourses* (تَلَاع) *to flow;* opposed to مُرْزِغٌ [q. v.]. (S in art. رزغ, and Ḥam p. 632.) [See also what next precedes.]

Quasi سمر

سَمِيَّةٌ and سِمَىٌ and سِمًا and سِمِيًّا: see art. سمو.

سُيُومٌ: see سَائِمٌ [of which it is said to be pl.], in art. سوم.

سين

سِينٌ *One of the letters of the alphabet:* (S, M, L, K:) [i. e., the *name of that letter:* (see art. س:)] of the masc. gender as being supposed to be a حَرْف [or letter], and fem. as being supposed to be a كَلِمَة [or word]. (L.) The saying لَا يُحْسِنُ سِينَهُ means *Such a one will not form well* one of the three شُعَب [i. e. teeth, or cusps,] *of his* س. (S, L.)

سِينَاءُ *Certain stones,* (M, L, K,) so says Zj, (M, L,) *well-known:* (K:) whence the name of a certain mountain in Syria. (M, L.)

سِينَةٌ *A certain tree;* (M, L, K;) mentioned by AḤn on the authority of Akh: (M, L:) pl. سِينَانٌ. (M, L, K.)

سيو

سِيَةٌ The *curved part of each of the two extremities* of a bow: pl. سِيَاتٌ: (S, K:) the ى in the sing. is a substitute for و: AO says that Ru-beh used to pronounce it [سِتَةٌ,] with ء; and the rest of the Arabs, [سِيَةٌ,] without ء. (S, TA.) [See also art. سأو.]

سَيَ: see art. سوى.

سِيَّ, with the compound سِيَّمَا: see art. سوى. — [Hence, perhaps, because of its uniformity, and, if so, belonging to art. سوى,] كَلَأٌ سِيٌّ *Much,* or *abundant, herbage:* mentioned by Ṣgh. (TA.)

سِيَّةٌ: see art. سوى.

سِيَوِيٌّ *Of,* or *relating to, the* سِيَة *of a bow.* (S.)

لَا سِيَّمَا and لَا سَيَّمَا and لَا سِيَمَا: see art. سوى.

ش

The thirteenth letter of the alphabet: called شِينٌ. It is one of the letters termed مَهْمُوسَة [or non-vocal, i. e. pronounced with the breath only, without the voice]; and of the letters termed شَجْرِيَّة, (TA,) from الشَّجْر, which means "the place of the opening of the mouth." (TA on the letter ج. See also شِينٌ in art. شين.) It is sometimes substituted for the affixed pronoun of the second pers. fem., كِ; as in رَأَيْتُشِ for رَأَيْتُكِ, and so in the following verse,

* فَعَيْنَاشِ عَيْنَاهَا وَجِيدُشِ جِيدُهَا *
* وَلَكِنَّ عَظْمَ السَّاقِ مِنْشِ رَقِيقُ *

[*And thy two eyes are her two eyes, and thy neck is her neck; but the bone of thy shank is slender*]; i. e. عَيْنَاكِ and جِيدُكِ and مِنْكِ: this substitution for the affixed pronoun of the second pers. fem. is of dial. of Benoo-'Amr and Temeem; and is not restricted to cases of pausation, as is shown by the verse above cited, though some assert it to be so: it is also substituted for the كِ of دِيكِ, when with kesr, so that they said دِيشِ: also for ج, as in مُدَمَّشٌ [or مُدَمَّشٌ], for مُدَمَّجٌ [or مُدَمَّجٌ]: and for س, as in جَعْشُوشٌ, for جَعْسُوسٌ (MF. [See also De Sacy's Chrest. Arabe, sec. ed., iii. 530-31.]) ═ [As a numeral, it denotes *Three hundred.*]

شأب

شُؤْبُوبٌ *A shower, or fall, or what pours forth at once or without intermission,* of rain (Ṣ, A, O, Ḳ) &c.: (Ṣ, O:) or of rain with hail; for otherwise this term is not applied to rain: (ISd, TA:) pl. شَآبِيبُ (Ṣ, A, O, Ḳ:*) this is the pl. of شُؤْبُوبٌ (Ḳ, TA) in all its senses: (TA:) or *rain that falls upon one place and misses another;* like نُحْنُحٌ and نَحَّاحٌ. (AZ, TA.) ═ [*A thin, not wide, cloud, of which the rain falls with vehemence.* (Freytag, from the Deewán of the Hudhalees.)] ═ *A heat, or an unintermitted act,* of running. (TA.) ═ *Sharpness, vehemence, force, or strength,* of anything: (Ḳ:) *violence, or vehemence, of impetus or pushing or driving,* (Ṣ, A, O, Ḳ,) of rain, (A,) or of anything. (Ḳ.) Kaʼb Ibn-Zuheyr says, speaking of a he-ass and she-asses,

* إِذَا مَا ٱنْتَحَاهُنَّ شُؤْبُوبُهُ *
* رَأَيْتَ لِجَاعِرَتَيْهِ غُضُونَا *

Bk. I.

i. e. *When he runs vehemently* [*towards them*, or rather *when his vehemence of running is directed towards them*], *thou seest a wrinkling* [*or wrinkles*] *in his* جَاعِرَتَانِ [dual of جَاعِرَةٌ, q. v.]. (Ṣ, O.) ═ The *first appearance* [or *bloom*] *of beauty.* (Ḳ.) One says of a girl, or young woman, إِنَّهَا لَحَسَنَةُ شَآبِيبِ الوَجْهِ *Verily she is goodly in respect of the first appearances* [or *bloomings*] *of beauty of countenance in the eye of the beholder.* (O.) ═ The *vehemence of the heat of the sun.* (Ḳ.) ═ And The شَآبِيبُ الشَّمْسِ signifies *the lines, or streaks,* (طَرَائِق,) *of the sun when it rises.* (O.) ═ شَآبِيبُ الضَّبْغِ *What flows, of the* [*manna, or gum, called*] مُغْفُر [q. v.], *and remains like strings, or threads, between the trees and the ground.* (T, L.) [See also سَحَابِيب.]

شأث

شَثِئَتْ A horse *that has a habit of stumbling;* or *that stumbles often:* (Ṣ, Ḳ:) it has no corresponding verb: and accord. to Aṣ, it signifies (Ṣ) a horse *whose hind hoofs fall short of reaching* [*the spots that have been trodden by*] *his fore hoofs:* (Ṣ, Ḳ:) [but see شَثُوثٌ:] pl. شُؤْثٌ. (TA.) [See also أَشْأَثُ.]

شأف

1. شَثِفَتْ, (Ṣ, O, Ḳ,) aor. ـَ, (Ḳ,) inf. n. شَأَفٌ; (Ṣ, O:) and شَثُفَتْ رجله; (O, Ḳ:) *His foot became affected with an ulcer, or imposthume, such as is termed* شَأْفَة, *breaking out in it.* (Ṣ, O, Ḳ.) ═ Accord. to some, (O,) شَأَفَ الجُرْحَ (O, Ḳ, [in my MS. copy of the Ḳ شَأَفَ, and so accord. to the TK, and in the CK without ه, but I think that the right reading is شَأَفَ, and that its verb is شَثِفَ, or it may be شَأَفَ, and inf. n. of شَثِفَ,]) signifies *The wound's becoming in a corrupt state, so that it will hardly, or not at all, be cured.* (O, Ḳ.) ═ شَثِفَ صَدْرُهُ عَلَيَّ *His bosom bore concealed enmity and violent hatred, or rancour, malevolence, malice, or spite, against me.* (TA.) ═ شَثِفَتْ أَصَابِعُهُ, (Az, O, Ḳ,) or يَدُهُ, (M, TA,) *His fingers, or his hand, became cracked, or disintegrated, in the parts around the nails;* (Az, M, O, Ḳ;) as also سَثِفَتْ, (O, TA,) and سَعِفَتْ: so say AZ and IAṣr, and in like manner says Th. (TA.) ═ شَثَفَتْهُ, (Ṣ, O, Ḳ,) and شَثِفَتْ لَهُ, (AZ, O, Ḳ,) aor. ـَ, (Ḳ,) inf. n. شَأْفٌ, (Ṣ, O, Ḳ,) in the Bárʼ شَأْفٌ, with fet-ḥ to the ء, (TA,) and شَآفَةٌ; (O, Ḳ:) and شَثَفَتْ مِنْهُ, inf. n. شَأْفٌ, omitted in the Ḳ [and Ṣ, and O], but correct, as Ṣgh has indicated in the Tekmileh; (TA;) *I hated him;* (Ṣ, O, Ḳ:) like شَنِفْتُ لَهُ; (Ṣ and O in art. شنف;) namely, a man: (Ṣ, O:) or the first and second signify, (Ḳ,) or the first also signifies accord. to IAṣr, (O,) *I feared, when I saw him,* namely, a man, *that I should smite him with an evil eye, or should guide against him one whom he disliked, or hated;* (O;) or *I feared that he would smite me with an evil eye, or I guided against him one whom he disliked, or hated.* (Ḳ.) ═ And شُئِفَ *He* (a man, A'Obeyd, O) *was frightened, or afraid.* (A'Obeyd, O, Ḳ.)

10. اِسْتَشْأَفَتْ, said of a قُرْحَة, [so in the TA, an evident mistranscription, app. for قَرْحَة, and so in the next paragraph, i. e. an ulcer, or imposthume,] means صَارَتْ لَهَا أَصْلٌ *[It had, or acquired, root, or rootedness,* or *permanence;* as though it became a شَأْفَة]. (TA.)

شَئِفٌ [part. n. of شَثِفَ, and properly meaning *Having an ulcer, or imposthume, such as is termed* شَأْفَة,] is applied as an epithet to a heart, in the following verse, cited by IKtt,

* يَا أَيُّهَا الجَاهِلُ أَلَّا تَسْتَرِيثُ *
* وَتَرْدَأُو قُرْحَةَ القَلْبِ الشَّئِفْ *

[in which قُرْحَة is doubtless a mistranscription (like that in the next preceding paragraph) for قَرْحَة; the obvious meaning of the verse being, † *O thou ignorant one, wherefore wilt not thou revert, when thou hast not cured the sore of an ulcerated heart?*]. (TA.)

شَأْفَة *An ulcer,* or *imposthume,* (قُرْحَة,) *that breaks out in the bottom of the foot, and is cauterized,* (Ṣ, IAth, O, Ḳ,) or *is cut,* (Yaʼḳoob, IAth, O,) *and goes away;* (Yaʼḳoob, Ṣ, IAth, O, Ḳ;) and the word is also pronounced without ء [i. e. شَاْفَة]: (IAth, TA:) or *an ulcer, or imposthume, in the foot of a person, who dies if it is cut:* (O, Ḳ:) and it is also said to be *a tumour in the hand,* and *foot, from the entering of a piece of wood, or stick, into the flesh of the foot, or the palm of the hand, and its remaining therein, so*

that the place swells, and becomes large. (TA.) اسْتَأْصَلَ اللّٰهُ شَأْفَتَهُ (S, O, K) is a prov. (S, O) meaning † *May God cause him to go away like as the* شَأْفَة *above mentioned goes away:* (S, O, K:) or this means *may God extirpate him:* for — شَأْفَة is also syn. with أَصْل [i. e. *Root*, &c.]: (O, K:) so says Sh. (O.) [See also 10 in art. اصل: and see what here follows.] — It is also said to signify The *family and household* of a man: and hence the form of imprecation, اسْتَأْصَلَ اللّٰهُ شَأْفَتَهُمْ [*May God extirpate their family and household*]. (TA.) — And ‡ *Enmity.* (TA.)

شَأْفَة, thus with fet-h to the ء, is an epithet applied to a man, meaning *Mighty, potent, powerful, or strong; inaccessible, or difficult of access.* (TA.)

رِجْلٌ مَشْؤُوفَةٌ *A foot affected with an ulcer, or imposthume, such as is termed* شَأْفَة, *breaking out in it:* (O, K:) from شُئِفَتْ رِجْلُهُ. (O, K, * TA.) — And مَشْؤُوف, from شُئِفَ, *Frightened, or afraid;* (A'Obeyd, O, K:) applied to a man. (A'Obeyd, O.)

شأم

1. شَئِمَ عَلَيْهِمْ, (S, MA, K,) inf. n. شُؤْم, (MA,) *He* (a man, S) *was, or became, unlucky, or inauspicious,* (رشؤم شد,) *to them:* (S, MA, K:) as also شَأِمَهُمْ, and شَأَمَ شُؤْمَهُمْ, and شُؤْمَ عليهم, and عليهم شَأْمَ: (K:) or شَأِمَهُمْ, (AZ, Ham p. 224,) or شَأَمَ عَلَيْهِمْ, (S,) or both of these, (TA,) aor. ـَ, (S, TA,) inf. n. شَأْم, (TA,) *he drew upon them ill luck, or evil fortune;* (S, TA:) or *caused ill luck, or evil fortune, to befall them from him:* (AZ, Ham ubi supra, TA:) or شُؤْم as an inf. n. signifies the *being unlucky:* and the *rendering unlucky:* and so شُؤْم [as it is commonly pronounced: see شُؤْم below]. (KL.) — And شَأِمَهُمْ, inf. n. شَأَم, so in the L; in the K, شَأَمَهُمْ ‡ تَشْئِيم, inf. n. تَشْئِيم: but the former is the right; (TA:) *He made them to go, or journey, to* الشَّأْم [i. e. *Syria*]. (K, TA.)

2: see what next precedes.

3. شَائِرْ بِأَصْحَابِكَ *Take thou the direction of the left hand with thy companions:* (S, K, TA:) يَامِنْ signifies "take thou the direction of the right hand." (TA.) — And شَامَ *He* (a man) *came to* الشَّأْم [i. e. *Syria*]: like يَامَنَ signifying "he came to El-Yemen." (TA. [See also 4.])

4. اشأم *He desired the left:* like as أَيْمَنَ signifies "he desired the right." (TA in art. يمن.) — And *He* (a man, S) *came to* الشَّأْم [i. e. *Syria*]: (S, K, TA: [see also 3:]) or *he went thither:* and أَيْمَنَ signifies "he came to El-Yemen." (TA.) = مَا أَشْأَمَهُ (S, K, TA) *How unlucky, or inauspicious, is he!* (TA:) the vulgar say, مَا أَيْتَمَهُ. (S, TA.)

5. تشأّم به, (MA, TA,) from الشُّؤْم, (TA,) *He found him, or it, unlucky, or inauspicious:* and *he became unlucky by means of him, or it:* (MA:) or تشأّم signifies *he had ill luck, or evil fortune.* (KL.) See also 6. — And تشأّم *He took the direction of his left hand:* (K, TA:) and in like manner تَيَامَنَ, [whence it seems that تشأّم in the sense expl. above may be a mistake for ؕ تشأّل,] "he took the direction of his right hand." (TA.) — And *He asserted his relationship to [the people of]* الشَّأْم [i. e. *Syria*]: (S, K:) a verb similar to تكوّف and تقيّس. (S.)

6. تشأّموا به, (S, Msb, K, TA, &c.,) in some of the copies of the K ؕ تشأّموا, (TA,) [and in like manner تشأّم به, which is often opposed to تَيَمَّنَ بِهِ, (see an instance in Bd xvii. 14,) is used in the K in art. عطس, and تشأّم مِنْهُ in the TA in the same art. as on the authority of IKh, whence it seems that both these verbs are correct in the sense here following, though the former is probably preferable, and ؕ استشأم به is used in the same manner in "Les Oiseaux et les Fleurs," p. 83, as mentioned by Freytag, so that تشأّم به and استشأم are the contr. of تيمّن به and استيمن به,] *They augured evil from him, or it; regarded him, or it, as an evil omen;* (Msb, KL:*) like تَطَيَّرُوا بِهِ (Msb:) *deemed him, or it, unlucky, or inauspicious.* (KL.) — تشأّم, thus, with medd, also signifies *He took the direction of* الشَّأْم [i. e. *Syria*]. (TA.) — See also 5.

10: see the next preceding paragraph.

الشَّأْم, the name of a certain country [i. e. *Syria*], is masc. and fem.; (S;) sometimes masc.: (K:) and may also be pronounced الشَّأْم [as it commonly is in the present day]. (Msb.) — [And as this country lies on the north of Arabia, الشَّأْم also signifies *The northern region;* opposed to الْيَمَن.]

شُؤْم, (S, Msb, K, &c.,) thus, with ء, but always pronounced شُوم, without ء, (TA,) is an inf. n.: (MA, KL: [see 1, first sentence, in two places:]) and signifies [as a simple subst.] *Unluckiness, inauspiciousness, unfortunateness, unprosperousness, evil fortune, or ill luck; contr. of* يُمْن; (S, K:) [i. e.] *i. q.* نَحْس: (Har p. 158:) *evil [of any kind]*; syn. شَرّ: (Msb:) [and particularly] *an evil omen:* (PS:) and ؕ مَشْأَمَة signifies the same as شُؤْم: (TA:) [or, like مَنْحَسَة, *a cause of unluckiness,* &c.:] مَشْئِر is a pl. of شُؤْم, [or of ؕ مَشْأَمَة: if of the former,] irreg., like as its syn. مَنَاحِس is [said to be] of نَحْس. (TA in art. نحس.) It is said in a trad., إِنْ كَانَ الشُّؤْمُ فِي ثَلَاثٍ الْمَرْأَةِ وَالدَّارِ وَالْفَرَسِ, meaning *If there be that whereof the consequence is disliked, or hated, and feared, [or if there be unluckiness,] it is in three things, the wife, and the house, and the horse:* i. e., if any of you have a wife whose companionship he dislikes, or a house in which he dislikes dwelling, or a horse that he dislikes taking for the purpose of keeping post on the enemies' frontier, let him separate himself therefrom, by divorcing the wife, and removing from the house, and selling the horse: or, as some say, the شُؤْم of the wife is her not producing children; and that of the house, its straitness, and the badness of its neighbour; and that of the horse, one's not going to war upon it. (JM.) — See also مَشْؤُوم. — Also *Black* camels: and حِضَارٌ signifies "white" camels, (K, TA,) and is also written and pronounced حَضَارٌ: (TA:) neither of these has a sing.: (K:) both occur in a verse of Aboo-Dhu-eyb: but accord. to one reading thereof it is بِشُؤْمٍ: pl. of أَشْأَمُ: so says AA: and IJ says that شُؤْم, [without ء,] being originally شُؤُم, of the measure فُعُل, may also be pl. of أَشْأَمُ. (TA.)

شَأْمَة and ؕ مَشْأَمَة The *left,* meaning the *left side* or *direction* or *relative location* or *place;* (S, K:) *i. q.* [يَسْرَة and] مَيْسَرَة; (S;) *contr. of* يَمْنَة and مَيْمَنَة. (K.) One says of a man, قَعَدَ شَأْمَةً [*He sat on the left*]. (S.) And one says, خُذْ بِيَسْرِ شَأْمَةٍ i. e. [*Take thou with them*] *the direction of the left hand.* (S.) And نَظَرْتُ يَمْنَةً وَشَأْمَةً [*I looked in a right direction and in a left direction*]. (TA.) And hence ؕ أَصْحَابُ الْمَشْأَمَة, in the Kur [lvi. 9 and xc. 19], (TA,) meaning [*The occupants of the left:* or] *those who shall have their records given to them in their left hands: or the occupants of the low, or ignoble, place, or station: or the havers of unfortunateness* (الشُّؤْم): and أَصْحَابُ الْمَيْمَنَة is expl. as having the contr. senses. (Ksh and Bd in lvi. 9.) — Also, the former, *A mole* (خَال) *upon the person:* thus, with ء, as mentioned by IAth: also mentioned without ء in art. شمم. (TA.) — See also شَأْمَة as meaning "a black she-camel," in art. شمم.

شِئْمَة *Nature; natural, native, or innate, disposition, temper,* or other *quality* or *property:* (K, TA:) mentioned thus, as with ء, by AZ and Lh, and said by IJ to be sometimes thus pronounced; but the pronunciation thereof with ء is held by ISd to be extraordinary. (TA.) [See art. شمم.]

شَامِيّ, (S, Msb, K, TA,) without ء, (TA,) and ؕ شَآمِيّ, (S, Msb, K,) of the measure فَعَالِيّ, (S,) an allowable form, without ى, (Msb,) like تَهَامٍ and يَمَانٍ, (TA,) and ؕ شَآمِيّ, (Sb, S, K,) [*Syrian;*] *of, or relating to,* الشَّأْم: (S, Msb, K:) one should not say شَأْمِ; any instance [of this] occurring by poetic license being accounted for as a case of the use of the name of the country for the rel. n.: (S:) the fem., applied to a woman, is شَامِيَّةٌ and ؕ شَآمِيَّةٌ, the latter without teshdeed: (S, TA:) the pl. of شَامِيّ is شُوَامٍ, like غُرَابٍ [in measure]. (TA.) — [And hence, *Northern.*]

شَآمٍ, and شَآمِيَةٌ the fem. of the former; and شَآمِيّ: see the next preceding paragraph.

مَشْؤُومٌ: see شَائِرٌ.

أَشْأَمُ [*More, and most, unlucky, inauspicious, unfortunate, or unprosperous*]. The Arabs say,

أَشْأَمُ كُلِّ أَمْرِئٍ بَيْنَ لَحْيَيْهِ, (Meyd, TA,) as some relate it, or, as others relate it, فَكَّيْهِ, which means the same, (Meyd,) [app. meaning accord. to the TA, *The most unlucky thing of every man is between his two jaws, or the two lateral portions of his lower jaw*; but it is said that] أَشْأَمُ is here used in the sense of شُؤْمٌ [i. e. *the unluckiness*, &c.]; and in a similar manner [the contr.] أَيْمَنُ is used [in the sense of يُمْنٌ]: so says AHeyth: (Meyd:) the prov. meaning the tongue. (AHeyth, TA.) The fem. is شَوْمَى. (TA.) — Hence, (TA,) اليَدُ الشَّوْمَى *The left hand or arm; contr. of* اليُمْنَى (K, TA:) *i. q.* اليَسَارُ. (TA.) It is said in a trad., respecting camels, لَا يُبَالِي خَيْرُهَا إِلَّا مِنْ جَانِبِهَا الأَشْأَمِ [*Their goodness was not saved from their left side*]: i. e. they are milked and mounted only from the left side. (TA.) — See also مَشْؤُومٌ, in three places. — Zuheyr, in the following saying,

• فَتُنْتَجْ لَكُمْ غِلْمَانَ أَشْأَمَ كُلُّهُمْ •

• كَأَحْمَرِ عَادٍ ثُمَّ تُرْضَعْ فَتَفْطِمِ •

uses it in the sense of the inf. n. شُؤْمٌ; (S;) meaning غِلْمَانَ شُؤْمٍ. (S, and EM p. 124:) he says, *And it*, i. e. war, *will bring forth for you boys of ill luck, or evil omen; all of them like Aḥmar of 'Ád: then it will suckle* these boys, *and wean* them: by Aḥmar of 'Ád, he means Aḥmar of Thamood, for Aḥmar was the surname of him who hamstrung the she-camel of Ṣáliḥ, and his name was Kudár: he says thus for the sake of the measure: or, as some say, Thamood were called 'Ád-el-Ákhireh. (EM.)

مَشْأَمَةٌ: see شُؤْمٌ, in two places: — and see also شَأْمَةٌ, likewise in two places.

مَشْؤُومٌ, (S, MA, K, KL,) and مَشُومٌ, (S, K,) the latter like مَفُولٌ, (TA,) [a contraction of the former,] *Unlucky, or inauspicious*, (S, MA, K, KL,) عَلَى قَوْمِهِ *[to his people, or party]*, (S, MA, K,) and عَلَى نَفْسِهِ *[to himself]*: (Ksh and Bḍ in lvi. 9:) [and so شُؤْمٌ; (as in an ex. in the first sentence of this art.;) this being an epithet as well as a subst., like its syn. نَحْسٌ; syn. with مَشْؤُومٌ, like as نَحْسٌ is syn. with مَنْحُوسٌ: and app., like نَحْسٌ, used alike as sing. and pl., for it seems to be originally an inf. n.:] and so شَائِمٌ; (K;) or this signifies *drawing ill luck, or evil fortune*, upon his people [and upon himself]: (S, TA:) and أَشْأَمُ, a pl., likewise signifies *unlucky, or inauspicious*; (KL:) *contr. of* أَيَامِنُ (S, K, TA;) these being pls. of أَيْمَنُ and أَيْمَنُ: (TA:) the pl. of مَشْؤُومٌ is مَشَائِيمُ. (S, KL, TA,) which is extr., for by rule it should be مَشْؤُومُونَ. (TA.) One says also طَائِرٌ أَشْأَمُ مَشْؤُومُونَ meaning [*An omen*] *happening, or occurring*, (جَارٍ,) *with unluckiness, or inauspiciousness*; [i. e. *an unlucky, or inauspicious, omen*;] (K, TA;) and [in like manner] أَشْأَمُ طَيْرٍ: and the pl. is أَشَائِيمُ [as above]. (TA.)

شَأْن

1. شَأَنْتُ شَأْنَهُ *i. q.* قَصَدْتُ قَصْدَهُ [meaning *I pursued his* (another's) *way, or course, doing as he did*]; (S, L, K:* in the K, شَأْنَ شَأْنِهِ and قَصْدَ قَصْدِهِ;) and in like manner one says, اشْتَأِنْ ♦ شَأْنَهُ. (K.) — And اشْأَنْ شَأْنَكَ *Do thou what thou dost well*. (S, L, K.*) And *Keep thou to thy affair*. (IAṣr, L.) — And مَا شَأَنَ شَأْنَهُ *He did not know, or had not knowledge of, him, or his affair or case or state*: (Lḥ, IAṣr, L, K:) [from a passage in the L, imperfectly written, it seems, accord. to Lḥ, to be said of one who does what another likes or dislikes, app. without regard to his liking it or disliking it, agreeably with what here follows:] or (K) this means, (S, K,) or means also, (L,) *he did not care for, mind, heed, or regard, him*. (S, L, K. [In the S and L, the verb in the sense thus expl. is in the first pers.: and in one place in the L it is expl. by أَرَادَ, which often has this meaning.]) One says also, لَأَشْأَنَنَّ شَأْنَهُمْ, meaning *I will assuredly know, or try, prove, or test, [his, or their, affair or case or state*: (L:) or this means *I will assuredly corrupt, or pervert, or mar, their affair or case or state*: (S, L, K:*) and لَأَشْأَنَنَّهُمْ, (L,) or لَأَشْأَنَنَّ خُصُومَهُ, (K,) means *I will assuredly know, or try, prove, or test, [his, or their, state, or] him, or them*. (L, K. [In the CK and in my MS. copy of the K, لأخبرنهم, is erroneously put for لأشأننهم.]) — شَأَنَ بَعْدَهُ شَأْنَ means صَارَ لَهُ شَأْنٌ [i. e., app., *He became a person to whom importance attached* (accord. to the general meaning of لَهُ شَأْنٌ *after thou knewest, or sawest, or mettest, him*; بَعْدَكَ being for بِهِ بَعْدَكَ, agreeably with common usage). (K.)

[4. اشْأَنْ شَأْنَهُمْ is mentioned by Golius as meaning "*Corrupit ac pervertit eorum*," as on the authority of the S, (the right reading in which has been given above,) and on that of the KL, in my copy of which I find nothing of the sort.]

8: see 1, first sentence.

شَأْنٌ *A thing, an affair, or a business*; syn. أَمْرٌ; (S, L, K;) and خَطْبٌ [in the same sense, or in that next following]: (L, K:) *a great thing or affair*: (Ḥar p. 274:) *state, condition, case, quality, or manner of being*; syn. حَالٌ: (S, L:) [also *property, or nature*: and *importance* attaching to a person or thing:] pl. شُؤُونٌ and شُئُونٌ, (L, K,) the latter mentioned by IJ on the authority of AAF, and شُؤُونٌ occurs in poetry for the former of these, or as another pl. originally of the measure فُعْلٌ. (L.) It is said in the Kur [lv. 29], كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ [*Every day He is* employing Himself *in an affair* of some kind]: expl. as meaning that, of his business مِنْ شَأْنِهِ [which may also be rendered "of his property"]) it is to render mighty one who is brought low, and to bring low one who is mighty, and to enrich one who is poor, and to impoverish one who is rich; and no affair occupies him so as to divert him from an affair (لَا يَشْغَلُهُ شَأْنٌ عَنْ شَأْنٍ). (L.) [And one says, مَا شَأْنُكَ *What is thy affair? or what is thy case?* And شَأْنُكَ, for اشْأَنْ شَأْنَكَ i. e. *Pursue thy way or course, or thy affair; or do what thou dost well; or keep to thy affair*: or the like: and to this is often added, وَمَا تُرِيدُ i. e. *and what thou wilt, or wishest, or desirest*. And مِنْ شَأْنِهِ أَنْ يَفْعَلَ كَذَا *It is of his business, or of his property, or nature, to do, or that he should do, such a thing*. And رَجُلُ سَيِّئِ الشَّأْنِ (a phrase occurring in the S and K in art. هش) *A man of easy nature*. And لَهُ شَأْنٌ, sometimes meaning *There is for him, or he has, a great thing or affair* to perform or transact: but more commonly, *great importance attaches to him, or to it*: see 1, last sentence. And a grandee, or a prince, is said to be عَظِيمُ الشَّأْنِ i. e. *Of great importance or rank or dignity*.] — Also [*A suture of the skull*; i. e.] the *place of junction of the* قَبَائِل [or *principal bones*, namely, the *frontal, occipital*, and *two parietal, bones*,] *of the head*: (K:) sing. شُؤُونٌ, (Mgh,) which signifies the *places of junction*, (Aṣ, S, Mgh, L,) and *of meeting*, (S, L,) *of the* قَبَائِل (Aṣ, S, Mgh, L) *of the head*; (S, L;) *between every two of which* قَبِيلٌ *is a* شَأْنٌ: (Aṣ, L:) [it is fancifully said that] from them come the tears: (Aṣ, S, L:) the pl. is also expl. as meaning the سَلَاسِل [i. e. *sutures* as being likened to the سلاسل (or lines) of writing] *that unite the* قبائل: by Lth, as the نَبَائِم [likewise meaning *sutures resembling lines of writing*] *of the skull; between the* قبائل: by AHát, as the شُعَب [meaning *serrated edges*] *that unite the* قبائل *of the head*. (L.) — And *The channel by which the tears flow, or run, to the eye*: pl. [of pauc.] أَشْؤُنٌ and [of mult.] شُؤُونٌ: (L, K:) [perhaps thus called because supposed to come from the sutures of the skull: but they may have been supposed to come thence because tears are called مَاءُ الشُّؤُونِ (as in a verse cited voce رَسَمَ); for this phrase may have been misunderstood as signifying "the water of the sutures of the skull," whereas it seems to be properly rendered "the water of the channels of the tears:"] it is said that the شُؤُون connect the قبائل of the head [expl. above] to the eye: Lth says that they are the *ducts* (عُرُوق) *of the tears from [the interior of] the head to the eye*: and Th, that they are *certain ducts* (عروق) *above the* قبائل, *which become strong by degrees as the man advances in age*: (L: [but it seems that Th has confounded explanations of شؤون in two different senses:]) accord. to ISk, (S,) or AA and others, (L,) the شَأْنَانِ are *two ducts* (عِرْقَانِ) *descending from [the upper part of] the head to the eyebrows and then to the eyes*. (S, L.) — [The pl. شُؤُونٌ is also expl. as though meaning *Tears* themselves, in a phrase mentioned voce ذَبْر (q. v.), on the authority of the K.] — And شُؤُونُ الخَمْرِ means ♦ *The effluvia of wine that creep* (مَا دَبَّ مِنَ الخَمْرِ) *in the veins of the body*. (L.) — شَأْنٌ also signifies *A vein of earth in a mountain*, (L, K,) i. e. *a cleft therein*, (L,) *in which palm-trees are*

planted; (L, K;) or *in which trees of the kind called* نَبْع *grow; or that produces plants*, or *herbage*: (L:) pl. شُؤُونٌ: (L, K:) which is said by ISd to mean *lines*, or *streaks, in a mountain*: or, as some say, *cracks*, or *clefts*: and to these cracks, or clefts, the poet Ḳeys Ibn-Kurḥ likens [imaginary] clefts in the liver, occasioned by love. (L.)

إِنَّهُ لَيَشَأْنُ شَأْنَ أَنْ نُفْسِدَكَ is a saying mentioned by Lḥ, expl. [only] by the words اى ان نَعْمَلَ فِى فَسَادِكَ [i. e. أَنْ نَعْمَلَ فِى فَسَادِكَ, app. meaning *Verily he is busying himself in the doing of a thing in order that we may labour in causing thee to be in a bad, or corrupt, state*]. (L.)

شاهبلوط

شَاهْبَلُّوط [a Pers. word, and also used by the Arabs in the present day, applied to The *chestnut*]: also written شَاهْ بَلُّوط. (TA voce بَلُّوط and voce جَمَّل.)

شاهين

شَاهِينٌ *A certain well-known bird*, (K, TA,) *of those that prey*; (Msb,* TA;) it is *of the birds called* صُقُور [pl. of صَقْر], as are also the بَاشِق and the بَازِى and the زُرَق and the يُؤْبُؤ; (AḤát in "the Book of Birds," TA in art. بشق;) [said by Golius, on the authority of Dmr, to be the *white falcon*; and to this bird it is perhaps applied by some of the Arabs; but some of them, I believe most of them, and I believe also that they do so most properly, apply this appellation in the present day to the *gerfalcon*, which is not wholly white; and some, to the *falcon gentle*:] the word is [of Pers. origin,] not genuine Arabic; (TA;) it is an arabicized word: the pl. is شَوَاهِينُ, and sometimes شَيَاهِينُ is used in its stead, formed by substitution [of ى for و] for facilitating the pronunciation. (Msb.) — Also † The عَمُود [meaning *beam*] *of the balance*. (K.) — And *i. q.* صَنْجَة [which signifies *A balance*, and *a steelyard*, and *a weight of a balance*]: so in the Expos. of the "Muwaṭṭa." (MF, TA.)

شأو

1. شَأَوَ القَوْمَ, (AZ, Ṣ,) aor. ـَ, (JM, PS,) or ـِ, (Ḥam p. 786,) inf. n. شَأْوٌ, (AZ, Ṣ, K,) *I preceded, or outwent, the people, or party*. (AZ, Ṣ, K.*) Accord. to [several of] the copies of the K, شَآهُ i. e. like شَاعَهُ in measure, which is incorrect, [in other copies شَآهَهُ, agreeably with what is said in the Ṣ,] signifies *He strove, or contended, with him to precede him, or outgo him*: or *he preceded him, or outwent him*: but in the Ṣ it is said, شَآهُ, of the measure فَاعَلَهُ, signifies *he strove, or contended, with him to precede him, or outgo him*: and شَآهُ like شَاهُ, [the former belonging to art. شوا and] formed by transposition, signifies *he preceded him, or outwent him*; and both of these are used by the poet (El-Ḥárith Ibn-Khálid El-Makhzoomee, TA) in his saying,

* مَرَّ الحُدُوجُ وَمَا شَأَوْنَكَ نَقْرَةً *

* وَلَقَدْ أَرَاكَ تُشَآ بِالأَظْعَانِ *

this [passage in the Ṣ], however, is taken from what is said by A'Obeyd, in [his work] "El-Ghareeb el-Muṣannaf," which is as follows: شَآنِى الأَمْرُ, like شَاعَنِى [in measure], and شَآنِى, like شَعَانِى, mean *the affair, or event, grieved me*; and thus in the verse of El-Ḥárith Ibn-Khálid, which he cites; and the same is said in the T on the authority of IAạr, who says that the poet has used two dial. vars.: [accordingly the verse may be rendered, *The camels with their saddles upon them passed along and they grieved thee not at all; but I see thee that thou art grieved by the women borne in the camel-vehicles*:] it is said in the M, شَآنِى الشَّىْءُ means *the thing preceded me*, or *outwent me*: and also *the thing grieved me*: formed by transposition from شَانِى, as is proved by its having no inf. n.: IAạr says that they are two dial. vars. because of his not being a grammarian. (TA.) [See also 8.] — And شَأَوْتُ مِنَ البِئْرِ, (Lḥ, TA,) or شَأَوْتُ البِئْرَ, (Ṣ,) inf. n. شَأْوٌ, (K, TA,) *I drew forth the earth from the well*: (Ṣ, K:*) or *I drew forth a basketful of earth* (شَأْوًا) or *two basketfuls of earth* (شَأْوَيْنِ) *from the well*. (Lḥ, TA.)

3. شَاءَاهُ: see 1. occurs in a verse of Milḥah El-Jarmee, meaning يُبَارِيهِ, from شَأْوٌ meaning طَلَقٌ: one says شَاءَاهُ, aor. يُشَاءِيهِ, meaning سَبَقَهُ: but the verb of the measure regularly formed from شَأْوٌ is شَاوَى; so that يشاوى is formed by transposition and by the change of the ء into ى. (Ḥam p. 786.)

6. تَشَأَّى مَا بَيْنَهُمَا, (Ṣ, K, TA, [in the CK, erroneously, تَشَاوَى,]) like تَنَاءَى [in measure], (Ṣ,) *The space between them two became far-extending*. (Ṣ, K.) — And شَأَى القَوْمُ *The people*, or *party, became scattered, or dispersed*. (Ṣ, K.)

8. اشْتَأَى *He preceded, or outwent*: (Ṣ, K:) so says El-Mufaḍḍal. (Ṣ.) — And *He gave ear, hearkened, or listened*. (Ṣ, K.)

شَأْوٌ The *utmost extent, term, limit, point, reach, or goal*. (Ṣ, Msb, K.) — And *A heat, or single run to a goal or limit*: so in the saying, عَدَا شَأْوًا or شَأْوَيْنِ (Ṣ) or شَأْوًا حَرَى (Msb) [*He* (a horse, TA) *ran a heat*]. — And *i. q.* هِمَّة: thus in the saying, إِنَّهُ لَبَعِيدُ الشَّأْوِ †[*Verily he is far-aiming, or far-aspiring, in purpose, desire, or ambition*]: (Lḥ, TA:) and سَأْوٌ is a dial. var. thereof. (TA.) — Also *A* [*basket such as is termed*] زِبْيل; and so † مِشْأَاة: (K:) or † the latter signifies *a* زِبْيل *in which the earth of a well is taken forth*; of the measure مِسْعَاة; and the pl. is مَشَائِى: (Ṣ:) and شَأْوٌ signifies, (Ṣ,) or signifies also, (K,) *the earth that is taken forth from a well* (Ṣ, K) *with the like of the* مِشْأَاة, (as in a copy of the Ṣ,) or *such as fills the* مِشْأَاة: (so in another copy of the Ṣ [agreeably with what next follows]:) *a* زِبْيل *of the earth of a well*. (Aṣ, T, TA.) — And hence, *i. e.* as being likened to a زِبْيل of the earth of a well, † *The dung that the he-ass and the she-ass casts forth*: (Aṣ, T, TA:) or the *dung* of the she-camel; (M, K;) but the more approved word is سَأْوٌ, with س. (M, TA.) — Also The *nose-rein* (زِمَام) *of a she-camel*. (Lth, K.)

مِشْأَاة; see the next preceding paragraph, in two places.

مُشْتَئٍ [part. n. of 8, q. v.: — and] *i. q.* مُخْتَلِفٌ [app. as meaning *Disagreeing, differing*, or *discordant*]. (TA.)

شب

1. شَبَّ, aor. ـِ, (Ṣ, Mgh, Msb, K,) inf. n. شَبٌّ (Ṣ, Mgh, Msb, K*) and شَبِيبَةٌ (Ṣ, Msb, K*) and شَبُوبٌ and شَبِيبٌ, (TA,) *He became a youth*, or *young man*; i. e. *he attained to the state termed* شَبَاب *meaning as expl. below*: (Ṣ, Mgh, Msb, K:) said of a boy. (Ṣ, Msb.) [And in like manner شَبَّتْ is said of a girl, i. e. *She became a young woman*.] — شَبَّ used as a noun: see below. — [Perhaps as an inf. n. of which the verb is شَبَّ, (as Freytag has assumed,) but more probably of شَبَّ, which will be found mentioned in this paragraph, for I do not find the former verb in the requisite sense,] شَبٌّ signifies Anything's *being*, or *becoming, raised*, or *elevated*. (K.) — شَبَّ said of a horse, (Ṣ, Msb, K,) aor. ـِ, and ـُ, (Ṣ, K,) inf. n. شَبٌّ and شَبِيبٌ (Ṣ, Msb, K) and شَبُوبٌ, (K,) *He was brisk, lively, or sprightly*, (Ṣ, Msb, K,*) *and raised his fore legs* (Ṣ, Msb, K) *together*, (Ṣ, Msb,) *as though in leaping*, (TA,) *and played*. (Ṣ. [See also شَبَّتْ in art. شبو, said of a mare.]) And likewise *He was* or *became, restive*, or *refractory*: one says, بَرِئْتُ إِلَيْكَ مِنْ شَبَابِهِ وَعَضَائِضِهِ [*I am irresponsible to thee for his being restive*, or *refractory*, and for *his biting*]. (Ṣ.) — شَبَّتِ النَّارُ, (aor., accord. to rule, ـِ,) (Msb, K,) and شَبَّتْ (pass. of the trans. verb شَبَّ, q. v. infra), inf. n. شُبُوبٌ (which is of the intrans., TA) and شَبٌّ (which is of the trans. verb, TA), *The fire burned, burned up, burned brightly* or *fiercely, blazed*, or *flamed*. (Msb, K. [See also 5.]) [And hence,] شَبَّتِ الحَرْبُ بَيْنَهُمْ †[*War, or the war, burned, or burned fiercely, between them*]. (A, TA.) — شَبَّ *It was raised*, or *elevated*. (O, TA.) — شَبَّ النَّارَ, aor. ـِ, (Ṣ, O, Msb,) inf. n. شَبٌّ (Ṣ, O, K) and شُبُوبٌ, (Ṣ, K,) or the latter is the inf. n. of the intrans. verb mentioned above, (TA,) *He kindled the fire*; or *made it to burn, burn up, burn brightly* or *fiercely, blaze*, or *flame*; (Ṣ, O, Msb, K;*) as also † شَبَّبَ, inf. n. تَشْبِيبٌ; (L;) and † اشْتَبَّهَا: (A and TA in art. حش:) and so شَبَاهَا. (TA in art. شبو.) And in like manner, شَبَّ الحَرْبَ † *He kindled war*, or *the war*; or *made it to burn*, or *burn fiercely*. (Ṣ.) — [Hence,] شَبَّ, aor. ـِ, said of the blackness of a garment, (Sh, A, TA,) † *It heightened and increased*, (A,) or *made to appear bright and beautiful, and* [*as it were*] *burning*, or *glowing*, (Sh, TA,) the whiteness of the wearer. (Sh, A, TA.) And شَبَّ لَوْنَهَا (aor. as above, Ṣ) † *It*

(a woman's hair) *showed, [or set off,] and rendered beautiful, her colour, or complexion*: (Ṣ:) *it* (a woman's head-covering, and her hair,) *increased, and showed, [or heightened, and set off,] her beauty*: (K:) *it* (a woman's black head-covering) *increased her fairness, and rendered her beautiful.* (TA.) And يَشُبُّ الوَجْهَ, said of patience, † *It gives beauty and colour to the countenance.* (TA, from a trad.) — See also 4, in two places.

2. شَبَّبَ النَّارَ, inf. n. تَشْبِيبٌ: see the preceding paragraph. — Hence, تَشْبِيبَ الشِّعْرِ ‡ *The making the commencement of poetry elegant, or ornate, by the mention of women*: (L, TA:) or the primary meaning of التَّشْبِيبُ is *the mention of the days of youth and of play or sport, and amatory language*; and *it is in the commencing of odes*; and *the commencement thereof* is so called, absolutely, though there be not in it any mention of youth: (TA:) it means التَّشْبِيبُ, (Ṣ, O,) or التَّشْبِيبُ بِالنِّسَآءِ, (K, TA, [in the CK, erroneously, التَّشْبِيبُ بِالنِّسَاءِ,]) i. e. بِذِكْرِهِنَّ: (TA:) one says, شَبَّبَ ♦ بِهَا يُشَبِّبُ بِهَا [if this be not a mistranscription for يُشَبِّبُ, (TA,) meaning يَتَشَبَّبُ بِهَا] (Ṣ, O, TA:) [see this fully expl. in art. نسب: i. e.] شَبَّبَ بِفُلَانَةَ, inf. n. تَشْبِيبٌ, means, ‡ *He spoke of such a female in amatory language [in the commencement of his ode]*, (Mṣb, TA,) *and alluded to the love of her*: (Mṣb:) and شَبَّبَ قَصِيدَتَهُ † *He embellished [the commencement of] his ode by the mention of women*: (Mgh, Mṣb:) and شَبَّبَ قَصِيدَتَهُ بِفُلَانَةَ ‡ *[He embellished the commencement of his ode by mentioning, in amatory language, such a female]*: (A, TA:) and ♦ شَبَابٌ is used in the sense of حَسَنَةُ التَّشْبِيبِ; thus a قَصِيدَةٌ is said to be تَشْبِيبٌ; and ‡ *[Beautiful in the mention of women &c.]*: and Jereer is said to have been أَرَقُّ النَّاسِ شَبَابًا ‡ *[The most elegant of men in the mention of women &c.]*. (A, TA.) — Hence, i. e. from تَشْبِيبُ القَصِيدَةِ, تَشْبِيبُ الفَرَسِ may be derived التَّشْبِيبُ as a conventional term in the science of the division of inheritances; meaning † *The mention of daughters according to the different degrees [of descent]*: (Mgh:) it is as when one says, "he died, and left three daughters of a son, subordinate one to another, and three daughters of a son's son, in like manner, and three daughters of a son's son's son, in like manner, and the sons died and the daughters remained." (O.) — تَشْبِيبُ الكُتُبِ signifies † *The commencing of books, or writings*: and hence شَبَّبَ بِمَهْوِيَّهِ, occurring in a trad., meaning † *He commenced answering him*: not from the تَشْبِيب of women in poetry. (TA.)

4. اشْبَهُ اللّٰهُ *God made him, or may God make him, to become a youth, or young man*; i. e., *to attain to the state termed* شَبَابٌ *meaning as expl. below*: and اشَبَّ اللّٰهُ قَرْنَهُ means the same: (Ṣ, A, TA:) the latter [lit. means *God made, or may God make, his equal in age to become a youth*, &c., (see Ḥar p. 572,) and therefore] is tropical. (A, TA.) — أَشْبَبْتُ الفَرَسَ *I excited the horse to be brisk, lively, or sprightly, and to raise his fore legs together, as though in leaping, and to play.* (Ṣ,* K,* TA.) — اشَبَّ النَّارَ: see 1. — أَشَبَّ لِيَ الرَّجُلُ, inf. n. إِشْبَابٌ; as also ♦ شُبَّ; ‡ *The man appeared before my upraised eyes when not hoped for.* (AZ, TA.) — And أُشِبَّ لِي كَذَا, and ♦ شُبَّ, ‡ *Such a thing was prepared, or appointed, or ordained, for me.* (Ṣ, K,* TA.) — أَشَبَّ: *He became one whose child, or children, had attained to the state of* شَبَاب [i. e. *youth, or young manhood*, &c.]: (K:) [or] أَشَبَّ الرَّجُلُ بَنِينَ ‡ *the man became one whose children had attained to that state*: (Ṣ, TA:) and in like manner, أَشَبَّتْ أَوْلَادُهُ is said of a woman. (TA.) — And أَشَبَّ said of [the species of bovine antelope called] the wild bull, (Ṣ, K,) *He became such as is termed* شَبَبٌ [q. v.], i. e., (Ṣ,) *he became advanced in age, or full-grown*; (مُسِنّ, Ṣ, K;) *one whose state termed* إِسْنَان [q. v.] *had ended.* (Ṣ.)

5. تَشَبَّبَتِ النَّارُ *The fire became kindled; or made to burn, burn up, burn brightly or fiercely, blaze, or flame*: see also 1. One says on the occasion of kindling fire,

* تَشَبَّبِي تَشَبُّبَ النَّسِيمَهْ *

* جَاءَتْ بِهَا تَمْرٌ إِلَى تَيْمَهْ *

[*Be thou kindled like the state of kindling of the calumny that Temr brought to Temeemeh*: but to what this alludes I know not]: it is like the saying, أَوْقَدَ بِالنَّسِيمَةِ نَارًا [*He kindled a fire with calumny*]. (A, TA.) — See also 2.

10. It is said in a trad., يَجُوزُ شَهَادَةُ الصِّبْيَانِ عَلَى الكِبَارِ يُسْتَشْبَنُونَ [*The boys' giving testimony against those that are full grown is allowable, when they* (the former) *are deemed to have attained to the state of youths, or young men*]: it is as though it were said that if they take upon themselves the bearing witness in boyhood, and give their testimony when full grown, it is allowable: (TA:) or يُسْتَشْبَنُونَ means *they shall be sought youths, such as have attained to puberty, or maturity*, in the case of giving testimony: or *they shall be waited for*, in the case of giving testimony, *until the period of becoming youths, or young men.* (Mgh.) — And it is said in another trad., اسْتَشْبُوا عَلَى أَسْوُقِكُمْ فِي البَوْلِ, i. e. *Sit upon your shanks as one does when preparing to rise, not stooping with the whole body near to the ground; [having your feet only upon the ground; in the voiding of urine:]* from شَبُّ الفَرَسِ meaning "the horse raised his fore-legs together from the ground." (TA.)

R. Q. 1. شَبْشَبَ *He completed* [a thing]; (AA, O, K;) said of a man. (AA, TA.)

شَبٌّ, and its fem. شَبَّةٌ: see شَابٌّ. — Also *The stones of* زَاج [or *vitriol*]: (K:) or *the stones from which* زَاج *and the like thereof are obtained; the best whereof is that which is brought from El-Yemen, which is white* شَبّ, *and is very glistening*: (TA:) [but شَبّ يَمَانِيّ, as also شَبّ alone, is a name now commonly given to *alum*:] or it is *a certain thing resembling* زَاج: (Ṣ, Mṣb:) or *a species thereof*: accord. to El-Fárábee, *the stones from which come* زَاج *and the like*: Az says, it is *one of the minerals produced by God in the earth, with which one tans, and resembling* زَاج, and the name [correctly] heard is thus, with ب, but is by some mistranscribed with the three-dotted ث, [i. e. شَثّ,] which is a kind of tree of bitter taste, and I know not whether one tans with it or not: accord. to Mṭr, in the saying that one tans with شَبّ, this word is a mistranscription; for شَبّ is a dye, and one does not tan with a dye; it is mistranscribed for شَثّ, which is a kind of tree like the dwarf apple-tree, whereof the leaves are like those of the خِلَاف [q. v.], and with them one tans: El-Fárábee also says, in the section of ث, that the شَثّ is a species of mountain-tree, with which one tans: from all which it appears that one tans with both of them; for an affirmation is to be preferred to a negation: (Mṣb:) and it is *a well-known medicine*; (K, TA;) as some say: so accord. to the correct copies of the K, in some of which, دَوَاءٌ is put for دَبَغٌ. (TA.)

شَبّ and دُبّ, though originally verbs, are used as nouns, by the introduction of مِنْ before them: one says, أَعْيَيْتَنِي مِنْ شَبّ إِلَى دُبّ and مِنْ دُبّ إِلَى دُبّ [expl. in art. دب: (Ṣ:) and in like manner they are used in another saying expl. in art. دب [q. v.]: (Ṣ in that art.:) or, without tenween, they may be regarded as verbs used in the way of حِكَايَة [or imitation]. (MF.)

شَبَّةٌ The *burning, burning up, burning brightly or fiercely, blazing, or flaming*, of fire. (TA.)

شَبَبٌ and ♦ شَبُوبٌ, applied to a [bovine antelope of the species called the] wild bull, (Aṣ, Ṣ, K,) and to a sheep or goat, (K,) and ♦ مُشَبٌّ, applied to the former, and ♦ مِشَبٌّ, (Aṣ, Ṣ, K,) sometimes, applied to the former, (Aṣ, Ṣ,) or to both, (K,) *Advanced in age, or full-grown*, (مُسِنّ, Ṣ, K,) *whose state termed* إِسْنَان [q. v.] *has ended*; (Aṣ, Ṣ;) and ♦ مُشَبَّةٌ is in like manner applied to a she-camel as meaning مُسِنَّةٌ: (TA:) or ♦ شَبُوبٌ, (AA, K,) applied to both, (K,) as also ♦ مُشَبٌّ, (TA,) or to a bull, (AA,) is syn. with ♦ شَابٌّ [meaning *youthful, or in the prime of life*]: (AA, K, TA:) and accord. to AO, شَبَبٌ, applied to a bull, means *that has attained to the end of* شَبَاب [i. e. *youthfulness, or the prime of life*]: (Ṣ, TA:) or, as some say, *that has attained to the end of his full growth and strength*; as also ♦ شَبُوبٌ, which is likewise applied to the female; or, accord. to AḤát and ISh, when he is a year old, and weaned, he is called دَبٌّ; and then, شَبَبٌ [meaning *more than a year old*]; and the female, شَبَبَةٌ. (TA.)

شَبَابٌ and ♦ شَبِيبَةٌ [both mentioned above as inf. ns.] (Ṣ, Mṣb, K) [and ♦ شَبَابِيَّةٌ which is a simple subst.] *Youth, youthfulness, the prime of man-*

hood, or *young manhood*; syn. فَتَآءٌ; (K;) or حَدَاثَةٌ: *contr. of* شَبُوبٌ: (S:) or the *state from puberty to the completion of thirty years*; or *from sixteen years to thirty-two*; after which a man is called كَهْلٌ; (TA;) the *age before* الكُهُولَة: (Msb:) or the *state between thirty and forty*: (Mgh:) or, accord. to Mohammad Ibn-Habeeb, the *state from the seventeenth year to the completion of fifty-one years* is termed ✝ شَبِيبَةٌ; the period before, from birth, being termed غُلُومِيَّة; and in the period after, a man being called شَيْخٌ, until he dies. (TA.) One says, سَقَى اللّٰهُ عَصْرَ الشَّبِيبَةِ ✝ [*May God freshen as with rain the times, or mornings, or afternoons, of youth*, &c.], and صُعُورَ الشَّبَابِ [*the times, &c., of the states of youth*, &c.]. (A, TA.) — [شَبَابٌ often signifies + The *sap*, or *vigour, of youth* or *young manhood*.] One says, ابْتَضَرَ شَبَابُهَا, as in a verse of Aboo-Dhu-eyb, ✝ *The sap* [or *vigour*] *of youth* (مَآءُ الشَّبَابِ) *flowed in her*. (IB, TA in art. حور.) And امْتَلَأَ شَبَابًا ✝ [*He became full of the sap, or vigour, of youth or young manhood*]. (The lexicons, &c., passim.) [But] مَآءُ الشَّبَابِ signifies [also] ‡ *The freshness, or brightness, and beauty, of youth*. (Har p. 340.) [And ✝ شَبِيبَةٌ app. signifies also + *Youthful folly*, or *the like*; (see an ex. voce غُفْرَةٌ;) and so, probably, does شَبَابٌ.] — [Hence,] شَبَابٌ also signifies ✝ The *first*, or *beginning*, or the *new*, or *recent*, *state*, of a thing; (K, TA;) and so ✝ شَبِيبَةٌ. (TA.) One says, قَدِمَ فِى شَبَابِ الشَّهْرِ (A, TA) ‡ *He came*, or *arrived*, *in the beginning of the month*. (TA.) And لَقِيتُهُ فِى شَبَابِ النَّهَارِ (A, TA) ‡ *I met him in the beginning of the day*: (TA:) and جِئْتُكَ فِى شَبَابِ النَّهَارِ and بِشَبَابِ النَّهَارِ ‡ *I came to thee in the beginning of the day*: (Lh, TA:) or شَبَابُ النَّهَارِ means *the period when the sun has risen high, when one fifth of the day has passed*. (A in art. راد.) And one says also ✝ فَعَلَ ذٰلِكَ فِى شَبِيبَتِهِ *He did that at the commencement thereof*. (TA.) — See also شَابٌّ — And see 2.

شَبَابٌ an inf. n. of شَبَّ said of a horse. (S, Msb, K.) — See also the next paragraph, in two places.

شَبُوبٌ: see شَبَبٌ, in three places. — Also A horse *whose hind feet pass beyond his fore feet*; (K;) which is a fault: accord. to Th, such is termed ✝ شَبِيبٌ: IM says that the correct word is شَثِيثٌ: [but] see this in its proper place. (TA.) — Also *A thing with which a fire is kindled*, or *made to burn, burn up, burn brightly or fiercely, blaze*, or *flame*; (S, K;) and so ✝ شَبُوبٌ. (K.) — And [hence, as also ✝ شَبِيبٌ,] ‡ *A thing that serves [as a foil] for beautifying*, or *setting off*, (K,) [or *making to appear bright and beautiful*,] *or for increasing*, or *enhancing*, and *strengthening*, [or *heightening, in beauty*,] (S, TA,) to another thing. (S, K, TA.) So in the saying, هٰذَا ثَوْبٌ لِذَا ‡ *This is a thing that serves for increasing*, or *enhancing*, [or *heightening, in beauty*,] *to such a thing*. (S, TA.) One says of a woman's head-covering, هُوَ شَبُوبٌ لِوَجْهِهَا ‡ [*It is a thing that serves for giving an appearance of additional brightness and beauty to her face*]. (A.)

شَبِيبٌ: see the next preceding paragraph.

شَبِيبَةٌ: see شَبَابٌ, in five places.

عَسَلٌ شَبَابِىٌّ *Honey of Shebâbeh* (شَبَابَة); (A, TA;) or, *of Benoo-Shebâbeh*, (Mgh,) a people of Et-Tâïf, (A, Mgh, TA,) of [the tribe of] Khath'am, who possessed bees, and hence it was thus called. (Mgh.)

شَبَابِيَّةٌ: see شَبَابٌ, in two places.

شَبْدَا زَيْدٌ *i. q.* حَبَّذَا [q. v. in art. حب]. (Th, TA.)

شَبٌّ part. n. of شَبَّ said of a boy; (Msb;) [*Youthful*, or *in the prime of manhood*; *a youth*, or *a young man*;] *in the state from puberty to the completion of thirty years*; or *from sixteen years to thirty-two*; after which a man is called كَهْلٌ; (TA;) *in the age before* الكُهُولَة: (Msb:) or *in the state between thirty and forty*: (Mgh:) or *in the state from the seventeenth year to the completion of fifty-one years*: (see شَبَابٌ:) and IAqr mentions ✝ شُبٌّ as an epithet applied to a man [in the same sense as شَابٌّ]: (TA:) a female is termed شَابَّةٌ (S, Msb, K) and ✝ شَبَّةٌ; both signifying the same: (S, K:) the pl. of شَابٌّ is شُبَّانٌ (S, A, Mgh, Msb, K) and شَبَبَةٌ (S, A, K) and ✝ شَبَابٌ, (S, A,* K,) or the last is an inf. n. used as an epithet applied to a pl. number, (Mgh, and Ham p. 50,) or it is a quasi-pl. n.: (TA:) females, (Msb,) or women, (K,) are termed شَوَابُّ (Msb, K*) and شَبَابِيبُ, (K,) the latter said by AZ to be allowable in the sense of the former, (TA,) which is pl. of شَابَّةٌ, (Msb,) شَبَابِيبُ, accord. to Az, being pl. (not of شَابَّة but) of شَبَبٌ, like as ضَرَائِرُ is of ضَرَّةٌ: (TA:) the dim. of شَابَّةٌ is ✝ شُوَيْبَّةٌ, and some of the Arabs say ✝ شُوَابَّةٌ, changing the ى into ا before a double letter [as in دُوَابَّةٌ (دُوَيْبَّةٌ). (ISd, L in art. دب.) One says, مَرَرْتُ بِرِجَالٍ شَبَبَةٍ شُبَّانٍ [i. e. *I passed by men that were youths*, or *persons in the prime of manhood*]. (S.) — See also شَبَبٌ.

شُوَابَّةٌ, شُوَيْبَّةٌ: dims. of شَابَّةٌ fem. of شَابٌّ, q. v.

شُوشٌ The *scorpion*. (IAqr, K.) — And The *louse*; syn. قَمْلٌ. (K in this art.: or the *ant*; syn. نَمْلٌ: (K in art. ششب:) fem. [or perhaps n. un.] with ة. (TA.)

شُبَّةٌ, and its fem., with ة: see شَبَبٌ, in three places. — Also the former, *A lion*: (K:) or *a full-grown lion*: syn. أَسَدٌ كَبِيرٌ. (TA.)

شَبْثٌ: see شَبَثٌ.

مُشَبَّبُ الأَظَافِيرِ [or rather الأَظَافِيرِ, pl. of the pl. أَظْفُورٌ or of أَظْفُورٌ,] ‡ *Having sharp-pointed nails or talons or claws*; as though they flamed, by reason of their sharpness. (A, TA.)

نَارٌ مَشْبُوبَةٌ [pass. part. n. of 1]. You say نَارٌ مَشْبُوبَةٌ *A fire kindled*, or *made to burn, burn up, burn brightly or fiercely, blaze, or flame*: شَبُوبَةٌ in this sense is not allowable. (K.) — [Hence,] applied to a man, (A, TA,) ‡ *Comely*, (S, TA,) *of goodly countenance*; (A, TA;) as though lighted up: *bright*, or *fair*, *in complexion, and of goodly countenance*; as though his countenance were lighted up with fire: pl. مَشَابِيبُ. (TA.) And ‡ A man *of acute mind*. (TA.) And طَلَعَتِ المُشْتَرِيَانِ الزُّهَرَانِ [or الزُّهْرَوَانِ ?] ‡ *Venus and Jupiter*, so called on account of their beauty and splendour, *rose*. (A, TA.)

شبث

شِبِثٌّ [*Anethum graveolens*, or *dill, of the common garden-species*;] *a certain herb*, or *leguminous plant, well known*: (K:) it is said that سِبِثٌّ is an arabicized word from شِبِثٌّ; but it has been stated before [in art. سبث, q. v.,] that both these are arabicized words from سِبْ [or سِبْذ]; and that سِبِطٌّ [i.e. سِبِطٌّ] is a dial. var. (TA.) [See also شِبِثٌّ.]

شبث

1: see the next paragraph, in two places.

5. تشبّث بِهِ *He*, or *it*, *clung*, *caught*, *clave*, or *adhered*, *to it*, (S, A, L, Msb, K,* TA,) namely, a thing; (S, L, TA;) as also ✝ بِهِ شَبِثَ, aor. ـَ, inf. n. شَبَثٌ: (L, TA:) or, accord. to Esh-Shihâb, in the Expos. of the Shifà, to a thing in which was weakness: or, accord. to the 'Inâyeh, *he*, or *it*, *clung*, &c., *to it with weakness*; and therefore ✝ مُتَشَبِّثٌ is used as an epithet applied to a spider; and تَمَسَّكَ بِهِ signifies a stronger action; and تَشَبَّثَ بِهِ is also expl. as meaning *he*, or *it*, *took fast*, or *firm*, *hold upon it*: (L, TA:) and *he stuck*, or *fixed*, or *struck*, *the claw*, or *talons*, or *nails*, *into it*: (MA, PS:) and شَبِثَ بِالشَّىْءِ *he laid hold upon the thing*, and *took it*: IAqr was asked respecting some verses, and he said, مَا أَدْرِى مِنْ أَيْنَ شَبِثْتَ *I know not whence I laid hold upon them* [*and took them*]. (L, TA.)

Q. Q. 1, accord. to the S and L, شَثْبَثَ: see art. شثبث.

شَبَثٌ The *spider*: (K:) or *a large spider, with many legs*. (TA.) — Also (K) *A certain small creeping thing*, (S, A, Msb, K,) *having many legs*, (S, A, K,) *of the* أَحْنَاش [or *creeping things &c.*] *of the earth*: (S, Msb:) it should not be called شَبَثٌ: (S:) or *a certain small creeping thing, having six long legs, yellow in the back, and in the outer sides of the legs, black in the head, and blue in the eye*: or *a certain small creeping thing, having many legs, large in the head, of the* أحناش *of the earth*: or *a certain small creeping thing, wide in the mouth, high in the hinder part, that perforates the ground, is found where there is moisture, and eats scorpions*; and it is *what is called* شُحَّةُ الأَرْضِ: (TA:) pl. شِبْثَانٌ. (S, A, Msb, K.) The [marks termed] أُثُر of the blade of a sword are likened by

a poet, (Ṣ, TA,) namely, Sá'ideh Ibn-Ju-eiyeh, (TA,) to the tracks of شِبْثَان. (Ṣ, TA.)

رَجُلٌ شَبِثٌ *A man whose nature it is to cling, catch, cleave,* or *adhere, to a thing.* (Ṣ, K.) And ضِرْسٌ ضَبِثٌ شَبِثٌ *[A tooth,* or *molár tooth,] that catches,* or *fastens, to a thing.* (TA.)

شَبِثَةٌ, (K,) or شَبَثَةٌ شَبِثَةٌ, (TA,) A man (TA) *who cleaves to his* قَوْن [i. e. *opponent,* or *adversary*], *not quitting him.* (K, TA.)

شِبْثٌ [erroneously written in some copies of the K شِبْثٌ, and in the L شِبْثٌ,] *A certain well-known plant;* (AHn, L, Mṣb;) *a certain herb,* or *leguminous plant;* (K;) [*i. q.* شِبِّيثٌ and سِبِّيثٌ, q. v.; i. e. *anethum graveolens,* or *dill, of the common garden-species:*] Sgh says that شِبْث is a foreign word of which سِبِّيث is an arabicized form; and it is made of the measure فِعْلٌ because this measure has many examples; whereas the measure فِعِّيلٌ, of which إِبِّيلٌ is an instance, is extraordinary. (Mṣb.)

شَبَاثٌ: see what next follows.

شُبُوثٌ and ↑ شَبَاثٌ [so in the CK and in my MS. copy of the K, but the latter is strangely said in the TA to be with kesr,] sings. of شَبَابِيثُ, which signifies The *flesh-hooks* (كَلَالِيب) of the fire. (K.)

الثُّنْيَانُ: }
الثُّنَايَا: } see art. ثنى.

مُثَبِّثٌ an epithet applied to a spider: see 5.

شبح

1. شَبَحَ, (Ṣ, K,) inf. n. شَبَاحَةٌ, (TK,) said of a man, (Ṣ,) *He was,* or *became, broad in the fore arms:* (Ṣ, K, TA:) or *long therein.* (TA.) = شَبَحَهُ, (A, O, Mgh, L, Mṣb, K,) aor. ـَ, (K,) inf. n. شَبْحٌ, (TK,) *He extended, stretched,* or *stretched out, it,* or *him;* (A, O, Mgh, L, Mṣb, K;) namely, a thing; (IF, L, Mṣb;) a hide, or skin, (A, L, K,) or some other thing, (L,) *between pegs,* or *stakes;* (K;) and a man, (Mgh, L, Mṣb,) *between two things, to be flogged,* (L,) [i. e., *between two stakes inserted and fixed in the ground,* (Mgh, Mṣb,) which are called عُقْبَانِ (Mgh,) *when he was beaten,* or *crucified,* (Mgh, Mṣb,) or *like him who is crucified;* and ↑ شُبِّحَهُ is used, accord. to some, in the same manner. (L.) And شَبَحَ يَدَيْهِ *He extended,* or *stretched forth, his arms,* or *hands:* (L:) or شَبَحَ [alone] *he extended his arm,* or *hand, to offer a prayer,* or *supplication;* (K;) or *he extended and raised his arms,* or *hands, in his prayer,* or *supplication.* (A.) And الْجِرْبَاءُ يَشْبَحُ عَلَى الْعُودِ ↑ *The chameleon extends* (Ṣ, A, O) *itself* (Ṣ, O) *on its fore legs* (A) *upon the branch.* (Ṣ, A, O.) — Also, inf. n. as above, *He cut, hewed,* or *pared, it,* namely, a stick, or piece of wood, *so as to make it wide.* (O, L. [See also 2.]) — And *He clave it,* or *split it,* (K,* TA,) namely, another's head, or anything whatever. (TA.) — شَبَحَ لَنَا (a man, K) *stood erect* [as though drawing himself up] *to us.* (O, K.) — And شَبَحَ لَكَ *It* (a thing) *appeared,* or *became apparent, to thee.* (L.) = شَبَحَ بِأَمْرٍ *He was,* or *became, attached,* or *addicted, to an affair;* or *fond of it.* (O.)

2. شَبَّحَهُ: see 1. — Also, (K,) inf. n. تَشْبِيحٌ, (Ṣ,) *He made it* (a thing) *wide.* (Ṣ, K.) — And تَشْبِيحٌ signifies also The act of *paring,* or *peeling,* or *the like.* (O. [See also 1.]) — And The act of *pulling,* or *plucking, out,* or *up.* (O.) = And شَبَّحَ, (O, K,) inf. n. as above, (K,) *He* (a man, TA) *became aged, and saw a* [*thing such as is termed*] شَبَح *appearing as though it were two.* (O, K.)

شَبْحٌ: see شَبَحٌ, in two places: = and see also مَشْبُوحٌ.

شَبَحٌ (Ṣ, A, O, Mṣb, K) and ↑ شَبْحٌ (Ṣ, O, K) *i. q.* شَخْصٌ [i. e. The *body,* or *bodily* or *corporeal form* or *figure* or *substance, of a man* or *some other thing* or *object, which one sees from a distance*]: (Ṣ, A, O, Mṣb, K:) *a man,* or *some other creature, of which the* شَخْص [or *body,* &c.,] *appears to one:* (L:) and *a thing that is perceived by sense* (A, O, L) and *by sight:* (O, L:) pl. أَشْبَاحٌ, (A, O, Mṣb, K,) which is of the former, (A, Mṣb,) and [of the latter] شُبُوحٌ. (K.) One says, لَاحَ لِي شَبَحٌ, meaning شَخْصٌ [i. e. *A body,* or *bodily form, appeared, loomed, or gleamed, to me*]. (A.) And هُمْ أَشْبَاحٌ بِلَا أَرْوَاحٍ [*They are bodies without souls*]. (A.) And أَدْقُّ مِنْ شَبَحٍ بِبَاطِلٍ, (A, O,) and مِنْ خَيْطِ بَاطِلٍ, a prov., (O,) meaning [*More minute,* or *inconsiderable, than*] *the atoms that are seen in the rays of the sun entering from a mural aperture in a chamber:* (A,* O:) or, as some say, *than the thread that comes forth from the mouth of the spider;* [meaning *gossamer;*] *called by the children* مَخَاطَ الشَّيْطَانِ. (O.) And الْأَسْمَاءُ ضَرْبَانِ أَسْمَاءُ أَشْبَاحٍ, وَأَسْمَاءُ أَعْمَالٍ, meaning [*Nouns are of two sorts,*] *the names of things perceived by sense, and the names [of actions, or rather of accidents or attributes, i. e.] of other things;* like as they say أَسْمَاءُ الْمَعَانِي and أَسْمَاءُ الْأَعْيَانِ. (A.) And هَلَكَ أَشْبَاحُ *The known ones of his camels, and sheep or goats, and other cattle, perished.* (O, K.*) = شَبَحٌ also signifies *A door* or *gate, of high structure;* (O, K;) and so ↑ شَبْحٌ: (K:) [but the latter may have originated from a mistranscription; for Sgh says,] and so شَبَحٌ. (O.) = See also شَبَحَةٌ.

شَبْحَةٌ *A rafter,* or *timber,* (عُود,) *of the ceiling,* or *roof, of a house:* so in a trad. where it is said, فَنَزَعَ سَقْفَ بَيْتِي شَبْحَةً [*And he pulled off the roof of my house, rafter by rafter,* or *timber by timber*]. (JM,* TA.)

شَبَحَةٌ of horses: what is thus called is well known [as being *A rope which is extended from a horse's fore leg to his hind leg:* so in the present day]. (TA.)

شَبَحَةٌ a word occurring in the K and TA voce مُشْفٌ and in the TA voce مِحْرٌ &c. [app. as meaning *A broad piece of wood*]. — الشَّبَحَتَانِ signifies *The two pieces of wood of the* مِنْقَلَة, (O, K,) *which is the thing upon which bricks are carried from place to place:* the pl. is الشَّبَحَاتُ and [the coll. gen. n., of which شَبَحَةٌ is the n. un., is] الشَّبَحُ. (O.)

شَبْحَانُ [whether with or without tenween is not apparent, as the fem. is not mentioned,] *Tall;* (AA, Ṣ, O, K;) an epithet applied to a man. (TA.)

شَبَحَةٌ sing. of شَبَابِحُ, (O,) which signifies *Pieces of wood,* (O, K,) *broad,* (O,) *placed transversly,* (O, K,) *contrariwise, on contrary sides,* (O,) *in the* [*camel's saddle called*] قَتَب (O, K) *that is of wood:* so expl. by Shujáa. (O.)

مُشَبَّحٌ, applied to a [garment of the kind called] حِلَس, *Strong,* or *stout:* (O, K:*) or, as some say, *wide.* (O.) — And [applied to a stick, or piece of wood,] *Pared,* (K, TA,) and *cut,* or *hewed* [app. *so as to be made wide:* see 1]. (TA.) = And *A species of fish..* (TA.)

مُشَبَّحٌ *Wide between the shoulders.* (L.) — شَبْحٌ ↑ الذِّرَاعَيْنِ and مُشَبَّحُ الذِّرَاعَيْنِ A man *broad in the fore arms:* (Ṣ, K:) or *long therein:* but AAF and Ibn-El-Jowzee prefer the former explanation. (TA.) = مُشَبَّحٌ بِأَمْرٍ *Attached,* or *addicted, to an affair;* or *fond of it.* (O.)

شبر

1. شَبَرَ, aor. ـُ (Ṣ, A, Mṣb) and ـِ, (Ṣ,) inf. n. شَبْرٌ; (IAạr, Ṣ, Mṣb, K;) and ↑ شِبْرٌ, inf. n. تَشْبِيرٌ; (IAạr, K;) *He measured by the* شِبْر [or *span*] (IAạr, Ṣ, A, Mṣb, K) a garment, or piece of cloth, (Ṣ, K,) or a thing: (A, Mṣb:) from الشِّبْر; like as one says بَعَتَهُ from الْبَاعُ. (Ṣ.) مَنْ لَكَ أَنْ ↑ تَشْبُرَ الْبَسِيطَةَ [*Who will be guarantee for thee that thou wilt measure the earth with the span?*] is a prov. applied to him who imposes upon himself that which he is unable to accomplish. (A, TA.) — شَبَرَ الْمَرْأَةَ, inf. n. as above, ↑ *He compressed the woman.* (TA.) — شَبَرَهُ, (ISk, Ṣ, A,) aor. ـُ and ـِ, (TA,) inf. n. as above; (Ṣ, K;) and ↑ اشْبُرْهُ, (Ṣ, A,) inf. n. ↑ إِشْبَارٌ; (K;) and ↑ شَبُرَهُ, inf. n. تَشْبِيرٌ; (TṢ, TA;) *He gave him* (ISk, Ṣ, A, TṢ, K*) wealth, or property, (ISk, Ṣ, A,) or a sword, (ISk, Ṣ,) or a coat of mail. (Ṣ, IB.) = شَبِرَ, aor. ـَ, *He exulted;* or *exulted greatly, or excessively; and behaved insolently and unthankfully, or ungratefully.* (TṢ, K, TA.)

2: see 1, in two places. — Also شَبَّرَهُ, (AHeyth, K,) inf. n. تَشْبِيرٌ, (AHeyth, TA,) *He magnified him,* or *honoured him;* namely, a man: (AHeyth, K, TA:) and *made him a near companion, a familiar,* or, *a favourite.* (AHeyth, TA.)

4. اشبر *He* (a man) *begat children tall in the* أَشْبَار, i. e. *statures:* and *he begat children short therein.* (IAạr, TA.) = اشْبُرْهُ: see 1.

5. تشبّر *He was, or became, magnified, or honoured:* and *made a near companion, a familiar, or a favourite.* (AHeyth, TA.)

6. تشابروا *They* (two bodies of men, S) *drew near, each to the other:* (S, K:) as though they became a span (شِبْر) distant, one from the other; or as though each extended the span to the other. (S.)

شِبْر The *measure* [*of the width* (see ذِرَاع)], *by the span*, of a garment, or piece of cloth: so in the saying, كَمْ شِبْرٍ ثَوْبُكَ [*How much is the measure of the width, by the span, of thy garment, or piece of cloth?*]. (Msb.) — *Stature;* (Fr, K:) and so ♦ شِبْرَة; whether short or tall: (TA:) pl. [app. of the latter] أَشْبَار. (IAar, TA.) You say, مَا أَطْوَلَ شِبْرَهُ *How tall is his stature!* (TA.) — *Life*, or *age;* as also ♦ شِبْرَة. (TS, K.) Thus in the saying, قَصَّرَ اللّٰهُ شِبْرَهُ and ♦ شِبْرَهُ [*May God shorten, or God shortened, his life*]. (TS, TA.) — ‡ The *act of giving:* (A, IAth:) like as بَاعٌ and يَدٌ are said for "generosity." (A.) — See also شِبْر, in two places. — ‡ The *due for marriage*, and *for concubitus;* (Sh, S,* K,* TA:) *such as what are termed* مَهْر and عُقْر. (Sh, TA.) You say, أَعْطَيْتُ المَرْأَةَ شِبْرَهَا *I gave the woman her due for marriage, or for concubitus.* (S.) — ‡ The *hire that is given for the stallion-camel's covering of the female.* (IAar, T, S, Msb, K.*) The taking of this is forbidden. (T, S, Msb.) — ‡ *Marriage:* (IAth, K:) because it is accompanied by a gift. (IAth, TA.) بَارَكَ اللّٰهُ فِى شِبْرِكَ *May God bless your marriage* is a saying mentioned in a trad. (IAth, TA.)

شِبْر *A span;* the *space between the extremity of the thumb and that of the little finger* (Msb, K) *when extended apart in the usual manner:* (Msb:) of the masc. gender: (K:) pl. أَشْبُر, (S, Msb, K,) the only pl. form. (Sb.) [See also نِصْف, and ذِرَاع.] [Hence,] قَصِيرُ الشِّبْر (applied to a man, S) ‡ *Contracted*, or *short, in make:* (S, A, K:) or, accord. to some of the lexicons, *in step.* (TA.) — [As a measure in astronomy, it is said in several of the law-books to be The *twelfth part of the* رُمْح; and therefore *twenty-two minutes and a half*, accord. to modern usage: but there is reason to believe that ancient usage differed from the modern with respect to both of these measures, and was not precise nor uniform. See رُمْح.] — قِبَالُ الشِّبْر † *The serpent:* (IAar, K:) and so قِبَالُ الشِّحِّ. (IAar, TA.) — See also شِبْر, in two places.

شِبْر ‡ *A gift;* (S, Mgh, K, TA:) as also ♦ شَبْر (Mgh, TA) and ♦ شِبْرَة: (IAar, TA:) and *wealth*, or *the like;* syn. خَيْر: (K:) the first is a word similar to خَبْط and نَفْض; and he who says that it is used by poetic license for شِبْر [as it is said to be in the S] is in error: ♦ شَبْر and شِبْر are said to be two dial. vars., like قَدْر and نَكَر. (TA.) — Also *A certain thing which the Christians give, one to another,* (كَ, K, TA, يَتَعَاطَاهُ النَّصَارَى, يَتَعَضَّضُ, TA,) *like the* قُرْبَان [or *Eucharist*], (K, TA,) *seeking to ingratiate themselves thereby:* (TA:) or the *Eucharist* (قُرْبَان) *itself:* (K:) or *a thing which the Christians give* (يُعْطِيه), *one to another, as though seeking to ingratiate themselves thereby:* (Kh, Sgh, TA:) or (TA, in the K "and") *bodies:* and *powers, or faculties:* (K, TA:) or (TA, in the K "and") the *Gospel.* (K, TA.)

شِبْرَة: see شِبْر: — and see also شَبْر.

♦ شُبُور *A trumpet;* syn. بُوقٌ: (S, K:) *a certain thing in which one blows:* (Mgh:) said to be an arabicized word; (S;) not genuine Arabic: (Mgh, TA:) accord. to IAth, it is Hebrew: (TA:) [app. from the Hebr. שׁוֹפָר, as observed by Golius.] — See also أَشْبُور.

رَجُلٌ شَابِرُ المِيزَانِ † *A man that is a thief.* (Sgh, K.)

أَشْبُر *Wider in span;* syn. أَوْسَعُ شِبْرًا. (A, TA.) So in the saying, هُوَ أَشْبَرُ مِنْ صَاحِبِهِ [*He is wider in span than his companion*]. (A.)

أَشْبُور *A certain fish;* (K;) called by the vulgar ♦ شَبُّور. (TA.)

مَشْبُر sing. of مَشَابِرُ, (TA,) which signifies *Certain notches* (حُزُوز [pl. of حَزّ, in the CK erroneously written حُدُور,]) *in the cubit, by means of which buying and selling are transacted:* (K, TA:) *of them is the notch* (حَزّ) *of the span, and the notch of the half of the span, and of the quarter thereof: every notch of these, small or great, is termed* مَشْبُر: mentioned by Sgh, from Aboo-Sa'eed. (TA.) — مَشَابِرُ also signifies *Rivers*, or *rivulets*, (أَنْهَار,) *that are depressed, so that the water comes to them from several places,* (K, TA,) *of such as overflows from the lands:* (TA:) pl. of مَشْبُرَة and ♦ مَشْبُورَة. (K, TA.)

مَشْبُرَة: see what next precedes.

♦ مَشْبُورَة A *liberal, bountiful, or generous* woman. (IAar, K.)

شبط

شَبَاط (AA, K) and شُبَاط, being perfectly and imperfectly decl., (AA, TA,) *The name of a month in Greek;* (AA, K;) *i. q.* سُبَاط, q. v. (AA, TA.)

شُبُّوط (S, K) and شُبُّوط, (K,) the latter mentioned in the O on the authority of Lth, but in the L on the authority of Lb, and said by him to be a Greek word, (TA,) [a coll. gen. n.,] n. un. with ة, and sometimes that with fet-h is without teshdeed, (K,) i. e. شَبُوطَةٌ, mentioned by ISd, but with the expression of a doubt as to its correctness, (TA,) [now applied to *A species of cyprinus*, or *carp:* or, accord. to Golius, *a fish resembling the alosa*, or *shad, but three times larger; wont to be brought from the Euphrates to Aleppo:*] *a species of fish,* (Lth, S, K,) *slender in the tail, wide in the middle part, soft to the feel, small in the head, resembling a* بَرْبَط [or *Persian lute*]: (Lth, K:) the برط when long, not broad, is likened to this fish; and this fish, to the برط: the pl. is شَبَابِيطُ. (TA.) [See سُبُّوط.]

شبع

1. شَبِعَ, [aor. ـَ,] inf. n. شَبَعٌ (IDrd, S, Msb, K) and شِبْعٌ, (IDrd, Msb, TA,) which is a contraction of the former, or accord. to some it is a subst., having the signification assigned to it below, (Msb,) or it is both, (TA,) and شَبْعٌ, (Ibn-'Abbád, K,) *He was, or became, satiated, sated, or satisfied in stomach;* شَبْع being the *contr. of* جُوع, (S, K,) and one of those inf. ns. [which are of a measure often] denoting natural affections or qualities [such as رِوًى and سِمَن &c.]. (S.) You say بِلَدٌ قَدْ شَبِعَتْ ضَمَنُهُ *A country of which the sheep, or goats, have become completely satiated, or satisfied, by abundance of herbage.* (TA.) And شَبِعْتُ, and لَحِمْتُ, and رَجِزْتُ, (S, Msb, K,) and مِنْ خُبْز, and مِنْ لَحْم, (S, K,) *I was, or became, satiated, sated, or satisfied, with bread, and with flesh-meat.* (S, K.) — Hence, metaphorically, شَبِعْتُ مِنْ هٰذَا الأَمْرِ وَرَوِيتُ ‡ *I have become, or I became, disgusted* [*or satiated to loathing*] *with this thing, or affair.* (S,* TA.) — [See also another metaphorical usage of this verb voce عَلَّمَ.] — شَبِعَ عَقْلُهُ † *His intellect was, or became, full, perfect,* (K,) *strong, or solid.* (TA.)

2. شَبَّعَتْ غَنَمُهُ, (S, K, [in some copies of the former, erroneously, شَبِعَتْ,]) inf. n. تَشْبِيع; (K:) and شَبَّعَتْ; (as in one place in the TA:) ‡ *His sheep, or goats, were, or became, nearly, but not quite, satiated, or satisfied.* (S, K, TA.)

4. اشبعهُ [signifying *It satiated him, sated him, or satisfied his stomach,*] is said of food and of abundance of drink. (TA.) — أَشْبَعَتْهُ [*It satiated him, sated him, or satisfied his stomach;* or] *I fed him so that he became satiated, sated, or satisfied.* (Msb.) And أَشْبَعْتُهُ مِنَ الجُوعِ [*I fed him so as fully to relieve him from hunger*]. (S, K.) [Hence,] أَشْبَعْتُ الثَّوْبَ مِنَ الصَّبْغِ (S, TA) (S) ‡ *I saturated the garment, or piece of cloth, with the dye.* (TA.) — [Hence also,] اشبعهُ ‡ *He made it* (namely anything, TA) *full, without lack or defect, or abundant, or copious.* (K,* TA.) It is said of other things beside substances; as, for instance, of blowing, and of reading or reciting, and of any expression. (TA.) You say also, سَاقَ فِى هٰذَا المَعْنَى فَصْلًا مُشْبَعًا [*He carried on, respecting this idea, a full section*]. (TA.) [And اشبع حَرَكَةً *He rendered a vowel full in sound, by inserting after it its analogous letter of prolongation.* And such a letter of prolongation is said to be inserted, or added, لِإِشْبَاعٍ *to render the sound full;* as in نَكَّتْ for نَكَّتْ, and أَنْظُورُ for أَنْظُرُ, and مَرَاضِعُ for مَرَاضِيعُ. And إِشْبَاعًا is also used as signifying *For the sake of, or by way of, pleonasm, or giving fulness of expression.*] — اشبع الرَّجُلُ *The man's beasts were, or became, completely satiated, or satisfied, by abundance of herbage.* (TA.)

5. تشبّع *He ate immediately after eating.* (K.) — *He feigned himself satiated, sated, or satisfied in stomach, not being so.* (K, TA.) — [And hence,] ‡ *He made a boast of abundance or riches,* (Msb, K,* TA,) or *of more than he possessed;* and *invested himself with that which did not belong to him.* (TA.) [See مُتَشَبِّع.]

شِبْع a subst., signifying *A thing that satiates one, sates one, or satisfies one's stomach;* (S, Msb, K;) *consisting of bread,* and *of flesh-meat,* &c.; (Msb;) as also ↑ شِبَع (K:) accord. to some, the former is an inf. n.: (Msb:) or it is an inf. n. and also a subst. signifying as above. (TA.) You say, الرَّغِيفُ شِبْعِي *The cake of bread* [*is that which*] *satiates me,* &c. (Msb.)

شَبْع inf. n. of 1 [q. v.]. — Also ‡ *Thickness* in the shanks. (TA.) — See also شِبْع. You say, أَرْض ذَاتُ شَبَع *A land having abundance of herbage, and plenty.* (Mgh.)

شُبْعَة مِنْ طَعَامٍ The *quantity with which one is satiated, sated, or satisfied, once, of food.* (S, K.)

أَرْض ذَاتُ شَبَعَة i. q. ذَاتُ شِبَع [q. v.]. (Mgh.)

شَبْعَان *Satiated, sated, or satisfied in stomach;* (S, Msb,* K;) as also ↑ شَابِع, but this is allowable only in poetry: (K:) fem. of the former شَبْعَى, (S, Msb, K,) and شَبْعَانَة (Sgh, K) is sometimes used: (Sgh:) the pl. of شبعان and of شبعى is شِبَاع and شَبَاعَى. (TA.) [Hence the saying,] قَوْم إِذَا جَاعُوا كَاعُوا وَتَرَاهُمْ بِطَاحًا إِذَا كَانُوا شِبَاعًا *[A people who, when they are hungry, are fearful and cowardly, and thou seest them to be beasts of prey when they are satiated].* (A, TA.) — [And hence,] شَبْعَى الخَلْخَال ‡ A woman *who fills up the anklet by reason of her fatness.* (S, K, TA.) And شَبْعَى السِّوَار ‡ *Who fills up the bracelet by reason of fatness.* (K, TA.) And شَبْعَى الوِشَاح ‡ A woman *large in the belly.* (TA.) And شَبْعَى الذِّرْع ‡ A woman *bulky in make:* (A, O, L, TA:) in the K erroneously written شَبْعَى الذِّرَاع, and expl. as meaning *bulky in the forearm.* (TA.)

شَبِيع Food *that satiates, sates, or satisfies the stomach.* (Fr.) — † An arrow *that kills much or many or often.* (Ibn-'Abbád.) — ثَوْب شَبِيعُ الغَزْل ‡ *A garment,* or *piece of cloth, [of full texture,* or] *of many threads:* (S, K, TA:) pl. ثِيَاب شُبْع. (TA.) And حَبْل شَبِيع, (K,) or شَبِيعُ الفَتْلَة, (TA,) † *A rope abundant,* (K, TA,) *and firm,* or *strong, in the wool,* (TA,) or *in the hair,* or *fur,* [of which it is composed:] (K, TA:) pl. شُبْع. (TA.) — رَجُل شَبِيع العَقْل † *A man full,* or *perfect,* (K, TA,) *and strong,* or *solid,* (TA,) *in intellect;* (K, TA;) from IAar; (TA;) as also ↑ مُشْبَعَة. (K.) And رَجُل مُشْبَع ↑ القَلْب [or perhaps ↑ مُمْشَع ↑ القَلْب] † *A man strong,* or *firm, in heart.* (TA.)

شَبِيعَة *A portion of food that remains, or is redundant, after one is satiated, or satisfied.* (Ibn-Abbád, K.*)

Bk. I.

شَابِع: see شَبْعَان. — بَهِيمَة شَابِع *A beast that has attained to eating;* an epithet applied to such a beast *until it is nearly weaned.* (TA.)

فُلَان فِى رِيّ وَمَشْبِع *[Such a one is in a state in which he is satiated, or satisfied, with drink and food].* (T, A, TA, in art. نظر.) [See مَنْظَر.]

مُشْبَع pass. part. n. of 4 [q. v.]. See also شَبِيع, in two places.

مُشَبَّع: see شَبِيع. — الهَاء المُشَبَّعَة [or المُشْبَعَة] *The letter* ﻫ. (TA in art. بلس.)

مُتَشَبِّع ‡ One *who invests himself with, and makes a boast of, more than he possesses; who invests himself with that which he does not possess;* (S, TA;) *who affects goodly qualities more than he possesses; like him who feigns himself satiated, or satisfied in stomach, not being so:* (TA:) or he *who feigns himself satiated, or satisfied in stomach, not being so:* and hence, † a *lying* person, *who affects to be commended or praised for,* or *boasts of,* or *glories in, that which he does not possess.* (Mgh.) Thus in a trad., (S, Mgh,) in which it is said, المُتَشَبِّعُ بِمَا لَا يَمْلِكُ كَلَابِسِ, ثَوْبَىْ زُورٍ, (S, TA,) or بِمَا لَيْسَ عِنْدَهُ, (Mgh,) ‡ [*He who invests himself with, and makes a boast of, more than he possesses,* &c., *is like the wearer of two garments of falsity:* or] accord. to A'Obeyd, it means [that such *is like*] *the hypocrite who wears the garments of the devotees in order that he may be thought to be a devotee, not being so:* or, as some say, *the person who wears a shirt to the sleeves of which he attaches two other sleeves in order to make it appear that he is wearing two shirts:* or [*the wearer of the garments of the false witness;* for] it is said that there used to be in the tribe the man of goodly exterior, and when false witness was needed, he bore [such] witness, and was not rejected, because of the goodliness of his apparel. (Mgh.) [See also art. زور, in which this trad. is cited with a small variation.]

شبق

1. شَبِقَ, (S, M, O, Msb, K,) aor. ـَ, (Msb, K,) inf. n. شَبَق, (S, M, Mgh, O, Msb,) *He was,* or *became, affected with vehement lust,* or *carnal desire:* (S, M, Mgh, O, Msb, K:) said of a man; (M, Msb;) and in like manner one says of a woman; and also, sometimes, of other than human beings. (M, TA.) — And شَبِقَ مِنَ اللَّحْم *He suffered indigestion,* or *turned away with disgust, from flesh-meat.* (Ibn-'Abbád, O, K.)

شَبِق *Affected with vehement lust or carnal desire;* (Msb, TA;) applied to a man; and sometimes to other than man: (Msb:) fem. with ة. (Msb, TA.)

شَوْبَق *A certain wooden implement of the baker, or maker of bread;* (K;) *a baker's rolling-pin;* (MA;) [thus called, and also شُوبَق, in the present day;] an arabicized word, (Ibn-'Abbád, O, K,) from [the Pers.] جُوبَه [or چُوبَه, or from the Pers. شُوبَق]. (TA.) [See also كَرِيب.]

شبك

1. شَبَكَهُ, aor. ـُ, (K, TA,) inf. n. شَبْك; (TA;) and ↑ شَبَّكَهُ, inf. n. تَشْبِيك; *He infixed,* (K, TA,) and *inserted,* (TA,) *one part thereof into another,* or *parts thereof into others:* (K, TA:) so in the M: (TA:) [but the latter more usually signifies *he infixed,* and *inserted, many parts thereof into others:* (see 8, first sentence, respecting its quasi-pass.:) and hence, *he made it reticulated, retiform, like a net;* and *like a lattice, or trellis,* or *grating,* or *cage:* and both signify also *he made it commingled in its several parts, intricate, complicated, perplexed,* or *confused;* either properly, as when the object is a fabric, or anything made by art, or created; or tropically, as when the object is ideal:] primarily, (TA,) الشَّبْك signifies الخَلْط [i. e. *the mixing together* a thing or things]; and [implies] التَّدَاخُل [i. e. *the entering of one part* of a thing *into another part,* or *of parts* of a thing or things *into other parts;* or *the being intermixed,* or *intermingled*]. (S, TA.) Hence, تَشْبِيك ↑ الأَصَابِع, (S, TA,) meaning *The inserting of some of the fingers* [i. e. *those of one hand*] *amid the other fingers;* (Msb, TA;) which it is forbidden to do in prayer: (TA:) one says, شَبَّك بَيْنَ أَصَابِعِهِ, or شَبَّك أَصَابِعَهُ, *He inserted,* or *interwerted, his fingers together* [*so as to conjoin his two hands*]: (MA:) or, as some interpret it, تَشْبِيك الأَصَابِع which is forbidden in prayer is † *the mixing,* and *entering, into contentions,* or *altercations.* (TA.) [Hence also,] كَانَتِ الرِّيحُ شَبَّكَتْهُمْ ↑, a saying of Mohammad Ibn-Zekereeyà, meaning † *The wind had made them like the* شَبَكَة [or *net*], *in the interknitting and contraction of the limbs.* (Mgh.) — شَبَكَهُ عَنْهُ, inf. n. as above, means † *He,* or *it, diverted him, or occupied him so as to divert him, from him,* or *it.* (TA.)

2: see above, in three places: — and see also 8, in two places.

3. شابك بَيْنَهُمَا, inf. n. مُشَابَكَة, [app. † *He caused an embroilment between them two,*] occurring in a tradition. (TA.)

4. اشبكوا *They dug wells* (O, K) *such as are called* شِبَاك (O) *or such as are dug after* شَبَكَة. (K.) — And أَشْبَكَ *It* (a place) *had [such] wells dug in it by many persons.* (TA.)

5: see 8, in four places.

6: see 8, in three places. — تشابكت السِّبَاعُ *The beasts of prey leaped [the females];* syn. تَوَادَتِ النِّزَآن. (K:) or *desired to do so* (IAar, TA.) — تَشَابَكَا [app. † *They became embroiled, each with the other;*] quasi-pass. of شَابَكَ بَيْنَهُمَا. (TA.)

8. اشتبك, quasi-pass. of شَبَّكَهُ, *It had one part thereof infixed,* (K, TA,) and *inserted,* (TA,) *into another, or parts thereof into others;* as also ↑ تشبّك, quasi-pass. of شَبَّكَهُ: (K, TA:) so in the M: but ↑ the latter imports muchness, or multiplicity: (TA:) [i. e. it signifies *it had many parts thereof infixed,* and *inserted, into others:* and hence, *it was reticulated, retiform,*

like a net; and *like a lattice*, or *trellis*, or *grating*, or *cage:* and both signify also *it was*, or *became, commingled in its several parts, intricate, complicated, perplexed, or confused;* either properly, as when said of a fabric, or anything made by art, or created; or tropically, as when said of what is ideal.] One says, اشتبكت النُّجُوم, and ↑ تشابكت, and ↑ شَبَّكَت, [or the last may be a mistranscription for ↑ تشبّكت,] *The stars were intermixed among themselves,* and *confused:* (TA:) [or *were clustered together:*] or اشْتِبَاكُ النُّجُوم signifies *the stars' being numerous, and being intermixed among themselves;* from شَبَكَةُ الصَّائِد [*the net of the fisherman*" or "*sportsman*"]: (Mgh:) or *their being numerous, and [as though] gathered [or clustered] together:* (Mṣb:) or, as some say, *the appearing of all the stars* [which causes them to appear confused]. (TA.) And اشتبكت العُرُوقُ *The veins were knit together, commingled, or intricately intermixed or intermingled;* syn. امْتَشَجَت. (O, TA.) And اشتبك السَّرَابُ *The mirage became intermixed, or confused.* (TA.) And اشتبك الظَّلَامُ ‡ *The darkness became confused.* (Ṣ, O, TA.) And اشتبكت الأُمُورُ, and ↑ تشبّكت, and ↑ تشابكت, and ↑ شبّكت, (Ḳ, TA,) and (TA,) ‡ *The affairs became intricate, complicated, perplexed, or confused.* (Ḳ, TA.) And اشتبكت الحَرْبُ بَيْنَهُم ‡ *The war*, or *fight, became intricate, and entangled between them;* syn. نَشِبَت. (TA in art. نشب.) And اشتبكت أَنْيَابُهُ وَاخْتَلَفَتْ [*His canine teeth locked together, and were dissimilar*]; referring to a lion. (O. [See also شَابِكٌ.]) اشْتِبَاكُ الرَّحِم means ‡ *The close* [or *intimate*] *connexion of relationship by birth:* (TA:) [and in like manner, اشْتِبَاكُ الأَرْحَام ‡ *such connexion of relationships by birth:* see an ex. of its part. n., voce مُشْتَبِكٌ.]

شَبَكٌ: see شَبَكَةٌ. — Also The *teeth of a comb;* (O, Ḳ;) because of their nearness together. (TA.)

شَبَكٌ, تَشْبِيهًا شُبْكَةٌ, (Ḳ,) or شُبْكَةُ نَسَبٍ, (Ṣ, Mṣb,) ‡ *Between them two is* [*a close or an intimate connexion of*] *relationship by birth:* (Ṣ, Ḳ, TA:) and بَيْنَ القَوْمِ شُبْكَةُ نَسَبٍ ‡ *Between the people, or party, is an intermingling* [*of relationship*]. (O, TA.)

شَبَكَةٌ The شَرَكَة [meaning *net*] *of the* صَيَّاد [i. e. *fisherman*, and *fowler* or *sportsman*]; (Ḳ;) the مِصْيَدَة, (Lth, O, TA,) or *instrument of* الصَّيْد, (Ṣ,) *that is used in the water* [i. e. *for catching fish*] and *on the land* [i. e. *for catching fowls or wild animals*]; (Lth, O,* TA;) applied by some peculiarly to the مِصْيَدَة *of the water;* (TA;) and ↑ شُبَّاك signifies the same: (Ḳ:) pl. of the former شَبَك (Ṣ, Mṣb, Ḳ) and شَبَكَاتٌ (Mṣb) and [coll. gen. n.] ↑ شَبَكٌ. (Mṣb, Ḳ:) and the pl. of ↑ شُبَّاك is شَبَابِيك (Ḳ.) — And *A certain thing for the head;* (Lth, O;) [*a small net, for the head, a veil of net-work, in order that the face may not be known.* (Golius, on the authority of Meyd.)] Also *Wells near together,* (Ḳ, TA;) *of which the water is near* [*to the mouths*], *communicating* [app. *by filtration*] *one with another:* so accord. to El-Ḳutabee: (TA:) or *wells separate, one from another:* (M and L in art. مأو:) and, (Ḳ,) or as some say, (TA,) *wells* (O, Ḳ, TA) *that are open to view,* (Ḳ, TA,) *dug in a rugged place, of the depth of the stature of a man,* and *twice* and *thrice that measure, in which the rain-water becomes retained:* so called because of their mutual proximity, and confusedness: a single one of them is not called شَبَكَةٌ; for this is only a name for a plural number; but the pl. شَبَكٌ is applied to *aggregates thereof in sundry places:* (O, TA:) or شَبَكٌ, (Ṣ,) or شَبَكَةٌ, (Mṣb,) signifies *wells that are numerous and near together in a* [*tract of*] *land;* (Ṣ, Mṣb;) from اشْتِبَاكُ النُّجُوم: (Mṣb:) or, accord. to Aṣ, شَبَكَةٌ signifies *wells, or other pits or hollows dug in the ground, that are numerous;* and the pl. is شِبَاكٌ. (IDrd, O.) — And *A* [*tract of*] *land in which are many wells,* (Ḳ, TA,) *not tracts that exude water and produce salt, nor such as give growth to plants, or herbage:* (TA:) or [the pl.] شِبَاكٌ signifies *places,* of the earth, *that are not such as exude water and produce salt, nor such as give growth to plants, or herbage; such as the* شِبَاكُ *of El-Baṣrah.* (Lth, O.) — And The *burrow* of the (field-rat called) جُرَذ: (Ḳ, TA:) or the *burrows* thereof, which are near together: pl. شِبَاكٌ. (TA.)

شِبَاكٌ, (thus in the 'Eyn and O and L and TA,) or ↑ شُبَّاكٌ, (thus in the Ḳ, there said to be like زُنَّار,) but [SM says that] the latter is a manifest mistake, (TA,) *A thing,* (Ḳ, TA,) or *anything,* (Lth, O,) *composed of canes,* or *reeds,* (Ḳ, TA,) *or such as canes, or reeds,* (Lth, O,) *firmly bound together,* (Lth, O, TA,) *in the manner of the manufacture of mats:* (Lth, O, Ḳ, TA:) a single piece whereof is termed ↑ شِبَاكَةٌ, (Lth, O, TA,) or ↑ شُبَّاكَةٌ. (So in the Ḳ.) — And likewise, (i. e. شِبَاك, as in the 'Eyn and O and L, but in the Ḳ ↑ شُبَّاك, TA,) *What is between the curved pieces of wood of the* [*vehicles called*] مَحَامِل [pl. of مَحْمِل, q. v., *composed*] *of net-work of thongs* [اقِدّ being here used as a coll. gen. n.: see art. قد]. (Ḳ, TA.)

شِبَاكَةٌ: see the next preceding paragraph.

شَبَابِيكُ [a pl. of which the sing. is not mentioned,] *Contentions, or altercations.* (TA.)

شَبَّاكٌ means مَنْ يَعْمَلُ الشِّبَاكَ الوَطِيَّات [app. *A maker of soft netted fabrics of thongs for* مَحَامِل (see شِبَاك, latter sentence;) supposing الوَطِيَّات to be for الوَطِيئَات, agreeably with a well-known license]. (TA.)

شُبَّاك: see شَبَكَة, in two places: — and شِبَاك, likewise in two places: — and شُبَّاكَةٌ, also in two places. — Applied to a دِرْع *i. q.* مُحَلَّقَة [app. as signifying *Woven well,* or *well and compactly;* in which sense this epithet seems to be more properly applicable to a woman's "shift" than to "a coat of mail;" but دِرْع in the former of these senses is seldom, if ever, fem.; and in the latter sense, seldom, if ever, masc.]. (TA.) — [It is also a pl., of which the sing., if used, is probably ↑ شُبَّاك, accord. to analogy; as a possessive epithet, meaning ذُو شَبَكَة, like ذُو لَبَن meaning ذُو لَبَنٍ, &c.:] one says, رَأَيْتُ عَلَى المَاءِ الشُّبَّاكَ *I saw, upon the water, the fishermen with the nets.* (Az, Z, TA.)

شُبَّاكَةٌ, (Ṣ, O, KL,) or ↑ شُبَّاك, (Mṣb, TA,) *A thing formed of grating,* or *lattice-work,* (↑ مُشَبَّكَة, Ṣ, O, or مُشَبَّك, KL, TA,) of iron, (Ṣ, O, Mṣb, Ḳ, TA,) and of other material [i. e. of wood &c.]: (TA:) and [particularly] *a window so formed:* (KL:) pl. شَبَابِيك. (Ṣ, O, TA.) One says, رَأَيْتُه ↑ يَنْظُرُ مِنَ الشُّبَّاك [*I saw him looking from the grated, or latticed, window*]. (TA.) — See also شِبَاك.

شَابِكٌ [app. a possessive epithet, meaning ذُو شَبَكَة]: see شُبَّاكٌ. — [Also meaning ذُو أَنْيَابٍ.] One says طَرِيقٌ شَابِكٌ *A road, or way, that is confused and intricate.* (O, Ḳ.) — [Hence,] أُمُّ النُّجُومِ الشَّوَابِك may mean *The sun;* as being the chief of the [confused] stars: or *the milky way;* [as being composed of confused stars;] الشَّوَابِك [pl. of الشَّابِكَة] meaning ↑ المُشْتَبِكَة. (Ham pp. 43 and 44.) — And نَعْجَةٌ شَابِكَةٌ: see مُشْتَبِك. — And شَابِك applied to a lion, *Having the canine teeth locking together,* مُشْتَبِك ↑ الأَنْيَاب, Ḳ, TA, [see 8, near the end, in the CK مُتَشَبِّك الأَنْيَاب and شَابِك الأَنْيَاب is applied to a camel, (O, TA,) in like manner. (TA.) [Hence,] الشَّابِك is one of the names for *The lion.* (TA.) — And one says رَجُل شَابِك بِالرُّمْحِ, meaning *A man whom one sees,* by reason of his skill, *thrusting with the spear* [*indiscriminately*] *in all the faces.* (O, TA.)

شُبَّاك: see شَبَّاكٌ. — المُشَبَّك is *A certain sort of food.* (TA.)

مُشْتَبِك: see شَابِك, in two places. — رَحِمٌ مُشْتَبِكَةٌ (A'Obeyd, Ṣ, TA) means ‡ [*Relationship by birth*] *closely,* or *intimately, connected.* (A'Obeyd, TA.) And one says also, ↑ بَيْنَهُمَا أَرْحَامٌ مُتَشَابِكَةٌ ‡ [*Between them two are relationships by birth closely,* or *intimately, connected*]: and ↑ لُحْمَةٌ شَابِكَةٌ [which means the like]. (TA.)

↑ أَرْحَامٌ مُتَشَابِكَةٌ: see what next precedes.

شبل

1. شَبَلَ, (Ḳ,) aor. ـَ, (TḲ,) inf. n. شُبُولٌ, *He* (a boy, TA) *became a youth,* or *young man,* (Ḳ,) or *grew up, and became a youth,* or *young man,* (TA,) *in a state of ease and plenty.* (Ḳ, TA. [In the CK, فِى نِعْمَة is erroneously put for فِى نَعْمَة.]) Accord. to Ks, one says, شَبَلَتْ فِى بَنِى فُلَانٍ, meaning *I grew up,* or *became a youth,* or *young man, among the sons of such a one:* (Ṣ, TA:) and قَدْ شَبَلَ الغُلَامُ أَحْسَنَ شُبُولٍ *The boy has grown up, or became a youth, or young man, in the best manner:* (Ṣ:) but accord. to others,

it is not said except in the case of being in a state of ease and plenty. (TA.)

4. أَشْبَلَتِ المَرْأَةُ بَعْدَ بَعْلِهَا ✝ *The woman bore with her children, [tending them patiently, after the loss of her husband,] without marrying:* (S, O:) [and] أشبلت عَلَى وَلَدِهَا ‡ *She* (a woman) *applied herself constantly to the care of her children, after [the loss of] her husband* (K, TA,) *and bore with them,* (TA,) *not marrying:* (K, TA:) and the epithet applied to her is ✝ مُشْبِلٌ [without ة]. (TA.) One says, هِيَ فِي إِشْبَالِهَا ‡ كَالنَّهْبُوَة عَلَى أَشْبَالِهَا ‡ [*She is, in her constant application of herself to the care of her children, &c., like the lioness over her whelps*]. (TA.) — And أشبل عَلَيْهِ ‡ *He inclined to him; affected him;* or *was, or became, favourably inclined towards him:* (S, O, K, TA:) and *he aided, helped, or assisted, him.* (K, TA.)

[7. انشبل is expl. by Golius as signifying "*Leviter e loco exivit, effluxit;*" as on the authority of the KL; but I do not find it in my copy of that work; and think that it is some other word to which this meaning is there assigned.]

شِبْلٌ The *whelp,* or *young one, of the lion:* (S, Mgh, O, Msb:) or the *young one of the lion when it has attained to the seeking, or taking, of prey:* (K, TA:) [and Freytag says, on the authority of Meyd, *of any wild beast:*] pl. أَشْبَالٌ (S, O, Msb, K) and أَشْبُلٌ (S, O, K) [both properly pls. of pauc.] and [pl. of mult.] شُبُولٌ and شِبَالٌ. (K.)

شَابِلٌ A lion *whose canine teacth have become such as lock together, dissimilar;* expl. by the words أَنْدَى اشْتَبَكَتْ أَنْيَابُهُ. (K. [Perhaps, in this sense, a mistranscription for شَابِكٌ, q. v.]) — And (K) ✝ A boy, or young man, *full* [or *plump*] *in body, by reason of ease and plenty and of youthfulness:* (IAqr, O, K:*) and so شَابِنٌ, and حَصْوَرٌ. (IAqr, O.) — [شَابِلَةٌ, expl. by Golius as signifying "*Diminuta lacte camela, pulli septimestris mater,*" as on the authority of the KL, is a mistake for شَائِلَةٌ.]

[أُشَيْبِلٌ, expl. by Golius as signifying "*Magno veretri præputio* camelus," as on the authority of the KL, is a mistake for أُشَيْئِلٌ.]

مُشْبِلٌ A lioness *whose whelps,* or *young ones, accompany her,* (S, O, Msb,) *going with her.* (S, O.) And A she-camel *whose young one has become strong, and goes with her.* (AZ, S, O.) — See also 4.

مَشْبَلٌ A place *in which are lions' whelps* or *young ones.* (Ham p. 416.)

شبر

1. شَبِرَ, (S, K,) aor. ـَ, (K,) inf. n. شَبَرٌ, (TA,) *It was, or became, cold;* (S, K;) said of water. (S.) — شَبَرَ الجَدْيَ, (K,) aor. ـُ, inf. n. شَبْرٌ, (TK,) *He put the* شِبَار [q. v.] *in the mouth of the kid;* as also ✝ شَبَّرَهُ, (K,) inf. n. تَشْبِيرٌ. (TA.)

2: see what next precedes.

شَبَرٌ *Cold,* or *coldness;* (S, Msb, K;) accord. to the M, of water: (TA:) but one says غَدَاةٌ ذَاتُ شَبَرٍ [*A morning having coldness*]: (S:) and يَوْمٌ ذُو شَبَرٍ *A day having coldness.* (Msb.)

— Jureybeh Ibn-El-Ashyam El-Fak'aseo says,

* وَقَدْ شَبَّهُوا العِيرَ أَقْرَانَنَا *

* فَقَدْ وَجَدُوا مِيرَهَا ذَا شَبَرْ *

[*And they likened our horses to the camels carrying provision of corn; but they found their provision to be something having coldness*]; meaning, accord. to Aboo-Riyásh, that they found *death;* for death is cold; and poison also is cold: but there is another reading, accord. to which the last word is بَشَرٌ, meaning "heaviness," such as results from food. (Ham p. 363.) See also the next paragraph.

شَبِرٌ *Cold,* as an epithet, (S, Msb, TA,) applied to water, (S, TA,) and to rain; and one says غَدَاةٌ شَبِمَةٌ, meaning *A cold morning.* (TA.) [And] *Feeling cold:* (K:) or *feeling cold together with hunger.* (AA, S, K.) — Also *A weapon,* or *weapons;* as being cold: and such has been said to be the meaning [of ✝ ذَا شَبَرٍ] in the verse cited above. (TA.) — And *Death;* because of its coldness: — and *Poison;* for the same reason. (K. [But see the verse cited above, and the explanation of it.]) — And بَقَرَةٌ شَبِمَةٌ *A fat ox* or *cow, or beast of the bovine kind:* (K, TA:) but the epithet commonly known is سَنِمَةٌ, [meaning "having a large hump,"] with س and ن. (TA.)

شَبِرٌ: see شَبِمٌ.

شَبَارٌ *A certain plant,* (AHn, K,) *resembling in colour the* حِنَّة [q. v.]. (AHn, TA.)

شِبَارٌ *A piece of wood which is put crosswise in the mouth of a kid,* (S, K, TA,) or, as in the M, *in the two sides of the mouth of a kid or lamb, and tied behind its head,* (TA,) *in order that it may not suck its mother;* (S, K;) as also ✝ شَبَرٌ: (K:) and so شَالَاءُ. (IDrd and S in art. حشك.) — Also, (K,) or the dual, شِبَارَانِ, (S, TA,) *Two threads, or strings, attached to the* [*kind of face-veil called*] بُرْقُع, *by which the woman* [*draws and*] *binds* [*the two upper corners of*] *it to the back of her head:* (S, K:) [also called ثِبَاتٌ:] pl. شُبُرٌ. (O in art. سنبك.)

مُشَبَّرٌ: see the following paragraph. Applied to a lion, it means *Having his mouth tied, or bound;* from شِبَارٌ in the former of the senses expl. above: (Meyd, TA:) thus in the following prov.:

* تَفْرَقُ مِنْ صَوْتِ الغُرَا *

* بِ وَنَفْوسُ الأُسْدِ المُشَبَّرْ *

[*She is frightened at the cry of the crow,* or *raven, and breaks the neck of the lion whose mouth is tied*]: (Meyd, K, TA:) or, accord. to another relation, المُشَمَّرْ, [meaning "the grim-faced,"] from شَمَامَةُ الوَجْهِ: (Meyd:) a saying originating from the fact of a woman's breaking the neck of a lion, and then hearing the cry of a crow, or raven, and being frightened: applied to him who advances boldly to undertake that which is of high account, [or attended with peril,] and fears that which is contemptible. (Meyd, K.)

مَشْبُورٌ [and ✝ مُشَبَّرٌ] A kid, or lamb, *having the piece of wood called* شِبَار *put into its mouth and tied behind its head, in order that it may not suck its mother.* (TA.)

شبه

2. شَبَّهَهُ إِيَّاهُ and بِهِ, (MA, K,) inf. n. تَشْبِيهٌ, (S, K, KL,) *He made it to be like it,* or *to resemble it; he assimilated it to it;* (MA, KL;) *i. q.* مَثَّلَهُ [meaning thus: and also meaning *he likened it to it, or compared it with it;* agreeably with the explanation here next following]: (S,* K:) شَبَّهْتُ الشَّيْءَ بِالشَّيْءِ *I put the thing in the place, or predicament, of the* [other] *thing, by reason of an attribute connecting them* [*or common to them*]; which attribute may be real and ideal; real as when one says, "this dirhem is like this dirhem," and "this blackness is like this blackness;" and ideal as when one says, "Zeyd is like the lion" or "like the ass" i. e. in his strength or his stupidity, and "Zeyd is like 'Amr" i. e. in his power and his generosity and similar qualities; and sometimes it is tropical, as when one says, "the absent is like the non-existent," and "the garment is like the dirhem" i. e. the value of the garment is equivalent to the dirhem. (Msb.) شَبَّهَ, [app. for شَبَّهَ شَيْئًا بِشَيْءٍ,] accord. to IAqr, means *He made a thing equal to a thing,* or *like a thing.* (TA.) — [Hence,] شَبَّهَهُ عَلَيْهِ, inf. n. as above, *He rendered it confused to him* [*by making it to appear like some other thing*]; (JK,* TA;) *he rendered it ambiguous, dubious,* or *obscure, to him.* (MA.) See also 8, [with which it is, in its pass. form, and in its act. form likewise, nearly or exactly syn. in one of the senses,] in two places. — [And شَبَّهَتْهُ إِلَيْهِ النَّفْسُ, الحَالُ, *The mind,* or *the case, imaged it to him;* like خَيَّلَتْهُ: see art. خيل. See also 5, [with which, in its pass. form, this verb is nearly or exactly syn. in one sense.] — [تَشْبِيهٌ used as a simple subst. means *A comparison, simile, similitude,* or *parable:* and has for its pl. تَشْبِيهَاتٌ. Hence, عَلَى التَّشْبِيهِ *By way of comparison.*]

3: see the next paragraph, in four places.

4. اشبهه, [inf. n. إِشْبَاهٌ;] and ✝ شَابَهَهُ, [inf. n. مُشَابَهَةٌ;] (S, K:) *He was,* or *became, like him; he resembled him;* syn. مَاثَلَهُ. (K.) One says أَشْبَهَ الوَلَدُ أَبَاهُ, and ✝ شَابَهَهُ, *The child* [*resembled his father,* or] *shared with his father in some one of his qualities,* or *attributes.* (Msb.) And مَنْ يُشَابِهْ أَبَهْ فَمَا ظَلَمْ, (Meyd, TA,) or مَنْ أَشْبَهَ أَبَاهُ فَمَا ظَلَمَ, as some relate it, (TA,) [*Whoso resembles his father, he has not done that which is wrong:*] a prov., meaning, he has not put the likeness in the wrong place; for there is not any one more fit, or proper, for him to resemble than he: or it may mean that the father has not done

that which is wrong. (Meyd. [See also Har pp. 667-8.]) And اشبه الرَّجُلُ أُمَّهُ (IAar, K,) and ✝ شَابَهَهَا, (K,) [*The man resembled his mother,*] meaning ✝ *the man became impotent,* and *weak.* (IAar, K.) And it is said in a trad. of 'Omar, إِنَّ اللَّبَنَ يُشْبِهُ عَلَيْهِ [*Verily one becomes like by feeding upon milk*]: i. e. the infant that is suckled often becomes like the woman who suckles it, because of the milk: (JK:) or اللبن يشبه [app. for اللَّبَنُ يُشْبِهُ عَلَيْهِ]: i. e. one acquires a likeness to the natural dispositions of the woman who suckles [him]: or, as it is also related, ✝ يَشْبَهُ [app. for يَتَشَبَّهُ عَلَيْهِ]. (TA.) ═ اشبه is also a verb of wonder: hence the saying,

* مَا أَشْبَهَ اللَّيْلَةَ بِالْبَارِحَهْ *

How like is this night to yesternight! expl. in art. برح.

5. تشبّه بِهِ [*He became assimilated to him,* or *it:* and *he assumed,* or *affected, a likeness, or resemblance, to him, or it; he imitated him, or it;*] *he made himself to be like, or to resemble, him, or it;* (MA, KL, *) *i. q.* تمثّل: (S, * TA: [in the former, this meaning is indicated, but not expressed:]) said of a man. (S.) See also 4, last sentence but one. ═ [Hence,] تشبّه لَهُ أَنَّهُ كَذَا *It became imaged to him* [*in the mind,* i. e. *it seemed to him,*] *that it was so;* syn. تَخَيَّلَ, (S and K* in art. خيل,) تَخَايَلَ. (S in that art.:) and تشبّه إِلَيْهِ أَنَّهُ كَذَا [signifies the same; or] *it was imaged to him* [*in the mind*] *that it was so;* syn. خُيِّلَ. (PS in that art.)

6. تَشَابُهٌ signifies The *being equal,* or *uniform;* syn. اِسْتِوَآءٌ. (TA:) [or rather the *being consimilar.*] You say, تَشَابَهَا *They were like, or they resembled, each other.* (MA.) And الخُطُوطُ تَتَشَابَهُ *The lines are like one another; the lines resemble one another.* (Mgh.) ═ See also the next paragraph, in two places.

8. اشتبه and ✝ تشابها *They resembled each other so that they became confounded, or confused, or dubious.* (K.) And اشتبه (S, MA) and ✝ تشابه (MA) *It* (a thing, S, MA, or an affair, MA) *was, or became, ambiguous, dubious, or obscure,* (MA,) عَلَىَّ [*to me*], (S,) or عَلَيْهِ [*to him*]: (MA:) and ✝ عَلَيْهِ الأَمْرُ or الشَّبَهُ ✝ عَلَيْهِ *the thing, or affair, was rendered confused, or dubious, to him:* (K,* TA:) and ✝ الشَّبَهُ, also, [see مُشْتَبِهٌ,] *the thing was, or became, confused, or dubious.* (IAar, TA.)

شِبْهٌ and ✝ **شَبَهٌ** are syn., (S, Msb, K,) like مِثْلٌ and مَثَلٌ, and بَدَلٌ and بَدَلٌ, and نَكَلٌ and نَكَلٌ, the only other instances of the kind, i. e. of words of both these measures, that have been heard, having the same meaning, (S and TA in art. بدل,) *i. q.* شَبِيهٌ, (S, Msb, K,) syn. مِثْلٌ, (K,) [i. e.] *A like; a similar person or thing;* (MA, Msb;) *[an analogue; a match;] a fellow:* (MA:) pl. (of all, TA) أَشْبَاهٌ. (K, TA.) One says, هٰذَا شِبْهُهُ [and ✝ شَبَهُهُ], i. e. ✝ شَبِيهُهُ [meaning *This is the like,* &c., *of him,* or *it*]. (S.) And فُلَانٌ شِبْهُكَ and ✝ شَبَهُكَ and ✝ شَبِيهُكَ [*Such a one is the like,* &c., *of thee*]. (JK.) [And هٰذَا شَبِيهُهُ ✝ بِهِ *This is like him,* or *it.* And hence, in lexicology, الأَشْبَاهُ وَالنَّظَائِرُ *The words that are alike in form:* generally applied to rare instances.] ═ See also the next paragraph, in two places.

شَبَهٌ: see the next preceding paragraph, in three places. ═ [Hence,] *syn. with* شَكْلٌ [signifying *A likeness, resemblance,* or *semblance,* as meaning *something resembling*]; (AA, K and TA in art. شكل;) and ✝ **شُبْهَةٌ** is *syn. with* مِثْلٌ [*in the same sense*]: (K in the present art.: [see exs. of the latter voce عُقْرٌ:]) pl. of the former [in this sense, as is indicated in the S,] ✝ مَشَابِهُ, contr. to rule, like مَحَاسِنُ and مَذَاكِيرُ; (S, TA;) or this is a pl. having no proper sing. (TA.) One says, بَيْنَهُمَا شَبَهٌ [*Between them two is a likeness,* &c.]. (S.) And نَزَعَ إِلَى أَبِيهِ فِى الشَّبَهِ [*He inclined to his father in likeness*]. (S, in art. نزع.) And a poet cited by IAar says,

* أَصْبَحَ فِيهِ شَبَهٌ مِنْ أَبِيهِ *

* مِنْ عِطْرِ الرَّأْسِ وَمِنْ خُرْطُومِهِ *

[*He became so that there was in him a resemblance of his mother, in respect of bigness of the head, and of his nose*]. (TA.) And one says also, هُوَ بِهِ شَبَهٌ i. e. مِثْلٌ [*In him is a likeness,* or *something having a likeness, to him, or it*]. (TK.) ═ Also, (JK, S, Msb, K, &c.,) and ✝ **شِبْهٌ**, (JK, S, K,) and ✝ **شَبَهَانُ**, (K, TA, but not in the CK,) [*A sort of fine brass;*] *a metal resembling gold in its colour, the highest in quality of صُفْر* [or *brass*]; (Msb;) *yellow* نُحَاس; (K;) *a sort of* نُحَاس (JK, T, S, M*) *rendered yellow by the addition of an alloy* (lit. *a medicament*): (T, M,* TA:) so called because resembling gold in its colour: (M, TA:) pl. أَشْبَاهٌ. (K.) One says كُوزٌ شَبَهٌ ✝ شِبْهٌ [*A mug of* شبه]. (S.) ═ See also شَبَهَانُ.

شُبْهَةٌ: see شَبَهٌ, in two places. ═ [Hence,] *Confusedness, or dubiousness:* (S, K:) pl. شُبَهٌ (TA) [and شُبُهَاتٌ and شُبَهَاتٌ: whence the phrase أَصْحَابُ الشُّبُهَاتِ *Those persons who are of dubious characters; those who are objects of suspicion*]. One says, لَيْسَ فِيهِ شُبْهَةٌ [*There is not any confusedness, or dubiousness, in respect of it*]: referring to property. (Msb voce نَاقِدَةٌ, in art. نقد.)

شَبَهَانُ and ✝ **شَبَهٌ**, (K accord. to the TA,) the latter on the authority of IB, (TA, [and mentioned also in the M voce سَيَالٌ on the authority of AA,]) *A certain thorny plant,* (K accord. to the TA,) *resembling the* سَمُر [or *gum-acacia-tree*], (TA,) *having an elegant red blossom, and grains like the* حَبُّ القَنَّابِ [or *hemp-seed*], *an antidote for the bite, or sting, of venomous reptiles, beneficial for the cough, lithotriptic, and binding to the bowels.* (K accord. to the TA: but see what here follows.) And ✝ **شَبْهَانُ**, (K accord. to the TA,) or شَبَهَانُ, (so in r. copy of the S,) or both, (so in copies of the K,) or ✝ شَبْهَانُ, or ✝ شَبَهَانُ, (so in different copies of the S, [the latter of these two I find in one copy only,]) *A kind of trees, of the [kind called]* عِضَاه: (S, K:) or the قَيْصُوم [i. e. *panic grass*]: (K, TA, but not in the CK:) or the قَيْصُوم [now commonly applied to *wild thyme, thymus serpyllum*], (S, K,) *one of the sweet-smelling plants,* (S,) *having an elegant red flower,* &c., as in the next preceding sentence. (So in copies of the K. [See شَبَهَانُ.]) ═ See also شُبْهَةٌ.

شَبْهَانُ, or شَبَهَانُ, or شُبْهَانُ: see the next preceding paragraph.

شَبَاهٌ (Lth, JK, K) and ✝ **شُبَاهٌ** (CK [but not in my MS. copy of the K nor in the TA]) *A certain grain, like that called* حُرْف (Lth, JK, K) *in colour,* [see حُرْف and زُرْزُر,] *which is taken,* i. e. *swallowed, as a medicine.* (Lth, JK.)

شَبِيهٌ: see شِبْهٌ, in four places.

أَشْبَهُ مِنَ الثَّمْرَةِ [*More,* and *most, like*]. **أَشْبَهُ مِنَ الثَّمْرَةِ بِالثَّمْرَةِ** [*More like than the date to the date*] is a prov.: and so **أَشْبَهُ مِنَ المَآءِ بِالمَآءِ** [*More like than water to water*]. (Meyd.) ═ [And *More,* or *most, suitable.* One says, هٰذَا أَشْبَهُ بِكَ *This is more suitable to thee.* And هٰذَا الأَشْبَهُ *This is the most suitable.*]

مُشَبَّهٌ: [see its verb: ═ and] see مُشْتَبِهٌ. ═ Also, applied to the plant called نَصِىّ, *Becoming yellow.* (TA.)

مُشَبَّهٌ: [see its verb: ═ and] see مُشْتَبِهٌ.

مُشَابِهٌ: see شَبَهٌ, of which it is said to be an anomalous pl.

مُشْتَبِهٌ [part. n. of 8, q. v.]. **مُشْتَبِهَاتٌ**, (S,) and ✝ **مُشَبَّهَاتٌ**, [thus agreeably with an explanation of its verb by IAar, (see 8, last sentence,)] (JK,) or **أُمُورٌ مُشْتَبِهَةٌ**, and ✝ **مُشَبَّهَةٌ** like مُعَظَّمَةٌ, (K,) *Things,* or *affairs, that are confused or dubious* [*by reason of their resembling one another or from any other cause*]: (JK, S, K:) [and *uncertain:* (see an ex. of مُشَبَّه in this sense in a verse cited voce سَنَف:)] ✝ **مُشْتَبِهٌ وَغَيْرُ مُتَشَابِهٍ**, in the Kur [vi. 99], means *resembling one another so that they become confounded, or confused, or dubious, and not resembling one another* &c. (TA.)

مُتَشَابِهٌ *Conimilar,* or *conformable, in its several parts:* thus مُتَشَابِهٌ means in the Kur xxxix. 24. (Jel.) And مُتَشَابِهَاتٌ Things *like,* or *resembling, one another.* (JK, S.) ═ See also مُشْتَبِهٌ. ═ مُتَشَابِهَاتٌ in the Kur iii. 5 means Verses that are *equivocal,* or *ambiguous;* i. e. *susceptible of different interpretations:* (Ksh:) or verses *unintelligible;* such as the commencements [of many] of the chapters: (Jel:) or the مُتَشَابِه in the Kur is that *of which the meaning is not to be learned from its words;* and this is of two sorts; one is that *of which the meaning is known by referring it to what is termed* مُحْكَم [q. v.]; and the other is that *of which the knowledge of its real meaning is not attainable in any way:* (TA:) or it means what is *not understood without repeated con-*

sideration: (TA in art. فسر:) Ed-Ḍaḥḥák is related to have explained المُحْكَمَاتُ as meaning "what have not been abrogated;" and المُتَشَابِهَاتُ as meaning *what have been abrogated.* (TA in the present art.)

شبو

1. شَبَا, (K,) [aor. ـُ,] inf. n. شُبُوٌّ, (TA,) *It was* or *became, high, elevated,* or *lofty.* (K. [See also 4, first sentence.]) — شَبَتِ الفَرَسُ, (K,) inf. n. as above, (TA,) *The mare stood upon her hind legs.* (K.) [It is added in the TA that the vulgar say شَبَتْ: but see art. شب, where a similar meaning is assigned to شَبَّ said of a horse.] — شَبَا وَجْهُهُ *His face shone after having become altered.* (K.) — شَبَا النَّارُ, (K,) inf. n. as above, (TA,) *He kindled the fire; or made it to burn, burn up, burn brightly* or *fiercely, blaze,* or *flame;* (K;) as also شَبَّبَ. (TA.)

4. أَشْبَتَ الشَّجَرُ, (S,) or الشبى, (K,) inf. n. إِشْبَاءٌ, (TA,) *The tree,* (S,) *or the trees,* (K,) *became tall,* (S, K, TA,) *and tangled and dense, by reason of luxuriance* (K, TA) *and sappiness.* (TA.) — اشبى said of a man, *He begat a boy* [*sharp*] *like the point of iron* (كَشَبَا الحَدِيدِ): (Yz, TA:) or *he had a son born to him sharp in intellect:* (S, K, TA:) or *he begat generous, or noble, children, by whom he had sharp means of attack and defence, like the points of spear-heads.* (Ḥam p. 384.) — وَجَدْتُ لَهُ أَشْبَتَ الرَّجُلِ *i. q.* شَبَاةً [app. meaning *I found the man to have sharpness*]. (Ḥam p. 385.) — And اشباهُ *He exalted him,* سرّه, (S,) and *honoured him;* namely, a man. (S, K.) — And *He cast him into a well,* or *into an evil,* or *a hateful, plight:* thus having two contr. meanings. (K.) — اشبى is also *syn. with* دَفَعَ [*He impelled, pushed, thrust,* &c.]. (K. [But perhaps this is a mistake for رَفَعَ, a syn. of اشبى mentioned before: if not, it may be from شَبَاةٌ signifying the "point" of anything.]) — And *i. q.* أَعْطَى [*He gave*]. (K. [In this sense, accord. to the TK, trans. without a prep.; which I think doubtful.]) — And *i. q.* أَشْبَلَ, (K,) meaning أَشْفَقَ [i. e. *He was,* or *became, favourably inclined;* &c.]. (TA. [In this sense, also, both اشبى and اشبل, accord. to the TK, are trans. without a prep.; but this I think a mistake with respect to both of these verbs, the latter of which is well known to be trans. only by means of عَلَى.]) — [And *i. q.* أَشْبَهَ.] One says, اشبى فُلَانًا وَلَدُهُ, (S,) or أَشْبَهَ فُلَانًا أَوْلَادُهُ, (K,) *His children resembled such a one,* or, *Zeyd;* syn. أَشْبَهُوهُ. (S, K.)

شَبَا: see شَبَاةٌ, in two places. — Also *The green substance that overspreads stagnant water;* syn. طِحْلَبٌ. (K.)

شُبُوٌّ [written in my original شَبْو] *i. q.* اذى [i. e., app., أَذًى, *A state of annoyance* or *molestation:* or *annoyance, molestation, harm,* or *hurt:* or *a thing that annoys,* &c.]. (TA.)

شَبَاةٌ The *point* (S, K) *of the extremity* (S) of anything: (S, K:) pl. شَبًا [or rather this is a coll. gen. n.] and [the pl. properly so termed is] شَبَوَاتٌ. (S, K.*) — And The *sting* of the scorpion; (K;) [and] so شَبًا [mentioned above as having a pl. meaning]. (Sh, TA in art. شول; and Ḥam p. 385.) — And The *portion with which one cuts,* of a sword. (Ḥar p. 17.) — And The *two sides of the* أُسْلَة [i. e. *toe,* or *tapering head* or *foremost part,*] of a sandal: pl. as above [app. in all of the senses of the sing.]. (K.) — [And app. † *Sharpness,* as a quality of a man:] see 4. — Also The *scorpion:* (Fr, TA:) or the *scorpion when just born:* or *a yellow scorpion:* (K:) so in the M. (TA.) [See also the next paragraph.] — And *A mare raising her head* (عَاطِفَةً) *in the bridle.* (K.) And [*A mare*] *standing upon her hind legs.* (K.)

شَبَوَةٌ *The scorpion;* (A'Obeyd, S, K, TA; [in the CK, شَبُوَةُ العَقْرَبِ is erroneously put for شَبَوَةٌ;]) a proper name thereof; it may be from الشَّبَا signifying its *sting;* (Ḥam p. 385;) determinate; (TA;) imperfectly decl.: (A'Obeyd, S, TA:) it is said in the K, "and [the article] ال is prefixed to it;" but this is a mistake: it should be, "and ال is not prefixed to it: (TA:) [but, although a proper name, it has a pl.;] the pl. is شَبَوَاتٌ. (S.) [See also شَبَاةٌ, which signifies "a scorpion," and of which شَبَوَاتٌ is a pl.] — جَارِيَةٌ شَبُوَةٌ *A girl,* or *young woman, that is bold, much in motion, foul in speech* or *actions.* (TA.)

مُشْبٍ [pass. part. n. of 4,] *Honoured* [&c.]. (TA.) — See also what next follows.

مُشْبٌ [act. part. n. of 4,] A man *having a son born to him sharp in intellect;* (Th, K, TA;) and so مُشْبٍ, (K, TA, [in the CK, erroneously, مُشْبٍ,]) accord. to IAạr, but disallowed by Th. (TA.) And the former, accord. to IAạr, A man *who begets generous offspring.* (TA.) — And مُشْبِيَةٌ A woman *affectionate, kind,* or *favourably inclined, to her children.* (TA.)

شث

1. شَثَّ, (S, A, Mgh, K,) aor. ـِ, (Mṣb,) inf. n. شَثٌّ (S, Mṣb, K*) and شَثَاثٌ, (S, A, K,*) or the latter is a simple subst., (Mṣb,) and شَثِيثٌ (K, by implication,) and شُثُوثٌ; (MA;) and ↑ انشثّ, (K,) and ↑ استشثّ, and ↑ تشثّث; (S, K;) [but the last, app., has an intensive signification;]) *It* (the state of affairs, S, or the state of union of a people or party, A, TA) *became dissolved, broken up, discomposed, deranged, disorganized, disordered,* or *unsettled;* syn. تَفَرَّقَ, (S, A, Mṣb, K, TA,) or اِنْفَرَقَ (CK;) and of the third and fourth verbs, [or rather of all,] اِنْتَشَرَ. (TA.) And ↑ تشثّثوا *They became separated, disunited, dispersed,* or *scattered.* (A.) — See also 2, in two places.

2. شثّث, (S, K,) inf. n. تَشْثِيثٌ; (S;) and ↑ اشثّ; and ↑ شثّ, aor. ـِ, [which is anomalous in the case of a trans. verb of this class,] inf. n. شَثٌّ and شَثَاثٌ and شَثِيثٌ; (K;) [the first and second mentioned in the K only with reference to God as the agent;] *He dissolved, broke up, discomposed, deranged, disorganized, disordered,* or *unsettled,* syn. فَرَّقَ, (S, K,) the state of affairs [&c.], (S,) and the state of union of a people or party. (TA.) And one says also, اشثّ ↑ بى قَوْمِى *My people, or party, dissolved, broke up,* &c., *my state of affairs.* (S, TA.) And شَثَّ ↑ بِقَلْبِى كَذَا وَكَذَا *Such and such things discomposed,* or *disorganized,* (فَرَّقَ, [which may also be rendered *frightened,*]) *my mind,* or *heart.* (Aṣ, TA.) And شَثَّتَهُمُ اللّٰهُ *God separated, disunited, dispersed,* or *scattered, them.* (A.)

4: see 2, in two places. — [أَشَثَّ عَنْهُ *It* (a thing) *was, or became, distinct, or clear, to thee.* (Freytag, from the Deewán of the Hudhalees.)]

5: see 1, in two places.

7 and 10: see 1.

شَثٌّ an inf. n. of 1 [q. v.] (S, Mṣb, K.) — And signifying *Separation, disunion,* or *dispersion:* so in the saying, اَلْحَمْدُ لِلّٰهِ الَّذِى جَمَعَنَا مِنْ شَثٍّ [*Praise be to God who has brought us together from* a state of *separation, disunion,* or *dispersion*]: (TA:) a saying mentioned by AA, as heard by him from an Arab of the desert: (S, TA:) and ↑ شَثَاثٌ is [similar in meaning, being] likewise an inf. n. of 1; (S, A, K;) or it is a subst. from the intrans. verb شَثَّ, (Mṣb,) and signifies *a state of separation* or *disunion;* as in the saying, أَخَافُ عَلَيْكُمُ الشَّثَاثَ [*I fear for you separation,* or *disunion*]. (TA.) — Also *i. q.* مُتَفَرِّقٌ [meaning *Dissolved, broken up, discomposed, deranged, disorganized, disordered,* or *unsettled;* and *separated, disunited, dispersed,* or *scattered*]; as also ↑ شَثِيثٌ, (S, A, Mṣb,) [and ↑ شَثَاثٌ, as will be shown in what follows;] or ↑ شَتِيثٌ is syn. with مُفَرَّقٌ, [which is virtually the same as مُتَفَرِّقٌ,] and شَتٌّ: (K:) the pl. of شَتٌّ is أَشْتَاتٌ (S) [and شُتُوتٌ also, as will be shown by an ex. in what follows]: and of ↑ شَتِيثٌ is pl. شَتِيثٌ, like as مَرْضَى is of مَرِيضٌ; (Jel in xx. 55, and MF;) or, accord. to some, it is a sing. noun. (MF.) One says شَتٌّ أَمْرُ i. e. مُتَفَرِّقٌ [*A state of affairs dissolved, broken up,* &c.]; (S;) and [so] ↑ شَثَاثٌ أَمْرُ, the latter word being an inf. n. used as an epithet. (Ḥam p. 176.) And ↑ مُتَفَرِّقًا [*Their company,* or *congregated body, became separated, disunited, dispersed,* or *scattered*]. (A.) And جَاؤُوا أَشْتَاتًا *They came separated, disunited, dispersed,* or *scattered;* syn. مُتَفَرِّقِينَ: (S, Mṣb, K:) and so ↑ جاؤوا شَثَاثَ شَثَاثَ, (K,) in one copy of the K شَتَاتَ شَتَاتَ: and MF allows ↑ شَثَاثَ, like شُذَّاذَ and رُبَاعَ; but there is no apparent reason for the repetition; and accord. to the L, the phrase as transmitted from the authorities worthy of confidence is جَاءَ القَوْمُ شَثَاثًا i. e. *The people,* or *party, came separated,* &c. (TA.) And ↑ قَوْمٌ شَتٌّ (S, Mṣb, K, TA) *A people,* or *party, separated,* &c.; syn. مُتَفَرِّقُونَ: (Mṣb, TA:) or *consisting of sundry,* or *distinct, bodies; not of one*

tribe. (K.) And إِنَّ المَجْلِسَ لَيَجْمَعُ شُتُونًا مِنَ النَّاسِ, (S, TA,) and شَتَّى ↓ مِنَ النَّاسِ, (S, TA,) *Verily the assembly comprises various, or distinct, bodies of men*; (TA;) *or men not of one tribe*. (S, TA.) And أَشْيَاءُ شَتَّى ↓ [*Things of sundry, or different, or distinct, kinds or sorts*]. (S.) شَتَّى ↓, in the Kur xx. 55, means *Sorts, of plants, various, or different*, in colours, tastes, &c. (Jel.) أُمَّهَاتُهُمْ شَتَّى ↓ see expl. voce أُمٌّ. And ثَوْبٌ شَتَّى ↓ حَالِبُهُ, a prov., see expl. voce حَالِبٌ.

شَتَاتٌ and شَتَاتًا and شَتَّ: see شَتَّ, in five places.

شُتَاتٌ: see شَتٌّ.

ثَغْرٌ شَتِيتٌ: see شَتٌّ, in four places. شَتِيتٌ means [*Fore teeth*] *separate*, or *wide-apart*, *one from another*. (S, A, K.) Tarafeh says,

* مِنْ شَتِيتٍ كَأَقَاحِ الرَّمْلِ غُرْ *

[meaning *From separate* fore teeth *like white chamomiles of the sands*: ثَغْرٌ being understood, and غُرٌّ being for غُرٌّ]. (TA.)

شَتَّى: see شَتٌّ, in seven places: — and see also the last sentence of the following paragraph.

شَتَّانَ بَيْنَهُمَا, (K, TA, but omitted in the CK,) with dammeh to the ن of بين, (TA,) [*Different, or distinct, are they two*: or *widely different or distinct are they two*: or *how very, or widely, different or distinct, are they two!* lit., *the union of them two is severed*: or *the interval between them two is far-extending, or wide*: or *how greatly is the union of them two severed!* as will be shown below.] AZ quotes, in his "Nawádir," with بين in the nom. case, the following verse:

* شَتَّانَ بَيْنَهُمَا فِي كُلِّ مَنْزِلَةٍ *
* هٰذَا يَخَافُ وَهٰذَا يَرْتَجِي أَبَدَا *

[*Different, or widely different, &c., are they two in every predicament: this fears, and this hopes, ever*]. (TA.) The manṣoob form, however, is also employed (K, TA, but omitted in the CK) by some of the Arabs in the above-mentioned phrase, so that one says, شَتَّانَ بَيْنَهُمَا, مَا being understood, as though one said, شَتَّ الَّذِي بَيْنَهُمَا [meaning, as above explained, *Different, or widely different, &c., are they two*: lit., *separated, or disunited, or severed, is that which is between them two*: or *far-extending, or wide, is the interval between them two*: or *how greatly separated, or severed, is the union between them two!*]: Ḥassán Ibn-Thábit says,

* وَشَتَّانَ بَيْنَكُمَا فِي النَّدَى *
* وَفِي البَأْسِ وَالخَيْرِ وَالمَنْظَرِ *

[*And different, or widely different, &c., are ye two in munificence and in valour and internal state and external appearance*]. (TA.) In like manner also, [but with ما,] one says, شَتَّانَ مَا بَيْنَهُمَا, (A, Mṣb, K,) accord. to Th. (TA.) This [as also,] consequently, the same phrase without ما] is disallowed by Aṣ and IKt: IB, however, says that this phrase occurs in the verses of chaste Arabs: for instance, Abu-l-Aswad Ed-Duálee says,

* وَشَتَّانَ مَا بَيْنِي وَبَيْنَكَ إِنَّنِي *
* عَلَى كُلِّ حَالٍ أَسْتَقِيمُ وَتَطْلَعُ *

[*And different, or widely different, &c., are I and thou: for I, in every case, go erect, and thou haltest*]: and similar is the saying of El-Ba'eeth,

* وَشَتَّانَ مَا بَيْنِي وَبَيْنَ ابْنِ خَالِدٍ *
* أَمِيَّةَ فِي الرِّزْقِ الَّذِي يَتَقَسَّمُ *

[*And different, or widely different, &c., are I and Ibn-Khálid Umeiyeh, with respect to the supplies for the wants of life that are divided among mankind*]. (TA.) One says also, شَتَّانَ مَا عَمْرٌو وَأَخُوهُ ; مَا هُمَا (S, A, K;) and شَتَّانَ ; (S, K;) *Different, or distinct, or widely different, &c., are they two*; and *'Amr and his brother*: [lit., *separate, or distinct, are they two*; &c.: or *remote are they two, one from the other*; &c.:] or *how greatly, or widely, are they two separated*; &c.! (S, A, K:) here مَا is redundant; and in the former phrase, هما is the agent of شَتَّانَ; as is the former of the two nouns, to which the latter noun is conjoined, in the latter phrase. (TA.) El-Aṣshà says,

* شَتَّانَ مَا يَوْمِي عَلَى كُورِهَا *
* وَيَوْمُ حَيَّانَ أَخِي جَابِرِ *

[*Different, or widely different, &c., are* (or *were*) *my day upon her* (the camel's) *saddle, and the day of Heiyán the brother of Jábir*: in which, for يَوْمِي and يَوْمُ, some read نَوْمِي and نَوْمُ]. (S, TA.) And in like manner, [but without ما,] one says, شَتَّانَ أَخُوهُ وَأَبُوهُ [*Different, or widely different, &c., are his brother and his father*]. (TA.) [See also an ex. in a verse cited voce دَائِرٌ, in art. دور.]

شَتَّانَ —, is a preterite verbal noun, signifying افْتَرَقَ, [and so expl. above,] accord. to many authorities, [including most of the grammarians,] and therefore they have made it a condition that its agent must be what denotes more than one: [for اشترطوا فى فعله التردّد, I read اشترطوا فى فعله التعدّد, which agrees with what is afterwards said in the TA and here; though the former phrase may be so rendered as to convey essentially the same meaning: but this condition is not necessary if we render شَتَّانَ بَعُدَ:] (TA:) or it signifies بَعُدَ; and افْتَرَقَ (Ibn-Umm-Ḳásim;) or بَعُدَ [and so expl. above;] (S, A, Mṣb, K;) and is inflected from شَتَّتَ; (S, K;) [which is a verb not used; in the CK, incorrectly, شَتَتَ;] the fet-ḥah of the ن being the fet-ḥah originally pertaining to the [final] ت [of the verb]; and this fet-ḥah shows the word to be inflected from the preterite verb, like as سَرْعَانَ is from سَرُعَ, and وَشْكَانَ from وَشَكَ: (S:) or, accord. to Er-Raḍee, it implies wonder, [like several verbs of the measure فَعُلَ, as shown in remarks on هَيُؤَ &c.,] and means *how greatly separated, disunited, or severed*, &c.! (TA:) or, accord. to El-Marzookee and Hr and Zj and some others, it is an inf. n.: El-Marzookee says, in his Expos. of the Fṣ, that it is an inf. n. of a verb not used, [namely شَتَّتَ,] and is indecl., with fet-ḥah for its termination, because it is put in the place of a pret. verb, being equivalent to شَتَّتَ, [for شَتَّتَ أَوْ فَرَّقَ جِدًّا,] i. e., [as expl. above]: and Zj says that it is an inf. n. occupying the place of a verb, of the measure فَعْلَانَ, and therefore indecl., because differing thus from others of its class: Aboo-'Othmán El-Mázinee says that شَتَّانَ and سُبْحَانَ may receive tenween, whether they be substs. or occupying the place of substs.: upon which AAF observes that if شَتَّانَ be in its proper place, it is a verbal noun, meaning شَتَّ: if with tenween, it is indeterminate; if without tenween, determinate; and if translated from its office of a verbal noun, and made a subst. answering to التَّشْتِيتُ, and determinate, it is similar to سُبْحَانَ in the phrase سُبْحَانَ مِنْ عَلْقَمَةَ الفَاجِرِ, which is a subst. answering to التَّسْبِيحُ. (TA.) The ن in شَتَّانَ (sometimes, TA) receives kesreh; (K;) though this is contr. to what is said by AZ and by IDrst: its being sometimes with kesreh is mentioned by Th, on the authority of Fr: and Er-Raḍee seems to infer that its being so was an opinion of Aṣ; and gives two reasons for his disallowal of the expression شَتَّانَ ما بين; first, because شَتَّانَ occurs with kesr to the ن and second, because its agent cannot be otherwise than what denotes more than one: [but see what has been observed above on this point:] IAmb says that one must not say شَتَّانَ مَا بَيْنَ أَخِيكَ وَأَبِيكَ, because, in this case, شَتَّانَ [virtually] governs only one noun in the nom. case: but that one may say, شَتَّانَ أَخُوكَ وَأَبُوكَ, and شَتَّانَ مَا أَخُوكَ وَأَبُوكَ, using شَتَّانَ as the dual of شَتَّ; though correctly شَتَّانَ is a verbal noun: MF, however, observes that the Expositors of the Fṣ seem to say that Fr makes شَتَّانَ to be the dual of شَتَّ; but that he only mentions it as a dial. var. of شَتَّانَ: the following is adduced as an ex.

* لَشَتَّانَ مَا أُنْوِي وَيَنْوِي بَنُو أَبِي *

[*Different, or widely different, &c., are that which I intend and that which the sons of my father intend*]: in which شَتَّانَ is read with both fet-ḥah and kesreh: and it is said in the O that شَتَّانَ is a dial. var. of شَتَّانَ. (TA.) — IJ mentions شَتَّى ↓ as an accidental syn. of شَتَّانَ; and says that it is not the fem. of the latter: therefore the assertion of some, that it is used by poetical license in the following verse of Jemeel requires consideration:

* أُرِيدُ صِلَاحَهَا وَتُرِيدُ قَتْلِي *
* وَشَتَّى بَيْنَ قَتْلِي وَالصَّلَاحِ *

[*I desire to make peace with her, but she desires to slay me: and different, or widely different, &c., are slaying me and making peace*]. (TA.)

شتر

1. شَتَرَ, aor. ـُ, (S, Mṣb, K, &c.,) inf. n. شَتْرٌ; (T, S, A, Mṣb, K, &c.;) and شُتُرٌ; (S, K;) *He* (a

man) *had an inversion in the eyelid;* (T, S;) *seldom natural:* (T:) or *an inversion of,* (A,) or *in,* (Mṣb,) *the lower eyelid:* (A, Mgh, Mṣb:) or *an inversion of the eyelid above and below,* (M, K,) or *above* or *below,* (Mgh,) *and a contraction thereof:* (M:) or *a cracking thereof,* (K,) *so that the edge* [for الحِتَار, in the TA, I read الحِتَار,] *became separate:* (Mgh, TA:) or *a flaccidity of its lower part.* (K.) — And شَتِرَت العَيْن, and اشْتَرَت, (S, K,) *The eye had an inversion in the lid:* (S:) [or *in, or of, the lower lid:*] or *an inversion of the lid above and below,* (K,) *and a contraction thereof:* (TA:) or *a cracking thereof,* (K,) *so that the edge became separate:* (TA:) or *a flaccidity of its lower part.* (K.) — And شَتِرَ, (TK,) inf. n. شَتَرٌ, (K,) *He* (a man) *had his lower lip cracked.* (K,* TA.) = شَتَرَ, and ↑ اشْتَرَ, (S,) or the latter but not the former, (Sh, TA,) *He caused him to have an inversion in the eyelid.* (S.) — And شَتَرَ العَيْنَ, (K,) aor. ـُ, inf. n. شَتْرٌ; (TA;) and ↑ اشترها; and ↑ شَتَرَهَا; (K;) *He caused the eye to have an inversion of the lid above and below,* (K,) *and a contraction thereof:* (TA:) or *a cracking thereof,* (K,) *so that the edge became separate:* (TA:) or *a flaccidity of its lower part.* (K.) — شَتَرَ also signifies The *cutting off of the lower eyelid:* for which a quarter of the whole price of blood must be paid. (TA.) = شَتَرَ بِهِ *He reviled him;* (K;) *found fault with him; blamed him; or censured him; in verse or in prose:* (TA:) and بِهِ ↑ شَتَّرَ, inf. n. تَشْتِيرٌ, *he detracted from his reputation; found fault with him; blamed him; or censured him;* (S, TA;) *made him to hear what was bad, evil, abominable, or foul:* (TA:) Sh says that it is شَتَرَ, and he disallows ↑ شَتَّرَ: but IAạr and AA say شَتَّرَ: and AM holds this to be correct. (TA.) [See also شَتَّرَ بِهِ.]

2: see 1, in three places.

4: see 1, in two places.

7: see 1, second sentence.

شَتْرٌ A man *having the affection of the eyelid described above,* voce شَتِرَ: (S, A, Mgh, Mṣb:) or *having the eyelid slit:* (IAạr, TA in art. شرم:) fem. شَتْرَآءُ. (Mṣb.) — A man *having his lower lip cracked:* and شَفَةٌ شَتْرَآءُ *a cracked lip.* (TA.)

شَتَرٌ 1. شَتَمَهُ, (MA, Mṣb, K,) aor. ـَ (Mṣb, K) and ـِ, (K,) inf. n. شَتْمٌ (S, MA, Mṣb, K) and شَتَمَةٌ and شَتِيمَةٌ and مَشْتُمَةٌ (K, TA,) the last of these [written مَشْتِمَة in the CK] with damm to the ت, or this and the next before it, though said to be inf. ns., may be simple substantives, as A'Obeyd inclines to think them, (TA,) *He reviled him, vilified him, upbraided him, reproached him, defamed him, or gave a bad name to him;* (S,* MA, K, TA;) syn. سَبَّهُ: (K, TA:) or, as some say, شَتْمٌ signifies [the *addressing with] foul speech, without* قَذْف [here meaning the *casting an accusation,* though commonly used and expl. as syn. with شَتْمٌ]: (TA:) and ↑ شَاتَمَهُ signifies the same as شَتَمَهُ, (MA, Mṣb,) being a rare instance of a verb of the measure فَاعَلَ denoting an act of a single agent when it has an unaugmented verb of the same radical letters [and the same signification], as صَادَمَهُ الجِمَارُ meaning صَدَمَهُ, and زَاحَمَهُ meaning زَحَمَهُ. (Mṣb.) Hence the saying, فَإِنْ شَتَمَ فَلْيَقُلْ إِنِّى صَائِمٌ [*And if he be reviled, let him say, Verily I am fasting*], which may mean that he should say this with his tongue, which is the more proper meaning, or mentally: or ↑ فَإِنْ شَوْتَمَ, which is allowable, though the former is the more proper. (Mṣb.) — شَاتِمَةٌ شَتَمَةٌ: see 3. = شَتُمَ, aor. ـُ, (S, K,) inf. n. شَتَامَةٌ (S, IB) and شَتُمٌ, (IB, TA,) † *He* (a man, S) *was, or became, displeasing, or hateful, in countenance.* (S, K.) = [شَتَرَ, trans. by means of ب, expl. by Golius as meaning *He rejoiced at evils, or misfortunes,* of an enemy, is, I doubt not, a mistake for شَتَّ; though it might be supposed to be formed by transposition, like جَذَبَ from جَبَذَ.]

[2. شَتَّرَ, accord. to Reiske, said of a camel when haltered, and of a liṣn, as mentioned by Freytag, signifies † *He was harsh, and surly, in countenance, and uttered a grumbling sound:* if used, it must be شَتِّرْ, agreeably with the part. n., expl. below.]

3. مُشَاتَمَةٌ is *syn. with* مُسَابَّةٌ, (S,) signifying The *reviling, vilifying, upbraiding, reproaching, defaming, or giving a bad name to, each other:* (K L:) and [in like manner] ↑ تَشَاتُمٌ is *syn. with* تَسَابٌّ, (S,) signifying as above [but used in relation to two persons and more than two]: (KL:) you say, تَشَاتَمَا and ↑ تَشَاتَمَا meaning [*They reviled, vilified, &c., each other*]: (K:) and ↑ تشاتموا *They reviled, &c., one another;* like تَسَابُّوا. (MA.) ↑ شَاتَمَهُ may therefore be rendered *He reviled him, &c., being reviled, &c., by him:* but sometimes it is syn. with شَتَمَهُ: see 1, in two places. — One says also, ↑ شَاتَمَهُ فَشَتَمَهُ, aor. ـُ, meaning [*He vied, or contended, with him in reviling, vilifying, &c.,*] *and he overcame him* [*therein,* i. e.] *in reviling, &c.* (TA.)

[5. تشتّم is said by Freytag to signify *He exposed himself to contumelies;* on the authority of the Ḥam p. 310: but I there find only the part. n., مُتَشَتِّم, signifying as expl. below: so that the verb, if used, means *he became exasperated by reviling, vilifying, &c., and addressed, or applied, himself thereto.* — He also explains it as signifying † *He contracted the face very austerely;* on the authority of the Deewán of the Hudhalees.]

6: see 3, in three places.

شَتْمٌ: see the next paragraph.

شَتِيمٌ: see مَشْتُومٌ. — Also † *Displeasing,* or *hateful, in countenance;* (S, K;) applied to a man, and to a lion; (S;) and to an ass, as meaning *thus, and foul,* or *ugly:* (TA:) or to a lion as meaning *grim-faced; or stern, austere,* or *morose, in countenance;* as also ↑ مُشَتِّمٌ; and ↑ شَتَّامَةٌ; (K, TA;) the last like جَهَنَّامَةٌ [in measure, but in the CK written شَتَمَّة]. (TA.) One says, فُلَانٌ شَتِيمُ الْمُحَيَّا † *Such a one is displeasing,* or *hateful, in countenance.* (S.) = Also, and ↑ شَتَمٌ, *An obstruction* (سَدَّة) *of the fauces, combined with foulness, or ugliness, of face.* (TA.)

شَتِمَةٌ a subst., (S, Mṣb, K, and Ksh in lxxiv. 41, [by Bḍ, in explaining the same passage of the Ḳur, improperly said to be an inf. n.,]) from شَتَمَهُ, (Mṣb, K,) in the sense of شَتْمٌ [meaning The *act of reviling, vilifying, or upbraiding; reproach, obloquy,* or *contumely*]; (S,* and Ksh ubi suprà;) as also ↑ مَشْتُمَةٌ, and ↑ مُشْتُمَةٌ, or, as mentioned above, [see 1, first sentence,] these two are inf. ns. (TA.)

شَتَّامٌ [One *who reviles, &c., much*]. (Ḥam p. 310.)

شَتَّامَةٌ One *who reviles, &c., [very] much.* (TA.) — See also شَتِيمٌ.

[**شَاتِمٌ** act. part. n. of 1, *Reviling, &c.* — It is also said by Golius, on the authority of the Mirḳát el-Loghah, to signify *Rejoicing at another's evils,* or *misfortunes:* but this I believe to be a mistake for شَامِتٌ: see 1, last sentence.]

الاشتِهَام, with kesr, [which seems to indicate that it is الإِشْتِهَامُ,] is expl. by IB as meaning رَئِيسُ الرُّكَّاب [app. رَئِيسُ الرُّكَّاب *The headman,* or *master, of the riders:* but whence this is derived I know not, unless it be arabicized, from the Pers. اُسْتَا يَام (if there be such an appellation), meaning "the master of the post-horse"]. (TA.)

مَشْتَمَةٌ and **مَشْتُمَةٌ**: see شَتِيمَةٌ.

مَشْتَمٌ: see شَتِيمٌ; and see also مَشْتُومٌ.

مَشْتُومٌ *Reviled, vilified, upbraided, reproached, defamed,* or *called by a bad name:* and so with ة applied to a female, as also ↑ شَتِيمٌ; (K, TA;) this last, without ة, mentioned on the authority of Lḥ. (TA.)

مُتَشَتِّمٌ *Exasperated by reviling, &c., and addressing,* or *applying, himself thereto.* (Ḥam p. 310: there expl. by the words مُتَحَكِّك بِالشَّرِّ [i. e. مُتَعَرِّض لَهُ] وَمُعْتَرِض لَهُ: see 5.)

شتو

1 شَتَا الشِّتَآءُ, aor. يَشْتُو, inf. n. شُتُوٌّ [app. *The winter commenced:* like as one says, رَبَعَ الرَّبِيعُ, inf. n. رُبُوعٌ]. (TA.) — And شَتَا اليَوْمُ, aor. as above, *The day was, or became, intensely cold.* (Mṣb.) — And شَتَا بِهِ, (K,) and شَتَوْتُ بِهِ and بِهِ ↑ شَتَوْنَا, aor. as above, inf. n. شَتْوٌ, (Mṣb,) *He,* and *I,* and *we, remained, stayed, dwelt,* or *abode,* (S, Mṣb, K,) *during the* شِتَآء [*or winter,* &c.], (S,) or *during a* شِتَآء, (Mṣb, K,) *in it,* (S, Mṣb, K,) namely, a place, (S, Mṣb,) or a country or town; (K;) as also ↑ شَتَى, (K,) inf. n. شَتْيَةٌ; (TA;) and ↑ تشتّى, (S, K,) said by AZ to be from الشِّتَآء, like تَصَيَّفَ from الصَّيْف: (TA:) [and all are also app. trans. in this sense without a prep.:] or, as some say, شَتَا الضَّمَانَ means *he re-*

wained, stayed, dwelt, or abode, in the صَيْفَان [q. v., meaning a particular place and also a particular sort of place,] *in the* شِتَآء; and ↑ قَشَّاهَا, *he pastured [his cattle] therein in the* شِتَآء. (TA.) — And كَنَا القَوْمُ, (K,) aor. as above, (TA,) *The people, or party, experienced drought, or barrenness, or dearth, in the* شِتَآء; as also ↑ أَشْتَوْا. (K.) — See also 4. ═ شَتِيَ, like رَضِيَ [in measure], *He was smitten by the* شِتَآء. (IKtt, TA.)

2. شَتَّى, inf. n. تَشْتِيَةٌ: see 1. — One says also, هٰذَا الشَّيْءُ يُشَتِّينِي *This thing will suffice me for my* شِتَآء [or *winter*, &c.]. (Ṣ.)

3. عَامَلَهُ مُشَاتَاةً, (Ṣ, K) and شَاتَاهُ (K) [*He bargained with him for work by, or for, the season called* شِتَآء]; and in like manner, اِسْتَأْجَرَهُ [*He hired him, or took him as a hireling*]: (TA:) from الشَّتَآء [i. e. the subst.]; (Ṣ;) like مُرَابَعَةً from الرَّبِيع, &c.: (TA in art. ربع:) شِتَآء being here in the accus. case as an inf. n., not as an adv. n. [of time]. (TA.)

4. أَشْتَوْا, (Ṣ, K,) and أَشْتَيَا, (Mṣb,) *They*, and *we*, *entered the [season called]* شِتَآء; (Ṣ, Mṣb, K;) and ↑ اِشْتَوَوْا signifies the same as اشتيا in this sense. (Ḥam p. 117.) — See also 1, near the end.

5: see the first paragraph, in two places.

شَنًا *A rough, or rugged, place.* (K.) — And The صَدْر [i. e. *higher*, or *upper*, *part*, or *front*, or *fore part*,] *of a valley.* (Az, K.)

شَتْوَةٌ: see شِتَآء, in three places.

شَتْوِيٌّ and شَتَوِيٌّ, (Ṣ, Mṣb, K,) like حَرْفِيٌّ and حَرَفِيٌّ, (Ṣ,) [signifying *Of*, or *relating to, the season called* شِتَآء,] are rel. ns. of شِتَآء (Ṣ, Mṣb, K) regarded as pl. of شَتْوَةٌ: (Mṣb:) or it may be that they formed the rel. n. from شَتْوَةٌ, and discarded that of شِتَآء; as is said in the M: (TA:) or those who regard شِتَآء as a sing. make its rel. n. to be ↑ شِتَائِيٌّ and ↑ شِتَاوِيٌّ. (Mṣb, TA.) — الشَّتْوَى, (Ṣ, K,) thus with fet-ḥ to the ش and ت, (K,) signifies also *The rain of the [season called]* شِتَآء; and so ↑ الشَّتِيُّ; (Ṣ, K;) the latter occurring in a verse (Ṣ, TA) of En-Nemir Ibn-Towlab. (TA.) [See the latter of the tables inserted voce زَمَن; and see also نَوْء.] — Also *The increase*, or *offspring*, (نِتَاج,) *of sheep and goats in the [season called]* رَبِيع [by which is here meant *the season called* الرَّبِيعُ الأَوَّلُ *and* رَبِيعُ الكَلَإِ, *commencing in January and ending in March*: see the former of the two tables mentioned above]: (Aboo-Naṣr, TA voce صَفْرِيّ [q. v.]:) [and in like manner, *of camels*: for] شَتْوَى and شَتَوِيٌّ and ↑ شَتِيٌّ are applied to the young camel *brought forth by her that is termed* ↑ مُشْتٍ, meaning [i. e. *that brings forth in the* (*season called*)] مُرْبِعٌ [q. v.]. (TA.)

شِتَآء a word of well-known meaning [in the sense in which it is most commonly used, i. e. *Winter*]; (Ṣ;) *one of the quarters [of the circle] of the seasons*; (K;) and ↑ شَاتَاةٌ signifies the same; (Ṣgh, K;) [and so does ↑ شَتْيَةٌ; (see an ex. voce رِبْعِيّ;)] and so does ↑ مُشَاتَاةٌ: (Mṣb, TA:) [also the *half-year commencing at the autumnal equinox*:] ISk says, السَّنَةُ is with the Arabs a name for twelve months: then they divided it into two halves, and commenced the شِتَآء [or year] at the commencement of the صَيْف because this word is masc. and the word صَيْف [meaning in this case the "half-year commencing at the vernal equinox"] is fem.: then they divided the شِتَآء into two halves; the شتوى being the former; and the رَبِيع, the latter; [but this is a manifest mistake, probably attributable to a copyist; for, as is well known, the former half is called the رَبِيع; and the latter, the شِتَآء or ↑ شَتْوَة;] each consisting of three months; and in like manner the صَيْف and the قَيْظ consist, each, of three months: (TA:) also *one of the six seasons into which the year is divided, each whereof consists of two months*; namely, the *season [commencing in November and ending in January,] next after that called* الخَرِيف: (Ṣ and K voce رَبِيع: [see this word; and see, again, the former of the two tables mentioned above:]) accord. to Mbr, (Ṣ,) شَتَآء is pl. of ↑ شَتْوَة; (Ṣ, Mṣb, K;) it is said to be so by IF on the authority of Kh, and by some on the authority of Fr or some other: or شَتَآء and ↑ شَتْوَة signify the same, (K,) as is said in the M; (TA;) [i. e.] some say that الشَّتَآء is a proper name for the quarter &c.]: (Mṣb:) the pl. is أَشْتِيَة, (Ṣ, Mṣb, K,) i. e. pl. of شِتَآء, (Ṣ, Mṣb,) because أَفْعِلَة, as pl. of فِعَال, is peculiar to a masc. [noun]; (Mṣb;) and شُتِيّ also, (K, TA,) originally أُشْتُوِيّ [a mistake for شُتُوِيّ], written in the Tekmileh شِتِيّ, as on the authority of Fr.: (TA:) the pl. of its syn. ↑ مُشَاتَاةٌ is مَشَاتٍ. (Mṣb.) — Also, i. e. شِتَآء, *Hail*, syn. بَرَد, (K, TA, [in the CK بَرْد,]) *that falls from the sky.* (TA.) — And *Drought*, or *dearth*: (K, and Ḥam pp. 117 and 150:) this meaning being assigned to the شَتَآء exclusively of the صَيْف because in it the people keep to the tents, not going forth to seek after herbage. (TA.)

شَتِيٌّ: see شَتْوِيٌّ, in two places.

شَتِيَّةٌ: see شِتَآء [with which it is syn.].

شَتَاوِيٌّ and شَتَائِيٌّ: see شَتْوِيٌّ.

شَاتٍ *Entering the* شَتَآء, which, with them, [i. e. the Arabs, and app. in this case,] means [a *season of*] *drought*, or *dearth*. (Ḥam pp. 140-50.) — يَوْمٌ شَاتٍ *A day intensely cold*: (Mṣb:) or *a day in which is* بَرَد [i. e. *hail* (accord. to the CK بَرْد)]; and in like manner غَدَاةٌ شَاتِيَةٌ [*a morning in which is hail*]. (K, TA.)

شَاتَاةٌ: see its syn. شِتَآء.

مُشْتًى The *place [in which one resides, stays, dwells, or abides, during the season] of the* شِتَآء [or *winter*, &c.]; as also ↑ مُشْتَاةٌ: (K:) pl. مَشَاتٍ. (TA.)

مُشْتٍ: see شَتْوِيٌّ, last sentence. — It is said in a trad., as some relate it, وَالنَّاسُ مُرْمِلُونَ مُشْتُونَ, meaning *The people being in a state of straitness, or dearth, and hunger, and paucity of milk*: but IAth says that the reading commonly known is مُسْنِتُونَ. (TA.)

مُشَتَّاةٌ: see شِتَآء, in two places: — and مُشَتًّى.

شث

شَثٌّ *A species of tree*, (Aṣ, IDrd, ISd, Mṣb,) *of those that grow upon the mountains*, (Aṣ,) or *a certain plant*, (Ṣ, K,) *of sweet odour*, (Ṣ, Msb, K,) *but bitter to the taste*, (Ṣ, Mṣb,) *with which one tans*, (Ṣ, K,) *growing in the mountains of El-Ghowr* (ADk, Mṣb) *and Tihámeh and Nejd*; (ADk;) *a kind of tree like the dwarf-apple-tree*, (AḤn, Mgh,) *in size*, (AḤn,) *the leaves of which are like those of the* جُلَّاب [q. v.], (AḤn, Mgh,) *and are used for tanning therewith*, (Mgh,) *without thorns, and having a small rose-coloured [fruit of the kind called]* بَرْمَة, *in which are three or four black grains, resembling the* شِهْبِز [q. v.], *which, when scattered, are eaten by the pigeons*: n. un. with ة. (AḤn:) the word occurs in a trad. as the name of a tan: Az says that it is a mistake for شَبّ, though he knew not whether the شَثّ were used for tanning, or not: (TA:) [Mtr, however, says that] شَبّ is a mistake in this case, for it is a species of زَاج, and is a dye, not a tan: (Mgh:) accord. to some, (TA,) the شَثّ is *the wild nut* (جَوْزُ البَرِّ). (K [in which this last is mentioned as a distinct signification] and TA.) [See also شَبّ.] ═ The *honey-bee*. (AA, K.) ═ *A broken portion of the head of a mountain, remaining in a form like the [kind of acroterial ornament of a wall called]* شُرْفَة: pl. شُثَاثٌ. (K.) ═ Also *Many*, or *much*, of anything. (TA.)

شج

1. شَجَهُ, aor. ـَ and ـِ, (Ṣ, Mṣb, K,) the former reg., (Mṣb,) [the latter irreg.,] inf. n. شَجٌّ, (Ṣ, Mṣb,) *He broke it, [so as to cleave its skin or its flesh,]* namely, another's head: (Ṣ,* K, TA:) or *he clave his skin of the face or of the head; or he clave its skin*, i. e. the skin of the face or of the head: (Mṣb:) originally *he struck it*, namely, the head, *so as to wound it and cleave it [in the skin or flesh thereof]*; and then used in relation to other members: (TA:) or شَجَّهُ فِى رَأْسِهِ and فِى وَجْهِهِ *[he wounded him so as to cleave the skin or the flesh in his head and in his face].* (A.) Accord. to some, [contr. to the authority of the A,] it is from شَجَّتِ الشَّفِينَةُ البَحْرَ [expl. below]. (Mṣb.) — [Hence,] it is said in a prov., فُلَانٌ يَشُجُّ بِيَدٍ وَيَأْسُو بِأُخْرَى [*Such a one breaks a head with one hand and cures with another*]; meaning † *such a one corrupts, or mars, one time, and*

rectifies, or repairs, another time. (TA.) And زَيْدٌ يَشُجُّ مَرَّةً وَيَأْشُو مَرَّةً ; Zeyd does, or says, wrong one time, and right one time. (A, TA.) And شَجَّتِ السَّفِينَةُ البَحْرَ ; The ship clave the sea: (Ṣ, A, L, Mṣb:) and [in like manner] شَجَّ البَحْرَ ; he clave the sea; (K, TA;) said of a swimmer. (TA.) And شَجَّ الفَلَاةَ ; He traversed the desert. (Ṣ, A, K.) And شَجَّ الأَرْضَ بِرَاحِلَتِهِ ; He traversed the land, with his camel that he rode, at a vehement rate. (TA.) — And شَجَّ الشَّرَابَ, (K, TA,) or شَجَّ الخَمْرَ بِالمَاءِ, aor. ـُ and ـِ, inf. n. شَجٌّ, [as above,] (TA,) ; He mixed the beverage, or the wine, (K, TA,) with water. (TA.) Hence, فُلَانٌ يَشُجُّ عَلَى مِسْكًا ; And it was as though it mixed with her odour of musk the breath of wind that reached my organ of smell. (TA.)

2: تَشْجِيجٌ [The breaking of another's head much, so as to cleave the skin or the flesh: or the breaking of heads so as to cleave the skin or the flesh. — And hence, perhaps,] ↑ The acting with penetrative energy, vigour, or effectiveness; syn. تَضْمِيرٌ. (O, K.)

3. بَيْنَهُمْ شِجَاجٌ (A, O, K) and ↑ تُشَاجٌ (A, TA) Between them is a mutual breaking of heads. (A, O, K, TA. [In the CK, شِجَاجٌ is erroneously put for شِجَاجٌ.])

6: see what next precedes.

شَجَّةٌ A single act of breaking of one's head [so as to cleave its skin or its flesh]. (TA.) — And A wound by which the head is broken (Ṣ,* A,* L, Mṣb) so as to cleave its skin or its flesh: (L:) and [such] a wound in the face: (A,* Mṣb:) pl. شِجَاجٌ (Ṣ, A, L, Mṣb) and شُجَّاتٌ. (Mṣb.) What are termed شِجَاج are of ten different kinds, (A, L,) distinguished by the following epithets: [1] حَارِصَةٌ, which peels off the [external] skin, but does not bring blood: [2] دَامِيَةٌ, which brings blood: [3] بَاضِعَةٌ, [which cleaves the flesh slightly, and brings blood, but does not make it to flow: (but in art. دمع, voce دَامِعَةٌ, q. v., what are here mentioned as the second and third are transposed:) 4. مُتَلَاحِمَةٌ,] which cleaves the flesh much: [5] سِمْحَاقٌ, which leaves between it and the bone only a thin skin: these are five شِجَاج for which there is no retaliation nor any determinate mulct, but respecting which a judge must give his sentence: [6] مُوضِحَةٌ, which reaches to the bone, and for which the mulct is five camels: [7] هَاشِمَةٌ, which breaks the bone, and for which the mulct is ten camels: [8] مُنَقِّلَةٌ, from which bone is removed, from one place to another, and for which the mulct is fifteen camels: [9] مَأْمُومَةٌ, also called آمَّةٌ, which leaves between it and the brain only a thin skin, and for which the mulct is one third of the whole price of blood: [10] دَامِغَةٌ, which reaches the brain, and for which the mulct is also one third of the whole price of blood. (L.)

The شَجَّةُ of 'Abd-el-Ḥameed, [who was the goodliest man of his age,] the son of 'Abd-Allah the son of 'Omar the son of El-Khaṭṭáb, was the subject of a prov. on account of its beauty [and is said to have increased his goodliness]. (MF.)

شَجَجٌ The mark, or scar, of a wound by which the forehead has been broken. (Ṣ,* A, K,* TA.)

شَجَجَى The عَقْعَق [or magpie]; (K, TA; omitted in the CK;) [and] so ↑ شَجَوْجَى. (K and TA in art. شجو.)

شَجِيجٌ and ↑ مَشْجُوجٌ A head broken [so that its skin or its flesh is cloven]: or a man having his head [so] broken: (Ṣ, TA:) pl. [of the former] شُجٌّ: you say قَوْمٌ شُجٌّ. (AZ, TA.) — Each is also applied as an epithet to a wooden peg or stake [as meaning † Having its head broken, or mangled, by blows]: and so is ↑ مُشَجَّجٌ, but in an intensive sense. (Ṣ, L.) — And both the first and ↑ last signify † A wooden peg or stake; (A, TA;) each as an epithet in which the quality of a subst. predominates: because its head is separated, or uncompacted, in its component parts [or fibres by its being battered]. (TA.) One says, مَا بِالدَّارِ شَجِيجٌ and ↑ مُشَجَّجٌ ; There is not in the house [even] a wooden peg or stake. (A, TA.)

شَجَوْجَى: see شَجَجَى.

شَجُوجٌ: see سَابِحٌ شَجُوجٌ ; A swimmer that cleaves the water vehemently. (TA.)

أَشَجُّ A man having a mark, or scar, of a wound by which his forehead has been broken. (Ṣ, A, K.)

مُشَجَّجٌ: see شَجِيجٌ, in three places.

مُشْجُوجٌ: see شَجِيجٌ.

شجب

1. شَجَبَ, aor. ـِ, (Ṣ, A, O, Mṣb, K,) inf. n. شَجْبٌ; (Ṣ, O, Mṣb, K;) and شَجُبَ, aor. ـُ, (Ṣ, A, O, K,) inf. n. شُجُوبٌ; (Ṣ, O, K;) He perished: (Ṣ, A, O, Mṣb, K:) or, accord. to AO, he perished in relation to religion or the present worldly state: the former verb said by Ks to be the better: (TA:) or the former, (Ṣ,) or each, (O,) signifies he grieved, or mourned; or was sorrowful, sad, or unhappy. (Ṣ, O.) [See also شَجِبَ, below.] — And شَجَبَ, aor. ـِ, inf. n. شَجْبٌ and شُجُوبٌ, It (a thing) went, went away, or passed away. (TA.) — And شَجَبَ, aor. ـِ, inf. n. شَجْبٌ, said of a raven (غُرَاب), It uttered the croak that is ominous of separation: (TA:) [or it croaked vehemently: or it (a raven of separation) bemoaned, by its croak, a misfortune: see شَاجِبٌ.] — See also 6. — شَجَبَهُ, (Ṣ, K,) aor. ـِ, inf. n. شَجْبٌ, (Ṣ,) He (God, Ṣ) destroyed him: (Ṣ, K:) one says مَا لَهُ شَجَبَهُ اللّٰهُ [What aileth him? May God destroy him!]: thus the verb is trans. as well as intrans. (Ṣ.) — And He grieved him; or caused him to mourn or lament, or to be sorrowful, sad, or unhappy: (Ṣ, K, TA:) [and so, app., ↑ أَشْجَبَهُ الأَمْرُ فَشَجِبَ لَهُ; for] one says, أَشْجَبَهُ الأَمْرُ فَشَجِبَ لَهُ, inf. n. شَجَبٌ, i. e. حَزِنَ, [which seems to mean The affair grieved him and he grieved at it,] and [in like manner] أَشْجَاهُ الأَمْرُ فَشَجِيَ (TA,) — And He cast, or shot, at him, namely, a guzzle, (O, K, TA,) with a spear, (O,) or with an arrow, or some other thing, (TA,) and severed one of his legs, so that he could not move from his place. (O, K, TA.) — Also He drew, or pulled, him, or it. (O, K.) One says of a horseman, and of a horse, يَشْجُبُهُ and شَجَبَ اللِّجَامَ, He pulled the bit and bridle, and he pulls it. (O.) And إِنَّكَ لَتَشْجُبُنِي عَنْ حَاجَتِي Verily thou drawest me from the thing that I want. (Aṣ O.) — And He occupied him, or buried him, or occupied him so as to divert his attention [from a thing]. (ISk, Ṣ, O, K.) — And شَجَبَهُ بِثَجَابٍ He stopped it with a stopper; syn. سَدَّهُ بِسِدَادٍ. (Ṣ, O, TA.)

4: see the preceding paragraph.

5. تَشَجَّبَ i. q. تَحَزَّنَ [app. as meaning He expressed pain, grief, or sorrow, or he lamented, or moaned]. (O, K.)

6. تشاجب It (an affair, Nh, Mṣb, TA) became confused: (Nh, Mṣb, K, TA:) and (Mṣb, K, TA) it (a thing, IDrd, TA) became intermixed, or intermingled, one part of it entering into, or within, another; (IDrd, Mṣb, K, TA;) as also شجب [app. ↑ شَجَبَ], inf. n. شجب [app. شَجْبٌ]. (IDrd, TA.)

شَجْبٌ Want, or a want, syn. حَاجَةٌ: and anxiety: (A, O, K:) pl. شُجُوبٌ. (TA.) — Also, as an epithet, applied to a skin for water or milk, as though a contraction of شَجِبٌ meaning "perishing," Old, and worn out; (O, TA;*) as also ↑ شَاجِبٌ: (O:) or the latter, so applied, signifies dry. (TA.) — And [as a subst., or an epithet in which the quality of a subst. is predominant,] A skin for water or milk of which half is cut off and the lower part made into a bucket: (O, K:) pl. شُجُبٌ. (TA.) And A dry skin for water or milk into which pebbles are put and then shaken for the purpose of frightening camels. (L, K.*) Az says, on the authority of an Arab of the desert, that it signifies An old, worn-out, skin for water or milk, of which, sometimes, the mouth is cut off, and fresh ripe dates are put in it. (TA.) Suh says, in the R, that A water-skin was thus called [app. meaning absolutely]. (MF, TA.) And it is said in a trad. that a man of the Anṣár used to cool water for the Prophet فِي أَشْجِبَةٍ لَهُ [app. a mistranscription for فِي أَشْجِبَاهِ, meaning in his water-skins, or worn-out water-skins; and cited to show that أَشْجِبَاهٌ is a pl. of شَجْبٌ, like as أَنْبَارٌ is pl. of نَبْرٌ]. (TA.) — Also One of the poles of a tent: (A, K:) pl. شُجُوبٌ [agreeably with an explanation in the Ṣ]. (TA.) — And [as an epithet,] Long, or tall. (K.)

شَجَبٌ Grief, or sorrow; and anxiety: (K, TA:) but the word more commonly known is with ن [i. e. حَزَنٌ]. (TA.) [The pl. is أَشْجَانٌ (like أَشْجَانٌ) occurring in the O. See also شَجِنٌ, of which it is the inf. n.: and see شَجْبٌ, first

sentence.] — And *Distress that befalls a man by reason of disease or of fight.* (K,* TA.)

شَجْبٌ and ↑ شَاجِبٌ *Perishing:* (S, O, K:) [accord. to an explanation of their verbs by AO, *in relation to religion or to the present worldly state:*] or the former, (S,) or each, (O,) signifies, *grieving, or mourning; or sorrowful, sad, or unhappy.* (S, O.)

شُجْبٌ *Three pieces of wood [set up as a tripod] upon which the pastor hangs his bucket* (K, TA) *and his skin for water or milk.* (TA.) [See also شِجَابٌ (voce مِشْجَبٌ), of which it is said in the TA to be pl.]

شِجَابٌ: see مِشْجَبٌ. — Also *A stopper;* syn. سِدَادٌ. (S, O, TA.)

شَجُوبٌ A woman *affected with anxiety, whose heart is given up thereto.* (O, K.)

شَاجِبٌ: see شَجْبٌ: — and شَجِبٌ. — Also A raven (غُرَابٌ) *croaking vehemently,* or *that croaks vehemently:* (S, O, K:) a raven *uttering the croak that is ominous of separation:* a raven of separation *that bemoans, by its croak, a misfortune.* (TA.) — Also *Irrational in talk, and loquacious.* (K.) It is said in a trad., شَاجِبٌ وَغَائِرٌ وَسَالِرٌ النَّاسُ ثَلَاثَةٌ, i. e. *Men are [of] three [sorts]; a speaker of what is bad, or an utterer of foul, or obscene, language, aiding in wrongdoing; and a speaker of what is good, and an enjoiner thereof, and a forbidder of what is disapproved, so that he obtains good fortune; and one who is silent:* or, accord. to A'Obeyd, شَاجِبٌ signifies *perishing, or in a state of perdition, and sinning.* (TA.) [Or] the Prophet said, الْمَجَالِسُ ثَلَاثَةٌ, فَسَالِرٌ وَغَائِرٌ وَشَاجِبٌ, meaning [*Assemblies are of three sorts;*] *secure from sin; and acquiring recompense; and perishing, or in a state of perdition, and sinning.* (O.)

مِشْجَبٌ *Pieces of wood,* (T, Mṣb, K,) *bound together [at the top], upon which clothes are spread,* (T, Mṣb,) *or upon which clothes are put;* as also ↑ شِجَابٌ; (K;) of which latter the pl. is شُجُبٌ: (TA: [see this last word above:]) *pieces of wood, or sticks, of which the heads are joined together, and the feet parted asunder, upon which clothes are put, and sometimes the water-skins are hung thereon for the purpose of cooling the water:* (Nh, TA:) or *a piece of wood upon which clothes are put:* (S:) Suh says, in the R, that they used to call the water-skin شُجْبٌ, and they used not to hold it otherwise than suspended, so that مِشْجَبٌ properly signifies *the piece of wood, or stick, to which the water-skin is suspended:* then they amplified the application of this word so as to call thereby the *thing upon which clothes are suspended:* (MF, TA:) the pl. is مَشَاجِبُ. (A.)

شجر

1. شَجَرَ is an inf. n. of شَجَرَ, and signifies The *being, or becoming, intricate, complicated, perplexed, confused,* or *intricately intermixed;* as also ↑ اشْتَجَرَ. (TA.) You say, شَجَرَ الْأَمْرُ بَيْنَهُمْ, (Mṣb, K,) aor. ـُ, inf. n. شَجْرٌ (Mṣb, TA) and شُجُورٌ, (K, TA,) *The affair, or case, was, or became, complicated, intricate, or confused, so as to be a subject of disagreement, or difference, between them;* syn. اضْطَرَبَ; (Mṣb;) and so شَجَرَ بَيْنَهُمْ [in which الْأَمْرُ is understood]; syn. اخْتَلَفَ: (S:) *it was, or became, an occasion of contention, or dispute, or of disagreement, or difference, between them.* (K, TA.) فِيمَا شَجَرَ بَيْنَهُمْ, in the Ḳur iv. 68, means *Respecting that which hath become complicated, or intricate, or confused, [so as to be a subject of disagreement, or difference,] between them:* and hence the word شَجَرٌ, ["trees," and "shrubs,"] because of the intermixing, or confusion, of the branches: (Bḍ:) or *respecting the disagreement, or difference, that has happened between them.* (Zj, Mgh.) And it is said in a trad., إِيَّاكُمْ وَمَا شَجَرَ بَيْنَ أَصْحَابِي *Avoid ye the disagreement, or difference, that hath occurred among my companions.* (TA.) — شَجَرَهُ, (K,) aor. ـُ, (TA,) inf. n. شَجْرٌ, *He tied it;* namely, a thing. (K.) — شَجَرَهُ بِالرُّمْحِ *He thrust, or pierced, him with the spear,* (S, A, K, TA,) *so that it stuck fast in him.* (TA.) — شَجَرَهُ عَنْهُ, (S, A, K,) aor. ـَ, (TA,) inf. n. شَجْرٌ, (S,) *He, or it, averted, or diverted, him, from it;* (S, A, K;) namely, an affair: (K:) *he removed, or put away,* (TS, K,) *him,* (K,) or *it,* (TS,) *from it:* (TS, K:) *he withheld, or debarred,* and *repelled, him from it.* (K.) You say, مَا شَجَرَكَ عَنْهُ *What has averted thee, or diverted thee, from it?* (S, A.) — شَجَرَ الْبَيْتَ, (S, K,) aor. and inf. n. as above, (TA,) *He propped up the* بيت [or *tent*] *with a pole.* (S, K, TA. [In some copies of the K, بِعَمُودٍ is erroneously put for بِعُمُودٍ.]) In like manner شَجَرْتُهُ is said of anything as meaning *I propped it up with a pole or the like.* (TA.) And شَجَرَ الشَّجَرَةَ, (T, K, TA,) and الثَّبَاتَ, (T, TA,) inf. n. as above, (TA,) *He raised the hanging branches of the tree, or shrub,* (T, K, TA,) and *of the plant.* (T, TA.) And شَجَرَ الثَّوْبَ *He raised the garment, it having gone down.* (T, TA.) And شَجَرٌ, inf. n. as above, is said of anything as meaning *It was raised, upraised, uplifted,* or *elevated.* (TA.) — شَجَرَ فَاهُ *He opened his mouth* (A, K,* TA) *with a stick, or a piece of wood,* (A, TA,) *by inserting this into the part of the mouth called its* شَجْر, (TA,) فَأَوْجَرَهُ [*and then put,* or *poured, medicine, or water, &c., into his mouth*]. (A, TA.) And شَجَرَ الدَّابَّةَ, (TS, K, TA,) aor. and inf. n. as above; or, accord. to one relation of a trad. in which it occurs, ↑ اشْتَجَرَهَا, (TA;) بِلِجَامِهَا; (TA;) *He made the beast to open its mouth by jerking its bridle to curb it.* (TS, K, TA.) — And شَجَرَ الشَّيْءَ *He threw the thing upon the* مِشْجَب [q. v.], (S, K,) i. e. *the* مِشْجَب (S.) — شَجِرَ, aor. ـَ, *i. q.* كَثُرَ جَمْعُهُ [app. meaning *Its aggregate became large in quantity;* or *it became much in the aggregate*]: (TS, K, TA:) but accord. to Aṣ, [it seems to signify *it became collected together, and then scattered, or dispersed, by something:* for he says that] شَجْرٌ [its reg. part. n.] is applied to anything *collected together, and then scattered, or dispersed, by something* (TA.)

2. تَشْجِيرُ النَّخْلِ *i. q.* تَشْجِيرُهُ, (K,) *The laying of the racemes of the palm-trees upon the branches, lest they should break:* (K in art. شخر:) this is done when the fruit is much in quantity, and the racemes are large, and one fears for the heart of the tree, and for the base, or lower part, of the raceme. (TA in the present art.)

3. شاجر المَالَ *The cattle pastured upon* شَجَر [i. e. *trees, or shrubs*], (ISk, S, A, K,) *having consumed the herbs and leguminous plants.* (ISk, S, A.*) — شاجر فُلَانٌ فُلَانًا, مُشَاجَرَةً, (S,) *Such a one contended, disputed, or litigated, with such a one.* (S,* K, TA.)

4. اشجرت الأَرْضُ *The land produced* شَجَر [i. e. *trees, or shrubs*]. (K.)

6: see 8, in three places.

7: see 8, in two places, and see 7 in art. سجر.

8. اشتجر *It was, or became, knit, or connected, together, one part with another;* as also ↑ اشْتَبَكَ: *it was, or became, commingled, one part amid, or within, another;* (TA;) and so ↑ تشاجر: (Ham p. 161:) *it was, or became, intricate, complicated, perplexed, confused,* or *intricately intermixed.* (TA: see 1, first sentence.) It is said in a trad., relating to conflict and faction (فِتْنَة), يَشْتَبِكُونَ فِيهَا اشْتِبَاكَ أَطْبَاقِ الرَّأْسِ *They become knit together therein, like the knitting together of the bones of the head that interjoin, one with another, one entering into another:* or the meaning is, *they disagree,* or *differ, one with another.* (TA.) You say, اشتجروا بِرِمَاحِهِمْ (TA) and ↑ تشاجروا بِهَا (S, A, Msb, TA) *They became knit together,* or *commingled, one with another, [in conflict,] with their spears:* (TA:) or *they thrust,* or *pierced, one another with their spears.* (S, A, Mgh, Msb, TA.) And اشتجروا (Zj, S, A, Msb, K) and ↑ تشاجروا (Zj, S, A, Mgh, K) *They became commingled,* or *confused,* or *embroiled, disagreeing,* or *differing:* (Zj, TA:) *they contended, or disputed, together;* (S, A, Mgh, Msb;) or *disagreed,* or *differed.* (S,* A,* Mgh, Msb,* K.) — Also *He preceded, outwent,* or *outstripped;* (K,* TA;) and so ↑ اشجرّ. (K.) — And, said of sleep, *It withdrew,* or *kept aloof,* from one; (K,* TA;) as also ↑ اشجرّ. (K.) — Also (S, K) said of a man, (S,) *He put his hand beneath his* شَجَر, *against the part beneath his chin:* (S:) or *he put his hand beneath his chin and leaned upon his elbow,* (K, TA,) *not laying his side upon the bed.* (TA.) — [And, said of a horse, *He was bridled, reined,* or *curbed:* Freytag, from the Deewán of the Hudhalees:) or perhaps the verb in this sense is in the passive form:] — see 1, last sentence but two.

شَجَرٌ *A discordant, or complicated, or confused, affair, or case.* (O, K.) — Also The *part,* of a رَحْل [or camel's saddle], *that is between the* كَرَانِ, (K, TA, [this word erroneously written in the CK with ز,]) which are the قَادِمَة and the آجِرَة, (TA in art. شخر,) [i. e. the ثَرْثَارَانِ,] the كَرّ

being what conjoins the طَلَفَانِ [in the fore part of the saddle and in like manner in the hinder part]: the part between the طَرَفَانِ is also called the شَحْر. (TA in the present art. [It is there said that this part is also called the شَرْح as well as the شَحْر: but this is a mistake.]) — And The *chin*: (Aṣ, O, Ḳ:) or (TA, in the Ḳ "and,") the *place of opening* (مَفْرِج, [as in the Ḳ voce رِشْن,] in the Ḳ here erroneously written مَضْرِج, the meaning being مَفْتَح,*) *of the mouth*: (Ḳ,* TA:) or the *part between the two lower jaws*: (AA, Ṣ, Ḳ:) or the *hinder part of the mouth*: or the *side of the mouth, where the upper and lower lips unite*: or *what has opened of the part where the mouth closes* [when medicine or the like is put into it]; expl. by مَا انْفَتَحَ مِنْ مُنْطَبِقِ الفَمِ: or the *place of meeting of the* لِهْزِمَتَانِ [q. v., a word variously explained]: (Ḳ:) or the *part where the two sides of the lower jaw unite, beneath the hair that grows between the lower lip and the chin*: and, in a horse, the *part between the upper, main, portions of the two sides of the lower jaw*: (TA:) pl. أَشْحَارٌ and [of pauc.] أَشْحُرٌ and [of mult.] شِحَارٌ. (Ḳ.)

شَجْرٌ (Ṣ, A, Mgh, Mṣb, Ḳ, &c.) and ↑ شَجَرٌ and رِشْجٌ (Ḳ,) in which last the ج is changed into ى, like as the ى is changed into ج, as in شَيْخٌ, originally شَغْيٌ, or, accord. to IJ, the ى in رِيْحٌ is not changed from ج because it remains ى in the dim., in which, where it so changed, it should be changed back into ج, whereas the dim. of رِيْحٌ is said to be شُيَيْحٌ and شُوَيْحٌ, and because it has kesr instead of fet-ḥ to the ش, [whence it appears that IJ knew not رِشْجٌ,] (TA,) [as coll. gen. ns., *Trees*; and *shrubs*, or *bushes*; which latter are also called, for distinction, دِقُّ الشَّجَرِ; and sometimes applied to *plants* in general; and, as a gen. n., sometimes meaning the *tree*, &c.:] the *kind of plant that has a trunk*, or *stem*: (Ṣ, A, Ḳ:) or the *kind that has a hard trunk*, or *stem*, (Mgh, Mṣb,) *like the* نَخْل *&c.*: (Mṣb:) or *such as produces seed, and does not come to an end in its year*: (Mgh:) or *such as rises, or rises high, of itself, whether slender or large, and whether it withstand the winter or lack strength to do so*: (Ḳ:) called شَجَرٌ from شَجَرٌ, because of the intermixing, or confusion, of the branches: (Bḍ in iv. 68, and TA:*) n. un. with ة, (Msb, Ḳ,) i. e. شَجَرَةٌ (Ṣ, Mgh, Mṣb, TA) and ↑ شَجَرَةٌ and ↑ شَيْرَةٌ: (TA:) the pl. [of شَجَرٌ] is أَشْجَارٌ (Ṣ, Mṣb) and [of شَجَرَةٌ] شَجَرَاتٌ and [of شَيْرَةٌ] شَيْرَاتٌ (Mṣb, TA) and [of شَجَرٌ] شَجَرَاءُ (TA:) شَجَرَاءُ also signifies the same as شَجَرٌ (Ḳ:) or it is a pl. [or rather a quasi-pl. n.] of شَجَرَةٌ; a pl. [or quasi-pl. n.] of which there are few other instances; قَصَبَةٌ, قَصَبَاءُ and طَرْفَاءُ of طَرَفَةٌ, and حَلْفَةٌ, حَلْفَاءُ of حَلَفَاءُ; or, accord. to Aṣ, the sing. [or n. un.] of حَلَفَاءُ is حَلْفَةٌ: and accord. to Sb, شَجَرَاءُ is sing. and pl., and so are قَصَبَاءُ and حَلْفَاءُ and طَرْفَاءُ. (Ṣ:) or شَجَرَاءُ signifies *tangled*, or *luxuriant*, or *abundant and dense*, شَجَرٌ. (A:) or *a collection of* شَجَرُ الْبَرِّ &c.: see in arts. برّ &c. — In the saying in a trad., that the شَجَرَةُ and the صَخْرَةُ are of, or from, Paradise, by the former is said to be meant *The grape-vine: or the tree beneath which allegiance was sworn to the Prophet*; and which, it is said, was a شَجَرَةُ [or gum-acacia-tree]: (TA:) and by the latter, the صخرة [or rock] of Jerusalem. (TA in art. صخر, q. v.) — By الشَّجَرَةُ المَلْعُونَةُ, mentioned in the Ḳur xvii. 62, is said to be meant *The tree called* الزَّقُّوم: and some explain it as meaning *the Devil*: and *Aboo-Jahl*: and *El-Ḥakam Ibn-Abíl-'Ás*. (Bḍ.) — شَجَرَةٌ also signifies ‡ *The stock, or origin*, of a man: (O, TA:) [hence,] one says, هُوَ مِنْ شَجَرَةٍ طَيِّبَةٍ ‡ [*He is of a good stock or origin*]; and مِنْ شَجَرَةِ النُّبُوَّةِ ‡ [*of the prophetic stock*, meaning *of the stock of the Prophet*]. (Aṣ.) [And † *A genealogical tree; a pedigree.*] — Also, (CK,) or ↑ شَجُرَّةٌ, (O, and Ḳ accord. to the TA, [but probably thus in the TA only because found to be so in the O,)) † *A small speck, or speckle, on the chin of a boy*: (O, Ḳ:) on the authority of IAqr. (TA.) — And one says, مَا أَحْسَنَ شَجَرَةَ ضَرْعِهَا or ضرعها ↑ شَجُرَّةَ, (O, and so accord. to the text of the Ḳ as given in the TA, [but Z has, in the A, distinguished the phrase as tropical, and hence it seems that he held the former reading to be the right,]) ‡ *How goodly are the shape*, (A,) or *the size*, (O, Ḳ,) *and the appearance, of her udder!* (A, O, Ḳ:) or *the veins and skin and flesh thereof!* referring to a she-camel. (O, Ḳ.)

شَجْرٌ: see 1, last sentence: = and its fem., with ة, see voce شَجِيرٌ.

شَجْرٌ; and its n. un., with ة: see شَجَرٌ.

شَجَرَةٌ: see شَجَرٌ, last two sentences.

شَجْرَةٌ, as a quasi-pl. n.: see شَجَرٌ. = Also fem. of أَشْجَرُ as syn. with شَجِيرٌ.

الحُرُوفُ الشَّجَرِيَّةُ [*The letters of which the* شَجَرٌ *is the place of utterance*; (in the CK, الشَّجَرِيَّةُ;)] the *letters* ج and ش and ض. (Ḳ.)

شَجَارٌ: see مِشْجَرٌ, in two places.

شِجَارٌ: see مِشْجَرٌ, in four places. — Also The *wood of a well*, (Ṣ, Ḳ, KL,) *by means of which the bucket is drawn out therefrom*: (KL:) pl. شُجُرٌ: (Ṣ:) this pl. occurs in a verse, accord. to J; but the right reading in that instance is سُجُلٌ, as is shown by the rhyme of the poem. (Ṣgh, TA.) — Also [*A wooden bar of a door;*] *a piece of wood which is put behind a door; called in Pers.* مِشْرَس, (Ṣ, Ḳ, TA,) written by Az مِشْرَسٌ. (TA.) — And *A piece of wood with which a couch-frame* (سَرِير) *is repaired, by its being affixed as a* ضَبَّة [q. v.], (Ṣ, Ḳ,) *beneath it.* (Ṣ.) — And *A piece of wood which is put in the mouth of a kid, to prevent its sucking.* (TṢ, Ḳ.) — And *A certain brand, or mark made with a hot iron, upon camels.* (Ṣ, Ḳ.)

شَجِيرٌ, وَادٍ شَجِيرٌ, (Ḳ,) or ↑ أَشْجَرُ, the former, (Ṣ, A,) but not the latter, (Ṣ,) and ↑ مُشْجِرٌ; (Ḳ;) and ↑ أَرْضٌ شَجِيرَةٌ, (Ṣ, TA,) and ↑ شَجِرَةٌ, (A, Ḳ,) and ↑ مُشْجِرَةٌ, (Ṣ, Mṣb, Ḳ,) and ↑ مُشَجَّرَةٌ; (AHn, Ṣ,* Ḳ;) *A valley, and a land, abounding with* شَجَر or أَشْجَار [i. e. *trees, or shrubs*]. (Ṣ, A, Mṣb, Ḳ.) شَجِيرٌ also signifies *Strange, or a stranger*; applied to a man, (Ṣ, A, Ḳ,) and to a camel. (Ṣ, Ḳ.) — And *An arrow that is used in the game called* المَيْسِر, *thrown among arrows not from its kind of tree*: (Ṣ, Ḳ:) *or one that is borrowed, and from the winning of which* [on *former occasions*] *one augurs good.* (TA.) — Also *Bad, corrupt, or disapproved.* (Kr, Ḳ.) — And *A companion*: (M, Ḳ:) or *a friend*: (A:) pl. شُجَرَاءُ. (M, TA.) — And *A sword.* (Ḳ.)

مِشْجَرٌ: see شَجَارَةٌ.

شَوَاجِرُ [pl. of شَاجِرَةٌ fem. of شَاجِرٌ]: see مُشْتَجِرٌ. — Also *Withholding, or debarring*, and *diverting, things.* (TA.) You say, شَجَرَتْنِي عَنْهُ شَوَاجِرُ [*Withholding, or debarring, or diverting, things withheld, or debarred, or diverted, me from it*]. (Ṣ.)

أَشْجَرُ; and its fem., شَجْرَاءُ: see شَجِيرٌ. — Also (Ḳ) *Containing more* شَجَر [i. e. *trees*, or *shrubs*]: (Ṣ, Ḳ:) so in the saying, هٰذِهِ الأَرْضُ أَشْجَرُ مِنْ هٰذِهِ [*This land is one containing more trees than this*]. (Ṣ, Ḳ.*) It has no known verb. (TA.)

مَشْجَرٌ (Ṣ, Ḳ, TA) [and] ↑ مَشْجَرَةٌ (Mgh, Mṣb) *A place* (Ṣ, Mgh, Mṣb, Ḳ) *of growth* (Mgh, Ḳ) *of* شَجَر or أَشْجَار [i. e. *trees*, or *shrubs*]: (Ṣ, Mgh, Mṣb, Ḳ:) or, as some say, the former signifies *many* شَجَر. (TA.) — The former also signifies *A place of* مُشَاجَرَة [i. e. *contending, disputing, or litigating*]: pl. مَشَاجِرُ: and, some say, it is an inf. n. (Har p. 473.) — See also مِشْجَرٌ, in two places.

أَرْضٌ مُشْجِرَةٌ: see شَجِيرٌ. — You say also مُشْجِرَةٌ meaning *A land giving growth to* شَجَر [i. e. *trees*, or *shrubs*]. (TA. [See also مُشْجِرٌ.])

مِشْجَرٌ *i. q.* مِشْجَبٌ [i. e. *A thing composed of pieces of wood, or sticks, the heads of which are bound together, and the feet parted, asunder, upon which clothes &c. are put*]: (Ṣ:) or *pieces of wood, or sticks, tied together, like the* مِشْجَب, *upon which articles of furniture, or utensils, are put*: (M, Mṣb:) pl. مَشَاجِرُ. (M, TA.) — And hence, (M,) The *wood*, (Ḳ,) or *pieces of wood*, (M,) *of the [kind of camel-vehicle for women called]* هَوْدَج: (M, Ḳ:) as also ↑ مِشْجَرٌ and ↑ شِجَارٌ and ↑ شَجَارٌ: (I, Ḳ:) n. un. مِشْجَرَةٌ and ↑ شِجَارَةٌ: (TA:) or a *vehicle used by women, smaller than the* هَوْدَج, *having the head uncovered*; (AA, Ḳ,* TA;) as also ↑ مُشْجَرٌ and ↑ شِجَارٌ and ↑ شَجَارٌ (Ḳ:) accord. to Lth, شِجَارٌ signifies the *wood* [or *frame-work*] *of the* هَوْدَج, *which when covered becomes a* هَوْدَج: (TA:) Aṣ

says that مَشَاجِرُ signifies the *pieces of wood of a* هودج: AA, that it signifies *vehicles smaller than* هَوَادِجَ, *having the heads uncovered; also called* سُفُرٌ, of which the sing. is ↑ شِجَارٌ. (Ṣ.)

شَجِيرٌ: see شَجِيرٌ: — and see also مَشْجَرٌ.

مُشَجَّرٌ Figured work (TA) *having the form of* شَجَر [i. e. *trees, or shrubs*]: (K,* TA:) and silk brocade (دِيبَاج) *figured with the forms of* شَجَر. (Ṣ, K.)

مُشْتَجَرُ الرِّمَاحِ [*The place of the commingling of spears; or of the thrusting, or piercing, therewith*]. (Ham p. 161.)

مُشْتَجِرٌ and ↑ مُشْتَجِرٌ *Commingled* [*and confused*]: you say رِمَاحٌ مُشْتَجِرَةٌ and مُشْتَاجِرَةٌ and ↑ سُنُوحٌ مُشَاجِرٌ *Spears commingled and confused*. (TA.)

مُتَشَاجِرٌ: see what next precedes, in two places.

شجع

1. شَجُعَ, aor. ـُ, (Ṣ, Mṣb, K,) inf. n. شَجَاعَةٌ, (Ṣ, Mṣb,) *He* (a man, Ṣ) *was, or became, courageous, brave, valiant, bold, daring, or strong-hearted* (Ṣ, Mṣb, K) *on the occasion of war, or fight,* (Ṣ, K,) *making light of wars, by reason of his boldness.* (Mṣb.) AZ says that شَجَاعَةٌ sometimes denotes a comparative quality in relation to him who is weaker than the person to whom it is ascribed. (Mṣb.) = شَجُعَ, aor. ـُ, [which in this case is contr. to the general rule, notwithstanding the guttural letter, for by rule it should be ـَ,] *He overcame him, or surpassed him, in* شَجَاعَة [*or courage, &c.*]. (K.) [See 3.] = شَجِعَ, aor. ـَ, (Mṣb,) inf. n. شَجَعٌ, (IDrd, Mṣb, K,) *He was, or became, tall.* (IDrd, Mṣb, K.)

2. شَجَّعَهُ, (Ṣ, K,) inf. n. تَشْجِيعٌ, (K,) *He encouraged him; or strengthened his heart;* (Ṣ, K;) and *emboldened him:* (K:) *or he said to him, Thou art* شُجَاع [*or courageous, &c.*]. (Sb, Ṣ, K.)

3. شَاجَعْتُهُ فَشَجَعْتُهُ [*I strove to overcome or surpass him, or contended with him for superiority, in* شَجَاعَة (*or courage, &c.*), *and I overcame him, or surpassed him, therein.* (TA.)

4. مَا أَشْجَعَهُ! [*How courageous, brave, valiant, bold, daring, or strong-hearted, is he, on the occasion of war, or fight!*]. (TA in art. بسل.)

5. تشجّع *He affected* (تَكَلَّفَ) *courage, bravery, valour, boldness, daringness, or strength of heart on the occasion of war, or fight;* (Ṣ, K;) [*he encouraged himself; made himself, or constrained himself to be, courageous:*] and *he feigned, or pretended to have, courage, &c., on the occasion of war, or fight, not having it in him.* (TA.)

شَجْعٌ *Penetrating energy; boldness.* (Aṣ.) — *Quickness of the shifting of the legs,* in camels, (Ṣ, K,) or, accord. to IB, in horses. (TA.)

شَجِعٌ; fem. with ة: see شُجَاعٌ, in three places.

شَجِعُ القَوَائِمِ *Quick in the shifting of the legs,* applied to a he-camel; and so شَجِعَةٌ and ↑ شَجْعَاءُ, applied to a she-camel. (Ṣ, K.) And قَوَائِمُ شَجِعَاتٌ *Quick, and light, active, or nimble, legs.* (TA.) — *Mad,* applied to a camel. (Ibn-'Abbád, K.)

شَجَعٌ: see شَجَعٌ.

شَجَعَةٌ: see شُجَاعٌ: = see also شُجْعَةٌ: — also *Tall, and uncompact in frame:* — and *crippled by disease; or having a protracted disease:* [whence] it is said in a prov., أَعْمَى يَقُودُ شَجَعَةً [*A blind man leading one crippled by disease, or having a protracted disease:* but in Freytag's Arab. Prov. ii. 119, the last word is written شَجَعَة, and said to be pl. of ↑ شَاجِعٌ, and to signify, app., *suffering paralysis*]. (TA.)

شُجْعَةٌ: see شُجَاعٌ. = Also *Cowardly, weak,* (Ibn-'Abbád,) *lacking strength or power or ability, lean, or emaciated, and small in body, having no heart;* (Ibn-'Abbád, K;) as also ↑ شَجَعَةٌ. (Lḥ, K:) the former seems to have the meaning of a pass. part. n., [i. e. of مَشْجُوعٌ, q. v.,] like سُخْرَةٌ and other words. (Ibn-'Abbád.)

شِجْعَةٌ: see شُجَاعٌ.

شَجْعَاءُ [or شِجْعَاءُ or ↑ شَجْعَاءَةُ]: see شُجَاعٌ.

شَجْعَرٌ *A bulky serpent:* or *a malignant and audacious serpent:* regarded by Sb as a quadriliteral-radical word. (TA.) [See also شُجَاعٌ.]

شُجَاعٌ: see what next follows.

شَجُاعٌ and ↑ شِجَاعٌ (Lḥ, ISk, Ṣ, Mṣb, K) and ↑ شَجَاعٌ (Mṣb, K,) which is of the dial. of Benoo-'Okeyl, being made by them to accord with its contr., which is جَبَانٌ, (Mṣb,) and ↑ شَجِيعٌ (Lḥ, Ṣ, Mṣb, K) and ↑ أَشْجَعُ (Ṣ, K) and ↑ شَجِعٌ (K) and ↑ شَجِعٌ, (as in some copies of the K,) or ↑ شَجِعَةٌ, (as in other copies of the K and in the TA,) [of all which forms the first is the most common,] *Courageous, brave, valiant, bold, daring, or strong-hearted* (Ṣ, Mṣb, K) *on the occasion of war, or fight,* (Ṣ, K,) *making light of wars, by reason of boldness:* (Mṣb:) fem. [of the 1st and 2nd and 3rd respectively] شُجَاعَةٌ and شَجَاعَةٌ (Ṣ,* Mṣb,* K) and شَجَاعَةٌ (Mṣb,* K) and شِجَاعٌ also [without ة] (Mṣb) and [of the 4th] ↑ شَجِيعَةٌ (Mṣb, K) and [of the 5th] ↑ شَجَعَةٌ and [of the 6th] ↑ شَجَعَةٌ: (K:) pl. masc. (of the 1st, Ṣ, Mṣb) شُجْعَةٌ [a pl. of pauc.] (AO, Ṣ, Mṣb, K) and [of the first three, and perhaps of the 4th also,] شَجَعَةٌ (Ṣ, K) and (of the 1st, Ṣ) شُجْعَانٌ (Lḥ, Ṣ, K) and (of the 4th, Ṣ) شُجْعَانٌ (Lḥ, ISk, Ṣ, K) [or, accord. to IDrd, شجعان is a mistake, as is said in the TA, but the word is there written without any syll. signs,] and (of the 4th, Ṣ, Mṣb) ↑ شَجَعَةٌ (Ṣ, Mṣb, K) and [of the 4th, and perhaps of others also,] شُجَاعٌ, (K,) and also, (but these are quasi-pl. ns., TA,) ↑ شُجَعَةٌ (AO, Ṣ, K) and ↑ شُجَعَةٌ (K) and ↑ شَجَعَةٌ [app. a mistake for شَجَعَةٌ or شُجَعَةٌ]: (TA:) pl. fem. [all of شَجِيعَةٌ, or the last of شَجَعَةٌ or of شَجِعَةٌ,] شَجَائِعُ and شِجَاعٌ and شُجَعٌ: (Lḥ, K:) or شُجَاعٌ is [an epithet] peculiar to men: (K,* TA:) AZ says, "I have heard the Kilábees say, رَجُلٌ شُجَاعٌ, but they do not apply this epithet to a woman:" (Ṣ:) ↑ شَجَعَةٌ and ↑ شَجِعَةٌ, however, are applied to a woman, and signify *bold,* (Ibn-'Abbád, Ṣ,) *long-tongued, and vehemently clamorous, towards men;* (Ibn-'Abbád, TA;) *audacious in her speech,* (Ibn-'Abbád, K, [but these two epithets as applied to a woman and signifying "bold" &c. are omitted in the CK,]) *and in her length of tongue, and vehement clamorousness.* (Ibn-'Abbád, TA.) — شُجَاعٌ (Ṣ, Mṣb, K) and ↑ شِجَاعٌ (K) also signify † The *serpent;* (K;) and so does ↑ أَشْجَعُ: (TA:) or ‡ the *male serpent:* (Mgh, K:) or *a certain species of serpent,* (Sh, Ṣ, Mṣb, K,) as also ↑ أَشْجَعُ, (Ṣ,) *small,* (K,) or *slender, and asserted to be the boldest of the serpent-kind:* (Sh:) pl. شُجْعَانٌ (Lḥ, IDrd, K) and شُجْعَانٌ, (IDrd, K,) the former of which is the more common: (IDrd:) the pl. of أَشْجَعُ is أَشَاجِعُ; or, as some say, this is pl. of أُشْجُعَةٌ, which is pl. [of pauc.] of شُجَاعٍ, signifying the *serpent.* (TA.) [See also شُجَعْرٌ, above.] — Also ‡ The *serpent called* صَفْر, *that presents itself in the belly* (Ṣ, K,* TA) *of a man,* as the Arabs assert, *when he has been long hungry:* (Ṣ, TA:) but Aṣ says that شُجَاعُ البَطْنِ signifies † *vehemence of hunger.* (Az, TA.)

شُجَاعٌ: see شُجَاعٌ, in two places.

شُجَعٌ: fem. with ة: see شُجَاعٌ, in three places.

شَجَعَةٌ: see شُجَاعٌ.

أَشْجَعُ; fem. شَجْعَاءُ: see شُجَاعٌ, in four places. You say also, لَبُؤَةٌ شَجْعَاءُ *A bold lioness.* (TA.) — Applied to a man, accord. to some, it signifies, (Ṣ,) or it signifies also, (K,) *In whom is lightness, or unsteadiness, like what is termed* هَوَج, (Ṣ, K,) *by reason of his strength.* (Ṣ.) See also شَجِعٌ. — *Mad; or possessed by a devil:* (TA:) Lth says that, applied to a man, it signifies one *who is as though there were in him madness, or diabolical possession;* but Az says that this is a mistake; for, were this its meaning, the poets would not have used it in praise. (TA, in another part of the art.) — *Tall:* (IDrd, Mṣb, K:) and so the fem. applied to a woman. (IDrd, Mṣb.) — *Bulky; big-bodied;* or *stout:* or, as some say, *youthful;* or *in a state of youthful vigour.* (TA.) — The *lion.* (Lth, Ṣ, K.) — It is said in the K that الأَشْجَعُ also signifies الدَّهْر [i. e. *Time;* or *fortune;* &c.]; and J says that this is what the poet means by the expression, أَخَذَ أَشْجَعُ: but this cannot be the correct meaning, for the poet, namely El-Aṣṣhá, says,

بِأَشْجَعَ أَشَّادٍ عَلَى الدَّهْرِ حِنْطَبَهْ

by الأشجع meaning himself, or some other thing. (TA.) = Also, (Ṣ, K,) and أَشْجَعُ, (K,) or the latter accord. to some, but this was not known to Abu-l-Ghowth, (Ṣ,) sing. of أَشَاجِعُ, [in some copies of the Ṣ written أَشَاجِعُ, but the former, which, as is mentioned in the TA, is found in the

handwriting of J, is that which is commonly known,] which signifies [The *knuckles nearest to the wrist*; this being what is meant by] the *bases* (أُصُول) *of the fingers, which are connected with the tendons of the outer side of the hand*: (S, K:) in the T, we find the *heads* (رُؤُوس) *of the fingers*, instead of اصول: (TA:) or اشجع in the hand and foot [but see what follows] signifies the *tendons extended above the* سَلَامَى [here meaning the *metacarpal and metatarsal bones*] *from the wrist to the bases* (أُصُول) *of the fingers or toes, which are called* أَطْنَاب الْأَصَابِع, *above the outer side of the hand*: or the *bone which connects the finger with the wrist*; [i. e. the *metacarpal bone*;] *every finger having to it a bone thus called*: he who says that the أَشَاجِع [so here instead of اشجع as above] are the tendons calls those bones the أَسْتَاع عَارِي الْأَشَاجِع. (TA.) Aboo-Bekr is described as عَنْ مَفَاصِلِ الْأَصَابِع, meaning *Having little flesh upon what are thus termed: or having their tendons apparent.* (TA.) [See also وَاجِبَة and بَرْجَمَة.] أَشْجَعُ مِنْ دِيك [*More courageous than a cock*] is one of the proverbs of the Arabs. (Mgh.)

مُشَجَّعٌ, like مُجَمَّلٌ, (K, TA,) i. e. having the form of a pass. part. n., (TA,) [in the CK مُشَجَّع, like مُجَمَّل,] *In the utmost state of madness, or diabolical possession*: (K:) so says Ibn-Abbád; and hence, accord. to him, شَجَاع [but in what sense he does not say]. (TA.)

مَشْجُوع *Overcome, or surpassed, in* شَجَاعَة [or *courage*, &c.]. (K, TA.)

شجن

1. شَجِنَ, (S, L, K,) aor. ـَ; (K:) and شَجَنَ, aor. ـَ; inf. n. [of the former] شَجَن [in some copies of the K شُجْن] and [of the latter, or of both,] شُجُون; (L, K:) *He grieved, mourned, or lamented*; or *was sorrowful, sad, or unhappy*; (S, L, K:) and *was anxious*: and ↑ تشجّن signifies the same: (L:) or this last signifies, (K,) or, as Lth says, it seems to signify, (L,) *he remembered*; syn. تَذَكَّرَ. (L, K.) And شجنت الحَمَامَة, [app. both شَجَنَت and شَجِنَت,] inf. n. شُجُون, *The pigeon cooed in a wailing and plaintive manner.* (L.) [See also شَجَن below.] شَجَنَهُ, (S, L, K,) [aor. ـُ, accord. to the usual rule of the K,] inf. n. شَجْن and شُجُون, (L, K,) signifies the same as ↑ اشجنه. (S, L, K,) i. e. *He*, (another person, S,) or *it*, (an affair, or an event, or a case, L, K,) *caused him to grieve or mourn* or *lament*, or *to be sorrowful* or *sad* or *unhappy*. (S, L, K.) شَجَنَتْنِي الحَاجَة, (S, L,) and شَجَنَتْهُ, (L, K,) aor. ـُ, inf. n. شَجْن, (S, L,) *Want*, or *the want, detained*, or *withheld*, (S, L, K,) *me*, (S, L,) or *him*. (L, K.) And مَا شَجَنَكَ عَنَّا *What detained*, or *withheld, thee from us?* (L.)

4. اشجنهُ: see the preceding paragraph. اشجن الكَرْمُ *The grape-vine had a branchlet of a bunch of which all the grapes came to maturity.* (L, K. [See شِجْنَة.])

5: see 1, first sentence. تشجّن الثَّمَرُ *The trees were, or became, tangled, or luxuriant, and abundant and dense.* (L, K.)

شَجْن (S, L, K [in the CK شَجَن, but expressly said in the S to be بِالتَّسْكِين]) *A road* of a valley; (S, L;) or *a road in a valley: or in the upper, or uppermost, part thereof*: as also ↑ شَاجِنَة: (K:) pl. of the former شُجُون: (S, L, K:) and of ↑ the latter شَوَاجِن: (K:) or ↑ شَاجِنَة signifies *a valley in which are many trees*; (S, L;) or *a place in which are* شُجُون, which means *tangled trees*; (Ham pp. 761-2;) and شَوَاجِن is its pl.: (S, L, and Ham p. 702:) or ↑ شَاجِنَة signifies *a sort of valley producing good herbage*: or, as some say, شَوَاجِن signifies the *upper, or uppermost, parts of a valley*; and its sing. is ↑ شَجِن [thus written in the L in this instance], as ISd mentions on the authority of A'Obeyd, but adding that, as such, it is irregular, and that it is more properly to be regarded as pl. of ↑ شَاجِنَة. (L.)

—[Hence,] one says, الحَدِيثُ ذُو شُجُون, (S, Meyd, L, K,) شُجُون being pl. of شَجَن, with the ع quiescent; (Meyd;) a prov., (Meyd, L,) meaning *The story is involved, or intricate*; (S, Meyd, L;) or *has several ways [in which it may be understood]*; (Meyd;) or *has several modes, or manners; and objects of aim*: (L, K:) applied to a story by which one calls to mind another: (A'Obeyd, Meyd, L:) the first who said it was Dabbeh Ibn-Udd Ibn-Tábikhah: he had two sons, named Saad and So'eyd: and some camels belonging to him ran away by night, so he sent his two sons to seek them; and they separated; and Saad found them and restored them; but So'eyd went on seeking them; and El-Hárith Ibn-Kaab met him; and there were upon the young man two [garments such as are called] burds (بُرْدَان), which El-Hárith asked him to give to him; but he refused to comply with his desire; whereupon he slew him, and took his two burds: and Dabbeh, when he saw a dark object in the night, used to say, أَسَعْدٌ أَمْ سُعَيْدٌ ["Is it Saad or So'eyd?" (see سَعْد)]; and this saying of his became current as a prov.: some time after this, having gone on pilgrimage, he met El-Hárith Ibn-Kaab at 'Okádh, and saw upon him the two burds of his son So'eyd, and asked him respecting them; and he answered that he had met a young man wearing them, and slain him, and taken them: Dabbeh said, "With this thy sword?" and he answered, "Yes:" and he said, "Give it me that I may look at it, for I think it to be sharp:" and El-Hárith gave it him: and he took it, and shook it, and said, إِنَّ الحَدِيثَ ذُو شُجُونٍ, and slew him with it: whereupon it was said to him, "O Dabbeh, in the sacred month?" and he said, سَبَقَ السَّيْفُ العَذْلَ ["The sword preceded the censure"]: these three provs. he originated. (Meyd.)

شُجْن and ↑ شِجْن: see the next paragraph.

شَجَن *Grief, mourning, lamentation, sorrow, sadness, or unhappiness*; (S, L, K:) and *anxiety*: (L, K:) pl. أَشْجَان (S, L, K) and شُجُون; (L, K; [in the latter of which these pls. are mentioned after all the explanations of the sing.;]) the former a pl. of pauc., and the latter of mult. (Ham p. 404.) [See a verse cited voce عَرُوض, in which it means *A cause of anxiety.*] — And *The soul's love, or its inclination, or its blamable inclination*: (L:) [or] *love that is followed by anxiety and grief.* (Kull p. 165.) — And *A want*, (S, L, Mṣb, K,) as also ↑ شَجِن, (L,) wherever it be: (S, L, K:) pl. شُجُون (S, L, Mṣb, K) and أَشْجَان; (L, Mṣb, K;) the latter being pl. of شَجِن also. (L.) A rájiz says,

* لِي ضَغَنَانِ شَجَنٌ بِنَجْدِ *

* وَشَجَنٌ لِي بِبِلَادِ السِّنْدِ *

[*I have two wants; a want in Nejd, and I have a want in the country of Es-Sind*]. (S.) — Also *An intricately-intermingling branch* of a tree; (L, K;) and a شُعْبَة [i. e. *branch*, or *branchlet, or the like*,] of anything; (K;) like ↑ شِجْنَة and ↑ شُجْنَة and ↑ شَجْنَة (L, K) in the former sense: (L: [accord. to the K, app., in the latter sense:]) or, accord. to IAạr, one says ↑ شُجْنَة and ↑ شَجْنَة meaning *a branch* of a tree, [or the latter app. means *branches*, for it seems to be a coll. gen. n.,] and ↑ شِجْنَة and ↑ شَجِن, and [the pl. of ↑ شُجْنَة is] شُجُنَات and شُجَنَات: (L:) or, accord. to J, (L,) ↑ شِجْنَة and ↑ شُجْنَة signify *roots of trees intricately intermingling*: (S, L:) [but] the primary signification of ↑ شِجْنَة and ↑ شُجْنَة is *a branchlet* (a شُعْبَة *of a* غُصْن) *of a tree*: (L:) or ↑ شُجْنَة signifies *tangled, or luxuriant, or abundant and dense, trees.* (Mṣb.) — See also شِجْنَة. — And see شُجْن. — Also, (K,) or شِجْنَة, (L, thus written without any syll. signs, perhaps fem. of شَجِن, i. e. شَجْنَة, but it seems to be indicated by the context in the L that it is ↑ شُجْنَة,]) A she-camel *compact in make, of which the several parts are interknit, one with another*, (L, K,*) *like the parts of a tree.* (L.)

شَجْنَة: see the next preceding paragraph.

شِجْنَة: see شَجِن, in six places: and شُجْنَة. — Also, as some say, *Leanness*; *or slenderness, and leanness*; *or leanness, and lankness in the belly.* (L.)

شَجْنَة: see شَجِن, in five places. — Also, i. e. with kesr, (K,) or ↑ شُجْنَة and ↑ شَجْنَة, (L,) *A branchlet of a bunch of a grape-vine of which all the grapes come to maturity.* (L, K.) — شِجْنَة signifies also † *Relationship closely, or intimately, connected.* (L.) One says, بَيْنِي وَبَيْنَهُ شِجْنَةُ رَحِمٍ, and رَحِمٌ, ↑ شُجْنَة, † *Between me and him is a relationship closely, or intimately, connected.* (S.) And it is said in a trad., الرَّحِمُ شِجْنَةٌ مِنَ اللّٰهِ i. e. الرَّحِمُ *is derived from* الرَّحْمٰن: (S, L:) [see رَحِمٌ:]) or, accord. to AO, (L,) the meaning is, [الرَّحِم *is*] *relationship, from God, closely, or intimately, connected, like the roots of trees.* (S, L.) — Also *A crack*, or *cleft*, in a *mountain*. (Lḥ, L, K.)

شَجْنَة: see the next preceding paragraph.

شَاجِنِيَّتِى ✝ شَجُونُ is a saying of the Arabs like their saying عَبَايَتِى عَبُولُ [i. e., app., *My withholder is death, or shall be death* alone; for شَجَنَتْهُ شَجُونُ *him*, like as عَبَلَتْهُ عَبُولُ is rendered "death separated him"]. (L.)

شَجِنَ: see شَجَنٌ.

شَاجِنٌ *Grieving, mourning, or lamenting*; or *sorrowful, sad, or unhappy*; (Ṣ, L;) and *anxious*. (L.) ═ See also an ex. of its fem., with ة, voce شَجُونٌ.

شَاجِنَةٌ [as a subst.]; pl. شَوَاجِنُ: see شَجْنٌ, in five places.

شجو

1. شَجِىَ, aor. ـَ, inf. n. شَجًا, *He was choked*; or *his throat, or fauces, became obstructed*; (Ṣ, K;) *by it*; i. e. a bone or the like. (K.) One says, عَلَيْكَ بِالنَّظْرِ وَلَوْ شَجِيَتْ بِالعَظْمِ [*Keep thou to self-restraint though thou be choked by the bone*]. (TA.) ═ And, [hence, by a metaphor, (see Har p. 33,)] aor. and inf. n. as above, ✝ *He grieved, mourned, or lamented*; or *was sorrowful, sad, or unhappy*: (Ṣ, Mṣb:) and *he was, or became, anxious, or disquieted in mind*. (Ṣ.) ═ Also, aor. and inf. n. as above, said of a creditor (غَرِيمٌ), *He went away*, عَنْهُ [*from him*]. (K. [See 4.]) ═ شَجَا بَيْنَهُمْ *It was, or became, an occasion of contention, or dispute, or of disagreement, or difference, between them*. (K.) ═ شَجِاهُ, (Ṣ, Mṣb, K,) aor. ـَ, inf. n. شَجْوٌ, (Ṣ, Mṣb,) [app. originally *syn. with* أَشْجَاهُ in the first of the senses assigned to the latter in the next paragraph: ═ and hence,] ✝ *It* (anxiety, Mṣb) *grieved him*; or *caused him to mourn or lament, or to be sorrowful or sad or unhappy*; (Ṣ, Mṣb, K;) as also ✝ اِشْجَاهُ. (K.) And, said of wealth (الغِنَى), inf. n. شَجْوٌ, ✝ *It excited his griefs, mournings, &c., and his desire*. (TA.) ═ Also, and ✝ اِشْجَاهُ, ✝ *It caused him to be wirthful*, (Ks, K, TA,) and *excited him*. (Ks, TA.) Thus each of these verbs has two contr. significations. (K.) But MF observes that طَرَبُهُ, the explanation here given in the K, is said by the author of the K [in art. طرب] to denote a lightness arising from joy or grief. (TA.) [Generally, however, it means as rendered above.]

4. اِشْجَاهُ, inf. n. إِشْجَآءٌ, *It choked him*; or *caused his throat, or fauces, to be obstructed*; syn. اَغْصَّهُ; (Ṣ, TA:) said of a bone lying across in the throat, or fauces. (TA.) [This is clearly shown to be the meaning in the Ṣ, as well as in the TA, intended by اَغْصَّهُ; with which it is also syn. in another sense; for] ═ It signifies [also] ✝ *It, or he, caused him to fall into grief, mourning, lamentation, sorrow, sadness, or unhappiness*. (K.) See also 1, in two places. ═ Also ✝ *He subdued, overpowered, or overcame, him*, (K, TA,) *so that he grieved, or was sorrowful*. (TA.) ═ And ✝ *He angered him*. (Ks, TA.) ═ And ✝ *He made him to go away*. (Az, ṬA.) And أَشْجَيْتُهُ عَنِّى ✝ *I gave him* (i. e. a creditor or petitioner) *what contented him, so that he went away*. (TA.)

6. تَشَاجَاهُ عَلَيْهِ, (Aṣ, T, K,* TA,) said of a woman of the desert with reference to a young man who had been dallying, and holding amorous converse, with her, (Aṣ, T, TA,) ✝ *She resisted him, and expressed grief, or unhappiness, to him, or on account of him*, [i. e. *on account of his advances,*] *saying, Alas, my grief, or my unhappiness!* (Aṣ, T, K,* TA.) And said of a woman with reference to her husband, meaning ✝ *She expressed grief*, &c., as above. (A, TA.)

شَجًا *A bone, or some other thing* (Ṣ, K) *of the like sort*, (K,) *sticking fast*, (Ṣ,) *or lying across, or forming an obstruction*, (K,) *in the throat, or fauces*, (Ṣ, K,) of a human being, and of a beast; (TA;) *a thing in the throat, or fauces, that* [*chokes one, or*] *prevents from swallowing*: (Ḥar p. 69:) an inf. n. used as a subst. [properly thus termed]. (Ḥar p. 33.) ═ See also the next paragraph.

شَجْوٌ ✝ *Anxiety, or disquietude of mind*; and *grief, mourning, lamentation, sorrow, sadness, or unhappiness*; (Ṣ;) [and] so ✝ شَجًا: thus termed because a man is choked thereby. (Ḥar p. 33.) ═ And ✝ *A want; an object of want*. (Az, K, TA.) One says, بَكَّى فُلَانٌ شَجْوَهُ [app. meaning ✝ *Such a one wept for his object of want*]: and دَعَتِ الحَمَامَةُ شَجْوَهَا [app. ✝ *The pigeon called for its object of want*]. (TA.)

شَجٍ ✝ *Grieving, mourning, or lamenting*; or *sorrowing, sad, or unhappy*; applied to a man; (Ṣ, Mṣb;) and شَجِيَّةٌ, of the measure فَعِلَةٌ, applied to a woman: one says, وَيْلٌ لِلشَّجِى مِنَ الخَلِىِّ [mentioned and expl. voce خَالٍ, in art. خلو, where each of these epithets is written with teshdeed to the ى; and likewise in another saying there mentioned]: (Ṣ:) or, in this saying, (TA,) it signifies *occupied* [*by anxiety or grief*]; (K, TA; [in the CK, الشَّجا is erroneously put for الشَّجِى;]) and خَلِىٌّ means "free [therefrom]:" so says AZ: and in this instance الشَّجِى may mean *occupied by a bone choking, or obstructing, his throat, or fauces, or by anxiety, and not having found a way of escape therefrom; or by his opponent, or adversary, whom he has been unable to withstand*: (TA:) and sometimes one says ✝ شَجِىٌّ, like as one says حَزِنٌ and حَزِينٌ; though this is rare; (Mṣb;) it is mentioned in the 'Eyn; but شَجٍ is more known; and is said by Az to be the chaste form: (TA:) Mbr says, the ى of الخلى is with teshdeed, and the ى of الشَّجِى is without teshdeed, (Ṣ,) and sometimes this ى is with teshdeed in poetry; (Ṣ, K;) but if you make it to be from شَجَاهُ, it is ✝ شَجِىٌّ only, syn. with مُشْجٍ [i. e. *grieved*, &c.]; (Ṣ;) and so it is said to be by Az and Z: and Az adds, the second way of accounting for it is, that they follow lengthen فَعِلٌ with a ى, saying, فُلَانٌ قَمِينٌ وَلَدَيَّ, and قَمِينٌ, and سَمِحٌ and سَمِيحٌ, and كَرِمٌ and كَرِيمٌ: and the third way is, that they assimilated one word in measure to another, as in الغَدَايَا, and العَشَايَا, the [proper] pl. of غَدَاةٌ being only غَدَوَاتٌ. (TA.)

شَجِىٌّ: see the next preceding paragraph, in two places.

مَفَازَةٌ شَجْوَآءُ [*A desert, or waterless desert,*] *difficult to travel*. (Ṣ, K.*)

شَجَوِىٌّ, with fet-h to the ج; rel. n. of شَجٍ. (Ṣ.)

شَجُوجَى, (Ṣ, K,) of the measure فَعُوعَلٌ [and therefore with tenween], (Mz 40th نوع, and MF and TA,) like حَجُوجَى &c., (Ṣ,* and Mz ibid.,) and ✝ شَجُوجَاةٌ, (K,) applied to a man, (Ṣ,) *Long in the legs*: (Ṣ, K:) or *very tall*: or *very tall, with bigness* (ضَخَم, in the CK ضَخْم,) *of the bones*: or *long in the back, short in the leg*; (K;) thus in the M; but Az says the reverse, i. e. *long in the legs, short in the back*. (TA.) ═ Also, (K,) or the former, (TA,) A *bulky* horse. (K.) ═ And The غَعْغَعَ [or *magpie*]; (K;) [and] so شَجُوجَى (K and TA in art. شج;) fem. with ة [i. e. شَجُوجَاةٌ]. (K.) ═ And *A wind continually blowing*; as also شَجُوجَاةٌ. (K.) All this is in the M. (TA.)

شَجُوجَاةٌ: see the next preceding paragraph.

أَمْرٌ شَاجٍ *An affair, or event, grieving*; or *causing to mourn or lament, or to be sorrowful or sad or unhappy*. (TA.)

شح

1. شَحَّ, (Mṣb,) sec. pers. شَحَحْتَ, aor. يَشُحُّ and يَشِحُّ, (Ṣ, O, Mṣb, K,) the latter of these aors. agreeable with analogy as the verb is intrans., and the former deviating therefrom; (MF;) and sec. pers. شَحَحْتَ, aor. يَشُحُّ; (Ṣ, O, Mṣb, K;) [the first of which, having for its aor. يَشُحُّ, is the most common;] inf. n. شُحٌّ (Ṣ, A, O, Mṣb, K) and شَحٌّ and شَحَحٌ, (ISk, O, K,) of which three inf. ns. the first is the most approved; (TA;) *He was, or became, niggardly, tenacious, stingy, penurious, or avaricious*; syn. بَخِلَ: (Mṣb:) or بَخِلَ relates to single things, or particulars; and شَحَّ, to things in general: or بَخِلَ relates to wealth, or property; and شَحَّ, to wealth, or property, and to kindness, or beneficence: or شَحَّ, signifies *he was, or became, niggardly*, &c., as above, *in the utmost degree*: (TA:) or *he was, or became, niggardly*, &c., as above, (Ṣ, A, O, K,) and *covetous, or vehemently or greedily or excessively or culpably desirous*, (K,) or *with covetousness, or vehement or greedy or excessive or culpable desire*. (Ṣ, A, O.) You say, شَحَّ بِهِ and عَلَيْهِ; (T, M, K;) by the former meaning *He was, or became, niggardly*, &c., *of it*, i. e., of his property, or the like; and by the latter, *he was, or became, niggardly*, &c., *to him*, i. e., to an asker, or a beggar, or a seeker, or the like: (MF:) or [in some cases, as will be seen from phrases mentioned below, (see يَشُحُّ,)] meaning by the latter the same as by the former. (L.) [Thus] one says, هُوَ يَشُحُّ بِمَالِهِ [*He is niggardly*, &c., *of his property*; and sometimes, in the same sense, يَشُحُّ عَلَى مَالِهِ. (A.) And بَعْضُهُمْ شَحَّ

عَلَى بَعْضٍ [*Some of them were niggardly, &c., to some*; meaning *they were niggardly, &c., one to another*]. (Mṣb, K.)

3. هُوَ يُشَاحِّنِى بِكَذَا [*He is niggardly, tenacious, &c.*, as above, *with me, of such a thing*]. (A.) [The inf. n.] مُشَاحَّةٌ [in the CK erroneously written مُشَاحَةٌ] is *syn. with* مُضَنَّةٌ: (K, TA:) hence the saying, لَا مُشَاحَّةَ فِى الِاصْطِلَاحِ [*There shall be no acting in a niggardly manner, of one with another, in the making of peace, one with another*]. (TA.) And one says, فُلَانٌ يُشَاحُّ عَلَى فُلَانٍ *Such a one is tenacious of such a one*; syn. يَضُنُّ بِهِ. (Ṣ, L.)

6. تشاحّ القَوْمُ *The people, or party, were niggardly, tenacious, &c.*, as above, [see 1,] *one to another*, (Mṣb, K, TA,) فِى الأَمْرِ *[in the affair]*, (K, TA,) and عَلَيْهِ *[for it]*, (TA,) *and vied in hastening to it*, (TA,) *fearing lest it should become unattainable*. (K, TA.) And تَشَاحَّا عَلَى الأَمْرِ لَا يُرِيدَانِ أَنْ يَفُوتَهُمَا (Ṣ, O, K, TA) *They two* (i. e. two men, Ṣ, O) *contended together for the thing, or affair, each of them being unwilling that it should become beyond his reach, or attainment*. (TA.) And تَشَاحَحَا المَاءَ [or تَشَاحَاهُ] *i. q.* تَجَاشَعَاهُ [i. e. *They straitened each other in pressing to the water, and vied, each with the other, in endeavouring to satisfy their thirst*]. (TA in art. جشع.)

R. Q. 1. شَحْشَحَةٌ [inf. n. of شَحْشَحَ] *The being cautious, wary, or vigilant; or fearing*. (O, K.) — *The crying* of the [bird called] صُرَد. (K.) You say, شَحْشَحَ الصُّرَدُ *The* صرد *uttered its cry*. (O, TA.) — The camel's *reiterating of his voice*, [or his *being not clear*, or his *being sparing*,] in his braying. (K.) You say of the camel, شَحْشَحَ فِى هَدِيرِهِ [*He reiterated his voice, or*] *he was not clear*, (Ṣ,) *or he was sparing*, (L,) *in his braying*. (Ṣ, L.) — And *The flying swiftly*. (Ṣ, K.)

شَحِيحٌ: see نَفْسٌ شَحَّةٌ.

أَوْصَى فِى صِحَّتِهِ وَشَحِّتِهِ means [*He made his will during his state of soundness, or health, and*] *in his state of which he is tenacious* [*or the state which he is reluctant to quit*] (فِى حَالِهِ الَّتِى يَشُحُّ عَلَيْهَا). (O, K.)

شَحَاحٌ: see the next paragraph in four places.

شَحِيحٌ (Ṣ, A, Mṣb, K) and ‡ شَحَاحٌ (Ṣ, A, K) and ‡ شَحْشَاحٌ and ‡ شَحْشَانٌ (K,) applied to a man, *Niggardly, tenacious, stingy, penurious, or avaricious*: (Mṣb:) or *niggardly*, &c., as above, *in the utmost degree*: (TA:) or *niggardly*, &c., as above, (Ṣ, A, K,) *and covetous, or vehemently or greedily or excessively or culpably desirous*, (K,) *or with covetousness, or vehement or greedy or excessive or culpable desire*: (Ṣ, A:) and نَفْسٌ شَحَّةٌ signifies the same as شَحِيحَةٌ [*a soul that is niggardly*, &c.]: (IAạr, TA:) the pl. (of شَحِيحٌ, Ṣ, Mṣb) is أَشِحَّةٌ [a pl. of pauc.] (Ṣ, A, Mṣb, K) and شِحَاحٌ (Ṣ, A, K) and أُشَحَّاءُ. (Mṣb, K.) You say, هُوَ شَحِيحٌ عَلَى شَىْءٍ and بِشَىْءٍ *He is niggardly, &c., of a thing*. (L in art. شد.) أَشِحَّةٌ عَلَى الخَيْرِ in the Ḳur [xxxiii. 19], means [*They being niggardly, or vehemently desirous, of the good things*, i. e.] of the wealth and spoils: (TA:) and أَشِحَّةً عَلَيْكُمْ, in the same verse, means [*They being niggardly*] of aid [*to you*]. (Jel.) — [Hence,] إِبِلٌ شَحَاشِحُ, [in which the latter word is pl. of شَحِيحَةٌ,] (O, K,) or شِحَاحٌ, (A,) ‡ *Camels that yield little milk*. (A, O, K, TA.) And ‡ زَنْدٌ شَحَاحٌ ‡ *A piece of stick, or wood, for producing fire, that does not yield fire*. (Ṣ, A, K.) And مَدَرٌ ‡ شَحَاحٌ ‡ *Water little in quantity; not copious*. (K.) And ‡ أَرْضٌ شَحَاحٌ ‡ *Land that will not flow with water unless in consequence of much rain*; (Ṣ, O, K;) as also ‡ شَحْشَحٌ: (O, K:) and also, (ISk, L, TA,) or ‡ the latter word, (so accord. to the K,) ‡ *Land that flows in consequence of the least rain*; (ISk, K, TA;) as though it were niggardly of itself to the water; (TA;) like حَنَّانٌ [in this, or in the former, sense]: (ISk, L:) thus having two contr. meanings. (K.) And accord. to AḤn, شِحَاب signifies ‡ [Small water-courses such as are termed] شِعَاب *any one of which is made to flow if a sinful of water is poured into it*. (TA.)

شَحْشَحٌ: see شَحِيحٌ, in three places. — Also *Evil in disposition*; (O, K;) and so ‡ شَحْشَاحٌ. (TA.) — *Very jealous*; (Ṣ, O, K;) as also ‡ شَحْشَاحٌ and ‡ شَحْشَانٌ. (Fr, O, K.) — *Courageous*; (Ṣ, K;) and so ‡ شَحْشَاحٌ. (TA.) — Also, (Ṣ, O, K, TA,) applied alike to a male and to a female, (TA,) and ‡ شَحْشَاحٌ, (K, TA,) or ‡ شَحْشَانٌ, (Ṣ,* O,) One *who keeps, attends, or applies himself, constantly, perseveringly, or assiduously, to a thing*: (Ṣ, O, K, TA:) *who strives, labours, or exerts himself, therein*: (TA:) or, as some say, (Ṣ, O,) *penetrating, sharp, vigorous, or effective, therein*: (Ṣ, O, TA:) the first, (Ṣ, O, K, TA,) and ‡ second, (TA,) applied to an orator, or a preacher, (Ṣ, O, K, TA,) in this last sense, (Ṣ, O, TA,) or as meaning *eloquent* (K, TA) *and powerful*: (TA:) and both, as epithets of general application, *penetrating, sharp, vigorous, or effective, in speech, or in going or journeying*: the first is also applied to an orator, or a preacher, as meaning *skilful*: (TA:) and ‡ the last of these three epithets is applied by Dhu-r-Rummeh to a driver of camels, who urges them by singing to them. (Ṣ, O, TA.) — Also the first, applied to a raven, or crow, (غُرَاب,) *That croaks much*. (O, K.) — And *Light, or agile*; applied to an ass; as also ‡ شُحْشُحٌ, (O, K,) as some say. (O.) — And *Swift in flight*; applied to a قَطَاة. (Ṣ, O, K.) — Also, and ‡ شَحْشَاحٌ, *Tall, or long*, (Fr, O, K, TA,) *and strong*. (TA.) — And the former, applied to a [desert such as is termed] فَلَاة, *Wide*; (O, K, TA;) *in which the places of alighting are far apart, and in which is no herbage*. (TA.)

شُحْشُحٌ: see the next preceding paragraph.

شَحْشَاحٌ: see شَحِيحٌ: — and see also شَحْشَحٌ, in five places. — Also, applied to a woman, *Resembling a man in her strength*, (O, K,) *and her exertion, or energy*. (O.)

شَحْشَانٌ: see شَحِيحٌ: — and see also شَحْشَحٌ, in four places.

مُشْحِشٌ *Niggardly, tenacious, stingy, penurious, or avaricious*; [like شَحِيحٌ;] (TA;) *possessing little, or no, good*. (O, K, TA.)

شحب

1. شَحَبَ, aor. ـُ (Ṣ, A, O, K, &c.) and ـِ, (A, O, K, &c.,) but the former more commonly obtains, (TA,) inf. n. شُحُوبٌ; (Ṣ, O, K;) and شَحِبَ, (Fr, Ṣ, A, O, K, &c.,) inf. n. شَحَبٌ, (Fr, Ṣ, O, K,) but this form of the verb is disapproved by AZ and 'Iyáḍ; (TA; [in which, however, nine authorities for it are mentioned;]) said of one's body; (Fr, Ṣ, O;) or of one's colour, or complexion, (A, K,) and so شَحِبَ, (A, O, K,) inf. n. شُحُوبٌ; (A;) [*It was, or became, altered [for the worse, wan, or haggard]*, (Fr, Ṣ, A, O, K, &c.,) *in consequence of emaciation*, (K,) *or hunger*, (A, K,) *or sleeplessness*, and *the like*, (A,) *or travel*, (K,) *or work, or disease, or impatience, or distress or fatigue*: or, accord. to the author of the "Wá'ee," شُحُوب signifies *emaciation* itself: (TA:) in this sense, it is of the dial. of Benoo-Kiláb. (A, TA.) شَحَبَ الأَرْضَ (IDrd, O, K,) aor. ـِ, inf. n. شَحْبٌ, (IDrd, O,) *He pared the ground, or scraped off its superficial part, with a shovel*, (IDrd, O, K,) *or some other thing*: of the dial. of El-Yemen. (IDrd, O.)

شَحْبٌ: see what follows.

شَاحِبٌ A man *having his colour, or complexion, altered [for the worse, wan, or haggard]*, (TA,) or so شَاحِبُ اللَّوْنِ, (A,) *in consequence of disease, or travel, or the like*: (TA: [see 1:]) and *emaciated, or lean*; (TA, KL;) as also ‡ شَحْبٌ. (KL.) It is said in a trad., لَا تَلْقَى المُؤْمِنَ إِلَّا شَاحِبًا [*Thou wilt not find the believer otherwise than wan, or haggard; or emaciated, or lean*]; because شُحُوب is one of the effects of fear, and of paucity of food, and of little enjoying of plentifulness and pleasantness or easiness, and softness or delicacy, of life. (TA.) — It is also applied as an epithet to a sword, meaning *Altered in its colour by blood that has dried upon it*: used in this sense by the poet Tábbaṭa-sharrà. (TA.)

شحج

1. شَحَجَ, aor. ـَ and ـِ, inf. n. شَحِيجٌ (Ṣ, O, K) and شَحَاجٌ (Aṣ, Ṣ, O, K) and شَحَجَانٌ (O, K) and تَشَحُّجٌ; (O, L;) and ‡ تَشْحَاجٌ; and ‡ اِسْتَشْحَجَ; (L, TA;) *He uttered his voice or cry*; [*brayed*;

croaked;] said of a mule, (Ṣ, O, Ḳ, &c.,) and of an ass, (ISd, O,) and of a raven, or crow; (Ṣ, O, Ḳ, &c.;) and sometimes, ‡ of a man: (L:) or شَحِجَ is used in relation to a mule; and شَحَجَانٌ, or شَحِيجٌ, in relation to a raven, or crow: (T, TA:) or the former of these two signifies the *reiterating of the voice* or *cry* of the raven, or crow; and when it stretches forth its head [and croaks], you say نَعَبَ: and accord. to the L, the first and second inf. ns., used in relation to an ass, signify the *uttering certain of his voices or cries:* Th is thought by ISd to have mentioned also شَحِيجٌ; but the latter doubts its correctness: and شَحَاجٌ is also expl. as signifying the *raising of the voice;* but as used more especially in relation to the mule and the ass. (TA.) شَحَجَ is also said of a raven, or crow, meaning *He*, being advanced in age, *had a rough, or harsh, voice or cry:* (O, Ḳ:) [*he croaked roughly, or harshly, by reason of age:*] it is said in the M that شَحِيجٌ and شَحَاجٌ signify the *crying* of a raven, or crow, when advanced in age. (TA.)

5: see the preceding paragraph.

10. استشحج [*He desired* a raven, or crow, *to croak*]. One says of ravens, or crows, اسْتَشْحَجْنَ فَشَحِجْنَ [*They were desired to croak, and they croaked*]. (O, Ḳ.) — See also 1.

شُحَاجٌ, applied to a mule, an ass, and a raven or crow, *that brays, or croaks, or raises its voice, much:* and by Er-Rá'ee it is applied to ‡ a مُؤَنِّق. (TA.) — بَنَاتُ شُحَاجٍ, (Ṣ, A, O, Ḳ,) and بَنَاتُ شَاحِجٍ, (L,) *Mules:* (Ṣ, A, O, Ḳ:) and *asses.* (A, TA.) — And شُحَاجٌ and ‡ مُشْحِجٌ The *wild ass:* (Ṣ, O, Ḳ:) in the L said to be the *wild pigeon:* [but حِمَار is evidently there a mistranscription for حَجَر:] each an epithet in which the quality of a subst. predominates. (TA.)

بَنَاتُ شَاحِجٍ: see شُحَاجٌ. — شَوَاحِجُ [pl. of شَاحِجَةٌ] *Ravens, or crows:* which are also called ‡ مُسْتَشْحِجَاتٌ and ‡ مُسْتَشْحِجَاتٌ, meaning *desired to croak* and *croaking.* (O, Ḳ.) Dhu-r-Rummeh uses the phrase ‡ بِالفِرَاقِ مُسْتَشْحِجَاتٌ [*Ravens croaking by reason of separation*]. (O, TA.)

شُحَاجٌ: see شُحَاجٌ.

مُسْتَشْحِجَاتٌ: see the next but one of the preceding paragraphs, in three places.

شحذ

1. شَحَذَ, (Ṣ, A, Mṣb, Ḳ,) aor. ˊ, (Mṣb, Ḳ,) inf. n. شَحْذٌ, (Ṣ,) *He sharpened* (Ṣ, A, Mṣb, Ḳ) a knife, (Ṣ, A, L, Ḳ,) and a sword, and the like, (L,) or an iron implement, (Mṣb,) with a whetstone or other similar thing; (TA;) as also ‡ اشحذ; (Ḳ;) and ‡ شَحَّذَ, inf. n. تَشْحِيذٌ. (KL.) — [Hence,] شَحَذْتَ عَلَيْنَا لِسَانَكَ ‡ [*Thou hast sharpened against us thy tongue*]. (A and TA in art. رهف.) And اِشْحَذْ لَهُ غَرْبَ ذِهْنِكَ ‡ [*Sharpen thou for it the edge of thine intellect*]. (A.) And شَحَذَهُ بِعَيْنِهِ, (Ḳ,) or بِبَصَرِهِ, (A,) ‡ *He looked sharply at him.* (Ḳ,* TA.) And شَحَذَ الجُوعُ مَعِدَتَهُ ‡ *Hunger made his stomach keen, and strengthened it,* (L,) *and inflamed it.* (L, Ḳ.) — Hence also, i. e. from شَحَذَ in the sense first expl. above, (Har p. 377,) فُلَانٌ يَشْحَذُ النَّاسَ, (inf. n. شَحْذٌ, Ḳ,) ‡ *Such a one begs importunately of men:* (A, Ḳ,* and Har ubi suprà:) and شَحَذَهُ ‡ *I begged importunately of him.* (Mṣb.) — And شَحَذَهُ ‡ *He drove him away;* namely, a man; (Ḳ;) as also ‡ تَشَحَّذَهُ, (CK, and so accord. to the O,) or ‡ شَحَّذَهُ, (Ḳ accord. to the TA,) inf. n. تَشْحِيذٌ. (TA.) [See also 5 below.] And شَحَذَهُ, (O, TA,) inf. n. as above, (Ḳ,) ‡ *I drove him vehemently.* (O, Ḳ,* TA.) — شَحْذٌ also signifies ‡ The *being angry.* (Ḳ.) You say, شَحَذَ عَلَيْهِ ‡ *He was angry with him.* (TK.) — And *i. q.* قَشْرٌ [The act of *paring*, or *peeling*, &c.]. (O, Ḳ.) You say, شَحَذَهُ, i. e. قَشَرَهُ [*He pared it, peeled it,* &c.]. (TK.)

2: see above, in two places.

3. شَاحَذَنِي, inf. n. شِحَاذٌ, *He assisted me, by alternating with me,* (وَاسَانِي,) *and did like as I did, in sharpening a sword* and *the like.* (Ham p. 533.) — شاحذت النَّاقَةُ *The she-camel raised her tail, and then twisted it vehemently,* when in labour, being near to bringing forth. (O, Ḳ.)

4: see 1, first sentence.

5. رَأَيْتُهُ يَتَشَحَّذُ ‡ [*I saw him applying himself to importunate begging*]. (A, TA. [In both this meaning is indicated by the context.]) — تَشَحَّذَنِي فُلَانٌ ‡ *Such a one drove me away,* and *subjected me to trouble, or difficulty.* (TA.) See also 1.

شَحْذَانُ ‡ [*Having a keen appetite;*] *hungry.* (Ṣ, M, L, Ḳ.) — And ‡ *A vehement driver.* (Ḳ, TA. [See also مُشْحِذٌ.]) — And ‡ *Light,* or *active, in his work* (فِي سَعْيِهِ). (O, Ḳ.)

شُحْذُوذٌ, applied to a man, *i. q.* نَزِقٌ ‡ [*Light, and unsteady, or lightwitted;* &c.]. (TA.)

شَحِيذٌ, applied to a knife [&c.], *Sharpened;* (Lth, A, TA;) as also ‡ مَشْحُوذٌ. (Lth, TA.)

‡ شَحَّاذٌ *An importunate beggar:* (A, Ḳ:*) one should not say شَحَّاتٌ. (Ḳ:) the latter is said by IB to be a vulgar corruption; but several authors assert it to be correct, because ذ is changed into ت without any error in speech, as is asserted by El-Khafájee and others; and accord. to the A, both these words signify as above: (TA in art. شحت, and partly repeated in the present art.:) [it is said, however, that] شَحَّاذٌ meaning *a beggar* does not occur in the language of the Arabs. (Har p. 377.)

مِشْحَذٌ *A whetstone;* or *thing with which,* or *upon which, one sharpens.* (Ṣ, Ḳ.) — And [hence,] *A rough, severe, or violent,* driver: (O, Ḳ: [see also شَحْذَانُ:] and applied also as an epithet to a driving. (O.)

مُشْحَذَةٌ [*A cause,* or *means, of sharpening:* a word of the class of مِجْنَةٌ &c.]. One says, هٰذَا كَلَامٌ مُشْحَذَةٌ لِلْفِهْمِ ‡ [*This is discourse that is a cause,* or *means, of sharpening of the understanding*]. (A.)

مُشْحَاذٌ *An elevation such as is termed* أَكَمَةٌ, *wide within,* (O, Ḳ, TA,) *not rough in the stones [thereof], but extending long upon the earth, not having in it trees nor soft ground:* (O, TA:) or, accord. to ISh, (O, TA,) *level ground,* (O, Ḳ, TA,) *in which are pebbles like those [that are strewn in the court] of the mosque, and in which is no mountain;* but he says that ADk disapproves the word: (O, TA:) accord. to Fr, (O,) the *head of a mountain,* (O, Ḳ, TA,) *when sharp,* or *pointed:* pl. مَشَاحِذُ. (O.)

مَشْحُوذٌ: see فُلَانٌ مَشْحُوذٌ عَلَيْهِ ‡ *Such a one is an object of anger.* (O, TA.) — مَشْحُوذٌ عَلَيْهِ: see شَحِيذٌ.

شحط

1. شَحَطَ, aor. ˊ, inf. n. شَحْطٌ (Ṣ, Ḳ) and شَحَطٌ (Ḳ) and شُحُوطٌ (Ṣ, Ḳ) and مَشْحَطٌ; (Ḳ;) and شَحِطَ, aor. ˋ, (Ḳ,) inf. n. شَحَطٌ; (TA;) *It was,* or *became, distant,* or *remote:* (Ṣ, Ḳ:) or شَحُطَ and شَحَطَ signify *the being distant, or remote, in all states or circumstances.* (TA.) You say, شَحَطَ المَزَارُ *The place of visiting was,* or *became, distant,* or *remote.* (Ṣ.) And لَا أُسَالِكَ عَلَى شَحَطِ الدَّارِ *I will not forget thee notwithstanding the distance of the dwelling.* (TA.) And El-'Ajjáj says,

* وَالشَّحْطُ قَطَّاعُ رَجَاءِ مَنْ رَجَا *

[*And distance is the severer of the hope of him who hopeth*]. (TA.) — شَحَطَ فِي السَّوْمِ *He went far,* or *far from what was right,* and *exceeded the due limit, in the demanding of a price.* (TA.) — Hence, (TA,) شَحَطَ البَعِيرُ فِي السَّوْمِ, (Ṣ, TA, [in the CK, and in a MS. copy of the Ḳ, البَعِيرَ,]) aor. ˊ, inf. n. شَحْطٌ, (TA,) *He went to the utmost of the value of the camel in the demanding of a price:* (Ḳ, TA:) or *he went far from what was right,* and *exceeded the due limit:* (Ḳ:) and شَحَطَ signifies the same; (Ḳ;) or is thought to do so by ISd. (TA.) Hence, also, what is said in a trad., by Rabee'ah, respecting a man emancipating a portion of a slave: يَكُونُ عَلَى المُعْتِقِ فِيمَةُ أَنْصِبَائِ شُرَكَائِهِ بِشَحَطِ الثَّمَنِ ثُمَّ يَعْتِقُ كُلُّهُ [*The value of the portions of his copartners shall be* imposed *upon the emancipater;*] *the price* of the slave *shall be carried to the utmost; [then he shall emancipate the whole of him:]* or the meaning is, *the price* of the slave *shall be collected;* from شَحَطَ الإِنَآءُ, which see below. (TA.) — شَحَطَ فُلَانٌ *He preceded, outwent, got before, or passed beyond, such a one, and became far from him:* (Ḳ, TA:) and in like manner, الخَيْلُ [*the horses,* or *horsemen*]. (T, TA.) One says also, شَحَطَتْ بَنُو هَاشِمٍ العَرَبَ *The sons of Háshim surpassed,* and *outstripped, the Arabs* [in general] *in excellence.* (TA.) — شَحَطَ الإِنَآءُ *He filled the vessel.* (Fr, Ḳ.) — See also 5.

2. شَحَّطَهُ, inf. n. تَشْحِيطٌ, (Ṣ, Ḳ,) *He made him* (a slain man) *to struggle,* or *flounder,* بِدَمِهِ

in his blood: (Ṣ:) *or he besmeared, bedarbed, befouled,* or *defiled, him,* بِالدَّمِ *with blood.* (Ḳ.)

4. اشحطهُ *He made him, or caused him, to be, or become, distant, or remote; he put him, sent him, or removed him, far away.* (Ṣ, Ḳ.)

5. تشحّط *He* (a slain man) *struggled,* or *floundered,* بِدَمِهِ *in his blood:* (Ṣ:) and ↓ **شحط** [inf. n. of شحط] also signifies the *struggling,* or *floundering,* in blood: (Lth, ISd, Ḳ:) or the former signifies *he struggled,* or *floundered, and rolled, or wallowed,* فِى دَمِهِ *in his blood:* (TA:) or *became besmeared, bedarbed, befouled,* or *defiled,* (Mgh, Ḳ,) *and he rolled,* or *wallowed,* (Mgh,) or *struggled,* or *floundered,* (Ḳ,) فِى دَمِهِ *in his blood.* (Mgh, Ḳ.*) And *It* (the fœtus) *struggled,* or *floundered,* فِى الشَّىْلِ *in the membrane enclosing it.* (Ḳ.)

شَحَّاطٌ: see what next follows.

مَنْزِلٌ شَاحِطٌ *A distant, or remote, place of abode;* as also ↓ **شَحَّاطٌ**. (TA.) — [the former word being pl. of شَاحِطَةٌ,] *The distant, or remote, parts of the valleys.* (TA.)

شَحْطٌ *Certain trees,* (Ḳ,) *a species of the trees of the mountains,* (Ṣ,) meaning *of the mountains of* سَرَاة, [the mountain-range extending from near 'Arafát to Nejrán in El-Yemen,] *for there they grow,* (TA,) *of which bows are made:* (Ṣ, Ḳ:) AḤn says, One acquainted with [the kind of trees called] the شحط has informed me that *it grows in the manner of the* أَرْز [or *pine-tree*], *many rods growing from one stem; its leaves are thin and long, and it has a fruit like the long grape,* [the word here rendered "grape" is عنبة, but it has been altered in the MS., and may therefore be incorrect,] *except that its extremity is more slender, and it is soft, and is eaten:* (TA:) or *i. q.* نَبْعٌ: (IB:) or *a species of the* نَبْع, (Ḳ,) *of which bows are made:* (TA:) or *the* شحط *and* نبع *and* شِرْيَان *are one; the name varying according to the excellence of their places of growth; what is upon the summit of the mountain being called* نبع; *what is upon its base, or foot, or lowest or lower part,* شِرْيَان; *and what is in the depressed tract by its base,* شحط: (Mbr, Az, Ḳ:) IB says the same with respect to the نبع, but that *the* شحط *is that which is upon the lowest part of the mountain;* and this is confirmed by what is said by AZ and others: El-Ghanawee El-Aṣráabee says, *the* نبع *and* شحط *and* سَرَاة *are one:* as to the شِرْيَان, no one holds it to be of the نبع except Mbr: Aboo-Ziyád says that bows are made of the شِرْيَان, and they are good, but of a black colour tinged with redness: and AḤn says in one place, that *the* نبع *and* شحط *are yellow in the wood, heavy in the hand; and when they become old, they become red:* (TA:) the n. un. is with ة. (Ḳ.)

شحر

1. شَحَرَ, (Ṣ, Msb, Ḳ,) aor. ـَ, (Ḳ,) inf. n. شَحَامَةٌ, (MA, Msb,) *He* (a man, Ṣ, Ḳ) *was,* or *became, fat;* (Ṣ, MA, Ḳ:) as also **شَحِرَ**, aor. ـَ: (TA:) or *he was,* or *became, abundant in the fat of his person.* (Msb.) And شَحِرَتْ إِبِلُهُ *His camels were, or became, fat.* (TA.) And شَحِرَتِ النَّاقَةُ; and شَحَرَتْ, aor. ـَ; of the classes of عُنِىَ and نَصَرَ; inf. n. شَحْرٌ and شُحُورٌ: *The she-camel became fat after leanness.* (TA.) — شَحِرَ, (Ṣ, Ḳ,) aor. ـَ, (Ḳ,) inf. n. شَحَرٌ, (TA,) *He was, or became, eagerly desirous of fat.* (Ṣ, Ḳ, TA.) And *He ate much fat.* (TA.) — شَحَرَهُ, (Ḳ,) or شَحَرَ أَصْحَابَهُ, (Ṣ,) aor. ـَ, (Ḳ,) inf. n. شَحْرٌ, (TA,) *He fed him, or his companions, with fat; or gave him, or them, fat to eat.* (Ṣ, Ḳ.)

4. اشحر *He had much fat in his possession:* like as **الحر** signifies "he had much flesh in his possession." (TA.)

شَحْرٌ, (Ṣ, Msb, Ḳ,) of an animal, (Msb,) a word of well known meaning, (Ṣ, Msb, Ḳ,) *Fat;* (MA, KL;) the *substance of fatness:* (ISd, TA:) شَحْمَةٌ is a more special term, (Ṣ, Msb,) [i. e. a n. un.,] signifying *a piece thereof:* (Ḳ:) the pl. of the former is شُحُومٌ. (Msb, TA.) It is said of the Jews, in a trad., حُرِّمَتْ عَلَيْهِمُ الشُّحُومُ فَبَاعُوهَا وَأَكَلُوا أَثْمَانَهَا [*Fats have been forbidden to them; but they have sold them, and have devoured the prices thereof:* see Lev. vii. 23]: the fat that is forbidden to them is that of the kidneys and of the stomach and of the intestines into which the food passes from the stomach; but not that of the أَلْيَة [meaning the "rump," and also the "tail of a sheep,"] nor of the back. (TA.) One says, لَغَيَّبْتُهُ بِشَحْمِ كُلْيَاهُ [lit. *I met him, or found him, with the fat of his kidneys,*] meaning, *in his state of briskness, liveliness, or sprightliness.* (Ḳ, TA.) And of him who is deemed weak, one says, فُلَانٌ شَحْمٌ لِلْمُبْتَلِعِ [lit. *Such a one is fat for the swallower*]. (Ḥam p. 771.) — Also *The hump of the camel:* (TA:) heard by Az from the Arabs in this sense. (TA in art. حمر.) — And *The whiteness* [app. meaning the *white part*] *of the belly.* (TA.) — شَحْمَةُ الأُذُنِ [*The lobe, or lobule, of the ear;*] *the part, of the ear, to which the* قُرْط [i. e. *ear-ring* or *ear-drop*] *is suspended;* (Ṣ, Msb, Ḳ:) i. e. *the soft portion of the lower part of the ear: or the place of the perforation for the* قُرْط. (TA.) — شَحْمَةُ العَيْنِ *The* مُقْلَة *of the eye;* (TA;) i. e., *what comprises the white and the black of the eye:* (Zj in his "Khalḳ el-Insán;" and Ṣ and Msb and Ḳ voce مُقْلَةٌ:) [this is what is generally meant by it; i. e. *the globe of the eye:*] in the T it is said to be *the* حَدَقَة [i. e. *black, or what is in the middle of the white,*] *of the eye:* and some say that it is *the* شَحْمَة [app. meaning *the whole substance*] *that is beneath* [or *behind*] *the* حَدَقَة. (TA.) — شَحْمَةُ الحَنْظَلِ [and شَحْمَةُ, as in the Ḳ in art. حنظل,] *The inner part* [i. e. *the pulp*] *of the colocynth, exclusive of its seeds.* (Ḳ.) — شَحْمَةُ الرُّمَّانِ *The thin yellow* [*pulp*] *that is amid the seeds of the pomegranate;* (Ḳ;) or, as in the M, *the substance that separates the seeds of the pomegranate.* (TA.) — شَحْمُ النَّخْلِ *The heart pith, or cerebrum,* (جُمَّار,) *of palm-trees:* (Ṣ in art. جذب:) and شَحْمَةُ النَّخْلَةِ *the heart* (جُمَّارَة) *of the palm-tree.* (M, TA.) — شَحْمَةُ المَرْخِ *The* خُطَّيَّى [*or marsh-mallow*]. (Ḳ.) — شَحْمُ الأَرْضِ *The truffle;* as a gen. n.; syn. الكَمْأَة: (TA in art. كمأ:) and شَحْمَةُ الأَرْضِ *the truffle;* as a n. un.; syn. الكَمْأَة: (Ḳ:) or *the white truffle;* syn. الكَمْأَة البَيْضَاء. (Ṣ.) [It should be observed that الكَمْأَة is generally held to be a n. un.; and الكَمْء, to be a coll. gen. n.; contr. to analogy: but they are here evidently used in the reverse manner.] — شَحْمَةُ الأَرْضِ also signifies *A certain white worm:* or is *of* (من [which is omitted in some of the copies of the Ḳ]) *the* [*long worms, found in moist earth, and in the mud of rivers, called*] حَرَاطِين (Ḳ, TA:) or *a white* عَظَايَة [n. un. of عَظَاية, q. v.], *not big:* or, as some say, it is *not of the species called* عَظَايَة; *it is more pleasant [to the taste], and better: and [because it dwells in the sand-hills,] they say* [i. e. *call it*] also شَحْمَةُ النَّقَا, *like as they say* بَنَاتُ النَّقَا: (TA:) it is *the* [*reptile called*] حَلَنْكَة, *which dives into the sand, and to which the fingers* (بَنَان) *of virgins are likened.* (TA in art. ارض. [See حَلَنْكَة: and see also شَبَث.]) — أَبُو شَحْمٍ is an appellation of *The small species of what is called* جِعَار قَبَّان. (TA in art. قب, q. v.) — [See also شَحْمَة below.]

شُحْمٌ, with ḍamm, [as though pl. of أَشْحَم, which I do not find mentioned,] *White;* applied to men. (IAạr, TA.)

شَحِمٌ *Eagerly desirous of fat.* (Ṣ, Ḳ.) One says, رَجُلٌ شَحِمٌ لَحِمٌ *A man eagerly desirous of fat and of flesh.* (TA.) — عِنَبٌ شَحِمٌ *Grapes having little juice* (Ḳ, TA) *and thick skin.* (TA.) — And رُمَّانَةٌ شَحِمَةٌ *A pomegranate having thick* شَحْمَة [or *pulp amid the seeds*]. (TA.)

شَحْمَةٌ [n. un. of شَحْمٌ, which see throughout. — Also] *A certain bird.* (Ḳ. [For طَائِر, which I regard as the right reading, in the CK, I find in other copies of the Ḳ الطَّائِر as an explanation of الشَّحْمَة.]) — And *A certain game of the children of the Arabs of the desert.* (Ḳ,* TA.)

شَحِيمٌ *Fat,* as an epithet applied to a man: (ISk, Ṣ, Ḳ:) or *abundant in the fat of his person.* (Msb.)

شَحَّامٌ *A seller of fat;* (Ṣ, Ḳ;) as also ↓ **شَاحِمٌ**. (Ḳ.) — And One *who feeds men much with fat.* (TA.)

شَاحِمٌ One *who feeds men with fat.* (Ṣ, TA.) — And A man *having,* or *possessing, fat;* like لَاحِمٌ signifying "having, or possessing, flesh:" possessive epithets like لَابِنٌ and تَامِرٌ. (TA.) — See also شَحَّام.

مُشْحِمٌ, (Ṣ, [so in my copies, see 4, of which it is the part. n.,]) or ↓ **مُشَحِّمٌ**, like مُحَدِّثٌ [in measure], (Ḳ,) [both perhaps correct,] *A man having much fat in his house or tent.* (Ṣ, Ḳ.) — And the former, A man *whose camels are fat.* (Ḳ.)

مُشْحَمٌ: see مُشْحَوِرٌ.

مُشْحَمٌ: see مُشْحِمٌ.

مُشْحُومٌ Food, and bread, *into which fat has been put;* (TA;) [and so ♦ مُشَحَّمٌ, for] one says خُبْزَةٌ مُشَحَّمَةٌ *[a cake of bread, &c., into which fat has been put].* (K in art. بتق.)

شحن

1. شَحَنَ, (S, L, Mṣb, K,) aor. ـُ, inf. n. شَحْنٌ (L, Mṣb,) *He filled* (S, L, Mṣb, K) a ship, (S, L, K,) or a house, or chamber, &c.: (Mṣb:) *he filled,* [or *laded,*] *and completely equipped* or *furnished,* a ship. (L.) And in like manner, *It* (i. e. what was in it) *filled* a ship. (L.) And, (S, L, K,) as also ♦ اشحن, (K,) *He filled* a town or city (S, L, K) بِالخَيْلِ *[with horsemen* or *the horsemen].* (S, L.) ═ Also, (L, Mṣb, K,) aor. as above, (L,) and so the inf. n., (L, Mṣb,) *He drove away* (L, Mṣb, K) a people, or party, (L,) or him. (Mṣb.) And (L) one says, رُمْ شَحْنَهُمْ, (S, L,) inf. n. as above, (S,) *He passed along driving them away, and pursuing them.* (S, L.) AZ heard an Arab of the desert say, اشْحَنْ عَنَّا, فُلَانًا, meaning *Remove thou, and put far away, from thee such a one.* (L.) And one says of a thing that is intensely acid, إِنَّهُ يَشْحَنُ الذُّبَابَ i. e. *Verily it drives away the flies.* (TA.) ═ شَحَنَ also signifies The *running vehemently.* (L.) And شَحَنَ, *He went far,* or *far away.* (K.) And one says, شَحَنَتِ الكِلَابُ, (L,) [and شَحَنَتْ, as appears from what follows,] aor. تَشْحَنُ and تَشْحُنُ, (L, K,) like تَمْنَعُ and تَعْلَمُ and تَنْصُرُ, (K,) inf. n. شُحُونٌ, (L,) *The dogs went far in pursuit without catching any prey,* or *game.* (L, K.) ═ شَحَنَ عَلَيْهِ, aor. ـُ, (L, Mṣb, K,) inf. n. شَحْنٌ (L, Mṣb;) and شُحُونٌ, aor. ـُ, inf. n. شَحْنٌ; (Mṣb;) *He bore rancour, malevolence, malice, or spite, against him;* (Mṣb, K;) and (Mṣb) *bore,* (L,) or *showed,* (Mṣb,) *enmity towards him.* (L, Mṣb.)

[2. شَحَّنَهُ *He made him,* or *appointed him to the office of,* a شِحْنَة, q. v.; occurring in post-classical works.]

3. شاحنهُ, (L, Mṣb, K,) inf. n. مُشَاحَنَةٌ, (L, Mṣb, KL,) *He regarded him,* or *treated him, with rancour, malevolence, malice, or spite;* (Mṣb;) or *with enmity; being so regarded,* or *treated, by him:* (L, Mṣb, K, KL:) or, as some say, مُشَاحَنَةٌ is *such reviling, and blaming, upbraiding, or reproaching, reciprocally, as does not amount to fighting one another;* from شَحْنَاءُ meaning "enmity." (L.)

4. اشحن: see 1. ═ Also, (K,) inf. n. إِشْحَانٌ, (L,) *He sheathed* the sword: (L, * K:) and *he drew* the sword: thus having two contr. significations. (K.) ═ Also, (S, L, K,) inf. n. as above, (S, L,) *He* (a boy, or child, S, L, and, as some say, a man, L) *was ready,* or *about, to weep:* (S, L, K:) or *his eyes watered at the approach of weeping.* (L.) ═ And اشحن لَهُ بِسَهْمٍ *He prepared himself to shoot him,* or *to shoot at him, with an arrow.* (K.)

6. تَشَاحَنُوا The *regarding,* or *treating, one another [with rancour, malevolence, malice, or spite;* (see 1, last sentence; and 3;) or] *with enmity.* (L.)

شَحْنَةٌ [thus written, with fet-ḥ to the ش, but I incline to think that it is correctly ♦ شِحْنَةٌ,] The *contents of a ship, that fill it.* (L.)

شِحْنَةٌ: see what next precedes. ═ [Also] *A body of men sufficing for the guarding, controlling,* or *firm holding,* of a province, or city, *on the part of the Sulṭán.* (Az, L, K.*) And (K) *A troop of horsemen keeping post* (S, L, K) in a country or town. (S, L.) IB says that the vulgar usage of this word as syn. with أَمِيرٌ [i. e. *A commander* or *commandant,* &c., being used app. only in post-classical times, from the Pers. شَحْنَه, meaning in Pers., and hence in Arabic also, *a viceroy, prefect, chief of the police,* or *the like,*] is a mistake. (L.) ═ And The *quantity of fodder appointed to beasts as sufficing them for a day and a night.* (Az, L, K.) ═ See also what next follows.

شَحْنَآءُ *Rancour, malevolence, malice,* or *spite:* (L:) or *vehement hatred:* (Mṣb:) and *enmity;* (S, L, Mṣb, K;) as also ♦ شَحْنَةٌ. (S, L, K.) Hence the saying, كَانَ بَيْنَهُ وَبَيْنَ أَخِيهِ شَحْنَآءُ i. e. *[There was between him and his brother] enmity.* (L.)

شُحُون in the following verse, cited by ISd,

تَأَطَّرْنَ فِي البِنَاءِ ثُمَّ زَرْجَنَهُ ۞
وَقَدْ لَجَّ مِنْ أَحْمَالِهِنَّ شُحُونُ ۞

may be, accord. to him, an inf. n. of شَحَنَ, or an extr. pl. of شَحْنَةٌ: (L:) [but I rather think that it is a pl. of ♦ شَاحِنٌ, like as شُهُودٌ is of شَاهِدٌ; and accordingly I would render the verse (which evidently relates to ships) thus: *They kept close in the port, then they left it, and laders had persisted in contention by reason of their burdens,* i. e. the burdens of the ships, because of the labour that they occasioned.]

شَاحِنٌ [act. part. n. of شَحَنَ]: see the next preceding paragraph. ═ See also مُشْحُونٌ. ═ Also A dog *going far in pursuit without catching any prey,* or *game:* pl. شَوَاحِنُ. (L.) ═ And *Bearing enmity* [or *rancour* &c. (see 1, last sentence,)] towards another: one says, هُوَ شَاحِنٌ لَكَ [*He is bearing enmity* &c. *towards thee*]. (L.)

مُشْحُونٌ A ship (فُلْكٌ, so in the Ḳur [xxvi. 119 &c.], S, L, or مَرْكَبٌ, K [in the L, erroneously, رَكْبٌ],) *Filled* [or *laded, and completely equipped* or *furnished:* see 1, first sentence]; (S, L, K;) as also ♦ شَاحِنٌ, like حَائِرٌ in the sense of مَحْئُورٌ, (L, K,) mentioned by Kr. (L.)

مُشْحَنِنٌ *Becoming angered;* or *made angry.* (K.)

عَدُوٌّ مُشَاحِنٌ [*An enemy who regards, or treats, another with rancour, &c., being so regarded, or treated by him:* see 3]. (S, L.) الشَّاحِنُ as used in a trad. means *The schismatic innovator in religion:* (L, K:) so says El-Owzá'ee: or *the transgressor:* (L:) or it means *he who has in his heart rancour &c.* (شَحْنَآءُ) *towards the Companions of the Apostle of God: or he who forsakes the institutes, or rule and usage, of his prophet; who speaks against his people; who sheds their blood.* (TA.)

شحو

1. شَحَا, (K,) or شَحَا فَاهُ, (Ks, S,) aor. ـَ, (Ks, TA,) or ـِ, (S,) inf. n. شَحْوٌ, (Ks, S, TA,) said of a man, (TA,) *He opened his mouth;* (S, K, TA;) as also ♦ اشحى [or app., اشحى فَاهُ, (K,) and فَاهُ ♦ شَحَى, inf. n. تَشْحِيَةٌ. (TA.) شَحَا فَاهُ [meaning as above] is also said of the ass when about to bray. (TA.) And one says of the bit, شَحَا فَمَ الدَّابَّةِ *[It opened the mouth of the beast].* (TA.) [See also art. شحى.] ═ And شَحَا فُوهُ, (S, K,*) aor. ـَ, (S,) inf. n. as above, (TA,) *His mouth opened;* (S, K;) as also ♦ شَحَى فُوهُ; (TA;) but one should not say اشحى فوه. (IAṣr, TA.) ═ And شَحَا, inf. n. as above, *He stepped, paced,* or *walked.* (TA.) Hence it is related in a trad. of 'Alee, that, having mentioned sedition, or conflict and faction, or the like, he said to 'Ammár, لَتَشْحُونَ فِيهَا شَحْوًا لَا يَدْرِكُكَ الرَّجُلُ السَّرِيعُ meaning *Thou shalt assuredly go [or step or pace] quickly, and advance, therein* [so that *the swift man shall not overtake thee*]. (TA.) And it is said that شَحَا فِيهِ signifies *He went far;* and *took a wide,* or *an ample, range; in it.* (TA. [See also 5.])

2: see the preceding paragraph, in two places.

4: see 1, first sentence.

5. تشحّى, accord. to Aboo-Sa'eed, primarily signifies *He took a wide,* or *an ample, range* in anything. (TA. [See also 1, last explanation.]) ═ [Hence,] تشحّى عَلَيْهِ *He spread out,* or *stretched out, his tongue,* [or *he gave wide range to his tongue,*] *respecting him* [or *against him*]. (K.)

شَحًا, (K,) thus with the short ا, (TA,) *Wide;* applied to anything: and ♦ شَحْوَاءُ, applied to a well, signifies the same: (K:) or the latter, thus applied, *wide in the head* [or *upper part*]. (TA.)

شَحْوَةٌ *A step, pace, or single act of stepping* or *pacing.* (S, K.) One says, فَرَسٌ بَعِيدُ الشَّحْوَةِ *A horse having a far extent of step:* (S, TA:) and رَهِيبُ الشَّحْوَةِ (S in art. رهب) a horse *wide of step; that takes a large space of ground with his legs.* (TA: but there, الشَّحْوِ [which is the inf. n.].) ═ [Hence,] رَجُلٌ بَعِيدُ الشَّحْوَةِ فِي مَقَاصِدِهِ ‡ *[A man who strides along in his pursuits].* (TA.) ═ And إِنَّهُ وَاسِعُ الشَّحْوَةِ i. e. ‡ *[A vessel wide] in the interior.* (TA.)

شحّاء: see the next paragraph.

شَحْوَاءُ: see شَحًا. ═ Also A she-camel *wide of step:* and it is said in a trad. that the Prophet had a horse named ♦ الشَّحَّاءُ, thus related, with medd, [app. الشَّحَّاءُ, like الوَضَّاعُ,] expl. as meaning *the wide of step:* so says IAth. (TA.)

شَاحٍ [act. part. n. of 1: fem. شَاحِيَةٌ; pl. of the latter شَوَاحٍ and شَاحِيَاتٌ]. One says, جَاءَتِ الخَيْلُ

شَوَاحِيَ *The horses came opening their mouths:* (Ṣ, A, Ḳ,* TA:) and so أَفْبَلَتِ الخَيْلُ شَاحِيَاتٍ (M, TA.) — And جَاءَنَا شَاحِيًا *He came to us stepping along.* (TA.) — And † *He came to us without any want.* (TA.) — السَّوَاحِي is applied by the vulgar to *The large pieces of wood resembling columns:* but [SM says,] I have not seen any mention thereof in the [classical] language. (TA.)

شحى

1 شَحِيَ, like رَضِيَ, inf. n. شَحْيٌ, is said by ISd and in the Ḳ to be a dial. var. of شَحَا, inf. n. شَحْوٌ, i. e., as ISd says, meaning *He opened* his mouth; but the latter, he says, is the better known: this, however, requires consideration: for it is said in the Tekmileh that شَحِيَ فُلَانٌ, aor. يَشْحَى, inf. n. شَحْيٌ, is a dial. var. of [شَحَا, aor.] يَشْحُو, inf. n. شَحْوٌ, on the authority of Lth. (TA.)

شخب

1 شَخَبَ, (Mgh, TA,) aor. ـَ [and ـِ], inf. n. شَخْبٌ, said of milk, (Mgh,) and of anything, *It flowed.* (Mgh, TA.) And شَخَبْتُهُ *I made it to flow.* (Mgh.) You say, شَخَبَ اللَّبَنُ, aor. ـَ and ـِ, (Ṣ, O, Ḳ,) inf. n. شَخْبٌ, (Ṣ, O,) *The milk flowed in an extended stream from the udder when milked;* (Ṣ, O, Ḳ;) and † in like manner one says of blood: (O:) or شَخَبَ اللَّبَنَ, aor. ـَ and ـِ, *he made the milk to flow in a continuous stream from the udder* (Ḳ accord. to the TA [and accord. to the context in the Ḳ, in which it is immediately added فَٱنْشَخَبَ, showing that ٱنشخب has the former of these two significations as quasi-pass. of شَخَبَ, and the like is said in the A,]) *between the vessel and the teat.* (TA.) Hence, i. e. from شَخَبَ اللَّبَنُ, the saying of El-Kumeyt,

* وَوَحْوَحَ فِى حِضْنِ الفَتَاةِ ضَجِيعُهَا *
* وَلَمْ يَكُ فِى الثُّدِىِّ العَقَائِلِ مَشْخَبُ ❜ *

[*And he who lay upon his side with her, or her bedfellow, breathed audibly, by reason of the cold, in the bosom of the young woman, and there was not, among the she-camels that had no young ones living, and that should therefore abound with milk, because not suckling, any flowing of milk in a continuous, or an extended, stream, or any time, or place, thereof,* for مَشْخَبٌ may be, agreeably with a general rule, an inf. n. or a n. of time or of place]. (Ṣ.) And some expl. شَخْبٌ as signifying The *sounding,* or *sound, of milk when it is being drawn from the udder.* (TA.) One says also, شَخَبَتْ أَوْدَاجُ القَتِيلِ دَمًا i. e. † [*The external jugular veins of the slain person*] *streamed,* or *flowed with blood:* (Mṣb, TA:* [and the like is said in the Mgh:]) and شَخَبْتُهُ أَنَا † [*I made it to stream,* or *flow*]: the verb being intrans. and trans. (Mṣb.) And هُوَ يَشْخُبُ دَمًا † *He,* or *it, flows* [or *streams*] *with blood;* the last word being in the accus. case as a specificative: and *he,* or *it, pours forth,* or *makes to flow* [or *stream*], *blood;* the last word, when this is the meaning, being in the accus. case as an objective complement: but the former is that which is commonly known. (Mgh.) And شَخَبَتْ يَدَاهُ حَتَّى مَاتَ † [*His hands flowed,* or *streamed, with blood, until he died:* or *poured forth blood,* &c.]: said, in a trad., of one whose knuckles, or finger-joints, were cut. (TA.) ٱنشخب, also, is said of blood [as meaning † *It flowed,* or *streamed*]. (TA.) And دَمًا ٱنشخب ❜, also, is said of blood [as meaning † *It flowed,* or *streamed, with blood.* (Ṣ, Ḳ, TA.) And it is said in a trad. respecting the حَوْض [or pool (of the Apostle)], يَشْخُبُ فِيهِ مِيزَابَانِ مِنَ الجَنَّةِ † [*Two spouts will pour forth into it from Paradise*]. (TA.) And one says, شَخَبْتُ اللِّقَاحَ † *I milked the milch camels.* (A, TA.) — And مَرَّ يَشْخُبُ فِى الأَرْضِ † *He went,* or *passed by,* (O,) or *ran,* (El-Fáïḳ, TA,) *swiftly* [*in the land,* or *upon the ground*]. (El-Fáïḳ, O, TA.)

7: see the preceding paragraph, in three places.

شَخْبٌ: see the next paragraph. — Also † *Blood.* (Ḳ.)

شُخْبٌ *Milk coming forth,* (A,) or *milk that has come forth,* (Ḳ,) *from the udder,* (A, Ḳ,) *when drawn therefrom;* (TA;) and so شَخْبٌ ❜; (A, Ḳ;) which is also an inf. n.; (TA;) or this latter is an inf. n., (Ṣ, O,) and the former [is a subst. properly so called, and] signifies *an extended stream of milk,* (Ṣ, A, O,) *like a thread,* or *string,* (A,) *when it is drawn from the udder;* (Ṣ, A, O;) of the measure فُعْلٌ in the sense of the measure مَفْعُولٌ: (A:) or *the milk that comes forth from beneath the hand of the milker at each squeeze of the udder of the ewe* or *she-goat.* (TA.) It is said in a prov., شُخْبٌ فِى الإِنَآءِ وَشُخْبٌ فِى الأَرْضِ, (Ṣ, Meyd, A, O,) i. e. *One extended stream of milk from the udder into the vessel, and one* &c. *upon the ground:* (Meyd:) applied to him who hits the mark one time and misses another time (Ṣ, Meyd, A, O) in what he says; or says right one time and wrong another time. (Meyd.) And in another prov., شُخْبٌ طَخَ *An extended stream of milk from the udder that has fallen upon the ground* so as to be unprofitable; for such is the meaning of طَخَ in this case: applied to a man who has made a slip, or mistake: or it means a good hap that has escaped one's opportunity to avail himself of it. (Meyd.) See also the next paragraph.

شُخْبَةٌ *A single stream of milk from the udder;* (A, Ḳ:) pl. شُخَابٌ [q. v.]: (Ḳ:) or it signifies, (Ḳ,) or so شَخْبَةٌ ❜, (TA,) *an extended stream of milk* (Ḳ, TA) *when it is drawn* (TA) *from the udder, streaming continuously* (Ḳ, TA) *between the vessel and the teat.* (TA.)

شُخَابٌ *Milk when it is drawn from the udder:* (A, Ḳ:) [in which latter it is also said to be pl. of شُخْبَةٌ:]) of the dial. of El-Yemen. (TA.)

وَذْجٌ شَخِيبٌ † [*An external jugular vein*] *cut so that its blood has flowed,* or *streamed, forth.* (TA.)

أُشْخُوبٌ The *sound of the streaming of milk.* (Ṣ, O, Ḳ.) — [And it seems to be used as an epithet; for it is added that] one says, إِنَّهَا لَأُشْخُوبُ الأَحْلِيلِ [app. meaning *Verily she is one whereof the orifices of the teats produce a sound by the streaming of the milk*]. (Ṣ, O.)

مَشْخَبٌ: see the verse in the first paragraph.

شخت

1 شَخَتَ, (Ṣ, Ḳ,) aor. ـِ, inf. n. شُخُوتَةٌ, (Ḳ,) said of a man, (Ṣ,) [and app., in like manner, of anything,] *He* [or *it*] *was,* or *became, thin,* or *slender,* (Ṣ, L, Ḳ,) *lean, and lank in the belly, not in consequence of emaciation.* (L, Ḳ.)

2 تَشْخِيتٌ The *bringing, conveying,* or *causing to come;* syn. إِبْلَاغٌ. (Ḳ.) One says, شَخَتَهُ إِلَيْهِ *He brought it,* &c., *to him.* (TK.)

شَخْتٌ and ❜ شَخِيتٌ, (Ṣ, A, Ḳ,) the former also pronounced ❜ شَخَتٌ, (Ḳ, TA,) by some, (TA,) applied to a man, (Ṣ,) *Thin,* or *slender,* (Ṣ, A, L, Ḳ,) *lean, and lank in the belly, not in consequence of emaciation:* (A, L, Ḳ:) *slender in the body:* fem. of the first with ة: (TA:) pl. شِخَاتٌ: (Ṣ, A, Ḳ:) or شَخَتٌ signifies *thin,* or *slender,* as applied to anything: thus it is applied to him who is thin, or slender, in the neck, and in the legs: one says, [of a beast,] إِنَّهُ لَنَشِيطُ الجَزَارَةِ *Verily he is thin,* or *slender, in the legs:* (TA:) and قَوَائِمُهُ شَخَاتٌ *His legs are thin,* or *slender:* (A:) and شَخَتَ شَخَتٌ *Slender firewood.* (TA.) — [Hence,] إِنَّهُ لَشَخْتُ العَطَآءِ † *Verily he is one who gives little.* (TA.) And زَيْدٌ شَخْتُ الخُلُقِ † *Zeyd is low, ignoble,* or *mean, in natural disposition.* (A, TA.) — Some say that it is arabicized, from the Pers. سَخْت. (TA.)

شَخَتٌ: see the next preceding paragraph.

شَخِيتٌ: see شَخْتٌ: — and also what here follows.

شِخِّيتٌ and شَخِيتٌ and شِخِّيتَةٌ Dust (غُبَارٌ) *rising,* or *spreading,* or *diffusing itself.* (Ḳ.)

شِخْتِيتٌ: see what next precedes.

شخر

1 شَخَرَ, aor. ـُ, inf. n. شَخِيرٌ (Ṣ, Ḳ) and شَخْرٌ, (Ḳ,) *He raised his voice, with snorting;* said of an ass: (Ṣ:) *he uttered a sound from the fauces;* or *from the nose:* (Ḳ:) or *from the mouth, without the nose:* (TA:) *he* (a horse) *neighed:* (Ḳ:) or *uttered a sound after neighing:* (TA:) or *uttered a sound from his mouth,* (Ḳ, TA,) *without the nose:* (TA:) As says that among the sounds made by horses are those termed شَخِيرٌ and نَخِيرٌ and كَرِيرٌ; the first of which is from the mouth; the second, from the nostrils; and the third, from the chest: some say that شَخَرَ is like نَخَرَ [*he snorted*]. (TA.)

شَخْرٌ The *first period* or *stage* of youth; (Ḳ, TA;) and the *sharpness* thereof: like خَرْعٌ. (TA.)

— The *part*, of a رَحْل [or camel's saddle], *that is between the* قَادِمَة *and the* آخِرَة, (O, K, TA,) which are the حَكَرَتَانِ: (TA:) [said to be] also called the شَرَجَ, [which is an evident mistake, perhaps originating from its having been said that شَخْر and شَرْج are syn., meaning in another sense, mentioned above,] (O, TA,) and the شَجْر [q. v.]: (TA:) or the *space between the upper part of the two extremities [at the fore part and hind part]* of the [saddle called] قَتَب. (JK.) — And The *chink* of the buttocks. (JK, O. [In the K, for وَشَخْرُ الإِسْتِ شَقُّهَا, the reading in the JK and O, is put وَشَخَرَ الإِسْتُ شَقُّهَا.])

شَخِيرٌ *That utters much, or often, the sound* termed نَخِير: (K:) or, as in some copies of the K [and in the O], شَخِير: (TA:) [see نَخَرَ and شَخَرَ:] applied to an ass in this sense, (O,) or as signifying *vociferous*. (TA.)

شخص

1. شَخَصَ, aor. ـُ, (K,) inf. n. شُخُوص, (S, A, O, K,) *It was, or became, conflicting, incongruous, or dissimilar, in its several parts*; شُخُوص being *syn. with* اِضْطِرَاب and اِخْتِلَاف [here used in the same, or nearly the same, sense]. (S, A, O, K.) — Also, (K,) inf. n. as above; (Lth, O, K:) or ¶ شاخص; (so says Lth, TA; and so in a copy of the A;) and ¶ تشاخص; (O, K;) said of an ass, (Lth, A, O, K,) *He opened his mouth on the occasion of gaping* (Lth, O, K) *and smelling the urine of a she-ass*: (Lth, O:) or *he opened his mouth, raising his head, after smelling the dung*. (A.) It is said that the primary signification of الشُّخُوص is *The opening of the mouth to gape*. (Ham p. 196.)

3. شاخص فَاهُ, said of time, *It caused his teeth to become incongruous*; (ISk, A, O;) *some of them being long and some of them being broken*: (ISk, O:) this is the case in extreme old age: (A, TA:) شِخَاص and مُشَاخَصَة, [as inf. ns. of the pass. verb,] in relation to the teeth, signify their *being in such a condition that some of them incline and some of them have fallen out*: (JK, TA:*) one says, شُوخِصَتْ أَسْنَانُهُ, or شُوخِصَ فَاهُ, and] تشاخصت أَسْنَانُهُ, تشاخص ¶ فُوهُ or (A,) (S, O, K,) *His teeth became incongruous*, (S, A, O, K,) *and some of them inclined and some of them fell out*, (S, O, K,) *by reason of extreme old age*. (S, A,* O, K.) — شاخص الصَّدْع, said of the repairer of a wooden bowl, *He made the crack* of the bowl *to incline, so that it remained not closed up*. (O, K.) ═ See also 1.

4. اشخص † *He showed a sour, a crabbed, or an austere, face*, (Aboo-Sa'eed, O, K,) لَهُ *to him*, (Aboo-Sa'eed, TA,) فِي المَنْطِقِ *in speech*; as also اشخص. (Aboo-Sa'eed, O, TA.) — And اشخصهُ, (O, K,) and اشخص بِهِ, (TA,) † *He spoke evil of him behind his back, or in his absence, or otherwise, with truth, or though it might be with truth*; syn. اِغْتَابَهُ; (O, K, TA;) as also اشخص بِهِ. (TA.)

6. تشاخص: see 1: and 3. — *It* (a crack in a wooden bowl) *was made* by the repairer *to incline, so that it remained not closed up*. (TA.) — *It*, said of the upper part of a man's skull, (i. e. said of his قِحْف, IDrd, O,) or said of his head, (K,) *became severed in twain*, in consequence of a blow: (IDrd, O, K:) or said of the two [lateral] bones of his head (قِحْفَا رَأْسِهِ), meaning تدانيا واختلفا; [but the former of these two verbs is app. a mis-transcription for قَبَّيْنَا; and the meaning, *they became separated, each from the other, and not fitting together*:] and it is sometimes said of the thumb; and of a vessel. (TA.) — تشاخص القَوْمُ † *The people, or party, became distant, or remote, one from another*. (JK.) — تشاخص أَمْرُ القَوْمِ † *The state of affairs of the people, or party, became divided*, (O, K,* TA,*) *and conflicting, or inconsistent*. (TA.) And تشاخص مَا بَيْنَ القَوْمِ † *The state between the people, or party, became bad, or corrupt*. (ISk, S, O, K.*)

† An affair, or a state of affairs, (أَمْر,) *disorganized, disordered, or unsettled*; syn. مُتَفَرِّق. (K.) — † Speech *in which is a sour, a crabbed, or an austere, look*: (JK: [like شَخِيص:]) or ‡ *incongruous, or discordant, speech*; (O, K, TA;) as also ¶ مُتَشَاخِص, (A'Obeyd, TA, in art. شخص,) and مُتَشَاخِص. (K ibid.) — [A man] *adverse to that which he is commanded to do*. (TA.)

مُتَشَاخِص: see the next preceding paragraph.

شخص

1. شَخَصَ, (S, A, Mṣb, K,) aor. ـُ, (A, Mṣb, K,) inf. n. شُخُوص, (S, Mṣb, K,) *He, or it, rose*; or *became raised, or elevated*. (S, A, Mṣb, K.) — [Hence,] *It* (a star) *rose*. (K.) And شَخَصَ لَهُ شُخُوصًا [*A figure seen from a distance rose to his view*]. (TA in art. زول.) — شَخَصَ بَصَرُهُ (S, Mgh, Mṣb, K, [in some copies of the K, بِصَرُهُ, but this occurs afterwards in that work,]) is said when a man opens his eyes and then does not move his eyelids; [and signifies ‡ *His eyes, or* lit., *his eye, became fixedly open*:] (S, K:*) or it signifies *his eye became raised*: (Mṣb:) or *his sight became stretched and raised*. (Mgh.) [See the Kur xiv. 43, and xxi. 97.] You say, شَخَصَ بَصَرِي إِلَيْكَ ‡ [*My eye, or eyes, became fixedly open, or raised, or my sight became stretched and raised, towards thee*]. (A.) And شَخَصَ بَصَرُ المَيِّتِ, (A,) inf. n. as above, (IAth,) ‡ [*The eye, or eyes, of the dying man became raised upwards, and he looked intently, and became disquieted*, or *disturbed*. (IAth.) — سَخَصَتِ الكَلِمَةُ مِنَ الفَمِ † *The word, or sentence, rose [from the mouth] towards the palate*: this is sometimes natural: i. e., one's raising his voice, and not being able to lower it. (K.) — شَخَصَ السَّهْمُ (inf. n. as above, Mṣb,) ‡ *The arrow rose [so as to deviate] from the butt, or object of aim*: (K:) or *the arrow passed beyond the butt, or object of aim, going above it*: (A, Mṣb:) or *rose in the sky*. (ISh.) — شَخَصَ (sor. as above, Mṣb, and so the inf. n., S, Mṣb,) also signifies *He went*, or *went away*, from one town or country to another: (S, A, K:) or *he went forth* from one place to another, (Mṣb,) or from his place of alighting or abiding: (TA:) or [so accord. to the TA, but in the K "and"] *he journeyed upwards*. (K, TA.) You say also, شَخَصَ مِنْ قَوْمِهِ and شَخَصَ إِلَيْهِمْ *he returned to them*. (TA.) — Also, (M, K,) aor. and inf. n. as above, (M,) *It* (a thing) *rose*; or *swelled*; or *became swollen*: (M:) *it* (a wound) *rose, and became swollen*: (M, K:) [*it was, or became, protuberant, or prominent.*] ═ شَخَصَ بَصَرُهُ, (Mṣb, K, TA,) or شَخَصَ بِصَرِهِ, (Mgh,) or both, (TA, [in which it is said to be tropical,]) and شَخَصَ بِصَرِهِ إِلَى السَّمَاءِ, (Mṣb,) or شَخَصَ [alone], (so in a copy of the A, [in which it is mentioned among proper expressions,]) † *He raised his eye, or sight*, (K, TA,) *towards the sky, and did not move his eyelids*; said of a dying man: (TA:) or *he stretched and raised his sight*: (Mgh:) or *he opened his eyes*, (A, Mṣb,) *and did not move his eyelids*, (A,) or [*looking fixedly,*] *not moving his eyelids*. (Mṣb.) يَشْخَصُ بِصَوْتِهِ فَلَا يَقْدِرُ عَلَى رَدِّهِ ¶ [*He raises his voice, and is not able to lower it*]. (K.) — شَخَصَ بِهِ, (S, K,) coordinate with عُنِيَ, (K,) or شَخَصَ [alone], (so in a copy of the A,) or شَخَصَ بِهِ أَمْرٌ, coordinate to تَعِبَ, inf. n. شَخَصٌ, (Mṣb,) ‡ [*He was disquieted by a thing that happened to him*: or] *a thing that disquieted him happened to him*: (S, A, K:) or *a thing happened to him and disquieted him*: (Mṣb:) as though he were raised from the ground by reason of his disquietude. (TA.) [See also 4.] ═ شَخَصَ, aor. ـُ, (S, K,) inf. n. شَخَاصَةٌ, or this is a simple subst., [for] ISd says, I have not heard a verb of which it may be the inf. n., (TA,) [if used, signifying] *He* (a man, S) *was*, or *became, big, bulky, or corpulent*. (S, K.)

2. شخّص الشَّيْءَ, (A,) inf. n. تَشْخِيص, (TA,) ‡ *He individuated the thing*; syn. عَيَّنَهُ. (A, TA.) [From شَخْص, q. v.]

4. اشخصهُ [*He made him*, or *it, to rise*, or *become raised or elevated*]. You say, اشخص نَفْسَهُ [*He raised himself*: or *drew, or stretched, himself up*]. (S and K in art. علب.) — اشخص ‡ بِسَهْمِهِ *He made his arrow to pass beyond the butt, or object of aim, going above it*. (A.) — And اشخصهُ *He made him to go, or go away*, from one town or country to another: (S:) or *to go forth* from one place to another: (A,* Mṣb:) or *to go, or journey*: (A in art. سير:) or *to journey upwards*. (TA.) — ‡ *He disquieted him*, (K, TA,) *so that he went away* from a place. (TA.) [See also 1.] ═ اشخص ‡ *His* (an archer's) *arrow passed beyond the butt, or object of aim*, (S, A, Mṣb, K,) *going above it*. (S, A, Mṣb.) ═ *The time of his journeying, going away, or departing, came, or arrived*. (S, K, TA.) ═ اشخص إِلَيْهِ ‡ *He showed him a sour, a crabbed, or an austere, face, or countenance*; *looked at him in a sour, a crabbed, or an austere, manner*; (A, TA;) or so اشخص لَهُ, (TA in art. شخص,) فِي المَنْطِقِ *in speech*; as also اشخص. (Aboo

Sa'eed, O and TA in art. شخص.) — اشخص ‡ بِفُلَانٍ *He spoke evil of such a one behind his back, or in his absence, or otherwise, with truth, or though it might be with truth;* syn. اِغْتَابَهُ; (Yaʼkoob on the authority of AO, Ṣ, A, Ḳ;) as also اشخر. (AO, Yaʼkoob, Ṣ.)

5. تَشَخَّص [quasi-pass. of 2; † *It was, or became, individuated; it, or he, had, or assumed, the quality of individuality or personality;* syn. تَعَيَّنَ.

شَخْص The *body, or bodily or corporeal form or figure or substance,* (سَوَاد) *of a man,* (Ṣ, A, Mṣb, Ḳ,) *or some other object or thing,* (Ṣ, A, Ḳ,) *which one sees from a distance:* (Ṣ, A, Mṣb, Ḳ:) applying in common to *what is termed* جُثَّة and *what is termed* طَلَل, *in relation to a man;* i. e., *in relation to a man sitting or sleeping* [*or lying down*], and *in relation to a man standing erect:* (Mṣb, voce جُثَّة:) or it is applied only to *a body, or material substance, composed, [not simple,] and having height:* (El-Khaṭṭábee, Mṣb, TA:) *or any body, or material thing or substance, [that is somewhat high, and conspicuous, or] having height. and appearance:* (IAth, TA:) pl. (of pauc., Ṣ) أَشْخُص (Ṣ, Ḳ) and (of mult., Ṣ) أَشْخَاص [which is properly another pl. of pauc.] and شُخُوص (Ṣ, A, Ḳ) and شِخَاص. (TA.) — Then used as signifying † *A man himself; a man's self, or person; his* ذَات; (Mṣb;) [i. e.,] *a person; a being; an individual;* syn. نَفْس [also syn. with ذَاتٌ]; (L, TA;) as in the following verse of 'Amr Ibn-Rabee'ah, cited by Sb:

• فَكَانَ مِجَنِّي دُونَ مَنْ كُنْتُ اتَّقِي •
• ثَلَاثُ شُخُوصٍ كَاعِبَانِ وَمُعْصِرُ •

† [*And three persons,* namely, *two girls whose breasts were beginning to swell and one who had attained the age of puberty, were my shield against such as I was fearing*]: meaning ثَلَاثَةُ أَنْفُسٍ: (L:) [the poet making the word in question fem. because it relates here to females: but] Rubeh is related to have said ثَلَاثَةُ أَشْخُصٍ, meaning, of women. (TM, voce نَفْس.) A شَخْص [meaning *a person*] ceases to be a شخص by its being divided; whereas, when a جسم is divided, no part of it ceases to be a جسم. (Er-Rágheb, TA in art. جسم.) It is said in a trad., لَا شَخْصَ أَغْيَرُ مِنَ اللّٰهِ ‡ [*There is not any being more jealous than God*]; شخص being here metaphorically used for ذات: or the meaning is, *a person* (شخص) *should not be more jealous than God:* but accord. to one relation, the words are لَا شَيْءَ أَغْيَرُ مِنَ اللّٰهِ [which has the first of the two meanings mentioned above]. (IAth, TA.) [It is also used in a pl. sense: see a verse of Ziyád el-Aṣjam in art. ظل.]

شَخِيص *Big, bulky, or corpulent:* (Ṣ, Ḳ, TA:) or *great in* شَخْص [*or person*] *and make:* (TA:) applied to a man: (Ṣ:) fem. with ة; (Ṣ, A, Ḳ:) applied to a woman. (Ṣ, A.) — *A lord, master, chief, man of rank or quality, or a personage.* (AZ, Ḳ.) — مَنْطِقٌ شَخِيص ‡ *Sour, crabbed, or austere, speech.* (Ibn-'Abbád, A, Ḳ. [See also شَخْشِيص.])

شَخَاصَة *Bigness, bulkiness, or corpulence:* or *greatness of* شَخْص [*or person*] *and make.* (TA.) [Said to be a subst.: but see شَخْص.]

شَاخِص [part. n. of the intrans. verb شَخَصَ]. [Hence,] بَصَرٌ شَاخِص ‡ [*An eye fixedly open:* or *raised:* or *sight stretched and raised:* see 1]: you say, سَبَحْتُ بِخُدُومِكَ فَقَلْبِي بَيْنَ جَنَاحَيَّ رَائِصٌ وَبَصَرِي تَحْتَ حِجَاجِي شَاخِصٌ ‡ [*I have heard of thy coming, and my heart is throbbing between my two sides, and my eye beneath my bone of the eyebrow fixedly open,* &c.]. (A, TA.) With the pl., أَبْصَار, you say شَاخِصَة, (A, Mṣb, TA,) and شَوَاخِص, (A, TA,) or شُخُوص [like شُهُود as pl. of شَاهِد; if not an inf. n., as which it may be applied, in the place of an epithet, to a pl. subst.]. (Mṣb.) — سَهْمٌ شَاخِص ‡ *An arrow passing beyond the butt, or object of aim, going above it.* (Ṣ, A.) You say, رُمِيَ بِالشَّاخِصَاتِ ‡ [*He was shot at with arrows which passed beyond him, going above him:* perhaps doubly tropical, meaning *he was assailed with invectives which did not harm him*]. (A.) — شَاخِص also signifies A man *prosecuting war [during three or more days together,] not on alternate days:* and of such it is said in a trad., that he may shorten prayer. (TA.) — شَاخِصٌ as the act. part. n. of the trans. verb, [for شَاخِصٌ بَصَرُهُ] (Mṣb,) † [A man *raising his eye, or sight, and looking fixedly;* as does a dying man: or *stretching and raising his sight:* (see 1:) or] a man *opening his eyes and not moving his eyelids.* (Ṣ,* Mṣb.)

[مُشَخَّص, as though signifying The *place of a* شَخْص used in the sense of صُورَة: accord. to modern usage sing. of] مُشَاخِص *deendars* [*or pieces of gold*] *figured* [*or stamped with effigies*]. (TA.)

مُشَخَّص ‡ A thing *individuated.* (A, TA.)

مُتَشَاخِص *Discordant;* (A'Obeyd, Ḳ:) applied to language, or speech; (A'Obeyd, TA:) and to a thing, or an affair; (TA:) and مُتَشَاخِص signifies the same. (A'Obeyd, TA.)

شد

1. شَدَّ, as an intrans. verb, aor. ـِ, inf. n. شِدَّة: see 8; and see also شِدَّة. — [Hence,] لَشَدَّ مَا is an expression used in the same sense as لَعَزَّ مَا (A and Ḳ in art. عز) and لَحَقَّ مَا: (A and TA in that art.:) [and in like manner without the ل: thus] one says, شَدَّ مَا أَنْتَ ذَاهِبٌ, meaning [i. e. *It is distressing; or it distresses me, that thou art going away*]: and if you please, you may consider شَدَّ as similar to نِعْمَ; as when you say, نِعْمَ الْعَمَلُ أَنَّكَ تَقُولُ الْحَقَّ [Excellent, or most excellent, is the deed, thy saying the truth]. (Sb, TA.) [And it is also used to render intensive a verb following it; as in the saying,] لَشَدَّ مَا أَبْغَضَنِي *Much indeed, or greatly indeed, did he hate me.* — شَدَّ عَلَيْهِ, aor. ـُ (Ṣ, L) and ـِ, (L,) inf. n. شَدٌّ (Ṣ, L) and شُدُودٌ, (L,) *He charged, or made an assault or attack, upon him,* in war, or battle. (Ṣ, L.) You say, شَدَّ عَلَى الْعَدُوِّ شَدَّةً, and وَاحِدَةً, and شَدَّاتٍ كَثِيرَةً, *He made one charge, or assault, or attack, upon the enemy,* and *many charges,* &c. (L.) And شَدَّ عَلَى قِرْنِهِ بِسَيْفِهِ, *He made an assault, or attack, upon his adversary, with a knife, or with a staff;* as also اشتدّ عَلَيْهِ. (Mgh.) And شَدَّ الذِّئْبُ عَلَى الْغَنَمِ *The wolf assaulted, or attacked, the sheep or goats.* (L.) In the phrase, شَدُّوا الْإِغَارَةَ, the meaning is شَدُّوا لِلْإِغَارَةِ [*They made a charge for the purpose of a sudden attack* upon an enemy, *or a predatory incursion*]; and therefore الإغارة is put in the accus. case, not as an objective complement. (Ḥam p. 8.) — شَدَّ, (Ṣ,) aor. ـُ and ـِ, (TḲ,) inf. n. شَدٌّ, (Ṣ, L, Ḳ,) also signifies *He ran;* (Ṣ, L,* Ḳ;*) and so اشتدّ. (Ṣ, L, Ḳ.) رُبَّ شَدٍّ فِي الْكُرِّ [*Many a run is in the sack*] is a prov., originating from the fact that a man riding a pregnant mare was pursued by an enemy, and she cast her foal, which ran with its mother, whereupon the horseman alighted, and carried it off in a sack; and the enemy overtook him, and said to him, "Throw to me the foal;" and he replied in these words, meaning that the foal was of generous race: it is applied to him whose internal, or intrinsic, qualities are commended. (Meyd.) And one says, شَدَّ فِي الْعَدْوِ, (A, Mgh, L,) inf. n. شَدٌّ, (L;) and اشتدّ; (A, Mgh, L;) *He hastened, or was quick, in running:* (Mgh, L:) and شَدَّ الْإِحْضَارَ [meaning the same]. (Ṣ in art. افر.) وَشَدَّ النَّهَارُ, (Ṣ, L,) and الضُّحَى, (L,) inf. n. شَدٌّ; (L, Ḳ; but in the latter, النَّهَار is erroneously put for اشْتِهَار; TA;) and اشتدّ; (L;) *The day, and the morning, became advanced, the sun being high.* (Ṣ,* L, Ḳ.*) [See also شَدَّةٌ below.] — شَدَّهُ, aor. ـُ (Ṣ, A, L, Mṣb) and ـِ, the latter anomalous, for the aor. of a trans. verb of this class, of the measure فَعَلَ, should be ـُ only, and that of an intrans. verb of the same class and measure should be ـِ, and this is the only instance, or almost the only one, of its kind, with both of these forms of aor., except عَلَّ [and بَتَّ] and نَمَّ *He bound, or tied, him, or it, firm, fast, or strongly;* syn. أَوْثَقَهُ: (Ṣ, A, L, Ḳ:*) and شَدَّدَهُ, [inf. n. تَشْدِيدٌ,] i. e. as syn. with احكمهُ (L) and قَوَّاهُ: (Ṣ, A, L:) *he bound, or tied, him, or it, firmly, fast, or strongly;* syn. رَبَطَهُ. (Ṣ and Mṣb and Ḳ &c. in art. ربط.) One says, شَدَّ عَضُدَهُ i. e. *He*

strengthened [*his fore arm*, or perhaps *his upper arm*, but the former is app. here meant]. (Ṣ, L.) And شَدَّ عَلَى يَدِهِ *He strengthened him*, [lit. *his arm*, or *hand*,] *and aided him*. (L.) And شَدَّ اللّٰهُ مُلْكَهُ, and ♦ شَدَّدَهُ, *God strengthened*, or *may God strengthen, his dominion*. (Ṣ, L. [See also a similar ex. voce أَزَّرَ.]) And شَدَّ العُقْدَةَ [*He tied firmly* or *fast* or *strongly*, or *he pulled tight*, or *tightened*, *the knot*], (A, Mgh, Mṣb,) and الوَثَاقَ [*the bond*]. (Ḳur xlvii. 4.) [And شَدَّ الدَّابَّةَ *He bound the saddle on the beast*: see an ex. voce دَلِيلٌ.] شَدُّ الرِّحَالِ [lit. *The binding of the camels' saddles* upon their backs] is a metonymical phrase for ↕ *the going a journey*. (Mgh, Mṣb.) And شَدُّ المِئْزَرِ, occurring in a trad., [lit. *The binding of the waist-wrapper* upon the waist] is a metonymical phrase for ↕ *the avoiding of women: or the exerting oneself, or employing oneself vigorously or laboriously, in work*: or for both of these together. (L.) مَا أَمْلِكُ شَدًّا وَلَا إِرْخَاءً [lit. *I possess not power to tighten nor to slacken*] means *I am not able to do anything*. (TA.) [And شَدَّهُ also signifies *He pressed, compressed, or squeezed, it*: and *he pulled, or strained, it*.] وَاشْتَدَّ عَلَى قُلُوبِهِمْ, in the Ḳur [x. 88], means *And put Thou a seal upon their hearts*, so that they may not heed admonition, nor be disposed, or directed, to that which is good. (L.) ═ أَشَدُّ لَقَدْ كَانَ كَذَا, as also أَشَدُّ without teshdeed, means أَشْهَدُ [q. v.]: (Ḳ:) a strange saying. (TA.)

2: see the preceding paragraph, latter half, in two places. ═ شَدَّدَهُ, inf. n. تَشْدِيدٌ, also signifies *He made it*, or *rendered it*, namely, a beating, and anything, *hard to be borne, heavy, vehement, violent, intense, severe, strict, rigorous, or excessive; he intensified it, or aggravated it*: (L:) تَشْدِيدٌ is the *contr. of* تَخْفِيفٌ [in this sense and in other senses here following]. (Ṣ.) (Hence, the objective complement being understood,) one says, شَدِّدْ عَلَيْهِ, (A, Mṣb,) which is the *contr. of* خَفِّفْ [i. e. of خَفِّفْ عَنْهُ; thus meaning *He rendered his burden, suffering, distress, uneasiness, or the like, hard to be borne, heavy, vehement, violent, intense, severe, strict, rigorous, or excessive; intensified it, or aggravated it; or he pressed hard upon him: treated him with hardness, strictness, severity, or rigour*]: (Mṣb:) and مَنْ شَدَّدَ شَدَّدَ اللّٰهُ عَلَيْهِ [*Whoso treateth* others *hardly, God will treat him hardly*]. (A. [See also 8.]) ═ تَشْدِيدٌ, as opposed to تَخْفِيفٌ, also signifies The *characterizing* of a letter *by a lengthened pronunciation equivalent in grammatical analysis and in prosody to doubling, denoted in writing by the sign called* شَدَّةٌ, i. e. *by the sign* ّ over that letter; as also تَثْقِيلٌ. ═ See also سَدَّدَهُ.

3. شَادَّهُ, (A, L,) inf. n. مُشَادَّةٌ and شِدَادٌ, (L,) *He vied with him, contended with him for superiority, or strove to surpass him, in strength, power, or force*. (A, L.) [Hence,] مَنْ يُشَادِّ الدِّينَ يَغْلِبْهُ, (A,) or مَنْ يُشَادَّ هٰذَا الدِّينَ يَغْلِبْهُ, i. e. *Whoso contendeth for superiority in strength with this religion, and withstandeth it, or opposeth it, and taseth himself with religious service beyond his power, it* (the religion) *will overcome him*: a trad. (L.) And لَنْ يُشَادَّ الدِّينَ أَحَدٌ إِلَّا غَلَبَ *No one shall contend for superiority in strength with religion, &c. but he will be overcome* by the religion. (Ḳ,* TA.) ═ See also 5.

4. اشتدّ, (Ṣ, A, L, Ḳ,) inf. n. اِشْتِدَادٌ, (Ḳ,) *He*, (a man, Ṣ, L, Ḳ,*) or *they*, (a company of men, A, L,) *had*, (A, L,) or *had with him*, (Ṣ, L, Ḳ,) [or *had with them*,] *a strong beast*, (Ṣ, L, Ḳ,) or *strong beasts*. (A, L.) ═ [مَا أَشَدَّ كَذَا *How hard, hard to be borne, vehement, violent, intense, or the like, or how great, is such a thing!*]

5. تشدّد *He acted, or behaved, with forced hardness, firmness, strength, vigour, hardiness, courage, vehemence, severity, strictness, or rigour; he exerted his strength, force, or energy; strained, or strained himself, or tasked himself severely*; syn. تَصَلَّبَ: (A and TA in art. صلب:) and جَهَدَ نَفْسَهُ; (L;) [or] فِي الشَّيْءِ *in the thing*; as also التَّشَدُّدُ فِيهِ and المُشَادَّةُ فِي الشَّيْءِ [for] فِيهِ signify the same; (Ṣ, L, Ḳ:* [see an ex. of تشدّد in the first paragraph of art. جلد:]) [and] both of these phrases signify *the showing hardness, &c., in the thing*. (PṢ.) You say also تَشَدَّدَ لِلْأَمْرِ *He applied himself with hardness, firmness, vigour, hardiness, severity, or rigour, to the affair*. (MA.) And تَشَدَّدَتِ القَيْنَةُ *The slave-songstress strained herself, or tasked herself severely*, in raising her voice in singing. (L.) ═ Also *He* (a man) *was, or became, hard, or difficult*: you say, سَأَلْتُ فُلَانًا حَاجَةً فَتَشَدَّدَ عَلَيَّ [*We asked of such a one a thing wanted, and he was hard, or difficult, to us*]. (TA in art. وعر.) ═ And *He was, or became, niggardly, tenacious, or avaricious*. (MA, KL.)

6. تشادّوا [*They vied, contended for superiority, or strove to surpass one another, in strength, power, or force*: see 3]. (TA in art. حمس: there coupled with اِقْتَتَلُوا.) ═ See also the next paragraph.

8. اشتدّ; (Ṣ, A, L, Mṣb;) and ♦ شَدَّ, aor. ـُ, (L, Mṣb,) the only form of its aor., (L,) inf. n. شِدَّةٌ, (Ṣ, Mṣb,) whence the former verb; (Ṣ;) and ♦ تشادّ; (L;) *It was, or became, hard*, (L, and MA and KL and PṢ in explanation of the first,) said of a substance and of an attribute: (L:) *it, or he, was, or became, firm, compact, or sound*; (L &c. as above;) *strong, powerful, or forcible*; *vigorous, robust, or sturdy*; (L, and A and MA and KL in explanation of the first, and Mṣb in explanation of the second:) [also *it was, or became, bound, or tied, firmly, fast, or strongly*:] and the first of these verbs; [and the second also,] *it was, or became, hard to be borne, heavy, vehement, violent, intense, pressing, severe, strict, rigorous, tight, strait or difficult, distressing or distressful, afflictive, calamitous, or adverse*. (MA, L, KL.) It is said in a trad., لَا تَبِيعُوا الحَبَّ حَتَّى يَشْتَدَّ [*Ye shall not sell grain*] *until it becomes hard, or firm, or strong*. (L.) And you say, اشتدّت العُقْدَةُ [*The knot became tied firmly, fast, or strongly*; or *became tight*]. (A, Mgh, Mṣb.) And اشْتَدَّ الزَّمَنُ عَلَيْهِمْ *The time, or fortune, became hard upon them; or severe, rigorous, distressful, afflictive, calamitous, or adverse, to them*. (L. [See also 2.]) And اشتدّ بِهِ الأَمْرُ, or *event, distressed, or afflicted, him*; like اشتدّ عَلَيْهِ. (L in art. وجد, &c.) ═ See also 1, former half, in four places.

شَدٌّ an inf. n. of 1 [q. v.]. (Ṣ, L, &c.) ═ [Hence,] شَدُّ الضُّحَى, and شَدُّ النَّهَارِ, *The time when the day, and the morning, is advanced, the sun being high*. (L.) One says, جِئْتُكَ شَدَّ النَّهَارِ, and شَدَّ الضُّحَى, (L, and the like is said in the A,) and فِي شَدِّ النَّهَارِ, and فِي شَدِّ الضُّحَى, (L,) *I came to thee in the time when the day, and the morning, was advanced, the sun being high*. (A,* L.)

شَدَّةٌ [inf. n. of un. of شَدَّهُ: as such signifying] *A single act* [*of making, or rendering, hard, firm, compact, or sound; strong, powerful, or forcible: and] of binding, or tying, firmly, fast, or strongly*. (Mṣb.) ═ See also 2, last sentence but one. ═ Also [inf. n. of un. of the intrans. verb شَدَّ: as such signifying] *A single charge or assault or attack* in war or battle. (Ṣ, A,* Mgh, L, Ḳ.*)

شِدَّةٌ inf. n. of ♦ شَدَّ (L, Mṣb) as syn. with اِشْتِدَادٌ: (L:) [and] a subst. from [i. e. syn. with] اِشْتِدَادٌ: (Ḳ:) The *attribute denoted by the epithet* شَدِيدٌ: (Ṣ:) *hardness*, (A, MA, L,) in substances and in attributes; (L;) *firmness, compactness, or soundness; strength, power, or force; vigour, robustness, sturdiness, or hardiness*; (MA, L:) see أَشُدُّ, which, accord. to some, is a pl. of شِدَّةٌ;) *courage, bravery, firmness of heart*: (L:) *niggardliness, tenaciousness, or avarice*: (A: [see also 5, last sentence:]) *vehemence, violence, intenseness, stress, pressure, severity, strictness, rigour, tightness, straitness or difficulty*: (MA:) *hardship, rigour of fortune*: (MA, L:) *famine, dearth, want of victuals*: *hardness, straitness, or difficulty*, of subsistence [&c.]: (L:) *trouble, distress, affliction, calamity, or adversity*; (MA, L;) as also ♦ شُدَّى, in these as well as in some of the preceding senses, and] ♦ شَدِيدَةٌ [rather meaning *a hard, or distressing, event, an affliction, or a calamity*, and rarely used,] of which, (L,) or of شِدَّةٌ, (MA, L,) the pl. is شَدَائِدُ, (MA, L,) agreeably with analogy if of شَدِيدَةٌ, but extr. if of شِدَّةٌ: and this pl. also signifies *seditions, discords, or dissensions, whereby men are put into a state of commotion*: (L:) and the *rigours*, or *pangs*, (ظَمْآت,) of death: (Ṣ and Mṣb in art. غمر:) accord. to Sb, the pl of شِدَّةٌ is شَدَدٌ, which, he says, preserves its original form [without idghám] because it does not resemble a verb. (L.) One says, قَاسَيْتُ مِنْهُ شِدَّةً [*I endured, from him, hardness, &c.*; or *from it, hardship, &c.*]. (A.) And جِئْتُ شُدَّى ♦ فُلَانٍ meaning

[i. e. *I feared the hardness, &c., of such a one*]: so says AZ: and he cites this verse:

* فَإِنِّي لَا أُلِينُ لِقَوْلِ شُدِّي ♦ *

* وَلَوْ كَانَتْ أَشَدَّ ♦ مِنَ الحَدِيدِ *

[*And, or for, I will not become gentle for a hard saying,* (lit. *a saying of hardness,*) *though it should be harder than iron*]. (L.) And أَصَابَتْنِي شُدِّي ♦ meaning شِدَّةٌ [i. e. *Hardship, &c., befell me*]. (AZ, S.) [And شِدَّةٌ also signifies *A strong, an intense, or a great, degree* of any quality &c.]

شُدِّي: see the next preceding paragraph, in four places.

شَدِيدٌ *Possessing the quality of* شِدَّةٌ: (S, L:) i. e. *hard*; applied to a substance and to an attribute: *firm, compact,* or *sound*: (L:) *strong, powerful, forceful*; *vigorous, robust, sturdy,* or *hardy*; (A, Mgh, L, Msb;) applied to a thing, (Msb,) and to a man; (A, Mgh, L;) as also شِدِّيدَى: (Mgh:) pl., applied to men, أَشِدَّاءُ and [applied to things and men] شِدَادٌ (A, L) and شُدُدٌ, (Sb, L,) which last preserves its original form [without idghám] because not resembling a verb: (L:) also *courageous, brave, firm of heart*: (L, K:*) and *niggardly, tenacious,* or *avaricious*; (A, L, Msb, K;) as also ♦ مُتَشَدِّدٌ (S, A, L, K:) and [as is implied by the first explanation above, and shown by frequent usage,] *vehement, violent, intense, pressing, severe, strict, rigorous, tight, strait* or *difficult, hard* as meaning *hard to be borne, troublesome, distressing* or *distressful, afflictive, calamitous,* or *adverse*. (L, KL, PS, &c.) You say, هُوَ شَدِيدٌ عَلَى قَوْمِهِ [*He is hard,* or *severe,* or *rigorous, to his people*]. (A.) [And شَدِيدٌ عَلَى كَذَا *Niggardly, tenacious,* or *avaricious, of such a thing*.] Aboo-Dhu-eyb says, using شَدِيد in the sense of رَضِيخ

* حَدَرْنَاهُ بِالْأَثْوَابِ فِي قَعْرِ هُوَّةٍ ♦ *

* شَدِيدٍ عَلَى مَا ضُمِّنَ فِي اللَّحْدِ جَوْنُ *

[*We lowered him, with the* grave-*clothes, into the bottom of a cavity in the ground, the sides whereof were tenacious of what was comprised in the lateral hollow which was the place of the corpse*]. (L.) And the words of the Kur [c. 8], وَإِنَّهُ لِحُبِّ الخَيْرِ لَشَدِيدٌ, accord. to Zj, mean *And verily, on account of the love of wealth, he is niggardly,* or *tenacious,* or *avaricious*. (L.) شَدِيدُ العَيْنِ applied to a man, and شَدِيدُ العَيْنِ metaphorically applied by a poet to a she-camel, mean *Whom sleep does not overcome*. (L.) And الشَّدِيدُ means *The lion*; (K;) because of his strength and hardiness. (TA.) [شَدِيد with a subst. or an inf. n. following it in the gen. case, the latter having the article ال prefixed to it, or being prefixed to another noun in the gen. case, supplies the place of an intensive epithet; as in شَدِيدُ السَّوَادِ *Intensely,* or *very, black*; and شَدِيدُ الغَضَبِ *Vehemently, or exceedingly, or very, angry*; and] مِسْكٌ شَدِيدُ الرَّائِحَةِ *Strong-smelling musk*; (L;) [and رَجُلٌ شَدِيدُ بَيَاضِ العَيْنِ *A man intensely white in the eye.*] الحُرُوفُ الشَّدِيدَةُ *[The strong letters]* are *those letters which, in a state of quiescence, prevent the current of the voice in their utterance*; namely ا, ق, ط, د, ج, ت, ب, and ك; (TA;) *the letters comprised in the words* أَجِدُّ طَبَقَكَ. (K.)

شَدِيدَةٌ as a subst. from شَدِيد, rendered such by the affix ة: see شِدَّةٌ.

أَشَدُّ [*Possessing the quality of* شِدَّةٌ, *in a greater,* and *in the greatest, degree*; i. e. *more,* and *most, hard,* &c.]. See an ex. in a verse cited voce شِدَّةٌ. حَلَبْتُهَا بِالشَّاعِدِ الأَشَدِّ, حَلَبَ الشَّاةَ is a prov., expl. in art. حلب. And بَقِيَ أَشَدُّهُ [*The hardest part of it has remained*] is another prov., applied to him who attains a part of that which he wants, and is unable to attain the completion thereof. (TA. [See also Freytag's "Arab. Prov.," i. 160.]) [With an indeterminate subst. or inf. n. following it in the accus. case, it supplies the place of a simple epithet denoting the comparative and superlative degrees; as in أَشَدُّ سَوْدَاوَ *More,* and *most, black*; and أَشَدُّ غَضَبًا *More,* and *most, angry*.] أَشَدُّ النَّهَارِ *The time when the day is most advanced, the sun being at the highest*. (L. [See شَدُّ النَّهَارِ.])

أُشُدٌّ, (S, A, Mgh, L, K, &c.,) also pronounced أُشُدٌّ, (Seer, K,) but the latter form is rare, (TA,) is both masc. and fem., (Zj, TA,) and as used in the Kur it has somewhat different meanings: (Az, TA:) in the phrase حَتَّى يَبْلُغَ أُشُدَّهُ, (S, K,) and other phrases in the Kur, (TA,) أُشُدٌّ is expl. as meaning *The state of strength*; (S, Mgh, L, K;) which is *from eighteen to thirty years*: (S, L, K:) or *from about seventeen to forty*: (Zj:) or *from thirty to forty*: (Zj in another place:) or *puberty*: (Az, Mgh, L:) or *firmness, or soundness, of judgment, produced by experience*: (L:) or *puberty together with such maturity as gives evidence of rectitude of conduct* or *course of life*; (Zj, Az, Mgh, L;) *which may be at, or before, the age of eighteen years*; accord. to most of the men of science, and among them Eeh-Sháfi'ee; (Zj, Az, L;) *and the extreme term of which is three and thirty years*: (Mgh:) or the *age of forty years*; as in the Kur xlvi. 14: (L:) أُشُدٌّ [originally أُشْدُدٌ] is a sing. having a pl. form, like أَنُكٌ; and these two words are [said to be] the only instances of the kind: (S, K: [but see أَنُكٌ:]) or a pl. having no proper sing., (S, Mgh, K,) like أَبَابِيلُ and عَبَادِيدُ and مَذَاكِيرُ: (S:) or its sing. is شِدَّةٌ, (AHeyth, S, Mgh, K,) accord. to Sb; and this is good with respect to the meaning, because one says, بَلَغَ الغُلَامُ شِدَّتَهُ; (S;) but فُعُلٌ does not form a pl. of the measure أُفْعُلٌ; (S, K;) for as to أُنْعُمٌ, (S,) which is said by AHeyth to be pl. of نَعْمَةٌ, (TA,) [and respecting which Mtr says that] أُشُدٌّ is said to be pl. of شِدَّةٌ like as أُنْعُمٌ is of نِعْمَةٌ, formed by regarding the ة as elided, (Mgh, [and AHeyth says the like,]) it is only pl. of نُعْمٌ in the phrase يَوْمُ نُعْمٍ (S:) or its sing. is شُدٌّ, like as كَلْبٌ is of أَكْلُبٌ; or شِدٌّ, like as ذِئْبٌ is of أَذْؤُبٌ; (S, K:) accord. to some; (S;) but neither شُدٌّ nor شِدٌّ has been heard from the Arabs [as sing. of أُشُدٌّ]; and they are only deduced from analogy: (S, K:) or it is pl. of أُشُدٌّ; and the ا is not regarded in the formation of this pl. (IJ, from A'Obeyd.)

مَشَدُّ العِصَابَةِ [*The place, or part, where the fillet, or the like, is bound,* or *tied*]. (A.)

مُشِدٌّ A man *having,* (A, Mgh, L,) or *having with him,* (L,) *a strong beast,* (A, Mgh, L,) or *strong beasts*; (L;) *contr. of* مُضْعِف. (Mgh, L.) It is said in a trad., يَرُدُّ مُشِدُّهُمْ عَلَى مُضْعِفِهِمْ [*He among them who has a strong beast, or strong beasts, shall give back* a portion of the spoil *to him of them who has a weak beast, or weak beasts*]; meaning that the strong warrior and plunderer shall share with (يُسَاهِمُ) the weak in the plunder that he gains. (L.)

مُتَشَدِّدٌ: see شَدِيدٌ.

شدخ

1. شَدَخَ, (S, A, Msb, &c.,) aor. ـَ, (Msb, K,*) inf. n. شَدْخٌ, (S, A, Msb, K, &c.,) *He broke,* or *crushed,* syn. كَسَرَ, (S, A, Msb, K,) and فَضَخَ, (TA, and Ham p. 363,) or هَشَّمَ, (TA,) a hollow thing, (S, A, L, TA,) or a soft, or tender, or an easily-broken, thing, (Ham,) or a moist thing, (K,) or a moist and soft thing, such as the عُرْجُون and the like, (TA,) a person's head, (S, A, L, Msb, TA,) and a colocynth, and an unripe date, (A,) and any hollow bone, and a rod, (Msb,) or, as some say, a dry thing, (K,) with the hand, or with a stone &c.: (Ham ubi suprà:) or *he pressed,* or *squeezed,* syn. غَمَزَ, [app. *so as to. crush,*] a hollow thing, or a soft, or tender, or an easily-broken, thing, as a head, and a colocynth, and an unripe date. (A.) — [Hence,] شَدَخَ دَمَاغَهُ ثَمَّتَ قَدِيمَهِ † *He made their blood* (lit. *bloods*) *to go for nothing, or to be of no account.* (A, K.*) And [simply] شَدَخَ الدِّمَاءَ † *He made the blood* [of men] (lit. *bloods*) *to go for nothing, unretaliated, or uncompensated by mulcts; or to be of no account.* (Ham p. 91.) And شَدَخْتُ الدِّمَاءَ ثَمَّتَ قَدِيمَهِ † *I made the bloodwits to be of no account* [*so that they should not be exacted*]. (Ham ibid.) — And شَدَخَهُ *He hit,* or *hurt, his* مُشَدَّخ, i. e. the part of the neck so called. (K.) — And شَدَخَ aor. ـَ, (TA,) inf. n. شَدْخٌ (K, TA) and شُدُوخٌ, (TA,) *He,* (a man, TK,) or *it,* (a thing, or an affair, TA,) *deviated,* or *declined,* (K, TA,) *from the right course, aim,* or *scope,* (TA,) or *from the [proper] way.* (AO, TA.) — شَدِخَتِ الغُرَّةُ, (S, TA,) aor. ـَ, (TA,) inf. n. شَدَخٌ (K, TA) and شُدُوخٌ, (TA,) *The blaze on the horse's forehead spread widely upon the face* (S) [*from the forelock to the nose, without reaching to the eyes*: see جَاحِدَةٌ]: or *spread, and extended downwards,* (K, TA,) *filling the forehead, without reaching*

to the eyes: or covered the face from the root of the forelock to the nose. (TA.)

2. شَدَّخْتُ الرُّؤُوسَ *I broke, or crushed, the heads; or did so much:* the verb is with teshdeed to denote muchness, or frequency, or application to many objects. (Ṣ, TA.) — [And شَدَّخَ البُسْرَ *He pressed, or squeezed, the unripe dates, so as to crush them:* see مُشَدَّخٌ.]

5: see what next follows.

7. انشدخ *It was, or became, broken,* or *crushed;* (Ṣ, A, Mṣb, Ḳ, TA;) said of a hollow thing, (Ṣ, A, TA,) or a soft, or tender, or an easily-broken thing, (A,) or a moist thing, (Ḳ,) or a moist and soft thing, (TA,) a person's head, (Ṣ, A, Mṣb, TA,) a colocynth, and an unripe date, (A,) and any hollow bone, and a rod, (Mṣb,) or, as some say, a dry thing; (Ḳ;) and so تشدّخ [but app. implying muchness, or frequency, or relation to many things, as quasi-pass. of 2, q. v., whereas the former verb is quasi-pass. of 1]: (Ḳ:) *or it was, or became, pressed or squeezed* [app. *so as to be crushed; or it was, or became, crushed by being pressed or squeezed:* see مُشَدَّخٌ]. (A.)

شَدَخٌ *An abortive foetus,* (L, Ḳ, TA,) *in a soft, or tender, state, before it has become firm.* (L, TA.) — See also شَادِخٌ, in two places.

شَدْخَةٌ A *soft,* or *tender,* or *succulent,* plant; (Ḳ:) applied in the M as an epithet to the species of plant called عِجْلَة. (TA.)

شَادِخٌ A child that is *soft,* or *tender;* (Ḳ;) as also ♦ شَدَخٌ: (IAạr, L:) or غُلَامٌ شَادِخٌ signifies *a youth:* (A:) accord. to IAạr, a boy is called جَعْفَرٌ; then, يَافِعٌ; then, ♦ شَدَخٌ; then, مُطَّبِخٌ; and then, كَوْكَبٌ. (TA. [See also مُطَّبِخٌ.]) — Also A thing, or an affair, *deviating from the right course, aim, or scope,* (Ḳ, TA,) *or from its [proper] way.* (AO, TA.) — See also the next paragraph.

شَادِخَةٌ, [as a subst.,] (Ṣ, L, Ḳ, TA,) or غُرَّةٌ ♦ شَادِخَةٌ, (A,) *A blaze on a horse's forehead spreading* [*widely* (see 1)] *upon the face,* (Ṣ,) or *covering the face,* (A,) *from the forelock to the nose,* (Ṣ, A,) *without reaching to the eyes:* (Ṣ:) or *spreading, and extending downwards,* (Ḳ, TA,) *filling the forehead, without reaching to the eyes:* or *covering the face from the root of the forelock to the nose:* (TA:) or *such as is long;* such as is round being called وَتِيرَةٌ. (AO, TA.) — [Hence,] † *A notorious,* and a *bad,* or *an evil, an abominable,* or a *foul, deed.* (Ṣ, TA.) A rájiz says,

لَاهُمَّ إِنَّ الحَارِثَ بْنَ جَبَلَهْ
زَنَى عَلَى أَبِيهِ ثُمَّ قَتَلَهْ
وَرَكِبَ الشَّادِخَةَ الصَّحْلَهْ

i. e. [*O God,* (لَاهُمَّ being for اَللّٰهُمَّ,) *verily El-Hárith Ibn-Jebeleh straitened,* or *oppressed, his father,* (زَنَّى being for زَنَّا,) *then slew him,*] *and committed a bad and notorious deed* in slaying him. (Ṣ.)

أَشْدَخُ A horse *having a blaze such as is termed* شَادِخَةٌ: fem. شَدْخَاءُ. (Ṣ, L, TA.) — الأُشْدُخُ *The lion.* (Ḳ.)

مُشَدَّخٌ *Unripe dates pressed, or squeezed,* (يُغْمَزُ,) in some copies of the Ṣ and Ḳ and in the L and TA يُغْمَرُ, [but the former I think to be evidently the right reading,]) *until they become broken or crushed* (يَنْشَدِخُ), (Ṣ, A,* L, Ḳ,) *and dried for the winter,* (A,) *or then dried in the winter.* (L.) — مُشَدَّخُ العُنُقِ *i. q.* مُقَطَّعُ العُنُقِ [app. meaning *The part of the neck where it is cut up* by the butcher]. (Ḳ.)

مِشْدَاخٌ [A post-classical term] *A surgical instrument with which the head of the foetus is crushed [in the womb].* (Albucasis de Chirurgia, p. 342.)

شدق

1. شَدَقَ, inf. n. شَدْقٌ, said of a man, *He was wide in the* شِدْق [q. v.]. (M, TA.*) — And *He was eloquent.* (TA.)

5. تشدّق *He twisted his* شِدْقَانِ [i. e. *the two sides of his mouth, or the quivering flesh of his mouth, inside his cheeks,*] *in order to affect clearness, or distinctness, of speech, or to be more clear, or distinct, in speech.* (Ḳ.) And تشدّق فِى كَلَامِهِ *He opened his mouth and was diffuse in his speech.* (M, TA.)

شَدْقٌ: see what next follows.

شِدْقٌ (Lth, Ṣ, M, Mgh, O, Mṣb, Ḳ) and ♦ شَدْقٌ (Lth, M, O, Mṣb, Ḳ) The *quivering flesh* (عَلْفَلَة) *of the mouth, inside the two cheeks;* (Lth, O, Ḳ;) or so the dual of each: (M:) or the *side of the mouth;* (Ṣ, Mgh, Mṣb;) so says Az: (Mṣb:) pl. (of the former, Ṣ, Mṣb) أَشْدَاقٌ (Lth, Ṣ, M, O, Mṣb, Ḳ) and (of the latter, Mṣb, TA) شُدُوقٌ. (M, Mṣb, TA.) One says, نَفَخَ فِى شِدْقَيْهِ [*He blew in the sides of his mouth* so as to distend them]. (Ṣ.) And إِنَّهُ لَوَابِعُ الأَشْدَاقِ, meaning [*Verily he is wide*] in the شِدْق; using the pl. as a sing.; a phrase mentioned by Lḥ. (M, TA.) شَدْقَا الفَرَسِ means *The chink of the mouth of the horse, to the extremity thereof at [the place of] the bit [on each side].* (M.) تَرْكَبُ شِدْقًا مِنَ الشَّاطِ [app. meaning † *She goes at random,* (like تَرْكَبُ رَأْسًا,) *by reason of briskness, liveliness, or sprightliness,*] is said of a woman and of a she-camel and of a mare. (Ḳ voce مِضْرَارٌ.) — And The *two sides* of a valley; as also ♦ شِدِيدٌ: (Ḳ:) or the duals, شِدْقَانِ and شَدْقَانِ, have this signification; the sings. signify the *side* of a valley; (O;) or so شِدْقٌ, with kesr; (Mṣb;) and so شَدِيدٌ. (O.)

شَدَقٌ [mentioned above as inf. n. of 1] *Wideness of the* شِدْق (Ṣ, Ḳ:) or, as in the T, *wideness of the* شِدْقَانِ. (TA.) — And *Eloquence.* (Ṣ,* TA.) — And † *A bending, or winding, in a valley.* (TA.)

شِدَاقٌ *A certain brand with which a camel is marked upon the* شِدْق. (M, TA.)

شَدِيشٌ: see شِدْشٌ, in two places.

شَدْقَمٌ and شَدْقَمِىٌّ: see the next paragraph; the former in three places: and see also art. شدقم.

أَشْدَقُ A man *wide in the* شِدْق: (M:) or a man *wide in the* شِدْقَانِ: (Mgh, Mṣb:) or *wide in the* شِدْق, *and inclining therein in any manner:* (TA:) fem. شَدْقَاءُ: (M, Ḳ:) and pl. شُدْقٌ: (Ḳ:) and شَدْقَمٌ and ♦ شَدْقَمِىٌّ signify the same as أَشْدَقُ; the م being augmentative, as in سُنْبُسٌ and سُنْبُرٌ; or, accord. to IJ, it is radical: (M, TA:) whence, i. e. from شَدْقَمٌ in the sense expl. above, (I'Ab, TA,) one says also ♦ شِدْقَمٌ, meaning *a wide* شِدْق: (I'Ab, M, TA:) and شَدَقَةُ شَدْقَاءُ means *a lip wide in the part where each* شِدْق *is cleft [by the extremity of the mouth].* (M, TA.) — It is also applied as an epithet to an orator, (Ṣ, M, Ḳ, TA,) meaning *Eloquent;* (M, Ḳ, TA;) *good and eloquent in speech;* (M,* TA;) and so ♦ شَدْقَمٌ. (TA.)

مُتَشَدِّقٌ One *who twists his* شِدْقَانِ *in order to affect clearness, or distinctness, of speech, or to be more clear, or distinct, in speech.* (Ṣ. [See 5.]) — *Diffuse in speech, without preparation, or caution, or precaution:* or one *who ridicules men, twisting his* شِدْقَانِ *with them and against them.* (TA.) And مُتَشَدِّقٌ فِى مَنْطِقِهِ *Diffuse in his speech.* (TA.)

Quasi شدقم

شَدْقَمٌ *Wide in the* شِدْق [or *side of the mouth*]; (Ṣ, Ḳ:) applied to a man; as also ♦ شَدْقَمِىٌّ; (TA;) and ♦ شَدْقَامٌ: (Ḳ, TA:) [mentioned under this head in the Ṣ and Ḳ, but] the م is augmentative. (Az, Ṣ.) It has been erroneously said that it is with the pointed ض. (MF.) — See also أَشْدَقُ. — Also The *lion;* (Ḳ;) and so ♦ شَدْقَامٌ. (IB, TA.) — And *A certain stallion-camel belonging to Ez-Zeyn Nooymán Ibn-El-Mundhir:* whence ♦ شَدْقَمِيَّاتٌ *Certain camels, so called in relation to that stallion.* (Ṣ, Ḳ.)

شَدْقَمِىٌّ: and شَدْقَمِيَّاتٌ: see the preceding paragraph.

شَدْقَامٌ: see the first paragraph, in two places.

شدن

1. شَدَنَ, (Ṣ, Ḳ,) aor. ـُ, (Ṣ,) inf. n. شُدُونٌ, (Ṣ, Ḳ,) said of a gazelle, and of the young of any cloven-hoofed animal, and camel, and solid-hoofed animal, *He became strong, and in no need of his mother:* (Ḳ:) *or he became strong, and in a good state of body, and active and grown up, and vied with his mother in his faculties* [so I render

مَالَكَ أُمَّهُ of which I do not find any explanation] *so that he went along with her;* and [in this sense] it is said of a colt also: (TA:) or, said of a young gazelle, *he became strong, and his horns came forth, and he became in no need of his mother:* and sometimes it is said of a colt [in a similar sense]. (Ṣ.) Hence, it is said of a boy, meaning *He became strong, and active and grown up.* (Ḥar p. 536.)

4. اشدنت *She* (a gazelle) *had a young one that had become such as is termed* شَادِن. (Ṣ, K.)

شَدْنٌ *A kind of tree,* (K, TA,) *having weak,* or *soft, and thick stems,* (TA,) *the flower of which is like the jasmine* (K, TA) *in form, but tinged with redness, and more pleasant* [*in odour*] *than the jasmine;* said by IB to be *of pleasant odour.* (TA.)

شَدَنِيَّاتٌ *Certain she-camels, so called in relation to a place in El-Yemen,* (Ṣ, K, and EM p. 229,) *named* شَدَن: (TA, EM:) *or in relation to a certain stallion.* (IAạr, Ṣ, TA. [In the CK, فَحْلٍ is erroneously put for فَحْلٌ.])

شَادِنٌ A young gazelle *that has become strong, and whose horns have come forth, and that has become in no need of his mother:* (A'Obeyd, TA: [see غُصْنٌ:]) when used alone, [not as an epithet, in which quality it seems to be applied also to the young of any cloven-hoofed animal, and camel, and solid-hoofed animal, (see 1,)] it means [simply] *a young gazelle.* (Ṣ, TA.)

مُشْدِنٌ [without تٌ] A doe-gazelle *whose young one has become such as is termed* شَادِن: (Ṣ, K, TA:) *or who has a* شَادِن *following her:* and in like manner applied to other animals of the cloven-hoofed kind, and of the solid-hoofed, and to a camel: (TA:) pl. مَشَادِنُ (Ṣ, K,) like مَعَاقِلُ and مِعْقَالٌ (Ṣ,) [pls. of مِعْقَلٌ,] the latter pl. anomalous. (TA.)

مُشْدَنَةٌ, applied to a girl, *i. q.* عَانِسٌ [i. e. *That has newly attained to puberty, and has not been married;* or *that is between the periods of puberty and middle age;* &c.]. (IAạr, K.)

شده

1. شَدِهَ, (JK, Ṣ, K,) inf. n. شَدَهٌ, (Ṣ,) *He* (a man, JK, Ṣ) *became confounded, or perplexed, and unable to see his right course; or became bereft of his reason or intellect;* i. q. ذُهِشَ: (JK, Ṣ, K:) and also, (K,) or, accord. to AZ, only, (Ṣ,) *he was,* or *became, busied, occupied,* or *employed;* or *busied,* &c., *so as to be diverted* from something; or *diverted* from a thing *by being busied;* syn. شُغِلَ: (Ṣ, K:) and *he was caused to become confounded, or perplexed, and unable to see his right course;* (K;) as also ↑ اشدهه, or ↑ اشتده. (K, accord. to different copies: the former accord. to the TA.) Accord. to Az, شَدِهَ is not from الدَّهَشُ, as it is thought to be by some [and as is implied by what here follows]. (TA.) شَدَهَهُ *He confounded,* or *perplexed, him, so that he was unable to see his right course;* or *bereft him of his reason or intellect;* syn. أَذْهَشَهُ: (K;) as also ↑ اشدهه: (A'Obeyd, K:) or the former verb, in the act. form, has not been heard: (Ḥar p. 64:) and [it is asserted that] one does not say ↑ اشدهه. (JK.) ═ شَدَهَ رَأْسَهُ *i. q.* شَدَخَهُ [i. e. *He broke his head*). (K.)

4: see the preceding paragraph, in two places.

7 and 8: see 1, first sentence.

شَدَهٌ: see what next follows.

شُدَهٌ (Ṣ, K) and ↑ شَدَهٌ (Ṣ, and so in some copies of the K and in the TA) and ↑ شَدْهٌ (so in some copies of the K in the place of the second, and in others together with the second, and in the TA) [app. *A state of confusion, or perplexity, so that one is unable to see his right course;* or *a state of alienation of mind*;] substs. from شَدِهَ: (Ṣ: [but in the K they are mentioned after شَدَهَهُ and أَشْدَهَهُ meaning أَذْهَشَهُ, and مَشْدُوهٌ meaning مَشْغُولٌ, as being the substs.; so that they may signify as above, and also *business, occupation,* or *employment,* &c.; agreeably with renderings in the TK:]) and ↑ شُدَاهٌ is a subst. from شُدِهَ [app. in the former, or in both, of these senses]. (K.)

شَدَاهُ, } see the next preceding paragraph.
شُدَاهُ, }

مَشْدُوهٌ A man *confounded,* or *perplexed, and unable to see his right course;* or *bereft of his reason or intellect.* (Ṣ, TA. [But accord. to AZ, it seems to signify only مَشْغُولٌ, i. e. *Busied, occupied,* or *employed,* &c.: see 1, first sentence.])

مُشَادَةٌ [a pl. of which the sing. is app. مُشَدَّهَةٌ] *Things that cause one to be busied, occupied,* or *employed;* or *busied,* &c., *so as to be diverted* from something; or *diverted* from a thing *by being busied;* syn. مَشَاغِلُ [pl. of مَشْغَلَةٌ]. (Z, K.)

شدو

1. شَدَا, (Mṣb, K,) first pers. شَدَوْتُ, (Ṣ,) aor. ـِ (Mṣb,) inf. n. شَدْوٌ. (Ṣ, Mṣb,) *He drove* camels: (Ṣ, K:) or *he collected and drove* a detached number of a herd of camels. (Mṣb.) ═ Hence, (Mṣb,) شَدَا, (Mṣb, K,) inf. n. as above, (TA,) ↑ *He acquired somewhat of polite literature,* (Ṣ, Mṣb, K, TA,) or *of science, and guided himself thereby to the knowledge of somewhat more,* (Mṣb,) and likewise *of song;* (TA;) as though he drove it and collected it: (Ṣ, TA:) or شَدَا مِنَ العِلْمِ, and مِنَ الغِنَآءِ, (MA, TA,) شَدْوًا, (TA,) inf. n. as above, (MA, TA,) *he acquired somewhat of science,* and *of song:* (MA:) or *he knew well some sort of science,* and *of song;* and so of other things. (TA.) شَدْوٌ signifies ↑ *A man's doing well, or knowing well, somewhat of a thing* or an affair. (TA.) And شَدَوْتُ مِنْهُ بَعْضَ المَعْرِفَةِ means *I knew* [*somewhat of*] *him,* or *it,* [*but*] *not well.* (TA.) ═ Also ↑ *He recited a verse,* or *two verses,* (Ṣ, K,) *singing,* (K,) or *prolonging,* or *straining, his voice, as in singing* [*and as is commonly done in the driving of camels*; whence, app., this meaning of the verb]. (Ṣ.) And شَدَا بِشِعْرٍ, (Ṣ, K,) or غِنَآءً, (Ṣ,) ↑ *He sang poetry,* (Ṣ, K,) or *a song:* (Ṣ:) or *he recited it with a trilling, or quavering,* or *prolonging and modulating of the voice.* (Ṣ.) ═ And شَدَا هَذْوَهُ *i. q.* ↑ نَمَا نَحْوَهُ [*He tended, repaired, betook himself,* or *directed his course, towards him,* or *it;* agreeably with the explanation in the TK: or *he purposed his* (another's) *purpose*]. (K.) ═ And شَدَا فُلَانٌ فُلَانًا ↑ *He assimilated such a one to such a one;* or *he likened such a one to such a one;* syn. شَبَّهَ بِهِ. (ISd, K, TA. [In the CK, فُلَانٌ is not repeated.])

4. اشدى ↑ *He became a good,* or *an excellent, modulator of his voice,* or *maker of melody.* (K.)

شَدًا *A remnant of strength;* and *a portion,* or *somewhat, thereof:* (K:) a dial. var. of شَذًا. (TA. [See شُذَاذٌ, in art. شذذ.]) *A remnant,* or *remainder,* of anything. (TA.) *A small quantity* or *number:* (TA:) and so ↑ شَدْوٌ, (M, K,) *whatever it be,* (M, TA,) *of much* or *many,* (M, K,) *whatever the latter be.* (K.) And *The extremity* of anything: (K:) a dial. var. of شَذًا. (TA.) ═ Also *Heat.* (K.) ═ And *Mange,* or *scab:* (K: [in the CK, الحَرْب is put for الحَرّ:]) a dial. var. of شَذًا. (TA.)

شَدْوٌ: see the next preceding paragraph.

شَادٍ act. part. n. of 1; signifying *Driving,* or a *driver* of, camels: &c.: (K,* TA:) pl. شُدَاةٌ. (TA.) ═ [And particularly] ↑ *One who acquires somewhat of polite literature,* (Ṣ, Mṣb,) and *of science, and guides himself thereby to the knowledge of somewhat more.* (Mṣb.) ═ Also ↑ *A reciter of verses, who sings in reciting, or prolongs, or strains, his voice, as in singing: a singer of poetry:* (TA:) [and simply] *a singer.* (Ṣ.)

شذ

1. شَذَّ, (Ṣ, M, A, &c.,) aor. ـُ and ـِ, (Ṣ, M, L, Mṣb, K,) the former agreeable with analogy, and that which is mentioned by the leading writers on inflection, and the latter anomalous, (TA,) and Esh-Shihāb mentions ـِ, but this is not known, and there is no reason for it unless فَعِلَ be established as a form of the pret., and this has not been mentioned, (MF,) inf. n. شُذُوذٌ (Ṣ, M, Mgh, L, Mṣb, K) and شَذٌّ, (M, L, K,) *It* (a thing, M, L) *was,* or *became, apart,* (Ṣ, A, L, Mṣb,) and *it fell,* or *went,* or *came, out, or forth,* (Ṣ, M, L, K,) *from the generality of things,* or *the general assemblage, main body, bulk,* or *common mass,* (Ṣ, M, A, L, K,) *to which it pertained,* (M, L,) or *from other things:* (Mṣb:) *it* (anything) *was,* or *became, apart, or alone:* and *he* (a man) *was, or became, apart from his companions, or alone:* (Lth, L:) and *he* [app. a beast] *took fright; and ran away.* (Mṣb.) You say, شَذَّ عَنْهُ *It was,* or *became, apart,* &c., *from it.* (Ṣ, L.) And شَذَّ عَنِ الجَمَاعَةِ *He was,* or *became, apart from the collective body* [or *generality*] *of people.* (Mgh.) And مَا يَشُذُّ عَلَيْهِ شَىْءٌ ↑ [*Nothing is out of his way,* or *sphere,* or *compass*]. (Ṣ and K in art. حوذ.) And شَذَّ الحَصَى *The pebbles became scat-*

tered, or dispersed. (L.) — شَذَّ, aor. ـِ and ـُ, inf. n. شُذُوذٌ and شَذٌّ, also signifies ‡ It (a word, form or measure, construction, or government,) deviated from the common, or constant, course of speech in respect of analogy, or rule; deviated from common, or constant, analogy, or rule; was extraordinary, or exceptional, as to rule; or was anomalous, abnormal, or irregular: and it (the same) deviated from the common, or constant, course of speech in respect of usage; deviated from common, or constant, usage; was extraordinary, or exceptional, as to usage; or was unusual: [the verb is used absolutely to express each of these meanings; the context in general showing clearly which meaning is intended: the former is that which is most frequently intended: and] the former meaning is also expressed by the phrase عَنِ القِيَاسِ or شَذَّ فِى القِيَاسِ: and the latter, by the phrase شَذَّ فِى الِاسْتِعْمَالِ. (Mz, 12th نوع.) [See also the contr. اِطَّرَدَ: and see شَاذٌّ, below.] ═ See also 4.

2: see what next follows.

4. اَشَذَّهُ, (Ṣ, M, Ḳ;) and ♦ شَذَّذَهُ (Ḳ;) and ♦ شَذَّهُ, aor. ـُ, only; (M, Ḳ;) but Aṣ disallows this last form of the verb; (IJ, L;) He, or it, caused it to be, or to become, apart, (Ṣ, L,) to fall, or go, or come, out, or forth, from the generality of things, or the general assemblage, main body, bulk, or common mass, (Ṣ, M, L, Ḳ,) to which it pertained: (M, L:) and the first signifies he removed it, and put it far away; namely, a thing: (Ḳ:) and he set him, or exposed him, apart from his companions, or alone: (IJ, L:) and he scattered, or dispersed, it. (IKtt.) A poet says,

* فَأَشَذَّنِى بِسُرُورِهِمْ فَكَأَنَّنِى *
* غُصْنٌ لِإِوَّلِ عَاصِفٍ أَوْ عَاصِفِ *

[And he, or it, (perhaps meaning fortune,) exposed me apart from my companions, to their passing by, or by reason of their passing away, so that I was as though I were a branch that should become a prey for the first lopper or stormy wind]. (IJ, L.) And one says of a she-camel, اَشَذَّتِ الحَصَى She scattered, or dispersed, the pebbles [with her feet]. (TA.) — اَشَذَّ also signifies جَآءَ بِقَوْلٍ شَاذٍّ ♦ نَادٍّ † [He said what deviated from the common course of speech]. (Ḳ, TA.)

شَذَّانٌ: see شَاذٌّ, in four places.

شِذَّانٌ The [species of lote-tree called] سِدْر. (Ḳ.)

شَاذٌّ A thing that is, or becomes, apart, (Ṣ, L, Mṣb,) and that falls, or goes, or comes, out, or forth, from the generality of things, general assemblage, main body, bulk, or common mass, (Ṣ, L,) to which it pertains: (L:) anything apart, or alone: and a man apart from his companions, or alone: (Lth, L:) and [app. a beast] taking fright, and running away: (Mṣb:) شُذَّانٌ is a pl. thereof, like as ثُبَّانٌ is of ثَابٌ; [and so is شُذَّاذٌ, agreeably with analogy;] and ♦ شُذَّانٌ is used in a similar sense, but is an epithet of the measure مَا بِهِ فَلَانٌ شَاذٌّ وَلَا فَذٌّ, not a pl. of شَاذٌّ. (L.) فَعْلَانٌ مَا بِهِ فَلَانٌ شَاذٌّ وَلَا نَادٌّ إِلَّا قَتَلَهُ [Such a one does not leave any one apart from his companions, nor any one taking fright and running away, but he slays him,] is said of a courageous man whom no one encounters without his slaying him. (IAạr, L.) And one says شُذَّانٌ قَوْمٌ Those, of a people, who have become apart, or separate, from their companions. (L, from a trad.) And شُذَّاذُ النَّاسِ Those who are among a people but do not belong to their tribes (Ṣ, L) nor to their places of abode: (L:) and those who are scattered, or dispersed, of people; (A, L;) as also شُذَّانُ النَّاسِ ♦ شُذَّاذُهُمْ. (L.) And شُذَّاذُ قَوْمٍ A people not among their own tribe nor in their own places of abode: (L, Ḳ:*) or a people among another people, not among their own tribes nor in their own places of abode. (M, TA.) And شُذَّاذُ الآفَاقِ The strangers. (Har p. 352.) And جَاؤُوا شُذَّانًا They came few in number. (L, Ḳ.*) And الإِبِلِ شُذَّانُ ♦ شُذَّاذُ and شُذَّانِيَّةٌ Those that are scattered, or dispersed, of the camels. (L.) And شُذَّانُ الحَصَى (M, L) and الحَصَى شُذَّاذُ ♦ شُذَّانُ (Ṣ, IJ, M, L, Ḳ) What are scattered, or dispersed, of pebbles; (Ṣ, L, Ḳ;) what have flown about, and become scattered or dispersed, thereof: (M, L:) and in like manner one says of other things, (L, Ḳ,) or of similar things. (M, L.) — Applied to a word, form or measure, construction, or government, it signifies ‡ Deviating from the common, or constant, course of speech in respect of analogy, or rule; deviating from common, or constant, analogy or rule; extraordinary, or exceptional, as to rule; or anomalous, abnormal, or irregular: such a word, &c., though itself admitted if agreeable with common usage, is not taken as an example to be imitated: also, applied to the same, deviating from the common, or constant, course of speech in respect of usage; deviating from common, or constant, usage; extraordinary, or exceptional, as to usage; unusual: [used absolutely to express each of these significations; the context in general showing clearly which signification is meant: the former is that which is most frequently intended:] a word, &c., may be شَاذٌّ in respect of usage but agreeable with common analogy or rule; as the pret. of يَذَرُ and يَدَعُ; and the regular phrase مَيْتَانِ مُثْقِلٌ بَاقِلٌ: and شَاذٌّ in respect of analogy, or rule, but agreeable with common usage; as أَحْوَصُ, الرِّمْثُ, اِسْتَصْوَبْتُ الأَمْرَ: and شَاذٌّ in respect of analogy, or rule, and of usage, together; as ثَوْبٌ مَصْوُونٌ, and مِسْكٌ مَدْوُوفٌ: (Mz, 12th نوع: [and the like is said, but less fully, in the Mṣb:]) the pl. masc. is شُذَّاذٌ; and pl. fem. شَوَاذُّ. (Mz, ib.) See 4, last sentence. [See also the contr. مُطَّرِدٌ: and see شُذَّ, latter part.] — Applied to a tradition, † Having a single ascription, attested by a [single] sheykh, whether he be trustworthy or not: in the latter case, not accepted: in the former case, one hesitates respecting it, and does not adduce it as an argument, or evidence. (KT.)

شذب

1. شَذَبَ, aor. ـُ and ـِ, (Ḳ,) inf. n. شَذْبٌ, (TA,) He stripped off, or removed, the bark of a tree; as also ♦ شَذَّبَ, inf. n. تَشْذِيبٌ: (Ḳ:) he cut off portions of a tree, or the bark thereof. (TA.) He cut, or cut off, a thing; (O, Ḳ;) aor. ـُ, inf. n. شَذْبٌ. (O.) He cut, or lopped, a tree: or he divested it of its bark. (A.) He pruned, or pared, a tree by cutting off its شَذَب, i. e. its straggling branches, or its thorns, or its bark; aor. ـُ, inf. n. شَذْبٌ; and ♦ شَذَّبَ has the like meaning, but importing muchness, or relation to many objects: and شَذَبَ also signifies he trimmed, or cleared, anything by removing another thing from it: (Mṣb:) or he pruned a tree by lopping off its branches so that it became apparent: (Ḳ, TA:) and he pruned a palm-tree by cutting off from it its شَذَب, meaning its branches: (TA:) and [in like manner] ♦ شَذَّبَ, (Ṣ, TA,) inf. n. تَشْذِيبٌ, (Ṣ, Ḳ, TA,) he pruned a tree by cutting off its شَذَب, meaning its straggling branches not in the choice, or best, part thereof: (Ṣ:) or he trimmed a palm-trunk (Ḳ, TA) by lopping off the stumps of the branches: (TA:) التَّشْذِيبُ ♦ الوَتْرِ [likewise] signifies the pruning, or cutting off, the superfluous portions of the straggling extremities of the sprigs of sweet-smelling plants: (Mgh:) and شَذَبَ عَنْهُ, said of anything, signifies it was removed from it, namely, another thing. (TA.) — See also 2, in two places.

2. شَذَّبَ, inf. n. تَشْذِيبٌ: see above, in four places. — [Hence,] تَشْذِيبٌ signifies also The shaping an arrow by the first operation: (AḤn, Ḳ:) the second operation is termed تَرْيِيشٌ. (AḤn.) — And شَذْبَةٌ, (Sh, TA,) inf. n. as above, (Sh, Ḳ,) He drove away him, or it, (Sh, Ḳ,* TA,) from a thing; (TA;) as also ♦ شَذَبَهُ, aor. ـِ, inf. n. شَذْبٌ: (Sh, TA:) and عَنْهُ He repelled from him, or defended him. (Ṣ, Ḳ.) — And شَذَّبَتِ النَّاقَةُ, (Ḳt, TA,) inf. n. as above, (Ḳ,) † I dispersed, or scattered, the property. (Ḳt, Ḳ,* TA.) — [And accord. to Golius, on the authority of a gloss in a copy of the KL, شَذَّبَ also signifies He made long.]

5. تَشَذَّبُوا ‡ They became dispersed, or scattered. (A, Ḳ.)

شَذْبٌ Pieces, or cuttings, of trees; (Aṣ, A'Obeyd, Ḳ;) n. un. with ة: (Aṣ, A'Obeyd:) or bark of trees: (Ḳ:) pieces of bark, and pieces of wood, or sticks, or twigs or branches, in a dispersed, or scattered, state; (O, Ḳ;) pl. أَشْذَابٌ: (Ḳ:) what fall from, or of, the branches of a tree, [when it is pruned,] in a dispersed, or scattered, state: or, as some say, the thorns: and the bark: (Mṣb:) the stumps of the cut branches upon the trunk of a palm-tree, and other portions, which are lopped off; (O;) [i. e., also] the branches thereof which are lopped off: (TA:) and in like manner, (O,) as pl. of شَذَبَةٌ, (Ṣ,) [or rather as a coll. gen. n. of which the n. un. is with ة,] what are cut off from, or of, the branches of a tree, (Ṣ, O,) others than palm-trees, (O,) i. e. of the straggling branches, (Ṣ,) such as are not in the

choice, or best, part thereof: (Ṣ, O:) also the *superfluous portions of the straggling extremities of the sprigs* of sweet-smelling plants, *which are pruned, or cut off.* (Mgh.) — *Anything in a scattered, or dispersed, state.* (Ḳṭ, TA.) — ‡ *Somewhat remaining* of herbage [&c.]: (Ṣ, A, O, Ḳ: [in the first and third of which is added وَهُوَ الْأَطْوَلُ, app. referring to the herbage of which the remainder is thus called, meaning, "it being what has been eaten:"]) pl. as above, i. e. أَشْذَاب. (Ṣ, O, Ḳ.*) One says, فِى الْأَرْضِ شَذَبٌ ‡ *In the land is somewhat remaining of herbage.* (A, TA.) And one says also, بَقِىَ عِنْدَهُ شَذَبٌ مِنْ مَالٍ ‡ [*There remained in his possession a remnant of property*]. (A, TA.) And مَا بَقِىَ لَهُ إِلَّا شَذَبٌ مِنَ الْعَسْكَرِ ‡ [*There remained not to him save a relic of the army*]. (A, TA.) — Also † *Household goods, or furniture and utensils, consisting of what are termed* قُمَاش [q. v., perhaps here meaning the *meaner sorts thereof*,] &c.: (A'Obeyd, O, Ḳ:) pl. as above. (Ḳ,* TA.) — And *A dam; or thing constructed, or raised, to keep back the water of a torrent.* (Ṣ, O, Ḳ.)

† رَجُلٌ شَذَبُ الْعُرُوقِ *A man whose veins are apparent.* (Ṣ, Ḳ.) — And شَذَبٌ [app. شَذِبٌ is syn. with عَطِبٌ, meaning A man *alighting, or abiding, in places of dried-up herbage, and in a waterless desert.* (TA in art. عطب.)

‡ شَاذِبٌ *Going, or being, away from his home, or place of settled abode.* (Ṣ, Ḳ, TA.) — ‡ *Solitary, or alone, and whose prosperity is despaired of;* (Ḳ, TA;) as though stripped of good. (TA.)

شَوْذَبٌ: see مُشَذَّبٌ, in three places.

مِشْذَبٌ *A pruning-hook.* (O,* Ḳ,* TA.)

مُشَذَّبٌ A palm-trunk *pared* (Ṣ, O, TA) *of its prickles* (TA) [or *of the stumps of its branches* or *of its lower branches*: see the verb of which it is the pass. part. n.]. — ‡ *Tall;* (Ṣ, A;) as also ‡ شَوْذَبٌ; (Ṣ;) the former as an epithet applied to a horse, (Ṣ, A,) from the same epithet as applied to a palm-trunk: (A:) and † *tall, and goodly in make;* (A, Ḳ;) and so ‡ شَوْذَبٌ; (Mgh, Ḳ:) as though pruned: (Mgh:) and ‡ the latter, applied to anything [meaning any animal], † *tall, and excellent or of high breed or strong and light and swift:* A'Obeyd says that the former signifies † *excessively tall*, and is applied in this sense to anything [i. e. a man and any animal]: Ḳṭ says, after explaining شُذِّبَتْ الْمَالُ as it has been expl. above, that he who is excessively tall is as though his frame were disconnected, and not compact; and therefore he is thus termed: but IAmb says that Ḳṭ has made a mistake in asserting that this epithet signifies † *tall, conspicuous for tallness*, and that it is from the palm-tree from which the branches have been lopped off, (in consequence of which, as is said in the Fáïḳ, it becomes taller, MF, TA,) and that he who is † *conspicuous for tallness* is not thus called unless *somewhat deficient in flesh:* it is applied to a horse as meaning ‡ *tall, and not very fleshy.* (TA.)

شذر

2. شَذَّرَ, inf. n. تَشْذِيرٌ, *He divided the strung beads with other beads.* (O. [See شَذْرٌ, below.]) — Hence, by way of comparison, (TA,) شَذَّرَ كَلَامَهُ بِشِعْرٍ ‡ [*He interspersed his language with poetry*]: but this is post-classical. (O, TA.) — شَذَّرَ بِهِ *He rendered him notorious, or infamous: or made him to hear what was bad, evil, abominable, or foul:* (O, TA:) and in like manner شَتَّرَ بِهِ. (TA.)

5. تَشَذَّرَ *It* (a people, or party, TA, or a collected body, Ḳ, and a flock of sheep or a herd of goats, TA) *dispersed, or became dispersed,* (A, Ḳ, TA,) *and went in every direction.* (TA.) — تَشَذَّرَ بِالثَّوْبِ *He turned back the extremity of the garment between his legs, and stuck it in the part where it was bound round his waist, behind.* (Ṣ, Ḳ.) And تَشَذَّرَ بِالذَّنَبِ *He put the tail between his thighs, making it to cleave to his belly.* (Ṣ, TA.) — Hence, (TA,) تَشَذَّرَ فَرَسَهُ *He mounted his horse from behind.* (Ṣ, Ḳ.) — Also, تَشَذَّرَ, *He prepared himself for fight,* (Ṣ, Ḳ, TA,) *and for a charge, or an assault; he equipped, or accoutred, himself for it.* (TA.) — *He threatened;* (Ṣ, A, Ḳ;) and *became angered:* (Ḳ:) A'Obeyd says, I doubt not its being with ز; but some, he adds, say تَشَذَّرَ, with ذ. (Ṣ.) [See a verse of Lebeed cited among the exs. of the preposition بِ.] — *He was, or became, brisk, lively,* or *sprightly.* (Ḳ.) — *He hastened to do a thing;* (TṢ, Ḳ, TA;) or *in a thing, or an affair.* (So in some copies of the Ḳ.) — تَشَذَّرُوا فِى الْحَرْبِ *i. q.* تَحَاذَرُوا [app. as meaning *They behaved overbearingly in war*]: (Ṣ, Ḳ:) or تَشَذُّرٌ signifies the *protracting of war.* (KL.) — تَشَذَّرَتِ النَّاقَةُ *The she-camel pastured upon herbage* (Ḳ, TA) *that rejoiced her,* (TA,) *and she shook her head by reason of joy thereat.* (Ḳ, TA.) And *The she-camel drew together her two sides, and raised her tail.* (TA.) — And تَشَذَّرَ السَّوْطُ *The whip inclined, and became in motion.* (Ḳ.)

شَذْرٌ *Pieces of gold that are picked up from the mine* (Ṣ, A, Ḳ) *without the melting, or smelting,* (Ṣ, Ḳ,) *of the ore:* (Ṣ:) n. un. with ة: (Ṣ, Ḳ:) and pl. شُذُورٌ. (A.) And *Beads made of gold to form divisions between pearls and jewels:* (TA:) *or beads by means of which other beads of a string are divided:* (Ḳ:) *or small pearls:* (Ṣ, Ḳ:) or *small things of gold, like the heads of ants, which are affixed to a* [*ring of the kind called*] عُوَيْص: (Ṣ:) or, as some say, *green beads:* (Ḥar p. 600:) n. un. with ة. (Ḳ.) — شذر [app. شَذْرٌ] signifies [also, like تَشَذُّرٌ,] *Briskness, liveliness, or sprightliness:* and *quickness in an affair.* (Ḥam. p. 54.)

شَذِرَ, and شَذِرَ مَذِرَ, and تَفَرَّقُوا شَذَرَ مَذَرَ, *They* [*dispersed,* or *became dispersed,* or] *went, or went away, in every direction:* (Ṣ, L, Ḳ:) it is not said of a people coming: (L:) the م in مذر is sometimes changed into ب; or, accord. to some, بذر is the original, being from التَّبْذِير; but MF thinks that مذر is the original, as it is only an imitative sequent, in which no regard is had to the meaning of "dispersion." (TA.)

شُذُرٌ *A* [*garment of the kind called*] مِلْحَفَة: an arabicized word; (Ṣ, Ḳ;) from the Pers. جَادُر or چَادُر. (Ṣ.) And *i. q.* إِتْبٌ (A, Ḳ, TA;) i. e. *A* [*garment of the kind called*] بُرْد, *which is slit* [*in the middle*], *and worn by a woman, who throws it upon her neck,* [*putting her head through the slit;*] *having neither sleeves nor an opening at the bosom:* (TA:) or [*a garment*] *like the* إِزَار, [*which is said by some to be the same as the* إِتْب,] *worn by a young woman:* (Ḥar p. 55:) *a garment which a woman wears beneath her* ثَوْب: (Fr:) *a certain garment which a woman and a girl wear, extending to the extremity of the upper half of the arm.* (Lth.) [The modern جادر of Persia and El-'Iráḳ seems to be generally what is commonly called in Egypt a "miláyeh," correctly "mulá'ah" (مُلَاءَة), figured and described in my work on the Modern Egyptians: or, in some instances, a similar covering of plain white, or dark blue, cotton; the former of which is now called in Egypt an "izár." (See Dozy's "Dict. des Noms des Vêtements chez les Arabes," pp. 216-219.)]

شِذَارَةٌ A *very jealous* man; (Ḳ;) as also شِذَارَةٌ and شِذْرَةٌ. (TA.)

الشَّذَقْبَرُ *The lion:* (Ḳ:) because of his briskness, or quickness to act, or readiness to leap. (TA.)

شذو

شَذَا, aor. ـُ: see 4. — Also *He perfumed himself* (تَطَيَّبَ) *with musk,* (Ḳ, TA,) which is termed شَذْوٌ, or, as in copies of the M, شُذْوٌ. (TA.) — And شَذَا بِالْعَبِيرِ, (Ḳ, TA,) inf. n. شَذْوٌ; or, accord. to the Tekmileh, شَذِىَ ‡ بِالْعَبِيرِ, thus written with teshdeed; (TA;) ‡ *He knew the information, or story, and made it known, or understood.* (Ḳ, TA.)

2: see the preceding paragraph.

4. اشذى *He annoyed, molested, harmed,* or *hurt:* or *he did what annoyed, molested, harmed,* or *hurt:* syn. آذَى: (Ṣ, Msb, TA:) and (TA) so ‡ شَذَا, (Ḳ,) aor. ـُ, inf. n. شَذًا, (TA,) or شَذْوٌ. (TḲ [accord. to which the latter verb is trans.].) — And اشذاهُ عَنْهُ, (Ḳ,) inf. n. إِشْذَاءٌ. (TA.) *He put aside, or away, and removed far off, him, or it, from him, or it.* (Ḳ, TA.)

شَذًا *Annoyance, molestation, harm, or hurt; or a thing that annoys, molests, &c.:* (Ṣ, Msb, Ḳ:) and *evil, or mischief;* (Ṣ, Msb;) as also ‡ شَذَاةٌ; as in the saying إِنِّى لَأَخْشَى شَذَاةَ فُلَانٍ i. e. [*Verily I fear, or dread,*] *the evil, or mischief, of such a one.* (TA.) — *Dog-flies;* (Ṣ, Ḳ;) *which also sometimes light upon the camel:* (Ṣ:) or *flies in general:* (Ḳ:) or *large blue flies that light upon beasts, and annoy, or molest, or hurt, them:* (TA:) n. un. ‡ شَذَاةٌ. (Ṣ. [It is said in the Msb that شَذًا, of which the n. un. is شَذَاةٌ, is also with kesr (i. e. ‡ شِذًا); but in what sense is not specified.]) One says of him who is vehemently hungry, ضَرِمٌ شَذَاهُ [lit. *His flies have become vehemently hungry,* or *burning with hunger*]. (Ṣ.) — And [app. because of the annoyance that it occasions,] *Mange, or scab:* (ISd, Ḳ:) and so شَذًا. (Ḳ in art. شدد.) — And [app.

because of its pungency,] *Salt:* (S, K:) said in the M to be pl. [but properly coll. gen. n.] of ↑ شَذَاةٌ, which signifies *a piece of salt.* (TA.) — See also شَذْوٌ. — Also *Fragments of aloes-wood* (S,* K,* TA) *with which one perfumes himself.* (TA. [The same is also indicated in the S.]) — And *Sharpness,* (S,) or *strength,* (Fr, T, S, K:) *of pungency of odour;* (Fr, T, S, K:) accord. to the M, *of sweet odour.* (TA.) — See also شَذَاةٌ. — Also The *extremity* of anything: (TA:) and so شَذًا. (K and TA in art. شذو.) — And *A sort of trees,* (S, K,) *used for* مَسَاوِيك [i. e. *sticks with which the teeth are cleansed*], (K,) *growing in the Sarát* (السَّرَاة) *and having gum.* (TA.) — And *A sort of ships or boats:* (Lth, S, K:) n. un. ↑ شَذَاةٌ: (Lth, S:) [or] ↑ شَذَاوَةٌ signifies *one of a sort of small ships, or boats, like those called* زَبْزَبٌ [pl. of زَبْزَبٌ]: and its pl. is شَذَاوَاتٌ. (Mṣb.)

شِذًا: see the next preceding paragraph.

شَذْوٌ, so accord. to the K, but written in copies of the M with kesr [i. e. ↑ شِذْوٌ], (TA,) *Musk;* (IAṣr, K, TA;) as also ↑ شَذًا: (IJ, TA:) or the *odour thereof:* (Aṣ, T, Ṣgh, K:) or the *colour thereof.* (K.)

شِذْوٌ: see the next preceding paragraph.

شَذَاةٌ: see شَذًا, in three places. — Also *Sharpness.* (TA.) — And *Strength,* and *boldness,* of a man. (Lth, TA.) — [Or] *A remnant of strength:* (S, K:) pl. شَذَاوَاتٌ (TA) and [coll. gen. n.] ↑ شَذًا. (S,* TA. [See also شَذًا, in art. شذو.]) — As an epithet applied to a man, (TA,) *Evil in disposition,* (K, TA,) *sharp in temperament, that annoys,* or *molests,* or *hurts, by his evil,* or *mischief:* in some of the copies of the K, الشَّيِّءُ الخَلْقِ is erroneously put for الخُلُقِ الشَّيِّءُ. (TA.) — See again شَذًا, last sentence.

شَذَاوَةٌ: see شَذًا, last sentence.

شر

1. شَرَّ, (L, K,) sec. pers. شَرِرْتُ, (S, Mṣb, K, MF,) aor. يَشُرُّ; (L, Mṣb, MF;) and sec. pers. شَرُرْتُ, (S accord. to some copies, L, Mṣb, K, MF,) aor. يَشُرُّ; (L, Mṣb, K,* MF;) and sec. pers. شَرُرْتُ (S accord. to some copies, M, K, MF,) aor. يَشُرُّ; (M, K, MF;) of which three vars. the first is the best known; and the last is strange, and disallowed by most authorities; (MF;) inf. n. شَرٌّ (S) and [of the first] شُرٌّ (S, K) and [of the first and of the second or third] شَرَارَةٌ, (S, K,) and شِرَّةٌ also is an inf. n. [syn. with شَرٌّ; (S;) *He* (a man) *was, or became, evil, a wrongdoer, unjust, bad, corrupt, wicked, mischievous, vitious,* or *depraved.* (S,* L, Mṣb, K,* &c.) The manner in which the K mentions شُرٌّ with the two aors. يَشُرُّ and يَشِرُّ [only, omitting the most common aor., i. e. يَشَرُّ] obviously demands consideration. (MF.) One says, شَرُرْتَ يَا رَجُلُ [*Thou hast been evil, or a wrongdoer,* &c., *O man*], (S, K,) and so شَرَرْتَ and شَرِرْتَ. (S accord. to different copies, and K.) — شَرَّ, aor. يَشُرُّ, also signifies *He increased in evil, wrongdoing,* &c. (L.) It is said in a prov., كَالْتَّيْسِ تَكْبَرُ تَشُرُّ [*In proportion as thou growest old, thou increasest in evil,* &c.]. (AZ, L.) — مَا شَرُّهُ: see 4, last sentence. — شَرَّهُ, (O, K,) aor. يَشُرُّ, (O, TA,) inf. n. شُرٌّ, (O, K,) with ḍamm, (K, [which is said in the TA to indicate that the aor., not the inf. n., is with ḍamm, but this is inconsistent with the common practice of the author of the K, and is evidently wrong,]) *He blamed him; found fault with him; attributed* or *imputed to him, charged him with,* or *accused him of, a vice, fault, defect, blemish,* or *something amiss.* (O, K,* TA. [See also 4.]) One says, مَا قُلْتُ ذَاكَ لِتَشُرَّنِي وَإِنَّمَا قُلْتُهُ لِغَيْرِ شَرٍّ *I said not that to find fault with thee, but I only said it for a different purpose than that of finding fault with thee:* (S, TA:) or this has a different meaning, which see below, voce شُرٌّ. (TA.) One says also, قَدْ قَبِلْتُ عَطِيَّتَكَ ثُمَّ رَدَدْتُهَا عَلَيْكَ مِنْ غَيْرِ شَرٍّ وَلَا ضُرٍّ, meaning [*I have accepted thy gift; then I have given it back to thee*] *without rejecting it to thee or blaming thee* [*and without injuring thee*]. (IAṣr, TA.) — Also شَرَّهُ, (S,) or شَرَّهُ فِي الشَّيْءِ, (A,) [aor. and inf. n. as in the next sentence:] and ↑ شَرْشَرَهُ, (A,) inf. n. تَشْرِيرٌ; (S;) and ↑ اشْرَهُ; and ↑ شَرْشَرَهُ; (A;) *He spread it* (i. e. a garment, or piece of cloth, S, or some other thing, TA) *in the sun:* (S, A, TA:) this is the primary signification. (TA.) And [hence,] شَرَّهُ, (S, K,) aor. يَشُرُّ, (S,) inf. n. شَرٌّ; (S, K;) and ↑ اشْرَهُ, (K,) inf. n. إِشْرَارٌ; (TA;) and ↑ شَرْهُ, (K,) inf. n. as above; (TA;) and شَرَاهُ [or شَرَاهُ without teshdeed?]; (K;) *He put it* (i. e. [the preparation of curd called] أَقِط, and flesh-meat, S, K, and the like, and salt, S, and a garment, or piece of cloth, and the like, K) *upon a* حَصَفَة, (S, K,) i. e. a *mat,* (TA,) or *some other thing,* (K,) *to dry.* (S, K.) And شَرَّهُ *He sprinkled it;* namely, salt. (K, MF.)

2. شَرَّرَهُ, inf. n. تَشْرِيرٌ, *He rendered him notorious,* or *infamous, among men.* (Yz, K.) — See also 1, latter part, in two places.

3. شَارَّهُ, (K,) inf. n. مُشَارَّةٌ, (S,) *He acted with him in an evil manner;* (K;) *he treated him with enmity,* or *hostility:* (L, TA:) *he contended,* or *disputed, with him:* (S, L, TA:) *he did evil to him, obliging him to do the like in return.* (L, TA.) [See also 3 in art. شرى: and see an ex. voce جَارَّ.]

4. اشْرَهُ *He attributed,* or *imputed, to him evil, wrongdoing, injustice,* or *the like:* (S, K:) but some disallow this. (S. [See also 1.]) — أَشْرَرَهُ *They banished him,* or *drove him away, and caused him to be alone.* (TA.) — See also 1, latter part, in two places. — [Hence, app.,] اشْرَهُ signifies also ‡ *He manifested it, revealed it, published it,* or *made it known.* (S, A, K.) Thus in a verse of Imra-el-Keys, where he says, نُوَ يُشْرُونَ مَقْتَلِي † [*that they might publish,* or *make known, my slaughter*]; as related by Aṣ; but it is better with س. (S.) — مَا اشْرَهُ, and ↑ شَرَّهُ, [the latter of which is extr. with respect to form, but more commonly used than the former, meaning *How evil, wrongdoing, unjust, bad, corrupt, wicked, mischievous, vitious, or depraved, is he!*] phrases similar to مَا أَخْيَرَهُ and مَا خَيْرَهُ [which have the contr. meaning]. (TA in art. خير.)

8. اشْتَرَّ, said of a camel, [and of any cloven-hoofed animal,] *i. q.* اجْتَرَّ, i. e. *He ruminated,* or *chewed the cud:* ج and ش being from one place of utterance. (IAth, TA.)

10. اسْتَشَرَّ *He became possessor of a great herd, such as is termed* إِشْرَارَة, *of camels.* (K.)

R. Q. 1. شَرْشَرَهُ, (A'Obeyd, K,) inf. n. شَرْشَرَةٌ, (S,) *He split it,* or *cleave it:* (A'Obeyd, S:) and *cut it much,* or *in many pieces.* (A'Obeyd, S, K.) — *He bit it, and then shook it;* namely, a thing. (O, K, TA. [In the CK, نَفَضَهُ is erroneously put for نَفَضَهُ.]) — شَرْشَرَتْهُ الحَيَّةُ *The serpent bit him.* (L, K.*) — شرشرت الضَّبَّةُ النَّبَاتَ *The cattle ate the herbage.* (K.) — شرشر السِّكِّينَ *He sharpened,* (K,) or *rubbed,* (O,) *the knife upon a stone,* (O, K, TA,) *so that its edge became rough.* (O, TA.) — See also 1, latter part. — شَرْشَرَ, inf. n. as above, *It* (a bird) *expanded and flapped its wings, without alighting;* like رَفْرَفَ. (TA in art. رفرف.)

R. Q. 2. تَشَرْشَرَ *It became separated,* or *scattered.* (A.)

شَرٌّ (S, A, Mṣb, K, &c.) and ↑ شُرٌّ, (Kr, K,) the former of which is the more chaste, (TA,) and ↑ شِرَّةٌ (Ḥam p. 020) *Evil,* [*moral* and *physical*;] (L, Mṣb;) *wrongdoing, injustice, badness, corruptness, wickedness, mischievousness, vitiousness,* or *depravity:* (Mṣb:) [and *evil fortune, misfortune, woe,* or *unhappiness:*] *contr. of* خَيْرٌ: (S, A, K:) pl. شُرُورٌ. (Mṣb, K.) It is said in a trad., in a form of prayer, (TA,) used by the Prophet, (Mṣb,) وَالْخَيْرُ كُلُّهُ بِيَدَيْكَ وَالشَّرُّ لَيْسَ إِلَيْكَ, (Mṣb,* TA,) meaning [*And all good is in thy hands, and evil* i. e.] *wrongdoing,* or *injustice, or corruptness, is not imputable to Thee:* (Mṣb, TA:) or *evil is not a means of advancement in thy favour, or of obtaining thine approval:* or *evil speech does not ascend to Thee.* (Nh, L.) — شَرٌّ also signifies † *Poverty.* (K.) — And † *Fever.* (K.) — It is also an epithet, applied to a man, (Yoo, S,) and so is ↑ شِرِّيرٌ, (Akh, S, A, Mṣb, K,) meaning *Evil, wrongdoing, unjust, bad, corrupt, wicked, mischievous, vitious,* or *depraved:* (Yoo,* Akh,* S,* A,* Mṣb, K:*) [fem. of the former شَرَّةٌ, like as خَيِّرَةٌ is fem. of its contr. خَيِّرٌ; and شَرِّيَّى, fem. of أَشَرُّ, is used in the same sense, as will be shown in what follows:] the pl. of شَرٌّ, (Yoo, S,) or of ↑ شِرِّيرٌ, (Akh, S, Mṣb, K,) is أَشْرَارٌ, (Yoo, Akh, S, Mṣb, K,) and of the former شِرْيَارٌ (Ḥam p. 514;) and you say فَوْمٌ أَشْرَارٌ [pl. of شَرٌّ or of ↑ شِرِّيرٌ]. (S.) A woman of the Arabs, (S, L,) who, accord. to some, was of the Benoo-'Āmir, (L,) is related to have said, ↑ أُعِيذُكَ بِاللّٰهِ مِنْ نَفْسٍ حَرَّى وَعَيْنٍ شَرِّى, meaning [*I charm thee by* invoking *God, against*

a thirsty soul, and] *an evil, or a malignant, eye:* (Ṣ, L:) *or an eye that looks at one with vehement hatred.* (TA.) And الشَّرُّ [*The evil one*] is an appellation of *Iblees.* (Ḳ.) — [It is also used to denote the comparative and superlative degrees; like the contr. خَيْرٌ.] You say, هُوَ شَرٌّ مِنْكَ [*He is worse, or more evil or wrongdoing &c., than thou*]. (Ḳ.) And هٰذَا شَرٌّ مِنْ ذَاكَ [*This is worse, &c., than that*]. (Mṣb.) And فُلَانٌ شَرُّ النَّاسِ [*Such a one is the worst, &c., of mankind*]; (Ṣ;) and ↑أَشَرُّ (Ṣ, Mṣb, Ḳ;) this latter being the original, (Mgh, Mṣb,) but rare, (Ḳ,) or bad, (Ṣ, Ḳ,) peculiar to the dial. of the Benoo-'Amir, (Mṣb,) or unused. (Mgh.) The fem. of [شَرٌّ] is شَرَّةٌ, (like as the fem. of its contr., خَيْرٌ, is خَيِّرَةٌ,) (Ḳ,) and (of أَشَرُّ, Ṣ,* or of شَرٌّ, which is used for أَشَرُّ, Kr) ↑شَرِّيٌّ. (Ṣ, Kr, Ḳ.) And [using the dim. form of شَرٌّ,] you say, هُوَ شُرَيِّرٌ ↑ مِنْكَ [*He is a little worse, &c., than thou*]. (Ibn-Buzurj, TA in art. خير. [See خَيِّرٌ.]) ⟹ مَا شَرٌّ for مَا أَشَرَّهُ: see 4.

شَرٌّ *A vice, fault, defect, blemish, or something amiss:* (TA:) *a thing disapproved, disliked,* or *hated.* (Ḳ, TA.) You say, مَا رَدَدْتُ هٰذَا عَلَيْكَ مِنْ شَرٍّ بِهِ *I did not give this back to thee on account of any fault &c., in it,* but I preferred to give it to thee. (TA.) And مَا قُلْتُ ذَاكَ لِشَرِّكَ *I said not that on account of a thing that thou disapprovest, &c.:* (Ḳ, TA:) or this has a different meaning, expl. above in the first paragraph. (TA.)

⟹ See also شُرٌّ, first sentence.

شَرَّةٌ: see شَرٌّ, first sentence. ⟹ Also The *inordinate desire, or eagerness,* (Ṣ,) and *sprightliness,* of youth: (Ṣ, Ḳ:) and in an absolute sense, *inordinate desire, or eagerness;* and [simply] *desire;* and *sprightliness:* (TA:) [and] *sharpness,* and *angriness.* (Ḥar p. 35.) It is said in a trad., إِنَّ لِهٰذَا الْقُرْآنِ شِرَّةً ثُمَّ إِنَّ لِلنَّاسِ عَنْهُ فَتْرَةً [*Verily there is an eagerness for this Kur-án: then men have a weariness of it*]. (L.)

شَرَرٌ: n. un. with ة: see what next follows.

شَرَارٌ, (Ṣ, A, O, Mṣb, TA,) accord. to the Ḳ شُرَارٌ, but this is a mistake, (MF,) and ↑شَرَرٌ (Ṣ, A, O, Mṣb, Ḳ,) which is a contraction of شَرَارٌ, (Mṣb,) *Sparks of fire:* (Ṣ, O, Mṣb, Ḳ:) n. un. of each with ة. (Ṣ, A, O, Mṣb,* Ḳ.) See an ex. voce شَرَّارٌ.

شَرِيرٌ: see شَرٌّ, in three places. ⟹ Also The *side* of the sea, or of a great river; (AḤn, Ḳ;) the *shore* thereof: (Kr, TA:) or the *part that is near to a sea* or *great river:* pl. أَشِرَّةٌ: (AA, TA:) which signifies also *seas* or *great rivers* [themselves]. (TA.) ⟹ And (as some say, TA) *A kind of tree that grows in the sea, or in a great river.* (Ḳ, TA.)

شُرَيْرٌ dim. of شَرٌّ: see the latter, last sentence but one.

شُرَيْرَةٌ *A* [*large needle such as is termed*] مِسَلَّة (Ḳ, TA) *of iron.* (TA.)

شَرَّارٌ [*Emitting many sparks*]. One says, أَبُوكَ شَرَّارٌ. وَأَنْتَ مِنْهُ شَرَارَةٌ ↑ [*Thy father is a fire that emits many sparks, and thou art a spark from it*]. (A.)

شَرْشَرٌ *Certain insects* (Ḳ) *resembling* بَعُوض [or *gnats*], (Ṣ, Ḳ,) *which cover the face of a man, but do not bite; sometimes called* الأَدْكَى: (Ṣ:) of the dial. of the people of Es-Sawád: (T, TA:) [it is with tenween; for] the n. un. is with ة. (Ḳ.)

شِرِّيرٌ *Abounding in* شَرّ [*or evil or wrongdoing &c.; very evil &c.*]; applied to a man: (Ṣ, A:) pl. شِرِّيرُونَ (Ḳ) and أَشْرَارٌ, which latter is anomalous. (Ḥam. p. 690.)

شَرْشَرَةٌ, (IAṣr, Ṣ, Ḳ,) or (so in the Ṣ, but in the Ḳ "and") ↑شِرْشِرَةٌ, (Ibn-Ziyád, Ṣ, Ḳ,) *A certain plant,* (Ṣ, Ḳ,) *which extends along the ground like ropes,* (Ibn-Ziyád, AḤn, Ḳ,) *in the same manner as the* قُطْب, *but having no thorns that hurt any one:* (Ibn-Ziyád, AḤn:) Az says that it is *a well-known plant,* seen by him *in the desert;* that *it fattens the camels, and makes their milk plentiful;* and that it is mentioned by IAṣr and others among the plants of the desert: ↑شِرْشِرَةٌ is expl. in the Ḳ as though it were the name of another plant; but it is not so; for شِرْشِرَةٌ is the pl. [or rather coll. gen. n.] thereof: it is *a herb smaller than the* عَرْفَج, *having a yellow flower, and twigs, or shoots, and large dust-coloured leaves: it grows in plain, or soft, ground; and spreads wide, as though it were ropes, by reason of length, of the measure of a man in a standing posture; and has berries* (حَبّ), *like those of the* هِرْاس. (TA.) ⟹ شِوَاءُ شَرْشَرٍ *Roasted flesh-meat, of which the grease, or gravy, drips;* (Ṣ, Ḳ;) like شَلْشَلٌ and رَشْرَاشٌ. (TA.)

شِرْشِرٌ: see the next preceding paragraph.

شَرْشَرَةٌ, (Ináyeh, and so in some copies of the Ḳ,) or ↑شِرْشِرَةٌ, (so in other copies of the Ḳ, accord. to the TA,) sing. of شَرَاشِرُ, (Ḳ,) which signifies The *fringe-like extremities* of a tail; (Ṣ,* Ḳ,* A, TA;) and of wings. (TA.) ⟹ Hence, metaphorically, [or synecdochically,] the pl. is used as signifying ‡ The *whole:* and hence the saying, أَلْقَى عَلَيْهِ شَرَاشِرَهُ ‡ *He betook himself altogether to it;* as though, says As, by reason of his eagerness, he threw himself altogether upon it: accord. to Esh-Shiháb, it means *he betook himself [to it], openly* or *secretly:* or شَرَاشِرُ signifies † the *whole body;* (Ḳ;) and أَجْرَانُهُ and أَجْرَامُهُ and أَوْصَالُهُ and provs. mentioned by Meyd, all signify the same [app. † *he threw upon it the weight of his body:* see Freytag's Arab. Prov., ii. 409 and 410: and see art. جرم]: or the first of these means † *he loved it so that he courted death, or destruction,* (اِسْتَهْلَكَ,) *in his love of it:* (TA:) or *he loved it with a love that he would not give up, because of his necessity:* (Lth, TA:) or ‡ *he desired it inordinately, or eagerly, and loved it.* (A.) [See also أَلْقَى عَلَيْهِ أَوْرَاقَهُ, voce وَرَقٌ. Accord. to different authorities,] شَرَاشِرُ also signifies † *Burdens,* or *weights;* (Ṣ, Ḳ;) sing. شَرْشَرَةٌ: (Ṣ:) and it is so expl. as used in the saying mentioned above: or it there signifies † *weight,* and *whole person:* or the reduplication implies intensiveness; as though this word originally signified *weight of evil:* but F, in his comments on the Preface of the Ksh, objects to this, as the word does not imply the contr. of خَيْر, but *dispersion.* (TA.) Also ‡ *Self:* (Ḳ, TA:) and the saying mentioned above is expl. as meaning ‡ *He threw himself upon it, through inordinate, or eager, desire, and love.* (Ṣ, TA.) And † *Love:* (Ḳ:) or † *love of self.* (Kr, TA.)

شُرْشُرَةٌ: see the next preceding paragraph.

شِرْشِرَةٌ *A piece* of anything. (Ḳ.) ⟹ See also شَرْشَرَةٌ.

شُرْشُورٌ *A certain bird,* (Ḳ, TA,) *of small size;* said by As to be *thus called by the people of El-Hijáz; and by the Arabs of the desert,* بُرَقِش [a mistranscription for بُرْقُش]: it is said to be *dust-coloured; in elegance, like the* عُصْفُرَة; and to be *a little larger than the* عُصْفُور [or *sparrow*]. (L, TA.) [Freytag, on the authority of Dmr, says that it is the *same as is called* ابو براقش (but see بُرْقُش:) and describes it as being *of an ashy colour, with some mixture of redness;* and *of the passerine kind.*]

أَشَرُّ; and its fem., شَرِّى: see شَرٌّ, latter half, in three places. ⟹ شَرِّى is also applied to a woman as meaning *A great imputer of vices, faults, or the like, to others.* (AA, L.)

إِشْرَزَّةٌ, حَصَفَة, (Ṣ, Ḳ,) i. e. *mat,* (TA,) *upon which [the preparation of curd called]* أَقِط (Ṣ, Ḳ) *and other things* (Ṣ) *are spread* (Ṣ, Ḳ*) *to dry;* (TA;) [as also ↑مِشَرٌّ or ↑مِشَرَّةٌ, as written in different copies of the Ṣ voce عَجِنَ:] or *a piece of cloth, of those whereof a tent is composed, used for that purpose:* (TA:) or *a tablet of stone or wood, upon which flesh-meat is dried:* (Lth, IAṣr:) pl. أَشَارِيرُ: or this pl. signifies *pieces of flesh-meat cut into strips and dried:* (Ṣ:) or the sing. signifies also *flesh-meat cut into strips and dried.* (Ḳ, TA.) ⟹ Also *A great herd of camels:* (Ḳ:) because scattered. (TA.)

مِشَرٌّ or ↑مِشَرَّةٌ: see the next preceding paragraph.

المُشَرْشِرُ *The lion:* (Ṣgh, Ḳ:) from الشَّرْشَرَةُ "the biting" a thing "and then shaking" it. (Ṣgh, TA.)

شرب

1. شَرِبَ, (Ṣ, A, Ḳ, &c.,) nor. ـَ, (A, Ḳ,) inf. n. شُرْبٌ and شَرْبٌ (Ṣ, A, Mṣb, Ḳ, &c.) and شِرْبٌ, (Ṣ, A, Ḳ,) agreeably with three different readings of the Kur lvi. 55, (Ṣ, TA,) the first of which (with ḍamm) is that generally obtaining, (Fr, TA,) and is the only one admitted by Jaafar Ibn-Mohammad, notwithstanding which the second form (with fet-ḥ) is said by MF to be the most chaste as well as the most agreeable with analogy, (TA,) or the second (with fet-ḥ) is an inf. n., and the first is a simple subst., (AO, Ṣ, Mṣb, Ḳ,) and so is the third, (AO, Ṣ, Ḳ,) and مَشْرَبٌ, (Ṣ, Ḳ,) which is

also a n. of place [and of time], (S,) and تَشْرَابٌ, (S, K, TA,) a form used when muchness of the act is meant, (TA,) and تِشْرَابٌ, which is anomalous, (TA voce نِبَنَّ, q. v.,) *He drank*, (KL, PS, TK,) or *he swallowed*, syn. جَرَعَ, (A, K, [but the former meaning is evidently intended by this explanation, and such I shall assume to be the case in giving the explanations of the derivatives in the A and K &c.,]) water, &c., (S,) or a liquid, properly *by sucking in*, or *sipping*; and *otherwise* tropically; (Msb;) [generally, *gulping* it; for] you say, شَرِبَ المَآءَ فِى خُرَّةٍ [*He drank the water at once, or at a single draught*]; and فِى تَشْرَبَةٍ ↓ [*He drank it leisurely, or gently, or slowly*]: (Mgh:) شُرْبٌ signifies *the conveying to one's inside, by means of his mouth, that in the case of which chewing is not practicable*: (KT:) [but] Es-Sarakustee says, one does not say of a bird شَرِبَ, but حَسَا. (Msb.) In the saying of Aboo-Dhu-eyb, describing clouds,

* شَرِبْنَ بِمَآءِ البَحْرِ ثُمَّ تَرَفَّعَتْ *

[which is evidently best rendered *They drank of the water of the sea, then rose aloft*, agreeably with what has been stated respecting بِ in the sense of مِنْ in p. 143, it is said that] the بِ is redundant, or, as يُونِسَ is rendered trans. by means of بِ, [though I do not think that this is the case unless بِ be used as meaning "by means of," and I do not remember to have met with an instance of it,] شَرِبْنَ is thus rendered trans. (TA.) [See a similar ex. in the 28th verse of the Mo'allakah of 'Antarah, EM p. 232. One says also, شَرِبَ فِى إِنَآئِهِ, meaning *He drank out of a vessel*; agreeably with an explanation of مِشْرَبَةٌ, in the S and K, as meaning فِيهِ إِنَآؤُهُ.] And one says, إِنِّى لَأَمْكُثُ اليَوْمَيْنِ مَا أَشْرَبُهُمَا مَآءً, meaning مَا أَشْرَبُ فِيهِمَا مَآءً [i. e. *Verily I tarry the two days not drinking in them water*]. (O.) — [شَرِبَ, in the conventional language of the physicians, as is indicated in the Mgh, voce نَشَّ (q. v.), on the phrase شَرِبَ البَشْمَ, and as is shown in many instances in the K &c., means *He took*, i. e. *swallowed*, *the medicine*, whether fluid or solid. — And in the present day, they say, شَرِبَ الدُّخَانَ, meaning *He inhaled*, properly *imbibed*, *smoke* of tobacco; or *he smoked tobacco*, or *the tobacco*.] — One says of seed-produce, or corn, when its culms have come forth, قَدْ شَرِبَ الزَّرْعُ فِى القَصَبِ ↑ [*The seed-produce, or corn, has imbibed into the culms*]: (O, TA:) and when the sap (المَآء) has come into it, شَرِبَ قَصَبُ الزَّرْعِ ↑ [*The culms of the seed-produce, or corn, have imbibed*]. (TA.) And one says, شَرِبَ السُّنْبُلُ الدَّقِيقَ ↕ [*The ears of corn imbibed the farina*; or] *became pervaded by the farina*: (En-Nadr, A, O;) or *had in them the alimentary substance*; as though the farina were water which they drank. (TA.) And وَقَدْ شَرِبَ الزَّرْعُ الدَّقِيقَ, occurring in the story of Obod, (O, TA,) as some relate it, or شَرِبَ ↓ as others relate it, means ↕ [*And the seed-produce, or corn, had imbibed*, or *had been made to imbibe*, *the farina*, or] *had become hardened in its grain, and near to maturity*. (TA.) [And شَرِبَ ↓ means the same: for one says,] أَشْرَبَ الزَّرْعُ ↕ [*The seed-produce, or corn, was made to imbibe* the farina; or] *became pervaded by the farina*: and in like manner, أَشْرَبَ الزَّرْعُ الدَّقِيقَ, i. e. ↕ [*The seed-produce, or corn, was made to imbibe the farina*, or] *its alimentary substance*. (TA.) — One also says, أَكَلَ فُلَانٌ مَالِى ↕ [*He ate* the flesh of *my sheep*, or *goats*, *and drank* the milk of *them*]. (TA in art. اكل.) And [in like manner] أَكَلَ فُلَانٌ مَالِى ↕ [*Such a one fed upon, devoured, or consumed, my property*]. (A.) And وَشَرِبَهُ ↕ [*Such a one fed upon, devoured, or consumed, my property*]. (A.) And أَكَلَ عَلَيْهِ الدَّهْرُ وَشَرِبَ ↕ [*Time wasted him, or wore him away*; as though it fed upon him]. (A.) — And أَشْرَبَنِى ↓ مَا لَمْ آكُلْ أُطْلِقَنِى مَا لَمْ آكُلْ (S in art. اكل.) like شَرِبَ also signifies *He was*, or *became*, *satisfied with drinking*: (TA:) and in like manner شَرِبَتْ is said of camels. (A'Obeyd, S, TA.) And *He was*, or *became*, *thirsty*; (K, TA;) thus having two contr. significations; (TA;) as also ↑ أَشْرَبَ. (K, TA.) — Also, and ↑ أَشْرَبَ, *His camels were*, or *became*, *satisfied with drinking*: and, i. e. both these verbs, *his camels were*, or *became*, *thirsty*: (K, TA:) or the former verb signifies, or significies also, (accord. to different copies of the K,) *his camel was*, or *became*, *weak*. (K, TA.) = شَرِبَ بِهِ and ↑ أَشْرَبَ, *He lied against him*. (K.) = شَرَبَ, aor. ², (O, K, TA,) inf. n. شَرْبٌ, (O, TA,) *He understood*: (O, K, TA:) on the authority of AA. (TA.) [In a copy of the A, the verb in this sense is written شَرَبَ: and app. not through the fault of the transcriber, for it is there mentioned as tropical: but in the O, it is said to be like كَتَبَ, aor. ², inf. n. كَتْبٌ; and in the K, to be like نَصَرَ.] One says, شَرَبَ مَا أُلْقِىَ إِلَيْهِ, i. e. *He understood* [*what was told to him*]. (TA.) And one says to a stupid person, اُخْلُدْ ثُمَّ اشْرَبْ *Kneel thou; then understand*. (O, TA. See also 1 in art. حلب.)

2. شَرَّبَهُ, inf. n. تَشْرِيبٌ, *He made him to drink* water &c.; and so, as is indicated in the S and K &c., and as is well known, ↑ أَشْرَبَهُ: and شَرَّبْتُهُ ↑ وَسَقَّيْتُهُ أَشْرَبْتُهُ: also ↑ I *gave to drink the water*; as also ↑ المَآءَ. (TA.) — [Hence,] one says, طَلَّ مَالِى يُشَرَّطُ [lit. *My cattle passed the day made to eat and made to drink*,] i. e. ↑ *pasturing as they pleased*. (S, TA.) And شَرَّبَ مَالِى وَأَكَّلَهُ [lit. *He made people to drink my property, and made them to eat it*; or *to drink the milk of my cattle, and to eat the flesh thereof*;] i. e. ↑ *he fed* people, (S,) or *gave* people *to drink and to eat*, (TA,) [of] *my property*, or *cattle*. (S, TA.) — And شَرَّبَ الأَرْضَ وَاشْتَمَلَهَا ↑ *He gave drink to the land and the palm-trees*. (TA.) — And شَرَّبَ لُقْمَةً بِالدُّسَمِ ↑ [*He imbued*, or *soaked*, *a morsel*, or *mouthful*, *with grease*, or *gravy*]. (TA in art. دسم.) — And شَرَّبْتُ القِرْبَةَ, (A'Obeyd, S,) inf. n. تَشْرِيبٌ, (A'Obeyd, K,) ↑ *I rendered the water-skin sweet*; (K;) *I put into the water-skin*, it being new, *clay and water*, in order *to render its savour sweet*. (A'Obeyd, S.) — And شَرَّبَ الزَّرْعُ الدَّقِيقَ: see 1, in the latter half of the paragraph.

3. شَارَبَهُ, (S, A, K, TA,) inf. n. مُشَارَبَةٌ and شِرَابٌ, *He drank with him*; namely, a man. (TA.) — [And *He watered his camels*, &c. *with his*, i. e. with another's: or *he drew water with him for the watering of camels* &c.:] see an ex. of the latter inf. n. in a verse cited voce شَرِيبٌ.

4: see 2, in two places. One says, أَشْرَبْتُ الإِبِلَ حَتَّى شَرِبَتْ [*I made the camels to drink until they were satisfied with drinking*; or *I watered the camels, or gave them to drink*, &c.]; (S, TA;) [for] أَشْرَبَ is syn. with سَقَى. (K.) — [Hence,] الثَّوْبُ يُشْرِبُ الصِّبْغَ: see 5. And أَشْرَبَ الثَّوْبُ حُمْرَةً ↕ *The garment, or piece of cloth, was imbued, or saturated, with redness*. (A.) And أَشْرَبَ الثَّوْبُ ↕ *He saturated the colour* [*with dye*]. (K, TA.) And أَشْرَبَ لَوْنًا ↑ *It was intermixed with a colour*; as also ↑ اِشْرَأَبَّ. (TA.) And أَشْرَبَ الأَبْيَضُ حُمْرَةً ↑ *The white was suffused*, or *tinged over, with redness*. (S, TA.) — [Hence,] أَشْرَبَ is also said of a sound, as meaning ↑ *It was mixed with another sound*; as appears from the words here following:] جَسَّ الصَّوْتَ فِى الفَمِ مِمَّا لَا إِشْرَابَ لَهُ مِنْ صَوْتِ الصَّدْرِ ↑ [*The faint, or gentle, sound of the voice in the mouth, of such kind as has no mixture of the voice of the chest*]. (K in art. همس.) — [Hence also,] أَشْرَبَ الزَّرْعُ: see 1, latter half. — And أَشْرَبَ فِى قَلْبِهِ حُبَّهُ, (S,) or أَشْرَبَ حُبَّ فُلَانَةَ, (K,) or حُبَّ فُلَانٍ, (A,) ↕ [*He was made to imbibe into his heart the love of him*, or *of such a man*, or *of such a female*;] meaning that the love of him, or of her, pervaded, or commingled with, his heart, (S, A, K, TA,) like beverage. (TA.) Whence, in the Kur [ii. 87], وَأُشْرِبُوا فِى قُلُوبِهِمُ العِجْلَ حُبَّ العِجْلِ, (S, TA,) i. e. ↑ *And they were made to imbibe* [*into their hearts*] *the love of the calf*. (Zj, TA.) — رَفَعَ يَدَهُ فَأَشْرَبَهَا الهَوَآءَ ثُمَّ قَالَ بِهَا عَلَى قَذَالِهِ ↕ [*He raised his hand, and made the air to swallow it up*, (i. e. raised it so high and so quickly that it became hardly seen,) *then gave a blow with it upon the back of his head*]. (A, TA.) — And أَشْرَبَنِى ↓ مَا لَمْ أَشْرَبْ: see 1, latter half. — And one says to his she-camel, لَأُشْرِبَنَّكِ الحِبَالَ ↕ [*I will assuredly put upon thee the ropes, or cords*], and العِقَالَ [*the cord, or rope, with which the fore shank and the arm are bound together*]. (A.) [Or] اشربهُ means ↑ *He put the rope, or cord, upon his neck*; namely, a man's, (K, TA,) and a camel's, and a horse's or the like: (TA:) and اشرب الخَيْلَ ↑ *he put the ropes, or cords, upon the necks of the horses*. (K.) And اشرب إِبِلَهُ ↕ *He tied his camels, every one to*

another. (K, TA.) ═ اشرب as an intrans. verb: see 1, last quarter, in two places. ═ Also *He* (a man, TA) *attained to the time for the drinking of his camels.* (K,* TA.) ═ اشرب بِهِ: see 1, near the end of the paragraph.

5: see 1, first sentence. ═ Hence one says, (Mgh,) تَشَرَّبَ الثَّوْبُ العَرَقَ, (S, Mgh,* K,) and الصِّبْغَ, (A, Mgh, L,) ‡ *The garment, or piece of cloth, imbibed, or absorbed,* (S, A, Mgh,* L, K,) *the sweat,* (S, Mgh, K,) and *the dye;* (A, Mgh, L;) as though it drank it by little and little: (Mgh:) and [in like manner] one says, الثَّوْبُ يَتَشَرَّبُ الصِّبْغَ [app. ‡ يُشْرَبُ, (like as one says يُشْرَبُ حُمْرَةً, as shown in the next preceding paragraph,) meaning ‡ *The garment, or piece of cloth, is made to imbibe, or absorb, the dye*]. (TA.) [It is said that] the verb is not used intransitively in the [proper] language of the Arabs. (Mgh.) [But] one says, تَشَرَّبَ الصِّبْغُ فِى الثَّوْبِ, meaning ‡ *The dye pervaded the garment, or piece of cloth:* (K,* TA:) and الصِّبْغُ يَتَشَرَّبُ الثَّوْبَ ‡ [*The dye pervades the garment, or piece of cloth*]. (TA.) [See also the explanation of a verse cited voce تَسَقَّى.]

10. استشرب لَوْنُهُ ‡ *His, or its, colour became intense.* (K.) And استشربت القَوْسُ حُمْرَةً ‡ *The bow became intensely red:* such is the case when it is made of the [tree called] شَرْيَان. (AHn, TA.)

11. اِشْرَأَبَّ: see 4, near the beginning.

Q. Q. 4. اِشْرَأَبَّ, (S, A, O, K,) inf. n. اِشْرِئْبَابٌ, (S, O,) ‡ *He raised his head like the camel that has satisfied his thirst on the occasion of drinking:* (A:) or *he stretched forth his neck to look:* (S, A, O, K:) not improbably, from الشُّرْبُ in its well known sense, as though he did so when preparing to drink: (O:) or, as is said in the L, from مُشَرْئِبَةٌ as syn. with غُرْلَةٌ: (TA:) you say, اِشْرَأَبَّ لَهُ, (S, A,) or إِلَيْهِ, (K,) or both; (TA;) [the former of which may be rendered *He raised his head at it, or he stretched forth his neck at it to look;* or, as also the latter, *he stretched forth his neck to look at it;*] namely, a thing: (S:) or اشرأبّ originally means *he stretched forth his neck in preparing to drink water:* and then, in consequence of frequency of usage, *he raised his head, and stretched forth his neck, in looking;* and hence is trans. by means of إِلَى: (Har p. 152:) or *he raised, or exalted, himself.* (K,* TA.) يَشْرَئِبُّونَ بِصَوْتِهِ, occurring in a trad., means ‡ *They will raise their heads at his voice to look at him.* (TA.) And اِشْرَأَبَّ النِّفَاقُ وَارْتَدَّتِ العَرَبُ, in another trad., means ‡ *Hypocrisy exalted itself* [*and the Arabs apostatized, or recolted from their religion*]. (TA.)

شُرْبٌ an inf. n. of شَرِبَ [q. v.]. (S, A, Msb, K, &c.) ═ And a pl., (S, Msb,) or [rather] a quasi-pl. n., (ISd, TA,) of شَارِبٌ, q. v. (S, ISd, Msb, TA.) ═ [Golius assigns to it also the meaning of "*Linum tenue*," as on the authority of Meyd.]

شُرْبٌ as inf. n. of شَرِبَ [q. v.]; (S, A, Msb, K, &c.;) like ‡ اِشْتِرْبٌ (S, A, K:) or a simple subst. [signifying The act of *drinking*]; (AO, S, Msb, K;) as also ‡ شِرْبٌ. (AO, S, K.) ═ In the phrase أَحْلُوَ شُرْبٍ it is used as [an epithet,] meaning ذُو [which may be regarded as virtually syn. with شَارِبٌ or as similar to this latter but intensive in signification]. (Ham p. 194.)

شِرْبٌ: see the next preceding paragraph, in two places. ═ Also *Water,* (K, TA,) itself; so some say; (TA;) as also ‡ مِشْرَبٌ, (K, accord. to the TA,) with kesr, (TA,) or ‡ مَشْرَبٌ, (so in the CK and in my MS. copy of the K,) i. e. *water that one drinks;* so says AZ: pl. of the former أَشْرَابٌ. (TA.) [See also شَرَابٌ.] ═ [And *A draught* of milk: see an ex. in a verse cited in art. سلف, conj. 4.] ═ And *A share,* or *portion that falls to one's lot, of water:* (S, Mgh, Msb, K:) or so شِرْبٌ مِنْ مَآءٍ. (ISk, TA.) It is said in a prov., أَعْجَزَهَا أَقَلُّ شِرْبًا [*The last of them is the one of them that has the least share of water*]: originating from the watering of camels; because the last of them sometimes comes to the water when the watering-trough has been exhausted. (S. [See also Freytag's Arab. Prov. i. 61.]) ═ As a law-term, it means The *use of water* [or the *right to use it*] *for the watering of sown-fields and of beasts.* (Mgh.) ═ Also *A watering-place;* syn. مَوْرُودٌ: (AZ, K:) pl. as above. (TA.) ═ And ‡ *A time of drinking:* (K:) but they say that it denotes the time only by a sort of tropical application; and they differ respecting the connexion of this meaning with the proper meaning. (MF, TA.)

شَرْبٌ: see شَرِبَةٌ, in two places.

شَرْبَةٌ *A single act of drinking.* (S.) ═ And *A single draught,* or *the quantity that is drunk at once,* of water. (S.) It is said in a prov., نِعْمَ مُعَلَّقُ الشَّرْبَةِ هٰذَا [*Excellent, or most excellent, is the traveller's drinking-cup, or bowl, that will hold a single draught,* namely, *this!*]: the مُعَلَّق is said by As to be a drinking-cup or bowl which the rider upon a camel suspends [to his saddle]: (Meyd:) it is said in describing a camel: (TA:) and it means that, to the place of alighting to which he desires to go, he is content with a single draught, not wanting another: (Meyd, TA:) the prov. is applied to him who, in his affairs, is content with his own opinion, not wanting that of another person. (Meyd.) شَرْبَةُ أَبِى الجَهْمِ [*The draught of Abu-l-Jahm*] is said of a thing that is sweet, or pleasant, but in its result unwholesome: (MF, TA:) Abu-l-Jahm was a frequent visiter of the Khaleefeh El-Mansoor El-'Abbásee, who, finding him troublesome, ordered that a poisoned draught should be given to him, in his presence: which having been done, Abu-l-Jahm, pained by the draught, rose to depart; and being asked by the Khaleefeh whither he was going, he answered, Whither thou hast sent me, O Prince of the Faithful. (MF.) ═ In the Mo'allakah of Tarafeh, it is applied to *A draught of wine.* (EM p. 87.) ═ [In the conventional language of the physicians, it is a term applied to *A dose of medicine, such as is drunk* and also *such as is eaten.*] ═ Also *A palm-tree that grows from the date stone:* (K:) pl. شَرَبَاتٌ. (TA. [It seems to be there added that شَرَائِبُ and شَرَابِيبُ are also its pls.: the former may be like ضَرَائِرُ pl. of ضَرَّةٌ: the latter is app. a mistranscription, and should perhaps be شَرَائِبُ, for ضَرَائِبُ; like مَحَامِيرُ for مَحَامِرُ, &c.])

شُرْبَةٌ, (K,) or شُرْبَةُ مِنْ مَآءٍ, (S,) The *quantity of water that satisfies thirst.* (S, K.) ═ شُرْبَةٌ is also *syn. with* ‡ إِشْرَابٌ [originally an inf. n.] meaning ‡ *A colour tinged over with another colour;* as in the saying, فِيهِ شُرْبَةٌ مِنْ حُمْرَةٍ ‡ [*In him is a colour tinged with redness*]: (S, TA:) [and] ‡ *somewhat of redness;* as in the phrase, فِيهِ شُرْبَةٌ ‡ [*In him is somewhat of redness*]: (A:) or ‡ *a redness in the face:* (K:) or ‡ *whiteness mixed with redness.* (IAar, TA voce حُمْرَةٌ.)

شَرِبَةٌ [The *act,* or *habit, of*] *much drinking.* (K.) One says, إِنَّهُ لَذُو شَرِبَةٍ, meaning *Verily he is one who drinks much.* (AA, AHn, TA.) ═ It is also allowable as a pl. of شَارِبٌ [q. v.]. (Msb.) ═ Also *A small trough,* (S, K, TA,) *made,* (S,) or *dug,* (TA,) *around a palm-tree,* (S, K, TA,) and *around any other kind of tree, and filled with water,* (TA,) *holding enough to irrigate it fully,* (K, TA,) *so that it is plentifully irrigated thereby:* (S, TA:) pl. ‡ شَرَبٌ [or rather this is a coll. gen. n., of which the former is the n. un.,] and [the pl. properly so termed is] شَرَبَاتٌ. (S.) ═ And *i. q.* طَرْقُ دَوْحَةٍ. (K, TA,) which is *syn. with* مَسْقَاةٌ: (TA:) [from a comparison of the explanations of all of these words, it seems to mean *A channel of water for the irrigation of a plot, or tract, of sown land:* or, if the explanation مسقاة be, in the TA, be conjectural, the meaning may be *a portion of such land, having a raised border to retain the water admitted upon it:*] pl. شَرَبَاتٌ and [coll. gen. n.] ‡ شَرَبٌ [as above]. (TA.) ═ Also *Thirst.* (Lb, T, O, K.) One says, لَمْ تَزَلْ بِهِ شَرِبَةُ اليَوْمِ *He has not ceased to have thirst to-day.* (Lh, TA.) And جَاءَتِ الإِبِلُ وَبِهَا شَرَبَةٌ *The camels came thirsty.* (T, O.) And طَعَامٌ ذُو شَرَبَةٍ *Food wherewith one has not sufficient water to satisfy thirst.* (O, TA.) Accord. to the L, شَرَبَةٌ signifies *The thirst of cattle after the being satisfied with fresh pasture;* because this invites to drink. (TA.) ═ And *Vehemence of heat.* (K.) One says, يَوْمٌ ذُو شَرَبَةٍ *A day of vehement heat, in which is drunk more water than at other times.* (TA.)

شَرُوبٌ One *who drinks much;* (ISk, S, K;) as also ‡ شَرُوبٌ and ‡ شَرَّابٌ. (S.) One says رَجُلٌ أُكْلَةٌ شَرُوبَةٌ *A man who eats and drinks much.* (ISk, S.)

شُرَيْبٌ, applied to herbage, *i. q.* هَمْلَى; (O, K;) i. e. *Tangled and dense, one part above another.* (O.)

شَرَبَةٌ, [said to be] the only word of this form except جَرِبَةٌ, (K,) [but to this should be added بَغَثَةٌ, inf. n. of بَغَثَ,] *A way, mode, or manner,*

of being, or acting &c. (S, O, K.) One says, مَا زَالَ فُلَانٌ عَلَى شَرَّبَةٍ وَاحِدَةٍ *Such a one ceased not to be [employed] upon one affair.* (S, O.) — And *A tract of land,* (K, TA,) *soft,* or *plain,* (TA,) *producing herbs, but having in it no trees.* (K, TA.) — [And] The *side of a valley.* (Mgh.)

شَرَابٌ *A beverage,* or *drink,* (Mgh, L, Msb, K,) *of any of the liquids,* (Mgh, Msb,) or *of anything that is not chewed,* (L,) or *of whatever kind and in whatever state it be;* thus in a copy of the K: (TA:) and syn. with شَرَابٌ are ↑ شَرُوبٌ and ↑ شُرُوبٌ, (K,) accord. to a saying attributed to AZ: (TA:) or these two have another meaning, expl. in the next paragraph: (K:) the pl. of شَرَابٌ is شَرَائِبُ; (Mgh, TA;) or it has no pl., as is said in the K in art. نهر [accord. to one or more of the copies; but see نَهَارٌ, where it is shown that in copies of the K, as well as in the S, the word to which this statement relates is سَرَابٌ, with the unpointed س]. (TA.) The lawyers [and generally the post-classical writers, and sometimes others,] mean thereby [*Wine,* and] *such beverage as is forbidden.* (Mgh.) [Also *Sirup:* pl. شَرَابَاتٌ: so in the language of the present day.]

شَرُوبٌ and ↑ شَرِيبٌ are *syn. with* شَرَابٌ, q. v.: or both signify Water *inferior to the* عَذْب [or *sweet*]: (K:) or [*brackish* water; i. e.] water *between the salt and the sweet:* (AO, S:) or water *drinkable, or fit to be drunk, but in which is disagreeableness:* (Msb:) or the former signifies water *that has some degree of sweetness, and is sometimes drunk by men notwithstanding what is in it;* and ↑ the latter, water *inferior to that is sweet, and not drunk by men save in cases of necessity, but sometimes drunk by cattle:* (IKtt, TA:) or ↑ the latter, the *sweet:* and the former is said to signify water *that is drunk:* (TA:) or ↑ the latter, water *that has no sweetness in it, but is sometimes drunk by men notwithstanding what is in it;* and the former, water *inferior to this in sweetness, and not drunk by men save in cases of necessity:* (AZ, T, M, TA:) or, accord. to Lth, شَرُوبٌ and ↑ شَرِيبٌ signify water *in which are bitterness and saltness, but not abstained from as drink:* and طَعِيمٌ and مَآءٌ شَرُوبٌ are *syn.:* and مَآءٌ مُشْرُبٌ ↑ is syn. with شَرُوبٌ: this last word is used alike as masc. and fem. and sing. and pl. (TA.) It is said in a prov., originally in a trad., جُرْعَةُ شَرُوبٍ أَنْفَعُ مِنْ عَذْبٍ مُوبٍ [expl. in art. موب]. (TA.) — Also, شَرُوبٌ, A man *who drinks vehemently.* (TA.) See also شَرُوبَةٌ: and شَرِّيبٌ. — And † A she-camel *desiring the stallion.* (K.)

شَرِيبٌ: see شَرَابٌ: and شَرُوبٌ; the latter in five places. — Also *One who drinks with another:* (S, K:) and *one who waters his camels with those of another:* of the measure فَعِيلٌ in the sense of the measure مُفَاعِلٌ: (S:) and *one who draws water, or is given to drink, with another.* (IAar, K.) You say, هُوَ شَرِيبِي [*He is my companion in drinking;* or *in watering his camels with mine:* &c.]. (TA.) And a rájiz says,

رُبَّ شَرِيبٍ لَكَ ذِي حِسَابِ ٭
شِرْبُهُ ↑ كَالْحَزِّ بِالْمَوَاسِي ٭

[*Many a one who waters his camels with thine, or who draws water with thee* for the watering of camels, *having an evil disposition, his watering* &c. *is like the cutting with razors*]: i. e., thy waiting for him at the watering-trough is [a cause of] killing to thee and to thy camels. (TA.)

شَرِيبَةٌ is expl. in the S as meaning *A sheep, or goat, which one drives back, or brings back, from the water, when the sheep, or goats, are satisfied with drinking, and which they follow:* but in some of the copies is a marginal note stating that the correct word is سَرِيبَةٌ, with the unpointed س. (TA.)

شَرَابِيٌّ *A cup-bearer:* or *a butler:* and *a seller of wine or of sirup.* (MA.)

شُرَابِيَةٌ a subst. (K) from اِشْرَأَبَّ [q. v.; as such signifying † *A raising of the head like the camel that has satisfied his thirst on the occasion of drinking:* &c.]: (S, K, TA:) like طُمَأْنِينَةٌ [from اِطْمَأَنَّ]. (K, TA.)

شَرَّابٌ: see شُرَّبَةٌ: and what here next follows.

شَرِّيبٌ *Addicted to* شَرَاب [i. e. *drink,* or *wine*]; (S, K, TA;) like جَمِّيرٌ; (S;) as also ↑ شَرَّابٌ and ↑ شَرُوبٌ and ↑ شَارِبٌ. (TA.) — See also شَرُوبٌ.

[شُرَّابَةٌ *A tassel:* so in the language of the present day: probably post-classical: pl. شَرَارِيبُ.]

شَارِبٌ *Drinking,* or *a drinker:* pl. شَارِبُونَ (Msb) and ↑ شُرَّبٌ, like as صَحْبٌ is of صَاحِبٌ, (S, Msb,) or, accord. to ISd, (TA,) شُرَّبٌ, which signifies *people drinking,* (K, TA,) and *assembling for drinking,* is a quasi.-pl. n. of شَارِبٌ, being like رَكْبٌ and رَجْلٌ; and شُرُوبٌ, which is said by IAar [and in the S] to be pl. of شَرُوبٌ, is pl. of شَارِبٌ, like as شُهُودٌ is of شَاهِدٌ; (TA;) شَرَبَةٌ also is allowable as a pl. of شَارِبٌ, like as كَفَرَةٌ is pl. of كَافِرٌ; (Msb;) and أَشْرُبٌ is pl. of شَرْبٌ, or it may be an anomalous pl. of شَارِبٌ: (MF:) the pl. شُرُوبٌ occurs in the saying of El-Aṣhà,

هُوَ الْوَاهِبُ الْمِئِينَ الشُّرُو ٭
بَ بَيْنَ الْحَرِيرِ وَبَيْنَ الْكَتَنْ ٭

[*He is the giver of female singers to the drinkers,* some clad in *silk* and some in *linen*]. (S.) — See also شَرِّيبٌ. — [Hence, The *mustache;* i. e.] the *defluent hair over the mouth;* (Msb;) or so شَوَارِبُ (Lḥ, A, K,) which is the pl., (Lḥ, S, Msb,) as though the sing. applied to every distinct part: (Lḥ:) the two [halves] are called شَارِبَانِ: (S, TA:) or, as some say, only the sing. is used, and the dual is a mistake: (TA:) accord. to AHát (Msb, TA) and AAF, (TA,) the dual is scarcely ever, or never, used; but accord. to AO, the Kilábees say شَارِبَانِ, with regard to the two extremities: (Msb, TA:) and the pl., (A, K,) or, accord. to the T &c., the dual, (TA,) signifies the *long portions* [*of the hair*] *on the two sides of the* سَبَلَة [q. v.]: (T, A, K, TA:) or (K, TA) شَارِبٌ signifies the سَبَلَة *altogether,* (A, K, TA,) as some say; but this is not correct. (TA.) One says, طَرَّ شَارِبُ الْغُلَامِ [*The mustache of the boy,* or *young man, grew forth*]. (S.) — And hence, as being likened to the two long portions of hair on each side of the سَبَلَة, the شَارِبَانِ of the sword, (T, TA,) i. e. † *Two long projections* (أُنْفَانِ طَوِيلَانِ) *at the lower part of the hilt,* (A,* K, TA,) [*extending from the guard,*] *one on one side and the other on the other side of the blade,* (T,* TA,) *the* غَابِيَة [or *leathern covering of the scabbard*] *being beneath them:* so says ISh. (TA.) — الشَّوَارِبُ also signifies † الْحُرُوق [or *ducts*] *of the* حُلْقُوم [or *windpipe*]: (A:) or *certain ducts* (عُرُوق) *in the* حَلْق [i. e. *fauces* or *throat*], (K, TA,) *that imbibe the water* [or *saliva?*], *being the channels thereof:* (TA:) and, (K,) or, as some say, (TA,) *the channels of the water* [or *saliva?*] (S, K, TA) *in the* حَلْق [i. e. *fauces* or *throat*] (S) or *in the neck:* (K, TA:) or *certain ducts* (عُرُوق) *adhering to the windpipe, and the lower parts thereof to the lungs:* so says IDrd: or rather, some say, *the hinder part thereof* [*adhering*] *to the* وَتِين [or *aorta*], *having tubes from which the voice issues, and in which choking takes place, and whence the saliva issues:* and those of the horse are said to be [*certain ducts*] *by the side of the* أَوْدَاج [or *external jugular veins*], *where the veterinary surgeon draws blood by cutting the* اوداج: the sing. seems by implication to be شَارِبٌ. (TA.) Hence the phrase جَارَ صَحْبَ الشَّوَارِبِ † *An ass that brays vehemently.* (S, TA.) And صَحْبُ الشَّوَارِبِ † [A man] *having a disagreeable voice:* thus likened to an ass. (A, TA.) — Accord. to IAar, الشَّوَارِبُ signifies [also] مَجَارِي الْمَآءِ فِي الْعَيْنِ, which AM supposes to mean *The channels of water in the spring, or source;* not in the eye. (L, TA.) — سُنْبُلُ شَارِبٍ قَمْحٍ means † *Ears of corn becoming, or being, pervaded by the farina:* (A, TA:) or, *in which the grain has hardened, and nearly come to maturity.* (TA.) — Also † *Weakness,* or *feebleness,* in any animal: (K,* TA:) or *a strain* (عِرْق) thereof; as in the saying, نَعِرَ الْبَعِيرُ هٰذَا نَوْلَةً أَنَّ فِيهِ شَارِبَ حُمُرٍ † [*Excellent, or most excellent, were the camel, this one, were there not in him a strain of weakness or feebleness*]. (TA.)

شَارِبَةٌ [a subst. from شَارِبٌ, made such by the affix ة,] *A people, or party, dwelling upon the side* (ضِفَّة, in some copies of the K شِفَّة,) *of a river,* (S,* A, K,) *and to whom belongs the water thereof.* (S.)

اِشْرَأَبَّ as syn. with شُرَّبَةٌ: see the latter.

مَشْرَبٌ is a noun of place, [and of time,] as well as an inf. n.: [i. e.] it signifies [*A place,* and *a time, of drinking:* or] the *quarter* (وَجْه) *whence one drinks:* (S, TA:) and *a place to which one comes to drink at a river or rivulet:* (TA:) and ↑ مَشْرَبَةٌ, (S, Msb, K, TA,) not, as is implied in the K مَشْرُبَةٌ also, (TA,) signifies [the same, as

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is indicated in the A; or] *a place whence people drink;* (Msb, TA:*) *i. q.* مَشْرَعَةٌ; (K;) or *like a* هٰذَا مَشْرَبُ القَوْمِ (S, TA.) One says, مَشْرَعَةٌ and ♦ مَشْرَبُهُمْ [*This is the people's, or party's, drinking-place, or place whence they drink*]. (A.) And it is said in a trad., ♦ مَلْعُونٌ مَنْ أَحَاطَ عَلَى مَشْرَبَةٍ (S, TA,) i. e. [*Cursed is he*] *who takes entirely to himself, debarring others from it, a place whence people drink.* (TA.) — See also شَرْبٌ.

مُشْرَبٌ حُمْرَةٌ: A man *whose complexion is tinged over* [or *intermixed*] *with redness.* (TA.) [See 4: and see also مُشَرَّبٌ.]

رَجُلٌ مُشْرَبٌ *A man whose camels have drunk* [*until satisfied with drinking:* see أُشْرِبَ near the end of the first paragraph]. (TA.) And *A man whose camels are thirsty, or who is himself thirsty.* (TA.) اِسْقِنِى فَإِنِّى مُشْرَبٌ is a saying mentioned by IAar, and expl. by him as meaning عَطْشَانُ: it means [*Give thou me to drink, for*] *I am thirsty or my camels are thirsty.* (TA.)

مَشْرُبٌ: see شَرْبٌ: and see also شُرُوبٌ.

مَشْرُبَةٌ: see مَشْرَبٌ, in three places. — Hence, (A, TA,) *An upper chamber;* syn. غُرْفَةٌ; (S, A, Msb, K, TA:) and عُلِّيَّةٌ; (S,* K:) both of which signify the same; (MF, TA;) because people drink therein; (A, TA;) as also ♦ مَشْرُبَةٌ: (S, Msb, K, TA:) pl. مَشَارِبُ, (TA,) syn. with عَلَالِيُّ, (S,) and عَلَالِيَّاتٌ. (TA.) — And the former, (K, TA,) not, as is implied in the K, the latter also, (TA,) *A* صُفَّة [i. e. *roofed vestibule or the like*]: (K, TA:) or *the like of a* صُفَّة *in the front of a* غُرْفَة [expl. above]. (TA.) — Also the former, (K, TA,) not, as is implied in the K, both words, (TA,) *Soft, or plain, land, in which is always herbage,* (K, TA,) i. e. *green and juicy herbage.* (TA.) — See also مُشْرَبَةٌ. = [Also *A cause of drinking:* a word of the class of مِبْحَلَة &c.] One says طَعَامٌ مَشْرَبَةٌ *Food [that is a cause of drinking, or] upon which one drinks much water:* (T, TA:) or طَعَامٌ ذُو مَشْرَبَةٍ *food upon which the eater drinks.* (A.)

مُشْرَبَةٌ: see the next preceding paragraph.

مُشَرَّبَةٌ, (S, A, K,) and MF says that ♦ مُشْرَبَةٌ is allowable in the same sense, mentioning it as on the authority of Fei, [in my copy of whose lexicon, the Msb, I do not find it,] (TA,) *A drinking-vessel.* (S, A, K.)

مُشَرَّبٌ حُمْرَةً: A man *whose complexion is much tinged over* [or *much intermixed*] *with redness.* (TA.) [See also مُشْرَبٌ.] — مُشْرَبَةٌ is an epithet applied to Certain letters *the utterance of which, in pausing, is accompanied with a sort of blowing, but not with the same stress as the [generality of those that are termed]* مَجْهُورَة: they are زَاى and ظَاء and ذَال and ضَاد: [and Lumsden (in his Ar. Gr. p. 47) states that زَاء belongs to the same class, likewise: and, as some say, نُون when movent:] Sb says that some of the Arabs utter with more vehemence of voice than others. (TA.)

Bk. I.

1. شَرَحَ: see 4. — Also, (S, A, O, TA,) [aor. ـَ,] inf. n. شَرْحٌ, (S, O, K, TA,) *He put, or set, together* bricks (لَبِن), *in order, side by side, or one upon another, compactly;* (S, A, O, K, TA:) and (O) so ♦ شَرْشَرَ. (O, Mgh, Msb,) with teshdeed, (Msb,) inf. n. تَشْرِيحٌ. (O, Mgh.) — And *He collected together,* (O, K,) or *put together, or joined,* (L,) any thing or things, *one part to another, or one thing to another;* (O, L:) as also ♦ شَرْشَرَ. (L.) — [And app. *He wove* palm-leaves: see شَرِيحَةٌ, below; and see also شَرَطَ.] — And *He mixed* (A, O, K) beverage, or wine: and in like manner ♦ شَرْشَرَ *he mixed* honey &c. with water. (O.) — And شَرْشَرَهُ فِى الأَمْرِ, aor. ـُ, (TK,) inf. n. as above, (K, TK,) *He was, or became, a partner, or sharer,* (K, TK,) *with him in the affair.* (TK.) = Also, (O,) inf. n. as above, (K,) *He lied;* (O, K;) like سَرَحَ and سَدَحَ. (O.) = شَرِحَ, (O, TA,) with kesr to the ر, (O,) *He was, or became, beautifully fat.* (O, TA.)

2. شرّح, inf. n. تَشْرِيحٌ: see above, in three places. — Also, said of pasture, or herbage, *It caused* the flesh of an animal *to be intermixed with fat.* (L.) And شَرَّحَ, said of the flesh of an animal, *It was intermixed with fat:* (S, O:) or *was made to be of two colours by reason of the fat and the flesh:* (TA:) and شرّح ♦ بِالشَّحْمِ *it* (the flesh) *became intermixed with fat.* (S, O, K.) = And شَرَّشَرَ also signifies *The sewing with stitches far apart.* (S, O, K.) — See also 4.

3. مُشَارَحَةٌ The *being like, one to another.* (O, K.) One says, شارحه *He was like to him;* or *it, to it:* and شَارَحَا *They two were like, each to the other.* (TK.)

4. اشرح, (AZ, S, A, O, Msb,) inf. n. إِشْرَاحٌ; (K;) and ♦ شرّح, (AZ, O,) inf. n. تَشْرِيحٌ; (K;) and ♦ شَرَّحَ, (AZ, O,) inf. n. شَرْحٌ; (K;) *He closed,* or *made fast,* the [leathern receptacle called] حَرِيطَة (AZ, O, K) or عَيْبَة, (S, A, O, Msb,) *by inserting its* أَشْرَاح [or *loops*] *one into another.* (S, A,* O, Msb.) — [Hence,] اشرح ♦ صَدْرَهُ عَلَيْهِ [*He closed his bosom upon it*]. (A, TA.)

5: see 2.

7. انشرح, (K,) or انشرجت, said of a bow, (ISk, S, O,) *It split.* (ISk, S, O, K.)

شَرْحٌ *A place in which water flows from a* [*stony tract such as is termed*] حَرَّة *to a soft, or plain, tract;* (S, K;) as also ♦ شَرْحَةٌ: (TA:) or the latter signifies [simply] *a place in which water flows;* and some elide the ة, saying شَرْحٌ: (Msb:) pl. شُرُوحٌ (S, Mgh, Msb, K, expl. in the Mgh agreeably with the former explanation above, and said in the Msb to be pl. of شَرْحَةٌ,) and شُرُوحٌ. (S, K.) = Also *A party, or distinct body or class* [of men]. (S, K.) One says, أَصْبَحُوا فِى هٰذَا الأَمْرِ شَرْحَيْنِ i. e. [*They became, in this affair,*] *two parties.* (S.) And it is said in a trad., أَصْبَحَ النَّاسُ شَرْحَيْنِ فِى السَّفَرِ [*The people,* or *men, became two parties in the journey*]; meaning, half of them fasting, and half of them breaking the fast. (TA.) — And *The like of* another; (S, K;) as also ♦ شَرِيحٌ: (O, K:) the latter from the same word as meaning "a piece of wood [or a branch] that is split into two halves;" each of which is the شَرِيح of the other. (O.) One says, هٰذَا شَرْحُ هٰذَا *This is the like of this.* (S.) — And *A sort, or species.* (S, K.) One says, هٰذَا شَرْحُ وَاحِدٍ *They two are one sort, or species.* (S.) — And شَرْحَانِ Any *two different colours:* (S:) [and] ♦ شَرِيحَانِ signifies [the same, i. e.] *two different colours* (K, TA) of anything; or, accord. to IAar, *two mixed colours, not black and white:* (TA:) and ♦ this latter, also, the *two lines of the* نِيرَان [*or two ornamental borders*] *of a* [*garment of the kind called*] بُرْد. (O, K.) *one of which is* أَخْضَر [here meaning *of a dark, or an ashy, dust-colour*], *and the other white or red.* (O.) — And الشَّرْحُ, like فَلْس [in measure, not to be confounded with الشَّرْح], signifies The [*perineum,* or] *part between the anus and the testicles.* (IKtt, TA.)

شَرْحٌ The *loops* (S, Mgh, O, Msb, K) of the [leathern receptacle called] عَيْبَة, (S, O, Msb,) and of the [tent called] خَيْمَة, (O, TA,) and the like, and of the مُصْحَف [or copy of the Kur-án, &c.]: (TA:) [the loops here meant being such as are inserted one into another, to close a bag &c.: see 4:] pl. أَشْرَاحٌ. (S, Msb.) [And it seems also, from what here follows, to signify *A single loop.*] — ♦ The *anus:* (Msb, TA:) or hence شَرْحُ الدُّبُر signifies ♦ *the anus.* (Mgh.) — And ♦ The *vulva* of a woman: (O, K:) pl. as above. (TA.) — And شَرْحُ الدَّرَاهِمِ [*The purse for money*]. (M and K in art. صر: in the CK, شَرْح.) = Also *A place of expanding* of a valley: (S, O, K:) pl. as above. (S.) — And *The Milky Way in the sky:* (S:) or so الشَّرْحُ. (K.) = Also *A splitting, or cracking,* (انْشِقَاق, S, and so in some copies of the K, or شَقَاق, so in other copies of the K and in the O,) *in a bow.* (S, O, K.) — And in a beast, The *having one of the two testicles larger than the other.* (S, O, K.)

شَرْحَةٌ: see شَرْحٌ. — Also *A hollow dug in the ground, in which a piece of skin is spread, and from which camels are watered,* (O, K,) *water being poured upon the skin.* (O.)

شَرِيحٌ *A branch, or rod, that is split into two halves:* and ♦ شَرِيحَةٌ, *a bow that is made thereof:* (S, O, K:) or the former, *a branch, or rod, from which are split two bows:* and *either of the bows thus made:* or *a split bow:* pl. شَرَائِحُ: accord. to AA, a bow *that is split from a branch, or rod, in two halves;* also called فِلْقٌ: accord. to Lḥ, a

bow *in which is a splitting* (شَقّ, used as an inf. n.), and *[such as is]* a شِقّ, by which is meant the subst. [i. e. *half* of a branch or rod *divided lengthwise*]; شريح being used by him as an epithet: and some say that ↑ شَرِيحَةٌ signifies a bow *that is not [made] from a sound, or whole, branch*; like فَلْقٌ. (TA.) — Also *An arrow used in the game called* المَيْسِر *belonging to the person who plays with it, not borrowed.* (TA in art. شجر.) — See also شَرْحٌ, in three places. — المَرْءُ بَيْنَ شَرِيحَيْ غَمٍّ وسُرُورٍ is a tropical saying [app. meaning † *Man is between the two different conditions of grief and happiness*]. (A, TA.)

شَرِيحَةٌ *A thing* (Ṣ, Mgh, Msb, Ḳ) *that is woven* (Ṣ, Mgh, Msb) *of palm-leaves* (Ṣ, Mgh, Msb, Ḳ) *and the like,* (Msb,) *in which are carried melons and other things* (Ṣ, Mgh, Msb, Ḳ) *of the like kind:* (Ṣ, Mgh, Ḳ:) pl. شَرَائِحُ. (Msb.) — *A door,* (Mgh,) *or a thing like a door,* (Msb,) *made of reeds, or canes, for a shop.* (Mgh, Msb.) — *A cage, or coop,* (جَدِيلَة,) *of reeds, or canes,* (O, Ḳ, TA,) *made* (TA) *for pigeons.* (O, Ḳ, TA. [The explanation in the Ḳ is strangely misunderstood and rendered by Freytag as meaning "Zona ex arundine facta, qua utuntur in balneo."]) — And The *sinew with which the feathers of an arrow are attached:* (O, Ḳ:) if it is feathered by means of glue, the glue is called رُومَة. (O.) — [Also, accord. to Golius, as on the authority of Meyd, The *tie,* or *band,* ("ligamentum") *of a book.*] — See also شَرِيطٌ, in two places.

شَرِيجٌ, (Msb, TA,) or شِرِيجٌ, (so in my copy of the Mgh,) or the latter is not allowable, (Msb, TA,) vulgarly pronounced سِرِيج, [q. v.,] with س and kesr, (TA,) an arabicized word, (Mgh, Msb, TA,) from [the Pers.] شِيرَه, (Mgh, Msb,) *Oil of sesame, or seamum:* (Msb, TA:) and *white oil* (Mgh, Msb, TA) is sometimes thus called: (Msb, TA:) and *expressed juice* (عَصِير), (Mgh, Msb, TA,) or [*beverage of the kind called*] نَبِيذ, (Mgh,) *before it alters;* (Mgh, Msb, TA;) as being likened to oil of sesame because of its clearness. (Msb, TA.)

أَشْرَجُ A beast *having one of his testicles larger than the other.* (Ṣ, Mgh, Ḳ.) — A man *having one testicle.* (A, TA.)

سَهْمٌ مُشَرَّجٌ *An arrow having cracks.* (Freytag, from the Deewán of the Hudhalees.)

فَتَيَاتٌ مُتَشَارِجَاتٌ [in the CK, erroneously, مُتَشَارِجَات,] *Young women equals in age.* (O, Ḳ.)

شرح

1. شَرَحَ, aor. ـَ, (Ḳ,) inf. n. شَرْحٌ, (Ṣ, O,) *He uncovered, laid open, displayed, exposed to view, discovered, revealed, or disclosed.* (Ṣ, O, Ḳ.) — [Hence,] one says, شَرَحَ أَمْرَهُ † *He showed, discovered, disclosed,* or *made apparent, his affair,* or *case.* (A, TA.) And شَرَحَ مَسْأَلَةً (A, TA) † *He explained a question;* (TA;) *he explained,* or *made manifest, the answer to a question.* (A.) And شَرَحَ الغَامِضَ † *He expounded, explained,* or *interpreted, what was obscure, recondite,* or *abstruse.* (Ṣ, O.) And شَرَحَ الحَدِيثَ, inf. n. as above, † *He expounded, explained,* or *interpreted, the tradition; showed,* or *made apparent, its meaning.* (Msb.) — And شَرَحَ, aor. as above, (Ḳ,) and so the inf. n., (O, TA,) *He opened* (O, Ṣ, TA) a thing of any kind, of any substance or material. (TA.) — ‡ *He defloured* a virgin: (O, Ṣ, TA:) or ‡ *he compressed* a woman, (A, L,) or a virgin, (Ḳ,) *lying on her back;* (A, L, Ṣ;) or *he threw,* or *laid, upon her back, and then compressed,* his female slave, or young woman. (O, L.) — *He widened,* or *dilated,* a thing. (Ḳ.) — Hence, (TA,) شَرَحَ اللّٰهُ صَدْرَهُ (Ṣ, A, Msb, O, Msb, TA,) aor. as above, (TA,) and so the inf. n., (Msb, TA,) † *God dilated his bosom,* (Mgh, O, Msb, TA,) لِقَبُولِ الخَيْرِ [*for the acceptance,* or *favourable acceptance, of what was good*], (O, TA,) and لِلْإِسْلَامِ (Mgh, Msb, TA) *for the acceptance,* or *favourable acceptance,* [*of El-Islám,* or] *of the truth,* (Msb, TA,) as in the Ḳur [xxxix. 23]. (TA. [Said in the TA to be tropical; but not so in the A, being mentioned in the latter as proper.]) [And hence, an objective complement being app. understood,] فُلَانٌ يُشْرَحُ إِلَى الدُّنْيَا † *Such a one manifests desire for the things of the present world:* (A:) *or such a one becomes dilated in the bosom at the prospect of the things of the present world, and desirous of acquiring them, with large desire.* (O,* L.) And مَا لِي أَرَاكَ تَشْرَحُ إِلَى كُلِّ رِيبَةٍ † *What aileth me that I see thee manifesting desire for everything occasioning doubt, or suspicion, or evil opinion?* (A, TA.) — Also *He cut;* and so ↑ شَرَّحَ. (Ḳ.) You say, شَرَحَ اللَّحْمَ, (A, O, Msb, TA,) inf. n. as above; (O;) and ↑ شَرْحَمَ, (A, O, Msb, TA,) inf. n. تَشْرِيحٌ; (Ṣ, O, TA;) the former meaning *He cut the flesh-meat lengthwise* [or *into an oblong slice or into such slices*]: and the latter, *he so cut it much or into many [such] pieces [or slices];* (Msb:) or the former, *he cut the flesh-meat from the joint or limb:* or both signify *he cut the flesh-meat upon the bone:* (L, TA:) or شَرْحُ اللَّحْمِ signifies تَصْفِيفُهُ; and so ↑ تَشْرِيحُهُ (O:) or التَّصْفِيفُ is a kind of ↑ تَشْرِيحٌ; i. e. *the cutting* a piece of flesh-meat *thin, so that it is translucent by reason of its thinness, and then throwing it upon the live coals.* (TA.) — Also, (Ḳ,) inf. n. as above, (O,) *He understood* (O, Ḳ) speech, or language. (TK.) — And شَرْحٌ also signifies The act of *keeping, preserving,* or *guarding.* (TA.) [And particularly The *guarding* of seed-produce *from the birds;* (see شَارِحٌ;) as also شِرْحَامَةٌ (see 1 in art. حفر, fourth sentence;) each an inf. n., of which the verb is شَرَحَ.]

2. The inf. n. تَشْرِيحٌ signifies The *expounding, explaining,* or *interpreting, well,* language, or discourse. (KL.) — See also 1, latter half, in four places. — [Also The *dissecting,* or *anatomizing,* a body.]

7. انشرح صَدْرُهُ, (Ṣ, A, O) *His bosom became dilated,* (O,) [with joy or the like, or] لِلْإِسْلَامِ [*for the acceptance, or favourable acceptance, of El-Islám*]. (Ṣ.)

10. استشرح *He asked for language to be expounded, explained, or interpreted, to him: or for flesh-meat to be cut for him in the manner termed* شَرْحٌ. (O.)

شَرْحٌ inf. n. of 1. (Ṣ, O, &c.) — [*An exposition, explanation, or interpretation, in the form of a running commentary, comprising the entire text of the work which it expounds;* distinguished from a حَاشِيَة, which is a commentary only on particular words and passages: pl. شُرُوحٌ.]

شَرْحَةٌ: see شَرْحَةٌ مِنَ الظَّبْيِ. — شَرِيحَةٌ *Flesh-meat of gazelles cut in the manner termed* شَرْح [i. e. *into oblong slices*], (TA,) *such as is brought in a dry state, just as it was, not* مُقَدَّد [which means *cut into strips and then dried by exposure to the sun*]. (ISh, O, Ḳ, TA.)

شَرَاحٌ The *discovery, disclosure,* or *explanation,* of an affair or a case: so in the prov., النَّجَاحُ مَعَ الشَّرَاحِ [*The accomplishment of one's want is with the discovery, or disclosure, or explanation,* thereof]; meaning, discover thou, or disclose, or explain, to me my affair, or case, for the doing so is one of the means of accomplishing my want: thus expl. by Aṣ. (Meyd. [In the TA, من is put in the place of مع. See a similar prov. voce سَرَاح.])

شَرِيحٌ, applied to flesh-meat, *i. q.* ↑ مَشْرُوحٌ [i. e. *Cut into oblong slices*]. (O.) — See also شَرِيحَةٌ, in two places.

شُرَيْحٌ The *vulva of a woman;* (O, Ḳ;) and (Ḳ) so ↑ مُشَرِّحٌ: (A, Mgh, Ḳ:) or a proper name for *the vulva of a woman;* like as رُمَيْحٌ is a proper name for "the penis." (TA in art. رمح. [Golius appears to have found in the Ḳ الحُرّ in the place of الجِرّ.])

شَرِيحَةٌ *A cut piece of flesh-meat,* (Ṣ, A, O, Ḳ,) as also ↑ شَرِيحٌ and ↑ شَرْحَةٌ, (Ḳ,) *such as is* ↑ مَشْرُوحٌ [or *cut into oblong slices*]; (O;) [i. e. *an oblong slice of flesh-meat:*] or *a thin piece, or slice, of flesh-meat:* (L, TA:) and *any extended piece of fat flesh-meat;* (Ṣ, O;) as also ↑ شَرِيحٌ: (Ṣ:) pl. of the first شَرَائِحُ. (A.)

شَارِحٌ [*An expositor, explainer,* or *interpreter,* of a book or the like. — And] *A keeper,* or *guardian.* (TA.) In the dial. of El-Yemen, (O, TA,) *A guardian of seed-produce from the birds* (O, Ḳ, TA) *&c.* (O, TA.)

مَشْرَحٌ: see شَرْحَةٌ. — [Also] The سَافِلَة [i. e. *podex,* or *anus,*] of a man. (O.)

سَرَّوْخ: see شَرِيخ. ═ Also The سَرَاب [or *mirage*]: (K:) [In the CK, السَّرَّاب is put in the place of السَّرَاب:]) mentioned on the authority of Th: and مَسْرُوخ [q. v.] is a dial. var. thereof. (TA.)

شرخ

1. شَرَخَ, (S, A, L, K,) aor. ˊ, (L,) inf. n. شَرْخٌ (S, K) and شُرُوخٌ, (L, K,) said of the نَاب [or tush] of a camel, *It clave the flesh*, (S, A,* L, K,) *and came forth*. (L.) ═ And شَرَخَ, inf. n. شُرُوخٌ (S, L) and شَرْخٌ, (L,) said of a boy, *He became a youth, or young man, such as is termed* شَارِخٌ. (S, L.)

شَرْخٌ The *rising, protruding, prominent*, or *projecting, extremity* or *edge* of a thing. (L, K.) [Hence,] شَرْخَا الفُوقِ (ISh, S, A, TA,) or شَرْخَا السَّهْمِ, (Mṣb, TA,) both alike in meaning, (TA,) *The* زَيْنَانِ (ISh, A, Mṣb, TA,) *or two edges or extremities* [or *cusps*], (S, TA,) *of the arrow*, (ISh, TA,) [i. e.] *of the notch of the arrow*, (S, A, Mṣb, TA,) *between which is the place of the bow-string*. (ISh, S, A, Mṣb, TA.) And in like manner, (S,) شَرْخَا الرَّحْلِ signifies *The* أَحْرِزَة *and* وَأَسِكَّة *of the camel's saddle*; (S, L, Mṣb;) *the two extremities of the camel's saddle*; or, as some say, [more precisely,] *its two* [*upright*] *pieces of wood*, [*corresponding to the* قَرَبُوسَانِ *of the horse's saddle, rising from it*] *behind and before* [*or at the fore and hind parts*]: (L, TA:) [whence] one says of him who journeys much, لَا يَزَالُ فُلَانٌ يَمَسُّ شَرْخَيْ رَحْلِهِ [*Such a one ceases not to be between the two uprights of his camel's saddle*: for between them the rider sits: see آخِرَة الرَّحْلِ, voce آخِر]. (A, TA.) ═ The نَاب [or *tush*] of a camel. (L.) ═ *A sword-blade* (نَصْل) *that has not yet been tempered* (لَمْ يُسْقَ بَعْدُ), *nor had its hilt affixed to it*: (S, K:) pl. شُرُوخٌ. (S.) ═ The *origin, source*, or *root*, syn. أَصْلٌ and عِرْقٌ, (L, K,) of anything; like مَنْبِتٌ. (L.) ═ The *beginning, commencement*, or *first period* or *state*, (S, A, L, Mṣb, K,) of a thing, or an affair, and also, (S, A,) of youth; (S, A, L, Mṣb, K:) the *prime and best part* or *period* of youth, (A,) and its *beauty and brightness, and* its *strength*. (L. [See also شَخْرٌ.]) ═ *A youth, or young man, such as is termed* شَابٌّ; and *youths, or young men*: originally an inf. n., and therefore, when used as an epithet in which the quality of a subst. is predominant,] applied to one and to two and to a pl. number: (L:) or it is a pl. of شَارِخٌ in the sense of شَابٌّ, (S, L, K,) or [rather] a quasi-pl. n., (L,) like as صَحْبٌ is of صَاحِبٌ, (S,) [i. e.] a noun used as a pl. in the sense expl. above: (Sh:) or, accord. to some, it signifies *strong young men, profitable for service*: and accord. to others, *young children*: (A'Obeyd, L:) it has also for pls. شُرَّخٌ and شُرْخَانٌ: (L:) and شُرُوخُ شَرْخٍ is an expression used in an intensive sense. (L, K.) ═ The *offspring* of a man: (K, TA:) or the *sperma by which offspring is produced*. (TA.) ═ The *increase*, or *offspring*, or *brood*, syn. نِتَاجٌ, (AO, S, L, Mṣb, K,) *of camels*, (Mṣb,) [i. e.] *consisting of the young ones of camels*, (S, K,) *in any year*, (S, Mṣb, K,) *or of camels &c., of one year, while they continue small*. (L.) One says, هٰذَا مِنْ شَرْخِ فُلَانٍ *This is of the increase* (نِتَاجِ) [*of the camels &c.*] *of such a one*. (AO, L.) ═ *An equal in age, a contemporary in birth*; (S, A, K;) *an equal, a match, fellow, peer, or compeer*; pl. شُرُوخٌ. (S, K.) You say, هُوَ شَرْخِي *He is my equal in age*, (A, TA,) *or my equal or match*. (TA.) And هُمَا شَرْخَانِ *They two are equals [in age,] or matches*. (S, K.) ═ [The pl.] شُرُوخٌ also signifies [*Trees of the kind called*] عِضَاه. (K.)

شَارِخٌ: see the next preceding paragraph. You say غُلَامٌ شَارِخٌ, meaning *A young boy*. (A.)

شرد

1. شَرَدَ, aor. ˊ, inf. n. شُرُودٌ (S, L, Mṣb, K) and شِرَادٌ, (S, L, K,) or the latter is a simple subst., (Mṣb,) and شُرُودٌ (K) and شَرْدٌ, (L,) said of a camel, (S, A, L, Mṣb,) and of a horse or the like, (L,) *He took fright, or shied, and fled, or ran away at random; or became refractory, and went away at random, or ran away, or broke loose, and went hither and thither by reason of his sprightliness*; syn. نَفَرَ, (S, L, Mṣb, K,) and شَدَّ: (Mṣb:) and [simply] *he fled, or ran away*; said of a camel &c. (Aboo-Bekr, TA.) The saying of the Prophet, أَمَّا بَعْدُ شُرُودَكَ بِعَيْرِكَ ! [*Does not thy camel take fright and run away with thee?*], addressed by him to Khowwát, who answered, أَمَّا مُنْذُ قَيَّدَهُ الْإِسْلَامُ فَلَا [*As to the period since El-Islám shackled him, no*], mentioned in the A, points to a story related of Khowwát Ibn-Jubeyr, (TA,) that, being found by the Prophet sitting by some strange women, he endeavoured to excuse himself by saying that he had a camel which took fright and ran away, and he was seeking for something wherewith to shackle him: the Prophet used afterwards to taunt him by inquiring of him respecting the running-away of his camel: what Kr says, and J in the S [in art. نحى], is incorrect. (IAth, L.) You say also, شَرَدَ عَنِّي فُلَانٌ *Such a one fled, or went away or aside or apart or to a distance, from me*; syn. نَفَرَ. (A.) [Or] شَرَدَ said of a man, inf. n. شُرُودٌ, means *He departed, driven away*. (L.) And you say, شَرَدَ عَلَى أَهْلِهِ, meaning *He departed from obedience to God, and seceded, or separated himself from the community [of the faithful]*. (L.)

2. شَرَّدَ, (L, Mṣb,) inf. n. تَشْرِيدٌ, (S, L, Mṣb, K,) *He made him to take fright, and flee, or run away at random; or to become refractory, and to go away at random, or run away, or break loose, and go hither and thither by reason of his sprightliness*; namely, a camel [and a horse or the like: see 1]: (Mṣb:) or *he drove him away, or expelled him*; (S,* L, K,*) as also ˊ اشْرَدَهُ; (L;) [and so شَرَّدْتُ بِهِ for] you say شَرَّدْتُهُ عَنِّي [*I drove him away from me*]. (A.) And تَشْرِيدٌ signifies also The act of *dispersing, or scattering*. (K.) [Hence,] شَرِّدْ بِهِمْ مَنْ خَلْفَهُمْ, in the Kur [viii. 59], means *Disperse thou, or scatter thou, by them, those* [who shall come] *after them*: (S, L:) *or terrify thou, by them, those* [who shall come] *after them*: or *make thou them notorious to those* [who shall come] *after them*: (L:) [for] شَرَّدَ بِهِ ═ (inf. n. as above, TA) signifies *He rendered him notorious by exposing his vices or faults*. (L, K.)

4 اشردهُ *He made him to be driven away, or expelled*, (L, K,) *and not received into a place of refuge, covert, or lodging*. (L.) See also 2.

5 تشرّد القَوْمُ *The people, or party, went away, or departed*. (L.)

شَرَدٌ: see شَارِدٌ.

شِرَادٌ an inf. n. of شَرَدَ [q. v.]: (S, L, K:) or a simple subst. from شَرَدَ [and as such signifying *A taking fright, or shying, and fleeing, or running away at random*; &c.: or *a disposition thereto*]. (Mṣb.) You say, of a camel, بِهِ شِرَادٌ [*He has a disposition to take fright, or shy*, &c.]. (A.)

شُرُودٌ: see شَارِدٌ, in five places.

شَرِيدٌ *Driven away*, or *expelled*: (S, L, K:) or, accord. to Aboo-Bekr, when following طَرِيد, it signifies *fleeing*, or *running away*: or, as Aṣ says, *alone*, or *solitary*. (TA.) ═ Also *A remainder* of anything; as of water in a vessel, and as of property, or camels and the like; pl. شَرَائِدُ, deviating from rule: or شَرِيدَةٌ is a syn. [or rather fem.] of شَرِيدٌ [and شَرَائِدُ is its reg. pl.]. (L.)

شَارِدٌ and ˊ شَرُودٌ, (S, A, L, K,) applied to a camel, (S, A, L,) and to a horse or the like, (L,) *Taking fright, or shying, and fleeing, or running away at random; or refractory, and going away at random, or running away, or breaking loose, and going hither and thither by reason of sprightliness: or that takes fright, or shies*, &c.: (S, L, K:) [or] the latter [signifies *wont to take fright, or shy*, &c.: and] is applied to a male animal and to a female: (L:) [the fem. of the former is with ة:] pl. of the former شُرُدٌ (A,* L) and ˊ شَرُودٌ, (S, L, K,) or rather this is a quasi-pl. n., like as خَدَمٌ is of خَادِمٌ; (S, K:) [and the pl. of شَارِدَةٌ is شَوَارِدُ and شَرَائِدُ:] and the pl. of ˊ شَرُودٌ is شُرُدٌ, like as رُبُدٌ is of رَبُودٌ. (S, L, K.*) You say ˊ فَرَسٌ شَرُودٌ *A horse, or mare, refractory towards the rider*: and ˊ نَاقَةٌ شَرُودٌ *A she-camel that runs away, or breaks loose and goes hither and thither by reason of her sprightliness*. (L.) ═ [Hence,] ˊ قَافِيَةٌ شَرُودٌ ‡ *A rhyme, or verse, or poem, current through the countries, lands, or regions, or through the cities, or towns*. (S, A, K.) ═ And قَوَافٍ شَوَارِدُ (S in art. ابد) and قَوَافٍ شُرُدٌ (K ibid.) [pls. of قَافِيَةٌ شَارِدَةٌ ‡ *Strange, unusual, unfamiliar, or extraordinary, rhymes or verses or poems*; syn. أَوَابِدُ, (S and K ibid.) And [in like manner] لُقْطَةٌ شَارِدَةٌ

in lexicology, signifies † *A barbarism; or a strange, or an uncouth, unusual, unfamiliar, or extraordinary, word or expression or phrase;* as also لغة غريبة and وَحْشِيَّة; opposed to لغة فَصِيحَة. (Mz, 13th نوع.)

شردم

شِرْدِمَة: see the art. here following.

شردن

شِرْدِمَة *A party, or company,* (طَائِفَة,) of men, or people: (S:) *or a small company:* (TA:) *or a small number of men, or people:* (K:) and so شِرْدِمَة, with the unpointed د, on the authority of AA: (IB, TA:) the former occurring in the Kur xxvi. 54. (TA.) — *A piece, or portion,* (S, K,) of a thing, (S,) of a quince &c.: pl. شَرَادِم and شَرَادِيم. (K.) — [Hence,] ثَوْب شَرَادِم, (S,) or ثِيَاب شَرَادِم, (K,) *A garment, or garments, old and worn out,* (S, K,) *much rent.* (K.)

شرس

1. شَرِسَ, aor. ـَ, (Msb, TA,) inf. n. شَرَس (Msb, TA, TK) and شَرَاسَة and شُرُوس, (TK, the first and second also mentioned and explained, but not said to be inf. ns., in the S and O and K, and the third in like manner in the K,) or the second is a simple subst., (Msb,) or an inf. n. of which the verb is with ḍamm [to the medial radical letter, as shown below], (TA,) *He was, or became, evil in disposition, or illnatured,* (S,* A,* Msb, K,* TA,) *and very perverse or cross or repugnant,* (S,* A,* K,* TA,) *and averse.* (TA.) And شَرِسَتْ نَفْسُهُ, (Msb, TA,) inf. n. شَرَس; (TA;) and شَرُسَتْ, (Msb, TA,) inf. n. شَرَاسَة; (TA;) [*His mind was, or became, evil in disposition, or illnature,* &c.: ISd and others make this distinction [in respect of the inf. ns.] in the usages of the two verbs. (TA.) — And شَرَسَ *He showed, or manifested, or he made himself an object of, love, or affection, to men.* (IAar, O, K.) [Thus it has two contr. meanings.] — Also, شَرَسَ, *He kept continually, or constantly, to the pasturing upon the trees called* شَرَس. (IAar, O, K.) — And شَرَسَتِ الْمَاشِيَةُ, (AZ, AHn, O, K,*) aor. -, (AZ, O, K,) or, as written by El-Umawee and AHn, ـِ, (TA,) inf. n. شَرَاسَة, *The cattle ate vehemently:* (AZ, AHn, O, K:) thus expl. without the particularizing of the شَرَس [as the pasture eaten]. (TA.) — And شَرَسَهُ, (Ibn-'Abbád, O,) inf. n. شَرْس, (K,) *He pained him, or distressed him,* (Ibn-'Abbád, O, K,*) namely, his companion, (K,) *with speech,* (Ibn-'Abbád, O,) [i. e.,] *with rough speech.* (K.)

3. شَارَسَهُ, (A, TA,) inf. n. شِرَاس (A, O, K) and مُشَارَسَة, (O, K,) *He treated him, or behaved towards him, or dealt with him, with harshness,* (A, O,* K,* TA,) or *harshness, or illnature.* (A, TA.)

6. تشارسوا *They treated one another [with harshness, or harshness, or illnature,* (see 3,) or] *with enmity, or hostility,* (S, O, K,) *and contrariety, or perverseness.* (TA.)

شَرْس, مَكَانٌ شَرْس, (S, O, TA,) and شِرْس, (S, [both of these forms I find in my two copies of the S, the former in a poetical ex., and therefore it may perhaps be a contraction of the latter by poetic license,]) and شَرَاس, (TA,) *A place that is rugged, or rough,* (S, O, TA,) *and hard:* or, as in the M, *rough to the feel.* (TA.) And أَرْض شَرْسَاء, and شَرَاسِ, and شَرَاس, (O, K, TA, [the last written by Freytag شُرَاس,]) *Land that is rugged, or rough,* (O,) or *hard,* (K,) or *hard and rugged or rough.* (TA.)

شِرْس *Such as are small, of thorny trees;* (Mgh,* K;) as also شَرْس; (K;) the latter word thus expl. by AHn: (O:) or the عِضَاه *of the mountain,* which are the *small kind of thorny trees,* (S, O, TA,*) *having yellow thorns,* or, as some say, *such as have slender thorns, growing in depressed tracts, and in the deserts* (الصَّحَارِى), *but not in the plain, or soft, tracts of valleys;* (TA;) *such as the* شُبْرُم *and* حَاج (S, O) *and* سَلَم *and* قَتَاد. (O. [See عِضْ.]) See also أَشْرَس.

شَرْس: see next preceding paragraph.

شَرِس (S, A, O, Msb, K) and شَرِيس (A, O, K) and أَشْرَس (S, O, K) A man (S, O) *evil in disposition, or illnatured,* (S, A, O, Msb, K,) *and very perverse or cross or repugnant,* (S, A, O, K,) *and averse:* (TA:) and شَرِسَة [both fem.] *abounding in evilness of disposition or illnature, and in excessive perverseness* &c. (TA.) One says also † نَفْس شَرِسَة *A mind evil in disposition,* &c. (A, TA.) And † نَاقَة شَرِيس (TA,) or شَرِيس بِذَاتِ نَابٍ, (O,) or the latter also, (TA,) *i. q.* شَرِسَة [*A she-camel evil in disposition,* &c.]. (O.) See also أَشْرَس. — شَرِيس الأَكْلِ, (O, K,) or, accord. to AHn, شَرِيس الأَكْلَةِ, (TA,) *Vehement in respect of eating.* (AHn, O, K.) — See also شَرْس. — شَرِسَة and شَرِيسَة [A land (أَرْض)] *abounding with* شَرَس [or شِرْس, i. e. the trees thus called]; (TA;) [and] † أَرْض مُشْرِسَة *a land abounding with* شِرْس. (Yaḳoob, Ṣ.)

شَرَاس: see شَرْس, in two places.

شَرَاسِ: see شَرْس.

شَرِيس: see شَرِس, in six places: and أَشْرَس.

أَشْرَس: see شَرِس. Hence, (O,) الأَشْرَس *The lion;* (O, K;) as also † الشَّرِيس, (O,) or † الشَّرِس; (K;) because of his evil disposition. (O.) — And *Bold, or daring, in fight:* (O, K:) or this is a mistranscription for أَشْرَس, mentioned in the T as having this meaning. (TA.) — Also *i. q.* أَفَلّ. عَثَرَ بِأَشْرَسِ الدَّهْرِ *He stumbled upon, or chanced to meet with,* [*He stumbled upon, or chanced to meet with,*] *hardship, calamity, or adversity:* a prov. (O, K. [In Meyd (and so in Freytag's Arab. Prov., ii. 96,) عَثَرَنَا بِشَرْسِ الدَّهْرِ, and expl. as lit. meaning the trees called شِرْس.]) — See also شَرْس.

مُشْرِس *Whose camels pasture upon the* [*trees called*] شِرْس. (S.) — أَرْض مُشْرِسَة: see شَرْس.

شرسف

شُرْسُفَة *Badness of natural disposition; illnature.* (Ibn-'Abbád, O, K.)

شُرْسُوف The غُضْرُوف [or *cartilage*] *attached to each rib;* (S, O, K;) *like the* غُضْرُوف *of the scapula:* (S, O:) or the *extremity of the rib, projecting over the belly:* (S, O, K:) or the *head of the rib, next the belly:* (IAar, O:) or *a rib having a* غُضْرُوف [or *cartilage*] *at its extremity:* (ISd, TA:) pl. شَرَاسِيف. (S, O.) — A camel *shackled.* (IAar, O, K.) — And A camel *hocked, or hamstrung, in one of his legs.* (IAar, O, K.) — And A captive *having his arms bound behind his back.* (IAar, O.) — *Calamity, or misfortune:* and the *commencement of hardship.* (K.) One says, أَصَابَتِ النَّاسَ الشَّرَاسِيف *The commencements of hardships befell the people.* (IF, O.)

شَاةٌ مُشْرَسَفَةٌ *A sheep, or goat, having in its sides a whiteness covering the* شَرَاسِيف [pl. of شُرْسُوف, q. v.,] (Lth, O, K) *and the* شَوَاكِل [pl. of شَاكِلَة, q. v.]. (Lth, O.)

شرط

1. شَرَطَ عَلَيْهِ كَذَا, (S, Msb, K,) aor. ـُ and ـِ, (S, Msb,) inf. n. شَرْط; (Msb;) and اشترط عليه كذا; (S,* Msb,* K,* TA;) both signify the same; (S, Msb, K;) [*He imposed such a thing as a condition, or by stipulation, upon him;*] *he made such a thing a condition against him.* (TK.) And شَرَطَ عَلَيْهِ فِى البَيْعِ *He imposed a thing as obligatory upon him in the sale, and took it upon himself as such.* (TK.) — شَرَطَ, aor. ـُ and ـِ, (S, Msb, K,) inf. n. شَرْط, (Msb;) and عليه, (Msb, K,) *He* (a cupper) *scarified;* syn. بَزَغَ; (S, K;) as also † شَرَّطَ, inf. n. تَشْرِيط. (JK in art. بزغ, and TA.*) [Hence, and from the verb in the sense first mentioned, the saying,] رُبَّ شَرْطٍ شَارِطٍ أَوْجَعَ مِنْ شَرْطِ شَارِطٍ [*Many a condition of one making a condition is more painful than the scarifying of a scarifier*]. (TA.) — *He slit* the ear of a camel. (TA.) — *He slit, and then twisted,* [or *wove together,* (see شَرِيط,)] palm-leaves. (TA.) — شَرَطَ *He fell into a momentous, or formidable, case.* (O, K.)

2: see the next preceding paragraph.

3. شارطهُ, (K,) inf. n. مُشَارَطَة, (TA,) *He made a condition, or conditions, or he stipulated, with him, mutually; each of them made a condition, or conditions, or each of them stipulated, with the other.* (O, L, K.) And عَلَيْهِ شارط is like شَرَطَ [app. meaning *He made a condition, or conditions, with another, or others;* or *they* (a party of persons) *made a condition, or conditions, together; against him*]. (TA.)

4. اشرط نَفْسَهُ *He marked himself, and prepared himself*, (S, K,) لِأَمْرٍ كَذَا (K) [*for such an affair*]. (S.) — *He* (a courageous man) *marked himself for death*. (TA.) — اشرط نَفْسَهُ وَمَالَهُ فِى هٰذَا الْأَمْرِ *He put forward, or offered, himself and his property in this affair*. (TA.) — اشرط إِبِلَهُ *He made known that his camels were for sale*. (K.) And اشرط طَائِفَةً مِنْ إِبِلِهِ وَغَنَمِهِ *He set apart a portion of his camels, and of his sheep, or goats, and made known that they were for sale*. (TA.) And اشرط مِنْ إِبِلِهِ, (S, K,) and غَنَمِهِ, (S,) *He prepared for sale some of his camels*, (S, K,) and *of his sheep, or goats*. (S.) — أَشْرَطْتُ فُلَانًا لِعَمَلِ كَذَا *I prepared such a one for such a work, or such an agency or employment, and made him to have the charge, or management, thereof*. (AA.) — اشرط إِلَيْهِ الرَّسُولَ *He hastened to him the messenger*, (K,* TA,) *and sent him forward*: from أَشْرَاط signifying the "beginnings" of things. (TA.) — اشرط, and بِهَا, *He held it to be, or made it, a thing of mean account, and perilled, hazarded, or risked, it*. (TA.) [It is not said to what the pronoun refers.]

5. تشرّط فِى عَمَلِهِ *He acted, or performed, well, soundly and skilfully, or, nicely and exactly, in his work*, (O, L, K,) *and constrained himself to observe whatever conditions were imposed upon him*. (L.)

6: see 3.

8: see 1, first signification. — [اشترط *It was made conditional, or a condition*. And *He, or it, was made to be conditionally intended*, in, or by, a saying, دُونَ غَيْرِهِ *exclusively of any other*.]

10. استشرط المَالُ *The camels, or the like, became in a bad state after having been in a good state*. (Sgh, K.) [See شَرْطٌ.]

شَرْطٌ [*A condition; a term; a stipulation*; said to signify] the *imposition of a thing as obligatory [upon a person], and the taking it upon oneself as such, in a sale and the like*; (K;) [but this is a loose explanation, as is observed in the TK; the meaning being *a thing imposed upon a person as obligatory, and taken upon oneself as such*: in the S, it is merely said to be well known:] and شَرِيطَةٌ signifies the same: (S, Msb, K:) pl. of the former, شُرُوطٌ: (S, Msb, K:) and of the latter, شَرَائِطُ. (Msb, TA.) It is said in a trad., لَا يَجُوزُ شَرْطَانِ فِى بَيْعٍ [*Two conditions in a sale are not allowable*]; as when one says, "I sell to thee this garment, or piece of cloth, for ready money for a deenár, and on credit for two deenárs." (TA.) And it is said in a prov., اَلشَّرْطُ أَمْلَكُ عَلَيْكَ أَمْ لَكَ (TA) *The condition is most valid, or binding*, [whether it be *against thee or in thy favour*:] (Mgh in art. ملك:) relating to the keeping of conditions between brothers. (Sgh, TA.) [شُرُوطٌ also relates to other things beside sales and the like: for instance, you say, شُرُوطُ الصَّدْرِ كَذَا وَكَذَا meaning *What is required to justify the application of the term* مصدر *is such a thing, and such a thing*.] — شَرْطَا نَهْرٍ *The two banks of a river*. (TA.) — [The pl.] شُرُوطٌ also signifies *Roads leading in different directions*. (TA.) — See also شَرَطٌ, in two places.

شَرْطٌ *A sign, token*, or *mark*, (S, Msb, K,) *which men appoint between them*; (TA;) as also ↑ شُرْطٌ: (TA:) pl. of the former, أَشْرَاطٌ. (Msb, K.) And hence, (Msb,) أَشْرَاطُ السَّاعَةِ *The signs of the resurrection, or of the time thereof*; (S, Msb, TA;) mentioned in the Kur [xlvii. 20]: or *the small events prior thereto, which men deny*: (El-Khaṭṭábee:) or *the means thereof, exclusive of the main circumstances thereof, and of the event itself*. (TA.) — [Hence also,] الشَّرْطَانِ *The two stars [α and β] which are the two horns of Aries*; (S, K, Kzw;) *the brighter whereof is called* النَّطْحُ; (Kzw;) *[and the other,* الشَّرَطَانِ;] *the First Mansion of the Moon*: (Kzw:) *towards the north of them is a small star which some of the Arabs reckon with those two, saying that it (namely this mansion,* K) *consists of three stars, and calling them* الأَشْرَاطُ: (S, K:) IAạr mentions an instance of the use of the sing., الشَّرَطُ; but the dual is more approved, and more commonly known: (TA:) *the two stars above mentioned are the first asterism of the spring*. (ISd, Z.) [See مَنَازِلُ القَمَرِ, in art. نزل.] Ḥassán Ibn-Thábit says,

* فِى نَدَامَى بِيضِ الوُجُوهِ كِرَامٍ *

* نَبَّهُوا بَعْدَ هَجْمَةِ الأَشْرَاطِ *

meaning [*Among fair-faced, generous cup-companions, roused from sleep after*] *the setting of the* اشراط: though another meaning, which see below, has been assigned to the last word. (Sgh.) — And hence, (ISd, Z,) شَرَطٌ also signifies † *The beginning* of a thing; (ISd,* Z,* K;) as also ↑ مُشْرُوطٌ: (Ibn-'Abbád, K:) pl. of the former, أَشْرَاطٌ, which is applied to the *beginnings* of any event that happens because the شَرَطَانِ are the first asterism of the spring: (ISd, Z:) the pl. of ↑ مشراط in the sense here expl. is مَشَارِيطُ. (K.) Hence, accord. to some, أَشْرَاطُ السَّاعَةِ, expl. above. (TA.) — The *refuse*, (S, Msb, K, TA,) *such as the galled in the back, and the emaciated*, (TA,) and the *young*, (K,) and the *bad*, (A'Obeyd,) of camels or the like, (S, K,) or of goats, (Msb,) or of goats also: (S:) used alike as sing. and pl. and masc. and fem.: and applied particularly to the *young* of camels, as a pl. and as a sing.: also, to a she-camel and to a he-camel: and to *such*, of camels, *as is brought, or driven, from one place to another for sale; as the aged she-camel, and the camel that is galled in the back*: (TA:) also the same, not ↑ شُرْطٌ as in the K, [without restriction of its application,] *low, base, vile*, or *mean*; (K,* TA;) and so ↑ أَشْرَطُ: (TA:) pl. أَشْرَاطٌ, (S, K,) and pl. pl. أَشَارِيطُ. (S,* TA.) You say, لِلْقَطِيعِ أَشْرَاطُ المَالِ [*Sheep, or goats, are the refuse, or meanest sort, of beasts that people possess*]. (S.) And شَرَطٌ is also applied to men; (S, TA;) شَرَطُ النَّاسِ signifying *The refuse*, or *lowest* or *basest* or *meanest sort, of mankind or people*. (TA.) In the verse of Ḥassán Ibn-Thábit cited above, الأَشْرَاطُ is said to mean *The guards*, or *watchmen*, and *the lowest* or *basest* or *meanest sort of people*; (S, Sgh;) [so that هَجْمَةٌ must be understood in the sense of "a light sleep in the first part of the night;"] but the correct meaning is that expl. before. (Sgh.) — Also أَشْرَاطُ, The *noble, eminent*, or *honourable, sort* of men: thus the word has two contr. significations. (Yaʼḳoob, S, K.) — And *A small water-course coming from a space of ten cubits*: (AHn, O, K:) or *what flows from even tracts of ground into the [larger water-courses called]* شِعَابٌ. (TA.)

شَرْطَةٌ *A single act of scarifying; a scarification*. (Msb.)

شُرْطَةٌ *A thing which one has made a condition*. (Sgh, K.) You say, هٰذِهِ شُرْطَتُكَ *Take thou that which thou hast made a condition*. (Sgh, K.) — Also, and ↑ شَرْطَةٌ, (Mgh,) or شُرَطٌ, (K,) which is the pl. (Mgh, K) of the former, (K,) The *choice men of the army*: (Mgh:) and *such as compose the first portion of the army that is present in the war or fight*, (Mgh, K,) *and prepare for death*; (K;) [the *braves of an army*;] they are *the Sulṭán's choice men of the army*; and the term شُرْطَةٌ is applied in a trad. to *a party making it a condition to die, and not return, unless victorious*: (TA:) or this appellation, and ↑ شُرْطَةٌ, which is a rare form, are applied to *a body of soldiers*; and the pl. is شُرَطٌ: and the pl. is applied to the *aids* (أَعْوَان) [here app. meaning *guards*]) *of the Sulṭán*: (Msb:) شُرْطَةٌ, also, is applied to *a well-known body of the aids* (أَعْوَان) [here meaning *armed attendants, officers*, or *soldiers*,]) *of the prefects [of the police]*; (K;) pl. شُرَطٌ: (TA:) the شُرَطُ, (As, S, Msb,) or the شُرْطَةُ, (K,) are so called because they assumed to themselves signs, or marks, whereby they might be known (As, S, Msb, K) to the enemies: (Msb:) or the شُرَطُ are so called because they were prepared: (AO, S:) or as being likened to the شُرَطُ, or "refuse," of goats; because they were low persons: (Msb:) [or, probably, because they were prepared, or exposed, to be slain:] *a single person of the* شُرَطُ is called شُرْطَةٌ (S, Msb) and ↑ شُرْطِىٌّ: (S:) or شُرْطِىٌّ and ↑ شُرَطِىٌّ are applied to *a single person of the* شُرْطَةُ. (K:) ↑ شُرَطِىٌّ is a rel. n. from شُرَطٌ; and such also is ↑ شُرَطِىٌّ from شُرْطَةٌ; not from شُرَطٌ, because this is a pl. (Mgh.) صَاحِبُ الشُّرْطَةِ signifies *The governor*, or *prefect*, (Mgh, Msb,) *[of the police*, or] *of a town*, or *city*, or *district*, or *province*; to whom formerly pertained both religious and civil affairs; but now it is not so. (Mgh. [See وُزَرَاءُ.]) [In later times, this title has been commonly applied to *The chief*, or *prefect, of the police*.] — Also The *best, best part*, or *choice*, of anything; as also ↑ شُرَطِيَّةٌ: the latter occurring in a trad., as related by Sh; but Az thinks it should be the former word. (TA.)

شُرْطَةٌ: see شَرْطَةٌ, in two places.

شُرَطِىٌّ *Of*, or *relating to*, [*the asterism called*

the شَرَطَان and *the* أَشْرَاط; as also ↟ أَشْرَطِىٌّ; the latter being formed from the pl., (IB, TA,) because the stars thus called are regarded as composing one thing. (TA.) You say, رَوْضَةٌ أَشْرَاطِيَّةٌ ↟, meaning [*A garden, or meadow, &c.,*] *rained upon by the* نَوْء [q. v.] *of the* شَرَطَان. (Ṣ, TA.) In the A we find ↟ نَوْءٌ بَرَاطِىٌّ: but probably it should be شَرَطِىٌّ. (TA.)

شُرْطِىٌّ and شُرَطِىٌّ: see شُرْطَةٌ, in five places.

شَرِيطٌ *A rope, or cord, of twisted palm-leaves:* (Ṣ, Mṣb:) and *threads of wool* and *of fibres of the palm-tree* [*twisted together*]: (TA:) or *palm-leaves twisted together, with which is woven* بِسَاطٌ, as in the Ḳ, or, as in the O, accord. to the TA, بُسُرُج, [app. a mistake for بُسُرُج,]) *a couch, or bier,* [app. meaning the part thereof upon which a man or corpse lies,] and *the like:* (O, Ḳ:) so called because its palm-leaves are split, and then twisted together: if of fibres of the palm-tree, it is called وِسَادٌ: (TA:) or *a wide rope* [or *flat plait*] *woven of fibres or leaves of the palm-tree:* (Mgh in art. قطط:) or *a rope of any kind:* pl. شَرَائِطُ and شُرُطٌ. (TA.) Also *Threads of silk, or of silk and of gold, twisted together* [or *woven, so as to form a kind of flat lace, like tape*]: so called as being likened to the threads of wool and of fibres of the palm-tree [twisted together]. (TA.) — Also The [*sort of basket, or small box, called*] عَتِيدَة *in which a woman puts her perfumes* (IAạr, O, Ḳ) *and her utensils or apparatus.* (IAạr, O.) And The [*sort of receptacle called*] عَيْبَة [q. v.]. (IAạr, O.)

شَرِيطَةٌ: see شُرْطَةٌ: — and see also شُرْطَةٌ, last sentence. — Also A she-camel *having her ear slit:* (Ḳ, TA:) of the measure فَعِيلَة in the sense of the measure مَفْعُولَة. (TA.) — And A sheep or goat *having a slight scar made upon its throat, like the scarification of the cupper, without the severing of the* [*veins called*] أَوْدَاج, *and without making the blood to flow copiously:* thus they used to do in the Time of Ignorance, cutting a little of the animal's throat, (Ḳ, TA,) and then leaving it to die; (TA;) and they considered it a lawful mode of slaughtering it; but the eating of such an animal is forbidden in a trad.: (Ḳ, TA:) or one *scarified on account of some disease;* and when such died, they said that they had slaughtered it. (TA.)

شُرَطِىٌّ: see شُرْطِىٌّ.

شُرُوطٌ, applied to a man, *Tall:* (O, Ḳ:) and, applied to a camel, (Ibn-'Abbád, O,) or to a he-camel, (Ḳ,) *swift:* (Ibn-'Abbád, O, Ḳ:) or it is applied in the former sense to a man, and is also applied to a camel, male and female alike, ('Eyn, Ṣ,) as meaning *tall and slender:* ('Eyn:) or it means *tall, spare of flesh, slender:* applied to a man and to a camel, and to the female likewise, without ة. (L.)

الغَنَمِ أَشْرُطُ المَالِ *Sheep, or goats, are the vilest sort of beasts that one possesses:* an instance of a noun of superiority without a verb; which is extr.: (Ḳ, TA:) this is from the "Iṣláḥ el-Alfáḍh" of ISk: but in some of the copies of that work, we find أَشْرَط in the place of أَشْرُط. (ISd, TA.) See شَرَطٌ.

أَشْرَاطِىٌّ: fem. with ة: see شَرَطِىٌّ, in two places.

مِشْرَطٌ *A lancet* (Ṣ, Ḳ, TA) *with which the cupper scarifies;* (TA;) as also ↟ مِشْرَاطٌ. (Ṣ, Ḳ, TA.)

مِشْرَاطٌ: [pl. مَشَارِيطُ:] see مِشْرَطٌ: — and see أَحَدَّ لِلْأَمْرِ مَشَارِيطَهُ. — *He took his apparatus,* [or *prepared himself,*] *for the thing, or affair.* (Ibn-'Abbád, Ḳ.)

شرع

1. شَرَعَتِ الدَّوَابُّ فِى المَآءِ, (Ṣ, Ḳ,) aor. ـَ, (Ṣ,) inf. n. شُرُوعٌ, (Ṣ, Mṣb, Ḳ,) [the latter of which is the more common,] and ↟ مَشْرُوعٌ, (TA, [there said to be syn. with بُشُورٌ, like as مَيْسُور is with يُسْر,]) *The beasts entered into the water,* (Ṣ, Ḳ, TA,) *and drank of it:* (TA:) and شَرَعَ, aor. as above, and so the inf. ns., *he* (one coming to water to drink) *took the water with his mouth:* (TA:) or شَرَعْتُ فِى المَآءِ, inf. ns. as above, *I drank the water with my hands:* or *I entered into the water:* and شَرَعَ المَالُ *the cattle came to the water to drink:* (Mṣb:) and الدَّابَّةُ ↟ شَرَّعَتْ [if not a mistranscription for شَرَعَتْ] *the beast was, or became, at the watering-place.* (TA.) — [Hence,] شَرَعَ فِى الأَمْرِ, (Ṣ, Mṣb, Ḳ,) aor. as above, (Mṣb,) inf. n. شُرُوعٌ, (Ṣ, Mṣb, Ḳ,) *He entered into the affair;* (Ṣ, Ḳ;) *he entered upon, began, or commenced, the affair.* (Mṣb.) — شَرَعَ البَابَ إِلَى الطَّرِيقِ, inf. n. شُرُوعٌ, *The door, or entrance, communicated with the road.* (Mṣb.) And شَرَعَ المَنْزِلُ *The dwelling was upon,* (Ṣ, Ḳ,) *or had its door* [*opening*] *upon,* (TA,) *a road that was a thoroughfare.* (Ṣ, Ḳ, TA.) — شَرَعَ said of a spear, *It pointed directly* [towards a person: see an explanation of the trans. verb in what follows]. (Ṣ, Ḳ: but in the latter, شَرَّعَتْ, said of spears.) See also شَرْعٌ. — And, said of a road, (Mgh,) and of an affair, or a case, (TA,) *It was, or became, apparent, manifest, or plain.* (IAạr, Mgh, TA.) — شَرَعَ المَالَ, aor. as above, [inf. n., app., شَرْعٌ,] *He brought the cattle to the watering-place;* as also ↟ اشرعهُ: (Mṣb:) and the former is trans. in this sense by means of بِ: (Ḥar p. 21:) or شَرَعَ (TA) and ↟ شَرَّعَ, inf. n. of the latter تَشْرِيعٌ, (Ṣ, TA,) *he made* the beasts, (Ṣ,) or his camels, (TA,) *to enter into the water* [*to drink*]: (Ṣ, TA:[a]) and نَاقَتَهُ ↟ اشرع *he made his she-camel to enter into the watering-place:* (TA:) or ↟ تَشْرِيعٌ signifies the *bringing* camels *to the watering-place to drink without requiring in doing so to draw with the pulley and its appertenances nor to give them to drink in a watering-trough or tank.* (O, Ḳ.) It is said in a prov, (Ṣ,) أَهْوَنُ السَّقْىِ التَّشْرِيعُ ↟ (Ṣ, Ḳ) *The easiest mode of watering is the making* of the camels *to enter into the water:* applied to him who takes an easy way of performing an affair, and does not exert himself therein. (Meyd. [See Freytag's Arab. Prov. ii. 889.]) — شَرَعَ البَابَ إِلَى الطَّرِيقِ *He made the door, or entrance, to communicate with the road:* (Mṣb:) and اشرعهُ ↟ الى الطريق (Ṣ, Mṣb, Ḳ, TA) signifies the same; (Mṣb, TA;) or *he opened it* (i. e. the door, or entrance,) *to the road.* (Ṣ, Mṣb, Ḳ, TA.) And اشرع ↟ الجَنَاحَ إِلَى الطَّرِيقِ *He put the* جناح [meaning *projecting roof*] *towards the road.* (Mṣb.) — And شَرَعَ (Ḳ) and ↟ اشرع (Ṣ, Ḳ, TA) and ↟ شرّع (TA) *He directed* (Ṣ, Ḳ, TA) a spear, (Ṣ, TA,) or spears, (Ḳ,) and a sword, (TA,) قِبَلَهُ (Ṣ) or نَحْوَهُ (TA) [i. e. *towards him*]: or ↟ اشرع signifies *he inclined* a spear. (Mṣb.) — And شَرَعَ, (Mgh, Mṣb, TA,) aor. as above, (Mṣb,) inf. n. شُرُوعٌ, (TA,) *He made apparent, manifest, or plain,* (Mgh, Mṣb, TA,) a road; (Mgh, TA;) as also ↟ اشرع; and ↟ شَرَّعَ, inf. n. تَشْرِيعٌ, (Ḳ, TA:) and in like manner, an affair, or a case; and religion. (TA.) Accord. to Az, this meaning of شَرَعَ is from شَرَعَ الإِهَابَ [which see in what follows]. (TA.) One says, شَرَعَ اللّٰهُ لَنَا كَذَا *God made apparent, manifest, or plain, to us, such a thing.* (Mṣb.) And شَرَعَ فُلَانٌ *Such a one made apparent, manifest, or plain, the truth, or right.* (TA.) — And شَرَعَ لَهُمْ دِينًا *q. v.* [i. e. *He instituted, established, or prescribed, for them, or to them,* a religious ordinance, a law, &c.]: (Ṣ, Ḳ:) whence [accord. to some,] شَرِيعَةٌ and شِرْعَةٌ. (TA.) — شَرَعَ الإِهَابَ, (Ṣ, Ḳ,) aor. as above, inf. n. شَرْعٌ, (Ṣ,) *He stripped off the hide:* (Ṣ, Ḳ:) or, accord. to Yaạḳoob, as heard by him from Umm-El-Ḥomáris El-Bekreeyeh, *he slit the hide in the part between the two hind legs,* (Ṣ, TA,) and *then stripped it off:* or *he slit the hide,* [*and then stripped it off,*] *not making of it a* زِقّ [q. v.], *nor stripping it off* [*entire*] *by commencing from one hind leg.* (TA.) — شَرَعَ الحَبْلَ *He loosed, or undid, the rope, or cord, or the slip-knot thereof,* (أَنْشَطَهُ,) [*then,* app., *doubled it in the middle,* to put that part round something to be carried,] *and inserted its two halves* (قُطْرَيْهِ) *into the loop.* (O, Ḳ.) — And شَرَعَ الشَّىْءَ *He raised, or elevated, the thing much;* (Ḳ;) as also ↟ اشرعهُ. (TA.)

2: see 1, in six places. — شرّع السَّفِينَةَ, inf. n. تَشْرِيعٌ, *He made, or put, a sail* (شِرَاع) *to the ship, or boat.* (TA.)

4: see 1, former half, in two places. — [Hence,] one says, ↟ اشرع يَدَهُ إِلَى المِطْهَرَة *He put his hand* [*to and*] *into the* مطهرة [*or vessel for purification*]. (TA.) And it is said in a trad. (respecting the [ablution termed] وُضُوء), حَتَّى أَشْرَعَ فِى العَضُدِ meaning *Until, or so that, he made the upper half of the arm to reach to* (lit. *to enter*) *the water.* (TA. [This ex. is elliptical

and inverted; for حَتَّى اشرع العَضَدَ فِى اليَدِ.]) — And أَشْرَعَنِى الرَّجُلُ †*The man sufficed me;* or *gave me what sufficed me:* and اشرعنى الشَّىْءُ †*The thing sufficed me.* (TA.) — And أَشْرَعَ said of a plant, or of herbage, [app. for أَشْرَعَ الإِبِلَ,] †*It became full-grown, and satiated the camels.* (TA.) — See, again, I, latter half, in six places.

8. اِشْتَرَعَ شَرْعَتَهُ [meaning *Such a one originates,* or *embraces,* or *follows, his way of religion*] is similar to the phrases يَقْتَطِرُ فِطْرَتَهُ and مِلَّتَهُ; from شِرْعَةُ الدِّينِ and فِطْرَتُهُ and مِلَّتُهُ. (TA.)

شَرْعٌ, originally an inf. n.: — then applied as a name for *A manifest, a plain, or an open, track,* or *road,* or *way:* — and then, metaphorically, to The *divine way of religion;* so says Er-Rághib; (TA;) syn. with شَرِيعَةٌ, q. v. (Mṣb.) — In the saying مَرَرْتُ بِرَجُلٍ شَرْعَكَ مِنْ رَجُلٍ (so in the K,) or مررت بِرَجُلٍ شَرْعُكَ مِنْ رَجُلٍ, (so in the Ṣ and O, [for هُوَ شَرْعُكَ,]) with kesr and with ḍammeh to the ع [of شرعك], (TA,) i. e. [*I passed by a man*] *sufficing thee* [*as a man*], (Ṣ, O, K,) the meaning is, *of the sort to which thou directest thyself and which thou seekest* (تَشْرَعُ فِيهِ تَقْصُدُهُ): (Ṣ, O:) and the word in this sense is used alike as sing. and pl. (Ṣ, O, K) and dual, because it is [originally] an inf. n. (Ṣ, O.) You say, شَرْعُكَ هٰذَا [and هٰذَانِ, and هٰؤُلَاءِ] i. e. *Sufficient for thee* [*is this* and *are these two* and *are these*]. (Ṣ: and the like is said in the Mgh.) And it is said in a prov.,

• شَرْعُكَ مَا بَلَّغَكَ المَحَلَّا •

thus correctly, for it is a hemistich; not المَحَلَّ, as in the Ṣ and K; (TA;) i. e. *Sufficient* travelling-provision *for thee is that which will cause thee to reach the place [of alighting]* to which thou repairest: (K, TA:) applied to the case of being content with little. (Ṣ, K.) — See also شَرَعٌ, in two places. — And see شِرْعَةٌ.

شِرْعٌ [in the CK, erroneously, شَرْعٌ,] The *like* of a thing; as also ↑ شِرْعَةٌ: (K, TA:) [but the former is masc. and ↑ the latter is fem.; for] one says, هٰذَا شِرْعُ هٰذَا *This is the like of this;* and so هٰذِهِ شِرْعُ هٰذِهِ: and هٰذَانِ شِرْعَانِ ↑ هٰذِهِ شِرْعَةُ هٰذِهِ *these two are likes.* (Ṣ, O, TA.) [The pls., or rather coll. gen. ns. and pls., following this meaning in the K belong to شِرْعَةٌ and شَرْعَةٌ in another sense; as is shown by exs. in the O and TA.] — Also The *chords of the* بَرْبَط, (O, K, TA,) which is the [*Persian*] عُود [or *lute*]. (TA.) [In this sense, a coll. gen. n.: see its n. un. شِرْعَةٌ. — And hence, as being likened thereto, (TA,) ‡ The [*thong called*] شِرَاكُ *of a sandal.* (O, K, TA.) It is related in a trad. that a man said, إِنِّى أُحِبُّ الجَمَالَ حَتَّى فِى شِرْعِ نَعْلِى (O, TA) i. e. ‡ [*Verily I love elegance, even*] *in the* شِرَاكُ *of my sandal.* (TA.)

شَرَعٌ: see شَرِيعَةٌ. — One says, النَّاسُ فِى هٰذَا شَرَعٌ وَاحِدٌ, meaning *The people are one sort.* (K.)

شَرْعَةٌ: see the next paragraph, in two places.

شِرْعَةٌ: see شَرِيعَةٌ, in two places. — Also *A custom.* (TA.) — See also شِرْعٌ, first sentence, in three places. — Also *A snare for the birds called* قَطًا (Lth, O, K, TA,) *with which to capture them,* (O, TA,) *made of sinews:* (Lth, O, TA:) pl. شِرَعٌ. (O.) — Also, (Ṣ, O, K,) and ↑ شَرْعَةٌ, (K,) *A string,* or *chord:* (Ṣ, O, K, TA:) or *such as is slender:* or *while continuing stretched upon the bone;* (TA;) and so ↑ شِرْعَانٌ; (Lth, O, K;) or *upon the lute;* and so ↑ شِرْعٌ: (TA:) the pl. [or rather coll. gen. n.] (of ↑ شَرْعَةٌ, Ṣ, O, [i. e. of this n. un. meaning the "chord of a lute," as is shown by exs. in the O and TA,]) is ↑ شِرْعٌ (Ṣ, O, K) and (that of ↑ شَرْعَةٌ, TA) ↑ شَرْعٌ, (O, K, TA,) like as تَمْرٌ is of تَمْرَةٌ, (O, TA,) and [the pl. properly so termed] (of شَرْعَةٌ, Ṣ, O) شَرْعٌ, and pl. pl. شَرَائِعُ: (Ṣ, O, K:) and the pl. of ↑ شِرْعَانٌ as a sing. syn. with شَرْعَةٌ is شَرْعٌ. (TA.)

شَرْعَةٌ *i. q.* سَعِيفَةٌ [i. e. *A roof,* or *covering, such as projects over the door of a house &c.;* or *a place roofed over*]: pl. أَشْرُعٌ. (O, K.)

شَرْعِىٌّ [3] *Of,* or *relating to, the religion or law.* — And *Accordant to the religion or law; legal,* or *legitimate.*]

شَرَعٌ A plant, or herbage, *full-grown,* (O, K, TA,) *that satiates the camels.* (TA.)

شَرَاعٌ: see شَرِيعَةٌ. — The شَرَاعِ of a ship or boat (Ṣ, Mgh, O, Mṣb) is called in Pers. بَادْبَان [i. e. *A sail*] (MA, Mgh, KL;) *i. q.* قَلْعٌ (MA, TA;) *a thing like a wide* مُلَاءَة [q. v.], (O, K, TA,) *of cloth* or *of matting,* (TA,) [*raised,* or *attached,*] *upon a piece of wood* [i. e. *a mast* or *a yard*]; *which is beaten upon by the wind* (تُصْفَقُهُ الرِّيحُ,) *and causes the ship,* or *boat, to go along:* (O, K, TA:) so called because it is raised (يُشْرَعُ) i. e. (يُرْفَعُ) above the ship, or boat: (TA:) pl. أَشْرِعَةٌ and شُرُعٌ; (O, K;) the former a pl. of pauc. (O.) — And hence, as being likened thereto, (TA, [and the same is implied in the Ṣ and O,]) ‡ The *neck* of a camel. (Ṣ, O, K, TA.) Sometimes they said of a camel, رَفَعَ شِرَاعَهُ, meaning ‡ *He raised his neck.* (Ṣ, O, TA.) — One says also رَجُلٌ شَرِيعُ الأَنْفِ meaning †*A man having the nose extended,* and *long.* (TA. [See أَشْرَعُ.]) — See also شَرْعَةٌ, in three places.

شَرِيعٌ *Courageous;* (O, K, TA;) applied to a man. (O, TA.) — Also *Good,* or *excellent, flax.* (K.) — And The لِيف [or *fibres that grow at the base of the branches of the palm-tree*] *of which the prickles* (شَوْك) *are strong, and such as, by reason of their thickness, are fit for the sewing of leather therewith.* (TA.)

شَرَاعَةٌ *Courage;* (O, K;) as an attribute of a man. (O.)

شَرِيعَةٌ and ↑ مَشْرَعَةٌ (Ṣ, O, Mṣb, K) and ↑ مَشْرُعَةٌ (Mṣb, K) and ↑ مَشْرَعٌ (TA) and ↑ شَرْعٌ (O, TA*) and ↑ شَرَاعٌ (TA) *A watering-place; a resort of drinkers* [*both men and beasts*]; (Ṣ, O, K, TA;) *a place to which men come to drink therefrom and to draw water,* (Mṣb,* TA,) *and into which they sometimes make their beasts to enter, to drink:* (TA:) but the term ↑ مشرعة, (Az, Mṣb,) or شريعة, (TA,) is not applied by the Arabs to any but [*a watering-place*] *such as is permanent, and apparent to the eye,* (Az, Mṣb, TA,) *like the water of rivers,* (Mṣb,) *not water from which one draws with the well-rope:* (Az, Mṣb, TA:) the pl. of شَرِيعَةٌ is شَرَائِعُ; and that of ↑ مَشْرَعَةٌ or ↑ مَشْرَعٌ [or of both] is مَشَارِعُ; which is also expl. as meaning *gaps,* or *breaches, in the banks of rivers or the like by which men or beasts come to water:* (TA:) and [in like manner it is said that] شَرِيعَةٌ signifies *a place of descent to water:* (Lth, TA:) or *a way to water.* (Bḍ in v. 52.) — And hence, (Lth, Kr, Mṣb, TA, and Bḍ ubi suprà,) الشَّرِيعَةُ, (Lth, Kr, Ṣ, Mṣb, K, &c.,) as also ↑ الشَّرْعَةُ, (Mṣb, K, &c.,) and ↑ الشَّرْعُ, (Mṣb,) signifies likewise الدِّينُ; (Mṣb, and Bḍ ubi suprà;) because it is a way to the means of eternal life; (Bḍ ibid.;) or because of its manifestness; (Mṣb;) [i. e.] *The religious law of God;* (Lth, Kr, Ṣ, O, K,* TA;) *consisting of such ordinances as those of fasting and prayer and pilgrimage* (Lth, Kr, TA) *and the giving of the poor-rate* (Kr, TA) *and marriage,* (Lth, TA,) *and other acts* (Lth, Kr, TA) *of piety, or of obedience to God, or of duty to Him and to men:* (Kr, TA:) pl. as above. (Mṣb.) شَرِيعَةٌ signifies also [*A law, an ordinance, or a statute:* and] *a religion, or way of belief and practice in respect of religion:* (Fr, TA:) and *a way of belief or conduct that is manifest* (Ibn-'Arafeh, Mgh, K) *and right* (Ibn-'Arafeh, K) *in religion;* (Mgh;) and so ↑ شِرْعَةٌ. (K.)

شُرَاعِىٌّ [3], as an epithet applied to A spear-head and a spear, *of Shuráa,* (TA,) which was the name of a certain man who made spear-heads and spears, (K, TA,) as they assert: but IAạr says that it may be a reg. rel. n. from شُرَاعٌ, or an irreg. rel. n. from some other name of which the radical letters are شرع: and [SM says also that,] applied to a spear, it signifies *long:* (TA:) or ↑ شُرَاعِىٌّ, thus applied, has this meaning, a rel. n. [from شُرَاعٌ]. (Ṣ, O.) شُرَاعِيَّةٌ and ↑ شِرَاعِيَّةٌ [in the

CK without teshdeed], applied to a she-camel, signify ↕ *Long-necked:* (O, K, TA:) thus expl. by ISh: but Az thinks the latter to be the more probably correct; the neck being likened to the شِرَاع of the ship or boat, because of the height thereof. (O.)

شِرَاعِيٌّ: and its fem., with ة: see the next preceding paragraph.

شَرْعٌ *A seller of the flax called* شَرِيع. (IAar, K.)

شَارِعٌ *Entering into water [to drink]*: pl. شُرَّعٌ and شُرُوعٌ: (KL:) these pls. are applied in this sense to camels. (S, K.) — [Hence,] *Entering* into an affair (فِى أَمْرٍ). (Az, TA.) See شَرَعٌ. — And sing. of شُرَّعٌ in the phrase جِيتَانُ شُرَّعٌ, (TA,) which means *Fishes lowering their heads to drink:* (Aboo-Leylà, TA:) or *raising their heads:* (K, TA:) or *directing themselves, or repairing,* (شَارِعَاتٌ) *from the deep water to the bank,* or *side:* (S, TA:) and جِيتَانٌ شُرُوعٌ signifies the same: (TA:) or شُرَّعًا in the Kur vii. 163, referring to fish, means *appearing upon the surface of the water.* (Bd, Jel.*) — Also, applied to a place of alighting, or an abode, (مَنْزِل) *Situate upon a road that is a thoroughfare:* and شَارِعَةٌ applied to a house (دَار) signifies the same; (K:) or *having its door [opening] upon such a road;* (TA:) or *near to the road and to the people* [or *passengers*]: (Mgh,* TA:) and دُورٌ شَارِعَةٌ *houses having their doors opening into the streets:* or دُورٌ شَوَارِعُ, as expl. by IDrd, *houses upon one open road.* (TA.) It is said in a trad., كَانَتِ الأَبْوَابُ شَارِعَةً إِلَى المَسْجِدِ *The doors were opening towards the mosque.* (TA.) — And Anything *near* (K, TA) to a thing, or *overlooking* it: whence شَارِعَةٌ applied to a house (دَار) near to the road and to the people, as expl. above. (TA.) [Hence,] نُجُومٌ شَوَارِعُ *Stars near to setting.* (K.) — [Also *Pointing directly* towards a person; applied to a spear.] One says شَارِعَةٌ وَمِلَاحٌ شَوَارِعُ (K, TA) and شُرَّعٌ as in some of the copies of the S (TA) *Spears pointing directly:* and ↟ رِمَاحٌ مُشْرَعَةٌ and ↟ مُشَرَّعَةٌ *spears directed.* (K, TA.) — Also [used as a subst.] *A main road:* (S, O:) or it signifies, (Mgh, TA,) or so طَرِيقٌ شَارِعٌ, (Msb,) ↕ *a road, or way, into which people enter* (يَسْلُكُهُ النَّاسُ, Msb, or يَشْرَعُ فِيهِ النَّاسُ, Mgh, TA) *in common,* or *in general;* (Mgh, Msb, TA:) by a tropical attribution; (Mgh;) [i. e.] شَارِع in this case has the meaning of مَشْرُوعٌ [or مَشْرُوعٌ فِيهِ]; (Msb;) or as meaning ذُو شَرْعٍ مِنَ الطُّرُقِ [*having an entering of people*]: (TA:) or it signifies *a manifest, plain,* or *conspicuous, road* or *way:* (Mgh, TA:) [in the present day, شَارِع commonly signifies *any great street that is a thoroughfare:*] the pl. is شَوَارِعُ. (Msb.) — الشَّارِعُ also means *The learned man who practises what he knows and instructs others:* (K, TA:) or so الشَّارِعُ الرَّبَّانِىُّ. (O.) And hence it is applied to designate the Prophet: [or as meaning *The legislator:* or *the announcer of the law:*] or because he made manifest and plain the religion, or religious law of God. (TA.)

أَشْرَعُ A nose *of which the end is extended* (K, TA) *and elevated, and long.* (TA.)

مَشْرَعٌ: see شَرِيعَةٌ, in two places.

مُشْرَعٌ: see its fem., with ة, voce شَارِعٌ.

مُشْرَعَةٌ and مُشَرَّعَةٌ: see شَرِيعَةٌ, in four places.

بَيْتٌ مُشَرَّعٌ *A high,* or *lofty, house* or *tent.* (TA.)

مُشْرُوعٌ: see its fem., with ة, voce شَارِعٌ: — see also 1, first sentence.

شرف

1. شَرُفَ, (S, O, Msb, K,) aor. ـُ, (K,) inf. n. شَرَفٌ (S,* O,* Msb,* K, TA) and شَرَافَةٌ, (TA,) said of a man, (S, O, TA,) *He was, or became, high, elevated, exalted,* or *eminent,* (S, O, Msb, K, TA,) [*in rank, condition,* or *estimation,*] *in respect of religion* or *of worldly things:* (K, TA:) [generally meaning *he was high-born,* or *noble:*] part. n. شَرِيفٌ. [q. v.]. (S, O, Msb, K, TA.) [See also شَرُفَ, below.] — [Hence one says,] شَرُفَتْ نَفْسُهُ عَنِ الشَّىْءِ *His soul was above the thing; disdained,* or *scorned, it.* (L in art. ا ن ف.) — شَرُفَتِ النَّاقَةُ, and شَرِفَتْ, (O, K,) aor. of each ـِ, inf. n. شُرُوفٌ, (K,) reg. as of the former verb, and irreg. as of the latter, (TA,) *The she-camel was,* or *became, such as is termed* شَارِفٌ [q. v.]. (O, K.) — شَرُفَ, aor. ـُ, (IJ, S, O, K, TA,) inf. n. شَرْفٌ, (TA,) *He overcame him,* or *surpassed him, in* شَرَف [i. e. *highness, elevation,* or *eminence, of rank, condition,* or *estimation;* or *nobility*]; (IJ, S, O, K, TA;) and so شَرُفَ عَلَيْهِ (Z, TA:) or *he excelled him* (طَالَهُ, K, TA, in the CK [erroneously] طَوَّلَهُ,) *in the grounds of pretension to respect* or *honour* (فِى الحَسَبِ). (K, TA.) See 3. — شَرَفَ الحَائِطَ, (K, TA,) aor. ـِ, inf. n. شَرْفٌ, (TA,) *He put to the wall a* شُرْفَة [q. v.]. (K, TA.) [See also 2.] — شَرِفَتِ الأُذُنُ, and شَرِفَ المُنْتَبِ, aor. ـِ, (K, TA,) inf. n. شَرَفٌ, (TA,) *The ear,* and in like manner *the shoulder, was,* or *became, high,* (K, TA,) *and prominent:* or, as some say, *stood up.* (TA.) — And شَرِفَ, [from شَرَف signifying the "hump" of a camel,] (O, K,) said of a man, (O,) *He kept constantly,* or *continually, to the eating of the [camel's] hump.* (O, K.)

2. شَرَّفَهُ, inf. n. تَشْرِيفٌ, *He* (God) *rendered him high, elevated, exalted,* or *eminent, [in rank, condition,* or *estimation;* or *ennobled him:*] (S, KL,* PS:*) and *he held him,* or *esteemed him, to be so.* (MA, PS.) ISd thinks that the verb may also mean *He regarded with more,* or *exceeding, honour.* (TA.) [And Golius explains it as meaning *He decked with a royal garment;* on the authority of the KL; in my copy of which I find no other meaning assigned to it than the first mentioned above.] One says, شَرَّفَ اللّٰهُ النَّعْمَةَ, (O, K, TA,) inf. n. as above, (TA,) [*God rendered,* or *may God render, the Kaabeh an object of honour,* or *glorious,*] from الشَّرَف, (O, K, TA,) i. e. المَجْد. (TA.) تَشْرِيف is also used as a subst. properly so called; and as such is expl. by itself in this art.] — Also *He put to it* شُرَف [pl. of شُرْفَة, q. v.]; (O, K;) namely, his house, (K,) or a [palace, or pavilion, or other building such as is called] قَصْر, &c.; inf. n. as above. (O.) [See also شَرَفَ الحَائِطَ. — شَرَفَ البَرْبَاةَ, expl. in the K as syn. with اشرفهُ and شارفهُ, is a mistake for تَشْرُفَهُ [q. v.]. (TA.) — شَرَفَ النَّاقَةَ, inf. n. as above, means *He almost severed the teats of the she-camel by binding them* [*tightly*] with the صِرَار [q. v.]: (IAar, O, TA:) this being done for the preservation of her [stoutness of] body, and her fatness, so that burdens may be put upon her in the coming year. (TA.) — شَرَفَ, app. for شَرَّفَ [as also] is also said by Reiske, as mentioned by Freytag in his Lexicon, to signify *He* (a camel going along) *raised the neck:* but his authority for this is not stated.]

3. شَارَفَهُ, (S, O, K,) inf. n. مُشَارَفَةٌ, (TA,) *He vied with him,* or *contended with him for superiority, in* شَرَف [i. e. *highness, elevation,* or *eminence, of rank, condition,* or *estimation;* or *nobility*]; (S, O, K, TA:) ↟ فَشَرَفَهُ *and he overcame,* or *surpassed, him therein.* (TA.) — See also 5. — Also *He was,* or *became, near to it; he drew near to it,* or *approached it;* namely, a thing: and *he was,* or *became, near to attaining it,* [and in like manner شَارَفَ عَلَيْهِ, as used in the S and K in the beginning of art. بلغ, *he was,* or *became, at the point of reaching it,* or *attaining it,* namely, a place,] or *of obtaining it,* or *getting possession of it:* [and *he was,* or *became, at the point of experiencing it,* (See Bd in lxxviii. 14,) and *doing it;* followed by أَنْ and an aor.:] and, as some say, *he looked for it,* or *expected it; his mind told him of it; he looked for its coming to pass.* (TA.) See also 4, in two places.

4. اشرف *It rose;* or *it was,* or *became, high* or *elevated; [so as to overtop, or overlook, what was around it* or *adjacent to it: overtopped, surmounted, overpeered, overlooked, overhung; was, or became, protuberant, prominent,* or *projecting:* and *rose into view, came within sight* or *view,* or *became within a commanding,* or *near, view:*] said of a place [&c.]. (Msb.) One says of a piece of ground, أَشْرَفَ عَلَى مَا حَوْلَهُ [*It rose above,* or *overtopped, what was around it*]. (Sb, TA.) And أَشْرَفَ لِى شَرَفٌ فَمَا زِلْتُ أَرْتَفِعُ حَتَّى عَلَوْتُهُ [*An eminence rose into view to me, and I ceased not to urge on* my beast *until I ascended,* or *mounted, upon it*]. (TA.) — [Hence,] أَشْرَفْتُ عَلَيْهِ *I looked upon it,* or *viewed it,* (S, O, Msb, K,*) *from above;* (S, O, K;) [*I overlooked it,* or *looked down upon it:* and *I came in sight of it: got a view of it:* and *got knowledge of it; became acquainted with it;* or *knew it:* all of which meanings may be intended to be conveyed by the explanation in the Msb, which is اِطَّلَعْتُ عَلَيْهِ:]

and شَارَفْتُ ٱلشَّيْءَ signifies the same as أَشْرَفْتُ عَلَيْهِ [app. in the first of the senses expl. in this sentence, as well as in another sense expl. in what follows]: (Ṣ, O:) and شَارَفُوهُمْ signifies the same as أَشْرَفُوا عَلَيْهِمْ. (TA.) — And اشرف عَلَى المَوْتِ *He* (a sick man) *was, or became, on the brink, or verge, or at the point, of death.* (O, Ḳ.) And اشرف بِهِ عَلَى المَوْتِ [*He made him to be on the brink, or verge, or at the point, of death*]. (T and Ḳ in art. ظرف.) — And أَشْرَفْتُ نَفْسَهُ عَلَى شَيْءٍ *His soul was vehemently eager for a thing.* (Mgh. [See also 10.]) إِشْرَافٌ signifies The *being eager*, and the *being vehemently eager*: and hence the saying, in a trad., مَنْ أَحَدَّ الدُّنْيَا بِإِشْرَافِ نَفْسٍ لَمْ يُبَارَكْ لَهُ فِيهَا [*Whoso takes the enjoyments of the present world with eagerness, or vehement eagerness, of soul, he will not be blessed therein*]. (TA.) — And اشرف عَلَيْهِ *He regarded him with solicitous affection or pity or compassion.* (O,* Ḳ.) — [And اشرف لِى *He, or it, came within sight, or view, to me*; or *came within a commanding, or near, view of me*: see an ex. voce أَجْهَدَ; and another voce رَبَأَ.] — And [hence,] اشرف لَكَ ٱلشَّيْءُ *The thing became, or has become, within thy power or reach; or possible, practicable, or easy, to thee.* (TA.) ⟹ See also 5, in two places.

5. تَشَرَّفَ, said of a man, is from الشَّرَفُ, (O,) and signifies صَارَ مُشْرَفًا [*He became elevated, or exalted, in rank, condition, or estimation; or ennobled*]. (Ḳ.) — تشرف بِهِ *He became elevated, or exalted, in rank, condition, or estimation; or ennobled; by, or by means of, him, or it:* (MA:) [or *he gloried, or prided himself, by reason of it, or in it*; i. e.] *he reckoned it,* (Ṣ,) or *regarded it,* (O,) *as a glory or an honour* [*to himself*]. (Ṣ, O,) *and a favour.* (O.) ⟹ تشرف المِرْبَاعَ, (Ṣ, O, TA,) in the Ḳ, erroneously, شَرَّفَهُ; (TA:) and اشرفهُ; (Ṣ, O, Ḳ:) and شارفهُ, (Ḳ,) inf. n. مُشَارَفَةٌ; (TA:) *He* (a man, Ṣ, O) *ascended, or mounted, upon the elevated place of observation.* (Ṣ, O, Ḳ.) And عَلَى ٱلشَّيْءِ and اشرف ٱلشَّيْءَ signify the same as تشرف عَلَيْهِ and [تشرفهُ, i. e. *He ascended, or mounted, upon the thing.* (TA.) — It is said in a trad., with reference to certain future trials, or conflicts and factions, مَنْ (وَقَى) تَشَرَّفَ لَهَا تَسْتَشْرِفْهُ i. e. *Whoso finds a place of refuge* [*for* escaping, or avoiding *them, let them invite him, or cause him, to seek, or take, refuge*, virtually meaning] *let him seek, or take, refuge* therein. (O, TA.*) ⟹ تُشْرِفُ القَوْمَ *The people,* or *party, had their* أَشْرَاف [or *eminent, or noble, men*, pl. of شَرِيف] *slain.* (O, Ḳ.)

8. اشترف *He, or it, stood up,* or *upright,* or *erect;* (Ṣ, O, TA;) and (TA) so اشتشرف [if this be not a mistranscription, which I incline to think it may be as the former verb (of which see the part. n. below) is not mentioned in the Ḳ]. (Ḳ, TA.)

10. استشرف ٱلشَّيْءَ, (Ṣ, O, Mṣb, Ḳ,) and لِلشَّيْءِ, (Mṣb in art. طمح,) *He raised his eyes* (Ṣ, O, Mṣb, Ḳ) *towards the thing,* (O, Ḳ,) *or to look at the thing,* (Mṣb,) or *looking at the thing,* (Ṣ,) *and expanded his hand over his eyebrow like as does he who shades* [*his eyes*] *from the sun.* (Ṣ, O, Ḳ.) A poet says,

* تَطَالَلْتُ وَٱسْتَشْرَفْتُهُ فَرَأَيْتُهُ *
* فَقُلْتُ لَهُ أَأَنْتَ زَيْدُ الأَرَامِلِ *

[*I stretched up myself, and raised my eyes towards him, expanding my hand over my eyebrow like him who is shading his eyes from the sun; and I said to him, Art thou Zeyd-el-Arámil?*]. (O.) — Hence, (TA,) أُمِرْنَا أَنْ نَسْتَشْرِفَ العَيْنَ وَالأُذُنَ, (Mgh,* O, Ḳ, TA,) in a trad. (O, TA) relating to the sheep or goat to be slaughtered as a victim on the day of sacrifice, (TA,) means *We have been commanded to pay much attention to the eye and the ear,* and *to examine them carefully, in order that there may not be any such defect as blindness of one eye or mutilation* (Mgh,* O, Ḳ, TA) *of an ear:* (TA:) or, (Mgh, O,) as some say, (O,) [in the Ḳ "that is,"] *to seek that they be of high estimation, by being perfect* (Mgh,* O, Ḳ) *and sound:* (Mgh, O:) or, accord. to some, it is from الشَّرْفَةُ signifying "the choice ones," or "best," of cattle; and the meaning is, *we have been commanded to select them.* (TA.) — And يَسْتَشْرِفُ مَعَالِيَ الأُمُورِ *He desires, or seeks, or looks with eye to, the means of attaining eminence.* (Mṣb in art. شوف.) — استشرف إِبِلَهُ means *He* (a man) *smote their camels with the* [*evil*] *eye;* syn. تَعَيَّنَهَا: (Ṣ, TA:) or *he looked at them* (تَعَيَّنَهَا) *to smite them with the* [*evil*] *eye.* (TA.) — استشرفهُ حَقَّهُ *He defrauded him of his right, or due.* (O, Ḳ.) ⟹ See also 5: ⟹ and 8.

Q. Q. 1. شَرْشَفَتُ الزَّرْعَ *I cut off the* شِرْشَافُ [q. v.] *of the seed-produce;* (Ṣ, O;) and so شَرْشَفَتُهُ (O and Ḳ* in art. شرشف) of the dial. of El-Yemen: but Az doubts whether the word be with ن and the ي and ن are both held by him to be augmentative. (O.)

شَرَفٌ: see the next paragraph, near the end.

شَرَفٌ *Highness, elevation, exaltation, or eminence, [in rank, condition, or estimation, in respect of religion or of worldly things:* (see the first sentence of this art.:] (Ṣ, O, Mṣb, Ḳ:) [generally meaning *high birth:*] *glory, honour, dignity, or nobility;* syn. مَجْدٌ: or not unless *[transmitted] by ancestors:* (Ḳ:) [for] accord. to ISk, شَرَفٌ and مَجْدٌ may not be unless [transmitted] by ancestors; but حَسَبٌ and كَرَمٌ may be in a man though he have not ancestors [endowed therewith]: (O:) or, (Ḳ,) accord. to IDrd, (O,) it signifies *highness of* حَسَب [which means *grounds of pretension to respect or honour, consisting in any qualities (either of oneself or of one's ancestors) which are enumerated, or recounted, as causes of glorying*]: (O, Ḳ:) and شُرْفَةٌ signifies the same as شَرَفٌ; (TA;) or the same as فَضْلٌ and نَرَفٌ [meaning *a favour* and *a glory or an honour*]; as in the saying, أَعْدُدْ إِنْعَامَكُمْ شُرْفَةً [*I reckon your coming a favour,* and *a glory or an honour*]; (O, Ḳ;) and أَرَى ذٰلِكَ شُرْفَةً [*I regard that as a favour,* and *a glory or an honour*]: (O:) the pl. of شَرَفٌ is أَشْرَافٌ, like as that of سَبَبٌ is أَسْبَابٌ. (TA.) شُرْبَةٌ ذَاتُ شَرَفٍ means *Spoil, or booty, of high value, at which men raise their eyes, and look, or which they smite with the* [*evil*] *eye:* [see إِسْتَشْرَفَ إِبِلَهُمْ:] but the phrase is also related with س. (TA. See سَرَفٌ.) — See also شَرِيفٌ, with which, or with the pls. of which, it is said to be syn. — Also, *An elevated place; an eminence:* (Ṣ, Mgh, O, Ḳ:) accord. to Sh, *any piece of ground that overtops what is around it, whether extended or not, only about ten cubits, or five, in length, of little or much breadth in its upper surface:* (TA:) pl. أَشْرَافٌ: (TA voce وَطْءٌ:) and مَشَارِفُ الأَرْضِ signifies *the high, or elevated, places, or parts, of the earth or ground:* (Ṣ, Mṣb, Ḳ:) sing. مُشْرِفٌ, with fet-ḥ to the م and ر. (Mṣb. [See also مُشْرَفٌ.]) A poet says,

* أَبِي النَّدِيَّ فَلَا يُقْرَبُ مَجْلِسِي *
* وَأَقُودُ لِلشَّرَفِ الرَّمِيعِ جِمَارِي *

[*I come to the assembly, and my sitting-place is not made near* to the chief person or persons, *and I lead to the high elevated place my ass*]: he means, I have become unsound in my intellect in consequence of old age, so that no profit is gotten from my opinion, and I am not able to mount my ass from the ground, unless from a high place. (Ṣ.) — [Hence, ‡ *The brink, verge, or point, of* some event of great magnitude, or of any importance: not well expl. as meaning] the *being on the brink, or verge, or at the point,* of some event of great importance, good or evil: (O, Ḳ:) one says in the case of good, هُوَ عَلَى شَرَفٍ مِنْ قَضَاءِ حَاجَتِهِ ‡ [*He is at the point of accomplishing the object of his want*]: and in the case of evil, هُوَ عَلَى شَرَفٍ مِنَ الهَلَاكِ ‡ [*He is on the brink,* &c., *of destruction*]. (O, TA.) — And ‡ The *hump* of a camel. (O, Ḳ, TA.) — And app. sing. of أَشْرَافٌ in a sense expl. below: see the latter word. (TA.) ⟹ And *A heat; a single run, or a run at once, to a goal, or limit:* (O, Ḳ:) or, (Ḳ,) accord. to Fr, *about a mile:* (O, Ḳ:) or *about two miles.* (TA as from the Ḳ and on the authority of Fr.) One says, هٰذَا شَرَفًا أَوْ شَرَفَيْنِ [*He ran a heat, or two heats*]: (O:) and [in like manner,] اِسْتَنَّتْ شَرَفًا أَوْ شَرَفَيْنِ, (O, Ḳ,) occurring in a trad., said of a mare, or of horses. (O.) ⟹ Also, (O, TA,) accord. to IAạr, (O,) *A red clay or earth:* and *i. q.* مَغْرَةٌ [i. e. *red ochre*]; as also ‡ شُرْفٌ: accord. to Lth, *a kind of trees, having a red dye:* and said to be *the same as* [the Pers.] دار پرنيان [i. e. دَارْ بَرْنِيَان, meaning *Brazil-wood*, which is commonly called in Arabic بَقَّم]. (O, TA:* in the former of which, the Pers. word here mentioned is written without the points to the ب; and in the latter, الدابرنيان.)

شُرْفَةٌ: see the next preceding paragraph, first quarter. — Also *The choice ones, or best,* of مَال [meaning cattle]. (Ṣ, O, Ḳ.) — The شُرْفَة of a [palace, or pavilion, or other building such as is called] قَصْر (Ṣ, O, Mṣb, Ḳ) [and of a mosque] is

well-known; (K;) [*An acroterial ornament, forming a single member of a cresting of a wall* or *of the crown of a cornice, generally of a fanciful form, and pointed, or small, at the top*:] pl. شُرُفٌ, (S, Mgh, O, Msb, K, TA,) a pl. of mult., and شُرُفَاتٌ and شُرُفَاتٌ and شُرَفَاتٌ, which are pls. of pauc., or, as some say, شرفات [i. e. شُرُفَاتٌ] is pl. of شُرُفَةٌ, with two dammehs: Esh-Shihábee says that شُرُفَاتٌ is pl. of قَصْرٌ; but what are thus termed are only *what are built on the top of a wall, distinct from one another, [side by side, like merlons of a parapet,] according to a well-known form*: (TA:) the شُرُفَةٌ is what is called by the [common] people شُرَّافَةٌ: (Ham p. 824:) the شُرُفَةٌ of a mosque is a word used by the lawyers, and is one of their mistakes, as IB has notified: so says MF: its pl. is شَرَارِيفُ. (TA.) — The شُرُفَاتُ (thus with two dammehs, K) of a horse are The *neck and* قَفَاهُ [i. e. *croup, or rump, or part between the hips or haunches,*] thereof. (O, K.)

شُرُفَةٌ: see the next preceding paragraph.

شَرِيفٌ *High, elevated, exalted, or eminent,* (S, O,* Msb, K, TA,) *[in rank, condition, or estimation,] in respect of religion or of worldly things*: (TA:) [generally meaning *high-born, or noble: possessing glory, honour, dignity, or nobility*: or *such, and having also [such] ancestry*: (TA:) [using it as not implying highness, or nobility, of ancestry,] you say, هُوَ شَرِيفُ اليَوْمِ, [*He is high, or noble, to-day*], and شَارِفٌ عَنْ قَلِيلٍ *one who will be* شَرِيف [*after a little while*]: (Fr, S, K:) the pl. [of pauc.] is أَشْرِفَةٌ and [of mult.] شَرَفَةٌ (S, O, Msb, K) and شَرِيفٌ, so in the K, app. denoting that this last is one of the pls. of شريف, and it is said in the O that شَرِيفٌ is syn. with شَرَفَةٌ; but in the L it is said that it is syn. with شَرِيفٌ; and hence the saying هُوَ شَرَفُ قَوْمِهِ meaning *He is the* شَرِيف *of his people*, and كَشَرِيفِهِمْ meaning *the* كَبِير *of them*; and thus it has been expl. as used in a trad.: (TA:) [but both these assertions are probably correct; for it seems to be, agreeably with analogy, an inf. n. used as an epithet, and therefore applicable to a single person and to a pl. number, and also to two persons, and likewise to a female as well as to a male.] — [By the modern Arabs, and the Turks and Persians, it is also applied, as a title of honour, to Any *descendant of the Prophet*; like سَيِّد. And, with the article ال, particularly to the descendant of the Prophet who is *The governor of Mekkeh*; now always a vassal of the Turkish Sultán.]

شُرَافِيٌّ, applied to a [lizard of the kind called] ضَبّ, and to a jerboa, *Large in the ears, and in the body*: (TA:) and so شُرَافِيَّةٌ applied to a she-camel; (O, K, TA;) as also شَرَافَةٌ. (TA.) And أُذُنٌ شُرَافِيَّةٌ *i. q.* شُرَابِيَّةٌ [q. v.], (K, TA,) or *An ear that is high, long, and having hair upon it.* (IDrd, O, TA.) See also أُذُنٌ شَرْقَاءُ, voce أَشْرَفُ. — Also *A kind of white garments or cloths*: (O, K:*) *or a garment, or piece of cloth, that is purchased from a country of the foreigners adjacent to the land of the Arabs.* (Aṣ, O, K.*)

شُرَافَةٌ: pl. شَرَارِيفُ: see شُرُفَةٌ.

شِرْيَافٌ (S, O, K) and شِرْنَافٌ (O and K in art. شرنف) [but see Q. Q. 1] *The leaves of seed-produce that have become so long and abundant that one fears its becoming marred; wherefore they are cut off.* (S, O, K.)

شَارِفٌ: see شَرِيفٌ. — Applied to a she-camel, † *High* [app. meaning *much advanced*] *in age*: (A, TA:) or *advanced in age*; (S, O, K;) *decrepit*; (IAṣr, K;) as also شَارِفَةٌ: (K:) [see نَوْفَلٌ, in three places:] pl. شُرُفٌ, like نَزْلٌ and نُوقٌ, like عَوْدٌ and عَادٌ, (S, O,) or شُرُفٌ, like كُثُبٌ, (K,) or the latter is allowable in poetry, (O,) or the former is a contraction of the latter, (IAth, TA,) and شَوَارِفُ [also pl. of شَارِفَةٌ (O, K) and شُرُوفٌ and شُرُفٌ: (K:) it is said that شَارِفٌ is not applied to the he-camel; but it is so applied, as well as to the she-camel, accord. to the Towsheeh of El-Jelál. (TA.) Hence, as being likened to black decrepit she-camels, (Aboo-Bekr, TA,) الشُّرُفُ الجُونُ, with two dammehs, [which I think a mistake, unless it mean with a dammeh to each word,] (K,) or الشُّرُفُ الجُونُ, (O, IAth, TA,) occurring in a trad., meaning † [*Trials, or conflicts and factions,*] *like portions of the dark night*: (O,* K,* TA:) thus expl. by the Prophet: (O, TA:) but some relate it otherwise, with ق, (K,) saying الشُّرُقُ الجون, pl. of شَارِقٌ, (O,* TA,) meaning "(trials, &c.,) rising (O, K, TA) from the direction of the east." (O, TA.) — Also applied to an arrow, as meaning *Old*: (S, O, K:) and applied to a garment or a piece of cloth [app. in the same sense]: (A and TA voce بَعِيدٌ:) or an arrow *long since laid by* [expl. by بَعِيدٌ بِالعَهْدِ بِالصَّيَانَةِ; but I think that the right reading is بَعِيدٌ العهد بالصيانة, and have assumed this to be the case in my rendering]: or *of which the feathers and the sinews [wherewith they are bound] have become uncompact*: or *slender and long*. (TA.) — دَنٌّ شَارِفٌ [*A wine-jar*] *of which the wine is old*. (TA.) — And شَارِفٌ [alone] *A receptacle for wine, such as a* حَابِيَة *and the like thereof*. (O, K.)

الشَّارُورُ *A kind of cord or rope*; syn. حَبْلٌ: [so in the O, and in one of my copies of the S: in my other copy of the S, and in the K, جَبَلٌ, i. e. the name of a certain mountain:] a post-classical word. (S, O.) — And شَارُورٌ also signifies *A broom*: (S, O, K:) a Pers. word, (S,) arabicized, from جَارُوب, (O, K,) originally جَارُوب, which means "a place-sweeper." (O.)

أَشْرَفُ [*More, and most, high, elevated, exalted, or eminent, in rank, condition, or estimation*; &c.; generally meaning *more, and most, high-born or noble*; (see شَرِيفٌ;)] *surpassing in* شَرَف. (S, O.) — مَنْكِبٌ أَشْرَفُ *A high shoulder*; (S, O, K;) *such as has a goodly rising*; which implies what is termed إِهْدَاءٌ [inf. n. of أَهْدَأَ, and here app. meaning the "being curved in the back"]. (TA.) And أُذُنٌ شَرْقَاءُ *A long ear*; (S, O, K;) *standing up; rising above what is next to it*: and so اذن شَرَافِيَةٌ. (TA.) — See also شُرَافِيٌّ. شُرَافِيَّةٌ also signifies *Having a prominent, or an apparent, ear*: opposed to أُشَيْكٌ, q. v. — Hence,] الأَشْرَفُ is an appellation of *The bat*; (O, K, TA;) because its ears are prominent and apparent: it is bare of downy and other feathers, and is viviparous, not oviparous: so in the saying of Bishr Ibn-El-Moǵtemir,

• وَطَائِرٌ أَشْرَفُ ذُو جُرْدَةٍ • وَطَائِرٌ لَيْسَ لَهُ وَكْرُ •

[And a flying thing that has prominent and apparent ears and a denuded body, and a flying thing that has no nest]: (O, TA:) in the K is added, and *another bird, that has no nest*, &c.: but this is taken from an explanation of the latter hemistich of the verse cited above; which explanation is as follows: (TA:) the bird that has no nest is one of which the Baḥránees [so in the TA, but accord. to the O "the sailors,"] tell that it does not alight save while it makes, of the dust, or earth, a place in which it lays its eggs, and which it covers over; then it flies into the air, and its eggs break open of themselves at the expiration of the term thereof; and when its young ones are able to fly, they do after the habit of their parents. (O, L, TA: and the same is said, less fully, in the K.) — مَدِينَةٌ شُرْفَانُ *A city having* شُرَف, (Mgh, O, K,*) pl. of شُرْفَةٌ [q. v.]: (O:) the pl. of أُشْرُفٌ and of شُرَافٌ, accord. to rule, is شُرُفٌ. (Mgh. [In the copies of the K, الشُّرُف is erroneously said to be pl. of الشُّرْفَة.]) It is said in a trad. of Ibn-'Abbás, أُمِرْنَا أَنْ نَبْنِيَ المَدَائِنَ شُرْفًا وَالمَسَاجِدَ جُمًّا, i. e. *We have been commanded to build cities with* شُرَف *and mosques without* شُرَف. (Mgh, O.*)

أُشْرَافٌ *The ears and nose* of a man: (O, K, TA:) its sing. in this sense is not mentioned: it is app. شُرَفٌ; like سَبَبٌ, sing. of أَسْبَابٌ. (TA.)

تَشْرِيفٌ inf. n. of 2 [q. v.]. (S &c.) — [And also a post-classical term applied to *An honorary present, such as a garment &c.*: and *a letter*, i. e. *an epistle*, considered as conferring honour: pl. تَشْرِيفَاتٌ.]

مَشْرَفٌ: see شَرَفٌ, in the middle of the paragraph: and see also what here next follows.

مُشْرَفٌ, (O, K,) like مُكْرَمٌ, (K,) or مَشْرَفٌ [q. v. voce شَرَفٌ, (so in my two copies of the S,) *A place from which one overlooks*, i. e. *looks upon, or views, [a thing] from above*. (S, O, K.) — Hence the saying in a trad., مَا جَاءَكَ مِنْ هٰذَا المَالِ وَأَنْتَ غَيْرُ مُشْرِفٍ وَلَا سَائِلٍ فَخُذْهُ (O, TA) i. e. [*What comes to thee of this property*] *thou not coveting nor looking for* it [*nor asking it, take it*]. (O.)

مُشْرِفٌ [part. n. of 4;] *High*; (S, Mgh, Msb;)

[or *overtopping*; &c.;] applied to a mountain, (Ṣ,) or a place. (Mgh, Mṣb.)

سُيُوفٌ مَشَارِفِيَّةٌ *Certain swords*, (Ṣ, O, Ḳ,) so called in relation to مَشَارِفُ, (Ṣ,) or in relation to مَشَارِفُ الشَّامِ, (O, Mṣb, Ḳ,) i. e. certain towns, or villages, of the land of the Arabs, near to the ريف [q. v.]: (Ṣ, O, Mṣb, Ḳ:) so says AO: (Ṣ, O:) or, as some say, this is a mistake, and they are so called in relation to a place of El-Yemen: (Mṣb:) [or, accord. to some, in relation to الْمَشَارِفُ, certain towns, or villages, near Ḥowrán: (see De Sacy's Chrest. Ar., sec. ed., iii. 53:)] and it is said that مَشْرَفٌ was the name of a blacksmith who made swords: (TA:) one says سَيْفٌ مَشْرَفِيٌّ, (Ṣ, O, Mṣb,) not مَشَارِفِيٌّ, because a rel. n. is not formed from a pl. of the measure of مَشَارِفُ. (Ṣ, O.)

مُشْرَفٌ [*Elevated*, or *exalted*, *in rank*, *condition*, or *estimation*; or *ennobled*]: (Ḳ, TA:) an epithet applied to a man; from الشَّرَفُ. (TA.) ═ Also A garment, or piece of cloth, *dyed with the red clay* or *earth* [&c.] *called* عَرَفٌ. (IAạr, TA.)

مَشْرُوفٌ and مَشْرُوفٌ عَلَيْهِ (Z, TA) *Overcome*, or *surpassed*, in شَرَف [i. e. *highness*, *elevation*, or *eminence*, *of rank*, *condition*, or *estimation*; or *nobility*]. (Ṣ, Z, TA.)

مُشْتَرِفٌ A horse *high in mane*. (Ṣ, O, Ḳ.)

شرق

1. شَرَقَتِ الشَّمْسُ, (Ṣ, M, Mgh, Mṣb, Ḳ,) aor. ـَ, (Ṣ, M, Mṣb,) inf. n. شُرُوقٌ (Ṣ, M, Mgh, Mṣb, Ḳ) and شَرْقٌ, (Ṣ, Mṣb,) *The sun rose*; (Ṣ, M, Mgh, Mṣb, Ḳ:) as also ↑ أَشْرَقَتْ: (Ḳ:) *the sun rose from the east*: and in like manner one says of the moon, and of the stars: (M:) or *the sun rose so that its light began to fall upon the earth and trees*: (T and TA in art. ذر:) and ↑ اشرقت signifies, as distinguished from شَرَقَتْ, (Ṣ, M, Mgh, Mṣb,) or signifies also, (Ḳ, TA,) for both verbs are correctly expl. in the Ḳ as above, (TA,) *it shone*, or *gave its light*, (Ṣ, M, Mgh, Mṣb, Ḳ, TA,) *and spread* (M, TA) *upon the earth*, or *ground*: (TA:) or, as some say, شَرَقَتْ, and ↑ اشرقت are syn., (M, Mṣb,) as meaning *it* (the sun) *shone*: (M:) and شُرُوقٌ [as inf. n. of the former verb] signifies the *shining* of the sun. (Ḳ.) ═ And شَرَقَ الثَّمَلُ, and ↑ اشرق, *The palm-trees showed redness in their fruit*: (M, Ḳ:*) or *showed the colours of their dates*. (AḤn, M.) [See also شَرِقَ in what follows.] ═ شَرَقَتِ الشَّاةُ, (Ṣ, O, Mṣb, Ḳ,) aor. ـَ, (Ṣ, O, Mṣb,) inf. n. شَرْقٌ, *She slit the ear of the sheep*, or *goat*, (Ṣ, O, Mṣb, Ḳ,) *in the manner expl. voce* شَرْمَاءُ. (Mṣb.) ═ And شَرَقَ الثَّمَرَةَ, (Az, Ḳ,) inf. n. شَرْقٌ, (IAmb, Az, TA,) *He plucked the fruit*: (Az, Ḳ, TA:) or *cut it*. (IAmb, Az, TA.) One says in crying بَاقِلَّا شَرْقَ الغَدَاةَ طَرِيٌّ [or bcns], *The cutting of the morning, fresh!* meaning *what has been cut, and picked, in the morning*. (IAmb, Az, TA.) ═ شَرِقَ, (aor. ـَ,) inf. n. شَرَقٌ, *It* (a place) *was*, or *became*, *bright by reason of the sun's shining upon it*; as also ↑ اشرق; (M, TA;) [whence,] وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا occurs in the Ḳur [xxxix. 69 as meaning *And the earth shall shine with the light of its Lord*]: (M:) [in other instances,] اشْرَقَتِ الْأَرْضُ means *The earth was*, or *became*, *bright with the sunshine*. (TA.) ═ [Hence, perhaps, or, though not immediately, from what here next follows, some other applications of this verb, to denote redness.] ═ شَرِقَ, (Ṣ, M, Mṣb, Ḳ,) and بِالْمَاءِ, and the like, (M,) aor. ـَ, (Mṣb,) inf. n. شَرَقٌ, (M, Mṣb,) *He* (a man, M, Mṣb) *was*, or *became*, *choked with his spittle*, (Ṣ, M, Mṣb, Ḳ,) and *with water*, &c. (M.) [And غَصَصٌ and جَرِضَ and شَجِيَ are sometimes used in the same sense in relation to spittle &c.] ═ [Hence,] شَرِقَ الْجُرْحُ بِالدَّمِ † *The wound became* [*choked or*] *filled with blood*. (Mṣb.) ═ And شَرِقَ الْمَوْضِعُ بِأَهْلِهِ ‡ *The place became* [*choked or*] *filled and straitened by its occupants*. (TA.) ═ And شَرِقَ الْجَسَدُ بِالطِّيبِ ‡ [*The body became choked in its pores with perfume*]. (TA.) ═ [And شَرِقَ الثَّوْبُ بِالْعَبِيرِيِّ † *The garment*, or *piece of cloth*, became *glutted*, or *saturated*, *with* the dye of *saffron*: see the part. n. شَرِقٌ.] ═ And شَرِقَتْ عَيْنُهُ ‡ *His eye became red* [*being surcharged with blood*]: as also ↑ اشْرَوْرَقَتْ: (M, TA:) and so شَرِقَتْ عَيْنُهُ بِالدَّمِ: (Ḳ, TA:) or this last signifies *the blood appeared in his eye*: (M:) and شَرِقَتْ بِالدَّمِ *it* (the eye) *had the blood apparent in it*, [*as though it were choked therewith,*] *without its running from it*. (TA.) ═ And شَرِقَ نَوْنُهُ, inf. n. شَرَقٌ, † *His colour*, or *complexion*, *became red*, *by reason of shame*, or *shame and confusion*. (TA.) ═ And [hence, app.,] شَرِقَ الشَّيْءُ, inf. n. as above, † *The thing became intensely red*, *with blood*, or *with a beautiful red colour*. (M, TA.) ═ And also † *The thing became mixed*, *commingled*, or *blended*. (M, TA.) ═ شَرِقَتِ الشَّمْسُ, inf. n. as above, means † *The sun had a dushiness blended with it*, *and it* [app. the dushiness] *then became little*: (TA:) or *it was near to setting*: (M, Ḳ:) or *became feeble in its light*; (O, Ḳ;) app. from شَرَقٌ applied to flesh-meat as meaning "red, having no grease, or gravy," and applied to a garment, or piece of cloth, as meaning "red, that has become glutted, or saturated, (شَرِقَ,) with dye;" because its colour, in the last part of the day, when it is setting, becomes red. (O.) ═ The phrase يُؤَخِّرُونَ الصَّلَاةَ إِلَى شَرَقِ الْمَوْتَى, (Ṣ, M, O, Ḳ, [in the CḲ, erroneously, شَرْقِ,]) occurring in a trad., (Ṣ, M, O,) in a saying of the Prophet, (O, Ḳ,) is expl. as meaning *Who postpone*, or *defer*, *the prayer until there remains not*, (Ṣ, M, O, Ḳ,) *of the sun*, (Ṣ,) or *of the day*, (M, O, Ḳ,) *save as much as remains* (Ṣ, M, O, Ḳ) *of the life*, (Ṣ,) or *of the breath*, (M, O, Ḳ, [but in the CḲ, نَفْسِ is put in the place of نَفْسٍ,]) *of the dying who is choked with his spittle*: (Ṣ, M, O, Ḳ:) or the meaning is, *until the sun is* [*but just*] *above the walls, and* [*diffusing its feeble light*] *among the graves* (M, O, Ḳ*) *as though it were a great expanse of water*. (M, O.) AZ says, يُؤَخِّرُهَا الصَّلَاةَ شَرَقَ الْمَوْتَى means *Prayer is disapproved when the sun becomes yellow*: and فَعَلْتُ ذٰلِكَ بِشَرَقِ الْمَوْتَى *I did that when the sun was becoming yellow*. (TA.) ═ شَرِقَتِ الشَّاةُ, (Ṣ, Mṣb, Ḳ,) aor. ـَ, (Mṣb, Ḳ,) inf. n. شَرَقٌ, (Ṣ, Mṣb,) *The sheep*, or *goat*, *had its ear slit* (Ṣ, Mṣb, Ḳ) *in the manner expl. voce* شَرْمَاءُ. (Mṣb, Ḳ.)

2. شَرَّقَ, (TA,) inf. n. تَشْرِيقٌ, (Ṣ, O, Ḳ,) *He took to the direction of the east*, or *place of sunrise*: (Ṣ, O, Ḳ, TA:) *he went to the east*: *he came to the east*: (M, TA:) and *he directed himself to the east*. (TA.) ═ And *He prayed at sunrise*: and hence, app., *He performed the prayer of the festival of the sacrifice*: (TA:) or this meaning is from شَرَّقَتِ الشَّمْسُ. (Mgh: it is also mentioned in the M.) ═ شرّقت الْأَرْضُ, inf. n. as above, *The land became affected with drought*, *and dryness of the earth*, *being* [*parched by the sun and*] *not reached by water*: whence the term ↑ شَرَاقِي [q. v.] in the dial. of Egypt. (TA.) ═ تَشْرِيقٌ also signifies *The being beautiful*, *and* [*sunny or*] *shining in face*. (Sh, O, Ḳ.) ═ شَرَّقَ الشَّعْرَ, (M, Mgh, Mṣb,) inf. n. as above, (Ṣ, M, Mgh, O, Mṣb, Ḳ,) *He cut the flesh-meat into strips, and dried it in the sun, or spread it in the sun to dry*: (Ṣ, M, Mgh, O, Mṣb, Ḳ:) or [simply] *he cut it into pieces, and into strips*. (Mṣb.) [In like manner also] تَشْرِيقُ الشَّعِيرِ signifies *The throwing barley in a sunny place in order that it may dry*. (Mgh.) And one says of the [wild] bull, يُشَرِّقُ مَتْنَهُ, meaning *He exposes his back to the sun in order that what is upon it of the dew of night may dry*: in this sense the phrase is used by Aboo-Dhu-eyb. (M.) ═ أَيَّامُ التَّشْرِيقِ is an appellation of *The three days next after the day of sacrifice*: (Ṣ, M, O, Mṣb:) [i. e. the eleventh and twelfth and thirteenth days of Dhu-l-Ḥijjeh:] these days were so called because the flesh of the victims was therein cut into strips, and dried in the sun, or spread in the sun to dry: (Ṣ, M, Mgh, O, Mṣb, Ḳ:*) or because the victims were not sacrificed until the sun rose: (IAạr, Ṣ, O, Ḳ:) or from the prayer of the day of sacrifice, which they follow: (Mgh:) or because they used to say, [on that day,] (Ṣ, M, O,) in the Time of Ignorance, (M,) أَشْرِقْ ثَبِيرُ كَيْمَا نُغِيرُ, (Ṣ, M, O,) which means *Enter thou upon the time of sunrise*, *Thebeer*, (addressing one of the mountains of Mekkeh, M,* Mgh,) *that we may push*, or *press*, *on*, or *forward*, (M, Mgh, Mṣb,) *to return from Minè*: (M: [see also 4 in art. غور:]) Aboo-Haneefeh used to hold that التَّشْرِيقِ means التَّكْبِيرِ [i. e. *the saying* اللّٰهُ أَكْبَرُ]; but none beside him has held this opinion. (TA.) It is said in a trad. that the days thus called are days of eating and drinking, and of celebrating the praises of God. (O.) ═ شَرَّقَ الثَّوْبَ † *He made* [or *dyed*] *the garment*, or *piece of cloth*, *yellow*: (Ibn-'Abbád, O:) [or *he dyed it red*: (see the pass. part. n., below:)] or تَشْرِيقٌ signifies the *dyeing with saffron*, (M, L,) *so that the thing dyed is saturated*, (L,) or *not so that the thing is saturated*: (so in a copy of the M:) it is not with safflower. (M, L.

[See also 4, last signification.]) ⟹ شَرَّقَ الحَوْضَ is sometimes said for صَرَّجَهُ, meaning *He plastered the watering-trough*, or *tank*, *with* شَارُوق [q. v.], or صَارُوج. (M in art. صرج.)

4. اشرق: see 1, in six places. One says also, اشرق وَجْهُهُ, (Ṣ,) and نَوْلُهُ, (M,) *His face*, (Ṣ,) and *his colour*, or *complexion*, (M,) *shone*, (Ṣ, M,) *and was bright, with beauty*. (Ṣ.) ⟹ Some allow its being made trans.; [meaning *It caused*, or *made*, *to shine*;] as in the saying,

• تَلَاحَةُ تُشْرِقُ الدُّنْيَا بِسَمْجَتِهَا •
• شَمْسُ الضُّحَى وَأَبُو إِسْحَاقَ وَالقَمَرُ •

[There are *three things*, *with the beauty of which the world is made to shine; the sun of the bright early morning, and Aboo-Is-hák, and the moon*]: but there is no proof in this, because [the right reading may be تُشْرِقُ, and so] الدنيا may be an agent; therefore the making the verb trans. [in this sense] is said to be post-classical, though it is mentioned by the author of the Ksh. (MF, TA.) ⟹ It signifies also *He entered upon the time of sunrise*: (Ṣ, M, Mgh, Mṣb, K:) similarly to أَظْهَرَ, and أَصْبَحَ, and أَفْجَرَ. (TA.) See 2. ⟹ اشرق عَدُوَّهُ *He caused his enemy to become choked* [with his spittle, or with water, or the like: see 1]. (O, K.) And أَشْرَقْتُ لِفُلَانًا بِرِيقِهِ ‡ [*I choked the utterance*, or *impeded the action*, *of such a one*;] *I did not allow such a one to say*, or *to do*, *a thing*. (Z, TA.) ⟹ اشرق الثَّوْبَ بِالصِّبْغِ, (Moḥeet, A, O,) or بِفِى الصِّبْغِ, (K,) ‡ *He exceeded the usual degree in dyeing the garment*, or *piece of cloth*; [*saturated it with dye*;] *or dyed it thoroughly*. (K, TA. [See also 2, last signification but one.])

5. تشرّق *He sat in a sunny place* (Ṣ, O, K) [*at any season*, (see مُشَرَّقَةٌ,) or particularly] *in winter*. (O, K.) ⟹ And تشرّقوا *They looked through the* مِشْرِق *of the door*, i. e. *the chink thereof into which the light of the rising sun falls*. (O.)

7. انشرقت القَوْسُ *The bow split*. (Ibn-'Abbád, O, K.)

12. اشْرَوْرَقَتْ عَيْنُهُ: see 1, latter half. ⟹ بِالدَّمْعِ ‡ *He became drowned in tears*. (Ibn-'Abbád, O, K, TA.)

شَرْق [an inf. n.: see 1, first sentence. ⟹ Also] The *sun*; (Ṣ, O, K;) and so ↟ شُرُقٌ: (K, and thus in one of my copies of the Ṣ in the place of the former:) [or] ↟ شَرْقَةٌ has this signification: (M, Mṣb:) and شَرْق signifies the *rising sun*; (M, TA;) as some say; (M;) thus accord. to AA and IAạr; (TA;) and so ↟ شُرُقٌ, (M, Mṣb,) and ↟ شَرْقَةٌ, and ↟ شَرَقَةٌ, (M, K,) and ↟ شَرَقٌ, (TA,) and ↟ شَارِقٌ, (Ṣ, M, K,) and ↟ شَرِيقٌ: (M, K:) one says, طَلَعَتِ الشَّرْقُ *The sun rose*; (Ṣ, M, O; in one of my copies of the Ṣ ↟ الشَّرُقُ;) but not غَرَبَتِ الشَّرْقُ: (M:) and ↟ آتِيكَ كُلَّ شَارِقٍ *I will come to thee every day that the sun rises*: or, as some say, شَارِق signifies the *upper limb* (قَرْن) *of the sun*: (M:) and one says, لَا آتِيكَ مَا دَرَّ شَارِقٌ [*I will not come to thee as long as a sun*, or *the upper limb of a sun*, *rises*, or *begins to rise*]. (Ṣ, M.) ⟹ See also مَشْرُق, in three places. ⟹ Also *A place where the sun shines* (مَشْرُقُ الشَّمْسِ). (K.) See مَشْرُقَةٌ. ⟹ *The warmth* of the sun. (TA.) ⟹ The *light that enters from the chink of a door*; (IAạr, Th, K;) as also ↟ شُرُقٌ. (K.) In a trad. of I'Ab, (TA,) it is said of a gate in Heaven, called ↟ المِشْرُقِيُّ [q. v.], قَدْ رُدَّ حَتَّى مَا بَقِيَ إِلَّا شَرْقُهُ (O, K, TA) i. e. *It had been closed so that there remained not save its light entering from the chink thereof*: so says I'Ab. (O, TA.) ⟹ And *A chink*, or *fissure*. (K, TA.) One says, ↟ مَا دَخَلَ شُرُقٌ فِي شَيْءٍ *Nothing entered the chink of my mouth*. (Z, TA.) ⟹ Also *A certain bird*, (Sh, M, K,) *one of the birds of prey*, (M,) *between the kite and the hawk*, or *falcon*, (Sh, K,) or *between the kite and the* [*species of falcon called*] شَاهِين [q. v.]: (O:) pl. شُرُوقٌ. (M.)

شُرُقٌ: see the next preceding paragraph.

شَرَقٌ [inf. n. of شَرِقَ, q. v. ⟹ And also a subst.]: see شَرْق, in three places. ⟹ Also *A thing* [*such as spittle and the like* (see شَرِقَ)] *obstructing*, or *choking*, *the throat*, or *fauces*. (Ṣ, and Ḥar p. 477.)

شَرَق A place *bright by reason of the sun's shining upon it*; as also ↟ مُشْرِق. (M, TA.) ⟹ A man *choked* with his spittle, or with water, or the like. (M, TA.) ⟹ † A plant, or herbage, *having plentiful irrigation*; or *flourishing and fresh*, or *juicy*, *by reason of plentiful irrigation*; syn. رَيَّان. (TA.) ⟹ † A garment, or piece of cloth, *red*; *that is glutted*, or *saturated*, [so I render شَرِقٌ بِالجَادِيِّ,] *with dye*: (O:) and الَّذِي شَرِقٌ applied to a garment, or piece of cloth, [app. signifies † *glutted*, or *saturated*, *with* the dye of *saffron*: see also مُشَرَّق, and see 4.] (TA.) One says also ضَرِيعٌ شَرِقٌ بِدَمِهِ † [*Prostrated*,] *dyed with his blood*. (M, TA.) ⟹ ‡ Flesh-meat (Ṣ, M, O, TA) that is *red*, (M, O, TA,) *having no grease*, or *gravy*. (Ṣ, M, O, TA.) ⟹ † A thing *intensely red*, *with blood*, or *with a beautiful red colour*. (M.) ⟹ And † A thing *mixed*, *commingled*, or *blended*. (M.)

شَرَقَةٌ: see شَرْق, in two places: ⟹ and see مَشْرُقَةٌ, in two places.

شُرْقَةٌ † *Anxiety*, *grief*, or *anguish*; syn. in Pers. اَنْدُوه. (KL.)

شَرَقَةٌ: see شَرْق: ⟹ and see مَشْرُقَةٌ. ⟹ Also *A brand with which a sheep*, or *goat*, *such as is termed* شَرْقَاء, *is marked*. (O, K.)

شَرْقَة: see شَرْق.

شَرْقَاء شَاةٌ شَرْقَاءُ *A sheep*, or *goat*, *having its ear slit* (Ṣ, Mgh, O, K) *lengthwise*, (K,) *without its being separated*: (TA:) or *having the ear slit in two*, (Aṣ, Mṣb, TA,) *as though it were a* زَنَمَة [q. v.]: (Aṣ, TA:) or شَرْقَاء applied to an ear signifies *cut at its extremities*, *without having anything thereof separated*: and applied to a she-goat (مَعْزَة), *having its ear slit lengthwise*, *without its being separated*: and, as some say, applied to a شَاة, *having the inner part of its ear slit on one side with a separating slitting*, *the middle of its ear being left sound*: or, accord. to Aboo-'Alee in the "Tedhkireh," شَرْقَاء signifies *having its ears slit with two slits passing through*, *so as to become three distinct pieces*. (M.)

شَرْقِىٌّ *Of*, or *relating to*, *the east*, or *place of sunrise*; *eastern*, or *oriental*]. ⟹ لَا شَرْقِيَّةٌ وَلَا غَرْبِيَّةٌ, (K, TA,) in the Kur [xxiv. 35], (TA,) means *Not such that the sun shines upon it at its rising only* (Fr, K, TA) *nor at its setting only*, (Fr, TA,) *but such that the sun lights upon it morning and evening*: (Fr, K, TA:) or, accord. to El-Ḥasan, it means *not of the trees of the people of the present world*, *but of the trees of the people of Paradise*: Az, however, says that the former explanation is more fit and more commonly received. (TA.) And مَكَانٌ شَرْقِيٌّ signifies *A place*, *of the earth*, or *ground*, *in*, or *upon*, *which the sun rises*, or *shines*. (TA.) See also شَارِقٌ [and شَرْق and مَشْرُقَةٌ]. ⟹ Also *A certain red dye*. (TA.)

شَرِيق: see شَرْق. ⟹ Also A boy, or young man, *goodly*, or *beautiful*, (K, TA,) *in face*: (TA:) pl. شُرُقٌ, (K, TA, [in the CK شُرُقٌ, but correctly]) with two ḍammehs. (TA.) ⟹ And A woman *small in the vulva*: (Ibn-'Abbád, O, K:) or *having her vagina and rectum united by the rending of the separation between them*; syn. مُفْضَاةٌ. (M, K.) ⟹ And الشَّرِيق is the name of *A certain idol*. (M, TA.)

[شَرِيقَة The *first part of the rising sun*. (Freytag, from the Deewán of the Hudhalees.) See also شَرْق, voce شَرَقٌ.]

شَرَائِقُ [The *lands that are not reached by the water*, or *inundation*, *and that are consequently parched by the sun*]: a word of the dial. of Egypt. (TA.) See 2.

شَرَقٌ: see شَرْق, in two places. ⟹ Also The *side that is next the east*; (O;) the *eastern side*; (K;) of a hill, and of a mountain: you say, شَرْقِيُّهُ ↟ هٰذَا شَارِقُ الجَبَلِ and هٰذَا غَارِبُ الجَبَلِ [*This is the eastern side of the mountain*], and غَرْبِيُّهُ [in the opposite sense]: (TA:) pl. شُرُقٌ. (O, K.) Hence, in a trad., as some relate it, الشُّرُقُ الجُونُ [meaning † *Trials*, or *conflicts and factions*, *like portions of the dark night*, *rising from the direction of the east*]: but it is otherwise related, with ف [in the place of the ق: see شَارِف]. (TA.) ⟹ And الشَّارِقُ is the name of *A certain idol*, *of the Time of Ignorance*; (IDrd, M, K;) whence عَبْدُ الشَّارِقِ, a proper name [of a man]. (IDrd, M.) ⟹ Also [if not a mistranscription for غَارُوق, q. v., app. *Clay*, or *some other*

substance or mixture, with which a place is plastered,] مَا يُطَيَّنُ بِهِ مَكَانٌ. (Ibn-'Abbád, O.)

شَارُوقٌ signifies [The *kind of plaster called*] كِلْسٌ, [q. v.,] (Kr, M,) *i. q.* صَارُوجٌ. (K. [See this last word: and see also the last sentence of the next preceding paragraph above.])

مُشْرُقٌ: see what next follows.

مَشْرِقٌ (S, M, O, Msb, K,) which by rule should be مَشْرُقٌ, (M, Msb,) but this latter is rarely used, (Msb,) The *place*, (M,) or *quarter*, or *direction*, (Msb,) *of sunrise*; (M, Msb;) [the *east*, or *orient*;] and ↑ مُشْرِقٌ signifies the same; (S, M, O, Msb, K;) as also ↑ مُشْرِقِىٌّ: (Seer, M:) the pl. of the first is مَشَارِقُ; and the pl. of ↑ مُشْرِقِىٌّ is أَمْشُرِقَانِ. (M.) The dual, المَشْرِقَانِ, means *The place of sunrise of summer and that of winter* [E. 26° N. and E. 26° S. in Central Arabia]. (S, O, TA.) And also *The place of sunrise and the place of sunset*; [or *the east and the west*;] (M, O;) the former being thus made predominant because it denotes existence, whereas the latter denotes non-existence: (M:) thus in the saying, يَا لَيْتَ بَيْنِى (M, O,) in the Kur [xliii. 37], (O,) وَبَيْنَكِ بُعْدَ المَشْرِقَيْنِ [*O, would that between me and thee were the distance of the east and the west*]. (M, O.) And [in like manner] one says مَا بَيْنَ المَشْرِقَيْنِ ↑ مَشْرِقٌ, meaning *What is between the place of sunrise and the place of sunset*. (M.) — See also مُشْرُقٌ. — The saying, cited by IAar,

* قُلْتُ لِسَعْدٍ وَهْوَ بِالأُزَارِقِ *

* عَلَيْكَ بِالمَحْضِ وَبِالمَشَارِقِ *

he explains as meaning [*I said to Saad, he being at El-Azárik* (a certain water in the بَادِيَة, TA in art. زرق)], *Keep thou* [*to pure milk, and*] *to the sun* [*or the places of sunshine*] *in winter*: but [ISd says,] in my opinion, المَشَارِق is here pl. of مُشْرُقٌ applied to flesh-meat that is "[cut into strips and] spread in the sun [to dry];" and this is confirmed by his saying بالمحض, each of them being food. (M.)

مُشْرُقٌ: see شَرْقٌ. — Also *Entering upon the time of sunrise*: the pl. occurs in this sense in the Kur xv. 73 and xxvi. 60. (TA.)

مَشْرُقَةٌ and مُشْرُقَةٌ (S, M, O, K) and مُشْرِقَةٌ, (M, O, K,) the last mentioned by Ks, (O,) *A place of sitting in the sun*; (S, O, K;) accord. to some, peculiarly, (TA,) *in the winter*; (O, K, TA;) and ↑ مُشْرِقِىٌّ and ↑ مُشْرَاقٌ (S, O, K) and ↑ مُشْرِقٌ (O, K) signify the same: (S, O, K:) or *a place upon which the sun shines*; accord. to some, peculiarly, *in the winter*, (M,) as also ↑ مُشْرَقَةٌ and ↑ مَشْرَقَةٌ (M, TA) and ↑ مَشْرَقٌ (M) and مشرق [app. ↑ مُشْرُقٌ, of the pl. of which, or of one of the first three words in this paragraph, see an ex. in a verse cited voce مُشْرُقٌ if the explanation of that verse by IAar be correct]. (TA.)

مُشْرِقِىٌّ (Msb, TA) and مُشْرَقِىٌّ both [applied to a man] signify *Of the east*; or *eastern*: (Msb:) pl. مَشَارِقَةٌ. (TA.)

مُشْرَقٌ *A place of prayer*; syn. مُصَلًّى; (As, S, M, Mgh, K;) i. e., in an absolute sense: (TA:) or the *place of prayer of the festival* (العيد): (TA:) or the *place of prayer of the two festivals*: and مُشْرَقُ الخَيْفِ is said to mean *the place of prayer of the festival at Mekkeh*: (M, TA:) and *the mosque of El-Kheyf*. (S, K.) — And The *festival* (العيد) [itself]: because the prayer thereon is after the شَرْقَة, i. e. the [rising] sun. (M.) — Also Flesh-meat [*cut into strips and*] *spread in the sun* [to dry: see its verb, 2]. (M.) See also مُشْرُقٌ, last sentence. — And A garment, or piece of cloth, [*dyed yellow*: or *with saffron*: see, again, its verb: or] *dyed with a red colour*. (O, K.) — And a fortress [or a watering-trough or tank (see 2, last sentence,)] *plastered with* شَارُوق. (O, K.)

مُشَرِّقٌ *Taking to the direction of the east, or place of sunrise*: one says, شَتَّانَ بَيْنَ مُشَرِّقٍ وَمُغَرِّبٍ [*Different, or widely different, are one going towards the east and one going towards the west*]. (S.)

مِشْرَاقٌ: see مُشْرُقَةٌ. — Also A man *accustomed to make his enemy to be choked with his spittle*. (Z, TA.)

مِشْرِقٌ: see مُشْرِقِىٌّ: — and مُشْرُقَةٌ. — Also, (M, O, K,) of a door, (M, K,) *A chink into which the light of the rising sun falls*. (M,* O, K.*) — And البِشْرِيق is the name of *A gate for repentance, in Heaven*. (I'Ab, O, K.) See شَرْقٌ.

شرقرق

شِرْقِرَاقٌ and its vars.: see art. شقرق.

شرك

1 شَرَكَهُ فِيهِ, aor. ـُ, inf. n. شِرْكَةٌ (S, Mgh,* Msb, K) and شَرَكَةٌ, the former a contraction of the latter, but the more usual, (Msb,) and شِرْكٌ (Mgh, Msb) and شَرْكٌ, the former of these two a contraction of the latter, but the more usual, (Msb,) or شَرْكٌ [q. v. infrà] is a simple subst., (S, K,) [*He shared, participated, or partook, with him in it;*] *he was, or became, a* شَرِيك [or *copartner* &c.] *to him in it*; (Msb;) namely, a sale or purchase, and an inheritance, (S, K,) or an affair; (Msb;) and ↑ شَارَكَهُ فِيهِ [signifies the same]. (Mgh, Msb,* K.* [It is said in the TA, after the mention of شَرَكَهُ with its inf. n. شِرْكَةٌ, that it is more chaste than ↑ اشْرَكَهُ; by which it is implied that this latter is sometimes used as syn. with the former; for which I do not find any express authority.] And *He entered with him into it*; [or *engaged with him in it*;] namely, an affair. (TA.) — شَرِكَتِ النَّعْلُ, aor. ـَ, *The sandal had its* شِرَاك *broken*; (Ibn-Buzurj, K;) inf. n. شَرَكٌ. (TK.)

2: see **4**. — [The inf. n.] تَشْرِيكٌ also signifies *The selling a part* [or *share*] *of what one has purchased for that for which it was purchased.* (Mgh, K.) — شَرَّكَ النَّعْلَ, (S,* Mgh, Msb, K,) inf. n. تَشْرِيكٌ, (S, K,) *He put a* شِرَاك *to the sandal*; (S, Mgh, Msb, K;) as also ↑ أَشْرَكَهَا, (S, TA,) inf. n. إِشْرَاكٌ. (TA.)

3 شَارَكْتُ فُلَانًا, inf. n. مُشَارَكَةٌ, (TK,) [*I shared, participated, or partook, with such a one;*] *I was, or became, the* شَرِيك [or *copartner* &c.] *of such a one*. (S, TA.) El-Jaadee says,

* وَشَارَكْنَا قُرَيْشًا فِى تُقَاهَا *

* وَفِى أَحْسَابِهَا شِرْكَ العِنَانِ *

[*And we shared with Kureysh in their piety and in their several grounds of pretension to respect, with a sharing exclusive of other properties*]. (S.) See also **1**. [And see **8**.]

4 أَشْرَكْتُهُ فِى الأَمْرِ *I made him a* شَرِيك [or *copartner* &c.] *to me in the affair*: and ↑ شَرَّكْتُ بَيْنَهُمْ فِى المَالِ [*I made them copartners in the property*; and شَرَّكْتُهُمْ, occurring in this art. in the TA, on the authority of Esh-Shâfi'ee, means, in like manner, *he made them copartners*; and أَشْرَكَ بَيْنَهُمْ is used in this sense in the present art. in the K]. (Msb.) وَأَشْرِكْهُ فِى أَمْرِى, in the Kur [xx. 33], means *And make Thou him my* شَرِيك [or *copartner*, or *associate*, or *colleague*,] *in my affair*. (S.) And one says also, اشركهُ مَعَهُ فِى الأَمْرِ *He made him to enter* [or *engage*] *with him in the affair*: and اشرك فُلَانًا فِى البَيْعِ *He made such a one to enter* [or *share*] *with him in the sale or purchase*. (TA.) — [Hence,] اشرك بِاللّٰهِ *He attributed to God a* شَرِيك [or *copartner* &c.] (Mgh, TA) *in his dominion*: (TA:) [or *he attributed to God* شُرَكَآء, i. e. *copartners* &c., such as the angels and the devils: (see Kur vi. 100, &c., and any of the expositions thereof:) i. e. *he believed in a duality, or a plurality, of gods*:] and [in a wider sense,] *he disbelieved* [or *misbelieved*] *in God*: syn. كَفَرَ: (S,* Msb, K, TA:) used in this latter sense because الكُفْر is not free from some kind of شِرْك. (Kull p. 49.) — See also **1**: — and **2**.

6: see the next paragraph, in three places.

8 اشتركوا ↑ تشاركوا, (Mgh, Msb,) and اشتركا ↑ تشاركا, (K,) and اشتركنا ↑ تشاركنا, (S,) [*They, and they two, and we, shared, participated, or partook, one with another, and each with the other; or were, or became, copartners*, &c.;] فِى كَذَا [*in such a thing*]. (S.) — [Hence,] الاِشْتِرَاك in lexicology signifies *The being homonymous*; lit. *the being shared, or participated*, in by several meanings: [used as a subst., *homonymy*:] (Mz, 25th نوع and Intr. to the TA:) one says of a noun [or word] that is termed مُشْتَرَك فِيهِ مَعَانٍ كَثِيرَةٌ [q. v.], [*Many meanings share, or participate, in it*]. (TA.) — And اشترك الأَمْرُ ↑ *The affair, or case, was, or became, confused, and dubious*. (TA.)

شَرْكٌ: see what next follows.

شِرْكٌ is an inf. n. of شَرِكَهُ, as mentioned in the

first sentence of this art.: (Mgh, Mṣb:) or a subst. therefrom: (Ṣ:) and is *syn. with* ↑ شِرْكَةٌ, [signifying *A sharing, participating* or *participation, partaking,* or *copartnership*, and mentioned before as an inf. n.,] (K,) as also are شَرْكٌ and ↑ شَرِكَةٌ, [likewise mentioned before as inf. ns.,] and ↑ شَرْكٌ and ↑ شَرْكَةٌ (MF, TA,) and so is ↑ شُرْكَةٌ, with ḍamm, (K,) this last said by MF to be unknown, but it is common in Syria, almost to the exclusion of the other dial. vars. mentioned above. (TA.) An ex. of the first occurs in a trad, of Mo'ádh, أَجَارَ بَيْنَ أَهْلِ الْيَمَنِ الشَّرْكَ, meaning [*He allowed, among the people of El-Yemen,*] *the sharing, one with another,* (الِاشْتِرَاكَ,) *in land* [and app. *its produce*], *by its owner giving it to another for the half* [app. *of its produce*], *or the third, or the like thereof*: and a similar ex. of the same word occurs in another trad. (TA.) See also an ex. in a verse cited above, conj. 3. And one says, رَغِبْنَا فِى شِرْكِكُمْ, meaning *We are desirous of sharing with you in affinity, or relationship by marriage.* (K,* TA.) — And *A share:* (Mgh, O, Mṣb, TA:) as in the saying, بِعْ شِرْكَ مِنْ دَارِهِ [*A share of his house was sold*]: (Mgh:) and as in the saying, أَعْتَقَ شِرْكًا لَهُ فِى عَبْدٍ [*He emancipated a share belonging to him in a slave*]: (Mṣb:) pl. أَشْرَاكٌ. (O, Mṣb, TA.) [See a verse of Lebeed cited voce أَشْرَاكٌ.] — It is also a subst. from بِعْتُهُ بِالشَّرْكِ (Mgh, Mṣb, K, TA;) thus in the Ḳur xxxi. 12; (Mgh, TA;) meaning The *attribution of a* شَرِيك [*or copartner &c., or of* شَرِكَة i. e. *copartners &c.,* (see 4,)] *to God:* (Mgh:) [so that it may be rendered *belief in a plurality of gods:*] and [in a wider sense,] *unbelief* [*or misbelief*]; syn. كُفْرٌ. (Ṣ, Mṣb, K, TA.) And it is also expl. as meaning *Hypocrisy:* (Mgh, TA:) so in the saying of the Prophet, إِنَّ أَخْوَفَ مَا أَخَافُ عَلَى أُمَّتِى الشِّرْكُ [*Verily the most fearful of what I fear for my people is hypocrisy*]: (Mgh:) and so in the trad., الشِّرْكُ أَخْفَى فِى أُمَّتِى مِنْ دَبِيبِ النَّمْلِ [*Hypocrisy is more latent in my people than the creeping of ants*]. (IAth, TA.) — See also شَرِيك, in two places.

شَرَكٌ The حِبَالَة [properly a sing., meaning *snare*, but here app. used as a gen. n., meaning *snares*, as will be seen from what follows,] *of the* صَائِد [i. e. *sportsman, or catcher of game, or wild animals, or birds*]; one of which is called ↑ شَرَكَةٌ: (Ṣ, O:) the meaning of the شَرَك of the صَائِد is well known; and the pl. is أَشْرَاكٌ; like سَبَبٌ and أَسْبَابٌ: or, as some say, شَرَكٌ is the pl. of ↑ شَرَكَةٌ, [or rather is a coll. gen. n. of which ↑ شَرَكَةٌ is the n. un.,] like قَصَبٌ and قَصَبَةٌ: (Mṣb:) [i. e.,] شَرَكٌ signifies the حَبَائِل [*or snares,* or by this may perhaps be meant the *cords composing a snare,* for حَبَائِل is an anomalous pl. of حِبَال,] *for catching wild animals or the like; and what is, or are, set up for* [*catching*] *birds:* (K, TA:) one whereof is said to be called ↑ شَرَكَةٌ [a-term used in the K, in art. شبك, as the explanation of شَبَكَةٌ, which means *a net*]: (TA:) and the pl. of شَرَكٌ is شُرُكٌ, with two ḍammehs, which is extr. [with respect to analogy, like فُلْكٌ pl. of فَلَكٌ]. (K.) Hence the trad., أَعُوذُ بِكَ مِنْ شَرَكِ الشَّيْطَانِ وَشَرَكِهِ, meaning *I seek protection by Thee from the mischief of the Devil, and his snares.* (TA.) — شَرَكُ الطَّرِيقِ *means The main and middle parts of the road;* (Ṣ, K;) syn. جَوَادُّهُ: or *the tracks that are [conspicuous and distinct,] not obscure to one nor blended together:* (K:) pl. [or rather coll. gen. n.] of ↑ شَرَكَةٌ: (Ṣ:) *or the* أَثْنَاع *of the road;* (As, TA;) i. e. *the furrows of the road, made by the beasts with their legs* [*or feet*] *in its surface, a* شَرَكَة *here and another by the side of it:* (TA:) or أَشْرَاكٌ [is its pl., and] signifies the *small tracks that branch off* from the main road *and then stop, or terminate.* (Sh, TA.) [See أَسْ.]

شَرِكٌ: شَرْكَةٌ: شُرْكَةٌ: } see شِرْكٌ, first sentence.

شَرْكَةٌ: see شِرْكٌ, first sentence. — Also *A piece of flesh-meat;* of the dial. of El-Yemen; originally, *of a slaughtered camel, in which people share, one with another.* (TA.)

شَرَكَةٌ: see شَرَكٌ, in six places.

شَرِكَةٌ: see شِرْكٌ, first sentence.

شَرُكَى and شَرُكَّى A *quick,* or *swift,* pace: (K:) so says ISd. (TA.) And نَعْلٌ شَرُكَى *A quick and consecutive slapping,* (Ṣ, O, Ḳ,) like the camel's slapping when a thorn has entered his foot and he beats the ground with it with a consecutive beating. (Ṣ,* O.) Ows Ibn-Ḥajar says,

* وَمَا أَنَ إِلَّا مُسْعِدٌ كَمَا تَرَى *

* أَهُو شَرُكِيّ الوِرْدِ غَيْرُ مُعَتِّرِ *

[*And I am none other than one who is ready, as thou seest; one in the habit of quick and consecutive coming to water; not one who is dilatory*]: i. e., *one coming to water time after time, consecutively:* he means, I will do to thee what thou dislikest, not delaying to do that. (Ṣ.)

شِرَاكٌ The *thong,* or *strap, of the sandal,* (Mgh, Mṣb, K, TA,) *that is on the face thereof,* (TA,) *upon the back* [meaning *upper side*] *of the foot,* (Mgh, Mṣb,) [*extending from the thong, or strap, that passes between two of the toes, towards the ankle, and having two arms* (its عَضَادَتَانِ, *which are attached to the* أُذُنَانِ (q. v.), *or pass through these and unite behind the foot:* see also حِزَامَةٌ, and فَرْضَةٌ, whence it appears to mean also *each arm,* and *the two arms, of the* شِرَاك *properly so called:* and see سِيرٌ, where it appears to be used as meaning *a thong* or *strap,* absolutely:] the شِرَاك of the sandal is well known: (O:) pl. شُرُكٌ, (O, K, TA,) and accord. to the K أَشْرُكٌ also, but this is a mistake, *(TA.) To this is likened, in a trad., the shadow at the base of a wall, on the eastern side thereof, when very small [or narrow], showing that the sun has begun to decline from the meridian. (Mgh, Mṣb,) — [Hence,] † *A streak of herbage:* (Ṣ, O, K:) pl. شُرُكٌ, (Ṣ, O, TA,) expl. by AHn as meaning *herbage in streaks; not continuous.* (TA.) One says, اِكْتَلَأَ فِى بَنِى فُلَانٍ شُرُكٌ † *The herbage among the sons of such a one is composed of streaks.* (Aboo-Naṣr, Ṣ, O.) — [In the K voce بَثْنٌ it is used as meaning † *A row* of shoots, or offsets, cut from palm-trees and planted, such as are termed, when planted, مَبْثُوثَة and مُبَثَّق.] — [Hence,] one says, اِجْعَلِ الْأَمْرَ شِرَاكًا وَاحِدًا † *Make thou the affair, or case,* [*uniform,* or] *one uniform thing.* (Fr, TA in art. بأج.)

شَرِيكٌ act. part. n. of شَرِكَهُ; (Mgh;) *i. q.* مُشَارِكٌ [*A sharer, participator, partaker,* or *partner, with another; a copartner, an associate, or a colleague,* of another]; (K;) and ↑ شِرْكٌ signifies the same: (Az, K, TA:) *a sharer in what is not divided:* (K and TK in art. خلط:) or *a sharer in the rights of a thing that is sold:* (Mgh in that art.:) pl. شَرَكَاءُ and أَشْرَاكٌ (Ṣ, O, Mṣb, K, TA,) like شُرَكَاءُ and أَشْرَافٌ pls. of شَرِيفٌ; (Ṣ, O, TA;) or the latter is pl. of ↑ شِرْكٌ: (Az, TA:) a woman is termed شَرِيكَةٌ; (Ṣ, O, K;) which is applied to a man's جَارَة [i. e. *wife,* or *object of love*]; (TA;) and the pl. of this is شَرَائِكُ. (Ṣ, O, K.) Az mentions his having heard one of the Arabs say, لَأُلَانٍ شَرِيكٌ فُلَانٍ meaning *Such a one is married to the daughter, or to the sister, of such a one;* what people call the خَتَن [*of such a one*]. (TA.)

مُشْرِكٌ and ↑ مُشْرِكِىٌّ, (Ṣ, O, K,) like as one says دَوْسٌ and دَوْسِىٌّ, and قَفْرٌ and قَفْرِىٌّ, (Ṣ, O,) One *who attributes to God a* شَرِيك [*or copartner* &c., or شَرِكَة i. e. *copartners* &c. (see 4)]: (O:) [i. e. *a believer in a duality, or a plurality, of gods:*] and [in a wider sense,] *a disbeliever* [*or misbeliever*] *in God.* (Ṣ, O, K.) Abu-l-'Abbás explains [the pl.] مُشْرِكُونَ in the Ḳur xvi. 102 as meaning Those *who are* مشركون *by their obeying the Devil; by their worshipping God and worshipping with Him the Devil.* (TA.) — [In one place, in the CK, the former word is erroneously put for مُشْتَرِك, q. v., last sentence.]

مُشْرِكِىٌّ: see the next preceding paragraph.

اَلْمُشَرَّكَةُ اَلْفَرِيضَةُ الْمُشَرَّكَةُ, (O, K, TA,) or اَلْمَسْأَلَةُ الْمُشَرَّكَةُ, (Mṣb,) for فِيهَا الْمُشَرَّكُ, (Mṣb,) for فِيهَا الْمُشَرَّكَةُ, (Mṣb, TA,) is *That [assigned portion of inheritance, or the question relating thereto* (الْمَسْأَلَةُ الْمُشَرَّكَةُ being for مَسْأَلَةُ الْفَرِيضَةِ الْمُشَرَّكَةِ,)] *in which the brothers by the mother's side [only] and those by [both] the father's and the mother's sides are made to share together;* (O, Mṣb,* K, TA;) also called ↑ اَلْمُشَرِّكَةُ [*that makes to share*], tropically;

(Mṣb;) and called also ٱلْمُشْتَرَكَةُ [for ٱلْمُشْتَرَكَةُ فِيهَا i. e. *that is shared in*]: (Lth, K, TA:) this is the case of a husband and mother and, brothers by the mother's side and brothers by the father's and mother's sides: (O, K, TA:) for the wife is half; and for the mother, a sixth; and for the brothers by the mother's side, a third, and the brothers by the father's and mother's sides share with them: (O, TA:) 'Omar decided in a case of this kind by assigning the third to two brothers by the mother's side, and not assigning anything to the brothers by the father's and mother's sides; whereupon they said, يَا أَمِيرَ ٱلْمُؤْمِنِينَ هَبْ أَنَّ أَبَانَا كَانَ حِمَارًا فَأَشْرُكْنَا بِقَرَابَةِ أُمِّنَا [*O Prince of the Believers, suppose that our father was an ass, and make us to share by reason of the relationship of our mother*]: *so he made them to share together* فَأَشْرَكَ بَيْنَهُمْ [thus in the O and K, but correctly فَشَرَّكَ بِبَعْضِهِمْ, or, as afterwards in the TA, فَشَرَّكَهُمْ]): (O, K, TA:) therefore it (i. e. the فَرِيضَة, TA) was called مُشَرَّكَة [and مُشْرَكَة] and مُشْتَرَكَة, [in the CK, erroneously, مُشْتَرِكَة,] and also حِمَارِيَّة: (K, TA:) and it is also called عَجَرِيَّة, because it is related that they said, هَبْ أَنَّ أَبَانَا كَانَ حَجَرًا مُلْقًى فِى ٱلْبَحْرِ [*suppose that our father was a stone thrown into the sea*]; and [therefore] some called it بَحْرِيَّة: and it was called also عَجَرِيَّة. (TA. [More is there added, explaining different decisions of this case.])

ٱلْمُشْتَرِكَة: see the next preceding paragraph.

مُشَارِك: see رِيحٌ مُشَارِكٌ. — رِيحٌ مُشَارِكٌ means *A wind to which the* نَكْبَآء [q. v.] *is nearer than the two winds between which this blows.* (K.)

مُشْتَرَك, applied to a road (طَرِيق, Mgh, Mṣb, TA), is for مُشْتَرَكٌ فِيهِ, (Mṣb,) meaning [*Shared in*: or] *in which the people are equal* [*sharers*]. (TA.) — Hence, ٱلْأَجِيرُ ٱلْمُشْتَرَك [in my copy of the Mgh, erroneously, ٱلْمُشْتَرِك,] *The hired man* [*that is shared in*; i. e., *whose work no one has for himself exclusively of others, but who works for every one who repairs to him for work, like the tailor in the sitting-places of the markets*; (Mṣb;) or *who works for whom he pleases*: as to أَجِيرٌ مُشْتَرَك, it is not right, unless the word thus governed in the gen. case be expl. as an inf. n. (Mgh.) — See also ٱلْفَرِيضَةُ ٱلْمُشْتَرَكَةُ, above. — مُشْتَرَكٌ فِيهِ *A noun shared in* by several meanings; i. e. *a homonym*;) *a noun shared in by many meanings, such as* عَيْن and *the like:* (Mz, 25th نوع; and TA in the present art. and in the Intr.:) or مُشْتَرَك signifies a word *having two, or more, meanings*; and is applied to a noun, and to the pret. of a verb as denoting predication and prayer, and to the aor. as denoting the present and the future, and to a particle: (Mz ubi suprà:) [مُشْتَرَك used as a subst., meaning *a homonym*, has for its pl. مُشْتَرَكَاتٌ.] — ٱلْحِسُّ ٱلْمُشْتَرَك, for ٱلْحِسُّ ٱلْمُشْتَرَكُ فِيهِ, signifies, in the conventional language of the philosophers, *The faculty of fancy*; so called because "participated in" by the five senses: but it is vulgarly used as meaning *common sense*.] — مُشْتَرَك applied to a man, [for مُشْتَرَكٌ فِيهِ,] means † *Talking to himself, like him who is affected with anxiety*; (Aṣ, S, K, TA; [in the CK, erroneously, مُشْرِك;]) *his judgment being shared in; not one.* (TA.)

شرر

1. شَرَّهُ, (S, K,) aor. ـُ, (K,) inf. n. شَرٌّ, *i. q.* شَقَّهُ [meaning *He slit it*; or *rent it*; and perhaps also *he clave it, split it*, &c.]. (S, K.) — It is also said in the K that ٱلشَّرُّ signifies قَطْعُ مَا بَيْنَ ٱلْأُرْنِيَّة: but ما بين should be struck out: and the passage, moreover, is defective: it should be, as in the M, ٱلشَّرُّ and ٱلتَّشْرِيرُ signify The *cutting* [قَطْع or rather شَقّ i. e. *slitting* or *rending*]) *of the end, or tip, of the nose*, and *of the* قُفْر [here meaning *the vulva*, or *the orifice of the vagina,*] *of a she-camel*: specially said of these two things. (TA. [See also 2; and see شَرِير.]) — شَرَرَ ٱلثَّرِيدَةَ, aor. and inf. n. as above, and the latter, by poetic license, شَرٌّ, *He ate of the sides, or of the edge, of the* ثريدة [or *mess of crumbled bread moistened with broth*]. (TA.) — شَرَرَ لَهُ مِنْ مَالِهِ, (S, K,) aor. as above, (K,) and so the inf. n., (TA,) *He gave him little of his* مال (i. e. *property, or cattle*). (S, K.) — شَرِرَ, aor. ـَ, is quasi-pass. of شَرَرَهُ; [i. e. it signifies *It was, or became, slit, or rent*;] (TA;) as also ٱشْتَرَّ. (S, TA. [In the former it is implied that the meaning of the latter verb is ٱنْشَقَّ.]) — Also, aor. as above, (Mṣb,) inf. n. شَرَرٌ, (S,* Mṣb, K,*) *He* (a man) *had his nose slit*: (Mṣb:) or *he had the end, or tip, of his nose cut.* (S,* Mṣb, K.*)

2. تَشْرِير *i. q.* تَشْقِيق [meaning The *slitting*, or *rending*, and perhaps also *cleaving, splitting*, &c., *much*, or *in several places*]: (S, K, TA: [see 2 in art. خرر:]) one says, شَرَّرَهُ [*he slit it* &c.], in relation to the ear &c.: (TA:) [it is used in relation to the end, or tip, of the nose; and to the orifice of the vagina of a she-camel; as shown above:] see 1, second sentence. تَشْرِيرُ ٱلظِّئَارِ is [*The scarifying of the vulva, or of the orifice of the vagina, for the purpose of*] *the making a she-camel to affect and suckle a young one not her own* [*by causing her to imagine, from the pain thus occasioned, that she has recently brought forth that young one*]; (TA;) تشرير in this phrase signifying تَشْقِيق. (T in art. ظأر.) It is said in a trad. of Ibn-'Omar, that he purchased a she-camel, and, seeing in her what is thus termed, returned her: (S:) in this instance, تشرير الظئار means *The laceration of the two edges of the vulva on the occasion of* ظِئَار. (T and TA in art. ظأر: see 1 in that art.) — تَشْرِيرُ ٱلصَّيْدِ is *The wounding of the skin of the animal of the chase without piercing into the belly, or inside*, (L in art. حقن, [see 8 in that art.,]) *so that the animal escapes wounded.* (S, K.*)

5. تشرر, (S, K,) said of the skin, (TA,) or of a thing, (S,) *It was, or became, rent, or slit, in several places*; (S, K, TA;) quasi-pass. of شَرَّرَهُ. (TA.) It is said in a trad. of Kaṣb, أَتَى عُمَرَ بِكِتَابٍ قَدْ تَشَرَّمَتْ نَوَاحِيهِ تَشَلَّقَتْ i. e. [meaning *He brought to 'Omar a book of which the sides were slit, or rent, in several places*]. (TA.)

7: see 1, near the end.

شَرٌّ *A canal*, or *cut*, (خَلِيج,) from a بَحْر [i. e. sea, or large river]: (S, K:) [now applied to a *creek* of a sea:] or the لُجَّة [i. e. *main body*, or *fathomless deep*,] of the بَحْر [or sea]: (K:) or the *deepest part* thereof: (TA:) or *a* غَمْرَة [or *submerging deep*] thereof: pl. شُرُورٌ. (IB, TA.) — And *Any fissure in a mountain or rock, not passing through.* (TA.) — Also *A certain kind of tree.* (K.) — Also, (K,) or شَتْب شَرٌّ, (S, [in one of my copies of the S شَرُور,]) *Abundant herbs or herbage, of which the upper parts are eaten, the middle parts not being required,* (S, K,) *nor the lower parts.* (S.)

شَرُورٌ: see what next follows.

شَرِيرٌ A woman *having her vagina and rectum united by the rending of the separation between them*; syn. مُفْضَاة; (S, Mgh, K;) as also شَرُورٌ, (S, K,) and شَرَمَّاء; (K;) or the last of these in this sense has not been heard, though mentioned in the sense here following. (Mgh.) — Also A she-camel *having her* قُفْر [here meaning *the vulva*, or *the orifice of the vagina,*] *cut* [or rather *slit* or *rent*]; and so شَرْمَاء, and مَشْرُومَة: (M, TA:) or شَرْمَاء applied to a she-camel and to a she-ass, accord. to the Tekmileh, means *having the vulva slit, or rent*: therefore the first-mentioned meaning of this epithet, applied to a woman, if correct, may be tropical. (Mgh.) — Also The فَرْج [or *vulva*]; (K;) because of its being cleft. (TA.)

شَارِم An arrow *that slits, or rends,* (يَشْرُم,) *the side of the target.* (S, K, TA.)

أَشْرَر, applied to a man, (IAar, S, Mṣb, K,) *i. q.* الْأَنْف مَشْرُورُ (S, K;) [i. e.] *Having the nose slit*; (IAar, Mṣb, TA;) like أَهْرَم: (IAar, TA:) or *having the end, or tip, of the nose cut*: (Mṣb:) and *having the lower lip slit*; like أَفْلَم: and *having the upper lip slit*; like أَعْلَم: and *having the ear slit*; like أَخْرَب: and *having the eyelid slit*; like أَشْتَر: it has all these meanings: (IAar, TA:) fem. شَرْمَاء, applied to a woman. (Mṣb.) — For the fem., see also شَرِير, in three places. — The fem. is also applied to an ear (أُذُن), meaning *Having a small portion cut from the upper part*; and so مَشْرُومَة. (TA.)

مَشْرُور *Slit*, or *rent, in several places*: so in a trad., where it is said, فَجَاءَهُ بِمُصْحَفٍ مَشْرُورٍ [*And he brought him a copy of the Kur-án having the extremities slit*, &c.]. (TA.) — See also أَشْرَر, last sentence.

مَشْرُورٌ: see أَشْرَر: — and see also شَرِير.

Quasi شرنف

شَرْنَفَتُ الزَّرْعَ, mentioned under this head in the O and K: see Q. Q. 4 in art. شرف. The ن is held by Az to be augmentative, if not a mistake for ى. (O.)

شِرْيَانٌ: see شِرْيَانٌ, art. in شرف.

شره

شَرَهٌ (S, MA, Mgh, Mṣb, K) عَلَى الطَّعَامِ, (MA, Mgh, Mṣb) وَغَيْرِهِ, (Mṣb,) or إِلَى الطَّعَامِ, (TA, [perhaps a mistranscription,]) aor. ـَ, (Mṣb, K,) inf. n. شَرَهٌ, (S, MA, Mgh, Mṣb,) said of a man, (S,) *He was vehemently desirous, or greedy;* (MA;) *or very vehemently desirous, or very greedy;* (Mgh, Mṣb;) *or overcome by vehement desire, or greediness;* (S, K;) *of the food* (MA, Mgh, Mṣb) *&c.:* (Mṣb:) or, as some say, *he was affected with the worst of vehement desire, or of greediness.* (TA.)

شَرَهٌ (S, Mṣb, K) and ↑ شَرْهَانُ (Lth, K) [*Vehemently desirous,* or *greedy;* (see 1;) or] *very vehemently desirous, or very greedy;* (Mṣb;) or *overcome by vehement desire, or greediness:* (K:) or, accord. to some, *affected with the worst of vehement desire, or of greediness.* (TA.)

شَرْهَانُ: see the next preceding paragraph.

إِهْيَا أَشْرَ إِهْيَا with kesr to the ر in اهيا, and with fet-ḥ to the ش in اشر, and to the ر, quiescent, (TA,) [mentioned in this art. in consequence of the supposing اشر with اهيا after it to compose one word,] but this is not its proper place; (K, TA;) so says Sgh; (TA;) an ancient Greek expression, (K, TA,) or Syriac, or, more correctly, Hebrew; (TA;) [the truth is that it is a mode of writing the Hebrew words אֶהְיֶה אֲשֶׁר אֶהְיֶה "I shall be that I am," in Exod. iii. 14, rendered in our Authorized Version "I am that I am;"] said in prayer; (TA;) [virtually] meaning *The existing from eternity, that will not cease to be:* (K:) Sgh says, thus one of the learned men of the Jews pronounced it to me in 'Adan Abyan: and some say اهيا شراهيا, as though abridging it, يَا حَيُّ يَا قَيُّومُ [which may be rendered *O Ever-living, O Self-subsisting by Whom all things subsist;* but the latter epithet is variously explained]; so says Lth: (TA:) the people now say أَهْيَا شَرَاهْيَا, (so in some copies of the K,) with fet-ḥ to the ر in اهيا, and dropping the ر in what follows this word, [which, however, probably means that they say أَهْيَا شْرَ أَهْيَا,] or, as in the handwriting of Sgh, with medd to the ر in the former; (TA;) [in my MS. copy of the K أَهْيَا شَرَاهْيَا; in the CK, أَهْيَا شَرَاهْيَا;] which is said in the K to be a mistake accord. to the assertion of the learned men of the Jews: but this, which is said to be a mistake, is what commonly obtains in the books of the people, [i. e. of the Jews,] and they seldom, or never, pronounce it otherwise than thus: As says that the vulgar say يَا هْيَا, which is post-classical; correctly يَا هَيَاهْ [or يَا إِهْيَا with fet-ḥ to the ه: AḤát says, I think it to be originally يَا هَيَّا شراهيا [which is inconsistent with the Hebrew]: and Ibn-Buzurj says, they said يَا هَيَا and يَا هَيَا in speaking to one from a near place. (TA.)

شرو

شَرْوٌ *Honey:* (K:) or *white honey:* mentioned by Sgh: formed by transposition from شَوْرٌ: (TA:) and also written ↑ شِرْوٌ. (K.)

شِرْوٌ: see what precedes.

شَرْوَى, originally شَرْيَوٌ: } see art. شرى.
شِرْوَى, originally شِرْيَوٌ: }

شروى

شِرْوَالٌ is [said to be] a dial. var. of سِرْوَالٌ (K:) IAmb says that Es-Sijistánee mentions his having heard some of the Arabs of the desert say سِرْوَال for شِرْوَال; but that it seems he heard them use the Pers. word, [which, it appears, is شَرْوَال as well as سِرْوَال,] and knew it not: (O, TA:*) a شروال is a vulgar word, [now commonly pronounced سِرْوَال] and some of the vulgar say شَلْوَار, with fet-ḥ to the ش. (TA.)

شرى

1. شَرَاهُ, (S, Mgh, Mṣb, K, &c.,) aor. ـَ, (S, Mṣb, K,) inf. n. شَرْيٌ (S, Mgh, Mṣb, TA) and شِرَآءٌ, (S,* Mgh, Mṣb,* TA,) the former inf. n. the more in repute, (Mṣb, TA,) and this is of the dial. of Nejd, the latter being of the dial. of El-Ḥijáz, or the latter may be said to be with medd for the purpose of assimilating it to a preceding word, accord. to El-Munáḍee, or it may be regarded as an inf. n. of شَارَاهُ, (TA,) *i. q.* بَاعَهُ [in the sense in which this is generally used, i. e. *He sold it*]; (S, Mgh, K;) *he gave it for a price:* (Mṣb:) and *i. q.* ↑ اِشْتَرَاهُ [in the sense in which this is generally used, i. e. *he bought it*]; (S, Mgh;) i. e. شَرَاهُ signifies also *he took it,* or *acquired it, for a price:* (Mṣb:) or this and ↑ اشترى both signify بَاعَهُ [as meaning *he sold it*]; (T,* K, TA;) but the former is more used than the latter in this sense: (T, TA:) and both signify also [*he bought it*; i. e.] *he possessed it by sale;* (K;) which is the more usual meaning of the latter: (T, TA:) thus the former has two contr. meanings, (S, Mṣb, K,) and the latter also: (K:) for the two persons selling and buying sell and buy the price and the thing upon which the price is put; so that each of the things given in exchange is sold in one point of view and bought in another. (Mṣb, TA.) It is said in the Kur [ii. 203], وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَآءَ مَرْضَاةِ اللّٰهِ i. e. [*And of men is he*] *who sells* [*himself in the endeavour to obtain the approval of God*]. (S,* TA.) And in the same, [xii. 20], وَشَرَوْهُ بِثَمَنٍ بَخْسٍ i. e. *And they sold him* [*for a deficient, or an insufficient, price*]. (S, TA.) And in the same [ii. 15], أُولَٰئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالَةَ بِالْهُدَىٰ ↑ اِشْتَرَوْا, originally اِشْتَرَيُوا, (S,) [lit. *Those are they who have purchased error with right direction,*] meaning, ‡ *who have taken* الضلالة *in exchange for* الهدى: (Ksh, Bḍ, Jel:) or ‡ *who have preferred* الضلالة *to* الهدى: (Ksh, Bḍ:) [for] of any one who relinquishes a thing and lays hold upon another thing, one says اشترى; (K, TA;) which is thus tropically used [as meaning ‡ *he took it in exchange* بِغَيْرِهِ by giving up *another thing*]; (TA;) and hence this saying in the Kur-án. (K, TA.) — [Hence,] شَرَى بِنَفْسِهِ ‡ *He advanced before the people,* or *party,* (K, TA,) *to their enemy,* (TA,) *and fought in defence of them:* or ‡ *he advanced to the Sulṭán, and spoke for the people:* (K, TA:) [as though he sold himself for them; the ب in بنفسه being app. redundant:] or, as in the Tekmileh, شَرَى بِنَفْسِهِ إِلَى القَوْمِ ‡ *he advanced to the people,* or *party, and fought them.* (TA.) — And شَرَى, (K,) inf. n. شَرْيٌ, (TA,) † *He mocked at, scoffed at, laughed at, derided, or ridiculed, such a one:* (K:) [and] so ↑ شَرْأَهُ. (TA voce جَدْعَهُ [q. v.: thus there written, perhaps for the purpose of assimilating it to جَدَّعَهُ.]) — And *i. q.* أَرْغَمَهُ † [*He angered such a one;* or *did evil to him, and angered him*]: (Lḥ, K, TA:) and so أَوْرَمَهُ and غَطَأَهُ [or perhaps عَطَأَهُ, for both are expl. alike]: all said of God. (Lḥ, TA.) And فَعَلَ بِهِ مَا شَرَاهُ † *He did to him that which occasioned evil to him;* or *that which displeased, grieved, or vexed, him;* syn. سَآءَهُ. (TA.) And لَحَاهُ اللّٰهُ وَشَرَاهُ † [*May God remove him far from good or prosperity,* or *curse him, and do evil to him,* or *displease or grieve or vex him*]. (TA.) — شَرَى اللّٰهُ, (K,) inf. n. شَرْيٌ, (TA,) also signifies *God smote him,* or *may God smite him, with the eruption termed* شَرًى [q. v.]. (K, TA.) — And شَرَاهُ, (K,) aor. ـَ, inf. n. شَرْيٌ, (TA,) *i. q.* شَرَّاهُ, (K, TA,) i. e. *He spread it* [*to dry*]; (TA;) [in copies of the K, in art. شر, written, in this sense, ↑ شَرَّاهُ;] namely, flesh-meat, or a garment, or piece of cloth, and [the preparation of curd called] أَقِط. (K.) — شَرِيَ, aor. ـَ, inf. n. شَرًى, (S, K,) said of lightning, (S, K, &c.,) *It shone, or gleamed, much:* (S:) or *it shone, or gleamed,* (K, TA,) *and spread in the face of the clouds, or,* as in the T, *became dispersed in the face of the clouds:* (TA:) and ↑ اشرى signifies the same; (K;) or *it shone, or gleamed, consecutively:* the latter verb mentioned by Sgh. (TA.) — And hence, (S,) said of the nose-rein of a camel, (S, TA,) *It was,* or *became, in a state of commotion,* (TA,) or, *of much commotion.* (S, TA.) [See also 12.]) — Also, (K,) aor. and inf. n. as above, (TA,) *He* (a man) *was, or became, angry:* (K, TA:) or *he was, or became, flurried by reason of anger.* (S, TA.) — And, said of evil, or mischief, *It spread, بَيْنَهُمْ among them:* (K, TA:) or *became great,* or *formidable;* and in like manner said of an affair, or event. (Nh, TA. [See also 10.]) — Also, and ↑ استشرى, *He* (a man, S) *persisted,* or *persevered,* (S, K,) *in an affair,* (S,) or *in his error, and his corrupt conduct:* and the former, said of a man, is like غَوِيَ in measure and meaning [i. e. *he persisted,* or *persevered, in his anger*]. (TA.) One says of a horse, شَرِيَ فِي سَيْرِهِ, (S, K,) inf. n. as above, (TA,) *He per-*

sisted, or persevered; in his pace, or going: as also ▼ استشرى: (Ṣ:) or he exceeded the usual bounds therein, (K, TA,) and went on without languor: (TA:) and فِى عَدْوِهِ ▼ استشرى he (i. e. a horse) persisted, or persevered, in his running: (Mgh:) and شَرَى فِى لِجَامِهِ he (a horse) strained his bridle. (A, TA.) And شَرِيَتْ عَيْنُهُ بِالدَّمْعِ His eye persisted, or persevered, in the shedding of tears, the tears pouring forth consecutively. (TA.) — And شَرِىَ, (Ṣ, K, TA,) aor. ـَ, inf. n. شَرًى, (K,* TA,) He, (TA,) or his skin, broke out with the eruption termed شَرًى [q. v.]. (Ṣ, K, TA.)

2: see the preceding paragraph, in two places.

3. شَارَاهُ, inf. n. مُشَارَاةٌ and شِرَآءٌ, i. q. بَايَعَهُ [as signifying He sold and bought with him: and he bartered, or exchanged commodities, with him: that شاراه has both of these meanings (like بايعه is shown by the fact that مُشَارَاةٌ is also expl. in the TA, on the authority of Er-Rághib, as signifying the same as فَاوَضَ. (K.) — Also, (Mgh,) inf. n. مُشَارَاةٌ, (TA,) He persisted in contention, litigation, or wrangling: (Mgh:) one says, هُوَ يُشَارِيهِ (T, M, K) He persists in contention, litigation, or wrangling, with him: (M, TA:) or he contends in altercation, disputes, or litigates, with him; or does so vehemently, or obstinately; syn. يُجَاوِلُهُ: (K, TA:) and it is said of the Prophet, in a trad., كَانَ لَا يُشَارِى وَلَا يُمَارِى [He used not to persist in contention, &c.]: (Mgh, TA:) meaning accord. to Th, كَانَ لَا يَسْتَشِرُّ ▼ بِالشَّرِّ [he used not to persist, or persevere, with evil conduct]: (TA:) from اِسْتَشْرَى فِى عَدْوِهِ [expl. above (see 1 near the end)] as said of a horse: (Mgh:) or, accord. to Az, (TA,) originally يُشَارِرُ; one of the رs being changed into ى. (K,* TA. [See 3 in art. شر: and see also 3 in art. جرى.])

4. اشرى, said of lightning: see 1, latter half. — Said of a camel, He sped, or went quickly. (IKtt, TA.) — اشرى بَيْنَهُمْ He excited discord, strife, or animosity, between them, or among them. (Az, K.) — اشرى الحَمْلَ (K accord. to the CK, [which, I think, evidently gives the right reading,] in the TA and in my MS. copy of the K الجمل,) i. q. تَفَلَّقَتْ عَقِيقَتُهُ [i. e. The lamb had its wool cleaving open, or becoming cleft]: (K: [Freytag, following the TK, and reading الجُمَّل, explains the verb as said of fruit, and meaning "diffisos habuit nucleos;" but I cannot find any authority for the signification that he thus assigns to عقيقة:]) mentioned by Sgh. (TA.) — اشرت الشَّجَرَةُ The plant [crept upon the ground, or] was like the cucumber and the melon; as also ▼ استشرت. (TA.) — See also 5. — اشراهُ He filled it; (Ṣ, K;) namely, a watering-trough: and in like manner اشرى جِفَانَهُ he filled a bowl, (Ṣ,) or his bowls for the guests. (TA.) — And He made it to incline, (K, TA,) فِى نَاحِيَةٍ كَذَا [in the direction of such a thing]. (TA.) Hence the saying of a poet,

* وَاشَرَى حَيْثُمَا يُشْرِى الهَوَى بَصَرِى *
* مِنْ حَوْضِنَا سَنَكُوا أَدْنُو فَأَنْظُرُ *

[And that I, wherever love makes my eye, or eyes, to incline, wherever they travel, approach and look: فأنظر being for فَأَنْظُرُ: or, as some relate it, أَنْظُرُ [i. e. turn myself, or my eyes, and look]. (TA.) — [Also He put it in motion; namely, a bridle. (Freytag, from the Deewán of the Hudhaleés.)]

5. تشرّى It became scattered, or dispersed: (K:) accord. to the M, said in this sense of a company of men. (TA.) — Also, said of a man, (Ṣ,) or of a party, or company of men, (TA,) He, or they, became like the شُرَاة [pl. of شَارٍ q. v.] in his, or their, actions; (Ṣ,* TA;) and so ▼ اشرى. (IAth, TA.)

6. تَشَارَيَا They sued each other; or cited each other before a judge; syn. تَقَاضَيَا. (A, TA.)

8: see the first paragraph, in three places.

10. استشرى: see 1, latter part, in three places: and see 3. — Also He persisted, or persevered, in consideration, or examination. (TA.) — And استشرى فِى دِينِهِ He strove, or exerted himself, or was diligent, or studious, and was careful, or mindful, or regardful, in his religion. (TA.) — And استشرت الأُمُورُ بَيْنَهُمْ The affairs, or events, were, or became, great, or formidable, between them, or among them. (K,* TA. [See also شَرِىَ.]) — And see 4.

12. اِشْرَوْرَى It was, or became, in a state of commotion. (K. [See also شَرِىَ.])

شَرْىٌ The colocynth: (Ṣ, K:) or it signifies, (K,) or signifies also, (Ṣ,) the plant thereof: (Ṣ, K:) n. un. with ة: (Ṣ:) and ▼ شِرْيَانٌ also signifies the colocynth: as a dial. var. of شَرْىٌ: or the leaves thereof. (TA.) One says, هُوَ أَحْلَى مِنَ الشَّرْىِ وَأَمَرُّ مِنَ الشَّرْىِ [He, or it, is sweeter than honey and more bitter than colocynth]. (TA.) And فُلَانٌ لَهُ طَعْمَانِ أَرَى وَشَرْىٌ [Such a one has two flavours, that of honey and that of colocynth]. (Ṣ, TA.) — And Any kind of plant that spreads upon the ground, running [or creeping] and extending; such as the melon and the cucumber. (AḤn, O voce سُعْدَانٌ, q. v., and TA* in the present art.) — And Palm-trees that grow from the date-stones: (K:) and with ة [as the n. un.] one of such palm-trees. (Ṣ.) — And, accord. to IJ, A kind of tree of which bows are made. (L voce حَتٌّ, q. v. [See also شِرْيَانٌ.]) — See also شَرًى. — And see شَرًى.

شَرًى A road, (K, TA,) in a general sense. (TA.) And, (K,) with the article ال, [particularly] A road of Selmà, (Ṣ, K, TA,) the mountain so called, (TA,) abounding with lions: (Ṣ, K, TA:) whence they say of courageous men, مَا هُمْ إِلَّا أُسُودُ الشَّرَى [They are no other than the lions of Esh-Shará]. (TA.) — And i. q. نَاحِيَةٌ [as meaning An adjacent tract or region]; (Ṣ, K;) as also ▼ شَرَاةٌ: (K:) accord. to some, of the right hand: (TA:) pl. أَشْرَآءٌ. (Ṣ, K.) Hence, شَرَى الفَرَاتِ The adjacent tract (نَاحِيَة) of the Euphrates: (TA:) and أَشْرَآءُ الحَرَمِ the adjacent tracts of the Sacred Territory; syn. نَوَاحِيهِ. (Ṣ.) — And A mountain. (K.) — Also The bad, or worse, or worst, of cattle: accord. to J, [in the Ṣ,] ▼ شَرًى, [said in the Ṣ to be like الشَّوَى الهَالِ which is said to be] a mistake: (K:) but El-Bedr El-Karáfee questions it being so: (TA:) and the good, or better, or best, thereof; as also ▼ شَرَاةٌ: thus having two contr. significations: (K:) and so says ISk: but ISd says that إِبِلٌ ▼ شَرَاةٌ, like سَرَاةٌ, means choice camels. (TA.) — And A certain eruption upon the body, resembling dirhams: (TA:) or small pimples or purulent pustules, having a burning property: (Ṣ:) or small pimples or purulent pustules, red, itching, and distressing, generally originating at once, (K, TA,) but sometimes gradually, (TA,) and becoming [more] severe by night in consequence of a hot vapour breaking forth at once upon the body: (K, TA:) thus in the "Kánoon" of Ibn-Seenà [or Avicenna]. (TA.) — ذُو الشَّرَى A certain idol of [the tribe of] Dows (دَوْس), (K, TA,) in the Sarát (السَّرَاة): so says Nasr. (TA.)

شَرٍ Having the eruption termed شَرًى, described in the next preceding paragraph. (Ṣ, K.)

شَرْىٌ, (Ṣ, TA,) an inf. n. of شَرِىَ, aor. يَشْرَى, (TA,) [when used as a simple subst., signifying A sale and also a purchase,] has شَرِيَّةٌ for its pl., which, as pl. of a sing. of the measure فَعِلٌ, is anomalous. (Ṣ, TA.)

شَرَاةٌ: see شَرًى, in two places.

شَرَآءٌ: see شَرًى.

شَرِىٌّ Sold: and also bought: applied in this sense to a male slave; and شَرِيَّةٌ to a female slave. (Mṣb.) — Also A horse that persists, or perseveres, in his pace, or going: (Ṣ:) or that exceeds the usual bounds therein, (K, TA,) and goes on without languor: (TA:) or a choice horse: (A, TA:) or an excellent, choice horse. (TA.)

شَرِيَّةٌ A way, course, mode, or manner, of acting or conduct or the like: and a nature; or a natural, a native, or an innate, disposition or temper or the like. (K.) — Also, of women, Such as bring forth females. (K.) One says, تَزَوَّجَ فِى شَرِيَّةِ نِسَآءٍ He married among women such as bring forth females. (TA.)

شَرْوَى, in which the و is a substitute for ى, as it is in تَقْوَى and the like, (TA,) The like (Ṣ, K) of a thing: (Ṣ:) because a thing is sometimes bought with the like thereof: (TA:) [said alike as sing. and pl.: and, accord. to the TA, it seems that ▼ شَرًى signifies the same.] It is said of Shureyh, كَانَ يَضْمَنُ القَصَّارَ شَرْوَى الثَّوْبِ الَّذِى أَهْلَكَهُ [He used to make the washer responsible for the like of the garment, or piece of cloth, that he destroyed]. (TA.) And it is said in a trad. of 'Omar, relating to the [collecting of the] poor-rate, لَمْ يَأْخُذْ إِلَّا تِلْكَ السِّنَّ مِنْ شَرْوَى إِبِلِهِ [i. e. And he shall not take any save of that age, of the likes of his camels]. (TA.)

شَرَوِىٌّ, in which the و is a substitute for ى, and ♦ شِرَائِىٌّ [both signifying *Of, or relating to, selling*, and also *of, or relating to, buying*,] are rel. ns.; the former, of the inf. n. شِرًى; and the latter, of the inf. n. شِرَآءٌ. (Msb, TA.)

شَرْيَانٌ see شَرْىٌ, — and see what next follows.

شَرْيَانٌ and ♦ شَرْيَانٌ, (S, K,) the former of which is the more in repute, (TA,) the former said to be quasi-quadriliteral, like جَرْيَالٌ, [and therefore mentioned also in the TA in art. رشن,] but held by IB to be of the measure فَعْلَانٌ, (TA in art. رشن,) *A kind of tree*, (S, K, TA,) *of the* عضاه [q. v.] *of the mountains*, (TA,) *of which bows are made:* (S, K, TA:) n. un. with ة: *the tree thus called grows in the manner, and of the height and width, of the* [*species of lote-tree called*] سِدْر, *and has a yellow, sweet* نَبْقَة [or *drupe*]: so says AHn: and he adds, Aboo-Ziyád says, *bows are made of the* شريان, *and the bow made thereof is good, but black tinged with redness; its wood being of those woods of which good bows are* [*commonly*] *made; and they assert that it seldom, or never, becomes crooked:* Mbr says that the نَبْع *and* سَوْحَط [q. v.] *are one kind of tree, but differing in name and estimation according to the places of growth; such thereof as is upon the summit of the mountain being the* نبع; *and such as is at the base, or foot, or lowest or lower part, thereof, the* شريان. (TA. [But see سَوْحَطٌ.]) — Also sing. of شَرَايِينُ signifying The *arteries*; i. e. the *pulsing veins*; (S, K;) *which spring from the heart:* (S:) but the anatomists assert that they spring from the liver, and pass by the heart. (TA.) — شِرْيَانٌ, with kesr, signifies also *A crack*, or *fissure*, [in a rock,] *such as is termed* ثَتٌّ. (Az, TA.)

شَرَوِىٌّ: see شِرَائِىٌّ.

شَارٍ *Selling*, or *a seller*: (Mgh, TA:) and *buying*, or *a buyer*: as also ♦ مُشْتَرٍ [in both senses, but generally in the latter sense; whereas شَارٍ is generally used in the former sense]: (TA:) pl. of the former شُرَاةٌ. (Mgh.) — Also, (S, TA,) and ♦ شَارِىٌ, in which latter the ى is not the ى of a rel. n. but is an affix corroborative of the epithet, as in the cases of أَحْوَرُ and ♦ أَحْوَرِىٌّ [or أَحْمَرُ and أَحْمَرِىٌّ] and صَلْبٌ and ♦ صَلْبِىٌّ, (TA,) *One of the people to whom is applied the appellation* الشُّرَاةُ, (S, TA,) which means *the [heretics, or schismatics, commonly known by the name of]* حَوَارِج [pl. of حَارِجِىٌّ, q. v.]: (S, M, Mgh, K, &c.:) so called because they said, We have sold ourselves in obedience to God, i. e., for Paradise, when we separated ourselves from the erring Imáms: (S:) or because they sold themselves for the sake of what they believed: or because they said, Verily God has purchased us and our possessions: (Mgh:) but ISk says, because of their vehement hatred of the Muslims: and the author of the K says that it is from شَرِىَ signifying "he was angry," and "he persisted, or persevered;" and he charges J with error in his explaining it as above, from their saying "we have sold ourselves" &c.; but this charge is senseless, for J has followed herein more than one of the leading authorities: the author of the K has followed ISd, who, however, adds, as to themselves, they say "We are the شُرَاة" because of the saying in the Kur ii. 203 [cited in the first paragraph of this art.], and the saying [in ix. 112] "Verily God hath purchased, of the believers, themselves" [&c.]; and the like is said in the Nh, with this addition, that شُرَاة is the pl. of شَارٍ; i. e., it is from شَرَى, aor. يَشْرِى; or it may be from المَشَارَاةُ meaning المُلَاجَّةُ: moreover, the part. n. of شَرِىَ is شَرٍ; and this has not شُرَاة for its pl. (TA.)

شَارِىٌ: see the next preceding paragraph.

مُشْتَرٍ: see شَارٍ. — المُشْتَرِى *A certain star*, (S, K,) *well-known;* (K;) [*Jupiter*;] *one of the Seven Stars.* (TA.) — And *A certain bird.* (K.)

شزب

1. شَزَبَ, (S, A, O, K,) and شَزُبَ, (O, K,) aor. of the former ², (K,) inf. n. شُزُوبٌ (S, A, O, K) and شَزْبٌ, (K,) *He was, or became, such as is termed* شَازِب meaning as expl. below: (S, A, O, K:) [mostly] said of a horse. (S, A, O, TA.)

2. شَزَّبَ, (O, K,) inf. n. تَشْزِيبٌ, (K,) *He, or it, caused it* (a rod, O) *to wither:* (O, K, TA:) and *he, or it, made him to become lean, or light of flesh; slender, and lean; or lean, and lank in the belly.* (TA.)

شَزُوبٌ: see what follows.

شَازِبٌ *Lean, or light of flesh; slender, and lean; or lean, and lank in the belly;* applied to a horse: (S, O:) [or] ♦ شَزُوبٌ signifies thus, applied to a she-ass, (K, TA,) and a she-camel: (so accord. to the CK:) and شَازِبٌ, *lean, &c.*, as above; *and tough;* (A, K:) applied to a horse, (A, TA,) and to a man, &c.: (TA:) or *lean, or light of flesh, though not emaciated:* (Aṣ, TA:) and, applied to a man, *very slender or slim or spare:* (A:) pl. شُزُبٌ. (S, A, O, K,) applied to horses, (S, A, O,) and [as also of شَازِبَةٌ] to camels. (K.) And شَازِبَةٌ A she-gazelle *lean, or light of flesh; or slender, and lean; or lean, and lank in the belly; in consequence of her having come from afar:* pl. شَوَازِبُ. (TA.) — And *Rough;* (S, K, TA;) applied to a place. (S, TA.)

شزر

1. شَزَرَهُ, and إِلَيْهِ شَزَرَ, aor. ـُ, (K,) inf. n. شَزْرٌ, (TA,) *He looked askew, or sideways, at him,* (IAmb, K,) *not turning his face towards him,* (TA,) [*or with a slight turning of the face,* (see لَحَظَهُ,)] *by reason of hatred or of awe:* (IAmb:) *or he looked at him with a look of aversion:* or *he looked at him from the right and left:* (K:) *or from the outer angle of the eye:* generally, *in anger:* or *with hatred and anger:* (TA:) or, (K,) as also نَظَرَ إِلَيْهِ شَزْرًا, (S, A, Mgh, Msb,) *he looked at him from the outer angle of the eye,* (S, A, Msb, K,) *with anger,* (S, K,) or *with aversion, like as one looks who hates another,* (A, Mgh,) or *like one who is averse and angry:* (Msb:) or شَزَرَهُ signifies *he looked at him with the look of an enemy.* (TA.) The saying of 'Alee, اِنْشَظُوا, الشَّزْرَ وَاظْعَنُوا اليَسْرَ, is expl. as signifying *Look ye from the right and left* [*and thrust ye straight forward*]. (TA.) — Also شَزَرَهُ, (Fr, K,) aor. and inf. n. as above, (Fr,) *He smote him with the* [*evil*] *eye.* (Fr, K.) — Also شَزَرَهُ *He thrust him, or pierced him,* (K,) with a spear-head. (TA.) And طَعَنَهُ شَزْرًا *He thrust him, or pierced him, sideways.* (A.) — شَزَرَ الحَبْلَ, aor. ـُ and ـِ, (K,) inf. n. شَزْرٌ, (TA,) *He twisted the rope, or cord, from the left* [*by rolling it against his body from left to right*]: (ISd, K:) or *he twisted it upwards* [*by rolling it upwards against his thigh or body*]: (Aṣ, AM:) or *he twisted it from without* [*by rolling it against his thigh*], *and turned it towards his belly* [contrarily to the usual manner, which is termed يَسْر, and which is the twisting downwards, by rolling the rope or cord downwards either against the body or against the thigh]; (ISd, K;) as also ♦ استشزرهُ. (K.) [See also شَزْرٌ, below.]

3. شازرهُ, inf. n. مُشَازَرَةٌ, *He treated him, or regarded him, with enmity, or hostility:* whence [the manner of looking termed] الشَّزْرُ. (AA.)

4. اشزرهُ اللّٰهُ *God cast him into an evil case from which he could not extricate himself.* (TA.)

5. تشزّر *He was angry.* (K.) [See also 8.] — *He prepared himself,* لِلْقِتَالِ *for fight,* (K,) and لِلسُّجُودِ [*for prostration* in prayer]. (Mgh.)

6. تشازروا *They looked, one at another, in the manner termed* شَزْر, (S, K,) *from the outer angle of the eye.* (TA.) [See 1.]

10. استشزر: see 1, last sentence but one. — Also *It* (a rope or cord) *was twisted in the manner described above, in the explanation of* شَزَرَ الحَبْلَ. (K.)

طَعْنٌ شَزْرٌ *A thrusting, or piercing, from the right and from the left:* (S, M, TA:) or *with the right hand and the left.* (TA.) — فَتْلٌ شَزْرٌ *A twisting upwards, contrarily to the manner in which the spindle* [*usually*] *turns.* (S.) [See 1.] — غَزْلٌ شَزْرٌ — *Spun thread* [app. *twisted in a manner the reverse of that which is usual:* (see 1; and see also يَمْنٌ:) or] *that is uneven.* (K.) — طَحَنَ بِالرَّحَى شَزْرًا, [in which شَزْرًا appears to be an inf. n., though its verb is not mentioned,] *He ground with the hand-mill turning it from his right:* [i. e., making it to revolve in the same course as do the hands of a watch:] (S, A, K:*) the contrary [which is the common way] is termed يَمْنٌ. (A, TA.) — And مَا زَالَ شَزْرًا *He ceased not to be taking the wrong way.* (IAar, TA.) — شَزْرٌ also signifies *Difficulty* (K) in an affair. (TA.)

فِى نَحْظِهِ شَزْرٌ [*In his glance is a sidelong and*

angry look, from the outer angle of the eye: see 1]. (S, K.*) شَزْرٌ signifies [also] *Disquietude.* (Mgh.)

أَتَاهُ الدَّهْرُ بِشَزْرَةٍ لَا يَسْتَقِلُّ مِنْهَا *[Time, or fortune, brought him a calamity from which he was not to be extricated;]* meaning, *destroyed him.* (TA.)

شُزْرَةٌ ‡ *Redness in the eye, and, or with,* (so in the K accord. to the TA, but in the CK "or,") *what is termed* شَزْرٌ *in the glance thereof.* (K.)

عَيْنٌ شَزْرَآءُ ‡ *Red.* (TS, K.) — لَبَنٌ أَشْزَرُ ‡ *Milk that is red, and* (so in the K accord. to the TA, but in the CK "or,") *with what is termed* شَزْرٌ *in the glance thereof.* (K.)

شَعْرٌ مَشْزُورٌ *A rope, or cord, twisted from the left;* (Lth, A, Mṣb, TA ;) which is the stronger way: (Lth, A :) or *upwards:* (Aṣ, T, Ṣ:) [see 1:] and مُشْتَزَرَاتٌ ,غَدَائِرُ مَشْتَزَرَاتٌ and مَشْزُورَاتٌ, (TA,) [*Pendent locks of hair*] *so twisted.* (Ṣ, TA.)

مُشْتَزَرٌ: see the next preceding paragraph.

شع

1. شَعَّ الشَّعْلُ, (Ṣ, O, Mṣb, K,) aor. ـِ, (Mṣb, K,) inf. n. شَعٌّ, (O, K,) *He put a* شِسْعٌ [q. v.] *to the sandal;* (Ṣ,* Mṣb,* K ;) as also شَسَّعَهَا, and أَشْعَهَا. (Ṣ, O, K.) — شَعِثَ الشِّعْلُ, aor. ـَ, *The sandal had its* شِسْعٌ *broken.* (Ibn-Buzurj, O, K.) — شَعَّ الفَرَسُ, aor. as above, inf. n. شَعٌّ, *The horse had a gap, or space, between his central incisor and the tooth next to it.* (Aboo-Málik, IDrd, O, K.*) — شَعَّ, aor. as above, inf. n. شَعٌّ and شُعُوعٌ, *It was, or became, distant, or remote;* said of a place of alighting, or abode.* (K.) And, said of anything, *i. q.* تَنَاءَى [*It was or became, far from another thing*]: and شَعَّصَ [*it rose,* &c.]. (TA.) — شَعَّ بِهِ *He put, or sent, or removed, him, or it, away, or far away;* as also أَشْعَهُ. (TA.)

2: see the preceding paragraph.

4: see 1, first and last sentences.

شِسْعٌ (Ṣ, O, Mṣb, K, &c.) and شِسْعٌ (K) and شِسْعَنٌ, so in some of the copies of the K, (TA,) [thus in my MS. copy of the K, and also in the O,] with an augmentative ن, (O, TA,) The قِبَال *of the sandal;* (K ;) [i. e.] the *appertenance of the sandal that is attached, or tied, to its* زِمَام ; (Ṣ ;) [meaning] *one of the thongs, or straps, or strips of leather, of the sandal, being that which passes between two toes, of which the* [*lower*] *end enters the hole, or perforation, that is in the fore part of the sandal, and which is attached* [*at its upper end*] *to the* زِمَام [or, as it is also called, the شِرَاك, *a thong, or strap, or strip of leather, extending towards the ankle, and having two arms,* (its عُضَادَانِ,) *which are attached to the* أُذُنَانِ (q. v.), *or pass through these and unite behind the foot*]: (IAth, TA :) a poet says, referring to camels,

* أَحْدُو بِهَا مُنْقَطِعًا شِسْعَنَى *

[*I urge them on by singing to them, with the interdigital thong of my sandal broken*]: (Lth, O, TA :) the pl. of شِسْعٌ is شُسُوعٌ (Ṣ, O, Mṣb, K, TA) and أَشْسُعٌ: (O, K, TA :) ISd and Z affirm that it has only the former pl.; but AHei contradicts this: (TA :) the latter pl. [a pl. of pauc.] occurs in the saying of 'Obeyd Ibn-Eiyoob El-'Amberee,

* يُدِيرُ نَعْلَيْهِ بَلًّا ثُغْرَانَا *

* يَجْعَلُ أَشْسَاعَهُمَا نَحْوَ الْقَفَا *

[*He turns round his sandals, in order that they may not be known* by their prints upon the ground; *putting the interdigital thongs thereof in the direction of the back of the neck*]. (O, TA.) — [Hence,] قِبَالُ الشِّسْعِ signifies † *The serpent;* mentioned by IAar with قِبَالُ التِّنِّينِ. (TA.) — And شِسْعٌ also signifies † The *extremity* of a place. (O, K.) One says, حَلَلْتَ شِسْعَ الدَّهْنَاءِ, † [*We alighted in the extremity of the sandy desert, or of the* desert called *Ed-Dahnà*]. (O.) — And † *A narrow tract* of land. (O, K.) — And ‡ *Somewhat remaining* of property or cattle. (IAar, O, K, TA.) And (K) ‡ *A small quantity* or *number* of property or cattle. (Moḥárib, O, K, TA.) One says, لَهُ شِسْعُ مَالٍ ‡ *He has a small quantity of property, or a small number of cattle;* (Moḥárib, O, K, TA ;) or *a small collection of camels and of sheep or goats:* (K, TA :) and Fr adds شَسِيعُ مَالٍ [app. in the same sense: but see another explanation of شِسْعُ مَالٍ in what follows]. (O.) — And ‡ The *greater portion* or *number* of property or cattle. (El-Mufaḍḍal, O, K, TA.) Thus it has two contr. [?] significations. (K.) One says, ذَهَبَ شِسْعُ مَالِهِ ‡ *The greater portion of his property, or the greater number of his cattle, went, or passed, away.* (El-Mufaḍḍal, O, TA.) — And فُلَانٌ شِسْعُ مَالٍ ‡ *Such a one is a good manager of cattle or camels &c.;* (Ṣ, O, K, TA ;) *one who keeps assiduously to the tending, or pasturing, thereof:* (A, TA :) and Fr says, هُوَ شَسِيعُ مَالٍ, as syn. with شِسْعُ مَالٍ. (TA : [but see above.])

شُسْعَةٌ: see شِسْعٌ, in two places.

شَسُوعٌ: see شَاسِعٌ.

شَسِيعُ مَالٍ: see شِسْعٌ, in two places.

شَاسِعٌ A man *having his* شِسْع *broken.* (O, K.) — Also *Distant, or remote;* and so شَسُوعٌ: (Ṣ, O, K :) both applied to a place of alighting, or abode: (O, K :) pl. [of either, irreg.,] شُسُعٌ. (K.) One says بِلَادٌ شَاسِعَةٌ [*Distant countries or towns*]. (Mṣb.) And رَجُلٌ شَاسِعُ الدَّارِ *A man whose house, or abode, or country, is distant.* (TA.) And سَفَرٌ شَاسِعٌ *A far journey.* (TA.)

ششب

شَوْشَبٌ, mentioned in the K under this head and in art. شب: see the latter art.

شصر

1. شَصَرَ, (A'Obeyd, O,) aor. ـُ, (O,) inf. n. شَصْرٌ, (A'Obeyd, Ṣ, O, K,) *He sewed* (a garment, or piece of cloth, A'Obeyd) *with wide stitches, or with stitches far apart,* (Ṣ, O, K,) *as in the manner termed* بَشْكٌ. (A'Obeyd.) — شَصَرَ عَيْنَ البَازِي, (Ṣ, O,) aor. and inf. n. as above, (Ṣ,) *He sewed up the eye of the hawk.* (Ṣ, O.) — شَصَرَ — الشَّاقَةَ, (M, O, K,) aor. ـُ and ـِ, (O, K,) inf. n. as above, (Ṣ, M, O, K,) *He transfixed the sides of the she-camel's vulva with small sharp-pointed pieces of wood, or prickles,* (M, O,* K,*) *and twisted round behind them sinews,* (M,) *or a string made of hairs from her tail,* (M, O,* K,*) *on account of the protruding of her womb on the occasion of her bringing forth;* (M, O, K ;) syn. of the inf. n. تَزْنِيدٌ. (Ṣ.) See also شِصَارٌ, below. — And شَصَرَ الشَّاقَةَ, (K,) inf. n. as above, (TA,) signifies also *He inserted the piece of wood called* شِصَار *between the nostrils of the she-camel;* and so شَصَرَهَا, (K,) inf. n. تَشْصِيرٌ. (TA.) — شَصَرَتْهُ, (O, K,) inf. n. as above, (K,) *A thorn pricked, or pierced, him.* (O, K.) — شَصَرَهُ بِالرُّمْحِ, (O,) inf. n. as above, *He pierced him with the spear.* (O.) — شَصَرَ also signifies A bull's, (O, K,) and a gazelle's, (TA,) *smiting* (O, K, TA) a man (O, TA) *with his horn.* (O, K, TA.) — And شَصَرَ, (IAar, O,) inf. n. as above, (K,) *He leaped, or leaped upwards;* syn. طَفَرَ. (IAar O, K.*) — شَصَرَ بَصَرُهُ, aor. ـُ, (O, K, in the L ـِ,) inf. n. شُصُورٌ, *His eye, or eyes, became fixedly open, or raised, or stretched and raised, or his eyelids became raised and he looked intently and became disquieted or disturbed,* (syn. شَخَصَ,) *and the eye became inverted;* at the time of death: (O, K :) thus, nearly in the same words, expl. by Lth and IF and Ibn-'Abbád : (O :) or the correct word is شَصَا, or نَظَرَ; (so accord. to different copies of the K, the latter being the reading in the TA ;) or both; for Az says that this explanation of بصر *بصره* is in his opinion a mistake, and that it is correctly بَصَرُهُ شَصَا and نَظَرَ, meaning that *he was as though he looked at thee and at another.* (O, TA.*)

2: see the preceding paragraph.

شِصْرٌ, and its dual: see شِصَارٌ.

شَصَرٌ (A'Obeyd, Ṣ, K) and شَاصِرٌ (Lth, Ṣ, K) and شَوْصَرٌ (K) The *young one of the gazelle, when he has become strong and active:* (A'Obeyd, Ṣ, L, &c. :) in the K, *when he has become strong, but not active;* but this is a mistake: (TA :) or *that has become old enough to smite with his horn:* or *that has become a month old:* or *that has not yet cropped the herbage* [*but only sucked his mother*]; expl. by الَّذِي لَمْ يَحْتَنِكْ: (K :) A'Obeyd states that it is said by more than one of the Arabs of the desert that the young one of the gazelle is called طَلًا; then, خِشْفٌ; and when his horns come forth, شَادِنٌ; and when he has become strong and active, شَصَرٌ, of which the fem. [as is also said in the K] is شَصَرَةٌ; then, جَدْعٌ; and

then, قُتَيٌّ, which name he continues to have until he dies: (Ṣ:) [perhaps correctly corresponding to our six terms which are as follows: a fawn (applied to a buck or doe of the first year), a pricket (to a buck of the second year), a sorel (to a buck of the third year), a sore (to a buck of the fourth year), a buck of the first head (to one of the fifth year), and a great buck (to one of the sixth year):] or شَاصِرٌ is applied to *a young gazelle when his horn has come forth:* (Lḥ:) pl. [of صَمْرٌ,] أَشْصُرٌ. (K.) — شَصْرٌ also signifies *A certain bird, smaller than the* عُصْفُور [or *sparrow*], (AA, O, K,) *of the colour thereof.* (AA, O.)

شَصَارٌ The *small sharp-pointed piece of wood, or prickle,* (K,) or the *small sharp-pointed pieces of wood, or prickles,* (IDrd, Ṣ) *with which the operation termed* تَزْنِيد [which is that described above in the explanation of شَصَرَ اثَّاقَةَ *is performed;* (IDrd, Ṣ, K:) as also ↑ شَصْرٌ: (K:) or شَصَارَانِ, شَصَارَانِ, is a term applied to *two pieces of wood, which are thrust through the edge of the rectum of a she-camel, and then bound with a strong string of the fibres of the palm-tree, behind them:* this is done when they desire to make a she-camel affect the young one of another: they take a stuffed دُرْجَة [q. v.], and insert it into her rectum, and transfix the rectum with two sharp-pointed pieces of wood, which they bind as above described: this operation is termed ↑ شَصَرٌ and تَزْنِيد. (ISh.) [See also 1.] — Accord. to the T, *A piece of wood, which is bound between the two edges of a she-camel's vulva.* (TA.) — And *A piece of wood, which is inserted between the nostrils of a she camel.* (K.)

شَصِيرٌ *A prick of a thorn.* (O, K.)

شَاصِرٌ: see شَصَرٌ, in two places.

شَوْصَرٌ: see شَصَرٌ.

شَاصِرَةٌ *One of the mares with which beasts of prey are caught.* (O, K, TA.)

شصى and شصو

1. شَصَا بَصَرُهُ, (Ṣ, Mṣb, K,) aor. ², (Ṣ, TA,) inf. n. شُصُوٌّ, (Ṣ, TA, and so in copies of the K, accord. to the CK شَصُوٌّ, [and this, though wrong, is agreeable with a rule generally observed in the K, as it is not there followed by any indication of the form,]) like عُلُوٌّ, (TA,) *His eye, or eyes, became fixedly open, or raised, or stretched and raised, or his eyelids became raised and he looked intently and became disquieted or disturbed,* syn. شَخَصَ, (Ṣ, K, TA,) [at the time of death, (see شَصَرَ,)] *as though he looked at thee and at another.* (TA.) — And شَصَا السَّحَابُ *The clouds rose, or rose high,* (T, Ṣ, K,) *in their first appearing.* (T, TA.) And شَصَا said of anything, *It rose, or rose high.* (T, TA.) — [Hence,] شَصَتِ القِرْبَةُ (K,) inf. n. as above, (TA,) *The water-skin being filled with water,* (K, TA,) and in like manner, *being inflated,* (TA,) *its legs became raised, or raised high.* (K, TA.) And thus also, شَصَا القِرْبُ, *The wine-skin being filled with wine, its legs became raised,* or *raised high.* (TA.) — And شَصَى, aor. ², (Ks, Ṣ, TA:) or شَصَا, aor. ², and شَصِيَ aor. ² (K:) but this last requires consideration, differing as it does from what is in the Ṣ [without any allusion to the latter's being wrong]; (TA; [see also شَغَفَى;]) said of a corpse; (Ks, Ṣ, K:) *Its arms and legs rose, or rose high;* (K:) or *it became inflated, or swollen, and its arms and legs rose, or rose high.* (Ks, Ṣ.) — And شَصَى بِرِجْلِهِ *He raised, or raised high, his leg.* (TA.)

4. اشصى بَصَرَهُ [*He made his eye, or eyes, to become fixedly open, or raised, &c.:* see 1, first sentence: or] *he raised, or he raised high, his eye, or eyes.* (Ṣ, K,* TA.)

شَصْوٌ *i.q.* شِدَّةٌ [app. as meaning *Hardship, distress, or adversity*]. (Az, K.) = And *A* سِوَاك [*or piece of stick with which the teeth are cleansed*]. (IAạr, Az, TA. [See also شَوْصٌ.])

شَاصٍ fem. شَاصِيَةٌ, pl. of the latter شَاصِيَاتٌ and شَوَاصٍ; part. n. of 1 (Ṣ, TA) as said of the eyes [i. e. *Fixedly open, or being raised,* &c.]: (TA:) and of a water-skin, meaning *Filled, or inflated, so that its legs are raised;* and of a wine-skin, meaning *filled, so that its legs are raised:* and of a corpse, meaning *Inflated,* &c. (Ṣ, TA.) It is said in a prov.,

* إِذَا ٱرْجَحَنَّ شَاصِيًا فَارْقُبْ بَدَا *

[expl. in art. رجحن, q. v.]. (Ṣ, TA.)

شط

1. شَطَّ, aor. ³ and ², (Ṣ, Mṣb, K,) [the latter contr. to analogy,] the pret. like ضَرَبَ and قَتَلَ, (Mṣb, [and the like is said in the TA,]) inf. n. شَطٌّ and شُطُوطٌ, (Ṣ, K,) *It* (a house, or dwelling, Ṣ, Mṣb, TA, and a place of visitation, TA) *was,* or *became, distant, remote, or far off.* (Ṣ, Mṣb, K.) — شَطَّ, (Mṣb, K,) aor. ³ and ², (Mṣb,) inf. n. شَطٌّ and شَطَطٌ; (TA;) or عَنْهُ ↑ أَشَطَّ; (Ṣ;) or both, (Mṣb, K,) but the latter is the more common; (K;) and ↑ اشتط; (Ṣ:) *He went far,* (Ṣ, K,) or *beyond the due bounds, in offering a thing for sale and demanding a price for it, or in bargaining for a thing:* (Ṣ, Mṣb, K:) the verb in this phrase is also followed by عَلَيْهِ [*against him*]. (TA.) IB says that شَطَّ signifies بَعُدَ [meaning *He, or it, was, or became, distant,* &c.]: and that ↑ أَشَطَّ signifies أَبْعَدَ [meaning *he went far,* &c.]. (TA.) You say also, أَشَطُّوا ↑ فِي طَلَبِي *They went far, or very far, or to a great or an extraordinary length, in seeking me.* (Ṣ, K.*) And أَشَطَّ ↑ القَوْمُ فِي طَلَبِنَا *The people, or company of men, sought us walking and riding.* (TA.) And أَشَطَّ ↑ فِي المَفَازَةِ *He went away in the desert:* (K:) as though he went far in it. (TA.) And شَطَّ فِي سِلْعَتِهِ, inf. n. شَطَطٌ, *He exceeded the due bounds, and went far from what was right, in respect of his commodity, or article of merchandise.* (K.) And شَطَّ فِي حُكْمِهِ, (Mṣb, K,) aor. ³, (K, TA,) only, (TA,) or ³ and ², (Mṣb,) the latter aor. is mentioned in the L, (TA,) inf. n. شَطَطٌ, (Mṣb, TA,) in the K, erroneously, شَطِيطٌ, (TA,) and شُطُوطٌ also; (Mṣb;) and ↑ اشتط; (Mṣb, K;) and ↑ اشتط فِي القَضِيَّةِ; (K;) or اشتط ↑ فِي القَضِيَّةِ; (Ṣ;) *He acted unjustly, wrongfully, injuriously, or tyrannically,* (Ṣ, Mṣb, K,) *in his judging, or exercising jurisdiction or rule, or passing sentence,* (Mṣb, K,) or *in judging,* &c., (Ṣ,) عَلَيْهِ *against him.* (K.) And شَطَطْتُ عَلَيْهِ, (Ṣ, L,) aor. ², (L,) and ↑ أَشْطَطْتُ; (Ṣ, L:) *I acted unjustly, wrongfully, injuriously, or tyrannically, against him:* mentioned by A'Obeyd. (Ṣ, L.) It is said in the Ḳur (xxxviii. 21), وَلَا تُشْطِطْ, or ↑ تُشْطِطْ, or ↑ تُشَاطِطْ, accord. to different readings, *And go not thou far from what is right:* (K, TA:) all having this meaning: (TA:) or *exceed not the due bounds.* (Bḍ.)

شَطَطٌ signifies The *exceeding the due bounds* (AA, Ṣ, Mgh) in selling, and in demanding or seeking, and in exercising jurisdiction, &c., (AA,) or in everything. (Ṣ.) It is said in a trad., لَهَا مَهْرُ نِسَائِهَا مِنْ غَيْرِ شَطَطٍ وَلَا وَكْسٍ [*She shall have the dowry of her like:*] *there shall be no falling short nor exceeding.* (Ṣ.) And you say of a just sale, لَا شَطَطَ فِيهِ وَلَا وَكْسَ, (Ṣ in art. وكس,) or وَلَا شَطَطَ, (T and TA in that art.,) [*There is no deficiency in it nor excess.*] You also say شَطَّ فِي القَوْلِ, aor. ³ and ², inf. n. شَطَطٌ, شُطُوطٌ, *He was rough, harsh, or coarse, in speech.* (Mṣb.) = شَطَّ used transitively, [aor. ², *He passed,* or *passed beyond,* (or, probably, *passed far away from,*] a place. (TA.) — شَطَّ فُلَانًا, (K,) aor. ², (TA,) inf. n. شَطٌّ and شُطُوطٌ, (K,) *He distressed, or afflicted, such a one, and treated him, or used him, unjustly, wrongfully, injuriously, or tyrannically:* (K:) so say AZ and Aboo-Malik. (TA.) — شَاطَّهُ فَشَطَّهُ: see 3.

2. شَطَّطَ, inf. n. تَشْطِيطٌ, *He strove, laboured, exerted himself, or did his utmost, in acting unjustly, wrongfully, injuriously, or tyrannically, and exceeding the due bounds.* (K,* TA.) See also 1, in the latter half of the paragraph.

3. شَاطَّهُ, (K,) inf. n. مُشَاطَّةٌ, (TA,) *He vied with him in* اِشْتِطَاط [i. e. *going far, or beyond the due bounds,* in offering a thing for sale and demanding a price for it, or in bargaining for a thing; or *acting unjustly, wrongfully, injuriously, or tyrannically,* in judging, &c.]. (K.) You say, شَاطَهُ فَشَطَّهُ ↑ [*He vied with him in so doing, and surpassed him, or overcame him, therein*]. (TA.) See also 1, in the latter half of the paragraph.

4: see 1, in nine places.

8: see 1, in two places.

شَطٌّ *The bank, or side,* of a river: (Ṣ, Mṣb, K:) and of a valley: (Ṣ, Mṣb:) or, of the latter, *the rising ground next the bottom:* (AḤn:) pl. شُطُوطٌ (Mṣb, K) and شُطْآنٌ; (K;) the latter occurring in a verse, accord. to one relation; but

accord. to another relation, it is شُطْآنٌ, pl. of شَاطِئٌ, which is syn. with شَطٌّ. (TA.) — : The *side* of a camel's hump; (S, K;) *any side* thereof: (S:) or the *half* thereof: (K:) pl. شُطُوطٌ. (S, K.)

شَطَّةٌ: see شَاطٌّ.

شِطَّةٌ: see شَطَاطٌ, in two places.

شَطَطٌ, for أَمْرٌ ذُو شَطَطٍ, (Mgh,) and قَوْلٌ ذُو شَطَطٍ (Bḍ in lxxii. 4,) *An action*, or *affair*, (Mgh,) and *a saying*, (Bḍ,) *that is extravagant*, or *exorbitant*, or *exceeding the due bounds*. (Mgh, Bḍ.) [See 1, of which it is an inf. n.]

شَطَاطٌ *Distance; remoteness*; (S, K, TA;) as also ↑ شِطَاطٌ, with kesr, (K,) and ↑ شَطَاطَةٌ. (TA.) It is said in a trad., اللّٰهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ وَكَآبَةِ المَنْقَلَبِ ↑ وَسُوءِ المُنْقَلَبِ i. e. [*O God, verily I seek protection by Thee from trouble of travel, and grievousness] of distance of the space to be journeyed over, [and evilness of return* to my home.] (TA.) — And *Distance*, or *farness, between the two extremities* of a man; as also ↑ شِطَاطٌ and ↑ شَطَاطَةٌ. (K.) And *Tallness, and beauty of stature*: (K:) or *justness of stature*: (IDrd, S, K:) as also ↑ شِطَاطٌ, (S, K,) in either sense. (K.) — Also, and ↑ شِطَاطٌ, *Fragments of baked bricks*. (K.) — [Freytag erroneously assigns the first and last meanings in this paragraph to شَطَطٌ: and he adds, from Reiske, a meaning belonging to شَطَاطٌ.]

شُطَاطٌ: see شَطَاطٌ, in four places.

شَطُوطٌ A she-camel *having a large hump*; (Aṣ, S, K;) as also ↑ شَطُوطَى: (K:) or *large in the two sides of the hump*: (TA:) pl. شَطَائِطُ. (K.)

شَطَاطَةٌ: see شَطَاطٌ.

شَطُوطَى: see شَطُوطٌ.

شُطَّاطٌ *A certain bird*: (K:) IDrd says that it is asserted to have this meaning; but is not of established authority. (O.)

شَاطٌّ Anything *Distant, remote, or far*. (TA.) — A man *whose two extremities are far from each other*. (K.) — جَارِيَةٌ شَاطَّةٌ, (S, K,) and ↑ شَطَّةٌ, (K,) *A girl tall, and of beautiful stature*: (K:) or *of just stature*. (S, K.) — إِنَّكَ لَشَاطِّي *Verily thou art acting unjustly, wrongfully, injuriously, or tyrannically, towards me* in judging: occurring in a trad. (A'Obeyd, Az, S.)

مَشَطَّةٌ: شَطَاطٌ. — Also *Difficulty, distress, affliction, trouble, or inconvenience*. (TA.)

شطأ

1. شَطَأَ: see 4. — Also *He walked on the* شَاطِئ, i. e. *bank*, or *side, of the river*. (K,* TA.) — And *He cut lengthwise* [*into slices, or strips,*] the hump of a camel, and a skin, or hide. (TA.) — *He subdued, overcame, overpowered, or mastered*, a man. (K.) — *He compressed* his wife. (K.) [And سَعَأَ and حَثَأَ signify the same.] — شَطَأَ النَّاقَةَ, (AA, S, K,) aor. ـَ [as in other senses], (TA,) inf. n. شَطْءٌ, (AA, S,) *He bound the saddle upon the she-camel*. (AA, S, K.) — And شَطَأَ بِالحِمْلِ *He burdened heavily, or over-burdened*, the camel *with the load*; (K;) inf. n. as above. (TA.) [But see what follows.] — Accord. to ISk, (TA,) this last phrase signifies also, (K,) شَطَأَتْ بِالحِمْلِ, as in the L, (TA,) *He*, (a man, K,) or *she*, (a camel, L, TA,) *had strength, or power, to bear the load*. (L, K, TA.) — شَطَأَتْ بِهِ *She* (his mother) *cast him forth* [*from her womb*]. (K.) One says, لَعَنَ اللّٰهُ أُمًّا فَعَلَتْ وَشَطَأَتْ بِهِ, and so بِهِ فَطَأَتْ, *May God curse a mother who cast him forth* [*from her womb*]. (TA.)

2. شَطَّأَ, inf. n. تَشْطِيءٌ, *It* (a valley) *had its two sides* (شَاطِئَاهُ, TA) *flowing* [*with water*]. (IAḥr, K.)

3. شَاطَأَتْهُ *I walked upon one* شَاطِئ [i. e. *bank*, or *side, of a river or valley,*] *while he walked upon the other* شَاطِئ. (S, K.*)

4. اشطأ (S, Mṣb;) or ↑ شَطَأَ, aor. ـَ, inf. n. شَطْءٌ and شُطُوءٌ; (K;) or both; (TA;) *It put forth its* شَطْء [or *sprouts*, &c.]; (S, K;) syn. فَرَّخَ; (Mṣb;) said of seed-produce; (S, Mṣb, K;) and in like manner said of palm-trees (نَخْل); and the former verb, said of trees (شَجَر), *they put forth sprouts around their bases, or stems*. (K.) And اشطأت الشَّجَرَةُ بِغُصُونِهَا *The tree put forth its branches*. (TA.) — And the former verb, † *He* (a man) *had a son who had attained to manhood and become like him*; (AḤn, K;) like أَصْحَبَ. (TA.)

Q. Q. 1. تَشَطَّأَ, (K, TA,) said of a man, (TA,) *i. q.* وَهِيَ, (K, TA,) meaning *He was weak* (TA) in his opinion, or judgment, (K, TA,) and in his affair. (TA.)

شَطْءٌ (S, Mṣb, K, &c.) and ↑ شَطَأٌ (TA as from the K [but not in the CK nor in my MS. copy of the K, though a known dial. var. of the former as will be shown in what follows,]) The فَرَاخ [or *sprouts*] of seed-produce, (IAar, S, Mṣb, K,) and of plants, or herbage, (S,) and of palm-trees: or the *leaves* thereof; (K. TA;) i. e. of seed-produce: (TA:) and the *shoots that come forth* (Mṣb, K) *from*, (Mṣb,) or *around*, (K,) *the bases*, or *stems*, (Mṣb, K,) of plants, or herbage, (Mṣb,) or of trees: (K:) pl. أَشْطَآءٌ, (S,) or شُطُوءٌ. (K.) أَعْرَجَ شَطْأَهُ, in the Ḳur xlviii. last verse, means *That has put forth its* فراخ [or *sprouts*]: (Bḍ, Jel:) or, accord. to Akh, *its extremity*: (S:) or *its ears*, (Mṣb, TA,) accord. to Fr; each grain, he says, producing ten, or eight, or seven: or, accord. to Zj, *its plants*: (TA:) and some read ↑ شَطْأَهُ, (Bḍ, Jel,) which is a dial. var.; and شَطْأَهُ, and شَطْأَهُ, and شَطَأَهُ, and شَطَوْهُ. (Bḍ.) — [See also شَاطِئٌ.]

شَطْأَةٌ [app. a n. un. of شَطْءٌ, q. v. — Also] *A green palm-branch*: one says, إِنَّهَا لَذَاتُ كَاشْطَأَةٍ *She has a figure like the green palm-branch*. (A, TA.) — And *A slice*, or *strip*, i. e. *a piece cut lengthwise*, of a camel's hump, and of a skin, or hide. (A, TA.)

شَاطِئٌ (S, Mṣb, K) and ↑ شَطْأَةٌ (K) The *bank*, or *side*, (شَطّ, S, K, and جَانِب, S, Mṣb,) of a valley (S, Mṣb, K) and of a river: (K:) and some say that the former signifies the *extremity*, or *edge*, or *side*, (طَرَف,) of a river; and the *shore* of the sea: the pl. of the latter is شُطْأَةٌ; and of the former, شُطْآنٌ; (K, TA;) or this last, as is said in the M, may be pl. of شَطٌّ. (TA.) Accord. to the S, one says also شَاطِئُ الأَوْدِيَةِ [meaning *The sides of the valleys*]; not assigning to شاطئ any pl.: but the truth is that the pl. is as stated above. (TA.)

شطب

1. شَطَبَ, (K, TA,) aor. ـِ, (TA,) inf. n. شَطْبٌ, (AZ, TA,) *He cut* (K, TA) *into oblong pieces*, or *strips*, flesh-meat, and a camel's hump, and a hide, or leather: (TA:) or *he cut into strips, but without separating them*, a camel's hump. (AZ, TA.) — And شَطَبَتِ الجَرِيدَ, [aor. ـِ,] inf. n. شَطْبٌ, *She* (a woman) *split the palm-sticks, or palm-branches stripped of their leaves, to make of them mats*: which being done, says A'Obeyd, [or when they have been peeled,] the شَاطِبَة [q. v.] throws them to the مُنَقِّيَة. (S.) [Or] شَطَبَتْ, aor. ـِ, inf. n. شُطُوبٌ, *She removed the upper peel of the* سَعَف, or [*fresh, green*] *palm-branches*. (ISk, TA.) — شَطَبَ also signifies *It inclined*, or *declined, turned aside* or *away, deflected*, or *deviated, became distant, or remote*; (Aṣ, O, K;) and so شَطَفَ; and both signify *it went away*. (Aṣ, TA.) One says, شَطَبَ عَنْهُ *It turned aside or away, and became distant, or remote, from him, or it*. (K.) Thus, in a trad., شَطَبَ الرُّمْحُ عَنْ مَقْتَلِهِ *The spear deflected from, and failed to reach, his vital part*. (O, TA.*) And one says also, شَطَبَتِ الدَّارُ *The dwelling was, or became, distant, or remote*. (O.)

7. انشطب *It flowed*; (S, K;) said of water, &c. (K.)

شَطْبٌ pl. of ↑ شَطْبَةٌ, (S, Mṣb,) [or rather a coll. gen. n., of which the latter is the n. un.,] like as تَمْرٌ is of تَمْرَةٌ; (Mṣb;) *Fresh*, (A,) or *green*, (Mṣb,) or *green and fresh*, (S, K,) *palm-branches* (S, A, Mṣb, K) *stripped of their leaves*: (A:) or they are *less than what are termed* شَطَائِب, of which the sing. is ↑ شَطِيبَةٌ; and the شطائب are less than the كَرَانِيف: [i. e. the كَرَانِف is the thickest part of the palm-branch; next is the شَطْبَة; and next to this, the شَطِيبَة:] or ↑ شَطْبَةٌ signifies *a green palm-branch*. (K.) كَمْثَرِيٌّ

† شَطْبَة, in a trad. of Umm-Zarʿ, [as expl. in art. سل, q. v.,] means *Like a green palm-stick drawn forth* from its skin: or *like a sword drawn forth* [from its scabbard]: (TA in art. سل:) [or] — † شَطْبَة signifies also *A sword.* (Aboo-Saʿeed, K.) — [Hence, app.,] شَطْبٌ is used also as an epithet, meaning ‡ *Tall, and well made*; (A, K, TA:) applied to a man and to a horse. (TA.) And, applied to a boy, or young man, ‡ *Plump*; or *fat, soft, thin-skinned, and plump*: and so † شَطْبَة applied to a girl, or young woman: (A:) or the former, applied to a boy, or young man, *well made, and neither tall nor short*: (TA:) or, so applied, *light*, or *active, in body, and sharp-headed*: (IAqr, TA in art. عضب, voce عَضْبٌ:) or it means, so applied, *long and even* (سَبْط) *in the bones, light of flesh*; likened to the palm-stick that is split: but this epithet is mostly used with ة, i. e. † شَطْبَة, which is applied to a mare: (Ham p. 298:) or this epithet, شَطْبَة, applied to a mare, means *lank* (سَبْطَة) *in flesh*; (K, TA:) or *tall*; (TA:) as also † شُطْبَة in the former sense, (K, TA,) or in the latter; and the masc. is not thus used; applied to a horse: (TA:) and † شَطْبَة, (S,) or † شِطْبَة, (K,) or both, but the former is the more approved, (TA,) *beautiful*; *plump*; or *fat, soft, thin-skinned, and plump*; (K, TA:) *and tall*: (K:) or simply *tall*; (S, TA:) as also † مُشَطَّبٌ and † مُشَطَّبٌ applied to a man. (TA.)

شَطْبَة: see the next preceding paragraph, in seven places: — and see what next follows.

شُطْبَة (S, K) and † شِطْبَة (K) and † شَطْبَة (TA) and † شُطْبَة (K,) which last is said by some to be a n. un. of شَطَب [mentioned in what follows as a pl.], (MF,) *A* [*raised*] *line* (طَرِيقَة, S, O, or كَرِيق, K, [meaning *a ridge*, and sometimes also *a depressed line*, as shown voce مُشَطَّب, i. e. *a channel,*]) *in the* مَتْن [i. e. *broad side*, or *middle of the broad side, of the blade*] (S, O) *of a sword*: (S, O, K:) pl. شُطُوب and شَطَب, (S, O,) or شُطُوب and شَطَب and شُطَب: (K: [in which it is said that the pl. is شُطُوب and شُطَب like غُرُف and غُرَف: but I think that شُطُوب is a mistranscription, and that the right reading is شَطَب and شُطَب like غُرَف and قُتَب:]) hence it would seem that شَطَب and شُطَب are pls. of one sing.; but Ibn-Hishám El-Lakhmee expressly states that the former is pl. of † شَطِيبَة; and the latter, of † شَطِيبَة; (MF;) of which شَطَائِب also is a pl.; (L in art. عمد;) and which signifies [the same as عُضَيْدَة, i. e.] *the rising* عَمُود [i. e. the *ridge*] *in the* مَتْن *of a sword*. (ISh, TA.) [See also مُشَطَّب: and see عَمُود and مَتْن.]

شَطِيبَة: see شَطْب (near the end) in two places: — and see also شُطْبَة: — and شَطِيبَة, in three places.

شَطِيبَة: see شُطْبَة.

شَطَائِب The *instrument with which a* بَرْذَعَة [or *cloth put beneath a camel's saddle*] *is quilted.* (K.)

شَطِيبَة *A slice*, or *strip*, of flesh-meat: (TA:) or *a piece cut lengthwise* of a camel's hump; (S, O, K, TA;) as also † شُطْبَة: (O, K:) or *a piece cut in the form of a strip, but not separated*, of a camel's hump; and so † the latter word: pl. of the former شَطَائِب. (AZ, TA.) — And *A piece cut lengthwise* of a hide or of leather; (S, O;) as also † شَطِيبَة. (O.) — And *A piece* of [the tree called] بَيْسٌ *of which a bone is made.* (S, O.) — See also شَطْبَة. — And see شُطْبَة. — Also, applied to a she-camel, *Tough*; syn. بَيْسَة. (K.) — And [the pl.] شَطَائِب *Different*, or *various, parties, sects*, or *classes*, (K, TA,) *and sorts*, of men &c. (TA.) — And *Difficulties*, or *distresses*; (Abu-l-Faraj, O, K;) as also شَطَائِب. (Abu-l-Faraj, O, TA.)

شَطِيبَة, (as in the TA,) or † مُشَطَّبَة, (as implied in the K,) A *quilted* بَرْذَعَة [or cloth that is put beneath a camel's saddle]. (K, TA.)

شَطَّاب *A butcher.* (Fr, TA in art. سطر.)

شَاطِب [sct. part. n. of the trans. verb شَطَبَ]. — [Hence,] شَوَاطِب [the pl. of شَاطِبَة] signifies Women *who cut skin, or leather, into strips, after having shaven it or measured it*: so accord. to different copies of the K; i. e. بَعْدَ مَا يَحْلِقْنَهُ or يَحْلُقْنَهُ. (TA.) — And Women *who split palm-leaves, and peel the* [*palm-branches stripped of their leaves, or the portions thereof termed*] عَسِيب, *to make of them mats, and then throw them to the* مَنْقِيَات (TA:) or the sing., شَاطِبَة, signifies a woman *who peels the* عَسِيب, (As, TA,) or *who splits the palm-sticks, to make of them mats*, (S,) *and then throws them to the* مَنْقِيَة, (As, S, TA,) *who removes all that is upon them with her knife until she has made them slender, when she throws them back to the* شاطبة: (As, TA:) or a woman *who makes mats of* شَطْب, i. e. [*green, fresh*] *palm-branches* [*stripped of their leaves*]: (ISk, TA:) the pl. occurs in a verse cited voce تَدَرَّعَ. (S, TA.) = Also, [from the intrans. verb شَطَبَ,] طَرِيق شَاطِب *A road inclining, declining*, or *turning aside or away.* (S, K.) — And رَمْيَة شَاطِبَة *A shot*, or *throw, that deflects*, or *deviates, from a vital part*; as also شَاطِفَة. (TA.) — And رَجُل شَاطِبٌ *i. q.* شَاطِبُ الْمَحَلِّ [i. e. *A man remote*, or *distant, in respect of the place of alighting* or *abode*]. (TA.)

مُشَطَّب A sword (S, A, K) *having* شُطَب [pl. of شُطْبَة], (A, K,) i. e. (A, TA) *having* طَرَائِق [here meaning *ridges*, as expl. above, voce شُطْبَة], (S, A, TA,) in its مَتْن; [or *ridges and channels*, *these being in some cases elevated and depressed* (*lines*)]; (TA;) as also † مَشْطُوب: (K, TA:) said by some, [but not so accord. to the A,] to be tropical, as being likened to pieces of a camel's hump cut in strips. (TA.) And in like manner, A garment, or piece of cloth, *having* طَرَائِق [as meaning *lines*, or *streaks*, or *stripes*]. (S, TA.) And أَرْضٌ مُشَطَّبَةٌ, *Land that is furrowed* (A, Mṣb, K) *a little*, (K,) *not much*, (Mṣb,) *by a torrent.* (A, Mṣb, K.) — And † *Flowing* [water &c.; because of the streaks, or lines, with which its surface is diversified]. (TA.) — See also شَطِيبَة. — And see شَطَب, last sentence.

مَشْطُوب: see the next preceding paragraph. — فَرَس مَشْطُوبُ المَتْنِ وَالكَفَلِ means *A horse swollen with fat in the two portions of flesh and sinew next the back bone, on each side*, [*and in the rump,*] (O, K,) *and whose creases of the skin are far apart.* (O.) — See also شَطَب, last sentence.

شطر

1. شَطَرَهُ, (A, MA, O, TA,) [aor. ـُ,] inf. n. شَطْرٌ; (MA;) and † شَطَرَهُ, (K,) inf. n. تَشْطِيرٌ; (TA;) *He halved it; divided it into halves.* (A, MA, O, K, TA.) — شَطَرَهَا, aor. ـُ, (S,) inf. n. شَطْرٌ, (S, K,) *He milked one* شَطْر *of her*, (namely, a camel, or a sow or goat, S, [i. e., in the former case *one pair of teats*, and in the latter case *one teat,*]) *and left the other* شَطْر. (S, K.) = شَطَرَتْ and شَطَرَتْ, aor. ـُ, (K,) inf. n. شَطَارٌ, (TA,) *She* (a ewe or goat) *had one of her teats dried up*: or *had one teat longer than the other.* (K.) [شَطَارٌ seems to be also *Syn. with* حَصَانٌ as expl. in this Lex.: see also the latter word in Freytag's Lex.: Reiske, as cited by Freytag, explains the former word as meaning "*quando latus unum vulvæ præ altero propendet.*"] — شَطَرَ بَصَرَهُ, (S, K, TA, and so in the O voce بَصَر, q. v., [in some copies of the S and K and in a copy of the A, erroneously, بَصَرُهُ,]) aor. ـُ, (S,) inf. n. شُطُور (S, K) and شَطْر, (TA,) *He was as though he were looking at thee and at another*: (S, A, K:) on the authority of Fr. (TA.) — شَطَرَ شَطْرَهُ *He repaired*, or *betook himself, in the direction of him*, or *it*: or اتَّشْطَرَ in the sense of الجِهَةُ and اتَّاحِيَةُ has no verb belonging to it. (K.) — شَطَرَتِ الدَّارُ *The house*, or *abode, was distant*, or *remote.* (Mgh, Mṣb.) — شَطَرَ, (S, K,) aor. ـُ; (K:) and شَطَرَ, aor. ـِ; inf. n. شَطَارَةٌ, of both verbs, (S, K,) or this is a simple subst., (Mṣb,) and شُطُور; (L;) [and † تَشَاطَرَ; (A in art. عذر;)] *He was*, or *became*, or *acted, like a* شَاطِر [q. v.]. (S, K.) And شَطَرَ عَلَى أَهْلِهِ, (A, Mṣb,) or شَطَرَ عَنْهُمْ, (S,* K,) aor. ـُ, (Mṣb,) inf. n. شُطُور and شُطُورَةٌ and شَطَارَةٌ, (K,) or this last is a simple subst., (Mṣb,) *He withdrew far away* (S,* A, K*) *from his family*; or *broke off from them*, or *quitted them, in anger*: (A, K:) or *he disagreed with his family, and wearied them by his wickedness* (Mṣb, TA) *and baseness.* (Mṣb.)

2: see 1, first sentence. — شَطَّرَ نَاقَتَهُ, (S,) or بِنَاقَتِهِ, (K,) inf. n. تَشْطِيرٌ, (S, K,) *He bound two of the teats of his she-camel with the* صِوَار [q. v.], (S, K,) *leaving [the other] two* [*unbound*]. (K.)

3. شَاطَرْتُهُ مَالِي *I halved with him my property*; (S, K;) *I retained half of my property and gave him the other half.* (M, TA.) — And شَاطَرْتُ

طَلِيِّى *I left for my lamb, or kid, one teat [of the mother], having milked the other teat and bound it with the* صِرَار [q. v.]. (S.)

6: see 1, last sentence but one.

شَطْرٌ The *half* of a thing; (S, A, Mgh, Msb, K;) as also شِطْيرٌ: (TA:) pl. [of pauc.] أَشْطُرٌ (S, K) and [of mult.] شُطُورٌ. (K.) It is said in a prov., أَحْلُبْ حَلَبًا لَكَ شَطْرُهُ [*Milk thou a milking of which half shall be for thee*]. (S.) And one says شَعَرٌ شَطْرَانِ *Hair [half] black and [half] white.* (A.) Accord. to Ibráheem El-Harbee, (O,) the saying of the Prophet, مَنْ مَنَعَ صَدَقَةً فَإِنَّا آخِذُوهَا وَشَطْرَ مَالِهِ [*Whoso refuses to render a poor-rate, verily we take it* from him, *and half of his property*], thus related by Bahz, is a mistake, and the right wording is, وَشَطْرَ مَالِهِ, meaning *and his property shall be divided into two halves*, and the collector of the poor-rate shall have the option given him and shall take that rate from out of the better of the two halves, as a punishment for the man's refusal of the rate; (O, K;) but it is said that this law was afterwards abrogated: (O:) Eesh-Sháfi'ee, however, says that, in the old time, when one refused the poor-rate of his property, it was taken from him, and half of his property was taken as a punishment for his refusal; and he adduces this trad. as evidence thereof; but says that in recent times, only the poor-rate was taken from him, and this trad. was asserted to be abrogated. (TA. [More is there said on this subject, but I omit it as unprofitable.]) — It occurs in two trads. as meaning *Half a* مُكُّوك [q. v.], or *half a* وَسْق [q. v.], of barley. (TA.) — [In prosody, *Half a verse.*] — Also ‡ *A part, or portion, or somewhat,* of a thing; (Mgh, K;) and so شِطْيرٌ. (TA.) In the trad. of the night-journey, فَوَضَعَ شَطْرَهَا means †[*And He remitted*] *part, or somewhat, thereof;* (K;) i. e., of the prayer. (TA.) And similar is the saying in another trad., الطُّهُورُ شَطْرُ الإِيمَانِ †[*Purification is part of faith*]. (TA.) — Either *the fore pair* or *the hind pair of the teats* of a she-camel: she has two pairs of teats, a fore pair and a hind pair, and each pair is thus called: (S, K:) and *either of the two teats* of a ewe or she-goat: (IAạr, TA:) pl. أَشْطُرٌ. (S, TA.) Hence the saying, (S,) فُلَانٌ أَشْطُرٌ حَلَبَ الدَّهْرِ أَشْطُرَهُ ‡ *Such a one has known, or tried, varieties of fortune:* (S,* TA:) *has experienced the good and evil of fortune;* (S, K, TA;) *its straitness and its ampleness:* being likened to one who has milked all the teats of a camel, that which yields plenty of milk and that which does not; the fore pair being the good; and the hind pair, the evil: or, as some say, أَشْطُر means *streams,* or *flows, of milk:* and [in like manner] one says, حَلَبَ الدَّهْرُ شَطْرَيْهِ. (TA.) And, as is said in the "Kámil" of Mbr, one says of a man experienced in affairs, فُلَانٌ قَدْ حَلَبَ أَشْطُرَهُ ‡ *Such a one has endured the difficulties and [enjoyed] the ampleness of fortune, and managed his affairs in poverty and in wealth:* lit., *has milked his pairs of teats,* one pair after another. (TA.) — Also *A direction* in which one looks or goes or the like. (S, A, Msb, K.) One says, قَصَدَ شَطْرَهُ *He went in his,* or *its, direction; towards him,* or *it.* (S, A.) And it is said in the Kur [ii. 139 and 144 and 145], فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ *Then turn thou thy face in the direction of the Sacred Mosque.* (Fr, S.) The noun in this sense has no verb belonging to it: or one says, شَطَرَ شَطْرَهُ [expl. above: see 1]. (K.) — Also *Distance, or remoteness.* (TA.)

شُطْرٌ: see شَطِيرٌ [of which it is both a syn. and a pl.].

شَطْرَةٌ وَلَدُ فُلَانٍ شَطْرَةٌ *The offspring of such a one are half males and half females.* (S, A, K. [In the Ḥam p. 478, it is written شَطْرَة.])

شَطْرَانُ, (S, A, K,) fem. شَطْرَى, (K,) A bowl, (S, K,) or vessel, (A, K,) *half full.* (S, A, K.)

شَطُورٌ A ewe, or she-goat, *having one teat longer than the other;* (S, O, K;) like حَضُونٌ in this sense [and perhaps in others also, agreeably with what is said of شَطَارٌ in the first paragraph of this art.]: (S in art. حضن:) and (so in the S and O, but in the K "or") one *having one of her teats dried up:* (S, O, K:) and a she-camel *having two of her teats dried up;* for she has four teats. (S, O.) And A garment, or piece of cloth, *having one of the two extremities of its breadth longer than the other.* (O, K.) — See also the next paragraph.

شَطِيرٌ: see شَطْرٌ, in two places. — Also *Distant,* or *remote;* (Aṣ, S, A, Mgh, Msb, K;) applied to a town, or country, (Aṣ, S,) an abode, (A, Mgh, Msb,) and a tribe. (A.) And so شُطْرٌ in the phrase نَوًى شُطْرٌ [*A distant tract, or region, towards which one journeys*]: (S, K:) so too شُطُورٌ in the phrase نِيَّةٌ شُطُورٌ [which may mean as above, (like نِيَّةٌ شَطُونٌ,) or *a remote, or far-reaching, intention,* or *aim,* or *purpose*]. (TA.) — Also *A stranger;* (S, O, Msb, K;) because of his remoteness from his people; (TA;) as in a verse cited voce إِذًا: (S, O:) or *one who is alone, or solitary:* (A:) pl. شُطَّرٌ. (TA.)

شَاطِرٌ [One *who withdraws far away from his family;* or *breaks off from them, or quits them, in anger:* (see 1, last sentence:) or] one *who disagrees with his family,* (Msb,) and *who wearies them by his wickedness* (S, Msb, K) *and baseness* (Msb) *and guile:* (TA:) *i. q.* خَلِيعٌ [meaning as above, and having other similar meanings; generally *vitious,* or *immoral; bad, evil, wicked,* or *mischievous*]: (A:) accord. to some, it is post-classical: Aboo-Is-ḥák says that it signifies one *who takes a wrong course:* it is also expl. as signifying one *who outstrips;* like the [messenger called] بَرِيد, who takes a long journey in a short space of time: and hence, [as a conventional term of the mystics,] it is applied to one *who outstrips, and is quick, in attaining nearness to God:* or as meaning one *who has wearied his family, and withdrawn far from them [in spirit], though with them [bodily], because of their inviting him to carnal lusts, and accustomed ways [of the world]:* (TA:) [in the present day, it is applied to *a sharper,* or *clever thief:* and to *any clever,* or *cunning, person:*] pl. شُطَّارٌ. (TA.)

مَشْطُورٌ [*Halved.* — And hence,] A verse of the metre termed الرَّجَز, (O, K,) and of that termed السَّرِيع, (TA,) *having three of its six feet wanting;* (O, K;) properly, *having half thereof taken away.* (O.) — Also Bread *done over with [the seasoning, or condiment, called]* كَامَخ. (O, K.)

هُمْ مُتَاطِرُونَا *They are persons whose houses adjoin ours.* (O, K.)

شطرنج

شِطْرَنْجٌ (O, L, Msb, K) and شَطْرَنْجٌ; (L, Msb;) some say the former; and some, the latter; (Msb;) the latter said to be of established authority, as a dial. var., though disallowed in the K [and in the O]; but the former is the more approved on account of its being conformable with Arabic words, (Msb, TA,) such as جِرْدَحْلٌ, (TA,) which the latter is not; (Msb, TA;) and sometimes it is pronounced with the unpointed س, (O,) this being a dial. var.; (K;) *A well-known game;* [namely, *chess:*] (O, L, K:) a Pers. word, (TA,) arabicized; (Msb, K, TA;) [said to be] from صَدْ رَنْگ "a hundred stratagems;" or from شَدْ رَنْج "trouble departed," meaning that trouble departs from him who plays at it; (TA;) [or from شَاهْ رَنْج "the royal care or sorrow;" or from شَشْ رَنْگ "six species or ranks," because the pieces are of so many species: (Richardson's Pers. Arab. and Engl. Dict., Johnson's ed.:)] or [accord. to some] it is from الشَّطَارَةُ, (O, K,) or الْمُشَاطَرَةُ, referring to the word شطرنج; (TA;) or from التَّسْطِير, (O, K,) referring to the word سطرنج; so says Ibn-Hishám El-Lakhmee: but, as IB and others have said, these derivations are only partial, making the ن and the ج to be augmentative letters, and are manifestly incorrect. (MF, TA.)

شطن

1. شَطَنَ, (S, TA,) [aor. ـُ,] inf. n. شُطُونٌ, (PS,) *He was,* or *became, distant,* or *remote,* (S, TA,) عَنْهُ [*from him,* or *it*]. (S.) And شَطَنَتِ الدَّارُ, (Msb, TA,) aor. as above, (Msb,) and so the inf. n., *The abode,* or *dwelling, was distant,* or *remote.* (Msb, TA.) — And † *He was,* or *became, remote,* or *far, from the truth, and from the mercy of God.* (Msb.) — And شَطَنَ فِى الْأَرْضِ, (K,) inf. n. as above, (TA,) *It entered into the earth,* either رَاسِخًا [app. as meaning *becoming firmly fixed* therein], or وَاغِلًا [app. as meaning *penetrating, and becoming concealed*]. (K.) — شَطَنَهُ, (S, K,) aor. ـُ, inf. n. شَطْنٌ, (S,) *He turned away in opposition to him* (namely, his companion, K) *from his design,* or *aim,* or *his direction that he was pursuing, and his way,* or

حَالَفَهُ عَنْ نِيَّتِهِ وَوَجْهِهِ *course*; expl. by the words (ISk, Ṣ, Ḳ) ═ And شَطَنَهُ, (Ṣ, Ḳ,) aor. ـُ, (Ṣ,) inf. n. شَطْنٌ, (TA,) *He bound him with the* شَطَن [or *rope*, or *long rope*, &c.]. (Ṣ, Ḳ.)

4. اشطنهُ *He made him*, or *caused him, to be, or become, distant, or remote.* (Ṣ, Ḳ.)

Q. Q. 1. شَيْطَنَ *He acted as a* شَيْطَان [i. e., as implied in the context, *a devil; or one excessively, or inordinately, proud or corrupt or unbelieving or rebellious, or one insolent and audacious in pride and in acts of rebellion*]; (Ḳ;) and ¶ تَشَيْطَنَ, (Ṣ, Ḳ;) both signify the same; (Ḳ, TA;) *he became, and acted, like the* شَيْطَان. (TA.)

Q. Q. 2. تَشَيْطَنَ: see what next precedes.

شَطَنٌ *A rope*, (Ṣ, Mṣb, Ḳ,) in a general sense: (Ḳ:) or *a long rope*: (Kh, Ṣ, Ḳ:) or *a long and strongly-twisted rope by means of which one draws water*: (TA:) pl. أَشْطَانٌ. (Ṣ, Mṣb, Ḳ.) Mention is made, in a trad., of a horse as being مَرْبُوطٌ بِشَطَنَيْنِ [i. e. *Tied with two ropes, or long ropes*, &c.,] because of his strength. (TA.) And one says of a strong-spirited horse, إِنَّهُ لَيَنْزُو بَيْنَ شَطَنَيْنِ *[Verily he leaps between two ropes, or long ropes*, &c.]: a saying applied as a prov. to him who exults, or exults greatly, or excessively, and behaves insolently and ungratefully, and is strong. (TA.) An Arab of the desert described a horse (Ṣ, Mṣb) that did not become abraded in the sole of his hoof (so in a copy of the Ṣ) by saying, كَأَنَّهُ شَيْطَانٌ فِي أَشْطَانٍ *[As though he were a devil in ropes, or long ropes*, &c.]. (Ṣ, Mṣb.)

نِيَّةٌ شَطُونٌ or نَوًى شَطُونٌ (Ṣ) or شَطُونٌ (Ḳ) *[A place to which one purposes journeying] that is distant, or remote.* (Ṣ, Ḳ.) And غَزْوَةٌ شَطُونٌ *[A warring and plundering expedition] that is distant.* (Ḳ.) And حَرْبٌ شَطُونٌ *[Distant war*: or] † *war that is difficult [because distant]*. (TA. See an ex. in a verse cited voce جَمْعٌ.) [See also شَطِينٌ, and شَاطِنٌ.] ═ بِئْرٌ شَطُونٌ † *A deep well*, (Ṣ, Ḳ, TA,) *curving in its interior*: (TA:) or *a well from which the bucket is drawn out by means of two ropes, from its two sides, wide in the upper part and narrow in the lower part*; (Ḳ, TA;) *so that if one draws out the bucket from it by means of one rope, one draws it against the casing, and it becomes rent.* (TA.) And رُمْحٌ شَطُونٌ † *A long and crooked spear.* (TA.)

شَطِينٌ *Distant, or remote.* (TA. [See also شَطُونٌ, and شَاطِنٌ.])

شَاطِنٌ [*Distant, or remote*, in respect of the place of alighting or abode]; *i. q.* شَاطِبٌ (q. v.). (TA in art. شطب. [See also شَطُونٌ, and شَطِينٌ.]) ═ And † *Far from the truth [and from the mercy of God*: see 1]. (TA.) ═ And *i. q.* خَبِيثٌ † [*Bad, corrupt*, &c.; like عَاتِنٌ]. (Ḳ.) Umeiyeh (Ṣ, TA) Ibn-Abi-ṣ-Ṣalt, referring to Solomon, (TA,) says,

أَيُّمَا شَاطِنٍ عَصَاهُ عَكَاهُ * ثُمَّ يُلْقَى فِي السِّجْنِ وَالْأَغْلَالِ *

[Whatever bad one disobeyed him, he bound him in irons; then he was cast into the prison and the shackles for the neck and hands]. (Ṣ, TA.)

شَيْطَانٌ a word of well-known meaning [i. e. *A devil*; and with the article ال, *the devil, Satan*]: (Ṣ, Ḳ:) *any that is excessively, or inordinately, proud or corrupt or unbelieving or rebellious, or that is insolent and audacious in pride and in acts of rebellion, of mankind*, and *of the jinn*, or *genii*, and *of beasts*; (A'Obeyd, Ṣ, Mṣb, Ḳ;) as is shown in relation to the first and second of these by what is said in the Ḳur vi. 112, and ii. 13 and 96: (TA:) the ن is radical, (Ṣ, Mṣb, TA,) the word being of the measure فَيْعَالٌ, (Mṣb, TA,) signifying "he was, or became, distant, or remote," (TA,) or signifying "he was, or became, remote, or far, from the truth, and from the mercy of God;" (Mṣb;) as is indicated by the pl. شَيَاطِينُ; [for] the reading of El-Ḥasan in the Ḳur xxvi. 210, الشَّيَاطُونَ is anomalous, [like بَسَاتُونَ for بَسَاتِينُ,] and is said by Th to be a mistake: (TA:) or, as some say, the ن is augmentative, (Ṣ, Mṣb, TA,*) and the ى is radical, so that the word is of the measure فَعْلَانٌ, (Mṣb,) from شَاطَ, aor. يَشِيطُ, (Mṣb, TA,) signifying "it was, or became, null, void, of no account," and the like, and "it burned," or "became burnt;" (Mṣb,) or signifying "he burned with anger:" but the former opinion is the more common: (TA:) [in the Ḳur, the word is always perfectly decl.; and so it is said to be by SM, in art. شيط of the TA; unless used as a proper name: but J says,] if you make it to be of the measure فَعَّالٌ from تَشَيْطَنَ said of a man, [or rather because they say of a man شَيْطَن,] you make it perfectly decl.; but if you make it to be from شَيْطٌ ["he burned" a thing], you make it imperfectly decl., because it is of the measure فَعْلَانٌ. (Ṣ.) ═ Also *The serpent*: (Ṣ, Ḳ:) or *a certain species of serpents*; (Fr, Ṣ, TA;) *having a mane, of foul aspect*: or, as some say, *a slender, light, or active, serpent*. (TA.) ═ Respecting the saying in the Ḳur [xxxvii. 63], طَلْعُهَا كَأَنَّهُ رُؤُوسُ الشَّيَاطِينِ *[Its fruit is as though it were the heads of the* شياطين], Fr says that there are three ways in which it may be explained: one is, that the طلع is likened to the heads of the شياطين [meaning *devils*] in respect of foulness, or ugliness, because these are described as foul, or ugly: (Ṣ:) or it is likened to the *evil in disposition of the jinn*, because these are imagined as foul, or ugly: Zj says, in explaining it, that one says of a thing deemed foul, or ugly, كَأَنَّهُ وَجْهُ شَيْطَانٍ [*as though it were the face of a devil*], and كَأَنَّهُ رَأْسُ شَيْطَانٍ [*as though it were the head of a devil*]; for though the شيطان is not seen, he is conceived in the mind as the foulest, or ugliest, of things: (TA:) the second is, that [the meaning is *foul*, or *ugly, serpents*; for] the Arabs apply the name شيطان to *a sort of serpents, having a mane, foul*, or *ugly, in the head and face*: (Ṣ, TA:*) the third is, that *a certain foul*, or *ugly, plant is named* رُؤُوسُ الشَّيَاطِينِ; (Ṣ, TA;) which is expl. in the Ḳ only as meaning *a certain plant*. (TA.) ═ شَيْطَانُ الفَلَا [lit. *The devil of the waterless deserts*] means † *thirst*. (Ḳ.) ═ شَيْطَانٌ signifies also † *Any blamable faculty, or power*, [or *propensity*,] of a man. (Er-Rághib, TA.) One says, رَكِبَهُ شَيْطَانُهُ i. e. † [*His anger got the ascendency over him*; or] *he was, or became, angry*. (TA.) And نَزَعَ شَيْطَانَهُ † *He plucked out his pride*. (TA.) ═ Also, [probably as being likened to a serpent,] † *A mark made with a hot iron in the upper part of the haunch of a camel, perpendicularly, upon the thigh, extending to the hock*; (Ḳ, TA;) from the "Tedhkireh" of Aboo-'Alee; (TA;) likewise called ¶ مُشَيْطَنَةٌ. (AZ, Ḳ, TA.)

الشَّيْطَانِيَّةُ *A certain sect of the extravagant zealots of [the schismatics called] the* شِيعَة; so named from [their founder] شَيْطَانُ الطَّاقِ, (TA,) an appellation of Mohammad Ibn-En-Noamán. (Ḳ and TA in art. طوق.)

مُشَيْطِنٌ *One who draws out the bucket from the well* بِشَطَنَيْنِ, (Ḳ, TA,) i. e. *with two ropes*. (TA.)

مُشَيْطَنَةٌ: see شَيْطَانٌ, last sentence.

شطا

1. شَطَا الحِمَارُ, (Ṣ,) or الوِعَاءَ, (Ḳ,) aor. ـُ, inf. n. شَطْءٌ, (TA,) *He fastened its* خِطَاط [q. v.] *upon the sack*: (Ṣ:) or *he put the* خِطَاط *into the bag*; [meaning *into its loop, or handle*;] as also ¶ اشطأهُ: (Ḳ:) or the latter signifies *he put to it, or made for it*, (namely the sack,) *a* خِطَاط. (Ṣ.)

4: see the preceding paragraph.

خِطَاطٌ The *stick*, or *piece of wood, which is inserted into the loop*, or *handle, of a sack*; (Ṣ;) *a curved piece of wood*, (Ḳ, TA,) *with a pointed extremity*, (TA,) *which is put into the two loops*, or *handles, of a pair of sacks*, (Ḳ, TA,) *when they are bound upon the camel*: (TA:) there are two such pieces of wood: (Ṣ,* TA:) pl. أَشْطَاءٌ. (Ḳ.) And *A piece of wood*, or *peg, with which they make fast the rope of a burden*. (Ibn-Maṣroof, as cited by Golius.)

مَشْطِئٌ A sack *made fast, or bound*. (Fr, Ḳ.) ═ A stick, or piece of wood, *split in several places*. (Fr, Ḳ.)

شطف

1. شَطَفَ الشَّجَرُ, (Ṣ, O, Ḳ,) aor. ـَ; (Ḳ;) and شَطِفَ, (O, Ḳ,) aor. ـِ; (Ḳ;) inf. n. شَطَافَةٌ, (O, Ḳ,) of the former verb; (O;) *The trees, not being sufficiently watered, became hard, without losing their moisture*. (Ṣ, O, Ḳ.) ═ And شَطُفَتْ يَدُهُ *His hand became rough, or coarse*. (Har p. 70.) ═ And شَطِفَ العَيْشُ *The means of subsistence became dry and hard*. (Ḳ,* TA.) ═ شَطِفَ السَّهْمُ, (Ṣ, Mṣb, Ḳ,) aor. ـِ, (Ḳ,) *The arrow entered between the skin and the flesh*. (Ṣ, Mṣb, Ḳ. Omitted in the TA.) ═ شَطَفْتُهُ عَنِ الشَّيْءِ

(O, TA,) inf. n. شَظْفٌ, (O, K,) *I withheld, restrained, or debarred, him from the thing.* (O, K,* TA.) — And شَظَّفَ signifies also The *drawing forth the testicles of a ram:* (O, K:) or the *compressing them between two pieces of wood,* or *stick, and binding them with sinew* (بِعَقَبٍ), in the CK [erroneously] بِعَقِبٍ, *so that they wither.* (K.)

5. تشظّف *He subjected himself to a hard, or difficult, life.* (L in art. معد.)

شَظْفٌ *A splinter, or piece split off, of a staff, or stick.* (IAar, O, K.)

شَظْفٌ *Dry bread.* (O, K.) — And *A small piece of wood, or stick, like a peg:* pl. شِظَفَةٌ. (Ibn-'Abbád, O, K.)

شَظَفٌ and ↑ شَظَافٌ *Straitness;* and *hardness, or difficulty, or distress;* (AZ, Ṣ, O, K;) like ضَفَفٌ: (AZ, Ṣ, O:) ISd thinks that the second is a dial. var. of the first; and IB mentions that, in a verse of El-Kumeyt, as related by some, it is with kesr, i.e. شِظَاف [which see in what here follows]: (TA:) and (K) as some say, (TA,) *dryness,* and *hardness, of the means of subsistence:* (K:) or شَظَفٌ signifies *hardness,* and *straitness, of the means of subsistence:* (Mṣb:) or *hardness, or roughness, thereof;* from and *coarseness,* above]: (Ḥar p. 70:) pl. شَظَافٌ. (K.) — Also *A disintegration of the flesh, separating it from the border around the nail.* (TA.)

شَظِفٌ *Dry and hard* means of subsistence. (K,* TA. [See 1.]) — *Evil in disposition.* (O, K.) — *Vehement in fight.* (Ibn-'Abbád, O, K.) — A man *alighting,* or *taking up an abode, in places where the herbage is dried up, and in a desert where is no water* (فَلَاة). (TA in art. عظب.) — بَعِيرٌ شَظِفُ الخِلَاطِ *[A stallion-camel] vehement in leaping, or compressing,* the she-camels. (Ṣ, O, K.) — أَرْضٌ شَظِفَةٌ *Rough,* or *rugged, land or ground.* (Ibn-'Abbád, O, K.)

شَظْفَةٌ *Bread that has become burned.* (IAar, O.)

شَظَفَانٌ: see شَظَفٌ.

شَظَافٌ *Distance, or remoteness.* (O, K.)

شَجَرٌ شَظِيفٌ *Trees that, not being sufficiently watered, have become hard, without losing their moisture.* (Ṣ, O, K.)

مُشْظِفٌ *One who utters oblique, indirect,* or *ambiguous, speech* or *language, deviating from the right way* or *course.* (O, K. Omitted in the TA.)

شظى

1. شَظِيَ, [aor. and inf. n. as in the next sentence,] said of a stick, or branch, or piece of wood, [&c.,] *It was,* or *became, split.* (AHn, TA.) — Said of a horse, (Aṣ, Ṣ, Mgh, K,) aor. ـَ, inf. n. شَظًى, (K,) *His* شظى, (Aṣ, Ṣ, Mgh, K,) i. e. the *small bone called* الشَّظَى, (Aṣ, Ṣ, Mgh,*) *moved from its place,* (Aṣ, Ṣ, Mgh,) or *became displaced,* syn. زُوِيَ, (A, TA,) or *became unsteady,* or *wabbling:* (K:) and so ↑ تَشَظَّى, (K, TA,) this latter on the authority of ISd: (TA:) or [the inf. n.] شَظًى, accord. to some, signifies the sinews' *becoming split,* or *slit:* (Aṣ, Ṣ, Mgh:) or شَظًى has this meaning also; (K;) and so ↑ تَشَظَّى. (ISd, K, TA.) — Accord. to the K, ↑ تَشَظَّى said of a corpse, is *syn. with* ضَمِيَ: but correctly, the former verb is شَظِيَ, aor. ـَ, inf. n. شَظًى, and the latter verb is ضَمَا [q. v.], as they are said to be by Az: and in like manner, شَظِيَ, aor. ـَ, is said of a سِقَآء [or skin for water or milk], meaning *It being filled, its legs became raised,* or *raised high.* (TA.)

2. شظّى, (TA,) inf. n. تَشْظِيَةٌ, (K, TA,) *He separated into several,* or *many, portions* or *divisions; or dispersed,* or *scattered;* (K,* TA;) [a thing; or] ‡ a company of men. (TA.) — And *He made* [a horse] *to be such that his* شَظًى (شَظَاهُ) *became unsteady,* or *wabbling.* (TA.)

4. اشظاهُ *He,* or *it, hit,* or *hurt, his* شظى (شَظَاهُ): (K:) Sgh says, by rule it should be شَظَاهُ [i. e. the verb should be thus, being derived from الشَّظَى, like قَفَاهُ from القَفَا]. (TA.)

5. تشظّى, said of a stick, or branch, or piece of wood, (A, Mṣb, K, TA,) or of a thing, (Ṣ, TA,) *It split, or became split, in pieces, or in several* or *many places:* (A, Mṣb, TA:) or *it became scattered, or dispersed, in splinters,* or *pieces split off:* (Ṣ, K:) and *it* [i. e. anything, nothing in particular being specified,] *became separated into several, or many, portions or divisions; or dispersed, or scattered.* (TA.) One says also, تَشَظَّى الدُّرُّ عَنِ الصَّدَفِ ‡ *[The pearls became separated, or scattered, from the oyster-shells].* (A, TA.) See also 1, in two places.

7. انشظى *It broke,* or *became broken.* (TA.) One says, انشظت الرُّبَاعِيَةُ *The* [*tooth called the*] رباعية *broke,* or *became broken.* (TA.)

شَظًى, of a staff, or stick, The *like of a* لِبْلَة [i. e. *a piece,* or *sharp piece, of the exterior portion*], *that enters into the hand, and wounds it.* (Ḥam p. 474. [But شَظِيَّة is more commonly used in this and similar senses.]) — *A small bone,* (Ṣ, Mgh, K, TA,) [in the CK عَظْمٌ,] i. e. *a bone,* and so in my copy of the Mgh,]) or *a slender small bone,* (Aṣ, Ṣ,) *adhering to the* ذِرَاع [here app. meaning the *arm-bone* of a horse], (Aṣ, Ṣ, K,) or *to the bone of the* ذِرَاع, (Mgh,) *which sometimes moves from its place;* (Aṣ, Ṣ, Mgh; [see شَظِيَّة;]) or *to the knee;* (K;) thus in the M; (TA;) or to the وَظِيف [app. here meaning the *fore shank* of a horse]; (K;) thus in the A: (TA:) or *certain small sinews* (عَصَب) *therein;* (K;) i. e. *in the* وظيف; thus in the T. (TA.) AO says that تَحَرُّكُ الشَّظَى [i. e. *The motion of the* شظى from its place (see 1)] is like what is termed اِنْتِشَارُ العَصَبِ, except that the horse has more power of endurance of the latter than of the former. (T, TA.) — And *Portions* of a thing *that are separated,* or *dispersed,* or *scattered.* (Ḥar p. 160.) It is said by ISd to be a pl. [or rather it is a coll. gen. n.] of which the sing. [or n. un.] is شَظَاةٌ. (TA.) — Also *A portion of fur upon the mark left by a gall,* or *sore, on the back* [*of a camel*], *such as reaches the utmost extent thereof:* (K, accord. to the TA: [الشَّظَى being there expl. by الوبرة على اثر الدبرة حتى تبلغ اقصاها: in the CK, and in my MS. copy of the K, الدَّبَرَة, which Freytag renders "sulcus ad latus ulterius in arvo ductus, ut ejus extremum attingeret;" but which, I think, evidently presents a mis-transcription and an interpolation:]) the pl. is أَشْظِيَةٌ: and sometimes there are ten [?] portions of fur [of this description, app. meaning, upon one camel: the word that I here render "ten" is more like عشه than عشر; but the final letter, as is often the case in the MS. of the TA, is written in a form differing little from a common form of ر]: mentioned by ISh, from Et-Téifee; as is said in the T. (TA.) — Also † The *followers,* and *incorporated confederates,* of a people, or party; (Ṣ, K;) *contr. of* the صَمِيم thereof: (Ṣ:) or the *freedmen* and *followers.* (M, TA.)

شَظِيٌّ and شَظِيَّةٌ: see the next paragraph.

شَظِيَّةٌ *A splinter,* or *piece split off,* (T, Ṣ, M, Mgh, Mṣb, K,) of a staff, or stick, and the like, (Ṣ,) or of wood, (T, Mgh, Mṣb,) and the like, (Mṣb,) or of a spear, or cane, (T, Mgh,) or of silver, (T, TA,) or of bone, (T, Mgh,) or of any thing: (M, K:) pl. شَظَايَا (Ṣ, Mṣb, K, &c.) and ↑ شَظِيٌّ, (K,) [or rather this is a coll. gen. n.,] like as رَكِيٌّ is of رَكِيَّةٌ, (TA,) or a quasi-pl. n., like عَبِيدٌ, improperly said by IAar to be pl. of عَبْدٌ, (ISd, TA,) and ↑ شِظِيٌّ, (K, TA, [in the latter as omitted in the K, with kesr to the ش on account of the same vowel-sound following,]) mentioned by Sgh, from Ks. (TA.) AO terms the [إِبْرَة q. v.] at the head of the elbow [of the horse] a شَظِيَّة adhering to the ذِرَاع, but not [forming a portion] of it. (TA. [See شَظًى.]) — Also *A bow:* (K:) because its wood is split: on the authority of AḤn. (TA.) — And The *shank-bone.* (K.) — And *A great mass of rock wrenched from the side of a mountain;* (K, TA;) *as though it were a piece split off, broken* [*off*] *but not parted so as to form an interstice,* or *a gap:* and also *a piece cut from a mountain, like a house or a tent:* and it is said in the copies of the K that شَظِيَّةٌ, with kesr, signifies the same; but the word is correctly ↑ شَنْظِيَةٌ, with an augmentative ن, as in the T, and mentioned also by Hr in the "Ghareebeyn:" pl. of the former شَظَايَا. (TA.) — See also شَظَاةٌ.

شَاظٍ part. n. of شَظِيَ [q. v.] said of a horse. (TA.)

شَظَاةٌ The *head,* or *top, of a mountain,* (K, TA,) [and so ↑ شَظِيَّةٌ, (Freytag, from the Deewán of the Hudhaleés,)] *resembling the* سُرَّة [q. v.]

of a mosque: pl. شَنَاظِى ٩ الجِبَالِ: and [likewise] signifies the heads, or tops, of the mountains. (TA.)

شِظْيَةٌ: see شَظِيَّةٌ, near the end.

شَظَاظِى الجِبَالِ: see شَنَاظِى الجِبَالِ.

[مَشْظًى, مَشَاظِى, A fragment of wood: (Freytag, from the Deewán of Jereer:) but the pl., when indeterminate, is correctly مَشَاظٍ.]

شع

1. شَعَّ, (O, K, TA,) aor. ـِ, (O, TA,) inf. n. شَعَاعٌ (S, * O, * K, * TA) and شُعٌّ, (TA,) It became scattered, or dispersed; (S, O, K, TA;) said of a thing; like شَاعَ, aor. يَشِيعُ; (TA;) of the urine of a camel; (O, K;) and of a people, or party; (TA in art. شعر, O, K;) [like شَعَّ;] and (in like manner) شَعَاعٌ is used in relation to blood, &c., as meaning the being scattered: (S, O, K, TA: (See also شَعَاعٌ, below; and شُعَاعٌ.)) = شَعَّ بَوْلَهُ, (S, O, K,) aor. ـِ, (S, O,) inf. n. شَعٌّ (O, TA) and شَعَاعٌ, (K, * TA,) He (a camel) scattered his wine; as also ٩ اسْتَعَّهُ: (S, O, K:) or both signify he scattered his wine, and stopped it. (TA.) = And شَعَّ الغَارَةَ عَلَيْهِمْ, (K, TA,) inf. n. شَعٌّ; and ٩ شَعْشَعَهَا; (TA;) He poured upon them the horsemen making a sudden attack and engaging in conflict, or urging on their horses; (K, TA;) and in like manner, الخَيْلَ. (TA.)

4: see 1. = اشعت الشَّمْسُ The sun spread, or diffused, its شُعَاع [or beams], (S, K,) or its light. (TA.) = اشعّ الزَّرْعُ The corn put forth its شُعَاع, (S, K, TA,) i. e., its awn. (TA.) = And اشعّ السُّنْبُل The ears of corn became compact in their grain, (K, TA,) and dry therein. (TA.)

7. انشعّ الذِّئْبُ فِى الغَنَمِ The wolf made an incursion among the sheep or goats. (O, K, TA.)

R. Q. 1. شَعْشَعَهُ, (S, O, K,) inf. n. شَعْشَعَةٌ, (TA,) He mixed it, namely, wine, (S, O, K,) with water. (O.) And He mixed one part of it, namely, a thing, with another part, (O, * K,) like as one mixes wine with water. (O.) And شَعْشَعَ الثَّرِيدَةَ He mixed the ثريدة [or mess of crumbled bread] with olive-oil: (O:) or he put much clarified butter to it, (ISh, O, K,) and much grease, or gravy: (K:) or he raised its head; (O, K;) as some say: (Sh, O:) or he made its head high; (O, K;) as some say; from شَعْشَاعٌ as an epithet applied to a man, meaning "tall." (O.) But the verb is used more in relation to wine than to ثريد. (TA.) — See also 1.

R. Q. 2. تَشَعْشَعَ, said of a man, is from ٩ شَعْشَاعٌ applied to a man as meaning حُلْوٌ خَفِيفٌ [i. e. "such as is excited to briskness, liveliness, or sprightliness, and esteemed pleasing in the eye, and is light, or active;" so that the verb may be rendered He was, or became, such as is excited to briskness, &c.: or he was, or became, such as is termed شَعْشَاعٌ, q. v.]. (Ham, p. 246.) — Said of the month It nearly came to an end; little remained of it: (K, TA:) occurring in a trad.: but accord. to one relation thereof, it is تَتَشَعْشَعُ; from الشُّسُوعُ "the being distant, or remote:" and accord. to another, تَسَعْسَعُ, with two سs. (TA.)

شَعٌّ: see شَعَاعٌ, first and last sentences. = Also Haste: (IAar, K, TA:) and so شَعِيعٌ accord. to the K; but this is wrong: the meaning of the latter word being only that given below, voce شَعَاعٌ. (TA.)

شُعٌّ A spider's web. (AA, K.) — See also شَعَاعٌ.

شَعَاعٌ [an inf. n. (see 1) used as an epithet, and therefore as masc. and fem. and sing. and pl.:] Scattered, or dispersed; and disordered, or unsettled; syn. مُتَفَرِّقٌ; (S, K;) as also ٩ شُعٌّ, [likewise an inf. n. used as an epithet,] applied [like the former] to anything, (K, TA,) such as blood, and an opinion, and a purpose, or an intention; (TA:) and ٩ شَعِيعٌ, which is wrongly expl. in the K as syn. with شُعٌّ in another sense, as stated above; (TA:) and ٩ شَعْشَاعٌ. (S, K.) One says, ذَهَبَ دَمُهُ شَعَاعًا His blood went scattered, or dispersed: (TA:) or شَعَاعٌ applied to blood signifies spirtling from a wound made with a spear or the like; as in a verse cited voce نَفَلٌ. (Az, TA. [See also شَعَاعٌ.]) And ذَهَبُوا شَعَاعًا They went away scattered, or dispersed. (K.) And أُمَّةٌ شَعَاعٌ A nation, or people, scattered, or dispersed. (TA, from a trad.) And تَطَايَرَتِ العَصَا شَعَاعًا The staff, or stick, broke into scattered pieces; as when one has broken it by striking with it upon a wall: and in like manner, القَصَبَةُ the reed, or cane. (TA.) And رَأْىٌ شَعَاعٌ A disordered, or an unsettled, opinion. (S, K.) And نَفْسٌ شَعَاعٌ A mind of which the purposes, or intentions, (هِمَمُهَا,) as in the S [and O], for which, in the K, هُمُومُهَا is erroneously substituted, TA,) and the opinions, (Z, TA,) are disordered, or unsettled, (S, K, TA,) so that it is not directed to a decided affair. (Z, TA.) And طَارَ فُؤَادُهُ شَعَاعًا [His mind fled in a disordered, or an unsettled, state, as though dissipated; expl. as] meaning تَفَرَّقَتْ هُمُومُهُ [a mistranscription, as before: correctly تفرّقت هِمَمُهُ i. e. his purposes, or intentions, became disordered, or unsettled: see also Ham p. 44, and Har p. 366]. (K.) And a rájiz says,

* صَدُّنِى اللِّقَاءَ غَيْرُ شَعْشَاعِ العَدَرْ *

meaning [Firm, or steady, in encounter, or conflict,] not disordered, or unsettled, in respect of purpose, or intention. (S.) — Hence, app., (TA,) Milk mixed with much water; (ISh, O;) syn. خَبَاءٌ. (ISh, O, K, TA.) = Also [as a subst.] The awn, or beard, of the ears of corn; (S, O, K;) and so ٩ شُعَاعٌ and ٩ شِعَاعٌ (K) and ٩ شَعٌّ: (TA:) or the awn, or beard, when it has become dry, as long as it remains on the ears; as also ٩ شُعَاعٌ. (Lth, O.)

شُعَاعٌ (S, O, K) and ٩ شَعٌّ (AA, K) [The rays, or beams, of the sun; or] what one sees, (S, O, K,) of the light, like rods, (S,) or extending like spears, (O, K,) at the rising, or the beginning of the rising, (S,) or a little after the rising, (O, K,) of the sun; (S, O, K;) or what one sees, like cords coming towards him, when looking at the sun; or the dispersing light of the sun: (K:) n. un. with ة: (S, O, K:) [and Freytag states that ٩ شُعْشُعَةٌ is said by Jac. Schultens to signify rays: but this I do not find in any lexicon:] the pl. (of شُعَاعٌ, O) is أَشِعَّةٌ, (O, K,) accord. to analogy, (O,) [a pl. of pauc.,] and شُعُعٌ (O, K) and ٩ شِعَاعٌ (K;) the last anomalous. (TA.) Hence, in a trad. respecting [the night called] إِنَّ الشَّمْسَ تَطْلُعُ مِنْ غَدٍ يَوْمًا, لَيْلَةُ القَدْرِ, it is said, لَا شُعَاعَ لَهَا [Verily the sun will rise on its morrow having no rays]. (S: in the O, مِنْ غَدِهَا.) — In the verse cited voce نَفَلٌ, As is related to have read الشُّعَاعَ instead of الشُّعَاعَ, as meaning The light, [or brightness] and redness, and scattered state, of the blood: ISd says, I know not whether he said it meaning by original application or by way of comparison. (TA.) — See also شَعَاعٌ, last sentence, in two places.

شِعَاعٌ: see شَعَاعٌ, last sentence: — and see also شُعَاعٌ.

شَعِيعٌ: see شَعَاعٌ, first sentence.

شَعْشَعٌ, (S, O,) or ٩ شَعْشَاعٌ, (K,) or both, (TA,) and ٩ مُشَعْشَعٌ, (S, TA,) Shade that is not thick, or dense; (S, O, K, TA;) or which has not wholly shaded one, having in it interspaces. (TA.) — See also شَعْشَاعٌ, in two places.

شَعْشَاعٌ: see the next paragraph but one, in two places: and see شُعْشُعٌ.

مِشْعَشَةٌ: see شَعْشَاعٌ.

شَعْشَاعٌ: see شَعَاعٌ, in two places: and شَعْشَعٌ. — Also, (S, O, K,) and ٩ شَعْشَعٌ (O, K) and ٩ شَعْشَانٌ (IDrd, S, O, K) and ٩ شَعْشَانِىٌّ, (O, K,) in which last the relative ى is without cause, as in أَحْمَرِىٌّ and دَوَارِىٌّ, (TA,) applied to a man, (S,) Tall: (O, K:) or tall and goodly (S, TA) and light of flesh; applied to a man as being likened to the thin [or much diluted] wine termed مُشَعْشَعَة: or the first signifies long-necked; and so ٩ the third, and ٩ the fourth; applied to anything, or the last, accord. to the R, applied to a man only: and the first, long applied to a neck: (TA:) and light, or active: (O, K:) or so in journeying; as also ٩ شُعْشُعٌ like هُدْهُدٌ, applied to a man, or, accord. to Th, to a boy, or young man: or light in spirit: (TA:) see also R. Q. 2: and (K) as some say, (O,) the first signifies goodly, or beautiful, (O, K, TA,) in face: (TA:) and ٩ شُعْشُعٌ, (so in the O,) or ٩ شُعْشُعٌ, with ḍamm to the ش, (TA,) a boy, or young man,

goodly, or beautiful, in face, light in spirit; (O, TA;) on the authority of AA. (TA.) ═ Also *Certain trees*; or *a kind of tree*. (TA.)

شَعْشَعَانٌ: see شَعْشَاعٌ, in two places. With ة, applied to a she-camel, meaning *Tall*: (S,* O:) or *large in body*: (TA:) pl. شَعْشَعَانَاتٌ. (S, O. [In the TA, شَعْشَعَانَاتٌ is said to be mistranscribed in the S شَعْشَعَانَاتٌ: but it is not so in either of my copies.])

شَعْشَعَانِيٌّ: see شَعْشَاعٌ, in two places. Also *Long and thin*; applied to a camel's lip. (TA.)

مُشَعْشَعٌ: see شَعْشَعَ. ═ With ة, applied to wine (خَمْر), *Mixed with water*: (O,* EM p. 183:) accord. to some, [*much diluted*; i. e.] *mixed so as to be thin*. (TA.)

شعب

1. شَعَبَ, (S, Msb,) aor. ـَ, (Msb,) inf. n. شَعْبٌ, (A, Msb, K,) *He collected*; *brought, gathered, or drew, together*; or *united*; (S, A, Msb, K;) a thing, (S,) any thing or things, and a people or party: (Msb:) and *he separated*; *put apart, or asunder*; *divided*; *disunited*; or *dispersed* or *scattered*; (S, A, Msb, K;) a thing, (S,) any thing or things, and a people or party: (Msb:) thus having two contr. significations: (S:) so expressly state A'Obeyd and Aboo-Ziyád: (TA:) but accord. to IDrd, it has not two contr. significations [in one and the same dial.]: he says that the two meanings are peculiar to the dials. of two peoples, (Msb, TA,*) each meaning belonging to the dial. of one people exclusively. (TA.) [Hence, as it seems to be indicated in the S and A, or from شَعْب meaning "a tribe," as it seems to be indicated in the Ḥam p. 538,] one says, تَفَرَّقَ شَعْبُهُمْ, (S,) or شَتَّ شَعْبُهُمْ, (A, Ḥam,) ↕ [*Their union became dissolved, or broken up*; or *their tribe became separated*;] meaning *they became separated after being congregated*: (S, Ḥam:) and اِلْتَأَمَ شَعْبُهُمْ (S, A, Ḥam) ↕ [*Their separation became closed up, or their tribe drew together*;] meaning *they drew together after being separated*. (S, Ḥam.) And شَعَبَتْهُمُ المَنِيَّةُ *Death separated them*: (S:) and شَعَبَتْهُمُ الْمَنُونُ [*Death separated him* from his companions]; (TA;) said of a man when he has died. (O in art. عبل: in the K, in that art., ↟ اِسْتَعْبَلَتْهُ [perhaps a mistranscription].) And it is said in a trad., مَا هٰذِهِ الْفُتْيَا الَّتِي شَعَبْتَ بِهَا النَّاسَ i. e. [*What is this judicial decision*] *with which thou hast divided the people?* (S. [In the TA, on the authority of IAth, الَّتِي شَعَبْتَ فِي النَّاسِ, which means, "which has excited evil among the people."]) One says also, شَعَبَ الرَّجُلُ أَمْرَهُ ↟ *The man broke up, discomposed, deranged*, or *disorganized*, [or *rendered unsound, impaired*, or *marred*, (agreeably with another explanation of the verb in what follows,)] *his state of affairs*: (As, A'Obeyd, TA:) whence the saying of 'Alee Ibn-El-'Adheer El-Ghanawee,

وَإِذَا رَأَيْتَ المَرْءَ يَشْعَبُ أَمْرَهُ
شَعْبَ العَصَا وَيَلُجُّ فِي العِصْيَانِ

†[*And when thou seest the man break up his state of affairs as with the breaking up of the staff, and persevere in disobedience*, or *rebellion*]. (A'Obeyd, TA.) ═ Also, aor. as above, (Msb,) and so the inf. n., (S, A, Msb, K,) *He repaired* a cracked thing [such as a wooden bowl or some other vessel, *by closing up its crack or cracks*, or *by piecing it*: see شَعْب, which has a similar signification, but implying muchness]: (S, Msb:) and [in a general sense,] *he repaired, mended, amended, adjusted, or put into a right, or proper, state*: (A, K, TA:) and it signifies the contr. also [of the former meaning and] of this, in the same, or in another, dial.: (TA:) [i. e.] *he cracked* a thing [such as a wooden bowl &c.]: (A, Msb:) and *he corrupted, rendered unsound, impaired, or marred*. (A, K, TA.) شَعْبٌ مِنْ شَعْبٍ كَثِيرٍ, occurring in a trad. of 'Omar, means *A little repairing, of, or amid, much impairing*. (TA.) ═ [*He gave* a portion of property; as though he broke it off.] One says, اُشْعُبْ لِي شُعْبَةً مِنَ المَالِ *Give thou to me a portion of the property*. (TA.) ═ *He* (the commander, or prince, S) *sent* a messenger (S, K) إِلَيْهِ [*to him*], (K,) or إِلَى مَوْضِعِ كَذَا [*to such a place*]. (S.) ═ *He turned, or sent*, him, or it, *away, or back*: (K, TA:) aor. and inf. n. as above. (TA.) And شَعَبَ اللِّجَامُ الفَرَسَ *The bridle turned away or back, or withheld, or restrained, the horse from the direction towards which he was going*. (K.) ═ *He*, or it, *diverted* a man *by occupying him, burying him, or engaging his attention*. (K, TA.) One says, مَا شَعَبَكَ عَنِّي [*What diverted thee, or what has diverted thee, &c., from me?*]. (TA.) ═ It is also intrans.: see 4. ═ [Thus it signifies *He quitted his companions, desiring others*.] One says, شَعَبَ بِهِمْ, (K, TA) فِي عَدَدٍ كَذَا (TA) *He yearned towards them* [*with such a number of* men], *and quitted his companions*. (K, TA.) ═ And *He*, or *it*, *appeared* [distinct from others]: (K, TA:) whence the month (شَعْبَان, q. v.,) is [said to be] named. (TA.) ═ Also, (K, TA,) aor. and inf. n. as above, (TA,) said of a camel, *He cropped* (اِقْتَضَمَ) *the upper, or uppermost, parts of trees* [or *shrubs*]. (K, TA.) ═ شَعِبَ, aor. ـَ, (K,) inf. n. شَعَبٌ, (S,* K,* TA,) *He* (a goat, S, TA, and a gazelle, TA) *was wide*, (K,) or *very wide*, (S,) *between the horns*, (S, K,) and *between the shoulders*. (K,* TA.) [See also شَعْبَان, below.]

2. شعّب [app. signifies *He collected* several things; or *he collected much*: and] *he separated* several things; or *he separated much*. (O.) ═ Also *He repaired* a cracked wooden bowl [or some other vessel] *in several places* [*by closing up its cracks, or by piecing it*]: (S, O:) [and app., in a general sense, *he repaired, mended, amended, adjusted, or put into a right, or proper, state*, several things; or *he repaired, &c., much*: and it seems to signify also the contr. of these two meanings: i. e. *he cracked* several things; or *he cracked in several places*: and *he corrupted, rendered unsound, impaired, or marred*, several things; or *he corrupted, &c., much*.] ═ It is also intrans.: see 4. ═ Thus, said of seed-produce, *It branched forth*, or *forked, after being in leaf*, or *blade*; (TA;) like ↟ تشعّب. (K,* TA.) [Hence,] one says, إِنِّي أَرَى الشَّرَّ شَعَّبَ ↟ †[*Verily I see the evil to have grown like seed-produce when it branches forth*]; like as one says, قَصَّبَ, and نَبَّبَ. (TA in art. نب.)

3. شَاعَبَهُ *He became distant, or remote, from him*; (K, TA;) namely, his companion. (TA.) [Hence,] شَاعَبَ الحَيَاةَ ↟ [*He quitted life*]. (TA.) And شَاعَبَتْ نَفْسُهُ *His soul* [*departed, or*] *quitted life*; (TA;) meaning *he died*; (K, TA;) as also ↟ انشعب [i. e. انشعب هُوَ]. (K.) [See also what next follows.]

4. اشعب *He died*: (S, K: [see also 3:]) or (so in the S and TA, but in the K "and") *he separated himself* from another or others, *never to return*; (S, K;) as also ↟ شَعَبَ or ↟ شَعَّبَ, accord. to different copies of the K, the latter as in the L. (TA.) A poet says, (S,) namely, En-Nábighah El-Ja'deee, (IB, TA,)

وَكَانُوا أُنَاسًا مِنْ شُعُوبٍ فَأَشْعَبُوا

(S, IB, TA,) or وَكَانُوا شُعُوبًا مِنْ أُنَاسٍ, accord. to different readings: [app. meaning, *And they were men of divided races or tribes, or were divided races or tribes of men; so they perished; or separated, never to return*:] IB says, after mentioning the former reading, i. e. they were of men who should perish; so they perished: having previously mentioned the latter reading, and added, i. e. they were of those whom شعوب should overtake. (TA. [IB's explanations seem at first sight to indicate that he read شُعُوبٌ and شُعُوبًا; neither of which is admissible: each of his explanations app. relates to both readings; as though he understood the poet to mean, they were men separated from different tribes, to be overtaken by others; so they perished.])

5. تشعّب = انشعب are quasi-pass. verbs, the former of شَعَّبَ and the latter of شَعَبَ: (TA:) [the former, therefore, is most correctly to be regarded and used as intensive in its significations, or as relating to several things or persons: but it is said that] both signify alike: [app. *It became collected; it became brought, gathered, or drawn, together; or it became united*: and also] *it became separated, put apart or asunder, divided, disunited, or dispersed or scattered*: (S, K:) and *it*, or *he, became distant, or remote*. (K.) One says, تَشَعَّبُوا فِي طَلَبِ المَاءِ [*They became separated, &c., they separated themselves, &c., in search of the waters*], فِي الغَارَاتِ [*in predatory excursions*]. (TA.) And عَنِّي انشعب ↟ فُلَانٌ *Such a one became distant, or remote, from me*; or *withdrew to a distance, or far away, from me*. (TA.) And الطَّرِيقُ ↟ انشعب [and تشعّب] *The road separated*. (S, A, Msb.) And النَّهْرُ ↟ تشعّب and انشعبت *The river separated* [or *branched forth*] *into other rivers*. (TA.) And أَغْصَانُ الشَّجَرَةِ ↟ تشعّبت (TA) *The branches of the tree separated, divided;*

straggled, or spread out dispersedly; (S, TA;) or *branched forth from the stem, and separated, divided, &c.* (Msb.) See also **2**. One says also, شَعَّبَ أَمْرُ الرَّجُلِ † *[The state of affairs of the man became broken up, discomposed, deranged, disorganized,* or (agreeably with another explanation of the verb in what follows) *rendered unsound, impaired, or marred*]. (A.) — Also ↟ the latter verb, [or each,] *It became closed up*; [or *repaired by having a crack or cracks closed up, or by being pieced*;] said of a cracked thing: (TA:) and ↟ both verbs, *i. q.* اِنْصَلَحَ [which means, in a general sense, *it became rectified, repaired, mended, amended, adjusted, or put into a right, or proper, state*; &c.; but I have not found this verb (انصلح) in its proper art. in any of the Lexicons]: (K, TA:) and ↟ the latter signifies also *it became crabbed*; (A;) [and in like manner the former, said of a number of things; or *it became cracked in several places* when said of a single thing: and hence ↟ both signify, in a general sense, *it became corrupted, rendered unsound, impaired, or marred*; a meaning which may justly be assigned to the former verb in the phrase mentioned in the next preceding sentence.]

7: see **5**, in nine places: and see also **3**.

8: see **1**, in the former half of the paragraph.

شَعْبٌ inf. n. of شَعَبَ [q. v.]. (Msb.) — [Used as a simple subst., it signifies *Collection, or union*: and also *separation, division, or disunion*; and] *a state of separation or division or disunion*; (K, TA:) as also ↟ شُعْبَةٌ: (S, TA:) pl. of the former شُعُوبٌ. (TA.) — And [hence, perhaps, as implying both union and division,] *Such as is divided [into sub-tribes], of the tribes of the Arabs and foreigners*: (S: [in my copy of the Msb, ما انقسمت فيه قبائل العرب, as though it meant the tribes of the Arabs collectively, agreeably with another explanation to be mentioned below; but I think that there may be a mistranscription in this case:]) pl. شُعُوبٌ: (S, Msb:) or it signifies, as some say, (Msb,) or signifies also, (S,) *a great tribe*; syn. قَبِيلَةٌ عَظِيمَةٌ, (S, A, K,) or حَيٌّ عَظِيمٌ; (Msb;) the *parent of the [tribes called]* قَبَائِل, *to which they refer their origin, and which comprises them*: (S:) or, as some say, *a great tribe* (حَيٌّ عَظِيمٌ) *forming a branch of a* قَبِيلَة: or a قَبِيلَة *itself*: (TA:) A'Obeyd says, on the authority of Ibn-El-Kelbee, on the authority of his father, that the شَعْب is *greater than the* قَبِيلَة; next to which is the فَصِيلَة; then, the عِمَارَة; then, the بَطْن; then, the فَخِذ; (S, TA:) but IB says that the true order is that which Ez-Zubeyr Ibn-Bekkár has stated, and is as follows: (TA:) [i. e.] the genealogies of the Arabs consist of six degrees; (Msb;) first, the شَعْب; then, the قَبِيلَة; then, the عِمَارَة, (Msb, TA,) with fet-h and with kesr, to the ع; (Msb;) then, the بَطْن; then, the فَخِذ; and then, the فَصِيلَة: thus, Khuzeymeh is a شعب: and Kináneh, a قبيلة; and Kureysh, an عمارة; and Kuseí, a بطن; and Háshim, a فخذ; and El-'Abbás, a فصيلة: (Msb, TA:) and Aboo-Usámeh says that these classes are agreeable with the order obtaining in the structure of man; the شعب is the greatest of them, derived from the شَعْب [or suture] of the head; next is the قبيلة, from the قبيلة [which is a term applied to any one of the four principal bones] of the head; then, the عمارة, which is the breast; then, the بطن [or belly]; then, the فخذ [or thigh]; and then, the فصيلة, which is the shank: to these some add the عَشِيرَة, which consists of few in comparison with what are before mentioned: (TA:) and some add after this the رَهْط: some also add the جِذْم before the شعب: (TA in art. بطن:) the pl. is as above. (TA.) It signifies also *A nation, people, race, or family of mankind*; syn. جِيل; as expl. by IM and others: in the K, [and in a copy of the A,] erroneously, جَبَل [a mountain]: (TA:) but it is [strangely] said by Aboo-'Obeyd El-Bekree that accord. to all except Bundár, the word in this sense is ↟ شِعْب, with kesr. (MF.) And the pl., شُعُوبٌ, is [said to be] especially applied to denote the *foreigners* (الْعَجَم): (TA:) [thus it is said that] the phrase, in a trad., إِنَّ رِجْلًا مِنَ الشُّعُوبِ أَسْلَمَ means *[Verily a man] of the foreigners* (الْعَجَم) *became a Muslim*: but see الشُّعُوبِيَّة. (S.) — Also, [as implying separation,] *Distance, or remoteness*. (A, K.) So in the phrase شَعْبُ الدَّارِ *[The distance, or remoteness, of the abode, or dwelling]*. (TA.) — And *A crack* (S, A, K, TA) in a thing, (S,) which the شَعْب repairs. (S, * TA.) — And The *place of junction* [i. e. the *suture*] of the قَبَائِل [or *principal bones*] of the head; (K;) the شَأْن *which conjoins the* قبائل of the head: the قبائل in the head being [the frontal bone, the occipital bone, and the two parietal bones; in all,] four in number. (S.) — [Hence, perhaps,] هُمَا شَعْبَانِ † *They two are likes* [or *like each other*]. (S.) — See also شَعْبٌ. — Also *Distant, or remote*; (K;) as in the phrase مَآءٌ شَعْبٌ [*Distant, or remote, water*]: pl. شُعُوبٌ. (TA.)

شَعْبٌ: see the dual شَعْبَانِ voce شَعْبَةٌ.

شِعْبٌ *A road*: (Msb;) or *a road in a mountain*: (S, A, O, L, Msb, K:) primarily *a road in a mountain* (Har p. 20) and *in valley*: (Id. p. 72:) afterwards applied to *any road*: (Id. p. 29:) [see also مَشْعَب:] pl. شِعَابٌ. (S, O, Msb.) And *A water-course, or place in which water flows, in [a low, or depressed, tract, such as is called]* a بَطْن *of land*, (ISh, A, O, K,) *having two elevated borders, and in width equal to the stature of a man lying down, and sometimes between the two faces, or acclivities, of two mountains*. (ISh, O.) Or it signifies, (K,) or signifies also, (A,) *A ravine, or gap, [or pass,] between two mountains*. (A, K.) — Also [*A reef of rocks in the sea*: so in the present day: or] a زُبْرَة or زَبَرَة (accord. to different copies of the K in art. جبن [but neither of these two words do I find in their proper art. in any Lex.]) *in the sea, such as is connected with the shore*: if not connected with the shore, a bow-shot distant, it is called جَبْنٌ. (K and TA in art. جبن.) — And *A brand*, or *mark made with a hot iron*, (S, K,) *upon camels*, (K,) *peculiar to the Benoo-Minkar, in form resembling the [hooked stick called]* مِحْجَن: (S:) or *a brand upon the thigh, lengthwise, [consisting of] two lines meeting at the top and separated at the bottom*: (ISh, TA:) or *a brand united [at the upper part and] at the lower part separated*: (Aboo-'Alee in the "Tedhkireh," TA: [but there is an omission here, so that the reverse may perhaps be meant:]) or *a brand upon the neck, like the* مِحْجَن: (Suh in the R, TA:) in a marginal note in the copy of the L, it is said that شعب signifying *a brand* is with kesr to the ش and with fet-h [i. e. شَعْبٌ and ↟ شُعْبٌ]. (TA.) — See also شَعْبٌ. — [And see the pl. شِعَابٌ below.]

شَعْبٌ *Width, or distance*, (A, K,) or *great width or distance*, (S,) *between the horns* (S, A, K) of a goat (S, TA) and of a gazelle, (TA,) and *between the shoulders*, (A, K,) and *between two branches*. (A.) [See also 1, last signification.]

شُعْبَةٌ: see شَعْبٌ, second sentence. — Also The *space, or interstice, between two horns*: and *between two branches*: (K:) pl. شُعَبٌ and شِعَابٌ, (K, * TA,) in this and all the following senses. (TA.) — And *A cleft in a mountain, to which birds* (الطَّيْر, for which الطَّيْر is erroneously substituted in [several of] the copies of the K, TA) *resort*: pl. as above. (K, TA.) — Also *A branch* of a tree, (S, A, * Mgh, * Msb, TA,) *growing out apart, or divaricating*, therefrom: (Msb, * TA:) or *the extremity of a branch*: (K, TA: [said in the latter to be tropical in this latter sense; but why, I see not:]) pl. شُعَبٌ (S, Mgh, Msb, TA) and شِعَابٌ, as above. (TA.) And شُعَبُ الْغُصْنِ *The divaricating, or straggling, [branchlets,* or] *extremities* [or *shoots* or *stalks*] *of the branch*. (TA.) And [hence] عَصَا فِي رَأْسِهَا شُعْبَتَانِ *[A staff having at his head two forking portions* or *projections*]; (A, TA;) and Az mentions, as heard by him from the Arabs, ↟ شُعْبَانِ, without ت, instead of شُعْبَتَانِ in this phrase. (L, TA.) And شُعْبَةٌ مِنْ رَيْحَانٍ *[A sprig, spray, bunch, or branchlet, of sweet basil, or of sweet-smelling plants*]: and شُعْبَةٌ مِنْ شَعْرٍ [and مِنْ صُوفٍ *A lock, or flock, of hair* and *of wool*]. (JK in art. طوق.) And أَنَا شُعْبَةٌ مِنْ دَوْحَتِكَ † *[I am a branch, or branchlet, of thy great tree]*. (A, TA.) And مَسَائِلُ كَثِيرَةُ الشُّعَبِ † *[A question having many branches, or ramifications]*. (Msb.) And [the pl.] شُعَبٌ [as meaning] † The *fingers*: (K, TA:) one says, قَبَضَ عَلَيْهِ بِشُعَبِ يَدِهِ ‡ *He laid hold upon it with his fingers*. (A, TA.) And قَعَدَ بَيْنَ شُعَبَتَيْهَا ‡ *He sat between her two legs*: (A:) and بَيْنَ شُعَبِهَا الْأَرْبَعِ ‡ [He sat (in the Mgh, قَعَدَ, as implied in the A, and in the Msb جَلَسَ,)] *between her arms and her legs*; (A, Mgh, Msb, K;) or *between her legs and the* شُفْرَان [dual of شُفْر, q. v.,] *of her* فَرْج; (A, Mgh, K;) occurring in a trad.; (Mgh, Msb;) an allusion to جِمَاع. (A, Mgh, Msb, K.) And شُعْبَتَا الرَّحْلِ † *The* شَرْجَان [or *two upright pieces of wood*] *of the*

camel's saddle; its قَادِمَة and its آخِرَة. (Mgh.) And أَغْرِزْ اللَّحْمَ فِى شُعَبِ السَّوْدِ ! [Infix thou the flesh-meat upon the prongs of the roasting-instrument]. (A, TA.) And شُعْبَةُ مِنْجَلٍ †[A tooth of a reaping-hook]. (K in art. سن.) And شُعْبَةٌ مِنْ شُعَبِ السِّنِ †[A tooth, or cusp, of the teeth, or cusps, of the سن]; the شُعَب of the سن being three. (S and L in art. سن.) And شُعَبُ القَوْسِ ! The outer parts, or regions, of the horse a month [i. e. the eighth month of the Arabian year]: pl. شَعْبَانَاتٌ (S, Msb, K) and شَعَابِينُ: (Msb, K:) so called from تَشَعَّبَ "it became separated;" (K, TA;) because therein they used to separate, or disperse themselves, in search of water [when the months were regulated by the solar year; this month then corresponding partly to June and partly to July, as shown voce رَمَضَان, q. v.]; or, as some say, for predatory expeditions [after having been restrained therefrom during the sacred month of Rejeb]; or, accord. to some, as Th says, from شَعَبَ "it appeared;" because of its appearance between the months of Rejeb and Ramadán. (TA.) — غَزَالُ شَعْبَانَ A certain insect, (K,* TA,) a species of the جُنْدَب, or of the جُحْدُب. (TA.)

شِعْبَانٌ pl. of شِعْبٌ: (S, O, Msb:) and of شُعْبَةٌ. (K, TA.) — شَغَلَتْ شِعَابِى جُدْوَانِى is a prov., [expl. as] meaning The abundance of the food [that I have to procure for my family] has occupied me so as to divert me from giving to people: (S, TA:) [Z considers شعاب, here, as pl. of شُعْبَةٌ "a branch," and as meaning duties, and relations: (Freytag's Arab. Prov., i. 653:)] but El-Mundhiree says that شِعَابِى is a mistranscription: the other reading is سَعَابِى, meaning "my expending upon my family." (Meyd. [See also سَعَابٌ, in art. سعو and سعى.])

شَعُوبٌ, (S, A, Msb, K,) without the article ال, and imperfectly decl., (Msb,) and الشُّعُوبُ, (A, Msb, K,) with the article, and perfectly decl., (Msb,) but several authors disallow this latter, accounting it wrong; (TA;) a name for Death; (S, A,* Msb, K;*) so called because it separates men: (S, Msb:) the former is a proper name: (Msb:) J says [in the S] that it is determinate, and does not admit the article ال: in the L, it is said that شَعُوبُ and الشُّعُوبُ both signify as above; and that in either case it may be originally an epithet, being like the epithets قَتُولٌ and ضَرُوبٌ and أَسَدٌ and الحَسَنُ and الحَرْبُ: and this opinion is confirmed by what is said of its derivation: but he who says شَعُوب, without the article, makes the word a pure substantive, and deprives it literally of the character of an epithet; wherefore the article is not necessarily attached to it, as it is not to عَبَّاس and حَرْب; yet the essence of an epithet is in it still, as in the instance of جَابِرُ بْنُ حَبَّةَ, a name for "bread," so called because it reinvigorates the hungry; and as in وَاسِط, a [certain town] so called, accord. to Sb, because midway between El-Irák ['Irák el-'Ajamee] and El-Basrah: he says that the poet describes tribes assembled together in the [season called] رَبِيع, who, when they desired to return to the watering-places, differed in their intentions, or designs; wherefore he says, Nor did I think that various intentions would divide [one whole body of men who before had] a consentient intention. (L, TA.) — [See also the pl. شِعَابٌ below.]

شَعْبَانُ, imperfectly decl., (Msb,) The name of

شَعِيبٌ A [leathern water-bag such as is called] مَزَادَة [q. v.]; (A'Obeyd, S, K;) as also رَاوِيَةٌ and سَطِيحَةٌ: (A'Obeyd, S:) or one that has been repaired, or pieced: (TA:) or one that is made of two hides: (K:) or one that is made of two hides facing each other, without فِقَام at their corners; فِقَام in the making of مَزَايِد being the taking of the hide and folding it, and then adding at the sides what will widen it: or one that is pieced (وُقِّمَ) with a third skin, between the two skins, that it may be rendered wider: or one that is made of two pieces joined together: (TA:) or one that is sewed (مَخْرُوزَة), K and TA, in the CK مَخْزُورَة,) on both sides: (K:) called thus because one part is joined to another: (L, TA:) pl. شُعُبٌ. (K,* TA.) — Also An old, worn-out skin for water or milk: (K:) because it is pieced, or repaired: (TA:) pl. as above. (K.) — And A camel's saddle; syn. رَحْلٌ: because it is joined, part to part: so in the saying of El-Marrár, describing a she-camel,

* إِذَا هِىَ خَرَّتْ خَرَّ مِنْ عَنْ يَمِينِهَا *
* شَعِيبٌ بِهِ إِحْمَامُهَا وَنُعُوسُهَا *

[When she falls down, or fell down, there falls down, or fell down, from her right side a saddle by reason of which was her fevered and jaded state]. (TA.) — And رَجُلٌ شَعِيبٌ i. q. غَرِيبٌ [A man who is a stranger, &c.]. (AA, TA voce غَرِيبٌ.)

شَعَابَةٌ The art, or craft, of repairing cracks [in wooden bowls &c., by piecing them]. (TA.)

شُعُوبِىٌّ: see what next follows.

الشُّعُوبِيَّةُ A sect which does not prefer, or exalt, the Arabs above the 'Ajam [or foreigners or Persians]: (S:) or a sect which prefers, or exalts, the 'Ajam above the Arabs: (Msb:) or those who despise the circumstances, or condition, of the Arabs; (A,* K;) one of whom is called ♦ شُعُوبِىٌّ (A, K;) a rel. n. formed from the pl., (IM, Msb, TA,) شُعُوب being predominantly applied to the 'Ajam; (IM, TA;) like أَنْصَارِىٌّ [from الأَنْصَار]. (IM, Msb,* TA.) In the phrase إِنْ رَجُلًا مِنَ الشُّعُوبِ أَسْلَمَ, occurring in a trad., [and mentioned before, voce شَعْب,] الشعوب may mean العَجَم; or it may be [used as] a pl. of الشُّعُوبِىّ, like as العُبُودُ and الجُحُوشُ are [used as] pls. of العَبْدُ and الجَحْشُ. (IAth, TA.)

شَعَّابٌ A repairer of cracks [in wooden bowls &c., by piecing them]. (S, Msb, TA.)

الشَّاعِبَانِ *The two shoulders:* (K:) because wide apart: of the dial. of El-Yemen. (TA.)

أَشْعَبُ A goat, (S, TA,) and a gazelle, (A, TA,) *wide,* (A,) *or very wide,* (S, TA,) *between the horns:* (S, A, TA:) [and app., *between the shoulders:* (see شَعَبٌ:)] fem. شَعْبَآءُ: (TA:) and pl. شُعْبٌ. (S, A, TA.) ═ It is also the name of a certain very covetous man [who became proverbial for his covetousness, and hence it is used as an epithet]: (S, K:) so in the saying, لَا تَكُنْ أَشْعَبَ طَمَعًا [*Be not thou an Ash'ab, for* in that case *thou wilt become fatigued, or wearied,* by thy endeavours]; (K;) a prov.: (TA:) and so in the prov., أَطْمَعُ مِنْ أَشْعَبَ [*More covetous than Ash'ab*]. (S.)

مَشْعَبٌ *A way, road, or path,* (S, Msb, K,) [in an absolute sense, or] *branching off from another.* (Msb.) مَشْعَبُ الحَقِّ means *The way [of truth, or] that distinguishes between truth and falsity.* (K.)

مِشْعَبٌ *An instrument by means of which a crack in a [wooden bowl or some other] thing is repaired [by piecing it]; an instrument used for perforating, a drill, or the like,* (K, TA,) *by means of which the* شَعَّاب *repairs a vessel.* (TA.)

قَصْعَةٌ مُشَعَّبَةٌ *[A wooden bowl] repaired in several places [by closing up its cracks, or by piecing it].* (S.) ═ See also what follows.

مُشَعَّبٌ applied to a camel, (K,) and ✝ مُشَعَّبَةٌ applied to a number of camels, (TA,) *Marked with the brand-called* شِعْب. (K, TA.)

شعبذ

Q. 1. شَعْبَذَ, and its inf. n. شَعْبَذَةٌ: see شَعْوَذَ and شَعْوَذَةٌ in art. شعذ.

مُشَعْبِذٌ: see مُشَعْوِذٌ in art. شعذ.

شعث

1. شَعِثَ, aor. ـَ, (Msb,) inf. n. شَعَثٌ, (A, Mgh, Msb,) *It* (hair) *was, or became, shaggy, or dishevelled,* (A, Mgh,) *and frouzy, or altered in odour,* (Mgh,) *in consequence of its being seldom dressed:* (A, Mgh:) *or it was, or became, defiled with dust, and matted, or compacted, in consequence of its being seldom anointed:* (Msb:) or, accord. to El-Ghooree, *it wanted oil, or ointment:* (Har p. 50:) and ✝ شَعُثَ signifies [the same: or] *it was, or became, matted, or compacted,* (K, TA,) *and dusty.* (TA.) And the former verb, [and app. ✝ the latter also,] *It* (the head) *was, or became, dusty, not being renovated [by dressing or anointing], nor cleansed.* (Msb.) Also the former verb, aor. as above, (L, K, and Ham p. 409,) inf. n. شَعَثٌ (S, L, K, and Ham) and شُعُوثَةٌ, (L and Ham,) *He was, or became, shaggy, or dishevelled, in the hair,* (JM, PS,) *and frouzy, or altered in odour, in consequence of its being seldom dressed:* (JM:) or it signifies (or signifies also, JM) *he had a dusty head,* (S, L, K, JM,) *and plucked hair, unanointed;* (L;) or *he had matted, or compacted, and dusty, hair:* (L, and Ham p. 409:) and in like manner ✝ تشعّث. (L.) ═ شَعَثٌ, (Msb,) or ✝ تَشَعُّثٌ, (S, K, TA,) [or each,] also signifies ✝ The *being separated,* or *disunited,* (S, Msb, K, TA,) and *spread out,* (Msb,) and *uncompacted,* (TA,) *like as is the head of the* سِوَاك [or *tooth-stick, by its being bruised,* or *battered,* or *mangled by blows*]. (Msb, TA.) You say, تَشَعَّثَ ✝ رَأْسُ السِّوَاكِ (Msb, TA,) and الوَتِدِ, (A, TA,) ✝ *The head of the tooth-stick,* and *of the wooden peg or stake, became disintegrated; or separated, disunited, or uncompacted, in its component parts* [or *its fibres*; or *rendered brushy; by its being bruised, or battered, or mangled by blows*]. (TA.) And ✝ تشعّثوا ✝ *They* [meaning men] *became separated, disunited, dispersed, or scattered.* (A.) ═ And شَعِثَ, nor. as above, (TK,) inf. n. شَعَثٌ, said of the state of affairs, ✝ *It was, or became, disordered, broken up, discomposed, deranged, disorganized, disordered, or unsettled.* (S,* A,* K,* TA, TK.) [In the S and A and K, this is placed as the first of all the meanings in this art.; and in the A, it is mentioned among the meanings that are proper, not tropical; but in my opinion it is tropical. See also شَعَّثَ below.]

2. شعّثهُ, inf. n. تَشْعِيثٌ, *He rendered it* (i. e. hair) [*shaggy, or dishevelled, and frouzy:* (see 1:) or] *matted, or compacted, and dusty:* or *he rendered him* [*shaggy, or dishevelled, and frouzy, in his hair:* or] *matted, or compacted, and dusty, in his hair.* (TA.) ═ تَشْعِيثٌ also signifies ✝ The *separating, disuniting, diversing, or scattering,* a thing. (S.) And ✝ The *making to separate like as do rivers and branches.* (L.) [Hence,] ✝ شعّث رأس السِّوَاك ✝ [*He made the head of the tooth-stick to become disintegrated; or separated, disunited, or uncompacted, in its component parts or its fibres; or rendered it brushy; by bruising it, battering it, or mangling it by blows:* see 1]. (A.) ═ شعّث السَّنَا ✝ *He took of the straggling branches, or sprigs, of the senna,* without pulling it up by the roots. (TA, from a trad.) ═ See also 5, in two places. ═ شعّث النَّاسَ فِى الطَّعْنِ عَلَيْهِ ✝ *The people took, or began, to impugn his character, censure him, reproach him, or speak against him, by befouling his reputation* (بِتَشْعِيثِ عِرْضِهِ). (TA, from a trad.) ═ And عَنْهُ See also شَعَّثَ ✝ *He detracted from his reputation;* syn. غَضَّ عَنْهُ and قَصَّصَهُ: from التَّشْعَثُ [as inf. n. of 1 in the last of the senses assigned to it above,] meaning ✝ *He repelled him, or defended him:* (K:) or *he defended his reputation.* (TA.) [Thus it has two contr. meanings.]

4. اشعث مِنِّى فُلَانٌ ✝ *Such a one was angry by reason of me;* syn. غَضِبَ. (A. [But this I have not found elsewhere; and I almost think that اشعث, in my copy of the A, may be a mistranscription for شَعَّثَ; and غَضِبَ, for غَضَّ.])

5: see 1, in six places. ═ تَشَعَّثَ also signifies ✝ The act of *taking;* syn. أَخْذٌ; (K, TA;) and so ✝ تَشْعِيثٌ. (TA.) One says, تشعّثه الدَّهْرُ ✝ *Time,* or *fortune, took him.* (TA.) And تشعّث مَالَهُ ✝ *He took his property.* (TK.) ═ And ✝ The *eating little of* food; (K, TA;) and so ✝ تَشْعِيثٌ: whence one says, شَعَّثْتُ مِنَ الطَّعَامِ ✝ *I ate little of the food.* (TA.)

شَعْثٌ: see the next paragraph.

شَعَثٌ inf. n. of 1 [q. v.]. (L, Msb, &c.) ═ [Hence,] ثُمَّ أَللّٰهُ شَعَثَكَ, (S,) and شَعَثَكُمْ, (A,) i. e. ✝ [*May God rectify, or repair, and consolidate, what is discomposed, deranged, disorganized, disordered, or unsettled, of thy,* and *your, affairs;* (see art. ثم;) or] *consolidate thy,* and *your, disorganized, disordered, or unsettled, state of affairs:* (S, A:* [in the latter expressly distinguished as tropical:]) [and so ✝ شَعَثَكَ, and ✝ شَعَّثَكُمْ; perhaps by poetic license; for] Kaab Ibn-Málik El-Anṣáree says,

* لَمْ أَلْهِهِ بِهِ شَعَثًا وَرَمَّ بِهِ *
* أُمُورَ أُمَّتِهِ وَالْأَمْرُ مُنْتَشِرُ *

✝ [*God rectified and consolidated, by him, a discomposed, deranged, disorganized, disordered, or unsettled, state of affairs, and repaired, by him, the affairs of his people, when the state of affairs was broken up.*] (TA.) It is said in a trad., as a form of prayer, أَسْأَلُكَ رَحْمَةً تَلُمُّ بِهَا شَعَثِى ✝ i. e. [*I ask of Thee mercy*] *whereby thou shalt consolidate what is discomposed, deranged, disorganized, disordered, or unsettled, of my state of affairs.* (TA.)

شَعِثٌ, applied to hair, *Shaggy,* or *dishevelled:* (MA:) [or *shaggy, or dishevelled, and frouzy,* or *altered in odour, in consequence of its being seldom dressed:* (see 1, first sentence:)] or *defiled with dust, and matted, or compacted, in consequence of its being seldom anointed.* (Msb.) And in a similar sense applied to the head of a سِوَاك [or tooth-stick, meaning ✝ *Disintegrated; or separated, disunited, or uncompacted, in its fibres; or rendered brushy; by its being bruised,* &c.; and so as applied to the head of a wooden peg or stake; as indicated by an explanation of its verb]. (MA.) [And in the TA it is applied to a plant, as meaning ✝ *Straggling.*] See also أَشْعَثُ. ═ And ✝ A man *dirty in the body.* (Msb.)

شَعْثَةٌ *A place of* [or *in*] *the hair that is* شَعِث [or *shaggy, or dishevelled,* &c.]. (TA.)

شَعْثَانُ, and شَعْثَانُ الرَّأْسِ: see what next follows.

أَشْعَثُ, (S, Mgh, Msb, K,) and أَشْعَثُ الرَّأْسِ, (K,) and ✝ شَعِثٌ, (Mgh, TA,) [and شَعِثُ الرَّأْسِ,] and ✝ شَعْثَانُ, (TA,) and شَعْثَانُ الرَّأْسِ, (K,) applied to a man, (A, Mgh, Msb,) *Having the hair shaggy,* or *dishevelled, and frouzy,* or *altered in odour, in consequence of its being seldom dressed:* (Mgh:) or *having the hair defiled with dust, and matted, or compacted, in consequence of its being seldom anointed:* (Msb:) or *having the head dusty,* (S, A, K, TA,) *and the hair plucked, and unanointed:* (TA:) fem. of the first شَعْثَآءُ, applied to a woman: (A, Msb:) and شُعْثٌ [is its pl., and] is applied to horses, as meaning [*having shaggy coats,*] *not curried:* (S:) or *dusty by*

reason of long journeying. (Ham p. 130. [See an ex. from a poet, voce عَيْلٌ.]) The first [or each] is also applied to a head, as meaning *Dusty, not renovated [by dressing or anointing], nor cleansed.* (Msb.) — الأُشْعُثُ ‡ *The wooden peg or stake:* (A, K, TA:) so in a verse of El-Kumeyt cited in the first paragraph of art. حف: an epithet in which the quality of a subst. is predominant: (TA:) so called because its head is disintegrated; or separated, disunited, or uncompacted, in its component parts [or its fibres; by its being battered by blows]. (A,* TA.) — And † *What has dried up of the [barley-grass called]* نَهْيٰى: (K, TA:) [or] it is so called *when its prickles have dried.* (TA.)

شعذ

Q. Q. 1. شَعْوَذَ, (A, Msb,) inf. n. شَعْوَذَةٌ, (A, L, Msb, K,) *He practised the art termed* شَعْوَذَةٌ, expl. below: (A, L, Msb, K:) as also شَعْبَذَ, (Msb, K,) inf. n. شَعْبَذَةٌ: (A, Msb, K:) so some say. (Msb.) [See what here follows.]

شَعْوَذَةٌ *Legerdemain, or sleight-of-hand,* (A, L, K,) and *false miracles,* (TA,) and *fascinations,* (K,) or *fascination,* (A, L,) or *a kind of play,* (Msb,) *like* سِحْر, (A, L, Msb, K,) *making a thing to appear different from what it really is,* (L, K,) *or showing a man what has no real existence:* (Msb:) or *making what is false to assume the form of what is true:* (TA:) as also شَعْبَذَةٌ: (A, Msb:) vulgarly termed شَعْبَثَةٌ. (TA.) — Also *Quickness:* or *lightness, or agility, in any affair.* (L.) — It is not a word of the language of the people of the desert. (Lth, L, Msb.)

شَعْوَذِيٌّ *A messenger of princes or governors,* (L, K,) *who journeys on affairs of importance for them* (L) *upon post-horses or other beasts appointed for their conveyance:* (L, K:) so called because of his quickness. (L.) It is not a word of the language of the people of the desert. (Lth, L.) — See also what follows.

مُشَعْوِذٌ and مُشَعْوَذٌ A man *who practises the art termed* شَعْوَذَةٌ (L, K:) as also ♦ شَعْوَذِيٌّ: (TA in art. عجب:) improperly called مُشَعْبِذٌ, and surnamed أَبُو العَجَب. (Eth-Tha'álibee, TA.)

شعر

1. شَعَرَ بِهِ, (S, Msb, K, &c.,) and شَعُرَ بِهِ, (K,) which latter is disallowed by some, but both are correct, though the former is the [more] chaste, (TA,) aor. ـِ (S, Msb, K,) inf. n. شَعْرٌ (S, Msb, K, &c.) and شَعَرٌ (K, TA) and شُعُورٌ, (TA, and so in the CK in the place of شَعَرٌ,) but the first is the most common, (TA,) and شِعْرَةٌ (Msb, K) and شَعْرَةٌ and شِعْرَةٌ, (K,) of which last three the first is the most common, (TA,) and شِعْرَى and شَعْرَى (K) and شَعْرَى (TA) and شُعُورٌ (Msb, K) and شُعُورَةٌ, (K,) which is said to be the inf. n. of شَعُرَ, (TA,) and مَشْعُورَةٌ and مَشْعُورٌ (Lh, K) and مُشْعُورَاءُ, (K,) which is of extr. form, (TA,) *He knew it; knew, or had knowledge of it; was cognizant of it;* or *understood it;* (S,* A, Msb, K, TA:) as also عَلِمَهُ: (Lh, TA:) or *he knew the minute particulars of it:* or *he perceived it by means of [any of] the senses.* (TA.) Lh mentions the phrase أَشْعُرُ لِفُلَانٍ مَا عَمِلَهُ and مَا عَمِلَهُ [*I know what such a one did or has done*], and مَا شَعَرْتُ لِفُلَانٍ مَا عَمِلَهُ [*I knew not what such a one did*], as on the authority of Ks, and says that they are forms of speech used by the Arabs. (TA.) [See also شُعُور, below.] — شَعَرَ, (A, Msb, K,) aor. ـُ, (Msb, K,) inf. n. شُعْرٌ and شَعَرٌ, (K, TA,) or شَعَرٌ, (so accord. to the CK instead of شُعْرٌ,) *He said, or spoke, or gave utterance to, poetry; spoke in verse; poetized; or versified;* syn. قَالَ شِعْرًا; [for poetry was always spoken by the Arabs in the classical times; and seldom written, if written at all, until after the life-time of the author;] (A, Msb, K;) as also شَعَرَ: (K:) or the latter signifies *he made good, or excellent, poetry or verses;* (K, MF;) and this is the signification more commonly approved, as being more agreeable with analogy: (MF:) or the latter signifies *he was, or became, a poet;* (S;) as also شَعِرَ, aor. ـَ. (TA.) One says, شَعَرْتُ لِفُلَانٍ *I said, or spoke, poetry, &c., to such a one.* (TS, O, TA.) And لَوْ شَعَرَ بِنَقْصِهِ لَمَا شَعَرَ [*Had he known his deficiency, he had not spoken poetry, or versified*]. (A.) — شَاعَرَهُ فَشَعَرَهُ: see 3. — شَعَرَ as a trans. verb syn. with أشعر: see 4. — As syn. with شاعر: see 3. — شَعِرَ, aor. ـَ, (K,) inf. n. شَعَرٌ, (TA,) *His* (a man's, TA) *hair became abundant* (K, TA) *and long:* (TA:) and said likewise of a goat, or other hairy animal, *his hair became abundant.* (TA.) — Also † *He possessed slaves.* (Lh, K.)

2. شعّر as an intrans. verb: see 4: — and as a trans. verb also: see 4.

3. شَاعَرَهُ فَشَعَرَهُ ♦ (S, K,) aor. of the latter ـُ, that is with fet-h, (S, MF,) accord. to Ks, who holds it to be thus even in this case, where superiority is signified, on account of the fascial letter; or, accord. to most, ـِ, agreeably with the general rule; (MF;) *He vied, or contended, with him in poetry, and he surpassed him therein.* (S, K, MF.) — And شاعرهُ, (S,) and شاعرها, (A, Msb, K,) and ♦ شَعَرَهَا, (A, K,) *He slept with him, and with her,* (نَامَ مَعَهَا, S, and نَامَ مَعَهُ, Msb, K, or خَاجَعَهَا, A,) *in one* شِعَار [or *innermost garment*]. (S, A, Msb, K.) — [Reiske, as mentioned by Freytag, explains شاعر as signifying also *Tractavit, prensavit, vellicavit:* but without naming any authority.]

4. أشعرهُ *He made him to know.* (S.) You say, أشعرهُ بِالأَمْرِ and الأَمْرَ, (K,) the latter of which is less usual than the former, because one says أشعرهُ بِهِ but not شَعَرَهُ, (MF,) *He aquainted him with the affair; made him to know it.* (K.) And أَشْعَرْتُ أَمْرَ فُلَانٍ *I made known the affair of such a one.* (A.) And أَشْعَرْتُ فُلَانًا *I made such a one notorious for an evil deed or quality.* (A.) — Also, (inf. n. إِشْعَارٌ, Msb,)* *He marked it,* namely a beast destined for sacrifice at Mekkeh, (S,* Mgh, Msb,* K, TA,) *by stabbing it in the right side of its hump so that blood flowed from it,* (S,) or *by making a slit in its skin,* (K,) or *by stabbing it* (K, TA) *in one side of its hump with a* مِبْضَع *or the like,* (TA,) *so that the blood appeared,* (K, TA,) or *by making an incision in its hump so that the blood flowed,* (Msb,) *in order that it might be known to be destined for sacrifice* (S, Msb.) — [Hence, app.,] † *He wounded him so as to cause blood to come.* (TA.) It is said in a trad. respecting the assassination of 'Othmán, أَشْعَرَهُ مِشْقَصًا † *He wounded him so as to cause blood to come with a* مشقص [q. v.]: (TA:) and in another trad., أَشْعَرَ أَمِيرُ المُؤْمِنِينَ † [*The Prince of the Faithful was wounded so that blood came from him*]. (S.) — And ‡ *He pierced him with a spear so as to make the spear-head enter his inside:* and اشعرهُ سِنَانًا ‡ *he made the spear-head to enter into the midst of him:* [but this is said to be] from اشعرهُ بِهِ "he made it to cleave to it." (TA.) أُشْعِرَ is said specially of a king, meaning *He was slain.* (A, TA.) — Also *He made it to be a distinguishing sign:* as when the performance of a religious service is made, or appointed, by God to be a sign [whereby his religion is distinguished]. (TA.) — And اشعروا *They called, uttering their* شِعَار [whereby they might know one another]: or *they appointed for themselves a* شِعَار *in their journey.* (Lh, K, TA. [See also 10.]) — مَا أَشْعَرَهُ! [*How good, or excellent, a poet is he!*]. (TA in art. حرى.) — أَشْعَرُ فِي كَذَا in that art.) — اشعر [from شَعْر or شَعَر signifying "hair"] *It* (a fœtus, S, A, K, in the belly of its mother, TA) *had hair growing upon it;* (S, A, K;) as also ♦ تشعّر; (S, K;) and ♦ شعّر, inf. n. تَشْعِير; and ♦ استشعر. (K.) — And اشعرت *She* (a camel) *cast forth her fœtus with hair upon it.* (Ḳtr, K.) — And اشعر *He lined* a boot, (A, K,) and a جُبَّة, (A,) and the مِيثَرَة of a horse's saddle, and a فَلَنْسُوَة, and the like, (TA,) *with hair;* (A, K;) as also ♦ شَعَّرَ; (Lh, A, K;) and ♦ شعّر, (K,) inf. n. تَشْعِير: (TA:) or, said of a مِيثَرَة, *he covered it with hair.* (A.) — And اشعرهُ *He clad him with a* شِعَار [i. e. *an innermost garment*]. (S, A, K.) And *He put on him a garment as a* شِعَار, i. e., *next his body.* (TA.) [Hence,] اشعرهُ فُلَانٌ شَرًّا ‡ *Such a one involved him in evil.* (S, A.) And اشعرهُ الحُبُّ مَرَضًا ‡ [*Love involved him in disease*]. (S.) And اشعرهُ بِهِ † *He made it* (i. e. anything) *to cleave, or stick, to it, [like the* شِعَار *to the body,*] i. e., to another thing. (K.) — [And † *It clave to him, or it, as the* شِعَار *cleaves to the body.* Hence,] اشعرهُ الهَمُّ ‡ [*Anxiety clave to him as the* شِعَار *cleaves to the body*]. (A.) And اشعر الهَمُّ قَلْبِي ‡ *Anxiety clave to my heart* (K, TA) *as the* شِعَار *cleaves to the body.* (TA.) And أُشْعِرَ الرَّجُلُ هَمًّا ‡ *The man clave to anxiety as the* شِعَار *cleaves to the body.* (S, TA. [In one of my copies of the S, أُشْعِرَ, accord. to which reading, the phrase

should be rendered *The man was made to have anxiety cleaving to him* &c.]) = اشعر التَّكَبُّنَ ‡ *He put a* شَعِيرَة [q. v.] *to the knife.* (Ṣ, A, K.*)

5: see **4**, in the latter half of the paragraph.

[**6. تشاعر** *He affected, or pretended, to be a poet, not being such.* (See its part. n., below.)]

10. استشعرت البَقَرَةُ *The cow uttered a cry to her young one, desiring to know its state.* (A, TA.) — And استشعروا *They called, one to another, uttering the* شِعَار *(by which they were mutually known), in war, or fight.* (TA. [See also **4**.]) = استشعر as syn. with اشعر and شَعَّر: see **4**, in the latter half of the paragraph. — Also, (A,) or استشعر شِعَارًا, (K,) *He put on, or clad himself with, a* شعار [i. e. *an innermost garment*]. (A, K.) [Hence,] اسْتَشْعِرْ خَشْيَةَ اللّٰهِ ‡ *Make thou the fear of God to be* شِعَارَ قَلْبِكَ [i. e. *the thing next to thy heart*]. (TA.) And استشعر خَوْفًا ‡ *He conceived in his mind fear.* (Ṣ, A.*)

شَعْرٌ and ***شَعَرٌ**, (A, Mṣb, K, but only the latter in my copies of the Ṣ and in the O,) two well-known dial. vars., the like being common in cases of this kind, in which the medial radical letter is a faucial, (MF,) [but the latter I have found to be the more common,] *Hair*; i. e. *what grows upon the body, that is not* صُوف *nor* وَبَر; (K;) it is an appertenance *of human beings and of other animals*: (Ṣ, A, Mṣb:) [when spoken of as used in the fabrication of cloth for tents &c., the meaning intended is *goats' hair*: (see **4** in art. وبر:)] of the masc. gender: (Mṣb, TA:) pl. (of the former, Mṣb) شُعُورٌ and (of the latter, Mṣb) أَشْعَارٌ (Ṣ, Mṣb, K) and (of the latter also, TA) شِعَارٌ. (K, TA:) and *أَشْعَارٌ, properly dim. of شِعَارٌ, is used, accord. to Aboo-Ziyád, as dim. of شُعُورٌ: (TA:) the n. un. is with ة: (Ṣ, A,* Mṣb, K:) and this, i. e. شَعَرَةٌ [or شَعْرَة], is also used metonymically as a pl. (K, TA.) One says, بَيْنِي وَبَيْنَكِ الهَالُ شَقُّ الشَّعْرَةِ ‡ [*The property is, or shall be, equally divided between me and thee*]. (TA.) And رَأَى فُلَانٌ الشَّعْرَةَ *Such a one saw, or has seen, hoariness, or white hairs,* (Yaʼḳoob, Ṣ, A, TA,) upon his head. (TA.) — [The n. un.] شَعْرَةٌ is also used, metonymically, as meaning ‡ *A daughter.* (TA.) — And *شَعْرٌ (K, and so accord. to the TA, but in the CK شَعْرٌ,) signifies also ‡ *Plants* and *trees*; (K, TA;) as being likened to hair. (TA.) — And the same, (A, K, TA, but in the CK *شَعْرٌ,) ‡ *Saffron* (A, K) *before it is pulverized.* (A.)

***شَعْرٌ**: see the next two preceding sentences.

شِعْرٌ [an inf. n., (see **1**, first sentence,) and used as a simple subst. signifying] *Knowledge; cognizance*: (K, TA:) or *knowledge of the minute particulars of things*: or *perception by means of* [*any of*] *the senses.* (TA.) One says, لَيْتَ شِعْرِي فُلَانًا مَا صَنَعَ, (Ks, Lḥ, Ṣ,* Mṣb,* K,*) and لَيْتَ شِعْرِي عَنْهُ مَا صَنَعَ, and لَيْتَ شِعْرِي لَهُ مَا صَنَعَ, (Ks, Lḥ, K,*) i. e. *Would that I knew what such a one did, or has done*; (Ṣ,* K,* Mṣb,* TA;) for *would that my knowledge were present at*, or *comprehending, what such a one did, or has done*; the phrase being elliptical: (TA:) accord. to Sb, لَيْتَ شِعْرِي is for لِيَتْ شِعْرِي, the ī being elided as in هُوَ ابو عُذْرَتَا [for هُوَ أَبُو عُذْرَيْنَا], (Ṣ, TA,) the elision of the ī in this latter instance, as Sb says, being peculiar to the case of the words being preceded by ابو; [but see عُذْرَةٌ;] and as in اِقَامَة when used as a prefixed noun; though لَيْتَ شِعْرِي is not now known to have been heard. (TA.) One says also, لَيْتَ شِعْرِي مَا كَانَ *Would that I knew what happened, or has happened.* (A.) — The predominant signification of شِعْرٌ is *Poetry*, or *verse*; (Mṣb, K;) because of its preeminence by reason of the measure and the rhyme; though every kind of knowledge is شِعْرٌ: (K:) or because it relates the minute affairs of the Arabs, and the occult particulars of their secret affairs, and their facetiæ: (Er-Rághib, TA:) it is properly defined as *language qualified by rhyme and measure intentionally*; which last restriction excludes the like of the saying in the Ḳur [xciv. 3 and 4], أَلَّذِي أَنْقَضَ ظَهْرَكَ وَرَفَعْنَا لَكَ ذِكْرَكَ, because this is not intentionally qualified by rhyme and measure: (KT; and the like is said in the Mṣb:) and sometimes *a single verse* is thus termed: (Akh, TA:) pl. أَشْعَارٌ. (Ṣ, K.) — Also † *Falsehood*; because of the many lies in poetry. (B, TA.)

شَعَرٌ: see **شَعْرٌ**, in two places.

شَعِرٌ: see أَشْعَرُ. — [The fem.] شَعِرَةٌ signifies [particularly] A sheep or goat (شَاة) *having hair growing between the two halves of its hoof, which in consequence bleed: or having an itching in its knees*, (K, TA,) *and therefore always scratching with them.* (TA.)

شَعَرَةٌ and **شَعَرَةٌ** ns. un. of **شَعْرٌ** [q. v.] and **شَعَرٌ**.

شَعِرَةٌ The *hair of the pubes*; (T, Mṣb, K;) as also ***شَعْرَةٌ**, [accord. to general analogy with tenween,] or ***شَعْرَةٌ**, [and if so, without tenween,] accord. to different copies of the K; (TA;) *of a man* and *of a woman*; and *of the hinder part of a woman*: (T, Mṣb:) or the *hair of the pubes of a woman*, specially: (Ṣ, O, Mṣb:) and the *pubes* (عَانَة) [*itself*]: (K:) and the *place of growth of the hair beneath the navel.* (K,* TA.) — Also *A portion of hair.* (K,* TA.)

الشِّعْرَى [*The star Sirius;*] *a certain bright star, also called* البُرْزَخ; (TA; [but see this latter appellation;]) *the star that rises* [*aurorally*] *after* الجَوْزَاء [by which is here meant *Gemini*], *in the time of intense heat*, (Ṣ, TA,) *and after* الغَمْصَاء [app. a mistranscription for الغَمْعَة]: (TA:) [about the epoch of the Flight, it rose aurorally, in Central Arabia, on the 13th of July, O. S.: (see أَشْرَة:)] and see also مَنَازِلُ القَمَرِ, in art. نزل: on the periods of its rising at sunset, and setting aurorally, see دَبَر and دَبُور: the Arabs say, إِذَا طَلَعَتِ الشِّعْرَى جَعَلَ صَاحِبُ الشَّوْلِ يَرَى *Sirius rises* aurorally, *the owner of the palm-trees begins to see* what their fruit will be]: (TA:) there are *two stars* of this name; الشِّعْرَى العَبُور and الشِّعْرَى الغَمِيصَاء, (Ṣ, K,) together called الشِّعْرَيَانِ: the former is that [above mentioned] which is in [a mistake for "after"] الجَوْزَاء, and the latter is [*Procyon,*] *in the* ذِرَاع [by which is meant الذِّرَاع المَبْسُوطَة, not الذِّرَاع المَقْبُوضَة]; (Ṣ;) and both together are called *the two Sisters of Suheyl* (سُهَيْل [i. e. *Canopus*]): (Ṣ, K:) the former was worshipped by a portion of the Arabs; and hence God is said in the Ḳur-án to be Lord of الشِّعْرَى: (TA:) it is called العَبُور because of its having crossed the Milky Way; and the other is called الغُمَيْصَاء because said by the Arabs to have wept after the former until it had foul thick matter in the corner of the eye: (K in art. غمص:) the former is also called الشِّعْرَى اليَمَانِيَة [*the Yemenian, or Southern,* شعرى]; and the latter, الشِّعْرَى الشَّامِيَة [*the Syrian, or Northern,* شعرى]. (K.)

شَعْرَاء fem. of أَشْعَرُ [q. v.: under which head it is also mentioned either as a subst. or as an epithet in which the quality of a subst. is predominant]. — See also شَعْرَة.

شَعْرَاء [app., if correct, with tenween]: see شَعْرَة.

شِعْرِيّ [*Of, or relating to, poetry; poetical.* — And also † *False, or lying*]. One says بَيِّنَةٌ شِعْرِيَّةٌ † *False, or lying, evidences or arguments*: because of the many lies in poetry. (B, TA.) = [And *Of, or relating to,* الشِّعْرَى, i. e. *Sirius.*] You say, رَعَيْنَا شِعْرِيَّ المَرَاعِي *We pastured* our cattle *upon the herbage of which the growth was consequent upon the* نَوْء [i. e. *the auroral rising or setting*] *of* الشِّعْرَى [or *Sirius*]. (A.)

شَعَرِيَّاتٌ The *young ones of the* رَخَم [i. e. *vultur percnopterus*]. (K.)

شَعْرَان: see أَشْعَرُ. — **شَعْرَان** [app. without tenween, being probably originally an epithet, also] signifies † The [*shrub called*] رِمْث, (K,) or *a species thereof*, (Tekmileh, TA,) *green, inclining to dust-colour*: (Tekmileh, K, TA:) or *a species of* [*the kind of plants called*] حَمْض, *dust-coloured*: (TA:) or حَمْض *upon which hares feed, and in which they* [*make their forms*, i. e.] *lie, cleaving to the ground; it is like the large* أُثَنَانَة [here app. used as the n. un. of أُثَنَان, i. e. *kali, or glasswort*), *has slender twigs, and appears from afar black.* (AḤn, TA.)

شَعْرُور [*A poetaster*]: see شَاعِر. = Also, accord. to analogy, sing. of شَعَارِير, which is † *Syn. with* شَعْر [as pl. of شَعْرَاء, q. v. voce أَشْعَر], meaning *the flies that collect upon the sore on the back of a camel, and, when roused, disperse themselves from it.* (TA.) [Hence the saying,] ذَهَبَ القَوْمُ شَعَارِيرَ † *The people dispersed themselves, or became dispersed*: (Ṣ:) and ذَهَبُوا شَعَارِيرَ بِقُدَّانَ, (K,) or بِقُدَّانَ, (TA,) and بِقُنْدُحَرَةَ, (K,) and

بِقِنْدَحْرَةٍ, (TA,) † *They went away in a state of dispersion, like flies:* (K:) شعاريرِ thus used being pl. of شُعْرُورٌ; (TA:) or having no sing. (Fr, Akh, Ṣ, TA.) And أَصْبَحْتُ شَعَارِيرَ بِقِرْدَحَمَةٍ, and بِقِدَحْرَةٍ, and بِقِنْدَحْرَةٍ and بِقِنْدَحَرَةٍ, and بِقِدَّحَرَةٍ, and بِقِرْدَحَمَةٍ, † *They became beyond reach, or power.* (Lḥ, TA.) — And the same pl. شَعَارِيرُ, having no sing., also signifies † *A certain game* (Ṣ, K, TA) *of children.* (TA.) You say, نَعِبْنَا الشَّعَارِيرَ [*We played at the game of* الشعاريرِ]: and هٰذَا لَعِبُ الشَّعَارِيرِ [*This is the game of* الشعاريرِ]: (Ṣ.) — And † *A sort of women's ornaments, like barley [-corns], made of gold and of silver, and worn upon the neck.* (TA.) — And شُعْرُورَةٌ [n. un. of شُعْرُورٌ] signifies *A small* قِثَّاءَة [or *cucumber*]: pl. شَعَارِيرُ [as above]. (Ṣ, K.)

شَعْرَانِيٌّ: see أَشْعَرُ. — أَرْنَبٌ شَعْرَانِيَّةٌ *A hare that feeds upon the* شَعْرَان [q. v.], *and that* [*makes its form therein,* i. e.] *lies therein, cleaving to the ground.* (AḤn, TA.)

شَعَرٌ ‡ *Trees;* (ISk, Er-Riyáshee, Ṣ, A, K:) as also شَعَرٌ: (As, ISh, K:) *or tangled, or luxuriant, or abundant and dense, trees;* (T, K:) as also شَعَرٌ: (Sh, T, K:) or (TA, but in the K "and") *trees in land that is soft* (K, TA) *and depressed, between eminences,* (TA,) *where people alight,* (K, TA,) *such as is termed* دَهْنَاء, *and the like,* (TA,) *wearming themselves thereby in winter, and shading themselves thereby in summer,* as also مَشْعَرٌ: (K, TA:) or this last signifies *any place in which are a* حَمَر [or *covert of trees,* &c.,] *and* [*other*] *trees;* and its pl. is مَشَاعِرُ. (TA.) One says, أَرْضٌ كَثِيرَةُ الشَّعَرِ † *A land abounding in trees* [&c.]. (Ṣ.) — See also the next paragraph, latter half.

شِعَارٌ *A sign of people in war,* (Ṣ, Mṣb, K,) and *in a journey* (K) *&c.,* (TA,) i. e. (Mṣb) *a call or cry,* (A, Mgh, Mṣb,) *by means of which to know one another:* (Ṣ, A, Mgh, Mṣb:) and the شعار of soldiers is *a sign that is set up in order that a man may thereby know his companions:* (TA:) and شِعَار signifies also the *banners,* or *standards,* of tribes. (TA in art. برم.) It is said in a trad. that the شعار of the Prophet in war was يَا مَنْصُورُ أَمِتْ أَمِتْ [*O Mansoor,* (a proper name of a man, meaning "aided" &c.,) *kill thou, kill thou*]. (TA.) And it is said that he appointed the شعار of the refugees on the day of Bedr to be يَا بَنِي عَبْدِ الرَّحْمٰنِ: and the شعار of El-Khazraj, يَا بَنِي عَبْدِ اللّٰهِ: and that of El-Ows, يَا بَنِي عُبَيْدِ اللّٰهِ: and their شعار on the day of El-Abṭáh, حُمٌ لَا يُنْصَرُونَ. (Mgh.) — And *Thunder;* (Tekmileh, K;) as being a sign of rain. (TK.) — شِعَارُ الحَجِّ means *The religious rites and ceremonies of the pilgrimage;* and *the signs thereof;* (K;) and, (TA,) as also شَعَائِرُ, (Ṣ,) *the practices of the pilgrimage, and whatever is appointed as a sign of obedience to God;* (Ṣ, Mṣb,* TA;) *as the halting* [*at Mount 'Arafát*], *and the circuiting* [*around the Kaabeh*], *and the* سَعْي [or *tripping to and fro between Eṣ-Ṣafà and El-Marweh*], *and the throwing* [*of the pebbles at Minè*], *and the sacrifice, &c.:* (TA;) and شَعِيرَةٌ and شَعَارَةٌ and مَشْعَرٌ signify the same as شِعَارٌ: (L:) شَعِيرَةٌ is the sing. of شَعَائِرُ meaning as expl. above; (Aṣ, Ṣ, Mṣb;) or, as some say, the sing. is شَعَارَةٌ: (Aṣ, Ṣ:) or شَعِيرَةٌ and شَعَارَةٌ, by some written شَعَارٌ, and مَشْعَرٌ, signify *a place* [*of the performance*] *of religious rites and ceremonies of the pilgrimage;* expl. in the K by مَعْظَمُهَا, which is a mistake for مَوْضِعُهَا; (TA;) and مَشَاعِرُ, *places thereof:* (Ṣ:) or شَعَائِرُ signifies شَعَارَةٌ [or *characteristic practices*] *of the pilgrimage, to which God has invited, and the performance of which He has commanded;* (K:) as also المَشَاعِرُ: (TA:) and شَعَائِرُ اللّٰهِ, *all those religious services which God has appointed to us as signs; as the halting* [*at Mount 'Arafát*], *and the* سَعْي [or *tripping to and fro between Eṣ-Ṣafà and El-Marweh*], *and the sacrificing of victims:* (Zj, TA:) or *the rites and ceremonies of the pilgrimage, and the places where those rites and ceremonies are performed;* (Bḍ in v. 2 and xxii. 33;) among which places are Eṣ-Ṣafà and El-Marweh, they being thus expressly termed; (Kur ii. 153;) and so accord. to Fr in the Kur v. 2: (TA:) or *the obligatory statutes or ordinances of God:* (Bḍ in v. 2:) or *the religion of God:* (Bḍ in v. 2 and xxii. 33:) the camels or cows or bulls destined to be sacrificed at Mekkeh are also said in the Kur xxii. 37, to be مِنْ شَعَائِرِ اللّٰهِ, i. e. *of the signs of the religion of God:* (Bḍ and Jel:) and [hence the sing.] شَعِيرَةٌ signifies [sometimes] *a camel or cow or bull that is brought to Mekheh for sacrifice;* (Ṣ, K:) *such as is marked in the manner expl.* voce أُشْعُرٌ; (Mṣb;) and شَعَائِرُ is its pl.; (K;) and is also pl. of شَعْرٌ: and the [festival called the] عيد is said to be a شَعَائِر [i. e. *a sign of the signs of the religion*] of El-Islám. (Mṣb.) — شِعَارُ الدَّمِ is said to mean ‡ *The piece of rag:* or ‡ *the vulva:* because each is a thing that indicates the existence of blood. (Mgh.) — Also The [*innermost garment;* or] *garment that is next the body;* (Ṣ, Mṣb;) the *garment that is next the hair of the body, under* دِثَار; as also شَعَارٌ; (K;) but this is strange: (TA:) pl. [of pauc.] أَشْعِرَةٌ and [of mult.] شُعُرٌ. (K.) [Hence,] one says, لَيْسَ شِعَارُ البِئْرِ دِثَارَهَا ‡ [*He involved himself in anxiety*]. (A.) And جَعَلَ الخَوْفُ شِعَارَهُ † [*He made fear to be* as though it were *his innermost garment*], by closely cleaving to it. (TA in art. درع.) [Hence, also,] it is said in a prov., هُمُ الشِّعَارُ دُونَ الدِّثَارِ, meaning † *They are near in respect of love:* and in a trad., relating to the Anṣár, أَنْتُمُ الشِّعَارُ وَالنَّاسُ الدِّثَارُ † *Ye are the special and close friends* [*and the people in general are the less near in friendship*], (TA.) — Also *A horse-cloth; a covering for a horse to protect him from the cold.* (K.) — And † *A thing with which wine* [app. while in the vat] *is protected, or preserved from injury:* (L, K:) [for الخَمْر, the reading in the CK, the author of the TK has read الخُمْر (and thus I find the word written in my MS. copy of the K) or الخُمُر, pls. of الخِمَار; and Freytag has followed his example: but الخَمْر is the right reading, as is shown by what here follows:]) so in the saying of El-Akhṭal,

* فَكَفَّ الرِّيحَ وَالأَنْدَاءَ عَنْهَا *
* مِنَ الزَّرْجُونِ دُونَهَا الشِّعَارُ *

[evidently describing wine, and app. meaning † *And the* شعار *of the wine,* (الشِّعَارُ مِنَ الزَّرْجُونِ, i. e. شِعَارُ الزَّرْجُونِ,) while yet in the vat, *intervening as an obstacle to them, kept off the wind and the rains, or dews, or day-dews, from it,* namely, the wine]. (L.) — See also شَعَارٌ, in two places. — Also *Death.* (O, K.)

شَعِيرٌ, (Ṣ, Mṣb, K,) which may be also pronounced شَعِيرٌ, agreeably with the dial. of Temeem, as may any word of the measure فَعِيل of which the medial radical letter is a faucial, and, accord. to Lth, certain of the Arabs pronounced in a similar manner any word of that measure of which the medial radical letter is not a faucial, like كَبِيرٌ and جَلِيلٌ and كَرِيمٌ, (MF,) [and thus do many in the present day, others pronouncing the fet-ḥ in this case, more correctly, in the manner termed إِمَالَة, i. e. as "e" in our word "bed:" *Barley;*] *a certain grain,* (Ṣ, Mṣb,) *well known:* (Mṣb, K:) of the masc. gender, except in the dial. of the people of Nejd, who make it fem.: (Zj, Mṣb:) n. un. with ة [signifying *a barley-corn*]. (Ṣ, K.) — Also *An accompanying associate;* syn. شَيْعٌ مُصَاحِبٌ: on the authority of En-Nawawee: (K, TA:) said to be formed by transposition: but it may be from شَعَرَهَا meaning "he slept with her in one شِعَار" [see 3; and so originally signifying *a person who sleeps with another in one innermost garment;*] then applied to any special companion. (TA.)

شَعَارَةٌ, and, as written by some, شَعَارٌ: see شِعَارٌ, in four places.

شَعِيرَةٌ *A sign,* or *mark.* (Mgh.) — See this word, and the pl. شَعَائِرُ, voce شِعَارٌ, in seven places. — Also n. un. of شَعِيرٌ [q. v.]. (Ṣ, K.) — And [hence,] ‡ *The iron* [*pin*] *that enters into the tang of a knife which is inserted into the handle, being a fastening to the handle:* (Ṣ:) or *a thing that is moulded of silver or of iron, in the form of a barley-corn,* (K, TA,) *entering into the tang of the blade which is inserted into the handle,* (TA,) *being a fastening to the handle of the blade.* (K, TA.) — [And † *A measure of length,* defined in the law-books &c. as *equal to six mule's hairs placed side by side;*] the *sixth part of the* إِصْبَع [or *digit*]. (Mṣb voce جمل.) — [And † The *weight of a barley-corn.*]

شُعَيْرَاتٌ dim. of شَعْرَةٌ and شَعَرَةٌ: pl. شُعَيْرَاتٌ.

شُعَيْرَاءُ [dim. of شَعْرَاءُ fem. of أَشْعَرُ. — Also] *A kind of trees;* (Sgh, K;) in the dial. of Hudheyl. (Sgh, TA.) — See also أَشْعَرُ, last signification but one.

شَعِيرِيٌّ *A seller of* شَعِير [or *barley*]: one does

not use in this sense either of the more analogical forms of شَاعِرٌ and شَعْرَآء. (Sb, TA.)

شَاعِرٌ *A poet:* (T, S, Msb, K:) so called because of his intelligence; (S, Msb;) or because he knows what others know not: (T, TA:) accord. to Akh, it is a possessive epithet, like لَابِنٌ and تَامِرٌ: (S:) pl. شُعَرَآءُ, (S, Msb, K,) deviating from analogy: (S, Msb:) Sb says that the measure فَاعِلٌ is likened in this case to فَعِيلٌ; and hence this pl.: (TA:) or, accord. to IKh, the pl. is of this form because the sing. is from شَعُرَ, and therefore should by rule be of the measure فَعِيلٌ, like شَرِيفٌ [from شَرُفَ]; but were it so, it might be confounded with شَعِيرٌ meaning the grain thus called, therefore they said شَاعِرٌ, and regarded in the pl. the original form of the sing. (Msb.) A wonderful poet is called شِعْشِيعٌ: one next below him, شَاعِرٌ: then, شُوَيْعِرٌ [the dim.]: (Yoo, K:) then, شُعْرُورٌ: and then, مُتَشَاعِرٌ. (K.) — Also † *A liar:* because of the many lies in poetry: and so, accord. to some, in the Kur xxi. 5. (B, TA.) — شِعْرٌ شَاعِرٌ *Excellent poetry:* (Sb, T, K:) or *known poetry:* but the former explanation is the more correct. (TA.) One also says, sometimes, كَلِمَةٌ شَاعِرَةٌ, [by كلمة meaning قَصِيدَةٌ: but generally in a phrase of this kind the two words are cognate, as in وَيْلٌ وَائِلٌ and لَيْلٌ لَآئِلٌ. (TA.)

شُوَيْعِرٌ: see the next preceding paragraph.

أَشْعَرُ [*More, and most, knowing or cognizant* or *understanding:* see 1, first sentence. — And,] applied to a verse, (T,) or to a poem, (S,) *More* [and *most*] *poetical.* (T, S.*) — Also, (S, A, K,) and شِعْرٌ, (A, K,) and شُعَرَانِيٌّ, (K,) which last (SM says) I have seen written شَعْرَانِيٌّ, (TA,) A man *having much hair upon his body:* (S, A:) or *having hair upon the whole of the body:* (IAth, L voce أَجْوَرُ [q. v.], in explanation of the first:) or *having much and long hair* (K, TA) *upon the head and body:* (TA:) and the first and second, a goat *having much hair:* fem. of the first شَعْرَآءُ. (TA:) and pl. of the first شُعْرٌ. (S, K.) One says أَشْعَثُ أَشْعَرُ, meaning *Having his head unshaven and not combed nor anointed.* (TA.) And فُلَانٌ أَشْعَرُ الرَّقَبَةِ [lit. *Such a one is hairy in the neck*] is said of a man though he have not hair upon his neck, as meaning ‡ *such a one is strong, like a lion.* (A,* TA.) — [The fem.] شَعْرَآءُ also signifies *A testicle,* or *scrotum,* (خُصْيَةٌ,) *having much hair:* (TA:) and the سَوْءَة [or *pudendum*]: thus used as a subst. (IAar, TA in art. عبد.) See also شَعْرَةٌ. — And *A furred garment.* (Th, K.) — And as an epithet, ‡ *Evil, foul, or abominable:* [as being likened to that which is shaggy, and therefore unseemly:] (K,* TA:) in the K, الحَشِيشَةُ is erroneously put for الخَبِيثَةُ. (TA.) One says, دَاهِيَةٌ شَعْرَآءُ, (S, A, K,) and وَبَرَآءُ, (S, A,) and زَبَّآءُ, (TA in art. زب,) ‡ *An evil, a foul, or an abominable,* (TA,) or *a severe, or great,* (K,) *calamity or misfortune:* pl. شُعْرٌ. (K, TA.) And one says to a man when he has said a thing that one blames or with which one finds fault, جِئْتَ بِهَا شَعْرَآءَ ذَاتَ وَبَرٍ ‡ [*Thou hast said it as a foul, or an abominable, thing*]. (S, A.*) — And أُشْعُرٌ signifies also The *hair that surrounds the solid hoof:* (S:) or [the *extremity,* or *border, of the pastern, next the solid hoof;* i. e.] the *extremity of the skin surrounding the solid hoof,* (K, TA,) *where the small hairs grow around it:* (TA:) or the *part between the hoof* of a horse *and the place where the hair of the pastern terminates:* and the *part* of a camel's foot *where the hair terminates:* (TA:) pl. أَشَاعِرُ, (S, TA,) because it is [in this sense] a subst. (TA.) — Also The *side of the vulva,* or *external portion of the female organs of generation:* (K:) it is said that the أَشْعَرَانِ are the إِسْكَتَانِ, which are the *two sides* [or *labia majora*] *of the vulva of a woman:* or the *two parts next to the* شُفْرَانِ, which are the *two borders of the* إِسْكَتَانِ: or the *two parts between the* إِسْكَتَانِ *and the* شُفْرَانِ: (L, TA:) or the *two parts next to the* شُفْرَانِ, *in the hair, particularly:* (Zj, in his "Khalk el-Insán:") the أَشَاعِرُ of the حَيَآءُ [or vulva of a camel &c.] are the *parts where the hair terminates:* (TA:) and the أَشَاعِرُ of a she-camel are the *sides of the vulva.* (S, L, TA.) — And *A thing that comes forth from* [between] *the two halves of the hoof of a sheep or goat, resembling a* ثُؤْلُول [*or wart*]; (Lḥ, K;) for which it is cauterized. (Lḥ, TA.) — And *Flesh coming forth beneath the nail:* pl. شُعُرٌ, (K, TA,) with two dammehs, (TA,) or شُعْرٌ. (So in the CK.) — And [the fem.] شَعْرَآءُ also signifies ‡ Land (أَرْض) *containing, or having, trees: or abounding in trees:* (A, K:) [and so, app., شَعْرَانُ; for] there is a mountain in [the province of] El-Mowṣil called شَعْرَانُ, said by AA to be thus called because of the abundance of its trees: (S:) or شَعْرَآءُ signifies *many trees:* (A'Obeyd, S:) or *i. q.* أَجَمَةٌ [i. e. *a thicket, wood, or forest;* &c.]: (TA:) and a meadow (رَوْضَةٌ, AHn, A, K, TA) *having its upper part covered with trees,* (AHn, K* TA,) or *abounding in trees,* (TA,) or *abounding in herbage:* (A:) and a tract of sand (رَمْلَةٌ) *producing* [the *plant* called] نَصِيّ (Sgh, L, K) *and the like.* (Sgh, K.) — And † *A certain tree of the kind called* حِمْض, (K, TA,) *not having leaves, but having* [*what are termed*] هُدْب [q. v.], *very eagerly desired by the camels, and that puts forth strong twigs or branches;* mentioned in the L on the authority of AHn, and by Sgh on the authority of Aboo-Ziyád; and the latter adds that *it has firewood.* (TA.) — And † *A certain fruit:* (AHn, TA:) *a species of peach:* (S, K:) sing. and pl. the same: (AHn, S, K:) or *a single peach:* (IK, MP:) or الأُشْعُرُ is a name of the *peach,* and the pl. is شُعْرٌ. (Mṭr, TA.) — Also † *A kind of fly,* (S, K,) *said to be that which has a sting,* (S,) *blue, or red, that alights upon camels and asses and dogs;* (K;) as also † شُعَيْرَآءُ: (TA:) *a kind of fly that stings the ass, so that he goes round:* AHn says that *it is of two species, that of the dog and that of the camel: that of the dog is well known, inclines to slenderness and redness, and touches nothing but the dog: that of the camel inclines to yellowness, is larger than that of the dog, has wings, and is downy under the wings: sometimes it is in such numbers that the owners of the camels cannot milk in the day-time nor ride any of them; so that they leave doing this until night: it stings the camel in the soft parts of the udder and around them, and beneath the tail and the belly and the armpits; and they do not protect the animal from it save by tar: it flies over the camels so that one hears it to make a humming, or buzzing, sound.* (TA. [See also شُعْرُور, under which its pl. شُعْرٌ is mentioned.]) — And [hence, perhaps, as this kind of fly is seen in swarms,] † *A multitude of men.* (K.)

أَشْعَرُ: see شَعْرٌ.

مَشْعَرٌ *i. q.* مَعْلَمٌ [meaning *A place where a thing is known to be*]. (TA.) — And hence, *A place of the performance of religious services.* (TA.) See this word, and its pl. مَشَاعِرُ, voce شِعَارٌ, in four places. — [The pl.] المَشَاعِرُ also signifies *The five senses;* (S,* A,* TA;) *the hearing, the sight, the smell, the taste, and the touch.* (S and Msb in art. حس.) — See also شَعَارٌ.

دِيَةُ المُشْعَرَة *The bloodwit that is exacted for killing kings: it is a thousand camels.* (A, TA. [See 4.])

مُتَشَاعِرٌ One *who affects,* or *pretends, to be a poet, but is not.* (S,* L,* K,* TA.) See شَاعِرٌ.

شعف

1. شَعَفَ, (S, O, K,) aor. ـَ, (K,) inf. n. شَعْفٌ, though it is implied in the K, by its being said that the verb is like مَنَعَ, that it is شَعْفٌ, (TA,) *He smeared, anointed, or overspread,* a camel [suffering from the mange, or scab], with tar, (S, O, K, and Bḍ in xii. 30,) *and* burned him *by so doing.* (Bḍ ibid.) Imra-el-Keys says,

• يَمْشِينَنِي وَقَدْ شَعَفْتُ فُؤَادَهَا •

• كَمَا شَعَفَ المَهْنُوءَةَ الرَّجُلُ الطَّالِي •

[*That he should slay me, I having overspread her heart* with love of me, *like as the man anointing overspreads her* (meaning the camel) *that is smeared with tar*]: but it is also related otherwise, i. e. قَطَرْتُ فُؤَادَهَا كَمَا قَطَرَ: (O, TA:) Aboo-'Alee El-Kálee says that she [the camel] that is smeared with tar experiences, by reason of the tar, a pleasurable sensation with a burning. (TA.) — Hence, [as indicated above,] شَعَفَهَا حُبًّا [*He has overspread and burned her heart with love*]; as some read in the Kur xii. 30; others reading شَغَفَهَا: (Bḍ:) [or *he has burned her heart with love;* for] شَعَفَهُ الحُبُّ means *love burned his heart:* (S:) there are two readings of the words of the Kur above; (O, K;) [as well as two other readings mentioned in art. شغف;] قَدْ شَعَفَهَا حُبًّا (S, O, K,) one, a reading of El-Ḥasan (S, O) and others; meaning [as above: or], according to AZ, *he has diseased her heart with love,* (S,* O,) *and*

melted it: (O:) or, accord. to El-Ḥasan, *he has penetrated into her with love:* (Ṣ:) the other reading is قَدْ شَعِفَهَا حُبًّا, (O, K,) meaning *he has become attached to her with love, and loved her excessively:* (O:) [but it is also said that] شَعَفَنِي حُبُّهُ means *The love of him overspread my heart from above;* (O, K;) from شَعَفَةٌ signifying the "head" of the heart, "at the place of suspension of [or from] the نِيَاط;" (O,* K;) and in like manner, بِحُبِّهِ and شُعِفْتُ بِهِ, (O, and so in the CK,) or تَشَعَّفْتُ: (so in other copies of the K, in which, and in the CK, the verb in this case is said to be like فَرِحَ: [but this I regard as a mistake:]) and شَعَفَ القَلْبَ *He,* or *it, struck,* or *smote, the* شَعَفَة, or *uppermost part, of the heart:* (Ḥam p. 545:) Az, however, says, I know not any one that has assigned to the heart a شَعَفَة, except Lth; and vehement love takes possession of the core (سَوَاد) of the heart; not of its extremity: [but] accord. to Fr, شُعِفَ بِفُلَانٍ, like عُنِيَ, means *The love of such a one rose to the highest places of his heart:* others say that الشَّعَفُ [app. الشَّغَفُ] signifies *the being frightened,* and *disquieted,* like the beast when it is frightened; and that the Arabs transferred its attribution from beasts to human beings: (TA:) Abu-l-'Alà says that الشَّعَفُ signifies a thing's *falling into the heart:* (IB, TA:) one says also, شَعَفَهُ المَرَضُ *Disease melted him:* (TA:) and accord. to AZ, شُعِفَ بِكَذَا means *He became diseased by such a thing.* (Ṣ.)

شَعَفٌ: see شَعَفَةٌ, in two places. — Also The *upper,* or *uppermost, part of the hump of the camel:* (O, K:) Lth says that it is *like the heads of truffles, and the three stones upon which the cooking-pot is placed, that are round in their upper, or uppermost, parts.* (O.) = Also *Vehemence of love:* (L:) [or simply *love:* for] one says, أَلْقَى عَلَيْهِ شَعَفَهُ, meaning [*He cast*] *his love* [*upon him,* or *it*]; as also شَعَفَهُ. (TA.)

شَعَفَةٌ The *head* [or *summit*] *of a mountain:* (Ṣ, O, K:) and the *upper,* or *uppermost, part of anything:* (Ḥam pp. 130 and 545:) pl. شَعَفٌ [or rather this is a coll. gen. n., and accord. to Freytag it is used as a sing., in the two senses above mentioned, in the Deewán of Jereer,] and [the pl. is] شُعُوفٌ and شِعَافَاتٌ: (Ṣ, O, K:) and شَعَفٌ is also expl. as signifying *an elevated part of the earth* or *ground.* (TA.) — Also *A lock of hair* (خُصْلَة) *upon the head,* (K,) or *upon the upper,* or *uppermost, part of the head.* (O, TA.) And شِعَافٌ (its pl., TA) signifies The *hair of the head:* so in the phrase رَجُلٌ صَبُبُ الشِّعَافِ *[A man whose hair of the head is red, or red in the outer part and black beneath, or of a red colour tinged over with blackness,* &c.]. (Ṣ, O, K.) — And The [*pendent lock of hair termed*] ذُؤَابَة *of a boy,* or *young man.* (Ṣ.) — And شَعَفَةُ القَلْبِ signifies *The head of the heart, at the place of suspension of* [*or from*] *the* نِيَاط [q. v.]. (O, TA. [But see, in the first paragraph, what Az says respecting this meaning.])

شَعَافٌ, like سَحَابٌ, *Love's making away with the heart.* (TA.)

شُعَافٌ *Insanity,* or *madness.* (O, K.)

شُعَيْفَةٌ dim. of شَعَفَةٌ: pl. شُعَيْفَاتٌ.] One says, مَا عَلَى رَأْسِهِ إِلَّا شُعَيْفَاتٌ *There is not upon his head* aught *save some small hairs of the* [*pendent lock of hair termed*] ذُؤَابَة. (Ṣ, O, K.)

مَشْعُوفٌ [*Burned* in the heart by love: (see 1:) or] *diseased* [therein]: (AZ, Ṣ:) or *struck,* or *smitten, in the* شَعَفَة *of his heart by love,* or *by fright,* or *by insanity,* or *madness.* (O, K.) *Insane,* or *mad.* (O, K.) *Bereft of his heart.* (TA.) [See also مَشْغُوفٌ.]

شعل

1. شَعَلَتِ النَّارُ: see 8. — [Hence,] شَعَلَتِ الخَيْلُ † [*The horsemen became spread* or *dispersed,* or *spread* or *dispersed, themselves, in the hostile,* or *predatory, incursion*]; quasi-pass. of 4. أَشْعَلَتْهَا. (Ḥam p. 715.) — And شَعَلَ فِيهِ, aor. ـَ (K,) inf. n. شَعْلٌ, (TA,) † *He went far in it;* (K;) namely, an affair. (TK.) = شَعَلَ النَّارَ: — and الحَرْبَ: see 4. = شَعِلَ, aor. ـَ, (K,) inf. n. شَعَلٌ, (TA,) *He* (a horse) *had the whiteness termed* شَعَلٌ *and* شُعْلَةٌ [expl. below]; (K;) as also ↑ اشْعَالَّ, (Mgh, K, TA,) which occurs in poetry with the ا made movent, i. e. ↑ اشْعَالَّ, inf. n. اشْعِلَالٌ; (TA; [in my copy of the Mgh written اشْعِلَالٌ;]) or ↑ اشْعَلَّ, (Ṣ,) or this last also, (TA,) inf. n. اشْعِلَالٌ. (Ṣ, TA.) Among the faults in the "Khizánet el-Fik-h" is ↑ الإِشْعَالُ, [expl. as meaning *The having*] *a whiteness of the* أَشْفَار [or *edges of the eyelids*]. (Mgh.)

2. شَعَّلَ: see what next follows.

4. اشعل النَّارَ; (AZ, Ṣ, O, Msb, K;) and ↑ شَعَّلَهَا, (AZ, O, Msb, K,) aor. ـِ, inf. n. شَعْلٌ; (TA;) and [in an intensive sense] ↑ شَعَّلَهَا, (K,) inf. n. تَشْعِيلٌ; (TA;) *He kindled the fire;* or *made it to burn up, burn brightly* or *fiercely, blaze,* or *flame;* syn. أَضْرَمَهَا, (Ṣ, O, TA,) or أَوْقَدَهَا, (Msb, by implication,) or أَلْهَبَهَا; (K, TA;) فِي الحَطَبِ *[in the firewood].* (Ṣ, O, TA.) — [Hence,] one says also, أَشْعَلَتْ الحَرْبَ [*I kindled war,* or *the war;* or *made it to burn fiercely,* or *to rage*]; and ↑ شَعَّلَتْهَا; mentioned by Abu-l-'Alà. (Ḥam p. 715.) 'Amr Ibn-El-Iṭnábeh says,

* نَبَّسُوا بِالْكَتَائِبِ وَلَا سِيمَا إِذَا *
* مَا الحَرْبُ شُبَّتْ أَشْعَلُوا بِالشَّاعِلِ *

(Ṣ, O, and Ham ubi suprà,) † *They are not persons in whom is no good, nor such as are not firm on their horses: [when war is kindled,] they make to burn fiercely,* and *excite, that which is slightly burning:* such may be the meaning; for it may be that the ب in بِالشَّاعِلِ is pleonastically inserted, and الشَّاعِل may mean as above; and بِالشَّاعِلِ may mean *by him who makes* it *to burn fiercely,* [as is implied in the Ṣ and O,] or *by that which does so.* (Ḥam.) — And أَشْعَلْتُهُ غَضَبًا (O, TA, and Ḥam p. 194) † *I excited him,* or *inflamed him, with anger.* (TA.) — And اشعل إِبِلَهُ بِالقَطِرَانِ † *He smeared his camels much with tar;* (Ṣ, O, K, TA;) [which has a burning effect;] *smearing them generally, and not merely the scattered scabs exclusively of the other parts of the body.* (TA.) — And اشعل الخَيْلَ فِي الغَارَةِ † *He spread,* or *dispersed, the horsemen in the hostile,* or *predatory, incursion:* (O, K, TA:) and [in like manner] one says اشعلوا الغَارَةَ † [*They spread,* or *dispersed, themselves,* or *their horsemen, in the hostile,* or *predatory, incursion*]. (Ṣ and K in art. سعر.) And أَشْعَلْتُ جَمْعَهُمْ † *I dispersed* or *scattered, their congregation.* (O, TA.) And اشعل الإِبِلَ † *He dispersed the camels.* (Lḥ, K, TA.) — And اشعل الشَّفَى † *He made* [*the watering* or] *the water* [*of the irrigation*] *abundant.* (IAạr, K, TA.) = أَشْعَلَتِ الغَارَةُ = † *The horsemen making a hostile,* or *predatory, incursion became dispersed,* or *dispersed themselves.* (Ṣ, K.) — اشعلت الطَّعْنَةُ † *The spear-wound,* or *the like, emitted its blood in a scattered state.* (Ibn-'Abbád, O, K.) And اشعلت العَزْلَةُ, and الجَرَادَةُ, † *The water-skin,* and *the leathern water-bag, shed its water in a scattered state.* (Ṣ, K.) And اشعلت العَيْنُ † *The eye shed its tears copiously.* (O, K.) — See also 1, last sentence.

5: see what next follows.

8. اشتعلت النَّارُ; (Lḥ, Ṣ, O, Mṣb, K, TA;) and ↑ تَشَعَّلَتْ, aor. ـَ; (Mṣb;) and [in an intensive sense] ↑ تشعّلت; (K, TA;) *The fire became kindled;* or *it burned up, burned brightly* or *fiercely, blazed,* or *flamed;* syn. تَأَجَّجَتْ, (Lḥ, TA,) or اضْطَرَمَتْ, (Ṣ, O, TA,) or تَوَقَّدَتْ, (Mṣb,) and إِلْتَهَبَتْ; (K,* TA;) فِي الحَطَبِ [*in the firewood*]. (Lḥ, TA.) — Hence, اشْتَعَلَ غَضَبًا † *He became excited,* or *inflamed, with anger:* (TA:) or *he became filled with wrath.* (Mṣb.) — Hence also, اشتعل الشَّيْبُ فِي الرَّأْسِ † *Whiteness of the hair became glistening in the head;* including the hair of the beard. (TA.) And اشتعل الرَّأْسُ شَيْبًا [in the Ḳur xix. 3, expl. in art. شيب]. (Ṣ, Mṣb.)

9: see 1.

11: see 1. — اشعالّ رَأْسُهُ, (O, K,) inf. n. اشْعِلَالٌ, (TA,) *His hair became separated,* or *loosened, and ruffled,* or *bristling up.* (O, K.)

Q. Q. 4. اشْعَأَلَّ: see 1.

شَعْلٌ † A man *light, agile,* or *active,* and *clever, ingenious, acute,* or *sharp:* (O, K:) and so شَعْلَانُ. (O, TA.)

شَعَلٌ [inf. n. of شَعِلَ (q. v.)] and شُعْلَةٌ [properly a subst. as distinguished from an inf. n.] † *A whiteness in the tail of a horse, and the forelock,* and the ذَنَّالَان [or *place where the* مِذْنَب, i. e. *each of the two cheek-straps of the headstall, is tied, behind the forelock*]: (K:) or *in some part of the forelock;* or, as some say, *in a side thereof:* and

sometimes *in the* ذَنَب: but mostly *in the tail*: (TA:) or the former signifies *a whiteness in the extremity of the tail of a horse*: or, accord. to Lth, *a whiteness in the forelock and the tail*: or, as some say, *in the head and the forelock*: [or the *quality of having such whiteness*: for it is added that] the subst. [app. signifying *such whiteness itself*] is ↑ شُعْلَةٌ: (Mgh:) or the former, *a whiteness in the side of the tail*: [or,] accord. to Aṣ, ↑ شُعْلَةٌ is a term applied to *a whiteness of the tail when it intermixes with any other colour*; and the horse is said to be بَيِّنُ الشَّعَلِ [i. e. *one that exhibits the quality of having such whiteness*]. (Ṣ.)

شُعْلَةٌ *A firebrand*; *a piece of wood in which fire is kindled*; (Az, K,* TA;) like جُلْوَةٌ and قِبْسٌ and شِهَابٌ: (Az, TA:) [this is what is meant by its being said that] what is termed شُعْلَةُ مِنْ نَارٍ [the only indication of the meaning in the Ṣ and O] is well known: (Mṣb:) pl. شُعَلٌ (Ṣ, O, TA;) erroneously said in the K to be like حُطَبٌ. (TA.) ⁂ Hence, one says, فُلَانٌ شُعْلَةُ نَارٍ †[*Such a one is a firebrand*]. (Er-Rághib, TA voce ذَكَاةٌ, q. v.) — And [*A lighted wick*: so in the present day: (see also شُعَيْلَةٌ:) or] the *burnt* [or *lighted*] *extremity of a wick*. (Ṣ voce فَرَاطٌ. [And the same meaning is intended there in the K; and also in the TA voce جِلْوَةٌ.]) — And The *flame of fire*; as also ↑ شُعْلُولٌ. (K,* TA. [In the CK شُعُول: as though it were a second pl. of شُعْلَةٌ.]) — And شُعْلَةُ, (O, K, TA,) without ال, (K, TA,) is the name of *A mare of Keys Ibn-Sebáa*; (O, K, TA;) likened to the kindling of fire, because of her swiftness. (TA.) — See also شُعَلٌ, in three places.

شُعْلُولٌ: see the next preceding paragraph. ⁂ Also *A party, division, sect, or distinct body or class*, of men &c. (TA.) [See شَعَالِيلُ, below.]

شَعِيلٌ The *like of stars, at the bottom of a cooking-pot*; and *in tinder, or burnt rag into which fire has fallen*. (Ibn-'Abbád, O, TA.) — See the next paragraph. — And see also أُشْعُلُ.

شَعِيلَةٌ [*A lighted wick*; i. e.] *a wick in which is fire*; (Ṣ, O, K;) *a wick soaked with oil or grease, in which is fire*, used for giving light, and not thus called unless *kindled with fire*: (TA: [see also شُعَيْلَةٌ:]) or *the fire that is kindled in a wick*: (K:) pl. شُعُلٌ, like as صَحْفٌ is pl. of صَحِيفَةٌ; (T, Ṣ, O, TA;) in the K erroneously said to be ↑ شَعِيلٌ [which, however, may be correct as a coll. gen. n.]. (TA.)

شَعَالِيلُ [a pl., of which the sing. is app. شُعْلُولٌ, q. v.; *Things*, and *persons, scattered, or dispersed*]. Aboo-Wejzeh says,

* حَتَّى إِذَا مَا دَنَتْ مِنْهُ سَوَابِقُهَا *

* وَلِلْقَوَائِمِ بِعِطْفَيْهِ شَعَالِيلُ *

[*Until, or until when, those of them that outstripped approached him, and there were scattered portions of foam upon his two sides*]. (TA.) And one says, ذَهَبُوا شَعَالِيلَ (Ṣ, O, K,) like شَعَارِيرَ i. e., (Ṣ, O,) [*They went away*] *in a state of dispersion*; (K;) [or] *they dispersed themselves, or became dispersed*. (Ṣ, O.)

شَاعِلٌ as used in a verse cited above (see 4) [may be the part. n. of the intrans. verb in the phrase شَعَلَتِ النَّارُ, and thus] may mean [*Burning* &c.; or] *slightly burning*: (Ḥam p. 715:) [or] it signifies ذُو إِشْعَالٍ [*having the quality of kindling*, &c.; being said to be a possessive epithet], (Ṣ, O, K,) like تَامِرٌ and لَابِنٌ, having no verb: (Ṣ, O: [but see 4, first sentence:]) or it may be for ذُو شَعْلٍ, meaning مُشْعِلٌ. (Ḥam ubi supra. [See, again, 4.]) — See also the next paragraph.

أَشْعَلُ A horse *having the whiteness termed* شُعْلَةٌ (Aṣ, Ṣ, Mgh, O, K) or شَعَلٌ (q. v.); (Mgh, K;) as also ↑ شَعِيلٌ and ↑ شَاعِلٌ: (O, K:) fem. of the first شَعْلَاءُ. (Ṣ, K.) — And غُرَّةٌ شَعْلَاءُ [*A blaze on a horse's forehead or face*] *taking in*, i. e. *including, one of the eyes*. (Mgh, TA.)

مِشْعَلٌ *A* [*lamp of the kind called*] قِنْدِيل (q. v.). (K.) — See also مِشْعَلَةٌ.

مُشْعَلٌ [pass. part. n. of 4, q. v.]. One says نَارٌ مُشْعَلَةٌ [*A fire kindled*, &c.; or] *burning up, burning brightly or fiercely, blazing, or flaming*. (Lḥ, TA.) And جَاءَ فُلَانٌ كَالْحَرِيقِ الْمُشْعَلِ i. e. [*Such a one came like the fire that is*] *kindled*, &c. (Ṣ, O.) See also the next paragraph.

جَرَادٌ مُشْعِلٌ ‡ *Locusts that are numerous*, (K, TA,) *spreading*, (Ṣ, O,) *in a state of dispersion*, (K,) *running in every direction*. (Ṣ, O.) One says, (Ṣ, O, TA,) of an army, (TA,) جَاؤُوا كَالْجَرَادِ الْمُشْعِلِ (Ṣ, O, TA) ‡ *They came* [*like locusts numerous and spreading*, &c.,] *coming forth from every direction*: thus the last word is written accord. to Az [and J] and Sgh; and thus, and also ↑ الْمُشْعَلِ, accord. to Z. (TA.) And كَتِيبَةٌ مُشْعِلَةٌ †[*A military force*] *spreading*, or *in a state of dispersion*. (Ṣ, O.)

مِشْعَلٌ *A certain thing*, (Ṣ, O, K,) *used by the Arabs of the desert*, (Ṣ, O,) *made of skins* (Ṣ, O, K) *sewed together*, like the بَطِير [q. v.], (Ṣ, O,) *having four legs* (Ṣ, O, K) *of wood, to which it is bound, so that it becomes like the watering-trough*; (Ṣ, O;) [*the beverage called*] نَبِيذ *is prepared in it*, (Ṣ, O, K,) *because* [*generally*] *they have not jars*: (Ṣ, O:) also called ↑ مِشْعَالٌ: (O, K:) pl. مَشَاعِلُ. (Ṣ, O.) شَرِبَ مِشْعَلًا occurs in a trad. [as meaning *He drank the quantity that filled a* مِشْعَل]. (O.) — Also *i. q.* مِصْفَاةٌ [*A clarifier, or strainer*, for wine &c.]: (O, K:) pl. as above. (TA.)

مِشْعَلَةٌ *A particular sort of large support for a light*: (KL:) [i. e. *a sort of cresset, consisting of a staff with a cylindrical frame of iron at the top which is filled with flaming pine-wood or the like or tarred rags*, or, as is sometimes the case, *having two, three, four, or five, of these receptacles for fire*: it *is* borne before travellers and others at night; and is thus called in the present day, and also, more commonly, ↑ مَشْعَل: (two cressets of the sort thus called are figured in my "Modern Egyptians," ch. vi.: see also مَشَاعِلِيٌّ, below:)] *the place in which fire is kindled*: (TA: [a loose explanation, meaning a cresset:]) what is thus called is the *thing of which the pl. is* مَشَاعِل: (Ṣ, O:) [accord. to El-Wáḥideе, it is ↑ مِشْعَلَةٌ; for he says that] المِشْعَلة with kesr to the م means *the instrument in which fire is carried*: and مَشْعَلة [thus, with a fet-ḥah over the م, means *fire kindled*; or *made to burn up, burn brightly or fiercely, blaze, or flame*; syn. نار موقدة. (W p. 51.)

مِشْعَلَةٌ: see the next preceding paragraph.

مِشْعَلٌ: see مِشْعَل.

مَشَاعِلِيٌّ, a rel. n. formed from مَشَاعِل pl. of مِشْعَلَةٌ, is a n. un. of which the coll. gen. n. is مَشَاعِلِيَّةٌ, and signifies *A bearer of the cresset called* مِشْعَلَة: hence applied also to *a nightman*: and hence, to *a cleanser of wells*: *a scavenger*; or *remover of offal and the like*: and to *an executioner*. (See De Sacy's Chrest. Arabe, sec. ed., i. 201—203; and Quatremère's "Hist. des Sultans Mamlouks," sec. part, 4 and 5.)

شعو

4. أَشْعَى, (Ṣ, K,) inf. n. إِشْعَاءٌ, (Ṣ,) *The people, or party, spread, or dispersed, themselves, or their horsemen, in the hostile, or predatory, incursion*; syn. أَشْعَلُوا. (Ṣ, K.) ⁂ And أَشْعَى بِهِ, (K,) inf. n. as above, (TA,) *He was, or became, grieved, or disquieted, by it*; syn. اهْتَمَّ. (Ibn-Ḥabeeb, Sgh, K.)

غَارَةٌ شَعْوَاءُ *A raid, or hostile or predatory incursion, spreading widely and dispersedly*. (Ṣ, K.*) [See an ex. in the last of the verses cited voce رُبٌ.] — And شَجَرَةٌ شَعْوَاءُ *A tree having spreading branches*. (ISd, K.)

شَعْب

1. شَعَبَ عَلَيْهِمْ, (Ṣ, A, Mṣb, K,) and بِهِمْ, (Ṣ, Mṣb, K,) and فِيهِمْ, (TA,) and شَعَّبَهُمْ, (Ṣ, Mṣb, K,) aor. ـَ, (A, Mṣb, K,) inf. n. شَعْبٌ, (Ṣ,* A,* K,* TA,) with which شَعَّبَ is syn., (A, K,) a syn. sometimes used, (A,) or this latter is not allowable, (Ṣ, K,) as some say, (K,) and is ascribed by IAth to the vulgar, and said by El-Ḥareereе in the "Durrat el-Ghowwáṣ" to be a mistake, but IB says in the commentaries on the "Durrah" that it is correct, mentioned by IDrd, and MF says that it is mentioned by IJ, as well as by Z in the A; (TA;) and one says also شَعَبَ عليهم, [and it seems to be implied that one says likewise شَعَبَ

يَشْغَبُ, and يَشْغُبُ,] aor. as above, (S, K,) inf. n. شَغْبٌ; (S, TA;) but this latter form of the verb, with kesr, is of weak authority; (S,* TA;) [whence it seems that شَغْبٌ is correct as inf. n. of شَغَبَ, but disallowed by some who knew not this form of the verb;] *He excited, or stirred up,* (S, A, Msb, K, TA,) *[against them, or] among them,* (Msb,) *evil, or mischief,* (S, A, Msb, K, TA,) and *conflict, faction, sedition, or discord,* and *contention, or altercation,* and *opposition:* (TA:) and [it is said that] شَغْبٌ is like شَغَبٌ signifying the *exciting, or stirring up, evil,* &c.; (K, TA;) [but] شَغْبٌ, inf. n. تَشْغِيبٌ, signifies *he excited, or stirred up, evil,* &c., *much, or often.* (O.) A trad. mentioned in [the first paragraph of] art. شعب is quoted by IAth thus: مَا هٰذِهِ الفُتْيَا الَّتِى شَغَبْتَ فِى النَّاسِ *[What is this judicial decision which has excited evil,* &c., *among the people?].* (TA.) — [See also شَغْبٌ below.] — The saying of 'Amr Ibn-Kameeah,

• فَإِنْ تَشْغَبِى فَالشَّغْبُ مِنِّى سَجِيَّةٌ •

means ‡ *And if thou oppose, or contravene,* me, *and do that which is not agreeable* to me, [know that *opposition,* &c., *is a natural disposition of mine;* عَلَىَّ being understood after تشغبى, as appears from what here follows.] (TA. [See also 3, and 6.]) Accord. to El-Báhilee, ذَاتُ شَغْبٍ [applied to a she-ass] means ‡ *Having the quality of opposing or contravening* [the male]: so in the saying of El-'Ajjáj,

• كَأَنَّ تَحْتِى ذَاتَ شَغْبٍ سَمْحَجَا •

• قَوْدَاءَ لَا تَحْمِلُ إِلَّا مُحْدَجَا •

‡ [*As though beneath me were a* she-ass] *such as opposes or contravenes* [the male], *long-bodied, long-necked, [that would not bear in her womb* aught *save a fœtus imperfectly formed;*] meaning, لَا تُوَاتِيهِ وَتَشْغَبُ عَلَيْهِ [i. e. that *she* (the beast that he was riding) *would not comply with his desire,* and *was contravening him*]. (TA.) [Accord. to J,] ذَاتُ شَغْبٍ وَصِعَانٍ, [in the TA وصعب, and so in a copy of the A, an evident mistranscription,] applied to a she-ass that has not conceived during a year or two years or some years, means ‡ *Refractory, or incompliant, to the strong, or bulky, male.* (S: there expl. by the words إِذَا وَجَبَتْ وَاسْتَعْصَتْ عَلَى الجَابِ [which have been misunderstood by Golius, and rendered by him, and by Freytag after him, as applied to a woman, and meaning *respuens maris congressum, aut picâ laborans*].) — And شَغَبَ signifies also † *He declined,* or *deviated, from the right way* or *course:* (Sh, TA:) or شَغَبَ عَنِ الطَّرِيقِ, aor. ـُ, (K,) inf. n. شُغُوبٌ, (TA,) † *He declined,* or *deviated, from the road* or *way.* (K.)

2: see 1, end of the first sentence.

3. شَاغَبَهُ, (S, A, K, TA,) inf. n. مُشَاغَبَةٌ and شِغَابٌ, (TA,) *He acted with him in an evil manner; treated him with enmity, or hostility; contended in altercation with him;* or *did evil to him, obliging him to do the like in return:* (A, K, TA:) *he opposed,* or *contravened, him.* (TA.)

6. طَلَبْتُ مِنْهُ كَذَا فَتَشَاغَبَ وَامْتَنَعَ ‡ *I sought, or demanded, of him such a thing, and he manifested incompliance* (تَعَاصَى), *and refused.* (A, TA.)

شَغْبٌ inf. n. of شَغَبَ [q. v. passim]. (S,* A,* K,* TA.) — Also *Clamour, or a confusion of cries or shouts or noises:* (Ham p. 505:) or *much clamour and confused or indistinct speech, leading, or conducing, to evil, or mischief.* (Har p. 311.) One says شَغْبُ الجُنْدِ *[The clamour,* &c., *of the army].* (S, and Ham ubi suprà.) — [Hence, app., this word, or the next, is used by some post-classical writers as signifying The *plaintive cry* of the بُلْبُل. (See De Sacy's Chrest. Ar., sec. ed., iii. 500—502.)]

شَغَبٌ inf. n. of شَغِبَ [q. v.]. (S, TA.)

شَغِبٌ, (S, O, K, TA, [in the CK, erroneously, شِغْبٌ,]) like كَتِفٌ, (O,) and ‡ شُغَابٌ, (S, O, K,) the latter in an intensive sense, (TA,) and ‡ شَغُبٌ, (O, K,) [also in an intensive sense,] and ‡ مِشْغَبٌ (S, O, K,) [likewise] in an intensive sense accord. to the explanation of its verb in the O,] (S,) and ‡ مِشْغَبٌ, [also in an intensive sense accord. to the explanation of its verb in the O,] and ‡ مُشَاغِبٌ, and ‡ ذُو مَشَاغِبَ, (K,) One *who excites,* or *stirs up, evil,* or *mischief,* (S,* K, TA,) and *conflict, faction, sedition,* or *discord,* and *contention,* or *altercation,* and *opposition.* (TA.)

شَغِبٌ: see the next preceding paragraph.

شَغْبٌ: see شَغِبٌ. — نَاقَةٌ شَغْبَةٌ ‡ *A she-camel that does not pursue a direct course, but deviates [therefrom].* (A, TA.)

مِشْغَبٌ: see شَغِبٌ. — فُلَانٌ مِشْغَبٌ † *Such a one is a person who deviates from what is right,* or *from the truth.* (O, TA.)

شَغِبٌ: see شَغِبٌ.
ذُو مَشَاغِبَ: see شَغِبٌ.
مُشَاغِبٌ: see شَغِبٌ.

شغر

1. The inf. n. شَغْرٌ, accord. to Ibn-Nubáteh, primarily signifies The *raising the leg* or *hind leg,* without restriction; and then by a metaphorical usage, the *doing so for the purpose of copulation,* and *for making water:* but the explanations of J [and of Z in the A] and of Fei and of F are at variance with his assertion. (MF.) [Accord. to these authorities,] شَغَرَ, (S, A, Msb, K,) aor. ـُ, (S, Msb, K,) inf. n. as above, (Msb, TA,) signifies *He* (a dog) *raised one of his hind legs* (S, A, Msb, K) *to make water,* (S, Msb,) or *and made water,* or *whether he made water or did not:* (A, K:) and شَغَرَ بِرِجْلِهِ *he* (a dog) *raised his hind leg, and made water.* (TA.) And شَغَرَتْ *She* (a camel) *raised her hind leg, and struck [with it, or kicked,] the young one.* (A.) And, said of a woman, (Msb, K,) *She raised her leg,* (Msb, and so in some copies of the K,) or *her legs,* (so in other copies of the K,) *for the purpose of copulation.* (Msb, K.) And the verb is also trans.: you say, شَغَرَ المَرْأَةَ, (Msb, K,) inf. n. شُغُورٌ, (K, [but this is a strange form in the case of a trans. verb,]) *He raised the woman's leg,* (Msb, and so in some copies of the K,) or *legs,* (IDrd, O, and so in some copies of the K,) *for the purpose of copulation;* and so ‡ اشغرها. (IDrd, O, Msb, K.) And شَغْرٌ as the act of a stallion [camel] signifies His *striking with his hind leg beneath the she-camel, at the part next the udder, and so raising her, and throwing her down* [app. *for the purpose of copulation*]. (K.) — شَغَرْتُ بِرِجْلِى فِى الفُرُوبِ means † *I overcame the people in guarding,* or *protecting, the stranger.* (AA, O, K.) — And شَغْرٌ signifies also † The *being distant,* or *remote.* (Fr, K.) One says, شَغَرَ البَلَدَ, (S, Msb, K,) aor. ـُ, inf. n. شُغُورٌ, (Msb, [accord. to the K, app., شَغْرٌ,]) † *The country,* or *town, was,* or *became, remote from him who should aid it against the enemy, and him who should exercise sovereign sway,* (K, TA,) *and from him who should manage its affairs with prudence, precaution,* or *sound judgment:* (TA:) or *destitute of a guardian,* or *protector, to defend it:* (Msb:) or *destitute of people:* [and so, app., شَغَرَ البَلَدَ بِرِجْلِهِ: for it is immediately added,] one says بَلْدَةٌ شَاغِرَةٌ بِرِجْلِهَا meaning as expl. below: (S:) and شَغَرَتِ الأَرْضُ *the land had not remaining in it any one to defend it, and to manage its affairs with prudence, precaution,* or *sound judgment.* (K.) = Also, i. e. شَغْرٌ, The *making* [another, or others,] *to go forth* [from a place]. (K.) One says, شَغَرْتُهُ عَنِ الأَرْضِ *I made him to go forth from the land:* (AA, TA:) and شَغَرْتُ بَنِى فُلَانٍ مِنْ مَوْضِعِ كَذَا *I made the sons of such a one to go forth from such a place:* (S:) or شَغَرُوا فُلَانًا عَنْ بَلَدِهِ *They drove away, expelled, or banished, such a one from his country,* or *town;* and the inf. n. is شَغْرٌ and شَغَارٌ. (TA.) — And *i. q.* نَفْرَةٌ [The act of *scattering,* or *dispersing*]. (K.)

3. شَاغَرَهُ, (Mgh, Msb, K,) inf. n. شَغَارٌ, (S, A, Mgh, Msb, K,) *He gave him in marriage a woman on the condition of his giving him in marriage another, without dowry [from either]; concubitus with each of the said women being [in lieu of] the dowry for the other: or it applies peculiarly to female relations [of the men so contracting];* (K;) so that the meaning is only *he gave him in marriage his female relation on the condition of his doing the like to him:* (TA:) or *he gave him in marriage a female under his guardianship, the other man doing to him the like, on the condition that concubitus with each one of the said females should be [in lieu of] the dowry for the other:* (Mgh,* Msb:) or *he gave him in marriage his sister on the condition of receiving in marriage the other's sister, without any dowry beside this:* (A:) or *he said to him, Give me in marriage thy daughter,* or *thy sister, on the condition of my giving thee in marriage my daughter,* or *my sister, concubitus with each one of the said females being [in lieu of] the dowry of the other.* (S.) The practice of شِغَار was common in the Time of Ignorance, (Msb,) but is

forbidden to the Muslims. (Ṣ, A.) — شِغَارٌ also signifies *Two men's going forth into the field from two armies, and, when one of them has almost overcome his fellow, two men's coming to aid one of them, whereupon the other cries out,* لَا شِغَارَ لَا شِغَارَ: (TA:) or *two men's acting wrongfully, or injuriously, towards another man:* (Ḳ, TA:) thus expl. by ISd. (TA.) And *The acting with enmity, or hostility.* (TA.)

4. اشغر المرأة: see 1. — اشغرت الرُّفْقَةُ [and app. ↑ اشتغرت also (see the last sentence of this art.)] *The party journeying together withdrew by themselves from the beaten road.* (Ḳ, TA.) — See also 8, first sentence. — اشغرت said of a she-camel, *She went with wide steps, and quickly.* (TA.) — See, again, 8.

5. تشغّر *He* (a camel) *exerted his utmost power,* (Ḳ,) or *spared no exertion,* (A'Obeyd, Ṣ,) *in his pace:* (A'Obeyd, Ṣ, Ḳ:) or *ran vehemently:* (Ḳ:) or *went a pace above that termed* اللَّبَطَة. (TA.) — تشغّر فى أَمْرٍ قَبِيحٍ *He* (a man, O) *persevered in an evil, or a foul, affair, and went deep into it.* (O, Ḳ.*)

8. اشتغر, (JK, T,) or ↑ اشغر, (Ṣ, Ḳ,) *It* (a watering-place) *was on one side of the beaten track:* (JK, T, Ṣ, Ḳ:) [both verbs may be correct: that the former is so appears from the fact that] a poet, cited in the T, [describing a watering-place,] uses the phrase بَعِيدُ المُشْتَغَرِ [app. meaning *far off on one side of the road*]. (TA.) See also 4. — اشتغر العَدَدُ *The number was, or became, large.* (Ṣ, Ḳ.) — اشتغر الإِبِلُ *The camels were, or became, many and various.* (Ḳ.) — اشتغرت عَلَيْهِ ضَيْعَتُهُ *i. q.* فَشَتْ, (A,) *i. e. His affairs became disordered so that he knew not with which of them to begin.* (TA in art. فشو.) — اشتغر الأَمْرُ *The affair became confused:* (Ḳ:) *or became large, or wide, and great,* بِفُلَانٍ [*with such a one*]. (AZ, TA.) — اشتغرت الحَرْبُ *The war, or battle, became wide and great.* (TA.) — اشتغر عَلَيْهِ حِسَابُهُ, the former is the right, (TA,) ↑ *What he had to reckon was, or became, too diffuse and numerous to him;* (T, Ḳ:) *such that he could not find the way to sum it up.* (Ṣ, A.) — ذَهَبَ فُلَانٌ يَعُدُّ بَنِى فُلَانٍ فَاشْتَغَرُوا عَلَيْهِ *Such a one went to number the sons of such a one, and they were too numerous for him.* (TA.) — اشتغر فِى الفَلَاةِ *He went far into the desert.* (Ṣ, Ḳ.) — اشتغر عَلَيْنَا *He exalted himself above us, and boasted against us.* (Ḳ.)

شَغَرٌ *Empty.* (Ṣgh, Mṣb, Ḳ.) — Also, used as sing. and pl., A well, and wells, *having much water:* (Ḳ:) or, as is said in the Nawádir, thus used, *having much water; wide, or spacious, in the adjacent part where the camels lie down.* (TA.) — Also, accord. to the Ḳ, *Two veins, or ducts,* (عِرْقَانِ) *in the side of the camel:* but correctly, as in the Tekmileh, شَغَرَانِ are the عِرْقَانِ, i. e. *two veins or ducts,* (عِرْقَانِ,) *in the two sides of the camel.* (TA.)

شَغُورٌ *A tall* she-camel, *that raises her legs* (تَشْغَرُ بِقَوَائِمِهَا) *when she is taken to be ridden* (Ḳ, TA) *or to be milked.* (TA.)

شَغَارَةٌ A she-camel *that raises her legs to strike* [*with them, or kick*]. (TA.)

شَاغِرٌ A dog *raising one of his hind legs, and making water, or whether making water or not.* (A.) — بَلْدَةٌ شَاغِرَةٌ بِرِجْلِهَا: *A country, or town, that does not defend itself from a hostile attack* (Ṣ, A, Ḳ) *made by any one,* (Ṣ, Ḳ,) *by reason of its being destitute* (Ḳ, TA) *of any to protect it.* (TA.) And أَرْضٌ شَاغِرَةٌ *A land having no one remaining in it, to defend it, and to manage its affairs with prudence, precaution, or sound judgment.* (Ḳ.) One says also, الأَرْضُ لَكُمْ شَاغِرَةٌ, meaning *The land, or the earth, is wide, or ample, for you.* (TA.)

مُشْتَغَرٌ: see 8 (of which it is app. an inf. n.). — رُفْقَةٌ مُشْتَغِرَةٌ *A party journeying together far from the beaten road.* (TA.)

شغرب

Q. 1. شَغْرَبَهُ *i. q.* شَغْزَبَهُ, q. v. (AZ, TA.)

شَغْرَبِىٌّ (TA) and شَغْرَبِيَّةٌ (Ḳ) *i. q.* شَغْزَبِىٌّ and شَغْزَبِيَّةٌ. (Ḳ, TA.)

شغزب

Q. 1. شَغْزَبَهُ, inf. n. شَغْزَبَةٌ, *He threw him down by the trick called* شَغْزَبِيَّة, expl. below; (Ṣ, Ḳ;) and شَغْرَبَهُ signifies the same. (AZ, TA.) Accord. to IAth, the primary meaning of شَغْزَبَةٌ is *A twisting,* in a neuter sense; and *artifice.* (TA.) — Also *He took him, or seized him, violently.* (Ḳ.)

Q. 2. تَشَغْزَبَتِ الرِّيحُ *The wind whirled* (التَّوَت) *in its blowing.* (Ḳ.)

شَغْزَبِىٌّ: see شَغْزَبِيَّةٌ.

شَغْزَبِىٌّ *Difficult;* (Ḳ;) anything *deemed difficult.* (IAth, TA.) — A [watering-place such as is termed] مَنْهَل *lying out of the way.* (Ḳ, TA.) — الشَّغْزَبِىُّ *The jackal;* syn. ابْنُ آوَى. (IAth, TA.)

شَغْزَبِيَّةٌ (Ṣ, Ḳ) and ↑ شَغْزَبِىٌّ, as also شَغْرَبِيَّةٌ (Ḳ) and شَغْرَبِىٌّ, but more chastely with ز, (TA,) *A sort of trick in throwing down* [or *wrestling*]; (Ṣ, TA;) the *twisting of one's leg with the leg of another,* (Ṣ, Ḳ, TA,) *and throwing him down* (Ḳ, TA) *in the manner termed* شَزْرًا [or *sideways*]: (TA:) and one says also, أَخَذَهُ بِالشَّغْزَبِيَّةِ, (Ṣ, TA, [in one of my copies of the Ṣ بِالشَّغْرَبِيَّةِ,]) meaning the same: (TA:) and صَرَعَهُ صَرْعَةَ شَغْزَبِيَّةَ: (AZ, TA:) [the pl. is شَغَازِبُ:] Dhu-r-Rummeh says,

* وَلَبَّسَ بَيْنَنَا أَيَّامِ فَتْلٌ *

* أَعَدَّ لَهُ الشَّغَازِبَ وَالبِحَالَا *

[*And he involved affairs in confusion between parties, so all prepared for him tricks by which to overthrow him, and artifice*]. (Ṣ, TA.)

حَتَّى بِكُونَ شُغْزُبًا occurs in the "Sunan" of Aboo-Dáwood, in the chapter on the عَقِيقَة and عَتِيرَة; but it is thought by El-Harbee that the last word is for زُغْزُبًا, meaning *Firm in flesh, and thick, big, or bulky.* (L, TA.)

شغف

1. شَغَفَهُ, (Ṣ, O, Mṣb, Ḳ,) aor. ـَ, (Mṣb, Ḳ,) inf. n. شَغْفٌ, (Mṣb,) *He, or it, struck, or smote, his* شَغَاف; (O, Ḳ;) like كَبَدَهُ meaning "he, or it, struck, or smote, his كَبِد" [or "liver"]; (O, TA;) so says Yoo: (TA:) or *it* (i. e. love) *rent the* شَغَاف *of his heart:* (Fr, TA:) or *it* (love) *reached his* شَغَاف: (ISk, Ṣ, TA:) or شَغَفَ قَلْبَهُ *it* (love) *reached the* شَغَاف *of his heart,* i. e. *his pericardium.* (Mṣb.) I'Ab read, [in the Ḳur xii. 30,] قَدْ شَغَفَهَا حُبًّا, and expl. the meaning to be [*He has affected her so that*] *the love of him has entered beneath the* شَغَاف: (Ṣ, TA:) or the meaning is, *the love of him has struck, or smitten, her* شَغَاف: (Lth, O, TA:) or *he has rent the* شَغَاف *of her heart,* i. e. *its* حِجَاب, [app. meaning *her midriff,*] *so as to reach her heart, with love:* (Bḍ:) Abu-l-Ash-hab read قَدْ شَغِفَهَا حُبًّا, with kesr to the ف, [meaning *he has became attached to her, or has loved her,*] like the reading of Thábit El-Bunyánee, شَعِفَهَا, with kesr to the unpointed ع: (O, TA:) [for] شَغِفَهُ, aor. ـَ, (inf. n. app. شَغَفٌ,) signifies *he became attached to him, or loved him.* (Ḳ, TA.) One says also, شَغَفَهُ المَالُ, meaning *The property became embellished to him, [or pleasing to him,] so that he loved it.* (Mṣb.) And شَغِفَ بِالشَّىْءِ, like ضَنِىَ, *He was, or became, vehemently desirous of the thing; or fond of it.* (TA.) And شَغِفَ بِالشَّىْءِ, like فَرِحَ, *He became disquieted, or disturbed, by the thing.* (TA.)

5. مَا هٰذِهِ الفُتْيَا الَّتِى تَشَغَّفَتِ النَّاسَ, a saying of I'Ab, means [*What is this judicial sentence*] *that has put vain suggestions into the minds of the people, and separated them?* as though it entered the شَغَاف of their hearts. (TA.) [See also 1 in arts. شعب and شغب.]

شَغْفٌ: see شَغَافٌ in two places.

شَغَفٌ [app. inf. n. of شَغِفَ: and accord. to Fei, app., *Love reaching to the pericardium*; or *heart-felt love*; see an ex. in a verse cited voce بَهْل, and see also حُبٌّ, and شَغَفٌ;] a subst. from شَغَفَ قَلْبَهُ, said of love. (Msb.) = See also شَغَافٌ, in two places. = Also *The bark* (نَسَب, AHn, O, or قِشْر, K) *of the kind of tree called* غاف. (AHn, O, K.*)

شَغَافٌ *The pericardium*; i. e. the غِلَاف, (S, O, K,) or غِشَاء, (Msb,) *of the heart*: (S, O, Msb, K:) or [app. a mistake for "and," as will be shown by what follows,] *its* حِجَاب [generally meaning the *midriff*], (K,) [here said to be,] accord. to AHeyth, *a certain fat that clothes the heart*: (TA:) [J seems to confound the غِلَاف of the heart with its حِجَاب; for after "the غِلَاف of the heart," he adds, "and it is a skin beneath it (دُونَهُ), like the حِجَاب:"] or the حَبَّة (K) or سُوَيْدَاء [both generally meaning the *core*] (مُوَلِّج) *thereof*: (O, K:) or the *place of entrance* (مُوَلِّج) *of the phlegm*: (Lth, O, K:) and ↑ شَغَفٌ and ↑ شَغَفٌ signify the same in the two senses, (K,) or in the first and second senses: (TA:) or شَغَفٌ and ↑ شَغَفَةٌ signify the same as ↑ القَلْب, شَغَافُهُ, accord. to AHeyth: (O:) the pl. of the شَغَافُ of the heart is شُغُفٌ; which is metaphorically applied in a saying of 'Alee to the *place of the fœtus* [*in the belly*]. (TA.) = Also, (A'Obeyd, S, O, K,) and ↑ شُغَافٌ, (K,) the latter agreeable with analogy as the name of a disease, (TA,) *A certain disease that attacks one, beneath the* شَرَاسِيف [pl. of شُرْسُوف, q. v.], *in the right side*: (A'Obeyd, S, O, K:) and (some say, TA) *a pain of the belly*: (K, TA: [in the CK, البَطْن is erroneously put for بَطْن:]) and (some say, TA) *a pain of the* شَغَاف *of the heart*: (K, TA:) accord. to Aṣ, شَغَافٌ signifies *a certain disease in the heart, which, if it reaches to the spleen, kills the patient*. (TA.)

شُغَافٌ: see the next preceding paragraph.

مَشْغُوفٌ *Insane, or mad*; (O, K;) like مَعْتُوهٌ. (O.) And مَشْغُوفٌ بِمَالٍ *One to whom property is embellished* [or *rendered pleasing*,] *so that he loves it*. (Msb.)

شغل

1. شَغَلَهُ, (S, O, Msb, K,) aor. ـَ, (O, K, MS,) inf. n. شَغْلٌ, (Msb, K) and شُغُلٌ, (K,) the latter on the authority of Sb, (TA,) *He*, or *it*, (a man, S, or an affair, Msb,) *busied him, occupied him*, or *employed him*; (K;) *i. q.* أَنْهَاهُ [signifying as above; and particularly *he*, or *it*, *busied him*, &c., *so as to divert him* from (عَنْ) something; or *diverted him* from a thing *by busying him*, &c.]: (S and Msb and K in art. لهو, and Bḍ and Jel in xv. 3, &c.:) [شَغَلَهُ signifies *he*, or *it*, *busied him*, &c., *much*; i. e.] with teshdeed it denotes muchness: (Bḍ in xlviii. 11:) ↑ اشتغلهُ is a good dial. var. of شَغَلَهُ; or is rare; or bad: (K:) accord. to IDrd [and J], (O,) one should not say أَشْغَلْتُهُ; (S, O;) for it is bad: (S:) accord. to IF, they scarcely ever say أَشْغَلْتُ, [thus in the O, but in the Msb ↑ اشْتَغَلَ,] but it is allowable: (O:) none of the leading lexicologists is known to have pronounced it good. (TA.) [Hence the saying, شَغَلْتُ سَعَايَى جُودَاى (سعى, see art. سعو and جود), or, as some relate it, شغلت شِعَابِى جُودَاى (see art. شعب).] See another ex. voce شَاغِل. One says also بِهِ شُغِلَ, (Msb, K,) meaning تَلَهَّى [i. e. *He was*, or *became, busied, &c., by it*], (Msb,) and ↑ اشتغل بِهِ [meaning the same]; (Az, Msb, K;) and ↑ شُغِلْتُ عَنْكَ بِكَذَا [*I was, or became, busied, &c., so as to be diverted from thee, by such a thing*], (S, O,) and ↑ اشْتُغِلْتُ [in the same sense]: (S:) and عَنْهُ ↑ تشاغل, (TA,) which likewise signifies تَلَهَّى [meaning as expl. above, or *he busied himself, &c., so as to divert himself from him*, or *it*]: (TA in art. لهو, and Bḍ and Jel in lxxx. 10:) some disallow ↑ اشْتُغِلَ, in the form of an active verb, but say اُشْتُغِلَ, in the form of a pass. verb; but it is originally quasi-pass. of أَشْغَلْتُهُ, like as are أُخْرِجَ and اُخْتُبِلَ and أُحْرِقْتُهُ and أُكْلِتُهُ; [though why of أَشْغَلْتُهُ rather than of شَغَلْتُهُ, I do not see:] Az mentions the usage of its act. and pass. part. ns.: (Msb:) accord. to AHát and IDrd, one should not say ↑ اشْتَغَلَ; but IF mentions, as transmitted from the Arabs, اُشْتُغِلَ, and the pass. part. n. (O.) — One says also, نَحْنُ نَشْغَلُ عَنْكَ المَوْتَعَ †[*We occupy the place of pasturage so as to keep it from thee*], and المَآءَ [*the water*]; meaning, it is sufficient for us without being more than sufficient. (S in art. شغف.) And شُغِلَ عَنْكَ مَا عِنْدَنَا †[*What we had was employed so as to be kept from thee*]. (JK in that art.)

2: see the preceding paragraph.

4. اشغلهُ: see 1. — مَا أَشْغَلَهُ [meaning *How much is he busied!* &c.], (Th, S, K,) denoting wonder, (Th, TA,) is anomalous, because one does not [regularly] form a verb of wonder from one in the form of a pass. verb. (Th, S, K.)

6. تشاغل عَنْهُ: see 1. [Accord. to Golius, تَشَاغَلُوا signifies *They occupied one another*, on the authority of the KL; in which, however, I find only تَشَاغُل expl. as meaning خودرا بچيزى مشغول كردن i. e. *To make oneself busied, &c., with a thing*.]

8: see 1, in five places. — One says also, اِشْتَغَلَ فِيهِ السُّمُّ *The poison crept into him, or pervaded him*; syn. سَرَى: and اشتغل فِيهِ الدَّوَاءُ *The medicine entered into him, and produced an effect upon him, or showed its effect upon him*; syn. نَجَعَ. (TA.)

شُغْلٌ an inf. n. of 1. (K, Msb.) See the next paragraph. = And see also شُغْلَةٌ.

شُغْلٌ and ↑ شَغْلٌ and ↑ شُغُلٌ (S, O, Msb, K) and ↑ شَغَلٌ (S, O, K) *Business, occupation*, or *employment*; (PS;) *contr. of* فَرَاغٌ: (K:) [and particularly *business*, &c., *that diverts one* from a thing:] *or an occurrence that causes a man to forget, or neglect, or be unmindful*: (Er-Rághib, TA:) pl. [of pauc.] أَشْغَالٌ (S, O, K) and [of mult.] شُغُولٌ: (K:) شُغْلٌ is mentioned by Sb as an instance of an inf. n. having a pl., namely, أَشْغَالٌ; like عُقْلٌ and مَرْضٌ. (TA in art. مرض.) [See also أُشْغُولَةٌ.]

شَغَلٌ: see the next preceding paragraph.

شَغِلٌ *Busy*, or *busied, occupied*, or *employed*: (K:) [and particularly *busy*, &c., *so as to be diverted* from a thing:] thought by ISd to be a possessive epithet [meaning ذُو شُغْلٍ], because it has no verb to which it is conformable: (TA:) it is an epithet applied to a man, from الشُّغْلُ [or الشُّغُلُ]: (IAṣr, in O:) and ↑ مَشْغُولٌ signifies the same; (Msb, TA;) and ↑ مُشْتَغِلٌ (Az, Msb, K) and ↑ مُشْتَغَلٌ, (Az, IF, O, Msb, K,) the latter [said to be] extr. [meaning anomalous, for اُشْتُغِلَ is not mentioned by F]. (K.)

شُغْلٌ: see شُغْلٌ.

شُغْلَةٌ *Reaped grain* or *wheat, collected together, in the place where it is trodden out*; syn. بَيْدَر and كُدْس (IAṣr, O, K) and عَرَمَة; (IAṣr, O;) also ↑ شَغَلَةٌ: (IAth, TA:) pl. [or coll. gen. n.] of the former ↑ شَغْلٌ, (O, K, TA, [in the CK, erroneously, شَغَلٌ,]) like as تَمْرٌ is of تَمْرَةٌ. (O, TA.)

شَغَلَةٌ: see the next preceding paragraph.

شَغَّالٌ signifies كَثِيرُ الشُّغْلِ [i. e. *Having much business* or *occupation* or *employment*; or *who busies* or *occupies* or *employs himself much*]. (TA.)

شَاغِلٌ act. part. n. of شَغَلَهُ; [*Busying, occupying*, or *employing*; &c.;] (S, Msb;) applied to a man, (S,) or to an affair. (Msb.) [Hence,] one says, شَغَلَتْنِى ↑ عَنْكَ الشَّوَاغِلُ [*Busying affairs busied me*, or *have busied me, so as to divert me from thee*]: the last word being pl. of شَاغِل. (TA.) شُغْلٌ شَاغِلٌ [lit. *Busying business*, or *the like*,] has an intensive meaning: (K:) the latter word in this case is a corroborative, as in لَيْلٌ لَايِلٌ. (S.)

أَشْغَلُ مِنْ [*More*, and *most, busy* &c.]. [More busy than she who was the *owner of the two skins of butter*] is a prov. [mentioned in the TA]: she was a woman of [the tribe of] Teym-Allah: she used to sell clarified butter, in the Time of Ignorance; and Khowwát Ibn-Jubeyr El-Anṣáree came to her, demanding to buy clarified butter of her, and saw no one with her, and he bargained with her: so she untied a skin, and he looked at it: then he said to her, "Hold thou it until I look at another:" and she said, "Untie thou another skin:" and he did so, and looked at it, and said, "I desire other than this; therefore hold thou it:" and she did so: and when her hands were [thus] occupied, he assaulted her, and she was unable to repel the him. (Meyd.)

أُشْغُولَةٌ an instance of the measure أُفْعُولَةٌ from الشُّغْلُ [similar to أُبْوَةٌ and أُبِيَّةٌ, and to عُقْوَبَةٌ &c.; app. meaning *A thing with which one is busied*, &c.: and also *syn. with* شُغْلٌ]. (O, K.)

مُشْغِلَةٌ *A thing that causes one to be busied*, &c.: (K, * TA:) pl. مَشَاغِلُ. (TA.)

مَشْغُولٌ: see شَغِلَ. — [Hence,] فُلَانٌ فَارِغٌ مَشْغُولٌ *Such a one is devoted to that which is unprofitable.* (TA.) — And جَارِيَةٌ مَشْغُولَةٌ *A young woman having a husband.* (TA.) — And مَالٌ مَشْغُولٌ *Property devoted to commerce.* (TA.) — And دَارٌ مَشْغُولَةٌ *A house in which are inhabitants.* (TA.)

مُشْتَغَلٌ: see شَغِلَ.

شغو and شغى

1. شَغِيَ, aor. ـَ, inf. n. شَغًا, [signifies accord. to some] *He* (a man) *had a tooth, or teeth, exceeding the other teeth:* and [accord. to others, agreeably with what is said to be the right meaning of شَاغِيَة below,] *he had a tooth, or teeth, differing in the manner of growth from the other teeth.* (Ṣ.) [And] شَغِيَتِ السِّنُّ, aor. ـَ; (Msb, K;) and شَغَتْ, aor. ـَ; (K;) inf. n. (of the former, Msb, TA) شَغًا (Msb, K, TA) and (of the latter) شَغْوٌ, (K, TA, [in the CK شَغَوٌ, but]) like عَلْوٌ; (TA;) [accord. to some] *The tooth exceeded the other teeth:* (Msb:) and [accord. to others] (Msb) *the tooth differed from the other teeth* (Msb, K, TA) in an absolute sense, (TA,) or *in respect of its place of growth*, (Msb,) or *in its manner of growth, in length, and shortness, and receding, and projecting:* (K, TA:) or, accord. to the A, شَغًا signifies the *differing in respect of the manner of growth and of collocation:* or, the *upper teeth's not falling upon the lower:* (TA:) or, as IF says, the *advancing of the upper teeth beyond the lower.* (Msb.) The epithet applied to a man is ↑ أَشْغَى; and to a woman, شَغْوَاءُ, and the pl. is شُغْوٌ: (Ṣ, Msb:) [and] the epithet applied to a tooth is شَغْوَاءُ and شَغْيَاءُ; (K;) or ↑ شَاغِيَةٌ; (Ṣ, Msb;) which last is said by Az to have two meanings; one whereof is *exceeding [the other teeth]*; and the other, *being longer and larger, and differing in respect of the place* [or more probably the *manner*] *of its growth from those next to it:* (Msb:) or, accord. to a marginal note in the Ṣ, in the handwriting of Aboo-Zekereyà, this signifies *differing in the manner of its growth from the manner of growth of the others, whether exceeding or not exceeding:* or, accord. to a marginal note in the copy of Aboo-Sahl El-Harawee, *crooked*; not exceeding. (TA.)

2. تَشْغِيَةٌ signifies The *dribbling of the urine*, (Lth, K, TA,) *little by little.* (Lth, TA.) One says of a man, شَغَّى, (TK,) and بِبَوْلِهِ ↑ اشغى, (IAth, TA,) *He dribbled his urine, [*IAth, TA, TK,*] little by little.* (IAth, TA.)

4. أَشْغَوْا بِهِ ↑ *They disagreed with, differed from, or opposed, the people, in respect of his affair, or case:* (K:) as though taken from شَغَا الْأَسْنَانِ. (TA.) — See also 2.

شَغًا inf. n. of شَغِيَ said of a man, (Ṣ,) or of شَغِيَتْ said of a tooth. (Msb, K.) — Also a subst. signifying *A dribbling of the urine;* and so ↑ شَغِيَّةٌ. (K.)

↑ أُمُّ شَغْوَانَ, voce أُشْغَى.

شَغِيَّةٌ: see شَغًا.

شَاغِيَةٌ: see **1**, last sentence.

أُشْغَى; fem. شَغْوَاءُ and شَغْيَاءُ; and pl. شُغْوٌ: see **1**, last sentence. — شُغْوَانٌ also signifies *An eagle;* (Ṣ, Msb, K;) because its upper mandible exceeds the lower: (Ṣ, Msb:) and so ↑ أُمُّ شَغْوَةَ. (T in art. امر.)

مُشْتَغٍ One *who separates himself from every yoke-fellow*, or *familiar:* — and *one whose age* (بِسِنِّهِ) *is deficient:* — in both of these senses expl. as an epithet applied by Ru-beh to a رَبَاعِيّ [or boy four spans in height]. (TA.)

شف

شَفَّ, aor. ـِ, inf. n. شُفُوفٌ (S, Mgh, O, Msb, K) and شَفِيفٌ (Ṣ, O, K) and شَفٌّ, (CK, [but not in my MS. copy of the K nor in the TA,]) *It* (a garment, or piece of cloth,) *was thin, fine,* or *delicate,* (Ṣ, Mgh, O, Msb, K,) *so that what was behind it was visible,* (Ṣ, * IB, Mgh, [for شَفَلَهُ in some copies of the Ṣ, and شَفَلَهُ in others, I read مَا خَلْفَهُ, which is the right reading accord. to IB and the TA, agreeably with the reading in the Mgh, which is وَرَاءَهُ,]) or *so as to tell what was beneath it:* (O, K:) [and *it,* (a gem, or the like,) *was translucent:* or *was transparent.* (See شَفَّافٌ.)] One says, شَفَّ عَلَيْهِ ثَوْبُهُ *His garment was thin, &c., upon him.* (Ṣ.) — And شَفَّ جِسْمُهُ, aor. ـِ, inf. n. شُفُوفٌ, *His body became lean,* or *emaciated,* (Ṣ, O, K.) — شَفَّ, aor. ـِ, inf. n. شَفٌّ, *It* (a thing, O, Msb) *exceeded;* or *was, or became, redundant.* (Ṣ, O, Msb, K.) Hence, in a trad., شَفَّ نَحْوًا مِنْ دَانٍ *It exceeded by about a span.* (Sh, O.) And one says, شَفَّ عَلَيْهِ, aor. يَشِفُّ, [so in the L and TA, contr. to rule, probably a mistranscription for يَشُفُّ,] inf. n. شُفُوفٌ; and ↑ شَفِفَ, and ↑ استشفّ; [app. meaning, as seems to be indicated by the context, *It exceeded it:*] and شَفَفْتُ فِي السِّلْعَةِ [app. a mistranscription for شَفَفْتُ *I gained in,* or *upon, the article of merchandise:* (TA: [and so, app., ↑ شَفَفْتُ: see شَفَى:]) and ↑ استشفّ فِي تِجَارَتِهِ [*He obtained what is termed* شَفّ *in his traffic;* i. e.] *he made gain, or profit, in his traffic;* syn. رَبِحَ. (Ṣ and K in art. ربح.) — And sometimes (Msb) it signifies also the contr.; i. e. *It fell short;* or *was, or became, deficient.* (Msb, K.) One says, (O, Msb,) of a dirham, (O,) هٰذَا يَشِفُّ قَلِيلًا *This falls short,* or *is deficient, a little.* (O, Msb.) And شَفَّ عَنْهُ الثَّوْبُ, aor. ـِ, *The garment was too short for him.* (TA.) — Also شَفَّ, (O, K,) aor. ـِ, (O,) *It* (a thing, O) *was, or became, in a state of motion, commotion,* or *agitation.* (O, K.) — And شَفَّ لَكَ الشَّيْءُ *i. q.* دَامَ and ثَبَتَ [app. meaning *The thing belonged,* or *pertained, to thee permanently,* or *constantly;* or *may the thing belong,* &c.]. (TA.) — شَفَّهُ, (Ṣ, M, O, K,) aor. ـُ, inf. n. شَفٌّ (Ṣ, M, TA) and شُفُوفٌ, (M, TA,) *It* (anxiety) *rendered him lean,* or *emaciated;* (Ṣ, O, K;) as also ↑ شَفْشَفَهُ; (Ṣ;) both are also expl. as meaning *it rendered him lean,* or *lank in the belly, so that he became slender:* (TA:) or, accord. to the M, *it* (grief, and love,) *pained his heart:* or *rendered him lean,* or *emaciated:* or *deprived him of his reason:* and it is said of grief as meaning *it manifested what he felt of impatience.* (TA.) And شَفَّ النُّفُوسَ, as used in a verse of Towbeh Ibn-El-Homeiyir, *It hurt and melted the souls.* (Ḥam p. 594.) — See also **8**, in two places.

2: see the preceding paragraph, in two places.

4. أَشْفَفْتُهُ *I preferred them,* or *judged them to excel,* (K.) You say, أَشْفَفْتُ بَعْضَ وَلَدِي عَلَى بَعْضٍ *I preferred some of my children above some.* (Ṣ. [And the like is said in the Mgh.]) And أَشْفَفْتُ هٰذَا عَلَى هٰذَا *I preferred this above this.* (Msb.) — And اشَفُّ الْبَرْهَمِ *Such a one made the thirteen to exceed:* or, *made it to fall short.* (TA.) — أَشَفَّ عَلَيْهِ [if not a mistranscription for أَشَفَّ, which I rather think it to be,] *He exceeded him,* or *surpassed him.* (TA.) أَشَفَّ الفَمُ *The mouth had in it a fetid odour.* (Ibn-Buzurj, TA.)

8. اشتفّ *I took away his* or *its,* شَفّ, i. e. *excess,* or *redundance.* (O, K.) — See also the next paragraph, in three places.

8. اشتفّ مَا فِي الإِنَاءِ كُلَّهُ (Ṣ, O, K) (K) *He drank what was in the vessel, all of it,* (Ṣ, O, K,) *even the* شَفَافَة [*or last drop or remains*], (O,) *not leaving any of it remaining;* (Ṣ;) [and so اسْتَشَفَّ] as also ↑ تَشَافَّ: (Ṣ, O, K:) and ↑ استشفّ المَاءَ *He drank the water to the uttermost,* or *not leaving any of it remaining;* as also ↑ شَفَّهُ, aor. ـِ, inf. n. شَفٌّ: and ↑ شَفَفْتُ المَاءَ *I drank much of the water without having my thirst satisfied.* (TA.) [Hence,] in the trad. of Umm-Zarʿ, ↑ وَإِنْ شَرِبَ اشْتَفَّ [*And if he drank, he drank up all that was in the vessel.*] (Ṣ, O.) And it is said in a prov., لَيْسَ الرِّيُّ عَنِ التَّشَافِّ (Ṣ, O, TA) i. e. *The satisfying of thirst is not from the drinking up all that is in the vessel;* for it is sometimes effected by less than this: (O, TA:) it is applied in forbidding one's going to the utmost in an affair, and persevering therein. (Ṣ, * O, TA.) Accord. to IAạr, one says also تَشَافَفْتُ المَاءَ *I exhausted the water;* which, ISd says, is originally ↑ تَشَافَفْتُ. (TA.) — 'Abd-Allah Ibn-Sebreh El-Harashee uses the first of these verbs metaphorically in relation to death; saying,

سَاقَيْتُهُ المَوْتَ حَتَّى اسْتَشَفَّ آجِرَهْ *

meaning ↕ [*I vied with him in giving the draught of death] until he drank the last of it*, i. e., the last of death. (TA.) — And اشتفّ البَعِيرُ الجِزَافَ كُلَّهُ means *The camel filled, and took up wholly, the girth*, (O, K, TA,) *so that nothing remained of it redundant*, by reason of the largeness of the middle of his body. (TA.)

10. اسْتَشَفَّ, (O, K,) or اسْتَشَفَّ مَا وَرَآءَهُ, (S, Msb,) *He saw what was behind it.* (O, Msb, K.) [Thus the former signifies *He saw through it:* and it is used in this sense both properly and tropically.] — Hence the saying to the seller of cloths, اسْتَشِفَّ هٰذَا الثَّوْبَ, [which may be rendered *Look thou through this garment, or piece of cloth;* but is expl. as] meaning *make thou this garment, or piece of cloth, single, [by unfolding it,] and raise it, or hold it up, in shade, in order that I may see whether it be close in texture or flimsy.* (TA.) — اسْتَشَفَّ also signifies [agreeably with the explanation of اسْتَشَفَّ مَا وَرَآءَهُ mentioned above] ↑ *He distinguished* a thing *plainly, like as one distinguishes plainly a thing behind glass.* (Har p. 244.) — And one says, كَتَبْتُهُ فَاسْتَشَفَفْتُهُ كِتَابًا, meaning ↑ [*I wrote a letter*, or *writing*, &c., *and*] *he examined attentively what was in it.* (TA.) — See also 8. — And see 1, in two places. — [Freytag mentions as a signification of اسْتَشَفَّ "*Desiderio* alicujus rei *implevit*;" with الى before the object: but he names no authority for this; and I doubt its correctness.]

R. Q. 1. قَشْقَشَ: see 1, latter part. — Also, accord. to IAar, (O, TA,) inf. n. قَشْقَشَةٌ, (K, TA,) *It* (heat, and cold,) *dried it up;* namely, a thing, (O, K, TA,) such as herbage, (O, TA,) &c. (TA.) And accord. to AA, القَشْقَشَةُ signifies *The* hoar-frost's *burning* [meaning *blasting*] *the* herbage of the earth: or *the burning* of a medicament that is sprinkled upon a wound: (O:) or it has the former of these two meanings, and signifies also *the sprinkling* of a medicament upon a wound. (K. [But I think that, for وَذْرُ الدَّوَآءِ in the K, we should read وَذَرُّ الدَّوَآءِ, and thus reconcile the K in this case with the O: see, however, what next follows; which may be regarded either as confirming the reading in the K, or as having misled its author, in this instance.]) — القَشْقَشَةُ signifies also *The sprinkling* of urine and the like. (K.) You say, قَشْقَشَ بَوْلَهُ *He sprinkled his urine.* (O.) — Also *The trembling, and the being confused* (الِاخْتِلَاطُ), (O, K, TA,) *resulting from intense jealousy.* (TA. [See مُتَقَشْقِشٌ.]) — And قَشْقَشَ عَلَيْهِ *He was solicitously affectionate, or pitiful or compassionate, towards him.* (TA.) [See, again, مُتَقَشْقِشٌ.]

R. Q. 2. تَقَشْقَشَ, said of herbage, *It began to dry up.* (TA.)

قَشٌّ *A thin, fine, or delicate,* garment or piece of cloth; (AZ, Ṣ, Mgh, O,* Msb, K :*) as also قِشٌّ (AZ, Ṣ, O, Msb, K) and قَشِيفٌ: (Msb:) you say ثَوْبٌ قَشٌّ (S, Mgh, Msb) and قِشٌّ (S, Msb) and قَشِيفٌ. (Msb:) [see also قَشَّافٌ:] and the garment, or piece of cloth, itself, is termed قَشٌّ and قِشٌّ: (Har p. 70:) [i. e. each of these words is also used as a subst.; and this is perhaps meant in the O and K:] or] قَشٌّ signifies also *a certain thin, fine, or delicate, veil or covering:* or, accord. to Aboo-Naṣr, *a certain thin, fine, or delicate, veil or covering, of wool, through which one sees what is behind it:* (Ṣ:) pl. قُشُوفٌ. (O, Msb, K.) Among the verses of "the Book" [of Sb, cited as exs. therein], is the following:

* لَلُبْسُ عَبَاءَةٍ وَتَقَرُّ عَيْنِي *
* أَحَبُّ إِلَيَّ مِنْ لُبْسِ القُشُوفِ *

[*Verily the wearing of a woollen cloak, my eye being therewithal unheated by tears, is more pleasing to me than the wearing of thin, fine, or delicate, garments*]. (O.) — See also قِشٌّ. — قَشٌّ [app. قَشٌّ] also signifies *Pimples, or small pustules, that come forth and then go away.* (Ibn-Buzurj, TA.)

قَشٌّ: see قُشٌّ, in three places. — Also, (Ṣ, Mgh, O, K,) and قُشٌّ, (L, K,) but the former is that which is well known, (L, TA,) and قَشِيفٌ, (TA,) *Gain, or profit; increase obtained in traffic:* and *excess, surplus, or redundance:* syn. رِبْحٌ [q. v.]: and فَضْلٌ; (Ṣ, Mgh, O, K:) and زِيَادَةٌ. (Mgh, TA.) Hence (Mgh) نَهَى عَنْ قَشٍّ مَا لَمْ يُضْمَنْ, meaning [*He (the Prophet, TA) forbade*] *the* رِبْح [i. e. *gain, or profit, of that for which one has not made himself responsible* to the purchaser]. (O, Mgh.) And one says, لِهٰذَا عَلَى هٰذَا قَشٌّ [*There is, or pertains, to this, an excess above this*]. (Ksh in ii. 15.) And قَالَ قَوْلًا قَشًّا *He said a saying that was a redundance.* (TA.) — And *A deficiency:* thus having two contr. meanings (ISk and Ṣ and O in explanation of the first word, K in explanation of the first and second words, and TA in explanation of all.) — Also, the first word, *i. q.* مَنًّا: one says to a person when regarding him with a wish for the like of a thing that he has attained, or that he possesses, without desiring that it should pass away from him, قَشٌّ لَكَ يَا فُلَانُ [*May it be an unalloyed gratification to thee, O such a one*]. (TA.) — And *A thing that is little, or small, in quantity; mean, or paltry.* (TA.) [See also قَشِيفٌ, last signification.]

قَشَفٌ: see قَشِيفٌ, last signification. — Also *i. q.* عُفْلَةٌ [*Lightness*, &c.]. (TA.) — And sometimes it signifies *Evilness, or narrowness of the circumstances,* (وَقْر,) *of one's state, or condition.* (TA.)

قَشَافٌ: see قَشَافَةٌ.

قَشِيفٌ: see قَشٌّ, in two places: — and see قَشٌّ. — Also *Cold*, as a subst.; (ISk, Ṣ, O, Msb;) thus in the saying, وَجَدَ فِي أَسْنَانِهِ قَشِيفًا [*He felt, or experienced, in his teeth, cold*]; (Ṣ, O;) and so ↑ قَشَافٌ: (ISk, Msb:) or, as some say, (O,) the *hurting*, or *paining*, (نَدْع, [in the CK نَدْغ,]) *of cold:* (Ṣ, O, K:) and *intense cold, with rain and wind;* and قَشَافٌ is its pl.: (TA:) or *intense cold* [alone]: (Msb:) or *a cold wind in which is moisture:* (O:) and ↑ قَشَافٌ signifies the *cold of a wind in which is moisture:* (Ṣ:) or قَشِيفٌ has this last signification; and ↑ قَشَافٌ, the signification next preceding it: one says, أَلْجَأَهُ قَشَافٌ ↑ لَهَا قَشِيفٌ *A cold and moist wind, having* [much] *cold and moisture, made him to betake himself to a covert:* (IDrd, IF, Msb:) or قَشِيفٌ signifies *rain and hail:* (O:) or so ↑ قَشَافٌ; [or *rain and cold:* for بَرْد is written in my original without any syll. sign;] wherefore some of the lawyers say that it is *rain and more:* (Msb:) or قَشِيفٌ signifies also *rain in which is hail:* (K, TA:) or *rain in which is cold:* (CK:) or *a cold wind;* (K;) as also ↑ قُشَافٌ: (O, K:) or this last signifies *a wind of mild cold:* (Ṣ, TA:) and ↑ قَشَّانٌ, *cold and wind:* (O, K:) one says, غَدَاةٌ ذَاتُ قَشَّانٍ *a morning having cold and wind* (Ṣ,* O, K) *with moisture.* (Ṣ.) — And *Intense heat* (IDrd, Es-Sarakusṭee, O, Msb, K) *of the sun:* (IDrd, O, K:) thus having two contr. significations. (K.) — And *Pain* in the stomach. (Aboo-Sa'eed, O.) — [Also *Affected with pain:* or *with hurt, or grief.* (Freytag, from the Deewán of the Hudhalees.)] — Also *Small, or little, in number, quantity, or amount;* and so ↑ قُشَافٌ. (O, K.) [See also قِشٌّ, last signification.]

قَشَافَةٌ *A portion of water remaining in a vessel:* (Ṣ, O, K:) and likewise, *of milk:* (TA:) or the *last drop remaining in a vessel:* (Ḥam p. 239:) IAth says that some of the later writers mention it as being with س. (TA.) Dhu-r-Rummeh uses the phrase اتَّقَى قَشَافَ, in a verse, as meaning *In the remaining portion of the day.* (O.)

قَشَّافٌ *Extremely* [or *very*] *thin or fine or delicate, or that a thing behind it is visible:* (K, TA:) *transparent:* applied to a gem, or the like; and to a garment, or piece of cloth. (TA.) [See also قَشٌّ.]

قَشْقَاشٌ: see قُشَيِّلٌ, in six places.

قُشَاشَاتٌ *A garment, or* piece of cloth, *not well or strongly or compactly* [woven or] *made.* (O, K.) — See also قَشِيفٌ.

قَشَائِفُ *Vehement thirst.* (O, K.)

أَقَلُّ [a noun denoting excess]. It is said in a trad. of Ráfi', فَكَانَ الخَلْخَالُ أَقَلَّ مِنْهَا قَلِيلًا, meaning [*And the anklet, or pair of anklets, was*] *more than they* [*in value or weight*]; (syn. أَفْضَلُ and أَزْيَدُ;) i. e. more [in value or weight] than the dirhems. (Mgh.) And one says, فُلَانٌ أَقَلُّ مِنْ فُلَانٍ قَلِيلًا, meaning *Such a one is a little greater, or older,* (أَكْبَرُ قَلِيلًا,) *than such a one.* (TA.)

مَشْقُوفٌ is said by Ibn-Buzurj to be like مَجْفُوفٌ

[part. n. of جَفَّهُ; i. e. *Collected*; or *collected together and taken away*]. (TA.)

مُشَفْشَفٌ (O, K) and ‡ مُشَفْشِفٌ (K,) the latter on the authority of IAar, (TA,) *Slender, shallow, or weak, in intellect, and evil in disposition.* (O, K.) And [both words agreeably with different explanations of the verb] One *in whom is,* (K,) or, accord. to Sagd, one *who is as though there were in him,* (O,) *a trembling, and confusion,* (O, K,) *resulting from jealousy,* (K,) or *from vehement jealousy,* (O,) *and solicitous affection, or pity or compassion, for his* حَرَم [or *wives, or women under covert, and household,* (in the CK his حَرَم,)] as though jealousy wasted his heart, and made him lank and lean: or *evil in disposition, and very jealous:* and ‡ the latter word, *solicitously affectionate;* or *pitying, or compassionating.* (TA.)

مُشَفْشَفٌ: see the next preceding paragraph, in two places.

شفر

1. The primary signification of [the inf. n.] شَفْرٌ [i. e. شَفْرٌ, of which the verb is app. شَفَرَ] is The act of *cutting,* or *cutting off*; syn. قَطْعٌ. (Ham p. 57.) ═ شَفَرَهَا, (K,) inf. n. شَفْرٌ, (TA,) *He struck her* (a woman's) شُفْر (K, TA) *in compressing her.* (TA.) ═ And شَفَرَ [or app. شَفَرَ بِإِنْسَانٍ] *He annoyed, molested, harmed, or hurt, a man.* (IAar, O, TA.) ═ شَفِرَتْ, aor. ـَ, inf. n. شَفَرٌ, *She* (a woman) *was one whose gratification of her venereal lust* (شَبَقُهَا) *soon took place:* (K:) or *she emitted;* [or, app., *emitted soon;*] syn. أَنْزَتْ. (TA.) ═ And شَفِرَ, aor. ـَ, *It deceased, diminished,* or *became defective or deficient.* (IAar, K.)

2. شَفَّرَهَا, (K,) inf. n. تَشْفِيرٌ, (Ibn-'Abbád, O, K,) *He compressed her* (i. e. a woman, Ibn-'Abbád, O) *on the* شُفْر *of her* فَرْج. (Ibn-'Abbád, O, K.) ═ And شَفَّرَتِ الشَّاةُ, inf. n. as above, *I eradicated, or extirpated, the thing.* (TA.) ═ شَفَرَ المَالَ, (O, K,) inf. n. as above, (K,) *The property became little:* (O, K:) and *went away:* (K:) from IAar. (TA.) ═ And شَفَرَ said of a man, *He gave little.* (Ham p. 242.) ═ And شَفَرَتِ الشَّمْسُ (O, K) لِلْغُرُوبِ (O) ‡ *The sun became near to setting;* (O, K;) being likened to a man whose property has become little, and gone away. (TA.) ═ And in like manner, (TA,) شَفَرَ عَلَى أَمْرِ (Ibn-'Abbád, O, K) and بِأَمْرِ (Ibn-'Abbád, O,) said of a man, † *He was, or became, on the brink, or verge, of the affair, or event, or ease.* (Ibn-'Abbád, O, K.)

4. اشفر is said in the Tekmileh to signify *He* (a camel) *strove, or exerted himself, in running:* but perhaps it should be اشْفَرَ, mentioned before [in art. شغر]. (TA.)

شَفْرٌ: see the next paragraph, in four places.

شُفْرٌ The *place of growth of the eyelash,* (Sh, T, S, A, Mṣb, K,) *which is the edge of the eyelid;* (S, Mṣb;) as also شَفْرٌ (Kr, A, K) and ‡ شَفِيرٌ (K:) or, accord. to some, this last signifies the *upper side of the inner angle of the eye:* (TA:) and with the vulgar, the first signifies the *eyelash;* but this is [said to be] a mistake: (IKt, Mṣb:) it occurs, however, in this sense, in a trad. of Esh-Shaabee; (IAth, TA;) and in like manner the pl. occurs in another trad.; but the word شَعْر should be considered as understood before it; or what grows is thus called by the name of the places of growth, and the like of this is not rare: (Mgh:) it is of the masc. gender: (Lḥ, K:) and the pl. is أَشْفَارٌ, (Sb, Ṣ, Mgh, Mṣb,) the only pl. form. (Sb, TA.) [Hence,] one says, مَا بِالدَّارِ شَفْرٌ, (Ks, Fr, T, Ṣ, Mṣb, K,) and شُفْرٌ, (Lḥ, Mṣb, K,) but Sh disallows this latter, (TA,) and ‡ شَفَرَةٌ, (Fr, Ṣgh, K,) ‡ *There is not in the house any one:* (Ṣ, Mṣb, K, &c.:) and مَا رَأَيْتُ مِنْهُمْ شَفْرًا ‡ *I saw not of them any one:* from the شفر of the eye: meaning one having a شفر: (A:) and شفر is also used in this sense without a negation. (TA.) One says likewise, مَا تَرَكَتِ السَّنَةُ شَفْرًا ‡ *The year of drought left not anything:* and sometimes they said ‡ شَفْرًا, with fet-ḥ, and in this case they said شَفْرًا, for assimilation. (A.) ═ Also, (Ṣ, A, Mgh, Mṣb, K,) and ‡ شَفِير, (Ṣ, A, Mṣb, K,) The *edge, border, margin, brink, brow,* (Ṣ, Mgh, Mṣb,) or *side,* (A, K,) of anything; (Ṣ, A, Mgh, Mṣb, K;) as of a valley and the like, (Ṣ,) or as of a river &c.: (Mgh and Mṣb, in relation to the latter word:) one says, قَعَدُوا عَلَى شَفِيرِ النَّهْرِ and البِئْرِ, and القَبْرِ, *They sat upon the side of the river,* and *of the well,* and *of the grave:* (A:) and both words signify the *side of the upper part* of a valley. (K.) جـ شُفُرٌ, (K,) or شُفُرُ الوَادِي, (Mṣb,) and شُفُرَاتٌ, (TA,) *The edges,* (Mṣb, K,) or *border,* (TA,) *of the vulva,* or *external portion of the organs of generation,* [meaning, *of each of the labia majora,*] *of a woman:* (Mṣb, K, TA:) pl. أَشْفَارٌ: (Mṣb:) the شِفْرَانِ are the two sides [or labia majora] of the vulva of a woman; and the شَفْرَانِ are the *two borders of the said* استكان: (AHeyth, Mgh, TA:) Lth says that the شَافِرَانِ are [*two parts*] *of the pudendum muliebre:* (TA:) and شُفْرُ الرَّحِمِ and شَافِرُهَا signify [in like manner] *the edges of the vulva:* (Ṣ:) and شُفْرَا المَرْأَةِ and شَافِرَاهَا, *the two edges of the* رَحِم [or *vulva* (for الرَّحِم is here used tropically, for الفَرْج, as it is in many other instances,)] *of a woman.* (TA.)

شِفْرٌ: see شَفْرَةٌ, first sentence.

شَفْرٌ: see سَفَرٌ, first sentence.

شَفِرٌ [an epithet of which the fem. only is mentioned]. شَفِرَةٌ and ‡ شَفِيرَةٌ signify A woman *who experiences the gratification of her venereal lust* (شَوْبَقَهَا) *in her* شُفْر; *so that she emits* (تُنْزِل) *speedily:* or [in the CK "and"] *who is content with the least of coitus:* (K, TA:) *contr. of* قَعِرَةٌ *and* قَعِيرَةٌ. (TA.)

شَفْرَةٌ *A large knife;* (Ṣ, A, K;) as also ‡ شِفْرَةٌ, though this is mentioned only by the author of the Mgh; (MF; [but it is not in my copy of the Mgh;] and Golius mentions ‡ شَفْرَةٌ as having this signification, on the authority of Meyd;]) or *a broad knife:* (Mgh, Mṣb:) pl. شِفَارٌ (Mṣb, K) and شَفَرَاتٌ (Mṣb) and [coll. gen. n., of which شَفْرَةٌ is the n. un., or it may be a quasi-pl. n. of شِفْرَةٌ.] شِفْرٌ. (TA.) ═ And hence, (Mgh, TA,) ‡ *A servant;* (Ṣ, Mgh, TA;) because of his utility. (TA.) It is said in a prov., أَصْغَرُ القَوْمِ شَفْرَتُهُمْ ‡ *The least of the party is their servant.* (Ṣ, Mgh.) ═ Also *A shoemaker's knife.* (Ṣ, K.) ═ And *A piece of iron made broad, and edged, or pointed.* (K.) ═ *A broad blade:* so says the author of the Mgh. (TA. [But not in my copy of the Mgh.]) ═ The *edge,* or *cutting part,* (حَدّ,) of a sword: (Ṣ, Mgh, K:) or the *edge of the cutting part* of a sword. (TA. [See ذُبَاب.]) The *side* of a blade: (K:) or *each of the two sides* thereof. (AHn, TA.) [*Each of the two sharp sides or edges* of a spear-head and of an arrow-head.] ═ See also شُفْرٌ, second sentence.

شَفَرَةٌ, شِفَرَةٌ } see the next preceding paragraph.

شَفُورٌ *i. q.* زَنُّورٌ The *hornet,* or *hornets.* (Golius, on the authority of Meyd.)

شَفِيرٌ: see شُفْرٌ, in three places. ═ Also The *edge of the lip of a camel.* (K.) ═ شَفِيرَةٌ: see شَفِرٌ, voce شَفْرٌ.

بَرْبُوعٌ شَفَارَى *A jerboa having hair upon its ears;* (Ṣ:) or *having large ears:* or *having long ears, and bare toes,* [in the CK, for العَارِي البَرَاثِن, which is evidently the right reading, we find العَالِي البَرَاثِن,] *not quickly overtaken:* (K:) it is [of] *a species of jerboa called* ضَأْنُ البَرَابِيعِ *the fattest and the best, with ears somewhat long:* (TA:) or *having long legs, and soft and fat flesh:* (K:) it is said that *it has a nail in the middle of its shank.* (TA. [See تَدْمُرِيّ.]) ═ ضَبٌّ شَفَارَى *A long and bulky [lizard of the kind called]* ضَبّ. (Ham p. 242.) ═ أُذُنٌ شَفَارِيَةٌ (as also شُرَافِيَةٌ [q. v.], TA) *A large ear:* (K:) or *a bulky ear:* (A'Obeyd, TA:) or *a long ear:* (AZ, TA:) or *a broad ear, soft in the upper part:* (TA:) or *an ear having much hair and fur.* (Ham p. 242.)

شَفَّارٌ The *possessor of a* شَفْرَة [or *large knife*]. (A,* TA.)

شَافِرٌ, and its dual: see شُفْرٌ, last sentence, in three places. ═ Also One *who destroys,* or *makes away with, his property:* so in the Tekmileh. (TA.)

مَشْفَرٌ: see what next follows.

مِشْفَرٌ The *lip* of a camel; (Ṣ, Mgh, Mṣb, K;) as also ‡ مَشْفَرٌ: (K:) and ‡ of a horse: (Ṣ, TA:) and ‡ of a human being: (K, TA:) or ‡ of an Abyssinian, as being likened to that of a camel: (A'Obeyd, TA:) pl. مَشَافِرُ. (Ṣ, K.) It is said in

a prov., أَرَاكَ بَشَرٌ مَا أَحَارَ مِشْفَرٌ [lit. *External skin hath shown thee what a lip hath transmitted to the stomach*;] meaning, *the external appearance hath rendered thee in no need of inquiring respecting the internal state*: (Ṣ, K:) originally said of a camel; (TA;) for when you see his external skin, whether he be fat or lean, you take it as an indication of the quality of his food. (K, TA.) — Also *The vulva, or external portion of the organs of generation*, of a woman: (R, MF:) but this is strange. (TA.) — And *A piece of land*: and *of sand*: (K, TA:) each by way of comparison [to the lip of a camel]. (TA.) — Also *A state of resistance; inaccessibleness, or unapproachableness*: (K:) *strength, or power*; (K,* TA:) *vehemence, or hardness, or firmness*. (K, TA.) — And *A state of perdition or destruction*: and thus it is expl. as used in the saying mentioned by Meyd [in his Proverbs, perhaps the origin of this explanation], تَرَكْتُهُ عَلَى مِثْلِ مِشْفَرِ الْأَسَدِ [which may be rendered *I left him at the like of the lip of the lion*]; (TA;) applied to him who is exposed to destruction. (Meyd, TA.*)

عَيْشٌ مُشْفَرٌ *Strait, scanty, subsistence*. (O, K.)

شفرج

شَفَارِجُ *A tray* (طَبَقٌ) *on which are small saucers, or cups*, قِصَاعٌ and سُكَّرُجَات: (O, K:) a Pers. word, (Ṣ, O,) arabicized; (Ṣ, O, K;) from پِشْبَارَج or پِشْبَارَج (K, TA) or پِشْبَارَج (as in some copies of the K;) or what people call پِيشْبَارَج (Yaʼḳoob, Ṣ:) [i. e. پِيشْ بَارَه or پِيشْ بَرْ, or پِيشْ بَارْ, "pésh pár," and "pésh párah," meaning "sweetmeats presented to a guest:"] accord. to El-Jawáleekee, it signifies *different kinds of flesh-meat in* طَبَايِع: [but what this means I know not: I suppose it to be a corruption of some word signifying saucers or the like:] in the "Kitáb el-Mobeet," شَفَارِجُ is said to be pl. of شَفَارِجٌ, signifying *a kind of food*. (TA.)

شفع

1. شَفَعَهُ, (Ṣ, Mgh, Mṣb, K,) aor. ـَ, (Mṣb, K,) inf. n. شَفْعٌ, (Ṣ, Mṣb,) *He made it to be a* شَفْع (Ṣ, K, TA;) meaning (TA) *he made it* (a single thing) *to be a* زَوْج [i. e. *he made it to be one of a pair or couple*; and sometimes, *he made it to be a pair or couple together*]: (Mgh, TA:) or *he adjoined it to, or coupled it with, that which was a single thing*: (Mṣb:) accord. to Er-Rághib, الشَّفْعُ signifies *the adjoining a* thing *to its like*. (TA.) You say, كَانَ وِتْرًا فَشَفَعْتُهُ بِآخَرَ, (Ṣ,) or كَانَ وِتْرًا فَشَفَعْتُهُ بِآخَرَ, i. e. [*It was a single thing, and*] *I made it to be one of a pair, or couple, with another*. (Mgh. [In Ḥar p. 194, I find the phrase كان وترا فشفعه بآخر, expl. in like manner; but شفعه thus used I do not find in any lexicon: it may, however, be correctly thus used; for تشفّع, which has the form, app. has also the signification, of its quasi-pass.]) [And شَفَعَ الْمِلْكَ بِمِلْكٍ آخَرَ *The possession* (here meaning *house, or piece of land,*) *was coupled by purchase with another possession*: and شَفَعَ بِهِ مِلْكًا *It had a possession coupled with it by purchase*: see شَفْعَةٌ. You say also, شَفَعْتُ الرَّكْعَةَ *I made the* ركعة *to be two*. (Mṣb.) And a poet says,

* مَا كَانَ أَبْصَرَنِي بِفَرَّاتِ الصِّبَى *

* فَالْيَوْمَ قَدْ شُفِعَتْ لِيَ الْأَشْبَاحُ *

[*How clear was my sight with the inadvertencies of youth! but to-day, objects have become doubled to me*]: i. e., I see the object [as] two objects, by reason of the weakness and dispersedness of my sight. (O, K.*) — [Hence,] one says of a she-camel, (Ṣ, O,) and of a ewe, or she-goat, (O,) شَفَعَتْ, (Ṣ, O,) inf. n. شَفْعٌ, (Ṣ,) meaning *She became such as is termed* شَافِعٌ (q. v.): (Ṣ, O:) she is thus termed *because her young one has made her to be one of a pair, or couple*, with itself, *or because she has made it to be one of a pair or couple*, with another that is in her belly, (Ṣ, O, K,) inf. n. شَفْعٌ, or the inf. n. in this case is شُفْعٌ, with kesr. (O, K.) — One says also, إِنَّهُ لَيَشْفَعُ عَلَى بِالْعَدَاوَةِ, (K,) or لِي, (O,) i. e. *Verily he aids* [another, *becomingly* to him *one of a pair, by enmity*] *against me, and acts injuriously to me* [*conjointly* with another]. (O, K, TA.) Accord. to Er-Rághib, شَفَعَ لِفُلَانٍ means *He joins himself to another, and aids him*, *becoming to him one of a pair, or a* شَفِيع [i. e. *an intercessor*], in doing good or evil, so that he aids him, or partakes with him, in [procuring] the benefit or the harm thereof; and thus it means in the saying in the Kur [iv. 87], مَنْ يَشْفَعْ شَفَاعَةً حَسَنَةً [and in what follows the same]: (TA:) or these words mean *Whoso aids a* [*good*] *deed to a* [*good*] *deed*: (O, K:) or, as some say, the شفاعة here is a man's *instituting*, or *prescribing, to another, a way of good or evil, so that he* [the latter] *imitates him, and thus becomes as though he were to him one of a pair*. (TA.) [But accord. to the expositors in general, and accord. to the general usage of the inf. n. شَفَاعَةٌ as distinguished from شُفْعٌ, what is here meant is *Intercession*.] — [Hence also,] شَفَعَ لَهُ إِلَى فُلَانٍ (Ṣ,* K,* TA,) or إِلَى الْأَمِيرِ, or لِفُلَانٍ, (MA,) aor. ـَ, (K, TA,) inf. n. شَفَاعَةٌ; (MA, K, TA;) and لَهُ تَشْفَعُ ↑ فِيهِ, (MA,) or تَشْفَعُ ↑ فِيهِ; (Ṣ, TA;) *He made petition, or intercession, for him* [*to such a one, or to the prince or the like*; thus adjoining himself to him as an aider]: (MA, TA:) شَفَعَ بَيْنَ النَّاسِ [*He interceded between the people*], inf. n. شَفَاعَةٌ: (Jel in iv. 87:) and شَفَعَتْ فِي الْأَمْرِ, (Mṣb,) inf. n. شَفَاعَةٌ (IKtt, Mṣb, TA) and شُفْعٌ, (Mṣb, but the latter is scarcely to be found elsewhere thus used,]) *I pleaded*, [or *interceded*,] *in the affair, or case*, [in favour of another,] *for some means of access or ingratiation, or some right or due*: (IKtt,* Mṣb, TA:*) شَفَاعَةٌ is mentioned, but not explained, in the K: (TA:) as distinguished from شُفْعٌ meaning as expl. above, it signifies the *joining oneself to another as an aider to him or a petitioner respecting him* [*or for him*]; and in most instances the former person is one of higher station than the latter: (Er-Rághib, TA:) or the *speaking of the* شَفِيع [*or intercessor*] *to the king* [*or some other person*] *respecting some object of want which the speaker asks for another person*: it is also expl. as signifying the *passing over without punishment*, or the *forgiving*, [or rather the *asking*, or *requesting*, *the passing over* &c., (for the word طَلَبٌ, probably accidentally omitted by the transcriber at the commencement of the explanation, should doubtless be supplied,)] *of sins, crimes*, or *misdeeds*. (TA.) Hence, in a trad., اشْفَعْ تُشَفَّعْ ↑ [*Intercede thou: thou shalt have thine intercession accepted*]. (TA.) The saying in the Kur [ii. 117], وَلَا تَنْفَعُهَا شَفَاعَةٌ [*Nor shall intercession profit it*] means that it shall have no شَافِع [or intercessor] for his شَفَاعَة [or intercession] to profit it; being a denial of the شَافِع; (Ibn-'Arafeh, O, K;) and the same is the case in the Kur lxxiv. 49, (Ibn-'Arafeh, O, TA,) and xx. 108. (TA.) شَفَعَ, inf. n. شَفْعٌ and شَفَاعَةٌ, also signifies *He prayed*, or *supplicated*: and thus Mbr and Th explain the words of the Kur [ii. 256], مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ [*Who is he that shall pray, or supplicate, in his presence, except by his permission?*]. (TA.) — Accord. to El-Kutaybee, (Mgh,) [i. e.] El-Kuteybee, (TA,) one says also, of a neighbour of one who desires to sell a dwelling [or land] فِي مَا بَاعَ شَفَعَ إِلَيْهِ, meaning *He made a demand to him*, i. e. to the latter, *respecting that which he sold* [*for the right of pre-emption*]: and of the latter person, شَفَعَهُ ↑ [*and he admitted his right of pre-emption*, i. e.] *and he pronounced him to have a better right, or title, or claim*, [*as a purchaser,*] to that which was sold, *that the whose connexion was more remote*. (Mgh, TA.*) — شَفَعَ, inf. n. شُفُوعٌ, signifies also *He, or it, was, or became, tall, or high*. (TA.) — And شَفَعَ, like عَنَى, *He* (a man) *was smitten by the* [*evil*] *eye*. (IKtt, TA. [But see شُفْعَةٌ, last sentence.])

2: see 1, near the beginning. — شَفَّعْتُهُ فِيهِ, inf. n. تَشْفِيعٌ, *I accepted his intercession* (شَفَاعَتَهُ) [*for him*]. (Ṣ, O, K.) See, again, 1, in the last quarter of the paragraph. — And see another signification of the verb in a later part of the same paragraph.

5. تشفّع [signifies *It was made a pair or couple*, accord. to the K voce وِتْر; this word being there expl. as meaning مَا لَمْ يَتَشَفَّعْ مِنَ الْعَدَدِ: but in the M and A, in the same place, instead of يَتَشَفَّعْ, we find يُشَفَّعْ.] — تشفّع لَهُ, and فِيهِ: see 1, near the middle of the paragraph. — [It is said in the TA that تَشَفَّعَهُ also is quasi-pass. of اسْتَشْفَعَ بِهِ: but تَشَفَّعَهُ is evidently, here, a mis-transcription, app. for تُشُفِّعَ, meaning *He was granted intercession*.] — Also *He became a* شَافِعِي [i. e. *a follower of the Imám Esh-Sháfi'ee*] *in persuasion*: but this is post-classical. (TA.)

10. اِسْتَشْفَعْتُهُ إِلَى فُلَانٍ *I asked him to make intercession for me* (أَنْ يَشْفَعَ لِي) *to such a one.* (S, O, K.*) And اِسْتَشْفَعْتُ بِهِ *I sought, or demanded, intercession* (الشَّفَاعَةَ) [*by means of him*]. (Msb.) A poet, cited by Aboo-Leylà, says,

وَعَمَتْ مَعَاشِرُ أَنِّي مُسْتَشْفِعٌ ... لَمَّا عَرَجْتُ أُزُورُهُ أَقْلَامَهَا

i. e. *Companies of men asserted me to be seeking intercession* (زَعَمُوا أَنِّي أَسْتَشْفِعُ) for the object of eulogy, [*when I went forth repairing to visit him,*] *by means of their writing-reeds* (بِأَقْلَامِهِمْ), meaning *by their letters* (بِكُتُبِهِمْ). (O, TA.)

شَفْعٌ *contr. of* وِتْرٌ; (S, Mgh, O, K;) *i. q.* زَوْجٌ [i. e., like زَوْجٌ, it signifies *One of a pair or couple;* and sometimes, but rarely, *a pair or couple together;* and sometimes, (see for instance زَكَا) *an even number, a number that may be divided into two equal numbers*]: (O, K:) also *one with which another is made to be a pair or couple:* (TA:) [and, as will be seen in what follows, *one with which an odd number is made to be an even number:*] pl. شِفَاعٌ, (TA,) and app. أَشْفَاعٌ, whence الصَّلَاةُ بَيْنَ الأَشْفَاعِ, meaning التَّرْوِيحَةُ [q. v. voce تَرْوِيحَةٌ]. (Mgh.) — الشَّفْعُ also signifies *The day of the sacrifice;* (O, K;) thus in the words of the Kur [lxxxix. 2] وَالشَّفْعِ وَالْوَتْرِ; by الوتر being meant the day of 'Arafát: (O:) or in this instance it means *the creatures of God,* (O, K,) because of the saying in the Kur [li. 49], "and of everything we have created two of a pair;" (K;) الوتر meaning God: (O, K:) or *Adam's wife;* الوتر meaning Adam, who was made a pair with her: (I'Ab, O, TA:) or *Adam's children:* (TA:) or *the two days after the sacrifice;* الوتر meaning the third day: (O, TA:) or *God:* [and الوتر, those who compose an odd number;] because of the saying in the Kur [lviii. 8], "there can be no secret discourse of three, but He is the maker of them, with Himself, to be four:" (K:) or the meaning of الشَّفْعُ وَالْوَتْرُ is *the prayers;* of which some are شَفْع [i. e. an even number of rek'ahs], and some are وِتْر [i. e. an odd number of rek'ahs]: (O, TA:) [for] it is said that all the numbers consist of شَفْع [i. e. *even*] and وِتْر [i. e. *odd*]. (TA.)

شَفْعَةٌ: see the next paragraph, in two places, near the end.

شُفْعَةٌ is used in relation to a house and to land; (S, TA;) and شُفْعَةٌ, with two dammehs, is a dial. var. thereof thus used. (TA.) It signifies A مِلْك [here meaning *house, or piece of land,*] *that is coupled* (مَشْفُوع) [*by purchase*] *with one's* مِلْك [i. e. *house, or piece of land, previously possessed, and adjoining thereto*]; (Mgh, Msb;*) from the phrase كَانَ وِتْرًا فَتَشَفَّعَتْهُ [expl. above, in the second sentence of this art.]; (Mgh; [and the like is said in the Msb;]) a noun of the same class as لُقْمَةٌ; being of the measure فُعْلَةٌ in the sense of the measure مَفْعُولٌ: (Mgh, Msb:*) this is the primary signification: then it was applied to denote *a particular kind of obtaining possession;* (Mgh;) [i. e.] it is also used as meaning the *obtaining possession of that* مِلْك [or *house, or piece of land, by purchasing it, and coupling it with that previously possessed, and adjoining thereto*]; (Msb;) or one's *making a demand respecting that which he seeks* [*to possess, for the right of the pre-emption thereof*], *and adjoining it to that which he* [*already*] *has:* (O, K:) and with the lawyers it signifies the *right of obtaining possession of a piece of land,* [i. e. the *right of pre-emption thereof,* or *of a house,*] *against one's co-sharer whose possession is recent, by compulsion, for a compensation:* (K:) or the *right of obtaining possession of a piece of land, by compulsion, for* [*the payment of*] *what it cost the* [*former*] *purchaser, by reason of partnership or of* [*immediate*] *neighbourship:* (KT:) or the *right of* [*immediate*] *neighbourship with respect to* [*pre-emption of*] *a house or land.* (PS.) [See 1 in art. سقب.] El-Kutabee says, in explaining this word, in the Time of Ignorance, when a man desired to sell a house, his neighbour used to come to him and to make a demand to him (شَفَعَ إِلَيْهِ i. e. طَلَبَ) respecting that which he sold [for the right of pre-emption], and he pronounced him to have a better right, or title, or claim, [as a purchaser,] to that which was sold, than he whose connexion was more remote: as though he took it from الشَّفْعُ: but the [right] derivation is that first mentioned. (Mgh.) We have not heard, (Mgh,) or there is not known, (Msb,) any verb belonging to it [in the classical language]. (Mgh, Msb.) Esh-Shaabee uses it in the first and in the second of the senses expl. above, [or nearly so,] in his saying, مَنْ بِعْتُ شُفْعَتَهُ وَهُوَ حَاضِرٌ فَلَمْ يُطَالِبْ ذٰلِكَ فَلَا شُفْعَةَ لَهُ [i. e. *He whose claimed possession to be coupled by purchase with one already belonging to him is sold when he is present without his demanding that* possession, *there shall be no obtaining possession for him by his purchasing it for that purpose*]. (Mgh. [And the like is said in the Msb.]) Esh-Shaabee says [also], الشُّفْعَةُ عَلَى رُؤُوسِ الرِّجَالِ [*The possession that is coupled by purchase with another possession is* apportioned *according to the heads of the men* entitled thereto]: i. e., when the house is shared by a company of men whose shares are different, and one of them sells his portion, what is sold to his co-sharers is to be apportioned among them equally, according to their heads, not according to their [former] shares: (O, K, TA:) so in the Nh. (TA.) — شُفْعَةُ الضُّحَى *The two rek'ahs* (رَكْعَتَانِ) *of the* [*prayer that is performed in the period of the morning called the*] ضُحَى, as also الضحى شُفْعَةُ: (O, K:) occurring in a trad., thus accord. to two different relations. (O.) — Also *Diabolical, or demoniacal, possession; or madness, or insanity;* (AA, O, K;) and so شُفْعَةٌ; the latter expl. in this sense by IAar; and as *syn. with* سُفْعَةٌ and شُتْعَةٌ and رُدْعَةٌ and نَظْرَةٌ, [perceived] in the face: [see these words; the second and third of which generally mean *an unseemliness* or *ugliness;* and so, sometimes, does the last:] the pl. of شُفْعَةٌ in the sense here expl. on the authority of AA is شُفَعٌ. (TA.) — And IF states that it has been said to signify The *[evil] eye, by which one is smitten:* but he doubts its correctness; and thinks that it may be with the unpointed س. (O.) [See سُفْعَةٌ, not شُفْعَةٌ.]

شُفْعَةٌ: see شَفْعَةٌ, first sentence.

شَفُوعٌ A she-camel *that fills two milking-vessels in one milking.* (S, K.) — See also شَافِعٌ.

شَفِيعٌ *i. q.* صَاحِبُ شَفَاعَةٍ (S, K, TA;) i. e. (TA) *An intercessor;* as also ↑ شَافِعٌ: pl. of the former شُفَعَاءُ. (Msb, TA.) [See الشُّفَعَاءُ, in art. سقف.] — Also *i. q.* صَاحِبُ شُفْعَةٍ; (S, K;) [meaning *A possessor of the right termed* شُفْعَة; or] *one who demands, and is granted, as a neighbour* [*or a partner*], *in preference to him whose connexion is more remote, the right of purchasing a house* [*or piece of land*] *that is to be sold.* (TA.)

شَفَائِعُ *Sorts of pasture, or herbage, that grow two and two:* (Ibn-Abbád, O, K:) or *twins* (تُؤَامٌ [pl. of تَوْءَمٌ]) *of plants.* (O, K.)

شَافِعٌ [act. part. n. of 1, q. v. — Hence], applied to a she-camel, ‡ *Having a young one in her belly and another following her:* (Fr, Sh, S, Mgh, K, TA:) or applied in this sense to a ewe or she-goat: (K:) or, thus applied, *having her young one with her:* (A'Obeyd, S, Mgh:) thus called because her young one has made her to be one of a pair [with it], or because she has made it to be one of a pair [with her]: (A'Obeyd, S, K:) and ↑ شَفُوعٌ, thus applied, signifies the same as شَافِعٌ: and one says also, هٰذِهِ شَاةٌ شَافِعٌ, like as one says صَلَاةُ الأُولَى and مَسْجِدُ الجَامِعِ. (TA.) — Also *A he-goat,* (O, K, TA,) himself: (O:) or *a ram: or such as, when he impregnates, impregnates with twins.* (O, K.) — عَيْنٌ شَافِعَةٌ *An eye* [*that makes a thing to appear a pair,* i. e.,] *that sees doubly.* (O, K.) — فُلَانٌ يُعَادِينِي وَلَهُ شَافِعٌ means ‡ *Such a one treats me with enmity, and has one who aids him to do so.* (A, TA.) — See also مُشَفَّعٌ.

أَشْفَعُ *Tall, or high.* (L, TA.)

مُشْفِعٌ *A ewe, or she-goat, that suckles any animal.* (IAar, TA.)

مُشَفَّعٌ One *whose intercession is accepted:* hence the Kur-án is termed by Ibn-Mes'ood شَافِعٌ ↑ مُشَفَّعٌ, i. e. *An intercessor of which the intercession will be accepted,* for him who follows it and does according to what is in it, that his unpremeditated transgressions may be forgiven. (O, TA.)

مُشَفِّعٌ One *who accepts intercession.* (L, TA.)

مَشْفُوعٌ A possession (مِلْك [here meaning house, or piece of land,]) *coupled* [*by purchase*] with a man's possession [previously belonging to him,

upon certain conditions expl. voce شُغْفَةٌ. (Mgh, Msb.) ═ Also *Affected with diabolical, or demoniacal, possession; or with madness, or insanity;* (O, K;) and مَشْغُوفٌ, with the unpointed س, is a dial. var. thereof. (TA.) ═ And مُشَغْوَفَةٌ is said to signify A woman *smitten by the [evil] eye:* (IF, O, L: [but see شُغْفَةٌ, last sentence:]) the masc. is not used in this sense. (L, TA.)

شفق

1. شَفِقَ and شَفَقَ: see 4, in five places. ═ شَفِقَ عَلَيْهِ signifies *He was niggardly of it:* (TA:) [thus] the saying [of a poet]

كَمَا شَفِقَتْ عَلَى الزَّادِ العِيَالُ

means *[Like as the household] are niggardly of the provision:* (IDrd, M, O:) because he who is niggardly of a thing is عَلَيْهِ ۞ مُشْفِقٌ [i. e. *fearful, or cautious, on account of it*]. (M.)

2. تَشْفِيقٌ signifies ‡ The *making* [a gift or the like (see مُشَفَّقٌ)] *scanty,* or *little in amount* or *quantity;* as also ۞ إِشْفَاقٌ. (O, K, TA.) ═ And ‡ The *weaving badly.* (K, TA.) You say, شَفَّقَ البِدْعَةَ ‡ *He wove badly,* (M,) or *so as to make it scanty in the yarn, or unsubstantial,* (TA,) *the [kind of wrapper called]* ملحفة. (M, TA.) ═ See also 4, last sentence.

4. اشفق signifies *He feared,* or *was cautious;* as also ۞ شَفِقَ [in the CK شَفَقَ]; or only the former: (K, TA:) [accord. to ISd,] ۞ شَفِقَ, inf. n. شَفَقٌ, signifies *he feared:* (M:) IDrd says, ۞ شَفِقْتُ [in one of my copies of the S شَفَقْتُ] and أَشْفَقْتُ are syn., (S, O, TA,) as some assert, (O, TA,) but the lexicologists disallow this, (S, O,) saying that one should only say أَشْفَقْتُ: (O:) accord. to Er-Rághib, الإِشْفَاقُ signifies *[the being affected with] care,* or *solicitude, mixed with fear;* and when it is trans. by means of مِنْ, the meaning of fear is most apparent in it; but when trans. by means of عَلَى, the meaning of care, or solicitude, is most apparent in it: (TA: [and the like is said by Bḥ in xxi. 29:]) or it signifies *[the being affected with] fright* [or *fear*]; sometimes *mixed with faithful or sincere or honest advice;* and sometimes *divested thereof:* (Ḥam p. 179:) one says, أَشْفَقْتُ مِنْهُ, (S,) or مِنْ كَذَا, (Msb,) *I feared,* or *was cautious of,* (S, Msb,) *him,* or *it,* (S,) or *such a thing:* (Msb:) or اشفق مِنْهُ *he feared him,* or *it:* (MA:) and أَشْفَقْتُ عَلَيْهِ, (S, [in which it is implied that this differs from أَشْفَقْتُ مِنْهُ,]) or عَلَى الصَّغِيرِ, *I was affectionate, kind, or compassionate,* and *favourably inclined, [towards him,* or] *towards the little one:* (Msb: [and a similar explanation is given in the MA:]) and ۞ شَفَقْتُ, aor. ـَ, is a dial. var. thereof [i. e. of أَشْفَقْتُ when trans. by means of عَلَى, and perhaps also when it is trans. by means of مِنْ]: (Msb:) or اشفق عَلَيْهِ signifies *[he was solicitously affectionate, &c., towards him;* agreeably with the explanation of Er-Rághib above, and with that here following;] *he was affected with pity,* or *compassion, and tenderness, and fear, for him, at the same time giving him faithful* or *sincere* or *honest advice,* أَنْ يَنَالَهُ مَكْرُوهٌ *lest some disliked or evil event should befide him:* (TA:) or *he feared, or was cautious, for him:* and اشفق مِنْهُ *he was impatient of him,* or *it:* and ۞ شَفِقَ is a dial. var. [of اشفق when trans. by means of مِنْ, and app. also when trans. by means of عَلَى]. (M.) ═ See also **2.** ═ Also *He entered upon [the time of] the* شَفَقُ [q. v.]. (M.) And *He came in a [time of]* شَفَقٌ: and so ۞ شَفِقَ. (M.)

شَفَقٌ *Fear:* (K:) [see also شَفِقٌ, (of which it is the inf. n.) in the next preceding paragraph:] or *fear [arising] from strictness* (شِدَّة) *of faithful* or *sincere* or *honest advice;* (M, TA;) as also ۞ شَفَقَةٌ: (M:) or ۞ the latter signifies the *fear of him who gives faithful* or *sincere* or *honest advice, in consequence of his doing so, for him to whom such advice is given:* (O:) or the former, (K, TA,) and ۞ the latter also, (TA,) the *eagerness,* or *striving, of him who gives such advice, to rectify,* or *amend, the state of him to whom that advice is given:* (K, TA: [said in the latter to be a tropical application of the words; but why, I see not:]) ۞ شَفَقَةٌ is a subst. from الإِشْفَاقُ, (S, Msb, TA,) and شَفَقٌ is syn. therewith (S, O, K, TA) as being also a subst. from الإِشْفَاقُ: (S, TA:) [it is said that] the primary signification of ۞ شَفَقَةٌ is *weakness:* (Ḥam p. 179:) and it is conjoined with خَوْفٌ [*fear*]; therefore it is not applied as an attribute to God: (Idem p. 722:) [generally] it signifies *affection, kindness, benignity, compassion,* or *favourable inclination:* (MA:) [or *solicitous affection* &c.:] or *pity,* or *compassion, and tenderness, and fear of the befalling of some disliked* or *evil event, together with faithful* or *sincere* or *honest advice.* (TA.) ═ شَفَقٌ also signifies The *redness* (Kh, S, Msb, K) *in the horizon* (K) *from sunset until the time of the last* عَتَمَة [i. e. *nightfall*], (Kh, S, Msb, K,) when it disappears, (Kh, S, Msb,) and the white شَفَقٌ remains until the middle [or rather until a late period varying at different seasons] of the night: (Msb:) or *until near that time:* or *until near the* عَتَمَة [q. v., generally meaning the same, or nearly so]: (K:) or the *redness that is seen in the sky at sunset:* (IDrd, O:) or the *remains of the light and redness of the sun in the first part of the night, until near the* عَتَمَة: (S:) or the *light and redness of the sun, seen at sunset, until the time of the prayer of nightfall:* (M:) or the *mixture of the light of day with the blackness of night at sunset:* (Er-Rághib, TA:) accord. to Zj, the *redness that is in the region of sunset after the setting of the sun:* this is the meaning given as of common repute in the books of lexicology; and Mtr says [in the Mgh] that it means the *redness* accord. to a number of the Companions of the Prophet and of the people of the generation next succeeding them: but accord. to Aboo-Hureyreh, it means the *whiteness [after sunset,* which, to distinguish it from the شَفَقُ commonly so called, is often termed the white شَفَقُ, as in an instance above]: (Msb:) IAth says that this word has two contr. meanings; being applied to the *redness that is seen after sunset;* and to the *whiteness remaining in the western horizon after the said redness.* (TA.) Fr says, I heard one of the Arabs say, عَلَيْهِ ثَوْبٌ كَأَنَّهُ الشَّفَقُ *[Upon him is, or was, a garment as though it were the* شَفَقُ]: and it was red. (S.) ═ [Hence,] ‡ A garment, or piece of cloth, *dyed red.* (AA, TA.) ═ And *Day.* (Zj, M, K.) ═ Also *i. q.* نَاحِيَةٌ ‡ [*A side,* &c.; or *a remote side*]: pl. أَشْفَاقٌ. (O, K.) One says, نَوَاحٍ أَنَا فِي أَشْفَاقٍ مِنْ هٰذَا الأَمْرِ [meaning ‡ *I am apart, or aloof, from this affair;* as though *in,* or *on, remote sides thereof*]: (O, TA:) and in like manner فِي عُرُوضٍ مِنْهُ [app. a mistranscription for عَرُوضٍ i. e. نَاحِيَةٍ] and فِي أَعْرَاضٍ مِنْهُ i. e. نَوَاحٍ. (TA.) ═ And ‡ A *bad* thing; syn. رَدِيٌّ: (Lth, S, M, O, K, TA: [in the TA said to be written by J with kesr to the ف; but not so in either of my copies of the S:]) applied to a garment, or piece of cloth, (Mgh, TA, and Ḥam p. 179,) [in this sense, or] as meaning *bad and thin:* (Mgh in art. خرث:) [said to be] from شَفَقَةٌ signifying "weakness;" (Ḥam ubi suprà:) seldom pluralized: (O:) and used alike as masc. and fem., being applied as an epithet to a مِلْحَفَة, (M, O,) meaning رَدِيئَة. (M.)

شَفِيقٌ: see شَفِيقٌ, in two places.

شَفَقَةٌ: see شَفَقٌ, in five places.

شَفُوقٌ: see the next paragraph.

شَفِيقٌ *syn. with* ۞ مُشْفِقٌ as part. n. of 4 [signifying *Fearing,* or *fearful,* or *cautious;* and also *affectionate, kind,* or *compassionate,* &c.]; (S, O, Msb, K;) as also ۞ شَفُقٌ (Msb) [and in an intensive sense ۞ شَفُوقٌ; and, from what follows, it appears that شَفِيقٌ also is used as an intensive epithet]: or ۞ شَفِقٌ signifies *fearing;* and its pl. is شَفَقُونَ (M, TA:) and شَفِيقُونَ, one *giving faithful* or *sincere* or *honest advice, eager,* or *striving, to rectify,* or *amend, the state of him to whom that advice is given.* (M.)

إِنَّ الشَّفِيقَ يَسُوءُ ظَنِّي مَوْلَعٌ

[Verily the affectionate, &c., or *the very affectionate* &c., *is addicted to evil opinion,]* is a prov., applied in the case of the man who fears, for his friend, the accidents of fortune, by reason of his excessive شَفَقَة [or affection, &c.]. (TA.) And it is said in the Kur [xxi. 50], وَهُمْ مِنَ السَّاعَةِ مُشْفِقُونَ ۞ [meaning *And who are fearful of the time of the resurrection*]; the signification of fear being most apparent when مُشْفِقٌ is thus trans. by means of مِنْ. (TA.) See also an instance of ۞ مُشْفِقٌ [in a similar sense] in the first paragraph of this art.

مُشْفَقٌ: see the last paragraph. ═ [Accord. to Freyng, it signifies also *Fear:* but he names no authority for this.]

مُشَفَّقٌ: see شَفِيقٌ, in three places.

عَطَاءٌ مُشَفَّقٌ ‡ *A gift made scanty,* or *little in*

amount or *quantity*; (Ṣ, TA;) as also ↟ مُشْفَةٌ. (TA.)

شفه

1. شَفَهَهُ, aor. ـَ, (K,) inf. n. شَفْهٌ, (TK,) *He struck his* شَفَة [i. e. *lip*]. (K.) — **شَفِهَ**, [said of a water, † *It had many lips of drinkers applied to it*; i. e. *it had many drinkers:* (see its part. n.:) and] said of food, ‡ *It had many eaters:* (K, TA:) or [as a consequence thereof] *it became little in quantity.* (TA.) — And [hence], said of property, † *It had many seekers.* (K.) — And, said of a man, † *He had many askers, or beggars,* (K, TA,) *so that they consumed what he had, or possessed.* (TA.) [Or † *He was importuned by begging, so that what he had, or possessed, was consumed:* as pass. of what next follows.] — **شَفَهَهُ** † *He importuned him by begging, so that he consumed what he had, or possessed.* (Ṣ, K.) And one says, **كَادَ العِيَالُ يَشْفَهُونَ مَالِي** ‡ *The family, or household, almost consumed my property.* (K,* TA.) — Also, (Ṣ, K,) inf. n. شَفْهٌ, (Ṣ,) *i. q.* شَغَلَ. (Ṣ, K.) You say, **شَفَهَنِي عَنْ كَذَا** † *He, or it, occupied me so as to divert me from such a thing*; syn. شَغَلَنِي. (Ṣ.) And **نَحْنُ نَشْفَهُ عَلَيْكَ المَرْتَعَ**, and المَاءَ, meaning † *We occupy the place of pasturage so as to keep it from thee*, and *the water*, (نَشْفَهُهُ عَنْكَ,) i. e. it is sufficient for us without being more than sufficient. (Ṣ, TA.) And **شَفَهَ عَنْكَ مَا عِنْدَنَا** † *What we had was employed so as to be kept from thee*; syn. شَغَلَ عَنْكَ. (JK.) ═ IAạr mentions the phrase **شَفَهْتُ نَصِيبِي**, with fet-ḥ, without explaining it; but Th says that it is سَفِهْتُ, [i. e. سَفِهْتُ, with س, and with kesr to the ف,] meaning "I forgot [my share, or portion]." (TA.)

3. شَافَهَهُ, (K,) inf. n. مُشَافَهَةٌ, (TA,) *He put his lip* (شَفَةَ) *near to his* [another's] *lip.* (K, TA.) And **كَلَّمَهُ مُشَافَهَةً** (Msb, TA) and **مُشَافَاةً** (Msb) *He spoke to him putting his lip near to his lip:* (TA:) [or *mouth to mouth*; for,] accord. to J, (TA,) مُشَافَهَةٌ signifies the *talking with another mouth to mouth:* (Ṣ, TA:) but the usage of the inf. n. of a verb different from that which it is thus made to qualify is, as Sb says, restricted to instances that have been heard: the phrase كَلَّمَهُ مُفَاهَمَةً has not been heard, and therefore] is not allowable. (TA.) — [Hence,] **شافه البَلَدَ**, and **الأَمْرَ**, ‡ *He was*, or *became*, or *drew, near to the town*, or *country*, and *the affair.* (A, K, TA.)

شَفَةٌ, (T, Ṣ, Msb, K, &c.,) also pronounced ↟ **شَفَهٌ**, (K,) is a word of which the third, i. e. the final, radical letter is elided; (T, Msb;) and accord. to some, (Msb,) this letter is ه, (T, Msb, K, TA,) so accord. to all of the Baṣrees, (TA,) the word being originally ↟ **شَفِهَة**, (T, Ṣ, Msb, TA,) i. e. **شَفْهَةٌ**, (so in copies of the Ṣ,) or **شَفْهٌ**, like **كَلْبَةٌ** and **سَجْدَةٌ**, (Msb,) because, it has the former of the dims. mentioned below, and the first of the pls. mentioned below, with ه, (Ṣ, Msb,*) and it is sometimes pronounced **شَفِهَة** (T, TA;) or, as some assert, the deficient letter is و, (Ṣ, Msb,) the word being originally **شَفْوَةٌ**, like **بَرْوَةٌ**, (Msb,) because it has the last of the pls. mentioned below, (Ṣ, [but omitted in one of my copies,] and Msb,*) and the latter of the two dims. mentioned below; (Msb;) both of which assertions are stated on the authority of Kh; (IF, Msb;) [The *lip* of a human being;] **شَفَةُ الإِنْسَانِ** meaning *the two covers of the mouth of the human being:* (K:) it is [properly] only of a human being: (Msb:) but it is sometimes, metaphorically, of the horse: and in like manner, of the دَلْو [or leathern bucket] as used by A'Obeyd; but ISd has expressed a doubt whether he had heard this from the Arabs: (TA:) the pl. is **شِفَاهٌ** (Ṣ, Msb, K, &c.) and **شَفَيَاتٌ** (Lth, Msb, TA) and **شَفَوَاتٌ**, (Lth, Ṣ, Msb, K,) the second of which is said by Lth to be more agreeable with analogy than the third, though the third is more common, as being likened to سَنَوَاتٌ [pl. of سَنَةٌ]: (Az, (Msb, TA:) and Ks mentions the phrase, **إِنَّهُ لَفَلِيظُ الشِّفَاهِ** [as meaning *Verily he is thick in the lip*], as though the term شَفَةٌ applied to every portion of the شَفَةُ: (TA:) the dim. is ↟ **شُفَيْهَةٌ** (Ṣ, Msb) and **شُفَيَّةٌ**. (Msb.) — [Hence,] **هُمْ أَهْلُ الشَّفَةِ** ‡ *They are those who have the right of drinking with their lips* (بِشِفَاهِهِمْ) *and of watering their beasts.* (Mgh.) — And **بِنْتُ شَفَةٍ** ‡ *A word*; (Ṣ, Msb, K, TA;) as also **ذَاتُ شَفَةٍ**. (TA.) One says, **مَا كَلَّمْتُهُ بِبِنْتِ شَفَةٍ** † *I spoke not to a word:* (Ṣ:) or **مَا كَلَّمَنِي بِنْتُ شَفَةٍ** † *He spoke not to me a word:* (TA:) and **مَا سَمِعْتُ مِنْهُ بِنْتَ شَفَةٍ** † *I heard not from him a word:* (Msb:) and **مَا كَلَّمْتُ فُلَانًا ذَاتَ شَفَةٍ** † *I spoke not to such a one a word.* (AZ, T voce ذُو.) — And **فُلَانٌ خَفِيفُ الشَّفَةِ** ‡ *Such a one is a person who asks, or begs, little of people:* (ISk, Ṣ, K,* TA:) and also, ‡ *importunate*, (K, TA,) *one who asks, or begs, much of people:* (TA:) thus having two contr. meanings. (K.) — And **لَهُ فِي النَّاسِ شَفَةٌ** † *He has praise*, or *commendation, among the people:* (Ṣ:) and **لَهُ فِينَا شَفَةٌ حَسَنَةٌ** ‡ *He has a good report*, or *reputation, among us.* (A, K, TA.) And **إِنَّ شَفَةَ النَّاسِ عَلَيْكَ لَحَسَنَةٌ** ‡ *Verily the people's speaking of thee is good.* (Lḥ, TA.) And **مَا أَحْسَنَ شَفَةَ النَّاسِ عَلَيْكَ** ‡ *How good is the people's speaking of thee!* (K, TA.) — See also شُفًا, in art. شفو and شفى.

شَفَةٌ, and **شَفَهٌ**: } see the next preceding paragraph.

شَفِيٌّ and **شَفِيَّةٌ** are both allowable as rel. ns. of **شَفَةٌ** [i. e. as meaning *Labial:* and so, accord. to some, is **حَرْفٌ شَفَوِيٌّ**. (Ṣ.) **الحُرُوفُ الشَّفَوِيَّةُ** (Kh, T, Ṣ, Msb, K) and **الشَّفَوِيَّةُ** (Kh, T, Msb,) or the latter is not allowable, (Ṣ,) [i. e. *The labial letters,*] are ب *and* ف *and* م, (T, Ṣ, K:) [or, accord. to Lumsden (Ar. Gr. p. 28), ب *and* م *and* و: and, it seems, accord. to some, (see De Sacy's Gr. Ar. sec. ed. i. 27,) ح *and* ش *and* ض, which is strange:] so called because their place of utterance is from the شَفَة, without any action of the tongue. (T, TA.)

شُفَيْهَةٌ: dim. of شَفَةٌ, q. v.

شَفَهِيٌّ A man (Ṣ, Mgh) *large* [in some copies of the Ṣ *thick*] *in the* شَفَتَانِ [or *lips*]; (Ṣ, Mgh, K;) as also ↟ **أَشْفَهُ**. (Mgh. [But see this latter below.])

شَافِهٌ *Thirsty*, (K, TA,) *not finding water enough to moisten his lip:* like **صَافِهٌ**, mentioned in art. صفه. (TA.)

أَشْفَهُ: see شَفَهِيٌّ. — [Accord. to some,] **أَشْفَى** signifies A man *whose lips do not close together:* (Ṣ, K:) but there is no proof of its correctness: (Ṣ:) the fem. in this sense is **شَفْيَاءُ**. (TA in art. شفى.)

مَشْفُوهٌ: A water *at which there are many lips* (شِفَاه TA, and Ḥar p. 669,) *of those coming to drink,* (Ḥar,) *so that it has become little in quantity;* (TA;) or water *at which are many people:* (Ṣ, K:*) or water *that is sought:* or, as some say, *forbidden to those who come to drink of it because of its being little in quantity.* (TA.) — And hence, (Ḥar ubi suprà,) ‡ Food *upon which are* [*put*] *many hands;* (K, TA, Ḥar;) *having many eaters:* or *that has become little in quantity.* (TA.) — And † Property *sought by many:* (TA:) [or *little in quantity*; for] one says, **أَتَانَا وَأَمْوَالُنَا مَشْفُوهَةٌ** ‡ *He came to us when our possessions were little in quantity.* (K, TA.) — And † A man *of whom people have asked*, or *begged, much,* (Ṣ,) or *importuned by begging,* (K,) *so that all that he had, or possessed, is consumed:* (Ṣ, K:) like مَشْهُودٌ, and مَشْفُوفٌ, and مَكْشُوفٌ عَلَيْهِ: (so in one of my copies of the Ṣ:) and sometimes it means † one *whose household and guests have consumed his property.* (IB, TA.)

شفى and شفو

1. شَفَتِ الشَّمْسُ, aor. ـِ, [inf. n. app. شَفًا, but said in the TK to be شُفُوٌّ,] *The sun was*, or *became, near to setting:* (K in art. شفو:) and, (K in art. شفى,) [aor. ـِ,] inf. n. شَفًا, (TA,) *it* (the sun) *set*; as also **شَفِيَتْ**: (K:) or, accord. to IKtt, *set save a little*; and the like is said in the T. (TA.) **قَبْلَ الشَّفَا** means *A little before the setting of the sun.* (TA.) [See also شَفًا below.] — And شَفَا said of the هِلَال [or moon a little after or before the change], *It rose.* (K.) And said of a شَخْص [or bodily form or figure seen from a distance, or a person], *It*, or *he, appeared*, or *became apparent.* (K.) ═ **شَفَاهُ**, (Ṣ, Msb, K,) aor. ـِ, (Msb, K,) inf. n. شِفَآءٌ, (Ṣ, Msb,) *He* (God, Ṣ, Msb) *recovered him*, or *restored him to convalescence*, syn. أَبْرَأَهُ, so in the M, but in the K بَرَأَهُ, (TA,) namely a sick person, (Msb,) مِنْ مَرَضِهِ [*from his disease*, or *sickness*]. (Ṣ, TA.) — [Hence,] **شَفَيْتُهُ**, in art. بضع in the Ṣ, said by a person respecting one who asked him concerning a

question, as meaning † *I relieved him from doubt*: and شَفَاهُ عَنِ المَسْأَلَةِ in the same art. in the ☾, as meaning † *He relieved him from doubt respecting the question*. See 8 as quasi-pass. of the verb thus used.] — And يَشْفِيكَ إِنْ قَالَ † [*He will please thee if he speak*; i. e.] *his speech will please thee*. (Ḥar p. 433.) — شَفَاهُ also signifies *He sought, or demanded, or desired, for him, recovery, or restoration to convalescence*; and so ↟ أَشْفَاهُ: (☾, TA:) thus in the M. (TA.)

2. شَفَّى, inf. n. تَشْفِيَةٌ, *He treated him medically, or curatively, with everything whereby he might attain recovery, or restoration to convalescence*. (TA.) = مَا شَفَّى فُلَانٌ أَفْضَلَ مِمَّا شَفَّيْتَ i. e. وَرَبِحَ وَمَا أَرْزَاذَ [meaning *The gain of such a one* (ما being here what is termed مَصْدَرِيَّة, as أَرْزَاذَ and رَبِحَ are intrans.,) *is more excellent than thy gain*] is said to be an instance of substitution, [originally شَفَّفْتَ and شَفَّفَ,] like تَقَضَّى and تَقَضَّضَ [for قَضَّصَ and تَقَضَّضَ]. (TA.)

3. مُشَافَاةٌ [an inf. n. of which the verb, if used, is شَافَى]: see 3 in art. شفه.

4. اشفى عَلَيْهِ *He was, or became, on the brink of it*; (☾, Mṣb, ☾, TA:) namely, a thing; and death: (☾, Mṣb:) mostly used in relation to evil, but also in relation to good: so says IKtt. (TA.) [See أَشْفَا.] — And اشفى [alone] † *He was, or became, at the point of [giving or receiving] a charge or an injunction, or a trust or deposit*. (TA.) — And † *He was, or became, in the last part of the night*; which is termed شَفَا اللَّيْلِ. (TA.) = أَشْفَى نَفْسَهُ عَلَى هُلْكٍ (☾ and TA in art. خطر) and اشفى بِهَا (TA in the same) i. e. عَلَى شَفَا هُلْكٍ [meaning † *He caused himself to be on the brink of destruction*]. (TA ibid.) = اشفاهُ *He gave him a remedial medicine*. (Az, TA.) And *He prescribed for him a remedy in which should be his recovery, or restoration to convalescence*. (TA.) And أَشْفَيْتُهُ الشَّيْءَ (☾, K*) *I gave thee the thing in order that thou shouldst attain, or seek, recovery, or restoration to convalescence, thereby*. (☾: in two copies thereof, تَشْفِي ↟ بِهِ: in two other copies thereof, and in like manner in the ☾, تَسْتَشْفِي ↟ بِهِ.) And اشفاهُ اللّٰهُ عَسَلًا *God made honey to be his remedy*. (AO, ☾: and the like is said by IKtt as cited in the TA.) — See also 1, last sentence. — اشفى also signifies † *He gave* [a person] *something*. (TA.)

5. تشفّى: see 8 [with which it is syn.]. — [Hence,] تشفى مِنْ غَيْظِهِ (☾, MA, ☾) † *He recovered from his anger, wrath, or rage*. (MA.) And تشفى مِنْ عَدُوِّهِ, (T, TA,) or بِالعَدُوِّ, (Mṣb,) † *He inflicted injury upon his enemy [or the enemy] in a manner that rejoiced him [or relieved him from his anger]*: (T, TA:) [or *he attained what he desired from his enemy or the enemy, and so appeased his anger*:] because latent anger is like a disease; and when it departs by reason of that which one seeks to obtain from his enemy, he is as though he became free, or recovered, from his disease. (Mṣb.)

6. تَشَافَتْ البِئْرُ a phrase mentioned by IAar as meaning *It exhausted the water*: said by ISd to be originally تَشَافَفَتْ. (TA in art. شف.)

8. اشتفى بِكَذَا (☾, ☾, TA) *He attained recovery, or restoration to convalescence, by means of such a thing*; (TA;) and so ↟ تشفّى: (TK:) and ↟ استشفى مِنْ عِلَّتِهِ [if not a mistranscription for اشتفى] *he became free from his disease, sickness, or malady; recovered from it; or became convalescent*. (TA.) See 4, latter part. — And see also 5. — [Also † *He was, or became, content with such a thing; or relieved from doubt thereby*: and] † *he profited by such a thing*. (MA.) One says, ↟ اِشْتَفَيْتُ بِمَا أَخْبَرَنِى فُلَانٌ † *I was, or became, content with that which such a one told me, [or relieved from doubt thereby, because it was true*. (IB in art. حك, from Az.) And أَخْبَرَهُ فَاشْتَفَى بِهِ † فُلَانٌ [*Such a one gave him information*] *and he profited by his veracity*. (TA.)

10. استشفى *He sought, or demanded, a remedy, or cure*. (TA.) See 4, latter part. — And see also 8.

شَفَا The *point* or *extremity*, *verge*, *brink*, or *edge*, of anything; (☾, Mṣb, ☾, &c.;) like ↟ شَفَةٌ; for شَفَا الحُفْرَةِ (Ksh in iii. 99) or شَفَا البِئْرِ (Bḍ ibid.) and شَفَتُهَا both signify the same, (Ksh, Bḍ,) i. e. حَرْفُهَا (Ksh) or طَرَفُهَا; (Bḍ;) but the final و in the former is changed into ا, and in the latter [accord. to those who hold شَفَةٌ to be originally شَفْوَةٌ] it is elided; (Ksh, Bḍ;) شَفَا being originally شَفَوٌ. (Bḍ:) [but شَفَا generally signifies as expl. above; and شَفَةٌ almost always signifies the "lip" of a human being:] the dual is شَفَوَانِ; this being known, as Akh says, by the fact that إِنَاءَانِ in the word شَفَا is not allowable: (☾:) and the pl. is أَشْفَاءٌ. (TA.) It is said in the Ḳur [iii. 99], وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا [*And ye were on the verge, or brink, of a pit of the fire* of Hell, *and He saved, or rescued, you from it*]. (☾.) And one says, ↟ هُوَ عَلَى شَفَا الهَلَاكِ [*He is on the brink of destruction*]. (TA.) — Also ↕ *A little*; (☾, A, ☾, TA;) *a small part, or portion; somewhat*; (A, TA;) *somewhat remaining of the* moon when near the change, (☾, TA, الهِلَال) and of the sight (البَصَر), and of the day, and the like, as in the T. (TA.) One says of a man on the occasion of his dying, and of the moon at [the last period of the month called] its مُحَاق, and of the sun at its setting, (☾,) مَا بَقِىَ مِنْهُ إِلَّا شَفَا [and مِنْهَا when said of the sun] † *There has not remained of him, or it, save a little*: (☾, ☾:*) and [in like manner] مِنَ [*of life*]. (☾.) And one says, أَتَيْتُهُ بِشَفًا مِنْ ضَوْءِ الشَّمْسِ † [*I came to him in a time when there was little remaining of the light of the sun*]. (TA.) El-'Ajjáj says,

• وَمَرْبَأٍ عَالٍ لِمَنْ تَشَرَّفَا • أَشْرَفْتُهُ بِلَا شَفًا أَوْ بِشَفَا •

meaning [*Many an elevated place of observation, high to him who ascends it, I have ascended*] *when the sun had set or when there was somewhat of it remaining*. (☾.) One says also, شَفَا الفَجْرِ meaning † *He was, or became, in the last part of the night*. (TA.) And it is said in a trad., (in relation to [the temporary marriage termed] المُتْعَة,) وَلَوْ لَا نَهْيُهُ عَنْهَا مَا أَحْتَاجَ إِلَى الزِّنَا إِلَّا شَفًا, accord. to the T meaning [*Were it not for his* (i. e. God's) *forbidding it, none would need having recourse to fornication,*] *save a small number of men*: (T, TA:) or, accord. to 'Aṭà, it means, *but would be on the brink thereof, without falling into it*; شَفَا being thus used in the place of the inf. n. إِشْفَاءٌ: so says IAth, as from Az. (TA.)

شَفَةٌ, in which the deficient letter is و, (☾, TA,) for it has for pl. شَفَوَاتٌ, (TA,) or ه, (☾, TA,) for it has [also] for pl. شَفَاهٌ, (TA,) has been mentioned before, (☾, TA,) in art. شفه [q. v.]. (TA.) — See also شَفَا above, first sentence.

شِفَاءٌ, (☾, TA,) like كِسَاءٌ, (TA,) [in the CK erroneously written شَفَاء,] primarily signifies The *becoming free from disease, sickness, or malady; recovering therefrom*; or *becoming convalescent*: — and then, *Medical, or curative, treatment*: (TA:) the *giving of health*: (KL:) inf. n. of شَفَاهُ [q. v.]: (☾, Mṣb, TA:) — and [then], (TA,) *A medicine, or remedy*: pl. أَشْفِيَةٌ, and pl. pl. أَشَافٍ. (☾, TA.) [Hence, دَارُ الشِّفَاءِ *The hospital*.] — [And hence,] one says, شِفَاءُ العِىِّ السُّؤَالُ † [*The remedy of inability is the asking information*]. (TA.)

شَفِىٌّ, شَفِيَّةٌ, شَفَوِىٌّ: see art. شفه.

شَافٍ [*Recovering, or restoring to convalescence; remedial;*] *health-giving*. (KL.) — [Hence,] جَوَابٌ شَافٍ † *An answer that relieves from doubt*.]

أَشْفَى *More* [and *most remedial or*] *health-giving*. (KL.) = Also *A man whose lips do not close together*: fem. شَفْوَا. (TA.) See أَشْفَلُ, in art. شفه.

إِشْفًى *An instrument for perforating*; (☾;) *a thing pertaining to the makers or sewers of boots or shoes or sandals &c.*; (☾:) [i. e.] *the awl used by them*: (MA, KL:) and *the instrument with which leather, or skin, is sewed*: (Mgh, ☾:) or, accord. to ISk, it is [*an instrument used*] *for water-skins and water-bags and the like*; and the same is for sandals: (☾:) [see also art. شفه:] masc. and fem.: (☾,* TA:) pl. أَشَافٍ. (Mgh, TA.) — Th mentions the saying, إِنْ لَاحَظْتَهُ الإِشْفَى لَاحَظَتْ [*If thou contend with him in slapping, thou wilt do so with the* إشفى]; meaning that when one does so, it will be against himself. (TA.) — And إِشْفَى البَرْقَعِ, a phrase used by a poet, means † *Sharp in the elbow*. (TA.)

شق

1. شَقَّهُ, (☾, M, Mṣb, ☾,) aor. ـُ, (M, Mṣb,)

inf. n. شَقٌّ, (Ṣ, M, Mṣb,) *He cut it* [or *divided it*] *lengthwise*; (TA in art. قد;) [i. e.] *he clave it, split it, rived or rifted it, or slit it; so as to separate it*; [i. e. *he clave, split, rived or rifted, slit, rent, ripped, tore, broke, or burst, it asunder*;] *or without separating it*; [i. e. *he cracked, chapped, incided or incised, gashed, slashed, furrowed, or trenched, it*; or *clave, split*, &c., *or cut, it open*;] syn. صَدْعٌ; (K;) or [more explicitly] الصَّدْعُ البَائِنُ الشَّقُّ signifies *غَيْرُ البَائِنِ* [*that which does not separate*]; or *الصَّدْعُ* [*the cleaving*, &c.,] *in a general sense*: (M:) and in like manner, [but with an intensive signification, or implying frequency or repetition of the action, or its application to several objects, generally meaning *he clave it*, &c., *much, or in pieces, or in several places*,] شَقَّقَهُ: (M, K:) you say, شَقَّقَ الحَطَبَ (Ṣ, K) وغَيْرَهُ (Ṣ) i. e. شَقَّهُ [but properly meaning *He clave in pieces the firewood* &c.]. (K. [In the CK, شَقَّ الحَطَبَ is erroneously put for شَقَّقَ الحطب.]) — شَقَّ رَأْسَهُ] sometimes, as in an instance in the K voce شَفَأَ, *he divided the hair of his head*.] — شَقَّ العَصَا [lit. *He split the staff*] means † *he separated himself from the community*; (Ṣ, K, TA;) and particularly, that of the Muslims: because the staff is not thus called but when it is whole, not when it is split: accord. to Lth, يَشُقُّ عَصَا المُسْلِمِينَ and يُشَاقُّهُمْ signify alike: but they differ in meaning, as will be shown hereafter. (TA.) شَقَّ عَصَا المُسْلِمِينَ, (K, TA,) said of a خَارِجِيّ [i. e. heretic or schismatic], also means † *He effected disunion and dissension in the body of the Muslims*. (TA.) And one says also, شَقَّ عَصَا الطَّاعَةِ † [*He broke the compact of allegiance, or obedience; became a rebel*]. (M.) — لَا وَالَّذِي شَقَّ الرِّمَالَ لِلْخَيْلِ وَالجِمَالِ لِلسَّيْلِ [app. meaning † *No, by Him who clave men for* the riding upon *horses, and the mountains for the* flowing of *the torrent*,] is a saying mentioned by IAạr, but not expl. by him. (M. [It is there added, وَعِنْدِي أَنَّهُ جَعَلَ الرِّمَالَ وَالجِمَالَ جُمْلَةً وَاحِدَةً ثُمَّ حَرَفَهَا فَجَعَلَ الرِّمَالَ لِرُبُوعِ وَالجِمَالَ لِهُدًا: an expression of opinion which is, to me, by no means clear, though reconcilable with my rendering.]) — المَالُ بَيْنَنَا شَقَّ الأَشْلَمِيَّةِ [*The property is* divided *between us as in the dividing of the* اشلمية; or *the cattle are* divided &c.;] means we are equal in respect of the property, or cattle: for the اشلمية means the [kind of leaf called] خُوصَة, which, when it is split lengthwise, splits in halves: (M:) or, accord. to Aboo-Ziyád, the اشلمية is a herb, or leguminous plant, (بَقْلَة,) to which there come forth pods, like [those of] the bean; and when you split them lengthwise, they split in halves, equally, from the first part to the last thereof: شَقَّ is in the accus. case as an inf. n., مَشْقُوقٌ being understood. (Ḥar p. 639.) [See also شَقَّ.] — شَقَّ, (Ṣ, M, K,) aor. ـُ, inf. n. شُقُوقٌ, (M,) said of the canine tooth of a camel, † *It* [*clave the gum and*] *came forth*: (Ṣ, M, K, TA:) [said to be] a dial. var. of شَفَأَ: (Ṣ:) and said of the canine tooth of a child, (M, TA,) in like manner, (TA,) meaning *it made its first appearance*: (M:) and said also of a plant, [as meaning *it came forth*] *on the ground's first cleaving open from it*. (M, TA.) — Also, aor. ـُ, inf. n. شَقٌّ, said of the dawn, † *It rose*; as though it clave the place of its rising and came forth therefrom. (TA.) — Also, aor. ـُ, (TA,) inf. n. شَقٌّ, said of lightning, † *It* [*clave the clouds, and*] *extended high, into the midst of the sky, without going to the right and left*: (K, TA:) so says A'Obeyd: (TA: [see شَقِيقٌ:]) and ↑ انشقّ ↑ تشقّق, said of lightning, signify ↑ لَمَعَ [probably meaning the same; (see عَقِيقَةٌ;) or, as expl. in the Ṣ and also in the O, in art. عق, *it was, or became, in a state of commotion*, (تَضَرَّبَ,) *in the clouds*]: (M, TA:) or ↑ تشقّق said of lightning means *it spread wide and long*. (JK.) — شَقَّ السَّيْلُ (K in art. عبر) † *He passed along the way*; as though he cut it, or furrowed it. (TK in that art.) And شَقَّ النَّهْرَ † *He crossed the river by swimming*. (TA in art. قطع.) — شَقَّ المِلَاةَ † *He opened a way, passage, vent, or channel, for the water to flow forth*; syn. بَجَسَهُ. (A and K in art. بجس.) — شَقَّ, aor. ـُ, inf. n. شُقُوقٌ, † *He, or it, discomposed, deranged, or disordered, so that it became incongruous, or inconsistent, his affair, or state of affairs*. (M, TA.) [A phrase similar to شَقَّ العَصَا, mentioned above. And so, app., what next follows.] — شَقَّ الكَلَامَ, *i. q.* قَدَّهُ [also expl. as *syn. with* قَطَعَهُ, which generally means † *He cut short, or broke off, the speech*; or *ceased from speaking*; but sometimes, and perhaps in this case, *he articulated speech*, or *the speech*: compare a signification of 2.]. (M and L in art. قد.) — See also 8. — شَقَّ بَصَرُ المَيِّتِ *i. q.* شَخَصَ [i. e. † *The eye, or eyes, of the dying man became fixedly open; or his eyelids became raised upwards, and he looked intently, and became disquieted, or disturbed*]: (M, TA:) and (TA) *the dying man looked at a thing, his sight not recoiling to him*: (Ṣ, K, TA:) said of him to whom death is present: (Ṣ, TA:) or [simply] *the eyes of the dying man became open*: (TA:) one should not say شَقَّ المَيِّتُ بَصَرَهُ; and شُقَّ, with damm to the ش, is not approved. (IAth, TA.) — شَقَّ عَلَيْهِ, (M, K, in the Ṣ عَلَىَّ, and in the Mṣb عَلَيْنَا,) aor. ـُ, (Ṣ, M, Mṣb,) inf. n. شَقٌّ (Ṣ, M, K) and مَشَقَّةٌ, (Ṣ, K,) [or the latter is a simple subst., as seems to be indicated in the M and Mṣb,] † *It* (a thing, Ṣ, or an affair, or event, M, Mṣb, K) *affected him severely; had a severe effect upon him; distressed, afflicted, troubled, molested, inconvenienced, fatigued, or wearied, him*: (M:) *it was difficult, hard, distressing, grievous, or severe, to him*; (K, TA;) and *onerous, burdensome, oppressive, or troublesome, to him*. (TA.) And شَقَّ عَلَيْهِ, [inf. n., upp., شَقٌّ only,] † *He caused him to fall into a difficult, hard, distressing, grievous, or severe, case*: (K, TA:) *imposed upon him that which was onerous, burdensome, oppressive, or troublesome*. (TA.) And شَقَّتِ السَّفْرَةُ † *The journey was* [*difficult, hard, or*] *far-extending*. (Mṣb.) — شَقَّ, said of the solid hoof, and of the pastern of a horse or the like, *It was, or became, affected with the disease termed* شُقَاق, *occasioning cracks*. (M, TA.)

2: see **1**, first sentence. — شَقَّقَ الكَلَامَ, (Ṣ, K, TA,) inf. n. تَشْقِيقٌ, (TA,) † *He uttered, or pronounced, speech, or the speech, in the best manner*: (Ṣ, K, TA:) and *he sought with repeated efforts, in speaking, to utter, or pronounce, the speech in the best manner*. (TA.)

3: شَاقَّهُ, (M, Mgh, Mṣb,) inf. n. مُشَاقَّةٌ (Ṣ, M, Mgh, Mṣb, K) and شِقَاقٌ, (Ṣ, M, Mṣb, K,) the latter inf. n. occurring in the Ḳur ii. 131 and iv. 39 (&c.), (TA,) † *He acted with him contrariously, or adversely*, (Ṣ,* M, Mgh, Mṣb, K,) *and inimically*; (K;) properly, *each of them doing to the other that which was distressing, grievous, or troublesome, so that each of them was in a* شِقّ [*or side*] *other than that of his fellow*; (Mṣb;) *or as though he became in a* شِقّ, i. e. *side, in respect of him*: (Mgh:) accord. to Er-Rághib, the inf. n. signifies *the being in a* شِقّ [*or side*] *other than that of one's fellow*: or it is from شَقُّ العَصَا بَيْنَهُ [meaning "the effecting disunion and dissension between thee and thy fellow"], so that it is tropical: (TA:) or the primary meaning of الشِّقَاقُ is *the being* [*mutually*] *remote*. (Ḥam p. 326.) See also **1**, in the first quarter of the paragraph.

4: اشقّ الشَّمْلُ *The palm-trees put forth their* شَوَارِق, pl. of شَاقُّة [q. v.]: mentioned by Th, on the authority of some one or more of the Benoo-Suwáïh. (M.)

5: تشقّق quasi-pass. of **2**: (Ṣ, M, K:) said of firewood (Ṣ, K) &c. (Ṣ) [as meaning *It became cloven in pieces*]. See **7**, in two places. — Said of lightning: see **1**, in two places, in the latter half of the paragraph. — Said of a horse, † *He was, or became, lean, or light of flesh; slender and lean; or lean, and lank in the belly*. (A'Obeyd, TA.)

6: تَشَاقَّا, said of two adversaries, or litigants, as also ↑ اشْتَقَّا, *They wrangled, quarrelled, or contended, each with the other*, (M, TA,) *and took to the right and left in contention*; (TA;) فِى الشَّىْءِ [*in respect of the thing*]. (M.)

7: انشقّ quasi-pass. of شَقَّهُ as expl. in the first sentence of this art.: [i. e. it signifies *It became divided lengthwise, cloven, split, riven or rifted, slit, rent, ripped, torn, broken, or burst, asunder*; or *it became cracked, chapped, incided or incised, gashed, slashed, furrowed, or trenched*; or *cloven, or split*, &c., *or cut, open*: or *it clave, split*, &c.:] (Ṣ, M:) and in like manner, ↑ تشقّق is quasi-pass. of شَقَّقَهُ: [i. e. it signifies *it became cloven or split* &c., *or it clave or split* &c., *much, or in pieces, or in several or many places*:] (M:) or the former signifies [sometimes] *it opened so as to have in it an interstice*. (Mṣb.) وَانْشَقَّ القَمَرُ, in the Ḳur liv. 1, means *And the moon hath been cloven* (Bḍ, Jel) *in twain*, (Jel,) as a sign to the

Prophet: (Bḍ, Jel:) or *shall be cloven* on the day of resurrection: but the former is confirmed by another reading, وَقَدِ انْشَقَّ الْقَمَرُ: (Bḍ:) or, accord. to Er-Rāghib, the meaning is, † *the case hath become manifest.* (TA.) One says, انشقّ الشَّيْءُ بِنِصْفَيْنِ [*The thing became cloven, &c., in halves*]. (Ṣ.) [And انشقّ مِنْهُ *It became cloven, &c., from it:* and *it branched off from it*; as a river from another river, and the like. And انشقّ عَنْهُ *It clave asunder from over it, so as to disclose it:* see also 8.] — [Hence,] انشقّ فُلَانٌ بِالْغَضَبِ † *Such a one was as though his interior were filled with anger so that he split.* (TA.) — And انشقّت العَصَا † *The affair, or state of affairs, became discomposed, deranged, or disordered:* (Ṣ, K, TA:) and انشقّت العَصَا بَيْنَهُنَّ, and تشقّقت, (Lth, M, TA,) † *the affair, or state of affairs, became discomposed, deranged, or disorganized, by separation:* (Lth, TA:) and انشقّ الأَمْرُ † *the affair, or state of affairs, became discomposed, deranged, or disorganized, being incongruous, or inconsistent.* (M, TA.) And انشقّت عَصَا الطَّاعَةِ † [*The compact of allegiance, or obedience, became broken*]. (M.) — انشقّ said of lightning: see 1, in the latter half of the paragraph.

8. اِشْتِقَاقٌ signifies The *taking the* شِقّ of a thing, (Ṣ, K,) i. e. the *half* thereof. (Ṣ.) One says, اشتقّ الشَّيْءَ *He took the* شِقّ [*or half*] *of the thing.* (TK.) — And † The *taking* [*or deriving*] *a word* from a word, (Ṣ, K,) *with the condition of reciprocal relation in meaning and* [*radical*] *composition, and of reciprocal difference in form:* [and it is of three kinds:] الِاشْتِقَاقُ الصَّغِيرُ is *that derivation in which there is a reciprocal relation between the two words in the letters and in the order* [*thereof*]; *as in* ضَرَبَ *from* الضَّرْبُ: الِاشْتِقَاقُ الكَبِيرُ is *that in which there is a reciprocal relation between the two words as to the letter and the meaning, exclusively of the order; as in* جَذَبَ *from* الجَذْبُ: الِاشْتِقَاقُ الأَكْبَرُ is *that in which there is a reciprocal relation between the two words in the place* [*or places*] *of utterance; as in* نَعَقَ *from* النَّبْحُ. (KT.) [You say, اشتقّ حَرْفًا *or* كَلِمَةً *or* لَفْظَةً, *and* اسْمًا, *He derived a word, and a name,* مِنْ آخَرَ *from another*; and ضَغْطَةٌ sometimes signifies the same, as is shown by a citation voce رَجَرَ.] — [And, as *syn. with* اخْتِرَاعٌ, (see 8 in art. خرع,)] The *constructing, or founding,* (بِنْيَان,) of a thing *of, or from, what is originated without premeditation.* (M.) — And † The *taking to the right and left,* (Ṣ, K, TA,) *not pursuing the right, or direct, course,* (Ṣ, TA,) in speech, and in contention, or disputation, or litigation: (Ṣ, K, TA:) or اِشْتِقَاقُ الكَلَامِ signifies *the taking to the right and left in speech:* (so in a copy of the M: [but I think that the right reading is الإِشْتِقَاقُ فِى الكَلَامِ, agreeably with what here follows:]) you say, اشتقّ فِى الكَلَامِ, and فِى الخُصُومَةِ. (TK.) See also 6. And [in like manner] one says of a horse, اشتقّ فِى عَدْوِهِ † *He went to the right and left in his running.* (M. [See also شَقْشَقَ.]) — اشتقّ الطَّرِيقُ فِى الفَلَاةِ † *The road went* [*or branched off*] *into the desert.* (TA. [See also 7.])

10. استشقّ بِالْجُوَالِقِ *He turned the sack upon one of his two sides* (عَلَى أَحَدِ شِقَّيْهِ), *in order to pass through a door.* (TA.) — [استشقّ, as stated by Freytag, is expl. by Jac. Schultens, but on what authority is not said, as signifying *"Prodiit, manifestus evasit."*]

R. Q. 1. شَقْشَقَ, (JK, Ṣ, K,) inf. n. شَقْشَقَةٌ, (Ṣ,) said of a stallion [camel], *He brayed* [*in his* شِقْشِقَة, *or faucial bag*]. (JK, Ṣ, K.) [It is said that] the primary meaning of شَقْشَقَةٌ is *Loudness of voice;* or the *being loud in voice.* (JK.) — And said of a sparrow, *It uttered a cry:* (K, TA:) or one says of a sparrow, يُشَقْشِقُ فِى صَوْتِهِ [app. meaning *It makes a loud twittering in its cry*]. (Ṣ.)

شِقّ sing. of شُقُوقٌ; (Ṣ, Mgh, Mṣb, K;) originally an inf. n.; (Ṣ, Mṣb;) *An opening forming an interstice* in a thing: (Mṣb:) or *a fissure, cleft, chink, split, slit, rent, crack, or the like,* syn. صَدْعٌ, in wood or a stick, or in a wall, or in a glass vessel [&c.]: (T, TA:) or] *a place that is* مَشْقُوق [i. e. *cloven* or *cleft, split, &c.*: (see 1, first sentence: and see also مَشَقٌّ:) and often signifying *an incision, a gash, or a furrow, or trench*]: (M, K:) as though an inf. n. used as a subst. in this sense: pl. as above, شُقُوقٌ: (M:) it differs from شَقَاقٌ, (Ṣ, Mgh,) by having a general signification: (Mgh:) accord. to Yaʼkoob, one says, بِيَدِ فُلَانٍ شُقُوقٌ (Ṣ, Mgh) and بِرِجْلِهِ شُقُوقٌ (Ṣ) [i. e. *In the hand, or arm, of such a one are cracks, or the like,* and *in his foot, or leg*]: but [it is asserted that in this case] one should not say شُقَاقٌ: (Ṣ, Mgh: [see, however, this word:]) and hence, شِقُّ القَبْرِ *The trench, or oblong excavation, in the middle of the grave:* and accord. to As, شُقُوقٌ signifies صُدُوع [i. e. *fissures, &c.,*] in mountains, and in the earth, or ground. (Mgh.) — The *rima vulvæ* of a woman; i. e. the *gap* [*or chink*] *between the two edges, or borders, of the labia majora of her vulva:* as also شَقٌّ. (M, K.) — And † The *daybreak.* (Ṣ, K, TA.) — See also the next paragraph, first and fifth sentences. — And see the last two sentences of the same paragraph.

شِقٌّ The *half* (Ṣ, Mgh, Mṣb, K) of a thing (Ṣ, Mṣb, K) of any kind; as also شَقٌّ: (K:) or the *half* of a thing when it is cloven, or split, or divided lengthwise; (M;) as also شِقَّةٌ. (AHn, Ṣ, * M, K.) One says, أَخَذْتُ شِقَّ الشَّاةِ and شِقَّةَ الشَّاةِ *I took the half of the sheep or goat:* (Ṣ, TA:) the vulgar pronounce the ش with fet-ḥ. (TA.) And حُلْ هٰذَا الشِّقَّ *Take thou this* [i. e. *half*] *of the sheep or goat.* (TA.) Hence the trad., تَصَدَّقُوا وَلَوْ بِشِقِّ تَمْرَةٍ i. e. [*Give ye alms though* it be but] *the half of a date;* meaning deem not anything little that is given as alms. (TA.) And الْبَالُ تَبْنِى وَبَيْنَاكَ شِقُّ الشَّعْرَةِ, (O, K, * [in the CK and in my MS. copy of the K شَقُّ, but the former reading appears to be the right, شَقُّ being an inf. n. as in a similar saying in the former half of the first paragraph of this art., and شِقٌّ being a subst. used as an inf. n. or for شَقٌّ,]) meaning [*The property is between us*] *two halves, equal* [*in division*]. (K.) — [Hence,] *A certain kind of the jinn, or genii;* (Ibn-ʼAbbád, O, K;) *a species of diabolical beings having the form of the half of a human being.* (Kzw in his Descr. of the Jinn.) — The *lateral half, or half and side;* as when one says that a person paralyzed has a شِقّ inclining; and as when one speaks of the شِقّ of a مَحْمِل [meaning *either of the two dorsers, or panniers, or oblong chests, which are borne, one on either side, by a camel, and which, with a small tent over them, compose a* مَحْمِل: see this last word, and هَوْدَج]. (Mgh.) — The *side* of the body; as when one says of a person that his left شِقّ was grazed, or abraded. (Mgh.) [Hence,] one says of a horse, يَمِيلُ عَلَى أَحَدِ شِقَّيْهِ [*He inclines, or leans, upon one of his two sides*]. (O.) [And مَشَى عَلَى شِقٍّ and فِى شِقٍّ *He went, or walked, inclining upon one side.*] — The *side, or lateral part,* (Lth, Mṣb, K, TA,) of a thing; the two sides of a thing being called شِقَّاهُ: (Lth, TA:) or, as some say, (TA,) the *side of a mountain.* (Ṣ, TA.) [Hence,] one says, فُلَانٌ مِنْ شِقِّ العَشِيرَةِ لَا مِنْ صَمِيمِهَا † [*Such a one is of the collateral class of the kingfolk, or tribe, not of the main stock thereof*]. (Mgh in art. عرض.) — *I. q.* † شَغِيفٌ; (Ṣ, Mṣb, K;) [which primarily signifies The *cloven-off half* of a thing; i. e.,] when a thing is cloven in halves, each of the halves is called the شَغِيف of the other. (Ṣ, K.) — [And hence,] † The *counterpart* of a person or thing: and this appears to be meant by J, and accord. to SM in the K, where it is said that شِقٌّ is syn. with † شَغِيفٌ; for they add immediately after:] one says هُوَ أَخِى وَشِقِّى † [*He is my brother, and the counterpart of myself*]; (Ṣ, TA;) as though he were cloven from me, because of the resemblance of each of us to the other. (TA.) One says also, هٰذَا † شَغِيفُهُ, meaning † *This is the like of him, or it.* (TA.) And [hence] it is said in a trad., النِّسَاءُ شَغَائِفُ الرِّجَالِ [in which شَغَائِف is the pl. of † شَغِيف as fem., or of شَغِيفَة in the same sense,] meaning † *Women are the likes of men* in natural dispositions; as though they were cloven from them; or because Eve was created from Adam. (TA.) — And ‡ A man's *brother;* (M;) and so † شَغِيفٌ; (Ṣ, M, O, K, TA;) meaning *a brother by the father and mother;* (TA;) from شَغِيف as meaning "either half of a thing that is cloven in halves;" (Ṣ, TA;) or as though the relationship of one were cloven from that of the other: (IDrd, O, K:) pl. of the latter أَشِقَّاءُ. (M, Mṣb.) — And a name for *A thing at which one looks:* (Lth, O, K:) [but this is app. taken from the following

saying of Lth, in which I think الشَّقُّ is a mis-transcription for الشَّقُّ, meaning "the crack," &c.:] الشَّقُّ is the inf. n. of شَقَقْتُ, and الشَّقُّ is a name for that at which one looks [i. e. for the visible effect of the act signified by the verb], and the pl. is الشُّقُوقُ [which is well known as the pl. of الشَّقُّ]. (JK.) ═ Also *i. q.* ↑ مَشَقَّةٌ (S, M, O, Mṣb, K) i. e. *Difficulty, hardship, distress, affliction, trouble, inconvenience, fatigue, or weariness;* (M, TA;) and *languor, or lack of power, that overtakes the mind and the body:* (Er-Rāghib, TA;) and so ↑ شَقٌّ, (IJ, S, M, O, K;) thus it is sometimes pronounced with fet-ḥ; mentioned by A'Obeyd; (S;) and by AZ; (M;) or this is an inf. n., and شِقٌّ is the subst.; (O, K;) and ↑ شُقَّةٌ and ↑ شِقَّةٌ also signify the same as مَشَقَّةٌ, (K,) or *such as overtakes a man in consequence of travel;* (TA;) and the pls. of these two are شُقَقٌ, (K, TA,) mentioned by Fr, (TA,) and شِقَقٌ, (K, TA,) mentioned on the authority of some one or more of [the tribe of] Keys: (TA:) the pl. of ↑ مَشَقَّةٌ is مَشَاقٌّ and مَشَقَّاتٌ. (TA.) Hence, in the Ḳur [xvi. 7], لَمْ تَكُونُوا بَالِغِيهِ إِلَّا بِشِقِّ الْأَنْفُسِ [*Which ye would not reach save with difficulty, or distress, &c., of the soule*]; where some read ↑ بِشِقِّ. (S,* TA.)

شُقَّةٌ primarily signifies The *half of a garment [consisting of two oblong pieces sewed together, side by side]:* then it was applied to *[such] a garment as it is [when complete]:* in both of these senses it is used in the present day]: (Er-Rāghib, TA:) or *a piece* (قِطْعَةٌ) *of a garment:* (Mgh:) or the شُقَّةُ ثِيَابٍ [thus, and thus only, in the S, meaning of garments and of cloths, for it is of both,] is *an oblong piece;* syn. سَبِيبَةٌ مُسْتَطِيلَةٌ: (M, K:) [it is often applied to *an oblong piece of cloth of those pieces of which a tent is composed:*] pl. شُقَقٌ. (JK, M, Mgh, TA.) One says, فُلَانٌ يَبِيعُ شِقَاقَ الْكَتَّانِ [*Such a one sells pieces, or oblong pieces, &c., of linen*]. (Mgh.) ═ Also *A piece* of a مِزْوَدَة [q. v.]. (B, TA in art. بصر.) ═ And *A piece, or portion,* [or *tract,*] of Hell; likewise pronounced ↑ شِقَّةٌ. (Ḥam p. 816.) ═ And *A far journey;* as also ↑ شِقَّةٌ, (S, M, K,) sometimes thus pronounced with kesr: (S:) *a far, long journey: a far-extending space:* (TA:) or *a road difficult to him who travels it:* (Mgh:) or [simply] *a journey:* and *i. q.* ثَنِيَّة [so in my copy of the Mṣb, app. a mistranscription for ثَنِيَّة, i. e. *a mountain-road, &c.*]: pl. شُقَقٌ. (Mṣb.) ═ And *A part, region, quarter, or tract,* (Ibn-'Arafeh, Er-Rāghib, K, TA,) *towards which one draws near,* (Ibn-'Arafeh, TA,) *or towards which the traveller directs himself,* (K, TA,) [like شُقَّةُ *or in the reaching of which one is overtaken by difficulty, or distress;* (Er-Rāghib, TA;) And ↑ شِقَّةٌ signifies the same. (K.) ═ And *Distance;* and so ↑ شِقٌّ. (K.) ═ See also شِقٌّ, last sentence but one.

شُقَّةٌ *A splinter* (S, K) *that splits off,* (S,) or *a piece* (M, Mgh, TA) *split off,* (M, TA,) of a plank, (S, M, K, TA,) or of wood, (TA,) or of a piece of wood, (S, Mgh,) or other thing: (M, TA:) *a piece split, or divided, lengthwise,* of a staff, or stick, and of a garment, or piece of cloth, &c.: (IDrd, O, K:) and *a piece split* (K, TA) from anything; *such as the half:* (TA:) pl. شُقَقٌ. (O, TA.) One says of him who is angry, اِحْتَدَّ فَطَارَتْ مِنْهُ شُقَّةٌ فِى الْأَرْضِ وَشُقَّةٌ فِى السَّمَآءِ † [*He became excited by sharpness of temper, or angriness,* and he was as though *a bit flew from him upon the ground, and a bit into the sky*]. (S,* M, TA: in the S, فى الارض &c. is omitted.) See also شِقٌّ, first three sentences. ═ See also شُقَّةٌ, in four places. ═ And see شِقٌّ, again, last sentence but one.

شَقَقٌ The *quality,* in a horse, (M, K,) and in a man, (M,) *denoted by the epithet* أَشَقّ [q. v.]. (M, K.)

شَقَقَةٌ [a pl. of which the sing. is not mentioned] *Enemies.* (TA.)

شُقَاقٌ *A cracking in several places,* (تَشَقُّقٌ, S, K,) or *cracks,* (Mgh,) or *a certain disease occasioning cracks,* (M,) *in the pasterns of horses or the like,* (S, M, Mgh, K,) *and in their hoofs,* (M, Mgh,) *and sometimes rising to their shanks:* so says Yaʿḳoob: (S:) and, accord. to Lth, (Mgh,) and Az, (TA,) *a cracking in several places* (تَشَقُّقٌ) *of the skin, from cold or some other cause, in the hands or arms, and the face:* (Mgh, TA:) or it signifies also *any crack, or slit, in the skin, from disease:* (M, TA:) As says that it is *in the hand or arm, and the foot or leg, of a human being, and in the fore leg and hind leg of an animal:* (Mgh, TA:) but this is inconsistent with what is said by Yaʿḳoob [as stated voce شَقٌّ, first sentence]. (Mgh.) See also أَسْعَدُ: and شَرَحٌ.

شَقِيقٌ: see شِقٌّ, in five places. ═ شَقِيقُ الْبَرْقِ [so in a copy of the M, but the right reading may be شَقِيقَةُ الْبَرْقِ, which occurs in the next sentence of the M,] *i. q.* ضَعْضَعَتُهُ [expl. in the S, in art. ضعف, as meaning *Lightning that cleaves the clouds, and extends high, into the midst of the sky, without going to the right and left:* but see شَخْشَخَ]. (M.) ═ Also *A calf that has become firm, or strong:* (O, K:) and applied likewise to † *a man [that has become so;* by way of comparison]: (O:) or *a bull such as is termed* جَذَعٌ [i. e. *in his second,* or *third, year*]. (JK.)

شَقِيقَةٌ *A certain bird;* also called ↑ شَقِيلَةٌ: (M, K:) and ↑ شُقَيْقَةٌ is the dim. thereof: (K:) AHát says, the ↑ شَقِيقَة is *a very little thing, grayish* (زُرَيْقَاء), *of the colour of ashes; ten and fifteen of what are thus called congregate; and I think it to be the* ↑ شُقَيْقَة, *which is a* ضُفْلَة *of the* ضُفْل [q. v.]; *it is somewhat dusky; and its form is the form of these, but it is smaller than they:* it is called ↑ شُقَيْقَة because of its smallness: IDrd, in the class of فُعَيْعِل, mentions ↑ الشُّقَيْق as signifying *a certain species of birds* [app. as a coll. gen. n., of which the n. un. is with ة]. (O, TA.)

شَقِيقَةٌ [accord. to Golius, *A fissure;* as from the KL; but not so expl. in my copy of that work.] ═ *An intervening space or tract between two elongated, or extended, tracts of sand,* (S, M,* O, K,* [in the last of which الْجَمْلَيْنِ is erroneously put for الْحَمْلَيْنِ,]) thus expl. to AHn by an Arab of the desert, (TA,) *producing herbage:* (S, M, O, K:) or *a rugged tract between two elongated, or extended, tracts of sand, producing good herbage;* (M, TA;) so in the T, as expl. to its author by an Arab of the desert: (TA:) pl. شَقَائِقُ. (T, S, O, K, TA,) expl. by some as meaning *sands* themselves: (TA:) or *a great piece of sand: or a piece of sand between two pieces thereof.* (Ḥam p. 282.) ═ [In the A and TA voce قِطْ, it is used as meaning *A slice cut off* of a melon &c.] ═ *A rain,* (M,) or *a violent rain, consisting of large drops,* (K, TA,) *wide in extent:* so called because the clouds cleave asunder from it: (M, K, TA:) pl. as above. (TA.) ═ The pl., شَقَائِقُ, is expl. by Az as signifying *Clouds that have cloven asunder with copious rains.* (O, TA.) ═ شَقِيقَةُ بَرْقٍ, (O, K,) and عَقِيقَتُهُ, both as expl. by Aboo-Sa'eed, (O,) *A flash of lightning that has spread* (O, K) *in the horizon,* (O,) *or from the horizon:* (K: [but see شَقِيقُ الْبَرْقِ:]) or شَقِيقَةٌ signifies *a flash of lightning that has spread in the breadth of the clouds, and filled the sky:* pl. as above. (Ḥam p. 557.) ═ *A headache,* (JK, T, TA,) or *a pain,* (S, O, K,) or *a certain disease,* (M,) *in the half of the head,* (JK, T, S, M, O, K,) [i. e. *hemicrania,*] and *of the face:* (JK, T, S, O, K:) or, accord. to IAth, *a sort of headache in the fore part of the head and towards the sides thereof.* (TA.) ═ شَقَائِقُ النُّعْمَانِ, used alike as sing. and pl., (S, O, K,) having no proper sing., (Mṣb,) or its sing. is شَقِيقَةٌ; (M, O, Mṣb;) [The *red,* or *blood-coloured, anemone;*] *a certain plant;* (M;) *a certain red flower;* (Lth, O;) *well known;* (S, K;) the شَقِر (Mṣb;) or, as AHn says, on the authority of AA and Aboo-Naṣr and others, it is the شَقَرَة [n. un. of شَقَرٌ]; and the sing. of شقائق is شَقِيقَةٌ: (O, TA:) it is called شقائق النعمان because of its redness, as being likened to the شَقِيقَة of lightning: (M, K:) or from شَقِيقُ النُّعْمَانِ as meaning "blood," as resembling blood in colour; (Mṣb, TA;) so that it signifies "pieces of blood:" (TA:) or in relation to En-Noʿmán Ibn-El-Mundhir, because he prohibited to the public a piece of land in which it abounded: (S, K, TA:) or because he alighted upon شَقَائِق of sand that had produced red شَقَر, and he deemed them beautiful, and commanded that they should be prohibited to the public; so the شَقَر were called the شقائق of En-Noʿmán, by the name of the place of their growth. (TA.) ═ See also شَقُوقَةٌ.

شَقِيقَى, and with ī: see شَقُوقَةٌ, in four places.

شَقْشَقٌ, meaning One *who glories,* or *boasts, vainly, and praises himself for that which is not in him,* is not of the [classical] language of the Arabs. (L, TA.)

شَقْشَقٌ A horse *with which his rider ex-*

periences difficulty in striving to master him. (JK.)

شِقَّةٌ A certain mode of جِمَاع, (K, TA,) in which the woman lies upon her شِقّ [or side]. (TA.)

شُقْشُقَةٌ [The bursa faucium, or faucial bag, which is placed behind the palate of the he-camel, and which, when excited, he inflates, and blows out from the side of his mouth;] a thing resembling the lungs, or lights, which the he-camel protrudes from his mouth when he is excited by lust; (S, O, K;) a skin in the fauces of the Arabian camel, which he inflates with wind, and in which he brays; whereupon it appears from the side of his mouth; so says En-Nuḍr; and he adds that it does not pertain to any but the Arabian camel, [as is said in the M, and] as Hr says; but this requires consideration; (TA;) [also expl. as] the نَيْأَة [q. v.] of the he-camel, (M, and Har p. 16,) which he protrudes from his mouth when he brays: (Har ubi suprà:) pl. شَقَاشِقُ. (TA.) — To this is likened the tongue of the chaste, or eloquent, and able speaker; himself being likened to the braying stallion-camel: (O:) and hence they say of an orator, or a preacher, that he is شُقْشُقَةُ دُوٍ: (S:) one says likewise of an orator, or a preacher, that is loud in voice and skilful in speech, هُوَ أَهْوَرُ الشَّقْشَقَةِ [lit. He is wide, or ample, in respect of the شقشقة]: (TA:) and one says, هَدَرَتْ شِقْشِقَتُهُ + [meaning His utterance was sonorous and fluent]. (A and TA in art. هدر.) Orators, or preachers, are also termed شَقَاشِقُ [for ذَوُو شَقَاشِقَ]: and one says, فُلَانٌ شِقْشِقَةُ قَوْمِهِ, meaning + Such a one is the noble, and the chaste in speech, or eloquent, of his people. (M.) And in a trad. of 'Omar, (M, O, TA,) accord. to A'Obeyd and others, or of 'Alee accord. to Hr, (TA,) شَقَاشِقُ are assigned to the Devil, in his saying, إِنَّ كَثِيرًا مِنَ الخُطَبِ مِنْ شَقَاشِقِ الشَّيْطَانِ [lit. Verily many of the orations, or harangues, are from the شقاشق of the Devil]; because of the lying introduced into them. (M, O,* TA.*)

الخُطْبَةُ الشِّقْشِقِيَّةُ an appellation applied to a certain خُطْبَة [i. e. oration, or harangue, or sermon,] of 'Alee, because of his saying to Ibn-'Abbás, (O, K,) on his having cut short his speech, (O,) in reply to a remark of the latter person upon his not having continued his speech uninterruptedly, تِلْكَ شِقْشِقَةٌ هَدَرَتْ ثُمَّ قَرَّتْ [That was a شقشقة that uttered a braying, then became still]. (O, K.)

شَاقٌّ Difficult, hard, distressing, grievous, afflicting, troubling, molesting, fatiguing, or wearying. (KL.) One says شَاقٌّ أَمْرٌ [An affair, or event, that is difficult, &c.]; from شَقَّ عَلَيْنَا الأَمْرُ. (Msb.) And شُقَّةٌ شَاقَّةٌ (S, Msb) A long journey [that is difficult, &c.]. (Msb.)

شَاقَةٌ The spadix of a palm-tree, that has become a span in length; so called because it cleaves the envelope: pl. شَوَاقُّ. (M.)

أَشَقُّ, (S, M, O, K,) fem. شَقَّاءُ, and pl. شُقٌّ, (K,) applied to a horse, Wide between the hind legs: (IAạr, Th, T, O,* K,* TA:) and the fem. signifies wide in the أَرْفَاغ [or groins, or similar parts]; (TA;) and is applied to a mare: (IDrd, O, TA:) and wide in the vulva; (IAạr, O, K;) applied in this sense to a woman. (IAạr, O, TA.) And أَشَقُّ المَنْسِرَيْنِ, applied to a horse, Wide in the nostrils. (Lth, O, TA.) — Also, (O, K,) Tall, or long; (T, S, M, O, K;) applied to a horse; (T, S, M, K;) thus expl. by Aṣ; (T, TA;) and so too applied to a man: (M, TA:) and the fem., as above, applied to a mare. (S.) — And, applied to a horse, That goes to the right and left in his running, (JK,* O, K, TA, [in the CK, يَسُوقُ is erroneously put for يَشُقُّ, and in like manner in my MS. copy of the K, with the additional mistranscription of من عَذْوِهِ for من عَذْوِهِ فِي,]) as though (O, TA) leaning upon one of his sides: (JK, O, TA:) so says Lth; and he cites as an ex.,

وَتَبَارَيْتُ كَمَا يَمْشِي الأَشَقُّ

[as though meaning And I moved my posteriors in walking, like as goes the horse that inclines to the right and left in his running: but this may be rendered and I stepped wide, like as does the tall, or long-bodied, horse]. (O, TA.)

مَشَقٌّ [properly A place of cleaving, splitting, &c.: and hence a fissure, cleft, &c., like شَقٌّ: pl. مُشُوقٌ]: see شَقٌّ. — مَشَقُّ العَيْنِ [The slit of the eye]. (TA in art. حوص.)

مُشَقَّقٌ [said in the S and K to be an inf. n. of شَقَّ trans. by means of عَلَى: see شَقٌّ, in the last quarter of the paragraph, in two places.

شقا

1. شَقَأَ, (S, K,) aor. ـَ, (K,) inf. n. شَقْءٌ and شُقُوءٌ, said of the نَاب [or tush] (S, K) of a camel, (S,) It grew forth; (S, K;) it appeared; (TA:) as also شَكَأَ. (K in art. شكأ.) [See also شَقَّ, شَاقِي, with the ء softened [or changed into ى], occurs in a verse of Dhu-r-Rummeh [for the part. n. شَاقِئ]. (TA.) — شَقَأَ رَأْسَهُ He divided his head; syn. شَقَّهُ: [meaning, his hair:] or he separated it (فَرَّقَهُ) [i. e. his hair] with the مِشْقَأَة [or comb]: (K:) or شَقَأَ شَعَرَهُ بِالمُشْطِ, inf. n. شَقْءٌ, he separated his hair with the comb. (AZ, S.) — And شَقَأَهُ, (S, K,) inf. n. شَقْءٌ, (S,) He hit his مُشَقَّأ, i. e. the place of the parting of the hair of his head, (S, K,) with a staff, or stick. (S.)

إِبِلٌ شَوَاقِئُ Camels of the age when the نَاب [or tush] grows forth: and so بَكَرَةٌ شَوْكَاءُ: (Aṣ, TA:) [or] شَوْكِيَّةٌ, q. v. in art. شوك.

مِشْقَأٌ, (S, K,) and ↑ مِشْقَئٌ, (Fr, O, TA,) like مِفْرَقٌ and مَفْرِقٌ, (O, TA,) The place of the parting of the hair of the head. (Fr, S, O, K.)

مِشْقَأٌ A comb; (IAạr, S, K;) as also ↑ مِشْقَاةٌ and ↑ مِشْقَاءٌ, and مِشْقًا [or مِشْقًى]. (K: the last also mentioned in the K in art. شغو.)

مَشْقُوءٌ: see مَشْقُوفٌ.

مِشْقَاةٌ: see مِشْقَأٌ. — Also i. q. مِدْرَاةٌ; (K;) [i. e. A thing, or an iron instrument, with which the head is scratched; or a thing like a large needle, with which the female hair-dresser adjusts, or puts in order, the locks of a woman's hair;] or a piece of wood, or stick, [like a skewer,] which a woman inserts in her hair; or a horn prepared for that purpose (TA) [or for adjusting the locks of a woman's hair: see مِدْرَاةٌ].

مِشْقَئٌ: see مِشْقَأٌ.

شقح

1. شَقَحَ النَّخْلُ, and ↑ شَقِحَ, The palm-trees were, or became, goodly with their fruit. (TA.) [See also 4.] — شَقَحَ اللّٰهُ فُلَانًا, [inf. n. شَقْحٌ,] accord. to AZ, is syn. with قَبَّحَهُ اللّٰهُ [i. e. God removed such a one far from good, or prosperity, &c.; or may God remove &c.]: (TA:) [or, as may be inferred from what follows, the former of these verbs is used by some as an imitative sequent to the latter of them:] and accord. to Sb, (TA,) شَقْحٌ, (K, TA,) inf. n. [شَقْحٌ and] شَقَاحَةٌ, (TA,) is syn. with قَبْحٌ [i. e. He, or it, was, or became, bad or evil, foul or ugly, &c.]: (K, TA:) [but in this case also it seems that the former of these verbs may be used by some as an imitative sequent to the latter of them: for] one says, قُبْحًا لَهُ وَشَقْحًا [May removal far from good, or prosperity, &c., befide him], (S, O, K,) in which شَقْحًا is an imitative sequent to قُبْحًا, or syn. therewith; (S, K;) and [in like manner] قُبْحًا لَهُ وَشَقْحًا; (O, K;) and, of a man, قَبُحَ وَشَقَحَ, inf. n. of the latter as above and in like manner of the former; (S;) and جَاءَ بِالقَبَاحَةِ وَالشَّقَاحَةِ [He did, or said, what was bad or evil, &c.]: (K:) and ↑ هُوَ قَبِيحٌ شَقِيحٌ [He is bad or evil, foul or ugly, &c.]: (S,* O, K:*) and ↑ قَعَدَ مَقْبُوحًا مَشْقُوحًا [He sat, or remained, far removed from good, or prosperity, &c.]: in like manner: (K:) but Sb intimates that ↑ شَقِيحٌ is not an imitative sequent, by his stating that the Arabs say شَقِيحٌ وَدَمِيمٌ [Bad, or evil, &c., and blamed, &c.; or, more probably, شَقِيحٌ وَدَمِيمٌ, meaning foul and ugly]: (L, TA:) and [it is said that] ↑ شَقِيحٌ signifies Recovering (نَاقِهٌ [for which Freytag appears to have read نَاقَةٌ]) from disease; (O, K, TA;) and hence one says, فُلَانٌ قَبِيحٌ شَقِيحٌ [as though meaning Such a one is unsightly, being just recovering from disease]: (TA:) and accord. to AZ, ↑ مَشْقُوحٌ is [not an imitative sequent, but] syn. with مَقْبُوحٌ: (L, TA:) in the phrase above-mentioned, مَشْقُوحًا is said in the 'Ináyeh to mean broken: or far removed: (TA:) or it means reviled. (O.) — [As indicated above,] شَقَحَهُ, aor. ـَ, (Lḥ, O, K,) inf. n. شَقْحٌ, (Lḥ, O,) also

signifies *He broke it.* (Lḥ, O, Ḳ.) One says, لَأَشْغَنَّكَ شَغْخَ الجَوْزَةِ بِالجَنْدَلِ, i. e. *I will assuredly break* [or *crush*] *thee* [*as in the breaking of the walnut*] *with stones:* (O, TA:*) or *I will assuredly extract all that thou hast* [*as in the extracting of the contents of the walnut by means of stones*]: for شَغَخَ الجَوْزَةَ, inf. n. as above, means *He extracted what was in the walnut.* (TA.)

2: see **1**, first sentence: and see also **4**, in three places.

3. شاغهُ *He reviled him;* or *contended with him in reviling;* (Ḳ, TA;) and *contended with him in annoyance.* (O, TA.)

4. اشغخ الشَّحْمُ; (Ṣ, A, Mgh, O, Ḳ;) as also ♦ شَغَّخَ, (Ṣ,* A, Mgh, O,) inf. n. تَشْغِيخٌ; (Ṣ;) *i. q.* أَزْهَى [meaning *The palm-trees showed redness, or yellowness, in their fruit*]: (Ṣ, A, O, Ḳ:) or *their dates became altered from greenness to yellowness:* (Mgh:) the former is said by Aṣ to be of the dial. of El-Ḥijáz: and ♦ the latter verb is also said of the [kind of tree called] أُرَاك, meaning *it became coloured in its fruit.* (TA.) And اشغخ التَّمْرُ, (O,) or البُسْرُ, (Ḳ,) inf. n. إِشْغَاخٌ; (TA;) and ♦ شَغِخَ, (O, Ḳ,) inf. n. as above; (TA;) *The dates, or the unripe dates, became coloured,* (O, Ḳ,) *red,* or *yellow:* (O, TA:) or, as some say, *became sweet.* (TA.) The Prophet forbade the selling of dates before their becoming in this state. (Ṣ,* A,* O, TA.) = اشغخهُ *He removed him far away.* (O, Ḳ.*) = أَشْغَخَ بِهِ وَأَشْغَخَ [app. *How foul,* or *ugly,* or the like, *is he!* as seems to be shown by what here follows]: IDrd cites,

• أَشْغَخَ بِهِ مِنْ وَلَدٍ وَأَشْغَخَ •
• مِثْلِ جَرْوِ الكَلْبِ لَا بَلْ أَشْغَخَ •

[*How foul is he, as offspring, and how ugly! like the little whelp of the dog; nay, rather, more foul!*]. (O.)

شَغْخٌ [an inf. n. of شَغَخَ, q. v. = And,] accord. to AZ, *i. q.* شُحٌّ [i. e. *Niggardliness,* &c.; or the *being niggardly,* &c.: see **1** in art. شحح]. (TA.)

شَغْخَةٌ: see what next follows.

شُغْخَةٌ and ♦ شَغْخَةٌ *An unripe date altering in redness,* (Ḳ,) or *altered to redness.* (Aṣ, TA.) = And the former signifies The [*ruddy*] *colour* termed غُرَّة. (O, Ḳ.)

شُغْخُغَةٌ شُغَخِيَّةٌ *A red* [*dress, or garment, such as is termed*] شُغْخُغَةٌ: (Ḳ:) the latter word being a rel. n. from شُغْخَةٌ meaning "an unripe date altering to redness." (TA.)

شَغِيخٌ: see **1**, in three places.

أَشْغَخُ *Red;* (TA;) or [*of a ruddy colour*;] *i. q.* أَشْقَرُ: (O, Ḳ, TA:) so says AḤát. (TA.) = [Hence,] رَغْوَةٌ شُغْخَانَةٌ [*Froth,* app. of milk,] *that is not of a pure white hue,* (O, Ḳ, TA,) *but coloured.* (TA.)

مُشْغُوخٌ: see **1**, in two places.

شغد

1. شَغَدَ, aor. ـَ, (Ṣ, M, L, Ḳ,) inf. n. شَغْدٌ, (Ṣ, M, L,) *He scarcely ever, or never, slept, and had a malignant eye, affecting, or hurting, others, therewith:* (Ṣ, M, L, Ḳ:*) or *he had a strong, or powerful, eye, quickly affecting or hurting* [*others therewith*]. (M, L, Ḳ.) = And شَغَدَ, (Ṣ, M, L, Ḳ,) aor. ـُ; (Ḳ;) and شَغِدَ, aor. ـِ; (L, Ḳ;) *He went away,* (Ṣ, M, L, Ḳ,) *and went far off,* (Ṣ, L,) *being driven away.* (Ṣ, L, Ḳ.)

3. شاغدهُ, (Ṣ, L,) inf. n. مُشَاغَدَةٌ, (Ḳ,) *He regarded him, or treated him, with enmity, or hostility.* (Ṣ, L, Ḳ.)

4. اشغدهُ, (inf. n. إِشْغَادٌ, L,) *He drove him away.* (Ṣ, M, L, Ḳ.)

شَغْدٌ: see شَغْدَانٌ, in three places.

شُغْدٌ: see شَغْدَانٌ, in four places: = and see also شَغْدٌ.

شِغْدٌ: see شَغْدَانٌ, in three places.

شَغْدٌ: see شَغْدَانٌ. = مَا بِهِ شَغْدٌ وَلَا نَغْدٌ *There is not in him any motion.* (IAạr, Ṣ, L.) = And, (L, Ḳ, in the CK لَا نَغْدٌ وَلَا بِهِ شَغْدٌ,) as also مَا بِهِ شَغْدٌ وَلَا نَغْدٌ, (Ḳ,) *There is not in it* (namely, a commodity, or household furniture, L) *any fault, or defect:* and *there is not in it* (namely, language, or speech, L) *any defect, imperfection, or unsoundness.* (L, Ḳ.*) = And مَا لَهُ شَغْدٌ وَلَا نَغْدٌ *He possesses not anything.* (L, Ḳ.) = And مَا دُونَهُ شَغْدٌ وَلَا نَغْدٌ *There is not anything to be feared, nor anything to be disliked, in the way to the attainment thereof.* (Meyd, TA.)

شَغَدٌ: see شَغْدَانٌ, in six places.

شُغَدٌ: see شَغْدَانٌ, in two places.

شِغَدٌ: see شَغْدَانٌ, in the latter half.

شَغْدَةٌ and شَغَدَةٌ: see شَغْدَانٌ, near the end; the latter, in two places.

شَغْدَى: see what next follows.

عُقَابٌ شَغْدَةٌ *An eagle vehemently hungry,* (Ṣ, M, L, Ḳ,) *and eager in seeking food;* (M, L;) as also ♦ شَغْدَى. (Ḳ.) A poet likens a horse thereto. (M, L.)

شَغْدَانٌ, as a sing. n.: see شَغْدَانٌ (of which it is also a pl.), in two places, near the end.

شَغْدَانٌ One *who scarcely ever, or never, sleeps;* (Ṣ, M, L, Ḳ;) as also ♦ شَغْدٌ; (Ṣ, M, Ḳ;) *and who has a malignant eye,* (Ṣ, M,) *affecting,* or *hurting, others therewith;* as also ♦ شَغَدٌ (Ṣ, M, Ḳ, in the TA شَغْدٌ,) and ♦ شَغِيدٌ: (M:) or *who has a strong, or powerful, eye, quickly affecting or hurting* [*others therewith*]; (M, L, Ḳ;) as also ♦ شَغِدٌ and ♦ شَغِيدُ العَيْنِ: (M:) and شَغَدُ one *who scarcely ever, or never, sleeps; whom drowsiness does not overcome.* (T, L.) = Also *Driven away, and remote;* and so ♦ شَغِدٌ. (L.) = And شَغَدَانَةٌ A *light-spirited* woman: (Th, M, L:) *foul, or obscene, in her speech; clamorous, and foul-tongued.* (T, L.) = Also The *male chameleon;* (M, L, Ḳ;) and so ♦ شَغِدٌ and ♦ شُغْدٌ: or all these words signify *a slender and compact male chameleon, with a small head, that cleaves to the trunk of the kind of tree called* عِضَاه: (M, L:) pl. شِغْدَانٌ (M, L, Ḳ) and شَغَادَى: (M:) the former pl. like حِجْرَانٌ, pl. of حَجَرٌ; (L;) and also used as a sing., meaning *a male chameleon;* (Th, M;) thus used by a poetess: (M:) also ♦ شُغْدٌ (Ṣ, M, L, Ḳ) and ♦ شُغَدٌ (M, L) and ♦ شَغَدٌ (M, L, Ḳ) and ♦ شُغَدٌ (Ḳ) the *young one of a chameleon:* (Lḥ, Ṣ, M, L, Ḳ:) pl. شُغْدَانٌ (Ṣ, M, L, Ḳ) and شَغَادَى: (M, L, Ḳ:) the former pl. like صِنْوَانٌ, pl. of صِنْوٌ. (Ṣ.) A poet says, describing asses,

• فَرَعَتْ بِهَا حَتَّى إِذَا • رَأْتِ الشَّغَادَى تَصْطَلِي •

And they pastured therein until the heat became vehement and *they saw the male chameleons* thirsty, desiring to go to water, and *repairing to the sun:* some say, that شغادى here signifies *moths,* (فَرَاش,) but this is a mistake. (M, L.) شِغْدَانٌ also signifies The *animals called* ضَبّ *and* وَرَل *and* سَامّ أَبْرَص *and* طِحْن *and* دَبَّاسَة: and the sing. is ♦ شُغْدَةٌ: (M, L:) or *any small animals that creep or walk upon the earth, and venomous or noxious reptiles and the like:* (M, L, Ḳ:) sing. ♦ شَغَدَةٌ (M, L) and ♦ شَغْدَةٌ, (M,) or ♦ شَغَدٌ, (L,) and ♦ شُغْدٌ, (M,) or ♦ شَغْدٌ; (L;) but it does not appear how ♦ شَغَدَةٌ can be a sing. of شِغْدَانٌ unless the augmentative letter be regarded as elided. (M, L.) = Also The *wolf;* (M, L, Ḳ;) and so ♦ شِغْدَانٌ (Th, M, L, Ḳ) and ♦ شُغْدٌ, (M, L,) or ♦ شِغْدٌ, (Ḳ,) or ♦ شَغْدٌ. (TA.) = Also The *hawk;* syn. صَقْرٌ; (M, L;) and so ♦ شِغْدَانٌ (Th, M, L) and ♦ شُغْدٌ, (M, L,) or ♦ شَغْدٌ. (TA.) = And شِغْدَانٌ [the pl.] also signifies The *young ones of the kinds of birds called* حَبَارَى *and* قَطًا (M, L, Ḳ) and *the like.* (M, L.)

شَغْدٌ: see شَغْدَانٌ, in two places.

طَرْدٌ مِشْغَدٌ *A driving far away.* (M, L.)

شغر

1. شَغَرَ, aor. ـَ, inf. n. شَغْرٌ (M, L, Mṣb, Ḳ [in the CK and TA شَغْرٌ, which is evidently wrong.]) and شُغُورٌ, (Lth, Ḳ,) or the latter is a simple subst.; (M;) and شَغَرٌ; and ♦ أَشْغَرُ; (M, Ṣ;) *He was, or became, of the colour termed* شُغْرَة. (M, L, Mṣb, Ḳ.)

9: see **1**.

شَغْرٌ: see شُغُورٌ.

شَغَرٌ [The *red,* or *blood-coloured, anemone;*] *i. q.* شَقَائِقُ النُّعْمَانِ: (Ṣ, M, A, Mṣb, Ḳ:) it is not a sweet-scented flower: (Mṣb:) n. un. with ة; (Ṣ, M, Mṣb, Ḳ;) pl. [of the n. un.] شَغَرَاتٌ: (Ḳ:) as

also ⬆ شُقَّارٌ and ⬆ شُقَرَانٌ, (so in some copies of the ﻙ,) the latter so written by IDrd and Sgh, and thought by IDrd to be a place or a plant, (TA,) ⬆ شُقُرَّانٌ, (so in some copies of the ﻙ and in the TA,) and ⬆ شُقَارَى and ⬆ شُقَارَى: (ﻙ:) or شَقِرٌ is the name of *a certain other plant, not the* شقائق, *but red like it:* (M,* ﻙ,* TA:) or it signifies *cinnabar:* (A:) or شَقِرَةٌ has this signification, (T, ﻙ,) as well as that first assigned to it above: (ﻙ:) and accord. to AHn, (M, TA,) ⬆ شُقَّارَى is the name of *a certain plant* (Ṣ, M, TA) *that grows in sands, having a pungent odour, which is tasted in the flavour of milk:* and he adds that, accord. to some, it is the same as the شَقِر; but that this opinion is not well founded: (M, TA:) it is also said that it is *a certain plant having a flower of a dingy red colour, the seed, or grain, of which is called* حِمْحِم: (TA:) and that ⬆ شُقَّارَى (M, TA) and ⬆ شَقَارَى, (M,) or ⬆ شُقَّارٌ, (TA,) are names of *a certain plant, having a flower of a colour somewhat of that termed* شُقَّانَة, *with slender, or delicate, dust-coloured leaves, which grows in the manner of* قَضْب [a kind of trefoil], *is approved in pasturage, and grows only in fruitful years.* (M, TA.)

جَاءَ بِالصَّقْرِ وَالبَقْرِ: see جَاءَ بِالصَّقْرِ وَالبَقْرِ, in art. صقر.

شُقْرَةٌ The *colours described in the explanations of the epithet* أَشْقَرُ, *below.* (Ṣ, M, Mṣb, &c.)

شَقْرَانُ, or شُقْرَانٌ: see شَقِرٌ.

شَقْرَاقٌ and its vars.: see in art. شقرق.

شُقُورٌ: see the next paragraph, in four places.

شُقُورٌ (AHeyth, Fr, A'Obeyd, Ṣ, ﻙ) and ⬆ شَقُورٌ (AHeyth, Aṣ, Abu-l-Jarráh, Ṣ, ﻙ) *A want; or a needful, or requisite, thing, affair, or business:* (Ṣ, ﻙ:) or the former signifies *wants:* (Ḥam p. 716:) A'Obeyd says that the former word is the more correct, because شُقُور signifies *things, or affairs, that cleave to the heart, disquieting it;* and is pl. of ⬆ شَقْر; and that ⬆ شَقُور, with fet-ḥ, has the signification of an epithet [meaning *cleaving to the heart and disquieting it*]: (Ṣ:) or, accord. to some, this latter signifies *grief, mourning, sorrow, or sadness; disquietude of mind:* or *disquietude of mind that causes one to be sleepless:* the former is also expl. as signifying a man's *case,* and his *secret:* and ⬆ both are also said to signify *tidings:* and a man's *state,* or *condition.* (TA.) One says, أَجْمَعْتُهُ بِشُقُورِي *I acquainted him with my want;* like as one says أَفْضَيْتُ إِلَيْهِ بِمَجْرِي وَبِمَجْرَى: (Ṣ:) or *I acquainted him with my tidings.* (TA.) And أَفْضَيْتُ إِلَيْهِ بِشُقُورِي *I acquainted him with my case, and with what I kept secret from others;* (TA:) and so نَفَضْتُ لَهُ شُقُورِي: (Ḥam p. 716:) or *I revealed to him my secret, and acquainted him with all my affairs.* (Mgh.) And ⬆ بَثَّهُ شُقُورَهُ, and ⬆ شُقُورَهُ, *He complained to him of his state, or condition.* (M, TA.)

شُقَارَى: see شَقِرٌ, in two places: ═ and see also جَاءَ بِالصَّقْرِ وَالبَقْرِ, in art. صقر.

شُقَّارٌ: see شَقِرٌ, in two places.

شُقَارَى: see شَقِرٌ, in three places.

أَشْقَرُ, applied to a man, [*Of a ruddy complexion combined with fairness:* or] *of a clear ruddy complexion, with the outer shin inclining to white:* (Ṣ:) or *having a red, or ruddy, tinge, over a white, or fair, complexion:* (M, Mṣb, ﻙ:) and applied to a horse, [*of a sorrel colour:*] *of a clear red colour,* (Ṣ, IF, Mṣb,) or *of a red colour inclining to* [*the dull red hue called*] مُغْرَة, (M, ﻙ,) *with a red mane and tail:* (Ṣ, M, ﻙ:) when the mane and tail are black, the epithet كُمَيْت [meaning bay, or dark bay, or brown,] is applied to the horse: (Ṣ:) the أَشْقَر is said to be the best of horses: (IAạr, M: [but it is said in Ḥar p. 399 to be regarded by the Arabs as of evil omen:]) and applied to a camel, *intensely red:* (Ṣ:) or *of a colour resembling that of a horse thus termed:* (M:) fem. شَقْرَاءُ: and pl. شُقْرٌ. (Mṣb.) ═ Also, applied to blood, *That has become thick,* صَارَ عَلَقًا, M, Mṣb, TA,) *and not been overspread with dust.* (Mṣb, TA.) ═ And the fem., شَقْرَاءُ, is used as [a subst.] signifying *Fire.* (Ḥam p. 718.)

شقرق

شَقْرَاقٌ and شِقِرَّاقٌ, (Ṣ, O, Mṣb, ﻙ,) the former accord. to IAạr, (Th, TA,) the latter accord. to Fr, (TA,) but disallowed by IKt, and asserted by him to be a mispronunciation of the vulgar, (Mṣb,) and شَقْرَاقٌ, (Mṣb, ﻙ,) and شَقْرَاقٌ, (accord. to the CK,) and, (Ṣ, O, ﻙ,) as they sometimes said, (Ṣ, O,) شِرْقِرَاقٌ, (Ṣ, O, ﻙ,) and شَرْقَرَاقٌ, and شَرْقَرَقٌ, (ﻙ,) [the first and second now applied to The *green wood-pecker, picus viridis:* and to the *common roller, coracias garrula:*] *a certain bird,* (Ṣ, O, Mṣb, ﻙ,) *well known,* (ﻙ,) among the Arabs, (Fr, TA,) called أُمَيْل, (Fr, Ṣ, O, Mṣb, TA,) [a name likewise now applied to the *green wood-pecker,*] *and regarded by the Arabs as of evil omen;* (Ṣ:) *less than the pigeon, the colour of which is green, and the beak black, and having blackness in the extremities and exterior of its wings:* (Mṣb:) accord. to IAạr, the شَقْرَاق is with the Arabs the أُخْطُب [q. v.]: (TA:) accord. to the ﻙ, and شَقْرَاق and شرقراق accord. to Lth, (TA,) *a certain bird speckled, or spotted, with green and red and white* (ﻙ, TA) *and black,* (TA,) *and found,* accord. to the copies of the ﻙ, *in the land of the Ḥaram,* but correctly, as in the words of Lth, بأرض الجرم, thus, with ح, [perhaps rightly بِالأَرْضِ الحَرَمِ, *in the land that is hot,* or *very hot,*] *in the places in which palm-trees grow; of the size of the* هُدْهُد [or *hoopoe*]: accord. to Lb, شَقْرَاق is of the measure فَعْلَال: شرقراق is mentioned by J and Sgh [as well as in the ﻙ] in the present art.; but should, properly, be mentioned under the head of شرقرق, as it is in the L. (TA.)

شقص

2. شَقَّصَهُ, (L, TA,) inf. n. تَشْقِيصٌ, (L, Mgh, ﻙ,) *He divided it into parts,* or *portions:* (Mgh:) or *he cut it up, and separated its members* (A, L, ﻙ*) *into just portions among the sharers;* (L, ﻙ:*) namely, a slaughtered animal, (ﻙ,) or particularly a slaughtered sheep or goat, and a pig: (L, A, TA:) or *he divided it* (namely, a pig,) *into parts* or *portions, and members,* for eating and selling. (Mgh.) Hence the trad. مَنْ بَاعَ الخَمْرَ فَلْيُشَقِّصِ الخَنَازِيرَ (L, A) *He who sells wine, let him cut up swine and divide their members,* as is done to a sheep or goat when its flesh is sold: meaning, he who holds the selling of wine to be lawful, let him hold the selling of swine to be so; for they are equally forbidden. (L, TA.)

شِقْص *A piece,* or *part,* of a thing; (Ṣ, M, Mgh, Mṣb;) as also ⬆ شَقِيص: (M, Mgh:) or *a little,* of much; (M, TA;) as also ⬆ the latter: (IDrd, M, ﻙ:) and ⬆ the latter, *a little, or paltry, thing:* (TA:) and the former, *a piece of land:* (Ṣ:) or *a share;* syn. سَهْم, (A, ﻙ,) or حَظّ, (M,) and نَصِيب, (A, Mgh, ﻙ,) and شِرْك, (A, ﻙ,) which signifies the same as نَصِيب; (Sh, on the authority of Khálid;) as also ⬆ شَقِيص; (Sh, M, Mgh, ﻙ;) like نِصْف and نَصِيف: (M:) as, for instance, in property; (IDrd;) and of a slave: (TA:) or *a certain share not divided:* (Esh-Sháfi'ee, TA:) or if *divided* it may also be thus called: (Az, TA:) pl. [of pauc.] أَشْقَاص (M, Mṣb) and [of mult.] شِقَاص. (M, TA.)

شَقِيص: see شِقْص, throughout. ═ Also *A sharer,* or *partner.* (Ṣ, A, ﻙ.) You say, هُوَ شَقِيصِي *He is my sharer,* or *partner,* (Ṣ, A,) *in a piece of land.* (Ṣ.) ═ And *A fleet, or swift, and excellent* horse: (ﻙ:) but an epithet not known to Lth. (TA.)

مُشَقَّص *A broad* نَصْل [or *iron head*] (IDrd, Mṣb, ﻙ) *of an arrow:* (IDrd:) or *an arrow having such a* نصل, (Lth, IF, ﻙ,) *with which wild animals are shot;* (Lth;) but Az says that this explanation is at variance with what has been heard from the Arabs: (TA:) or it signifies, (M,) or signifies also, (ﻙ,) a *long* نصل; (M, ﻙ:) not a broad one: (M:) or *an arrow having such a* نصل; (M;) *with which wild animals are shot:* (ﻙ:) or *a long and broad* نصل: (Ṣ:) or it is *of half the size of a* نصل, *and is worthless; children play with it, and it is the worst kind of arrow* [-head], *and is used for shooting at objects of the chase and any other thing:* (TA:) pl. مَشَاقِص. (Ṣ.)

مُشَقِّص *A butcher.* (A, ﻙ.)

شقو

1. شَقِيَ, (Ṣ, Mṣb, ﻙ,) originally شَقِوَ, (Ṣ, TA,) aor. ـَ, (Ṣ, Mṣb,) dual thereof يَشْقَيَانِ, (Ṣ,) inf. n. شَقَاوَة and شِقَاوَة, (Ṣ,* ﻙ,) the latter accord. to a reading of the Ḳur xxiii. 108, (Ṣ,) and شَقَاء and شَقَا (Ṣ,* ﻙ) and شَقْوَة and شِقْوَة and شَقًا, (ﻙ,) or the last of these is the inf. n., and شَقَاوَة and شِقْوَة [and the rest, none of which is expressly specified as an inf. n. in the Ṣ,] are simple substs., (Mṣb,) *He*

was, or became, unprosperous, unfortunate, unhappy, or miserable; (S, Mṣb, TA;) شَقِيَ being contr. of سَعِدَ; (Mṣb;) and شَقَاوَةٌ &c. contr. of سَعَادَةٌ: (S, TA:) or he was, or became, in a state of straitness, distress, adversity, or difficulty. (Az, K, TA.) [See also شَقَاوَةٌ below.] — Also † He suffered, or experienced, fatigue, (TA, and Ksh and Bd and Jel in xx. 1,) فِى كَذَا [in such a thing]. (TA.) — شَقَاهُ: see 3: — and 4.

3. شَاقَاهُ, (K, TA,) inf. n. مُشَاقَاةٌ (S, TA) and شِقَاقٌ, (TA,) He laboured, strove, or struggled, with him, to prevail, or overcome, (S, K, TA,) in war, or battle, and the like; (K, TA;) so in the T; (TA;) he struggled, or contended, with, or against, the difficulty, or trouble, or inconvenience, that he experienced from him; (S,* TA;) syn. عَالَجَهُ; (K, TA;) or عَارَسَهُ; and عَانَاهُ. (S,* TA.) — And شَاقَاهُ, aor. of the latter verb, He endeavoured to surpass him in mutual labouring, or striving, or struggling, to prevail, or overcome, &c., غَالَبَهُ فِى الشِّقَاقِ [in the CK, فِى الشِّقَاءِ, but the former seems to be the right reading, and may be best rendered in the mutual striving against difficulty,] and he surpassed him therein. (K. [In the S, شَاقَانِى فُلَانٌ فَشَقَوْتُهُ, aor. أَشْقُوهُ; and only the latter verb as thus used is there explained.]) — مُشَاقَاةٌ signifies also † The treating [one] with hardness, harshness, or illnature. (TA.) — And † The vying, one with another, in patience, or endurance: a rájiz says,

* إِذَا يُشَاقِينِى الصَّابِرَانِ ثَمَّ بَرِثْ *

* يَكَادُ مِنْ ضَعْفِ الْقُوَى لَا يَنْبَعِثْ *

[When the two patient ones vie in endurance, he does not lag behind, almost, by reason of the weakness of powers, failing to hasten in pace]: he means a camel vying with the attendant thereof in endurance of going. (TA.)

4. اشقاهُ اللّٰهُ God caused him to be unprosperous, unfortunate, unhappy, or miserable; contr. of أَسْعَدَهُ: (S,* Mṣb, TA:) or God caused him to be in a state of straitness, distress, adversity, or difficulty: and so ↓ شَقَاهُ. (K.) — And اشقى He combed. (AZ, K. [See مُشْقًى.])

شَقْوَةٌ an inf. n. of شَقِيَ, as also شَقَاوَةٌ: (S,* K:) or a simple subst. (Mṣb.)

شَقِىٌّ Unprosperous, unfortunate, unhappy, or miserable: (S, Mṣb, TA:) [or in a state of straitness, distress, adversity, or difficulty: (see its verb:)] pl. أَشْقِيَاءُ. (TA.) وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا, in the Kur [xix. 4, And I have not been, in supplicating Thee, my Lord, unprosperous], means I have been one whose prayer has been answered. (TA.)

شَقَاوَةٌ an inf. n. of شَقِيَ; (S,* K;) or a simple subst.; (Mṣb;) signifying Unprosperousness, &c.; [see its verb:] contr. of سَعَادَةٌ: (S, Er-Rághib, TA:) it is of two kinds; أُخْرَوِيَّةٌ [relating to the world to come] and دُنْيَوِيَّةٌ [relating to the present world]: and the latter is of three kinds; نَفْسِيَّةٌ [relating to the soul] and بَدَنِيَّةٌ [relating to the body] and خَارِجِيَّةٌ [relating to external circumstances]. (Er-Rághib, TA.) — Also † Fatigue; syn. تَعَبٌ; but the latter has a more general signification; every شقاوة being تعب, but every تعب is not شقاوة. (TA.)

أَشْقَى [More, and most, unprosperous, &c. — And] † More [and most] fatigued. (TA.)

مِشْقًى A comb: a dial. var. of مِشْقَاصٌ. (AZ, K.)

شقى

1. شَقَى, inf. n. شَقْىٌ, said of the نَاب [or tush] of a camel, It grew forth: a dial. var. of سَقَا. (K in art. سقو [but belonging to the present art.: mentioned in the TA, as not in the K, on the authority of ISd].) — [Freytag states, as on the authority of Abu-l-'Alà, that شَقَى is used for شَقَّ He clave, or split, &c.: — and that Reiske has explained it as signifying He opened the mouth with a wide grinning ("amplo rictu").]

شَاقٍ A long prominence, or projecting portion, or ledge, (جَحْدٌ طَالِعٌ طُوبِلٌ,) of a mountain, (K, TA,) that cannot be ascended: (TA:) by rule it should be with ة [i. e. شَاقِيَةٌ, as being derived from شَقَا]: (Sgh, TA:) pl. شَوَاقٍ (K [correctly شَوَاقِى]) and شُقْيَانٌ. (TA. [Mentioned in the K in art. شقو, but belonging to the present art.])

شك

1. شَكَّ is intrans. by itself, and trans. by means of the particle فى: — one says الْأَمْرُ شَكَّ, aor. يَشُكُّ [contr. to analogy in the case of an intrans. verb of this class], inf. n. شَكٌّ, The thing, or case, or affair, was, or became, dubious, or confused: (Mṣb:) — and فِيهِ شَكَّ, (MA, K,) first pers. شَكَكْتُ فِيهِ, (S, Mṣb,) aor. as above, (JM, PS, &c.,) and so the inf. n., (MA, &c.,) He doubted, wavered or vacillated in opinion, or was uncertain, respecting it; (MA, Mṣb, and so accord. to explanations of شَكٌّ [q. v. infrà] in the S and Mṣb and K &c.;) syn. ارْتَابَ; (Mṣb;) and ↓ تَشَكَّكَ signifies the same. (S, K.) — شَكَّ عَلَى الْأَمْرِ means شَقَّ [i. e. The case, or affair, was difficult, hard, distressing, &c., to me]: (O, TA:) or, as some say, [was such that] I doubted (تَشَكُّكَ) respecting it. (TA.) — شَكَّ said of a camel, (IAạr, S, K,) aor. and inf. n. as above, (S,) He limped, or halted; or had a slight lameness, (IAạr, S, TA,) of his hind leg: (IAạr, TA:) or his arm stuck to his side, (K, TA,) and he had a slight lameness in consequence thereof: (TA:) and ↓ اشتكّ, likewise said of a camel, he had a slight lameness; (Ibn-'Abbád, O, TA;) like شَكَّ. (Ibn-'Abbád, O.) — شَكَّ also signifies The cleaving or sticking [of a thing to another thing]. (S, O, TA.) So in a verse of Aboo-Dahbal El-Jumaḥee cited voce يَلَبَ. (S.) And one says, شَكَّتِ الرَّحِمُ The relationship was, or became, closely united. (O, TA. [See رَحِمٌ شَاكَّةٌ voce شَاكٌّ.]) — شَكَّ فِى السِّلَاحِ, (K, TA,) aor. and inf. n. as above, (TA,) He put on [or around him,] or attired himself with, the arms, or weapons, completely, not leaving any of them; (TA;) [as though] he entered amid them. (K, TA.) — شَكَّكَهُ بِالرُّمْحِ, (S, O, Mṣb, in the K شَكَّهُ,) and بِالسَّهْمِ, and the like, aor. as above, (TA,) and so the inf. n., (Mṣb, TA,) I pierced, or transpierced, him, or it, (طَعَنْتُهُ, Mṣb, or خَرَقْتُهُ, O,) and in like manner in the TA, but in my copies of the S حَرَقْتُهُ [meaning I made a hole in him, or it], and thus in one place in the TA, and اِنْتَظَمْتُهُ, S, O, and in like manner in the K,) with the spear, (S, O, Mṣb, K,) and with the arrow, &c.: (TA:) but IDrd says that, accord. to some, شَكٌّ is only by the conjoining two things with an arrow or a spear: (O, TA:) [thus,] فَشَكَّ رِجْلَهُ مَعَ رِكَابِهِ means And he clave and transpierced his leg, or foot, together with his stirrup. (Mgh.) — [Hence,] تَشَكَّكْتُ إِلَيْهِ الْبِلَادَ I traversed, or crossed, or cut through, the countries, or districts, to him. (O, TA.) — And شَكَّ عَلَيْهِ الثَّوْبُ The garment was put [or drawn] together upon him, and fastened with a thorn or a wooden pin: or was let down, or made to hang down, upon him. (TA.) — شَكُّوا بُيُوتَهُمْ They placed their tents in one row, or series, (O, Mṣb, K,) in one regular order, (T, TA,) near together. (Mṣb.) — Hence, شَكُّوا الْأَرْحَامَ They made the relationships to be closely connected. (Mṣb.) And شَكَّ He was made, or asserted, to be connected with the lineage of another. (IAạr, O.) — And شَكَّكْتُهُ said of anything means I drew and joined, or adjoined, it [to another thing]. (Mṣb.) [And I infixed it in, or thrust it into, another thing.] — مَا شَكَّ كَذَا عَلَيْهِ, (K, TA,) or, more probably, مَا شَكَّ, (S,) a phrase in a verse of El-Farezdak, [in which it forms an apodosis,] means مَا قَارَنَ [i. e., app., Its friend (the sword, or the spear, both of which are meanings of الْخَلِيل,) would not be conjoined (or grasped) with my hand]. (TA.) — شَكَّ الثَّوْبَ He (the sewer) made the stitch-holes far apart [in sewing the garment, or piece of cloth]. (O, TA.) [Thus the verb has two contr. meanings.] — تَشَكَّكْتُ إِلَيْهِ, with kesr, and تَشَكَّكْتُ, (Ibn-'Abbád, O, and so in the K accord. to the TA, as also in the TK, in the CK and in my MS. copy of the K تَشَكَّكْتُ وَإِلَيْهِ,) I inclined to him, or it; or trusted to, or relied upon, him, or it, so as to be, or become, easy, or quiet, in mind; or leaned, rested, or relied, upon, him, or it; syn. رَكَنْتُ. (Ibn-'Abbád, O, K.)

2. تَشْكِيكٌ, فِيهِ شَكَّكَنِى, (S, O, K,*) inf. n. تَشْكِيكٌ, (O,) He made me to doubt, to waver or vacillate in opinion, or to be uncertain, respecting it; (S, K, TA;) he threw me, or made me to fall, into doubt, &c., respecting it. (O.)

5: see the first paragraph.

8: see the first paragraph.

شَكٌّ [used as a subst.] signifies Doubt; (Mṣb; [see 1;]) or the contr. of يَقِين; (S, O, Mṣb, K;) by which explanation is meant a wavering or

vacillation in opinion between two things, whether they be equal [in probability] or such that one of them outweighs [therein] the other; or, as the expositors explain its meaning in the Ḳur x. 94, *uncertainty:* (Mṣb:) or *a wavering or vacillation in opinion, between two inconsistent things, without making either of them to outweigh the other in the estimation of him who conceives the* شَكّ: or, as some say, *a pausing,* or *hesitation, between two extremes that are equal [in probability], without the mind's inclining to either of them:* when one of them is made to outweigh, without the other's being rejected, it is ظَنٌّ: (KT:) accord. to Er-Rāghib, it is the *alternation,* or *confusedness, of two inconsistent things, in the judgment of a man, and their being equal:* this is sometimes because of there being two indications, equal in his judgment, of the two inconsistent things; or of there being no indication thereof: and sometimes it relates to the question whether a thing be, or be not; and sometimes, to the question of what kind it is; and sometimes, to some of its qualities; and sometimes, to the accident that is the cause of its being: it is a species of جَهْل; but is more special than this; for جهل is sometimes the utter nonexistence of knowledge of the two inconsistent things; so that every شك is جهل, but every جهل is not شك: (TA:) accord. to some, the primary meaning is *a state of commotion,* or *disturbance, of the heart and mind:* (Mṣb:) pl. شُكُوكٌ. (Ḳ.) — [Hence,] يَوْمُ الشَّكِّ *The day of which one doubts whether it be the last of one month or the first of the next month:* and generally, *whether it be the last of Shaabān or the first of Ramaḍān;* and to fast on this day is forbidden.] — Also *A small crack in a bone.* (Ḳ.) — And *A seam,* or *line of sewing, of a garment.* (L in art. صوح.) — [And accord. to Freytag, *A coat of mail composed of narrow rings:* but he names no authority for this.] — And [*Arsenic;*] *a certain medicament, that destroys rats; brought from Khurāsān, from the mines of silver;* (Ḳ, TA;) *of two kinds,* (TA,) *white* and *yellow;* (Ḳ, TA;) *now known by the name of* سَمّ الفَأْر [*ratsbane*]. (TA.)

شَكٌّ *A covering* (جُلّ) *that is put upon the backs of the two curved extremities of the bow:* (Ḳ:) so says ISd. (TA.)

شَكَّةٌ [an inf. n. of un.] *A single piercing through two men on a horse.* (Ḥam p. 271.)

شَكَّةٌ *i. q.* شُقَّةٌ: (O, Ḳ:) so in the saying, إِنَّهُ لَبَعِيدُ الشَّكَّةِ *Verily he is one whose region to which he directs himself is far distant.* (O.)

شَكَّةٌ *Arms,* or *weapons,* (S, Ḳ, TA,) *that are worn.* (TA.) — And *A broad piece of wood,* (Ḳ,) or *small broad piece of wood,* (S, O,) *that is put into the hole* (خُرْت) [*in which is inserted the end of the handle*] *of the axe,* or *adz,* and *the like, in order to narrow it.* (IDrd, S, O, Ḳ.) — رَجُلٌ مُخْتَلِفُ الشَّكَّةِ means *A man discordant in natural dispositions.* (TA.)

شَكِلٌ A camel *having a slight lameness; that limps,* or *halts.* (TA.)

شُكُلٌ, with two ḍammehs, [a pl. of which the sing., in the sense here indicated, is not mentioned,] *i. q.* أَدْعِيَآءُ [Persons *who make a claim in respect of relationship; or who claim to be sons of persons not their fathers; or who are claimed as sons by persons not their fathers; or adopted sons:* pl. of دَعِيٌّ. (IAṣr, TA.) — [Also said to be pl. of شَكِيكَةٌ, q. v.]

شَكَائِكُ *Tents arranged in a row:* (O, Ḳ:) one says, ضَرَبُوا بُيُوتَهُمْ شَكَائِكَ *They pitched their tents in one row:* but accord. to Th, it is بِشَكَائِكَ [q. v.], from الشَّكَّةُ. (TA.)

شُكُولٌ A she-camel *of which one doubts whether she be fat or not* (S, Ḳ, TA) *in her hump,* (Ḳ, TA,) *by reason of the abundance of her fur, wherefore her hump is felt:* (S, TA:) pl. شُكُلٌ. (Ḳ.)

شُكُولٌ *Sides;* syn. جَوَانِبُ. (Ibn-'Abbād, O, TA.) [Perhaps pl. of شَكَاكَةٌ (q. v.), next after which it is mentioned in the O; like as صُلْبٌ (originally صُلُوٌ) is pl. of صَلَابَةٌ.]

شَكَاكَةٌ *A region, quarter,* or *tract,* syn. نَاحِيَةٌ, of the earth. (Ibn-'Abbād, O, Ḳ.)

شَكِيكَةٌ *A party, sect,* or *distinct body or class,* (AA, S, O, Ḳ,) of men: (AA, S, O:) pl. شَكَائِكُ; (AA, S;) [and app. شُكُلٌ also, for,] accord. to IAṣr, شُكَّكٌ signifies *distinct bodies of soldiers.* (TA.) — *A way, course, mode,* or *manner, of acting* or *conduct* or *the like:* (IDrd, O, Ḳ:) thus in the saying, دَعْهُ عَلَى شَكِيكَتِهِ [*Leave thou him intent on pursuing his way,* &c.]: (IDrd, O:) pl. شَكَائِكُ (IDrd, O, Ḳ) and شُكُلٌ, (so in copies of the Ḳ,) or شُكَكٌ; if the latter of these two, extr. [with respect to analogy]. (TA.) — And *Natural disposition;* syn. خَلْقٌ. (TḲ, as from the Ḳ. [The only reading that I find in copies of the Ḳ is with ح in the place of خ, i. e. حَلْق; and thus, but without any vowel-sign, in the TA: but I think that the right reading is evidently that in the TḲ.]) — Also The [*kind of basket called*] سَفَّة *in which are* [*put*] *fruits.* (Ibn-'Abbād, O, Ḳ,*) — And [the pl.] شَكَائِكُ signifies The *pieces of wood with which, they being joined together, are formed the tent-like tops* of the vehicles called هَوَادِج [pl. of هَوْدَج]. (AA, O, TA.)

شُكُلٌ, applied to a woman, meaning *Just in proportion,* or *beautiful, and slender;* or *light,* or *active, in her work;* and *clever;* is vulgar. (TA.)

شَكِيٌّ, (so in the O, occurring there in three instances,) or شُكِّيٌّ, (thus in the Ḳ, [but if this were the right reading, the rule of the author would require him to add "with ḍamm," therefore I suppose it to have been mistranscribed in an early copy of the Ḳ,]) applied to a لِجَام [i. e. bit, or bridle], *Difficult.* (O, Ḳ.) [See also شَكِيٌّ in art. شكو and شكى.]

شَكَّالٌ: see خَالٌ.

شَكْشَكَةٌ *Sharp arms* or *weapons:* (IAṣr, O, Ḳ:) or the *sharpness of arms* or *weapons:* (Ḳ:) or the latter should be the meaning accord. to analogy. (O.)

رَجُلٌ شَاكُّ السِّلَاحِ — [act. part. n. of شَكَّ.] and شَاكٌّ فِي السِّلَاحِ [*A man completely armed*]: the former expl. as meaning *a man wearing a complete set of arms,* or *weapons:* [pl. شُكَّاكٌ, agreeably with analogy:] you say فِي القَوْمِ شُكَّاكٌ الحَدِيدِ [*a people,* or *party, completely clad in* sets of *iron* arms or weapons]. (S, O. [In one of my copies of the S, بِالحَدِيدِ.]) [Accord. to the TA, one says رَجُلٌ شَكَّاكٌ ↑ مِنْ قَوْمٍ شُكَّاكٍ: but شَكَّاكٌ seems evidently to be a mistranscription for شَاكٌّ. See also شَاكُ السِّلَاحِ and شَاكِي السِّلَاحِ in arts. شوك and شكو.] — رَحِمٌ شَاكَّةٌ *Near relationship.* (O, TA. [See تَشَكَّتِ الرَّحِمُ.]) — See also what next follows.

شَاكَّةٌ *A tumour in the fauces;* (O, Ḳ;) *mostly in children:* (O:) pl. شَوَاكُّ: or, accord. to Abu-l-Jarrāḥ, the sing. of شَوَاكُّ is شَاكٌّ, meaning the *tumour.* (TA.)

مِشَكٌّ The *thong with which the coat of mail is* [*in certain parts thereof*] *conjoined* (يُشَكُّ بِهِ): 'Antarah says,

• وَمِشَكَّةٍ سَابِغَةٍ هَتَكْتُ فُرُوجَهَا
• بِالسَّيْفِ عَنْ حَامِي الحَقِيقَةِ مُعْلِمِ

(O, TA:) [but in the EM it is مَشَكّ, thus with س, and with fet-ḥ to the م; and a word which I do not find in any lexicon: it is said that] مشك signifies *a coat of mail narrow in the rings:* and the poet means, *And of many an ample coat of mail [narrow in the rings] have I rent open the middle parts with the sword, from over a man who was the defender of those who, or that which, it was his duty to defend, who was pointed to as being the cavalier of the army.* (EM p. 243.)

مَشْكُوكٌ فِيهِ [for أَمْرٌ مَشْكُوكٌ فِيهِ] *An affair,* or *a case, in which there is doubt.* (TA.) — مَشْبُورٌ ↑ مَشْكُوكٌ *i. q.* مُشْدُودٌ [i. e. *A pulpit made firm* or *strong* &c.]. (TA. [See also مَسْكُوك.])

شكد

1. شَكَدَهُ, aor. ـُ (S, L) and ـِ, (L,) inf. n. شَكْدٌ; (S, L, Ḳ:) and ↑ اشكده, (M, L,) but this latter, which is erroneously said in the copies of the Ḳ to be syn. with شَكَدَ, instead of شَكَدَ, is, accord. to ISd, not of high authority; (TA;) *He gave him:* (S, L, Ḳ:) or *he gave him a thing as a free gift.* (L.)

4. اشكدهُ *He gave him of dates on their being cut,* and *of wheat on its being reaped.* (L.) *He gave him of a heap of reaped corn on the occasion of measuring,* and *of the bundles* (حُزَم) [*of corn*] *on the occasion of reaping:* of the dial. of El-Yemen. (L.) *He gave him food to eat,* or *milk to drink, after it had been deposited in the house* or *tent.* (L.) — See also 1.

10. استشكد *He sought, or demanded, what is termed* شُكْد [q. v.]. (L.) — And جَآءَ يَسْتَشْكِدُنِى *He came seeking, or demanding, of me* شُكْد; meaning *what is given of a heap of reaped corn on the occasion of measuring,* and *of the bundles* (حَوْر) [*of corn*] *on the occasion of reaping:* of the dial. of El-Yemen. (L.)

شُكْدٌ *A gift:* (Ṣ, L, K:) or *a free gift:* pl. أَشْكَادٌ. (L.) *A recompense.* (L.) [See شُكْر in two places.] *What is given of dates when they are cut,* and *of wheat when it is reaped.* (L.) *What is given of a heap of reaped corn on the occasion of the measuring,* and *of the bundles* (حَوْر) [*of corn*] *on the occasion of the reaping:* of the dial. of El-Yemen. (L.) *Travelling-provisions with which one is furnished, consisting of milk,* or [*the preparation of dried curd called*] أَقِط, or *clarified butter, or dates, and with which one goes forth from the abodes of a people.* (L.) And *Meat and drink deposited in a house or tent.* (L.)

شكر

1. شَكَرَ لَهُ, and شَكَرَهُ, (Ṣ, Mṣb, K,) but the former is the more chaste, (Ṣ,) and the latter is for شَكَرَ نِعْمَتَهُ, (A,) nor. ⁴, (TA,) inf. n. شُكْرٌ and شُكْرَانٌ (Ṣ, A,* Mṣb, K) and شُكُورٌ, (Ṣ, K,) which last, in the Ḳur lxxvi. 9, may be either an inf. n. or pl. of شَكُورٌ [used as a simple subst.], (Ṣ,) *He thanked him;* or *praised, eulogized, or commended, him, for a benefit* or *benefits:* (Ṣ:) *he was grateful, or thankful, to him;* or *he acknowledged his beneficence,* and *spoke of it largely:* (Ṣ,* K:) [but in the Ṣ, the verb in the former sense has شُكْر only for its inf. n., and it is implied that in the latter sense it has for its inf. n. only شُكْرَانٌ, as will be seen below:]) and شَكَرَ, and شَكَرَ اللّٰهَ, and شَكَرَ لِلّٰهِ, and شَكَرَ لِلّٰهِ نِعْمَتَهُ, (Lḥ, Mṣb, K,) which latter is less common than the former, and even disallowed by Aṣ in prose, though allowed by him in verse, (Mṣb,) and شَكَرَ بِنِعْمَةِ اللّٰهِ, and شَكَرَ نِعْمَةَ اللّٰهِ, and شَكَرَ بِاللّٰهِ, (Lḥ, K,) and شَكَرَ لِلّٰهِ نِعْمَتَهُ, (A,) inf. n. شُكْرٌ and شُكْرَانٌ (Mṣb) [and شُكُورٌ], *He thanked, or praised, God for his beneficence:* (A:) *he was grateful,* or *thankful, to God;* or *acknowledged his beneficence,* and *spoke of it largely:* (K:) *he acknowledged the beneficence of God, and acted in the manner incumbent on him in rendering Him obedience and abstaining from disobedience;* so that شُكْرٌ is word and in deed: (Mṣb:) and شَكَرَ لَهُ signifies the same as شَكَرَ لَهُ بِلِسَانِهِ (Ṣ, A, Mṣb, K:) you say, شَكَرْتُ لَهُ مَا صَنَعَ [*I thanked him, &c., for what he did*]: (A:) and تَشَكَّرْتُ لَهُ بِلِسَانِهِ [*He was grateful to Him, &c.,* i. e. to God, *for his probation*]: (K:) and أَثْنَيْتُ إِلَيْكَ نِعَمَ اللّٰهِ [*I praise to thee, or mention to thee with thanks, the favours of God*]: (L in art. حمد:) [but there are many explanations of شَكَرَ beside those given above: its meanings will be more fully shown by what here follows:] شُكْرٌ is the *thanking* a benefactor; or *praising, eulogizing,* or *commending,* him, (Ṣ, A,) *for a benefit* or *benefits:* (Ṣ:) or the *being grateful,* or *thankful;* or *acknowledging beneficence;* and *speaking of it largely;* and [in the copies of the K, "or," but this is evidently a mistake,] *it is only on account of favour received;* (K:) and شُكْرَانٌ is [the same, being] *contr. of* كُفْرَانٌ: (Ṣ:) شُكْرٌ [sometimes] differs from حَمْدٌ; (Mṣb in art. حمد;) for شكر is only on account of favour received; whereas حمد is sometimes because of favour received, (Th, Ax, TA in art. حمد, and Mṣb ubi suprà,) and sometimes from other causes; (Th ubi suprà;) [and thus] the latter is of more common application than the former; (Ṣ in art. حمد;) therefore you do not say شَكَرْتُهُ عَلَى شَجَاعَتِهِ; but you say حَمِدْتُهُ على شجاعته: (Mṣb ubi suprà:) or شُكْرٌ is more common than حَمْدٌ with respect to its kinds and means, and more particular with respect to the objects to which it relates; and the latter is more common with respect to the objects to which it relates, and more particular with respect to the means; for the former is, with the heart, the *being humble,* or *lowly, and submissive;* and with the tongue, the act of *praising, eulogizing,* or *commending;* and *acknowledging beneficence;* and with the members, the act of *obeying,* and *submitting one's self;* and the object to which it relates is the benefactor, exclusively of his essential qualities; therefore one does not say شَكَرْنَا اللّٰهَ عَلَى حَيَاتِهِ [*we thanked God for his existence,* or *praised Him, &c.*]; but He is مَحْمُود on that account, like as He is for his beneficence; and شُكْرٌ is also for beneficence: thus حَمْدٌ relates to every object to which, as an object, شُكْرٌ relates; but the reverse is not the case: and everything whereby is حمد, thereby is شكر; but the reverse is not the case; for the latter is by means of the members, or limbs, and the former is by means of the tongue: شُكْرٌ is of three kinds; with the heart, or mind, which is the *forming an [adequate] idea of the benefit;* and with the tongue, which is the *praising, eulogizing,* or *commending, the benefactor;* and with the members, or limbs, which is the *requiting the benefit according to its desert:* it rests upon five foundations; humility of him who renders it towards him to whom it is rendered; his love of him; his acknowledgment of his benefit; the eulogizing him for it; and his not making use of the benefit in a manner which he [who has conferred it] dislikes: it is also explained as *devotion of the heart to love of the benefactor,* and *of the members to obey him,* and *the employment of the tongue in mentioning him and eulogizing him:* [and there are several other explanations of it which it is unnecessary to add:] some say that it is formed by transposition from كَشْر, the "act of uncovering, or exposing to view:" others, that it is from عَيْن شَكْرَى "a full fountain, or eye;" accord. to which etymology it would signify the *being full of the praise of the benefactor.* (B, TA.) — شُكْر on the part of God signifies ‡ The *requiting* and *commending* [a person]: (K:) or † the *forgiving* a man: or ‡ the *regarding* him *with content, satisfaction, good will,* or *favour:* and hence, necessarily, ‡ the *recompensing,* or *rewarding,* him: the saying شَكَرَ اللّٰهُ سَعْيَهُ signifies ‡ *May God recompense, or reward, his work, or labour.* (TA.) — شَكِرَتْ, aor. ⁴, (Ṣ, K,) inf. n. شَكَرٌ, (Ṣ,) ‡ *Her* (a camel's) *udder became full* (Ṣ, K, TA) *of milk:* (Ṣ, TA:) or *she* (a camel) *obtained a good share of leguminous herbage,* or [*other*] *pasturage, and in consequence abounded with milk after having had little milk:* (T, TA:) and *she* (a beast) *became fat,* (K, TA,) *and her udder became full of milk.* (TA.) — And شَكِرَ ‡ *He was,* or *became, liberal,* or *bountiful,* (A, K,) after having been niggardly: (A:) or *he gave largely after having been niggardly.* (K.) — شَكِرَتْ said of a tree (شَجَرَة), (Fr, Ṣ, A, K,) aor. ⁴, inf. n. شَكَرٌ, (Ṣ,) † *It produced, or put forth, what are termed* شَكِير, (Fr, Ṣ, K,) i. e. *what grow around it, from its* أُصُل [i. e. *root, or base, or stem*]; (Ṣ;) as also ↑ اشكرت, (Fr, TA,) and ↑ اشتكرت: (Ṣgh, TA:) or *its* شَكِير, i. e. *sappy twigs or shoots, from its stem, or small leaves beneath the large, became abundant.* (A.) — And شَكِرَ, aor. ⁴, (K,) inf. n. شَكَرٌ; (TA;) and شَكِرَ, aor. ⁴; and ↑ اشكر; (K;) said of palm-trees (نَخْل), † *They had many* شَكِير, i. e. *offsets,* or *suckers.* (AḤn, K,* TA.) — And شَكِرَ and ↑ اشكر and ↑ اشتكر are all verbs from شَكِير. (K.) [It is said in the K that these verbs are from شكير in all of certain significations there mentioned; app. meaning, all that are there mentioned after the next preceding verb: and hence they seem to have the significations here following:] — said of palm-trees (نَخْل), † *They put forth leaves around their branches:* — and, said of trees in general (شَجَر), † *They put forth branches:* — and † *They produced bark:* — and, said of a grape-vine, † *It grew from a shoot planted:* — in the TA it seems to be implied that, said of a vine, they signify † *it put forth long shoots,* or *upper shoots.*]

3. شَاكَرْتُهُ *I showed him that I was thankful,* or *grateful,* (A, O, K,) *to him.* (A.) — And شَاكَرْتُهُ الحَدِيثَ *I commenced with him discourse.* (O, K.)

4. اشكر القَوْمُ † *The people's camels had their udders full of milk* (شَكِرَتْ إِبِلُهُم): (K:) or *the people's camels became fat:* (TA:) or *the people milked a camel or sheep or goat having her udder full of milk,* i. e., *such as is termed* شَكِرَة: (Ṣ:) or *the people milked camels or sheep or goats having their udders full of milk, one such after another:* (O, TA: [but for اِحْتَلَبُوا شَكْرَةً شَكْرَةً in the O, and شَكْرَةً شَكْرَةً in the TA, I read احتلبوا شَكِرَةً شَكِرَةً, agreeably with what here next precedes:]) or *the people, having alighted in a place where their camels found herbs,* or *leguminous plants, had abundance of milk from them.* (T, TA.) — اشكر said of an udder: see 8. — اشكرت الأَرْضُ † *The land produced fresh herbage after other herbage that had become dried up and dusty.* (TA.) — See also 1, near the end of the paragraph, in three places.

5. تشكّر: see 1, in three places. — Also [*He affected,* or *made a show of, thankfulness,* or *gratitude:* (see تَحَمَّدَ:) or] *he seemed, or appeared, thankful,* or *grateful.* (Kl.)

8. اشتكر ‡ *It* (an udder) *became full* (Ṣ, K, TA) *of milk;* (Ṣ, TA;) as also ↑ اشكر. (K.) — اشتكرت

السَّمَآءُ † *The rain fell vehemently:* (S:) or *the sky rained much.* (K.) — اشتكرت الرِّيَاحُ † *The winds brought rain:* (K:) or *blew violently:* or, as is said on the authority of A'Obeyd, *were contrary;* but ISd says that this is a mistake. (TA.) — Also اشتكر † *It* (heat, and cold,) *became intense.* (K.) — † *He* (a man) *strove, exerted himself, or did his utmost, in his running.* (K, TA.) = Also † *It became what is termed* شَكِير (q. v.). (TA.) — See also 1, near the end of the paragraph, in two places. — [Hence, app.,] † *It* (a fœtus) *put forth downy hair.* (A.)

شَكْرٌ The *vulva, or pudendum, of a woman:* (S, M, Mṣb, K:) or the *flesh thereof:* (M, K,* MF:) as also † شِكْرٌ, in either of these senses: (K:) pl. شُكُورٌ. (Mṣb, TA:) نَحْمَةُ, in the K, as the second explanation, is a mistake for نَحْمَةُ. (MF.) It is said in a trad., نَهَى عَنْ شَكْرِ البَغِيِّ, meaning *He forbade the giving hire for prostitution;* the word ثَمَن being understood as prefixed to شكر. (TA.) — Also *i. q.* نِكَاحٌ [i. e. The *act of compressing, or of contracting marriage with, a woman*]. (TṢ, K.)

شُكْرٌ an inf. n. of شَكَرَ: (S, A,* Mṣb, K:) and it may [be used as a simple subst., and, as such,] have for its pl. شُكُورٌ. (S. [See 1.])

شِكْرٌ: see شَكْرٌ.

شَكْرَةٌ † [*Fulness of the udder* of a camel; and so † شَكَرِيَّةٌ is expl. in the TK;] a subst. from اشْكَرَ القَوْمُ [q. v.]. (K.) One says, هٰذَا زَمَنُ الشَّكْرَةِ, so in the L and other lexicons, (TA,) or الشَّكَرَةِ, (so in my copies of the S,) or † الشَّكَرِيَّةِ, (so in the O and K,) † [*This is the time of the fulness of the udder,*] when the camels abound with milk, or have their udders full, (إِذَا حَفَلَتْ, q. v.,) from the [herbage called] رِجْع. (S, O, L, K.)

شَكَرَةٌ: see the next preceding paragraph.

شَكِيرٌ † A she-camel, (As, S, A, K,) and ewe or she-goat, (A,) *having her udder full* (As, S, A, K) *of milk,* (S,) *whatever be the fodder, or herbage, she has eaten;* (A;) as also † مِشْكَارٌ: (K:) or the former, *that has obtained a good share of leguminous herbage, or of [other] pasture, and in consequence abounds with milk after having had little milk:* (T, TA:) and † the latter, *that abounds with milk though having had but a small share of pasture:* (TA:) or *that abounds with milk in summer and ceases in winter:* (IAar, TA:) pl. of the former شُكَارَى, (S, K,) applied to camels and to sheep or goats, (S,) and شُكْرَى (K) and شُكَّرَى: (S, K:) and شُكَارَى is applied to camels, and sheep or goats, as meaning *abounding with milk, or having their udders full,* (إِذَا حَفَلَتْ,) *from the* [herbage called] رِجْع. (S, TA.) † شُكْرَى is also a sing. epithet, having a similar signification: as well as a pl.] One says † ضَرَّةٌ شُكْرَى † *An udder abounding with milk:* (A:) or *having much milk.* (S.) And † عَيْنٌ شَكْرَى † *A full source or eye.* (B, TA.) And † غُدَّةٌ شَكْرَى † *A fat piece of flesh-meat:* (K:) or † [*a piece of flesh-meat*] *flowing with grease, or gravy:* (A: [but in my copy, غُدَّةٌ is erroneously put for غُدَّةٌ:]) pl. شَكَارَى. (A.)

شُكْرَى: see the next four preceding sentences.

شَكَرِيَّةٌ: see شَكْرَةٌ, in two places.

شَكُورٌ an intensive epithet, (TA,) signifying كَثِيرُ الشُّكْرِ [i. e. One *who thanks much;* or *who is very thankful or grateful:* see 1]: (K, TA:) and one *who is earnest, or does his utmost, in thanking his Lord, or in being thankful or grateful to Him, by obedience to Him, performing his appointed religious services:* (TA:) or one *who does his utmost in showing his thankfulness, or gratitude, with his heart and his tongue and his members, or limbs, with firm belief, and with acknowledgment [of benefits received]:* or *who sees his inability to be [sufficiently] thankful or grateful:* or *who renders thanks, or is thankful or grateful, for probation:* or, *for what is denied him:* (KT:) pl. شُكُرٌ. (TA.) — † A beast *that is sufficed by little fodder or herbage,* (S, A,) *and that fattens upon it:* (A:) or *that fattens upon little fodder or herbage:* (K:) as though thankful for that small benefit. (TA.) — الشَّكُورُ, applied to God, † [*He who approves, or rewards, or forgives, much, or largely:*] *He who gives large reward for small, or few, works: He in whose estimation small, or few, works performed by his servants increase, and who multiplies his rewards to them.* (TA.)

شَكِيرٌ † The *shoots that grow around a tree, from its* أَصْل [i. e. *root, or base, or stem*]: (S:) or *sappy twigs or shoots, that grow from the stem of a tree:* or *small leaves beneath the large:* (A:) or *fresh and tender twigs or shoots, that grow among such as have become thick and tough: and what grow at, or upon, the* أُصُول [i. e. *roots, or bases, or stems,*] *of large trees:* or *small leaves that grow at, or upon, the root, or base, or stem, of a tree:* (IAar, TA:) and *offsets, or suckers, or sprouts, of palm-trees:* (K:) and the *leaves that are around the branches of the palm-tree:* (Yaʿkoob, K:) and *plants, and hair, and feathers, and abundant ostrich-feathers* (عِقْد, K, TA, in the CK غَعاد, *such as are small, growing among such as are large:* or the *first, of herbage, growing after other herbage that has become dried up and dusty:* (K:) and *downy hair, or down:* and *any soft, fine hair:* (A:) or *hair growing among the plaits:* pl. شُكُرٌ: and *weak hair:* (TA:) and *hair at the roots of a horse's mane,* (K, TA,) *like down,* and *in the forelock:* (TA:) and *the hair that is next to the face and the back of the neck:* (A, K:) and *branches:* (AHn, K: [in the CK, والغُصُون is erroneously put for والغُصُون:]) and *the bark* (لِحَاء) *of trees:* pl. شُكُرٌ: (K:) and the pl. also signifies *the long shoots* of a grapo-vine: or its *higher, or highest, shoots:* (AHn, TA:) and the sing., a *grape-vine growing from a planted shoot.* (AHn, K, TA.) — Also † *Young men:* (A:) or *young offspring.* (TA, from a trad.) — And † The *young ones* of camels: (K, TA:) as being likened to the شَكِير of palm-trees. (TA.)

شَكَائِرُ † *Forelocks:* (K, TA:) as though pl. of شَكِيرَةٌ [which may be n. un. of شَكِير]. (TA.)

شَكُورِيَّةٌ [a name applied in the present day to *Cichorium, intybus* and *endivia; wild* and *garden-succory,* and *endive;* as also هِنْدِبَى, correctly هِنْدِبَا.]

شَاكِرِيٌّ *A hired man,* or *hireling; one taken as a servant:* an arabicized word, from [the Pers.] چَاكَر. (O, K.)

شَوْكَرَانُ: see the next paragraph.

شَيْكَرَانُ (S, K) and شَيْكَرَانٌ, (K,) [in the CK, erroneously, شَكْرَان and with ḍamm to the ك,] or the correct form is شَيْكَرَانٌ, with ḍamm to the ك, as Ibn-Hishám El-Lakhmee and El-Fárábee have expressly affirmed; (TA;) or it is correctly with س, (K,) unpointed, and so it is mentioned by AHn; (TA;) [but see سَيْكَرَانٌ;] or correctly † شَوْكَرَانٌ, (K,) as Sgh holds to be the case, (TA,) [and thus it is written in several medical books, from the Pers. شَوْكَرَان accord. to Golius, *Cicuta herba,* and applied in the present day to *conium,* i. e. *hemlock,* or *a species thereof;* and this is probably what is meant by Golius, as the *conium maculatum,* or *common hemlock,* is called by some *cicuta;*] *a certain plant,* (S, K,) *of the kind called* حِمْض, (so in a marginal note in a copy of the S,) *the stem of which is like that of the* رَازِيَانَج [or *fennel*], *and the leaves of which are like those of the* [*species of cucumber called*] قِثَّاء, or, as some say, *like those of the* بَرْدَج [q. v.], *and smaller; having a white flower, and a slender stem, without any fruit; and its seed is like* [*that of*] *the* نَانَخْوَاة [or *ammi*], or [*of*] *the* أَنِيسُون [or *anise*], *without taste or odour, and mucilaginous.* (TA.)

أَشْكَرُ [*More,* and *most, thankful,* or *grateful,* &c.: see an ex. voce بَرُوزٌ].

مُشْكِرَةٌ مُشْكِرَةٌ (O, K, TA, in the CK مُشْكِرَةٌ,) † *Herbage that causes milk to be copious.* (O, K, TA. [In the CK, مُغْزِرَةٌ لِلَّبَنِ is erroneously put for مُغْزِرَةٌ لِلَّبَنِ.])

مِشْكَارٌ: see شَكِيرَةٌ, in two places.

رِيحٌ مُشْكِرَةٌ † *A violent wind:* (O, K:) or, as some say, *a contrary wind;* (O, TA;) but ISd, says that this is a mistake. (TA.)

شكس

1. شَكِسَ, (T, S, Mṣb, TA,) aor. ـَ, inf. n. شَكَسٌ (T, Mṣb, TA) and شَكَاسَةٌ; (T, S, Mṣb, TA;) or شَكُسَ, aor. ـُ, (O, K, TA,) inf. n. شَكَاسَةٌ; (O;) *He was,* or *became, refractory, untractable, perverse, stubborn, or obstinate, in disposition:* (S, O, K:) or *hard in disposition, or illnatured, in behaviour or dealing:* (TA:) or *evil in disposition, or illnatured, and very perverse or cross or repugnant and averse;* syn. شَرِسَ. (Mṣb, TA.*)

3. شاكسهُ *He treated him, or behaved towards him, with hardness, harshness, or illnature.* (O, K.)

6. تشاكسوا *They treated, or behaved towards, one another with hardness, harshness, or illnature; or disagreed, one with another;* in buying or selling: (IDrd, O, TA:) *or they treated, or behaved towards, one another with contrariety, or opposition.* (K,* TA.) [Hence,] اللَّيْلُ وَالنَّهَارُ يَتَشَاكَسَانِ ‡ *The night and the day are opposed to each other:* (TA:) *or alternate.* (Az, A, O, TA.)

شَكْسٌ: see شَكِسٌ. — مَشَكَّةٌ شَكْسٌ † *A strait place of alighting or abode.* (TA.) = الشَّكْسُ *A day, or two days, before the new moon; i. q.* الحَنَاقُ. (AA, O, K.)

شِكْسٌ: } see the next following paragraph.
شَكْسٌ: }

شَكِسٌ, (Fr, S, Msb, K,) or ‡ شَكْسٌ, (S,) and ‡ شَكُسٌ, (K,) the first agreeable with analogy, (S,) A man (S) *refractory, untractable, perverse, stubborn,* or *obstinate, in disposition:* (S, K:) or *hard in disposition,* or *illnatured:* (TA:) or *evil in disposition,* or *illnatured, and very perverse* or *cross* or *repugnant and averse;* syn. شَرِسٌ: (Msb:) and ‡ شَكْسٌ and ‡ مِشْكَسٌ are likewise epithets applied [in the same sense, but the latter having an intensive signification,] to a man: (IAar, TA:) pl. شُكْسٌ. (S, K,) a pl. of the first or third; (K,) or of the second, like as صُدْقٌ is pl. of صَدُوقٌ. (S.) — Also the first, ‡ *Niggardly; tenacious; avaricious.* (K.)

مِشْكَسٌ: see the next preceding paragraph.

مُتَشَاكِسُونَ (Qur xxxix. 30) *Disagreeing, one with another;* (A,* K,* TA;) *and behaving with hardness, harshness, or illnature:* (A:) or *disputing, or contending, together.* (TA.) [See the verb, 6.]

شكل

1. شَكَلَ, as an intrans. verb: see 4, in three places. — And see 5. — شَكَلَ الفَرَسُ بِالشِّكَالِ (S,) or شَكَلَ الدَّابَّةَ, (Msb, K,) aor. ـُ, inf. n. شَكْلٌ, (Msb,) *He bound* [the *horse* or] *the beast, with* الشِّكَال; (Msb;) [i. e.] *he bound the legs of* [*the horse* or] *the beast with the rope called* شِكَال; (S, K;) inf. n. تَشْكِيلٌ. (TA.) And شَكَلَتْ, (K,) inf. n. شَكْلٌ, (TA.) And شَكَلَتْ الطَّائِرُ [app. *I bound the legs of the bird in like manner*]. (S.) And شَكَلْتُ عَنِ البَعِيرِ *I bound the camel's* شِكَال *between the fore girth and the hind girth;* (S;) [i. e.] *I put* [or *extended*], *between the hind girth and the fore girth of the camel, a cord,* or *string, called* شِكَال, *and then bound it, in order that the hind girth might not become* [too] *near to the sheath of the penis.* (TA in art. حقب.) — And [hence,] i. e.] from the شِكَال of the beast, (TA,) شَكَلَ الكِتَابَ, (AHát, S, Msb, K, TA,) inf. n. as above, (Msb, TA,) ‡ *He restricted* [*the meaning or pronunciation of*] *the writing,* (قَيَّدَهُ, AHát, S, TA,) or *he marked the writing,* (أَعْلَمَهُ, Msb,) *with the signs of the desinential syntax* (AHát,* S,* Msb, TA*) [*and the other syllabical signs and the diacritical points*]: or *i. q.* أَعْجَمَهُ: (K:) but AHát says that شَكَلَ الكِتَابَ has the former meaning; and أَعْجَمَهُ signifies *he dotted, or pointed, it* [*with the diacritical points*]: (TA:) and الكِتَابَ ‡ اشكل signifies the same as شَكَلَهُ; (S, Msb, K, TA;) as though [meaning] *he removed from it dubiousness and confusion;* (S, K,* TA;) so that the ا in this case is to denote privation: (TA:) this [J says (TA)] I have transcribed from a book, without having heard it. (S.) — And شَكَلَتْ شَعْرَهَا, (O, TA,) aor. ـُ; thus correctly, as pointed by IKtt; accord. to the K ‡ شَكَّلَتْ; (TA;) † *She* (a woman) *plaited two locks of her hair, of the fore part of her head, on the right and left,* (O, K, TA,) *and then bound with them her other* ذَوَائِب [or *pendent locks* or *plaits*]. (TA.) — And شكل [thus in the TA, so that it may be either شَكَلَ or ‡ شَكَّلَ,] † *He* (the lion) *compressed* the lioness: on the authority of IKtt. (TA.) = شَكِلَتْ, aor. ـَ, (K, TA,) inf. n. شَكَلٌ, (TA,) *She* (a woman) *used amorous gesture or behaviour; or such gesture, or behaviour, with coquettish boldness, and feigned coyness or opposition; displayed what is termed* شَكَل, i. e. غَنَج *and* دَلّ *and* غَزَل; (K, TA;) and تشكلت [signifies the same], i. e. تَدَلَّلَتْ [and in like manner تشكل is said of a man]. (TA.) — See also شَكِلٌ below, in two places. — And شَكَلَتْ إِلَى كَذَا, with kesr [to the ك], *i. q.* رَكَنْتُ [i. e. *I inclined to such a thing; or trusted to, or relied upon, it, so as to be, or become, easy, or quiet, in mind*]. (O.)

2. شكّل, as an intrans. verb: see 4: — and see also 5. = شَكَّلَهُ, inf. n. تَشْكِيلٌ, *He formed, fashioned, figured, shaped, sculptured, or pictured, it;* syn. صَوَّرَهُ; (K, TA;) namely, a thing. (TA.) — See also 1, in three places.

3. مُشَاكَلَةٌ signifies The *being conformable, suitable, agreeable, similar, homogeneous, or congenial;* syn. مُوَافَقَةٌ; (S, K;) as also ‡ تَشَاكُلٌ. (IDrd, S, K:) Er-Rághib [strangely] says that المُشَاكَلَةُ is from الشَّكْلُ signifying "the binding," or "shackling," a beast [with the شِكَال]. (TA.) You say, هُوَ يُشَاكِلُهُ *[He, or it, is conformable, &c., with, or to, him, or it; or resembles him, or it].* (Msb.) And هٰذَا الأَمْرُ لَا يُشَاكِلُكَ i. e. لَا يُوَافِقُكَ [*This affair will not be suitable to thee*]. (TA.) And ‡ تَشَاكَلَا *They resembled each other.* (MA.)

4. اشكل [primarily] signifies صَارَ ذَا شَكْلٍ [meaning *It, or he, was, or became, such as had a likeness or resemblance, or a like, or match,* &c.]. (TA.) — [And hence, app.,] said of a thing, or case, or an affair; (S, Mgh, O, Msb, K;) as also ‡ شَكِلَ, (O, K, TA, [in the CK, erroneously, شَكِلَ,) evidently not meant by the author of the K, as it is his rule, after mentioning a verb of this form, to add كَفَرِحَ or the like,]) inf. n. شَكْلٌ; (TA;) and ‡ شكّل, (K,) inf. n. تَشْكِيلٌ; (TA;) † *It was, or became, dubious, or confused;* syn. اِلْتَبَسَ, (S, O, Msb, K,) and اِخْتَلَطَ, (O, TA,) or اِشْتَبَهَ: (Mgh:) [and ‡ اشتكل is mentioned in this sense by Golius as on the authority of J (whom I do not find to have mentioned it either in this art. or elsewhere), and by Freytag as on the authority of Abu-l-'Alà: accord. to Sh, اشتكل in this sense is from شُكْلَةٌ signifying "redness mixed with whiteness:" (see مُشْكَلٌ:) but] accord. to Er-Rághib, إِشْكَالٌ in a thing, or case, or an affair, is metaphorical, [and] like اِشْتِبَاهٌ from اِشْتَبَهَ. (TA.) One says, اشكل الأَمْرُ عَلَى الرَّجُلِ † [*The thing, or case, or affair, was, or became, dubious, or confused, to the man*]; and ‡ شَكِلَ means the same. (Zj, O.) And أُشْكِلَ عَلَيَّ الأَخْبَارُ † [*The tidings were dubious, or confused, to me*], and أُشْكِلَتْ; both meaning the same. (TA.) And one says also, عَلَيْهِ إِشْكَالٌ and عليه إِشْكَالَانِ [meaning *There is doubt, or uncertainty, and there are doubts, or uncertainties, respecting it:* thus using the inf. n. as a simple subst., and therefore pluralizing it]. (Mz, 3rd نوع; &c.) — It is also said of a disease; [app. as meaning † *It became nearly cured;* because still in a somewhat doubtful state;] like as you say تَمَائَلَ: and so ‡ شَكِلَ. (TA.) — اشكل النَّخْلُ *The palm-trees became in that state in which their dates were sweet* (Ks, S, A, O, K) *and ripe,* (Ks, S, O, Msb,) *or nearly ripe;* (A, TA;) and ‡ تشكّل signifies the same. (O.) — And اشكلت العَيْنُ *The eye had in it what is termed* شُكْلَةٌ [q. v.: see also شَكِلٌ]. (K.) = اشكل الكِتَابَ: see 1.

5. تشكّل *It* (a thing, TA) *was, or became, formed, fashioned, figured, shaped, sculptured, or pictured;* syn. تَصَوَّرَ. (K, TA.) — And *He became goodly in shape, form, or aspect.* (TK in art. طرز.) — تشكّل العِنَبُ, (S, K,) and ‡ شَكِلَ, and ‡ شَكِلَ, (K,) *The grapes became in that state in which some of them were ripe:* (S, K:) or *became black, and beginning to be ripe:* (K:) thus in the M. (TA.) — See also 4, near the end. — And see 1, also near the end.

6: see 3, in two places.

8: see 4.

[10. استشكلهُ is often used by the learned in the present day as meaning *He deemed it* (i. e. a word or phrase or sentence) *dubious,* or *confused.*]

شَكْلٌ *i. q.* شَبَهٌ [as meaning *A likeness, resemblance,* or *semblance;* a well-known signification of the latter word, but one which I do not find unequivocally assigned to it in its proper art. in any of the lexicons]. (AA, K, TA. [In the CK, and in my MS. copy of the K, in the place of الشَّبَه as the first explanation of الشَّكْل in the K accord. to the TA, we find الشِّبْه; but that the explanation which I have given is correct, is shown by what here follows.]) One says, هُوَ فِي شَكْلِ مِنْ أَبِيهِ, فِي فُلَانٍ شَكْلُ مِنْ أَبِيهِ, meaning شَبَهٌ [i. e. *In such a one is a likeness,* or *resemblance, of his father*]: (AA, TA:) and فِيهِ أُشْكُلَةٌ ‡ مِنْ أَبِيهِ and ‡ شُكْلَةٌ (AA, O, K, TA)

and ↑ شَاكِلٌ, (O, Ḳ, TA,) [likewise] meaning شَبَهٌ, (AA, O, Ḳ, TA,) and مُشَابَهَةٌ: (TḲ:) and شَاكَلَهُ ↑ also is *syn. with* شَكْلٌ [in the sense of شِبْهٌ]; (Ḳ, TA:) [for] one says, هٰذَا عَلَى شَاكِلَةِ أَبِيهِ as meaning شَبِيهٌ [i. e. *This is accordant to the likeness of his father*]. (TA.) — And *I. q.* مِثَالٌ: you say, هٰذَا عَلَى شَكْلِ هٰذَا, meaning على مِثَالِهِ [i. e. *This is according to the model, or pattern, or the mode, or manner, of this*]. (TA.) — And The *shape, form,* or *figure,* (صُورَةٌ,) of a thing; *such as is perceived by the senses*; and *such as is imagined*: (Ḳ:) the *form* (هَيْئَةٌ), of a body, *caused by the entire contents being included by one boundary, as in the case of a sphere; or by several boundaries, as in those bodies that have several angles or sides, such as have four* and *such as have six* [&c.]: so says Ibn-El-Kemál: (TA:) pl. [of pauc., in this and in other senses,] أَشْكَالٌ and [of mult.] شُكُولٌ. (Ḳ.) — [It often means *A kind, sort,* or *variety,* of animals, plants, food, &c.] — [And The *likeness,* or the *way* or *manner, of the actions* of a person:] it is said in a trad. respecting the description of the Prophet, سَأَلْتُ أَبِي عَنْ شَكْلِهِ, meaning [*I asked my father respecting the likeness of his actions,* or] *respecting what was like his actions;* accord. to IAmb: or, accord. to Az, *respecting his particular way, course, mode, or manner, of acting,* or *conduct*: (O:) and ↑ شَاكِلَةٌ [likewise, and more commonly,] signifies *a particular way, course, mode, or manner, of acting,* or *conduct*; (Ṣ, O, Ḳ, TA:) as in the saying, كُلٌّ يَعْمَلُ عَلَى شَاكِلَتِهِ, (Ṣ, O, TA,) in the Ḳur [xvii. 86], (O, TA,) i. e. *Every one does according to his particular way,* &c., (Ibn-'Arafeh, Ṣ, O, Bḍ, Jel, TA,) *that is suitable to his state in respect of right direction* and *of error, or to the essential nature of his soul, and to the circumstances that are consequent to the his circumstances, of his body:* (Bḍ:) *constitution,* or *temperament, of his body:* (Bḍ:) and *according to his nature,* or *natural disposition,* (Ibn-'Arafeh, Er-Rághib, O, TA,) *by which he is restricted* [*as with a* إِشْكَال]: (Er-Rághib, TA:) and *his direction towards which he would go:* (Akh, Ṣ, O, Ḳ,* TA:) and *his side* [*that he takes*]: (Ḳatádeh, O, Ḳ,* TA:) and *his aim, intention,* or *purpose:* (Ḳatádeh, O, Ḳ, TA:) and شَكْلٌ [likewise] signifies *aim, intention,* or *purpose*; syn. قَصْدٌ. (TA.) — Also *A thing that is suitable* to one; or *fit,* or *proper,* for one: you say, هٰذَا مِنْ هَوَايَ وَمِنْ شَكْلِي [*This is of what is loved by me and of what is suitable to me*]: (Ḳ, TA:) لَيْسَ شَكْلُهُ مِنْ شَكْلِي [*What is suitable to him is not of what is suitable to me*]. (TA.) [And hence, app., one says, مَا شَكْلِي وَشَكْلُهُ, meaning *What is my case and* [what is] *his,* or *its, case?* because of his, or its, remoteness from me. (T and TA voce أَمْ.) — And sing. of أَشْكَالٌ (L, Ḳ, TA) signifying *Discordant affairs* and *objects of want, concerning things on account of which one imposes upon himself difficulty and for which one is anxious:* (Lth, TA:) and *dubious,* or *confused, affairs:* (TA:) or *discordant, and dubious,* or *confused, affairs.* (Ḳ. [In the CḲ, الْمُشْكَلَة is erroneously put for الْمُشْكِل.]) — Also *A like;* syn. مِثْلٌ; (Ṣ, Mgh, O, Mṣb, Ḳ:) and so ↑ شِكْلٌ: (O, Ḳ:) or, as some say, the *like* of another *in nature* or *constitution:* (Mṣb: [and accord. to Er-Rághib, it seems that the attribute properly denoted by it is congruity between two persons in respect of the way or manner of acting or conduct: but in the passage in which this is expressed in the TA, I find erasures and alterations which render it doubtful:]) pl. أَشْكَالٌ (Ṣ, Mgh, O, Mṣb, Ḳ*) and شُكُولٌ [as above]. (Ṣ, O, Mṣb, Ḳ.*) One says, هٰذَا شَكْلُ هٰذَا *This is the like of this.* (Mṣb.) And فُلَانٌ شَكْلُ فُلَانٍ *Such a one is the like of such a one in his several states* or *conditions* [&c.]. (TA.) In the saying in the Ḳur [xxxviii. 58], وَآخَرُ مِنْ شَكْلِهِ, (O, TA,) meaning *And other* punishment *of the like thereof,* (Zj, TA,) Mujáhid read ↑ من شكله. (O, TA.) — Also sing. of أَشْكَالٌ signifying, (O, Ḳ,) accord. to IAạr, (O,) *Certain ornaments* (O, Ḳ) *consisting of pearls or of silver,* (Ḳ,) *resembling one another, worn as ear-drops by women:* (O, Ḳ:) or, as some say, the sing. signifies *a certain thing which girls,* or *young women, used to append to their hair, of pearls or of silver.* (O.) — And *A species of plant,* (IAạr, O, Ḳ,) *diversified in colour,* (Ḳ,) *yellow and red.* (IAạr, O, Ḳ.) — [And The *various syllabical signs,* or *vowel-points &c., by which the pronunciation of words is indicated and restricted:* originally an inf. n., and therefore thus used in a pl. sense.] — See also the next paragraph.

شِكْلٌ: see the next preceding paragraph, latter part, in two places. — Also, as an attribute of a woman, *Amorous gesture or behaviour; or such gesture, or behaviour, combined with coquettish boldness, and feigned coyness or opposition;* syn. دَلٌّ, (Ṣ, O, Mṣb, Ḳ,) and غُنْجٌ, and غَزَلٌ; (Ḳ; [in the CḲ, غَزْل, which is a mistranscription;]) or her غُنْج, and *comely or pleasing* دَلّ, *whereby a woman renders herself comely or pleasing;* (TA;) and ↑ شَكِلٌ signifies the same. (Ḳ.) One says امْرَأَةٌ ذَاتُ شِكْلٍ [*A woman having amorous gesture or behaviour;* &c.]. (Ṣ, O, Mṣb.)

شَكِلٌ, in a sheep or goat, The *quality of being white in the* كَلَكَة. (Ṣ, O. [See أَشْكَلُ.]) [In this sense, accord. to the TḲ, an inf. n., of which the verb is ↑ شَكِلَ, said of a ram &c.]. — And in an eye, The *quality of having what is termed* شُكْلَة [q. v.]. (Ṣ, O.) [Accord. to the TḲ, in this sense also an inf. n., of which the verb is ↑ شَكِلَ, said of a thing, as meaning *It had a redness in its whiteness.*]

شُكْلَةٌ: see شَكِلٌ, first signification. — One says also, فِيهِ شُكْلَةٌ مِنْ سُمْرَةٍ *[In him, or it, is an admixture of a tawny,* or *brownish, colour],* and شُكْلَةٌ مِنْ سَوَادٍ *[an admixture of blackness]*: (TA:) [or] شُكْلَةٌ signifies *redness mixed with whiteness:* (Sb, Mṣb, TA:) in camels, (Ḳ, TA,) and in sheep or goats, (TA,) *blackness mixed with redness,* (Ḳ, TA,) or *with dust-colour:* in the hyena, accord. to IAạr, *a colour in which are blackness and an ugly yellowness:* (TA:) in the eye, *a redness in the white:* (Mgh:) or, in the eye, *i. q.* شُهْلَةٌ [q. v.]: (Ḳ:) or, accord. to AO, (TA,) the *like of a redness in the white* of the eye; (Ṣ, O, TA;) and such was in the eyes of the Prophet; (O;) but if in the black of the eye, it is termed شُهْلَةٌ: (Ṣ, O, TA:) and the like is in the eyes of the [hawks, or falcons, termed] صُقُور and بُزَاة: accord. to some, it is *yellowness mixing with the white* of the eye, *around the black,* as in the eye of the hawk (الصَّقْر): but he [i. e. AO] says, I have not heard it used except in relation to redness, not in relation to yellowness. (TA.) فِيهِ شُكْلَةٌ مِنْ دَمٍ means *In him,* or *it, is a little* [or *a small admixture*] *of blood.* (TA.)

شَكِلَةٌ A woman *using,* or *displaying, what is termed* شِكْل, i. e. غُنْج and دَلّ and غَزَل [meaning *amorous gesture or behaviour,* &c.], (Ḳ, TA,) *in a comely, or pleasing, manner.* (TA.)

شَكْلَاءُ fem. of أَشْكَلُ [q. v.]. (Ṣ, O.) — Also *A want;* syn. حَاجَةٌ; and so ↑ أُشْكُلَةٌ, (Ṣ, O, Ḳ, [both of these words twice mentioned in this sense in the Ḳ,]) and ↑ شَوْكَلَاءُ; this last and the second on the authority of IAạr; (O;) accord. to Er-Rághib, *such as binds,* or *shackles,* (تُقَيِّد,) *a man* [*as though with a* إِشْكَال]. (TA.) One says, حَاجَةٌ لَنَا فَبِذَلِكَ أُشْكُلَةٌ ↑ [&c.] i. e. [*We have a want to be supplied to us on thy part*; meaning *we want a thing of thee*]. (Ṣ, O.) — Also *i. q.* مُدَاهَنَةٌ. (So in the O and TA. [But whether by this explanation he meant the inf. n., or the fem. pass. part. n., of دَاهَنَ, is not indicated. Words of the measure فُعْلَاء having the meaning of an inf. n., like غُفْلَاء, are rare.])

شَكَلٌ, of which the pl. is شُكُلٌ, (Ṣ, O, Mṣb, Ḳ,) the latter also pronounced شُكُلٌ, (TA,) *i. q.* عِقَالٌ [*A cord, or rope, with which a camel's fore shank and arm are bound together*]: (Ṣ, O:) [or, accord. to the TA, by عقال is here meant what next follows:] *a rope with which the legs of a beast* (دَابَّة) *are bound:* (Ḳ:) *a bond that is attached upon the fore and hind foot* [or *feet*] *of a horse* [*or the like*] and *of a camel:* (KL:) [*hobbles for a horse or the like, having a rope extending from the shackles of the fore feet to those of the hind feet:* so accord. to present usage; and so accord. to the TḲ, in Turkish كوستك: Fei says only,] the شَكَل of the beast (دَابَّة) is well known; and the pl. is as above. (Mṣb.) In relation to the [camel's saddle called] رَحْل, (Ḳ, TA,) accord. to Aṣ, (Ṣ, O, TA,) *A string,* or *cord, that is put* [or *extended and tied*] *between the* صَدْر [*or fore girth*] *and the* حَقَب [*or hind girth*], (Ṣ, O, Ḳ, TA,) *in order that the latter may not become* [*too*] *near to the sheath of the penis;* also called the زِوَار, on the authority of AA: (Ṣ, O, TA:) and [in relation to the saddle called قَتَب,] a *bond* [*in like manner extended and tied, for the same purpose,*] *between the* حَقَب [or *hind girth*] and the بِطَان [by which is meant the *fore girth*, answering to the تَصْدِير of the رَحْل]: and a *bond* [probably meaning the rope men-

tioned in the explanation given from the K in the preceding sentence] *between the fore leg and the hind leg.* (K, TA.) — Also, in a horse, ‡ *The quality of having three legs distinguished by [the whiteness of the lower parts which is termed]* تَحْجِيل, *and one leg free therefrom;* (S, O, K, TA;) [this whiteness] being likened to the عِقَال termed شِكَال: (S, O:) or *having three legs free from* تَحْجِيل, *and one hind leg distinguished thereby:* (S, O, K,* TA:*) accord. to A'Obeyd, it is *only in the hind leg;* not in the fore leg: (S, O:) or, accord. to AO, (TA,) *having the whiteness of the* تَحْجِيل *in one hind leg and fore leg, on the opposite sides,* (Mgh,* TA,) *whether the whiteness be little or much:* (TA:) [when this is the case, the horse is said to be ذُو شِكَالٍ مِنْ حِلَافٍ: see 3 (last sentence) in art. حلف:] the Prophet disliked what is thus termed in horses. (O.)

شَكِيل ‡ *Foam mixed with blood, appearing upon the bit-mouth, or mouth-piece of the bit.* (Z, O, K, TA.)

شَاكِل: see شَكْل, first signification. — Also *A whiteness between the* عِذَار [which see, for it has various meanings,] *and the ear.* (Kḥr, S, O. [See also شَاكِلَة.])

شَوْكَل. شَوْكَلَة: see شَكْل. — One says, اجْعَلِ الْأَمْرَ شَوْكَلًا وَاحِدًا, meaning *Make thou the affair, or case, [uniform, or] one uniform thing.* (Fr, TA in art. بلح.)

شَاكِلَة: see شَكْل, former half, in two places. — الشَّاكِلَة, also, signifies *The flank;* syn. الْخَاصِرَة, i. e. الطَّفْطَفَة: (S, O:) [or,] in a horse, *the skin that is between the side* (عُرْض) *and the* قَفَة *and the* خَاصِرَة, (K, TA,) which latter means [the *stifle-joint*, i. e.] the *joint of the* فَخِذ *and* سَاق: or as some say, the شَاكِلَتَانِ are *the two exterior parts of the* طَفْطَفَتَانِ [or *two flanks*] *from the place to which the last of the ribs reaches to the edge of [the hip-bone called] the* حَرْقَفَة *on each side of the belly.* (TA.) One says, أَصَابَ شَاكِلَةَ الرَّمِيَّةِ, meaning [*He hit*] the خَاصِرَة [or *flank*] of the رَمِيَّة [or *animal shot at*]. (TA.) [Hence,] one says, أَصَابَ شَاكِلَةَ الصَّوَابِ ‡ [*He hit the point that he aimed at, of the thing that was right*]: and هُوَ يَرْمِي بِرَأْيِهِ الشَّوَاكِلَ ‡ [*He hits, by his opinion, or judgment, the right points*]. (TA.) Ibn-'Abbád says that [the pl.] شَوَاكِل signifies [also] The *hind legs;* because they are shackled [with the شِكَال]. (O.) — Also *The part between the ear and the temple.* (IAạr, K, TA.) — And شَوَاكِل (which is the pl. of شَاكِلَة, TA) † *Roads branching off from a main road.* (K.) You say طَرِيقٌ ذُو شَوَاكِلَ † *A road having many roads branching off from it.* (O.) — And شَاكِلَتَا الطَّرِيقِ means ‡ *The two sides of the road:* you say طَرِيقٌ ظَاهِرُ الشَّوَاكِلِ ‡ [*A road of which the sides are apparent, or conspicuous*]. (TA.)

شَوْكَلَة, (so in the O, as on the authority of IAạr,) or ↟ شَوْكَل, (so in the K,) thus says Ez-Zejjájee, but Fr says the former, [like IAạr,] (TA,) *i. q.* رَجَّالَة [as meaning The *footmen* of an army or the like]: (Fr, IAạr, Ez-Zejjájee, O, K, TA:) or مَيْمَنَة [meaning the *right wing* of an army]: or مَيْسَرَة [meaning the *left wing* thereof]. (Ez-Zejjájee, K, TA.) — And *i. q.* نَاحِيَة [probably as meaning The *side, region, quarter,* or *direction, towards which one goes*; like شَاكِلَة, as expl. by Akh and others, in a saying mentioned voce شَكْل]. (IAạr, O, K.) = Also *i. q.* عَوْسَجَة [i. e. *A tree of the species called* عَوْسَج, q. v.]. (IAạr, O, K.)

شَوْكَلَان: see شَكْلَان, above.

أَشْكَل *More,* and *most, like;* syn. أَشْبَه: so in the saying, هٰذَا أَشْكَلُ بِكَذَا [*This is more, or most, like to such a thing*]. (S, K.*) — Also *Of a colour in which whiteness and redness are intermixed;* (S, Msb, K;) applied to blood; and, accord. to IDrd, a name for *blood,* because of the redness and whiteness intermixed therein; (S;) [and] applied to a man; (Msb;) or to anything: (TA:) or *in which is whiteness inclining to redness and dushiness:* (K:) or it signifies, with the Arabs, [*of*] *two colours intermixed.* (TA.) [Hence,] it is applied to water, (K, TA,) as meaning ‡ *Mixed with blood:* (TA: [see an ex. in a verse cited voce حَتَّى:]) pl. شُكْل. (K.) And the fem., شَكْلَاء, is applied as an epithet to an eye, (S, K,) meaning *Having in it what is termed* شُكْلَة, which is *the like of a redness in the white thereof;* like شُهْلَة in the black: (S:) pl. as above. (K.) A man is said to be أَشْكَلَ الْعَيْنِ, meaning *Having a redness,* (Mgh,) or *the like of a redness,* (O,) *in the white of the eye:* (Mgh, O:) the Prophet is said to have been أَشْكَلَ الْعَيْنِ: and it has been expl. as meaning *long in the slit of the eye:* (Kz:) but ISd says that this is extraordinary; and MF, that the leading authorities on the trads. consentaneously assert it to be a pure mistake, and inapplicable to the Prophet, even if lexicologically correct. (TA.) — Applied to a camel, (K, TA,) and to a sheep or goat, (TA,) *of which the blackness is mixed with redness,* (K, TA,) or *with dust-colour;* as though its colour were dubious to thee: (TA:) pl. as above, applied to rams &c., (K, TA,) in this sense. (TA.) — Applied to a sheep or goat, *White in the* شَاكِلَة [or *flank*]: (S, O:) fem. شَكْلَاء; (S;) applied to a ewe, as meaning *white in the* شَاكِلَة, (K, TA,) *the rest of her being black.* (TA.) = Also *The mountain-species of* سِدْر [or *lote-tree*]; (S, O, K;) described to AHn, by some one or more of the Arabs of the desert, as *a sort of trees like the* عُنَّاب [or *jujube*] *in its thorns and the crookedness of its branches, but smaller in leaf, and having more branches; very hard, and having a small drupe,* (نَبِيقَة, (dim. of نَبِق, n. un. of نَبِق, which means the "drupes of the سِدْر,") *which is very acid: the places of its growth are lofty mountains; and bows are made of it* [as is shown by an ex. in the S and O]: (TA:) [app. with tenween, having a] n. un. with ة: (S, K:) AHn says that *the growth of the* أَشْكَل *is like [that of] the trees called* جُرْبَان [of which likewise bows are made]. (TA.)

أُشْكُلَة: see شَكْل, first signification. — Also *i. q.* لَبْس [meaning † *Dubiousness,* or *confusedness*]. (K.) = See also شُكَلَّة, in two places. = Also *A single tree of the species called* أُشْكُل [q. v.]. (S, K.)

مُشْكِل, from أَشْكَل in the first of the senses assigned to it above, signifies *Entering among* [meaning *confused with*] *its likes.* (TA.) — And [hence, app., or] accord. to Sh, from شُكْلَة meaning "redness mixed with whiteness," it signifies † *Dubious,* or *confused.* (TA.) [Used as a subst.,] it has for its pl. مُشْكِلَات [and مَشَاكِل also: for] one says, هُوَ يَفُكُّ الْمَشَاكِلَ, meaning † [*He solves*] *the things,* or *affairs, that are dubious,* or *confused.* (TA.) — مشكل [app. مُشْكَل], applied to a horse, means *Having a whiteness in his flanks.* (AA, TA in art. دعر.)

مُشَكَّل *Endowed with a goodly aspect,* or *appearance,* and *form.* (TA.)

مُشَكَّل A horse *bound,* or *shackled, with the* شِكَال [q. v.]. (O, TA.) — And ‡ A horse *distinguished by the whiteness in the lower parts of certain of the legs which is denoted by the term* شِكَال [q. v.]: (S, Mgh,* O, TA:) such was disliked by the Prophet. (S.) [See also مُحَجَّل.] — And ‡ A writing *restricted [in its meaning* or *pronunciation] with the signs of the desinential syntax [and the other syllabical signs and the diacritical points].* (AHát, TA.)

شكم

1. شَكَمَهُ, aor. ـُ, inf. n. شَكْم, *He bitted him;* [namely, a horse or the like;] *he put the bit* (شَكِيمَة) *into his mouth.* (TA.) — [Hence,] شَكَمَ الْوَالِي, (S, K,) aor. and inf. n. as above, (TA,) ‡ *He bribed the* والي [i. e. *prefect,* or *the like*]; as though he stopped his mouth with the شَكِيمَة. (S, K, TA.) i. e. the [bit, or] iron thing of the لِجَام. (TA.) And شَكَمَ فَاهُ بِالرَّشْوَةِ i. e. † [*He stopped* (lit. *bitted*) *his mouth*] *with the bribe.* (TA in art. لزز.) — And فَعَلَ لِئَلَّا أَمُوتَ فَتَعْتِفَنِي شَكِيمَتِي † *Such a one did a thing, or performed an affair, and I settled, or established, it.* (Lth, TA.) — And شَكَمَهُ, (S, K,) nor. as above, (S,) and so the inf. n.; (K;) and ↟ أَشْكَمَهُ; (Th, K;) *He repaid, requited, compensated,* or *recompensed, him;* (S, K;*) or *gave him what is termed* شُكْر [q. v.]: (K:) *he gave him his hire,* or *pay.* (S, from a trad.) — And, as some say, (S,) شَكَمَهُ, inf. n. شَكْم and شَكِيم, *He bit him.* (S, K.) = شَكِمَ, aor. ـَ, (K,) inf. n. شَكَم, (TK,) *He was,* or *became, hungry.* (K.)

4: see the preceding paragraph.

شُكْم (S, K, &c.) and ↟ شُكُمّى; (K;) of the latter, ISd says, "I think it to be a dial. var., but I am not certain of it;" (TA;) *A repayment, requital,*

compensation, or *recompense*; (El-Umawee, A'Obeyd, Ṣ, Ḳ;) and شُكْبٌ is a dial. var. thereof: (TA:) when the gift is initial, it is termed شُكْدٌ: (Ṣ:) or *a substitute*; or *thing given, received, put, or done, by way of replacement or exchange*: (Ḳs, TA:) and (Ḳ) *a gift*; (As, Ḳ, TA;) as also شُكْدٌ, (As, TA:) or the latter signifies a gift without compensation: (TA:) or شُكْرٌ signifies *a benefaction, bounty, or gratuity*; syn. نُعْمَى. (Lth, TA.)

شَكِرٌ *A lion*: (Ḳ:) expl. in this sense as occurring in a verse of Aboo-Ṣakhr El-Hudhalee: or, accord. to Skr, as there used, *quickly*, or *soon, angry*; or *violently angry*. (TA.)

شُكْرٌ: see شُكْرَى.

شُكْرَى: see شَكِيمَةٌ, in three places. — Also The *loop-shaped handles* of the cooking-pot. (Ṣ, Ḳ.)

[شَكَامَةٌ expl. by Golius as meaning "*Malitia indolis, contumacia*," as on the authority of the KL, is app. a mistake for شَكَاسَةٌ, which I find expl. in the KL as signifying the "being evil in nature, or natural disposition," but not شكامة. — Freytag explains it as meaning also *Idleness*; a signification of شَكِيمَةٌ, also mentioned by him; but for this he names no authority, and I know of none.]

شَكِيمَةٌ, in the لِجَام, [The *bit-mouth*, or *mouth-piece of a pit*; i. e.] the *transverse piece of iron in the mouth of the horse, in which is the* فَأْس [q. v.]; (Ṣ, Ḳ;) as also ↑ شَكِيرٌ: (Ṣ:) [see also لِجَامٌ, and مُحَلَّلٌ:] and ↑ شَكِيرٌ is pl. of شَكِيمَةٌ, as also شَكَائِرُ and شُكُرٌ, (Ḳ, TA,) this last with two ḍammehs, [but written in the ḲK شُكُرٌ,] or [rather ↑ شَكِيرٌ is a coll. gen. n., and] شُكُرٌ is said by some to be pl. of شَكِيمَةٌ, not of شَكِيرٌ. (TA.) — Hence, [as used in phrases mentioned below,] (TA,) ‡ *Resistance, or incompliance*: (Ṣ, TA:) *disdain, scorn, or disdainful and proud incompliance or refusal*: and *self-defence from wrong treatment*: (Ḳ:) and *self-magnification, pride, or haughtiness*; syn. شَمَمٌ; الشَّمَمُ in the copies of the Ḳ being a mistake for الشَّمَمُ: (TA:) *firmness, strength, or vehemence, of spirit*; (TA, and Ḥam p. 140;) and *evilness of nature or disposition*: (Ḥam ibid.:) *strength of heart*: (IAạr, TA:) *hardiness; courage, or courage and energy*; or *determination*; syn. عَارِضَةٌ: *vigorousness, strenuousness, or energy*: (TA:) also [simply] *nature, or natural disposition*; syn. طَبْعٌ. (Ḳ, TḲ: in the ḲK الطَّبْعُ is [erroneously] put in the place of الطَّبْعُ.) One says, ↑ فُلَانٌ ذُو شَكِيمَةٍ ‡ *Such a one is resistant, or incompliant*: (Ṣ, TA:) *or disdainful, or scornful; resistant, unyielding, or incompliant*: *one who defends himself from wrong treatment*: *proud*: *hardy*: *courageous*: *one possessing prudence or discretion, or firmness or soundness of judgment*. (TA.) And لِفُلَانٍ شَكِيمَةُ شَدِيدَةٌ, meaning [in like manner] ‡ *Such a one is firm, strong, or vehement, of spirit*; (Ṣ, TA, and Ḥam p. 140;) *disdainful, or scornful*; *resistant, unyielding, or incompliant*; (Ṣ, Ḳ, TA;) so says ISk: (TA:) or, as some say, *one possessing strength, or vehemence, of tongue*; and *perspicuity, or eloquence, of speech or language*; or *perspicuity of speech with quickness, or sharpness, of intellect*; and *much hardiness, or courage, or courage and energy, or determination*. (Ḥam p. 140.) — Also † *Likeness, or resemblance*. (Ḳ.) — And † *A compact, or covenant*; syn. عَهْدٌ: (Ḳ, TA:) in some copies of the Ḳ, الْعَهْدُ is erroneously put for الْعَهْدُ. (TA.)

شكى and شكو

1. شَكَا, (Ḳ,) first pers. شَكَوْتُ, (Ṣ, Mṣb,) of which شَكَيْتُ is a dial. var., (Ḳ in art. شكى,) aor. ـُ, (Ṣ, Mṣb,) [and of the latter ـِ,] inf. n. شَكْوٌ, (Ṣ, Mṣb,) or شَكْوَى, (Ḳ,) or this is a simple subst., (Ṣ, Mṣb,) also pronounced شَكْوَى, (Ḳ,) and شَكَايَةٌ, (Ṣ, Ḳ,) with kesr, (Ḳ,) in which the ى is [said to be] substituted for و because most inf. ns. of the measure فَعَالَةٌ of verbs ending with an infirm radical letter are of verbs of which that letter is ى, (TA,) or this also is a simple subst., (Mṣb,) and شَكَاةٌ, (Ṣ, Ḳ,) or this too is a simple subst., (Mṣb,) and شَكْوَةٌ, (Ḳ,) and شَكِيَّةٌ, (Ṣ, Ḳ,) is a trans. verb; (Ṣ, Mṣb, Ḳ;) and ↑ اشتكى signifies the same; (Ṣ, Ḳ;) as also ↑ تشكّى: (Ḳ:) one says, شَكَا أَمْرَهُ إِلَى اللّٰهِ and ↑ اشتكى [i. e. ↑ تشكّى أَمْرَهُ, and ↑ اشْتَكَيْتُهُ] and ↑ تشكّى [i. e. ↑ تشكّى أَمْرَهُ], (Ḳ, TA,) meaning [*He complained of his case to God*; or] *he told to God the weakness of his condition*: (TA:) and شَكَوْتُ فُلَانًا and ↑ اشْتَكَيْتُهُ *I complained to him of such a one of his conduct to me*; (Ṣ;) [or] شَكَا فُلَانًا means *he told such a one of his evil conduct to him*: (TA:) and شَكَا فُلَانٍ إِلَى فُلَانٍ *He complained of such a one to such a one*: (MA:) [and شَكَوْتُ إِلَيْهِ كَذَا *I complained to him of such a thing*:] see 4: and [in like manner] اشتكى ↑ إِلَيْهِ كَذَا *He complained to him of such a thing*: (MA:) and مِنْهُ ↑ اشْتَكَيْتُ [*I complained of him*, or *it*; like شَكَوْتُهُ]: (Mṣb:) Er-Rāghib says, الشَّكَايَةُ is *The showing, or revealing, of grief, or sorrow*; whence the saying in the Ḳur [xii. 86], إِنَّمَا أَشْكُو بَثِّى وَحُزْنِى إِلَى اللّٰهِ [*I only show my grief and my lamentation to God*]; and in the same [lviii. 1], وَتَشْتَكِى ↑ إِلَى اللّٰهِ [*And showeth her grief, or sorrow, to God*]; the primary signification of الشَّكْوَةُ being *the opening of the small skin for water or milk called* شَكْوَةٌ, *and showing what is in it*; so that it is as though originally metaphorical [though what is termed حَقِيقَةً عُرْفِيَّةً (expl. in art. حق)]; like the phrases نَفَضْتُ لَهُ مَا فِى جِرَابِى and بَثَثْتُ لَهُ مَا فِى وِعَائِى, meaning "I showed him what was in my heart." (TA.) — شَكَا is also said of a camel as meaning *He stretched out his neck, and made much moaning, or prolonged utterance of a complaining voice, being fatigued by journeying*. (TA.) — And شَكَاةٌ and شَكْوَةٌ and شَكْوَى, (MA, Ḳ, TA,) inf. n. شَكَوْ, (MA, TA,) is said in relation to a disease, or sickness; (MA, Ḳ, TA;) meaning *He* (a diseased, or sick, person) *complained of it*, namely, his disease, or sickness; (MA; [accord. to the TḲ, followed in this case, as in many others, by Freytag, it means *it* (i. e. disease, or sickness,) *afflicted him*; which I think to be indubitably a mistake;]) and ↑ تشكّى and ↑ اشتكى signify the same [as شَكَا مَرَضَهُ *he complained of his disease, or sickness*]: (TA:) [or] these two verbs (تشكّى and اشتكى) signify [or signify also] *he was, or became, diseased, or sick*. (TA in additions at the end of this art.) One says also, ↑ اشتكى عُضْوًا مِنْ أَعْضَائِهِ and ↑ تشكّى, both meaning the same [i. e., originally, *He complained of* a pain, or disease, in *some one of his members*; but generally meaning *he had a complaint of*, or *a pain or a disease in, some one of his members*; and شَكَا عُضْوًا not unfrequently occurs used in the same sense]: (Ṣ:) [thus one often says of a brute; for ex.,] As says, in explaining القَلَاب, meaning "a certain disease that attacks the camel," يَشْتَكِى ↑ مِنْهُ قَلْبَهُ [*he has a pain in consequence thereof in his heart*; in which قَلْبَهُ, though determinate, may be considered as an explicative, like بَطْنَهُ in the phrase أَلَمَّ بِطَنْهُ, q. v.]. (Ṣ in art. قلب.) — One says also, هُوَ يُشْكَى بِكَذَا, meaning *He is accused, or suspected, of such a thing*; syn. يُتَّهَمُ بِهِ. (Ḳ: [there mentioned as though it were from أُشْكِىَ, and held to be so by the author of the TḲ; but it is from شَكَى; as though meaning *he is complained of by reason of such a thing*:]) mentioned by Yaʼḳoob, in the "Alfāḍh." (TA.) — شَكَى فُلَانٌ, (Ḳ,) inf. n. شَكْىٌ, (TA,) is mentioned by Az as meaning *The nails of such a one became split in several, or many, places*. (TA.)

2. شكّى, inf. n. تَشْكِيَةٌ; and ↑ اشتكت; and ↑ تشكّت; (Ḳ;) or, accord. to Th, only this last; (TA;) *The women took for themselves, or made, a* شَكْوَة [q. v.] *for the churning of milk*; (Ḳ, TA;) because it was little in quantity; the شكوة being small, so that only a small quantity can be churned in it: (TA:) or, as in the T, شكّى and ↑ تشكّى *he took for himself, or made, a* شَكْوَة: (TA:) [or] so ↑ اشتكى: (Ṣ:) and so ↑ اشكى. (IḲtt, TA.) — شَكَّى شَاحِبَهُ, inf. n. تَشْكِيَةٌ, expl. in the Ḳ as meaning كَفَّ عَنْهُ نَفْسَهُ, is a foul mistranscription: correctly, سَلَّى شَاحِبَهُ, meaning "He comforted his complainer, and consoled him for that which had befallen him;" as in the Tekmileh. (TA.)

3. شَاكَاهُ, inf. n. مُشَاكَاةٌ, *He complained of him, i. q.* شَكَاهُ: or *he told of his deceit, guile, or circumvention, and his vices, or faults*. (TA.)

4. اشكاهُ [*He made him, or caused him, to complain*;] *he did to him that which made him, or caused him, to have need to complain of him*. (Ṣ, Mṣb.) *He increased his annoyance and complaining*. (Az, Ḳ, TA.) — And *He removed, or did away with, his complaint*; or *made his complaint to cease*; (Ṣ, * Mgh, Mṣb, Ḳ;) *he caused him to be pleased or contented* [*and so relieved him from his complaint*]; syn. أَعْتَبَهُ مِنْ شَكْوَاهُ; (Ṣ, and Ḥar p. 337;) i. e. أَرْضَاهُ; (Ḥar ibid.;) and

he desisted from that of which he complained: (S,* Msb:) thus it has two contr. significations. (S, K.) Hence the saying, (Mgh, Msb, TA,) in a trad., (TA,) شَكَوْنَا ↑ إِلَى رَسُولِ اللّٰهِ حَرَّ المُصْطَلَى فِى صَيَاصِنَا فَلَمْ يُشْكِنَا [*We complained, to the Apostle of God, of the heat of the burning ground, in our fasting,*] *and he did not remove, or cause to cease, our complaint.* (Mgh,* Msb, TA.) And [hence] one says, اشكى فُلَانًا مِن فُلَانٍ, meaning *He took for such a one, from such a one, what pleased or contented him* [*and so relieved him from complaining of him*]. (ISd, K, TA: omitted in the CK.) — Also *He told him his complaint, and the desire, or longing of the soul, that he endured.* (TA.) — And *i. q.* وَجَدَهُ شَاكِيًا [which may mean *He found him to be complaining*, or, as seems to be indicated by what immediately precedes it in the K, *he found him to be complaining of a disease of the slightest sort*]: (K:) or, as in the T, اشكى [app. meaning اشكى حبيبه] signifies *he found the object of his love, or his friend, to be complaining;* expl. by صَادَفَ حَبِيبَهُ يَشْكُو. (TA.) — See also 2.

5. تشكّى *He expressed complaint or lamentation, pain, grief, or sorrow;* syn. تَوَجَّعَ; (Msb and K in art. وجع;) *he made complaint or lamentation.* (MA, KL.) See 1, in four places. — [Hence] one says, تشكّى شَانِى أَرْضَ كَذَا, meaning ↑ [*My sheep or goats*] *forsook such a land, [as though they complained of it,] and did not go near it.* (TA. [But I have substituted شَانِى for what is there written شاكى, an evident mistranscription.]) — See also 2, in two places.

6. تَشَاكَوْا *They complained, one to another.* (K.)

8: see 1, in nine places: — and see also 2, in two places.

شَكْوٌ inf. n. of شَكَا. (S, Msb.) — It is also used in the sense of وَجْدٌ [meaning *Grief, mourning, or sorrow*]. (TA.) — Also, and ↑ شَكْوَى, and ↑ شَكَاةٌ, and ↑ شَكَاءٌ, and ↑ شَكْوَانٌ, (K,) this last mentioned by Az, (TA,) [but it is omitted in some copies of the K,] *A complaint*, meaning *a disease, malady, or sickness.* (K.) — Also, the first, *A small, or young, lamb: or a small, or young, camel:* (K accord. to different copies: in some, الشَّكْرُ having for its explanation الجَمَلُ الصَّغِيرُ, and thus in the TA: in others, الجَمَلُ الصغير:) mentioned by ISd. (TA.)

شَكَاةٌ an inf. n. of شَكَا; (S, K;) or a simple subst., like شَكْوَى. (Msb.) — See also شَكْوٌ. — Also *i. q.* عَيْبٌ [*A vice, fault,* &c.]. (TA.) [See a verse cited voce وَافٍ.]

شَكْوَةٌ The *skin of a sucking kid,* (T,* S, M,*) *for milk:* that of the جَدْى and of such as is above that [in age] is termed وَطْبٌ; (S;) or that of the جَدْى is termed سَقَاءٌ; and that of such as is weaned, بَدْرَةٌ: (T, TA:) or *a receptacle of skin or leather, for water and for milk,* (K, TA,) or, as some say, *in which water is cooled and in which milk is kept close:* (TA:) or *a small skin for water or milk: or a small receptacle in which water is put:* (Er-Rághib, TA:) the dim. is ↑ شُكَيَّةٌ: (TA:) and the pl. is شَكَوَاتٌ and شِكَاءٌ (K, TA) and شُكًى [like as بُدُوٌّ is a pl. of بَدَوِىٌّ, being originally شُكُوٌ, like as دُلًى (pl. of دَلْوٌ) is originally دُلُوٌ]. (TA.)

شَكْوَى an inf. n. of شَكَا, as also شُكْوَى; (K;) or a simple subst. [signifying *Complaint*]: (S, Msb:) pl. شَكَاوَى. (TA.) — See also شَكْوٌ.

شَكْوَانُ, شَكَاةٌ: } see شَكْوٌ.

شَكِىٌّ *i. q.* ↑ شَاكٍ [i. e. *Complaining*]; (Msb;) [or *a complainer*; i. e.] الَّذِى يَشْكُو or يَشْتَكِى (S,) or يُشْتَكَى الذى (JM.) — And *Paining*; syn. مُوجِعٌ; (K, TA;) in this sense an instance of مَفْعُولٌ in the sense of فَعِيلٌ: (TA:) or *causing pain*; syn. مُوجِعٌ: [thus accord. to both of my copies of the S: and this appears to be correct; for it is there immediately added,] El-Tirimmáh says,

وَسْمِى شَكِىٌّ وَلِسَانِى عَارِمٌ

[which is inconsiderately cited in the TA immediately after the former of these two explanations: I say "inconsiderately" because the meaning evidently is, not that thus indicated in the TA, but, *My branding,* or *stigmatizing,* by satire, (for one says وَسَمَهُ بِالهِجَاءِ,) *is such as causes pain, and my tongue is vehement:* or شَكِىٌّ may here have the last but one of the meanings expl. in this paragraph]: وَسْمِى is from الوَسْمَةُ. (S.) — Also *Affected with a complaint,* meaning *disease, malady, or sickness,* [app. in an absolute sense, (see شَكْوٌ,) and also] *of the least, or lightest,* or *slightest, sort*; and so ↑ شَاكٍ. (M, K.) — And *i. q.* ↑ مَشْكُوٌّ, (S, Msb, K,) which is a pass. part. n. of شَكَا; [and therefore signifies *Complained of*; and also *complained to*; but mostly seems to be used in the former of these senses;] as also ↑ مَشْكِىٌّ. (S, Msb.)

شَكَايَةٌ an inf. n. of شَكَا; (S, K;) or a simple subst., like شَكْوَى. (Msb.)

شَكِيَّةٌ an inf. n. of شَكَا. (S, K.) — And also (TA) a subst. signifying *A thing complained of* (اسْمٌ لِمَشْكُوٍّ); like رَمِيَّةٌ a subst. signifying "a thing cast at or shot at" (اسْمٌ لِمَرْمِىٍّ): (Msb, TA:) pl. شَكَايَا. (TA.) — Also *A remainder,* or *remaining portion,* (K and TA in art. شكى,) of a thing: mentioned by Sgh. (TA.)

شُكَيَّةٌ dim. of شَكْوَةٌ, q. v. (TA.)

شُكِّىٌ, (thus in copies of the K,) or شِكِّىٌ, with damm to the ش, (TA,) is mentioned in art. شك [q. v.], and J has committed a mistake (K, TA) in mentioning it here, as Sgh has observed: (TA:) [accord. to F, it seems to be a rel. n. applied to a bit, or bridle; for it is said to be so applied in the K, as well as in the O, in art. شك, in which both explain it as meaning *Difficult*; and also to a skin; for immediately after asserting that J has committed a mistake, F adds,] and شَكِّى, like حَتِّى, is a town in Armenia, whence [are brought] bits, or bridles, (لُجُم,) and skins, (K,) [and SM adds that they are termed شَكِّيَّة: but what I find J to have stated is as follows:] الشَّكِّى, [thus in one of my copies of the S,] or الشِّكِّى, [thus in the other of those copies,] in relation to weapons, is an arabicized word, and is in Turkish شَكِّ or شَكِّى. (S. [But in the JM, this last word is written, as from the S, تشكن: it may therefore be correctly شَكِّن, or شِكِّن, which, though used in Turkish, is a Pers. word, meaning *smooth.*])

شَاكٍ: see شَكِىٌّ, in two places. — In the phrase رَجُلٌ شَاكِى السِّلَاحِ, (S,) which means *A man whose weapon is sharp, or whose weapons are sharp,* (S, K,*) Akh says that شاكى is formed by transposition from شَائِكٌ [q. v. in art. شوك]: (S:) and accord. to AZ, one says also شَاكٌ فِى السِّلَاحِ. (TA in art. شوك.) — And الشَّاكِى [is app. formed in like manner from الشَّائِكُ, and] signifies *The lion.* (K.)

مِشْكَاةٌ *A niche in a wall;* i. e. *a hole, or hollow,* (كُوَّةٌ,) *in a wall, not extending through;* (Fr, S, M, K, &c.;) in which a lamp, placed therein, gives more light than it does elsewhere: thus expl. by the generality of the expositors [of the Kur-án]; and this is said by Ibn-'Ateeyeh to be the most correct explanation: (TA:) said by Aboo-Moosà to mean the *iron,* or *leaden, thing in which is the wick [of the lamp]*: thought by Az to mean the *tube which is the place of the wick in the glass lamp,* as being likened to the كُوَّة which is thus called: (TA:) some expl. it as having this meaning in the Kur xxiv. 35, and say that the مِصْبَاح there mentioned is the lighted wick: (Bd:) accord. to Mujáhid, the *pillar,* or *the like,* (العَمُود,) *upon the top, or head, of which the* مِصْبَاح [meaning *lamp*] *is put:* or *the iron things by means of which the* قِنْدِيل [or *lamp*] *is suspended:* IJ says that its ا is originally و, and hence it is [often] written مِشْوَاةٌ: and Zj says that it is an Abyssinian word, and used in the language of the Arabs: (TA:) [the pl. is مَشَاكٍ, like مَسَاجٍ pl. of مَسْجِدٌ:] Kaab says that, in the verse of the Kur (xxiv. 35), by the مِشْكَاة is meant the breast of Mohammad; and by the مِصْبَاح, his tongue; and by the زُجَاجَة, his mouth. (TA.)

مَشْكُوٌّ: see شَكِىٌّ, last sentence.

شل

1. شَلَّتْ يَمِينُهُ, (S, O,) or يَدُهُ, (Mgh, TA,) or اليَدُ, (Msb, K,) originally شَلِلَتْ, (Mgh, Msb, TA,) aor. شَلَلْ, (S, O, &c.,) inf. n. شَلَلٌ (S,* O,* Mgh, Msb, K) and شَلٌّ, (Msb, K,) or the latter

is not allowable; (Ḥam p. 69;) this is the chaste form of the verb; (Th, TA;) and ↑ أَشْلَتْ; (Th, ISd, K;) and شَلَّتْ, (Th, O, K,) but this last is bad, (Th, O, TA,) and is disallowed by Fr; (TA;) *His right hand or arm, or his hand or arm, or the hand or arm, was, or became, unsound, or vitiated:* (S, O, TA:) *or deprived of the power of motion by an unsound, or a vitiated, state of its* عُرُوق [meaning *veins or nerves*]: (Mṣb:) *or dried up; or stiff: or it went* [*or wasted*] *away.* (K, TA.) One says, in praying for a person, لَا تَشْلَلْ يَدَكَ [*May thy hand, or arm, not become unsound,* &c.]: (S, Mṣb, K:*) and لَا شَلَلْ, which mean the same; the last word like قَطَامِ. (K.) And عَشْرٌ شَلَّ, and خَمْسُهُ, [*His ten* fingers *became unsound,* &c., and *his five* fingers,] and some say شَلَّتْ, but this is more rare; i. e., the suppression of the fem. ت is more usual in a case of this kind. (Lḥ, TA.) To one who has shot or thrown, or who has pierced or thrust, well, one says, لَا شَلَلْ وَلَا عَمًى [Mayest thou not experience *unsoundness,* &c., *nor blindness*]; and لَا شَلَّ عَشَرَكَ [*May thy ten* fingers *not become unsound,* &c.], meaning أَصَابَعَكَ. (S, O.) He who says شَلَّتِ الأُذُنُ وَنَلَّ الغَارِبُ is a foreigner. (Mgh.) The lawyers [improperly] use الشَّلَل in relation to the ذَكَر. (Mṣb.) One says also, شَلِلْتَ يَا رَجُلُ [*Thou hast become unsound,* &c., in thy hand or thine arm, *O man*]. (S, O.) And لَا شَلَلَ, meaning لَا تَشْلَلْ, because it occupies the place of an imperative. (Lth, TA.) In the saying of the rájiz, (S,) namely, Abu-l-Khudroe El-Yarboo'ee, (O, TA,)

• مُهْرِ أَبِي الحَبْحَابِ لَا تَشْلَلِي •

[*Colt of Abu-l-Ḥabḥáb, mayest thou not become unsound,* &c., in the fore leg], (S, TA, [in the O, ابى الحُرِثِ, for ابى الحُرِثِ,]) the last word is thus [for لَا تَشْلَلْ] on account of the rhyme: (S, O, TA:) [for] the next hemistich is

• بَارَكَ فِيكِ اللّٰهُ مِنْ ذِي أَلِّ •

[*God bless thee as one possessing fleetness, or swiftness*]; (O, TA;) الّ in this instance meaning سُرْعَة. (S in art. ال.) — شَلَّهُ, (K,) and شَلَّلَتِ الإِبِلَ, (S, O,) and الرَّجُل; (Mṣb; aor. ـُ, (S, Mṣb,) inf. n. شَلٌّ (S, O, Mṣb, K*) and شَلَلٌ, (K,* and Ksh in xii. 3,) like as قَصَصٌ is inf. n. of قَصٌّ, (Ksh ibid.,) or شَلٌّ is a simple subst.; (S, O;) *He drove him away;* (K;) and *I drove away* (S, O, Mṣb) *the camels,* (S, O,) and *the man.* (Mṣb.) And مَرَّ فُلَانٌ يَشُلُّهُمْ بِالسَّيْفِ *Such a one passed along urging them on,* and *driving them, with the sword.* (S.) [See also 4. — Hence,] الصُّبْحُ يَشُلُّ الظَّلَامَ ↕ *The dawn drives away the darkness.* (TA.) — And شَلَّتِ العَيْنُ دَمْعَهَا ↑ *The eye sent forth* [or *shed*] *its tears:* (Lḥ, K:) like شَتَّتْهُ: (Lḥ, TA:) asserted by Yaʼkoob to be formed by substitution [of ل for ن]. (TA.) — And شَلَّ الدِّرْعَ, (O, TA,) and شَلَّلَهَا عَلَيْهِ, aor. ـُ, inf. n. شَلٌّ, (TA,) *He put on himself the coat of mail;* on the authority of ISh. (O, TA.) — خَلَلْتُ الثَّوْبَ, (S, O, Mṣb, TA,) inf. n. شَلٌّ, (O,) *I sewed the garment, or piece of cloth,* (S, O, Mṣb, TA,) *slightly;* (S, O, TA; [omitted, probably by inadvertence, in my copy of the Mṣb;]) [previously to the second sewing termed الكَفُّ;] strangely omitted in the K: ↑ شَلَالَةٌ is [app. a subst., not an inf. n., signifying The *act, or art, of so sewing;*] the *contr. of* كِفَافَةٌ. (TA.)

4. اشلّ يَمِينَهُ, (S,) or يَدَهُ, (Fr, K,) *He* (i. e. God, S) *made his right hand or arm,* (S,) *or his hand, or arm,* (K,) *to become unsound, or vitiated:* (S:) *or to become dried up, or stiff: or to go* [or *waste*] *away:* (K:) or اشلّ اليَدَ *He* (i. e. God) *made the hand or arm to become deprived of the power of motion by an unsound, or a vitiated, state of its* عُرُوق [meaning *veins or nerves*]. (Mṣb.) And اشلّ يَدَهُ is said by way of imprecation [as meaning *May God render his hand or arm unsound,* &c.]. (O.) See also 1, first sentence. — [It is said that] إِشْلَال signifies The *driving away* a camel, and a troop or company with the sword: [like شَلٌّ: see 1, latter half:] — and The *making war.* (KL.)

7. انشلّ *He became driven away.* (K, TA. [In some of the copies of the K, انشلّ بِهِ, meaning *He became driven away by,* or *with, him,* or *it.*]) And انشلّتِ الإِبِلُ *The camels became driven away.* (S.) And انشلّوا مَطْرُودِينَ [*They went driven away*]; referring to a company of people. (TA.) — [Hence,] انشلّ الذِّئْبُ فِى الغَنَمِ ↑ *The wolf made an incursion among the sheep or goats;* as also انشنّ: mentioned by Az in art. نشغ. (TA.) — And انشلّ السَّيْلُ ↑ *The torrent began to be impelled, before its becoming vehement:* (Sh, O, K:) and so انسلّ. (Sh, O.) — And انشلّ المَطَرُ ↑ *The rain descended.* (K.)

R. Q. 1. شَلْشَلْتُ المَاءَ *I made the water to fall in drops;* (S;) *in consecutive drops.* (TA.) And بَوْلَهُ شَلْشَلَ, (K, TA, [in the CK, erroneously, بِبَوْلِهِ,]) and بَوْلُهُ تَشَلْشَلَ, (S, O, K, TA,) inf. n. شَلْشَلَةٌ and شَلْشَالٌ, [both incorrectly written by Freytag,] (K, TA,) *He* (a boy, S, O, TA) *scattered his urine; emitted it dispersedly:* (K, TA:) the subst. [signifying the *act of doing so*] is ↑ شَلْشَالٌ with fet-ḥ. (K.) And شَلْشَلَ السَّيْفُ الدَّمَ, [in the CK, erroneously, بِالدَّمِ,] and بِهِ ↑ تَشَلْشَلَ, *The sword poured forth the blood.* (K, TA.)

R. Q. 2. تَشَلْشَلَ *It* (water) *fell in consecutive drops.* (TA.) And تَشَلْشَلَ دَمًا *It* (a wound) *dripped with blood in consecutive drops.* (TA.) See also R. Q. 1, last sentence.

شَلَّةٌ: see the next paragraph.

شِلَّةٌ *i. q.* نِيَّةٌ [app. as meaning The *thing,* or *place, that one proposes to himself as the object of his aim*]: (S, O, K:) the *place that a company of men have proposed to themselves as the object of their aim or journey:* so in the M: (TA:) or the نِيَّة [in the sense thus expl. in the M and TA] *in journeying:* (T, K:) and thus also ↑ شُلَّى, and likewise *in fasting,* and *in warring:* one says, أَيْنَ شُلَّتُهُمْ ↑ [*Where is the place that they propose to themselves as the object of their aim in journeying,* &c.?]. (TA.) — And *A remote affair* (S, O, K) *that one seeks;* (K;) as also ↑ شَلَّةٌ. (O, K.) — See also شَلَلٌ. — And see شَلِيلٌ.

شَلَلٌ *An unsoundness* in the hand or arm, or *a vitiated state* thereof. (S, O.) [See also 1, first sentence, where it is mentioned as an inf. n.] — And ↕ *A stain,* (S, O,) *or a blackness,* (K,) *or a dust-colour,* (TA,) *in a garment, or piece of cloth, that does not become removed by washing.* (S, O, K, TA.) One says, مَا هٰذَا الشَّلَلُ فِى ثَوْبِكَ, (S, O,) or بِثَوْبِكَ, (TA,) ↕ [*What is this stain,* &c., *in thy garment?*] — Also The *act of driving away:* (S, O, K:) a subst.: (S, O:) or an inf. n., (Ksh in xii. 3,) [see 1, latter half,] *i. q.* طَرْدٌ, like [the inf. n.] شَلٌّ, (K,) as also ↑ شَلَّةٌ. (TA.)

شَلَلٌ and شُلَلٌ: see شُلُلٌ.

شُلُلٌ, of she-camels, and of women, (O, K,) in the latter of which, in the place of وَالنَّسَآءُ, is found وَالشُّلُّ [i. e. and of sheep or goats], TA,) is like نَابٌ [meaning *Aged*]. (O, K.) — See also شُلُشُلٌ, in two places.

شَلِيلٌ, (S, O, K,) accord. to AO, (S,) or A'Obeyd, (O, TA,) *An innermost covering for the body, worn beneath the coat of mail,* (S, O, K,) *whether it be a* ثَوْب *or some other thing:* (S, O:) and, (S, O, K,) sometimes, (S, O,) *a short coat of mail,* (S, O, K,) *worn beneath the upper one,* (S, O,) *or worn beneath the large one: or in a general sense:* (K:) [i. e.] *a coat of mail* itself is called شَلِيلٌ; (ISh, TA;) and also ↑ شُلَّةٌ: (TA:) pl. أَشْلَةٌ; (S, O, TA;) in the K, erroneously, عُلَّة. (TA.) — Also (S, O, K) *A* [*cloth such as is termed*] جِلْس, (S, O,) or مِسْح, *of wool or of* [*goats'*] *hair,* (K,) *that is put upon the rump, or croup, of the camel,* (S, O, K,) *behind the* [*saddle called*] رَحْل. (K.) [See also سَنِيفٌ.] — And The *part,* of a valley, *in which the water flows:* (K:) or the *middle* of a valley, (S, O, K,) *where flows the main body of water:* (S, O:) so says A'Obeyd, on the authority of AO; but the word commonly known [in this sense] is سَلِيلٌ, with the unpointed س. (O.) — And The نُخَاع [or *spinal cord*]; (K, TA;) [also called the سَلِيل;] i. e. the *white* عِرْق [or *nerve*] *that is in the vertebræ of the back:* mentioned by Kr. (TA.) — And *Long streaks, or stripes, of flesh, extending with the back:* (K, TA:) n. un. with ة: also mentioned by Kr: but the more approved word

is with [the unpointed] س. (TA.) ═ And *Clouds in which is no water*; syn. جَهَامٌ. (AA, O.)

شَلَاةٌ: see 1, last sentence.

شُلًّى: see شُلَّةٌ, in two places.

شَلْشَلٌ Water, and blood, *falling in consecutive drops*; as also ↑ مُتَشَلْشِلٌ. (K, TA.) ═ A زِقّ [or skin for wine &c.] *flowing* [or *leaking*]. (TA.) And Roasted flesh-meat (شِوَاءٌ) *of which the grease*, or *gravy*, *drips*; like خَرْخَرٌ رَخْرَاشٌ. (TA in art. رخ.) ═ مَآدُ ذُو شَلْشَلٍ (S, O) and ↑ شَلْشَالٍ (S, O*) *Water having a dripping*. (S, O.) ═ See also the next paragraph.

شَلْشَلٌ A man *light*, *active*, or *agile*; (S;) [and] so ↑ مِشَلٌّ, (O,) and ↑ شَلُولٌ: (O, TA:) or the first, a boy, or young man, *sharp-headed*; *light*, or *active*, *in spirit*; *brisk*, *lively*, or *sprightly*, *in his work*; and so شَعْشَعٌ, and جُلْجُلٌ: (IAar, TA:) or a man *clever*, *ingenious*, *acute*, or *sharp*; *light*, *active*, or *agile*: (O:) or *light*, *active*, or *agile*, *in accomplishing that which is wanted*; *quick*; *a good companion*; *cheerful in mind*; as also ↑ شَلْشَلٌ, and ↑ مِشَلٌّ [in the CK (erroneously) ↑ مِشَلٌّ], and ↑ شَلُولٌ, and ↑ شُلَلٌ, and ↑ شُلَلٌ, (K, TA,) of which last the pl. is شُلَلُونَ, it having no broken pl. because of the rareness of فُعَلٌ as the measure of an epithet: (Sb, TA:) and *having little flesh*; *light*, *active*, or *agile*, *in that which he commences*, (K, TA,) *of work &c.*; (TA;) as also ↑ مُتَشَلْشِلٌ: (K, TA:) or this latter [simply] *lean*, or *having little flesh*. (S, O.)

شَلْشَلَةٌ The *falling* of water *in drops*, (K, TA,) *consecutively*. (TA.) [If an inf. n. in this sense, its verb is most probably شَلْشَلَ.]

شَلْشَلَ: see R. Q. 1: ═ and see also شَلْشَلٌ.

شُلَالِيلُ, applied to a plant, or herbage, *Fresh*, *juicy*, or *sappy*. (TA.)

أَشَلُّ A man *whose hand*, or *arm*, *has become unsound*, or *vitiated*: (S, TA:) or *deprived of the power of motion by an unsound*, or *a vitiated*, *state of its* عُرُوق [meaning *veins* or *nerves*]: (Msb:) or *dried up*, or *stiff*: or *whose hand*, or *arm*, *has gone* [or *wasted*] *away*: (K, TA:) fem. شَلَّاءُ. (S, Msb.) ═ And يَدٌ شَلَّاءُ (Mgh, TA) *A hand*, or *an arm*, *that will not comply with that which its possessor desires of it*, *by reason of disease therein*. (TA.) ═ And عَيْنٌ شَلَّاءُ *An eye of which the sight has gone*. (O, Msb, K.)

مِشَلٌّ *A* [*spear of the kind called*] مِطْرَد [q. v.]. (TA.) ═ And A he-ass *that drives away* [his she-asses] *much*. (K. [In the CK, in this sense, erroneously written مِشَلٌّ. See مُشَلْشِلٌ.]) ═ See also شُلَالٌ, in two places. ═ One says also أَلُمَّ لِشَلٍّ عَوْنٌ [thus app., but written in my original without any syll. signs,] meaning *Verily he is a writer soundly*, or *thoroughly*, *learned*; or *skilled*, *intelligent*, *and experienced*; *and sufficing*. (TA.) ═ Also *A garment with which the neck is covered*: mentioned by the sheykh Zádeh in his Commentary on El-Beyḍáwee. (TA.)

مُشَلْشِلٌ A he-ass *much busied by the care of his she-asses*. (IAar, O, L, K. [See also مُشَلٌّ.])

مُتَشَلْشِلٌ: see شَلْشَلٌ: ═ and see also شُلْشُلٌ.

شلجم

شَلْجَمٌ *A well-known plant*; (S;) [*colza*: see سَلْجَمٌ:] mentioned by the author of the L, and other leading lexicologists, following J. (TA.)

شلم

شِلْمٌ *Sparks of anger*: so in the saying يَتَطَايَرُ شِلْمُهُ [*His sparks of anger fly about*]: (K:) and so شِمْلُهُ. (TA.)

شَائِمٌ
شَوْئِمٌ
} see what follows.

شَيْلَمٌ رَوْنَ The رَوْنَ [now applied to *darnel-grass* (but see this latter word رَوْنَ)] *that is* [*often found*] *in wheat*; also called ↑ شَائِمٌ (Msb, K) and ↑ شَوْئِمٌ; (K;) of Pers., or foreign, origin; (أَصْلُهُ ↑ أَعْجَمِيٌّ;) and *it is said that one of its two extremities is sharp and the other thick*: (Msb:) of the dial. of the Sawád: accord. to IAar, *i. q.* زِيوَان [sic.] and سَعِير: AHn says that it is *a small*, *oblong*, *red*, *erect grain*, *resembling in form the* سُوس [*or grub*] *of wheat*; *and it does not intoxicate*, *but renders the wheat very bitter*: and in one place he says, *the plant of the* شيلم *spreads upon the ground*, *and its leaves are like those of the* حِلَاف [*or salix Aegyptia*] *that is termed* بَلَّيْخِي, *very green*, *and juicy*, *or tender*; *people eat its leaves when they are fresh*, *and they are pleasant* [*to the taste*], *without bitterness*; *but its grain is more intensely*, *or nauseously*, *bitter* (أَعْفَى) *than aloes*. (TA.) [Forskál, in his Flora Aegypt. Arab. p. 199, after describing the رَوْنَ, says, "شيلم etiam agri vitium; a priore tamen diversa species: decocto plantæ obtunduntursensus hominis qui operationem chirurgicam subire debet; Avicenna sic referente." See also سَكَرَة.] ═ [Golius says, on the authority of a gloss in a copy of the KL, that it signifies also *A short*, or *little*, *avaricious*, *man*; "vir curtus, avarus:" a meaning, if correct, app. tropical.]

شلو

1. شَلَا, aor. ـِ, *He went*, or *journeyed*. (K.) ═ And *He raised*, *uplifted*, or *took up*, a thing; syn. رَفَعَ. (IAar, Az, K.)

4. اشلى, (S, Msb, K, &c.,) inf. n. إِشْلَاءٌ, (Msb,) *He called* a dog, (AZ, S, Msb,) &c.: (Msb:) and *he called* a she-camel, (ISk, S, K,) and a ewe or she-goat, *by her name*, (ISk, S,) *to milk her*. (ISk, S, K.) And اشلى دَابَّتَهُ *He showed the* مِشْلَاء [*or nose-bag* (in the CK erroneously مِسْلَاط)] *to his beast in order that it should come to him*. (K.) [See also 10.] Accord. to IAar and several others, one says, أَشْلَيْتُ الْكَلْبَ عَلَى الصَّيْدِ, meaning *I incited*, or *urged*, *the dog* [*against the object*, or *objects*, *of the chase*]; like أَغْرَيْتُهُ in measure and in signification: (Mgh,* Msb, TA:) but this is disallowed by ISk, (S, Msb, TA,) and by Th; (S, Mgh, TA;) and in like manner, اشليته بالصَّيْدِ in the same sense; though they are allowed by others: one says, however, [by common consent,] أَشْلَيْتُ الْكَلْبَ لِلصَّيْدِ, meaning *I called the dog to the chase*. (Mgh.)

8: see the next paragraph, in two places.

10. استشلاهُ, (S, K,) and ↑ اشتلاهُ, (S,* K,) [accord. to my copies of the former, أَشْلَاهُ, but a verse immediately following as an ex. shows the right reading,] *He called him in order to save him*, or *rescue him*, (S, K,) or *to make him come forth*, (S,) *from straitness*, or *perdition*, (K,) or *from a place*: (S:) this is the primary signification. (TA.) ═ And [hence] the former, (S, K, TA,) and ↑ the latter also, (S, TA, i. e. اشتلاهُ, [thus in this instance in the copies of the S,]) ‡ *He saved him*, or *rescued him*. (S, K, TA.) ═ And استشلى *He* (a man, TA) *was*, or *became*, *angry*. (K, TA.)

شَلَا: see the next paragraph.

شِلْوٌ *A limb*, or *member*; (Msb, K;) as also ↑ شَلْوَةٌ: (TA:) or *a limb*, or *member of flesh-meat*: whence, in a trad., ائْتِنِي بِشِلْوِنَا الْأَيْمَنِ [*Bring thou to me its right limb*]: (S:) pl. أَشْلَاءٌ (S, Msb, TA) and أَشْلٍ, [originally أَشْلُوٌ,] like أَدْلٍ pl. of دَلْوٌ. (TA.) ═ And *The body* of anything [i. e. of any animal]; as also ↑ شَلًا; (K;) which latter is exp. by ISd as signifying the *skin* and *body* of anything; and is applied in a trad. to the inner side of a haunch as meaning *having no flesh upon it*: (TA:) [or,] accord. to IDrd, شِلْوُ الْإِنْسَانِ signifies *the body of the man after its wasting*, or *decaying*: (Msb, TA:) [or] أَشْلَاءُ الْإِنْسَانِ means *the members*, or *limbs*, *of the man after wasting*, or *decaying*, *and becoming dissundered*: (S, TA:) and (hence, Msb) one says, بَنُو فُلَانٍ أَشْلَاءٌ فِي بَنِي فُلَانٍ, meaning † *The sons of such a one are remains among the sons of such a one*: (S, Msb:) and هُوَ مِنْ أَشْلَاءِ الْقَوْمِ † *He is of the remains of the people*: [for] شِلْوٌ signifies † *a remain*, or *remaining portion*: and شَلًى [app. شَلًى, said to be like غَنًى, but this is, I doubt not, a mistranscription for عَنًى, i. e. originally of the measure فَعُولٌ, is another pl. of شِلْوٌ, and] signifies † *remains* of any thing. (TA.) [See also شَلِيَّةٌ.] ═ Also *Any skinned animal of which somewhat has been eaten and a portion remains*: (K:) or *a portion remaining*, *whether much or little*, *of a sheep or goat of which part has been eaten*: (L voce سَلِيخٌ:) pl. أَشْلَاءٌ. (K.) ═ And أَشْلَاءُ اللِّجَامِ † *The straps*, or *thongs*, *of the bit or bridle*: (A, K:) or *such as have become old*, *and of which the iron appertenance has become slender*, (K,

TA,) or, as in the M, [*of which the iron appertenances [have become slender], without straps, or thongs*: app. likened to limbs, or members, of flesh-meat. (TA.)

شَلْوَةٌ: see the next preceding paragraph.

شَلِيَّةٌ *A piece, or portion,* of flesh-meat &c. (K,* TA.) — And † *A remnant, or remaining portion;* (K, TA;) only of property: (S, K,* TA:) pl. شَلَايَا. (S, TA.) One says, ذَهَبَتْ مَاشِيَةُ فُلَانٍ وَبَقِيَتْ لَهُ شَلِيَّةٌ † [*The cattle of such a one went away, but a remnant remained to him*]. (AZ, S.) [See also شِلْوٌ.]

شَلِيٌّ *Lean, or light of flesh:* (K, TA:) an epithet applied to a man. (TA.)

شَلَالٌ, in the dial. of El-Ḥijáz, The *things*, or *instruments, with which scarification is performed upon the cheeks:* app. pl. of مِشْلَالٌ. (TA.)

شلايق

الشَّلَايِقُ *A certain northern constellation,* [namely, *Lyra,*] *consisting of ten stars, the bright star* [α] *of which is called* النَّسْرُ الوَاقِعُ: *the Arabs liken it to a vulture* (نَسْر) *which has contracted its wings to itself, as though it had alighted upon a thing: the vulgar call* [*the three chief stars in*] *it* الأَصَابِعُ: *and before the bright star is a dim star which the Arabs call* الأَظْفَارُ [i. e. *the talons*]. (Kzw. [Not in any of my Lexicons.])

شر

1. شَمْتُ, aor. أَشُرُّ; and شَمَتُّ, aor. أَشَرُّ (S, Mṣb, Mṣḥ, K;) the latter mentioned by AO; (S, TA;) third pers. of each شَرَّ; (Mgh;) inf. n. شَرٌّ (S, Mṣb, K) and شَمِيرٌ, (S, K,) which are of both verbs, (TA,) and شَمَرَى, mentioned by Z (K, TA) alone; (TA;) *I smelt,* i. e. *perceived by the nose,* (K,) a thing, (S, Mṣb, K,*) or an odour; (Mgh;) and ↑ اِشْتَمَمْتُ signifies the same; (S, Mṣb, K, TA; [اِشْتَمَمْتُهُ in the CK is a mistranscription for اِشْتَمَمْتُهُ;]) and ↑ تَشَمَّمْتُ also, (K,) and ↑ شَمَمْتُ, thus in the copies of the K, but correctly ↑ شَمَمْتُ: (TA: [both, however, are mentioned in the CK: the former like قَصَصْتُ for قَصَصْتُ:]) or الشَّيْءَ ↑ تَشَمَّمْتُ signifies شَمَمْتُهُ فِي مَهْلِهِ [*I smelt the thing leisurely, or gently*]: (S, TA:) or الشَّيْءَ ↑ شَمَمْتُ and ↑ اشْتَمَمْتُ both signify *he put the thing near to his nose in order that he might draw in its odour.* (AḤn, TA.) — See an ex. in a prov. mentioned voce جَمَلٌ. — [Hence,] ↑ شَرَّهُ *He was tried,* or *proved by trial* or *experiment* or *experience;* syn. اِخْتَبَرَهُ. (IAqr, K.) = شَمَرَ, sec. pers. شَمِرْتَ, aor. شَمَرَ, (Mṣb,) inf. n. شَمَرٌ, (S,* Mṣb, K,*) *He* (a man) *was high,* or *elevated, in the nose.* (S,* Mṣb, K.*) — [And hence,] شَمَرَ, (K,) [sec. pers. شَمِرْتَ,] inf. n. شَمَرٌ, (TA,) ‡ *He* (a man, TA) *magnified himself;* or *behaved proudly,* or *haughtily.* (K, TA. [And اشْمَرَّ has a similar meaning.]) — [This verb is also probably used in other senses, said of a mountain, &c.: see شَمَرٌ below.] — See also 4, near the end.

2. شَمَّتُّ and شَمَّيْتُ: see above, in two places.

3. شَامَّ, (K,) inf. n. مُشَامَّةٌ, (S, TA,) *They smelt each other;* (S,* K;) as also ↑ تَشَامَّا (K,) inf. n. تَشَامُّ. (S.) — [Hence,] شَامَهُ ‡ *Look thou to see what is with him,* or *in his mind,* (عِنْدَهُ, S, K, TA,) and *draw near to him,* (K, TA,) and *seek after the knowledge of what is with him, or in his mind,* (عند, *by means of informations and disclosure;* as though each smelt what was with the other in order to act according thereto. (TA.) And hence the saying, شَامَنَاهُمْ ثُمَّ نَاوَشْنَاهُمْ ‡ [*We endeavoured, or looked, to ascertain their condition; then we engaged them in near, though not close, conflict*]. (TA.) You say also, شَامَمْتُ الرَّجُلَ meaning [simply] † *I drew near to the man.* (S.) مُشَامَّةٌ [used tropically] signifies † The *looking into* a thing. (KL.) And † The *approaching* the enemy *so that the two parties see each other.* (S.)

4. اشمّهُ إِيَّاهُ *He made him to smell it, or perceive it by the nose.* (K.) You say, أَشْمَمْتُهُ الطِّيبَ [*I made him to smell the perfume*]. (S, Mṣb.) — And [hence] one says to the prefect, or governor, or prince, or commander, أَشْمِمْنِي يَدَكَ أُقَبِّلْهَا † [*Suffer me to approach thy hand that I may kiss it*]; (S,* TA;) a phrase like نَاوِلْنِي يَدَكَ, (TA,) but better than the latter phrase: so says Kh. (S.) — And اشمّت البَظْرَ, and اشمّت الخِتَانَ, ‡ *He,* and *she,* i. e. the operator, *took,* (K, TA,) or *cut off,* (TA,) *a small portion of the prepuce,* and *of the* بَظْر [q. v.]: (K, TA:) or the latter signifies *she cut off a portion of the* نَوَاة [q. v.], *not extirpating it.* (TA.) — And اشمّ الحَرْفُ, (S,* K,) inf. n. إِشْمَامٌ, (S,) † *He made the consonant to have a smack of the ḍammeh or the kesreh,* (lit., *made it to smell,* S, or *to taste,* K, *the ḍammeh or the kesreh,*) *in such a manner* (S, K) *that the* إِشْمَام (S,) *or that the ḍammeh or kesreh,* (K,) *was not heard,* (S, K,) *what is termed* إِشْمَامُ رَوْمِ الحَرَكَةِ *being less than what is termed* رَوْمُ الحَرَكَةِ, *the former being apparent only by the motion of the lip,* (S,) *or of the upper lip,* (so in one of my copies of the S,) *no account being taken of it,* (S, K,) i. e., *of the ḍammeh or kesreh,* (K,) *it not being reckoned as a* حَرَكَة *because of its feebleness,* the consonant *in this case being quiescent or like that which is quiescent,* (S,) *and the prosodical measure not being broken thereby:* (K:) for ex., in the following verse,

مَتَى أَنَامُ لَا يُؤَرِّقْنِي الكَرَى ۞
لَيْلًا وَلَا أَسْمَعُ أَجْرَاسَ المَطِي ۞

[meaning الكَرَى and المَطِي, (as is said in one of my copies of the S,) i. e. *When I sleep, he who lets beasts on hire will not render me wakeful by night, nor do I hear the bells of the camels on which people ride*], the Arabs [or, as is said in the TA, some of the Arabs] make the ق [in يُؤَرِّقْنِي] to have a smack of the ḍammeh; but if you took account of the حَرَكَة of the إِشْمَام [in this case,] the measure of the verse would be broken, [the foot] رقني الكرى becoming, in the scanning, فَاعِلُنْ, which may be only in the كَامِل; whereas this verse is of the رَجَز: (Sb, S:) another case of إِشْمَام is that of the ى in دُوَيْبَّةٌ, (in which that letter is quiescent, but made to have a smack of kesreh,) as is the same letter in every similar case, in a dim. noun, when followed by a doubled letter. (Zj, T in art. دب.) Also *He pronounced the consonant with a* حَرَكَة [or *vowel-sound*] *between ḍamm and kesr, apparent only in utterance, not in writing;* as in قِيلَ and غِيضَ in the Kur xi. 46. (I'Ak pp. 130 and 131.) [See also رَوْمُ الحَرَكَةِ, voce رَامَ.] — [Golius explains اشمّ as signifying also "*Reduxit, fecit ut converteret se ab aliqua re;*" as on the authority of the KL; in my copy of which, however, I do not find this meaning.] = اشمرّ, inf. n. إِشْمِرَارٌ, [as an intrans. verb,] said of a man, (S,) also signifies *He passed by,* or *along, raising his head;* (S, K, TA;) *and magnified,* or *exalted, himself; behaved proudly,* or *disdainfully;* or *elevated his nose, from pride.* (TA. [See also 1, near the end.]) — And *He turned away* from a thing. (K.) One says بَيْنَا هُمْ كَذٰلِكَ إِذْ اشْمَرُّوا فِي وَجْهِ رِيحٍ, i. e. [*While they were in a certain direction, lo,*] *they turned away;* (S, TA, as from AA;) or ↑ شَمُّوا. (Thus in one of my copies of the S [but I think it to be a mistranscription].) And اشمّ القَوْمُ *The people,* or *party, deviated in their directions to the right and left:* a phrase heard in this sense by AA. (S.)

5: see 1, in three places.

6: see 3, first sentence.

8: see 1, in two places.

10. استشمّ *He desired to smell.* (KL.) — And *He perceived a smell,* or *an odour,* from a thing. (KL.) — دَخَلَ الخَيَّاطُ أَنْفَهُ فَاسْتَشْمَمْتُهُ فَأَدْخَلَهُ فِي مَخْلِهِ, said of a man, means اِسْتَنْشَقْتُهُ [i. e. ↑ *The mucus entered his nose, and he snuffed it up, and made it to pass into his fauces*]; the verb being metaphorically thus used, like as الِاسْتِنْشَاق is metaphorically used for النَّشْر. (Mgh.)

شَمّ inf. n. of the intrans. verb شَمَّ [q. v.]. (Mṣb, TA.) — [Used as a simple subst.,] *Highness of the nose:* (Mṣb:) or *highness of the bone of the nose,* (S, K,) *and beauty thereof,* (K,) *with evenness, or straightness, of its upper part,* (S, K,) when there is in it a gibbousness it is termed قَنَا, (S,) *and uprightness of the end, or lowest part:* (K:) or, as some say, *this last quality* [*alone*]: (TA:) or *length of the end, or lower part, of the nose, so that it extends over the middle of the mustache,* (دُرَيْد, K,) *with beautiful evenness, or straightness, of the bone, and highness thereof greater than the highness that is termed* دَلَف: or *length and slenderness of the nose, and a downward extending of its* رَوْثَة [i. e. *end* or *tip,* or *part where the blood that flows from the nostrils drops* or *drips*]: (K:) or [*simply*] *length*

in the nose. (Ham p. 789.) — And, in a man, The *quality of having what is termed* شَمَمٌ *of the nose.* (Ṣ.) — [And hence, ‡ *Self-magnification,* or *pride,* or *haughtiness:* see 1, near the end.] — And ‡ *Generosity.* (Ham p. 728.) — Also *Highness,* (Ḳ,) or *tallness of the head,* (Ṣ,) *of a mountain.* (Ṣ, Ḳ.) — And ‡ *Nearness:* and ‡ *remoteness:* thus having two contr. meanings. (Ḳ, TA.) It has both of such meanings in the phrase دَارُهُ شَمَمٌ ‡ [*His house,* or *abode, is near:* and, *remote*]: (Ḳ, TA:) and in the phrase رَأَيْتُهُ مِنْ شَمَمٍ ‡ [*I saw him,* or *it, from within a short distance:* and, *from afar*]. (TA.)

شَمَمٌ A thing [*odorous, fragrant,* or] *fit to be smelt.* (KL.)

شَمِيمٌ *High,* or *elevated:* (Ṣ, Ḳ:) applied in this sense to a [camel's saddle such as is called] قَتَبٌ. (Ṣ.)

شَمَّامٌ *A sort of melon resembling a small colocynth,* [or rather *a small melon resembling a colocynth,*] *streaked with redness and greenness and yellowness:* called in Pers. دَسْتَبُويَه [i. e. "perfume"]; (Ḳ:) originally دَسْتْ بُوى [or دَسْتْ بُويَه]: (TA:) *its odour is cool, pleasant, lenitive, and narcotic; and the eating of it is laxative to the bowels:* (Ḳ:) [The *cucumis dudaim* of Linn.: called by Forskål *cucumis schemmam:* the latter thus describes it (Flora Aegypt. Arab. p. 169): "*Caules* 5-sulcati, setis rigidis, scandentes, cirrhosi: *folia* cordato-oblonga, acuta, subsinuata, dentato-repanda, hispida: *calyces* villosi, molles: *flores* flavi, conferti in alis: *fructus* globoso-ovatus, glaberrimus, magnitudine citri, flavus, maculis inæqualibus, fulvo-ferrugineis, versus polos in lineas confluentibus; pulpa aquosa, seminibus tota plena: fructus juvenis villosus; maturus glaber: odor, fortis nec ingratus; eamque ob causam cultus; non edulis:" in the present day, the same appellation is applied in Egypt to *several species of melon, of pleasant odour and taste;* but this application I believe to be of very late origin: see also تُفَّاحٌ: and see De Sacy's "Rel. de l' Égypte par Abd-allatif," pp. 126-7.]

شَمَّامَاتٌ *Sweet odours that one smells.* (Ḳ.)

شَمَاشِمُ *Ripe dates remaining upon the raceme.* (AZ, Ḳ.)

شَامٌّ *Smelling,* or *perceiving by the nose.* — يَا ابْنَ شَامَّةِ الوَذَرَةِ [*O son of her who smells the* وَذَرَة] is an expression of reproach. (Ṣ.)

أَشَمُّ, applied to a man, (Mṣb,) *Having that quality of the nose which is termed* شَمَمٌ; (Mṣb, Ḳ;) or so أَشَمُّ الأَنْفِ, thus applied: (Ṣ:) fem. شَمَّاءُ: (Mṣb, TA:) and pl. شُمٌّ. (TA.) — And [hence, ‡ *Self-magnifying,* or *proud,* or *haughty:* or] a chief *characterized by disdainfulness, scornfulness,* or *disdainful and proud incompliance,* (Ḳ, TA,) *and high-minded.* (TA.) — Also A mountain *tall,* (Ṣ, TA,) or *high,* (TA,) *in the head.* (Ṣ, TA.) [And *High,* as applied to a place of ascent in a mountain: see an ex. of the pl. in a verse cited voce تَصَدَّفَ.] — And A shoulder *high in the head of its bone.* (Ḳ.) — [Freytag mentions two other meanings: — "*Ventus ex alto veniens, qui penetrantioris est odoratus:* — [and] fem. شَمَّاء *Jugum extensum in monte:*" from the Deewán of the Hudhalees.]

مِشَمٌّ [*Turning away,* or *averse*]. One says, عَرَضْتُ عَلَيْهِ كَذَا فَإِذَا هُوَ مِشَمٌّ لَا يُرِيدُهُ [*I offered to him such a thing, and lo, he was averse, not desiring it*]. (Ṣ.)

مِشَمٌّ *An instrument of smelling;* like as مِسْمَعٌ signifies "an instrument of hearing." — Hence, its pl. مَشَامُّ signifies *Noses.* (KL.) — [This pl. is expl. by Jac. Schultens, as meaning *Perfumes (odoramenta):* so says Freytag.]

مَشْمُومٌ *A thing that is smelt;* such as *any sweet-smelling plant:* like as مَأْكُولٌ signifies "a thing that is eaten:" (Mṣb:) [and] *musk:* (Ṣ, Ḳ:) [pl. مَشْمُومَاتٌ.]

شمت

1. شَمِتَ, aor. ـَ, (Ṣ, A, Mṣb, Ḳ,) inf. n. شَمَاتَةٌ (Ṣ, Ḳ) and شَمَاتٌ, (Ḳ,) or the former is a simple subst., (Mṣb, [in which no inf. n. is mentioned,]) *He* (an enemy) *rejoiced:* (TA:) or *he* (a man, TA) *rejoiced at the affliction of the enemy:* (Ḳ, TA:) you say, شَمِتَ بِهِ *He rejoiced at his* [an enemy's] *affliction.* (Ṣ, A, Mṣb.)

2: see 4. — تَشْمِيتٌ is *syn. with* تَسْمِيتٌ: [i. e.] تَشْمِيتُ العَاطِسِ signifies *The uttering a prayer for the sneezer;* (Ṣ;) when he has, in obedience to an injunction of the Prophet, said الحَمْدُ لِلّٰهِ [Praise be to God]: (Ḥar p. 250:) you say, شَمَّتَ عَلَيْهِ, (ISd, A, TA,) and شَمَّتَ العَاطِسَ, meaning [as expl. in art. سمت: or] *He prayed for the sneezer that he might not be in a state in which his enemy might rejoice at his affliction:* (ISd, TA:) شَمَّتَ is better and more common than سَمَّتَ: (A'Obeyd, TA in art. سمت and in the present art.:) but the latter is said by Th to be the original word: or the meaning is, *he said to the sneezer, May God put away,* or *avert, from thee that on account of which one would rejoice at thy affliction:* or it is from الشَّوَامِتُ as signifying "the legs" of a quadruped, as though meaning *he prayed for the sneezer that he might be firm, or steadfast, in his obedience to God.* (L and TA from the Fáïk &c.) And شَمَّتَ لَهُ and عَلَيْهِ, inf. n. as above, *He prayed for what was good for him; prayed for a blessing upon him;* as also سَمَّتَ, but the former is the better and the more common. (L and TA from the T and Fáïk &c.) — Also *i. q.* تَشْمِيتٌ. (Ḳ:) you say, شَمَّتَهُ فُلَانٌ, meaning هَيَّجَهُ [*Such a one disappointed him:* or *caused him to be disappointed of attaining what he desired* or *sought:* or *denied him, refused him, prohibited him from attaining,* or *debarred him from, that which he desired* or *sought*]. (TA.) — And *i. q.* جَمَّعَ [The act of *collecting,* &c.]. (Ḳ. [But SM says that he had searched to the utmost for this meaning without finding it in any other lexicon.])

4. اشْمَتَهُ اللّٰهُ بِهِ *God made him* (i. e. the enemy, A, Mṣb) *to rejoice at his affliction.* (A,* Mṣb, Ḳ, TA.) For فَلَا تُشْمِتْ بِيَ الْأَعْدَا [*Therefore make not thou the enemies to rejoice at my affliction*], in the Ḳur [vii. 149], Mujáhid is related to have read ۞ فَلَا تُشَمِّتْ: but the correctness of this is doubted. (TA.)

5. تَشَمَّتَ signifies A people's *returning disappointed of attaining their desire, without spoil.* (Ḳ.)

8. اشْتَمَاتَ [A camel's] *beginning to be fat.* (Ḳ. [See the part. n., below.])

شَمَاتٌ *Disappointment; frustration of one's endeavour* or *hope:* (IB, TA:) a subst. from تَشْمِيتٌ as signifying تَخْيِيبٌ. (TA.) — Also, thus written in copies of the Ḳ, [and in the Ṣ,] with kesr, (TA,) [but in the CK شَمَاتٌ,] and ۞ شَمَاتَى, (Ḳ,) Persons *suffering disappointment;* or *failing of attaining their desire;* (Ḳ, TA;) *without spoil:* (TA:) [pls.] without any sing.; (Ḳ:) or the latter has no sing. known to ISd: (TA:) [but] ۞ شَمَاتٌ has this meaning as a sing. part. n., and شَمَات [app. شَمَاتٌ] is its pl. (IB, TA.) One says, ۞ رَجَعُوا شَمَاتَى, (IAạr, TA,) or شَمَاتًا, (Ṣ,) *They returned suffering disappointment;* or *failing of attaining their desire:* (IAạr, Ṣ, TA:) *without spoil;* and so ۞ مُشَمِّتِينَ. مُتَشَمِّتِينَ. (TA.)

[شَمِيتٌ *Reproach* ("convicium"): so Golius, as from the KL; but I do not find it in my copy of that work.]

شَمَاتَى: see شَمَاتٌ, in two places.

شَامِتٌ One *rejoicing at the affliction of an enemy:* [fem. with ة: pl. masc. شُمَّتٌ and fem. شَوَامِتُ; or the latter may be anomalously masc., like فَوَارِسُ &c.; and as such it is evidently used in the L, in one place; but in another place, where it cites an explanation by AO, as fem.: both are mentioned in the M and L and TA, and the latter in the Ṣ and A also.] One says, اَللّٰهُمَّ لَا تُطِيعَنَّ بِي شَامِتًا [*O God, comply not with the desire of one who is to me a rejoicer at my affliction*]; meaning, do not with me that which one who rejoices at my affliction likes, or approves; for in that case, Thou wouldst be as though Thou obeyedst him. (ISk, L, TA.) And بَاتَ فُلَانٌ بِلَيْلَةِ الشَّوَامِتِ *Such a one passed a night such as would make to rejoice those, or those females, that would rejoice at the affliction of an enemy;* (Ṣ, A, L, TA:) i. e., *a distressing night.* (A.) [And a verse cited in the next paragraph presents, as some read it, a similar ex. of الشَّوَامِتِ.] — See also شَمَاتٌ.

شَامَةٌ [fem. of شَامٌ, q. v. — Also], as a subst., sing. of شَوَامِتُ (Ṣ, TA) which signifies The *legs* of a beast. (Ṣ, A, Ḳ, TA.) One says, لَا تَرَكَ اللّٰهُ لَهُ شَامَةً, i. e. [*May God not leave to him*] *a leg*

of a beast. (AA, Ṣ, A, TA.) And En-Nábighah [Edh-Dhubyánee] says,

• فَتَرْتَاعَ مِنْ صَوْتِ كَلَّابٍ فَبَاتَ لَهُ •
• طَوْعَ الشَّوَامِتِ مِنْ خَوْفٍ وَمِنْ صَرَدِ •

[*And that has been frightened at the voice of a huntsman with his dogs,*] *and passed the night in consequence thereof standing,* (lit. *obeying the legs,*) *by reason of fear and* [also] *of cold;* the poet describing a [wild] bull: (AO, L, TA:) but some read طَوْعُ (instead of طَوْعَ); and accord. to this reading, the meaning is, *and passed the night having, of fear and of cold, what was agreeable with the desire of such as would rejoice at his affliction;* the phrase being like the saying اللّٰهُمَّ لَا تُطِيعَنَّ بِي شَامِتًا meaning as expl. in the next preceding paragraph: (ISk, L, TA:) or *he passed the night having* [*of fear and of cold*] *what would rejoice the* شَوَامِت *that heard thereof:* (AO, L, TA:) [and in like manner, Z says,] بَاتَ طَوْعُ الشَّوَامِتِ [without لَهُ, and with طوع in the accus. case, lit. *he passed the night obeying those, or those females, that rejoiced at his affliction,*] means, *as those that rejoiced at his affliction liked, or approved.* (A.)

مُشَمَّتٌ A king *prayed for* (Ḳ, TA) *with the prayers that are offered for kings.* (TA.) ═ See also شِمَاتٌ, last sentence.

مُشَمِّتٌ Any one *praying,* or *who prays, for what is good;* as also مُسَمِّتٌ. (Ṣ.)

إِبِلٌ مُشَمَّتَةٌ *Camels beginning to be fat.* (TA.)

مُشَمَّتَاتٌ: see its pl. voce شِمَاتٌ, last sentence.

شمخ

1. شَمَخَ, (Ṣ, L, Ḳ,) aor. ˊ, inf. n. شُمُوخٌ, (L,) *It* (a mountain) *was high,* or *lofty.* (Ṣ, L, Ḳ.) ═ Hence, (Ḥar p. 442,) شَمَخَ بِأَنْفِهِ, (Ṣ, A, L, Ḳ,) and شَمَخَ أَنْفُهُ, aor. and inf. n. as above, (L,) *He* (a man) *magnified,* or *exalted, himself; was proud;* (Ṣ, A, L, Ḳ;) *behaved proudly,* or *disdainfully; elevated his nose, from pride.* (L.) [See also زَمَخَ.]

نِيَّةٌ شَمُوخٌ and ♦ شَمُوخٌ (L) *A distant, far-reaching,* or *far-aiming, intention, purpose,* or *design;* [in an action or a journey &c.;] (L, Ḳ;) as also نِيَّةٌ زَمُوخٌ and زَمُوخٌ. (L.)

مَفَازَةٌ شَمُوخٌ *A desert,* or *waterless desert, far-extending;* (Ḳ;) as also زَمُوخٌ. (TA.) ═ See also شَمْخٌ.

شَمْخٌ: see what follows, in two places.

شَمَّاخٌ جَبَلٌ شَامِخٌ *A high,* or *lofty, mountain;* (Ṣ, A, L;) as also ♦ شَمَّاخٌ [but in an intensive sense, i. e. *a very high* or *lofty* mountain]: (L:) pl. شَمَاخِيُّ. (Ṣ, A) شُمُخٌ. (A.) ═ Hence, شَامِخٌ signifies also *Proud;* (L, TA;) *elevating the nose, from pride,* or *disdain:* [like زَامِخٌ:] pl. شُمُخٌ: (L, Ḳ:) and ♦ شَمَّاخٌ a man *who magnifies,* or *exalts, himself much;* or *elevates his nose much, from pride.* (L.) ═ And أُنُوفٌ شُمُخٌ [*Noses elevated, from pride*]; like زُمَّخٌ. (Ṣ.) ═ And نَسَبٌ شَامِخٌ [*A proud,* or *high, lineage*]. (TA.)

شمر

1. شَمَرَ, aor. ˊ, inf. n. شَمْرٌ: see the next paragraph, in five places.

2. شمّر, (Ṣ, A, Mṣb, Ḳ,) inf. n. تَشْمِيرٌ, (Ṣ, Ḳ,) *He raised,* (Ṣ, Mṣb, Ḳ,) or *tucked up,* or *contracted,* (A,) his garment, (Mṣb, Ḳ,) or his waist-wrapper, (Ṣ,) [or his sleeve,] or his skirts. (A.) One says, شَمِّرْ عَنْ سَاقِهِ [*He raised, or tucked up,* his garment, or waist-wrapper, or skirts, *from his shank*]. (Ṣ.) [And in like manner, ♦ تشمّر signifies *He raised,* or *tucked up, his garment,* &c.: for] one says also, تَشَمَّرَ عَنْ سَاعِدَيْهِ [*He tucked up his sleeves from his fore arms*]. (TA.) It is said in a prov., شَمَّرَ ذَيْلًا وَادَّرَعَ لَيْلًا i. e. [lit.] *He contracted, or drew up, his* [or *a*] *skirt* [*and clad himself with night as with a tunic*]: (TA:) or شَمِّرْ ذَيْلًا وَادَّرِعْ لَيْلًا, meaning ‡ *Use thou prudence, or precaution, and good judgment, and journey all the night.* (Ṣ and Ḳ in art. درع.) ═ [Hence,] † *He strove,* or *laboured, exerted himself* or *his power or ability, employed himself vigorously or laboriously or with energy, or took extraordinary pains,* (AA, Mṣb, TA,) *and was quick,* (AA, TA,) فِى الْأَمْرِ [*in the affair*]; as also شَمَّرَ, inf. n. شَمْرٌ: (TA:) and فِى الْعِبَادَةِ [*in religious service*]: (Mṣb:) and فِى سَيْرِهِ [*in his pace, or journeying*]; like تَشَمَّرَ and انْشَمَّرَ. (L and TA in art. جرد.) Also, (Ḳ,) inf. n. as above; (TA;) and ♦ شَمِّرْ, (Ḳ,) aor. ˊ, inf. n. شَمْرٌ; (TA;) and ♦ انشمر, and ♦ تشمّر; (Ḳ;) † *He passed along striving, or exerting himself, or vigorously: or he passed along with a proud and self-conceited gait;* (Ḳ;) [and] ♦ مَرَّ يَشْمُرُ, inf. n. as above, has the latter meaning. (Ṣ.) And شَمَّرَ فِى الْأَمْرِ † *He was, or became, light, or active,* (Ṣ, Mṣb, Ḳ,) *and quick,* (Mṣb,) *in, or for, the affair:* (Ṣ, Mṣb, Ḳ:) and شَمِّرْ لِلْأَمْرِ أَيُّهَا ذَا, (A, TA,) and عَنْ سَاقِهِ, (TA,) ‡ *He was, or became, light, or active, and he rose, or hastened, to do the thing, or affair.* (A, TA.) And شَمَّرَتِ الْحَرْبُ ‡ *The war, or battle, became vehement;* like شَمَّرَتْ عَنْ سَاقٍ [*She tucked up her shank*]. (A.) ═ Also *He contracted* a thing; syn. قَلَّصَ; (TA;) [and so, perhaps, ♦ شَمَّرَ; for] انشمّر signifies تَقَلَّصَ الشَّىْءُ, like شَمِرَ: (Ḳ:) [or the author of the TA may have misunderstood this explanation in the Ḳ, and the meaning may be *it* (a thing) *contracted,* or *became contracted;* for قَلَّصَ is trans. and also (like قَلَصَ) intrans.: that شَمِرَ has this latter meaning, whether it have also, or have not, the former, is shown by the statement that] one says, شَمَّرَتِ الشَّفَةُ meaning قَلَصَتْ [i. e. *The lip became contracted,* or *became contracted upwards*]: (M in art. قلص:) and ♦ تشمّر [in like manner] signifies *it* (a thing) *contracted,* or *became contracted;* syn. تَقَلَّصَ. (TA.) ═ Also, (inf. n. as above, Aṣ, Ṣ,) ‡ *He launched forth* a ship, or boat; *let it go; let it take its course;* (Aṣ, IAṣr, Ṣ, A, Ḳ;) and in like manner, a hawk; (A;) and *he discharged,* or *shot,* an arrow: (Aṣ, IAṣr, Ṣ, A, Mṣb:) and hence, (Aṣ, Ṣ,) ‡ *he sent, sent forth,* or *sent away,* (Aṣ, Ṣ, M, A, Ḳ,) a thing. (M, A.) [See also سَمَّرَ.] And شَمَّرَ الْإِبِلَ, inf. n. as above; (TA;) and ♦ أَشْمَرَهَا; (Ḳ;) † *He hastened the camels; made them to hasten;* syn. أَحْثَثَهَا, [which seems to be either syn. with, or a mistranscription for, كَمَّشَهَا, (see سَمَّرَ,)] and أَعْجَلَهَا. (O, Ḳ, TA.) ═ And ثَمَّرْتُ النَّخْلَ ‡ *I cut off the fruit of the palm-trees;* syn. صَرَمْتُهُ; (A, TA;) or so ♦ شَمَّرْتُهُ, (Ibn-'Abbád, O,) [for] شَمَّرْتُ signifies صَرَمْتُ الشَّمَارَ. (Ḳ.)

4. اشمر الإبلَ: see 2, last sentence but one. ═ اشمر الجَمَلُ طَرُوقَتَهُ *The he-camel impregnated the she-camel covered by him.* (O, Ḳ.) ═ اشمرهُ بالسَّيْفِ *He destroyed him with the sword;* syn. أَدْرَجَهُ. (O, Ḳ.)

5. تشمّر: see 2, third sentence. ═ [Hence,] تشمّر لِلْأَمْرِ (Ṣ, Ḳ,) or لِلْعَمَلِ (A,) and ♦ انشمر (Ṣ,) † *He prepared himself* (Ṣ, A, Ḳ) *for the affair,* (Ṣ, Ḳ,) or *for the work.* (A.) [Freytag mentions انشمر للامر in a similar sense, "Paratus fuit ad rem peragendam," as on the authority of J; but I do not find it in the Ṣ.] ═ See also 2 as syn. with 1 and 7. ═ [Also, app., as quasi-pass. of 2, *It* (a garment, &c., *was, or became, raised, or tucked up, or contracted;* and so signifies ♦ انشمر.] ═ See 2 again, in the latter part of the paragraph.

7. انشمر: see 5, in two places. ═ See also 2 as syn. with 1 and 5. ═ Also *He* (a horse) *hastened, or went quickly.* (Ṣ, O. [Accord. to Freytag, the verb in this sense in the Ṣ is اشتمر; but this is a mistake.]) ═ And *i. q.* مَضَى and نَفَذَ [app. as meaning † *It, or he, acted with a penetrative force or energy* (see شَمْرٌ and شَمَرِىٌّ)]; and so ♦ اشتمر. (TA.) ═ And *It* (the water of a wall) *went away.* (A, TA.)

8: see the next preceding paragraph.

شَمِرٌ, applied to a man, † *Light, agile,* or *active; acute,* or *sharp,* or *quick, in intellect; clever, knowing,* or *intelligent;* syn. زَوْلٌ; and بَصِيرٌ; (El-Mutarrij, O, Ḳ;) and نَافِذٌ; (O, Ḳ;) thus accord. to the copies of the Ḳ [probably from the O]; but in the Tekmileh &c., نَافِذٌ, [which I regard as the right reading, meaning one *who acts with a penetrative energy,* or *who is sharp, vigorous,* or *effective,*] (TA,) *in everything.* (O, TA.) See also شَمَرِىٌّ. ═ Also † *Liberal, bountiful, munificent,* or *generous;* (O, Ḳ;) *and courageous.* (TA.)

شَمَرٌ: see شَمَارٌ.

شِمْرَةٌ The *gait,* or *manner of walking, of a*

vitious, or depraved, man; (O, K;) or, accord. to IAar, of a man who goes to and fro, and round about. (TA.) [See also شَمُّوسٌ.]

شَرٌّ شَمِرٌ Severe evil. (S, O, K.) It is said in a prov., أَجْأَهُ الخَوْفُ إِلَى شَرٍّ شَمِرٍ, (TA,) or أَجْأَهُ, (so in a copy of the A,) [Fear compelled him to betake himself to that which was a severe evil:] i. e. he feared an evil, and fear reduced him to a greater evil. (A.)

شَمَارٌ i. q. رَازِيَانَجٌ, in the dial. of Egypt, (O, K, TA,) also [and more commonly] called شَمْرٌ [applied to the Anethum graveolens, or common garden-dill, and to its seed; and also to the anethum foeniculum, or fennel: see also سَنُّوتٌ]. (TA.)

شَمَّرَ [in the CK شَمِرَ, without teshdeed to the ر,] ↕ A man, (S,) penetrating, or acting with a penetrative energy, or sharp, vigorous, and effective, in the performing of affairs, and expert, or experienced; (S, * K, TA;) mostly with respect to travel; (TA;) as though it were a rel. n. from شَمَرٌ; (S;) as also شَمُرِيٌّ (S, K) and شِمِرِيٌّ [in the CK شَمِرِيٌّ] and شَمُرٌ [in the CK شَمِرٌ] and ↑ شِمِرٌ and ↑ شِمِّيرٌ (K,) the last an intensive form, (TA,) and ↑ مُشَمِّرٌ: (K:) or clever in the performing of affairs, and quick: (Fr, TA:) or one who strives, labours, or exerts himself, and is clever and skilful: (Aboo-Bekr, TA:) or quick in evil, and in what is vain, or false; who strives, labours, or exerts himself, therein; from شَمْرٌ meaning "he strove, laboured, or exerted himself, and was quick:" (AA, Aboo-Bekr, TA:) or one who goes his own way, or pursues a headlong, or rash, course, and will not refrain. (Aboo-Bekr, TA.) — نَاقَةٌ شَمُرِيَّةٌ (S, K,) and شِمِرِيَّةٌ and شِمِّيرِيَّةٌ, and شَمُرِيَّةٌ, (K, TA,) [all in the CK without teshdeed to the ر,] and ↑ شِمِّيرٌ, (S, K,) ↑ A she-camel that is quick (S, K) in pace. (TA.)

شَمُّورٌ occurring in a trad. respecting 'Ooj Ibn-'Unuk, [or Ibn-'Ook,] as meaning something with which a mass of rock was hollowed out according to the size of his head, (TA,) Diamond: (K:) thought by El-Khaṭṭábee to have this meaning; but he says, "I have not heard respecting it anything upon which I place reliance." (IAth, TA.)

شِمِّيرٌ ↑ One who strives, labours, or exerts himself; who employs himself vigorously, laboriously, or with energy; (K, TA;) in the performance of affairs. (TA.) See also شَمَّرَ, in two places.

شَامِرٌ شَاةٌ شَامِرَةٌ, A ewe, or she-goat, having her udder drawn up to her belly: (S, K:) an epithet having no verb. (TA.) — شَفَةٌ شَامِرَةٌ, and ↑ مُشَمِّرَةٌ, A contracted lip. (TA.) — بِقَّةٌ شَامِرَةٌ (A, K,) and ↑ مُشَمِّرَةٌ, (K,) or ↑ مُشَمِّرَةٌ, (so in a copy of the A,) A gum cleaving to the roots of the teeth. (A, K.)

شَمُورٌ: see شَمَّرَ: — and see also شَامِرٌ.

مُتَشَمِّرٌ: see its fem. voce شَامِرٌ, in two places.

شمرخ

Q. 1. شَمْرَخَ الثُّحْلَةَ He stripped off the unripe dates of the palm-tree. (L.) And شَمْرِخِ العِذْقَ Strip thou the شَمَارِيخ [or fruit-stalks] of the raceme of the palm-tree with the مِخْلَب, cutting off [the dates]. (L, * K. [In the former, in the place of قَطْعًا, the last word in the explanation in the K, is put قَطْعًا, app. by a mistake of the copyist.])

شِمْرَاخٌ (S, Mgh, Mṣb, K) and ↑ شُمْرُوخٌ (S, Mṣb, K) A [fruit-] stalk of the raceme of a palm-tree; (Mgh;) the مِشْكَال, (S, L,) or thing, (Mṣb,) upon which are the dates; (L, Mṣb;) [i. e. any one of the stalks that branch off from the main stem of the raceme, and on which hang the dates; each of these stalks comprising a number of dates, one below another:] pl. of both شَمَارِيخُ (Mṣb:), the عِذْق, or عِكْبَاسَة, [q. v.,] comprises the شَمَارِيخ: (Mṣb voce عِذْق:) or an مِشْكَال upon which are unripe dates, or grapes: (K:) originally relating to a raceme of dates; but sometimes, to grapes: (L:) and the former word [or each] signifies a small bunch of grapes, growing apart, but attached to the lower portion of the stalk of a larger bunch. (T, TA.) — Also, شِمْرَاخٌ The head of a mountain: (S, K:) or a round, tall, slender head, or peak, of a mountain: (L:) accord. to As, [the pl.] شَمَارِيخُ signifies the heads of mountains: (TA:) or it signifies the upper, or uppermost, part [or parts] of a mountain; and in like manner, of trees. (Ḥam p. 786.) And † The upper, or uppermost, parts of clouds: (K:) or [the pl.] شَمَارِيخُ is metaphorically applied to the upper, or uppermost, parts of clouds. (Ḥam ubi supra.) — And A blaze upon the face of a horse, when it is narrow, (S, K, TA,) and long, (TA,) and extending so as to cover the [part of the nose called] خَيْشُوم, but not reaching to the lip: (S, K, TA:) or a blaze, upon the face of a horse, extending downwards on the nose. (Lth, TA.) [See غُرَّةٌ, in art. سبل.] Accord. to J, The horse itself [that has such a blaze] is also thus called; but this is a mistake: (K:) it seems that he meant to have said ذُو شِمْرَاخٍ; but this, in a verse which he cites, is the name of a horse of Málik Ibn-'Owf En-Naḍree, as is said in the K. (MF.) — [The pl.] الشَّمَارِيخُ is also a name applied by the Arabs to † The stars of Centaurus (قَنْطُورُس) and Lepus (السَّبُع) collectively. (Kzw.)

شُمْرُوخٌ: see the next preceding paragraph, first sentence. — Also A slender, and soft or tender, branch, that has grown forth, within a year, upon the upper part of a thick branch. (L.)

الشِّمْرَاخِيَّةُ A sect of the heretics, or schismatics, (الخَوَارِج,) the companions [or followers] of 'Abd-Allah Ibn-Shimrákh. (S, K.)

شمردل

شَمَرْدَلٌ A youth, strong and hardy; and in the like sense applied to a camel: (Lth, TA:) or tall; as also ↑ شَمَرْدَلِيٌّ: (Ḥam pp. 728 and 789:) or a bulky camel: (IAar, TA:) or, of camels &c., (S, O, K,) the swift; (S, O;) or youthful, swift, and goodly in make: (K:) and with ة, a she-camel goodly, beautiful in make. (A'Obeyd, S, O, K.)

شَمَرْدَلِيٌّ: see the preceding paragraph.

شمردل

شَمَرْدَلٌ a dial. var. of شَمَرْدَلٌ [q. v.]. (Lth, O, K.)

شمر

1. شَمَرَتْ نَفْسِي مِنْهُ, aor. ـُ, (TK,) inf. n. شَمْزٌ, (IAar, K,) My soul shrank from it in dislike or hatred. (IAar, K, TK.) [See also 5, and Q. Q. 4.]

5. تَشَمَّرَ وَجْهُهُ His face became changed, or altered, (T, S, K,) by anger, (K,) and contracted. (T, S, K.) See also what next follows.

Q. Q. 4. اِشْمَأَزَّ, (S, K,) inf. n. اِشْمِئْزَازٌ, (S,) He (a man, S) shrank, or became contracted; (S, K, TA;) as also ↑ تَشَمَّرَ: (TA:) he quaked, or shuddered: (IAar, K:) or he was frightened (AZ, S, K) at a thing. (AZ, S.) It is said in the Kur xxxix. 46, وَإِذَا ذُكِرَ اللّٰهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ And when God is mentioned alone, the hearts of those who will not believe in the world to come become contracted, and shrink with aversion: (Bḍ, Jel:) or quake, or shudder. (Zj, TA.) And you say, فَلْتُ لَهُ كَذَا فَاشْمَأَزَّ مِنْهُ [I said to him such a thing, and he shrank from it; or quaked, or shuddered, at it; or was frightened at it]. (A.) And اِشْمَأَزَّ الشَّيْءُ, (K,) without a prep., accord. to Kr, (TA,) He disliked, or hated, the thing. (K.) [See also 1, and 5.]

شَمَاْزِيزَةٌ [a subst.] from Q. Q. 4, [A shrinking, or contraction: a quaking, or shuddering: or fright: and dislike, or hatred.] (S, K, * TA.) You say, رَجُلٌ فِيهِ شَمَاْزِيزَةٌ [A man in whom is a shrinking, &c.] (TA.)

مُشْمَئِزٌّ Shrinking with aversion; syn. نَافِرٌ: (K:) disliking, or hating, (K,) a thing: (TA:) frightened, or afraid. (K.)

شمس

1. شَمَسَ, aor. ـُ and ـِ, (S, Mṣb, K,) inf. n. شُمُوسٌ; (TA;) and شَمِسَ, aor. ـَ (K) and ـِ also, like فَضِلَ, aor. يَفْضَلُ, accord. to the lexicologists, as ISd says, but he holds the aor. of شَمِسَ to be ـَ [only]; (TA;) and ↑ اشمس; (S, K;) It (a day) was, or became, sunny, or sunshiny; it had sun, or sunshine: (S, Mṣb, K:) or it had sun, or sunshine, all the daytime: or it was, or became, clear, or unobscured: (TA:) or its sun was, or became, vehement. (IF, Mṣb.) — شَمَسَ, (S, Mṣb, K,) aor. ـُ (Mṣb, TA) and ـِ, (Mṣb,) inf. n. شُمُوسٌ

and شِمَاسٌ, (S, Msb, K,) *He* (a horse) *refused to be ridden or mounted:* (S, K:) or *took fright and broke loose and ran away, refusing to be ridden, by reason of the vehemence of his force of resistance,* [for شِدَّة متعبه in the TA, I read شدة مَتْعَبَتِه,] *and his sharpness of temper, so that he would not remain still:* (TA:) or *became rebellious against his rider.* (Msb.) — [Hence,] شَمَسَتِ المَرْأَةُ † *The woman abstained from looking at men, and from exciting their desire.* (TA.) — And شَمَسَ لِى فُلَانٌ ‡ *Such a one showed enmity to me:* (K:*) or *showed his enmity to me,* (T, S, A,) *and almost made it to take effect,* (A,) or *as though he purposed to act:* (T, TA:) or شَمَسَ فِى فُلَانٍ signifies, [unless فى be a mistake for لِى and فُلَانٌ for فُلَانٍ,] *he showed his enmity [towards such a one], and could not conceal it.* (M in TA.) [See also 3.] — And الخَمْرُ تَشْمُسُ بِصَاحِبِهَا † *Wine overcomes, and runs away with, its drinker.* (TA.)

2. شَمَّسَ, (TK,) inf. n. تَشْمِيسٌ, (K,) *He worshipped the sun.* (K, TK.) — And *He spread a thing in the sun, or sunshine,* (K, TK,) *in order that it might dry.* (TA.)

3. شامسهُ, inf. n. مُشَامَسَةٌ and شِمَاسٌ, *He opposed him, and treated him with enmity or hostility.* (Th, TA.) [See also 1.]

4: see 1, first signification. — [Also *He ascended a mountain towards the sun.* (Freytag, from the Deewán of the Hudhalees.)]

5. تشمّس *He* (a man) *sat in the sun, or sunshine:* (TA:) *he set himself up* [or *exposed himself standing*] *to the sun.* (S, TA.) — تشمّس عَلَيْهِ *He was niggardly, tenacious, or avaricious, to him.* (TA.) [See also the part. n., below.]

الشَّمْسُ [*The sun;*] *the body of the solar light, that runs its course in the firmament:* (Lth,* TA:) it is fem.: (S,* Msb, K:) and has neither dual nor pl.: (Msb:) or it has a pl., (though this is not used in a pl. sense,) namely, شُمُوسٌ, (S, K,) as though they called every part of it a شمس, like as they said مَفَارِقُ for مَفْرِقٌ. (S.) When it is made determinate without the article ال, [as] in the name عَبْدُ شَمْسٍ, meaning *The Servant of the Sun,* (Msb, K,) i. e., of this luminous object, (Msb,) the شمس of heaven, because they used to worship it, (K,) it is imperfectly decl., (Aboo-'Alee, Msb, K,) because it is determinate and of the fem. gender, (Aboo-'Alee, K,) or because it is a proper name and of the fem. gender and altered from شَمْسٌ: (Msb:) and a poet says,

كَلَّا وَشَمْسٍ تَسَعْطِبُنَّهُمُ دَمَا

[*Nay verily, by the sun, we will assuredly dye them with blood*], making شمس imperfectly decl. because he means the art. ال to be understood: (IAar, TA:) but some say that in the former instance, (Msb, TA,) and in the latter, (TA,) the word in question has a different signification, which will be shown below: (Msb, TA:) and Sb says that none of the Arabs made شمس determinate without the art. ال, except in the proper name mentioned above, in which all of them made it so. (TA.) The dim. is شُمَيْسَةٌ. (S, TA.) — [Also *The sun,* or *sunshine.*] You say, قَعَدَ فِى الشَّمْسِ [*He sat in the sun, or sunshine*]. (TA.) — Also, (K, TA,) or شَمْسٌ, (Msb,) *A certain ancient idol.* (Msb, K.) Accord. to Ibn-El-Kelbee, it is this that is meant by the proper name mentioned above; and if so, it is perfectly decl.: (Msb:) and some say that it is this also that is meant in the words of the poet cited above, and that he makes the word imperfectly decl. because he uses it as a proper name of the image (الصُّورَة). (TA.) — شَمْسٌ also signifies *A kind of necklace or collar:* (S, K:) or a *pendant,* or *suspended ornament,* (مِعْلَاق,) *of the necklace or collar upon the neck:* or the *collar of a dog:* (TA:) or *a kind of women's ornament:* of the masc. gender: (Lḥ, TA:) pl. شُمُوسٌ. (TA.) — And *A kind of comb,* (K,) *with which women in the first age used to comb themselves;* (TA;) as also شَمْسَةٌ. (IDrd, TA.) — يَوْمٌ شَمْسٌ: see شَامِسٌ.

يَوْمٌ شَمْسٌ: see شَامِسٌ.

شَمْسَةٌ: see شَمْسٌ, last sentence but one.

شَمْسِىٌّ [*Of, or relating to, the sun; solar*]. السَّنَةُ الشَّمْسِيَّةُ *The solar year.* (Mgh.) — It is also a term applied by some of the Arabs to The *first* [*annual*] *increase* [*of sheep and goats*]. (Aboo-Nagr, TA voce صَفَرِىٌّ, q. v.)

شَمَاسٌ The *disposition,* in a horse, *of refusing to be ridden, or mounted.* (S.) — [And hence,] † The *disposition,* in a woman, *of abstaining from looking at men, and from exciting their desire:* a subst. from شَمَسَتْ. (TA.)

شَمُوسٌ A horse *that refuses to be ridden or mounted;* (S, K;) as also شَامِسٌ: (K:) or *that takes fright and breaks loose and runs away, refusing to be ridden, by reason of the vehemence of his force of resistance and his sharpness of temper, so that he will not remain still:* (TA: [see 1:]) or *that will hardly remain still:* (A:) or *that rebels against his rider:* (Msb:) or *that refuses to be ridden or mounted, and will hardly remain still:* (Mgh:) also applied to a she-camel: (TA:) شَمُوصٌ, with ص, applied to a horse is not allowable: (Msb:) pl. شُمُسٌ (A, Mgh, Msb, K) and شُمُصٌ. (K.) — [Hence,] † A woman *who abstains from looking at men, and from exciting their desire;* as also † شَامِسَةٌ: pl. of the former, شُمُسٌ; and of the latter, [شَوَامِسُ and] شُمُوصٌ. (TA.) — Hence also, (Msb,) ‡ A man *refractory, untractable, perverse, stubborn,* or *obstinate, in disposition:* (S, Msb, TA:) and a man *hard, harsh,* or *illnatured, in his enmity, vehement in contrariousness to him who opposes him:* (TA:) شَمُوصٌ [with ص] is not allowable. (S.) — [Hence too,] الشَّمُوسُ † *Wine:* (AHn, K:) because it overcomes, and runs away with, its drinker, like the horse to which this epithet is applied. (AHn.)

شُمَيْسَةٌ dim. of شَمْسٌ, q. v.

شَمَّاسٌ *One of the heads of the Christians, who shaves the middle of his head, and keeps to the church:* (Lth, A, Mgh, K:) [in the present day, *a deacon:* see جَاثَلِيقٌ:] not pure Arabic, (IDrd,) or not sound Arabic: (M:) [probably, as Golius says, from the Chaldee שַׁמָּשָׁא:] pl. شَمَامِسَةٌ. (Mgh, K: [in the TA, شماسة; and in a copy of the A, شَمَّاسَة; but the right reading is that in the Mgh.])

شَامِسٌ A *sunny,* or *sunshiny,* day; a day *having sun, or sunshine: or having sun, or sunshine, all the day-time: or clear; unobscured:* and in like manner, † شَمْسٌ and † شَمْسِىٌّ, a *clear, cloudless,* day: and شَامِسٌ also signifies *intensely hot:* (TA:) and † مُشَمِّسٌ, applied to a day, signifies the *same as* شَامِسٌ; (A;) and so † مَشْمُوسٌ. (Th, TA.) — A neck *having* [*ornaments of the kind called*] شُمُوس [pl. of شَمْسٌ, q. v.]: a possessive epithet. (TA.) — See also شُمُوس, in two places.

أَشْمَسُ *More,* and *most, incompliant or resisting.* (Ḥam p. 324.)

مَشْمُوسٌ: see شَامِسٌ.

مُشَمَّسٌ *Made* [or *spread to dry* (see 2)] *in the sun, or sunshine.* (S.)

مُشَمِّسٌ *A worshipper of the sun.* (O, TA.)

مَشْمُوسٌ: see شَامِسٌ.

مُتَشَمِّسٌ [*Sitting in* or] *setting himself up to* [or *exposing himself standing to*] *the sun.* (K.) — A man *who defends what is behind his back:* (ISh, TA:) a man *strong* (ISh, K, TA) *in that which sustains or supports him;* syn. قَوِىٌّ شَدِيدُ القُوَّةِ: (ISh, TA:) Sgh says شَدِيدُ القُوَّةِ; but the former is the right reading: (TA:) and *niggardly, tenacious, or avaricious, to the utmost degree.* (K.)

شمط

1. شَمِطَ, aor. ـَ, inf. n. شَمَطٌ, *He* (a man, S, TA) *was, or became, grizzled in the hair of his head; he had whiteness in the hair of his head, mixed with its blackness:* (S, Mgh,* K:) as also † أَشْمَطَ, (K, but wanting in one copy,) and † اشْمَطَّ, and † اشْمَاطَّ, and † اشْمَأَطَّ: (K:) [or *he had hair of two different colours, black and white: or he had whiteness of the hair, or hoariness, mixed with the blackness of youth: or he had whiteness, or hoariness, in his beard:* but شَمِطَ, said of a woman, *she had whiteness,* or *hoariness, in the head:* see شَمَطٌ, below.] — شَمَطَ, aor. ـُ, (S, K,) inf. n. شَمْطٌ, (S,) *He mixed* a thing; (S, K;) *he mixed together* any two things: (S, Mgh:) and † أَشْمَطَ signifies the same. (AZ, K.) You say, شَمَطَ بَيْنَ المَآءِ وَاللَّبَنِ *He mixed together the water and the milk.* (TA.) And † أَشْمِطْ † عَمَلَكَ بِصَدَقَةٍ † *Mix thou thy work with alms.* (AZ.) And Aboo-'Amr Ibn-El-'Alà used to say to his companions, اشْمِطُوا, [i. e. either

اشْمَطُّوا or ↑ أَشْمِطُّوا,] meaning † *Betake yourselves at one time to reading, or reciting, somewhat of the Kur-án, and another time to some tradition, and another time to something strange [that is to be elucidated], and another time to poetry, and another time to lexicology*; i. e., *mix ye these [subjects of study]*: (TA:) or, accord. to one relation, ↑ شَمِّطُوا. (Har p. 177; where it is expl. in a similar manner).

2: see above, last sentence.

4: see 1, in four places.

9: 11: Q. Q. 4: } see 1, first sentence.

شَمَطٌ *Whiteness of the hair of the head mixed with its blackness*: (Ṣ, Mgh, Ḳ:) or *difference in the hair by being of two colours, black and white*: (M, TA:) or *mixture of whiteness of the hair, or hoariness, with the blackness of youth*: (Mgh:) or in a man, *whiteness, or hoariness, of the beard*: (Lth, Mgh, TA:) but in a woman, *whiteness*, or *hoariness, of the head*. (Lth, TA.) [See 1.] — Also شَمَطَاتٌ, which is its pl., *White hairs that are in the head*. (TA.)

شَمِطٌ *Mixed*; as also ↑ مَشْمُوطٌ: (Ḳ:) *mixed together*; (Ṣ, TA:) applied to any two things; (Ṣ;) or any two colours. (TA.) — ذَنَبٌ شَمِطٌ, in the Ḳ, ذَبٌ, which is a mistake; (TA;) *A tail* (TA) *in which are blackness and whiteness*. (Ḳ, TA.) And فَرَسٌ شَمِطُ الذَّنَبِ *A horse in whose tail are two colours*. (TA.) And طَائِرٌ شَمِطُ الذَّنَبَيْنِ *A bird having a whiteness* (Lth, Ḳ) *and blackness* (Lth) *in the tail*. (Lth, Ḳ.) — نَبْتٌ شَمِطٌ *A plant of which part is dried up, or dried up and yellow*, (Lth, Ṣ, Ḳ,) *and part green*. (Lth, Ḳ.) — الشَّمِطُ, [in a copy of the Mgh, ↑ الشَّمْطُ, which is probably a mistranscription,] † *The dawn*: (Ṣ, Ḳ:) because of the mixture of its whiteness with the remains of the darkness of night: (Ṣ, Mgh:) or because its colour is a mixture of darkness and whiteness. (TA.) — لَبَنٌ شَمِطٌ † *Milk which is such that one knows not whether it be sour or what has been collected in a skin, and had fresh milk poured upon it, by reason of its pleasantness*. (Ḳ, TA.) — وَلَدٌ شَمِطٌ † *Children of whom half are males and half are females*. (L, Ḳ.)

شَمْطٌ: see شَمِطٌ. — See also صَرْدٌ.

أَشْمَطُ A man (Ṣ) *having the hair of his head grizzled; having whiteness in the hair of his head, mixed with its blackness*: (Ṣ, Ḳ:) [or *whose hair is of two different colours, black and white*: or *having whiteness of the hair, or hoariness, mixed with the blackness of youth*: or *having whiteness, or hoariness, in his beard*: see شَمْطٌ, above:] or *whose hair of his head is white in one place, the rest being black*: (Mgh:) fem. شَمْطَاءُ: (Lth, Ṣ, Mgh:) one should not apply to a woman the epithet شَمِطَةٌ: (Lth, Mgh:) pl. شُمْطَانٌ (Ṣ, Ḳ) and شُمْطٌ. (Ḳ.) — نَاقَةٌ شَمْطَاءُ *A she-camel having white lips*. (TA.) — نَعْمٌ أَشْمَطُ [*Flesh-meat marbled with fat*]. (Az, TA in art. كرش.)

مَشْمُوطٌ: see شَمِطٌ.

شمع

1. شَمَعَ, aor. ـَ, inf. n. شَمْعٌ and شُمُوعٌ and مَشْمَعَةٌ, *He played, sported, gamed, jested*, or *joked*: (Ṣ, O, Ḳ:) or *he was mirthful, and laughed*: and شَمَعَتْ, aor. as above, inf. n. شَمْعٌ and شُمُوعٌ, *She cheered by her discourse*. (TA.) It is said in a trad., مَنْ يَتَّبِعِ الشَّمْعَةَ يَسْمَعِ اللّٰهُ بِهِ (Ṣ,* O) *He who follows the practice of play, or sport, or unprofitable play or sport, with men*, (Ṣ, O,) *and derision and laughter and enjoyment with them, God will requite him for that*, (O,) *or God will cause him to be in a state in which the like shall be done with him*. (Ṣ, O.) — And شَمَعَ, inf. n. شُمُوعٌ, *It was, or became, scattered, or dispersed*. (Ibn-'Abbád, O, Ḳ.)

2. شَمَّعَهُ, (Ḳ,) inf. n. تَشْمِيعٌ, (O, Ḳ,) *He*, or *it, made him to play, sport, game, jest, or joke*. (O,* Ḳ.) — شَمَّعَ الثَّوْبَ *He dipped the garment, or piece of cloth, in liquified* شَمْع [i. e. *wax*]. (O, Ḳ.)

4. اشمع السِّرَاجُ *The lamp, or lighted wick, diffused its light*. (Ṣ, Ḳ.)

شَمْعٌ and شَمَعٌ, both chaste accord. to ISd: (TA:) accord. to Fr, (Ṣ, O, Msb, TA,) the former is post-classical; (Ṣ, O, Msb, Ḳ, TA;) but ISd says that this is a mistake: (TA:) accord. to ISk one should say the latter, and not the former: (TA:) or accord. to him, the word is with fet-ḥ to the ر, and some of the Arabs make the ر quiescent: accord. to Th, it is with fet-ḥ to the ر; and if you will, you may make it quiescent: accord. to IF, the ر is sometimes with fet-ḥ; so that he gives one to understand that it is more frequently made quiescent: (Msb:) *A kind of thing with which one lights himself*: (Ṣ, O, Msb, Ḳ:) or *i. q.* مُوم [which, or rather مُومٌ, in Pers., signifies both *wax* and the *wax-candle*; both of which or rather the former and *wax-candles*, are meant by شَمْعٌ and شَمَعٌ]: (ISk, TA:) or the مُوم *of honey* [i. e. *bees' wax*]: (Lth, Ḳ:) the n. un., (CḲ,) or what denotes a piece, or portion, thereof, (so in copies of the Ḳ and in the TA,) is with ة, (Ḳ, TA,) شَمْعَةٌ and شَمَعَةٌ, (TA,) [i. e.] شمعة has a more particular signification. (Ṣ, O.)

شَمْعِيٌّ or شَمَعِيٌّ (Ḳ [as there mentioned app. meaning *A dealer in wax* or *wax-candles*, like ↑ شَمَّاعٌ in the present day,]) a rel. n. from شَمْعٌ or شَمَعٌ. (TA. [The latter said in the Ḳ to be the correct form.])

شِمَاعٌ *Mirth and laughter and jesting or joking*; as also ↑ شِمَاعَةٌ. (TA. [Not mentioned there as inf. ns.])

شَمُوعٌ, applied to a woman, (Ṣ, Ḳ,) *That jests*, or *jokes, much*; (Ḳ, TA;) *pleasant in discourse*; *that kisses one, and will not comply with one's desire otherwise than by doing thus*: (TA:) [or] *playful, sportful*, or *gamesome, and wont to laugh*; (Ṣ, Ḳ, TA;) and in this sense applied also to a man: or, applied to a woman, *that cheers by her discourse*. (TA.)

شَمَّاعَةٌ: see شِمَاعٌ.

شَمَّاعٌ *A manufacturer of* شمع [meaning *wax-candles*]: (TA:) or a *melter of* شمع [meaning *wax*]. (KL.) See also شَمْعِيٌّ.

مِشْمَعَةٌ *A candlestick*: pl. مَشَامِعُ. (MA.)

مُشَمَّعٌ A garment, or cloth, *dipped in liquified* شَمْع [i. e. *wax*]. (TA.)

مِسْكٌ مَشْمُومٌ *Musk mixed with ambergris*. (O, Ḳ.)

شمعل

Q. 1. شَمْعَلَ, (O, Ḳ, TA, [in the CḲ تَشَمْعَلَ,]) inf. n. شَمْعَلَةٌ, (TA,) *It became scattered or dispersed*. (O, Ḳ, TA.) — And شَمْعَلَةٌ signifies The *reading*, or *reciting*, of the Jews, (Ṣ, O, Ḳ, TA,) *when they assemble* فِي مِبْرَهِمْ: (TA: [but I know not what this means:]) one says of them شَمْعَلَتِ [i. e. شَمْعَلَتِ اليَهُودُ]. (TA.)

Q. 4. اشْمَعَلَّ *He hastened, made haste, or went quickly*; syn. أَسْرَعَ: this is the primary signification. (Ḥam p. 282.) One says of a she-camel اشمعلّت meaning *She hastened*, &c. (Ṣ.) — And اشمعلّت الإِبِلُ *The camels went, or went away, and scattered or dispersed themselves, by reason of briskness, liveliness, or sprightliness*: (Kh, Ṣ, O, Ḳ:) or *spread themselves, or became scattered or dispersed*; as also اشمعطّت: (Aboo-Turáb, TA:) or *became scattered or dispersed, going [away] quickly*. (TA.) And in like manner, (Kh, Ṣ, O,) اشمعلّت الغَارَةُ فِي العَدُوِّ, (Kh, Ṣ, O, Ḳ,) meaning *The horsemen making a sudden attack upon the enemy scattered, or dispersed, themselves*; (Aboo-Turáb, Ḳ,* TA;) and so اشمعطّت. (Aboo-Turáb, TA.) And اشمعلّ القَوْمُ فِي الطَّلَبِ *The people, or company of men, hastened, and scattered or dispersed themselves, in seeking*; (Aboo-Turáb, Ṣ, O, Ḳ;) as also اشمعطّ. (Aboo-Turáb, TA.) — And *i. q.* أَشْرَلَ [q. v.]. (O, Ḳ.)

شَمْعَلٌ, and with ة: see the following paragraph.

مُشْمَعِلٌ A *swift* she-camel; (Az, Ṣ;) or so مُشْمَعِلَّةٌ: (O:) and ↑ شَمْعَلٌ (O, Ḳ) and ↑ شَمْعَلَةٌ (O, Ḳ) and ↑ مُشْمَعِلٌّ (Ḳ) a she-camel *brisk, lively, or sprightly*, (O, Ḳ,) *and swift*, (Ḳ,) *and light, active, or agile*. (TA.) مُشْمَعِلَّةٌ in the first of these senses is [said to be] from the phrase نَوْبَةٌ مُشْمَعِلَّةٌ *A water-skin of which the water flows out*. (Har p. 111.) — Also A man *quick and penetrating* or *having a penetrative energy*: and with ة, a *very active* woman. (TA.) A man *light, active, or agile*; *excellent, or elegant, in mind, manners, &c., or clever, ingenious, or acute in mind*: or *tall*. (Ḳ.) A man *vigorous, strenuous, or energetic, and light, active,*

or *agile*. (Ham p. 384.) — Also applied to milk, meaning *Sour*, (ع, TA,) *overcoming by its sourness*. (TA.)

شمل

1. شَمَلَهُ الأَمْرُ, aor. ـُ; and **شَمَلَهُمْ**, aor. ـِ; (ع, Mṣb, ك;) but the latter verb was unknown to As, (ع, TA,) and is said by Lḥ to be rare; (TA:) inf. n. **شَمْلٌ**, (Mṣb, ك,) which is of the former, (Mṣb,) and **شُمُولٌ**, (Mṣb, ك,) and **شَمْلٌ**, (ك:) *i. q.* **عَمَّهُمْ** [i. e. *The event, or case, included them in common, in general, or universally, within the compass of its effect or effects, its operation or operations, its influence, or the like*]: (ع, Mṣb, ك:) or **شَمَلَهُمْ** or **شَمَلَ خَيْرًا**, or **شَرًّا**, or **شَمَلَهُمْ خَيْرًا**, or **شَرًّا**, (accord. to different copies of the ك,) like **فَرِحَ**, (in the CK, or like **فَرِحَ**,) [app. means *he*, or *it*, *caused that*] *good or evil, or good and evil, betided them* [*in common, in general, or universally*]: and **أَشْمَلَهُمْ بِهِ عَمَّهُمْ** [means] [i. e. *he*, or *it*, *included them in common, in general, or universally, with, or by, evil*]: (ك:) but one should not say, **اشملهم خيرا**. (TA.) [Whether what precedes, or what next follows, should be regarded as giving the primary signification of **شَمِلَ**, is uncertain.] — **شَمَلَهُ**, aor. ـُ, inf. n. **شَمْلٌ** and **شُمُولٌ**, *He covered* [or *enveloped*] *him with the* **شَمْلَة**, (ك, TA,) or, *with the* **مِشْمَلَة**: such is thought by ISd to be meant by the explanation given by Lḥ, which is, **غَطَّى عَلَيْهِ المِشْمَلَةَ**. (TA.) — **هٰذِهِ شَمْلَةٌ** means **تَسَعُكَ** [i. e. *This is a* **شملة** *sufficient in its dimensions, or sufficiently large, for thee*]. (TA.) You say, **اشْتَرَيْتُ شَمْلَةً تَشْمُلُنِى** [*I bought a* **شملة** *sufficient in its dimensions, &c., for me*]. (ISk, Ṣ, O.) — **شَمَلَتْ لَقَاحًا**, aor. ـُ, (Ṣ, O, ك,) inf. n. **شَمْلٌ**, (Ṣ, O,) said of a she-camel, (Ṣ, O, ك,) *She admitted impregnating seed*, (ك,) or *she conceived*, **مِنْ فَحْلِ فُلَانٍ** [*from the stallion of such a one*]. (Ṣ, O.) — **شَمَلْتُ إِبِلَكُمْ بَعِيرًا لَنَا** = *Your camels concealed among them a he-camel belonging to us, by his entering amid their dense multitude*: (ك, TA:) so in the M and the Mohect. (TA.) — **شَمَلَ الشَّاةَ**, aor. ـُ (ع, ك) and ـِ, (ك,) inf. n. **شَمْلٌ**, (ع,) *He suspended upon the eve, or shegoat, the kind of bag called* **شِمَال**, *and bound it upon her udder*: (Ṣ,* ك, TA:) and some say, **شَمَلَ الشَّاةَ** *he suspended a* **شِمَال** *upon the she-camel*. (T, TA.) Also, and **اشملها**, *He put to the eve, or she-goat*, (ك, TA,) *or he made for her*, (TA,) a **شِمَال**. (ك, TA.) — **شَمَلَ بِهِ**, (ك, TA,) inf. n. **شَمْلٌ**, (TA,) *He took* [*in it*, i. e. *in travelling it*, (see the pass. part. n.,)] *the direction of the left hand*; syn. **أَخَذَ ذَاتَ الشِّمَال**: (ك, TA:) so expl. by IAqr. (TA.) — **شَمَلَتِ الرِّيحُ**, aor. ـُ, inf. n. **شَمْلٌ** (Ṣ, O, TA) and **شَمَال**, (O,) or **شَمْل**, (TA,) *The wind shifted to a northerly direction* (**شَمَالًا**); (Ṣ, TA;) so expl. by Lḥ: (TA:) or *the wind blew northerly*; syn. **هَبَّتْ شَمَالًا**; as also **أَشْمَلَتْ**. (O. [In the TA, I find **أَشْمَلَتِ الريح ذهبت شماليل مثل شَمَّلَتْ**: but this, I doubt not, is a mistranscription of the passage in the O, which I have here followed; i. e. **أَشْمَلَتِ الرِّيحُ هَبَّتْ شَمَالًا مثل شَمَلَتْ** or of a similar passage in which **إِيَّا هَبَّتْ** is put instead of **هَبَّتْ** alone.]) One says of two persons when they are separated, **شَمَلَتْ بِهِمَا رِيحُهُمَا** † [*Their wind has become north, or northerly*]. (TA voce جَنُوب, q. v. [See also **مَشْمُولٌ**.]) — **شَمَلَ الخَمْرَ**, (ك,) aor. ـُ, inf. n. **شَمْلٌ**, (TA,) *He exposed the wine to the* **شَمَال** [i. e. *north, or northerly, wind*], *so that it became cold, or cool*. (ك.) — And **شَمِلُوا**, (ع, and in like manner in the Ham p. 505,) or **شَمِلُوا**, (expressly said to be) like **فَرِحُوا**, (ك, [but this I think to be a mistake, the weight of authority, and the form of the part. n., which is **مَشْمُولٌ**, being against it,]) *They were smitten, or blown upon, by the wind called the* **شَمَال**. (ع, ك.) — **شَمَلَ**, (ك,) aor. ـِ, inf. n. **شَمْلٌ**, (TA,) *He picked the ripe dates that were upon the palm-tree*; as also **اشملها**, and † **شَمَّلَهَا**: (ك:) or this last (which is mentioned on the authority of Seer), accord. to some, signifies *he took of the* **شَمَاليل** *of the palm-tree*; i. e., *of the few dates remaining upon it*. (TA.)

2. تَشْمِيل [properly inf. n. of **شَمَّلَ**]: see **5**, of which it is an anomalous inf. n. (TA.) — And for its proper verb see **7**. — Also The *taking by the* **شِمَال** [or *left hand*]. (TA.) — And **شَمَّلَ** † **اشملها** He bound pieces of [*the garments called*] **الشَّمْلَة** [pl. of **كِسَآء**] *beneath the racemes of the palm-tree, because of its shaking off its fruit*. (TA.)

4. أَشْمَلَهُمْ خَرًّا: see **1**, first sentence. — **اشمل الفَحْلُ نَوْلَهُ** (AZ, Ṣ, O,) inf. n. **إِشْمَال**; (Ṣ;) or **اشمل نَوْلَهُ لِقَاحًا**; (ك;) *The stallion-camel got with young from half to two thirds of the number of his* **نَوْل** [*or she-camels that had passed seven or eight months since the period of their bringing forth*]: (AZ, Ṣ, O, ك:) when he has got them all with young, one says, **أَقَبَّ**; (AZ, Ṣ, O, TA;) and of the **نَوْل** one says, **قَبَّ**, inf. n. **قُبُوب**. (TA.) — **اشمل فُلَانٌ حَرَائِفَهُ** *Such a one picked the ripe dates that were upon his* **حرائف** [*or palm-trees of which he gathered the fruit for himself and his household*], *except a few*. (Ṣ, O.) — See also **1**, last sentence. — **اشملهُ** *He gave him a* **شَمْلَة** [q. v.]. (ك, TA.) — **اشمل الشَّاةَ**: see **1**. — **اشمل** *He became possessor of a* **مِشْمَلَة**, (Lḥ, TA,) or, *of a* **مِشْمَل**. (ك.) — **اشملوا** *They entered upon* [*a time in which blew*] *the* [*north, or northerly,*] *wind termed* **الشَّمَال**: (Ṣ, O, ك:) like as they say, **اجنبوا** in the case of the **جَنُوب**. (TA.) — **أَشْمَلَتِ الرِّيحُ**: see **1**, latter half. — See also **7**.

5. تشمّل بِالشَّمْلَة, [and **تشمّل الشَّمْلَة**, (see **5** in art. درس,)] inf. n. **تَشَمُّل** and † **تَشْمِيل**, (ك:) the former reg.; the latter, which is mentioned by Lḥ, irreg., an instance like that in the saying [in the Kur lxxiii. 8], **وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا**; (TA:) *He covered himself with the* **شَمْلَة** [q. v.]. (ك.) [See also **8**.]

7. انشمل *i. q.* **خَفَّ**, (ك, TA,) or **انْشَمَرَ**, (O, TA,) [both of which signify *He passed along striving, or exerting himself*; and the latter signifies also *he acted with a penetrative force or energy*; and *he hastened, or went quickly*;] **فِى حَاجَتِهِ** [*in his needful affair*]. (O, TA.) And *i. q.* **أَسْرَعَ** [*He hastened; went quickly*; or *was quick, swift, or fleet*]: (ك:) or so † **أَشْمَلَ**: (thus in the O, as on the authority of IDrd:) or so † **اشتمل**, inf. n. **اشتمال**: (thus accord. to my copy of the Mṣb:) and likewise (O, ك) † **شَمْلَلَ**, (Ṣ, O, ك,) inf. n. **شَمْلَلَةٌ**: (Ṣ:) and so † **شَمَّلَ**, (ك,) inf. n. **تَشْمِيلٌ**. (TA.) And *i. q.* **انْشَمَرَ**, (O, TA) and **انْضَمَّ**, (TA,) [both meaning *It became contracted*,] as used by a poet in relation to a she-camel's udder. (O, TA.)

8. اشتمل بِثَوْبِهِ *He wrapped, or inwrapped, himself with his garment*; syn. **تَلَفَّفَ**: (Ṣ, O:) or **اشتمل بِالثَّوْبِ** signifies *he wrapped the garment around the whole of his body so that his arm, or hand, did not come forth from it*: (ك:) or, as some say, *he wrapped himself with the garment, and threw* [*a part of*] *it upon his left side*. (TA.) [See also 5.] **اشْتِمَالُ الصَّمَّآءِ**, which is forbidden by the Prophet, is, accord. to As, *The wrapping oneself with the garment so as to cover with it his body, not raising a side thereof in such a manner that there is in it an opening from which he may put forth his hand, or arm*: (O:) this is also termed **التَّلَفُّعُ**: and sometimes one reclines in the state thus described: (TA:) but A'Obeyd says, accord. to the explanation of the lawyers, it is *the wrapping oneself with one garment, not having upon him another, then raising it on one side and putting it upon his shoulders*: [so says Ṣgh; and he adds,] he who explains it thus has regard to the dislike of one's uncovering himself and exposing to view the pudenda; and he who explains it as do the lexicologists dislikes one's covering his whole body for fear of his becoming in a state in which his respiration would become obstructed so that he would perish: (O:) or it is *one's covering his whole body with the* **كِسَآء** *or with the* **إِزَار**; (Ṣ, Mṣb;) to which some add, *not raising aught of the sides thereof*. (Mṣb.) [See also art. حصر.] One says also, **يَشْتَمِلُ عَلَى السَّيْفِ** [*He wraps his garment over the sword*; or] *he covers the sword with his garment*. (Ṣ, O.) — [Hence, **الرَّحِمُ تَشْتَمِلُ عَلَى الوَلَدِ** *It comprehended, or comprised, such a thing*.] One says, **اشتمل عَلَى كَذَا** † *The womb comprises* [*or encloses*] *the young*. (TA.) [And in like manner one says of a woman, **اشتملت مِنْهُ عَلَى وَلَدٍ** † *She became with child by him*. And **الكَاتِبُ يَشْتَمِلُ عَلَى كَذَا وَكَذَا** † *The book, or writing, comprises such and such things*. And hence the phrase in grammar, **بَدَلُ اشْتِمَالٍ** † *A substitute* for an antecedent *to indicate an implication* therein.] — One says also, **اشتمل عَلَيْهِ الأَمْرُ**, meaning † *The event* [such as a misfortune or an evil of any kind *beset him, or beset him on every side, or*] *encompassed him*; (ك, TA;) *like as the* **كِسَآء** *encompasses the body*.

(TA.) — One says of wine, تَشْتَمِلُ عَلَى العَقْلِ تَتَمَلَّكُهُ وَتَذْهَبُ بِهِ + [*It compasses the intellect, and so takes possession of it, and makes away with it*]: (Ḥam p. 555:) or تَشْتَمِلُ عَلَى عَقْلِ الإِنْسَانِ فَتُغَيِّبُهُ + [*It compasses the intellect of the man, and conceals it*]; and thus one says of the present world or its enjoyments (الدُّنْيَا). (TA.) [اشتمل عَلَى شَىْءٍ often means + *He took, or got, possession of a thing; got it, or held it, within his grasp, or in his possession.*] — [Hence,] one says, اشتمل عَلَى نَاقَةٍ فَذَهَبَ بِهَا + *He mounted a she-camel and went away with her.* (AZ, O.) — And اشتمل عَلَيْهِ + *He shrouded, covered, or protected, him with himself, or his own person.* (TA.) — See also 7

R. Q. 1. شَمْلَلَ: see 1, last sentence: = and see also 7.

شَمْلٌ *A state of union or composedness:* and *a state of disunion or discomposedness:* thus having two contr. significations: (MF, TA:) or *a united*, or *composed, state of the affairs*, (Ṣ, Mṣb, TA,) and *of the number*, (TA,) of a people, or company of men: (Ṣ, Mṣb, TA:) and *a disunited*, or *discomposed, state of the affairs* [&c.] thereof. (Ṣ, Mgh, Mṣb.) In imprecating evil upon enemies, (O, TA,) [or upon an enemy,] one says, شَتَّتَ اللّٰهُ شَمْلَهُمْ, (O, TA,) or فَرَّقَ اللّٰهُ شَمْلَهُمْ, (Mṣb,) or فَرَّقَ اللّٰهُ شَمْلَهُ, (Ṣ,) i. e. [*May God dissolve, break up, discompose, derange, disorganize, disorder, or unsettle,*] *their*, (Mṣb,) or *his*, (Ṣ,) *united, or composed, state of affairs*; (Ṣ, Mṣb;) and شَتَّ شَمْلُهُمْ i. e. [*May their united, or composed, state of affairs* &c.] *become dissolved, broken up, discomposed*, &c.: (O, TA:) and [in the contr. case] one says, جَمَعَ اللّٰهُ شَمْلَهُمْ (Ṣ, O, Mṣb, TA,) or شَمْلَهُ, (Mgh,) i. e. [*May God unite, or compose,*] *their*, (Ṣ, Mṣb,) or *his*, (Mgh,) *disunited, or discomposed, state of affairs* [&c.]. (Ṣ, Mgh, Mṣb.) And شَمْلٌ signifies the same: El-Ba'eth says,

* قَدْ يَنْعَشُ اللّٰهُ الفَتَى بَعْدَ عَثْرَةٍ *

* وَقَدْ يَجْمَعُ اللّٰهُ الشَّتِيتَ مِنَ الشَّمْلِ *

[*Sometimes, or often, God raises the young man after a stumble: and sometimes, or often, God unites, or composes, what is dissolved, or broken up, of the state of affairs* previously *united, or composed*]: (Ṣ, O:) AZ cites this ex. in his "Nawádir:" (Ṣ:) but Aboo-'Omar El-Jarmee says that he had not heard the word thus except in this verse: (Ṣ, O:) Ibn-Buzurj, however, cites another verse as presenting an ex. of the same. (TA.) — وَهَلَ فِى شَمْلِهَا and شَمْلِهَا, said of a he-camel that has become concealed among a herd of [she-] camels, means *He entered amid their dense multitude*: (K, TA:) so in the M and the Mohcet. (TA.) — Also, (AHn, O, K,) and so شِمْلٌ, and شِمِلٌ, (K,) *A raceme of a palm-tree*: (AHn, O, K:) Et-Tirimmáh likens thereto a camel's tail: (TA:) or *such as has little fruit*: (K:) or *of which some of the fruit has been plucked*: but AO used to say that it is the *produce* [or *spadix*] *of the male palm-tree, while not abundant and large.* (TA.) — See also شَمَالٌ. — And شَمْلٌ مِنْ جُنُونٍ signifies *Fear*, or *fright, like insanity*; and so شَمَلٌ [used alone, and thus written]. (TA.)

شِمْلٌ: see the next preceding paragraph, near the end.

شَمَلٌ: see شَمْلٌ, in two places. — Also *i. q.* كَنَفٌ [as meaning *Quarter*, or *shelter* or *protection*]: كَتَفٌ in the copies of the K being a mistake for كَنَفٌ: one says, نَحْنُ فِى شَمَلِكُمْ i. e. فِى كَنَفِكُمْ [*We are in your quarter*, &c.]. (TA.) — And *A small quantity* (Ṣ, K) of dates upon a palm-tree (Ṣ) or of ripe dates: (K:) and of rain: (Ṣ, K:) and *a small number* (Ṣ, K) of men and of camels (Ṣ) or of men &c.: pl. أَشْمَالٌ: and in like manner شُمْلُولٌ [app. in all of these applications]; (K;) [or] as meaning *a light quantity* of fruit of the palm-tree; (TA;) and the pl. of the latter is شَمَالِيلُ: (K:) one says, مَا بَقِىَ فِى النَّخْلَةِ إِلَّا شَمَلَةٌ and شَمَالِيلُ and شَمَلَةٌ and شَمَالِيلُ *There is not upon the palm-tree save a small quantity remaining of its fruit*: (Ṣ, TA:) or مَا بَقِىَ فِى النَّخْلَةِ إِلَّا شَمَلَةٌ and شَمَالِيلُ *There remained not upon the palm-tree save somewhat in a sparse state* [of its fruit]: (TA:) and أَصَابَنَا شَمَلٌ مِنْ مَطَرٍ *A small quantity of rain fell upon us*: and رَأَيْتُ بِهِمْ شَمَلًا مِنَ النَّاسِ وَالإِبِلِ *I saw a small number of men and of camels.* (Ṣ.) — See also شَمَالٌ, in two places: — And see شَمْلٌ, last sentence.

شَمِلٌ *Wrapping*, or *inwrapping, himself with a* شَمْلَة [q. v.]. (TA.) — And *Thin*; syn. رَقِيقٌ: thus expl. by Sh, as applied in this sense by Ibn-Mukbil to a she-camel's tail, which he terms نِيفٌ. (TA.)

شَمْلَةٌ *A* [*garment of the kind called*] كِسَاءٌ, *with which one wraps*, or *inwraps, himself* (يُشْتَمَلُ بِهِ), (Ṣ, Mgh, K,) *smaller than the* قَطِيفَة; as also شِمْلَةٌ (K) and مِشْمَلَةٌ; (Ṣ, K;) the last two expl. by Lth as a كِسَاء *having a sparse villous substance, with which one wraps himself, smaller than the* قَطِيفَة: (TA:) or the first signifies *a small* كِسَاء *which one wears in the manner of the* إِزَار [or *waist-wrapper*]: (Mṣb:) or with the Arabs it is a مِئْزَر [or *waist-wrapper*] *of wool* or *of* [*goats'*] *hair, which one wraps round him*: and مِشْمَلَةٌ, *such as is made of two pieces sewed together, with which a man wraps himself when he sleeps by night*: (Az, TA:) and this last, accord. to Meyd, signifies a كِسَاء *comprising the steel with which one strikes fire, with the apparatus of this latter*: (Har p. 628:) the pl. of the first is شَمَائِلُ (Mṣb, TA) and شَمَلَاتٌ. (Mṣb.) [See also مِشْمَالٌ.] — [Hence the saying,] ضَمَّ عَلَيْهِ اللَّيْلُ شَمْلَتَهُ! [*The night contracted upon him its covering of darkness*]. (TA.) — And أُمُّ شَمْلَةَ! *The present world, or its enjoyments*; syn. الدُّنْيَا: (IAạr, K, TA:) so called because compassing the intellect of a man (تَشْتَمِلُ عَلَى عَقْلِهِ), and concealing it. (TA.) — And + *Wine*: (AA, K, TA:) so called for the same reason. (TA.) — And *The sun*. (Z, TA; and T in art. امر).

شِمْلَةٌ *A mode*, or *manner, of* اشْتِمَال [or *wrapping oneself with a garment* as expl. above: see 8]. (K, TA.) شِمْلَةُ الصَّمَّاءِ is *That* [*mode of wrapping oneself*] *which is without a shirt and without drawers beneath*; in the case of which, prayer is disliked. (TA. [See 8, and see also art. صمم.])

شَمَلَةٌ: see شَمَلٌ, in two places.

شَمَلٌ: see شَمَلٌ.

شِمِلٌ: see شَمْلٌ, near the end of the paragraph. — Also, (TA,) and شِمِلَّةٌ, (Ṣ, O, K, TA,) the former applied to a he-camel; (TA;) and the latter to a she-camel, as also شِمْلَالٌ and شِمْلِيلٌ, (Ṣ, O, Mṣb, K, TA,) which are likewise applied to a he-camel, (TA,) and شَمَّالٌ; (K;) *Light, active, or agile*; (Ṣ, O, Mṣb, K;) or *swift*. (Mṣb, K, TA.) Hence the phrase جَاءَتْ شِمِلَّانِى [*I hastened my light one, or my swift one*]: or, accord. to AA, he means his hand, or arm, called شِمَالٌ and شِمِلٌ meaning the same. (Ṣ, O.)

شَمَالٌ, (Ṣ, O, Mṣb, K, &c.,) the most common form of the word, (Mṣb,) and شِمَالٌ, [a form which I think objectionable as likely to cause confusion, though it is probably the original form,] (K,) and شُمَالٌ, (Ṣ, O, Mṣb, K,) and شَمَالٌ, (Ṣ, O, K, [in one place in the O erroneously written شَامَلٌ,]) and شَأْمَلٌ, (Ṣ, O, Mṣb, K,) which last is formed by transposition, (Ṣ, O, Mṣb,) and شَمَلٌ, without ء, (MF, TA,) and شَوْمَلٌ, and شَيْمَلٌ and شُوْمَلٌ, (O, K,) and شُيْمَلٌ, (K,) and شَمَلٌ, (Ṣ, O, Mṣb, K,) and شَمْلٌ, (Ṣ, Mṣb, K,) the last said by ISd not to have been heard except in the poetry of El-Ba'eth, (TA,) and شَمِلٌ, (MF, TA,) [every one of these] used as a subst. and as an epithet, (K,) [so that one says رِيحُ الشَّمَالِ &c. as well as رِيحُ شَمَالٍ &c. and شَمَالٌ &c. alone; The *north wind*: or *a northerly wind*:] the *wind that is the opposite to the* جَنُوب: (Mṣb:) the *wind that blows from the direction of the* قُطْب [or *pole-star*]: (Ṣ:) or the *wind that blows from the direction of the* جَدْي [which is on what is called the north, but what is rather to be called the north-west, side of the Kaabeh]: (M, K:) or the *wind that blows from the direction of the right hand of a person facing the Kiblch* [by which is meant the angle of the Black Stone; i. e., correctly speaking, *from the north*]: (Th, M, K:) or, correctly, the *wind that blows from between the place of sunrise and the constellation of the Bear* (بَنَات نَعْش) *or from between the place of sunrise and the place of setting of the constellation of the Eagle* (النَّسْر)

الطَّائِر): (IAṣr, K:) [i. e. the *wind that blows from some point of the north-east quarter, or nearly so:* but it was probably thus named as being the *wind that blows from the direction of the* شِمَال (*or left side*) *of a person facing the rising sun;* and therefore the *north wind* or *a northerly wind:*] it seldom, or never, blows in the night: (K:) when it blows for seven days upon the people of Egypt, they prepare the grave-clothes, for its nature is deadly: it is cold and dry: (TA:) [see also نَكْبَآءُ:] the pl. of شَمَالٌ شَمَالَاتٌ (S, O, K) and شَمَائِلُ, which is anomalous, as though pl. of شَمَالَةٌ: (S, O:) الأَشَامِل also occurs, coupled with الأَجَانِب, in a verse of Eṭ-Ṭirimmáḥ; and [as أَجَانِبُ is a reg. pl. of أَجْنَبُ, which is a pl. of جَنُوبٌ,] ISd thinks that they formed from شَمْلٌ the pl. أَشْمُلُ; and then from this last, the pl. أَشَامِلُ. (TA.) — [Hence,] one says, ✦ أَصَبْتُ مِنْ فُلَانٍ شَمَالًا i. e. رِيحًا [† *I perceived from such a one an odour*, app. meaning *a foul odour*]. (TA.)

شِمَالٌ, (S, O, Mṣb, K, &c.,) applied to one of the hands or arms, (S, Mṣb,) The *left; contr. of* يَمِينٌ (S, O, Mṣb, K;) as also ✦ شِمَّالٌ (K, TA, [in the CK, الشِّمَال and الشِّمَال are erroneously put for الشِّمَال and التِّيمَال,]) the latter thought by ISd to be used only by poetic license, for شِمَالٌ, (TA,) and ✦ شِمْلَالٌ, (AA, S, O, K,) this last not known to Ks nor to Aṣ: (TA:) of the fem. gender: (S, O, Mṣb:) pl. [of pauc.] أَشْمُلٌ (S, O, Mṣb, K,) because it is fem., (S, O,) and [of mult.] شَمَائِلُ (S, O, Mṣb, K,) which is anomalous, (S, O,) and شُمُلٌ, and شِمَالٌ like the sing. (K.) — And The *direction* [or *side*] *of the hand so called:* you say, الْتَفَتَ يَمِينًا وَشِمَالًا i. e. [*He looked, or turned his face,*] *in the direction of the* يمين *and in the direction of the* شمال: and the pl. in this sense also is أَشْمُلٌ and شَمَائِلُ: (Mṣb:) you say, ذَهَبَ إِلَى أَيْمُنِ الإِبِلِ وَأَشْمُلِهَا *He went to the right sides of the camels and the left sides thereof.* (TA in art. يمن.) — [Hence,] ‡ *Ill luck, unluckiness, or evil fortune.* (K, TA.) طَيْرُ الشِّمَالِ means ‡ *Birds of ill luck:* (A, TA:) *every bird from which one augurs evil.* (O, TA.) One says, جَرَى لَهُ غُرَابُ شِمَالٍ, meaning † *What was disliked, or hated, happened to him:* as though the bird [to which this is likened] came to him from the شِمَال [or direction of the left hand]. (TA.) And when the place that a person occupies is rendered evil, one says, فُلَانٌ عِنْدِي بِالشِّمَالِ † [*Such a one is with me, or in my estimation, in an evil plight*]. (TA.) — See also شَمَالٌ. — Also *Every handful of corn, or seed-produce, which the reaper grasps* [app. because grasped with his left hand]. (K.) — And *A sort of bag that is put upon the udder of the ewe or goat* (S, O, K) *when it* (i. e. *the udder,* TA) *is heavy [with milk]*: (K,* TA:) or it is *peculiar to the she-goat:* (K:) pl. شُمُلٌ. (K voce عَرَبَانَةٌ.) — And *A similar thing that is put to the raceme of a palm-tree, made with pieces of [the garments called]* أُكْبَة [pl. of كِسَآءٌ], *in order that the fruit may not be shaken off.* (S, O.) [In this sense it may perhaps be from the same word as pl. of شَمْلَةٌ.] — And *A mark made with a hot iron* (سِمَة) *upon the udder of a ewe or goat.* (K.) — Also *A nature; or, a natural disposition or temper or the like:* (O, Mṣb, K:) accord. to Er-Rághib, so called because [it is as though it were a thing] inwrapping the man [and restricting his freedom of action], like as the [garments called] شِمَال [pl. of شَمْلَةٌ] inwrap the body: (TA:) the pl. is شَمَائِلُ, (O, K, TA,) and شِمَال also, [which seems to be rarely used as a sing. in this sense,] may be a pl., like وِلَاص. (TA; and Ḥam p. 489, q. v.) 'Abd-Yaghooth El-Ḥárithee says,

• أَلَمْ تَعْلَمَا أَنَّ المَلَامَةَ نَفْعُهَا •
• قَلِيلٌ وَمَا تُؤْمِى أَمِجِّى مِنْ شِمَالِيَا •

[*Know not ye two that the utility of censure is little, and my censuring my brother is not of my nature, or of my natural dispositions?*]: (O, TA:) here it may be a pl., of the class of هِجَان and وِلَاص: or it may be [شَمَالِيَا,] an instance of transposition, for شَمَائِلِي. (TA.) — See also شِمِلٌ.

شَمَالٌ and شَمَّالٌ: see شَمَالٌ.

شَمُولٌ: see شَمَالٌ. — Also *Wine:* (S, K:) or *wine that is cool* (K, TA) *to the taste;* but this is not of valid authority; (TA;) as also ✦ مَشْمُولَةٌ: [wine is said to be] thus called because it envelops (تَشْمَلُ) men with its odour: or because it has a strong puff (عَصْفَة), [when opened,] like that of the [wind called] شَمَال [in the CK شِمَال]. (K, TA.)

شَمِيلٌ: see شَمَالٌ.

شَمَالَة [thus in my original, without any syll. signs, probably شَمَالَةٌ, like سَتَارَةٌ &c.,] *The lurking-place* (قَشْرَة) *of a hunter or sportsman:* pl. شَمَائِلُ. (TA.)

شَمَائِلُ *Of, or relating to, the quarter of the* شَمَال [*or north, or northerly, wind*]. (KL.) — And *A cold day.* (KL.)

شِمْلَالٌ: see شِمِلٌ, in two places: — and see شَمَالٌ.

شُمْلُولٌ; and its pl. شَمَالِيلُ: see شَمَلٌ, in three places. — شَمَالِيلُ also signifies *The shoots that divaricate at the heads of branches, like the fruit-stalks of the raceme of the palm-tree.* (S, O.) — [Hence,] ذَهَبُوا شَمَالِيلَ *They went away in distinct parties:* (K:) or *they dispersed themselves.* (S, O.) — And ثَوْبٌ شَمَالِيلُ *A garment, or piece of cloth, rent, or slit, in several places;* (O, TA;) like شَمَاطِيطُ. (S, O.) — شَمَالِيلُ النوى means بَقَايَاهُ [i. e. *The remains of* النوى: but I doubt whether this word be correctly transcribed]. (TA.)

شِمِلٌ: see شِمِلٌ.

شَامِلٌ and شَأْمَلٌ: see شَمَالٌ.

عَامٌ أَمْرٌ شَامِلٌ *i. q.* عَامٌ [i. e. *An event, or a case, that includes* persons or things *in common, in general, or universally, within the compass of its effect or effects, its operation or operations, its influence, or the like; or that is common, general, or universal, in its effect* &c.]. (S,* O,* Mṣb, TA.) — نَوْنٌ شَامِلٌ *A black colour overspread with another colour.* (O, TA.)

شَوْمَلٌ, شَمْلَلٌ: } see شَمَالٌ.

شِمْلَالٌ: see شَمَالٌ.

شَمْلَةٌ: see شَمْلَةٌ. — Also *A short sword,* (S, O, K,) *or a short and slender sword, like the* مِخْوَل (TA,) *over which a man covers himself with his garment.* (S, O, K.)

مَشْمَلَةٌ The *place* [*or quarter*] *whence blows the* [*north, or northerly, wind called*] شَمَال. (Ḥam p. 628.)

مِشْمَلَةٌ: see شَمْلَةٌ, in two places.

مِشْمَالٌ *A* [*garment of the kind called*] مِلْحَفَة (K, TA,) *with which one wraps, or inwraps, himself* (يَشْتَمِلُ بِهِ). (TA.) [See also شَمْلَةٌ.]

مَشْمُولٌ A man *smitten,* or *blown upon, by the* [*north, or northerly,*] *wind called* شَمَال: (S, O:) and in like manner, a meadow, and a pool of water left by a torrent; (O;) or, applied to this last, *smitten by the wind thus called so as to become cool:* (S:) and hence, with *s*, wine ‡ *cool to the taste;* (S, O, TA;*) or wine *exposed to the* شَمَال *and so rendered cool and pleasant:* (TA: see also شَمُولٌ:) and fire *upon which the wind called the* شَمَال *has blown:* (S, O:) and a night *cold, with* [*wind that is called*] شَمَال. (TA.) — [Hence,] ‡ One *whose natural dispositions are liked, approved, or found pleasant:* (K:) from [the same epithet applied to] water upon which the شَمَال has blown, and which it has cooled: or, as ISd thinks, from شَمُولٌ [q. v.]: (TA:) or مَشْمُولُ الخَلَائِقِ a man *whose natural dispositions are commended:* as being likened to wine that is commended: and also *whose natural dispositions are discommended;* as though from الشِّمَال, because they do not commend it when it disperses the clouds: (Ḥar p. 285:) [for] أَخْلَاقٌ مَشْمُولَةٌ [sometimes] means *discommended, evil, natural dispositions.* (IAṣr, ISk, TA.) The saying of Aboo-Wejzeh,

• مَشْمُولَةُ الأُنْسِ مَحْبُوبٌ مَوَاعِيدُهَا •

is expl. by IAṣr as meaning † *Her familiarity passes away with the* شَمَال, *and her promises pass away with the* جَنُوب [which is the opposite of the شَمَال]: or, as some relate it,

• مَجْنُونَةُ الأُنْسِ مَشْمُولٌ مَوَاعِيدُهَا •

[meaning in like manner, as is said in the TA, on the authority of IAṣr, in art. جنب: or,] accord. to ISk, meaning *her familiarity is commended,*

because the جنوب, with rain, is desired for abundance of herbage; *and her promises are not commended.* (TA.) — نَوًى مَشْمُولَةٌ, a phrase used by Zuheyr, is expl. as meaning † [*A tract, or place, towards which one journeys,*] *that separates friends*; because the [wind called] شَمَال disperses the clouds: (TA:) or it means *quickly* [or *soon*] *becoming exposed to view*; (Isk, O, TA;) from the fact that when the wind called the شَمَال blows the clouds, they delay not to become cleared away, and to depart: (O:) or, accord. to IAạr, it means مَأْمُولَةٌ بِهَا ذَاتُ الشِّمَالِ [*in which the direction of the left hand is taken*]. (TA.) — In the saying,

حَمَلَتْ بِهِ فِى لَيْلَةٍ مَشْمُولَةٍ

the meaning is, فَزِعَةً [i. e. *One in a state of fright became pregnant with him in a certain night*]. (TA, referring to the phrase شَمْلٍ مِنْ جُنُونٍ.)

مُشْتَمِلٌ: see شَمِلَ. — One says, جَاءَ مُشْتَمِلًا مُرْتَدِيًا بِسَيْفِهِ like as one says مُرْتَدِيًا بِسَيْفِهِ [i. e. *He came having his sword hung upon him*]. (TA.) — And جَاءَ فُلَانٌ مُشْتَمِلًا عَلَى دَاهِيَةٍ † [*Such a one came conceiving a calamity*]. (TA.)

شن

1. شَنَّ الْمَآءَ, (Ṣ, Mgh, Ḳ,) aor. ـُ, inf. n. شَنٌّ, (Mgh, TA,) *He scattered the water*; (Ṣ, Ḳ;) or *poured it scatteringly*; (Mgh;) or *poured it and scattered it*; or, as some say, *poured it in a manner like that which is termed* نَضْحٌ [i. e. *sprinkling*]; (TA;) عَلَى الشَّرَابِ [*upon the wine, or beverage*]: (Ṣ, Ḳ:) سَنَّهُ signifies "he poured it gently." (TA.) And شَنَّتِ الْعَيْنُ دَمْعَهَا *The eye poured forth its tears*; (TA;) or *sent forth* [or *shed*] *its tears*; like شَكَّتْ. (Lḥ, TA in art. شكل) which is asserted by Yaʼḳoob to be formed by substitution [of ك for ن]. (TA in that art.) — And, from the former, شَنَّ الْغَارَةَ, (Ṣ, Mgh, Msb, Ḳ,) aor. and inf. n. as above, (Msb,) † *He scattered*, (Ṣ, Mgh, Msb, TA,) or *poured*, (Ḳ, TA,) *the horsemen making a raid, or sudden attack, and engaging in conflict, or the horsemen urging their horses,* الْغَارَةَ, meaning الْخَيْلَ الْمُغِيرَةَ, (Mgh, Msb,) *from every direction,* عَلَيْهِمْ [*upon them*]; (Ṣ, Ḳ;) as also ↑ اشْنَّ; (Ṣ, Msb, Ḳ;) the latter mentioned in the Mj, (Msb,) by IF, but disapproved by the people of chaste speech. (TA.) — And شَنَّ بِسِلْحِهِ (AA, Ṣ,* TA) *He cast forth his excrement*, or *dung, in a thin* [*and scattered*] *state*: and one says of the حُبَارَى [or bustard] شَنَّتْ بِذَرْقِهَا [*It casts forth its dung in a thin and scattered state*]. (AA, TA.) — And شَنَّ عَلَيْهِ دِرْعَهُ *He put* (lit. *poured*) *on him his coat of mail.* (TA.) — شَنَّ الْجَمَلُ مِنَ الْعَطَشِ, [aor. accord. to general rule ـُ,] *The camel became dried up* [*like a* شَنّ, q. v.,] *from thirst.* (TA.) And شَنَّتِ الرِّجْلُ *The ray became dried up.* (TA.)

2. شَنْشَنَ and تَشَنْشَنَ [inf. ns. of شَنَّ] The *dripping*, or *dropping by degrees, of water from the* شَنَّة [or *old and worn-out water-skin* or *the like*]. (TA. [See also شَنْشَنٌ.])

4: see 1: — and see also what next follows.

5. تَشَنَّتِ الْقِرْبَةُ, and ↑ تشنّت, (Ṣ, Ḳ,) and ↑ اشتنّت and ↑ استشنّت, (Ḳ,) *The water-skin became old, and worn out*: (Ṣ, Ḳ:) or ↑ تشنّن, said of skin, or a skin, does not signify thus, but signifies, (AA, Ṣ,) or signifies also, (Ḳ,) and so تشنّن, (Ṣ, Ḳ, TA,) said of the skin of a man, in extreme old age, (Ṣ,) *it contracted, shrank, shrivelled, or wrinkled*; or *became contracted* or *shrunk* &c.; (Ṣ, Ḳ, TA;) *and dried up*: (Ṣ, TA:) and ↑ استشنّ is likewise said of the skin of a man, meaning *it became old, and worn out, like the old, and worn-out,* شَنّ. (Ḥar p. 675.) It is said in a trad., الْقُرْآنَ لَا يَتْفَهُ وَلَا يَتَشَنَّنُ [expl. in art. تفه]. (TA.) See also a tropical usage of ↑ استشنّ in a trad. cited in the first paragraph of art. بل. — تشنّن is also said of the skin of a man as meaning *It became altered* [*for the worse*] *in odour*, in extreme old age. (TA.)

6. تَشَنَّنَ: see 5, in three places. — Also *It was* or *became, mixed.* (Ḳ.)

7. انشنّ *It became poured out, or forth; it flowed.* (Freytag, from the Deewán of the Hudhaleen.) — Hence,] انْشَنَّ الذِّئْبُ فِى الْغَنَمِ † *The wolf made an incursion among the sheep or goats*; as also انْشَلَّ: mentioned by Az in art. نشع. (TA.)

10. استشنّ: see 5, in three places. — Also, (Kh, Ṣ, Ḳ,) said of a man, (Kh, Ṣ, TA,) and of a camel, (TA,) † *He became lean*, or *emaciated*, (Kh, Ṣ, Ḳ, TA,) *like the water-skin that has become old, and worn out*: so says Aboo-Kheyreh: (TA:) or, said of an animal, *he became dried up, and lean*, or *emaciated*. (Ḥar p. 530.) — And اسْتَشَنَّ إِلَى اللَّبَنِ i. q. عَارَ, (Ḳ,) i. e. *He betook himself to milk, or the milk, and desired it eagerly*, or *longed for it.* (TA.)

R. Q. 1. شَنْشَنَهُ [an inf. n., of which the verb, if it be used, is شَنْشَنَ] The *motion* of paper, and of a new garment: [or rather the *making a kind of crackling sound by the motion* thereof:] mentioned by Az in art. فقع. (TA:) and تَشَنْشَنَهُ signifies the same: both thus expl. by IAạr. (TA in art. فقع.)

شَنٌّ *A skin*, (Msb,) or *a water-skin*, (Ṣ, Mgh,) or *a small water skin*, (Ḳ,) or, as some say, *any vessel made of skin*, (TA,) applied by a poet to a دَلْو [or *leathern bucket*], (Ḥam p. 002,) *that is old, and worn out*; (Ṣ, Mgh, Msb, Ḳ, TA;) and so ↑ شَنَّةٌ; (Ṣ, Ḳ;) but app. *one that is small*: (Ṣ: [in which this addition to the explanation seems to relate peculiarly to the latter word: see an ex. of this latter word in some verses cited in the first paragraph of art. سقى:]) or both signify *an old water-skin*; as also ↑ مِشَنٌّ: (MA:) and ↑ شَنَنٌ, also, signifies *an old, worn-out, water-skin*: (TA:) pl. (of the first, Mgh, Msb) شِنَانٌ: (Ṣ, Mgh, Msb, Ḳ:) and Lḥ mentions the phrase قِرْبَةٌ أَشْنَانٌ, as though they applied the term شَنٌّ to every portion of the قربة and then pluralized it thus; but he says that he had not heard أَشْنَانٌ as a pl. of شَنٌّ except in this case: (TA:) the water in a شَنّ is cooler [than that in a skin not so old]. (Mgh.) It is said in a prov., لَا يُفْقَعُ لِى بِالشِّنَانِ [*A confused and clattering noise will not be made to me with the old and worn-out water-skins* to frighten me]: (Ṣ in the present art.: [in the Ṣ and Ḳ in art. فقع, with مَا in the place of لَا; and in the Ḳ in that art., with لَهُ in the place of لِى:]) مَا يُفْقَعُ لَهُ بِالشِّنَانِ is applied to him who will not be abased by misfortunes, nor frightened by that which has no reality: (Ṣgh and Ḳ in art. فقع:) or it means, he will not be deceived nor frightened: شِنَان being pl. of شَنٌّ, *a dried up skin*, which is shaken to a camel to frighten him. (L and TA in art. فقع.) An old man is likened to the skin thus termed. (Ḥar p. 675.) And ↑ شَنَّةٌ signifies also † *A worn-out old woman*; as being likened to the skin thus termed. (IAạr, TA.) And one says, رَفَعَ فُلَانٌ الشَّنَّ, meaning † *Such a man raised himself bearing upon the palm of his hand.* (IKh, TA.) — Also *i. q.* خَرْض [app. غَرْض, i. e. *A butt, at which one shoots or casts:* probably because an old water-skin was sometimes used as a butt]: pl. as above. (Msb.) — [And, as Freytag states, on the authority of Meyd, † *Dry herbage.*] — Also *Weakness.* (TA.)

شَنَّةٌ: see شَنٌّ, in two places.

شَنَنٌ: see شَنٌّ, first sentence.

شَنَانٌ a dial. var. of شَنْآنٌ [inf. n. of شَنِئَ, (Ṣ, Ḳ,) signifying *Hatred*; [or the *hating* of another;] (Ṣ;) mentioned by AO. (Ṣ in art. شنأ.)

شَنَانٌ Water *in a scattered state*, or *being scattered.* (Ṣ, Ḳ.) — And (Ḳ) *Cold* water: (Aṣ, Skr, ISd, Ḳ:) this explanation is preferred by Aboo-Naṣr. (TA.) — And Clouds (سَحَاب) *pouring* (يَشُنُّ i. e. يَصُبُّ) *water.* (Skr, TA.)

شَنُونٌ A camel *in a state between that of the lean*, or *emaciated, and that of the fat*; (Ṣ;) so called because some of his fatness has gone: (Aboo-Kfeyreh, TA:) one says مَهْزُولٌ فَشَنُونٌ, then مَتْنِىٌّ, when he has become a little fat; then شَنُونٌ; then صَاحٍ; then مُتَرَطِّمٌ, when he has attained the utmost degree: (Lḥ, TA:) so says Aboo-Ma'adh El-Kiláabee. (TA in art. صحى.) [But it is said that] it signifies also *Lean*, or *emaciated*; (Ḳ;) applied to a beast: (TA:) and *fat*: thus having two contr. meanings. (Ḳ.) — Also *Hungry*: (Ṣ, Ḳ:) applied in this sense by Et-Tirimmáh to a wolf, because this animal is not described as fat or lean. (Ṣ.)

شَنِينٌ *Poured forth*: applied in this sense by the Hudhalee poet 'Abd-Menáf to thick blood (عَلَق). (TA.) — And *Pure* milk *upon which cold water has been poured*: (IAạr, TA:) or any milk, whether fresh or collected in a skin at different times, *upon which water is poured.* (Ḳ, TA.) — And The *dropping* (Ṣ, Ḳ, TA) *by degrees*, (TA,) of water (Ṣ, Ḳ, TA) from a skin, (TA,) and of tears. (Ṣ, TA. [See also 2, and see شِئْشِئَةٌ.])

شَنَانَةٌ *Water that drops* (Ṣ, Ḳ) *from a skin*, or *from a tree*. (Ṣ.)

شَانَةٌ The [*channel called*] مَدْفَع [q. v.] *of a small valley*: or *a small* مَدْفَع *of a valley*: (TA: [the want of a vowel-sign in my original renders it doubtful which of these meanings is the right one:]) or شَوَانٌ, its pl., signifies the *channels of water*, of mountains, *that pour forth into valleys from a rugged place*. (AA, TA.)

شِنْشِنَةٌ *A nature*; or *a natural*, *a native*, or *an innate*, *disposition* or *temper* or *the like*; syn. سَجِيَّةٌ, (Ṣ, Mgh, Ḳ) and طَبِيعَةٌ, (Ṣ,) and سَجِيسٌ: (TA:) and *a custom*, *habit*, or *wont*: (Mgh, Ḳ:) pl. شَنَاشِنُ. One says فِيهِ مِنْ أَبِيهِ شَنَاشِنُ *In him are habits* [or *natural dispositions* inherited] *from his father*. (TA.) Hence,

• شِنْشِنَةٌ أَعْرِفُهَا مِنْ أَخْزَمَ •

[*A natural disposition*, or *a habit*, *which I know*, as inherited *from Akhzam*]: (Ṣ, Meyd, Mgh:) or, accord. to one relation, شَنْشَنَةٌ, which is app. formed by transposition from شِنْشِنَةٌ: (Meyd:) a prov.: (Meyd, Mgh:) [of its origin there are different explanations: see Freytag's Arab. Prov. i. 658, and Ḥar pp. 591 and 596:] أَخْزَمُ is the proper name of a man: (Meyd, Mgh, &c.:) or accord. to Lth, it is an epithet applied to a penis; one says كَمَرَةٌ حَزْمَاءُ "a glans of a penis having a short frænum," and زَكَرٌ أَخْزَمُ; and thence شنشنة means the *dropping* of water [i. e., in this case, of the seminal fluid]: (Meyd:) the prov. is applied in relation to nearness of resemblance. (Meyd, Mgh.) ⟹ Also *A bit of flesh-meat, as much as is chewed at once*; syn. مُضْغَةٌ: or *a piece of flesh-meat*; (Ḳ, TA;) and so شَنْشَنَةٌ: on the authority of AA. (TA.) ⟹ And [the pl.] شَنَاشِنُ signifies *Bones*; like سَنَاسِنُ. (IAạr, L in art. سن.)

شَنٌّ: see شَنَّةٌ, first sentence.

مِشَنَّةٌ *A thing like the* مِكْتَل: [in the present day, *a round shallow basket* is thus called: pl. مِشَانٌ.] (TA.)

شنا

1. شَنَهَ, (Th, Ṣ, Mgh, Mṣb, Ḳ, &c.,) and شَنَأَهُ, (Ḳ,) but this is said by AHeyth to be a bad dial. var. of the former, (TA,) aor. ـَ, (Mṣb, Ḳ,) inf. n. شَنْهٌ (AO, Ṣ, Mṣb, Ḳ) and شَنْءٌ and شَنْأٌ (Aboo-'Amr Esh-Sheybánee, Ṣ, Ḳ) and شَنَاءَةٌ (Ḳ, TA, in the CK شَنَاءٌ [i. e. شَنَاءَةٌ, which is afterwards added in the TA, not as in the Ḳ, and mentioned in the Ṣ but not there said to be an inf. n.,]) and شَنَآنٌ (TA from Eṣ-Ṣaffákusee) and شَنَانٌ (TA [as from J, but perhaps from Az, for I do not find it in the Ṣ,]) and مَشْنَأٌ (Ṣ, CK, and TA as from Eṣ-Ṣaffákusee, not as from the Ḳ,) and مَشْنَأَةٌ and مَشْنُوءَةٌ (Ḳ, TA, the last in the CK مَشْنُوءَةٌ [i. e. مَشْنُوءَةٌ,]) and مَشْنَئَةٌ (TA from Eṣ-Ṣaffákusee) and شَنَئٌ, (Ṣ, Ḳ,) which is anomalous as being of a measure regularly employed [only] for the inf. n. of a verb signifying motion and agitation, as ضَرَبَانٌ and خَفَقَانٌ, (Ṣ, TA,) for though it has been said that [hatred (which it signifies) is attended by anger and] anger is accompanied by agitation of the heart, there is no necessary connection between hatred and anger, and it is anomalous also as being of a measure not proper to [the inf. n. of] a trans. verb, (TA,) and شَنَآنٌ, (Ṣ, Mṣb, Ḳ,) which is also anomalous, and [said to be] the only instance of its kind (Ṣ, TA) except لَيَّانٌ, though some few others have been mentioned, as رُعْيَانٌ, but this is not well known, [and حُشْيَانٌ, of which the same may be said,] and وُسْنَانٌ [perhaps a simple subst.], and جَوَلَانٌ which is said to occur in a verse [perhaps contracted from جَوَلَانٌ by poetic license], (TA,) and AO mentions شَنَانٌ, without ـَ, as being like شَنْآنٌ; (Ṣ;) these inf. ns. being fourteen, which is said by IḲ!! to be the greatest number of inf. ns. to any one verb, only seven other verbs, he says, having this number, namely, غَلَبَ, and مَكَثَ, تَمَّ, هَلَكَ, وَرَدَ, لَغِيَ, قَدَرَ, and شَغَرَ; but Eṣ-Ṣaffákusee makes the inf. ns. of شَنِئَ to be fifteen, [though the fifteenth form (which is perhaps مَشْنُوءَةٌ) I do not find mentioned,] and this is the greatest number known; (TA;) *He hated him*: (IḲoṭ, IF, Ṣ, ISd, IḲ!!, Mgh, Mṣb, Ḳ, &c.:) or, as some say, *he hated him vehemently*. (TA.) يشنى, [app. يُشْنِي, for يُشْنِئُ,] with the hemzeh changed into ى, occurs in a trad. (TA.) And شَنِئَ signifies *He* (a man, Ṣ) *was hated*, (Ṣ, and so accord. to some copies of the Ḳ,) or *was rendered hateful*, or *an object of hatred*, (so accord. to other copies of the Ḳ,) *even if beautiful* or *comely*. (Ṣ, Ḳ.) ⟹ شَنِئَ لَهُ حَقَّهُ, (Ḳ,) so says A'Obeyd, or, accord. to Th, شَنَأَ إِلَيْهِ, like مَنَعَ [in form], and this is the more correct, aor. of each ـَ, (TA,) *He gave him his right*, or *due*. (A'Obeyd, Th, Ḳ, TA.) And شَنِئَ بِهِ *He acknowledged it*: (Ṣ, Mṣb, Ḳ:) or *he gave him* (Ḳ) *his right*, or *due*, (TA,) [or the meaning in the Ḳ may be *he gave it*,] *and declared himself clear*, or *quit*, *of him* or *it*; as also شَنَأَ: (Ḳ:) [but accord. to SM, this is wrong, for he says that] the author of the Ḳ should have said, or شَنِئَ إِلَيْهِ, like شَنَأَ, aor. ـَ, *he gave him, and declared himself clear, or quit, of him* or *it*. (TA.) And شَنِئَ الشَّيْءَ *He produced the thing*: (Ḳ, TA:) or, as A'Obeyd says, شَنِئَ حَقَّهُ *he acknowledged his right*, or *due, and produced it from his possession*. (TA.)

6. تَشَانَؤُوا *They hated one another*. (Ṣ, O, Ḳ.)

شَنْءٌ and شِنْءٌ and شُنْءٌ [all mentioned above as inf. ns., when used as simple substs. signify *Hatred*; and thus شَنَاءَةٌ, likewise mentioned above as an inf. n., signifies accord. to the Ṣ; and so • شَنِيئَةٌ accord. to Freytag, as on the authority of Meyd; and app. also شَنُوءَةٌ, q. v.; or all signify] *vehement hatred*; in which sense the first is expl. by AO: (TA:) or • شَنَاءَةٌ signifies *hatred mixed with enmity and evilness of disposition*. (Ḥam p. 108.)

شَنُوءَةٌ: see شَنْءٌ, in three places.

شَنَاءَةٌ: see شَنْءٌ, in two places. ⟹ Also, and • شَنَائِيَّةٌ, epithets applied to a man, *Rendered hateful, or an object of hatred, evil in disposition*. (Lth, O, TA.) [See also the latter word voce شَنَآن; and see مَشْنُوءٌ, and مِشْنَأَةٌ.]

شَنُوءَةٌ The *removing oneself far*, or *keeping aloof, from unclean things*; (Ṣ, Ḳ, TA;) and the *continual doing so*, or the *continual purification of oneself*; as also • شَنُؤَةٌ; and accord. to the Ḳ, شَنُوءَةٌ, but this is not found elsewhere. (TA.) ⟹ Hence, (Ṣ,) أَزْدُ شَنُوءَةَ, the appellation of a tribe of El-Yemen; (Ṣ, Ḳ;*) sometimes called أَزْدُ شَنُوءَةَ: (ISk, Ṣ, Ḳ:) [or] this tribe was so called because of شَنَآن among them; (Ḳ, TA;) i. e. because of mutual hatred that occurred among them: (TA:) [whence it seems that شَنُوءَةٌ signifies also *Hatred*:] or because of their removing far from their [original] district: or, accord. to El-Khafájee, because of their high lineage, and good deeds; from the phrase رَجُلٌ شَنُوءَةٌ, meaning *A man of pure lineage and of manly virtue*; and AO says the like. (TA.) ⟹ [And accord. to Reiske, as stated by Freytag, (who has written it • شَنُؤَةٌ in all its senses,) it is expl. by Meyd as meaning *What is esteemed sordid, of words* and *of actions*.] ⟹ Also *One who removes himself far*, or *keeps aloof, from unclean things*; (Ḳ, TA;) and so • شَنُؤَةٌ. (TA.) Thus both of these words are epithets, as well as substs. (TA.)

شَنِئَةٌ: see شَنْءٌ.

شَنْآن, of which the fem. is شَنْأَةٌ and شَنْئَى, [so that one may say either شَنْآنٌ or شَنْئَانٌ,] is an epithet applied to a man; (Ḳ;) [signifying either *Hating* or (like مَشْنُوءٌ) *hated*; the former meaning seeming to be indicated by what immediately precedes it in the Ḳ; but the latter appears from what here follows to be the right meaning, and perhaps it may be that which is meant in the Ḳ;] as also • شَنَائِيَّةٌ or • شَنِيئَةٌ [q. v. voce شَنَاءَةٌ]: so accord. to different copies of the Ḳ. (TA.) ⟹ In the Ḳur v. 3 and 11, it is accord. to some an inf. n., and some read there شَنَآن: [see 1, first sentence:] accord. to others, it is an epithet, signifying بَغِيض [i. e. *Hated* or *odious*]. (TA.) ⟹ شَنْآنُ الشِّتَاءِ, in a trad. of Kaṣb, is said to be a metaphorical expression for بَرْدُ الشِّتَاءِ ‡ [*The cold of winter*]; because it is hated: or, as some say, by the بَرْد thereof is meant *ease and repose*: and the meaning intended is either *mutual hatred* or *ease and repose*. (TA.)

شَنَائِيَّةٌ: see شَنَاءَةٌ, and شَنْآن.

شَنَائِيَّةٌ: see شَنْآن.

شَانِئٌ *Hating*, or *a hater*, (Fr, Ṣ, Mgh, Mṣb, TA,) and *an enemy*: (Fr, TA:) fem. with ة. (Mgh, Mṣb,) ⟹ لَا أَبَا لِشَانِئِكَ, as also لَا أَبَ لِشَانِئِكَ, (Ṣ, O, [but in my two copies of the Ṣ لِشَانِيكَ, which perhaps expresses the general pronunciation, and in the TA لَا ابَا لِشَانِئِكَ and لَا ابَا لِشَانِيكَ,]) means لِيُبْغِضْكَ [i. e., lit., *May there be no father*

to thy hater]; and is said by ISk to be a metonymical expression for. لَزَّ أَبَاكَ [q. v., lit. an imprecation, but generally meant as an expression of praise]. (Ṣ, O, TA.)

شَوَانِئُ الجَالِ means [*Camels, or the like,*] *not avariciously retained;* as though hated, and therefore liberally given away: (IAạr, Ḳ, TA:) شوانئ being app. an act. part. n. [in the pl.] used in the sense of a pass. part. n., like the instances in عِيشَةٌ رَاضِيَةٌ and مَآءٌ دَافِقٌ. (MF, TA.)

مُشْنِئٌ, applied to a man, (A'Obeyd, Ṣ, O,) like مُشْنِعٌ [in form, and perhaps in meaning], (A'Obeyd, TA,) *Foul, or ugly, in aspect;* as also ↑ مُشْنَأٌ: (Ṣ, O:) or *foul, or ugly,* (Ḳ, TA,) *in face,* (TA,) *even if made an object of love* [*by good qualities*]: (Ḳ, TA:) [originally an inf. n., and therefore] used alike as sing. (Ṣ, O, Ḳ) and dual (Ṣ, O) and pl. (Ṣ, O, Ḳ) and masc. and fem.: (Ḳ:) so says Lth: (TA:) or one *who hates men;* (Ḳ;) and so ↑ مُشْنَأٌ, accord. to 'Alee Ibn-Hamzeh El-Iṣbahánee: (TA:) or ↑ this last signifies one *whom men hate:* or it may be well rendered one *who does much for which he is to be hated;* for it is one of the measures of the act. part. n. [used in an intensive sense]. (A'Obeyd, Ḳ.)

مُشْنَأٌ: see the next preceding paragraph, in three places.

مَشْنُوءٌ, applied to a man, (Ṣ,) *Hated,* (Ṣ, and so in some copies of the Ḳ, [see also مَشْنُونٌ,]) or *rendered hateful, or an object of hatred,* (so accord. to other copies of the Ḳ,) *even if beautiful,* or *comely;* (Ṣ, Ḳ;) and مَشْنُوٌّ and مَشْنِيٌّ signify the same. (Ḳ in art. شنو.)

مَشْنِيَّةٌ, occurring in a trad. of 'Áïsheh, [*A kind of food that is supped, or sipped;*] *i. q.* حَسَآءٌ and تَلْبِينَةٌ: [see these two words:] said by IAth to be irregularly formed from مَشْنُوءَةٌ, by changing the ء into ى [so that the word becomes مَشْنُوَيَةٌ, and then, by rule, مَشْنِيَّةٌ, which is mentioned in the TA, in art. شنو, as occurring thus in a trad.,] and then by restoring the ء [in the place of the second ى], the meaning being *hated.* (TA.)

شنب

1. شَنِبَ, aor. ـَ, (Ḳ,) inf. n. شَنَبٌ, (TA,) *He had the quality termed* شَنَبٌ *meaning as expl. below.* (Ḳ.) — And *It* (a day) *was, or became, cool, or cold.* (A, Ḳ.)

شَنَبٌ *Lustre, and fineness,* or *delicacy,* or *thinness, and coolness, and sweetness, in the teeth:* (A, Ḳ:) or *lustre, and fineness, or delicacy, or thinness, in the fore teeth:* (TA:) or *these two qualities, together with coolness and sweetness, in the mouth,* accord. to Aṣ, *or in the teeth:* (TA:) or *coolness and sweetness in the teeth: or sharpness of the teeth:* (Ṣ:) or *sharpness of the canine teeth,* like غَرَبٌ, *so that they appear like a saw:* (Ḳ:) or *white specks in the teeth:* (A, Ḳ:) or *the state of the teeth when they appear somewhat tinged with blackness, like the appearance of blackness in hail;* غُرُوبٌ signifying the "lustre" of the teeth; and ظَلَمٌ, their "whiteness that is as though there were over it a blackness:" (ISh, TA:) Abu-l-'Abbás says, It is variously expl., as *a serrated state of the teeth:* and *their clearness and cleanness:* and *their being separate, or apart, one from another:* and the *sweetness of their odour:* (TA:) El-Jarmee says, I heard Aṣ say that this word signifies *coolness of the mouth and teeth;* and I said, Our companions say that it is *their sharpness when they come forth;* by which is meant *their new,* or *recent, and fresh state;* for when they have undergone the lapse of years, they become abraded, or worn: but he said, It is nothing but *their coolness:* and the saying of Dhu-r-Rummeh,

* وَفِى اللِّثَاتِ وَفِى أَنْيَابِهَا شَنَبٌ *

[which should be rendered *And in the gums, and in her canine teeth, is coolness*], corroborates the assertion of Aṣ; for there is no sharpness in the gum: (Ṣ, L, TA:) it is also related of Aṣ that he said, I asked Ru-beh respecting the meaning of شَنَبٌ, and he took a grain of pomegranate, and pointed to its lustre: (Mz, TA:) [and ↑ شُنْبَةٌ signifies the same:] a poet says,

* مُنَضَّبٌ حَشْرُ أَحَمَّ يَزِينُهُ *

* عَوَارِضُ فِيهَا شُنْبَةٌ وَغُرُوبُ *

[*Her even set* of front teeth *are slender* and *white, side teeth in which are coolness and lustre adorning them*]. (O, TA.) — [In the present day, it signifies The *mustache.*]

شَنِبٌ and ↑ شَانِبٌ, (A, Ḳ,) the former regular, the latter on the authority of usage, (TA,) *A cool,* or *cold,* day. (A, Ḳ.)

شُنْبَةٌ *Coolness,* or *coldness,* of a day. (O, Ḳ.) — See also شَنَبٌ, near the end.

شَنِبٌ: see أَشْنَبُ.

شَانِبٌ: see شَنِبٌ: — and what here follows.

أَشْنَبُ *Having the quality termed* شَنَبٌ *meaning as expl. above;* (A, O, Ḳ:) as also ↑ شَانِبٌ, (Ḳ,) which is irregular, (TA,) and ↑ شَنِبٌ, (Ḳ,) [which is likewise irregular;] but the first of these three is the most common: (TA:) applied to a man, (O,) and to the نُغْر [or front teeth], (A,) [and to the mouth, as in a verse cited voce زَرْنَبٌ:] fem. شَنْبَآءُ, (Ṣ, O, Ḳ,) applied to a woman, (Ṣ, O,) and also written شَمْبَآءُ, (Ḳ,) the ن being changed into م because of the following ب, and in like manner [the pl. شُمْبٌ is also written] شُمْبٌ. (TA.) — شَنْبَآءُ also signifies A pomegranate (رُمَّانَةٌ) *such as is termed* إِهْلِيلِيَّةٌ, *having no grains, but only juice within the rind,* (A, Ḳ, TA,) *in the form of grains without stones.* (TA.)

مِشْنَبٌ *A young boy whose teeth are sharp and serrated by reason of his youthfulness.* (IAạr, O.)

مَشَانِبُ *Sweet mouths.* (O, Ḳ.)

شنبث

Q. 1. شَنْبَثَ الرَّوْىَ قَلْبَهُ, (Ṣ and L in art. شبث, as Q. Q., and Ḳ in the present art.,) inf. n. شَنْبَثَةٌ, (Ṣ, L,) *Love clave to his heart.* (S, L, Ḳ.)

الشَّنْبَثُ *The lion;* as also ↑ الشُّنَابِثُ. (Ḳ.)

شُنَابِثُ *Thick, gross, big, bulky, coarse,* or *rough;* syn. غَلِيظٌ. (Ḳ.) — See also الشَّنْبَثُ.

شنبر

جَبَلٌ شَنْبَرٌ: see the former word in art. جبر.

شنج

1. شَنَجَ, aor. ـُ, inf. n. شَنْجٌ; and ↑ تشنّج, (Ṣ, A, Mgh, Ḳ,) and ↑ انشنج, (Ṣ, Ḳ,) and ↑ اشنجّ; (TA;) said of the skin (Ṣ, Mgh, Ḳ) in consequence of the touch [or proximity] of fire [&c.], (Mgh,) and of the face, and of a member or limb, (A,) of a finger, &c., (TA,) *It contracted, shrank, shrivelled,* or *wrinkled;* or *became contracted* or *shrunk* &c. (Ṣ, A, Mgh, Ḳ, TA.) [↑ تَشَنُّجٌ is often used as meaning *Spasmodic contraction* of a muscle &c.] And one says, ↑ فِى أَعْضَائِهِ تَشَنُّجٌ and ↑ تَشَنُّجٌ [*In his limbs,* or *members, is a contraction*]. (A.)

2. شَنَّجَهُ, inf. n. تَشْنِيجٌ, *He* [or *it*] *contracted, shrunk, shrivelled,* or *wrinkled, it;* namely, the skin [&c.]. (Ṣ, Ḳ.) See 1, last sentence. One says also, شَنَّجَ الخَيَّاطُ القَبَآءَ [*The tailor puckered the tunic*]. (A. [In the Mgh, the wrinkling around the anus is said to be like the تَشْنِيجِ of the قَبَّة.])

4: see 1.

5: see 1, in three places; and see مُتَشَنِّجٌ.

7: see 1.

شَنَجٌ inf. n. of 1. (Ṣ &c.) = Also *A camel:* (Lth, IDrd, Ḳ:) or *a heavy camel.* (L in art. عنج.)

عَنَجٌ عَلَى شَنَجٍ is a phrase of the tribe of Hudheyl, meaning *A man upon a camel:* (Lth, IDrd, O:) or *a man, or an old man, upon a heavy camel.* (L in art. عنج.) — It is also said, in the L, that it signifies *An old man,* in the dial. of Hudheyl. (TA.)

شَنِجٌ, applied to the skin &c., *Contracted, shrunk, shrivelled,* or *wrinkled.* (TA.) And, applied to a man, *Contracted,* &c., *in the skin,* and *in the arm,* or *hand;* as also ↑ أَشْنَجُ. (M, TA.) And يَدٌ شَنِجَةُ الكَفِّ means [i. e. *An arm contracted,* or *narrow, in the hand;* or *a hand contracted,* &c., *in the palm,* or *in the palm and fingers*]. (TA.) شَنَجُ النَّسَا means *Contracted in the* عِرْق *called* النَّسَا [app., in this instance, *the sciatic nerve*]: (TA:) it is an epithet of commendation applied to a horse; because, when he is contracted therein, his hind legs are not relaxed: (Ṣ, Ḳ:) or it is an epithet of com-

mendation applied to a horse of good breed; but not so when applied to a hackney: it is also applied to some other animals, that do not walk with freedom; to a gazelle, and to a wolf: (T, TA:) and sometimes to the raven, or crow, (T, Ṣ,) which hops as though it were shackled. (T, TA.)

أَشْنَجُ: see شَنِجٌ. — شَنِجٌ أَشْنَجُ and ↑ شَنِجٌ مُشَنَّجٌ are expressions sometimes used; [أَشْنَجُ being syn. with شَنِجٌ, as shown above, and in this case a corroborative; and] ↑ مُشَنَّجٌ [when thus used] meaning *Intensely contracted* or *shrunk* &c. (Lth, TA.) — Also *Having one of his testicles smaller than the other*; like أَشْرَجُ, which is more approved. (TA.)

فَنِيقٌ مُشَنَّجٌ: see أَشْنَجُ, in two places. — [*A puckered tunic*: see 2]. (A, Mgh.) سَرَاوِيلُ مُشَنَّجَةٌ, mentioned in a trad., in which they are forbidden, are said to be *Such [drawers, or trousers,] as are so ample that they fall down upon the boot so as to cover half of the foot*; as though meaning that, being ample and long, they cease not to rise, and become puckered (↑ تَشَنَّجَ). (TA.)

شنر

2. شَنَّرَ عَلَيْهِ, inf. n. تَشْنِيرٌ, *He blamed him; found fault with him; attributed* or *imputed to him*, or *accused him of, a vice*, or *fault*: (Ḳ:) or the same, (Ḳ,) or شَنَّرَ بِهِ, (O,) or شَنَّرَهُ, (TA,) *he rendered him infamous; exposed his vices, faults, or evil qualities or actions; disgraced him*; or *put him to shame*. (O, Ḳ, TA.)

شَنْرَةٌ The *gait*, or *manner of walking, of a righteous man*. (O, Ḳ.) [See also شِمْرَةٌ.]

شَنَارٌ *A vice*, or *fault*: (Ṣ, O:) or the *foulest* vice or *fault*: (Ḳ:) and *a disgrace*, or *shame*, or *thing that occasions one's being reviled*: (Ṣ, O, Ḳ:) or *a disgraceful vice* or *fault*: seldom used unless conjointly with عَارٌ: (TA:) accord. to Sh, (O,) *a thing*, or *an affair, notorious for badness* or *foulness*: (O, Ḳ:) pl. شَنَائِرُ. (TA.)

شَنَارَى one of the names of *The cat*. (O, Ḳ.*)

شُنَّرٌ *A certain white bird, found in water*: of the dial. of Syria. (TA.)

شَنِيرٌ and ↑ شَنِّيرَةٌ, (O, Ḳ,) [the latter having an intensive meaning,] applied to a man, (O,) *Abounding in evil or mischief, and in vices, or faults; bad in disposition*. (O, Ḳ.)

شَنِّيرَةٌ: see what next precedes.

مُشَنَّرَةٌ A *liberal, bountiful*, or *generous*, woman: as also مُشَنَّرَةٌ. (IAạr, T in art. نشر, TA.)

شنز

شُونِيزٌ, (Mgh, Ḳ,) so called by the Persians, (TA,) [and generally by the Arabs in the present day,] and شُونِيزٌ, as in the "Towḍeeḥ" of Eljelál Es-Suyooṭee, (TA,) and شِنِيزٌ, (AḤn, L, and so in some copies of the Ḳ,) without hemz, (AḤn, L,) the proper form, for so the Arabs called it, (IAạr, TA in art. سود,) or شُنِيزٌ, (as in some copies of the Ḳ, and in the TA,) with hemz, (TA,) and شُوذَنِيزٌ, شُوذَنِزٌ, (as in different copies of the Ḳ,) and شِنِّيزٌ, (ADḳ, Ḳ,) *A kind of seed*, (L,) or *grain*; (Mgh;) the *same as* الحَبَّةُ السَّوْدَاءُ [*the black aromatic seed of a species of nigella; a sort of all-spice*]; (Ḳ;) or said to be so: (Mgh:) or it is of Persian origin: (Ḳ:) so it is accord. to Ed-Deenáwaree [AḤn]: (TA:) but some say that الحَبَّةُ السوداء is the same as الحُبَّةُ الخَضْرَاءُ. (TA in art. سود.)

شنع

1. شَنُعَ, aor. ـُ, inf. n. شَنَاعَةٌ (Ṣ, O, Mṣb, Ḳ) and شَنُعَ, inf. n. شُنْعٌ, but this last, occurring in a verse, may be used by poetic license for شَنَاعَةٌ, (TA,) *It* (a thing, Ṣ) *was*, or *became, bad, evil, abominable, foul*, or *unseemly*: (Ṣ,* O,* Mṣb, Ḳ:) syn. قَبُحَ. (Mṣb. [In the Ṣ and O and Ḳ, it is said that شَنَاعَةٌ signifies the same as فَظَاعَةٌ; but the latter seems to import more than the former.]) — شَنُعَ فُلَانًا *He regarded such a one as bad, evil, abominable, foul*, or *unseemly*, (اِسْتَقْبَحَهُ, Ṣ, O, Ḳ, TA, in the CḲ اِسْتَفْحَشَهُ,) *and reviled*, or *vilified, him*, (شَتَمَهُ, O, Ḳ, TA, and so accord. to one of my copies of the Ṣ,) or *loathed him*, (سَئِمَهُ,) thus in some of the lexicons, [and accord. to one of my copies of the Ṣ,] but [SM says that] سَئِمَهُ is shown to be the right reading by the saying of IAạr that شَنَعَهُ, inf. n. شُنْعٌ, means سَئِمَهُ. (TA.) [See also 10.] — Also, (O, Ḳ,) inf. n. شُنْعٌ, (TA,) *He disgraced such a one; put him to shame*; or *exposed his vices, faults, or evil qualities or actions*. (O, Ḳ, TA.) — And شَنَعَ الخِرْقَةَ *He frayed the torn-off piece of cloth so that it became shaggy* (شَعْثَهَا حَتَّى تَنَفَّشَ): (O, Ḳ: [in the CḲ, in the place of the last word of the explanation, which is for تَنَفَّشَ, is put تَنَفُّشٌ:]) and in like manner one says of a thing similar to a خِرْقَة. (O.) — شَنَعَ بِهِ: see 10.

2. شَنَّعَ signifies تَكْثِيرُ الشَّنَاعَةِ [app. meaning *The uttering*, or *saying, much*, or *often, what is bad, evil, abominable, foul*, or *unseemly*: and *the doing what is bad &c. much* or *often*]: (Ḳ:) or *the uttering*, or *saying, what is bad, evil, abominable, foul*, or *unseemly*, (KL, PṢ,) against any one: (PṢ:) and *the representing*, or *regarding, as bad, &c.*: (KL, PṢ:*) and *the committing* [*an action that is bad, &c.*, or] *a fault*, or *vitious action*. (KL.) You say, شَنَّعَتْ عَلَيْهِ, inf. n. تَشْنِيعٌ, (Ṣ, O,) *I uttered*, or *said, what was bad, evil, abominable, foul*, or *unseemly, against him*: (PṢ:) from الشَّنَاعَة. (O.) And شَنَّعَ عَلَيْهِ الأَمْرَ, inf. n. as above, *He showed*, or *declared, to him that the affair was bad, evil, &c.*: (TA: [see also 5:]) or *characterized the affair to him as bad, evil, &c.* (Mṣb.) — And *The striving, labouring*, or *exerting oneself*, and *being quick*, and *vigorous*, or *energetic*, syn. التَّشَمُّرُ, (Ṣ, O, Ḳ, TA, [in the CḲ, erroneously, التَّشَهُّرُ,]) and الإِنْكِمَاشُ, and الجِدُّ, (O, Ḳ,) in pace, or going; (O,* Ḳ:) as also ↑ التَّشَنُّعُ (Ḳ) [and ↑ الإِشْنَاعُ]: thus شَنَّعَ is said of a man, meaning *He strove, laboured*, or *exerted himself, and was quick*: (TA:) and in like manner تَشَنَّعَتْ is said of a she-camel, (Aṣ, A'Obeyd, Ṣ, O,) and of camels, (O,) as also ↑ تَشَنَّعَتْ, (Ṣ,* O, expl. in the former by جَدَّتْ only,) and ↑ اشْنَعَتْ; (O:) in pace, or going: (Ṣ, O:) or ↑ اشْنَعَتْ said of a she-camel means *she was quick*, or *swift*. (Ḳ.)

4: see the next preceding sentence, in three places.

5. تشنّع القَوْمُ *He showed*, or *declared, the case of the people*, or *party, to be bad, evil, abominable, foul*, or *unseemly, by reason of their disagreement, and the unsound*, or *unsettled, state of their opinion*. (TA.) — And تشنّع *He* (a man) *purposed to do a bad, an evil, an abominable, a foul, or an unseemly, thing or affair*. (TA.) — See also 2, last sentence, in two places. — Hence, (IAạr, TA,) *He prepared himself for fight*: (IAạr, Ḳ, TA:) or, said of a party of men, *they prepared themselves for fight*: (O:) and accord. to AA, تشنّع لِلشَّرِّ *He prepared himself for evil*, or *mischief*. (O, TA.) — And *It* (a garment, or piece of cloth,) *became rent*, or *slit*. (O, Ḳ.) — تشنّع الغَارَةَ *He spread*, or *dispersed, the horsemen making a raid*, or *sudden attack, upon an enemy*. (AA, Ṣ, O, Ḳ, TA.) — And تشنّع الفَرَسَ *He mounted the horse*. (Ṣ, O, Ḳ.) — And تشنّع السِّلَاحَ *He put on the weapon*, or *weapons*. (Ṣ, O, Ḳ.)

10. استشنعهُ *He reckoned it bad, evil, abominable, foul*, or *unseemly*. (O, TA.) And accord. to Lth, (O, TA,) one says, رَأَى أَمْرًا شَنِعَ ↑ بِهِ, meaning اسْتَشْنَعَهُ, (O, Ḳ, TA,) i. e. [*He saw a thing*] *which he regarded as bad, evil*, &c. (TA.) — And accord. to him, one says also, قَدِ اسْتُشْنِعَ بِفُلَانٍ جَهْلُهُ, (O, TA,) meaning *His ignorance has rendered such a one light, inconstant*, or *unsteady*. (TA.)

شَنِعٌ: see شَنِيعٌ.

شَنَاعَةٌ the subst. from شَنُعَ; (Ṣ, O, Ḳ;) [i. e.] *Badness, evilness, abominableness, foulness*, or *unseemliness*; syn. قُبْحٌ; (Ḥar p. 190;) as also ↑ شُنُوعٌ: (O, Ḳ:) thus in the saying, فِي فُلَانٍ ↑ شُنُوعٌ [*In such a one is unseemliness*, or *ugliness*]; as also نَظَرٌ and رُدٌّ [or rather رُدَّةٌ]: (TA:) and one says also, فِي وَجْهِهِ شَنَاعَةٌ and رُدَّةٌ and نَظَرَةٌ [app. meaning *In his face is unseemliness*, or *ugliness*]. (IAạr, TA voce شَعْشَعَةٌ.) — Also *Diabolical*, or *demoniacal possession*; or *madness*, or *insanity*. (IAạr, TA.)

شُنُوعٌ: see the next preceding paragraph, in two places.

شَنِيعٌ *Bad, evil, abominable, foul*, or *unseemly*;

(Ṣ, O, Mṣb, K;) as also ↑ شَنِيعٌ (O, K) and ↑ أُشْنُعٌ (Ṣ, O, K,) the last like أَكْبَرُ in the phrase اللّٰهُ أَكْبَرُ, meaning كَبِيرٌ, accord. to one of the two interpretations of this phrase: (O, TA:) pl. of the first شُنْعٌ. (Mṣb, TA.*) It is applied to a day, in this sense: or as meaning *disliked*, or *hated*: (TA:) and so is ↑ أُشْنُعٌ, (Ṣ, O, K, TA,) in the former sense, (TA,) or in the latter. (O, K, TA.) And you say مَنْظَرٌ شَنِيعٌ and ↑ مُشَنَّعٌ [*An aspect that is bad, evil,* &c.] and ↑ امْرَأَةٌ مُشَنَّعَةٌ, meaning قَبِيحَةٌ [i. e. *An unseemly*, or *ugly, woman*]. (TA.) And اِسْمٌ شَنِيعٌ [*An evil*, or *abominable, name*]: and قَوْمٌ شُنْعٌ الأَسَامِي [*A people*, or *party, having evil*, or *abominable, names*]. (A, TA.) And ↑ قِصَّةٌ شُنْعَاءُ [*An evil*, or *abominable*, or *a foul, story*]. (TA.) And ↑ غَيْرَةٌ شَنْعَاءُ *Abominable, excessive jealousy*: (O, K, TA:) in [some of] the copies of the K, erroneously, غِبرة. (TA.)

شَنْعَنٌ *Incongruous, unsound, weak*, or *faulty*, [and therefore *unseemly*,] *in make*; (IDrd, O, K, TA;) as also ↑ أُشْنُعٌ الخَلْقِ; applied to a man: the former is from الشُّنُوعُ: and some say that it signifies *tall*. (TA.)

أُشْنُعٌ; and its fem. شُنْعَاءُ: see شَنِيعٌ, in four places: and see also شَنْعَنٌ.

مُشَنٌّ: see مُشَنَّأٌ, in art. شنأ.

مُشَنَّعٌ; and its fem., with ة: see شَنِيعٌ, in two places.

مَشْنُوعٌ *i. q.* مَشْهُورٌ [*Well*, or *commonly, known*; *notorious*; &c.]. (O, L, K.)

شنف

1. شَنَفْتُ إِلَى الشَّيْءِ, (Ṣ,) aor. ـِ, (O, Mṣb,) inf. n. شَنْفٌ, (Ṣ, O, K,) *I looked in a state of opposition*, or *resistance*, (فِى أَعْتِرَاضٍ,) *at the thing*; like شَنَفْتُ: (Ṣ, O:*) or الشَّنْفُ signifies *the looking* at a thing, (O,) or *the looking* at a thing *like him who is opposing it*, or *resisting it*, (كَالمُعْتَرِضِ عَلَيْهِ, K, TA,) and *the raising of the eyes in looking at a thing*, (TA,) *like him who wonders at it*, or *like him who dislikes it*, or *hates it*; (O, K, TA:) and so الشَّنْآنُ, as AZ says. (TA.) [See also 2.] ― شَنِفَ لَهُ, (Ṣ, O, K,) and بِهِ also, or, correctly, accord. to ISd, this verb is trans. in the sense here next following without any particle, (TA,) [but two exs. are cited in the O from trads. in which it is trans. by means of لِ,] aor. ـَ, (Ṣ, K,) inf. n. شَنَفٌ, (Ṣ, O,) *He hated him*, (البُغْضَةُ,) and *met him in a morose manner*: (Ṣ, O, K: [in the K, the latter meaning is expressed by تَنَكَّرَ لَهُ:) or تَنَكَّرَ لَهُ is expressed as above, on the authority of ISk; and it is also said that الشَّنَفُ is syn. with البُغْضُ and الشَّنَآنُ: in the former of these two senses it is like شَنَفٌ, with ـَ: (Ṣ, O:) or الشنف [i. e. الشَّنَفُ] is a subst. signifying *vehemence of enmity*. (Ham p. 108.) ― And شَنِفَ لَهُ, (IAạr, ISd, O,* K, TA,) and بِهِ, (ISd, TA,) *i. q.* فَطِنَ [i. e. *He knew it; knew, had knowledge, or was cognizant, of it; or knew it instinctively*; &c.). (IAạr, ISd, O, K, TA.) ― And شَنِفَ, (K, TA, [in the former of which it is erroneously implied that the verb is followed by لَهُ,]) *His upper lip turned upwards*; (K, TA;) inf. n. شَنَفٌ; (TA;) or this is a subst., signifying *a turning upwards of the upper lip*: so says AZ. (O.)

2. شَنَّفَ, inf. n. تَشْنِيفٌ, *He adorned her* (i. e. a woman, Ṣ, or a girl, or young woman, O, K) *with the* [*ornament called*] شَنْف; (Ṣ, O, K;) like as one says, قَرَّطَهَا; (Ṣ, TA;) as also ↑ أَشْنَفَهَا. (Zj, O, K.) ― [Hence,] شَنَّفَ كَلَامَهُ وقَرَّظَهُ ↕ [*He adorned and embellished his language*]. (TA.) ― شَنَّفَ إِلَيْهِ, inf. n. as above, *He looked at him*, or *it, from the outer corner of the eye*. (Yaạḳoob, TA.) [See also 1.]

4: see the next preceding paragraph.

5. تشنّفت *She adorned herself with the* [*ornament called*] شَنْف; (Ṣ, O, K;) like as one says, تقرّطت. (Ṣ.)

شَنْف (incorrectly pronounced with ḍamm, IDrd, O, K, i. e. شُنُف, O, TA) The *upper* قُرْط [i. e. *ear-ring* or *ear-drop*]: (Ṣ, O, K:) or *a pendant* (مِعْلَاق) *in* [or *suspended from*] *the* قُوف [app. meaning the *upper part*, or perhaps, the *helix*, in the CK erroneously written قَوْق,] *of the ear*; (Lth, O, K;) and likewise *such as is attached to necklaces*: (Lth, O:) or *such as is suspended from the upper part of the ear*; what is suspended from the lower part [or lobe] thereof being termed قُرْط; (IDrd, O, K;) or this latter is termed عُنْصٌ: (IAạr, TA:) or, as some say, *i. q.* قُرْط: (TA:) pl. [of mult.] شُنُوف (IDrd, Ṣ, O, K) and [of pauc.] أَشْنَاف. (TA.)

شَنَف *Hating*, (Ṣ, O, K,) and *meeting in a morose manner*. (K.) 1B cites, as an ex.,

* وَلَنْ تُدَاوِيَ عِلَّةَ القَلْبِ الشَّنِفْ *

[*And thou will not cure the hating heart*]. (TA.)

شَنَفَةٌ شَنَفَةُ [*A lip*, meaning an upper lip] *turning upwards*: (O:) or شَاةٌ شَنَفَاءُ [*A sheep or goat*] *having the upper lip turning upwards*. (TA.)

شَانِف *Turning away*, or *averse*. (O, K.) One says, مَا لِى أَرَاكَ شَانِفًا عَنِّى *What ails me that I see thee turning away*, or *averse, from me?* (O.) ― And إِنَّهُ لَشَانِفٌ عَنَّا بِأَنْفِهِ ↕ *Verily he is raising his nose* [*in aversion*] *from us*. (O,* K.)

مَشْنُوفَةٌ ↑ A she-camel *having a* وَمَار [or *nose-rein*] *attached to her*. (AA, O, K.)

شنق

1. شَنَقَ البَعِيرَ, aor. ـُ (Ṣ, M, Mṣb, K) and ـِ, (M, K,) inf. n. شَنْقٌ, (Ṣ, M, Mṣb,) *He curbed the camel by means of his* وَمَار [or *nose-rein*], (Ṣ, K,) *or pulled the* خِطَام [*or halter, or leading-rope,*] *of the camel*, (M,) *while riding him*, (Ṣ, M,) *in the direction of his* [*own*] *head*, (M,) *so as to make the prominences behind his* [*the camel's*] *ears cleave to the upright piece of wood rising from the fore part of the saddle*: (M, K:) *or he raised the camel's head* (M, Mṣb, K) *by pulling his* وَمَار, (M, Mṣb,) *while riding him*, (Mṣb, K,) *like as the rider of the horse does with his horse*: (Mṣb:) and ↑ اشنقهُ signifies the same: (Ṣ, M, Mṣb, K:) or ↑ اشنق is intrans.; you say, شَنَقَ البَعِيرِ, اشنق, the reverse of the usual rule; (IJ, M;) or the latter is intrans. also; (Ṣ, Mṣb, K;) signifying *he* (the camel) *raised his head*. (Ṣ, M, Mṣb, K.*) ― Hence, شَنَقَتْ, occurring in a trad., referring to a female hare, inf. n. as above, means, as implying restraint, *I cast*, or *shot, at her, or I struck her, so as to render her incapable of motion*. (O.) ― And شَنَقَ البَعِيرَ النَّاقَةَ, (M, K,) inf. n. as above, (M,) *He bound the he-camel, or the she-camel, with the* شِنَاق [q. v.]. (M, K.) ― And شَنَقَ رَأْسَ الدَّابَّةِ, (M,) or رَأْسَ الفَرَسِ, (K,) ↕ *He bound* (M, K) *the head of the beast*, (M,) *or the head of the horse*, (K,) *to the upper part of a tree*, (M,) *or to the head of a tree, or to a tree*, (accord. to different copies of the K,) *or to a peg*, (M,) *or to an elevated peg*, (K,) *so that his neck became extended and erect*. (M, TA.) ― And شَنَقَ القِرْبَةَ, (IDrd, O, K,) aor. ـُ, (IDrd, O,) inf. n. as above, (TA,) ↑ *He bound the mouth of the water-skin with the bond called* وِكَاء, *and then bound the extremity of its* وِكَاء *to its fore legs*: (IDrd, O, K, TA: [in the CK, وَكَاهَا is erroneously put for أَوْكَاهَا, or, as in some copies of the K, وَعَاهَا:]) or *he suspended it*: and [in like manner] اشنق ↑ القِرْبَةَ, inf. n. as above, *he suspended the water-skin to a peg*: (TA:) or the latter signifies *he put a* شِنَاق *to the water-skin*: (M:) or he *bound the water-skin with a* شِنَاق, (Ṣ, K, TA,) i. e. *a cord with which its mouth is bound*. (Ṣ.) ― [Hence مَشْنَقَةٌ, as used in the present day, and in post-classical works, meaning ↑ *He hanged him by the neck, till he died*: (see the pass. part. n., below:) whence مِشْنَقَةٌ, meaning *A gallows*; pl. مَشَانِقُ.] ― شَنَقَ الخَلِيَّةَ, (M, K,) aor. ـُ, inf. n. شَنْقٌ; (M;) and ↑ شنّقها, (M, K,) inf. n. تَشْنِيقٌ; (TA;) *He put a piece of wood*, which is called ↑ شَنِيقٌ, (M, K,) *pared for the purpose*, (M,) *into the hive, and with it raised a portion of the honey-comb in the width of the hive*, (M, K,*) *having fixed the* شَنِيق *beneath it; and sometimes two portions of the honey-comb, and three*: (M: [accord. to which one says also, شَنَقَ فِى الخَلِيَّةِ الفَرْضَيْنِ وَالثَّلَاثَةَ:]) *this is done only when the bees are rearing their young ones*. (M, K.*) ― Accord. to Aboo-Sa'eed, شَنَقَهُ and أَشْنَقَهُ ↑ الشَّىْءَ signify the same: (TA: [in which the meaning is not expl.; but it is immediately added, app. to indicate the meaning here intended:]) El-Mutanakhkhil El-Hudhalee says, describing a bow and arrows,

* شَنَقْتُ بِهَا مَعَابِلَ مُرْهَفَاتٍ *

i. e. *I put its string into* [*the notches of*] *arrows* [*broad and long in the heads, made sharp or*

pointed]. (O,* TA.) ═ شَنِقَ, (M, K,) aor. ـَ; (K;) and شَنَقَ, (M, K,) aor. ـَ; (K;) *He loved a thing, and became attached to it;* (M, K, TA;) said of a man: (TA:) and شَنِقَ, inf. n. شَنَقٌ, is said of a man's heart, (O, TA,) meaning as above: (O:) or شَنَقٌ signifies the heart's *yearning towards,* or *longing for,* or *desiring, a thing.* (Mṣb.) ═ شَنَقٌ also signifies The *being long:* (M:) or the *being long in the head,* (JK, Ṣ, TA,) *as though it were stretched upwards:* (TA:) one says of a horse, شَنَقٌ inf. n. شَنَقٌ, meaning *He was long in the head.* (JK.) ═ شَنَقَ المَرْأَةَ, signifies اِسْتَعَانَهَا مِنَ الشَّعْرِ [app. meaning *The woman's becoming sleek, like* مَسَانَ (or *whetstones*) *by reason of fat:* see اِسْتَشَنَّ الفَصَالُ, in art. سن: and the epithet applied to her is شَنِقَةٌ, pl. شَنَقَاتٌ. (JK, Ibn-'Abbád, O, TA.)

2. شَنَّقَ الخَلِيَّةَ, inf. n. تَشْنِيقٌ: see 1, in the latter half of the paragraph. ═ تَشْنِيقٌ also signifies The *cutting* [a thing] *in pieces.* (O, K. [See the pass. part. n.].) ═ And The *adorning* [a person or thing]. (K. [See 5.]) ═ See also the next paragraph, near the end.

3. شَانَقَهُ, inf. n. مُشَانَقَةٌ and شِنَاقٌ, *He mixed his cattle with his* [i. e. another's] *cattle:* (K, TA:) this is when [contributions to the poor-rate such as are termed] أَشْنَاقٌ [pl. of شَنَقٌ] are incumbent on a man, or two men, or three, when their cattle are separate, and one says to another, شَانِقْنِي, i. e. *Mix thou my cattle and thy cattle;* for if they are separate, a شَنَقٌ will be obligatory, or incumbent, on each of us; and if they are mixed, the case will be light to us: so the شِنَاقُ, signifies the *sharing in the* شَنَقُ *or in the* شَنَقَانِ. (L, TA.) [See also what follows in this paragraph: and see شَنَقٌ.] One says also لَا تُشَانِقُوا or لَا تُشَانِقُوا إِبِلَكُمْ [for لَا تَشَانَقُوا] *Ye shall not put together what are separate* [of cattle]; اِشْتِنَاقٌ being *syn.* with اِشْتِنَاقَةٌ. (TA.) ═ شِنَاقٌ signifies also The *taking somewhat from the* شَنَقُ: and hence the trad., لَا شِنَاقَ: (K, TA:) this means *There shall not be taken from the* شَنَقُ [any contribution to the poor-rate] *unless it is complete* [in number]: (A'Obeyd, Ṣ, TA:) the شَنَقُ being, of camels, such as exceed five, up to ten; and what exceed ten, up to fifteen: (A'Obeyd, TA:) Aboo-Sa'eed Eḍ-Ḍareer says, *up to nine;* and *up to fourteen:* but this is pronounced in the L to be wrong: (TA:) [Mtr also says,] it means *there shall not be taken aught of what exceed five, up to nine,* for example: or, accord. to Aboo-Sa'eed Eḍ-Ḍareer, it is like the mixing; but this requires consideration: (Mgh:) Aboo-Sa'eed says that لَا شِنَاقَ means *a man shall not adjoin* (لَا يُشْنِقُ) [thus written here and thus expl. in the TA]) *his sheep or goats,* and *his camels, to the sheep or goats* [and *the camels*] *of another person,* in order to annul what is obligatory, or incumbent, on him, of the poor-rate: this is [for instance] in the case in which each of them has forty sheep or goats; so that it is incumbent on them to give two sheep or goats; but when one of them adjoins (فَإِذَا شَنَّقَ أَحَدُهُمَا) [thus in this instance in the TA, perhaps a mistranscription for أَشْنَقَ,]) his sheep or goats to those of another, and the collector of the poor-rate finds them in his [the latter's] possession, he takes from them one sheep or goat. (TA.)

4. اشنق: see 1, in five places. ═ إِشْنَاقٌ [as inf. n. of أَشْنَقَ, from أُشْنُقَ القِرْبَةِ expl. in the first paragraph,] also signifies The *having the hand attached to the neck by means of a* غُلّ [q. v.]. (AA, TA.) ═ See also 3, in the latter half. ═ Accord. to IAṣr, (O, TA,) اشنق also signifies *He took* (O, K, TA) the شَنَقُ, i. e., (O, TA,) *the [fine termed]* أَرْش: (O, K, TA:) or *it was,* or *became, obligatory,* or *incumbent, on him to give the* أَرْش; thus having two contr. meanings [assigned to it]: (K:) or it signifies also, accord. to IAṣr, *it was,* or *became, obligatory on him to give what is termed a* شَنَقُ; and this is the case until his camels amount to five and twenty, when what is due of them is [a she-camel such as is termed] ابْنَةُ مَخَاضٍ. (O.) A man of the Arabs said, مِنَّا مَنْ يُشْنِقُ, which may mean' *Of us is he who gives the* شَنَقُ, i. e. *cords,* pl. of شِنَاقٌ: or it may mean, *who gives the* شَنَقُ, i. e. أَرْش. (O.) ═ اشنق عَلَيْهِ *He exalted himself above him; domineered over him; or oppressed him.* (O, K.)

5. تشنّق *He adorned himself;* or *was,* or *became, adorned:* (JK, O:) and *he clad himself with garments.* (JK.)

6: see 3.

شَنَقٌ *What is between one* فَرِيضَة *and the next* فَرِيضَة, (A'Obeyd, Ṣ, M, Mgh, Mṣb, K, TA,) [meaning *a number that is between two other numbers whereof each imposes the obligation of giving a due termed* فَرِيضَة,] of camels, and of sheep or goats, (M, TA,) *in relation to the poor-rate:* (Ṣ, Mgh, K, TA:) so called because nothing is taken therefrom; so that it is adjoined (أُشْنِقَ i. e. أُضِيفَ) to that [number] which is next to it [of the numbers below it]: (JM:) accord. to some, it is syn. with وَقْصٌ; (Mgh, Mṣb;) but some say that it relates peculiarly to camels; (M, Mgh, Mṣb;) and وَقْصٌ, to bulls and cows: (Mgh, Mṣb:) used in relation to sheep or goats, it is *what is between forty and a hundred and twenty;* and in like manner as to other numbers [that impose the obligation of giving a فريضة]: (K, TA:) Aḥmad Ibn-Ḥanbal is related to have said that the شَنَقُ is *what is above the* فريضة, absolutely; as, *for instance, what is above forty sheep* or *goats:* (TA: [I here render the word دُونَ "above," though it also means "below," because nothing is due from sheep or goats fewer than forty:]) as A'Obeyd says, it is, of camels, *such as exceed five, up to ten;* and *what exceed ten, up to fifteen:* (O,* TA: [see also 3:]) Ks states, on the authority of some one or more of the Arabs, that it is *up to twenty-five;* and says that it is *what does not impose the obligation of the* فريضة; meaning *what is between five and twenty-five:* (Fr, TA:) [but it is also expl.'as applied to the *due itself that is to be contributed to the poor-rates for certain numbers of camels:* thus] Aboo-'Amr Eṣh-Sheybánee says, *the* شَنَقُ *for five camels is a sheep or goat; for ten, two sheep or goats; for fifteen, three sheep or goats;* and *for twenty, four sheep or goats;* the term شَنَقٌ being applied alike to the sheep or goat, and to the two sheep or goats, and to the three sheep or goats, and to the four sheep or goats; what exceeds this last being termed فَرِيضَةٌ: (TA:) or, *in the case of the poor-rate, the lowest* شَنَقُ الأَسْفَلِ *is a sheep or goat for five camels;* and *the highest* شَنَقُ الأَعْلَى *is a* بِنْتُ مَخَاضٍ *for five and twenty:* (O, K:) the pl. of شَنَقٌ is أَشْنَاقٌ (M, Mṣb, TA) and شِنَاقٌ. (M.) ═ Also *What is above the bloodwit* (مَا دُونَ الدِّيَةِ) (Aṣ, Ṣ, O, Mṣb, K:) the term أَشْنَاقٌ, (Ṣ, M, Mṣb,) pl. of شَنَقٌ, (M,) being applied to the *fines, for wounds, that are sent with the complete bloodwit* (Ṣ, M,* O, Mṣb) *by him upon whom rests the obligation to send such;* (Ṣ, O, Mṣb;) as though they were attached to the main, or greatest, fine: (Ṣ, M,* O:) and *an addition, in the bloodwit,* (M, Mṣb,) *of five,* (M,) or *of six,* (M, Mṣb,) or *of seven,* (Mṣb,) *to the hundred camels [which constitute the complete bloodwit],* (M, Mṣb,*) in order that it may be described as ample: (Mṣb:) [for,] as IAṣr and Aṣ and El-Athram say, the man of rank or quality, when he gave [the bloodwit], used to add to it five [or more] camels, to show thereby his excellence and his generosity: (TA:) *a redundancy [in the case of the bloodwit];* (O, K;) one of the explanations of the term given by Aṣ: (O:) or *in the case of bloodwits* (دِيَات), *the lowest* شَنَقُ (الأَسْفَلُ) *is twenty camels whereof every one is a* بِنْتُ مَخَاضٍ; and *the highest* شَنَقُ (الأَعْلَى) *is twenty camels whereof every one is a* جَذَعَة: (O, K:) and some say that أَشْنَاقُ الدِّيَات means *the sorts of bloodwits; the bloodwit for purely-unintentional homicide being a hundred camels, which those who are responsible for it undertake to give in fifths, consisting of twenty whereof every one is an* ابْنَةُ مَخَاضٍ, *and twenty whereof every one is an* ابْنَةُ لَبُونٍ, *and twenty whereof every one is a* ابْنُ لَبُونٍ, *and twenty whereof every one is a* حِقَّة, *and twenty whereof every one is a* جَذَعَة; *these also being termed* أَشْنَاقٌ. (TA.) ═ It signifies also *A fine,* or *mulct, for a wound or the like;* (O, Mṣb, K;) *as, for instance, for a burn,* (O, TA,) or *such as a wound on the head that lays bare the bone,* (Mṣb, TA,) *and other wounds,* (Mṣb,) *and for a tooth [knocked out], and for an eye blinded, and for an arm or a hand vitiated,* or *rendered unsound and motionless, or stiff; and for anything short of what requires the complete bloodwit:* (TA:) or, as some say, *a fine for that which does not render obnoxious to retaliation; as a scratch,* or *laceration of the skin,* and *the like:* (M:) pl. أَشْنَاقٌ. (M, Mṣb.) ═ Also *A burden borne on one side of a beast, equiponderant to another borne on the other side;* syn. عَدْلٌ: (K, TA: [in the CK, and my MS. copy of the K, العَدْلُ is

erroneously put for العِدْل:]) الشَّنَقَانِ signifies العِذْلَانِ. (JK, Ibn-'Abbád, O, TA.*) — And *A rope*, or *cord*. (Ibn-'Abbád, O, K.) — And *A bow-string*; (O, TA;) as also ↑ شِنَاقٌ; (O, K,* TA;) so called because it is bound to the head of the bow: (O, TA:) or, accord. to Sh, *a good bow-string*, i. e. *strong and long*. (TA.) [See what follows.] — الشَّنُقُ also signifies العَمَل [*The making* a thing]: (K:) thus accord. to some in the saying of Ru-beh, describing a sportsman [and his bow],

سَوَّى لَهَا كَبْدَةً تَنْزُو فِي الشَّنُقِ *

[as though meaning *He prepared for it, or them*, a bow *such that the part whereby it was held filled the hand, springing in the making* by reason of its elasticity and strength: but the word which I have written تَنْزُو, and which is thus in one place in the TA, and in another place in the same, where the verse is repeated, تَنْزُوا, is illegible in the copy of the O, and may be a mistranscription]: accord. to others, however, the last word, الشَّنُقِ, here means *the bow-string*. (O, TA.)

شَنَقٌ, applied to a heart, *Loving intensely*, or *very passionately* or *fondly*; syn. هُيَامٌ. (M, TA.) Accord. to Lth, ↑ قَلْبٌ شَنِقٌ مُشْتَاقٌ signifies طَامِحٌ إِلَى كُلِّ شَيْءٍ [app. meaning *A heart aspiring to everything*]: (O, L, TA:) in the K, ↑ قَلْبٌ شَنِقٌ كَكَتِفٍ مُشْتَاقٌ طَامِحٌ إِلَى كُلِّ شَيْءٍ; but the right reading is قَلْبٌ شَنِقٌ مُشْتَاقٌ كَكَتِفٍ, and the signification as above; primarily relating to the eye. (TA.) — Applied to a man, *Cautious*; or *fearful*. (TA.) — شَنِقَةٌ, applied to a woman: see 1, last sentence.

شِنَاقٌ *A rope*, or *cord*, *with which the head of a he-camel and of a she-camel is pulled*: [see 1, first sentence:] pl. [of pauc.] أَشْنِقَةٌ and [of mult.] شُنُقٌ. (M, TA.) — *A cord*, (A'Obeyd, Ṣ, K,) or *thong*, (A'Obeyd, K,) *with which the mouth of a water-skin is bound*, (A'Obeyd, Ṣ, Mgh, K,) and *that of a leathern water-bag, and which is untied in order that the water may pour forth*: (A'Obeyd, TA:) or the *suspensory cord of a water-skin*: and *any cord by which a thing is suspended*. (M.) — See also شَنَقٌ, in the last quarter of the paragraph. — As an epithet, *Tall*: (ISh, Ṣ, K:) used alike as masc. and fem. (ISh, K) and dual (ISh) and pl., (ISh, K,) not dualized nor pluralized: (ISh:) applied to a man, (Ṣ, TA,) and to a woman, and to a he-camel, and to a she-camel: applied to a she-camel as meaning *tall, and long-necked*; as also ↑ شَنْقَفَةٌ: and to a he-camel as meaning *tall and slender*: (ISh, TA:) also, and ↑ مُشَنْوَقٌ, applied to a horse as meaning *tall*. (T, TA.) See also أُشْنُقٌ.

شَنِيقٌ One *whose origin is suspected*; syn. دَعِيٌّ: a poet says,

أَنَا الدَّاخِلُ البَابَ الَّذِي لَا يَرُومُهُ *
وَذِي ٱسْمِي لَا يُدْعَى إِلَيْهِ شَنِيقُ *

[*I am he who enters the door that the ignoble seeks not, and to which one whose origin is suspected is not invited*]. (Ṣ.) — See also 1, latter half.

شَنِيقٌ A man *evil in disposition*: (M, L:) or a *self-conceited* young man. (JK, Ibn-'Abbád, O, K.) And شَنِيقَةٌ, like سَيِّئَةٌ, [in some copies of the K شَنِيقَةٌ,] like شَنِيقَةٌ,) A woman *talking, or conversing, or who talks, or converses, in an amorous and enticing manner*. (JK, Ibn-'Abbád, O, K.)

شِنْقِنَاقٌ a name for *A calamity* or *misfortune* (دَاهِيَة): (Ibn-'Abbád, O, K:*) or, as some say, a name of *The chiefs of the Jinn*, or *Genii*: (Ibn-'Abbád, O:) or also *a certain chief of the Jinn*. (K.)

أُشْنُقٌ *Long*; applied to a neck. (M.) And, as also ↑ مُشَنْوَقٌ, *Long in the head*; applied to a horse and to a camel; and so شُنْقُفَةٌ [the fem. of the former] and ↑ شِنَاقٌ applied to the female. (M.) For the fem., see also شِنَاقٌ. — [The fem.] شُنْقُفَةٌ signifies [also] A female bird *that feeds her young ones with her bill, ejecting the food into their mouths*. (O, K.)

مُشْنَقَةٌ: see 1, in the latter half of the paragraph.

مَشْنُوقٌ Flesh-meat (Ks, Ṣ) *cut in pieces*: (Ks, Ṣ, K:) applied to flesh-meat, (M,) it is from the pl. أَشْنَاقٌ [pl. of شَنَقٌ] of the دِيَة [or bloodwit]. (Ks, Ṣ, M.) — And *Dough cut into pieces, and prepared with oil of olives*: (El-Umawee, Ṣ, M, K:) or *dough cut into lumps, or pieces, upon the table, before it is spread out*; also called فَرَزْدَقٌ and عَجَاجِيرُ. (IAạr, TA.)

مِشْنَاقٌ: see شَنِيقٌ.

مُشَنْوَقٌ [as pass. part. n. of شَنَقَ means *Curbed by means of his nose-rein*, &c. — And] † *Hanged*: one says, قُتِلَ مَشْنُوقًا † *He was put to death [by being] hanged*. (TA.) — See also شِنَاقٌ: and أُشْنُقٌ.

شنو

مَشْنُوءٌ and مَشْنِيٌّ: see مَشْنُوءٌ, in art. شنأ.

مَشْنِيَّةٌ: see مَشْنِيَّةٌ, in art. شنأ.

شهب

1. شَهِبَ, (Ṣ, Mṣb, K,) aor. ـَ, (Mṣb, K,) inf. n. شَهَبٌ, (Ṣ, Mgh, Mṣb, K,*) *It* (a thing, Ṣ) *was*, or *became, of the colour termed* شُهْبَة, (Ṣ, Mṣb, K,) i. e. *of a [gray] colour in which whiteness predominated over blackness*, (Ṣ, Mgh, Mṣb,) or *in which whiteness was interrupted by blackness*; (K,* TA;) as also شَهِبَ, aor. ـِ; and ↑ اشْهَبَّ (K;) the last, inf. n. اِشْهِبَابٌ, said in the former sense of a horse; as also ↑ اشْهِبَابٌ, inf. n. اِشْهِبَابٌ, (Ṣ;) and this last verb, said of the head, *its whiteness predominated over its blackness*; (TA;) as also ↑ اشْهَبَّ. (Ṣ, TA.) — شَهُبَ, aor. ـُ, (K,) inf. n. شَهَابَةٌ, (TK,) said of heat and of cold, *It altered his colour*; as also ↑ شَهَّبَهُ: (K:) or, accord. to A'Obeyd, (TA,) ↑ اشْهَجَرَّ, (O, TA,) inf. n. اِشْهِجْرِيرٌ, (O,) said of cold, *It altered the colour of the trees*: and ↑ شَهَّبَ النَّاسَ is likewise said of cold [as meaning *It altered the colour of the men* or *people*]. (O, TA.) — And شَهَّبَتِ السَّنَةُ القَوْمَ *The year of drought destroyed the cattle* (أَمْوَال) *of the people* or *party*: (so accord. to the CK and my MS. copy of the K:) or the verb in this sense is ↑ أَشْهَبَتْ. (So accord. to the text of the K as given in the TA.) — [Freytag erroneously assigns to this verb, as from the K, another meaning, belonging to 4.]

2: see the preceding paragraph, in three places.

4. اشهب, said of a stallion, *He had offspring of the colour termed* شُهْبَة *born to him*: so accord. to the K: but accord. to IM and the other lexicologists, it is said of a man, meaning *the offspring of his horses were of the colour termed* شُهْبَة: IAạr says that there are not, among horses, such as are termed شُهْب [pl. of أَشْهَب]: A'Obeyd, however, [as will be seen below,] explains شُهْبَة as meaning a colour of horses. (TA.) — See also 1, last sentence but one.

8 and 9: see 1, first sentence.

11: see 1, first sentence. — Also, said of seed-produce, † *It dried up*, or *became yellow*, (Ṣ, A,) *but with somewhat green remaining in its interstices*: (Ṣ:) or *was near to yielding, and became white, and dried up, but with a little greenness remaining in its interstices*. (TA.) — Accord. to the L, one says also اشهابّت مَغَافِرُهُ [app. meaning *His lips became of an ashy hue*]. (TA.)

شُهْبٌ *A mountain overspread with snow*. (O, K.) — And a boy, or young man, *light*, or *active, in body, and sharp-headed*. (IAạr, TA voce عَضْبٌ. [See also شِهْبَانٌ.])

شَهَبٌ: see what next follows.

شُهْبَةٌ *A [gray] colour in which whiteness predominates over blackness*, (Ṣ, Mṣb,) or *in which whiteness is interrupted by blackness*; as also ↑ شَهَبٌ; (A, K;) which latter is [properly] an inf. n., of شَهِبَ: (Ṣ, Mṣb:) or *whiteness mixed with blackness*: (Ḥar p. 150:) not pure whiteness, as some have imagined it to be. (TA.) And in horses, *A colour in which the main hue is interrupted by a hoariness, or by some white hairs, whether the horse be [in his general colour]* كُمَيْت *or* أَدْهَم *or* أَشْقَر. (A'Obeyd, TA.)

شَهْبَانُ *A kind of plant* (شَجَر), *resembling the* شَمَار [*or panic grass*]; (K;) like شَبَهَانُ. (TA. [But see this last word.])

شَهَابٌ (AḤát, Ṣ, K) and ↑ شَهَابَةٌ (AḤát, Kr, K) *Milk mixed with much water*: (AḤát, Ṣ:) or *a mixture of which one third is milk and the rest water*: (K, TA:) Az heard several of the Arabs apply the former term to *milk mixed with water*: so called on account of the alteration of its colour. (TA.)

شِهَابٌ, in its primary acceptation, *A* شُعْلَة [i. e. either *brand* or *flame* (app. the former, agreeably

with what follows,)] *of fire:* (TA:) or a شُعْلَة *of fire gleaming or radiating:* (Ṣ, K:) accord. to ISk, a *firebrand;* i. e. *a stick in which is fire:* or, accord. to A Heyth, originally, *a piece of wood,* or *stick, in which is fire gleaming or radiating:* (Az, TA:) pl. شُهُبٌ, (Ṣ, K,) and some allow شُهْبٌ, (TA,) and شُهْبَانٌ (Akh, Ṣ, K) and شِهْبَانٌ, (K,) which is strange, (TA,) and أُشْهُبٌ, (K,) which last is [a pl. of pauc., but] thought by IM to be a quasi-pl. n. (TA.) The reading بِشِهَابٍ قَبِسٍ, instead of بِشِهَابٍ قَبَسٍ, in the Kur [xxvii. 7], is an instance of a word prefixed to another identical therewith. (Fr, L.) — Hence, [*A shooting, or falling, star;*] *a star,* or the *like of a star, that darts down* [*or is hurled*] *by night;* and particularly *after a devil;* as occurring in the Kur [xv. 18 and] xxxvii. 10; and in a trad.; respecting the attempt of a devil to hear, by stealth, words uttered in heaven. (TA.) — [Hence also,] الشُّهُبُ signifies *The shining, or brightly-shining, stars:* (K:) or *the seven stars* [or *planets;* meaning, not the Pleiades (which are called النَّجْمُ), but *the Moon, Mercury, Venus, the Sun, Mars, Jupiter, and Saturn:* the first three of which are said by Freytag to be called صِغَارُ الشُّهُبِ]. (TA.) — For another meaning assigned in the K to الشُّهُبُ, see أَشْهَبُ. — أَشْهَبُ also signifies ↕ *One who is penetrating, sharp, or energetic,* in an affair; (K, TA;) as being likened to the [shooting] star. (TA.) One says, إِنَّ فُلَانًا لَشِهَابٌ حَرْبٍ ↕ *Verily such a man is one who is penetrating, sharp, or energetic, in war.* (Ṣ, A.*) And هٰؤُلَاءِ شُهْبَانُ الْحَيِّ ↕ [*These are the braves, or heroes, of the army*]. (A.) — Also the name of *A certain devil:* occurring in a trad.: hence the Prophet changed the name of a certain man [originally] thus named. (TA.)

شُهَابَةٌ: see شِهَابٌ.

كَتِيبَةٌ شَهْبَاءُ: see أَشْهَبُ.

شَاهِبٌ: see أَشْهَبُ, first sentence.

شَوْهَبٌ The *hedge-hog;* syn. قُنْفُذٌ. (Ṣ, K.)

أَشْهَبُ *Of the colour termed* شُهْبَةٌ; (Ṣ, Mṣb, K;) as also ↕ شَاهِبٌ, (K,) occurring in the poetry of Hudheyl: (TA:) fem. of the former شَهْبَاءُ: (Ṣ, Mṣb, K:*) and pl. شُهْبٌ: (O:) the former epithet is applied to a horse, (Ṣ,) [contr. to an assertion of IAạr, (see 4,)] and to a he-mule, (Mṣb,) and شَهْبَاءُ to a she-mule. (Mgh, Mṣb.) [Golius, on the authority of Meyd, explains أَشْهَبُ أَدْهَمُ, applied to a horse, as meaning *Subniger, spadiceus:* and أَشْهَبُ أَخْضَرُ as meaning *lucide leviterve viridis:* the correct meaning of the former seems to be *of a blackish, or brownish, gray:* and that of the latter, *of a dark dust-coloured gray:* see أَدْهَمُ and أَخْضَرُ.] شَهْبَاءُ was the name of a mare belonging to El-Ḳattál El-Bejelee. (O, K; in the CK El-Bejlee.) Applied to a she-goat, شَهْبَاءُ signifies *Of a white colour intermixed with black:* thus applied, it is like مُلَمَّعَةٍ applied to a ewe. (K.) Applied to a غُرَّة [or blaze on a horse's forehead], it means *In which are hairs differing from the whiteness* [*of the blaze*]. (Ṣ.) And الأَشْاهِبُ is [a pl. formed from الأَشْهَبُ as though this were a subst.] applied to the Benu-l-Mundhir, (K,) or one of the troops of En-Noạmán Ibn-El-Mundhir, consisting of the sons of his paternal uncle and his maternal uncles, and their brethren; (TA;) so called because of their comeliness, (K,) or because of the whiteness of their faces. (TA.) — Applied to ambergris, (K, TA,) † *Of an excellent colour,* i. e., (TA,) *inclining to whiteness.* (K, TA.) And applied to an iron head or blade of an arrow or of a spear &c., ↕ *That has been filed so that its blackness has gone:* (Ṣ, A, TA:) or *that has been filed lightly, so that all its blackness has not gone.* (AḤn, TA.) [Hence,] كَتِيبَةٌ شَهْبَاءُ † *A great troop having numerous weapons;* (K;) so called because of the iron; (Ṣ;) or because of the whiteness of the weapons and iron, intermixed with blackness: or *a troop of which the iron* [*of the weapons and armour*] *is white and bright:* (TA:) or, as also كَتِيبَةٌ شَهْبَاءُ, *a troop upon which is* [*seen*] *the whiteness of the iron* [*weapons &c.*]. (T, TA. [See also كَتِيبَةٌ مُلَمَّمَةٌ, voce أَمْلَمُ.]) And جَيْشٌ أَشْهَبُ *A strong army* [app. because of its numerous weapons]. (TA.) — أَرْضٌ شَهْبَاءُ † *A land in which is no verdure, by reason of the paucity of rain.* (TA.) And [hence,] سَنَةٌ شَهْبَاءُ ↕ *A year of drought, or sterility, white in consequence thereof,* (TA,) *in which is no verdure, or in which is no rain:* (K, TA:) next in degree is the بَيْضَاءُ; then, the حَمْرَاءُ, which is more severe than the بَيْضَاءُ; (TA;) and then, the سَوْدَاءُ: (TA in art. حمر:) or *a year that is white by reason of the abundance of snow and the want of herbage:* (IB, TA:) or *a year of drought, or sterility;* because the seed-produce dries up therein, and becomes yellow: and عَامٌ أَشْهَبُ signifies the same. (Ḥar p. 150.) And أُشْهُبَانِ (عَامَانِ أَبْيَضَانِ) † *Two white years between which is no verdure* (K, TA) *of herbage.* (TA.) And يَوْمٌ أَشْهَبُ ↕ *A cold day:* (A, K:) or *a day of cold wind;* thought to be so called on account of the snow and hoar frost and hail therein: (L, TA:) or *a day of hoar-frost:* (Az, TA:) *a day of cold wind and hoar frost;* and [in like manner] the night (اللَّيْلَةُ) is termed شَهْبَاءُ. (Ṣ.) In the following verse, cited by Sb,

فِدًى لِبَنِي ذُهْلِ بْنِ شَيْبَانَ نَاقَتِي ... إِذَا كَانَ يَوْمٌ ذُو كَوَاكِبَ أَشْهَبُ

[May my she-camel be a ransom for the sons of Dhuhl Ibn-Sheybán when there is a day of difficulties, or distresses, . . .] the meaning may be أشهب [or *whitish*] *by reason of the whiteness of the weapons, or by reason of the dust.* (TA.) And الشُّهْبُ [pl. of أَشْهَبُ, (O,) or ↕ الشُّهُبُ [pl. of شَهْبَاءُ, (K,) [but the former, I think, is evidently the right,] † *The white nights;* (اللَّيَالِي البِيضُ;) [i. e. *the thirteenth and fourteenth and fifteenth nights of the lunar month;* so called because lighted by the moon throughout; (see art. بيض:)] (O;) *three nights of the month;* (K, TA;) because of the alteration of their colour. (TA.) — أَشْهَبُ [or أَمْرٌ أَشْهَبُ] also signifies † *A hard,* or *difficult, affair* or *case,* (K, TA,) *such as is disliked, or hated.* (TA.) And أَشْهَبُ بَازِلٌ † *A hard, or difficult, affair* or *case, that is beyond one's power* [*of accomplishment or endurance*]: termed بَازِل because the camel thus termed is one that has attained its utmost strength. (O, TA. [See also art. بزل.]) — And الأَشْهَبُ signifies *The lion.* (O, K.) [And in the Deewán of Jereer, it is applied to *The swine.* (Freytag.)]

شهد

1. شَهِدَ, (Ṣ, A, Mgh, L, Mṣb, K,) aor. ـَ; (K;) and شَهُدَ, aor. ـُ; (K;) also pronounced and written شَهِدَ, (Akh, Ṣ, K,) and شَهِدَ, and شَهِدَ, accord. to a rule applying to all verbs of the measure فَعِلَ which the medial radical letter is a fatḥah; (MF;) inf. n. شَهَادَةٌ (Ṣ, A, Mgh, L, Mṣb, K) and شُهْدٌ; (TA; [there written without any syll. sign, and not found by me in any other Lex.;]) *He told, or gave information of, what he had witnessed, or seen or beheld with his eye:* (Mgh, L, Mṣb:) this is the primary signification: (L:) *he declared what he knew: he gave testimony, attestation, or evidence; he bore witness:* (L:) *he gave decisive information.* (Ṣ, A, L, K.) [See also شَهَادَةٌ below.] You say, شَهِدَ بِكَذَا, inf. n. as above, (Ṣ, A, Mgh, L, Mṣb, K,) *He told, or gave information of, such a thing, as having witnessed it, or seen or beheld it with his eye;* (Mgh, Mṣb;) or *declared such a thing as knowing it;* (L;) or *gave his testimony, attestation, or evidence, respecting it;* or *bore witness of it,* or *to it;* (Ṣ, A, L, K;) عِنْدَ الحَاكِمِ [*in the presence of the judge*]; لِفُلَانٍ [*for, or in favour of, such a one*], (Ṣ, Mgh, L, K,) and عَلَى فُلَانٍ [*against, or in opposition to, such a one*]. (Mgh.) And شَهِدَ عَلَى كَذَا *He gave decisive information* [*respecting such a thing* (as in the Kur xlvi. 9, and in many other instances); *he testified respecting it*]. (Ṣ, L. [See also another meaning of this phrase in which follows.)] [Hence,] شَهِدَ اللّٰهُ أَنَّهُ لَا إِلٰهَ إِلَّا هُوَ, in the Kur [iii. 16], means *God hath given evidence that there is no deity but He:* (Abu-l-'Abbás, IAmb, Jel:) or *God knoweth* &c.; (Aḥmad Ibn-Yaḥyà, K;) and so اللّٰهُ شَهِدَ throughout the Kur-án: (Aḥmad Ibn-Yaḥyà:) or *God saith* &c.: or *God hath written* &c. (K.) And أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللّٰهُ *I know,* (Mṣb, K,) [or *acknowledge,*] and *I declare,* [or *testify, that there is no deity but God:*] (K:) [Fei says,] the verb is trans. in this phrase by itself [i. e. without the intervention of a prep.] because it is used in the sense of أَعْلَمُ. (Mṣb.) [And hence, كَلِمَةُ الشَّهَادَةِ means *The sentence declaring that there is no deity but God and that Mohammad is God's apostle.*] — شَهِدَ بِاللّٰهِ, (Mgh,* Mṣb,) aor. ـَ, inf. n. شَهَادَةٌ, (Mgh,) means *He swore by God:* (Mgh, Mṣb:) and أَشْهَدُ بِاللّٰهِ *I swear by God.* (Ṣ, K.) أَشْهَدُ بِاللّٰهِ لَقَدْ كَانَ كَذَا *I swear by God that such a thing happened, or took place,* combines the meaning of witnessing with that of swearing and that of informing: at the time of

uttering these words; as though the speaker said, *I swear by God that I witnessed such a thing, and now I inform of it.* (Msb.) Accord. to some, when one says only أَشْهَدُ, not adding بِاللّٰهِ, it is an oath. (TA.) — شَهِدَ عَلَى كَذَا, a phrase of which one meaning has been expl. above, means also *He became a witness* (شَاهِد) *of*, or *to, such a thing*; (S, K;) *he had knowledge of such a thing, and witnessed it, or saw it or beheld it with his eye*: (Msb:) and شَهِدَهُ, (Mgh, L,) inf. n. شَهْدٌ, (L,) [likewise] signifies *he witnessed it*; or *saw*, or *beheld, it*, or *him, with his eye*; (Mgh, L;) and (Mgh, L, Msb) so ♦ شاهدهُ, (A, Mgh, L, Msb, K,) inf. n. مُشَاهَدَةٌ. (S, A, L, Msb.) [Hence,] one says, شُوهِدَتْ ♦ مِنْهُ حَالٌ جَمِيلَةٌ [*A comely, or pleasing, state, or condition, of him was witnessed*]. (A.) — And شَهِدَ, (aor. ـَ, K,) inf. n. شُهُودٌ, *He was, or became, present at it, or in it*; (S, A, Mgh, L, Msb,* K;) namely, a place, (Mgh,) or an assembly. (Msb.) Hence the saying, (Msb,) فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ [in the Kur ii. 181], *Therefore whosoever of you shall be present in the month, and stationary, not journeying, he shall fast therein* (Mgh, Msb) as long as he shall remain present and stationary: (Msb:) الشهر being here in the accus. case as an adv. n. of time. (Mgh, Msb.) [And hence,] شَهِدَ الْجُمُعَةَ *He attained to* [*the being present at*] *the* جُمُعَة [here meaning, as in many other instances, *the prayer of Friday*]: (Mgh:) and شَهِدَ العِيدَ *he attained to* [*the being present at*] *the* عِيد [or *festival, or the prayer thereof*]. (Msb.) [Hence also,] it is said in a trad., يُشْهِدُ لَهُ الْحَلِفُ وَاللَّغْوُ *Swearing, and unprofitable speech, attend your selling*]. (TA in art. شوب: see 1 in that art.)

2: see 4.

3: see 1, latter half, in two places.

4. أَشْهَدْتُهُ عَلَى كَذَا *I made him to be a witness* (شَاهِد) *of*, or *to, such a thing*: (S, Mgh, L:) [and in like manner,] أَشْهَدْتُهُ الشَّيْءَ *I made him to have knowledge of the thing, and to witness it, or see it or behold it with his eye.* (Msb.) See also 10. إِشْهَاد in relation to criminal matters means [The *causing one to take notice of a thing that threatens to occasion some injury, with a view to the prevention of such injury*: *as, for instance,*] the *saying to the owner of a house, "This thy wall is leaning, therefore demolish it,"* or *"feared, therefore repair it."* (Mgh.) — اشهدهُ also signifies *He caused him to be present.* (K.) You say, أَشْهَدَنِي إِمْلَاكَهُ *He caused me to be present* [*at, or on the occasion of, his being put in possession*]. (S.) — أَشْهَدَ: see 10. — اشهد [as intrans.] † *Humorem tenuem e pene emisit* vir *propter luxum amatorium* vel *osculum*; (S, K;) as also ♦ شَهَدَ, (K,) inf. n. تَشْهِيد. (TA:) [from شَهْد signifying "honey;" for] عُسَيْلَةٌ is a term for مُنِيّ. (S.) † *He rendered his* مِئْزَر [or *waist-wrapper*] *of a reddish hue and of a dark dust-colour* (أَحْمَر) [*by the act above-mentioned*]. (L.) † *He* (a boy) *attained to puberty.* (Th, TA.) And اشهدت *She* (a girl) *menstruated*: and *attained to puberty.* (K.)

5. تَشَهُّد in prayer is well known; (S, K;) *The reciting of the form of words commencing with* التَّحِيَّاتُ لِلّٰهِ: [see art. حى:] from the occurrence therein of the words أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللّٰهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. (Mgh,* TA. [See also Har p. 611.]) — And تَشَهَّدَ also signifies *He sought, or desired to obtain, martyrdom.* (L.)

10. استشهدهُ *He asked him, or required him, to tell what he had witnessed, or seen or beheld with his eye; to declare what he knew; to give testimony, or evidence; to bear witness; or to give decisive information.* (S, Mgh, L, Msb, K.) You say, اسْتَشْهَدْتُ فُلَانًا عَلَى فُلَانٍ *I asked, or required,* [or *cited, or summoned,*] *such a one to give his testimony, or evidence, or to bear witness, against such a one.* (L.) And اسْتَشْهَدْتُ الرَّجُلَ عَلَى إِقْرَارِ الغَرِيمِ ♦ أُشْهِدُهُ *I asked, or required,* [&c., and *made,*] *the man to bear witness to, or to be witness of or to, the confession, or acknowledgment, of the debtor.* (L.) — [Hence,] استشهد بِبَيْتٍ عَلَى مَعْنًى كَلِمَةٍ [*He adduced, or urged, or cited, a verse as an evidential example of the meaning of a word*]. (A phrase of frequent occurrence in the larger lexicons.) — أُسْتُشْهِدَ (S, K) and ♦ أُشْهِدَ (K) *He was slain a martyr in the cause of God's religion.* (S, K. [See شَهِيد.])

شَهْد: see شَاهِد, first sentence. — Also, and ♦ شُهْد, (S, Msb, K,) the former of the dial. of Temeem, and the latter of the people of El-'Áliyeh, (Msb, TA,) *Honey*: (K:) or *honey in its wax* [i. e. *its comb*]; (S, Msb;) *honey not expressed from its wax* [or *comb*]: (TA:) pl. شُهُودٌ. (S, Msb, K:) شُهَادَة is a more particular term, (S, K,) the n. un., [signifying *a portion thereof*; and *a honey-comb*, or *a portion of a honey-comb*;] as also شُهْدَة. (TA.)

شُهْد: see the next preceding paragraph.

شُهُود: see شَاهِد, in two places.

شَهِيد is also written and pronounced شِهِيد, with kesr to the ش: (K, TA:) and in like manner is every word of the measure فَعِيل having a faucial letter for its medial radical, whether an epithet, like this, or a subst., like رَغِيف and بَعِير: El-Hemdánee says, in the "Igráb el-Kur-án," that the people of El-Hijáz, and Benoo-Asad, say رَغِيف and بَعِير, with fet-h to the first letter; and Keys and Rabee'ah and Temeem say رِغِيف and بِعِير, with kesr to the first letter: Suh says, in the R, that Temeem pronounce every فَعِيل of which the medial radical letter is hemzeh or any other faucial with kesr to the first letter: and En-Nawawee states, on the authority of Lth, that some of the Arabs do the same when the medial radical letter is not a faucial; as in كَبِير and كِبِير and جَلِيل and the like thereof. (TA.) [This last pronunciation obtains extensively in the present day: and so, in similar cases, does the intermediate pronunciation termed إِمَالَةُ الفَتْح, (i. e. the pronouncing fet-h like "e" in the English word "bed,") which may be justly regarded as the best to be followed because intermediate and because sanctioned by the usage of the classical times, except in cases that are pointed out by the grammarians as presenting obstacles to the pronunciation thus termed.] — شَهِيد is *syn. with* شَاهِد [in several senses, as shown below]: and its pl. is شُهَدَاءُ. (S, K.) See شَاهِد, in six places. — Also *Possessing much knowledge with respect to external things*: خَبِير is used in the like sense with respect to internal things; and عَلِيم, in the like sense absolutely. (L.) [Hence, perhaps,] وَادْعُوا شُهَدَاءَكُمْ, in the Kur ii. 21, [as though meaning *And call ye to your aid those of you who possess much knowledge*: or] the meaning here is, *your helpers*: (Bd:) or *your gods whom ye worship.* (Jel.) الشَّهِيد as a name of God means *The Faithful*, or *Trusty, in his testimony*, (Zj, L,) or *in testimony*: (K:) and (Zj, K) as some say, (Zj,) *He from whose knowledge nothing is hidden; the Omniscient.* (Zj, L, K.) — Also, derived from الشَّهَادَة, or from الشُّهُود, [all inf. ns.,] accord. to different opinions; (TA;) and of the measure فَعِيل in the sense of the measure مَفْعُول; (Msb, TA;) or in the sense of the measure فَاعِل; (TA;) *A martyr who is slain in the cause of God's religion*; (S, K:) [i. e.,] *one who is slain by unbelievers on a field of battle*; (Msb;) *one who is slain fighting in the cause of God's religion*: (IAth:) so called because the angels of mercy are present with him; (K;) because the angels are present at the washing of his corpse, or at the removal of his soul to Paradise: (Msb:) or because God and his angels are witnesses for him of his title to a place in Paradise: (IAmb, Mgh,* K:) or because he is one of those who shall be required to bear witness on the day of resurrection, (K, TA,) with the Prophet, (TA,) against the people of past times, (K, TA,) who charged their prophets with falsehood: (TA:) or because of his falling upon the ♦ شَاهِدَة, or ground: (K:) or because he is still living, and present with his Lord: (ISh, Mgh, K:) or because he witnesses, or beholds, God's world of spirits and his world of corporeal beings: (K,* TA:) [and several other reasons are assigned for this appellation:] the primary application is that expl. above: but it is also applied by the Prophet to *one who dies of colic*: *one who is drowned*: *one who is burned to death*: *one who is killed by a building falling to ruin upon him*: *one who dies of pleurisy*: (IAth, L:) *one who dies of plague, or pestilence*: *a woman who dies in a state of pregnancy*: (L:) and to some others: (IAth:) the pl. is شُهَدَاءُ. (A, Msb, K, &c.)

شَهَادَة [see 1:] *Information of what one has witnessed, or seen or beheld with his eye*: (IF, Mgh, L, Msb:) this is the primary signification: (L:) said to be a subst. from اَلْمُشَاهَدَة: (Msb:) *declaration of what one knows: testimony, attestation, evidence, or witness*: (L:) *decisive information.* (S, A, L, K.) — *An oath*: pl. شَهَادَاتٌ: so in the Kur xxiv. 6 [and 8]. (TA.) — *Martyrdom in the cause of God's religion.*

(S, K. [See شَهِيدٌ.]) — Also *i. q.* مُشَهَّدٌ as expl. below: see the latter word. — [And it is used in the sense of مُشَاهَدٌ: thus,] عَالِمُ الغَيْبِ وَالشَّهَادَةِ, in the Kur vi. 73 &c., means *The Knower of what is unseen and of what is seen.* (Jel.)

شَهِيدَةٌ *A roasted lamb:* or [the *kind of food called*] هَرِيسَة [q. v.]: pl. شَهَائِدُ. (Har. p. 609.)

[شَهَّادٌ *Always present.* (Freytag from the Deewán of the Hudhaleen.)]

شَاهِدٌ (S, Mgh, L, K) and ٭ شَهِيدٌ (S,* Mgh, L) *One who tells, or gives information of, what he has witnessed, or seen or beheld with his eye:* (Mgh, L:) *one who declares what he knows:* (L:) one *who knows, and declares what he knows:* (ISd, TA:) *a witness,* as meaning *one who gives testimony,* or *evidence; who bears witness:* (S,* L, K:*) [*one who gives decisive information:* (see 1, first sentence:)] pl. of the former ٭ شُهَّدٌ, (Akh, S, K,) or [rather] this is a quasi-pl. n., (Sb, TA,) like as صَحْبٌ is of صَاحِبٌ, and سَفْرٌ of سَافِرٌ, (S,) but some disallow this; (TA;) and ٭ شُهُودٌ [but see what is said of this in the latter half of the paragraph] and أَشْهَادٌ are also pls. of شَاهِدٌ, (Mgh, L,) or of ٭ شَهِيدٌ: (S, K:) the pl. of ٭ شَهِيدٌ is شُهَدَاءُ (S, Mgh.) [Hence,] ٭ شَهِيدٌ مَعْنًى وَشَهِيدٌ حَالٍ, in the Kur l. 20: see art. سوق. — [Hence also] الشَّاهِدُ a name of the Prophet; (K;) meaning *The witness* against those to whom he has been sent. (Jel in xxxiii. 44.) — And شَاهِدٌ *An angel:* (S, L, K:) *or a guardian angel:* (Mujáhid:) pl. أَشْهَادٌ: or this means the *prophets.* (TA.) — And *The tongue:* (S, L, K:) from the saying, لِفُلَانٍ شَاهِدٌ حَسَنٌ مَا لِفُلَانٍ رَوِيَّةٌ وَلَا شَاهِدٌ *Such a one has an elegant diction.* (L.) One says also, شَاهِدٌ لَا فِيهِ وَلَا فِي مَنْظَرِهِ *Such a one has neither goodliness of aspect nor tongue.* (Aboo-Bekr, L.) — [As a conventional term used in lexicology &c.,] *An evidential example,* generally poetical, of the form or meaning of a word or phrase: pl. شَوَاهِدُ: the sciences that require شَوَاهِد being those of اللُّغَة and الصَّرْف and النَّحْو and المَعَانِي and البَيَان and البَدِيع and القَوَافِي and العَرُوض. (MF on the خُطْبَة of the K.) [One says, هٰذَا شَاهِدٌ لِكَذَا and عَلَى كَذَا *This is an evidential example of such a thing.*] With respect to the classical language, absolutely, شواهد are taken, by universal consent, from the Kur-án, and from the language [both verse and prose (Kull p. 348)] of those Arabs who lived before the period of the corruption [in any considerable degree] of the Arabic tongue: [see مُوَلَّد:] also, accord. to the general decision of the learned, from the Traditions of Mohammad; [which last source is excluded by some because traditions may be corrupted in language by their transmitters, and interpolated, and even forged;] and electively from the language of those Arabs who lived after the first corruption of the Arabic tongue, but before the corruption had become extensive. (Mz, 1st نوع; and MF ubi supra. [See, again, مُوَلَّد.]) The classes of the poets from whose poetry شواهد are taken are the Pagan Arabs, the Mukhadrams, the Islámees, and the Muwelleds: [see جَاهِلِيٌّ and مُخَضْرَمٌ and إِسْلَامِيٌّ and مُوَلَّدٌ:] with respect to all the sciences above mentioned, they are taken from the poetry of the first, second, and third, classes; from that of the first and second by universal consent, and from that of the third electively: (MF ubi supra:) but they are taken from the poetry of the fourth class with respect only to the sciences of المَعَانِي and البَيَان and البَدِيع. (Idem, and Kull p. 348.) [The age of the earliest existing classical poems (though some older fragments and couplets and single verses have been preserved) is only about a century before the birth of Mohammad: that of the latest, about a century after his death. (See the Preface to this work.)] — Also *Knowing,* (Msb,) *and witnessing,* or *seeing* or *beholding with his eye; a witness,* as meaning *an eye-witness;* (L, Msb;) as also ٭ شَهِيدٌ: pl. of the former [or, as is said in the L in art. مجد, of the former or of the latter,] أَشْهَادٌ and شُهُودٌ; [but see what is said of these pls. in the first sentence of this paragraph;] and of the latter شُهَدَاءُ. (Msb.) [See an ex. of ٭ شَهِيدٌ in this sense in a verse cited voce رَبٌّ.] — [Hence, in the present day, applied to *A notary, who hears and writes and attests cases to be submitted for judgment in the court of a kádee.*] — *Present; a witness* as meaning *one personally present;* (S, L, Msb, K;) as also ٭ شَهِيدٌ: (Msb:) pl. of the former شُهُودٌ (S, L, K) [and أَشْهَادٌ, as above,] and ٭ شُهُودٌ, (K,) or this last is used as a pl. but is originally an inf. n. (S, L.) One says, الشَّاهِدُ يَرَى مَا لَا يَرَى الغَائِبُ *The witness perceives that which the present knows what the absent knows not.* (Msb.) And قَوْمٌ شُهُودٌ *People,* or *persons, present.* (S, A.) And كَلَّمْتُهُ عَلَى رُؤُسِ الأَشْهَادِ [*I spoke to him before witnesses,* or *persons present*]. (A.) — [Hence, app., being opposed to غَائِبٌ,] *A running in which a horse exerts his force unsparingly;* (A, L;) as in the saying, لِلفَرَسِ غَائِبٌ وَشَاهِدٌ *The horse has a run which he reserves [for the time of need], and a run which he performs unsparingly;* like the saying, لَهُ شَاهِدٌ وَبَذْلٌ: (A: [see 1 in art. بذل:]) or شَاهِدٌ means *a running that testifies the excellence of a horse,* (IAar, K,) *and his quality of outstripping others.* (IAar, TA.) — *A star* [app. *when visible*]; (Aboo-Eiyoob, K;) as being present and apparent in the night. (TA.) — [Hence, accord. to some,] صَلَاةُ الشَّاهِدِ *The prayer of sunset;* (A, L, Msb, K;) because it is *the prayer that is performed when the star becomes visible;* (Sh, L;) also called صَلَاةُ البَصَرِ, because the stars are seen at the time thereof: or, accord. to some, *the prayer of daybreak;* (L;) [and so, accord. to some, صَلَاةُ البَصَرِ; (see art. بصر:)] as also ٭ الشَّهُودُ; (TA;) and it is said to be so called because he who is travelling must perform it without abridging it, like him who is present at his home: Aboo-Sa'eed Ed-Dareer says that the former prayer is so called for this reason [as is also said in the A and Msb]: AM asserts that the first reason assigned above is the right one, because the prayer of daybreak, in like manner, may not be abridged, and is not thus called; but it is thus called by a poet. (L.) — And الشَّاهِدُ is a name of *Friday;* (Fr, K;) as also ٭ المَشْهُودُ: or the latter is *the day of resurrection:* (K:) or *the day of 'Arafeh:* (Fr, K: [see عَرَفَة:]) because of the presence and congregation of people on each of those days. (TA.) — شَاهِدٌ also signifies *Matter resembling mucus, that comes forth with the fœtus:* (S, K:) pl. شُهُودٌ. (S.) — [Hence,] which latter, accord. to ISd, means the أَقْرَاس [pl. of قُرْوُس, q. v.,] *upon the head of a young camel at the time of its birth.* (TA.) And شُهُودُ النَّاقَةِ means *The marks left by the blood, or by the membrane that enclosed the fœtus, of the she-camel, in the place where she has brought forth.* (S, K.) — Also *A quick, or an expeditious,* thing or affair. (K.)

الشَّاهِدَةُ *The earth,* or *ground.* (K.) See شَهِيدٌ, last sentence.

مَشْهَدٌ *A place where people are present or assembled; a place of assembling; an assembly;* (S, L, K:) as also ٭ مَشْهَدَةٌ and ٭ مَشْهَدَةٌ (K) and ٭ شَاهَدَةٌ: (L:) pl. مَشَاهِدُ. (A.) [Hence,] مَشَاهِدُ مَكَّةَ *The places of religious visitation, where the ceremonies of the pilgrimage &c. are performed, at Mekkeh.* (L.) — [*A funeral assembly* or *procession.* — *A place where a martyr has died* or *is buried.* — And The *aspect,* or *outward appearance,* of a person; like مَرْأًى: see an instance voce عَوْرٌ.]

مُشْهَدٌ *Slain a martyr in the cause of God's religion.* (K. [See also شَهِيدٌ.])

امْرَأَةٌ مُشْهِدٌ, (S, A, K,) without ة, (S,) and مِشْهِدَةٌ, (A,) *A woman whose husband is present with her:* (S, A, K:) opposed to امْرَأَةٌ مُغِيبَةٌ; (S, A;) this last with ة. (S.)

مَشْهَدَةٌ and مَشْهَدَةٌ: see مَشْهَدٌ.

مَجْلِسٌ مَشْهُودٌ [*A place of assembling at which numerous persons are present*]. (A.) And يَوْمٌ مَشْهُودٌ [*A day on which numerous persons are present:* and particularly] *a day on which the inhabitants of heaven and earth will be present.* (TA.) And صَلَاةٌ مَشْهُودَةٌ مَكْتُوبَةٌ *A prayer at the performance of which the angels are present, and the recompense of which, for the performer, is written,* or *registered.* (L.) See also شَاهِدٌ, in two places, in the last quarter of the paragraph. — مَعْهُودٌ وَمَشْهُودٌ وَمَوْعُودٌ *Past and present and future;* the tenses of a verb. (Kh, L in art. عهد.)

شهدانج

شَهْدَانَجٌ (K accord. to the TA,) with fet-ḥ to the ش and kesr to the ن, (TA,) and شَاهْدَانَجٌ (K accord. to the TA,) or شَهْدَانْجٌ, (Mgh, Msb, and so in the CK, except that it is there written as though imperfectly decl.,) with fet-ḥ to the ن, (Msb,) and شَاهْدَانَجٌ, (CK,) arabicized from [the Pers.] شَاهْ دَانَهْ, which means "king of grains,"

(Ibn-El-Kutbee, TA,) The *seed of the* قِنَّب [or *hemp*]: (Mgh, Mṣb, K:) it is useful as a remedy for the quartan fever, (K,) prepared as a beverage, (TA,) and for the [kinds of leprosy called] بَهَق and بَرَص, (K,) applied as a liniment, (TA,) and it kills what are called حَبُّ القَرْع, (K,) which are worms in the belly, [tape-worms,] (TA,) when eaten, and also when applied to the belly externally. (K.)

شهر

1. شَهَرَهُ, (S, A, K,) aor. ـُ, (S, K,) inf. n. شَهْرٌ and شُهْرَةٌ, (S:) and ↑شَهَّرَهُ, (S, A, O, K,) inf. n. تَشْهِيرٌ; (S:) and ↑اشْتَهَرَهُ; (S, K:) *He made it apparent, conspicuous, manifest, notorious, notable, commonly known, or public:* (S, O, Mṣb:) or [it generally means] *he made it apparent, &c., as bad, evil, abominable, foul, or unseemly; he exposed it as such;* or *rendered it notorious in a bad sense, or infamous.* (A, K.) You say, شَهَرْتُ الحَدِيثَ, inf. n. as above, *I divulged the story, or discourse.* (Mṣb.) And ↑لِفُلَانٍ فَضِيلَةٌ اشْتَهَرَهَا النَّاسُ [*Such a one has an excellent quality which the people have made commonly known*]. (S.) And شَهَرْتُهُ بَيْنَ النَّاسِ *I rendered him conspicuous* [or *notorious* or *celebrated* or *renowned*] *among the people.* (Mṣb.) And شَهَرْتُ زَيْدًا بِكَذَا ↑شَهَّرْتُهُ [*I rendered Zeyd conspicuous, notorious, celebrated, or renowned, for such a thing*]; (Mgh,* Mṣb;) [but] the latter has an intensive signification: ↑أَشْهَرْتُهُ, with ا, in the sense of شَهَرْتُهُ, has not been transmitted: (Mṣb:) or is not of established authority. (Mgh.) One says also, شَهَرَ بِكَذَا, and ↑اشْتَهَرَ, [generally, but not always, in a bad sense, meaning] *He was rendered, or became, notorious, or infamous, for such a thing:* (A:) the latter verb being intrans. as well as trans. (TA.) And [hence one says,] ↑تَشَهَّرَتْ فُلَانًا meaning ↕ *I held such a one in light, or little, estimation, or in contempt, and exposed his vices, faults, or evil qualities or actions.* (A.) — And بِسَيْفِهِ, (S, A, Mṣb, K,) aor. ـُ, (S, Mṣb, K,) inf. n. شَهْرٌ, (S, Mṣb,) *He drew his sword* (S, Mṣb, TA) *from its scabbard:* (TA:) or *he drew his sword and raised it over the people;* (A, K;) as also ↑شَهَّرَهُ. (K.)

2: see above, in three places. [In modern Arabic, شهّر often signifies *He paraded* an offender *as a public example;* and it occurs in this sense in the S and TA in art. بلس, &c.: the offender, in this case, is generally mounted upon an ass or a camel, and often with his face towards the animal's tail.]

3. شَاهَرَ, (K,) inf. n. مُشَاهَرَةٌ, (S, K) and شِهَارٌ, (K,) *He hired him, or took him as a hired man or hireling, for* [or *by*] *the month:* (Lḥ, K:) or *he made an engagement, or a contract, with him for work or the like, by the month, or month by month:* (TA:) مُشَاهَرَةٌ from الشَّهْرُ is like مُعَامَلَةٌ from العَامُ. (S, TA.)

4: see 1. ـــ أَشْهَرَ, (S, Mṣb,* K,) inf. n. إِشْهَارٌ, (Mṣb,) *A month passed* (lit. *came*) *over us.* (S, Mṣb,* K.) And اشهر الصَّبِىُّ [*The child became a month old;* or] *a month passed* (lit. *came*) *over the child:* similar to أَحْوَلَ, (A,) or to أَحَالَ. (Mṣb.) And اشهرت الدَّارُ *The house became altered, or changed, and months passed over it.* (TA in art. حول.) — Also *We remained, stayed, dwelt, or abode, a month* in a place. (ISk, Ṣ.) — And *We entered upon the month,* i. e., *the lunar month.* (Th, Ṣ.) — And اشهرت *She* (a woman) *entered upon the month of her bringing forth.* (Mṣb, K.)

8. اشتهر *It was, or became, apparent, conspicuous, manifest, notorious, notable, commonly known, or public:* (S:) or [it generally means] *it was, or became, apparent, &c., as bad, evil, abominable, foul, or unseemly; it was, or became, exposed as such, or rendered notorious in a bad sense or infamous.* (A, K.) *It* (a story, or discourse,) *became divulged, or public.* (Mṣb.) اشتهر بِكَذَا: see 1. — As a trans. verb: see 1 in three places.

شَهْرٌ *The new moon, when it appears:* (IF, A, Mgh, O, Mṣb, K:) so called because of its conspicuousness. (Mgh, Mṣb.) This is the original signification. (Mgh.) [See the last sentence of this paragraph.] You say, رَأَيْتُ الشَّهْرَ, meaning *I saw the new moon of the month.* (Mgh.) Hence it is said in a trad., صُومُوا الشَّهْرَ, meaning *Fast ye the first day of the lunar month.* (Lḥ, TA.) And hence the trad., إِنَّمَا الشَّهْرُ تِسْعٌ وَعِشْرُونَ, meaning The utility of watching for *the new moon is on the nine and twentieth* night. (L, TA.) [Or the meaning is, that the lunar month is a period of nine and twenty nights.] — Also *The moon;* or *the moon when conspicuous, and near to being full.* (K.) — And [*A lunar month:*] *a certain well-known number of days:* so called because made manifest by the moon: (ISd, K:) an arabicized word; or, as some say, Arabic; (Mṣb;) and so called because of its being manifest: (Mṣb, TA:) pl. [of pauc.] أَشْهُرٌ (Mṣb, K) and [of mult.] شُهُورٌ. (S, Mṣb, K.) The following are the modern names of the months: 1. المُحَرَّم [to which the epithet الحَرَامُ is often added]: 2. صَفَر [to which the epithet الخَيِّر is often added]: 3. رَبِيعٌ الأَوَّل: 4. رَبِيعٌ الآخِر [or الثَّانِى]: 5. جُمَادَى الأُولَى: 6. جُمَادَى الآخِرَة [or الثَّانِيَة]: 7. رَجَب [to which is often added the epithet الأَصَمّ, and that of الفَرْد]: 8. شَعْبَان [to which we often find the epithet المُعَظَّم added, and sometimes that of الشَّرِيف]: 9. رَمَضَان [to which the epithet المُبَارَك is appropriated]: 10. شَوَّال [to which the epithet البَكُور is frequently added]: 11. ذُو القَعْدَة: and 12. ذُو الحِجَّة [see the second of the two tables in p. 1254:] and the following are the names by which they were called by the tribe of 'Ád, agreeably with the foregoing numeration: 1. مُؤْتَمِر: 2. نَاجِر: 3. خَوَّان: 4. بُصَّان: [q. v.]: 5. وَبِّى: 6. حَنِين: 7. الأَصَمّ: 8. عَادِل: 9. نَاتِق: 10. وَعْل: 11. وَرْنَة: and 12. بُرَك [or بُرَكْ ?]. (Ibn-El-Kelbee, in TA, voce مُؤْتَمِر.) [But authors differ respecting some of these names, as will be seen in other articles.]) أَشْهُرٌ مَعْلُومَاتٌ, said, in the Kur [ii. 193], to be the period of the pilgrimage, for by الحَجُّ, which immediately precedes, is meant وَقْتُ الحَجِّ, (Mgh, Mṣb,) or زَمَانُ الحَجِّ, (Mṣb,) applies to *Showwál and Dhu-l-Ḳaadeh and ten days of Dhu-l-Hijjeh,* (Mgh, Mṣb,) accord. to Aboo-Haneefeh (Mgh) and most of the learned, part of Dhu-l-Hijjeh being called a month tropically, as is often done by the Arabs in similar cases, relating to time; for ex. when they say, مَا رَأَيْتُهُ مُذْ يَوْمَانِ, the period of separation having been a day and a part of a day: (Mṣb:) or [*and*] *nine days of Dhu-l-Hijjeh with the night preceding the day of the sacrifice,* accord. to Esh-Shafi'ee: (Mgh:) or [*and*] *all Dhu-l-Hijjeh,* accord. to Málik: (Mgh, Mṣb:) [in these two explanations the two months next preceding being meant to be included:] or *Showwál and Dhu-l-Ḳaadeh and Dhu-l-Hijjeh and Moharram,* accord. to Aboo-'Amr Esh-Shaybee. (Mṣb.) — Also ↕ *A learned man:* (O, K:) [because of his celebrity:] pl. شُهُور. (O, TA.) — [And accord. to the K, it signifies also The *like of a nail-paring:* but this is app. a mistake, perhaps originating from a mutilated transcript of what here follows:] a poet says, describing camels,

* أَبْدَأْنَ مِنْ نَجْدٍ عَلَى ثِقَهْ *

* وَالشَّهْرُ مِثْلُ قُلَامَةِ الظُّفُرِ *

[*They went forth from Nejd in a state of confidence, the new moon being like the nail-paring*]. (O.)

شُهْرَةٌ a subst. from الِاشْتِهَار, (Mgh,) signifying The *appearance, conspicuousness, manifestness, notoriousness, notableness,* or *publicity,* of a thing: (S, O, Mṣb:) or [generally] its *appearance,* &c., *as bad, evil, abominable, foul,* or *unseemly;* its *notoriousness in a bad sense,* or *infamousness.* (A, K.) — *Any evil thing that exposes its author to disgrace; any disgraceful, or shameful, thing; a vice,* or *fault,* or *the like.* (IAạr, O, TA.) — *A dress of the most excellent or superb kind;* and *one of the vilest or meanest kind:* both of which are forbidden. (Mgh.) — [It is also used in the sense of مَشْهُور.] One says, جَعَلَهُ شُهْرَةً: [*He rendered him notorious,* either *in a bad* or *in a good sense*]. (A.) And صَارَ شُهْرَةً, (K in art. دول,) i. e. ↑مَشْهُورًا, [*He became notorious,* &c.;] said of a man. (TK in that art.)

شُهْرِىّ برذون *A* برذون [or *hackney*] *between the* رَمَكَة [or *mare of mean breed*] *and the horse of generous breed:* one says, لَمْ يَرْكَبِ البَرَاذِينَ إِلَّا الشُّهْرِيَّةَ and الشَّهْرِىَّ [*He did not ride hackneys of the sort above mentioned*]: (A:) or شُهْرِيَّةٌ signifies بَرَاذِين [or *hackneys*]; and its pl. is شَهَارٍ: (Mgh:) or *a sort of* بَرَاذِين [or *hackneys*]; (Lth, O, K;) *a horse of which the dam is Arabian but not the sire.* (Lth, O.)

شَهِير: see شَهِيرَةٌ. ـــ مَشْهُور A woman, and a she-ass, *broad* (O, K) *and bulky.* (O.)

[أَشْهَرُ *More*, and *most, apparent, conspicuous, manifest, notorious*, &c.; *better*, and *best, known*. — Hence, الأَشْهُرَانِ *The drum and the banner*. (Gol., from Meyd.)]

أَشَاهِيرُ [in the CK أَشَاهِيلُ] The *whiteness of the narcissus*. (K, TA.)

مُشْهُرٌ A child *a month old*. (O, TA.)

مُشَهَّرٌ: see the following paragraph.

مَشْهُورٌ *Of known place or station*; (K;) *well known; well spoken of; celebrated; held in repute; reputable; notable; eminent*; (O, K, TA;) applied to a man; (O, TA;) as also ↟ شَهِيرٌ, (O, K, TA,) and [in an intensive sense] ↟ مُشَهَّرٌ. (TA.) [And Anything *apparent, conspicuous, manifest, notorious, notable, commonly known*, or *public*: lit. *rendered apparent* &c. Applied to a word or phrase or meaning, *Commonly known* or *obtaining* or *received*; *well known*; or *held in repute*. Hence عَلَى المَشْهُورِ *According to common, or well-known, usage*; or *according to common repute*.]

شق

1. شَقَّ, aor. ـَ, (S, Mṣb,) inf. n. شُقُوقٌ, (Mṣb,) [said of a mountain, and of a building, &c., (see رَشَقَ,)] *It rose high*; or *became high*, or *elevated*, or *lofty*. (S, Mṣb.) — شَقِيَ, aor. ـَ and ـِ, inf. n. شَقًى [and تَشْقَاءٌ], said of an ass, [*He uttered the ending of his braying*, or *the final sounds thereof*;] (S;) [for] شَقِيٌّ signifies the *ending*, or *final part, of the crying*, or *braying*, of the ass; (S, O;) and to this the cries of the punished in Hell are likened in the Kur xi. 108; (O;) and زَفِيرٌ signifies the "beginning, or commencing part, thereof:" (S:) or شَقِيٌّ signifies the *drawing back of the breath*; and زفير the "emitting thereof:" (Lth, S: [but the reverse is said by Lth and in the S in art. زفر:]) and شَقَاوَةٌ and تَشْقَاءٌ signify the same as شَقِيٌّ (S:) or both of these words signify [absolutely] the *crying*, or *braying*, of the ass: (O, K:) Zj says that شَقِيٌّ as denoting one of the cries of the afflicted [in Hell] means *a very high-sounding moaning*: and that, accord. to some, زَفِيرٌ [as used in the Kur ubi suprà] is similar to the beginning of the cry of the ass, termed شَهِيقٌ; and that شَقِيٌّ is *in the chest*. (TA.) [Said of a man,] شَقِيَ, aor. ـَ and ـِ, and شَقِيَ, aor. ـِ; inf. n. شَقًى and شَقَاوَةٌ (O, K) and شُقُوقٌ (O) and تَشْقَاءٌ; signify *The [sound of] weeping became reiterated in his chest*: (O, K:) or, as in the L, *he reiterated the [sound of] weeping in his chest*. (TA.) [Or] شَقِيَ, aor. ـَ and ـِ, inf. n. شَقِيٌّ, signifies [or signifies also] *He reiterated his breath, making his voice audible, naturally*. (Mṣb.) One says also, شَقِيَ فُلَانٌ شَقْوَةً فَمَاتَ *Such a one uttered a single cry and died*. (S, TA.) — And شَقَّتْ عَيْنُ النَّاظِرِ عَلَيْهِ ↕ *The eye of the looker smote him with evil influence*: (O, K, TA:) or, *was pleased with him, and therefore continued looking at him*. (A, TA.)

شَقْقَةٌ *A single cry*. (S, TA.) [See 1, last sentence but one.]

شُقْقَةٌ *Height, elevation, or loftiness*. (TA.)

شَاهِقٌ *High*, or *lofty*; applied to a mountain, (S, Ó, Mṣb, K,) and to a building, &c.: (O, K:) or, applied to a mountain, *high and inaccessible*: (JK, TA:) pl. شَوَاهِقُ: (JK, Mṣb, TA:) you say جَبَلٌ شَاهِقٌ and شَاهِقَةٌ and شَوَاهِقُ. (Mṣb.) — Applied to a vein [or an artery], ↕ *Pulsing upwards*: (O, K, TA:) a term of the physicians. (O, TA.) — ذُو شَاهِقٍ ↕ A man *whose anger is vehement*: (JK, Ṣ, A, O, L, TA:) wrongly expl. in the K by the words لَا يَشْتَدُّ غَضَبُهُ: (TA:) and so ذُو صَاهِلٍ. (A, TA.) And ↕ A stallion [eamel] *Excited by lust, assaulting [the she-camels], and causing a sound to be heard from his inside*; as also ذُو صَاهِلٍ. (TA.)

شَقْشَقٌ an inf. n. (S,* O, K. [See 1.]) — [And also an epithet.] One says ضَحِكَ تَشْقَشُقًا [app. meaning ↑ *A loud laughing*, likened to the تَشَقْشُق of the ass]. (S, O.)

شمل

1. شَمِلَ, aor. ـَ, (K,) inf. n. شَمَلٌ, (S,* O,* TA,) *He* (a man, S, O) *had that quality of the eye which is termed* شُمْلَةٌ [expl. below]; (S, O, K;) as also ↟ أَشْمَلَ, inf. n. اِشْمِلَالٌ. (K.) [And in like manner each of these verbs is probably used as said of the eye.]

2. تَشْمِيلٌ is a vulgar dial. var. of تَسْهِيلٌ [inf. n. of سَهَّلَ, q. v.]. (TA.)

3. شَامَلَهُ, (K,) inf. n. مُشَامَلَةٌ, (S, O, TA,) *He acted with him in an evil manner*; or *contended*, or *disputed, with him*; syn. شَارَّهُ; (S,* O,* K, TA;) and لَاحَاهُ [which has the latter of these significations]: and *opposed him, being opposed by him*; syn. عَارَضَهُ: (TA:) *he reviled him*; or *reviled him, being reviled by him*: (K:) *he exchanged bad names with him*; syn. قَارَضَهُ. (S,* TA: [in the O, المُقَارَضَة is put for المُقَارَصَة:]) *he bandied words with him*. (S, O, TA.)

5. تشمّل, said of the freshness, or brightness, and beauty, of the face, (مِنَ الوَجْه,) *It went away*, or *departed*, (O, K, TA,) by reason of emaciation. (TA.)

9: see 1.

شَمْلٌ *A mixture of two colours*. (ISk, TA.) — Hence, (ISk, TA,) one says, فِى فُلَانٍ وَشْمٌ وَفِى فُلَانٍ شَمْلٌ, (ISk, O, K,*) or فِى فُلَانٍ شَمْلٌ, (JK,) ↑ *In such a one is lying*. (ISk, JK, O, K.) — See also شُمْلَةٌ.

شَمَلٌ [properly inf. n. of شَمِلَ]: see شُمْلَةٌ.

شُمْلَةٌ A *middle-aged, intelligent* woman: an epithet peculiarly applied to a woman: (S, O, K:) one says امْرَأَةٌ شُمْلَةٌ كَمُلَّةٌ, but not ↟ رَجُلٌ شُمْلٌ; (K;) though IDrd mentions شَمْلٌ كَهُلٌ. (TA.) — And An *old* woman. (K.)

شُمْلَةٌ *A tinge*, or *mixture, of* زُرْقَة [i. e. *blueness*, or *grayness*, or *a greenish hue*,] *in the black* of the eye: (S, O:) or, as also ↟ شَمَلٌ, [this latter mentioned above as inf. n. of شَمِلَ,] *a tinct less than* زُرَقٌ, [in the CK الزُّرْق is erroneously put for الزُّرْقَة,] which is here used in the sense of الزُّرْقَة, *and more beautiful than this, in the black of the eye*: (K, TA:) thus in the M: (TA:) or *a tinge of redness in the black of the eye, not in lines, like* شُكْلَةٌ, *but [consisting in] a paucity of blackness of the black of the eye, so that it is as though it inclined to redness*: (K:) or *a hue of the black of the eye between redness and blackness*: or *a lack of purity of the blackness thereof*: or *a redness in the black of the eye*; شُكْلَةٌ being the like of a redness in the white thereof; thus expl. by A'Obeyd; and in like manner by Es-Semmák. (TA.)

شِمَالٌ fem. of أَشْمَلُ [q. v.]. (S, O, K.) — Also *A want*; syn. حَاجَةٌ: (S, O, K:) said by IF to be originally شُكْلَةٌ. (O.)

شِمْلِيلِيٌّ A دِرْهَم [app. meaning a silver coin] *of the measure of the breadth of the hand*. (Mgh.)

أَشْمَلُ, applied to a man, (S, O,) *Having that quality of the eye which is termed* شُمْلَةٌ (S, O, K:) accord. to AZ, *syn. with* أَشْكَلُ: (TA: [but see this latter epithet:]) fem. شَمْلَاءُ: (K:) which is applied as an epithet to an eye. (S, O.) — Also A mountain, and a wolf, *dust-coloured inclining to whiteness*. (Es-Naḍr, TA.) — And الأَشْمَلُ is the name of *A certain idol*. (Ibn-El-Kelbee, O, K.)

شهر

1. شَهِرَ, aor. ـِ, (Ṣ, K,) inf. n. شَهَارَةٌ (S, TA) and شُهُومَةٌ, (TA,) *He* (a man) *was, or became, hardy, strong, sturdy, enduring, or patient*; (S;) [or] *acute of mind or intellect*; (S, K;) *clever, ingenious, sharp, or penetrating*. (K.) — And ↕ *He* (a horse) *was, or became, swift*; *brisk, lively, sprightly, or agile*; *and strong*. (K, TA.) — [And app. *It was, or became, rough, harsh, or coarse*: for] شَهَارَةٌ signifies خُشُونَةٌ (Ḥam p. 699.) = شَهُمَ, (S, K,) aor. ـَ and ـِ, inf. n. شَهْمٌ and شُهُومٌ, (K,) *He frightened him, or made him afraid*; (S, K;) namely, a man. (K.) — And شَهِرَ الفَرَسُ, aor. ـَ, (K,) inf. n. شَهْرٌ, (TA,) *He chid the horse*; (K;) or *incited him to quickness*. (JK, K, and Ḥam p. 699.)

شَهْمٌ, applied to a man, *Hardy, strong, sturdy, enduring, or patient*; (S;) *acute of mind or intellect*; (S, K;) *clever, ingenious, sharp, or penetrating*; and ↟ مَشْهُومٌ signifies the same: pl. of the former شُهُمٌ (K) [and app. شُهْمٌ also: see شُهْمٌ, and see what here follows]. — *A chief whose judgment, or judicial decision, or exercise of authority, is effectual in affairs*; (K,* TA;) *courageous*; or *sharp, or vigorous and effective, in affairs which others are unable to accomplish*: or, accord. to Fr, *forbearing, or clement*; *who performs well that which is imposed upon him*; *whom one finds not otherwise than forbearing, or clement, and pleased, or content, with that which*

is imposed upon him: and in like manner applied to other than a man: (TA:) pl. شُوُهٌ (K) [and app. شُهُرٌ]: see شَهْرٌ, with which شُوْهٌ is syn. (TA in art. سهر.) — And, applied to a horse, † *Swift; brisk, lively, sprightly, or agile; and strong.* (K, TA.) = Also *A stone which is placed at the entrance of a trap* (مَصْيَدَة or مَصِيدَة in different copies of the K) *for a lion, and which falls upon it when he enters:* as also شَهْرٌ: (K,* TA:) the latter is the word [better] known to the leading lexicologists. (TA.)

شَهْرٌ *i. q.* سِعْلَاةٌ [app. meaning The *kind of goblin, or demon, thus called*]. (Aṣ, Ṣ, K.)

شُهْرٌ The دُلْدُل [q. v., i. e. *hedge-hog; or a certain species of hedge-hog;* &c.]: (K:) [see also the last sentence of this paragraph:] and, (K,) or accord. to AZ, (TA,) the *male hedge-hog:* (Ṣ, K, TA:) or *such as has large prickles or spines, of male hedge-hogs,* (K, TA,) and *the like.* (TA.) عَلَى ظَهْرِ شُهْرٍ, occurring in a verse of El-Aṣḥàb, is said by AO to mean † *In a state of fright, or fear.* (TA.) — شُهَيْمَةٌ *An old woman:* (K:) or, accord. to IAạr, *a hedge-hog.* (TA.)

مَشْهُورٌ: see شَهِرٌ. = Also *Frightened, or made afraid.* (Ṣ, TA.) — And, applied to a horse, *Chidden; or incited to quickness.* (TA.)

شهز

شِهْزٌ *i. q.* رِهْزٌ. (AḍK, K,) and رُهْزٌ, i. e. الحَيَّةُ السَّوْدَاءُ. (AḍK, TA.)

شوا

1. شَوِيَهُ and شَاهُ: see 8. = شَا, aor. ـُ; and شَوِيَ, aor. ـَ; inf. n. شَوًى: *It* [food &c.] *was good, sweet, pleasant, or the like.* (MA. [But this, the only meaning there assigned to these two verbs, I do not find elsewhere.])

2. شَوَّيْتُهُ *[I made him, or caused him, to desire, to long, or to desire eagerly].* (Msb.) — [And *It excited desire, longing, eager desire, or appetence.* For ex., in art. سمق in the K, يُسَوِّي is said of the سُمَّاق, or berry of the sumach, meaning *It excites appetence.*] — And شَوَّى الشَّيْءُ *He, or it, caused the thing to be desired, longed for, or desired eagerly: made it to be good, sweet, pleasant, or the like.* (MA.) One says, هٰذَا شَيْءٌ يُشَوِّي الطَّعَامَ i. e. [*This is a thing that causes the food to be desired,* &c.; *that makes it sweet,* &c.; or] *that incites to desire, or eager desire, of the food.* (Ṣ, TA.) — [And accord. to an explanation of the inf. n., تَشْوِيَة, in the KL, شَوَّاهُ seems to signify also *He said to him, I will give to thee what thou desirest, longest for, or eagerly desirest;* agreeably with a rendering of the verb alone, as on the authority of that work, by Golius.]

3. شَاهَاهُ, (K, TA,) inf. n. مُشَاهَاةٌ, (TA,) *He was, or became, like him; he resembled him.* (K, TA.) = Also *He jested, or joked, with him:* (IAạr, TA:) [and] so هَاشَاهُ. (K in art. هشو.) — And accord. to IAạr, it is also used in relation to the smiting action of the [evil] eye [perhaps meaning *He vied with him in smiting with the evil eye:* see also 4]. (TA.)

4. اشهاهُ *He gave him what he desired or eagerly desired.* (K.) — And *He smote him with an [evil] eye:* (K:) in this sense [said to be] formed by transposition from أَشَاهَهُ. (TA.) = مَا أَشْهَاهَا إِلَيَّ means that she is desired, or eagerly desired, [i. e. *How great an object of desire is she to me!*] as though it were from شَهِيَ, though this was not said: and مَا أَشْهَانِي لَهَا means that thou art desiring, or eagerly desiring, [i. e. *How desirous, or eagerly desirous, am I of her!*] so says Sb. (TA.)

5. تشهّى *He demanded with repeated desire.* (K, TA.) So in the saying, (TA,) تَشَهَّى عَلَى فُلَانٍ كَذَا (Ṣ, TA) [*He demanded with repeated desire, of such a one, such a thing*]. — See also what next follows.

8. اشْتَهَاهُ (Ṣ, &c.) *He desired it, or longed for it:* (Msb:) *he loved it;* and *desired it, or wished for it:* (K:) *or he desired it eagerly, or intensely:* (M in art. فرس: see an ex. in a poetical citation voce فَرَسٌ:]) and شَهِيَهُ, (Ṣ, Msb, K,) aor. ـَ; (Msb, K;) as also شَاهَهُ, aor. ـَ; (AZ, Msb, K;) inf. n. شَوْهٌ (Ṣ, TA) and شَاهِيَةٌ, which last is an inf. n. [of a rare class] like عَافِيَةٌ; (TA;) signifies the same: (Ṣ, Msb, K:) and so does تَشَهَّاهُ. (K.) [See what next follows.]

شَوْهٌ [mentioned above as an inf. n.] is a word of well-known meaning; (Ṣ;) *Desire, or longing,* or *yearning, of the soul for a thing;* (Er-Rághib, Msb, TA;) [meaning *for a thing gratifying to sense:* or *eager,* or *intense, desire;* particularly *for such a thing;* for] *it has a more intensive signification than* إِرَادَة; *and* the intelligent agree in opinion that *it is not commendable:* (M in art. فرس:) [being either *lawful* or *unlawful,* it may be rendered as above: or *appetite:* or *appetence:* or *lust:* or *carnal lust:*] *in the present state of existence, it is of two sorts,* صَادِقَة [i. e. *true*], and كَاذِبَة [i. e. *false*]; the former being *that without which the body becomes in an unsound state, as the* شَهْوَة [or *desire* &c.] *for food on the occasion of hunger;* and the latter being *that without which the body does not become in an unsound state:* and sometimes it is applied to the *object of desire* &c., or *thing desired* &c.: (Er-Rághib, TA:) and agreeably with this last explanation the first of the following pls. is used in the Ḳur iii. 12: (Ksh, Bḍ, Jel:) sometimes also it is applied to *the faculty to which a thing is made an object of desire* &c.: (Er-Rághib, TA:) [also, to the *gratification of venereal lust;* thus in the K in art. شفر; see شَفْرَة: and فَرْزَة:] the pl. is شَوَاتٌ (Msb, TA) and أَشْوِيَةٌ and شُوًى; the last mentioned by AHei, and a rare instance of a pl. of the measure فَعْلَة having an infirm letter for its last radical, like جَوْبَة pl. of جَوًى [and like قَرْيَة pl. of قُرًى]. (TA.) الشَّهْوَانِ means The *two appetites, that of the stomach and that of the generative organ.*] الشَّهْوَةُ الخَفِيَّةُ [*The latent desire* &c.] mentioned in a trad. is said to be *any act of disobedience which one conceives in his mind, and upon which he resolves: or one's seeing a beautiful young woman, and lowering his eyes, then looking with his heart, and imaging her to his mind, and so tempting himself.* (JM.) شَهْوَةُ الطِّينِ, lit. *The longing for clay,* is app. used as a general term for *malacia:* see حَمَاضٌ.

شَهْوَانُ (Ṣ, Msb, K, TA) and ↑ شَهْوَانِيٌّ and ↑ شَهِيٌّ, (K, TA,) applied to a man, *Desirous, or longing;* (Ṣ,* Msb,* K,* TA;) or *very desirous or longing; greedy;* or *voracious:* (TA:) fem. (of the first, Msb) شَهْوَى: (Msb, K, TA:) pl. [of the first] شَهَاوَى, (K, TA,) like سَكَارَى [pl. of سَكْرَانُ]. (TA.) [See an ex. of the pl. in a verse cited voce جَوْدَانُ.] One says, رَجُلٌ شَهْوَانُ لِلشَّيْءِ [*A man desirous* &c. *of the thing*]. (Ṣ.)

شَهْوَانِيٌّ: see the next preceding paragraph.

شَهِيٌّ *i. q.* ↑ مُشْتَهًى (Ṣ, Msb) [i. e. *Desired, longed for, or eagerly desired:*] or *pleasant, delicious, or sweet:* (Msb, TA:) applied to food, (Ṣ,) and to water. (TA.) — [Hence,] أَبُو الشَّهِيِّ † *The* بَرْبَط [or *Persian lute*]. (KL.) — [And Golius adds, as on the authority of a gloss in a copy of the KL, † *The water-melon (anguria).*] = See also شَهْوَانُ.

شَهَّاءٌ A man *having much, or frequent, desire or longing or eager desire.* (TA.) [See also شَهْوَانُ.]

شَاهٍ [act. part. n. of 1; *Desiring, or longing;* &c.]. (Sb, TA.) = شَاهِي البَصَرِ A man *sharp of sight:* (Ṣ, K:) formed by transposition from شَائِهُ البَصَرِ. (Ṣ.)

أَشْهَى [*More, and most, desirable,* or *pleasant or delicious or sweet*]. One says, هُوَ أَشْهَى إِلَيَّ مِنْ كَذَا [*It is more desirable, or pleasant* &c., *to me, or in my estimation, than such a thing*]. (Msb voce إِلَى.) See also another ex. in a verse cited voce إِلَى, in art. الو.

مُشْتَهًى: see شَهِيٌّ. — [Used as a subst., its pl. is مُشْتَهَيَاتٌ.]

شوأ

1. شَأَنِي, formed by transposition from شَآنِي, aor. يَشْأَى, [but the latter form of the aor. is disallowed by MF,] *He preceded me, or outwent me.* (K.) = And *He grieved me.* (K.) — And *He pleased me.* (K.) Thus it bears two contr. significations. (TA.) And شَؤُنَ, aor. ـُ, أَشْؤُنُ, *I pleased him.* (Lth, O.) — And بِهِ شُؤْتُ *I was pleased with, and rejoiced in, him, or it.* (Lth, O, K.) [See also art. شأو.]

شَاءٌ, n. un. شَاةٌ: see art. شوه.

شَيْزَانٌ, (K, TA, and L in art. تبم,) in form like the dual of سَيِّد [except as to the final vowel], (TA,) [erroneously written in the CK شَيْذَان,]

and شَيْحَانٌ, like تَيْحَانٌ and تَيْحَانٌ [q. v.]. (L in art. تيح,) [applied to a man,] *Far-sighted;* (K;) either in the proper sense, or metonymically applied to a man *characterized by deliberation, and reflection, and looking to the results of affairs.* (TA.) Each is also applied as an epithet to a horse. (L in art. تيح.) [The radical letters of this epithet are either ش و ح or ش ي ح; therefore it is mentioned again in art. شيح; and another form thereof, without ء, (شَيْحَانٌ,) is mentioned in art. شوى.]

شوب

1. شَابَهُ, aor. يَشُوبُهُ, (S, A, Msb,) inf. n. شَوْبٌ (S, A, Msb, K) and شِيَابٌ, (K,) *He mixed it;* (S, A, Msb, K;) such as milk with water; (Msb;) or honey with water. (A.) [And *It mingled with it:* for] one says also, كَأَنَّ رِيقَتَهَا خَمْرٌ يَشُوبُهَا [*As though her saliva were wine with which honey mingled*]. (A.) — [It is sometimes used in a good sense, but more frequently in a bad sense; and often means *He adulterated, vitiated, or sophisticated, it.*] It is said in a trad., يُشْهِدُ بَيْعَكُمُ الْحَلِفُ وَاللَّغْوُ فَشُوبُوهُ بِالصَّدَقَةِ † [*Swearing, and unprofitable speech, attend your selling; therefore mix ye it with alms*]. (TA.) And it is said in a prov., هُوَ يَشُوبُ وَيَبُورُ † *He mixes,* or *confounds, or makes a confusion or disorder, in speech* and *in actions:* (S, TA:) or *he says right one time and wrong another time:* (Aṣ, TA:) or *he defends without energy:* (TA:) or *he is sometimes incited to motion, or action, and defends himself, but without energy, and sometimes he is motionless, and does not become excited to motion, or action;* and it is not from [the words شَوْبٌ and رَوْبٌ applied to] milk: so says Aboo-Sa'eed [i. e. Aṣ]: and he says also that شَابَ عَنْهُ وَرَابَ *he defended him at one time, and was sluggish, or indolent, at another time:* and that شَوْبٌ ♦ عنه, inf. n. تَشْوِيبٌ, means *he defended him without energy:* and thus this latter is expl. in the K, as is likewise شاب عنه: also that the Arabs say, نَقِبَتْ فُلَانًا الْيَوْمَ يَشُوبُ عَنْ أَصْحَابِهِ *I found such a one to-day defending his companions in some measure.* (TA.) [See also art. روب.] — شاب also signifies *He acted treacherously, perfidiously,* or *unfaithfully:* (Fr, TA:) *he lied:* *he deceived in selling* or *buying:* and *he acted dishonestly, insincerely,* or *with dissimulation.* (IAạr, TA.) — [See also Ḥar p. 448; where it is implied that it signifies also *He spoke truth,* or *was veracious.*]

2: see the preceding paragraph.

7: see what next follows.

8: اشتاب *It was,* or *became, mixed;* (O, K;) as also ♦ انشاب. (K.)

شَوْبٌ inf. n. of 1 [q. v.]. (S, A, &c.) — [Hence,] لَا شَوْبَ وَلَا رَوْبَ, occurring in a trad., means *There is, or shall be, no dishonesty, insincerity, or dissimulation, nor mixing, in the selling,* or *buying:* so says IAạr: or *I am irresponsible with respect to this commodity:* or, as he is related to have said, *thou art irresponsible for its being faulty, or defective.* (TA. [See also شَوْبَةٌ.]) — And شَوْبٌ (TA) and ♦ شِيَابٌ, (S, TA,) [each an inf. n. used as a subst. properly so termed,] or ♦ شِيَابَةٌ, (so in one copy of the S,) signify *A mixture; an admixture;* or *a thing mixed with another thing.* (S, TA.) Thus شَوْبٌ signifies in the Kur xxxvii. 65: (TA:) or, accord. to one reading, the word there is ♦ شَوْبًا, meaning *a thing with which another thing is mixed.* (Bḍ.) الشَّوْبُ also signifies [particularly] *What is mixed [with something else], of water* or *of milk:* (K:) one says, سَقَاهُ الذَّوْبَ بِالشَّوْبِ *He gave him to drink honey with water,* or *milk, mixed [therewith]:* (TA:) or سَقَاهُ الشَّوْبَ بِالذَّوْبِ *He gave him to drink milk [mixed] with honey.* (IDrd, TA.) And *Mixed honey;* as in the saying, مَا عِنْدِي شَوْبٌ وَلَا رَوْبٌ *I have not mixed honey nor milk such as is termed* رَائِب (q. v.): (IAạr, TA:) or [simply] *honey* &c.: (A, Msb, TA:) so called because they mix it with beverages; (Msb;) as in the saying, سَقَاهُ الشَّوْبَ بِالرَّوْبِ *He gave him to drink honey with clarified butter,* or *with milk.* (A.) And *Broth;* as in the saying, مَا عِنْدَهُ شَوْبٌ وَلَا رَوْبٌ *He has not broth nor milk.* (S, K: but in the latter, لَهُ.) And شَوْبٌ signifies also *A piece of dough.* (K.) — And [the pl.] أَشْوَابٌ signifies † *A medley, or mixed multitude, of sundry sorts:* a less particular term than أَوْبَاش, which signifies a medley, or mixed multitude, of the low, or lower, or lowest, sort: (TA, from a trad.:) accord. to El-Jawáleekee, it is an arabicized word, from the Pers. آشُوب. (TA in art. وشب.)

شَوْبٌ: see شُوبٌ in the next preceding paragraph.

شَوْبَةٌ *Deceit, delusion, guile,* or *circumvention:* (K: [see also شُوبٌ:]) [or, app., *somewhat thereof:*] one says, فِي فُلَانٍ شَوْبَةٌ [*In such a one is deceit,* &c.]. (TA.)

شَيْبَاءُ *A virgin in the night of her devirgination:* (Ibn-Abi-l-Ḥadeed, MF:) [either from شَابَ having for its aor. يَشُوبُ, signifying "he mixed," or from شَابَ having for its aor. يَشِيبُ, signifying "he became white-headed, or hoary;" as shown by what follows:] one says, بَاتَتْ بِلَيْلَةٍ شَيْبَاءَ, (S and A in art. شيب, and K in the present art.,) and بِلَيْلَةٍ الشَّيْبَاءِ, (K,) *She passed the night of a virgin then devirginated,* (S, A, K,) and *of the virgin then devirginated:* (K, TA:) said of a virgin-bride when she is devirginated by the bridegroom in the night in which she has been first brought to him: (A, K, TA:) in the contr. case, when she is not devirginated, one says, بَاتَتْ بِلَيْلَةٍ حُرَّةٍ: (S, TA:) and one says also, بِلَيْلَةٍ شَيْبَاءَ and بِلَيْلَةٍ حُرَّةٍ: (TA in art. حر:) Z, in the A, mentions the first phrase in art. شيب, and makes it to be tropical, as though the bride were in that night afflicted by an event so severe as to cause the locks of her hair to become white: in the L it is said that the ى in شيباء is substituted for و, because of [the allusion of the phrase to] the mixing of the sperm genitale of the man with that of the woman; but that شَوْبَاءُ has not been heard instead of شيباء: ISd, in the M, mentions it in arts. شوب and شيب; observing that the ى is said to take the place of و: J, as well as Z and others, mentions it in art. شيب [q. v.]. (TA.)

شَوْبٌ and شِيَابَةٌ: see شَوْبٌ.

شَائِبَةٌ sing. of شَوَائِبُ meaning The *whiteness [mixing] with the darkness* of night. (Ḥar p. 58.) — The saying لَيْسَ فِيهِ شَائِبَةُ مُلْكٍ may be from شَابَهُ "he mixed it;" meaning *There is not in it anything [of ownership, or right of possession,] mixed therewith, though small, or however small;* like as one says, لَيْسَ فِيهِ عَلْقَةٌ وَلَا شُبْهَةٌ; it being an instance of the measure فَاعِلَةٌ in the sense of the measure مَفْعُولَةٌ, as in عَيْشَةٌ رَاضِيَةٌ: thus the lawyers use it. (Msb.) — شَائِبَةٌ is also sing. of شَوَائِبُ meaning *Uncleannesses, filths,* or *pollutions;* or *unclean, filthy,* or *foul, things.* (S, Msb, K.*)

مَشُوبٌ (S, Msb) and مَشِيبٌ, the latter from شِيبَ ["it was mixed"], *Mixed.* (S, Msb.) A poet says, (namely, Suleyk Ibn-Es-Sulukeh Es-Sudee, TA,)

* وَمَاءٍ قُدُورٍ فِي الْقِصَاعِ مَشِيبُ *

i. e. [*And the water of cooking-pots, in the wooden bowls,*] *mixed* with seeds for seasoning and with sauces. (S.) الفَتْحَةُ المَشُوبَةُ بِالكَسْرَةِ means [*The fet-hah that is mingled with kesreh;* which is] *the fet-hah that precedes the* ا *of* إِمَالَة; as in عَابِدٌ and عَارِفٌ [when they are pronounced "'ábidun" and "'árifun"]; for امالة consists in inclining [the sound of] fet-hah towards [that of] kesreh; whereby [the sound of] the ا that follows it is inclined, and is not a pure ا; for like as [the sound of] the fet-hah is mingled [with that of kesreh], so is [the sound of] the ا [mingled with that of ى]. (L, TA.)

مَشْوَبٌ, with ḍammeh [to the م], and fet-ḥ to the و, [not with both of these vowels to the و as supposed by Freytag,] The *case* (ظَرْف) *of a flask* or *bottle;* (K;) because it is mixed with redness and yellowness and greenness; mentioned by AḤát on the authority of Aṣ: (TA:) pl. مَشَاوِبُ: (AḤát, K:) or the pl. signifies [*receptacles of the sorts called*] أَمْشَاط [pl. of مَشَطٌ] *and* حُقَق [pl. of حُقَّةٌ] *made of palm-leaves.* (A.)

شوذ

2. شَوَّذَ السَّحَابُ الشَّمْسَ *The clouds covered the sun,* (K,) *as though it were turbaned with a dust-coloured haze inclining to yellow;* as is the case in a year of drought; i. e. (T, L) *thin clouds containing no water surrounding it,* (T, L, K,) *having the hue above described.* (T, L.) شَوَّذَتِ الشَّمْسُ — [thus in the L and K, not شَوَّذَتْ nor تَشَوَّذَتْ.] *The sun inclined to setting,* (T, L, K,) *and became covered with such clouds [as those above described]:* (T, L:) *became turbaned with clouds.* (AḤn, L.) — شَوَّذَهُ, (inf. n. تَشْوِيذٌ, L,) † *He turbaned him; attired him with a turban:* (AZ, T, L, K:) app.

from شَوَّدَتِ الشمس (T, L.) And شَوَّدَ رَأْسَهُ † *He turbaned his head.* (Msb.)

5. تشوّد and ↑ اشتار † *He turbaned himself; attired himself with a turban.* (AZ, T, Ṣ, L, K.) [See above.]

8: see what next precedes.

مُشَوَّدٌ † *A turban;* (IAạr, Ṣ, Mgh, L, Msb, K;) as also ↑ **مُشْوَاذٌ**: (K:) pl. of the former مَشَاوِذُ (Ṣ, Mgh, L, Msb, K;) and of the latter مَشَاوِيذُ (K.) — † *A king:* (K:) *a crowned king.* (TA.) — † *A lord, or chief,* (K,) *to whom obedience is paid.* (TA.)

مُشَوَّاذٌ: see the next preceding paragraph.

شور

1. شَارَ, (Ṣ, A, Msb, K,) aor. يَشُورُ, (Msb,) inf. n. شَوْرٌ (Msb, K) and شِيَارَةٌ and شَارٌ and مَشَارَةٌ and مَشَارٌ (K:) and ↑ اشتار, and ↑ شاذ, (Ṣ, K,) and ↑ استشار (A, K:) *He gathered* honey; (Ṣ, Msb;) *extracted it from the small hollow* [*in the rock in which it had been deposited by the wild bees*]; (A, K;) *gathered it from its hives and from other places.* (TA.) — شار, inf. n. شَوْرٌ, *He exhibited, showed, or displayed,* a thing. (IAth, TA.) — شار الدَّابَّةَ (Ṣ, A, Mgh, Msb, K,) inf. n. شَوْرٌ (Ṣ, Mgh, Msb, K) and شِوَارٌ, (K, TA,) or شَوَارٌ; (CK;) and ↑ شَوَّرَها, (A, K,) inf. n. تَشْوِيرٌ; (TA:) and ↑ اشارها, (Th, K,) but this last is rare; (Th, TA:) *He exhibited, or displayed, the beast, for sale,* (Ṣ, A, Mgh, Msb,) *going to and fro with it,* (Ṣ, Mgh,) or *making it to run,* and *the like:* (Msb:) *he tried the beast, to know its pace, or manner of going:* (A, Mgh:) *he made the beast to run, that he might know its power:* (TA:) *he broke, or trained, the beast: or he rode it on the occasion of exhibiting, or displaying, it to its purchaser: or tried it, to see its powers: or he examined it, as though he turned it over;* and in like manner, شار نَفْسَهُ ↑ الأَمَةُ *the female slave.* (K, TA.) [Hence] شار *He displayed his agility, to show his power.* (TA, from a trad.) — And شَوَّرْتُهُ *I ornamented, or decorated, it.* (TA.) — شار *He* (a man) *became goodly in countenance.* (Fr, TA.) — *He* (a horse) *became fat and goodly:* (Ṣ:) and so شارت said of a she-camel: (TA:) [and ↑ تشوّرت said of a woman: (Freytag, from the Deewán of the Hudhaleys:)] or شارت said of a she-camel, *she became fat;* (K;) and in like manner ↑ اشتار and ↑ استشار said of a he-camel: (Ṣ:) and ↑ اشتارت الإِبِلُ *the camels became somewhat fat:* (Ṣ:) and ↑ استشارت *they became fat and goodly:* (K:) or this last signifies † *they became fat;* because their owner points to such with his fingers; as though they desired to be pointed to. (A.)

2. شَوَّرَ الدَّابَّةَ, inf. n. تَشْوِيرٌ: see 1. — شَوَّرَ بِهِ *He did to him a deed of which one should be ashamed:* (Yaạḳoob, Th, A, K:) or *he made bare his pudenda:* (O:) or *as though he made bare his pudenda.* (Ṣ.) — And شَوَّرَهُ, (Lḥ, Ṣ,) and شَوَّرَ بِهِ, (Lḥ, TA,) *He made him to be confounded, or perplexed, and unable to see his right course, by reason of shame; or ashamed, and confounded, or perplexed, and unable to see his right course, in consequence of a deed that he had done.* (Lḥ, Ṣ.) — شَوَّرَ القُطْنَ *He turned over* [*or separated and loosened*] *the cotton* by means of the مِشْوَار [q. v.]. (TA.) — See also 4, in two places.

3. شَاوَرَهُ, (inf. n. مُشَاوَرَةٌ and شِوَارٌ, TA,) and ↑ استشاره, both signify the same, (Ṣ, Msb,) *He consulted him, or consulted with him; he debated with him in order that he might see his opinion;* (Msb;) *respecting the thing or affair:* (Ṣ, Mgh,* Msb:*) or ↑ the latter, (A, K,) or both, (TA,) *he sought, desired, or asked, of him counsel, or advice.* (A, K.) See also 6.

4: see 1, first sentence. — أَشْرِنِي عَسَلًا, (K,) or عَلَى العَسَلِ, (Sh, Ṣgh, L,) *Help thou me to collect honey, or the honey.* (Sh, Ṣgh, L, K.) — اشار النَّارَ بِهَا, and اشار بِهَا, (K,) and أَشْوَرَهَا, or أَشْوَرَ بِهَا, (accord. to different copies of the K, the former accord. to the text of the K in the TA,) and بِهَا ↑ شَوَّرَ, (K, TA,) *He stirred up the fire, or made it to burn up;* syn. رَفَّعَهَا. (K.) — اشار إِلَيْهِ, (Ṣ, Msb, K,) inf. n. إِشَارَةٌ, (Msb,) *He made a sign to him,* with the hand, (Ṣ, Msb, K,) or with the head, (Msb,) or with the eye, or with the eyebrow, (K,) or with a thing serving to convey intelligence of what he would say; *as when one asks another's permission to do a thing, and the latter makes a sign with his hand or with his head, meaning that he should do it or not do it;* (Msb:) as also ↑ اليه شَوَّرَ, (ISk, Ṣ, Msb, K,) inf. n. تَشْوِيرٌ. (Msb.) — [And *He, or it, pointed to it or at it, pointed it out, or indicated it.* Hence, in grammar, اسْمُ إِشَارَةٍ *A noun of indication;* as lit. and &c. And] اشار إِلَى الحَرَكَةِ بِصَوْتٍ خَفِيٍّ *[He indicated the vowel by a somewhat obscure sound;]* meaning *he pronounced the vowel in the manner termed* الرَّوْمُ. (I'Aḳ p. 351.) And اشار إِلَى الإِعْرَابِ فِى الوَقْفِ *[He indicated the case-ending by the pronunciation termed* الرَّوْمُ *in pausing;* as when you say أَىْ with a slurring of the final vowel-sound to one who says to you مَرْبِى رَجُلٌ. (Ṣ voce أَىْ.) — اشار بِهِ *He made it known.* (Har p. 357.) — اشار عَلَيْهِ *He made known, or notified, to him the manner of accomplishing the affair that was conducive to good, and guided him to that which was right.* (Har ibid.) — اشار عَلَيْهِ بِكَذَا [in the CK الَيْهِ] *He counselled him, or advised him, to do such a thing;* (Ṣ,* Msb;) *showed him that he held it right for him to do such a thing:* (Msb:) or *he commanded, ordered, or enjoined, him to do such a thing.* (K.)

5. تشوّر *He had a deed done to him of which one should be ashamed.* (Yaạḳoob, Th, A, K.) [It occurs in a saying of Yaạḳoob, respecting an indecent action of an Arab of the desert, app. as meaning *His pudenda became exposed;* (see 2;) but some disapprove it, and say that it is not genuine Arabic; as is stated in the TA.] — *He was, or became, confounded, or perplexed, and unable to see his right course, by reason of shame; or ashamed, and confounded, or perplexed, and unable to see his right course, in consequence of a deed that he had done.* (Lḥ, Ṣ.) — See also 1, last sentence.

6. تشاوروا and ↑ اشْتَوَرُوا (A, Mgh, Msb) *They consulted one another, or consulted together; they debated together in order that they might see one another's opinion:* (Msb:) تَشَاوُرٌ signifies the *extracting, or drawing forth, opinion;* as also ↑ مُشَاوَرَةٌ and ↑ مَشُورَةٌ and ↑ شُورَى, from شَارَ "he extracted honey;" (Bḍ in ii. 233;) and ↑ تَشَاوُرٌ signifies the same as تَشَاوُرٌ. (Bḍ in xlii. 36, and Mgh.) — تَشَاوَرُوا النَّاسُ occurs in a trad. as meaning اشْتَهَرُوهُ بِأَبْصَارِهِمْ [app. *The people rendered him conspicuous, or notorious, by their looking* at him]. (TA. [There mentioned in the present art.; as though the ى were a substitute for و.])

8. اشتار: see 1, first sentence. — And see **10.** — See also 1, last sentence, in two places. — اشتار ذَنَبَهُ *i. q.* اكْتَنَارَ [*He* (a horse) *raised his tail* in running]. (Ṣgh, TA.) — اشْتَوَرُوا: see **6.**

10. استشار: see 1, first sentence. — See also **3**, in two places. — استشار النَّاقَةَ *He* (a stallion-camel) *smelt the she-camel and examined her, to know if she had conceived or not;* (Ṣ;) as also ↑ اشتارها. (A'Obeyd, TA.) — اشتار *If* (a man's case or affair) *became manifest.* (AZ, Ṣ.) — *He put on, or clad himself with, goodly apparel.* (Ṣ.) — See also 1, last sentence, in two places.

شَارٌ: see شَوْرٌ, in two places.

شَوْرٌ *Honey gathered, or extracted, from its place:* (Ṣ, TA:) originally an inf. n. (TA.) — See also شُورَةٌ, with which it is syn. in several senses accord. to the O and some copies of the Ṣ.

شُوْرٌ: see شُورَةٌ, with which it is syn. in several senses accord. to the L and some copies of the Ṣ.

شَارَةٌ: see شُورَةٌ, in three places.

شُورَةٌ: see شُورٌ, in three places: — and see مِشْوَارَةٌ. — Also *i. q.* خَجَلَةٌ [i. e. *Confusion,* or *perplexity, and inability to see one's right course, by reason of shame:* &c.]. (Ṣ.)

شُوَرَةٌ, (Ṣ, IAth, O, L, K,) with ḍamm, (IAth, L,) and ↑ شَوَرَةٌ, (TA, and so in some copies of the K,) and ↑ شَارَةٌ, (Ṣ, O, L, K,) in which the ا is changed from و, (TA,) and ↑ شُوْرٌ, (so in the L and in some copies of the K,) or ↑ شَوْرٌ, (so in other copies of the K and in the O,) and ↑ شَوَارٌ, (Ṣ, O, K,) and ↑ شِيَارٌ, (O, K,) *Form, or appearance; figure, person, mien, feature, or lineament; external state or condition; state with respect to apparel and the like, or garb.* (Ṣ, IAth, O, L, K.) One says, فُلَانٌ حَسَنُ الشَّارَةِ and الشُّورَةِ *Such a one is goodly in form or appearance,* &c. (TA.) And هُوَ رَجُلٌ حَسَنُ الصُّورَةِ وَالشُّورَةِ *He is a man goodly in respect of form and of appear-*

ance, &c. (Fr. Ṣ. [See also below.]) — *Goodliness, or beauty:* (IAth, I., Ḳ:) so ثَوْرَةٌ is expl. by IAạr: (O:) and ثُوَّرَةٌ, with fet-ḥ, is expl. as signifying *pleasing beauty:* (TA:) app. from ثَوْر, the "act of exhibiting, or showing," a thing. (IAth, TA.) — *Clothing, or apparel:* (Ṣ, O, L, Ḳ:) ثُوَّرَةٌ, with fet-ḥ, is said to have this signification by Th: and ثَارَةٌ is also expl. as signifying *goodly, or beautiful, apparel.* (TA.) — *Ornament, ornature, or finery.* (Ḳ.) — *Fatness.* (Ḳ.) — And ثَوْرٌ, with ḍamm, and مِثْوَارٌ, *Aspect, or pleasing aspect;* syn. مَنْظَرٌ: and *Internal, or intrinsic, state or quality;* syn. مَخْبَرٌ. (Ḳ, TA.) One says, لَيْسَ لِفُلَانٍ مِثْوَارٌ i. e. مَنْظَرٌ [*Such a one has not a pleasing aspect*]. (TA.) And فُلَانٌ حَسَنُ الصُّورَةِ وَالثُّورَةِ *Such a one is good in respect of form, and of internal state or qualities, when tried.* (TA.) And فُلَانٌ حَسَنُ المِثْوَارِ *Such a one is good when one tries him.* (Aṣ, TA.) — For the first word (ثَوْرَةٌ), see also مِثْوَارَةٌ. — And see مَثْنَيَةٌ.

ثَوْرَى *A certain marine plant;* (Ḳ:) a *sort of trees, of the trees of the shores of the sea:* (Ṣgh, TA:) [it is, as supposed by Freytag, the plant called by Forskâl (Flora Aegypt. Arab, p. 37,) *scœura marina; of the class tetrandria, order monogynia; foliis lanceolatis, integris; floribus fuleis:* &c.: said by him to be called in Arabic "schura" ثوره; and by the people of Muskaṭ, "germ" قرم:) *a sort of trees growing in inlets of the sea, in the midst of the water of the sea, resembling the* دُلْب *in the thickness of its stem and the whiteness of its bark, and also called* قُرْم. (O.)

ثَوْرَى: see مُثَوَّرَةٌ, in four places; and 6.

ثَوْزَان [whether with or without tenween is not shown] *i. q.* عُصْفُر [i. e. *Safflower, or bastard saffron*]. (Ḳ.)

ثَوَارٌ: see ثُوَّرَةٌ. — Also, (ISk, Ṣ, Mṣb, Ḳ,) and ثِوَارٌ, and ثُوَارٌ, (Mṣb, Ḳ,) The *furniture and utensils of a house or tent;* (ISk, Ṣ, Mṣb, Ḳ;) *such as are deemed goodly:* (Ḥam p. 305, in explanation of the first:) and *of a camel's saddle.* (Ṣ, Mṣb.) — And the first, (Ṣ, Mṣb, Ḳ,) and second, (Mṣb, Ḳ,) and third, (Ḳ,) The *pudendum,* or *pudenda,* (فَرْج, Ṣ, Mṣb,) of a woman and of a man: (Ṣ:) or a man's *penis,* (see also مِثْوَار,) and his *testicles,* and his *posteriors* or *anus* (اسْت). (Ḳ.) أَبْدَى اللّٰهُ ثَوَارَهُ is a form of imprecation, (TA,) meaning *May God make bare his pudenda.* (Ṣ, A, TA.) — رِيحٌ ثُوَارٌ *A soft,* or *gentle, wind:* (Ṣgh, Ḳ:) of the dial. of El-Yemen. (Ṣgh, TA.)

ثُوَارٌ: } see ثَوَارٌ; each in two places.
ثِوَارٌ: }

ثُوَيْرٌ: see ثُوَيْرَةٌ. — Also a name given by the Arabs to *Saturday,* (Ṣ in this art., and Ḳ in art. ثبر,) in the Time of Ignorance: (TA in art. ثبر:) pl. [of pauc.] أَثْوُرٌ and ثُوُرٌ and ثِيرٌ. (Ṣ, Ḳ:) accord. to Zj, you may say ثَلَاثَةُ ثِيرٍ [*Three Saturdays,* using ثِير as a pl. of pauc.]: so in the Tekmileh. (TA.)

ثِيرٌ One's *consulter,* or *counseller with whom he consults:* and one's وَزِير [q. v.]: (Ḳ:) one *qualified for consultation:* (Ṣ, TA:) pl. ثُوَّارٌ. (Ḳ.) One says, فُلَانٌ خَيِّرٌ ثِيرٌ *Such a one is* [*good,*] *qualified for consultation.* (Ṣ, TA.) — A man *goodly in respect of* ثَارَة [i. e. *appearance,* or *apparel,* &c.]: (Fr, Ṣ, A:) or *beautiful, or good:* in this or in the former sense, the fem., with ة, is applied to a woman. (TA.) One says, إِنَّهُ لَثِيرٌ ثِيرٌ *Verily he is goodly in form and in appearance or apparel* &c. (Fr, Ṣ, A.) — A man *goodly in his internal, or intrinsic, states or qualities, when tried;* as also ثُوَارٌ: one says رَجُلٌ ثِيرٌ ثِيرٌ and ثُوَارٌ ثُوَارٌ *A man goodly in his internal, or intrinsic, states or qualities, and equally so in his outward appearance.* (TA.) — *Fat:* (TA:) or *fat and goodly:* (Ṣ, Ḳ, TA:) pl. ثِيَارٌ, applied to horses, (Ṣ, Ḳ,) and to camels. (Ṣ.) — قَصِيدَةٌ ثِيرَةٌ *A beautiful ode;* (Ḳ;) *an excellent ode.* (TA.)

أَثْوَرُ [*More,* and *most, distinguished by a* ثَوْرَة or ثَارَة, i. e., *form,* or *appearance;* &c.]. أَثْوَرُ عَرُوسٍ تُرَى [*The comeliest bride that was to be seen*] is a phrase occurring in a trad. relating to Ez-Zebbà [a queen of El-Ḥeereh, celebrated for her beauty]. (A, TA.)

مَثَارٌ: see مَثَارٌ. — Also *A rivulet,* or *streamlet, for irrigation;* syn. سَاقِيَة: (TA voce رَكِيب:) or *a channel of water:* (TA voce دَبْر:) or *a* دَبْرَة [i. e. either a *small channel of water for irrigation* or a *portion of ground*] *in land sown or for sowing:* (Ṣ, Ḳ:) or *a* دَبْرَة [app. here meaning a *portion of ground*] *cut off,* or *separated, from the adjacent parts,* (مُقْطَعَة,) *for sowing and for planting:* it may be of this art., or from الثُّوَارَة: (ISd, TA:) or *what is surrounded by dams* [or *by ridges of earth*] *which confine,* or *retain, the water* [*for irrigation*]; as also دَبْرَة and حِبْس. (R, TA:) pl. مَثَائِرُ and مَثَارٌ. (Ḳ.)

مَثْوَرَةٌ: see the next paragraph, in four places.

مُثَوَّرَةٌ and مَثْوَرَةٌ and ثُورَى signify the same: (Ṣ:) the first and second are substs. from ثَاوَرُوا, and the third is a subst. from ثَاوَرَهُ. (Mṣb:) or the first (Lth) and second [which is written in the Ḳ مَثْوَرَةٌ] (Lth, Ḳ) and third (Ḳ) are from اِسْتَثَارَ عَلَيْهِ (Lth) or أَثَارَ عَلَيْهِ: (Ḳ:) [they signify *Consultation;* or *mutual debate in order that one may see another's opinion;* or *counsel, or advice: or a command, an order, or an injunction:* or] the *extracting,* or *drawing forth, opinion:* (Bḍ, as mentioned above: see 6:) مُثَوَّرَة [in the Ḳ مَثْوَرَة] is of the measure مُفَعَّلَة, [originally مُثْوَرَة, in the Ḳ مُفْعَلَة,] not مُفْعُولَة, (Ḳ, TA,) because it is an inf. n., [or rather a quasi-inf. n.,] and such a noun has not this last measure: (TA:) it is like مَعُونَة; (Mṣb;) and is a contraction of مُثَوِّرَة: (Fr, TA:) and it is said also to be from ثَارَ الدَّابَّةَ, or, accord. to some, from ثَارَ العَسَلَ; good counsel or advice being likened to honey. (Mṣb.) One says, بِالْمَثْوَرَةِ وَعَلَيْكَ بِالْمُثَوَّرَةِ فِي أُمُورِكَ [*Keep thou to consultation,* or *take counsel, in thine affairs*]. (A.) And فُلَانٌ جَيِّدُ المُثَوَّرَةِ and المَثْوَرَةِ [*Such a one is good, or excellent, in consultation, or counsel*]. (TA.) And أَمْرُهُمْ ثُورَى بَيْنَهُمْ, like أَمْرُهُمْ فُوضَى بَيْنَهُمْ, [*Their affair,* or *case, is a thing to be determined by consultation among themselves,*] i. e., none of them is to appropriate a thing to himself exclusively of others. (Mṣb.) It is said of 'Omar, تَرَكَ الخَلَافَةَ ثُورَى (A, Mgh) *He left the office of Khaleefeh as a thing to be determined by consultation:* for he assigned it to one of six; not particularizing for it any one of them; namely, 'Othmán and 'Alee and Ṭalḥah and Ez-Zubeyr and 'Abd-Er-Raḥmán Ibn-'Owf and Saad Ibn-Abee-Wakkáṣ. (Mgh.) And one says also, النَّاسُ فِيهِ ثُورَى [*The people are to determine by consultation respecting it*]. (A.)

الثُّوَيْرَةُ *The forefinger,* or *pointing finger.* (A, Ḳ.)

ثَوْبٌ مَثْوَرٌ *A garment,* or *piece of cloth, dyed with* ثَوْرَان, meaning عُصْفُر [i. e. *safflower*]. (Ḳ, TA.)

مِثْوَارٌ: see مِثْوَرٌ. — Also The *string of the* مِنْدَف [q. v.]: (Ḳ, TA:) because the cotton is turned over [or separated and loosened] بِمُثَوَّرٍ i. e. بِمُقَلِّبٍ by means of it. (TA.) — Also *A place in which beasts are exhibited,* or *displayed,*

(Ṣ, A, Mgh, Mṣb, Ḳ,) *for sale, and in which they run.* (Mgh, Mṣb.) Hence the saying, إِيَّاكَ وَالْخُطَبَ فَإِنَّ مِشْوَارَ كَثِيرُ الْعِثَارِ ! [*Avoid thou orations, for they are means of display in which one often stumbles*]. (Ṣ, A, Ḳ.) — And The *pace*, or *manner of going*, of a horse: one says فَرَسٌ حَسَنُ الْمِشْوَارِ [*A horse good in respect of pace, or manner of going*]. (A.) — See also شَوْزَةٌ, latter part, in three places. — One says of camels, (Ḳ,) or of a beast, (أَدَّتْ مِشْوَارَهَا, TA,) and ↑ مَشَارَبَهَا *They*, or *it*, *became fat and goodly* (Ḳ, TA) *in appearance*. (TA.) — [It occurs in the O and Ḳ, in art. حوق, as signifying The *penis* of a horse: perhaps a mistranscription for شَوْز, q. v.: I find it expl. in this sense in Johnson's Pers., Arab., and Engl. Dict.; but he may have taken it from the Ḳ.] — [It is said to signify] also *A portion that a beast has left remaining of its fodder*: (O, Ḳ, TA:) but Kh says, "I asked ADk, Is it مِشْوَار or نِشْوَار? and he said نِشْوَار, and asserted it to be Pers.:" (O, TA:) it is an arabicized word, (Ḳ,) originally نِشْخُوَار: (O, Ḳ: or, as in the CK, نِشْخُوَار: [correctly نِشْخُوَار or نَشْخُوَار:]) one says, نَشَخَرَتِ الدَّابَّةُ نِشْوَارًا. (TA.)

مِشْوَارَةٌ *A place in which bees deposit their honey*; as also ↑ شَوْزَةٌ; (Ḳ;) or, as written by Ṣgh, the latter word is [↑ شَوْرَةٌ,] with fet-ḥ. (TA.) [See also مَشَارٌ.]

مُشْتَارٌ *A gatherer of honey.* (Ṣ, TA.) — See also مَشَارٌ.

مُسْتَشِيرٌ *Fat*; (AA, Ṣ;) as also ↑ شَوِزٌ, with ḍamm, applied to a she-camel: (Ḳ:) or the latter signifies *of generous race*; or *excellent*. (TA.) [See also شَيْزٌ.] — And A stallion-camel (El-Umawee, T, Ṣ) *that knows the female which has not conceived, and distinguishes her from others.* (El-Umawee, T, Ṣ, Ḳ.)

شوس

1. شَوَسَ, (Ḳ,) aor. يَشُوسُ, (TA,) inf. n. شَوَسٌ; (Ṣ, A, Ḳ, TA;) and شَاسَ, aor. يَشُوسُ, (Lth, Ḳ, TA,) or يَشُوسُ; (Ḥam p. 68;) *He looked from the outer angle of his eye, by reason of pride, or of anger, or rage*: (Ṣ, A, Ḳ:) or, as in the M, *he looked with one of his eyes, inclining his face towards the side of that eye; doing so naturally, or by reason of pride and self-conceit and anger*: or *he raised his head in pride*: (TA:) or *he made the eye small, contracting the lids, to look*: and تشاوس has the first of the meanings above mentioned; (A, Ḳ;) or the last: (A:) or one says, تشاوس فِى نَظْرِهِ, meaning *he looked with the look of the haughty, or proud*: (TA:) or تشاوس إِلَيْهِ *he looked at him from the outer angle of his eye, inclining his face towards the side of the eye with which he looked*: (AA, Ṣ, TA: [see also 3:]) or تشاوس signifies *he looked towards the sky with one of his eyes*: or it means *he showed, or manifested, pride and self-conceit, and haughtiness*; agreeably with the general analogy of verbs of this measure: and شَوَسٌ is in the natural disposition. (TA.) — Also *He was such as is termed* أَشْوَسُ meaning *bold, or daring, to engage in fight, and strong*. (TA.) — شَوَسٌ [inf. n. of شَاسَ] in relation to the سِوَاك [or toothstick] is a dial. var. of شَوْسٌ: (IAạr, Ḳ, TA:) one says, شَاسَ فَاهُ بِالسِّوَاكِ, like شَاصَهُ [q. v.]. (Fr, TA.)

3. سَاوَسَهُ [*He looked at him in the manner of him who is termed* أَشْوَسُ; like تشاوس إِلَيْهِ: see مُشَاوِسٌ].

6: see the first paragraph.

أَشْوَسُ, applied to a man, (Ṣ, A,) *Who looks in the manner expl. above, in the first sentence of this art.*: (Ṣ, A, Ḳ:) or *in whose look is known anger*; or *rancour, malevolence, malice, or spite*; and *pride*: (TA:) or *raising his head by reason of pride*: (AA, TA:) fem. شَوْسَآءُ: (A, TA:) and pl. شُوسٌ. (Ṣ, A, Ḳ.) [Hence the saying,] بُلِيَ فُلَانٌ بِشُوسِ الْخُطُوبِ ! [*Such a one was tried with terrifying, or severe, calamities or afflictions*]. (A, TA.) — Also *Bold, or daring, to engage in fight, and strong*. (TA. [See also شُوسٌ: and see أَشْوَسُ.])

مُشَاوِسٌ ! Water *hardly to be seen, by reason of its paucity, and the depth to which it has sunk*; (A,* Ḳ;) as though it looked at him who came to it in the manner of him who is termed أَشْوَسُ (كَأَنَّهُ يُشَاوِسُ الْوَارِدَ). (A, TA.)

شوش

2. شَوَّشَ عَلَيْهِ الْأَمْرَ, inf. n. تَشْوِيشٌ, *He rendered the affair, or state, or case, confused, disordered, or perplexed, to him*: (El-Fárábee, Ṣ,* Mṣb: the inf. n., and that only, mentioned in the Ṣ in art. شيش:) or, accord. to certain of those skilled in the abstrusities and niceties of science, شَوَّشَ is a post-classical word, and the chaste word is هَوَّشَ: accord. to IAmb, the leading lexicologists hold that one should only say هَوَّشَ; and Az and others say the same: (Mṣb:) [F also says,] تَشْوِيشٌ is a mistake for تَهْوِيشٌ. (Ḳ.) See also شَوَاشٍ.

5. تشوّش عَلَيْهِ الْأَمْرُ *The affair, or state, or case, became confused, or perplexed, to him*: (El-Fárábee, Ṣ, Mṣb: mentioned in the Ṣ in art. شيش:) or this is post-classical: (Mṣb:) تَشَوُّشٌ is a mistake for تَهَوُّشٌ. (Ḳ.)

6. تشاوش القَوْمُ *The people, or company of men, became mixed, or confounded, together*; syn. تَبَاوَشَ. (Ṣgh, Ḳ.*)

شُوشٌ in the phrase أَبْخَالٌ شُوشٌ *i. q.* خُوصٌ [pl. of أَشْوَسُ, q. v.]. (O, Ḳ.)

شُوشَةٌ and شُوشَاةٌ, (Lth, O, Ḳ,) or the former is a mistake, (TA,) the latter said by Az to be that which he heard from the Arabs, (O, TA,) applied to a she-camel, *Light, or agile*: (Lth, O, Ḳ:) or, so applied, *swift*: (A'Obeyd, O:) and applied to a woman as an epithet of discommendation. (O.) A poet, cited by AA, applies the epithet ↑ شَوَاشِنَ with hemz, by poetic license, to a نَاقِيح [properly meaning a camel upon which water is drawn from a well]; originally from شُؤْشُؤَة, (O,) or شُوشُوَة, (TA,) meaning "Light," or "agile," applied to a she-camel: so says AA. (O, TA.)

بَيْنَهُمْ شَوَاشٍ, (O, and so in the TA as from the Ḳ,) or شَوَاشٍ, (so in the CK and in my MS. copy of the Ḳ,) *Between them is disagreement, dissension, discord, or difference*: (O, Ḳ:) the vulgar say ↑ تَشْوِيشٌ. (O, TA.)

شَوْشَانٌ: see خَوَاشِنٌ.

مَشُوشٌ, (so accord. to my copy of the KL,) or مِشْوَشٌ, (so accord. to Golius from the KL,) *A small turban* (دُسْتَارْجَه). (KL. [Comp. مِشْوَذٌ.])

مُشَاوِشٌ Water *not to be seen*, (Ḳ,) or *hardly to be seen*, (TA,) *by reason of its remoteness* [*from the surface of the ground*] *or its paucity*: (Ḳ:) a dial. var. of مُشَاوِسٌ [q. v.]. (TA.)

شوص

1. شَاصَ, aor. يَشُوصُ (Ṣ, A, Mgh, Mṣb, Ḳ) and يَشِيصُ, in all its senses, (O, Ḳ,) inf. n. شَوْصٌ, (Ṣ, Mgh, Mṣb, Ḳ,) *He set up* a thing *with his hand*: (Mṣb, Ḳ:) or *he put it into a state of commotion*: (Mṣb:) or it signifies also *he moved it violently from its place*. (IDrd, Ḳ.) — *He rubbed* a thing *with his hand*. (IAạr, Ḳ.) — *He washed* (A'Obeyd, Ṣ, Mgh, Mṣb, Ḳ) a thing, (Mṣb,) or anything: (A'Obeyd:) *he cleansed* (AO, Ṣ, Ḳ) a thing: (AO:) as, for instance, his mouth, with the سِوَاك [or tooth-stick]: (Ṣ:) *he rubbed and cleansed* the teeth and the side of the mouth. (IAạr.) You say شَاصَ فَاهُ *He cleansed and washed his teeth*, (Mgh,) بِالسِّوَاكِ [*with the tooth-stick*]. (Mṣb.) And شَاصَ أَسْنَانَهُ, (A,) or فَاهُ, (TA,) [or app., شَاصَ alone, accord. to the Ḳ,] *He cleansed his teeth with the* سِوَاك: (AA, Ḳ, TA:) or *he did so by passing it across his teeth*: (A, TA:) or *from below upwards*: (Ḳ, TA:) or *by thrusting it into them, or between them*: (TA:) and in like manner you say, شاص ↑ فاهُ, (TA,) inf. n. إِشَاصَةٌ; (Fr, Ḳ, TA;) and فاه ↑ شوّص, (TA,) inf. n. تَشْوِيصٌ. (Ḳ, TA.) — Also *He chewed* a سِوَاك [app. to separate the fibres at the end and so make it like a brush, to prepare it for cleaning his teeth with it]. (Ḳ,* TA.)

2: } 4: } see 1, near the end of the paragraph.

شَوْصُ السِّوَاكِ *The washings* (غُسَالَة) *of the tooth-stick*: or *what remains from the tooth-stick when one cleans his teeth with it*: each of these meanings is assigned to it in explanations of a trad.: اسْتَغْنُوا عَنِ النَّاسِ وَلَوْ بِشَوْصِ السِّوَاكِ [*Be ye independent of other men, if it be only by means of possessing the washings, &c., of the tooth-stick*: i. e., as long ye possess anything]. (TA.)

شوط

1. شَاطَ, aor. يَشُوطُ, inf. n. شَوْطٌ, *He ran a heat,*

or *single run, or a run at once, to a goal, or limit.* (TA.)

2. شَوَّطَ, inf. n. تَشْوِيطٌ, *He* (a man, IAạr) *made a long journey; his journey was, or became, long.* (IAạr, K.) = شَوَّطَ الفَرَسُ: see **5.** — شَوَّطَ سَفِينَتَهُ *He voyaged with his ship.* (TA.) = Also شَوَّطَ *He made* a cooking-pot *to boil.* (El-Kifábee.) — *He cooked thoroughly* flesh-meat; (Ibn-'Abbád, Sgh, K;) as also بَشَّطَ: (Ibn-'Abbád, Sgh:) or both signify *he smoked* it, or *made it smoky, and did not thoroughly cook* it. (TA.) — † *It* (hoar-frost, or rime,) *burned* (أَحْرَقَ, q. v.) a plant, or herbage: (K:) and in like manner one says of medicine which is sprinkled upon a wound. (TA.) See also **4** in art. بشط, in two places.

5. تشوّط الفَرَسُ, [in the CK, ♦ شَوَّطَ, but as this, in the manner in which it is there mentioned, is a needless repetition, being implied, if correct, it is doubtless a mistranscription,] *He continued to drive, or urge on, the horse, until he was tired, or fatigued.* (K,* TA.)

شَوْطٌ *A heat; a single run, or a run at once, to a goal, or limit;* (Mgh, Msb, K;) syn. طَلَقٌ: (S, Msb:) pl. أَشْوَاطٌ. (S, Mgh, Msb, K.) You say, عَدَا شَوْطًا *He ran a heat.* (S.) And طَافَ بِالبَيْتِ سَبْعَةَ أَشْوَاطٍ *He performed seven circuits round the House* [of God, i. e. the Kaabeh]: (S, TA:) from the [Black] Stone to the [Black] Stone [again] is one شَوْط: (S, Msb, TA:) but some of the lawyers disapprove of this application of the term اشواط. (IF, K, TA.) — [It is also, app., an inf. n. used as an epithet: for one says, جَادَ شَوْطٌ: see سَنَنٌ, in the latter part of the paragraph.] It is sometimes used in relation to the wind: so says Lth: and he cites the following as an instance in which the wind is meant:

* وَنَازِحٍ مُعْتَكِرِ الأَشْوَاطِ *

[app. meaning *And a wind, or many a wind, exhausting, or drying up, the waters, the blasts thereof bringing dust.*] (TA.) — And it is also [used as meaning *A bout*] of shooting arrows. (T and M in art. رشق.) — Also The *space of ground over which a horse runs; such as a* مِضْمَار, and *the like;* which is [said by some to be] the primary signification; [but the primary signification is said by others to be the first given above; (see Har p. 574;)] and so ♦ تَشْوِيطَةٌ. (TA.) — Also † *A scope; an object to be reached, or accomplished;* syn. غَايَةٌ: whence the saying, الشَّوْطُ بَطِينٌ † *The scope is remote:* (Har p. 574:) a prov., relating to the long extent of hope. (TA.) — And † *A place between two elevated tracts of ground, through which water and men pass, as though it were a road, extending as far as the voice of a caller can be heard, then ending,* (ISh, O, K,) *of such depth that it will conceal the camel and his rider, found only in plain, or soft, ground, and producing good herbage:* (ISh, O:) pl. شِيَاطٌ, originally شِوَاطٌ. (ISh, O.) Z writes it with س. (TA. See شَوْسَطٌ.) = شَوْطُ بَرَاجٍ *i. q.* ابْنُ آوَى *[The jackal]:* (IDrd, Ṣ, Z, O, L, K:) or *some other beast.* (L.) = شَوْطٌ بَاطِلٌ: see شَوْسَطٌ بَاطِلٌ, in art. سوط: accord. to IDrd, it is not of established authority. (O.)

تَشْوِيطَةٌ: see شَوْطٌ. — It is also, metonymically, applied to † The *plague, or pestilence;* and *other destructive diseases.* (TA.)

شوط

شَوَاطٌ and شَوَاظٌ, (S, K, &c., [but in one copy of the S, I find only the former, which is the more common,]) occurring in the Kur [lv. 35], where Ibn-Ketheer read شُوَاظٌ, (TA,) *Flame* (S, Bḍ, Jel, K) *without smoke:* (S, Jel, K:) or *smoke* of fire: and *heat* of fire: (ISh, K:) and *heat* of the sun: (K, TA:) or *a piece of fire in which is no smoke:* or *flame of fire:* or only *of fire and something mixed therewith.* (L.) — [And hence,] † *Vehemence of thirst:* (K, TA:) or simply, *thirst.* (A, TA.) You say, جَمَلٌ بِهِ شَوَاظٌ † *A thirsting camel.* (A, TA.) — And † *Clamour.* (K, TA.)

شوف

1. شَفَّهُ, (S, O, K,) aor. أَشُوفُهُ, (O,) inf. n. شَوْفٌ, (O, K,) *I polished it;* (S, O, K;) namely, a thing, (S, O,) or an ornament of gold or silver. (Mgh.) — [Hence,] شِفْتِ الجَارِيَةُ (S, O, K,) also written شُفْتِ, (thus in one of my copies of the S, in the other written شُفِتَ, and thus only,) sor. شُفُّ, (S, O, K,) inf. n. as above, (S,) *The girl, or young woman, was adorned.* (S, O, K.) — And [hence likewise,] شَوْفٌ also signifies The *smearing* of a camel *with tar.* (K.) One says, شُفْ بَعِيرَكَ [The inf. n.] شَوْفَانَ *as syn. with* تَشْوِيفٌ [but in what sense is not said] is vulgar. (TA.) — So too is [the inf. n.] شَوْفٌ as meaning The act of *seeing* [and *of looking*]. (TA.) [شاف is much used in the present day as meaning *He saw,* and *he looked at,* a thing.]

2. شوّف الجَارِيَةَ, inf. n. تَشْوِيفٌ, *He adorned the girl, or young woman.* (TA.) = شَيَّفَ الدَّوَاءَ *He made the medicament to be what is termed* شِيَاف [q. v.]. (Ibn-'Abbád, O, K.) [The ى in this verb is substituted for و.]

4. اشاف عَلَيْهِ *i. q.* أَشْرَفَ [meaning *He was, or became, on the brink, or verge, or at the point, of it*], (S, O, K,) namely, a thing; like أَشْفَى: (S, O:) from which it is formed by transposition. (S.) — And اشاف *He feared.* (Ibn-'Abbád, O, K.) You say, اشاف مِنْهُ *He feared him, or it.* (K.) = See also **5**, last sentence.

5. تشوّف *He adorned himself:* (K:) or تشوّفت *she* (a woman, IDrd, O, or a girl, or young woman, S) *adorned herself.* (IDrd, S, O.) One says of a woman divorced by a sentence that admits of her returning, تَتَشَوَّفُ لِزَوْجِهَا i. e. *She adorns herself for her husband, by making her face clear, and polishing her cheeks;* from **1** in the first of the senses assigned to it above. (Mgh.) تشوّفت الأَوْعَالُ *The mountain-goats ascended upon the tops of the mountains,* (Lth, O, Msb,) *and looked down,* (Lth, O,) *to see the plain country and its freedom from those whom they feared, in order that they might repair to the water and the pasturage.* (Msb.) — Hence, تَشَوَّفَ لِكَذَا *He* (a man) *raised, or stretched and raised, his eyes, or sight, towards such a thing;* and hence the verb became used to denote hope, or expectation, and desire, or seeking. (Msb.) And تَشَوَّفَ مِنَ السَّطْحِ *He stretched himself up, and looked, and overlooked, or looked down, from the house-top.* (K.) One says, مِنَ الخَبَرِ اشْرَأَبَّ وَتَشَوَّفَ *The women look,* [or *look down,*] *stretching themselves up, from the house-tops.* (S, O.) [See also **8**.] And one says also, تَشَوَّفَ إِلَى الشَّيْءِ (S,) or الخَبَرِ, (O, K,) or الى الخَبَرِ, (CK,) *He looked for* [*the thing, or good, or the news or tidings*], (S, O, K,) &c. (TA.) — And تَشَوَّفَ الشَّيْءُ *The thing rose, or became high or elevated;* as also ♦ اشاف. (TA.)

8. اشتاف *He* (a man, S, O) *stretched himself up, and looked:* (S, O, K:) and in like manner one says of horses. (TA.) [See also **5**.] — And اشتاف البَرْقُ *He looked at the lightning, or at the cloud thereof, to see whither it was tending, and where it would rain;* syn. شَامَهُ. (S, O, K.) = Also, said of a wound, *It became rough, or thick;* (AZ, O, K;) and so ♦ استشاف, thus without hemz. (TA.)

10: see what next precedes.

شَوْفٌ The مِجَرّ, (O, K,) i. e. *a wooden implement,* (O,) [meaning *a harrow,*] *by means of which the ploughed land is made even.* (O.)

شَافَةٌ: see شَأْفَةٌ, in art. شأف. (TA.)

شِيَافٌ *Medicaments for the eye and the like:* (O, K:) from **1** in the first of the senses assigned to it above: originally بِوَافٌ. (O.)

شَوَّافٌ A *sharp-sighted* man. (TA.)

شَيِّفَةٌ A *scout,* or *scouts,* (طَلِيعَةٌ,) *employed to look out for a party;* (IAạr, Ṣ, O, K;) as also ♦ شَيْفَانٌ. (IAạr, O, K.)

شَيْفَانٌ: see what next precedes.

مَشُوفٌ *Polished:* applied to a دِينَار [&c.]. (Ṣ, O, K.) 'Antarah says,

* وَلَقَدْ شَرِبْتُ مِنَ الْمُدَامَةِ بَعْدَ مَا *
* رَكَدَ الْهَوَاجِرُ بِالْمَشُوفِ الْمُعْلَمِ *

[*And verily I have drunk wine, after that the vehement noon-day-heats of summer had remitted,* purchased *with the polished, charactered* deenár]: (S, O, and EM p. 237:) he means the deenár polished by the minter thereof: (TA:) or, as some say, he means *the bright, charactered,* or *figured,* bowl. (O, TA.*) — Also A camel *smeared with tar;* (O, K;) because it polishes him. (TA.) — And (K) accord. to AA (O, TA) and A'Obeyd, (TA,) as used by Lebeed, (O, TA,) A camel *in a state of excitement by lust:* (O, K:*) but as some relate the verse in which it occurs, the word is with س, and means "smelt."

by the [other] camels because smeared with tar. (O, TA.) — And, (K,) as some say, (O, TA,) it means [A camel] *decorated with wools of various colours, and with other things.* (O, K. [In the CK, المُزَيَّن is erroneously put for المُزَيَّن.])

مُشَوَّقَةٌ, like مُعَظَّمَةٌ [in measure], A woman *who exposes herself in view in order that men may see her.* (Aboo-'Alee, TA.)

شوق

1. شَاقَنِى, (S, Msb, K,) aor. يَشُوقُنِى, (S, Msb,) inf. n. شَوْقٌ; (Msb, TA;) and ♦ شَوَّقَنِى, (S, Msb,* K,) inf. n. تَشْوِيقٌ; (TA;) *It* (a thing, S and Msb in relation to the former verb, or the love of a female, K, and the mention of her, and her beauty, TA, or the latter verb is said of a man, Msb,) *excited my desire, or the yearning or longing of my soul.* (S, Msb,* K,* TA.) [Hence,] one says, شَوْقُ فُلَانٍ شَىْءٍ, meaning *Render thou desirous, render thou desirous, such a one* (♦ شَوِّقْهُ) for the ultimate abode or ultimate state of existence in the world to come (إِلَى الآخِرَةِ). (IAar, K, TA. [See also 2.]) — And شَاقَ الطُّنُبَ إِلَى الوَتِدِ, (K,) aor. يَشُوقُ, inf. n. شَوْقٌ, (TA,) ‡ *He tied, and made fast, the tent-rope to the tent-peg;* (K, TA;) as also شاقه having for its inf. n. شَيْقٌ; (TA in art. شيق;) like نَاطَهُ, inf. n. نَوْطٌ: mentioned also by Z. (TA.) — And شَاقَ القِرْبَةَ, (K,) inf. n. as above, (TA,) ‡ *He set up the water-skin, leaning it against the wall:* (K, TA:) mentioned by Ibn-Buzurj. (TA.)

2: see above, in two places. A poet says, (O,) a man of the tribe of Kelb, (Ham pp. 145 et seqq.,)

* وَحَنَّتْ نَاقَتِى حَزَنًا وَشَوْقًا *

* إِلَى مَنْ بِالحَنِينِ تُشَوِّقِينِى *

[*And my she-camel uttered a yearning cry, by reason of lively emotion, and desire;* whereupon I said, *For whom, by the yearning cry, dost thou render me desirous?*]: تُشَوِّقِينِى being for تُشَوِّقِينَنِى. (O, and Ham p. 146, q. v.) Lth says that التَّشْوِيقُ in relation to reading or recitation [of the Kur-án], and [sacred] narratives, is as when one says, شَوِّقْنَا يَا فُلَانُ [lit. *Do thou render us desirous, O such a one*], meaning do thou mention [to us] Paradise and what is therein, by narratives, or reading or recitation; may-be we shall become desirous of it, and therefore work for it. (O, TA.)

4. اشاقهُ signifies وَجَدَهُ شَائِقًا [app. meaning, عَاشِقًا, i. e. *He found him to be an excessive, or attached, or admiring, lover*]. (IAar,* TA.) — One says also, مَا أَشْوَقَنِى إِلَيْكَ [*How great is my desire, or the yearning or longing of my soul, for thee!*]. (TA.)

5. تشوّق *He was, or became, excited by desire, or yearning or longing of the soul;* quasi-pass. of شَوَّقَهُ (S, TA) and شاقه. (TA.) See also 8. — And (TA) *He showed, or made a show of,* (O, K, TA,) and *affected,* (O,) or *affecting,* (K, TA,) *desire, or a yearning or longing of the soul.* (O, K, TA.)

8. اشتاق إِلَيْهِ, (MA, O, Msb, K,) and اشتاقهُ, both signifying the same, (MA, O, K,) as also تشوّق إليه, i. e. *He was, or became, desirous of it; or affected with desire for it;* (MA;) [or *he yearned or longed for it in his soul;* for] اشْتِيَاقٌ is *syn. with* شَوْقٌ, (q. v.) as expl. below. (S.)

شَوْقٌ *Desire, or yearning or longing of the soul,* (S, O, Msb, K,) إِلَى شَىْءٍ *for a thing;* (S, Msb;) as also ♦ اشْتِيَاقٌ: (S:) [or] the *motion of love:* (IAar, O, K:) pl. أَشْوَاقٌ. (K.) One says, بِى الشَّوْقُ [*Desire, &c., distressed me*]: and بَلَغَتْ بِى الأَشْوَاقُ [meaning in like manner *Desires, &c., distressed me*]. (TA.) شَوْقَاتُ الشَّوْقِ means † *The effects of* الشوق [*or desire, &c.*]. (Ham p. 539.) — Also inf. n. of 1 [q. v.]. (Msb, TA.)

شِيقٌ: see what next follows.

شَيْقٌ † *The thing with which a thing is extended in order to its being tied to a thing;* (O, K;) like نِيَاطٌ (S in art. شيق, O, TA;) originally شِوَاقٌ; and ♦ شِيقٌ, originally شِوْقٌ, signifies the same. (TA.)

شَائِقٌ *Exciting* one's *desire, or the yearning or longing of the soul* of a person. (S, TA.) — Also [a possessive epithet, meaning ذُو شَوْقٍ. And hence,] *An excessive, or attached, or admiring, lover;* syn. عَاشِقٌ; and so ♦ مَشُوقٌ: (Har, p. 142:) or ♦ the latter signifies *one whose desire, or yearning or longing of the soul, is excited:* (S, TA:) the former is sing. of شُوقٌ, (TA,) which is *syn. with* عُشَّاقٌ [pl. of عَاشِقٌ] (IAar, O, K, TA) as well as pl. of أَشْوَقُ. (K.)

شَيِّقٌ *i. q.* مُشْتَاقٌ [i. e. *Desirous, or yearning or longing in the soul*]: (O, Msb, K:) or *i. q.* مَشُوقٌ [q. v. voce شَائِقٌ, in two places]: (JK:) originally شَيْوِقٌ, of the measure فَيْعِلٌ. (O, TA.)

شَوَّاقٌ [*Very desirous;* or *desiring, or yearning or longing, in the soul, much*]. (JK and Msb voce تَوَّاقٌ.)

أَشْوَقُ *Tall;* (IDrd, O, K;) applied to a man; but not of established authority: (IDrd, O:) pl. شُوقٌ. (K.)

مَشُوقٌ: see شَائِقٌ, in two places. — قِرْبَةٌ مَشُوقَةٌ ‡ *A water-skin set up, leaned against a wall.* (Ibn-Buzurj, O, K, TA.)

مُشْتَاقٌ: see شَيِّقٌ. المُشْتَاقُ, (so in the S,) or المُشْتَيِّق, because مُشْتَاقٌ is originally مُشْتَوِقٌ, of the measure مُفْتَعِلٌ, (O,) is used by poetic license for مُشْتَاقٌ, (S, O,) as Sb says; (S;) for the poet, requiring to make the last letter but one movent, makes it so by the original vowel. (O.)

شوك

1. شَاكَتْنِى الشَّوْكَةُ, (Aṣ, S, O, K,*) aor. تَشُوكُنِى, (Aṣ, S, O,) inf. n. شَوْكٌ, (TA,) *The thorn entered into* [or *pierced me,* or] *my body or person.* (Aṣ, S, O, K.*) And شاكت إِصْبَعَهُ *It* (a thorn) *entered into* [or *pierced*] *his finger.* (TA.) And شَاكَتْنِى الشَّوْكَةُ, (K,) aor. as above, (TA,) *The thorn hurt me, or wounded me;* syn. أَصَابَتْنِى. (K, TA.) And شَاكَنِى الشَّوْكُ, aor. يَشُوكُنِى, *The thorns hurt, or wounded,* (أَصَابَ,) *my skin.* (Msb.) [Hence,] ♦ لَا يَشُوكُكَ مِنِّى شَوْكَةٌ ‡ *No harm, or hurt, shall ensue to thee from me.* (TA.) — شُكْتُهُ, aor. أَشُوكُهُ, [*I pierced him with a thorn;*] *I made a thorn to enter into his body or person;* (S, O, K;) as also ♦ أَشْكَكْتُهُ, (K,) inf. n. إِشْكَاكٌ: (TA:) the former verb from Ks; (T, S, O;) as though he made it to be doubly trans. [meaning that شَوْكَةٌ is to be understood]. (Az, TA.) And مَا شَاكَهُ بِشَوْكَةٍ ♦ مَا أَشَاكَهُ شَوْكَةً [and as is meant by its being added] وَلَا شَاكَهُ بِهَا *He did not hurt him with a thorn;* (K,* TA;) as expl. by IF: (TA:) and ♦ أَشْكَكْتُهُ *I hurt him with thorns:* (TA:) or شَوَّكْتُهُ ♦ بِالشَّوْكِ *I hurt him, or wounded him, with thorns, or the thorns.* (Msb.) — Accord. to IAar, (TA,) شَاكَ الشَّوْكَةَ, (K, TA, [in the CK, erroneously, الشَّوْكَةُ,]) aor. يَشَاكُهَا, (TA,) signifies خَالَطَهَا [app. meaning *He pierced* (lit. *mixed or blended*) *himself with the thorn:* unless شَوْكَة be improperly used in this instance, by poetic license, as a coll. gen. n., as seems to be implied in the S and O by an explanation of a verse cited voce نَقَشَ, q. v., in which case the meaning is, *he entered among the thorns*]. (K, TA.) — [It is also said that] شَاكَ الشَّوْكَةَ, aor. يَشَاكُهَا, inf. n. شَوْكٌ, signifies *He* (a man) *extracted the thorn from his foot.* (MA.) — شِكْتُ, aor. يُشَاكُ, inf. n. شَوْكٌ, *He* (a man) *was, or became, pierced by a thorn.* (S, O.) — شَاكَ, (K,) or [first pers.] شِكْتُ, (S, O,) aor. يَشَاكُ, (K, and the like in the S and O,) inf. n. شَكَكٌ, (S, O, K,) *He,* (K,) or *I,* (S, O,) *fell, or lighted, among thorns:* (S, O, K:) [whence, accord. to the S and O, the verse above referred to, voce نَقَشَ:]) and شِكْتُ, aor. أَشَاكُ, inf. n. شَوْكٌ, *I fell, or lighted, among the thorns:* (K:) accord. to IB, شِكْتُ, aor. أَشَاكُ, is originally خَوِكْتُ. (TA.) — شاكت الشَّجَرَةُ, aor. تَشَاكُ, inf. n. شَوْكٌ; and ♦ اشاكت; (Msb;) or ♦ شَوَّكَتْ, (K, TA,) inf. n. تَشْوِيكٌ; in some of the copies of the K شَوَكَتْ; (TA; [in the CK, خَوَكَتْ;]) and ♦ أَشْوَكَتْ; (K;) *The tree was thorny, or prickly; abounded with thorns, or prickles:* (Msb, K, TA:) [and] ♦ أَشْوَكَتْ said of a palm-tree has the like signification. (S, O.) — [Hence,] شَاكَ نَجْبَا البَعِيرِ † *The two jaws of the camel put forth his canine teeth;* (S, O;) as also ♦ شَوَّكَ, (S, O,) inf. n. تَشْوِيكٌ: (S:) or the phrase with the latter verb means *The camel's canine teeth became long.* (K.) — And شَاكَ ثَدْىُ الجَارِيَةِ † *The breast of the girl was ready to swell, or become protuberant or prominent;* as also ♦ شَوَّكَ, inf. n. تَشْوِيكٌ; (S;) and, accord. to Z, شَوِكَ, like

فَرِحَ: (TA:) or شَوْلٌ ↑ تَدْمِيَ signifies ‡ *her breast became pointed in its extremity,* (IDrd, O, K, TA,) *and its protrusion appeared.* (IDrd, O, TA.) — شَالَ الرَّجُلُ, aor. يَشُولُ, inf. n. شَوْلٌ; ‡ *The man exhibited his* شَوْكَة [i. e. *vehemence of might or strength, or of valour or prowess, &c.], and his sharpness.* (S, O, Msb, K, TA.) [And *The man was completely armed;* (as though meaning *he bristled with arms;*) for] the inf. n. شَوْلٌ signifies a man's *being completely armed.* (KL.) — And شَالَ ‡ *He was, or became, affected with the disease termed* شَوْكَة [q. v.]. (K, TA.)

2. شَوَّكَهُ بِالشَّوْلِ: see 1, former half. — شَوَّلَ العَاطِفَ, (S, K,) inf. n. تَشْوِيلٌ, (TA,) *He put thorns upon the wall.* (S, K.) — See also 1, latter half, in four places. — شَوَّلَ الزَّرْعُ ‡ *The seed-produce, or corn, became white, before its spreading:* (K:) or *came forth* [*pointed,*] *without forking, or shooting forth into separate stalks,* (حَدَّدَ) *and became white, before its spreading;* as also ↑ أَشْوَلَ: (TA:) [*or began to come forth:* see مُشَوَّلٌ.] — شَوَّلَ نَابُ البَعِيرِ ‡ [*The canine tooth of the camel grew forth*]. (TA.) — شَوَّلَ رِيشُ القُفَّرِ, (IDrd, O,) and القُفَّرِ alone, (IDrd, O, K,) ‡ *The feathers of the young bird,* (IDrd, O,) and *the mustache of the young man, became rough to the feel.* (IDrd, O, K, TA.) And شَوَّلَ القُفَّرُ ‡ *The young bird put forth the heads of its feathers:* (S,* K, TA:) in [some of the copies of] the S and A, شَوَّلَ القُفَّرُ, thus with ج, expl. by أَنْبَتَ. (TA.) And شَوَّلَ الرَّأْسُ بَعْدَ الحَلْقِ ‡ *The head put forth its hair after the shaving.* (S, K, TA.)

4, as a trans. verb: see 1, former half, in four places: — as intrans.: see 1, latter half, in three places: and see also 2.

5. تَشَوَّلَ The *having thorns;* expl. by بَا خَارُ. شَدْنُ. (KL.)

شَائِلٌ: and its fem., with ة: see شَائِلٌ, in four places.

شَوْلٌ, (S, Msb, K, &c.,) of a tree, (Msb,) or of a plant, (TA,) *Thorns, prickles, or spines;* (PS, TK;) the *kind of thing that is slender* [or *pointed*] *and hard in the head;* (TA:) well known: (Msb, K:) n. un. with ة. (S, O, Msb, K, TA.) [Hence the saying,] لَا بِشَوْكَتِكَ مِنِّي شَوْكَةٌ: see 1, near the beginning. [The شَوْل of the palm-tree are commonly called سُلَّاء.] شَوْلُ السُّنْبُلِ [*The sharp prickles that compose the awn, or beard, of the ear of corn*]. (AHn, TA in art. سبر.) — [For other significations of شَوْكَة, see this word below.]

شَوِلٌ; and its fem., with ة: see شَائِلٌ, in three places.

شَوْكَةٌ n. un. of شَوْلٌ [q. v.]. (S &c.) [Hence various meanings here following; all of which seem to be tropical.] — أَصَابَتْهُمْ شَوْكَةُ القَنَا [app. ‡ *The point of the spear hit, hurt, or wounded, them*]. (TA. [There expl. only by the words وهى شبه الاسنة i. e. وَهِيَ شِبْهُ الأَسِنَّةِ; as though relating to a pl. number.]) — جَاؤُوا بِالشَّوْكَةِ ‡ *They came with multitude* [app. meaning *of armed men*]. (TA.) — وَالشَّجَرَةِ ‡ *The sting of the scorpion.* (S, O, K.) — شَوْكَةُ العُقْرُبِ ‡ *The weaver's implement with which he makes the warp and the woof even:* (S, O, TA:) i. e., (TA,) الشَّوْكَةُ الصِّيصِيَةُ, (O, K, in the CK الصِّيصَةُ,) as having this meaning: — and also as meaning ‡ *The spur* of the cock. (O, TA.) — And الشَّوْكَةُ, (Lth, O,) or شَوْكَةُ الثَّنَّانِ, (K, TA,) ‡ *A piece of clay,* (Lth, O, K, TA,) *in a moist state,* (K, TA,) *made into a round form, and having its upper part pressed so that it becomes expanded, then* (Lth, O, TA) *prickles of the palm-tree are stuck into it,* (Lth, O, K, TA,) *and it dries;* (K, TA;) *used for clearing* [or *combing*] *flax therewith:* (Lth, O, K, TA:) mentioned by Az: and also called شَوَاكَةُ ↑ الثَّنَّانِ. (TA.) — شَوْكَةٌ also signifies ‡ *A weapon, or weapons;* syn. سِلَاحٌ. (K, TA, and Ham p. 526;) as in the phrase فُلَانٌ ذُو شَوْكَةٍ ‡ [*Such a one is a possessor of a weapon or weapons;* though this admits of another rendering, as will be shown by what follows]: (TA:) or ‡ *sharpness* thereof: (K, TA:) or † the *point, or edge,* in a weapon. (S, O.) — And † *Vehemence of might or strength, or of valour or prowess,* (S, O, Msb, K, TA,) in respect of fighting: (K, TA:) and † *vehemence of encounter:* and † *sharpness:* (TA:) and † the *infliction of havock, or vehement slaughter or wounding,* syn. نَكَايَةٌ, [app. meaning *effectiveness therein,*] among the enemy: (K, TA:) and † *strength in weapons* [app. meaning *in the use thereof*]: (Msb:) and [simply] † *strength, or might.* (Ham p. 526.) One says, نَهْرٌ شَوْكَةٌ, † فِي الحَرْبِ *[They have vehemence of might or strength, or of valour or prowess, in war*]: and هُوَ ذُو شَوْكَةٍ فِي العَدُوِّ ‡ [*He has effectiveness in the infliction of havock among the enemy*]. (TA.) And it is said in a trad., هَلُمَّ إِلَى جِهَادٍ لَهُ شَوْكَةٌ فِيهِ ‡ [*Come to a war in the cause of religion wherein is no vehemence of might or strength,* &c.]; meaning *the pilgrimage.* (TA.) — Also ‡ *A certain disease,* (IDrd, O, K, TA,) *well known;* (K;) namely, *plague, or pestilence;* syn. طَاعُونٌ. (IDrd, O.) And † *A redness that arises* (A,* O, K) *upon the body* (K) *or upon the face, and part of the body, and is* [*said to be*] *allayed by means of charms, or spells:* (O:) because the sting of the scorpion, which is thus called, when it strikes a man, mostly produces redness. (A, TA.) — [In one instance, in the CK, شَوْكَةٌ is erroneously put for شَوْكِيَةٌ, as an epithet applied to a tree.]

شَوْكَةٌ, applied to a [garment such as is called] بُرْدَة, (S, O,) or to a [garment or dress such as is called] حُلَّة, (A, O, K,) ‡ *Rough to the feel, because new:* (AO, S, O, K, TA:) but As said, "I know not what it is." (O, L, TA.)

شَائِكٌ فِي السِّلَاحِ and شَاكِي السِّلَاحِ: see شَائِكٌ, in three places.

شَوَاكَةُ الثَّنَّانِ: see شَوْكَةٌ.

شَوْلَةٌ, like جَهْنَةٌ [in measure], accord. to the K, *A certain species of camels;* and thus in the Mohcet and the Mohkam: but the correct word is that which here follows. (TA.)

إِبِلٌ شَوَيْكِيَّةٌ, (S, O, TA,) thus [says Sgh] I have seen the latter word in a verse in the Deewán of Dhu-r-Rummeh in the handwriting of Skr, with a distinct sheddeh to the [latter] ى, but in the handwriting of El-Bujeyrimee without a sheddeh; (O, TA:) † *Camels whose canine teeth have grown forth:* (S,* O, TA:) some say that it is شُوَيْكِيَّةٌ, with ، and is for شُوَيْلِيَّةٌ [q. v.], the ق being changed into ك. (O, TA.)

شَجَرٌ شَائِكٌ (S, O) and ↑ شَوْلٌ and ↑ شَالٌ (O) *Trees having thorns;* (S, O;*) and ↑ شَجَرَةٌ مُشَيْكَةٌ and ↑ شَجَرَةٌ شَاكَةٌ *a tree having thorns:* (TA:) [or *thorny; having many thorns;* for] ↑ شَجَرَةٌ شَاكَةٌ signifies *a thorny tree, or a tree having many thorns,* (S, O, K,) accord. to ISk; (S, O;) as also ↑ شجرة شَوْكَةٌ [in the CK (erroneously) شَوْكَةٌ and شَائِكَةٌ. (K, TA) and ↑ أَرْضٌ شَاكَةٌ. (S, O, K,* TA.) And ↑ أَرْضٌ شَاكَةٌ *A thorny land, or a land in which are many thorns:* (K, TA:) and [in like manner] ↑ أَرْضٌ مُشَوَّكَةٌ (S, O, K) *a thorny land, or a land abounding with thorns;* (O;) *a land in which are the* [*thorny trees called*] سَحَاء *and* قَتَاد *and* هَرَاس. (S, O, K.) — شَائِكُ السِّلَاحِ (S, O, Msb, K) and شَاكُ ↑ السِّلَاحِ, (Fr, K, TA,) with refa to the ك, (TA,) [in the CK, erroneously, رَاشِكُ and ↑ شَوِكُ السِّلَاحِ, (K,) which is of the dial. of El-Yemen, (TA,) and شَاكِي السِّلَاحِ, (Fr, S, O, Msb, K,) this last formed by transposition from the first, (S, O, Msb, TA,) or, as Fr says, شَاكِي السِّلَاحِ and هَارٌ, (TA,) ‡ A man *who exhibits his* شَوْكَة [i. e. *vehemence of might or strength, or of valour or prowess,* &c.], *and his sharpness:* (S, O, Msb:) or a man *whose weapon is sharp, or whose weapons are sharp:* (K, TA:) or شَاكِي ↑ السِّلَاحِ, as some explain it, a man *whose spear-head and arrow-head and the like are sharp:* (TA:) [or all may be rendered *bristling with arms:*] and accord. to AZ, one says شَائِكٌ فِي السِّلَاحِ and شَاكٌ فِي السِّلَاحِ. (TA.)

مَشُوكٌ *Affected with the disease,* (K,* TA,) or *redness,* (O, K,*) *termed* شَوْكَة; (O, K, TA:) applied to a man. (O.)

مُشَوَّلٌ: see its fem. voce شَائِلٌ, in two places.

مُشَيْكٌ: see its fem. voce شَائِلٌ.

زَرْعٌ مُشَوَّلٌ *Seed-produce of which the first portion has come forth.* (A, TA. [See also 2.])

شول

1. شَالَ, [aor. يَشُولُ,] (S, O, Msb, K,) inf. n. شَوْلٌ, (TK?) *It rose; or became raised, or elevated;* (S, O, Msb, K;) said, in this sense, of a she-camel's tail; (S, O, K;) [and in like manner of a star; (see Ham p. 239;)] and ↑ اشال signifies the

same, (O, K,) said of a stone, (K,) and so انشالت said of a jar (جَرَّة); (S, O;) and likewise ٭ اشتال. (TA.) — [Hence,] شال المِيزَانُ *The balance had one of its two scales higher than the other*, (S, O, Msb, TA,) *by reason of its lightness*. (Msb.) Whence the saying, شال, nor. يَشُولُ, inf. n. شَوَلَانٌ, meaning ‡ *Such a one was overcome in contending with another for superiority in glory or the like*. (TA.) — And شالت القِرْبَةُ, and شال القِرْبُ, *The legs of the water-skin, and of the skin for wine &c., became raised, or elevated, on the occasion of its being filled, or inflated*. (TA.) — And شَالَ لَبَنُهَا [meaning *Her milk became drawn up, or withdrawn,*] is said of a camel. (TA.) — One says also, شالت, تَعَامَتْهُ, meaning † *He was, or became, flurried, agitated, or excited,* (حَفَّ,) *and angry, and then became calm*. (K.) And شالت تَعَامَتُهُمْ † *Their might* (عِزُّهُمْ) *departed*: (O, K:) or *their abodes became clear of them, as though lightened of them,* (خَفَّتْ مَنَازِلُهُمْ, K, TA,) *and they went away*: (TA:) or *their expression of opinion was, or became, discordant*: (تَفَرَّقَتْ كَلِمَتُهُمْ: K:) or *they died*: and *they became scattered, or dispersed; as though there remained not of them save a remnant*; [see تَعَامَةٌ;] the تَعَامَةُ signifying الجَمَاعَةُ: (TA:) or *they became irresolute, by reason of fear, and fled*: (Msb:) or *they were frightened, and fled*. (M in art. رأل.) [See also تَعَامَةٌ: and see a verse cited voce إِمَّا.] — شَالَتْ بِهِ, شُلْتُ, and أَشَلْتُهُ, (Msb;) and ٭ أَشَالَتْهُ; (O, Msb;) or شُلْتُ بِالجَرَّةِ, for which one should not say شَلْتُ [which the vulgar say in the present day, making it trans. by itself]; (S, O;) and ٭ أَشَلْتُهَا; (S;) or شال بالحَجَرِ and ٭ اشالهُ, (K,) inf. n. إِشَالَةٌ; (TA:) and ٭ شاولهُ (K:) nor. of the first as above, inf. n. شَوْلٌ; (S, O, Msb;) *I raised*, (S, O, Msb,) or *he raised*, (K,) *it*, (O, Msb,) namely, a thing, (O,) or *the jar*, (S, O,) or *the stone*. (K.) And شالت بِذَنَبِهَا (S, O, Msb, K,) aor. as above, (S, O, K,) inf. n. شَوْلٌ (O, Msb, K) and شَوَلَانٌ; (O, K;) and ٭ اشالت, (S, Msb, K,) inf. n. إِشَالَةٌ; and ٭ استشالتهُ (TA:) *She* (a camel) *raised her tail*, (S, O, Msb, K, TA,) *having become pregnant*. (Msb. [See شَائِلٌ: and see also 2.]) And شالت بِذَنَبِهَا *It* (a scorpion) *raised its tail*. (TA.) And شَالَ يَدَهُ *He raised his arm or hand*; like بَرَا. (Msb.) And شَبْعِهِ ٭ اشال *He raised his* شَبْع [generally expl. as meaning *the upper half of the arm, from the elbow to the shoulder-blade*]. (TA.)

2. شَوَّلَتْ, said of a she-camel, (S, O, K,) *She became such as is termed* شَائِلَة: (S, O, TA: [in one of my copies of the S, صَارَ شَوْلًا is erroneously put for صَارَتْ شَائِلَةً:]) or *her supplies of milk dried up*; (صَارَتْ جَفَّتْ أَلْبَانُهَا; K; TA; [but perhaps the right reading is جَفَّتْ, meaning *became scanty*; for SM adds,]) and *became little in quantity*. (TA.) And شوّلت الإِبِلُ *The camels became in such a state that their bellies [were drawn up as though they] reached their backs*: (K, TA:) or *became such as to have [only] a* شَوْل [or *small quantity remaining*] *of milk*: like as one says, شوّلت المَزَادَةُ *The* مزادة [or *leathern water-bag*] *had little water remaining in it*: (O, K, TA:) one should not say شَالَتْ. (TA.) — [Hence, app.,] تَشْوِيلُ of the ذَكَر signifies Its *being in a relaxed state on the occasion of* مُجَامَعَة. (TA.) And شوّل said of a horse means, like رَقَّصَ, *He put forth his veretrum without being vigorously lustful*. (TA in art. رقص.) — شوّل said of a غَرْب [or large bucket], *Its water became little in quantity*. (O, K.) Said of a she-camel's milk, *It became deficient*: (K, TA:) and *it became withdrawn*. (TA.) And said of water, *It became little in quantity*. (K.) — In the following saying, (S, TA,) of Abu-n-Nejm, (TA,)

٭ حَتَّى إِذَا مَا العِشْرُ عَنَّا شَوَّلَا ٭

the poet means, ذَهَبَ and تَصَوَّرَ [i. e. *Until, when the coming to water on the tenth day after the next preceding period of abstinence ceased from her or them* . . . referring to a camel or to camels]. (S, TA.) — شَوَّلَ فِى المَزَادَةِ *He left somewhat remaining* (أَبْقَى شَوْلًا) *of water in the* مزادة [or *leathern water-bag*]. (K,* TA.)

3. شاولهُ: see 1, latter half. — Also, and شاول بِهِ فِى الطَّعَانِ, [inf. n. مُشَاوَلَةٌ,] *He contended with him in thrusting* [with the spear]. (TA.) See also 6. — And شاول الفَحْلُ *The stallion* [*camel*] *fought with, or combated, the stallion* [*camel*]. (Ham p. 660.)

4: see 1, latter half, in five places.

6. تشاولوا *They reached, or smote, one another,* (تَنَاوَلَ بَعْضُهُمْ بَعْضًا,) *in fight, with the spears*: and ٭ تَشَاوَلُوا has a similar signification [to مُشَاوَلَة, as shown above by an explanation of its verb, 3]. (AZ, S, O.)

7: see 1, first sentence.

8: see 1, first sentence. — اشتال لَهُ ‡ *He opposed himself to him, and reviled him*. (O, K, TA.)

10: see 1, near the end of the paragraph.

شَالٌ *A certain fish of the sea*, or *of great rivers* (سَمَكَةٌ بَحْرِيَّةٌ): (TA:) [in Egypt this name is applied to a *fish of the genus silurus, found in the Nile*: it is well described by Sonnini, in p. 407 of the 4to Engl. ed. of his Travels in Upper and Lower Egypt.] — Also *A certain kind of* رِدَآء [here meaning *shawl*], *made in Cashmere and Lahore, and brought for sale to other countries*; [erroneously] said to be made of camels' fur; and so called because raised to the shoulders, if it be an Arabic word [which is not the case, for it is from the Pers. شَال, whence our word "shawl"]: pl. شِيَلَانٌ and شَالَاتٌ. (TA.)

شَوْلٌ: see شَائِلَةٌ, voce شَائِلٌ: — and عُوذَةٌ. — Also *Somewhat remaining* of water in the skin and in the bucket, (K,) and of milk in the udder: (TA:) and a *small quantity of water* (S, O, K, TA) in the bottom of the water-skin (S, O, TA) and of the leathern water-bag: (TA:) [in the CK, الهَالُ القَلِيلُ is erroneously put for المَآءُ القَلِيلُ:] pl. أَشْوَالٌ. (S, O, K.) It is said in a prov.,

٭ مَا ضَرَّ نَابًا شَوْلَهَا المُعَلَّقُ ٭

(Meyd, TA,) i. e. *Her small quantity of water [that is hung* upon her *does not harm an aged she-camel*]: or نَابِى [*my aged she-camel*]: applied to the case of carrying that which will not harm thee if it be with thee, and will be useful to thee if thou be in want of it: (Meyd:) or applied to him who is enjoined to take the prudent course and to supply himself with travelling-provision though he be going to such provision. (TA.) — And *Light, active, or agile*; syn. خَفِيفٌ: (K:) so in the M. (TA.) [See also the next paragraph.]

شَوْلٌ One *that raises a thing*. (TA. [See also شَائِلٌ.]) — And A man *light, active, or agile*, (خَفِيفٌ,) *in work, and in service*, (S, O, K,) *and in respect of what is wanted; and quick*: (K:) thus in a verse of El-Aṣeḥà: (O, TA:) [but accord. to the reading of AO of that verse, it is ٭ شُوَلٌ, which has a similar, but intensive, meaning. (De Sacy's Chrest. Ar., 2nd ed., ii. 484-5.) See also what next follows.]

شُوَلٌ, like صُرَدٌ [in measure], One *who aids, or assists, much or well*; syn. نَصُورٌ. (O, TA.) [See also what next precedes.]

شُوَلٌ: see شَوْلٌ.

شَوْلَةٌ The *part that it raises of the tail* of the scorpion; (S, O, K;) and so ٭ شَوْلٌ: (Ham p. 649:) or, accord. to Sh, its *sting, with which it strikes*. (TA.) — [Hence,] الشَّوْلَةُ † *Two bright stars, near together,* [λ and ν,] (S, O,) *in the end of the tail of Scorpio,* (Kzw,) *which are one of the Mansions of the Moon*, (S, O, Kzw,) namely, *the Nineteenth Mansion*; (Kzw;) also called حُمَةُ العَقْرَبِ. (S, O.) [See مَنَازِلُ القَمَرِ, in art. نزل.] — And شَوْلَةُ is a proper name for *The scorpion*; (O, TA;) [and] so ٭ شَوَالَةُ. (K, TA.) — Also *A foolish*, or *stupid*, woman. (IAạr, O, K.) شَوْلَةُ was the name of *A certain foolish female slave*, belonging to [the tribe of] 'Adwán, and she used to give advice to her masters, and it resulted in evil to them; whence the saying, أَنْتَ شَوْلَةُ النَّاصِحَةُ [*Thou art Showeleh the giver of advice*]. (S, O, K.) — Also the name of *The mare of Zeyd-el-Fawáris Eḍ-Ḍabbee*. (O, K.)

شُوَيْلَةٌ *A certain plant*, (AHn, O, K,) mentioned, but not described, by Aṣ; (O;) *of the kind termed* عُشْب, *growing in plain, or soft, land*, (AHn, O,) *used as a medicament*, (AHn, O, K,) and well known: (AHn, O:) [Sgh says,] I have seen it: *it is dust-coloured, spreads upon the ground, has no thorns, and the cattle eagerly desire it*: (O:) *it is called* (O, K) *sometimes*, (K,) *by some of the people of El-'Irák*, (O,) ٭ شُوَيْلٌ, like قُبَّطٌ [in measure]. (O, K.)

شَوَّالٌ *The tail of the scorpion*. (TA. [So called

because often raised.]) — Also, (Ṣ, O, Mṣb, K,) and sometimes it is called الشَّوَّالُ, (Mṣb,) *The month of the festival of the breaking of the fast*; (Mṣb, K;*) *the month next after* رَمَضَان; (TA;) *the first of the months of the pilgrimage*; (Ṣ, O;) [*the tenth month of the lunar year*:] as some assert, (IDrd, O,) so called because [when first thus named] it coincided with the season when the she-camels [being seven or eight months gone with young] raised their tails: (IDrd, O, Mṣb, TA:) [for the camels generally couple in winter:] or because of their milk becoming then withdrawn; such being the case with the camels in the time of vehement heat and of the coming to an end of the juicy fresh herbage: [see a table of the months voce رَمَضَان:] the Arabs used to regard the making of marriage-contracts in this month as of evil omen; and to say that the woman [then] married would resist him who married her, like as the she-camel resists the stallion and raises her tail; but the Prophet abolished their thus augurings, and married 'Áïsheh in this month: (TA:) the pl. is شَوَّالَاتٌ (Ṣ, Mṣb, K) and شَوَاوِلُ, (Ṣ, Mṣb, K) this last formed by rejecting the augmentative letter [in the second]. (TA.)

شُوَيْلَةٌ: see شُوَيْلَاةٌ.

شُوَيْلَاةٌ [not (as is implied in the K) شُوَيْلَةٌ] *A certain bird*, (AḤát, O, K,) *a* دُخْلَة [n. un. of دُخَّل q. v.], *of a dusky colour, which, when it alights upon a stone or a tree, moves up and down its tail like as does the camel*; so called because it raises its tail; *and in its belly and its hinder part is somewhat of redness*. (AḤát, O, TA.) — See also شُوَيْلَةٌ. — [Hence, as being likened to the scorpion, whence also the phrase إِنَّهُ لَتَدِبُّ عَقَارِبُهُ,] إِمْرَأَةٌ شُوَيْلَاةٌ *A woman wont to calumniate*. (K.)

شَائِلٌ A she-camel *raising her tail*, (Ṣ, O, Mṣb, K,) *having conceived*, (Mṣb,) or *by reason of having conceived, and having no milk whatever*: (Ṣ, O, K:) or a she-camel *that has conceived, and raises her tail to the stallion as a sign of her having conceived, raising her head therewith, and elevating her nose*: (Az, TA:) the word is without ة because it is an epithet of peculiar application [to a female]: (Mṣb:) or it is without ة anomalously; for the male also raises his tail: (ISd, TA:) the pl. is شُوَّلٌ (Az, Ṣ, O, Mṣb, K) and شَيَّلٌ and شُوَّلٌ and شُيَّلٌ. (K.) Also, with ة, applied to a mare, as meaning *Raising the tail*. (TA.) — And شَائِلَةٌ, which is anomalously with ة because it is an epithet denoting an attribute not shared with the female by the male, (ISd, TA,) A she-camel *that has passed seven months*, (Ṣ, O, K,) or *eight*, (Ṣ, O,) *since the period of her bringing forth*, (Ṣ, O, K,) or *of her becoming pregnant*, (K,) *and whose milk has dried up*, (حَفَّ لَبَنُهَا, K, and so in a copy of the Ṣ,) or *whose milk has become scanty*, (حَفَّ لَبَنُهَا, O, and so in another copy of the Ṣ,) *and her udder drawn up*, (Ṣ, O,) *there remaining in her udder no more than a* شَوْل, *a third of the quantity of the contents thereof when her bringing forth was recent*: (TA:) she-camels in this case are termed شَوْلٌ, (Ṣ, O, K,) an anomalous pl., (K,) [or rather a quasi-pl. n.,] expl. by some as applied to she-camels *whose milk has become deficient*, which is the case when their young are weaned at the period of the [auroral] rising of سُهَيْل [or Canopus, a period which commenced, in Central Arabia, about the beginning of the era of the Flight, on the 4th of August, O. S.], and they cease not to be thus termed until the stallion is sent among them; (TA:) the pl. pl. [or pl. of شَوْل] is أَشْوَالٌ; (K;) and شَوَائِلُ is a pl. of شَائِلَةٌ meaning [as expl. above, or] a she-camel *whose milk has become withdrawn*. (TA.) — شَائِلٌ is also applied to Anything *that is raised, or drawn up, or withdrawn*. (TA.)

شَوْشَلَةٌ *Initus*; syn. نَبْكٌ: said to be an Abyssinian word. (Ibn-'Abbád, O, K.)

مِشْوَلٌ *A small* مِنْجَل [or *reaping-hook*: in the CK, erroneously, مِنْخَل]. (Ṣ, O, K, TA.)

مُشِيلٌ act. part. n. of 4. See an ex. in a verse cited voce خَافِضٌ; cited also in the present art. in the Ṣ and O.

مُشْوَلَةٌ is said by Yz to signify *A certain thing with which one plays*. (O, TA.)

مِشْوَالٌ *A stone that is raised*. (Lḥ, K.)

شوه

1. شَاهَ وَجْهَهُ, aor. يَشُوهُ; (K;) and شَاهَتِ الوُجُوهُ, aor. تَشُوهُ; (Ṣ, Mṣb;) inf. n. شَوْهٌ (Ṣ, K) and شَوَهٌ, (K,) or the latter is a simple subst.; (TA;) and شَوَهٌ وَجْهِهِ, (K,) inf. n. شَوْهٌ; (TA;) *His face was*, (K,) *and the faces were*, (Ṣ, Mṣb,) *foul, unseemly, or ugly*. (Ṣ, Mṣb, K.) And شَوِهَ, (Mṣb,) and شَوُهَ, (Mgh,) inf. n. شَوَهٌ, (Mgh, Mṣb,) *He*, (a man, Mṣb,) and *she*, (a woman, Mgh,) *was*, or *became, foul, unseemly, or ugly*, (Mgh, Mṣb,) *in face*, (Mgh,) or *in make*. (Mṣb.) — شَوَهَ is also syn. with حَسُنَ [app. as an inf. n., of which the verb is شَوِهَ signifying *He was*, or *became, beautiful*: thus having two contr. meanings]. (TA.) — Also, (K,) as an inf. n., (TK,) The neck's *being long*, (K, TA,) *and high*, and the head's *overtopping*; whence أَشْوَهُ applied to a horse: (TA:) and the neck's *being short*: thus [again] having two contr. meanings: (K:) one says, [app. of a horse,] شَوِهَتْ عُنُقُهُ *His neck was long* [&c.]: and *his neck was short*: (TK:) or شَوَهٌ said of the neck [of a horse] signifies the *being extended*: and said of the شِدْق [or side of the mouth], the *being wide*, (JK. [It probably signifies any of the attributes denoted by the epithet أَشْوَهُ, q. v.]) — Also, [and app. in this sense likewise an inf. n. of which the verb is شَوِهَ,] The *being quick to smite with the [evil] eye*. (Ṣ.) — And one says, شَاهَ فُلَانٌ, (K,) inf. n. شَوْهٌ, (TA,) *He smote such a one with the [evil] eye*; (K, TA;) as also أَشْاهَهُ: (TA in art. شبو:) and in like manner, مَالَهُ [*his cattle, or property*]: (Lḥ, TA:) or شَوْهٌ signifies the *smiting vehemently therewith*. (TA.) And لَا تَشْوَهْ عَلَيَّ *Smite not thou me with an [evil] eye*: (K:) or, accord. to Abu-l-Mekárim this means *say not, How eloquent art thou!* (Az, TA,) or *say not, How beautiful art thou!* (ISk, Ṣ,) *and so doing smite me with the [evil] eye, or with an [evil] eye*. (ISk, Az, Ṣ, TA.) تَشْوِه signifies *He practised artifice* to smite people with the evil eye. (JK.) And one says, هُوَ يَتَشَوَّهُ أَمْوَالَ النَّاسِ لِيُصِيبَهَا بِالعَيْنِ i. e. *He raises his look towards the cattle, or possessions, of the people to smite them with the [evil] eye*. (TA.) [See also 1 in art. شبه.] — Also, *He frightened, or terrified, such a one*. (Lḥ, K.) — And *He envied such a one*. (K.) — And شَاهَتْ نَفْسُهُ إِلَى كَذَا *His desire became raised towards such a thing*. (AA, K.)

2. شَوَّهَهُ, (Ṣ, K,) inf. n. تَشْوِيهٌ, (TA,) *He* (God) *rendered foul, unseemly, or ugly, his face*: (Ṣ, K, TA:) and *it*, i. e. the conformation of the face. (TA, from a verse of El-Hoṭei-ah.) And شَوَّهْتُ الوُجُوهَ *I rendered foul, unseemly, or ugly, the faces*. (Mṣb.) — And أَشَوَّهَ اللّٰهُ خُلُوقَكُمْ *God rendered, or may God render, wide your throats, or fauces*. (TA.) — لَا تُشَوِّهْ عَلَيَّ: see 1, latter half. — شَوَّهَ بِيَدِهِ *He* (a man) *made a sign with his arm, or hand*. (JK.)

4. اشاهَهُ: see 1.

5. تَشَوَّهَ لَهُ *He became altered in countenance to him, so as to be not known by him*, (syn. تَنَكَّرَ, Ṣ, K,) *and assumed various appearances*. (Ṣ.) — See also 1, in two places, near the end. — تَشَوَّهَ شَاةً *He hunted a* شاة [app. here meaning *a wild bull*, as seems to be indicated by the context in the Ṣ]. (Ṣ, K.)

شَاةٌ: see the next paragraph.

شَاةٌ, (Ṣ, Mṣb, K, &c.,) originally شَاهَةٌ, (Ṣ, Mṣb, TA,) *A sheep, or goat*; [*each* and *either*, but more commonly the *former*; see an instance voce ضَوْء;] i. e. *one of what are termed* غَنَم; (Ṣ,* Mṣb,* K;) applied to the *male* and to the *female*; (Ṣ, Mṣb, K;) so that one says of the male, هٰذَا شَاةٌ, (Mṣb,) which is said by Kh to be like the phrase هٰذَا رَحْمَةٌ مِنْ رَبِّي; (Ṣb, TA;) and of the female, هٰذِهِ شَاةٌ; and شَاةٌ ذَكَرٌ and شَاةٌ أُنْثَى: (Mṣb:) or it may be [*one*] *of sheep*, and *of goats*, and *of gazelles* or *antelopes*, and *of the bovine kind* [app. *of the wild bovine kind* i. e. *of bovine antelopes*], and *of ostriches*, and *of wild asses*; (K;) it is applied to *a wild bull* by Tarafeh, in his saying,

* كَسَامِعَتَيْ شَاةٍ بِحَوْمَلَ مُفْرَدِ *

(Ṣ) i. e. *Like the two ears of a wild bull, in Howmal, solitary*; the poet likening thereto the ears of a she-camel in respect of sharpness and erectness; (EM p. 76;) and likewise by Lebeed, and by El-Farezdak; (IB, TA:) and it is also applied to [*a wild cow*; (though said in the K in art. شوى to signify the *wild bull*, specially the *male*;) and hence, as being likened thereto,] *a woman*; (K, TA;) thus by El-Aṣhà; and thus also by Antarah, in his saying,

* يَا شَاةَ مَا قَنَصٍ لِمَنْ حَلَّتْ لَهُ *

* حَرُمَتْ عَلَيَّ وَلَيْتَهَا لَمْ تَحْرُمِ *

(TA) *O* شَاةٌ [i. e. *wild cow*] *of the chase* (ما being redundant) *for him to whom she is lawful: she has become forbidden to me, and would that she were forbidden:* (EM p. 246:) pl. ↓ شَآءٌ, (S, Mṣb, K,) originally شَاءٌ, (K,) used when they are many in number, (S,) [but this is properly termed a coll. gen. n.,] and شِيَاهٌ, (S, Mgh, Mṣb, K,) with ة, which is used of a number from three to ten [inclusive], for more than which it is with ت [meaning ة, i. e. شَاةٌ, agreeably with a general rule], (S,) and شِوَاهٌ, [the original of شِيَاهٌ,] (K,) and ↓ شَوِىٌّ, (S, K, TA, [in the CK, erroneously, شَوًى,]) which is pl. of شَآءٌ, (S, TA,) or rather a quasi-pl. n., originally شَوِيهٌ, the ه being changed into ى like as it is in ذِى for ذِهْ, (TA,) and أُشَاوِهُ, (K,) and ↓ شَيِّهٌ, (so in copies of the K, [in the TA said to be like عَنِبٌ, which is a mistake, (perhaps for عَيِّنٌ,) for it is there said to be a quasi-pl. n., which could not be said if it were شَيِّهٌ,]) and ↓ شِيهٌ, (CK, [but this, which is another quasi-pl. n., is not in my MS. copy of the K nor in the TA,]) and ↓ شَيَّهٌ, (K,) originally شَوِيهٌ, but this, also, is a quasi-pl. n., (TA,) and ↓ شَيَّةٌ also is syn. with شَآءٌ: (IAạr, K in art. شوى:) it has not a pl. formed with ا and ت, [i. e. it has not for a pl. شَاآتٌ,] whether it be used as a gen. n. or as a proper name: (TA:) the dim. is ↓ شُوَيْهَةٌ. (S, Mṣb.) The sing. is also used in the sense of the pl., in the saying فُلَانٌ كَثِيرُ الشَّآءِ وَالبَعِيرِ [*Such a one is possessor of a large number of sheep* or *goats, and of camels*], because the article ال denotes the genus. (S.) And it is said in a trad. فَأَمَرَ لَهَا بِشِيَاهٍ غَنَمٍ [*And he ordered that sheep or goats should be given to her*]: شياه being prefixed to غنم, governing it in the gen. case, for the sake of distinction; because the Arabs [sometimes] call an animal of the wild bovine kind شَآءٌ. (IAth, TA.) — الشَّآةُ is also the name of † *Certain small stars* (K in art. شوى) *between* القرحه [or الفرحة, thus in the work of Kzw, in his descr. of Cepheus, and there said to be *the star in the breast of Cepheus,*] and الجَدْىُ [i. e. *the pole-star*]; (TA in that art.;) [the same that are described by Kzw as *certain small stars, called by the Arabs* الأُظْئُورُ, *between the legs of Cepheus and the star* الجَدْىُ.]

شَآءُ البَصْرِ, and شَاهِى البَصْرِ: see شَآءٌ.

شَوَهٌ an inf. n., of شَوُهَ. (Mgh, Mṣb, TA. [See 1, in several places.]) — Also a subst. meaning *Unluckiness,* or *inauspiciousness,* of a woman. (TA.)

شَيْهٌ and شِيهٌ and شَيَّةٌ: see شَآءٌ.

شُوهٌ *Remoteness:* (K, TA:) and so بُوهٌ: one says, in dispraise, شُوهًا لَهُ وَبُوهًا [i. e. بُعْدًا لَهُ, lit. *Remoteness to him!* meaning *may God alienate him or estrange him, from good, or prosperity!* or, *curse him!*]. (TA.)

شَوِىٌّ, originally شَوِيهٌ: see شَآءٌ.

شُوَيْهَةٌ dim. of شَآءٌ, q. v. (S, Mṣb.)

شَآئِىٌ: } see the next paragraph.
شَاهِىٌ: }

شَاوِىٌّ and ↓ شَاهِىٌّ A man *possessing* شَآءٌ [meaning *sheep or goats or both*]: (K:) the former is the rel. n. of شَآءٌ; and the latter, that of شَآةٌ: but used as a proper name of a man, it is ↓ شَائِلٌ, and, if you will, شَاوِلٌ. (S, TA.*)

شَيَّهَ: see the next paragraph: — and see شَآءٌ.

أَشْوَهُ, applied to a man, (Mṣb,) *Foul, unseemly,* or *ugly,* (JK, Mṣb, K,) *in face,* (JK, K,) or *in aspect,* (Mṣb,) and, as also ↓ شَيِّهٌ, of which the pl. is شَيْهَانُ, *in make:* (JK:) fem. شَوْهَآءُ: (JK, Mgh, Mṣb:) and pl. شُوهٌ. (Mṣb.) Any created thing *incongruous in its several parts;* as also ↓ مُشَوَّهٌ. (TA.) And the fem., a woman *frowning, or morose, in face:* (K,* TA:) *foul, unseemly, or ugly, in make:* (TA:) and also *beautiful, goodly, or comely;* (K,* TA:) *that excites admiration and approval by her beauty:* (TA:) thus having two contr. meanings. (K, TA.) Also, the fem., *Unlucky,* or *inauspicious.* (K.) — And the masc. applied to a man, (Lth, S, TA,) and the fem. applied to a woman, (Lth, TA,) *That smites quickly with the [evil] eye:* (Lth, S, TA:) or *that smites people effectually with his,* and *her, [evil] eye.* (TA.) And أَشْوَهُ العَيْنِ *Having an evil eye.* (Fr, TA in art. شزر.) — The fem. is also applied to a mare, (JK, T, S, K,) as an epithet of commendation, but not the masc. to a horse, meaning, it is said, *Wide in the* شِدْقَانِ [or *two sides of the mouth*]: (S:) or *long in the head, and wide in the nostrils:* (JK:) or *tall, and such as excites admiration and approval by her beauty or excellence:* (K,* TA:) or *exceedingly wide in the* شِدْقَانِ [or *two sides of the mouth*] *and the nostrils:* (K, TA:) or, as some say, *wide in the mouth:* (TA:) and *small in the mouth:* thus having two contr. meanings: (K, TA:) or *sharp-sighted:* (T, TA:) or *sharp in spirit:* (TA:) see also 1. — Also, the masc., *Proud, and self-conceited.* (K.) — And شَوْهَآءُ خُطْبَةٌ *[An oration from the pulpit] in which a blessing is not invoked on the Prophet.* (TA.)

أَرْضٌ مَشْآهَةٌ *A land in which are* شَآءٌ: (A'Obeyd, S, K:) like as one says أَرْضٌ مَأْبَلَةٌ: (A'Obeyd, S:) or *in which are many thereof.* (K.)

مُشَوَّهٌ *Rendered foul, unseemly,* or *ugly, in face,* by God: (TA:) or *foul, &c., in shape.* (K.) See also أَشْوَهُ, second sentence. — And *Bad in intellect.* (TA.)

شوى

1. شَوَى اللَّحْمَ, (aor. ـِ, TA,) inf. n. شِىٌّ, (S, MA, Mṣb, K,) *He roasted, broiled,* or *fried, the flesh-meat;* (MA, KL,* PS;) and ↓ اشواهُ signifies the same; as also ↓ اشتواهُ; (Mṣb, TA;) or this last, (TA,) or اشتوى [alone], (S, MA,) signifies *he prepared,* or *prepared for himself,* (S, MA,* TA,) شِوَآءً, (S, TA,*) or *roasted, broiled,* or *fried, flesh-meat.* (MA.) — And شَوَى المَآءَ, (IAạr, K,) aor. as above, (TA,) *He heated the water.* (IAạr, K.) — [And accord. to Freytag, شَوَى signifies also *He cut off* from (من) roasted flesh-meat: but for this he has named no authority.] — See also 4.

2: see 4. — Also شوّاهُ لَحْمًا *He gave him flesh-meat* [app. in an unrestricted sense]. (TA.)

3. يُشَاوِى, for يُشَائِى: see 3 in art. شأو.

4. اشوى اللَّحْمَ: see 1. — أَشْوَاهُمُ; (S, Mṣb, K;) and ↓ أَشْوَهَهُ, inf. n. تَشْوِيَةٌ; (K;) *He fed them with* شِوَآءٌ [i. e. *roasted,* or *broiled,* or *fried, flesh-meat*]. (S, Mṣb, K.) And (both verbs with their complements) *He gave them flesh-meat that they might roast, or broil, or fry, thereof.* (AZ, K.) — And اشوى ↑ *He left a portion remaining of his supper:* (S, K, TA:) or *he left some roasted, or broiled, or fried, flesh-meat of his supper.* (A, TA.) — And اشوى القَمْحُ *The wheat became fit to be rubbed with the hands and to be roasted.* (ISd, K.) — And اشوى السَّعْفَ † *The palm-branches became yellow on the occasion of their drying up;* (K, TA:) as though a roasting affected them. (TA.) — Also *He got,* or *acquired, the worse, or viler, sort of cattle.* (K.) — [Hence,] *He missed it,* i. e. the object of his aim. See شُوًى: and see also Ḥam p. 91.] — [Hence, also, app.,] Hr says that اشوى is allowable in the sense of أَسْقَطَ ↑ [*He dropped, left out, omitted,* &c., anything]; like أَسْوَى [q. v.]. (TA in art. سوى.) — In the saying مَا أَعْيَاهُ وَأَشْوَاهُ (S, K, [in some copies of the K وَمَا أَشْوَاهُ,]) and so in أَعْيَاءُ وَأَشْوَاهُ, (S,* K,* TA,) the latter verb is an imitative sequent to the former [added only for the purpose of corroboration]. (S, K, TA.)

7. انشوى اللَّحْمُ *The flesh-meat became roasted, broiled,* or *fried;* (MA;) quasi-pass. of شَوَى اللَّحْمَ; (S,* M, Mṣb, K;) as also ↓ اشتوى; (M, K;) [or] the latter in this sense is not allowable. (S, Mṣb.)

8: see 1. — [Hence,] اشْتَوَتْنِى, referring to a she-camel, † *I journeyed upon her until the heat of the middays of summer emaciated her and she became as though she were burnt.* (Ḥam p. 783.) — See also 7.

شَآءٌ: see what next follows: and see more in art. شوه.

شِيَةٌ *i. q.* شَاةٌ [q. v. in art. شوه]; as also ↑ شَوِيٌّ; (IAar, K;) the latter is like شَتَوِيٌّ, [شَتَوِيٌّ in the CK as syn. with الشِّتَاء being a mistranscription,] and is said by IAth to be a quasi-pl. n., or [what lexicographers term] a pl., of ↑ شَاةٌ [n. un. of شَاةٌ]. (TA.)

شِيٌّ is originally شِوْيٌ. (ISd, TA.) One says, جَاءَ بِالعِيِّ وَالشِّيِّ, (S, K,) using the latter noun as an imitative sequent to the former [for the purpose of corroboration: see art. عى]. (TA.)

شَوًى is pl. of شَوَاةٌ: [or rather the former is a coll. gen. n. of which the latter is the n. un.:] the latter signifies The *skin of the head:* (S, TA:) so [accord. to some] in the Kur lxx. 16: (TA:) or the *exterior of the skin of the head, in which grows the hair:* (Aboo-Safwán, TA in art. بشر:) and some say, the *exterior of all, or of any part, of the skin:* (TA in the present art.:) and the former signifies the *arms* or *hands* and the *legs* or *feet*, or the *fore* and *hind legs*, (S, K,) and (K) the *extremities* (Mṣb, K) *collectively*, (K,) and the *head* of a human being, (S,) or the فَحْف *of the head* [i. e. the *bone above the brain*, or *a separate portion of the skull*, or *a distinct bone of the skull*], (K,) but of a horse the *legs*, not the head, because one says عَلَّلَ الشَّوَى [i. e. *thin in the legs*], for this cannot relate to the head of the horse, (S,) and *any part that is not a* [*vital*] *place* [i. e.] *where a wound causes death* (S, Mṣb, K) *such* [*for instance*] *as the legs.* (Mṣb.) شَوَى الثَّالِثَةِ means A woman *having crached*, or *chapped*, *feet.* (S and K in art. ثلب.) — It is also a subst. [app. meaning a quasi-inf. n.] from أَشْوَاهُ [q. v.] as said of a shooter or caster: (TA:) [and hence] the saying (S, TA) of the Hudhalee, (S, [accord. to the TA, Khálid Ibn-Zuheyr,])

* فَإِنَّ مِنَ القَوْلِ الَّتِى لَا شَوَى لَهَا *
* إِذَا زَلَّ عَنْ ظَهْرِ اللِّسَانِ أَنْفَلَاتُهَا *

means † [*And, or for*] *verily of speech is that* sentence (كَلِمَة, a word understood,) *which does not hit a place where a wound will not occasion death*, [i. e. which does not miss its object, *when its escaping from the upper surface of the tongue is quick,*] but which kills. (S, TA.) And شَوًى is used [app. in like manner, as a quasi-inf. n.,] in the case of anything that has missed an object of aim, though there be to it [really] no place where a wound would occasion death nor anything that is [properly] termed شَوًى [as meaning a place where a wound will not occasion death]. (TA.) And [hence] it signifies † *A mistake*; syn. خَطَأ. (TA.) — Also † *A thing*, (S,) or *an affair*, (K,) *that is paltry, mean, despicable*, or *of no account* or *weight* or *worth*: (S, K,* TA:) in this sense, from the same word as signifying the "extremities" [of an animal]. (IAth, TA.) Hence, in a trad. of Mujáhid, كُلُّ مَا أَصَابَ الصَّائِمَ شَوًى إِلَّا الغِيبَةَ: [*Everything that befalls the faster is a matter of no account, except absence of mind*]; i. e. nothing that befalls the faster annuls his fast except الغِيبَة, for this does annul it. (TA.) — And † The *worse*, or *viler, sort of cattle*, (S, K, TA,) *of camels*, and *of sheep* or *goats*; and the *small*, or *young*, *thereof.* (TA.) [See also شُوَيَّةٌ.] — And † *A remainder*, or *remaining portion.* (TA.) [See, again, شُوَيَّةٌ.] — Also *i. q.* إِبْقَاءٌ † [The *making*, or *causing*, or *suffering*, *to remain*; or, perhaps, *to continue in life*, and if it mean thus, it may be from the same word in a sense expl. above, for the animal that one hits in a part that is not vital is suffered to continue in life]. (TA.)

شَوَاةٌ: see what next follows.

شِوَاةٌ *Roasted, broiled*, or *fried, flesh-meat*; (S,* MA, Mṣb, K,* KL;) as also ↑ شَوَاةٌ; (Ks, Sgh, K;) but the former is more usual and more chaste: (TA:) a subst. from شَوَى اللَّحْمَ: and ↑ شَوَاةٌ [as its n. un.] signifies *a piece thereof.* (S.)

شَوًى (K) and ↑ مَشْوِىٌّ (Mṣb) [*Roasted, broiled*, or *fried*], the latter originally مَشْوُوٌ. (Mṣb.) [In the K the former is said to be like شِوَاةٌ; but it has the signification of the latter, i. e., of a pass. part. n.] — See also شِيَةٌ. — Ks says, (S,) in the phrase عَيٌّ شَوًى, and so in عَيٌّ شَيًى, (S, K,) some say (S) the latter word is an imitative sequent to the former [i. e. a corroborative: see art. عى]. (S, K.)

شَوَاةٌ: see شِوَاةٌ.

شَوِيَّةٌ: } see the next paragraph.
شُوَيَّةٌ: }

شُوَيَّةٌ *What is cut off from*, or *of, flesh-meat*: (K, TA:) or *what the slaughterer cuts off from*, or *of, the extremities of a sheep or goat.* (TA.) — *A small thing* [or *portion*] *of that which is large; as a piece, or detached portion, of a sheep, or goat:* one says, مَا بَقِىَ مِنَ الشَّاةِ إِلَّا شُوَيَّةٌ [*There remained not of the sheep, or goat, save a piece*]. (S.) — Also, (S, K,) and ↑ شَوِيَّةٌ and ↑ شَوِيَّةٌ, (K,) *A* قُرْص [*or round cake, or small round cake,*] of bread. (S, K.) — And, all the three, *A remaining portion of people, or of cattle, that have perished*; as also ↑ شَوِيَّةٌ; (K;) or this last, *a remaining portion of people that have perished*: (S;) pl. (of the last, S) شَوَايَا. (S, K.) [See also شَوًى.] — And † The *bad*, or *vile, sort*, (K, TA,) or *worse*, or *viler, sort*, (TA,) of camels, and of sheep, or goats: (K, TA:) in this sense written by ISd with kesr and with fet-h. (TA.) [See, again, شَوًى.] — [And accord. to Freytag, شواية الرصف (i. e. شَوَايَةُ الرَّصْفِ) is expl. by Meyd as meaning *Cooked milk cast upon a hot stone, so that only a small portion remains.*]

شَوِيَّةٌ: see the next preceding paragraph.

شَوَّاءٌ *A seller of roasted, broiled, or fried, flesh-meat.* (KL.)

شَيْثَانُ [mentioned in this art. as though originally شَوْثَانُ] *i. q.* دَمُ الأَخَوَيْنِ [The *red, resinous, inspissated juice called dragon's blood*: see art. دمو]. (S, K.) — And *Far-seeing.* (S, K.)

شَاوِىٌّ *A possessor of* شَاةٌ [meaning *sheep* or *goats* or *both*]. (S, K. [In the CK without teshdeed. Mentioned also in art. شوه, q. v.]) — سَعْدَةُ شَاوِيَةٌ (with teshdeed to the ى, TA, [but in the CK without teshdeed,]) † *A palm-branch that has become yellow in drying up.* (K. [See 4.])

شَوْشَاةٌ, (S, K, [in some copies of the K شَوْشَأَة, but]) like مَوْمَاةٌ, (S,) A *swift* she-camel. (S, K.)

أَشْوَى a pl. pl. of شَيْءٌ, q. v.

مُشْوًى, like مُهْدًى, (K, TA, [in the CK, مُشْوًى, like مُهْدِىٍ, erroneously, as is proved by a verse cited as an ex. in the TA, pass. part. n. of 4,]) applied to a portion of a living serpent, (TA) *That has been missed by the stone* [*cast at it*]. (K, TA.)

مِشْوًى (K in art. صول) *A frying-pan.* (TK in that art.)

مَشْوِىٌّ: see شَوًى.

مُشْتَوًى [*A place of roasting, broiling*, or *frying*, flesh-meat]. (S in art. طبخ.)

شى

4. أَشْيَاهُ an imitative sequent to أَعْيَاهُ in the phrase مَا أَعْيَاهُ وَأَشْيَاهُ: see 4 in art. شوى.

شِيَةٌ, syn. with شَاةٌ: see art. شوى.

شَيْ: and يَا شَيْ مَا لِى: see شَىْءٌ, in art. شيأ.

شِيٌّ an imitative sequent to عِيٌّ: see art. شوى.

شَيًى an imitative sequent to عَيًى: see شَوًى.

شَيْثَانُ: see art. شوى.

شيأ

1. شَاءَ, (Mṣb,) [originally شَيِئَ,] like خَافَ, [which is originally خَوِفَ,] (MF,) first. pers. شِئْتُ, (S, K,) nor. يَشَاؤُ, (Mṣb,) [and by poetic license يَشَاءُ, without ء,] first pers. أَشَاؤُ. (S, K.) inf. n. شَيْءٌ (Mṣb, K) and مَشِيئَةٌ, (S,* K,) or this is a simple subst., (Mṣb,) and مَشَاءَةٌ and مَشَائِيَةٌ, (K,) [or these two also are simple substs.,] *He*, and *I*, *willed, wished*, or *desired, it*; syn. أَرَادَ (Mṣb) and أَرْدَنَ: (S,* K:) most of the scholastic theologians make no difference between المَشِيئَة and الإِرَادَة, though they are [said to be] originally different; for the former, in the proper language, signifies *the causing to be* or *exist*, syn. الإِيجَاد; and the latter, *the willing, wishing*, or *desiring*; syn. القَصْد. (TA.) A Jew objected, to the Prophet, his people's saying مَا شَاءَ اللّٰهُ وَشِئْتُ [*What God hath willed and I have willed*], as implying the association of another being with God: therefore the Prophet ordered them to say مَا شَاءَ اللّٰهُ ثُمَّ شِئْتُ [*What God hath willed, then I have willed*]. (TA.) [اللّٰهُ مَا شَاءَ as signifying *What hath God willed!* is used to express admiration. And as signifying *What-God willed* it is a phrase often used to denote a vague, generally a great or considerable, but sometimes

a small, number or quantity or time: See De Sacy's Relation de l'Égypte par Abdallatif, pp. 246 and 304 &c.] ═ See also 1 in art. شوا.

2. شَيَّأَهُ عَلَى الأَمْرِ [in some copies of the K (erroneously) شَيَّثَهُ] *I incited him, or made him, to do the thing, or affair.* (Aṣ, Ṣ, L, K, TA.) ═ And شَيَّأَ اللّٰهُ وَجْهَهُ, (K, TA,) and خَلَقَهُ, (TA,) *God rendered, or may God render, foul, unseemly, or ugly, his face,* (K, TA,) and *his make.* (TA.)

4. أَشْأَهُ إِلَيْهِ *He, or it, compelled him, constrained him, or necessitated him, to have recourse, or betake himself, to it;* syn. أَلْجَأَهُ. (Ṣ, K;) a dial. var. of أَهْأَهَ; (Ṣ;) of the dial. of Temeem. (TA.) Temeem say, شَرٌّ مَا يُشْئِكَ إِلَى مُشَجِّ عُرُوقٍ, meaning يُجْئِكَ [q. v., i. e. *It is an evil thing that compels thee to have recourse to the narrow of a hock*]. (Ṣ.)

5. تشيّأ *His anger became appeased:* (K:) said of a man. (TA.)

شَيْءٌ [*A thing; anything; something; somewhat;*] a word of well-known meaning: (K:) [sometimes, in poetry, written and pronounced شَيْ: see an ex. in a verse cited voce صَوْأَبَةٌ: see also the last sentence but one of this paragraph:] الشَّيْءُ properly signifies *what may be known, and that whereof a thing may be predicated:* (Mgh, KT:) accord. to Sb, it denotes existence, and is a name for *anything that has been made to have being, whether an accident, or attribute, or a substance, and such that it may be known, and that a thing may be predicated thereof:* (KT:) MF says that it is app. an inf. n. used in the sense of a pass. part. n., meaning *what is willed, and meant, or intended,* [in which sense ↑ مَشِيْئَةٌ (pl. مَشِيْئَاتٌ) is often used,] *without restriction to its actuality or possibility of being,* so that it applies to *that which necessarily is, and that which may be, and that which cannot be;* accord. to the opinion adopted by the author of the Ksh: [or, as an inf. n. in the sense of a pass. part. n., it may be expl., agreeably with what is said to be the proper meaning of the verb, as signifying *what is caused to be or exist;* accordingly,] Er-Rághib says that it denotes *whatever is caused to be or exist, whether sensibly, as material substances, or ideally, as sayings;* and Bḍ and others expressly assert that it signifies peculiarly *what is caused to be or exist;* but Sb says that it is the most general of general terms; and some of the scholastic theologians apply it to *what is non-existent;* such, however, are overcome in their argument by its not being found to have been thus used by the Arabs, and by such passages as كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ [*Everything is subject to perish except Himself* (Kur xxviii. last verse)] وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ [*And there is not anything but it glorifies Him with praising* (Kur xvii. 46)], for what is non-existent cannot be described as perishing nor imagined to glorify God: (TA:) the pl. is أَشْيَآءُ, (Ṣ, Mṣb, K, &c.,) imperfectly decl., (Mṣb, TA,) or rather this is a quasi-pl. n., (Sb, TA,) respecting the formation of which there is much difference of opinion [as will be shown hereafter], (Mṣb, TA,) and أَشْيَاوَاتٌ, (Ṣ, K,) a pl. pl. [i. e. pl. of أَشْيَآءُ], (MF, TA,) and أَشْيَاوَاتٌ, [a contraction of that next preceding,] (K,) and أَشَاوَى, (Ṣ, K,) with fet-ḥ to the و, (MF, TA,) and it is also mentioned as with kesr, (TA,) [and is written in both of my copies of the Ṣ أَشَاوِى, though if with kesr it should be either أَشَاوٍ or أَشَاوِيٌ, but أَشَاوَى only is meant by J, as is shown by what here follows,] originally أَشَايِيُ, with three ى, not أَشَائِيُ as J says, [or rather as the word is written in copies of the Ṣ, for J may have held it to be أَشَائِيُ or أَشَايِيُ, as he says that the ء was changed into ى, thus occasioning the combination of three ءى, so that he held its secondary form to be أَشَائِيُ, as will presently be shown,] because the first ى is radical, not augmentative, (IB, K,) the medial ى of the three being suppressed, and the final one changed into ا [though written ى], and the initial one changed into و, (Ṣ,) and another form of pl. is أَشْيَاءُ, (Ṣ, Mṣb, K,) with the ى preserved, not changed into و [as it is in أَشَاوَى, (TA,) likewise] a pl. of أَشْيَآءُ, (Mṣb,) and أَشْيَاءٌ also is mentioned, (K,) as formed [from أَشْيَآءُ] by the change of ء into ى and adding ا, (TA,) and أَشْاوِءُ, which is strange, (Lḥ, K,) as there is no ء in أَشْيَاءُ, (Lḥ,) or in شَيْءٌ: (K:) with respect to the first of these forms, [the quasi-pl. n.] أَشْيَآءُ, the most probable opinion is that of Kh: (Mṣb, TA:) accord. to him, (Ṣ, Mṣb, K,) it is originally of the measure فَعْلَآءُ, (Ṣ, K,*) in lieu of أَفْعِلَآءُ, (K,) and therefore imperfectly decl., (Ṣ,) [i. e.] it is originally شَيْئَآءُ, (Mṣb,) and the two hemzehs combined in the latter portion being found difficult of pronunciation, the former of them is transposed to the beginning of the word, so that it becomes of the measure لَفْعَآءُ, (Ṣ, Mṣb,) as is shown by its having for its pls. أَشَاوَى and أَشَايَا and أَشْيَاوَاتٌ: (Ṣ:) accord. to Akh, it is [originally] of the measure أَفْعِلَآءُ; (Ṣ, K;) but if it were thus a broken pl., [not a quasi-pl. n.,] its dim. would not be ↑ أُشَيْآءُ, as it is, but شُيَيْئَاتٌ: (Ṣ:) accord. to Ks, it is of the measure أَفْعَالٌ, and made imperfectly decl. because of frequency of usage, being likened to فَعْلَاءُ; but were it so, أَشْيَاءُ and أَسْمَاءُ would be imperfectly decl.: (Ṣ, K:) accord. to Fr, شَيْءٌ is originally شَيِّئٌ, and therefore has a pl. of the measure أَفْعِلَآءُ, afterwards contracted to فَعْلَاءُ; but were it so, it would not have for its pl. أَشَاوِى. (Ṣ. [Much more respecting this pl. is added in the TA, but it is comparatively unprofitable.]) The dim. of ↑ شَيْءٌ and ↑ شَيِّئٌ is شُيَيْءٌ; (Ṣ, K, TA, but only the former in some copies of the K, the word being written in other copies شُيَيِّئٌ; not ↑ شُوَيٌّ, or ↑ شُوَيْءٌ; (the former accord. to my two copies of the Ṣ and accord. to the copies of the K followed in the TA, in which it is said to be with teshdeed to the ى, and the latter accord. to the CK and my MS. copy of the K;) or this is a dial. var. of weak authority, (K,) used by post-classical poets in their verses. (MF, TA.) ═ When a man says to thee, "What dost thou desire?" thou answerest, لَا شَيْءَ [*Nothing*]: and when he says, "Why didst thou that?" thou answerest, لِلَا شَيْءَ [*For nothing*]: and when he says, "What is thine affair?" thou answerest, لَا شَيْءَ [*Nothing*]: it is with tenween in every one of these cases. (Aṣ, AHát, TA.) [When one says لَا شَيْءَ, he means thereby *There is nothing.*] ═ لَيْسَ بِشَيْءٍ means [*It is nought, of no account or weight; it is not worthy of notice, or not worth anything;*] *it is not a good thing; or it is not a thing to be regarded.* (W p. 27.) ═ لَيْسَ مِنَ الأَمْرِ فِي شَيْءٍ is a phrase of frequent occurrence, meaning *He has no concern with the affair;* see two exs. in the first paragraph of art. حوص. ═ حُسَيْئَةَ فِيهِ شَيْءٌ مِنَ الطُّولِ occurs in the TA voce حُسَيْئَةَ, meaning *In it is somewhat, or some degree, of length;* i. e. *it is somewhat long;* and is used in the present day in this sense.] ═ In the phrase هُوَ أَحْسَنُ مِنْكَ شَيْئًا بِشَيْءٍ, the last word is for شَيْءٍ [i. e. *He is better than thou in something;* meaning *he is somewhat better than thou*]. (IJ, L.) ═ مَا أَفْقَهَهُ عَنْكَ شَيْئًا is a phrase of the Arabs [app. lit. signifying *How unmindful of thee is he as to anything!*] mentioned by Sb as meaning دَعِ الشَّكَّ عَنْكَ [*Dismiss doubt from thee (respecting him as to anything)*]: IJ says that شيئا is here put in the accus. case as an inf. n., as though the saying were مَا أَفْقَهَهُ عَنْكَ فُقُولًا, because the verb of wonder does not require to be corroborated by the inf. n. [proper to it]: (L, TA:) [or it is a specificative:] IF says that it is a phrase of dubious meaning; and that the most probable explanation of it is this; that ما is here lit. interrogative, but in meaning denotative of wonder; and that شيئا is governed in the accus. case by some other word, or phrase, as though the saying were *dismiss a thing by which he is not occupied in mind, and dismiss doubt as to his being occupied in mind by it.* (TA in art. ما.) ═ شَيْئًا فَشَيْئًا means *Thing by thing, part by part, bit by bit, piecemeal, inch by inch, drop by drop, little and little in succession, by little and little, by degrees, or gradually.* ═ أَيُّ شَيْءٍ [meaning *What thing?*] is, by the alleviation of the ى [in أَيّ] and the suppression of the ء [in شيء], made into one word, أَيْشَ: so says El-Fárábee: (Mṣb:) or, [as is commonly the case in the present day,] by reason of frequency of usage, it is contracted into أَيْشٍ. (TA in art. جور, as on the authority of Ks.) ═ شَيْءٌ in the Kur lx. 11 may mean *Any one* (Bḍ, Jel) or *more.* (Jel.) ═ [It is also applied to ↑ The *penis* of a man; as in the explanation of a phrase mentioned voce زَنْبٌ; like as its syn. هَنٌ is to the same and (more commonly) to the "vulva" of a woman.] ═ In algebra, it signifies [*A square root;*] *a number that is multiplied into itself;* which in arithmetic [and in algebra also] is called جِذْرٌ [i. e. جَذْرٌ]; and in geometry, ضِلْعٌ [i. e. ضَلْعٌ]; ("Dict. of the Techn. Terms used in the Sciences of the Musalmans," p. 202;) *an unknown number that is multiplied into itself.*

(Idem, p. 730.) ⟹ It is also said, on the authority of Lth, to signify *Water:* and he cites as an ex.,

* تَرَى رَكْبَهُ بِالشَّىِّ فِى وَسْطِ قَفْرَةٍ *

[*Thou seest, or wilt see, his company of riders at the water in the midst of a desert*]: but AM says, I know not الشى in the sense of "water," nor know I what it is. (TA.) ⟹ يَا شَىْءُ is an expression of regret, (El-Aḥmar, Ks, TA,) or of wonder, (K, TA,) [or of both,] meaning [*Oh! or*] *O my wonder!* (Ks, Lḥ, TA.) One says, يَا شَىْءُ, يَا شَىْءَ مَا لِى, (El-Aḥmar, Ks, Lḥ, K,) and يَا هَىْءُ مَا لِى, i. e. with and without ء, (Ks, TA,) and يَا فَىْءُ مَا لِى, (Lḥ, K,) and يَا هَىْ مَا لِى, (El-Aḥmar, Ks, TA,) neither of these two with ء, (Ks, TA,) [meaning *Oh! or O my wonder! What has happened to me?*] in all of these, (Ks, TA,) ما being in the place of a noun in the nom. case. (Ks, Lḥ, TA.) ⟹ Some also say, يَا شَىْءُ, and يَا فَىْءُ and يَا هَىْءُ, and some add مَا, saying, يَا شَىْءَ مَا and يَا فَىْءَ مَا and يَا هَىْءَ مَا, meaning *How good, or beautiful, is this!* (Ks, TA.)

شِئْنَةٌ [*Will, wish, or desire,*] a subst. from شَاءَ, (Lḥ, K,) [and] so is ✝ مَشِيئَةٌ [which is mentioned in the K as an inf. n.]. (Msb.) One says, كُلٌّ, بِمَشِيئَتِهِ, شَىْءٌ, بِمَشِيئَةِ اللّٰهِ, (S, K,) i. e. ✝ [*Everything is by the will of God*]. (S.)

شَىْءٌ and شَىْءٌ and شَوْءٌ or شَوْىٌ: see شَىْءٌ in the middle of the paragraph.

شَيْئَانُ and شَيْآنُ: see art. شوأ.

أُشَيَّاءُ dim. of أَشْيَاءُ: see شَىْءٌ, in the latter part of the former half of the paragraph.

مَشِيئَةٌ: see شِئْنَةٌ, in two places: ⟹ and see also شَىْءٌ, near the beginning of the paragraph.

مُشَيَّأٌ *Incongruous, unsound,* (K, TA,) *foul,* or *ugly,* (TA,) *in make, or formation.* (K, TA. [See Ham p. 192.]) ⟹ And accord. to Aboo-Sa'eed, A child *born preposterously, the legs coming forth before the arms.* (TA.)

شب

1. شَابَ, nor. يَشِيبُ, inf. n. شَيْبٌ and شَيْبَةٌ (Msb, TA) and مَشِيبٌ, (TA,) *He became white-haired,* or *hoary.* (Msb, TA.) And شَابَ, (S,) and رَأْسُهُ, (Msb, TA,) inf. n. شَيْبٌ and شَيْبَةٌ, (S,) *His head, and her head, became white,* or *hoary.* (S, Msb, TA.) ⟹ [Hence,] شَابَتْ رُؤُوسُ الأَكَامِ ‡ [*The heads, or summits, of the hills became white,* or *hoary*]. (A.) ⟹ And شاب الرأس *It whitened the head:* so expl. by ISk as used in the following saying, (S,) ascribed by J to 'Adee, but it is of 'Abeed Ibn-El-Abraṣ: (IB, TA:)

* تَصْبُو وَأَنَّى لَكَ الصِّبَا *

* وَالرَّأْسُ قَدْ شَابَهُ المَشِيبُ ✝ *

[*Thou inclinest to silly and youthful conduct: but whence cometh to thee the inclining to such conduct when hoariness, or the entering upon the period of hoariness, hath whitened the head?*]. (S,* IB, TA.) [See also 2.]

2. شَيَّبَهُ الحُزْنُ, (Ks, S, A,) and شَيَّبَ الحُزْنُ رَأْسَهُ, and بِرَأْسِهِ, (Ks, S, Msb, K,) which last is a strange phrase, as it exhibits together two means by which a verb is rendered trans., [namely, the doubling of the medial radical letter of the verb and the introduction of the prep. ب,] (TA,) *Grief rendered him white-headed,* or *hoary-headed;* (Ks, S, A, Msb, K;) as also ✝ اشابهُ, (A,) and ✝ اشاب رأسَهُ and بِرَأْسِهِ. (Ks, S, Msb, K.*)

4. اشاب, said of a man, *He had children that had become white-headed,* or *hoary.* (S, TA.) ⟹ See also the next preceding paragraph, in two places.

شَيْبٌ The *hair* (K, TA) itself: sometimes it is thus called: (TA:) [but app. only *when white,* or *hoary;* in which sense it is often used; as in the TA in arts. خضب and صبغ &c.:] or (K, TA, in the CK "and") *whiteness of the hair,* or *hoariness;* (A, K, TA;) as also ✝ مَشِيبٌ: (K, TA:) both signify the same [and are thus used as simple substs. and are also inf. ns.]: (S:) or the former has the latter of the two significations given above; (Aṣ, S, Mgh, Msb;) and is *little* and *much* [*whiteness of the hair*]: one says, عَلَاهُ الشَّيْبُ [*Whiteness of the hair,* or *hoariness, came upon him*]: (TA:) but ✝ مَشِيبٌ signifies a man's *entering upon the period of whiteness of the hair,* or *hoariness:* (Aṣ, S, Msb:) see an ex. of this latter in the first paragraph. In the phrase in the Ḳur [xix. 3], وَاشْتَعَلَ الرَّأْسُ شَيْبًا, (S,) meaning *And whiteness of the hair of the head hath spread therein like as the radiance of fire spreads in firewood,* (Jel,) [or *the head has become glistening with whiteness of the hair,* or *hoariness,*] شيبا is in the accus. case as a specificative: or, accord. to Akh, as an inf. n., as though it were said شَابَ الرَّأْسُ وَشَابَ. (S, TA.*)

شِيبٌ, of a whip, a genuine Arabic word of well-known meaning; (S;) The *thong* (K, TA) *at the upper extremity* (TA) of a whip: (K, TA:) there are two of such thongs, called شِيبَانِ. (TA.) ⟹ Also *A word imitative of the sounds made by the lips of camels* (S, K) *in drinking.* (S.) ⟹ And pl. of أَشْيَبُ [q. v.]. (S, K, &c.)

شُيُبٌ a pl. of which the sing. is doubted: see أَشْيَبُ.

شَيْبَةٌ an inf. n. of 1 [q. v.]. (S, Msb.) ⟹ And accord. to El-Khafājee, *A white,* or *hoary, beard:* but MF says that this is a conventional post-classical meaning. (TA.) ⟹ [Also, in the present day, applied to *A species of artemisia;* (Forskål's Flor. Aegypt. Arab., p. lxxiii., no. 439;) the *artemisia arborescens* of Linn.: (Delile's Flor. Aegypt. Illustr., no. 799:) ⟹ and *Lichen;* (Forskål ubi suprà;) the *lichen prunastri* of Linn. (Delile, ib., no. 976†.) And شَيْبَةُ الجَبَلِ *Lichen scyphifer.* (Forskål, p. lxxviii., no. 560.)]

شَيْبَانُ: see أَشْيَبُ; near the end of the paragraph: ⟹ and see also the paragraph here following.

شَيْبَانُ and مِلْحَانُ, (S, A,) thus in a verse of El-Kumeyt, as related by Ibn-Selemeh, with kesr to the ش and م, (S,) or the former word is written ✝ شَبْيَانُ, and sometimes شِيبَانُ, and the latter is as above, (K,) and sometimes مَلْحَانُ, (TA,) ‡ *The two months of winter;* (A, TA;) [as though meaning *the second of the Six Seasons,* commencing two months after the autumnal equinox; (see the former of the two tables in p. 1254;)] i. q. شَهْرَا قِماحٍ, (S, A, K, TA,) which are *the two coldest months;* (S, K, TA;) so called because of the earth's being then white with snow and hoar frost; (S, TA;) *falling at the period of the [auroral] rising of the Scorpion and the Vulture,* (العُقْر, and النَّسْر, [by which latter is meant النَّسْر الوَاقِع, i. e. the star α of Lyra,]) *said by him who knows not to be the two Kánoons* [i. e. كَانُونُ الأَوَّل and كَانُونُ الثَّانِى, corresponding to December and January O.S.]: (TA:) [it appears that they nearly agree with the two Kánoons; for El-Kazweenee and others say that القَلْب (i. e. the heart of the Scorpion, which is the 18th of the Mansions of the Moon,) and النَّسْر الوَاقِع rise together, and their auroral rising in Central Arabia, about the commencement of the era of the Flight, accord. to my calculation, (see مَنَازِل القَمَر in art. نزل,) was on the 25th of November O. S.: see also مِلْحَانُ, and قِمَاحٌ: it is also said that] شِيبَانُ [used alone] is a name of [*the month*] كَانُونُ الأَوَّل, because of the whiteness of the earth by reason of the hoar-frost and snow. (Mgh.)

شَيْبَانُ and شَيْبَانَةُ [the former erroneously written by Golius شَيْبَانُ]: see شَوْبَانُ, in art. شوب.

شُوَيْبٌ: see أُشَيْبُ.

شَائِبٌ [*Being,* or *becoming, white-haired,* or *hoary*]: see أُشَيْبُ. ⟹ شَيْبٌ شَائِبٌ is a phrase like شِعْرٌ شَاعِرٌ or like لَيْلٌ لَائِلٌ: it means *Intense whiteness of the hair.* (TA.)

أَشْيَبُ *White-haired, white-headed,* or *hoary:* (S, A, Mgh, Msb, K:) [it is said to be] anomalous in form; (S, Mgh, Msb;) for an epithet of this measure is only formed [by rule] from a verb of the measure فَعِلَ, nor. يَفْعَلُ; (S, TA;) and it is a condition of the formation of such an epithet that it must denote a defect or the like, or a colour: but أُشَيْبُ signifies *white-headed,* or *hoary-headed;* [so that it does denote a colour;] and El-Khafājee says that it is reckoned among epithets denoting defects, or blemishes, like أَعْمَى and أَعْرَجُ: (MF, TA:) it is said in the K that it has no فَعْلَاءُ, i. e., (TA,) the epithet شَيْبَاءُ is not applied to a woman; (Msb, TA;) شَمْطَاءُ being used in its stead; (TA;) though one says شَابَ رَأْسُهَا: (Msb, TA:) [but see Har p. 418, where شَيْبَاءُ is mentioned, applied to a woman, as meaning *aged,* and *white,* or *hoary, in the head:* and see شَيْبَاءُ in art. شوب:] the pl. is شِيبٌ; (S, A, Mgh, Msb, K;) with which is syn. شُيُبٌ; (TA, as from the K;) [but not found by me in the copies of the K to

which I have had access;]) and ↑ شُيُبٌ: (K, TA:) this last is said by IM to be allowable in poetry, عَلَى التَّمْيِيزِ [here meaning as though it were a word composed of sound letters]; and this is the assertion of the lexicologists [in general]: ISd thinks it to be pl. of ↑ شَائِبٌ [q. v.], like as بُزُلٌ is of بَازِلٌ; or pl. of ↑ شَيُوبٌ [which app. means *very white* or *hoary in the head*], accord. to the dial. of the people of El-Hijáz, who say دَجَاجَةٌ بَيُوضٌ and دَجَاجٌ بُيُضٌ. (TA.) — [Hence,] one says, رَأَيْتُ الجِبَالَ شِيَبًا; *I saw the mountains white with snow and hoar frost.* (A, TA.) And شِيبٌ [used alone] signifies †*Mountains upon which snow falls, and which are white, or hoary, therewith*: (Ṣ, L:) or *mountains white with snow or with dust*: and, some say, *white clouds*: sing. أَشْيَبُ. (L, TA.) And, applied to truffles (كَمْأَة), † *White and large*: (TA:) or simply *white*. (Id. voce يَعَاسِيبُ.) — يَوْمٌ أَشْيَبُ †*A day in which are cold and clouds and* صَرَّادٌ [correctly صُرَّادٌ, meaning *thin clouds, or cold and humid clouds, in which is no water*]; as also ↑ يَوْمٌ شَيْبَانُ. (K.) — لَيْلَةٌ شَيْبَاءُ, (K,) or لَيْلَةٌ شَيْبَةٌ, (TA,) and لَيْلَةٌ شَيْبَةٌ, (TA voce حُرٌّ,) † *The last night of the* [*lunar*] *month*: (K, TA:) its first night is called لَيْلَةٌ بَاتَتْ بِلَيْلَةٍ شَيْبَةَ and لَيْلَةٌ حُرَّةٌ. (K voce حُرٌّ.) And لَيْلَةُ الشَّيْبَاءِ, and بِلَيْلَةِ الشَّيْبَاءِ: see in art. ش و ب.

شَيْبٌ: see شُيُبٌ, in two places.

شبح

1. شَبَحَ: see 4. — [Also, accord. to Freytag, on the authority of the "Kitáb el-Aḍdád," *He was brave*, or *bold*: thus having two contr. significations. — Another meaning assigned to it by him, in common with شَبَحَ and أَشْبَحَ, as on the authority of the K, i. e. "Diligens fuit," is a mistake.]

2. شَبَّحَهُ, (O,) inf. n. تَشْبِيحٌ, (K,) *He cautioned him*; or *made him to fear, or be in fear*. (O, K.*) — And *He removed him, or it, far away*. (O.) — And شَبَّحَ, (O, TA,) inf. n. as above, (K,) *He looked at his adversary, or antagonist, and straitened him, or treated him with hardness or harshness*: (O, K,* TA:) from IAạr. (TA.)

3: see the next paragraph, in two places. — Also *He fought*. (T, K.)

4. اشبح, (S, A, K,) inf. n. إِشْحَةٌ, (IAạr, TA,) *He was cautious, or in fear*, (S, A, K,) مِنْهُ [*of it*], (A, TA,) i. e. a thing, or an affair, (TA,) and عَلَى حَاجَتِهِ [*for the thing that he wanted*]; (K;) as also ↑ شَابَحَ; (S, A, K;) inf. n. مُشَابَحَةٌ and ↑ شِيَاحٌ; and ↑ شَاحَ: (K:) or *he was cautious and in fear, endeavouring to repel death*. (L.) — But in the dial. of Hudheyl, (Ṣ,) *He strove, laboured, toiled, or exerted himself*; فِى أَمْرٍ [*in an affair*]; and so ↑ شابح. (Ṣ, A.) — And *He continued journeying, or going on*. (O.) — اشاح بِوَجْهِهِ *He turned away his face*, (Ṣ, A, TA,) from a [person or] thing, or from the heat of fire, or a hot odour, and from something hurtful: (TA:) or *he exerted himself in aversion* or *turning away*. (IAạr, TA.) One says, كَلَّمْتُهُ فَأَشَاحَ بِوَجْهِهِ *I spoke to him, and he turned away his face*. (A.) — اشاح also signifies *He advanced, or came forward*; syn. أَقْبَلَ. (Fr, O, TA.) [Thus it has two contr. meanings. See also the part. n., مُشِيحٌ.] — And *He defended what was behind his back*. (IAth, TA.) [See, again, the part. n.] — اشاح بِذَنَبِهِ, said of a horse, *He let his tail hang down loosely*. (Lth, Ṣ.) F, in the K, following Az and Ṣgh, says that this is a mistranscription of the verb, for اماح; but his assertion requires proof. (MF.) [See the latter verb, in art. سمح.] — اشاحت الأَرْضُ *The land produced the plant called* شِيحٌ. (AḤn, O, K.)

شِيحٌ *Cautious, or fearing*; (A, K;) as also ↑ شَائِحٌ, (A, TA,) and ↑ مُشِيحٌ: (Aṣ, O:) or this last, *cautious, or fearing, and at the same time striving, labouring, toiling, or exerting himself*: (Az, TA:) or all signify *prudent; discreet*; or *having, or using, precaution, or good judgment*; (Ḥam p. 281;) and so ↑ شَيْحَانُ. (Id. p. 43.) — In the dial. of Hudheyl, (Ṣ, O,) *Striving, labouring, toiling, or exerting himself*, (Ṣ, A, O, K,) in affairs; (Ṣ, O, K;) and so ↑ شَائِحٌ, (A, K,) and ↑ مُشِيحٌ: (Aṣ, O, K:) pl. of the first [and app. of the second also] شِيَاحٌ. (Ṣ, O.) — Also [The *artemisia Judaica*; and *absinthium Ponticum*; *species of wormwood*;] *a certain plant*, (AḤn, Ṣ, A, O, K,) *well known*, (AḤn, O, K,) *of several species*, (AḤn, O,) *of some [species] whereof brooms are made*, (L,) [*and which is also used for fumigation*,] *the leaves of which are* [*of the kind called*] هَدَب; (AḤn, O, L;) *it has a sweet odour, but its taste is bitter; is pasture for horses and camels; and the places of its growth are the plains and the meadows*: (AḤn, O, L:) pl. شِيحَانٌ. (Fr, O, L.) — Accord. to the K, [probably on the authority of Lth,] it signifies also *A* [*garment of the kind called*] بُرْد *of El-Yemen*: but Az says that there is no kind of garment so called: the correct word is سَبٌ, with [the unpointed] س [and with fet-ḥ]. (TA.)

شَيْحَانُ [and probably with tenween also]: see شَحٌ. — Also *Very jealous*; (Ṣ, O, K;) because such is cautious for his wives, or women under covert, or household or family; (Ṣ, O;) and so ↑ شَائِحٌ. (K.) — Also, (O, K,) and ↑ شِيحَانٌ, (Aṣ, O, K,) *Tall*: (O, K:) or *goodly in tallness*. (L.) — And the former, *That makes, or utters, a low sound in running*: [so I render بَرْبَرَ عَدْوًا in the K and TA; in the O and in my MS. copy of the K, بَهْبَهَ;] but the former I think the right reading; app. *by reason of quickness*, or *swiftness*: for it is added,] quickness, or swiftness, is meant thereby: (O, TA:*) mentioned by Az, on the authority of Khálid Ibn-Jembeh. (TA.) [In this sense it seems to be with tenween: for] شَيْحَانَةٌ [is its fem. and] means A *quick*, or *swift*, she-camel. (Ṣ, O.) — Also A horse *strong in spirit*; syn. شَدِيدُ النَّفْسِ; (O, K, TA; in the CK, النَّفْسِ [i. e. *in breath*];) and so ↑ شِيحَانٌ: thus expl. by Skr. (O.)

شِيحَانٌ: see the next preceding paragraph, in two places.

شِيَاحٌ *Mutual caution or fear.* (And The *act of striving, labouring, toiling, or exerting oneself, in anything.* (K.) [But in both of these senses it seems to be an inf. n. of 3, q. v.] — Also (K) *Drought, dearth, scarcity.* (O, K.)

شَائِحٌ: see شِيحٌ, in two places: — and see also شَيْحَانٌ.

مُشِيحٌ: see شِيحٌ, in two places. It is also expl. as meaning *Striving, labouring, toiling, or exerting himself, and persevering in his work*: (A:) and *striving* &c., *and hastening, or going quickly*. (TA.) — Also *Advancing, or coming forward*, to one. (Fr, O, K.) — And *Defending what is behind one's back*. (Fr, O, K.)

مُشَيَّحٌ is expl. as meaning *Striped*; applied to a garment: but Az says that there is no such word, so applied: the correct word is مُسَيَّحٌ, with [the unpointed] س. (TA.)

مَشِيحَى
مَشِيحَاءُ
مَشُوحَى
} see the following paragraph.

مَشْيَحَةٌ (Ṣ, O, K) and ↑ مَشِيحَى (O, K) *A state of haste*: (Ṣ, O, K:) or *a state of confusion*: (K:) the latter meaning mentioned in the L: (TA:) you say, هُمْ فِى مَشْيَحَةٍ مِنْ أَمْرِهِمْ, (Ṣ, O, K) and فِى مَشِيحَى من امرهم (O, K) *They are in a state of haste in respect of their affair*: (Ṣ, O, K:) or *in a state of confusion in their affair*: (L, K:) as having the latter meaning, Ibn-Málik says that it is مَشِيحَاءُ, with ح and medd, of the measure فَعِيلَاءُ, not مَفْعَلَةٌ; but this requires consideration: Ibn-Umm-Málik and others, following AḤei, say that ↑ القَوْمُ فِى مَشِيحَةٍ مِنْ أَمْرِهِمْ means *the people, or party, are in a state of striving, labour, toil, or exertion, and determination, or resolution, in respect of their affair*. (TA.) — مَشْوَحَةٌ also signifies *A land that produces the plant called* شِيحٌ; (Ṣ, O, K;) and so ↑ مَشُوحَى: (O, K:) or it signifies *many plants of the kind so called*: thus in the T, on the authority of Aṣ and A'Obeyd, and so says AḤn, as is stated [in the O and] in the R; (TA;) AḤn saying further that it is like مَشْوَحَةٌ meaning a company of شُيُوخ [or elderly men], and مَعْوَرَةٌ meaning a herd of عُيُور [or asses], &c.: (O;) [so that it is a quasi-pl. n.;] but this is disallowed by El-Mufaḍḍal Ibn-Selemeh. (TA.)

شبح

1. شَحَ, (Ṣ, A, Msb, K,) aor. يَشْحُ, (Ṣ, Msb, K,) inf. n. شَحٌ, with fet-ḥ to the ى, (Ṣ, K,) and

شَيْخَةٌ (K) and شَيْخُوخَةٌ (TA) and شُيُوخِيَّةٌ (K) and شُيُوخِيَّةٌ (Zbd, TA) and شَيْخُوخَةٌ [the most common form, respecting which see what follows,] (S, A, Mṣb, K) and شَيْخُوخِيَّةٌ (K;) and ↑ شَيْخٌ, inf. n. تَشْيِيخٌ; (S, A, K;) and ↑ تَشَيَّخَ (K;) *He became a* شَيْخ [i. e. *an old, or elderly, man*; &c.]: (S, A, Mṣb, K:) in شَيْخُوخَةٌ, the ى is originally movent [with fet-ḥ], and afterwards made quiescent, for there is not in the language a word of the measure فَعْلُولَة [except صَعْفُوقَة, as is said in the S in art. حبد]: as to the similar words whose medial radical letter is و, as كَيْنُونَة and دَيْمُومَة and هَيْعُوعَة and قَيْدُودَة, these are originally كَيْنُونَة [for كَوْيُنُونَة, of the measure فَعْلُولَة] and the like, and are contracted; for were it not so, they would be كَوْنُونَة and the like. (S, L.)

2. شَيَّخَ: see the preceding paragraph. ═ شَيَّخَهُ, (S, K,) inf. n. تَشْيِيخٌ, (TA,) *He called him by the appellation of* شَيْخ, *to pay him honour, or respect.* (S, K, TA.) ═ And شَيَّخَ عَلَيْهِ *He attributed or imputed to him, or charged him with, a vice, or fault; blamed, or reproached, him;* (K, TA;) *cast a bad, an evil, a foul, or an excessively bad or evil or foul, imputation upon him.* (TA.) And شَيَّخَ بِهِ [and so شَيَّخَهُ accord. to an explanation of شَيَّخَ الرجل, as on the authority of AZ, in the TA, but this may be a mistranscription for شَيَّخَ بِالرَّجُلِ,] *He exposed his vices, faults, or evil actions; disgraced him; or put him to shame.* (K, TA.)

5. تَشَيَّخَ: see 1. ═ [It signifies also] *He feigned, or made a show of, old age.* (KL.)

شَيْخ (S, A, Mgh, L, Mṣb, K, &c.) and ↑ شَيْخُون, (K,) but the latter is a strange word, mentioned by some of the expositors of the Fṣ, as expressing more than the former word, (MF,) [*An old, or elderly, man; an elder*, as meaning *a man whose age gives him a claim to reverence or respect; a senior;*] *one advanced in age,* (Mgh,) *such as is beyond him who is termed* كَهْل, (Mgh, Mṣb,) *which means him whose* شَبَاب [i. e. *youthfulness, or prime of manhood,*] *is ended:* (Mgh:) *one in whom age has become apparent,* (L, K,) *and hoariness:* (L:) *or a man from the age of fifty, or fifty-one, to the end of his life, or to the age of eighty:* (L, K:) also expl. as meaning *a man advanced in age but having strength, or vigour, to fight:* and *an old and weak, or a decrepit, man, who is of no service:* (Mgh:) [in the present day, شَيْخ is used in the senses above mentioned; and is also especially applied, as an appellation of honour, to *a doctor of religion and law; a head, or chief, of a religious confraternity; a chief of a tribe or the like, and of a village;* and to *a reputed saint*:] fem. ↑ شَيْخَةٌ, (S, A, Mṣb, K,) *an old, or aged, woman;* syn. عَجُوز: (A:) [and applied in the present day particularly to *a learned woman; an instructress;* and *the like*:] the pl. [of pauc.] of شَيْخ is أَشْيَاخٌ (S, A, Mgh, Mṣb, K) and شِيخَة (Kr, ISd, A, Mgh, Mṣb, K) and [of mult.] شُيُوخ (S, A, Mgh, Mṣb, K) and شِيُوخ (K, with kesr, to agree with the ى, TA) and شِيخَان (S, A, Mṣb, K) and شَيْخَة (S, Mgh, K) and شَيْخَة (A [there said to be like عَبْدَة]) and ↑ مَشْيَخَة, (K, and so in one of my copies of the S,) or this last is a quasi-pl. n., (Mgh, Mṣb,) and [so are] ↑ مَشْيَخَة and ↑ مِشْيَخَة (TA) and ↑ مَشِيخَة (K, and so in one of my copies of the S,) and ↑ مَشْيُوخَاء, (S, K,) the last like مَشْيُوخَاء and جَهْوَرَاء and مَعْلُوماء and مَعْوُورَاء and مَعْلُوجَاء, which are said to be the only other instances of this form, (TA,) [but to these should be added مَشْيُوخَاء and مَشْوُوسَاء and مَحْمُورَاء and perhaps some other instances,] and ↑ مَشْيَخَاء, (K,) and another pl. is ↑ مَشَايِخ (S, A, K,) or this last is pl. of مَشْيَخَة, (Mgh, Mṣb,) and is disallowed by IDrd and Kz (TA) [though very commonly used in the present day, especially as applied to doctors of religion and law]; and the pl. of أُشَيْخ is أُشَايِخ, like أَنَايِيب pl. of أُنْبُوبٌ: (Z, TA:) the dim. of شَيْخ is شُيَيْخ (S, A, K) and ↑ شُوَيْخ, (S, K,) with kesr to the ش: (S:) ↑ شُوَيْخ is not allowable, (S, A,) or is rare. (K.) ═ [الشَّيْخَانِ, *The two Sheykhs*, is a title peculiarly applied to *the first two Khaleefehs, Aboo-Bekr and 'Omar.*] ═ شَيْخ also signifies † *A woman's husband,* (K,) though young: and in like manner, a man's wife, whether old or young, is called his عَجُوز. (Az, TA in art. عجز.) ═ [And † *An ancestor.* Accord. to a copy of the A that seems to have been used by the author of the TA, one says, وَرِثَ مِنْ شَيْخِهِ المَجْدَ الكَرَمَ, which is tropical, meaning مِنْ آبَائِهِ: but the right reading is evidently ↑ ومن مَشْيَخَتِهِ, and الكَرَمَ; and the meaning, † *He inherited, from his ancestors, generosity.*] ═ شَيْخُ النَّارِ means † *Iblees:* because he was created of fire, or because his ultimate place will be the fire of Hell. (Ḥar p. 130.) ═ And الشَّيْخُ † *The mountain-goat that is advanced in age, or full-grown.* (TA.) ═ And † *The milk-skin.* (TA.) ═ أَشْيَاخُ النَّجُومِ *i. q.* أُصُولُهَا, (K,) i. e. † *The seven* [or *five*] *planets;* (TK;) or *the* دَرَارِيّ [also applied by some to the five planets, *Mercury, Venus, Mars, Jupiter, and Saturn*]; accord. to IAqr, اشياخ النجوم (TA in this art.,) or شِيَاخ النُّجُوم as is related by Th, (TA in art. سنخ,) means *the stars that do not make their* [*temporary*] *abode in the Mansions of the Moon, which* [*latter*] *are called* نُجُومُ الأَخْذِ: ISd says, I think that he means, by the نجوم, the fixed stars: Th says that they are called نُجُومُ أُصُولِهَا, i. e. the أُصُول thereof, around which the [other] stars revolve, and pursue their courses. (TA. [See also سِنْخ, last sentence.]) ═ شَيْخ signifies also *A certain tree;* (AZ, K, TA;) *also called* شَجَرَةُ الشُّيُوخِ, *the fruit of which is a* جِرْو [q. v.] *like that of the* جِرْيِع, which is the *bastard saffron* (شَجَرَةُ العُصْفُرِ); *it grows in the meadows, and the* قُرْبَان [or *places where water runs to, or in, or into, meadows*, &c.]. (AZ, TA.)

شَيْخَة fem. of شَيْخ, q. v. (S, A, Mṣb, K.)

شُيُوخ: see شَيْخ.

شُيَيْخ and شُوَيْخ and شُوَيْخ: dims. of شَيْخ, q. v.

مَشْيَخَة and مِشْيَخَة &c.; and the pl. مَشَايِخ: see شَيْخ, in seven places.

مَشْيُوخَاء: } see شَيْخ.
مَشُوخَاء: }

شد

1. شَادَ, aor. يَشِيدُ, (S, Mṣb, K,) inf. n. شَيْدٌ, (S,) *He plastered it* (a wall) *with* شِيد, (S, K,) i. e. *gypsum, or the like:* (K:) *he built it* (a structure) *with* شِيد, meaning *gypsum.* (Mṣb.) ═ See also 2. ═ شَادُوا الدِّينَ † *They strengthened and exalted the religion:* from شَادَ in the first of the senses expl. above: (Ḥar p. 5:) [or rather from this verb as syn. with شَيَّدَ and أَشَادَ.] ═ See also 4. ═ As inf. n. of شَادَ in the phrase شَادَ بِالإِبِلِ, aor. as above, (TK,) شَيْدٌ signifies † The *calling* camels, (Ibn-'Abbád, O, K, TA,) as also ↑ إِشَادَةٌ (Ibn-'Abbád, O,) *raising the voice in doing so.* (TA.) ═ Also, (K,) as inf. n. of the same verb, (TK,) † The *rubbing* perfume with the skin; (K;) as also ↑ تَشْيِيدٌ; in some copies of the K, ↑ تَشْيِيد: (TA:) [the former of these two seems to be the right; and the meaning seems to be, the *rubbing the skin* with perfume; for,] accord. to AA, one says تَشَيَّدَ ↑ بِهٰذَا العَبِيرِ, meaning *Rub thy skin with this perfume.* (O.) ═ شَادَ, (said of a man, TA,) aor. as above, (K,) inf. n. شَيْدٌ, (TA,) also signifies *He perished,* or *died.* (K.)

2. شَيَّدَ, (A, L, Mṣb, TA,) inf. n. تَشْيِيدٌ, (L, Mṣb, TA,) *He raised it high;* (A, Mṣb, TA:) namely, a palace, (A,) or a building; (Mṣb, TA;) as also ↑ اشَادَ, (A, L, TA,) and ↑ آشَادَ: (A: [this last is app. included with the two other verbs, in the A, as having this meaning, which is confirmed, as pertaining to it, by an explanation of its pass. part. n., مُشِيد, q. v.:]) or شَيَّدَ [implies a repetition of the act of building: (see مُشَيَّد:) or] signifies *he built it firmly, or strongly, and raised it high.* (L.) ═ See also 1.

4. اشَادَ: see 2. ═ Hence, (L,) إِشَادَةٌ signifies † *The raising the voice* in saying a thing (Lth, S, L, K) [of any kind, or] such as one's companion dislikes; تَشْيِيدٌ. (Lth, L.) See also 1. You say, اشار بِصَوْتِهِ ↑ بِصَوْتِهِ *He raised his voice.* (A.) And اشاد بِهِ ↑ *He proclaimed it, or cried it, raising his voice;* namely, a stray, or any other thing: (Aṣ, L:) ↑ *he made it known;* (AA, S, A,

ك ;*) namely, a stray. (S, K.) And اثار بذكره ‡ *He raised his good fame, by praising him; raised a good report of him:* (S,* A, L:) and *he raised his ill fame, by dispraising him; raised an evil report of him:* and اثاره ‡ *he raised his notoriety or fame.* (L.) And اثار عليه ‡ *He published against him* something disliked, disapproved, or odious: one says, اثار عليه قبيحا and بقبيح ‡ [*He published against him something bad, evil, abominable, or foul*]. (A.) — And إثارة also signifies ‡ The act of *destroying:* (K, TA:) from the same word as syn. with تثديد. (TA.)

5: see 1, in two places.

شَيْدٌ, a Pers. word, [or rather of Pers. origin, from شَيْدًا *Possessed;* or *mad,* or *insane:* or *intoxicated.* (TA.)

شِيدٌ *Anything with which a wall is plastered,* (S, A, K,) consisting of *gypsum* and *the like;* (A, K :) J says, of *gypsum* or بَلَاط; but this last word is a mistake, [probably originated by an early transcriber of the S,] for مِلَاط, i. e. *mud,* or *clay:* (K :) or [peculiarly] *gypsum.* (Msb.) — Az says that some of the Arabs sometimes call thus *A* حِصْن [i. e. *fortress, fort, or fortified place*]. (TA.)

مَشِيدٌ *Plastered with* شيد; and so, as some say, مُشَيَّدٌ ‡ : (T :) or *built with gypsum:* (Msb :) or *made with* شِيد, (S, A, K,) i. e. *gypsum;* and so, some say, مُشَيَّدٌ : (A :) or the latter signifies *raised high,* or *made lofty;* (Aboo-Obeyd, S, A, K ;) and so the former, applied to a palace, (A,) or building: (TA:) the former has this meaning in the Kur xxii. 44: (Jel:) J says in the S, Ks says, مَشِيد is applied to a sing., from the saying in the Kur, [ubi supra,] وَقَصْرٍ مَشِيدٍ; and مُشَيَّدٌ ‡, to a pl., from the saying in the same, [iv. 80,] فِي بُرُوجٍ مُشَيَّدَةٍ: but this is a mistake: what Ks says is that مُشَيَّدَةٌ, with ة and teshdeed, is a pl. [i. e. a lexicological, not a grammatical, pl.] of مَشِيدٌ: (IB, K :*) or the saying of Ks [if as quoted in the S] may be expl. accord. to the opinion of those who hold that مَشِيد and مُشَيَّد both signify *plastered with* شِيد, on the supposition that the Arabs did not use مُشَيَّدَة as applied to a pl., but only to a sing.: (Az, L:) [for] Fr says that the pass. part. n. of the unaugmented verb only is used when applied to a sing. and not denoting repetition, or muchness; but either this or the pass. part. n. of the verb of the measure فَعَّلَ may be used when applied to a sing. and denoting repetition, or muchness, and when applied to a pl.: thus you say كَبْشٌ مُذَبَّحٌ [" a slaughtered ram "]; but not مُذَبَّحٌ; but you may say ثَوْبٌ مُخَرَّقٌ [as meaning " a garment in which holes have been repeatedly made," or " in which many holes have been made," or " much pierced with holes," as well as ثَوْبٌ مُخَرَّقٌ meaning " a garment in which a hole has been made," or " in which holes have been made,"] and كَبْشٌ مُذَبَّحَةٌ [" slaughtered rams "]: and hence you may say قَصْرٌ مُشَيَّدٌ ; because تَشْيِيد denotes building, and the act of building is repeated, and a building becomes high by degrees. (L.)

مُشَيَّدٌ: see the next preceding paragraph, in four places.

شبر

6. تشابر: see 6 in art. شور.

شِبْرٌ: n. un. with ة: pl. of the latter شِبَرَاتٌ: and dim. شُبَيْرَةٌ and شَبِيرَةٌ: see شَجَرٌ.

شِبَارٌ / شِيَرٌ } see art. شور.

شبز

شِبْزٌ and شِبْزِىٌّ ‡ *A kind of black wood, of which bowls* (قصاع) *are made:* (S, K :) or the latter is *a certain black wood of which combs and bowls* (جفان) *are made:* (Mgh :) or *ebony:* or سَاسَم *[a certain wood of which bows or arrows are made]:* (AA, K :) or *walnut-wood:* (Aṣ, Ed-Deenáwaree [AHn], Mgh, K :) Aṣ says of the شِبْزِى, by the name of which the Arabs call *bowls* (جفان and قصاع) and the *sheaves of pulleys,* that it is *walnut-wood,* but it becomes blackened by grease, and therefore is thus called, and it is not شبز: so says AHn: and he adds, the case is as he has described it; for the شِبْز does not become thick so as that bowls may be carved from it: (Ṣgh, TA :) of this latter, only combs and the like are made; and it is black: it is also said, in the T, that *bowls made from the walnut-tree* are called شِبْزِى. (TA.)

شِبْزِىٌّ: see the preceding paragraph.

شيش

4. اشاشت النَّخْلَةُ *The palm-tree produced dates such as are termed* شِيش. (O, K.)

شِيشٌ and شِيشَاءٌ ‡ *A sort of dates which do not organize and compact stones;* (Fr, O, K ;) *or, if they do so, they do not become hard; and when they dry, they become such as are termed* خَنَف, *not sweet:* (O, K :) dial. vars. of شِيصٌ and شِيصَاءٌ: (S :) accord. to AHn, (TA,) of Persian origin. (O, TA.)

شِيشَاءٌ: see the next preceding paragraph.

شيص

2: see the next paragraph.

4. اشاصت النَّخْلَةُ *The palm-tree was not fecundated by the flowers, or pollen, of the male tree:* (A, K :) or *its dates dried up:* and *it bore dates such as are termed* شِيص: (Msb :) or *it became bad, and its dates became such as are termed* شيص; (TA ;) as also ‡ شيّصت. (Kr, TA.)

5. تشيّص التَّمْرُ *The dates became such as are termed* شِيص. (S.)

شِيصٌ *Dates of which the stones do not become hard;* as also ‡ شِيصَاءُ; (S, A, K ;) which is only the case when the palm-tree has not been fecundated by the flowers, or pollen, of the male tree: (S :) and sometimes, *having no stones:* (Fr, TA :) or *bad dates:* (A :) or the *worst of dates:* (IF, Msb, K ;) as also ‡ the latter word : (Msb :) or *the worst of dates when full-grown but unripe:* (Lth, TA :) called in the dial. of Belḥárith Ibn-Kaab, صِيص ; and by the people of El-Medeeneh, سُمْل : (El-Umawee, TA :) and said by some to be a Persian word, arabicized : (TA :) n. un. with ة; (A, Msb, K ;) i. e., شِيصَةٌ. (A, Msb.)

شِيصَانٌ: n. un. with ة: see شِيص, in two places.

شيط

1. شَاطَ, (S, Msb, K,) aor. يَشِيطُ, (Msb, K,) inf. n. شَيْطٌ and شَيَاطَةٌ (K) and شُيُوطَةٌ, (Lth, K,) *It* (a thing, Msb, TA, or, as some say, particularly, olive-oil, and rob, TA) *burned,* or *became burnt;* (Msb, K, TA ;) as also ‡ تشيّط, (K,) said of flesh-meat: (TA :) or both, said of flesh-meat, signify *its upper part became burnt by the contact of fire:* (Lth, TA :) the latter is also said of wool; and the former likewise, of wool, and of hair: (TA :) the former also signifies *it was near to becoming burnt:* (TA :) and, said of clarified butter, and of olive-oil, (S, K,) *it became cooked so much that it burned;* (S ;) because, in that case, it perishes; (O ;) [which implies that a signification hereafter to be mentioned is held to be the primary one;] or *became thick;* or *became cooked so much that it almost perished.* (K.) You say also, شَاطَتِ القِدْرُ *The cooking-pot burned, and had something sticking in it:* (S :) or *had something burnt sticking in the bottom of it.* (O, K.) — شَاطَ, (S, K,) aor. as above, (S,) also signifies *He* (a man) *perished,* or *died.* (S, K.) [The art. in the S commences with this signification, which, as remarked above, seems to be regarded by some as the primary one.] — Also *He burned with anger.* (TA in art. شطن.) — And *It was,* or *became, null, void, of no account,* or *of no force.* (Msb, TA.) — *His* (a man's) *blood,* (S,) or *it,* (his blood,) (Mgh, Msb, K,) *went* (S, Mgh, Msb, K) *for nothing, unretaliated, and uncompensated by a mulct; it was, or became, of no account.* (S, Mgh,* Msb.) — And *It* (anything) *went away; passed away.* (TA.) — شَاطَتِ الجَزُورُ ‡ *The slaughtered camel became dispensed;* syn. تَنَفَّقَتْ; (S, K, TA :) *there remained not of it any portion that was not divided and given:* (Aṣ, S :) and شَاطَ نَحْرُ الجَزُورِ *The flesh of the slaughtered camel went away divided and distributed, nothing thereof remaining.* (A, TA.) — شَاطَ also signifies ‡ *He hastened* (S, K, TA) in an affair. (K, TA.) — [شَاطَهُ seems to be a dial. var. of سَاطَهُ, as signifying *He mixed it.* — And hence,] شَاطَ الدِّمَاءَ ‡ *He mixed the bloods; as though he shed, or poured forth, the blood of the slayer upon that of the slain.* (S, K, TA.) A poet, (S,) namely, El-Mutalemmis, (TA,) uses the expression نَوْ تُشَاطُ دِمَاؤُنَا [*If our bloods were*

mixed] (Ṣ, TA;) accord. to one relation; but accord. to another, the verb is with س. (TA.) — شَاطَ بِدَمِهِ: see 4.

2: see the next paragraph, in five places.

4. اشاطهُ, (Mṣb, Ḳ,) inf. n. إِشَاطَةٌ, (Mṣb,) *He burned it, or made it to burn*; (Mṣb, Ḳ;) namely, a thing, (Mṣb,) as, for instance, olive-oil; (TA;) as also ♦ شيّطهُ, (Ḳ,) inf. n. تَشْيِيطٌ. (TA.) ♦ The latter also signifies *He burned its wool*, namely, that of a sheep, *in order to cleanse it*; and so شوّطهُ: (Ṣ, TA:) and each of these, *he* (a cook) *set it on fire*, namely the foot of a bull or cow, or of a sheep or goat, and the head, *so that what was upon it, of hair, or wool, became burnt*. (TA.) You say also, شاط القِدْرَ *He made the cooking-pot to burn, and to have something stiching in it*. (Ṣ.) And القِدْرَ ♦ شيّط *He made the cooking-pot to boil*; as also شوّطها. (El-Kifábee.) And شيّط ♦ اللَّحْمَ *He cooked thoroughly the flesh-meat*; as also شوّطهُ: (Ibn-'Abbád:) or *he smoked it*, or *made it smoky, and did not thoroughly cook it*; (Ṣ;) and so the latter. (TA in art. شوط.) And شيّط ♦ الضَّبُعُ النَّبْتَ; and ♦ الدَّوَابَّ الجَدْبُ: *The year of drought burned the herbage*; and *the medicine, the wound*. (A, TA.) [See also شوّط.] — Also, (Ḳ,) inf. n. as above, (Ṣ,) *He destroyed him, or it*. (Ṣ, Ḳ.) — شاط دَمَهُ, (Ṣ, Mgh, Mṣb, Ḳ,) and بِدَمِهِ (Ṣ, Ḳ,) *He* (the Sulṭán, Mgh, Mṣb) *made his blood to go for nothing, unretaliated, and uncompensated by a mulct; made it to be of no account*: (Mgh, Mṣb, Ḳ, * TA:) or the latter, (TA,) or both, (Ḳ,) *he laboured to destroy him, or to kill him*: (Ḳ, TA:) or both, *he exposed him to slaughter*: (Ṣ, Ḳ:) or, accord. to IAmb, you say, شَاطَ ♦ بِدَمِهِ, meaning *he exposed him to destruction*. (TA.) You say also, شاط دَمَ الجَزُورِ *He shed the blood of the camel that was to be slaughtered*. (Aṣ, Ḳ.) — اشاط اللَّحْمَ ↕ *He distributed the flesh*, (Ḳ, TA,) i. e. the flesh of a slaughtered camel: (TA:) or اشاط الجَزُورَ *he dispensed the last remaining portion of the slaughtered camel, after all beside had been distributed*. (Ṣ, TA.) Also † *He cut up*, or *cut in pieces, the flesh* of the slaughtered camel *before the distribution*. (ISh.)

5: see 1, first sentence.

10. استشاط ↕ *He became inflamed by anger*; عَلَيْهِ *against him*: (Ḳ, TA:) or *he became as though he were inflamed in his anger*; accord. to Aṣ, from مُشَيَّطٌ as applied to a she-camel: (Ṣ, TA:) [or] *he burned, and became inflamed, by vehement anger*. (TA.) — ↕ *He* (a man, TA) *became brisk*, or *sharp*; (Ḳ, * TA;) *he burned*; (TA;) مِنَ الأَمْرِ *by reason of the thing, or affair*. (Ḳ, TA.) — ↕ *It* (a pigeon) *flew briskly*. (Ḳ, TA.) — ↕ *He sought to be slain* in war or fight. (TA.) — ↕ *He became at the point of destruction*. (TA.) — ↕ *He* (a camel) *became fat*: (Ṣ, TA:) (as though he desired, or demanded, that he should be slaughtered, and that his flesh should be distributed:) or *fatness spread in him*. (TA.)

شَيْطَان [i. e. شَيْطَانٌ or شَيْطَانٌ, accord. to different authorities, as shown below, *A devil*; and with the article ال, *the devil, Satan*;] is, accord. to some, from شَاطَ, (Mṣb, Ḳ, TA,) as signifying "it was, or became, null, void, of no account;" and the like: (Mṣb, TA:) or "he perished:" (Ḳ, TA:) or "he went away:" or "it burned," or "became burnt:" two reasons given for this derivation are, that among the names of the devil are الهَالِكُ and البَاطِلُ: and another is this; that several read, in the Ḳur xxvi. 210, الشَّيَاطُونَ [instead of الشَّيَاطِينُ]: but some say that it is from شَطَنَ, signifying "he became distant," or "remote:" Sb gives both of these derivations: respecting the former of which, it should be observed that if from شاط as signifying "it burned," or "became burnt," it is proper; but if from the same in any of the other senses mentioned above, it is tropical: and if belonging to this art., it is imperfectly decl., being of the measure فَعْلَانٌ (Ṣ in art. شطن, in which see it:) [but in the Ḳur-án it is always perfectly decl.: and SM says that] it is perfectly decl., unless used as a proper name; in the latter case being imperfectly decl. (TA.)

شَيَاطٌ The *smell of a piece of cotton burning*, or *burnt*. (Ṣ, Ḳ.) — See also مُشَيَّاطٌ.

شَاطَةٌ and شَاط, like هَارِزٌ and هَارٍ, [the latter being formed by transposition from the former, شَاط and هَارٍ being for شَاطِيٌ and هَارِيٌ,] Flesh-meat [&c.] *burning, or being burnt*. (TA.)

تَشْيِيطٌ *Flesh-meat roasted*, (Ḳ,) or *made good, and roasted*, (TA,) *for a company of men*: (Ḳ:) a subst., like تَبْيِينٌ. (Ḳ, TA.) [In the CḲ, for واسْرُ كالتَّبْيِينِ, we find واسْرٌ كالتَّشْيِينِ.]

مُشَيَّطٌ ↕ A she-camel *that quickly becomes fat*: (Aṣ, Ṣ, A, Ḳ:) applied also to a he-camel: (TA:) pl. مَشَايِيطُ; (Ṣ, Ḳ;) in some of the copies of the Ṣ, مَشَايِيطُ: and you say also إِبِلٌ شِيَاطٌ ♦ [app. a mistake for مُشَيَّاطٌ, which is fem., like إِبِلٌ, as well as masc.]: AA says that مشايط, [or مَشَايِيطُ,] applied to camels, signifies *assigned for slaughter*; from شَاطَ said of a person's blood. (TA.)

مُسْتَشِيطٌ ↕ A *fat* camel. (Ḳ.) [See 10.] — ↕ *Laughing exceedingly*; (Ḳ;) *laughing vehemently, like one exerting himself in his laughing*. (ISh.)

شبغ

1. شَبَغَ, aor. يَشْبَغُ, (Ṣ, O, Mṣb, Ḳ,) inf. n. شُبُوغٌ (O, Mṣb, Ḳ) and شَبْغَةٌ (Ṣ, O, Ḳ) and شَبْغٌ (Ḳ) and شَبَغَانٌ and مَشْبَغٌ, (O, Ḳ, the last, in the CḲ, مَشْبَغَةٌ,) said of information, an announcement, a piece of news, or a narrative, or story, (TA,) or of a thing, (O, Mṣb,) *It became spread, published, divulged, revealed, made known, or disclosed*; (Ṣ, O, Ḳ, TA;) or *it became apparent, or manifest*; (Mṣb, TA;) فِى النَّاسِ [*among the people*]; *so as to reach every one, becoming equally known by the people, not known by some exclusively of others*. (TA.) — [Hence, app.,] شَبَغَ, nor. as above, said of a thing, signifies also † *It became scattered, or dispersed*; like شَغَّ. (TA in art. شغ.) You say, شَبَغَ اللَّبَنُ فِى المَآءِ, (Mṣb,) or شَبَغَتْ قَطْرَةٌ مِنَ اللَّبَنِ فِى المَآءِ, and شَبَغَتِ ♦ رَشْبَغَتْ, (TA,) † *The milk*, (Mṣb,) or *the drop of milk*, (TA,) *became dispersed in the water*, (Mṣb, TA,) *and mixed*: (Mṣb:) and فِيهِ ♦ شَبَغَ likewise signifies *it became dispersed in it*. (TA.) And شَبَغَ, inf. n. شَبْغٌ and شَبَاغٌ and شَبَغَانٌ and شُبُوغٌ and شَبُوغَةٌ and مَشْبَغٌ, ↕ *Whiteness of the hair*, or *hoariness, appeared, and became scattered*: and شَبَغَ فِيهِ الشَّيْبُ, inf. n. as above, ↕ *Whiteness of the hair*, or *hoariness, spread upon him*; as also ♦ تَشَبَّغَ [or تَشَبَّغَ فِيهِ, agreeably with what has been said above]. (TA.) And شَبَغَ الضَّدْعُ فِى الزُّجَاجَةِ † *The crack spread, and became dispersed, in the glass*, or *glass vessel*. (Th, TA.) And تشبّغت ♦ الإِبِلُ † *The camels became scattered*, or *dispersed*; or *they scattered, or dispersed, themselves*. (TA.) — As trans. by means of ب: see 4, in two places. — [It is also trans. by itself.] شَاغَرُكُمُ السَّلَامَ is like the saying عَلَيْكُمُ السَّلَامَ [*Safety, or peace, &c., be, or light and abide, on you*]; (Ṣ, O, Ḳ:) but is only said by a man to his companions when he desires to quit them: (Ṣ, O:) or it means [*may safety, &c.,*] *follow you*: (O, Ḳ:) or, *not quit you*: (Ḳ:) whence, (TA,) one says also شَاغَرَ الحَيَّ *may prosperity not quit thee*; and in like manner Lebeed says of praise (حَمْدٌ): (O, TA:) [and J says that] شاغر, inf. n. شِغَارٌ, signifies *he, or it, followed him*: (Ṣ:) or شاغر السلام, (Yoo, O, Ḳ,) aor. يَشْغَرُ, inf. n. شَغْرٌ, (Yoo, O,) means [*may safety, &c.,*] *fill you*: (Yoo, O, Ḳ:) [app. from what next follows.] — One says also شَغَرْتُ الإِنَآءَ, (Ḳ, TA,) aor. أَشْغَرُ, inf. n. شَغْرٌ, (TA,) *I filled the vessel*. (Ḳ, TA.)

2. شبّغ فيه: see 1. — شبّغ said of a pastor, *He blew in the reed-pipe* [*called* شِبَاغٌ, *by means of which the camels are called together*]. (Lth, Ḳ, TA.) — شبّغ بِالإِبِلِ *He* (a pastor) *called to the camels, whereupon they followed one another*; (Mṣb;) in [some of] the copies of the Ḳ, *i. q.* أَشْبَغَ ♦ بِهَا [in the CḲ أَشَاغَهَا,] but correctly اشغا بها, (TA,) which means *he called to the camels*, (Ḳ in another part of the art., and TA,) *when some of them remained, or lagged, behind*: (TA:) and [in like manner] شَبَغَ ♦ بِإِبِلِهِ, (Ṣ, Ḳ,) inf. n. مُشَابَغَةٌ and شِبَاغٌ, (Ṣ,) *he* (a pastor, Ṣ) *shouted and called to his camels*, (Ṣ, Ḳ,) *when some of them remained, or lagged, behind*: (Ṣ:) or شَبَغَ بِإِبِلِهِ *he* (a pastor) *called out among his camels, whereupon they went along, following one another*: (Mgh:) and شَبَغَ الغَنَمَ *he urged on the sheep, or goats*, (Ḳ, * TA,) *because of their lagging behind*, (TA,) *in order that they might follow the others*. (Ḳ, TA.) [The last two phrases are app. from the second of the explanations here following.] — شَبْغَةٌ, inf. n. تَشْبِيغٌ,

also signifies *He sent, or sent on, him, or it.* (TA.) — And *He made him, or it, to follow.* (TA.) — [And *He made it to be followed* by another thing.] One says, شَيَّعْتُ رَمَضَانَ بِسِتٍّ مِنْ شَوَّالٍ [or rather بِسِتَّةٍ] † *I made* [the fasting of] *Ramadán to be followed by* [the fasting of] *six* [days] *of Showwál*; expl. by أَتْبَعْتُهُ بِهَا [a well-known phrase, of frequent occurrence, but one which I have not found in any of the lexicons, except in explanations; the approved phrase used in its stead being أَتْبَعْتُهُ إِيَّاهَا, lit. meaning "I made them to follow it;" this being virtually the same as "I made it to be followed by them"]: (Mṣb:) [and in like manner, the elliptical phrase] شَيَّعَ رَمَضَانَ بِسِتٍّ, (K,) or شَيَّعَ رَمَضَانَ, (O, TA,) means *He fasted after Ramadán, or the month of Ramadán, six days*; (O, K, TA:) i. e. أَتْبَعَهُ بِهَا. (TA.) — شَيَّعَهُ عِنْدَ رَحِيلِهِ (Lth,* Ṣ, O, Mṣb, K*) *I went forth with him* (Lth, O, Mṣb, K) *on the occasion of his departure*, (O, Mṣb,) namely, a guest, (Mṣb,) *in order to bid him farewell, and to conduct him to his first place of alighting*, [app. meaning, *to his first place of alighting*,] (Lth, O, K,) or *to show honour, or courtesy, to him*; and *I bade him farewell*: (Mṣb:) or شَيَّعَ الضَّيْفَ signifies *he followed the guest* [app. on the occasion of his departure, *in order to bid him farewell*, &c.]: (Mgh:) or شَيَّعَهُ *he went forth with him on the occasion of his departure, desiring to cheer him by his company to some place*: and ‡ شايعهُ signifies the same. (TA.) — شَيَّعَهُ sometimes signifies *He followed him, not coming up with him, but always going behind him*. See الشَّيْعَةُ, voce مُشَيِّعٌ. — [And *He followed*, or *imitated*, *him*; *conformed, agreed, or complied, with him*; like إِتَّبَعَهُ.] See 3, in three places. — شَيَّعَ فُلَانًا ‡ *He encouraged such a one, and emboldened him*, (O, K, TA,) and *strengthened him*. (TA.) One says, شَيَّعَ فُلَانٌ يُشَيِّعُهُ عَلَى ذٰلِكَ ‡ *Such a one strengthens him to do that*. (TA.) And شَيَّعَ هٰذَا بِنَا ‡ *He strengthened this with this*. (TA.) — شَيَّعَ النَّارَ ‡ *He threw, or put, firewood upon the fire to make it blaze or flame, burn up, or burn brightly or fiercely*. (ISk, Ṣ, K, TA.) — And شَيَّعَهُ بِالنَّارِ ‡ *He burned him, or it, with fire*. (Ṣ, K, TA.) Of anything that has been burned, one says, شَيَّعَ. (TA.)

3. مُشَايَعَةٌ primarily signifies The *following* another, or *conforming with* him, in, or as to, an affair, and an opinion; as also شِيَاعٌ; [an inf. n. of شايعهُ, like the former;] and so too signifies ‡ تَشْيِيعٌ [if not a mistranscription for ‡ تَشَيُّعٌ, which I rather think it to be, agreeably with what follows]: and the *agreeing*, or *complying, with* him, or *obeying* him. (TA.) You say, شايعهُ عَلَى أَمْرٍ, (Lth, O, Mṣb, K,) inf. n. مُشَايَعَةٌ (Mṣb) [and شِيَاعٌ], *He followed him, or conformed with him*, [&c.,] *in, or as to, an affair*: (Lth, O, Mṣb:) or *he did so, and strengthened him*; and likewise على رَأْيِ, *in, or as to, an opinion*; and also عَلَيْهِ ‡ شَيَّعَهُ, referring to an opinion [and an affair]. (TA.) And مَا تُشَايِعُنِى رِجْلِى وَلَا سَاقِى *My leg does not conform with* [*my wish*] *nor aid me* to walk, *nor does my shank*. (TA.) And شَايَعَتْهُ نَفْسُهُ عَلَى ذٰلِكَ *His soul conformed* [or *complied*] *with him*, [i. e. *with his wish*,] *and encouraged him, to do that*; as also ‡ شَجَّعَتْهُ. (L, TA.) — Also (O, K) *He befriended him, or was friendly to him*; syn. وَالَاهُ. (Ṣ, O, K,) from الْوَلِىّ. (Ṣ.) — شايعهُ عِنْدَ رَحِيلِهِ: see 2, in the latter part of the paragraph. — شايع بِإِبِلِهِ: see 2, near the beginning. [Hence, app.,] one says also, شَايَعَ بِهِمُ الدَّلِيلُ فَأَبْصَرُوا الْهُدَى *The guide called to them* [*and they saw the right direction*]. (TA.) — الشَّيَاعُ occurs in a trad., as some relate it, and is expl. as there meaning الْمُقَامَرَةُ بِكُرَةٍ: but AA says that it is a mistranscription for السِّبَاعُ, with س and ب; or that it may be from شَاعَةٌ signifying "a wife." (IAth, TA.)

4. اشاع الخَبَرَ, (Ṣ, O,) or الشَّىْءَ, (Mṣb, K,) or rather السِّرَّ, as in the L; (TA;) and اشاع بِهِ; (O,* K;) as also ‡ شِعْتُ بِهِ, first pers. شَاعَ; (Mṣb, K;) *He spread, published, divulged, revealed, made known, or disclosed*, (Ṣ, O, K,) and (K) *made apparent or manifest*, (Mṣb, K,) *the information, announcement, news, narrative, or story*, (Ṣ, O,) or *the thing*, (Mṣb, K,) or *the secret*. (L, TA.) And اشاع بِطْرِقِ الشَّىْءِ *He made the mention, or fame, of the thing to fly* [*abroad, or to spread*]. (TA.) — أَشَعْتُ المَالَ بَيْنَ القَوْمِ ‡ *I dispersed, or distributed, the property among the people, or party*; and القِدْرَ فِى الحَىِّ *the* [*contents of the*] *cooking-pot among the tribe*. (A'Obeyd, TA.) [See also its pass. part. n.] — اشاعت بِوَلَدِهَا ‡ *She* (a camel) *ejected her urine*, (Ṣ, K,) *scattering it*, (K,) *and stopped it*; (Ṣ, K;) expl. in the K in two places;) but this is only when the stallion has leaped her, and is only said in relation to camels; and اشتاعت ▼ بولها signifies the same: and in like manner is said of a he-camel. (TA.) — أَشَاعَكُمُ اللّٰهُ السَّلَامَ, (Ṣ, O,) or بِالسَّلَامِ, (K,) or both, (TA,) as also شَاعَكُمُ ‡ اللّٰهُ بِالسَّلَامِ, (K,) *May God make safety*, or *peace*, &c., [*to light and abide upon you*, or] *to accompany and follow you*. (Ṣ, O, K. [See also 1, latter half.]) — اشاع بِالإِبِلِ: see 2. — [اشاعت is also expl. in the TA as meaning خرجت: but I suspect a mistranscription or an omission in this case.]

5: see 1, in two places. — تشيّع said of a man, (Ṣ, O,) *He asserted himself to hold the tenets of the* شِيعَة [q. v.]: (Ṣ, O, K, KL, TA:) or *he became a* شِيعِىّ: a verb similar to تَحَنَّفَ and تَشَفَّعَ. (TA.) — [Accord. to Golius, it is expl. in the KL as meaning *He left a portion of a thing undistributed*: but this explanation is not in my copy of that work.] — تشيّع فِى الشَّىْءِ *He strove, or laboured, or he distressed himself, or he courted death*, (اِسْتَهْلَكَ,) *in his love of the thing*. (TA.) — تَشَيَّعَهُ الغَضَبُ *Anger excited him to lightness, levity, or unsteadiness*; or *flurried, or disquieted, him*. (TA.) — See also 3, first sentence.

6. تشايعت الإِبِلُ: see 1. — تشايعوا is from شِيَعٌ, (Ṣ, O,) and signifies *They became* شِيَعٌ [i. e. *separate parties*, &c., pl. of شِيعَةٌ, q. v.]. (TA.) — And *They went, or went along, together*. (KL.) — [See also the part. n., voce شَيِّعٌ.]

8. اشتاعت بِوَلَدِهَا, said of a she-camel: see 4. — [See also the part. n., voce شَيِّعٌ.]

شَاعٌ, originally شَائِعٌ: see the latter word. — Also The *urine of the she-camel, that becomes scattered when the stallion leaps her*. (Aṣ, O, K.) And, (Aṣ, O, [accord. to the K "or,"] The *urine of the he-camel when he is excited by lust*. (Aṣ, O, K.)

شَيْعٌ *A space* [of time]. (Ṣ, O, K.) One says, أَقَامَ فُلَانٌ شَيْرًا أَوْ شَيْعًا (Ṣ, O) i. e. *Such a one remained, or stayed, a month or the space thereof*: or *nearly the space thereof*. (TA.) — One says also, آتِيكَ غَدًا أَوْ شَيْعًا *I will come to thee to-morrow or after it*: (Ṣ, O, K:) or *to-morrow or the day after it*. (L, TA.) — And هٰذَا شَيْعُ هٰذَا *This is he that was born next after this*; like شَوْهُ: (Ṣ, O, K, all in art. شوع:) or *this is the like of this*. (A'Obeyd, O and K in the present art.) — شَيْعٌ signifies also *A follower*: and *a friend, or a comrade, or an assistant*. (KL.) — And *A lion's whelp*: (Lth, IDrd, Ṣ, O, K:) or *when he has attained to taking prey*; so in the L: and some say the *lion* [himself]. (TA.) — See also شَائِعٌ.

شِيعٌ *One who follows after women, and mixes, associates, or converses, with them*. (K,* TA.)

شَائِعَةٌ *A wife*: because she follows, or conforms with, [the wishes of] her husband. (Sh, O, K, TA.) — See also شَائِعٌ.

شَيْعَةٌ *A certain tree*, (O, K,) *below the stature of a man, having knotted, or jointed, rods, and small, dark-red blossoms, smaller than the jasmine*: (O:) *the bees feed upon it*; (O, K;) *and men eat its tender extremities, being rendered healthy, or sound, thereby*; (يَتَصَحَّحُونَ بِهِ;) *and it has a hot quality in the mouth*; *and is sweet in odour*: (O:) *clothes become sweet-scented by adhering to it*, (O, K,* TA,) i. e. *to its blossom*, agreeably with what is said in the "Book of Plants," not to the tree, to which the pronoun refers in the O and K; (TA;) *and its honey is clear*, (O, K,) *very clear, and is well known: it is a pasture; and grows in the plains, and near to seed-produce*. (O.)

شِيعَةٌ *A separate, or distinct, party, or sect*, (O, K, TA,) *of men*: this is the primary signification: so called from their agreeing together, and following one another: or, accord. to some, the ى is originally و, and it is from وَشَّعَ قَوْمَهُ, which means "he collected his people or party:"

(TA:) the *followers and assistants* (ʂ, O, Mṣb, K) of a man: (ʂ, O, K:) *any people that have combined in, or for, an affair:* (Mṣb, TA:) accord. to Az, *persons who follow, or conform with, one another, [though] not all of them agreeing together:* (TA:) and *any assistant and partisan* of a man: (O, TA:) [for] the word is applied to *one* and to *two* and to *a pl. number* and to the *male* and to the *female*, (K, TA,) without variation: (TA:) the pl. is شِيَعٌ and أَشْيَاعٌ, (ʂ, * O, Mṣb, K,) the latter a pl. pl.; (Mṣb;) and the former is applied to *any people, or party, whose affair, or case, is one, who follow one another's opinion.* (ʂ.) The saying, in the Ḳur [xxxiv. last verse], كَمَا فُعِلَ بِأَشْيَاعِهِمْ مِنْ قَبْلُ means *As was done with the likes of them, of the same persuasion as they, of the peoples that have gone before:* (ʂ, * TA:) and similar to this is the saying in the Ḳur liv. 51. (TA.) — Afterwards, الشِّيعَةُ became a name of *A particular party* [or *sect*]; (Mṣb, K;) being predominantly applied to *all who took as their friends, or lords, 'Alee and the people of his house:* (K:) *those who followed 'Alee, saying that he was the [rightful] Imám after the Apostle of God, and believing that the office of Imám should not depart from him and his descendants:* (KT:) they are *an innumerable people, who are innovators; the extravagant zealots among them are the Imámeeyeh, who revile the Two Sheykhs [Aboo-Bekr and 'Omar]; and the most extravagant of them call the Two Sheykhs disbelievers: some of them rise to the pitch of [that misbelief which is termed]* الزَّرْقَة [q. v.]. (TA.) [It is also applied to *A single person of this party, or sect;* agreeably with what has been said above; and such a person is likewise called ♦ شِيَعِيٌّ: see 5.]

شِيَعِيٌّ: see the next preceding sentence.

[شِيعَةٌ and شِيعَةٌ The *way of doctrine and practice,* or the *system of tenets, of the sect called* الشِّيعَة.]

شَيَاعٌ: see the next paragraph.

شِيَاعٌ The *reed-pipe of the pastor;* (IAạr, O, K;) the *instrument with which the pastor blows;* so named because he calls together the camels with it: (A, TA:) or the *sound of the pastor's reed-pipe.* (ʂ, O, K.) — And *Callers, or summoners;* syn. دُعَاةٌ, (O, K,) pl. of دَاعٍ: (K:) in the Tekmileh, دُعَّاءٌ [*a call, or calling,* &c.]. (TA.) — Also, (ʂ, O, K,) and ♦ شَيَاعٌ, (O, K,) but the former is the more chaste, (O, [and the same is implied in the K,]) ‡ *Slender firewood, with which a fire is made to blaze or flame, burn up, or burn brightly or fiercely:* (ʂ, O, K, TA:) and ♦ شُيُوعٌ signifies [the same, i. e.] *slender firewood* (AḤn, O, K) *that is quickly kindled by a weak fire, so that it prevails over the thick, or large, firewood.* (AḤn, O.)

شُيُوعٌ: see next preceding sentence.

شَيْعٌ *A sharer, or partner:* (TA:) pl. شُعَاةٌ. (O, K, TA.) One says, هُمْ شُعَاةٌ فِيهِ [*They are sharers, or partners, in it,* i. e. a house (دَار) or land;] i. e. *every one of them is a* شَيْع *to his fellow [or fellows].* (O, K.) And ♦ هُمَا مُتَشَايِعَانِ فِي دَارٍ, (O, K,) or أَرْضٍ, (O;) and ♦ مُشْتَاعَانِ (O, TA,) in the copies of the K, erroneously, مُتَشَاعِرَانِ; (TA;) *They two are sharers, or partners, in a house,* (O, K,) *or land.* (O.) — And الدَّارُ شَيْعَةٌ بَيْنَهُمْ *The house is undivided* [i. e. *shared*] *among them;* syn. ♦ مُشَاعَةٌ. (O, K. [See also شَائِعٌ.])

شَائِعٌ Information, an announcement, a piece of news, a narrative, or a story, *spreading;* or *becoming spread, published, divulged, revealed, made known, disclosed, apparent, or manifest;* فِي النَّاسِ [*among the people*]; *so as to reach every one, becoming equally known by the people, not known by some exclusively of others:* (TA:) and ♦ شَاعَةٌ [is app. a pl. thereof, like as بَاعَةٌ is of بَائِعٌ, signifying, or so أَشْعَارٌ is of شَاعَةٌ] *news,* or *tidings,* &c., *spreading,* or *becoming spread.* (IAạr, O, K.) — [† A thing *scattered,* or *dispersed,* or *in a state of dispersion:* fem. with ة: pl. of the latter شَوَائِعُ; which may also be pl. of the former applied to a rational being, like فَوَارِسُ pl. of فَارِسٌ.] One says, جَاءَتِ الخَيْلُ شَوَائِعَ † *The horsemen came scattered, or dispersed, or in a state of dispersion;* as also شَوَاعِيَ, formed by transposition. (TA. [But the latter is also mentioned as belonging to art. شعو.]) — Also A lot, share, or portion, (سَهْم, ʂ, O, Mṣb, K, and TA,) *undivided;* and so ♦ شَاعٌ, (ʂ, O, K, TA,) like as one says سَائِرُ الشَّيْءِ and سَارُهُ; (ʂ, O;) and ♦ مُشَاعٌ; (ʂ, K;) [i. e. *shared in common; as though spread;* (TA;) so called because *mixed, not being separated:* (Mṣb:) [and it seems, from the usage of a phrase in art. خلط of the K, (المُشَارِكُ فِي الخُيُوعِ,) that ♦ شُيُوعٌ, as sing. of شُيُوعٌ, signifies *an undivided portion.*] — Also *Anything that is a supplement* to a thing: or *an addition,* or *augment,* thereto. (TA.)

مُشَاعٌ; and its fem., with ة: see شَائِعٌ and شَيْعٌ.

مَشِيعٌ *Filled;* (O, K;) applied to a vessel. (K.) — [Hence,] † *Very rancorous, malevolent, malicious, or spiteful; filled with baseness, meanness, or sordidness.* (K, TA. [In the CK, erroneously said to be, in this sense, مُشَيِّع, like مُكَيِّل; instead of مَكِيل, like مَشِيع.]) Hence also, هُوَ ضَبٌّ مَشِيعٌ † *He is* [like *a lizard of the kind called* ضَبّ *that is*] *very rancorous,* &c. (TA.) IAạr says, I heard Abu-l-Mekárim revile a man, saying, هُوَ حَبٌّ مَشِيعٌ, (perhaps correctly ضَبٌّ, but see this word, which is used as a syn. sequent to حَبٌّ,) meaning *He is like a* ضَبّ *that is very rancorous,* &c., *and unprofitable;* (O, TA;) مَشِيعٌ, here, being with fet-ḥ to the م; (O;) from شَعْتُهُ "I filled it." (O, TA.)

مَشِيعَةٌ *A* مَقَّة [or *kind of basket, of palm-leaves,*] *in which a woman puts her cotton and other things:* (IDrd, O, L, K:) so called because it accompanies and follows her. (TA.)

مِشْيَاعٌ *One who will not keep, or conceal, a secret; or one who is unable to conceal his information, news, or tidings; [a babbler of secrets &c.:]* syn. مِذْيَاعٌ. (ʂ, O, K.)

مُشَيَّعٌ ‡ *Courageous:* (ʂ, O, K, TA:) as though he were encouraged and emboldened and strengthened by another, or encouraged and emboldened by the strength of his heart: (O, K:) or *whose heart is encouraged and emboldened by every formidable affair in which he has embarked.* (A, TA.) — And ‡ *Very quick or speedy or hasty.* (Ibn-'Abbád, Z, O, K.) — الْمُشَيَّعَةُ, in a trad. relating to sheep or goats to be slaughtered as victims on the day of sacrifice, in which trad. such are forbidden, (O, Mṣb, K,) means the sheep or goat (Mgh) *that requires one to urge it on after the [other] sheep or goats,* (Mgh, O, Mṣb, K,) *because of its weakness* (Mgh, K) *and leanness,* (Mgh,) *or because of its lack of strength to follow them:* (O:) or, as some relate it, the word is ♦ المُشَيَّعَةُ, (Mgh, O, Mṣb, K,) meaning *that ceases not to follow the [other] sheep or goats,* (الغَنَمَ, O, K,* i. e. تَتْبَعُهَا ♦ لَا تَزَالُ تُشَيِّعُ, Mgh, O, K,) or *that ceases not to lag behind the [other] sheep or goats,* (Mṣb,) *not coming up with them,* (Mgh, TA,) *but always going behind them,* (TA,) *because of its leanness;* (Mgh, Mṣb, K;) from شَيَّعَ الضَّيْفَ [expl. above (see 2)]; (Mgh;) or as though urging on the [other] sheep or goats. (Mṣb.)

المُشَيَّعَةُ: see what next precedes.

مُشَايِعٌ *Overtaking,* or *coming up with another or others;* or *one that overtakes,* &c.: (ʂ, K, TA:) as in the saying of Lebeed,

كَمَا ضَمَّ أُخْرَى التَّالِيَاتِ المُشَايِعُ

[*Like as he that overtakes collects together the last of those* cattle *that go behind* the others]. (TA.)

مُشْتَاعٌ; / مُتَشَايِعٌ: } see the dual of each, voce شَيْعٌ.

شيف

2. شَيَّفَ الذَّوَّادَ [from شِيَافٌ]: see 2 in art. شوف.

شِيَافٌ The *prickles* (شَوْك) *that are at the back of* الصَّبِيب [or *leafless portion, next above the lowest and thickest part, of the branch*] *of the palm-tree:* (O, K:) so says AḤát: (O:) but Lth says that the word is [سِيَفٌ, q. v.,] with the unpointed س. (TA.)

شِيَافٌ, originally شِوَافٌ; / شَيْفَةٌ and شَيْقَانٌ: } see art. شوف.

شيق

1. شِقْتُ الطُّنُبَ إِلَى الوَتِدِ, (ʂ,) inf. n. شَيْقٌ, (TA,) is like خُطْتُهُ. (ʂ.) [See 1 (last sentence but one) in art. شوق.]

شِبْقٌ *A mountain:* (IAạr, Ṣ:) or the *highest part of a mountain:* (Skr, O, Ḳ:) or *a part that is even,* (Lth, O, Ḳ,) *and small in breadth, in the face of a mountain, resembling a wall,* (فِي رُبَّ جَبَلٍ,) (Lth, O,) *that cannot be ascended:* (Lth, O, Ḳ:*) or the *most difficult place in a mountain.* (Ṣ, O, Ḳ.) A poet says, cited as using it in the last sense,

شَعْوَاءُ تُوطِنُ بَيْنَ الشِّبْقِ وَالنِّيقِ

[An eagle dwelling between the most difficult place in a mountain and the highest part thereof]. (Ṣ, O.) See also a verse of Aboo-Dhu-eyb cited voce هَافٍ, in art. هوف. — *A long, or tall, mountain;* (جَبَلٌ طَوِيلٌ:) (Ḳ:) thus accord. to some in the verse of Aboo-Dhu-eyb. (TA.) — And accord. to some, it signifies in that verse (TA) *A narrow cleft in a mountain:* or *in the head thereof:* or *a cleft between two rocks.* (Ḳ, TA.) — *A side;* syn. جَانِبٌ. (Skr, O, Ḳ.) One says, امْتَلَأَتْ مِنَ الشِّبْقِ إِلَى الشِّبْقِ *It became filled from side to side.* (TA.) — The *head* [or *glans*] *of the penis.* (IAạr, O, Ḳ.) — The *hair of a horse's tail:* n. un. with ة. (IAạr, O, Ḳ.) — *A species of fish.* (IAạr, O, Ḳ.) — The *aquatic bird* [or rather *birds*] *called* بُرْقُ [pl. of بُرْقَةٌ, q. v.]: (Ḳ:) n. un. with ة. (TA. [In the Ḳ, شِبْقَةٌ is mentioned in another place as meaning *a certain aquatic bird:* and in the O as meaning *a species of aquatic birds.*]) — And accord. to Ibn-'Abbád, *i. q.* كِتَابٌ *[A writing, or book, &c.].* (O.) — See also art. شوق.

شِبَاقِيٌّ, شَبَقِيٌّ } see art. شوق.

شبل

1. شَبَلْ is a bad [or vulgar] dial. var. of شَوَلْ: one says, شَبَلْتُ بِهِ, [and now, more commonly, شَبَلْتُهُ, like شَلَلْتُهُ, meaning *I raised it;* and, as now used, *I lifted it;* and hence, *I removed it, or took it away;* and *I carried it;* and *I loaded it,* namely, luggage upon a beast &c.;] aor. أَشْبُلُ, inf. n. شَبْلٌ and مَشْبَلٌ, the latter [in measure] like مَقْعَدٌ. (TA.)

شَبَالَةٌ *The occupation of the* شَبَّال, i. e. *porter, or carrier of burdens.* (TA.)

شَبَّالٌ and شَبَّالَةٌ pls. of شَابِلٌ. (Ḳ in art. شول, in which see the singular.)

شَبَّالٌ, from شَبَلْتُ بِهِ [expl. above], *A porter, or carrier of burdens.* (TA.)

فَرَسٌ مِشْبَالُ الصَّلْصَلِ *A horse incongruous, unsound, faulty, or weak, in make:* (AO, O and TA in the present art.:) mentioned in the L in art. شول. (TA.)

شبر

1. شَبَرَ الشَّيْءَ, فِي الشَّيْءِ, (Ḳ,) [aor. ـُ,] inf. n. شَبْرٌ, (TA,) *He hid, or concealed, the thing in the thing:* (Ḳ, TA:) and *he inserted the thing in the thing.* (TA.) [Hence,] شَبَرَ سَيْفَهُ, (Ḳ,) first pers. شَبَرْتُهُ, (Ṣ,) aor. as above, (Ḳ,) inf. n. شَبْرٌ, (TA,) *He sheathed his sword;* (Ṣ, Ḳ;) and [in like manner] شَبَرَ نَبْلَهُ [*He put his arrows into the quiver*]: (TA:) and the former signifies also *He drew his sword:* thus having two contr. meanings: (Ṣ, Ḳ:) A'Obeyd doubted of the latter meaning; and Sh knew it not; but the verb is said to have this meaning in a verse of El-Farezdak. (TA.) It is said in a trad. of Aboo-Bekr that a complaint was made to him against Khálid Ibn-El-Weleed, and he said, لَا أَشْبِرُ سَيْفًا سَلَّهُ اللّٰهُ عَلَى الْمُشْرِكِينَ i. e. *I will not sheathe a sword [which God has drawn against the believers in a plurality of gods].* (TA.) [Hence also,] one says, شَبَرَ أَبَا عُمَيْرٍ (Ḳ, TA) i. e. [*He sheathed*] the دَكَر, (TA;) meaning † *he attained his desire of the virgin.* (Ḳ, TA.) — And شَبَرَ فِي الدَّوَابِّ سَاقَهُ *He struck the mare with his shank to make her run:* (Ḳ:) or *he impressed* (lit. *inserted*) *his leg* [or *shank*] *in the belly of the mare, striking her [with it].* (Aboo-Málik, TA.) — شَبَرْتُ مَسَايِلَ الشَّيْءِ *I directed my look towards the indications,* or *symptoms, of the thing, waiting, or watching, for it.* (Ṣ.) — And [hence, or the reverse may be the case,] شَبَرَتِ الْبَرْقُ, (Ṣ, Mṣb, Ḳ,*) aor. and inf. n. as above, (Mṣb, TA,) *I looked at,* (Ṣ, Ḳ,*) *or watched, or observed,* (Mṣb,) *the lightning,* (Mṣb, Ḳ,) *or the cloud thereof, to see where it would rain,* (Ṣ,) *or to see where it would pour, or bring rain,* (Mṣb,) *or to see whither it tended and where it would rain:* (Ḳ:) this is done only when it flickers and disappears without delay: and [it is said, but, in my opinion, fancifully, and with little reason, that] the drawing and sheathing of a sword are likened to lightning flickering and disappearing. (TA.) [Hence the phrase, شَبَرْتُ بَرْقَ فُلَانٍ † *I looked hoping for the benefits of such a one:* mentioned by Freytag on the authority of Meyd: and the like is said in Ḥar p. 319.] And شَبَرَ السَّحَابَ *He looked at the clouds from afar:* and [in like manner,] اشْتَبَرَ *the fire.* (TA.) It is said in a prov.,

لَا تَشْبِرِ الْغَيْثَ فَقَدْ أُودِي النَّقَدْ

i. e. [*Look not thou hoping for rain, for*] *the lambs have perished:* addressed to him who mourns for that which has past. (Meyd.) And one says, فُلَانٌ مُوسِرٌ وَلَا أَشْبِرُهُ مِنْ فَقْرٍ † [*Such a one is wealthy, and I do not look at him in hope by reason of poverty*]; meaning that he is independent of him. (Z, TA.) — [Hence also,] شَبْرِ مَا بَيْنَهُمَا ‡ *Compute thou, or estimate, or consider,* (Ḳ, TA,) and *look, or see,* (TA,) *what [relation, or difference,] is between them two.* (Ḳ, TA. [In the Ḳ, شَبْرِ is erroneously put for بِشْرِ; and قَدْرَهُ, in the explanation, for قَدْرَهُ.]) — شَبَرَ also signifies *It* (a thing, TA) *entered, into a thing;* (Ḳ, TA;) quasi-pass. of the same verb in the latter of the two senses expl. in the first sentence of this art.; (TA;) and so ↑ انشبر, (Ṣ, Ḳ, TA,) and ↑ اشبر, and ↑ اشتبر, and ↑ تشبّر, and ↑ تشبّر. (Ḳ, TA.) — Also, (Ḳ,) aor. as above, (TA,) inf. n. شُبُورٌ and شَبْرٌ, *He made a valid charge, or assault, or attack, in war, or battle.* (Ḳ.) — Also, (Ḳ,) aor. as above, (TA,) *He* (a man) *had a black* رُقْعَة [app. meaning *spot,* or *mole,* i. e. شَامَة,] *apparent in his skin.* (Ḳ.) And شَبِرَ, inf. n. شَبَرٌ, [perhaps a mistranscription for شَهِرَ,] *He was marked with a* شَامَة [or *mole*]: or, as some say, [the pass. part. n.] مَشْبُورٌ [signifying "marked with a شامة"] has no verb: and AZ says that ↑ شَبِرَ, signifying the *having upon him a* شامة, has no known verb: (TA:) or شَبِرَ is an inf. n. signifying the *having upon him a* شَبَر [i. e. *moles*]. (Ḥam p. 361.) — شَبَرَ فُلَانًا, (Ḳ,) aor. as above, (TA,) *He soiled the legs, or feet, of such a one with dust, or earth:* (Ḳ, TA:) in [some of] the copies of the Ḳ, غَبَّرَ رِجْلَيْهِ بِالتُّرَابِ; but correctly, [as in the Ḳ and in my MS copy of the Ḳ,] غَبَرَ; and accord. to the M, from التُّرَاب, [meaning that the verb is derived from this word,] i. e. التَّتْرِيب. (TA.)

2: see 1, in the latter half. — شَبَّرَ يَدَيْهِ فِي *He seized his head, or his garment, fighting him.* (Ḳ.)

4: see 1, in the latter half.

5: see 1, in the latter half. — تَشَبَّرَتِ الضِّرَامُ *The kindling of fire entered it;* namely, a wood; as used in a verse of Sá'ideh: or, as some relate it, تَسَبَّرَتِ [q. v.]. (Ṣ, TA.) And تَشَبَّرَ الْحَرِيقُ الْقَصَبَ *The fire entered, and mixed with, the reeds, or canes.* (TA.) — And تَشَبَّهَ الشَّيْبُ ‡ *Hoariness came upon him,* (Ḳ, TA,) and *became intermixed upon him:* or, accord. to IAạr, *became abundant upon him, and spread;* (TA;) as also تَسَبَّهَ. (IAạr, M and TA in art. سبه.) — تَشَبَّرَ أَبَاهُ *He resembled his father in* شِبَه i. e. *nature, or natural disposition.* (IAạr, Ḳ, TA.)

7. انشبر: see 1, in the latter half. — Also *He* (a man) *became one who was looked at.* (Ṣ, Ḳ.)

8: see 1, in the latter half.

شَامٌ: see شَامَة, in three places. — The country of الشَّام [i. e. *Syria*] has been mentioned in art. شأم [as originally الشَّأْم].

شِبْرٌ *A certain species of fish.* (Ṣ, Ḳ.*) — Also pl. of أَشْبَرُ [q. v.]. (Ṣ, TA.) — And pl., in one sense, of شِبَارٌ [q. v.]. (Ḳ.)

شَبَرٌ: see 1, near the end. — Also *Any land, or ground, in which one has not yet dug, remaining in its [original] hard state,* (Aboo-Sa'eed, Ḳ, TA,) *so that the digging therein is more difficult [than elsewhere]* to the *digger.* (Aboo-Sa'eed, TA.)

شَامَةٌ *A mole,* syn. خَالٌ, (Ṣ, Mṣb, TA,) upon the person; (Mṣb;) [i. e.] *a pimple inclining to blackness, upon the person;* (Mgh;) or *a [natural] mark differing from the colour of the person upon which it is:* (Ḳ,* TA:) its medial radical letter is originally ى: (Ṣ, TA:) and it is

also with ء, i. e. شَأْمَةٌ: (IAth, TA:) pl. ↓ شَأْمٌ, (Ṣ, Mṣb, K,) [or rather this is a coll. gen. n.,] and [the pl. properly so termed is] شَامَاتٌ. (Mṣb, K.) حَتَّى تَكُونُوا كَأَنَّكُمْ شَامَةٌ فِى النَّاسِ [*So that ye may be as though ye were a mole amid the people*], occurring in a trad., means [that ye may] be in the goodliest garb or guise, appearing like the شَامَة, at which one looks exclusively of the rest of the person. (IAth, TA.) And one says, ↓ صَارُوا شَامًا, فِى البِلَادِ, meaning † *They became scattered [in the countries] like the* شَام [or *moles*] *upon the person.* (TA.) — Also *A black mark upon the person*, [an explanation which seems to apply, like the former, to the K, to a mole, though given as differing therefrom,] and *upon the ground*: pl. [or coll. gen. n.] ↓ شَامٌ. (K.) — It is also [*A mark*, or *spot*,] *upon a mare, upon a place that is disapproved, and sometimes upon her* دَوَائِر [which means what are termed *feathers*, pl. of دَائِرَة, q. v.]. (ISh, TA.) — And *A spot* (نُكْتَة) *[upon the face] of the moon.* (K.) — And ‡ *A black she-camel*: (IAạr, Ṣ, K, TA:) accord. to Niftaweyh, شَأْمَة, with ء; but ISd says, I know not the reason of this, unless it be extr., like العَأْثَر and العَأْثَر. (TA.) One says, مَا لَهُ شَأْمَةٌ وَلَا رَهْرَهَةٌ, meaning, ‡ *He has not a black she-camel nor a white one.* (Ṣ, K, TA.)

شِيمَة *Nature; natural, native, or innate, disposition, temper*, or other *quality or property*; (Ṣ, Mṣb, K;) as also شِئْمَة, (K,) which is an extr. dial. var.: (TA:) pl. شِيَم. (Mṣb.) — Also *Dust*, or *earth, dug from the ground*; (Aṣ, Ṣ, K;) and so ↓ شِيَام. (Ṣ, as on the authority of Aṣ; but only in one of my two copies of the Ṣ.)

شَأْم *Soft*, or *plain, land*; (AA, K, TA;) *of which the earth is soft*, or *uncompact*. (TA.) — See also the paragraph here following, in two places.

شِيَام *Dust*, or *earth*, (K, TA,) *in a general sense*; (TA;) as also ↓ شَأْم: (K:) see also شِيمَة: [or,] accord. to Kh, *a hollow dug in the ground*: or, as some say, *land of which the earth is soft*, or *uncompact*. (Ṣ, TA.) — And *A* [*covert such as is termed*] كِنَاس: so called because of the wild animal's entering (دُخُولِه) into it. (Aṣ, Ṣ, TA.) — Also The *rat*, or *mouse*; syn. فَأْر: (IAạr, K, TA:) but written by Aboo-'Amr Ez-Záhid ↓ شَأْم, and said by him to be the جُرَذ [generally meaning *a large field-rat*]: (TA:) pl. شِيَم. (K.)

شُؤُوم *A people*, or *party, in a state of security*: occurring in a trad.: and it is said that شؤوم is an Abyssinian word: but, as some relate the trad., it is سُؤُوم [q. v., voce سَائِر, of which it is said to be pl.]. (TA.)

أَشْأَمُ A man (Ṣ, Mṣb) *having a* شَأْمَة [or *mole*] *upon his person*; (AZ, Ṣ, Mgh, Mṣb, K;*) and ↓ مَشْئُومٌ (Ṣ, K) and ↓ مَشْؤُومٌ (K) and ↓ مَشْيُومٌ (Ṣ, K) signify the same [or rather *marked with a mole*]: (Ṣ,* K:) or أَشْأَمُ signifies *having upon him* شَام [or *moles*]: (Ham p. 361:) fem. شَيْمَاءُ. (TA:) and pl. شِيمٌ. (Ṣ, TA.) — And A beast, (Lth, AO, TA,) and anything, (Lth, TA,) *having upon him, or it, a* [*mark such as is termed*] شَامَة, (Lth, AO, TA,) or [*marks such as are termed*] شَام. (AO, TA.) — And شِيمُ الإِبِلِ † *Such as are black, of camels*: sing., masc. and fem., as above: (TA:) occurring in this sense in a verse of Aboo-Dhu'eyb, as related by AA: but as heard by Aṣ, in this verse, شُؤُمَهَا, and thought by him to be a pl. [originally شُئْمٌ] of أَشْأَمُ. (Ṣ.) See also أَشْأَمُ (in art. شأم), last sentence.

مَشْئُوم: see the next preceding paragraph. — And see مَشْؤُومٌ, in art. شأم.

مَشْيَم: see أَشْأَمُ: — and see also the paragraph here next following.

مَشِيمَة The عِرْس; (Ṣ, TA;) i. e. (TA) the *place of*, (K, TA,) or [*membrane that encloses, or forms the*] *covering of*, (Mṣb,) *the fœtus* (Mṣb, K, TA) *of a human being:* (Mṣb: [see عِرْس:]) originally مَشْيِمَة: (Ṣ, Mṣb:) pl. مَشَايِم (Ṣ, K) and [coll. gen. n.] ↓ مَشِيم. (IB, K.) [See also سَلَى.]

مَشْيُوم: see أَشْأَمُ.

شبن

1. شَأَنَهُ, aor. يَشْبِنُهُ, (Ṣ, Mṣb, K, &c.,) inf. n. شَبْنٌ, (Ṣ,* Mṣb, TA,) *He*, or *it, disgraced him*, or *dishonoured him; rendered him ugly or unseemly, disfigured him, or blemished him*; (MA, PṢ;) *i. q.* عَابَهُ; (Mṣb, TA;) *contr. of* زَانَهُ; (Ṣ,* K;) [and شَبَنَهُ, inf. n. كَسْبٌ, signifies the same, (the verb alone rendered by Freytag, on the authority of Meyd, "dehonestavit,") like as the contr. زَيَّنَهُ signifies the same as زَانَهُ.] — The saying of Lebeed,

• يَشْبِنُ صَنَاجَ البِيدِ كُلَّ عَشِيَّةٍ •
• يُعُوجُ السَّرَاءِ عِنْدَ بَابِ مُحَصَّبِ •

[*They deface what is unmarred of the deserts, every evening, with the crooked things* (i. e. the bows) of the wood *of the tree called* سَرَاء, *at a veiled door*, (referring to a company of men, and therefore the verb is sing.,)] means that they vie, one with another, in glorying, or boasting, and make marks, or lines, with their bows, upon the ground, as though they disfigured it (شَأْنُهَا) with those marks, or lines. (Ṣ.)

2: see 1. — شَبَّنَ شَيْئًا حَسَنًا (T, TA) or حَسَنَةً (K) *He made*, (Th, TA,) or *wrote*, (K,) *a beautiful thing*. (Th, Ṣ, K, TA.)

شَبْنٌ is the *contr. of* زَبْنٌ; (Ṣ, Mṣb;) and [in the CK مَشَانِن] is an anomalous pl. thereof: (TA:) the latter signifies *Disgraces* or *dishonours*, i. e. *things*, or *qualities, that cause to be disgraced or dishonoured; things that render ugly or unseemly, that disfigure*, or *that blemish*; syn. مَعَايِب, (Ṣ, K, TA,) and مَقَابِح; (Ṣ, TA;) on the authority of Fr.: (TA:) ↓ شَائِنَة, also, signifies the same; and its pl. is شَوَائِن; one says هٰذِهِ شَائِنَةٌ مِنَ الشَّوَائِنِ [*This is one of the things that disgrace or dishonour, &c.*]. (TA.) — [It is also used as epithet, like as is its contr. زَيْن:] one says, وَجْهُهُ شَيْنٌ, i. e. *His face is ugly*, or *unseemly*; for شَيْنٌ; mentioned by Az. (TA.)

شِينٌ *One of the letters of the alphabet*, (Ṣ, K,) [i. e. *the name of that letter*; (see art. ش,)] *of the letters termed* مَهْمُوسَة [expl. in art. ش], *with somewhat of* التَّفَشِّي and التَّفْشِيَة [app. meaning *that kind of utterance which is undertoned, and muffled*, exactly like our "sh"], *its place of utterance being the* شَجْر, i. e. *the place of the opening of the mouth*, (K, TA,) *near the place of utterance of* ج: masc. [as meaning a حَرْف, or letter], and fem. [as meaning a كَلِمَة, or word]: pl. شِينَاتٌ and أُشْيَانٌ [a mistranscription for شِيَنَاتٌ]. (TA.) — Also, thus with kesr, A man *having many* رِقَاع [i. e. *patches in his garment*, pl. of رُقْعَة]. (Kb, TA.) — And *A long* مُرَكَّب [app. meaning *ship* or *boat*]. (TA.)

شَائِن فِعْلٌ شَائِنٌ [*An action that disgraces or dishonours, &c.*]. (TA.)

شَائِنَة [a subst. from شَائِن]: see شَيْن.

مَشِين *Disgraced*, or *dishonoured; rendered ugly or unseemly, disfigured*, or *blemished*; pass. part. n. of 1. (Mṣb.)

مَشَائِن an anomalous pl. of شَيْن, q. v. (TA.)

شبه

1. شَهَهُ, aor. يَشْبِهُهُ, (K,) inf. n. شَبْهٌ, (TA,) *i. q.* عَانَهُ, (Ibn-Buzurj, K, TA, [in the CK, erroneously عَابَهُ,]) i. e. *He smote him with the [evil] eye.* (TA.) [See also 1 in art. شوه.]

شَبَهٌ and شِبْهٌ: see شَاهٌ (of which they are quasi-pl. ns.) in art. شوه.

شِيَاهٌ: see شَاهٌ (of which it is a pl.) in art. شوه.

شَيْهُومٌ *That smites vehemently with the [evil] eye.* (Ibn-Buzurj, K, TA. [In the CK, عَيُوب is erroneously put for عَيُون.])

شَبَهٌ: see شَاهٌ (of which it is a quasi-pl. n.) in art. شوه.

أَشْبَهُ [*More*, and *most, wont to smite with the evil eye*]. One says, هُوَ مِنْ أَشْبَهِ النَّاسِ [*He is of the most wont, of men, to smite with the evil eye*: this meaning being indicated by the context]. (Ibn-Buzurj, K, TA.)

ص

The fourteenth letter of the alphabet; called صَادٌ. It is one of the letters termed مَهْمُوسَة [or non-vocal, i. e. pronounced with the breath only, without the voice]; and of the letters termed أَسَلِّيَّة, as also ز and س, because proceeding from the tip of the tongue; (TA;) and is one of the letters termed مُسْتَعْلِيَة, which are obstacles to إِمَالَة: (M in art. صور:) it is not conjoined with س, nor with ز, [nor, as some say, with ج, (see إِجَّاصٌ,)] in any Arabic word. (TA. [See also art. صور.]) It is a radical, and a substitute; not an augmentative. (M in art. صور.) It is sometimes substituted for س; and, as MF observes, what Ibn-Umm-Ḳásim says appears to mean that this substitution is allowable unrestrictedly; but Ibn-Málik, in the Tes-heel, makes it subject to conditions, saying that it is allowable accord. to a certain dial. when the س is followed by غ or ع or ق or ط, even when separated therefrom by a letter or by two letters: MF says that the dial. above mentioned is that of Benu-l-'Ambar, accord. to Sb and others; who give as exs. صَقَبَ for سَقَبَ, and صَجَرَ for سَجَرَ, and صَقْب for سَقْب, and صَطَعَ for سَطَعَ. (TA.) ═ [As a numeral, ص denotes *Ninety.*]

صأب

1. صَئِبَ رَأْسُهُ *His head abounded with* صُؤَاب [or *nits*]; (Ṣ, M, Ḳ;) as also ↟ اصأب. (Ṣ, Ḳ.) صَئِبَ مِنَ الثَّوْبِ ═ (M, Ḳ,) aor. ـَ, (Ḳ,) inf. n. صَأَبٌ, (M,) *He was,* or *became, satisfied, and filled, with drink:* (M, Ḳ:) or صَئِبَ [alone] *he drank much water.* (Ṣ.)

4: see the preceding paragraph.

صُؤْبَة *A granary,* or *granaries,* (أَنْبَار,) *of wheat* (طَعَام). (Ḳ.) ═ And *A place where dates are dried:* so in the dial. of the people of El-Feljj. (TA in art. حضر.)

صُؤَاب: see the next paragraph, in three places.

صُؤَابَة, (Ṣ, Ḳ,) vulgarly pronounced صُوَابَة, without ء, (MF, TA,) *A nit;* i. e. *an egg of a louse;* (Ṣ, Ḳ;) and *an egg of a flea;* (Ḳ;) but accord. to some, not applied to the latter unless tropically: (MF, TA:) accord. to IDrst, *a young louse:* (TA:) or the *eggs of the flea* and *of the louse;* as also ↟ صُؤَاب: (M:) [or,] accord. to Ṣ and Ḳ, ↟ صُؤَاب and صِئْبَان, (TA,) the latter of which is vulgarly pronounced صِيبَان, without ء, (MF, TA,) are pls. of صُؤَابَة; but the former of them is a coll. gen. n., of which صُؤَابَة is the n. un.: (TA:) Yaʼḳoob has erroneously asserted that one should not say صِئْبَان. (M, TA.) ═ ↟ صُؤَاب is also sometimes applied to † *The small pieces of gold that are taken forth from the dust,* or *earth, of the mine.* (IDrst, TA.) In the following verse, cited by IAạr,

* يَا رَبِّ أَوْجِدْنِي صُؤَابًا ↟ حَيًّا *

* فَمَا أَرَى الطَّيَّارَ يُعْطِينِي شَيًّا *

the poet means, [*O my Lord,*] *cause me to find gold like* صُؤَاب [or *nits*], *whole,* or *sound, not broken into minute parts;* [*for I see not the* طَيَّار *to stand in any stead;*] شَيًّا being for شَيْئًا; by the طَيَّار meaning the *minutest pieces of gold that the wind blows away.* (M, L, TA.) ═ And [the pl.] صِئْبَان signifies [also] † *Hoar-frost formed into grains like small pearls.* (A'Obeyd, L, TA.) [And drops of fine rain are said to be likened to صِئْبَان: see Ḥam p. 796. See also صَيِّبٌ (in art. صوب), last sentence.]

مِصْأَبٌ A man *who drinks much water:* (Ṣ:) or *who satisfies and fills himself with drink.* (Ḳ.)

صأك

1. صَئِكَ, aor. ـَ, (AZ, Ṣ, O, Ḳ,) inf. n. صَأَكٌ, (AZ, Ṣ, O,) *He* (a man, AZ, Ṣ, O) *sweated so that there arose from him a fetid odour,* (AZ, Ṣ, O, Ḳ,) *from* ذَفَر [app. as meaning *stench of the arm-pit*], or *otherwise.* (AZ, Ṣ, O.) ═ And, said of blood, *It congealed.* (O, Ḳ.) ═ And صَئِكَ بِهِ *It* (a thing, TA) *stuck,* or *clave, to him.* (Ḳ, TA.) Hence, accord. to the 'Eyn, صَائِك, used in this sense in a verse of El-Aṣshà: (TA:) or this belongs to art. صبك, (Ṣ and O in that art.,) agreeably with the opinion of ISd. (TA in that art.)

3. فَلَانٌ يُصَائِكُنِي مُنْذُ الْيَوْمِ *He has continued vying with me,* or *contending with me for superiority,* or *striving to surpass me, in strength,* or *power,* or *force,* (يُنَاذِينِي,) *all this day.* (O, Ḳ,* TA.) [And so يُصَايِكُنِي, mentioned in the TA in art. صوك; but app. belonging to art. صبك.]

صَئِك A *strong* man. (O, Ḳ.)

صَأَكَة The *odour,* (Ḳ, TA,) i. e. *altered odour,* (TA,) *of a piece of wood when it has become moist.* (Ḳ, TA.) [And probably The *altered colour and odour* of rain-water trickling from trees: see what follows.]

صَائِك, applied to rain trickling from trees, [app. a possessive epithet, meaning ذُو صَأَكَة] *Altered in colour and odour.* (TA in art. حلب.)

صأى

1. صَأَى, (Ṣ, M, Ḳ,) aor. يَصْئِي, (M,) like صَغَى aor. يَصْغِي, (Ṣ, [in one of my copies of the Ṣ يَصْغَى, which is wrong, or, accord. to the TA, both are correct, and in the Ḳ the pret. is said to be like سَعَى, which implies that the aor. is like يَسْعَى,]) inf. n. صَئْيٌ (Ṣ, M, Ḳ) and صِئِيٌّ (Ks, M, Ḳ, TA) and صُئِيٌّ, (Ks, Ḳ, TA,) said of a young bird and the like, (Ṣ, Ḳ,) of a bird and of a young bird (M) and of a rat or mouse (Ṣ, M) and of a jerboa (Ṣ) and of a cat and of a dog (M) and of a pig and of an elephant, (Ṣ, M,) *It uttered a cry,* or *sound;* (Ṣ, M, Ḳ;) as also ↟ تَصَاءَى: (M, Ḳ:) and accord. to Fr, one says also of the scorpion, تَصْئِي and تَصْيِئ. (Ṣ.) It is said in a prov., تَلْدَغُ العَقْرَبُ وَتَصْئِي, or وَتَصِيءُ, (Aṣ, Ṣ, Meyd,) this latter verb being formed by transposition, (Meyd,) i. e. *The scorpion stings while uttering a cry;* (Ṣ, Meyd;) the و being a denotative of state: (Aṣ, Ṣ:) applied to him who does wrong in the guise of him who complains of wrongdoing. (Meyd.) And one says also, جَاءَ بِمَا صَاءَ وَصَيَّتَ (Ṣ, Ḳ,) and بِمَا صَاءَ وَصَيَّتَ, (IAạr, Ṣ, TA,) صَاءَ being formed by tranposition from صَأَى, (Ṣ,) *He brought what was vocal and what was mute;* (Ṣ, Ḳ;) *such as slaves and beasts, and clothes and silver;* (Aṣ, TA;) or *sheep* or *goats, and camels, and gold and silver;* (IAạr, TA;) meaning *he brought much property:* and this is likewise a prov. (Ṣ.)

4. أَصْأَيْتُهُ *I made it* (i. e. a young bird &c.) *to utter a cry,* or *sound.* (M, Ḳ. [See 1.])

6: see the first paragraph above.

صُئِيٌّ, of the measure فُعِيلٌ, (TA, [originally an inf. n., written in a copy of the M صُئِّي, but the

former is evidently the right,]) The *bitch*: so called because of her cry. (TA.)

صب

1. صَبَّ, (S, M, Mṣb, K, &c.,) aor. ـِ, inf. n. صَبٌّ, (M, Mṣb,) *He poured out, or forth* (S, M, Mṣb, K) water (S, M, Mṣb) and the like. (M.) One says, صَبَبْتُ لِفُلَانٍ مَآءً فِى القَدَحِ لِيَشْرَبَهُ [*I poured out for such a one water into the drinking-cup that he might drink it*]. (TA. [See also 8.]) — Hence (†) *He paid down* a price, or sum of money: it is said in a trad., إِنْ أَحْبَبْتَ أَعْطَيْتُكَ أَنْ أَصُبَّ ثَمَنَ نَخْلِكَ صُبَّةً وَاحِدَةً, meaning (†) *If thy family like that I should pay down to them thy price*] *at once, or at one time*. (L, TA.) — And صَبَّ الحَبْلَ فِى البِئْرِ (†) *He lowered, or let down, the rope into the well*] on the occasion of drawing water. (M in art. نزل.) — And ثَمَّ يَصُبُّ رَأْسَهُ (†) *He did not bend down his head*: occurring in a trad. relating to prayer. (T, TA.) — And صَبَّ رِجْلَا فُلَانٍ فِى القَيْدِ (†) *The legs of such a one were* [*put into the shackles, or*] *shackled*. (Z, L, TA.) — And صَبَّ دِرْعَهُ (†) *He put on, or clad himself with, his coat of mail*: (A, TA:) and صَبَّ عَلَيْهِ ثِيَابَهُ (†) [*He put it on him*]. (A.) — And صَبَّ عَلَيْهِ نَفْسَهُ (†) [*He threw himself upon him*]. (A.) — And هُوَ يَصُبُّ إِلَىَّ الخَيْرَ (†) [*He pours forth to me wealth*]. (A, TA.) — And صَبَّ اللّٰهُ عَلَيْهِمْ سَوْطَ عَذَابٍ (†) [*God poured upon them a portion, or a share, or vehemence, or severity, of punishment*; or] *God punished them*. (A,* TA. [See also سَوْطٌ.]) And صَبَّ اللّٰهُ عَلَيْهِ صَاعِقَةً (†) [*God poured upon him a thunderbolt, or a destructive punishment*, &c.]. (A, TA.) See also another ex. voce صَبٌّ. — And صُبَّ, (K, TA,) in the pass. form, said of a man, and of a thing, (TA,) † *He, or it, was annihilated, caused to pass away, or done away with*. (K, TA. [See also R. Q. 2.]) — See also 7, with which it is syn. in the first of the senses assigned to the latter below. — [Hence, app.,] صَبَّ فِى الوَادِى † *He descended into the valley*. (M, K.) And اِنْصَبَّتْ قَدَمَاهُ فِى بَطْنِ الوَادِى, occurring in a trad., means † *His feet descended* [*into the interior, or bottom, of the valley*]: (TA:) or اِنْصَبَّتْ قَدَمَاهُ فِى الوَادِى means † *his feet rested in the valley*; from اِنْصَبَّ said of water. (Mgh.) — And صَبَّتِ الحَيَّةُ عَلَى البَلْدُوخِ, (S,* TA,) or اِنْصَبَّتْ, (A,) † [*The serpent darted down upon the* person *bitten by* it], said of the serpent when it has raised itself desiring to bite. (Ez-Zahreej, S, TA.*) And اِنْصَبَّ البَازِى عَلَى الصَّيْدِ † [*The hawk, or falcon, stooped upon the prey, or quarry*]. (A, TA.) And صَبَّ ذُؤَالَةٌ عَلَى غَنَمِ فُلَانٍ † *The wolf* [*rushed upon or*] *made havoc among the sheep, or goats, of such a one*. (TA.) — صَبَّ, (IAạr, A, TA,) sec. pers. صَبَبْتَ, (S, M,* K,) aor. ـِ, (IAạr, TA,) inf. n. صَبَابَةٌ, (IAạr, S,* M, A, K,* TA,) *He* (a man) *was, or became, affected with excessive love, or with attachment, or admiring love*, (IAạr, S, TA,) and *desire*: (S:) *or with desire*: (M, A, K:) *or with tenderness of desire*, (S, M, A, K,) and *ardour thereof*: (S:) *or with tenderness of love*. (M, K.) One says, صَبَبْتُ إِلَيْهِ [*I was, or became, affected with excessive love, &c., for him*]. (M, A,* TA.*) And صَبَّ بِهَا and إِلَيْهَا *He was, or became, affected with desire, or vehement desire*, [&c.,] *of, or for, her*. (MA.) — Lḥ mentions, among what is said by the women of the Arabs of the desert on the occasion of fascinating by means of charms, أُرِقُّ فَأَرِقُّ إِلَيْهِ, صَبَّ ♦ فَاصْبَبْ إِلَيْهِ, i. e. *and I will be sleepless for him*: but I incline to think that the explanation has been corrupted by a copyist from وَرِقَّ فَأَرِقَّ إِلَيْهِ, and وَرِقَّ meaning *may he be tender-hearted* to me, *and I will be tender-hearted to him*]. (M, L, TA.)

4. أَصْبَوا *They* (a company of men, TA) *took their way down a declivity, or declivous place*. (M, K, TA.)

5: see 7, in four places. — And see also what here follows.

6. تَصَابَبْتُ المَآءَ *I drank what remained of the water* (S, A, K) *in a vessel*: (S, A:) [or] you say, تَصَابَبْتُ المَآءَ and اصْطَبَبْتُ ♦ تَصَبَّبْتُ [*he drank what remained* of the water, or of the milk, *in a vessel*]; (M, L;) all signifying the same. (L, TA.) — And [hence,] تَصَابَّ فُلَانٌ العَيْشَةَ بَعْدَ فُلَانٍ [lit. *Such a one drank the remains of life after such a one*], meaning † *such a one outlived such a one*: (A,* TA:) and تَصَابَبْتُهُمْ أَجْمَعِينَ إِلَّا وَاحِدًا [*I outlived them all except one*]. (TA.) Esh-Shemmákh says, (M,) or El-Akhṭal, (TA,)

لَقَوْمٌ تَصَابَبْتُ العَشِيَّةَ بَعْدَهُمْ ♦ أَعَزَّ عَلَىَّ مِنْ عِمَامَةَ تَخْصِرَا

† [*Verily the* loss of *a people whom I have outlived is more severe to me than abundant and long hair that has become altered* in colour]: he means, the loss of those with whom I was in a state of ease and plenty is more severe to me than my hair's becoming white: (M:) Az says, he likens what remained of his life to the remains of beverage that he was sipping up. (TA.)

7. انصبّ *It* (water, S, M, and the like, M) *poured out or forth, or became poured out or forth*; (S, M, A, K;) as also صَبَّ (M, Mṣb, K,) aor. ـِ, (Mṣb, TA,) inf. n. صَبِيبٌ; (Mṣb;) and تَصَبَّبَ, (Mṣb, TA, K,) which is of a form rarely occurring as that of a quasi-pass. of an unaugmented triliteral verb, being generally that of the quasi-pass. of a verb of the form فَعَّلَ; (MF, TA;) [but this app. denotes its doing so *repeatedly*; and *abundantly*, like تَدَفَّقَ, q. v.;] and اصطبّ. (K.) One says, انْصَبَّ مِنَ الجَبَلِ, (TA,) and مِنَ الجَبَلِ يَنْصَبُّ ♦ يَتَصَبَّبُ, (S, TA,) *The water descends, little by little, from the mountain*. (S, TA.) And العَرَقُ تَصَبَّبَ ♦ [*The sweat flowed*], and الدَّمُ تَصَبَّبَ ♦ مَرَقًا [*the blood*]. (A,) And [which may be rendered *I flowed with sweat*] is a phrase of the Arabs, meaning تَصَبَّبَ عَرَقِى [*my sweat flowed*]: thus the act is literally ascribed to the speaker, and what is essentially the agent becomes a specificative: it is not allowable to say عَرَقِى تَصَبَّبَتْ; for, as it is not allowable to put the agent before the verb, so it is not allowable to put the specificative, when it is virtually the agent, before the verb. (IJ, M.) — One says also, انْصَبَّ الكَوْزُ [*The mug had its contents poured out or forth*]. (TA in art. دفق.) — See also 1, in three places. — انْصَبَّ النَّاسُ عَلَى المَآءِ [generally implies descent, but] means † *The people collected together, or assembled, at the water*. (Mṣb.) — [And انْصَبَّ is often said of a place, or the ground, &c., meaning † *It sloped downwards*. — Har (p. 125) uses the phrase يَنْصَبُّ إِلَى اللَّهْوِ, meaning (as there expl.) † *Thou inclinest to diversion, or sport*.]

8. اصطبّ المَآءَ is expl. by Sb as signifying *He took for himself the water*; agreeably with general analogy: (M:) [but it is more properly rendered *he poured out for himself the water*:] one says, اصْطَبَبْتُ لِنَفْسِى مَآءً مِنَ القِرْبَةِ لِأَشْرَبَهُ [*I poured out for myself water from the skin that I might drink it*]: and اصْطَبَبْتُ لِنَفْسِى قَدَحًا [*I poured out for myself a cup*]. (TA.) — See also 6. — And see 7.

R. Q. 1. صَبْصَبَهُ † *He annihilated it, caused it to pass away, or died away with it*; (M, K;*) namely, a thing. (M.) — And † *He dispersed it, or scattered it*: (K:) *he* (a man) *dispersed, or scattered, it*, namely, an army, or property or wealth. (AA, K.)

R. Q. 2. تَصَبْصَبَ † *It was, or became, annihilated, caused to pass away, or done away with*; (S, M, K;) *it passed, or went, away*; said of a thing. (S, M. [See also صُبَّ.]) — † *It* (the night, M, A, K, and the day, AZ, TA, and the heat, A) *passed, or went, away*, (AZ, M, A, K,) *except a small portion*, (AZ, M, TA,) *or for the most part*. (A, K.) — † *It* (what was in a water-skin, or milk-skin,) *became little in quantity*. (Fr, TA.) — † *It* (a company of men) *became dispersed, or scattered*. (M, TA.) — *He* (a man) *was, or became, very bold, or daring, and very adverse, or repugnant*, (M,* K,* TA,) عَلَيْنَا [*against us*]. (TA.) — And, said of a day, *It was, or became, intensely hot*. (M, K,* TA.)

صَبٌّ is an inf. n. [and is] used [as an epithet] in the sense of the measure فَاعِلٌ, or of the measure مَفْعُولٌ: (TA:) [thus it is used as an epithet] applied to water, [meaning *Pouring out* or *forth*, or *poured out or forth*,] like as are صَبُوبٌ and غَوْرٌ: (S, TA: [see also صَبُوبٌ and صَيُوبٌ:]) and hence, in 'Alee's description of Aboo-Bekr, when he died, كُنْتَ عَلَى الكَافِرِينَ عَذَابًا صَبًّا † [*Thou wast, against, or upon, the unbelievers, a punishment pouring forth, or poured forth*]. (TA.) — And [hence, app.,] one says, ضَرَبَهُ ضَرْبًا صَبًّا, meaning † *He smote him with the edge of the sword* [as though *with a smiting pouring down, or poured down*]; as also

حَذْرَ. (IAar, L, TA.) — One says also, ضَرَبَهُ مِائَةً فَصَبَّ, أَحَدَ مِائَةٍ فَصَبَّ, (A,) meaning, ‡ [*He smote him with a hundred blows, or he took a hundred,*] *and less than that, i. e.* دُونَ ذٰلِكَ, (TA,) *contr. of* فَصَاعِدًا; (A;) *or and more* [than that], *or above* [that], i. e. *like* فَصَاعِدًا, (A, TA,) i. e. مَا فَوْقَ ذٰلِكَ. (TA.) — And صَبَّ ♦ عَلَيْهِ البَلَآءَ, (TA.) مِنْ صَبٍّ, meaning ‡ [*Trial, or affliction, was poured upon him*] *from above.* (A, TA.) — Also, applied to a man, *Affected with excessive love, or with attachment, or admiring love,* (IAar, Ṣ, A,* TA,) and *desire:* (Ṣ:) or *with desire:* (M, A,* K:) or *with tenderness of desire,* (Ṣ,* M, A,* K,) and *ardour thereof:* (Ṣ:* [see صَبٌّ:]) or *with tenderness of love.* (M, K.) One says, هُوَ صَبٌّ بِهَا (and [see صَبَّتْ)] *He is affected with excessive love of her;* &c.: (A:) fem. صَبَّةٌ. (M, K:) dual masc. صَبَّانِ, pl. masc. صَبُّونَ; dual. fem. صَبَّتَانِ, pl. fem. صَبَّاتٌ: thus accord. to those who hold رَجُلٌ صَبٌّ and رَجُلٌ فَهِرٌ and حَذِرٌ to be similar to صَبٌّ, originally صَبِبٌ: (TA:) [hence it appears that some hold صَبٌّ to be originally an inf. n., and therefore use it as an epithet in its original form, without regard to gender or number: but] accord. to Sb, صَبٌّ is [originally] of the measure فَعِلٌ, because you say صَبِبْتُ صَبَابَةً, like as you say قَعِدْتُ قَعَادَةً. (M.) See also 1, last sentence.

صُبٌّ: see صُبَّةٌ. — Accord. to AO, it may also be pl. of ♦ صَبُوبٌ or of ♦ صَابٌّ: but Az says that, accord. to others, it is not pl. of either of these two words; their pl. being صُبُوبٌ: (L, TA:) it is said in a trad., (Ṣ, L, TA,) respecting conflicts and factions, or seditions, (L, TA,) لَتَعُودُنَّ فِيهَا أَسَاوِدَ صُبًّا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ: (Ṣ, L, TA:) here by أَسَاوِد are meant "[great and noxious] serpents:" (L, TA:) and صُبًّا, accord. to Ez-Zuhree, is from الصَّبُّ ["the act of pouring out or forth"]; for the serpent, he says, when it desires to bite, raises itself, and then darts down (lit. pours down) upon him that is bitten: (Ṣ, L, TA:) [as though the meaning were, *Ye will be, therein,* like *great and noxious serpents, one portion of you smiting the necks of another portion:*] Ez-Zuhree says that صُبًّا is pl. of ♦ صَبُوبٌ, and originally صُبُبًا: like as صَبٌّ is originally صَبِبٌ; and so says IAmb: but IAar is related to have said that أَسَاوِد means *companies,* pl. of سَوَادٌ; and صُبًّا, *pouring,* one upon another, with slaughter: and some say that it is صُبًى, in measure like حُبْلَى, and it is said to be from صَبَا إِلَى الدُّنْيَا, [for صَبَا إِلَى الدُّنْيَا,] aor. ـُ, meaning "he inclined to the things of the present world;" and thus to be like غُزًى, pl. of غَازٍ: [see صَابٍ, in art. صبو:] IAar used also to say that it is originally صُبًّا, with ء, [pl. of صَابِئٌ,] from صَبَأَ عَلَيْهِ "he came, or came forth, upon him unexpectedly." (L, TA.)

صُبَّةٌ *A quantity* of wheat or food, &c., *that is poured out or forth* (M, K) *together, or collectedly;* (M;) also (M, K) sometimes (M) termed ♦ صُبٌّ. (M, K.) See also 1, near the beginning. — And *A* غُرْفَة [*or piece of skin in which the traveller puts his food;* or *the thing upon which one eats*]; (M, K;) so called because the food is poured into it, or upon it: (M:) or *a thing like the* غُرْفَة: (M, K:) and صُبَّةٌ, with ن, signifies the same. (M.) — See also صُبَابَةٌ, with which it is syn. — Also *A company of men:* (M, Mṣb, K:) [app. tropical; but it is said that] this is the primary meaning, and it is used in relation to camels, and sheep or goats, and the like, tropically. (TA.) — ‡ *A detached number* of horses, (Ṣ, M, A, Mṣb, K,) and of camels, (A, K,) and of sheep or goats, (A, Mṣb, K,) and of dirhems, or pieces of money: (A:) or *from ten to forty:* (A, K:) or *from twenty to thirty and forty* of camels and of sheep or goats: or *less than a hundred* (M, A, K) of camels: (M, K:) or of camels *i. q.* صِرْمَةٌ: (Ṣ:) and *from ten to forty* of goats: (AZ, Ṣ:) or *a flock* of sheep or *a herd* of goats, as being likened to a company of men: (TA:) or *from twenty to forty* of sheep and of goats; or peculiarly of goats: or *about fifty:* or *from sixty to seventy:* and of camels *about five* or *six:* (IAth, TA:) and *a collection* of dirhems, or pieces of money, and of wheat, or food, &c.: and *a piece* of a thing: (Mṣb:) [or] *a small quantity* or *portion* of wealth or property. (M, K.) — And † *A part,* or *portion,* of the night: so in the saying, مَضَتْ صُبَّةٌ مِنَ اللَّيْلِ † [*A part, or portion, of the night passed*]. (Ṣ.)

صَبٌّ *The descent,* (تَصَوُّب, M, L, TA, in the K erroneously written تَصْبِب, TA,) of a river, or rivulet, or channel of water, or of a road, *down a declivity.* (M, L, K, TA.) — And *A declivity, declivous place, or ground sloping down;* (M, A, K, TA;) and (TA) so ♦ صَبُوبٌ, of which the pl. is أَصْبَابٌ; (Ṣ, TA;) so too ♦ صَبُوبٌ and ♦ صَبُوبٌ, with fet-ḥ and with ḍamm; (TA;) [i. e.] ♦ الصَّبُوبُ signifies *that down which you descend, or have descended,* (مَا انْصَبَبْتَ فِيهِ) and its pl. is صُبُبٌ [like عَمُودٌ pl. of عُمُدٌ]; (M, TA;) [and so ♦ الصُّبُوبُ]; or, as some say, ♦ الصُّبُوبُ, with fet-ḥ, is a name for *the water, &c.,* that is poured out upon a man, like طُهُورٌ and غَسُولٌ; and ♦ صَبُوبٌ, with ḍamm, is pl. of صَبُوبٌ: but AZ mentions his having heard the Arabs apply ♦ صَبُوبٌ to *a declivity, or declivous place;* and says that its pl. is صُبُبٌ: (TA:) and الصَّبُوبُ مِنَ الرَّمْلِ signifies *what has poured out or forth or down, of sand:* (M, K:*) and the pl. of صَبُوبٌ is أَصْبَابٌ. (M, K.)

صُبَابَةٌ: see صُبَابَةٌ.

صَبُوبٌ [app. syn. with ♦ صَابٌّ as part. n. of the intrans. verb صَبَّ, signifying *Pouring out or forth or down;* or like the latter but having an intensive meaning]: see صُبٌّ, in two places. — See also صَبُوبٌ, in four places.

صُبُوبٌ: see صَبُوبٌ, in three places.

صَبِيبٌ [*Poured out or forth:* (see also صُبٌّ, first sentence:) or, as an epithet in which the quality of a subst. predominates,] *water poured out or forth;* syn. ♦ مَآءٌ مَصْبُوبٌ. (M, K.) — And (M, K) some say (M) *Blood:* (Ṣ, M, K:) and *sweat;* (K;) as in the saying,

• هَوَاجِرُ تَحْتَلِبُ الصَّبِيبَا •

[*Vehement midday-heats that draw forth the sweat*]: (TA:) [or *what is poured forth* of sweat and of blood; for] one says, جَرَى صَبِيبُ العَرَقِ وَالدَّمِ [*What was poured forth, of the sweat* and *of the blood, ran, or flowed*]. (A.) — And (M, K) some say (M) The *expressed juice of* عَنْدَم [*or dragon's blood*]. (M, K.) — And (M, K) some say (M) *A certain red dye.* (M, K.) — And (K) The *juice of the leaves of sesame:* (Ṣ, M,* K:*) A'Obeyd (so in a copy of the Ṣ, or Aboo-'Obeydeh accord. to the TA,) says, it is the *juice of the leaves of sesame, or of some other plant,* which was described to me in Egypt, *the colour of which juice is red tinged with blackness:* and some say, it is the *expressed juice of the leaves of the* حَنَّآء [q. v.]. (Ṣ, TA.) — And عُصْفُر [i. e. *Safflower*]: (K:) or *purified* عُصْفُر. (Ṣ.) — And *A kind of tree* [or *plant*] *resembling* سَنَاب [or *rue*], (M, K,) *with which the hair is dyed.* (M.) — And *Senna,* (M, K,) *with which beards are dyed, as with* حَنَّآء. (M.) — And *A certain thing* [or *plant*] *resembling the* وَسْمَة [or وَسِمَة, q. v.], (M, K, TA,) *with which beards are dyed.* (TA.) — Also *Hoar-frost.* (AA, K.) AA cites, as descriptive of the sky,

• وَلَيْسَ بِهَا إِلَّا الصَّبَا وَصَبِيبُهَا •

[*And there is not in it aught save east wind and its hoar-frost*]. (TA.) — And *Good, or excellent, honey.* (K.) — Also, (K,) or صَبِيبُ سَيْفٍ, (TA,) The *extremity of a sword:* (K, TA:) or the *extremity next the* سِلْعَان [q. v.] *thereof:* or, as some say, *its* سِلْعَان absolutely. (TA.) — See also صَبِيبٌ.

صَبَابَةٌ [is an inf. n., mentioned as such in the latter part of the first paragraph, and, when used as a simple subst.,] signifies [*Excessive love,* or *attachment,* or *admiring love:* (see its verb:) or] *desire:* (M, A, K:) or *tenderness of desire,* (Ṣ, M, A, K,) and *ardour thereof:* (Ṣ:) or *tenderness of love.* (M, K.)

صُبَابَةٌ and ♦ صُبَّةٌ *A portion,* (Ṣ, M, Mṣb, K,) or *a small quantity,* (Fr, A, and A'Obeyd in explanation of the former,) of water, (Fr, Ṣ, M, Mṣb, K,) and of milk, (M, K,) or of wine, or beverage, (A'Obeyd,) *remaining* (A'Obeyd, Ṣ, M, Mṣb, K) *in a vessel.* (A'Obeyd, Ṣ, M, Mṣb.)

• صُبَابَتِي ثَرْوَى وَبُثَّتْ غِلَابَا •

My remaining portion of water in the vessel &c. *satisfies thirst, though it is not water running [copiously] upon the surface of the earth,* is a prov., applied to him who makes use of that which is bestowed though it be not much. (Meyd, TA.*) In the following verse, cited by IAar,

• وَلَيْلٍ هَدَيْتُ بِهِ فِتْيَةً •
• سَقَوْا بِصَبَابِ ♦ الذَّرَى الأَثْلِيدِ •

‡ [*During many a night have I guided in the right way young men infused with the remains of drowsiness that made them to bend their necks from side to side*], صُبَاب may be put for صُبَابَة; or it may be pl. of the latter, [or rather a coll. gen. n. of which صُبَابَة is the n. un.,] like as شَعِيرٌ is of شَعِيرَةٌ: the poet uses this word metaphorically, in relation to drowsiness, like as he has used the word سُقُوا. (M, L, TA.) One says also لَمْ أُدْرِكْ إِلَّا صُبَابَاتٍ and مِنَ العَيْشِ إِلَّا صُبَابَةً ‡ [*I did not attain*, or *obtain, of life, save a small remainder* and *small remains*]. (A, TA.)

صَابٌّ: see صَبُوبٌ: and see also صُبٌّ.

صَبْصَبٌ, (M, Ḳ,) applied to a camel, (M,) *Thick*, or *big, and strong*; as also ‡ صُبَاصِبٌ, (M, Ḳ, TA, in the CḲ صَبَاصِب,) so applied; (M;) and ‡ صَبْصَابٌ, (Ḳ,) likewise so applied. (TA.)

صَبْصَابٌ: see what next precedes. — Also, applied to a [journey such as is termed] قَرَب, *Hard*, or *severe*: (M, TA:) and, applied to a [journey such as is termed] خِمْس, *i. q.* بَصْبَاصٌ (Aṣ, Ṣ, Ḳ) and حَصْحَاصٌ, i. e., *in which is no delay*, or *intermission, nor any flagging*. (Aṣ, TA.) = And الصَّبْصَابُ also signifies *What remains* of the thing: or *what is poured out* from it; (Ḳ, TA;) i. e., from the thing; by which is here said to be meant the water-skin or milk-skin. (TA.)

صُبَاصِبٌ: see صَبْصَبٌ.

الأَصَبُّ [app. a dial. var. of الأَصَمُّ], an epithet applied to the month رَجَبٌ: (TA in art. حرم:) see مُحَرَّمٌ.

[مَصَبٌّ *A place where water*, or *the like, pours out* or *forth*, from a river into another river or into the sea &c., or from a tank or a gutter &c., and from high ground into a valley (see ضَاجِعَةٌ); and *a sink*, or *sink-hole*: pl. مَصَابٌّ (occurring in the Ṣ and Ḳ in art. رقق, &c.).]

[مِصْبَابٌ, accord. to Reiske, signifies *A ship*: so says Freytag: but for this I find no authority.]

مَصْبُوبٌ: see صَبِيبٌ, first sentence.

صبأ

1. صَبَأَ, (Ṣ, M, Ḳ,) aor. ـَ, (M, Ḳ,) inf. n. صُبُوْءٌ, (Ṣ, M, Ḳ, [in the last of which it is implied that this verb in all its senses except the last has صَبْءٌ also for an inf. n., and likewise صَبُوٌّ as a syn. form, but this I do not find authorized by any other lexicon,]) said of the tush (Ṣ, M, Ḳ) of a camel (Ṣ, M) and of a cloven-hoofed animal and of a solid-hoofed animal, (M,) and said of a cloven hoof, (Ḳ, [but this, I doubt not, is a mistake, for in the place of صَبَأَ الظِّلْفُ والنَّابُ, the reading in the Ḳ, I find in the M صَبَأَ نَابُ الظِّلْفِ وَالخُفِّ وَالحَافِرِ, and the like in the L,]) *It grew forth*; (M, Ḳ;) or *its point*, or *extremity, grew forth*: (Ṣ:) and accord. to the Ḳ, it appears that ‡ اصبأ signifies the same; but this is not the case. (TA.) And صَبَأَتْ said of the ثَنِيَّة [i. e. a central incisor] of a boy, *It grew forth*. (Ṣ.) — Also, said of a star, (M, Ḳ,) and of the moon, (M,) *It rose*; and so ‡ اصبأ: (M, Ḳ:) or تَصْبَأُ النُّجُومُ *the stars come forth from their places of rising*: (AO, Ṣ:) or صَبَأَتِ النُّجُومُ *the stars appeared*: (TA:) and ‡ اصبأ النَّجْمُ *the Pleiades* [antonomastically called النجم] *rose*. (Ṣ.) — [Hence,] صَبَأَ, (Ṣ, M, Ḳ,) or صَبَأَ مِنْ دِينِهِ إِلَى دِينٍ آخَرَ, (AO, Ṣ, Mṣb,*) aor. ـَ, (M, Mṣb, Ḳ,) inf. n. صُبُوءٌ (Ṣ, M, Ḳ) and صَبْءٌ; and صَبُوٌّ, (M, Ḳ,) aor. ـُ, (TA,) inf. n. صُبُوءَةٌ; (CḲ [but not in the TA nor in my MS. copy of the Ḳ];) † *He departed from his religion to another religion*; (Ṣ, M, Mṣb, Ḳ;) like as the stars come forth from their place of rising. (AO, Ṣ.) And صَبَأَ, (Ṣ,) or صَبَأَ فِي دِينِهِ, aor. ـَ, inf. n. صُبُوءٌ, (T, TA,) *He was*, or *became, a* صَابِئ [or *Sabian*]. (T, Ṣ, TA. [See صَابِئٌ, below.]) — And صَبَأَ عَلَيْهِمْ, (Ṣ, M,) aor. ـَ, (Ṣ,) inf. n. صَبْءٌ and صُبُوءٌ, *He came forth upon them*; (Ṣ, M;) as also ‡ اصبأ: (M:) and accord. to IAạr, صَبَأَ عَلَيْهِ *he came forth*, or *went forth, upon him*, or *against him*: and *he inclined against him with enmity*: (TA:) or *he came*, or *came forth, upon him unexpectedly*: whence, he says, the word صُبَّأ in the saying of the Prophet, لَتَعُودُنَّ فِيهَا أَسَاوِدَ صُبًّا, [which see in art. صب,] the said word being of the measure فُعَّلًا, [originally صُبَّأً,] and the ء being suppressed: (L in art. صب:) and ‡ أَصْبَأَهُمْ signifies *he came upon them suddenly, not having knowledge of their place*. (Ḳ.) = One says also, صَبَأَ عَلَيْهِمُ العَدُوَّ, (M,* Ḳ,) aor. ـَ, inf. n. صَبْءٌ; (M;) as also صَبَّعَ; (TA;) *He guided to them* (M, Ḳ) *the enemy*: (Ḳ:) mentioned by IAạr, from AZ. (TA.) — And قُدِّمَ إِلَيْهِ طَعَامٌ فَمَا صَبَأَ وَلَا أَصْبَأَ ‡ *Food was presented to him, and he did not put* (M, Ḳ*) *his hand* (M) or *his finger* (إِصْبَعَهُ Ḳ) *into it*, or *upon it*: (M, Ḳ: [see also صَبَّعَ:]) mentioned by IAạr. (M.) And صَبَأَ فِي الطَّعَامِ, aor. ـُ, *He* [app. a camel] *put his head into the food*: as also صَبَّغَ. (O in art. صبغ.) And صَبَأَتْ فِيهَا رَأْسَهَا [or فِيهِ, *She put her head into it*]; like صَبَغَتْ. (TA in that art.)

4: see the preceding paragraph, in six places.

صَابِئٌ [part. n. of صَبَأَ: and as such signifying] One *who departs from his religion to another religion*. (Mṣb.) The Arabs used to call the Prophet الصَّابِى [for الصَّابِئُ], because he departed from the religion of Ḳureysh to El-Islám; and him who entered the religion of El-Islám, مَصْبُوٌّ, changing the ء to و; and the Muslims [collectively], الصُّبَاةُ, as though pl. of الصَّابِى, without ء, like قُضَاةٌ and غُزَاةٌ pls. of قَاضٍ and غَازٍ. (TA.) And [the pl.] الصَّابِئُونَ in the Ḳur [v. 73, &c.,] is said by Zj to mean *Those who depart from one religion to another*. (TA.) — Then this appellation, صَابِئٌ, was applied to [*Any individual of*] *a certain sect of the unbelievers*, [*the Sabians*,] *said to worship the stars secretly, and openly to profess themselves to belong to the Christians*: they are called الصَّابِئَةُ and الصَّابِئُونَ: *and they assert that they are of the religion of Ṣábi the son of Sheyth* [or *Seth*] *the son of Adam*: their appellation may also be pronounced الصَّابِيُونَ, and thus Náfi' read it [in the Ḳur]: (Mṣb:) or the صَابِئُونَ are *a certain class of the people who possess revealed scripture*: (Ṣ:) or *a people whose religion resembles that of the Christians, except that their ḳibleh is towards the place whence blows the* [*south*, or *southerly, wind called*] جَنُوب: (Lth, T, TA:) [or] *whose ḳibleh is from* (مِنْ [or this may mean *some point of*]) *the place whence blows the* [*north*, or *northerly, wind called*] شَمَال *at midday*: (M, Ḳ:) or, accord. to some, *their ḳibleh is the Kaạbeh*: (MF:) *and they assert that they are of the religion of Noah*, (Lth, T, M, Ḳ,) *lyingly*: (Lth, T, M:) in the R it is said that they are thus called in relation to Ṣábi the son of Lámak [or Lamech], the brother of Noah: Bḍ says, it is said that they are *worshippers of the angels*: and it is said that they are *worshippers of the stars*: and that their appellation is Arabic; from صَبَأَ "he departed from a religion;" or from صَبَا "he inclined," because of their inclining from truth to falsehood. (MF, TA.)

صبح

1. صَبَحَهُ, (Ṣ, Mgh, TA,) aor. ـَ, (Mgh, TA,) inf. n. صَبْحٌ; (Ṣ, TA;) and ‡ صَبَّحَهُ, (Ḳ, TA,) inf. n. تَصْبِيحٌ; (TA;) *He gave him to drink a morning-draught*, or *what is termed a* صَبُوح; (Ṣ, Mgh, Ḳ, TA;) [and] so صَبَحَهُ صَبُوحًا: (MA:) and the first [and second also] *he handed to him a morning-draught of milk* or *of wine*. (TA.) And صَبَحَ الإِبِلَ, aor. and inf. n. as above, *He watered the camels in the morning, between daybreak and sunrise*. (TA.) — And both are said respecting a غَارَة [meaning † *He made a hostile*, or *predatory, incursion upon him in the morning*; as though he made the غارة to be to him a morning-draught: see صَابِحٌ]. (Ḥam p. 66.) — [And accord. to Reiske, as stated by Freytag, صَبَحَ signifies *He drank in the early morning*: but I think that Reiske may have assigned to it this meaning from his having found the pass. form of the verb, not distinguished as such, used in a case in which it might be supposed to signify thus.]. — See also 2, in five places. = صَبْحٌ as an inf. n. [of which the verb is صَبِحَ accord. to a general rule] signifies The *being satiated*, or *having the thirst quenched, by a morning-draught*, or *what is termed a* صَبُوح. (L.) = And صَبِحَ, aor. ـَ, inf. n. صَبَحٌ [in the CḲ (erroneously) صَبْحٌ] and صُبْحَةٌ, [*He*, or *it, was of the colour termed* صُبْحَةٌ meaning as expl. below: or] *it* (hair) *had whiteness naturally intermixed in it with redness*; as also ‡ اصباحّ, (Ḳ, TA,) inf. n.

اصبِيحَاح. (TA.) ═ صَبُحَ, aor. ², inf. n. صَبَاحَةٌ [q. v.], *He was, or became, beautiful, comely, pretty, or elegant*; (S, A, K, TA;) as some say, peculiarly in the face: (TA:) or *he was, or became, bright* (Mṣb, TA) in the face. (Mṣb.)

2. صَبَّحَهُ, (S,) or صَبَّحَهُ بِالغَدَاةِ, (K,) inf. n. تَصْبِيحٌ, (TA,) *He came to him, or to them, in the morning, in the time termed the* صَبَاح (S, K;) as also ↑ صَبَحَهُ, or صَبَحَهُ بِالغَدَاةِ, aor. ᶜ: (K:) the teshdeed in the former does not imply muchness, or frequency: (S:) and صَبَّحُوا بِالخَيْلِ and ↑ صَبَحُوا بِالخَيْلِ *The horsemen came to them at daybreak, at the time termed the* صُبْح: (TA:) but Aboo-'Adnán says that there is a difference between صَبَّحْنَا بَلَدَ كَذَا and ↑ صَبَحْنَا; which is this: you say, صَبَّحْنَا بَلَدَ كَذَا *[We came in the morning to such a town, or country]*, and صَبَّحْنَا فُلَانًا *[We came in the morning to such a one]*, with teshdeed; and ↑ أَغَرْنَا عَلَيْهِمْ or صَبَحْنَا ↑ شَرًّا *[We came in the morning to its people, or inhabitants, with good or with evil*, without teshdeed; as though we made the good or the evil to be a morning-draught, or putting the second of the nouns following the verb in the accus. case because of بِ suppressed]: you say also, صَبَّحَهُ بِغَدَاءٍ; and you may also say, صَبَحَهُ, as well as صَبَّحَهُ كَذَا ↑ بِكَذَا *He came to him in the morning with such a thing.* (L.) ═ And صَبَّحَكَ اللّٰهُ بِخَيْرٍ or بِالخَيْرِ (TA) ↑ [*May God visit thee in the morning with good, or good fortune, or happiness*; or *make thee to be in, or during, the morning* attended *with good*, &c.; i. e. *make thy morning good, or happy*; or *grant thee a good, or happy, morning*]: a prayer for the person thus addressed. (Mṣb.) ═ And صَبَّحْتُهُ *I said to him* عِمْ صَبَاحًا [expl. below, see صَبَاحٌ]; (S;) and صَبَّحَهُم *he said to them* عِمُوا صَبَاحًا: (K:) or صَبَّحْتُهُ means *I said to him* صَبَّحَكَ اللّٰهُ بِخَيْرٍ [expl. above]. (Mṣb.) ═ See also 1, first sentence. ═ [Hence,] صَبَّحْتُ القَوْمَ المَاءَ, inf. n. as above, *I journeyed with the people, or party, by night until I brought them in the morning to the water.* (K.) ═ صَبِّحْنِي ↑ فُلَانٌ الحَقَّ *Such a one declared, or told clearly, to me the truth*; syn. صَحْصِحْنِيهِ. (A, TA. [See صَحْصَحَ.]) ═ تَصْبِيحٌ as a subst., see below.

4. اصبح *He entered upon the time of morning termed* صَبَاح [which means both *dawn* and *forenoon*]: (S,* Mṣb: [in the former this meaning is indicated, but not expressed:]) or *he entered upon the time of daybreak, or dawn, the time termed* صُبْح. (L, K.) By the following words of Esh-Shemmákh,

وَقِيلَ المُنَادِي أَصْبَحَ القَوْمُ أَدْلِجِي

is meant, [*And the saying of the crier is,*] *The people, or party, have nearly entered upon the time of dawn: prosecute the night-journey:* for the Arabs, when they have nearly arrived at a place which they desire to reach, say, قَدْ بَقَفَادَ; and when travellers are near the time of day-break, they say, أَصْبَحْنَا. (T, L.) ═ [Hence,] ↑ *He awoke from sleep in the* جَوْف [i. e. *last third, or last sixth,] of the night.* (A, TA.) [And simply ↑ *He awoke:* for] one says to the sleeper, أَصْبِحْ, meaning ↑ *Awake thou from sleep.* (A, TA.) And one says also, أَصْبِحْ يَا رَجُلُ, meaning ↑ *Become roused, O man,* (A, K,* TA,) *from thy heedlessness or inadvertence,* (A, TA,) *and see thy right course,* (K, TA,) *and what will rectify thy state.* (TA.) And أَصْبِحْ لَيْلُ ↑ *[Become morning, O night]*: a prov.: (Meyd, A, TA:) said in a distressing night, that is long by reason of evil. (Meyd. [See Freytag's Arab. Prov., i. 727.]) ═ [Also *He, or it, became in the morning* in any particular state or condition: in this sense, and in that next following, an incomplete, i. e. a non-attributive, verb.] ═ And [hence, simply,] *He, or it, became*; syn. صَارَ. (S, K.) One says, اصبح عَالِمًا *He became knowing, or learned.* (S, TA.) Thus, فَأَصْبَحُوا ظَاهِرِينَ, in the Kur lxi. last verse, means *And they became victorious.* (Bḍ.) And فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ, in the Kur xviii. 40, [*And he became in a state, or condition, in which he turned over his hands*; i. e.] *and he became repentant, or grieved for what he had done.* (A in art. قلب, and Bḍ.) And فَأَصْبَحُوا لَا تُرَى إِلَّا مَسَاكِنُهُمْ, in the Kur xlvi. 24, i. e. [*And they became*] *in a condition such that*, if thou wert present in their country, *thou wouldst not see aught save their dwelling-places*; or, as Hamzeh and Ks read, لَا يُرَى إِلَّا مَسَاكِنُهُمْ *[there was not to be seen aught save their dwelling-places].* (Bḍ.) [أَصْبَحَ يَفْعَلُ كَذَا is of frequent occurrence, meaning *He became occupied, or engaged, in doing such a thing; he betook, set, or applied, himself to doing such a thing; set about, or commenced, doing such a thing*; or *began to do such a thing.*] ═ [Also *He performed the prayer of daybreak.*] It is said in a trad., أَصْبِحُوا بِالصُّبْحِ, meaning *Perform ye the prayer of daybreak in the time of daybreak.* (L.) ═ See also 8. ═ Also *He acted gently.* (TA in art. ارش: see an ex. in a verse cited voce مَأْرُوشٌ.) ═ اصبح مِصْبَاحًا *He trimmed a lamp, or wick; or prepared it properly for use.* (TA.) ═ See, again, 8. ═ إِصْبَاحٌ as a subst., see صُبْحٌ, in two places.

5. تَصَبَّحَ *He slept in the morning; or first part of day, before sunrise.* (S, Mṣb, K.) ═ And *He ate such food as is termed a* صُبْحَة. (K, TA.) It is said in a trad., مَنْ تَصَبَّحَ بِسَبْعِ [*He who eats as a* صُبْحَة *seven dates of the sort called* عَجْوَة]. (TA.) ═ See also 8, in two places.

6. تَصَابَحَ فُلَانٌ and يَتَصَابَحَانِ [*Such a one affects to be beautiful, comely, pretty, or elegant*: the latter verb is here added as an explicative of the former: see صَبَحَ]. (A, TA.)

8. اصطبح *He drank a morning-draught, or what is termed a* صَبُوح (S, K, TA;) [and] so ↑ اصبح. (Mṣb. [Thus in my copy of the Mṣb, but probably a mistranscription, for the former is the verb well known in this sense, and is not in that copy.]) It is said in a trad., مَا لَنَا صَبِيٌّ يَصْطَبِحُ [*We have not a child that drinks a morning-draught*]; meaning we have not as much milk as a child may drink in the early morning, in consequence of the drought. (TA.) ═ And *i. q.* أَصْرَجَ [as meaning *He lighted* a lamp or wick, or himself or another with a lamp &c.]; (K, TA;) and so ↑ اصبح (A, TA) [in the former sense], as in the phrase اصبح مِصْبَاحًا *[he lighted a lamp or wick]*; (A;) and اصبح alone has this meaning, i. e. أَصْرَجَ سِرَاجًا. (TA, from a trad.) [But it is used often in the latter sense:] one says, الشَّمْعُ مِمَّا يُصْطَبَحُ بِهِ *Candles are of the things with which one lights [himself, or others]*; syn. يُسْرَجُ: (S:) [and in like manner ↑ تصبّح; for] one says, هُوَ يَتَصَبَّحُ بِالشَّمْعِ *[He lights himself, or others, with candles]*: (A:) [and in like manner ↑ استصبح; for] one says, استصبح بِالمِصْبَاحِ (S, MA, Mgh, Mṣb, K*) *He lighted [himself, or another,] with the lamp, or wick*; (MA;) syn. أَسْرَجَ; (S;) or اِسْتَسْرَجَ: (K:) [hence it appears that تصبّح ↑ به and استصبح ↑ به and اصطبح به may be aptly rendered *he employed it as a means of light*; and thus the second of these three verbs, is expl. in treatises on practical law:] one says also, استصبح ↑ بِالدُّهْنِ *[He employed oil as a means of light*; or] *he made the lamp, or wick, to give light by means of oil*: (Mgh, Mṣb:) and it is said in a trad. respecting the several sorts of fat (شُحُوم) of carrion, يَتَصَبَّحُ ↑ بِهَا النَّاسُ *The people [employ them as means of light*; or] *make their lamps, or wicks, to give light by means of them.* (TA.)

10: see the next preceding paragraph, in four places.

11: see 1, last sentence but one.

صُبْح (S, A, Mṣb, K, &c.) and ↑ صَبَاح (Mṣb, K) and ↑ صَبِيحَة (Mṣb,* K) and ↑ إِصْبَاح and ↑ مُصَبَّح (K [or perhaps the last should be مَصْبَح, q. v.]) *Daybreak, or dawn*; syn. فَجْر; (S, A, Mṣb, K;) i. e. (so in the Mṣb, but in the K "or") *the beginning, or first part, of day*: (Mṣb, K:) ↑ إِصْبَاح is an inf. n. [inf. n. of أَصْبَحَ] used in the sense of صُبْح, in the Kur vi. 96, (Jel,) and is similar to إِبْكَار; (TA;) [and ↑ مُصَبَّح is the n. of place and time from أَصْبَحَ: and] the pl. of صُبْح is أَصْبَاح; (K;) and thus some read in the Kur vi. 96. (Bḍ.) See also أَصْبَح. One says, أَتَيْتُهُ لِصُبْحِ خَامِسَةٍ and ↑ لِصُبْحِ خامسة, (S, K,) meaning [*I came to him*] in the morning (صَبَاح) [*of the last*] *of five days*; (K;) i. e., *of a fifth day*; (TK;) [or rather, *of a fifth night*, as the last word is fem.;] like as one says, لِثَنِّي خامسة. (S.) ═

الصُّبْحُ is also used as meaning † *The truth*; and † *the clear, or plain, thing or case.* (Ḥam p. 449.) — And أُمُّ صُبْحٍ is one of the names of *Mekkeh.* (K,* TA.)

صُبْحٌ: see the next preceding paragraph.

صَبَحٌ: see صُبَاحَةٌ. — Also The *glistening* of iron (K, TA) and of other things. (TA.)

صُبَاحَةٌ: see the next paragraph, in three places. — Also *A watering of camels in the morning, or first part of day, before sunrise:* which is not esteemed by the Arabs wholesome: the time approved by them for watering is when the sun is near the meridian. (TA.)

صُبْحَةٌ The *early part of the forenoon, after sunrise;* syn. ضُحًى; as also ▼ صَبُوحَةٌ (Mṣb:) or the *period of one's entering upon the* صَبَاح [which means both *dawn* and *forenoon*]: so in the saying, لَقِيتُهُ ذَاتَ صُبْحَةٍ [*I met him when he was entering upon the dawn or forenoon*]. (TA.) — And *A sleep in the morning, or first part of day, before sunrise;* as also ▼ صُبَاحَةٌ (Ṣ,* K;) or both signify *a sleep in the* ضُحَى [expl. above]; (A;) but the latter is by some disapproved: such sleep is forbidden in a trad., because it is in a time for the commemoration of the praises of God and then for seeking gain. (TA.) One says, فُلَانٌ يَنَامُ الصُّبْحَةَ and ▼ الصُّبَاحَةَ [*Such a one sleeps in the first part of day, before sunrise*]. (Ṣ.) — And *Food with which one contents, or diverts, himself* [*so as to allay the craving of his stomach*], *in the morning or first part of day, before sunrise.* (K.) — See also صَبُوحٌ. — Also (Suh, K, TA,) and ▼ صُبَحٌ, (Lḥ, Ṣ, TA,) [each said in one place in the K to be an inf. n. of which the verb is صَبِحَ] *Blackness inclining to redness:* (K:) or *intense redness in the hair:* (Lḥ, TA:) or *a colour inclining to that which is termed* صُهْبَة: (K, TA:) or *nearly the same as* صُهْبَة: (Lḥ,* Ṣ,* TA:) or *a colour inclining to that termed* شُهْبَة: (K, TA:) or *whiteness that is not clear, or pure;* so the former is expl. by Suh. (TA. [See also أَصْبَحُ.])

صَبْحَانُ A man *who has drunk a morning-draught, or what is termed a* صَبُوح; (TA;) or *who has done so, and satisfied his thirst thereby:* (Aboo-'Adnán, TA:) [in the Ṣ and K it is implied that it is syn. with مُصْطَبِحٌ, q. v.:] fem. صَبْحَى. (Ṣ, TA.) Hence the prov., أَصْدَبُ مِنَ الْأَجِيدِ الصَّبْحَانِ Aboo-'Adnán, Ṣ, TA) *More lying than the captive who had satisfied his thirst with a morning-draught:* (Aboo-'Adnán, TA:) the person thus alluded to was a man who was among a people that gave him a morning-draught, after which he arose and quitted them, and was taken by another people, who said to him, "Guide us to the place where thou wast;" to which he replied, "I have passed the night in the bare desert:" but presently he sat down to make water, so they knew that he had passed the night with a people near by; and by his means they found their way to them, and exterminated them: (IAṣr, TA:) or the prov. is اَكْذَبُ مِنَ الْأَجِيدِ الْعُطْشَانِ *More lying than the young unweaned camel that has satisfied its thirst with drinking* [*its mother's milk in the morning*]; which [seems to be thirsty but] will not drink of its mother's milk when one desires it to do so: (IAṣr, Sh, TA:) or, accord. to Fr, *than the young unweaned camel that is affected with indigestion, or heaviness of the stomach, from drinking much milk,* and therefore craves for milk again. (Meyd. [See also Freytag's Arab. Prov.: he seems to have followed a faulty text.]) — Also the fem., صَبْحَى, A she-camel *that has been milked* [app. *in the morning*]. (Meyd, in his Proverbs, under the letter ص; and TA.) — See also صَبِيحٌ.

صَبَحَانُ A man *who hastens to take the morning-draught, or what is termed the* صَبُوح. (K.)

صَبَاحٌ: see صُبْحٌ. — Also (Mṣb) *Contr. of* مَسَاءٌ, (Ṣ, A, Mṣb,) and so ▼ صَبِيحَةٌ, (Ṣ,) [and ▼ أُصْبُوحَةٌ (as in a phrase following in this paragraph), and ▼ مُصْبُوحٌ, (see this last word,)] i. e. *Morning, or forenoon, counted from sunrise to noon:* (Mṣb and TA in art. صبو:) or, accord. to some, *from midnight to noon:* (TA in art. صبو:) or, accord. to the Arabs, *from the beginning of the latter half of the night to the time when the sun declines from the meridian;* then commences the مَسَاء, extending to the end of the former half of the night; thus expl. by Th; so says El-Jawáleekee. (Mṣb.) The Arabs say, when they regard a man, &c., as ominous of evil, صَبَاحُكَ اللّٰهُ لَا صَبَاحَكَ [*God's morning: not thy morning*]: and if you will, you may say, صَبَاحَ اللّٰهِ لَا صَبَاحَكَ. (Lḥ, TA.) And صَبَاحًا, (Ṣ,) or صَبَاحًا عُمَرَ, (K,) lit. imperative, but meaning a prayer, i. e. *May thy life, or your life, be pleasant during the morning,* (Ḥar p. 32, and TA* in arts. نعر and روعر,) is a salutation of the people of the Time of Ignorance. (TA.) One says also, لَقِيتُهُ صَبَاحًا, and صَبَاحَ ذَا صَبَاحٍ, (Ṣ,) or أَتَيْتُهُ ذَا صَبَاحٍ, (K,) which [i. e. صباح ذا] is only used adverbially, (Sb, Ṣ, K,) except in the dial. of Khath'am, (Sb, Ṣ,) meaning [*I met him, or I came to him,*] *in a morning,* [or] *between daybreak and sunrise:* (K:) the following verse (Ṣ, TA) by Anas Ibn-Nuheyk, of Khath'am, (TA,) or, as some say, by Iyás Ibn-Mudrikeh El-Hanafee, (so in a marg. note in a copy of the Ṣ,) presents an exception to the adverbial usage:

* عَرَّسْتُ عَلَى إِقَامَةِ ذِي صَبَاحٍ *
* لِأَمْرٍ مَا يَسُودُ مَنْ يَسُودُ *

(Ṣ, TA:) the poet means, *I determined to stay until the time of the* صباح [i. e. either *dawn* or *forenoon*]: *for it is on account of some particular thing,* i. e. some good quality, or some praiseworthy thing, *that he is made a chief who becomes a chief:* thus Ibn-Es-Seeráfee explains this verse. (TA.) And one says, ▼ أَتَيْتُهُ ذَا صَبُوحٍ, not used otherwise than adverbially, meaning the same as ذَا صَبَاحٍ, expl. above; (K;) and ▼ ذَاتَ الصَّبُوحِ *in the morning, or first part of day, before sunrise:* (IAṣr, TA:) or ▼ ذَا صَبُوحٍ [properly means] *in a time of drinking the* [*morning-draught called*] صَبُوح. (TA.) And أَتَيْتُهُ صَبِيحَةَ ▼ يَوْمٍ كَذَا [*I came to him in the dawn, or in the morning,* or *forenoon, of such a day*]: (A:) and ▼ أُصْبُوحَةَ كُلِّ يَوْمٍ [*in the morning of every day*]; and in like manner, أُمْسِيَّةَ كُلِّ يَوْمٍ. (Ṣ.) And أَتَيْتُهُ صَبَاحَ مَسَاءَ, (Sb, A, TA,) for صَبَاحًا وَمَسَاءً, [*I came to him morning and evening,*] meaning *every morning and evening:* (Sharḥ esh-Shudhoor, p. 31:) the two nouns are thus constructed by some of the Arabs, after the manner of عَشْرَ عَشْرَ: but some prefix the former noun to the other, putting the latter in the gen. case, except when the expression is used as a denotative of state, or adverbially: (TA:) [or, accord. to IHsh,] صَبَاحَ مَسَاءَ is allowable as [an adverbial expression] meaning صَبَاحَ ذَا مَسَاءٍ [lit. *in a morning having an evening, or in a forenoon having an afternoon*]; and a similar instance occurs in the Ḳur, ch. lxxix. last verse. (Sharḥ esh-Shudhoor, ubi suprà.) — يَوْمُ الصَّبَاحِ means † *The day of the hostile, or predatory, incursion.* (Ṣ, A, K.) The Arabs, when suddenly attacked in the morning by a troop of horsemen, cry aloud, يَا صَبَاحَاهُ † [*O! a hostile, or predatory, incursion!*]; warning the whole tribe: (TA:) this is said by him who calls for aid: (JM:) for they generally made a hostile, or predatory, incursion in the morning: (TA, JM:) or, as some say, the two conflicting parties used, when night came, to abstain; and when day returned, they recommenced; so that the case is as though he who said thus meant, The time of the صَبَاح [or morning] has come, therefore prepare yourselves for fighting. (JM.)

صُبَاحٌ The يُسْعَد [or *lighted wick*] *of a* قِنْدِيل [or *lamp*]. (K.) [See also مِصْبَاحٌ.] — And *I. q.* صَبِيحٌ, q. v. (Ks, Ṣ, K.)

صَبُوحٌ *A morning draught;* i. e. *a draught, drink, or potation, that is drunk in the morning, or first part of day, before sunrise,* (Ṣ, A, Mṣb, TA,) and *afterwards, before noon;* (TA:) *contr. of* غَبُوقٌ: (Ṣ, A:) and *whatever is eaten, or drunk, in the morning, or first part of day, before sunrise; contr. of* غَبُوقٌ: (TA:) [and particularly] *milk that is drunk at that time:* (AHeyth, L:) *milk, or wine, that is drunk at that time:* or *what is drunk at that time hot:* (L:) *milk that is milked at that time:* (K:) and شَرَابٌ [i. e. *beverage, or wine,*] *that people have,* (K, TA,) *and drink, in the morning:* (K, TA:) pl. صُبُحٌ. (TA.) أَمِنْ صُبُوحٍ تُرَقِّقُ [*Dost thou make a delicate allusion to a morning-draught?*] is a prov., [the origin of which is expl. in art. رق, q. v.,] applied to him who speaks obscurely, not plainly; and to him who alludes ambiguously to some great thing or affair; and to him who by blandishing expressions makes a

thing incumbent on thee which is not really so. (TA.) — See also صَبَاحٌ, in three places. — Accord. to Lth, it signifies [absolutely] *Wine*. (T, TA.) — And *The quantity of milk* of a camel *that is drawn at dawn, or in the first part of day*; and so ↑ صُبْحَةٌ. (TA.) = Also A she-camel *that is milked at dawn, or in the forenoon*, (Lḥ, AHeyth, K,) or *in the morning, or first part of day, before sunrise*; and so with ة. (K.)

صَبِيحٌ (S, A, Mgh, Msb, K) and ↑ صُبَاحٌ (Ks, S, K) and ↑ صُبَّاحٌ and ↑ صُبْحَانٌ (K) *Beautiful, comely*, (S, A, Mgh, K,) *pretty*, or *elegant*; (S, A, K;) as some say, peculiarly in the face; (TA;) or applied to the face: (A:) or *bright* (Msb, TA) in the face: (Msb:) the first is expl. by Lth as signifying *fair of face*: fem. صَبِيحَةٌ and صُبَاحَةٌ: and the pl. of صَبِيحٌ and صُبَاحٌ, and of their fems. here mentioned, is صِبَاحٌ. (L. TA.)

صَبَاحَةٌ *Beauty, comeliness, prettiness*, or *elegance*; (S, A, K;) as some say, peculiarly in the face: (TA:) or *brightness* in the face: (Msb:) it is said that صَبَاحَة is in the face; وَضَاءَة, in the skin; جَمَال, in the nose; حَلَاوَة, in the eye; مَلَاحَة, in the mouth; ظَرْف, in the tongue; رَشَاقَة, in the stature; لَبَاقَة, in the qualities of the mind; and that the completion of beauty is in the hair. (L, TA.) [See 1, last sentence.]

صَبِيحَةٌ: see صَبِيحٌ: and صَبَاحٌ, in two places.

صُبَاحِيٌّ *Intensely red* blood: (K, TA:) from أُصْبُحٌ signifying one "whose hair is overspread with redness." (TA.) = أُسَلَّةٌ صُبَاحِيَّةٌ *Wide spear-heads*. (K, TA. [In the CK the latter word is without teshdeed.]) ISd says, I know not the person or thing in relation whereto they are thus called. (TA.) [See also مِصْبَاحٌ.]

صُبَّاحٌ: see صَبِيحٌ.

صَابِحٌ [*Giving to drink a morning-draught*, or *what is termed a* صُبُوح: act. part. n. of 1, q. v.: see also Ham p. 60. And] One *who waters his camels in the morning, between day-break and sunrise*. (TA. [See صَبَّاحٌ.]) — And † One *who makes a hostile*, or *predatory, incursion upon a people in the morning*; as though he made it to be to them a صُبُوح. (Ham p. 66.) — الحَقُّ الصَّابِحُ † *The plain, manifest, clear, truth*. (K, * TA.)

أَصْبَحُ *Of a black colour inclining to redness*: (K:) or *having redness intermixed in his black hair*: (Sh, TA:) or *whose hair*, or *beard, has a red hue overspreading it*: (Aboo-Nasr, Sh, TA:) or *having hair intensely red*: (TA:) it is *nearly the same as* أَصْهَبُ: (Lḥ, S:) and is an epithet applied to a man and to a lion: (S:) and to hair as meaning *having whiteness naturally intermixed in it with redness*; (K, TA;) of whatever kind it be: (TA:) fem. صَبْحَاءُ: (K:) and pl. صُبْحٌ: (TA:) and hence [accord. to some] ↑ الصُّبْحُ meaning "the dawn;" for, as Az says, the colour of the true dawn inclines a little to redness. (TA. [Hence, because of his colour,] الأَصْبَحُ signifies *The lion*. (K.) In the phrase أَسْوَدُ صَبْحٌ, the epithet is added as a corroborative. (Z, TA.) — And the fem., صَبْحَاءُ signifies A female *conspicuous*, or *clear*, or *fair, in the* جَبِين [*or side of the forehead*]. (TA.)

أَصْبَحِيٌّ *A whip*: (S, K:) and سَيَاطٌ أَصْبَحِيَّةٌ *certain whips*: (AO, S, TA:) so called in relation to ذُو أَصْبَح, one of the Kings of El-Yemen, (AO, S, K, TA,) of Himyer. (TA.)

أَصْبَاحٌ: see صَبَاحٌ, in two places. — It is said to signify also *Darkness*; *contr. of* صُبْحٌ, which is its primary signification: and accord. to Esh-Shereeshee, *redness of the hair*. (Ḥar p. 284.)

أُصْبُوحَةٌ: see صَبَاحٌ, in two places.

تَصْبِيحٌ *The morning meal, that is eaten between daybreak and sunrise*; syn. غَدَاءٌ. (A, K:) a subst. of the measure تَفْعِيلٌ, (K, TA,) similar to تَرْغِيبٌ &c.: pl. تَصَابِيحُ. (A, TA.) One says, قَرَّبَ إِلَى الضُّيُوفِ تَصَابِيحَهُمْ [*He brought near to the guests, or put before them, their early morning-meals*]. (A, TA.)

مُصْبَحٌ, (S, Msb, and some copies of the K,) formed from the unaugmented verb, (S, Msb,) and ↑ مُمْصَبٌ (S, Msb, K,) formed from the augmented verb أَصْبَحَ, (S, Msb,) *The place of entering upon the time of morning called* صَبَاح: and *the time of entering upon the same*: (S, Msb, K:) or the former signifies *i. q.* صَبَاحٌ, and *the time thereof*, and *the place thereof*. (Marg. note in a copy of the S.) See also صَبَاحٌ.

مُصْبَحٌ: see the next preceding paragraph: and see also صُبْحٌ, in two places.

مُصْبَحٌ: see the paragraph here following, in four places.

مِصْبَاحٌ *A lamp*: or its *lighted wick*: syn. سِرَاجٌ: (S, K:) the latter is the proper meaning (L) [though not the more usual], and is the meaning intended in the Kur xxiv. 35, (Bḍ, L, Jel,) or *a large, bright*, or *brilliant*, سِرَاج: (Bḍ:) and ↑ مِصْبَاحٌ signifies *a lamp*: (L:) [the pl. of this is مَصَابِيحُ: and] the pl. of مِصْبَاحٌ is مَصَابِيحُ. (Msb.) مَصَابِيحُ النُّجُومِ means أَعْلَامُ الكَوَاكِبِ [i. e. † *The stars*, or *asterisms, that are signs of the way to travellers*]. (L, TA.) = Also *A large* [*drinking-vessel of the kind called*] قَدَح; (AHn, K;) and so ↑ مِصْبَحٌ: (K:) or مَصَابِيحُ [the pl. of the former] signifies the [*vessels called*] أَقْدَاح [pl. of قَدَح] *with which one drinks the morning-draught called* صُبُوح. (S.) — And A she-camel *that remains in the morning in the place where she has lain down*, (S, K, TA,) *not going forth to pasture*, (S, TA,) *until the sun has risen high*, (S, K, TA,) *by reason of her strength* (K, TA) *and her fatness*: (TA:) the quality thus described is approved: (As, S, TA:) and such a she-camel is also termed ↑ مِصْبَحٌ: pl. of the former as above. (TA.) — And *A wide spear-head*; (K, TA;) [app. *of such as are termed* أُسَلَّةٌ صُبَاحِيَّةٌ;] as also ↑ مِصْبَحٌ. (TA.)

مُصْطَبَحٌ *Drinking a morning-draught*, or *what is termed a* صُبُوح. (S, K. [See also صَبَّاحٌ, first sentence.])

صبر

1 صَبَرَهُ, aor. ـُ, (S, M, A, K,) inf. n. صَبْرٌ, (M, K,) *He confined him; held him in custody; detained, retained, restrained*, or *withheld, him, or it*; (S, M, A, K;) عَنْهُ *from it*. (M, A, K.) [Accord. to a copy of the A, ↑ صَبَّرَهُ signifies the same; but this may be a mistranscription. Hence,] صَبَرْتُ نَفْسِي *I restrained*, or *withheld, myself, or my soul*; (S, Mgh;) عَلَى كَذَا *[to endure such a thing]*. (Mgh.) 'Antarah says, mentioning a battle in which he was engaged,

* فَصَبَرْتُ عَارِفَةً لِذَٰلِكَ حُرَّةً *

* تَرْسُو إِذَا نَفْسُ الجَبَانِ تَطَلَّعُ *

meaning حَبَسْتُ نَفْسًا صَابِرَةً [i. e. *And I restrained thereat a soul patient* and *ingenuous, that is firm when the soul of the coward yearns*: the last word (for تَتَطَلَّعُ) I have here rendered on the supposition that the poet describes the soul of the coward as one that is yearning for home]. (S.) [And hence,] صَبَرَ is also used intransitively: (Msb:) [or as a trans. verb of which the objective complement, namely, نَفْسَهُ, is understood:] you say, صَبَرَ, aor. and inf. n. as above, (S, M, Msb, K,) *He was, or became patient*, or *enduring*; *contr. of* جَزِعَ: (M, K:) or *he restrained*, or *withheld, himself*, or *his soul, from impatience*: (S, Msb:) or *he restrained*, or *withheld, himself*, or *his soul, from impatience, and his tongue from complaint, and his members from brevil*: or, accord. to Dhu-n-Noon, *he shunned acts of opposition, and was calm in suffering the pangs of afflictions, and made a show of competence in a state of protracted poverty in places where the means of subsistence were found*: or, as some say, *he endured trial, or affliction, with good manners*: or *he was contented in trial*, or *affliction, without show of complaint*: or *he constrained himself to attempt things that he disliked*: or, accord. to 'Amr Ibn-'Othmán, *he maintained constancy with God, and received his trials with an unstraitened mind*: or, accord. to El-Khowwás, *he steadily adhered to the statutes of the Kur-án and the Sunneh*: or, as some say, *he was content to perish for gaining the approval of him whom he loved*: or, accord. to El-Hareereе, *he made no difference between a state of ease, comfort, and affluence, and a state of affliction*; *preserving calmness of mind in both states*: (B:) and you also say ↑ اِصْطَبَرَ, (S, M, Msb, K,) and ↑ اِصَّبَرَ, (S, M, K, TA, [in the CK, erroneously, اِصْبَرَ,])

changing the ط into ص, but not اطْبَرَ, for ص is not to be incorporated into ط; (S;) and likewise تصبّر; (M, K;) both syn. with صَبَرَ; (M;) or تصبّر signifies *he constrained himself to be patient*; (S, TA;) [or *he took patience*: and اصطبر, *he acquired patience*; and *he was tried with patience*: see صابر.] One says, صَبَرَ فُلَانٌ عِنْدَ المُصِيبَةِ *Such a one was patient on the occasion of affliction*. (S.) And صَبَرْتُ عَلَى مَا أَكْرَهُ [*I was patient of*, or *I endured with patience*, or *bore with, what I dislike*]. (A.) And صَبَرْتُ عَمَّا أُحِبُّ [*I endured with patience the withholding of myself*, or *the being debarred, from what I love, or like*; or *I was patient of the loss, or want, of what I love, or like*]: (A:) and تَصَبَّرْتُ عَنْهُ [*I constrained myself to endure with patience the withholding myself, or the being debarred, from it, or him*; or *I constrained myself to be patient of the loss, or want, of it, or him*]. (L, voce تَجَلَّدَ.) And أَفْضَلُ الصَّبْرِ التَّصَبُّرُ [*The most excellent kind of patience is the constraint of oneself to be patient*]: a saying of 'Omar. (IAqr.) And بَدَنِي لَا يَصْبِرُ عَلَى البَرْدِ [*My body will not be patient of cold*, or *will not endure patiently cold*]. (A.) And صَبِرَ signifies also The *being bold* or *daring* [*in enduring*, or *attempting, a thing*]. (TA.) — Also *He made him, or it, firm, or fast*; or *bound, or tied, him, or it, firmly, or fast*. (TA.) [Hence,] صَبَرَهُ عَلَى القَتْلِ, inf. n. as above, *He confined him*, namely, a man, and other than man, [*with bonds or otherwise*,] (K, TA,) *alive*, (TA,) *and shot, or cast, at him until he died*: (K, TA:) or *he set him up for slaughter*: (M:) and you say also, قَتَلَهُ صَبْرًا; (S, M, Mṣb, K;) and صَبَرَهُ; meaning *he confined him* (i. e. a man) *to die, until he died*; and in like manner you say اصبرهُ; (S;) which latter signifies also *he slew him in retaliation*. (T in art. بوأ.) And قُتِلَ صَبْرًا *He* (i. e. any living thing) *was confined alive, and then shot at, or cast at, until he was put to death*: (S:) or *he* (any living thing) *was bound until he was put to death*: (Mṣb:) or *he* (a man) *was bound hand and foot, or held by another man, until he was beheaded*: (Mgh:) or *he was slain* [*deliberately, not on the field of battle, nor in war or fight, nor by mistake*: (A'Obeyd:) and صُبِرَ *he was confined*, (A,) or *held and confined*, (B,) *to be put to death*. (A, B.) صَبْرُ الرُّوحِ [signifies *The confining the living, and shooting, or casting, at him until he dies*; as is shown in the TA: but it] occurs in a trad., in which it is forbidden, as meaning *the act of gelding, or castrating*. (A, TA.) — Also, (S, Mṣb,) nor. and inf. n. as above, (Mṣb,) *He confined him to make him swear, until he swore, or took an oath*; as also اصبرهُ: (S:) or *he made him to swear a most energetic oath*; (Mṣb;) as also صَبَرَ يَمِينَهُ, (A, Mgh,) which is a tropical phrase: (A:) and اصبرهُ, (TA in art. بلت,) and اصبرهُ عَلَى يَمِينٍ, (TA in the present art.,) *he* (the judge, or governor,) *constrained him to swear, or take an oath*. (TA.) And صُبِرَ *He was confined*, or *held in custody, in order that he might be made to swear, or take an oath*. (A.) And حَلَفَ صَبْرًا *He swore, or took an oath, being confined, or held in custody*, (S, M,) *by the judge, or governor*, (M,) *in order that he might be made to do so*. (S, M.) And صَبَرَ يَمِينًا *He swore, or took an oath*: (TA in art. بلت:) and *he compelled one to take an oath*. (Mgh.) — See also 2. — Also *He clave to him*; namely, a man; syn. لَزِمَهُ. (M, K.) — صَبَرَ مِنْهُ: see 8. — صَبَرْتُ, (S, [thus in my copies, without any complement,]) or صَبَرْتُ بِهِ, (M, Mṣb, K,) nor. ², inf. n. صَبْرٌ (S, M, Mṣb, K,) and صَبَارَةٌ, (S, Mṣb, K,) *I became responsible, or surety, for him, or it*. (S, M, Mṣb, K.) — And أَصْبِرْنِي, صَبِّرُوا طَعَامَهُمْ, (so in the CK, [agreeably with an explanation of the pass. part. n. مَصْبُورٌ, q. v.,]) or صَبَّرُوهُ, (so in the M, and in my MS. copy of the K, [both probably correct,]) *They collected their wheat together without measuring or weighing it; made it a* صُبْرَة [q. v.]. (M, K.)

2. صَبَّرَهُ, (M, Mṣb, K,) inf. n. تَصْبِيرٌ, (TA,) *He urged him, or made him, to be patient, by a promise of reward*: or *he said to him, Be thou patient*: and صَبَّرَهُ *he made him to be patient*: (Mṣb:) or the former, *he commanded him, or enjoined him, to be patient*; as also اصبرهُ: (M, K:) and the first, *he required of him that he should be patient*: (Sgh, TA:) and اصبرهُ, *he attributed to him* (جَعَلَ لَهُ) *patience*; (M, K;) as also اصطبرهُ. (TA.) — See also 1, second sentence. — صَبَّرُوا طَعَامَهُمْ: see 1, last sentence. — صَبَّرَ, inf. n. as above, *He heaped up the thing*. (O.) — صَبِرَ also signifies *He embalmed* a dead body *with* صَبِر, meaning accord. to Freytag *myrrh*; but for this I know not any authority: he mentions the verb as occurring in this sense in "Hamak. Waked." p. 94, last line. — Also *He ballasted* a ship: used in this sense in the present day. See صَابُورَةٌ.

3. صابرهُ, (A, MA,) inf. n. مُصَابَرَةٌ (A, K) and صِبَارٌ, (K,) [*He vied with him in patience, or endurance*; as shown in what follows: or] *he acted patiently with him*: (MA:) صَابِرُوا in the Kur iii. last verse means *Vie ye in patience, or endurance*: (Ksh, Bḍ, Jel:*) or in this instance, in the saying اصْبِرُوا وَصَابِرُوا وَرَابِطُوا, the three verbs are progressive in meaning; the first meaning less than the second; and the second, less than the third: or the meaning is, [*be ye patient*] *with yourselves, and* [*vie ye in patience*] *with your hearts in enduring trial with respect to God, and* [*remain ye steadfast*] *with your minds in desire for God*: or [*be ye patient*] *with respect to God, and* [*vie ye in patience*] *with God, and* [*remain ye steadfast*] *with God*. (B, TA.) [See also 3 in art. ربط.]

4. اصبرهُ: see 1, latter half, in four places: — and see 2, in two places. — مَا أَصْبَرَهُمْ *How patient, or enduring, is he!* مَا أَصْبَرَهُمْ عَلَى النَّارِ [in the Kur ii. 170] means *How bold are they* [*to encounter the fire* of Hell]! (K:) or *how bold are they to do the deeds of the people of the fire* [of Hell]! (TA:) *of how much do they occupy themselves in doing the deeds of the people of the fire* [of Hell]! (K:) this last explanation is in the Tekmileh. (TA.) — اصبرهُ also signifies *He* (the judge, A, TA, or the Sulṭán, El-Aḥmar, TA) *retaliated for him*. (El-Aḥmar, A, TA. [See 8.]) — اصبر [intrans.] *It* (a thing) *was, or became, hard*; syn. اشْتَدَّ. (A. [See صَبْرٌ.]) — *He fell into what is termed* أُمُّ صَبْرٍ, (K, TA,) i. e. *a calamity*: and *he became in what is termed* أُمُّ صَبَّارٍ, i. e. *a* حَرَّة. (TA.) — *He sat upon the* صِبِر, (K, TA,) i. e. *the mountain*. (TA.) — *It* (milk) *was, or became, very sour, inclining to* [*the flavour of* صِبِر, i. e.] *bitterness*. (K.) — *He ate the* صِبِيرَة, (IAqr, K,) i. e. *the thin, round cake of bread so called*. (TA.) — And *He stopped the head of a flask, or bottle, with a* صِبَار, (K, TA,) i. e. *a stopper*. (TA.)

5: see 1, near the middle of the paragraph, in four places.

6. تَصَابَرُ [relating to a number of persons] signifies *The being patient, or enduring; one with another*. (KL.) [You say, تصابروا *They were patient, or enduring, one with another*.] — And تصابروا عَلَى فُلَانٍ *They leagued together, and aided one another, against such a one*. (Ibn-Buzurj, TA in art. ضغر.)

8. اصْطَبَرَ, and its var. اصْبَرَ: see 1, former half in three places. — اصطبر مِنْهُ *He retaliated by slaying him, or wounding him, or the like*; (A, K;) and so صَبَرَ مِنْهُ. (TA.) — [And accord. to Reiske, *It was collected*: (mentioned by Freytag:) app. as quasi-pass. of 1 in the last of the senses assigned to it above.] — اصطبرهُ: see 2.

10. استصبر *It* (a vapour, TA) *became dense*. (K, TA. [See صِبِر.])

R. Q. 1, accord. to the S, صَبْصَبَرَ: see art. صنبر.

صَبْرٌ [inf. n. of 1, q. v. — Used as a simple subst.,] *Patience, or endurance*; *contr. of* جَزَعٌ: (M, K:) or *restraint of oneself, or of one's soul, from impatience*. (S. [Several other explanations of this word are shown by explanations of the verb.]) — صَبْرُ الصَّوْمِ *The month of fasting*: (K:) fasting being called صَبْر because it is self-restraint from food and beverage and sexual intercourse. (TA, from a trad.) — قَتَلَهُ صَبْرًا, and قُتِلَ صَبْرًا: see 1. — يَمِينُ الصَّبْرِ, [in the CK الحَضْر,] *holds one in custody until he swears it*: (M, K:) or *the oath that is obligatory* (K, TA) *upon the swearer*, (TA,) *and which the swearer is compelled to take*, (Mgh, K,) *he being confined by the Sulṭán until he do so*: (Mgh,* TA:) such an oath is also termed يَمِينٌ مَصْبُورَةٌ: (Mgh:) [i. e.] the term مَصْبُورَةٌ is applied to an oath, (S, K, TA,) meaning one *on account of which a man is confined, in order to make him swear it*; (TA; [and this seems to be indicated by the context in the S and K;]) but the man being مَصْبُور, and not the oath, the latter is thus

termed tropically. (TA.) — [حَلَبَ صَبُورًا: see 1.] = See also صِبْرٌ.

صُبْرٌ (Ṣ, M, Mṣb, K) and ↑ صِبْرٌ (M, Mṣb, K) The *side* of a thing: (Ṣ, M, K:) or *a side rising above the rest* of a thing: (Mṣb:) or its *upper part*, or *top*: (TA:) and the *edge* of a thing: (Ṣ, M, K:) and its *thickness*: formed by transposition from بُصْرٌ: (Ṣ:) pl. أَصْبَارٌ, (Ṣ, M, Mṣb, K,) and pl. pl. أَصَابِيرُ. (Mṣb.) أَصْبَارٌ signifies The *sides* of a vessel, (Ṣ,) and of a grave. (TA.) And you say, He filled the drinking-cup, (Ṣ, M, A, K,) and the measure, (A, TA,) إِلَى أَصْبَارِهِ (Ṣ, M, A, K,) *to its top*, (Ṣ, M, K,) as also إِلَى أَصْبَارِهِ (Ṣ:) or *to its uppermost parts*; (TA;) or *to its edges*. (A.) And أَخَذَهُ بِأَصْبَارِهِ *He took it altogether*. (Ṣ, M, A, Mṣb, ℞.) And نَقَبَ الشِّدَّةَ بِأَصْبَارِهَا † *He met with complete distress, or adversity*. (Aṣ, Ṣ.) And in a trad., the tree called صِدْرَةُ الْمُنْتَهَى is said to be صُبْرُ الْجَنَّةِ *in the highest part of Paradise*. (A, TA.) — Also the former, (Ṣ, M, K,) and ↑ صُبْرٌ, (M, K,) *Land in which are pebbles*, (Ṣ, M, K,) *not rugged*. (Ṣ, M.) Hence, أُمُّ صَبْرٍ, q. v. (Ṣ, M.) — See also صَبِيرٌ, in two places.

صِبْرٌ: see صُبْرٌ: — and صَبِيرٌ in two places: = and see also صُبْرٌ.

صَبْرٌ *Ice*; syn. جَمْدٌ: (A, Ṣgh, K:) and [its n. un.] with ة, *a piece thereof*: (A, Ṣgh:) from اِصْطَبَرَ meaning اِشْتَدَّ. (A.)

صَبِرٌ (Ṣ, M, Mṣb, K) and ↑ صَبِرٌ, which latter is allowable only in cases of necessity in poetry, (Ṣ, Mṣb, K,) or it is allowable in other cases, as also ↑ صَبِيرٌ, agreeably with analogy, (Ibn-Es-Seed, Mṣb,) [*Aloes;*] *a certain bitter medicine*; (Ṣ, Mgh, Mṣb;) the *expressed juice of a certain bitter tree*; (M, K:) the *expressed juice of a certain tree of which the leaves are like the sheaths of knives, long and thick, with a dusty and dull hue in their greenness, of rough appearance, from the midst of which there comes forth a stalk whereon is a yellow flower*, ثَمَد [but what this means I know not] *in odour*; (Lth, TA;) *it grows like the green* سَوْسَن [or *lily*], *save that the leaves of the* صبر *are longer and broader and much thicker, and it contains very much juice*; (AḤn, M, O, TA:) *it is crushed and thrown into the presses, then bruised with pieces of wood, and trodden with the feet until its expressed juice flows, when it is left until it thickens, then it is put into leathern bags, and exposed to the sun until it dries*: (AḤn, O:) *the best sort is the* سُقُطْرِيّ [i. e. *of the Island of Sukuṭrà*]: *and it is also known by the name of* ↑ صَبَّارَةٌ [a name now applied to the plant]: (TA:) the n. un. is صَبِرَةٌ [and صَبَّارَةٌ and صَبِيرَةٌ]: and the pl. is صُبُورٌ. (M, TA.) — [Accord. to Freytag, it signifies also *Myrrh*: but for this I know not any authority.]

صُبْرٌ: see صَبِرٌ.

صَبَّارَةٌ: see صَبَارَةٌ: = and see صَبَّارَةٌ, in two places. = Also *Urine, and dung of camels and other beasts, compacted together in a watering-trough*. (K.) = أَبُو صَبَّارَةَ, (so in a copy of the M,) or ↑ أَبُو صَبُورَةَ, (so in the K and TA,) *A certain bird*; (M, K;) *red in the belly, black in the head and wings and tail, the rest of it being red*; (M;) thus in the L; (TA;) *or red in the belly, black in the back and head and tail*; (K;) thus in the Tekmileh: (TA:) [but] AḤát says, in "the Book of Birds," أَبُو صَبُورَةَ, which is [the same as] ↑ أَبُو صَبَّارَةَ, is [*a bird*] *red in the belly, black in the head and wings and tail, the rest of it being red, of the colour of* صَبِر: and the pl. is صَبَارَاتٌ and صَبَرَاتٌ. (O.)

صُبْرَةٌ *A quantity collected together*, of wheat [&c.], *without being measured or weighed*, (Ṣ, M, Mṣb, ℞,) *heaped up*: (TA:) pl. صُبَرٌ. (Ṣ, Mṣb.) You say, اِشْتَرَيْتُ الشَّىْءَ صُبْرَةً *I bought the thing without its being measured or weighed*. (Ṣ, Mṣb.) — And *Reaped grain collected together*; or *wheat collected together in the place where it is trodden out*: (M, TA:) or *when trodden out and thrashed*. (Mṣb in art. كدس.) — And *Wheat sifted* (M, K) *with a tining resembling a* سِرِّين [or سِرْدِين, which is a Pers. word, here app. meaning a kind of net]. (M.) — And *Rough*, or *rugged, stones, collected together*: pl. صُبَرٌ. (M, K.) [See also صَبُورَةٌ.]

أَبُو صَبُورَةَ: صَبُورَةٌ.

صَبَارٌ: see صَبَّارَةٌ, in two places.

صُبَّارٌ (M, K) and ↑ صَبَّارٌ (K) The *fruit of a kind of tree, intensely acid, having a broad, red stone, brought from India, said to be* (M) the *tamarind*, (M, K,) *used as a medicine*. (M.)

صِبَارٌ *A stopper* [of a bottle]; syn. سِدَادٌ. (K. [See 4, last sentence.]) = And The *fruit of a certain acid tree*. (K. [But in this sense it is probably a mistake for صُبَّار, q. v.])

صُبُورٌ: see صَبِرٌ, in four places.

صَبُورٌ: see صَابِرٌ, in two places. — Also *A surety*. (Ṣ, M, Mṣb, K.) You say, هُوَ بِهِ صَبُورٌ *He is a surety for him, or it*. (TA.) — And صَبُورٌ قَوْمٍ *The chief, head, director, conductor, or manager, of the affairs of a people, or party*: (M, K:) *he who is patient for, and with, a people, or party, in [the managing of] their affairs*: (A:) pl. صُبُرٌ. (M.) — [And accord. to Golius, *A solitary man, having neither offspring nor brother*: but app. a mistake for صَنُور, which is thus expl. in the Ṣ in this art.] = Also, (Ṣ, M, K,) and ↑ صَبَارَةٌ, (M,) *A white cloud*; (M, K;) and so ↑ صِبْرٌ and ↑ صُبْرٌ, of which the pl. is أَصْبَارٌ: (K:) or *white clouds*; (M, K;) as also أَصْبِرَةٌ, pl. of ↑ صِبْرٌ and ↑ صُبْرٌ: (Fr, Yaʿḳoob, Ṣ:) or *white clouds that scarcely ever, or never, give rain*: (Ṣ:) or *clouds*, (M, K,) or *white clouds*, (Aṣ, Ṣ,) *that become disposed one above another* (Aṣ, Ṣ, M, K) *in the manner of steps*: (Aṣ, Ṣ, M:) or *a dense cloud that is above another cloud*: (M, K:) or *a stationary portion of cloud*: (K:) or *a portion of cloud which one sees as though it were* مَصْبُورَة, i. e. *detained*; but this explanation is of weak authority: or, accord. to AḤn, *clouds remaining stationary a day and a night*; as though detained: (M:) or *clouds in which are* blackness and whiteness: or, as some say, *clouds slow in motion, by reason of their heaviness and the abundance of their water*: (Ḥam p. 786:) the pl. of صَبِير is the same as the sing., (M,) or it is صُبُرٌ. (Ṣ, M, K.) — And صَبِير, *A mountain*: (O, K:) or الصَّبِير is the name of a particular mountain. (TA.) — [And accord. to Freytag, as from the K, in which I do not find this meaning, *A hill consisting of stones*.] = Also صَبِير, (K,) i. e. (TA) the صَبِير of a خِوَان [or table, or thing upon which one eats], (M, A, TA,) *A thin, round cake of bread, which is spread beneath the food that one eats*: (M, A, K:) or (K, TA, but in the CK "and") *upon which the food to be eaten at a wedding-feast is ladled* (K, TA) *by the maker of the bread*: (TA:) also called ↑ صَبِيرَةٌ. (K.)

صَبِيرٌ: see the next paragraph: = and see صَبَارَةٌ.

صَبَارَةٌ (Ṣ, M, K) and ↑ صَبَّارَةٌ and ↑ صَبَارٌ (K) *Stones*: (Ṣ, M, K:) or *smooth stones*: (TA:) or صَبَارَةٌ signifies, (M,) or صَبَارَةٌ signifies also, (K,) *a piece of stone, or portion of stones*: or *of iron*. (M, K.) A poet says, (Ṣ,) namely, El-Aṣshà, (M,) or ʿAmr Ibn-Milḳaṭ Eṭ-Ṭà-ee, addressing ʿAmr Ibn-Hind, who had a brother slain, (IB,)

* مَنْ مُبْلِغٌ عَمْرًا بِأَنَّ الْمَرْءَ لَمْ يُخْلَقْ صَبَارَهْ *

(so in the Ṣ; but in the M and TA this verse is given differently, with شَيْئَانَ and أَنَّ in the places of عَمْرًا and بِأَنَّ; and it is said in the M that accord. to one relation the last word is صِبَارَهْ, [with ى,] which, it is added, is like صَبَارَهْ in meaning:) [i. e. *Who will tell ʿAmr, or Sheybán, that man was not created stones?*] but IB says that the last word is correctly صِبَارَهْ, with kesr to the ص; and the poet means, man is not stone, that he should patiently endure the like of this: (TA:) [J says,] accord. to one relation, the last word is صَبَارَهْ, with fet-ḥ, which is pl. of ↑ صَبَارٌ, the ه being affixed to denote its being a pl. pl., for صَبَارٌ is pl. of ↑ صَبَّارَةٌ, signifying *strong*, or *hard, stones*: [and he adds,] El-Aṣshà says,

* قَلِيلُ الضَّبْحِ أَصْوَاتُ الصَّبَارِ ↑ *

(Ṣ:) but IB says that صَبَارٌ and صَبَارَةٌ are not pls. of صَبَّارَةٌ; for فَعَّالٌ is not a pl. form, but فَعَالٌ, with kesr, like حِجَارٌ and جِمَالٌ: (TA:) [and it is said that] the verse from which this is cited is not by El-Aṣshà, and is correctly and completely as follows:

* كَأَنَّ تَرَنُّمَ الْهَاجَاتِ فِيهَا *

* قَلِيلُ الضَّبْحِ أَصْوَاتُ الصَّبَارِ *

by الصبار being meant the صَنْج, (TṢ, K, TA,) the stringed instrument thus called: (TṢ, TA:)

accord. to the reading given in the Ṣ, the verse means, *As though the croaking of the frogs in it, a little before daybreak, were the sounds of* falling *stones:* and this is correct. (TA.) ═ See also صَبِير.

صَبَارَةٌ: see the next preceding paragraph.

مَصْبُورٌ: see صُبُورٌ.

صَبِيرَةٌ: see صَبِيرٌ, last sentence.

أَبُو صُبَيْرَةَ: see صُبَارَةٌ.

صُبَارَةٌ, [respecting the form of which see حُمَارَةٌ,] (Ṣ, M, K,) and ↑ صَبَارَةٌ, without teshdeed, (Lḥ, M, K,) and ↑ صَبُورَةٌ, (K,) The *intenseness of the cold* (Ṣ, M, K) of winter: (Ṣ, M:) and [in an absolute sense] *intenseness* of cold: (TA:) and ↑ صَبُورَةٌ signifies also the *middle* of winter; (K:) and so ↑ صَبَوْبَرَةٌ. (TA.)

صَبَّارٌ: see صَبَّارٍ, in two places. ═ أُمُّ صَبَّارٍ (Ṣ, M, A, K) and ↑ أُمُّ صُبُورٍ, (K,) or the former only is meant in the K as having the first of the significations here following, (TA,) *A stony tract, of which the stones are black and worn and crumbling, as though burned with fire;* syn. حَرَّةٌ; (T, Ṣ, M, A, &c.;) for which حَرّ is erroneously put in copies of the K: (TA:) from ↑ صُبُورٌ, q. v.; (Ṣ, M;) or from صَبَارَةٌ: or, accord. to some, *such as is level, abounding with stones, and difficult to walk upon:* (M:) or the former is [*the tract called*] حَرَّةُ لَيْلَى, and [*that called*] حَرَّةُ النَّارِ: (El-Fezáree:) or it has the first of the above-mentioned significations, and signifies also *a* [*mountain, or hill, such as is termed*] مَضَبَّةٌ: (ISk:) or *smooth rock upon which nothing makes an impression:* but the latter, accord. to Aboo-'Amr Ash-Sheybánee, signifies a مَضَبَّةٌ *without a pass.* (ISh.) ═ Also أُمُّ صَبَّارٍ (M, K) and ↑ أُمُّ صُبُورٍ (Ṣ, M, K) *A calamity, or misfortune:* and *a severe war:* (M, K:) or the latter, *a distressing case.* (Ṣ.) One says, وَقَعُوا فِى أُمِّ صَبَّارٍ (M) and ↑ أُمِّ صُبُورٍ (Ṣ, M) *They fell into a calamity,* &c.: (M:) or the latter, *they fell into a distressing case:* (Ṣ:) *or into a perplexing and distressing case, from which they could not escape, like the* مَضَبَّة, *above mentioned, without a pass:* (Aboo-'Amr Ash-Sheybánee:) but in some of the copies of the "Alfáḍ" [of ISk], أُمِّ صُبُورٍ, as though derived from صَبَارَةٌ, signifying "stones." (TA.)

صَبَّارٌ: see صَبَّارٍ.

أُمُّ صُبُورٍ: see صَبَّارٍ, in three places.

صَبَارَةٌ *Rugged ground, rising above the adjacent part or parts, and hard,* (K, TA,) *in which is no herbage, and which produces none:* or *i. q.* أَمْ. (TA.) ═ See also صَبِير.

صَابِرٌ and ↑ صَبُورٌ, (M, K,) the latter of which is also applied to a female, without ة (M,) and ↑ صَبِيرٌ (M, K) and ↑ صَبَّارٌ, (M,) are epithets from صَبْر "he was patient, or enduring:" (M, K:) the five following epithets are said to denote different degrees of patience: صَابِرٌ is the most general of them [in signification, meaning simply *Patient, or enduring*]: ↑ مُصْطَبِرٌ signifies *acquiring patience;* and *tried with patience:* ↑ مُتَصَبِّرٌ, *constraining himself to be patient:* ↑ صَبُورٌ, *having great patience;* [or *very patient*;] *whose patience is greater than that of others;* [as also ↑ صَبِيرٌ;] or this signifies *rendered patient,* from صَبْرَة;] denoting quality, or manner: and ↑ صَبَّارٌ, *having an intense degree of patience;* [or *having very great patience*;] denoting measure, and quantity: the pl. of ↑ صَبُورٌ is صُبُرٌ. (TA.) As an epithet applied to God, (Aboo-Is-ḥáḳ [i. e. Zj],) ↑ الصَّبُورُ signifies *The Clement,* or *Forbearing, who does not hastily avenge Himself upon the disobedient, but forgives,* or *defers:* (Aboo-Is-ḥáḳ, K:) [it may be well rendered *The Long-suffering*:] it is an intensive epithet. (TA.) One says also, هُوَ صَابِرٌ عَلَى البَرْدِ ↕ [*He is a patient endurer of cold*]. (A.)

صُبْرٌ: see صُبْرَةٌ, &c.: see art. صبر.

صُبُورَةٌ: see صَبَارَةٌ.

صَابُورَةٌ *Ballast of a ship:* the *weight that is put in the bottom of a ship.* (TA.)

أَصْبَرُ [*More,* and *most, patient* or *enduring*]. أَصْبَرُ مِنْ حِمَارٍ [*More patient than an ass*] is a prov. (Meyd.) And one says, هُوَ أَصْبَرُ عَلَى الضَّرْبِ مِنَ الأَرْضِ [*He is more patient of beating than the ground*]. (A.) [The fem.] صَبْرَى is applied to a she-camel by Ḥoneyf El-Ḥanátim [as meaning *Surpassingly patient* or *enduring*]. (IAạr, TA in art. بهى.)

أَصْبُرَةٌ Sheep or goats, and camels, *that return in the evening and morning to their owners, not remaining away from them:* (M, K:*) [a pl.] having no sing.: (K:) [ISd says,] I have not heard any sing. of it. (M.)

مَصْبُورٌ [pass. part. n. of 1, q. v. *Confined,* &c. ═] *Confined* [*with bonds or otherwise*], (K,) or *set up,* (M,) *to be put to death:* (M, K:) and ↑ رَجُلٌ صَبُورَةٌ *a man confined,* (K,) or *set up,* (M,) *to be put to death;* (M, K;) *i. q.* مَصْبُور لِلْقَتْلِ: (Th, M, K:) and مَصْبُورَةٌ, applied to a beast (بَهِيمَة, A), *confined* [or *bound*] *to be put to death* [*and in that state killed by arrows or the like*]; *i. q.* مَحْبُوسَةٌ عَلَى المَوْتِ: such is forbidden to be eaten. (Ṣ, A.) ═ مَصْبُورَةٌ applied to an oath: see صبر. ═ Also *Made into a* صُبْرَة, *like a* صُبْرَة *of wheat; so gathered or collected together.* (TA.)

مُصْطَبِرٌ: see صَابِرٌ. [مصطبر is expl. by Reiske as signifying *Collecta caro* (ὄγκος τῆς σαρκός): mentioned by Freytag: if so, it is app. مُصْطَبِرٌ: see its verb.]

مُتَصَبِّرٌ: see صَابِرٌ.

صبع

1. صَبَعَ بِهِ, aor. ـَ, (AZ, Ṣ, K,) inf. n. صَبْعٌ, (AZ, Ṣ,) *He pointed at him, or towards him, with his finger,* (بِإِصْبَعِهِ,) *disparagingly:* (AZ, Ṣ, K:) or, as some say, *he meant some evil thing to him when he* (the latter) *was inadvertent, not knowing.* (TA.) ═ And صَبَعَ فُلَانًا عَلَى فُلَانٍ *He directed such a one to such a one by pointing, or indication:* (Ṣ, K:) because, when one directs a man to a way, or road, or to a thing that is latent, or obscure, he points towards it with the finger. (TA.) One says, مَا صَبَعَكَ عَلَيْنَا *What directed thee to us?* (TA.) And صَبَعَ بَيْنَ القَوْمِ *He directed others to the people, or party.* (TA.) Of one who magnifies himself, or acts proudly, in his government, or administration, one says, ↑ صَبَعَهُ الشَّيْطَانُ [app. meaning *The Devil has directed him*]: and أَدْرَكَتْهُ أَصَابِعُ الشَّيْطَانِ [*The fingers of the Devil have reached him*]. (TA. (See the pass. part. n. below.)) ═ And one says, قُرِّبَ إِلَيْهِ طَعَامٌ فَمَا صَبَعَ فِيهِ i. e. [*Food was presented, or offered, to him, or was placed, or put, before him, and*] *he did not put his finger into it.* (TA.) [See also صَبَّعَ, near the end.] ═ And صَبَعَ الدَّجَاجَةَ, (O, K,) inf. n. as above, (TA,) *He inserted his finger into the hen in order that he might know if she were* [*near*] *laying an egg or not:* (O, K:) mentioned by Z. (TA.) ═ And صَبَعَ الإِنَاءَ *He put his finger upon the vessel so that what was in another vessel flowed upon it* [*into the former vessel*]: (A'Obeyd, Ṣ, O, K:) or, as some say, *he put together his two fingers,* [*or two of his fingers,*] *then discharged,* or *let flow, what was in the vessel,* of wine, or beverage, *into a thing with a narrow head* [*or mouth*]: or, accord. to Az, *he discharged,* or *let flow, what was in the vessel,* of wine, or beverage, *between the extremities of* [*either of*] *his two thumbs and fore fingers, in order that it might not become scattered, and pour forth copiously.* (TA.) ═ And صَبِعَهُ, inf. n. as above, *He hit,* or *hurt, his finger.* (TA.) ═ صَبَعَ عَلَى القَوْمِ, inf. n. as above, meaning *He came forth upon the people, or party,* is said to be originally صَبَأَ, with ء. (TA.)

[4. اصبع, followed by عَلَى, is said by Freytag, as on the authority of Meyd, to signify *He* (a pastor) *fed and managed well* his cattle: but this is perhaps taken from a mistranscription of the saying, mentioned by Meyd, لِلرَّاعِى عَلَى مَاشِيَتِهِ إِصْبَعٌ, q. v. infrà.]

صَبْعٌ ↕ *Self-magnification,* or *pride;* (O, K, TA:) *such as is consummate;* (TA:) and *haughtiness,* or *insolence,* or *vain glory:* (O, TA:) and ↑ مَصْبَعَةٌ signifies the same. (O, K, TA.)

صَبْعٌ *i. q.* صَبْغٌ [q. v.]: the ع being substituted for the ح. (MF on the letter ع.)

أَصْبُعٌ and أَصْبَعٌ and أَصْبِعٌ and إِصْبِعٌ and إِصْبَعٌ (Ṣ, O, Mṣb, K) and إِصْبُعٌ and أُصْبُعٌ (O, Mṣb, K) and أُصْبَعٌ and أُصْبِعٌ, the ء being thus trebly vowelled, and the ب likewise (Mṣb, K) with every one of the vowellings of the ء, (K,) and ↑ أُصْبُوعٌ also, (Mṣb, K,) of all which forms the

first is the [only] one commonly known and the one approved by persons of chaste speech, (Mṣb,) all mentioned by Kr, (K,) and by Lḥ also on the authority of Yoo, (TA,) *A finger:* and *a toe:* (MA, KL, &c.:) of the fem. gender, (Mṣb,) or fem. and masc., (Ṣ, O, Mṣb, K,*) but generally fem.: (O, Mṣb, K :*) pl. (اصبع, MA) أَصَابِعُ and (of اصبوع, MA) أَصَابِيعُ. (MA, K.) — One says, بِهِمْ رُشْنِى الْأَصَابِعُ [*With* the mention of *them the fingers are bent*]; meaning that they are reckoned as the best, [or among the best,] for the best are not many. (M, on a verse cited in the first paragraph of art. رشن.) [See also two similar exs. in the first paragraph of art. حنو and حنى.] — And لِلرَّاعِى عَلَى مَاشِيَتِهِ إِصْبَعٌ ‡ [*The pastor has a finger pointing at his cattle, or camels or sheep or goats*]; meaning, [*has upon his cattle*] *an impress of a good state or condition;* (Ṣ, K,* TA;) i. e. they are pointed at with the fingers because of their goodliness and fitness and good tending. (TA.) [See also a verse cited voce صُلْصُبٌ.] And similar to this saying is the prov., عَلَيْهِ مِنَ اللّٰهِ تَعَالَى إِصْبَعٌ حَسَنٌ, meaning † [*Upon him is, from God, (acknowledged be his absolute supremacy,*)] *an impress of a good state or condition.* (Meyd.) And one says also, إِنَّهُ تَحْسُنُ الْإِصْبَعُ فِى مَالِهِ, meaning *Verily he is good in respect of the impress upon his cattle* [*indicative of their state or condition*]. (IAạr, TA.) — And فُلَانٌ مِثْلُ الْإِصْبَعِ ‡ *Such a one is unfaithful, treacherous, or perfidious.* (O, K,* TA.*) — And لَهُ إِصْبَعٌ فِى هٰذَا الْأَمْرِ ‡ [*He has a finger in this affair*]. (TA.) — The Prophet said قَلْبُ الْمُؤْمِنِ بَيْنَ إِصْبَعَيْنِ مِنْ أَصَابِعِ اللّٰهِ يُقَلِّبُهُ كَيْفَ شَآءَ ‡ [*The heart of the believer is between two of the fingers of God: He turneth it about as He pleaseth*]. (O.) — And a man says, in respect of a difficult affair, when he has been made to have recourse to a strong man, able to bear his burden, إِنَّهُ يَأْتِى عَلَيْهِ بِإِصْبَعٍ وَاحِدَةٍ إِنْ يَكْفِهِ ‡ [*Verily he will make an end of it with one finger*]: and بِصُغْرَى أَصَابِعِهِ ‡ [*Verily the smallest of his fingers will suffice him* for its accomplishment; the ب thus prefixed to the agent being redundant, as in كَفَى بِاللّٰهِ شَهِيدًا and many other instances]. (O.) — أَبُو الْإِصْبَعِ is one of the surnames of *The Devil.* (TA. [See صَعْبَةُ الشَّيْطَانِ, above.]) — إِصْبَعٌ signifies also † *A prong,* as resembling a finger: so in the Ṣ and K in art. حفر, and in other instances.] — أَصَابِعُ الْعَنَّابَاتِ, (O, TṢ, K,) in the "Minhâj" of Ibn-Jezlch اصابع العنّاب, [app. a mistranscription,] and in the L اصابع البَنَّاتِ, (TA,) † [*Common clinopodium,* or *wild basil,*] *the sweet-smelling plant called in Pers.* الفَرَنْجُمُشْك (AḤn, O, K,) which grows abundantly in the southern parts of Arabia, and is not depastured by any animal. (AḤn, O.) — أَصَابِعُ الْعَذَارَى † *A species of grapes,* (AḤn, O, K,) *black,* (AḤn, O,) *long, like the acorn, likened to the dyed fingers of virgins;* (AḤn, O, K,*) *the bunch thereof is about a cubit* [*in length*], *compact* [so I render مُتَدَاخِس, supposing it to be similar to دخيس applied to herbage &c.,] *in the grapes; its raisins are good; and it grows in the Sarát* (السَّرَاة). (AḤn, O.) — أَصَابِعُ هُرْمُسَ † *The flowers* (قُفَّاز) *of the* سُوسَنْجَان [or *Hermodactylus* (the *Iris* of Linn.? now applied to *meadow-saffron, a species of colchicum*]; (O, K;) *the potency of which is like that of the* سوسنجان [*itself*]. (TA.) — أَصَابِعُ فِرْعَوْنَ † [*Certain things*] *resembling the* مَرَاوِيد [or مَرْوَد *with which* كُحْل *is applied*], *of the length of the finger,* (K, TA,) *red;* (TA;) *brought from the Sea of El-Hijáz; of proved efficacy for the speedy consolidation of wounds.* (K.) — أَصَابِعُ صُفْرٍ † *The root* (أَصْل) *of a certain plant of which the form is like the hand,* (O, K,) *variegated with yellowness and whiteness, hard, and having a little sweetness; and there is a species thereof yellow, with a dust-colour, but without whiteness:* (O, TA:) so says Ibn-Jezleh: (TA:) *it is beneficial as a remedy for madness, or diabolical possession, and for poisons,* (K, TA,) *and the sting, or bite, of venomous, or noxious, reptiles, or the like, and it acts as a dissolvent of thick excrescences.* (TA.) — As a measure, إِصْبَعٌ signifies [*A digit*; i. e. *a finger's breadth*;] the *width of six moderate-sized barley-corns;* (Mṣb voce جَرِيب;) the *fourth part of the* قَبْضَة. (Mgh and Mṣb ibid.)

أُصْبُوعٌ: see إِصْبَعٌ, first sentence.

مَصْبَعَة: see صَبْعٌ.

مُصَبَّعٌ ‡ *Self-magnifying,* or *proud.* (IAạr, O, K, TA.)

صبغ

1. صَبَغَهُ aor. ـَ and ـُ (Ṣ, O, Mṣb, K, the former not in the copy of the K used by SM) and ـِ, (Fr, O, Mṣb, K,) inf. n. صَبْغٌ (Ṣ, O, Mṣb, K) and صِبْغٌ (Aṣ, O, K) and صِبَغَةٌ, (AḤn, TA,) [of which last, صِبْغَةٌ (q. v.), also said to be an inf. n., is perhaps a contraction, or, as is said in the Ksh ii. 132, it means a mode, or manner, of صِبْغ,] *He dyed it,* or *coloured it;* (K, TA;) namely, a garment, or piece of cloth; (Ṣ, O, Mṣb, TA;) and white, or hoary, hair, and the like. (TA.) [It is said that] the primary meaning of الصَّبْغ in the language of the Arabs is *The altering* [a thing]: and hence صَبْغُ الثَّوْبِ, meaning *The garment, or piece of cloth, was altered in colour* to blackness or redness or yellowness [&c.]. (TA.) — [Hence,] صَبَغَ اللُّقْمَةَ, aor. ـِ, inf. n. صَبْغٌ, † *He moistened the mouthful with oil or grease* [or *any kind of* صِبْغ i. e. *sauce* &c.]; and *he dipped it, or immersed it;* and in like manner any other thing. (TA.) [Thus] one says, صَبَغَ يَدَهُ بِالْمَآءِ (Aṣ, O, K) and فِى الْمَآءِ (TA) ‡ *He dipped, or immersed, his hand, or arm, in the water.* (Aṣ, O, K, TA.) And صَبَغَتِ النَّاقَةُ بِالْمَآءِ (Aṣ, O) and فِى الْمَآءِ (TA) † *The she-camel dipped her lips in the water.* (Aṣ, O, TA.) — [Hence also,] the term صَبْغ is used by the Christians as meaning † The *dipping,* or *immersing,* of their children, [i. e. *baptizing* them,] *in water.* (Az, Ṣ,* TA.) One says, صَبَغَ وَلَدَهُ, inf. n. [صَبْغٌ] (as shown in the next preceding sentence) and] صِبْغَةٌ, † *He introduced his child into the Christian communion,* it is said, *by dipping, or immersing, him in the water of baptism.* (TA.) And صَبَغَ وَلَدَهُ فِى الْيَهُودِيَّةِ † *He introduced his child into the Jewish communion* [probably *by baptism combined with circumcision:* but see صِبْغَةٌ, an explanation of which seems to indicate that circumcision alone is meant in this case]. (TA.) — And يَصْبُغُونَ الْحَدِيثَ † *They colour and alter information, or discourse.* (O.) — And صَبَغُوهُ فِى عَيْنِهِ † *They altered him in his estimation;* and *informed him that he had become altered from the state in which he was.* (TA.) And it is said that صَبَغُونِى فِى عَيْنِكَ and صَبَغُونِى عِنْدَكَ mean *They pointed me out to thee as one who would accomplish what thou desiredst of me;* from the saying of the Arabs, صَبَغْتُ الرَّجُلَ بِعَيْنِى and بِيَدِى *I pointed at the man with my eye* and *with my hand:* (O, K:*) but Az says that this is a mistake; that the Arabs when they mean thus say صَبَغْتُ, with the unpointed ع. (O.) — One says also, صَبَغَ يَدَهُ بِالْعِلْمِ, (Mṣb,) or بِفَنٍّ مِنْ, (TA,) and بِالْعَمَلِ, (TA,) ‡ *He laboured in science,* [or *in a species of science or knowledge,* and *in work,*] and *became notable therein* [or *thereby*]. (Mṣb.) = صَبِغَ ضَرْعُهَا, inf. n. صَبَغٌ, † *Her udder became full, and goodly in colour:* (O, K, TA:) said of a camel. (O, TA.) — And صَبَغَتْ ضَفَدَتُهُ, (O, K,) aor. ـَ, (O, TA,) inf. n. صَبَغٌ, (TA,) said of a man, (O,) *His* عضلة [or *muscle*] *became long:* (O, K:) like سَبَغَتْ. (O, TA.) And صَبِغَ الثَّوْبُ, inf. n. صَبَغٌ, *The garment, or piece of cloth, was long and ample:* a dial. var. of سَبِغَ. (TA.) = And صَبَغَ فِى الطَّعَامِ, aor. ـِ, inf. n. [app. a camel] *put his head into the food:* as also صَبَا. (O.) And صَبَغَتِ الْإِبِلُ فِى الرَّعْىِ [*The camels put their heads into the pasture, or herbage*]. (O, TA.) And صَبَغَتْ فِيهَا رَأْسَهَا, فِيهِ, *She put her head into it*]; like صَبَّتْ. (TA.)

2. صبّغت ثِيَابَهَا *She* (a woman) *dyed her garments much.* (O.) = صَبَّغَتِ الرُّطْبَةُ, (Ṣ, A, TA,) or الْبُسْرَةُ, (O, L, TA,) inf. n. تَصْبِيغٌ, (L, TA,) *i. q.* ذَرَّتْ ‡ [i. e. *The ripening date, or the full-grown unripe date, began to ripen, or showed ripening, or became speckled by reason of ripening, or ripened, at the part next the base and stalk*]: (Ṣ, O, L, TA:) or *became coloured.* (A, TA.) And اَلنَّخْلَةُ ↑ اصبغت ‡ *The palm-tree showed ripening in its dates;* (O, K, TA;) as also صَبَّغَت, inf. n. as above: (K:) or, accord. to Az, تصبيغ in relation to the palm-tree [itself] is not known. (TA.) — And النَّاقَةُ صَبَّغَت, (Az, O, K,) inf. n. as above, † *The she-camel cast her young one when its hair had grown;* as also ↑ اصبغت: (O, K:) but سبّغت, with س, which means the *same,* is more commonly used. (Az, O, TA.)

4: see 2, in two places. — أَصْبَغَ اللّٰهُ عَلَيْهِ النِّعَمَ

is a dial. var. of أَصْبَغَ, (O, K,*) meaning *God rendered benefits, or boons, complete, full, or ample, to him.* (O.)

5. تَصَبَّغَ فِى الدِّينِ is from الصَّبْغَةُ, (Lḥ, O, K,) and means † *He became settled, or established, in religion:* (TK:) and so تَصَبَّغَ صِبْغَةً حَسَنَةً; expl. by Z as meaning † *He was, or became, in a good state [in respect of religion].* (TA.)

8. اصطبغ بِكَذَا *It was, or became, dyed, or coloured, with such a thing.* (TA. [There said to be tropical; but this I doubt.]) — And اصطبغ بِالصَّبْغِ, (S,* O, K,) or بِالخَلِّ, (El-Fárábee, Mgh, Mṣb,) and the like, and, as some say, مِنَ الخَلِّ, (Mṣb,) or فِى الخَلِّ, (Mgh, [so in my copy, but app. a mistranscription,]) † *He made use of what is termed* صِبْغٌ [*or sauce,* &c.], (O, K, TA,) *or vinegar,* (TA,) *to render his bread savoury;* (O, K, TA;) الصِّبْغ including olive-oil, as well as vinegar, and similar seasonings. (TA.) One may not say, اصطبغ الخُبْزَ بِخَلٍّ. (Mgh, Mṣb.) — اصطبغ also signifies † *He made, or prepared, what is termed* صِبْغٌ [i. e. *sauce,* &c.]. (TA.)

صِبْغٌ (AZ, Aṣ, Ṣ, Mgh, O, Mṣb, K) and ‡ صِبْغَةٌ (Ṣ, O, Mṣb, K) and ‡ صِبْغٌ, (O, K,) or this is an inf. n., differing from صَبْغٌ, (AZ, Aṣ, L,) and صِبَاغٌ, (Mgh, O, Mṣb, K,) as some say, (O,) or this last is a pl. of the first, (O,* Mṣb,) [or] the pl. of صِبْغٌ is أَصْبِغَةٌ, (Ṣ,) *A dye:* (AZ, Aṣ, Ṣ, Mgh, O, Mṣb, K:) *used for colouring clothes* [&c.]: (TA:) the pl. of ‡ صِبَاغَةٌ is أَصْبِغَةٌ; and أَصَابِيغُ is a pl. pl. [i. e. pl. of أَصْبِغَةٌ]. (TA.) — [Hence, app.,] one says of a girl, or young woman, when one first takes her as a concubine, or when he first has her conducted to him as a bride, (AZ, O,) or when one first marries her, (K,) إِنَّهَا لَحَدِيثَةُ الصِّبْغِ † *Verily she is one newly taken as a concubine, or a bride:* app. alluding to the recent application of the dye of the ḥinnà. (AZ, O, K.) And one says also, مَا أَحْدَثَهُ بِصِبْغٍ, مَا أَحْدَثَهُ بِصِبْغِ ثَمَنِهِ, (K,) i. e. [*I did not, or he did not, take it, or acquire it,*] *for its proper price,* [app. meaning *its cost-price,* or *prime-cost,*] but for a high [or raised] price. (AZ, O, K.*) — صِبْغٌ also signifies, (S, Mgh, O, Mṣb, TA,) and so does ‡ صِبَاغٌ, (Mgh, TA,) or the latter is pl. of the former, (Ṣ, O, TA,) ‡ *A seasoning, or condiment, for bread, to render it savoury;* (Ṣ, Mgh, O, Mṣb, TA;) particularly (Mṣb) *such as is fluid,* (Mgh in art. ادم, and Mṣb,) *as vinegar,* (Mgh, Mṣb, TA,) *and olive-oil,* (Mgh, TA,) *and the like,* (Mṣb, TA,) [i. e. any *sauce,*] *in which the bread is dipped:* (Mṣb:) so called because the bread is dipped in it, (Mgh, TA,) and coloured thereby: (Mgh:) the pl. of ‡ صِبَاغٌ is أَصْبِغَةٌ: one says, كَثُرَتِ الأَصْبِغَةُ عَلَى المَائِدَةِ ‡ [*The sauces, or fluid seasonings, were abundant upon the table*]. (TA.) صَبِيغٌ is used in this sense, but not explained, in the K. (TA.) Hence, in the Kur [xxiii. 20], وَصِبْغٍ لِّلْآكِلِينَ † [*And a sauce for those that eat*]; (Ṣ, O, Mṣb, TA;) where it means, accord. to Fr, *olive-oil;* but accord. to Zj, *the olive* [itself]; and Az prefers the latter explanation: (TA:) some read ‡ وَصِبَاغٍ. (Bd.)

صَبِغٌ, in a horse, The *having the whole of the fetlock white, without its whiteness conjoining with that of what is termed* التَّحْجِيل [q. v.]. (TA.)

صَبِيغٌ: see صِبْغٌ, first sentence.

صَبِغَةٌ, in a sheep or goat, or in a ewe, † *Whiteness of the extremity of the tail;* the quality denoted by the epithet صَبِغَانُ. (TA.) — Also † *A date that has become partly ripe,* i. e. *ripe in a part thereof.* (O, K.)

صِبْغَةٌ: see صِبْغٌ, first sentence. — It also means † *Religion,* syn. دِينٌ, (AA, O, K,) and مِلَّةٌ; (K;) and the *religious law,* syn. شَرِيعَةٌ; (TA;) and *anything whereby one advances himself in the favour of God;* (AA, TA:) [thus,] in the Kur [ii. 132], (O, TA,) صِبْغَةَ اللّٰهِ means *the religion of God,* syn. فِطْرَةَ اللّٰهِ, (O, Mṣb, K,) or دِينَ اللّٰهِ, (Ṣ, Mṣb,) which is the meaning of فِطْرَةَ اللّٰهِ (Mṣb;) *the religion of God, with an adaptation to which mankind are created;* because its effect appears in him who has it like the dye in the garment; (Bḍ, Jel;) or because it intermingles in the heart like the dye in the garment; (Bḍ;) and it is said to be from the Christians' صِبْغَةٌ [or صَبْغَةٌ] i. e. *baptism*] of their children in a sort of water that they have; (Ṣ; [and the like is said in the O, and Ksh, &c.;]) صبغة being in this instance in the accus. case as an objective complement; (Mṣb;) for the meaning is "follow ye the religion of God;" (O, Mṣb;) or "we will follow the religion of God:" (O:) or it means *that which God has prescribed* to Mohammad; i. e. *circumcision:* (O, K:) or صبغة is in this instance an inf. n., (Ksh, Bḍ, Jel,) signifying *a mode,* or *manner of,* صَبْغٌ [i. e. of *baptism*], (Ksh,) relating to the baptism of the Christians, (Ksh, Bḍ,) a corroborative of the saying آمَنَّا [in verse 130], as such put in the accusative case, (Ksh, Bḍ, Jel,) by reason of a verb understood, (Jel,) the meaning being صَبَغَنَا اللّٰهُ صِبْغَتَهُ [*God hath baptized us with his baptism*]; (Ksh, Bḍ, Jel;*) [so that صِبْغَةَ اللّٰهِ signifies *the baptism of God,* and may here be rendered We have received *the baptism of God;*] the Muslims being hereby commanded to say to the Christians, "Say ye, God hath baptized us (صَبَغَنَا) with the faith, with a baptism (صِبْغَةً) not like ours [i. e. not like our Christian baptism], and purified us with a purifying not like ours;" or the Muslims being hereby commanded to say [of themselves], "God hath baptized us (صَبَغَنَا) with the faith, as a baptism (صِبْغَةً), and we have not been baptized with your baptism (لَمْ نُصْبَغْ صِبْغَتَكُمْ)." (Ksh.)

صِبْغِىٌّ a rel. n. from صِبْغٌ. (Mṣb.) — [*A seller of dyes.* (Golius, on the authority of Meyd.)]

صَبَّاغٌ: see صَبْغٌ, in five places.

صَبِيغٌ *i. q.* ‡ مَصْبُوغٌ [i. e. *Dyed*]; applied to a garment, or piece of cloth: and also used as a pl., applied to garments, or pieces of cloth. (L, TA.) [See also مَصْبَغَةٌ.]

صَبَاغَةٌ The *craft,* or *art, of the dyer.* (O.)

صَبَّاغٌ *A dyer* (O, L, K) *of garments.* (O, K.) — And [hence,] † *A liar:* (K:) *one who colours and alters information, or discourse.* (O, K.*) The Prophet is related to have said, أَكْذَبُ النَّاسِ or مِنْ أَكْذَبِ النَّاسِ الخ الصَّبَّاغُونَ وَالصَّوَّاغُونَ [Which may mean *The most lying of men,* or *of the most lying of men, are the dyers and the goldsmiths;* or † *those who colour, and those who transform, information, or discourse*]: El-Khaṭṭábee says, the meaning is, that the persons who practise the two crafts to which these words relate make many promises as to returning the goods, and often break their promises; wherefore they are said to be of the most lying of men; not that every one of them is one who lies: but he adds that it has been said to mean the moulding and colouring of speech with falsehood. (O.)

نَاقَةٌ صَابِغٌ, (O, K,) without ة, (O,) *A she-camel having her udder full, and goodly in colour.* (O, K.) — And إِبِلٌ صَابِغَةٌ فِى الرَّعْىِ [meaning *Camels putting their heads into the pasture*], with ة. (O. [See 1, last sentence but one.])

أَصْبَغُ † A horse *white in the forelock,* (AO, Ṣ, Mgh, O, K,) *all of it:* (AO, Mgh: [see also أَسْعَفُ:]) or *white in the extremities of his tail:* (Ṣ, O:) or *white in the extremities of the ear:* (K:) when the whiteness is in his tail, he is termed أَشْعَلُ: or, accord. to AO, it signifies also *white in the whole of the tail, including its extremities.* (TA.) And ‡ A bird *white in the tail:* (Ṣ, O, K, TA:) or, accord. to the book entitled "Ghareeb el-Ḥamám" by El-Ḥasan Ibn-'Abd-Allah El-Iṣbahánee El-Kátib, *white in the whole of the head;* but used in the former sense by the keepers of pigeons. (TA.) And [the fem.] صَبْغَاءُ † A sheep or goat (شَاة, Ṣ, O, K) or a ewe (AZ, TA) *white in the extremity of its tail,* (AZ, Ṣ, O, K, TA,) *the rest of it* (i. e. of the animal) *being black.* (TA.) — Also † *A species of weak birds.* (TA.) — Also, (applied to a man, O,) ‡ *One who voids his excrement* (O, K, TA) *in his clothes* (K, TA) *when he is beaten* (O, K, TA) *and when he is frightened:* mentioned by Z. (TA.) — And صَبْغَاءُ, † *A certain tree, or plant,* (شَجَرَة,) *like the* ثُمَام [which is applied to several species of panic grass], *having a white fruit, growing in sands:* (K:) [but this seems to have been taken from three different explanations, here following:] accord. to Aboo-Ziyád, *a certain tree, or plant, that grows in the sands, resembling the* ضَعْة [which is applied to a species of the ثُمَام], *which is one of the abodes of the gazelles in the hot season, lurking-places being excavated by them at its roots:* accord. to another, of the Arabs of the desert, *it is like the* ثُمَام, but the ضَعْة *is larger in the leaves, and of a brighter green:* accord. to

Aboo-Naṣr, *a certain tree, or plant, having a white fruit*: (O.) And, (O, Ḳ,) as some say, (O,) † *A bunch of herbage, of which, when it comes up, the upper portions are green on the side next the sun, and white on the side next the shade.* (O, Ḳ.) = Also (i. e. أَصْبَغُ) The *greatest of torrents.* (Ibn-'Abbád, O, Ḳ.) [In this sense, though used as a subst., it seems to be, as in other senses, imperfectly decl., being originally an epithet: if not originally an epithet, it might, accord. to some authorities, be perfectly decl.]

مُصْبِغٌ [without ة] † A palm-tree (نَخْلَة) *showing ripening in its dates.* (O, TA.)

[مَصْبَغَة *A dye-house*: so in the language of the present day.]

مُصَبَّغٌ *Dyed much.* (O.) In the phrase ثَوْبٌ مُصَبَّغٌ, [it is said that] the epithet is with teshdeed للْكَثْرَة [which means to denote muchness, and also to denote application to many objects, so that it may be rendered either *Garments much dyed*, or simply *dyed garments*]. (Ṣ.)

مُصَبِّغٌ, like مُصَبِّغَة, which is the more commonly used, [each without ة,] applied to a she-camel, † *Casting her young one when its hair has grown.* (Az, TA.)

مَصْبُوغٌ: see صِبْغٌ.

صبن

1. صَبَنَ, (Ṣ, M, Mṣb, Ḳ,) aor. ـُ, (Ṣ, Mṣb, Ḳ,) inf. n. صَبْنٌ, (Ṣ,) *He turned away* a gift, (Aṣ, Ṣ, Ḳ, TA,) or an act of kindness or beneficence, (Aṣ, Ṣ, TA,) from his neighbours, and his acquaintances, to others; and in like manner, كَبَنَ and حَضَنَ; (Aṣ, TA;) or *he withheld* it; عَنَّا [*from us*]: (Aṣ, Ṣ, Ḳ:) and صَبَنَ النَّاسُ, (M, Mṣb,) aor. as above, (Mṣb,) *he* (the cupbearer) *turned away the cup of wine*, (M, Mṣb,) صِبْنٌ هُوَ [*from him who was more, or most, entitled to it*], (M,) or عَنْهُ [*from him*]. (Mṣb.) 'Amr Ibn-Kulthoom says,

• صَبَنْتِ الكَأْسَ عَنَّا أُمَّ عَمْرٍو •

• وَكَانَ الكَأْسُ مَجْرَاهَا اليَمِينَا •

[*Thou hast turned away the cup of wine from us, O Umm-'Amr; when the* proper *course of the cup of wine was towards the right*]. (Ṣ. [See EM p. 184.]) — And *He* (a man) *hid* a thing *in his hand*, (M, TA,) such as a dirhem &c., *without its being known.* (TA.) — And صَبَنَ الغُصْنَيْنِ, (Ṣ, Ḳ,) or القَدْحَيْنِ, aor. and inf. n. as above, (M,) *He placed evenly, or suitably, in his hand*, (Ṣ, M, Ḳ,) *the pair of play-bones*, or *dice*, (Ṣ, Ḳ,) or *the pair of gaming-arrows*, (M,) *and then cast them*: (Ṣ, M, Ḳ:) said of a player at a game of hazard. (Ṣ, Ḳ.) To him who does so one says, أُجِلْ وَلَا تَصْبَنْ [*Shuffle thou, and do not pack*]. (Ṣ.)

2. صبّن, from صَابُون, *He soaped* a thing; or *washed it with soap*; so in the language of the present day.]

3 and 4: see what next follows.

8. اصطبن and ‡ انصبن (Ḳ, TA) and ‡ صَبَنَ (so in my MS. copy of the Ḳ) or ‡ صَبَنَ (so in the CḲ, but neither of these is in the TA,) *He, or it, turned away or back, or became turned away or back.* (Ḳ.)

Q. Q. 1. صَبْصَبَ or صَبَنْبَنَ: see what next precedes.

صَبْنَة The hand of a player at a game of hazard *inclined for acting treacherously to a companion.* (IAṣr, Ḳ.)

صَابُون a word of well-known meaning, (Ṣ, M, Ḳ,) [*Soap*;] *a compound with which clothes* [*&c.*] *are washed: the best of which is made of pure olive-oil and clear potash and good* جير [meaning *lime*], *well cooked* [i. e. *boiled*], *and dried, and cut into particular shapes: the* مُغْرِبِيّ *sort is not cut, nor well cooked* [*or boiled*], *but is like cooked starch*: (TA:) *it is hot and dry; and produces a pleasurable sensation in the body*; (Ḳ;) *but the washing the head with it hastens hoariness*: (TA: [in which many other supposed properties of it are mentioned:]) IDrd says the word is not of the language of the Arabs: (TA:) [Fei, in the Mṣb, fancifully derives it from صَبَنَ النَّاسُ, because it removes filths and impurities:] MF says that it is one of the words common to all languages, Arabic and Persian and Turkish and others [as Greck &c.]. (TA.) — [Hence,] صَابُونُ البُهُور is a term for † *Wine*. (TA voce بُرْنِيَان, q. v.)

[صَابُونِيّ *Of, or relating to, soap; saponaceous.* — And *A maker, or seller, of soap*: mentioned in the Ḳ and TA only as a surname.]

صبو

1. صَبَا, (Ṣ, M, Ḳ,) aor. يَصْبُو, inf. n. صَبْوٌ, (Ṣ,) or صَبْوَةٌ, (M, Ḳ,) and صُبُوٌّ (Ṣ, M, Ḳ) and صِبًا [also written صِبِيّ, in the CḲ (erroneously) صَبِيّ,] and صَبَاةٌ, (M, Ḳ,) [app., in its primary acceptation, *He was a youth, or boy, or child*; agreeably with an explanation of a phrase in what follows, and with explanations of صِبًا and صَبَاءَة which will be found below: — and hence,] *He was, or became, youthfully ignorant, or foolish, or silly*: (M, Ḳ:) [and, as seems to be indicated in the TA, *he indulged in amorous dalliance*; a sense in which the verb, more especially with صِبًا (q. v. infrà) for its inf. n., is very frequently used:] or *he inclined to ignorant, or foolish, or silly, and youthful, conduct*; and in like manner ‡ تَصَابَى; from الصِّبَا, which is from الصَّبْوَة [i. e. "desire"]: (Ṣ: [see an ex. of the inf. n. of the latter verb in a verse cited voce شَابَ, in art. شيب:]) or صِبًا and صَبَاءَة, as inf. ns., signify *the inclining the heart* to any one: and have other significations expl. in what follows: and ‡ تَصَابَ signifies *the manifesting passionate love, and desire*: (KL:) [but صِبًا and صَبَاءَة are often used in different senses: thus Et-Tebreezee says that] in the following hemistich of a poem by Dureyd Ibn-Eṣ-Ṣimmeh,

• صَبَا مَا صَبَا حَتَّى عَلَا الشَّيْبُ رَأْسَهُ •

the first صبا may be from الصِّبَى [or الصِّبَا], and the second صبا from الصَّبَاءَة signifying الفَتَاءَة; so that the meaning may be, *He engaged in play, or sport, and* الصِّبَى [or *amorous dalliance*, &c.], *as long as he was a youth, [until hoariness came upon his head;]* or the meaning may be, *he engaged in* الصِّبَى *as long as he engaged therein*, &c. (Ḥam p. 380.) And صَبِيَ, (Ṣ, M, Ḳ,) [nor. يَصْبَى,] inf. n. صَبًا, (Ṣ,) or صِبًا, (M,) [or both, as will appear from what follows,] signifies *He played, or sported, with the* صِبْيَان [i. e. *youths, or boys, or children*]: (Ṣ:) or *he acted in the manner of the* صِبْيَان: (M, Ḳ:*) or both صِبًا and صَبَاءَة, as inf. ns., signify *the acting as a youth, or boy, or child*; and *the playing, or sporting, with youths, or boys, or children*: (KL:) and ‡ تصبى and ‡ تصابى, said of an old man, signify *he acted in a youthful, boyish, or childish, manner.* (TA.) — صَبَا, inf. n. صَبْوٌ and صَبْوَةٌ, also signifies *He inclined.* (Mṣb.) You say, صَبَا إِلَيْهَا *He inclined to her*, namely, a woman; as also صَبِيَ: and in like manner, صَبَتْ إِلَيْهِ and صَبِيَتْ [*She inclined to him*]. (M. [See also صَبُوٌّ, in art. صب.]) And صَبَا إِلَيْهِ, (M,) or إِلَيْهَا, (Ḳ,) inf. n. صَبْوَةٌ (M, Ḳ) and صَبْوَةٌ (Ḳ) and صَبْوٌ (M, Ḳ;) and صَبِيَ (Ḳ;) *He yearned towards, longed for, or desired, him*, (M, Ḳ,) *or her.* (Ḳ.) — [Hence, app.,] صَبَتِ الشَّمْلَةُ, (M, Ḳ,) aor. تَصْبِي, (M,) *The [female] palm-tree inclined, or leaned, towards the male palm-tree that was distant from it.* (M.) — And صَبَتِ الرَّاعِيَةُ, (M, Ḳ,) aor. تَصْبُو, (M,) inf. n. صَبْوٌ, *The pasturing beast inclined its head and put it upon the pasturage.* (M, Ḳ. [See also 2.]) — صَبَتْ, (Ṣ, M, Ḳ,) aor. تَصْبُو, (Ṣ, M,) inf. n. صَبْوٌ (Ṣ, M, Ḳ) and صِبًا, (M, Ḳ,) in [some of] the copies of the Ḳ صَبَا, (TA,) said of the wind called الصَّبَا, (Ṣ, M, Ḳ,) *It blew.* (Ḳ.) — And الغُوَيْر صَبِيَ, (M, Ḳ,) like صَبَتْ, (Ḳ,) *The people, or party, were blown upon by the wind called* الصَّبَا. (M, Ḳ.)

2. صبّى رَأْسَهُ, inf. n. تَصْبِيَةٌ, *He inclined his head towards the ground.* (TA.) [See also 1, near the end.]

3. صابى رُمْحَهُ, (T, Ṣ,* M, Ḳ, TA,) inf. n. مُصَابَاةٌ, (TA,) *He inclined his spear*, (M, Ḳ,) *or he lowered the head of his spear towards the ground*, (T, TA,) [or, as the context in the Ṣ seems to indicate, *he inverted his spear,*] *to pierce, or thrust*, (T, M, Ḳ,) *with it.* (M, TA.) — صابى السَّيْفَ *He put the sword into its* غِمْد [which generally means its *scabbard*] (Ṣ, M, Ḳ,) *or into its* قِرَاب [which generally means its *case for enclosing it together with its scabbard*,] (TA,) *reversed, or inverted*: (Ṣ, M, Ḳ, TA:) or, accord. to the A, صابى سَيْفَهُ means *he put his sword*, and *his knife, into its* قِرَاب *not in the right manner*: and one says to one who hands a knife, صَابِ بِيَمِينِكَ i. e. *Reverse thy*

knife, putting the handle towards me. (TA.) — صابى بِنَاءَهُ *He made his building to incline, or lean.* (K.) — صابى مَشَافِرُهُ *He* (a camel) *inverted his lips* on the occasion of drinking. (K.) — صابى الشَّيْخَ *He, or it, overturned the old man;* and *made him to incline.* (TA.) — صابى, اللَّبْتَ, (TA,) i. e. الشِّعْرَ, (M, K,) *He recited the verse not rightly, or not regularly.* (M, K, TA. [In the CK, صَابَاةُ اللَّبْتِ.]) And صابى الكَلَامَ *He made the speech, or language, to deviate from its proper course, or tenour.* (M, K.) صَابَيْنَا عَنِ الْحَمْضِ is a phrase mentioned by AZ as meaning *We turned away from the* [*plants called*] حمض. (TA.) — And one says, الجَوَارِى يُصَابِينَ فِى السِّتْرِ, meaning يطلعن, [i. e. يَطَّلِعْنَ, but I think that فى is a mistranscription for مِن, and that the meaning is, *The girls, or young women, look from* within *the curtain*]. (TA.)

4. أَصْبَتْ *She* (a woman) *had a child such as is termed* صَبِىّ [i. e. *a boy, or a young male child*]; (S, M;) and *a child, male or female.* (S.) — أَصْبَتْهُ *She* (a woman, M, K, or a girl, or young woman, S) *excited his desire, and invited him,* (M, K,) *or made him to incline,* (S,) *to ignorant, or foolish, or silly, and youthful, conduct,* (S, M, K,) *so that he yearned towards her;* as also ↑ صَبَّتْهُ. (M, K.) And ↑ تَصَبَّاهَا *He invited her to the like thereof.* (M.) And ↑ تصبّاها also signifies *He deceived, or beguiled, her, and captivated her heart;* (M, K;) [see also another rendering in an explanation of a verse cited voce إِصَارٌ;]) as also ↑ اصبى عِرْسَ. (K.) And اصبى فُلَانٍ *He endeavoured to cause the wife of such a one to incline* [*to him*]. (TA.) — أَصْبَوْا *They entered upon* [*a time in which blew*] *the wind called* الصَّبَا. (M, K.)

5: see 1, latter half: — and see also 4, in three places.

6: see 1, in three places: — and see also 4.

[10. استصبى, as stated by Freytag, is expl. by Reiske as signifying *Pueriliter se et proterve gessit:* — and by Jac. Schultens as signifying *Pro puero habuit.* But the usage of this verb in any sense is app. post-classical.]

صَبٌّ [is of the fem. gender, and] is a subst. and an epithet, [so that one says صَبٌّ رِيحٌ, as well as صَبًا alone and الصَّبَا رِيحٌ,] (M, TA,) [and signifies The *east wind:* or *an easterly wind:*] the *wind that blows from the place of sunrise:* (Msb:) or the *wind of which the mean place whence it blows is the place where the sun rises when the night and day are equal;* the opposite wind of which is the دَبُور: (S:) or *the wind that faces the House* [*of God*, i. e. *the Kaabeh*; app. meaning *that blows from the point opposite to the corner, of the Kaabeh, that is between the Black Stone and the door*]; as though yearning towards the House: (M, TA:) or, accord. to IAar, (M,) *the wind of which the place whence it blows extends from the place of rising of the* الثُّرَيَّا [*or the Pleiades*] *to* [*the place of*] بَنَاتِ نَعْشٍ [meaning *the tail of Ursa Major*]: (M, K:) [it is often commended by poets as a gentle and pleasant gale, like the Zephyr with us:] the dual is صَبَّانِ and صَبَيَانِ: (Lḥ, M, K:) and pl. صَبَوَاتٌ and أَصْبَاءٌ. (M, K.)

صِبًا [also written صِبًى] and ↑ صَبَاءٌ, the former with kesr and the short alif, and the latter with fet-ḥ and the long alif, (S, Msb,) [both mentioned before as inf. ns.,] *Youth, or boyhood;* the *state of the* صَبِىّ [q. v.]: (S:) or *childhood.* (Msb.) One says, كَانَ ذٰلِكَ فِى صِبَائِهِ and صَبَائِهِ [*That was in his youth or boyhood:* or *in his childhood*]. (Msb.) [See also an ex. in a verse cited in the first paragraph of art. شغف.] — And the former (or each, as is shown in the first sentence of this art.,) has also a signification derived from الشَّوْق [or "desire;" i. e., each signifies also *An inclining to ignorant, or foolish, or silly, and youthful, conduct; and amorous dalliance*]: (S:) and ↑ صَبْوَةٌ signifies [the same, as is also shown in the first sentence of this art., or, like صِبًا and صَبَاءٌ,] the *ignorance, or foolishness, or silliness, of youth;* (Lḥ, M, K:) *and amorous dalliance.* (Lḥ, TA.) [See an ex. of the first in a verse cited in the first paragraph of art. ادى; and another in a verse cited voce عَارِضٌ.]

صَبْوَةٌ: see the next preceding paragraph.

صَبَاءٌ: see صِبًا.

صَبِىٌّ *A youth, boy, or male child;* syn. غُلَامٌ: (S:) *or a young male child;* (Mgh, Msb;) *before he is called* غُلَام: (Mgh:) or *one that has not yet been weaned,* (M, K,) so called *from the time of his birth:* (M:) and ↑ صَابٍ signifies the same as صَبِىٌّ; these two words being like غَادٍ and غَدِيرٌ: (TA:) the pl. of the former is صِبْيَةٌ [a pl. of pauc., in which the و is changed into ى because of the kesreh before it, like as is said in the M respecting another of the pls.,] (S, M, Msb, K, but not in the CK,) and صِبْوَةٌ (M, K, TA, in the CK صَبْوَةٌ,) and صُبْيَةٌ (M, K) and صُبَةٌ, (K, TA, but not in the CK,) [or rather the last two are quasi-pl. ns.,] and أَصْبٍ [another pl. of pauc.] (K) and أَصْبِيَةٌ [also a pl. of pauc.], (M, K,) but this last is said by J to have been unused, because the usage of صِبْيَةٌ rendered it needless, (TA,) and صِبْيَانٌ, (S, M, Msb, K, but not in the CK,) in which the و is changed into ى because of the kesreh before it, (M,) and صُبْيَانٌ, (M, K,) as some say, preserving the ى notwithstanding the dammeh, (M,) and صِبْوَانٌ (M, K, but not in the CK,) and صُبْوَانٌ: (M, K:) and [ISd says,] accord. to Sb, the dim. of صِبْيَةٌ is ↑ أُصَيْبِيَةٌ, and that of أُصَيْبِيَةٌ is ↑ صُبَيَّةٌ, each irreg.; but in my opinion, صُبَيَّةٌ is the dim. of صُبْيَةٌ, and أُصَيْبِيَةٌ is that of أُصَيْبٍ: (M:) [J says,] أُصَيْبِيَةٌ occurs in poetry as being the dim. of أُصَيْبَةٌ. (S.) ↑ صُبَيَّةٌ signifies *A young woman, girl, or female child;* (S, TA;) and so too, [sometimes,] صَبِىٌّ (TA:) and the pl. is صَبَايَا. (S, TA.) — أُمُّ الصِّبْيَانِ is a term applied to *The flatus, or flatulence,* (الرِّيحُ,) *that is incident to children.* (TA in art. ام.) [Golius, in that art., explains it as meaning *Larva, terriculamentum puerorum;* on the authority of Meyd.: and also as meaning *Epilepsy;* on the authority of Ibn-Beyṭár.] — صَبِىُّ العَيْنِ is a term applied to *The pupil of the eye:* (M, K:) but Kr ascribes this meaning to the vulgar. (M.) — And [The *extremity of each of the jaw-bones:* (K, TA:) i. e. (TA) الصِّبْيَانِ signifies *the two extremities of the two jaw-bones* (S, M, TA) of the camel and of other animals: or, as some say, *the two edges curving outwards from the middle of the two jaw-bones:* (M, TA:) or, accord. to the A, *the thin portions of the two extremities thereof:* and it is [said to be] tropical. (TA.) And † *A bone below the lobe, or lobule, of each of the two ears:* (K:) or, as some say, *the head of the bone that is below the lobe, or lobule, of each of the two ears by the space of about three fingers put together.* (M.) — And [The *edge* (حَدّ) of the sword: (M, K, TA:) or *the ridge* thereof, (M, TA, in the copies of the K أَوْ ظَهْرُهُ is erroneously put for أَوْ ظَهْرُهُ, TA,) *which rises in* [i. e. *along*] *its middle;* (M, K, TA;) and likewise of a spear-head: (M, TA:) or, accord. to the A, that *part* of a sword *below, or exclusive of,* (دُونَ,) *its* طُبَة [q. v.]. (TA.) — And † The *head* of the human foot; (M, A, TA; in the copies of the K رَأْسُ القَوْمِ is erroneously put for رَأْسُ القَدَمِ; TA;) i. e. the *part* [thereof] *between its* جِمَارَة [q. v.] *and the toes.* (A, TA.) And الصِّبْيَانِ signifies also † *The two sides of the* [*camel's saddle called*] رَحْل. (M.) — It is also said that صِبْيَانُ الجَلِيدِ signifies † *The grains of hoar-frost that resemble pearls:* and صِبْيَانُ المَطَرِ † *the small drops of rain:* but accord. to the author of the "Khaṣáïl," it is صِبْيَانٌ [pl. of صُؤَابَةٌ, q. v.], with ء and then ب. (TA.)

صَبِيَّةٌ fem. of صَبِىٌّ, q. v.

صُبَيَّةٌ: see صَبِىٌّ, former half.

صَابٍ: see صَبِىٌّ, first sentence. — Also *i. q.* صَاحِبُ صَبْوَةٍ [i. e. One *who indulges in youthful folly, and amorous dalliance*]. (TA.) — قُرَيْش صَابِئُونَ (M,) or the Jews, (TA,) used to call the Companions of the Prophet صَابِئُونَ. (M, TA. [See صَابِئُونَ, in art. صبأ.]) And Náfi' read [in the Kur ii. 59 and xxii. 17] الصَّابِيُونَ instead of الصَّابِئُونَ; (TA;) and [in v. 73] الصَّابِيُونَ instead of الصَّابِئُونَ. (TA voce صَبَئُونَ.) — صُبَّى, a pl. of صَابٍ, is expl. as meaning Those *who incline to conflicts and factions, seditions, or the like, and love to be foremost therein.* (TA. [See صُبٌّ, in art. صبب.])

الصَّابِيَةُ *The oblique wind* (التَّكْبِيَاء, dim. of التَّكْبَاء,) *that blows in a direction between that of the east or easterly wind* (الصَّبَا) *and that of the*

north or *northerly wind* (الشَّمَال); (Ṣ, K:) it is very cold, (Ṣ and TA voce بَلَّلَاء,) and very boisterous, and unattended by rain or by any good. (TA ibid.)

أَصْبِيَة: see صَبِيّ.

مَصْب, (Ks, Az, M,) or مُصْبِيَة, (Ṣ, A,) or both, (K,) applied to a woman, (Ks, Az, Ṣ, M, A, K,) and the former also applied to a man, (Er-Rāghib, TA,) *Having* صِبْيَة [i. e. *children*, or *young children*, or *young unweaned children*], (Ṣ, Er-Rāghib, A,*) or *having a child such as is termed* صَبِيّ. (M, K.) — Hence the latter is metaphorically applied by El-Hareereе to † *Wine* of which the sealed cover has been broken. (Ḥar p. 450.) — [See also the verb, 4.]

مَصْبُوب: see صَابِئ, in art. صبأ.

مُصَابِيَة *A calamity, or misfortune.* (K.)

صح

1. صَحَّ, (Ṣ, A, MA, Msb, K,) aor. ـِ (MA, Msb, K) and ـُ (MA,) inf. n. صِحَّة (Ṣ,* A,* MA, Msb,* MF, TA) and صُحّ, (Ṣ,* K,* MF, TA,) two forms of the inf. n. of which there are some other exs., as دَلَّة and دُلّ, and دِلَّة and دُلّ, (MF, TA,) and صَحَاح also, (K,* TA,* TK,) [like سَلَامٌ &c.,] *He was, or became, healthy, or sound;* (MA;) or *restored to health, or soundness,* [*from his disease*]; (Ṣ, A;) as also مِنْ عِلَّتِهِ: (Ṣ:) or *his disease departed.* (K, TK.) And † *It was, or became,* [or *proved,*] *sound, valid,* (MA,) [*substantial, real, sure, certain,*] *true, right,* (MA, Msb,) *correct, just* or *proper, whole* or *entire,* (MA,) or [*unmarred,* or *unimpaired,*] *free from every imperfection or defect or fault or blemish,* (L, K, TA,) *and from everything that would occasion doubt or suspicion or evil opinion:* (L, TA:) and † *it was, or became, suitable to the case, or event.* (Msb.) You say, صَحَّتْ شَهَادَتُهُ † [*His testimony was sound, valid,* &c.]. (A, TA.) And صَحَّ قَوْلُهُ † [*His saying was, or proved, true*]. (A, TA.) And صَحَّ عِنْدَ القَاضِي حَقُّهُ † [*His right, or due, or just claim, was, or became, established, substantiated, made good, or verified, in the estimation of the judge;* like ثَبَتَ]. (A, TA.) And صَحَّ لَهُ عَلَيْهِ كَذَا † [*Such a thing became established, or verified, as due to him from him;* like ثَبَتَ]. (A, TA.) And صَحَّ العَقْدُ † *The contract became established by its execution.* (Msb.) And صَحَّتِ الصَّلَاةُ, as used by the lawyers, † *The prayer* [*was suitable to the ordinance thereof, so that it*] *annulled the obligation of performing it after the appointed time.* (Msb,* and Dict. of Techn. Terms of the Mussalmans pp. 815-816. [This meaning is expressed in the former by the phrase أَسْقَطَتِ القَضَاءَ; which is fully expl. in the latter work, with other conventional meanings of صِحَّة, all reducible to explanations given above.] — صَحَّ الشَّيْءُ [if not a mistranscription for أَصَحَّ or صَحَّحَ] signifies † *He made the thing* صَحِيح [i. e. *sound, valid,* &c.]. (L, TA. [In the latter app. taken from the former.])

2. صَحَّحَهُ, [inf. n. تَصْحِيح,] *He rendered him healthy, sound, or free from disease;* (Ṣ, A, MA, TA;) said of God; (Ṣ, TA;) and (A, TA) so أَصَحَّهُ. (A, K, TA.) One says, أَصَحَّ اللّٰهُ بَدَنَكَ, and صَحَّحَ جِسْمَكَ, *May God render thy body healthy, sound, or free from disease.* (A.) — And † *He rendered it sound, valid,* (MA,) [*substantial, real, sure, certain,*] *true, right,* (MA, Msb,) *just or proper, whole or entire,* (MA,) [*or free from every imperfection or defect or fault or blemish, and from everything that would occasion doubt or suspicion or evil opinion:* see 1.] You say, صَحَّحْتُ الكِتَابَ, and الحِسَابَ, † *I corrected the book, or writing,* and *the reckoning; rectified what was wrong thereof.* (L, TA.) And صَحَّحَ بَرَاءَتَهُ [*He verified his being free* from a thing; *clear, quit, or guiltless,* of it; or *irresponsible* for it]. (Mgh in art. برأ.)

4. اصحّهُ: see 2, in two places. — Also *He found him to be* صَحِيح [or *healthy, sound,* or *free from disease*]; namely, a man. (L, TA.) — And اصحّ *He had his family and his cattle in a healthy,* or *sound, state;* (L, K;) whether he himself were in health or sick: (L:) or, said of a people, or party, *they had their cattle in a healthy, or sound, state, after they had been affected by a plague, or murrain, or distemper.* (Ṣ, L.)

5. تصحّح بِهِ [*He was rendered healthy, or sound, by it*]. (O and TA voce شِفْعَة, q. v.)

10: see 1, first sentence. — One says also, أَنَا أَسْتَصِحُّ مَا تَقُولُ † [*I hold to be true, right, or just, what thou sayest*]. (TA.)

R. Q. 1. صَحْصَحَ *It* (a thing, or an affair,) *was, or became, distinct, apparent, or manifest;* (K;) like حَصْحَصَ. (TA.)

صُحّ: see the next paragraph, in two places.

صِحَّة (Ṣ, A, MA, O, K) and ‡ صُحّ (Ṣ,* O, K) and † صَحَاح (O, K) [all app. inf. ns., of صَحَّ, q. v.; and used as simple substs. meaning] *Health, or soundness of body;* (Ṣ, A, MA, O;) *contr. of* سُقْم *or* سَقَم: (Ṣ, A, O:) *or departure of disease:* (K:) صِحَّة is said to be in the body and in religion; like as are [its contrs.] مَرَض and سُقْم: (Aboo-Is-ḥāḳ, TA in art. مرض:) in the body, it is *a natural state or condition, wherewith the actions* [*and functions*] *of the body have the natural course:* and it is metaphorically used in relation to [other things, including] attributes, or ideal things: (Msb:) and signifies [*a sound, valid, substantial, real, sure, certain, true, right, correct, just or proper, whole or entire, state or condition;* as is indicated in the first paragrapl. of this art.; or] *freedom from every imperfection or defect or fault or blemish,* (L, K, TA,) *and from everything that would occasion doubt or suspicion or evil opinion.* (L, TA.) One says, أَوْصَى فِي صِحَّتِهِ وَشِحَّتِهِ And كَانَ ذٰلِكَ فِي صِحَّتِهِ وَسُقْمِهِ † [*That was in his state of health, or soundness, and his illness, or sickness*]. (AO, Ṣ.) And مِنَ † مَا أَقْرَبَ الضَّحَاحَ السَّقَامَ [*How little removed is health, or soundness, from illness, or sickness!*]. (O.)

صَحَاح: see صِحَّة, in two places: — and see صَحِيح, in four places. — صَحَاحُ الطَّرِيقِ means † *The hard part of the road, that has not been rendered soft, or plain,* (K, TA,) *nor smooth, or easy to walk or ride upon.* (TA.)

صُحَاح: see the next paragraph.

صَحِيح (Ṣ, A, MA, Msb, K, KL) and صَحَاح † (Ṣ, A, Msb, K) *Healthy, sound, or free from disease;* (Ṣ, A, MA, K, KL;) and so صَحِيحُ الجَسَدِ, applied to a man: (Msb:) and † *sound, valid,* (MA, KL,) [*substantial, real, sure, certain,*] *true, right,* (MA, KL, and Msb in explanation of the former word,) *correct, just or proper, whole or entire,* (MA, KL,) *or* [*unmarred, or unimpaired,*] *free from every imperfection or defect or fault or blemish,* (L, K, TA,) *and from everything that would occasion doubt or suspicion or evil opinion:* (L, TA:) [and † *suitable to the case, or event:* (see 1:)] fem. صَحِيحَة, applied to a woman [and to other things]: (TA:) pl. صِحَاح, (A, Msb, K,) a pl. of صَحِيح, (Msb,) and applied to men [and other things], (A, K, TA,) and of صَحِيحَة, and applied to women, (TA,) and أَصِحَّاء, (A, Msb, K,) a pl. of صَحِيح, (Msb,) and applied to men, (A, K,) and أَصِحَّة, likewise applied to men, (A,) and صَحَائِح, (K,) a pl. of صَحِيحَة, and applied to women. (TA.) صَحِيحُ الأَدِيمِ means [lit. *Sound of skin;* or] not [*having the skin*] *cut;* as also † صَحَاحُ الأَدِيمِ: (Ṣ:) [but each has a tropical signification; for] one says, فُلَانٌ صَحِيحُ الأَدِيمِ (Ham p. 028) meaning † [*Such a one is sound*] *in respect of origin,* and *of honour, or reputation.* (Ḥar p. 135.) And دِرْهَمٌ صَحِيحٌ means *A dirhem free from defect;* as also † صَحَاحٌ; and † صُحَاحٌ, [which I find as syn. with صَحِيح in my copy of the K,] with ḍamm, is allowable, like طُوَالٌ as syn. with طُوَيِل. (L, TA.) And it is said in a trad., يُقَايِسُ ابْنَ آدَمَ دَوَمُ أَهْلِ النَّارِ قُسَيَّةَ صَحَاحًا † i. e. *The son of Adam,* meaning Ḳábeel [or Cain], who slew his brother Hábeel [or Abel], *will make a right division with the people of Hell,* so that half of it shall be for him, and half for them. (L, TA.)

صَحْصَح (Ṣ, L, Msb, K) and † صَحْصَاح and † صَحْصَحَان (Ṣ, L, K) *A place,* (Ṣ, Msb,) or *ground,* or *land,* (L, K,) *that is plain, or even,*

(ʂ, L, Mṣb, K) *destitute of herbage:* pl. of the first صَحَاصِحُ: (L:) and the first signifies *a tract of land destitute of herbage, plain, or even, and containing small pebbles:* (L:) or *a smooth tract of land:* (R, MF:) and أَرْضٌ صَحَاصِحُ and صَحْصَحَانٌ *a land destitute of everything, containing no trees, nor any depressed resting-place for water,* said by AM to be *seldom found except in the rising ground of a valley, or in a mountain near to such rising ground, and not so plain as what is termed* صَحْرَاءُ. (L.) — [Hence, app., (see art. كوه,)] تَرْهَاتُ صَحَاصِحَ, تَرْهَاتُ صَحَاصِحَ, [the latter preferred by J, as he says in the ʂ,] ‡ *What is vain, or false;* (ʂ, K, TA ;) like تَرْهَاتُ بَسَايِسَ: (ʂ:) or [rather] *vain, false, untrue things, that have no foundation.* (TA.)

صُحْصُحٌ and صُحْصُوحٌ One *who pursues, or investigates, minute things, and retains them in his memory* (يُحْصِيهَا), *and knows them.* (K.)

صُحْصُحَانٌ: see صَحْصَحٌ.

صُحْصُوحٌ: see صَحْصَحٌ.

صَحْصَحٌ: see صَحْصَحَانٌ, in two places.

صُحٌّ A man *having his family and his cattle in a healthy, or sound, state;* whether he himself be in health or sick: (L:) or *having his cattle in a healthy, or sound, state, after their having been affected by a plague, or murrain, or distemper:* pl. صُحُونَ. (ʂ, L.) It is said in a trad., لَا يُورِدَنَّ ذُو عَاهَةٍ عَلَى مُصِحٍّ (ʂ, L) i. e. *One whose camels are affected by a murrain, or distemper, shall by no means bring them to water immediately after one whose camels are in a healthy, or sound, state,* so as to water the former beasts with the latter: a prohibition apparently given for fear that the latter beasts should become diseased like the former, and it should be supposed that the disease had passed by contagion, which ought not to be imagined. (L. [See also مُمْرِضٌ.])

مُصَحَّةٌ *A cause of one's being rendered healthy, or sound in body.* (L, K.) So in the saying, الصَّوْمُ مُصَحَّةٌ [*Fasting is a cause of one's being rendered healthy*]. (L, K.) One says also, السَّفَرُ مَصَحَّةٌ [*Travel is a cause of one's becoming healthy*]. (ʂ, A.) And أَرْضٌ مَصَحَّةٌ *A land free from plagues, or any common, or epidemic, diseases; in which maladies are not common or frequent.* (TA.)

مُصْحِحٌ *True, sincere, or honest, in love, or affection.* (K.) And it is also said to signify *Counselling, or admonishing,* or one *who counsels or admonishes, faithfully, or sincerely:* so in a verse of Meleeḥ El-Hudhalee; as though used by poetic license for مُصْحِحٌ. (L.) — And ‡ One *who does, or says, vain, or false, things.* (A, K.)

صحب

1. صَحِبَ, aor. ـَ, inf. n. صُحْبَةٌ (ʂ, A, Mṣb, K, &c.) and صَحَابَةٌ (ʂ, A, K) and صِحَابَةٌ, (K,) *He associated, kept company, or consorted, with him;* (A, K;) [*he accompanied him;*] *he was, or became, his companion, associate, comrade, fellow, friend, or fellow-traveller:* (MA:) and ♦ صاحبهُ signifies the same. (TA. [See this latter verb below.]) — [Hence] one says, صَحِبَكَ اللّٰهُ and ♦ صَاحَبَكَ اللّٰهُ, (A, TA,) [inf. n. of the former (in the TA inadvertently said to be of the latter) صِحَابَةٌ, (said in the TA to be with kesr,) or صَحَابَةٌ, and, as will be shown by what follows, صُحْبَةٌ also,] ‡ *May God guard, keep, protect, or defend, thee; may God be thy guardian, keeper,* &c.: (TA in explanation of the former:) and أَحْسَنَ اللّٰهُ صَحَابَتَكَ (A, and Ham p. 443) or صَحَابَتَكَ (TA) ‡ [*May God make the guarding,* &c., *of thee to be good*]. And (TA) [in like manner,] فُلَانًا ♦ اصحب signifies † *He guarded, kept, or protected, such a one;* as also ♦ اصطحبهُ: and *he defended such a one;* syn. مَنَعَهُ: (K, TA:) one says, اَللّٰهُمَّ أَصْحِبْنَا ♦ وَاقْلِبْنَا بِذِمَّةٍ ‡ *O God, guard us with thy guarding* in our journey, *and make us to return with thy safeguard* to our country, or land, &c.; occurring in a trad.: (TA:) and وَلَا هُمْ مِنَّا يُصْحَبُونَ ♦ (A, TA,) in the Ḳur [xxi. 44], (TA,) means ‡ *Nor shall they* (i. e. the unbelievers, TA) *be defended from us,* (A, TA,) as expl. by Zj; (TA;) and *preserved in safety:* (A:) or, accord. to Ḳatádeh, *nor shall they be attended by good from us:* or, as some say, it is from the phrase صَحِبَكَ اللّٰهُ meaning as expl. above. (TA.) — See also 4, last sentence but one. — صَحِبَ, aor. ـَ, (K,) inf. n. صَحْبٌ, (TK,) *He shunned* a slaughtered animal. (K.)

3. صاحبهُ, (MA,) inf. n. مُصَاحَبَةٌ, (KL,) *i. q.* صُحْبَةٌ; (TA;) *He associated, kept company, or consorted, with him.* (MA, KL.) See 1, first and second sentences. — And see the next paragraph, last sentence but one.

4. أَصْحَبْتُهُ فُلَانًا *I made such a one to be a companion, or an associate, to him.* (A.) And أَصْحَبْتُهُ الشَّيْءَ ‡ *I made the thing to be [as it were] a companion to him;* (ʂ, K, TA;) and so ♦ استصحبتهُ; as in the saying, استصحبته الكِتَابَ ♦ وغيرهُ ‡ *I made the book, or writing, &c., to be [as it were] his companion.* (ʂ,* TA.) — And ♦ اصحبهُ ‡ *He did to him that which caused him to be a companion, or an associate, to him.* (A, TA.) — And ‡ *He left upon it,* namely, a skin, *its hair,* (ʂ, A,) or *its wool; not subjecting it to the process termed* عَطْنٌ. (ʂ.) — See also 1, in three places. — اصحب, intrans., *He* (a man) *became one having a companion, or an associate:* (K, TA: [in the latter said to be tropical; but, I think, without reason:]) and *he was, or became, one having companions, or associates.* (TA.) — And [hence,] ‡ *He* (a man) *had a son who had attained to manhood* (ʂ, A, TA) *and so become like him;* (TA;) i. e. *he was alone, and became one having a companion;* (A;) or as though his son became his companion. (TA.) — And ‡ *He* (a camel, and a horse or similar beast, ʂ, TA, or an animal, and a man to a man, A, TA*) *became tractable, submissive, or obsequious, after being refractory, or incompliant;* (ʂ, A, TA ;) [and so ♦ صَاحَبَ, as is implied by an explanation of its part. n. مُصَاحَبٌ; and ♦ استصحب, for] hence, (A,) one says also, اِسْتَصْعَبَ ثُمَّ اسْتَصْحَبَ ‡ [*He was refractory, or incompliant: then he became tractable, submissive, or obsequious:*] (A, TA:) and accord. to A'Obeyd, one says, ♦ صَحِبَ الرَّجُلُ, from الصُّحْبَةُ, and ♦ أَصْحَبَتْ [app. اصحبت اللّٰهَ, meaning † *I became tractable, submissive, or obsequious, to the man.* (TA.) — And, said of water, ‡ *It became overspread with* [*the green substance termed*] طُحْلُب. (ʂ, A.*)

5. تَصَحَّبَ مِنْهُ † *He is ashamed, or bashful, with respect to us; or shy of us;* (K, TA ;) i. e. *he is ashamed to sit with us, or shy of sitting with us.* (Ibn-Buzurj, TA.) And فُلَانٌ مَا يَتَصَحَّبُ مِنْ شَيْءٍ ‡ *Such a one does not guard himself against anything, and is not ashamed to do it, or shy of doing it, does not shun it, or avoid it.* (A.)

6: see the next paragraph, in two places.

8. اصطحبوا, (ʂ, A, K,) originally اصتحبوا, (ʂ,) *They associated, kept company, or consorted, one with another;* (ʂ, A, K;) as also ♦ تصاحبوا: (A:) and in like manner اصطحبا ♦ تصاحبا said of two men. (TA.) — اصطحبهُ: see 1.

10. استصحبهُ *He desired him, or demanded him, as a companion, an associate, a comrade, or a friend:* (MA:) or *he invited him to associate, keep company, or consort, with him:* and *he clave to him:* (A, K:) [*he chose him, or took him, as a companion,* &c.: and] *he had him with him.* (MA.) — [Hence,] one says, اِسْتَصْحَبْتُ كِتَابًا لِي ‡ [*I made a book a companion to me; or I made a book belonging to me my companion*]. (A, L, TA.) And اِسْتَصْحَبْتُ الكِتَابَ وَغَيْرَهُ ♦ † *I carried the book &c. with me.* (Mṣb.) And one says of anything, استصحبهُ as meaning † *It clave, adhered, or held-fast, to it;* namely, another thing; (IF, ʂ, Mṣb, TA;) or *coalesced, or united, with it.* (ʂ, TA.) [See an ex. in a verse cited voce رَامِكٌ.] — See also 4, second sentence: — and see the last sentence but one of the same paragraph.

صَحْبٌ: see صَاحِبٌ.

صُحْبَةٌ an inf. n. of صَحِبَ [q. v.]. (ʂ, A, Mṣb, K, &c.) — [As a simple subst., *Companionship.* Hence, لَهُ صُحْبَةٌ, often occurring in biographies as meaning *He had companionship* with the Prophet; i. e. he was one of the Companions of the Prophet. And خَرَجْتُ صُحْبَةَ الرَّسُولِ, frequently occurring in trads., meaning *I went forth in the companionship of the Apostle,* or *in company with the Apostle.* Hence also] one says, حَمَلْتُ الكِتَابَ صُحْبَتِي ♦ † [*I carried the book with me*]. (Mṣb.) صُحْبَةُ السَّفِينَةِ [*The companionship of the ship*] is a post-classical phrase, denoting, by way of comparison, that which has no permanence. (Ḥar p. 258.) — See also صَاحِبٌ, of which it is a quasi-pl. n.

صَحَابَةٌ an inf. n. of صَحِبَ [q. v.]. (ʂ, A, K.)

— See also صَاحِبٌ, of which it is a quasi-pl. n. [الصَّحَابَةُ is commonly applied to *The Companions of the Prophet*:] ↟ صَحَابِيٌّ [is the n. un., meaning *a Companion of the Prophet*; and] is conventionally applied to *one who saw Mohammad, and whose companionship with him was long, even if he have not related anything from him*; or, as some say, *even if his companionship with him was not long*. (KT.)

صَحَابِيٌّ: see the next preceding paragraph.

صَاحِبٌ *A companion, an associate, a comrade, a fellow, or a friend*; (A, MA, KL, TA:) *a fellow-traveller*: (MA:) [*an accomplice*: † *an accompanier, or attendant*, as applied to a thing:] and ‡ *a lord, or master; a possessor, an owner, an occupant, a haver, or a proprietor*; of anything: (A, TA:) it is not trans. like the verb, therefore you may not say, زَيْدٌ صَاحِبُ عَمْرًا; (TA:) [i. e.] it is not used as an act. part. n., but as a subst., like وَالِدٌ; (Ḥam p. 32:) the pl., (Ṣ, Mṣb,) or term applied to a pl. number, (A, Ḳ, TA,) is ↟ صَحْبٌ, (Ṣ, A, Mṣb, Ḳ,) a pl. like رَكْبٌ of رَاكِبٌ, (Ṣ,) or [rather] a quasi-pl. n., (TA,) and أَصْحَابٌ, [the most common of all,] (A, Mṣb,) a pl. like أَشْهَادٌ of شَاهِدٌ, (TA,) or pl. of صَحْبٌ, like أَفْرَاخٌ of فَرْخٌ, (Ṣ,) and أَصَاحِيبُ, (Ṣ, Ḳ,) pl. of أَصْحَابٌ, (Ṣ,) and صُحْبَانٌ, (Ṣ, Ḳ,) a pl. like شُبَّانٌ of شَابٌّ, (Ṣ,) and صِحَابٌ, (Ṣ, A, Ḳ,) a pl. like جِيَاعٌ of جَائِعٌ, (Ṣ,) and صَحَابَةٌ, (A, Ḳ,) in which the ة may be regarded, agreeably with analogy, as an affix to the pl. صِحَابٌ characteristic of the fem. gender, (TA,) and ↟ صَحَابَةٌ, (Ṣ, A, Mṣb, Ḳ,) which is more common than صِحَابَةٌ, (TA,) but the only instance of فَعَالَةٌ as the pl. measure of a word of the measure فَاعِلٌ, (L, TA,) or originally an inf. n., (Ṣ,) or not so, but a quasi-pl. n., though written like the inf. n. [that is said to be its original], (from a marginal note in a copy of the Ṣ,) and ↟ صَحَبَةٌ, (Ṣ, A,) a pl. like فُرْهَةٌ of فَارِهٌ, (Ṣ, TA,) or [rather] a quasi-pl. n.: (TA:) the fem. is صَاحِبَةٌ, and its pl. is صَوَاحِبُ and صَوَاحِبَاتٌ, (Mgh, Mṣb,) the latter mentioned by AAF on the authority of Abu-l-Ḥasan: (TA:) hence, in a trad. of 'Áïsheh, أَنْتُنَّ صَوَاحِبُ يُوسُفَ *Ye are the female companions, or the mistresses, of Joseph*; meaning, enticers to lewdness]; or, as some relate it, صَوَاحِبَاتُ يُوسُفَ: (Mgh:) the dim. of صَاحِبٌ is ↟ صُوَيْحِبٌ (A) [and that of صَاحِبَةٌ is ↟ صُوَيْحِبَةٌ].

يَا صَاحِبِي for يَا صَاحِ is the only allowable instance of such curtailing in the only allowable instance of such curtailing of a prefixed noun, related as heard from the Arabs. (Ṣ, TA.) One says, فُلَانٌ صَاحِبُ صِدْقٍ [*Such a one is a good companion*, &c.]. (A,* TA.) [And صَاحِبُ جَيْشٍ *The commander of an army*. And صَاحِبُ الشُّرْطَةِ and صَاحِبُ البَرِيدِ &c.: see arts. برد and شرط &c. And الصَّاحِبُ, alone, in post-classical times applied to *The Wezeer, when an officer of the pen*: see De Sacy's Chrest. Ar., sec. ed., ii. 59.] And صَاحِبُ اليَمِينِ [*The companion of the right hand*] and صَاحِبُ الشِّمَالِ [*The companion of the left hand*]; appellations of each man's recording angels, who write down his good and evil actions. (A trad. thus commencing in the Jámi' eṣ-Ṣagheer.) And صَاحِبُ الصُّورِ ↟ The angel who is *the possessor of the horn*. (Idem.) [And صَاحِبُ بَيْتٍ ↟ *The owner, or master, of a house or tent*.] And أَصْحَابُ الجَنَّةِ ↟ [*The inmates, or occupants, of Paradise*]: (Ḳur ii. 76, &c.:) and أَصْحَابُ النَّارِ ↟ [*The inmates, &c., of the fire* of Hell]. (Ḳur ii. 37, &c.) And صَاحِبُ السِّجْنِ ↟ *An inmate of a prison*. (Bḍ and Jel in xii. 39.) And صَاحِبُ الصَّفِّ وَالجُمُعَةِ ↟ *He who keeps to praying in the first rank and to the prayer of Friday*. (El-Munáwee on a trad. thus commencing in the Jámi' eṣ-Ṣagheer.) And أَصْحَابُ الشَّافِعِيِّ ↟ *The followers of the persuasion of Esh-Sháfi'ee*: and in like manner one says of the followers of other persuasions. (Mṣb.) [And صَاحِبُ كِتَابٍ ↟ *The author of a book*.] And صَاحِبُ عِلْمٍ وَمَالٍ ‡ *A possessor of science and of wealth*. (A, TA.) And صَاحِبُ وِتْرٍ ↟ [*One who has a claim for blood-revenge*: see an ex. in a verse cited voce دَرَّاكٌ. (Ḳeys Ibn-Rifá'ah, TA in art. درك.) [And صَاحِبُ أَمْرٍ وَنَهْيٍ ↟ *One who possesses authority to command and to forbid*. And صَاحِبُ أَمْرٍ also signifies ↟ *The author of an affair or event or action; the doer of a thing; the manager, or disposer, thereof*: and *one who keeps, or adheres, to a thing*. And صَاحِبُ دَيْنٍ ↟ *A debtor*.] And one says, خَرَجَ وَصَاحِبَاهُ السَّيْفُ وَالرُّمْحُ ‡ [*He went forth, the sword and the spear being his companions*]. (A, TA.)

صُوَيْحِبٌ and سُوَيْحِبَةٌ dims. of صَاحِبٌ and صَاحِبَةٌ: see the next preceding paragraph.

أَصْحَبُ *i. q.* أَصْحَرُ, (Ṣ, Ḳ,) *Of a colour inclining to redness*: applied to an ass [app. to a wild ass]. (Ṣ, TA.)

مُصَاحِبٌ [properly *Made to have a companion*. — And hence,] † A man *possessed by a jinnee or demon; a demoniac*; or *insane*. (Ḳ,* TA.) — See also مُصْحَبٌ. — And ‡ A skin, or hide, (A, Ḳ,) or a [skin such as is termed] رَقٌّ, (Ṣ,) *having its hair remaining upon it*, (Ṣ, A, Ḳ,) *or its wool, or its fur*; (Ḳ;) and ↟ مَصْحُوبٌ signifies the same. (A.) Hence, قِرْبَةٌ مُصَاحِبَةٌ (Ḳ, TA) ‡ *A water-skin that has somewhat of its wool* [or *hair*] *remaining upon it, and that has not been subjected to the process termed* عَطَنٌ. (TA.) — And ‡ A branch, or stick, *that has not been stripped of its bark, or peel*. (TA.)

مُصْحِبٌ [properly *Having a companion*. — And hence,] A man *having a son that has attained to manhood, and become like him*. (Ḳ,* TA.) — And ‡ One *who talks to himself*; and so, sometimes, ↟ مُصْحَبٌ. (Ḳ, TA.) — And ‡ *Tractable, submissive, or obsequious, after being refractory, or incompliant*; (Ḳ;) as also ↟ مُصَاحِبٌ, (A, Ḳ,) and ↟ مُسْتَصْحِبٌ. (TA. [See also the next paragraph.)) — And † *Going straight on, or right on, without delay*. (Ḳ.)

هُوَ مُصْحَابٌ لَنَا بِهَا لُعْبٌ ‡ *He is* [*very*] *submissive, or compliant, to us in that which we like*. (Ḳ.) [See also مُصْحِبٌ.]

مَصْحُوبٌ [*Associated with, or accompanied*. — Hence,] one says [to a person departing], امْشِ مَصْحُوبًا ‡ *Go thou, kept in safety, preserved from harm*; and [so] ↟ مُصَاحَبًا: (A, TA:) and [in like manner,] in bidding farewell, مَعًا ↟ مُصَاحَبًا ‡ [Be thou *kept in safety or health, preserved from harm*]: and a poet says,

• وَصَاحِبِي مِنْ دَوَاعِي السُّوءِ مُصْطَحَبُ ↟

† [*And my companion is preserved, or defended, from the causes of evil*]. (TA.) — See also مُصْحَبٌ.

مُصَاحَبٌ: see مَصْحُوبٌ, in two places.

مُصَاحِبٌ: see مُصْحِبٌ.

مَصْحُوبٌ: مَصْحُوبٌ: see مَصْحُوبٌ.

مُصْطَحَبٌ: see مُصْحِبٌ.

صحر

1. صَحَرَهُ, aor. ˊ, (Ṣ, Ḳ,) inf. n. صَحْرٌ, (Ṣ, TA,) namely, milk, *He made it to become what is termed* صَحِيرَةٌ: (Ṣ, TA:) or *he cooked it*, (Ḳ, TA,) *and then gave it to a sick person to drink*. (TA.) — صَحَرَتْهُ الشَّمْسُ *The sun pained his brain*: (Ḳ:) it is like صَهَرَتْهُ; (A ;) or, as some say, *melted him*. (TA.) — صَحَرَ, aor. ˊ, inf. n. صَحِيرٌ and صُحَارٌ, *He* (an ass) *uttered a sound* [*or braying*] *more vehement than the neighing of horses*. (TA.) — [Golius explains صَحَرَ as meaning *It spread out wide*, said of a place, on the authority of J: but the verb is اصحر, q. v.; and the authority is not J.]

3. صَاحَرَ is an inf. n. of صَاحَرَ, a verb not mentioned: hence,] أَبْرَزَ لَهُ مَا فِى نَفْسِهِ مِنَ الأَمْرِ صَاحَارًا † [*He showed to him what was in his mind, of the thing, or affair, openly*]: a saying like جَاهَرَهُ بِهِ جِهَارًا. (Ḳ,* TA. [See also 4.])

4. اصحر, (Ṣ, A, Mgh, Ḳ,) or اصحرّ, (Mṣb, [but I think that this is a mistake for اصحر إِلَى الصَّحْرَاءِ,]) inf. n. إِصْحَارٌ, (Mṣb,) *He went forth to the* صحراء [*or desert*, &c.], (Ṣ, A, Mgh,) *or into the* صحراء: (Mṣb, Ḳ:) تصحّر [in this sense] has not been heard. (Mgh.) — Hence, in a trad., the saying of Umm-Selemeh to 'Áïsheh, سَكَّنَ اللّٰهُ عَنْكِ فَلَا تُصْحِرِينَا [app. meaning, accord. to explanations of it in the TA in art. عقر, *God hath made thy dwelling and estate, or, as Z explains it, thy person* (نَفْسَكِ), *to be quietly settled, therefore do not thou remove it forth to the desert*]; i. e. لَا تُبْرِزِينَا إِلَى الصَّحْرَاءِ; the verb, accord. to IAth, being made trans. by

the suppression of the prep.; [i. e. تُصْحِرِينَ being for تُصْحِرِي بِنَا;] for it is [properly] intrans. (TA. [See also the next sentence but one, in which the verb is tropically made trans.]) — أَصْحَرَ بَعْدُ لَكَ means † *Be thou in a state of clearness* [*or certainty*] *with respect to the case of thy enemy*: (JM, TA:) occurring in a trad. of 'Alee. (TA.) — One says also, أَصْحَرَ بِالْأَمْرِ and أَصْحَرَهُ † *He revealed, or made manifest, the affair, or case*: and لَا تُصْحِرْ أَمْرَكَ † [*Reveal not thy affair, or case*]: and أَصْحِرْهُ بِمَا فِي قَلْبِكَ † [*Reveal to him what is in thy mind*]. (A, TA.) — اصحر said of a place, *It was, or became, wide, or spacious*; (O, K, TA;) i. e. *it became like the* صَحْرَاء. (TA.) — Said of a man, *He was, or became, blind of one eye*. (K.)

11. اصحارّ *It* (a plant) *dried up*; or *became yellow*; *or dried up and became yellow*: (S:) or *became of a dingy red colour, and then dried up and became yellow*: (TA:) and (TA) *it* (a plant, K, or an ear of corn, TA) *became red*: *or its first parts became white*. (K, TA.)

صَحْ an imitative sequent to صِحْ [q. v.]. (Kh, Ham p. 354.)

صَحَرٌ: see صُحْرَةٌ.

بَقِيَّةُ صَحْرَةَ بَحْرَةَ, in which the two nouns are imperfectly decl., (S, L,) being regarded as one, (L,) and صَحْرَ بَحْرَ (K in art. بحر) and صَحْرَ بَحْرٍ (TA) and صَحْرَ بَحْرٍ (O,) and صَحْرَ بَحْرَ (MF in art. بحر) and صَحْرَةَ بَحْرَةَ نَحْرَةَ (O, K,) and صَحْرَةَ بَحْرَةَ نَحْرَةَ, (K, [but this last is implicitly disallowed in the O, and expressly by MF in art. بحر]) and with ḍamm also in all these words, [i. e. صَحْرَةُ &c.,] (K,) *I met him openly*, or *in open view, nothing intervening to conceal him*. (S, L, K. [See also بَحْرَةً; and see صَرَحَهُ.]) And one says likewise, أَصْحَرَهُ بِالْأَمْرِ صحرة بحرة [*He acquainted him with the affair, or case, openly*]. (TA.)

صُحْرَةٌ (S, K, in the CK, صُحَرَةٌ [which is a mistake,]) and صَحَرٌ (K [in some copies of the K صُحُرٌ, which, as observed in the TA, is wrong,]) *A colour in which is* [*the kind of red termed*] شُقْرَةٌ (S:) or *a colour nearly the same as* [*the kind of red termed*] صُهْبَةٌ: (K:) or the latter, (TA, [and app. the former also,]) *a dust-colour with a slight redness*, (in the K, in صُحْرَةٌ خَفِيفَةٌ, the latter of these two words is a mistake for خَفِيفَةٌ, TA,) *inclining to a little whiteness*: (K, TA:) or the former, *redness inclining to dust-colour*: (TA:) or *dust-colour with redness*: (A:) and [*redness of the kind termed*] شُقْرَةٌ *in the head*: (Aṣ, TA:) and both words, *a colour in which is whiteness and redness*: (TA:) and *whiteness overspreading blackness*; like سُحْرَةٌ and سَحَرٌ: (TA in art. سحر:) and the latter, accord. to Ṣgh, *whiteness*. (TA.) — Also, both words, *The quality of a* صَحْرَاء [q. v.]. (ISh.) — And the former, *A clear space in a* [*stony tract such as is called*] حَرَّة, (S, K,) *consisting of soft and clean soil with stones in it*: (TA:) pl. صُحُرٌ. (S, K:) the only pl. (TA.) — See also صَحْرَةُ.

صَحْرَاء, imperfectly decl., (S, K,) though not an epithet; (S;) or it is an epithet in which the quality of a subst. predominates; (TA;) and is imperfectly decl. because it is of the fem. gender, (S,) and because the letter characteristic of the fem. gender [namely the long ا] is inseparable from it, (S, K,) *A desert; a waste*; syn. بَرِّيَّة: (S, Mṣb:) or *a tract of land like the back of a beast, bare, or destitute of herbage, without trees and without hills and without mountains; smooth [throughout]*: (ISh:) or *a plain, or level tract of land, with smoothness and ruggedness*, (A, K,) *less [rugged] than what is termed* قَفّ: (K:) or *a spacious tract of ground in which is no herbage*: (M, A, K:) or *the most plain and even of land, whether it have produced herbage or not, not having any mountain or hill near it*; as also جَهَادٌ: (ISh, TA in art. جهد:) you say صَحْرَاءُ وَاسِعَةٌ [*a wide desert* &c.]; (S;) but you do not say صَحْرَاءَةٌ, adding one fem. sign after another: (S, Mṣb:) the pls. are صَحَارٍ (S, Mṣb, K) and صَحَارٍى (S, M, Mṣb) [in the K, صَحَارِى, which, without the art. ال, and except when it is prefixed to another noun, and in a case of pausing, is a manifest mistake, as is shown in every complete treatise on inflection,] and صَحَارَى (S, Mṣb, K) and صَحْرَاوَاتٌ: (S, K:) the first of which four pls. occurs in poetry, and is the original form of the second: for when you form the pl. of صَحْرَاء, [which is originally صَحْرَايٌ,] you introduce an ا between the ح and the ر, and give kesr to the ر, as in all similar cases: then the first ا which is after the ر [in صحارا] is changed into ى, because of the kesreh preceding it; and the second ا, which is the characteristic of the fem. gender, is also changed into ى, and incorporated into the former: then they reject the first ى, and change the second into ا, [though still writing it as ى,] and say صَحَارَى, with fet-ḥ to the ر, that the ا may not be elided in the case of tenween, [which the word would have if the ر were with kesr;] and this they do to distinguish between the ى that is changed from the ا which is a characteristic of the fem. gender and the ى that is changed from the ا which is not a characteristic of the fem. gender as the ا of مَرْمًى when they say مَرَامٍ: some of the Arabs, however, do not reject the first ى [in صَحَارَى], but reject the second ى, and say الصَّحَارِى, with kesr to the ر, and هٰذِهِ صَحَارٍ, like as you say جَوَارٍ. (S. [In the Ḥam, p. 54, صَحْرَاء is mentioned as a pl. of صَحْرَاءَة; but I think it doubtful.])

صَحَارٌ The *sweat of horses*: (O, K:) or the *fever of horses*. (K.) [— See also L.]

صُحْرُورٌ: see أَصْحَرُ.

صَحِيرٌ *A certain uttering of the voice of the ass*, (A, K,) *of a vehement kind*, (A,) *more vehement than the neighing of horses*: an inf. n. (TA. [See L.])

صَحِيرَةٌ *Milk into which heated stones are thrown, so that it boils, after which some clarified butter is poured upon it, and it is drunk; and sometimes some flour is sprinkled upon it, and then it is supped*: or, accord. to Abu-l-Gheyth, it is called صَحِيرَةٌ, from الصَّحْر; like قَهِيرَةٌ, from القَهْر: (S:) or *fresh milk into which heated stones are thrown, or which is put in the cooking-pot and made to boil in it once, until it burns; and sometimes flour is put into it, and sometimes clarified butter*: (TA:) or *fresh milk which is made to boil, after which some clarified butter is poured upon it*, (K,) *and it is drunk*: (TA:) or *fresh milk which is heated until it burns*: (A:) or *pure milk of camels, or of sheep, or of goats, which, when they want soup, and have not flour, it not being found in their land, they cook, and then give to drink to a sick person, hot*. (TA.)

ثَوْبٌ صَحَارَى *A kind of garment, so called in relation to* صَحَار, *a town of Eth-Yemen*: or, as some say, *of the colour termed* صُحْرَة, like أَصْحَرُ. (TA, from a trad.)

صُحَيْرَاء *A certain sort of milk*: (K:) so says Kr, without particularizing it. (TA.)

أَصْحَرُ *Of the colour termed* صُحْرَة: (S, K:) or *similar to* أَصْيَحُ: (Aṣ:) a man *of a red colour inclining to dust-colour*: (TA:) or *having a colour such as is termed* شُقْرَة *upon his head*: (Aṣ:) and an ass *in which is a red colour*: (S:) or *of a dust-colour with redness*: (A:) or *in which is whiteness and redness*; (TA;) and so صَحْرَاء applied to a she-ass; or this signifies *wont to kick with her hind leg*: (K, TA:) fem. صَحْرَاءُ: (S, TA:) and pl. صُحْرٌ. (TA.) See also الصُّحْرَان — الصُّحَيْرَان and الصُّحَيْرَان *The lion*. (Ṣgh, K.)

الصُّحَيْرُ: see what next precedes.

مُصَاحِرٌ One *who fights with his adversary in the desert* (الصَّحْرَاء), *and does not act deceitfully with him*. (S.)

صحف

2. تَصْحِيفٌ signifies (primarily, Mṣb) The *making a mistake* (S, O, Mṣb, K, TA) *in a* صَحِيفَة, (S, O, K, TA,) *by reason of the ambiguity, or dubiousness, of the letters*: a post-classical term: (TA:) or the *reading* a thing *in a manner at variance with what the writer intended, or at variance with the conventional usage* thereof: (Mgh:) a secondary signification is the *altering* a word, or an expression, *in such a manner that the meaning intended by the application* [thereof] *becomes altered*: (Mṣb:) or it consists in the *altering of a diacritical point* [or *points*] *as in* الثَّفى *for* الثَّفِى, *or vice verâ*: (KT, after التَّصْرِيف:) one says, صَحَّفَ اللَّفْظَ *He altered the word, or expression, [in such a manner that the meaning intended by the application thereof became altered, or] so that it became dubious [to the reader]*. (Mṣb.) [See also تُصْحِيف, in the first paragraph of art. حرف.]

4. أَصْحَفَ *It had* صُحُف [i. e. *written pieces of*

paper or of skin] (Ṣ, O, Ḳ, TA) *collected in it,* (Ṣ, O,) or *put in it* (Ḳ, TA) *between two boards.* (TA.)

5. تصحّف, said of a word, or an expression, *It became altered [so as to have a meaning different from that intended by the application thereof,* (see 2,) or] *so as to be dubious.* (Msb.) One says, تَصَحَّفَ عَلَيْهِ لَفْظُ كَذَا [*Such a word, or such an expression, became altered so as to be dubious to him*]. (O, Ḳ.*)

صَحْفَةٌ [*A sort of bowl;*] *a vessel like the* قَصْعَة, (Ṣ, ISd, O, Msb, Ḳ,* TA,) *expanded, wide,* (ISd, TA,) or *a large, expanded* قَصْعَة, (Mgh,) or, accord. to Z, *an oblong* قَصْعَة, (Msb,) *that satisfies the hunger of five* [men] (Ks, Ṣ, ISd, Mgh, O, TA) *and the like of them:* (ISd, TA:) Ks says, (Ṣ, O,) the largest sort of قَصْعَة is the جَفْنَة; next to which is the قَصْعَة [properly so called], (Ṣ, O, Ḳ,) which satisfies the hunger of ten [men]; (Ṣ, O;) then, the صَحْفَة, (Ṣ, O, Ḳ,) which satisfies the hunger of five; (Ṣ, O;) then, the مِئْكَلَة, (Ṣ, O, Ḳ,) which satisfies two men, and three; (Ṣ, O;) and then, the ¶ صُحَيْفَة, (Ṣ, O, Ḳ,) which satisfies one man: (Ṣ, O:) the pl. of صَحْفَة is صِحَافٌ. (Ṣ, O, Mgh, Msb.) It is said in a prov., اِسْتَقْرَعَ فُلَانٌ مَا فِي صَحْفَتِهِ *Such a one chose for himself, as his share,* [or *exhausted, all of*] *what was in his* صحفة. (TA.)

صَحَفِيٌّ One *who makes mistakes in reading the* صَحِيفَة [or *writing, or written piece of paper or of skin*]; incorrectly termed by the vulgar صُحُفِيٌّ, with two ḍammehs; (O, Ḳ;) [for the formation of a rel. n. from a pl. of this kind (i. e. from صُحُف) is not allowable,] though the pl. is not restored to the sing. in forming the rel. n. in the case of proper names, such as أَنْمَارِيٌّ &c., nor in the case of words that are used in a manner like that of proper names, such as أَنْصَارِيٌّ &c.: (O:) or *a learner,* or one *who acquires knowledge,* (Mgh, Msb,) *from the* صَحِيفَة, (Mgh,) *inferior* [*in rank*] *to the* مَشَايِخ [pl. of شَيْخٌ]: (Msb:) a rel. n. from صَحِيفَة; (Mgh, Msb;) like حَنَفِيٌّ from حَنِيفَة and بَجَلِيٌّ from بَجِيلَة: (Msb:) and مُصَحِّفٌ ¶ signifies the same as صَحَفِيٌّ [in the former of these senses]. (TA.)

صِحَافٌ *Small places that are made for water to collect and remain therein* (مَنَافِعُ صِغَارٌ تُتَّخَذُ لِلْمَاءِ): pl. صُحُفٌ. (Eth-Thaʿálibee, O, Ḳ.)

صَحِيفٌ [appears from what here follows, to be syn. with ¶ صَحِيفَة, or rather it is a coll. gen. n. of which the latter is the n. un.:] ‡ *The surface of the ground or earth;* (O, Ḳ, TA:) as being likened to the thing [i. e. paper or skin] that is written upon. (TA.) — See also the next paragraph.

صَحِيفَةٌ *A written piece of paper* (MA, Mgh, Msb) *or of skin;* (Msb:) *a writing, or thing written; a book,* or *volume; a letter,* i. e. *an epistle;* syn. كِتَابٌ; (Ṣ, O, Ḳ;) syn. with كِتَابٌ in all of these senses; in the last of them in an anecdote related in Freytag's Arab. Prov. i. 721-2, and in Ḥar p. 119, q. v.:] and *a* [*portion of a book, such as is termed*] كُرَّاسَة; and *a register;* [for] in the إِنْقَاع [a title of several books, it is said that] the كُرَّاسَة and مُصْحَف ¶ and صَحِيفَة and كِتَاب and دَفْتَر are one: (MA:) pl. صُحُفٌ (Ṣ, Mgh, O, Msb, Ḳ) and صُحُفٌ, a contraction of the former, (TA,) and صَحَائِفُ, (Ṣ, O, Msb, Ḳ,) like سَفَائِنُ pl. of سَفِينَة; (Lth, O;) the first of these pls. anomalous, (Lth, Sb, O, Ḳ,) the sing. being likened to قَضِيب (Sb, O, TA) and قَلِيب (Sb, TA) and رَغِيف, (O,) of which the pls. are قُضُبٌ (Sb, O, TA) and قُلُبٌ (Sb, TA) and رُغُفٌ: (O:) [or صَحِيفٌ may be its original, as well as regular, sing.:] see the next preceding paragraph. صُحُفِ إِبْرٰهِيمَ وَمُوسَى, in the Ḳur [lxxxvii. last verse], means [*In the books of Abraham and Moses*; i. e.] *the books revealed to Abraham and Moses.* (O.) [صَحِيفَة also means *The record of the actions* of anyone, that is kept in heaven: (see رُقُّ:) one says, صَحِيفَتُهُ سَوْدَاءُ *His record is black;* a phrase often used in the present day, in speaking of a bad man.] Mohammad [the Hanafee Imám] speaks of صُحُف not written upon; saying, فَإِنْ كَانَتِ السَّرِقَةُ صُحُفًا لُبِّسَ فِيهَا كِتَابٌ [*And if the stolen property be papers, or books, not having any writing upon them*]. (Mgh. [See, again, رُقّ.]) — صَحِيفَةُ signifies also *A plank, board,* or *leaf,* of a door; like صَفِيحَة [from which it is perhaps formed by transposition, or it may be tropical in this sense]: pl. صَحَائِفُ. (MA.) — Also ‡ The *external skin,* or *scarf-skin,* of the face: (O, TA:) or as some say, the *part* thereof *that fronts one:* pl. [or rather coll. gen. n.] ¶ صَحِيفٌ; or this may be used, in a verse in which it occurs, for صَحِيفَة. (TA.) — One says also صَحَائِفُ مِنْ شَحْمٍ [meaning † *Layers of fat*]. (A in art. نير.)

صُحْفَةٌ: see صَحْفَةٌ.

صَحَّافٌ [*A bookseller;*] *a seller of* صُحُف: or [*a bookbinder;*] *a maker* [meaning *binder*] *of* صُحُف. (TA.)

مُصْحَفٌ: see what next follows.

مُصْحَفٌ (Th, Ṣ, Mgh, O, Msb, Ḳ) and ¶ مُصْحَفٌ (Th, Ṣ, O, Msb, Ḳ) and ¶ مَصْحَفٌ; (Th, O, Ḳ;) the first of which is the original, (Fr, Ṣ, O, Msb,) being from أَصْحَفَ meaning as expl. above, and one of certain words that are pronounced by [some of] the Arabs with kesr to the م instead of ḍamm because the latter is deemed by them difficult of utterance, of which words are also مِسْمَعٌ and مِطْرَفٌ and مِفْزَلٌ and مِجْمَدٌ, (Fr, Ṣ, O,) or, accord. to AZ, Temeem pronounce the م with kesr, and Keys pronounce it with ḍamm, [as do most persons in the instance of مصحف in the present day,] and Th says that مَصْحَفٌ, with fet-ḥ, is correct and chaste; (O;) [*A book,* or *volume, consisting of*] *a collection of* صُحُف, (Ṣ, Mgh, O, Ḳ, TA,) *written upon, and put between two boards:* (TA:) [generally applied in the present day to *a copy of the Ḳur-án:*] and also signifying *a* [*portion of a book, such as is termed*] كُرَّاسَة: but the former is the primary [and more common] signification: (Mgh:) pl. مَصَاحِفُ. (Ḳ.) See also صَحِيفَةٌ.

مُصْحَفٌ: see the next preceding paragraph.

مُصْحِفٌ: see صَحَفِيٌّ.

صحل

1. صَحِلَ, aor. ـَ, inf. n. صَحَلٌ, *He was,* or *became, hoarse, rough, harsh,* or *gruff,* in voice; said of a man: (Ṣ, O:) [and] صَحِلَ صَوْتُهُ, aor. as above, (Ḳ,) and so the inf. n., (TA,) *His voice was,* or *became, hoarse, rough, harsh,* or *gruff:* or *sharp, together with hoarseness, roughness,* &c.: or صَحَلٌ signifies *a roughness,* حُشُونَةٌ, Ḳ,) or *a rattling,* حَشْرَجَةٌ, Lḥ, TA,) *in the chest:* and *a cracking in the voice, without a right tenour thereof:* (Lḥ, Ḳ, TA:) one says, فِي صَوْتِهِ صَحَلٌ *In his voice is a hoarseness* [&c.]: (Ṣ, O:) and صَحِلَ حَلْقُهُ *His fauces became hoarse* [&c.]: (IB, TA:) but accord. to IAth and others, it is not Arabic [in origin]. (TA.) See also صَهِلَ.

صُحْلٌ [app. a-mistake for صَحَلٌ]: see صَهِلَ.

صَحِلٌ, (Ḳ,) or صَحِلُ الصَّوْتِ, (Ṣ, O,) *Hoarse, rough, harsh,* or *gruff,* [&c.,] *in voice;* as also ¶ أَصْحَلُ. (Ṣ, O, Ḳ.) And صَوْتٌ صَحِلٌ [*A voice that is hoarse,* &c.]. (TA, from a trad.)

أَصْحَلُ: see the next preceding paragraph.

صحر

8. اصطخر i. q. اصطخر, q. v.

11. اِصْحَارَّ, (Ḳ,) inf. n. اِصْحِيرَارٌ, (TA,) said of a plant, or herbage, *It became intensely green:* and *it became yellow,* (Ḳ, TA,) *and altered in colour;* or, as J says, [in the Ṣ,] اصحارّت الثُّلَّة *the herb, or leguminous plant, became yellow:* (TA:) thus it has two contr. meanings: or it (i. e. a plant, or herbage,) *became intermixed with yellowness in its dark greenness.* (AḤn, Ḳ.) And اصحارّت الأَرْض *The land became altered [for the worse] in its herbage, and its rain departed:* (Ḳ:) or, as some say, *the land became altered in the colour of its seed-produce, for the reaping:* and in like manner, اصحارّ الحَبّ *the grain became thus altered.* (TA.) And اصحارّ الزَّرْع *The seed-produce was smitten by cold:* or *began to dry up.* (Ḳ.)

صُحْمَةٌ *Blackness inclining to yellowness:* or *a dust-colour inclining a little to blackness:* or *redness in whiteness:* (Ḳ:) or, as some say, *yellowness in whiteness.* (TA.)

أَصْحَرُ *Of the colour termed* صُحْمَةٌ: (Ḳ:) i. e. *black inclining to yellowness:* (Ṣ, Ḳ:) &c.: (Ḳ:) or, accord. to AA, *intensely black:* (TA:) fem.

صَحْمَآءُ. (K.) — The latter, applied to a قِيْعَة [or smooth, or waterless, desert], (Sh, K,) or to a بَلْدَة [or district, &c.], (S,) signifies *Dusty*. (Sh, S, K.) — And الصَّحْمَآءُ is the name of *A certain herb, or leguminous plant*, (S, K, TA,) *not intensely green*. (TA.)

مُصْحَامٌ, applied to a plant, or herbage, [&c.,] part. n. of II [q. v.]. (TA.)

صحن

1. صَحَنَهُ, (S, K,) [aor. ـُ,] inf. n. صَحْنٌ, (TA,) *He gave him something in a* صَحْن, (S, K,) i. e. the *bowl so called*: (S:) from Fr. (TA. [See 5.])

صَحَنَهُ دِينَارًا *He gave him a denár*. (TA.)

— Also, (AA, S, K,) aor. as above, (K,) *He struck him*. (AA, S, K.) You say, صَحَنَتْهُ صَحَنَاتٍ, i. e. *I struck him* [*strokes*: the latter word being pl. of صَحْنَةٌ, the inf. n. of un.]. (S.) And صَحَنَهُ عِشْرِينَ سَوْطًا *He struck him twenty strokes of the whip*. (TA.) — صَحَنَتِ الضَّالِبُ بِرِجْلِهَا *She* (a camel) *kicked the milker with her hind leg*. (TA.) — صَحَنَ بَيْنَهُمْ, (S, K,) inf. n. as above, (TA,) *He made peace, or he effected a rectification of affairs, an agreement, a harmony, or a reconciliation, between them*. (S, K.)

5. تصحّن *He asked, or begged*: (K, TA:) one says, خَرَجَ فُلَانٌ يَتَصَحَّنُ النَّاسَ *Such a one went forth begging of the people*; (AZ, TA;) or, [as is a custom of many Arab and other Eastern mendicants,] *begging of them in a bowl*, [see 1, first sentence,] or *some other thing*. (TA.)

صَحْنٌ *A great* قَصْعَة [i. e. *bowl*, or *drinking-cup*]; (S, K;) *nearly as large as the* تِبْن [q. v.]: (Ks, S in art. تبن:) or *a shallow* قَصْعَة: (so accord. to a copy of the S:) or *a bowl, or drinking-cup*, (قَدَح) *that is neither large nor small*: (TA:) [now applied to a *plate*, and *a dish*:] pl. [of pauc.] أَصْحُنٌ (Mṣb,* TA) and [of mult.] صِحَانٌ (TA) [and app., agreeably with modern usage, صُحُونٌ]. — And [hence,] *A* [*kind of*] *cymbal*; (PS;) *a small brazen basin*, (صُحَيْتٌ, [dim. of صُحْتٌ,]) *one of what are termed* صَحْنَانِ, (S,) this meaning *two little brazen basins*, (صُحَيْتَانِ صَغِيرَتَانِ, K,) *which are struck together*. (S. K.) — And ‡ *The interior of the solid hoof*; (K, TA;) also called سَكْرَجَة [i. e. سُكُرُّجَة or سُكُرْجَة]. (TA.) — And ‡ *The interior* of the ear: or the صَمَاخ [i. e. *concha*] thereof. (TA.) And صَحْنَا الْأُذُنَيْنِ [thus accord. to the TA and my MS. copy of the K, in the CK صَحْنَاء] ‡ *The resting-place* (مُسْتَقَرّ) *of the interior of each of the ears*; (K;) meaning *the place of hearing* [or *meatus auditorius*] *of the resting-place of the interior of each of the two ears* of the horse: pl. صُحَانٌ. (TA.) — Also *The middle* of a house; (S, K;) meaning the سَاحَة [i. e. *court*] *of the middle* of a house [and of a mosque &c.]: (TA:) [and also *a hall*: for] it is thus called *whether without, or with, a roof*. (Kull, voce بَيْت.) And the سَاحَة [or *spacious vacant part*] *of the middle* of a desert; and of an elevated and plain, or hard and elevated, tract; and of a wide space of low, or depressed, ground: pl. صُحُونٌ, the only pl. form. (TA.) *A wide part* of a desert: so in the saying, سِرْنَا فِي صَحْنِ الْفَلَاةِ [*We journeyed in the wide part of the desert*]. (Mṣb.) And *A level, or plain, tract* of ground. (TA.) And *An acclivity* (سَنَد) of a valley, *in which is some elevation above [other] elevated ground, as though supported [by the latter]*; and in like manner, of a mountain, and of a hill such as is termed أَكَمَة; the صُحُون of the ground being the دُفُوف [i. e. *banks, or acclivities,*] thereof: it is *bare, and such as flows [with rain]*; and is not thus called unless *bare of everything, and even*: and it means also *an even tract of ground like the area of the place in which dates are put to dry*. (TA.) — [Hence,] one says, جَرَى الدَّمْعُ عَلَى صَحْنَيْ وَجْنَتَيْهِ ‡ [*The tears ran upon the middle of each of his cheek-balls*]. (TA.) — Also *A gift*. (TA. [See 1, first sentence.])

صَحْنَةٌ; pl. صَحَنَاتٌ: see 1. — Also *A bead* (حَرَزَة) *with which women fascinate men, and restrain them, or withhold them from other women*. (Lḥ, TA.)

صُحْنَةٌ *A clear space of a [stony tract such as is called]* حَرَّة. (K.)

صِحْنَاةٌ, (S, and so accord. to some copies of the K,) and صَحْنَاةٌ, (thus also accord. to some copies of the K,) and with the short alif, [app. صَحْنًى, (صَحَنًى,) (S, and so accord. to some copies of the K,) or صَحْنَاةٌ and صَحْنَاةٌ, (Mgh, Mṣb,) or thus also, (accord. to some copies of the K,) or thus, and also صَحْنَاةٌ and صَحْنَاةٌ, (accord. to other copies of the K,) or when with ة having a more special signification, [being a n. of un., and, if so, accord. to a general rule, with tenween when without ة, as is said to be the case in the TA, on the authority of Az, accord. to whom, as is also there stated, the word is pluralized by the elision of the ة,] (S,) *A certain condiment, or seasoning, made of fish*, (S, K,) *of small fish, which has the properties of exciting appetence, and rectifying the state of the stomach*: (K:) or *i. q.* صِبْر, (Mgh, Mṣb,) i. e. what is called in Pers. مَاهِى آوَهْ [*jelly of salted fish*]: (Mgh:) AZ is related to have said that صحناة is Pers., meaning what the Arabs call صبر: IAth says that صبر and صحناة are both of them Pers. words. (TA.)

صَحُونٌ A she-camel *that has a habit of kicking*: (AA, S, K:) and a *kicking* mare or horse: and a she-ass *that kicks the he-ass with her hind leg whenever he comes near to her*: or, as some say, a she-ass *in which are whiteness and redness* [app. meaning a wild she-ass]. (TA.)

مِصْحَنَةٌ *A vessel like the [bowls called]* صَحْفَة (K, TA) *and* قَصْعَة. (TA.)

صحو

1. صَحَا, said of a day, [aor. ـْحُو,] inf. n. صَحْوٌ, *It was, or became, cloudless*: (TA:) and so ↑ أَصْحَى: (Mṣb, K, TA, but not in the CK:) [it is said that] صَحْوٌ signifies *the departing of the clouds*: (S, Mgh, K:) [but] Es-Sijistánee says that the vulgar think it to have this meaning, whereas it only means the dispersing of the clouds with the departing of the cold. (Mṣb, TA.) And أَصْحَتِ ↑ السَّمَآءُ *The sky became cloudless*. (Ks, S, Mgh, Mṣb, K, TA, but not in the CK.) — And صَحَا مِنْ سُكْرِهِ, (S, Mṣb,) aor. يَصْحُو, (Mṣb,) inf. n. صَحْوٌ (S, Mṣb, K) and صُحُوٌّ, (Mṣb,) [*He recovered, or became free, from his intoxication*; or] *his intoxication ceased*; as also ↑ اصحى: (Mṣb:) and صَحِيَ, (K, TA,) inf. n. صَحًا; (TA;) as also ↑ اصحى; (IKtt, K, TA;) is likewise said of one intoxicated; (K, TA;) both meaning *he recovered from his state of insensibility*; (TA;) and in like manner both are said of one affected with desire, or yearning or longing in the soul; (K, TA;) [and also of one sleeping, meaning *he awoke*: see an ex. of the former of these two verbs in this last sense in the latter part of the second paragraph of art. غرط.] — صَحْوٌ signifies also ‡ *The relinquishing of youthful folly, and amorous dalliance, and of what is vain, or futile*. (K, TA.) Hence the saying of a poet,

• صَحَا الْقَلْبُ عَنْ سَلْمَى وَأَقْصَرَ بَاطِلُهْ

‡ [*The heart relinquished, or has relinquished, youthful folly and amorousness by becoming rid of Selmà, and its vain, or futile, occupation ceased, or has ceased*]. (TA.) — And one says, صَحَتِ ↑ الْعَاذِلَةُ *The censuring female relinquished censuring*. (TA.)

4. اصحى: see 1, in four places. — أَصْحَيْنَا *We became in a case of cloudlessness [of the sky or day]*; (Mṣb, TA;) *the sky became cloudless to us*. (S.) — أَصْحَيْتُهُ مِنْ سُكْرِهِ [*I recovered him*, or *roused him, from his intoxication*], and مِنْ نَوْمِهِ [*from his sleep*]. (TA.) — And sometimes إِصْحَاءٌ is used as meaning The act of *rousing*, and *recalling to mindfulness, from a state of heedlessness, or inadvertence*. (TA.)

صَحْوٌ [an inf. n. used as an epithet, and therefore applicable to a fem. as well as a masc. noun, and to a dual and a pl. as well as a sing.], applied to a day, *Cloudless*; (K, TA;) as also ↑ صَاحٍ; (S, TA;) and ↑ مُصْحٍ: (Mgh, Mṣb:) and (K) in the same sense applied to a sky; (Ks, S, Mgh, Mṣb, K;) as also ↑ مُصْحِيَة, or, accord. to Ks, this is not allowable, but only صَحْوٌ, (S, Mgh, Mṣb,) though one says of the sky أَصْحَتْ. (Mṣb.)

صَحْوَةٌ *A state [of freedom from intoxication, or] of sensibility, or mental perception*. (TA voce سَكْرَة.) يُرِيدُ أَنْ يَأْخُذَهَا بَيْنَ الصَّحْوَةِ وَالسَّكْرَةِ [*He desires to take it being in a state between that of sensibility and that of insensibility, or mental perception and inability thereof*,] is a prov., applied to him who seeks a thing feigning ignorance while possessing knowledge. (TA.) [See also another ex. voce سَكْرَة.]

صَاحٍ: see صَحْوٌ. — It is also said of one intoxicated [as meaning *Recovering*, or *becoming free*,

from his intoxication; or *ceasing to be intoxicated:* see 1]. (Ṣ, TA.)

صَحْوٌ; and its fem. صَحْيَةٌ: see صَحْوٌ.

مُصْحِيَةٌ is like مُسْلِيَةٌ in meaning as well as in measure, [signifying *A cause of freedom,*] except that the former is from the intoxication of grief and the latter is from distress of mind and anxiety. (TA.)

مِصْحَاةٌ *A sort of vessel,* (Ṣ, K,) *well known,* (K,) *used for drinking;* (TA;) a طَاس [q. v.], or a جَامٌ [q. v.]: (K:) Aṣ says, "I know not of what it is:" (Ṣ, TA:) it is said to be *of silver.* (TA.) El-Aṣṣhà speaks of wine being poured into it. (Ṣ, TA.) And one says وَجْهٌ كَمِصْحَاةِ اللُّجَيْنِ [*A face like the* مصحاة *of silver.*] (TA.)

صخ

1. صَخَّ الأُذُنَ, aor. ـُ, (Ṣ, A,* TA,) inf. n. صَخٌّ; (Ṣ, TA;) in a copy of the T, ↑ اصخّ, inf. n. إِصْخَاخٌ; (TA;) *It* (a sound) *deafened the ear by its vehemence.* (Ṣ, A, TA.) — And صَخَّهُ, aor. as above, *He struck him on the ear and rendered it deaf.* (A.) — And صَخَّنِى فُلَانٌ بِعَظِيمَةٍ: *Such a one accused me of a great crime, and calumniated me.* (A, TA.) — And رَمَاهُ فَصَخَّهُ, inf. n. as above, *He shot, or cast, at him, and caused him extreme pain:* or, as some say, *killed him.* (JK.) — And صَخَّ الغُرَابُ *The crow pierced with his beak into the gall on the back of a camel:* (K,* TA:) or الغُرَابُ يَصُخُّ بِمِنْقَارِهِ فِى دَبَرَةِ البَعِيرِ *the crow pierces with his beak into the gall on the back of the camel.* (JK.) — صَخَّ also signifies The *striking* with something hard, (L, K,) as a staff, (L,) upon something solid, (L, K,) and with iron upon iron. (L.) [Accord. to the TK, one says, ضَرَبَهُ بِهَا صَخَّ الحَدِيدِ عَلَى الصَّخْرَةِ, meaning ضَرْبَ بِالحَدِيدِ; but I think that the right reading is بِالحَدِيدِ and the meaning, *He struck with the iron upon the mass of rock.*] = صَخَّ الحَجَرُ, (A,) and صَخَّتِ الصَّخْرَةُ and the like, (L,) inf. n. صَخِيخٌ (A, L, K) and صَخٌّ, (L, K,) *The stone,* (A,) and *the mass of rock,* (L, K,) *caused a sound to be heard* (A, L, K) on its being struck (A, L) with a stone. (L.) — And صَخَّ لِحَدِيثِهِ *He listened to his narration, or discourse.* (A, TA.)

4: see above, first sentence.

صَخَّةٌ *A sound produced by the striking of a mass of rock with a stone.* (Ṣ, A,* K.)

صَاخَّةٌ *A cry that deafens by its vehemence.* (Ṣ, K.) — And hence, (Ṣ,) The *resurrection:* (AO, Ṣ, K:) so in the Ḳur lxxx. 33; accord. to AO: being either an act. part. n. from صَخَّ, or صَخٌّ; or an inf. n.: (L:) or it there signifies the *cry on the occasion of which the resurrection shall take place, which will deafen the ears so that they shall hear nothing but the call to life:* (Zj, L:) or it there means the *second blast of the horn.* (Jel.)

— Also *A calamity,* or *misfortune:* (K:) or *a severe calamity* or *misfortune:* and hence the resurrection is called الصَّاخَّةُ. (A, TA.)

صخب

1. صَخِبَ, (Ṣ, A, Mṣb, K,) aor. ـَ, (A, Mṣb, K,) inf. n. صَخَبٌ, (Ṣ,* A,* Mṣb, K,* TA,) of which سَخَبَ is a syn., of the dial. of Rabee'ah, but [said to be] a bad word, (TA,) *He clamoured;* or *raised a loud, or vehement, cry,* (Ṣ, K, TA,) or *a confusion, or mixture, of cries or shouts or noises;* (Ṣ, A, TA;) accord. to some, in altercation, or contention: (TA:) or *he raised much clamour, and confusion of cries or shouts or noises.* (Mṣb.)

3. صاخبهُ, (A, MA,) inf. n. مُصَاخَبَةٌ, (A,) [*He raised a clamour, or confused noise, with him;*] *he spoke with him with a loud voice or noise or clamour: he clamoured with, or at, or against, him, with anger.* (MA.)

6: see the next paragraph.

8. اصطخبوا ↑ تصاخبوا (Ṣ,* A, TA) and (A, K, TA) *They clamoured;* or *raised loud, or vehement, cries, or clamours,* [or *confused noises,*] *and beat one another, or contended together in beating* or *in fight.* (K, TA.) A poet says,

إِنَّ الضَّفَادِعَ فِى الغُدْرَانِ تَصْطَخِبُ

[*Verily the frogs make a loud and confused croaking in the pools of water left by the torrents*]. (Ṣ.) And one says, سَمِعْتُ اصْطِخَابَ الطَّيْرِ (A, K,* TA:) i. e. [*I heard*] *the confused cries,* or *voices, of the birds.* (K. [See also صَخَبَ.]) — And [hence,] اصْطَخَبَتْ أَمْوَاجُ الوَادِى ↕ [*The waves of the valley, or torrent-bed, flowing with water, dashed together, making a loud and confused sound*]. (A.)

صَخَبٌ inf. n. of 1: (Mṣb, TA:) [used as a simple subst., its pl. is أَصْخَابٌ:] one says, سَمِعْتُ أَصْخَابَ الطَّيْرِ *I heard the* [*confused*] *cries,* or *voices, of the birds.* (Mṣb. [See also 8.])

صَخِبٌ (A, Mṣb, K) and ↑ صَخَّابٌ (Ṣ, A, Mṣb, K) and ↑ صَخْبَانُ (Ṣ, Mṣb, K) and ↑ صَخُوبٌ (K) and ↑ صَاخِبٌ (A, Mṣb) are epithets from صَخَبَ; (Ṣ, A, Mṣb, K;) all except the last signifying One *who clamours,* or *raises confused cries* or *shouts or noises, vehemently,* or *much;* (TA:) [the last having a similar, but not intensive, signification, i. e. *clamouring, &c.*:] and the first, though masc., is applied by the poet Usámeh El-Hudhalee to a female singer considered as a person (شَخْصٌ [and meaning in this instance *loud of voice*]); for an epithet of the measure فَعِلٌ applied to a woman (امْرَأَة) is not known in the language: (L, TA:) the [proper] fem. epithet is صَخْبَةٌ and ↑ صَخَّابَةٌ (K) and ↑ صَخْبَى (Mṣb) and ↑ صَخُوبٌ (K, TA, in the CK [erroneously] صَخُوبَةٌ) and ↑ صَخْبَانَةٌ: (K:) the pl. of صَخْبَانُ is ↑ صَخْبَانُونَ; (Kr, K;) [and the pl. of صَخُوبٌ is ↑ صُخُبٌ, like صُبُرٌ pl. of صَبُورٌ:] the hypocrites are described in a trad. as صُخُبٌ بِالنَّهَارِ جُحُشٌ بِاللَّيْلِ [expl. voce جُحُشٌ], meaning *clamorous and contentious.* (TA.) — [Hence,] جِمَارٌ صَخُوبُ الثَّوَارِبِ *An ass that makes his braying to reciprocate [loudly] in the ducts of his throat;* (K;) *that brays vehemently.* (Ṣ in art. ثرب, q. v.) — And عُودٌ صَخُوبُ الأَوْتَارِ ↕ [*A lute of which the chords send forth loud sounds*]. (A, TA.) — And مَآءٌ صَخُوبُ الأَرْبِىِّ (Ṣ, A,* K) and مُصْطَخِبُ الأَرْبِىِّ (K) ↕ *Water of which the waves send forth a [loud] sound,* (Ṣ, TA,) or *are agitated,* (K,) or *dash together.* (TA.) See also what next follows.

صَخْبَةُ, عَيْنٌ صَخْبَةٌ, (K, TA,) with the خ quiescent, (TA,) or ↑ صَخِبَةٌ, (so in a copy of the A,) ↕ *A spring, or fountain, that is agitated* [app. *so as to make a confused sound*] *in estuating.* (A, K, TA.) = And صَخْبَةٌ signifies also The [*kind of bead of* جَزْعَة], *used for captivating, or fascinating, called* عَطْفَة: (TA:) or *a bead* (جَزْعَة) *used* [*as a charm*] *in* [*cases of*] *love and hatred.* (K, TA.)

صَخْبَانُ; and its fem. صَخْبَى; and pl. صَخْبَانُ: see صَخِبٌ.

صُخْبَةٌ: see صَخِبٌ.

صَخُوبٌ; and its pl. صُخُبٌ: see صَخِبٌ, in three places.

صَخَّابٌ, and its fem., with ة: see صَخِبٌ.

صَاخِبٌ: / مُصْطَخِبٌ: } see صَخِبٌ.

صخد

1. صَخَدَ النَّارُ, aor. ـُ, (Ṣ, L, K,) inf. n. صَخْدٌ (Ṣ, L) and صَخَدَانٌ, (L,) *The day was,* or *became, intensely hot.* (Ṣ, L, K.) And صَخِدَ الحَرُّ, inf. n. صَخَدَانٌ, *The heat was,* or *became, intense;* as also ↑ اصخد, inf. n. إِصْخَادٌ. (L.) = صَخَدَهُ, aor. ـُ, (Ṣ, L, K,) inf. n. صَخْدٌ, (Ṣ, L,) *The sun smote him,* (Ṣ, L,) and *burned him:* (Ṣ, L, K:) or *was,* or *became, hot upon him.* (L.) And صَخَدَهُ الحَرُّ *The heat pained his brain.* (A.) = صَخَدَ said of the [bird called] صُرَد, (Ṣ, L, K,) aor. ـُ, inf. n. صَخْدٌ and صَخِيدٌ, (L,) *It cried:* (Ṣ, L, K:) and so صَخَدَتْ said of the هَامَة [or owl]. (A, L.) = صَخَدَ إِلَيْهِ, (L, K,) aor. ـُ, (L,) inf. n. صُخُودٌ, *He listened to him,* (L, K,) and *inclined to him.* (L.)

4. اصخد *He* (a man, TA) *entered upon* [*a time of*] *heat.* (K.) — Also, (Ṣ, L, K,) and ↑ اصطخد, (A,) *It* (a chameleon) *warmed itself with the heat of the sun; bashed in the sun.* (Ṣ, A, L, K.) — See also 1.

8: see 4. [And see also مُصْطَخِدٌ, below.]

صُخْدٌ a dial. var. of سُخْدٌ: meaning *Blood and water in the* سَابِيَا [or *membrane enclosing the fœtus in the womb*]. — and *i. q.* رَهَلٌ: [see سُخْدٌ:] — and *Yellowness in the face.* (L.)

صَخْدَانُ: see what next follows.

يَوْمٌ صَحْدَانُ (Ṣ, L, K) and ☆ صَحْدَانٌ (Th, L, K) and ☆ صَحُودٌ (Ṣ, L, K [written by Freytag, as from the Ṣ, صَحُودٌ]) and ☆ صَاحِدٌ and ☆ صَحِيدٌ (L) *A day intensely hot.* (Ṣ, L, K.) And لَيْلَةٌ صَحْدَانَةٌ *A night intensely hot.* (L.) And ☆ هَاجِرَةٌ صَحُودٌ *A midday intensely hot.* (A.) — صَحْدَانُ is originally an inf. n. Hence] one says, ☆ أَتَيْتُهُ فِي صَحْدَانِ الحَرِّ *I came to him during the intenseness of the heat:* (L:) and one says also, ☆ أَتَيْتُهُ فِي مَصَاحِيدِ الحَرِّ *I came to him in the middays-intensities of the heat;* (TA;) for مَصَاحِيدُ is pl. of ☆ مَصْحَدَةٌ signifying *the midday-intensity of heat;* (K, TA;) as also ☆ صَاحِيدَةٌ: (L, TA:) and ☆ أَتَيْتُهُ فِي صَاحِيدِ الحَرِّ [meaning the same; or *I came to him during the intensities of the heat*]: (TA:) and رَمَانِي الحَرُّ بِصَاحِيدِهِ ☆ وَالبَرْدُ بِصَنَابِرِهِ [*The heat smote me with its intensities, and the cold with its vehemencies*]. (A.)

صَاحِدٌ *Intense* heat. (L.) — See also صَحْدَانٌ. — [Also *Crying*, as a صُرَد and as an owl.] One says هَامٌ صَوَاحِدُ [in which the latter word is pl. of the fem. صَاحِدَةٌ] *Owls hooting.* (A.) — And *Listening*, and *inclining*, to one. (L.) — وَاحِدٌ قَاحِدٌ صَاحِدٌ (the second word here written in the TA and in my MS. copy of the K قَاحِدٌ, but it is said in the TA in art. قحد, on the authority of the K, to be correctly with ق) means صَنُورٌ, (K, TA,) i. e. *Single, or solitary, and weak:* or i. q. دَاهِيَةٌ [i. e. *very cunning, or very intelligent or sagacious, and crafty:* but this meaning I think improbable]. (TA. [See also art. قحد.])

صَحِيدٌ: see صَحْدَانٌ. — Also الصَّحِيدُ, (Is, K,) or صَحِيدُ الشَّمْسِ, (A,) *The rays* (عَيْن) *of the sun:* (A, L, K:) so called because of the heat thereof. (L.) One says, ذَابَ صَحِيدُ الشَّمْسِ [*The rays of the sun became intensely hot*], (A,) and اِسْتَذَابَ الصَّحِيدُ [which means the same]. (L.)

صَاحِدَةٌ: see صَحْدَانٌ.

صَيْحَاذٌ: see the next paragraph, in two places.

صَيْحُودٌ; and its pl. صَيَاحِيدُ: see صَحْدَانٌ, in four places. — صَخْرَةٌ صَيْحُودٌ *A hard rock which becomes intensely hot when the sun shines fiercely upon it:* (L:) or [simply] *a hard rock;* (Ṣ, K;) as also ☆ صَيْحَاذٌ: (K:) or *a solid, firm, and strong, rock;* and so ☆ صَيْحَاذٌ: (TA:) or *a smooth and hard rock, that cannot be moved from its place, and upon which iron has not effect:* and *a great rock, which nothing can raise, and upon which neither a pickaxe nor any other thing has effect:* (L:) or *a rock upon which the pickaxe has no effect:* (A:) pl. as above. (L.)

صَيْحُودَةٌ *Hardness* (K, TA) and *strength.* (TA.)

صَحْدَانٌ; and its pl.: see صَحْدَانٌ.

مُصْطَحِدٌ A chameleon *standing erect, towards the sun:* [app. on a branch;] as also مُصْطَحِرٌ. (L. [See also 4.])

صحر

2. تَصْحِيرٌ [inf. n. of صَحَّرَ] *i. q.* تَسْحِيرٌ. (K.)

صَخْرٌ (Ṣ, A, Msb, K, &c.) and ☆ صَحْرٌ, (Ṣ, Msb, K,) the latter on the authority of Yaʼḳoob, (Ṣ,) thus sometimes pronounced, (Msb,) *Rocks;* or *great masses of stone:* (Ṣ:) or *great masses of hard stone:* (A, K:) and صَخْرَةٌ (Ṣ, A, Msb, K, &c.) and صَحْرَةٌ (Ṣ, Msb, K) [are the nn. un., signifying] *one thereof,* (Ṣ, A, K,) or these have a more special signification [as meaning *a rock* and *a mass of rock*]: (Msb:) pl. صُخُورٌ (Ṣ, A, Msb, K) and صُخُورَةٌ (A, Ṣgh, L) and [of صَخْرَةٌ and صَحْرَةٌ] صَخَرَاتٌ. (Msb, K. [In the latter, صَخْرٌ and صَخَرٌ, as well as صُخُورٌ and صَخَرَاتٌ, are improperly termed pls. of صخرة.]) By صَخْرَةٌ in the Ḳur xxxi. 15 is meant a صَخْرَةٌ that is beneath the ground. (Zj, TA.) And by the صَخْرَةُ mentioned in a trad. as being of, or from, Paradise is meant the صَخْرَةُ [or rock] of Jerusalem [in the centre of the building now called "the Dome of the Rock"]. (TA.)

صَخَرٌ; n. un. صَخَرَةٌ: see صَخْرٌ.

صَخِرٌ A place *abounding in rocks,* or *great masses of hard stone;* as also ☆ مُصْخِرٌ. (K.)

صَخِيرٌ *A certain plant.* (K.) [Golius explains this as meaning *Great,* applied to a rock, or mass of stone; and so مُصْخِرٌ on the authority of J: but neither of these do I find in the Ṣ.]

صَخِيرَةٌ: see صَخِيرٌ.

صَاخِرٌ The *sound of iron [striking]* upon *iron.* (K.)

صَاخِرَةٌ *A kind of earthen vessel,* (Ṣ, A, K,) *out of which one drinks.* (A.)

أَصْخَرُ الوَجْهِ ☆ A *hard-faced* man; one *having little shame.* (A.)

مُصْخِرٌ; see صَخِرٌ.

صخر

1. صَخَمَتْهُ الشَّمْسُ *The sun smote,* or *hurt,* or *burned, him,* or *his face.* (K.)

8. اصطخر, (Ṣ, K,) and اصطحر, (K,) *He stood erect,* (Ṣ, K, TA,) and El-ʻAbbás adds, *silent, as though he were angry.* (TA.) [See also the part. n., below.]

صَخْمَرَةٌ A [stony tract such as is termed] حَرَّةٌ *in which the plain is intermixed with the rugged.* (K.)

مُصْطَخِرٌ part. n. of 8. (Ṣ.) Applied to a chameleon, *Standing erect, towards the sun;* [app. on a branch;] as also مُصْطَحِدٌ. (L in art. صغد.)

صد

1. صَدَّ عَنْهُ, (Ṣ, M, K, &c.,) aor. ـُ (Ṣ, M, A) and ـِ, (M,) the latter only agreeable with analogy, (MF,) [but the former, which is the more common, explainable on the ground that وَجْهَهُ or the like is understood,] inf. n. صُدُودٌ (Ṣ, M, A, K) and صَدٌّ, (M,) *He turned away from, avoided, shunned,* and *left, him, or it; he was averse from him, or it;* (Ṣ, M, A, Msb, K:) *he turned away his face from him* [or *it*]: (Ham p. 89:) and صَدَّهُ also, aor. ـِ, inf. n. صَدٌّ, *he forsook him, and turned away his face from him.* (L.) One says, أَرَى فِيكَ صُدُودًا [*I see in thee aversion*]. (A.) And لَا صَدَّ عَنْ ذَاكَ [lit. *There is no evading that*], meaning *truly thou didst that.* (Lḥ, M.) صَدَّ السَّبِيلَ ‡ [*The road, or way, turned aside*] is said when a difficult road up a mountain, (A, L,) or some other obstacle, (A,) presents itself before thee, and thou leavest it, and takest another way. (A, L.) — And صَدَّهُ, aor. ـُ, (M, K, &c.,) aor. ـِ, (Msb,) inf. n. صَدٌّ; (Ṣ, Msb, K;) and ☆ أَصَدَّهُ, (Ṣ, M, K,) inf. n. إِصْدَادٌ; (TA;) and ☆ صَدَّدَهُ; (M;) *He averted him; turned him, or sent him, away, or back;* or *caused him to return, or go back, or revert; from it:* (Ṣ, M, Msb, K:) *prevented, or hindered, him from doing it:* (Ṣ, A, Msb, K:) or *did so by gentle means:* and so صَدَّهُ. (L in art. ضد.) — صَدَّ, aor. ـِ, (T, Ṣ, M, A, K,) agreeably with analogy, (MF,) and this is the more approved form, (T,) and ـُ, (T, Ṣ, K,) inf. n. صَدِيدٌ (Ṣ, A, K) and صَدٌّ, (M,) *He cried out, vociferated,* or *raised a clamour,* (T, Ṣ, M, A, K,) مِنْ كَذَا [*at, or by reason of, such a thing*]. (A.) — And صَدَّ, aor. ـِ, (Lḥ, M, Msb,) inf. n. صَدٌّ, (M,) *He laughed,* مِنْ كَذَا [*at such a thing*]: (Lḥ, Msb:) or *he laughed violently, or immoderately.* (M.)

2. صَدَّدَهُ: see 1. — And صدّد, (T, TA,) inf. n. تَصْدِيدٌ; for which one says صَدًى, inf. n. تَصْدِيَةٌ, (T, M,* K,* TA,) changing one of the دs into ى, (T, K, TA,) like as one says قَصَّيْتُ أَظْفَارِي, which is originally قَصَّصْتُ; (T, TA;) and صَدَّى بِيَدَيْهِ (TA in art. صدى;) *He clapped with his hands;* (T, M, K;) because, in the action of clapping the hands together, the صَدّ, i. e. "face," of one hand fronts that of the other; or, accord. to Aboo-Jaʼfar Er-Rustamee, التَّصْدِيَةُ is from صَدًى meaning "a sound" [or "an echo"]; but the former derivation is the more probable: (TA:) [see art. صدى:] also *he raised his voice, or called out, or cried out.* (M, TA.) It is said in the Ḳur [viii. 35], وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءً وَتَصْدِيَةً *And their prayer at the House* [of God] *is nought but whistling, and clapping with the hands:* (M,* TA:) meaning, they do thus instead of praying as they have been commanded to do. (Jel.) — See also 4.

3. صَادَّهُ وَصَادَدْتُهُ [*He treated him with aversion and opposition*]. (A.)

4. أَصَدَّهُ عَنْهُ: see 1. — أصدّ said of a wound, (Ṣ, M, Msb, K,) inf. n. إِصْدَادٌ; (TA;) as also

صَدَّ ; (M, TA ;) *It contained, or generated, matter,* (Ṣ, M, Mṣb, Ḳ,) *such as is termed* **صَدِيد** (M, Mṣb :) or *ran with such matter.* (A.)

5. تصدّى لهُ, for which one says **تَصَدَّى لَهُ** [changing the last ى into ا, as in the case of **صَدَّا**, q. v.,] from **الصَّدَد**, meaning "the place, or part, that is before, in front, facing, or opposite;" (Az, I, ;) *He addressed, or applied, or directed, himself, or his regard, or attention, or mind, to him, or it ;* [as though he set himself over against the object to which the verb relates :] and *he asked him, or petitioned him, for a thing that he wanted:* syn. **تَعَرَّضَ لَهُ** ; (L and Ḳ* in the present art., and Ṣ and M and Ḳ in art. **صدى**;) and **أَقْبَلَ عَلَيْهِ** ; (L ;) and **تَضَوَّعَ لَهُ** : (M in art. **صدى**:) *he inclined to him, or it :* (L :) *he raised his head towards it :* (M in art. **صدى**, in explanation of **تصدّى**:) *he raised his head and breast towards it, looking towards it, or regarding it :* (TA in art. **صدى**, in explanation of **تصدّى**:) the object is one at which you raise your eyes, looking at it: (Ṣ in art. **صدى**, in explanation of **تصدّى**:) *he applied, or gave, his whole attention to it,* (meaning an affair,) *having his mind unoccupied by other things;* syn. **تَفَرَّغَ لَهُ وَتَبَتَّلَ**. (Mṣb.) One says also, **تصدّى للرَّدِّ عَلَى المُصَنِّف** [*He addressed, or applied, himself to reply against the author*]. (TA in art. **حزب**, &c.) And **تصدّى لِلْمَعْرُوفِ وَطَلَبَهُ** *He addressed himself, or applied himself, to obtain favour, or bounty ; and sought it;* syn. **تَعَرَّضَ لَهُ** [and **تَبَرَّى لَهُ**]. (Mṣb in art. **عرض**.) And **أَنْتَ لَهُ تَصَدَّى**, [in the Ḳur, lxxx., 6,] originally **تَتَصَدَّدُ**, (L,) and accord. to one reading **تَصَدَّى**, (Jel,) means *To him thou addressest thyself, or directest thine attention, and inclinest ;* syn. **تَتَعَرَّضُ لَهُ**, (L,) and **تُقْبِلُ عَلَيْهِ**, (Zj,) and **تَتَعَرَّضُ لَهُ بِالْإِقْبَالِ عَلَيْهِ**: (Bḍ:) or **تَمِيلُ إِلَيْهِ**, (L ;) or *addressest thyself, &c., and humblest thyself :* (M in art. **صدى** :) [in which, however, this explanation is not given with express reference to the above-cited phrase in the Ḳur :]) or it may signify *thou seekest to bring thyself near to him, or to advance thyself in his favour ;* from **الصَّدَد** as signifying **القُرْب**. (T.) [See also art. **صدى**.]

8. اصطدّت *She* (a woman) *covered herself with a* **صِدَاد** [q. v.], i. e. **بِئْر**. (Nawádir el-Aárab, O, Ḳ.)

R. Q. 1. **صَدْمَدَةٌ** The *beating of the sieve with one's hand.* (TA.)

صَد a Pers. word [app. used by the Arabs] signifying *A hundred.* (TA.)

صُدّ: see **صُدّ**, in four places. — Also The *face,* or *front,* of the hand. (TA.)

صُدّ (M, A, L, Mṣb, Ḳ) and ♦ **صَدّ** (Ḳ) The *side* of a valley, (M, A, Mṣb, Ḳ,) or of a **شِعْب** [i. e. the kind of water-course so called, or a ravine], and of a mountain where it forms a ravine, (M, L,) and ↕ of a road : (A :) pl. [of pauc.] **أَصْدَاد** and [of mult.] **صُدُود**. (TA.) And ♦ **صُدّ** (L) and ♦ **صَدَد** (M, L) signify [in like manner] *A side ; a lateral,* or *an adjacent, part, quarter, tract,* or *the like ;* syn. of the former **جَانِب**, (L,) and of the latter **نَاحِيَة**. (M, L.) **الصَّدَّانِ** [lit. *The two sides* of the road *confined them*] means ↕ *they occupied the middle of the road.* (A.) And **الصَّدَّانِ** signifies also ↕ *The two edges, or extremities, or cusps, of the notch of an arrow, between which is the place of the bow-string ;* syn. **شُرْحَا الفُوق**. (O. [In the Ḳ, erroneously, **شُرْحَا الفَرْق**.]) — Also **صُدّ** and ♦ **صَدّ** *A mountain ;* (AA, Ṣ, M, L, Mṣb, Ḳ :) and so **سُدّ** and **سَدّ**; (AA, Ṣ, M :) pl. **أَصْدَادٌ** and **صُدُود**. (M, L.) — And ♦ **صَدّ** [or **صُدّ**] *A cloud, or collection of clouds, rising high, and appearing like a mountain :* and so **سَدّ** [or **سُدّ** (q. v.)], which is the more approved word. (M, L.)

صَدَد: see **صُدّ**. — Also *i. q.* **قُرْب** [used as a n. of place, meaning *Vicinity, or a near place or spot ;* as in phrases here following] : (ISk, Ṣ, M, A, Mṣb, Ḳ :) and *the place, or part, that is before, in front, facing, or opposite.* (ISk,* T, Ṣ,* M, A,* L, Ḳ.*) One says, **دَارُهُ بِصَدَدِ المَسْجِد** [*His house is in the vicinity of,* i. e. *near to, the mosque ;* or *his house is opposite to the mosque*]. (Mṣb. [The former meaning is there indicated ; but no meaning is expressed.]) And **أَخَذْتُهُ مِنْ صَدَدِ مِنْ قُرْبِ** i. e. *I took it from a near place or spot*]. (A.) And **دَارِى صَدَدَ دَارِهِ** (ISk, Ṣ, A, Ḳ,) in which **صدد** is in the accus. case as an adv. n. of place, (Ṣ, Ḳ,) and **بِصَدْرِهِ**, (ISk, A,) and **عَلَى صَدْرِهِ**, (Lth, ISk,) *My house is opposite to,* i. e. *in the place, or part, that is in front of, his house :* (ISk, Ṣ, A, Ḳ :) and *in the vicinity of, or near to, his house.* (Ḳ.) And **هٰذَا صَدَدَ هٰذَا**, and **بِصَدْرِهِ**, *This is in front of, or opposite to, this.* (M.) — [Hence, app.,] **لَا صَدَدَ لِى دُونَهُ وَلَا صَدَدَ** *There is no impediment to me in the way of it, nor any obstacle.* (A.) — And **هُوَ صَدَدَكَ** *i. q.* **قَصْدَكَ** [i. e. *He, or it, is tending, or looking, in the direction of thee ; or is before thee, or before thy face :* see art. **قصد**]. (Sb, M.) — And **أَنَا بِصَدَدِ مِنْ هٰذَا الأَمْرِ** [*I am directing myself, or my attention, to this affair*]. (A.) **نَرْجِعُ إِلَى مَا نَحْنُ بِصَدَدِهِ**, meaning *We will return to that* subject *to which our attention is directed,* is a phrase of frequent occurrence after a digression.]

صِدَادٌ *A woman's* **سِتْر** [app. meaning *veil, or covering*]. (Nawádir el-Aárab, O, Ḳ.) — See also what next follows.

صُدُودٌ *i. q.* **مِجْوَل** [app. meaning *A kind of garment for women or for young girls,* which is thus called] ; (O, Ḳ ; in the CK **مِحْوَل**) as also ♦ **صِدَادٌ** ; so says Th. (O.)

صَدِيد an inf. n. of **صَدَّ** [q. v.] in one of its senses. (Ṣ, A, Ḳ.) — Also The *ichor,* i. e. *thin water,* [or *watery humour,*] of a wound, (Ṣ, A, Mgh, Ḳ,) *mixed* [or *tinged*] *with blood,* (Ṣ, A, Mgh,) *before the matter becomes thick :* (Ṣ, A :) or *matter,* or *pus, like water, in which is a mixture of red and white :* (M :) or *matter, or pus, like water in thinness and like blood in its having a mixture of red and white :* (AZ, Mṣb :) and some add that when it has thickened, it is **صَدَد** : (Mṣb :) or *matter, or pus, mixed with blood,* (Lth, Mgh, Mṣb,) in a wound. (Lth.) In the Ḳur xiv. 19, it means *What flows from the skins of the inmates of Hell :* (M :) or *what flows from their insides, and is mixed with matter and blood :* (Jel :) or *hot water* (**حَمِيم**) *boiled until it thickens.* (M, Ḳ.) — And hence, as being likened thereto, **صَدِيدُ الفِضَّة** i. e. **ذُوَابَتُهَا** [app. meaning *What is melted of silver*]. (M.)

صُدِّى *A species of fig, white without, black within, and very sweet.* (AḤn, M, TA.)

صُدَّادٌ *A road to water.* (Ṣ, Ḳ.) — And **الصُّدَّادُ** *The serpent :* (Ḳ :) and (Ḳ, TA, in the CK "or") *a certain small animal* (**دُوَيْبَّة**, Ṣ, Ḳ) *of the kind of the* [*field-rats called*] **جِرْذَان** (Ṣ :) or [*a species of lizard ;*] *what is called* **سَامّ أَبْرَص** [q. v.] ; (AZ, Ṣ, M, Ḳ ;) used in this sense by Keys : (AZ, Ṣ :) or, accord. to Yaḳoob, *the* [*lizard called*] **وَزَغ** : or, as some say, *a species of the* [*field rats called*] **جِرْذَان** : (M :) pl. **صَدَائِد**, (Ṣ, M, Ḳ,) which is anomalous. (Ṣ, M.)

صَادٌّ *Turning away, avoiding, shunning,* and *leaving ;* or *averse :* fem. **صَادَّة** : pl. of both **صُدَّاد** ; and of the fem. **صَوَادّ** also. (M.)

مَصْدُود [pass. part. n. of **صَدَّ**, q. v.]. One says, **فُلَانٌ مَصْدُودٌ عَنِ الخَيْر** [*Such a one is turned away from, or prevented from attaining, what is good, or prosperity*]. (A.)

صدأ

1. صَدِئَ, (Ṣ, M, L, Ḳ,) aor. ـَ, (L,) inf. n. **صَدَأٌ**, (Ṣ, M,) said of a horse, (Ḳ, TA,) and of a kid, (Ṣ, TA,) [or a goat,] *He was of the colour termed* **صُدْأَة** [i. e. *sorrel inclining to blackness ; or blackness intermixed, or tinged over, with redness ; or a colour like that of the rust of iron ;* probably from the same verb in the sense next following] ; (Ṣ, M, L, Ḳ, TA ;) as also **صَدُؤَ**, (Ḳ,) aor. ـُ ; (TA ; [and it is implied in the Ḳ that the latter verb is syn. with the former in all its senses ;]) but the former verb is that which is commonly known, and that alone which is required by analogy as a verb denoting a colour, and the latter is not known to have been heard ; (MF, TA ;) and in the L it is said that the verb in this sense is **صَدِئَ** and ♦ **اِصْدَأَّ**, this latter [formed from **اِصْدَأَّ**, originally **اِصْتَدَأَ**,] of the measure **اِفْعَلَّ**. (TA.) — Also, (M, Ḳ,) **صَدِئَ**, (Ṣ, M, Mṣb, Ḳ,) aor. as above, (Ṣ, Mṣb, TA,) and so the inf. n., (Ṣ, TA,) said of iron, *It was, or became, rusty, or rusted ;* (Ṣ, M, Mṣb, Ḳ ;) in which sense it is said also of the like of iron. (M.) — And said of a man, *He stood erect, and looked.* (Ḳ.) — **صَدِئَ المِرْآة**, aor. ـَ, (Ḳ,) inf. n. **صَدْء**, (TK,) *He polished the mirror,* (Ḳ, TA,) i. e., *removed from it the rust,* (TA,) *in order to use it as a collyrium ;* (Ḳ, TA ;) as also ♦ **صَدَّأَهَا**, (Ḳ,) inf. n. **تَصْدِئَة**. (TA.) [Whether the mirrors

of the Arabs were made of bronze, or of what other metal they were made, is not said. See also 1 in art. حلز.] ⟹ And, sor. as above, said of an owl, *He uttered a cry or cries.* (Sh, TA. [See also art. صدو.])

2: see the preceding paragraph.

5. تَصَدَّأَ لَهُ, (K,) as also ⁺ تَصَدَّعَ لَهُ (TA,) *i. q.* ⁺ تَصَدَّى لَهُ (K, TA,) which is the original, meaning ⁺ تَعَرَّضَ لَهُ [i. e. *He addressed, or applied,* or *directed, himself, to his regard,* or *attention,* or *mind, to him,* or *it;* &c.]. (TA.)

8. اِصْتَدَأَ: see 1, first sentence.

صَدَأٌ inf. n. of صَدِئَ [q. v.]. (S, M.) ⟹ Also [a subst.] signifying The *rust* of iron, (S, M,* TA,) and of copper and the like. (Ḥar p. 481. [But there erroneously written صدلة.]) ⟹ Also A man *slender in body;* (K, TA;) *light, or active, therein:* its ء is said to be substituted for ع. (TA. [See صَدَعٌ; and see also صَدًى.])

صَدِئٌ [part. n. of صَدِئَ, q. v.]. ⟹ One says, ⁺ يَدِي مِنَ الحَدِيدِ صَدِئَةٌ *My hand is disagreeable in smell [from the rust of iron].* (S.) ⟹ And ⁺ هُوَ صَاغِرٌ صَدِئٌ *He is one to whom disgrace, or shame, and baseness, or meanness, attach.* (S, K.) ⟹ See also أَصْدَأُ.

صُدَأَةٌ, (S, M, K,) in a horse, (S, K,) and in a goat, or kid, (S,) *A sorrel colour* (شُقْرَة) *inclining to blackness,* (M, K, TA,) *the latter predominating:* (TA:) or *blackness intermixed, or tinged over, with redness* [app. *like the rust of iron*]. (S.)

أَصْدَأُ, (S, M, K,) applied to a horse, (K, TA,) or to a kid, (TA,) *Of a sorrel colour* (i. e. *of the colour termed* شُقْرَة) *inclining to blackness,* (M, K, TA,) *the latter predominating:* (TA:) or, applied to a horse, and to a goat, or kid, (S,) or applied to a kid, (K,) *of a black colour intermixed, or tinged over, with redness* [app. *like the rust of iron*]: (S, K:) fem. صَدْأَاءُ (S, M, K,) and ⁺ صَدِئَةٌ. (M, L, TA.) And كُمَيْتٌ أَصْدَأُ [A *bay,* or *dark bay,* or *brown,* horse,] *tinged over with dinginess.* (S.) ⟹ Also *Rusty,* or *rusted;* applied to iron and the like. (M.) ⟹ And [hence] حَنِيَّةٌ صَدْأَاءُ, (M, and so in copies of the K,) or صَدْأَى, (K accord. to the TA,) and the former also, (TA,) [*A body of troops having their arms or armour*] *overspread with the rust of iron.* (M, K.) ⟹ And أَرْضٌ صَدْأَاءُ A land *of which the stones are of a red colour inclining to blackness, and rugged, not even with the ground, these stones having beneath them* [*other*] *rough stones, or, sometimes, soil and stones.* (Sh, L.)

صدح

1. صَدَحَ, (S, A, K, &c.,) sor. ـَ, (K,) inf. n. صَدْحٌ (S, K, &c.) and صُدَاحٌ, (K,) in a verse of Wejeehah Bint-Ows Eḍ-Ḍabbeeyeh, صُدَّاحٌ, (Ḥam p. 617,) *He cried,* or *raised a loud cry;* (S, A;) *or raised his voice vehemently;* (Lth, T;) said of a cock [i. e. *he crowed,* or *crowed loudly* or *vehemently*]; (Lth, T, S, A;) and of a crow [i. e. *he croaked,* or *croaked loudly* or *vehemently*]: (Lth, T, S:) said of an ass, *he brayed loudly:* (L:) said of a bird, and ⁺ of a man, *he raised his voice in singing* (L, K) *or otherwise; cried out vehemently and sharply;* or *uttered a vehement and sharp voice.* (L.)

صَدْحَةٌ (S, L, K) and ⁺ صُدْحَةٌ and ⁺ صُدَاحَةٌ (L, K) *A kind of bead* (خَرَزَة, Lḥ, S, L, K) *used for the purpose of captivating,* or *fascinating:* (K:) or *with which men are captivated,* or *fascinated:* (S:) or *with which women captivate,* or *fascinate, men:* (Lḥ:) or *with which men are conciliated.* (L.)

صُدْحَةٌ: / صَدَحَةٌ: } see the next preceding paragraph.

صَدُوحٌ *Having a loud cry* or *voice;* as also ⁺ صَدَّاحٌ; both applied to a cock [meaning *loud-crowing*]; (A;) [and to a crow as meaning *loud-croaking*]; and so the former applied to an ass [meaning *loud-braying*]; and so ⁺ صُدَيْحٌ applied to a horse [meaning *loud-neighing*]; (S, K;) [and app. also applied to a camel as meaning *loud-braying,* for] ⁺ صُدَيْحٌ was the name of the she-camel of Dhu-r-Rummeh: (S, K:) or صَدُوحٌ (L, K) and ⁺ صَدَّاحٌ (L) and ⁺ صُدَيْحٌ and ⁺ صُدَاحٌ and ⁺ مِصْدَحٌ (L, K) signify *that raises his voice much in singing* or *otherwise;* (L;) [app. thus applied to a bird, and ⁺ to a man; (see 1;)] or *that cries out vehemently, or much;* or *has a loud, or strong, voice;* (L, K;) and so ⁺ صَيْدَحِيٌّ. (Ḥam p. 558.) [Hence,] ⁺ قَيْنَةٌ صَادِحَةٌ; [*A loud-voiced female singer*]. (A, TA.) And ⁺ حَادٍ صَيْدَحٌ; [*A loud-voiced man urging camels by his singing*]. (A, TA.) And ⁺ مِزْمَرٌ صَدَّاحٌ; [*A loud-sounding lute*]. (S, A.)

صَدَّاحٌ: see the next preceding paragraph, in three places.

صَادِحَةٌ: see صَدُوحٌ.

صَيْدَحٌ: see صَدُوحٌ, in three places.

صَيْدَحِيٌّ: / صُيَيْدَاحٌ: } see صَدُوحٌ.

الأُصَيْدَحُ *The lion:* (K:) so called because of his roaring. (TA.)

مِصْدَحٌ: see صَدُوحٌ.

صدر

1. صَدَرَ, (S, M, A, Mṣb, K,) sor. ـُ (S, M, Mṣb, K) and ـِ, (K,) inf. n. صَدْرٌ (S, M, A, Mṣb, K) and صُدُورٌ (A, TA) and مَصْدَرٌ (M, K) and مَزْدَرٌ because of the similarity [of the letters ص and ز], (M,) *He returned, went back;* (S, M, A, Mṣb, K;) and *went,* or *turned, away;* (Mṣb;) from (عَنْ) water, (S, M, A,) and a country, (S, M,) or a place, (Mṣb,) and ⁺ any affair. (Lth.) ⟹ Hence, صَدَرَ القَوْلُ, sor. ـُ, inf. n. صُدُورٌ, ⁺ [*The saying issued, proceeded,* or *emanated, from him.*] (Mṣb.) [And صَدَرَ عَنْهُ الفِعْلُ, with the same sor. and inf. n., ⁺ *The action proceeded from him.*] ⟹ And صَدَرَ إِلَيْهِ *He went to it;* namely, a place: (TA:) *he came to it.* (Kull. p. 228.) ⟹ صَدَّرَهُ: see 4. ⟹ Also, (M, K,) sor. ـُ, inf. n. صَدْرٌ, (M,) *He hit, struck,* or *hurt, his* صَدْر [i. e. *breast*]. (M, K.) You say, صَدَرْتُهُ فَصَدَرَهُ *I struck him and hit his breast.* (A.) ⟹ And صَدِرَ *He had a complaint of the* صَدْر [or *chest*]. (M, K.) [See its part. n., below.]

2. صَدَّرَهُ: see 4. ⟹ صَدَّرَ بَعِيرَهُ, (K,) inf. n. تَصْدِيرٌ, (TA,) *He tied a cord from the girth of his camel to the part behind* [or *beyond*] *the callous lump on his breast:* (K, TA:) or, accord. to Lth, (L,) one says, صَدَّرَ عَنْ بَعِيرِهِ, (M, L,) and the meaning is, *he tied a cord from the* تَصْدِير [or *breast-girth*] *to the part behind* [or *beyond*] *the callous lump on the breast of his camel, to keep the* تَصْدِير *in its place, when it had become loose in consequence of the animal's having become lank in the belly:* the cord above mentioned is called بِنَاقٌ [q. v.]. (Lth, L.) ⟹ And صَدَّرَ عَلَى البَعِيرِ [app. *He put the breast-girth upon the camel*]: from التَّصْدِيرُ, i. e. "the girth" [thus called]. (MA.) ⟹ صَدَّرَ *His* (a horse's) *breast became wetted with sweat.* (S.) See 5. ⟹ صَدَّرَهُ, (TA,) or صَدَّرَهُ فِي المَجْلِسِ, (S,) ⁺ *He placed him,* or *seated him, in the upper,* or *highest, part in the sitting-room,* or *sitting-place.* (TA.) And صَدَّرَ *He was advanced,* or *promoted.* (A.) ⟹ صَدَّرَ, حِكَايَتَهُ, (S, K,) inf. n. as above, (K,) ⁺ *He put to his book,* or *writing, a* صَدْر, (S, K, TA,) i. e. a *title,* or a *commencement.* (TA.) And صَدَّرَ كِتَابَهُ بِكَذَا ⁺ [*He commenced his book,* or *writing, with such a thing*]. (A.) ⟹ See also 5, where it is expl. as intrans., in two places.

3. مُصَادَرَةٌ signifies The *returning,* or *going back,* [app. *with another,* from water, &c.] (KL.) [The verb is probably trans., agreeably with general analogy, in all its senses; صادرهُ app. signifying primarily *He returned,* or *went back, with him* from water &c. ⟹ Ibr D thinks that it signifies also ⁺ *He vied,* or *contended, with him for precedence,* or *priority.*] ⟹ Also ⁺ The *exacting a fine* or *the like* [app. *from another:* or *the suing,* or *prosecuting,* another, *for a debt &c.*]. (KL.) You say, صَادَرَهُ عَلَى كَذَا مِنَ المَالِ (S,* K,* TA) ⁺ *He desired,* or *sought, to obtain from him;* or *he demanded of him;* or *he sued,* or *prosecuted, him for; such a sum,* or *such an amount, of property.* (K,* TA.) ⟹ And صَادَرْتُهُ عَلَى كَذَا وَكَذَا ⁺ *I released him from my reckoning with him on such and such terms agreed upon by both.* (TA in art. فرق.) And صُودِرَ ⁺ عَلَى مَالٍ يُؤَدِّيهِ (فُورِقَ) *He* (an agent) *was released from being reckoned with on the condition of his paying certain property for which he became responsible:* a phrase of the registrars of accounts. (TA in the present art.)

4. اصدرهُ, (Ṣ, M, A, Mṣb, Ḳ,) and ♦ صَدَّرَهُ, (M, Ḳ,) and ♦ صدّرهُ, (Ḳ,) *He caused him to return; sent him,* or *brought him, back,* (Ṣ, M, A, Mṣb, Ḳ,) or *away;* (Mṣb;) from (عَنْ) water, and a country [or place), (Ṣ,) and † any affair. (Lth.) You say, أَصْدَرْنَا رِكَابَنَا *We sent,* or *brought, back our riding-camels satisfied with drink so that it was not necessary for us to remain with them for the sake of the water.* (TA.) And صَدَّرَهُ وَأَصْدَرَهُ أَوْرَدَهُ *He brought it and he took it away.* (Ḥar p. 361.) — [Hence,] أَوْرَدَ وَأَصْدَرَ ‡ *He began and completed.* (TA.) You say, أَوْرَدَ أَمْرًا أَصْدَرَهُ ‡ *When he begins a thing, or an affair, he completes it.* (A.) And فُلَانٌ يُورِدُ وَلَا يُصْدِرُ ‡ *Such a one begins and does not complete.* (A.) — And اصدر القَوْلَ † [*He issued forth the saying; made it to issue, proceed, or emanate,* عَنْهُ *from him*]. (Mṣb. [See I.]) [And اصدر عَنْهُ الفِعْلَ † *He,* or *it, made the action to proceed from him.*]

5. تصدّر *He* (a man, TA) *erected his chest in sitting.* (M, Ḳ.) — ‡ *He* (a horse) *outreached the other horses with his chest;* (M, Ḳ,* TA;) as also ♦ صَدَّرَ, (Ṣ,* M, MA, Ḳ,) inf. n. تَصْدِيرٌ: the latter verb is afterwards expl. in the Ḳ as meaning بَرَزَ بِرِئْبِهِ; but this is a mistake. (TA.) Tufeyl says, describing a horse,

* كَأَنَّهُ بَعْدَ مَا صَدَّرْنَ ♦ مِنْ عَرَقٍ *

* سِيدٌ تَمَطَّرَ جُنْحَ اللَّيْلِ مَبْلُولُ *

As though he were, after they had outreached with their chests, from a row of [other] *horses,* [*a wolf that had exposed himself to rain during a portion of the night,* and had become *wetted:*] but accord. to one relation, it is ♦ صُدِّرْنَ, meaning *their breasts were wetted* [مِنْ عَرَقٍ *by reason of sweat:* the former reading, however is the better. (Ṣ.) — Also † *He sat,* or *became placed* or *seated, in the upper,* or *highest, part in the sitting-room,* or *sitting-place.* (Ṣ,* Ḳ,* TA.) And *He became advanced,* or *promoted.* (A.) تصدّر لِأُمُورِ النَّاسِ † [*He became advanced to the foremost place for the conducting of the affairs of the people*]. (Ḥar p. 194.)

6. تصادروا [app. *They returned together* from water, &c.]. (A. [This meaning seems to be there indicated by the context.]) — And one says, تصادروا عَلَى مَا شَاؤُوا ‡ [app. meaning *They released one another from being reckoned with, by mutual agreement, on such terms as they would:* see 3]. (A.)

صَدْرٌ *Anything that fronts,* or *faces, one.* (M, Ḳ.) — And hence, (M,) The صَدْر [i. e. *breast,* or *chest,* or *bosom,*] of a man, [often meaning his *mind,*] (M, Mṣb, Ḳ,) and of other than man: (Mṣb:) of the masc. gender: (Lḥ, Ṣ, M, Ḳ:) pl. صُدُورٌ, (Ṣ, M, Mṣb,) the only pl. form. (M.) [See also صَدْرَةٌ.] As to the saying of the poet, (Ṣ, M,) El-Aṣlaʿ, (Ṣ,)

* وَتُثْرِي بِالقَوْلِ الَّذِي قَدْ أَذَعْتَهُ *

* كَمَا شَرِقَتْ صَدْرُ القَنَاةِ مِنَ الدَّمِ *

[*And thou becomest, or wilt become, red by reason of the saying that I have published, like as the fore part of the spear becomes red from blood*], (Ṣ,* M,) he has made صدر fem. because the صدر of the قناة is part of the قناة; for they [sometimes] make a noun fem. when it is prefixed to a fem. noun: (Ṣ:) or if you will, you may say that he has made صدر fem. because he meant [thereby] the قناة; and if you will, you may say that the صدر of a قناة is a قناة. (M.) [Hence,] صَدْرُ البَيْتِ † *The spaces between the bones of the breast.* (M, TA.) [And also] † *Anxieties.* (T in art. بنى.) And ذَاتُ الصُّدُورِ † *What is in the minds.* (Ksh and Bḍ and Jel in iii. 115, &c.) And إِذَا أُورِدَ أَمْرًا أَصْدَرَهُ † *His bosom,* or *mind, became strait,* or *contracted.* (Mṣb in art. ضيق. [See the Ḳur xv. 97 and xxvi. 12.]) And شَرَحَ بِالكُفْرِ صَدْرًا † *He opened and dilated his bosom,* meaning, *was pleased, with infidelity.* (Jel in xvi. 108. [See also the similar phrases شَرَحَ اللّٰهُ صَدْرَهُ لِلْإِسْلَامِ and لِقَبُولِ الخَيْرِ expl. in art. شرح.]) And انْشَرَحَ صَدْرُهُ † *His bosom became dilated* or *enlarged* [*with joy*]. (Ṣ in art. شرح.) And وَاسِعُ الصَّدْرِ and رَحِيبُ الصَّدْرِ † *Ample,* or *dilated, in the breast,* or *bosom;* [meaning *free-minded; free from distress of mind; without care:* and *free from narrowness of mind; liberal, munificent,* or *generous.*] (Ṣ and TA in art. رحب.) [And ضَيِّقُ الصَّدْرِ † *Having the bosom,* or *mind, strait,* or *contracted.*] And رَجُلٌ بَعِيدُ الصَّدْرِ ‡ *A man who is not to be turned,* or *bent,* or *inclined.* (M.) In the saying هَلْ يَسْتَطِيعُ مَنْ بِهِ صَدْرٌ إِلَّا أَنْ يَنْفُثَ *Is he who has the disease of the chest* (دَاءُ الصَّدْرِ) *able to do without spitting?*], if it be correct, the prefixed noun [دَا] is suppressed. (Mgh.) [صَدْرُ الدَّجَاجَةِ, as said by Freytag, is the name of † *The star γ of Cygnus.*] — Also † The *upper,* or *uppermost, part of the front* of anything. (M, Ḳ.) [Hence,] صُدُورُ الوَادِي † *The higher,* or *upper, parts,* and *fronts,* or *fore parts, of the valley;* (M, Ḳ:) as also صَدَارَةُ الوَادِي, which is pl. of ♦ صَدَارَةٌ, (Ḳ,) or ♦ صِدَارَةٌ, (as in a copy of the M,) or ♦ صَدِيرَةٌ, (as in the L,) or of ♦ صَدِيرَةٌ. (M, L, Ḳ.) And صُدُورُ المَجْلِسِ † *The upper,* or *highest, part* [or *end*] *of the sitting-room,* or *sitting-place:* (TA:) *the elevated part thereof.* (Mṣb.) — [† The *fore part of* anything. † The *prow,* or *fore part,* of a ship.] † The *fore part* of the foot, *between the toes and the* [*protuberant part called the*] جَمَارَة. (M.) † The *fore part* of the sandal, *before the* [*hole through which is put the thong called the* شِرَاك, i. e. *the hole called the*] عُرْوَة. (M.) ‡ The part of the arrow *that is above the middle, as far as the* مَوَاشِ: (so in a copy of the A: [an evident mistranscription for رَأْس, i. e. *head:*]) or the part of the arrow *that is beyond the middle, as far as the slender part,* (Ṣ, M, Mṣb, Ḳ,) *which is next the head;* (M;) so called because it is the fore part when it is shot: (Ṣ, Mṣb, Ḳ:) and likewise of the spear [as in the verse cited above in this paragraph]. (M.) يَوْمٌ كَصَدْرِ الرُّمْحِ [lit. † *A day like the fore part of the spear*] means † *a day of straitness and distress:* accord. to Th, it is a day by which war, or battle, is peculiarly distinguished. (M, L.) — † The *first, first part,* or *commencement,* of anything; (Ṣ, M, Ḳ:) even † of the day, (M, Mṣb,) and † of the night, and † of the winter, and † of the summer, and † the like, (M,) and ‡ of an affair. (A. [See an ex. voce عَجُزٌ.]) ‡ The *title* of a book or writing: and the *first part,* or *commencement,* thereof. (TA.) [† The *first foot of the first hemistich* of a verse.] And The *first hemistich* (altogether) of a verse. (O voce عَجُزٌ.) [And † The *first verse* of a قَصِيدَة.] — صَدْرُ الطَّرِيقِ † *The wide,* or *widening, part of the road.* (Mṣb.) — صَدْرُ القَوْمِ † *The head,* or *chief, of the people,* or *party;* as also ♦ الصَّدْرُ. (TA.) And hence, ♦ صَدْرُ الصُّدُورِ † [*The chief of the chiefs*; a title applied to *the prime minister of the king*; and also to the *chief judge*; app., in the earlier times, to the former;] *he who performs the onerous duties of the king,* or *of the state.* (TA.) — And † *A part,* or *portion,* of a thing. (Ṣ, Ḳ.)

صَدْرٌ a subst. signifying *Return,* (Ṣ, M, Mṣb, Ḳ,) from (عَنْ) water, (Ṣ, M,) and a country, (Ṣ,) or a place, (Mṣb,) and † any affair: (Lth:) as some say, from anything. (M.) Hence, طَوَافُ الصَّدْرِ, (Ḳ, TA, in the CḲ الصَّدْرِ,) i. e. *The compassing of the Kaabeh on the occasion of the return* of the pilgrims *from ʾArafát.* (TA.) [Hence also,] الصَّدْرُ *The fourth day of the days of the sacrifice* [*performed by the pilgrims*]: (M, Ḳ:) so called because the people then return from Mekkeh to their abodes. (M.) [And hence the saying,] تَرَكْتُهُ عَلَى مِثْلِ لَيْلَةِ الصَّدْرِ *I left him as in the night preceding the fourth day of the days of the sacrifice:* (A:) or [*as in the night preceding the day*] *when the people return from their pilgrimage;* (Ṣ;) meaning, † *possessing nothing.* (M.) — Also quasi-pl. n. of صَادِرٌ, q. v. (M, Ḳ.)

صَدْرَةٌ The صَدْر [or *breast*] (M, Ḳ) of a man [or beast]: (TA:) or the *prominent part of the upper portion thereof.* (T, Ṣ, M, Ḳ.) — Hence, (Ṣ,) *A certain garment* [*which covers the breast*], (Ṣ, M,) *well known:* (Ḳ:) *a short shirt: a short* دِرْع: and the dim., ♦ صُدَيْرَةٌ, is applied to *a short shirt which is worn next the body.* (TA.) [In the present day, صُدَيْرِي, which is a corruption of the dim., is applied to *A kind of waistcoat; a short vest without sleeves:* and its pl. is صُدَيْرِيَّات.] See also the next paragraph.

صِدَارٌ *A certain garment, of which the head,* or *upper part, is like the* مِقْنَعَة, [*covering the head,*] *and the lower part of which covers the breast* (M, Ḳ) *and the shoulders:* (M:) *a woman in mourning for the death of her husband or relation used to wear a* صِدَار *of wool;* (Az:) or *i. q.* ♦ صَدَارَةٌ [q. v.] and مِجْوَلٌ and أَصْدَةٌ: (IAar:) *or a certain garment with which the head and breast are covered, worn by a woman in mourning for her husband:* (A:) or *a small shirt worn next the body:* (Ṣ:) or *a* دِرْع *worn next the breast:* (Ag:) or *i. q.* إِبْزِيمٌ [q. v.]. (T in art.

كُلُّ ذَاتِ صِدَارٍ حَالَةٌ.اتب [*Every female having a* صدار *is as a maternal aunt*]: i. e., it is incumbent on a man to be jealous for every woman like as he is jealous for his women under covert, or the females of his family whom he is under an obligation to respect and protect. (ʂ. [See also Freytag's Arab. Prov. ii. 310.]) — Also *A certain mark made with a hot iron upon the breast of a camel.* (ʂ.)

صَدَارَةٌ † *Precedence*, or *priority*. (TA.) — See also صَدْرٌ, near the middle of the paragraph.

صَدَارَةٌ: صَدِيرَةٌ: } see صَدْرٌ, near the middle of the paragraph.

صُدَيْرَةٌ dim. of صُدَارَةٌ, q. v. (TA.)

صَادِرٌ *Returning* [from water, &c.]; *going*, or *turning*, *back*, or *away*: (TA:) quasi-pl. n. صَدْرٌ. (M, K.) — [Hence the saying,] مَا لَهُ صَادِرٌ وَلَا وَارِدٌ ‡ *He has not anything*: (M, K:) or *he has not a thing nor a people*. (Lḥ, M.) — And طَرِيقٌ صَادِرٌ ‡ *A road*, or *way*, *by which people return from water*: (ʂ, M, A, K:) opposed to طَرِيقٌ وَارِدٌ. (M, A.)

صَادِرَةٌ: see صَدْرٌ, near the middle of the paragraph.

أَصْدَرُ A man (M) *having a large breast*, or *chest*; (M, K, TA;) i. e. *having the breast*, or *chest*, or *the upper part thereof*, *prominent*; as also مُصَدَّرٌ. (TA.) — الأَصْدَرَانِ *Two veins* (M, K) *that beat*, or *pulse*, (M,) *beneath the temples*: (M, K:) or *the two sides* of a man: or *the two shoulder-joints*: (TA:) the word has no singular. (M.) [Hence the saying,] جَاءَ بِضَرْبٍ أَصْدَرِيٍّ; (M, Meyd, K, TA;) and some say أَصْدَرِيٍّ [q. v.], (Meyd, TA,) and this is the original; (Meyd;) and some, أَزْدَرِيٍّ; (Meyd, TA;) a prov.; (M, Meyd, TA;) meaning *He came beating* [with his hand] *his two sides*, (TA,) or *his two shoulder-joints*: (Meyd, TA:) i. e. *he came empty* [-*handed*]; (M, Meyd, K,* TA;) *not having accomplished the object of his desire*: (Meyd:) or *he came exulting*, or *behaving insolently*, (Meyd, and Ḥar p. 603,) *not knowing where were his* أَصْدَرَانِ: so accord. to Yoo: and some say, جَاءَ بِضَرْبٍ بِأَصْدَرَيْهِ. (Ḥar.)

تَصْدِيرٌ [a subst. like تَدْرِيعٌ and تَثْنِيَةٌ] The [*fore-girth*, i. e. *breast-girth*, or] *girth that is upon the breast of the camel*: (ʂ, A:*) [the hind girth, or belly-girth,] that which is next the ذَيْل, is called the حَقَب: (ʂ:) or the *girth of the camel's saddle* (الرَّحْل), and *of the* [*camel-vehicle called*] هَوْدَج. (M.)

مَصْدَرٌ *A place of returning* or *going back*, (ʂ, TA,) or *of going*, or *turning*, *away* [from water, and from a country or place, and † from an affair or thing]. (TA. [See 1, first sentence.]) — [Hence,] مَصْدَرُ أَمْرٍ ‡ *The way of return from*, or *of completing*, *a thing* or *an affair*: opposed to مَوْرِدُهُ.] One says, هُوَ يَعْرِفُ مَوَارِدَ الأُمُورِ وَمَصَادِرَهَا ‡ [*He knows the ways of betaking himself to things or affairs, and the ways of withdrawing himself from them; or of commencing them and of completing them*]. (A.) [See also another ex. in art. رحب, conj. 6.] — And hence [also], the مَصْدَرُ [pl. of مَصَادِرُ] of verbs: (ʂ, TA:) مَصْدَرٌ signifies † The *root* of a word, *from which proceed the derivatives of verbs*: (Lḥ, TA:) [in this sense it is a conventional term of grammar and lexicology, not belonging to the classical language; but on account of the importance of understanding its true application in lexicology, it is necessary to give here a full explanation of it: it is, agreeably with its etymology, the *source* (lit. place) *of derivation*, accord. to the grammarians of El-Baṣrah; and is what I term *an infinitive noun*: it is defined as] *a noun signifying, by its original application, an accident as subsisting in*, or *proceeding from, an agent* (as الفَرَح [" the being joyful "], الضَّرْب [" the act of beating "], and القُعُود [" the act of sitting "]), or *affecting an object of action*, (as الجُنُون [" the being possessed by a jinnee "]), *conformable to its verb, so as to comprise all the letters in that verb, either literally* (as in the instances above) *or virtually* (as in القِتَال [" the act of fighting "], which wants the ا that is before the ت in the verb, yet wants it as to the letter only, and not virtually, wherefore it is sometimes pronounced as if with the said letter, as in قَاتَلَ قِتَالًا, but the ا is changed into ى on account of the kesr of the letter before it), or *substituting another letter for any of those letters that it wants* (as in العِدَة [" the act of promising "], which wants the و that is in its verb as to the letter and virtually, but has ة substituted for it [by way of compensation]): (from a comparison of definitions &c. in the Expos. of the "Kitáb Ḥodood en-Naḥw" by the author of the work thus entitled, arts. مصدر and اسم مصدر; and the Expos. of the "Shudhoor edh-Dhahab" by the author of the work thus entitled, section on the nouns that govern as verbs; I'Aḳ; &c.:) but the grammarians of El-Koofeh hold that the verb is the root, and that the مصدر is derived from it: (I'Aḳ p. 148:) some مصادر, moreover, are derived from real (as opposed to ideal) substantives, as التَّحَجُّر [" the becoming stone "] from الحَجَر [" stone "]. (Kull p. 327.) The مصدر has the same government as its own verb: it is often, and may be at pleasure, used as an ideal subst. or abstract noun: and it is often employed in the place of an act. or a pass. part. n.: (Kull, &c.:) [when thus used as an epithet, it is employed alike as sing. and pl. and masc. and fem.:] accord. to Ḳj, every مصدر used as an epithet is for ذُو [or ذَات &c.] followed by the مصدر, and therefore it has no dual nor pl. [nor fem.] form. (TA voce حَرْض.) [It has also other uses, which are expl. in the grammars. Used as a مَصْدَر, it is sometimes made fem.; as it is also when used in the sense of a noun that is properly fem.: see صَوْت, third sentence.] — اسْمُ مَصْدَرٍ, called by some اسْمٌ لِلْمَصْدَرِ, is a term applied to [*A quasi-infinitive noun*; i. e.] *a noun which is not a* مصدر, *but which is occasionally used in the place of a* مصدر; like as a مصدر is used in the place of an act. part. n., and in that of a pass. part. n.: such as الوَضُوء for التَّوَضُّؤ [" the performing of the ablution preparatory to prayer "], and الغُسْل for الاغْتِسَال [" the washing of one-self "]; each of which wants somewhat that is in its verb without substituting anything for that which is wanting. (Expos. of the "Kitáb el-Ḥodood," cited above.) This kind of noun the grammarians of El-Koofeh and Baghdád allow to govern as a مصدر; but the grammarians of El-Baṣrah hold that the noun governed in the accus. case in each of the exs. adduced by the former as confirmatory of their opinion is so governed by a verb understood. (Expos. of the "Shudhoor," ubi suprà.) It is also applied to *A proper name signifying an accident* [or *attribute*]; as فَجَار and حِمَار, proper names, by original application, for الفَجْرَة and الحَمْدَة [" vice " and " praise "]; and the like: and this kind does not govern as a مصدر. (Expos. of the "Kitáb Ḥodood en-Naḥw," ubi suprà; and Expos. of the "Shudhoor," ubi suprà.) It is also applied to [what is more properly termed اسْمُ المَعْنَى الحَاصِلِ بِالمَصْدَرِ, حَاصِل بِالمَصْدَرِ, i. e. *An ideal substantive*, or *abstract noun*;] *a noun applied to signify an accident* [or *attribute*] *considered abstractedly* [such as صَدْر signifying " return "; and this kind is commonly termed in the lexicons simply an اسم as distinguished from a مصدر]. (Kull p. 327.) Some apply it also to what is [properly] termed مَصْدَرٌ مِيمِيّ [i. e. *A* مصدر *commencing with an augmentative* م], if not of the measure مُفَاعَلَة: but such is really a مَصْدَر. (Expos. of the "Shudhoor," ubi suprà.) And some of the grammarians [and of the lexicographers likewise] apply it to *A noun that signifies the instrument* [or *means*] *with* [or *by*] *which the action signified by a* مصدر *is performed*: as الأُكْل [" food," as being " that by means of which the act of eating (الأَكْل) is performed "]. (Kull, ubi suprà.) — See also صَدْر, last sentence but two.

مُصْدِرٌ [act. part. n. of 4, q. v.] ‡ A man *who completes things* or *affairs*. (A.) — And *One of the names of the month* جُمَادَى الأُولَى: (M, K:) [ISd says,] I think it to be of the dial. of [the tribe of] 'Ad. (M.)

مَصْدَرَةُ القَوْمِ ‡ *Those who are made to have the precedence*, or *priority*, *of the people*, or *party*. (A, TA.)

مَصْدَرِيٌّ, as a grammatical term, *Of*, or *relating to*, *the* مَصْدَر. See the particles أَنْ and كَيْ &c.]

مُصَدَّرٌ A man (M) *strong in the chest*; (ʂ, M, K;) and in like manner a lion, (M, A,) and a wolf: (M:) and the *lion*; (ʂ, K;) and the *wolf*; (K;) because they are strong in the chest. (TA.) — See also أَصْدَرُ. — A horse *to whose breast the sweat has reached*. (M, K.) — A horse, and a sheep or goat, *white in the upper part* (لَبَّة) *of the breast*: (M, K:) or (with ة, A)

a ewe *having a black breast*, (M, A, Ḳ,) *the rest of her being white*. (M.) — ‡ A horse *that outreaches others* (IAṡr, M, A, Ḳ) *with his breast*: (TA:) IAṡr does not mention the breast. (M, TA.) [Accord. to rule, this should be مُصَدَّرٌ, as is shown by a verse cited above: see 5.] — ‡ An arrow *thick in the part called the* صَدْر. (M, A, Ḳ.) — And المُصَدَّرُ is a name applied to † *The first of the arrows termed* نُفَل, (M, Ḳ,) *which have no notches, and to which is assigned no portion* [*and no fine, in the game called* المَيْسِر]; these being added only to give additional weight to the collection of arrows from a dislike of suspicion [of foul play]. (Lḥ, M. [See الشَّفِيح and المُنَيْحُ.])

مَصْدُورٌ A man (A &c.) *having a complaint of the chest*. (Ṣ, A, Mġh, Mṣb.) 'Obeyd-Allah Ibn-'Abd-Allah Ibn-'Otheh, on its being said to him, How long wilt thou utter this poetry? replied,

* لَا بُدَّ لِلْمَصْدُورِ مِنْ أَنْ يَسْعَلَا *

To him who has a complaint of the chest, there is no avoiding coughing. (TA. [See also نَفَثَ.]) — It is also often used as meaning † *Grieved, afflicted, or vexed*. (TA in art. نفث.)

صدع

1. صَدَعَهُ, (Ṣ, Mṣb, Ḳ,) aor. ـَ, (Mṣb, Ḳ,) inf. n. صَدْعٌ, (Ṣ,* Mṣb, Ḳ,*) *He clave, split, slit, or cracked, it* [i. e. a hard thing, such as a glass vessel, and a wall, and the like of these; (see صَعْبٌ below;) or so generally]; syn. شَقَّهُ. (Ṣ, Mṣb, Ḳ:) as also ¶ صَدَّعَهُ, [but app. in an intensive sense, or relating to a number of objects,] inf. n. تَصْدِيعٌ: (TA:) or *so as to divide it in halves*: or *so that it did not separate*. (Ḳ.) — [Hence,] one says, صَدَعَهُ صَدْعَ الرِّدَآءِ [*He slit it, or rent it, as with the slitting, or rending, of the* رِدَاء *garment* called]. (TA.) — And صَدَعَ الفَلَاةَ ‡ *He traversed, or crossed, the desert*; [*as though he clave it*;] (Ṣ, Mṣb, Ḳ, TA:) and in like manner, هٰذَا الطَّرِيقُ يَصْدَعُ فِى النَّهْرِ. (TA.) And أَرْضٍ كَذَا وَكَذَا ‡ [*This road extends through such and such a land*]. (TA.) And صَدَعَ اللَّيْلَ, inf. n. as above, ‡ *He journeyed during* [*or through*] *the night*. (IKtt, TA.) — صَدْعٌ also signifies The act of *separating*, or *dispersing*, or *scattering*; (Mṣb;) and so ¶ تَصْدِيعٌ; (Ṣ, O;) syn. تَفْرِيقٌ [with which each is probably syn. in other, but similar, senses]. (Ṣ, O, Mṣb.) One says, صَدَعَ الشَّىْءَ *He, or it, separated, or dispersed, or scattered, the thing*. (TA.) And صَدَعْتُ القَوْمَ, inf. n. صَدْعٌ, † *I separated, or dispersed, or scattered, the people, or party*. (Mṣb.) And صَدَّعْتُهُمُ الشَّىْءَ means [in like manner] فَرَّقْتُهُم [i. e. † *The place that was the object of the journey separated them* from their homes &c.]; and so ¶ صُدِّعُوا; whence اِنْصَدَعَ [as an inf. n., like اِنْتِصْدِيعٌ]. (TA.) And ¶ صَدَّعْتُ الغَنَمَ صِدْعَتَيْنِ (Ṣ, TA.) — [And hence,] ¶ صَدَعْتُ الشَّىْءَ † *I made the thing distinct* [*as though separate from others*], *apparent, manifest, evident, clear*, or *plain*: whence the saying of Aboo-Dhu-eyb in a verse cited in art. فيض, conj. 4. (Ṣ.) — And صَدَعَ بِالحَقِّ ‡ *He spoke the truth openly, or aloud*, (Ṣ, Mṣb, Ḳ, TA,) *distinguishing, or discriminating, between it and falsehood*: and thus Kh has expl. the verb as used in the verse of Aboo-Dhu-eyb above referred to. (TA.) And صَدَعَ بِالأَمْرِ, aor. and inf. n. as above, (TA,) † *He made known the affair, or case, by speaking of it*. (Ḳ, TA.) — فَاصْدَعْ بِمَا تُؤْمَرُ, in the Ḳur [xv. 94], means † *Therefore cleave thou, or divide thou*, their congregation, [app. by separating the believers from the unbelievers, *with that wherewith thou art charged*, (بِهِ being understood after تُؤْمَرُ, i. e.,) with the declaration of the unity [of God]: (IAṡr, O, Mṣb, Ḳ:) or † *distinguish thou* therewith between the truth and falsehood: (AO, O, Mṣb, Ḳ:) or † *dispense thou* among them in their collective state [*that wherewith thou art charged*, i. e.] the announcement [of the unity &c.]: (TA:) or † *reveal thou, or make manifest*, (Fr, Zj, Ṣ, Mṣb, Ḳ, TA,) *that with which thou art charged*, (Zj, Mṣb, TA,) and fear not any one, (Zj, TA,) or *the ordinance*, i. e., (Fr, TA,) thy religion; (Fr, Ṣ, TA;) ما [with what follows it] being held by Fr, who thus explains the phrase, to occupy the place of an inf. n., namely, الأَمْر: (TA:) or † *utter thou openly, or aloud*, (O, Ḳ, TA,) *that with which thou art charged*, meaning, accord. to Ibn-Mujáhid, (TA,) the Ḳur-án: (O, Ḳ, TA:) in the R it is said to be from الصَّدِيعُ meaning "the daybreak;" ignorance being likened to the darkness of night, and the Ḳur-án to light that cleaves that darkness: (TA:) or † *order thou, or ordain, or decree, [that with which thou art charged*, i. e.,] the truth: and † *decide thou according to the ordinance [prescribed to thee]*: (O, Ḳ, TA:) or † *direct thy course by that* [revelation] *with* [the preaching of] *which thou art charged*: (O, Ḳ, TA:) so says Th, on the authority of an Arab of the desert; accord. to whom, (O, TA,) — صَدَعَ فُلَانًا signifies ‡ *He directed his course to such a one because of his generosity*. (Th, O, Ḳ, TA.) — صَدَعَ بِالأَمْرِ, (Ḳ, TA,) aor. and inf. n. as above, (TA,) also signifies † *He hit, or attained, with the affair, its proper place* [or *object*]. (Ḳ, TA.) — And صَدَعْتُ إِلَى الشَّىْءِ, (AZ, Ṣ, Ḳ,) aor. as above, (AZ, Ṣ,) inf. n. صُدُوعٌ, † *I inclined to the thing*. (AZ, Ṣ, Ḳ.*) — And صَدَعَهُ عَنْهُ † *He, or it, turned him away from him, or it*. (Ḳ.) One says, مَا صَدَعَكَ عَنْ هٰذَا الأَمْرِ † *What turned thee away from this affair?* (Ṣ, O, TA:) and some say, مَا صَدَفَكَ, with the pointed غ, which is better. (O, TA.) — See also the next paragraph. — And see صَادِعٌ, last sentence.

2: see 1, in three places. — [Freytag adds two other explanations of صدّع: namely, "Immisit," followed by an accus. and فى; taken by inference from the Ḥam p. 196, l. 12 from the bottom: and "*Rupit, perdidit*;" from Reiske's additions to Golius: but both of these require consideration.] — صدّعهُ also signifies † *It affected him with headache; as though it made his head to split*.] One says, صَدَّعَنِى أَزِيزُ الرَّحَى † [*The sounding of the mill-stone affected me with headache*]. (A and TA in art. jl.) And صُدِّعَ, inf. n. تَصْدِيعٌ, † *He* (a man, Ṣ) *was, or became, affected with* صُدَاع [or *headache*]; (Ṣ, O, Ḳ; [see the Ḳur lvi. 19;]) and ¶ صُدِعَ [without teshdeed], pass. part. n. ¶ مَصْدُوعٌ, is allowable in poetry. (O, Ḳ.)

5. تصدّع, of which اِصَّدَّعَ is a var.: (O, Ḳ:) see 7, in four places. — Also *It became separated, or dispersed, or scattered*. (Ḳ.) One says, تَصَدَّعَ القَوْمُ ‡ *The people, or party, became separated, or dispersed, or scattered*. (Ṣ, Mṣb, TA.) And تَصَدَّعُوا عَنِّى † *They became separated, &c., from me*. (TA.) يَوْمَئِذٍ يَصَّدَّعُونَ, in the Ḳur [xxx. 42], means *On that day they shall become separated into two parties*, a party in Paradise and a party in Hell. (Zj, O, TA.) And one says, تَصَدَّعَ السَّحَابُ † *The clouds became* [*scattered, or*] *dissundered*. (TA.) And تَصَدَّعَتِ الأَرْضُ بِفُلَانٍ † *Such a one, fleeing, became concealed in the earth or land* [*as though it became cloven with him*]. (O, Ḳ, and Ḥam pp. 136 and 418.) — تَصَدَّعَ لَهُ: see تَصَدَّى, in art. صدى.

7. انصدع [generally said of a hard thing, such as a glass vessel, and a wall, and the like of these, (see 1, first sentence,)] *It became cloven, split, slit, or cracked*; or, in an intrans. sense, *it clave, split, slit, or cracked*; syn. اِنْشَقَّ. (Ṣ, Mṣb, Ḳ:) [or *so as to become divided in halves*: or *so that it did not separate*: (see again 1, first sentence:)] as also ¶ تصدّع [but app. in an intensive sense, meaning *it became cloven &c., or it clave &c., much, or in several places*]. (O, Ḳ.) One says, تَصَدَّعَتِ ¶ البَيْضَةُ وَلَمْ تَتَفَلَّقْ [*The egg cracked*, or rather *cracked in several places, but did not split apart*]. (AZ, Ṣ in art. قيض.) And ¶ تصدّع الثَّوْبُ *The garment, or piece of cloth, became slit or rent, or much slit or rent; i. q.* اِنْصَاحَ. (Mṣb in art. صيح.) And انصدعت الأَرْضُ بِالنَّبَاتِ *The earth clave with, or became cloven by, the plants, or herbage*; as also ¶ تصدّعت. (TA.) And ¶ انصدع الصُّبْحُ *The dawn broke*; like انفجر, and انفلق, and انفطر. (TA.)

صَدْعٌ [originally an inf. n.] *A cleft, split, slit, or crack*, (Lth, Ṣ, O, Ḳ, TA,) [generally] in a hard thing, (Lth, O, Ḳ, TA,) such as a glass vessel, and a wall, and the like of these: pl. صُدُوعٌ. (TA.) Ḥassán says, satirizing El-Ḥárith Ibn-'Owf El-Murree,

* وَأَمَانَةُ المُرِّىِّ حَيْثُ لَقِيتَهُ *

* مِثْلُ الزُّجَاجَةِ صَدْعُهَا لَمْ يُجْبَرِ *

[*And the fidelity of the Murree, where* (meaning *wherever*) *thou meetest him, is like the glass vessel, of which the crack is not repaired*]. (O, TA.) — And *A part, or portion, separated*, of a thing, (O, Ḳ, TA,) of sheep or goats, and the

like: (TA:) an inf. n. used as a subst. [properly thus termed]: (O, K, TA:) like خَلْقٌ in the sense of مَخْلُوقٌ, &c. (O, TA.) — And The *plants of the earth*; (K;) because they cleave it: (TA:) [i. e.] the *plants from over which the earth cleaves*: so in the phrase وَالْأَرْضِ ذَاتِ الصَّدْعِ in the Kur lxxxvi. 12: (Bḍ:) or this phrase means *And the earth which is cloven* by the plants (Th, Bḍ, TA) and by the springs. (Bḍ.) ═ And *i. q.* إِثْمٌ: (TA:) you say, اتَّأَثَّمَ عَلَيْهِمْ, أَثْبٌ [or إِثْبٌ] وَاحِدٌ, (K, TA,) and صَدْعٌ وَاحِدٌ, (TA,) *The people are one company combined in hostility against them*: (K, TA:) and in like manner وَغْلٌ واحد and ضِلْعٌ واحد: so says AZ. (TA.) ═ And A man *light of flesh*; and so صَدِعٌ, (S, K,) sometimes: (S:) *or of middling stature, light of flesh*: (Ks, TA:) *like the mountain-goat thus termed*. (TA.) — See also صَدَعٌ.

صَدْعٌ The *half* of a thing that is cloven, or split, or slit, in halves. (K.* TA. [See also صِدْعَةٌ.]) You say, صَدَعَ الشَّيْءَ صَدْعَيْنِ *He clave, or split, or slit, the thing in halves*. (TA.) — And † *A company of men*. (Ibn-'Abbád, O, K.) — And † *A woman who makes a division in the state of a people and does not repair it*. (Ibn-'Abbád, O, TA.)

صَدَعٌ and صَدِعٌ, (K,) or the former only, (S,) applied to a mountain-goat, and a gazelle, and an ass, [app. a wild ass,] (S, K,) and a camel, (K,) *Of a middling size, neither great nor small, but between the two*: (S:) or *youthful and strong*: [see also صَدِيعٌ:] or [in the CK "and"] the former word signifies a thing of any sort *between two things; between tall and short*, and *youthful and advanced in age*, and *fat and lean*, and *great and small*. (K.) — For the former word as applied to a man: see صَدْعٌ. — Also, thus applied *Penetrating, sharp*, or *effective, in his affair*. (TA.) ═ [It is said that] صَدَعٌ signifies also The صَدَأُ [i. e. *rust*] of iron. (K.) [But this seems to be a mistake, which has arisen from what here follows.] It is said that [a certain person called] El-Uskuff [which generally means "the bishop"], being asked by 'Omar respecting the Khaleefehs, designated [him who was afterwards] the fourth of them ['Alee] as صَدَعٌ مِنْ حَدِيدٍ, meaning [lit.] thereby *A mountain-goat of iron*; using it as a hyperbolical appellation to denote his might and courage and endurance and hardness: or the phrase, as some relate it, is صَدَأٌ حَدِيدٌ [which may be rendered, "light or active in body" (a meaning assigned to صَدَأٌ and صَدَعٌ, the latter of which is said to be in this sense the original), and "sharp"]; or صَدَأُ حَدِيدٍ [i. e. "rust of iron," app. alluding to his frequent and long-continued wearing of mail and bearing of weapons]; which last is thought by As to be most probably correct. (O,* TA.)

صِدْعَةٌ The *half* of a thing that is cloven, split, or slit, in halves; as also † صَدِيعٌ. (K. [See also صِدْعٌ.]) — And *A [herd such as is termed]* صِرْمَةٌ of camels; (S, O, K;) and so † صَدِيعٌ: (S, O, K:*) or, accord. to AZ, *a herd* of camels *amounting to sixty*. (O, TA.) And *A separate flock, or herd*, of sheep or goats; as also † صَدِيعٌ: (S, O, K:) or, as some say, of these also, *amounting to sixty*: and it is said to signify also *a herd* of gazelles: (TA:) and † صَدِيعٌ signifies also *a herd* of oxen [probably meaning wild oxen]. (O, TA.) — One says also, عَلَيْهِ صِدْعَةٌ i. e. [*On him lies a debt of*] *a small amount of property*. (TA.)

صَدَعَاتٌ ‡ [*Divisions* in opinion &c.]. One says, بَيْنَهُمْ صَدَعَاتٌ فِى الرَّأْىِ وَالْهَوَى ‡ *Between them is division* [*in opinion and affection*; or rather *between them are divisions* &c.]. (O, K, TA.) And أَصْلِحُوا مَا فِيكُمْ مِنَ الصَّدَعَاتِ ‡ [*Repair ye the divisions that are among you*;] i. e. *become ye in a state of unity*. (O, TA.) And إِنَّهُمْ عَلَى مَا فِيهِمْ مِنَ الصَّدَعَاتِ أَبَاةٌ كِرَامٌ ‡ [*Verily they, notwithstanding the divisions that are among them, are intelligent and generous*]. (TA.) [It is stated in the TA, among the additions to the K in this art., that one says also, إِنَّهُمْ عَلَى مَا تَرَى مِنْ صَدَاعَتِهِمْ † كِرَامٌ *Verily they, notwithstanding what thou seest of their dimnion, are generous*: but I think it most probable that صَدَاعَتِهِمْ is a mistranscription for صَدَعَاتِهِمْ.] ═ [Reiske, as stated by Freytag, explains it as signifying also *Camels going swiftly*.]

صُدَاعٌ † *Headache*: (S, O, Mṣb, K:) Er-Rághib says that it is *like a splitting in the head by reason of pain*; and is a metaphorical term. (TA.)

صَدِيعٌ *Either half* of a garment, or piece of cloth, (O, K,) that is slit in halves: (O:) and *a thing* [شَىْءٌ accord. to the copies of the K, but I think that the right reading is شَقٌّ i. e. "of a thing,"] that is cloven, or split, or slit, in halves: pl. صُدُعٌ. (K.) See also صِدْعَةٌ, first sentence. It is also said to signify *A [garment of the kind called]* رَوْذَة, *that is slit in halves*. (TA.) And *A new patch in an old and worn-out garment*. (O, K.) And *A garment much rent*. (TA.) And *A black garment which a wailing woman wears with a white garment beneath it, and which she rends at her bosom so that the white one appears*: so says Ḳásim Ibn-Thábit. (TA.) And *A garment that is worn beneath the coat of mail*. (O, K.) And *A shirt [of a middling size] between two shirts, neither large nor small*. (TA.) — See also صِدْعَةٌ, second and third sentences, in three places. — Accord. to Ibn-'Abbád, (O,) applied to a mountain-goat, it signifies *Youthful*: and (some say, O) *of middling size*; syn. مَرْبُوعٌ. (O, K, TA:) i. e. *between two* [*in size*]; like صَدَعٌ [q. v.]. (TA.) ═ Also † *Daybreak*: (S, O, K:) because it cleaves the night. (O.) ═ And *Fresh milk which is put in a place, and becomes cool, and overspread by a thin skin*: (O, K:) so called because you skim off (تَصْدَعُ, lit. "cleave,") that thin skin from the clear milk. (O.)

صَدَاعَةٌ: see a saying mentioned above, voce صَدَعَاتٌ.

صَادِعٌ [act. part. n. of صَدَعَ; *Cleaving, splitting*, &c.]. — [Hence,] applied to a valley, (O, K,) and a road, or way, (سَيْل, O, TA, in the K erroneously written سَيْل [a torrent],) and a mountain, (K, TA, [in the O, جَبَل is put for جَبَّل,]) † *Extending far along the earth*. (O, K, TA.) — And, applied to the daybreak, † *Shining, or bright*; syn. مُنِيرٌ. (IDrd, O, K.) — Also † One *who decides, or judges, between, or among, a people, or party*. (TA.) — A poet (قيس بن ذريح) says,

فَلَمَّا بَدَا مِنْهَا الفِرَاقُ كَمَا بَدَا * * *
بِكُمْ الصَّا الصَّلْدِ الشُّقُوقُ الصَّوَادِعُ * * *

[i. e. *And when separation from her appeared, like as appear the cleaving cracks in the surface of the hard and smooth rock*]: it may be that † صَدَعَ is syn. with تَصَدَّعَ in some dial. [and that صَوَادِع is pl. of its part. n.]: or this may be an instance of a possessive epithet, meaning *having a cleaving*. (TA.)

† هُوَ أَصْدَعُهُمْ بِالصَّوَابِ فِى أَسْرَعِ جَوَابٍ [app. *He is the most effective of them in deciding rightly in a most quick answer*]. (TA.)

مَصْدَعٌ ‡ *A smooth, or plain, road, in a rugged tract of ground*: pl. مَصَادِعُ. (IDrd, O, K, TA.)

مِصْدَعٌ *A* [*sort of arrow-head, or arrow, such as is termed*] مِشْقَص [q. v.]: pl. مَصَادِعُ. (IDrd, O, K.) Hence the quiver is called حَاقِبَةُ المَصَادِعِ [*The concealer, or guarder, of the* مصادع]. (TA.) — دَلِيلٌ مِصْدَعٌ † *A guide going his way* [app. *with energy*]. (TA.) — And خَطِيبٌ مِصْدَعٌ † *An orator, or a preacher, perspicuous*, (O, K, TA,) *eloquent*, (K, TA,) *and bold in speech*. (TA.)

مُصْدَعٌ: see 2, last sentence.

صدغ

1. صَدَغْتُهُ, (A'Obeyd, S, O, K,*) aor. ـُ, (K,) inf. n. صَدْغٌ, (TK,) [may be rendered *I walked, or went along, cheek by jole with him*; lit.] *I had my* صُدْغ [or *temple*] *over against his* (another man's) *in walking, or going along*. (A'Obeyd, S, O, K.*) [See also 3. Accord. to Golius, it means also *I overtook him, and joined myself to him by his side*: but for this explanation he names no authority.] — And صَدَغَهُ, aor. as above [and probably ـُ also, like that of دَمَغَهُ], and inf. n. as above, *He struck his* صُدْغ [or *temple*]. (TA.) — And صَدِغَ, like عَنِىَ, inf. n. as above, *He had a complaint of his* صُدْغ [or *temple*]. (TA.) ═ صَدَغَهُ عَنِ الأَمْرِ *He turned him away, or back, from the affair*. (K. [And so, accord. to Freytag, as from the S, on the authority of As, but he has app. taken this from a mistranscription in a copy of the S.]) One says, مَا صَدَغَكَ عَنْ هٰذَا الأَمْرِ *What turned thee away, or back, from*

this affair? (Aṣ, Ṣ, O:) and صَدَعَكَ also: (Ṣ and O in art. صدع:) but the former is the better. (O in that art.) And اتَّبَعَ فُلَانٌ بَعِيرَهُ فَمَا صَدَعَهُ i. e. [*Such a one followed his camel, and*] *he did not turn him aside*: this is said when he has taken fright, or become refractory, and run away. (Aṣ, Ṣ, O.) And Selemeh is related to have said, اِشْتَرَيْتُ بَسُّورًا فَلَمْ يَصْدَعْهُنَّ [*I bought a cat, and he did not drive them away*]; meaning the rats, or mice. (O.) — One says also, فُلَانٌ مَا يَصْدَعُ نَمْلَةً *Such a one does not kill an ant*; (Ṣ, K:*) by reason of his weakness. (Ṣ.) — And صَدَقَهُ, inf. n. as above, *He straightened his, or its,* صَدَغ, i. e. *crookedness,* and *bending, or inclining.* (TA.) صَدَغَ إِلَى الشَّىْءِ, inf. n. صُدُوغٌ, *He inclined to the thing.* (TA.) And صَدَغَ عَنْ طَرِيقِهِ *He declined from his way, or road.* (TA.) صَدُغَ, aor. ², (Ṣ, O, K,) inf. n. صَدَاغَةٌ, (Ṣ, O,) *He* (a man, Ṣ, O) *was, or became, weak.* (Ṣ, O, K.) [See its part. n. صَدِيغٌ.]

3. صادوهُ i. q. دَارَوْهُ [*He treated him with gentleness, or blandishment; soothed, coaxed, wheedled, or cajoled, him;* &c.]: or عَارَضَهُ فِى الشَّىْءِ [*he went along over against him*]: (K:) Ibn-'Abbád says that صَادَيْتُ الرَّجُلَ means دَارَيْتُهُ: (O:) and he adds, وَهِىَ المُعَارَضَةُ فِى الشَّىْءِ: (O: [but the right reading seems to be أَوْ هِىَ:]) accord. to the A, one says, صَادَفْتُهُ فِى الشَّىْءِ صُدْفِى لِصُدْفِهِ [*I walked, or went along, with him, my temple towards his temple*]. (TA.) [See also 1, first sentence.]

صُدْغٌ [The *temple*; i. e.] the *part between the eye and the ear*; (Ṣ, O, K;) the *part between the outer angle of the eye and the root* (أَصْل) *of the ear*; (A, Mṣb;) the *part of the head that slopes down to the place of attachment of the jaws*; as expl. by AZ, it is [*from*] *the place of juncture between the* لحية [app. a mistranscription for لَحْى i. e. *jaw*, agreeably with the explanation in the next preceding,] *and* [*the main portion of*] *the head, to the part beneath the* قَرْن [which is the *temporal ridge*]; (TA;) *each of what are termed the* صُدْغَانِ: (AZ, A, TA:) ISd mentions also صُدُغٌ, as occurring in poetry, and expresses a doubt whether it be, or be not, peculiar to poetry: (TA:) and sometimes they said صُدْغٌ with س: (TA:) Kṯr says that certain persons of the Benoo-Temeem, called Bel'ambar [a contraction of Benu-l-'Ambar], change س into ص [or use these two letters indiscriminately] when followed by any of the letters ط and ق and غ and خ, whether the latter be second or third or fourth; saying بَرَاطٌ and بَرَاسٌ, and بَصْعَةٌ and بَسْعَةٌ, and صَيْقَلٌ and سَيْقَلٌ, &c.: (Ṣ, O:) the pl. is أَصْدَاغٌ (Ṣ, O, Mṣb, TA, [in all except the Mṣb mentioned after the signification expl. in the next sentence, and properly a pl. of pauc.,]) and also أَصْدُغٌ [which is probably used only as a pl. of pauc.]. (TA.) — And ‡ The *hair that hangs down upon the place above-mentioned.* (Ṣ, O, Mṣb, K.) One says صُدْغٌ مُعَقْرَبٌ ‡ [*A curled lock of hair hanging down upon the temple*]. (Ṣ, O, TA.)

صَدَغٌ *Crookedness,* and *bending, or inclining.* (TA. [See 1, near the end.])

صُدْغٌ: see صُدْغٌ.

صِدَاغٌ *A mark made with a hot iron upon the* صُدْغ [or *temple*, of a camel], (Ṣ, O, K, TA,) or, as in the A, *upon the even part of the* صُدْغ, *lengthwise.* (TA.)

صَدِيغٌ an epithet applied to a child (Ṣ, K) *In the stage extending to his completion of seven days:* (Ṣ:) or *that is seven days old:* (Mgh, O, K:) because his temple becomes firm (يَشْتَدُّ صُدْغُهُ) only to this period, (so in the O, [and the like is said in the Mgh,]) or because his temples are not bound (لَا يُشَدُّ صُدْغَاهُ) save for seven days: (so in the TA:) or it may be an instance of فَعِيل in the sense of مَفْعُول from صَدَغَهُ عَنِ الشَّىْءِ meaning "he turned him away, or back, from the thing." (O.) — And [hence, perhaps,] *Weak.* (Ṣ, O, K.)

الأَصْدَغَانِ [*The two temporal arteries;*] *two veins beneath the* صُدْغَان [or *two temples*], (O, K,) *which,* as is said by Aṣ, *are always pulsing, in everyone in the world:* a word having no sing., like as they say of اليَدْرَوَانِ. (O.)

مِصْدَغٌ: see what next follows.

مِصْدَغَةٌ *A pillow, or cushion;* (Ṣ, O, K;) because placed beneath the صُدْغ [or temple]; also pronounced مِسْدَغَةٌ; and sometimes they said مِزْدَغَةٌ, (Ṣ, O;) and [¶ مِصْدَغٌ and] مِسْدَغٌ and مِزْدَغٌ signify the same. (TA in art. سدغ.)

مَصْدُوغٌ, and its fem.: see what follows.

مَصْدُوغٌ, A camel *marked with the mark termed* صِدَاغ; as also ¶ مَصْدَغٌ: (K,* TA:) or the former is applied in this sense to a camel, and ¶ مُصْدَغٌ in like manner to camels. (ISh, O, TA.)

صدف

1. صَدَفَ عَنْهُ, (Ṣ, O,) or عَنْهُ, (Mṣb, K,) aor. ², (O, K,) *He turned away from, avoided, shunned, and left,* (Ṣ, O, Mṣb, K,) *me,* (Ṣ, O,) *or him, or it;* (Mṣb, K;) so the verb signifies in the Ḳur vi. 158 (and a similar instance occurs in verse 46 of the same chap.); (O;) and so عَنْهُ ¶ تَصَدَّفَ: (O,* K:) and (so in the K [but more properly "or"]) صَدَفَ, (A'Obeyd, M, O, K,) aor. ³ (M, K) and ², (K,) inf. n. صَدْفٌ and صُدُوفٌ, (M, O, K, TA, [صُدُفًا in the CK is a mistake,]) *he turned away,* (A'Obeyd, M, O, K, TA,) or *became turned away, or back,* (O, K, TA,) and *declined,* (K, TA,) عَنْهُ *from it,* (M, O,) namely, a thing; (O;) said of a man. (K.) And صَدَفَتْ, said of a woman, *She turned away her face.* (Mṣb.) — See also 4. — صَدَفٌ is an inf. n. (Ṣ, M, O, Mṣb) of which the verb is صَدِفَ, (M, Mṣb,) and from which is derived the epithet ¶ أَصْدَفُ, applied to a horse, or to a camel: (Ṣ, M, O:) it signifies, in relation to a horse, The *having the thighs near together, and the hoofs far apart, with a twisting of the pasterns*· (Ṣ, O, K:) or *a crookedness in the fore legs:* (M:) or *an inclining in the hoof towards the off side:* (ISk, Ṣ, M, Mgh, O, K:) or *an inclining of the foot* (Aṣ, Ṣ, M, Mgh, O, Mṣb, K) *of the fore leg or of the hind leg* (Aṣ, Ṣ, M, O, Mṣb) of the camel, *towards the off side;* (Aṣ, Ṣ, M, Mgh, O, Mṣb, K;) if towards the near side, the epithet applied to him is أَقْدَفُ, (Aṣ, Ṣ, O, K,) and the verb is قَدِفَ, inf. n. قَدَفٌ: (TA:) or *an inclining in the* قَدَم [or *human foot*]; Aṣ says, I know not whether *from the right or from the left:* or *an approaching of one of the knees towards the other;* thus, peculiarly, in the horse: or *a nearness together of* [*the two tendons called*] الصَّجَايَيْن, *and a wideness apart of the hoofs, with a twisting of the pasterns; one of the natural faults of horses:* (M:) (M¡r says,) as meaning *a twisting in the neck,* I have not found it. (Mgh.)

3. صادفهُ, (Ṣ, O, K, TA,) inf. n. مُصَادَفَةٌ, (M, TA,) *He found him; or lighted on him;* syn. وَجَدَهُ; (Ṣ, O, K, TA;) namely, another man; (Ṣ, O;) and لَقِيَهُ [which may also be rendered *he met with him; or encountered him*]; (O, K, TA;) and وَافَقَهُ [which signifies the same]. (M,* TA, and Ṣ and K in art. وفق.) One says, صَادَفْتُ فُلَانًا بِمَوْضِعِ كَذَا *I found, or met with, such a one in such a place;* syn. وَافَقْتُهُ. (TA in art. وفق.) And صَادَفْتَ أَمْرَكَ مُوَافِقًا لِإِرَادَتِكَ [*Thou foundest thine affair, or thy case, suitable to thy wish;* i. e., *foundest it to be so:* thus, in this instance, and in many others, like its syns. وَجَدْتَ and لَقِيتَ, the verb has two objective complements]. (Ṣ* and K* and TA in art. وفق.) — And مُصَادَفَةٌ signifies also The *being opposite, one to another;* or *the facing one another;* or the *matching one another;* syn. مُحَاذَاةٌ. (TA.)

4. اصدفهُ *He,* or *it, turned him away,* (Ṣ, M, O, K,) or *back;* or *caused him to return, go back,* or *revert;* (K, TA;) عَنْهُ *from it;* (M;) and ¶ صَدَفَهُ, (O, K,) inf. n. صَدْفٌ, (O,) signifies the same; (O, K;) the latter verb being trans. as well as intrans., but when trans. having only one inf. n., that mentioned above. (O.) One says, أَصْدَفَنِى عَنْهُ كَذَا وَكَذَا *Such and such things turned me away from it.* (Ṣ, O.)

5. تصدّف: see 1, first sentence. — Also *I. q.* تَعَرَّضَ: (TA:) in the saying of Muleyḥ El-Hudhalee,

• فَلَمَّا تَصَدَّفْنَ أَحْنَابًا وَتَصْدَقَتْ •

• بِشِرِّ المَرَاقِى بَارِدَاتِ المَدَاحِلِ •

[app. describing a she-camel, or a number of camels, meaning *And when her, or their, burdens were, or became, adjusted, or firm or steady, and she, or they, went alternately to the right and left,* (see the phrase تَعَرَّضَتِ الإِبِلُ المَدَارِجَ in art. عرض,) *in the high places of ascent, cold in the*

entrances thereof, because of their height], Skr says, تَصَدُّفٌ means تَعَرُّجٌ. (M, TA.)

6. تَصَادَفَا, said of two sides of a mountain, *They met together*, and *faced each other*. (TA.)

صَدَفٌ inf. n. of صَدِفَ [q. v.]. (M, Mṣb.) = Also *Anything high*, or *lofty*, (Aṣ, Ṣ, M, O, Ḳ,) *such as a wall* and *a mountain*, (M,) or *such as a wall* and *the like*; (Ḳ;) *like what is termed* هَدَفٌ: (Aṣ, Ṣ, O:) and the *side of a mountain*: (M:) or صَدَفٌ and هَدَفٌ both signify *any building* or *structure*, *that is high*, or *lofty*, *and great*; (A'Obeyd, TA;) accord. to Az, likened to the صَدَف of a mountain, which is the *side that faces one*, thereof: (TA:) and صَدَفٌ and ↑ صُدُفٌ (Ṣ, M, O, Ḳ) and ↑ صُدُفٌ and ↑ صُدُفٌ, (O, Ḳ,) accord. to different readings of a passage in the Ḳur, (Ṣ, M, O, Ḳ,) [xviii. 95,] in which the dual occurs, (Ṣ, M, O,) signify the *place of ending*, or *breaking off*, (Ṣ, O, Ḳ,) *of a mountain*, (Ḳ,) or *of a lofty mountain*: (Ṣ, O:) or the *side of a mountain*: (Ḳ:) or the *part between two mountains*: (M:) or, as used in this instance, (Ḳ, TA,) in the verse of the Ḳur, (TA,) الصَّدَفَيْنِ, (M, Ḳ,) as also ↑ الصُّدُفَيْنِ, (M,) means *two mountains* (M, L, Ḳ) *meeting together*, (M, L, TA,) in the copies of the Ḳ, مُتَلَازِقَيْنِ [i. e. *cleaving together*], but the correct reading is مُتَلَازِقَيْنِ, as in the L [and M], (TA,) *between Ya-jooj and Ma-jooj*: (M, L, Ḳ, TA:) and الصُّدُفَيْنِ ↑, (M, Ḳ,) with ḍammeh to the ص, (M,) i. e. with two ḍammehs, especially, (Ḳ,) or this as well as الصَّدَفَيْنِ, (TA,) means *the two sides of the* شِعْب [app. here meaning *ravine*, or *gap*, *between two mountains*], or *of the valley*: (M, Ḳ, TA:) so says IDrd: (M, TA:) both signify *the two sides of the mountain when they* [*meet together, and*] *face each other*, so called تَصَادُفِهِمَا, i. e. because of their meeting together, and facing each other, *having between them a* [*road such as is termed*] فَجّ, or a شِعْب [expl. above], or *a valley*. (TA.) = Also [*The mother-of-pearl shell*; or *oyster-shell*; and *any shell of a mollusk*: and, by an extension of its primary application, the *oyster* itself; and *any shell-fish*, or *testaceous mollusk of the water*, and likewise *of the land*:] the *cover of the pearl*; (Ḳ;) or this is called صَدَفُ الدُّرِّ (Ṣ, O,) or صَدَفُ الدُّرِّ; (Mṣb;) *a kind of cover created in the sea, composed of* [*what are termed*] صَدَفَتَانِ [i. e. *a pair of shell-valves*], *which are opened from* [i. e. *so as to disclose*] *a kind of flesh in which is life, called the* مَحَارَة [i. e. *oyster*], *and in the like thereof are found pearls*; (Lḥ, TA;) *i. q.* مَحَارٌ [which means *oyster-shells*, and also *oysters* themselves, and both of these may be here meant, as both are correct meanings of صَدَفٌ]: (M:) n. un. with ة: (Ṣ, M, O, Mṣb, Ḳ:) [in the Mṣb it is also said that الصَّدَفَةُ signifies *the* مَحَارَة, which is *the* مَحَار *of the pilgrims*; but I think that this is a mistake, caused by understanding مَحَارَة here in a wrong sense; for I find no other authority for assigning this meaning to الصَّدَفَةُ:] pl. أَصْدَافٌ. (O, Ḳ.) [See an ex. of the pl. voce حَلْزُونٌ.] — [Hence,] الصَّدَفَةُ signifies also, (M, TA,) or صَدَفَةُ الأُذُنِ, (O,) *The* مَحَارَة [or *concha*, i. e. *the external, deep, and wide, cavity, around the hole,*] *of the ear*. (M, O, TA.) — [And hence, also,] الصَّدَفَتَانِ signifies *The two small hollows, or sockets, in each of which is set the head of one of the two thigh-bones, and in each of which is a ligament* (عَضَلَة [app. *that called ligamentum teres, forming a tie*]) *to that head*. (M, TA.) [And in like manner, *The two sockets in the scapula, in each of which turns the head of one of the two upper arm-bones*: (see عَارِقَةٌ:) or these, it seems, are called by some الصَّدَفَانِ; for it is said that] الصَّدَفُ signifies *the part of the scapula which is the place of the* وَابِلَة. (O, Ḳ.) — And صَدَفٌ also signifies *Flesh*, (O,) or *a piece of flesh*, (Ḳ, TA,) *growing in a wound of the head, next the skull, resembling the cartilages*. (O, Ḳ.) = And in the Tekmileh it is said that [the pl.] أَصْدَافٌ signifies *Waves of the sea*. (TA.) = See also صُدُفٌ.

صَدُفٌ: see صُدُفٌ, second sentence.

صُدُفٌ: see صُدُفٌ, second sentence. = Also, i. e. like صَرُدٌ, (O, Ḳ,) or ↑ صُدُفٌ, (so in a copy of the M,) *A species of animal of prey*: (M, O, Ḳ:*) or, as some say, *a bird*. (M, O, Ḳ.)

صُدُفٌ: see صُدُفٌ, in three places.

صَدَفِيٌّ *A camel of a certain sort*, (M, Ḳ,*) *of excellent quality*, (Ḳ,) [ISd says,] *so called*, (M, Ḳ,) I think, *in relation to a tribe of Arabs of Et-Yemen*, (M,) *or in relation to a sub-tribe* (بَطْن) *of Kindeh*, (Ḳ,) *called* الصَّدَف. (M, Ḳ.) [See also صَرَفِيٌّ.] = [Also a rel. n. from صَدَفٌ; *Testaceous*.]

صَدُوفٌ A woman *who turns away her face* (Lḥ, M, Mṣb) *from her husband*: (Lḥ, M:) or a woman *who turns her face towards one and then turns away*: (Ṣ, O, Ḳ:) or *a woman who desires not kisses*: (M:) or *having a stinking mouth*, (Lḥ, Ibn-'Abbád, M, O, Ḳ,) as an epithet applied to a female, (Lḥ, M,) or to a male: (Ibn-'Abbád, O, Ḳ:) applied in this last sense to a man because he turns away his face whenever any one speaks to him. (TA.) — And A she-camel *that will not come to the watering-trough until it is left to her unoccupied*: like صَرُومٌ. (TA in art. صرم. [See also what next follows.])

صَوَادِفُ [pl. of صَادِفَةٌ] Camels *that come to others at the drinking-trough, and wait at their rumps until the drinkers have gone away, that they may go in*. (Ṣ, O. [See also what next precedes.])

أَصْدَفُ: see صَدِفٌ, in the first paragraph.

مَصْدُوفٌ meaning One *often attacked by diseases* is a word used by the vulgar. (TA.)

مَصْدُوفٌ *Veiled*, or *concealed*; *covered*; or *protected*; syn. مَسْتُورٌ. (TA.)

صدق

1. صَدَقَ, (Ṣ, M, O, Mṣb, Ḳ,) aor. ⁴, (M, TA,) inf. n. صِدْقٌ (Ṣ,*M, O,*Mṣb, Ḳ, TA) and صَدْقٌ, (M, Ḳ,) the former of which is the more chaste, (TA,) or the latter is an inf. n. and the former is a simple subst., (Ḳ,) and تَصْدَاقٌ (M) and مَصْدُوقَةٌ, (O, Ḳ, TA,) which is one of the [few] inf. ns. of the measure مَفْعُولَةٌ, (O, TA,) [or a fem. pass. part. n. used as an inf. n. like as is said of its contr. مَكْذُوبَةٌ,] *He spoke, said, uttered, or told, truth, or truly, or veraciously*; *contr. of* كَذَبَ: (Mṣb: [and in like manner it is said in the Ṣ and M and O and Ḳ that صِدْقٌ is the *contr. of* كَذِبٌ:]) Er-Rághib says that صِدْقٌ and كَذِبٌ are primarily in what is said, whether relating to the past or to the future, and [in the latter case] whether it be a promise or other than a promise; and only in what is said in the way of information: but sometimes they are in other modes of speech, such as asking a question, and commanding, and supplicating; as when one says, "Is Zeyd in the house?" for this implies information of his being ignorant of the state of Zeyd; and when one says, "Make me to share with thee, or to be equal with thee," *for* this implies his requiring to be made to share with the other, or to be made equal with him; and when one says, "Do not thou hurt me," for this implies that the other is hurting him: صِدْقٌ, he says, is [by implication] the agreeing of what is said with what is conceived in the mind and with the thing told of, together; otherwise it is not complete صِدْق, but may be described either as صِدْق or sometimes as صَدْق and sometimes as كَذِب according to two different points of view; as when one says without believing it, "Moḥammad is the Apostle of God," for this may be termed صِدْق because what is told is such, and it may be termed كَذِب because it is at variance with what the speaker conceives in his mind. (TA.) One says, صَدَقَنِي الحَدِيثَ [*He spoke truth in the information, or narration*]. (Ṣ, O, Ḳ.) And صَدَقَهُ i. e. *He told him, or informed him, with truth, or veracity*, (AHeyth,* M, Mṣb,*) فِي القَوْلِ [*in the saying*]; for it is trans. as well as intrans. (Mṣb.) And صَدَقَهُ الحَدِيثَ (Ṣ, O, Ḳ, in the CK [erroneously] صَدَّقَ) *He told him with truth, or veracity, the information, or narration*; for it is sometimes doubly trans. (TA.) And صَدَقَنِي سِنَّ بَكْرِهِ [*He hath told me truly the age, or as to the age, of his youthful camel*; or صَدَقَنِي سِنَّ بَكْرِهِ *the age of his youthful camel has spoken truly to me*]: (Ṣ, O, Ḳ:) a prov., (Ṣ, O,) expl. in art. بكر [q. v.]. (Ḳ.) And فُلَانٌ لَا يَصْدُقُ أَثَرُهُ, meaning *Such a one*, when asked, *will not tell truly whence he comes*. (M.) And صَدَقَتْ يَمِينُهُ *His oath was, or proved, true*. (Mṣb in art. يمن.) صَدَقَتْ اللّٰهَ حَدِيثًا إِنْ لَمْ أَفْعَلْ كَذَا is an oath of the Arabs, meaning لَا صَدَقْتُ اللّٰهَ [*May I not utter truly to God a saying*, i. e. *may I not speak truth to God, if I do not such a thing*]. (AHeyth, O, Ḳ.) One says also, صَدَقَهُ النَّصِيحَةَ, and الإِحْمَةَ, *He rendered to him truly, or sincerely, good advice*, and *brotherly affection*. (M.) And صَدَقُوهُمُ القِتَالَ (Ṣ, M, Ḳ,* TA) *[They gave them battle earnestly,*

not with a false show of bravery; as is implied in the Ṣ, and M, and Ḳ; i. e.] *they advanced against them boldly in fight*: (M, TA:) and in like manner, صَدَقُوا فِى القِتَالِ *they advanced boldly in fight*: or, accord. to Er-Rághib, the former means *they gave them battle so as to fulfil their duty*: and hence, in the Ḳur [xxxiii. 23], رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللّٰهَ عَلَيْهِ *Men who fulfilled the covenant that they had made with God*. (TA.) And صَدَقَ اللِّقَآءَ, inf. n. صِدْقٌ, *He was firm, or steady, in encounter, or conflict*. (M, TA.) And صَدَقَ طَنِّى *My opinion was, or proved, true, or correct*, like as one says [in the contrary case], كَذَبَ: (Er-Rághib, TA:) whence, in the Ḳur [xxxiv. 19], وَلَقَدْ صَدَقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ, meaning [i. e. *And assuredly Iblees was, or proved to be, correct in his opinion* that he had formed *against them*]: but some read ظَنُّهُ, meaning, as Fr says, حَقَّقَ [i. e. Iblees *proved, or found, to be true*, his opinion &c.]. (TA.) And صَدَقَتْهُ نَفْسُهُ *His soul* [*told him truth*; meaning,] *diverted him, or hindered him, or held him back, from an undertaking, causing him to imagine himself unable to prosecute it*. (TA in art. كذب.) And صَدَقَ الصُّبْحُ [*The dawn shone clearly*]. (Ṣ in art. سفط.) [And one says of a word or the like, يَصْدُقُ عَلَى كَذَا, meaning *It applies correctly to such a thing*.] — صَدَقَ الوَحْشِىُّ: see 2, near the end.

2. صَدَّقَهُ, (Ṣ, M, O, &c.,) inf. n. تَصْدِيقٌ, *contr. of* كَذَّبَهُ. (O, Ḳ.) [This explanation implies several meanings here following.] *He attributed, or ascribed, to him truth, veracity, or the speaking truth*. (Mṣb.) And *He said to him, "Thou hast spoken truth."* (Mṣb.) *He accepted, or admitted,* [or *assented to, or believed,*] *what he said*: (M:) you say, صَدَّقَهُ فِى حَدِيثِهِ [*He accepted,* &c., *what he said in his information, or narration*]: (Ṣ:) and you say صَدَّقَ بِلِسَانِهِ [*He assented to the truth of what was said with his tongue*]; as well as بِقَلْبِهِ [*with his heart, or mind*]. (T in art. امن.) *He held him to be a speaker of truth*. (MA.) [*He found him to be a speaker of truth. He, or it, proved him to be a speaker of truth; he verified him; or confirmed the truth of what he said*: see an ex. in a verse cited voce بَيِّنٌ.] *He found it* (an opinion) *to be true, or veritable*. (Ksh and Bḍ and Jel, in xxxiv. 19.) *He verified it; confirmed its truth; or proved it to be true, or veritable*; i. e. an opinion [&c.]; syn. حَقَّقَهُ: (Ksh and Bḍ, ibid.:) one says, صَدَّقَ الخَبَرُ الخَبَرَ [*The trial, proof, or test, verified the information*]. (Ṣ in art. خبر.) See 1, near the end. In the saying in the Ḳur [xxxix. 34], وَالَّذِى جَآءَ بِالصِّدْقِ, وَصَدَّقَ بِهِ, [which seems to be best rendered *But he who hath brought the truth and he who hath accepted it as the truth*, (see وَكَذَّبَ بِالْأَمْرِ,)] 'Alee the son of Aboo-Tálib is related to have said that by الذى جآء بالصدق is meant Mohammad; and by الذى صدّق به Aboo-Bekr: or, as some say, Gabriel and Mohammad [are meant by the former and the latter respectively]: or by the former, Mohammad; and by the latter, [every one of] the believers: (M:) accord. to Er-Rághib, by وصدّق به is meant *and hath found, or proved, to be true* (حَقَّقَ) *that which he hath brought by word*, by that which he hath aimed at (بِمَا تَحَرَّاهُ) by deed. (TA.) — صَدَّقَ is also said to signify *He said, "This thing is the truth;"* like حَقَّقَ. (TA in art. حق.) — And this verb also denotes المُبَالَغَةُ فِى الصِّدْقِ: thus in the saying,

* صَدَّقَتْ فِيهِمْ ظُنُونِى *

[*My opinions respecting them were, or proved to be, very true or correct*]. (Ksh, in xxxiv. 19.) — صَدَّقَ الوَحْشِىُّ, (O, Ḳ, TA,) or ظَبْيٌ, (so in a copy of the M,) ‡ *The wild animal ran without looking aside, when charged upon, or attached*: (M, O, Ḳ, TA:) mentioned by IDrd. (O, TA.) — صَدَّقَهُ *He exacted from them the poor-rate*. (TA. [See صَدَقَةٌ.]) — See also 5.

3. صَادَقَهُ, (M,) inf. n. مُصَادَقَةٌ (Ṣ, M, O, Ḳ) and صِدَاقٌ, (M, O, Ḳ,) the latter like كِتَابٌ, (TA, [in the Ḳ erroneously written صِدَاق]) I *acted, or associated, with him*'as a *friend*, or as a *true, or sincere, friend*. (Ṣ,* M, O,* Ḳ.*) [See also 6.]

4. اصدق المَرْأَةَ *He named for the woman a* صَدَاق [or *dowery*]: (Ṣ, M,* O, Ḳ:) or *he gave her her* صَدَاق: (M,* Mṣb:) or *he appointed her*, or *assigned her, a* صَدَاق, *on taking her as his wife*: (TA:) and *he married her, or took her as his wife, on the condition of his giving her a* صَدَاق. (Mṣb.) And sometimes this verb is doubly trans.; whence, in a trad., مَا ذَا تُصْدِقُهَا [It was said, *"What is it that thou meanest for her, or givest her, as her dowery?" and he said, "My waist-wrapper"*]. (Mgh.)

5. تصدّق عَلَيْهِ *He gave him* (i. e. the poor, Mgh, Mṣb) *what is termed* صَدَقَة, (M, Mgh, Mṣb,) meaning [*an alms*, or] *what is given for the sake of God*, (M,) or *what is given with the desire of obtaining a recompense from God*: (M,* Mgh:) and عليه ظَنِّى صَدَّقَ signifies the same; (M, TA:) and in this sense صدّق is [said by some to be] used in the Ḳur lxxv. 31. (TA.) Hence, in the Ḳur [xii. 88], وَتَصَدَّقْ عَلَيْنَا: (TA:) or this means † *And do thou confer a favour upon us* by giving that which is [not like the mean merchandise that we have brought, but of middling quality,] between good and bad. (M.) One says, تَصَدَّقْتُ بِكَذَا, meaning *I gave such a thing as a* صَدَقَة. (Mṣb.) See an ex. voce حَثَّ. The saying, in a trad., إِنَّ اللّٰهَ تَصَدَّقَ عَلَيْكُمْ بِثُلُثِ أَمْوَالِكُمْ, meaning ‡ [*Verily God*] *hath conferred a favour* [*upon you by giving you a third of your possessions* to bequeath to whom ye will], if correct, is tropical. (Mgh.) — It is said by Ibn-Es-Seed, on the authority of AZ and IJ, and mentioned by IAmb, that تصدّق signifies also *He asked, or begged, for what is termed* صَدَقَة [or *alms*]: but Fr and As and others disallow the beggar's being called مُتَصَدِّق: (Az, TA:) IJt says that the verb is improperly used in this sense by the vulgar: (Mṣb:) [and accord. to J and Ṣgh,] one says, مَرَرْتُ بِرَجُلٍ يَسْأَلُ, and one should not say يَتَصَدَّقُ. (Ṣ, O.)

6. تَصَادَقُ signifies The *acting, or associating, as friends, or as true, or sincere*; *friends, one with another*. (Ḳ. [See also 3.]) And *I. q.* صَدْقٌ: (TA:) [or rather *mutual* صَدْق; *contr. of* تَكَاذُبٌ:] one says, تَصَادَقَا فِى الوَدَّةِ and فِى المَوَدَّةِ (Ṣ, O, TA) *They were true, or sincere, each to the other, in information, or narration*, and *in love, or affection*; *contr. of* تَكَاذَبَا. (O, TA.)

صَدْقٌ is an inf. n. of صَدَقَ [q. v.]: (M, Ḳ:) — and is used as an epithet, applied to a man &c.: (Ṣ, M, O, Ḳ, TA:) [and] صِدْقٌ [also, if not a mistranscription for صَدُوقٌ,] is an inf. n. used as an epithet, applied to a man and to a woman: (so in a copy of the M and in the TA:) but the former signifies *Hard*, (Ṣ, M, O, Mṣb,) applied to a spear, (Ṣ, M, O,) and to other things: (M:) or *even, or straight*; (Ṣ, O;) or it signifies thus also, applied to a spear, and to a sword: (M:) or *hard and even* or *straight*, applied to a spear, (Ḳ, TA,) and to a man, (Ḳ,) or to the latter as meaning *hard*: or, as IB says, on the authority of IDrst, it is not from hardness, but means *combining those qualities that are commended*; and it is applied to a spear as meaning *long and pliant and hard*, and *the like*; and to a man, and to a woman likewise [without ة, but see what follows], as meaning *true in hardness and strength and goodness*; for, IDrst says, if it meant *hard*, one would say حَجَرٌ صَدْقٌ and حَدِيدٌ صَدْقٌ which one does not: (TA:) and, applied to anything, (O, Ḳ, TA,) it means *complete*, or *perfect*, (Kh, O, Ḳ, TA,) thus applied to a man, (TA,) *such as is commended*; (O;) fem. with ة, (O, Ḳ, TA,) applied to a woman: (O:) the pl. is صُدُقٌ, applied to a company of men, (Ṣ, O, Ḳ,) and صُدُقَاتٌ (Ḳ) and صُدُقُونَ, so applied, and صُدُقَاتٌ applied to women: (O, Ḳ:) and Ru-beh says, describing asses,

* مُقْلُودَةُ الآذَانِ صُدُقَاتُ الحَدَقْ *

meaning [*Rounded, as though pared, in the ears,*] *penetrating in the eyes*; (O, TA;) which is [said to be] tropical. (TA.) صُدُقٌ signifies also *Firm, or steady, in encounter, or conflict*: (M:) or one says صُدُقُ اللِّقَآءِ, applying this epithet to a man, (Ṣ, O, Ḳ, TA,) meaning thus: (TA:) and صُدُقُ النَّظَرِ [*firm, or steady, in look*]. (Ṣ, O, Ḳ, TA. [Said in the TA to be tropical.])

صِدْقٌ is an inf. n. of صَدَقَ [q. v.]: (M, Ḳ, &c.:) or a simple subst., (Ḳ,) signifying [*Truth; veracity*; or] *agreement of what is said with what is conceived in the mind and with the thing told of, together*; otherwise it is not complete صِدْق, as expl. above in the first paragraph of this art. (Er-Rághib, TA.) — It is also *syn. with* شِدَّة [meaning *Hardness; firmness, compactness, or soundness; strength, power, or force; vigour, robustness, sturdiness, or hardiness*; and *courage, bravery, or firmness of heart*]: (Ḳ, TA:) [in the latter of which it is said to be tropical; but this is

evidently not the case accord. to the O, in which it is said that it radically denotes قُوَّة (i. e. *strength, force,* &c.,) in a saying &c.: in the ك it is implied by the context that it is syn. with شِدَّة when used as the complement of a prefixed n. in instances mentioned in what here follows: but Sgh says, more correctly,]) a noun signifying anything to which goodness is attributed is prefixed to صِدْق, governing it in the gen. case; so that one says (O) رَجُل صِدْقٍ (Sb, M, O, K) *[A man of good nature or disposition or character* &c.], *contr. of* رَجُل سَوْء; (Sb, M;) and صَدِيق صِدْقٍ *[a friend of good nature* &c.]; صِدْقٍ (O, K;) and likewise امْرَأَة صِدْقٍ *[a woman of good nature* &c.]; (K;) and in like manner also جِمَار صِدْقٍ *[an ass of a good kind]*; (Sb, M, K;) and ثَوْب صِدْقٍ *[a garment, or piece of cloth, of good quality]*. (Sb, M.) The saying in the Kur [x. 93], (O,) وَلَقَدْ بَوَّأْنَا بَنِى إِسْرَائِيلَ مُبَوَّأَ صِدْقٍ means *And verily we assigned to the Children of Israel a good place of abode.* (O, K.) — See also صَدُقٌ.

صَدُقَة: } صُدُقَة: } see صَدَقَاتٌ; each in two places.

صَدَقَة *[An alms;* i. e.*] a gift* (S, M, Mgh, O, Msb, K) *to the poor* (S, O, Msb) *for the sake of God,* (M, K,) *or to obtain a recompense from God;* (M,* Mgh, K;*) *a portion which a man gives forth from his property by way of propitiation, [to obtain the favour of God,]* like زَكَاة, except that the former is primarily applied *to such as is supererogatory,* and the latter to such as is obligatory: but it is said to be applied to *such as is obligatory* [i. e. to the زَكَاة, q. v., meaning the *poor-rate,* which is the *portion, or amount, of property, that is given therefrom, as the due of God, by its possessor, to the poor, according to a fixed rate,*] when the person who does so aims at conformity with the truth in his deed: (Er-Rághib, TA:) [in this latter sense, which is indicated in the S and O &c., and more plainly in the M, it is very frequently used:] and thus it is used in the Kur ix. 104, and in like manner its pl. in ix. 60: (Er-Rághib, TA:) the pl. is صَدَقَاتٌ. (S, M, O, Msb.) It is said in a trad., لَا صَدَقَةَ فِى الإِبِلِ الجَازِرَة *[There is no poor-rate in the case of working camels]*, because they are the riding-camels of the people; for the poor-rate is in the case of pasturing camels, exclusively of the working. (S in art. جر.) — See also صَدَاقٌ.

صَدُقَة: see صَدَاقٌ, in two places.

صُدُقَة: see the next paragraph.

صَدَاقٌ and ↑ صِدَاقٌ, (S, M, Mgh, O, Msb, K,) the former of which is the most common of the dial. vars. here mentioned, (Msb,) [but] the latter is [said to be] more chaste than the former, (Mgh,) and ↑ صَدُقَة, (S, M, O, Msb, K,) of the dial. of El-Hijáz, (Msb,) and ↑ صُدَاقَة, (S, M, O, Msb, K,) of the dial. of Temeem, (Msb,) and ↑ صُدُقَة (M, O, Msb, K) and ↑ صُدْقَة (M, K,) The مَهْر (S, M, Mgh, O, K) of a woman; (S, Mgh, O, Msb, K;) [i. e. *a dowery; nuptial gift*; or *gift that is given to,* or *for, a bride:*] the pl. of صَدَاق is صُدُقٌ, (M, Mgh, Msb,) a pl. of mult., (M,) or صُدُقَاتٌ, (O,) or both, (K,) and أَصْدِقَةٌ, a pl. of pauc., (M,) or this is accordant to analogy, but has not been heard; (Mgh;) the pl. of ↑ صَدُقَة is صَدُقَاتٌ; (S, Msb, K;) the pl. of ↑ صُدُقَة is صُدُقَاتٌ and صَدُقَاتٌ and صُدُقَاتٌ, (O,* Msb, K,) which last is the worst; (K;) and the pl. of ↑ صُدْقَة is صُدُقٌ, (Msb,) or صَدُقَاتٌ [by rule صَدَقَاتٌ]. (O.)

صِدَاقٌ: see the next preceding paragraph.

صَدُوق *Having the quality of speaking, saying, uttering, or telling, truth, or truly, or veraciously, in a high, or an eminent, degree; very, or eminently, true or veracious:* (Msb:) pl. صُدُقٌ and صُدُوقٌ. (K.) See also أَصْدَقُ.

صَدِيق *A friend:* (O, K:) *or a true, or sincere, friend:* (S, M, Msb, TA:) applied likewise to a female, (S, M, O,* Msb, K,) as also صَدِيقَة, (S, M, Msb, K,) the former anomalous, the latter regular; (MF;) and to a pl. number, (S, M, O, K,) as in the Kur xxvi. 101 (M) [and in several other instances, of which see one in a verse cited voce رَوِىَّة]: its proper pl. is أَصْدِقَاءُ (S, M, O, K) and صُدَّقَانٌ, (M, K,) the last on the authority of Fr, (TA,) and أَصَادِقُ, (M, O, K,) which is a pl. pl., (K,) said by IDrd to be anomalous, unless it be a pl. pl.: (O:) and the dim. is صُدَيِّق; one says, هُوَ صُدَيِّقِى, meaning *He is the most special, or most distinguished, of my friends, or of my true, or sincere, friends.* (S, O, K.)

صَدَاقَة *Love, or affection:* (K:) *or truth, or sincerity, of love or affection:* (TA:) *or friendship, or friendliness;* (S, M;) *or true, or sincere, friendship or friendliness:* (S, M, Msb:) *or true firmness of heart in love or affection;* an attribute of a human being only. (Er-Rághib, TA.)

صُدَيِّق dim. of صَدِيق, q. v. (S, O, K.)

صِدِّيق One *who speaks, says, utters, or tells, truth, or truly, or veraciously, much, or often:* (Mgh, O, K:) [or rather *having the quality of speaking, saying, uttering, or telling, truth, or truly, or veraciously, in a very high, or very eminent, degree;* for] it has a more intensive signification than صَدُوق [q. v.]: (TA:) or *i. q.* مُصَدِّق [which may have the latter of the two meanings expl. above, or may mean one *who accepts, or admits, the truth of what is said,* or *who verifies,* &c.: or مُصَدِّق *in a high, or an eminent, degree;* for it is added that] the fem. as used in the Kur v. 79 means *superlative in* التَّصْدِيق *and* الصِّدْق; as a possessive epithet, i. e. ذَاتُ تَصْدِيقٍ: (M:) or it signifies دَائِمُ التَّصْدِيقِ [i. e. *always* مُصَدِّق in one or another or all of the senses assigned to this word above: it may be correctly rendered *eminently,* or *always, veracious:* and *eminently,* or *always, accepting,* or *confirming, the truth*]: and it may mean one *who verifies his saying by deed,* or *act:* (S:) it is said in the "Mufradát" [of Er-Rághib] that it has the first of the meanings expl. in this paragraph: or rather means, one *who never lies:* or rather, one *by whom lying cannot be practised because of his habitual veracity:* or rather, one *who is true in his saying and his belief, and who confirms his truth by his deed,* or *acting.* (TA.)

صَادِق *Speaking, saying, uttering, or telling, truth, or truly, or veraciously; true* in respect of speech &c., or *veracious.* (Msb, TA.) — صُدُق is a phrase like شَعْر شَاعِر, meaning *Eminent,* and *exalted, veracity.* (M, TA.*) — And حَمْلَة صَادِقَة *[A charge, or an assault, made with earnestness, not with a false show of bravery,]* is like the saying [in the contr. case] حَمْلَة كَاذِبَة. (M, TA:* said in the latter to be tropical.) See also تَمْر صَادِق, in two places. — One says also صَدَقَنِى الحَلَاوَةَ, meaning *Very sweet dates.* (IDrd, O.) — And بَرْد صَادِق *Vehement,* or *intense, cold.* (TA voce بَحْت &c.)

الصُّدَيْقِىّ *The small star cleaving to the middle one of [those called]* بَنَات نَعْش الكُبْرَى *[which compose the tail of Ursa Major]*; (Kr, M, TA;) [i. e. *the star called* السِّمَاك, q. v.; for] it is said that the first of بنات نعش الكبرى, that is at the extremity thereof, is named القَائِد; and the second is the عَنَاق, and by the side of it is a small star named السِّمَاك and الصُّدَيْقِىّ; and the third is الجَوْن: (O:) or, accord. to AA, (O, TA,) *the pole-star* (القُطْب). (O, K, TA. [But this is strange; and the more so as it is added in the K that it is expl. in art. قود; for the explanation in that art. (though not free from obvious mistakes) identifies الصُّدَيْقِىّ with السِّمَاك.]) — And, (K,) accord. to Sh, (O, TA,) it signifies الأَمِين [*The trusted, trusted in,* or *confided in,* &c.]. (O, K. [But it is added in the O that Sh cites a verse of Umeiyeh Ibn-Abi-s-Salt in which الأَمِين is applied as an epithet to the star called الصديق.]) — And, (K,) accord. to some, as AA says, (O,) it signifies *The king.* (O, K.)

فَعَلَهُ فِى غِبِّ صَادِقَة [in the CK فَعَلَهُ غِبَّ صادقة] means *He did it after the affair,* or *case, had become manifest to him.* (IDrd, O, K, TA.)

صُنْدُوق, mentioned in this art. in the S and Msb: see art. صندق.

أَصْدَق [*More,* and *most, true* or *veracious*]. One says أَصْدَقُ مِنْ قَطَاة [*More veracious than a kattah*]; because the bird thus called cries قَطَا قَطَا; [thus telling where it is to be found;] its name being imitative of its cry: (Meyd, and TA in art. قطو:) hence it is called by the Arabs الصَّدُوق: the saying is a prov. (Meyd.)

ذُو مَصْدَقٍ (JK, S, M, O,) with fet-h, (S,) or ↑ ذُو مِصْدَقٍ like مِنْبَر, (K,) applied to a man, (JK, M,) [i. e.] applied to a courageous man, (S, O, K,) means ↑ صَادِق الصَّيْدَقِ [*Earnest, not*

making a false show of bravery, in the charge, or *assault*] ; (JK, Ṣ, M, O, Ḳ ;) or *courageous [in the charge,* or *assault*] : (JK :) مَصَادِيُّ, occurring in a verse of Aboo-Dhu-eyb, may be for ذُو صَدْقٍ ; or it may be an anomalous pl. of مَصْدُوقٌ [used as an epithet], like مَلَاحِمُ and مَشَابِهُ [pls. of لُحْمَةٌ and شُبْهَةٌ]. (M.) Also, (Ṣ, M, O, Ḳ,) applied to a horse, (M,) [i. e.] applied to a fleet and excellent horse, (Ṣ, O,) in like manner, (M,) meaning صَادِقُ ٱلْجَرْيِ [*Earnest in running*] ; (Ṣ, O, Ḳ ;) as though fulfilling his promise of running : (Ṣ, O : [said in the TA to be tropical :]) Khufáf Ibn-Nudbeh says,

* إِذَا مَا ٱسْتَحَمَّتْ أَرْضُهُ مِنْ سَنَابِهِ *

* جَرَى وَهُوَ مَوْدُوعٌ وَرَاعِدُ مَصْدَقِ *

meaning *When his hoofs are wetted with the sweat of his upper parts, he runs, being left to himself,* not beaten nor chidden, *and a fulfiller of his promise* to do his utmost. (Ṣ, O.) And *sometimes* it is applied to an opinion, in like manner [as meaning *True,* or *sincere*]. (M.) — مَصْدَقٌ also signifies *Hardness.* (Th, M.) — Also *i. q.* حَدّ [as meaning The *edge* of a sword] : (TA :) [in a copy of the M written جِدّ, which I think an evident mistake; for it is added,] and it is said to have this meaning in a verse of Dureyd Ibn-Eṣ-Ṣimmeh [relating to a sword]. (M, TA.)

مُصْدَق : see the next preceding paragraph.

مُصَدَّقٌ A man *from whom the poor-rate* (صَدَقَة) *of his cattle is exacted.* (TA.)

مُصَدِّقٌ One *who accepts, admits, assents to,* or *believes, another in his information,* or *narration.* (Ṣ, TA.) — Also The *exactor,* or *collector,* (Ṣ, M, O, Mṣb, Ḳ, TA,) of the صَدَقَات, (Ṣ, O, Mṣb, Ḳ, TA,) i. e. (TA) of the حُقُوق [or *dues,* meaning *poor-rates*], (M, TA,) *of the cattle,* (Mṣb,) or *of the sheep* or *goats,* (Ṣ, M, O, TA,) *and of the camels,* (M, O, TA,) *for the persons to whom pertain the shares [thereof].* (TA.)

مُتَصَدِّقٌ : see مُصَدِّقٌ.

مُصْدَاقٌ *A thing that confirms,* or *proves, the truth* of a thing : (Ṣ, Ḳ :) [and] *a verbal evidence of the truth,* or *veracity,* of a man. (Ḥar p. 106.) One says, هٰذَا مُصْدَاقُ هٰذَا *This is what confirms,* or *proves, the truth of this.* (Ṣ.) And شَيْءٌ لَيْسَ لَهُ مُصْدَاقٌ *A thing having nothing to verify it.* (IAạr, TA in art. برق.)

مَصْدُوقَةٌ [see 1, near the beginning]. One says لَيْسَ لِحَمِيَّتِهِ مَصْدُوقَةٌ [meaning *There is no earnestness attributable to his charge,* or *assault*] ; like as one says [in the contr. case], لَيْسَ لَهَا مَكْذُوبَةٌ. (M.)

مُتَصَدَّقٌ One *who gives what is termed* صَدَقَة [meaning *alms*] : (Ṣ, O, Mṣb, Ḳ :) according to Kh, it means thus, and also one *who asks* [*alms*] : (O, TA :) and IAmb says the like ; but Az says that the skilful of the grammarians disallow this ; and thus say Fr and Aṣ and others : (TA :) [J, also, and Ṣgh and Fei, say that] it has only the former meaning : (Ṣ, O, Mṣb :) it is also pronounced مُصْدَّقٌ, by substitution [of ص for ت] and incorporation [of one ص into the other] ; (Ṣ,* O,* Mṣb, Ḳ :*) and this pronunciation of the pl. both masc. and fem. occurs in the Ḳur lvii. 17, (Ṣ, O, Ḳ,) where Ibn-Ketheer and Aboo-Bekr, differing from others, read without teshdeed to the ص. (O.)

صدل

صَيْدَلٌ *Stones* [i. e. *pieces of ore*] *of silver :* mentioned by IB on the authority of IDrst : and he says that حِجَارَةُ ٱلْعَقَاقِير [meaning drugs resembling pieces of stone, such as pieces of gum &c.,] are likened thereto. (TA.)

صَيْدَلَةٌ [The *trade of the* صَيْدَلَانِيّ ;] the *sale of* عِطْرَة [i. e. *drugs and perfumes*]. (Ḳ,* TA.)

صَيْدَلَانِيٌّ (Ṣ, M, Mgh, Mṣb, Ḳ) a word of well-known meaning : (M :) *A seller of medicines* (Mgh, Mṣb, TA) *and of drugs* (TA) *and of perfumes :* (Ḳ, TA :) a rel. n. from صَيْدَلَانُ, the name of a town or place, (Ḳ,) or from صَيْدَلٌ meaning as expl. above ; (IB, TA ;) or a Pers. word arabicized : (M :) and صَيْدَنَانِيٌّ signifies the same, (Ṣ, Mṣb, Ḳ, [in the CK, erroneously, صَنْدَلَانِيٌّ,]) and so صَنْدَلَانِيٌّ : (Ḳ in this art., and O and Ḳ in art. صندل :) the pl. of the first is صَيَادِلَةٌ. (M, Mgh, Mṣb, Ḳ.) — Also *A king :* and so صَيْدَنَانِيٌّ. (M in art. صدن.)

صدم

1. صَدَمَهُ, (Ṣ, M, Ḳ,) aor. ـِ, (M, Ḳ,) inf. n. صَدْمٌ, (Ṣ, M, Mgh, Ḳ,) *He dashed himself,* i. e. *his body,* (Ṣ, Mgh, TA,) *against him,* (Ṣ, TA,) or *against it,* (Ṣ, Mgh, TA,) i. e., a thing : (Mgh :) *or he struck it, or knocked it,* [*or struck or knocked against it,*] namely, a hard thing with the like thereof. (M, Ḳ.) Hence the saying, اَلْكَلْبُ إِذَا قَتَلَ الصَّيْدَ صَدَمَهُ لَا يُؤْكَلُ [i. e. *When the dog kills the game by dashing himself against it, it shall not be eaten*]. (Mgh.) [See also 3.] — And صَدَمَهُ, aor. as above, (Mṣb,) and so the inf. n., (Mgh, Mṣb, Ḳ,) *He pushed, thrust, or repelled, him, or it.* (Mgh, Mṣb, Ḳ, TA.) One says, صَدَمْتُ ٱلشَّرَّ بِٱلشَّرِّ [*I repelled evil with evil*]. (TA.) — And صَدَمَتْهُ حُمَيَّا ٱلْكَأْسِ i. e. [*The intoxicating influence of the cup of wine*] *smote him* [or *attached him*] *in his head.* (TA.) — And صَدَمَهُمْ أَمْرٌ, (M, TA,) inf. n. as above, (Ḳ,) ↑ *An event befell them.* (M, Ḳ,* TA.) — And ↑ صَدَمَهُ بِٱلْقَوْلِ *He silenced him by speech.* (Mṣb.)

3. صادمهُ, (Ṣ, Ḳ, TA,) inf. n. مُصَادَمَةٌ, (TA,) *He,* or *it, dashed against him,* or *it, being dashed against by him,* or *it :* (Ṣ,* Mṣb :) *or struck, or knocked, him, or it, being struck, or knocked, by him,* or *it :* (Ḳ,* Mṣb :) *or pushed, thrust, or repelled, him,* or *it, being pushed, &c., by him,* or *it ;* (Ḳ,* TA ;) syn. دَافَعَهُ : (TA, and Ḥam p. 313 :) and *i. q.* صَاكَّهُ [i. e. *he struck him, or it,* or *struck him,* or *it, vehemently, with a broad thing,* or *with anything ;* or *slapped him with his hand ; being struck, &c., by him*] : (Ḥam ibid. :) [but, like as دَافَعَهُ often signifies the same as دَفَعَهُ, so accord. to Fei,] صَادَمَهُ الجِمَارُ means صَدَمَهُ [i. e. *The ass dashed against him ;* &c.]. (Mṣb in art. شتر.)

6. تَصَادَمَا, (Ṣ, Mgh,) said of two men running, (Mgh,) and اِصْطَدَمَا, (Ṣ, Mgh, Ḳ,) said of two horsemen, (Mgh,) and of two stallion [camels], (TA,) *They dashed themselves together, each against the other :* (Ṣ,* TA, PṢ :) or *they struck,* or *knocked, [against] each other ; they collided ;* (Ḳ,* TA ;) *each of them struck with himself the other :* (Mgh :) or both verbs, said of two horsemen, *they smote each other, each of them with his weight and his sharpness* or *vigorousness* or *valiantness :* (Mṣb :) [or *they pushed, thrust,* or *repelled, each other :* (see 1 :)] and تصادموا *they pushed, pressed, crowded,* or *thronged, together ;* or *dashed, one against another ;* (M, Ḳ, TA ; but in the M, only the inf. n. is mentioned ;) *like two ships in the sea.* (TA.)

8 : see the next preceding paragraph.

صِدْم The *rugged portion* of a [stony tract such as is termed] حَرَّة ; as also ↑ صِدْمَة. (ISh, TA.)

صَدْمَة A *single shock,* or *collision :* (KL :) *a single impulsion, push,* or *thrust :* (TA :) and ↑ *a vehement befalling of an event.* (KL.) It is said in a trad., اَلصَّبْرُ عِنْدَ ٱلصَّدْمَةِ ٱلْأُولَى (Ṣ, Mṣb, TA) i. e. ↑ [*Patience is* to be exercised] *at the first [shock,* or] *assault,* or *attack,* of the calamity : (TA :) meaning that patience is the last thing in the case of every misfortune, (Ṣ, Mṣb,) but it is [most] commended, (Ṣ,) or is most rewarded, (Mṣb,) on the occasion of the sharpness, or vehemence, thereof. (Ṣ, Mṣb.) And one says, أَتَيْتُ عَلَى ٱلْأَمْرَيْنِ صَدْمَةً وَاحِدَةً [*I made an end of the two affairs at one dash,* or *at one stroke*]. (TA.) — And *A baldness in the side of the forehead ;* syn. نَزْعَة. (Ḳ.) — See also الصِّدْمَتَانِ, in two places.

صِدْمَة : see صِدْم.

الصِّدْمَتَانِ (AZ, Ṣ, M, Ḳ) and ↑ الصَّدْمَتَانِ (Ḳ) *The* جَبِينَانِ [or *two parts whereof each is termed* جَبِين, *above the temple, on either side of the forehead*] : (Ḳ :) or *the two sides* (AZ, Ṣ, M, Ḳ) *of the* جَبِين (AZ, Ṣ, Ḳ) or *of the* جَبِينَان : (M :) or, accord. to AA, as is stated in a marginal note in a copy of the Ṣ, the correct meaning is *the two sides of the forehead.* (TA.) — And الصدمتان [i. e. الصِّدْمَتَانِ or ↑ الصَّدْمَتَانِ] signifies also *The two sides of the valley :* as though, by reason of their confronting, they struck each other. (TA.)

صُدَام : see what next follows.

صِدَام, (Ṣ, Ḳ,) or ↑ صُدَام, (M,) asserted by Az to be with ḍamm, (TA,) or the latter is vulgar, (Ṣ,) not allowable, (Ḳ,) though agreeable with analogy, (Ṣ, Ḳ,) being like صُدَاع and زُكَام and دُوَار and other terms for diseases, (TA,) *A*

certain disease in the heads of horses or similar beasts: (S, M, K:) or, accord. to ISh, a certain disease that attacks camels, in consequence of which their bellies become affected with acidity, and they relinquish the water, though thirsty, for some days, until they recover or die. (TA.)

أَصْدَمُ Bald in the sides of the forehead. (K.)

مِصْدَمٌ A man vehement in war, and courageous; or a warrior; or known, experienced warrior; syn. مِحْرَبٌ. (M.)

إِبِلٌ مُصَمَّدَةٌ: see what follows.

جَمَلٌ مَصْمُودٌ A camel affected with [the disease termed] صِدَاعٌ: and ↑ إِبِلٌ مُصَمَّدَةٌ [camels affected therewith]. (TA.)

صدن

صَيْدَنٌ A firm, strong, or compact, building. (M.) — And A firm, strong, or compact, garment, or piece of cloth: (M:) or a [garment of the kind called] كِسَآء that is stout, or strong, or that is thick, or compact, in texture. (K.) — And A king; (S, M, K:) because of the firmness of his rule, or his state, or condition; as also ↑ صَيْدَنَانِىٌّ and ↑ صَيْدَلَانِىٌّ. (M.) — And A fox; (S, M, K:) as also ↑ صَيْدَنَانِىٌّ: (K:) or الصَّيْدَنُ is one of the names thereof. (TA.) — And The hyena. (K.) — See also صَيْدَنَانِىٌّ. — Also A species of fly, that makes a buzzing sound over the herbage. (IKh, TA.) — And, as also صَيْدَلٌ, Stones [i. e. pieces of ore] of silver: to which are likened what are termed حِجَارَةُ العَقَارِبِ. (IDrst, TA. [See صَيْدَنٌ; and see also صَيْدَانٌ, below.])

صَيْدَانٌ Pieces of silver, (M, TA,) when struck from the stone [or ore] thereof: (TA:) n. un. with ة. (M, TA.) [See also صَيْدَنٌ, above, last signification. And see صَيْدَانٌ in art. صد.] — And Stone cooking-pots: (M, TA:) in this sense [likewise] a coll. gen. n.: n. un. with ة. (IB and L in art. صد, in which it is mentioned in the S and L and K.) [See, again, صَيْدَانٌ, and also صَيْدَاةٌ, in art. صد.] — And Small pebbles: (IAar, M, TA:) or so صَيْدَانُ الحَصَى. (L in art. صد.)

صَيْدَانَةٌ [as a n. un.: see صَيْدَانٌ, above. — Also] Rugged, hard ground, in which is fine stone. (M, TA.) — See also two other significations (mentioned here in the TA) in art. صد.

صَيْدَنَةٌ A certain creeping thing, (دَابَّة, M,) or a small creeping thing, (دُوَيْبَّة, S, K,) that makes for itself a habitation in the ground, (S, M, K,) within the ground, (M,) and conceals it; (S, M, K;) i. e. covers it over; (M;) so says A'Obeyd; (S;) also called ↑ صَيْدَنٌ: (S, K:) accord. to IKh, a certain small creeping thing (دويبة) that collects pieces of stick, or wood, from the plants: accord. to IAar, a certain creeping thing (دابة) having many legs, so many that they cannot be counted, which are slim and long. (TA.) — See also صَيْدَنٌ, in two places. — Also i. q. صَيْدَلَانِىٌّ (S, Mgh, K, TA) as meaning A seller of medicines, (Mgh,) or of perfumes: so called as being likened to the small creeping thing mentioned above: or from صَيْدَنٌ in a sense expl. above as syn. with صَيْدَلٌ. (TA.)

صدو

1. صَدْوٌ as an inf. n. of which the verb is صَدَا: see 2 in art. صدى, in two places.

صَدْوٌ as a subst. A certain liquid poison which is applied upon arrow-heads, or spear-heads, or the like, resembling the blood of the [serpent called] أَسْوَد. (M, TA.)

صدى

1. صَدِيَ, (S, M, Mgh, Mṣb, K,) aor. يَصْدَى, (S, Mgh, Mṣb,) inf. n. صَدًى, He thirsted: (S, M, Mgh, Mṣb, K:) or he thirsted vehemently. (M.) = صَدَا, inf. n. صَدْوٌ: see 2, in two places.

2. تَصْدِيَةٌ signifies The clapping with the hands; syn. تَصْفِيقٌ; (S, K;) accord. to Er-Rághib, as being like the echo (الصَّدَى), inasmuch as there is no profit in it; (TA;) or it is from الصَّدُّ, because they [who practised it in their worship] used to turn away (كَانُوا يَصُدُّونَ) from El-Islám; (K;) [see more in the second paragraph of art. صد;] and صَدْوٌ [an inf. n. of which the verb is ↑ صَدَا] signifies the same; (K;) and so ↑ تَصَدٍ, of which AHeyth cites as an ex. the saying of Ḥassán

صَلَاتُهُمُ التَّصْدِى وَالنَّفَاثُ

[Their prayer is the clapping with the hands, and whistling: like the saying in the Kur viii. 35]: (TA:) one says of a man, صَدَّى, (M,) or صَدَّى بِيَدَيْهِ, (TA,) meaning He clapped with his hands; (M, TA;) [said to be] originally صَدَّدَ; (M;) and صَدَا ↑ بِيَدَيْهِ, inf. n. صَدْوٌ [mentioned above], meaning the same. (TK.) = See also مُصَدِّيَةٌ.

3. صاداهُ, (K,) inf. n. مُصَادَاةٌ, (S,) He imitated him, or it; syn. عَارَضَهُ: (S,* K:) and he, or it, corresponded, and was equal, to him, or it. (TA.) In the Kur xxxviii. 1, some read صَادِ, with kesr, as an imperative from the مُصَادَاةُ (Bḍ, TA) as meaning المُعَارَضَةُ; and hence الصَّدَى [i. e. the echo], because it imitates (يُعَارِضُ) the first sound: so that the meaning is, Imitate thou (عَارِضْ) the Kur-án by thy works. (Bḍ.) — [And] i. q. دَنَا. [i. e. He considered, or forecast, its issues, or results; did, performed, or executed, it with thought, or consideration; or managed, conducted, ordered, or regulated, it]; relating to an affair: (M:) [or] المُصَادَاةُ signifies the turning about, or revolving, the opinion, or idea, [that one forms] respecting the management (تَدْبِير) of a thing, and the doing of it: (Ḥam p. 35:) [or,] accord. to Aṣ, the minding a thing attentively, carefully, or solicitously: a man who had assisted his she-camel in her bringing forth said, بِتُّ أُصَادِيهَا طُوَلَ لَيْلِى [I passed all my night minding her attentively, carefully, or solicitously]; because he disliked binding her fore shank to her arm, as it would distress her; or leaving her, as she might go away at random and the wolf might devour her young one: and in like manner one says of the pastor, يُصَادِى إِبِلَهُ [He minds attentively, &c., his camels]; when they thirst before the completion of their usual period of being kept from drinking, he restricts them to journeying by night so as to arrive at water on the morrow. (TA.) — And He soothed, coaxed, wheedled, or cajoled, him; or deceived, deluded, beguiled, circumvented, or outwitted, him; or strove, endeavoured, or desired, to do so: syn. دَارَاهُ, (S, M, K, TA,) and دَاجَاهُ, and سَاتَرَهُ, (S, K, TA,) all of which have one meaning, (TA,) [though the last implies concealing enmity,] and لَايَنَهُ. (M.) مَنْ صَادَاكَ فَقَدْ صَادَكَ [He who soothes thee, or coaxes thee, surely enmares thee] is a saying mentioned in the A. (TA.)

4. اصدى It (a mountain) returned an echo. (S,* K.) — And He (a man, TA) died; (K, TA;) as though [meaning] his echo ceased; the ا having a privative effect. (TA.)

5. تَصَدَّى, accord. to Er-Rághib, signifies The corresponding to a thing like as does the echo returning from the mountain. (TA.) [But accord. to others,] تصدى لَهُ is originally تَصَدَّدَ; (Az and L in art. صد;) and signifies تَعَرَّضَ, (S, M, K,) and تَضَرَّعَ. (M.) [See 5 in art. صد; where the usages of this verb, except in the senses mentioned and indicated here below, are fully explained.] — It signifies also The feigning oneself unmindful, negligent, inattentive, inadvertent, inconsiderate, or heedless, not being really so. (TA.) — And The diverting oneself. (TA.) — See also 2.

صَدًى [sometimes written صَدًا] An echo; i. e. الصَّدَى signifies what the mountain returns to him who utters a sound, or voice, or cry, therein; (K;) or the sound of the mountain and the like that responds to one; (M;) or what responds to one with the like of his voice, or cry, in the mountains &c. (S.) One says, صَمَّ صَدَاهُ! [His echo became dumb, or may his echo become dumb!] (S, TA;) meaning he perished, or may he perish: (S and K and TA in art. صمم:) and أَصْمَى اللّٰهُ صَدَاهُ! [May God make his echo to return no sound!] (S, K, TA;) meaning may God destroy him: (S, K, and TA in art. صمم:) for when a man dies, the صدى hears not from him anything, that it should respond to him. (S. [See also another explanation of this saying in what follows.]) — And A sound, voice, or cry, (M, TA,) in an absolute sense. (TA.) — Also The part of the head, (M,) or the part of the brain, (TA,) which is the place [or seat] of hearing. (M, TA.) And therefore one says, أَصَمَّ اللّٰهُ صَدَاهُ [May God render deaf the part of his brain which is the seat of hearing]. (TA.) — And The brain, (M, K, TA,) itself. (TA.) And The [entire] contents (lit. the stuffing, حَشْو,) of the head; (M, K, TA:) also called the هَامَة. (TA.) One says, صَدَعَ اللّٰهُ صَدَاهُ [May God crack his brain, or the contents of his head]. (M.) — And A bird that cries in the

هَامَة [or *head*] *of the slain when his blood has not been avenged by retaliation:* (M :) *or a bird that comes forth* (M, K) *from his head,* (مِنْ رَأْسِهِ, M,) *or from the head of the slain,* (K,) *when he, or it, has become consumed, or decayed,* (M, K,) also called the هَامَة ; (M ;) accord. to the assertion of the people of the Time of Ignorance; (M, K ;) mentioned by A'Obeyd; and some of them used to say that the bones of the dead became a هَامَة, which flew: pl. أَهْوَامٌ. (TA :) and [this may be meant by the saying that it signifies] the *male of the* بُومَة (S, M, K, TA) and هَامٌ: pl. أَهْمَةٌ: (M :) they used to say that when a man was slain and his blood was not avenged by retaliation, there came forth from his head a bird like the بُومَة, i. e. the هَامَة, the male being called the صَدَى; and it cried upon his grave, اسْقُونِي اسْقُونِي [*Give ye me to drink, give ye me to drink*, meaning, of the blood of the slayer]; and if the slayer was slain, it abstained from its crying: (TA :) and [it is said that] it signifies also the *body* [itself] *of a human being after his death*; (M, K ;) or the *remains of the dead in his grave*, i. e. his جُثَّة [or *corpse*]. (Jm, TA.) — And, (K,) accord. to El-'Adebbes, (S,) [*A cricket*;] *a certain flying thing, that creaks by night, and hops,* (S, K,) *and flies, thought by the* [*common*] *people to be the* جُنْدَب, *but it is only the* صدى, *the* جندب *being smaller than the* صدى. (S. [See also الصَّرَّار.]) — And *A certain fish, black, long,* (K, TA,) *and bulky:* n. un. صَدَاةٌ. (TA.) — And [A man] *small, or slender, in person;* (AA, M, K, TA ;) and so صَدَأٌ, with ء, as mentioned by Az. (TA. [See also صَدَعٌ and صَدِعٌ.]) — And *Knowing in respect of what is conducive to the good of cattle:* (K :) or صَدَى مَالٍ means thus: (M :) or *gentle in the management of cattle*; like إِزَاءُ مَالٍ: so in the Jm: (TA :) or, as some particularly say, of camels: (M, TA :) [i. e.] you say, إِنَّهُ لَصَدَى إِبِلٍ, meaning *Verily he is knowing in respect of camels, and of what is conducive to their good.* (S.) — Also *Thirst:* (S, M, K :) or *vehement thirst:* (M :) [see the first paragraph, in which it is mentioned as an inf. n. :] it is said that thirst does not become vehement but the brain dries, and therefore the skin of the forehead of him who dies of thirst cracks. (TA.) — See also the next paragraph. — And The *act of the* صَدَى (M, K, TA,) i. e., [as is indicated in the M,] *of him who raises his head and breast, looking towards, or regarding, a thing*; and so ↑ صَدَاةٌ. (TA.)

صَدٌ and ↑ صَادٌ and ↑ صَدْيَانُ (S, M, Mṣb, K) and ↑ صَدَى [which last is an inf. n. used as an epithet] (M) *Thirsting:* (S, M, Mṣb, K :) or *thirsting vehemently:* (M :) fem. [of the first] صَدِيَةٌ (Mṣb) and [of the second] صَادِيَةٌ (Mṣb, K) and [of the third] ↑ صَدْيَا : (S, M, Mṣb, K :) and the pl. of صَادِيَةٌ is صَوَادٍ. (Ham p. 329.)

صَدَاةٌ : see صَدَى, last sentence.

صَدْيَانُ ; and its fem., صَدْيَا : see صَدٍ.

صَادٍ (fem. with ة, and pl. of the latter صَوَادٍ) : see صَدٍ. — As pl. of صَادِيَةٌ, (M,) صَوَادٍ signifies [also] *Tall* palm-trees : (S, K :) and sometimes, *such as drink not water :* (S :) or palm-trees *that drink water :* [thus in a copy of the M :] and some say, *such as are tall* thereof, and of other trees. (M.)

صَأْسُ مُصْدَاةٌ [*A cup of wine*] *having much water: contr. of* مُعْرَقَة, this meaning "having little water." (M.)

مُصْدَاةٌ A man *who thirsts much.* (M.)

مُصْدِيَةٌ The woman *who faces, or decorates,* تُصَدِّي ↑ [which I thus render conjecturally, finding nothing to indicate its meaning except what here follows,]) *the* وِسَادَة [i. e. *pillow, or cushion,*] *with* الأَرْنَدِج, meaning *black lines, upon the leather* [*that forms its covering*]. (TA.)

صر

1. صَرَّ, (S, A, TA,) aor. ـُ, (S, TA,) inf. n. صَرِيرٌ, said of the جُنْدَب [which is app. a species of locust], and of a writing-reed, and of a door, (S, A, TA,) or of a dog-tooth, (نَاب, so in a copy of the S in the place of باب in other copies as in the A and TA,) *It made a sound, or noise;* (S, A, TA :) or *a prolonged sound or noise;* [meaning *it creaked*; or *made a creaking, or grating, sound*;] and so anything that makes a similar prolonged sound: and [in like manner] ↑ اصْطَرَّت said of a mast (سَارِيَة), *it creaked, or made a creaking sound:* (TA:) but when there is a lightness, or slightness, and reiteration, of the sound, they use the reduplicative form, ↑ صَرْصَرَ, inf. n. صَرْصَرَةٌ, (S,* TA,) signifying *he* (the bird called أَخْطَب, S, A, TA, and the hawk, or falcon, S, M, TA, or other bird, or flying thing, M) *uttered his* [*reiterated quavering*] *cry;* (S, M, A, TA ;) as though they imitated prolongation in the cry of the جُنْدَب [and the like], and reiteration in the cry of the أَخْطَب [and the like thereof]. (S, TA.) صَرُّ الجُنْدَبِ is a prov., expl. in art. جدب [q. v.]. (TA in that art.) — Also *He* (a sparrow) [*chirped, or*] *uttered a cry, or cries.* (TA.) — صَرَّ, aor. ـُ, inf. n. صَرٌّ and صَرِيرٌ; and ↑ صَرْصَرَ : *He cried, called out, or raised a cry or clamour,* (M, K,) *with vehemence,* (K,) *or with the utmost vehemence:* (M :) and [in like manner] one says, ↑ جَاءَ يَصْطَرُّ *He came* [*making a clamour, or*] *in clamour.* (TA.) — And صَرَّ صِمَاخَهُ, inf. n. صَرِيرٌ, *His ear-hole sounded,* (M, K,) *or tingled, or rang,* (A,) by reason of thirst. (M, A, K.) And صَرَّتِ الأُذُن *The ear tingled, or rang.* (ISk, A.) — And صَرَّ, aor. as above, *He thirsted* [app. *so as to hear a ringing in his ears*]. (IAqr.) — صَرٌّ [as inf. n. of صَرَّ] also signifies The act of *binding* [a captive, &c.: see the pass. part. n., مَصْرُورٌ]. (Mgh.) — You say, صُرَّ, [aor. ـُ,] (S, M, A,) inf. n. صَرٌّ, (M, TA,) *He tied up* a purse, (S, M,* TA,) and money in a purse. (A.) — And صَرَّ النَّاقَةَ (S, M, K) and بِالنَّاقَةِ, (M, K,) or صَرَّ النَّاقَةَ بِالصِّرَارِ, (Mṣb,) aor. ـُ, (M, Mṣb, K,) inf. n. صَرٌّ ; (M, K ;) [and app. ↑ صَرَّرَهَا ; (see the pass. part. n., voce مَصْرُورٌ ;)] *He bound the* صِرَار [q. v.] *upon the she-camel;* (S ;) [i. e.] *he bound the she-camel's udder with the* صِرَار : (M, Mṣb, K,* TA :) and صَرَّ الأُخْلِفَةَ بِالصِّرَارِ *[He bound the teats with the* صِرَار]. (A.) [See a verse of El-Kumeyt cited voce رِجْل ; and see also what there follows it.] — [Hence,] صَرُّهَا means also † *He left off milking her* [i. e. the camel]. (Mṣb.) — And صَرَّ, [aor. of صَرَّت,] said of a leathern bucket (دَلْو) that has become flaccid, *It is tied, and has a loop-shaped handle affixed within it, having another such opposite to it.* (K,* TA.) — And one says, صَرَّ عَلَى الطَّرِيقِ فَلَا ↕ أَجِدُ مَسْلَكًا [*He closed, or has closed, against me the road, or way, so that I find not any passage*]. (A.) And صَرَرْتُ عَلَى هٰذِهِ البَلْدَةِ فَلَا أَجِدُ مِنْهَا مَخْلَصًا ↕ [*This town has become closed against me so that I find not any way of escape from it*]. (A.) — And صَرَّ أُذُنَيْهِ, [aor. ـُ, inf. n. صَرٌّ,] *He* (a horse) *contracted his ears to his head:* (ISk, S :) or *pointed and raised his ears;* which a horse does only when he exerts himself and hastens in his pace: (TA :) or *he* (an ass) *straightened and erected his ears to listen;* (M, K ;) as also ↑ صَرْصَرَهَا. (TA.) — [The inf. n.] صَرٌّ signifies also The act of *confining, withholding, hindering, or preventing.* (TA.) — And صَرٌّ ; *He had an iron collar put upon his neck, or round his neck and hands together.* (A.) — And صَرَّ, aor. ـُ, *He collected together* a thing, or things, (IAar,) or anything. (TA.) And ↑ صَرَّرَ كَلَامًا *He collected something to be said in his bosom, or mind.* (L and TA, from a trad.) And ↑ صَرْصَرَ المَالَ, inf. n. صَرْصَرَةٌ, *He collected together the property, or the camels or the like, and put back what had become scattered of the extreme portions thereof.* (T, TA.) — And صَرٌّ *It* (a plant, or herbage,) *became smitten by cold, or by intense cold.* (M, K.)

2 : see 1, in three places. — صَرَّرَتْ said of a she-camel, *She preceded.* (Aboo-Leylà, M, K.)

3. صَارَّهُ عَلَى الشَّيْءِ *He compelled him against his will to do the thing.* (S, K.)

4 : see 1, latter part, in three places. — اصْرَعَلَّ عَلَيْهِ, (S, TA,) inf. n. إِصْرِعْلَال, (TA,) † *He persevered, or persisted, in it; or kept to it perseveringly.* (S, TA.) You say, اصْرَعَلَّ فَعَلَ † *He persevered, or persisted, in doing it.* (Mṣb.) And اصْرَعَلَّ هَوَى الذَّنْبِ ↕ † *He persevered, or persisted, in the crime, sin, or act of disobedience.* (M, TA.) The verb is used in this sense when its object is evil, or crime, or the like. (TA.) — And † *He*

determined, resolved, or *decided, upon it.* (M, Mṣb, K.) You say, اصرّ عَلَى فِعْلِهِ † *He determined, resolved,* or *decided, upon going on in doing it, and not turning back.* (TA.) — اصرّ يَعْدُو † *He hastened* (M, K) *somewhat* (M) *in running:* (M, K:) [in the CK, for اصرّ يَعْدُو أَصَرَّ, which is put أَصَرَّ بَعْدُ وَأَسْرَعَ:]) accord. to A'Obeyd, the verb in this sense is أَصَرَّ; but Et-Toosee asserts that this is a mistranscription. (M.) — اصرّ السُّنْبُلُ *The ears of corn became such as are termed* صُرٌّ [q. v.]: (M, K:) [or] accord. to ISh, one says, اصرّ الزَّرْعُ, inf. n. إِصْرَارٌ, meaning *The seed-produce put forth the extremities of its awn, before its ears had become developed.* (TA.)

8: see 1, former half, in two places. — اصطرّ said of a solid hoof, *It was,* or *became, narrow,* or *contracted,* (Ṣ, TA,) *in an unseemly manner,* or *immoderately.* (TA.)

R. Q. 1. صَرْصَرَ, inf. n. صَرْصَرَةٌ: see 1, former half, in two places: — and the same paragraph, last sentence but one.

صِرٌّ *A leathern bucket* (دَلْو) *that, in consequence of its having become flaccid, is tied, and has a loop-shaped handle affixed within it, having another such opposite to it.* (K,* TA.) — See also صِرِّيرَةٌ.

صِرٌّ (Ṣ, M, A, Mṣb, K) and † صِرَّةٌ (M, A, K) *Cold:* (Th, M, A, Mṣb, K:) or *intense cold;* (Ṣḥ, M, A, K:) as also † صَرْصَرٌ: (Ḥam p. 719:) or *cold that smites the herbage and the seed-produce of the field:* (Ṣ:) in the Ḳur iii. 113, the first of these words has the first of the meanings expl. above: (IAmb:) or the second meaning: (Ṣḥ:) or signifies *noise and commotion:* or, accord. to I'Ab, *fire.* (IAmb.) — And رِيحٌ صِرٌّ (M, A, K) and † صَرْصَرٌ (Ṣ, M, A, K) *A wind intensely cold:* (Ṣ, M, A, K:) or *very intensely cold:* (T in explanation of the latter:) or *vehemently loud:* (M, A, K:) of † صَرْصَرٌ some say that it is originally صَرْرٌ, from صِرٌّ meaning "cold;" the incipient letter being repeated, and put in the place of the medial ر: others, that it is from صَرِيرُ البَابِ ["the creaking of the door"], and from صِرَّةٌ meaning "vociferation, or clamour." (ISk.) — And صِرٌّ is the name of *A certain bird, like the sparrow* (Ḳ, TA) *in size,* (TA,) *of a yellow colour:* (Ḳ, TA:) so called because of its cry: or, as some say, the *sparrow* (عُصْفُور) *itself.* (TA.)

صِرَّةٌ *Vociferation,* or *clamour:* (Ṣ, M, A, TA:) so in the Ḳur li. 29: (TA:) or the *most vehement vociferation* or *clamour* or *crying* (Ṣḥ, M, K*) of a man and of a bird &c. (Ṣḥ, M.) [In the Ḳ, this meaning is erroneously assigned to صِرٌّ.] — And *Vehemence* of grief or anxiety (Ṣ, M, Ḳ) and of war (M, Ḳ) and of heat, (Ḳ,) or of the hot season, (M,) &c.: (Ṣ, M:) and *vehemence of the heat* of summer. (Ṣ, A.) — And *A contraction, or much contraction, and sternness, or moroseness, of the face,* (Ḳ, TA,) *by reason of dislike,* or *hatred.* (TA.) — Also *A company, a collection,* or *an assemblage.* (Ṣ, M, Ḳ.) So in the following words of Imra-el-Keys:

* جَوَاجِرُهَا فِي صَرَّةٍ لَمْ تُزَيَّلِ *

(Ṣ, M) i. e. *Those of them that remained behind, in a herd, not dispersed:* (EM p. 48: [see the entire verse voce دُونَ:]) or صَرَّةٌ here means *in* [the midst of] *clamour:* (Ṣ:) or *in vehemence of grief* or *anxiety.* (Ṣ, M.) — Also i. q. صُفَّةٌ (M, Ḳ) [i. e.] *A certain bead* (خَرَزَة) *by which women fascinate men so as to withhold them from other women.* (Lḥ, M, Ḳ, TA. [This is evidently what is meant by صُفَّة, but is given in the M and Ḳ as a signification distinct therefrom.]) — See also صُرَّةٌ.

صُرَّةٌ *A purse* (تَرْجَم, M, Ḳ, in the CK تِرْبِيعٌ,) *for money;* (Ṣ, M, A, Mṣb, Ḳ:) as also صُرَّةٌ, with fet-ḥ, (TA,) or صُرَّةٌ: (so in a copy of the A:) pl. of the first, صُرَرٌ. (Mṣb.) Hence the prov., افْتَحْ صُرَرَكَ تَعْلَمْ عُجَرَكَ, meaning † *Return to thyself,* [or *lay open the recesses of thy mind,*] *and thou wilt know* [*thy vices, or faults, or*] *thy good from thy evil.* (Meyd. [See also صُرَّةٌ, last explanation.])

صُرَّةٌ: see صِرٌّ.

صُرَرٌ *Ears of corn* (سُنْبُل) *after the culm is produced,* (M, Ḳ, [in the CK, يُقَصَّب is put in the place of يُقَصَّب,]) *before they become apparent:* (M:) or *ears of corn while the farina has not come forth into them:* n. un. with ة: (AḤn, M, Ḳ:) or, accord. to ISh, *corn when the leaves become twisted, and the extremity of the ears becomes dry, or tough, though the farina have not come forth into them.* (TA.) [See 4, last sentence.]

صَرُورٌ: see صَرُورَةٌ, in two places.

صِرَارٌ The *thing with which a she-camel's udder is bound:* (M, Ḳ:) the *string which is tied over the she-camel's udder and over the* [*piece of wood called*] قَوْدَمَة, *in order that her young one may not suck her;* (Ṣ:) and in order that it may not make any impression upon her, they smear her teats with fresh [dung of the kind called] بَعْر: (TA:) or *a piece of rag which is bound upon the she-camel's teats, in order that her young one may not suck her:* (Mṣb:) pl. أُصْرَةٌ. (M, A, Ḳ.) It is a custom of the Arabs to bind the صرار upon the udders of their milch camels when they send them to pasture by themselves; and when they return in the evening, they loose the أُصْرَة, and milk. (IAth.) — [Hence,] جَعَلْتُ دُونَ فُلَانٍ صِرَارًا ‡ *I put an obstruction, or obstacle, in the way of such a one.* (A.) — Also *Elevated places over which the water does not come.* (Ṣ.)

صُرُورٌ: see صَرُورَةٌ.

صَرُورَةٌ: see the next paragraph, in three places.

صَرُورَةٌ (Ṣ, M, A, Mṣb, Ḳ) and † صَرُورَةٌ (Ṣ, M, Mṣb, Ḳ) and † صَرُورٌ (M, Ḳ) and † صُرُورِيَّةٌ (Ṣ, M, Mṣb, Ḳ) and † صُرُورِيٌّ (M) or † صَرُورِيٌّ, (Ṣgh, Ḳ,) the last like عَاشُورَاءُ, mentioned on the authority of Ks, (TA,) A man *who has not performed the pilgrimage to Mekkeh:* (Ṣ, M, A, Mṣb, Ḳ:) so called from صَرَّ, signifying the "act of confining, withholding, hindering, or preventing;" (TA;) or because the person so called refrains from expending of his property in pilgrimage: (Mṣb:) you say also, اِمْرَأَةٌ صَرُورَةٌ *a woman who has not performed the pilgrimage to Mekkeh:* (Ṣ, Mṣb:) pl. † صَرَائِرُ and † صَرَارِيُّ: (Ḳ:) [or, rather, the former is a coll. gen. n., of which صَرُورَةٌ is the n. of un.; and the latter is a quasi-pl. n., like ضَبَابِيٌّ, as well as n. un. of صَرَائِرُ:] Fr cites, from certain of the Arabs, † صَرَائِرُ as used collectively; and one of the number is termed † صَرَارِيَّةٌ: (Ṣ:) each of the forms ending with the relative ى receives the dual and pl. and fem. inflections: and accord. to IAṣr, the forms preceding those receive also the dual and pl. inflections: (M,* TA:) and some say that صَرَائِرُ is pl. of † صَرُورَةٌ: (TA:) or † صَرُورَةٌ and † صَرُورٌ, (M,) or صَرُورَةٌ, (Lḥ, Ṣ, M, A, Mṣb,) as occurring in the poetry of En-Nábighah, (Yaḳoob, Ṣ,) not used without ة, (Lḥ, M,) or all the sing. forms above mentioned, (Ḳ,) signify one *who has not married:* (M, A, Ḳ:) or *who has not had intercourse with women:* as though he had determined (أَصَرَّ) upon relinquishing them: (Yaḳoob, Ṣ, Mṣb:*) applied in like manner to a woman, and to a plurality of persons: (M, Ḳ:) the ة in صَرُورَةٌ applied to a man and to a woman is not to denote the fem. gender, but to give the utmost intensiveness to the signification. (IJ, M.) — It is said in a trad., لَا صَرُورَةَ فِي الْإِسْلَامِ, (Ṣ, M,) meaning, accord. to A'Obeyd, *There is no abstinence from intercourse with women in El-Islám:* (M, TA:) i. e., no one should say, I will not marry: (TA:) thus he makes صرورة a noun signifying an accident: but it is better known as an epithet: (M:) and IAth says that the meaning is, he who slays another in the حَرَم [or sacred territory of Mekkeh] shall be slain: his saying, "I am a صرورة; I have not performed the pilgrimage, and I know not the sacredness of the حَرَم;" shall not be accepted of him: for in the Time of Ignorance, the Kaabeh was a place of refuge. (TA.)

دَرَاهِمُ صَرِيرَةٌ i. q. مَصْرُورَةٌ [i. e. *Dirhems,* or *pieces of money, tied up in a purse*]: (Ḳ:) termed in the present day † صَرَّة. (TA.) — See also صَارَةٌ.

صَرَّارِيٌّ *A sailor:* (Ṣ, M, Ḳ:) like صَارٍ: (Ṣ:) pl. صَرَّارُونَ: (Ṣ, M, Ḳ:*) it has no broken pl.: (M:) or صَرَارِيٌّ should be [without tenween, imperfectly decl., and] mentioned in art. صرى; for it is pl. of صَرَّارٌ, which is pl. of صَارٍ, which J has mentioned in art. صرى: AḤát used to say that صُرَّارٌ is a sing., like خُطَّافٌ; but without sufficient authority: and J has regarded صَرَارِيّ as a sing. in consequence of his finding it to have the same construction as a sing. in verses of Arabs;

whence he imagined the ى in it to be the relative ى, as is shown by his mentioning the word in this place. (IB.)

صَرْدَوِىٌّ: see صَرْدَوِيَّةٌ.

صَرَّى: see صِرِّى: ═ and see also art. صرى.

صُرِّىٌّ: see the next paragraph.

صُرِّىَّ, هُوَ مِنِّى صُرِّىَّ, said of an oath, (Ṣ,) or هِىَ مِنِّى صُرِّىَ, صُرِّىَ, (M, K,) and ↑ أُصِرِّىَ, and ↑ صُرِّىَ, and ↑ أُصِرِّىَ, (Yaʼḳoob, Ṣ, M, K,) and ↑ صُرِّىَ and ↑ صُرِّىَّ, (K, TA,) or ↑ صُرِّىَ and ↑ صُرِّىَّ, (as in a copy of the M,) *It is a determination, or resolution, from me;* (Ṣ, M, K:) *a serious assertion; not a jest.* (Ṣ, K.) Aboo-Semmál El-Asadee, his she-camel having strayed, said, "I swear to Thee, [O God,] that, if Thou restore her not to me, I will not serve Thee:" (Ṣ:) or, "O God, if Thou restore her not to me, I will not pray a prayer to Thee:" (TA:) and he found her, her nose-rein having caught to a thorn-tree (عَوْسَجَة); and he took her, and said, عَلَيَّ نَذْرٌ أَنِّى مِنِّى صُرِّىَ *My Lord knew that it was a determination, or resolution, or serious assertion, from me:* (Ṣ:) or *a confirmed determination:* (ISk:) it is derived from ↑ أَصْرَرْتُ عَلَى الشَّىْءِ "I persevered, or persisted, in the thing:" (Ṣ:) [or "I determined, or resolved, upon the thing:" AHeyth says, ↑ صِرِّى, i. e., *Determine thou,* or *resolve thou;* as though he addressed himself; from أَصَرَّ عَلَى فِعْلِهِ "he determined, or resolved, upon going on in doing it, and not turning back:" أُصِرِّى, it is also said that ↑ أُصِرِّى is changed into ↑ بِأَبِّى أَنْتَ; and in like as they say بِأَبِّى أَنْتَ and بِأَنِّى أَنْتَ: and in like manner, ↑ صِرِّى is changed into صِرِّى; the ت in أُصِرِّى being elided: not that they are two dial. vars., أُصْرُرْتُ عَلَى الشَّىْءِ and صَرَرْتُ: and Fr. says that صِرِّى and ↑ أُصِرِّى are originally imperatives; and that, when they desired to change them [i. e. the imperatives] into nouns, they changed the ى into ا [written ى after fet-ḥ]: and in like manner, [changing verbs into nouns,] they say, نَهْىٌ عَنْ قِيلٍ وَقَالٍ, &c. (TA.) Accord. to AZ, one says, ↑ إِنَّهُ مِنِّى فَأْصِرَّى meaning *Verily, it is a truth, or reality, from me;* and Aboo-Málik says the same of ↑ أُصِرِّى. (TA.)

صِرِّى: see the next preceding paragraph, in three places.

صِرٌّ and ↑ صِرِّىٌّ A dirhem, (Ṣ, M, A, K,) and a deenár, (A,) *that sounds,* (Ṣ, M, K,) or and *rings,* (A,) *when struck:* (Ṣ, M, A, K:) in some copies of the last of which, in the place of لَا يُنْقَدُ, is put لَا يُنْفَقُ: TA:) accord. to some, used only in negative phrases: (IAạr, M:) thus used in the phrase, مَا لِفُلَانٍ صِرٌّ, [expl. as] meaning *Such a one has not a dirhem nor a deenár:* (IAạr, A:*) and so used, as meaning *a dirhem,* by Khálid Ibn-Jembeh; who does not assign to it a dual nor a pl. (TA.)

صُرِّىٌّ: see صِرِّىٌّ.

صُرِّىَّ: see صِرِّىٌّ: ═ and see also صِرِّى.

الصُّرَّارُ, (Mṣb,) or صُرَارُ اللَّيْلِ, (Ṣ, K,) or both, (Mgh in art. خطب,) and ↑ الصُّرْصُرُ, (M and L in art. رجد,) *The* جُنْدُب; [*a cricket,* which is called the صُرَّار in the present day]; (Ṣ, M, Mgh, L:) *a certain thing that creaks* (يَصِرُّ); (Mṣb:) *a small flying thing;* (K:) it is *larger than the* صُدَى, and is *called by some of the Arabs* الصُّدَى: (Ṣ, Mgh:) A'Obeyd says that this last term signifies a certain flying thing that creaks (يَصِرُّ) by night, and hops, and flies, thought by the [common] people to be the جُنْدُب, and found in the deserts. (Mṣb.)

صُرَّانٌ *Such as grow in hard ground* (جَلَد [in the CK, erroneously, جِلْد]) *of the trees termed* شَجَرُ العِلْك, (K, TA,) *and of other trees.* (TA.)

صَرْصَرٌ: see صِرٌّ, in three places. ═ and see الصَّرَّار. ═ Also *A certain insect* (دُوَيْبَّة), (M, K, TA,) *beneath the ground, that creaks* (يَصِرُّ) *in the days of the [season called]* رَبِيع; (TA;) and so ↑ صُرْصُورٌ and ↑ صُرْصُورٌ. (M, K, TA.) [Accord. to Forskål, (Descr. Animal., p. xxii.,) صرصر, pronounced "sursur," is applied to an insect which he terms *Blatta Aegyptiaca.*] ═ And The *cock:* (K, TA: [written by Golius and Freytag ↑ صِرْصِر:]) so called because of his cry. (TA.) ═ See also صُرْصُورٌ.

صُرْصُرٌ: see صَرْصَرٌ: ═ and see also صُرْصُورٌ.

صَرْصَرَانٌ: see the next paragraph, in two places.

صَرْصَرَانِىٌّ sing. of صَرْصَرَانِيَّاتٌ, (Ṣ, Mṣb,) which signifies Camels *between the* بَخَاتِىّ [or *Bactrian* (in the CK, erroneously, نَبَاتِىّ)] *and the Arabian:* (Ṣ, M, Mṣb, K:) or *such as are called* فَوَالِج: (Ṣ, M, K:) and ↑ صَرْصَرَانٌ [if not a mis-transcription] signifies the same. (TA.) [See also صُرْصُورِىٌّ.] ═ And صُرْصُرَانِىٌّ (Ṣ, M, K) and ↑ صُرْصُرَانٌ (M, K) *A species of fish,* (Ṣ,) *a certain smooth fish,* (M, K,) *of the sea.* (Ṣ, M.)

صُرْصُورٌ *Large* camels; (Ṣ, M, K;) as also ↑ صَرْصَرٌ and ↑ صُرْصُرٌ. (TA.) ═ And A camel *of the species called* بُخْتِىّ [i. e. *Bactrian*]: (M, K:) [see also صُرْصُرَانِىٌّ:] or *its offspring;* as also ↑ صُرْصُورِىٌّ: (M:) or *an excellent stallion-camel.* (IAạr.) ═ See also صُرْصُرٌ. ═ Also *A ship,* or *boat:* [or *a long, or great, ship or boat:*] and so ↑ قُرْقُورٌ. (TA.)

الصَّرْصَرِيَّةُ *The Nabatheans of Syria.* (Ṣ, K.)

رَجُلٌ صَارٌّ بَيْنَ عَيْنَيْهِ *A man contracted in the part between the eyes, like him who is grieving, or mourning.* (TA.) ═ And صَارٌّ signifies Trees (شَجَر) *tangled, or luxuriant, or abundant and dense, not without shade* (K, TA) *in their lower parts, by reason of their perplexedness.* (TA.)

صَارَّةٌ *A want; a thing wanted; an object of want; or a needful, or requisite, thing:* (Ṣ, M, K:) pl. صَوَارُّ. (TA.) One says, لِى قِبَلَ فُلَانٍ صَارَّةٌ [*I have a want to be supplied to me on the part of such a one*]. (A'Obeyd, Ṣ.) ═ Also *Thirst:* (Ṣ, K:) pl. صَرَائِرُ, (K,) which is extr., (TA,) and صَوَارُّ: (K:) or the latter is pl. of صَارَّة in the sense first expl. above; as A'Obeyd says; and this is meant in the K: (TA:) AA says that its pl. in the latter sense is صَرَائِرُ; and he cites the following words of Dhu-r-Rummeh:

* فَانْصَاعَتِ الحُقُبُ لَمْ تَقْمَعْ صَرَائِرَهَا *

[*And the wild asses turned back, retreating quickly, not having quenched their thirst*]: but fault has been found with AA for this; and it is said that صَرَائِرُ is pl. of ↑ صَرِيرَةٌ, [which is not expl.,] and that the pl. of صَارَّة is صَوَارُّ. (Ṣ.) One says, قَصَعَ الحِمَارُ صَارَّتَهُ, meaning *The ass* drank water until he *quenched his thirst.* (Ṣ.)

صَرُورٌ: see صَرُورَةٌ, in two places.

صَرُورَةٌ: see صَرُورٌ, in three places.

صَارُورَاءُ, صَارُورَةٌ, صَارُورَى: see صَرُورَةٌ.

صَوْرَبَةٌ *Narrow in disposition and in mind or judgment or opinion.* (Ṣgh, K.)

حَجَرٌ أَصْرُ *A hard stone;* (Tekmileh, TA:) and صَخْرَةٌ صَرَّاءُ *a hard rock:* (M, K:) or *a smooth rock.* (L.)

أَصِرَّى: see صِرِّى, in four places.

أُصِرِّى: see صِرِّى, in three places.

أَصِرَّةٌ or مِصَرٌّ: see صِرٌّ.

مَصَرَّتَا البَوْلِ وَالغَائِطِ [*The two sphincters that serve as repressers of the urine and dung*]. (K in art. اسر.)

مُصِرَّةٌ A she-camel *that does not yield her milk copiously.* (M, K.)

مُصَرَّاةٌ *That has been left unmilked for some days, in order that the milk may collect in her udder, or until it has collected in her udder;* (M, K;) as also ↑ مُصَرَّةٌ; applied to a ewe, or she-goat: or the former is from صَرَّى, aor. يُصَرِّى, (K,) inf. n. تَصْرِيَةٌ, and therefore should be mentioned in art. صرى [q. v.]. (TA.)

مُصَرَّرَةٌ: see the next paragraph.

مَصْرُورٌ *Bound, as a captive.* (Mgh.) ═ And مُصَرَّرٌ and ↑ مُصَرَّرَةٌ A she-camel *having her udder bound with the* صِرَار. (IAth, TA.) ═ And مُصَرْمَرٌ applied to a solid hoof, *Contracted:* or *narrow:* (M, K:) or *narrow and contracted:* (Ṣ:) and ↑ مُصْطَرٌّ signifies the same; (M, K;) or *narrow in an unseemly manner,* or *immoderately.* (TA.) ═ Also ‡ A man *having an iron collar put upon his neck, or round his neck and hands together.* (A.)

مَضَارّ [app. an irregular pl. of مَضِيرٌ, and therefore without tenween,] The أَمْعَاء [or *guts, bowels,* or *intestines, into which the food passes from the stomach*]. (M, K.) One says, شَرِبَ حَتَّى مَلَأَ مَضَارَّهُ, meaning [*He drank until he filled*] *his* أَمْعَاءَهُ: mentioned by AHn on the authority of IAạr, with no more explanation than this. (M.)

امْرَأَةٌ مُصْطَرُّ: see مَضْرُورٌ. — One says also مُصْطَرُّ الحَقْوَيْنِ [meaning ‡ *A woman narrow in the flanks*]. (A.) — See also مُضْطَرِدٌ, in art. صرد.

صرب

1. صَرَبَ *He made the sour milk termed* صَرْب (K,* TA:) [or صَرِبَ اللَّبَنُ, (M, TA,) aor. ـَ, (M,) or ـِ, (TA,) inf. n. صَرْبٌ, *he made the milk to become what is termed* صَرْب: and *he milked some of the milk upon other milk, and left it to become sour:* (M, TA:) or صَرَبَ اللَّبَنَ فِى الوَطْبِ *he collected the milk in the skin, portion after portion, and left it to become sour;* as also صَرَبَ اللَّبَنَ فِى السِّقَاءِ: (Ṣ:) or you say, اِصْطَرَبَهُ ↑ and السَّمْنَ فِى السَّحْنِ [*he collected, portion after portion, and left, the milk in the skin* called سِقَاء and *the clarified butter in the skin* called سَحْن]. (M, TA.) — [Hence,] صَرَبْتُ اللَّبَنَ فِى الضَّرْعِ ‡ *I caused the milk to collect in the udder, not drawing it forth.* (Kt, TA.) — And صَرَبَ ‡ *He kept in, or retained, and collected, [his] urine:* (K, TA:) or *withheld it long:* accord. to some, particularly said of a stallion-camel: (TA:) [or] صَرَبَ يَصْرِبُ, (Ṣ, M,) aor. ـِ and ـُ, inf. n. صَرْبٌ, (M,) ‡ *he kept in, or retained, and collected, his urine:* (Ṣ, M:) accord. to some, particularly said of a stallion-camel. (M.) — And صَرَبَ الصَّبِىُّ [بَطْنَهُ being app. understood] ‡ *The boy remained some days without discharging his excrement, or ordure:* (M, TA:) and صَرِبَ بَطْنُ الصَّبِىِّ, inf. n. صَرَبٌ, ‡ *the boy's belly became constipated* (عَقَدَ), ‡ *that he might become fat:* (M:) [or] صَرَبَ الصَّبِىُّ يَصْرَبُ ‡ *the boy's excrement, or ordure,* (رَدُو بَطْنِهِ) *became confined, so that he remained a day without discharging it, when he was about to become fat.* (Ṣ.) [In the copies of the K, صَرِبَ is expl. as signifying عَقَدَ بَطْنُ الصَّبِىِّ يَصْرَبُ, to which, written without the syll. signs, the TA assigns the last of the meanings above; therefore, I doubt not, the right reading is بَطْنُ, agreeably with the explanation of صَرَبَ بَطْنُ الصَّبِىِّ in the M, given above: otherwise, the meaning must be ‡ *He, or it, caused the boy's belly to become bound, or constipated, that he might become fat.*] — صَرِبَ, aor. ـَ, (K, TA,) inf. n. صَرَبٌ, (TK,) said of milk, (TA,) *It became collected* (K, TA) *in the udder.* (TA.) — صَرَبَتِ الأَرْضُ *The land produced herbs, or trees, such as are termed* صَرَب [a coll. gen. n. of which the p. un. is صَرَبَةٌ, q. v.]. (M, K.* [The meaning is indicated in both by the context.]) — صَرَبَ also signifies *He cut, or cut off;* (K, TA;) *i. q.* صَرَمَ; like as one says ضَرَبَةُ لَازِبٍ and لَازِمٌ. (TA.) — And *i. q.* كَسَبَ [*He gained, acquired, or earned*; &c.]. (K.)

2. صَرَّبَ The *drinking of sour milk,* (O, K, TA,) *such as is called* صَرْب. (TA.) — And The *eating of gum,* (O, K, TA,) i. e., *what is called* صَرْب. (TA.)

4. اصرب *He* (a man, TA) *gave.* (O, K.) One says, اصرب إِلَيْهِ مَالَهُ *He* (a man) *gave to him property.* (TK.)

8: see 1, first sentence. — اصطرب صَرْبَةً *He provided, or took, for himself some milk, either fresh or sour, in a skin, for a journey.* (M, TA.)

11. اصْرَأَبَّ [said by MF to be written by ISd اصْرَأَبَّ ↑] *It was, or became, smooth,* (M, O, K, TA,) *and clear;* (TA;) said of a thing, (M, K, TA,) or of milk. (O.)

Q. Q. 4. اِصْرَأَبَّ: see what next precedes.

صَرْبٌ and ↑ صَرِبٌ (Ṣ, M, &c.) *Sour milk* (M, Mṣb, K) *that has been collected in a skin:* (M, K:) or *very sour milk:* (Ṣ, Mṣb:) or *milk that has been collected in a skin for some days so that it has become very sour:* (Aṣ, M:) n. un. صَرْبَةٌ and ↑ صَرِبَةٌ: (M, TA:) صِرْبٌ, occurring in some of the Expositions of the Jámi' eṣ-Ṣagheer, is a mistranscription; or it may be a pl. of صَرْبٌ accord. to the analogy of حَمْلٌ and رِجَالٌ, and رَمْلٌ and رِمَالٌ. (Mgh.) One says, جَاءَنَا بِصَرْبَةٍ ↑ تَفْرِى الوَجْهَ [*He brought us some sour milk, or very sour milk, that had been collected in a skin, making the face to contract in wrinkles*]. (Ṣ.) [SM here adds,] As says that الصَّرْب is like الصَّرِب, and is better known. (TA. [But this evidently relates to the signification of "the act of cutting," or "cutting off;" not to الصَّرْب as applied to milk.]) — Also, (K,) or the former word, (M,) *Milk that is provided in a skin for a journey,* (M, K,) *whether fresh or sour.* (M.) — And both words, (M, K, TA,) or ↑ صَرْب [only], (Ṣ, Mṣb,) *Gum:* (Mṣb:) or *red gum:* (T, Ṣ, M, L, TA: in the K, الصَّمْغ الأَحْمَر explained by الأَحْمَر: TA:) some say (M) it is the *gum of the* عَلَّح (Ṣ, M) *and of the* مُرْط, peculiarly; *the pieces of which are red, as though they were ingots [of gold], and they are broken with stones:* (M:) the n. un. is ↑ صَرْبَةٌ: (Ṣ, M: [صَرْبَة as a n. un. in this sense I do not find mentioned:]) and sometimes it [i. e. صَرْب or صَرِب] has صِرَاب for pl.: (M:) sometimes, (Ṣ,) what is called ↑ صَرْبَةٌ is *a thing like the head of the cat [in size], within which is a thing* [or *substance*] *like* دِبْس [or *honey of dates*], (Ṣ, K,) *until like glue,* (Ṣ,) *which is sucked and eaten.* (Ṣ, K.)

صِرْبٌ *A few tents* (بُيُوت) [in the O, erroneously, إِبْيُوت] *of the weak sort of the Arabs of the desert:* (IAạr, O,* K, TA:) and so صِرْز. (O.)

صَرْبٌ: see صَرِبٌ, in two places. — Also *Red honey.* (TA in art. صرد.) — See also صَرْبَةٌ.

صَرْبَةٌ: see صَرْبٌ, in two places. — Hence, ‡ *The water* [by which is meant the *seminal fluid*] *that collects in the back [of a man];* as being likened to the [sour] milk that is collected in a skin. (M, TA.)

صَرْبَةٌ: see صَرْبٌ, in three places. — Also *A herb,* (M, K,) and *tree,* (M,) *that becomes green, and puts forth leaves, when dry, or that has grown, or become somewhat restored to a good state, after having been eaten* [or *depastured*], يَتَحَمَّض, so in the M, [in the K يَتَخَمَّر, which, as is remarked in the TK, is a mistake,]) *after men [have fed their cattle therefrom]:* pl. [or rather coll. gen. n.] ↑ صَرْب. (M.)

صَرْبَى, (Ṣ, K,) accord. to Sa'eed Ibn-El-Museiyib, (TA,) The [*she-camel called*] بَحِيرَة, (Ṣ, K,) *whose milk was forbidden* [by the *pagan Arabs*] *for the sake of the idols* (الطَّوَاغِيت), *no man milking her [for himself]:* (TA:) thus called, (Ṣ, K, TA,) it is said, (TA,) because they used not to milk her save for the guest, so that her milk became collected [and retained] (Ṣ, K, TA) in her udder: (Ṣ, TA:) Kt says, it is from صَرَبْتُ اللَّبَنَ فِى الضَّرْعِ [expl. above]; or, as some say, from [الصَّرْب as signifying] "the act of cutting," or "cutting off;" and this seems to be the more correct of the two explanations: accord. to IAạr, it signifies *a she-camel having the ear slit,* like the بَحِيرَة, or *cut off:* and its pl., he says, is صُرُب. (TA.)

صِرَاب *Seed-produce, or corn, which has been sown after that which has been carried off to the place where it is trodden in the autumn.* (O, K.)

صَرِيب Milk *that has been made what is termed* صَرْب; as also ↑ مَصْرُوب: (M, TA:) or *sour* milk: (A, K, TA:) pl. صُرُب. (K.) So in the saying الصَّرِيبَ لَا الصَّرِيبَ, i.e. [Give me] *the thick* [milk], *from a number of milch camels, that has been mixed together; not the sour.* (A, TA.)

صَرِيبَة *Clearness,* and *smoothness:* thus in the phrase صَرِيبَةُ حَنْظَلٍ in a verse of Imra-el-Keys; as some relate it: (M, TA:) as others relate it, صَرِيبَة, (M,) or صَلَابَة. (TA.)

مِصْرَب *A vessel in which milk is collected, portion after portion, and left to become sour:* (Ṣ, K:*) and so مِصْرَض and مِقْرَض: pl. مَصَارِب. (TA.)

مَصْرُوب: see صَرِيب.

مُصَرِّبَة ‡ A she-camel *that is kept from being milked, in order that she may become fat.* (L in art. صفح, from the T.)

صرح

2. صَرَّحَ, inf. n. تَصْرِيحٌ, *He plastered with*

صَارُوجٌ a watering-trough or tank (K,* TA) &c.: and sometimes they said صَرْقٌ. (TA.)

صَارُوجٌ *Quick lime* (ثُورَة), and the *mixtures thereof*; (T, S, M, Mgh, Msb, K;) *with which are plastered watering-troughs, or tanks, and baths*, &c.: (M, TA:) a Pers. word, (S, TA,) originally جَارُو, (TA,) arabicized, (S, M, Msb, K,) as is every word in which occur both ص and ج, (S, Msb,) or صَ is an exception to this rule: (TA in art. صوبج:) sometimes it is called شَارُوقٌ. (TA.)

صرح

1. صَرُحَ, (S, O, Msb, K,) aor. ـُ, (K,) inf. n. صَرَاحَةٌ and صُرُوحَةٌ, (S, O, Msb,) [both strangely said in the K to be substs.,] *It was, or became, pure, sheer, free from admixture, unmingled, unmixed, genuine, or clear*; (S, O, Msb, K;) said of a thing (S, O, Msb) of any kind of which the meaning is predicable, (S, O,) [and particularly] said of one's race, or genealogy. (K.) ⟹ صَرِحَ: see 2, in two places.

2. صَرَّحَتْ *She* (a camel) *yielded pure, or clear, milk.* (TA in art. حلب.) — [Hence, probably,]

تَصْرِيحٌ signifies *The speaking clearly, plainly, explicitly, directly, or without ambiguity or equivocation*; *contr. of* تَعْرِيضٌ. (S, A, K.) You say, صَرَّحَ بِمَا فِى نَفْسِهِ, (S, A, L, Msb, K,) and بِمَا عِنْدَهُ, (A,) *He made apparent, manifest, or plain, or he manifested, exposed, or revealed, (S, A, L, K,) what was in his mind,* (S, L, K,) and *what he had*; (A;) as also بِهِ ↑ صارح; (L, K;) and بِهِ ↑ صَرَّحَ: (TA:) or *he declared, or made clear, what was in his mind, so as to express the intended meaning according to the first* [or *most obvious*] *interpretation; or he made it free from expressions susceptible of tropical meanings and a secondary* [or *remote*] *interpretation.* (Msb.) And صَرِحَ الشَّىْءُ, (TA,) inf. n. تَصْرِيحٌ; (K, TA;) and ↑ صَرَحَ, (TA,) inf. n. صَرْحٌ; (K, TA;) and ↑ اصرحهُ, (TA,) inf. n. إِصْرَاحٌ; (K, TA;) *He made the thing apparent, manifest, clear, or plain.* (K, TA.) ⟹ This verb is also intrans. (K.) One says, صَرِحَتِ الخَمْرُ, (S, A, Msb,) inf. n. تَصْرِيحٌ, (S, K,) *The wine became free from froth*; (S, A, Msb, K;) [*it became clear*] after fermenting and frothing. (S.) And صَرِحَ الثَّلْجُ *The day became free from clouds, and sunny*: (A:) or صَرِحَ اليَوْمُ *the day became free from mists and clouds.* (Msb.) And صَرِحَتْ كَحْلٌ *The year of drought, or sterility, became one of severe sterility*; (S, Meyd, L, K;) and in like manner, صَرِحَتِ السَّنَةُ: (L:) or the former means *the sky became clear of clouds.* (S in art. كحل, and Meyd.) And صَرِحَ, (S, Msb, TA,) inf. n. as above, (K, TA,) said of an affair, (K, TA,) or, as in a copy of the K, [and in the S and Msb,] said of the truth, (TA,) *It became apparent, manifest, exposed, or revealed*; (S, Msb, K, TA;) and so ↑ انصرح, (S, K, TA,) said of the truth. (S, TA.) Hence the prov. عِنْدَ التَّصْرِيحِ تُرِيحُ, meaning *On the appearing of the truth thou findest rest*; (Meyd, TA;) no doubt remaining in thy mind. (Meyd.) And صَرَّحَ الحَقُّ عَنْ مَحْضِهِ, (S, Meyd, A, Msb,) another prov., meaning *The truth, or affair, became revealed, or manifest,* (S, Meyd, Msb,) *after its being concealed*: (Meyd, Msb:) or, as AA says, *falsity became detected, or exposed, and the truth became apparent and known.* (Meyd. [See also زَبَدٌ.]) And صَرَّحَتْ بِجِلْذَانَ, another prov., (Meyd, L,) meaning *It* (the affair, or case,) *became apparent, or manifest*, to thee, *in Jildhán*; which last word is variously written, [see Freytag's Arab. Prov. i. 730, and Har p. 106,] a place in Et-Táïf, soft and even, like the palm of the hand, containing no covert in which one may conceal himself; the ت in صَرَّحَتْ denoting the قِصَّة or خُطَّة: (Meyd:) i. e. the man made apparent, or revealed, the utmost of what he desired, or meant. (L.) — See also a trad. cited in art. صوب, conj. 2. — صَرِحَ said of an archer or the like means [*He made his arrow, or missile, to go clear of the butt or mark; or*] *he shot, or cast, and missed* (K, TA) *the butt* [or *mark*]. (TA.)

3. صارح بِهِ: see 2. ⟹ [صارحهُ, inf. n. مُصَارَحَةٌ and صِرَاحٌ, *He confronted him, or faced him.*] One says, شَتَمَهُ مُصَارَحَةً, and صِرَاحًا, (S, K,) and ↑ صُرَاحًا, (K,) which last is a subst. [used as an inf. n., i. e. a quasi-inf. n.], (S, K,) *He reviled him confronting him, or face to face, or to his face.* (S, K.) And لَقِيَتْهُ مُصَارَحَةً, (A, TA,) and صِرَاحًا, and ↑ صُرَاحًا, (TA,) *I met him face to face.* (A, TA.)

4: see 2.

5. تصرّح الزَّبَدُ عَنِ الخَمْرِ *The froth became cleared away from the wine.* (TA.)

7: see 2.

صَرْحٌ *A* قَصْر [i. e. *palace, or pavilion*, &c.]: (Zj, S, A, K:) and (as some say, TA) *any lofty building*: (S, A, K, TA:) or *a single house or chamber, built apart, or detached, large, and lofty*: (Msb, TA:) pl. صُرُوحٌ. (S, A.)

صَرِحٌ: see صَرِيحٌ.

صَرْحَةٌ The *court*, or *open area*, of a house; i. e. *a spacious vacant part or portion* thereof, *in which is no building*; its عَرْصَة, (S, TA,) or its سَاحَة [which means the same]: (A, Msb, TA:) pl. صَرَحَاتٌ. (Msb.) — And *A tract of ground that is hard and elevated* (S, L) *and even*: or *a tract that is even, and open to view*, of ground, and of a place where camels or other animals are confined, or where dates are dried, and of a house or dwelling: or *a tract that is even, and of goodly appearance, though not open to view*: Aboo-Aslam asserts it to mean *a* [*desert tract such as is called*] صَحْرَاء. (L.) — [Hence, app.,] one says, خَرَجَ لَهُمْ صَرْحَةً بَرْحَةً, (so accord. to the TA as from the K,) or صَرْحَةً بَرْحَةً, (O, and so in my MS. copy of the K,) or بَرْحَةً صَرْحَةً, (so in the CK,) *He went forth openly, or into the field [of battle], to them*: (O, K:) and إِنَّ خُرُوجَ صَرْحَةٍ بَرْحَةٍ لَكَثِيرٌ, (so accord. to the TA as from the K,) or صَرْحَةً بَرْحَةً, (O, and so in the CK,) or بَرْحَةً صَرْحَةً, (so in my MS. copy of the K,) [accord. to SM,] with fet-ḥ in the end of each [app. in the former phrase], and with tenween in each [app. in the latter phrase], (TA,) [i. e. *Verily the going forth openly, or into the field of battle, is frequent.* See also بَرْحَةٌ, and بَرْحَةً.]

صُرْحَانٌ: } see صَرِيحٌ.
صَرَاحٌ: }

صَرَاحٌ: see صَرِيحٌ, in six places. — Also *Thin milk, containing much water, so that in some parts of it one sees a tawniness and* صُفْرَة [here app. meaning *a blackish hue*]. (L.) ⟹ See also 3, in two places.

صُرَاحٌ: see the next paragraph, in two places.

صَرِيحٌ Anything *pure, sheer, free from admixture, unmingled, unmixed, genuine, or clear*; (S, A, Msb, K, TA;) as also ↑ صَرُحٌ, (S, K,) which is by some restricted by the [additional] epithet *white*, (TA,) and ↑ صُرَاحٌ, (L, K,) and ↑ صُرَاحٌ, which is [said to be] more chaste [though much less usual] than صَرِيحٌ, (L,) and ↑ صَرَاحٌ, (K,) and ↑ صُرَاحِىٌّ, (S, K,) in which last the ر is augmentative, or, as is related on the authority of AA, it is صُحَارِىٌّ, with ب, but [J says] I do not think this to have been retained in the memory [as transmitted from the Arabs of classical times]. (S.) You say لَبَنٌ صَرِيحٌ *Milk of which the froth has gone*, (S, A, L,) *or free from froth*, (T, L,) *and clear*: (T, A, L:) or *just drawn*. (TA in art. زهز.) And بَوْلٌ صَرِيحٌ *Urine free from froth*. (T, L.) And خَمْرٌ صُرَاحٌ, (L,) and ↑ صُرَاحِيَّةٌ, (L, K,) without teshdeed, (K,) *Pure wine*, (L, K,) *without admixture*. (TA.) And ↑ كَأْسٌ صُرَاحٌ *A cup of wine without admixture*. (S, A, Msb, K.) And جَاءَ بَنُو تَمِيمٍ صَرِيحَةً *The sons of Temeem came unmixed with any others.* (S.) And رَجُلٌ صَرِيحٌ, (T, S, L, K,*) and عَرَبِىٌّ صَرِيحٌ, (A, Msb,) *A man*, (T, S, L,) and *an Arab*, (A, Msb,) *of pure, or unmixed, race or genealogy*; pl. صُرَحَاءُ: (T, S, A, L, Msb, K:) and فَرَسٌ صَرِيحٌ *a horse of pure race*; (T, TA;) pl. صُرَّاحٌ, (T, K, TA,) in this case as distinguished from the former. (T, TA.) And نَسَبٌ صَرِيحٌ *Pure, or unmixed, race or genealogy.* (A.) And كَلِمَةٌ ↑ صُرَاحٌ and ↑ صُرَاحِيَّةٌ [*A word, an expression, or a sentence,*] *that is pure, genuine, or clear.* (K.) And ↑ كَذِبٌ صُرَاحٌ and ↑ صُرَاحٌ, the latter with kesr, and ↑ صُرَاحِيَّةٌ and ↑ صُرَاحِىٌّ (TA) and ↑ صُرَحَانٌ with damm, (L, TA,) + *A pure, sheer, or unmixed, lie*, (L, TA,) *manifest, and shown*

to men. (TA.) And قَوْلٌ صَرِيحٌ † *A saying [that is explicit, plain, or clear,] not requiring anything to be conceived in the mind, nor any interpretation.* (Mṣb.) And † شَرٌّ صُرَاحٌ : [*Pure unmixed, evil, or mischief*]. (Ḥ, TA.) And صَرِيحُ النُّصْحِ † *Pure, or sincere, in admonition, or counsel.* (L, TA.)

صَرَاحَةٌ : } inf. ns. of صَرُحَ [q. v.]. (Ṣ, O, صُرُوحَةٌ : } Mṣb.)

صُرَاحِيَةٌ : see صَرِيحٌ, in three places. — [Hence the saying,] أَتَاهُ بِالْأَمْرِ صُرَاحِيَةً [app. *He stated to him the affair, or case,] clearly, or without admixture.* (L, TA.)

صُرَاحِيٌّ : see صَرِيحٌ.

صَرِيحِيٌّ an epithet applied to a horse, in relation to a certain stallion named صَرِيحٌ, (Ṣ, TA,) or الصَّرِيحُ, (TA,) that begat a generous breed. (Ṣ, TA.)

صُرَاحِيَةٌ *A vessel for wine:* (Ḳ:) [in Pers. صُرَاحِي:] but IDrd doubts its correctness. (TA.)

صُرَاحٌ *A certain flying thing, resembling the [species of locust called]* جُنْدَب, *which is eaten.* (Ḳ.)

صَارِحٌ : see صَرِيحٌ.

صُرَحَةٌ, (Ṣ, Ḳ,) like هُمَزَةٌ [in measure], (Ḳ,) [in one of my two copies of the Ṣ مُصَرَّحٌ also, and in the other copy the latter only,] *A day free from clouds:* (Ṣ, Ḳ:) occurring in the poetry of Eṭ-Ṭirimmáḥ. (Ṣ.)

مِصْرَاحٌ A she-camel *that does not yield frothy milk;* (T, Ḳ;) [in the CK, لَا تُرْغِي is put for لَا يُرْغِي;]) *that yields pure milk, with little froth.* (M, TA.)

صرح

1. صَرَحَهُ, (L, Ḳ,) an inf. n. of صَرَحَ, (Ṣ,) signifies The *calling or calling out, or crying or crying out, vehemently;* [or *screaming;*] (L, Ḳ;) *on an occasion of fright, or alarm, or of some affliction, or evil accident:* (L:) one says, صَرَحَ, inf. n. صُرْحَةٌ; and † اصطرخ; [*He called or called out, &c.;*] both meaning the same. (Ṣ.) And صُرَاحٌ is also an inf. n. of صَرَحَ, (A, Mgh, Mṣb,) and signifies The *raising the voice, calling or calling out, crying or crying out:* (Ṣ, A, L, Ḳ:) or *doing so vehemently:* (L, Ḳ:) and the *calling, or crying, for aid, or succour;* (A;) which last meaning is said to be tropical, but conventionally regarded as proper; (MF;) as also صَرِيحٌ, (Ṣ, TA,) which is likewise an inf. n. of صَرَحَ: (A, Mgh:) one says, صَرَحَ, aor. ـَ (A, MA, Mgh, L, Mṣb) and ـُ, (MA,) inf. n. صُرَاحٌ (A, MA, Mgh, L, Mṣb) and صَرِيحٌ (A, Mgh,) *He raised his voice, called or called out, cried or cried out:* (A, MA, L, Mṣb:) or *did so vehemently:* (Mgh, L, Mṣb:*) and *he called, or cried, for aid, or succour,* (A, Mgh, L, Mṣb,) *saying,* وَا غَوْثَاهْ or وَا صُرَحَتَاهْ [*Alas, a crying for aid!*] and وَا صَرِيحَتَاهْ [*Alas, a crying of alarm!*]; (L;) and † اصترخ signifies the same: (AḤát, L:) and † اصطرخوا is syn. with † تصارخوا (Ṣ, TA;) meaning † صَرَخُوا; as also † استصرخوا; (TA;) or [rather] meaning *They called or called out, &c.,* (صَرَخُوا,) *one to another.* (TḲ.) كَانَتْ كَصَرْخَةِ الْحُبْلَى [*It was like the vehement crying-out, or the screaming, of the pregnant woman*] is a prov., said of a thing that comes upon one suddenly, when he is not aware. (T.)

4. اصرخ *He aided, or succoured,* another; in answer to a call, or cry; (Ṣ, A, Mgh, Mṣb;) as also † استصرخ: (AḤát, L:) the ا in the former verb is said to have a privative effect, so that أَصْرَخْتُهُ signifies *I made his crying, or vehement crying, &c., to cease:* (TA:) and † صَارِخَةٌ has the signification of the inf. n. of this verb, as an inf. n. [or rather quasi-inf. n.] of the measure فَاعِلَةٌ; (Ḳ;) and † صَرِيخٌ also may have this signification in the Ḳur xxxvi. 43, as is said in the Ksh [and by Bḍ]. (TA.)

5. تصرّح *He made an effort to call or call out, to cry or cry out, or to do so vehemently;* [or, to *scream;*] (Ṣ, A, Ḳ:) or *he made an effort in calling or calling out, &c.,* (PṢ,) *in calling or calling out, &c., vehemently, and in crying for aid or succour.* (KL.) One says, التَّصَرُّخُ بِهِ حُمَّى, (Ṣ,) meaning التَّصَرُّخُ بِالْعَطَاسِ [i. e. *The making an effort to call or call out, &c., or in calling or calling out, &c., in sneezing, is stupidity*]. (Ṣ, TA.)

6. تصارخوا *They called or called out, cried or cried out, or did so vehemently, one to another;* (A;) [and so, accord. to a copy of the A, † استصرخوا; and app. † اصطرخوا, as seems to be indicated in the L and Ḳ;] see 1.

8: see 1, in two places: and see also 6.

10. استصرخهُ *He called, or cried, to him for aid, or succour.* (Ṣ, A, Mgh, L, Mṣb.) — And *He incited him, urged him, or induced him, to call or call out, to cry or cry out,* [app. *for aid, or succour,*] *or to do so vehemently.* (L, TA.) — [Hence,] اُسْتُصْرِخَ الْإِنْسَانُ *There came to the man a voice, or cry, informing him of an event on account of which his aid was invoked, or announcing to him a death.* (IAth, TA.) اِسْتِصْرَاخُ الْحَيِّ means *The tribe's being invoked for aid to perform what is requisite for the dead:* and hence the trad. of Ibn-'Omar, فَاسْتُصْرِخَ عَلَى امْرَأَتِهِ, not بِامْرَأَتِهِ, meaning, *And he was called to aid in furnishing for the grave, and burying, the corpse of his wife:* or it may mean, *was informed that his wife was at the point of death.* (Mgh.) — See also 1, in two places; and 6: — and see 4.

† صَرْخَةٌ an inf. n. of 1 [q. v.]. (Ṣ.) — Hence, (TA,) *The call to prayer.* (Ḳ, TA.)

صُرَاخٌ an inf. n. of صَرَخَ [q. v.]. (A, &c.)

صَرِيحٌ an inf. n. of صَرَحَ [q. v.]: (A, Mgh:) see also 4. — See also صَارِخٌ, in four places.

الصَّرَّاخُ [*He who calls or calls out, or cries or cries out, or does so vehemently, or screams, &c., much, or often.* — And hence,] *The peacock.* (IAṣr, Ḳ.)

صَارِخٌ *Calling or calling out, or crying or crying out, or doing so vehemently;* [or *screaming;*] as also † صَرِيخٌ. (A, Mṣb.) And *Calling, or crying, for aid, or succour;* (Ṣ, Mṣb, Ḳ;) and so † صَرِيخٌ; (Ṣ, Ḳ;) and † مُسْتَصْرِخٌ. (Ṣ.) — Also, and † صَرِيخٌ, (AHeyth, Ṣ, A, Ḳ,) or the latter [only] of these, (T, Mṣb,) and † مُصْرِخٌ, (Ṣ, A, Mṣb, Ḳ,) and † صَارِخَةٌ, (Lth, TA,) *Aiding, or succouring; or an aider, or a succourer:* (Lth, T, Ṣ, A, Mṣb, Ḳ:) Az says that he had not heard صَارِخٌ in this sense on the authority of any except Aṣ; but that all men agree that it has the second of the senses given above, and that † مُصْرِخٌ has the last of those senses. (TA.) أَمَةٌ صَارِخَةٌ † عَبْدٌ صَارِخٌ †, meaning [*A male slave*] *whose aider [is a female slave],* is a prov. applied in the case of a mean man who is aided by one meaner than he. (Meyd.) And it is said in the Ḳur [xiv. 27], مَا أَنَا بِمُصْرِخِكُمْ وَمَا أَنْتُمْ بِمُصْرِخِيَّ † *I am not your aiders, nor are ye my aiders.* (TA.) — الصَّارِخُ is an appellation of *The cock;* (Ḳ, TA;) because he cries much in the night: and it is said by some to be tropical. (TA.) — And صَارِخٌ signifies also *A voice, or cry, informing a man of an event on account of which his aid is invoked, or announcing to him a death.* (IAth, TA.)

صَارِخَةٌ The *voice, or cry, of the calling for aid, or succour.* (Ḳ.) Hence the saying, سَمِعْتُ صَارِخَةَ الثَّوْرِ [*I heard the cry of the people, or party, calling for aid, or succour*]. (TA.) — See also 4. — And see صَارِخٌ.

مُصْرِخٌ: see صَارِخٌ, in three places.

مُسْتَصْرِخٌ: see صَارِخٌ.

صرد

1. صَرَدَ, aor. ـُ, inf. n. صَرْدٌ, *He, or it, was, or became, cold: or intensely cold.* (M, L. [See صَرُدَ.]) One says, صَرَدْتُ الْيَوْمَ صَرْدًا شَدِيدًا [*I was, or became, to day, very cold; or very intensely cold*]. (A.) And صَرَدَ يَوْمُنَا [*Our day was, or became, very cold; or very intensely cold*]. (A.) — And صَرِدَ, aor. as above, (Ṣ, Ḳ,) and so the inf. n., (Ṣ,) *He* (a man) *was quickly sensible of cold.* (Ṣ, Ḳ.) — And صَرِدَ said of milk, *It became in a state of decomposition, by reason of cold.* (TA.) — And, said of a skin, (O, Ḳ,) inf. n. as above, (O, TA,) *It emitted its butter in clots:* (O, Ḳ:) of the doing of which it is cured with hot water. (O, TA.) — صَرِدَ عَنِ الشَّيْءِ

inf. n. as above, means † *He abstained, refrained, or desisted, from the thing;* [as though he became cold with respect to it;] *he left, relinquished, or forsook, it:* (M:) and صَرِدَ قَلْبِى عَنِ الشَّىْءِ ↕ *My heart refrained from the thing; left, relinquished, or forsook, it:* (S, A, O, K:) like as one says, صَبَّ أَصْبَبَ قَلْبِى صَرِدًا ↕: (TA:) the [lizard called] صَبّ is spoken of as saying,

• أَصْبَبَ قَلْبِى صَرِدَا • لَا يَشْتَهِى أَنْ يَرِدَا •

[† *My heart has become cold, or indifferent,* (meaning *disposed to abstinence,*) *not desirous of coming to drink*]. (O.) ـــ صَرِدَ, (M, L, K,) or صَرِدَ عَنِ الرَّمِيَّةِ, (S,) or مِنَ الرَّمِيَّةِ, (A,) said of an arrow, (S, M, A, K,) and of a spear, (M, L,) nor. as above, (L,) and so the inf. n., (M, A, L,) *It passed through,* or *transpierced, or a part of it passed through,* (S, M,) *the animal at which it was shot* [or *thrown*], *by reason of its sharpness;* expl. by نَفَذَ حَدُّهُ: (S:) or *it penetrated so that its extremity passed through;* expl. by نَفَذَ حَدُّهُ (L, K;) or خَرَجَتْ شَاةُ حَدِّهِ; and so صَرِدَ, nor. ـَ. (A. [See صَارِدٌ: and see an ex. in a verse cited voce بَقِىَ.]) ـــ And صَرِدَ, (K,) inf. n. صَرَدٌ and صَرَدَانٌ, (M, L,) [the latter inf. n. suggesting that one says also صَرِدَ,] said of an arrow, (M, K,) and of a spear and the like, (M,) *It missed* the object of aim: thus having two contr. significations: (M, L, K:) and صَرِدَ also has the latter of these two significations. (L.) ـــ صَرِدَ said of a horse, nor. ـَ, [inf. n. صَرَدٌ,] † *He became galled in the place of the saddle:* (K, TA:) [or *he had a white place, or white places, on his back, produced by galls,* or *by hair growing in the places of galls:* (see صَرَدٌ and صَرِدٌ:)] and, said of a camel, *he had white fur growing in the place of a gall produced by the saddle, after its healing.* (AO.) ـــ See also 4.

2. صَرَّدَ, (S, M, K,) in the giving to drink, (S, K,) is The *giving to drink less than satisfies thirst.* (S,* M, K.*) One says, صَرَّدَهُ *He gave him to drink less than satisfied his thirst.* (M.) And صَرَّدْتُ الشَّارِبَ عَنِ الْمَاءِ *I stopped short the drinker from drinking the water.* (A.) And سَقَى سَقْيًا غَيْرَ تَصْرِيدٍ *[He gave to drink a quantity not less than satisfied thirst].* (A.) And صَرَّدَ السَّقْىَ *He stopped short the giving to drink before satisfying thirst.* (A.) And صَرَّدَ ثَرْبَهُ *He cut short,* or *put a stop to, his drinking.* (TA.) And صَرَّدَ شَرَابَهُ *He made his beverage to be little in quantity.* (A.) And accord. to the T, تَصْرِيدٌ signifies The *drinking less than satisfies thirst.* (TA.) ـــ Also, (S, K,) in giving, (S,) ↕ The *making to be little, or small, in quantity or number.* (S, K, TA.) One says, صَرَّدَ الْعَطَاءَ ↕ *He made the gift to be little, or small,* (M, A, TA,) لَهُ *to him.* (A, TA.) And it is said in a trad., [app. relating to a particular class of persons,] قَلِيلًا, meaning لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا تَصْرِيدًا [i. e. † *They will not enter Paradise save in small number*]. (TA.) ـــ [Also, app., An arrow's *hitting the object of aim:* see its part. n. مُصَرِّدٌ.]

ـــ And The act of *scattering,* or *dispersing.* (El-Kálee, TA.) ـــ And صَرَّدَ said of barley and of wheat, *It put forth its awn, but not its ears, though almost doing the latter.* (El-Hejeree, M.)

4. اصرد السَّهْمَ, (S, M, L, K,) and الرُّمْحَ; (M;) and ↑ صَرَّدَهُ; (M, L, K:) *He made the arrow,* and *the spear, or a part thereof, to pass through* (S, M) the animal at which it was shot [or thrown]: (S:) or *to penetrate so that its extremity passed through.* (M, L, K.) [See صَرِدَ and صَارِدٌ.] ـــ See also 1, latter part.

7. انْصَرَادٌ is said to mean The *experiencing of cold.* (Meyd. [Mentioned by him, with the expression of a doubt as to the true meaning, and as only occurring, to his knowledge, in a prov., which see in Freytag's "Arab. Prov." i. 357: but أَحْكَامٌ, there, should be إِحْكَامٌ.])

صَرَدٌ (S, M, L, K) and ↑ صَرْدٌ, (M, L,) the former a simple subst. and the latter an inf. n., (Lth,) and ↑ صَرِيدٌ, (TA,) *Cold,* or *coldness:* (S, M, L, K:) or *intense cold:* (M, L:) صَرْدٌ is a Pers. word, [originally صَرْدْ,] arabicized: (S, K:) or, accord. to a number of authors, it is an Arabic word adopted by the Persians. (MF.) One says يَوْمٌ صَرْدٌ and ↑ صَرِدٌ [*A day of cold:* or *of intense cold*]. (A.) ـــ For the former, see also صَرْدٌ, in two places. ـــ Also, the former, *A high place in mountains;* (AA, L, K;) being the coldest part. (AA, L.) ـــ صَرَدٌ signifies also *Pure, unmixed, unadulterated,* or *genuine;* (S, M, L, K;) applied to beverage, (L,) such as is termed نَبِيذ, (S, L,) and to wine, (L,) and to anything. (M, K.) One says كَذَبَ صَرَدٌ † *An unmixed lie.* (S, L.) And أُحِبُّهُ حُبًّا صَرَدًا *I love him with a pure, genuine, or sincere, love.* (AZ, S, L.) ـــ [Hence,] جَيْشٌ صَرَدٌ † *An army composed only of the sons of one father or ancestor:* (L:) or *an army altogether consisting of sons of one's paternal uncle* [meaning *of one's relations*]: (AO:) or, (M, A, L, K,) and ↑ صَرْدٌ, (M, A, L,) and ↑ صَرِدٌ, (K,) † *A great army;* (K;) ↕ *an army that appears, from the slowness of its motion, by reason of its great number, to be inanimate.* (M, A, L.) ـــ See also صَرْدٌ, near the end.

صَرَدٌ: see صَرْدٌ, in three places: ـــ and see صَرِدٌ, near the end.

يَوْمٌ صَرِدٌ *An intensely-cold day;* and لَيْلَةٌ صَرِدَةٌ *an intensely-cold night:* (M, L:) [or] ↑ يَوْمٌ صَرِدٌ *a cold day:* (S:) and رِيَاحٌ صَوَارِدُ [pl. of ↑ رِيحٌ صَارِدَةٌ] *cold winds.* (Ham p. 596.) And أَرْضٌ ↑ صَرْدٌ *A cold land:* pl. صُرُودٌ: (M:) the latter (i. e. the pl.) *contr. of* حُرُورٌ. (S.) And رَجُلٌ صَرْدٌ *A cold, or an intensely-cold, man:* and قَوْمٌ ↑ صَرْدٌ *a cold, or an intensely-cold, company of men.* (M, L.) See also مِصْرَادٌ. ـــ صَرِدٌ applied to milk, *In a state of decomposition,* (O, K, TA,) صَرِدَ عَنْ كَيْءٍ ـــ † *Abstaining, refraining,* or *desisting, from a thing;* [as though cold with respect to it;] *leaving, relinquishing,* or *forsaking, it.* (M.) See 1. ـــ See also صَرْدٌ. ـــ And see صَرَادٌ. ـــ صَرِدٌ applied to a horse, ↕ *Galled in the place of the saddle:* (K, TA:) or, (L,) as also ↑ مُصَرَّدٌ, (A, TA,) *having a white place, or white places, on his back, produced by galls,* (L, TA,) *or having on his back white places, termed* صِرْدَانٌ [pl. of صَرَدٌ,] *produced by hair growing in the places of galls.* (A.) [And app. applied in a similar sense to a camel: see صَرِدٌ.]

صَرْدٌ *A certain bird,* (S, M, K,) *above the size of the sparrow,* (M,) *having a large head,* (K,) *which preys upon sparrows:* (T, K:) *a certain bird, black and white, or party-coloured,* (الْبَقَعُ,) *with a white belly:* (A:) *a certain bird of the crow-kind, also called* الْوَاقِى: (Msb:) the Arabs used to regard its cry, (L, Msb,) and the bird itself, (L,) as of evil omen, (L, Msb,) and used to kill it; and they are forbidden to kill it, in order to dispel the idea of a thing's being of evil omen: (Msb:) *there are two species thereof; one species is called by the people of El-'Irák* الْعُقْعُق [a name now applied to the *magpie, corvus pica*]; *the other species, called* الصُّرَدُ الْبَهْمَامُ, [so in the L, but in my copy of the Msb الْبَهْمَام,] *is the wild sort, which is found in Nejd, upon the trees called* عِضَاه; *it is never seen but upon the ground,* [so in the L, but in my copy of the Msb, *it is never seen upon the ground,*] *springing from tree to tree:* (Sukeyn En-Numeyree, L, Msb:) *when chased, and hard pressed, it is overtaken, and utters a cry like that of the hawk: it preys upon sparrows:* (Msb:) it is described by AHát as *a bird black and white, or party-coloured,* (الْبَقَعُ,) *with a white belly, and a back of a dark, or an ashy, dust-colour* (الْأَغْضَرُ), [or, as is said in the L, *half white and half black, found in trees,*] *large in the head and beak, having a talon with which it preys upon sparrows and other small birds, as large as the point of a spear:* (Mgh, Msb:) some add to this that *it is called* الْبَهْمُوصُ, because of the whiteness of its belly; and الْأَخْضَبُ, because of the dark, or ashy, dust-colour of its back; and الْأَخْيَلُ [a name now applied to the *green woodpecker, picus viridis*], because of its diversity of colour; that *it is never seen but upon a branch* (فِى شُعْبَة, and so in the L,) *or a tree,* (Mgh, Msb,) *and can scarcely ever, or never, be taken,* (Msb,) *or can never be taken:* (Mgh, L:) *it is regarded as of evil omen:* (Mgh:) Sgh says that *it is called* سَبَطٌ, [perhaps a mistranscription for شُبَطٌ, because black and white,] in the dim. form: (Msb:) [it is said that] it was the first bird that fasted for the sake of God: (K:) the pl. is صِرْدَانٌ: (S, M, Msb, K:) and the female is called صَرْدَةٌ. (Msb.) ـــ Also ↕ *A white place,* (S, M, L, K,) *produced by galls,* (S, L, K,) *or by the saddle;* (M;) or صَرْدَةٌ signifies *a white place produced by hair growing in the place of a gall;* likened to the colour of the bird thus called: (A:) pl. صِرْدَانٌ. (M, A.) And † *A white place on the hump of a camel:* (M:) *or white fur growing in the place of a gall produced by the saddle, after its healing:* (AO:) pl. as above.

(AO, M.) — And † *A certain vein* (Aṣ, M) *beneath the tongue*, (Aṣ,) or *in the lower part of the tongue*, (M,) of the horse. (Aṣ, M.) And الصُّرَّانِ † *Two veins*, (Lth, Ks, Ṣ, M, L, Ḳ,) *of a dark, or an ashy, dust-colour*, (الأَخْضَرَانِ, Lth, Ks, M, L,) *in the lower part of the tongue, by means of which the tongue moves about*, (Lth, Ks, L,) or *penetrating within* (بَيْنَ الشَّطْنَانِ) *the tongue*: (Ṣ, M, Ḳ:) or *two veins, on the right and left of the tongue*: (L:) or, as some say, *two bones, which erect* (يُقِيمَانِ) *the tongue*. (M.) Yezeed Ibn-Eṣ-Ṣa'ik in his saying

* لَهُ صُرَّانِ مُنْطَلِقًا اللِّسَانِ *

means ذَرِبٌ لِسَانُهُمَا [i. e. ذَرِبَا اللِّسَانِ, for ذَرِبٌ لِسَانُهُ, as though he said لَهُ لِسَانٌ ذَرِبٌ *He has a long, or an unbridled, tongue*; the phrase that he uses being pleonastic]. (Ṣ.) — Also, (M, L,) or صُرَّةٌ, (so in the Ḳ,) and صُرَّانٌ, which is the more known, (TA,) *A nail in a spear-head*, (M, L, Ḳ,) *by means of which the shaft is fastened to it*. (L, Ḳ.*) — Accord. to Sh, فَتَحَ صُرَّتَهُ means *He opened his mind, so as to reveal his secrets*. (TA. [But this is perhaps a mistranscription, for فَتَحَ صُرَّتَهُ: see صُرَّةٌ.])

صُرَدَى [pl. of صُرَدٌ; and, agreeably with analogy, of صُرَيْدٌ]: see صُرَدٌ, and صُرَادٌ.

صُرَيْدٌ: see صُرَدٌ. — Also *Hoar-frost*, or *rime*; syn. جَلِيدٌ. (TA.) — See also صُرَادٌ.

صُرَيْدَةٌ [app. a subst.; for if it were an epithet, having the meaning of a pass. part. n. of the fem. gender, it should by rule be without ة;] *A female animal*, (M,) or *a ewe*, (Ḳ,) *injured*, (M, Ḳ,) *and emaciated*, (M,) *by cold*: pl. صُرَائِدُ: (M, Ḳ:) on the authority of IAṣr. (Ḳ.)

صُرَادٌ *Cold and humid clouds in which is no water*: (Aṣ:) *or cold and humid clouds which the wind carries away*; as also صُرَيْدٌ and صُرَدٌ: (M:) or *thin clouds in which is no water*; (Ṣ, Ḳ:) as also صُرَادَةٌ (Ḳ) and صُرَدَى. (L, TA.)

صُرَيْدَةٌ: see what next precedes, in two places.

صَارِدٌ: see its fem., with ة, voce صَرِدٌ. — Also, (Ṣ, A, L, Ḳ,) and صَرَادٌ, (Ṣ, L, Ḳ,) and صَرِدٌ, (A,) An arrow *that has passed, or of which a part has passed, through the animal at which it has been shot*; syn. نَافِذٌ: (Ṣ, L, Ḳ:) or *of which the extremity only has passed through*: when part of the arrow has passed through, it is termed نَافِذٌ; and when the whole has passed through, مَارِقٌ. (A.) And نَبْلٌ صَوَارِدُ *Arrows of which the extremities have passed through the animals at which they have been shot*. (A.)

أَصْرَدُ *More* [and *most*] *cold*; *or more* [*and most*] *affected by cold*: — and *More* [and *most*] *transpiercing*. (Meyd, in explanations of provs. commencing with this word. [See Freytag's "Arab. Prov." pp. 743-4.])

صَرْصَرٌ: see what next follows.

صَرْصَرٌ, (Ḳṭr, L,) or صَرْصَرٌ, (so accord. to the Ḳ, [the former agreeable with its verb, the latter app. a mistake,]) An arrow *missing* the object of aim. (Ḳṭr, L, Ḳ.) [See also مُصَرْصَرٌ.]

مُصَرْصَرٌ Beverage, (Ṣ,) or drink, (A,) *made little in quantity*. (Ṣ, A.) — And *Given little to drink*: or †*given a small gift*. (Ṣ.) — See also صَرْصَرٌ.

مُصَرْصِرٌ An arrow *hitting* the object of aim. (Ḳṭr, L.) [See also مُصَرْصَرٌ.]

مِصْرَادٌ A wind (رِيحٌ) *cold*; or *intensely cold*: or *accompanied by cold and humid clouds*. (IAṣr, M.) — Also, and صَرْصَرٌ, (T, Ṣ, M, Ḳ,) A man *quickly sensible of cold*; (Ṣ;) *weak in enduring cold*; (Ḳ;) *impatient of cold*. (T, M.) — And the former, *Strong in enduring cold*. (Ḳ.) — And A land *without trees, and without anything* (Ḳ, TA) *of herbage*. (TA.) — See also صَارِدٌ.

مُصْطَرِدٌ A man *vehemently angered or enraged*: (Ḳ:) and so مُصْطَرٌّ, without ى. (TA.)

صرط

صُرَاطٌ *A long sword*: a dial. var. of سُرَاطٌ [q. v.]. (Ḳ.)

صِرَاطٌ *A road*, or *way*; as also سِرَاطٌ, (Ṣ, Ḳ,) which is the original; (TA;) and زِرَاطٌ: (Ṣ:) [see the second of these three words:] Akh says that the people of El-Ḥijáz make it fem., and Temeem make it masc. (Ṣ and Mṣb voce زُقَاقٌ, q. v.) — الصِّرَاطُ, also written with س, is likewise [*The name of*] *a bridge extended over the midst of Hell*, (Ḳ, TA,) *sharper than a sword, and thinner than a hair, over which the creatures will pass, the people of Paradise passing over it with their works, some like the blinding lightning, and some like the wind sent forth, and some like couriers, and some running, and some walking, and some dragging themselves along; and a crier will cry, from the lower parts of the empyrean, "Lower your eyes until Fáṭimeh, the daughter of Mohammad, (may God bless and save him, and may God be well pleased with her and her two sons,) pass over;" and the fire will say to the believer, "Pass thou over, O believer, for thy light hath extinguished my flame;" and thereupon, the feet of the people of the fire will slip*. (TA.)

مَصْرُطٌ and مُصْرُطٌ: see مَسْرُطٌ.

صرع

1. صَرَعَهُ, aor. ـَ, inf. n. صَرْعٌ (Ṣ, O, Mṣb, Ḳ) and صُرْعٌ, (Ṣ, O, Ḳ,) the former inf. n. of the dial. of Temeem and the latter of Ḳeys, (Ṣ, O,) and مَصْرَعٌ, which is also a n. of place, [and, accord. to rule, of time also,] (Ṣ, O, Ḳ,) said of a man, (Ṣ, Mṣb,) *He threw him down*, or *prostrated him, on the ground*; (O, L, Ḳ, TA;) namely, a man. (T, TA.) And صَرَعَتْهُ is also said of a beast, [the pronoun referring to the rider,] meaning *It threw him down*. (TA in art. قبص.) Hence the saying, تَصْرَعُ الحَيَوَانَ الْمَنِيَّةُ ‡ [*Death prostrates the animal*]. (TA.) And مَثَلُ الْمُؤْمِنِ كَالْخَامَةِ مِنَ الزَّرْعِ تَصْرَعُهَا الرِّيحُ مَرَّةً تَعْدِلُهَا أُخْرَى ‡ *The similitude of the believer is as the fresh, or juicy, plant of seed-produce, which the wind bends at one time, throwing it from side to side, [and straightens at another.]* (TA, from a trad.) And صُرِعَ الشَّجَرُ *The trees were cut and thrown down*. (TA.) — See also 3. — [Hence also,] صُرِعَ *He was affected with the disease termed* صَرْعٌ [expl. below]. (Mṣb.) And *He* (a man) *was affected with diabolical possession, or madness*; inf. n. صَرْعٌ. (TA.) — See also 2, in two places.

2. صَرَّعَهُ, [inf. n. تَصْرِيعٌ,] *He threw him down or prostrated him, on the ground, vehemently*; namely, a man. (Ḳ.) — صَرَّعَ البَابَ, (Ḳ,) inf. n. as above, (TA,) *He made the door-way to have what are termed* مِصْرَاعَانِ [i. e. *a pair of folding doors*]; as also صَرَعَهُ. (Ḳ, TA.) — And [hence,] صَرَّعَ الشِّعْرَ ‡ *He made the poetry to have what are termed* مِصْرَاعَانِ; as also صَرَعَهُ: (Ḳ, TA:) or تَصْرِيعُ البَيْتِ مِنَ الشِّعْرِ هُوَ التَّصْرِيعُ فِي الشِّعْرِ, (Ṣ,) or الشِّعْرُ, (TA,) is *the making the first* مِصْرَاع [meaning *hemistich*] *to rhyme [like the second]*; (Ṣ;) [i. e.] *the making the last foot of the first hemistich like the last of the second [in rhyme]*: (TA:) derived from the مِصْرَاع of the door-way. (Ṣ, TA.)

3. صَارَعْتُهُ فَصَرَعْتُهُ, (Ṣ, Mṣb, TA,) inf. n. of the former مُصَارَعَةٌ, صِرَاعٌ, (Mṣb, TA,) *I wrestled with him, each of us endeavouring to throw down the other*, [*and I overcame him in doing so, or and I threw him down.*] (TA.)

5. تصرّع لَهُ ‡ *He became lowly, humble, or abased, and abashed, to him*; as also تَضَرَّعَ: (Az, TṢ, TA:) or ‡ *he lowered, humbled, or abased, himself to him*: one says, مَا زِلْتُ أَتَضَرَّعُ لَهُ and إِلَيْهِ ‡ [*I ceased not to lower, humble, or abase, myself to him*] حَتَّى أَجَابَنِي [*until he answered me, or gave me his assent*]. (Z, TA.)

6. تصارعوا *They wrestled, one with another, endeavouring to throw down one another*; and اصطرعوا [or اصطرعا] signifies the same; or] اصطرعوا *they two wrestled, each endeavouring to throw down the other*. (TA.)

7. انصرع [*He, or it, became thrown down, or prostrated, on the ground*]. (Occurring in the Ḳ in art. جأث.)

8: see 6, in two places.

صَرْعٌ an inf. n. of 1. (Ṣ, Mṣb, Ḳ.) — Also, [as a subst., *Epilepsy, or falling sickness*: and sometimes, app., *ecstatic catalepsy; a sort of trance into which a person falls*:] *a certain disease*, (Ṣ, O, Mṣb, Ḳ,) *well known*, (Ṣ, O,) *resembling madness, or diabolical possession*, (Mṣb,) accord.

to the Ra-ees [Ibn-Seenà, whom we call "Avicenna"], (TA,) *preventing, but not completely, the vital organs from performing their actions* [or *functions*]; *the cause of which is an obstruction that occurs in one or more of the venters* (بُطُون) *of the brain and in the ducts of the* أَعْصَاب [here meaning *nerves*] *by which the members are moved, [arising] from an abundant thick or viscous* خِلْط [or *humour*], *whereby the* رُوح [by which is here meant, as in many other instances, the *vital spirit*, or *nervous fluid*,] *is prevented from pervading them in the natural manner, and consequently the members become [spasmodically] contracted.* (K, TA.) ═ Also *A sort, or species:* and a *state, condition, or manner of being:* syn. ضَرْب and فَنّ: (S, K:) of a thing: (K:) and so ↑ صِرْع: and likewise صَرْع and ضِرْع: (TA:) [see also صَرْعَة:] pl. [of mult.] صُرُوع (S, K) and [of pauc.] أَصْرُع. (K.) One says, هُوَ ذُو صِرْعَيْن, صِرْعَيْنِ, meaning ذُو نَوْعَيْن [i. e. *He*, or *it*, *has two sorts, or species: or two distinctive qualities* or *properties*]. (Ibn-'Abbád, Z, O, K.) And تَرَكْتُهُمْ صِرْعَيْنِ *I left them changing from state to state.* (Ibn-'Abbád, O, K.) And رَأَيْتُ القَوْمَ صِرْعَيْنِ meaning طَرَفَيْن [i. e. *There are two ways of performing the affair, either of which may be chosen*]. (TA.) ═ See also صِرْع, in three places. ═ صَرْعَانِ *Two camels of which one comes to the water when the other returns from it*, by reason of their [the camels'] multitude. (S, O, K.) ═ And [hence, perhaps,] الصَّرْعَانِ signifies *The night and the day*; (K;) [and] so ↑ الصِّرْعَانِ, with kesr, like الصِّرْفَانِ: (TA in art. صرف:) or *the forenoon and the afternoon; from the first part of day to midday and from midday to sunset*; each of these being termed صَرْع: (S, O, K:) or *the morning, between daybreak and sunrise, and the evening, between sunset and nightfall*; as also العَصْرَانِ; (S and K in explanation of الأَبْرَدَانِ;) and some assert that it is formed by transposition from العَصْرَانِ: (TA:) or *the two extremities of the day.* (A, TA.) And one says, أَتَيْتُهُ صَرْعَيِ النَّهَارِ *I came to him in the morning and evening*; or *between daybreak and sunrise and between sunset and nightfall.* (S, O, K.) And لَقِيتُهُ صَرْعَيِ النَّهَارِ *I met him at the two extremities of the day.* (A, TA.) Dhu-r-Rummeh says,

* طَوَانِيَنِي نَازِعٌ يَثْنِيهِ عَنْ وَطَنِ *
* صَرْعَانِ رَابِئَةٌ قُفْلٌ وَتَقْيِيدُ *

meaning *As though I were one*, i. e. a camel, *yearning towards his place of abode, which an evening and a morning, in evening a binding of the fore shank to the arm and in the* morning *a shackling of the legs, turn* [or *keep*] *away from a settled abiding-place*: or, as Aboo-'Alee relates it, رَائِسَة, [as a partial substitute for صَرْعَانِ,] meaning, *an evening*, when there is *a binding of the fore shank to the arm, and a* morning, when there is *a shackling of the legs*; for they bind the camel's fore shank to his arm in the evening when he is lying down, and they shackle his legs in the morning so that he may pasture [but not stray]: another reading is صَرْعَانَ *[his morning and evening]*. (TA.) ═ One says also, هُوَ صَرْعُ كَذَا i. e. جِذَاءُ *[app. meaning It is over against, or corresponding to, such a thing]*. (O, K.)

صَرْع an inf. n. of 1. (S, K.) ═ And *i. q.* مَصْرَع. (K.) See the latter in two places. ═ See also صَرْع, former half. ═ [Also *Either of two opposite conditions* in which one is or stands &c. in respect of an affair or case.] One says, طَلَبْتُ مِنْ فُلَانٍ حَاجَةً فَانْصَرَفْتُ وَمَا أَدْرِي عَلَى أَيِّ صَرْعَيْ أَمْرِهِ هُوَ *[I sought, or demanded, of such a one, an object of want, and then turned away, and I know not in which of the two opposite conditions he was in respect of his affair, or case]*; i. e., his affair, or case, did not become apparent, or clear, or known, to me. (S, O, K.*) And a poet says,

* فَرُحْتُ وَمَا وَدَّعْتُ لَيْلَى وَمَا دَرَتْ *
* عَلَى أَيِّ صَرْعَيْ أَمْرِهَا أَتَرَوَّحُ *

[And I went, and bade not farewell to Leyla, and she knew not in which of the two opposite conditions in respect of her affair, or case, I was going]; i. e., whether I went from her presence retaining attachment, or forsaking; (S, TA;) or, as Z says, in a condition of success or of disappointment. (TA.) ═ See also صَرْع, in the middle of the paragraph. ═ Also *A like; a similar person or thing*; and so ↑ صَرْع. (O, K.) One says, هُمَا صِرْعَانِ (S, O) and ↑ صَرْعَانِ (O) *They two are likes*: (S, O:) and so ضِرْعَانِ, &c. (S.) And هٰذَا صَرْعُهُ and ↑ صَرِيعُهُ *This is the like of him, or it*: and so ضِرْعُهُ and ضَرِيعُهُ, &c. (IAar, TA.) ═ And *A strand of a rope*: (O, K:) and so ↑ ضَرِيع: (O:) pl. صُرُوع (O, K) and ضُرُوع. (O.)

صَرْعَة *A single act of throwing down, or prostrating, on the ground*; or *a single suffering of prostration*. (K, TA.) See also صِرْعَة. ═ And *A state, or condition*: (O, K:) so in the saying, هُوَ يَفْعَلُهُ فِي كُلِّ صَرْعَةٍ *[He does it in every state, or condition]*: (O:) [see also صَرْع:] or, accord. to the "Mufraddát" [of Er-Rághib], the *state, or condition, of him who is thrown down, or prostrated*. (TA.)

صُرْعَة One who is *often thrown down, or prostrated, by men*. (K.)

صِرْعَة *A mode, or manner, of throwing down, or prostrating*; or *of being thrown down, or prostrated*: (S,* K, TA:) a word similar to رِكْبَة and جِلْسَة. (S.) Hence, (K,) one says, سُوءُ الاِسْتِبَاكِ خَيْرٌ مِنْ حُسْنِ الصِّرْعَة *[The bad manner of holding fast upon one's beast is better than the good manner of being thrown down, or prostrated]*: (S, K:) i. e., when one holds fast, though he ride not well, it is better than one's being thrown down, or prostrated, in a manner that does not hurt him; because he who holds fast sometimes overtakes, but he who is thrown down will not attain: (TA:) a prov.: or, as some relate it, ↑ حُسْنِ الصَّرْعَة, which means *the good manner of the single suffering of prostration*. (K,* TA. [See also Freytag's Arab. Prov. i. 023.])

صَرَّاعَة One *who throws down, or prostrates, others*; (S, O, K;) as also ↑ صَرِيع and ↑ صُرَاعَة: (K:) or one *who throws down, or prostrates, his antagonists much, or often*; (TA;) and so ↑ صِرِّيع, (S, O,) and ↑ صُرَاعَة, with ḍamm and teshdeed, mentioned by Ks: (O:) or ↑ صِرِّيع signifies one *who throws down, or prostrates, vehemently, though he be not well known for doing so*; as also ↑ صَرَّاع and ↑ صَرِيع, the latter like أَمِير [in measure, but this I think doubtful, probably added from finding صِرِّيع mistranscribed]: or ↑ صِرِّيع, accord. to the T, one *whose occupation, whereby he is known, is the throwing down, or prostrating, others [as a wrestler]*. (TA.) It is said in a trad. that the Prophet asked, Whom do ye reckon the صُرَعَة among you? they said, Him *whom men will not throw down*: and he said, He is not such, but is † *he who governs himself on the occasion of anger*: or, as some relate it, † *the forbearing on the occasion of anger*, (O, TA.*)

صُرُوع One *who wrestles much with others, endeavouring to throw them down*: (T, K, TA:) pl. صُرُعٌ. (K.)

صَرِيع *i. q.* مَصْرُوع [meaning *Thrown down, or prostrated, on the ground*]: pl. صَرْعَى. (O, K.) ═ [And *i. q.* ↑ مَصْرُوع meaning (as the latter is expl. in the Msb) *Affected with the disease termed* صَرْع, q. v.] ═ And [*i. q.* ↑ مَصْرُوع meaning] *Affected with diabolical possession, or madness*. (TA.) ═ One says also, بَاتَ صَرِيعَ الكَأْسِ ‡ [*He passed the night prostrated by the influence of the wine-cup*]. (TA.) ═ And بَانَتْ شَجَرَاتُهُ صَرِيعَةً ‡ *I saw their trees cut down [and laid prostrate]*. (TA.) And نَبَاتٌ صَرِيعٌ ‡ *A plant, or plants, or herbage, growing upon the surface of the earth, not erect*. (TA.) And غُصْنٌ صَرِيعٌ ‡ *A branch falling down to the ground*: (TA:) or *a branch broken down and fallen to the ground*: (Msb:) and [in like manner] one says ↑ غُصْنٌ مَصْرُوعٌ; and مَصَارِيع is said to occur in a verse of Lebeed as pl. of the latter word, the reg. pl. of which is مَصَارِيعُ: but in that verse some read ↑ مُصَرَّع [which has a similar meaning. (TA. [See EM p. 167.]) ═ صَرِيعٌ also signifies † *Slain*: from the same word as applied to a branch and expl. above: pl. صَرْعَى. (Msb.) ═ And ‡ *A twig, or rod, drooping, or hanging down, to the ground, falling upon it, but with its base upon the tree, so that it remains falling in the shade, the sun not reaching it, and therefore becomes more soft, or supple, than the branch [from which it depends], and more sweet in odour; and it is used for rubbing and cleaning the teeth* [i. e. مَسَاوِيك *are made of it*]: pl. صُرُوع: (K, TA: [the pl. is thus in the L; but in some copies of the K صُرُوع:]) or, accord. to the T, the

sing. signifies *a twig*, or *rod*, *that falls from the tree called* بَشَام [q. v.]; and the pl. is صُرْمَانٌ: the former pl. occurs in a trad., in which it is said that the Prophet was pleased to rub and clean his teeth with صُرْمٌ. (TA.) — Also : *A bone from which nothing has been pared off*: or *of which the wood has dried upon the tree*; (Ṣ, O, K, TA:) or this [latter] is only called صِرِيفٌ. (TA.) — And : *A whip, in like manner*, (Ṣ, O, K, TA,) *from which nothing has been pared off*. (TA.) = See also صُرْصُرَةٌ.

صَرَامَةٌ The *quality of throwing down*, or *prostrating*, *vehemently*. (TA.)

صَرَّافٌ: see صَرَّافَةٌ.

صَرَّافَةٌ: see صَرْفَةٌ, in four places.

صَرَّافَةٌ: see صَرْفَةٌ, in two places.

[صَارِفٌ act. part. n. of 1: pl. صَارِفُونَ and صَرْفَةٌ. Hence,] قَوْمٌ صَرْفَةٌ *A people*, or *party*, *who throw down*, or *prostrate*, *those with whom they wrestle*. (TA.)

مَصْرَعٌ *A place* [and accord. to rule *a time* also] *of throwing down*, or *prostrating*, *on the ground*: (Ṣ, O, K:) [pl. مَصَارِعُ.] — [And † *A place of slaughter*: for] مَصَارِعُ القَوْمِ signifies *the places of slaughter of the people*, or *party*. (TA.) = Also an inf. n. of 1 [q. v.]. (Ṣ, O, K.)

مِصْرَعٌ: see مِصْرَاعٌ.

مُصْرَعٌ [pass. part. n. of 2, q. v.]. One says, مَرَرْتُ بِقَتْلَى مُصَرَّعِينَ *[I passed by slain persons thrown down*, or *prostrated*, *on the ground]*: with teshdeed because relating to many objects. (Ṣ.) — See also صَرِيعٌ, in two places.

مِصْرَاعٌ *Either half* [i. e. *leaf*] of a door [meaning of a folding door]: (MA, * Msb, KL:*) *either one of what are termed the* مِصْرَاعَانِ of a door or door-way: (Ṣ, Msb:) مِصْرَاعَا بَابٍ means *two doors that are set up*, *meeting together*, *the place of entrance thereof being in the middle of them* [i. e. *between them*]: (T, O, K, TA:) [and in like manner, مِصْرَاعَا سِتْرٍ (occurring in the Ṣ in art. سجف) means *the two separate halves*, *that hang side by side*, *so as to meet together*, *of a curtain*; *like the two leaves of a folding-door*:] and the مِصْرَاعَانِ of a door [or curtain] is also called its مِصْرَعٌ: (TA:) the pl. of مِصْرَاعٌ is مَصَارِيعُ. (MA.) — Hence, the مِصْرَاعَانِ in poetry; (Ṣ;) † *A hemistich*: (MA, KL:) [this is the general meaning: in a more restricted sense,] مِصْرَاعَانِ in poetry means *a single verse* [i. e. *a pair of hemistiche*] *having two rhymes*: (T, O,* K,* TA:) [using it in the latter sense, i. e. as meaning *a verse of which the former hemistich rhymes with the latter*, which is app. the primary signification,] Aboo-Is-hák says, the مِصْرَاعَانِ are the two doors of the ode, like the مِصْرَاعَانِ of the house, or chamber, or tent: and he says that the derivation of the word is from الصَّرْعَانِ meaning "the two extremities of the day." (TA.)

مُصَرْصِرٌ: see مُصَرْبِعٌ, in four places; where it is stated that مُصَارِعٌ is said to occur as a pl. thereof; the reg. pl. being مُصَارِعُونَ.

مُصَارِعٌ One *who wrestles with another*, *endeavouring to throw him down*; as also مُصَرْبِعٌ: you say, هُمَا مُصَارِعَانِ i. e. *They are two persons wrestling together*, *each endeavouring to throw down the other*. (K,* TA.)

صرف

الصَّرْفُ signifies *The turning*, *or sending*, or *putting*, a thing *away*, or *back*, *from its way*, or *course*; *the causing it to turn away*, or *back*; *therefrom*; *the averting it*, or *repelling it therefrom*: (M:) *or the shifting* a thing *from one state*, or *condition*, *to another*; (Bḥ in vi. 105;) and so التَّصْرِيفُ. (TA.) You say, صَرَفَهُ, (M, K,) or صَرَفَهُ عَنْ وَجْهِهِ, (Msb, TA,) i. e. عَنْ سَنَنِهِ (TA in art. وجه,) aor. ـِ, (M, Msb, K,) inf. n. صَرْفٌ, (M, Msb,) *He turned*, *sent*, or *put*, *him*, or *it*, *away*, or *back*, &c., (M, K,) *from his*, or *its*, *way*, or *course*. (M.) And صَرَفَ نَفْسَهُ عَنِ كَذَا † *He turned himself away*, or *back*, *from the thing*. (M.) And صَرَفَ عَنْهُ, meaning صَرَفَهَا عَنْهُ [*He turned himself away*, or *back*, *from the thing*]. (M.) And صَرَفَتِ الرَّجُلَ عَنِّي [*I turned the man away*, or *back*, or *I averted him*, or *repelled him*, *from me*]. (Ṣ.) And صَرَفَ الصِّبْيَانَ *He dismissed the boys*, or *sent them away*, syn. قَلَّبَهُمْ. (Ṣ, K,) from the school: (K:) or صَرَفْتُ الصَّبِيَّ *I let the boy go his way*; and in like manner, الأَجِيرَ *the hired man*. (Msb.) And صَرَفَ اللّٰهُ الأَذَى [*May God avert from these harm*]. (Ṣ.) And اصطرف وَجْهَهُ (K in art. سفو and سفى) meaning صَرَفَهُ i. e. *He turned away his face*. (TK in that art.) صَرَفَ اللّٰهُ قُلُوبَهُمْ, in the Kur [ix. 128], means *God hath made them to err* in requital of that which they have done: (M, TA:) or *God hath turned them away*, or *may God turn them away*, *from belief*. (Bḍ.) And مَا نَصْرِفُ عَنْ آيَاتِي, in the Kur [vii. 143], means [in like manner] *I will requite by causing to err from the direction of my signs*. (O, TA.) [And one says also, صَرَفَهُ إِلَى كَذَا *He turned him* (i. e. another man, or the like, as in the Kur xlvi. 28), or *it* (for ex. his mind or intention), *to such a thing*.] — [Hence,] صَرَفَ الكَلِمَةَ, (TA,) inf. n. صَرْفٌ, (O,) *He declined*, or *inflected*, *the word* [i. e. *the noun*] *with tenween*. (O, TA.) See also 2. — [Hence, also,] الصَّرْفُ means *The exchanging*, or *giving in exchange*, *gold for silver* [and *the reverse*]; because it is turned (يُصْرَفُ) thereby from one metal to another. (M.) You say صَرَفَ الدَّرَاهِمَ *He exchanged*, or *gave in exchange*, *the dirhems for* [*other*] *dirhems or for deenárs*. (Mgh.) And صَرَفْتُ الذَّهَبَ بِالدَّرَاهِمِ *I exchanged*, or *gave in exchange*, *the gold for dirhems*: (Msb:) and الدَّرَاهِمَ بِالدَّنَانِيرِ *[the dirhems for deenárs]*. (Ṣ.) — It is said in a trad. respecting الشُّفْعَةُ [or the right of pre-emption], إِذَا صُرِّفَتِ الطُّرُقُ فَلَا شُفْعَةَ i. e. *When the roads thereof are made distinct* [app. *by their being turned in different directions*, from the house, or piece of land, in question, to the possessions of different proprietors, *there is no right of pre-emption*]: (TA:) the inf. n. of the verb in this case is صَرْفٌ. (TA.) — You say also, صَرَفْتُ المَالَ *I expended the property*; (Msb;) [and so † صَرَّفْتُهُ; for] التَّصْرِيفُ, (M,) or تَصْرِيفُ الدَّرَاهِمِ, (O,) فِي البِيَاعَاتِ, (M, O, K,*) means *the expending of money [in the purchase of articles of merchandise]*. (M, O, K.*) — And صَرَّفْتُ الكَلَامَ *I embellished the speech* [app. *by distorting it*, or otherwise *altering it*]; and † صَرَّفْتُهُ has a similar, but intensive, meaning: (Msb:) or صَرَّفَ الحَدِيثَ means *the embellishing of discourse*, or *speech*, (A'Obeyd, Ṣ, M, O, K,) *by adding in it*, (A'Obeyd, Ṣ,) or *and adding in it*; (M, O, K:) and in like manner صَرَّفَ الكَلَامَ: (K: [of which see another explanation voce صَرَّفَ:]) and is [said to be] from الصَّرْفُ in pieces of money, meaning "the superiority of one over another in value." (O, K.) صَرَفَ لِإِفْعَلَ [as though meaning صَرَفَ نَفْسَهُ لِإِفْعَلَ]: see 8. — [See also صَرَفَ, below.] = صَرَفَ الشَّرَابَ, (M, O, K,) inf. n. صَرْفٌ, (M, TA,) *He did not mix the beverage*, or *wine*; (M, O, K, TA:) as also † صَرَّفَهُ, and † اصرفهُ: the last mentioned by Th. (M, TA.) And صَرَفَ الخَمْرَ, (K, TA,) aor. ـِ, inf. n. صَرْفٌ, (TA,) [or perhaps this should be صُرُوفٌ, as in the next preceding sentence,] *He drank the wine unmixed*; (K, TA:) [and so † تَصَرَّفَ; for] تَصْرِيفُ الخَمْرِ, (Ṣ, O,) or تَصَرُّفُ, فِي الخَمْرِ, (K,) signifies *the drinking of wine unmixed*. (Ṣ, O, K. [Freytag has erroneously expl. صَرَفَ as meaning simply *He drank* wine.]) = صَرَفَتِ البَكَرَةُ, (Ṣ, O, K,) aor. ـِ, (Ṣ, O,) inf. n. صَرِيفٌ, (Ṣ, M, O, K,) *The sheave of the pulley caused a sound to be heard on the occasion of the drawing of water*: (Ṣ, M,* O, K:) and the صَرِيفُ of the door, and of the tush of the camel, is like that of the sheave of the pulley; (Ṣ, O:) [i. e.] the صَرِيفُ of the door, (M, K,) and of the writing-reed (M, Msb) and the like, (M,) is a *creaking*, or *grating*; (M, Msb,* K;) and so that of the tush of the camel: (K: [صَرِيفُ البَعِيرِ in the CK is a mistake for صَرِيفُ نَابِ البَعِيرِ:]) one says of a man, and of a camel, صَرَفَ بِنَابِهِ, (M, TA,) and صَرَفَ نَابَهُ, (TA,) aor. ـِ, inf. n. صَرِيفٌ, *He grated his canine tooth [against its opposite] so as to cause a sound to be heard*: (M, TA:) the صَرِيفُ of the stallion-camel is [indicative of] his threatening: (M:) or that of the canine tooth of the she-camel denotes her weariness; and that of the canine tooth of the he-camel, his lust: (IKh, TA:) or the صَرِيفُ of the stallion is from briskness, liveliness, or sprightliness; and that of the female, from fatigue. (As, TA.) [But] — صَرَفَتْ, (IAar, Ṣ, M, O, K,) aor. ـِ, (Ṣ, M, O,) inf. n. صُرُوفٌ (Ṣ, M, O, K) and صَرِيفٌ, (Lth, Ḳḥ, IAar, Ṣ, M, O, K,) said of a bitch, (Ṣ, O, K,) or of any female having a cloven hoof and of any having a claw, (Ḳḥ, M,) or of a ewe or she-goat and of bitch and of a cow, (Lth, TA,) or of any female animal of prey, but

mostly of a bitch, (IAqr, TA,) signifies *She lusted for the male:* (Lth, Lḥ, IAqr, Ṣ, M, O, Ḳ:) and the epithet applied to such an animal is ¶ صَارِفٌ. (Lḥ, IAqr, Ṣ, M, O, Ḳ.)

2. التَّصْرِيفُ [in its primary acceptation is like الصَّرْفُ in the primary acceptation of the latter, but generally relates to several objects, or is used in an intensive sense]: see 1, first sentence: it signifies *The turning* of the winds (Lth, O, Ḳ, TA) *from one state or condition, to another;* (O, TA;) *or from one direction, or course, or way, to another;* (Lth, O, Ḳ, TA;) and so of the torrents, and of the horse, and of affairs, and of the verses of the Ḳur-án; (Lth, TA;) *the making* of the winds *to vary, or differ;* and so of the clouds; (M;) *the changing* of the winds to south and north [&c.] and hot and cold [&c.]; (Jel in ii. 150, and xlv. 4;) or *the making* of the winds *to be south and north, and east and west, and to be of various sorts in their kinds:* (TA:) or تَصْرِيفُ الآيَاتِ signifies [*the varying, or diversifying, of the verses of the Ḳur-án, by repeating them in different forms;* or] *the making of the verses of the Ḳur-án distinct [in their meanings by repeating and varying them,* as expl. by many of the expositors in the instances occurring in vi. 46 and 105, and xlvi. 26]. (O, Ḳ.) — It signifies also *The deriving* one word from another [*by modification of the form for the purpose of modifying the meaning;* including what we term *the declining* of nouns (like الصَّرْفُ) and *the conjugating* of verbs]. (O, Ḳ.) [The science of التَّصْرِيفِ in language is commonly termed عِلْمُ التَّصْرِيفِ.] — In relation to property, or money, see 1, near the middle of the paragraph. — And in relation to speech, see 1, near the middle of the paragraph. — One says also, صَرَّفَ الشَّيْءَ, (M,) inf. n. as above, (TA,) meaning *He employed the thing in other* [i. e. *more*] *than one way;* as though he turned it from one way to another way. (M, TA.) — And [hence,] صَرَّفَهُ فِي الأَمْرِ, (Ḳ,) or فِي أُمُورٍ, speaking of a man, (Ṣ, O,) *i. q.* قَلَّبَتْهُ [meaning *I employed him to act in whatsoever way he pleased, according to his own judgment or discretion or free will, or I made him a free agent, in the disposal, or management, of the affair, or my affair:* or † *I made him, or employed him, to practise versatility, or to use art or artifice or cunning, in the affair, or in my affair;* for the quasi-pass., تَصَرَّفَ, is said, to be from الصَّرْفُ as signifying الحِيلَةُ, and is expl. as syn. with اِحْتَالَ: but the former meaning is the more common: and it is also used as meaning simply *I employed him in the managing of the affair, or my affair*]: (Ḳ:) — [Hence also,] صَرَّفَ الفَرَسَ *He exercised the horse.* — صَرَّفَ الشَّرَابَ: and صَرَّفَ الخَمْرَ: see 1, latter half.

3: see 1, third sentence. — The inf. n. مُصَارَفَةٌ signifies also † *The dealing, or buying and selling, with any one* بِصَرْفٍ [app. meaning *with art or artifice or cunning,* or it may perhaps mean *in the exchanging of money:* see مُصَرِّفِيّ]. (KL.)

4. اصرف الشَّرَابَ: see 1, latter half.

5. تصرّف [quasi-pass. of 2: thus,] said of a man's face, *It turned about;* or *was, or became, turned about;* syn. تَقَلَّبَ. (Jel in ii. 130.) — And *It* (a thing) *was, or became, employed in other* [i. e. *more*] *than one way;* as though it were turned from one way to another way. (M.) — [Hence] فِي الأَمْرِ, تصرّف, (Ḳ,) or فِي أُمُورٍ, (Ṣ,) quasi-pass. of 2: thus, *he was, or became, employed to do so*]: (Ṣ, O, Ḳ:) or it is from الصَّرْفُ as signifying الحِيلَةُ; (Ḳ:) or it is from تَصَرَّفَ فِيهِ (Ṣ, M, TA;) syn. with تَقَلَّبَ [meaning *He acted in whatsoever way he pleased, according to his own judgment or discretion or free will, or as a free agent, in the disposal, or management, of the affair, or my affair;* or *he was, or became, employed to do so*]: (Ṣ, O, Ḳ:) i. e. it means † [*he practised versatility, or*] *he used art or artifice or cunning, in the affair, or in my affair;* syn. اِحْتَالَ. (TA [and in like manner Bḥ in xxv. 20: but the former meaning is the more common: see also 8].) [It is also used as meaning simply *He employed himself,* or *was employed, in the managing of the affair, or my affair;* because the management of affairs generally requires the practice of versatility, or the use of art or artifice or cunning.] — [Hence also, said of a horse, *He was exercised.*]

7. انصرف, (Ṣ, M, O, Ḳ,) inf. n. اِنْصِرَافٌ, (O,) and مَصْرُوفٌ, also sometimes an inf. n. thereof as well as a n. of place, (Ṣ,) quasi-pass. of صَرَفَهُ, (Ṣ, M,) said of a thing, (M,) or of a man; (Ṣ;) as such signifying *It* [or *he*] *turned, or went, away, or back, from its* [or *his*] *way, or course; or was, or became, turned, or sent, or put, away, or back, therefrom; or averted, or repelled, therefrom:* (M:) [or *shifted from one state, or condition, to another:* (see 1, first sentence:)] or *i. q.* انْكَفَّ; so in the copies of the Ḳ; but [this is an inadequate explanation; the right (or better) explanation is انْكَفَأَ (i. e. *he, or it, reverted, or returned; or was, or became, turned away or back*); agreeably with what is said in the O. (TA.) ثُمَّ انْصَرَفُوا in the Ḳur [ix. 128] means *Then they return, or go back,* from the place in which they have listened: or *then they turn away* from doing aught of that which they have heard. (M.) — [Accord. to Golius, it signifies also *It ran in a small stream;* or *the like;* for he explains it as meaning "manavit;" but for this he names no authority. — Said of a noun, it means *It was inflected,* or *declined, with tenween.*]

8. اصطرف †, *He sought, sought after, or sought to gain, sustenance or the like,* (M, TA,) *and used art or artifice or cunning* [*in so doing*]; (M;) for his family, or household; (M, TA;) as also ¶ صَرَفَ, aor. ;: you say, صَرَفَ لِأَهْلِهِ [as though meaning صَرَفَ نَفْسَهُ لِأَهْلِهِ] and اصطرف: (M:) or *he used art or artifice or cunning* (تصرّف) *in the seeking of gain:* (O, Ḳ, TA:) or [meaning thus] you say, اصطرف فِي طَلَبِ المَكْسَبِ. (Ṣ.) — It is also trans.: you say, اصطرف وَجْهَهُ: see 1, first quarter. — And اصطرف الدَّرَاهِمَ *He procured the dirhems in exchange for* [*other*] *dirhems or for denears.* (Mgh.)

10. اسْتَصْرَفْتُ اللّٰهَ المَكَارِهَ (Ṣ, O, Ḳ) *I begged God to avert from me the things, or events, that are objects of dislike and hatred.* (O, Ḳ.)

صَرْفٌ [as an inf. n.: see 1]. — Used as a subst., The *evil accidents, mishaps, or calamities,* of time, or fortune; [thus expl. as having a pl. signification;] صَرْفُ الدَّهْرِ meaning حَدَثَانُهُ (Ṣ, M, O, Ḳ,) and نَوَائِبُهُ, (Ṣ, O, Ḳ,) or حَوَادِثُهُ; (Mṣb;) because it [i. e. time, or fortune,] turns things from their way, or course: (M:) [but it seems to be more properly rendered the *shifting* of fortune, or its *shifting about;* and to be an inf. n. sometimes used as a simple subst., and therefore having a pl., for] its pl. is صُرُوفٌ. (M, Mṣb.) In the phrase قَدْ سَحَقَتْ صَرْفٌ نَوْفَا, in a verse of Sakhr-el-Ghei, [Usd says,] he has made it fem. because of its dependance upon النَّوَى [which is fem.; as though the meaning were *The afflictions that are the consequence of the course taken by her in her journey have exceeded the bounds of moderation*]: (M:) [or it is here made fem. because having the signification of a broken pl., which is fem.:] or the meaning is, قَدْ بَعُدَتْ صُرُوفُ وَجْهِهَا الَّذِي أَعْقَدَتْ فِيهِ [i. e. *the shifting about of her course that she has taken has become far-extending;* صَرْف being thus used as an inf. n.; for the Arabs sometimes make the inf. n. fem., saying أَوْجَعَتْنِي ضَرْبَتُكَ as well as أَوْجَعَنِي ضَرْبُكَ; (see EM p. 107;) and this I think the most preferable explanation]. (Skr in his Expos. of the Poems of the Hudhalees, p. 14 of the vol. edited by Kosegarten.) — Also *Repentance.* (Ṣ, M, O, Mṣb, Ḳ.) [See a phrase below, in which this and other meanings are assigned to it.] — And † *Art, artifice, or cunning.* (Yoh, Ṣ, M, O, Ḳ, TA.) Hence, in the Ḳur [xxv. 20], فَمَا يَسْتَطِيعُونَ صَرْفًا وَلَا نَصْرًا ! [*And they are not able to put in practice art or artifices or cunning, nor aid*]: (Ṣ, TA:) or this means *and they are not able to avert, or repel,* from themselves punishment, (O, Ḳ, TA,) *nor to aid* themselves. (O, TA.) — And *Excellence, or superiority,* of a dirhem, (Ṣ, M, Mgh, O, Mṣb, Ḳ,) and of a denár, (M,) over another, (Ṣ, M, &c.,) *in goodness,* (Ṣ, Mgh, Mṣb,) or *in value;* (M, Mgh, O, Ḳ:) as in the saying, بَيْنَ الدِّرْهَمَيْنِ صَرْفٌ [*Between the two dirhems is a difference of excellence*], because of the [superior] goodness of the silver of one of them: (Ṣ:) and in like manner, of speech; (O, Ḳ:) as in the saying لَا يَعْرِفُ صَرْفَ الكَلَامِ [*Such a one knows not the excellence of speech* over other speech: (O:) and [in like manner] one says, بِهٰذَا عَلَى هٰذَا صَرْفٌ *There is,* or *pertains, to this, an excess,* and *an excellence, over this;* for when one is judged to excel, it, or he, is turned aside from its, or his, likes, or fellows. (O, Ḳ.) — And The *night;* and the *day:* (Ḳ:) [because of their interchanging:] الصَّرْفَانِ signifies *the night and the day;* (Ṣ, O, Ḳ:) as also ¶ الصِّرْفَانِ (Ḳ:) the latter accord. to Ibn-'Abbád; (O:) like الصِّرْمَانِ, with kesr also [as well as with fet-h]. (TA.) — In the saying (Ṣ, M, O, Mṣb) of the Arabs, (M,) or of the Prophet, (O, Mṣb,) in a certain trad., (Ḳ,) لَا يُقْبَلُ مِنْهُ صَرْفٌ وَلَا عَدْلٌ

[*Neither* صَرْفٌ *nor* عَدْلٌ *shall be accepted from him*], (Ṣ, M,* O, Mṣb,*) by صَرْفٌ is meant *repentance;* (Ṣ, M, O, Mṣb, K;) and by عَدْلٌ, *ransom:* (M, Mṣb, K:) or by the former, *art,* or *artifice,* or *cunning;* (Yoo, Ṣ, M, O, K;) and by the latter, *ransom:* (M:) or by the former, *acquisition of gain;* and by the latter, *ransom:* (K:) or by the former, a *supererogatory act;* (A'Obeyd, M, O, K;) and by the latter, an *obligatory act:* (A'Obeyd, M, K:) or vice versâ: (K:) or by the former, *weight;* and by the latter, *measure:* (M, O, K:) or by the former, *deviation;* and by the latter, a *right,* or *direct, course:* (IAṣr, M:) or by the former, مَا يَنْصَرِفُ فِيهِ [app. meaning *an evasive artifice*]; and by the latter, a *like:* (Th, M:) or by the former, *value,* or *price;* and by the latter, a *like;* the saying originally relating to the bloodwit (الدِّيَة): one says, لَمْ يَقْبَلُوا مِنْهُ صَرْفًا وَلَا عَدْلًا, i. e. *They did not accept from them a bloodwit, nor did they slay one man for him, of their people, who had been slain;* but they required from them more than that; for the Arabs used [often] to slay two men, and three, for one man; when they slew a man for a man, that was العَدْل with them; and when they took a bloodwit, having turned from the blood to another thing, that was صَرْف, i. e. the value, or price, was صَرْف: then the saying was applied in relation to anything, so as to be proverbially used in the case of him who was to render more than was incumbent on him: it has also been said that by صَرْف is meant [in the saying cited above] *something additional,* or *in excess;* but this is nought. (M.)

صِرْفٌ: see its dual in the next preceding paragraph, near the middle. ═ Also *Pure, unmixed,* or *free from admixture;* (Ṣ, M, Mḡh, O, Mṣb, K;) applied to wine, (Ṣ, M, O, Mṣb, K,) or beverage, as meaning *unmixed,* (Ṣ, M, O, Mṣb,) and so ♦ مَصْرُوف, (O, K,) and to other things, (K,) to blood, and to phlegm, (TA,) and to anything (M, Mṣb) as meaning *free from turbid foulnesses:* (Mḡh,* Mṣb:) and ♦ صَرِيف likewise signifies anything *having in it no admixture.* (TA.) ═ And *A certain dye,* (Mṣb,) *a red dye,* (Ṣ, O, K,) *with which the thongs,* or *straps, of sandals are dyed,* (Ṣ, O,) or *with which the hide is dyed:* (Mṣb:) or *a certain red thing with which the hide is tanned* [يُدْبَغُ (perhaps a mistranscription for يُصْبَغُ)]. (So in a copy of the M.)

الصَّرْفَة *One of the Mansions of the Moon; [the Twelfth Mansion;] a single very bright star, [β of Leo,]* (Ṣ, O, K, and Kzw in his Descr. of the Mansions of the Moon,) *by which are some small evanescent stars;* (Kzw;) *over against,* بِرِبْطَةِ, so in my copies of the Ṣ,) *or following,* (O, K and Kzw ubi suprà,) الزُّبْرَة; (Ṣ, O, K, Kzw;) [i. e.] *it is a single star behind the* خُرْزَانَان *of the Lion;* (M;) it is *on the hinder part of the tail* (ذَنَب) *of the Lion;* [wherefore it is called by our astronomers *Denebʼs;*] *and is also called the* قُلْب *Lion: which means the sheath of the penis, of the Lion:* (Kzw in his Descr. of Leo:) [in the Ṣ and O, erroneously, "*the* قَلْب *of the Lion*:"]) [*it rose aurorally, in Central Arábia, about the commencement of the era of the Flight, on the 8th of Sept., O. S.; and set aurorally on the 9th of March:*] Ibn-Kunáseh says, (M,) it is called الصَّرْفَة because of the turning away of the cold (Ṣ, M, O, K) from the heat, (M,) and the coming of the heat, (Ṣ, O,) accord. to the [O and] K at its rising, but [as] IB says, correctly because of the turning away of the heat [at its rising], and the coming of the cold: (TA:) [i. e., correctly,] it is thus called because of the turning away of the cold at its setting in the early mornings, and the turning away of the heat at its rising from beneath the rays of the sun in the early mornings: (Kzw in his Descr. of Leo:) when it rises before the dawn, that is the beginning of autumn; and when it sets with the rising of the dawn, that is the beginning of spring. (M.) [Hence,] الصَّرْفَة is [called] نَابُ الدَّهْرِ الْأَيْمَن, (Ibn-'Abbád, O, K,) or نَابُ الدَّهْرِ الْأَيْمَن يَبْتَسِمُ, (Ibn-'Abbád, O, K,) or يَبْتَسِمُ, (Ibn-'Abbád, O, K,) or نَابُ الدَّهْرِ الَّذِي يَبْتَسِمُ, or نَابُ الدَّهْرِ, [*The dog-tooth of time, or fortune, which it shows smiling*]: for when الصرفة rises, [a mistake for "sets, aurorally,"] the blossoms come forth and the herbage attains its full height. (M and K in art. دو:) in the T it is said that الصَّرْفَة is called by the Arabs نَابُ الدَّهْرِ [*the dog-tooth of time, or fortune,*] لِأَنَّهُ يَبْتَسِمُ عَنِ الْبَرْدِ وَعَنِ الْحَرِّ فِي الْحَالَتَيْنِ [i. e. because it smiles revealing (the advent of) the cold and (that of) the heat, in its two states (of auroral rising and setting)]. (TA.) ═ صَرْفَة also signifies *A certain kind of bead* (خَرَزَة); (Lḥ, Ṣ, M, O, K;) *mentioned among those by means of which men are captivated,* or *fascinated, or restrained by women from their women;* (Ṣ, O, K;*) *or by means of which men are conciliated, so as to be turned thereby from their ways of acting or conduct or the like.* (Lḥ, M.) ═ And *A bow having upon it a black mark* or *spot* (شَامَةٌ سَوْدَاءُ), *the arrows of which, when they are shot, will not hit the object of aim.* (O, K.) ═ And one says, حَلَبْتُ نَاقَةَ صَرْفَةَ, meaning *I milked the she-camel in the early morning, between dawn and sunrise, and then left her until the like time of the morrow.* (O, K.*)

الصَّرْفَانُ *Death;* (M, K;) *a name of death.* (IAṣr, O.) ═ And صَرْفَانُ signifies *Lead;* syn. رَصَاصٌ. (Ṣ, Mṣb, K:) or رَصَاصٌ قَلْعِيٌّ [q. v.]: (M:) and (K) accord. to Ibn-'Abbád, (O,) *copper;* syn. نُحَاسٌ. (O, K.) ═ And *A sort of dates;* (Ṣ, M, O, Mṣb;) *a heavy sort of dates:* (K:) n. un. with ة: (M:) AHn says, (M, O,) on the authority of certain of the Arabs, (O,) that the صَرْفَانَة *is a red date, like the* بَرْنِيَّة, (M, O, Mṣb,) *but* (M, O) *hard to be chewed,* (M, O, K,) *tough,* (M, O,) *and the heaviest of all dates:* (M, O, Mṣb:) *persons having households and slaves and hired men provide it, because of its satisfying quality,* (O, K,) [but for لِجِرَابَيْهَا in the O, referring to the n. un., and لِجِرَابَيْنَا in copies of the K, and لِجِرَابَيْنِ in the C&K, I read لِجِرَابَيْنِ which is evidently the right reading, and agrees with what here follows,] *and its standing in great stead:* (O, K:) or it is the [*sort of dates called*] صَيْحَانِيّ. [q. v.]: (K:) AHn says, En-Nowshajánee told me that the صَرْفَانَة is [called] الصَّيْحَانِيَّة in El-Hijáz, and in like manner its palm-tree. (O.) صَرْفَانَةٌ وَبَعْبَعَةٌ تُضْرَبُ بِالضَّبِّ وَتُؤْكَلَانِ بِالشِّبَّةِ is one of their proverbs [expl. in art. ربع]. (AHn, O, K.)

صَرْفِيٌّ *A camel of a certain excellent sort;* (M, O, K:) a rel. n.: (O, K:) or it is correctly with ز; (O,* K;) i. e. صَدَفِيٌّ [q. v.]: (O:) some say that it is with ز; and this is the right. (M.)

صَرُوفٌ A she-camel *that makes a grating,* or *creaking, sound, with her tushes,* or *canine teeth.* (Ṣ, O, K.)

صَرِيفٌ inf. n. of 1 in the senses expl. in the last sentence but one of the first paragraph [q. v.]. (Ṣ, M, &c.) ═ See also بَرْدٌ. ═ Applied to milk, (Ṣ, M, Ḥ, K,) *Just milked;* (K;) *brought away from the udder while hot,* (Ṣ, M, O,) *when milked.* (Ṣ, O.) ═ Also *Dry* مَعْف [or *palm-branches*]: n. un. with ة: (AḤn, M:) [i. e.] ♦ صَرِيفَةٌ signifies a *dry* مَعْفَة. (K.) And AHn says, (M, O,) in one place, (M,) الصَّرِيفُ signifies (M, O, K,) as some assert, (O,) *What has become dry, of trees;* (M, O, K;) like الضَّرِيعُ; (M;) called in Pers. خَشْخُوش, so in copies of the K, in the C&K خَشْخُوش, and in the O مَشْمَشْخُوش, [all app. mistranscriptions, for I find nothing like them in Pers. except partially, i. e. خُوش meaning "dry," like خُشْك,]) and also called [in Arabic] الْأَقْلَمَة [*the tree that has become dry*]. (O.) {See also ضَرِيعٌ, with the unpointed ص.} ═ Also *Silver:* so in a verse cited voce إِنْ (page 107, third col.): (ISk, Ṣ, O:) or *pure silver.* (K.) ═ See also the next paragraph.

صَرِيفَةٌ: see the next preceding paragraph. ═ Also *A thin, round cake of bread;* syn. رَقَاقَةٌ; pl. صُرُفٌ and صَرَائِفُ and [coll. gen. n.] ♦ صَرِيفٌ. (K.)

خَمْرٌ صَرِيفِيَّةٌ *Wine of* صَرِيفُونَ, (Ṣ, O, K,) a place, (Ṣ, O,) i. e. a town, (O,) in El-'Iráḳ, (Ṣ, O,) in the Sawád of El-'Iráḳ near 'Okbarà; (O, TA;) not, as it is implied in the K, from another of the same name in Wáseṭ: (TA:) or, as some say, *wine just taken from the* دَنّ [or *jar*]; like [as one says] لَبَنٌ صَرِيفٌ. (O, K.)

صَرَّافٌ: see صَيْرَفِيٌّ: ═ and see also صَارِف.

صَيْرَفٌ: see the next paragraph.

صَارِفٌ [act. part. n. of 1: as such having, among other meanings, the meaning of *Grating,* or *creaking;* or *making a grating,* or *creaking, sound:* and so ♦ صَرَّافٌ, but properly in an intensive sense; for] the dual of صَرَّافٌ is used by the poet Aboo-Khirásh as meaning *two thongs of a sandal that make a creaking sound:* (M:) [and ♦ صَرِيفٌ likewise means *making a creaking sound with the teeth:* so accord. to Freytag, from Jereer.] One says, مَا فِي فِيهِ صَارِفَةٌ, meaning *He has not in his mouth a canine tooth* [lit. *a*

grater or creaker; for صَارَّةٌ بِنٌّ a tooth that makes a grating, or creaking, sound. (M.) ⟹ See also 1, last sentence.

صَارِرَةٌ: pl. صَوَارِرُ: see تَصَارِيرُ, below.

صَرَّارٌ One who practices art or artifice or cunning, in the disposal, or management, of affairs; (Ṣ, M, O, Ḳ;) as also ↑ صَرَّارِيٌّ; (Ṣ, O, Ḳ;) which latter is applied by the poet Suweyd Ibn-Abee-Káhil El-Yeshkuree [in the like sense] as an epithet to a tongue, in his saying,

• وَلِسَانًا صَرَّارِيًّا صَارِمًا •

• كَحُسَامِ السَّيْفِ مَا يَسُّ قَطَعْ •

[And a cunning, sharp tongue, like the edge of the sword, what it touches it cuts]. (Ṣ, O.) ⟹ See also what next follows.

صَرَّافٌ i. q. ↑ صَيْرَفِيٌّ (Ṣ, M, O, Mṣb,) or صَيْرَفٌ, (M, Mṣb, Ḳ,)* or دَرَاهِمِيٌّ, (Ḳ,) and so ↑ صَيْرَفٌ, (M, Mṣb, Ḳ,)* i. e. A money-changer; (M, Mṣb, TA;) except that صَرَّافٌ has an intensive signification [app. as meaning a skilful money-changer, and hence it is often used in the present day as meaning a banker]: (Mṣb:) all are applied to him who knows and distinguishes the relative excellence, or superiority, of pieces of money: (Mgh:) these appellations are from الصَّرْفَةُ, (Ṣ, O,) or from الصَّرْفُ, (M,) or from صَرْفٌ meaning "excellence," or "superiority," of one dirhem [or deenár] over another, (Mgh, and Mṣb on the authority of IF in relation to the first,) because such as excels, or is superior, is turned aside from the deficient: (Mgh:) the pl. is صَرَافِيُّ (Ṣ, M, O, Ḳ) and صَيَارِفُ (M) and صَيَارِيفُ, this last occurring in poetry, (Ṣ, M, O, Ḳ,) by poetic license, for the sake of the measure. (Ṣ, O.) ⟹ See also صَرْفٌ.

تَصَارِيفُ الأُمُورِ [and ↑ صَوَارِفُ pl. of ↑ صَارِفَةٌ] The varieties, or vicissitudes, of affairs or events. (M, TA.)

مَصْرِفٌ A place of turning away or back: [see also مُنْصَرَفٌ:] hence, in the Kur xviii. 51, وَلَمْ يَجِدُوا عَنْهَا مَصْرِفًا, (TA,) meaning [And they shall not find] a place to which to turn away, or back, from it: (Bḍ, Jel:) or, a turning away, or back, from it: (Bḍ:) pl. مَصَارِفُ. (TA.)

مَصْرُوفٌ [pass. part. n. of 1: see its verb: ⟹ and] see مُنْصَرَفٌ: ⟹ see also جِرْفٌ.

مُنْصَرَفٌ i. q. مُنْقَلَبٌ [as meaning Place, or scope, or room, for free action]. (A, voce سَرْبٌ [q. v.]; and so in the Ḳámoos.)

مُتَصَرِّفٌ is an epithet applied to a verb [as meaning That is perfectly inflected], opposed to جَامِدٌ [q. v.]. (TA, voce قَدْ.) ⟹ طَرْفٌ مُتَصَرِّفٌ and طَرْفٌ غَيْرُ مُتَصَرِّفٍ signify the same, respectively, as طَرْفٌ مُتَمَكِّنٌ and طَرْفٌ غَيْرُ مُتَمَكِّنٍ: see art. مكن. ⟹ وَكِيلٌ مُتَصَرِّفٌ means A factor, an agent, or a deputy, who acts according to his own free will in the disposal, or management, of an affair.]

مُتَصَرَّفٌ is a n. of place, [meaning A place of turning away or back, like مَصْرِفٌ,] as well as an inf. n. [of 7]. (Ṣ.)

مُتَصَرَّفٌ and غَيْرُ مُتَصَرَّفٍ denote the two different sorts of nouns, (O, Ḳ,) meaning, respectively, [like ↑ مَصْرُوفٌ and ↑ غَيْرُ مَصْرُوفٍ,] Inflected, or declined, with tenween, and not so inflected or declined. (O, TA.)

صرر

1. صَرَّ, (Ṣ, M, Mgh, Mṣb, Ḳ,) aor. ـُ, (M, Mṣb, Ḳ,) inf. n. صَرٌّ (Ṣ, M, Mṣb, Ḳ) and صَرِيرٌ, (M, Ḳ,) or the latter is a simple subst., (M, Mṣb,) He cut it, syn. قَطَعَهُ, (Ṣ, M, Mgh, Mṣb,) in any manner: [i. e. it signifies also he cut it through; or he cut it off, or severed it; for thus the meaning of قَطَعَهُ is generally explained:] (M:) or it signifies [only] he cut it (قَطْعَةً) so as to separate it: (M, Ḳ:) namely, a thing, (Ṣ,) such as a rope, and a raceme of dates. (TA.) One says, صَرَرْتُ أُذُنَهُ i. q. صَلَمْتُ [i. e. His ear was cut off, entirely]. (TA.) And صَرِيرُ النَّخْلِ, (Ṣ, M, Mṣb, Ḳ,) and الشَّجَرِ, (M, Ḳ,) and الزَّرْعِ, aor. as above, inf. n. صَرٌّ, (M,) He cut off the fruit, or produce, of the palm-trees, (Ṣ, M, Mṣb,* Ḳ,) and the trees, (M, Ḳ,) and the corn, or the like; (M;) as also ↑ اصطرمه. (Ṣ, M, Ḳ.) ⟹ [Hence,] صَرِيمَةٌ, (Ṣ, M, MA, Ḳ,) [aor. as above,] inf. n. صَرِيمٌ, (Ṣ, MA,) or صَرٌّ, (M, MA,) or the latter is a simple subst., (Ṣ,) + He cut him (i. e. another man); meaning he ceased to speak to him, or to associate with him; he cut him off from friendly, or loving, communion or intercourse; forsook him, or abandoned him; syn. قَطَعَ كَلَامَهُ; (Ṣ, M, Ḳ;) and هَجَرَهُ: (A and Mgh and Ḳ in art. هجر:) or he cut himself off, or separated himself, from him, namely, his friend; he cut off [or withdrew] his friendship from him. (MA.) [See an ex. in a verse cited voce أَبٌّ.] And صَرَّ وَصَلَهُ, aor. as above, inf. n. صَرٌّ and صُرُورٌ, + [He cut, or severed, his bond of union,] as indicative of resemblance [to the act of cutting, or severing, properly thus termed]. (M.) ⟹ And صَرَّ أَمْرَهُ + [He decided his affair]. (O voce شَبَّ, q. v. [See also صَارَ, and صَرِيمَةٌ.]) ⟹ صَرَّ is also intrans., as syn. with انصرم q. v. (M, Ḳ.) And [hence] one says, صَرَّ عَنَّا أَذْيَبَّتِ الدُّنْيَا بِصَرِّ i.e. + [Worldly good departed] by becoming cut off, or by ceasing, and coming to an end. (TA.) ⟹ One says also, صَرَّ عَنَّا شَهْرًا, meaning + He stopped, stayed, or tarried, with us a month: (Ḳ, TA:) mentioned by El-Mufiḍḍal, on the authority of his father. (TA.) ⟹ صَرَّ, (Mṣb,) [aor. ـُ,] inf. n. صَرَامَةٌ and صَرَارَةٌ, (M,) It (a sword) was, or became, sharp, (M, Mṣb,) and did not bend. (M.) ⟹ And [hence,] صَرَّ inf. n. صَرَامَةٌ, said of a man, (Ṣ, M, Mṣb, Ḳ, TA,) as being likened to a sword, (TA,) + He was, or became, courageous; (Mṣb;) or hardy, strong, or sturdy, (Ṣ, TA,) or sharp, penetrating, or vigorous and effective, (M, Ḳ, TA,) and courageous. (Ṣ, M, Ḳ, TA.)

2. صَرَّمَ [He cut it; cut it through; or cut it off, or severed it; namely, a number of things considered collectively; or a single thing much, or in several places]: (M:) تَصْرِيمُ الحِبَالِ signifies تَقْطِيعُهَا [i. e. the severing of the ropes]: the verb being with teshdeed to denote muchness [of the action], or multiplicity [of the objects]. (Ṣ, TA.) [Hence,] تَصْرِيرُ الأَطْبَاءِ The cutting off of the teats of camels: a phrase mentioned in the TA.]

3. صارمهُ, (MA,) inf. n. مُصَارَمَةٌ, (Kl, TA,) + He effected a dimnion with him: (MA:) or he cut him off from himself, being in like manner cut off by him: (Kl:) or he cut him off from friendly, or loving, communion or intercourse, being so cut off by him: forsook him, or abandoned him, being forsaken, or abandoned, by him: cut him, i. e. ceased to speak to him, being in like manner cut by him: for مُصَارَمَةٌ signifies الهِجْرَةُ and قَطْعُ الكَلَامِ. (TA.)

4. اصرم النَّخْلُ The palm-trees attained, or were near, to the time, or season, for the cutting off of their fruit. (Ṣ, M, Mṣb, Ḳ, TA.) ⟹ And [hence perhaps,] اصرم said of a man, (Ṣ, Ḳ, TA,) inf. n. إِصْرَامٌ, (TA,) + He was, or became, poor, (Ṣ, Ḳ,) having a numerous family, or household: (Ḳ:) or in a evil condition, though having in him intelligence (بَأْسٌ): [it is said that] the original meaning is he had a صَرِيمَة, i. e. portion, of property remaining to him. (TA.)

5. تصرّم quasi-pass. of صَرَّمَهُ; (M, Ḳ;) i. q. تَقَطَّعَ [i. e. It became cut; cut through; or cut off, or severed; said of number of things considered collectively; or of a single thing as meaning it became cut, &c., much, or in many places, or into many pieces]. (Ṣ, Ḳ.) ⟹ See also 7, in three places. ⟹ Also + He affected hardiness, strength, sturdiness, and endurance, or patience; or constrained himself to behave with hardiness, &c. (Ṣ, Ḳ.)

6. تصارموا + They cut, forsook, or abandoned, one another; (MA;) they separated themselves, one from another; (Kl, in which only the inf. n. is mentioned;) they severed the bond of union, or communion, that was between them; disunited, or dissociated, themselves, one from another; syn. تَقَاطَعُوا. (Ṣ, MA, in the former of which only the inf. n. is mentioned.)

7. انصرم It became cut; cut through; or cut off, or severed; (Ṣ, M, Ḳ, TA;) quasi-pass. of صَرَمَهُ; (M, TA;) said of a rope [&c.]; and so صَرَّمَهُ. (M, Ḳ, TA.) ⟹ [Hence,] انصرم مِنَ النَّاسِ [or عَنِ النَّاسِ] + He separated himself from mankind; said of the wolf and of the crow [&c.]. (ISk, Ṣ, M.*) And انصرم اللَّيْلُ + The night went away, or departed; as also ↑ تصرّم: (Mṣb:) and الإِصْرِيمُ + The winter ended; and ↑ تصرّمت السَّنَةُ + The year ended: (TA:) and ↑ انقتل + The fighting ended, or ceased. (Mgh.)

8. اصطرمهُ: see 1, third sentence.

صَرْمٌ *Shin:* [or *leather:*] (S, Mgh, Mṣb, K:) a Pers. word (S, Mṣb) arabicized, (S, Mgh, Mṣb, K,) originally جَرْم [correctly چَرْم]. (Mgh, Mṣb, TA.)

صَرْمٌ is an inf. n. like صَرْمٌ, (M, K.) or a simple subst.: (M, Mṣb:) [see the first paragraph, in three places: in one of its senses, there expl., it is syn. with قَطِيعَةٌ ,هُجْرَانٌ: (TA:) and ¶ صَرِيمَةٌ [likewise] signifies *Separation from a friend:* pl. صُرُمٌ. (MA. [This pl. is app. there mentioned as of صَرِيمَةٌ; but it is more probably of صُرْمُ الدَّبَكِ]) = صُرْمُ الدَّبَكِ: see دَبَكٌ.

صِرْمٌ *Tents* (أَبْنِيَة, S, M,) *of men,* (S,) *collected together,* (S, M,) *separate from [those of other] men:* (M:) or *i. q.* صِرْبٌ, (O in art. صرب,) which means *a few tents* (بُيُوت [in the O, erroneously, بُيُوت]) *of the weak sort of the Arabs of the desert:* (IAar, O,* K, TA: all in art. صرب:) and hence, (M,) *a company* (M, Mṣb, K, TA) *of men,* (Mṣb, TA,) *not many;* or simply *a company* (TA) *alighting and abiding with their camels by the side of the water:* (Mṣb, TA:) pl. أَصْرُمٌ [a pl. of pauc.] (S, M, Mṣb, K) and أَصَارِمُ, (S,) or أَصَارِيرُ, (M,) or both, (K,) but accord. to IB the latter of these two is the right, [being a pl. pl., i. e. pl. of أَصْرَامٌ,] (TA,) and صِرْمَانٌ, (Sb, M, K,) with damm. (K.) = And *i. q.* صَرْبٌ. (K. [So, app., in all the copies; accord. to the TK as meaning *A sort,* or *species:* but I think it most probable that this is a mistranscription for صَرْبٌ, with which, as has been stated above, صِرْمٌ is syn. accord. to the O.]) = Also *i. q.* خُفٌّ مُنْعَلٌ (M) or خُفٌّ مُنَعَّلٌ (K) [i. e. *A soled boot:* that خُفّ here means a boot, not a camel's foot, is indicated by its being immediately added by SM that] ¶ صَرْمَانٌ signifies *A seller thereof.* (TA.)

صَرْمَةٌ [an epithet applied to a man, but used as a subst., and therefore having for its pl. صَرَمَاتٌ]. One says, هُوَ صَرْمَةٌ مِنَ الصَّرَمَاتِ, [the last word said to be thus (مُحَرَّكَةً) in the TA, but in the CK (in which as well as in my MS. copy of the K من is omitted) written الصَّرِمَاتِ,] meaning ‡ *He is [a person] slow to revert from his anger.* (K, TA.) = Also, [if not a mistranscription for ¶ جَرْمَة,] *A portion of silver, melted, and cleared of its dross, and poured forth into a mould.* (TA.)

صَرِيمَةٌ *A herd,* or *detached number, of camels,* (S, M, Mgh, Mṣb, K,) *consisting of about thirty:* (S:) *or from twenty to thirty:* (M, K:) *or from thirty to five and forty:* (M:) *or to fifty, and forty:* (K:) if amounting to sixty, termed صَدْعَة: (TA: [but see this latter word:]) *or from ten to forty:* (M, Mṣb, K:) *or from ten to some number between that and twenty:* (M, K:) *or more than a* ذُود [which is at least two or three] *up to thirty:* (T voce إِبِل:) *or about forty:* (Ham p. 753:) *or less than a* هَجْمَة, which is a hundred or nearly a hundred: (Id. p. 637:) pl. صُرُمٌ. (S,* M,* Mṣb.) = *A portion of property.* (TA.) = And *A detached portion of clouds:* (S, M, Mṣb, K:) pl. as above. (S, M.) = See also صَرِيمَةٌ. = And see صَرْمَةٌ.

صَرَامٌ and ¶ صِرَامٌ The *cutting off of the fruit* of palm-trees: (S,* Mṣb, and L voce جَدَادٌ:) and (L voce جَدَادٌ) the *time,* or *season, thereof:* (S, L:) or the *time,* or *season, of the ripening of the fruit* of palm-trees. (M, K.) = صَرَامٍ: see the next paragraph, in two places.

صَرَّامٌ: see صَارِمٌ. = Also The *last milk* [*remaining in the udder*] *after what is termed* التَّقْرِيز [which is variously explained (see 2 in art. غرز), in the CK and in one of my copies of the S erroneously written التَّقْرِير,] *which a man draws when in need of it.* (S, K.*) Bishr says,

* أَلَا أَبْلِغْ بَنِي سَعْدِ بْنِ رَسُولًا *
* وَمَوْلَاهُمْ فَقَدْ حَلَبَتْ صَرَّامُ *

[*Now deliver thou*-to *Benoo-Saad a message, and to their chief,* that *the last milk in the udder has been drawn*]: (S:) the last two words [the latter of which is written in the CK ¶ صَرَامٍ] are a prov., meaning † *the excuse has reached its uttermost:* (S, K:) thus says AO: (S:) IB says that صَرَّام in the saying of Bishr means *the she-camel that is termed* الصَّرُومَة, *that has no milk;* [i. e. that the phrase means *the she-camel that has now no milk has been milked;*] and that he makes it a proper name; and that he [also] means thereby the latter of the two senses here following. (TA.) = الصَّرَّام is also one of the names for *War,* or *battle;* (As, S, K;*) and so ¶ صَرَامٍ, (indecl.,) like قَطَامٍ. (K:) and one of the names for *calamity,* or *misfortune.* (As, S, K.* [See also صَيْرُورٌ.])

صَرَّامٌ: see صَرَامٌ, in two places. = Sometimes it is applied to signify *Palm-trees* themselves; because the fruit is cut off: so in a trad. (TA.)

صَرُورٌ: see صَارِمٌ, in two places. = Also a she-camel *that will not come to the watering-trough to drink until it is left to her unoccupied;* (K, TA:) *cutting herself off from the other camels.* (TA.)

صَرِيمٌ *i. q.* ¶ مَصْرُومٌ, (M, Mṣb,) *Cut; cut through;* or *cut off,* or *severed:* (S, Mṣb, K:) and *having the fruit cut off;* syn. مَجْدُود: (S, K:) applied to palm-trees. (نَخْل.) (M.) And the former, A heap (كُدْس) of corn or the like *that has been cut,* or *of which the produce has been cut off:* syn. ¶ مَصْرُومٌ. (M, TA.) And *Whose ear has been cut off entirely* (أُذُنُهُ صَرِيمٌ): pl. صُرُمٌ. (TA. [See also the fem., with ة, voce بَجْرَة, where the pl. is said to be صُرُومٌ.]) = [Applied to the lungs, it means properly *Burst asunder.* Hence the saying,] جَاءَ صَرِيمَ سَحْرٍ [so in copies of the K, accord. the TA سَحْرٍ, but correctly either سَحَرٍ or سَحْرٍ q. v., in the CK بِهِ

صَرِيمٌ, which last word is obviously wrong,] meaning ‡ *He came disappointed of attaining what he desired, or sought, and in a state of despair.* (K, TA.) And هُوَ صَرِيرُ سَحْرٍ عَلَى هٰذَا الْأَمْرِ [i. e. صَرِيرُ سَحَرٍ or صَرِيرُ سَحْرٍ] ‡ *He is wearied and eager for this thing, or affair.* (TA.) = Also ¶ An affair *decided, determined, or resolved, upon.* (M, TA.) = Used as a subst., see صَرِيمَةٌ, in two places. = Also ¶ The *daybreak,* or *dawn;* (S, M, K:) because cut off from the night; (M:) as also ¶ صَرِيمَةٌ: (S:) and the *night;* (ISk, M, K:) because cut off from the day; (M:) or the *dark night:* (S:) thus having two contr. meanings: (S, K:) and *a portion thereof;* (Th, M, K:) i. e., *of the night;* (TA:) as also ¶ صَرِيمَةٌ: (M, K:) and صَرِيمَا اللَّيْلِ *the first and last parts,* or *beginning and end, of the night.* (TA.) The phrase in the Kur [lxviii. 20] فَأَصْبَحَتْ كَالصَّرِيمِ means [*And it became in the morning*] *burnt up and black like the night:* (S, M, Bḍ, TA:) or *like the dark night,* being burnt up: (Er-Rághib, TA:) or *like the black night:* (Katádeh, TA:) or *like the day,* by its whiteness from excessive dryness: (Bḍ:) or *like that* garden *of which the fruits have been cut off:* (Bḍ, TA:*) or *like the sands* [that are termed صَرِيمَة (see صَرِيمَةٌ)]: (Bḍ:) or the meaning of صَرِيم in this instance is that which here next follows. (TA.) = *Black land, that does not give growth to anything.* (K.) = And *A piece of wood, or stick, which is placed across upon the mouth of a kid,* (M, K,) *or of a young weaned camel, and then tied to his head,* (M,) *in order that he may not suck.* (M, K.) = See also صَارِمٌ.

صَرِيمَةٌ ‡ A man (TA) *who follows his own opinion, cutting himself off from consultation with others:* (M, TA:) or *who acts with penetrative energy, or vigorousness and effectiveness, in the performing of his affairs:* an inf. n. used as an epithet. (TA.)

صَرِيمَةٌ *What is cut off [of the fruit] of palm-trees.* (Lḥ, M.)

صَرِيمَةٌ Land (أَرْض) *of which the seed-produce has been reaped:* (S, K:) of the measure فَعِيلَة in the sense of the measure مَفْعُولَة. (TA.) = And *A portion,* (S, M, K,) or *large portion,* (TA,) *detached from the main aggregate, of sand;* (S, M, K:) as also ¶ صَرِير: (M, K:) [or the latter is a coll. gen. n., being used in a pl. sense:] one says أَلْقَى صَرِيمَةً (S) or ¶ صَرِيرٍ (K) [*A viper of a detached sand-heap or of detached sand-heaps*]; like as one says أَلْقَى حَيَّةً جَلْل. (S in art. جلل.) = And *A group,* or *an assemblage,* (S,) or *a detached number,* (M,) of the trees called غَضَا, and سَلَم, (S, M,) and أَرْطَى, and of palm-trees; and likewise ¶ صَرِيمَة, and عُرْفُطَى, and of سَمُر. (M.) = See also صَرِير, in two places. = Also ‡ *Decision,* or *determination,* (S, M, K, TA,) عَلَى شَيْءٍ [*to do a thing*]: (S, TA:) and the *deciding of an affair,* (M, K, TA,) and the *firm,* or *sound, execution thereof:* (TA:) or *an object of want upon accomplishment of which one has decided,*

or *determined*; as also صَرِيمَةٌ: (AHeyth, TA:) pl. صَرَائِمُ. (TA.) One says, هُوَ مَاضِي الصَّرِيمَةِ and الصَّرَائِرِ [*He is effective of decision &c.* and *of decisions &c.*]. (TA.) — See also صُرْمَةٌ.

صَرِيمَةٌ *A detached number* [or *a small detached number*, for it is app. dim. of صُرْمَةٌ,] *of camels*. (TA.)

صَرَّامٌ: see صَارِمٌ. — Also *A preparer, or seller, of* صِرْمٌ, (MA,) whence it is derived, (Mgh,) i. e. *skin, or leather*: (MA:) or it signifies as expl. voce صِرْمٌ, last sentence. (TA.)

صَارِمٌ *Cutting; cutting through; or cutting off, or severing*; and Sb says that صَرِيمٌ is used in the same sense, like as صَرِيب in the phrase صَرِيبُ قِدَاحٍ is used in the sense of صَارِب. (M.) إِنْ كُنْتُنَّ صَارِمِينَ, in the Kur [lxvii. 22], means *If ye be deciding, or determining, upon the cutting off of the fruit of the palm-trees*. (TA.) — And † *A man cutting, or severing, his bond of union; or one who cuts, or severs, that bond*; and so [but in an intensive sense] صَرَّامٌ and صَرُومٌ; (M;) or this last signifies, (M, K,) as also صُرَامٌ, (K,) *having strength to cut, or sever*, (M, K,) *the bond of his union*. (M.) — Also, applied to a sword, (S, M, Mṣb, K,) and [in an intensive sense] صَرُومٌ, (M, K,) *Sharp*, (S, M, Mṣb, K,) *and not bending*: (M:) pl. of the former صَوَارِمُ. (TA.) — And the former, (S, M, K, TA,) applied to a man, (S, M, TA,) as being likened to a sword, (TA,) ‡ *Hardy, strong, or sturdy*, (S, TA,) *or sharp, penetrating, or vigorous and effective*, (M, K, TA,) *and courageous*. (S, M, K, TA.) — And الصَّارِمُ ‡ *The lion*. (K, TA.)

صُرْمٌ *A calamity* (K, TA) *that extirpates everything*. (TA. [See also صُرَامٌ, last sentence.]) — Also *Firm, or sound, of judgment*. (K.) — And *i. q.* وَجْبَةٌ, (S, M, K,) like صُرَامٌ, (TA,) i. e. *An eating once in the day*: (M, K,* TA:*) or, accord. to Yaʼḳoob, *an eating at the time* [*of morning*] *called* الضُّحَى (M, TA) [*and not again*] *to the like time of the morrow*: (TA:) one says, فُلَانٌ يَأْكُلُ الصُّرْمَ (S, M,* K*) i. e. [*Such a one eats*] *once* (K, TA) *in the day*: but AHát says, I asked El-Aṣmaʼee respecting the هَمْز and the صُرْم, and he said, I know it not: this is the language of the devil. (TA.)

أُصْرُومٌ A man *having the extremity of his ear cut off*. (Mgh.) — See also مُصْرُومٌ. — Also [the fem.] صُرُومٌ A she-camel *having little milk*; (M, K;) because her abundance of milk has become cut off: (M:) pl. صُرُمٌ. (K.) See also صُرَامٌ. [In the Ḥam, p. 230, it is implied that it signifies A she-camel such as is termed مُصَرَّمَةُ الأَطْبَاءِ as meaning *whose* أَطْبَاء (*or teats*) *have been cut off*: for it is there said that the poet ʼOrweh has applied the term صُرُومٌ to † *a cooking-pot*, likening it to the she-camel termed مُصَرَّمَةُ meaning as expl. above.] — Also, (S, K,) or صُرُومَةٌ, (M,) *A desert in which is no water*. (S, M, K. [See also one of the explanations of the dual, here following.]) — الأَصْرَمَانِ signifies *The wolf and the crow*; (ISk, S, M, K;) because of their separating themselves (ISk, S, M) from mankind: (ISk, S:) and *the* [*bird called*] صُرَد *and the crow*: and *the night and the day*; (K, TA:) because each is cut off from the other. (TA.) El-Marrár says,

عَلَى صَرْمَةٍ فِيهَا أُصَرِّمُ مَاهَا
وَجُرْتُ الدَّلَاةِ بِهَا مَيِّلُ

[*Upon a waterless desert, in which are its wolf and crow, and in which the skilful guide of the desert is burned by the sun*]. (ISk, S, M.) And تَرَكْتُهُ يَوْجَسُ الأَصْرَمَيْنِ is a saying mentioned by Lḥ, but not expl. by him: (M, TA:) ISd says, (TA,) in my opinion it means, [*I left him in*] *the desert, or waterless desert*: (M, TA:) or, accord. to Z, *in a desert, or waterless desert, in which was nothing but the wolf and the crow*. (TA.)

مَصْرُورٌ *A narrow place, that quickly flows with water*: (K, TA:) so called because the flow of water is quickly cut off from it. (TA.)

مُصْرُورٌ *A possessor of* صِرْمَة *of camels*. (TA.) — And [hence], as also مُصْرُورٌ, (M, K,) *Having little property*: (M:) or *poor*, [*and having a numerous household, or family*. (K.) One says, كُلُّ ذٰلِكَ تَجْمَعُ مِنْهُ كَبِدُ الْمُصْرُورِ [*Herbage by reason of which the liver of him who has little property is pained*]; i. e., abundant, so that when he who has little property sees it, he grieves that he has not many camels which he may pasture upon it. (M.)

مِصْرَرٌ The *curved knife of the parer of spindles*. (S, MA, K.)

مَصْرُورَةٌ A she-camel *whose* [*fore or hind*] *pair of teats have been cut off*, (S, M, K,) *in order that the* إِحْلِيل [*or orifice through which the milk passes forth from the udder of each teat*] *may dry up and the milk not issue, for the purpose of giving greater strength to her*: and (AA used to say, S) *this is sometimes in consequence of the stoppage of the milk, something having happened to the udder, for which it is cauterized, and her milk stops*, (S, K,) *no milk ever issuing from the udder*: (S:) see also مُصَرَّمَةٌ, voce أَصْرَمُ: or مُصَرَّمَةُ الأَطْبَاءِ means a she-camel *treated* (عُولِجَتْ) *so that her milk has stopped*. (Mgh.)

مَصْرُورٌ: see مِصْرَرٌ, first and second sentences.

صرى

1. صَرِيَ, (S, M, Mṣb,) aor. ـَ, (Mṣb,) inf. n. صَرًى, (M, Mṣb,) said of water, *It remained, or stagnated, long*: or *it remained long, and became altered [for the worse]*: (S, Mṣb:) or, said of water and of milk, *it remained so that its flavour became altered [for the worse]*: (M:) or, said of milk, *it remained undrawn from the udder, so that its flavour became bad, or corrupt*. (TA.) And صَرَى الدَّمْعُ *The tears collected [in the eye] and did not run*. (TA.) — [Hence,] صَرِيَتِ النَّاقَةُ, (Fr, M, Mṣb, TA,) aor. as above, (Mṣb,) and so the inf. n.; (M, Mṣb, TA;) but Ibn-Buzurj says صَرِتَ, aor. ـَ; (TA;) *The she-camel's milk became collected in her udder*; (M, Mṣb, TA;) as also ↑ أَصْرَتْ. (M, TA.) — And صَرِيَ فِي يَدِهِ, (S, M, IḲ, TA,) with kesr; (S, TA;) or صَرَى فِي يَدِهِ; (thus accord. to the Ḳ;) *He* (a man) *remained in his hand, as a pledge*, (S, M, K, TA,) *held in custody*. (S, K, TA.) — And صَرِيَ [thus written without any syll. sign, app. صَرِيَ, i. q. اِنْقَطَعَ [*It, or he, became cut off, cut short, or stopped*; &c.: quasi-pass. of صَرَاهُ in one of the senses of the latter]: from IAạr. (TA.) — صَرَاهُ, (IḲ, Mṣb, TA,) aor. ـَ, (Mṣb,) inf. n. صَرْىٌ, (IḲ, Mṣb, TA,) *He confined it*, namely, water, *in a resting-place or a vessel*; and in like manner, milk, and tears: (IḲ, TA:) or *he collected it*, namely, water, *and it remained long and became altered [for the worse], or remained or stagnated long*; and in like manner, but in an intensive sense, صَرَّاهُ. (Mṣb.) One says also of cows [and the like], تُصْرِي اللَّبَنَ فِي ضُرُوعِهَا *They confine and collect the milk in their udders*. (TA.) And [of a man] one says, صَرَى المَآءَ فِي ظَهْرِهِ زَمَانًا *He retained the* ماء [i. e. *sperma*] *in his back a long time*, (S, M, K,*) *by abstaining from sexual intercourse*. (M, K.) — [Hence,] صَرِيَتْ, (M, Mṣb,) nor. ـَ, inf. n. صَرًى; (Mṣb;) and ↑ صَرَّيْتُهَا, (S, M, Mṣb,) inf. n. تَصْرِيَةٌ, (S, Mṣb,) but the latter verb has an intensive meaning; (Mṣb;) and ↑ أَصْرَيْتُهَا; (M;) namely, a ewe or she-goat, (S,) or a she-camel, (M, Mṣb,) and any other milch animal, (M,) *I caused the milk to collect in her udder*, (S, M, Mṣb,) *by abstaining from milking her for some days*. (S, M.) — Also, i. e. صَرَاهُ, (M, K,) nor. ـَ, (K,) inf. n. صَرْىٌ, (M,) *i. q.* قَطَعَهُ [*He cut it off, cut it short, or stopped it*; &c.]; (M, K;) namely, a thing. (M.) You say, صَرَى بَوْلَهُ, inf. n. as above, meaning قَطَعَهُ [*He, or it, cut short, or stopped, his urine*]. (S.) And صَرَيْتُ المَآءَ [*I cut short, or stopped, the drawing of the water*; for it is expl. as said] إِذَا انْتَشَفْتَ ثُمَّ قَطَعْتَ. (S.) And مَا يَصْرِيكَ مِنِّي أَيْ عَنِّي, occurring in a trad., means *What cuts short* (يَقْطَعُ) *thine asking of Me [O my servant]?* (TA.) — And *i. q.* دَفَعَهُ [*He repelled it*]. (M, K.) One says, صَرَى اللّٰهُ عَنْهُ شَرَّهُ i. e. دَفَعَ [*God repelled, or may God repel, from him his, or its, evil, or mischief*]. (S.) — And *i. q.* مَنَعَهُ [*He prevented it*, &c.]. (S, M, K.) Dhu-r-Rummeh says,

وَوَدَّعْنَ مُشْتَاقًا أَصَبْنَ فُؤَادَهُ
هَوَاهُنَّ إِنْ لَمْ يَصْرِهِ اللّٰهُ قَاتِلُهْ

[*And they bade farewell to one affected with desire, whose heart they had smitten; the love of them, if God had not prevented it, had been his slayer*]. (S. [But this verse may be well rendered as an ex. of صَرَاهُ in the sense next following, which is also a meaning of مَنَعَهُ: in the M, it is

cited as an ex. of صَرَاهُ in the sense of دَفَعَهُ.]) — Said of God, (M,) *He protected, defended, guarded, or preserved, him:* (M, K:) or (M) *He saved him* (M, K) *from destruction, or perdition:* (K:) or (M) *He sufficed him:* (M, K:) or *He aided him.* (TA.) — صَرَى بَيْنَهُمْ, (K,) or صَرَى مَا بَيْنَهُمْ, (S, M,) *He decided [between them, or the case between them];* (S, K:) namely, persons who had applied to him as a judge: (S:) or *he rectified, or adjusted, the case between them.* (M.) = صَرَى also signifies عَطَفَ [*He bent, or inclined*]: (K, TA:) [app. intrans., or trans. by means of بِ, for] a poet uses the phrase صَرِينَ بِالْأَعْنَاقِ [*They bent, or inclined, with the necks*]. (TA.) [But it is said in the TK that صَرَاهُ means عَطَفَهُ *He bent, or inclined, it.*] Accord. to Ibn-Buzurj, صَرَتِ النَّاقَةُ عُنُقَهَا means *The she-camel raised her neck by reason of the heaviness of the burden.* (TA.) = Also *He preceded, or went before;* syn. تَقَدَّمَ. (IAar, K.) [Accord. to the TK, one says صَرَى القَوْمَ, meaning *He preceded, or went before, the people, or party.*] — And [*the contr.,* i. e.] *He receded, or retreated; or became, or remained, or lagged, behind;* syn. تَأَخَّرَ. (IAar, K.) [Accord. to the TK, one says صَرَى عَنْهُمْ, meaning *He receded, or retreated, from them;* &c.]. — Also *He, or it, was, or became, high;* syn. عَلَا. (IAar, K.) — And *the contr.,* i. e. *He, or it, was, or became, low;* syn. سَفَلَ. (IAar, K.)

2: see **1**, former half, in two places.

4: see **1**, former half, in two places. — اصرى also signifies *He sold a ewe or she-goat,* (K, TA,) or *a she-camel,* (TA,) *whose milk had been caused to collect in her udder in consequence of her not having been milked for some days; such as is termed* مُصَرَّاةٌ. (K, TA.)

8: إِصْطَرَاهُ *i. q.* اِزْدَرَاهُ (the ز in each being substituted for ت): see the latter, in art. زرى.

صَرًى, (S, M, Mṣb, K,) an inf. n. used as an epithet, (Mṣb,) and ↑ صِرًى, (S, M, K,) [and Freytag adds ↑ صُرًى, as from the K, in which I do not find it,] Water *remaining, or stagnating, long,* accord. to Fr; (S;) or *that has remained, or stagnated, long:* (Mṣb:) or water *remaining long,* (K,) or *that has remained long, and become altered [for the worse],* (S, M, Mṣb,) accord. to AA. (S.) And the first, (M, K,) an inf. n. used as an epithet, (TA,) Milk *that has remained* (M, K) *long* (K) *so that its flavour has become altered [for the worse];* (M, K:) as also ↑ صِرٌ, which is in like manner applied to water: (M:) or milk *left [long] in the udder of the camel, not drawn, so that it becomes salt and windy:* (IAar, TA:) or milk *drawn in the night from a camel abounding therewith, having a bad and burning flavour.* (Az, TA.) And, (M, K,) some say, (M,) [used as a subst.,] *A portion remaining* (M, K) *of milk* (M) *in the udder,* (Ham p. 661,) and *of water.* (TA.) And Tears (دُمُوع) *that have become collected:* and the sing. [or epithet applied to a single tear (دَمْعَة)] is صَرَاةٌ. (M.) And نُطْفَةٌ صَرَاةٌ [*Sperma of a man*] *altered [for the worse]:* and *long retained by him in his back.* (M. [This is also mentioned in the S, app. in the latter of these senses; the meaning being there only indicated by the context.]) — For the fem., صَرَاةٌ, see also صُرَاةٌ.

صُرًى: see صَرًى, first sentence: — and see also صُرَاةٌ.

صُرَى: see صَرًى, first sentence. — In relation to a she-camel it is Her *being pregnant twelve months, and bringing forth, and then yielding her biestings,* or *having her biestings milked:* mentioned by Az. (TA. [But what is meant by this is, to me, doubtful; for sometimes an inf. n., and sometimes an epithet, and sometimes a subst., is expl. in this manner.])

صِرٌ [part. n. of صَرَى]: see صَرًى. — Also A she-camel *whose milk has collected in her udder.* (Mṣb.) [See also مُصَرَّاةٌ.]

صَرِيَّةٌ *Milk collected [in the udder]:* a poet says,

وَكُلُّ ذِي صَرِيَّةٍ لَهُ بُدٌّ مَحْلُوبُ

[And whatever udder has milk must be milked]. (TA.)

صُرَيَّانٌ: see مُصَرَّاةٌ.

صُرَيَّانٌ, applied to a man and to a beast, *Whose* مَاء [i. e. *sperma*] *has collected in his back.* (TA.) = Also The [*bird called*] بَمَامَة [n. un. of بَمَام, q. v.]: and the [*bird called*] سَمَامَة [n. un. of سَمَام, q. v.]. (TA.)

صَرَايَا *Colocynths* (S, M, K, in the CK [erroneously] صِرِيَّا [expressly said in the TA to be with fet-ḥ and medd,]) *when they become yellow;* (S, M;) as also صَرَايَاتٌ: (so in one of my copies of the S [in which it is shown to be correct by an ex. in a verse of Suleyk there cited: in the M and TA صَرَايَا, which I think a mistranscription]: in the other of my copies of the S omitted:) one thereof is termed ↑ صَرَايَةٌ. (S, M, K, *.) [In the M and K, صَرَايَةٌ is termed pl. of صَرَايَةٌ; but it is properly speaking a coll. gen. n., originally صَرَايَى.] — ↑ صَرَايَةٌ also signifies *The water in which colocynths have been steeped.* (M, K.)

صَرِيٌّ One *who acts with boldness towards the wife of his father:* (K, TA:) such was Ibn-Muḳbil. (TA.)

صَرَايَةٌ: see صَرَايَا, in two places.

صُرَيَّةٌ: see مُصَرَّاةٌ, below.

صَارٍ [act. part. n. of صَرَى: as such signifying] *Guarding or preserving* [&c.], *or a guarder or preserver* [&c.]. (TA.) — [Hence,] *A sailor:* (S, M, K:) because he guards, or preserves, the ship: (TA:) pl. صَرَّاءُ (S, M, K) and (M, K) pl. pl. (M) صَرَارِيُّ and صَرَارِيُّونَ. (M, K. [But see صَرَارِيُّ in art. صر.]) — Also [said to signify] The *transverse piece of wood in the middle of the ship:* (M, K:) [but] IAth says that it is the دَقَل [i. e. *mast*] *of the ship, which is set up in the middle thereof, and upon which is the* صِرَاع [or *sail:* it is now commonly called ↑ صَارِيَةٌ and سَارِيَةٌ: both of which are also sometimes applied to *a column*]: pl. صَوَارٍ. (TA.)

صَارِيَةٌ A well (رَكِيَّة) *of which the water is old, altered for the worse, and overspread with* [*the green substance termed*] عَرْمَض. (K,* TA:) mentioned by Az. (TA.) = See also صَارٍ, last sentence.

مُصَرَّاةٌ A ewe, or she-goat, *whose milk has been caused to collect in her udder by her not having been milked for some days;* (S, K:) as also ↑ صُرَيَّةٌ, like زُبْيَة (so in copies of the K; [but this, if correct, should be mentioned in art. صر, in which the former is also mentioned; accord. to the TA, however, it seems to be ↑ صُرَيَّةٌ, without teshdeed, for it is there said to be like زُبْيَة]) both likewise applied to a she-camel, and to a cow; (TA;) and ↑ صَرَاةٌ signifies the same, (K,) applied to a she-camel and to a ewe or she-goat; (TA;) and so, applied to a she-camel, ↑ صُرَيَّاءُ, of which the pl. is صَرَايَا, (M, K,) an irreg. pl. (M.) [See also صَر.] — Aboo-'Alee, in the Bári', makes it *syn. with* مَصْرُورَة; and so says the Imám Esh-Sháfi'ee; as though originally مُصَرَّرَة: but Suh, in the R, disallows this. (TA.)

صطب

أَصَاطِبُ is the pl., and أَصْطِبٌ is the dim., of إِصْطَبٌ, q. v. (TA in art. اصطبل.)

أُصْطُبَّةٌ [*i. q.* أُشْطُبَّة, q. v.;] *Tow;* i. e. *what falls from flax in the process of combing.* (M, K.)

مصطبة [app. a mistranscription for ↑ مِصْطَبَةٌ or مَصْطَبَةٌ, like مَسْطَبَةٌ, q. v.,] *A blacksmith's anvil:* so in the T, on the authority of IAar. (TA.)

مِصْطَبَةٌ (so in copies of the K) [and مَصْطَبَةٌ, like مَسْطَبَةٌ, or مِصْطَبَةٌ, (so accord. to the TA, with teshdeed to the ب, [but the word is of frequent occurrence and commonly written without teshdeed,]) *A place where people assemble,* (AHeyth, TA,) *like a* دُكَّان [i. e. *a kind of wide bench, of stone or brick &c., generally built against a wall,*] *for the purpose of sitting upon it:* (AHeyth, K, TA:) Az heard an Arab of the desert, of the tribe of Fezárah, apply this word to *a square, flat-topped pile of earth, raised for the purpose of passing the night upon it:* (TA:) also, [sometimes, app. in late ages,] *a hospice for strangers; or a place in which the poor and the beggars assemble:* (MA, and Har p. 376:) not [originally, or properly,] an Arabic word: (Har ubi supra:) [see more in art. سطب, for it is a dial. var. of مَسْطَبَةٌ,] of the dial. of Baghdád: (MA:) [the pl. is مَصَاطِبُ.] — See also the next preceding paragraph.

صعب

1. صَعُبَ, (S, A, MA, Mṣb, K,) aor. ², (A, K,) inf. n. صُعُوبَة; (S, MA, Mṣb, K;) and ↑ استصعب;

(Ṣ, A, MA, Mṣb, Ḳ;) and ↑ اصعب, (IAạr, Ḳ,) inf. n. إِصْعَابٌ; (IAạr, TA;) *It* (a thing, Mṣb, or an affair, or event, Ṣ, MA, Mṣb, Ḳ) *was, or became, صَعْب, (Ṣ, A, &c.,) i. e. difficult, hard, hard to be done or accomplished, hard to be borne or endured, or distressing.* (A, MA, Ḳ.) One says, عَلَيْهِ الْأَمْرُ ↑ استصعب, (Ṣ, MA, Mṣb,) like صَعُبَ. (Ṣ, Mṣb.) *The affair, or event, was, or became, difficult, &c., to him.* (MA.)

2. صَعَّبَهُ, (Ḳ,) inf. n. تَصْعِيبٌ; (TA;) and ↑ اصعبهُ, (A,) inf. n. إِصْعَابٌ; (KL;) and ↑ تصعّبهُ, (Ḳ;) *He made, or rendered, it, صَعْب, (A, Ḳ,) i. e. difficult, hard, &c.* (A, Ḳ, KL.)

4. اصعب: see 1. — Said of a camel, *He was, or became, صَعْب* [meaning *refractory, or untractable*]: (Ḳ, TA:) [and in like manner one says ↑ استصعب: (see its contr. استصحب:) and ↑ تصعّب, which is also said of a man:] and اصعب said of a camel, *he was unridden,* (A, TA,) *and untouched by a rope.* (A.) — Also, said of a man, *His camel was, or became, refractory, or untractable.* (L, TA.) — اصعبهُ: see 2. — Also *He left him* (i. e. a camel) *unridden,* (Ṣ, Ḳ, TA,) *and untouched by a rope, so that he became refractory, or untractable.* (Ṣ, Ḳ.) [See مُصْعَب.] — And *He found it* (i. e. an affair, or event, Ṣ, Mṣb, or a thing, Ḳ) *to be صَعْب* [i. e. *difficult, hard,* &c.]; (Ṣ, Mṣb, Ḳ;) as also ↑ استصعبهُ: (Mṣb, Ḳ:) or both signify *he saw it, or held it, to be so.* (TA.) [See an ex. of the former in a verse cited voce رَبَّثَ.]

5. تصعّب, intrans.: see 4. — تصعّبهُ: see 2.

10. استصعب, intrans.: see 1, in two places: — and see also 4. — استصعبهُ: see 4.

صَعْب *Difficult, hard, hard to be done or accomplished, hard to be borne or endured, or distressing;* (A, MA, Ḳ;) *contr. of* سَهْل; (Mgh, TA;) as also ↑ صَعُوب: (T, O, Ḳ, TA:) pl. of the former صِعَاب; (Mṣb;) and of ↑ the latter, صَعَائِب. (T, TA.) One says أَمْرٌ صَعْبٌ *A difficult, hard, or distressing, affair or event.* (A.) And عَقَبَةٌ صَعْبَةٌ (thus in the A, but in the Mṣb and TA without any syll. signs,) [*A mountain-road*] *difficult, hard, or distressing:* (TA:) pl. عِقَابٌ صِعَابٌ (A, Mṣb*) and صُعُبَاتٌ with sukoon [to the ع because the word is an epithet; for if it were a subst., it would be صَعَبَاتٌ. (Mṣb.)] [Or عَقَبَةٌ صَعْبَةٌ may perhaps be meant in the TA, i. e. *A difficult, hard, or distressing, stage of a journey.*] — Also *Refractory, untractable, incompliant, obstinate, or stubborn;* (Ḳ,* TA;) *contr. of* ذَلُول; (Ṣ, A, TA;) applied to a camel, (Ṣ, A,) or to a beast; (TA;) [and to a man;] fem. صَعْبَة, (Ṣ, TA,) which is applied to a woman: (Ṣ:) and the pl. of this is صِعَاب, [as of the masc.,] (TA,) and صُعُبَات, applied to women, with sukoon [to the ع because the word is an epithet]. (Ṣ, TA.) رَكِبَ النَّاسُ الصَّعْبَةَ وَالذَّلُولَ, occurring in a trad. of I'Ab, [lit. *The people rode the refractory and the tractable* she-camel,] means † *the people entered upon difficult and easy affairs;* i. e. they cared not for things, nor were cautious respecting what they said and did. (L, TA.) — [Hence,] الصَّعْب *The lion;* (O, Ḳ;) because of his untractableness. (TA.)

صَعُوب: see the next preceding paragraph, first sentence, in two places.

صَاعِب Land *containing stones such as fill the hand, and other stones, which is tilled, or cultivated.* (Ḳ, TA.)

مُصْعَب *A stallion* [of camels]: (Ṣ, Ḳ:) and a camel, (Ṣ, A,) or a stallion [of camels], (ISk, TA,) *left unridden, and untouched by a rope,* (ISk, Ṣ, A, TA,) *so as to become refractory, or untractable:* (Ṣ:) or an *unbroken* camel, *upon whose back nothing is allowed to be put:* (L, TA:) pl. مَصَاعِيبُ and مَصَاعِيبُ. (ISk, TA.) — It is also applied as an epithet to a man, (A, Mṣb, TA,) meaning مُسَوَّد [i. e. † *Made a chief or lord* &c.]: (TA:) pl. مَصَاعِيبُ. (A, Mṣb.) One says, فُلَانٌ مُصَعَّبُ مِنَ الْمَصَاعِيبِ † [*Such a man is one of those who have been made chiefs or lords* &c.]; like as one says, قَوْمٌ مِنَ الْقُرُومِ. (A.)

مُصْعِب A man *whose camel is refractory, or untractable:* occurring in a trad. (L, TA.)

صعتر

صَعْتَرٌ *I. q.* سَعْتَرٌ [q. v.]: (Ḳ, and Ṣ and Mṣb in art. سعتر:) *it grows in the country of the Arabs, and is of two kinds,* سَهْلِيٌّ [i. e. *of the plain*] and جَبَلِيٌّ [i. e. *of the mountain*]: (AḤn, TA:) *when strewn in a place, it drives away venomous or noxious reptiles and the like,* (Ḳ,) *such as serpents and scorpions.* (TA.)

صعد

1. صَعِدَ فِي السَّطْحِ, (Ṣ, A, Mṣb, Ḳ,) aor. ـَ, (Mṣb, Ḳ,) inf. n. صُعُودٌ, (Ṣ, Mṣb, Ḳ) and صَعْدٌ and صُعْدٌ; (Ḥam p. 407;) and ↑ تصعّد, (A,) or اصّعّد, (L,) inf. n. اصِّعَّادٌ; (Ḳ;) and ↑ تصاعد, (A,) or اصّاعد, (L,) inf. n. اصِّاعُدٌ; (Ḳ;) and ↑ اصعد, (Ḳ;) *He ascended, or went up, the ladder, or stair:* (L, Mṣb, Ḳ:) and so the verb is used of ascending a thing similar to a ladder, or stair: but in a case of this kind one should not say اصعد. (L.) And صَعِدَ السَّطْحَ إِلَى السَّطْحِ (A, Mṣb) *He ascended, or ascended to, the flat house-top.* (Mṣb.) And صَعِدَ الْمَكَانَ, and فِي الْمَكَانِ, and ↑ صَعِّدَ, and ↑ اصعد, *He ascended the place, or upon the place.* (L.) And ↑ صعّد فِي عَلَى الْجَبَلِ, (Ṣ, A, Mṣb, Ḳ,) and فِي الْجَبَلِ, inf. n. تَصْعِيدٌ; (Ṣ, Ḳ;) and صَعِدَ فِيهِ, a form rarely used, (Mṣb,) disallowed by AZ, (Ṣ, TA,) and said by him to have been unknown, (Ṣ,) or unheard, (Ḳ,) but he afterwards authorized it, and it is also authorized by IAạr and ISk, (TA,) and صَعِدَ الْجَبَلَ; (Ṣ in art. دخل; [for صَعِدَ فِي الْجَبَلِ and see دَخَلْتُ الْبَيْتَ;]) and صَعِدَ فِيهِ, (MF, from a trad.,) and اِصْعَدَّ فِيهِ, (AZ,) inf. n. اِصْعِدَادٌ; (TA; [app. a mistranscription for اِصَّعَّدَ; or اِصَّعَّدَ may be a mistranscription for ↑ اِصْعَدَّ, a var. of اِصْطَعَدَ, and its inf. n. is اِصْعِدَادٌ;]) *He ascended the mountain.* (Mṣb, Ḳ.) And صَعِدَ ↑ فِي الْأَرْضِ *He ascended the land.* (AZ, TA.) One says, طَالَ صَعِدَ ↑ فِي الْأَرْضِ تَصْوِيبِي وَتَصْعِيدِي [*Long have continued my descendings or going down, and my ascending, or going up, in the land*]. (A. [There immediately following صَعِدَ فِي الْجَبَلِ, expl. above: see also رَكِبَ مَصْعَدَهُ.]) — See also 4, last sentence.

2. صعّد, inf. n. تَصْعِيدٌ, as intrans.: see above, in four places. — And see also 4, in four places. — صعّدهُ *He made him, or caused him, to ascend, or mount;* syn. عَلَّاهُ, (Ḳ and TA in art. علو) and رَقَّاهُ (TA in art. رقى;) [and so ↑ اصعدهُ;] and ↑ استصعدهُ; like as one says in the contr. sense نَزَّلَهُ and أَنْزَلَهُ and اِسْتَنْزَلَهُ. You say, صَعَّدَهُ جَبَلًا and دَابَّةً [*He made him to ascend, or mount, a mountain and a beast*]. (TA in art. علو.) And يُصَعِّدُونَهَا ↑ فِي الْجَبَلِ is said with reference to wild bulls or cows [as meaning *They make them to ascend upon the mountain*]. (Ṣ and TA in art. بلع.) — [Hence,] one says also, صَعَّدَ فِي النَّظَرِ وَصَوَّبَ, meaning † *He looked at me from head to foot, contemplating me.* (L, from a trad. [And a similar phrase occurs in Ḥar p. 640.]) — تَصْعِيدٌ, inf. n. صَعِّدَ, (the latter as used in the Ḳ voce طَاقُورٌ,) also signifies † *He sublimated it:* often occurring in medical books, and used in this sense in the present day.] — And تَصْعِيدٌ signifies also The act of *liquifying, melting, or dissolving.* (Ḳ.) — See also 4, last sentence.

4. اصعد فِي الْمَكَانِ: see 1. — [Hence,] اصعد فِي الْأَرْضِ *He went through the land towards a land higher than the other [from which he came]:* (A, TA:) taken from the saying of Lth, that اصعد, inf. n. إِصْعَادٌ, signifies *He went towards a declivity, or a river, or a valley, higher than the other [from which he came].* (TA.) And اصعد فِي الْبِلَادِ *He went up, or upwards, through the countries, or lands.* (AA, Mṣb.) And اصعد مِنْ بَلَدٍ كَذَا إِلَى بَلَدِ كَذَا *He journeyed [upwards] from such a region, or town, to such another region, or town; from one that was lower to one that was higher.* (Mṣb.) [And hence,] اصعد, inf. n. إِصْعَادٌ, *He journeyed, or went, towards Nejd,* and *El-Hijáz,* and *El-Yemen: [or towards a higher region:]* and اَلصَّعَدُ signifies "he journeyed, or went, towards El-'Irák, and Syria, and 'Omán:" (ISk, on the authority of 'Omárah:) or the former, *he journeyed, or went, towards the Kibleh:* and the latter, "he journeyed, or went, towards El-'Irák:" (Aboo-Sakhr, T:) or the former, *he came to Mekkeh;* (Ḳ;) but this is a defective explanation: (TA:) and مُصَعَّدٌ, also, is used as an inf. n. of this verb; and مُتَصَعَّدٌ, as an inf. n. of انحدر: (T, TA:) or اصعد, inf. n. إِصْعَادٌ, *he commenced a journey, or went forth;* as from Mekkeh, and from El-Koofeh to Khurásán, and the like: (Fr:) or *he*

commenced a journey, or the like, in any direction: and انحدر signifies "he returned, from any town or country." (Ibn-'Arafeh.) And اصعد فِى الأَرْضِ, فى البِلَادِ, (Akh, Ṣ, Ḳ,) or فى البِلَادِ alone, (Akh accord. to the T,) *He went away, and journeyed, through the land,* (Akh, Ṣ, Ḳ,) *or through the countries,* (Akh, T,) *in any direction.* (L.) And صَعِدَتِ السَّفِينَةُ, inf. n. إِصْعَادٌ; (L;) or ♦ صَعَّدَتْ; (A;) *The ship spread her sail, and was borne along by the wind,* (A, L,) *upwards* [app. meaning *up a river or the like*]. (L.) — اصعد فى الوَادِى, (Akh, Ṣ, L, Ḳ;) and فِيهِ, inf. n. تَصْعِيدٌ, (Akh, Ṣ, Mṣb, Ḳ;) and ♦ اِصْعَدَّ, (L,) but this last is disapproved by Az; (TA;) *He descended, or went down, into the valley,* (Akh, Ṣ, L, Mṣb, Ḳ,) *from the part whence the torrent comes; not going to the bottom of the valley:* and in like manner, اصعد فى الأَرْضِ *He descended, or went down, into the land:* (L:) and صَعِدَ ♦ فِى الجَبَلِ *He descended the mountain;* as well as he ascended it. (IB, L.) Akh cites the following words of 'Abd-Allah Ibn-Hemmám Es-Saloolee,

* أُصْعِدُ طَوْرًا فِى البِلَادِ وَأُقْرِعُ *

(Ṣ, L,) as meaning *I descending, or going down, at one time, through the countries, and* [another time] *ascending, or going up:* this, says IB, is what induced Akh to explain صَعِدَ as he has done; but it presents no proof, because إِقْرَاعٌ has two contr. significations, that of إِصْعَادٌ and that of اِنْحِدَارٌ: and accord. to AZ, by أُصْعِدُ the poet means *I ascending, or going up,* to high places; and by أُقْرِعُ, the contrary. (L.) — اصعد also signifies *He advanced* towards another. (L.) — And *He went far;* syn. أَبْعَدَ. (Ḥam p. 22.) — And اصعد فى العَدْوِ *He exerted himself vehemently in running.* (L.) = اصعد as trans.: see 2, in two places. = اصعدت, *She* (a camel) *became such as is termed* صَعُود [q. v.]. (Ṣ, L, Ḳ.) — And أَصْعَدْتُ النَّاقَةَ, (Ṣ, L, Ḳ,) and ♦ صَعَّدْتُهَا, [probably imperfectly transcribed for ♦ صَعْصَدْتُهَا] (L,) *I made the she-camel to be, or become, such as is termed* صَعُود. (IAạr, Ṣ, L, Ḳ.)

5. تصعّد, and its var. اِصْعَدَّ: see 1, in two places: — and see also 4. — تصعّد النَّفَسُ *The breath passed forth with difficulty.* (L.) = تَصَعَّدَ (Ṣ, A, Ḳ) and ♦ تصاعدَ (A, Ḳ) *It* (a thing, Ṣ, Ḳ, or an affair, A) *was, or became, difficult, or distressing, to him; it distressed, or afflicted, him:* (A'Obeyd, Ṣ, A, Ḳ:) from صَعُود as signifying "a mountain-road difficult of ascent:" (A'Obeyd:) or from الصَّعُود as the name of "a certain mountain in Hell." (TA.)

6. تصاعد, and its var. اِصْاَعَدَّ: see 1: = and see also 5.

8. اصطعد, and its var. اِصْعَدَّ: see 1, in two places.

10. استصعدهُ: see 2. — استصعد البَرِيرَ *He plucked* or *gathered, the fruit of the* أَرَاك *to eat.* (TA in art. بر.)

صُعْدٌ: see صَعُود.

صَعْدٌ: see صَعُود, in two places. — عَذَابٌ صَعْدٌ *A vehement, severe, rigorous,* or *grievous, punishment;* (Ṣ, A, Ḳ;) i. e. دُو صَعُود: (TA:) or *a distressing,* or *an afflicting, punishment,* (Bḍ and Jel in lxxii. 17,) *that shall overcome the sufferer thereof,* the latter word being an inf. n. used as an epithet. (TA.)

صُعْدٌ an inf. n. of صَعِدَ [q. v.]. (Ḥam p. 407.) [Hence,] ذَهَبَ السَّهْمُ صُعْدًا [*The arrow went upwards*]. (A.) And هٰذَا اثْبَاتٌ يَنْبِى صُعْدًا *This plant increases in height.* (Ṣ.) And تَنَفَّسَ صُعْدًا: see صَعْدَاءَ. And مِنْ صُعْدٍ ♦ [used by poetic license for مِنْ صَعُود, said of a thing falling, i. e. *From above; from a higher place.* (Ḥam p. 349.) = Also a pl. of صَعُود: and of صَعِيد. (Ṣ, L, Ḳ.) = صُعُدٌ, thus, with two ḍammehs, is also the name of *A certain tree from which pitch is melted forth.* (L.)

صَعْدَةٌ *A high, or an elevated, piece of land or ground; contr. of* هَبْطَةٌ. (Mgh in art. هبط.) And صَعْدَةٌ is said to be a proper name for *The earth.* (Ḥam p. 22.) — And *A she-ass:* (L, Ḳ:) or *a long-backed she-ass:* (L:) or *long* [*in the back*], applied to a she-ass as an epithet, and therefore the pl. is صَعْدَاتٌ, with the ع quiescent. (Ḥam p. 385.) And بَنَاتُ صَعْدَةَ *Wild asses:* (Ṣ, Ḳ:) said to be so called from صَعْدَةٌ meaning as expl. above; and if this be correct, it is like the appellation بَنَاتُ البَرِّ (Ḥam p. 22:) or as being likened to the women [or rather woman (as will be shown in what follows)] termed صعدة; and in like manner, أَوْلَادُ صَعْدَةَ: (Ḥar p. 471:) the rel. n. [applied to *a single wild ass*] is ♦ صَاعِدِىٌّ, (Ṣ, L, Ḳ,) irregularly formed: thus in the saying of Aboo-Dhu-eyb,

* فَرَمَى فَأَنْحَى صَاعِدِيًّا مِطَحْرَا *
* بِالنَّحْضِ فَاشْتَمَلَتْ عَلَيْهِ الأَضْلُعُ *

[*And he shot, and made a far-flying arrow to reach a wild ass in the flank, and the ribs enclosed it*]. (Ṣ, L.) — And *A spear,* or *spear-shaft;* syn. قَنَاةٌ: (L:) a *spear-shaft* (قَنَاة) *straight by its growth,* (Ṣ, L, Ḳ,) *not requiring to be straightened:* (Ṣ, L:) and a *kind of* أَلَّة [*or broad-headed dart*], which is *smaller than a* حَرْبَة: (L:) or [simply] an أَلَّة: (Ḳ, TA:) [in the CK أَلَّة: and] in some copies of the Ḳ أَصَمَّة, which is a mistranscription: (TA:) pl. صِعَادٌ and صَعَدَاتٌ; (L;) the latter with fet-h to the ع because it is a subst. (Ḥam p. 385.) One says, تَطَاعَنُوا بِالصِّعَادِ i. e. [*They thrust, or pierced, one another*] *with the spears.* (A.) — [Hence,] جَارِيَةٌ صَعْدَةٌ ♦ *A girl, or young woman, straight in figure,* (A, L,) *like a spear, or spear-shaft:* (L:) pl. جَوَارٍ صَعَدَاتٌ, the latter word with the ع quiescent, (A, L,) because it is an epithet. (L.)

صُعْدَةٌ: see صَعِيد, last sentence but one.

صَعْدَاءُ: see صَعُود, in two places.

صَعْدَةٌ *A sigh,* or *sighing; a breathing with an expression of pain, grief,* or *sorrow:* or *with difficulty:* (L:) *a long breathing:* (Ḳ:) or a *prolonged breathing:* (Ṣ:) or *a loud breathing:* (A:) accord. to some, *a breathing emitted upwards.* (L.) You say, تَنَفَّسَ الصُّعَدَاءَ, (L,) or تَنَفَّسَ صُعَدَاءَ, (A,) and ♦ تَنَفَّسَ صُعْدًا, (L,) *He sighed; uttered a sigh or sighing; or breathed with an expression of pain, grief, or sorrow:* (L:) [or *uttered a prolonged breathing:*] or *breathed loudly.* (A.) — [Hence,] فُلَانٌ يَتْبَعُ صَعْدَاءَهُ, (A,) or يَتْبَعُ صَعْدَاءَهُ, (L, [in which the noun is evidently mistranscribed,) ‡ *Such a one raises his head, and does not stoop it, by reason of pride:* (A:) or *does not raise his head nor stoop it.* (L. [The former explanation seems to be the right.]) — See also صُعُدٌ, in four places.

صُعَدَةٌ: see the next paragraph.

صَعُود *An acclivity;* contr. of هَبُوط, (Ṣ, L, Ḳ,) or of حَدُور; (Mṣb;) and ♦ صَعْد is [syn. therewith, being] contr. of صَبَب: (L:) pl. صِعَادٌ and صُعُدٌ. (Ṣ, Ḳ.) *An ascending road:* of the fem. gender: pl. [of pauc.] أَصْعِدَةٌ and [of mult.] صُعُدٌ. (L.) *A mountain-road difficult of ascent;* (Ṣ, A, L, Ḳ;) as also ♦ صَعُودَاءُ, (L, Ḳ,) and ♦ صُعَدَاءُ; (L in art. كدأ;) *a difficult place of ascent.* (L in that art.) [Hence,] الصَّعُود *A certain mountain in Hell,* (L, Ḳ, MF,) *consisting of fire, which the unbeliever will ascend during a period of seventy years, after which he will fall down it, and thus he will do for ever:* (MF:) *it is of one live coal; the unbeliever will be compelled to ascend it, and will be beaten with* مَقَامِع [pl. of مِقْمَعَة, q. v.]; *and whenever he puts his leg upon it, it will dissolve as high as the lower part of his hip, and will then become replaced whole and sound.* (L.) — [Hence also,] ‡ *Difficulty, grievousness, distress, affliction,* or *trouble;* (A, L, Mṣb;) as also ♦ صَعْدٌ (L) and ♦ صَعْدَاءُ, (Ḳ,) or ♦ صُعَدَاءُ, (L,) and ♦ صُعْدٌ. (Ḳ.) You say, أَرْهَقْتُهُ صَعُودًا ‡ *I made him,* or *constrained him, to do a difficult, grievous, distressing, afflicting, or troublesome, thing:* (A:) or *I imposed upon him such a punishment.* (L.) And ♦ لِلسِّيَادَةِ صَعْدَاءُ [or ♦ صُعَدَاءُ? (see above)] ‡ *There is a difficult, or distressing, ascent to lordship,* or *mastery.* (A.) And أَكْمَةٌ ♦ صَعْدَاءُ ‡ *A hill difficult to ascend.* (L.) — Also A she-camel *that brings forth a young one imperfectly formed,* (A, Ṣ, Ḳ,) *after six or seven months,* (A, Ṣ,) *and is made to take an affection to the young one of the preceding year,* (A, Ṣ,) *or and takes an affection to the young one of the preceding year:* (Ḳ:) or a she-camel *whose young one dies, and which returns to her former young one, and yields it milk:* when she does this, her milk is the sweeter: (Lth:) or a she-camel *that brings forth her young one after its hair has grown, and then takes an affection to her former young one,* or *to the young one of another:* pl. صَعَائِد and صُعُد; but this latter pl. is disapproved by Sb. (L.)

صَعِيد *High,* or *elevated, land* or *ground:* or *high,* or *elevated, land* or *ground, above such as is low,* or *depressed:* or *even land* or *ground:*

(L:) or *even land* or *ground, without any trees*: (Lth, L:) or a [*desert such as is termed*] صَعْرَآءُ: (A:) or the *surface of the earth*; (Th, Zj, Ṣ, A, Mṣb, Ḳ;) *whether it be dust or earth, or otherwise*: Zj says, I know not any difference of opinion among the lexicologists on this point: (Mṣb:) [such is said to be its meaning in the Ḳur iv. 46 and v. 9;] and therefore in performing the act termed اَلتَّيَمُّم,] a man should strike his hands upon the surface of the earth, and not care whether there be in that place dust or not: (Zj:) [hence] one says, طَارَ صِيتُكَ فِى القَرِيبِ وَالبَعِيدِ وَبَلَغَ مُنْتَهَى الصَّعِيدِ [*Thy fame has flown through the near and the distant regions, and reached the extremity of the surface of the earth*]: (A:) or صَعِيد signifies the *earth*, or *ground*, itself; (IAṣr, A, L;) as in the saying عَلَيْكَ بِالصَّعِيدِ, meaning *Sit thou upon the earth, or ground*: (A:) or *good earth* or *land*: or *earth, or land, not mixed with sand nor with salt soil*: (L:) or *dust, or earth*, (Fr, Ṣ, L, Mṣb, Ḳ,) *such as is pure, upon the surface of the ground or that has come forth from within it*; thus accord. to Az in the Ḳur iv. 46 and v. 9, in the opinion of most of the learned: (Mṣb:) or only *earth containing dust*; not applied to a coarse, nor to a fine, بَطْحَآء; nor to a coarse كُثَيب; although it be mixed with dust: (Esh-Shāfi'ee, L:) pl. صُعُد and صُعُدَاتٌ, (Ṣ, L, Ḳ,) the latter a pl. pl. (Mṣb, TA.) — And *A way, or an ample, place*. (L.) — And *A road*, (L, Mṣb, Ḳ,) whether wide or narrow: (L:) pls. as above (L, Mṣb) and صُعْدَانٌ. (L.) It is said in a trad., إِيَّاكُمْ وَالقُعُودَ بِالصُّعُدَاتِ, إِلَّا مَنْ أَدَّى حَقَّهَا, i. e. *Beware ye of sitting in, or by, the roads, save he who performs the duty relating thereto*: [respecting which duty see طَرِيقٌ:] صُعُدَات is here the pl. of صُعُد, which is pl. of صَعِيد: or, as some say, it is pl. of صُعُدَةٌ, which signifies *A court, or an open space, before the door of a house, and the place through which men pass in front of it*. (L.) — Also *A grave*. (AA, Mṭr, L, Ḳ.)

إِنَّهَا لَفِى صَعِيدَةِ بَازِلِهَا: *Verily she* (a camel) *is near to cutting her two teeth called the* بَازِلَانِ. (L, TA.)

صَعُودَآءُ: see صَعُودٌ.

صَعَادِيَةٌ, applied to a she-camel, *Tall, or long*; syn. طَوِيلَةٌ. (Ḳ.)

صَعَّادٌ عَلَى الجِبَالِ One *who climbs the mountains much or often*. (TA in art. رقى.)

صَاعِد [*Ascending*, &c.]. — [Hence,] صَاعِدٌ عُنُقٌ: ‡ *A tall neck*. (A, L.) — And شَرَفٌ صَاعِدٌ: ‡ [*High nobility*]. (A.) — [Hence also,] one says, بَلَغَ أَحْدَاثَهُ كَذَا فَصَاعِدًا ‡ *It reached such an amount and upwards*: (Ḳ, TA:) and أَعْطَيْتُهُ بِدِرْهَمٍ فَصَاعِدًا ‡ *I got it for a dirhem and upwards*; an elliptical phrase, for أَعْطَيْتُهُ بِدِرْهَمٍ فَزَادَ الثَّمَنُ صَاعِدًا *I got it for a dirhem and the price increased upwards*, or ذَهَبَ صَاعِدًا *went upwards*: you may not say وَصَاعِدًا, because you do not mean to tell that the dirhem with something more made the price, as when you say بِدِرْهَمٍ وَزِيَادَةٍ; but you mention the lowest price that you offered, and mean that you then offered more and more. (Ṣḥ, L.) And قَرَأَ فَاتِحَةَ الكِتَابِ فَصَاعِدًا ‡ *He read the opening chapter of the Book* [i. e. of the Ḳur-án] *and more* is a phrase of the same kind. (L.)

صَاعِدِىٌّ rel. n. of صَعْدَةُ, q. v.

مَصْعَدٌ [*A place of ascent*: pl. مَصَاعِدُ]. One says الْمَصَاعِدِ بَعِيدَةُ الْمَصْعَدِ ‡ [*meaning A station, or post of honour, to which the ascent and ascents* (lit. *the place and places of ascent*) *is, and are, distant*]. (A.)

مَصْعَدٌ A *high* mountain. (L.) And رَكِبَ مَصْعَدًا, *A high, or prominent, pubes*. (L.) — Also Beverage, or wine, (Ḳ,) and vinegar, (TA,) *prepared with pains by means of fire, or well boiled*, (Ḳ, TA,) *until it becomes altered in flavour and colour*. (TA.)

مِصْعَدٌ: see the next preceding paragraph.

مِصْعَادٌ The [*rope called*] حَابُول, [*made in the form of a hoop,*] *by means of which a man ascends palm-trees*. (Ḳ,* TA.) — [And *A scaling-ladder*. — And, accord. to Freytag, *A chain with which the feet of captives are shackled, to prevent their taking wide steps*: — and *A chain upon the feet of women, serving as an ornament*: in relation to which he refers to Schröder de vestitu mulierum Hebr. p. 123.]

صعر

1. صَعِرَ, aor. ـَ, (Mṣb, Ḳ,) inf. n. صَعَرٌ; (Ṣ, A, Mgh, Mṣb, Ḳ;) and ♦ تصعر; (A, Ḳ;) *He had a wryness, or distortion, in the cheek*, (Ṣ,) *or in the face*, (A, Ḳ,) *or in either side* [*thereof*], (Ḳ,) *or in the neck*, (Lth, A, Mgh, Mṣb,) *by reason of pride*, (A,) *with a turning of the face on one side*: (Lth, Mgh, Mṣb:) [see also 5:] or *he* (a camel) *had a disorder by reason of which he twisted his neck*, (Ḳ,) *and distorted it*. (TA.) You say, فِى عُنُقِهِ وَخَدِّهِ صَعَرٌ *In his neck, and in his cheek, is a wryness, or distortion, arising from pride*. (A.) And لَأُقِيمَنَّ صَعَرَكَ [*I will assuredly straighten thy wryness, or distortion, of the neck, or cheek*]. (A.) And أَصَابَ البَعِيرَ صَعَرٌ *A disease which made him to twist his neck befell the camel*. (Mgh, TA.) — [See also صَعَرٌ below.] — Also صَعِرَ, (TḲ,) inf. n. صَعَرٌ, (Ḳ, TḲ,) *He* (a man, TḲ) *ate* صَعَارِير [pl. of صَعْرُور, q. v.], (Ḳ,* TḲ,) i. e., *gum*. (TA.)

2. صَعَّرَهُ *He caused him to have a wryness, or distortion, in the neck, and a turning of the face on one side, by something smiting or befalling him*. (Mṣb.) — صَعَّرَ خَدَّهُ, (inf. n. تَصْعِيرٌ, Ḳ,) and ♦ أَصْعَرَهُ, (Ṣ, A, Mṣb, Ḳ,) and ♦ صَاعَرَهُ, (Ṣ, A, Mṣb, Ḳ,) *He turned away his cheek* (Ṣ, A, Mṣb) *from the people*, (Mṣb,) *by reason of pride* (Ṣ, A, Mṣb) *and dislike*; (Ṣ, Mṣb;) *he turned away his cheek from looking towards the people, by reason of contempt arising from pride*. (Ḳ.) It is said in the Ḳur [xxxi. 17], وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ, (Mgh, TA,) and accord. to one reading, ♦ لَا تُصَاعِرْ, (TA,) meaning, *And turn thou not away from people through pride*. (Fr, Aboo-Is-ḥáḳ, Mgh.) [See also 5.]

3 and **4**: see **2**; the former in two places.

5. تصعّر and ♦ تصاعر *He distorted his cheek by reason of pride*. (Ṣgh, TA.) See also **1**.

6: see what next precedes.

9. اصعرّت الإِبِلُ *The camels went a vehement pace*: or *became dispersed*. (TA.)

R. Q. 1. صَعْرَرَهُ, (Ṣ, Ḳ,) inf. n. صَعْرَرَةٌ, (TA,) *He made it round*: (Ṣ, Ḳ:) *he rolled it*. (TA.) [See مُصَعْرَر.]

R. Q. 2. تَصَعْرَرَ *It became round*: (Ṣ, Ḳ:) *it rolled*. (TA.)

R. Q. 3. اِصْعَنْرَرَ, and اِصْعَرَّرَ, (Ḳ,) in which latter the ن is incorporated into the ر, (TA,) *He* (being beaten or struck) *writhed*, (TA,) *and turned round by reason of pain, in his place, and became contracted*. (Ḳ, TA.)

صَعَرٌ inf. n. of 1 (q. v.). — The saying فِى الصَّعَرِ الدِّيَةُ is expl. as meaning *In* [the case of] *the distorting of the face* [the whole bloodwit shall be exacted: as though the verb of which صَعَرٌ is the inf. n. were trans.; but this is obviously a loose rendering]. (Mgh.) — صَعَر also signifies *Pride*: (Mgh:) or *the being proud*. (TA.) — And *Smallness of the head*: (Ḳ:) or *the being small*, said of a man's head: (Ḳ,* TA:) one says, صَعِرَ رَأْسُهُ, inf. n. صَعَرٌ, meaning *his head was small*. (TḲ.)

صَعْرُورٌ (Ṣ, Ḳ, &c.) and ♦ صُعْرُورٌ (Ṣgh, Ḳ) *Long, slender, twisted gum*: (Ḳ:) or *a piece of gum having a long and twisted form*: (AZ, Ṣ:) and [*gum of the kind called*] نَشًى *that has become concrete*: (Ḳ:) or this is the signification of صَعَارِير, (Ṣ, Ḳ,) which is the pl. [of صعرور], (TA,) accord. to AA: (Ṣ:) or the pl. signifies *concrete gum resembling fingers*: and صعرور is said to signify *a piece of gum*: accord. to Aboo-Naṣr, it is *like a reed-pen, and twisting like a horn*: and AḤn says that صَعْرُورَةٌ signifies *a small round piece of gum*: (TA:) and the *fruit*, (Ḳ,) or *any fruit*, (TA,) *of a tree that is like* (*that of*, TA) *the* أَثْل, *and like pepper, and what resembles this, of such as are hard*: (Ḳ, TA:) or such they term صَعَارِير: (TA:) or *gum in general*: pl. صَعَارِير. (Ḳ.) — Also, (Ḳ,) or صُعْرُور [only], (TA,) † *A certain substance, yellow*, [in the CḲ أصفر is put for اصعر,] *thick, tough with* [*somewhat of*] *softness and moisture, that comes forth from the teat*: (Ḳ:) so called by way of comparison: (TA:) or *what is first milked, of biestings*: (Ḳ:) or *milk that is gummy* (مُصْمِغ), *in biestings, before it becomes clear*. (TA.) — صَعْرُورَةٌ The *little ball which is rolled along by the* [*kind of beetle called*] جُعَل. (Ḳ, TA.) — صَعَارِير † *Long fingers*. (TA.)

صَعْصَرٌ: see the next preceding paragraph.

صَعَارٌ *Proud*, or *haughty*: because he declines with his cheek, and turns away his face from people: occurring in a trad.: or the word as there used is صِعَّارٌ, or صُعَّارٌ, accord. to different relaters. (TA.)

صَعْرَى applied to a camel's hump, *Great*, or *large*, (K, TA,) *and round*. (TA.) ═ And أَحْمَرُ صَعْرَى *Intensely red*. (K.)

صَيْعَرِيَّةٌ *Obliquity in going or march or course*: (S, K:) from صَعَرٌ [inf. n. of صَعِرَ]. (S.) ═ Also *A mark made with a hot iron upon the neck of a camel*: (S:) *or of a she-camel* (K) *only*: (TA:) *a mark of the people of El-Yemen, only made upon she-camels*: (Tedhkireh of Aboo-'Alee:) *not upon a camel whether male or female*, (K,) as it is said to be by A'Obeyd [and J]. (TA.) J was led into error by a verse of El-Músteiyab (K) Ibn-'Alás; wherein he uses the phrase بِنَاجٍ صَعْرَاءَ عَلَيْهِ الصَّيْعَرِيَّةُ [*With a swift he-camel marked with the* صيعرية]; (TA;) on hearing which, Tarafeh (K) Ibn-El-'Abd (TA) said, قَدِ اسْتَنَوْقَ الجَمَلُ [The male camel has assumed the characteristic of the female camel]. (K, TA.) El-Bedr El-Karáfee urges that the term بَعِير, used by J, includes the female; and that the masc. epithet [نَاجٍ] is used [by the poet] because the male is the more honourable, being more hardy, and stronger than the female: but this demands consideration. (TA.)

أَصْعَرُ *Having a wryness*, or *distortion*, *in the cheek*, (S,) or *in the face*, (A, K,) or *in either side [thereof]*, (K,) or *in the neck*, (A, Mṣb,) *by reason of pride*, (A,) *with a turning of the face on one side*: (Mṣb:) or a camel *having a disorder by reason of which he twists his neck*, (K,) *and distorts it*: (TA:) sometimes the being so is natural (S, A, Mṣb, K) in a man (S, Mṣb) and in an ostrich; (S, A, Mṣb;) and sometimes it is accidental: (Mṣb:) pl. صُعْرٌ. (TA.) ═ It occurs in a trad. as signifying *Such as withdraws himself [from others, through pride]*; syn. ذَاهِبٌ بِنَفْسِهِ. (S, TA: [thought by Ibr D to be a mistake for بِنَفْسِهِ زَاهٍ: but this seems to me improbable:]) or *such as turns away his face, by reason of pride*: (IAth:) and in another trad. as signifying *such as turns away from the truth, and is faulty*. (TA.)

مُصَعَّرٌ, (S,) in the K مُصَعَّرٌ, said to be like مُكَرَّمٌ, but the former is the right, as is shown by the ex. below, (TA,) applied to a night-journey to water, *Hard*, or *severe*. (S, K.) A poet says,

• وَقَدْ قَرَنَّ قَرْبًا مُصَعَّرًا •

[*And they had performed a hard night-journey to water*]. (S, TA.)

مُصَعْصَرٌ [*Made round*: and simply, *round*. A rájiz says,

• سُودٌ كَحَبِّ الفُلْفُلِ المُصَعْصَرِ •

[*Black, like the round grains of pepper*]. (S.)

صعط

1. صَعَطَهُ, aor. ˊ and ˋ, (K,) inf. n. صَعْطٌ and صَعُوطٌ, (TA,) a dial. var. of سَعَطَهُ; and so ↑اصعطهُ of اسعطهُ. (K, TA.) See art. سعط.

4: see what here precedes.

صَعُوطٌ *i. q.* سَعُوطٌ, q. v. (Lḥ, K.)

صعق

1. صَعَقَتْهُمُ السَّمَآءُ, aor. ˊ, (K,) inf. n. صَاعِقَةٌ, (O, K,) *The sky smote them with what is termed* صَاعِقَة [i. e. *a thunderbolt*]. (S, O, K.) [And صَعَقَتْهُمْ signifies the same.] ═ صَعِقَ is quasi-pass. of the verb in the phrase above; (Z, TA in art. سرف;) signifying *He was smitten by a* صَاعِقَة; (TA in art. صقع;) as also صُعِقَ; (K and TA in that art.;) and so صُقِعَ and صُعِقَ (O in that art.) ═ And صَعِقَ, (S, O, Mṣb, K,) aor. ˊ, (Mṣb, K,) inf. n. صَعَقٌ, (Mṣb,) or صَعْقَةٌ, (S, O,) or both, and صَعْقٌ, (K,) and تَصْعَاقٌ, (S, O, K,) *He* (a man, S, O) *swooned*, or *became insensible*, (S, O, Mṣb, K, TA,) and *lost his reason*, (TA,) *in consequence of a sound that he heard*, (Mṣb, TA,) *such as the vehement sound of the fall of a wall or the like or of a part of a mountain*; (TA;) as also صُعِقَ. (Mṣb, TA.*) ═ And صَعِقَ, aor. ˊ, inf. n. صَعْقٌ and تَصْعَاقٌ, *He* (a man) *died*. (TA.) فَصَعِقَ مَنْ فِى السَّمٰوٰتِ وَمَنْ فِى الْأَرْضِ, in the Kur [xxix. 68], means *And those in the heavens and those upon the earth shall die*: (S, TA:) or *shall fall down dead, or in a swoon*: (Bḍ:) or *shall lose their reason*. (TA.) ═ And صُعِقَتِ الرَّكِيَّةُ, inf. n. صَعْقٌ, *The well fell in ruins, or to pieces; or collapsed*. (TA.) ═ صَعَاقٌ [as an inf. n.] signifies The *sounding* of thunder: and صَعِقَ, aor. ˊ, inf. n. صَعَاقٌ, is said of a bull, meaning *He bellowed, or lowed*: (TA:) and likewise of a man [app. as meaning *he bellowed, or roared*]. (ISk, TA in art. عام.)

4. أَصْعَقَتْهُ الصَّاعِقَةُ *The* صاعقة [or *thunderbolt*] *smote him*. (TA.) ═ And اصعقهُ *He*, or *it, caused him to swoon, or become insensible*. (S.) ═ And *He*, or *it, killed, or slew, him*. (TA.)

صَعْقٌ: see the next paragraph.

صَعِقٌ is an inf. n. of صَعِقَ [q. v.]: (Mṣb, K:) and primarily signifies *A swooning, or becoming insensible, in consequence of a vehement sound that one hears*; and sometimes, *such that one dies in consequence thereof*: ═ afterwards often used as meaning *Death*. (TA.) ═ [Also] *Vehemence of sound* or *voice*: (O, K:) and *vehemence of braying* of an ass; used in this sense by Rubeh; (O,* TA;) and said by Az to be originally ↑صَعْقٌ. (TA.)

صَعِقٌ *Expecting*, or *looking for*, a صَاعِقَة [or *thunderbolt*]. (Ibn-'Abbád, O, K.) ═ Also *Swooning*, or *becoming insensible*; (K, TA;) and so ↑مُصْعُوقٌ; or the latter signifies *dying suddenly*: and the former, *swooning*, or *becoming insensible*, and *losing his reason*; *in consequence of a sound that he has heard, such as the vehement sound of the fall of a wall or the like or of a part of a mountain*. (TA.) ═ And *Dying*, or *dead*. (TA.) ═ Also, (K, TA,) or صَعِقُ الصَّوْتِ, (S, O,) *Vehement in voice*, (S, O, K, TA,) and *in braying*; (TA;) applied to an ass. (S, O, TA.)

صَعْقَةٌ: see صَاعِقَةٌ. ═ Also The *sound proceeding from a* صَاعِقَة [or *thunderbolt*]. (TA.) ═ الصَّعْقَةُ الأُولَى means *The first blast [of the horn on the day of resurrection]*. (Mṣb.) ═ And صَعْقَةٌ also signifies *A death*. (TA.)

صَاعِقٌ A camel *meagre in his marrow*. (Ibn-'Abbád, O.)

صَاعِقَةٌ [*A thunderbolt*; i. e.] *a thing descending from the thunder, that smites not anything but it alters it and burns it*: (Mṣb:) *or fire that falls from the sky*, (AZ, S, O, K,) *in vehement thunder*: (AZ, S, O:) *or fire that God sends with vehement thunder*: (TA:) or *the scourge* (مِخْرَاق) *that is in the hand of [the angel who is] the driver of the clouds, and that comes not upon anything but it burns it*: (O, K:) or *a vehement sound from a thundering with which falls a piece of fire*: or *the sound of thunder*: (TA:) Wahb Ibn-Munebbih, being asked respecting it, whether it were a tangible thing or fire or what else, answered that he thought no one knew it except God: (O, TA:) accord. to some, (TA,) it signifies also the *cry*, or *vehement cry*, or *shout*, [*that is an efficient*] *of punishment*: (S, O, K:) and *death*; (O, K;) so accord. to Kutádeh (O, TA) and Mukátil: (TA:) or *a cause of death*: (Zj, TA:) and *any destructive punishment*: (O, K:) and ↑صَعْقَةٌ and صَاقِعَةٌ are dial. vars. thereof: (TA:) the pl. is صَوَاعِقُ. (O, Mṣb, TA.)

مَصْعُوقٌ: see صَعِقٌ.

صعل

1. صَعِلَ, aor. ˊ, (K,) inf. n. صَعَلٌ, (TA,) *He*, or *it, was*, or *became, such as is termed* صَعْلٌ *and* أَصْعَلُ meaning as expl. below; as also ↑اصعلّ. (K, TA.) One says, اصعلّت ↑النَّخْلَةُ meaning *The palm-tree was*, or *became, slender in the head*. (IDrd, O, TA.)

11: see the preceding paragraph, in two places.

صَعْلٌ *Small in the head*; applied to a man, (As, S, O,) and to an ostrich; (S, O;) as also ↑أَصْعَلُ; (O;) and ↑صَعْلَاءُ applied to a woman: (S:) or *small in the head and long and slender in the neck*; applied to a man: (Sh, TA:) or صَعْلٌ and its fem. صَعْلَةٌ, and ↑أَصْعَلُ and its fem. ↑صَعْلَاءُ, *such as is slender in the head and neck*, of mankind, and of ostriches, and [in like manner] of palm-trees: (K,* TA:) or, accord. to As, only the first is applied to a man, and its fem. (with ة) to a woman: but IB says that others mention صَعْلَاءُ as applied to a woman; and accord. to this, one applies ↑أَصْعَلُ to a man. (TA.) And نَخْلَةٌ صَعْلَةٌ *A palm-tree that is crooked, and bare in the lower parts of its branches*: (S, O,

K:) or *a tall palm-tree*; which is disapproved, because often when it is tall it becomes crooked. (IB, TA.) And حِمَارٌ صَعْلٌ *An ass that has lost his soft hair*, (S, K,) *or his abundant and long hair*, (O,) *or both*. (TA.) And صَعْلٌ signifies also *Tall*, or *long*: (K:) applied by El-'Ajjáj to a mast of a ship as meaning *tall, and having its upper part even, or uniform, with its middle*; not as meaning slender in the head. (TA.) — Also, [used as a subst.,] *A male ostrich*; because small in the head: and with ة, *a female ostrich*. (TA.)

صَعَلٌ *Slenderness*. (S, O.)

صَعْلَةُ, (O, TA,) or ♦ صَعَلَةُ, which is preferred by Sh, (O,) *Smallness of the head*: (O, TA:) or *slenderness, and lightness of the body*. (TA.)

صَعَلَةُ: see what next precedes.

أَصْعَلُ, and its fem. صَعْلَاءُ: see صَعْلٌ, in six places.

صعلك

Q. 1. صَعْلَكَهُ, (O, K,) inf. n. صَعْلَكَةٌ, (TA,) *He rendered him poor, or needy*. (O, K.) = صعلك الثَّرِيدَةَ *He made the* ثريدة [*or mess of crumbled bread moistened with broth*] *to have a head*: or *he raised its head*. (K.) And صعلك أَسْفَلَ السَّنَامِ *He stretched up the lower part of the camel's hump so as to make its upper part of a rounded form*. (Sh, O.) — And صعلك البَقْلُ الإِبِلَ *The herbs, or leguminous plants, fattened the camels*. (Sh, O, K.)

Q. 2. تَصَعْلَكَ *He was, or became, poor, or needy*. (S,* O,* K.) And *He made a show of poverty*. (KL.) [*He affected to be such as is termed* صَعْلُوك.] — تصعلكت الإِبِلُ *The camels cast, or shed, their fur*, (S, K, TA,) *and*, some add, *became bare*. (TA.) Accord. to Sh, *The camels became slender in their legs in consequence of fatness* [*of the body*; app. meaning that their legs became slender in comparison with their bodies]. (TA.) And accord. to Aṣ, تصعلك said of a horse, *He became slender, and shed his abundant and long hair*. (TA.)

صَعْلُوكٌ *Poor, or needy*; (S, O, K, TA;) [*a poor man*;] and ISd adds, *having no property*; and Az adds, *and having no reliance* [*upon any person or thing*]: (TA:) and *a thief, or robber*: (KL:) pl. صَعَالِيكُ. (S, O.) صَعَالِيكُ العَرَبِ means ذُؤْبَانُهَا [i. e., as expl. voce ذِئْبٌ, *The thieves, or the sharpers, and paupers, of the Arabs*; or *the paupers of the Arabs who practise thieving*: because they act like wolves]. (S, O.) 'Orweh Ibn-El-Ward was called عُرْوَةُ الصَّعَالِيكِ because he used to collect the poor in a خَظِيرَة [i. e. an enclosure for cattle] and sustain them by means of the plunder that he took. (S, O, K.)

مُصَعْلَكُ الرَّأْسِ A man *round in the head*: (O, K, TA:) or, as some say, *small in the head*. (TA.) And مُصَعْلَكٌ applied to a camel's hump, *Such as is as though one rounded its upper part, and stretched up its lower part with the hand so as to make it assume that rounded form*. (Sh, O.)

صعو

1. صَعَا, aor. ـَ, *He, or it, was slender*; and *was small*: (IAạr, K:) from صَعْوٌ, here following. (TA.)

صَعْوٌ *A small* قُطْرُبَّى [*or bird of the sparrow-kind*], (K, TA,) *red in the head*; (TA:) fem. with ة: (K:) or *small* عَصَافِير [*or birds of the sparrow-kind, the heads of which are red*]: n. un. with ة: (Mṣb:) or صَعْوَةٌ signifies *a certain bird*; and its pl. is صَعْوٌ and صِعَانٌ: (S:) or the pl. (of صَعْوَةٌ, Mṣb) is صِعَانٌ (Mṣb, K) and صَعَوَاتٌ, (K, in the CK صَعْوات,) and the pl. of صَعْوٌ is أَصْعَاءٌ: some say that صَعْوٌ is originally صَعْوَةٌ. (TA.) — Hence, (TA,) نَاقَةٌ صَعْوَةٌ *A she-camel small in the head*. (K.) = And the pl. أَصْعَاءٌ signifies أُصُولٌ [pl. of أَصْلٌ, q. v.]. (TA.)

صغر

1. صَغُرَ, aor. ـُ; (S, Mṣb, K;) and صَغِرَ, aor. ـَ; (K:) inf. n. صِغَرٌ, (S, Mṣb, K,) of the former, (S, Mṣb, TA,) and صَغَارَةٌ, (K,) also of the former, (TA,) and صَغَرٌ and صُغْرَانٌ, (IAạr, K,) which are both of the latter; (TA; [but Ibr D thinks that there is no reason for this assertion with respect to صغران;]) [*He or*] *it* (S, Mṣb) *was, or became, small, or little*; صِغَر being the contr. of كِبَرٌ, (S,) or of عِظَمٌ, as also صَغَارَةٌ [&c.]: (M, K:) or صِغَرٌ is *in body, or corporeal substance*, (فِى الجِرْمِ,) [and *in years, or age*; and صَغَرٌ, with this inf. n., said of a human being, signifies *he was a child, or in the state of childhood, not having attained to puberty*:] and صَغَارَةٌ is *in estimation or rank or dignity* (فِى القَدْرِ). (M, K.) — Also صَغُرَ, inf. n. صِغَرٌ and صَغَارٌ and صَغَارَةٌ and صُغْرَانٌ and صَغَاةٌ and صُغْرٌ and صَغَرٌ, (K) and صَغُرَ, (TA,) *He was content with vileness, baseness, abasement, or ignominy*, (K,) and *tyranny, or injury*: (TA:) or صَغُرَ is inf. n. of صَغِرَ, nor. ـَ, signifying *he was, or became, vile, base, or ignominious*; (S,* Mṣb;) and so صَغُرَ and صَغَارٌ: (Mgh:) or صَغَارٌ signifies the *being small, or little, in estimation or rank or dignity*: (TA:) and you say, صَغُرَ فِى عُيُونِ النَّاسِ, with ḍamm, meaning, [*he became small, or little, in the eyes of men*; i. e.,] *he lost his reverence, or reverend dignity*. (Mṣb.) [See also 6.] One says also, هُوَ يَصْغُرُ عَنْ كَذَا *He, or it, is smaller than, or too small for, such a thing*; syn. يَقِلُّ. (TA in art. قل.) And صَغُرَتْ عَنِ الوَلَدِ [*She was too young to bear offspring*]. (S in art. حمل, &c.) — ما صَغُرَنِى إِلَّا بِسَنَةٍ, nor. ـَ, means [i. e. *He was not younger than I, save by a year*]. (IAạr, K.) — And صَغُرَتِ الشَّمْسُ *The sun inclined to setting*. (Th, K.)

2. صَغَّرَهُ, (inf. n. تَصْغِيرٌ, TA,) *He made him, or it, small, or little*; as also ♦ اصغرهُ. (S, K.) You say, صَغَّرَ القِرْبَةَ ♦ اصغر *He soiled the water-skin* [*so as to make it*] *small*. (S, K.) — صَغَّرَهُ فِى عُيُونِ النَّاسِ *He, or it, rendered him* [*small, or little, i. e.,*] *contemptible, vile, base, or ignominious*, [*in the eyes of men*:] (A:) and [in like manner] *he, or it, rendered him vile, base, or ignominious*, (TA,) *or content with vileness, baseness, abasement, or ignominy*. (K.) — صَغَّرَتْ شَأْنَهُ (TA in art. غمز) مِنْ شَأْنِهِ (S and TA in the same art.) [*I lessened his rank, or dignity*]. — صَغَّرَ الاِسْمَ, inf. n. تَصْغِيرٌ, *He changed the noun into the diminutive form*. (Mṣb.) This is done for several purposes: to denote the smallness of the thing signified, in itself; as in the instance of دُوَيْرَةٌ [“ a small, or little, house ”]: to denote its smallness in the eye of the speaker, when it is not small in itself; as in the saying ذَهَبَتِ الدَّرَاهِمُ إِلَّا دُرَيْهِمَاتٍ [“ the dirhems went, except a small dirhem ”]: to denote nearness; as in the instance of قُبَيْلَ الصُّبْحِ [“ a little before daybreak ”]: to denote affection and benevolence; as in the expression يَا بُنَيَّ [“ O my little (meaning dear) son ”]: to denote the greatness of the thing signified; as in the phrase سَنَّةٌ حُوَيَّةٌ [“ a very severe year ”]: to denote praise; as when a man is described as كُنَيِّفٌ مُلِئَ عِلْمًا [“ a little pastor's-bag filled with knowledge ”]: to denote blame; as in the expression يَا فُوَيْسِقُ [“ O thou little transgressor ”]. (L, TA.) [The inf. n., تَصْغِيرٌ, is also applied to *A diminutive noun* itself; as also ♦ اسْمٌ مُصَغَّرٌ.] — See also 10.

4: see 2, in two places. = اصغرت الأَرْضُ *The land produced small plants or herbage*, (K,) *not tall*. (TA.) — اِصْغَرُّوا يُصْغِرُوا [*They remained in the spring-pasture*] *in order that they might rear the younger ones*: (O, K: expl. in the former by يُوَلِّدُ الأَصَاغِرَ [correctly يُوَلِّدُوا]: in the CK and my MS. copy of the K, by لِيُوَلِّدُوا الأَصَاغِرَ [which is a manifest mistake].) — أَصْغَرَتِ النَّاقَةُ وَأَصْغَرَتْ ! *The she-camel uttered her yearning cry to, or for, her young one, in a low tone, and loudly*. (A.)

6. تصاغر *He became small; he shrank, or became contracted*; (O* and TA in art. ضأل;) by reason of abasement, (TA ibid.,) or from fear. (Ḥam p. 658.) — *He became vile, base, ignominious, abject, or contemptible*; (K,* TA;) *came to nought*. (TA.) And تصاغرت إِلَيْهِ نَفْسُهُ (lit. *his soul or his own self*) *became of little importance, by being vile, base, or ignominious, to himself, or in his own estimation*; (A, Mṣb;) *he became vile, base, ignominious, abject, or contemptible, to himself, or in his own estimation*. (S,* K,* TA.) — And [*He affected, or feigned, abjectness*; *contr. of* تَكَابَرَ: or] *he exhibited abjectness*. (KL.)

10. استصغرهُ *He counted, accounted, reckoned, or esteemed, him, or it, small, or little; or vile, base, or ignominious*: syn. عَدَّهُ صَغِيرًا: (S, K:) or *young*: as also ♦ صَغَّرَهُ. (TA.)

صُغْرٌ (S, Mṣb) and ♦ صَغَارٌ, with fet-h, (S, [and

so in the Kur vi. 124,]) or ↑ صُغَارٌ, with ḍamm, (Mṣb, [but perhaps there is an omission in my copy of the Mṣb after this word,]) and ↑ صَغَرٌ, (Ṣ,) *Vileness, baseness, abasement,* or *ignominiousness:* (Ṣ, Mṣb:) so the second word signifies in the Kur vi. 124: (TA:) and *tyranny,* or *oppression,* or *injury.* (Ṣ.) One says, غُمِرَ عَلَى صَغَارٍ وَصَغَرٍ, and ↑ صُغُرٍ, [*Rise thou, notwithstanding thy vileness, or ignominiousness*]. (Ṣ.) [See also 1, of which it is an inf. n.]

صَغْرٌ: see صُغْرٌ, in two places. [And see 1, of which it is an inf. n.]

فُلَانٌ صِغْرُ سِنِّهِمْ *Such a one is the least, or youngest, of them:* (K,* TA:) and فُلَانٌ صِغْرَةُ أَبَوَيْهِ, and صِغْرَةُ وَلَدِ أَبَوَيْهِ, *Such a one is the least, or youngest, of the children of his parents:* opposed to كِبْرَتُهُمْ. (TA.) And أَنَا مِنَ الصِّغْرَةِ *I am of the little-ones, or of the young:* (K:) said by an Arab child when he is forbidden to play. (TA.)

صُغْرَانٌ: see صَغِيرٌ.

صُغَارٌ: see صَغَارٌ.

صُغْرٌ: see صَغِيرٌ: — and صَغْرٌ.

صَغِيرٌ *Small,* or *little;* (Ṣ, K;) [*in body, or corporeal substance:* and *in estimation* or *rank* or *dignity;* as is implied in the K: and *in years,* or *age; a youngling; a young one* of any female; and of a tree and the like: applied to a human being, *a child;* i. e., *one who has not attained to puberty:* opposed to كَبِيرٌ:] as also ↑ صُغَارٌ (Ṣ, K) and ↑ صُغْرَانٌ (K) and ↑ أَصْغَرُ: (Mṣb in art. كبر:) fem. with ة: (Mṣb:) pl. masc. صِغَارٌ, and صُغَرَاءُ, (a form used in poetry, Ṣ,) and ↑ مَصَاغِرُ, (Ṣ, K,) or the last is [correctly speaking] a quasi-pl. n.: (TA:) and pl. fem. صِغَارٌ, but not صَغَائِرُ when used as an epithet: (Mṣb:) the dim. of صَغِيرٌ is ↑ صُغَيِّرٌ and ↑ صُغَيِّرٌ, (Sb, K,) the latter anomalous. (TA.) You say, فِي العِلْمِ صَغِيرٌ فِي القَدْرِ; and صَغِيرٌ فِي الشَّأْنِ; and, *in knowledge,* (A.) And جَاءَ النَّاسُ صَغِيرُهُمْ وَكَبِيرُهُمْ *The people came: [the small in rank or dignity, of them, and the great therein, of them:* or] *those of no rank or dignity, and those of rank or dignity.* (Mṣb.) [See also صَاغِرٌ.]

صَغِيرَةٌ, [a subst. from صَغِيرٌ, made such by the affix ة,] applied to a sin, [signifying *A small* or *little, sin,*] has for its pl. صَغِيرَاتٌ and [more commonly] صَغَائِرُ; being, when thus applied, a subst. (Mṣb.) [See مُصَغَّرَاتٌ.]

صُغَيِّرٌ and صُغَيِّرٌ dims. of صَغِيرٌ, q. v.

صَاغِرٌ *In a state of vileness, abasement, ignominiousness, abjectness,* or *contempt:* (Mṣb:) or *content with vileness, abasement,* or *ignominy,* (K,) *and tyranny,* or *injury.* (Ṣ, A, TA.) [See also صَغِيرٌ.]

أَصْغَرُ [*Smaller,* or *less;* and *smallest,* or *least; in body,* or *corporeal substance;* and *in estimation* or *rank* or *dignity;* and *in years,* or *age*]: (Ṣ, Mṣb, K:) fem. صُغْرَى: (Ṣ, Mṣb:) pl. masc. أَصَاغِرُ (Sb, Ṣ, K) and أَصَاغِرَةٌ, (M, K,) though the sing. is not of the nouns which regularly add ة to the pl., and it is added in this case because the sing. resembles in form قَشْعَمٌ, of which قَشَاعِمَةٌ is a pl., (ISd,) and أَصْغَرُونَ: (Sb, Ṣ:) and pl. fem. صُغَرُ (Sb, Ṣ, Mṣb) and صُغْرَيَاتٌ: (Mṣb:) but Sb says, you do not say نِسْوَةٌ صُغَرُ nor قَوْمٌ أَصَاغِرُ, except with the article ال: and he adds, we have heard the Arabs say, الأَصَاغِرُ [perhaps miswritten for الأَصْغَرُونَ]; and if you please, you may say الأَصْغَرُونَ. (Ṣ.) — الأَصْغَرَانِ [lit. *The two less,* or *least, things,*] means † *the heart and the tongue.* (K.) It is said in a prov., المَرْءُ بِأَصْغَرَيْهِ, meaning, † *The man obtains power over things, and manages them thoroughly, by means of his heart and his tongue.* (ISk, TA. [See Har p. 446.]) — See also صَغِيرٌ.

أَرْضٌ مُصْغِرَةٌ *Land having small plants or herbage, not grown tall.* (ISk, Ṣ, K.*)

مُصَغَّرَةٌ } see مَصْغُورَةٌ, in art. صغر.
مَصْغُورَةٌ }

مُصَغَّرَانِ: see صَغِيرٌ.

صغى and صغو

1. صَغَا, aor. يَصْغُو; (Ṣ, Mṣb, K;) and [صَغِىَ, aor.] يَصْغَى, (Ṣ, TA, and so in some copies of the K,) or يَصْغَى; (Mṣb, and so in some copies of the K, and in the M, but it is said in the TA that it is correctly يَصْغَى, with kesr, as in the Ṣ;) inf. n. صَغْوٌ; (Ṣ, Mṣb, K;) and صَغًى, aor. يَصْغَى, inf. n. صَغًا and صَغًى; (Ṣ, Mṣb, K;) *He,* or *it inclined,* (Ṣ, Mṣb, K, TA,) إِلَى الشَّيْءِ [*to the thing*], (TA,) or إِلَى كَذَا [*to such a thing*]: (Mṣb:) or they signify [sometimes, for the meaning expl. above is unquestionably correct, and is that which is predominant,] *he* (a man, TA) *had an inclining of his* حَنَك [here app. meaning the *mouth* or *the part below the mouth*]; (K, TA;) or *of one of his lips;* thus correctly, as in the M and A; بِشِدْقِهِ in [some of] the copies of the K [and بِشِقِّهِ in others] being a mistake for شَقَّتِهِ. (TA.) You say, صَغَتْ إِلَيْهِ أُذُنُهُ *His ear inclined to him, or it.* (TA.) And hence, in the Kur [lxvi. 4], فَقَدْ صَغَتْ قُلُوبُكُمَا [*For the hearts of you two have inclined* to that which is not right]. (Mṣb.) And صَغَتِ النُّجُومُ, (Ṣ, Mṣb,) and الشَّمْسُ, (K,) *The stars,* and *the sun, inclined to setting.* (Ṣ, Mṣb, K.) And صَغَا الرَّجُلُ *The man inclined,* or *leaned, on one side: or bent,* or *bowed, himself upon his bow.* (TA.) And صَغِيَ عَلَى القَوْمِ inf. n. صَغًا, as though meaning *He inclined to set himself against the people* or *party,* is said of one when his love, or affection, is with such as are not of the said people, or party. (TA.) — And صَغِيَ, aor. يَصْغَى, (K, TA,) inf. n. صَغًا agreeably with the Ṣ and M, accord. to the copies of the K, erroneously, صَغْىٌ, (TA,) and صَغًى, (K, TA,) *He inclined and gave ear,* or *hearkened,* or *listened.* (K. [See also the next paragraph.])

4. اصغى الإِنَاءَ *He inclined the vessel:* (Ṣ, Mṣb, K:) or *he turned the vessel upon its side, in order that what was in it might collect together.* (M, TA.) — [Hence,] أَصْغَى إِنَاءَ فُلَانٍ † *Such a one perished,* or *died.* (Er-Rághib, TA.) And أَصْغَى إِنَاءَهُ † [*I. q.* حَقَّهُ: اصغى expl. in what follows: (see also مُصْغٍ:) or] *he detracted from his reputation; spoke evil of him;* or *slandered him.* (Ṣ, TA.) اصغى حَقَّهُ, (A, TA,) or الشَّيْءَ, (K,) means ↕ *He diminished to him, impaired to him,* or *defrauded him of a portion of,* (Z, K, TA,) *his right* or *due,* (Z, TA,) or *the thing.* (K.) — You say also, سَمْعِي, and أُصْغِيتُ رَأْسِي, and سَمْعِي, *I inclined my head,* and *my ear.* (Mṣb.) And اصغى إِلَيْهِ, (Ṣ, K,) or اصغى إِلَيْهِ سَمْعَهُ, (M, TA,) *He inclined his ear to him.* (Ṣ, M, K.) And اصغى, alone, *He gave ear, hearkened,* or *listened.* (K. [See also 1, last explanation.]) And أَصْغَتِ النَّاقَةُ *The she-camel inclined her head towards the* رَحْل [or *saddle*], (Ṣ, K, TA,) in some copies of the Ṣ إِلَى الرَّجُلِ [*towards the man*], (TA,) *as though she were listening to a thing:* (Ṣ, K:) this she does when the saddle is bound upon her. (Ṣ.)

صَغًا an inf. n. of صَغِيَ [q. v.]: and also [used as] a simple subst. [meaning *Inclination*]. (TA.) One says, أَقَامَ صَغَاهُ [*He rectified*] *his inclination.* (TA.) And صَغْوُهُ ↑ مَعَكَ, and صَغْوُهُ, and صَغَاهُ, i. e. *His inclination* [*is with thee,* meaning, *is agreeable with thine*]. (AZ, Ṣ, K.) In [some of] the copies of the K صَغْوُهُ and صَغْوُهُ are written صَغْوُهُ and صَغْوُهُ, which would lead the inadvertent to imagine these two words to be syn. with the word there next preceding, namely, صَوْغَاءُ as an epithet applied to the sun. (TA.)

صَغْوٌ: see the next preceding paragraph. [هٰذَا ابْنُ صَغْوِكَ, or ↑ صِغْوِكَ, is a phrase similar to هذا ابن إِبِلِكَ, meaning *This is thy chosen,* or *special, friend* or *companion:* but perhaps post-classical.]

صِغْوٌ: see صَغًا and صَغْوٌ. — Also The *interior* of a ladle: — and the *side* of a well: — and the *part that is folded,* or *turned over, of the sides* of a دَلْو [or leathern bucket]: (K, TA:) so in the M: and its pl. in these senses is أَصْغَاءٌ. (TA.)

صَغْوَةٌ: see أَصْغَى, voce أَصْغَى.

[صَاغٍ part. n. of صَغَا: fem. صَاغِيَةٌ: and pl. صَوَاغٍ.] صَاغِيَتُكَ means *Those who incline to thee,* (K, TA,) *and come to thee,* (TA,) *in their cases of need:* (K, TA:) or *whoever, of thy family, come to thee as guests:* (TA:) or *those who incline to thee, of thy companions and relations:* (Har p. 207:) ISd thinks it to be made fem. because meaning a جَمَاعَة. (TA.) أَكْرِمُوا فُلَانًا فِي صَاغِيَتِهِ means [*Honour ye such a one in respect of*] *those who incline to him, and who*

come to him seeking to obtain what he has. (Ṣ.) — And الصَّوَافِي means *The stars that have inclined to setting.* (TA.)

أَصْفَى, applied to a man, (TA,) *Having an inclining of the جَنَك;* (Ḳ, TA;) or *of one of the lips:* (Ḳ,* TA: [see 1:]) fem. صَفْوَاءُ. (TA.) — And the fem., applied to a قَطَاة [or bird of the species termed قَطًا], *Having an inclining of its beak,* and *of one of its mandibles:* and one says صَفْوَاءُ صَفْوَاءُ ↑ to give intensiveness to the meaning; like as one says لَيْلٌ لَيْلٌ. (TA.) — Also, i. e. the fem., applied to the sun, *Inclining to setting.* (Ḳ.)

مَصْفًى *[A place of inclining, or to which to incline].* It is said in a prov., الصَّبِيُّ أَعْلَمُ بِمَصْفَى حَجْرِهِ *[The child best knows the place of inclining of his cheek]:* i. e. he best knows to whom he should betake himself, or whither it will profit him [to go]. (TA. [See also Freytag's Arab. Prov., i. 715.])

مُصْفًى *Inclined.* (Ḥam p. 260.) — One says, فُلَانٌ مُصْفًى إِنَآؤُهُ, meaning ↑ *Such a one is abridged, or defrauded, of a portion of his right, or due:* (Ṣ, and Ḥam pp. 250-60:) because when the vessel is inclined, what it will hold becomes deficient. (Ḥam.)

صف.

1. صَفَّ, (Ṣ, M, Mgh, O, Mṣb, Ḳ,) aor. ـِ, (Mṣb, TA,) inf. n. صَفٌّ, (O, Mṣb, Ḳ, TA,) *He set, or placed, or stationed,* (Ṣ, M, Mgh, O, Ḳ,) a company of men, (Ṣ, M, Mgh, O, Mṣb, Ḳ,) in war (Ṣ, O, Ḳ) &c., (O, Ḳ,) and a military force, (TA,) and also [in a similar sense] a thing, (Mṣb,) *in a rank, or row, or line:* (Ṣ, M, Mgh, O, Ḳ:) and likewise ↑ صَفَّفَ, (TA,) inf. n. تَصْفِيفٌ; (IDrd, O, Ḳ, TA;) but this has an intensive signification. (IDrd, O, TA.) — One says also of a she-camel, تَصُفُّ يَدَيْهَا عِنْدَ الحَلَبِ *[She sets her fore legs evenly, side by side,* not putting one of them in advance of the other, as if about to go onward, *on the occasion of being milked].* (Ṣ, M, O, Ḳ. [See also صَفَنَ, said of a man: and see صَانَ in art. صون.]) And [in like manner] one says, صَفَّتِ الإِبِلُ قَوَائِمَهَا *[The camels set their legs in an even row].* (Ṣ, O.) — And of a she-camel one says also, تَصُفُّ أَفْخَاذَهَا مِنْ تَبَنٍ إِذَا حُلِبَتْ [as though meaning *She yields a row of bowls of her milk when she is milked],* because of the abundance of her milk. (Ṣ, O, Ḳ*.) And تَصُفُّ بَيْنَ مِحْلَبَيْنِ أَوْ ثَلَاثَةٍ, (M,) or simply تَصُفُّ, (Ṣ, O,) or simply الصَّفُّ, (M,) *She combines two milking-vessels, or three, at one milking;* (Ṣ,* M, O;*) meaning her *being milked into two milking-vessels, or three,* (Ṣ, O, Ḳ,) *so as to combine them.* (Ṣ, O. [In the Ḳ, أَنْ is a mistake for أَنْ تُحْلَبَ.]) And a rájiz, cited by AZ, says, referring to a she-camel,

* تَصُفُّ فِي ثَلَاثَةٍ الحَبَالِبِ *

[She is milked into three milking-vessels at one milking]. (Ṣ, O.) One says also صَفَّ حَلَبَهَا صَفًّا, i. e. حَلَبَهَا [app. meaning *He milked her into two bowls, or three, at one milking;* or *into two bowls;* the pronoun referring to the she-camel]. (M. [One or the other of these two meanings appears to be indicated by what there precedes this.]) — صَفَّ عَلَى الجَمْرِ يَنْشَوِي is said of flesh-meat (Ṣ) [app. meaning *It was laid, cut into a strip, or into strips, upon the live coals to broil*]; and صَفَّ فِي الشَّمْسِ يَجِفُّ [in like manner, *in the sun to dry*]: (Ḳ:) for one says of him who has prepared flesh-meat cut into strips, or oblong pieces, and dried in the sun, صَفَّ اللَّحْمَ; and [in like manner] one says also, صَفَّهُ عَلَى النَّارِ يَنْشَوِي: (Mṣb:) or صَفَّ اللَّحْمَ, aor. ـِ, inf. n. صَفٌّ, means *he cut the flesh-meat into broad slices:* (M:) and accord. to ISh, ↑ التَّشْفِيفُ is like التَّشْرِيحُ, i. e. *the cutting* a piece of flesh-meat *thin, so that it is translucent:* (TA in the present art:) or التصفيف is a kind of تَشْرِيح; i. e. *the cutting* a piece of flesh-meat *thin, so that it is translucent by reason of its thinness, and then throwing it upon the live coals.* (TA in art. شرح.) [See صَفِيف.] — See also 8, in three places. — صَفَّ said of a bird, (M, O, Mṣb, Ḳ,) aor. ـِ, (M, Mṣb,) inf. n. صَفٌّ, (Mṣb, Ḳ,) *It extended its wings in a line,* (M,) *or it expanded its wings,* (O, Mṣb, Ḳ,) *in the sky, and did not move them,* (M,) *or and struck* [an evident mistake for *and did not strike*] *with them its sides like the pigeon:* (Mṣb:) such as do so are not to be eaten; (Mṣb, Ḳ;) as the vulture and the hawk: (Mṣb:) it is said in a trad., يُزْقِرُ مَا دَفَّ وَلَا يُصَفِّقُ مَا صَفَّ. (O, Ḳ, TA. See صَفَفَتْ لِلسَّرْحِ. — صَفَّفَتْ لِلسَّرْحِ (Ṣ) or صَفَّفَتِ السَّرْحَ, (Ḳ, and so in one place in the O,) and ↑ أَصْفَفَتْهُ, (O, Ḳ,) but this latter verb is of weak authority, (O,) *I put to the horse's saddle a* صُفَّة [q. v.]: (Ṣ, O, Ḳ, TA:) [and] صَفَّ لَهَا, aor. ـِ, *He made for the beast a* صُفَّة. (M.)

2: see above, first sentence: — and also in the latter half of the paragraph.

3. صَافُّوهُمْ (Ṣ, MA, O, Ḳ) فِي القِتَالِ (Ṣ, O, Ḳ) *They fought them in rank; they drew themselves out in a rank against them [in fight].* (MA.) — [And app. one says also صَافَّهُ meaning *He had the* صُفَّة *of his house over against, or facing, his* (another's) صُفَّة. See هُوَ مُصَافِيَ, below.]

4: see 1, last sentence.

6: see 8. — One says also تصافوا عَلَيْهِ *They collected themselves together in a rank,* or *row, or line, against him.* (M, TA.) And تصافوا عَلَى المَآءِ *They collected themselves together at the water;* as also تَضَافَوْا عَلَيْهِ: like as one says تصوّك فِي خَرْزِهِ, and تضوّك and صَلَاصِلِهِ صَلَاصِلِ المَآءِ. (Lḥ, TA.)

8. اصطفوا *They stood in,* (Ṣ, Mgh, O, Ḳ,) or *became,* (M,) [*or set, placed, or stationed, themselves in,*] *a rank, or row, or line;* (Ṣ, M, Mgh, Mṣb;*) *or ranks, or rows, or lines;* (O, Ḳ;) as also ↑ تصافوا; (M, O,* Ḳ;* [the التَّصَافُّ being expl. in the O and Ḳ by اتِّصَاطُرٌ; in the CḲ, erroneously, اتِّشَاطُرٌ;]) and so ↑ صُفُوفٌ, (M, Mgh, Mṣb,) aor. ـُ, (M, Mgh,) inf. n. صَفٌّ and صَفِّيٌ, but [ISd says] this latter inf. n. I have not heard except in a phrase mentioned in what follows. (M.) Hence the saying, لَا تَصْفِّ خَلْفَ الرِّجَالِ وَلَا تَصُفَّ ↑ النِّسَآءَ *[The women shall stand in a rank behind the men* in the mosque, *and shall not stand in a rank with them].* (Mgh.) And hence the saying of a woman of the desert to her sons, إِذَا لَقِيتُمُ العَدُوَّ فَدَعْرَى وَلَا صَفِّيَ ↑ i. e. *[When ye meet the enemy, rush upon them without consideration, and] do not set yourselves in a rank.* (M. [See also 1, in art. دعر.])

R. Q. 1. صَفْصَفَ *He journeyed,* (صَارَ, O, and so in copies of the Ḳ,) or *became,* (صَارَ, so in the CḲ,) *alone in a* صَفْصَف, *or level tract of land.* (O, Ḳ.) — And *He pastured upon the trees called* صَفْصَاف. (O, Ḳ.) — And صَفْصَفَةُ [as an inf. n., or as a simple subst.,] signifies The *crying* or *cry,* (صَوْت,) of the sparrow, which is called صَفْصَف (O, Ḳ) in some one or more of the dialects. (O.)

صَفٌّ *A rank, row, or line* [of things]; (KL, PṢ;) or *an even* صَدْر [i. e. *front, or fore part,*] of any things: (M:) and *a company of men standing in a rank, or row, or line:* (O, Ḳ:) pl. صُفُوفٌ; (Ṣ, M, O, Mṣb, Ḳ;) and the sing. may also be used in the sense of the pl.; it may be used either thus in the sense of the pl. or as a sing. in the Ḳur xviii. 46. (O.) Hence, in a trad., سَوُّوا صُفُوفَكُمْ *[Make even your ranks]* in prayer. (O, TA.) — Also *A station of* صُفُوف [or *ranks of men*]. (M. [See also مَصَفّ.]) And hence, (M,) as used in the Ḳur xx. 67, *i. q.* مُصَلًّى [i. e. *A place of prayer, or a place of prayer on the occasion of the* عِيد, *or festival*]; (Az, M, O;) because the people stand there in ranks: (M:) i. e. *a place where people assemble for their* عِيد: (Az, O:) or, in that instance, صَفًّا may mean مُصْطَفِّينَ [i. e. *standing in ranks*], (Az, M, O,) as a denotative of state. (M.) — And *A pair of bowls* (قَدَحَانِ) [app., as seems to be indicated, *that are filled at one milking of a camel*]; because they are put together. (M.) — Also *A certain medicament with which the teeth are whitened.* (O.)

صُفَّة *An appertenance of a house,* (Ṣ, Mgh, O, Mṣb, Ḳ, [in none of which is it explained,]) or *of a building, like a wide* بَهْو [here used in a post-classical sense, as meaning a *kind of vestibule, or portico, for shade and shelter, open in front*], *with a long roof or ceiling;* (Lth, TA;) the floor of a building [app. meaning what is above described]; (M:) *i. q.* سَعِيفَة: (Ṣ and Msb and Ḳ in art. سعف:) [see سَعِيفَة; and see also سُفَّة: and *i. q.* ظُلَّة [i. e. *a roof, or covering, for shade and shelter, over the door of a house; or extending from a house to another house opposite;* like سُفَّة and سَعِيفَة]: (M:) [for the meaning assigned to it by Golius as from the Ṣ, and by Freytag as from the Ḳ and Ṣ, ("*scamnum discubitorium, seu ex lapidibus structum,*") I find no authority in any Arabic work: in Egypt, it is applied to *a shelf of marble or of common stone, about four*

feet high, supported by two or more arches, or by a single arch, figured and described in the Introduction to my work on the Modern Egyptians; this being app. so called because resembling in form, though not in size, a porch:] the pl. is صُفَّاتٌ (S, O, Msb, K) and صِفَاتٌ and صُفَفٌ (Mgh.) أَهْلُ الصُّفَّةِ [The people of the صُفَّة] was an appellation applied to certain persons who were the guests of El-Islám, [i. e. supported by the charity of the Muslims,] (O, K, TA,) consisting of poor refugees, and houseless men, (TA,) who passed the night in the صُفَّة of the mosque of the Prophet [in El-Medeeneh], which was a covered place, an appertenance of the mosque, (O, K, TA,) roofed over with palm-sticks; (Har p. 379; [where see more;]) thither they resorted for lodging; and sometimes they were few, and sometimes they were many: [SM says,] I have drawn up a list of their names, in a tract, to the number of ninety-two, (TA in the present art.,) or ninety-three. (TA ynce الأَوَّلُ.) - [ISd says,] عَذَابُ يَوْمِ الصُّفَّةِ [The punishment of the day of the صُفَّة] is the same as عَذَابُ يَوْمِ الظُّلَّةِ [mentioned in the Kur xxvi. 189]: (M, TA:) Lth says that the former was a day on which a certain people disobeyed their apostle, wherefore God sent upon them heat and clouds which overspread them, so that they perished: and Az says that it is not the same as that mentioned in the Kur, and that he knew not what is meant by عذاب يوم الصفة: (O, (TA:) it seems, however, that both mean the same, as الصُّفَّةُ and الظُّلَّةُ are one in meaning. (TA.) — Also † An appertenance of the سَرْج [or horse's saddle]; (S, M, IAth, Mgh, O, K, TA;) like the مِيثَرَة [q. v. in art. وثر] of the رَحْل [or camel's saddle]; (IAth, L, TA;*) the thing with which it is covered, between the قَرَبُوسَانِ, which are its fore part and its hinder part: (Mgh:) or, (M, TA,) as also of the رَحْل, (M,) the thing that comprises within it (تَضُمُّ) the [two pieces of wood called the] عَرْقُوَتَانِ and the [two pads, or stuffed things, called the] بِدَادَانِ, above them and beneath them: (M, TA:) pl. صُفَفٌ (S, M, O, K) and صِفَاتٌ, the latter mentioned by Sb. (M.) — Also: A long period (زَمَانٌ) of time. (O, K, TA.) So in the saying, مِنَّا صُفَّةُ مِنَ الدَّهْرِ ‡ [We lived, or have lived, a long period of time]. (O, TA.) — And † The quantity of grain that is put upon the palm of the hand: occurring in a trad. of Abu-d-Dardà, in the saying, أَصْبَحْتُ لَا أَمْلِكُ صُفَّةَ لَا وَلَا لُفَّةَ [I became so that I possessed not the quantity of grain that might be put on the palm of the hand, nor a morsel of food]; لُفَّة meaning اللُّقْمَة. (TA.)

صَفَف A thing that a man wears beneath the coat of mail (Ibn-'Abbád, O, K) in the day of battle. (Ibn-'Abbád, O.)

صَفُوف A she-camel that yields a row of bowls of her milk (تَصُفُّ أَلْبَانَهَا مِنْ لَبَنِهَا S, O, K) when she is milked, (S, O,) because of the abundance of her milk: (S, O, K:) or for which two vessels are set side by side (يُصَفُّ), and which fills them: (Ham p. 535:) or that sets her fore legs evenly, side by side, (تَصُفُّ يَدَيْهَا, [see 1,]) on the occasion of being milked. (S, M, O, K.) [See an ex. in a verse cited voce صُوفٌ. And see also خَصُوفٌ.]

صَفِيف Flesh-meat (S, M) such as has been laid, cut into a strip, or into strips, (صُفَّ, S, K, and the like in the M and O, or صُرِّحَ وَصُفَّ, Mgh,) upon the live coals (S, Mgh, O, K) to broil (S, Mgh, K) or to become thoroughly cooked, (O,) or upon the pebbles, and then roasted, or broiled, (M,) or in the sun, to dry: (O, K:) or flesh-meat cut into strips, or oblong pieces, and dried in the sun, (M,* Mgh, Msb,) or, as Lth says, and in like manner Ks, spread in the sun [to dry]: (Mgh:) or flesh-meat cut into broad slices: (M:) or, accord. to Khálid Ibn-Jembeh, flesh-meat cut into slices, not in the manner of قَدِيد, but made broad, like cakes of bread [which are generally about a span, or somewhat less, in width, round and flat]: (TA:) [or cut thin so as to be translucent: (see 1, latter half:)] or flesh-meat made to boil once, and then taken up [from the fire]. (M.)

الصُّفَيَّة The صُوفِيَّة: so called in relation to those called أَهْلُ الصُّفَّة. (TA. (See art. صوف.))

صَافّ [originally صَافِف, act. part. n. of صَفَّ, q. v.]. صَافَّة and [its pl.] صَوَافّ are epithets applied to camels [as meaning Setting their legs in an even row], from صَفَّتْ قَوَائِمَهَا (S, O:) [or] مَصْفُوفَة (in the Kur xxii. 37, O, K) means قَوَائِمَ [i. e. set in a row], (M, O, K, TA,) to be slaughtered; (M, TA;) of the measure فَوَاعِل in the sense of the measure مَفَاعِل [thus in the O, and also (probably copied therefrom) in the copies of the K; but correctly مَفَاعِيل]: or it means مُصْطَفَّة [i. e. standing in a row]: (O, K:) or, as related by I'Ab, it is صَوَافِنَ. (TA.) In the phrase الصَّافَّاتُ صَفًّا in the Kur (xxxvii. 1), by الصَّافَّات are meant The angels standing in ranks in Heaven, glorifying God. (M, O, K.) — Applied to a bird, it means Expanding its wings and not moving [or flapping] them [in its flight]: opposed to وَافّ. (M and TA in art. وف.)

صَفْصَف A level, or an even, tract of land or ground: (S, O, Msb, K:) thus expl. by AA, and by Mujáhid, as used in the Kur xx. 106: by others as meaning smooth: accord. to Fr, having in it no herbage: and accord. to IAar, bald: pl. صَفَاصِف: (TA:) or أَرْضٌ صَفْصَفٌ signifies a smooth, and level, or even, land; and so, accord. to IJ, [the fem.] صَفْصَفَةٌ. (M.) Also, (M,) or صَفْصَفَةٌ [app. as an epithet in which the quality of a subst. is predominant], (TA,) A desert, or waterless desert; syn. فَلَاةٌ; (M, TA;) from IDrd. (TA.) — And The حَرْف [i. e. ridge, or brow, or ledge,] of a mountain. (Ibn-'Abbád, O, K.)

صُفْصُف The sparrow, (IDrd, O, K,) in some one or more of the dialects. (IDrd, O.)

صَفْصَفَة [fem. of صَفْصَفٌ, q. v. — Also] i. q. سِكْبَاجَة [n. un. of سِكْبَاج, q. v., i. e., A mess of the kind of food thus called]; (AA, O, K;) as also صَفْصَافَةٌ (O, K,) which is of the dial. of Thakeef. (O.) — And A certain insect (دُوَيْبَّة, Lth, M, O), by the Persians (العَجَم) called the سِيسَك [i. e. weevil]: (Lth, O:) a word adventitious to the Arabic language. (Lth, M, O.)

صَفْصَاف The tree called خِلَاف: (S, M, O, K:) [accord. to modern usage, the latter is the salix Aegyptia of Linn.: (Forskál's Flora Aegypt. Arab., p. lxxvi., and Delile's Flora Aegypt. Illustr., no 934:) and the صفصاف accord. to Forskál, ibid., is the salix Babylonica; or this is called صَفْصَافُ رُومِيّ: (Delile, no. 932:) and another species of salix is called in Egypt صَفْصَافُ بَلَدِيّ: (Forskál, ibid; and Delile, no. 933:)] or so in the dial. of Syria: (M, Msb:) or a kind of tree of which the خِلَاف is a species: (K in art. خلف:) n. un. with ة. (M, O, K.)

صَفْصَافَة: see صَفْصَفَة. — Also n. un. of صَفْصَاف [q. v.]. (M, O, K.)

مَصَفّ A station, (S, Msb,) or place where ranks are drawn up, (O, K,) in war, or battle: (S, O, Msb:) pl. مَصَافّ. (S, O, Msb, K.)

هُوَ مُصَافِيهِ He is the person whose صُفَّة [of his house] is over against, or facing, my صُفَّة. (IDrd, O, K.)

صفح

1. صَفَحَ عَنْهُ, (Mgh, Msb, K,*) aor. ـَ, (K,) inf. n. صَفْحٌ, (TA,) properly signifying He turned towards [or from] him, or it, the صَفْحَة [i. e. side] of his face, (Mgh,) means he turned away from, (Mgh, Msb, K,*) and left, (Msb, K,) him, or it, (Mgh, Msb,) i. e. [a man, or] an affair. (Msb.) And ضَرَبْتُ عَنْهُ صَفْحًا I turned away from him and left him; (S, TA;) i. e. a man: (TA:) صَفْحًا being here an inf. n., and therefore in the accus. case, as in the phrase قَعَدْتُ جُلُوسًا; or it is in the accus. case as an adv. n., and the meaning is I turned away from him aside. (Har p. 434. [See also, in art. ضرب, a similar phrase in the Kur xliii. 4, cited here in the TA, and in Har ubi supra.]) — And صَفَحَ عَنْهُ, (S, A, K, TA,) aor. and inf. n. as above, (TA,) means [also] He turned away from his crime, sin, fault, or offence: (S, A, TA:) or he forgave him. (K, TA.) And صَفَحْتُ عَنْ ذَنْبِ فُلَانٍ I turned away from the crime, sin, &c., of such a one, and did not punish him for it: (TA:) or صَفَحْتُ عَنِ الذَّنْبِ, aor. and inf. n. as above, I forgave the crime, sin, &c. (Msb.) — And صَفَحَتْ, (K, TA,) aor. as above, (TA,) inf. n. صُفُوحٌ, said of a she-camel, (K, TA,) and of a ewe, or she-goat, (TA,) [She ceased to yield her milk;] her milk went away. (K, TA.) — صَفَحَ as a trans. verb: see 5, in five places. — And see 2. — Also, aor. ـِ, inf. n. صَفْرٌ, He (a dog) spread forth, or stretched out, his fore legs: a rájiz says,

• صَفْعُ ذِرَاعَيْهِ لِعَظْمِ كَلْبِهَا

[*As the spreading forth of his fore legs, to, or for, a bone; I mean a dog*]; كَلْبِهَا being put in the accus. case as an explicative: or he here uses an inversion; meaning صَفْعُ كَلْبٍ ذِرَاعَيْهِ. (L.) — And صَفَعَهُ, (Ṣ,) or صَفَعَهُ بِالسَّيْفِ; (K;) and ↑ اصفحهُ, (Ṣ,) or اصفحهُ بالسيف; (TA;) *He struck him with the side, or flat, of the sword*, (بِعُرْضِهِ, TA, or بِحَرْفِهِ, Ṣ, K,) [i. e. *with its* صَفْح, or صَفْح, or صَفْحَة,] *not with its edge*. (TA.) — And صَفَحَهُ, (Ṣ, IAth, K, TA,) aor. ـَ, inf. n. صَفْحٌ; (TA;) and ↑ اصفحهُ, (Ṣ, K, TA,) inf. n. إِصْفَاحٌ; (TA;) *He turned him back, or sent him away*; namely, a person asking, or begging; (Ṣ, K, TA;) *he refused his request*: (IAth, TA:) and صَفَحَهُ ↑ اصفحهُ عَنْهُ *He refused him the thing that he wanted*. (TA.) — And صَفَحَهُ also signifies *He gave to him*. (IAth, TA.) [Thus it has two contr. meanings.] — Also *He gave him to drink* any kind of beverage (K, TA) and at any time. (TA.) — And صَفَحَ الإِبِلَ عَلَى الحَوْضِ *He made the camels to pass by the watering-trough*; [app. *watering them*;] syn. أَمَرَّهَا عَلَيْهِ. (Ṣ, K.)

2. صفّح, (K,) inf. n. تَصْفِيحٌ, (Ṣ,) *He made a thing wide, or broad*; (Ṣ, K;) as also ↑ صَفَحَ; (K;) [and ↑ اصفح;] see مُصْفَحٌ. One says of a sword, صَفَّحَ, inf. n. as above, *It was made broad, or wide, and lengthened out*, in the forging. (IAar, Ṣ, TA.) = تَصْفِيحٌ is also *syn. with* تَصْفِيقٌ, (Ṣ, Mṣb, K,) meaning The *clapping with the hands*. (Ṣ, IAth, TA.) One says, صَفَّحَ بِيَدَيْهِ, and صَفَقَ [*He clapped with his hands*]; (A, TA;) *he struck one of his hands upon the other*: (Mgh:) or *he struck with the outer side of the right hand upon the inner side of the left hand*. (O in art. صفق.) [Golius gives صَفَحَ in this sense, erroneously, as from the Ṣ; and Freytag, this form as well as صفّح.] And it is said in a trad., التَّسْبِيحُ لِلرِّجَالِ وَالتَّصْفِيحُ لِلنِّسَآءِ, or, as some relate it, التَّصْفِيقُ instead of التصفيح, [*The saying* سُبْحَانَ اللهِ *is for men, and the clapping with the hands is for women*;] (Ṣ, Mgh,* TA;) i. e., when the Imám is inadvertent, the person whom he leads should, if a man, rouse him by saying سبحان الله; and if a woman, should clap with her hands, instead of speaking. (IAth, TA.)

3. مُصَافَحَةٌ signifies The *taking by the hand*; (Ṣ, A, K;) as also ↑ تَصَافُحٌ; (A;) or the latter has a like meaning: (Ṣ, K:*) or the former signifies [the *joining hands*; i. e.] the *putting the hand [of one] in the hand [of another]* in meeting and saluting: (Ḥam p. 802:) or the *making the palm of the hand to cleave to [that of] the hand [of another], and turning face to face*. (L.) You say, صَافَحَهُ بِيَدِهِ *He took him by his hand*. (A.) And صَافَحْتُهُ, inf. n. as above [and صِفَاحٌ], *I applied my hand to his hand*; (Mṣb;) or *I put the palm of my hand upon the palm of his hand*. (TA.) — And لَقِيَهُ صِفَاحًا *He met him turning towards him the* صَفْح [or *side*] *of his face*: (TA:) or *he met him face to face*; *i. q.* بِصَافًا: (TA in art. صف:) [and] *he met him suddenly, or unexpectedly*. (Ḥam p. 802.)

4. اصفحهُ: see I, latter part, in three places: — and see also 2. — Also *He inverted it, or reversed it*, (Ibn-Buzurj, K,) namely, a sword; like صَابَهُ [q. v.]. (Ibn-Buzurj.)

5. تصفّحهُ *He examined its* صَفَحَات [or *sides*]; i. e. a thing's: (Ṣ:) or *he considered it carefully, or attentively, and examined its* صَفَحَات. (A, Mgh.) And تَصَفَّحْتُ الكِتَابَ *I turned over, or examined, the* صَفَحَات, meaning *pages, of the book*; as also ↑ صَفَحْتُهُ, inf. n. صَفْحٌ: (Mṣb:) and ↑ صَفَحْتُ وَرَقَ المُصْحَفِ *I examined the leaves of the* مُصْحَف [i. e. *volume, or book, or copy of the Kur-án,*] *one by one*. (O, K.) And تصفّح القَوْمَ, (Lth, A,) and ↑ صَفَحَهُمْ, (Lth, O, Mṣb, K,) *He looked at the people, seeking for a particular man*: (Lth:) or *he examined the states, or conditions, of the people, and looked among them, to ascertain whether such a one was to be seen*: (A; in explanation of the former:) or *he made the people to pass before him, and examined them, one by one*: (O, K; in explanation of the latter:) or *he beheld* [or *looked at*] *the* صَفَحَات [or *sides*] *of the faces of the people*. (Mṣb.) And تصفّح وُجُوهَ القَوْمِ *He examined carefully, or attentively, the faces of the people, looking at their* (the people's) *external appearances and forms, and seeking to make himself acquainted with their cases*: and *he looked at the faces of the people, seeking to know them*; as also ↑ صَفَحَهُمْ. (Lth, TA.) And تصفّح الأَمْرَ, (A, TA,) and تصفّح فِى الأَمْرِ, (K, TA,) and ↑ صَفَحَ فِى الأَمْرِ, (TA,) and ↑ صَفَحَ الأَمْرَ, (K, TA,) *He looked into the affair, or case*. (K, TA.)

6. تَصَافَحَا *They took each the other's hand*. (TK.) See also 3. — Hence, تَصَافُحُ الأَجْفَانِ ↑ *The closing together of the eyelids*. (Ḥar p. 364.)

10. استصفحهُ دَنْبَهُ *He asked him, or begged him, to forgive his crime, sin, fault, or offence*. (L, TA.)

صَفْحٌ, (Ṣ, A, Mgh, Mṣb, K,) of a thing, (Ṣ, A, Mgh,) or of anything; (Mṣb;) and ↑ صَفْحَةٌ, (Ṣ, A, Mgh, Mṣb,) of a thing, (Mgh,) or of anything; (Ṣ, A, Mṣb;) The *side*; or *lateral, or outward, part or portion*; syn. of the former تَاحِيَةٌ; (Ṣ, A;) or of the same, (K,) or of the latter, (Ṣ, A,) or of each, (Mgh, Mṣb,) جَانِبٌ: (Ṣ, A, Mgh, Mṣb, K:) and both signify also the *face*, or *surface*, or *front*, of a thing: (Mgh:) pl. [of the former صِفَاحٌ, as below, and] of the latter صَفَحَاتٌ. (Mṣb.) صَفْحَا الشَّىْءِ signifies *The two sides of the thing*; syn. جَانِبَاهُ. (TA.) And صَفْحُ الإِنْسَانِ *The side of the human being*; (Ṣ, O, K;*) as also ↑ صَفْحَةُ. (O.) And hence, ↑ صَفَحَهُ بِعَيْرِهِ صَفْحَةً إِلَى صَفْحَةٍ [*He prayed towards the side of his camel*]. (Mgh.) And صَفْحُ and ↑ صَفْحَةُ signify The عُرْض [i. e. *side*] (Ṣ, O, and K accord. to the TA, but in the CK and in my MS. copy of the K عَرْض, [which in this instance I think a mistake,]) of the face: (Ṣ, O, K:) and so of a sword; (K, TA; [in the former of which, in art. عرض, the عُرْض of a sword is said to be its صَفْح;]) or the عُرْض [i. e. *breadth, or width,*] (Ṣ, O, Mṣb, and so accord. to the CK and my MS. copy of the K,) of a sword; (Ṣ, O, Mṣb, K:) i. e. *contr. of* طُول; (Mṣb;) [but it may be well rendered its *side*, or its *flat*, and so ↑ صَفْحَةُ, for SM says that] صَفْحَتَا السَّيْفِ signifies *the two faces, or surfaces, of the sword*: (TA:) one says, ↑ بِصَفْحٍ وَجْهِهِ نَظَرَ إِلَيْهِ بِصَفْحِ وَجْهِهِ (Ṣ, A) and ↑ بِصَفْحٍ (Ṣ) وجهه [*He looked towards him with the side of his face* turned towards him] and ↑ بِصَفْحَتِهِ [which means the same]: (A:) but accord. to AO, one says, ضَرَبَهُ بِصَفْحِ ↑ السَّيْفِ [*He struck him with the side, or flat, of the sword*], and the vulgar say بِصَفْحِ السيف, with fet-h: (Ṣ:) the pl. [of صَفْح] is صِفَاحٌ (K, TA) and [that of ↑ صَفْحَةٌ is] أَصْفَاحٌ. (TA.) صَفْحَةُ الرَّجُلِ signifies *The side* (عُرْض) *of the breast of the man*. (L.) And one says, ضَرَبَهُ عَلَى صَفْحَةِ ↑ جَنْبِهِ [*He struck him on the surface, or flat part, of his side*; and so على صَفْحِ جنبه; but the former is the more common]. (A.) And جَلَا صَفْحَتَىِ ↑ السَّيْفِ [*He polished the two sides, or surfaces, of the sword*]. (A.) And كَتَبَ فِى صَفْحَتَىِ ↑ الوَرَقَةِ [*He wrote upon the two sides, or faces, of the piece of paper*]. (A.) صَفْحَاتُ ↑ الكِتَابِ signifies *The pages, or faces of the leaves, of the book*. (Mṣb.) And صَفْحُ الكَفِّ *The face* [i. e. *palm*] *of the hand*. (L.) And صَفْحَا الكَتِفِ *The two parts of the scapula that slope down from the* غِبَب [or *spine thereof*]: pl. صِفَاحٌ. (L.) And صَفْحُ الجَبَلِ *The part of the mountain where the side thereof rests upon the ground*; (Ṣ, K;) its صَفْح [q. v.]: (JM:) pl. صِفَاحٌ. (Ṣ.)

صُفْحٌ: see the next preceding paragraph, in four places.

صَفَحٌ *Excessive width in the forehead*. (IAar, K.)

صَفْحَةٌ: see صَفْحٌ, in ten places. — [Hence,] صَفْحَةً لَهُ أَبْدَى ↑ *i. q.* كَاشَفَهُ [which is used alone as meaning كَاشَفَهُ بِالعَدَاوَةِ *He showed open enmity, or hostility, with him*]: (A, TA:) or *he showed, or revealed, to him his deed* [or *crime*] *which he was concealing*. (TA in art. بدو, from a trad. [which shows it to be used in an evil sense].)

صِفَاحٌ, which is disapproved in horses, is [*A quality*] *like what is termed* مُسْحَة [app. meaning *a flatness, or an evenness,*] *in the side* (عُرْض) *of*

the cheek, by reason of which its width is excessive. (O, K.) = [It is also an inf. n. of 3, q. v.]

صَفُوحٌ One *who has the quality of turning away from the crimes, sins, faults, or offences, of others,* and *of forgiving;* [or rather *wont to turn away* &c. ;] as also ↑ صَفَّاحٌ: (TA:) الصَّفُوحُ, (K, TA,) as an epithet applied to God, (TA,) means *the Very Forgiving;* or *He who forgives much.* (K, TA.) — And *Generous;* (K;) because the generous man forgives those who act injuriously towards him. (TA.) — And *A woman who turns away from one; who forsakes one's society:* as though not giving aught but her side. (K.)

صَفِيحٌ: see صَفِيحَةٌ, in four places. [It is properly a coll. gen. n.: as such signifying *Any kind of thing made flat and broad or wide:* as, for instance, *plate,* or *expanded metal:* n. un. with ة, meaning *a piece thereof.*] — [Hence, as it is supposed to be an expanded solid substance,] الصَّفِيحُ, (K,) or الصَّفِيحُ الأَعْلَى, (TA,) is one of the names of *Heaven.* (K, TA.)

صَفِيحَةٌ *A wide,* or *broad, stone;* (T, S;) as also صَفِيحٌ (T) and ↑ صَفَّاحٌ: (S:) or [↑ صَفِيحٌ and] صَفَائِحُ and ↑ صُفَّاحٌ [which last is pl. of صَفِيحَةٌ] signify *wide,* or *broad, stones, which are put over graves:* (A:) or صَفَائِحُ and ↑ صُفَّاحٌ signify *wide,* or *broad, and thin, stones;* (K, TA:) one of which is called صَفِيحَةٌ and ↑ صُفَّاحَةٌ: (TA:) and *anything wide,* or *broad,* (Mgh, Mṣb, TA,) *such as a stone,* (TA,) and *a plank,* or *board,* (Mgh, TA,) and *the like,* (TA,) is termed صَفِيحَةٌ (Mgh, Mṣb, TA) and ↑ صُفَّاحَةٌ: (TA:) whence one says, اِشْتَرَى دَارًا فِيهَا صَفَائِحُ مِنْ ذَهَبٍ وَفِضَّةٍ *[He purchased a house in which were plates of gold and of silver].* (Mgh.) The pl. صَفَائِحُ signifies also [particularly] *The planks, boards,* or *leaves,* (أَلْوَاح,) of a door. (S, K.) And *Wide,* or *broad, swords;* (A, K;) one such sword being termed صَفِيحَةٌ: (S:) or this latter signifies [simply] *a sword;* and ↑ صَفِيحٌ, *swords.* (Ham p. 323.)

And The قَبَائِل [or *principal bones,* namely, the *frontal, occipital,* and *two parietal, bones,*] *of the head;* (K;) a single one of these being termed صَفِيحَةٌ. (TA.) And صَفِيحَةٌ, (S,) or ↑ صَفِيحٌ, (K,) or each of these, (TA,) signifies The *face,* or *surface,* of anything wide, or broad. (S, K, TA.) And صَفِيحَةُ الوَجْهِ *The exterior skin, cuticle, or scarf-skin, of the face.* (S.)

صَفَّاحٌ: see صَفُوحٌ.

صُفَّاحٌ; and its n. un., with ة: see صَفِيحَةٌ, in five places. — Also ‡ *Camels whose humps have become large,* (K, TA,) *so that the hump of the she-camel occupies the whole of her back:* n. un. with ة: (TA:) pl. صُفَّاحَاتٌ and صَفَائِحُ: (K:) likened to wide, or broad, stones or similar things, because of their hardness. (TA.)

صَافِحٌ A she-camel, (K,) and a ewe, or she-goat, (TA,) [*ceasing to yield her milk;*] *whose milk is going away:* (K, TA:) or a she-camel *that has lost her young one, and whose milk has gone.* (IAṣr, TA.) — غَيْرُ مُقْبِلٍ رَأْسَهُ وَلَا صَافِحٍ بِصَدْرِهِ, occurring in a trad., means [*Not lifting up,* or *elevating, his head,*] *nor putting forth his cheek, nor inclining on one side.* (L.)

أَصْفَحُ A man *excessively wide in the forehead:* from صَفَحٌ. (K.)

مُصْفَحٌ *Wide,* or *broad;* (S, K;) as also ↑ مُصَفَّحٌ, (K,) which latter is the more common; both applied in this sense to a sword, and to anything; and ↑ مُصْفَوْحٌ signifies the same. (TA.) One says, وَجْهُ هٰذَا السَّيْفِ مُصْفَحٌ *The face of this sword is wide,* or *broad;* from ↑ أَصْفَحْتُهُ. (S.) And ضَرَبَهُ بِالسَّيْفِ مُصْفَحًا ↑ مَصْفُوحًا, (S, A, K,) and ↑ مُصْفِحًا, (A, [this last relating to the agent,]) *He struck him with the breadth,* or *width, [or flat,] of the sword;* (S, A, K;) *not with its edge:* (A:) and ضربه بالسيف غير مُصْفَحٍ *He struck him with the sword not with its breadth, but with its edge.* (TA.) And رَجُلٌ مُصْفَحُ ↑ الرَّأْسِ *A man wide,* or *broad, in respect of the head;* (S, TA;) and so مُصْفَحُ الرَّأْسِ. (TA.) — Also *Having the two sides of his head depressed, and the side of the forehead prominent,* (K, TA,) *and the occiput also prominent and conspicuous:* (TA:) or *having the fore and hind parts of the head projecting.* (AZ, Mgh.) — And A head *compressed in the parts next the temples, so as to be long between the forehead and the back of the neck.* (K.) — A nose *straight in the bone;* (K, TA;) *having the bone even with the forehead.* (TA.) — And A *smooth,* or *soft,* or *smooth and soft, and beautiful,* face. (Lḥ, K.) — Applied to a sword, (TA,) *Inclined,* or *bent:* (S, K, TA:) and *inverted,* or *reversed:* (Ibn-Buzurj, K, TA:) *that is turned upon its edge when one strikes with it:* and *that is inclined,* or *bent, when one desires to sheath it.* (TA.) — It is said in a trad., قَلْبُ المُؤْمِنِ مُصْفَحٌ عَلَى الحَقِّ, meaning † *The heart of the believer is inclined to the truth;* (S, L;) as though its side (صَفْحَةُ i. e. جَانِبُهُ) were placed upon it. (L.) And مُصْفَحٌ applied to a heart signifies also † *Turned away from the truth:* (TA:) [or] so applied, *in which are combined faith and hypocrisy:* (K, TA:) or, accord. to Khálid, *that falls short of its duty; in which is latent rancour, malevolence, malice,* or *spite; and which is not sincere in its religion:* (Sh, TA:) or it means *double-faced;* one *who meets the unbelievers with one face, and the believers with another face;* صَفْحٌ signifying the "face," of anything. (IAth, TA.) — And المُصْفَحُ is a name of *The sixth of the arrows used in the game called* المَيْسِر (S, K;) as also السَّيْلُ. (S.)

مُصْفِحٌ بِالسَّيْفِ *Striking with the side of the sword, not with the edge;* (TA;) *striking with the face of the sword.* (O.) See also مُصْفَحٌ.

مُصَفَّحٌ: see مُصْفَحٌ, in two places. — [Hence,] مُصَفَّحَةٌ signifies *A sword;* as also ↑ مُصْفَحَةٌ: (K: [but see what follows:]) accord. to IAṣr, مُصَفَّحَاتٌ [its pl. (K)] signifies *swords;* because they are made broad, or wide, and lengthened out, in the forging: (S:) or, as some say, it signifies *broad,* or *wide, swords.* (TA. [See also صَيْحَةٌ.]) Lebeed says, describing clouds,

* كَأَنَّ مُصَفَّحَاتٍ فِى ذُرَاهَا
* وَأَنْوَاحًا عَلَيْهِنَّ المَآلِى

[*As though there were swords,* or *broad swords, upon their summits, and wailing women having upon them the pieces of rag which such women hold in wailing and with which they make signs*]: (S, TA:) Az says that he likens the lightning, in the darkness of the clouds, to *broad swords:* (TA:) and IAṣr says that مصفحات here means *swords:* but as some relate the verse, the word is ↑ مُصَفِّحَات [meaning *women clapping their hands*]; as though he likened the clouds' discovering themselves when the lightning shone from them, and they opened, and then met together after the lightning's becoming extinct, to the clapping of women's hands: (S: in some copies of which, الغَيْث is put for الغَيْر:) or, accord. to this reading, he likens the sound of the thunder to women's clapping of their hands. (TA.) — Also A she-camel (T, L) *that is kept from being milked, in order that she may become fat.* (T, L, K.)

مُصَفَّحَةٌ, and its pl.: see مُصْفَحٌ.

مَصْفُوحٌ: see مُصْفَحٌ, in two places.

مُصَافِحٌ One *who commits adultery,* or *fornication, with any woman, whether she be free or a slave.* (K.)

صفد

1. صَفَدَهُ, (S, M, A, Mgh, K,) aor. ـُ, (S, M, Mgh, K,) inf. n. صَفْدٌ (S, M, Mgh) and صُفُودٌ; (M;) *He bound him, bound him fast* or *made him fast,* (S, M, A, Mgh, K,) *shackled him,* or *fettered him, in iron* &c., (M,) or *with iron,* (A,) or *with a [collar of iron put upon the neck* or *around the neck and hands together, such as is called]* غُلّ; (L;) and ↑ صَفَّدَهُ, (M, K,) inf. n. تَصْفِيدٌ, (S,) signifies the same; (S, M, K;) and so ↑ اصفده, (K,) or this last has a different signification from the two other verbs mentioned above, as expl. below. (L.)

2: see above. — [Hence,] one says, صَفَّدْتُهُ, بِكَلَامِى, inf. n. تَصْفِيدٌ *I overcame him by my speech.* (A, TA.)

4. اصفده, (S, M, A, L,) inf. n. إِصْفَادٌ, (S,) *He gave him;* (S, M, A, L;) *gave him freely,* or *gratuitously;* (L;) property, or a slave: (S:) it is doubly trans. (M.) One says, إِنْ أَفْدَتْنِى حَرْفًا فَقَدْ أَصْفَدْتُنِى أَلْفًا [*If thou teach me a word, verily thou givest me* what is worth *a thousand* dirhems]. (A, TA.) — See also 1.

صَفْدٌ: see the next paragraph, in three places.

صَفْدٌ *A bond;* (Ṣ, K, TA:) as also ↑ صَفْدٌ: (TA:) or, (M, A,) as also ↑ صَفَدٌ, (M,) *i. q.* ↑ صِفَادٌ, (M, A,) which signifies *a rope,* (M,) *or a thong,* (Ṣ, K,) *or a shackle, or fetter,* (Ṣ, A, K,) *or a [collar of iron which is put upon the neck or around the neck and hands together, such as is called]* غُلّ, (Ṣ, M, A,) *with which one is made fast,* (M,) *or with which a captive is made fast:* (Ṣ, A, K:) pl. أَصْفَادٌ, [expl. in the Ṣ and A and K as signifying *shackles, or fetters,*] the only known pl., though of the form of a pl. of pauc. (M.) — Also *A gift;* (Ṣ, M, A, K:) [said to be] so called because he upon whom it is conferred is bound thereby; (Ksh and Bḍ in xxxviii. 37;) and so ↑ صَفْدٌ: (M:) pl. as above. (L.) One says, الصَّفْدُ صَفْدٌ *The gift is a shackle, or fetter.* (A.) — And *i. q.* عَبْدٌ [which generally means *Praise, eulogy,* or *commendation*; but is said by some to mean also *the contr.*]. (M.)

صِفَادٌ: see the next preceding paragraph.

نُهِيَ عَنْ صَلَاةِ الصَّافِدِ *The praying of him who puts his feet together as though they were fettered* is forbidden. (L, from a trad.)

إِصْفِيدٌ is used by a poet for إِصْفِنْطٌ [q. v.]. (M.)

صفر

1. صَفَرَ, aor. ـُ, inf. n. صَفِيرٌ, (Ṣ, M, K,) with which ↑ صَفَّرَ is syn. in a phrase mentioned below; (Ṣ;) and ↑ صَفَرَ, (M, K,) inf. n. تَصْفِيرٌ; (TA;) *He,* or *it,* (a bird, a vulture, Ṣ, and a serpent, or the أَسْوَد, or أَصْلَة, or ابْن قِتْرَة, or أَعْرَج, M,) *whistled;* syn. مَكَّ; (Ṣ;) *made,* or *uttered, a certain sound,* (M, Mṣb,* K,) *without the utterance of letters.* (Mṣb.) [It is mostly said of a bird: see an ex. voce جُؤَ.] One says [also], صَفَرَ فِي الصَّفَّارَةِ [*He whistled in the whistle*]. (M, K.) And صَفَرَ بِالْحِمَارِ, and ↑ صَفَّرَ, *He called the ass to water [by whistling;* for to do thus is the common custom of the Arabs]. (M, K.) And Fr mentions the phrase, كَانَ فِي كَلَامِهِ صَفَرٌ, meaning صَفِيرٌ [i. e. *There was in his speech a whistling*]. (Ṣ.) — صَفِرَ, aor. ـَ, inf. n. صَفَرٌ (Ṣ, M, A, K, &c.) and صُفُورٌ; (M, K;) and accord. to the T, صَفَرَ, aor. ـِ, inf. n. صُفُورَةٌ; (TA;) *It,* or *he, was, or became, empty, void,* or *vacant;* (Ṣ, M, A, Mṣb, K;) namely, a house or tent; (Ṣ;) or a vessel, (Ṣ, M, &c.,) مِنَ الطَّعَامِ وَالشَّرَابِ [*of food and beverage*]; and a skin, مِنَ اللَّبَنِ [*of milk*]; (TA;) and a hand; (A;) and a thing; (Ṣ, M;) and accord. to ISk, صَفِرَ, aor. ـَ, inf. n. صَفَرٌ, is said of a man. (TA.) [See also 4, last sentence but one.] One says, نَعُوذُ بِاللّٰهِ مِنْ فَرَعِ الفِنَاءِ وَصَفَرِ الإِنَاءِ (Ṣ, M, A) [*We seek preservation by God from the yard's becoming void of cattle, and the vessel's becoming empty;*] meaning, *from the perishing of the cattle.* (Ṣ.) And صَفِرَتْ, وطَائِفَتُهُ,] and صَفِرَ إِنَاؤُهُ, (A,) [lit. *His milk-skins,* and *his vessel, became empty;*] meaning † *he died;* (M, K;) *he perished.* (A. [See also other explanations in art. وطف.]) — صُفِرَ, (M, K,) inf. n. صُفْرٌ, (K,) *He had what is termed* صُفَار, i. e. *yellow water in his belly.* (M, K.)

2: see above, in two places. — and see 4. — Also صَفَّرَهُ, (Ṣ, M, K,) inf. n. تَصْفِيرٌ, (K,) *He made it yellow:* (Ṣ:) *he dyed it yellow;* (M, K;) namely, a garment, or piece of cloth. (M.)

4. اصفرهُ *He emptied it;* or *made it void,* or *vacant;* namely, a house or tent [&c.]; (M, K;) as also ↑ صَفَّرَهُ, (K,) inf. n. تَصْفِيرٌ. (TA.) The Arabs say, مَا أَصْفَقْتُ لَكَ إِنَاءً وَلَا أَصْفَرْتُ لَكَ بَنَاءً [*I have not overturned a vessel belonging to thee, nor have I emptied a yard belonging to thee*]; meaning I have not taken thy camels nor thy property, so that thy vessel should be overturned and thou shouldst find no milk to milk into it, and so that thy yard should be empty, plundered, no camel or sheep or goat lying in it: it is said in excusing oneself. (M.) — [Accord. to Freytag, اصفر signifies also *It* (a house) *was, or became, empty,* or *void,* of (مِنْ) household-goods: so that it is syn. with صَفِرَ: and this is probably correct: for —] أَصْفَرَ, (Ṣ, K,) also, (K,) signifies *He was, or became, poor;* (Ṣ, K;) said of a man. (Ṣ.)

5. تصفّر المَالُ *The cattle became in good condition, the vehement heat of summer having departed from them:* [or,] accord. to Ṣgh, تصفّرت الإِبِلُ signifies *The camels became fat in the [season called the]* صَفْرِيَّة. (TA.)

9. اصفرّ *It became* أَصْفَرُ [i. e. *yellow:* and also *black*]: (Ṣ, M, K:) and so ↑ اصفارّ: (Ṣ, K:) or the former signifies *it was so constantly:* and the latter, *it was so transiently.* (Az, TA. [See 9 in art. حمر.])

11: see the next preceding paragraph.

صَفْرٌ: see صِفْرٌ.

صُفْرٌ: see صِفْرٌ. — Also, (Ṣ, M, A, Mṣb, K,) and ↑ صَفْرٌ accord. to AO, (Ṣ, M, Mṣb,*) who allowed no other form, but the former is the better, (M,) *[Brass;]* the *metal of which vessels are made;* (Ṣ;) *i. q.* نُحَاس [which means both *copper* and *brass*]; (A, Mṣb;) *or a sort of* نُحَاس; or نُحَاس *made yellow;* (M;) or the *best sort of* نُحَاس; (Mṣb;) *or an excellent sort thereof:* (TA:) n. un. صُفْرَةٌ. (M.) — And *Gold:* (M, A, K:) [see also الصُّفَارَة, voce صُفَارٌ:] or *deenars;* either because they are yellow [صُفْرٌ of صُفَارٌ, pl. of أَصْفَرُ], or thus called because resembling the صُفْر of which vessels are made. (M.) — And *Women's ornaments.* (A.) — إِنَّهُ لَفِي صُفْرِهِ, (Ṣ, O, TA, [thus in an old and very excellent copy of the Ṣ, in another copy of which I find, as in Freytag's Lex., ↑ صُفْرَةٍ,]) and ↑ صِفْرِهِ, (TA,) [app. means *He is in that state in which he requires to be rubbed with saffron;* for it] is said of him who is affected by madness, when he is in the days in which his reason fails; because they used to rub him with somewhat of saffron. (Ṣ, O, L.)

صِفْرٌ (Ṣ, M, A, Mṣb, K) and ↑ صُفْرٌ and ↑ صَفْرٌ and ↑ صَفَرٌ (M, K) and ↑ صَفَّارٌ (M) and ↑ أَصْفَرُ (Mṣb) *Empty, void,* or *vacant;* (Ṣ, M, A, Mṣb, K;) applied to a house or tent, (Ṣ, Mṣb,) and to a vessel, (M, A,) and to a hand: (A:) each of the first three is used alike as masc. and fem. and sing. [and dual] and pl.: (M:) [and so, app., is the last but one:] and each has also for its pl. أَصْفَارٌ. (M, K.) One says بَيْتٌ صِفْرٌ مِنَ المَتَاعِ *A house,* or *tent,* or *chamber, empty,* or *void, of furniture and utensils.* (Ṣ.) And [applying the pl. form of the epithet to a sing. subst.,] إِنَاءٌ أَصْفَارٌ *An empty vessel;* (M, K;) like as one says بُرْمَةٌ أَعْشَارٌ; on the authority of IAạr: (M:) and [applying the sing.-form of the epithet to a pl. subst.,] آنِيَةٌ صِفْرٌ *empty vessels.* (M, K.) And رَجُلٌ صِفْرُ اليَدَيْنِ *A man empty-handed.* (Ṣ, Mṣb.) And صِفْرٌ مِنَ الخَيْرِ † *Void of good.* (TA.) And it is said, in a trad., of Umm-Zarʿ, that she was صِفْرُ رِدَائِهَا meaning † *Lank in her belly;* as though her رِدَاء, which is a garment that falls upon the belly and there ends, were empty. (TA.) And هُوَ صِفْرٌ صِحْرٌ *It is [utterly] empty;* صحر being an imitative sequent. (Kh, Ḥam p. 354.) — صِفْرٌ in arithmetical notation, in the Indian method, is *A circle* [or the character ٥, denoting *nought,* or *zero;* whence our term "cipher:" when nought is thus denoted, five is denoted by a character resembling our B: but more commonly, in the present day, nought is denoted by a round dot; and five, by ٥]. (L, TA.) — See also صُفْرٌ, in two places.

صَفْرٌ [an inf. n. of صَفِرَ, q. v.: — and hence,] *Hunger:* and ↑ صَفْرَةٌ [the inf. n. un.] *a hungering once.* (M, K.) — Also *A certain disease in the belly, which renders the face yellow:* (M, K:) *or a collecting of water in the belly.* (Kṭ.) [See also أَصْفَرُ.] — Also *A kind of serpent,* (Ṣ, M, K,) *in the belly,* (Ṣ, K,) *which sticks to the ribs, and bites them,* (M, K,) or, as the Arabs assert, *which bites a man when he is hungry, its bite occasioning the stinging which a man feels when he is hungry:* (Ṣ:) used alike as sing. and pl.; or one is termed ↑ صَفْرَةٌ: (M:) and it is said to be what is meant by the word in a trad., in which it is disacknowledged: (Ṣ, TA:) or *a certain reptile* (دَابَّة) *which bites the ribs and their cartilages:* (M, K:) or *a certain serpent in the belly, which attacks beasts and men, and which, accord. to the Arabs [of the time of Ignorance], passes from one to another more than the mange or scab:* (Ru-beh:) the Prophet, however, denied its doing so: it is said also that *it oppresses and hurts a man when he is hungry:* (A'Obeyd:) this is the explanation approved by AḤ. (TA:) or, as also ↑ صُفَارٌ, *worms in the belly,* (M, K, TA,) *and in the cartilages of the ribs, which cause a man to become very yellow, and sometimes kill him.* (TA.) You say, مَضَّ عَلَى ذُرُوعِهِ الصَّفَرُ meaning, † *He was hungry.* (A.) — Accord. to some, (M,) in the trad. above referred to, صَفَرٌ signifies *The postponing of [the month] El-Moḥarrem, transferring it to Ṣafar:* (A'Obeyd, M, K:) [see نَسِيءٌ:] or it there means the disease called by this name, because they asserted it to be transitive. (K.) —

Also The *intellect*, or *understanding*; of the *heart*, or *mind*; syn. رُوعٌ: (M, K: [in the CK رَوْع:]) the *inmost part* (لُبّ) *of the heart*. (M, K.) Hence the saying, (TA,) لَا يُلَاطُ هٰذَا بِصَفَوِى *This will not adhere to me, [or to my mind,] nor will my soul accept it*: (S, TA:) said of that which one does not love. (A.) — Also *A contract, compact, or covenant*: or *suretiship*, or *responsibility*: syn. عَقْدٌ. (M, L, K. [In some copies of the K, عقد.]) — Also (S, M, Mṣb, K) and sometimes [صَفَرٌ,] imperfectly decl., (K,) but all make it perfectly decl. except AO, who makes it imperfectly decl. because it is determinate [or a proper name] and similar in meaning to سَاعَةٌ, which is fem., meaning that all nouns signifying times are سَاعَات, (Th, M,) and, accord. to some, الصَّفَرُ, (Mṣb,) [*The second month of the Arabian calendar;*] *the month that is* [*the next*] *after El-Moharram* (المُحَرَّم): (S, M, K:) so called because in it they used to procure their provision of corn from the places [in which it was collected, their granaries having then become empty (صِفْر)]; agreeably with the opinion of my learned friend Mons. Fulgence Fresnel, that it was so called from the scarcity of provisions in the season in which it fell when it was first named; for it then fell in winter: see the latter of the two tables in p. 1254; and see also نَسِيء: or because Mekkeh was then empty, its people having gone forth to travel: or, accord. to Ru-beh, because the Arabs in it made predatory expeditions, and left those whom they met empty: (M:) or because they then made predatory expeditions, and left the houses of the people empty: (Mṣb in art. جمد:) pl. أَصْفَارٌ. (S, M, Mṣb, K.) and, as some say, صَفَرَاتٌ. (Mṣb.) — الصَّفَرَانِ *The two months of El-Moharram and Safar*; (M;) *two months of the year, wherof one was called by the Muslims El-Moharram*. (IDrd, M, Mṣb, K.)

صَفْرٌ } see صِفْرٌ, first sentence.
صُفْرٌ }

صُفْرَةٌ: see صَفَرٌ, [of which it is the n. un.,] first sentence.

صُفْرَةٌ [*Yellowness;*] *a certain colour*, (S, M, Mṣb,) *well known*, (M, K,) *less intense than red*, (Mṣb,) *found in animals and in some other things, and*, accord. to IAar, *in water*. (M.) — Also *Blackness*. (M, K.) — See also صُفْر, in two places. — صُفَيْرَةُ, imperfectly decl., is a proper name for *The she-goat*. (Sgh, K.)

صَفَرِىٌّ (S, M, K) and ↑ صَفَرِيَّةٌ (K) The *increase*, or *offspring*, (رِبْح,) *of sheep or goats* (S, M, K [in the CK, او is erroneously put for و before this explanation]) *after that called* قَيْطِىٌّ: (S, TA:) or *at the period of the* [*auroral*] *rising of Suheyl* [or *Canopus*, which, in Central Arabia, at the commencement of the era of the Flight, was about the 4th of August, O. S.; here erroneously said in the M to be in the beginning of winter]: (M, K:) or ↑ the latter word signifies [as above, and also the *period itself above mentioned*: or] the *period from the rising of Suheyl to the setting of* الذِّرَاع [*the Seventh Mansion of the Moon*, which, in the part and age above mentioned, was about the 3rd of January, O. S.], *when the cold is intense*; and then breeding is approved: (M:) or the *period from the rising of Suheyl to the rising of* السِّمَاك [*the Fourteenth Mansion of the Moon*, which, in the part and age above mentioned, was about the 4th of October, O. S.], *commencing with forty nights of varying, or alternating, heat and cold, called* المُعْتَدِلَات: (AZ:) the first increase [of sheep and goats] is the صَفَعِى, which is when the sun smites (تَصْفَعُ) the heads of the young ones; and some of the Arabs call it the خُنَيْسِىّ, and the قَيْطِىّ: then is the صَفَرِىّ, after the صَفَعِىّ; and that is when the fruit of the palm-tree is cut off: then, the ثَتْوِىّ, which is in the [season called] رَبِيع: then, the دَفَئِىّ, which is when the sun becomes warm: then, the صَيْفِىّ: then, the قَيْظِىّ: then, the حَرِيفِىّ, in the end of the [season called] قَيْظ: (Aboo-Naṣr:) or صَفَرِيَّةٌ signifies, (M, K,) and so صَفَرِىٌّ, (K,) the [*period of the*] *departure of the heat and the coming of the cold*: (AḤn, M, K:) or the *period between the departure of the summer and the coming of the winter*: (Aboo-Sa'eed:) or the *first of the seasons*; [app. meaning the *autumnal season, called* الخَرِيف, *which was the first of the four, and of the six, seasons*; or perhaps the *first of the seasons of rain, commonly called* الوَسْمِىّ;] and it may be a *month*: (AḤn, M, K:) or the latter, (M,) or both, (TA,) the *beginning of the year*. (M, TA.) [Hence,] أَيَّامُ الصَّفَرِيَّةِ *Twenty days of, or from,* (مِنْ,) *the latter part of the summer, or hot season*. (TA voce حَلْقُوم.) — Also the former, (S,) or ↑ both, (TA,) The *rain that comes in the beginning of autumn*: (S:) or *from the period of the rising of Suheyl to that of the setting of* الذِّرَاع [expl. above]. (TA.) — Also the latter, (S, M,) or ↑ both, (K,) *A plant that grows in the beginning of the autumn*: (S, M, K:) so called, accord. to AḤn, because the beasts become yellow when they pasture upon that which is green; their arm-pits and similar parts, and their lips and fur, becoming yellow; but [ISd says,] I have not found this to be known. (M.)

صُفْرِيَّةٌ *A sort of dates of El-Yemen, which are dried in the state in which they are termed* بُسْر (AḤn, M, K,) *being then yellow; and when they become dry, and are rubbed with the hand, they crumble, and* سَوِيق *is sweetened with them, and they surpass sugar*; (AḤn, M;) [or] *they supply the place of sugar in* سَوِيق. (K.) — الصُّفْرِيَّةُ, (S, M, K,) and, (K,) or as some say, (S, M,) ↑ الصُّفَيْرِيَّةُ, (M, K,) *A sect of the* خَوَارِج; (S, M, K:) so called in relation to Ṣufrah (صُفْرَة) [which is the name of a place in El-Yemámeh]) : (M:) or in relation to Ziyád Ibn-El-Aṣfar, (S, K,) their head, or chief; (S;) or to 'Abd-Allah (S, M, K) Ibn-Eṣ-Ṣaffár, (S,) or Ibn-Ṣaffár, (K,) or Ibn-Ṣaffár, (so in a copy of the M,) in which case it is extr. in form; (M;) or on account of the yellowness of their complexions; or because of their being void of religion; (K;) accord. to which last derivation, it is ↑ الصُّفَيْرِيَّةُ, with kesr; and Aṣ holds this to be the right opinion. (TA.) — And the former (الصُّفْرِيَّة) *The* مَهَابِلَة (M, K,) who were celebrated for bounty and generosity; (TA;) so called in relation to Aboo-Ṣufrah, (M, K,) who was [surnamed] Abu-l-Mohelleb. (M.)

الصَّفْرِيَّةُ: see the next preceding paragraph in two places.

صَفْرِيَّةٌ: see صَفَرِىٌّ, in five places.

صِفْرِيتٌ is the sing. of صَفَارِيتُ, (S,) which signifies *Poor men*: (S, K:) the ت is augmentative. (S.)

صَفَارٌ, (S, M,) with fet-ḥ, (S,) or ↑ صُفَارٌ, like غُرَاب, (K,) *What is dry, of* [*the species of barley-grass called*] بَسِّى: (S, M, K:) app. because of its yellowness: (M:) *it has prickles that cling to the lips of the horse*. (TA in art. شفه.) — And the former, accord. to ISk, *A certain plant*. (TA.)

صَفَارٌ: see 1, in two places. — Also *A certain disease, in consequence of which one becomes yellow*: (A:) *the yellow water that collects in the belly*; (M, K:) *i. q.* سُقْى: (M:) or *a collecting of yellow water in the belly, which is cured by cutting the* نَابِل, *a vein in the* صُلْب [i. e. *backbone, or back*]. (S.) — See also صُفَار. — And see صُفَار. — Also *A yellowness that takes place* in wheat *before the grain has become full*. (A, TA.) — And *Remains of straw* and *of other fodder, at the roots of the teeth of beasts*; as also ↑ صِفَارٌ. (M, K.) — And The *tick*, or *ticks*: (M, K:) and, (K,) or as some say, (M,) *an insect*, or *animalcule*, (دُوَيْبَّة,) *that is found in the solid hoofs, and in the toes, or soles, of camels*, (M, K,) *in the hinder parts thereof*. (M.)

صِفَارٌ: see the next preceding paragraph.

صَفِيرٌ inf. n. of صَفَرَ [q. v.]. (S, M, K.) — [In the present day it signifies also The *sapphire*.]

صُفَارَةٌ *What has withered*, (M, K,) *and become altered to yellow*, (M,) *of plants, or herbage*. (M, K.)

صَفِيرَةٌ *A dam* (صَفِيرَة) *between two tracts of land*. (Sgh, K.)

صَفَارَى *A species of bird, that whistles* (يَصْفِرُ). (M. [See also what next follows.])

صَفَارِيَةٌ *A certain bird*; (IAar, S;) as also صَفَارِيَةٌ, without teshdeed; (S;) the *bird called* قُبَّرَة, (S in art. بحر,) or قُبَّرٌ: (K in that art.:) [Golius (who writes the word صَفَارِيَة adds, "ut puto, quæ in Syria صَفِيرًا dicitur, *flava, duplo major passere*, nam et *passer luteus*, ut reddit Meid.":] *i. q.* صَعْوَةٌ. (IAar.) [See also الأَصْفَعُ.]

صُفُورِيَّةٌ, accord. to the ḳ, *A kind of* نَبَات [i. e. *plant*]: but in the Tekmileh, *a kind of* ثِيَاب [i. e. *garments, or cloths*]; pl. of ثَوْب; and it bears the mark of correctness. (TA.)

صُفَّارٌ: see صَافِرٌ. ―― Also *A fabricator of* صُفْر [or *brass*]. (M, ḳ.)

صُفَّارٌ, with ḍamm, *The entire quill of a feather.* (AA, O.)

صَفَّارَةٌ [*A whistle:* so in the present day: and also *a fife:*] *a hollow thing* (M, ḳ) *of copper,* (ḳ,) *in which a boy whistles* (M, ḳ) *to pigeons,* (ḳ,) *or to an ass, that he may drink.* (TṢ, L, ḳ.) ―― [Hence,] الصَّفَّارَةُ *The anus;* syn. الإِسْت (M, ḳ;) in the dial. of the Sawád. (TA.)

صَافِرٌ *Whistling;* or *a whistler.* (TA.) ―― And hence, (TA,) *A thief;* (ḳ;) as also صَفَّارٌ: [or this signifies *a frequent, or habitual, whistler:*] the thief being so called because he whistles in fear of his being suspected: whence, as some explain it, the saying أَجْبَنُ مِنْ صَافِرٍ [*More cowardly than a thief*]: (TA:) a prov.: accord. to AO, it means in this instance *one who whistles to a woman for the purpose of fornication or adultery;* because he fears lest he should be seen: or ―― accord. to A'Obeyd, *Any bird that whistles;* for birds of prey do not whistle, but only ignoble birds, that are preyed upon: (Meyd:) [or] *any bird that does not prey:* (M, ḳ:) and *any bird having a cry:* and *a certain cowardly bird:* (ḳ:) [accord. to Dmr, as stated by Freytag, it is *a bird of the passerine kind;* also called صَافِرِيَّةٌ:] accord. to Mo'hammad Ibn-Habeeb, (Meyd,) *a certain bird that suspends itself from trees, hanging down its head, whistling all the night in fear lest it should sleep and be taken;* and so in the prov. above mentioned: (Meyd, A:*) or, accord. to IAạr, it means مَصْفُورٌ بِهِ [*whistled to*]: i. e., when he is whistled to, he flees: and by المَصْفُورُ بِهِ is meant the *bird called* التِّوْطُ [i. e. التُّوَطُ or التُّوَطُ &c.), *the cowardice of which induces it to weave for itself a nest like a purse, suspended from a tree, narrow in the mouth and wide in the lower part, in which it protects itself, fearing lest a bird of prey should light upon it:* (Meyd: [see also art. نوط:]) or *any coward.* (TA.) ―― مَا بِهَا صَافِرٌ *There is not in it* (i. e. the house, الدَّار, TA) *any one:* (ṢḲ:) [lit.] *any one who whistles:* (M:) or *any one to be called by whistling;* صَافِرٌ being here an instance of the measure فَاعِلٌ in the sense of the measure مَفْعُولٌ followed by بِهِ. (T, TA.)

صَافِرِيَّةٌ: see the next preceding paragraph.

أَصْفَرُ [a comparative and superlative epithet from صَفِرَ]. One says أَصْفَرُ مِنْ بُلْبُل [*A greater whistler, or warbler, than the* بلبل]. (Ṣ.) ―― See also صِفْرٌ. ―― [Also *More,* and *most, empty, void,* or *vacant.*] It is said in a trad., أَصْفَرُ البُيُوتِ مِنَ الخَيْرِ البَيْتُ الصِّفْرُ مِنْ كِتَابِ اللهِ [*That one of houses which is the most void of good is the house that is destitute of the Book of God*]. (Ṣ.) ―― Also [*Yellow:*] *of the colour termed* صُفْرَةٌ: (Ṣ, M, ḳ:) fem. صَفْرَاءُ: (Mṣb, &c.:) pl. صُفْرٌ. (TA.) And *Black* (A'Obeyd, Ṣ, ḳ) is sometimes thus termed: (Ṣ:) applied to a camel, as in the Ḳur lxxvii. 33, because a black camel always has an intermixture of yellow: (TA:) or, applied to a camel, *of a colour wherewith the ground is black, with some yellow hairs coming through.* (M.) Applied to a horse, *Of the colour termed in Pers.* زَرْدَه [*a kind of sorrel*], (Ṣ,) but not unless *having a yellow* [or *sorrel*] *tail and mane.* (Aṣ, Ṣ.) ―― بَنُو الأَصْفَرِ *The Greeks* (الرُّوم): (Ṣ, A:) or *their kings:* because the sons of El-Aṣfar the son of Room the son of 'Eyṣoo (or 'Eyṣoon, TA, [i. e. Esau,]) the son of Is-ḥáḳ [or Isaac] (ḳ) the son of Ibráheem [or Abraham]: (TA:) or El-Aṣfar was a surname of Room: (TA:) or they were so called because their first ancestor, (A, IAth,) Room the son of 'Eyṣoon, (IAth,) was of a yellow complexion: (A, IAth:) or because they were conquered by an army of Abyssinians by whom their women had yellow children: (ḳ:) [or] they are *the modern Muscovites.* (TA.) ―― الأَصْفَرَانِ *Gold and saffron;* (Ṣ, M, ḳ;) which are said to destroy women: (TA:) or *the plant called* وَرْس *and saffron:* (Ṣ, ḳ:) or *the plant called* وَرْس *and gold:* (M:) or *saffron and raisins.* (ISk, Ṣgh, ḳ.) ―― And الصَّفْرَاءُ *Gold.* (M, ḳ. [See also صَفْرٌ.]) Hence the saying of 'Alee, يَا صَفْرَاءُ صُفْرِي وَيَا بَيْضَاءُ ابْيَضِّي وَغُرِّي غَيْرِي, [*be yellow,*] *and O silver, [be white, and beguile other than me:*] and one says also, مَا لَهُ دِينَارٌ صَفْرَاءُ وَلَا بَيْضَاءُ [*There is not belonging to such a one gold nor silver*]. (TA.) ―― Also *A kind of bile,* (M, ḳ,) *well-known;* (ḳ;) [*the yellow bile; one of the four humours of the body;* of which the others are the black bile (السَّوْدَاء), the blood (الدَّم), and the phlegm (البَلْغَم):] so called because of its colour. (M.) ―― And *The bone that is made of* [*the tree called*] نَبْع. (Ṣ,* ḳ,* TA.) ―― And *The female locust that is devoid of eggs.* (M, ḳ.) ―― And *A certain plant,* (Ṣ, M, ḳ,) *of the plain* or *soft tracts, and of the sands,* (M, ḳ,) *and sometimes growing in hard level ground:* (M:) or *a certain herb, that spreads upon the ground,* (AḤn, M,) *the leaves of which are like those of the* حَسّ [or lettuce], (AḤn, M, ḳ,) *and which the camels eat vehemently:* (AḤn, M:) it is *of the kind called* دُكْرُور. (Aboo-Naṣr, M.)

مُصْفَرٌ: see its fem., with ة, voce مَصْفُورٌ.

مُصْفِرٌ A *poor* man. (Ṣ.)

مُصَفَّرٌ: and its fem., with ة: see مَصْفُورٌ.

هُوَ مُصْفَرُ أَسْتِهِ الصِّفْرِ, [see صَفَرٌ,] not from الصُّفْرَة, (Ṣ,) and means *He is a* ضَرَّاط (Ṣ, ḳ;) as though denoting cowardice: (TA:) or it is from صَفْر "he dyed yellow;" (M;) and was applied to Aboo-Jahl; (M, TA;) meaning that he dyed his اِسْت with saffron, and was addicted to [the enormity termed] أَبْنَة: this, accord. to Ṣgh, is the correct explanation; and he adds that it is said of a luxurious man, whom experience and afflictions have not rendered firm, or sound, in judgment. (TA.) ―― المُصْفَرَّةُ is an appellation applied to *Those whose sign* [meaning *the colour of their ensign*] *is* مُصْفَرَة (M, ḳ;) [i. e. *whose ensign is yellow;*] and is similar to الحَمِيرَة and البَيْضَة. (M.)

مَصْفُورٌ: see صَافِرٌ, in two places. ―― Also *Hungry;* and so مَصْفُرٌ. (ḳ.) ―― Of the مَصْفُورَة (TA,) and مُصْفُرَة (Mgh, TA,) or مَصْفُرَة (Mgh,) which one is forbidden to offer in sacrifice, (Mgh, TA,) it is said that the first is *Such as has the ear entirely cut off;* because its ear-hole is destitute of the ear: and the second, *the lean,* or *emaciated;* because devoid of fatness; or, accord. to Ḳt, the first and second have the latter meaning, as though destitute of fat and flesh: (TA:) or the second and third have the latter meaning; or the former meaning: (Mgh:) but accord. to the relation of Sh, what is thus forbidden is termed المَصْفُورَةُ, with ع, having the former of the meanings expl. above; which IAth disapproves: (TA in art. صفر:) or المَصْفُرَّةُ. (Mgh in that art.) ―― Also *Having the disease termed* صُفَار: (A, TA:) or one *from whose belly comes forth yellow water.* (TA.)

صفرد

صُفْرُودٌ *A certain bird,* (Ṣ, M, ḳ,) *of a cowardly nature,* (ḳ,) *larger than the sparrow,* (M,) *that frequents houses, and is the most cowardly of birds;* (TA;) *it is afraid of the [little bird called]* صَوْصَوْ (IAạr;) *and is by the vulgar* (Ṣ) called أَبُو البَلِيص. (Ṣ, ḳ. [Accord. to Golius, the *nightingale:* but this I think a mistake.]) أَجْبَنُ مِنْ صُفْرُودٍ [*More cowardly than a sifrid*] is a prov., (Ṣ, Meyd,) asserted by AO to be post-classical. (Meyd. [See Freytag's Arab. Prov. i. 372.])

صفط

إِصْفِنْطٌ a dial. var. of إِسْفِنْطٌ, q. v. (Aṣ, ḳ.)

صفع

1. صَفَعَهُ, aor. ـَ, (O, Mṣb, ḳ,) inf. n. صَفْعٌ, (Ṣ,* O, Mṣb, TA,) accord. to Lth, (O, TA,) *He struck him with his fist, not vehemently, on the back of his neck:* (O, ḳ, TA:) or, (O, ḳ,) accord. to Az (O, Mṣb, TA) and others, (Mṣb,) *he struck him* [i. e. *slapped him*] *with his expanded hand* (O, Mṣb, ḳ, TA) *on the back of his neck, or on his body; not with the fist:* (O, Mṣb, TA:) or it is post-classical: (Ṣ, ḳ:) [but Fei says,] the assertion that it is post-classical is not to be regarded: (Mṣb:) Az adds, I Drd says that it is from صَوْصَفَةٌ, (O, TA,) which signifies the *top,* or *uppermost part, of the* [*cap called*] كُمَّة, and *of the turban:* (O, ḳ, TA:) or this is a mistranscription, and is correctly with ق: (ḳ, TA:) [Ṣgh says,] this which Az mentions, [as] on the authority of I Drd, I have not found in the Jm; and it is correctly with ق. (O.)

صَفْعَةٌ *A single act of striking* [or *slapping*] *with the expanded hand upon the back of the neck,* or *upon the body.* (Mṣb.)

صَفْعَانُ or صُفْعَانُ (accord. to different copies of the S and K) A man *who is struck* [or *slapped*] *in the manner expl. above in the first paragraph*; (S, Msb, K;) as also ♦ مَصْفَعَانِيٌّ. (O, K.)

صَوْفَعَةٌ: see the first paragraph of this art.

مَصْفَعَانِيٌّ: see صَفْعَانُ.

صفق

1. صَفَقَ [inf. n. of صَفَقَ] signifies The *striking* [a thing] *so as to cause a sound to be heard in consequence thereof*; (S, O, K;) as also تَصْفِيقٌ [inf. n. of ♦ صَفَّقَ, but this has an intensive signification]: (S:) and تَصْفَاقٌ is [also] an inf. n. of صَفْقُ الكَفِّ عَلَى الكَفِّ, like صَفْقٌ in the phrase صَفْقُ اليَدِ الأُخْرَى [*the striking of the hand upon the other hand*], but denoting muchness of the action. (Sb, M, TA.) [Hence several meanings of both of these verbs, here following.] — صَفَقَ رَأْسَهُ, and عَيْنَهُ, (M,) and صَفَقَهُ عَلَى رَأْسِهِ (Msb,) aor. ـَ, inf. n. صَفْقٌ, (M, Msb,) *He struck his head*, and *his eye*, (M,) and *he struck him on his head with the hand*. (Msb.) And صَفَقَهُ بِالسَّيْفِ, (O, K,) inf. n. صَفْقٌ, (O,) *He struck him with the sword*. (O, K.) And صَفَقَ بِهِ الأَرْضَ [lit. *He smote the ground with him*: meaning *he flung him upon the ground*]. (L, TA.) — صَفَقَ بِجَنَاحَيْهِ, (M, K,) aor. as above, (M,) [inf. n. صَفْقٌ,] said of a bird, *He beat* [his sides, or the air,] *with his wings*; (M, L, K;* as also ♦ صَفَّقَ, (M, K,) inf. n. تَصْفِيقٌ. (TA.) — صَفَقَتْهُ الرِّيحُ, and ♦ صَفَّقَتْهُ, *The wind smote it so as to cause a sound to be heard*: (S:) or the latter signifies [simply] *the wind smote it, or beat it*: (Ham p. 719:) [or *the wind beat upon it*; namely, a sail &c.: (see شِرَاعٌ:)] and] both signify *the wind shifted it to the right and left, and turned it back*: (TA: [in the CK, التَّثْلِيبُ is erroneously put for التَّقْلِيبُ as an explanation of التَّصْفِيقُ:]) and صَفَقَتِ الرِّيحُ المَاءَ, and ♦ صَفَّقَتْهُ, *The wind beat the water so that it made it clear*: (M:) and صَفَقَتِ الرِّيحُ الأَشْجَارَ, (K,) aor. as above, inf. n. صَفْقٌ, (O,) *The wind put the trees in motion, or into a state of commotion*, (O, K,) *and shook them*: (O, TA:) and صَفَقَتِ ♦ الرِّيحُ السَّحَابَ *The wind smote the clouds*, [for صَرَّفَتْهُ in my original, an obvious mistranscription, I read ضَرَبَتْهُ,] *and blew in different directions upon them*. (TA.) — صَفَقَ العُودَ, (inf. n. صَفْقٌ, TA,) *He put in motion* [*by striking them*] *the chords of the lute*. (S, O, K.) — صَفَقَ يَدَهُ بِالبَيْعَةِ and صَفْقَةً, inf. n. صَفْقٌ (M, K) and صَفْقَةً, (K,) [or the latter, which see below, is a simple subst.,] *He struck his hand upon his* [another's] *hand by way of ratifying the sale, or the covenant*; (M, K:) and so صَفَقَ لَهُ البَيْعَ, aor. ـِ, (K,) inf. n. صَفْقٌ: (TA:) or صَفَقْتُ لَهُ بِالبَيْعَةِ and بِالبَيْعَةِ, inf. n. صَفْقٌ, *I struck my hand upon his hand* [*by way of ratifying the sale* and *the covenant*]. (S, O, Msb.) [See also صَفَقَ. And see an ex. in a verse cited voce رَوَادٌ.] — صَفَقَتْهُ (S, O, K) as inf. n. of صَفَقَ (S, O,) also signifies The *shutting*, or *closing* [a thing]; and the *turning*, or *sending*, or *putting*, [a thing] *back*, or *away*; (S, O, K;) as also ♦ إِصْفَاقٌ. (K.) You say, صَفَقَ عَيْنَهُ *He shut*, or *closed, his eye*. (S, O, K.) And صَفَقَ البَابَ, (S, M, O, Msb, K,) aor. ـِ, (M,) inf. n. صَفْقٌ, (M, Msb,) *He shut* or *closed, the door*; (S, O, Msb, K;) as also ♦ اصفقهُ: (S, O:) or both signify *he locked the door*: (M, K:) and in like manner صَفَقَهُ [and اصفقهُ]. (TA.) And *He opened the door*: (ADk, O, Msb, K:) thus having two contr. significations. (Msb.) And صَفَقَ مَاشِيَتَهُ, inf. n. صَفْقٌ, *He turned, or sent, his cattle back, or away*. (M, TA.) And صَفَقَهُمْ عَنْ كَذَا *He turned them* [i. e. men] *back, or away, from such a thing*. (TA.) And one says, مَا زَالُوا يُصَفِّقُونَنِي *They ceased not to turn me about in an affair*: [meaning that] they endeavoured to induce him to do it. (Ibn-'Abbád, O.) — صَفَقَهُمْ مِنْ بَلَدٍ إِلَى بَلَدٍ *They expelled them from town to town, or from country to country, forcibly and ignominiously*. (TA.) — صَفَقَ التُّرَابَ: see 2. — صَفَقَ القَدَحَ, (O, K,) inf. n. صَفْقٌ, (O, TA,) *He filled the drinking-vessel*; as also ♦ اصفقهُ; (O, K;) and ♦ صَفَّقَهُ: (O:) or صَفَقَ, and ♦ اصفقهُ, *he filled the drinking-cup, or wine-cup*: (L, M:) and ♦ الحَوْضَ اصفقنا *We collected the water in the watering-trough*. (TA.) — And صَفَقَهَا, inf. n. صَفْقٌ, *He compressed her*; syn. جَامَعَهَا. (TA.) — And صَفْقٌ signifies also The *collecting together* [a thing or things]. (TA.) — صَفَقَ الرَّجُلُ, (M, K,) inf. n. صَفْقٌ, (M,) *The man went away*. (M, K.) — صَفَقْتُ عَلَيْنَا صَافِقَةً مِنَ النَّاسِ *A company of men alighted at our abode*. (IDrd, M,* O, K.*) — صَفَقَتْ, (IDrd, O, K,) inf. n. صَفْقٌ, (TA,) said of a she-camel, *Her womb closed against the passage of her foetus*, [أَرْتَجَتْ رَحِمُهَا عَنْ وَلَدِهَا, or أَرْتَجَتْ alone,] i. e. *became closed*, the syll. signs of this word in the O being doubtful, in the CK erroneously written ارْتَجَمَتْ,]) *so that the foetus died*. (IDrd, O, K, TA.) — صَفَقَ, aor. ـُ, (M, O, Msb, K,) inf. n. صَفَاقَةٌ, said of a garment, or piece of cloth, (S, M, O, Msb, K,) *It was strong, stout, or firm*; (M;) *thick, substantial, close, or compact, in texture*: (O, Msb, K:) and so صَفِقَ. (T, S, &c., in art. صفق.) — And, said of a face, (S, O, K, TA,) *It was impudent*; *or had little shame*. (O, K, TA.)

2: see 1, former half, in five places. — التَّصْفِيقُ بِاليَدِ means *The making a sound with the hand* [*by clapping*]: (S:) one says, صَفَّقَ بِيَدَيْهِ [*He clapped with his hands*; or *clapped with his hands*]: (O, Msb:) and النِّسَاءُ يُصَفِّقْنَ عَلَى المَيِّتِ [*The women clap their hands* in lamenting *over the dead*: thus they often do in the present day, over the corpse and over the grave]: (TA:) التَّصْفِيقُ is *syn.* with التَّصْفِيحُ: (Aṣ, O:) or (O) the former signifies *the striking with the palm of one hand upon that of the other*; (O, K;) but the latter is better expl. as the striking with the outer side of the right hand upon the inner side of the left hand. (O.) [See also 2 in art. صفح.] — صَفَّقَ القِرْبَةَ, (M, TA,) inf. n. تَصْفِيقٌ, (TA,) *He poured water into the skin*, (M, TA,) *and shook it about*, (TA,) *the skin being new, so that the water came forth yellow*. (M.) — See also 1, latter half, in two places. — صَفَّقَ الشَّرَابَ *He mixed the wine, or beverage*. (M.) — And, (M,) inf. n. as above; (S, O, K;) and ♦ صَفَقَهُ, (M,) inf. n. صَفْقٌ; (K;) and ♦ اصفقهُ, (M,) inf. n. إِصْفَاقٌ; (K;) *He transferred the wine, or beverage, from one vessel to another*, (S, M, O, K,) or *from one jar to another*, (Aṣ, TA,) *it being mixed*, (K,) *in order that it might become clear*. (M, K.) — تَصْفِيقُ الإِبِلِ means *The removing of camels from a place which they have departured to a place in which is pasture*: (S, O, K:*) thus in the saying of the rájiz (Aboo-Mohammad El-Fak'aseе, O) cited in the first paragraph of art. زل: (S, O:) or التَّصْفِيقُ in that instance, accord. to IAạr, is from صَفَّقَ القَوْمُ فِي البِلَادِ *The people, or party, went far in the country in search of pasture*: (M:) [or] صَفَقَ, said of a man, (Ibn-'Abbád, O,) inf. n. as above, (K,) means *He went away*; and *he went round about*. (Ibn-'Abbád, O, K.) — And التَّصْفِيقُ signifies also *The forming a determined intention or purpose, and then reversing it*. (TA.)

3. صافق عِنْدَ صَفْقَةِ البَيْعِ [*He struck his hand upon that of another in token of the ratification of the sale*]. (T in art. دو. [See also 6.]) — صافقت said of a she-camel, *She lay, or slept, upon one side one time and upon the other side another time*: from صَفْق meaning جَانِب. (M. [And the same is indicated in the O.]) And فُلَانٌ يُصَافِقُ بَيْنَ جَنْبَيْهِ *Such a one turns over upon this side* [or *side*] *one time and upon the other another*. (O.) And بَاتَ فُلَانٌ يُصَافِقُ [*Such a one passed the night turning over from side to side*]. (Z, TA.) — [Accord. to the K, said of a she-camel, *She was taken with the pains of parturition*; *i. q.* مَصَّتْ: but this is app. a mistake; for it seems to have been taken from the saying in the O, (one of the principal sources of the K,) إِذَا مَصَّتِ النَّاقَةُ صَافَقَتْ, which evidently means *When the she-camel is taken with the pains of parturition, she turns over from side to side*; as is there indicated by the context both before and after.] — صافق بَيْنَ قَمِيصَيْنِ, (M,) or بَيْنَ ثَوْبَيْنِ, (K,) *He wore two shirts*, (M,) *or two garments*, (K,) *one of them over the other*. (M, K.)

4: see 1, latter half, in five places: — and see also 2. — أَصْفَقُوا عَلَيْهِ *i. q.* تَبَايَعُوا عَلَيْهِ [i. e. *They made a covenant, or compact, respecting it*, or *to do it*, as though by striking their hands together], namely, the thing, or affair: (TA in art. بيع: [see صَفَقَ يَدَهُ بِالبَيْعَةِ; and see also 3, and 6, and صَفْقَةً:]) *they combined consentaneously, or agreed together, respecting it, or to do it*, namely, the thing, or affair; syn. أَطْبَقُوا عَلَيْهِ. (S, O, K.) — اجْتَمَعُوا عَلَيْهِ. (M.) And أَصْفَقُوا عَلَيْنَا [*They combined, or collected themselves together, against us*]. (M, from a verse of Zuheyr.) أَصْفَقَتْ لَهُ

نِسْوَانُ مَكَّةَ occurs in a trad. as meaning *The women of Mekkeh collected themselves together to him:* or, as some relate it, ↑ اِنْصَفَقْنَ. (TA.) And one says, حَنَّذُوا لَهُ أَصْفَقُوا meaning [i. e. *They collected themselves together to him; or they combined to treat him with courtesy and honour*]. (M.) — اصفق *He brought them as much food as would satisfy their hunger:* (O, K:) said in relation to the entertainment of guests. (O.) — أَصْفَقَتْ يَدُهُ بِيَدَيَّ (S, O,) or يَدِي, (K,) *His hand, or my hand, lighted on, met with, or encountered, such a thing;* syn. صَادَفَتْهُ and وَافَتْهُ. (S, O, K.) En-Nemir Ibn-Towlab says, (S, O, TA,) describing a جَزَّار [or slaughterer of camels], (TA,)

• حَتَّى إِذَا عُسِرَ الشَّصِيبُ وَأَصْفَقَتْ •

• يَدُهُ بِجِلْدَةِ ضَرْبُهَا وَحُوَارِهَا •

[*Until, or until when, the share was divided, and his hand lighted on the skin of her udder and her young one*]. (S, O, TA: but in the S, طَرِحَ is put in the place of عُسِرَ.) أَصْفَقَ القَوْمُ *The people, or party, were, or became, in a state of commotion, or tumult;* syn. اِضْطَرَبُوا. (M, TA. [See also 8.]) — أُصْفِقَ لِي *It was appointed, or ordained, for me; or prepared for me.* (TA.) — اصفق الغَنَمَ *He milked the sheep, or goats, but once in the day;* (S, M, O, TA;) and so with بـ (TA in art. صقق:) or الإِصْفَاقُ signifies *the milking once in the day and night.* (TA.) — اصفق الثَّوْبَ *He wove the garment* (M, TA) *strongly, stoutly, firmly,* (M,) *thickly, substantially, closely, or compactly.* (TA.)

5. تصفّق *He* (a man) *turned over and over;* (M;) *he moved repeatedly to and fro,* syn. تَرَدَّدَ, (M, O, K,) *from side to side.* (M.) And تصفّقت *She* (a camel) *turned herself over, upside down* (lit. *back for belly*), (O, K, TA,) *when taken with the pains of parturition.* (TA.) — تصفّق لِلْأَمْرِ *He addressed, or applied, or directed, himself, or his regard, or attention, or mind, to the affair;* syn. تَعَرَّضَ لَهُ. (Sh, O, K.)

6. تصافقوا (S, M, O) *They struck their hands upon the hands of others* (O) صَفْقَ التَّبَايُعَةِ [*on the occasion of the ratifying of a sale, or covenant*]: (S, O:) or *they* [*struck a bargain:*] *bought and sold; or made a covenant, or compact; one with another.* (M, TA.)

7. انصفق *It* (a garment, or piece of cloth,) *was beaten by the wind, so that it moved to and fro.* (M. TA.) [See also 8.] — *It* (a door) *became shut, or closed:* and so with بـ (TA in art. صقق:) [or *it shut again of itself:*] said of a door which, when opened, will not remain open. (TA in art. وقق.) — *He* (a man, TA) *turned, or became turned or sent or put, back, or away:* (S, O, K, TA:) *he* [or *it*] *returned.* (TA.) — And انصفقوا *They collected themselves together:* the contr. of the next preceding signification. (TA.) See also 4. — And one says, انصفقوا عَلَيْنَا *They came upon us on the right and left.* (M, TA.)

8. اصطفقت الأَشْجَارُ *The trees became shaken, or agitated,* by the wind. (S, O, K, TA.) And اصطفق العُودُ *The lute had its chords put in motion,* (S, O, K, TA,) *so that they responded, one to another.* (TA.) — اصطفق الآفَاقُ بِالبَيَاضِ *The tracts of the horizon flickered with whiteness, and the light thereof spread.* (TA.) — And اصطفق المَجْلِسُ بِالقَوْمِ *The sitting-place became a scene of commotion, or tumult, with the people, or party.* (TA. [See also 4, latter part.])

صَفْقٌ: see صَفْقَةٌ. — Also *A side; a lateral part or portion;* (S, M, O, K;) and so ↑ صُفْقٌ; (S, O, K;) syn. نَاحِيَةٌ. (S, M, O, K,) and جَانِبٌ. (M, TA.) Of a mountain, (S, O, K,) it signifies in like manner, (O,) its صَفْح. (S, O, K,) and its نَاحِيَة: (S:) [both of which signify as above: or by the former may be meant what here follows:] or its *face,* (M, K,) *in the upper part thereof, above the* حَضِيض [or *low ground at, or by, the base, or foot*]: (M:) pl. صُفُوفٌ. (S, O.) [In like manner also,] صَفْقَا العُنُقِ signifies *The two sides of the neck.* (M, K.) And صَفْقَا الفَرَسِ *The two cheeks of the horse.* (M, K.) — Also *A place.* (K.) — See also صُفْق.

صُفْق: see صَفْق. — And see صَفَق, in two places.

صُفْقَة: see the next preceding paragraph.

صِفٌّ, with kesr, The مِصْرَاع [i. e. *either half, or leaf,*] of a door [meaning of a folding door]: (K:) [or, accord. to the O, it is ↑ صُفْقٌ, for it is there said that صَفْقَا البَابِ means مِصْرَاعَاهُ; but SM follows the reading in the K without remarking upon the difference in the O; and adds,] and one says, بَابُ دَارِهِ صِفٌّ وَاحِدٌ [meaning *The door of his house is one leaf;* i. e.] when it does not consist of what are termed مِصْرَاعَانِ. (TA.)

صَفَقٌ: see صَفَقٌ. — Also *Water that is poured into a new skin, and shaken in it, and in consequence becomes yellow;* (S, O, K;) or *yellow water that comes forth from a new skin upon which water has been poured;* (M;) and so ↑ صُفْقٌ. (M, K.) Hence, (TA,) one says, وَرَدْنَا مَاءً صَفَقًا كَأَنَّهُ صَفَقٌ [*We came for the purpose of drinking to water as though it were the yellow water that comes forth from a new skin*]. (S, O.) — And *A new skin upon* [or *into*] *which water is poured, in consequence whereof yellow water comes forth from it.* (M.) — Also, accord. to AHn, (M,) or so ↑ صُفْقٌ, (K,) The *odour,* and *savour,* of دِبَاغ [or *tan*]. (M, K.) — And The former, accord. to Ibn-'Abbád, The *last of* دِبَاغ [or *tan*]: (O, TA:) in the K, آخِرُ الدِّمَاغِ is erroneously put for آخِرُ الدِّبَاغِ. (TA.)

صَفْقَةٌ *A striking of the hand* [*of one person*] *upon the hand* [*of another*] *in* [*ratifying*] *a sale or purchase and a covenant:* (Mgh:) and ↑ صُفْقٌ is [used in the same sense, being an inf. n. and also] a subst. from the verb in the phrase صَفَقَ يَدَهُ بِالبَيْعَةِ [expl. in the first paragraph of this art.]; (M, K;) as also ↑ صِفِّيًّى, like صِفِّيرَى, (K,) or ↑ صِفَقِّى, (so in a copy of the M,) which is mentioned by Sb, (M, TA,) and of which Seer says that it may be from صَفْقُ الكَفِّ عَلَى الأُخْرَى. (TA. [See I, first sentence.]) — Hence it is used to signify The *contract itself that is made in the case of a sale,* (Mgh, Msb,) and *the covenant that one makes:* (Mgh:) or *an agreement respecting a thing:* (M, TA:) Az says that it relates to the seller and the buyer. (Msb.) [And it is sometimes with من in the place of ص.] One says, رَبِحَتْ صَفْقَتُكَ i. q. [*May thy purchase* [*bring profit*]. (S, O.) And بَارَكَ اللّٰهُ لَكَ فِي صَفْقَةٍ i. e. [*May God bless thee in*] *the contract* [(lit. *the striking*) *of thy right hand*]. (Msb.) And صَفْقَةٌ رَابِحَةٌ, and صَفْقَةٌ خَاسِرَةٌ, (S, O, K,) *A sale or bargain* [*bringing gain,* and *a sale or bargain occasioning loss*]. (K.) And إِنَّهُ لَمُبَارَكٌ لَهُ فِي الصَّفْقَةِ [*Verily he is blessed in respect of bargaining*]; meaning that he buys not anything without gaining in it. (TA.) And قَدِ اشْتَرَيْتُ اليَوْمَ صَفْقَةً صَالِحَةً [*I have purchased to-day a good purchase*]. (TA.) And البَيْعُ صَفْقَةٌ أَوْ خِيَارٌ *Selling is decisive or with the option of returning.* (Mgh.) And it is said in a trad. (of Ibn-Mes'ood, TA), صَفْقَتَانِ فِي صَفْقَةٍ رِبًا i. e. *Two bargains in a* [single] *bargain* [*are an unlawful gain*]: this is of two kinds: one is the seller's saying to the buyer, "I sell to thee such a thing for a hundred dirhems on the condition of thy buying of me this garment, or piece of cloth, for such a sum:" the other kind is his saying, "I sell to thee this garment, or piece of cloth, for twenty dirhems on the condition of thy selling to me thy commodity for ten dirhems." (O.) And it is said in another trad., إِنَّ أَكْبَرَ الكَبَائِرِ أَنْ تُقَاتِلَ أَهْلَ صَفْقَتِكَ i. e. {*Verily the greatest of great sins is*} *thy fighting those with whom thou hast made a covenant:* because each of the two persons making a covenant puts his hand in the hand of the other, like as is done by each of two persons selling and buying. (TA.)

صِفِّيًّى or صِفَقِّى: see the next preceding paragraph.

صِفَاقٌ The *inferior* [or *inner*] *skin, that is beneath the skin upon which is the hair:* (S, O, K:) *a thin skin beneath the upper skin and above the flesh:* (IAth, TA:) or the صِفَاق of the belly is the *skin,* (M,) the *inner skin,* (TA,) *that is next to the* سِوَار, (M, TA,) *the* سِوَار *of the belly,* (TA,) [i. e. *the liver,*] *and which is the part where the farrier perforates the beast* بِثَقْبِ مِنَ الدَّابَّةِ [at the navel, in order that a yellow fluid may issue forth]: (M, TA:) or the صِفَاق is the *part around the navel, where the farrier performs the operation above mentioned:* (AA, TA:) or *the skin which, when the* سَلَخ *for* [*hide*] *is stripped off, remains cleaving to the belly, and the rending of which occasions a* [*rupture termed*] فَتْق; so says Aṣ, in the "Book of the Horse:" (TA:) or *what is between the* جِلْد [*or outer skin*] *and the* مَصْرَان [*or intestines into which the food passes from the stomach*]; (ISh, O, K;) com-

prising all of what are termed the مَرَاقّ *of the belly, beneath the* جِلْد *thereof, to the* سَوَاد *of the belly* [i. e. *the liver*]; the مَرَاقّ of the belly being all that has not a bone carving over it: (ISh, O:) or *the skin of the whole of the belly*: (O, K:) the pl. is صُفُقٌ, only. (M, TA.)

صَفُوقٌ *An abominable acclivity* or *ascending road* or *mountain-road difficult of ascent*: pl. صَفَائِقُ and صُفُقٌ. (M, K.) And *A mountain*, (K,) or *an obstacle*, or *elevated portion, of mountains*, (O,) *such as is inaccessible*. (O, K.) And *A smooth, high rock*: pl. صُفُقٌ. (Ibn-'Abbád, O, K.) ═ Also, applied to a bow, *Pliant*. (Fr, O, K.) ═ [In the TA, in a verse of Aboo-Dhu-eyb describing a bow, to which it seems to be there applied as an epithet, it is expl. as signifying رَاجِعَة; but I think that this is a mistranscription for رَاجِفَة, meaning *Quivering*. ═ Freytag has assigned to it three explanations which belong to صِفَاق.]

صَفِيق, applied to a garment, or piece of cloth, (Ṣ, M, Mgh, O, Msb, K,) *strong, stout, or firm*; (M;) *thick, substantial, close, or compact, in texture*: (Mgh, O, Msb, K:) and صَفِيقٌ is a dial. var. thereof. (TA.) ═ Also † *Hardy, strong, sturdy, enduring, or patient*. (M.) ═ And applied to a face (Ṣ, O, K, TA) as meaning † *Impudent*; or *having little shame*. (O, K, TA.)† And رَجُل صَفِيقُ الوَجْهِ † *A man having no shame*. (Har p. 308.)

صَفِيقَة: see صَافِقَة.

صَفَائِق *Travelling-camels* (رِكَاب) *coming and going*. (Ibn-'Abbád, O.) ═ See also صَافِقَة.

صَفَّاق A cock *that beats with his wings when crowing*. (TA.) ═ It occurs in a trad., followed by أَفَّاق in apposition, and is said by Aṣ to mean الَّذِي يُصِيبُ عَلَى أَمْرٍ عَظِيمٍ [app. One *who goes away on some great affair*]; but in the opinion of Aṣ, it means one *who makes many journeys, and who employs himself, or uses art or artifice or cunning, in affairs of traffic*; thus nearly agreeing in meaning with أَفَّاق. (O: the latter meaning only is assigned to it in the K.)

صَافِقَة *A company* (IDrd, M, O, K) of men [*alighting* at one's abode]. (IDrd, M, O.) See 1, near the end. ═ Also *A calamity, or misfortune*: (M, TA:) pl. صَوَافِق: (M:) this pl. and صَفَائِق, (O, K, TA,) which latter may be pl. of ↑ صَفِيقَة, (TA,) signify *accidents, or evil accidents*, (O, K, TA,) and *varieties, or vicissitudes, of events*. (O, TA.)

أَصْفَق A garment, or piece of cloth, *more [strong, stout, firm,] thick, close, or compact, in texture*, than another. (Mgh.)

أَصْفَقَانِيَّة [written in one place with fet-h, and in another with kesr, to the ف,] *i. q.* خَوَل [*A man's slaves, or servants, and other dependents; or slaves, and cattle, or camels &c.*;] in the dial. of El-Yemen. (TA.)

مَصَفٌّ *A place of passage; a way, road, or path*; syn. مَسْلَكٌ. (O, TA.)

مُصَفَّق (pass. part. n. of 2, q. v.). One says, لَدَّ عِنْدِي وُدٌّ مُصَفَّقٌ وَنُضْحٌ مُرَوَّقٌ [*I have, for thee, an affection defecated like wine that has been transferred from one vessel to another and left to settle, and a benevolence purified like clarified wine*]. (TA.) ═ Also *A full* [or *filled*] drinking-vessel. (Fr, TA.)

مُصَافِق A camel *lying, or sleeping, upon one side one time and upon the other side another time*. (O, K.) ═ And مُصَافِقٌ بَيْنَ ثَوْبَيْنِ *Wearing two garments, one of them over the other*. (Ibn-'Abbád, O.)

صفن

1. صَفَنَ, aor. ـُ, inf. n. صَفْنٌ, said of a horse, *He stood upon three legs and the extremity of the hoof of the fourth leg*; (AZ, * Ṣ, K, TA;) [thus expl.] without restriction to a fore leg or a hind leg: (TA:) or *he stood upon three legs, and turned back the extremity of the fore part of the fourth hoof, that of his fore leg*: (M, TA:) [or *he stood upon three legs*, and *otherwise*: (see صَافِنٌ:)] accord. to Fr, the poems of the Arabs indicate that صَفْن signifies peculiarly, or specially, [or simply,] the act of *standing, or standing still*. (TA.) ═ Also, (M, Msb, K,) aor. and inf. n. as above, (M, Msb,) said of a man, (K,) or صَفَنَ صَفْنَ قَدَمَيْهِ, (TA, from a trad.,) meaning [*He set his feet evenly, side by side*], (M, Msb, K, TA,) standing, (Msb,) and praying. (TA.) [Or, said of a man standing in prayer, it signifies, or in this case it signifies also, *He put his feet close together*: or *he turned one of his feet backward, like as the horse turns one hoof when standing upon three legs*: see, again, صَافِنٌ.] ═ صَفَنَ الجَيْشَ (M, TA) وَالزَّرْعَ, aor. ـُ, (M,) inf. n. صَفْنٌ, said of a bird, or flying thing, *It compacted the dry herbage* (M, TA) *and the leaves, [to make a habitation,] for its young ones*, (M,) *or around its place of entrance [into its habitation]*; (TA;) and ↑ صَفَّنَهُ signifies the same. (M:) ↑ تَصْفِينٌ as the act of the hornet and the like is the *compacting for itself, or for its young ones, a habitation* (K, TA) *of dry herbage and of leaves*: so says Lth. (TA.) ═ And صَفَنَ ثِيَابَهُ *He collected together his clothes* (JM, TA) فِي سَرْجِهِ [*upon his saddle*], (TA,) or فِي السَّرْجِ [*upon the saddle and the like thereof*]. (JM.) ═ صَفَنَ بِهِ الأَرْضَ, (K, TA,) aor. ـُ, inf. n. صَفْنٌ, (TA,) *He flung him, or it, upon the ground*. (K, TA.) ═ And صَفَنَهُ, aor. ـِ, inf. n. صَفْنٌ, *He rent, or slit, his* صَفَن, i. e. *scrotum*. (M.)

2. صفّن, and its inf. n.: see 1, in two places.

3. مُصَافَنَةٌ The *standing confronting a people, or party*. (TA.) ═ [Also The *dividing* of water among a people, or party, *in the manner described in the next paragraph*:] one says, صَافَنَ المَاءَ بَيْنَهُمْ اللَّقُومِ فَأَصَابَنِي صَفْنَةٌ ↑ i. e. مُقْلَةٌ [for جُرْعَةٌ مُقْلَة] the meaning being *He divided the water in that manner among the people, or party, and gave me a gulp as much as would cover a pebble in the bottom of a vessel*. (TA.)

6. تصافنوا المَاءَ, (AA, Ṣ, M, K,) said of people in a journey and having little water, (M,) *They divided the water among themselves* (AA, Ṣ, M, K) *by shares*, (Ṣ, K,) *by means of the pebble*, (AA, Ṣ, M,) *which they threw into the vessel to pour the water into it*, (AA,) *giving to each of them as much as would cover the pebble*. (AA, Ṣ.) See also 6 in art. حذى.

صَفْن [if not a mistake for صَفَن, q. v.,] signifies The [*round piece of skin, or leather, in which food is put, and upon which people eat*; *commonly called*] سُفْرَة; as also ↑ صَفْنَة: (K:) the latter is expl. by AA and IAạr as a سُفْرَة *that is gathered together by a* [*running*] *string* [*near the edge, by means of which it is converted into a bag*, agreeably with a modern custom]. (TA.) ═ And The [*bursa faucium, or faucial bag, of the camel*; *commonly called*] بَشْمَقَة; as also ↑ صَفْنَة: (K:) so expl. by AA. (TA.) ═ See also صَفَن.

صَفْن *A thing like the* سُفْرَة [described in the next preceding paragraph], *and between the* عَيْبَة *and the* قَرْنَة, *in which are [put] goods or utensils or the like*: or it is *of skin, or leather*, (M,) [i. e.] *a receptacle of skin, or leather*, (Ṣ, in which it is expressly said to be with ḍamm,) *like the* سُفْرَة, (Ṣ, M,) *pertaining to the people of the desert, in which they put their travelling-provisions, and* (M) *with which* (Ṣ, M) *sometimes* (M) *water is drawn*, (Ṣ, M,) *like [as is done with] the* دَلْو: (M:) occurring in a verse of Sakhr El-Hudhalee [cited in art. حضف]: (Ṣ:) or *a thing like the [small bucket, or small drinking-vessel, of skin or leather, called]* رَكْوَة, (Fr, Mgh, K,) *in which the ablution termed* وُضُوء *is performed*: (Fr, K:) or it signifies, (Mgh,) or signifies also, (K,) accord. to AA, (Ṣ,) *[pouch such as is called]* خَرِيطَة, *pertaining to the pastor, in which are [put] his food, and his* زِنَاد *[for producing fire]*, (Ṣ, Mgh, K,) *and his other utensils or apparatus*, (K,) *or what other things he requires*; (Ṣ, Mgh;) *and sometimes water is drawn with it, like [as is done with] the* دَلْو; (TA;) as also ↑ صَفْنَة: (K:) or, accord. to A'Obeyd, ↑ صَفْنَة signifies *a thing like the* عَيْبَة, *in which are [put] a man's goods or utensils, and his [other] apparatus*; and when the ة is elided, it is pronounced with ḍamm [i. e. صُفْن]: (TA:) or ↑ صَفْنَة, (TA,) or ↑ صُفْنَة, (so in a copy of the M,) signifies *a small* دَلْو [or *leathern bucket*], *having a single* حَلْقَة [for *ring*]; and when it is large, it is called صَفْن: and the pl. is أَصْفُنٌ. (M, TA.) ═ And † *Water* [app. considered as contained in the vessel thus called]: so expl. as used in the saying of Aboo-Du-ád,

* هَرَقْتُ فِي حَوْضِهِ صَفْنًا يَشْرَبُهُ *

[*I poured into his drinking-trough water that he might drink it*]. (TA.) ═ See also what next follows.

صَفَن The *scrotum* (Ṣ, M, Msb, K) of a man; (Ṣ, Msb;) as also ↑ صَفْن, (M,) or ↑ صَفْن, (K,)

and ↑ صُفْنَةٌ and ↑ صُفْنَةٌ: (M:) pl. أَصْفَانٌ (S, M, Mṣb) and صُفْنَانٌ. (Mṣb.) — And ‡ The *envelope of the ear of corn:* (K, TA:) so called by way of comparison [to the scrotum]. (TA.) — And The *habitation that is compacted* (M,* K, TA) *by a bird, or flying thing,* (M,) *or by the hornet and the like,* (K, TA,) *of dry herbage and of leaves,* (M, TA,) *for its young ones,* (M, K, TA,) *or for itself.* (K, TA.)

صَفْنَةٌ: see صَفْنٌ, in two places: — and صُفْنٌ, in three places: — and صَفَنٌ: — and see also 3.

صُفْنَةٌ: see صَفْنٌ, latter part: — and صَفَنٌ.

صَافِنٌ A horse *standing upon three legs and the extremity of the hoof of the fourth* (A'Obeyd,* S, TA:) or *standing upon three legs, and turning back the extremity of the fore part of the fourth hoof, that of his fore leg:* (M, TA:) or *standing upon three legs,* and *otherwise:* thus, says Fr, I have found the Arabs use the word: (TA: [see 1, first sentence:]) pl. صُفُونٌ (M, TA) and صَوَافِنُ (TA.) and [the pl. of فَاعِلَةٌ is] صَافِنَاتٌ. (TA.) صَافِنَاتُ occurs in the Kur xxxviii. 30. (M, TA.) And in the same, xxii. 37, I'Ab and Ibn-Mes-'ood used to read صَوَافِنَ [instead of صَوَافَّ]: the former explaining it as meaning *Having the shank of one fore leg tied up to the arm;* for thus is done with the camel when he is slaughtered: the latter, as meaning *standing,* or *standing still.* (TA.) — And applied to a man, it means صَافٌّ قَدَمَيْهِ [*Setting his feet evenly, side by side*], (A'Obeyd, M, TA, and the like is said in the S and Mṣb,) *standing.* (A'Obeyd, Mṣb, TA.) It is said in a trad., (S, M, Mṣb, TA,) referring to the Prophet mentioned as praying, (S, M,) كُنَّا خَلْفَهُ صُفُونًا [app. meaning *We stood behind him setting our feet evenly, side by side;* for so the context seems to indicate]. (S, M, Mṣb, K.) [But] in another trad., صُفُوفٌ is said to be forbidden; meaning [*The praying*] *of him who puts his feet close together:* or, as some say, *of him who turns back his foot* [i. e. *one of his feet*] *like as the horse turns his hoof* [i. e. *one of his hoofs, when standing upon three legs*]. (TA.) — الصَّافِنُ signifies [*The saphena, or crural vein;* so in the present day; i. e.] *the vein of the* سَاق: (S: [see الْبَهْر, and see also النَّسَا:]) or *a vein lying deep in the arm* (الذِّرَاع) [*and] amid the sinews of the [fore] shank of a beast:* or the صَافِنَانِ are *two veins penetrating into the interior of the two shanks:* or *two veins in the legs:* or *two branches [of veins] in the two thighs:* and the صافن is [strangely said to be] *a vein in the interior of the back bone, extending lengthwise, uniting with the* نِيَاط [q. v.] *of the heart, also called the* أَصْحَل. (M.)

صفو

1. صَفَا, (S, M, Mṣb,) aor. يَصْفُو, (S, Mṣb,) inf. n. صَفَآءٌ (S, M, Mṣb, K*) and صَفْوٌ (M, Mṣb, K*) and صَفْوَةٌ (K,* TK) and صِفْوَةٌ and صِفْوٌ, (MA,) said of wine, or beverage, (S,) or of water, (TK,) or of a thing, (M,) *It was,* or *became, clear, limpid,* or *pure;* contr. of كَدِرَ; (S, M, K;*) or *free from* الكَدَر [i. e. *turbidness, thickness, or muddiness*] ‡ (Mṣb:) or *free from admixture.* (Er-Rághib, TA.) And, said of the air, or atmosphere, *It was,* or *became, cloudless;* free *from any particle of cloud.* (M, K.) [And it is also said, tropically, of life; and of the mind, or heart; and of love, or affection; &c.] — صَفْتُ, (AA, S, M, K,) aor. تَصْفُو; (AA, S;) and صَفَوْتُ (M, K;) said of a she-camel, (AA, S, M, K,) and of a ewe, or she-goat, (AA, S,) *She abounded with milk.* (AA, S, M, K.) = صَفَا الشَّيْءُ: *He took the clear,* or *pure, part,* or *portion, of the thing;* (M, TA;) as also صَفَوْتُهُ ↑ استصفى; (M;) and ↑ اصطفاهُ. [alone] signifies the same; (K, TA;) as also ↑ اصطفاهُ; (Er-Rághib, TA;) or *he took the best,* or *choice, part,* or *portion, of it.* (TA.) You say, صَفَوْتُ القِدْرَ *I took the clear,* or *pure, part,* or *portion,* [of the contents] *of the cooking-pot.* (S.)

2. صَفَّى, inf. n. تَصْفِيَةٌ, *He cleared,* or *clarified, it,* namely, wine, or beverage, (S, TA,) *by means of the* رَاوُوق [or مِصْفَاة]. (TA.) And *He removed from it the floating particles,* or *motes, or the like, that had fallen into it;* (TA;) or so صَفَّاهُ. (Mṣb.) — And صَفَّى مَرْمَتَهُ, inf. n. as above, *He winnowed his heap of trodden-out corn,* or *grain.* (TA.)

3. صَافَى, (S, M, K, TA,) inf. n. مُصَافَاةٌ, (TA,) ‡ *He regarded him,* or *acted towards him, with reciprocal purity of mind,* or *sincerity;* or *with reciprocal purity,* or *sincerity, of love,* or *affection;* syn. خَالَصَهُ. (S in art. خلص.) *he rendered him true,* or *sincere, brotherly affection;* (M, K, TA;) as also ↑ اصْفَاهُ; (K;) or اوَدَّهُ (S, Mṣb,) or الوَدَّةَ (TA,) *he rendered him pure,* or *sincere, love* or *affection;* (S, Mṣb, TA;) and [in like manner] one says also صَافَاهُ الإِخَاءَ. (TA.)

4. اصفاهُ الشَّيْءَ: *He made the thing to be his,* or *he assigned,* or *appropriated, to him the thing, purely, absolutely,* or *exclusively.* (TA.) — See also 3 in two places. — And اصفاهُ (S, Mṣb, K, TA) بِالشَّيْءِ (S) or بِكَذَا (K, TA) ‡ *He chose him in preference to others* (S, Mṣb, K, TA) *for,* or *to give him, the thing* or *such a thing;* (S, K, TA;) and *he distinguished him particularly, peculiarly,* or *specially,* i. e. *above, or from, or exclusively of, others, by the thing or by such a thing.* (TA.) — And اصفى عِيَالَهُ بِشَيْءٍ قَلِيلٍ ‡ *He contented, or satisfied, his family, or household, with something little,* or *scanty.* (TA.) — اصفى الأَمِيرُ دَارَ فُلَانٍ means ‡ *The prince,* or *governor, took what was in the house of such a one:* (S,* TA:) and مَالَهُ ↑ استصفى ‡ *He took all his property.* (S, K, TA.) — اصفى, intrans., ‡ *He was,* or *became, destitute,* or *devoid,* مِنَ المَالِ [*of property*], and مِنَ الأَدَبِ [*of good education, good breeding,* or *polite accomplishments,* &c.]: (S, K, TA:) as though clear thereof. (TA.) — And ‡ *He* (a man, TA) *became exhausted of his sperma by women:* (Az, K, TA:) or *he ceased from sexual intercourse.* (IKtt, TA.) — And اصفت said of a hen, ‡ *She ceased to lay eggs:* (S, M, K, TA:) as though she became clear. (TA.) — Hence, (TA,) اصفى said of a poet, ‡ *He ceased to utter poetry,* or *to poetize.* (S, M, A, K,* TA.) = اصفى القَوْمُ *The people had abundance of milk in their camels,* and *in their sheep* or *goats.* (TA.) = اصفى said of a digger, *He reached stone* (صَفًا, M, TA, i. e. حَجَرًا, TA), *so that he was repelled* [thereby], (M, TA,) or *prevented from digging* [*further*]. (TA.)

5. تصفّى [*It became cleared,* or *clarified*]. (K in art. نطب.)

6. تَصَافَيَا *We regarded one another,* or *acted reciprocally, with purity, or sincerity, [of mind,* or] *of love,* or *affection;* syn. تَصَافَحَا. (S. [See also 3.])

8. اصطفاهُ: see 1, last sentence but one. — Also *He took it clear, limpid,* or *pure;* (M, TA:) and so [accord. to SM, which, however, I think doubtful,] ↑ استصفاهُ, which is expl. in the K as signifying *he reckoned it clear, limpid,* or *pure;* though the former meaning is assigned in the M to اصطفاهُ only. (TA.) — And *He chose, made choice of, selected, elected,* or *preferred, it,* (S, M, K,) namely, a thing; (M;) as also ↑ استصفاهُ. (M, K.) And اصْطَفَيْتُ كَذَا عَلَى كَذَا *I chose such a thing in preference to such a thing.* (TA.) But اصْطَفَاهُ اللّٰهُ عِبَادَهُ [sometimes means *God's treating his servants pure;* for it] is sometimes by his bringing them into existence clear from the admixture that is found in others: and sometimes it is by his choice and judgment. (TA.)

10: see 1, last sentence but one; in two places: — see also 8, in two places: — and see 4.

صَفًا *Stones:* or *smooth stones:* and one thereof is termed صَفَاةٌ: [i. e. the former word is a coll. gen. n., and the latter is its n. un.:] the two words being like حَصًى and حَصَاةٌ. (Mṣb:) or صَفَاةٌ signifies *a smooth rock:* (S:) or *a hard and smooth stone, large, and such as does not give growth to anything:* (M, K:) and the pl. of this is صَفًا [improperly thus termed a pl.] (S, M, K) and صَفَوَاتٌ (M, K,*) and (S, M, K) that of صَفًا, (M, K,*) not of صَفَاةٌ, (M,) and أَصْفَاةٌ and صُفِيٌّ (S, M, K) and صِفِيٌّ: (M, K:) or صَفًا signifies *stones that are broad and smooth:* (ISk, TA:) and [accord. to F,] ↑ صَفْوَانٌ signifies the same as صَفَاةٌ, as also صَفْوَانَةٌ [in the CK erroneously written صَفْوَاة], of which the pl. is ↑ صَفْوَانٌ and ↑ صَفَوَانٌ, (K,) which last is said by El-Háfiżh to be a mistaken pronunciation of صَفْوَانٌ; (TA;) [but correctly,] ↑ صَفْوَانٌ [which is a quasi-pl. n.] and ↑ صَفْوَانٌ [a coll. gen. n.] (Aṣ, T, S, M, TA) of which the sing. or n. un. is صَفْوَانَةٌ (S, M, TA) signify the same as صَفًا, (Aṣ, T, M, TA,) or *stones,* (S,) or *soft, smooth stones;* (TA;) or ↑ صَفْوَانٌ is used as a pl. and as a sing.: as a pl. meaning *smooth stones,* one of which is termed صَفْوَانَةٌ; and as a sing., *stone,* or *a stone:* (Mṣb:) the dual of صَفًا is صَفَوَانِ. (ISk, TA.) مَا تَنْدَى صَفَاتُهُ is a prov., (S,) applied to the niggardly, like مَا يَبِضُّ حَجَرُهُ, (S, in art. بض,) meaning ‡ *No good is obtained from him.* (TA in that art.) And one says also, قَرَعَ صَفَاتَهُ, meaning ‡ *He im-*

pugned his character; blamed, or censured, him; or spoke against him. (Mgh in art. خمر.) — الصَّمَّا A certain place in Mekkeh (Ṣ, Mṣb) may be masc. or fem., as meaning either the مَكَان or the بُقْعَة. (Mṣb.) — بِئْرُ صَمَّا, accord. to Reiske, as stated by Freytag, signifies The echo.]

صَفْوٌ Clearness, limpidness, or purity; contr. of كَدَرٌ; (M, K;) like (the inf. ns.) صَفَاءٌ and صُفُوٌّ. (K.) See also صَفَاءٌ, below. — Also, and ↑ صَفْوَةٌ and ↑ صُفْوَةٌ and ↑ صَفُوَّةٌ (Ṣ, M, Mṣb, K,) but only with fet-ḥ when without ة, (AO, Ṣ,) The clear, or pure, part, or portion, of a thing; (Ṣ, M, Mṣb, K;) the best, or choice, part, or portion; (TA;) and so ↑ صَفِيٌّ, (K, * TA,) of a thing. (K, TA.) One says صَفْوَةُ المَآءِ and ↑ صَفْوَتُهُ (T, TA,) and الصَّفَاءُ, (AO, T, Ṣ, TA,) and ↑ الإِصْفَاءُ, (T, TA,) and ↑ صَفْوَانُهُ, (AO, T, Ṣ, TA,) and ↑ صُفَاوَتُهُ, (AO, Ṣ,) [i. e. The clear, or pure, part, or portion, or the best, or choice, of water, and of property, and of brothers,] but only صَفْوَةُ الإِخَآءِ [the clear, or pure, part, or portion, or the best, or choice, of the grease, or melted fat, &c.]. (T, TA.) And Mohammad is said to be ↑ صَفْوَةُ اللّٰهِ مِنْ خَلْقِهِ and ↑ مُصْطَفَاهُ [i. e. God's choice one, or elect, or favourite, of his creatures]: (Ṣ:) and [in like manner] Adam is said to be ↑ صَفِيُّ اللّٰهِ i. e. the chosen one, or elect, of God. (TA.)

صَفَاةٌ as meaning صَافِيَةٌ: see صَافٍ. — Also n. un. of صَفًا [q. v.].

صَفْوَةٌ: see صَفْوٌ, in three places.

صُفْوَةٌ: see صَفْوٌ, in two places.

صُفُوَّةٌ: see صَفْوٌ, in two places. — صُفُوَّةٌ: see صَفْوٌ, in two places. — One says also, فِى الإِنَآءِ صُفُوَّةٌ مِنْ مَآءٍ, or خَمْرٍ, i. e. [In the vessel is] a small quantity [of water, or of wine]. (M.)

صَفْوَانٌ: see صَفًا, in two places.

يَوْمٌ صَفْوَانٌ, (Ṣ, M, K,) and ↑ صَافٍ, (M, K,) A day in which the sun is clear, and which is very cold: (Ṣ:) or a cold day, (K,) or a very cold day, (M,) without clouds and without thickness [of the air]. (M, K.) — صَفْوَانٌ is also a name of The second of the days of cold: (K, TA:) so called because the sky therein is clear of clouds: [as a proper name,] it is determinate, and imperfectly decl. (TA. [See also صَفِيَّةٌ.]) — صَفْوَانٌ [as a coll. gen. n., of which the n. un. is with ة; and said to be used as a sing. and as a pl.]: see صَفًا, in three places.

صَفْوَانٌ: see صَفًا.

صَفَاةٌ an inf. n. of صَفِيَ. (Ṣ, M, &c. [See 1, first sentence.]) — [It is often used by moderns as meaning † Serenity of life, and of the mind; freedom from trouble; comfort; content; complacency; happiness, joy, or pleasure: and so, sometimes, ↑ صَفْوٌ.] — Also † [Reciprocal purity or sincerity of mind, or of love or affection, or of brotherly affection; or pure, or sincere, reciprocal love &c.;] a subst. from صَافَاهُ. (TA.)

صَفِيٌّ: see صَافٍ. — Also † A friend who regards one, or behaves towards one, with reciprocal purity or sincerity of love or affection, or of brotherly affection: (Ṣ, * M, K, TA:) pl. أَصْفِيَآءُ. (TA.) One says, فُلَانٌ صَفِيُّ فُلَانٍ †[Such a man is the friend &c. of such a man]: and فُلَانَةُ صَفِيَّةُ فُلَانٍ †[Such a woman is the friend, &c., of such a man]. (Ḥam p. 430.) — See also صَفْوٌ, in two places. — Also † The portion, of the spoil, which the chief, or commander, chooses for himself before the division; (Ṣ, Mṣb, K, TA;) and so ↑ صَفِيَّةٌ, of which the pl. is صَفَايَا: (Ṣ, Mṣb:) or, accord. to Aṯ, صَفَايَا is pl. of صَفِيٌّ, which signifies the portion which the chief chooses for himself, exclusively of his companions, such as the horse, and that which cannot be divided among the army: or, as AO says, the portion which the chief chose for himself, after [taking] the fourth part, such as the she-camel, and the horse, and the sword, and the girl or young woman; and thus it continued to be in the case of El-Islám, but the fourth became reduced to the fifth. (Mṣb.) — Also, applied to a she-camel, (Ṣ, M, K,) and to a ewe, or she-goat, (Ṣ,) Abounding with milk: (Ṣ, M, K:) or so ↑ صَفِيَّةٌ: (Z, TA:) or the former, a she-camel whose milk lasts throughout the year: (IAạr, TA in art. شكر:) pl. of the former, (Sb, Ṣ, M, K,) or of the latter, (Z, TA,) as above صَفَايَا (Sb, Ṣ, M, Z, K:) Sb says that it is not pluralized with ت because the sing. is without ة. (M.) — And A palm-tree (نَخْلَةٌ) abounding with fruit; (M, K:) or so ↑ صَفِيَّةٌ: (Z, TA:) pl. of the former, (TA,) or of the latter, as above. (Z, TA.)

صَفِيَّةٌ: see the next preceding paragraph, in three places.

صَفِيَّةُ a name of The first of the days of cold: (K, TA:) so called because the sky therein is clear of clouds. (TA. [See also صَفْوَانٌ.])

صَافٍ Clear, limpid, or pure; free from كَدَر [or turbidness, &c.]; (Mṣb;) and so ↑ صَفِيٌّ, applied to anything. (M.) Applied to pasturage, the former word may mean Clear of dried-up leaves or similar rubbish; or it may be formed by transposition from صَائِفٌ, meaning "of the [season called] صَيْف," and so belonging to art. صيف. (M. [See also صَافٍ in another sense as formed by transposition from صَائِفٌ, voce صَافٍ, in art. صوف.]) In the phrase صَفَاةُ اللَّوْنِ, applied by the poet Kuthaiyir-'Azzeh to honey (جَنَاةُ النَّحْلِ), and expl. as meaning Clear in respect of colour, [Sd says,] I think that صفاة is originally صَفِيَة, as a possessive epithet. (M.) [صَافٍ is also applied to a sword, and the like, as meaning Bright, or free from rust.] And in the Ḳur xxii. 37, [instead of the common reading صَوَافِنَ, pl. of صَافِنٌ and ↑ صَافِنَةٌ,] some read صَوَافِيَ, [pl. of صَافِيَةٌ, as well as of صَافٍ applied to irrational animals,] as meaning that the animals there mentioned are [to be regarded as] things purely [or exclusively] belonging to God. (TA.) — See also صُفْوَانٌ. — Also A certain fish, which [it is said] chews the cud; pl. صَوَافٍ. (TA.)

صَافِيَةٌ [fem. of صَافٍ, q. v. — And also, as a subst.,] ‡ One of what are termed صَوَافِى الإِمَامِ, which means the towns, or villages, of those who have rebelled against him, which the Imám [or Khaleefeh] chooses for himself [as his peculiar property]: (A, TA:) or, as in the T, الصَّوَافِى signifies what the Sulṭán appropriates exclusively to those persons whom he specially favours: or, as some say, it means the possessions and lands which their owners have abandoned, or of which the owners have died leaving no heirs thereof. (TA.)

مِصْفَاةٌ i. q. رَاوُوقٌ; (Ṣ, M, K, TA;) i. e. A strainer; (MA; [thus accord. to modern usage;]) a clarifier; i. e. a thing from which clearing, or clarifying, is effected; called by the vulgar مِصْفِيَّة [i. e. مِصْفَايَة, and also مِصْفَانِيَة]: pl. مَصَافٍ. (TA.)

عَسَلٌ مُصَفًّى [Clarified honey; or] honey cleared of the floating particles, or motes, or the like, that had fallen into it. (TA.)

مُصْطَفًى: see صَفْوٌ, last sentence.

صقب

1. صَقُبَ, (Ṣ, K,) aor. ـُ, (K,) inf. n. صُقْبٌ, (M, A, K,) [like قُرْبٌ,] He, or it, was, or became, near. (Ṣ, M, * A, * K.) You say, صَقُبَتْ دَارُهُ, (Ṣ, A,) with kesr [to the ق], (Ṣ,) inf. n. as above, (Ṣ, * A,) His house was near; (Ṣ, A;) and (A) so أُصْقِبَتْ ↑ دَارُهُ, (M, A, K, TA,) and أُنْصِبَتْ. (TA.) And it is said in a trad., (Ṣ, A,) الجَارُ أَحَقُّ بِصَقَبِهِ, (Ṣ, A, K,) i. e. [The neighbour has a better, or the best, claim to pre-emption by reason of his being near: see, with respect to this explanation, and other explanations also, what is said of another reading, بِسَقَبِهِ, voce سَقَبٌ: or has a better, or the best, claim] to close connection, and nearness; meaning pre-emption: (IAmb, O, TA:) or, to what is next to him, and near to him: (A, K, TA:) accord. to some, the meaning is the partner: (O, TA:) or the partner who has not divided with his copartner; this, says Az, being shown to be the meaning by another trad.: (Mṣb in art. جور:) or the neighbour whose dwelling is adjoining. (O, TA.) — Also He, or it, was, or became, distant, or remote: thus it has two contr. significations. (K.) — صَقَبَهُ, (K,) inf. n. صَقْبٌ, (M,) He collected it, or gathered it together. (M, K.) — And صَقَبَهُ He raised it; namely, a building, &c. (M, O, K.) — And صَقَبَهُ, (K,) or صَقَبَ قَفَاهُ, (M, TA,) He struck (M, K, TA) him, or it, (K,) or the back of his neck, with his صَقْب, (M, TA,) i. e. (TA) with his fist. (K, TA.) [The inf. n.] صَقْبٌ signifies The striking anything solid and dry or tough. (Ṣ, TA.) — صَقُبَ, (K, TA,) or ↑ صَقِبَ, (so in a copy of the M,) said of a bird, It uttered a cry or cries: (M, K:) from Kr. (M, TA.)

2: see what immediately precedes.

3. صَاقَبَهُ He drew near to him: and he faced

him, or met him face to face: (Ḳ:) or صَاقَبَهُمْ, inf. n. مُصَاقَبَةٌ and صِقَابٌ, *he faced them, or met them face to face:* (Ḳ:) or صَاقَبَتْهُمْ, inf. ns. as above, *we drew near to them:* and لَقِيتُهُ مُصَاقَبَةً and صِقَابًا *I met him face to face.* (M.)

4. أَصْقَبَتْ دَارُهُ: see 1, second sentence. ═ أَصْقَبَهُ *He made him, or it, to be near.* (Ṣ, Ḳ.) And أَصْقَبَ اللّٰهُ دَارَهُ *May God make his house to be near.* (A.) [And so with س.] ═ And one says, أَصْقَبَكَ الصَّيْدُ *The game, or object of the chase, has become near to thee, so that thou art able to shoot, or cast, at it.* (Ḳ.)

صَقْبٌ The *young one of a camel:* (M, L, Ḳ:) and so سَقْبٌ [q. v.]: (M:) but the latter is the more chaste, and some have rejected the former word: (MF:) pl. صِقَابٌ and صُقْبَانٌ (M, Ḳ) [and app. صُقُوبٌ also, like سُقُوبٌ,] and [pl. of pauc.] أَصْقُبٌ. (TA.) ═ And Anything [i. e. any animal] *tall, together with plumpness, or with fatness, softness, thinness of the skin, and plumpness;* (Ṣ, M, Ḳ:) and so with س; (M:) as also ✝ صَقْبٌ. (TA.) Applied to a branch, *Juicy, thick, and long.* (TA.) ═ And *A tent-pole:* (M, Ḳ:) or the *middle tent-pole, which is the longest:* (Ṣ, M, Ḳ:) and so with س: (M:) pl. صُقُوبٌ. (Ṣ, M, Ḳ.) [See also this pl. below.] ═ And The *fist:* so in the phrase ضَرَبَهُ بِصَقْبِهِ [expl. above]. (TA.)

صَقْبٌ [is an inf. n., of صَقِبَ, as mentioned above: and, used as a simple subst.,] signifies *Vicinity, or nearness.* (M, A, &c.) Thus in the phrase هُوَ صَقْبَكَ [lit. *He is in thy vicinity;* meaning *he is near thee*]; mentioned by Sb among instances of adv. nouns which he classes apart because of their strangeness. (M.) And one says also, دَارِي مِنْ دَارِهِ بِصَقْبٍ [lit. *My house is in a situation of nearness with respect to his house:*] meaning, *near* [*his house*]. (TA.) ═ It [is also used as an epithet, and as such] signifies *Near:* (M, Ḳ:) you say مَكَانٌ صَقْبٌ and سَقْبٌ [q. v. voce سَاقِبٌ]. *A near place:* (M:) and صَاقِبٌ and مَكَانٌ صَاقِبٌ: (A in art. سقب:) and ✝ دَارُهُ صَقْبُ بَيْتِي [*His house is near me*]. (A in the present art.) ═ See also صُقْبٌ.

صُقُوبٌ a pl. of صَقْبٌ [q. v.]. (Ṣ, M, Ḳ.) ═ Also The *hind legs* of camels; a dial. var. of سُقُوبٌ: (IAṣr, M:) the س is changed into ص app. because the latter is more agreeable with ق. (M.)

صَاقِبٌ: see صَقْبٌ.

صَيْقَبَانِيٌّ *A seller of perfumes* [*&c.*: for the Arab dealer in perfumes sells a great variety of things, such as drugs, many articles of grocery, and the like]: (O, Ḳ:) so called because he collects [somewhat] of everything. (TA.)

أَصْقَبُ [*More, and most, near*]. One says, هٰذَا أَصْقَبُ مِنْ هٰذَا *This is nearer than this:* (M: [and the like is said in the A and TA:]) and so بِأَصْقَبَ. (M, TA.*)

هُوَ مُصَاقِبِي *He is my neighbour:* (TA in the present art.:) *he is one whose house, or tent, adjoins mine.* (TA in art. جور.)

صقر

1. صَقَرَ, (Ṣ, M, Ḳ,) aor. ـُ, (M,) inf. n. صَقْرٌ, (Ṣ, M,) *He broke,* (Ṣ, Ḳ,) *or struck,* (M,) stones, (Ṣ,) or a stone, (M, Ḳ,) *with a* صَاقُور [q. v.]. (Ṣ, M, Ḳ.) ═ صَقَرَهُ بِالعَصَا, (M, Ḳ,) inf. n. as above, (M,) *He struck him, or beat him,* (M, Ḳ,) *on his head,* (M,) *with the staff, or stick.* (M, Ḳ.) ═ صَقَرَ بِهِ الأَرْضَ *He was thrown, or cast, upon the ground;* lit. *the ground was struck with him.* (O, Ḳ. [In some copies of the Ḳ, صقر in this instance and the verb explaining it (ضرب) are in the act. form, and الارض is therefore in the accus. case.]) ═ صَقَرَ النَّارَ, (M, Ḳ,) inf. n. as above; (M;) and ✝ صَقَّرَهَا, (M, Ḳ,) inf. n. تَصْقِيرٌ; (TA;) *He lighted, or kindled, the fire; or made it to burn, burn up, burn brightly or fiercely, blaze, or flame.* (M, Ḳ.) ═ صَقَرَتْهُ الشَّمْسُ, (Ṣ, M, A,) aor. and inf. n. as above, (M,) *The sun hurt him by its heat:* (A:) *or pained his brain:* (Ṣ:) *or fell vehemently, with fierce heat, upon him, or upon his head: or was hot upon him.* (M, TA.) [See also 1 in art. سقر.] ═ صَقَرَنِي ‡ بِكَلَامِهِ [app. *He cursed me,* and *calumniated me*]. (A. [These meanings seem to be there indicated by the context.]) ═ صَقَرَ اللَّبَنُ *The milk was, or became, intensely sour;* as also ✝ اصْقَرَّ, inf. n. اِصْقِرَارٌ; (Ḳ;) and ✝ صَقِرَ, (Ḳ in art. صمر,) and ✝ اِصْقَرَّ. (Ḳ in that art. and in the present art. also.) ═ [See also صُقْرٌ, below, last explanation but one.]

2. صقّر النّار: see 1. ═ صَقَّرَ التَّمْرَ, (M,) or الرُّطَبَ, inf. n. تَصْقِيرٌ, (Aṣ, TA,) *He poured* صَقُور [q. v.], (M,) or دِبْس, [which is the same,] (Aṣ,) *upon the dates,* (M,) *or upon the fresh ripe dates.* (Aṣ.)

4. اصقرت الشَّمْسُ ✝ *The sun was, or became, burning, or fiercely burning;* syn. اِتَّقَدَتْ; (M, Ḳ;) as also ✝ اِصْمَقَرَّتْ, (L and Ḳ in art. صمقر,) in which the م is augmentative: (L in that art.:) the former is from استقرت said of fire. (M.)

5. تصقّرت النّار: see 8. ═ تصقّر [*He hawked;*] *he hunted with the* صُقْر. (A, Ḳ.) ═ And *He tarried, stayed, or waited,* (Ḳ, TA,) in a place. (TA.)

8. اصطقرت and اصقرّت *The fire became lighted or kindled; burned, burned up, burned brightly or fiercely, blazed, or flamed;* (M, Ḳ:) as also ✝ تصقّرت. (Ḳ.)

9. اِصْقَرَّ: } see 1, last explanation.
Q. Q. 1. اِصْقَرَّ: }

Q. Q. 1. صَوْقَرَ *He* (a bird) *uttered the cry termed* صَوْقَرِير [q. v.]: (Ḳ:) *reiterated his cry.* (TA.)

Q. Q. 4. اِصْمَقَرَّ: see I, last explanation: ═ and see also 4.

صَقْرٌ [The *hawk;*] the *bird with which one hunts, or catches, game;* (Ṣ;) *whatever preys,* or *hunts or catches game, of the birds called* بَزَاة [pl. of بَازٍ] and شَوَاهِين [pl. of شَاهِين]. (M, A, Ḳ;) *a kind of bird including the* بَازِي *and the* شَاهِين *and the* يُؤْيُؤ *and the* زُرَق *and the* بَاشِق: (Aḥn, TA in art. بشق:) [like our term "saker," and the French "sacre," &c.:] pl. [of pauc.] أَصْقُرٌ (M, Ḳ) and [of mult.] صُقُورٌ (M, A, Ḳ) and صِقَارَةٌ and صُقَّرٌ; (M, Ḳ:) the last of which is said by Th to be pl. of صُقُور, which is pl. of صَقْرٌ, but [Isd says] I hold it to be pl. of صَقْرٌ: the fem. is ✝ صَقْرَةٌ. (M.) ═ [And accord. to Rcisḳe, as mentioned by Freytag, *A liberal man:* perhaps *a noble man,* as likened to a hawk.] ═ Also, (Ṣ, Ḳ,) and ✝ صَقْرَةٌ, (Ṣ, M, Ḳ,) *Vehemence of the stroke of the sun,* (Ṣ, M, Ḳ,) and *fierceness of its heat:* (Mṣb:) or *the vehemence of its stroke upon the head:* (M:) pl. [of the latter] صَقَرَاتٌ. (Ṣ, A.) ═ Also the former, *Sour milk;* (Ṣ;) [and] so ✝ صَقْرَةٌ: (A:) or *milk rendered sour by a stroke of the sun:* (Sh:) or *milk sour in the utmost degree:* (Aṣ:) or *very sour milk;* as also ✝ صُقْرَةٌ: (Ṣ:) or this latter is *milk that has curdled, and of which the thick part has become separate, and the whey become clear, and that has become sour, so as to be a good kind of sauce.* (L.) One says, جَاءَتْنَا بِصَقْرَةٍ تَزْوِي الوَجْهَ [*She brought us some sour milk, or very sour milk, &c., such as contracts the face, or makes it to wrinkle:* like as one says بِصَيْرَةٍ]. (Ṣ, A, L.) ═ Also, (T, Ṣ, M, Mṣb, Ḳ,) and ✝ صُقْرَةٌ, (M,) [The *exuded, or expressed, juice called*] دِبْس; (Ṣ, Ḳ:) in the dial. of the people of El-Medeench: (Ṣ:) or the دِبْس *of dates;* (M;) or *of fresh ripe dates,* (Mgh, Mṣb,) *before it is cooked;* i. e. *what flows from them, like honey, and what, when it is cooked, is called* رُبّ: (Mṣb:) or the *honey of fresh ripe dates* and *of raisins;* as also ✝ صَقُور: (Ḳ:) or the *honey of fresh ripe dates when it has become dry, or tough:* or *what exudes from grapes,* and *from raisins,* and *from dates, without their being pressed;* (M;) as also ✝ صَقْرٌ: (TA:) or, in the dial. of the Baḥrànees, [or people of El-Baḥreyn,] the *crude* دِبْس, *resembling honey, which flows from baskets of dates when they* [i. e. the dates] *are deposited and congested, in an uncovered chamber,* [so I render مَصْرُح بَيْت مَصْرُح, but the meaning of the epithet is not clear,] *with green earthen pots beneath them.* (AM, TA.) ═ And the former, (صَقْرٌ,) ✝ *Water that has become altered for the worse in taste and colour.* (Ḳ, O, TA. [See also مُصَقَّرٌ and صَقِرَةٌ.]) ═ صَقْرٌ also signifies *A* ذُؤَابَة [or *feather,* i. e. *portion of the hair naturally curled or frizzled in a spiral manner or otherwise,*] *behind the place of the liver* (AO, Ḳ, TA) *of a horse or similar beast,* (Ḳ, TA,) *on the right* and *on the left,* (TA,) *or in the back of a horse:* (AO, TA:) there are two such feathers, (AO, Ḳ, TA,) which are the limit of the back. (AO, TA.) ═ Also, [probably as an inf. n., of which the verb is صَقَرَ,] The *acting the part, or performing the office, of a pimp to*

[men's] wives, or women under covert. (IAar, M, O, K. [In the CK, الحَرَم is erroneously put for الحُرَم.]) Hence the epithet صَقَّار, [as some explain it,] occurring in a trad. [which see below]. (TA.) — And *A cursing of such as is not deserving [thereof]*: pl. صُقُوْر and صِقَار. (K.)

صَقْر a name of *Hell*; a dial. var. of سَقَر [q. v.]. (K.) — صَقْر *Fallen leaves of the [kind of trees called]* عِضَاه, and [particularly] *of the* خَرْط, (M, K,) and *of the* سَلَم, and *of the* طَلْح, and *of the* سَمُر: not so called until they fall. (M.) — See also صُقْر, in two places.

رَطْب صَقِر, (S,) or صَقِيْر, (M, K,) in which the latter word is an imitative sequent, (K,) *Fresh ripe dates containing* صُقْر: (M, K:) [*melliferous*:] or *proper for* دِبْس [or صُقْر]. (S.) — امْرَأَة صَقْرَة *A woman sharp*, or *acute, of mind*, (زَكِيَّة,) [in the CK, erroneously, زَكِيَّة,]) *strong-sighted*. (Sgh, K.)

جَاءَ بِالصَّقْرِ وَالبَقْرِ, (A, K, TA,) and ↑ بِالصَّقَارَى وَالبَقَارَى, (K, TA,) ‡ *He came with lies, and excitements of dissension*: (A, TA:) or *with sheer, and excessive, sheer lying*: (K:) or *with sheer, and excessive, or abominable, lying*: (TA:) each being a name for *that which is unknown*: (K, TA:) and in like manner one says جَاءَ بِالشَّقَرِ وَالبَقَرِ, and بِالشَّقَارَى وَالبَقَارَى mentioned by IDrd, in the Jm; and by Meyd, in the Collection of Proverbs. (TA in art. بقر.) [See also Har p. 390.]

صُقْرَة: see صُقْر, in six places.

صَقَرَة ‡ *Water remaining in a watering-trough in which dogs and asses void their urine*, (O, K, TA,) *altered for the worse in taste and colour*. (TA. [See also صُقْر and صُقْرَة.])

صُقْرَة ‡ *A colour*, of a bird, *in which the* عُضْرُوط [or *dark*, or *ashy, dust-colour*] thereof, or *the blackness* thereof, *is mixed with redness or yellowness*; as being likened to [the colour of] صُقْر [or صَقْر], i. e. دِبْس: a bird of that colour is termed ↑ مُصَقَّر: so in the book entitled "Ghareeb el-Hamásm," by Hoseyn Ibn-'Abd-Allah el-Kátib El-Isbahánee. (TA.)

صُقُور, (so in a copy of the M in two instances, and so in the O in one instance,) or ↑ صُقُوْر, (so in the O in another instance, and so accord. to the K, in which latter it is expressly likened to زُنُّور,) *A wittol, or tame cuckold*; syn. دَيُّوث. (M, K:) or *one who acts the part of a pimp to his own wives, or women under covert*; as also ↑ صُقَّار: (O:) the former epithet occurring in a trad. (M, O.)

صُقَارَى: see جَاءَ بِالصَّقْرِ وَالبَقْرِ, above.

صَقَّار [*A falconer, or rearer of hawks.* (Golius, from Meyd: and so in the present day.) — And] *i. q.* دَبَّاس [*A seller of* دِبْس, or صَقْر]. (O, K.) — Also † One who is *in the habit of cursing* (M, O, K) *those who are not deserving [of being cursed]*: (M, O, K:) and † *a calumniator*: and † *an unbeliever*. (M, O, K.) The Prophet, being asked the meaning of صُقَّار, (M, TA,) or of سَقَّارَة, (T, TA,) or of صُقَّارُوْن, (O,) occurring in a trad., said † *Young people who shall be in the end of time, whose mutual greeting will be mutual cursing*. (T, M, O, TA.) See also صُقُور.

صُقُوْر: see صُقُور.

صَاقِر, applied to a صَقْر [or hawk] *Sharp-sighted*. (K.)

صَوْقَر: see صَاقُور.

صَاقِرَة A *calamity*, (M, K,) or *a vehement calamity*, (O,) *befalling*. (M, K.)

صَاقُور [*A pickaxe*;] *a large* فَأْس (AA, S, M, K) *with one slender head, with which stones are broken*; (AA, S, M;) *i. q.* مِعْوَل; (AA, S, A;) and ↑ صَوْقَر signifies the same; (M, K;) [but] this latter is expl. by IDrd as meaning *a thick* فَأْس *with which stones are broken*. (TA.) — And † *The tongue*. (M, K.) — See also what next follows.

صَاقُورَة The *inner side of the cranium, over the brain*, (M, K, TA,) *as though it were the bottom of a bowl*: in the T said to be termed ↑ صَاقُور. (TA.) — And صَاقُورَة, (M,) and الصَّاقُورَة, (M, K,) a name of † *The Third Heaven*. (M, K.)

صَوْقَرِيْر *A cry of a bird*, (M, K,) *with a reiteration*, (M,) *resembling the sound of this word*. (M, K.)

أَصْقَرُ in the following saying, (M,) هٰذَا التَّمْر أَصْقَرُ مِنْ هٰذَا *These dates have more* صُقْر *than these*, (AHn, M, K,) has no verb. (M.)

صُقْرَة Milk *that is sour and disagreeable*: (Ibn-Buzurj, TA:) and ↑ مُصْقِرَة signifies milk *intensely sour*. (TA in art. صبر.)

رُطَب مُصَقَّر *Fresh ripe dates*, (A,) or *fresh ripe dates that have become dry*, (S,) *upon which is poured* دِبْس (S, A) *of ripe dates*, (A,) *in order that they may become soft*: and sometimes it occurs with س; for they often change ص into س when there is in the word ق or ط or غ or خ; as in بَسَاق and صِرَاط and صَدْغ and سَمَاغ: (S:) or *excellent fresh ripe dates, picked from the raceme, which are put into [earthen vessels of the kind called]* بَسَاتِيْن [pl. of بُسْتُوقَة (in the TA erroneously written بَسَاتِين)], *and upon which* صُقْر *is poured*: they remain moist and good all the year. (AHn, L.) — And صَقْر مُصَقَّر ‡ *Water altered for the worse [in colour, as though* صُقْر, i. e. دِبْس, *had been mixed with it]*. (M. [See also صَقْرَة and صَقْرَة.]) — And طَائِر مُصَقَّر † *A bird of the colour termed* صُقْرَة, q. v. (TA.)

مُصَقِّر One *who hunts with hawks*. (A,* TA.)

مُصَيْقِر A day *intensely hot*: the two مs in this word are augmentative. (TA.) — See also مُصَقْرِف.

صقع

1. صَقَعَهُ, (S, Mgh, O, K,) aor. ـَ, (O, Mgh, K,) inf. n. صَقْع, (O,) *He struck him*, or *beat him*: (K:) or *he struck* [or *slapped*] *him with his expanded hand*: (TA:) [like صَفَعَهُ:] or, (S, Mgh, O, K,) as also ↑ صَوْقَعَهُ, (O, K,) *he struck him* (S, Mgh, O, K) *upon his head*, (O, K,) or *upon his* صُوْقُعَة (S, O,) [i. e.] *upon the top of his head*: (Mgh:) this last is the primary signification: and hence, metaphorically, *he struck him*, or *beat him*, in an unrestricted sense: (Mgh,* O, TA:) and *he struck it*, namely, a dry, or tough, and solid thing, with a similar thing; as, for instance, a stone with a stone, and the like: or, as some say, *he struck it*, namely, anything dry, or tough. (TA.) It is said in a trad., respecting Munkidh, صُقِعَ أُمَّهُ i. e. *He was struck on the top of his head*: (O:) or *he had his head broken so that the wound reached the membrane over his brain*. (TA.) — One says also, صَقَعَ بِهِ الأَرْض (O, K) *He threw him down, or prostrated him, on the ground*; (K;) [lit.] *he smote the ground with him*. (Ibn-'Abbád, O.) — And صَقَعَتْهُ الصَّاعِقَة *i. q.* صَعَقَتْهُ الصَّاعِقَة (S, O, K,) *The thunderbolt smote him*. (TA.) And صُقِعَ *He was smitten by a thunderbolt*; *i. q.* صُعِقَ; of the dial. of Temeem: (O:) and so صُقِعَ; (K, TA:) like صُعِقَ. (TA.) — And صَقَعَهُ بِنَبِيّ *He branded him*, or *marked him by cauterizing, upon his head*, [or *his* صُوْقُعَة,] or *his face*. (O, K.) — And صَقَعَ الثَّرِيدَةَ, aor. and inf. n. as above, *He ate the* ثريدة [or *mess of crumbled bread with broth*] *from its* صُوْقُعَة [or *top, or upper part, or hollow made therein*]. (TA. [See also Q. Q. 1.])

صَقَّعَ also signifies The *raising of the voice*: (O, TA:) and the *uttering it by consecutive emissions*. (TA.) You say, صَقَّعَ بِصَوْتِهِ *He raised his voice*. (TA.) And hence, (TA,) صَقَعَ said of a cock, (S, O, K,) aor. ـَ, (O,) inf. n. صَقْع and صَقَاع (IDrd, O, K) and صَقِيع, (K,) *He* [*crowed*, or] *uttered a cry*: (IDrd, S, O, K:) and so صَقَّعَ. (S.) — And, accord. to IAar, The *being eloquent in speech, and lighting upon the* [*proper*] *meanings*. (TA.) — صَقَّعَ بِضَرْطَة, said of an ass, *He emitted a sounding wind from the anus, in a moist and dispersed state*. (Ibn-'Abbád, O, K.) — صَقَعَ البَيْتَ *He attached to the tent the rope called* صِقَاع [q. v.]. (Az, O, TA.) — And صَقَعَ, (S, O, K,) said of a man, (K,) *He went away*, (S, O, K, TA,) فِى كُلِّ النَّوَاحِى [*in all directions*]: (TA:) one says, أَيْنَ مَا أَذْرِى صَقَعَ, (S, O, TA, [but in the second, مَا is put in the place of أَيْنَ,]) and بَقَعَ, (TA,) meaning *I know not whither he went away*: (O, TA:) and the verb is seldom used in this sense without the particle of negation. (TA.) Or it signifies, (K,) or signifies also, (O,) or so صَقَعَ, (S, TA,) like فَرَجَ, not صَقَعَ, (TA,) *He deviated from the way*, (S, O, K, TA,) *and alighted, or descended and abode, alone, by himself*: (TA:) or *he deviated from the way of goodness and generosity*. (IF, O, K, TA.) And صَقَعَ signifies The *going astray*; *losing one's way*; or *becoming lost*; and *perishing*;

or *dying*. (TA. [But I think that this is probably a mistranscription for صَقَعٌ, inf. n. of صَقِعَ.])

You say also, صَقَعَ فُلَانٌ نَحْوَ كَذَا *Such a one repaired towards such a thing*. (TA.) — And صَقِعَ, aor. ـَ, (A'Obeyd, Ṣ,) inf. n. صَقَعٌ, صَقِعَتِ البِئْرُ *The well collapsed; or broke down*. (A'Obeyd, Ṣ, K.*) = صَقِعَتْ, (TA,) inf. n. صَقَعٌ, (O, K, TA,) said of horses, and of birds, &c., *They became white* (O, K, TA) *in the* [صَوْقَعَة, or] *uppermost part of the head*, (TA,) *or in the middle of the head*. (O, K.) — And [the inf. n.] صَقَعٌ, in relation to the head, signifies *The being bald*: or, as some say, *the going away of the hair*. (TA.) = صَقِعَتِ الأَرْضُ *The earth, or ground, became overspread with the* صَقِيع [i. e. *hoar-frost, or rime*]; (Ṣ, O, Mṣb, K;) as also ↑ أُصْقِعَتْ; each with ḍamm. (IDrd, K.)

2. صقّع لَهُ, inf. n. تَصْقِيعٌ, *He swore to him respecting a thing*: (Ibn-'Abbád, O, K:) and so بِكَذَا, inf. n. تَبْقِيعٌ. (Ibn-'Abbád, O.)

4. اصقع *He* (a man, O, TA) *entered upon* [*a time, or a tract, of*] صَقِيع [i. e. *hoar-frost, or rime*]. (IDrd, O, K, TA.) = And اصقع الصَّقِيعُ, الأَرْضَ, (K, TA,) and الشَّجَرَ, (O, TA,) *The* صقيع [*or hoar-frost*] *fell, or lighted, upon the earth, or ground*, (K,* TA,) *and the trees*. (O, TA.) And أُصْقِعَتِ الأَرْضُ see 1, last sentence. And أُصْقِعَ النَّاسُ *The men, or people, became overspread with the* صَقِيع. (TA.)

Q. Q. 1. صَوْقَعَهُ: see 1, first sentence. — صَوْقَعَ الثَّرِيدَةَ *He spread evenly the* ثريدة [*or mess of crumbled bread moistened with broth*]. (TA.)

صُقْعٌ *A district, quarter, or tract*, syn. نَاحِيَةٌ, (Ṣ, O, Mṣb, K,) *of a country*: (Mṣb:) and *a place, region, quarter, tract, or point, towards which a person, or thing, goes, tends, or is directed*; syn. جِهَةٌ: and *a place of alighting, or of descending and stopping or sojourning or abiding or lodging or settling; or a place of abode or settlement*; syn. مَحَلَّةٌ: (Mṣb:) pl. [of pauc.] أَصْقَاعٌ, (O, TA) and pl. pl. أَصَاقِيعُ: (TA:) and صُقْعَةٌ is a dial. var. thereof. (IJ, TA; and K in art. صقع.) One says, مِنْ أَىِّ صُقْعٍ أَنْتَ i. e. مِنْ أَىِّ هٰذِهِ الصُّقْعِ النَّاحِيَةِ [*Such a one is of the people of this district*, &c.]. (Ṣ, O.) And هُوَ فِى صُقْعِ بَنِى فُلَانٍ *He is in the* نَاحِيَة [*or district*, &c.], and the مَحَلَّة [*or place of alighting*, &c.], *of the sons of such a one*. (Mṣb.) See also مَصْقَعٌ. — Also *A part, or portion, of the surrounding and inferior sides of a well*: pl. أَصْقَاعٌ: but the more approved word is with س. (TA.)

صَقْعٌ inf. n. of صَقِعَ. (Ṣ, &c.) — Also *An affection like* غَمٌّ, [i. e.] *that takes away the breath*, (يَأْخُذُ بِالنَّفَسِ, Ṣ, O, K, [in the CK, بِالنَّفْسِ,]) *by reason of the vehemence of the heat*. (Ṣ, O, K.)

صَقْعٌ [*Smitten by a thunderbolt*: (see its verb, صَقَعَ:) or] *smitten as by a thunderbolt* from the enemy: so accord. to some: (O, TA:) 'Ows Ibn-Ḥajar says,

• أَبَا دَلْهَمَةَ مَنْ لِحَيِّ مُقْفِرِ •
• صَقِيعٍ مِنَ الأَعْدَاءِ فِى شَوْأَلِ •

(Ṣ,* O, TA, but in the TA أَبَا) [which may be rendered *O Aboo-Dulejjeh, who is for a solitary tribe, smitten as though by a thunderbolt from the enemies, in Showwál* (which was, in the time of the poet, a cold month)?]: or, accord. to Iḥṣr, the meaning here is, *in a state of retirement, remote from the enemies*; (Ṣ,* O;) for when the winter pressed severely upon the man, he used to retire to a distance, lest a guest should alight at his abode; the enemies being the strange guests; and by saying فِى شَوْأَل, he means that the cold was in Showwál: (O, TA:) or صَقِيع means *absent and remote, so that one knows not where he is*: or *that has gone away, and alighted alone, or by himself*: (TA:) [pl. صُقَعَى:] see an ex. voce صَقِيع. — وَقَعَ أَرْضٌ صَقِيعَةً, (TA,) and ↑ مَصْقُوعَةً, *Earth, or ground, overspread with the* صَقِيع [i. e. *hoar-frost, or rime*]: (Ṣ, Mṣb, TA:) and in like manner, شَجَرٌ صَقِيعٌ, and ↑ مَصْقُوعٌ, *trees overspread with the* صَقِيع. (TA.)

صَقْعَةٌ *Inteneness of cold*; from الصَّقِيع [meaning "hoar-frost," or "rime"]. (TA.)

صَقْعَةٌ *A whiteness in the middle of the head* of a horse and of a bird &c.; (Ṣ, O, K;) or *in the middle of the head* of a black sheep or goat, accord. to Abu-l-Wáṣi'. (TA.)

صَقْعَان *Stupid, dull, or wanting in intelligence*: but this is a vulgar word. (TA.)

صَقَعِىٌّ The *first increase, or offspring*, (نِتَاج,) [*of sheep, or goats,*] *when the sun smites* (تُصْقِعُ) *the heads of the lambs or kids*: (Aboo-Naṣr, O, K: [in the CK, الشَّهْر is erroneously put for الشَّهِير:]) and some of the Arabs call it the تَحْسِيسَى: then is the قَيْطِىّ, after the صَقَعِىّ: (Aboo-Naṣr, TA:) it is also expl. as signifying *such as is brought forth in the* [*period called*] صَقْرِيَّة: (TA: [but see صَقَرِىّ:]) and, (O, K,) accord. to AZ, (O,) the *young camel that is brought forth in* [*the time of*] the صَقِيع [i. e. *hoar-frost, or rime*]; which is of the best of the increase [of camels]. (O, K.)

صِقَاعٌ *A piece of rag with which a woman protects her* خِمَار [*or muffler*] *from the oil* [*in her hair*], (Ṣ, O, K, TA,) *putting it on her head*; (TA;) as also ↑ صَوْقَعَةٌ: (K:) or this latter signifies *a thing by which the head is protected*, such as *a turban* and a خِمَار and a بُرْدَة. (TA.) — And The [*woman's face-veil termed*] بُرْقُع (Ṣ, O, K) is sometimes thus called. (Ṣ, O.) — And *A thing with which a she-camel's nose is bound*, (Ṣ, O, K, TA,) as expl. in art. درج [voce دُرْجَة, (Ṣ,) *when they desire her to affect her young one or the young one of another*: or, accord. to A'Obeyd, a *piece of rag with which her eyes are bound*; that with which her nose is bound, [or stopped, (see 1 in art. طأر,)] when she is made to affect a young one not her own, being termed عِمَامَة. (TA. [But see دُرْجَة.]) — And *A mark made with a hot iron upon the* قَذَال [*or back of the head*] *of a camel*. (Ibn-'Abbád, O, K.) — And *An iron thing that is in the place of* [*the kind of curb called*] the حَنَكَة *of the bit*. (O, K.) — And *A thing that is next to the head of the horse, beneath the larger* بُرْقُع. (TA.) — The صِقَاع of a tent (جَبْهَة) is *A rope that is extended from its top, and pulled tight, the two ends of which are tied to two pegs, or stakes, stuck into the ground, when the wind is violent and it is feared that the tent may be thrown down*. (O, TA.)

صَقِيعٌ The جَلِيد [i. e. *hoar-frost, or rime,*] *that nips, or blasts,* (lit. *burns,* [see حَرِيق,]) *the plants, or herbage*; (Mṣb;) *what falls from the sky in the night, resembling snow*. (Ṣ, O, K.) = Also *A species of* زُنْبُور [*or hornet*]: (O, K:) so says AḤát, as having been heard by him from a man of Eṭ-Ṭáïf. (O.)

صَاقِعٌ [*Deviating from the truth*; as is indicated in the TA: and hence,] *a liar*: (TA:) one says, صَهْ صَاقِعٌ i. e. *Be silent, O liar*. (Yoo, O, K.)

صَاقِعَةٌ *i. q.* صَاعِقَةٌ [i. e. *A thunderbolt*]: (Fr, Ṣ, O, K:) of the dial. of Temeem: pl. صَوَاقِعُ. (TA.) [See also صَاعِقَةٌ.]

صُوْقَعَةٌ The *place of the whiteness termed* صُقْعَة *in the head* of a horse and of a bird &c.: (Ṣ:) or the *middle of the head* [in an absolute sense]: (O, K:) or the *top, or uppermost part, [of the head, or] of the* [*cap called*] كُمَّة, and *of the turban*. (O, K, TA: all in art. صمع. [See 1 in that art., where this last meaning is assigned to صُوْقَعَة.]) — And *A turban* [itself]: (O, K:) and *any other thing that protects the head*: (TA:) accord. to IDrd, *a piece of rag which a woman puts upon her head as a protection*. (O. See صِقَاع, first sentence.) — *A piece of rag which is tied upon the top of the* [*kind of women's camel-vehicle called*] هَوْدَج, *and which the wind blows about*. (TA.) — The *head* [or *top*] of the [woman's face-veil called] بُرْقُع. (IAṣr, TA in this art. and voce شِمَام [q. v.].) — The *hollow* (وَقْرَة) [*that is made in the upper part of a dish*] of ثَرِيد [or crumbled bread moistened with broth]: (Ṣ, O, K, TA:) or the *top, or upper part, of* ثريد. (TA.) — Also The *place* of a battle *in which is much smiting*. (IDrd, O, K.)

أَصْقَعُ, applied to a horse, and a bird, &c., *Having a whiteness in the middle of the head*: (Ṣ, O, K:) or a horse *white in the top of his head*: (Mgh:) fem. صَقْعَاءُ. (Ṣ, O, K,) applied to an eagle (عُقَاب), (Ṣ, O, TA,) and to a female ostrich [&c.]. (TA.) — الأَصْقَعُ *A certain bird, resembling the* عُصْفُور [*or sparrow*], *in the feathers and head of which is a whiteness, found near water*; mentioned [in the K] in art. صقع [as with س in the place of ص]: (TA:) accord. to Kṭr, (O, TA,)

the bird called الصُّقَارِيَةُ [q. v.]: (O, K, TA:) you may form its pl. after the manner of substs. [i. e. saying أَصَاقِعُ], because it is an epithet in which the quality of a subst. predominates; or after the manner of the epithet [i. e. saying صُقْعٌ]. (TA.) — Accord. to AHát, الصُّقْعَانُ signifies *A [bird such as is termed]* دُهْلَة [q. v.], *of a dingy colour, small, with a yellow head, short in the* زِمَّى [or *tail*] *and the legs and the neck:* (TA:) or, accord. to him, the صَقْعَة with a yellowness is *a* دُهْلَة *of a dingy yellow colour, small, short in the* زِمَّى *and the legs and the neck:* and all دُهْل are with the Arabs of the [birds termed] عَصَافِير and حُمْر: but the صَقْعَة with a blackness is *a* دُهْلَة *of a dingy reddish colour, black in the head, and short in the* زِمَّى *and the neck.* (O.) — الأَصْقَعُ also signifies *The forelock* of a horse: or *the white forelock* thereof. (TA.) — And الصَّقْعَانُ, *The sun.* (Ṣ, O, K.)

مَصْقَعٌ *A place towards which one tends, repairs, or betakes himself.* (TA.)

مُصْقَعٌ: see صَقِعٌ, last sentence.

خَطِيبٌ مِصْقَعٌ *An eloquent speaker or orator or preacher:* (Ṣ, O, K:) or one *loud in voice:* (K:) or one *who is not impeded in his speech, and who does not reiterate in speech by reason of inability to say what he would, or is not unable to find words to express what he would say:* (Kutébeh, O, K:) or one *who is skilful, and penetrating, or effective, in his speech:* (O:) or one *who goes into every* صُقْع, i. e. نَاحِيَة, [meaning *province,*] *of speech:* (TA in this art. and in art. رطع:) [said to be] from الصُّقْع meaning "the raising of the voice;" (O, TA;*) or from الصُّقْع [expl. above]; or, as some say, from صَقَعَهُ meaning "he struck him upon his صُوقَعَة;" but this last derivation is far-fetched: (TA:) pl. مَصَاقِعُ. (O, TA.)

أَرْضٌ مَصْقُوعَةٌ: see صَقِيعٌ, last sentence.

صقل

1. صَقَلَهُ, (Ṣ, M, O, Mṣb, K,) aor. ¹, (M, Mṣb,) inf. n. صَقْلٌ (Ṣ, M, O, Mṣb) and صِقَالٌ, (Ṣ, O, Mṣb,) or the latter is a simple subst., (M, K,) *He polished it;* (Ṣ, M, O, Mṣb, K;) i. e. a thing, (M,) or a sword, (Ṣ, O, Mṣb,) and the like: (Mṣb:) and so صَقَلَهُ. (Ṣ.) — صَقَلَ النَّاقَةَ † *He* (a man, AA, O) *made the she-camel lean, or light of flesh:* (AA, O, K:) and in like manner it is said of journeying: (AA, O:) and in like manner also, صَقَلَ الفَرَسَ *the horse:* (Sh, TA:) or this means *he tended the horse well, with the coverings for protection from cold, and with fodder, and took good care of him.* (TA. [See صِقَالٌ, below.]) — صَقَلَهُ بِالعَصَا † *He struck him, or beat him, with the staff, or stick,* (Z, O, K, TA,) *and disciplined him.* (Z, TA.) — And صَقَلَ بِهِ الأَرْضَ † *He flung him upon the ground* (lit. *smote the ground with him*). (Aboo-Turáb, O, K.) — صَقِلَ, aor. ⁶, inf. n. صَقَلٌ, *It* (a thing, such as iron, and copper,) *was smooth, solid, and impenetrable to water.* (Mṣb.) — And صَقِلَ, inf. n. صَقَلٌ, *He* (a man) *differed, or varied, in his gait, or manner of walking.* (Ibn-'Abbád, O.)

صَقْلٌ, (so in a copy of the M,) or صُقْلٌ, (K,) [the former, if correct, perhaps a contraction, by poetic license, of صُقْلٌ, for which it is not a mistranscription, as is shown by a verse cited as an ex. of it in the M,] *Light, or active;* applied to a beast (دَابَّة). (M, K.)

صُقْلٌ The خَاصِرَة [or *flank*]; as also صُقْلَةٌ: (Ṣ, M, O, K: [in the CK, erroneously, صَقْلَة:]) the former, in this sense, said by AA to be from صَقَلَ النَّاقَةَ: (TA:) seldom is the صُقْلَة of a horse long except his sides be short, which is a fault: (Ṣ, O:) and the صُقْلَانِ are the قُرْبَانِ [by which may be meant either the *two flanks* or the *two portions between the groin and the armpit on each side*] of a دَابَّة [i. e. horse or similar beast] &c. (M.) And The جَنْب [or *side*]. (M, K.) حُمُرُ صُقْلٍ means *Asses having smooth and fat bellies.* (Ibn-'Abbád, TA in art. زحلف.) — And *i. q.* نَاحِيَة [meaning *A district, quarter, tract,* &c.]: (O, TA:) so in the saying, أَنْتَ فِي صُقْلٍ [*Thou art in a vacant district* &c.]; like خَالٍ. (TA.) — See also صُقْلٌ.

صَقَلٌ *Length of the flanks;* in a horse: (Ṣ, O:) or *depression* (انْبِضَام) *of the flank.* (M.)

صَقِلٌ A horse *long in the flanks:* (Ṣ, O:) or *long in the flanks and short in the sides:* (AO, TA: [see صُقْلٌ:]) and (O) *having little flesh,* (O, K, TA,) *whether long or short,* (O, K,) or *whether long in the flank or short.* (TA.) — Also, applied to a man, (Ibn-'Abbád, O,) *Differing, or varying, in his gait;* or *manner of walking.* (Ibn-'Abbád, O, K.)

صُقْلَةٌ: see صُقْلٌ. — Also *Leanness, or lankness in the belly, and slenderness.* (TA.)

صِقَالٌ an inf. n. of صَقَلَهُ. (Ṣ, O, Mṣb,) or a simple subst. (M, K.) [See 1, first sentence.] — صِقَالُ الفَرَسِ † *The tending of the horse well, taking good care of him, supplying him with fodder and fattening him.* (Ṣ, M, O,* K.) One says, فِي صِقَالِهِ [*The horse is in his state of good tending and feeding*]. (Ṣ, O.) [See also 1, second sentence.] — Also The *belly.* (K.)

صَقِيلٌ A thing, (M,) or a sword, (Mṣb,) [and the like,] *Polished;* as also مُصَقَّلٌ. (M, Mṣb, K.) — And A thing, such as iron, and copper, *smooth, solid, and impenetrable to water.* (Mṣb.) — [Also, as a subst., implying the meaning of an epithet,] *A sword.* (Ṣ, TA.)

صَقَّالٌ: see صَيْقَلٌ.

صَاقِلٌ *Polishing:* pl. صَقَلَةٌ. (Ṣ, M, Mṣb, K.)

صَيْقَلٌ One *who practises the art of polishing* (Ṣ, M, O, Mṣb, K) *and sharpening* (M, K) *swords* (Ṣ, M, O, Mṣb, K) and *the like:* (Mṣb:) [commonly called in the present day صَقَّال:] pl. صَيَاقِلَةٌ (Ṣ, M, O, Mṣb, K) and صَيَاقِيلُ: (so in a copy of the M:) the *s* in the former pl. is affixed irregularly, as in مَلَائِكَةٌ and قَشَاعِمَةٌ. (M.)

مِصْقَلٌ: see the next paragraph. — Also, applied to a speaker, an orator, or a preacher, *i. q.* مِصْقَعٌ, (M, K,) used by a poet in the sense of the latter word, i. e. as meaning *Eloquent.* (Th, M.)

مِصْقَلَةٌ (Ṣ, M, O, K, KL) and مِصْقَلٌ (KL) *An instrument,* (Ṣ, M, O, KL,) or a خَرَزَة [which may here mean either a *bead-shaped stone* or a *shell*], (K,) *with which one polishes* (Ṣ, M, O, K, KL) *a sword* (Ṣ, O, KL, TA) *and the like,* (Ṣ, TA,) *a knife,* (KL,) *a mirror, a garment, or piece of cloth,* and *paper.* (TA.)

مَصْقُولٌ: see صَقِيلٌ. — مَصْقُولُ الكَبِدِ means † *Milk overspread with a pellicle:* (O,* TA:) a rájiz says,

فَبُهْ إِذَا مَا أَهْتَافَ أَوْ تَهَيَّفَا
يُبْقِي الدُّوَابَاتِ إِذَا تَرَشَّفَا
عَنْ كُلِّ مَصْقُولِ الكَبِدِ قَدْ صَفَا

[*And he, when he thirsts, or experiences the hot south-west wind* (التَّهَيُّف), *leaves only the pellicles when he sucks in with his lips from every quantity of milk overspread with a pellicle, that has become clear*]: accord. to Aṣ, it means the *froth of milk:* (TA:) IAṣr explained it accord. to its apparent signification, as used in a verse of 'Amr Ibn-El-Ahtam El-Minḳaree, (O, TA,) i. e. as meaning a [glossy] red حُمَّة; [a sense not indicated by that verse, and clearly inconsistent with the ex. cited above;] and when told how Aṣ had explained it, replied that, when he had said it, he was ashamed to retract it. (TA.)

صك

1. صَكَّهُ, (Ṣ, O, Mṣb, K,) aor. ¹, (TA,) inf. n. صَكٌّ, (Mgh,* Mṣb, TA,) *He struck him,* or *it:* (Ṣ, Mgh, O:) or *he struck him,* or *it, vehemently, with a broad thing;* or *in a general sense,* (K, TA,) *with anything whatever:* (TA:) or *he slapped him with his hand,* i. e. *struck him with his expanded hand,* (Mṣb,) like لَطَمَهُ, (TA in art. لطم, &c.,) *upon the back of his neck,* or *upon his face.* (Mṣb.) Hence, in the Ḳur [li. 29], فَصَكَّتْ وَجْهَهَا (Ṣ, TA) *And she slapped her face with her hand;* syn. لَطَمَتْ. (Jel.) And صَكَّ البَازِي صَيْدَهُ *The hawk, or falcon, struck his prey with his foot, and so cast it down.* (Ḥam p. 720.) And [hence, app.,] one says, خُذْ هٰذَا أَوَّلَ صَكٍّ, meaning أَوَّلَ مَا أَصُكُّ بِهِ [*Take thou this on my first striking with it*]: and so أَوَّلَ صَوْكٍ. (O, TA.) — Also *He pushed him,* or *thrust him;* (Aṣ, TA;) like دَكَّهُ and لَكَّهُ. (TA in art. دك.) — And صَكَّ البَابَ *He shut, or closed the door:* (Ṣ, O, Mṣb, K:) or *he locked the door.* (Lth, O, K.) — And صَكَّ, aor. and inf. n. as above, *He wrote what is termed a* صَكّ [expl. below]. (Mṣb.) — صَكِكْتُ, (Ṣ, O, K,) like مَلِلْتُ, (K,) third pers. صَكِكَ, (MA, in which it is mentioned

as said of an ass,) [and it is also implied in the TA that the third pers. is صَكِكَ, like نَجِجَتْ said of the eye, and some other instances, which are extr.,] a verb of the class of تَعِبَ, (Msb,) inf. n. صَكَكٌ, (S, Mgh,* O, Msb, K, TA,) [in the CK صَكِيكًا is erroneously put for صَكَكًا, and it seems from what follows that صَكٌّ is also an inf. n. like صَكَكٌ,] *Thou wast knock-kneed:* (S, O, Msb:) or *thou hadst a colliding* (اضْطِرَاب) *of the knees*, and [when used in relation to an ostrich or a horse or the like] *of the* عُرْقُوبَانِ [which evidently means here, as in many other instances, the *hocks*]: (K:) [for] the verb is used in relation to a man, (S, O, K, TA,) and to other than man: (TA: [and the same is implied in the S and O, as is shown voce أَصَكُّ:]) صَكَكٌ [sometimes particularly] signifies the *colliding of the knees* [or *of the hocks*] *in running, so that it makes a mark*, or *scar, upon each of them*: (TA:) [and it is said that] this word, (Mgh,) or صَكٌّ, (TA, [perhaps a mistranscription for صَكَكٌ,]) signifies the *colliding of the* عُرْقُوبَانِ. (Mgh, TA.)

3. صاكّهُ [*He struck him*, or *it*; or *struck him, or it, vehemently, with a broad thing, or with anything*; or *slapped him with his hand*; *being struck, &c., by him*]. (Ham p. 313.)

8. اِصْطَكَّا *They* (two men, O, TA, and two bodies, TA) *struck each other*. (O, TA.) One says, تَصْطَكُّ رُكْبَتَاهُ [*His two knees collide, or knock together*]. (S, O, Msb.*) And اِصْطَكُّوا بِالسُّيُوفِ *They struck one another with the swords*. (TA.)

صَكٌّ inf. n. of صَكَّ. (Mgh,* Msb, TA.) — Also a Pers. word (S, O) arabicized, (S, Mgh, O, TA,) *A certain writing*, (S, O, K,*) *called in Pers.* چَك; (O,) or چك; (TA:) *a debenture, or written acknowledgement of a debt* (Mgh, Msb) *of money or property, or of some other thing*: (Mgh:) and *a written statement of a commercial transaction, purchase or sale, transfer, bargain, contract, or the like*: (Msb, TA:) *i. q.* سِجِلّ [in this last sense or in the senses next following]: (S and TA in art. سجل:) *a* سِجِلّ *of a* قَاضِى [i. e. *a scroll, or signed and sealed, statement of a judicial decision; a judicial record*; or the *record of a judge, in which his sentence is written*]: (KL:) and *a written order for the payment of subsistence-money, or of a stipend, salary, pension, or allowance*; which some persons used to sell, but the selling of which is forbidden: (Msb, TA:) pl. [of pauc.] أَصُكٌّ and [of mult.] صُكُوكٌ and صُكُوفٌ. (S, O, Msb, K.) [Hence,] لَيْلَةُ الصَّكِّ *The night of the middle [of the month] of Shaabán*; because in it are written the صِكَاك of the allowances of subsistence [of individuals]: also called لَيْلَةُ البَرَاءَة. (O, TA.) [Hence also] صَكُّ الْمُسَافِرِ *The traveller's pass, given him to prevent any one's offering opposition to him*. (A and Mgh in art. جوز.)

صَكَّةٌ The *vehemence of the midday-heat in summer*: (K:) or the *most vehement heat of midday in summer*: (S:) and it is prefixed to مَهَى: (K:) one says, لَقِيتُهُ صَكَّةَ مَهًى, (S, O,) a prov., meaning *I met him in the most vehement heat of midday in summer when the heat almost blinded by its vehemence*: (Lḥ, O, TA:) for مَهًى is said to be an abbreviated dim. of أَمْهَى: (S, O, TA:) and by it is said to be meant the gazelle, because he is dazzled and confounded in the midday-heats of summer, and knocks against the thing that is before him: some say, صَكَّةُ حُمَيٍّ from حُمِيَتِ الشَّمْسُ: and some assert that مَهًى means the *heat, itself*: (O, TA:) or it is the name of a certain man [as will be found expl. in art. مهى, with variations of this saying]. (S, O, K, TA.)

صَكَاكٌ The *air* [*or atmosphere, between heaven and earth*]; like سَكَاكٌ; (Ibn-'Abbád, O, K;) a dial. var. of the latter word. (Ibn-'Abbád, O.)

صَكِيك *Weak*: (IAmb, Hr, K, TA:) of the measure مَفْعُولٌ in the sense of the measure فَعِيلٌ [lit.] meaning *one who is struck* much, or often, because deemed weak. (TA.)

صَكَّاكٌ [*A writer of the statements termed* صِكَاك, pl. of صَكٌّ: or, accord. to Golius, as on the authority of Meyd, *an actuary, who commits to writing the sentences of the judge*].

أَصَكُّ *Knock-kneed*: (S, O, Msb:) or *having a colliding* (اضْطِرَاب) *of the knees*, and [when used in relation to an ostrich or a horse or the like] *of the* عُرْقُوبَانِ [which evidently means here, as in many other instances, the *hocks*]; and also صَكٌّ; (K;) which latter [in this sense is rare, and is written in the CK مَصَكٌّ, but] is with kesr to the ع: (TA:) thus applied to a man; (S, O, K, TA;) and to other than man; (TA;) [i. e.] applied also to a horse; (O;) and to an ostrich, because he is long in step, long-legged, and sometimes, or often, his رُكْبَتَانِ [here improperly used as meaning "hocks"] being near together, his legs strike each other: (S, O:) and a man is also said to be أَصَكُّ الرِّجْلَيْنِ: (TA:) the fem. is صَكَّاءُ: (Mgh, Msb:) and the pl. is صُكٌّ. (TA.) — Also One *whose teeth, both the* أَسْنَان *and the* أَضْرَاس, *cleave close together*: like أَصَكّ. (Az, TA.) — See also the next paragraph.

مِصَكٌّ *Strong*; (S, O, K;) applied to a man; and to other than man; (K;) [i. e.] applied to a camel, and to an ass, (S, O,) as in a verse cited in the last paragraph of art. سبر; (O;) and مِصَكٌّ signifies the same: (K:) the fem. of the former is with ة; (S, O, TA;) which is held by Sb to be rare; for epithets of the measures مِفْعَلٌ and مِفْعَالٌ seldom have ة affixed to denote the fem. (TA.) — One says also مِصَكٌّ لِلرُّؤُوسِ [app. meaning *A head strong to butt*, or *knock, against other heads*]. (K in art. رأس.) — See also أَصَكُّ. — Also *A lock*; syn. مِغْلَاقٌ. (K.)

مُصَكْصَكٌ: see what follows.

مُصَكْصَكٌ and مُصَمْكَكٌ are epithets applied to a camel, [app. as meaning *Fleshy*;] as though flesh were thrust (صُكَّ, i. e. رُكَّ,) into him. (O.)

صكر

1. صَكَرَهُ, (S, K,) [aor. ـُ,] inf. n. صَكْرٌ, (TA,) *He* (a man, Fr, S) *struck him*, or *it*. (Fr, S, K.) See also صَاكَرَهُ. — And *He* (a man, Fr, Aṣ, S) *pushed, thrust, or repelled, him*, or *it*. (Fr, Aṣ, S, K.) — And one says of a horse, يُصَكِّرُ, (S,) or صَكَّرَ عَلَى ثَنْيِ اللِّجَامِ, (K,) or صَكَّرَ عَلَى ثَنْيِ لِجَامِهِ, (TA,) *The horse champs*, (S,) or *champed*, (K,) *his bit*, (S, K,) or *the* ثَنْي *of the bit*, (TA,) *and stretches forth his head*, (S,) or *then stretched forth his head, as though desiring to contend for superiority [with his rider]*. (K.)

صَكْرَةٌ *A vehement shock, collision, impetus, push, or thrust*, (Lḥ, S, K, TA,) *with a stone or some other thing*. (Lḥ, TA.)

صَكْرٌ *i. q.* أَصْفَاقٌ [which means Camels' *feet*, and *boots*; probably, here, the former: in the TK it is expl. as meaning the *hoofs* of camels: and it is there said that the sing. is صَاكِرٌ]. (K.)

صَوَاكِرُ *Calamities, misfortunes, or evil accidents*. (K.) The Arabs say, صَكَّتْهُ صَوَاكِرُ الدَّهْرِ [*The calamities of fortune smote him*; or *may the calamities of fortune smite him*]. (S.)

صل

1. صَلَّ, aor. يَصِلُّ, inf. n. صَلِيلٌ, *It sounded*; or *made, produced, emitted, or sent forth, a sound*; (S, M, O, K;) as also صَلْصَلَ, inf. n. صَلْصَلَةٌ, مَصْلَصَلٌ, (M, K, [in the CK صَلْصَلًا is erroneously put for مَصْلَصَلًا,]) or مَصْلَصَلٌ may be a n. of place; (M;) and صَلْصَلَةٌ [sometimes, or always, implies repetition, as will be shown by what follows, or], accord. to Lth, is more intensive, or more vehement, than صَلِيلٌ: (TA:) the former verb is said of iron [when struck with iron or the like, (see Ham p. 353, and what here follows,) meaning *it made a clashing, or a ringing, sound*], as also صَلْصَلَ; (TA;) of a nail &c., (S, O,) of a nail when struck so that it is forced to enter into a thing, (M, K,) as in a verse of Lebeed cited in art. حكر, conj. 4; (S, M, O;) of helmets of iron (بَيْض) when struck with swords, meaning *they made a ringing sound*; (M, K;*) [see an ex. of the inf. n. voce رَعْد;] also of an empty jar when it is struck; (TA;) and of any dry clay, or baked pottery: (M:) also of a لِجَام [i. e. bit], meaning *it made a prolonged sound*; (M, K;) and صَلْصَلَ, (M, K,) inf. n. صَلْصَلَةٌ, (S,) said of the same, (S, M,* K,*) *it made repeated sounds*, (S, M, K,) and so صَلْصَلَ, (M, K;) which last is also said of a woman's, or other, ornament, meaning *it made a* [*tinkling, or ringing,*] *sound*; (S, K;) and of clay mixed with sand when it has become dry [app. as meaning *it made a crackling sound* when trodden upon]; (S;) mention is also made, in a trad., of the صَلْصَلَة [i. e. *ringing*, or *tinkling*,] of a bell; (K;) and

[its verb] صَلْصَلَ is said of anything dry [as meaning *it made a sound, or noise,* when struck, or put in motion]; (Lth, TA;) and also of thunder, meaning *it made a clear sound.* (M, K.) — [Hence,] صَلِّ الإِبِلِ, (M, K,) aor. تَصِلُّ, (M,) inf. n. صَلِيلٌ, *The camels made a* [*rumbling*] *sound to be heard on the occasion of drinking in consequence of their intestines having become dry:* (M, K:) [and in like manner الخَيْلُ تَصِلُّ صَهْلًا *the horses:*] one says, جَاءَتِ الخَيْلُ تَصِلُّ صَهْلًا *The horses came making a* [*rumbling*] *sound to be heard from their bellies in consequence of thirst:* (S, O:) and سَمِعْتُ لِجَوْفِهِ صَلِيلًا مِنَ العَطَشِ *I heard a rumbling sound of his belly in consequence of thirst.* (T, TA.) And صَلَّ السِّقَاءُ, inf. n. صَلِيلٌ, *The water-skin became dry,* (M, TA,) *not having any water in it, so that it was such as would make a kind of clattering or crackling noise* [يَتَقَعْقَعُ] [when struck or shaken or bent]. (TA.) And صَلِيلٌ also signifies The *sounding of the entering of water into the earth, or ground.* (M in art. صر.) — صَلَّ, (S, M, O, K,) aor. يَصِلُّ, (S, M, O,) inf. n. صُلُولٌ; (S, M, O, K;) and also, sec. pers. صَلِلْتَ, aor. تَصَلُّ; (O, TA;) and ▼ اصلّ; (S, M, O, K;) or only the latter; (Zj, TA;) or it may be الصُّلُولُ is said, as it occurs in a verse of El-Ḥoṭei-ah, and not صَلُّ; like العَطَاءُ from أَعْطَى, and الطُّلُوعُ from أَطْلَعَتِ الحُمَّى; (IB, TA;) *It was, or became, stinking;* said of flesh-meat, (S, M, O, K,) whether cooked or raw; (S, O;) said by some to be used only in relation to that which is raw; but ▼ أَصَلَّتْ occurs, in a verse of Zuheyr, said of a مُضْغَة [or bit of flesh-meat that is chewed], which indicates that it is used in relation to that which is cooked and roasted; or, accord. to some, the verb here means أَلْقَتْ [*which has rendered heavy* the eater]: (M:) and one says also صَلَّتْ ▼ اللَّحْمُ [*the flesh-meats were, or became stinking* (in both of my copies of the S اللَّحَامُ is erroneously put for اللَّحْمُ, the reading in other copies of the S and in the O)]; the verb in this instance being with teshdeed [i. e. because of its relation to many subjects, or to a pl.]. (S, O.) In the Ḳur [xxxii. 9], some read أَإِذَا صَلَلْنَا فِى الْأَرْضِ, (M, O, TA,) [instead of the common reading, which is ضَلَلْنَا, with ض,] and some read صَلَلْنَا, (O, TA,) which has two meanings: i. e. *When we shall have become stinking, in the earth, and altered in ourselves and in our forms?* and *when we shall have become dried up?* from صُلَّةٌ meaning "dry ground." (TA.) — And صَلَّ, (M, K,) inf. n. صُلُولٌ, (TA,) is also said of water, meaning *It became altered for the worse in taste and colour.* (M, K.) — صَلْصَلَ الصَّالَّةُ, (S, M, O, K,) aor. تَصَلْصُلُ, (S, O,) ‡ *Calamity, or the calamity, befell them.* (S, M, O, K, TA.) — صَلَّ التُّرَابَ, (M, K,) aor. يَصُلُّهُ, (TA,) inf. n. صَلٌّ, *He cleared the wine, or beverage.* (M, K.) — And صَلَلْنَا الحَبَّ, (O,) or صَلَلْنَا الحَبَّ المُجْتَلِدَ بِالتُّرَابِ, (K,) [*We cleared the grain that was mixed with dust, or earth, from the dust, or earth, by pouring water upon it;* or] *we poured water upon the grain that was mixed with earth, or dust, so that each became separated from the other:* (O, K:) one says, هٰذِهِ صَلَالَتُهُ [app. meaning *This is its water with which it has been washed;* like as one says referring to anything that has been washed, هٰذِهِ غُسَالَتُهُ, and هٰذِهِ مُوَاضَّتُهُ, meaning as above]. (K.) — صَلَلْتُ الخُفَّ: see the next paragraph.

2. صَلَّلْتُ اللِّحَامَ: see **1**, latter half. — صَلَلْتُ الخُفَّ; (so in my copies of the S;) or ▼ صَلَلْتُ الخُفَّ, (so accord. to the O and TA,) inf. n. صَلٌّ; (TA;) [meaning, as is indicated by what immediately precedes in the S and O, *He put a piece of skin such as is termed* صُلَّة *to the boot,* app., *to its sole* (see صُلَّة): or, as is indicated by what immediately precedes in the TA, *he put a lining* (termed صَلَالَة) *to the boot:* the verb without teshdeed (written in the O صَلَلْتُ I think to be a mistranscription, notwithstanding the inf. n. assigned to it in the TA: general analogy is in favour of its being with teshdeed; and it is said that] تَصْلِيل signifies The *putting skin upon a thing.* (ḲL.)

4: see **1**, latter half, in two places. — اصلّ العَاهَةُ *It* (oldness) *altered the water for the worse in taste and colour.* (M, K.)

R. Q. **1.** صَلْصَلَ: see **1**, former half, in four places. — Also *He threatened,* or *menaced;* and *frightened,* or *terrified.* (IDrd, O, K.) — And *He slew the chief man of the army.* (IDrd, O, K.) — And صلصل الكَلِمَةَ ‡ *He uttered the* كلمة [or *sentence*] *with a feigning, or making a show, of skilfulness.* (Z, O, TA.)

R. Q. **2.** تَصَلْصَلَ: see **1**, former half. — It is also said of a pool of water left by a torrent, as meaning *Its black mud became dry* [app. because such dry mud makes a crackling sound when trodden upon]. (IDrd, O, K.)

صَلٌّ: see صُلَّة, latter part.

صُلٌّ Flesh-meat, &c., *altered* [*for the worse*]. (K.)

صِلٌّ *A serpent:* (K:) or *a serpent against which charming is of no avail:* (S, O:) or *a serpent that kills at once when it bites:* (M:) or *a yellow serpent* (K) *in the case of which charming is of no avail:* (TA:) or *a yellow serpent that is found in the sand; when a man sees it, he ceases not to tremble until he dies:* (Ḥar p. 102:) pl. أَصْلَالٌ. (S, M,* O, K.*) One says, إِنَّهُ لَصِلُّ صَمًا [lit. *Verily it is a deadly serpent of smooth stones;* i. e., such as is found among smooth stones;] meaning, *an abominable serpent like the viper.* (S, O.) And إِنَّهُ لَدَبِيلُ أَصْلَالٍ [lit.] ‡ *Verily he is a serpent of serpents;* thus one says of a man, likening him to a serpent; (S, O:) meaning *cunning, or crafty, and abominable,* (S, M, O, K,) *in contention,* (M,) or *in contention and in other cases:* (M, K:) like as one says دِبْلُ أَصْلَالٍ, and جِبْرُ أَضْرَاسٍ. (TA in art. ضر.) — And ‡ *A calamity, or misfortune;* as also ▼ صَالَّة. (M, K, TA.) So the former in the saying, مَنِّى فُلَانٌ بِصِلٍّ ‡ [*Such a one was tried with a calamity*]. (TA.) — And ‡ *A sharp sword:* pl. as above. (A, O, K, TA.) — And ‡ *An equal, or a match.* (Z, K, TA.) One says, هٰذَا صِلُّ هٰذَا ‡ *This is the equal, or match, of this.* (Z, TA.) And هُمَا صِلَّانِ ‡ *They two are like.* (Kr, M.) — See also صُلَّة, latter part. — Also *A certain plant:* (S, O:) or *a species of trees.* (M, K.)

صُلَّة [as an inf. n. of un.] The *sound of a nail* and *the like, when it is struck with force;* as also ▼ صَلَّة. (K.) And The *sound of the* لِجَام [*or bit*]. (K.) — Also *Dry ground:* (S, M, O, K:) or *ground,* or *land, not rained upon, between two tracts of ground,* or *land, that are rained upon;* (M, K;) because, being dry, it makes a sound [when trodden upon]: (M:) or accord. to IDrd, *ground,* or *land, rained upon, between two tracts not rained upon:* (O:) or simply *ground,* or *land,* (M, K,) *whatever it be;* like صَاهِرَة: (M:) pl. صِلَلٌ. (M, O, K.) — And *A sole:* (K:) [ISd says,] خُفٌّ جَيِّدُ الصُّلَّة means [*A boot good*] *in respect of the sole;* which is thus called by the name of the ground, not otherwise; in my opinion because of its dryness, and its making a sound on the occasion of treading. (M. [See also another explanation of this phrase in what follows.]) — Also *Skin:* one says خُفٌّ جَيِّدُ الصُّلَّة [*A boot good in respect of the skin;* somewhat differently expl. above]: (S, O:) or *dry skin, before the tanning.* (M, K.) And *Stinking skin in the tan.* (K.) — Also *An extensive rain:* (K:) and *a scattered, scanty rain:* (M, K:) and so ▼ صَلٌّ and ▼ صِلٌّ: thus having two contr. meanings: (K:) pl. as above: (M:) or صِلَلٌ, its pl., signifies *portions of scattered rains, falling by little and little.* (S, O.) — And † *A portion,* (K,) or *a scattered portion,* (M,) *of herbage:* (M, K:) pl. as above: (M:) or [the pl.] صِلَلٌ signifies † *herbage;* which is thus called by the name of the rain. (S, O.) — And *Moist earth.* (O, K.) — See also صُلَّة. — Also The إِبْت [i. e. *podex, or anus*]. (TA.)

صُلَّة, with ḍamm, (K,) or ▼ صَلَّة, (so in the O,) *Remains of water* (O, K) *in a watering-trough;* thus expl. by Fr; (O;) and *of other things,* (K,) *such as* [*the oils called*] دُهْن and زَيْت. (TA.) [See also صُلْصُلَة.] — And *A fetid odour.* (K.) — And The *flabbiness of moist flesh-meat.* (K.)

صِلَّة: see صَلَّة, first sentence. — هُوَ بَيْنَ صِلَّةٍ, or with ض, [i. e. ضِلَّة,] accord. to different relaters, means *He is a very cunning man* (دَاهِيَة), *one in whom is no good.* (TA.)

صَلَالٌ pl. of صُلَّة [q. v.]. (S, M, O, K.) — Also The *leg of a boot;* (Ibn-'Abbád, O, K;) and so ▼ صِلَالَة: (K:) or ▼ the latter signifies the *lining of a boot:* (M, K:) the pl. of the former is أَصْلِلَة. (Ibn-'Abbád, O.)

صَلَالَة: see **1**, last sentence but one.

صِلَاةٌ: see صِلٌّ, in two places.

صَلْصَالٌ Clay *that makes a sound like as does new pottery*; as also ↑ صِلْصَالٌ. (Ṣ, O.) — And رَجُلٌ صَلْصَالٌ مِنَ الظَّمَإِ [*A man making a rumbling sound to be heard from his belly in consequence of being thirsty*: see 1]. (TA.) — Also, (K,) i. e. like شَدَّادٌ, (TA,) or ↑ صُلْصُلٌ, (so in a copy of the M,) Water *altered for the worse in taste and colour*. (M, K.)

صُلْصُلٌ: see what next precedes.

صِلِّيَانٌ, of the measure فِعِّلَانٌ, (Ṣ, O,) or, accord. to some, of the measure فِعَّلَانٌ, (TA in art. صلى,) *A certain plant*; (K;) *a certain herb, or leguminous plant*; (بَقْلَةٌ) (Ṣ, O;) *a sort of plants* (شَجَرٌ [which means thus as well as "trees" &c.]), *said by AHn to be of the [kind called]* طَرِيفَة, *that grows upwards, the thickest portions whereof are the stems* (أَعْجَاز) *and the lower parts, of the size of the* حَلِيّ, *and the places of its growth are the plain, or soft, tracts, and the meadows* (رِيَاض): AA, he adds, says that *it is of the [kind called]* جَثْجَثَة, *because of its thickness and lastingness*: (M:) Az says that *it is of the best kind of herbage, or pasture, and has a [root such as is termed]* جِعْثِنَة, *and thin leaves*: (TA:) it is called خُبْزَةُ الإِبِلِ [*the bread of the camels*]: (TA in art. صلى:) the n. un. is with ة. (Ṣ, M, O, K.) It is said in a prov., (Ṣ, M, O,) of a man who hastens to swear an oath, (Ṣ, O,) or of one who boldly ventures to swear a false oath, (TA,) and has no impediment in his speech (Ṣ, O, TA) in doing so, (TA,) جَلَّمَا جَلَّ العَيْرِ الصِّلِّيَانَةَ (Ṣ, M, O, TA) *He hastened to it as the ass hastens to the* صِلِّيَانة: (L in art. جل:) because the ass often plucks out the صِلِّيَانة by the root when he takes it for pasture. (Ṣ, O.)

صَالٌّ: see صَلْصَالٌ, in two places. — Also, [app. a part. n. used as a subst.,] *Water that falls upon the ground, which then cracks*, (O, K,) or, as in the L, *which then dries* (كَمِيشُ تَجِفُّ [correctly تَتَيَبَّسُ وَتَجِفُّ, as referring to الأَرْض, or rather تَتَيَبَّسُ وَتَجِفُّ]), *causing a sound to be heard*. (TA.)

صِلٌّ: see صَالٌّ.

صَلْصَلٌ: see the next paragraph. — It is [also] said to signify *Stinking*; from صَلّ said of flesh-meat. (O.)

صُلْصُلٌ: see صَلْصَالٌ. — Also *A certain bird*: (K:) *a certain small bird*: (M:) or (K) the [collared turtle-dove called] فَاخِتَة; (IAạr, Ṣ, O, K;) the bird which the Persians (العَجَم) *call by this latter name*: (Lth, TA:) or *a bird resembling the* فَاخِتَة: Az says, *it is what is called* مُوشِّحَة [evidently a mistranscription for مُوَشَّحَة, q. v.]: (TA:) pl. صَلَاصِلُ. (IAạr, TA:) and صُلْصُلَةٌ signifies *a pigeon*, (IAạr, O, K, TA,) or *a female pigeon*. (IAạr, TA.) — Also The *forelock of a horse*; (Ṣ, M, O, K;) and so ↑ صَلْصَلٌ: (K:) or a *whiteness in a horse's mane*. (M, K.) — And *Hair of the back of a horse, and of [the part of the breast called] the* دِفّ, *that has become white in consequence of the falling-off of the hair*. (K.) — And *A [drinking-cup, or bowl, such as is called]* قَدَح: (K:) or *a small* قَدَح. (Aṣ, O, K;) [i. e.] *a* قَدَح *such as is called* غُمَر. (AHn, M.) — And *A shiftful pastor*. (IAạr, O, K.) — See also صُلْصُلَةٌ.

صُلْصُلَةٌ: see the next paragraph.

صُلْصُلَةٌ: see صُلْصُلٌ. — Also *A portion remaining of water* (Ṣ, M, O, K) *in a pool left by a torrent*, (M, K,) *and in a vessel, or in the [kind of small skin called]* إِدَاوَة, *and in the lower part of a pool left by a torrent*, (Ṣ, O,) and likewise *of [the kinds of oil called]* زَيْت (Ṣ,* M, O,* K) *and* دُهْن; (M, K;) as also ↑ صَلْصَلَةٌ, (Ibn-'Abbád, M, O, K,) and ↑ صُلْصُلٌ: (M, K:) pl. صَلَاصِلُ. (Ṣ, M, O.) [See also صُلَّةٌ.] — And *i. q.* وَقْرَةٌ (IAạr, O, K) and جَهْمَةٌ (AA, TA) [i. e. *Hair collected together upon the head, or hanging down upon the ears, or extending beyond the lobe of the ear*, &c.].

صَلْصَالٌ A *noisy* ass; as also ↑ صُلْصُلٌ and ↑ صِلْصِلٌ: (M, K:) an ass *strong in voice* [or *bray*], *vehement therein*. (Aboo-Aḥmad El-'Askereo, TA.) And A horse *sharp and slender* [or *shrill*] *in voice* [or *neigh*]. (M, TA.) And A wild ass *sharp in voice*; as also ↑ صَالٌّ: so says Aboo-Aḥmad El-Askereo: and thus is expl. the saying in a trad., أَتُحِبُّونَ أَنْ تَكُونُوا مِثْلَ الحَمِيرِ الصَّالَّةِ, app. meaning [*Would ye love to be like the asses*] *sound in bodies, vehement in voices, by reason of their strength and their briskness?* (TA.) — Also *Clay not made into pottery*; (M, K;) so called because of its making a sound (لِتَصَلْصُلِهِ): (M:) or *clay mixed with sand*; (Ṣ, O, K;) *which, when it becomes dry, makes a sound; and which, when baked, is* فُخَّار; (Ṣ, O:) or *dry clay, that makes a sound by reason of its dryness*: (Z, O, TA:) thus in the Ḳur lv. 13 [and xv. 26 and 28 and 33]: or, accord. to Mujáhid, *i. q.* مَسْنُونٌ [which means *black mud altered for the worse in odour*]. (TA.) — And صَلْصَالَةٌ *A land in which is no one*. (O, TA.)

صَلَاصِلُ: see the next preceding paragraph.

مِصَلَّةٌ *A vessel in which wine, or beverage, is cleared*: (M, K:) of the dial. of El-Yemen. (M.)

مُصَلْصِلٌ *Copious, or abundant, rain*. (IAạr, O, K.) — Also *A generous, or noble, and honourable, chief, pure in respect of parentage*; as also ↑ مُصَلْصَلٌ, with fet-ḥ: (K:) or one who is *pure in respect of generosity, or nobility, and of parentage*: (IAạr, O:) and ↑ رَجُلٌ مُصَلْصِلٌ [thus in the O] *a man who is a generous, or noble, chief, pure in respect of parentage, and honourable*. (Ibn-'Abbád, O.) — And The أَسْكَف [or *maker of boots*]; who is also called by the vulgar [or the people of the towns and villages] إِسْكَاف. (IAạr, O, K.)

مُصَلَّلٌ: see صَلَّالٌ.

مُصَلْصَلٌ may be either an inf. n. of صَلْصَلَ or a n. of place. (M. [See 1, first sentence.]) — [Also an epithet, if not a mistake for مُصَلْصِلٌ:] see مُصَلْصِلٌ.

مُصَلْصِلٌ: see صَلْصَالٌ: — and see also مُصَلَّلٌ.

صلب

1. صَلَبَ, [aor. ـُ,] inf. n. صَلْبَةٌ; (Ṣ, M, A, Mṣb, K, &c.;) and صَلَبٌ, aor. ـِ; (IKtt, A, K;) and ↑ صَلَّبَ, inf. n. تَصْلِيبٌ; (K;) [but this last, accord. to the TA, is trans. only;]) said of a thing, (Ṣ, Mṣb,) [and of a man,] *It* [and *he*] *was, or became, hard, firm, rigid, stiff, tough, strong, robust, sturdy, or hardy*; syn. اشْتَدَّ; (Ṣ,* A,* Mṣb, K;*) *contr. of* لَانَ. (M, TA.) — [Hence,] صَلُبَتِ الأَرْضُ مُنْذُ أَعْوَامٍ ‡ [*The land has been hard by lying waste for years*]; said of land that has not been sown for a long time. (A, TA.) — And صَلُبَ عَلَى المَالِ, inf. n. as above, ‡ *He was, or became, tenacious, or avaricious, of property, or the property*. (M, L.) — [And صَلُبَ التُّرَابُ, inf. n. as above, ‡ *The wine became strong*. (حدّ.) التُّرَاب is expl. in the Ṣ and L, in art. حدد, as meaning [جَلَايَتُهُ.]) — صَلَبَ العِظَامَ, (M, K,) aor. ـِ, inf. n. صَلْبٌ; (M;) and اصطلبه ↑ (M, K;) *He cooked*, (M,) or *collected and cooked*, (TA,) *the bones*, (M, TA,) *and extracted their grease, or oily matter*, (M, K, TA,) *to make use of it as a seasoning*: (TA:) or اصطلب ↑ [alone] *he extracted the grease, or oily matter, of bones*, (Ṣ,) *or he collected bones, and extracted their grease, or oily matter*, (Mṣb,) *to make use of it as a seasoning*. (Ṣ, Mṣb.) — And in like manner one says of one who roasts, or broils, or fries, flesh-meat and makes its grease to flow: (M:) i. e. one says, صَلَبَ اللَّحْمَ, (M,* K, TA,) and اصطلب ↑ [alone], (M,) *He roasted, or broiled, or fried, the flesh-meat*, (M, K, TA,) *and made its grease to flow*. (M, TA.) — And, (K,) as Sh says, (TA,) صَلَبَهُ, aor. ـِ and ـُ, (K, TA,) inf. n. صَلْبٌ, (TA,) *He, or it, burned him*: (K, TA:) and صَلَبَتْهُ الشَّمْسُ *The sun burned him* [app. *causing his sweat to flow*]. (TA.) — And صَلَبَهُ, (Ṣ, M, A, Mṣb, K,) aor. ـِ, (M, Mṣb, K,) inf. n. صَلْبٌ; (Ṣ, M, Mṣb;) and ↑ صَلَّبَهُ, (M, K,) inf. n. تَصْلِيبٌ, (K,) or the verb with teshdeed is said of a pl. number; (Ṣ, A;) [*He crucified him;*] *he put him to death in a certain well-known manner*; (M, L;) *he made him to be* مَصْلُوب; (K;) namely, one who had slain another; (Mṣb;) or a thief: (A:) from صَلْبُ العِظَامِ; because the oily matter, and the ichor mixed with blood, of the person so put to death flows. (M.) — [Hence] الصَّلْب in prayer means *The placing the hands upon the flanks, in standing, and separating the arms from the body*: a posture forbidden by the Prophet because resembling that of a man when he is crucified (إِذَا صُلِبَ), the arms of the man in this case being extended upon the timber. (TA.) — [Hence also,] صَلَبَ الدَّلْوَ, (M, K,) and ↑ صَلَّبَهَا, (M,) *He put upon the* دلو [or *leathern*

buckel] *what are called* ↑ صَلِيبَانِ, (M, L, K,) which are *two pieces of wood placed cross-wise* [*to keep it from collapsing*], *like what are called the* عَرُقُوتَانِ. (M, L.) = صَلَبَتْ عَلَيْهِ حُمَّاهُ (S, M, A, Msb,* K,) nor. 2, (S,) *His fever was continual*, (S, A, Msb, K,) *and vehement*: (S, A, K:) or *was of the kind termed* صَالِب [q. v.]. (M, TA.)

2. صَلَّبَهُ, (inf. n. تَصْلِيبٌ, TA,) *He*, or *it*, *rendered it*, or *him*, *hard*, *firm*, *rigid*, *stiff*, *tough*, *strong*, *robust*, *sturdy*, or *hardy*. (S, M, K, TA.) El-Aṣhà says,

* مِنْ سَرَاةِ الهِجَانِ صَلَّبَهَا اللّٰـ *
* ـهُ وَرَعْيُ الحِمَى وَطُولُ الجِيَالِ *

(S, TA) i. e. [*Than the back of the excellent she-camel which the provender of cities*, such as [the trefoil called] قَتّ, and date-stones, *and the pasture of El-Himè*, meaning Ḥimè Dareoyeh, the place of pasture of the camels of the kings, *and the being long without conceiving*, (TA,) *have rendered hard*, or *firm*, or *strong*. (S, TA.) — [Hence] one says, صَلَّبَ النَّبِيذَ بِحَبِّ العَاذِيِّ ↑ [*He made the* beverage termed نَبِيذ *to become strong by means of* the grain called حَبّ العاذِيّ]. (Mgh in art. رذو.) = صَلَّبَ الرُّطَبُ, (AA, S, K,) inf. n. تَصْلِيبٌ, (AA, TA,) *The ripe dates became dry*: (AA, S, K:) and صَلَّبَتِ التَّمْرَةُ *the date became dry*. (M, L.) — [Hence, perhaps, صَلَّبَ is said in the K to be syn. with صَلَبَ:] see 1, first sentence. = See also 1, latter half, in two places. = صَلَّبَ said of a monk, (M,) or صَلَّبُوا (K, TA) said of monks, (TA,) *He*, (M,) or *they*, (K, TA,) *made*, or *took*, (M, K, TA,) *for himself*, (M,) or *for themselves*, (K, TA,) *a* صَلِيب [or *cross*], (M, K, TA,) in his church, (M,) or in their churches. (TA.) — التَّصْلِيبُ also signifies [*The making the sign of the cross*. And] *The figuring of a cross* [or *crosses*] upon a garment; (T, Mgh, TA;) and hence, *the figure thereof*; the inf. n. being thus used as a subst. properly so termed; (Mgh;) as in a trad. where it is said of the Prophet, قَصَّبَ التَّصْلِيبَ; meaning قَطَعَ مَوْضِعَ التَّصْلِيبِ مِنْهُ [*He cut off the place of the figuring of the cross*, or *crosses*, *from it*]. (T, Mgh, TA.) And صَلَّبَ بَيْنَ عَيْنَيْهِ occurs in a trad., meaning *He made a mark like the cross between his eyes* by a blow. (TA.) — Also *A particular mode of wearing*, or *disposing*, *the* [*muffler called*] خِمَار, (M, K,) *for a woman*. (K.) One says of a woman, صَلَّبَتْ خِمَارَهَا [*She disposed her muffler cross-wise*]. (TA.) And a man's praying فِى تَصْلِيبِ العَمَّامَةِ [*with the turban disposed cross-wise*] is disapproved: he should wind it so that one part [or fold] thereof is above [not across] another. (TA.)

4. اصلبت, (AA, K,) inf. n. إِصْلَابٌ, (AA, TA,) *She* (a camel) *stood stretching forth her neck towards the sky*, *in order to yield her utmost flow of milk to her young one*. (AA, K, TA.)

5. تصلّب ↕ *He acted*, or *behaved*, *with forced hardness*, *firmness*, *strength*, *vigour*, *hardiness*, *courage*, *vehemence*, *severity*, *strictness*, or *rigour*; *he exerted his strength*, *force*, or *energy*; *strained*, or *strained himself*, or *tasked himself severely*; syn. تَشَدَّدَ; (A, TA;) which means جَهَدَ نَفْسَهُ; (L in art. شد;) لِذٰلِكَ [*for that*]: (A:) said of a man. (TA.)

8: see 1, former half, in three places.

صُلْبٌ *Hard*, *firm*, *rigid*, *stiff*, *tough*, *strong*, *robust*, *sturdy*, or *hardy*; syn. شَدِيدٌ. (S, A, Msb,* K;) *contr. of* لَيِّن; (M, TA;) as also ↑ صَلِيبٌ and ↑ صُلْبَةٌ (S, M, A, K) and ↑ صَلْبٌ: (M:) pl. of the first or second, (accord. to analogy of the latter, and also of the last,) صِلَابٌ. (M, A.) — [Hence,] صُلْبٌ and ↑ صَلْبٌ, (K,) or مَكَانٌ صُلْبٌ and ↑ صَلِيبٌ, (M,) *A rugged*, *stony place*: (M, K:*) or صُلْبٌ signifies *a rugged*, *extending place*, of the earth or ground; and ↑ صَلْبٌ, *a hard part* of the earth or ground: (S:) or this last, *a tract of rugged depressed land stretching along between two hills*: (Sh, TA:) or *the acclivities of hills*; and its pl. is أَصْلَابٌ: (TA:) or أَصْلَابٌ signifies *hard*, *extending*, [*tracts of*] ground: (Aṣ, TA:) or *hard and elevated* [*tracts of*] ground: (IAạr, TA:) and مَكَانٌ صُلْبٌ, *a rugged*, *hard place*: (Msb:) the pl. (of صُلْبٌ, S) is صِلَابَةٌ. (S, M, K.) One says of land that has not been sown for a long time, إِنَّا أَصْلَابٌ ↑ [*Verily it has been hard* by lying waste *for years*]. (A, TA.) — [Hence also,] هُوَ صُلْبُ المَعَاجِمِ [lit. *He is hard*, &c., *in respect of the places of biting*; meaning *he is strong*, or *resisting*, or *indomitable*, *of spirit*; (عَزِيزُ النَّفْسِ;) thus صُلْبُ المَعْجَمِ is expl. in the S and K in art. عجم]: and صُلْبُ العُودِ ↕ [which means the same]. (A, TA.) And صُلْبُ العَصَا and صَلِيبُ, applied to a tender of camels; [lit. *Hard*, &c., *in respect of the staff*;] meaning ↕ *hard*, *severe*, or *rigorous*, *in his treatment of the camels*: Er-Rá'e says,

* صَلِيبُ العَصَا بَادِي العُرُوقِ تَرَى لَهُ *
* عَلَمَيْنِ إِذَا مَا أَجْذَبَ النَّاسُ إِصْبَعَا *

[*Hard*, &c., *having the veins of his limbs appearing*: *thou wilt see him to have a finger pointing at them*, i. e. his camels, because of their good condition, *when the people are afflicted with drought*]. (M, TA. But in the S, in art. صبع, we find صَعِيف in this verse instead of صَلِيب.) — And [in like manner] هُوَ صُلْبٌ فِى دِينِهِ and ↑ صَلْبٌ ↕ [*He is hard*, *firm*, or *strong*, *in his religion*]. (A, TA.) — And جَوَادٌ صُلْبٌ (Lth, TA) or ↑ صَلِيبٌ (M, L, TA) ↕ *A hard*, or *vehement*, *running*. (Lth, M, L, TA.) — And صَهِيلٌ صُلْبٌ ↕ *A vehement neighing*. (Lth, TA.) And صَوْتٌ ↑ صَلِيبٌ ↕ *A vehement sound* or *cry* or *voice*. (M, L, TA.) = Also, (S, M, A, Msb, K,) and ↑ صُلْبَةٌ (Msb, TA) and ↑ صَلْبٌ (S, M, A, K) and ↑ صَالِبٌ, (IAth, L, K,) which last is rarely used, (IAth, TA,) and is said to occur only in one instance, in poetry, but another instance of it in poetry is a'ṭed, (TA,) *The back-bone*; i. e. the *bone extending from the* كَاهِل [or *base of the neck*] *to the* عَجْب [or *rump bone*]; (M, A, K;) the *bone upon which the neck is set*, *extending to the root of the tail* [*in a beast*], and *in a man to the* عُصْعُص [or *os coccygis*]: (Zj in his "Khalḳ el-Insán:") or *a portion of the back*: (S:) and *any portion of the back containing vertebræ*: (S, Msb, TA:) [and particularly the *lumbar portion*; the *loins*:] and the *back* [absolutely]; as is said in an explanation of a verse of 'Adee Ibn-Zeyd cited in what follows: (M, TA:) pl. [of mult.] صِلَابَةٌ and [of pauc.] أَصْلُبٌ and أَصْلَابٌ, (M, K,) each of which two is used in poetry in a sing. sense, as though every part of the صُلْب were regarded as a صُلْب in itself, and صِلَابَةٌ, (M, TA,) of which last ISd says, [but this I do not find in the M,] I do not think it to be of established authority, unless it be a contraction of صَلِيبَةٌ. (TA.) Lḥ mentions, as a phrase of the Arabs, هٰؤُلَاءِ أَبْنَاءُ صُلْبَيْنِهِ [*These are the sons of their loins*: because the sperma of the man is held to proceed from the صُلْب of the man, as is said in the Ksh &c. in lxxxvi. 7]. (M. [See also a similar phrase in the Ḳur iv. 27.]) — [Hence صُلْبٌ is used as signifying The *middle* of a page, as distinguished from the هَامِش (or margin): and in like manner, of other things.] — [Hence, likewise,] صُلْبٌ signifies also حَسَب [meaning ↑ *Rank* or *quality*, &c.]: (Aṣ, S, M, K:) and *power*, or *strength*. (M, K.) A poet says, (M,) namely, 'Adee Ibn-Zeyd, (S, TA,)

* إِجْلِ أَنَّ اللّٰهَ قَدْ فَضَّلَكُمْ *
* فَوْقَ مَا أُخْبِى بِصُلْبٍ وَإِزَارْ *

↑ [*Because God hath made you to have excellence above what I can relate*, *in rank or quality*, *or in power*, *and abstinence from unlawful things*]: (S, M, TA:) AA says that صُلْب here signifies حَسَب; (S;) and إِزَار here signifies عَفَاف: (S, M, TA:) but some expl. صُلْب here by both حَسَب and قُوَّة: and some relate the latter hemistich otherwise, i. e.

* فَوْقَ مَنْ أُحْفِىَ صُلْبًا بِإِزَارْ *

meaning *above such as binds the back with an izár*. (M, TA.) And it is said in a trad., إِنَّ الغَالِبَ صُلْبَ اللّٰهِ مَغْلُوبٌ, meaning ↑ [*Verily he who strives to overcome*] *the power of God* [*is overcome*]. (TA.) — Also *Coitus* (جِمَاع): because the sperma [of the man] issues from the part so called. (TA.)

صَلْب, and its pl. أَصْلَابٌ: see صُلْبٌ, former half, in six places: = and see also صَلِيب, in two places.

صُلْبٌ *A certain bird*, (O, K,) *resembling the* صَقْر [or *hawk*], *but which does not prey*, *and which is vehement*, *or loud*, *in its cry*. (O.)

صُلْبَة: see صُلْبٌ, near the middle.

صَلِيب: see صُلْبٌ, former half, in five places. — [Hence,] مَاءٌ صَلِيبٌ *Water upon which cattle grow fat and strong and hard*. (A, TA.) — And عَرَبِىٌّ صَلِيبٌ ↕ *An Arabian of pure race*: (A, Mgh, TA:) and اِمْرَأَةٌ صَلِيبَةٌ ↕ *A woman of noble*, or *generous*, *origin*. (A, TA.) = Also *Grease*, or *oily matter*, (S, M, A, Msb, K,) of bones; (S,

M,* Msb;) and so ↑ صَلْبٌ; (M, K;) which latter signifies also *ichor*, or *watery humour, mixed with blood, that flows from the dead:* (M:) pl. [of the former accord. to analogy, and perhaps of the latter also,] صُلُوبٌ. (K.) Hence, in a trad., the phrase أَصْحَابُ الصُّلْبِ [in the CK ↑ الصَّلْبِ] *Those who collect bones,* (K, TA,) *when the flesh has been stripped off from them, and cook them with water,* (TA,) *and extract their grease, or oily matter, and use it as a seasoning.* (K, TA.) ═ Also [*A cross*;] *a certain thing pertaining to the Christians,* (Lth, Ṣ, M, Msb, K,) *which they take as an object to which to direct the face in prayer:* (Lth, TA:) pl. [of mult.] صُلْبَانٌ (Ṣ, M, A, Msb) and صُلُبٌ (Lth, Ṣ, M) and [of pauc.] أَصْلُبٌ. (Msb.) ═ [And *The figure of a cross* upon a garment &c.: see مُصَلَّبٌ.] ═ And *A certain brand, or mark made with a hot iron, upon camels;* (M, K;) *which,* as Aboo-'Alee says in the "Tedhkireh," *is sometimes large and sometimes small, and may be upon the cheeks, and the neck, and the thighs:* (M, TA:) or, as some say, *it is upon the temple;* and as some say, *upon the neck; being two lines, one upon* [or *across*] *the other.* (TA.) ═ And *i. q.* عَلَمٌ [as meaning *A banner, or standard;* properly, *in the form of a cross*]: (O, K:) En-Nábighah Edh-Dhubyánee is said to have thus called the عَلَمٌ because there was upon it a صَلِيب [i. e. a cross]; for he was a Christian. (O.) ═ [And hence, as Freytag says, (referring to the "Historia Halebi" and "Locman. Fabul." p. ٣٢ l. 5. 8,) † *An army of ten thousand soldiers.*] ═ And الصَّلِيبُ is the name of *The four stars behind* النَّسْرُ الطَّائِرُ [which is *the asterism consisting of the three principal stars of Aquila;* whence it seems to be *the four principal stars of Delphinus*]: inconsiderately said by J to be behind النَّسْرُ الوَاقِعُ [which is *α* Lyræ]. (L, K, and so in the margin of some copies of the Ṣ.) [And Freytag says, (referring to Ideler Unters. p. 35,) that الصليب الواقع is the name of † *Stars in the head of Draco.*] ═ صُلَيْبَانِ of a leathern bucket: see 1, last sentence but one. ═ See also مَصْلُوبٌ.

صَلَابَةٌ inf. n. of صَلُبَ. (Ṣ, M, A, &c.) ═ [Using it as a subst. properly so called,] one says, مَشَى فِى صَلَابَةٍ مِنَ الأَرْضِ ↑ [*He walked, or went along, upon hard ground*]. (A, TA.)

صَلِيبَةُ الرَّجُلِ *He who was, or those who were, in the loins* (صُلْب) *of the father* [or *ancestor*] *of the man:* hence the family of the Prophet, who are forbidden to receive of the poor-rate, are termed صَلِيبَةُ بَنِى هَاشِمٍ وَبَنِى عَبْدِ المُطَّلِبِ. (Mgh.)

صُلْبٌ: see صُلْبٌ, former half, in two places. ═ Also *A hard stone, the hardest of stones.* (TA.) ═ And *Whetstones;* (Ṣ, M, K, TA;) as also ↑ صُلَّبَةٌ (TA) and ↑ صُلَّبِىٌّ (M, K, TA) and ↑ صُلْبِيَّةٌ: (Ṣ, M, K, TA:) [or *a whetstone:*] or [*a thing*] *like a whetstone.* (A.) ═ See also صُلَّبِىٌّ.

صُلْبَةٌ: see the next preceding paragraph.

صُلْبِىٌّ: see صُلْبٌ. ═ Also A spear-head *sharpened;* (Ṣ, TA:) and so ↑ مُصَلَّبٌ, (Ṣ,) or ↑ صُلْبٌ: (TA: [but this last is perhaps a mistranscription for صُلْبٌ:]) or a thing *polished and sharpened with whetstones:* (K:) and ↑ مُصَلَّبٌ signifies a spear *sharpened with the* صُلَّبِىّ, (M, TA,) or a spear-head *sharpened upon the* صُلْب, which is like the whetstone. (A.)

صُلْبِيَّةٌ: see صُلْبٌ.

صُلْبُوبٌ The مِزْمَار [or *musical reed, or pipe*]: (O, K:) or, as some say, the قَصَبَة [or *tube*] *that is in the head of the* مِزْمَار [app. meaning *its mouth-piece*]. (O.)

صَالِبٌ *A hot* fever; *contr. of* نَافِضٌ [which means "attended with shivering, or trembling"]: (Ṣ:) or a fever *not such as is termed* نَافِضٌ: (M:) or a fever *attended with vehement heat, and not attended with cold:* (TA:) or a fever *attended with tremour* (A, K, TA) *and quivering of the skin:* (TA:) or a *continual* fever: (Msb:) or a fever *attended with* صُدَاع [or *headache*]: (Ham p. 345:) it is said by Ibn-Buzurj to be from the صَدَاع (I, TA:) it is masc. and fem.: one says, أَخَذَتْهُ الحُمَّى بِصَالِبٍ [which may be rendered *Fever with burning heat, &c., seized him*] and صَالِبَةٍ [virtually meaning the same]; the former of which is the more chaste: and one seldom or never makes one of the two nouns to govern the other in the gen. case: (M, TA:) or, accord. to Fr, they said حُمًّى صَالِبٌ and حُمَّى صَالِبَةٌ. (MF, TA.) [And صَالِبِى أَشَدُّ مِنْ نَافِضَكِ *[My burning fever, or continual fever, &c., is more severe than thy fever attended with shivering]* is a prov., (Meyd, TA,) applied to two things, or events, of which one is more severe than the other. (Meyd.) ═ See also صُلْبٌ, in the middle of the paragraph.

صُوْلُبٌ and ↑ صُوْلِيبٌ, (Lth, O, K, TA,) in some of the lexicons ↑ صُلْبِيبٌ, (TA,) *Seed that is scattered* (Lth, O, K, TA) *upon the earth,* (Lth, O, TA,) *and upon which the earth is then turned with the plough:* (Lth, O, K, TA:) Az thinks it to be not Arabic. (TA.)

صُوْلُبٌ: / صُوْلِيبٌ: } see the next preceding paragraph.

مُصَلَّبٌ A garment, or piece of cloth, *figured with the resemblance of the* صَلِيب [or *cross*]: (Ṣ, M, TA:) or *figured with a* صَلِيب: (A, Msb:) or *figured with the resemblances of* صُلْبَان [or *crosses*]. (TA.) [See 2.] ═ And A camel *marked with the brand called the* صَلِيب; (M, A, TA;) as also ↑ مَصْلُوبٌ: fem. of the latter with ة, applied to a she-camel; (M, TA:) as of the former also, applied to camels. (TA.) ═ And An Abyssinian (حَبَشِىٌّ) *marked with the figure of the* صَلِيب [or *cross*] *upon his face.* (A, TA.) ═ See also صُلَّبِىٌّ, in two places.

رُطَبٌ مُصَلَّبَةٌ (Ṣ, K,) and تَمْرَةٌ مُصَلَّبَةٌ (M,) [*Ripe dates,* and *a date,*] *becoming, or having become, dry.* (Ṣ, M, K.) When date-honey (دِبْس) has been poured on such dates, that they may become soft, they are termed مُصَلَّبٌ. (Ṣ.) ═ مَطَرٌ مُصَلَّبٌ *Vehement, injurious rain.* (L, TA.)

مَصْلُوبٌ (M, A, Msb, K) and ↑ صَلِيبٌ (M, A, K) [*Crucified;*] *put to death in a certain well-known manner:* (M:) applied to a slayer of another, (Msb,) or to a thief. (A.) [See 1, latter half.] ═ See also مُصَلَّبٌ. ═ مَصْلُوبٌ عَلَيْهِ *Affected by a continual and vehement fever;* (Ṣ, TA;) or *by a fever such as is termed* صَالِبٌ. (TA.)

صلت

1. صَلَتَ, aor. ـُ, inf. n. صُلُوتٌ, said of the جَبِين [or side of the forehead], *It was such as is termed* صَلْت [i. e. *conspicuous, or clear, or fair;* &c.]: (Ṣ, K:) or *he* (a man) *was such as is termed* صَلْت *in respect of the* جَبِين, (Ṣ, * K, * TA,) or of *the face, or of the cheek.* (TA. [Accord. to the Ṣ and K, the verb is app. said of the جَبِين: accord. to the TA, of a man.]) ═ صَلَتَهُ, (Ṣ,) aor. ـُ, (TK,) inf. n. صَلْتٌ, (K,) *He urged him to run, by striking him with his foot, or leg; or struck him with his feet or legs, to urge him;* namely, a horse; syn. رَكَضَهُ. (Ṣ, K.*) ═ And *He poured it forth;* namely, what was in the cup, or bowl. (Ṣ.) ═ وَصَلَتَ بِلَبَنٍ جَاءَ بِلَبَنٍ وَصَلَتَ بِوَدَكٍ, *He brought milk, and broth, having much water,* (T, Ṣ, M,) *with little oily, or greasy matter.* (T, Ṣ.)

3. مُصَالَتَةٌ signifies The *taking to oneself a verse of another poet without altering anything in it.* (Ḥar p. 267. [But this I believe to be post-classical.])

4. اصلت سَيْفَهُ *He drew his sword from the scabbard.* (Ṣ, M, A.)

7. انصلت *He advanced with a penetrative energy, and outstripped;* syn. مَضَى, and سَبَقَ; (K;) or so انصلت فِى سَيْرِهِ [i. e., *in his pace*]: (Ṣ:) *he outstripped;* syn. تَجَرَّدَ: and *he was quick, or he hastened, in his pace, or going.* (TA.) One says of the eagle (العُقَاب), اِنْصَلَتَتْ مُنْقَضَّةً [*It was swift in making a stoop*]. (A. [This meaning is there indicated by the context.]) ═ انصلت يَعْدُو *He hastened in some measure, running:* and so انْكَدَرَ يَعْدُو. (A'Obeyd, TA.) ═ انصلتت السَّحَابَةُ ═ † *The cloud was going to rain.* (TA, from a trad.)

صَلْتٌ, applied to the جَبِين [or side of the forehead], *Conspicuous, or clear, or fair;* syn. وَاضِحٌ: (Ṣ, A, K:) *open, or uncovered, and even:* (M, K:) or *smooth:* (TA:) anything *bare;* and *open,* or *uncovered:* (IAar, TA:) *wide, even, and beautiful,* or *comely.* (ISh, TA.) One says رَجُلٌ صَلْتُ الجَبِينِ *A man conspicuous, or clear,*

or *fair, in respect of the* جبين: (M, TA:) or *smooth and shining:* (A:) or *wide, white, conspicuous, or clear, or fair:* (Khálid Ibn-Jembeh, TA:) or *even:* (A'Obeyd, TA:) or *hard.* (IAar, TA.) And رَجُل صَلْتُ الوَجْهِ وَالخَدِّ *A man conspicuous, or clear, or fair, in respect of the face and of the cheek.* (TA.) And فُلَانٌ يُكَوِّنُ الأَسْوَدَ صَلْتًا [*Such a one makes the black to be white, or fair*]. (TA.) — Also, and ↑ مُنْصُلْتٌ, (M, K,) and ↑ إِصْلِيتٌ, applied to a sword, (S, M, A, K,) *Sharp:* (S:) or *polished, and sharp, or penetrating:* (K:) or *unsheathed, and sharp, or penetrating:* (M:) or *such as penetrates into that which is smitten with it:* (A:) but some say that a sword is not termed صَلْتٌ unless *long:* (TA:) or ↑ إِصْلِيتٌ may have the same meaning as ↑ مُصْلَتٌ, i. e. *unsheathed:* (S:) accord. to AA, صَلْتٌ applied to a sword and to a knife and to a needle means *having no sheath.* (TA.) And one says, ضَرَبَهُ بِالسَّيْفِ صَلْتًا, (S, M, A) and ↑ صَلْتًا (S, M) *He smote him with sword unsheathed.* (S, M, A.) — صَلْتٌ applied to a man, as also ↑ أَصْلَتِيٌّ and ↑ مُنْصَلِتٌ (S, M, K,) and ↑ مِصْلَتٌ and ↑ مِصْلَاتٌ, (S, K,) pl. [of the last] مَصَالِيتُ, (S,) *Hard, firm, strong, or hardy,* (M,) *sharp, or penetrating,* (S, M, K,) *in affairs,* (S,) *or in needful affairs,* (M, K,) *light in clothing:* (M:) and [in like manner] ↑ صَلَتَانٌ signifies *sharp, or penetrating, and quick* (↑ مُنْصَلِتٌ)*, in his affair.* (Ham p. 536.) — See also صَلَتَانٌ below. — And see صُلْتٌ. — صُلْتُ أَبُو الصَّلْت is a surname of *The* جَدَاة [or *kite*]. (TA in art. جدأ.)

صُلْتٌ (S, M, K) and ↑ صَلْتٌ (M, K) *A large knife:* (S, M, K:) or *an unsheathed knife:* (M:) pl. أَصْلَاتٌ. (S, M.) — For the former, see also صَلْتٌ.

صُلْتٌ *A thief, or robber:* (K:) formed by transposition from بُصْتٌ. (TA.)

صَلَتَانٌ, applied to a man, and to an ass, *Strong,* and *hard, firm,* or *hardy:* pl. صِلْتَانٌ: (M:) or, applied to a man, as expl. above voce صَلْتٌ, q. v.: (Ham p. 536:) and, applied to an ass, *strong:* (S: [in some copies of which, for مِنَ الحِمَارِ, meaning مِنْ الحُمُرِ, we find الجِمَارِ, whence an error in the Lexicon of Golius:]) and, applied to a horse, *brisk, lively, or sprightly, and sharp of spirit;* (S, K:) and so applied to a man; like قَلَتَانٌ. (T and TA in art. قلت.) and, accord. to Az, applied to an ass, *smooth, having short hair:* (TA:) or sometimes it means *having no hair upon him;* and so ↑ صَلْتٌ. (Ham p. 536.) [And accord. to ISd, it seems to be an inf. n., of which the verb is not mentioned; for he says that] it signifies also The act of *leaping, springing,* or *bounding.* (M.)

أَصْلَتِيٌّ: see صَلْتٌ.

إِصْلِيتٌ: see صَلْتٌ, in two places.

مُصْلَتٌ, مِصْلَتٌ: see صَلْتٌ.

مُصْلَاتُ العُنُقِ: see صَلْتٌ. — مُصْلَاتُ العُنُقِ [app. applied to an ass] *Having the neck stretching out, and smooth, or with short, or little, hair upon it.* (Aṣ, TA.)

مُنْصَلِتٌ: see صَلْتٌ, in two places. — Also, applied to anything, *Quick,* or *swift.* (M, TA.) — Applied to a river, or rivulet, ‡ *Vehement in its manner of running.* (A, TA.)

صلح

1. صَلَحَ, (S, Mgh, Mṣb, &c.,) aor. ᵉ, (S, MA, Mgh, Mṣb,) the well-known form, though omitted in the K, (TA,) and ᵉ, (MA, K, Mṣb,) [said by some to be] the more chaste, because agreeable with analogy, (TA,) [but the former is the more common,] inf. n. صُلُوحٌ (S, MA, Mgh, Mṣb, K* [in the CK الصُّلُوح is erroneously put for الصُّلُوح]) and صَلَاحٌ (S,* MA, Mgh, Mṣb, K*) and صَلَاحَةٌ, مَصْلَحَةٌ; (MA;) and صَلَحَ, aor. ᵉ, (S, MA, Mgh, Mṣb, K,) mentioned by Fr, on the authority of his companions, (S, TA,) but said by IDrd to be not well established, (TA,) inf. n. صَلَاحٌ and صَلَاحَةٌ, (MA,) or صَلَاحِيَةٌ; (TA;) said of a thing, (S, Mgh, Mṣb,) and of a man, (TA,) *It,* and *he, was,* or *became, good, incorrupt, right, just, righteous, virtuous,* or *honest; it was,* or *became, in a good, incorrupt, sound, right,* or *proper, state, or in a state of order; he,* or *it, throve; contr. of* فَسَدَ [i. e. فَسَدَ and فَسُدَ]; (MA; [and S and A and Mgh and K by implication; see صَلَاحٌ below;]) in Pers. نیك شد; (MA;) [and ↑ اِسْتَصْلَحَ signifies the same, for] صَلَاحٌ and ↑ اِسْتِصْلَاحٌ both signify in Pers. نیك شدن. (KL.) One says, صَلَحَتْ حَالُ فُلَانٍ *[The state, or condition, of such a one became good, right, or proper].* (A, TA.) — [Hence,] هٰذَا أَدْبِرْ يَصْلُحُ لِلنَّعْلِ ‡ *[This is leather that is suitable for the sandal].* (A.) And هٰذَا الشَّيْءُ يَصْلُحُ لَكَ ‡ *This thing is suitable to thee; or fit, or meet, for thee.* (S, K,* TA.) And فُلَانٌ لَا يَصْلُحُ لِصُحْبَتِكَ ‡ [*Such a one is not fit for being thy companion*]. (A.)

3. صالحهُ, (A, Mṣb, K,) inf. n. صِلَاحٌ (S, Mṣb, K) and مُصَالَحَةٌ, (S, K,) the former of which is made fem. in a verse of Bishr Ibn-Abee-Házim, (TA,) [*He made peace, or became at peace or reconciled, with him; or he reconciled himself with him:* for] مُصَالَحَةٌ is the *contr. of* مُخَاصَمَةٌ. (Mgh.) And صالحهُ عَلَى كَذَا *He made peace, or reconciliation,* [*or a compromise,*] *with him on the condition of such a thing.* (MA.) And صالحهُ عَلَى بَعْضِ مَا لَهُ *[He compounded with him for part of what was owed to him; he made a compromise with him on the condition of receiving part of what was due to him*]; said of a creditor and debtor. (Mgh in art. ضغط.) And تَصَالَحَ القَوْمُ بَيْنَهُمْ, inf. n. مُصَالَحَةٌ, *I made peace, or a reconciliation, between the people, or party;* syn. تَرَاضَوْا. (Mṣb in art. رضو. [See also 4.])

4. اصلحهُ, (A, Mgh, Mṣb, K,) inf. n. إِصْلَاحٌ (S, A,) and quasi-inf. n. صَلَاحٌ, (L in art. صلح,) said of a man, (A, Mṣb,) and of God, (TA,) [and of a thing,] *He,* and *it, made, or rendered, it, or him, good, incorrupt, right, just, righteous, virtuous, or honest; constituted it, disposed it, arranged it, or qualified it, well, rightly, or properly; rectified, corrected, redressed, or reformed, it; put it into a good, incorrupt, sound, right, or proper, state; or restored it to such a state; put it to rights, or in a state of order; set it right, set it in order, ordered it, managed it well, cultured it; adjusted, dressed, or trimmed, it; prepared it properly for use; repaired, mended, amended, or improved, it; made it, or him, to thrive; contr. of* أَفْسَدَهُ. (S,* K. [And so by implication in the Mgh &c.]) One says, أَصْلَحْتُ القِدْرَ بِالتَّابَلِ *[I made good, qualified properly, or seasoned, (the contents of) the cooking-pot with the seeds that are used in cooking].* (Mṣb in art. تبل.) And أَصْلَحْتُ السِّقَآءَ بِالرُّبِّ *[I seasoned the skin with rob, or inspissated juice].* (Ṣ in art. ربب.) And أَصْلَحْتُ بَيْنَ القَوْمِ [in which الأَمْرَ is understood, so that the meaning is *I rectified, or reformed, or amended, the circumstances subsisting between the people, or party;* or] *I made peace, or I effected a rectification of affairs, an agreement, a harmony, a reconciliation, an accomodation, or an adjustment;* [or *I adjusted the affair;*] *between the people, or party.* (Mṣb.) And سَعَى فِى إِصْلَاحِ ذَاتِ البَيْنِ [*He laboured in rectifying, or improving, the bad, or the good, state of circumstances, or the disunion or union, subsisting between people*]. (A.) One says also, اصلح إِلَى الدَّابَّةِ, (TA,) and اصلح الدَّابَّةَ, (T, A, Mgh, TA,) the latter because اصلح implies the meaning of أَحْسَنَ, (Mgh,) ‡ *He acted well to the beast,* (T, A, TA,) *and put it into a good, or right, or proper, state, or took care of it, or paid frequent attention to it.* (A, TA.) And اصلح إِلَيْهِ ‡ *He acted well to him, did good to him,* or *benefited him.* (K, TA.) And اصلح [alone] † *He did that which was good, right,* or *just.* (Mṣb.)

6. تصالحا and تَصَالَحَ &c.: see 8, in four places.

7. انصلح [quasi-pass. of أَصْلَحَهُ; thus signifying *It became rectified,* &c.: see تَشَعَّبَ. (K in art. شعب.)

8. اصطلحا (S, A, K) and اصتلحا, (K,) and ↑ تصالحا (S, A, K) and ↑ اِصَّالَحَا, (S, K,) [the last a var. of تصالحا,] all signify the same, (TA,) and اصطلحوا, and تصالح ↑ القَوْمُ, (Mgh,) *They two,* (i. e. two persons or two parties,) and] *the people, or party, made peace, or became at peace or reconciled,* [*each with the other,* and] *one with another:* (Mṣb:) [اِصْطِلَاحٌ and] ↑ تَصَالُحٌ is the *contr. of* تَخَاصُمٌ. (Mgh.) — And اصطلحوا عَلَى أَمْرٍ *They* (a particular class of persons) *agreed together, or among themselves, respecting a* particular *thing.* (El-Khafājee, MP.) — [Hence,] اِصْطِلَاحٌ signifies also The *agreement* of a people *to name a thing by any name turned from the primary application.* (KT.) — And [as an inf. n. used in the sense of

a pass. part. n., for مُصْطَلَحٌ عَلَيْهِ,] *Conventional* [or *technical*] *language:* and *a conventional* [or *technical*] *term:* opposed to لُغَةٌ and تَوْقِيفٌ. (Mz 1st نوع.)

10. استصلح is the *contr. of* استفسد: (Ṣ, L, K:) [i. e. it signifies *He regarded,* or *esteemed,* a thing *good, incorrupt, right, just,* or *the like;* as expl. in the TK; and in like manner, a man. — *He wished,* or *desired,* a thing *to be good, incorrupt, right, just,* &c.; as in the TK; and in like manner, a man. — And *He sought to render good, incorrupt,* &c. — And hence, *He treated in such a manner as to render well affected,* or *obedient.*] — Also *He sought to do good or to act well* [إِلَى فُلَانٍ *to such a one*]. (KL.) — And *He sought peace, or concord.* (KL.) — And *It happened well.* (KL.) — See also 1.

صُلْحٌ a subst. from صَالَحَهُ, (Ṣ, Mṣb, KT,) *syn. with the latter;* (Mgh;) masc. and fem.; (Ṣ, K;) *Peace, reconciliation, or agreement,* (Mgh, Mṣb, K, KT, TA,) *after contention:* and in the law it means *a compact to give over, or relinquish, contention.* (KT.) One says, وَقَعَ بَيْنَهُمَا صُلْحٌ (A, TA) *Peace, or reconciliation, took place between them two.* (TA.) [And أُعْطِيَ صُلْحَهَا *It* (a fortress or the like) *was taken peacefully, or by surrender.*] — Also That *in respect of which there has been made a peaceful compact:* or *which has been taken in the way of peace.* (Mgh.) — And *A party at peace with others.* (TA.) You say, هُمْ لَنَا صُلْحٌ *They are* [*a party*] *at peace with us.* (A, TA.) And you say also قَوْمٌ صُلُوحٌ *A people, or party, who are at peace:* the latter word in this case being app. an inf. n. used as an epithet. (TA. [See also صَالِحٌ.])

صِلْحٌ: see صَالِحٌ.

صَلَاحٌ an inf. n. of صَلَحَ (MA, Mgh, Mṣb) and of صَلُحَ: (MA:) [used as a simple subst., it signifies *Goodness, incorruptness, rightness* or *rectitude, justness, righteousness, virtue, honesty;* &c.: see 1:] *contr. of* فَسَادٌ; (Ṣ, A, Mgh, K:) as also ♦ صُلُوحٌ: (K, TA: الصُّلُوح in the CK being a mistake for الصُّلُوح:]) accord. to some, it is not used as an attribute of a prophet nor of an apostle, but only of a person inferior to these: accord. to others, however, this restriction is wrong. (MF.) — Also quasi-inf. n. of 4. (L in art. نقع.) — And [hence,] *A thing that is good,* and *right.* (Mṣb.) See also مَصْلَحَةٌ. — صَلَاحٌ, like قَطَامٍ, is a name of *Mekkeh;* (Ṣ, A, K:) either from الصُّلْحُ or from الصَّلَاحُ; (TA:) and sometimes it is perfectly decl. [pronounced صَلَاحٌ]. (Ṣ, K.)

صُلُوحٌ: see صُلْحٌ, and صَلَاحٌ: — and see also صَالِحٌ.

صَلِيحٌ: see what next follows.

صَالِحٌ, (MA, L, Mṣb, K,) from صَلَحَ; (MA:) and ♦ صَلِيحٌ, (IAṣr, L, K,) from صَلَحَ; (MA:) and ♦ صُلْحٌ; (K:) applied to a thing, (Mṣb,) and to a man, (MA,) *Good, incorrupt, right, just,* [*or righteous, virtuous, or honest;* &c.; (see 1; *contr. of* فَاسِدٌ:) (MA, L, K:) pl. صُلَحَاءُ [accord. to general analogy of صَالِحٌ, and app. applied only to rational beings, like صَالِحُونَ,] and ♦ صُلُوحٌ [q. v.; this being said by some to be a pl. of صَالِحٌ; and by others, to be originally an inf. n.; like as is said of شُهُودٌ]. (L.) One says رَجُلٌ صَالِحٌ فِي نَفْسِهِ [*A man good, incorrupt,* &c., *in himself*], مِنْ قَوْمٍ صُلَحَاءَ [*of a people good, incorrupt,* &c.]. (L.) And هُوَ عَلَى حَالَةٍ صَالِحَةٍ [*He is in a good, right, or proper, state or condition*]. (TA.) — [Hence,] صَالِحٌ signifies also † *Suitable, fit,* or *meet:* so in the saying, هُوَ صَالِحٌ لِلْوِلَايَةِ † [*He is fit for the office of prefect,* or *the like*]. (Mṣb.) — And ‡ *Much, copious,* or *frequent:* one says مَطَرَةٌ صَالِحَةٌ ‡ *A copious rain.* (Yaʿḳoob, L, TA.) And hence the saying of IJ, أَبْدَلَتِ الثَّاءُ مِنَ الوَاوِ إِبْدَالًا صَالِحًا ‡ [ت *is substituted for* و *frequently.* (TA.) — The ا in صَالِحٌ is [often] omitted in writing [though not in pronunciation] when it is used as a proper name [so that the name is written صلح, or more properly صُلْحٌ]. (Durrat el-Ghowwáṣ in De Sacy's Anthol. Gram. Ar. p. 66 of the Arabic text.)

صَالِحَةٌ [a subst. from صَالِحٌ, made so by the affix ة; *A good deed or action; an act of beneficence; a benefit*]. One says, لَهُ كَمْ صَالِحَاتُهُ [*His good deeds, or beneficent actions, are not to be numbered*]. (A, TA.) And أَسْدَى إِلَيَّ صَالِحَةً مِنْ فُلَانٍ [*A benefit came to me from such a one*]. (TA.)

اِصْطِلَاحٌ [for مُصْطَلَحٌ عَلَيْهِ: see 8, last sentence].

اِصْطِلَاحِيٌّ *Conventional* [or *technical*] language: opposed to تَوْقِيفِيٌّ and لُغَوِيٌّ. (Mz 1st نوع.)

مُصْلِحٌ [act. part. n. of 4, q. v.]. One says, رَجُلٌ مُصْلِحٌ فِي أُمُورِهِ وَأَعْمَالِهِ [*A man who does well, rightly, justly,* or *properly, in his affairs and his actions*]. (L.)

مَصْلَحَةٌ *A cause, a means, or an occasion, of good; a thing, an affair,* or *a business, conducive to good,* or *that is for good;* [and hence it may often be rendered simply *an affair,* when the context shows it to mean what is conducive to good or done for a good purpose;] contr. of مَفْسَدَةٌ; (Ṣ and Mṣb and K in art. فسد;) *a good, right,* or *virtuous, affair;* (KL;) *a thing that is good and right;* syn. ♦ صَلَاحٌ [q. v.]: pl. مَصَالِحُ. (Ṣ, A, Mṣb, K.) One says, نَظَرٌ فِي مَصَالِحِ النَّاسِ [*He considered the things that were for the good of the people*]. (A, TA.) And هُمْ مِنْ أَهْلِ المَفَاسِدِ لَا المَصَالِحِ [*They are of the people who occupy themselves in the things conducive to evil, not the things conducive to good*]. (A, TA.*) And فِي الأَمْرِ مَصْلَحَةٌ *In the affair is that which is good:* (Mṣb:) [or *a cause of good.*] And رَأَى الإِمَامُ المَصْلَحَةَ فِي كَذَا *The Imám saw what was good and right* [or *what was conducive to good*] *in such a thing.* (TA.) — It is also an inf. n. of صَلَحَ. (MA.)

مُتَصَلَّحٌ *A place,* of a garment [&c.], *that is to be repaired,* or *mended;* syn. مُتَرَدَّمٌ. (T in art. ردم.)

صلح

1. صَلِحَ, [and app. صَلُحَ alone,] aor. ـِ, (L,) inf. n. صَلَحٌ; (Ṣ, A, L;) as also صَلُحَ; (IAṣr, L;) [the former of the dial. of El-Koofeh, and the latter of that of El-Baṣrah; (see أَصْلَحُ;)] *He was,* or *became, deaf, so as not to hear at all.* (Ṣ, A,* L.) صَلَحًا كَصَلَحِ النَّعَامِ [Mayest thou, or may he, suffer *a deafness like the deafness of the ostrich*] is a form of imprecation uttered against a man; for all ostriches are [said to be] totally deaf. (L, TA.) — صَلَحَتْ جِلْدَهَا is said of a serpent (حَيَّة) [meaning *It cast off its slough:* like سَلَخَتْ]. (TA.) — And صَلَحَهُ, namely, a camel, is said of the mange, or scab, meaning [*It excoriated him;* like سَلَخَهُ; or] *it extended over the whole of his body.* (TA.)

6. تصالح عَلَيْنَا *He feigned himself totally deaf to us;* (Ḳ, TA;) as also تَصالَحَ, with ج. (TA.)

9. اصلحّ, inf. n. اِصْلِحَاحٌ, *He* (a man, TA) *lay upon his side.* (Ḳ, TA.)

دَاهِيَةٌ صَلُوحٌ *A destructive calamity.* (Ḳ.)

أَسْوَدُ صَالِحٌ *i. q.* أَسْوَدُ سَالِخٌ [q. v.], *A certain species of serpents, that casts off its slough.* (AḤát, L.) — And جَرْبٌ صَالِحٌ *i. q.* سَالِخٌ [i. e. *Excoriating mange or scab*]: (Ḳ, TA:) it is *such as occurs in the hinder part of the camel, and one doubts not its extending over the whole of his body.* (TA.)

أَصْلَحُ, (Ṣ, Ḳ, &c.,) so accord. to all the people of El-Koofeh, but the people of El-Baṣrah and the Arabs of that region say أَصْلَدُ, (IAṣr, TA,) *Deaf:* (Fr, A'Obeyd, TA:) or *deaf so as not to hear at all:* (Ṣ, Ḳ, TA:) or *very deaf:* (Mgh:) or أَصَرُّ أَصْلَحُ has this last meaning. (IAṣr, TA.) Fr said, (Ṣ,) كَانَ الكُمَيْتُ أَصَمَّ أَصْلَحَ, meaning *El-Kumeyt was deaf so as not to hear at all.* (Ṣ, A.*) — Also A camel *affected with mange,* or *scab:* [or *having mange,* or *scab, by which he is excoriated:* like أَسْلَخُ:] fem. صَلْحَاءُ: and pl. صُلْحٌ. (Ḳ.) — And *Affected with* [*the malignant species of leprosy termed*] بَرَص. (TA.)

صلد

1. صَلَدَهُ, (Ṣ, A, Mṣb, Ḳ,) and صَلَدَهُ, (inf. ns. of which the verb is صَلَدٌ,) used in relation to a stone [&c.], signify *The being hard and smooth.* (M.) [And صَلُدَ has a similar meaning.] You say, صَلَدَتِ الأَرْضُ, and ♦ أَصْلَدَتْ, *The land was,* or *became, hard:*

(K:) or † *so that it produced no plants, or herbage:* (TA:) and صَلَدَ النَّبَاتَانِ, and ♦ أَصْلَدَ, (M, TA,) *the place was, or became, hard:* (TA:) or † *produced no plants, or herbage.* (M.) And صَلَدَ عَلَيْهِ الجَبَلُ, aor. ـُ, inf. n. صَلْدٌ; and صَلِدَ, [aor. ـَ,] inf. n. صَلَادَةٌ and صَلُودَةٌ; † *The mountain, or rock, baffled him,* namely, a well-digger, *[by its hardness,] and resisted his efforts.* (M.) — [Hence,] صَلَدَ الزَّنْدُ, (M, K,) and so in some copies of the S, aor. ـُ, inf. n. صَلْدٌ; (M;) or صَلِدَ, with kesr to the ل, aor. ـَ, inf. n. صَلَدٌ; (AZ, S;) *The* زند *[or piece of stick, or wood, for producing fire] gave a sound without emitting fire;* (S, M, K:) and ♦ اصلد signifies [the same, or] *it emitted no fire.* (Ham p. 407.) — And [hence,] صَلَدَتْ زَنُودُهُ [lit. "His pieces of stick, or wood, for producing fire, gave a sound without emitting fire"] means † *He was, or became, niggardly, tenacious, penurious, or avaricious:* (AA, L, TA:) and صَلْدٌ, alone, aor. ـُ, (M, A, K,) inf. n. صَلَادَةٌ; (M, A;) and صَلِدَ, (M, A,) aor. ـَ, (M,) or ـُ, (A,) inf. n. صَلْدٌ, (M,) or صَلُودٌ; (A;) and ♦ صَلِدَ, inf. n. تَصْلِيدٌ; (K;) signify the same: (M, K:) or *he was, or became, very niggardly &c.* (A.) — And صَلَدَتْ صَلَعَتُهُ, or صَلْعَتُهُ, (accord. to different copies of the K, in the TA the former,) *The bald place on the front of his head shone, or glistened.* (K, TA.) صَلَدَ is also used in the same sense, in a trad., in relation to milk flowing forth. (TA.) — And one says, جَاءَ بِمَرَقٍ يَصْلُدُ, and بِلَبَنٍ يَصْلُدُ, meaning *He brought broth,* and *milk, containing little oily, or greasy, matter, and much water:* for يَصْلُبُ. (T in art. صلت.) — صَلَدَتْ أَنْيَابُهُ *His canine teeth caused a grating sound to be heard.* (K,* TA.) — صَلَدَ بِيَدَيْهِ *He clapped with his hands.* (M.) — صَلَدَتِ الدَّابَّةُ, aor. ـُ, (K,) inf. n. صَلْدٌ, (TA,) *The beast beat the ground with its fore feet in its running.* (K.) — صَلَدَ, (M,) or صَلَدَ فِى الجَبَلِ, (K,) aor. ـُ, inf. n. صَلْدٌ, said of a mountain-goat, (M,) *He ascended the mountain.* (M, K.) — تَصْلَدُ, [or probably تَصْلِدُ,] said of a wild cow or wild ox (بَقَرَةٌ وَحْشِيَّةٌ), in a verse ascribed to a Hudhalee, [but not found by SM in the Decwán of the Hudhalees,] is expl. as meaning *She,* or *he, stands erect.* (TA.) — صَلَدَ السَّائِلَ † *He gave nothing to the asker, or beggar.* (L.)

2: see the preceding paragraph.

4. اصلد: see 1, in three places. — Also † *He* (a man) *failed to produce fire with his* زند [or *piece of stick, or wood, used for that purpose*]. (S, A.) — And زَنُودَهُ اصلد † *He made his* زند *to give a sound without emitting fire.* (M, TA.) And † *He* (God) *caused his* زند *to emit no fire.* (A.) And سَأَلَهُ فَأَصْلَدَ † *He asked, or begged, of him, and found him niggardly:* thus related on the authority of IAar; but by rule it should be فَأَصْلَدَهُ. (M.)

صَلْدٌ *Hard and smooth;* (S, M, A, K;) as also ♦ صَلِيدٌ (K) and ♦ صَلُودٌ (M) and ♦ صَيْلَدٌ (A) and ♦ أَصْلَدُ; (M;) applied to a stone; (S, M, A;) and so the first applied to land or ground (أَرْض); (S;) and to a solid hoof, as also ♦ صِلِدِمٌ and ♦ صِلَادِمٌ, which last is of the measure فَعَالِيلُ accord. to Kh, but فَعَالِلُ accord. to others; (M;) and to a side of the forehead, (S, M,) or thus applied meaning *smooth and tough;* (L;) and to a head, as also ♦ صِلَادِمٌ, (M,) or thus applied meaning † *upon which no hair grows:* (A:) and ♦ صَلُودٌ, (M, K,) which is of an extr. form, (M,) has the first of the significations above, (K,) or signifies [simply] *hard:* (M:) the pl. of صَلْدٌ (M, L) and of ♦ صَلُودٌ (M) is أَصْلَادٌ. (M, L.) — Also applied to a place, (مَكَانٌ, M,) and صَلْدَةٌ applied to land, (أَرْض, A,) † *That produces no plants, or herbage.* (M, A.) And أَصْلَادُ الجَبِينِ † *The part of the side of the forehead upon which is no hair:* likened to smooth stone. (A Heyth.) — [Hence,] حَجَرٌ صَلْدٌ and ♦ صَلُودٌ † *A stone that will not emit fire:* (L, TA:) and ♦ زَنْدٌ صَلُودٌ (M, A) and ♦ صَالِدٌ and ♦ مِصْلَادٌ (M) [and ♦ مُصْلِدٌ] † *[A piece of stick, or wood, for producing fire] that gives a sound,* (M,) *not emitting fire:* (M, A:) and ♦ عُودٌ صَلُودٌ † *Wood, or a stick, from which fire cannot be produced.* (T, L, K.*) — And فَرَسٌ صَلْدٌ (K) and ♦ صَلُودٌ (S, M, A, K) † *A horse that does not sweat:* (S, A, K:) such a horse is discommended: (K:) *or slow to sweat: or having little seminal fluid:* and *slow in impregnating.* (M.) — And رَجُلٌ صَلْدٌ (M) and ♦ صَلُودٌ (M, A) and ♦ أَصْلَدُ (S, M, A, K) † *A niggardly, tenacious, penurious, or avaricious, man:* (S, M, K:) or *a man very niggardly &c.* (A.) — And ♦ نَاقَةٌ صَلُودَةٌ † *A hardy, strong, enduring she-camel.* (K.) And خَيْلٌ صِلَادٌ † *Hard, hardy, or strong, horses.* (A.) [And ♦ صِلْدَامٌ, also, signifies *Robust, or strong.* (Freytag, from Jerecr.)]

صِلْدٌ: see صَلْدٌ, first sentence.

صَلْدَاءُ and صِلْدَادَةٌ *Rugged and hard ground,* (ISk, K,) † *that produces no plants, or herbage.* (ISk.)

صِلِيدٌ: see صَلْدٌ, first sentence.

صِلْدَامٌ: see صَلْدٌ, last sentence.

صَلُودٌ: see صَلْدٌ, in six places. — Also, applied to a well, *Such that its mountain, or rock, baffles the digger [by its hardness], and resists his efforts.* (M.) — † A she-camel *having little, or no, milk;* as also ♦ مِصْلَادٌ: (S, A, K:) and the latter, [which in the former case is written in some copies of the K with ـِ,] *that has brought forth and has no milk.* (K. [But this is said in the TA to be a repetition.]) — † A woman *in whom is little, or no, good: or hard, having no compassion in her heart.* (A, M.) — † A cooking-pot (قِدْر) *slow to boil.* (S, M, A, K.) — A beast (دَابَّة) *that beats the ground with its fore feet in its running.* (TA.) — One *who ascends a mountain by reason of fear;* (K, TA:) as also ♦ مِصْلَادٌ: (TA:) [or] a mountain-goat *that ascends the mountain.* (M.) — And *Alone, apart from others, or separate;* (Aṣ, L, K;) as also ♦ صَيْلَدٌ. (K.)

صَيْلَدٌ: see صَلْدٌ, first sentence: — and صَلُودٌ, last sentence. — Also *A shining, gleaming, or glistening.* (K.)

صَلَادٌ: see صَلْدٌ, in two places; and مُصْلِدٌ.

صَلَادِمُ: see صَلْدٌ, first sentence, in two places.

صَلُودَةٌ: see صَلْدٌ, first sentence.

صَوَالِدُ أَنْيَابٍ صَالِدَةٌ: see صَلْدٌ. *Canine teeth causing a grating sound to be heard;* (K,* TA;) as also صَوَالِدُ, (K, TA,) which is the pl. (TA.)

أَصْلَدُ: see صَلْدٌ, first sentence: — and see the same also near the end of the paragraph.

مُصْلِدٌ: see صَلْدٌ. — [Hence,] one says, لَيْسَ بِمُصْلِدِ القَدْحِ [lit. *He is not one whose wood gives only a sound when one endeavours to produce fire from it;* meaning † *he is not one who ungenerously refuses when asked*]; an expression of praise; (TA in art. كثر;) and [in like manner] لَيْسَ بِصَلَادِ القَدْحِ. (TA in art. هش.) — Also Milk *milked into a greasy vessel, and therefore without froth.* (K.)

مِصْلَادٌ: see صَلْدٌ: — and صَلُودٌ, in two places.

صلط

2. صَلَّطَهُ اللّٰهُ عَلَيْهِ, inf. n. تَصْلِيطٌ, a dial. var. of سَلَّطَهُ, q. v. (Ibn-'Abbád, K.)

صلع

1. صَلِعَ, aor. ـَ, (Msb, K,) inf. n. صَلَعٌ, (S,* O,* Msb, K,* TA,) *He* (a man, S, O, K*) *was,* or *became, bald in the fore part of the head:* (S,* O,* Msb, K:* but in the Msb it is said in this sense of the head:) or *in the fore part of the head to the hinder part thereof:* and likewise *in the middle of the head.* (TA.) [See also جَلِحَ and جَلَحَ.] Accord. to Ibn-Seedà, the baldness termed صَلَعٌ does not happen to women, because of the abundance of their moisture; nor to eunuchs, because their constitutions are nearly like those of women. (Msb.) — [Hence,] صَلِعَتِ العُرْفُطَةُ, inf. n. as above, † *The* عرفطة [a species of mimosa] *dropped the heads of its branches:* and *had them eaten by the camels.* (TA.) — See also 7. — صَلَعَ رَأْسَهُ [perhaps a mistranscription for ♦ صَلَّعَ, and primarily signifying *He made his head bald in the fore part:*] † *he shaved his head.* (Z, TA.) — صَلَعَ said of such as is termed مَضْبُوط, [but the verb in this sense is probably ♦ صَلَّعَ, (see this latter,)] *He voided his ordure* (أَحْدَثَ) *on the occasion of* جِمَاع. (TA.)

2. صَلَّعَ: see above, last sentence but one. — صَلَّعَتِ الحَيَّةُ † *The serpent came forth from concealment* (بَرَزَتْ) *without any earth, or dust, upon it.* (Ibn-'Abbád, O, K, TA. [But in the O, the verb in this and the following senses is carelessly written without the shedda.]) — صَلِعَ, inf. n. تَصْلِيعٌ, (said of a man, IAar, TA,) *i. q.* أَقْرَعَ

[meaning *He voided his ordure:* see تَصْلِيعٌ as a subst., below; and what here follows]. (IAqr, K, TA.) And صَلَعَ لِلْأَرْنَبِ, (inf. n. as above, TA,) *Such a one put his hand evenly expanded* (K, TA) *on the ground* (TA) *and voided his ordure or his ordure in a thin state* (صَلَعَ): (K, TA:) thus expl. by Lth. (TA.) See also 1, last sentence.

5. تصلّعت السَّمَآء † *The sky became bared by the disruption of its clouds.* (TA.) — See also what next follows.

7. انصلعت الشَّمْسُ ‡ *The sun rose,* or *began to rise:* syn. تَقَرَّنَتْ: or *culminated:* or *came forth from the clouds,* (O, K, TA,) *appearing in the time of intense heat, with nothing intervening and concealing it;* (TA;) and so † تصلّعت, (O, K, TA,) and † صَلَعَتْ [or more probably اِصْلَعَتْ]. (TA.)

8. اصطلع, accord. to Reiske, as stated by Freytag, signifies *He,* or *it, was defiled,* or *polluted;* "conspuratus fuit:" but he names no authority.]

صَلْعٌ *Baldness in the fore part of the head:* (Ṣ, O, Mṣb, K:) or *in the fore part of the head to the hinder part thereof:* and likewise *in the middle of the head.* (TA. [See صَلَعٌ, of which it is the inf. n.: and see also جَلَحٌ.]) — Also a dial. var. of صُلْعٌ, q. v. (TA.) — One says also, لَأُصَيِّمَنَّ صَعْدَكَ صَلْعَكَ meaning [*I will assuredly straighten*] *thy* [*natural*] *crookedness;* like صَلْعَكَ. (TA in art. صلع, from the T and M.)

صَلَعَةٌ
صَلْعَةٌ
صُلْعَةٌ
} see what next follows.

صَلَعَةٌ *A place of baldness such as is termed* صَلْعٌ; (Ṣ, O, Mṣb, K:) as also † صُلْعَةٌ; (Ṣ, O, Mṣb, K:) and † صَلْعَةٌ is said to be a contraction of the first, (O, Mṣb,) by Lth, (O,) but it is disallowed by the thoroughly learned. (Mṣb.)

صَلَاعٌ, (O, K,) accord. to Ibn-'Abbád, with kesr, (O,) like كِتَابٌ, (K,) in the L [written] with ḍamm, (TA,) The *heat* of the sun. (O, K.)

صَلِيعٌ: see أَصْلَعُ. — [Hence,] ‡ A mountain *having upon it no plants,* or *herbage.* (O, K, TA.)

صُلَيْعَةٌ: see أَصْلَعُ, in six places.

صُلْعٌ: see صَلْعٌ. — Accord. to Aṣ, (Ṣ, O, TA,) ‡ *A place that produces no plants,* or *herbage;* (Ṣ, O, K, TA;) whether it be a mountain or land; (TA;) from صَلْعٌ in relation to the head; (Ṣ, O, TA;) and † صَلَعٌ is also syn. with صُلْعٌ in the sense expl. above. (TA.) And [the n. un.] صَلْعَةٌ signifies *A smooth rock.* (TA.)

صُلَّاعٌ, (Ṣ, O, K,) or † صُلْعٌ, (K,) or the latter also, which is app. a contraction of the former, (Ṣ, O,) † *Broad,* (Ṣ, O, K, TA,) *hard,* (K, TA,) *smooth,* (TA,) *rock:* (Ṣ, O, K, TA:) n. un. (of the former, Ṣ, O, [and of the latter also,]) with ة. (Ṣ, O, K.)

صَلْعَانُ: see the next paragraph.

أَصْلَعُ, applied to a man, (Ṣ, O, Mṣb,) *Bald in the fore part of the head;* (Ṣ, Mgh, O, Mṣb, K:) denoting more than أَجْلَحُ: (Mgh:) or *bald in the fore part of the head to the hinder part thereof:* (TA:) and likewise, (TA,) or accord. to Aṣ, (O,) *bald in the middle of the head:* (O, TA:) and applied also to a head, (Mṣb, TA,) meaning *bald in the fore part:* (Mṣb:) and † صَلِيعٌ signifies the same, applied to a head, (Mṣb, TA,) and to a man: (Mṣb:) fem. صَلْعَاءُ; (K;) but some disapprove this, and say that the fem. epithet is [a species of mimosa,] ‡ *That has dropped the heads of its branches:* (Ṣ, TA:) and *that has had its branches eaten by the camels.* (TA.) — And, applied to a tract of sand, (رَمْلَةٌ, Ṣ, O, K,) and to a land, (أَرْضٌ, K,) ‡ *In which are no trees:* (Ṣ, O, TA:) and (TA) *in which is'no herbage.* (O, K, TA.) It also occurs, alone, as meaning † *A desert* (صَحْرَآء) *that produces nothing;* like the head termed أَصْلَعُ. (TA.) And † صُلْعَانَةُ, applied to a land, † *That produces no plants, or herbage.* (TA.) — And the masc., applied to a mountain, † *Open to view, smooth, and glistening.* (TA.) — And, applied to a spear-head, ‡ *Glistening and smooth:* (O, TA:) or *polished;* (K:) and so † صَلْصَلٌ. (O, K.) — [Hence also,] † الأَصْلَعُ signifies. ‡ *The penis.* (O, K, TA.) And الأَصْلَعُ is said to signify ‡ *The head of the penis.* (TA.) — And † الأَصْلَعُ, (Ṣ, O, K, TA,) or الأَصْلَعُ, (TA,) † *A certain serpent, slender in the neck,* (Ṣ, O, K, TA,) or, accord. to Az, *wide in the neck, round in the head,* (TA,) *its head being like a hazel-nut:* (Ṣ, O, K, TA:) thought by Az to be so called as being likened to the penis. (TA.) — أُصْلَعُ applied to an affair, or event, (أَمْرٌ,) means † *Hard, distressing,* or *calamitous;* (TA;) and so applied to a day; as also أُجْلَحُ: (A and TA in art. جلح:) or, applied to a day, ‡ *intensely hot.* (Ibn-'Abbád, Z, O, TA.) — Also, the fem., [used as a subst.,] ‡ *Any notorious affair or event;* or *any such affair that is dubious, of great magnitude or moment, to accomplish which, or to perform which, one finds not the way:* (O, K, TA:) and ‡ *a calamity,* or *misfortune,* (Ṣ, O, K, TA,) [or] *such as is hard to be borne;* [as though it were smooth and slippery;] because there is no escape from it: (TA:) and [in like manner] † صَلْصَلٌ (O, K, TA) and صَلْعَآء, and صَلْعَآءُ سَوْءَآءُ and † صَلْصَلَةٌ, (TA,) *an evil, abominable, or unseemly, action or saying, such as is apparent, manifest, or unconcealed:* (O, K, TA:) or *a calamity,* or *misfortune, hard to be borne:* (K, TA:) and hence the' saying of 'Áïsheh to Mo'áwiyeh, (O, K, TA,) when she reproached him for his having asserted the relationship to him of Ziyád, and he replied that the witnesses gave testimony, (O, K,* TA, [see Abulfedæ Annales, i. 300,]) شَهِدَتِ الشُّهُودُ وَلَمْ تَحْضُرْ الصَّلْعَآءَ † [*The witnesses did not bear witness* (in the CK, erroneously, شَهِدَتِ الشُّهُودُ, مَا) *but thou committedst that which was an evil, abominable, or unseemly, action,* &c.]. (O, K, TA.) — صُلَاعِيَةٌ is also said to signify † *The act of glorying,* or *boasting;* syn. فُخُورٌ. (TA.)

أُصَيْلِعُ, dim. of أَصْلَعُ: (TA:) see the latter, in three places.

تَصْلِيعٌ inf. n. of 2 [q. v.]. (K, TA.) — And a subst., like تَنْبِينٌ and تَثْبِيتٌ, signifying *Ordure,* or *dung;* or *such as is thin;* syn. سَلْحٌ: (TA:) thus expl. by Lth. (O.)

صلع

1. صَلَعَتِ البَقَرَةُ, and الشَّاةُ, (Ṣ, O, K,) aor. ـَ, (O,) inf. n. صُلُوعٌ, (Ṣ, O,) *i. q.* سَلَقَتْ. (Ṣ, O, K.) i. e. *The bovine animal,* and *the sheep or goat, shed the tooth* [*next*] *behind that called the* سَدِيس: (Ṣ and K in art. سلع:) or *bred its* [*tooth called the*] نَاب: (K in that art. [in which see more]:) or صَلَعَ said of any cloven-hoofed animal, sor. and inf. n. as above, signifies *he entered the sixth year:* or, as some say, *the fifth:* this is the utmost of the ages thereof [that have verbs and epithets to denote them]: (Mṣb:) صَلُوعٌ (Mgh, Mṣb) in these animals (Mṣb) or in sheep or goats and animals of the bovine kind (Mgh) is like بَزُولٌ in camels. (Mgh, Mṣb.)

صَلَعٌ: see صَلَعَةٌ. — Also *A red* [*hill or mountain, such as is termed* عَضْيَة [q. v.]. (O, K.)

صَلَعَةٌ *A large ship* or *boat.* (Lth, O, K.)

صَلَعَةٌ [a n. un. of which † صَلَعٌ is the coll. gen. n., as is indicated in the O and TA,] applied to a she-camel *i. q.* بَازِلٌ [i. e. *In her seventh year*], *and fat:* or *i. q.* سَدِيس [i. e. *in the eighth year*]. (AA, O, K.)

صَالِعٌ part. n. of 1 [q. v.], (Ṣ, O, Mṣb, K,) an epithet applied to the male and the female of all cloven-hoofed animals, (Mṣb,) or to an animal of the bovine kind and to the sheep or goat, (Ṣ, O, K,) *I. q.* سَالِغٌ, (IDrd, O, TA,) which latter is said by Sb to be the original, the ص being substituted for the غ because of the ع: (TA:) or, applied to a sheep or goat (Ibn-'Abbád, O, K) and to a bovine animal, (K,) it is *like* قَارِحٌ [q. v.] *applied to a horse:* (Ibn-'Abbád, O, K:) or *in the fifth year,* (Aṣ, IF, O, K,) as applied to a sheep: (Aṣ, IF, O:) or *in the sixth year,* (AZ, O, K,) as applied to a sheep or goat: (AZ, O:) or a sheep or goat *advanced in age:* (IDrd, O:) [see more in art. سلع:] the pl. is صُلَّعٌ (IAqr, Ṣ, O, K) and صَوَالِعُ, (IAqr, O, K,) both of which are applied to حِبَاصٌ, (K,) [or rather] the former pl. is thus applied by Ru-beh, who by حِبَاصٌ in this instance means "heroes," or "brave men." (Ṣ, O.)

صلف

1. صَلَفَ السَّحَابُ, (aor. ـَ,) inf. n. صَلْفٌ, *The*

clouds had in them no water: (M:) or صَلَفَتِ السَّحَابَةُ the cloud had little water. (A, TA. [It is implied in the TA that this is tropical; but I doubt its being so.]) See also its part. n., صَلِفٌ. — صَلَفٌ said of a man's حَرْث [or seed-produce], It did not increase, or multiply, or become plentiful or abundant. (TA.) — صَلَفٌ as a quality of طَعَام [or wheat] signifies Its having little increase (A, TA) and little goodness. (L, TA: said in the latter to be tropical.) — [Hence, app., or from the verb as used in the sense expl. in the next sentence below,] مَنْ يَمْنَحُ فِى الدِّينِ يَصْلَفُ, (S, M, Meyd, &c.,) a prov., (S, Meyd, O, K,) relating to the bolding fast to religion, (S,) or used in urging to the mixing in social intercourse with the holding fast to religion, (O, K,) or, accord. to IAth, a trad., (TA,) i. e., accord. to Aṣ, He who exceeds the right bounds in religion (Meyd) will not be in favour with men, or beloved by them; (S, Meyd;) or will have little increase therein: (M:) or he who finds fault with men in respect of religion, (O, K,) and regards it as an excellence [that he possesses] above them, will have little goodness in their estimation, and (O) will not be in favour with them, or beloved by them: (O, K:) or the meaning is, he who seeks worldly good by means of religion, his share of the former will be little: (Meyd:) or he who seeks, in respect of religion, more than he has had revealed to him, his share will be little. (IAth.) — صَلَفَتْ, (S, M, O,) aor. ـَ, (S, O,) inf. n. صَلَفٌ, said of a woman, means She was not in favour with, or was not beloved by, (S, M, O, K,*) her husband, (S, O, K,) or him by whom she was supported; (M;) and was hated by him. (S, O.) — صَلُفَ, (O, K,) in a man and in a woman, (O,) signifies also The saying that which one's companion dislikes, or hates. (O, K.) — And, (O, K,) likewise in a man and in a woman, (O,) † The commending, or praising, oneself for, or the boasting of, or glorying in, that which one does not possess: (O, K:) or, (K,) as Kh asserts, (S, O,) the overpassing the due limits in الظَّرْف [here meaning elegance of mind, manners, address, speech, person, attire, and the like], (S, M, O, K,) and in excellence in knowledge or courage or other qualities, (TA,) and arrogating to oneself more than is due, through pride: (S, O, K:) but some say that this is post-classical: (M, TA:) [see an ex. voce أَفَلَ, in art. اول; mentioned here in the TA as occurring in a trad.:] one says, of a man, صَلُفَ, (M, MA,) inf. n. صَلَفٌ, (M,) meaning † He commended, or praised, himself [&c.]; (MA;) and † تصلّف, (S, MA, O,) meaning the same; (MA;) or this latter means تَكَلُّفُ الصَّلَفِ, (K, TA,) i. e. [he affected the overpassing of the due limits in الظَّرْف (meaning as expl. above); or he took upon himself as a task] the arrogating to himself more than was due, through pride: (TA:) [you say,] تصلّف بِمَا لَيْسَ عِنْدَهُ † He commended, or praised, himself for, or he boasted of, or gloried in, that which he did not possess: the epithet from the former verb is † صَلِفٌ (AZ, S, M, O, K,) applied to a man, (AZ, S, M, O,) and صَلِفَةٌ applied to a woman; (M;) and the pl. of صَلِفٌ is صَلَافَى (AZ, M, K) and صُلَفَاءُ and صُلَفُونَ: (AZ, O, K:) it is said to be from صَلِفٌ applied to a vessel, accord. to IAqr as meaning "that takes little water;" but rather, as others say, as meaning "thick and heavy:" the vulgar misapply it [app. by using it in the sense assigned to it by IAqr]. (TA.) — See also the next paragraph.

4. اصلف i. q. قَلَّ خَيْرُهُ [His good things became few; or his wealth, or his goodness or beneficence, became little]: (IAqr, O, K:) and (TA) so † تصلّف. (M, TA.) — And His soul, or spirit, (رُوحُهُ,) became heavy: (IAqr, O, K:) and he became oppressed as though by the nightmare. (TK.) — And He became one whose wife was not in favour with him, or not beloved by him. (M.) — اصلفها He hated her, namely, his wife; (M;) as also † صَلَفَهَا, (so in a copy of the M,) or صَلَفَهَا, aor. ـُ; (so in the L and TA;) the latter mentioned by IAmb: (L, TA:) or اصلفها he hated him, namely, another man. (Ibn-'Abbád, O, K.) — And اصلف نِسَاءَهُ He divorced his wives: and he made their share of his favours to be small. (A, TA.) — And one says to a woman, أَصْلَفَكِ اللّٰهُ وَفُكِكِ, meaning May God make thee [or thy فَرْج or the like] to be hated by thy husband. (Esh-Sheybánee, S, O, K.) — اصلف القَوْمُ, (thus in the O, on the authority of Ibn-'Abbád, [like أَحْزَنَ, and its contr. أَسْهَلَ, &c.,]) or † تصلّف, (thus in the K, [but the former is preferable on the ground of analogy, and the latter I think a mistake,]) The people, or party, became in the [kind of tract termed] صَلْفَاء. (O, K.)

5. تصلّف: see 4, first sentence. — And see 1, latter part. — Also He behaved in a loving, or an affectionate, and a blandishing, or coaxing, manner. (O, K.) — And, said of a camel, He loathed, or turned away with disgust from, the [pasturage termed] حُلَّة, and inclined to the حَمْض. (O, K.) — See also 4, last sentence.

الصَّلْف The branches of the heart of the palm-tree that are next below the قِلْبَة: [in the CK, حَوَالِى فِى قَلْبِ النَّخْلَة is erroneously put for حَوَالَيْهَا فِى قَلْبِ النَّخْلَة; and the same mistake was originally made in my MS. copy of the K:] n. un. with ة. (IAqr, O, K,* TA. [See حَفَايَة, last sentence.]

صَلِفٌ, applied to clouds (سَحَاب, S, M, O, K), Containing no water: (M:) or having little water and much thunder. (S, O, K. [Said in the TA to be tropical; but I doubt its being so.]) It is said in a prov., رُبَّ صَلِفٍ تَحْتَ الرَّاعِدَةِ, (S, and so in some copies of the K,) or رُبَّ صَلِفٍ †, (M, O, and so in some copies of the K, [with an inf. n. in the place of an epithet,]) i. e. Many a cloud is there, [or many clouds are there, lacking rain, or] having much thunder with little rain, [beneath that which thunders;] (A'Obeyd, O:) applied to the wealthy niggard: (A'Obeyd, O, K:) or to him who threatens, and does not perform what he threatens: (S, O, K:) or to him who commends himself much, (M, O, K,) and is loquacious, (M, O,) but is destitute of good. (M, O, K.) — And A vessel that takes little water: (IAqr, S, M, O, K:) a small vessel: one that leaks; that will not hold water. (IAqr, TA. [This, also, is said in the TA to be tropical.]) And A heavy (K, TA) and thick (TA) vessel. (K, TA.) — Also High ground (قُفّ), or a hard plain, that produces no plants or herbage: (TA:) and so the fem., with ة, applied to land (أَرْض). (M, TA.) — Wheat (طَعَام) having little increase (الرِّبْع and قَلِيل النَّزْل): (M:) or tasteless: (M, O, K:) and † صَلِيف signifies the same, in the former sense or in the latter. (M.) — And [A man] heavy in soul, or spirit; syn. ثَقِيل الرُّوح. (TA. [See 4, second sentence, which shows that مُصْلِف has this meaning: but the epithet thus expl. in the TA is there said to be like خَتِف.]) — And صَلِفَةٌ signifies A woman not in favour with, or not beloved by, (S, M, O, K,) her husband, (S, O, K,) or him by whom she is supported; (M;) and hated by him: (S, O:) pl. صَلَائِف, (S, M, O, K,) which is extr. [in respect of analogy], (M,) and صَلِفَاتٌ. (O, K.) — See also 1, near the end.

صَلَفَان and صِلِفَان, and each with ة: see أَصْلَف, in five places.

صَلِيف The side (عُرْض [in one of my copies of the S عِرْق, and in the other copy عُرْض]) of the neck; the two being called صَلِيفَانِ; (S, O, K;) [i. e.] الصَّلِيفَانِ signifies the two sides of the neck (جَانِبَا العُنُق): or this signifies what are between the لِبَة [or part beneath the earring] and the فَصَرَة [or base of the neck, on the two sides]: (M:) or the two heads of the vertebra that is next to the head, in the two sides of the neck. (AZ, O,* K,* TA.) In this last explanation, in the copies of the K, رَأْس is put for رَأْسا. (TA. [And in some copies of the K, شَقَّيْهَا is there erroneously put for شَقَّيْنِ, which, as is said in the TA, refers to the neck.]) بِصَلِيفَتِهِ أَخَذَ بِصَلِيفِهِ and † أَخَذَ بِصَلِيفَتِهِ mean, accord. to Aṣ, He took hold of the back of his neck: (O, TA:) and one says also, † أَخَذَهُ بِصَلِيفَتِهِ meaning He took him, or it, altogether. (TA. [But I think it not improbable that † بِصَلِيفَتِهِ in these two instances may be a mistranscription for بِصَلِيفَيْهِ.]) — الصَّلِيفَانِ signifies also Two staves, or pieces of wood, which are placed across [horizontally] upon the [camel's saddle called] قَتَب, by means of which the مَحَامِل [pl. of مَحْمِل, q. v.,] are bound. (S, O, K.) And (TA) صَلِيفَا الإِكَاف signifies The two [similar] pieces of wood that are bound upon the upper part of the [saddle called] إِكَاف. (M, TA.) — See also صَلِيفٌ, latter half.

صَلِيفَة: see صَلِيف, in three places.

صَلَنْفَى and صَلَنْفَاة A loquacious man. (M, TA.)

أَصْلَف Hard, applied to a place; and so [the fem.] † صَلْفَاء applied to land (أَرْض): (S, O:) or both signify hard ground (M, K) containing

stones; (M;) or *hard and rugged ground*; (As, O;) and the pl. is صُلُوفٌ, (M, O, K,* [in the last, erroneously, صُلُوفِى, and in the O, correctly, الصُّلُوفِى, being made determinate,]) thus pluralized in the same manner as صَحْرَآءُ because the quality of a subst. is predominant therein, (M,) and [for the same reason] أَصَالِفُ also; (O, K;) [the former pl. of صَلْفَآءُ and the latter of اصلف and صَلْفَآءُ: or] ↑ صِلْفَآءُ (Ibn-'Abbád, O, K) and ↑ صِلِفَّآءُ, [each, app., with tenween, the latter because of the measure فِعْلِلَّةٌ, and each because receiving the affix ة, for it is added,] and likewise ↑ صَلَفَنْدَاةٌ (K) and ↑ صِلِفَنْدَاةٌ, (Ibn-'Abbád, O, K,) *rugged, hard ground*: (K:) or *a smooth rock, or a hard, smooth, bare rock, even with the ground.* (Ibn-'Abbád, O, K.)

مُصْلِفٌ A man *whose wife is not in favour with him or not beloved by him.* (IAar, M, O, K.)

صلق

1. صَلَقَ, (S, M, O, Msb, K,) aor. ـَ, (Msb,) inf. n. صَلْقٌ, (As,* S,* M,* TA,) *He called out, cried out, or shouted, vehemently; or made a vehement sound*; (As, S, M, O, Msb, K;) as also ↑ اصلق: (S, M, O, K:) *he raised his voice on the occasion of a calamity, and of a death*: (TA:) and *he wailed*; (M, TA;) and so ↑ the latter verb: (M:) A'Obeyd mentions it as with س [in the place of ص]. (TA.) — Also, (S, O, TA,) inf. n. as above, (TA,) said of the tush of a camel; (S, O, TA;) and so ↑ اصلت; (S,* M, O;*) *It made a sound by its being grated against another.* (S,* M, O,* TA.) — And صَلَقَتِ الخَيْلُ, (M,* O, TA,) aor. ـَ, or, accord. to Lth, ـِ, inf. n. as above, (O,) *The horsemen dashed* amid others (غَيْرَهَا) in making a sudden attack or incursion. (M,* O, TA.*) = صَلَقَ نَابَهُ, inf. n. صَلْقٌ, *He* (a camel) *grated his tush against another so as to make them produce a sound*: and ↑ اصلق, said of a stallion [camel], *he made his tushes to produce a grating sound*: (M, TA:) and ↑ اصطلق بِنَابِهِ, likewise said of a stallion [camel], *he made a grating sound with his tush.* (S, Msb, TA.) — صَلَقَهُ بِالعَصَا (AZ, S, M, O, K,) aor. ـِ, inf. n. صَلْقٌ, (M,) *He struck him with the staff, or stick*, (AZ, S, M, O, K,) namely, another man, (K,) upon any part of his body. (M.) And صَلْقٌ is also said to signify The *striking* with stone-cutter's picks, or pickaxes. (O.) See also صَلْعَةٌ. — صَلَقَتْهُ الشَّمْسُ *The sun smote him with its heat.* (O, K.) — صَلَقَ بَنِى فُلَانٍ (aor. ـَ, TA) *He attached the sons of such a one with an abominable onslaught.* (IDrd, O, K.) — صَلَقَهُ بِلِسَانِهِ, aor. ـِ, inf. n. صَلْقٌ, † *He reviled him*; syn. شَتَمَهُ. (M.) Fr says that صَلَقُوكُمْ is allowable in the sense of سَلَقُوكُمْ in the Kur xxxiii. 19: (S* and TA in this art.:) but it is not allowable in the reading [of the Kur]. (TA in art. سلق, q. v.) — صَلَقَ جَارِيَتَهُ *He spread his girl, or young woman*, (K, TA,) *upon her back*, (TA,) *and compressed her.* (K, TA.) — صَلَقْتُ الشَّاةَ *I roasted the sheep, or goat, upon its sides.* (TA.) — صَلِقَ بِسَهْمِهِ *He was rendered unfortunate by his arrow* [in the game called المَيْسِر]. (Ibn-'Abbád, O.)

4: see 1, former half, in four places.

5. تصلّقت المَرْأَةُ *The woman, being taken with the pains of parturition, screamed, or cried out vehemently*: (S, O, K:) or *threw herself upon her sides, one time thus and another time thus.* (Lth, O.) And تَصَلَّقَتِ النَّاقَةُ, (Lth, O,) or الدَّابَّةُ, (K,) *The she-camel* (Lth, O,) *or the beast*, (K,) *rolled over, back for belly, by reason of distress*: and in like manner the verb is used of any one suffering pain. (Lth, O, K.) And تَصَلَّقَ عَلَى قِرَابِهِ, occurring in a trad., means *He writhed about upon his sides on his bed*, (O, TA,) *and rolled over.* (TA.) And تَصَلَّقَ الحُوتُ فِى المَآءِ *The fish went and came in the water.* (O.)

8: see 1, in the middle of the paragraph.

صَلْقٌ, (As, S, M,) an inf. n., (TA, [see 1, first sentence,]) and ↑ صَلَقٌ and ↑ صَلَقَةٌ, (M, TA,) *A vehement crying or shouting* (As, S, M, TA) or *sounding*: (As, S:) and *a wailing.* (M, TA.) = And the first, [thus written in a copy of the JK and in a copy of the M, but perhaps correctly ↑ صَلَقٌ, q. v.,] *A round plain*: (JK:) or *a depressed, soft, round plain*: (M:) pl. أَصْلَاقٌ (JK, M) and صُلْقَانٌ. (M.)

صَلَقٌ: see صَلْقٌ, first sentence. = Also *An even plain*; (S, O, K;) like سَلَقٌ [q. v.]: (S, O:) pl. أَصْلَاقٌ, and pl. pl. أَصَالِقُ, (O, K, TA,) in one copy of the K اصالِق. (TA.) See also صَلْقٌ, latter sentence.

صَلَقَةٌ: see صَلْقٌ. — Also *An onslaught, or a shock in battle.* (M, TA.) — صَلَقَاتُ الإِبِلِ *The tushes of camels, that make a sound by their being grated, one against another.* (S,* O,* TA.)

صَلِيقٌ *Smooth.* (O, K.)

صُلَاقَةٌ *Water that has long preserved a still, or motionless, state*, (أَطَالَ صِيَامًا, JK, Ibn-'Abbád, O, K,* in which last صياما is omitted,) *in the place*, (JK, Ibn-'Abbád, O,) *or in a place*, (K,) i. e. *in one place*, (TA,) *and which the beasts have beaten [with their feet]*, (صَلَقَتِ ↑ الدَّوَابُّ, JK,) [which, accord. to MF, should be صَلَقَهُ الدَّوَابُّ, referring to the word مَآء, but accord. to the TA it may refer to صُلَاقَة,]) wherefore it is [said to be] ↑ مَصْلُوقَة. (JK, Ibn-'Abbád, O, K, TA.) In such water the ablution termed الوُضُوء should not be performed. (TK.)

صَلِيقَةٌ *Flesh-meat* (Jm, O, K) *thoroughly cooked*, (Jm, TA,) or *spread to dry*, (مُشْرِيَةٌ, O,) or *roasted*, (مَشْوِيَّةٌ, K,) *and thoroughly cooked*: (O, K:) or *a piece of roasted flesh-meat*: (M:) pl. صَلَائِقُ: (Jm, M, O, K:) accord. to AA, سَلَائِق, with س, signifies "roasted lambs," from سَلَقْتُ الشَّاةَ "I roasted the sheep or goat." (TA. See also سَلِيقَةٌ.) — And *A thin cake of bread*: (M, TA:) accord. to some, (O,) [the pl.] صَلَائِقُ signifies *thin bread*: (JK, S, O:) but some say that it is صَرَائِقُ, with ر, that has this meaning.* (TA.)

صَلْقَى [said in the copies of the K to be like عَلَنْدَى, but correctly عَلَنْدًى,] and صَلَنْدَاةٌ *Loquacious*: (O, K:) the ن is augmentative. (O.)

صُلَيْقَةٌ *A species of bird.* (M, TA.)

صَلَّاقٌ, applied to a speaker, an orator, or a preacher, (JK, IDrd, O, K,) is like صَلَّاءٌ, (JK,) [i. e.] *Eloquent*; as also ↑ مِصْلَقٌ [like مِصْلَقٌ], (IDrd, O, K) and ↑ مِصْلَاقٌ [like مِصْلَاقٌ]. (O, K.) — And ضَرْبٌ صَلَّاقٌ and ↑ مِصْلَاقٌ *A vehement striking or beating.* (M, TA.)

مِصْلَقٌ: see the next preceding paragraph.

مِصْلَاقٌ: see صَلَّاقٌ, in two places.

مَصَالِيقُ [a pl. of which the sing., if it have one, is not specified,] *Large, or bulky, stones.* (Ibn-'Abbád, O, K.) — And *Light, or active, camels.* (Ibn-'Abbád, O, K.)

مَصْلُوقٌ: see its fem., with ة, voce صُلَاقَةٌ.

صلم

1. صَلَمَ, aor. ـُ, [in one of my copies of the S ـِ,] inf. n. صَلْمٌ, (S, M, Msb, K,) *He cut off*, (K,) or *he cut off so as to extirpate*, (S, M, Msb,) a thing, (M, K,*) or an ear, (S, M, Msb, K,) and a nose; (M, K;) as also ↑ صَلَّمَ, (M, K,*) inf. n. تَصْلِيمٌ; (K;) [but] the latter verb is with teshdeed to denote muchness [of the action], or multiplicity [of the objects]: (TA:) and ↑ اصْطَلَمَ: [likewise] signifies *he cut off so as to extirpate* (S,* Msb,* K) a nose. (Msb.) = And صَلِمَ, aor. ـَ, inf. n. صَلَمٌ, *He had his ear extirpated* [*by amputation*]. (Msb.)

2: see the preceding paragraph.

8: see 1. — [Hence,] اصْطُلِمَ القَوْمُ *The people, or party, were destroyed* [or *cut off*] (M, TA) *utterly.* (TA.)

صَلَمَةٌ *i. q.* مِعْفَرٌ. (K. [See the latter word, which is variously explained.])

صَلَمَةٌ [written by Golius and Freytag صَلَمٌ] *Strong* men: (K, TA:) as though pl. of صَالِم. (TA.) = See also صَيْلَمٌ.

صِلَامَةٌ (S, K) and صَلَامَةٌ, (S,) and صَلَامَةٌ, (K,) the last on the authority of IAar, (TA,) [all three written in a copy of the M with teshdeed to the ل,] *A party, or distinct body*, of men: (S, M, K:) pl. صِلَامَاتٌ, signifying *companies*, and *parties, or distinct bodies*: (S:) or, as some say, صَلَامَةٌ, with فتحة, means *a party, or company, equals in age and courage and liberality or bounty.* (TA.)

صَلْمٌ and صُلْمٌ *The kernel of the stone of the* نَبِق [or *fruit of the lote-tree*]; (M, K;) *which is also called* أُنْبُوبٌ; *and is eaten*: mentioned by Az. (TA.)

صَلْبٌ A *difficult, severe,* or *distressing,* event; (M, K;) *such as extirpates:* you say أَمْرٌ صَلْبٌ: and such is termed ✝ صَلْبِيَةٌ. (M.) And you say also وَلْعَةٌ صَلْبَةٌ i. e. [*An onslaught] that extirpates.* (K.) — And *A calamity;* (S, M, K;) because it [often] extirpates; and so ✝ صَلْبَةٌ. (TA.) — And *An abominable severing from friendly,* or *loving, communion* or *intercourse.* (TA.) — And *A sword.* (S, K.) — Also *i. q.* صُمْرَةٌ: like صُفْرٌ [q. v.]: (M, K:) both mentioned by Yaʼkoob. (M.)

صُلْبِيَّةٌ: see the next preceding paragraph.

أَصْلَبُ A man (S) *having his ears* (S, Mgh) or *ear* (Mṣb) *extirpated [by amputation]*: (S, Mgh, Mṣb:) or a shave *whose ear has been cut off;* as also ✝ مُصَلَّبٌ: (M:) or a man *who is by nature as though his ears had been cut off;* and so ✝ مُصَلَّمٌ: الأُذُنَيْنِ: (K:) or this last is applied to a man as meaning *whose ears have been extirpated by amputation;* and to an ostrich as meaning *that is naturally as though his ears had been extirpated;* (S;) or [*small and short in the ears;* i. e.] because of the smallness and shortness of his ears; (M;) and it is said that when it is applied to a man, [or rather when a man is likened to an ostrich thus termed,] it means his being contemptible, or despised. (TA.) أُذُنٌ صَلْبَاءُ *An ear that cleaves to its lobe,* or *lobule.* (M.) And الأَصْلَمُ is an appellation applied to *The flea.* (K.)

مُصَلَّمٌ: see the next preceding paragraph, in two places.

صلب

Q. 4. اصْلَنْقَتْ عَلَى جِنَبَاهَا i. q. اسْتَلْقَتْ [*The things extended in their proper direction*]. (K. [In the O, اسْتَلْقَتْ is put in the place of اصْلَنْقَتْ. Compare اصْلَنْكَمَّ.])

صَلْبٌ A *tall* man; (As, IJ, O, K;) and so ✝ مُصَلْبٌ or ✝ مُصَلَّبٌ. (K. accord. to different copies.) — And A *strong* camel; (K;) and so ✝ صَلَبِيٌّ, (El-Umawee, S, K,) in which the final letter is [not a sign of the fem. gender but] to render the word quasi-coordinate to the quadriliteral-radical-class; (S;) fem. صَلَبِيَّةٌ (TA) and ✝ صَلَبِيَّاةٌ: (S, K:) pl. صَلَابِيُّ. (AA, O, TA.) — And A *large,* or *great,* house or tent. (Lth, O, K.) — And A *hard* stone; as also ✝ صَلَابِيٌّ. (AA, TA.)

صَلَبِيٌّ, and its fem.: صَلَابِيُّ: مُصَلْبٌ or مُصَلَّبٌ: } see the next preceding paragraph.

صلو

1. صَلَوْتُهُ, (K,) or صَلَوْتُ الظَّهْرَ, (M,) *I struck,* or *beat, that part,* [*of him,* or] *of the back, which is called* صَلًا: (M:) or *I hit that part* (M, K) with a thing, or with an arrow or some other thing: on the authority of Lḥ, who says that it is of the dial. of Hudheyl: and one says also صَلَيْتُهُ; which is extr. [with respect to derivation], unless it be an instance of interchangeableness [of و and ى). (M.) — صَلَتْ and صَلَّتْ, said of a mare, or she-camel: see 4.

2. صلّى, (S, M, K,) quasi-inf. n. صَلْوٌ, (S, M, K,) or صَلْوَةٌ, for which one should not say تَصْلِيَةٌ, (S, K,) or the latter is allowable as agreeable with rule and as occurring in old poetry, (MP, TA,) *He prayed, supplicated,* or *petitioned:* (S, M, K:) and [particularly] *he performed the divinely-appointed act [of prayer commonly] termed* صَلَاة or صَلْوَة. (S.) Hence, in the Kur [ix. 104], (TA,) وَصَلِّ عَلَيْهِمْ *And pray thou for them.* (Mṣb, TA.) صَلَّى عَلَى فُلَانٍ means *He prayed for such a one, and praised him.* (TA.) And hence the verse of El-Aṣṣáh cited in art. رسم, conj. 8. (S, Mgh, ✝ TA.) It is said in a trad., مَنْ دُعِيَ إِلَى وَلِيمَةٍ فَلْيُجِبْ وَإِلَّا فَلْيُصَلِّ [i. e. *Whoso is invited to a banquet,* or *a marriage-feast, let him comply, or, if not, let him pray* for the inviter]. (M.) And the saying, عَلَيْكَ بِمِثْلِ الَّذِي صَلَّيْتَ means *Keep thou* to the *like of thy prayer;* i. e. he enjoined her to repeat the prayer for him: or, as some relate it, عَلَيْكِ بِمِثْلِ الَّذِي صَلَّيْتِ, meaning *upon thee be the like of that for which thou hast prayed:* (M:) these words he addressed to his daughter, on the occasion of her saying, "O my Lord, ward off from my father diseases and pain." (Mgh.) The saying عَبِيدُ فُلَانٍ يُصَلُّونَ [*The slaves of such a one perform the divinely-appointed act of prayer*] means that they have attained to the age of virility. (Mgh.) — صَلَّى عَلَيْهِ, said of an angel, means *He prayed for,* or *begged, forgiveness,* or *pardon, for him:* and thus the verb sometimes means when said of other than an angel; as in the trad. of Sowdeh, in which it is said, إِذَا مِتْنَا صَلَّى لَنَا عُثْمَانُ بْنُ مَظْعُونٍ [*When we die, ʼOthmán Ibn-Maẓ'oon will pray for forgiveness for us*]; he having then died. (TA.) — [And, said of a man, *He blessed him,* meaning *he invoked* God's *blessing upon him;* namely, the Prophet; or he said, اَللّٰهُمَّ صَلِّ عَلَيْهِ (expl. by what here follows) accord. to the rendering of صَلُّوا عَلَيْهِ, i. e. عَلَى النَّبِيِّ, by Bḥ and others in the Kur xxxiii. 56.] One says, صَلَّيْتُ عَلَى النَّبِيِّ [*I blessed the Prophet;* &c.]. (S.) — And, said of God, *He blessed him,* meaning *He conferred blessing upon him:* and *He had mercy on him:* and *He magnified him,* or *conferred honour upon him:* hence the saying, اَللّٰهُمَّ صَلِّ عَلَى آلِ أَبِي أَوْفَى meaning *O God, bless the family of Aboo-Owfà:* or *have mercy on* &c.: but in the saying [in the Kur xxxiii. 56], إِنَّ اللّٰهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ the verb does not import two meanings; for it has there only one meaning, which is "magnification" [i. e. these words mean *Verily God and his angels magnify the Prophet;* or rather I would render them, *bless the Prophet,* as this rendering implies magnification and also a meaning of the quasi-inf. n. given in the M and K, which is "eulogy," or "commendation," bestowed by God upon his apostle, while it imports God's "conferring of blessing" and the angels' "invoking thereof"]: (Mṣb, TA:) [it is said that] اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ means *O God, magnify Mohammad in the present world by exalting his renown and manifesting his invitation [to El-Islám] and rendering permanent his law, and in the world to come by accepting his intercession for his people and multiplying his reward:* and it is disputed whether or not this form of prayer may be used for any but the Prophet [Mohammad]: El-Khaṭṭábee says that it may not, though he himself used it for others. (TA.) [صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ is a phrase commonly used by the Muslims after the mention of their prophet: see art. سلم. See also صَلَاةٌ below.] — صلّى said of a horse, (S, K,) inf. n. تَصْلِيَةٌ, (TA,) *He followed next after the foremost [in a race, at the goal].* (S, K.) Hence the saying [in a trad. of 'Aloe], سَبَقَ رَسُولُ اللّٰهِ وَصَلَّى أَبُو بَكْرٍ وَثَلَّثَ عُمَرُ. (Mgh.) — And صلّى الحِمَارُ أُتُنَهُ, (Ṣgh, K,) inf. n. تَصْلِيَةٌ, (Ṣgh, TA,) *The* [*wild*] *ass drove together his she-asses, and made them to take the way [that he would follow].* (Ṣgh, K, TA.)

4. أَصْلَتْ, (T, S, K, TA,) and ✝ صَلِيَتْ, (Fr, K, TA,) and ✝ صَلَتْ, (Zj, TA,) said of a mare, *The parts on the right and left of her tail,* (صَلَوَاهَا, S,) or *the part on either side of her tail,* (صَلَاهَا, K, [see صَلًا, below,]) *became relaxed, she being near to bringing forth:* (S, K:) or, said of a she-camel, *her young one fell into the part of her called* صَلًا, *and she was near to bringing forth.* (T, TA.)

صَلًا *The middle of the back* of a human being and of any quadruped: (M, K:) and, (K,) or as some say, (M,) [app. in a beast,] *the part that slopes down from the hips,* or *haunches:* or *the space intervening between the* جَاعِرَة [app. meaning *the hinder projection of the haunch* or *rump* of a beast] *and the tail:* (M, K:) or *the part on the right and left of the tail;* (S, M, K;) the two together being called [the] صَلَوَانِ. (S, K.) which is similarly expl. by Zj in relation to a she-camel; app. properly meaning *the two parts bordering upon the tail-bone:* (TA:) or *the place in which is set the tail* of the horse; dual as above: (Mṣb:) or the *bone upon which are the two buttocks:* (Mgh: [there thus expl. in relation to a man:]) or the *bone in which is the place of setting of the tail-bone;* thus expl. by IDrd: or the صَلَوَانِ are the *two bones projecting from the two sides of the rump:* or, accord. to some of the lexicologists, *two veins* (عِرْقَانِ) *in the place of the* وَدِك [i. e. *in the rump*]: (Ḥam p. 46:) the pl. is صَلَوَاتٌ, (M, K,) an instance of a pl. formed by the addition of ا and ت from a masc. sing., (M,) and أَصْلَاءُ. (M, K.) — [Hence,] one says, جِئْتُ فِي أَصْلَائِهِمْ, meaning *I came at their rears.* (TA.)

صَلَاةٌ, or صَلْوَة, [accord. to El-Hareeree, to be written with ا when prefixed to a pronoun, and also in the dual number, (see De Sacy's Anthol. Gram. Arabe, p. 67 of the Arabic text,) but this rule I have not found to be generally observed,

even in the best MSS., nor have I in the similar case of حَيْوَة, (to which it is also applied,) in the best copies of the Kur-án,] is said to be [originally صَوْلَة,] of the measure فَعْلَة, (Mgh., MF, TA,) or, accord. to some, [صَوْلَة,] of the measure فَعْلَة: (MF, TA:) it is a quasi-inf. n. of صَلَّى [q. v.]: (Ṣ, K:) and [used as a simple subst.] it signifies *Prayer, supplication, or petition:* (Ṣ, M, Mṣb, K:) this is said to be its primary signification: and ↑ مُصَلًّى is said to have the same meaning. (Mṣb, TA.) — Then applied to signify *A certain well-known mode, or manner, [of religious service,]* because comprising prayer; (Mṣb;) [the *divinely-appointed act of prayer;*] *one of the divinely-appointed* صَلَوَات; (Ṣ;) *a certain religious service in which are* رُكُوع [or *lowering of the head so that the palms of the hands reach the knees*] and سُجُود [or *prostration of oneself in a particular manner* expl. voce سَجَدَ]: (M,* K:) and ↑ مُصَلًّى is said to have the same meaning. (TA.) [The performance of this act is fully described in my work on the Modern Egyptians.] It is said to be, in this sense, a proper term of the law, not indicated by the language of the Arabs [before El-Islám] except as importing prayer, which is its primary signification: what Esh-Shihábh says respecting it necessarily implies its being a proper term of the law known to the Arabs [before El-Islám]: in the Mz it is said to be one of the words of El-Islám: but all of these sayings require consideration. (MF, TA. [Much more, which I omit as being unprofitable, is added on this point in the TA, partly from the Mṣb; as well as several different opinions respecting the derivation of the word as used in this sense, which are fanciful or absurd.]) The saying of the Prophet, لَا صَلَوَةَ لِجَارِ الْمَسْجِدِ إِلَّا فِى الْمَسْجِدِ means *There is no* صلوة [or *divinely-appointed act of prayer*] *that is excellent or complete [to the neighbour of the mosque unless in the mosque]:* (M.) And his saying, to Usámeh, اَلصَّلَوٰةُ أَمَامَكَ means *The time of the* صلوة [or *divinely-appointed prayer*], *or the place thereof, [is before thee,]* alluding to that of sunset. (Mgh.) And he used the term اَلصَّلَوٰةُ as meaning سُورَةُ الصَّلَوٰةِ, i. e. *The* فَاتِحَة [or *Opening Chapter of the Kur-án*, because it is a form of prayer, or] because the recital thereof is excellent, or satisfactory. (Mgh.) In the Kur xxii. 41, (I'Ab, Ṣ, M, Ksh, Bḍ,) [the pl.] صَلَوَات means *Places of worship of the Jews:* (I'Ab, Ṣ, M, Ksh, Bḍ, K:) said to be (Ksh, Bḍ) originally صَلُوتَا, a Hebrew word, (Ksh, Bḍ, K,) arabicized: (Ksh, Bḍ:) this is the common reading of the word, and the most valid: other readings are صَلَوَات and صَلَوَات and صَلَوَات; and beside these, some others which are perverted forms. (TA.) — Also *Prayer for forgiveness or pardon.* (M, Mgh, K.) — [And *A blessing*, as meaning *an invocation of* God's *blessing* upon any one. See 2.] — And *i. q.* بَرَكَة [as meaning *A blessing, such as is bestowed by God*]: (Mṣb:) and *mercy* (Ṣ, M, Mgh, Mṣb, K) of God (Ṣ, M) on his apostle: (M:) and *magnification*; and this is [said to be] specially denoted by its verb when the Prophet is the object: (Mṣb:) and God's *eulogy*, or *commendation*, bestowed upon his apostle. (M, K.)

الصَّلَاةُ [from صَلَّا] also means إِتْيَانُ الْمَرْأَةِ فِى دُبُرِهَا. (TA in art. صور.)

مُصَلِّيَة part. n. of أَصْلَتَ [q. v.] said of a she-camel [or of a mare]. (T, TA.)

مُصَلًّى *A place of* الصَّلَاة [as meaning *the performance of the divinely-appointed act of prayer*]; (Mgh, Mṣb, K;) or *of any prayer or supplication:* (Mgh:) [and particularly] *a place of the performance of the divinely-appointed prayer on the occasion of the [festival termed]* عِيد: (MA:) [and also *such a place at a burial-ground:* the place for this purpose is particularly termed مُصَلَّى الْأَمْوَات: see De Sacy's Chrest. Arabe, sec. ed., i. 192.] — And *A carpet upon which one performs the divinely-appointed act of prayer.* (MA.) — See also صَلَاة, former half, in two places.

مُصَلٍّ Any one *praying* [in any manner: and particularly *performing the divinely-appointed act of prayer*]. (TA.) — And مُصَلِّى signifies, as applied to a horse, *The one that follows next after the foremost [at the goal]* (Ṣ, M, Mgh, Mṣb) *in a race:* (Mgh, Mṣb:) because his head is next to the part called صَلَا, (Lḥ, Ṣ, M, Mṣb,) or next to the صَلَوَان, (Mgh,) of the foremost. (Lḥ, Ṣ, M, Mgh, Mṣb.)

صلى

1. صَلَاهُ, (Ṣ, M, Mṣb, K,) aor. يَصْلِى, (Ṣ, Mṣb, K,) inf. n. صَلْى, (Ṣ, M, K,) *He roasted, broiled, or fried, it,* namely, flesh-meat, (Ṣ, M, Mṣb, K,) &c.; (Ṣ;) and صَلَاهُ فِى النَّار and عَلَى النَّار signify the same; and also *he burned it.* (TA.) And (so in the M, but in the K "or") صَلَاهُ (M, K) فِى النَّار (M) *He threw it into the fire to be burned;* as also ↑ اصلاهُ; and ↑ صَلَّاهُ, (M, K,) inf. n. تَصْلِيَة; (TA;) namely, flesh-meat. (M, K. [But see the next sentence.]) And صَلَاهُ النَّار and فِى النَّار and صَلَّاهُ and صُلِّىَ عَلَى النَّار, (M, K,) inf. n. صَلْى and صُلِىَ; (M;) and النَّار ↑ صَلَّاهُ, and ↑ اصلاهُ; النَّار ↑ صَلَّاهُ; *He made him to enter into the fire, and to remain, stay, dwell, or abide, therein:* (M, K:) and ↑ صُلِّىَ فُلَانٌ النَّار *[Such as one was made to enter into the fire,* &c.]: (M:) [or] you say, صَلَيْتُ الرَّجُلَ نَارًا, meaning *I made the man to enter fire and to be burned:* and ↑ أَصْلَيْتُهُ, with ا, when you mean *I threw him, or cast him, into the fire, as though intending burning [him];* as also ↑ صَلَّيْتُهُ, inf. n. تَصْلِيَة. (Ṣ.) — And صَلِيَ فُلَانًا, (T, TA,) or لِفُلَانٍ, (Ṣ, TA,) ‡ *I laboured in a case, or an affair, desiring to calumniate, or slander, such a one therein, and to cause him to fall into destruction:* (T, Ṣ, TA:) or صَلَيْتُهُ لَهُ both signify *I calumniated, or slandered, him, and caused him to fall into destruction,* (M, TA,) *in consequence thereof:* (M:) or, accord. to the K, صَلِىَ لِفُلَانٍ, of which the inf. n. is صَلْى, signifies *he soothed, coaxed, wheedled, or cajoled, such a one: or deceived, deluded, beguiled, circumvented, or outwitted, him:* which meanings are not in any of the three lexicons above mentioned, accord. to the A, صَلَيْتُ بِفُلَانٍ [probably a mistranscription for لِفُلَانٍ] means ‡ *I framed a stratagem, or plot, to cause such a one to fall;* there said to be tropical: (TA.) — صَلِىَ يَدَهُ بِالنَّار [said in the TA to be a mistake]: see 2. — صَلِىَ النَّار; (Ṣ, M, Mṣb, K,) and بِالنَّار, (M, Mṣb, K,) aor. يَصْلَى, (Ṣ, Mṣb,* K,*) inf. n. صَلًى (Mṣb) or صُلِىٌّ, (Ṣ, K, [صَلًا in the CK being a mistranscription for صُلِىٌّ,]) or صِلِىٌّ, (M,) and صِلًى and صِلَاءٌ, (M, K,) and accord. to the K صَلَاءٌ, but this is a mistake for صَلًى, (TA,) *He was, or became, burned [by the fire]:* (Ṣ:) or *he endured, or suffered, the heat of the fire;* as also النَّار ↑ تصلّى: (M, K:) or *he felt the heat of the fire:* (Mṣb:) and one says ↑ تصلّى حَرَّ النَّار and ↑ اصطلاهُ [in this last sense or in the sense next preceding]: (Ham p. 792:) and صَلِىَ النَّار *he entered into the fire:* (TA in art. بله: see an ex. voce بَلَّهَ:) or, accord. to Er-Rághib, صَلِىَ بِالنَّار *he was tried* (يُبْلَى) *by fire, or by the fire;* and so بِكَذَا † *[by such a thing, as though by fire].* (TA.) [In the Kur, in which are many exs. of it, (iv. 11, xiv. 34, xvii. 19, &c.,) it is always trans. by itself, without ب.] And صَلِىَ بِالْأَمْرِ, (Ṣ, M,*) and بِالْحَرْبِ, (Ṣ;) and تصلّى ↑ الْأَمْرَ, and تصلّى ↑ الْحَرْبَ; (M;) *He endured, or suffered, the heat, and severity, or vehemence, of the affair, or case, and of the war, or fight:* (Ṣ, M:) Aboo-Zubeyd says,

• فَقَدْ تَصَلَّيْتُ ↑ حَرَّ حُرُوبِهِمْ •

• كَبَا تَصَلَّى ↑ الْمَقْرُورُ مِنْ قَرِسِ •

[And I have suffered the heat and vehemence of their war, like as he who is affected with cold suffers in consequence of coldest and most abundant hoar-frost]. (M.) — [It is said that] صَلِىَ الرَّجُل signifies also لَزِمَ [i. e. *The man kept to, or clave to,* a thing]; and so ↑ اصطلى: whence Zj holds صَلَاة [expl. in art. صلو] to be derived; because it is a keeping, or cleaving, to that which God has appointed: and hence also, [it is said,] صَلِىَ النَّار, i. e. يَلْزَم, [app. يُلْزَم,] meaning مَنْ يُلْزَمُ النَّارَ *He who is made to keep, or cleave, to the fire;* nearly agreeing with صَلَاةُ النَّار as expl. above from the M and K. (TA.) — And صَلَيْتُ الظَّهْرَ means *I struck, or beat, that part of the back which is called* صَلَا: or *I hit that part:* but this is extr.; for by rule it should be صَلَوْتُهُ, like as Hudheyl say. (M. [See 1 in art. صلو.])

2: see 1, second sentence; and third sentence in three places; and last sentence but one. — One says also, يَدَهُ بِالنَّار, (M, TA,) accord. to the K ↑ صَلِىَ, [without teshdeed,] but this is wrong, as is shown by a verse cited in the M, (TA,) *He warmed his hand with the fire.* (M, K, TA.) [And it is said in the TA that صلا أَدْفَأَهُ means غَيَّرَهُ بِالتَّبْرِ: but I think that the right reading is صَلِىَ غَيَّرَهُ بِالتَّبْرَةِ, i. e. *He warmed his*

back with the woollen garment called بُرْدَة.] — And صَلَّيْتُ العَصَا بِالنَّارِ *I made the staff supple, and straightened it, by means of fire:* (Ṣ:) or صَلَّى العَصَا عَلَى النَّارِ, (M, K,) inf. n. تَصْلِيَة; (K;) and ↑تَصَلَّاهَا; *he parched and darkened the staff upon the fire;* syn. تَوَصَّاهَا: (M, K:) or صَلَّى العَصَا *he straightened the staff by turning it round over the fire:* (T in art. دوم: see an ex. in a verse cited in that art., conj. 10:) and صَلَّيْتُ القَنَاةَ *I straightened the spear-shaft by means of fire:* (A, TA:) and صَلَّيْتُ العُودَ بِالنَّارِ *I rendered supple the stick, or branch, by means of fire.* (Mṣb.)

4: see 1, second sentence; and third sentence in two places.

5: see the next paragraph, in two places: — see also 1, latter half, in five places: — and see 2, last sentence.

8. اصطلى بِالنَّارِ *He warmed himself* (M, K) *[by means of the fire]:* (M:) one says, اصْطَلَيْتُ بِالنَّارِ and ↑تَصَلَّيْتُ بِهَا [app. meaning *I warmed myself by means of the fire*]: (Ṣ:) or اصطلى النَّارَ and بِالنَّارِ mean *he became warm by means of the fire:* and بِالنَّارِ ↑صَلِيَ, *he became burnt by the fire.* (MA.) Hence, in the Ḳur (xxvii. 7 and xxviii. 29), تَعَلَّكُمْ تَصْطَلُونَ [*May-be ye will warm yourselves*]: (TA:) in relation to which it is said that the time was winter, and therefore الِاصْطِلَاء was needed. (M, TA.) — It is also said of the chameleon, as meaning *He repaired to the sun.* (M and L in art. شغد: see an ex. in a verse cited voce شَغْدَانٌ.) — And one says of a courageous man, with whom one cannot cope, لَا يُصْطَلَى بِنَارِهِ [lit. *One cannot warm himself by means of his fire;* meaning † *one cannot approach him when he is inflamed with rage,* especially *in fight,* or *battle*]. (Ṣ.) The phrase may be also used satirically, as meaning † *One will not seek his hospitality.* (Meyd. [See Freytag's Arab. Prov. ii. 588.]) — See also 1, latter half, in two places.

صَلًى: see صِلًّى.

صَلَاءٌ: see صَلَايَةٌ.

صِلًّى *Roasted, broiled,* or *fried, flesh-meat.* (Ṣ, M, K.) — And, as also ↑صَلًى, (Ṣ, M, K,) the former with kesr and the latter with fet-h, (Ṣ,) *Fuel;* (Ṣ, * M, K;) syn. وَقُودٌ. (M, K, TA; [in the CK, erroneously, وَقُود]) i. e. مَا تُوقَدُ بِهِ النَّارُ; (TA;) you say صِلَّةُ النَّارِ and صَلَاةُ النَّارِ and صَلِيُ النَّارِ: (Ṣ:) or both signify *fire:* (M, Mgh, K:) or صِلَاءٌ signifies the *heat of fire.* (Mṣb.) One says, هُوَ أَحْسَنُ مِنَ الصَّلَاءِ فِي الشِّتَاءِ [*It, or he, is better than fire in winter*]. (TA.)

صَلًى: see صِلًّى.

مَصْلًى: see what next follows.

صَلَايَةٌ and ↑صَلَاءَةٌ (Ṣ, M, Mgh, K,) the latter with ء because ↑صَلَاءَة is used as the pl., [or rather coll. gen. n.,] but not by those who say صَلَايَةٌ, (Sb, M,) [for] the pl. [of this] is صُلًى and صِلِيٌّ (Ḳ) and صَلَايَاتٌ, (MA,) *i. q.* قِبْرٌ [i. e. *A stone such as fills the hand;* or *of the size of that with which one bruises and breaks walnuts and the like*]: (Ṣ:) or *a thing with which perfume is bruised, brayed, or pounded:* (M, K:) or *a stone upon which one bruises, or powders,* (MA, Mgh,) *perfume or some other thing;* (Mgh;) that with which [not upon which] one does so being called مِدْوَكٌ. (MA.) Imra-el-Ḳeys [in a verse of his Mo'allakah, (see EM p. 45,) as some relate it,] uses the phrase صَلَايَةُ حَنْظَلٍ, because colocynths, when they have become dry, are split therewith. (Ṣ. [But there are two other readings, صَرَايَة and صَرَائِيَة.]) — Also, (K,) as being likened thereto, (TA,) ↑The *forehead.* (K.) — And the former word, *A rough, rugged,* سَرِيحَة [or *long strip*] *of [high ground such as is termed]* قُفّ. (ISh, Az, TA.)

صِلِيَّانٌ: see art. صل.

صَالٍ is expl. by Freytag as meaning *Heated* or *warmed* ("calefactus"), and *burnt:* and the pl. is said by him to be صُلِيٌّ: but he names no authority: if this be correct, it must be a possessive epithet from صَلِيَ.

صَالِيَةٌ *A support for the cooking-pot, such as is termed* أُثْفِيَّة. (MA.)

مَصْلِيٌّ *Roasted, broiled,* or *fried;* as also ↑صَلِيٌّ. (Ḥam pp. 13-14. [Both of these words are there without any syll. signs.]) It is said in a trad., أُتِيَ بِشَاةٍ مَصْلِيَّةٍ i. e. *A roasted sheep, or goat, was brought.* (Ṣ, TA.) — And مُصْطَابِيَّةٌ means [*A date of the sort called* مَصْطَابِيّ]. (A, TA.)

أَرْضٌ مَصْلَاةٌ *A land abounding with the plant called* صِلِّيَان. (Ḳ.)

مِصْلَاةٌ *A snare that is set up for birds &c.:* (Ṣ, M:*) pl. مَصَالٍ. (Ṣ, M.) It is said in a trad., إِنَّ لِلشَّيْطَانِ فُخُوخًا وَمَصَالِيَ (Ṣ) or مَصَالِيَ وَفُخُوخًا i. e. [*Verily to the Devil belong snares and traps*] with which he catches men. (M.)

مَصْلَى *The limbs* of a man, or his *arms and legs and face and every prominent part,* which become cold at the time of death, and which are warmed at the fire: (A'Heyth, L in art. برد:) or *the face and extremities.* (Z, TA.) One says, بَرَدَ المَوْتُ عَلَى مَصْلَاهُ. (A'Heyth, L in art. برد: see 1 in that art.)

صر

1. صَرَّ, (Ṣ, M, Mṣb, K,) and صَرِرَ, which is extr., (M, K,) [first pers. of each صَرِرْتُ,] aor. يَصَرُّ (M, Mṣb, K,) inf. n. صَرٌّ (Ṣ, * M, Mṣb, K) and صَرَرٌ (M, K:) and أُصِرَّ (Ṣ, M, Mṣb, K;) *He was, or became, deaf* (M, * Mṣb, K;*) [or *he had a stoppage of the ear,* and *a heaviness of hearing.* (M, K.) *And صَرَّتِ الأُذُنُ, aor. as above, inf. n. صَرِيرٌ, *The ear was,* or *became, deaf.* (Mṣb.) — [And *He was,* or *became, as though he heard not.*] One says, صَرَّ عَنْهُ ↑[*He was as though he heard not him,* or *it; he was deaf to him,* or *it*]; (M;) and عَنْهُ ↑أُصِرَّ [meaning the same]. (Ṣ, M.) — [Hence صَرٌّ signifies also † *He* or *it, uttered,* or *made, no sound* or *noise;* like him who, not hearing, returns no reply to a call or question; † *was dumb,* or *mute.*] One says, صَرَّتْ حَصَاةٌ بِدَمٍ ↕ [*A pebble made no sound* in falling upon the ground *by reason of blood*]; i. e. the blood was so copious that if one threw a pebble into it no sound would be heard in consequence thereof, (Aṣ, Ṣ, M, Meyd, K, TA,) because it would not fall upon the ground: (Aṣ, Ṣ, Meyd:) the saying is a prov. (Meyd.) And hence the saying of Imra-el-Ḳeys, صَبَى أَبَنَةَ الجَبَلِ, (Ṣ, K,) in the following verse:

• بَدَّلْتُ مِنْ وَائِلٍ وَحَنْذَةَ عَدْ •

• وَانَ وَهْبًا صَبَى أَبَنَةَ الجَبَلِ •

† [*I have been given in exchange, for Wáil and Kindeh, 'Adwán and Fahm: make no sound, O pebble:* app. meaning that he would shed much blood]: (Ṣ, TA: but this verse is omitted in one of my two copies of the Ṣ:) or the meaning is, *O echo;* (Ṣ, M, Meyd, K;) so they assert: (A'Heyth, TA:) or *O calamity;* the saying being a prov.; (Meyd, TA;) applied to the case of a severe calamity; as though meaning *be dumb, O calamity;* said by Aṣ to be applied in relation to an event deemed excessively foul or evil: (TA:) or *O serpent;* (Meyd, TA;) which is said to be the primary meaning: (Meyd:) or *O rock.* (A'Heyth, K, TA. [See also the second of the sentences here following.]) One says also, صَرَّ صَدَاهُ ↕ [*His echo became dumb,* or *may his echo become dumb*;] meaning *he perished,* or *may he perish.* (Ṣ, K, TA.) And أَصَرَّ ↑صَبَى صَابِرٍ [in the CK erroneously written صَبِي] meaning ↑ *Increase, O calamity:* (Ṣ, K, TA:) or it is applied to a man who brings to pass a calamity, and means *be dumb, O calamity:* (TA:) or صَابِر means *calamity,* and *war;* but primarily, *the serpent;* and this saying, like صَبَى أَبَنَةَ الجَبَلِ, is a prov. said when two parties refuse to make peace, and persist in opposition; meaning *answer not the charmer, O serpent, but continue as thou art wont to be.* (Meyd.) — صَرٌّ in relation to stones, (Lth, TA,) or stone, (M,) [app. as an inf. n.,] signifies The *being hard* [*and solid* (see أَصَرُّ)]; or [as a simple subst.] *hardness* [*and solidity*]: (Lth, M, TA:) and in relation to a spear-shaft, the *being compact;* or *compactness.* (M.) One says, صَرَّ الحَجَرُ, inf. n. صَرٌّ, *The stone was hard* [*and solid*]. (MA.) And صَرَّتِ القِشْرَةُ, meaning [*The trial,* or *civil war,* &c.,] *was, or became, hard, vehement, or severe.* (Mṣb.) — صَرُّ القَارُورَةِ (Ṣ, K,) or صَرُّ رَأْسِ القَارُورَةِ (M,) nor. ـُ, (PṢ, [in a copy of the M ـِ, contr. to a general rule in the case of a trans. verb of this class, and app. a mistranscription,]) inf. n. صَرٌّ, (M,) *He stopped the flask* or *bottle* [app. *with a* صِمَام]: (Ṣ, K:)

or *he stopped the head of the flask or bottle, and bound it*; as also ↑ اصمّهُ: (K:) or اصمر القارورةَ signifies *he put a* صِمَار *to the flask or bottle*. (S, K.) — And صَمَرَ الجُرْحَ, aor. ـُ, inf. n. صَمْرٌ, *He bound the wound, and put upon it a bandage with medicament*. (M.) — And صَمَّهُ, (S, M, K,) inf. n. صَمٌّ, (M,) *He struck him*, (S, K,) or *it*, i. e. his head, (M,) with a staff, or stick, (S, M,) and with a stone, (S, M, K,) and with the like thereof. (M.) And صَمَرَهُ, with ḍamm, *He was struck vehemently*. (IAạr, TA.)

2. صمّر, said of a sword, (S, M, K, TA,) accord. to the K, signifies *It struck the joint, and cut, or severed, it*: or *i. q.* طَبَّقَ: but this is at variance with what is said by J and other leading authorities; which is as follows: (TA:) *it penetrated into the bone, and cut, or severed, it*; but when it strikes the joint, and cuts, or severs, it, one says طَبَّقَ; a poet says, describing a sword,

يُصَمِّرُ أَحْيَانًا وَحِينًا يُطَبِّقُ

[*It penetrates into the bone, &c., sometimes, and at one time it strikes the joint, &c.*]: (S, TA:) or *it passed into the bones*: (M:) and ↑ صمّصر, said of a sword, signifies the same: (M, TA:) or تَصْمِير signifies a sword's *penetrating into that which is struck with it without its causing any sound to be heard*; from الصِّمْر in the ear. (Ḥam p. 320.) — And hence تَصْمِير signifies also ↕ A man's *keeping constantly, or perseveringly, to the thing that he purposes, until he attains [it]*. (Ḥam ubi suprà.) One says, صَمَّرَ عَلَى كَذَا ↑ *He kept constantly, or perseveringly, to his opinion in respect of such a thing, after his desiring to do it*. (IDrd, TA.) — And صَمِرَ, (S, Mṣb, K, TA,) inf. n. صَمَرٌ, (M, K,) ↕ *He acted, or went on, with penetrative energy, or with sharpness, vigorousness, and effectiveness*, (S, M, Mṣb, K, TA,) in an affair, (M, Mṣb, K, TA,) and in journeying, (S, K, TA,) in this case said of a horse, (Z, TA,) and in other things; (S;) as also ↑ صَمْصَرَ. (K.) — And ↕ *He bit, and inflicted his canine teeth*, (S, K, TA,) *and did not let go what he bit*: (S, TA:) or صَمَرَ فِى عَضَّتِهِ *he inflicted his teeth* [or *canine teeth*] *in his bite*. (A, TA.) — And صَمَرَ الفَرَسُ اللَّفَّ ↕ *He* (a man) *enabled the horse to take of the fodder to such a degree that fat and repletion stuffed him*. (K,* TA.) — And صَمَرَ صَاحِبَهُ الحَدِيثَ ↕ *He made his companion to retain the narrative, or story, in his memory*. (K,* TA.) — See also the next paragraph.

4. اصمر, intrans.: see 1, first and fourth sentences. — اصمّهُ *He*, (God, S, Mṣb, K,) or *it*, (a disease, M,) *rendered him deaf*; (S,* M,* Mṣb, K;*) [or] *caused him to have a stoppage of the ear, and a heaviness of hearing*. (M, K.) — [Hence,] أَصْمَيْتَ الكَلَامَ ↑ *He*, or *it*, *diverted me from hearing the speech*; as though he, or it, rendered me deaf. (TA.) — [Hence, اصمّهُ signifies also ↑ *He*, or *it*, *caused him to be as though he heard not*. — And hence, ↑ *He*, or *it*, *caused him*, or *it*, *to utter, or make, no sound or noise*; like him who, not hearing, returns no reply to a call, or question; *to be dumb*, or *mute*.] One says, أَصْمَرَ اللّٰهُ صَدَاهُ ↕ [*May God make his echo to return no sound*;] meaning *may God destroy him*: (TA:) a prov., said in imprecating death upon a man; the صدى being that which returns the like of his voice, or cry, from the mountains &c.; and when a man dies, the صدى hears not from him anything that it should answer him, so that it is as though it were deaf. (Meyd.) [In the vulgar language, ↑ صَمَّرَ likewise signifies † *He silenced him, reduced him to silence, or closed his mouth*: so says De Sacy, in his Chrest. Arabe, sec. ed., iii. 379.] — And اصمّهُ [in the CK أَصْمَهَ] also signifies *He found him to be* أَصَمّ [i. e. *deaf*]. (S, M, K.) One says, نَادَاهُ فَأَصَمَّهُ [*He called him, or called to him, and found him to be deaf*]. (TA.) And أَصْمَرُ دُعَاؤُهُ *His call found persons deaf to it*, (Th, M, K,) *who would not hear his censure*. (K.) — See also 1, near the end.

6. تصامر *He feigned himself to be* أَصَمّ [i. e. *deaf*]. (S.) [It is intrans. and trans.] You say, تصامر عَنْهُ and تصامّهُ *He feigned to him that he was deaf*. (M.) And تصامر عَنِ الحَدِيثِ (M, K) and تصامّهُ (M) *He feigned* (M, K,) to his companion (M) *that he was deaf to the narrative, or story*. (M, K.*) تَصَامَمْتُهُ means تَصَامَمْتُ مِنْهُ [or عَنْهُ], i. e. *I made a show of being deaf* [*to it*], *and feigned myself inattentive* [*to it*]. (Ḥam p. 169.)

R. Q. 1. صَمْصَرَ: see 2, in two places. — صَمْصَمَتِ الصَّبَّةُ, (TK,) inf. n. صَمْصَمَةٌ, (K, TK,) *The female hedge-hog uttered its cry*. (K,* TK.)

الصِّمْر a name for † *Calamity*, or *misfortune*; (S, TA;) as also ↑ الصِّمَّةُ, (TA,) and so ↑ صِمَار, like قِطَام, in a phrase mentioned in the first paragraph, q. v. (S, K. [See also this last word below.]) — And † *The lion*; (S, M, K;) as also ↑ الصِّمَّةُ, (M, Mṣb, K,) thus called because of his courage, [i. e. from the latter word as signifying "courageous," but accord. to the Mṣb the reverse is the case,] (M,) and so ↑ الصُّمَيْرُ and ↑ الصُّمَيْرِيُّ: (K:) the pl. of ↑ صِمَّةٌ is صِمَرَةٌ. (TA.)

صِمَّةٌ *Courageous*; (S, M, Mṣb, K;) applied to a man; (S, M;) one *who renders deaf him whom he smites*. (Er-Rághib, TA.) — See also the next preceding paragraph, in three places. — Also *A male serpent*: (S, K:) pl. صِمَرَةٌ. (S.) — And *A female hedge-hog*. (K.) — See also صِمَار.

صَمَرٌ inf. n. of the intrans. verb صَمِرَ [q. v.]. (S,* M, Mṣb, K.) — See also صِمَر, in four places.

صَمَارِ [an imperative verbal noun, like نَزَالِ &c.]. One says, صَمَارِ صَمَارِ, meaning *Feign ye deafness, in silence*. (S, K.) Also meaning *Charge ye upon the enemy*. (A Heyth, TA.) — Also ↕ *Hard, or severe, calamity or misfortune*; and so ↑ الصِّمَار (K, TA;) [*as though*] *closed up* [or *obdurate, or deaf to deprecation*]: (TA:) or الصِّمَار signifies [simply] *calamity, or misfortune*: (S:) and ↑ دَاهِيَةٌ صَمَّاءُ signifies *a calamity*, or *misfortune*, [*as though*] *closed up, and hard*. (M.) See also الصِّمَّاء, above.

صِمَار The بِدَاد [or *stopper*], (S, M, K,) [i. e.] *the thing that is put into the mouth*, (Mṣb,) of a flask, or bottle: (S, M, Mṣb, K:) and its شِمَاد [app. meaning the *piece of skin that is tied over the head*]: (M:) or accord. to some it signifies the عِفَاص [which has the latter meaning]: (Mṣb:) or it signifies the *thing that is put into the head* of the flask, or bottle; and عِفَاص signifies the "thing [or piece of skin] that is tied upon it:" (M:) and ↑ صِمَامَةٌ signifies the same as صِمَار, (IAạr, K,) as also ↑ صِمَّةٌ. (K.) — Also The فَرْج; perhaps for مَوْضِعُ صِمَارِ: (Mgh, TA:) so in a trad., in which it is said that الرِّجْل should be in one صِمَار: but, as some relate it, the word is there with س [i. e. بِسِمَار]. (TA.)

صُمَيْر The *bone that is the* [*main*] *stay, or support*, of the limb or member or the like; (M, K, and Ḥam p. 302;) as the صمير [or principal bone] of the shank (M and Ḥam) of a beast, (M,) and that of the head; (M and Ḥam;) opposed to وَتِيظ, because the latter is smaller than the former: (M:) and the *thing that is the* [*main*] *stay, or support*, of another thing. (Ḥam p. 359.) — [Hence,] The *heart*: so in a saying of a poet cited voce وَلَف. (Ḥam p. 678.) — And hence, also, (TA,) ↕ The *prime, principal, or most essential, part*; (M, K, TA;) the *choice, best, or most excellent, part*; of a thing (S, M, Mṣb, K, TA) of any kind. (M.) One says, هُوَ فِى صُمَيْرِ قَوْمِهِ ↕ [*He is of the choice, best, or most excellent, of his people or party*; *of the main stock thereof*; or *of those that constitute the members, exclusive of such as are followers, or incorporated confederates, thereof*]: (S, TA:) *contr. of* شُظَى (S in art. شظى) [and of وَتِين, q. v.]. — And ↕ The *greatest intenseness or vehemence* or *violence*, or *the most intense or vehement or violent degree*, of heat, and of cold: (S, K, TA:) or simply the *intenseness or vehemence or violence* thereof. (M.) — And † The *middle* [or *core*] of the heart. (Mṣb.) — And The *shell* (lit. the *dry*, or *hard, exterior covering*) of the egg. (K.) — Also an epithet, applied to a man, (M, K,) and to a woman, and to two persons, (M,) and to a pl. number, (M, K,) ↕ *Pure, unmixed, or genuine, in respect of race, lineage, or parentage*. (M, K, TA.)

صِمَامَةٌ: see صِمَار.

صَمَّانٌ *Hard ground*, (M,) [i. e.] *any such ground*, (K,) *containing stones, by the side of sands*; as also ↑ صَمَّانَةٌ: (M, K:) or the latter is a n. un.; and the former signifies *hard ground*: (Ḥam p. 285:) or *rugged ground*, (S, M,) *falling short of what is called* جَمْل: (M:) it is so called because of its hardness. (TA.)

صَمَّانَةٌ: see the next preceding paragraph.

صُمَيْرٌ *Very niggardly or tenacious*: (K:) or *niggardly, or tenacious, in the utmost degree*.

(IAqr, TA.) — See also the next paragraph. — [And see صَمْصَمٌ.]

صَمْصَمٌ, (S, M, K,) applied to a man, (S, M,) *Thick:* (A'Obeyd, S:) or *short and thick:* (M, K:) or it signifies, (S,) or signifies also, (K,) *bold, or daring; that acts, or proceeds, with penetrative energy, or with sharpness, vigorousness, and effectiveness:* (S, K:) and applied to a man and to a horse, (M, K,) and to a mare, (M,) [in like manner,] *i. q.* مُصَمْصِمَةٌ [and مُصَمْصِمَةٌ in the CK, which is erroneously put for مُصَمْصِمَةٌ] i. e. *that acts, or proceeds, with penetrative energy, or with sharpness, vigorousness, and effectiveness;* (M, K, TA;) or صَمْصَامٌ, (so in a copy of the M,) and صَمْصَامَةٌ, and صَمْصَامٌ, and صَمْصَمٌ, and صَمْصَمَةٌ, (M, K, the last omitted in the TA,) and صَمَاصِمَةٌ: (K:) or *strong, robust, or hardy: or compact in make:* (M, in relation to all of these epithets:) or صَمْصَمٌ, applied to a man, has the former of these two meanings: or the latter of them; as also صَمْصَمٌ, and صَمْصَامٌ: and, accord. to AO, صَمْصَمٌ applied to a horse, and صَمْصَمَةٌ to a mare, signify *strong, firm, compact in make.* (TA.) — See also صَمْصَمَةٌ.

صَمْصَمٌ: see the next preceding paragraph, in two places: — and see also الصِّمِّ.

صَمْصَمَةٌ inf. n. of R. Q. 1 [q. v.] — See also the paragraph here following.

صِمْصِمَةٌ *A company, or collection,* (M, K,) *of men;* like زِمْزِمَةٌ; neither of which words is formed by substitution from the other: (M, TA: [in the TA in art. زمز, this is said of زِمْزِمَةٌ and صِمْصِمَةٌ:]) pl. [or rather coll. gen. n.] صِمْصِمٌ. (M, K.) — Also *The middle of a people or party;* and so صَمْصَمَةٌ. (K.) — And *A rugged [hill such as is termed* أَكَمَةٌ*, of which the stones are almost erect.* (En-Nadr, TA.)

صَمْصَامٌ, (S, K,) or سَيْفٌ صَمْصَامٌ, (M,) and صَمْصَامَةٌ, (S, M, K,) [in the CK, erroneously, صَمْصَمَةٌ,]) *A sword,* (K,) or *a sharp sword,* (S, M,) *that will not bend.* (S, M, K.) الصَّمْصَامُ, (S, K,) or الصَّمْصَامَةُ, (M,) was the name of *The sword of 'Amr Ibn-Maadee-Kerib.* (S, M, K.) And some of the Arabs make صَمْصَامَةٌ, thus without tenween, imperfectly decl., to be the name of *A particular sword.* (IB, TA.) — See also صِمْصِمٌ.

صَمْصَامَةٌ: see the next preceding paragraph, in three places: — and see also صِمْصِمٌ.

صَمَاصِمٌ: see صِمْصِمٌ: — and see also الصِّمِّ.

صَمَاصِمَةٌ: see صِمْصِمٌ.

أَصَمُّ applied to any animal, (Mgh,) *Deaf;* (S,* M,* Mgh, Msb, K;*) [or] *having a stoppage of the ear, and a heaviness of hearing;* (Msb, K;) fem. صَمَّآءُ (Mgh, Msb:) pl. صُمٌّ (M, Msb, K) and صُمَّانٌ. (M, K.) A poet says,

أُصِمُّ عَمَّا سَآءَهُ سَمِيعُ

(TA,) a prov., (Meyd,) meaning Feigning himself *deaf to that which displeases him,* (Meyd, TA,) i. e. to what is foul, (Meyd,) as though he heard it not, (TA,) but *hearing* (Meyd, TA) that which pleases him, i. e. what is good; as does the generous man. (Meyd.) And similar is the saying,

وَلِى أُذْنٌ عَنِ الفَحْشَآءِ صَمَّا

[And I have an ear deaf to that which is foul]. (TA.) [See also Ham p. 636, for another similar ex.] One says likewise, دَعَاهُ دَعْوَةً الأَصَمِّ † *He called him [with the call of the deaf,* meaning,*] with extraordinary force.* (TA.) And ضَرَبَهُ ضَرْبَ الأَصَمِّ † *He beat him [with the beating of the deaf,* meaning,*] uninterruptedly and excessively;* because the deaf, when he does thus, [not hearing any cry,] imagines that he is falling short of whmt he should do, and therefore will not leave off. (TA.) And نَبَحَ بِثَوْبِهِ نَبْحَ الأَصَمِّ † *He* (one warning a people from afar) *made a sign by waving his garment continually, as does the deaf;* as though he heard not the reply. (TA.) And حَيَّةٌ أَصَمُّ (M, K, TA) and صَمَّآءُ (TA) † *A serpent that will not accept charming;* (M, K, TA;) as though it heard it not; (M;) *that will not obey the charmer:* (TA:) and [in like manner] the epithet صُمٌّ is applied to scorpions. (M.) And رَجُلٌ أَصَمُّ † *A man whom one does not hope to win over, and who will not be turned back from the object of his desire;* (M, K, TA;) as though he were called and would not hear. (M, TA.) And دَهْرٌ أَصَمُّ † [*Inexorable fortune*;] as though one complained to it and it would not hear. (M.) And الصَّمَّآءُ and دَاهِيَةٌ صَمَّآءُ as expl. voce صَمْصَامٌ, q. v. And فِتْنَةٌ صَمَّآءُ † *A sedition,* or the like, *that is severe, or hard to be borne;* (S, Msb;) *to the allaying of which there is no way;* because of its having gone to the utmost extent. (TA. [See also أَبْكَمُ.]) And أَمْرٌ أَصَمُّ † *An affair, or event, that is severe, or hard to be borne.* (TA.) And صَمَّ is tropically attributed to الحِلْم: (M:) a poet, cited by Th, says,

قُلْ مَا بَدَا لَكَ مِنْ زُورٍ وَمِنْ كَذِبٍ
جَلِيسِى أَصَمُّ وَأُذْنِى غَيْرُ صَمَّآءِ

† [the last word I find written thus, app. for the sake of the rhyme: i. e. *Say what occurs to thee, of falsehood and of lying: my forbearance is deaf,* i. e. *insensible,* to it, *though my ear is not deaf*]. (M, TA.) صَمَّآءُ is applied to a قَطَاة [or bird of the species termed قَطًا, and may in this case be rendered † *Small-eared, or dull-eared,* being applied thereto] because of the شَكَك [i. e. smallness &c.] of its ear or because it is deaf when thirsting. (M.) And الأَصَمُّ [as though meaning † *The deaf-mute*] is an epithet applied to رَجَب, (S, M, Msb, K,) the month thus named, (Msb,) which the people of the Time of Ignorance called شَهْرُ اللّٰهِ, الأَصَمُّ, (Kh, S,) because the cry of the caller for aid was not heard in it, (Kh, S, M, Msb, K,*) shouting يَا صَبَاحَاهُ and يَا لَثَارَاتِ, (M, K,) nor the commotion of fight, (Kh, S, Msb,) nor the clash of arms, it being one of the sacred months: (Kh, S:) thus applied it is tropical, like نَائِمٌ in the phrase لَيْلٌ نَائِمٌ; as though, in it, the man were deaf to the sound of arms: (TA:) and in like manner it is also called المُنْصُلُ الأَصَمُّ. (M. [See also الأَصَمُّ, and صُمَّرٌ, and صُمَّةُ.]) — And [as that which is without a cavity is generally nonsonorous,] one says حَجَرٌ أَصَمُّ meaning † *Hard* (S, M, Msb, K) *and solid* (S, Msb, K) *stone:* (S, &c.:) and صَفْوَةٌ صَمَّآءُ † *a hard and solid rock:* (K, TA:) or this latter signifies † *a rock in which is no crack nor hole:* pl. صُمٌّ. (TA.) And قَنَاةٌ صَمَّآءُ † *A compact spear-shaft.* (M.) — الصَّمَّآءُ also signifies † *The earth, or ground.* (M:) And أَرْضٌ صَمَّآءُ † *Rugged ground:* pl. صُمٌّ. (K.) — Also [app. † *The vermiform appendage of the cœcum;*] *the thin, or slender, extremity of the* عَفِجَة: (K: [the last word in this explanation is thus, without any syll. signs, in my MS. copy of the K and in the TA: in the CK, عَفِجَة: but the right reading is evidently عَفِجَة, which is said in the TA, in art. عفج, to be, like أَعْفَلَجُ, a pl. of عَفَجٌ and its dinl. vars.: see this last word:] thus called [in my opinion because resembling a meatus auditorius that is closed, and therefore deaf; though said to be so called] because of its hardness. (TA.) — And نَاقَةٌ صَمَّآءُ † *A fat she-camel:* (K, TA:) and, (K,) or as some say, (TA,) *one that has just conceived, or become pregnant.* (K, TA.) — اِشْتِمَالُ الصَّمَّآءِ (S, Msb, K, TA,) which is forbidden in a trad., (TA,) is † *The covering oneself with his garment, like [as is done in the case of] the* سِمْلَة *of the Arabs of the desert with their [garments called]* أَكْسِيَة [pl. of كِسَآء]; (A'Obeyd, S:) i. e. *the turning the* كِسَآء, *from the direction of one's right, upon his left arm and the part between his left shoulder-joint and neck, and then turning it a second time, from behind him, upon his right arm and the part between his right shoulder-joint and neck, so as to cover them both:* (A'Obeyd, S, K:) or *the wrapping oneself with the garment without making to it a place from which to put forth the hand:* (Msb:) or, (K,) as the lawyers explain it, (A'Obeyd, S,) it is *the wrapping one's body and arms with one garment, not having upon him another, and then raising it* [in the K, as is said in the TA, بَعْضَهُ is erroneously put for فَوْقَهُ] *on one of its sides, and putting it upon his shoulder, so that his pudendum appears from it:* (A'Obeyd, S, K:) [but] with the Arabs, لِبْسَةُ الصَّمَّآءِ means *the covering one's whole body with his garment, and not raising a side from which to put forth his hand:* (Mgh:) when you say, of a man, اِشْتَمَلَ الصَّمَّآءَ, it is as though you said, اِشْتَمَلَ الشَّمْلَةَ الصَّمَّآءَ; for الصَّمَّآءُ is a sort of اِشْتِمَال. (S. [See also اِشْتَمَلَ, and الشَّمْلَةُ الصَّمَّآءُ, in art. شمل.]) — جَذْرٌ أَصَمُّ † *A surd, or an irrational, root, in arithmetic;* which is known only to God, accord. to a saying of 'Áïsheh: opposed to جَذْرٌ نَاطِقٌ (Mgh in art. جذر.) — فِعْلٌ أَصَمُّ *A surd verb*

is a term sometimes used in grammar, as meaning *a triliteral-radical verb of the class commonly called* مُضَاعَف *of which the second and third radicals are the same letter.*]

صَمْتٌ مُصِمٌّ *A sound, or noise, or voice, that deafens the ear-hole.* (TA.)

أَلْفٌ مُصَمْصَمٌ † *A thousand completed;* like مُصَمَّتٌ and مُصَمْصَمٌ. (TA in art. صمت.)

مُصَمْصِمٌ A sword *that passes into the bones:* (M:) or *that penetrates into that which is struck with it.* (TA.) — See also صِمْصِمٌ. — And † *A strong* camel: so says Aboo-'Amr Ebn-Sheybánee: and he cites the saying,

حَمَّلْتُ أَلْقَافِي مُصَمْصِمَاتِيَا

[as meaning *I loaded their strong camels with my burdens*]: (TA:) or the مُصَمْصِمَات, here mentioned, are the camels *that do not utter a grumbling cry; patient of travel.* (Ḥam p. 791.)

صمت

1. صَمَتَ, (Ṣ, M, A, Mgh, Mṣb,) aor. ـُ, (Ṣ, M, Mṣb,) inf. n. صَمْتٌ (Ṣ, M, A, Mgh, Mṣb, K) and صُمُوتٌ (M, L, TA) and صَمَاتٌ, (Ṣ, M, Mgh, Mṣb, K,) or the first of these is the inf. n. and the rest are simple substs.; (M;) and ¶ اصمت, (Ṣ, M, Mṣb,) inf. n. إِصْمَاتٌ; (K;) and ¶ صمّت, inf. n. تَصْمِيتٌ; (Ṣ, K;) but only the inf. n. is mentioned;) *He was, or became, silent, mute, or speechless;* syn. سَكَتَ: (Ṣ, A, Mṣb, K:) *or he was, or became, long silent or mute or speechless:* (M, Mgh:) but there is a difference between صَمَتَ and صَمَّتَ; for the former is said of him who has the power, or faculty, of speech, but abstains from making use of it; whereas the latter is sometimes said of that which has not the power, or faculty, of speech. (Er-Rághib, MF and TA in art. سكت.) The Arabs say, (Ks, TA,) and it is said in a trad., (TA,) لَا صَمْتَ يَوْمًا إِلَى اللَّيْلِ, or يَوْمٍ, i. e. *There shall be no keeping silence a* whole *day [until night].* (Ks, K, TA. [In the "Jámi' eṣ-Ṣagheer," we find صَمْتَ instead of لَا صَمْتَ and El-Munáwee, in his Commentary on that work, says that the keeping silence for a whole day is forbidden by the words of this trad. because it is an imitation of a Christian custom.]) And إِذْنُهَا صُمَاتُهَا [in another trad., relating to the asking a virgin if she consent to be married, lit. *Her permission is her silence,*] means *her silence is* like *her permission,* i. e. it suffices. (Mṣb,) One says also, جَاءَ بِمَا صَاتَ وَصَمَتَ † [*He brought what was vocal and what was mute*]; مَا صَاتَ meaning *sheep, or goats, and camels;* and مَا صَمَتَ *gold and silver:* (IAạr, TA:) صَاتَ in this saying is formed by transposition from صَأَى [q. v.]. (Ṣ in art. صأى.)

2. صمّتهُ, (M, A, K,) inf. n. تَصْمِيتٌ; (Ṣ;) and ¶ اصمتهُ; (M, A, Mṣb, K;) *He made him, or rendered him, silent, mute, or speechless:* (Ṣ, A, Mṣb, K:) *or he made him, or rendered him, long silent or mute or speechless.* (M.) — [Hence,] صَمَّتَهُ *Feed thy child with that which will silence it* [*or quiet it*]. (A, TA.) — And صَمَّتَ *He inclined to the man* who complained to him *by reason of his complaint* [*and so quieted him; or he carved for the complaint of the man and so quieted him:* see مَصَمَّتٌ]. (M, TA.) — See also 1, first sentence.

4. اصمتهُ: see 2. — [Hence,] لَمْ يُصْمِتْهُ ذٰلِكَ *That did not suffice him* [*so as to quiet him*]: said only of what is eaten and drunk. (TA.) — And اصمتهُ *He made it to be solid, not hollow; without a cavity.* (A'Obeyd, Ṣ, K.) [For that which is without a cavity is generally non-sonorous.] — And أَصْمَتَتِ الأَرْضُ, أَصْمَتَتْ, (accord. to different copies of the K, the latter accord. to the O,) *The land became altered* (أَحَالَتْ) [*so as to be rugged, or hard,* app. *in consequence of its having been left untilled and unsown,*] *at the end of two years,* (O, K,) *and had rugged patches of urine and dung.* (O.) — See also 1, first sentence. — أَصْمَتَ also signifies *He was, or became, tongue-tied,* (O, TA,) *and spoke not;* (TA;) said of a sick man. (O, TA.)

صُمْتَةٌ a subst. from صَمَتَ [as such signifying *Silence, muteness, or speechlessness;* like صَمْتٌ used as a subst., and صُمُوتٌ &c.; and like سُكْتَةٌ and سَكْتَةٌ]. (M, TA.) — And (M, TA) *A thing,* (M, A, K, TA,) i. e. *food,* (A, K, TA,) or *the like,* (K, TA,) *such as a date, or something pretty,* (TA,) *with which one silences* [or *quiets*] (M, A, K, TA) *a child;* (A, K, TA;) as also ¶ صُمْتَةٌ; (Lb, M, TA;) like سُكْتَةٌ [in this sense as well as in the former sense]. (Ṣ.) A date is called صُمْتَةٌ [*The quieter of the child*], (M, TA,) and صُمْتَةُ الصَّغِيرِ [*The quieter of the little one*], so in a trad., because when the little one cries, or weeps, he is silenced with it. (TA.) One says, مَا عِنْدَهَا صُمْتَةُ لَيْلَةٍ *She has not as much as would silence* [or *quiet*] *her child during one night.* (A.) And مَا لَهُ صُمْتَةُ لَعِيَالِهِ and ¶ صُمْتَةٌ *He has not what would feed and silence* [or *quiet*] *his household,* or *family.* (Lb, M.)

صُمْتَةٌ: see the next preceding paragraph, in two places.

مَا ذُقْتُ صَمَاتًا [*I did not taste, or have not tasted,*] *anything.* (K.)

وَمَاهُ بِصُمَاتِهِ (AZ, Ṣ, A, K, [in a copy of the M بِصُمَاتِهِ, but this I think a mistranscription,]) or ¶ بِصُمَاتِهِ, (K accord. to the TA, and so in the M in art. سكت,) [both probably correct, for] one says also بِسُكَاتِهِ (AZ, Ṣ) and بِسَكَاتِهِ, (Ṣ, M, A, K, in art. سكت,) *He* (a man, AZ, Ṣ, or God, A) *smote him, or afflicted him, with a thing that silenced him.* (AZ, Ṣ, M, A, K.) [See وماه بسكات, in art. سكت.] — صُمَاتٌ signifies also *Thirst:* (Aṣ, TA:) or *quickness of thirsting,* (M, K, TA,) in men and in beasts. (M, TA.)

فُلَانٌ عَلَى صُمَاتِ الأَمْرِ *Such a one is,* or *was, at the point of accomplishing the affair.* (Ṣ.) And أَنَا عَلَى صُمَاتِ حَاجَتِي *I am at the point of accomplishing my want.* (M.) And بَاتَ عَلَى صُمَاتِ أَمْرِهِ *He passed the night resolved upon his affair.* (TA.) And هُوَ بِصُمَاتِهِ *He is at the point of* [*attaining*] *his purpose:* (M, TA:) Aboo-Málik says that صُمَاتٌ signifies قَصْدٌ [i. e. *purpose, intention,* &c.]. (TA.) And one says, بَاتَ مِنَ القَوْمِ عَلَى صُمَاتٍ *He passed the night in a place where he was seen and heard by the people, near to them.* (Ṣ, TA.)

دِرْعٌ صَمُوتٌ † *A coat of mail from which no sound is heard to proceed when it is put on,* (Ṣ, A, L, TA,) *it being soft to the feel, not rough nor rusty:* (L, TA:) or *a heavy coat of mail.* (K.) And جَارِيَةٌ صَمُوتُ الخَلْخَالَيْنِ † *A girl, or young woman, having thick legs, from whose pair of anklets no sound is heard to proceed,* (K, TA,) *by reason of their being depressed in her legs.* (TA. [لَهَا in the CK is erroneously put for لَهُمَا.]) And سَيْفٌ صَمُوتٌ † *A sword that penetrates deeply into the thing struck with it* [*so as not to make a sound by its being repelled by a bone*]. (K, TA.) And ضَرْبَةٌ صَمُوتٌ † *A blow* [*with a sword or the like*] *passing among the bones, not recoiling from a bone* (M, K, TA) *so as to make a sound.* (TA.) — And شُهْدَةٌ صَمُوتٌ † *A honey-comb that is full; not having a cell empty.* (A, K.)

صُمَاتَهُ: see بِصُمَاتِهِ, above.

صَمِيتٌ, applied to a man, (Ṣ,) *i. q.* سَكِّيتٌ, (Ṣ, K, TA,) [i. e. *Much, or often, silent or mute or speechless;* or] *long silent &c.* (TA.)

صَامِتٌ *Silent, mute, or speechless:* (Mṣb:) pl. صَامِتُونَ (Kur vii. 192) [and صُمُوتٌ, occurring in the K in art. زمر]. [Hence,] one says, مَا لَهُ صَامِتٌ وَلَا نَاطِقٌ ‡ [*He has not mute nor vocal property; or he has not dead nor live stock*]: (Ṣ, M, A:) by the former are meant *gold and silver;* (Ṣ, M, Mṣb, K;) and by the latter, *camels,* (Ṣ, K,) and *sheep or goats,* (Ṣ,) *or animals:* (M:) i. e. *he has not aught.* (Ṣ.) — Also, *of* camels, † *Twenty,* (O, K,) and *the like.* (O.) — And *of* milk, † *Such as is thick.* (Ṣ, O, K.)

مُصْمَتٌ: see صُمَاتٌ.

أَصْمَتُ

بِبَلْدَةٍ إِصْمَتَ وَلَقِيتُهُ بِوَحْشِ إِصْمَتَ AZ explains as meaning [*I met him,* or *met with him, or found him,*] *in a desert place, in which was no one to cheer by his company:* (Ṣ: [and in like manner the latter phrase is expl. in the M:]) accord. to Kr, بِبَلْدَةٍ إِصْمَتَ; but the phrase commonly known is بِبَلْدَةٍ إِصْمَتَ: (M:) or تَرَكْتُهُ بِبَلْدَةٍ إِصْمَتَ *I left him*] *in the desert, or waterless desert: or in such a place that it was not known where he was:* (K:) and بِصَحْرَاءَ إِصْمَتَ (M, K) meaning as above, (K,) or having the latter of these two meanings: (M:) and بِوَحْشٍ إِصْمَتَ and ¶ بِإِصْمَتَةَ, (M, K,) mentioned, but not expl., by Lb, (M,) meaning as above, (K,) or app. meaning *in the desert, or waterless desert:* (M:) and some say, بِوَحْشِ الإِصْمَتَيْنِ! (TA:)

اصمت is as above, with the disjunctive alif; and also with the conjunctive [i. e. أَصْمِتْ]: (O, K:) it is imperfectly decl., (S, MF, TA,) because combining the quality of a proper name with the fem. gender or with the measure of a verb: (MF, TA:) it is said that the desert, or waterless desert, is thus called because in it one fears much; as though everyone [therein] said to his companion, اصمت [i. e. أَصْمِتْ, "Be thou silent"]; like as they say of a مَهْمَه that it is so called because a man [therein] says to his companion, مَهْ مَهْ: (MA:) [or] accord. to some the word إِصْمِتْ is an imperative changed into a subst., and hence the ا is disjunctive, and it may be with kesr accord. to a dial. var. [of the imperative] that has not reached us: accord. to Yákoot, it is the name of a particular desert; but others say that the proper name [of that desert] is وَحْشُ إِصْمِتَ. (TA in art. وحش.)

إِصْمِتَة: see the next preceding paragraph.

مُصْمَتٌ [primarily signifies *Made*, or *rendered*, *silent*, *mute*, or *speechless*. — And hence,] *Solid*; *not hollow*; *having no cavity*. (A'Obeyd, S, M, Mgh, Mṣb, K.) [For that which is without a cavity is generally non-sonorous.] — And A door, (S, M, Mgh, Mṣb, K,) and a lock, (M, K,) *closed*, or *locked*, (S, M, Mgh, Mṣb, K,) *so that one cannot find the way to open it*. (S, M, * K.*) A poet says,

• وَمِنْ دُونِ لَيْلَى مُصْمَتَاتُ الحَاصِرِ •

[*And in the way to Leylà are what are closed, &c., of chambers to which the owner alone has access*: مَقَاصِر being used by poetic license for مَقْصُورَة, pl. of the former]. (TA.) — Also A garment, or piece of cloth, *of one, unmixed, colour*. (M, Mgh, K.) The garment thus termed that is disliked is That *of which the warp and woof are both of silk*: or *such as is woven of undressed silk, and then dressed, and dyed of one colour*: (Mgh:) [or] such as is termed خَزّ, i. e. *consisting entirely of silk, not mixed with cotton nor with other material*, was forbidden by the Prophet. (TA.) — [Hence,] فَرَسٌ مُصْمَتٌ *A horse of one, unmixed, colour; in which is no colour differing from the rest*: (S, A, TA:) pl. خَيْلٌ مُصْمَتَاتٌ. (TA.) And أَدْهَمُ مُصْمَتٌ [applied to a horse] † *Black unmixed with any other colour*. (TA.) — [Hence also,] إِنَآءٌ مُصْمَتٌ † *A vessel not silvered, or not ornamented with silver*. (Mgh.) And بَيْضَةٌ مُصْمَتَةٌ † *A helmet made of one piece*. (AO, TA in art. بيض.) And حُلِيٌّ مُصْمَتٌ † *A woman's ornament that is not intermixed with another*: or, accord. to Aḥmad Ibn-'Obeyd, *that has stuck fast upon its wearer, so that it does not move about; such as the armlet, and the anklet, and the like*. (TA.) — The فَهْد [or lynx, an animal proverbial for much sleeping,] is said to be مُصْمَتُ الثَّوْمِ [app. meaning *A heavy sleeper*]. (A, TA.) — الحُرُوفُ المُصْمَتَةُ are *All the letters [of the Arabic alphabet] except those called* حُرُوفُ الذَّلَاقَةِ [or الذَّلَاقِ]; (M, TA:) i. e. (TA) *all the letters except those comprised in the phrase* مَرَّ بِنَفْلٍ. (K, TA.) [What is here rendered "except" (i. e. مَا عَدَا) is said by MF to be omitted in most of the copies of the K.] — See also مُصَمَّتٌ.

مُصْمَتٌ *Tongue-tied*; (O, TA;) *not speaking*: (TA:) applied to a sick man [when he is unable to speak]: (O, TA:) and † أَصْمَتُ [signifies the same,] *i. q.* أَبْكَمُ and مُبْهَمٌ. (So in copies of the K in art. بهم. [In one of the explanations which I have given of مُبْهَم, in consequence of an omission (to be supplied in Book II.), أَصْمَتُ is made syn. with مُصْمَتٌ.])

أَلْفٌ مُصْمَتَةٌ † *A thousand completed*; (M, K;) like مُصَمَّتَةٌ; (M;) as also † مُصْمَتٌ. (K.)

مُصْمَتٌ [*A silencer, or quieter*: and hence, —] *One who cares for* another's *complaint*. (M,* Meyd, TA.) One says, (M, Meyd, TA,) i. e. a rájiz says, addressing a camel belonging to him, (Ḥar p. 642,)

• إِنَّكَ لَا تَشْكُو إِلَى مُصْمَتِ •
• فَاصْبِرْ عَلَى الحِمْلِ الثَّقِيلِ أَوْ مُتِ •

[*Verily thou complainest not to one who cares for thy complaint; therefore endure with patience the bearing of the heavy burden, or die*]. (M, Meyd, TA.) One says, تَشْكُو إِلَى غَيْرِ مُصْمَتٍ, i. e. [*Thou complainest*] *to one who cares not for thy case*, is a proverb. (Meyd.)

صبح

صَبَحٌ [*Lamps of the kind called*] قَنَادِيل [pl. of قِنْدِيلٌ]: one of which is called صَبَحَةٌ: (S, K:) [in the K, the former word is called pl. of the latter; but it is a coll. gen. n.:]) an Arabic word, an exception to the rule that ص and ح cannot both occur in a genuine Arabic word: (TA:) or of Greek origin (رُومِيّ), arabicized: (S:) Eṣ-Ṣhemmákh says,

• وَالشُّهْبِ مِثْلِ الصَّبَحِ الرُّومِيَّاتْ •

[*And the asterism, meaning the Pleiades, like the Greek lamps*]: (S, MF:) but this does not show the word to be Greek, as the epithet may be added for the purpose of restriction. (MF.)

صبخ

1. صَبَخَهُ, (S, A, L, K,) aor. ـِ, inf. n. صَبْخٌ, (L,) *He hit, or hurt, his* صِمَاخ [i. e. his *ear-hole*, or his *ear*]: (S, A, L, K:) and, accord. to Sh, صِمَاخ *The sun smote, or hurt, his* صِمَاخ. (TA.) — صَبَخَتِ الشَّمْسُ وَجْهَهُ *The sun smote, or hurt, his face*: or [in the CK "and"] *fell vehemently upon it*. (A'Obeyd, K.) — صَبَخَ عَيْنَهُ, (ISk, K,) aor. and inf. n. as above, (ISk,) *He struck his eye with his fist*; (ISk, K:) in some of the lexicons, *with his hand*. (TA.) — And صَبَخَ أَنْفَهُ *He crushed, or bruised, his nose*. (L, TA.) [See also what next follows.]

صَبْخٌ inf. n. of 1 [q. v.]. (L.) — Also *Any blow that leaves a mark*; accord. to AZ, *upon the face*. (TA.)

صِمَاخٌ The *ear-hole*: (S, A, Mgh, K:) the *hole*, (Mṣb,) or *inner hole*, (L,) of the ear, *that penetrates to [the interior of] the head*: (L, Mṣb:) and † أُصْمُوخٌ signifies the same: (L, K:) of the dial. of Temeem: (L:) and بِمَاخٌ is a dial. var., (S, L,) as also أُصْمُوخٌ: (L:) and, (S, L, Mṣb, K,) as some say, (S, L, Mṣb,) the *ear* itself: (S, L, Mṣb, K:) pl. أَصْمِخَةٌ, (L, Mṣb,) a pl. of pauc., (L,) and أَصْمَاخٌ, (A,) [also a pl. of pauc.,] and صُمُخٌ and صَمَائِخُ. (L.) One says, ضَرَبَ اللّٰهُ عَلَى صِمَاخِهِ, and عَلَى أُصْمُخَتِهِ, meaning *God made him, and them, to sleep*: phrases similar to ضَرَبْنَا عَلَى آذَانِهِمْ, in the Kur [xviii. 10: see art. ضرب]. (L.) And هٰذَا كَلَامٌ يُؤْلِمُ أَصْمَاخِي [*This is speech that pains my ears*]. (A.)

صَمُوخٌ [*Having merely an ear-hole*; as distinguished from أُذُنٌ, meaning "having an ear," i. e. "having an external ear"]. (Mṣb in art. بيض.)

أُصْمُوخٌ: see صِمَاخٌ.

صمد

1. صَمَدَهُ, (S, M, A, Mgh,) aor. ـُ, (S, Mgh,) inf. n. صَمْدٌ; (S, M, Mgh, K:) and صَمَدَ إِلَيْهِ; (M, A:*) *He tended, repaired, betook himself, or directed himself or his course or aim, to, or towards, him, or it; or endeavoured to reach, or attain, or obtain, him, or it; or had recourse to him, or it*; syn. قَصَدَهُ: (S, M, A, Mgh, K:*) and so صَمَّدَهُ. (M in art. سمد.) One says, صَمَدَ إِلَيْهِ فِى الحَوَائِجِ *He repaired, betook himself, or had recourse, to him in exigencies*; syn. قَصَدَ. (M.) And صَمَدَ الأَمْرَ, (A,) or صَمَدَ صَمْدَ الأَمْرِ, (M,) *He betook himself to the thing, or affair; aimed at it; sought it, or endeavoured after it*; or *intended, or purposed, it*; syn. اعْتَمَدَهُ; (A;) or قَصَدَ قَصْدَهُ. (M.) And † تَصَمَّدَ لَهُ بِالعَصَا *He betook himself to him or towards him, or aimed at him, with the staff, or stick*; syn. قَصَدَ. (M.) And تَصَمَّدَ † رَأْسَهُ بِالعَصَا *He aimed* (صَمْد) *at the main part of his head with the staff, or stick*. (M.) — Hence, صَمَدَ لَهُ *He faced it directly; directed his face exactly towards it*. (Mgh.) — And *He pointed towards it*. (Mgh.) — And صَمَدْتُ لَهُ حَتَّى أَمْكَنَنِي مِنْهُ *I sprang and betook myself towards him*, watching *until heedlessness on his part made me to have him within my power*. (L, from a trad. respecting the slaying of Aboo-Jahl.) — And صَمَدَهُ بِالعَصَا, (A,) inf. n. صَمْدٌ, (K,) *He struck him, or beat him, with the staff, or stick*. (A, K.*) — الصَّمْد also signifies الضَّمْ *[The setting up, or erecting, a thing]*: (K:) one says صَمَدَهُ *He set it up, or erected, it*. (TK.) — And صَمَدَتِ الشَّمْسُ وَجْهَهُ, (TK,) inf. n. صَمْدٌ, (K,) *The sun scorched his face*. (K,* TK.) — صَمْدُ القَارُورَةِ, (M, K,) aor. ـُ, (M,) or ـِ, (K,) but this is

strange, for there is no fiucial letter, nor any other reason for it, (MF,) *He put a* صِمَاد [q. v.] *over*, or *into, the mouth of the flask*, or *bottle*. (M, K.)

2. صَمَّدَ, said of a number of persons, signifies the same as صَمَدَهُ as first expl. above; or, said of a single person, *He tended, repaired*, &c., *repeatedly*, or *frequently, to him*, or *it*; see its pass. part. n., below.] = صَمَّدَ رَأْسَهُ, inf. n. تَصْمِيدٌ, *He wound a piece of cloth*, or *a kerchief, called* صِمَاد, *round his head*. (TA.)

3. صامدهُ, (TA,) inf. n. صِمَادٌ, (K, TA,) *He contended with him in fight*; syn. of the inf. n. جِلَادٌ. (K,* TA. [For جِلَاد, Golius appears to have found in his copy of the K جِلَّاد.])

4. اصمد إِلَيْهِ الأَمْرُ *He rested*, or *stayed, upon him the affair*; syn. أَسْنَدَهُ. (M.)

5: see 1, in two places.

صَمْدٌ inf. n. of 1. (S, M, &c.) [Hence صَمَدَهُ, like قَصَدْتُ قَصْدَهُ, q. v.] = Also, (S, L, K,) or صَمَدٌ, (as in a copy of the S and in one of the M,) *Elevated ground*: (L:) or *elevated and rugged ground*, (S, M, L, K,) *not so high as to be a mountain*: (M, L:) or *hard, firm*, or *tough, ground*: (AA:) pl. أَصْمَادٌ and صُمُودٌ: (M:) or *a narrow, rugged, and low part of a mountain, producing trees*; as also صِمَادٌ. (Aboo-Kheyreh.)

صَمَدٌ (with the article ال an epithet applied to God, M) *A lord*; because one repairs, betakes himself, or has recourse, to him in exigencies; (S, A, K;*) or, when applied to God, because affairs are stayed, or rested, upon Him, (أُصْمِدَتْ إِلَيْهِ,) and none but He accomplishes them: (M, A, L:) or *a person to whom one repairs, betakes himself, or has recourse, in exigencies*: (M, A:*) you say, سَيِّدُ صَمَدٍ, meaning *a lord*, or *chief, to whom recourse is had*: (A:) or صَمَدٌ signifies *a lord to whom obedience is rendered, without whom no affair is accomplished*: or *one to whom lordship ultimately pertains*: (M, L:) or *a lord whose lordship has attained its utmost point or degree*; in which sense it is not applicable to God: (T, L:) or the *Being that continues*, or *continues for ever* or *is everlasting*: (M, K:) or the *Being that continues, or continues for ever, after his creatures have perished*: (M:) or the *Creator of everything, of whom nothing is independent, and whose unity everything indicates*: or *one who takes no nourishment*, or *food*: (M, L:) also *high*, or *elevated*; (L, K;) applied to anything: (L:) a man *above whom is no one*: (L:) a man *who neither thirsts nor hungers in war*. (AA, K.) — Also *Solid*; *not hollow*; (M, K;) in which sense it may not be applied to God: (M:) and so صَمَدٌ, a dial. var. of مُصْمَتٌ. (S.) — And *A people having no trade, or occupation, nor anything by means of which they may live*. (K.) = See also صَمَّدَ.

صَمْدَةٌ *A rock firmly imbedded in the earth, even with the surface thereof*, or, in some instances, *somewhat elevated*; (M, K;*) as also صُمْدَةٌ. (M.) = And A she-camel *that has been covered and has not conceived*; (M, K;*) as also صَمَدَةٌ. (Kr, M.)

صُمْدَةٌ: / صَمَدَةٌ: } see the next preceding paragraph.

صِمَادٌ The بِدَاد [or *stopper*, like صِمَامٌ], (IAqr, K,) or the عِصَام [or *piece of skin that is put as a cover over the mouth*], (Lth, S, M,) *of a flask* or *bottle*. (Lth, IAqr, S, M, K.) — And *A piece of cloth*, or *a kerchief, which a man winds round his head*, دُونَ العِمَامَة [which may mean either *exclusively of the turban* or *beneath the turban*]. (K.) = See also صَمْدٌ, in two places.

صَمْدٌ *A certain idol, which belonged to the tribe of 'Ád, who worshipped it*. (TA.)

صُمُودٌ: see صَمَدٌ, near the end of the paragraph.

مُصَمَّدٌ applied to a house, or tent, (بَيْتٌ, S) *repaired to [repeatedly, or frequently, or by many persons*, as is indicated by the teshdeed, though only expl. as] *syn. with* مَقْصُودٌ. (S, K.) = Also *A hard thing; in which is no softness, or fragility*. (K, TA.)

مِصْمَادٌ A she-camel *that endures cold, and drought, or barrenness of the earth, continuing to yield her milk*: pl. مَصَامِدُ and مَصَامِيدُ. (K.)

مُصْمَئِدٌ *Thick*, or *rough*, (K, TA,) and *high, overtopping, or prominent*. (TA.)

صبر

1. صَبَرَ, (M, K,) aor. ـِ, (M,) inf. n. صَبْرٌ and صُبُورٌ, *He was niggardly*, or *tenacious*, and *refused*; (M, K;) as also صَبِرَ, and صَبِرٌ: (K:) [or] صَبُرَ, inf. n. صَبْرٌ, signifies *he collected*, and *refused*; and so صَبِرَ, and صَبِرٌ: one says, صَبَرَ مَتَاعَهُ *[he collected, and refused, his goods]*: (O:) [but ISd says that] the phrase الصَّابِرِينَ بِمَتَاعِهِمْ, used by a poet, means, *those who are niggardly with their goods*. (M.) = صَبَرَ, (M, O, K,) aor. ـِ, inf. n. صُبُورٌ, (M, O,) *The water ran from a declivity into a level place, and then became calm, or tranquil, while [continuing] running*. (M, O, K.) And صَبِرٌ signifies *The resting-place of such water*: (M, K:) and صِبْرٌ *the resting-place of such water of the valley*. (TA.) = صَبَرَ, (O, K,) aor. ـِ; (K;) and صَبِرَ, (O, K,) aor. ـَ; (K;) said of milk, (O, K,) *It was, or became, sour*; (O;) or *very sour*; as also صَبِرٌ. (O, K.)

2: see above, first sentence, in two places: = and see the paragraph here following.

4: see 1, first sentence, in two places: = and see also the last sentence. = Also اصبروا, (O,* K,) inf. n. إِصْبَارٌ; (O;) and صَبَّرُوا, (K,) inf. n. تَصْبِيرٌ; (O;) *They entered upon the time of sunset*, which is called الصُّبَيْر. (O, K.)

5. تصبّر *He confined, restricted, or restrained, himself*. (O.) [See also its part. n., below.]

صَبَرٌ, (M, O, TS, K,) or صَبِرٌ, (S, A, L,) [the latter probably the correct, or the original, word, and, if so, app. an inf. n. of an unmentioned, and perhaps unused, verb, namely, صَبِرَ, whence the part. n. صَبِرٌ, q. v.,] *Stink, foul odour*, or *offensive smell*: (S, M, K:) and, (K,) accord. to IAqr, (O, TA,) the *odour of fresh musk*, (O, and so in copies of the K,) or *of fresh fish*: (TA, as from the K:) and, accord. to IAqr, (O, TA,) but in this sense more commonly صَبِرٌ, (O,) the *sultry heat*, (O,) or *foul smell, and sultry heat, and dew, or moisture, accompanying such heat*, (TA,) of the sea when it is agitated. (O, TA.)

صُبْرٌ *i. q.* صُبْرٌ [i. e. The *side* of a thing: or *a side rising above the rest* of a thing: or its *upper part*, or *top*: or its *edge*]: (S, M, K:) the ب is said to be substituted for ف: (M:) pl. أَصْبَارٌ. (S, M, K.) You say, أَدْفَقْتُ الكَأْسَ إِلَى أَصْبَارِهَا, meaning الى أَصْبَارِهَا [i. e. *I filled the cup to its uppermost parts*; or *to its edges*]. (ISk, S, M,* K: in the M and TA is added, i. e. إِلَى أَعَالِيهَا.) And أَخَذَ بِأَصْبَارِهِ, الشَّيْءِ meaning *He took the thing altogether*: see art. صبر. (M, TA.)

صِبْرٌ, and صِبْرُ الوَادِى: see the first paragraph.

صَبَرٌ: see صَبَرٌ, in two places.

صَبِرٌ: [*Stinking; having a foul, or an offensive, odour*, or *smell*]. One says, يَدِى مِنَ السَّمَكِ صَبِرَةٌ [*My hand is stinking from the fish*], (S, O, [in the former of which the meaning is indicated by the context,]) and مِنَ اللَّحْمِ [*from the flesh-meat*]. (TA.)

صَبِرَةٌ *Milk devoid of sweetness*. (O, K.)

صَبِيرٌ A man *whose flesh is dry*, or *tough, upon his bones*, (S, M, A, O, K,) *from whom the odour of sweat diffuses itself*. (IDrd, S, A, O, K.)

صَبِيرٌ *The time of sunset*. (K, TA.)

صَبَارَى, (M, O, K,) and صَبَارَى, (O, K,) and صَبَارَى, (S, O, K,) and صَبَارَى, with kesr, [but whether otherwise like the first and second or the last, is not shown,] (TA, from Az,) *The podex*, or *the anus*; syn. دُبْر. (S,) or ثِيلٌ, (M, A,) or أَسْتٌ. (O.* TA.) = نَافِذَةُ: (O:) because of its foul smell. (O,* TA.)

صَبَارَى: see the next preceding paragraph.

صَابِرٌ A day *in which the wind is still*. (O, TA.) = See also 1, first sentence.

صَوْصَرٌ, a word of the dial. of El-Yemen, (IDrd, O,) The بَاذَرُوج; (M;) [i. e.] *the trees*, or *plants*, (شَجَر,) *called by the latter name*; (K;) or *a species of* بَقْل [*or herb*] *called in Pers. by the latter name* [which, commonly pronounced with د, is one of the names now applied to *basil*]: (IDrd, O:) accord. to AHn, *a sort of tree, or plant, that does not grow by itself, but twines upon the* غَاف, *consisting of twigs with leaves like*

those of the أَرَاك, (M, O,) *its twigs being more slender than thorns,* (O,) *and having a fruit resembling the acorn,* (M, O,) *in form, but thicker at the base and more slender at the extremity,* (O,) *which is eaten, and is soft, and very sweet:* (M, O:) *the stem of the* صَمُرَة [which is the n. un.] *is thicker than the upper half of the arm; and it increases in height with the* غَافَة *while the latter does so:* (O:) 'Alee Ibn-'Abbás, author of the book entitled the "Kámil," says that the بَادَرُوج has in it nothing beneficial when a man takes it internally; but when applied externally, it matures, or causes suppuration, [for النُّضْج in the TA, an evident mistranscription, I read إِنْضَاجٌ,] and acts as a dissolvent. (TA.)

صَامُورَةٌ *Very sour milk.* (O, K.)

مُتَصَمِّغٌ *i. q.* مُتَشَمِّسٌ [app. as meaning *Niggardly, tenacious, or avaricious;* agreeably with the first explanation of 1]: (O, K:) and, (K,) or as some say, (TA,) *confining, restricting, or restraining, himself.* (K, TA.)

صمع

1. صَمِعَتِ الأُذُنُ, aor. ـَ, inf. n. صَمَعٌ, (Mṣb, TA,) *The ear was* [*small:* (see أَصْمَعُ:) or] *cleaving* [*to the head*]*, and small:* (Mṣb:) *or was small, and not pointed, or tapering, or slender at the extremity, and had a contraction in the middle, and a cleaving to the head:* or *clave to the side of the face, from its base, and was short, not pointed, or tapering, or slender at the extremity:* or *was narrow, or contracted, in its hole, and pointed.* (TA.)

2: see the next paragraph.

Q. Q. 1. صَمْصَعَ الثَّرِيدَةَ *He made the* ثريدة [or *mess of crumbled bread with broth*] *slender in the head,* (Ibn-'Abbád, O, K,) *and pointed therein;* (Ibn-'Abbád, O;) as also ↑ صَمْعَعَ. (TA.) — And صمع بِنَاءَهُ *He made his building high.* (Seer, TA.) — And ↑ صمع الشَّيْءَ *He collected together the thing.* (Ibn-'Abbád, O, K.)

صَمْعٌ inf. n. of 1 [q. v.]. (Mṣb, TA.) — Also *Courage:* because the courageous is described as compact in heart. (TA.)

صَمِعٌ *Courageous.* (TA.) — And *Sharp in intellect.* (TA. [See also أَصْمَعُ.])

صَوْمَعٌ: see what next follows.

صَوْمَعَةٌ *A Christian's cell, or chamber,* (K, KL,) *for retirement, or seclusion, having a high and slender head;* (KL;) [*the cell of a recluse;*] *a monk's* مَنَار [which, as here used, means likewise *a cell, or chamber, of the kind described above*]: (TA:) the صَوْمَعَة of the Christians is thus called because it is slender in the head; (Ṣ, O, K;) or because contracted; (Mṣb;) or, as Aṣ says, from the epithet أَصْمَعُ, meaning [that it is] pointed at the extremity, [or top,] and contracted: (TA:) and it is also called ↑ صَوْمَعٌ: (Ibn-'Abbád, O, K:) the pl. is صَوَامِعُ. (Mṣb.) — And *i. q.* مِئْذَنَةٌ [q. v.]. (KL, M and K and TA in art. اذن.) — And ‡ *The upper, or uppermost, part of* [*a mess of*] ثَرِيد [*or crumbled bread moistened with broth*]: (K, TA:) and *the body thereof:* a ثريدة [*or mess of crumbled bread with broth*] is said to be thus called, when it is *made pointed in its head, and made even.* (TA.) — And ‡ *A* بُرْنُس [*or garment with a pointed hood*]: (K, TA:) Aboo-'Aleo says, (TA,) صَوَامِعُ بَرَانِس signifies (O, TA;) without mentioning a sing. thereof. (TA.) — And † *The eagle* is thus termed, because always upon the highest place to which it can ascend. (O,* K,* TA.)

أَصْمَعُ The *small in the ear;* (Ṣ, Mgh, O, K, TA;) of men and of others: (TA:) [see also 1:] fem. صَمْعَاءُ; (Ṣ, Mgh, O, K, TA;) applied in this sense to a woman, and to other than woman; (TA;) thus to a she-goat; and such I'Ab held to be allowable as a victim for sacrifice; (O, TA;) or, applied to a she-goat, *whose ear is like that of the gazelle, between such as is termed* سُكَّاء *and such as is termed* أُذْنَاء; or, accord. to Az, applied to a ewe or she-goat, *whose ear is little, and cleaving to the head:* (TA:) [pl. صُمْعٌ.] — Hence, *The ostrich;* because of the smallness of his ear, and its cleaving to his head. (TA.) — And the fem., applied to an ear, *Small, or little, and contracted towards the head.* (O, K.) — Also, the masc., applied to a كَعْب [as meaning a joint of the bones, and particularly an ankle-joint, and an ankle-bone, and also a joint, or knot, of a cane or reed], *Small, or slender, and even.* (O, K.) A woman is said to be صَمْعَاءَ الكَعْبَيْنِ *Small, or slender, in the* كُعْبَان [i. e. *ankle-joints or ankle-bones*]. (TA.) And dogs are said to be صُمْعُ الكُعُوبِ i. e. *Small in the* كعوب [app. meaning *joints of the legs,* i. e. *tarsal and other joints*]: (Ṣ, K:) so too the legs of a wild bull, meaning *slender, not swollen,* in the كُعُوب; *even and smooth therein;* thus in the saying of En-Nábighah Edh-Dhubyánee, describing dogs and a [wild] bull:

• فَبَشَّتْنَ عَنْهُ وَاسْتَمَرَّ بِهِ •
• صُمْعُ الكُعُوبِ بِرَبَاتِ مِنَ الحَرَدِ •

[*And he* (the owner of the dogs) *has dispersed them* (the dogs) *against him; and legs* (قَوَائِم being understood) *slender and even and smooth in the joints, free from the disease that would render them unsteady,* (such being here meant by الحَرَد, which is properly in camels,) *have been strong to bear him.*] (L, TA. [See also De Sacy's Chrest. Arabe, sec. ed., ii. 438-9.]) You say also قَنَاةٌ صَمْعَاءُ الكُعُوبِ i. e. [*A spear-shaft*] *even and smooth* [*in the knots, or joints*]: or, as some say, *compact in the interior, hard, and slender in the knots.* (TA.) And رُمْحٌ أَصْمَعُ الكَعْبِ i. e. *A spear pointed in the* كعب [app. meaning *the knot that forms its lower extremity*]. (TA.) — أَصْمَعُ applied to a feather means *Slender in the* عَسِيب [*or shaft*]: (O, TA:) العَسِيب الخَفِيف in the K is a mistake for الخفيف العسيب: (TA:) or *the best* of feathers; (K, TA;) *such as is used for feathering an arrow, of the kind called* ظِبَار [q. v.]: (TA:) pl. صُمْعَانٌ. (O, K,) which is said to mean the *best* of the feathers of a bird. (O.) — Applied to a plant, it means *Having fruit come forth that has not yet broken open:* (O, K:) or, as some say, *saturated with moisture, and compact:* and صَمْعَاءُ is said to have this latter meaning applied to a plant such as is termed بَقْلَة: (TA:) and the same, (i. e. the fem.,) applied to the plant called رِيصِي, *that has risen high,* (Az, Ṣ, O, K,) *and attained its complete growth,* (Az, O, TA,) *before the bursting open of its pericarps:* (Ṣ, O, K:) [and so as applied to any plant: (see بُسْر:)] or, applied to a plant, *smooth and round and slender:* (O, K:) or any calyx (بَرْعَمَة) *that has not yet opened:* (AHn, O, K:) and, applied to the plant called رِيصِي, *of which the calyxes have not opened, and the awn has not yet appeared:* (O:) or, thus applied, *fresh, or juicy, and not yet burst open:* or *having its fruit, or produce, coming forth upon its upper part:* accord. to IAạr, thus applied, it is an intensive epithet, [app. meaning *full-grown and flourishing,*] like جَعْدٌ applied to the جِلِّيزَى, and أَسْحَمُ applied to the نَصِيّ: (TA:) the pl. is صُمْعٌ. (O, K.) — أَصْمَعُ القَلْبِ — *Vigilant, and sharp, or acute, in mind:* (Ṣ, O, K:) and قَلْبٌ أَصْمَعُ *an intelligent and acute mind:* (TA:) and الأَصْمَعَانِ *the sharp, or acute,* (Ṣ, O, K,) *and vigilant* (K) *mind,* (Ṣ, O, K,) *and the resolute,* (عَازِم, Ṣ, and so in the L,) *or prudent, or discreet, or intelligent, or firm and sound,* (حَازِم, O, K,) *judgment, or opinion:* (Ṣ, O, K:) accord. to Aṣ, أَصْمَعُ applied to the mind (فُؤَاد), and to judgment, or opinion, means عَازِم [expl. above]: and رَجُلٌ أَصْمَعُ القَلْبِ means *a man of acute intelligence.* (TA.) [See also صَمِعٌ.] And one says also عَزْمَةٌ صَمْعَاءُ i. e. *An effective resolution, or determination.* (TA.) — [It is said that] أَصْمَعُ signifies also *A sharp* sword: (O, K:) this and the next two significations are related as on the authority of El-Mukhrij; but Aṣ says that all that has been related as from him is of the things that are not to be regarded unless the transmission from him prove to be correct. (TA.) — And One *that ascends, or rises by degrees, to the most elevated of places.* (O, K.) — And *i. q.* صَادِر [which means *In a state of confusion or perplexity, and unable to see his right course:* &c.: see this latter word]. (O, K.) — And الصُّمْعَانُ also signifies *The* سَالِفَة [meaning *the side of the upper part of the neck*], (O, K,) *and the place of the ear:* (O:) this is said to be its meaning as used in a verse of Abu-n-Nejm, (O, TA,) describing a male ostrich. (TA.)

ثَرِيدَةٌ مُصَمَّعَةٌ: see what here follows.

مُصَمَّعَةٌ ثَرِيدَةٌ (K) and ↑ مُصَمَّعَةٌ (Ṣ, O, K) *A mess of crumbled bread with broth made slender in the head,* (Ṣ, O, K,) *and pointed therein.* (Ṣ, O.)

صمع

2. صَمَّعَهُ, inf. n. تَصْمِيعٌ, *He put* صَمْع [i. e.

gum] into it; (O, K;) meaning, into ink. (O.) — And صَمَّغَ بِالصَّمْغِ, inf. n. as above, He compacted the hair of his head [with gum]. (Mṣb.)

4. اصمغت الشَّجَرَةُ The tree produced صَمْغ [i. e. gum]. (Ibn-'Abbád, O, Mṣb, K.) — Hence one says, يُصْمِغُ فُوهُ His mouth is discharging like a tree producing gum, and in like manner أُذُنَاهُ his two ears, and عَيْنَاهُ his two eyes, and أَنْفُهُ his nose. (Ibn-'Abbád, O, K.) And اصمغ شِدْقُهُ The side of his mouth produced much spittle. (O, K.) And اصمغ الرَّجُلُ The man had foam coming forth upon the sides of his mouth. (Ḥar p. 618.) And اصمغت الشَّاةُ is said of the sheep or goat when her biestings are fresh (كَثُنَ) يَبْرُقُهَا طَرِيًّا, Ibn-'Abbád, Ø, TA, in the K لَبَنُهَا, but the former is the right, TA) [i. e. The sheep, or goat, yielded fresh biestings] on the first occasion of her being milked. (Ibn-'Abbád, O, TA.)

10. استصمغ الصَّابُ He scarified the species of tree that produces صاب [q. v.] (Ṣ, O, K) in order that its غِرَاء [meaning mucilage] might issue, (K, TA,) i. e. (TA) in order that a certain bitter substance might issue from it, and concrete like صبر [i. e. aloes]: (Ṣ, O, TA:) thus expl. by Abu-l-Ghowth. (Ṣ.) — And استصمغ He had a صَمْغَة, i. e. a small swelling, or pustule. (Ibn-'Abbád, O, K.)

صَمْغ (Ṣ, O, Mṣb, K) and ↑ صَمَغ, (K,) the latter mentioned by ISd on the authority of AḤn, (TA,) [Gum; i. e.] the fluid that exudes from the trees called عِضَاه and the like of these: (Mṣb:) it is of many sorts: (Ṣ, O:) that which is called الصَّمْغُ العَرَبِيُّ is the صَمْغ of the طَلْح, (Ṣ, O, Mṣb,) which is said to be the same [tree] that is called أُمّ غَيْلَانَ: (Mṣb:) or the mucilage (غِرَاء) of the [tree called] قَرَظ [and more commonly سَنْط, i. e. the mimosa Nilotica, also called acacia Nilotica]; and this is what is called الصَّمْغُ العَرَبِيُّ: not the صَمْغ of the طَلْح; J [and others] having erred [in asserting it to be this]: [but] every tree also has صَمْغ: (K: [this last assertion, however, is questionable; for صَمْغ seems to signify properly gum, or juice that exudes from certain trees and concretes:]) the n. un., (Mṣb, TA,) or term applied to a portion thereof, (Ṣ, O,) is صَمْغَة (Ṣ, O, Mṣb, TA) and صَمْغَة: (TA:) and the pl. is صُمُوغ: (Ṣ, O, Mṣb, K:) among صُمُوغ [i. e. sorts of صَمْغ], the مُقْل [q. v.] is said to be included; but this is not known. (AḤn, TA.) It is said in a prov., تَرَكْتُهُ عَلَى مِثْلِ مَقْرِفِ الصَّمْغَة [I left him in a condition like that of the place where the piece of gum has been pared off]: this is when one has left a person nothing; for the صمغة is plucked off from its tree until there remains not upon it what would retain one's life: (Ṣ, O:) or, as some relate it, عَلَى مِثْلِ مَقْلَعِ الصَّمْغَة [in a condition like that of the place where the piece of gum has been plucked off]; (O, and so Meyd;) meaning, without anything remaining to him; because, when the gum is plucked off, there remains not any trace of it. (Meyd.) And in a trad. of El-Ḥajjáj occurs the saying, لَأَقْلَعَنَّكَ قَلْعَ الصَّمْغَة [I will assuredly pluck thee away with the plucking away of a piece of gum]; meaning I will assuredly extirpate thee. (TA.) [— Also Resin; see عِلْك.]

صَمْغ: see صَمَغ: — and see also الصَّامِغَانِ.

صَمَغ: see صَمْغ.

صَمِغ (AZ, O, K) and ↑ صَمِغَة, (K,) or the latter is the n. un. of the former, and in like manner صَمِغ and صَمِغَة, the latter being the n. un., (AZ, O,) or ↑ صَمْغ and صَمِغ, of which ↑ صَمْغَة and صَمِغَة are the ns. un., (Az, on the authority of A'Obeyd, TA,) A dry substance which is found upon the teats (AZ, Az, O, K) of a she-camel (AZ, O, K) or of a ewe or she-goat, (Az, TA,) when she is milked on the occasion of her bringing forth: (AZ, Az, O:) when that is rent asunder (فَطِرَ ذٰلِكَ إِذَا [in the CK فَطَرَ]), the milk is clear and sweet. (AZ, O, K.)

صَمْغَة A small swelling, or pustule; syn. قَرْحَة. (Ibn-'Abbád, O, K.)

صَمِغَة: see صَمْغ: — and see also صَمْغَان.

صَمِغ: see صَمْغَة.

صَمِغَان, (Ibn-'Abbád, O, K,) and أَبُو صَمْغَة, (K,) I met him whose mouth and ears and eyes and nose were discharging like the tree producing gum. (Ibn-'Abbád, O, K.)

الصَّامِغَانِ: see what next follows, in two places.

الصَّامِغَان, (IDrd, Ṣ, O, K,) like الشَّامِغَان, [q. v.,] (IDrd, O,) but the former is said by Mṭr to be better known, (Ḥar p. 618,) and ↑ الصَّمْغَان, (AO, O, K,) and ↑ الصَّمْغَان, (Lth, O, K,) The two sides of the mouth, (Ṣ, O, K,) where the lips meet [and conjoin], next the شِدْقَان: (O, K:) or the two places where the spittle collects in the two sides of the lip; (IAṣr, O, K;) called by the vulgar الصَّوْرَيْن, (O in this art.,) or الصَّوْرَان: (O and TA in art. صور:) or, as some say, [strangely,] the hinder part of the mouth. (TA.) It is said in a trad. that the ↑ صَمْغَانِ are the two places where sit the two angels [that note and record the actions of a man]: a saying enjoining the use of the سِوَاك. (TA.)

لَبَنٌ مُصْمِغٌ [app. Milk that is gummy; describing biestings not yet clear]. (TA voce صَعْفُورٌ, q. v.) — And شَاةٌ مُصْمِغَةٌ بِلَبَنِهَا (O, TA,) in the copies of the K, erroneously, بِلَبَنِيهَا, (TA,) A ewe, or she-goat, yielding fresh biestings on the first occasion of her being milked. (O, K,* TA.)

حِبْرٌ مُصَمَّغٌ Ink made with [the addition of] صَمْغ [or gum]: but [J says] I know not from whom I heard this. (Ṣ.)

صمغ

For words mentioned under this head in the K, see art. صقر.

صملغ

صِمْلِغٌ The interior of the ear-hole. (K.) — And The dirt (Ṣ, A, K) of the ear (Ṣ) [i. e.] of the ear-hole; (A, K;) and the scales that come forth therefrom; (TA;) as also ↑ صُمْلُوغ, (Ṣ, K;) and so صِمْلَاغ and سُمْلُوغ: (K and TA in art. سملغ:) pl. صَمَالِيغ. (TA.)

صُمْلُوغ: see above. — Also sing. of صَمَالِيغ (TA) which signifies The thin, or slender, shoots of the أُصُول [i. e. stems, or lower parts,] of the نَصِيّ (K, TA) and of the صِلِّيَان: (TA:) or the sing. signifies the أُغْصُون of the نَصِيّ; which is a kind of thing that is plucked therefrom, resembling a rod. (AḤn, TA.)

صَمَالِغ Thick milk, (Ṣ, K,) of a consistency resembling liver, so that it quivers. (Ṣ.)

صَمَالِغ and سَمَالِغ signify the same; (ISh, K;) i. e. Milk collected in a skin, and buried in a hole dug in the earth, and left until it becomes thick, or coagulates: (ISh, TA:) or food, and milk, having no taste. (IAṣr, TA.)

صمى

1. صَمَى, (K,) aor. يَصْمِى, (TK,) inf. n. صَمَيَانٌ, He (a man, TK) hastened, made haste, sped, or went quickly; (K, TA;) and was light, active, or agile; this is said by Aboo-Is-ḥáḳ [i. e. Zj] to be the primary signification; (TA;) as also ↑ اصمى. (K.) — And صَمَيَانٌ, (Ṣ, M, K,) likewise an inf. n. of which the verb is صَمِىَ, aor. as above, said of a man, (TK,) signifies [also] The act of escaping, or getting loose or at liberty, syn. تَفَلُّت, (M, and so in some copies of the Ṣ, in other copies of the Ṣ and in the K تَقَلُّب, [but the latter I regard as a mistake, and so it is said to be in the TK,]) and leaping. (Ṣ, M, K.) — صَمِىَ, aor. as above, (Ṣ, Mṣb, K,) inf. n. صَمًى, (Mṣb,) said of an animal that is an object of the chase, means He died (Ṣ, Mṣb, K) in one's sight, (Ṣ, Mṣb,) or on the spot. (K.) — صَمِئَهُ الأَمْرُ, (Lth, K,) aor. as above, (TA,) The thing, or event, befitted him, or befell him. (Lth, K.) — And مَا صَمِئَكَ عَلَيْهِ What incited, urged, induced, or made, thee to do it? (K, TA.)

3. صامى مَنِيَّتَهُ He tasted, or experienced, his destiny, or death; as also ↑ اصماها. (M.)

4: see 1, first sentence. — اصمى عَلَى لِجَامِهِ, said of a horse, He champed his bit, (Ṣ, M, K,) and went away, or along. (Ṣ, M.) — اصمى الصَّيْدَ He shot the chase, or game, in such a manner that it died (Ṣ, Mgh, Mṣb, K) in his sight, (Ṣ, Mṣb,) before him, (Mgh, Mṣb,) quickly, (Mgh,) or on the spot: (K:) accord. to Az, he killed it by means of his dog, in his sight; but it applies also to the case of killing with an arrow: (Mṣb, TA:) أُصْمِىَ is said when the chase, or game, goes out of one's sight (Mgh, Mṣb) after having been [seized by the dog or] hit [by the arrow], (Mgh,) and then dies, (Mgh, Mṣb,) so that one knows not whether it died by his dog or this arrow

or by some accident. (Mṣb.) It is said in a trad., كُلْ مَا أَصْمَيْتَ وَدَعْ مَا أَنْمَيْتَ [*Eat thou what thou hast pursued, or shot, so that it has died in thy sight, and leave what thou hast pursued, or shot, in the case of its dying out of thy sight*]. (Ṣ, Mgh, Mṣb.) — And اصمى الرَّمِيَّةَ *He transpierced the animal that he shot at, or shot.* (M.) And اصمت الرَّمِيَّةُ *The bow sent its arrow through the animal shot.* (TA.) — See also 3.

7. انصمى عَلَيْهِ *He darted down, or rushed,* (انْقَضَّ, Ṣ, Ḳ, or انْقَضَّ, M, [both meaning the same,]) *upon him,* (Ṣ, M, Ḳ,) *and advanced towards him,* (M,) to which Az adds, *like as the hawk, or falcon, darts down* (يَنْصَبِى, i. e. يَنْقَضُّ). (TA.)

صَمْيَانُ [an inf. n. used as] an epithet applied to a man, (Ṣ, M, A, &c.,) *Quick, or swift:* (Ḥar p. 93: [see 1, first sentence:]) *courageous:* (Ṣ, M, Ḳ:) *earnest, not making a false show of bravery, in the charge, or assault:* (M, Ḳ:) and *strong, and mature in age:* (M, TA:) or the same word, (accord. to the TA,) or صِمْيَانٌ, (so in this sense accord. to a copy of the M,) one *who rushes* (يَنْصَبِى) *upon men injuriously:* (M, TA:) accord. to the T, one *who seizes upon men unjustly:* accord. to IAṣr, *daring in acts of disobedience:* accord. to Z, applied to a man, it signifies تِمْضَاءُ عَلَى الْأُمُورِ [i. e. one *who executes, performs,* or *accomplishes, affairs with energy;* or *who keeps, or applies himself, thereto with much constancy or perseverance:* تِمْضَاءُ being an intensive epithet, like تِدْلَامٌ and تِلْقَامٌ &c.]: (TA:) the pl. of صَمْيَانُ is صِمْيَانٌ. (Kr, M, TA.)

صِمْيَانٌ: see the next preceding paragraph.

صن

1. صَنَّ, [aor., accord. to rule, ـِ,] said of flesh-meat, *i. q.* صَلَّ [i. e. *It was, or became, stinking*]: either a dial. var. or formed by substitution. (M, TA. [See also the next paragraph.])

4. اصنّ *He, or it,* (a man, Ṣ, or a thing, Mṣb,) *had a foul, or fetid, odour, such as is termed* صُنَان: (Ṣ, Mṣb, Ḳ:) so too said of a he-goat, when excited by lust. (TA.) And said of flesh-meat, [like صَنَّ,] *It stank.* (TA.) And اصنّت البُقْلَةُ *The herb, or leguminous plant,* when held in the hand, *stank.* (TA.) And اصنّ said of water, *It became altered [for the worse].* (Ḳ.) — Also *He elevated his nose,* (Ṣ, Ḳ,) *or his head,* (ISk, TA,) *from pride.* (ISk, Ṣ, Ḳ.) And hence, (Ṣ,) اصنّت said of a she-camel, *She, having conceived, behaved disdainfully to the stallion.* (Ṣ, Ḳ.) — And *He was, or became, angry.* (Ḳ.) — اصنّت said of a she-camel, (ISh, M,) or of a mare, (A'Obeyd, Ḳ,) when near to bringing forth, (A'Obeyd,) *Her young one struggled, or was in a state of commotion,* (A'Obeyd, M,) *in the part bordering upon her tail* [so I render فِى شُلَاهَا (A'Obeyd,) *or its hind leg fell* [or *happened to come*] *into that part;* (M;) *or her young one stuck fast in her belly, and it pushed with its head,* (ISh, Ḳ,) *or with its shank and its nose,* (ISh,) *in the region of her anus.* (ISh, Ḳ.) The epithet applied to her in this case is صُنَّانٌ: (ISh:) and the pl. is صُنَّانَاتٌ and صُنَّانٌ. (Az, TA.) — اصنّت said of a woman, *She became old, but having in her some remains [of vigour]:* and such is termed صُنَّانٌ and صُنَّانَةٌ. (M.) — اصنّ also signifies *He spoke in a low, faint, gentle, or soft, manner.* (TA.) — And اصنّ عَلَى الْأَمْرِ *He persevered, or persisted, in the affair.* (Ḳ.)

صَنٌّ, (Ṣ, M, TA,) with fet-ḥ, (Ṣ, TA,) accord. to the Ḳ صِنٌّ, which is wrong, (TA,) [*A kind of basket;*] *a thing like a covered* سَلٌّ, *in which bread is put,* (Ṣ, Ḳ, TA,) *and [other] food:* (TA:) *a large زِبِيل, like the* سَلّ. (M.)

صِنٌّ The *urine of the* وَبْر [or *hyrax Syriacus*], (Ṣ, M, TA,) in the copies of the Ḳ erroneously said to be of camels: (TA:) it is inspissated for medicines; (M, TA;) and is very fetid. (TA.) — صِنٌّ is also a term applied to *Small, round, flattened cakes,* (أَقْرَاصٌ,) *which are brought from El-Yemen to El-Ḥijáz, found there in caves; having the property of dissolving tumours, applied as a plaster with honey:* mentioned by the hakeem Dáwood. (TA.) — Also, (M, TA,) thus, without the art., but written by Az and J with it, i. e. الصِّنُّ, as in the Ḳ, (TA,) *One of the days called* أَيَّامُ العَجُوز; (Ṣ, M, Ḳ;) said to be *the first of those days.* (M. [See art. عجز.])

صُنَّةٌ *i. q.* صُنَّانٌ [q. v.] as signifying *A* سُفْرَة, *or a thing like the* سُفْرَة. (M in art. صنب.)

صِنَّةٌ: see the next paragraph.

صُنَانٌ *A stink, or stench;* (M, Mṣb;) whether of the armpit or otherwise: (Mṣb:) or, (Ṣ, Ḳ,) as also صُنَّةٌ, (Ḳ,) the *stink,* or *stench, of the armpit,* (Ṣ, Ḳ,) and *of the creases of the body when they are in a corrupt state:* and the former is likewise applied to the *odour* of the he-goat when excited by lust: (TA:) and it signifies also, (TA,) or as some say, (M,) *a sweet odour.* (M, TA.)

صَنَّانٌ A *courageous* man. (Ḳ.)

أَصَنُّ A man *feigning himself unmindful, inadvertent, or heedless.* (Ḳ.)

صُنِصٌ A man *having a foul, or fetid, odour, such as is termed* صُنَان; fem. with ة: and likewise applied to a he-goat when excited by lust. (TA.) — And *Elevating the nose,* (Ṣ, M, TA,) or *the head,* (AA, TA,) *from pride,* (AA, Ṣ, M, TA,) or *from anger.* (M.) So in a verse cited in art. خفض. (Ṣ.) — And صُنِصٌ غَضَبًا *Full of anger.* (Aṣ, Ṣ.) — See also 4, latter part, in two places. — Also *Silent.* (TA.) — And الصُّنِصُّ signifies *The serpent that, when it bites, hills on the spot:* one says, وَمَاءَ اللّٰهُ بِالصِّنِصِّ المُسْكِتِ [*May God smite him with the silencing serpent that kills on the spot whomsoever it bites*]. (IKh, TA.)

صنب

صِنَابٌ *A sauce made of mustard* (Ṣ, M, A, Ḳ) *and raisins.* (Ṣ, A, Ḳ.) — And *Long in the back and belly;* as also صَنَابَةٌ: (IAṣr, O, Ḳ:) and so each with س. (IAṣr, O.)

صَنَابَةٌ: see what immediately precedes.

صِنَابِىٌّ, applied to a horse (M, A, TA) or similar beast, (M, TA,) or to a hackney, (TA,) and to a camel, (M, TA,) *Of a colour between redness and yellowness,* (M, A, Ḳ, TA,) *with abundance of hair,* and *of fur:* (TA:) or *of a bay, or dark bay, or brown, colour;* syn. صُهْبٌ: (Ṣ, O, Ḳ:) or *of a sorrel colour;* syn. أَشْقَرُ: (Ḳ:) or *of this last colour having some white hairs intermixed therewith:* (Ṣ, O, TA:) so called because his colour resembles the sauce termed صِنَاب: (TA:) صِنَابِىٌّ being a rel. n. from صِنَابٌ. (Ṣ, O, TA.)

مِصْنَبٌ *Addicted to, or fond of, eating the sauce termed* صِنَاب. (IAṣr, O, Ḳ.)

صنبر

Q. 1. صَنْبَرَتِ النَّخْلَةُ *The palm-tree became solitary, or apart from others:* (M:) or *became slender in its lower part, and bared of the stumps of its branches, and scanty in its fruit.* (M, Ḳ.) And صَنْبَرَ أَسْفَلُ النَّخْلَةِ *The lower part of the palm-tree became slender, and stripped of the external parts [or of the stumps of the branches].* (AO, and Ṣ in art. صبر, and TA.)

صَنْبَرٌ, (Ḳ, TA,) or صُنْبُورٌ, (O,) [both probably correct,] Anything *slender and weak,* (O, Ḳ, TA,) of animals and of trees [&c.]: (O, TA:) [the reg. pl. of the former is صَنَابِرُ: and hence, app.,] صَنَابِرُ signifies *Slender arrows;* (T, M;) accord. to IAṣr: (ISd says,) I have not found it save on his authority; and he has not mentioned a sing. thereof: (M:) [but] accord. to the T, they are so called as being likened to the صَنَابِر [a pl. of صُنْبُور] of the palm-tree: (TA:) occurring in this sense in a verse cited voce بَزٌّ. (IAṣr, T, M.)

صُنْبُورٌ, and صَنْبَرٌ, and الصَّنْبَرُ, and صُنْبُورٌ: see صَنْبَرٌ.

صَنْبَرَةٌ *Ground that has become rough by reason of urine and of dung, or compacted dung, of oxen or sheep &c.,* (Ḳ, TA,) *and the like.* (TA.) — بِصُنْبُورِهِ and بِصَنْبَرَتِهِ and بِصَنْبُورَتِهِ and بِصَنْبُورِهِ [which last is evidently, I think, a mistranscription for بِصَنْبَرَتِهِ] is a saying mentioned by Ibn-'Abbád as meaning *I took the thing altogether.* (O.)

صِنَّبُّوٌ, (Ṣ, in art. صبر, M, O, Ḳ,) originally صِنْبُرٌّ, (O,) *Cold,* as a subst.; (M, O;) as also صِنَّبُّوٌ: (O:) or *cold clouds:* (IDrd, O:) or *a cold wind* (M, Ḳ) *with mist or clouds:* (M:) occurring in a verse of Tarafeh with kesr to the ب: (M:) [see also صُنْبُورٌ:] or صِنَّبُّوٌ, occurring in that verse, signifies the *intense cold* of winter; (Ṣ in art. صبر;) as also صَنَابِرُ, (Ṣ, Ḳ,) of which the

sing. is ↑ صُنْبُورٌ. (TA.) On the expression of Tarafeh, حِينَ هَاجَ الصِّنَّبِرُ, [*when the cold wind, with mist, rises,*] ending a verse, IJ says that the poet means الصِّنَّبِرُ; but requiring to make the ب movent, he transfers to it the final vowel, as in the phrases هٰذَا بَكْرٌ and مَرَرْتُ بِبَكْرٍ: he should therefore have said الصِّنَّبِرُ; but regarding the expression as meaning حِينَ هَيَّجَ الصِّنَّبِرُ, he makes the ب to be with kesr, as though he transferred to it the kesreh of the ر: this, he adds, is more probable than the opinion that the change is merely one of poetic necessity. (M.) For this last reason, another poet uses the word with teshdeed to the ن and ر, and with kesr to the ب; saying,

* نُطْعِمُ اللَّحْمَ وَالسَّدِيفَ وَنَسْقِي ٱلْـ *

* صَّهْبَاءَ فِي الصِّنَّبِرِّ وَالصَّرَّادِ *

[*We give to eat fat and the hump of the camel, and we give to drink pure milk, in the* time of *cold wind and chill mist*]. (K.) — Also الصُّنْبُرُ, (M, K,) or ↑ الصُّنْبُورُ, (as in two copies of the Ṣ in art. صبر,) and ↑ صُنْبُورٌ, [without the article ال, occurring in a verse of which the metre requires it to be thus written, with teshdeed to the ن,] (TA,) *One,* (Ṣ,) namely, *the second,* (M, K,) *of the days called* أَيَّامُ العَجُوزِ: (Ṣ, M, K: [see عَجُوزٌ:]) الصِّنَّبْرُ [or الصُّنْبُرُ] and الصُّنْبُورُ may have the same meaning, [or meanings, or may both be applied to the day above mentioned, for the application of صُنْبُورٌ to that day is certain;] poetic necessity requiring the ب to be movent. (Ṣ.) — صِنَّبِرٌ has also two contr. significations, namely, *Hot:* and *cold:* accord. to Th, on the authority of IAṣr. (M.) You say عُذَافٌ صِنَّبِرٌ, (M,) or صِنَّبِرٌ, (K,) and ↑ صِنْبِرٌ, (as in a copy of the M,) or صِنْبِرٌ, (K,) *A cold morning:* (M, K:) and *a hot morning.* (K.)

صُنْبُورٌ *A solitary palm-tree, apart from others,* (AO, Ṣ in art. صبر, and M, A in art. صبر, and K,) *the lower part of which becomes slender,* (Ṣ and A in art. صبر,) *and stripped of the external parts* [or *the stumps of the branches*]: (Ṣ ubi suprà:) *and a palm-tree slender in its lower part, and bared of the stumps of its branches, and scanty in its fruit;* (M, K:) as also ↑ صُنْبُورَةٌ: (M:) and *a palm-tree that comes forth from the root, or lower part, of another palm-tree, without being planted:* (M:) or *a little palm-tree that does not grow from its mother-tree:* (Ibn-Sīm'án:) and *the lowest part of a palm-tree,* (AḤn, Ibn-Sīm'án, M, K,) *from which the roots branch off:* (AḤn, M:) and *branches that come forth from the lowest part of a palm-tree:* (M, K:) or *a branch that comes forth from the trunk of a palm-tree, not from the ground:* this is [said to be] the original signification: (T, TA:) or *branches that come forth from the trunk of a palm-tree, not having their roots in the ground:* such branches weaken the mother-tree, which is cured by pulling them off: the pl. is صَنَابِرُ (IAṣr) and ↑ صَنَابِيرُ: (T, TA:) and the صَنَابِير are also called رَوَاكِيبُ and عِثْكَالٌ. (Ibn-Sīm'án.) — Hence, (A,) applied to a man, *Solitary; lonely:* (IAṣr:) or *solitary, or lonely, without offspring and without brother:* (Ṣ, A:) or *solitary, weak, vile, or ignominious, having no family nor offspring nor assistant:* (M, K:) or *having no offspring, nor kinsfolk or near relations, nor assistant, whether of strangers or relations:* and *weak:* (IAṣr:) and *mean, or ignoble.* (M, K.) See also صُنَّبِرٌ. And *A young, or little,* (K,) or *weak,* (TA,) *boy, or child.* (K, TA.) It was applied as an epithet to Mohammad, by the unbelievers, as also [its dim.] ↑ صُنَيْبِرٌ, (M, TA,) or they called him صُنْبُورٌ, (O,) meaning that he had no offspring nor brother, so that, when he should die, his name would be lost; (M, TA;) likening him to a [solitary] palm-tree, of which the lower part had become slender, and the branches few, and which had become dry; (AO;) or to a branch growing from the trunk of a palm-tree. (TA.) — *The tube,* or *pipe, that is in the* [*kind of leathern vessel, or bag, for water, called*] دَاوُدَة, *of iron,* (Ṣ, M, A, K,) *or of lead,* (Ṣ, M, K,) *or brass,* (A,) *or of other material,* (K,) *from which one drinks.* (Ṣ, M, A, K.) — The [*aperture called*] مَثْعَب of a watering-trough or tank [*from which the water runs out*]: (Ṣ, M, K:) or the *hole,* or *perforation,* thereof, *from which the water issues when it is washed.* (M, K.) — The *pipe* of copper or brass *by which the water runs from one tank to another in a bath.* (Mgh.) — And The *mouth of a* قَنَاة [or *water-pipe*]. (M, K.) — Also *A cold wind:* and *a hot wind.* (O, K.) See also صِنْبِرٌ. — And *A calamity,* or *misfortune.* (O, K.)

صُنْبُورَةٌ: see صُنْبُورٌ, first sentence.

صَنَابِرُ: see صُنْبُورٌ. — and صُنْبُورٌ: see صِنَّبِرٌ. — and صِنْبِرٌ.

صَنَوْبَرٌ [The *pine tree;*] *a certain kind of tree,* (Ṣ in art. صبر, M, Mgh, Msb, K,) *well known, from which,* (Msb,) *or from the roots of which,* (Mgh,) زِفْت [i. e. *pitch*] *is obtained,* (Mgh, Msb,) *green in winter and summer,* (M,) *the fruit of which is like small* لَوْز [i. e. *almonds,* but this is app. a mistranscription], *and the leaves whereof are* [*of the kind called*] هَدَب [q. v.]: (Mgh:) or the *fruit* [i. e. the *cone*] (Ṣ, M, K) *of that tree,* (Ṣ,) [i. e.,] *of the* أَرْز; (M, K;) the trees being called أَرْز: (M:) A'Obeyd says that it signifies the *fruit of the* أَرْزَة, and that the *tree* is called صَنَوْبَرَة [which is the n. un.] on account of its fruit. (TA.) — See also صُنْبُورَةٌ.

صَنَوْبَرَةٌ [n. un. of صَنَوْبَر, q. v. — And] The *middle* of anything. (O.)

[الظِّلُّ الصَّنَوْبَرِيُّ *The cone-shaped shade of the earth, on entering which the moon becomes eclipsed.*]

صُنَيْبِرٌ dim. of صُنْبُورٌ, q. v. (M, TA.)

صُنَيْبِرَةٌ نَخْلَةٌ مُصْنَبِرَةٌ *A palm-tree that produces branches from its trunk:* such branches spoil it; for they take the nourishment from the mother-tree, and weaken it. (Aboo-Sa'eed, TA.)

صنج

صَنْجٌ [*A cymbal;*] *a thing made of brass, [having its fellow of the same kind,] one of which was struck with the other;* (Ṣ, Mgh, Msb, K;) *of a round form:* (Mgh, Msb:) such was the instrument of this name known to the Arabs: (Ṣ, Mgh:) its use was disapproved: (Mgh:) pl. صُنُوجٌ: which was also applied by the Arabs to the *small round things inserted in the hoop of the tambourine* (Mgh, L, ✱ Msb) *and the like,* (L,) *of brass, or copper:* (Msb:) an arabicized word (Ṣ, Mgh, Msb) [app. from the Pers. سَنج or سِنج]. — Also *A certain stringed instrument [of music];* (Ṣ, Mgh, Msb, K;) [app. the *kind of harp called by the Persians* چَنگ, *and by the modern Arabs* جَنْك, figured in Note 26 to Ch. iii. of my Translation of the Thousand and One Nights;] *an instrument peculiar to the 'Ajam;* (Ṣ, Mgh, Msb;) but the Arabs sometimes applied the name of صَنْج to this latter instrument: (L:) also an arabicized word when thus applied. (Ṣ, Mgh, Msb, K.) — صَنْجُ الجِنِّ signifies صَوْتُهُنَّ [app. meaning *The clamour of the Jinn, or Genii;* or *their raising of their voices in singing*]: a phrase used [in this sense] in a verse of El-Kuṭámee. (TA.)

صَنْجَةُ المِيزَانِ: see سَنْجَة: its pl. is صَنَجَاتٌ (Mgh) [and app. also صُنُوج, like سُنُوج].

صَنَّاجٌ *A player with* [or *upon*] *the* صَنْج, meaning [the *cymbal,* and also] the *stringed instrument so called:* and in like manner ↑ صَنَّاجَةٌ: (L:) but this latter has an intensive signification [meaning *an excellent player with, or upon, the* صنج]: (Ḥar p. 617:) and signifies also *a woman having* [or *playing with*] *a* صَنْج, as in a verse cited voce جَذَا in art. جلو [where it evidently means *a female player with cymbals*]. (L.)

صَنَّاجَةٌ: see the next preceding paragraph. — صَنَّاجَةُ الجَيْشِ means † *The singer of the army:* — and also † *The well-known* بَطَل [or *man of courage* or *valour*] (Ḥar p. 617.) — Aṣṣáh-Benee-Keys, (L, K,) also called Aṣṣáh-Bekr, (L,) used to be called صَنَّاجَةُ العَرَبِ because of the excellence of his poetry, (L, K,) or because his poetry was much sung. (Ḥar ubi suprà.)

صند

صِنْدِدٌ: see what follows, in three places.

صِنْدِيدٌ *A courageous lord or chief;* (Ṣ, L, K;) as also ↑ صِنْدِدٌ: (K:) or *a great, or big, and courageous, lord or chief:* (A:) or *a great, or big, and courageous, king:* (M:) or the former, (Aṣ, IAṣr, L,) or ↑ the latter, (K,) *a noble lord or chief:* (Aṣ, L, K:) or *a liberal, bountiful, munificent,* or *generous, lord or chief:* or *a clement, or forbearing, lord or chief:* (IAṣr, L, K:) *a defender of an army:* (IAṣr, L:) صِنْدِيدُ العَسْكَرِ, by which the pl. الصَّنَادِيدُ is expl. in the K, is a mistake for حُمَاةُ العَسْكَرِ, the words used by IAṣr: (TA:) *a nobleman: a great man:* (L:) or *a great chief:* (Kf:) *one who presides over a people and their affairs, of importance and things in general:* or *a lord, or chief, eminent among his people, possessing the qualities of courage and liberality or*

munificence or generosity, who overcomes those that act with hostility and opposition towards him: (MF:) pl. صَنَادِيدُ. (IAar, A, L.) Accord. to some, the ن in صَنَادِيد is augmentative; and the word is derived from الصَّدُّ, "the act of turning away;" and seems to have been formed to denote an intensive signification. (MF.) Also *Overcoming,* (K, TA,) and *great.* (TA.) ذَاتُ الصَّنَادِيد is *The disease called* الجَنْب. (T in art. جنب.) — Also *A calamity; a misfortune;* or *a great,* or *formidable, event:* (TA:) pl. as above. (S, M, A, K.) Hence the saying of El-Hasan, نَعُوذُ بِاللّٰهِ مِنْ صَنَادِيدِ القَدَرِ *We seek protection by God from the calamities, &c., of destiny:* (S, M:*) or *from its great and overpowering afflictions.* (L.) — Also, (accord. to the TA,) or صِنْدِيدٌ, (accord. to the K,) *An isolated ledge of a mountain.* (K, TA.) — رِيحٌ صِنْدِيدٌ : *Violent wind.* (A, K.) — بَرْدٌ صِنْدِيدٌ : *Vehement,* or *intense, cold.* (A, K.) — One says, مَرَّتْ عَلَيْنَا صَنَادِيدُ مِنْ بَرْدٍ : *Times of intense cold befell us.* (A.) [See also another ex. voce صَحْدَانٌ.] — And حَرٌّ صِنْدِيدٌ : *Vehement,* or *intense, heat.* (A.) One says يَوْمٌ حَامِي الصَّنَادِيدِ, (Th, M, L,) or الصَّنَادِيد, (A, K,) *A day of vehement,* or *intense, heat.* (Th, M, A, L, K.) — غَيْثٌ صِنْدِيدٌ : *Rain consisting of large drops:* (S, K:) or *that falls in large quantity:* pl. صَنَادِيدُ. (A.) And one says, رَمَتِ السَّمَاءُ بِصَنَادِيدِ البَرَدِ : *The sky cast down large hail-stones.* (A.) صَنَادِيدُ مِنَ السَّحَابِ : † *Great clouds:* (M:) or *clouds that pour forth much rain, in large drops.* (L.)

صندق

صُنْدُوقٌ, (S and Mṣb in art. صدق, and K in a separate art.,) thus, with ص, accord. to ISk, (S,) and صَنْدُوقٌ, (K,) or the latter is vulgar, (Mṣb,) [*A chest, coffer,* or *trunk:* strangely expl. in the TA as meaning *a* جُوَالِق:] and سَنْدُوقٌ and زَنْدُوقٌ are dial. vars. thereof: (K:) pl. صَنَادِيقُ. (S, Mṣb, K.)

صَنَادِيقِيٌّ *A maker of* صَنَادِيق [or *chests, coffers,* or *trunks*]. (TA.)

صندل

Q. 1. صَنْدَلَ, said of a camel, (IAar, M, O, K,) and of an ass, (K,) *He was big in the head,* (IAar, M, O, K,) *and hard, or strong, or hardy, and large.* (K.)

Q. 2. تَصَنْدَلَ *He exerted himself in amatory conversation* or *dalliance with women.* (Ibn-'Abbád, O, K.) — And *He wore what is termed the* صَنْدَل, *a thing resembling the boot, with nails in the sole.* (Mṣb.)

صَنْدَلٌ, applied to an ass, (T, TA,) or to a camel, (S, O,) or to both, as also صَنْدَاوٌ, (M, K,) *Big in the head:* (S, O:) or *strong in make, big in the head:* (T, TA:) or *large, strong, big in the head:* (M:) or *big in the head, and hard, or strong, or hardy, and large:* (K:) or accord. to IDrd, صَنْدَاوٌ, applied to a camel, signifies *hard,* or *strong,* or *hardy:* (O:) the pl. of the former [or of each] is صَنَادِلُ. (S, O.) — Also, i. e. صَنْدَلٌ, *A species of trees,* (S, O, Mṣb,) *or a kind of wood,* (M, K,) *well known,* (Mṣb,) *of sweet odour,* (S, M, O,) *and of several sorts;* (TA;) [i. e. *sandal-wood;*] *the best of which is the red, or the white,* (K, TA,) *or the yellow;* (TA;) *a discutient of tumours, beneficial as a remedy for palpitation and for the headache and for weakness of the hot stomach and for fevers:* (K, TA:) *the infusion of its sawdust and the continual smelling of it weaken the venereal faculty.* (TA.) — It is also a Pers. word (خَشَبَةٌ أَعْجَمِيَّةٌ) [or rather an arabicized word from the Pers. سَنْدَل] signifying *A thing resembling the boot* (الخُفّ), *in the sole of which are nails:* pl. صَنَادِلُ. (Mṣb.)

صَنْدَلَانِيٌّ *i. q.* صَنْدَلِيٌّ. (O, K.) See the latter, in art. صدل.

صَنْدَلٌ: see صَنْدَلٌ, above, in two places.

صنو

صِنْوٌ, as some say, or صِنْأٌ, (M,) or both, but the former is the more common, (K,) The *kind of tree called* دُلْب [i. e. the *plane-tree*]: (AHn, M, K:) n. un. with ة: (AHn, M:) a Pers. word, introduced into the Arabic language; (Lth, AHn, M;) or arabicized, from [the Pers.] چَنَار. (K.)

صِنْأٌ, (K,) or صِنْآةٌ, (S, O, M,) or the latter is not allowable, (TA,) The *head of a spindle;* (S, O, K;) i. e. (S) *the crooked,* (S,) *or slender,* (M,) *or slender and crooked,* (TA,) *piece of iron* (S, M, TA) *that is in the head of the spindle:* (M, TA:) or, accord. to Lth, the latter signifies *a woman's spindle;* and is a foreign word introduced into the Arabic language. (TA.) — See also صِنَّارٌ.

صِنْوٌ A *niggardly* man, *of evil disposition:* (T, O, K:) mentioned by IAar. (T, O.) [See also صِنْآةٌ.]

صَنْآةٌ: see the next paragraph.

صِنْآةٌ: see صِنْأٌ. — Also The *handle* of the [kind of shield called] حَجَفَة: (S, K:) pl. صَنَائِيرُ. (K.) — And The *ear:* (S, M, K:) of the dial. of El-Yemen. (S, M.) — Also A man *evil in disposition;* (M, K;) on the authority of IAar; (M;) as also صَنْآةٌ; (M, K;) on the authority of Kr: Aboo-'Alee says that the former has this meaning; but it is not of the form of words mentioned in the Book [of Sb], because [it is said that] this form does not occur as an epithet. (M.) And the former, (K, TA,) accord. to IAar, (TA,) *Bad in respect of* أَدَب [or *discipline of the mind and manners, &c.*], *even though eminent,* or *celebrated,* or *well known:* (K, TA:) pl. as above. (TA.)

صَنْطٌ, thus pronounced by the people of Egypt, (TA,) a dial. var. of سَنْطٌ, q. v. (K.)

صنع

1. صَنَعَ الشَّيْءَ, aor. ـَ, inf. n. صَنْعٌ and صَنْعَةٌ, *He made, wrought, manufactured, fabricated,* or *constructed, the thing;* syn. عَمِلَهُ: (K:) [or *he made it, &c., skilfully,* or *well;* for] الصَّنْعُ signifies إِجَادَةُ الفِعْلِ; and every صُنْعٌ is a فِعْل, but every فِعْل is not a صُنْع; and it is not predicated of [irrational] animals [unless tropically, (see أَصْنَعُ,)] nor of inanimate things, like as الفِعْل is. (Er-Rághib, TA.) — [Hence,] صَنَعَ signifies also † *[He fabricated* speech or a saying or sentence or the like:] *he forged* a word; and poetry, عَلَى فُلَانٍ *in the name of such a one.* (Mṣ, 8th نوع.) — And صَنَعَ, inf. n. صَنْعٌ [and صَنْعَةٌ and صَنِيعٌ, (with the objective complement understood,] *He worked,* or *wrought; he practised,* or *exercised, an art, a craft,* or *a manufacture.* (MA.) — And صَنَعَ إِلَيْهِ مَعْرُوفًا *He did to him a benefit, favour,* or *kind act:* and صَنَعَ بِهِ صَنِيعًا *he did to him an evil,* or *a foul, deed:* syn. فَعَلَهُ: (S, O, K:) and one says also [in the former of these two senses], اِصْطَنَعَ عِنْدَهُ صَنِيعَةً; (S, Mgh, K;) syn. اتَّخَذَهَا; (K;) or أَحْسَنَ إِلَيْهِ; (Mgh.) The saying مَا صَنَعْتَ وَأَبَاكَ means مَعَ أَبِيكَ [i. e. *What didst thou together with thy father?*]. (S.) The saying of the Prophet, إِذَا لَمْ تَسْتَحِي فَاصْنَعْ مَا شِئْتَ (*If thou be not ashamed, do what thou wilt,*] is said to be an instance of an imperative phrase of which the meaning is predicative; i. e. it is as though he said, he who is not ashamed does what he will: (O, L, TA:*) and other explanations of it are mentioned in the O and L: (TA:) [but] this is held by A'Obeyd to be the right meaning. (L.) In the phrase صُنْعَ اللّٰهِ, in the Kur (xxvii. 90, which may be rendered *By the doing of God*], صنع is in the accus. case as an inf. n.: but one may read it in the nom. case, meaning ذٰلِكَ to be understood before it. (Zj, O, TA.) One says also, صَنِيعَ اللّٰهِ and مَا أَحْسَنَ صُنْعَ اللّٰهِ عِنْدَكَ [*How good is the doing of God with thee, or at thine abode!*]. (K.) — And صَنَعْتُ فَرَسِي, inf. n. صَنْعٌ and صَنْعَةٌ, ; *I tended well my horse;* or *took good care of him;* (S, O, K, TA;) *supplied him with fodder, and fattened him:* and صَنَعَ جَارِيَتَهُ ; *he reared,* or *nourished, his girl,* or *young woman:* (TA:) and صَنَعَتِ الجَارِيَةُ ; *the girl,* or *young woman, was treated* [or *nourished*] *well, so that she became fat;* as also صَنِعَتْ, inf. n. تَصْنِيعٌ: (K, TA:) or you say اِصْنَعِ الفَرَسَ, (so accord. to my MS. copy of the K,) or أَصْنِعْ, (so accord. to other copies of the K, and in the O, [in the CK اِصْنَعِ الفَرَسَ,]) without teshdeed; [which seems to indicate that the right reading is صَنِعَ, agreeably with the reading in my MS. copy of the K which gives the imperative form; though it is stated in the TA that أَصْنِعْ الفَرَسَ is said by IKtt to be a dial. var. of صَنِعَهُ;] (O, K;) and صَنِّعِ الجَارِيَةَ,

with teshdeed, meaning *he treated* [or *nourished*] *well the girl, or young woman, and fattened her*; (O, K; [in my MS. copy of the K صَنِيعَ الجَارِيَةِ;]) because the تصنيع of the girl, or young woman, is by means of many things, and by careful tending: (O, K:) so says Lth: (O:) but Az says that by other, or others, than Lth, it is allowed to say صَنَعَ جَارِيَتَهُ, without teshdeed: and hence the phrase in the Kur [xx. 40.], وَلِتُصْنَعَ عَلَى عَيْنِي, (TA,) meaning † [*And this* I did] *that thou mightest be reared and nourished in my sight*; (O, TA;) for which some read وَلِتُصْنَعْ, as an imperative; and some, وَلْتَصْنَعْ, meaning *and that thou mightest work in my sight*, (Ksh, Bd,) lest thou shouldst do so contrary to my command. (Bd.) You say likewise, of a woman, صَنَعَتْ نَفْسَهَا: see 5. And you say also ↑ اصْطَنَعْتُهُ, meaning † *I reared him*; and *educated, disciplined, or trained, him well*. (S,* O, K, TA.) ═ Accord. to IDrst, صَنَعَ, inf. n. صَنْعٌ, signifies *He was, or became, skilled, or skilful*: but IB says that صَنِعَ has not been heard. (TA.)

2: see 1, latter half, in two places.

3. مُصَانَعَةٌ primarily signifies The *doing to one a thing in order that he may do another thing to the doer of the former thing*. (TA.) ═ Hence, (TA,) † The *treating with gentleness, or blandishment; soothing, coaxing, wheedling, or cajoling*: and *endeavouring to conciliate*. (O, K, TA.) Or this is from the last of the following significations. (TA.) You say صانعهُ † *He treated him with gentleness, or blandishment*; &c. (O, TA.) And † *He acted hypocritically with him*. (TA.) And صانعهُ عَنِ الشَّىْءِ † *He strove, or endeavoured, to turn him from the thing by deceit, or guile*. (TA.) ═ And hence, (A, TA,) or from the last signification in this paragraph, (TA,) ‡ The act of *bribing*. (S, O, Msb,* K,* TA.) One says, صانع الوَالِىَ ‡ *He bribed* [*the prefect, ruler, judge, or the like*]. (TA.) And صانعهُ بِالمَالِ ‡ *He bribed him with property, wealth, or money*. (Mgh, TA.*) And it is said in a prov., مَنْ صَانَعَ بِالمَالِ نَمَّ ‡ [*He who bribes with property is not ashamed of demanding the thing wanted*]. (S, O, TA.) ═ Also ‡ A horse's *not putting forth, or giving, the whole of his strength in going; reserving somewhat thereof*: one says, يُصَانِعُكَ بِبَذْلِهِ سَوْرَةً ‡ [*He keeps back from thee somewhat by the manner in which he exerts his power of going*]. (O, K, TA.)

4. اصنع *He* (a man, O) *aided, or assisted, another*. (O, K.) And accord. to Ibn-'Abbád, followed in the O and TS and K, one says also, اصنع الأَحْرَقَ, meaning *The unskilful learned, and did soundly, thoroughly, skilfully, or well*: but this is a mistake, occasioned by his deeming dubious, or obscure, a passage in the Nawádir of IAar, where the latter says that اصنع الرَّجُلَ means أَعَانَ الأَحْرَقَ [i. e. *The man aided, or assisted, the unskilful*]. (TA.) ═ اصنع الفَرَسَ: see 1, latter half. [Freytag states, as on the authority of the K, that أَصْنَعَ, said of a horse, signifies "Non omnibus viribus usus cucurrit, sed ita tamen ut eques eo contentus esset" (which is nearly the same as a signification of صَانَعَ likewise mentioned by him): but this is a mistake.]

5. تَصَنُّعٌ signifies The *affecting a goodly way, mode, or manner, of acting, or conduct, or the like*; (S, O, K, TA; [in the CK the تَصَنُّعُ is a mistranscription for التَّسَنُّمُ;]) and the *making a show thereof*; (TA;) and the *adorning oneself* (K, TA) *thereby, while internally unsound in the grounds of pretension to respect*. (TA.) And تصنّعت, said of a woman, صَنَّعَتْ ↑ نَفْسَهَا [*She cultivated and improved her person, so as to render herself comely, by art, and good nurture*]: (S, O:) or *she adorned, or embellished, herself*. (PS.)

8: see 1, former half. ═ Accord. to Er-Rághib, اصْطِنَاعٌ signifies *The exceeding the usual, or ordinary, bounds, or degree, in putting a* thing *into a good, sound, right, or proper, state*. (TA.) ═ And hence, he says, the phrase in the Kur [xx. 43], وَٱصْطَنَعْتُكَ لِنَفْسِى, which means † *And I have chosen thee* [*for myself*] to establish my evidence and to serve as my spokesman between me and my creatures so that thy doing thus shall be as though I did it: (TA:) or it means *I have reared thee*, (Az, TA,) or *I have chosen thee*, (O, K, TA,) [*for myself*,] for a special affair which I require thee to accomplish in a sufficient manner, (Az, O, K, TA,) concerning Pharaoh and his forces. (Az, TA.) See also 1, last sentence but one. ═ One says also, اصطنع خَاتَمًا *He ordered that a signet-ring should be made for him*. (O, K.) [See also 10.] ═ And اصطنعهُ [in which the pronoun seems to refer to رِزْق i. e. sustenance, &c.,] also signifies قَدَّمَهُ [app. meaning *He offered it*]. (TA.) ═ And اصطنع [alone, for اصطنع مَصْنَعَةً,] ‡ *He made, or prepared, a repast, feast, or banquet, to which to invite friends*. (O, K, TA.) And ‡ *He prepared food to be dispensed in the way, or cause, of God*. (O and TA, from a trad.; mentioned also in the CK, but not in other copies of the K.)

10. استصنعهُ, accord. to the O, signifies *He asked for it to be made for him*: accord. to the L, استصنع الشَّىْءَ signifies *he invited, or he induced, or caused* (دَعَا) [another] *to make the thing*. (TA.) In the saying of Es-Sarakhsee, اسْتُصْنِعَ عِنْدَ الرَّجُلِ فَلَنْسُوَةً [app. meaning *He asked, or desired, the man to make for him a* فلنسوة (q. v.)], عند is redundant. (Mgh.) [See also 8.]

صَنْعٌ: see صَنَعٌ, in two places. ═ Also, and ↑ صَوْنَعٌ, *A certain small creeping thing, or insect*, (دُوَيْبَّة,) or *a flying thing* (طَائِرٌ): (K, TA:) mentioned by Sgh: (TA:) also written in the K (in art. صنع) صَنْعٌ and صَوْنَعٌ: in one case or the other mistranscribed. (TA in art. صنع.)

صُنْعٌ an inf. n. of صَنَعَ [q. v.] (S, K, &c.) ═ And *i. q.* رِزْق [*Sustenance, &c.*]. (TA.) ═ See also صَنْع, in two places.

صَنْعٌ *A tailor*: (O, K:) or one who is *gentle, delicate, or skilful*, (رَفِيق, O,) or *thin, fine, or delicate*, (رَقِيق, so in the copies of the K,) or *slender, or small*, (دَقِيق, so in the TA,) [of which readings that in the O is app. the right,] *in respect of the hands*. (O, K.) See also صَنْع, in five places. ═ Also *A* مَصْنَعَة *of water*; (O, K; TA;) i. e. *a piece of wood* [app. *a plank or board*] *by means of which water is confined, and retained for a while*: (TA:) pl. أَصْنَاعٌ: (O, K:) [but this explanation in the TA seems to have been founded upon a statement there made, that Az heard the Arabs call أَحْبَاسُ الماء أَصْنَاعَ الماء; (see حِبْس, of which احباس is the pl.;) for I do not find مَصْنَعَة thus expl. in any lexicon except the TA:] and ↑ صَنَاعَة, with teshdeed, and ↑ صُنَّاع, (O, K,) like سَحَاب, (K,) accord. to Lth, (O,) signify *pieces of wood* [or *planks or boards*] *put together in water, to confine the water, and retain it for a while*; (O, K;) *like the* جَآبَة [q. v.]. (O.) ═ See also مَصْنَعَة, in two senses. ═ Also *A manufactured thing* (K, TA) *of any kind*, (TA,) *such as a* سُفْرَة [q. v.]. (K, TA.) &c. (TA.) ═ And ‡ *A garment*. (Ibn-'Abbád, O, K, TA.) You say, رَأَيْتُ عَلَيْهِ صَنْعًا جَيِّدًا ‡ [*I saw upon him a goodly garment*]. (Ibn-'Abbád, O, TA.) ═ And ‡ *A turban*. (IAar, O, K, TA.) ═ And The [*iron instrument with which flesh-meat is roasted, called*] سَفُّود. (O, TS, K.) El-Marrár El-Fak'asee says, describing camels,

وَجَآءَتْ وَرُكْبَانُهَا كَالسَّرُوبِ
وَرَائِمُهَا مِثْلُ صُنْعِ النَّوَاةِ

[*And they came, their riders being like drinkers, or drunkards, and their driver like the* سَفُّود *of roasted flesh-meat*]. (O.) In the L, السود is put in the place of السَّفُّود; and after citing the verse above, [and app. reading مِثْلَ, regarding it as relating to the camels,] the author says that the poet means, سُودَ الأَلْوَانِ. (TA.) ═ And *Roasted flesh-meat* [itself]; syn. شِوَآء. (So in copies of the K. [SM says that the right reading, as the explanation of الصُّنْع in this instance, is النَّوَّا; and cites IAar as saying الصُّنْعُ النَّوَا نَفْسُهُ: but I think that the right reading is indicated by the addition نَفْسُهُ to be النَّوَّاة; and that IAar gives this signification after mentioning that which here next precedes it.])

رَجُلٌ صَنْعُ اليَدَيْنِ, (Mgh, L, Msb,) and رَجُلٌ صَنَعُ (S, Mgh, O, Msb, K,) and اليَدِ, صَنَعُ (Th, TA,) and ↑ صُنُعُ اليَدِ, (S, O, K,) and ↑ اليَدَيْنِ صُنُعُ, (TA,) and اليَدِ ↑ صُنُعُ, (IB, TA,) and اليَدِ ↑ صَنُعُ, (TA,) and Sh is related to have said, ↑ رَجُلٌ صَنْعٌ, (TA,) and ↑ اليَدَيْنِ صَنِيعُ, (S, O, K,) and اليَدِ ↑ صَنِيعُ, (TA,) and ↑ اليَدَيْنِ صَنَاعُ, (K,) and ↑ اليَدِ صَنَاعُ, but not صَنَاعٌ alone when applied to a male, (TA,) *A man skilful in the work of the hands or hand*: (S, Mgh, O, Msb, K, TA:) and a company of men you term قَوْمٌ صُنَعَى and ↑ صُنَّعَى and ↑ صُنْعَى

صِنْعَى ٱلْأَيْدِى, and صَنَعَى ٱلْأَيْدِى, and صُنْعَى ٱلْأَيْدِى, (K,) [all of which are instances of quasi-pl. ns., except, perhaps, the last, which is said in the TA to be a pl. of صِنْع, and أَصْنَاعُ ٱلْأَيْدِى, (K, [in the CK, erroneously, أَصْنَاعِى,]) which is pl. of صَنِيعُ ٱلْيَدِ or of صَنِيعُ ٱلْيَدِ, or, accord. to Sb, as IB says, the only pl. of صِنْعٌ: صِنْعُونَ, and in like manner in the case of صُنْعٌ you say صُنْعُونَ ٱلْيَدِ, (TA,) and رِجَالٌ صُنْعُ is mentioned as on the authority of Sb, (K,) and Sh is related to have said قَوْمٌ صُنْعُونَ, [using the latter word as pl. of صِنْعٌ,] with the ن quiescent. (TA.) And you say امْرَأَةٌ صَنَاعٌ, (ISk, Mgh, Mṣb, TA,) and صَنَاعٌ ٱلْيَدَيْنِ, (S, O, K,) and ٱلْيَدِ, (IJ, TA,) an instance of an epithet applied to a woman like طَبَّاخٌ and خَبَّازٌ and رَدَّاحٌ and حَصَّانٌ, (TA,) the ا of prolongation before the final letter resembling, and rendering needless, the ة in صَنَعَةٌ, (IJ, TA,) which is not allowable, (IJ,* Mgh, (IJ, TA,) which is not allowable, (IJ,* Mgh, Mṣb, TA,*) though an instance of it occurs used on the ground of analogy: (Mgh:) *A woman skilful in the work of the hands or hand;* (ISk, S, O, K, TA;) *who makes things in a suitable manner; who sews, and cuts out or makes, leathern buckets;* (ISk, TA;) contr. of خَرْقَآءُ; (Mgh, Mṣb;) and امْرَأَةٌ صَنِيعَةٌ signifies the same: (TA:) and امْرَأَتَانِ صَنَاعَانِ: and بُسُوطٌ صُنْعٌ. (S, O, K.) Th preferred صَنَعُ ٱلْيَدِ as applied to a man; and صَنَاعُ ٱلْيَدِ as applied to a woman. (IB, TA.) Accord. to IDrst, صُنْعٌ is an inf. n. used as an epithet. (TA. [But see 1, last sentence.]) It is said in a prov., لَا تَعْدَمُ صَنَاعٌ ثُلَّةً [expl. in art. ثل]. (TA.) — [Hence,] one says of a poet, and of any one who is eloquent, رَجُلٌ صَنَعُ ٱللِّسَانِ; [*A man skilful in the use of the tongue*:] and in like manner, لِسَانٌ صَنَعٌ; [*a skilful tongue*]. (K, TA.) And امْرَأَةٌ صَنَاعُ ٱللِّسَانِ *A woman sharp-tongued:* or *long-tongued:* syn. سَلِيطَةٌ. (TA.)

صَنْعٌ: see صِنْعٌ, last sentence.

صَنْعَةٌ *Work* or *handiwork*, an *art*, a *craft* or *handicraft*, or a *trade*; (KL;) as also صِنَاعَةٌ: (KL, PS:) *any habitual work* or *occupation* of a man; as also حِرْفَةٌ; (K in art. حرف;) [and so صِنَاعَةٌ, as is indicated in the K voce حِرْفَةٌ; whence] one says, صَنَاعَةُ رِعَايَةِ ٱلْإِبِلِ [*His habitual work or occupation, or his business, is the tending, or pasturing, of camels*]: (M, and K in art. رعى:) or صَنْعَةٌ [more particularly] signifies the *work of the* صَانِع; (S, O, K;) [*a manufacture, or work of art*; and *workmanship*, or the *skill of a worker*, which last meaning is plainly indicated in the O, and by common usage:] and صِنَاعَةٌ, the حِرْفَةٌ [i. e. *craft*, or *habitual work* or *occupation*,] *of the* صَانِع, (S, Mgh, O, Mṣb,* K,) meaning *of him who works with his hand:* (Mgh:) the pl. of صِنَاعَةٌ [and صَنَائِعُ. (KL.) — It is also an inf. n. of 1 as used in the phrase صَنَعْتُ فَرَسِى [q. v.]. (S, O, K, TA.)

سَهْمٌ صَنْعَةٌ, with ḍamm, *Arrows that are equable, uniform, or even, the work of one man.* (TA.) [Perhaps صَنْعَةٌ is a quasi-pl. n. of صَنِيعٌ applied to an arrow.]

صَنَعَى and صُنْعَى and صِنْعَى: see صَنْعٌ.

صَنَاعٌ: see صِنْعٌ: — and see also صَنَعٌ, in eight places.

صُنُوعٌ in a sense in which it is used in a verse of Aboo-Dhu-eyb is a pl. of which ISd says, "I know not any sing. thereof:" accord. to Skr, it means The خُرَز [app. either the *seams* or the *stitch-holes*] of a مِزَادَة or of an إِدَاوَة: or, as some say, *the thongs used in the sewing* thereof: and some say the *making* thereof, so that in this case it is an inf. n. (TA.)

صَنِيعٌ an inf. n. of 1 [q. v.]. (MA.) — And *i. q.* مَصْنُوعٌ [meaning *Made, wrought, manufactured, fabricated,* or *constructed*: or *made, &c., skilfully, or well*: see 1, first sentence]. (TA.) — [Hence,] ‡ *Food* (O, K, TA) *that is made,* or *prepared, and to which people are invited;* (TA;) and مَصْنَعَةٌ signifies [the same, i. e.] ‡ *a repast, feast, or banquet, to which friends are invited:* (O, K, TA:) one says, كُنْتُ فِى صَنِيعِ فُلَانٍ ‡ *I was at the repast of such a one, made, or prepared, by him, to which people were invited:* and مَصْنَعَةٌ ‡ *the repast to which friends were invited.* (TA.) And (i. e. the former word) ‡ *Food prepared to be dispensed in the way, or cause, of God.* (TA.) — Also, applied to a sword, *Polished,* (S, O, K, TA,) *and proved by experience;* and so applied to an arrow: (K, TA:) or, applied to a sword, *frequently renovated by polishing:* (A, TA:) pl. صُنْعٌ. (TA.) — And, applied to a horse, ‡ *Well tended;* (S, O, K, TA;) *supplied with fodder, and fattened.* (TA.) And (in like manner it is applied to a human being:) one says, هُوَ صَنِيعِى ‡ *He is the person whom I have reared;* and *whom I have educated, disciplined, or trained, well;* (O, K, TA:) and so صَنِيعَتِى; (S,* O, K, TA;) and هُوَ مُصْطَنَعُ فُلَانٍ ‡ *he is the person whom such a one has reared;* &c. (Z, TA.) — And ‡ *A goodly and clean garment.* (A, L, TA.) — And *A deed, or an action;* (S, O, K, KL;) and so صَنِيعَةٌ: (Ham p. 198:) one says, صَنَعَ بِهِ صَنِيعًا *He did to him an evil, or a foul, deed:* (S, O, K:) and صَنِيعَةٌ سُوءٍ means *The evil [consequence] of a deed.* (Ham ubi suprà.) And [particularly] *A good deed, a benefit, favour, or kind act;* (O, K, TA;) and so صَنِيعَةٌ: (S,* O, Mṣb, K:) [see a verse cited voce مَصْنُوعٌ:] pl. [of either, of the latter agreeably with rule,] صَنَائِعُ. (O, K.) — Also *Skilful in work* of the hands or hand: (S, O, K, TA:) fem. [in this sense] with ة. (TA.) See صَنِيعٌ, in four places. Accord. to IDrst, صَنِيعٌ [likewise] signifies *Skilled,* or *skilful,* as part. n. of صَنَعَ; but IB says that صَنِيعٌ has not been heard. (TA.)

صَنَاعَةٌ: see صَنْعَةٌ, in four places. The saying of 'Aleo, يُؤْهَدُ مِنْ كُلِّ صَنَاعَةٍ صَنَاعَتُهُ, if correctly related, means يُؤْهَدُ مِنْ كُلِّ ذِى صَنَاعَةٍ مَصْنُوعُهُ [*From every one possessing skill in manufacture should be taken,* or *procured, that which he has manufactured:* or perhaps مِنْ is a mistake for عَنْ, and the meaning is, *from every craftsman is to be acquired his craft*]. (Mgh.)

صَنِيعَةٌ: see صَنِيعٌ, latter half, in four places.

صَنَائِعِىَّةٌ Persons *who tend their camels well, and fatten the young ones thereof, and give not their camels' milk to guests:* occurring in a verse of 'Ámir Ibn-Eṭ-Ṭufeyl. (TA, in this art. and in art. صلع.)

صَنَائِعِىٌّ: see صَانِعٌ.

صَنَّاعٌ [*An expert* صَانِع i. e. *manufacturer* &c.] (TA. [There mentioned only as a proper name, or surname.])

صَنَّاعَةٌ: see صِنْعٌ, former half.

صَانِعٌ *A handicraftsman; manufacturer;* or *worker, or maker, with his hand;* (S,* Mgh, O,* Mṣb,* K;) or *one having a* صَنْعَة [i. e. *craft* &c.] *which he exercises;* (TA;) [*an artificer, or artisan;*] and صَنَائِعِىٌّ is [used in the same sense, and particularly as meaning *one who works for hire under a master;* being] a rel. n. from صَنَائِعُ [pl. of صَنِيعَةٌ], like أَنْمَاطِىٌّ and أَنْصَارِىٌّ: (TA:) the pl. of صَانِعٌ is صُنَّاعٌ. (Mṣb, TA.)

صُنْعٌ: see صَنْعٌ.

أَصْنَعُ [*More, or most, skilled in working with the hands, manufacturing, fabricating, or constructing*]. See an ex. voce سُرُقَةٌ, and another voce تَنُّوطٌ.

مَصْنَعٌ [may be used, agreeably with analogy, as an inf. n.: and as a n. of place, and of time]. A poet says,

* إِنَّ ٱلصَّنِيعَةَ لَا تَكُونُ صَنِيعَةً *

* حَتَّى يُصَابَ بِهَا طَرِيقُ ٱلْمَصْنَعِ *

[which may be rendered *Verily that which is a good deed* considered abstractedly, or without relation to the manner or object &c., *will not be a good deed* in effect *except, or unless, the way of the doing, or the way that leads to the place* (here meaning *the object*) *of the doing, be rightly hit upon therewith*]. (O, TA.) — In the following verse of Náfi' Ibn-Laḳeet, (TA in this art. and in art. ربش,) wrongly ascribed by J [in arts. ربش and مرط] to Lebeed, (TA in art. ربش,) and ascribed by others to other poets, (TA in art. مرط,) it is expl. by IAạr as signifying *A place that is deemed goodly* [in workmanship]; syn. مُسْتَمْلَحٌ [a n. of place, accord. to a general rule, as well as pass. part. n.: or مَصْنَعٌ may be here more literally rendered *a place of skilful workmanship*]: the poet says,

* مُرُطُ ٱلْقَذَالِ فَلَيْسَ فِيهِ مَصْنَعٌ *

* لَا ٱلرِّئْسُ يَنْفَعُهُ وَلَا ٱلتَّعْقِيبُ *

(TA in the present art.) meaning *Having no feathers upon it, [and having in it no place exhibiting skilful workmanship, neither the feathers being of use to it] nor the binding around with sinews.* (TA in art. ريش.) — See also what here follows.

مَصْنَعَةٌ (S, Mgh, O, Msb, K) and مَصْنُعَةٌ (S, O, K) and † مَصْنَعٌ (O, Msb, K) *A kind of tank, or reservoir, for rain-water;* i. e.] *a thing like a* حَوْض, (S, Mgh, O, K, TA,) or *like a* صَهْرِيج (Msb, TA) *and a* بِرْكَة, (Msb,) *that is made, or constructed,* (Mgh, Msb,) *for collecting the water of the rain:* (S, Mgh, O, Msb, K, TA:) pl. مَصَانِعُ, (O, Msb, K, TA,) a pl. of all the three words above, expl. by Aṣ as meaning *excavations which people make for the rain-water, which they fill therewith, and from which they drink;* and مَصَانِيعُ is another pl. of مَصْنَعَةٌ, the ى being inserted by poetic license; or it may be pl. of مَصْنُوعَةٌ or مَصْنُوعٌ † and صَنِيعٌ [in like manner] signifies *a* حَوْض or *a thing like a* صَهْرِيج: and صُنُوعٌ is said to be a pl. thereof: (TA:) or صُنْعٌ signifies *a watering-trough, or tank, made for the rain-water, and not cased with baked bricks;* and its pl. is أَصْنُعٌ. (TA voce بِرْكَة.) See also صِنْعٌ, in two places. — [The pl.] مَصَانِعُ signifies also *Constructions such as* قُصُور [or *pavilions*, &c.], (O, K,) and *fortresses;* (S, O, K;) and † صِنْعٌ also signifies *a fortress:* and the former, *wells* also. (TA.) And *Towns,* or *villages,* are thus called, (O, K,) by the Arabs, accord. to Aṣ: sing. مَصْنَعَةٌ: (O, TA:) one says, هُوَ مِنْ أَهْلِ المَصَانِعِ, meaning *He is of the people of the towns,* or *villages, and of the cultivated land.* (A, TA.) Also *Places set apart for horses, away from the tents* or *houses:* sing. مَصْنَعَةٌ. (AḤn, TA.) [In Abul. Ann. ii. 42, where it seems to mean "reservoirs for rain-water," Reiske renders it "Hospitia publica."] — See also صَنِيعٌ, in two places.

مَصْنُوعٌ: see صَنِيعٌ, and مَصْنَعَةٌ. — Also † [*Fabricated*, as applied to speech or a saying or sentence: a phrase, or word,] *innovated,* [or *coined,*] and *given by its author as chaste* (فَصِيح) *Arabic;* differing from مُوَلَّد, which is applied to what is not so given: (Mz, 21st نوع:) *forged,* as applied to a word, and poetry. (Id. 8th نوع.)

هُوَ مُصْطَنَعَةُ فُلَانٍ: see صَنِيعٌ.

صنف

2. صَنَّفَهُ, (M, K,) inf. n. تَصْنِيفٌ, (S, M, O, K,) *He assorted it;* i. e. *made it into, or disposed it in, sorts, or species;* (S, O, K;) and *separated, or distinguished, its several parts or portions or constituents, one from another:* (S, M, O, K:) التَّصْنِيفُ *is the separating, or distinguishing,* of things, *one from another.* (Msb.) — And hence, (Z, Msb, * TA,) صَنَّفَ الكُتُبَ, inf. n. as above, *He composed the book.* (MA.) — صَنَّفَتِ العِضَاهُ *The [trees called]* عضاه *became green:* (M:) and صَنَّفَ الشَّجَرُ *the trees put forth their leaves:* (O, K:) [and the like is said in the Msb:]) AḤn says that this signifies *the trees began to leaf, so that they were of two sorts, one sort that had leaved and one sort that had not leaved;* but this is not a valid saying; and in like manner † تَصَنَّفَ: (M:) accord. to the A, both signify *the trees became of different sorts;* and in like manner التَّنَبُّتُ [*the plants,* or *herbage*]: (TA:) and صَنَّفَ الثَّمَرُ, inf. n. as above, signifies *the fruits became so that some of them were ripe exclusively of others, and some of them coloured exclusively of others:* (Msb:) and تَصَنَّفَ الأَرْضُ † وَالنَّبْتُ, and تَصَنَّفَ † [*the trees called*] اوطي, and *the plants, or herbage, broke forth to leaf.* (Ibn-'Abbád, O, K.) 'Obeyd-Alláh Ibn-Ḳeys-er-Ruḳeiyát says,

سَقْيًا لِحُلْوَانَ ذِي الكُرُومِ وَمَا ... صَنَّفَ مِنْ تِينِهِ وَمِنْ عِنَبِهْ

[*May there be a sending down of rain to Ḥulwán, the possessor of vines, and of such as have put forth their leaves, of the fig-trees and the grape-vines thereof*]: (O, K:) it is said in the K that the verb in this verse is thus, صَنَّفَ الشَّجَرُ, not from صَنَّفَهُ; and that J has erred in the reading that he has given; for the reading given by J, who ascribes this verse to Ibn-Aḥmar, is صَنَّفَ; but this is the reading of Fr, [as is said in the O,] and both readings are correct; and of the latter, [accord. to which the meaning is, *and of such as have been made to consist of various sorts or species, of the fig-trees and the grape-vines thereof,*] MF says, it is that which the case requires, the commendation being for the abundance and variety of the fruits of the trees, rather than for the trees putting forth their leaves. (TA.)

5: see above, in two places. — One says also, تَصَنَّفَتْ شَفَتُهُ *His lip became chapped.* (Ibn-'Abbád, O, K.) And تَصَنَّفَ سَاقُ النَّعَامَةِ *The shank of the ostrich became chapped.* (TA.)

صَنْفٌ: see what next follows.

صِنْفٌ and † صَنْفٌ *A sort,* or *species,* (Lth, S, M, O, Msb, K,) of a thing, (M, TA,) or of things, (Lth, TA,) as, for instance, of household-goods, or furniture and utensils: (TA:) [a term subordinate to جِنْس:] and *a part, or portion, or constituent,* of anything: (Lth, Msb, TA:) pl. (of the former, Msb) أَصْنَافٌ and (of the latter, Msb) صُنُوفٌ. (M, O, Msb, K.) — Also the former, *i. q.* صِفَةٌ [meaning *A quality, an attribute, a property;* or *a description,* as meaning the *aggregate of the qualities* or *attributes* or *properties,* of a thing, or the *state, condition,* or *case,* of a thing]. (M, K.) — See also صَنِيفَةٌ.

صَنْفٌ: / صِنْفٌ: } see the next paragraph.

صَنِيفَةٌ (S, M, O, K) and † صِنْفَةٌ and † صِنِّفٌ, (Sh, O, K,) the first of which is the most chaste, (O, TA,) of a waist-wrapper (إِزَار), (S, M,) or of a garment, (O, K,) The هُدْبَة thereof, i. e. (S, O) the *side* thereof *that has no fringe of unwoven threads:* (S, O, K:) or (M, K) its هُدْبَة [or *border*] (M) *upon which is the fringe consisting of unwoven threads:* (M, K:) or *any border, or side, thereof:* (S, M, O, K:) accord. to IDrd, it is, with the lexicologists, the *side* (حَاشِيَة) of a garment; and with others, the *part in which is the fringe of unwoven threads:* (O:) and the *corner* of a garment: the pl. of صَنِيفَةٌ is صَنَائِفُ and [coll. gen. n.] † صَنِيفٌ. (M.) — صَنِيفَاتٌ, as used by a poet describing the سَرَاب [or mirage], means, accord. to Th, ‡ The *sides,* or *borders,* of the سراب; the سراب being likened by him to a [garment such as is called] مُلَاءَة. (M.) — And صَنِيفَةٌ signifies also † *A portion of a* قَبِيلَة [or *tribe*]. (Sh, TA.)

عُودُ الطِّيبِ صَنْفِيٌّ *A species,* or *sort, of* عُود [i. e. *aloes-wood*] *not of good quality:* (M:) or *one of the worst kinds of* عُود, (O, K,) *little differing from* خَشَب [i. e. *wood used in carpentry and the like*]: (O:) or *inferior to the* قَمَارِيّ *and superior to the* قَافُلِّيّ: (K:) *used for fumigating therewith:* (TA:) so called in relation to a place [the situation of which I am unable to determine with certainty: see, respecting it, note 12 to ch. xx. of my Translation of the Thousand and One Nights]. (S, O.)

أَصْنَفُ, (O, K,) or أَصْنَفُ السَّاقَيْنِ, (M,) A male ostrich *having his shanks excoriated:* (M, O, K:) pl. صُنْفٌ. (K.)

تَصْنِيفٌ inf. n. of 2 [q. v.]. — [As a subst., *A literary composition;* as also † مُصَنَّفٌ: pl. of the former تَصَانِيفُ; and of the latter مُصَنَّفَاتٌ.]

أَصْنَافٌ مُصَنَّفَةٌ [*Sorts,* or *species, separated,* or *distinguished, one from another; distributed,* or *classified;*] is a phrase similar to أَبْوَاب مُبَوَّبَة. (S in art. بوب.) — See also تَصْنِيفٌ.

مُصَنِّفٌ [*A literary composer; an author* of a book or books]. — شَجَرٌ مُصَنَّفٌ, (Z, O, K, TA,) [in the CK مُصَنَّف, which is wrong, for it is] like مُحَبَّرٌ, (TA,) *Trees among which are two sorts, dry and fresh:* (O, K:) or, accord. to Z, *trees varying in colours and fruits.* (TA.)

صنر

2. صَنَّرَ, inf. n. تَصْنِيرٌ, *i. q.* صَوَّرَ [*He formed, fashioned, figured, shaped, sculptured,* or *pictured:* app. from the noun here following]. (K.)

صَنَمٌ [*An idol:* or *an idol of a particular kind:*] a وَثَن: (S:) or *a* وَثَن *that is worshipped:* (K:) or a وَثَن *that is made of stones,* and *of wood;* as is said on the authority of I'Ab: (Msb:) or *a thing well known, that is carved of wood,* and *that is made of molten and cast silver* and *copper or brass:* (M;) and the like is said in the Msb on the authority of IF:) or the صنر is *made of metal that melts;* and the وثن is made of stone or of wood: (Msb:) or, accord. to Hishám El-Kelbee, the former is *made of wood or of gold* or

of silver or *of other metal*; and the latter, of stones: or, accord. to Ibn-'Arafeh and El-Fihree, the former is *an image*; and the latter is a shapeless thing: or, as some say, the former is *a thing having corporeal form, carved of wood or of stone or of silver, and worshipped*; and [the latter (in the TA the صنم, but this I suppose to be a mistake for the وثن,)] is a incorporeal form: or the former is *a thing having the form of a human being*; and the latter, a thing having some other form: or the former is a *thing having material substance* or *shape*; and the latter, a thing not having material substance or shape: or the former is *of stones* or *other material*; and the latter, an embodied form: (TA:) or, accord. to IAth, the latter [?] is anything having corporeal form, made of metal or of wood and stones, like the form of a human being, made, and set up, and worshipped; and the former [?] *an incorporeal form*: (TA in art. وثن. [from explanations given above, it seems that the reverse of this is the case:]) and Abu-l-'Abbás states, on the authority of IAạr, that ↑ صَنَمَةٌ and نَصَبَةٌ signify *an image* (صُورَةٌ) *that is worshipped*; (TA in the present art.:) each of these two words is thus (بِالشَّعْرِ هِيَلْ), though it would seem that accord. to the ك the latter is نَصَبَةٌ: (TA in art. نصب:) صَنَمٌ (S, K) it is said (S) is an 'arabicized word, from شَمَن (S, K) [which is Pers., though SM says,] I know not in what language, for in Pers. it is بت [i. e. بُتْ]: (TA:) the pl. is أَصْنَامٌ; (S, M, Mṣb;) which, as used in the Ḳur xiv. 38, is said by Er-Rághib to mean *things that divert one from God*. (TA.)

صَنَمَةٌ: see the next preceding paragraph. ═ Also *A calamity*; a dial. var. of صَنَمَةٌ; (K, TA;) which is mentioned by Az, but omitted in the ك in art. صلم. (TA.) ═ And The قَصَبَة [or *quill*] of any feather. (K.)

صنو

4. اصنى النَّخْلُ *The palm-trees had pairs*, or *triplets*, or *more, growing together from single roots*. (IKtt, TA.)

صَنْوٌ: } see the next paragraph.
صِنْوٌ: }

صَنْوٌ *One of a pair*, (AHn, S, M, K,) or *of three*, (S, M,) or *of more than two*, (K,) or *of more than three*, (M,) or *of five*, or *of six*, (TA,) of palm-trees, (S, M, K,) or of any trees, (AHn, M, K,) or of trees resembling one another, (M,) *growing from one root*; (AHn, S, M, K;) each [or every one] of such being called the صَنْو of the other [or others growing with it]; (AHn, M;) as also ↑ صِنْوٌ, (M, K,) mentioned by Zj: (M:) two of such are termed صِنْوَانِ (S, K) and صَنْوَانِ and صِنْوَانِ, [which last implies that ↑ صِنْوٌ as well as صَنْوٌ is a dial. var. of صَنْوٌ,] and also صِنْيَانِ and صِنْيَانِ and صِنْوَانِ, [which imply that صِنْيٌ and صَنْيٌ and صَنْيٌ are also dial. vars. of صِنْوٌ and صَنْوٌ and صِنْوٌ;] (K;) and the pl. is صِنْوَانٌ (AZ, S, M) and [of pauc.] أَصْنَاءٌ, (M,) the former pl. differing from the first of the duals mentioned above by being perfectly decl. (AZ, S, * TA.) Hence, in the Ḳur [xiii. 4], صِنْوَانٌ وَغَيْرُ صِنْوَانٍ, (TA,) i. e. Palm-trees *having one root and* [others] *having distinct roots*: Ḥafṣ read صُنْوَان, like قُنْوَان pl. of قِنْو; of the dial. of Temeem. (Bḍ.) ═ And hence, (TA,) ↑ *A brother*; but not so called unless coupled with another: (Sh, TA:) or *a brother by the same father*: (Az, TA:) [or *a brother by the same mother*; as is indicated by an explanation of one of the pls. in what follows:] or *a brother such as is termed* شَقِيق, (M, K,) which means *by the father and mother*: (TA in art. شق:) and *a son*; (M, K;) because he has branched forth from one stock [with his father]: (TA:) and *a paternal uncle*; (M, K;) but this last meaning is taken from a trad. cited in what follows: (TA:) the fem. is with ة: and the pl. is أَصْنَاءٌ [a pl. of pauc.] and صِنْوَانٌ [as above]. (M, K.) It is said in a trad., عَمُّ الرَّجُلِ صِنْوُ أَبِيهِ ‡ [*The paternal uncle of the man is the* صِنْو *of his father*]; (T, S;) meaning that the stock of both is one. (T, TA.) [And it is said that] صِنْوَانٌ, وغَيْرُ صِنْوَانٍ, relating to a man's children, means ‡ *Sons of one mother by different fathers, and children of different mothers by one father*. (Har p. 608.) ═ [Hence the pl.] أَصْنَاءٌ signifies also † *Likes*, or *fellows*. (IAạr, TA.) ═ And رَكِيَّتَانِ صِنْوَانِ ‡ *Two wells near together*, (AZ, S, M, K, TA,) or (so in the TA and in some copies of the ك) *that yield water from one spring*. (AZ, S, K, TA.) ═ صِنْوٌ also signifies *A widened well* (حَفْر) *from which water is not drawn and of the water of which no use is made*: (Ibn-Buzurj, K:) pl. صِنْوَانٌ. (Ibn-Buzurj, TA.) ═ See also what follows.

صُنْىٌ *A small* جِنْى [q. v.] *to which no one comes for water*, (S, K,) *and for which no one cares*: dim. of ↑ صِنْوٌ: (S:) or, as some say, (S,) *a cleft in a mountain*: (S, TA:) or *a ravine*, or *gap*, (شِعْب,) *in which water flows, between two mountains*. (TA.)

صنى

صِنْيٌ and صَنْيٌ and صُنْيٌ: see صِنْوٌ, in art. صنو.

صُنْيٌ: dim. of صِنْوٌ: see art. صنو.

صهب

صَهَبَهُ بِسَيْفِهِ *He took it* (a thing, S) *wholly*: (Fr, S, M, K:) and so بِسَيْفِهِ. (M.)

صه

1. صَهَّ الفَوْمَ *He chid the people* or *party* [app. *saying to them* صَهْ: see what next follows]. (TA.)

R. Q. 1. صَهْصَهَ بِهِمْ *He silenced them, saying to them* صَهْ صَهْ: (K, TA:) and they said also صَهْصَهْتُ [for صَهْصَهْتُ, like as they said دَهْدَيْتُ for دَهْدَهْتُ. (TA.)

صَهْ, as also صَهِ, (S, IAth, K,) and صَهِ, and صَهْ, (TA,) a word used in chiding the person [or persons] to whom it is said, (K, TA,) thus in the M, or rather (TA) it is a verbal noun, (S, IAth, TA,) used in commanding silence, (S, TA,) meaning *Be silent*, (S, IAth, K, TA,) addressed to a single person, and to two persons, and to a pl. number, and to a male, and to a female: (IAth, TA:) and one says also صَهْ صَهْ: Mbr says, if you say, صَهْ يَا رَجُلُ [*Be silent, O man*], it is to distinguish between that which is determinate and that which is indeterminate; صَهْ being indeterminate: (S, TA:) [i. e.,] as IJ says, the saying صَهْ, with tenween, is as though you said سُكُوتًا; and when you pronounce it without tenween, it is as though you said اسْكُتْ سُكُوتًا: or, as IAth says, when with tenween, it is as though you said, اُسْكُتْ سُكُوتَ المَعْرُوفَ مِنْكَ. (TA.)

صهب

1. صَهَبَ, (Mgh, L, Mṣb, TA,) aor. ـَ, (Mṣb,) inf. n. صَهَبٌ (Mgh,* L, Mṣb, TA) [and app. صُهُوبَةٌ also, and perhaps صَهَبَةٌ, q. v.], said of hair, [and of a camel's fur or hair,] *It was*, or *became*, *such as is termed* أَصْهَب, i. e., *of the colour termed* صُهْبَة; (Mgh, L, Mṣb, TA;) as also ↑ اصهبّ and ↑ اصهابّ. (L, TA.) ═ See also صَاهِب.

4. اصهب *He* (a stallion [meaning a stallion camel]) *had young ones such as are termed* صُهْب [pl. of أَصْهَب] *born to him*: (K:) or, accord. to the M and L, *he* (a man) *had children such as are so termed born to him*. (TA.) ═ See also صَاهِب.

9 and 11: see the first paragraph.

صَهَب: see what next follows.

صُهْبَة, (S, A, Mgh, Mṣb, K,) and ↑ صُهُوبَة (S, Mgh, Mṣb, K) and ↑ صُهَب, (A, Mgh, K,) [the last said in the L and Mṣb and TA to be an inf. n., (see 1,) and so may be each of the others, used as simple substs.,] *Redness*, (T, Mgh, Mṣb, K,) or [*a redness such as is termed*] شُقْرَة, (S, K,) *in the hair* (T, S, Mgh, Mṣb, K) *of the head* (T, S, Mgh) and *of the beard, when the exterior is red, with blackness in the interior*: (T, Mgh:) or *a tinge of redness over the hair, the roots being black, so that the hair when anointed appears as though it were black*: (Aṣ, TA:) or *redness in blackness*: (A:) or *redness, of the hair, tinged over with blackness*: or, as some say, *redness of the whole of the hair*. (TA.)

صُهُوبَة: see the next preceding paragraph.

صُهَابٌ, applied to a camel, *i. q.* أَصْهَب [q. v.]: (S, K:) and its fem., with ة, is syn. with صَهْبَاء [fem. of أَصْهَب]: or a camel *of which the origin is referred to a certain stallion*, or *a place, named* صُهَاب: (S, K:) or, if not used as a prefixed noun, it means sprung from a stallion named صُهَاب: Tarafeh uses the fem. as a prefixed noun in the phrase صُهَابِيَّةُ العُثْنُونِ [A she-camel *of the colour termed* صُهْبَة *in the long hairs beneath the lower jaw*]: (T, TA:) but Himyán [without using it as a prefixed noun] says,

يُطِيرُ عَنْهَا الوَبَرَ الصُّهَابَا

[*Making to fly from her*, or *it makes to fly from*

her, the fur of the colour termed صُبْنِيَّة]; meaning الصُّبَابِيّ; contracting it, and changing the ى into ح: and El-Ajjáj applies صَبَابِيّ in a similar manner, as an epithet, to a camel's lip. (TA.) — Also *Full, or complete, without lack or defect.* (K.) — And applied to camels (نَعَم) as meaning *From which the poor-rate has not been taken;* (K, TA;) *they being left complete, without lack or deficiency.* (TA.) — And, applied to a man, (K, TA,) *Lone, ignoble, or mean;* (TA;) *for whom, or to whom, there is no* دِيوَان [*or register of the names of pensioners or the like*]. (K, TA.) — And *Hard, strong, vehement, or violent.* (A, K.) Hence, صَبَّتْ صَبَابِيهَا ‡ *A hard, or violent, death;* like أَحْمَرُ مَوْتٍ. (A, TA.)

أَصْبَهُ, أَصْبَهُ ♦ صَابِهٌ, (O,) or أَصْبَهُ ♦ صَابِهٌ, (so in a copy of the K, in the CK أَصْبَهُ صَاهِبٌ,) a call to ewes to be milked: (O, K:) it [i. e. صاهب] is a name for *Ewes:* (O:) in one copy of the K, a call to the stallion [meaning the stallion camel] on the occasion of covering. (TA.)

صَبَاءٌ *A hard place:* (Sh, K:) pl. صَبَاءِيُ. (Sh, TA.) *Level ground:* (K:) so some say: (Sh, TA:) pl. as above: (TA:) or صَبَابِيهُ has this meaning. (O.) *Any place,* (K,) *or any high, or rugged, or high and rugged, ground, or place of a mountain,* (O,) *upon which the sun is vehemently hot so that flesh-meat is broiled upon it:* (O, K:) Lth assigns this meaning to صُبَاءٌ; but AM says that the right word is صُبَاحٌ. (TA in art. صبح.) And *A hard rock:* and *stones:* (K:) [or] by stones are here meant *hard rocks:* (O:) [but] this is a meaning of the pl. صَبَابِيهُ. (JK.) — *A hard, or strong,* camel; fem. with ة: likened to the stones so called. (T, O, TA.) — And *A tall* man. (K.) — And *A hot* day: (K:) or a day *intensely hot:* (O, TA:) and so صَبِيدٌ. (TA.) — And *Intenseness of heat:* (K:) so on the authority of IAạr alone; others explaining it as an epithet. (TA.)

أَصْبَهُ, applied to hair, (A, TA,) [and to camel's fur or hair,] and to a man, (Ṣ,) and to a camel, (A,) or to a male [of mankind and of camels], (Mgh, Mṣb,) fem. صَبْهَاءُ: (A, Mgh, Mṣb:) pl. صُبْهٌ: (Ṣ, A, Mṣb, K:) *Of the colour termed* صُبْبَة [expl. above]: (Ṣ, A, Mgh, Mṣb:) as some say, (TA,) applied to hair, it means *having redness intermixed with its whiteness:* (K, TA:) accord. to Aṣ, it is *nearly the same as* أَصْهَبُ: (TA:) applied to a camel, *having redness intermixed with his whiteness, the upper part of the fur being red, and the inner parts white:* (Ṣ:) or *not having the inner parts [of the fur] intensely white, the flanks and sides having somewhat of whiteness;* the أصبه being *less white than what is termed* أَدْم, *having a dusky hue in the upper parts and a whiteness in the lower parts:* (T, TA:) or *not intensely white:* (K:) or, accord. to IAạr, *white:* and he says that the صُبْه and أُدْم were called by the Arabs "the Kureysh of camels," i. e. the most noble, and the best, as Kureysh were considered by them the best of them; also, that صُبْبَة was said to be the most famous and the best of colours, and that a she-camel of that colour was said to be the most swift of all: [see also أَصْهَبُ as applied to a camel:] but accord. to Aṣ, أَدْم applied to a camel signifies white; and أَصْهَب, *white intermixed with redness:* (TA:) [see also صَابِيٌ:] the dim. is ♦ أُصَيْهِبُ. (Mṣb.) — صُهْبُ السِّبَال [lit. Persons *red,* or *reddish,* &c., *in respect of the mustaches,* &c.,] is a designation of ‡ *enemies;* and is applied to them even if not really صُهْبُ السِّبَال: (Aṣ, Ṣ, A,* L, K:) originally applied to the Greeks (الرُّوم), because redness of the hair was [common] among them, and they were enemies of the Arabs: (Ṣ, L, TA:) applied to others, it designates them as being as great enemies as the Greeks. (TA.) — الأَصْهَب is an appellation of *The lion:* (K:) because of his colour. (TA.) — And [for the same reason] أُصَيْهِبٌ is a designation of *The male ostrich.* (L, TA.) — Hence also (Ṣ, TA) الصُّهْبَة signifies *Wine:* (Ṣ, K:) or *wine expressed from white grapes:* (K:) used in this sense as a proper name: (AḤn, K:) but also used without the article ال; being originally an epithet. (TA.) — يَوْمٌ أَصْهَبُ ‡ *A cold day:* (K:) or *a day intensely cold.* (A, TA.)

أُصَيْهِبٌ dim. of أَصْهَبُ, q. v. (Mṣb.)

مُصَهَّبٌ ‡ Flesh-meat *mixed with fat.* (A, TA.) — ‡ *What is termed* ضَفِيف [here app. meaning *cut into strips or slices, and laid upon live coals, or upon rocky ground vehemently heated by the sun* (see مُضَهَّبٌ)], (O, K, and so in a copy of the Ṣ, in some copies of the K غَلِيظ, and in one copy ضَعِيف,) of roast flesh-meat. (Ṣ, O, K.) — And Wild animals (وَحْش) [of various kinds or species] *mixed together.* (O, K, and in one of my copies of the Ṣ.)

صبر

1. صَبَرَ, (Ṣ, A, K,*) aor. ـِ, inf. n. صَبْرٌ, (K,) *He melted,* or *liquefied,* a thing, (Ṣ, A, K,) such as fat, (A, TA,) and the like; (TA:) as also ♦ اصطبر. (K.) The saying لَأَصْبُرَنَّكَ بِيَمِينٍ مَرَّةً app. means † *I will assuredly melt thee* [in the fire of Hell *by* making thee to swear *a bitter oath*]: (Ṣ:) or † *I will assuredly make thee to swear a hard oath.* (A.) One says also, صَبَرْتُ فُلَانًا بِيَمِينٍ كَاذِبَةٍ † تُوجِبُ لَهُ النَّارَ [† *I caused such a one to melt, by* making him to swear *a false oath that would procure for him, as a consequence thereof, the fire* of Hell]. (AO.) — Also, inf. n. as above, *He, or it, burned: he thoroughly cooked* with fire. (TA.) — ‡ *It* (heat) *affected him severely.* (A.) And صَبَرَتْهُ الشَّمْسُ ‡ *The sun affected him severely by its heat,* (Ṣ,* A, K,* TA,) *so that it pained his brain.* (TA.) Ibn-Aḥmar says, describing the young one of a قَطَاة, (Ṣ, O,) which was bearing water to it, (O,)

تَرْوِي لَقًى أَلْقَى بِي صَفْصَفٍ
تَصْبُرُهُ الشَّمْسُ فَمَا يَنْصَرِفُ

i. e. [*She bearing water to a castaway, cast upon a plain,*] *which the sun was melting,* [*or severely affecting,*] and [*which did not melt,* meaning] *which endured the sun's melting it.* (Ṣ,* O. [In both of my copies of the Ṣ, and in the O and TA, the first word is تَرْوِى, as above; not تَرْوِى.])

And you say, صَبَرَ الحَرُّ الجِرْبَةَ ‡ *The heat made the chameleon's back to glisten.* (TA.) — And صَبَرَ حَبِيرَهُ *He seasoned his bread with* صُبَارَة, (AZ, A, TA,) i. e. *melted fat.* (A, TA.) And صَبَرَ رَأْسَهُ *He anointed his head with* صُبَارَة. (A, K.) And صَبَرَ بَدَنَهُ *He anointed his body with* صِبِر [which is like صُبَارَة]. (L, TA.) ═ صَبَرَهُ also signifies ‡ *He brought,* or *drew,* it (i. e. a thing, O) *near,* إِلَيْهِ [*to him or it*]; and so ♦ اصبرهُ. (O, TA.)

3. صَابَرْتُهُ, (K,) inf. n. مُصَابَرَةٌ; (TA:) and صَابَرَ فِيهِ, and ♦ أَصْبَرَ, and ♦ أَصْبَرَ فِيهِ, *He became that kind of relation to them termed* صِبْر. (K:) and so ♦ اصْطَبَرَ: (Mgh in art. حتن:) or ♦ اصْطَبَرَ فِيهِ *he took to himself a wife from among them;* (Ṣ, A, Mṣb;) and so ♦ أَصْبَرَ: (A:) and ♦ اصبر فِيهِ *he connected himself with them, and became,* or *made himself, an object of inviolable respect, by a covenant of mutual protection, or by relationship, or consanguinity, or by marriage:* (IAạr, Ṣ:) or اصبر فِيهِ *he sought to bring himself near to them by the relationship termed* صِبْر. (T, TA.)

4: see 3, in three places. — One says also, أَصْبَرَ الجَيْشُ لِلْجَيْشِ ‡ *The army drew near to the [other] army.* (A, O, K.) ═ See also 1, last sentence.

7. انصبر *It* (a thing, Ṣ, K, such as fat, and the like, TA) *became melted, or liquefied.* (Ṣ, K.) — See also 1.

8. اصطبر: see 1. ═ Also ‡ *His* (a chameleon's) *back glistened by reason of the heat of the sun;* (A,* K;) and so ♦ اصبأر. (Ṣ, K.) — And *He ate* صُبَارَة. (O, K.)

11: see the next preceding paragraph.

صَبْرٌ *Roasted, broiled,* or *fried;* syn. مَشْوِىٌّ. (TA.) — And *Hot;* syn. حَارٌّ. (Kr, K.)

صِبْر *Relationship; nearness with respect to kindred;* syn. قَرَابَة. (A, K:) and [*affinity;* or] *the sacred, or inviolable, tie* (حُرْمَة) *of relationship consisting in being a father or brother or other kinsman of a man's wife:* (Mgh, K:) and صُهْرَة *the sacred, or inviolable, tie* (حُرْمَة) *of relationship by marriage:* (A:) Fr makes the former word of the fem. gender. (Ṣgh, TA.) — And *A relation, or kinsman, or kinswoman, of a man's wife:* (Kh, Ṣ, A, Mṣb:) and *of a* woman's *husband:* (A:) or the *father* or *brother* or *other kinsman of a* woman's *husband;* syn. حَمٌ [and حَمٰ &c. (see art. حمو)]: (Kh, Aṣ, ISk, Mṣb:) and the *father* or *brother* or *other kinsman of a* man's *wife:* (Kh, Aṣ, ISk, Ṣ, Mṣb, K:) so accord. to some of the Arabs: (Kh, Aṣ, Ṣ, Mṣb:) or none says otherwise, accord. to Aṣ, and IAạr says the like: (Mgh:) or *any relation of a* man's *wife* or *of a* woman's *husband whom it is unlawful to marry; as the father,* and *brother,* and *son,* and

paternal uncle, and *maternal uncle*: (Az, Msb:) or *a man's relation by marriage*: and *a kinsman of a man's relation by marriage*: (A:) or *a man who has married among a people*: (Lth, Mgh:) and the *husband of a man's daughter*: and the *husband of a man's sister*: (IAar, K:) Fr says that, in the Kur xxv. 56, it signifies, *a relation whom it is lawful to marry; as the daughter of a paternal uncle*, and *of a maternal uncle*, and *the like*: and نَسَب in the same, a relation whom it is unlawful to marry: Zj, that the former signifies *a relation whom it is unlawful to marry*: and the latter, such as is not a صِهْر, of those mentioned in the Kur [iv. 27], from the words "your mothers are forbidden unto you" to the words "and your combining (as your wives) two sisters:" I'Ab explains نسب and صهر in the former passage of the Kur differently from Fr [altogether], and differently in part from Zj; saying that the former applies to the seven relations first mentioned in iv. 27 in the Kur, and صهر to the remaining six there mentioned and that mentioned in the next preceding verse; [so that it includes *a man's foster-mother, who has suckled him*; his *foster-sister, who has been suckled with him*; his *wife's mother*; his *step-daughter under his guardianship, born of his wife unto whom he has gone in*; his *son's wife*; his *wife's sister combined with that wife*; and his *father's wife*;] and this, says Az, is correct: (Mgh:) in the Kur xxv. 56, it means ذُو صِهْرٍ, whether male or female: (Jel:) or ذَوَاتُ صِهْرٍ: (Bd:) pl. أَصْهَارٌ (S, A, Msb, K, &c.) and صُهُورٌ; (K;) which latter is extr. (TA.) [صِهْرَةٌ, applied to a female, pl. صِهْرَاتٌ, is app. post-classical.] — And ‡ *A grave, or sepulchre*: (ISd, K:) for they used to bury their daughters alive, and say, "We have married them to the grave:" then, in the time of El-Islám, this expression was used, and it was said, نِعْمَ الصِّهْرُ القَبْرُ [*An excellent son-in-law is the grave*]: or it means, correctly, that which supplies the place of the صهر. (ISd.)

صِهْيَد i. q. صِهْيَدٌ [q. v.]; (K;) a dial. var. of the latter word; signifying *A thing like a* حَوْض [or *watering-trough, or tank*]: (S:) accord. to Az, *a construction of clay and stones, built between* [*and across*] *two narrow branches* (مَأْزِمَان) *of a small water-course* (ضُحْضَة) *of a valley, so that the water is kept back thereby, and they drink from it a long time*. (TA.)

صَهُود *A melter of fat*: and *a roaster, broiler, or frier*: pl. صُهُرٌ. (K.)

صَهِير [i. q. ¶ مَصْهُور as meaning] *Melted*, or *liquefied*. (S, K.) [And used also as a subst., in the sense of صَهَارَة.] — Also Bread *seasoned with* صَهَارَة; and so ¶ مَصْهُور. (A, O, TA.)

صَهَارَة *What is melted* (Aṣ, K, TA) *of fat*, (Aṣ, TA,) and *the like*: (TA:) or (TA, in the K "and") *any piece of fat*, (K, TA,) whether *small* or *large*: (TA:) and ‡ *marrow*; syn. نِقْىٌ and مُخّ; (K, TA;) which mean the same. (TA.) One says, ‡ مَا بِالتَّعِيمِ صَهَارَة ‡ *There is not in the camel any fatness* (طِرْق); (ISk, S;) or *any marrow*. (TA.)

صُهُورَة: see صِهْر, first sentence.

صَاهُور The *sheath of the moon*. (K. [See what is meant thereby voce سَاهُور; of which it is a dial. var. in this sense, and app. in other senses also.])

صَهْوَر *A thing* (A, O, K, TA) *like a* مِنْبَر [or *pulpit*], *of clay*, (K, TA,) or *of wood*, (TA,) *for the household utensils of brass* (A, O, K, TA) *and the like*, (O, K,) *which are put thereon*: (A, O:) but ISd says that it is not of established authority. (TA.)

مَصْهُور: see صَهِير, in two places.

صهرج

Q. 1. صَهْرَجُوا صِهْرِيجًا *They plastered a* صِهْرِيج *with* صَارُوج [or *plaster of quick lime*]. (L.)

Q. 2. تَصَهْرَجُوا صِهْرِيًّا [*They made for themselves a* صِهْرِيج, i. e. صِهْرِيج]. (T and TA in art. صهر.)

صِهْرِيج (S, A, Msb, K) and صَهْرِيج, but this latter is of weak authority, (Msb,) and ¶ صَهْرَج, (S, K,) as also صِهْرِيّ, by a change of the last letter, (ISd, TA,) *A* حَوْض [i. e. *watering-trough, or tank*], (K,) *or a thing like a* حَوْض, (S, A,) *in which water collects*; (S, A, K;) *a tank*, or *cistern, for rain-water*: (ISd, TA:) arabicized: (Msb:) originally Pers.: pl. صَهَارِيج. (S.) [See also صِهْرِيّ, in art. صهر.]

صَهْرِيج: see the next preceding paragraph: — and also that here following.

مُصَهْرَج *Made with* صَارُوج, (K,) i. e. نُورَة [or *plaster of quick lime*]. (TA.) One says بِرْكَةٌ مُصَهْرَجَةٌ [*A tank, or the like,*] *made with* صَارُوج. (S.) And in like manner, ¶ حَوْضٌ مُصَهْرَجٌ [*A watering-trough, or tank,*] *plastered with* صارُوج. (L.)

صهلق

صَهْلَق *A vehement voice*. (S, O, K.) A rájiz says,

قَدْ شَيَّبَتْ رَأْسِى بِصَوْتٍ صَهْلَقِ

[*She has rendered my head hoary by a vehement voice*]. (TA.) — And *A clamorous* old woman; (S, O, K, TA;) *vehement of voice*; (TA;) and so صَهْلَقَة; (TA;) so too ¶ صَهْلَقِيق. (Aṣ, S, O, K.) صَهْلَقِيقُ الصَّوْت is applied to a man, as meaning *Vehement of voice*: and in like manner to a hawk. (TA.)

صَهْلَقِيق: see the next preceding paragraph.

صهصى

Q. 1. صَهْصَيْتُ: see R. Q. 1 in art. صمصى.

صهل

1. صَهَلَ, said of a horse, aor. ـِ (S, O, Msb, K) and ـُ, (Msb, K,) inf. n. صَهِيل, (S, O, Msb, K,) [and تَصْهَال is an intensive inf. n., (see صَهِيل below,)] *He neighed*; lit. *uttered his voice*; or *voiced*. (S, O, K.)

[6. تَصَاهَلَتِ الخَيْل *The horses neighed, one to another*. See an ex. in a verse cited voce رُدُوح, where تَصَاهَلْ occurs for تَصَاهَلْ.]

صَهْل: see the next paragraph, in two places.

صَهِيل *A voice with hoarseness, roughness, harshness, or gruffness*; [this is app. correct, or nearly so; but what follows I think evidently wrong; and probably taken from a copy of the O, in this instance incorrect;] like ¶ صَهْل: and صَهْل has *syn. with* صَحْل: (K accord. to the CK and TA: [to which is added in the TA, i. e. *hoarseness, roughness, harshness, or gruffness, in the voice*:]) or *syn. with* صَحَل: (so in my MS. copy of the K:) [the explanation given by Sgh appears to be correctly as follows:] one says, فِى صَوْتِهِ صَهْل and صَحَل, i. e. [*In his voice is*] *sharpness and hardness*: it is said in a trad. of Umm-Msabad, فِى صَوْتِهِ صَحَل or صَهَل, accord. to different relations: and A'Obeyd says that الصَّهَل is *like* البَحَح [i. e. *hoarseness, &c.*], *not intense, but pleasing*. (Thus I find in the O.) [It is said in Har p. 646 that الصحل and الصهل signify البَحَّة القَلِيل: but I think that this has been taken from some commentator who had found الصحل and الصهل erroneously written for الضَّحْل and الضَّهْل, with ض.]

صَهَال: see the next paragraph.

صَهِيل [an inf. n., see 1,] and ¶ صَهَال (S, O, K) and ¶ صَاهِلَة, of which the pl. is صَوَاهِل, (O, K,) and ¶ تَصْهَال, [which last is an intensive inf. n.,] (O,) The *neighing* or *neigh*, lit. the *voicing* or *voice, of the horse*: (S, O, K:) similar to نَهِيق and نَهَاق (S, TA) in relation to the ass. (TA.) أَهْل صَهِيل وَأَطِيط means *Possessors of horses and of camels*: (TA in art. اط:) it is said in a trad. of Umm-Zarʼ, فَجَعَلَنِى فِى أَهْلِ صَهِيلٍ وَأَطِيطٍ [*And he set me among possessors of horses and of camels*]: (O, TA:) she meant that she was among people of little property, and he transferred her to people of much wealth; for the possessors of horses and of camels are more [rich] than the possessors of sheep or goats. (TA in the present art.)

صَهَّال *Neighing*, lit. *uttering his voice*; [or rather *that neighs much or often*;] an epithet applied to a horse; (JK,* S, Msb,* K;) and so ¶ صَاهِل and ¶ ذُو صَاهِل. (JK. [But these two I find not elsewhere in this sense.]) — [Hence,] بَنَاتُ صَهَّال *Horses*. (TA in art. بنى. [It should be observed that بَنَات applied to irrational beings is pl. of اِبْنَة as well as of اِبْن.])

صَاهِل and ذُو صَاهِل: see صَهَّال. — صَاهِل applied to a he-camel signifies *That strikes, or beats*, (O, K,) *with his fore leg and his hind leg*, (K,) *and bites, and does not ever utter a grumbling cry, in*

consequence of his disdainfulness, (O, K,) but whose inside makes a confused and continued, or rumbling, sound, (K, TA,) by reason of his disdainfulness: (TA:) so expl. by Lth: one says جَمَلٌ صَاهِلٌ and ذُو صَاهِلٍ: (O, TA:) and نَاقَةٌ ذَاتُ صَاهِلٍ (O, K) and بِهَا صَاهِلٌ: (O, TA:) or ذُو صَاهِلٍ signifies a stallion camel excited by lust, assaulting [the she-camels], and causing a sound to be heard from his inside; as also ذُو شَاهِقٍ. (TA in art. شهق.) And ذُو صَاهِلٍ applied to a man, † Vehement in springing or rushing, or in assaulting or attaching, and in excitement or provocation: (M, K, TA:) or a man whose anger is vehement; as also ذُو شَاهِقٍ. (TA in art. شهق.)

[صَيْهَلٌ is expl. by Reiske as signifying Firma ac tenax duritiei: so says Freytag: but I find not any authority for this.]

صَاهِلَةٌ: see صَيْهَلٌ: and see also نُفَنَّةٌ, in art. نفن. — Its pl., صَوَاهِلُ, is also applied (by the poet Aboo-Zubeyd Et-Tá-ee, O, TA) to The sounds of مَسَاحِ [i. e. iron shovels or spades]. (O, K.) Also (by the poet Temeem Ibn-Abee-Mukbil, O, TA) to The sounds of flies among herbage; (O, K;) app. meaning the humming or buzzing, [sounds] of their flying. (O, TA.)

تَصْهَالٌ: صَيْهَلٌ.

صهى and صهو

1. صَهَا [or صَهِيَ], aor. يَصْهَى, inf. n. صُهِيٌّ, accord. to A'Obeyd; or صَهِيَ accord. to Kh; It (a wound) was, or became, moist: (S:) or صَهَا [as written in different copies of the K]; aor. ـَ; and صَهِيَ; he had a wound and it became moist. (K.) — And the former, He had much property. (Az, K.) — And i. q. أَمَنَّ [He became advanced in age, or full-grown; &c.]. (TA.)

3. صاهاهُ, (K,) inf. n. مُصَاهَاةٌ, (TA,) as expl. by IAar, (TA,) He mounted upon its, or his, صُهْوَة [q. v.]; (K, TA:) said with reference to a mountain and to an animal. (TA.)

4. اصهى He had a complaint of the صُهْوَة [q. v.]; (K, TA:) said of a horse. (TA.) = اصهى الصَّبِيَّ He anointed the boy, or young male child, with clarified butter, and put him in the sun, in consequence of a disease (M, K) that had befallen him: (K:) or he so anointed him, and put him to sleep in the sun, in consequence of a disease. (JK.)

صَهًا: see صَهَّ, in art. صهه.

صَهَاةٌ: see the next following paragraph, last sentence but one.

صُهْوَةٌ The part of the back, of a horse, which is the place of the saddle-cloth: (S:) or the smooth, or soft, part (أَسْهَلُ ما [so in copies of the K, but the right reading is app. مَا أُسْهِلُ, lit. the part that is found to be smooth, or soft,] to sit upon, see an ex. of this verb in the Ham p. 675,]) of the two sides of the سَرَاة [or back] of the horse: (K:) or the part, of the back, of the horse, wherein the rider sits: (K, and EM p. 43: [see an ex. of one of its pls. voce خَفِيفٌ:]) and (K) the hinder part of the hump of the camel; (JK, K;) also called the وَرَادَة; (JK;) or, as some say, the [part called] وَارِدَة, which one sees above the rump: (TA:) pl. صُهًا and صِهَاءٌ. (K.) [Hence, app.,] one says ثَبَتَ ذُو صُهْوَاتٍ meaning † A fat he-goat. (TA.) And صُهْوَاتٌ signifies also The middle portions of the flesh extending along the two sides of the backbone of a bird of the species termed قَطًا. (TA.) — Also The uppermost part of any mountain, (S,) and of anything. (Har p. 374.) — And The exterior uppermost part of a house, or chamber; the interior uppermost part thereof being called سَمْك. (Ham p. 725.) — And A tower (JK, S, K) made (JK, S) upon a hill, (JK, S, K,) on the highest part thereof: (JK, K:) pl. صُهْوَاتٌ, (JK,) or صُهِيٌّ, (K,) which is extr. [in respect of rule], like شُبِّيٌّ pl. of شُبَّةٌ: mentioned by AHei. (TA.) — And The like of a cave, or cavern, in a mountain, in which is water (K, TA) of the rain: (TA:) pl. صِهِيٌّ, (K, TA,) with kesr and the long ī: (TA:) or صِهْيٌ signifies places in which water falls, upon the heads of mountains, like the قَلْب [a mistranscription for قُلَت, q. v.]: (JK:) [or,] accord. to AA, places in which water wells forth; pl. of صُهْوَة: but in the handwriting of Az, الصُّهَا is expl. as meaning the places in which water wells forth; and as pl. of صُهْوَة: in the Mj, صِهَاء is said to be pl. of ↑ صَهَاةٌ and of ↑ صُهْوَة also. (TA.) — And A depressed tract of land to which stray camels betake themselves: (K:) or a depressed place surrounded by mountains; (JK;) [or] so ↑ صَهَاوِيَّةٌ, accord. to Az. (TA.)

صَهَاوِيَّةٌ: see what next precedes.

صو

2. صَوَّى He made صُوًى [i. e. signs set up for the guidance of travellers] in the way. (TA. [The verb is originally صَوَّرَ: and صُوًى is pl. of صُوَّةٌ.]) = [See also art. صوى.]

8. اصوى The people, or party, alighted in what are termed صُوًى, meaning elevated [or rugged and elevated] tracts of land. (IKtt, TA.) = [See also art. صوى.]

صُوٌّ i. q. فَارِغٌ, (K,) so in the Tekmileh, (TA,) applied to a thing, meaning Empty, void, or vacant. (TK.)

صُوَّهْ: see what follows, near the end.

صُوَّةٌ A sign for the guidance of travellers, consisting of stones, (AA, S, IAth, Msb,) set up (IAth, Msb) in the way (Msb) in an unknown desert: (IAth:) or a stone that is a sign [for guidance] in the way: (M, K:) or an elevated sign of the way, set up in rugged ground: (M:) pl. صُوًى (AA, S, M, IAth, Msb) and pl. pl. أَصْوَاءٌ, (M, Msb, K,) the latter like أَرْطَابٌ pl. of رُطَبٌ (Msb, TA,) or, as some say, this is a pl., not a pl. pl. (TA.) It is said in a trad.,? إِنَّ بِالْإِسْلَامِ صُوًى وَمَنَارًا كَمَنَارِ الطَّرِيقِ † [Verily El-Islám has signs and marks of guidance like those of the way]. (S.) — Hence [the pl.] أَصْوَاءٌ is applied to signify Graves: (S:) occurring in a trad. in this sense. (TA.) — And the sing., (S, K,) accord. to As, (S,) signifies Rugged and elevated ground, (S, K,) but inferior to a mountain: (S:) or an elevated and a rugged spot, upon which, sometimes, stones are set up in order that one may be directed thereby to the right way; like لُوَّةٌ. (M in art. لو.) — And A place of varying, or of coming and going, (مُخْتَلَف) of the wind: (S, K:) a poet says, (namely, Imra-el-Keys, TA,)

• وَهَبَّتْ لَهُ رِيحٌ بِمُخْتَلَفِ الصُّوَى •

[meaning, if the explanation be correct, and the citation appropriate, And a wind blew them (referring to the word حَجَر, i. e. live coals, in a verse immediately preceding) in the place of varying of the wind]: (S:) but Aboo-Zekereeyà, in the margin of his book [or his copy of the S], throws doubt upon the word meaning "wind" [in this explanation]. (TA. [See De Slane's "Diwan d' Amro'lkais," p. 20 of the Arabic text and p. 34 of his translation.]) = Also An assemblage of beasts, or birds, of prey: (M, K:) on the authority of Kr. (M.) = And The sound of the echo: (K:) mentioned by Az; but written by him with fet-ḥ [i. e. ↑ صُوَّةٌ]. (TA.) = أَحْدَثَ صُوَاهُ, expl. in the K as meaning He took it in its fresh state (بِطَرَائِقِهِ) [in the CK erroneously بِأَطْرَافِهِ], is a mistranscription; correctly, بِصُوَارِهِ, with fet-ḥ to the ص, and with ,, as written by Az. (TA. [صُوَارٌ and صَوَارَةٌ, both omitted in the K, are expl. in their proper place in the TA as syn. with جِدَّةٌ and غَضَاضَةٌ.])

صوب

1. صَابَ, (S, M, A,) [aor. يَصُوبُ,] inf. n. صَوْبٌ (S, M, A, K) and صَيَبَانٌ, (Har p. 240,) said of rain, (S, M, A,*) It poured forth; (M, A, K;) as also ↑ انصاب: (M, K:) or it descended; and ↑ تصوّب signifies the like. (S.) A poet says,

• فَسُقِّيَ دِيَارَكِ غَيْرَ مُفْسِدِهَا •
• صَوْبُ الرَّبِيعِ وَدِيمَةٌ تَهْمِي •

which may mean, [And may] the descending of the rain called the ربيع [and continuous rain, or continuous and still rain, pouring forth, water thy districts, not injuring them]: or it may mean, [may] the rain of the season called the ربيع &c.]: so says IHsh. (MF, TA.) And one says of a calamity (شِدَّة), on the occasion of its befalling, صَابَتْ بِقَرٍّ, meaning It became [or fell] in its قَرّ [or settled or fixed place, or in the place where it should remain]. (S, TA. [See also art. قر.]) — And صاب, aor. as above, (M, TA,) inf. n. صَوْبٌ, (K, TA,) It, or he, came from a high place; (K, TA:) descended from above; (M, TA:) as also ↑ تصوّب: (K, TA:) and (TA) it, or he, descended; went down, downwards, down a declivity, or from a higher to a lower place or position; or it

sloped down; syn. اِنْحَدَرَ; and so ↑ تصوّب. (M, TA. [See also 4, first sentence; and see 2, last sentence.]) — [Hence, app.,] صَابُوا بِهِمْ *They fell upon them, or assaulted them:* and agreeably with this meaning is expl. the saying of the Hudhalee,

* صَابُوا بِسِتَّةِ أَبْيَاتٍ وَأَرْبَعَةٍ *
* حَتَّى كَأَنَّ عَلَيْهِمْ جَابِيًا لَبَدَا *

meaning [*They fell upon, or assaulted, six tents, or dwellings, and four; so that it was as though there were upon them*] *numerous locusts.* (TA.) — صَوْبٌ [app. meaning صَوْبُ مَطَرٍ] signifies also The sky's *bringing rain.* (A, K.) — And The *pouring forth* (A, K, TA) of water (&c.). (TA.) One says, صَابَ المَآءَ *He poured forth the water;* as also ↑ صَوَّبَ. (M, TA.) — صاب as syn. with أَصَابَ: see the latter in eight places.

2: see above, last sentence but one. — [Hence, app.,] صَوَّبْتُ الفَرَسَ ↑ *I sent forth, or started, or let go, the horse in running.* (Ṣ, TA.) — And تَصْوِيب is the *contr. of* تَصْعِيد [generally in a trans. sense (though also in an intrans. sense as will be seen below); i. e. it signifies The *making to descend*]. (M, TA.) One says, صَوَّبَ رَأْسَهُ *He lowered, or depressed, his head.* (Ṣ, A, Mgh, Mṣb, K.) And صَوَّبَ اللّٰهُ رَأْسَهُ ↑ [*May God degrade him;* lit.] *may God lower, or depress, his head.* (TA.) It is said in a trad., مَنْ قَطَعَ سِدْرَةً صَوَّبَ اللّٰهُ رَأْسَهُ فِى النَّارِ, which, accord. to Aboo-Dáwood Es-Sijistánee, is abridged, and means, *Whoso cuts down, or lops, a* سدرة [which is a species of lote-tree], in a desert, by the shade whereof the traveller shelters himself, without just cause, *God will, or may God, lower his head* [*in the fire* of Hell]. (L, TA.) And one says, صَوَّبَ يَدَهُ *He lowered, or depressed, his hand, or arm.* (L, TA.) And صَوَّبَ الإِنَآءَ *He inclined the vessel* (Mgh, Mṣb) *downwards, in order that what was in it might run* [*out*]: (Mgh:) or *he lowered, or depressed, the vessel;* and in like manner, رَأْسَ القَصْعَةِ [*the head of the piece of wood*]. (T, TA.) — And صَوَّبَ إِلَيْهِ بَصَرَهُ [*He directed his sight towards him*]. (Mṣb in art. لبص. [From الصَّوَابُ.])

صَعَّدَ فِى الشَّجَرِ وَصَوَّبَهُ: see art. صعد. — And صَوَّبْتُ قَوْلَهُ ↑ *I said that his saying was* صَوَاب [i. e. *right;* or *I pronounced his saying to be right*]. (Mṣb.) And صَوَّبَ رَأْيَهُ ↕ [*He pronounced his opinion to be right*]. (A.) And صَوَّبَهُ ↑ *He said to him* أَصَبْتَ [*Thou hast hit the right thing;* or *said, or done, right*]. (Ṣ, K.) You say, إِنْ أَخْطَأْتُ فَخَطِّئْنِى وَإِنْ أَصَبْتُ فَصَوِّبْنِى ↕ [*If I do, say, wrong, tell me that I have done so; and if I do, say, right, tell me that I have done so*]. (A, TA.) — تَصْوِيب is also the *contr. of* تَصْعِيد in an intrans. sense as well as in the trans. sense mentioned above: one says, طَالَ فِى التَّصْوِيبِ وَالتَّصْعِيدِ الأَرْضِ [*Long have continued my descending, or going down, and my ascending, or going up, in the land*]. (A in art. صعد.)

4. أَصَابَ, (M, TA,) inf. n. إِصَابَةٌ, (M, K, TA,) *He descended, or went down, into a lower land, or country; contr. of* أَصْعَدَ. (M, K,* TA. [See also 1 as syn. with 5; and see 2, last sentence.]) — أَصَابَ القَرْطَاسَ, [inf. n. as above,] said of an arrow, [*It hit, or struck, the butt, or target; or went right thereto*;] (Ṣ, TA;) and ↑ صَابَهُ, (Ṣ, TA,) or أَصَابَ صَابَ, (M,) aor. يُصِيبُهُ, (Ṣ, M,) inf. n. صَوْبٌ, (Ṣ, TA,) likewise said of an arrow, (Ṣ, M, TA,) signifies the same; (Ṣ, TA;) or صاب said of an arrow is intrans. (M.) And أصاب alone, [as though used elliptically,] (Mṣb, TA,) inf. n. as above; (Mṣb, K;) and ↑ صاب, aor. يَصُوبُ, (Ṣ, Mṣb,) inf. n. صَيْبُوبَةٌ, (Ṣ,) or صَوْبٌ; (Mṣb, K;) and ↑ صاب, aor. يَصِيبُ, inf. n. صَوْبٌ; (Mṣb;) likewise said of an arrow, (Ṣ, Mṣb,) *It went right; did not deviate from the right course:* (Ṣ, K,* TA:) or *it reached* [or *hit*] *the object of aim.* (Mṣb.) And صاب, ↑ نَحْوَ الرَّمِيَّةِ, (M, A, TA,) aor. يَصُوبُ, (A, TA,) inf. n. صَوْبٌ and صَيْبُوبَةٌ, (M, TA,) said of an arrow, (M, A, TA,) *It went right towards the thing, or animal, shot at;* (M, TA;) as also أصاب. (TA.) — Also أصاب, فِى القِرْطَاسِ, (Ṣ, TA,) and صاب, فِى القِرْطَاسِ, (TA,) [said of a man, as is indicated by the context in the Ṣ and TA, *He hit the butt, or target;*] *he did not miss the butt, or target.* (TA.) And أصاب alone is said of an archer or the like [as meaning *He hit the object of his aim*]: (Mṣb:) one says, رَمَى فَأَصَابَ [*He shot, or cast, and hit the object of his aim*]. (A.) — [Hence, likening an event, &c., to an arrow,] one says also, أَصَابَهُ أَمْرٌ, inf. n. as above, ↑ [*An event smote him, or befell him;*] and ↑ صَابَهُ, aor. يَصُوبُهُ, inf. n. صَوْبٌ, signifies the same. (Mṣb.) And أَصَابَتْهُ مُصِيبَةٌ [*An affliction, or a calamity, &c., smote him, or befell him*]. (Ṣ.) And أَصَابَهُ الشَّىْءُ ↕ ↑ *The thing reached him* [*so as to take effect upon him*]: (Mgh,* Mṣb:) whence the saying, أَصَابَهُ مِنْ قَوْلِ النَّاسِ مَا أَصَابَهُ ↑ [*There reached him &c., of the sayings of the people, what reached him* &c.]. (Mṣb.) [Thus tropically used, أصاب may generally be rendered *It hit, struck, smote, wounded, hurt, affected, assailed, or befell, him.* One says, أصابه مَرَضٌ, and وَجَعٌ, and أصابته رِيحٌ &c., ↑ *A disease,* and *pain,* and *wind,* &c., *smote, affected, or assailed, him.*] And صَابَهُ ↑ المَطَرُ (Ṣ, Mṣb,) aor. يَصُوبُهُ, inf. n. صَوْبٌ, (Mṣb,) ↑ [*The rain fell, or lighted, upon him, or it; wetted him, or it;*] *he, or it, was rained upon.* (Ṣ.) And صَابَتِ ↑ السَّمَآءُ الأَرْضَ i. e. ↑ [*The sky, or clouds, or rain,*] *watered the earth, or land, copiously:* (Lth, M, TA:) or it means صَوْبٌ [*it smote it with rain; or sent rain upon it*]. (M, L, TA.) In the following verse, cited by IAạr,

* فَكَيْفَ قُرَيْشِى العَادِيَاتُ تَجَلَّدِى *
* وَصَبْرِى إِذَا مَا النَّفْسُ صِيبَ ↑ حَمِيمُهَا *

he explains صِيبَ as being like قُصِدَ, and says that it may be of the dial. of him who says صَابَ السَّهْمُ; but [ISd remarks,] I know not how this is, for صَابَ الرَّمْيُ is not trans.; [though, as shown above, he has mentioned it as being trans.;] and in my opinion, [he says,] صِيبَ here is from the phrase صَابَتِ السَّمَآءُ الأَرْضَ [expl. above; the meaning of the verse being, *But how should the censuring women hope for my constraining myself to behave with hardiness, and for my being patient, when the beloved of the soul has been smitten* by death, or by the decree of death; for ISd adds,] كَأَنَّ المَنِيَّةَ صَابَتِ الحَمِيمَ فَأَصَابَتْهُ. (M, TA.*) — أصاب is also used in many phrases in which its agent is likened to an archer.] One says, أصاب الصَّوَابَ ↕ [*He hit the right thing or point, or the object, or aim, of his words or of his actions*]: (A:) and أصاب السَّدَادَ [which means the same]. (Ṣ in art. سدد.) And أصاب alone [means thus likewise; or] ↑ *he said, or did, that which was right.* (M, K.*) And أصاب فِى قَوْلِهِ وَفِعْلِهِ ↑ *He hit the right thing in his saying and his deed;* (Mṣb;) and so فِى رَأْيِهِ *in his opinion; contr. of* أَخْطَأَ. (A.) And أصاب ↑ *He attained, or obtained, the thing that he sought, or wanted:* whence the saying, أَصَابَ مِنْ زَوْجَتِهِ [and so app. أَصَابَهَا (see سَفَدَ)] ↑ *He obtained his desired enjoyment of his wife:* (Mṣb:) أصاب مِنِّى occurs in a trad., [as a euphemism,] said by the wife of Handhaleh, meaning ↑ *He compressed me:* (Mgh:) and it is said in a trad., كَانَ يُصِيبُ مِنْ رَأْسِ بَعْضِ نِسَائِهِ, وَهُوَ صَائِمٌ, meaning ↑ *He used to kiss* [*the head of some one or more of his wives when he was fasting*]. (TA: and the like is said in the Mgh.) And أصاب مِنَ المَالِ وغيرَه ↑ *He took, or took with his hand, of the property and other things.* (TA.) And أصاب الشَّىْءَ ↕ ↑ [*He hit upon, or lighted on, the thing;*] *he found the thing.* (Ṣ, M, K,* TA.) And اصابهُ [↑ *He found it, met with it, or experienced it;* namely, a good or an evil event. And ↑ *He found it out, or discovered it;* namely, an enigma (see 8 in art. حجو) or the like. And] ↑ *He found it to be right:* and ↑ *he saw it, considered it, or held it, to be right.* (TA. [See also 10.]) And ↑ *He aimed at it;* (Aṣ, TA;) ↕ *he desired, wished, willed, intended, or meant, it.* (Aṣ, M, A, Mṣb, TA.) One says, أَصَابَ لَأْمَ الصَّوَابِ ↑ *Such a one aimed at, and desired,* [to say] *that which was right,* (Aṣ, Mṣb,* TA,) *and failed of giving rightly the reply.* (Aṣ, TA.) And أَيُّ نَصِيبَانِ ↑ [*Whither do ye two desire to go?*] a saying of Ru-beh. (TA.) تَجْرِى بِأَمْرِهِ رُخَآءً حَيْثُ أَصَابَ, in the Ḳur [xxxviii. 35, referring to the wind], has been expl. as meaning ↑ [*Running by his command softly, or gently,*] *whithersoever He desireth.* (M,* TA.) And أصاب, said in a trad., in reply to a question respecting the interpretation of a text, means ↑ *God desireth, or meaneth,* [thereby,] *what He desireth, or meaneth.* (TA.) And أَصَابَ اللّٰهُ بِكَ خَيْرًا means ↕ [i. e. *May God intend thee good*]. (A.) And أصاب alone ↑ *He desired, or intended, or meant, that which was right.* (M, K.*) One says also, اصابهُ بِخَيْرٍ ↑ [meaning *He did good to him*]. (El-Mukrrí, TA in art. لطف.) [But] اصابهُ بِكَذَا, (M,) inf. n. إِصَابَةٌ, (K,) with which are syn. ↑ مُصَابٌ [in

accordance with a usage generally allowable] (Ṣ, TA) and ↑ مُصَابَةٌ (K, TA,) ↑ [generally] means *He afflicted him with*, or *by*, *such a thing*; or *gave pain to him thereby*. (M, K:* in the latter, only the inf. n. of the verb in this sense; and so in other senses.) [Thus one says, اصابهُ بِشَرٍّ *He afflicted him with evil*; or *did evil to him*: ↑ *He afflicted him with evil*; or *did evil to him*: and اصابهُ بِمَكْرُوهٍ ↑ *He afflicted him with*, or *did to him*, *an abominable*, *or an evil*, *thing or action*: and اصابهُ بِقَوْلٍ قَبِيحٍ ↑ *He afflicted him with*, or *said to him*, *a foul saying*: and اصابهُ بِدَمٍ ↑ *He punished him by blood-revenge*: and اصابهُ بِمَرَضٍ ↑ *He*, (i. e. God,) *or it*, (a thing,) *affected him with disease*; or *rendered him diseased*: and in many similar cases, the phrase may be well rendered with a verb derived from the noun; like phrases in which "affecit" (a Latin equivalent of اصاب) occurs; as in "honore affecit," meaning "honoravit."] El-Hárith Ibn-Khuld El-Makhzoomee says,

• أَظُنُّهُمُ إِنْ مُصَابُهُمُ ↑ رَجُلًا • أَهَمَّ وَأَمْدَى السَّلَامَ تَحِيَّةً ظُلْمُ •

↑ [*O Dhuleymeh, verily your afflicting a man who has given the salutation of peace, greeting, is tyranny*]: IB says that this verse is not of El-'Arjee, as El-Hareeree imagined it to be: the correct reading is أَظُلَيْمُ, as above: ظُلَيْمٌ is an apocopated form of ظُلَيْمَةٌ; which is the dim. of ظَلُومٌ: some read أَظْلُومٌ: and some, أَسْلُومٌ: [the verse is cited accord. to this last reading in the Ṣ:] رَجُلًا is governed in the accus. case by مُصَاب [as an inf. n.]: and ظُلْمٌ is the enunciative of إِنَّ. (L, TA.) أَصَابَهُمُ الدَّهْرُ بِنُقُوصٍ وَأَمْوَالِهِمْ ↑ means *Time*, or *fate*, *afflicted them by destruction*, or *extirpation*, *among themselves and their cattle*, or *possessions*. (M.) [In the K, الإِصَابَةُ is expl. as signifying الإِجْتِيَاحُ: but the right reading is evidently الإِجْتِيَاحُ, as Ibr D has remarked in the margin of my copy of the TA; so that اصاب signifies ↑ *He destroyed*, or *extirpated*; agreeably with an explanation in the sentence next preceding above, from the M.] مَنْ يُرِدِ اللّٰهُ بِهِ خَيْرًا يُصِبْ مِنْهُ ↑ occurring in a trad., means *Him whom God intendeth good He trieth with afflictions*, that He may recompense him for them. (TA.) And one says, مَا كُنْتُ مُصَابًا وَلَقَدْ أُصِبْتُ ↑ [app. meaning *I was not affected with weakness of intellect*, or *madness*, *and I have become affected therewith*: see مُصَاب, below]. (IAạr, TA.)

5. تصوّب [quasi-pass. of 2]: see 1, in three places. — Also *It was*, or *became*, *lowered*, or *depressed*; syn. تَسَفَّلَ. (A.)

[6. تصاوب, accord. to Freytag, signifies *He*, or *it*, *was well directed*: but for this he names no authority.]

7: see 1, first sentence.

10. اِسْتَصْوَبَهُ and اِسْتَصَابَهُ signify the same, (Ṣ, M, A, Mṣb, K,) ↑ *He saw it*, *considered it*, or *held it*, *to be right*; (M, Mṣb, TA;) namely, his deed, (Ṣ, Mṣb,) or his opinion, (M, TA,) or his saying: (A:) Th says, اِسْتَصَبْتُهُ is the regular form; but the Arabs say, اِسْتَصْوَبْتُ رَأْيَكَ. (M, TA. [See also 4, latter half.])

صَابٌ *A certain species of tree*, *from which*, *when it is pressed*, *there issues what resembles milk*, *a drop of which sometimes spirts into the eye*, *producing an effect like that of a flame of fire*, *and in some instances weakening the sight*: (M, TA:) *or a certain kind of bitter tree*; (Aṣ, T, M, K, TA;) one of which is termed ↑ صَابَةٌ: (M, K:* [in the latter it is said that صَابٌ is the pl. of صَابَةٌ; but properly speaking, the former is a coll. gen. n., and the latter is its n. un.:]) or the *expressed juice of a kind of bitter tree*: (Ṣ:) but accord. to the K, this is a mistake, though it is the saying of leading lexicologists: (TA:) or, as some say, the *expressed juice of the* صَبِر [or *aloes*]. (M.)

صَوْبٌ an inf. n. used as a subst. (Mṣb) meaning *Rain*; (Lth, Mṣb;) and so ↑ صَيْبٌ, which is originally [صَوْبٌ, i. e.] of the measure فَعْلٌ from الصَّوْبُ: (Bḍ in ii. 18:) or صَيِّبٌ is an epithet applied to clouds (غُمَيْر, Sh, O, or سَحَاب, Ṣ, Mṣb) meaning *having rain*, (O,) *i. q.* ذُو صَوْبٍ: (Ṣ, Mṣb:) or صَوْبٌ and ↑ صَيْبٌ and ↑ صَيِّبٌ [the last of which is written in the CK صَوْبٌ] all signify the same, (M, K,) as epithets applied to rain, meaning *pouring forth*: (M:) or ↑ صَوَّابٌ, which is originally of the measure فَيْعُولٌ, [being altered from صَيْوُوبٌ,] means rain *pouring forth much*, or *abundantly*: (IDrd, O:) ↑ صَابِّيٌّ also, is applied as an epithet to rain, like صَوْبٌ and صَيِّبٌ; and] in the phrase صِبْيَانُ المَطَرِ, accord. to Abu-l-'Alà, صِبْيَانٌ is pl. of صَابٌّ; or it may be an inf. n., like رِجْحَانٌ: and if one say ↑ صِبْيَانٌ, with fet-ḥ, the meaning is, *what has poured forth* of rain, notwithstanding the ى in it, for similar to this are رَيْحَانٌ from الرَّوْح and عِيْدَانٌ (meaning "tall" palm-trees) from العُوْد. (Ḥam p. 790.) — Also *Course*, or *tendency*; syn. قَصْدٌ: so in the saying, to one who is traversing a desert in uncertainty and has declined from the right way, أَقِمْ صَوْبَكَ [*Rectify thy course*]: and in the phrase فُلَانٌ مُسْتَقِيمُ الصَّوْبِ [*Such a one is pursuing the right course*], said of a person when he is not declining from his way to the right or left. (TA. [See also another ex. voce أَوْبٌ.]) — And *A place*, or *point*, *of tendency or direction or bearing*, syn. جِهَةٌ. (Mṣb, TA,) of a thing; (Mṣb;) and نَاحِيَةٌ [which means the same; and also *a side*; or *a lateral*, or *an adjacent*, *part or tract of* a thing; and in this sense صَوْبٌ is used in the present day]; and جَانِبٌ [which generally has the latter of these meanings]. (TA.) — See also صَوَابٌ, in three places.

صَابَةٌ: see مُصِيبَةٌ. — Also *Weakness*, or *feebleness*, in the intellect; (M, A, K;) or *a touch of insanity* therein; (A;) or *somewhat of insanity*, or *of madness produced by diabolical possession*. (Ṣ.) — See also صَابٌ.

صُوبَةٌ *A collection*, (جَمَاعَةٌ, M, or مُجْتَمَعٌ, K,) or *a collection*, or *heap*, *not measured nor weighed*, (صُبْرَةٌ, A) of wheat: (M, A, K:) *a heap* of wheat, and of dates, and of other things: (M:) *a quantity collected together* of dust or earth: (TA:) or *anything collected together*: (Kr, M, K:) *a place in which dates are collected and dried* is thus called by the people of El-Feláj. (ISk, Ṣ.) One says, دَعَلْتُ عَلَى فُلَانٍ فَإِذَا الدَّنَانِيرُ صُوبَةٌ بَيْنَ يَدَيْهِ i. e. [*I went in to such a one, and lo, the deenárs were*] *a heap poured out without measure before him*: (Ṣ, M,* A:*) or, as some relate the saying, الدِّينَارُ, which is thus used as a gen. n. (M.)

صَوْبَانُ: see صَيْبَانُ.

صَوَابٌ ↑ *A thing that is right*, of what is said and of what is done; [like سَدَادٌ;] (Mṣb;) *contr.* خَطَأٌ; (Ṣ, M, Mṣb, K;) as also ↑ صَوْبٌ. (Ṣ, Mṣb, K.) One says, دَعْنِي وَعَنَّى خَطِئِي وَصَوَابِي ↑ i. e. صَوَابِي [meaning ↑ *Leave thou me*, *and on me be* the consequence of *my wrong saying or deed*, *and my right*]. (Ṣ.) [And hence the phrase, frequent in some of the lexicons &c., الصَّوَابُ كَذَا meaning ↑ *The right*, or *correct*, *word or wording* or *reading is thus*: and صَوَابُهُ كَذَا ↑ *The right*, or *correct*, *writing or wording or reading of it is thus*.] — And one says also ↑ قَوْلٌ صَوْبٌ and صَوَابٌ [meaning ↑ *A right*, or *correct*, *saying*: thus using each as an epithet]. (M.)

صَوِيبٌ: see صَابِّبٌ, in two places.

صَوُوبٌ: see صَابِّبٌ; and see also art. صيب.

صَائِبٌ: see صَوْبٌ. — Also, (Ṣ, M, A, K,) and ↑ مُصِيبٌ (A) and ↑ صَوُوبٌ and ↑ صَوِيبٌ, (M, K,) An arrow *going right*, or *hitting the mark*: (Ṣ, M, A,* Mṣb,* TA:) ↑ the last of these is the only epithet, known to IJ, of the measure فَعِيلٌ having the ف and ل sound and having ع for its ع, except طَوِيلٌ and قَوِيمٌ; for عَوِيصٌ is [held by him to be only] used as a subst.: صَائِبٌ is pl. of صَابِّبٌ, like صَاحِبٌ and قَائِمٌ pls. of صَابٌّ and قَالِمٌ; either from صَابَ السَّهْمُ يَصُوبُ or from صَابَ السَّهْمُ فِي الرَّمْيِ having يَصِيبُ for its aor. (M.) [See also صَوُوبٌ in art. صوب.] One says, إِنَّهُ لَسَهْمٌ صَائِبٌ *Verily it is an arrow that goes right*. (TA.) مَعَ الخَوَاطِئِ سَهْمٌ صَائِبٌ is a prov. [expl. in art. خطأ.] (Ṣ.) — [Hence,] one says also صَائِبٌ رَأْيٌ and ↑ مُصِيبٌ ↑ [*A right opinion*]: (A, TA:) [Mr says,] ↑ رَأْيٌ صَوْبٌ meaning صَائِبٌ I have not found. (Mgh.)

صَيْبٌ: see صَوْبٌ, in two places: and صَائِبٌ.

صَيَّابٌ: see صَوَّابٌ, in two places; and see art. صيب.

صَيُّوبٌ: see صَوُوبٌ, in two places.

صَوَّابَةٌ The *choice*, or *best*, *class* of a people;

(Fr, Ṣ, M, Ḳ;) as also ↑ صُيَّابَةٌ (Fr, Ṣ, Ḳ) and ↑ صُيَّابٌ. (Ḳ.) And ↑ قَوْمٌ صُيَّابٌ *A choice, or an excellent, people.* (Ṣ.) And ↑ صُيَّابَةٌ signifies The *choice, or best,* of anything. (Ṣ.) [See also art. صيب.] — Also, صُوَابَةٌ, The *collective body* of a people; (M;) and so ↑ صُيَّابَةٌ. (Kr, M in art. صيب.)

صُيَّابَةٌ: see the next preceding paragraph, in three places; and see art. صيب.

أَصْوَبُ [*More*, and *most*, *affected with weakness in the intellect*, or *insanity*, or *madness*: see صَابَةٌ]. When a man says to another أَنْتَ مُصَابٌ [meaning *Thou art affected with weakness in the intellect*, &c.], the latter replies أَنْتَ أَصْوَبُ مِنِّي [*Thou art more affected with weakness in the intellect*, &c., *than I*]. (IAạr, M, TA. [Thus these phrases are used in the present day.])

مَصَابٌ [*A place of pouring forth*: pl. مَصَاوِبُ]. One says, هُوَ مَصَابُ الوَدْقِ [*It is the place of the pouring of rain* in the clouds]: and جُعْتُ مَصَاوِبَ المَطَرِ [*I watched, or watched for, the places of the pouring of rain* in the clouds]: and سَقَاهُمُ مَصَاوِبُ السَّمَآءِ [*The places of the pouring of the rain watered them; or may the places* &c. *water them*]. (A.)

مُصَابٌ pass. part. n. of 4 [meaning *Hit, struck, smitten, wounded, hurt, affected, assailed, afflicted*, &c.]. (Ṣ, Mṣb, TA.) — *Affected with weakness, or feebleness, in the intellect*; (TA;) or *with somewhat of insanity, or madness produced by diabolical possession*: (Ṣ, TA:) or *mad, or possessed*. (TA.) [See صَابَةٌ; and see also 4, last sentence; and أَصْوَبُ.] — Also *Syn. with* إِصَابَةٌ: (Ṣ, TA:) see 4, latter half, in two places. — And *Syn. with* مُصِيبَةٌ, q. v. (A, Mṣb.) — Also The *sugar-cane*. (L, TA, and so in a copy of the Ṣ.)

مُصُوبٌ pass. part. n. of صَابَ [q. v.]. (Mṣb.)

مِصْوَبٌ *A ladle*. (IAạr, Ḳ.)

مُصِيبٌ: see صَابِبٌ, in two places.

مُصَابَةٌ *Syn. with* إِصَابَةٌ: (Ḳ, TA:) see 4, latter half. — See also مُصِيبَةٌ. — تَرَكْتُ النَّاسَ عَلَى مُصَابَاتِهِمْ is a saying mentioned by Ibn-Buzurj, as meaning [*I left the people* disposed, or placed,] *according to their classes, or ranks*. (TA.)

مَصُوبَةٌ: see the next paragraph.

مُصِيبَةٌ, (Ṣ, M, A, Mṣb, Ḳ,) said by Aḥmad Ibn-Yaḥyà to be originally مَصْوَبَةٌ, (TA,) and ↑ مَصْوَبَةٌ (Ṣ, M, Ḳ) and ↑ مُصَابَةٌ (M, Ḳ) and ↑ مُصَابٌ (A, Mṣb) and ↑ صَابَةٌ, (M, Ḳ,) signify the same, (Ṣ, M, A, Mṣb, Ḳ,) *An affliction, a calamity, a misfortune, a disaster, or an evil accident*: (M, Mṣb, TA:) it is said in the Towsheh that the primary signification of مُصِيبَةٌ is *a shot with an arrow*: (TA:) the pl. is مَصَائِبُ. (Ṣ, M, A, Mṣb,) the form commonly obtaining, (Mṣb,) but irregular, (M,) the Arabs agreeing in pronouncing it with ء, as though they likened the radical letter to the augmentative, (Ṣ,) or they imagined what is of the measure مُفْعِلَةٌ to be of the measure فَعِيلَةٌ without a radical ى or و, (M,) and it is thought by Aṯ to be of the speech of the people of the cities, (Mṣb,) and مَصَاوِبُ, (M,) which is the original form, (Ṣ,) or is said to be so, (Mṣb,) and is said by Zj to be the form preferred by the grammarians, (TA,) and مَصِيبَاتٌ. (Aṣ, A, Mṣb.)

قَطٌّ مَصُوبٌ *A nibbing in which the exterior of the writing-reed is made to extend beyond the pith*: opposed to قَائِرٌ. (TA in art. حرف.)

صوح

صَوْحٌ and صَوَحٌ, (Ḳ,) the latter the only word of its measure except يَوْسَنٌ (AḤei, TA) and طَوْسٌ, (TA,) *A thing with which bread is made*; (Ḳ;) *a wooden implement with which the makers of bread expand the cake of bread*; (AḤei, TA;) the مِصْوَحُ *of the maker of bread, with which the dough, or bread, is expanded*: (TA in art. لط:) an arabicized word, (Ḳ, TA,) from the Pers. جُوبَهْ [or جُوبَه]. (TA.) [See what is said in art. صرح respecting words in which both ص and ح occur.]

صوت

1. صَاتَ, aor. يَصُوتُ (Ṣ, M, O, Ḳ) and يَصَاتُ, (M, O, Ḳ,) inf. n. صَوْتٌ, (Ṣ, M,) said of a thing (Ṣ, O) [and of a man and of any animal]; and ↑ صوّت, (Ṣ, M, O, Ḳ,) inf. n. تَصْوِيتٌ, said of a man (Ṣ) [and of any animal &c.]; and ↑ اصات; (M, Ḳ;) *It sounded*; *it, or he, made, produced, emitted, sent forth, or uttered, a sound, noise, voice, or cry*: (PṢ and KL in explanation of the first, and MA and KL in explanation of the second;) *he raised his voice, voiced, called or called out, cried or cried out, shouted, clamoured, exclaimed, or vociferated*: (M, Ḳ:) صَوْتٌ signifies also the *making lamentation*: (KL:) and *called, hailed, or summoned, him*; *called out, cried out, or shouted, to him*. (M,* TA.) It is said in a trad., كَانُوا يُكْرَهُونَ الصَّوْتَ عِنْدَ القِتَالِ [*They used to dislike bluttering on the occasion of combat, or fight*]: meaning one's calling to another, or doing a deed to be mentioned in after times, and shouting, and making oneself known in a boasting and self-conceited manner. (TA.) [See also صَوْتٌ below.]

2: see above, in two places: — and see also 4, likewise in two places.

4: see 1. — اصات signifies also *He became possessed of* صِيت [or *fame*, &c.; i. e. *he became famous*]. (O.) — [It is also trans.; as in the phrase] اصات القَوْسَ *He made the bow to sound* [or *twang*]: (M, TA:) [and so is ↑ صوّت; as in the phrase] صوّت العُلْقَ [*He caused the* kind of resin called عُلْق *to make a sound, or sounds*]. (Ḳ voce أُلَقْلَقُ.) — [And it is trans. by means of ب; as in the phrase] اصات بِالرَّجُلِ [and in like manner ↑ صوّت (see جَرَّسَ)] *He rendered the man notorious by a thing that he did not desire*. (Ibn-Buzurj, TA.)

7. انصات بِهِ الزَّمَانُ [*The age resounded with the mention of him*; meaning] *he became famous*, or *celebrated*. (Ḳ.) — And انصات *He answered, and came*, (Ṣ, O, Ḳ,) being called: of the measure اِنْفَعَلَ from صَوْتٌ. (Ṣ, O.) — And *He became straight in stature after having been bent*; (Ṣ, O, Ḳ;) as though his youthful vigour returned to him; (Ṣ, O;) [in one of my copies of the former of which, and in the TA, اِقْبَلَ شَبَابُهُ is put for أَقْبَلَ شَبَابُهُ; or the right explanation is, as though he conformed with a prayer that his youthful vigour might be restored to him; for] it is said, by a poet, of Naṣr Ibn-Duhmán, after he had lived a hundred and ninety years, (Ṣ, O,) when, in answer to a prayer of his people, his youthful vigour returned to him and his hair became again black. (O.) — Also *He went away hiding himself*. (Ḳ.)

صَاتَ: see صِيتٌ: — and see also صَوْتٌ, in two places.

صَوْتٌ [an inf. n. (see 1): and also a simple subst., signifying] *A sound*, (M, MA, TA, PṢ,) *a noise, a voice, a cry, a shout, an exclamation*, or *a vociferation*; (MA, PṢ;) of a human being and of other things: (ISk, TA:) conventionally, the *sound of speech*: (Mṣb:) [also *a tone*, considered with regard to the degree of elevation or depression of the voice:] and *any sort of singing*: (M, TA:) [and *an air*, or *a song*:] and it is used to signify *a clamour*, or *confused noise*, or *mixture of sounds*, (Ṣ,) and *a cry for aid* or *succour*: (Ṣ, M:) the pl. is صُوَاتٌ: (M, Mṣb, TA:) it is masc.: (Ṣ,* M, Mṣb, TA:) in the following verse, (Ṣ, M, Mṣb,) of Ruweyḥid Ibn-Ketheer (Ṣ, M) Eṭ-Ṭá-ee, (Ṣ,)

* يَا أَيُّهَا الرَّاكِبُ المُزْجِي مَطِيَّتَهُ *

* سَائِلْ بَنِي أَسَدٍ مَا هَذِهِ الصَّوْتُ *

[*O thou, the rider urging on his beast, ask the sons of Asad what is this clamour?*], (Ṣ, M, Mṣb,) the poet has made الصوت fem. because meaning thereby الصَّوْمَعَة and الجَلَبَة and الاِسْتِغَاثَة, (Ṣ,) or he has made it fem. as meaning الصَّيْحَة, (M, Mṣb,) or الاِسْتِغَاثَة: (M:) the like is often done by the Arabs, when two words, masc. and fem., are syn.: thus they say, أَقْبَلَتِ العَشَآءُ, meaning العَشِيُّ; and هٰذَا العَشِيُّ, meaning العَشَآءُ: (Mṣb:) but the making a masc. n. fem. for this reason is bad; though the reverse is held to be allowable. (M.) The Arabs say, أَسْمَعُ صَوْتًا وَلَا أَرَى فَوْتًا, meaning *I hear a sound, or voice, but I see not a deed*. (TA.) بِصَوْتِكَ in the Kur xvii. 66 is said to mean *With the sounds of [thy] singing, and musical pipes*. (M, TA.) — اِسْمٌ صَوْتٌ is a term applied to *A noun significant of a sound*: nouns of this kind being of two classes; namely, *nouns applied to the purpose of addressing irrational beings, or what are virtually in the predicament of irrational beings, as young infants*; and *onomatopoeias, or nouns imitative of sounds*: the former class consists of two descriptions of words; namely, *ejaculations used for the purpose of chiding*, as هَلْ (to horses) and عَدَسْ (to mules) and كِخْ (to a young infant);

and *ejaculations used for the purpose of calling*, as جِحْ (to camels) and تُكْ (to an ass): of the other class are غَاقِ (imitative of the cry of the crow) and طَقْ (imitative of the sound produced by the falling of stones) and قَبْ (imitative of the sound rendered by the fall of a sword) &c.: nouns significant of sounds are generally indecl., because they resemble certain particles in neither governing nor being governed; but some of them are occasionally decl. [like other nouns]. (El-Ashmoonee's Expos. of the Alfeeyeh of Ibn-Málik, section اسماء الافعال والاصوات.) — See also the next paragraph, in four places.

صِيتٌ (S, M, A, Mṣb, K) and ↑ صَوْتٌ (S, M, A, K) and ↑ صَاتٌ (M, K) and ↑ صِيتَةٌ (K) *Fame, report, repute, or reputation*, whether good or evil: (TA:) or *good fame, good report, good repute or reputation*, (S, M, Mṣb, K,) *that spreads* (S) *among the people*; (S, Mṣb;) so some say; (TA;) not evil: (S:) [they may often be well rendered *renown*:] صِيتٌ is originally صَوْتٌ; the و being changed into ى on account of the kesreh preceding it: it seems as though they made it to be of the measure فِعْلٌ to distinguish between the صَوْت that is heard and the fame &c. that is known: but sometimes they said, إِشْتَهَرَ صَوْتُهُ ↑ فِى النَّاسِ in the sense of صِيتُهُ [i. e. *His fame &c., or good fame &c., spread among the people*]: (S, TA:) and صِيتٌ لَهُ صَوْتٌ ↑ فِى النَّاسِ [*He has fame &c., or good fame &c., among the people*]: and ذَهَبَ صِيتُهُ فِيهِمْ [*His fame &c., or good fame &c., went among them*]. (A.) It is said in a trad., مَا مِنْ عَبْدٍ إِلَّا لَهُ صِيتٌ فِى السَّمَاءِ, meaning [*There is no servant of* God, i. e. *no man, but he has*] *a report by which he is known* [*in Heaven*]; and it may be in respect of good and evil. (TA.) And in another trad., فَصْلُ مَا بَيْنَ الْحَلَالِ وَالْحَرَامِ الصَّوْتُ ↑ وَالدُّفُّ [*The distinction between the lawful* (i. e. marriage) *and the unlawful* (i. e. fornication) *is the report* that is made in the case of the former, *and the tambourine* that is used in that case], meaning the publication of the marriage, and the going of the report thereof among the people. (TA.) ⟹ صِيتٌ also signifies *A blacksmith's hammer*. (K,* TA.) ⟹ And *An artificer, or a handicraftsman*; syn. صَانِعٌ: (K accord. to the TA:) or *a goldsmith*; syn. صَائِغٌ. (So in the CK and in my MS. copy of the K.)

صِيتَةٌ: see the next preceding paragraph.

صَائِتٌ [*Sounding; making, producing, emitting, sending forth, or uttering, a sound, noise, voice, or cry*; (see its verb, صات;)] *raising his voice, calling or calling out, crying or crying out, shouting, exclaiming, or vociferating*; (S, Mṣb, TA;) as also ↑ صَيِّتٌ; the two words being like مَائِتٌ and مَيِّتٌ; the latter originally صَيْوِتٌ. (TA. [But see the next paragraph: and see also مِصْوَاتٌ.])

صَيِّتٌ, applied to a man, (S, M, A, Mṣb, K,) and ↑ صَاتٌ, so applied, (S, M, K,) and the latter likewise applied to an ass, (S,) both signify the same, (K,) *Vehement, strong, or loud, of voice*: (S, M, Mṣb:) ↑ رَجُلٌ صَاتٌ is like رَجُلٌ مَالٌ "a man having much property," and رَجُلٌ نَالٌ "a man who gives much," and خَيِّرٌ صَافٌ ["a ram having much wool"], &c., all of these epithets being originally of the measure فَعِلٌ: (S:) or صَاتٌ may be of the measure فَاعِلٌ from which the medial radical has gone; or it may be [originally صَوِتٌ, of the measure فَعِلٌ. (M.) One says also صَوْتٌ صَيِّتٌ [*A vehement, strong, or loud, voice*]. (A.) See also صَائِتٌ.

صَوَّاتٌ: see مِصْوَاتٌ.

مُصَوِّتٌ: see the next paragraph, in two places.

مِصْوَاتٌ One *who raises his voice, calls or calls out, cries or cries out, shouts, clamours, exclaims, or vociferates*; *i. q.* ↑ مُصَوِّتٌ: (K, TA:) [or, as also ↑ صَوَّاتٌ, often occurring, *who does so much, or is in the habit of doing so*; each being of a measure denoting intensiveness of the signification.] — [Hence,] one says, مَا بِالدَّارِ مِصْوَاتٌ, meaning *There is not in the house any one* (K, TA) *that raises his voice, &c.*: in some copies of the K ↑ مُصَوِّتٌ, which has the same meaning. (TA.)

مُتَصَوِّتَاتٌ *Straight in stature.* (S.)

صوح

صَوْلَجَانٌ: see صولج, in art. صولج.

صوح

1. صَحَنْتُهُ, (S, K,) (third pers. صَاحَ, nor. يَصُوحُ,) inf. n. صَوْحٌ, (TK,) *I clave, split, or slit, it*; (S, K;) namely, a thing. (S.)

2. صوّحت البَقْل, said of the wind, (الرِّيح, S, A,) and of the heat, (الحَرّ, A,) and of the sun, (الشَّمْس, TA,) inf. n. تَصْوِيحٌ, (K,) *It dried up, or caused to dry up*, (S, A, K,) *the herbs, or leguminous plants*, (S, A,) *so that they became much split*; (A;) and so الخَشَب [*the wood*]; and the like of these: and صوّحت signifies the same. (TA.) And صوّح الشَّعَر, said of dryness, *It caused the hair to split much, and to fall off, and become scattered*. (L.) ⟹ See also 5, in four places. — It is said in a trad., نَهَى عَنْ بَيْعِ النَّخْلِ قَبْلَ أَنْ يُصَوِّحَ, meaning [*He forbade the selling of palm-trees*] *before that the good thereof become distinguishable from the bad*: related by some with ر [i. e. يُصَوِّرَ]: (TA:) but El-Khaṭṭábee says that the right word is يُصَوِّحَ, with و. (TA in art. صور.)

5. تصوّح البَقْل *The herbs, or leguminous plants, became dried up*; as also ↑ صَوِحَ: (IB, TA:) or *became completely dried up*; or *became blighted and dried up*; and ↑ صَوِحَ signifies the same: (L:) or *became dried up in the hot season, not by reason of a blight or the like*: (T, TA:) *or became dried up in the upper part*, (AA, S, K,) *yet retaining moisture*: (AA, S:) or *became dried up and split*; (Aṣ, TA;) and ↑ صَوِحَ signifies [the same, or] *became dried up and much split*: (A:) or (and so the verb تصوّح said of wood, and the like,) *became much split, spontaneously, and parts thereof became scattered*: and تصحّح signifies the same. (TA.) It is said in a trad. of 'Aïee, فَبَادِرُوا الْعِلْمَ قَبْلَ تَصْوِيحِ ↑ نَبْتِهِ †[*Therefore hasten ye to obtain knowledge before the drying-up of its plants* for want of mental vigour]. (TA.) — تصوّح also signifies *It became much split*; (S, K;) said of hair &c.; (S;) as also ↑ انصاح: (K: [but this latter is more correctly expl. below:]) [or] said of hair, *it fell off and became scattered*; as also تصحّح: (K:) or *it became much split*, (A, L,) *of itself*, (L,) [or *by reason of dryness*, (see 2,)] *and fell off and became scattered*. (L.)

7. انصاح *It clave, split, or slit*; or *became cloven, split, or slit*. (S, K.) See also 5. — *It* (a mountain) *became much cleft*, or *cracked, and dried, by reason of want of rain*. (TA, from a trad.) — *It* (a garment) *slit, or rent, of itself*. (AO, S.) — ‡ *It* (the moon, S, K, and the dawn, and lightning, TA) *showed its light*: (S, K, TA:) originally, *became cleft*. (TA.) [See also 7 in art. صحح.]

صَوْحٌ: see what next follows.

صَوْحٌ (S, A, K) and ↑ صَوْحَةٌ (IAar, K) The *wall* (حَائِط) of a valley: (S, K:) [app. meaning its *perpendicular side*; for] a valley has صَوْحَانِ, (S,) which means the *two sides* thereof, *resembling two walls*. (A.) — And *The lower part of a mountain*: (K:) or *the face of a mountain that stands up* (S, K) *appearing* (S) *as though it were a wall*. (S, K.) It is said in a trad., أَلْقُوهُ بَيْنَ الصَّوْحَيْنِ حَتَّى أَكْلَتُهُ السِّبَاعُ, meaning [*They cast him*] *between the two mountains* [*so that the beasts, or birds, of prey ate him*]. (S.)

صَاحَةٌ *A plain*, (A,) or *land*, (K,) *that produces nothing* (A, K) *ever*; (K;) i. e., *in which is no good*. (A.)

صَوْحَانُ, with ḍamm [to the ص], *Dry*. (K.) And نَخْلَةٌ صُوحَانَةٌ *A palm-tree of which the branches with their leaves upon them have become dried up, rigid, and contracted*. (K, TA.)

صَوْحَانُ *Gypsum*. (S, K.) — And † *The sweat of horses*: (S, K:) said to be likened to gypsum because of its whiteness. (T, L.) — And † *Milk mixed with water, the latter being the more in quantity*. (Aboo-Sa'eed, K.) — Also *An elevated piece*, (نَهْوَة, so in the L and CK, and in my MS. copy of the K,) or *such as is soft, or yielding*, (رَهْوَة, so in the TA as from the K,) *of land*. (L, K.) — And *The spadix* (طَلْع) *of the palm-tree*, (AHn, K,) *when it dries up, and falls in pieces and becomes scattered*. (AHn.)

صُوَاحَةٌ, like رُمَّانَةٌ, [but accord. to analogy it

should be without teshdeed, like سُقَاةٌ &c., and so it is written in the L as relating to wool,] *What has become much split*, of hair, and *what has fallen off and become scattered*, thereof, (Ḳ,) and so of wool. (L, TA.)

مُنْصَاحٌ *Flowing*, or *flowing copiously, running upon the surface of the ground*; (Ḳ, TA;) applied to rain-water. (TA.) — And Herbage *of which the blossoms have appeared*. (TA.) [See a verse cited voce مُرْتَفِقٌ.]

صوغ

4. اصاغ لَهُ (Ṣ, A, Ḳ, TA) and إِلَيْهِ, (A, TA,) inf. n. إِصَاغَةٌ, (TA,) *He listened to him, or it.* (Ṣ, Ḳ, TA.) [See a verse of Aboo-Du-ád (cited here as an ex. in the Ṣ and TA) voce نَاشِطٌ.] — And اصاغ signifies also ‡ *He was silent*, or *spake not*, or *ceased from speaking*: so in the saying, أَصَاخَ فُلَانٌ عَلَى حَقِّ فُلَانٍ, meaning ‡ *Such a one was silent respecting the right*, or *due, of such a one, that he might take it away.* (A, TA.) [And it is said that] it signifies thus in the prov., أَصَاخَ إِصَاخَةَ الْبِنْدِ لِلنَّاشِطِ, i. e. *He was silent with the silence of the frequent chider of camels* [or *of him who drives and chides many camels*] *to one making known, or giving information of, a thing lost*: applied to him who strives, or labours, in seeking [a thing] and then lacks ability, and desists. (Meyd. [But the verse cited voce نَاشِطٌ suggests another rendering, which I think preferable. In Freytag's "Arab. Prov." i. 718, للناشط is omitted.])

صود

2. صَوَّدَ, inf. n. تَصْوِيدٌ, *He wrote the* صاد [i. e. the letter ص]. (Ḳ.)

صَادٌ *The name of one of the letters of the alphabet.* (M, L. [See art. ص.]) — [It is also *The title of a* سورة, *the thirty-eighth chapter of the Kur-án.*] If you make it a sign of the سورة, you write it as a single letter, and make it indeclinable with its last letter quiescent [in pronunciation]: if you make it a name for the سورة, you write it as [it is pronounced] in spelling; and say صَادٌ, with kesr, because of the concurrence of two quiescent letters [in the former case]; and you may say صَادَ, because this is easier of pronunciation: some make it imperfectly decl., considering it as fem. [and a proper name]: and some make it perfectly decl., considering it as masc.; and say, قَرَأْتُ صَادًا [*I read*, or *recited*, the chapter ص]: and the like is done in the cases of ق [the title of the fiftieth chapter] and ن [the title of the sixty-eighth chapter]. (Mṣb.) — Accord. to ISd, its medial radical letter is originally و: (L:) accord. to IJ, it is ي. (MP.) — See also art. صيد.

صور

1. صَارَهُ, aor. يَصُورُ, (Ṣ, M, Ḳ,) inf. n. صَوْرٌ, (M, Ḳ,) *He made it* (a thing, M, Ḳ, or, as some say, specially the neck, M) *to incline, or lean*; (Ṣ, M, Ḳ;) as also صارهُ, aor. يَصِيرُ; (Ṣ;) and ‡ اصارهُ; (Ṣ, M, Mṣb, Ḳ:) or *he demolished it, threw it down, or pulled it down to the ground*; as also ‡ اصارهُ. (Ḳ.) One says, of a man, يَصُورُ عُنُقَهُ إِلَى الشَّيْءِ, *He inclines his neck to the thing.* (Lth.) And صُرْتُ إِلَى الشَّيْءِ, and ‡ أَصَرْتُهُ, *I inclined*, or *bent, the thing to, or towards, me.* (El-Aḥmar.) And صُرْتُ الْغُصْنَ لِأَجْتَنِيَ الثَّمَرَ [*I inclined*, or *bent, the branch, that I might pluck*, or *gather, the fruit*]. (A.) And لَا تُصُورُهَا ‡ [*Hearts which the ties of relationship do not incline*]. (TA, from a trad.) فَصُرْتُ إِلَيْكَ, in the Kur [ii. 262], means *And turn them towards thee*; and so فَصِرْهُنَّ: (Akh, Ṣ, M:) but the former is the more common reading: this is the meaning commonly known, of each reading: though Lḥ says that the former means as above, and the latter means *cut them*, and *divide them, in pieces*; (M;) and some thus explain the former, making a transposition in the verse, as though the words were thus, فَصُرْهُنَّ إِلَيْكَ أَرْبَعَةً مِنَ الطَّيْرِ: (Ṣ.) One says also, صُرْ إِلَيَّ, and صُرْ وَجْهَكَ إِلَيَّ, *Turn thou thy face towards me.* (Akh, Ṣ.) And صَارَ وَجْهُهُ, aor. يَصُورُ, (M, Ḳ,) and يَصِيرُ, (Ḳ,) *He turned his face* towards a person or thing. (M, Ḳ.) And هُوَ يَصُورُ مَعْرُوفَهُ إِلَى النَّاسِ ‡ [*He turns his beneficence towards men*]. (TA.) — [Agreeably with a statement cited above, it is said that] صَارَهُ, aor. as above, (Ṣ, Ḳ,) and so the inf. n., (TA,) signifies also *He dissected it*; or *cut it*, or *divided it, in pieces.* (Ṣ, Ḳ, TA.) — And hence, (TA,) صَارَ الْحُكْمَ ‡ *He* (the judge, A, TA) *decided the judgment.* (Ṣ,* A, TA.) — [Freytag states, on the authority of the Kitáb el-Aḍdád, that صار, aor. as above, has two contr. significations: *He separated, or dispersed*: — and *He collected*.] — See also 2. — صَارَ also signifies *He* (a man, M) *uttered a cry, or sound.* (M, Ḳ.) — صَوِرَ, (M, A, Ḳ,) [aor. يَصْوَرُ,] inf. n. صَوَرٌ, (Ṣ, M, A,) *He*, (Lth,) or *it*, (a thing, M, Mṣb, Ḳ, or a man's neck, M, A,*) *inclined*, or *leaned*; (Lth, Ṣ,* M, A, Ḳ;) as also ‡ انصارَ. (Ṣ, M, Mṣb, Ḳ:*) *it bent*; or *was*, or *became, crooked.* (A.) One says, فِي عُنُقِهِ صَوَرٌ *In his neck is an inclining*; and *a bending*, or *crookedness.* (A.) — And صَوَرٌ as an attribute of a man signifies also ‡ *An inclining*, or *inclination*; (Ṣ;) *a desiring*, or *desire.* (Ṣ, Mṣb.)

2. صَوَّرَ [inf. n. تَصْوِيرٌ,] *He formed, fashioned, figured, shaped, sculptured*, or *pictured*, him, or it; (Ṣ, M, Ḳ;) and ‡ تصوّر signifies the same; (Mṣb, and Bḍ in iii. 4;) and so does ‡ صار, accord. to Aboo-'Alee, in the saying,

بَنَاهُ وَصَلَّبَ فِيهِ وَصَارَا

[*Which* (referring to a church) *he has built, and in which he has made a cross, or crosses, and has made sculptured, or painted, work*]. (M.) One says, صَوَّرَهُ اللّٰهُ صُورَةً حَسَنَةً [*God formed him a goodly, or beautiful, form*]. (Ṣ.) — See also 5, in two places.

4: see 1, in three places.

5. تصوّر *He*, or *it*, *was*, or *became, formed, fashioned, figured, shaped, sculptured*, or *pictured*. (Ṣ, M, Ḳ, TA.) — And [hence,] تَصَوَّرَ لِي [and لِي صُوِّرَ ‡, like تَخَيَّلَ لِي and لِي خُيِّلَ ‡,] *It appeared to my mind, or imagination*, (Ṣ, Mṣb,) *as an image, or a picture.* (Mṣb.) — See also 2. — [Hence,] تصوّر شَيْئًا *He imagined a thing; imaged it in the mind*; as also ‡ صَوَّرَهُ; [like تَخَيَّلَهُ and خَيَّلَهُ;] *he imagined, or conceived, the form of the thing.* (Ṣ.) تَصَوُّرٌ in logic signifies The *forming of an idea; conception, perception*, or *apprehension*; sometimes qualified by the epithet سَاذَج i. e. *simple*.] — Also *He* (being pierced with a spear or the like) *inclined, to fall*: (Ṣ:) or *he* (being struck) *fell*: (M, Ḳ:) or *he*, or *it, fell*, or *alighted.* (TA.)

7. انصارَ: see صَوَرَ. — Also *It* (a thing) *became demolished, and cut, or divided, in pieces*: (O:) *it* (a mountain) *became demolished, and fell*: (Sgh, TA:) *it cracked*, and *split.* (TA.)

8. اصطارهُ *He doubled it*, or *folded it*; or *he bent it*; syn. ثَنَاهُ. (O.)

صَارٌ: see صَيْرٌ, below, in two places.

صَوْرٌ *Small palm-trees*: (M, Ḳ:) or *a collection of small palm-trees*: (Ṣ, M, Ḳ:) a word having no proper sing.: (Ṣ, M:) [but see صَوْرَةٌ:] pl. صِيرَانٌ: (Sh, M, Ḳ:) and *other trees*: pl. as above. (Sh, TA.) — Also The *root* of a palm-tree, (M, Ḳ,) or of a palm-trunk. (M.) — And The *bank*, or *side*, of a river or rivulet. (M, Ḳ.) — And The *side of the neck*. (O,* Ḳ,* TA. [In the Ḳ, والثَّلِيلَة is erroneously put for والثَّلِيلَان.]) — And The *forelock*: so in the saying of a rájiz,

* كَأَنَّ عُرْفًا مَائِلًا مِنْ صَوْرِهِ *

[*As though a mane inclining from his forelock*]. (Ṣ.)

صُوَرٌ *A horn*: (Ṣ, M:) and *a horn in which one blows*: (Ṣ, M, Ḳ:) so in the Kur [vi. 73, &c.], يَوْمَ يُنْفَخُ فِي الصُّورِ [i. e. *On the day when the horn shall be blown in*]: El-Kelbee says, I know not what is الصور: and it is said to be pl. of صُورَةٌ, like as صُوَرٌ is of صُورَةٌ; (or rather a coll. gen. n., of which صُورَةٌ is the n. un.;) i. e., [the phrase means] *when* the souls *shall be blown into the forms* of the dead: and El-Ḥasan read فِي الصُّوَرِ: (Ṣ, L, TA:) this is related on the authority of AO; but A'Heyth asserts him to have said wrong. (L, TA.)

صُوَرٌ inf. n. of صَوِرَ [q. v.]. (M, A.) — Also *An itching* (أَكْلٌ) *in the head.* (IAạr, TA.) [See also صُوَرَةٌ.]

صَارَةٌ The *head*, (O,) or *the upper*, or *uppermost, part*, (Ḳ,) of a mountain: (O, Ḳ:) and صُوَيْرَةٌ [with ي] has been heard from the Arabs as its dim. (TA.) — See also صُوَارٌ.

صُوَرَةٌ ‡ *An inclination*, or *a desire.* (TA.) You say, أَرَى لَكَ إِلَيْهِ صُوَرَةً ‡ *I see thee to have a loving inclination to him.* (A.) And مَا بِي إِلَيْهَا صُوَرَةٌ ‡ *I have not any inclination to, or desire for, her.*

(TA, from a trad.) — And *An itching*, or *itch*, (حِكَّة) *in the head*: (A:) or *an affection like* حِكَّة *in a man's head, occasioning a desire to be loused*. (Ṣ, M, K.) [See also صُوَار.] — And *A palm-tree*. (IAar.) [See also صُوَارٌ.]

صُورَةٌ *Form, fashion, figure, shape, or semblance*; syn. شَكْلٌ, (M, K,) and مِثَالٌ; (Mṣb;) the *external state* of a thing; (IAth;) *that whereby a thing is sensibly distinguished by men in general, and even by many other animate beings, from other things*; as the صورة of a man, and of a horse, and of an ass. (B.) — And *An effigy; an image, or a statue; a picture; anything that is formed, fashioned, figured, or shaped, after the likeness of any of God's creatures, animate or inanimate*: it is said that the maker of an effigy, or image, will be punished on the day of resurrection, and will be commanded to put life into it; and that the angels will not enter a house in which is a صورة. (Mgh.) [See also تَصْاوِير.] — [Hence, *A mental image*; or *a resemblance, of any object, formed, or conceived, by the mind*; an *idea*: a meaning of frequent occurrence in philosophical works &c.] — And *Species*; syn. نَوْع. (K.) — And The *essence* of a thing; *that by being which a thing is what it is*; or the *property*, or quality, or the *aggregate of properties or qualities, whereby a thing is what it is*; syn. حَقِيقَةٌ. (IAth:) [*specific character*;] *that whereby a thing is mentally distinguished by particular persons, not by the vulgar, from other things*; as the صورة by which a man is specially distinguished, consisting in reason and thought and other distinctive attributes: (B:) *a quality, an attribute, a property*; or *a description*, as meaning the *aggregate of the qualities or attributes or properties*, of a thing; or the *state, condition, or case*, of a thing; syn. صِفَةٌ: (IAth, Mṣb, K:) as when you say, صُورَةُ الأَمْرِ كَذَا *[The quality, &c., of the thing is of such a kind]*: (IAth, Mṣb:) and صُورَةُ المَسْأَلَةِ كَذَا *[The description, statement, or form, of the question is of such a kind]*: (Mṣb:) and so in the saying of the Prophet, أَتَانِي اللَّيْلَةَ رَبِّي فِي أَحْسَنِ صُورَةٍ *[My Lord came to me to-night in a most goodly state]*; or صورة may here refer to the Prophet, and may mean *external state*, or *manner of being*, or *condition*. (IAth.) — And The *mode*, or *manner*, of an action. (IAth.) — The pl. is صُوَرٌ (Ṣ, M, Mṣb, K) and صُوَرٌ and صُوَرٌ; (Ṣ, M, K;) the second of which is rare, and by some disallowed. (MF.) — The saying of the Prophet خَلَقَ اللّٰهُ آدَمَ عَلَى صُورَتِهِ may mean that *God created Adam in the* صورة [or *form* &c.] *that He*, namely, God, *originated and ordained*; or *in the* صورة *proper to him*, namely, Adam. (M.) — صُورَةٌ signifies also The *face*: so in a trad. cited voce مُحَمَّرٌ; in which it is said that the صورة is pronounced sacred, i. e. that it is not to be slapped: and in another, in which it is said that the Prophet disliked marking the صورة with a hot iron. (TA.)

صُوَارٌ: see the next paragraph, in four places.

صِوَارٌ *A herd* of [wild] bulls or cows; (Ṣ, M, Mṣb, K;) as also صُوَارٌ and صُوَارٌ [the latter in the CK written صِيَارٌ] and صُوَّارٌ [in some copies of the K erroneously written صُوَار, which, as observed in the TA, is a repetition]: (M, K, TA:) pl. of the first (Ṣ, M) and second and third (M) صُوَرٌ. (Ṣ, M.) — Also *A sweet odour*; and so صُوَارٌ. (M, K.) — And *A vesicle* (وِعَآء) of musk; (Ṣ, Mṣb;) as also صُوَارٌ, (Mṣb,) and صُوَارٌ, (Ṣ,) and صَارَةٌ [also] signifies [the same, i. e.] *a* صَارَة or صُوَارٌ of musk: (O, K:) or صُوَارٌ and صُوَارٌ signify *a small quantity* of musk: (M, K:) or *a piece, or portion*, thereof: (M:) and صُوَارٌ signifies also *musk* [itself]: (TA:) pl. أَصْوِرَةٌ. (M, K.) [Said in the M to be Pers.] — الصَّوَارَانِ *The two corners of the mouth*; (O, K;) called by the vulgar الصُّوَّارَانِ, (O, TA,) or الصُّوَارَانِ. (O in art. صعف.)

صُوَارٌ: see the next preceding paragraph, in two places.

صُوَّارَةٌ [with ة] a dim. of صَارَةٌ [q. v.]. (TA.)

صَيِّرٌ *Goodly in* صورة [i. e. *form* &c.]; (Fr, Ṣ, K;) as also صَائِرٌ. (TA in art. شور.) One says رَجُلٌ صَيِّرٌ شَيِّرٌ and صَائِرٌ شَائِرٌ (TA ubi suprà) *A man goodly in* صورة [or *form* &c.] *and in* شَارَة [i. e. *appearance* or *apparel* &c.]. (Fr, Ṣ.) [See also شَيِّرٌ in art. شور.]

صُوَّارٌ A sparrow (عُصْفُور) *that answers when called*. (Ṣ, M, K.*)

صُوَّارٌ: see صِوَارٌ, first sentence.

أَصْوَرُ *Inclining*: (M, K:) pl. صُورٌ. (M.) One says رَجُلٌ أَصْوَرُ *A man having an inclining, or a bending, or crooked, neck*. (A.) And هُوَ أَصْوَرُ إِلَى كَذَا *He is inclining his neck and face towards such a thing*. (A.) — [And hence,] † *Having an inclination, or a desire*, (Ṣ, M, Mṣb,) to, or for, (إِلَى,) a friend, or an object of love. (M.)

تَصَاوِير [pl. of تَصْوِيرَةٌ and تَصْوِيرٌ] *Effigies, images, or statues; pictures; and the like*. (Ṣ, Mgh.) [See also صُورَةٌ.]

مُصَوِّرٌ [*A sculptor*; and *a painter, or limner, or the like*]. المُصَوِّر as an epithet of God, *The Former, or Fashioner, of all existing things, who hath established them, and given to every one of them a special form and a particular manner of being whereby it is distinguished, with their variety and multitude*. (TA.)

صوع

1 صَوَعَهُ, (O, K,) [from صَاعَهُ,] aor. أَصُوعُهُ, (K,) inf. n. صَوْعٌ, (TA,) *I measured it with the* صَاع [q. v.]. (O, K.) One says, هٰذَا طَعَامٌ يَصُاعُ *This is wheat*, i. e. *[This is what] that is measured [with the* صاع*]*. (O.) — And † *[I collected it together*, like as the measurer collects the corn &c. in the measure: and the contr., i. e.] *I dispersed it, or scattered it*; (Ṣ, O, K;) in which sense it is [said to be] tropical; (TA;) and صَعْتُهُ, aor. أَصِيعُهُ, (K in art. صعع,) inf. n. صَيْعٌ, (TA in that art.,) signifies the same. (K in that art.) One says, صَعْتُ الْقَرْنَانِ, aor. ـِ غَيْرَهُمْ, † *I came to the antagonists, and others, from their sides*: (K, TA:) of a courageous man, or a courageous armed man, one says, يَصُوعُ أَقْرَانَهُ ‡ *He comes to his antagonists from their sides*; (Ṣ, O, TA;) and the like is cited in the T from Lth; or as meaning *he encompasses their sides*; (TA;) or *he collects together his antagonists* (IK‡‡, Z, TA) *from every side*, (IK‡‡, TA,) like as the measurer collects together that which is measured: (Z, TA:) and of a man, (Ṣ, O,) or a pastor, (Lth, IK‡‡, Z,) يَصُوعُ الإِبِلَ, (Ṣ, O,) or مَاشِيَتَهُ, (Lth,) or إِبِلَهُ, (IK‡‡, Z) ‡ *He comes [to the camels or] to his cattle [or to his camels] from their sides; or he encompasses their sides*; (Lth, TA;) *or he collects them together* (IK‡‡, Z, TA) *from every side*, (IK‡‡, TA,) like as the measurer collects together that which is measured: (Z, TA:) but Az says that the foregoing explanations by Lth are wrong; that يَصُوعُ أَقْرَانَهُ, said of a courageous man, or a courageous armed man, means *he charges upon his antagonists and disperses them*; and يَصُوعُ إِبِلَهُ, said of a pastor, *he disperses his camels in the place of pasture*; and يَصُوعُ المَعْزَ, said of a he-goat, *he disperses the [she-]goats*; and صَاعَ الفَحْلُ, aor. as above, and so the inf. n., *he dispersed the sheep or goats*; (TA;) and صَاعَ الفَحْلُ, اصاع, inf. n. إِصَاعَةٌ, signifies thus likewise: (Lḥ, TA in art. صعع:) Lḥ also says that صَعَتِ الغَنَمُ, aor. أَصِيعُ, inf. n. صَيْعٌ, and صَعَتْهَا, aor. أَصِيعُهَا, inf. n. صَيْعٌ, both signify *I dispersed the sheep or goats*: (O in art. صعع:) or, accord. to IK‡‡, صاع إِبِلَهُ, said of a pastor, has two contr. meanings; *he collected together his camels from every side*; and also *he dispersed his camels*. (TA.) — Also *I frightened him*. (Ibn-'Abbád,* O,* K.) — And صَعْتُ القَوْمَ, aor. أَصُوعُهُمْ, (Lḥ, O in art. صعع,) inf. n. صَوْعٌ, (TA in that art.,) *I urged, or incited, the people, or party*; (Lḥ, O and TA in that art.;) and so صَعْتُ القَوْمَ, (Lḥ, O and K in that art.,) aor. أَصِيعُهُمْ, (Lḥ, O ibid.,) inf. n. صَيْعٌ. (TA ibid.) — — [And صاع الذِّئْبُ *He propelled the bull* with his horns. (Ṣ, O, K.) (See صَائِعٌ below, last sentence.)] — صَاعَتِ النَّحْلُ And صَاعَتِ الشُّعْلُ [app. for صاعت النحل] And صَاعَ بَعْضُهَا بَعْضًا, (K,) aor. ـُ تَصُوعُ, (O,) inf. n. صَوْعٌ, (TA,) *The bees followed* [as though *driving along*] *one another*. (O, K.) — And صاع الشَّيْءَ, inf. n. صَوْعٌ, *He folded, or doubled, the thing; twisted it; or bent it*. (IK‡‡, TA.)

2 صَوَّعَتْ مَوْضِعًا, (O, K,) inf. n. تَصْوِيعٌ, (K,) *She* (a woman) *prepared a place, such as is termed* صَاعَة, (O, K, TA,) *and made it even*, (TA,) for the separating and loosening of cotton. (O, K.) — صَوَّعَتِ الرِّيحُ النَّبَاتَ *The wind dried up, or caused to dry up, the plants, or herbage*; (O, K;) as also صَوَّحَتْهُ. (TA.) — صَوَّعَ الشَّيْءَ *He made the thing pointed in its head*. (Ibn-'Abbád, O, K.) — And *He rounded the thing in its*

sides. (O, K.) — صَوْغٌ, (K,) inf. n. as above, (O,) said of an ass, [meaning a wild ass,] *He drove his she asses to the right and left:* (O, K:) so expl. by Ibn-'Abbád. (O.) And, said of a horse, *He went at random, and resisted his owner* [*or rider*]. (TA.) — صَوَغَ إِلَيْهِ [said of a man, as is indicated in the O,] *He turned about his head towards him:* and *he turned his face towards him.* (O, TA.) — And صَوْغٌ, said of a bird, *It moved, or moved about, its head.* (TA.)

4. اصاغ الْعُشْرَ: see 1, latter half.

5. تصوّغ *It became dispersed, or scattered;* as also ↑ انصاغ. (Ṣ.) You say, تصوّغ القَوْمُ *The people, or party, became dispersed, or scattered, and remote, all of them, one from another.* (O, K.) — Also, said of hair, *It became contracted, and much split:* [app. by reason of dryness: like تَصَوَّحَ] (Lth, O, K:) or *it became dispersed, or scattered;* (Lḥ, O, K:) and *it fell off by degrees.* (O, K.) — And, said of herbage, *It became dried up;* (Ṣ, O, K;) like تصوّح. (O;) as also تصيّغ. (Ṣ; and O and K in art. صيغ.)

7. انصاغ: see 5. — Also ‡ *He turned away, or back, retreating, or returning,* (Ṣ, O, K, TA,) *and went* (Ṣ, TA) *quickly, or hastening:* (Ṣ, O, K, TA:) or you say, انصاغ القَوْمُ ‡ *The people, or party, went away quickly:* and انصاغ مُدْبِرًا ‡ *He went away* [*turning back*] *quickly.* (TA.) [See an ex. voce عَارَةٌ.] — And † *It* (a bird) *ascended, or mounted, into the air, between the earth and sky, or into the middle of the sky.* (TA in art. صيغ, from the book entitled "Ghareeb el-Hamám" by El-Hasan Ibn-'Abd-Allah El-Kátib El-Iṣbahánee.)

صَاغٌ (Ṣ, Mgh, O, Mṣb, K) and ↑ صُوغٌ and ↑ صَوْغٌ (O, K) and ↑ صُوَاغٌ (Ṣ, O, K) and ↑ صِوَاغٌ, (O, K,) thus accord. to five different readers of the Kur in xii. 72, (O, K,* TA,) *A certain measure used for measuring corn* [*&c.*], (Ṣ, O, Mṣb, K,) *and upon which turn* [or *depend*] *the decisions of the Muslims* [*relating to measures of capacity*]: (K:) or the صاع *is different from the* ↑ صُوَاغ: (Ṣ, K:) the latter being *a certain vessel, in* [or *from*] *which one drinks* [as will be expl. hereafter in this paragraph]: (Ṣ, TA:) the former is *four* أَمْدَاد [pl. of مُدّ]; (Ṣ, O, Mṣb, K;) i. e. (Mṣb) *five* أَرْطَال [or *pints*] *and a third,* (Mgh, Mṣb, TA,) *by the measure of Baghdád;* (Mṣb;) the مُدّ being a pint and a third: (K, TA:) so with the people of El-Hijáz, (Mgh, TA,) [i. e.] so with the people of the Harameyn, as was proved by a number of specimens of the صاع used in dealings with the Prophet, (Mṣb,) and so accord. to Esh-Sháfi'ee: (TA:) but with the people of El-'Iráḳ it was *eight pints,* (Mgh, Mṣb, TA,) with whom agreed Aboo-Haneefeh; the مُدّ with them being two pints; (Mṣb, TA;) but the addition was made by El-Ḥajjáj; and their صاع was the قَفِيز حَجَّاجِيّ, and was unknown to the people of El-Medeeneh, as is said by Az: (Mṣb:) accord. to Ed-Dáwoodee, its invariable measure *is four times the quantity* [of corn &c.] *that fills the two hands, that are neither large nor small, of a man;* for the صاع of the Prophet is not found in every place; and this (the author of the K says, TA) I have tried, and found to be correct: (K, TA:) the word is masc. and fem.: (Zj, Mṣb, K, TA:) accord. to Fr, the people of El-Ḥijáz make it fem.; and Benoo-Asad, except some of them, make it masc., as do the people of Nejd; and Zj says that the more chaste way is to make it masc.: (Mṣb:) the pl. (of paun., used by those who make the sing. fem., O, Mṣb) is أَصْوُغ, (Ṣ, Mgh, O, Mṣb, K,) for which one may say أَصْوُع, (Ṣ, O, K,*) changing the ġ into hemzeh, (Ṣ, O,) and accord. to AAF some say أَصْغٌ, like آذُن, (Mgh, Mṣb,) a pl. of ذَاْ, (Mgh,) but AḤát says that this is a vulgar mistake, (Mṣb,) and صُوَاعَات, (O, Mṣb, K,) which is used by those who make the sing. masc., (O, Mṣb,) and [of mult.] صُوَع, (K,) which is app. pl. of ↑ صِوَاع, with kesr, (TA,) and صِيعَانٌ, (Mgh, O, Mṣb, K,) which is [likewise] a pl. of mult., (Mṣb,) or this last is pl. of ↑ صُوَاعٌ: and this sing. signifies *a* [*vessel of the kind called*] جَامٌ, [app. here used in the sense which this word commonly has in Pers., i. e. as meaning *a cup,*] *in which,* (K, TA,) or *from which,* (TA,) *one drinks:* (K, TA:) Sa'eed Ibn-Jubeyr says that the صواع of the king [mentioned in the Kur xii. 72] was the *Persian* مُكُّوك, *of which the two extremities* [*are compressed so that they*] *meet together* [app. *in such a manner that the whole vessel resembles a small boat,* the word مكّوك being expl. in several dictionaries as applied to a drinking-vessel of this form, probably from the Pers. مُكُّوك signifying "a shuttle" and used in this sense in modern Arabic]: El-Hasan says that the صُوَاع *and the* سِقَايَة *are one thing,* as Zj also says; and that the صواع of the king is said to have been of وَرِق [meaning silver], and that they used to measure with it and sometimes they drank with it: Zj says that it is explained as *an oblong vessel, resembling the* مكّوك, with which the king used to drink; and said by some to have been of مِسّ [which (as is said in the TA in art. مس) means copper, from the Pers. مِس]. (TA.) [See also صُوغٌ, with ع.] — صَاعٌ signifies also † *The place* [or *plot*] *in which a* صاع [*of seed*] *is sown:* so in a trad.: (TA.) — And † *A depressed piece of ground;* (Ṣ, O, K, TA;) as also ↑ صَاغَةٌ; (O, K, TA;) *like an excavation:* or, as some say, *a depressed place, sloping down from its surrounding borders:* (TA:) or *a narrow, depressed place.* (TA in art. ظبى.) — And † *A place that is swept and in which one then plays:* (Ibn-'Abbád, O, K:) [see the verse cited in what follows:] and ↑ صَاغَةٌ is said to signify *a piece of ground which a boy sweeps, removing its pebbles, and in which he plays with the ball:* and *a bare place, in which is nothing.* (TA.) — And *The place of the breast of the ostrich when she puts it upon the ground:* (K:) or such a place is called صَاعُ الظَّلِيمِ جُؤْجُؤِهِ (IF, O.) And one says, ضَرَبَهُ فِى صَاعِ جُؤْجُؤِهِ and فِى صَاعِ صَدْرِهِ meaning † *He struck him in the middle of his breast.* (Z, TA.) — And it is said that) صَاعٌ also signifies The [*kind of goff-stick called*] صَوْلَجَان. (K.) In the following verse of El-Museiyab Ibn-'Alas, describing a she-camel,

* مَرِحَتْ يَدَاهَا لِلنَّجَاءِ كَأَنَّمَا *

* تَكْرُو بِكَفَّىْ لَاعِبٍ فِى صَاعِ *

[the most obvious meaning of which is, *Her fore legs moved briskly for the purpose of hastening, as though she were propelling a ball with the hands of a player in a piece of ground cleared for that exercise,*] or, as some relate it, بِكَفَّىْ مَاقِطٍ, meaning *with the hands of a player with the ball,* it is said by some that he means بِصَاعٍ [though it is not easy to see why, if so, he did not say بِالصَّاعِ,] and that by the صاع he means the صَوْلَجَان, because it is bent [يُعْطَفُ] [see 1, last sentence,]) for the purpose of striking with it, that the ball may be propelled (تُصَاعُ) with it. (O.)

صَوْغٌ and صُوغٌ: see صَاعٌ, first sentence. — The latter is also a pl., (K, TA,) app. of صِوَاع, with kesr. (TA.)

صُوغٌ *Portions of* herbage *beginning to dry up.* (Ibn-'Abbád, O, K.) — And of the flesh of a horse, *Such as is scattered, or sparse; not collected together in one place.* (Ibn-'Abbád, O.)

صَاغَةٌ: see صَاعٌ, latter half, in two places. — Also ‡ *A place prepared by a woman for the separating and loosening of cotton:* (Lth, O, K, TA:) and † *a skin, like a* نَطْع, *which a woman sometimes makes, or prepares, for the separating and loosening of cotton and of wool upon it.* (ISh, O, TA.) — And ‡ *A place specially made, or prepared, for guests.* (Z, TA.)

صَوَاغٌ and صِوَاغٌ: see صَاعٌ, former half, in five places.

أُصَيْغٌ occurs as a dim. of صِيعَانٌ [or rather of أَصْوُغ, pl. of صَاعٌ, regularly formed therefrom]. (IB, TA.)

مُتَصَاغٌ [part. n. of 7] *Turning away or back, retreating,* &c. (TA.)

صوغ

1. صَاغَهُ, (Ṣ, MA, O, Mṣb, K,) aor. يَصُوغُ, (Ṣ, O, Mṣb,) inf. n. صَوْغٌ (Ṣ, MA, O, Mṣb) and صِيَاغٌ (TA) and صَيَاغَةٌ, (MA,) [or the last is a simple subst.,] *He melted it, and poured it forth into a mould;* (TA;) *he cast it, molten, in a mould:* (PṢ:) *he made, formed, fashioned, or moulded, it, by the goldsmith's art;* namely, an ornament [and the like]: (MA: [this last is the most usual meaning:]) or *he prepared it,* (K, TA,) *and cast it,* (TA,) namely, a thing, *after the pattern of a right model.* (K, TA.) One says of a man, صَاغَ الذَّهَبَ حَلْيًا [*He cast the gold so as to make of it ornaments; or he made, formed, fashioned, or moulded, the gold into ornaments*]. (Mṣb.) — [Hence,] صَاغَهُ اللّٰهُ صِيغَةً حَسَنَةً ‡ *God created him* (Ṣ, O, K, TA) *in a goodly mode, or manner, of creation.* (O, TA.) And صِيغَ عَلَى صِيغَتِهِ ‡ *He*

was created after his [i. e. another's] *mode, or manner, of creation.* (TA.) — And صاغ شِعْرًا, or كَلَامًا ; *He composed,* and *adjusted, poetry, or speech, discourse, or language.* (TA.) — And يَصُوغُونَ الْكَلَامَ ; *They alter speech, [embellish it with lies,]* and *falsify it, or forge it.* (TA.) And فُلَانٌ يَصُوغُ الْكَذِبَ, (Ṣ, O, Mṣb, * TA,) inf. n. صَوْغٌ, (Mṣb,) ; *Such a one forges, or fabricates, that which is false, or untrue:* (O, Mṣb :*) a metaphorical phrase. (Ṣ.) And صاغ فُلَانٌ زُورًا ; كَذِبًا ; *Such a one forged, or fabricated, a lie, a falsehood, or an untruth.* (TA.) And صَوْغُ اللِّسَانِ means † *The lying of the tongue.* (Ḥar p. 605.) — صاغ, aor. يَصُوغُ, (O, Ḳ,) inf. n. صَوْغٌ, (O,) also signifies *It sank* into the ground, said of water; and into the food, said of sauce, or seasoning: (O, Ḳ :) so says ISh. (TA.) — And صاغ لَهُ الشَّرَابَ *The beverage, or wine, was easy and agreeable to him to swallow; i. q.* ساغ. (Ibn-'Abbád, O, Ḳ,) as a dial. var. (Ibn-'Abbád, O.)

5. تصوّغ : see what next follows.

7. انصاغ quasi-pass. of صَاغَهُ [in all its senses, proper and tropical : meaning *It was, or became, melted, and poured forth into a mould;* &c. : and in like manner Freytag explains ↑ تصوّغ as used in the book entitled "Les oiseaux et les fleurs," p. 7, meaning "formatus, fictus fuit;" but this is app. post classical]. (O, Ḳ.)

صَوْغٌ inf. n. of صَاغَهُ [q. v.]. (Ṣ &c.) — [In the Ḳur xii. 72,] some read نَفْقِدُ صُوَاعَ الْمَلِكِ [meaning *We miss, or see not, or find not, the King's molten vessel, or vessel made of melted metal*] : in this instance, صَوْغٌ is an inf. n. (O, Ḳ, TA) used as a subst., (O, TA,) in the sense of ↑ الْمَصُوغُ, which means مَا صِيغَ [i. e. *the thing that has been melted, and poured forth into a mould;* &c.]; like ↑ الْمَصَاغُ [a pass. part. n. of a verb which is not mentioned]: (TA :) it is like ضَرْبٌ in the phrase هٰذَا دِرْهَمُ ضَرْبِ الْأَمِيرِ, (O, Ḳ, * TA,) meaning مَضْرُوبُهُ: (O, TA :) and Er-Rághib says that it [i. e. the vessel thus termed] is held to have been made of molten gold : (TA :) some read [in the Ḳur xii. 72] ↑ صُوَاعٌ, as though this also were [originally] an inf. n. (O, Ḳ, TA) from صَاغَ, (O, TA,) like بُوَالٌ, قُوَامٌ (O, Ḳ, TA) from بَالَ and قَامَ. (O, TA.) [See also صَاعٌ, with the unpointed ع.] — One says also, هٰذَا صَوْغُ هٰذَا *This is of the measure of this ;* or *is the like in measure of this :* [as though *of the make, form, fashion, mould, or cast, of this :* (see also صِيغَةٌ :)] (Ṣ, O, Mṣb :) and هٰذَا الْمَاءُ صَوْغُ الْإِنَاءِ *This water is of the measure of the vessel ;* or *is the like in measure of the vessel :* and everything that is the like in measure of another thing is said to be صَوْغَهُ. (O.) — And هُمَا صَوْغَانِ *They two are likes :* (Ṣ, O, Ḳ :) or *they two are coëtaneans ;* syn. لِدَةٌ [which is properly a sing., though here used as a dual]. (IDrd, O, Ḳ.) — And هُوَ صَوْغُ أَخِيهِ (AA, O, Ḳ) *He is he who was born immediately after his brother ;* and [in like manner, *before him,* for] he may be above him and he may be below him, (O,) like سَوْغَةٌ ; as also ↑ أَخِيهِ, (Ḳ, TA, [in the CK, erroneously, أُخْتِهِ,]) like سَوْغَةُ أَخِيهِ (TA :) and ↑ هِيَ أُخْتُكَ صَوْغَكَ [*She is thy sister who was born immediately after thee ; or before thee*] : (O, TA :) the pl. is أَصْوَاغٌ. (TA voce سَوْغٌ.)

سَوْغَةٌ : see the last sentence here preceding, in two places.

صِيغَةٌ is originally صِوْغَةٌ, (Ṣ, O, Mṣb,) the و being changed into ى because of the kesreh before it : (Ṣ, O :) it is like قِيمَةٌ. (Mṣb.) [Its primary signification is *A mode, or manner, of* صَوْغ i. e. *melting, and pouring forth into a mould ;* &c. : and hence it signifies *a make, form, fashion, mould, or cast :*] and it is *syn. with* صِيَاغَةٌ, q. v. : (TA :) and signifies the *making* [a thing] ; and *making according to a certain measure or proportion* [and *the like*]. (Mṣb.) One says سِوَارٌ صِيغَةٌ (Ṣ, O, Ḳ) *Arrows [one in make ; uniform ;* (TA ;) *of the make of one man.* (Ṣ, O, Ḳ, * TA.) And صِيغَةُ اللّٰهِ, meaning † *The creation of God.* (Mṣb.) And هُوَ حَسَنُ الصِّيغَةِ † *He is goodly in respect of make and of stature :* or this means هُوَ حَسَنُ الْعَمَلِ [which may in this case be correctly rendered *he is goodly in respect of make :* and also *he is good in respect of work*]. (TA.) And هُوَ مِنْ صِيغَةٍ كَرِيمَةٍ † *He is of a generous origin.* (Ibn-'Abbád, Ż, O, Ḳ, TA.) And صِيغَةُ الْقَوْلِ كَذَا † *The mode, manner, fashion, or form, of the saying is thus.* (Mṣb.) And صِيغَةُ الْأَمْرِ كَذَا وَكَذَا † *The shape of the affair, or case, is thus and thus.* (TA.)

صَيْغُوغَةٌ : see صِيَاغَةٌ.

صُوَاغٌ : see صَوْغٌ, second sentence.

صِيَاغَةٌ The *craft,* or *art,* (Ḳ, TA,) or *work,* or *operation,* (Ṣ, O, Mṣb, * TA,) *of the* صَائِغ [q. v.]; (Ṣ, O, Mṣb, Ḳ, TA ;) [generally meaning the *craft* or *art,* or the *work* or *operation, of the goldsmith ;*] the *act of melting* [gold &c.], *and pouring* [it] *forth into a mould ;* [&c. ; (see 1, first sentence ;)] as also ↑ صِيغَةٌ and ↑ صِيغُوغَةٌ ; but this last mentioned by Lḥ. (TA.)

صَوَّاغٌ : see the next paragraph, in five places.

صَائِغ and ↑ صَوَّاغٌ (Ṣ, MA, O, Mṣb, Ḳ, KL) and ↑ صَيَّاغٌ, (Ṣ, O, Ḳ, KL,) the last of the dial. of El-Ḥijáz, (Ṣ, O,) originally صَوْيِغٌ, (IJ, O, TA,) thus altered by some, from صَوْغٌ, because of their disliking the double و, (IJ, TA,) *One who practices, or performs, the craft, art, work, or operation, termed* صِيَاغَة [or *melting* gold &c., *and pouring* it *forth into a mould ;* &c. ; as expl. in the first sentence of this art.] ; (Ṣ, O, Mṣb, Ḳ, TA ;) [generally meaning] *a goldsmith, or worker in gold :* (MA, KL :) the pl. of صَائِغٌ is صَاغَةٌ [originally صَوَغَةٌ] and صَوَّاغٌ and صَيَّاغٌ. (TA.) One says, هُوَ صَوَّاغٌ ↑ الْحَلْيِ [and صَائِغُهَا i. e. *He is the moulder of ornaments, or of women's ornaments, of gold or of silver* &c.]. (TA.) [And hence مِلْحُ الصَّاغَةِ lit. *Goldsmiths' salt ;* meaning *chrysocolla,* i. e. *borax :* thus termed in the language of the present day.] Aboo-Ráfi' the صَائِغ is related to have said, كَانَ عُمَرُ يُمَازِحُنِي يَقُولُ أَكْذَبُ النَّاسِ الصَّوَّاغُ ↑ يَقُولُ الْيَوْمَ وَغَدًا [*'Omar used to jest with me, saying, The most lying of men is the goldsmith, who says, To-day, and To-morrow*]. (TA.) And ↑ كَذِبَةُ الصَّوَّاغِينَ [lit. *A lie which the goldsmiths have told*] is a saying (of Aboo-Hureyreh, O) occurring in a trad. (Ṣ, O.) — [Hence,] the pl. صَوَّاغٌ means † *Persons who alter speech, [embellish it with lies,] and falsify it, or forge it :* and ↑ صَوَّاغٌ ; † *one who moulds speech, and falsifies it, or embellishes it with lies :* (TA :) and [in like manner] ↑ صَيْغٌ, (O, Ḳ, TA,) originally صَيْوَغٌ, (TA,) † *one who lies much, and embellishes his speech [with lies] ;* (Ḳ, O, TA :) the pl. of this last is صَاغَةٌ, like سَاذَةٌ pl. of سَيْذٌ. (TA.) [See also صَيَّاغٌ.]

صَيْغٌ, originally صَيْوَغٌ : see the next preceding paragraph, last explanation.

صَيْغَةٌ *i. q.* ثَرِيدَةٌ [*A mess of crumbled bread moistened with broth and piled up in the middle of a bowl*]. (Fr, O, Ḳ.)

صَيَّاغٌ, originally صَيْوَغٌ : see صَائِغ.

أَصْيَغُ [as though originally أَصْوَغُ, being mentioned in this art.,] Water *such as is common* (عَامّ [app. meaning *to all who desire to take of it*]), *and much in quantity.* (IAqr, TA.)

مَصَاغٌ, [as a coll. gen. n.,] with fet-ḥ, *Moulded ornaments or women's ornaments, of gold or the like ;* syn. حُلِيٌّ مَصُوغَةٌ. (TA.)

مَصَاغٌ ; مَصُوغٌ } see صَوْغٌ, second sentence.

صوف

1. صَافَ, (Ṣ, O, Ḳ,) aor. يَصُوفُ, (Ṣ, O,) inf. n. صَوْفٌ and صُوُوفٌ ; and صَوَفٌ, (Ṣ, O, Ḳ,) inf. n. صَوَفَانٌ ; (Ṣ ;) *He* (a ram) *had much* صُوف [or *wool*], (Ṣ, O, Ḳ,) after having little thereof. (Ṣ, O.) — صاف الشَّهْرُ عَنِ الذَّنْبِ, aor. يَصُوفُ, (Ṣ, M, O, Mṣb, Ḳ,) inf. n. صَوْفٌ, يَصِيفُ and صَيْفُوفَةٌ, (O and Ḳ in art. صيف,) *The arrow turned aside from the butt :* (Ṣ, M, O, Mṣb, Ḳ :) like خاف. (Ṣ and O in art. خيف.) And صاف عَنِّي وَجْهَهُ *His face turned away from me.* (Ḳ.) And صاف عَنِّي شَرَّهُ, (Ṣ, M, O,) aor. يَصُوفُ, inf. n. صَوْفٌ, (M,) *His* (a man's, Ṣ, O) *evil, or mischief, turned away from me.* (Ṣ, * M, O.*)

2. صوّف الكَرْمُ *The grape-vine showed its fruit-stalks [anew] after the cutting off of its fruit.* (M.)

4. اصاف اللّٰهُ عَنِّي شَرَّهُ *God turned away,* or

may God turn away, from me his evil, or mischief. (S, K.) [Mentioned also in art. صحف.]

5. تصوّف *He became a* صُوفِيّ: (Msb:) *he devoted himself to religious exercises; or applied himself to devotion: or he asserted himself to do so:* (TA:) but it is post-classical. (Msb.)

صَافٌ (S, M, O, K) and ↑ صَافِتٌ (S, M, O, Msb, K) and ↑ صَافِرٌ (M, O, K,) which last is formed by transposition [from the second], (M,) and ↑ صُوفٌ (M, O, K) and ↑ أَصْوَفُ (S, M, O, Msb, K) and ↑ صُوفَانِيٌّ (AHeyth, TA) and ↑ صُوفَانِيٌّ, (M, O, K,) A ram *having much* صُوف [*or wool*]: (S, M, O, Msb, K:) fem. with ة, (K, [in which it seems to refer only to the last, i. e.]) the fem. epithet is ↑ صُوفَانِيَّةٌ, (O,) or ↑ صُوفَانَةٌ, (AHeyth, and so in a copy of the M,) and صَافَةٌ also. (M.) — And لِمَّةٌ صَافَةٌ *[A lock of hair hanging down below the lobe of the ear] of which the hair is like* صُوف [i. e. *wool*]. (M.) ═ See also صُوفٌ. ═ And see art. صيف.

صَافٍ: see the next preceding paragraph.

صُوفٌ [*Wool*] *an appertenance of sheep,* (in the S لِلشَّاةِ, and in the M لِلْغَنَمِ, and in the O and Msb لِلضَّأْنِ [more definitely]) *which is to them like* شَعْر *to goats and* وَبَر *to camels:* (M:) [in the K only said to be well known:] n. un. صُوفَةٌ, (M,) [i. e.] this latter has a more particular signification [meaning *a portion, flock, tuft, or wisp, of wool*]: (S, O, Msb, K:) and sometimes صُوف is used in the sense of the n. un., as mentioned by Sb: (M:) the pl. of صُوف is أَصْوَافٌ [meaning *sorts of wool*]: (M:) and the dim. of the n. un. is ↑ صُوَيْفَةٌ. (TA.) One says عَوْرَاءُ وَجَدَتْ صُوفًا [*An unskilful woman that has found wool*]: (As, O, K:) a prov. (As, O) relating to property possessed by such as does not deserve to have it: (As, TA:) because the unskilful woman, when she lights upon wool, mars it, (O, K,) not spinning it well: (O:) applied to the stupid person who finds property and wastes it; (O, K;) or to him who finds that of which he knows not the value, and wastes it. (Z, TA.) And one says, فُلَانٌ يَلْبَسُ الصُّوفَ وَالْقُطْنَ, meaning *Such a one wears what is made of wool and of cotton.* (A, TA.) In the saying of a poet,

* حَلَبَانَةٍ رَكْبَانَةٍ صَفُوفِ *

* تَسْفِطُ بَيْنَ وَبَرٍ وَصُوفِ *

[*Of one that is milked and ridden, that yields a row of bowls of her milk,* (but see صَفُوف, of which other explanations have been given,) *that mingles camels' fur and wool*], the latter hemistich means, as Th says, accord. to IAạr, that is sold, and with the price whereof are purchased camels and sheep: or, accord. to As, that is quick, in her pace; the drawing back of her fore legs being likened to [the motion of] the bow of the نَدَّاف who mixes camels' fur and wool. (M.) One says also, أَحْدَثَ بِصُوفِ رَقَبَتِهِ (S, M, K, but in the M أَحْدَثَ بِصُوفٍ رَقَبَتِهِ,) and بِصُوفَتِهَا (M, O) and ↑ بِصَافِهَا, (M, K,) and بِصُوفِ رَقَبَتِهِ and بِصُوفَتِهَا and بِصَافِهَا, (S, O,) meaning [*I laid hold upon*] *the pendent hair in the hollow of the back of his neck:* (IDrd, S, M, O, K:) *or the downy hairs upon the back of his neck:* (M, O:) *or the skin of his neck:* (IAạr, S, O, K:) or *the back of his neck, altogether:* (Fr, S, O, K:) or *I took him by force:* (Abu-l-Ghowth, S, O, K:) or *I followed him, thinking that I should not reach him, and overtook him;* and this one says whether he lay hold upon his neck or not. (Abu-s-Semeyda', S, O, K.) And أَقْعَدَهُ بِصُوفِ أَقْعَاهُ بِوَبَرِهِ [*He gave it altogether*]; like أَقْعَاهُ: or (as expl. by A'Obeyd, S, O) *he gave it gratuitously; not taking a price.* (S, O, K.) — صُوفُ الْبَحْرِ [lit. *The wool of the sea*] *is a thing* [*or substance*] *in the form of the animal* صُوف [i. e., *of wool*; evidently meaning *sea-weed resembling wool*; such as is found in abundance thrown up on the beaches of the Red Sea: and that this is generally, if not in every instance, meant by the identical Hebrew word צֶמֶר, as used in the Bible, has been most satisfactorily shown in art. "Red Sea" (by my deeply-lamented nephew Edward Stanley Poole) in Dr. William Smith's "Dictionary of the Bible"]: it is said in one of the أَبْيِذَات, [see art. ابذ,] لَا آتِيكَ مَا بَلَّ صُوفَةً بَحْرٌ [*I will not come to thee as long as a sea wets a portion of* صُوف], or, as Lḥ relates it, مَا بَلَّ الْبَحْرُ صُوفَةَ صُوفٍ; meaning, *ever*]. (M, TA.)

صُوفٌ: see صَافٌ.

صُوفَةٌ n. un. of صُوف [q. v.]. (M &c.) — [Also applied by physicians to *A pessary,* or *suppository, of wool, containing a medicament of some kind, to be inserted into the vagina or rectum.*] ═ Also *Any of those who had the management of aught of the work of the* بَيْت [meaning the *House of God,* i. e. the *Kaạbeh*], and who were called ↑ الصُّوفَانِ: (M:) [accord. to the TA, it is said that الصُّوفَانِ and الصُّوفَةُ are both alike appellations applied to any of such persons:] J and others say that صُوفَةُ was the father of a tribe of Muḍar, who used to serve the Kaạbeh, and to return with the pilgrims from 'Arafát, in the Time of Ignorance; and it is implied in the S [that they were also called آلُ صُوفَانَ, or] that صُوفَةُ was also called صُوفَانُ; and in a saying of Z, that الصُّوفَانِ and آلُ صُوفَانَ were appellations of one and the same people: [hence, app., the applications of صُوفَةُ and صُوفَانُ to any servants of the Kaạbeh:] but accord. to Sgh and the K, آلُ صُوفَانَ is a mistake for آلُ صُوفَانَ. (TA.)

صُوفَانٌ, and its fem., with ة: see صَافٌ. ═ and for the former see also صُوفَةٌ. ═ Also [*A species of agaric,* i. e., *of the kind of fungus thus called;*] *a certain thing* [*or substance*] *that comes forth from the heart of trees, flaccid and dry, in which fire is struck, and which is the best of things for the purpose of those who strike fire.* (TA.)

صُوفَانَةٌ, applied to a ewe, is fem. of صُوفَانٌ: see صَافٌ. (AHeyth, TA.) — Also *A certain herb,* or *leguminous plant,* (بُقْلَةٌ,) *downy,* (M, K,) *and short,* (K,) mentioned by Aboo-Naṣr as *of the kind termed* أَحْرُز [pl. of حِرْز], but not specifically described by him. (AḤn, M.)

صُوفِيٌّ, a post-classical word, *A man of the people called the* صُوفِيَّة: (Msb:) [formerly applied to any *devotee:* afterwards, particularly, to a *mystic; one who seeks to raise himself to a high degree of spiritual excellence by contemplation of divine things so as to elicit the mysteries thereof:*] the صُوفِيَّة may be so called [from the Greek σοφίς: or] in relation to the people called آلُ صُوفَانَ, [see صُوفَةٌ,] as resembling them in the devotion of themselves to religious exercises: or in relation to those called أَهْلُ الصُّفَّة, wherefore they are also called الصُّفِّيَّة: or in relation to الصُّوف [i. e. wool], which is proper to devotees and recluses: this last is the derivation commonly received. (TA.)

صُوفَانِيٌّ; and its fem., with ة: see صَافٌ.

صُوَيْفَةٌ dim. of صُوفَةٌ, n. un. of صُوف, q. v. (TA.)

صَوَّافٌ *A manufacturer of* صُوف [*or wool, or of woollen garments &c.*]. (TA.)

صَوَّافٌ: see صَافٌ.

صَيْفَةٌ, originally صَوْفَةٌ, A [garment of the kind called] جُبَّة *having much* صُوف [*or wool*]. (TA.)

أَصْوَفُ: see صَافٌ.

صوك

1. صَاكَ بِهِ, (O, K,) aor. يَصُوكُ, (O,) inf. n. صَوْكٌ, (K,) *It stuck, or clave, to him, or it:* (O, K:) said of saffron, (K,) and of blood, and of other things: (TA:) and (O, K) so بِهِ صَاكَ, aor. يَصِيكُ, (S, O, K, in art. صيك,) inf. n. صَيْكٌ; (K;) said of perfume. (S, O, K.) See also صَيْكَة.

5. تصوّك فِي رَجِيعِهِ, (As, O, K,) or, accord. to AZ, تَصَوَّكَ, with ض, (O,) or both, (Lḥ, TA in art. صحف,) [and تصوّض,] *He* (a man, O) *became defiled, or befouled, with* [or *in*] *his dung.* (O, K.)

صَوْكٌ The *seminal fluid* of a man. (Th, Kr, K.) ═ Also The *first.* (K.) One says, كَعَيْنَةٍ أَوَّلَ صَوْكٍ and بَوْكٍ *I met him the first thing.* (S, O, K.) And in like manner, افْعَلْهُ أَوَّلَ كُلِّ صَوْكٍ and بَوْكٍ [*Do thou it the first of everything*]. (TA.) And حُذْ هٰذَا أَوَّلَ صَوْكٍ: see 1 in art. صك. (O and TA in that art.) ═ Also *Motion:* so in the phrase مَا بِهِ صَوْكٌ and بَوْكٌ [*There is not in him, or it, any motion*]. (IDrd, O, K.)

صَائِكٌ *Sticking,* or *cleaving.* (AA, TA.) — And [app. as an epithet in which the quality of a subst. is predominant] *Sticking blood: or blood of the* جَوْف [or *belly,* &c.]. (TA.) — See also art. صأك.

صول

1. صَالَ عَلَيْهِ, [aor. يَصُولُ,] inf. n. صَوْلٌ and

صَوْلَةٌ (S, O, K) and صِيَالٌ, (O,) *He leaped, or sprang, upon him:* (S, O, K:) and (K) صَالَ عَلَيْهِ (M, K,) aor. يَصُولُ, (TA,) inf. n. صَوْلٌ and صِيَالٌ and صَوْلَانٌ and صَالٌ and مَصَالَةٌ, *he sprang, or rushed, upon him; made an assault, or attack, upon him;* namely, his adversary, or antagonist; syn. سَطَا; (M, K, TA:) and جَمَلٌ (TA:) [or *he sprang upon him and seized him violently* or *laid violent hands upon him*; for so سَطَا is said to signify:] and صَالَ عَلَيْهِ ↕ *he overbore him, overpowered him, or subdued him;* (S,* O, Mṣb,* TA; [a meaning also assigned to سَطَا;]) namely, one man another nam. (TA.) [See also 1 in art. صيل.] One says, رُبَّ قَوْلٍ أَشَدُّ مِنْ صَوْلٍ *Many a saying is more severe than a leaping or springing* [&c.]. (S, O.) And it is said in a trad. respecting prayer, بِكَ أَصُولُ, meaning [*By Thee may I*] *spring, or rush, or assault, and subdue.* (TA.) — صال, aor. as above, inf. n. صَوْلٌ, is also said of a stallion [camel], meaning *He leaped, or sprang:* or, accord. to AZ, صَالَ, inf. n. صَوْلٌ and صِيَالٌ, said of a camel, means *he leaped, or sprang, upon the [other] camels, and fought them:* (Mṣb:) or one says of a stallion, صَالَ عَلَى الإِبِلِ, inf. n. صَوْلٌ, meaning *he fought the [other] camels,* (M, K,) *and sent them on before:* (M:) or, accord. to AZ, one says of a camel, (S,) or, accord. to Ez-Zarkashee, some of the Arabs say of a camel, (Mṣb,) صَوَّلَ, (S, Mṣb, [in one of my copies of the S صال, but the former is the right,]) like قَرْنَ, (Mṣb,) with ، (S, Mṣb,) inf. n. صَأْلٌ, meaning *he betook himself to the killing of men, and springing, or rushing, upon them:* (S:) and without ، in speaking of the act of one adversary, or antagonist, against another: (Mṣb:) Hamzeh El-Iṣbahánee says, in his "Proverbs," that صال الجَمَلُ means *the camel bit;* but he is alone in saying this. (TA.) One says also, صال العَيْرُ, meaning *The he-ass attacked the she-ass:* (S, O:) or صَالَ العَيْرُ عَلَى العَانَةِ *the he-ass drove away the she-ass, or the herd of wild she-asses,* (M, K, TA,) *and attached her or them, biting her or them with the fore teeth, and kicking her or them with the hind leg or hind legs.* (TA.) — صال البُرَّ, aor. as above, inf. n. صَوْلٌ, *He swept away, or cleared, the wheat from the pieces of stick and of rubbish:* and صَوَّلْنَا ↑ الحِنْطَةَ *we swept the wheat [well, and so cleared it from rubbish]:* the teshdeed denotes intensiveness of meaning: (O:) ↑ التَّصْوِيلُ [or تَصْوِيلُ البَيْدَرِ] means *the sweeping of the بَيْدَر* [or *collected wheat or grain,* or perhaps *the place in which wheat or grain is trodden out*], (O,) or *of the sides thereof* (نَوَاحِي البَيْدَرِ) [*to clear it of rubbish*]). (K.) — صِيَلٌ: see art. صيل.

2. صوّل, and its inf. n.: see 1, last sentence but one. — تَصْوِيلٌ also signifies The *extracting a thing by means of water:* (K, TA: [in the CK, بالمال is eproneously put for بالنَّبْل:]) like the extracting a pebble from rice [by washing]. (TA.) [And app. The *soaking* a thing *to extract the juice or bitterness* &c.: see مِصْوَلٌ. See also an ex. in De Sacy's Chrest. Arabe, sec. ed., vol. ii. p. 130 of the Ar. text; and see his remarks thereon in p. 335 of the transl. and notes.] — [Also The *mixing, and stirring about, and beating,* a thing.] One says, اَلْجَرَادُ يُصَوِّلُ فِي مِشْوَاهُ [in the CK مَشْواهُ, which is a mistranscription,] *The locusts are mixed, and stirred about, and beaten, in his frying-pan.* (O, K) i. e. *frying-pan.* (TK.)

3. مُصَاوَلَةٌ and صِيَالٌ and ↑ صِيَالَةٌ [of which the first and second are inf. ns., the third being a quasi-inf. n.,] are *syn. with* مُوَاثَبَةٌ (S, O, K;) صَاوَلَهُ signifying وَاثَبَهُ [i. e. *He leaped, or sprang, upon him; or he assaulted, or assailed, him:* or *he contended with him, each leaping, or springing, upon the other, or each assaulting, or assailing, the other*]. (K.) [See also 6.]

6. تَصَاوَلَ الفَحْلَانِ *i. q.* تَوَاثَبَا [i. e. *The two stallion-camels leap, or spring, upon each other; or assault, or assail, each other*]. (S.)

صَوْلَةٌ is an inf. n.: (S, O, K: [see 1, first sentence:]) or it signifies *A leap, or spring:* (TA:) or *a single act of a camel's leaping, or springing, upon [other] camels, and fighting them;* as also ↑ صِيَالَةٌ: (Mṣb:) [but more commonly, *impetuosity,* of a man, and of a camel or the like.] — [Hence,] ذُو صَوْلَةٍ فِي المِزْوَدِ *One who springs upon the food, and devours it immoderately.* (M, TA.*) — أَوَّلُ وَهْلَةٍ لَقِيتُهُ أَوَّلَ صَوْلَةٍ means [i. e. *I met him the first thing, or the first thing that I saw*]. (A, TA.)

صَوْلَةُ مِنْ حِنْطَةٍ and ↑ صِنْطَةٌ مُصَوْلَةٌ [signify nearly the same, the former meaning *A heap of wheat,* and the latter *wheat* in general, *cleared from rubbish by means of the implement called* مِصْوَل or مِصْوَلَة]: (O, K: [these significations are clearly indicated in the K, and more so in the O, by the context:]) the pl. of صَوْلَةٌ is جُوَلٌ. (O.)

صِيَلَةٌ, mentioned here in the K: see art. صيل.

صَوُولٌ A camel *that devours his pastor; that springs upon men, and devours them:* (Lth, TA:) a camel *that kills men, and springs, or rushes, upon them:* (S:) or a camel *that leaps, or springs, upon the [other] camels, and fights them:* (Mṣb:) or a stallion *that fights the [other] camels,* (M, K,) *and sends them on before.* (M.) And ↑ A man *who beats others, and overbears, overpowers, or subdues, them.* (TA.) Accord. to Az, it is originally without ، and is app. pronounced with ، because the و is with ḍamm. (TA.)

صِيَالٌ an inf. n. of 1 [q. v.]. (M, O, Mṣb, K.) — [And also an inf. n. of 3, q. v.]

صِيَالَةٌ: see 3: and see also صَوْلَةٌ.

أَصْوَلُ مِنْ جَمَلٍ [*More impetuous than a camel; or more wont to spring upon others, or to assault, or assail, them, than a camel*]. (TA.)

مِصْوَلٌ *A thing in which colocynths are soaked in order that their bitterness may depart.* (AZ, S, O, K.) — And, accord. to Ibn-'Abbád, *An implement with which the ears of corn are swept away, or cleared, from the pieces of stick and of rubbish.* (O. [See also what next follows.])

مِصْوَلَةٌ *A broom* (مِكْنَسَة, O, K) *with which the sides of the* بَيْدَر [*or collected wheat or grain,* or perhaps *the place in which wheat or grain is trodden out,*] *are swept [to clear it of rubbish]*: (O, TA:) so says IAạr. (TA. [See also what next precedes.])

صَوْلَةٌ مِنْ حِنْطَةٍ: see صَوْلَةٌ مُصَوْلَةٌ.

صولج

صَوْلَجٌ and صَوْلَجَةٌ: see what here follows.

صَوْلَجَانٌ (T, S, K) and ↑ صَوْلَجَانَةٌ (Sb, TA) and ↑ صَوْلَجٌ (T, TA) and ↑ صَوْلَجَةٌ (TA,) as also ↑ صَوْجَانٌ (L in art. صوج,) [*A kind of golf-stick, or golf-stick, played with by men on horseback;*] *a stick with a curved, or crooked, end;* syn. جِمْجَمٌ (S, K;) [or rather] *a stick of which the end is curved [artificially] with which a ball is struck by men on horseback:* a stick of which the end curves, or crooks, naturally, on its tree, is called جِمْجَمٌ: (T, TA:) of Pers. origin, (S,) [i. e. چَوْگَان, arabicized: (T, S:)] pl. صَوْلَجَةٌ (S, K:) the ة being added in the pl. because of the foreign origin, (S, M, TA,) as is mostly the case in broken pls. of words of foreign origin. (M, TA.)

صَوْلَجَانَةٌ: see the next paragraph here preceding.

صور

1. صَارَ, (S, M, &c.,) aor. يَصُورُ, (Mṣb,) inf. n. صَوْرٌ, and صِيَارٌ, (S, M, Mġh, Mṣb, K:) and ↑ اِصْطَارَ, (M, K:) *He obtained,* (Mṣb, TA,) in an absolute sense: (Mṣb:) this is the primary signification: (TA:) [or] this is said to be the signification in the proper language of the Arabs: (Mṣb:) and in the language of the law, (Mṣb, TA,) *he observed a particular kind of abstinence;* (Mṣb;) i. e. (TA) *he abstained from food* (S, M, K, TA) *and drink* (M, K, TA) *and coitus:* (M, K:) and (S,* M, &c.) by a tropical application, (TA:) † *from speech:* (S,* M, Mġh, Mṣb,* K, TA:) or صَوْمٌ in the proper language of the Arabs signifies a man's *abstaining from eating:* and by a secondary application, *a particular serving of God [by fasting];* (Mġh;) [i. e.] *the abstaining from eating and drinking and coitus from daybreak to sunset:* (KT:) accord. to Kh, it signifies [properly] *the standing without work.* (S.) صام فِي الشَّهْرِ means *He fasted during the month*]: agreeably with what is said in the Ḳur ii. 181. (TA.) And it is said (S, M) by I'Ab (S) that the saying, in the Ḳur [xix. 27], (S, M,) إِنِّي نَذَرْتُ لِلرَّحْمَٰنِ صَوْمًا means † *[Verily I have vowed unto the Compassionate] an abstaining from speech.* (S, M, Mṣb.) One says also, صام الفَرَسُ, inf. n. صَوْمٌ (S, M) and صِيَامٌ, (M,) † *The horse stood without eating of fodder;* (S;) or *abstained from the eating of fodder.* (M, A, Mġh.) And صام عَنِ السَّيْرِ † *He abstained from going along, or journeying.* (TA.) — [Hence,]

صامت الشَّمْس † *The sun became [apparently] stationary [in the mid-heaven]*: (T, TA:) or *attained its full height*. (M, TA.) — And صام, (inf. n. صَوْمٌ, Ṣ,) † *The day reached its mid-point*. (Ṣ, M, Mgh, Ḳ, TA.) — And صامت, (M, TA,) inf. n. صَوْمٌ, (Ṣ, Ḳ,) † *The wind became still, or calm*. (Ṣ, M, Ḳ, TA.) — And صام, [inf. n. صِيَامٌ (see صَلَاقِمَة) and probably صَوْمٌ also,] † *The water became still, or motionless*; syn. قَامَ and دَامَ. (TA.) — And صام, (M, Ḳ,) inf. n. صَوْمٌ, (M,) † *The ostrich cast forth its dung*; (M, Ḳ, TA;) and in the same sense the verb is used in relation to the domestic fowl; because each stands still in doing this, or because each becomes tranquil by reason of the passing forth of that which occasions annoyance: and accord. to [some one or more of the copies of] the M, صام الطَّيْرُ, inf. n. صَوْمٌ, *The* نهار, by which is here meant *the young one of the* كَرَوَان, [or rather *of the bustard called* حُبَارَى,] *cast forth what was in its belly*. (TA.) = صام مَنِيَّتَهُ *i. q.* ذَاقَهَا [*He tasted, or experienced, his death*]. (Ḳ.) = And صَامَ *He* (a man) *shaded himself by means of the tree called* صَوْم. (Ḳ.)

8: see 1, first sentence.

صَوْمٌ an inf. n. of 1 [q. v.]. (Ṣ, M, &c.) — [Hence,] الصَّوْمُ [app. for وَقْتُ الصَّوْمِ] means also † [*The month of*] *Ramaḍán*: (Ḳ, TA:) whence the saying of Aboo-Zeyd, أَقَمْتُ بِالبَصْرَةِ صَوْمَيْنِ, meaning [*I remained, stayed, dwelt, or abode, in El-Baṣrah*] *two Ramaḍáns*. (TA.) — And [in like manner] صَوْمَعٌ also means † *A Christian church*; syn. بِيعَةٌ: (Ṣ, Ḳ, TA:) as though for مَصَلَّى الصَّوْمَعِ i. e. الوَقْف [*the place of station*: for, as Hooker says, speaking of the ancient usage of the Church, "their manner was to stand at prayer, whereupon their meetings unto that purpose had the names of stations given them"]. (TA.) = See also صَائِمٌ. = Also † *The dung of the ostrich*. (Ṣ, M, Ḳ.) = And, in the dial. of Hudheyl, (Ṣ,) *Certain trees*, (Ṣ, M,) or *a certain tree*, (Ḳ,) [but] the n. un. is with ة, *of the form of the figure of a human being*, (M,) *ugly in appearance*, (M, Ḳ,) *very much so, the fruits of which are called* رُؤُوسُ الشَّيَاطِين, i. e. [*the heads of the serpents*, [see شَيْطَان and رُؤُوس,] *not having leaves*: AHn says that *they have* [*what are termed*] هُدْب [q. v.], *their branches do not spread forth, they grow in the manner of the* [*species of tamarisk called*] أَثْل, *but are not so tall, and mostly grow in the districts of Banoo-Shebábeh*. (M.)

صَوْمَة, for صَوْمَعَة, inf. n. of صَامَ: see a verse cited voce ثَابَ, in art. ثوب.

صَوْمَان: see صَائِمٌ.

أَرْضٌ صَوْمَانٌ *Dry land or ground, in which is no water*. (Ḳ.)

صَوَّامٌ is like صَائِمٌ but having an intensive signification [i. e. meaning *Abstaining, &c., much or often*]. (M, Ṣb.) One says رَجُلٌ صَوَّامٌ قَوَّامٌ, meaning *A man who fasts* (يَصُومُ) *[often] in the day, and who rises [often] in the night [to pray]*. (TA.)

صَائِمٌ *Abstaining*, in an absolute sense: this is said to be the signification in the proper language of the Arabs: and in the language of the law, *observing a particular kind of abstinence*; (Mṣb;) [i. e.] *abstaining from food* (Ṣ, M, Ḳ) *and drink and coitus*: and, [by a tropical application, (see 1, first sentence,)] † *from speech*: (M, Ḳ:) it is applied to a man: (Ṣ, M, Mṣb:) and صَوْمَانُ † signifies the same, (Ṣ, Ḳ,) so applied; (Ṣ;) as also † صَوْمٌ, (M, Ḳ,) applied to a man, (M,) and to a woman, and to two men, (TA,) and to a pl. number; (M, Ḳ;) being an inf. n. used as an epithet; (TA;) or it is a pl., [or rather quasi-pl. n.,] like رَوْبٌ: (M voce خَيْفٌ:) or, in the proper language of the Arabs, صَائِمٌ signifies *abstaining from eating*: and by a secondary application, *serving God in a particular manner [by fasting]*: see again 1, first sentence]: (Mgh:) accord. to AO, it signifies any creature *abstaining from food*; or † *from speech*, or † *from going along or journeying*: (Ṣ, Mṣb:) pl. صُوَّمٌ and صُيَّمٌ (Ṣ, M, Mgh, Mṣb, Ḳ) and صُمَّمٌ (Ṣ, M, Mṣb, Ḳ) and صُمَّامٌ and صُوَّامٌ and صُيَّامَى, (M, Ḳ,) the last of which [written in the CK صَيَامَى] is extr. (M.) — Applied to a horse, † *Standing still* (Ṣ, M, Mṣb) *without eating of fodder* (Ṣ, Mṣb) *or without eating anything*: (M:) or *abstaining from the eating of fodder*: (Mgh:) or *standing upon his four legs*. (Az in art. صون, and TA.) = And بَكَرةٌ صَائِمَةٌ † *A sheave of a pulley that remains still*, (Mgh, TA,) *that will not revolve*. (Ṣ, Mgh, TA.) — And مَاءٌ صَائِمٌ † *Water that is still*, or *motionless*; syn. قَائِمٌ and دَائِمٌ. (Mgh, TA.)

مَصَامٌ † The *station*, or *standing-place*, of a horse; as also † مَصَامَةٌ. (Ṣ, Ḳ, TA.) — And مَصَامُ الثُّرَيَّا † *The [imaginary] place of suspension of the asterism* [meaning the *Pleiades*]. (M.) Imra-el-Keys says,

كَأَنَّ الثُّرَيَّا عُلِّقَتْ فِي مَصَامِهَا ۞ بِأُمْرَاسِ كَتَّانٍ إِلَى صُمِّ جَنْدَلِ

[As though the Pleiades were hung, in their place of suspension, by means of ropes of flax, to hard and solid rocks: i. e. they seemed as though they were stationary: he means that the night was tedious to him]. (Ṣ. [See EM p. 36, where a reading of the former hemistich different from that above is given, with the same and another reading of the latter hemistich.]) — One says also, جِئْتُهُ وَالشَّمْسُ فِي مَصَامِهَا, meaning † [*I came to him when the sun was*] *in the middle of the sky*. (TA.)

مَصَامَة: see the next preceding paragraph.

صون

1. صَانَهُ, (M, Ḳ,) first pers. صُنْتُهُ, (Ṣ, Mṣb,) aor. يَصُونُهُ, (TA,) inf. n. صَوْنٌ and صِيَانٌ and صِيَانَةٌ, (Ṣ, M, Mṣb, Ḳ,) *He preserved it, kept it, laid it up, took care of it, or reserved it*; (Mṣb, Ḳ,) *in its repository*; (Mṣb;) and اصطانهُ † signifies the same: (M, Ḳ:) but one should not say اصانهُ, as the vulgar say. (TA.) — And [hence] one says, (M, Mṣb,) by way of comparison, (M,) صان عِرْضَهُ, (M, Mṣb,) inf. n. صِيَانَةٌ and صَوْنٌ, (M,) † [*He preserved his honour, or reputation*], عَنِ الدَّنَسِ [*from pollution*]. (Mṣb. [See also 6.]) And صَانَ وَجْهَهُ بِدِيبَاجَتِهِ i. e. † [*Such a one preserves from disgrace*] *his cheeks* (A in art. دبج) or دِيبَاجَتَهُ *his face*. (Ḥar p. 15.) — And صان الفَرَسُ عَدْوَهُ, (M, TA) and جَرْيَهُ, (TA,) inf. n. صَوْنٌ, † *The horse restrained somewhat of his running for the time of need*. (M, TA.) And فَرَسٌ لَهُ صَوْنٌ وَبَذْلٌ ذُو صَوْنٍ [*A horse that restrains somewhat of his running for the time of need, and that gives it forth*]. (Ṣ, M, Mṣb, Ḳ.) = And صان الفَرَسُ, aor. يَصُونُ, inf. n. صَوْنٌ, means صَفَّ بَيْنَ رِجْلَيْهِ [app. the same as صَفَّ رِجْلَيْهِ *He set his hind legs evenly, side by side*]: (M:) or *he stood upon the extremity of his hoof*, (Ṣ, M, Ḳ,) *by reason of* [*attenuation, or abrasion, such as is termed*] وَجًى or حَفًا. (Ṣ, Ḳ.) — And صان, inf. n. صَوْنٌ, *He* (a horse) *limped, or halted, much*; (M;) or, as exp. by IB, *slightly*. (TA.) يَصُنَّ الوَشْيَ occurs in a verse (Ṣ, M, TA) of En-Nábighah, (M, TA,) [referring to horses,] and J says that Aṣ knew it not, but that others expl. it as meaning *Reserving somewhat of the rate of going*, (TA,) or as meaning *suffering pain in the hoofs from attenuation, or abrasion*: (Ṣ:) accord. to IB, it means *limping, or halting, and suffering pain in the hoofs, from fatigue*. (TA.)

5: see the next paragraph.

6. تَصَاوَنَ, (Ṣ, M, Mṣb, Ḳ,) or تَبَذَّلَ: (Ṣ and Mṣb in art. بذل:) one says, of a man, تَصَوَّنَ and † تَصَوَّنَ, the latter on the authority of IJ, (M, TA,) and mentioned also by Z, (TA,) † *He preserved himself, or his honour, or reputation*, (M, TA,) مِنَ المَعَايِبِ [*from the things, or actions, for which he should be blamed*]. (TA. [See also 1, second sentence.])

8: see 1, first sentence.

صَوْنٌ an inf. n. of 1 [q. v.]. (Ṣ, M, &c.) See also صِيَنَةٌ, below. — And see مَصُونٌ.

صَوْنَةٌ [*A receptacle for perfumes &c., such as is commonly called*] an عَيْدَة. (IAṣr, Ḳ.)

صِيَنَةٌ [originally صِوْنَةٌ] *i. q.* † صَوْنٌ: one says, هٰذِهِ ثِيَابُ الصِّيَنَةِ i. e. الصَّوْن [*These are the garments of reservation* for wear on extraordinary occasions]: (M, TA:) *contr. of* بِذْلَةٌ. (TA.)

صَوَانٌ and صِوَانٌ (Ṣ, M, Mṣb, Ḳ) and صِيَانٌ (Ṣ, Mṣb, Ḳ) and صَيَانٌ and صَيَانٌ, (Ḳ,) but the third and the last two are extr., (TA,) *A thing*, (M, Mṣb, Ḳ,) *or receptacle*, (Ṣ,) [*or chest or the like,*] *used as a repository* (Ṣ, M, Mṣb, Ḳ) for a garment, (Ṣ, Ḳ,) as also † مِصَانٌ, (Skr, cited by Reiske in Abulf. Ann. ii. 614,) [or for clothes,] or for a thing: (M, Mṣb:) pl.

مَصَانٌ: (MA:) or ↑ مَصَانَةٌ signifies *any place in which one reposits a garment.* (TA in art. خرس.)

صَوَانَةٌ pl. of صِيَنٌ. (KL.) See art. صين.

صَوَّانٌ [*Flint-stone*; and *flint-stones*: thus in the present day:] *a sort of stones,* (Ṣ, Mṣb,) *in which is hardness;* (Mṣb;) *hard stones,* (M, K,) *of a certain sort,* (K,) *with which fire is struck:* or, as some say, *certain black stones which are not hard:* (M:) or *a sort of hard stones, which, when fire smites it, crackles* (يُفَقِّعُ) *and cracks, and sometimes fire is struck with it, but it is not fit for* [*making*] *lime, nor for heating for the purpose of roasting thereon:* (Az, TA:) one thereof is called ↑ صَوَّانَةٌ. (Ṣ, M, Mṣb, K.)

الصَّوَّانَةُ *The* دُبْر [meaning *anus*]: (K, TA:) so called because it keeps [from escape] much, or often, what would issue from it. (TA.) ⟹ See also صَوَّانٌ.

صَيِّنٌ [thus app., like سَيِّدٌ and جَيِّدٌ, written in my copy of the Mṣb صَيْن,] One *who preserves his honour, or reputation.* (Mṣb.)

صِوَانٌ: see صَوَانٌ, in two places.

صُوَانٌ: see صَوَانٌ.

صُوَّانٌ: see صَوَّانٌ.

صُوَّانٌ and ↑ مَصُوَّنٌ, (Ṣ, M, Mṣb, K,) like مَدْوُونٌ and ↑ مَدُوفٌ (Ṣ and Mṣb in art. دوف, q. v.,) the latter of the dial. of Temeem, (M,) *Preserved, kept, laid up, taken care of, or reserved;* (Ṣ, * M, * Mṣb, K;) applied to a garment [&c.]; (Ṣ, M;) as also ↑ صُوَنٌ, which is an inf. n. used as an epithet: (M:) one should not say مُصَانٌ, (Ṣ, TA,) nor مُنْصَانٌ, as the vulgar say. (TA.)

صِوَانٌ *A bow-case;* (K, TA;) as also ↑ مَصَانٌ. (TA.)

مَصُوَنٌ: see صُوَانٌ.

صوى

1. صَوَتِ الشَّحْلَةُ, (Lth, Az, Ṣ, M, K,) aor. ـَوِى, (Ṣ, K,) inf. n. صُوًى; (Lth, Az, Ṣ, M, K;) and تَصْوَى, (Az, M, K,) which is the form preferred by Az, [aor. تَصْوَى,] inf. n. صَوًى; (TA;) *The palm-tree needed irrigation, and became slender:* (Az, TA:) or *became dry,* or *dried up;* (Ṣ, M, K;) as also ↑ أَصْوَتَ, and ↑ صَوَّتَ: (K:) and in like manner one says of other trees: and sometimes, of animals. (M.) And صَوِيَ الضَّرْعُ *The udder had no milk remaining in it.* (Ham p. 661.) — [Hence,] صَوَتِ الشَّاةُ *The ewe,* or *she-goat, became fat,* (Ṣ, TA,) *in consequence of her udder's having been made to dry up.* (Ṣ.) And صَوِيَ *He became strong.* (K.)

2. صوّى, (M,) inf. n. تَصْوِيَةٌ, (K,) primarily, (M,) is used in relation to females, meaning *He abstained from milking* her, *in order that she might become fat,* (M, K,) *and not be weak.* (M.) You say, صَوَّيْتُ النَّاقَةَ *I abstained from milking the she-camel for some days in order that the milk might collect in her udder so that she might become fat:* or *I made her milk to dry up, that she might become fatter.* (M.) And صَوَّيْتُ الشَّاةَ, inf. n. as above, *I made the udder of the ewe,* or *goat, to become dry, that she might become fatter:* (Ṣ:) or صوّيت الغُدَّرَ *I made the milk of the ewes, or goats, to dry up, purposely, that they might become fatter;* like as one says in relation to camels: the subst. from the verb thus used is ↑ صُوًى; and this is said to mean The *leaving an animal and not milking her.* (M.) Some say that تَصْوِيَةٌ is like تَصْرِيَةٌ; and hence the trad., التَّصْوِيَةُ جِلَابَةٌ [i. e. *The causing the milk to collect in the udder* of an animal *by abstaining from milking* her *for some days,* when one desires to sell her, *is an endeavouring to deceive:* but I think that the right reading in this instance is probably التَّصْرِيَةُ, with ر. (TA.) — It is also used in relation to a stallion (Ṣ, M, K) of the camels: (Ṣ:) thus it is used by El-Fak'asee. (M.) One says, صَوَّيْتُ الفَحْلَ, (M,) inf. n. as above, (Ṣ, K,) *I put no burden upon the stallion* [*camel*], *and did not bind him with a rope, in order that he might become more brisk in covering, and more strong;* (Ṣ, * M, K;*) thus expl. by El-'Adebbes El-Kinánee: (Ṣ:) or *I exempted him from work, and fed him, until his spirit returned to him, and he became fat.* (M.) And صَوَّيْتُ إِبِلِي فَحْلًا *I chose for my camels a stallion, and fed and nourished him for the office of the stallion.* (Ṣ.) ⟹ See also 1. ⟹ [And see art. صو.]

4: see 1. — One says also اصوى القَوْمُ, meaning *The people's cattle became lean,* or *emaciated;* like اضوى القوم. (IḲtt, TA.) ⟹ [See also art. صو.]

صَوًى a subst. from 2, q. v. (M.)

صَوٍ: see its fem., صَوِيَةٌ, voce صَاوٍ. — [Also, app., *Empty* سُنْبُل (or ears of corn): accord. to the TA (on the authority of Az): the word in this sense, and thus applied, is there written with the article, الصوى, without any syll. sign.]

صَوِيَّةٌ: see the following paragraph.

صَاوٍ *Dry,* (Ṣ, K, TA,) by reason of thirst, or want of irrigation, or by reason of leanness, or emaciation. (TA.) You say نَخْلَةٌ صَاوِيَةٌ, (M, K,) and ↑ صَوِيَّةٌ, (M, TA,) [agreeably with rule, as part. n. of صَوِيَ,] or ↑ صَوِيَّةٌ, (so in copies of the K, [app. a mistranscription,]) *A dry, or dried-up, palm-tree:* (M, K:) and in like manner one terms other trees: and sometimes, animals: thus the poet Sá'ideh applies the epithet صاوية to wild cows or wild oxen (بَقَر وَحْش). (M.) — And *Strong.* (TA.)

صيب

1. صَابَ aor. يَصِيبُ, (Ṣ, M, Mṣb, K,) inf. n. صَيْبٌ, (Ṣ, Mṣb, K,) said of an arrow, (Ṣ, M, Mṣb,) *i. q.* أَصَابَ [expl. in art. صوب]; (Ṣ, * M, Mṣb, K;) like صاب having for its aor. يَصُوبُ. (Ṣ, M, Mṣb.)

صَيْبَانُ: see صَوْبٌ, in art. صوب.

صَيْبٌ: see صَيِّبَةٌ.

صَيُوبٌ An arrow *going right,* or *hitting the mark:* pl. صُيُبٌ (M, K) and صِيَابٌ, (MF, TA,) or the latter is pl. of صَائِبٌ, which signifies the same. (M, in art. صوب.)

صَيِّبَةٌ: see صَيِّبَةٌ.

صَيْبٌ: see art. صوب.

صَيَّابٌ: see صَيِّبَةٌ, in four places.

صَيُوبٌ: see art. صوب.

صَيِّبَةٌ and ↑ صَيْبٌ (M, A, K) and ↑ صَيَابَةٌ and ↑ صَيَابٌ (A, K) The أَصْل (M, A, K) [as meaning the *original stock*] of a people, (M,) or [as meaning the *original,* or the *principal,* or *most essential, part,*] of a thing: (A, K:) and the *purest,* or *choice,* or *best, part* or *portion,* (M,* A, K,) of a thing (M, K) of any kind, (M,) or of a people. (A.) One says, هُوَ فِى صَيِّبَةِ قَوْمِهِ and ↑ صَيَابَتِهِمْ *He is of the* أَصْل [*or original stock*] *of his people:* (Fr, TA:) and مِنْ صَيِّبَةِ قَوْمِهِ and ↑ صَيَابَةِ قَوْمِهِ (TA) and ↑ صَيَابَتِهِمْ (A) *of the purest in race of his people.* (A,* TA.) And ↑ قَوْمٌ صَيْبٌ *A choice,* or *an excellent, people.* (TA.) — Also the first, The *collective* body of a people; (Kr, M, ṭ) and so صَيَّابَةٌ. (M in art. صوب.) — And *A lord, master,* or *chief.* (M, K.)

Quasi صيت

صِيتٌ and صِيتَةٌ: and صَيْتٌ: see art. صوت.

صيح

1. صَاحَ, (Ṣ, A, O, Mṣb, &c.,) aor. يَصِيحُ, (Ṣ, O, Mṣb,) inf. n. صِيَاحٌ and صَيْحَةٌ (Ṣ, A,* O, Mṣb, K*) and صَيْحٌ and صَيَاحٌ and صَيْحَانٌ, (Ṣ, O, K,*) *He raised his voice, voiced, called* or *called out, cried* or *cried out:* (Ṣ, A, O, Mṣb, K:) or *did so vehemently, cried aloud, uttered a loud cry* or *crying, shouted, exclaimed,* or *vociferated:* (T, Ṣ,* A,* O,* Mṣb,* TA:) or *did so with his utmost force or power;* (K, TA;) as also ↑ صيّح: (A,* TA:) it is said of a man, and of other things: (TA:) or of anything: (T, TA:) originally, of an animal, and often of a bird, of the crow-kind, but rarely of a bird unrestrictedly, and sometimes of a spear as being likened to an animal. (Ham p. 187.) One says, صَاحَ صَيْحَةً شَدِيدَةً [*He called,* or *cried,* &c., *with a vehement calling* or *crying* &c., or *with a vehement call* or *cry* &c.]. (A.) And صاح بِهِ *He called* or *cried,* or *called out* or *cried out, to it* [or *to him*]. (Mṣb.) And صِحْ لِي بِفُلَانٍ *Call thou to me such a one.* (A, TA.) And صَيْحَ ↑ صَايَحَ and ↑ صَايَحَهُ, (A, TA,) and ↑ صَيَّحَ بِهِ and صَيَّحَهُ, (A,) *He called, hailed,* or *summoned, him; called out, cried out,* or *shouted, to him.* (A, TA.) — And صِيحَ بِهِمْ † *They were*

frightened, or *terrified*. (K.) And صَبِحَ فَهِمَ

† *They perished*. (K.) — One says also, نَقِيَتْهُ قَبْلَ كُلِّ صَبِحٍ وَنَفْرٍ *I met him before every calling, or crying, and dispersing*; meaning † *I met him before daybreak*: (S, TA:) so in the Proverbs of Meyd. (TA.) Or اَتَيْتُهُ قَبْلَ صَبِحٍ وَنَفْرٍ † *I came to him before everything*. (A.) And غَضِبَ مِنْ غَيْرِ صَبِحٍ وَلَا نَفْرٍ † *He was angry for neither little nor much*: (ISk, S, K:) *or for nothing*. (A.) — And صَاحَتِ الشَّجَرَةُ, (A, Mṣb,) or الشَّحْمَةُ, (K,) † *The tree*, (A, Mṣb,) or *the palm-tree*, (K,) *became tall*. (A, Mṣb, K.) And صاح العُنْقُودُ † *The raceme came forth completely from its envelope, and became long, and in a fresh and tender state*. (K.) And صاح الكَافُورُ † [app. meaning *The spathe of the palm-tree put forth its spadix, or its raceme, to its full length*]. (A.)

2: see 1, in two places. — صَيَّحَتِ الشَّمْسُ said of the sun, (S, K,) and of the wind, (S,) *i. q.* ضَحَّتْهُ [q. v.]. (S, K.) — And صَيَّحْتُ الشَّيْءَ † *I broke and split the thing much*. (TA in art. صوح.)

3: مُصَايَحَةٌ and تَصَايُحٌ signify † *The calling or crying, or calling out or crying out, &c., of people, one to another*. (S, K.) One says, صايح القَوْمُ (TK) and تصايحوا † *The people, or party, called or cried, &c., one to another*. (A, TK.) — See also 1.

5: تصيّح البَقْلُ *i. q.* تصوّح [q. v.]. (S, K.) — And تصيّح الشَّعَرُ *i. q.* تصوّح [q. v.]. (K in art. صوح.) — And تصيّح الشَّيْءُ *The thing became much broken and cloven or split or slit*. (TA in this art. and art. صوح.) See also 7.

6: see 3, in two places. — تصايح said of the scabbard, or sheath, of a sword (A, K, TA:) † *It became much split or slit*: (K, TA:) it is like the phrase تَدَاعَى البُنْيَانُ [q. v.]. (A, TA.)

7: انصاح said of a garment, or piece of cloth, *It became slit, or rent, or much slit or rent*. (A, Mṣb. [See also 7 in art. صوح.]) And انصاحت العَصَا *The staff became much split or cracked*; as also † تصيّحت. (A.) — [Hence,] انصاح said of the dawn and of lightning †[meaning *It showed its light*]: originally, *became cleft*: as expl. in art. صوح. (A.)

صَيْحَةٌ an inf. n. [and also an inf. n. un.] of صَاحَ. (S, Mṣb, &c.) [Hence,] one says, مَا يَنْتَظِرُونَ إِلَّا مِثْلَ صَيْحَةِ الحُبْلَى [*They expect not, or wait not for, aught but the like of the crying-out, or cry, of the pregnant woman*]; meaning, *evil, or mischief, that shall come upon them suddenly*. (TA.) — Hence also (S) *Punishment, castigation, or chastisement*. (S, A, K.) — And *A hostile, or predatory, incursion, by which the tribe are surprised*. (TA.)

صَيْحَانُ: see what next follows.

صَيْحَانِيٌّ, (T, S, A, Mgh, K,) or † صَيْحَانٌ, (Mṣb,) *A sort of dates of El-Medeeneh*, (T, S, A, Mgh, Mṣb, K,) *black, and hard to chew*: (T, Mgh, TA:) said to be so called in relation to a certain ram, named صَيْحَانُ, that was tied to a palm-tree, (A, Mṣb, K,*) which was hence called نَخْلَةُ صَيْحَانِيَّةٌ: (A, Mṣb:) or the name of the ram was الصَّيْحَانِيُّ, and صَيْحَانِيٌّ is a rel. n. changed from its proper form, like صَنْعَانِيٌّ, (K, TA,) from صَنْعَاءُ. (TA.)

صَيْحَانُ A *clamorous* man: and anything *noisy, or sounding much*. (The Lexicons passim.) — الصَّيْحَانُ is-another name for العَوَّاءُ [i. e. *The constellation Bootes*]. (Kzw.) — And † *A certain perfume, or fragrant substance*: (K, TA:) or a *wash for the head*, (A, K,*) *consisting of* خَلُوق [q. v.], and *the like*. (A, TA.)

صَائِحَةٌ *The crying, or clamour, of the people of the wailing of women*. (K.)

صد

1: صَادَهُ, (S, M, A, Mgh, Mṣb, K,) like بَاعَهُ, (MF,) [first pers. صَدْتُ, aor. يَصِيدُ,] inf. n. صَيْدٌ; (S, M, Mgh, Mṣb;) and صَادَهُ, (S, &c.,) like هَابَهُ, (MF,) [first pers. صِدْتُ, as above, but originally صَيَدْتُ, whereas the first pers. of the former is originally صَيَدْتُ,] aor. يَصَادُ (IAar, S, Mṣb, K;) and † اصطادهُ, (S, M, A, L, Mṣb, K,) also written and pronounced † اصّادهُ; (L;) and † تصيّدهُ; (M, A, L;) *He took, captured, or caught, it*; (Mgh, L;) [*made it his prey*;] *snared, or ensnared, it; trapped, or entrapped, it*; (MF;) *or sought to take, capture, catch, snare, or trap, it; hunted it, or chased it*: namely, [game, i. e.] any kind of wild animals, or the like, (L,) fowl, &c., (Mṣb,) and fish. (L.) [And صَادَ, and † اصطاد, and † تصيّد, without the mention of the object, this being understood, *He took, captured, caught, snared or ensnared, trapped or entrapped, game, i. e. any kind of wild animals, or the like, fowl, &c., or fish; or he sought to take &c.; he hunted or chased, stalked, or lurked for game; he fowled; or he fished*.] You say, † خَرَجَ يَتَصَيَّدُ [&c., meaning *He went forth to take &c., or seeking to take &c., game, or wild animals or the like; to hunt or chase, to stalk, or lurk for game; to fowl; or to fish*]. (S, K.) And † خَرَجَ يَتَصَيَّدُ الوَحْشَ *He went forth [to take &c., or] seeking to take &c., the wild animals*. (L.) And صِدْتُ فُلَانًا صَيْدًا *i. q.* صِدْتُ لَهُ [*I took &c., or sought to take &c., for such a one, game, or a wild animal, or wild animals, or the like*]. (M,* K.) And اصطادهُ, and † صادهُ, *i. q.* صادَ فِيهِ [*He took &c., or sought to take &c., game, or wild animals, or the like, in the place*]: Sb mentions, as a phrase of the Arabs, صِدْنَا قَوْنَيْنِ meaning قَوْنَانِ وَحْشٍ قَوْنَيْنِ: قَوْنَانِ being the name of a certain land [or of two mountains]. (M.) And الصَّقْرُ يَصِيدُ [*The hawk preys*]. (Mṣb and K in art. صقر.) ذَوَاتُ الصَّيْدِ is applied to beasts and to birds [*That prey upon others; predatory*]. (S and K in art. جرح, &c.) — [Hence,] one says, هُوَ يَصِيدُ النَّاسَ بِالمَعْرُوفِ † [*He captivates men by goodness, beneficence, or kindness*]. (A.) — And اقْصِدْ تَصِدْ † *Aim thou at that which is right and just: thou shalt obtain that which thou wantest*. (A.) خَرَجْنَا نَصِيدُ بَيْضَ النَّعَامِ † [*We went forth to take, or hunt after, the eggs of ostriches*]. (T, TA.) — And صِدْنَا الغَبَّاءَ, (M, A, TA,) a good phrase of the Arabs, mentioned, but not expl., by IAar; app. meaning † *We drew forth truffles [from the ground] like as one draws forth wild animals [from their lurking-places]*. (M, TA.) — And صِدْنَا مَاءَ السَّمَاءِ † *We took [or caught in vessels or collected] the water of the sky*. (Th, M, A.*) — صَيْدٌ, (Lth, S, M, L,) of the dial. of El-Hijáz, aor. يَصِيدُ, (Lth, L,) inf. n. صَيْدٌ; (Lth, S, M, L;) and صَادَ, (Lth, M, L,) [aor. يَصِيدُ;] *He* (a camel) *had the disease termed* صَيْدٌ [expl. below]: (Lth, S, M, L:) the ى in صَيْدٌ is preserved unchanged because it is so preserved in the original form, which is † اصْيَدُ, (S,) though they may not have said اصْيَدُ: (Sb, M:) and the like is the case in عَوِرَ: (Sb,* S, M:*) the augmentative letters are rejected for the purpose of alleviation: hence, one does not say, in the case of verbs of this class, مَا أَعْلَدَهُ, [i. e. مَا أَصْيَدَهُ,] and مَا أَعْوَرَهُ, and the like,] forming thus verbs of wonder, because the original form is augmented, and a verb of four letters cannot be formed from a verb of four letters, for a measure can only be formed from a measure that is less. (S.) Also, both verbs, (the former accord. to the S and M, and † the latter likewise accord. to the M,) † *He* (a man) *was unable to look aside*, (S, M,) *by reason of disease*. (S.) And صَيْدٌ, inf. n. صَيَدٌ, † *He raised his head, by reason of pride*: and † *he* (a king) *looked not aside, to the right or left*. (S.) And صَيَدٌ (K, TA, in the CK [erroneously] صَيْدٌ,) † *He* (a man, TA) *had an inclining, or a bending, neck*. (K, TA.) — And صِدْتُ فُلَانًا † *I made such a one to have an inclining, or a bending, neck*. (K, TA. [See also 4.])

4: اصادهُ *He made him, incited him, or induced him, to take &c., or to seek to take &c., wild animals, or the like, [fowl,] or fish*. (L.) — Also *He*, or *it*, [app. meaning the vein called صَادٌ, or the disease termed صَيْدٌ,] *annoyed, or hurt, him*; (K;) namely, a camel. (TK.) — And *He cured him* (i. e. a camel, TK) *of the disease termed* صَيْدٌ, (K, TA,) *by burning with a hot iron*. (TA.) Thus it has two contr. significations. (K.) — And أَصْيَدَ بَعِيرَهُ *He* (God) *caused his camel to have the disease termed* صَيَدٌ. (M.)

5: see 1, in four places.

8: see 1, in three places.

9: see 1, in the latter half of the paragraph, in two places.

صَادٌ *A certain vein* (M, K) *between the eyes of a camel*, (K,) *or between the eye and the nose*; (M;) *whence the disease termed* صَيَدٌ: pl. أَصْيَادٌ and pl. pl. أَصَايِيدُ [in the CK أَصَائِدُ]. (K.) — See also صَيْدٌ, in two places. — And see أَصْيَدُ, likewise in two places. — Also *Brass*; syn. صُفْرٌ:

and *copper*: (Ṣ, M, Ḳ:) or *a species thereof*: (Ḳ:) or *cooking-pots made of* صُفْر, (A'Obeyd, TA,) or *of copper*: (A'Obeyd, M, TA:) pl. صِيدَانٌ, (M, TA,) like تِيجَانٌ pl. of تَاجٌ: and some say that ↑ صَيْدَانٌ [q. v., thus written with fet-ḥ to the ص,] signifies *copper*. (TA.) ═ See also art. صود.

صَيْدٌ an instance of فَعْلٌ in the sense of مَفْعُولٌ, (Mṣb,) or an inf. n. used as a subst. [properly so called; and therefore used in a sing. and in a pl. sense], (Mṣb, TA,) [i. e.] an inf. n. used in the place of the objective complement of its verb; (IJ, M;) [*Game, chase, or prey: an object, or objects, of the chase or the like*;] *i. q.* ↑ مَصِيدٌ (Ṣ, Mgh, Ḳ, TA) used as a subst.; (TA;) meaning *what is taken, captured, or caught; or sought to be taken or captured or caught; [by the chase, or by means of a snare or trap, or by artifice of any kind;] of wild animals or the like*; (L;) *of fowl &c.*; (Mṣb;) and *of fish*: (L:) or *what is repugnant, or difficult of approach*, (Mgh, L, Ḳ,) *wild, or shy, by nature, not to be taken but by means of artifice, whatever it be*, (Mgh,) *but lawful to be taken*, (L,) *having no owner*: (L, Ḳ:) *or any wild animal, or wild animals, whether, or not, taken or sought to be taken*: (IAạr, M:) but this last application of the word is a deviation from general usage: (M:) pl. صُيُودٌ. (Mgh, Mṣb.) [Also *The quarry* of the hawk; the *prey* of any beast or bird &c.] صَيْدُكَ زَبْ خُرْمَهْ (Meyd, A, but in the latter صَيْدُكَ, [for زُبْ خُرْمَهْ,]) is a prov. (Meyd, A) inciting one to seize an opportunity, (A,) applied to a man who seeks another to execute blood-revenge upon him, and lights upon him when he is inadvertent; meaning *Thy prey* has become within thy power, therefore *be not thou neglectful of him* [so as to suffer him to escape, or rather *be not thou rendered hopeless of him*]. (Meyd. [See also Freytag's Arab. Prov. i. 712; where خُرْمَهْ is put in the place of زُبْ خُرْمَهْ.]) ═ See also صَيْدٌ.

صِيدٌ: see the next paragraph.

صَيْدٌ (Ṣ, M, A, L, Ḳ) and ↑ صِيدٌ, with kesr, (Ḳ,) or ↑ صَيْدٌ, (L,) and ↑ صَادٌ, (M,* L, Ḳ,) *A certain disease in a camel's head, in consequence of which he raises it*: (Ṣ:) *a certain disease which causes a camel to raise his head*: or *a certain disease in a camel's head, which causes his neck to twist*: (M:) or *a certain disease which attacks camels in the head, in consequence of which there flows from their noses what resembles froth, or foam, and they raise their heads*: (ISk, L, Ḳ:*) or *a certain disease in a camel's neck, in consequence of which he is unable to turn his face aside*: it is said that *its cure is burning with a hot iron* (A, TA) *between the eyes*: (TA:) *[or] it arises from a vein between the eyes, called* صَادٌ. (Ḳ.) [Hence,] also صَيْدٌ, (M,* A,) and ↑ صَادٌ, (M,) *Fixedness of the face* of a king, *so that it does not turn aside* (M, A) *to the right or left, by reason of pride*. (A. [See also صِيدٌ, of which it is the inf. n.]) [And the former, *An inclination*, or *bending, of the neck*: (see صَيْدَ:) hence,] one says, لَأُقِيمَنَّ صَيْدَكَ; [*I will assuredly straighten the bending of thy neck*: or *I will assuredly rectify thy proud stiffness*]. (A.)

صَيْدٌ: see أَصْيَدُ.

صَادِيٌّ [*Of, or made of, brass or copper*:] a rel. n. from صَادٌ signifying "brass" and "copper." (Ṣ.)

صَيْدَانٌ *Stones*, (Ṣ, A, L, Ḳ,) or *stone*, (M,) *of a white colour*, (M, L,) *of which cooking-pots are made*; (Ṣ, M, A, L, Ḳ;) as also ↑ صَيْدَانٌ. (A, L.) See also صَيْدَانٌ. ═ And *Rugged land or ground*, (Ṣ, M, Ḳ,) *containing stones*: (M:) or *land of which the earth is red, having rough stones even with the ground*: (ISh:) or *even, or level, ground, in which are pebbles*: (AA:) or *pebbles* [themselves]. (Aboo-Wejreh, L.)

صَيْدَانٌ *Copper*: (L, Ḳ: see also صَادٌ:) and *gold*: (Ḳ:) [but this seems to be taken from the following passage in the T:] in the stone-cooking-pot (البُرْمَة) there is sometimes [what is termed] صَيْدَانٌ and ↑ صَيْدَانٌ, in which is an appearance like the glistening of gold and silver; and the best is that which is like gold: so says AA. (T, L.) See also art. صدن. ═ And *Stone cooking-pots*: (Ṣ, L, Ḳ; and M in art. صدن:) n. coll. gen. n.: n. un. with ة. (IB, L.) ═ See also صَيْدَانُ الحَصَى *Small pebbles*. (L. [See also art. صدن.])

صَيْدَانَةٌ [as a n. un.: see صَيْدَانٌ, above. ═ Also] *A [demon of the kind called]* غُول. (ISk, Ṣ, Ḳ.) ═ And *A woman of evil disposition*, (ISk, Ṣ, Ḳ,) [and] so ↑ صَيُودٌ, (M,) *and of much talk*. (ISk, Ṣ, Ḳ.) ═ See also art. صدن.

صَيُودٌ: see صَيَّادٌ. ═ [Hence,] † A woman *who takes, captures, or ensnares, something from her husband*. (L, from a trad.) See also صَيْدَانَةٌ.

رَجُلٌ صَيَّادٌ [*A man accustomed to, or in the habit of, taking, capturing, catching, snaring, or trapping, game*, i. e. *any kind of wild animals, or the like, fowl, &c., or fish; a sportsman; a hunter, a fowler, or a fisherman*: see 1, second sentence]: (Mṣb:) and ↑ صَيُودٌ signifies the same as صَيَّادٌ: (Ḳ:) you say كَلْبٌ صَيُودٌ [*A dog used for hunting*]: (Ṣ, A:) and صَقْرٌ صَيُودٌ [*A hawk used for catching game*]: and the same epithet is applied to a female: (M:) its pl. is صُيُدٌ (Ṣ, M, A) and صِيدٌ (Yoo, Sb, Ṣ, M;) the latter of the dial. of those, (Ṣ, M,) namely, the tribe of Temeem, (M,) who say رُسْلٌ [for رُسُلٌ]: (Ṣ, M:) the ص being with kesr in order that the ى may be preserved unchanged. (Ṣ.) ═ See also أَصْيَدُ, last sentence.

صَائِدٌ, applied to a man, *Practising* الصَّيْد [i. e. *the taking, capturing, or catching, &c., of game, or any kind of wild animals, or the like, fowl, &c., or fish; hunting, fowling, or fishing*: see 1, second sentence]. (Mgh, Mṣb.) ═ And الصَّائِدُ in the dial. of El-Yemen signifies *The shank*: syn. السَّاقُ. (M.)

صَيُودٌ, like تَنُّورٌ [in measure], An arrow *going right, or hitting the mark*. (Ḳ.)

أَصْيَدُ [*More, or most, wont, or able, to take, or capture, or catch, game, or prey*]. أَصْيَدُ مِنْ ثَيْتٍ عِفْرِيْنَ وَمِنْ ضَيْنٍ [*More wont, or able, to capture prey than the lion of Ijfireen and than the he-cat*] is a prov. (Meyd.) ═ Also A camel *having the disease termed* صَيَد; (Ṣ, M, A, L;) and so ↑ صَادٌ, for صَادٍ, (L, Ḳ,) like مَالٌ for دُو مَالٍ, (L,) or for ↑ صَيِّدٌ: (L:) pl. of the first صِيدٌ. (L.) [Hence,] † A man *unable to look aside*, (Ṣ, M,) *by reason of disease*. (Ṣ.) † A man *who raises his head by reason of pride*. (Ṣ.) † A king *who looks not aside*, (M, A,) *to the right or left, by reason of his pride*. (A.) † *A king*: (Ḳ:) originally used in relation to a camel, and a king is so called because he raises his head by reason of pride, or because he does not look to the right or left. (Ṣ.) And A man *having an inclining, or a bending, neck*. (Ḳ, TA.) ═ الأَصْيَدُ † *The lion*; (Ḳ;) because he walks proudly, not looking aside, as though he had the disease termed صَيَد; (TA;) as also ↑ المُصْطَادُ [as act. part. n. of 8]; and ↑ الصَّادُ; (Ḳ, TA;) thus likened to a camel having the disease above mentioned; or, as in some copies of the Ḳ, not الصَّادُ, *but* ↑ الصَّيْدَاءُ. (TA.)

مَصَادٌ and ↑ مُصْطَادٌ and ↑ مُتَصَيَّدٌ [*A place of taking, capturing, or catching, &c., of game, or any kind of wild animals, or the like, fowl, &c., or fish; a place of hunting, fowling, or fishing*]. (A. [The meaning is indicated by the context, but not expressed.]) ═ مَصَادٌ also signifies The *upper, or highest, part of a mountain*. (MF, from Aboo-'Alee El-Yoosee. [But this, accord. to the Ṣ &c., belongs to art. مصد.])

مَصْيَدٌ and مَصْيَدَةٌ: see مَصْيَدَةٌ.

مَصِيدٌ pass. part. n. of 1: (Mgh, Mṣb:) see صَيْدٌ.

مَصْيَدَةٌ (Ṣ, M, A, Mṣb, Ḳ) and مَصْيَدَةٌ (M, and so in the handwriting of Az accord. to the L) and ↑ مَصْيَدٌ (Ṣ, L, Mṣb, Ḳ) and ↑ مَصْيَدٌ (so in the handwriting of Az accord. to the L) and ↑ مَصِيدَةٌ (M, Mṣb, Ḳ) *A thing used for the purpose of* الصَّيْد [*or the taking, capturing, or catching, &c., of game, or any kind of wild animals, or the like, fowl, &c., or fish*]; (T, Ṣ, M, A, Mṣb, Ḳ;) *a snare, trap, gin, or net*; (MA in explanation of the first and last;) [the first and third said by Golius, on the authority of Meyd, to be applied peculiarly to *a net*; but all signify also *any kind of trap*: see شَبَكَةٌ:] pl. مَصَايِدُ, without .. (L, Mṣb.)

مَصِيدَةٌ: see the next preceding paragraph.

مُصْطَادٌ: see أَصْيَدُ: ═ and see also مَصَادٌ.

مُتَصَيَّدٌ: see مَصَادٌ.

صير

1. صَارَ, كَذَا, (T, Ṣ, Mṣb,) aor. يَصِيرُ, (Ṣ,) inf. n. صَيْرُورَةٌ (Ṣ, Mṣb) and صَيْرٌ, (Ṣ,) *He, or it, attained to the state, or condition, of such a thing*: (T;) *became such a thing*; (T, Mṣb;) in which sense the verb is like كَانَ [in meaning, when the latter is non-attributive, and in having its subject

in the nom. case and its predicate in the accus.]. (T.) You say, صَارَ زَيْدٌ رَجُلًا *Zeyd became a man; or attained to the state, or condition, of a man.* (TA.) And صَارَ زَيْدٌ غَنِيًّا *Zeyd became rich*, not having been so. (Mṣb.) And صَارَ العَصِيرُ خَمْرًا *The expressed juice became wine.* (Mṣb.) [And صَارَ لَهُ شَيْءٌ عِنْدَهُ *He became in a state, or condition, in which there was not anything in his possession.* And صَارَ يَفْعَلُ كَذَا *He became in the state, or condition, of doing such a thing*; i. e. *he became occupied, or engaged, in doing such a thing*; or *he set about, began, commenced, took to, or betook himself to, doing such a thing*; like جَعَلَ. And صَارَ لَا يَفْعَلُ شَيْئًا *He became in the state, or condition, of not doing anything*; or *he became unoccupied in doing anything.* And صَارَ لَا يَتَكَلَّمُ *He became in the state of not speaking*; *he became speechless.* And صَارَ يَتَفَكَّرُ فِى كَذَا *He became in a state of reflection upon such a thing*; *he began to reflect upon such a thing.*] — One says also, صَارَ الأَمْرُ إِلَى كَذَا (M, A, Mṣb, K,) aor. as above, (TA,) inf. n. مَصِيرٌ, (S, M, A, Mṣb, K,) which is anomalous, being regularly مَصَارٌ, like مَعَاشٌ, (S,) and صَيْرٌ and صَيْرُورَةٌ, (M, A, K,) i. e. رَجَعَ إِلَيْهِ: (Mṣb:) [but this is a loose explanation; the meaning being, *The thing, or affair, or case, came eventually* (see مَصِيرٌ) *to such a state, or condition*:] the difference between مَصِيرٌ and مَرْجِعٌ is, that the former word necessarily implies a difference [of the latter state or condition] from the former state or condition; but the latter word does not. (Bḍ in iii. 156.) [In this case, the ulterior state or condition is likened to a place: for] — صَارَ also signifies *He*, or *it*, *attained in respect of place:* so in the saying, صَارَ زَيْدٌ إِلَى عَمْرٍو *Zeyd came, or went, or pursued a course that brought him, to ʿAmr*]. (TA.) صِرْتُ إِلَى فُلَانٍ [*I came, &c., to such a one*] is similar to the phrase in the Ḳur [iii. 27] وَإِلَى اللّٰهِ الْمَصِيرُ [*And to God, as the ultimate object, is the transition, or course, of every human being*]. (S.) [Hence, وَإِلَى اللّٰهِ تَصِيرُ الْأُمُورُ, in the Ḳur xlii. last verse, which Bḍ explains by adding the words بِارْتِفَاعِ الوَسَائِطِ وَالتَّعَلُّقَاتِ; the meaning being, *Verily to God are things, or events, referrible*, mediately and dependently: in the Expos. of the Jel expl. as meaning تَرْجِعُ.] — [And in like manner one says, صَارَ لَهُ كَذَا *Such a thing came to, befided, or befell, him, or it:* and hence, *he, or it, came to have, or became possessed of, such a thing.*] — And صَارَ فِى أَرْضٍ فَلَاةٍ [*He became, or came to be*, meaning *he found himself, in a desert, or waterless, land*]; i. q. وَقَعَ فِيهَا. (Mṣb in art. وقع.) And صَارَ فِى الرَّبِيعِ [*He entered*, lit. *became in, the season called* رَبِيع]; i. q. أَوْبَعَ [which is expl. in the S as signifying جَمَعَلَ فِى الرَّبِيعِ. (K in art. ربع.) صَيْرٌ signifies also *The returning* of seekers after herbage *to the watering-places.* (O, K.) And one says, صَارَ الرَّجُلُ, aor. يَصِيرُ, [inf. n. صَيْرٌ,] *The man stayed, or abode, at the water.* (TA.) And صَارَ النَّاسُ المَاءَ *The people stayed, or abode, at the water.* (M, K, TA.) — صَارَهُ, (S,) first pers. صِرْتُهُ, (M,) aor. as above, (S,) inf. n. صَيْرٌ, (K,) a dial. var. of صَارَهُ having for its aor. يَصُورُهُ, [q. v.,] (S,) *He cut it*; (S, M, K;) and *clave it, or split it.* (M.) — And in like manner, [i. e. as a dial. var. of صَارَهُ having for its aor. يَصُورُهُ,] *He made it to incline, or lean.* (S.) You say, صَارَ وَجْهَهُ, aor. يَصِيرُ, (M,) as also يَصُورُ, (M and K in art. صور,) *He turned his face* towards a person or thing. (M.) And صُرْتُ عُنُقَهُ *I twisted his neck.* (M.) [Respecting the phrase فَصُرْهُنَّ إِلَيْكَ in the Ḳur ii. 202, accord. to one reading, see 1 in art. صور.] — صَارَهُ, aor. يَصِيرُ, inf. n. صَيْرٌ, signifies also حَبَسَهُ [*He confined, restricted, &c., him, or it*]. (Mṣb.)

2. صَيَّرَهُ كَذَا *He made him, or it, to be in such a state, or condition*; or *he made him, or it, to be such a thing*; [as also صَيَّرَهُ; syn. جَعَلَهُ. (S.) You say, صَيَّرَنِى لَهُ عَبْدًا and أَصَارَنِى [*He made me to be to him a slave*]. (A.) — [And صَيَّرَهُ إِلَى كَذَا and أَصَارَهُ *He*, or *it*, *made*, or *caused*, *him*, or *it*, *to come*, or *to pursue a course that led*, *to such a state*, *or condition*; *brought*, *or reduced*, *him*, *or it*, *thereto*.] 'Omeyleh El-Fezáree said to his paternal uncle Ibn-'Anḳà, مَا الَّذِى أَصَارَكَ إِلَىَّ يَا عَمِّ [*What hath made thee to come, or brought thee, or reduced thee, to the state, or condition, that I see, O my paternal uncle?*]. (M.) [In this case, the ulterior state or condition is likened to a place; for] you say, صَيَّرَهُ إِلَيْهِ and أَصَارَهُ [meaning *He*, or *it*, *made him to come, or brought him, to him, or it*; i. e., to a person, or place, or to a state, or condition:] (M, K:) and صَيَّرَنِى إِلَيْهِ الحَاجَةُ and أَصَارَتْنِى [*Want, or need, or necessity, made me to come, or brought me, to him, or it*]. (A.) And [hence,] صَيَّرَ إِلَيْهِ الأَمْرَ *He committed to him the thing, or affair*; syn. وَقَّفَهُ عَلَيْهِ. (M in art. وقف.) [And صَيَّرَ لَهُ كَذَا *He made such a thing to come to, betide, or befall, him, or it*: and consequently, *he made him, or it, to have, or become possessed of, such a thing.*] — تَصْيِيرٌ is also by word, or covenant, as well as by deed. (Bḍ in ii. 20.) [You say, صَيَّرَ كَذَا, meaning *He asserted, or pronounced, him, or it, to be in such a state, or condition; or to be such a thing:* in which case, also, it is *syn. with* جَعَلَهُ, whereby it is expl. in the S. And صَيَّرَ لَهُ كَذَا *He asserted, or pronounced, such a thing to belong to him, or it; asserted, or pronounced, him, or it, to have such a thing; attributed to him, or it, such a thing*: and *appointed* or *assigned, to him, or it, such a thing.*]

4: see 2, in six places.

5. تصيّر أَبَاهُ *He became like his father.* (S, M, K.)

صَيْرٌ: see what next follows.

صِيرٌ The *ulterior* or *ultimate, latter* or *last, state, or condition*; the *end, conclusion, event, issue, or result*; of a thing, an affair, or a case; (S, M, O, Mṣb, K;) as also صَيْرٌ (O, K) and مَصِيرٌ (S, O, Mṣb, TA) and مَصِيرَةٌ (TA) and صَيُورٌ, (S, M, K,) of the measure فَيْعُولٌ, (S,) and صَيُورَةٌ. (K.) — The *verge, brink, or point, of* an affair, or event. (M, K.) You say, أَنَا عَلَى صِيرِ أَمْرِ كَذَا *I am on the verge of such an affair, or event.* (M.) And أَنَا عَلَى صِيرٍ مِنْ حَاجَتِى *I am at the point of* [attaining] *the object of my want.* (M.) And أَنَا عَلَى صِيرٍ مِنْ قَضَاءِ حَاجَتِى *I am at the point of accomplishing my want.* (A.) And فُلَانٌ عَلَى صِيرِ أَمْرٍ كَذَا *Such a one is at the point of accomplishing an affair.* (S.) — *A water at which people stay, or abide*; (M, O, K;) as also صَيْرَةٌ. (TA.) — *A crevice* of a door. (S, M, A, Mṣb, K.) It is said in a trad., مَنْ نَظَرَ فِى صِيرِ بَابٍ فَفَقَأَتْ عَيْنَهُ فَهِىَ هَدَرٌ *[Whosoever looks into the crevice of a door and has his eye put out, it is a thing for which no mulct is to be exacted*]: (S, M:) A'Obeyd says that this is the only instance in which the word [in this sense] has been heard. (S.) — [The *condiment*, made *of small fish, called* صِحْنَاة: (S, M, K:) or [*a condiment, or the like,*] *resembling* صِحْنَاة: (M, K:) or *what is called in Pers.* مَاهِى آوَهْ [*jelly of salted fish*]; as also صِحْنَاةٌ: (Mgh voce صحناة:) and the *small salted fish of which* صحناة *is made*: (Kr, M, K:) or *the young ones of fish*: [a coll. gen. n.:] n. un. with ة: (Mṣb:) thought by IDrd to be Syriac; (TA;) by IAth, to be Pers., as also صِحْنَاة. (TA in art. صحن.) — Also The أُسْقُف [properly *bishop*] *of the Jews.* (O, K.) — See also the next paragraph.

صَيْرَةٌ, (S, M, Mṣb, K,) accord. to A'Obeyd صَوْرَةٌ, with fet-ḥ, but Az says that this is a mistake, (TA,) *An enclosure* (حَظِيرَة) *for sheep or goats* (S, M, Mṣb, K) *and for cows or bulls*, (M, K,) *constructed of wood and stones* (M, TA) *and of branches of trees*; (TA;) as also صَيْرَةٌ, (M, K,) which latter is said by IDrd to be of the dial. of the people of Baghdád: (TA:) pl. of the former صِيرٌ (S, M, Mṣb, K) and [coll. gen. n.] صِيرٌ. (M, K.) — See also صِير.

صَيْرٌ The صَنْج; (O and TA in this art., and TṢ and K and TA in art. صير;) i. e. the *stringed instrument thus called*: (TṢ and TA in that art., and O and TA in the present art.:) [this is the right meaning, as is shown by the latter of the two verses cited voce صَيْرَةٌ: but,] accord. to AHeyth, (O,) the *sound of the* صَنْج. (O and K in the present art.) — See also art. صور.

صَيْرَةٌ: see صَيْرَةٌ. — Also *i. q.* صَيْرَةٌ [q. v., signifying *Stones*, &c.]. (M in art. صير.)

صَيْرٌ *A grave.* (AA, O, K. [Perhaps so called as being the ulterior abode.]) One says, هٰذَا صَيْرُ فُلَانٍ *This is the grave of such a one.* (O.) — And *A company* (جَمَاعَة). (O, K.) — See also art. صور.

صَيْرَةٌ *A thing, upon the head of a* فَارَة [*or small isolated mountain or the like*], *resembling the* [*heap of stones, piled up as a sign of the way, called*] أُمَرَة, *except that it is cased, and the* أمرة *is*

taller than it, and larger; or [in my originals "and"] *they are both cased, but the* أمرة *is peaked and tall, and the* صِيرَة *is round and wide, and has angles* [app. *at the base*]; *and sometimes it is excavated, and gold and silver are found in it: it is of the work of 'Ád and Irem.* (O, TA.)

صَائِرٌ *Staying, or abiding, at a water.* (TA.) And ♦ صَائِرَةٌ *A party, or people, staying, or abiding, at a water.* (O, TA.) ═ Also *A twister of men's necks.* (TA.) ═ [And The *pivot at the top,* and that *at the heel, of a door: the former of which turns in a socket in the lintel, and the latter in a socket in the threshold:*] see صَاكِفٌ.

صَائِرَةٌ: see the next preceding paragraph. ═ Also *Rain.* (M, TA.) ═ And *Herbage,* or *pasture.* (M.) See the next paragraph. ═ Also The *state of dryness to which herbage comes.* (M.)

صُوْرٌ: see صِيرٌ. ═ Also *Judgment,* or *opinion,* (Ṣ,) and *understanding,* or *intellect,* or *intelligence;* (Ṣ, M, Ḳ;) as in the saying, مَا لَهُ صُوْرٌ [*He has not judgment nor understanding*]: (Ṣ, M:) or *a judgment,* or *an opinion, to which one eventually comes;* as in the saying, مَا لَهُ بَدْءٌ وَلَا صُوْرٌ [*He has not a first, nor a final, idea, thought, judgment,* or *opinion*]. (A.) ═ Also, (O, Ḳ,) as AḤn says, on the authority of Aboo-Ziyád, (O,) and ♦ صَائِرَةٌ, (Ḳ,) *Dry herbage* or *pasture, that is eaten long after its being green:* (O, Ḳ:) and he adds that no herbe have صُوْر except such as are of the kinds called الظَّفْر and الأَقَانِى. (O, TA.) ═ أُمُّ صُوْرٍ signifies *A confused and dubious affair,* (M, Ḳ,) *through which there is no way of passing;* as in the phrase وَقَعَ فِى أُمِّ صُوْرٍ, mentioned by Yaʼḳoob [ISk] in the "Alfáḍh" [accord. to some of the copies of that work]: originally meaning a [*mountain,* or *hill, such as is termed*] صَيْرَة *without a pass:* but it is more probably صُوْر [q. v., in art. صور]. (M.)

صُوْرَةٌ: see صِيرٌ, first sentence.

مَصِيرٌ an inf. n. of صَارَ [q. v.]. (Ṣ, M, &c.) ═ [Also *A place,* and hence *a state* or *condition, to which a person,* or *thing, eventually comes: a place of destination.*] See جِيرٌ. ═ *A place where people alight and abide: a good place where people alight and abide.* (TA.) ═ *A place to which waters come,* or *take their course:* (M, Ḳ:) [or *a place of herbage,* or *pasture, and of water:* pl. مَصَايِرُ: so in the saying,] خَرَجُوا إِلَى مَصَايِرِهِمْ *They went forth to their places of herbage,* or *pasture, and of water.* (A.) ═ See also art. مصر.

مَصِيرَةٌ: see صِيرٌ, first sentence.

صيص

1. صَاصَتِ النَّخْلَةُ, (aor. يَصِيصُ,) *The palm-tree bore dates which had become such as are termed* صِيص, i. e., شِيص; (Ḳ,* TA;) as also ♦ صيّصت (Ḳ,) inf. n. تَصْيِيصٌ; (TA;) and ♦ اصاصت (Ḳ,) inf. n. إِصَاصَةٌ; (TA;) all three on the authority of IAạr, and the first mentioned by Ṣgh, in the O; and صَاصَتْ, from صِيصَةٌ [a dial. var. of صِيصَةٌ, i. q. صِيصٌ]. (TA.)

2: } 4: } see the preceding paragraph.

صِيصٌ, in the dial. of Belḥárith Ibn-Kaṣh, The [*bad*] *kind of dates called* حَشَفٌ; (Ṣ;) *i. q.* شِيصٌ; as also ♦ صِيصَاءُ (Ḳ;) صِيصٌ and صِيصَاءُ being dial. vars. of شِيصٌ and شِيصَاءُ. (Ṣ.)

صِيصَةٌ: see صِيصٌ, throughout.

صِيصَاءُ: see صِيصٌ. [It is also said to signify] *Dates without stones.* (L in art. لقم.) ═ Also The *pipe of a colocynth that have no hearts,* (AḤn, Ṣ, Ḳ,) *being husks only;* (AḤn;) to which a poet likens ticks that have been long left in a desolate place: (AḤn, Ṣ:*) and so, accord. to some, *of anything, such as the melon and the cucumber and the like.* (AḤn.)

صِيصِيَةٌ, (Ṣ, IB, O,) or ♦ صِيصِيَةٌ, (Ḳ,) thus in all the copies of the Ḳ, but it is a mistake, or a contracted form, (TA,) *The weaver's* [*implement called*] شُوْكَة, *with which he makes the warp and the woof even:* (Ṣ, IB, Ḳ:) but IB says that its last radical letter is ى, not ص; so that it should be mentioned among the class of infirm words: (TA:) pl. صَيَاصٍ. (Ṣ.) ═ Hence, (Ṣ,) The *spur* of the cock. (Ṣ, Ḳ.) ═ [Hence also,] The *horn* of the bull or cow, and of the gazelle: (Ḳ:) pl. as above, (TA,) signifying the *horns* of bulls or cows; which were sometimes fixed upon spears, instead of the iron heads: (Ṣ:) and so such horns, called by this name, conflict and faction, or sedition, (فِتْنَة,) is likened in a trad., because of its grievousness: some say that the sing. is صِيصَةٌ, [as in the Ḳ,] contracted. (TA.) ═ And hence, (TA,) *A wooden pin,* or *peg, with which dates are plucked out* [*when they are compacted in a mass, closely adhering together, in the receptacle of woven palm-leaves, or the like, in which they are packed*]: (Ḳ:) likened to the horn of a bull or cow: in this sense, the word is written صِيصَةٌ: and a certain poet changes it to صِيصَحٌ. (TA.) ═ [Hence also,] *Anything with which one defends himself:* pl. as above, (Ḳ,) [in the CK erroneously written صَيَاصِى, as though it had the article ال prefixed to it, or were itself prefixed to another noun, for otherwise it is written and pronounced] with the [final] ي elided. (TA.) ═ [Hence also,] *A fortress:* (Ḳ:) pl. in this sense as above. (Ṣ, TA.) ═ [Hence also,] *A pastor who manages* [*and protects*] *well his herds or flocks:* (AA, Ḳ:) in this sense also written صِيصَةٌ. (AA; as in the TA.)

صيح

1. صِحْتُ, aor. أَصِيحُ, inf. n. صَيْحٌ: see 1 in art. صوح, in three places.

4. اصاح الغَفَرُ: see 1, in art. صوح, latter half.

5. تصيّح: see 5 in art. صوح, last sentence. ═ Also, said of water, *It was,* or *became, in a state of commotion upon the surface of the ground:* (IDrd, O, Ḳ,* TA:) but تَصَيَّحَ is more approved [in this sense, or as meaning "it ran upon the surface of the ground," as expl. in art. سيح]. (TA.)

7. انصاح: see art. صوح. It belongs to this art. and to art. صوح. (Ḳ.)

أَصْيَحُ [an epithet mentioned, but not expl., in the O and TA: it seems to be from صَحَّهُ "I dispersed it, or scattered it;" and hence to be *syn. with* أَصْيَحُ, signifying *In a state of commotion,* or *of exceeding commotion*]. Rubeh says,

• فَظَلَّ يَكْسُوهَا الغُبَارَ الأَصْيَحَا •

[app. meaning *And he passed the day enveloping her, or it, or them, in the dust in a state of commotion,* or *of exceeding commotion*]. (O, TA.)

صيح

2. صَيَّحَ طَعَامَهُ, (ISh, O, Ḳ,) inf. n. تَصْيِيحٌ (Ḳ,) *He soaked his food in sauce,* or *seasoning:* (ISh, O, Ḳ:) and صَيَّحَهُ بِالسَّمْنِ *He soaked it with clarified butter.* (ISh, O.) [صَيَّحَهُ has a similar meaning, and is better known.]

صِيَّحَةٌ and other words in which ى is substituted for و, see in art. صوح.

صيف

1. صَافَ, (Ṣ, M, O, Mṣb, Ḳ,) aor. يَصِيفُ, inf. n. صَيْفٌ, (TA,) *He,* or *it,* (a company of men, M, Mṣb,) *remained, stayed, dwelt,* or *abode,* (Ṣ, M, O, Mṣb, Ḳ,) *during the* [*season called*] صَيْف, (Ṣ, O,) or *during his,* or *their,* صَيْف, (O, Mṣb,) or *during a* صَيْف, (Ḳ,) بِهِ *in it,* (Ṣ, M, O, Ḳ,) i. e. in a place; (Ṣ, M, O;) as also ♦ اصطاف, (Ṣ, O,* Ḳ,* TA,) and ♦ تَصَيَّفَ; (Ṣ,* O,* Ḳ,* TA;) and ♦ صَيَّفَ بِالمَكَانِ is like ♦ صَيَّفَ [probably a mistranscription for تَصَيَّفَ, of which اصّيّف is a var., and of which, together with one of this var., an ex. will be found in what follows]: (TA:) you say, صِفْتُ بِمَكَانِ كَذَا [*I remained during the* صَيْف *in such a place*], and in like manner صِفْتُهُ, and ♦ صَيَّفْتُهُ, and ♦ صَيَّفْتُهُ [probably a mistranscription for ♦ صَيَّفْتُهُ, as seems to be indicated by what here follows]: (M:) a Hudhalee says,

• تَصَيَّفْتُ لُعْبَانَ وَاصْطَفْتُ •

[*I remained during the* صَيْف *in Noʼmán, and she remained during the* صَيْف]. (M, TA.) ═ And صِيفَتِ الأَرْضُ, (Ṣ, M, O, Ḳ,) a verb of the class of ضَنِىَ, (Ḳ,) originally صُيِفَتْ, (TA,) *The land was rained upon by the rain of the* [*season called*] صَيْف. (Ṣ, M, O.*) And صِفْنَا, of the measure فُعِلْنَا, like خُرِفْنَا and رُعِفْنَا, *We were rained upon by the rain of the* صَيْف: (Ṣ:) and in like manner ♦ صُيِّفْنَا. (M, TA.*) ═ صَافَ السَّهْمُ, عَنِ الرَّمْى, (Ṣ, M, O, Mṣb,* Ḳ,*) aor. يَصِيفُ, (Ṣ, O, Ḳ,) inf. n. صَيْف (Ṣ, M, O, Mṣb, Ḳ) and صُيُوفَةٌ (Ṣ, M, O) and مَصِيفٌ, (M,) *The arrow turned aside from the butt:* (Ṣ, M, O, Mṣb, Ḳ:) a dial. var. of حاف having for its aor. يَحُوفُ and

inf. n. صَوْفٌ. (O, Mṣb,* K.) — And صاف الفَحْلُ عَنْ طَرُوقَتِهِ *The stallion-camel turned away from covering the female that he had covered.* (M.)

2. صَيَّفَنِى *It* (a thing, S, O, K) *sufficed me for my* [season termed] صَيْفَة, (S, O, K,) *or for my* صَيْف: (Mṣb:) by the "thing" here spoken of is meant food, or a garment, or some other thing. (TA.) — See also 1, in three places.

3. صَامَفَهُ مُصَايَفَةً (S, M, O, Mṣb, K) and صَايَفَا (Lḥ, M) is from الصَّيْف, (M, O, Mṣb,) like مُشَاهَرَةً (S, O, Mṣb, K) from الشَّهْر, (O, Mṣb,) and مُعَاوَمَةً (S, O) from العَامُ, (O,) i. e. [*He made an engagement, or a contract, with him for work or the like*] *for the days of the* صَيْف. (S.) And in like manner, اِسْتَأْجَرَهُ مُصَايَفَةً and صَايَفَا [*He hired him, or took him as a hired man or hireling, for the period of the* صَيْف]. (M.)

4. اصافوا *They entered the* [season called] صَيْف: (S, M, O, Mṣb, K:) like اِشْتَتَوْا meaning "They entered the [season called] شِتَاء." (TA.) — And اصافت *She* (a camel) *brought forth in the* صَيْف. (M.) — [Hence,] اصاف said of a man, ‡ *He had offspring born to him* [*in the summer of his age*, i. e.] *when he was old, or advanced in age:* (S, M, O, K, TA:) *or he had no offspring born to him until he was advanced in age, or old.* (L, TA.) And ‡ *He abstained from women while a young man, and then married when old, or advanced in age.* (M, TA.) — اصاف اللّٰهُ عَنِّى شَرَّ فُلَانٍ *God turned away, or may God turn away, from me the evil, or mischief, of such a one:* (S, O, K:*) belonging to this art. and to art. صوف. (O, TA.)

5. تَصَيَّفَ, and its var. اِصْطَيَّفَ: see 1, first sentence, in four places.

8: see 1, first sentence.

صَائِف: see صَائِفَة, and see also art. صوف.

صَيْف as signifying *A certain portion of the year* is said by ISk to be fem.: (TA, voce شِتَاء, q. v.:) but by others I find it treated as masc.: the صَيْف as meaning *one of the seasons* is well known: (M:) Lth says, it is *one of the quarters of the year;* and is applied by the vulgar *to a half of the year* [i. e. to the *half-year commencing at the vernal equinox;* the other half-year being called by them the شِتَاء]: Az says, it is, with the Arabs, the *division which the vulgar in El-'Irák and Khurásán call the* رَبِيع [i. e. the *spring*]; *it consists of three months;* and the division that next follows it is with the Arabs the قَيْظ; and in it is the جَمْرَة [q. v.] of the قَيْظ; then, after this, is the division called the خَرِيف; and then, after this, the division called the شِتَاء: (TA:) [i. e.] it is the *quarter of the year vulgarly called the* رَبِيع, *commencing when the sun enters Aries:* but is applied by the vulgar to the قَيْظ, which is the [*summer*, i. e.] the *quarter commencing when the sun enters Cancer:* (Mṣb in art. زمن; q. v.:) [Fleischer says,] the صَيْف is the قَيْظ [i. e. *summer*, or the *hot season*]; or [this *season*] *after the* رَبِيع: (K:) and [Sgki says,] the صَيْف is *one of the divisions of the year; which is after the* رَبِيع: (O:) [but unless this explanation in the O denote only a vulgar meaning, and the latter of the two explanations in the K be virtually a repetition, we must suppose that, in each of them, by the رَبِيع is meant the season of rain thus termed, which ends in March: (see the latter of the two tables which I have inserted voce زَمَن:) most probably, I think, both have been faultily transcribed from what here follows; for the S is largely copied in the O, and the S and O are among the principal sources of the K, which generally follows the O when it differs (rightly or wrongly) from the S:] the صَيْف is *one of the divisions of the year; which is after* [*that called*] الرَّبِيعُ الأَوَّلُ *and before* [*that called*] القَيْظُ: (S:) [this admits of two renderings, both of which are correct; namely, the *quarter after the season of two months called* الربيع الاوّل (*which ends in March*) *and before the quarter called* القيظ (*which is summer*); and also the *season of two months after that called* الربيع الاوّل *and before the similar season called* القيظ: (see the former of the two tables to which I have referred above:) but probably the latter only was meant by him who first gave this explanation:] the pl. is أَصْيَاف (M, O, K) and صُيُوف: (M, Mṣb;) ‡ صَيْفَة is a more particular term [app. meaning *A single* صَيْف; (see 2;)]; it is like شَتْوَة [q. v.]; (O, K;) and its pl. is صِيَف, like بَدْرَة pl. of بَدْر. (Fr, O, K.) الصَّيْفَ ضَيَّعَتِ اللَّبَنَ is saying expl. in art. ضيع [q. v.]. (O, K.) — الصَّيْف also signifies *The rain that comes in the* [*season called*] صَيْف; (S, O, Mṣb, K:) [see, again, the second of the tables to which I have referred above, and see also نَوْء;] and (O, K) so ‡ الصَّيْف; (M, O, K:) also signifying *the herbage thereof:* (M:) or, (K,) accord. to Lth, (O,) the latter signifies *the rain that falls after the division* [a mistake for *the rain*] *called the* رَبِيع; (O, K:) and so the former; (K:) and it is also called ‡ الصَّيْفِىّ; (O, K:) which likewise signifies *the herbage thereof.* (TA.) Hence the prov., relating to the completing of the performance of a needful affair, تَمَامُ الرَّبِيعِ الصَّيْفُ [*The completion of the rain called the* رَبِيع *is that called the* صَيْف: for the rain called the رَبِيع is the first rain, and the صَيْف is that which is [next] after it. (TA.) — آيَةُ الصَّيْفِ is [*A verse*] *in the end* (آخِر) *of* سُورَةِ النِّسَآء [*the 4th chapter of the Kur-án*, but which verse I know not], mentioned in a tradition. (TA.) — Also The *female of the* بُوم [or *owl*]. (Kr, M.)

صَيْفَة: see the next preceding paragraph, latter half.

صَيْفِىّ A thing *of*, or *belonging to, the* [*season called*] صَيْف. (S, O.) — A young camel *born in the* صَيْف. (M.) [And in like manner a sheep or goat: see صَفْرِىّ.] — And [hence,] † A son *born to a father* [*in the summer of his age*, i. e.] *old, or advanced in age.* (S, M, Ṣ.) [See an ex. in a verse cited voce بِيضِىّ.] — See also صَيْفِىّ near the end of the paragraph. — صَيْفِيَّة [used as a subst., or as an epithet in which the quality of a subst. is predominant, for صِيرَة,] and ‡ صَائِفَة signify The صِيرَة [or *provision of corn &c.*] *in the first part of the* صَيْف [here meaning *spring*]; i. e. the *second* صِيرَة; for the first of the صِيَر is the رَبِيعِيَّة, then the صَيْفِيَّة, then the دَثِينِيَّة, and then the مَرْمَضِيَّة: (M:) or the ‡ صَائِفَة of a people is their صِيرَة *in the* صَيْف. (S, O, K.) [See صِيرَة.] — صَيْفِيَّة is also applied to The *latter, or last, season* of the bringing forth of camels: so in an explanation of هَمْع in the S and TA.]

صَيْفِيَّة [fem. of صَيْفِىّ: and also used as a subst., or as an epithet in which the quality of a subst. is predominant: see the latter word].

صَائِف is used as an imitative sequent in the phrase صَيْف صَائِف, (S, O, K,) meaning *A warm, or hot,* [*spring or summer:* (PS:) a phrase like يَوْم صَائِف &c. (S, O.) And one says يَوْمٌ صَائِفٌ وَلَيْلٌ لَائِلٌ, (S, M, O, Mṣb, K,) meaning *A hot day;* (O, K;) and ‡ يَوْمٌ صَائِفٌ (S, O, K) was sometimes said, meaning صَائِفٌ; like يَوْمٌ رَائِحٌ [as meaning رَائِحٌ]: (S:) and لَيْلَةٌ صَائِفَةٌ [*a hot night*]. (S, O, Mṣb.) — And مَطَرٌ صَائِفٌ [app. *Rain coming in the* صَيْف, meaning *spring;* as also ‡ مُصَيِّف, occurring in a verse cited voce رَسَّمَ, q. v.]. (M.) See also صَاف in art. صفو.

صَائِفَة [fem. of صَائِف, q. v. — Also, as a subst.,] *A warring,* or *warring and plundering, expedition in the* صَيْف [i. e. either *spring* or *summer*]: (M, Mgh, and Ham p. 230:) pl. صَوَائِف. (Mgh, and Ham ib.) And [particularly] (Mgh) *A warring,* or *warring and plundering, expedition against the Greeks* (الرُّوم): because they [i. e. the Arabs] used to go on expeditions of this kind in the صيف, (S, Mgh, O, K,) and to return in the winter, (Mgh,) on account of the cold and snow. (S, O, K.) And they said, وَلِىَ فُلَانٌ الصَّائِفَةَ, meaning *Such a one was commander of the army going on a warring, or warring and plundering, expedition in the* صَيْف: (Ham ubi suprà:) [but Mtr says,] he who explains صَائِفَة as meaning the *place* [*of*], or the *army* [*engaged in, such an expedition*], errs: [adding that the Hanafee Imám] Mohammad has used the phrase الصَّوَائِف وَنَحْوُهَا مِنَ العَسَاكِرِ العَظَامِ either by surmise or by extension of the [proper] meaning. (Mgh.) — See also صَيْفِىّ, in two places. — Also The *time,* or *season of the* صَيْف. (M, TA.)

الصَّيْف: see صَيْف, last quarter of the paragraph.

صَيِّفَة, originally صَيْوِفَة: see art. صوف.

مَصِيف *A place of remaining, staying, dwelling, or abiding, during the* [*season called*] صَيْف; (S, O, TA;) as also ‡ مُصْطَاف (S, K, TA) and ‡ مُتَصَيَّف (TA:) and *a time thereof:* (Sb, M, TA:) pl. مَصَايِف. (Mṣb.) — And *A place in which dates are dried in the* [*season called*] صَيْف.

(Har p. 165.) = [Also part. n. of the verb in the phrase صِيفَتِ الأَرْضُ:] you say أَرْضٌ مَصِيفَةٌ and مَصْوُفَةٌ *Land rained upon by the rain of the [season called]* صَيْف. (Ṣ, M, O, Ḳ.) = Also, applied to a channel in which water flows, *Winding, or tortuous:* (Ṣ, M:) from صَافَ, like مَضِيقٌ from ضَاقَ. (Ṣ) [See an ex. in a verse cited voce كَرَبَةٌ: and see also مَصِيفٌ.]

مُصِيفٌ: see صَائِفٌ. — Also, (M, O, Ḳ,) and مَصِيفَةٌ, (O, Ḳ,) [in the CK, erroneously, مَصِيفٌ and مَصِيفَةٌ,] and ‡ مِصْيَافٌ, (M, O, Ḳ,) applied to a she-camel, (M, O, Ḳ,) *That has brought forth in the [season called]* صَيْف: (M, L, TA:) or *having with her her young one:* (O, Ḳ, TA:) pl. of the last مَصَايِيفُ. (TA in art. جر.) — And [hence,] the first, ‡ A man *having a child born to him [in the summer of his age,* i. e.*] when he is old, or advanced in age.* (TA.)

مِصْيَافٌ, applied to land (أَرْض), *Having in it abundance of the rain of the [season called]* صَيْف. (O, Ḳ.) — And, so applied, *Late in producing herbage.* (O, Ḳ.) — See also مُصِيفٌ. — [Hence,] ‡ A man *who does not take a wife until he has whiteness in the hair of his head mixed with the blackness thereof.* (O, Ḳ.)

مَصُوفَة: مَصْطَافٌ: مُتَصَيَّفٌ: } see مَصِيفٌ.

صيك

1. صَاكَ بِهِ, aor. يَصِيكُ, inf. n. صَيْكٌ: see 1 in art. صوك.

3. طَلَّ يُصَايِكُنِي مُنْذُ اليَوْمِ a dial. var. of يُصَائِكُنِي. (TA in art. صوك. See 3 in art. صأك.)

صيل

1. صَالَ, aor. يَصِيلُ, *i. q.* صَالَ having for its aor. يَصُولُ. (Ibn-'Abbád, O, Ḳ,) i. e. *He* (a man) *leaped* or *sprang* [&c.]. (Ibn-'Abbád, O.) = صِيلَ لَهُمْ كَذَا, (Ṣ and Ḳ in art. صول,) or لَهُ, (Ibn-'Abbád and O and Ḳ in the present art.,) *Such a thing was appointed,* or *ordained,* or *prepared, for them,* or *for him.* (Ibn-'Abbád, Ṣ, O, Ḳ.) This is its proper place. (TA.)

صِيلَةٌ The *knot of the* عَذَبَة [i. e. of the *end,* or of the *suspensory thong, of a whip*]. (Ṣ and Ḳ in art. صول, and O in the present art.)

صِيَالٌ and صِيَالَةٌ: see art. صول.

Qussi صير

صَيْرٌ and صِيرٌ and صَيْرَةٌ and صَيَارَى pls. of صَائِرٌ, expl. in art. صور.

صين

صِينَةٌ [originally صِوْنَةٌ]: see art. صون.

صِينِيٌّ *Of,* or *relating to,* الصِّين [i. e. *China*]. (TA.) [Hence,] أَوَانٍ صِينِيَّةٌ, (Ḳ, TA,) and [the pl.] صَوَانِي, (Ṣ,) *Vessels of* الصِّين, (Ṣ, Ḳ, TA,) *made in the country thus called* [i. e. *China*]. (TA.)

صِينِيْنٌ *A certain drug,* [said to be] *well known.* (TA. [But what it is I have been unable to learn.])

صِيَانٌ and صِيَانَةٌ inf. n. of صَانَ expl. in art. صون. = The former, of which صَيَانٌ and صَيْنٌ are said to be vars., is also syn. with صِوَانٌ, likewise expl. in art. صون.

صَيْنٌ: see art. صون.

End of the Fourth Part of Book I.*

* This Part of Book I. has been twice printed, the whole of the first impression except one copy having been accidentally destroyed, by fire. Hence its publication has necessarily been very long delayed.


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